

Pācittiya #40: Ingesting Unoffered Nutriment

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Great Grove, in the peaked-roof hall. Furthermore, on this occasion, a certain monk was living in the cemetery, using only cast-off [items]. Not wishing to receive what was being given by people, he took offerings left in the cemetery, at a tree-root, and at an altar⁵⁶⁰ for departed ancestors, and made use of them himself. People denounced, criticized, and castigated: “How is it that this monk will take offerings for our departed ancestors and make use of them himself! This senior monk is plump; I think he consumes human flesh!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk will take into the mouth nutriment⁵⁶¹ that has not been given?” ... “Is it true that you, monk, took into the mouth nutriment that had not been given?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish man, will take into the mouth nutriment that has not been given! This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk takes into the mouth nutriment that has not been given: a Pācittiya.”

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

On a [later] occasion monks were regretful about [ingesting] water and [using] tooth-sticks⁵⁶². They reported this matter to the Blessed One... “Monks, I allow [you] to make use of water and tooth-sticks after taking them yourself. And thus, monks, you may recite this training rule:

“If any monk takes into the mouth nutriment that that has not been given, except for water and tooth-sticks: a Pācittiya.”

Any monk: ...

Not been given: This refers to something that has not been received⁵⁶³.

Given: Given with the body, with something connected with the body, or by relinquishing; staying within arm's reach, one receives it with the body or with something connected with the body: this is called “given”.

⁵⁶⁰ *Ummāra*. Lit. “threshold.”

⁵⁶¹ *Āhāra*. Lit. “taking”; ie, that which one takes into the body. The connection between the noun and the verb in this sentence – *āharati* (takes) *āhāram* (nutriment) – is clear in Pāli, but difficult to reproduce in English.

⁵⁶² *Dantapoṇa*. A stick used to clean one's teeth. The ancient equivalent of a toothbrush.

⁵⁶³ *Appaṭigahitaka*. This could also be rendered “Not grasped” or “Not taken hold of.”

Nutriment: Having set aside water and tooth-sticks, anything to be ingested is called “nutriment”.

Except water and tooth-sticks: Having set aside water and tooth-sticks.

[Thinking] “I will consume, I will eat”, one takes [nutriment]: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as unreceived when it is unreceived, one takes into the mouth nutriment that has not been given, except for water and tooth-sticks: a Pācittiya offense.

In doubt when it is unreceived...: a Pācittiya offense.

Perceiving it as unreceived when it is received...: a Pācittiya offense.

Perceiving it as received when it is unreceived: a Dukkaṭa offense.

In doubt when it is received: a Dukkaṭa offense.

Perceiving it as received when it is received: non-offense.

Non-offense[s]: Water and tooth-sticks; the four great alterations⁵⁶⁴ when there is a reason – if there is not someone to make it allowable, one may make use of it having taken it oneself; for one who is crazy; and for the first offender.

⁵⁶⁴ *Cattāri mahāvīkatāni*. An ancient treatment for snakebite consisting of urine, excrement, ash, and soil.