

## **Pācittiya #47: Using an Open-Ended Invitation for More Than Three Months**

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, Mahānāma the Sakyan had an excess of medicine. Then Mahānāma the Sakyan approached the Blessed One; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, Mahānāma the Sakyan said to the Blessed One, “Bhante, I wish to invite the Saṅgha [to ask] for medicine for four months.” “Excellent, excellent, Mahānāma! Therefore, Mahānāma, invite the Saṅgha [to ask] for medicine for four months.” Monks – regretfully – did not consent. They reported this matter to the Blessed One... “Monks, I allow [you] to accept a four-month invitation [to ask] for medicinal supplies.”

Furthermore, on this occasion, monks indicated a small amount of medicine to Mahānāma the Sakyan. As Mahānāma the Sakyan had an excess of medicine, he approached the Blessed One a second time; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, Mahānāma the Sakyan said to the Blessed One, “Bhante, I wish to invite the Saṅgha [to ask] for medicine for another four months.” “Excellent, excellent, Mahānāma! Therefore, Mahānāma, invite the Saṅgha [to ask] for medicine for another four months.” Monks – regretfully – did not consent. They reported this matter to the Blessed One... “Monks, I allow [you] to accept a repeated invitation.”

Furthermore, on this occasion, monks indicated just a small amount of medicine to Mahānāma the Sakyan. As Mahānāma the Sakyan had an excess of medicine, he approached the Blessed One a third time; after approaching and paying respects to the Blessed One, he sat to one side. Seated to one side, Mahānāma the Sakyan said to the Blessed One, “Bhante, I wish to invite the Saṅgha [to ask] for medicine for the extent of [their] life.” “Excellent, excellent, Mahānāma! Therefore, Mahānāma, invite the Saṅgha [to ask] for medicine for the extent of [their] life.” Monks – regretfully – did not consent. They reported this matter to the Blessed One... “Monks, I allow [you] to accept a continuous invitation.”

Furthermore, on this occasion, [some] group-of-six monks were poorly clothed, poorly dressed, of improper conduct. Mahānāma the Sakyan proclaimed, “Bhante, why are you poorly clothed, poorly dressed, of improper conduct? Shouldn't a renunciate<sup>580</sup> be well-clothed, well-dressed, of proper conduct?” The group-of-six monks held a grudge towards Mahānāma the Sakyan. Then the group-of-six monks thought, “By what means might we make shame for Mahānāma the Sakyan?” Then the group-of-six monks said, “Venerables, the Saṅgha has been invited by Mahānāma the Sakyan [to ask] for medicine. Come, Venerables, we will indicate ghee to Mahānāma the Sakyan.” Then the group-of-six monks approached Mahānāma the Sakyan; after approaching, they said to Mahānāma the

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<sup>580</sup> *Pabbajita*. Lit. “One who has gone forth” [from the household life].

Sakyan, “Sir, there is need for a bucket<sup>581</sup> of ghee.” “Bhante, wait for today. People have gone to the cow-pen to bring ghee. You will have it in time.”

A second time... a third time the group-of-six monks said to Mahānāma the Sakyan, “Sir, there is need for a bucket of ghee.” “Bhante, wait for today. People have gone to the cow-pen to bring ghee. You will have it in time.” “Sir, what is it with your invitation, when you do not want to give? You do not give what you have offered!” Then Mahānāma the Sakyan denounced, criticized, and castigated: “How is it that the Auspicious Ones, when told ‘Bhante, wait for today,’ will not wait?” [Other] monks heard of Mahānāma the Sakyan – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks, when told by Mahānāma the Sakyan, ‘Bhante, wait for today,’ will not wait?” ... “Is it true that you, monks, when told by Mahānāma the Sakyan, ‘Bhante, wait for today,’ did not wait?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, when told by Mahānāma the Sakyan, ‘Bhante, wait for today,’ will not wait? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“A four-month invitation for supplies may be accepted by a monk who is not sick, except for a repeated invitation or a continuous invitation; if he accepts beyond that: a Pācittiya.”**

**A four-month invitation for supplies may be accepted by a monk who is not sick:**  
An invitation for medicinal supplies may be accepted.

**A repeated invitation may be accepted:** [thinking] “I will indicate when I am sick.”

**A continuous invitation may be accepted:** [thinking] “I will indicate when I am sick.”

**If he accepts beyond that:**

There is an invitation limited by medicines and not by nights<sup>582</sup>;  
there is an invitation limited by nights and not by medicines;  
there is an invitation limited by medicines and by nights;  
there is an invitation limited neither by medicines nor by nights.

**Limited by medicines:** Referencing medicines: “I invite with this many medicines.”

**Limited by nights:** Referencing nights: “I invite for this many nights.”

**Limited by medicines and by nights:** Referencing medicines and nights: “I invite with this many medicines for this many nights.”

<sup>581</sup> *Doṇa*. A unit of volume. Its exact quantity is uncertain; one indicator is in SN 3.13, which speaks of a person eating a “doṇa” of cooked rice, apparently in one sitting.

<sup>582</sup> *Ratti*. This word is often used to indicate a whole 24-hour cycle of night and day.

**Limited neither by medicines nor by nights:** Referencing neither medicines nor nights.

When it is limited by medicines, one indicates medicines other than what the invitation was for: a Pācittiya offense.

When it is limited by nights, one indicates nights other than what the invitation was for: a Pācittiya offense.

When it is limited by medicines and by nights, one indicates nights [and/or] medicines other than what the invitation was for: a Pācittiya offense.

When it is limited neither by medicines nor by nights: non-offense.

One indicates medicine when there is nothing to be done with medicine: a Pācittiya offense.

One indicates a medicine when there is something to be done with a different medicine: a Pācittiya offense.

Perceiving it as exceeding when it is exceeding, one indicates medicine: a Pācittiya offense.

In doubt when it is exceeding, one indicates medicine: a Pācittiya offense.

Perceiving it as not exceeding when it is exceeding, one indicates medicine: a Pācittiya offense.

Perceiving it as exceeding when it is not exceeding: a Dukkaṭa offense.

In doubt when it is not exceeding: a Dukkaṭa offense.

Perceiving it as not exceeding when it is not exceeding: non-offense.

**Non-offense[s]:** One indicates the medicines that the invitation was for; one indicates the nights that the invitation was for; one indicates after explaining “Your invitation is for these medicines, we have need for this [medicine] and that medicine”; one indicates after explaining “Your invitation is for these nights, those nights have passed, we have need for medicine”; for an invitation by relatives; for the sake of another; by means of one's own wealth; for one who is crazy; and for the first offender.