

Pāṭidesaniya #4: Receiving Food In a Dangerous Forest

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, [some] slaves of the Sakyans⁷⁰¹ were unrestrained. [Some] Sakyan women wished to prepare a meal at the [monastic] residences in the forest. The Sakyan slaves heard, “Apparently [some] Sakyan women wish to prepare a meal at the [monastic] residences in the forest.” They surrounded the road. The Sakyan women went towards the forest residences, bringing a variety of excellent food. The Sakyan slaves ambushed, robbed, and defiled the Sakyan women. The Sakyans attacked those thieves; after seizing them and their property, they denounced, criticized, and castigated: “How is it that the Auspicious Ones will not report that there are thieves living at the monastery?” Monks heard of those Sakyans – denouncing, criticizing, castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of the issue, on account of this incident, after giving a Dhamma talk, addressed the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha... And thus, monks, you may recite this training rule:

“There are forest residences which are considered suspicious and dangerous. If any monk consumes or eats a consumable or edible after receiving it with his own hand within a monastery with residences of that sort without having previously made it known [as dangerous], 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 at the forest residences was sick. People went to the forest residence, bringing consumables and edibles. Then those people said to that monk, “Eat, Bhante.” Then that monk, [thinking] “It is opposed by the Blessed One to consume or eat a consumable or edible after receiving it with one's own hand at forest residences,” regretfully, did not accept. He was not able to go for alms and was deprived of a meal. Then that monk reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of the issue, 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 at a forest residence without having previously made it known [as dangerous]. And thus, monks, you may recite this training rule:

“There are forest residences which are considered suspicious and dangerous. If any monk who is not sick consumes or eats a consumable or edible after receiving it with his own hand in a monastery with residences of that sort without having previously made it known [as dangerous], it is to be acknowledged by that

⁷⁰¹ It is unclear whether the slaves were Sakyan, their owners were Sakyan, or both.

monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'

There are forest residences: It is called a "forest residence" when it is at least five hundred bow[-lengths] distant from a village].⁷⁰²

Suspicious: At that monastery, the living-place, eating-place, standing-place, sitting-place, [or] reclining-place of bandits is seen.

Dangerous: People are seen to have been killed, robbed, [or] beaten by bandits at that monastery or in the vicinity of that monastery.

Any monk: ...

Residences of that sort: Residences like that.

Not made known: Made known for five⁷⁰³ is called "not made known." Made known except for the monastery and the monastery's vicinity is called "not made known."

Made known: After any woman or man comes to the monastery or the vicinity of the monastery, [saying] "Bhante, we will bring food for Such-name." If it is suspicious, one is to explain, "It is suspicious." If it is dangerous, one is to explain, "It is dangerous." If [that person] says "May it be so, Bhante, we will bring [anyway]," the thieves are to be told, "People are serving [us] here. Stand aside." When it is made known with regard to porridge, the ingredient[s] for that is brought: this is called "made known." When it is made known with regard to a meal, the ingredient[s] for that is brought: this is called "made known." When it is made known with regard to a consumable, the ingredient[s] for that is brought: this is called "made known." When it is made known with regard to a family, a person in that family brings consumable[s] or edible[s]: this is called "made known." When it is made known with regard to a village, a person in that village brings consumable[s] or edible[s]: this is called "made known." When it is made known with regard to a guild, a person in that guild brings consumable[s] or edible[s]: this is called "made known."

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.

In a monastery: For an enclosed monastery, inside the monastery; for an unenclosed [monastery], in the vicinity.

Not sick: He is able to go for alms.

⁷⁰² This extended insertion is inferential.

⁷⁰³ *Pañcannaṃ paṭisaṃviditaṃ*. It is unclear what this refers to. It may be a reference to the "five hundred bow[-lengths]" mentioned above.

Sick: He is not able to go for alms.

When it has not been made known and one is not sick, [thinking] “I will consume, I will eat,” one receives [food]: a Dukkaṭa offense. For each ingestion: a Pāṭidesanīya offense.

Perceiving it as not made known when it is not made known, one consumes or eats a consumable or edible after receiving it with one's own hand in a monastery: a Pāṭidesanīya offense.

In doubt when it is not made known...: a Pāṭidesanīya offense.

Perceiving it as made known when it is not made known...: 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 not made known when it is made known: a Dukkaṭa offense.

In doubt when it is made known: a Dukkaṭa offense.

Perceiving it as made known when it is made known: non-offense.

Non-offense[s]: When it is made known; for one who is sick; one eats the leftovers from when it was made known or of one who is sick; after receiving outside the monastery, one eats inside the monastery; one eats a root, bark, leaf, flower, or fruit that grew there; one uses a night-time, seven-day, [or] life-time item when there is a reason; for one who is crazy; for the first offender.

[Questioning]

Venerables, the four cases [requiring] acknowledgement have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.