

Pācittiya #36: Coercing Another Monk Into Violating Pācittiya #35

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, two monks were in the countryside among the Kosalans on the road to Sāvatti. One monk engaged in misconduct. The second monk said to that monk, "Venerable, don't do such a thing, it is not allowed." He held a grudge towards him.⁵⁵³ Then those monks went to Sāvatti. On this occasion in Sāvatti, there was a meal for the Saṅgha [offered by] a certain guild. The second monk finished his meal and was offered [more]. The grudge-holding monk went to his relatives' family, took food, and approached the [other] monk; having approached, he said to that monk, "Eat, Venerable." "Enough, Venerable, I am completely full." "Venerable, this is lovely⁵⁵⁴ almsfood; eat!" Then the monk, urged on by that monk, ate the almsfood. The grudge-holding monk said to that monk, "Venerable, you think to speak to me; but you - when you had finished your meal and been offered [more] - ate food that was not leftovers!" "Venerable, isn't it to be told?" "Venerable, isn't it to be asked?"

Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that a monk will invite a monk to take [food], when he⁵⁵⁵ has finished his meal and been offered [more]?" ... "Is it true, monk, that you invited a monk to take [food] when he had finished his meal and been offered [more]?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will invite a monk to take [food] when he has finished his meal and been offered [more]? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk invites a monk to take consumables or edibles when he has finished his meal and been offered [more], [saying] 'Come, monk, consume or eat' - knowingly and desiring to cause offense - when he has eaten: a Pācittiya."

If any monk: ...

Monk: Another monk.

Finished his meal: Any meal of the five kinds of food, even as much as the tip of a blade of grass.

Been offered [more]: A seat is evident, a meal is evident, one who is within arm's reach offers, a refusal is evident.

Not leftovers: It was not made allowable; it was not received; it was not lifted; it was not done within arm's reach; it was not done by one who had finished his meal; it was done by

⁵⁵³ As the storyline indicates later, this is the chastened monk holding a grudge against the chastiser.

⁵⁵⁴ *Sundara*. This adjective usually means "beautiful" in terms of appearance, most often either in reference to a person or a robe. This seems to be the only place in the Canon it is used in reference to food.

⁵⁵⁵ I.e., the invited monk.

one who had finished his meal, been offered [more], and risen from his seat; “All that is enough” was not said; it was not leftovers from the sick – that is called “not leftovers.”

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.

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

Knows: One knows oneself, or others inform him, or he informs.

Desiring to cause offense: [Thinking] “By means of this I will reprove him, I will remind him, I will counter-reprove him, I will counter-remind him, I will make him ashamed” one brings [food]: a Dukkaṭa offense. He receives it by saying “I will consume, I will eat”: a Dukkaṭa offense. For each ingestion: a Dukkaṭa offense. When the meal is over: a Pācittiya offense.

Perceiving it as an invitation when it is an invitation, one invites [a monk] to take consumables or edibles: a Pācittiya offense.

In doubt when it is an invitation, one invites...: a Dukkaṭa offense.

Perceiving it as not an invitation when it is an invitation, one invites: non-offense.

One brings 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 an invitation when it is not an invitation: a Dukkaṭa offense.

In doubt when it is not an invitation: a Dukkaṭa offense.

Perceiving it as not an invitation when it is not an invitation: non-offense.

Non-offense[s]: One gives after making it leftovers; one gives, [saying] “Eat after making it leftovers”; one gives, [saying] “Go take this for the sake of another”; one gives the remainder from a sick person's [meal]; one gives a night-time, seven-day, [or] life-time item, [saying] “Use this when there is a reason”; for one who is crazy; and for the first offender.