

Pācittiya #41: Giving Food to Non-Buddhist Clergy

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, the Saṅgha had an excess of food. Then Venerable Ānanda reported this matter to the Blessed One. “Therefore, Ānanda, give cake[s]⁵⁶⁵ to the scrap-gatherers.” “Yes, Bhante,” Venerable Ānanda replied to the Blessed One. He had the scrap-gatherers sit down in order; while giving one cake to each one, he gave two cakes to a certain female wanderer⁵⁶⁶ thinking they were one. The surrounding female wanderers said to that female wanderer, “That contemplative is your lover.” “That contemplative is not my lover, he gave me two cakes thinking they were one.” A second time... a third time Venerable Ānanda, while giving one cake to each one, gave two cakes to that same female wanderer, thinking they were one. The surrounding female wanderers said to that female wanderer, “That contemplative is your lover.” “That contemplative is not my lover, he gave me two cakes thinking they were one.” [Saying] “Lover!” “Not a lover!” they quarreled.

Also, a certain Ājīvaka went to a food-distribution. A certain monk mixed rice with an abundant amount of ghee and gave a large [quantity of] alms to that Ājīvaka. Then the Ājīvaka left, taking that alms. A certain Ājīvaka said to that Ājīvaka, “Venerable, where did you get that alms?” “Venerable, I got it at a food-distribution belonging to the contemplative Gotama, a shaven-headed householder.”

Lay disciples heard this conversation of those Ājīvakas. Then those lay disciples approached the Blessed One; after approaching and paying respects, they sat to one side. Seated to one side, those lay disciples said to the Blessed One, “Bhante, these sectarians desire dispraise of the Buddha, the Dhamma, and the Saṅgha. It would be excellent, Bhante, if the Masters did not give with their own hands to sectarians.” Then the Blessed One instructed, encouraged, energized, and gladdened those lay disciples with a Dhamma talk. The lay disciples, having risen from their seats, after paying respects to and venerating the Blessed One, left. 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... for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training rule:

“If any monk gives a consumable or edible to a naked ascetic, a male wanderer, or a female wanderer with his own hands: a Pācittiya.”

Any monk: ...

Naked ascetic: Anyone who has become a wanderer that is naked.

⁵⁶⁵ *Pūva*. See Pc34.

⁵⁶⁶ *Paribbājikā/Paribbājaka*. While it literally just means “wanderer,” in the Pāli canon it is used to mean a *religious* wanderer; generally anyone ordained in a monastic religious order of any sort, whether celibate or not.

Male wanderer: Having set aside monk {*bhikkhu*} and male novice {*sāmaṇera*}: anyone who has become a wanderer.

Female wanderer: Having set aside nun {*bhikkhunī*} and female novice {*sāmaṇerī*}: anyone who has become a female wanderer.

Consumable: Five [kinds of] food – having set aside water and tooth-sticks⁵⁶⁷, the remainder is called “consumable”.

Edible: Five [kinds of] food – grain, *kummāsa*, roasted grain-meal, fish, meat.

Gives: One gives with the body or with something connected to the body or by relinquishing: a Pācittiya offense.

Perceiving it as a sectarian when it is a sectarian, one gives consumables or edibles: a Pācittiya offense.

In doubt when it is a sectarian, one gives...: a Pācittiya offense.

Perceiving it as not a sectarian when it is a sectarian, one gives...: a Pācittiya offense.

One gives water or tooth-sticks: a Dukkaṭa offense.

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

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

Perceiving it as not a sectarian when it is not a sectarian: non-offense.

Non-offense[s]: One causes to give, one does not give; having set it down, one gives; one gives an ointment; for one who is crazy; and for the first offender.

⁵⁶⁷ Note that “consumable” is defined differently in this rule than in previous rules.