pli-tv-bu-vb-pc35 — Eating more after refusing an invitation

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Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on offenses entailing confession

The subchapter on eating

Eating more after refusing an invitation

Origin story

First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the monks for a meal. When the monks had finished and refused an invitation to eat more, they went to their respective families, where some ate and some took away almsfood.

Soon afterwards that brahmin said to his neighbors, "The monks have been satisfied by me. Come, and I'll satisfy you, too." "How could you satisfy us? Those monks who were invited by you came to our houses. Some of them ate there and some took away almsfood."

That brahmin complained and criticized those monks, "How could the venerables eat in our house and afterwards eat elsewhere? Am I not able to give them as much as they need?"

The monks heard the complaints of that brahmin, and the monks of few desires complained and criticized those monks, "How could those monks finish their meal and refuse an invitation to eat more, and then eat elsewhere?" … "Is it true, monks, that monks did this?"

"It's true, sir."

The Buddha rebuked them … "How could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second substory

Soon afterwards the monks were bringing back fine almsfood for the sick monks. But because the sick monks were unable to eat as much as they had intended, the monks threw the leftovers away. When the Buddha heard the loud sound of crows cawing, he asked Venerable Ānanda, “Ānanda, why is there this loud sound of crows cawing?” Ānanda told him what had happened, and the Buddha said,

“But Ānanda, don’t the monks eat the leftovers from those who are sick?”

“No, sir.”

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to eat the leftovers both from those who are sick and from those who are not sick.

And, monks, this is how you make food left over: ‘I’ve had enough.’ And so, monks, this training rule should be recited like this:

Final ruling

‘If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, he commits an offense entailing confession.’”

Definitions

A: whoever … Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case. Has finished his meal: has eaten any of the five cooked foods, even what fits on the tip of a blade of grass. Refused an invitation to eat more: there is eating; there is cooked food; they stand within arm’s reach; there is an offering; there is a refusal. Not left over: the making it left over is done with food that is unallowable; it is done with food that has not been received; it is done with food that is not held in hand; it is done by one who is not within arm’s reach; it is done by one who has not finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, but who has risen from his seat; “I’ve had enough,” has not been said; it is not left over from one who is sick— this is called “not left over”. Left over: the making it left over is done with food that is allowable; it is done with food that has been received; it is done with food that is held in hand; it is done by one who is within arm’s reach; it is done by one who has finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, and who has not risen from his seat; “I’ve had enough,” has been said; it is left over from one who is sick— this is called “left over”. Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called “fresh food”. Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives it intending to eat it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

Permutations

If it is not left over, and he does not perceive it as such, and he eats fresh or cooked food, he commits an offense entailing confession. If it is not left over, but he is unsure of it, and he eats fresh or cooked food, he commits an offense entailing confession. If it is not left over, but he perceives it as such, and he eats fresh or cooked food, he commits an offense entailing confession.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct.

If it is left over, but he does not perceive it as such, he commits an offense of wrong conduct. If it is left over, but he is unsure of it, he commits an offense of wrong conduct. If it is left over, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he eats it after having it made left over; if he receives it with the intention of having it made left over and then eating it; if he is taking food for the benefit of someone else; if he eats the leftovers from a sick person; if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The training rule on eating more after refusing an invitation, the fifth, is finished.