

Buddhist Moral Principle on Consuming Food

ආහාර අනුභවය පිළිබඳ බෞද්ධ සදාචාරාත්මක
මූලධර්ම

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ආහාර අනුභවය සියලු ජීවිතයේ පැවැත්මට හේතුවන ප්‍රධාන සාධකය වේ. ආහාර අනුභවයෙන් තොරව ජීවයක පැවැත්මක් විද්‍යමාන නො වේ. පුද්ගල අවශ්‍යතාවයන්ගේ පළමු කාරණය ලෙස බුදුසමය අවධාරණය කර සිටින්නේ ආහාර අනුභවයයි. හික්මීමකින් තොරව ආහාර රිසි සේ අනුභව කිරීම බෞද්ධ හික්මුණට උචිත කරුණක් නො වන බව බුදුදහමේ ආහාර අනුභවය පිළිබඳ ආචාරාත්මක මූලධර්ම පිරික්සීමේ දී ගම්‍යමාන වේ. හික්මුණ සංස්ථාව තුළ ඇතැම් හික්මුණ අවේලාවේ ආහාර අනුභවය කිරීමත්, ආහාර ගබඩා කොට තබාගැනීම, ආහාර අනුභවයේ දී සේඛ්‍යා ධර්මවලින් විද්‍රව්‍යව අනුභව කිරීම, ආහාර අනුභවයට පෙර ප්‍රත්‍යාවේක්ෂා සිදු නො කිරීමත්, පිණිඩපාතයෙන් තොරවීමත්, දන් වැළඳීමේ දී පාත්‍රය භාවිත නො කිරීමත් බුදුදහමේ ආහාර අනුභවය පිළිබඳ ආචාරාත්මක මූලධර්ම පිරිහීමට හේතු වී ඇත. මෙම මෙම පර්යේෂණයේ මුඛ්‍ය අරමුණ වනුයේ බුදුදහමේ ආහාර අනුභවය පිළිබඳ ආචාර මූලධර්ම හඳුනා ගැනීමයි. පර්යේෂණ ගැටලුව වනුයේ බුදු දහමේ ආහාර අනුභවය පිළිබඳ ආචාර මූලධර්ම වර්තමාන හික්මුණ සංස්ථාවේ පැවැත්ම උදෙසා කොතෙක් ඉවහල් වේද යන්න විමසීමයි. ගුණාත්මක දත්ත මත පදනම් වූ පර්යේෂණයක් සිදු කිරීම සඳහා ප්‍රාථමික මූලාශ්‍රයන් හා ද්විතීක මූලාශ්‍රයන් මගින් දත්ත එක් රැස් කර, එම දත්ත විශ්ලේෂණය කර, ග්‍රන්ථ සන්ධාර පර්යේෂණ ක්‍රමය මගින් මෙම පර්යේෂණය සිදු කර ඇත. පර්යේෂණයේ

ප්‍රතිඵල වශයෙන් ආහාර අනුභව කිරීමේ දී අනුගමනය කළ යුතු ආචාරාත්මක මූලධර්ම රාශියක් ත්‍රිපිටකාගත ඉගැන්වීම් ආශ්‍රයෙන් හඳුනාගැනීමට සමත් ව ඇත. පිණ්ඩපානය සඳහා පිටත්වීමත්, නැවත පෙරළා විහාරස්ථානයට පැමිණීමේ දී අනුගමනය කළ යුතු සඳාචාරාත්මක මූලධර්ම සේඛියා ධර්මය තුළින් ඉගැන්වේ. දන් වැළඳීම සම්බන්ධයෙන් පිළිපැදිය යුතු ආචාරාත්මක ධර්ම සමුදායක් සේඛියා ධර්ම තුළ අන්තර්ගත වේ. ත්‍රිපිටකාගත සූත්‍ර මඟින් ද ආහාර අනුභවයේ දී අනුගමනය කළ යුතු ආචාරාත්මක සංකල්ප සමුදායක් විද්‍යමාන වේ. බුදුදහමේ ආහාර අනුභවය පිළිබඳ ඉගැන්වීම් තුළ ආචාරාත්මක මූලධර්ම හික්ෂු සංස්ථාවේ පැවැත්මට මහත් රුකුලක් වන බව විනය නීති අධ්‍යයනය කිරීමේදී ගම්‍යමාන වේ.

ප්‍රමුඛ පද: බුදුදහම, විකාල භෝජනය, ආහාර අනුභවය, මූලධර්ම, සේඛියා

Buddhist Principal of Etiquette on Consuming Food

“All ill that comes caused by sustenance

By ending sustenance there comes no ill”
(Hare,1947:112).

“Yam kiñca dukkhaṃ sambhoti

sabbaṃ taṃ āhārapaccayā.

Āhārānaṃ nirodena

natthi dukkhassa sambhavo”(Hare,112).

The term “etiquette” denotes the set of rules or customs that control accepted behaviour in particular social groups or social situations. In contrast, food is part of parcel one's life, and cannot be survived without having meals

even for the creatures. Buddhism is a realistic religion and it paves the right path for individuals to reach the Supreme Happiness eliminating all sufferings. Blessed One also did not preach His doctrines to the people who came to see Him, if they were suffering from starvation, First and foremost, He gave food to them and preached Dhamma to attain Nibbāna. Articulating the quotation I have aforementioned, sustenance (food) conduces to the rise of suffering; in contradictory, ending food, an individual has the potential to overcome all ill. The discourse named Dasuttara Sutta articulates the fact on food that there is one thing that must be thoroughly understood that is, all life subsists on food. "katamo eko dhammo abhiññeyyo? sabbe sattā āhāraṭṭhitikā. Ayam eko dhammo abhiññeyyo" In which, it is noteworthy to pay our attention to the principles of etiquette in Buddhism consuming food on the ground of four protocols:

- Consumption of food on Buddhism concerning the Four Nutriment
- Measurement of consuming food
- Buddhist etiquette on untimely eating
- Training Rules (Sekhiyā) which related to consuming food

As far as food is concerned, the noun, food comes in Buddhism with the aspect of Four Nutriment:

Kabalaṅkā āhāra – Bodily nutriment

Phassāhāra – the nutriment of contact

Mano sañcetaāhāra – the nutriment of volition

Viññānāhāra – the nutriment of consciousness

Therefore, the Buddhist concept of sustenance is superior considering both material and mental. Bodily nutriment pertains to healthy food and food which does not harm our body. The nutriment of contact is dealing with what we consume things with us: eyes, ears, tongue, nose, body and mind. The nutriment of volition represents what we desire and what motivates us to act. Therefore, unhealthy motives lead us to suffer while healthy motives lead us to be comforted. However, the nutriment of consciousness is endowed with ignorance, craving and unwholesome speech.

Measurement of consuming food

The measurement of consuming food in Buddhism is a pivotal concept to the individual beings in the world. Consuming food and knowing its measurement is vital to each theme. This is mainly because if someone consumes food more than enough it will affect his day-to-day life tasks as a disadvantage of having food more than enough. Buddhism always emphasizes to the followers that one should consume food knowing its limit. The discourse named *Doṇapāka Sutta* which comes in *Saṃyutta Nikāya* reveals the story of King Kosala who has consumed food more than enough of him, and the king has come to see the Lord Buddha huffing and puffing. On that occasion, Lord Buddha uttered the following stanza thus:

"When a man is always mindful, knowing moderation in the food he eats. His ailments then diminish. He ages slowly guarding his life". (SN,2017:176).

“manujassa sadā satimato
 mattam jānato laddhabhojane
 tanu tassa bhavanti vedana
 sanikam jīrati āyupālayanti” (SN,176).

Jātaka stories tell us about the previous births of the Buddha and His disciples. Moreover, the facts related to the Jātaka stories referred to the various aspects of convincing moral ideas to the beings. The Jātaka story named Suka Jataka is a related example related to the measurement of consuming food exhorted to the particular monk who died of over-eating. Even though food is essential to survival, good health and a long life, overeating, is conducive to temptation, craving, ugliness, and untimely death. The Suka Jātaka pointed out thus:

"Be moderate in eating wet or dry,
 And this thy hunger's need will satisfy,
 Who eats with care, whose belly is not great,
 Will be a holy hermit soon or late.
 Four or five mouthfuls – then a drink is right,
 Enough for any earnest eremite,
 A careful moderate eater has small pain,
 Slowly grows old, lives twice as long again" (Jātaka,
 2016: 255).

Furthermore, Dhammapada is known as a handbook

of the Buddhists and moral principles related to the various aspects of life have been explained in a sophisticated way. In connection with moral principles of consuming food are explained in the very first chapter named Yamaka Vagga. The stanza explicates that if someone contemplates unpleasant things without guarding senses, in food immoderate and indolent. Evil Man (Māra) invades him as the wind overthrows a weak tree:

"Subhānupassiṃ viharantam, indriyesu asaṃvutaṃ

Bhojanamhi ca mattaññiṃ, kusītaṃ hīnavīriyaṃ

Taṃ ve pasahati māro, vāto rukkhamva dubbalaṃ"
(Dhammapada,1992:48).

Buddhist etiquette on untimely eating

One of the precepts of the Ten Training Precepts "I undertake to abide by the precept to abstain from untimely eating" asserts that Buddhist recluses should have food in a proper time before the afternoon. This is a moral concept in Buddhism related to consuming food. Sangha is known as a community of monks and they mostly abide together with colleagues. So, they must have breakfast and lunch together at the same time in the same monastery before the afternoon. The discourse named Dhammika sutta uttered thus:

"A bhikkhu should not wander about at the time but should walk the village for food at the right time, as one who goes about at the wrong time is obsessed by attachment, therefore, awakened ones do not walk at the wrong time".
(Suttanipāta, 2017:245).

Training Rules (Sekhiyā) which related to consuming food

Training Rules (Sekhiyā) which are related to consuming food are essential matters to be discussed here. Buddha admonished His disciples to behave to increase the impressment of people who disrespect the monks and enhance the impressment of people who have already impressed. "Appasannaṃ vā pasādāya pasannaṃvā bhīyo bhāvāya" (Pārājikā Pāli,48). Laying down the disciplinary rules, Buddha expected from the community of monks, restrain in body, mind and verbal. Furthermore, the discourse named Kakacūpama Sutta of Majjhima Nikāya states that Buddha did not advise his disciples at the very beginning and He just reminded the matters for the monks but Buddha had to lay down the disciplinary rules because the monks who entered the Buddhist dispensation subsequently.

Through the Training Rules (Sekhiyā), Buddhism expects pleasant behaviour from the community of monks as they are part of the society. The etiquettes related to the Training Rules, consuming food is nothing but with the discipline of the disciples. Moreover, the ordination of Buddhism is known as Sāmaṇera Pabbajjhā is the ordination which is related to the novice monks who are trained to receive the High Ordination in Buddhist dispensation. It is noteworthy to mention here that novice monks are trained according to the Training Rules from the day that they entered the Buddhist dispensation.

- I will receive piṇḍapāta (alms round) food attentively.
- When receiving piṇḍapāta food, I will look only into the bowl.

- I will receive curries in the right proportion to the rice.
- I will receive piṇḍapāta food only until it reaches the rim of the bowl.
- I will eat piṇḍapāta food attentively.
- When eating piṇḍapāta food, I will look only into the bowl.
- I will not dig up the rice making it uneven.
- I will eat curries in the right proportion to the rice.
- I will not eat rice only working from the top down.
- I will not cover up curries; or curry mixed with rice; with white rice because of a desire to get a lot.
- When I am not sick, I will not ask for curries or rice to eat them myself.
- I will not look at another's bowl with the idea of finding fault.
- I will not make up a very large mouthful of food.
- I will make food up into suitably round mouthfuls.
- I will not open my mouth until the portion of food has been brought to it.
- When eating, I will not put my fingers into my mouth.
- When food is still in my mouth, I will not speak.

- I will not throw lumps of food into my mouth.
- I will not eat by biting off mouthfuls of rice.
- I will not eat stuffing out my cheeks.
- I will not eat and shake my hand at the same time.
- I will not eat scattering grains of rice about so that they fall back into the bowl or elsewhere.
- I will not eat putting my tongue out.
- I will not eat making a champing sound.
- I will not eat (or drink) making a sucking sound.
- I will not eat licking my hands.
- I will not eat scraping the bowl.
- I will not eat licking my lips.
- I will not take hold of a vessel of water with my hand soiled with food.
- I will not throw out bowl-washing water which has grains of rice in it in a place where there are houses" (Dhammawiki, 2010).

Conclusion

Buddhism always accepts the moral behavior of individual beings. The Buddhist monk is not the one who is apart from society as well and they have to mingle with the society. Therefore, people expect moral behaviour from the community of monks more than laymen as they are the seekers

of Nibbāna. The Four Nutriment leads us to moderate in every aspect related to consuming food. Here, healthy food is essential for individual beings to maintain a healthy life. Restraining from the five senses is pivotal to the progress of life in the Buddhist dispensation. What we desire and what we ought to do are based on our volition. Healthy motives are highly praised while unhealthy motives are dispraised and cause to suffer. Finally, the nutriment of consciousness referred to ignorance, craving and unwholesome speech.

The measurement of consuming food is essential to both clergy and laymen. Having food knowing it's ample conduce to maintain good health and preserve the food without wasting food. When someone consumes the food without knowing his measurement will hinder his day-to-day work. If he is a monk who consumes the meals more than enough, he will not be able to continue the practices of meditation. As a consequence of consuming food more than enough someone will face lots of tragedies such as cravings, ugliness untimely death etc.

Having meals at an appropriate time is essential to the monks. It is prohibited to consume food afternoon. The monks should avoid partaking in food untimely unless they are sick. The sixth precept of the Ten Precepts teaches the monks to avoid food taking untimely.

Training Rules (Sekhiyā) make a tremendous contribution to manifesting the principles of etiquette on Buddhism consuming food. Training Rules have explained step by step the process of having breakfast or lunch related to the Buddhist recluses. Every monk should follow the Training Rules and should obey to the training rules.

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