

Pācittiya #38: Eating Food That One is Storing

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, Venerable Ānanda's preceptor, Venerable Belaṭṭhasīsa, was dwelling in the forest. After going for alms, he took parched rice to the monastery, dried it, and set it aside. When there was need for nutriment, then, after moistening [the rice] with water, he ate. After a long time, he entered the village for alms. [Other] monks said to Venerable Belaṭṭhasīsa, "Venerable, for what reason do you enter the village [only] after a long time?" Then Venerable Belaṭṭhasīsa reported this matter to the monks. "Venerable, you eat food that you are storing?" "Thus it is, Venerable." Those monks who were of few wishes... denounced, criticized, and castigated: "How is that Venerable Belaṭṭhasīsa will eat food that he is storing?" ... "Is it true that you, Belaṭṭhasīsa, ate food that you were storing?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, Belaṭṭhasīsa, will eat food that you are storing! This is not, Belaṭṭhasīsa, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk consumes a consumable or eats an edible that [he] is storing: a Pācittiya."

Any monk: ...

Storing: Received today, it is consumed on the following day.

Consumables: Five [kinds of] food – having set aside night-time, seven-day, and lifetime, the remainder is called "consumables".

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

One receives, [thinking] "I will consume, I will eat": a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving it as storing when it is storing, one consumes a consumable or eats an edible: a Pācittiya offense.

In doubt when it is storing...: a Pācittiya offense.

Perceiving it as not storing when it is storing...: a Pācittiya offense.

One receives night-time, seven-day, [or] lifetime [items] for the sake of nutriment: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

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

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

Perceiving it as not storing when it is not storing: non-offense.

Non-offense[s]: Having set aside a daytime [item], one eats it in the daytime; having set aside a night-time [item], one eats it at night; having set aside a seven-day [item], one eats it within seven days; when there is a reason, one uses a lifetime [item]; for one who is crazy; and for the first offender.