

## Pācittiya #35: Eating Again After Finishing an Invitation-Meal

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, in Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain brahmin, having issued an invitation, fed [some] monks. When the monks had finished their meal and been offered [more], they went to their relatives' families; some of them ate [there], and some took almsfood and left. Then the brahmin said to [his] neighbors, "Gentlemen, the monks were satisfied by me. Come, I will also satisfy you." They said, "Sir, how can you satisfy us? Those who had been invited by you came to our houses; some of them ate [there], and some took almsfood and left!"

Then that brahmin denounced, criticized, and castigated: "How is it that the Auspicious Ones, after eating in my house, will eat elsewhere! Am I not able to give as much as is needed?" Monks heard of that brahmin denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that monks who have finished their meal and been offered [more] will eat elsewhere?" ... "Is it true, monks, that monks who had finished their meal and been offered [more] ate elsewhere?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that these foolish men, monks, when they have finished their meal and been offered [more], will eat elsewhere! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"If any monk who has finished his meal and been offered [more], consumes a consumable<sup>546</sup> or eats an edible<sup>547</sup>: a Pācittiya."**

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks brought superb almsfood for sick monks. Those who were sick did not eat as they considered appropriate. The monks vomited. The Blessed One heard a loud, extensive noise, like the cawing of crows. After hearing this, he addressed Venerable Ānanda, "Ānanda, what is this loud, extensive noise, like the cawing of crows?" Then Venerable Ānanda reported this matter to the Blessed One. "Ānanda, they may eat the leftovers<sup>548</sup> from the sick monks." "They might not eat it, Blessed One." Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Monks, I allow eating leftovers for those who are sick and those who are not sick. And thus, monks, leftovers are to be made: 'All that is enough.' And thus, monks, you may recite this training-rule:

**"If any monk who has finished his meal and been offered [more], consumes a consumable or eats an edible that is not leftovers: a Pācittiya."**

<sup>546</sup> *Khādaniya*. Lit. "to be chewed/consumed". This includes most foods except for grain, fish, meat, juice, tonics, and medicines. BMC renders it as "non-staple food".

<sup>547</sup> *Bhojaniya*. Lit. "to be eaten/enjoyed". This includes grain, fish, and meat. BMC renders this "staple food".

<sup>548</sup> *Atirittam*.

**If any monk: ...**

**Finished his meal:** Any meal of the five kinds of food, even as much as the tip of a blade of grass<sup>549</sup>.

**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 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."

**Leftovers:** It was made allowable; it was received; it was lifted; it was done within arm's reach; it was done by one who had finished his meal; it was done by one who had finished his meal, been offered [more], and had not risen from his seat; "All that is enough" was said; it was leftovers from the sick – that is called "leftovers."

**Consumable:** Five [kinds of] food – setting aside night-time, seven-day, and life-time<sup>550</sup> items, the rest is called "consumable."

**Edible:** Five [kinds of] food – grain, *kummāsa*<sup>551</sup>, roasted grain-meal, fish, meat.

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

Perceiving it as not leftovers when it is not leftovers, one consumes a consumable or eats an edible: a Pācittiya offense.

In doubt when it is not leftovers, one consumes...: a Pācittiya offense.

Perceiving it as leftovers when it is not leftovers, one consumes...: a Pācittiya offense.

One receives a night-time, seven-day, [or] life-time item for the sake of nutriment<sup>552</sup>: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

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

In doubt when it is leftovers: a Dukkaṭa offense.

Perceiving it as leftovers when it is leftovers: non-offense.

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<sup>549</sup> This expression is a unit of measurement (ie, the amount that can fit on the tip of a blade of grass). It does not mean that eating a blade of grass counts as a meal.

<sup>550</sup> Night-time: Juice drinks. Seven-day: Tonics (sugar, honey, oil, butter, etc.). Lifetime: Medicines that are not considered tonics, juices, or substantial food.

<sup>551</sup> A common foodstuff in ancient India. Its exact identity is unclear.

<sup>552</sup> *Āhāra*.

**Non-offense[s]:** One eats [food] after making it leftovers; one receives [thinking] “I will eat after making it leftovers”; one takes [food] away for the sake of another; one eats the remainder from a sick person['s meal]; one eats a night-time, seven-day, [or] life-time item when there is a reason; for one who is crazy; and for the first offender.