

## **Pācittiya #31: Eating More than One Alms-meal in a Public Resthouse**

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, almsfood was prepared not far from Sāvatti at a public resthouse belonging to a certain guild. [Some] group-of-six monks, after dressing in the morning and taking their robe and bowl, entered Sāvatti for almsfood; [after] not getting any almsfood, they went to the public resthouse. [Thinking] "At last the Auspicious Ones have come!" people respectfully<sup>520</sup> served them. Then those group-of-six monks, on a second day... on a third day as well, after dressing in the morning and taking their robe and bowl, entered Sāvatti for almsfood; [after] not getting any almsfood, they went to the public resthouse and ate. Then those group-of-six monks thought, "What will we do after going to the monastery? Tomorrow we will come right back here." They ate almsfood at the public resthouse while staying there continually. The [non-Buddhist] sectarians went away. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will eat almsfood at a public resthouse while staying there continually? The almsfood at a public resthouse is not prepared just for them; the almsfood at a public resthouse is prepared for everyone."

Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-six monks will eat almsfood at a public resthouse while staying there continually?" ... "Is it true that you, monks ate almsfood at a public resthouse while staying there continually?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will eat almsfood at a public resthouse while staying there continually? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"One alms-meal can be eaten at a public resthouse. If any monk eats more than that: a Pācittiya."**

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

On a [later] occasion, Venerable Sāriputta was in the country among the Kosalans, going to Sāvatti; he approached a certain public resthouse. [Thinking] "At last the Elder has come!" people respectfully served him. Then a painful illness arose for Venerable Sāriputta after he had eaten, and he was not able to depart from the public resthouse. Then those people on a second day said to Venerable Sāriputta, "Eat, Bhante." Venerable Sāriputta [thought], "It is opposed by the Blessed One to eat almsfood at a public resthouse while staying there continually"; regretfully, he did not accept, and was deprived of a meal. Then Venerable Sāriputta, having gone to Sāvatti, reported this matter to the monks. The monks reported this matter to the 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 a sick monk to eat almsfood at a public

---

<sup>520</sup> *Sakkaccaṃ*. This can also be rendered "carefully".

resthouse while staying there continually. And thus, monks, you may recite this training rule:

**“One alms-meal can be eaten at a public resthouse by a monk who is not ill. If any monk eats more than that: a Pācittiya.”**

**Not ill:** He is able to depart from that public resthouse.

**Ill:** He is not able to depart from that public resthouse.

**Public resthouse:** As much as one needs of any of the five [kinds of] food<sup>521</sup> is provided indefinitely at a hall<sup>522</sup>, pavilion<sup>523</sup>, tree-root, or in the open air. [A meal] can be eaten once<sup>524</sup> by a monk who is not ill. If, [thinking] “I will eat”, he receives more than that: a Dukkaṭa offense. For each ingestion: a Pācittiya offense.

Perceiving [himself as] not ill when he is not ill, he eats an almsmeal at a public resthouse extending beyond that: a Pācittiya offense.

In doubt when he is not ill...: a Pācittiya offense.

Perceiving [himself as] ill when he is not ill...: a Pācittiya offense.

Perceiving [himself as] not ill when he is ill: a Dukkaṭa offense.

In doubt when he is ill: a Dukkaṭa offense.

Perceiving [himself as] ill when he is ill: non-offense.

**Non-offense[s]:** By one who is ill; one who is not ill eats once; one eats when going or coming; the owners feed [the monk] after inviting him; it is not provided indefinitely; not as much as one needs is provided; having set aside the five edibles, everything [else] is a non-offense; for one who is crazy; for the first offender.

---

<sup>521</sup> *Bhojana*. This probably refers to *Bhojanīya* (see Pc35) – grain, fish, and meat.

<sup>522</sup> *Sālā*.

<sup>523</sup> *Maṇḍapa*.

<sup>524</sup> I.e., he can eat one meal.