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Theravada Collection on Monastic Law The Great Division The chapter on medicines 1. Discussion of the five tonics

At one time the Buddha was staying at Savatthi in the Jeta Grove, Anathapindika's Monastery. At that time the monks were afflicted with autumn illness, and they could keep down neither congee nor other food. As a result, they became thin, haggard, and pale, with veins protruding all over their bodies. The Buddha noticed this and asked Venerable Ananda why they were looking so sickly. Ananda told him. Then, while reflecting in private, the Buddha thought, "What tonics might I allow the monks that are generally regarded as tonics, would serve as nourishment, but aren't considered substantial food?" It then occurred to him, "There are these five tonics—ghee, butter, oil, honey, and syrup—that are generally regarded as tonics, serve as nourishment, but aren't considered substantial food. Why don't I allow them these five tonics, to be received and consumed before midday?" In the evening, when the Buddha had come out from seclusion, he gave a teaching and then told the monks what he had thought, adding: "I allow these five tonics, to be received and consumed before midday." The monks then received and consumed the five tonics before midday. But even ordinary food did not agree with them, let alone greasy food. As a result of both the autumn illness and the food not agreeing with them, they became even more thin, haggard, and pale. Once again the Buddha noticed this and asked Venerable Ananda why they were looking even worse. Ananda told him. The Buddha then gave a teaching, and addressed the monks: "I allow the five tonics to be received and consumed both before and after midday."

At that time the sick monks needed fat as a tonic. They told the Buddha. "I allow these fats as tonics: bear fat, fish fat, alligator fat, pig fat, and donkey fat. They should be received, melted, and mixed with oil before midday, and then used. If you receive, melt, and mix them with oil after midday, and then use them, you commit three offenses of wrong conduct. If you receive them before midday, but melt and mix them with oil after midday, and then use them, you commit two offenses of wrong conduct. If you receive and melt them before midday, but mix them with oil after midday, and then use them, you commit one offense of wrong conduct. If you receive, melt, and mix them with oil before midday, and then use them, there is no offense."

2. Discussion of root medicines, etc. At that time the sick monks needed medicinal roots. "I allow these medicinal roots: turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, vetiver root, nut grass, and whatever other medicinal roots there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct." Soon afterwards the sick monks needed medicinal

root flour. “I allow a grinding stone.”

The sick monks needed bitter medicines. “I allow bitter medicines from these plants: neem tree, arctic snow, pointed gourd, white fig, Indian beech, and whatever other bitter medicines there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal leaves. “I allow medicinal leaves from these plants: neem tree, arctic snow, pointed gourd, holy basil, cotton plant, and whatever other leaf medicines there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal fruits. “I allow medicinal fruits from these plants: false black pepper, long pepper, black pepper, chebulic myrobalan, belleric myrobalan, emblic myrobalan, crepe ginger, and whatever other medicinal fruits there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal gum. “I allow the following medicinal gums: gum exuded from the asafoetida shrub, gum from the twigs and leaves of the asafoetida shrub, *taka* gum, *taka*-leaf gum, gum from heated *taka* foliage, resin, and whatever other medicinal gums there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal salts. “I allow the following medicinal salts: sea salt, black salt, hill salt, soil salt, red salt, and whatever other medicinal salts there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

Allowable medical equipment and moreAt this time Venerable Ananda’s preceptor, Venerable Belatthasisa, had carbuncles, the pus making his robes adhere to his body. The monks kept on wetting his robes to remove the pus. As the Buddha was walking about the dwellings, he noticed this. He went up to them and said, “What sickness does this monk have?” “He has carbuncles, sir. That’s why we’re doing this.” Soon afterwards the Buddha gave a teaching and addressed the monks: “For anyone who has an itch, a boil, a running sore, a carbuncle, or whose body smells, I allow medicinal powders. If you’re not sick, I allow detergent, soap, and cleaning agents. And I allow

a mortar and pestle.”

Soon afterwards the sick monks needed sifted medicinal powders. “I allow a powder sieve.” They needed finely sifted powder. “I allow a cloth sieve.” On one occasion a monk was possessed by a spirit. His teacher and preceptor who were nursing him were not able to cure him. He then went to a pigs’ slaughterhouse to eat raw meat and drink blood. As a result, he became well. They told the Buddha. “For one who is possessed, I allow raw meat and raw blood.”

At that time a monk was afflicted with an eye-disease. The monks had to hold him while he urinated and defecated. Just then, as the Buddha was walking about the dwellings, he noticed this. He then went up to them and said, “What sickness does this monk have?” “He has an eye-disease, sir. That’s why we do this for him.” Soon afterwards the Buddha gave a teaching and addressed the monks: “I allow these ointments: black ointment, mixed ointment, river ointment, red ocher, and soot.” They needed scented ointments. “I allow sandal, crape jasmine, Indian valerian, coffee plum, and nut grass.”

At that time the monks put their ointments in pots and scoops. The ointment was contaminated with grass, dust, and dirt. “I allow an ointment box.” Soon afterwards the monks from the group of six used luxurious ointment boxes made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “You shouldn’t use luxurious ointment boxes. If you do, you commit an offense of wrong conduct. I allow ointment boxes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.” At that time the ointment boxes were not covered. The ointment was contaminated with grass, dust, and dirt. “I allow a lid.” The lids fell off. “I allow you to tie it onto the ointment box with a string.” The ointment boxes split. “I allow you to sew it together with thread.” At that time the monks put the ointment on with their fingers. As a result their eyes hurt. “I allow an ointment stick.” Soon afterwards the monks from the group of six used luxurious ointment sticks made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “You shouldn’t use luxurious ointment sticks. If you do, you commit an offense of wrong conduct. I allow ointment sticks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.” The monks dropped the ointment sticks on the ground. The sticks became rough. “I allow a case for the ointment stick.” The monks carried the ointment boxes and sticks in their hands. “I allow a bag for the ointment box.” They did not have a shoulder strap. “I allow a shoulder strap and a string for tying it.”

At one time Venerable Pilindavaccha had a headache. “I allow oil for the head.” He did not get better. “I allow treatment through the nose.” The oil dripped from the nose. “I allow a nose dropper.” Soon afterwards the monks from the group of six used luxurious nose droppers made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “You

shouldn't use luxurious nose droppers. If you do, you commit an offense of wrong conduct. I allow nose droppers made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell." The nose dropper dripped unevenly. "I allow a double nose dropper." He did not get better. "I allow you to inhale smoke." They just lit the wick and inhaled the smoke. They burned their throat. "I allow a tube." Soon the monks from the group of six used luxurious tubes made with gold or silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha. "You shouldn't use luxurious tubes. If you do, you commit an offense of wrong conduct. I allow tubes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell." At that time the tubes were not covered. Insects crawled inside of them. "I allow a lid." At that time the monks carried the tubes in their hands. "I allow a bag for the tubes." The tubes scratched each other. "I allow a bag with two compartments." They did not have a shoulder strap. "I allow a shoulder strap and a string for fastening it."

Allowable medical treatments and more At one time Venerable Pilindavaccha had a certain disease. The doctors said he needed a heated concoction of oil. "I allow a heated concoction of oil." They wanted to add alcohol to that concoction. "I allow alcohol in a heated concoction of oil." Soon afterwards the monks from the group of six heated oil with too much alcohol. They drank it and became drunk. "You shouldn't drink heated oil with too much alcohol. If you do, you should be dealt with according to the rule. I allow you to drink heated oil if there is no discernible color, smell, or taste of alcohol." The monks had heated much oil with too much alcohol. They did not know what to do with it. "I allow you to determine it for external use." Pilindavaccha had more heated oil, but there was no vessel for storing it. "I allow three kinds of vessels: made of metal, made of wood, made of fruit." At that time Pilindavaccha had arthritis of the hands and feet. "I allow treatment through sweating." He did not get better. "I allow sweating with herbs." He still did not get better. "I allow heavy sweating." He still did not get better. "I allow hemp water." He still did not get better. "I allow a bathtub." Pilindavaccha had arthritis. "I allow bloodletting." He did not get better. "I allow bloodletting and receiving it in a horn." Pilindavaccha had cracked feet. "I allow salve for the feet." He did not get better. "I allow you to make foot salve." At that time a monk was afflicted with abscesses. "I allow surgery." They needed bitter water. "I allow bitter water." They needed sesame paste. "I allow sesame paste." They needed flour paste. "I allow flour paste." They needed a dressing. "I allow a dressing." The sore was itching. "I allow you to sprinkle it with mustard powder." The sore festered. "I allow you to fumigate it." The flesh protruded. "I allow you to cut it with a razor." The sore did not heal. "I allow oil for the sore." The oil dripped off. "I allow a bandage and all treatments for sores." On one occasion a certain monk was bitten by a snake. "I allow you to give him the four foul edibles: feces, urine, ash, and clay." The monks thought, "Do they need to be

received or not?" "They should be received if there is an attendant. If there isn't, I allow you to take them yourself and then eat them." On one occasion a monk had drunk poison. "I allow you to give him feces to drink." The monks thought, "Does it need to be received or not?" "I allow the one who is excreting it to receive it. When he's received it, it doesn't need to be received again." On one occasion a monk was sick from a drug. "I allow him to drink mud from a plow." On one occasion a certain monk had indigestion. "I allow him to drink lye." On one occasion a certain monk suffered from jaundice. "I allow him to drink chebulic myrobalan soaked in cattle urine." On one occasion a certain monk suffered from a skin disease. "I allow you to make a scented ointment." On one occasion a monk's body was full of impurities. "I allow him to drink a purgative." He needed clear congee. "I allow clear congee." He needed mung-bean broth. "I allow mung-bean broth." He needed oily mung-bean broth. "I allow oily mung-bean broth." He needed meat broth. "I allow meat broth."

3. The account of Pilindavaccha At one time Venerable Pilindavaccha was having a hillside cleared near Rajagaha, intending to build a shelter. Just then King Seniya Bimbisara of Magadha went to Pilindavaccha, bowed, sat down, and said, "Venerable, what are you having made?" "I'm clearing the hillside, great king. I want to build a shelter." "Do you need a monastery worker?" "The Buddha hasn't allowed monastery workers." "Well then, sir, please ask the Buddha and tell me the outcome." "Yes." Pilindavaccha instructed, inspired, and gladdened King Bimbisara with a teaching, after which the king got up from his seat, bowed down, circumambulated Pilindavaccha with his right side toward him, and left. Soon afterwards Pilindavaccha sent a message to the Buddha: "Sir, King Seniya Bimbisara of Magadha wishes to provide a monastery worker. What should I tell him?" The Buddha then gave a teaching and addressed the monks: "Monks, I allow monastery workers." Once again King Bimbisara went to Pilindavaccha, bowed, sat down, and said, "Sir, has the Buddha allowed monastery workers?" "Yes, great king." "Well then, I'll provide you with a monastery worker." Yet after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of practical affairs: "Listen, has the monastery worker I promised been provided?" "No, sir, he hasn't." "How long has it been since we made that promise?" The official counted the days and said, "It's been five hundred days." "Well then, provide him with five hundred monastery workers." "Yes." The official provided Pilindavaccha with those monastery workers, and a separate village was established. They called it "The Monastery Workers' Village" and "Pilinda Village". And Pilindavaccha began associating with the families in that village. After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village, and the children were dressed up in ornaments and garlands. As Pilindavaccha was walking on continuous almsround, he came to the house of a certain monastery worker where he sat down on the prepared seat. Just then the daughter of the house had seen the other children dressed up in ornaments and garlands. She cried, saying,

“I want a garland! I want ornaments!” Pilindavaccha asked her mother why the girl was crying. She told him, adding, “Poor people like us can’t afford garlands and ornaments.” Pilindavaccha then took a pad of grass and said to the mother, “Here, place this on the girl’s head.” She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it. People told King Bimbisara, “Sir, in the house of a such-and-such a monastery worker there’s a beautiful golden garland. Even in your court, sir, there’s nothing like it. So how did those poor people get it? They must have stolen it.” King Bimbisara then had that family imprisoned. Once again Pilindavaccha robed up in the morning, took his bowl and robe, and went to Pilinda Village for alms. As he was walking on continuous almsround, he came to the house of that same monastery worker. He then asked the neighbors what had happened to that family. “The king had jailed them, venerable, because of that golden garland.” Pilindavaccha went to King Bimbisara’s house, where he sat down on the prepared seat. King Bimbisara approached Pilindavaccha, bowed, and sat down. Pilindavaccha said, “Great king, why have you jailed the family of that monastery worker?” “Sir, in the house of that monastery worker there was a beautiful golden garland. Even the royal compound has nothing like it. So how did those poor people get it? They must have stolen it.” Pilindavaccha then focused his mind on turning King Bimbisara’s stilt house into gold. As a result, the whole house became gold. He said, “Great king, how did you get so much gold?” “Understood, sir! It’s your supernormal power.” And he released that family. People said, “They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!” Delighted, and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics. Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and waterpots and setting these aside, they filled their water filters and bags and hung these in the windows. But as the tonics dripped, the dwellings became infested with rats. When people walking about the dwellings noticed this, they complained and criticized them, “These Sakyan monastics are hoarding goods indoors, just like King Seniya Bimbisara of Magadha!” The monks heard the complaints of those people and the monks of few desires complained and criticized those monks, “How can these monks choose to live with such abundance?” After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who live like this?” “It’s true, sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks: “After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for at most seven days. If you use them longer than that, you should be dealt with according to the rule.” The first section for recitation on allowable medicines is finished.

4. The allowance for sugar, etc. When the Buddha had stayed at Savatthi for as long as he liked, he set out wandering toward Rajagaha. While they were

traveling, Venerable Revata the Doubter saw a sugar factory. As he approached, he noticed they were mixing the sugar with flour and ash. He thought, “Sugar mixed with food is unallowable, and so it’s unallowable to eat sugar at the wrong time,” and being afraid of wrongdoing, he and his followers did not take sugar. They told the Buddha. “Why are they adding flour and ash to the sugar?” “To harden it, sir.” “If they add flour or ash to sugar to harden it, it’s still considered sugar. I allow you to eat as much sugar as you like.” While still traveling, Revata noticed mung beans sprouting from feces. He thought, “Mung beans are unallowable. They sprout even after being digested,” and being afraid of wrongdoing, he and his followers did not eat mung beans. They told the Buddha. “Although mung beans may sprout after being digested, I allow you to eat as much of it as you like.” On one occasion a certain monk who had a stomachache drank a salty purgative and was cured. “I allow salty purgatives when you’re sick. If you’re not sick, I allow you to drink it mixed with water.”

5. Discussion of the prohibition against storing indoors, etc. Wandering on, the Buddha eventually arrived at Rajagaha where he stayed in the Bamboo Grove, the squirrel sanctuary. Soon afterwards the Buddha had a stomachache. Venerable Ananda thought, “Previously, when the Buddha had a stomachache, he was comfortable after drinking the threefold pungent congee.” He then asked for sesame seeds, rice, and mung beans, stored them indoors, cooked them himself indoors, and brought them to the Buddha, saying, “Sir, please drink the threefold pungent congee.” When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule. So he said to Ananda, “Ananda, where does this congee come from?” Ananda told him. The Buddha rebuked him, “It’s not suitable, Ananda, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you be so indulgent? What’s been stored indoors in a monastery is unallowable; what’s been cooked indoors in a monastery is unallowable; what’s been cooked by oneself is unallowable. This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks: “You shouldn’t eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, or what you have cooked yourself. If you do, you commit an offense of wrong conduct. If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, and cooked by yourselves, you commit three offenses of wrong conduct. If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, but cooked by others, you commit two offenses of wrong conduct. If you eat what’s been stored indoors in a monastery, but cooked outside, yet cooked by yourselves, you commit two offenses of wrong conduct. If you eat what’s been stored outside, but cooked indoors in a monastery, and cooked by yourselves, you commit two offenses of wrong conduct. If you eat what’s been stored indoors in a monastery, but cooked outside, and cooked by others, you commit one offense of wrong conduct.

If you eat what's been stored outside, but cooked indoors in a monastery, yet cooked by others, you commit one offense of wrong conduct. If you eat what's been stored outside, and cooked outside, but cooked by yourselves, you commit one offense of wrong conduct. If you eat what's been stored outside, and cooked outside, and cooked by others, there is no offense." When the monks heard that the Buddha had prohibited cooking, being afraid of wrongdoing, they did not reheat. "I allow you to reheat what's already been cooked." At that time Rajagaha was short of food. People brought salt, oil, rice, and fresh food to the monastery. The monks stored it outdoors, but it was eaten by vermin and stolen by thieves. "I allow you to store food indoors." The monks stored it indoors, but it was cooked outside. They were surrounded by scrap-eaters, and the monks ate in fear. "I allow cooking indoors." Because of the famine, the attendants took more for themselves and gave less to the monks. "I allow you to cook. I allow you to store food indoors in a monastery, to cook indoors in a monastery, and to cook yourselves." 6.

Receiving what has been picked up On one occasion a number of monks who had completed the rainy-season residence in Kasi were traveling to Rajagaha to visit the Buddha. While on their way, they did not receive sufficient food, whether fine or coarse. Yet there was much fruit, but no attendant to offer it. When the monks arrived at Rajagaha, they were exhausted. They went to the Bamboo Grove, approached the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, he said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?" "We're keeping well, sir, we're getting by," and they told him what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks: "If there is no attendant, but you see fruit, I allow you to pick it up yourself. You should then carry it until you see an attendant, put it on the ground, and have it received. You may then eat it. I allow you to receive what you have picked up."

On one occasion a certain brahmin had obtained fresh sesame seed and fresh honey. He thought, "Why don't I give this to the Sangha of monks headed by the Buddha?" He then went to the Buddha, exchanged pleasantries with him, and said, "Please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, the brahmin left. The following morning that brahmin had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that brahmin's house where he sat down on the prepared seat. That brahmin personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up and left. Soon after the Buddha had left, that brahmin thought, "I invited the Sangha of monks headed by the Buddha to give them the fresh sesame seed and honey, but I forgot. Why don't I take the sesame seed and honey to the monastery in basins and waterpots?" And he did just that. He

then went up to the Buddha and said, “When I invited you for a meal, I forgot to give you these fresh sesame seeds and this honey. Please accept it.”

“Well then, brahmin, give it to the monks.” At this time, food was scarce, and the monks were refusing invitations to eat more even after taking just a little. After reflection, they were even declining altogether. And so now that the whole Sangha was being invited, being afraid of wrongdoing, they did not accept. “Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that have been brought out.”

7. The allowance for what has been received, etc. On one occasion a family who was supporting Venerable Upananda the Sakyan sent fresh food to the Sangha, saying, “After showing it to Venerable Upananda, it’s to be given to the Sangha.” Just then Upananda had gone to the village for alms. When those people arrived at the monastery, they asked for Upananda and were told where he was. They said, “Venerables, after showing it to Venerable Upananda, this fresh food is to be given to the Sangha.” The monks told the Buddha. He said, “Well then, receive it and put it aside until Upananda returns.” But because Upananda visited families before eating, he returned late to the monastery. At this time, food was scarce, and the monks were refusing invitations to eat more even after taking just a little. After reflection, they were even declining altogether. And so now that the whole Sangha was being invited, being afraid of wrongdoing, they did not accept. “Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that were received before the meal.”

When the Buddha had stayed at Rajagaha for as long as he liked, he set out wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika’s Monastery. At that time Venerable Sariputta had a fever. Venerable Mahamoggallana went to him and asked, “When you previously had a fever, Sariputta, how did you get better?” “I had lotus roots and tubers.” Then, just as a strong man might bend or stretch his arm, Mahamoggallana disappeared from the Jeta Grove and reappeared on the banks of the Mandakini lotus pond. An elephant saw Mahamoggallana coming and said to him, “Welcome, Venerable Mahamoggallana, please come. What do you need, venerable? What may I give?” “I need lotus roots and tubers.” The elephant told another elephant, “Listen, give as many roots and tubers as the venerable needs.” It plunged into the Mandakini lotus pond and pulled up lotus roots and tubers with his trunk. It gave them a good rinse, bound them in a bundle, and went up to Mahamoggallana. Then, just as a strong man might bend or stretch his arm, Mahamoggallana disappeared from the banks of the Mandakini lotus pond and reappeared in the Jeta Grove. And that elephant did the same. It had the roots and tubers offered to Mahamoggallana, before returning to the Mandakini lotus pond in the same manner. Mahamoggallana then brought those lotus roots and tubers to Sariputta. When he had eaten them, his fever subsided. But there was much left over. At this time, food was scarce, and the monks were refusing invitations to eat more even after taking just a little. After reflection, they were even declining altogether. And so

now that the whole Sangha was being invited, being afraid of wrongdoing, they did not accept. “Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers coming from the forest or a lotus pond.”

On one occasion in Savatthi, much fruit had been given, but there was no attendant. Being afraid of wrongdoing, the monks did not eat it. “I allow you to eat fruit that hasn’t been made allowable if it’s seedless or the seeds have been removed.”

8. Discussion of the prohibition against surgery When the Buddha had stayed at Savatthi for as long as he liked, he set out wandering toward Rajagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. At that time the doctor Akasagotta performed surgery on a certain monk who had hemorrhoids. Just then, while walking about the dwellings, the Buddha came to this monk’s dwelling. Akasagotta saw the Buddha coming and said to him, “Good Gotama, please come and see this monk’s anus. It’s just like the mouth of a lizard.” The Buddha thought, “This foolish man is mocking me,” and he turned around right there. Soon afterwards he had the Sangha gathered and questioned the monks: “Is there a sick monk in such-and-such a dwelling?” “There is, sir.” “What’s his illness?” “He has hemorrhoids, and the doctor Akasagotta is performing surgery.” The Buddha rebuked him, “It’s not suitable, monks, for that foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can he have surgery on the private parts? The skin is delicate in that area, sores heal with difficulty, and a scalpel is hard to wield there. This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks: “You shouldn’t have surgery on the private parts. If you do, you commit a serious offense.” When they heard that the Buddha had prohibited surgery, the monks from the group of six had enemas. The monks of few desires complained and criticized them, “How can the monks from the group of six have enemas?” They told the Buddha what had happened. “Is it true, monks, that the monks from the group of six are having enemas?” “It’s true, sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks: “You shouldn’t get surgery within 3.5 centimeters of the private parts or have enemas. If you do, you commit a serious offense.”

9. Discussion of the prohibition against human flesh When the Buddha had stayed at Rajagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana. At that time in Benares there were two lay-followers, Suppiya and Suppiya, husband and wife, both with confidence in Buddhism. They were donors and benefactors, and they attended on the Sangha. On one occasion Suppiya went to the monastery. She walked from dwelling to dwelling, from yard to yard, asking the monks, “Is anyone sick? What may I bring?” Just then a certain monk had drunk a purgative. He told Suppiya about this, adding, “I need meat broth.” “No problem, I’ll organize it.” She then returned to her house and told a

servant, "Go and get some meat." Saying, "Yes, ma'am," he walked around the whole of Benares, but could not find any. So he returned to Suppiya and said, "There's no meat, ma'am. There's no slaughter today."

Suppiya thought, "If that monk doesn't get meat broth, his illness will get worse or he'll die. Because I've already agreed to provide it, it would not be right if I didn't." She then took a knife, cut flesh from her own thigh, and gave it to a slave, saying, "Prepare this meat and give it to the sick monk in such-and-such a dwelling. If anyone asks for me, tell them I'm sick." She then wrapped her thigh in her upper robe, entered her bedroom, and lay down on the bed. When Suppiya returned home, he asked the slave where his wife was. The slave told him. He then went to see her, and she told him what had happened. He thought, "It's astonishing and amazing how much faith and confidence Suppiya has, as she gives up even her own flesh. Is there anything she would not give?" Delighted and joyful he went to the Buddha. He bowed, sat down, and said, "Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Suppiya got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. The following morning Suppiya had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Suppiya's house where he sat down on the prepared seat together with the Sangha of monks. Suppiya approached the Buddha and bowed down to him. When the Buddha asked him where Suppiya was, he replied that she was sick. "Well then, please tell her to come." "She's not able, sir." "Well then, carry her in here." And he did. The moment Suppiya saw the Buddha that great wound healed and was perfectly covered with skin and hairs. Suppiya and Suppiya exclaimed, "The great power and might of the Buddha is truly astonishing and amazing!" Delighted and joyful, they personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, they sat down to one side. The Buddha instructed, inspired, and gladdened them with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Who asked Suppiya for meat?" The responsible monk told the Buddha. "Did you get the meat?" "I did, sir." "Did you eat it?" "Yes." "Were you circumspect about it?" "No, sir." The Buddha rebuked him ... "Foolish man, how can you eat meat without circumspection? You have eaten human flesh. This will affect people's confidence ..." After rebuking him, he gave a teaching and addressed the monks: "There are people who have faith and confidence, even to the point of giving up their own flesh. You shouldn't eat human flesh. If you do, you commit a serious offense. You shouldn't eat flesh without being circumspect. If you do, you commit an offense of wrong conduct." 10. Discussion of the prohibition against elephant meat, etc. At one time the king's elephants had died. Because there was a shortage of food, people ate the elephant meat. They also gave elephant meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, "How can the Sakyan monastics eat elephant meat? Elephants are an attribute of kingship. If the king knew, he

would not be pleased with those monks.” They told the Buddha. “You shouldn’t eat elephant meat. If you do, you commit an offense of wrong conduct.” At one time the king’s horses had died. Because there was a shortage of food, people ate the horse meat. They also gave horse meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat horse meat? Horses are an attribute of kingship. If the king knew, he would not be pleased with those monks.” They told the Buddha. “You shouldn’t eat horse meat. If you do, you commit an offense of wrong conduct.” At one time when there was a shortage of food, people ate dog meat. They also gave dog meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat dog meat? Dogs are disgusting and repulsive.” They told the Buddha. “You shouldn’t eat dog meat. If you do, you commit an offense of wrong conduct.” At one time when there was a shortage of food, people ate snake meat. They also gave snake meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat snake meat? Snakes are disgusting and repulsive.” Even Supassa the king of dragons went to see the Buddha. He bowed down to the Buddha and said, “Sir, there are dragons without faith and confidence. They might harm the monks even over small matters. Please ask the venerables not to eat snake meat.” The Buddha instructed, inspired, and gladdened him with a teaching, after which Supassa bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “You shouldn’t eat snake meat. If you do, you commit an offense of wrong conduct.” On one occasion hunters killed a lion and ate the lion meat. They also gave lion meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of lion meat, lions attacked them. “You shouldn’t eat lion meat. If you do, you commit an offense of wrong conduct.” On one occasion hunters killed a tiger ... a leopard ... a bear ... a hyena and ate the hyena meat. They also gave hyena meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of hyena meat, hyenas attacked them. “You shouldn’t eat tiger meat, leopard meat, bear meat, or hyena meat. If you do, you commit an offense of wrong conduct.” The second section for recitation on Suppiya is finished.

11. The allowance for congee and honey balls When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Andhakavinda together with a large sangha of twelve-hundred and fifty monks. On this occasion the country people had loaded large quantities of salt, oil, rice, and fresh food onto carts, and were following behind the Sangha of monks headed by the Buddha, thinking, “When our turn comes, we’ll prepare a meal.” Five hundred people living on scraps were also following along. Eventually the Buddha arrived at Andhakavinda and stayed there. Soon afterwards a certain brahmin whose turn to offer a meal had not yet come, thought, “I’ve been following the Sangha of monks headed by the Buddha for two months waiting to offer them a meal, and I’m still waiting. Moreover, I am all alone, and all

my household business is being neglected. Why don't I inspect the dining hall and prepare whatever is lacking?" When he did, he saw that two things were missing: congee and honey balls. He then went to Venerable Ananda and told what he had been thinking, adding, "Good Ananda, if I were to prepare congee and honey balls, would Good Gotama accept it?" "Well, brahmin, let me ask the Buddha." Venerable Ananda told the Buddha, who said, "Allow it to be prepared, Ananda." Ananda passed the message on to the brahmin. The following morning that brahmin prepared much congee and many honey balls and brought it to the Buddha, saying, "Good Gotama, please accept the congee and the honey balls." "Well then, brahmin, give it to the monks." But being afraid of wrongdoing, the monks did not accept. The Buddha said, "Accept, monks, and eat." That brahmin then personally served much congee and many honey balls to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. And the Buddha said this to him: "Brahmin, there are these ten benefits of congee. One who gives congee gives life, beauty, happiness, strength, and eloquence; drinking congee stills hunger, allays thirst, gets rid of wind, cleans out the bladder, and helps the digestion of food remnants. One who gives congee respectfully at the right time To the restrained ones who live on the gifts of others, Such a one supplies them with ten things: Long life, beauty, happiness, and strength, And eloquence, too, one gets from that; Hunger, thirst, and wind are removed, The bladder is cleaned and the food digested. This tonic is praised by the Accomplished One. Therefore, for a person looking for happiness—One wishing for heavenly bliss Or desiring human prosperity—It's appropriate to give congee regularly." The Buddha then got up from his seat and left. Soon afterwards he gave a teaching and addressed the monks: "I allow congee and honey balls."

12. The government official with recently acquired faith When people heard that the Buddha had allowed congee and honey balls, they prepared rice porridge and honey balls early in the morning. After eating rice porridge and honey balls to their satisfaction in the morning, the monks did not eat as much as they had intended in the dining hall. At this time a certain government official who had recently acquired faith in Buddhism had invited the Sangha of monks headed by the Buddha for the meal on the following day. He thought, "Why don't I prepare twelve hundred and fifty bowls of meat for the twelve hundred and fifty monks? I can then give one bowl to each and every monk." The following morning that official had various kinds of fine foods prepared, as well as twelve hundred and fifty bowls of meat. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that brahmin's house where he sat down on the prepared seat together with the Sangha of monks. That official then served the monks in the dining hall. As he did so, the monks said, "Only a little, thanks." "Please don't say that because I've only recently acquired faith in Buddhism. I've prepared much food of various kinds, as well as twelve-hundred and fifty bowls of meat. I'll bring one bowl of meat to each and every one of you. Venerables, please accept as much as you like." "We're not taking so little because of that,

but because we ate rice porridge and honey balls to our satisfaction early in the morning.” The official complained and criticized them, “When the venerables have been invited by me, how can they eat someone else’s rice porridge? Am I incapable of giving them as much as they like?” Angry and aiming to criticize, he walked around filling the monks’ almsbowls, saying, “Eat it or take it away.” When he had personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha, and the Buddha had finished his meal, the official sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon after the Buddha had left, that official felt anxiety and remorse, thinking, “It’s bad for me, truly bad, that I acted like this. I wonder, did I make much merit or demerit?” He then went to the Buddha, bowed, sat down, and told him what he had been thinking, adding, “I wonder, sir, did I make much merit or demerit?” “When you invited the Sangha of monks headed by the Buddha for a meal on the following day, you made much merit. When each and every monk received rice from you, you made much merit. You are heading for heaven.” When the official heard this, he was joyful and elated. He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks who had been invited for a meal ate someone else’s rice porridge beforehand?” “It’s true, sir.” The Buddha rebuked them ... “How can those foolish men eat someone else’s congee beforehand when they have been invited for a meal? This will affect people’s confidence ...” After rebuking them, he gave a teaching and addressed the monks: “When you have been invited to a meal, you shouldn’t eat someone else’s rice porridge beforehand. If you do, you should be dealt with according to the rule.”

13. The account of Belattha Kaccana When the Buddha had stayed at Andhakavinda for as long as he liked, he set out wandering toward Rajagaha together with a large sangha of twelve-hundred and fifty monks. Just then Belattha Kaccana was traveling from Rajagaha to Andhakavinda with five hundred carts, all of them filled with jars of sugar. When the Buddha saw Belattha Kaccana coming, he stepped off the road and sat down at the foot of a tree. Belattha Kaccana went up to the Buddha, bowed, and said, “Sir, I would like to give one jar of sugar to each and every monk.” “Well then, Kaccana, just bring one jar of sugar.” Saying, “Yes, sir,” he got a jar of sugar, returned to the Buddha, and said, “Here is the jar. What should I do next?” “Now give sugar to the monks.” Saying, “Yes, sir,” he did just that. He then said to the Buddha, “I’ve given sugar to the monks, but there’s much left over. What should I do with that?” “Give the monks as much sugar as they need.” Saying, “Yes, sir,” he did as requested. He then said to the Buddha, “I’ve given the monks as much sugar as they need, but there’s much left over. What should I do with that?” “Give the monks as much sugar as they want.” Saying, “Yes, sir,” he again did as requested. Some monks filled their almsbowls and even their water filters and bags. When he was finished, he said to the Buddha, “I’ve given

the monks as much sugar as they want, but there's much left over. What should I do with that?" "Give to those who live on scraps." Saying, "Yes, sir," he again did as requested. He then said to the Buddha, "I've given them sugar, but there's much left over. What should I do with that?" "Give them as much sugar as they need." Saying, "Yes, sir," he again did as requested. He then said to the Buddha, "I've given them as much sugar as they need, but there's much left over. What should I do with that?" "Give them as much sugar as they want." Saying, "Yes, sir," he once again did as requested. Some of those who lived on scraps filled basins, waterpots, and baskets, and some even their laps. When he was finished, he said to the Buddha, "I've given them as much sugar as they want, but there's much left over. What should I do with that?" "Kaccana, I don't see anyone in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, who would be able to properly digest that sugar except a Buddha or his disciple. So discard that sugar where there are no cultivated plants or in water without life." Saying, "Yes, sir," he dumped that sugar in water without life. As he did so, that sugar hissed, sputtered, fumed, and smoked—just like a plowshare heated the whole day hisses, sputters, fumes, and smokes when dropped in water. Belattha Kaccana was awestruck, with goose bumps all over. He approached the Buddha, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Belattha Kaccana experienced the stainless vision of the Truth: "Anything that has a beginning has an end." He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. He then said to the Buddha, "Wonderful, sir, wonderful! Just as one might set upright what's overturned, or reveal what's hidden, or show the way to one who's lost, or bring a lamp into the dark so that one with eyes might see what's there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life."

The Buddha then continued wandering toward Rajagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. At that time there was an abundance of sugar in Rajagaha. The monks thought, "The Buddha has only allowed sugar for the sick," and being afraid of wrongdoing, they did not eat it. "I allow you to take sugar when you're sick and sugar mixed in water when you're not."

14. Pataligama When the Buddha had stayed at Rajagaha for as long as he liked, he set out wandering toward Pataligama with a large sangha of

twelve-hundred and fifty monks. When he eventually arrived, he stayed there. When the lay followers of Pataligama heard that he had arrived, they went to see him, bowed, and sat down on one side. The Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Sir, please visit our guesthouse together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they got up from their seats, bowed down, and circumambulated him with their right sides toward him. They then went to the guesthouse, spread mats on the floor, prepared seats, put out a large waterpot, and hung up an oil lamp, after which they returned to the Buddha, bowed, and told him that everything was prepared, adding, “Sir, please come when you’re ready.” The Buddha robed up, took his bowl and robe, and went to the guesthouse together with the Sangha of monks. He washed his feet, entered the guesthouse, and sat down facing east, leaning on the central pillar. The monks washed their feet too, entered the guesthouse, and sat down facing east with the Buddha in front of them, leaning against the western wall. The lay followers of Pataligama followed suit and sat down facing west with the Buddha in front of them, leaning against the eastern wall. The Buddha then addressed those lay followers: “There are these five dangers for one who is immoral because of failure in morality. Because of heedlessness, they lose much wealth. They get a bad reputation. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are shy and timid. They die confused. After death, they are reborn in a lower realm. There are these five benefits for one who is moral because of success in morality. Because of heedfulness, they gain much wealth. They get a good reputation. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are confident and self-assured. They die with a clear mind. After death, they are reborn in heaven.” The Buddha instructed, inspired, and gladdened them by teaching for much of the night. He then dismissed them, saying, “It’s late. Please go when you’re ready.” Saying, “Yes, sir,” they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left. Soon after the lay followers of Pataligama had left, the Buddha entered an empty cubicle.

15. Sunidha and Vassakara At that time Sunidha and Vassakara, the government officials of Magadha, were building a fortress at Pataligama to defend against the Vajjians. The Buddha got up early in the morning and, with his superhuman and purified clairvoyance, he saw a number of gods taking possession of sites around Pataligama. And wherever powerful gods took possession of a site was where powerful kings and government officials tended to build their houses. Wherever gods of middle standing took possession of a site was where the kings and government officials of middle standing tended to build their houses. Wherever the lower ranked gods took possession of a site was where the lower ranked kings and government officials tended to build their houses. The Buddha said to Venerable Ananda, “Who’s building a fortress in Pataligama?” “Sunidha and Vassakara, sir.” “They are building the fortress, Ananda, as if they had consulted with the Tavatimsa gods.” The Buddha told Ananda what he had seen, adding, “As far, Ananda, as the extent of the Indian

realm, as far as the routes of commerce, Pataliputta will be the chief city, the destination for merchandise. And there will be three dangers for Pataliputta: fire, water, and internal dissent.” Sunidha and Vassakara then went to the Buddha and exchanged pleasantries with him, adding, “Please accept tomorrow’s meal from us together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they left. Having had various kinds of fine foods prepared, they had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Sunidha and Vassakara’s meal offering where he sat down on the prepared seat together with the Sangha of monks. Sunidha and Vassakara then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, they sat down to one side. And the Buddha expressed his appreciation with these verses: “In whatever place The wise decide to live, There they feed the virtuous, The restrained monastics. One should dedicate the offering To whatever gods are there. Being revered and honored, They return the favor to you. And they have compassion for you, As a mother for her own child. The person the gods have compassion for Always has good fortune.” The Buddha then got up from his seat and left. But Sunidha and Vassakara followed behind him, thinking, “Whatever gate the ascetic Gotama leaves from, we’ll name the Gotama Gate. Whatever ford he uses to cross the river Ganges, we’ll name the Gotama Ford.” And so the gate through which he left was named the Gotama Gate. The Buddha then went to the river Ganges. At that time the river was full to the brim. Among the people who wanted to cross, some were looking for a boat, some for a barge, and some were putting together a raft. The Buddha saw this. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the near shore of the river and reappeared on the far shore together with the Sangha of monks. Seeing the significance of this, the Buddha uttered a heartfelt exclamation: “Whoever crosses the flowing mass of water, They build a bridge, leaving the water behind. While ordinary people put together a raft, The wise have crossed already.”

16. Discussion of the truths at Kotigama The Buddha then went to Kotigama and stayed there. And he addressed the monks: “It’s because of not awakening to or penetrating these four noble truths that you and I have wandered on and transmigrated for such a long time: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the end of suffering, the noble truth of the path leading to the end of suffering. But now, monks, the noble truth of suffering has been awakened to and penetrated, likewise the noble truth of the origin of suffering, the noble truth of the end of suffering, and the noble truth of the path leading to the end of suffering. Craving for existence has been cut off; the passage to existence has been destroyed; now there is no further existence. Because of not properly seeing The four noble truths, You have transmigrated for a long time Among the various kinds of rebirth. But now they have been seen, The passage to existence has been destroyed, The root of suffering has been cut off, And there is no further existence.”

17–18. The account of Ambapali and the Licchavis The courtesan Ambapali

heard that the Buddha had arrived at Kotigama. She had her best carriages harnessed, mounted one of them, and left Vesali to visit the Buddha. She went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, she sat down, and the Buddha instructed, inspired, and gladdened her with a teaching. She then said to the Buddha, "Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that he had consented, she got up from her seat, bowed down, circumambulated him with her right side toward him, and left. The Licchavis of Vesali, too, heard that the Buddha had arrived at Kotigama. They had their best carriages harnessed, mounted one of them, and left Vesali to visit the Buddha. Some of them wore blue, with blue makeup, blue clothes, and blue ornaments, and likewise, some of them wore yellow, some red, and some white. When Ambapali met the young Licchavis, she turned her carriage around and drove up next to them, pole to pole, yoke to yoke, wheel to wheel, axle to axle. The Licchavis said, "What on earth are you doing?" and she replied, "I'm doing this, sirs, because I've invited the Buddha and the Sangha of monks for tomorrow's meal!" "We'll give you a hundred thousand for this meal, Ambapali." "Even if you gave me the whole of Vesali and the adjoining countryside, I would not give you this meal." The Licchavis snapped their fingers in dismay, saying, "Dammit, we've been beaten by the mango woman!" And they continued on their way to the Buddha. When the Buddha saw them coming, he said to the monks, "Those of you who haven't seen the Tavatimsa gods, look at the Licchavis. The Licchavis are similar to the Tavatimsa gods." The Licchavis went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, they sat down, and the Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, "Sir, please accept tomorrow's meal from us together with the Sangha of monks." "I have already accepted tomorrow's meal from Ambapali." The Licchavis snapped their fingers in dismay, saying, "Dammit, we've been beaten by the mango woman." After rejoicing in the Buddha's words, they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left. When the Buddha had stayed at Kotigama for as long as he liked, he went to Natika, where he stayed in the brick guesthouse. The following morning Ambapali had various kinds of fine foods prepared in her own park. She then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Ambapali's meal offering where he sat down on the prepared seat together with the Sangha of monks. Ambapali personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, "Sir, I give this mango grove to the Sangha of monks headed by the Buddha." The Buddha accepted the park. After instructing, inspiring, and gladdening her with a teaching, he got up from his seat and went to the Great Wood near Vesali, where he stayed in the house with the peaked roof. The third section for recitation on the Licchavis is finished.

19. The account of General Siha On one occasion a number of well-known Licchavis were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways. Siha the general, a disciple of the Jains, was seated in that gathering. He thought, “No doubt that Buddha is perfected, a fully Awakened One, since these well-known Licchavis praise the Buddha, the Teaching, and the Sangha in this way. Why don’t I go and visit that Buddha?” He then went to the Jain ascetic from Nātika and said, “Sir, I wish to visit the ascetic Gotama.” “But Siha, why visit the ascetic Gotama who believes that actions don’t have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains his disciples in that.” Siha’s intention to go died down. The same sequence of events happened a second time. A third time a number of well-known Licchavis were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways. Siha heard this, and he had the same thoughts as before. And it occurred to him, “What can the Jain ascetics do to me, whether I get their permission or not? Let me go and visit the Buddha, the Perfected and fully Awakened One, without getting permission from the Jains.” Soon afterwards, in the middle of the day, General Siha set out from Vesali with five hundred carriages to visit the Buddha. He went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. He bowed, sat down, and said, “Sir, I have heard that the ascetic Gotama believes in inaction, that he teaches inaction, and that he trains his disciples in that. Those who say this, do they say what you have said without falsely misrepresenting you? Do they explain according to the Teaching so that they can’t be legitimately criticized? I don’t wish to misrepresent you.” “There’s a way, Siha, one could rightly say of me that I believe in inaction, that I teach inaction, and that I train my disciples in that. What’s that way? I teach the non-doing of misconduct by body, speech, and mind. I teach the non-doing of the various kinds of bad and unwholesome actions. There’s also a way one could rightly say of me that I believe in action, that I teach action, and that I train my disciples in that. What’s that way? I teach the doing of good conduct by body, speech, and mind. I teach the doing of the various kinds of good and wholesome actions. There’s a way one could rightly say of me that I’m an annihilationist, that I teach for the sake of annihilation, and that I train my disciples in that. What’s that way? I teach the annihilation of sensual desire, ill will, and confusion. I teach the annihilation of the various kinds of bad and unwholesome qualities. There’s a way one could rightly say of me that I’m disgusting, that I teach for the sake of disgust, and that I train my disciples in that. What’s that way? I am disgusted by misconduct by body, speech, and mind. I am disgusted by the various kinds of bad and unwholesome qualities. There’s a way one could rightly say of me that I’m an exterminator, that I teach for the sake of extermination, and that I train my disciples in that. What’s that way? I teach the extermination of sensual desire, ill will, and confusion, the extermination of the various kinds of bad and unwholesome qualities. There’s a way one could rightly say of me that I’m austere, that I teach for the sake of austerity, and that I train my disciples in that. What’s that way? I say

that bad, unwholesome qualities—misconduct by body, speech, and mind—are to be disciplined. One who has abandoned them, cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future—such a one I call austere. Indeed the Buddha has abandoned the bad, unwholesome qualities that are to be disciplined, has cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future. There’s a way one could rightly say of me that I’m retiring, that I teach for the sake of retiring, and that I train my disciples in that. What’s that way? One who has retired from any future conception in a womb, any rebirth in a future life, who has cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future—such a one I call retiring. Indeed the Buddha’s future conception in a womb, his rebirth in a future life, is abandoned and cut off at the root, made like a palm stump, eradicated, and incapable of reappearing in the future. There’s a way one could rightly say of me that I’m at ease, that I teach for the sake of ease, and that I train my disciples in that. What’s that way? I’m at ease in the highest sense, I proclaim my Teaching for the sake of ease, and I train my disciples in that.” When the Buddha had finished, Siha exclaimed, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.” “Consider it carefully, Siha. It’s good for well-known people such as yourself to reflect carefully.” “Now I’m even more pleased with you, sir. Had I become a lay follower of another religion, they would’ve carried a banner all over Vesali to proclaim it. But you tell me to consider it carefully. For the second time, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.” “For a long time, Siha, your family has been a wellspring of support for the Jain ascetics. When they come to you, you should still consider giving them almsfood.” “Now I’m even more pleased with you, sir. I had heard that you say that offerings should only be given to you and your disciples, not to anyone else, and only offerings given to you and your disciples are fruitful, not what’s given to others. But in reality you encourage me to give to the Jain ascetics. Indeed, I shall know the right time for that. For the third time, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.” The Buddha then gave Siha a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Siha experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the

Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. He then said to the Buddha, "Sir, Please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Siha got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Siha then told a man, "Go and get some meat." The following morning Siha had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to General Siha's house where he sat down on the prepared seat together with the Sangha of monks. Just then a number of Jain ascetics were walking around Vesali, from street to street, from intersection to intersection, waiving their arms and calling out, "General Siha has killed a large animal and made a meal for the ascetic Gotama. The ascetic Gotama is eating that meat, knowing that the animal was killed for his sake!" A certain man went up to Siha and whispered to him what the Jains were doing. Siha said, "Forget about it. For a long time those venerables have wanted to disparage the Buddha, the Teaching, and the Sangha of monks. They'll grow old and still keep on misrepresenting the Buddha with lies. Besides, I wouldn't kill a living being even for the sake of my life." Siha then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Siha sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching. He then got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "You shouldn't eat meat when you know the animal was killed for your sake. If you do, you commit an offense of wrong conduct. I allow you to eat meat and fish that's pure in three respects: you haven't seen, heard, or suspected that the animal was killed for your sake."

20. The allowance for a food-storage area Some time later in Vesali, there was plenty of food, the crops were abundant, and there was no problem getting by on almsfood. Then, while the Buddha was reflecting in private, he thought, "Those things I allowed the monks when there was a shortage of food, the crops were meager, and it was hard to get by on alms—that is, what's been stored indoors in a monastery, what's been cooked indoors in a monastery, what's been cooked by the monks themselves, what's been received after picking it up, what's been brought out, what's been received before the meal, what's come from the forest or a lotus pond—do the monks still make use of these?" When the Buddha had come out from seclusion, he asked Venerable Ananda about this. He replied, "They do, sir." Soon afterwards the Buddha gave a teaching and addressed the monks: "Those things I allowed you when there was a shortage of food, the crops were meager, and it was hard to get by on alms, I prohibit from today onward. You shouldn't eat what's been stored indoors in a monastery, what's been cooked indoors in a monastery, what's been cooked by yourselves, or what's been received after picking it up. If you do, you commit an offense of wrong conduct. If you have

finished your meal and refused an invitation to eat more, you shouldn't eat non-leftovers that have been brought out, that have been received before the meal, or that have come from the forest or a lotus pond. If you do, you should be dealt with according to the rule.”

At that time people from the country loaded much salt, oil, rice, and fresh food onto carts, brought them to outside the monastery gatehouse, and waited for their turn to cook a meal. Just then a storm was approaching. Those people went to Venerable Ananda and told him what was happening, adding, “What should we do now?” Ananda told the Buddha, who said, “Well then, Ananda, the Sangha should designate a building at the edge of the monastery as a food-storage area and then store the food there—whether a dwelling, a stilt house, or a cave. And it should be done like this. A competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate such-and-such a dwelling as a food-storage area. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a food-storage area. Any monk who approves of designating such-and-such a dwelling as a food-storage area should remain silent. Any monk who doesn't approve should speak up. The Sangha has designated such-and-such a dwelling as a food-storage area. The Sangha approves and is therefore silent. I will remember it thus.’” Soon afterwards people used the designated food-storage area for various purposes: to cook congee and rice, to prepare curries, to chop meat, and to split firewood. Getting up early in the morning, the Buddha heard loud noises, like the cawing of crows. He asked Venerable Ananda what was going on, and Ananda told him. Soon afterwards the Buddha gave a teaching and addressed the monks: “You shouldn't use a designated food-storage area. If you do, you commit an offense of wrong conduct. I allow three places as food-storage areas: a building made according to a proclamation, a cow stall, and a building given for the purpose by a householder.” Soon afterwards Venerable Yasoja was sick. People brought him tonics and the monks stored them outside. Vermin ate them and thieves stole them. “I allow you to use a designated food-storage area. I allow four places as food-storage areas: a building made according to a proclamation, a cow stall, a building given for the purpose by a householder, and a building designated by the Sangha.” The fourth section for recitation on Siha is finished.

21. The account of the householder Mendaka At that time in the town of Bhaddiya there was a householder called Mendaka who had supernormal powers. He would wash his hair, sweep out his granary, and sit down outside the door. A shower of grain would then fall out of the sky and fill his granary. His wife, too, had supernormal powers. She would sit down next to a pot of rice and a pot of curry and serve a meal to the slaves, servants, and workers. The food would not be exhausted until she got up. His son, too, had supernormal powers. He would get a bag containing a thousand coins and give the slaves, servants, and workers their wages for six months. That purse would not go empty as long as he held it. His daughter-in-law, too, had supernormal powers. She would sit down next to a four-liter basket and give out rice for six months to the slaves,

servants, and workers. The rice would not be exhausted until she got up. Even his slave had supernormal powers. While plowing with a single plow, he made seven furrows. King Seniya Bimbisara of Magadha heard that within his kingdom, in the town of Bhaddiya, there was a householder called Mendaka with all these abilities. The king told the official in charge of practical affairs about this, adding, "Go and investigate it. If you see it, it will be as if I see it myself." Saying, "Yes, sir," he set out for Bhaddiya with the fourfold army. When he eventually arrived, he went up to Mendaka and said, "I've been told by the king to investigate your supernormal powers. Please show them to me." Mendaka then washed his hair, swept out his granary, and sat down outside the door. A shower of grain fell out of the sky and filled his granary. "Good. Now show me your wife's supernormal powers." Mendaka told his wife, "Please serve a meal to the fourfold army." She sat down next to a pot of rice and a pot of curry and served a meal to the fourfold army. The food was not exhausted until she got up. "Good. Now show me your son's supernormal powers." Mendaka told his son, "Please give wages for six months to the fourfold army." He got a bag containing a thousand coins and gave the fourfold army its wages for six months. That purse did not go empty as long as he held it. "Good. Now show me your daughter-in-law's supernormal powers." Mendaka told his daughter-in-law, "Please give rice for six months to the fourfold army." She sat down next to a four-liter basket and gave rice for six months to the fourfold army. The rice was not exhausted until she got up. "Good. Now show me your slave's supernormal powers." "Sir, we have to go to the field to see that." "Forget about it, then. I consider it as seen." That official then returned to Rajagaha with the fourfold army and told the king what had happened. When the Buddha had stayed at Vesali for as long as he liked, he set out wandering toward Bhaddiya with a large sangha of twelve-hundred and fifty monks. When he eventually arrived, he stayed in the Jatiya Grove. Mendaka heard: "Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, has arrived at Bhaddiya and is staying in the Jatiya Grove with a large sangha of twelve-hundred and fifty monks. That good Gotama has a fine reputation: 'He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that's good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.' It's good to see such perfected ones." Mendaka then had his best carriages harnessed, mounted one of them, and set out from Bhaddiya to visit the Buddha. A number of monastics from other religions saw Mendaka coming, and they said to him, "Where are you going, householder?" "I'm going to visit the Buddha, sir, the ascetic Gotama." "But why visit the ascetic Gotama who believes that actions don't have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains

his disciples in that.” Mendaka thought, “No doubt he must be a Buddha, a Perfected and fully Awakened One, since these monastics of other religions are jealous.” He then went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, he sat down, and the Buddha gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Mendaka experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Mendaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. The following morning Mendaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Mendaka’s house where he sat down on the prepared seat together with the Sangha of monks. Then Mendaka’s wife, son, daughter-in-law, and slave approached the Buddha, bowed, and sat down. The Buddha gave them a progressive talk, just as he had done to Mendaka. They, too, experienced the stainless vision of the Truth, and they expressed their appreciation in the same way and became lay followers. Mendaka then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Mendaka sat down to one side and said, “Sir, as long as you’re staying in Bhaddiya, I would like to offer a regular meal to the Sangha of monks headed by the Buddha.” The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. 22. The allowance for the five products of a cow, etc. When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Anguttarapa with a large sangha of twelve-hundred and fifty monks. He had not informed Mendaka. When Mendaka heard about it, he told his slaves and workers, “Load lots of salt, oil, rice, and fresh food onto the carts, and bring along twelve-hundred and fifty cowherds and twelve-hundred and fifty dairy cows. We’ll give the Buddha fresh milk wherever we see him.” Mendaka caught up with the Buddha while he was crossing a wilderness area. Mendaka approached the Buddha, bowed down, and said, “Sir, please accept

tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Mendaka bowed down, circumambulated the Buddha with his right side toward him, and left. The following morning Mendaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Mendaka's meal offering where he sat down on the prepared seat together with the Sangha of monks. Mendaka told the twelve-hundred and fifty cowherds, "Listen, bring one cow for each and every monk and give them fresh milk." Mendaka then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha, and he gave them fresh milk. Being afraid of wrongdoing, the monks did not accept. The Buddha said, "Accept, monks, and drink." When the Buddha had finished his meal, Mendaka sat down to one side, and said, "Sir, there are wilderness roads where there is little water and little food, where it's not easy to travel without provisions. Please allow provisions." The Buddha then instructed, inspired, and gladdened Mendaka with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow five products from cows: milk, curd, buttermilk, butter, and ghee. There are wilderness roads where there's little water and little food, where it's not easy to travel without provisions. I allow you to look for provisions: whatever you need of rice, mung beans, black gram, salt, sugar, oil, and ghee. There are people who have faith and confidence. They may deposit money with an attendant, saying, "With this, please get something allowable for the venerable." I allow you to consent to anything allowable from that fund. But I say that under no circumstances should you look for or consent to gold, silver, or money."

23. The account of Keniya the dreadlocked ascetic Wandering on, the Buddha eventually arrived at Apana. Keniya the dreadlocked ascetic heard, "The ascetic Gotama, the Sakyan, who's gone forth from the Sakyan clan, has arrived at Apana." And he heard about the Buddha's qualities just as Mendaka had. He thought, "What should I take to the ascetic Gotama?" And it occurred to him, "There are those ancient sages of the brahmins, the creators and teachers of the Vedas, that is, Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa, and Bhagu. The brahmins at present still sing and proclaim the ancient verses that they sang, proclaimed, and collected. Now those ancient sages abstained from eating at night and at the wrong time, yet they consented to certain drinks. The ascetic Gotama also abstains from eating at night and at the wrong time. It would be appropriate for him to consent to the same drinks." He then had a large quantity of drinks prepared. Lifting them with carrying poles, he went to the Buddha. He exchanged pleasantries with the Buddha and said, "Good Gotama, please accept these drinks." "Please give them to the monks, Keniya." He did, but being afraid of wrongdoing, the monks did not accept them. The Buddha said, "Accept, monks, and drink." Keniya then personally served that large quantity of drinks to the Sangha of monks headed by the Buddha. When the Buddha was finished, Keniya sat down to one side. The Buddha instructed,

inspired, and gladdened him with a teaching, and Keniya said, “Good Gotama, please accept tomorrow’s meal from me together with the Sangha of monks.” “The Sangha is large, Keniya. There are twelve hundred and fifty monks. And you have faith in the brahmins.” Keniya acknowledged what the Buddha had said, but repeated his invitation a second time. The Buddha replied as before, and Keniya repeated his invitation a third time. The Buddha then consented by remaining silent. Knowing that the Buddha had consented, Keniya got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “I allow eight kinds of drinks: mango drinks, rose-apple drinks, drinks from bananas with seeds, drinks from seedless bananas, licorice drinks, grape drinks, drinks made from lotus tubers, and falsa fruit drinks. I allow juice from all fruits, except grain. I allow juice from all leaves, except the leaves of potherbs. I allow juice from all flowers, except licorice flowers. I allow sugarcane juice.” The following morning Keniya had various kinds of fine foods prepared in his own hermitage and then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Keniya’s hermitage where he sat down on the prepared seat together with the Sangha of monks. Keniya then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keniya sat down to one side, and the Buddha expressed his appreciation with these verses: “Sacrifice is the best fire worship, Savitti the best meter; A king is the best of humans, The ocean the chief of rivers. The moon is the best in the night sky, The sun the best of all that shines. But for those making offerings, desiring merit, The Sangha is indeed the best.” And the Buddha got up from his seat and left.

24. The account of Roja the Mallian When the Buddha had stayed at Apana for as long as he liked, he set out wandering toward Kusinara with a large sangha of twelve-hundred and fifty monks. When the Mallians of Kusinara heard that the Buddha was coming, they made an agreement that whoever did not go out to meet the Buddha would be fined five hundred coins. At that time Venerable Ananda had a friend called Roja the Mallian. As the Buddha was approaching Kusinara, the Mallians, including Roja, went out to meet him. Roja then went to Ananda and bowed, and Ananda said to him, “It’s noble of you to come out to meet the Buddha.” “I’m not doing this out of respect for the Buddha, the Teaching, or the Sangha. I’m doing it because I would get fined by the Mallians if I didn’t.” Ananda was disappointed with his friend. He went to the Buddha, bowed, sat down, and said, “Sir, Roja the Mallian is a well-known person. It’s of great benefit when such well-known people gain confidence in this spiritual path. Sir, please inspire confidence in Roja.” “That’s not difficult for the Buddha, Ananda.” The Buddha then suffused Roja with a mind of loving kindness, before getting up from his seat and entering his dwelling. When Roja was suffused with loving kindness, he acted just like a young calf looking for its mother: he went from dwelling to dwelling, from yard to yard, asking, “Venerables, where’s the Buddha staying, the Perfected and fully Awakened One? I wish to see him.” “In that dwelling, Roja, with the closed door. Go there quietly and slowly, enter the

porch, clear your throat, and knock on the door. The Buddha will then open the door for you.” Roja did just that, and the Buddha opened the door for him. He entered the dwelling, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Roja experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Sir, please have the venerables accept robe-cloth, almsfood, dwellings, and medicinal supplies from me, and not from others.” “Roja, those who have seen the Truth with a trainee’s knowledge and vision, as you have, think like this. But listen, Roja, the monks will have to receive both from you and others.” At this time in Kusinara there was a succession of fine meals. Not being able to get a turn, Roja thought, “Why don’t I inspect the dining hall and then prepare whatever is lacking?” When he did, he saw that two things were missing: potherbs and fresh food made of flour. He then went to Venerable Ananda and told him what he had been thinking, adding, “Venerable Ananda, if I were to prepare potherbs and fresh food made of flour, would the Buddha accept it?” “Well, Roja, let me ask the Buddha.” Venerable Ananda told the Buddha, who said, “Allow it to be prepared, Ananda.” Ananda passed the message on to Roja. The following morning Roja prepared many potherbs and much fresh food made with flour and brought it to the Buddha, saying, “Sir, please accept the potherbs and the fresh food made with flour.” “Well then, Roja, give it to the monks.” He did, but being afraid of wrongdoing, they did not accept. The Buddha said, “Accept, monks, and eat.” Roja then personally served many potherbs and much fresh food made with flour to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Roja sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “I allow all potherbs and all fresh food made of flour.”

25. The account of the one who had gone forth when old When the Buddha had stayed at Kusinara for as long as he liked, he set out wandering toward Atuma with a large sangha of twelve-hundred and fifty monks. At that time at Atuma there was a monk who was previously a barber and who had gone forth when old. He had two boys, sweet-voiced and articulate, who were skilled barbers. The monk who had gone forth when old heard that the Buddha was coming to Atuma, and he said to those boys, “The Buddha is coming to Atuma with a large sangha of twelve-hundred and fifty monks. Now go and get the barber equipment, and then go from house to house with a box and collect salt, oil,

rice, and fresh food. When the Buddha has arrived, we'll make a congee drink." Saying, "Yes," they did just that. When people saw those sweet-voiced and articulate boys, they used their services even if they did not really want to. And they gave much in return. Soon the boys had collected a large amount of salt, oil, rice, and fresh food. When the Buddha eventually arrived at Atuma, he stayed in a dwelling made of husk. The following morning that monk who had gone forth when old had much congee prepared and brought it to the Buddha, saying, "Sir, please accept the congee." When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise they do not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule. The Buddha then said to him, "Where does this congee come from?" He told him, and the Buddha rebuked him, "It's not suitable, foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you who have gone forth encourage others in what's unallowable? This will affect people's confidence ..."

After rebuking him, he gave a teaching and addressed the monks: "You shouldn't encourage others to do what's unallowable. If you do, you commit an offense of wrong conduct. And if you were previously a barber, you shouldn't carry barber equipment around. If you do, you commit an offense of wrong conduct."

When the Buddha had stayed at Atuma for as long as he liked, he set out wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika's Monastery. At that time in Savatthi there was much fruit. The monks thought, "Which fruits has the Buddha allowed and which not?" They told the Buddha. "I allow all fruits."

On one occasion seeds belonging to the Sangha had been planted on land belonging to an individual and seeds belonging to an individual on land belonging to the Sangha. "If seeds belonging to the Sangha have been planted on land belonging to an individual, that person should be given a share, and the produce may then be eaten. If seeds belonging to an individual have been planted on land belonging to the Sangha, the Sangha should be given a share, and the produce may then be eaten."

26. Discussion of the four great standards At that time the monks were anxious about all sorts of matters, thinking, "What has the Buddha allowed and what hasn't he allowed?" They told the Buddha. "If I haven't specifically prohibited something, then it's unallowable to you if it's similar to what's unallowable and opposed to what's allowable. If I haven't specifically prohibited something, then it's allowable to you if it's similar to what's allowable and opposed to what's unallowable. If I haven't specifically allowed something, then it's unallowable to you if it's similar to what's unallowable and opposed to what's allowable. If I haven't specifically allowed something, then it's allowable to you if it's similar to what's allowable and opposed to what's unallowable."

Then the monks thought, “Are post-midday tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with ordinary food allowable or unallowable? Are lifetime tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with seven-day tonics allowable or unallowable?” They told the Buddha. “When mixed with ordinary food, post-midday tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, seven-day tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, lifetime tonics are allowable before midday on the day they are received, but not after midday. When mixed with post-midday tonics, seven-day tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with post-midday tonics, lifetime tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with seven-day tonics, lifetime tonics are allowable for seven days, but not beyond.” The sixth chapter on medicines is finished. This is the summary: “In autumn, also after midday, Fat, about root, and with flours; With bitter, leaf, fruit, Gum, salt, and detergent. Powder, sieve, and meat, Ointment, scented; Ointment box, luxurious, uncovered, Ointment stick, ointment stick case. Bag, shoulder strap, string, Head oil, and nose; Nose dropper, and smoke, And tube, lid, bag. In a concoction of oil, and alcohol, Too much, external use; Vessel, sweat, and herbs, Heavy, and so hemp water. Bathtub, and blood, Horn, salve for the feet; Foot salve, knife, and bitter, Sesame paste, flour paste. Cloth, and mustard powder, Smoke, and with a razor; Sore oil, bandage, And foul, receiving. Feces, excreting, and mixture, Lye, chebulic myrobalan in urine; Scented, and purgative, Clear congee, mung-bean broth, oily mung-bean broth. Meat broth, hillside, Monastery, and with seven days; Sugar, mung beans, and purgative, Cooking oneself, reheating. He allowed again, when short of food, And fruit, sesame, fresh food; Before eating, fever, And removed, hemorrhoids. And enema, and Suppi, And human flesh; Elephant, horse, and dog, Snake, lion, leopard. Bear, and hyena flesh, And turn, and congee; Recent, apart from, sugar, Sunidha, guesthouse. Ganges, Koti, speaking the truths, And Ambapali, Licchavi; Killed for, plenty of food, He prohibited again. Storm, Yasa, and Mendaka, Product of a cow, and with provisions; Keni, mango, rose apple, bananas with seeds, Seedless bananas, licorice, grapes, lotus tubers. Falsa fruit, potherbs, flour, At Atuma, barber; At Savatthi, fruit, seed, And about all sorts of matters, in the time period.”

In this chapter there are one hundred and six topics. The chapter on medicines is finished.