

## Nissaggiya Pācittiya #23: Keeping Seven-Day Medicines Longer than Seven Days

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Pilindavaccha was clearing a hillside at Rājagaha, wishing to make a cave [dwelling]. Then King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Pilindavaccha, "Bhante, what is the Elder having made?" "Great King, I am clearing the hillside, wishing to make a cave [dwelling]." "Bhante, does the gentlemen need a monastery attendant<sup>365</sup>?" "Great king, a monastery attendant has not been allowed by the Blessed One." "Therefore, Bhante, report to me after asking the Blessed One." "Yes, Great King," Venerable Pilindavaccha replied to King Seniya Bimbisāra of Magadha. Then Venerable Pilindavaccha instructed, encouraged, energized, and gladdened King Seniya Bimbisāra of Magadha with a Dhamma talk. Then King Seniya Bimbisāra of Magadha - instructed, encouraged, energized, and gladdened by Venerable Pilindavaccha's Dhamma talk - rose from his seat, paid respects to and venerated Venerable Pilindavaccha, and left.

Then Venerable Pilindavaccha sent a messenger to the Blessed One, [saying] "Bhante, King Seniya Bimbisāra of Magadha wishes to give a monastery attendant. Bhante, what method is to be used by me?" Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, I allow a monastery attendant." A second time as well, King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When he was seated to one side, King Seniya Bimbisāra of Magadha said to Venerable Pilindavaccha, "Bhante, is a monastery attendant allowed by the Blessed One?" "Yes, Great King." "Therefore, Bhante, I will give a monastery attendant to the gentleman." "Then, after promising a monastery attendant to Venerable Pilindavaccha, King Seniya Bimbisāra of Magadha forgot. After a long time he remembered, and addressed a certain minister connected with all [his affairs], "I say, the monastery attendant that I promised to the gentleman - was that monastery attendant given?" "King, a monastery attendant was not given to the gentleman." "I say, how long has it been since that was [promised]?" Then the minister counted the days and said to King Seniya Bimbisāra of Magadha, "King, five hundred days." "Therefore, I say, give five hundred monastery attendants to the gentleman." "Yes, King," the minister replied to King Seniya Bimbisāra of Magadha. He gave five hundred monastery attendants to Venerable Pilindavaccha, [all] settled in a single village. It was [called] "The Village of Monastery Attendants," it was [called] "Pilinda's Village."

Furthermore, on this occasion, Venerable Pilindavaccha was a frequent visitor of that village. Then Venerable Pilindavaccha, after dressing in the morning and taking his bowl and robes, entered Pilinda's Village for alms. Furthermore, on this occasion, there was a

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<sup>365</sup> *Ārāmika*.

festival in that village. Young children were playing, made up with garlands and adornments. Then Venerable Pilindavaccha, while going for alms without skipping a household<sup>366</sup>, approached the dwelling of a certain monastery attendant; after approaching, he sat on the designated seat. Furthermore, on this occasion, the daughter of the female monastery attendant after seeing other children made up with garlands and adornments, cried, "Give me a garland, give me an adornment!" Then Venerable Pilindavaccha said to the female monastery attendant, "Why does this girl cry?" "Bhante, after seeing other children made up with garlands and adornments, this girl cries, 'Give me a garland, give me an adornment!' Where will poor people like us get a garland or an adornment?" Then Venerable Pilindavaccha, after getting a grass headdress, said to that female monastery attendant, "Here, fasten this to that girl's head." Then the female monastery attendant took the grass headdress and fastened it to the girl's head. It became a golden wreath – shapely, attractive, and pleasing. There was no golden wreath like that even in the king's harem. People reported to King Seniya Bimbisāra of Magadha, "King, at the house of that monastery attendant there is a golden wreath; it is shapely, attractive, and pleasing. Even in the king's harem there is no golden wreath like that. Where did a poor person get it?"<sup>367</sup> Undoubtedly it was taken by theft!" Then King Seniya Bimbisāra of Magadha had that monastery attendant's family arrested. A second time as well, Venerable Pilindavaccha, after dressing in the morning and taking his bowl and robes, entered Pilinda's Village for alms. Then Venerable Pilindavaccha, while going for alms without skipping a household, approached the dwelling of that monastery attendant; after approaching, he asked the neighbors, "Where has this monastery attendant's family gone?" "Bhante, the king had them arrested for the act of [stealing] a golden wreath."

Then Venerable Pilindavaccha approached the dwelling of King Seniya Bimbisāra of Magadha; after approaching, he sat on the designated seat. Then King Seniya Bimbisāra of Magadha approached Venerable Pilindavaccha; after approaching and paying respects to Venerable Pilindavaccha, he sat to one side. When King Seniya Bimbisāra of Magadha was seated to one side, Venerable Pilindavaccha said to him, "Great king, for what [reason] was the monastery attendant's family arrested?" "Bhante, there was a golden wreath in that monastery attendant's house; it was shapely, attractive, and pleasing. Even in my harem there is no golden wreath like that. Where did a poor person get it? Undoubtedly it was taken by theft!" Then Venerable Pilindavaccha set his mind upon King Seniya Bimbisāra of Magadha's palace as being golden. It become entirely made of gold. "Great king, where did you get so much gold?" "Bhante, this is acknowledged as the gentleman's psychic power." He had that monastery attendant's family released.

[Thinking] "A miracle of psychic abilities<sup>368</sup> surpassing normal human abilities<sup>369</sup> has been displayed by Sir Pilindavaccha to the king and his assembly," satisfied and full of faith, people brought five medicines to Venerable Pilindavaccha – that is, ghee, butter, oil, honey, and molasses. Venerable Pilindavaccha usually received [enough] of these five

<sup>366</sup> *Sapadāna*. Lit. "Uninterrupted." This refers to the practice of stopping at every house one encounters on almsround until one has received enough food, and is one of the ascetic practices approved by the Buddha.

<sup>367</sup> *Kuto tassa duggatassa*. Lit. "Where from for a poor person?"

<sup>368</sup> *Iddhipāṭihāriyam*

<sup>369</sup> *Uttarimanussadhammā*. Lit. "Superhuman phenomenon."

medicines. He distributed these gains in the [monastic] assembly. The assembly became luxuriant. They filled jars and pitchers and stored them; they filled water-filters and bags and hung them in windows. The [contents] became molten and sticky. The monastery was overrun by rats. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “These Sakyan-son contemplatives keep stockpiles in their home – just like King Seniya Bimbisāra of Magadha!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will plan this kind of luxury?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks planned this kind of luxury?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will plan this kind of luxury! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“These five medicines may be consumed by sick monks: ghee, butter, oil, honey, and molasses. After receiving them, one may use them from storage for seven days at most. For one who surpasses that: a Nissaggiya Pācittiya.”**

**These five medicines may be consumed by sick monks:**

**Ghee:** Ghee from cows, goats, buffaloes, or from an [animal] the meat of which is allowable.<sup>370</sup>

**Butter:** Butter from those [animals].

**Oil:** Sesame seed oil, mustard seed oil, honey-tree oil, castor oil, tallow.

**Honey:** Honey from bees.

**Molasses:** Produced from sugar-cane.

**After receiving them, one may use them from storage for seven days at most:** One may use them at most for seven days.

**For one who surpasses that:** It [requires] relinquishment at the eighth dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this medicine of mine which was kept for more than seven days [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as surpassing [seven days] when it has surpassed seven days: a Nissaggiya Pācittiya.

In doubt when it has surpassed seven days: a Nissaggiya Pācittiya.

<sup>370</sup> Monks are not allowed to eat the meat of certain animals, namely: humans, horses, elephants, dogs, snakes, lions, tigers, leopards, bears, and hyenas.

Perceiving it as not surpassing [seven days] when it has surpassed seven days: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.

Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.

Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

After getting the relinquished item back, it is not to be used on [the exterior of] the body and it is not to be swallowed. It can be used in an oil lamp or as a darkener. It can be used by another monk on [the exterior of] the body, but is not to be swallowed.

Perceiving it as surpassing [seven days] when it has not surpassed seven days: a Dukkaṭa offense.

In doubt when it has not surpassed seven days: a Dukkaṭa offense.

Perceiving it as not surpassing [seven days] when it has not surpassed seven days: non-offense.

**Non-offense[s]:** It is determined, assigned, discarded, lost, destroyed, burned, stolen, or taken on trust within seven days; after giving it to an unordained person without expectation of [getting back] what has been relinquished, abandoned, and released, one gets it back and uses it; for one who is crazy; for the first offender.