



# The Mango Juice Mentioned In The Scriptures Of Buddhism

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## ARTICLE INFO

## ABSTRACT

The juice mentioned in the scriptures of Buddhism is a permitted beverage, classified as one of the eight types of drinks. These eight varieties include 1. mango juice, 2. Java Plum juice, 3. seeded banana juice, 4. seedless banana juice, 5. Mudhuca pierrei juice, 6. Nutmeg or grape juice, 7. lotus tuber juice, and 8. plum mango or lychee juice. These eight kinds of drinks must not be alcoholic and should not be made from forbidden plants or fruits. It is recommended to ripen them in sunlight rather than using fire. The juice can be produced from either raw or ripe mangoes. In the case of raw mangoes, they should be soaked and sun-dried until ripe, then filtered and prepared with honey, brown sugar, and camphor. The production and processing of mango juice have evolved with modern technology, and contemporary packaging allows for the preservation of mango juice for an extended period while retaining its nutritional value. Mangoes are nutritionally rich, containing various vitamins and essential minerals beneficial to the body. They also contain antioxidants that help boost the body's immune system, reduce wrinkles, and slow down the aging process. Please check the grammar for me.

**Keywords:** The mango juice, the scriptures of Buddhism

## I. INTRODUCTION

The beverages or juices offered to monks in contemporary times have undergone significant changes compared to the past. Upon careful consideration, it is evident that almost all types of beverages in this era must undergo pasteurization, a food preservation process using high-temperature heat to extend shelf life and ensure safety for consumption. The beverages are also enhanced for a better visual appearance, aroma, and taste, making them more appealing. Under these circumstances, these beverages are commonly referred to as "prepared by fire" as they have undergone the process of boiling with fire, yet it aligns with natural ripening conditions recommended in Buddhist scriptures.

However, it is challenging to definitively determine whether these beverages should or should not be consumed according to Buddhist precepts. In the Vinaya Pitaka, under the section on Phesatchakantaka dealing with therapeutic substances, the story of the hermit, Geniya, an ascetic with long hair, is recounted. Geniya is from the Arpananikom kingdom and wanted to prepare and offer fruit juices to the Buddha and monks because, in ancient times, all hermits and teachers of Brahmins drank it. Believing that these fruit juices were essential for the monks' well-being, he continued the practice, and the Buddha permitted the offering of eight types of fruit juices for the first time. These juices included mango juice, Java Plum juice, seeded banana juice, seedless banana juice, Mudhuca pierrei juice, Nutmeg or grape juice, lotus tuber juice, and plum mango or lychee juice. (Vin. V/129/136)<sup>[1]</sup> In the time of the Buddha, the Lord Buddha permitted the

use of holy water for the monks to drink to quench their thirst and alleviate hunger during certain times. This holy water, granted permission, is made from various sources such as fruits, leaves, and flowers. It is commonly known that there are eight types of drinks, also called 'Atthabana Juice.' This juice must not contain alcohol or intoxicants and should not be made from substances prohibited by the Buddha. It should not be made from certain forbidden fruits. The preparation should involve sunlight, not fire (Pramaha Boonsong Siripittho, Year 1, Issue 1, 2015). [2].

The term 'Bana' has been used since ancient times until the present. The first fruits explicitly mentioned as permitted by the Buddha are the fruits. Later, the Buddha allowed the use of juice from all types of fruits, leaves, and flowers, including fresh sugarcane juice, with some exceptions.

Currently, some temples or meditation centers allow the consumption of milk, while others do not permit it. Even in the Buddhist scriptures, there are passages that may lead to confusion in interpretation. For instance, there is a proposal to categorize 'Pana Juice' into three levels, based on the existing beverages as criteria:

1. Basic Level: Includes beverages with pulp, such as Grass Jelly Drink, various processed ready-to-drink beverages, and fruit juices without pulp. Even soy milk is in this category.
2. Intermediate Level: Comprises beverages without pulp, such as 100% pure fruit juices without pulp, sweetened beverages, carbonated drinks, coffee with artificial cream, and milk. Since milk is permitted according to the aforementioned Buddhist scriptures, those who see fit to drink it should not be criticized, and those who deem it unsuitable should abstain.
3. Detailed Level: Encompasses juice explicitly permitted in eight kinds, 100% pure fruit juices, and coffee without artificial cream (Phra Maha Adidej Sativor, 2013). [3].

Considering the criteria from all three levels, one can reasonably determine the appropriateness of each type of beverage. However, when considering the true purpose of drinking the mentioned juices, it is primarily for relieving thirst, quenching hunger, and cooling the heat generated during the digestion of food in the body. It aims to provide practitioners with the energy needed for spiritual development without succumbing to excessive hunger during meditation. Additionally, the sincere intention of the offerors, guided by compassion and the desire to assist fellow practitioners during a specific period, must be taken into account. It is not about indulging until full, which would contradict the essence of asceticism. Therefore, when choosing a beverage, one should consider the suitability of the times while avoiding creating resentment later. Only then can it be considered that the chosen beverage is truly appropriate and in line with the Buddha's intent in permitting the consumption of the mentioned juices.

## II. JUICE OR BEVERAGE IN BUDDHIST SCRIPTURES

In the Buddhist scriptures, evidence regarding the origin of juice is mentioned in the Vinaya Pitaka as follows: At that time, Geniya Hermit heard that the Buddha, after renouncing the household life, arrived at the Arpananikom. The Buddha, adorned with virtuous qualities, had his reputation spread far and wide. Meeting the enlightened one is considered the best virtue. So, Geniya Hermit thought, 'What can I offer to the Buddha?' and realized that 'The Brahmin teachers, composers, and reciters of verses followed by the Brahmins at this time, who teach the correct ancient verses that you, venerable one, recite, are pleased to abstain from eating in the evening and refrain from eating at the wrong time. Those Brahmin teachers are delighted to drink juice like this, and even the Buddha does not eat in the evening and does not eat at the wrong time. It would be appropriate for him to drink juice like this.' Then, he ordered a large amount of juice to be prepared for people to carry and offer it to the one who has attained enlightenment. When it arrived, he engaged in pleasant conversation with the Buddha, and when it was suitable, he stood in the appropriate place. Standing in the appropriate place, he bowed down and said, 'Enlightened one, please accept the water offered by me.' The Buddha replied, 'Geniya, if that's the case, you should offer it to the monks.' The monks, who were standing, hesitated and refused to accept the offering. The Buddha said, 'Monks, all of you should accept the offering and drink it. At that time, Geniya acknowledged that the Buddha had received his offering, rose from his seat, offered a gesture of respect to the Enlightened One, and then returned. Later on, the Buddha explained the cause of this incident, expressing the righteousness behind it. He then gave permission to the monks, saying, 'Monks, I allow eight types of juices, namely: 1. mango juice, 2. Java Plum juice, 3. seeded banana juice, 4. seedless banana juice, 5. Mudhuca pierrei juice, 6. Nutmeg or grape juice, 7. lotus tuber juice, and 8. plum mango or lychee juice. (Vin. [thai] V/300/129-132.)' [4]. From this, it can be seen that Pana is a beverage for monks, novices, or those observing ascetic practices. It is a drink made from fruits without pulp or husk. Monks can consume it in the afternoon or throughout the day and night before dawn to alleviate

thirst without violating monastic rules, easing hunger, and extinguishing the internal bodily fire caused by the digestion of food. This allows them to continue their monastic duties. Although the offering of anointing water for monks and novices in the present era has undergone significant changes, the purpose remains to dispel old pain and alleviate new ones.

### III. MEANING AND SIGNIFICANCE OF PANA (JUICE)

"Pana" refers to juice extracted from fruits, consisting of 8 types: mango juice, Java Plum juice, seeded banana juice, seedless banana juice, Mudhuca pierrei juice, Nutmeg or grape juice, lotus tuber juice, and plum mango or lychee juice (Choladat Teiangpuk and colleagues: 31(1), 28-38). [5] Pana is a beverage permitted for monks and novices after the midday meal. It serves as a drink that helps quench thirst and alleviate hunger, aligning with the principles of the monastic discipline. Pana is crucial for the direct impact it has on the health of monks and novices. The "sugar" in the beverage directly affects health. Consuming Pana during the post-lunch period, which is a fasting time, leads to an excessive intake of sugar, resulting in elevated blood sugar levels, accumulated body fat, weight gain, and various other health issues. This explains why some may wonder why monks eat only one or two meals a day but still face significant weight-related challenges. Therefore, the Thai Monk Distant Disease Project supports relatives and laypeople to "Care and giving Alms" by choosing healthy Pana for the well-being of monks and novices.

The Buddha granted permission for 8 kinds of juices (Pana). Later on, the Buddha talked about the cause of the initial occurrence of the practice. The Buddha then declared permission to all the monks, saying, 'Look, monks, I grant permission for eight types of Pana,' which are: mango juice, Java Plum juice, seeded banana juice, seedless banana juice, Mudhuca pierrei juice, Nutmeg or grape juice, lotus tuber juice, and plum mango or lychee juice.

Before all monks, I had granted permission for juices made from all kinds of fruits, excluding rice bran broth.

Before all monks, I allowed leaf juices of all kinds, excluding fermented leaf juice.

Before all monks, I allowed flower juices of all kinds, excluding the juice of the Mudhuca pierrei flower juice.

Before all monks, I permitted sugarcane juice as well (Vin. V/300/131-132). [6].

'Pana' is translated as a beverage or drink obtained from fruits, which the Buddha allowed in eight types or offered drinks that can be consumed within a day and a night. It is the drink that can be drunk after midday or is drinkable a day and a night before sunrise. This practice originated from the time when refrigeration was not available, and fruits would spoil quickly. With modern refrigeration, these beverages can be stored for longer durations. From the book (Collected Edition of the Tripitaka), as maintained by Thammaraksa, evidence shows that the first monk to receive permission to drink Pana was Geniya Hermit, which appeared in the Vinayapitaka 5/86. In there, the Buddha mentioned the eight types of Pana or juice: mango, Java Plum, seeded banana, seedless banana, Mudhuca pierrei, nutmeg or grape, lotus tuber, and plum mango or lychee. Additionally, he granted permission to drink juices from all kinds of fruits (except rice bran broth), flower juices (except juice of the Mudhuca pierrei), as well as fresh sugarcane juice (Vin. [thai] V/300/131-132). [7].

"In the present day, with advancements in all areas, especially in beverages, we no longer make Pana ourselves, following the traditional guidelines set by the Buddha, as it is convenient to simply buy it. This allows us to offer it and store it for longer durations, beyond just one day and night. It doesn't spoil or go bad. Additionally, it can be kept in the refrigerator for a week, a month, or even longer, including green tea, cola, Pepsi, other carbonated drinks, and ginger ale, which are readily available in the market and are popular choices for offerings to monks. In summary, Pana is referred to as a 'sweet beverage.' (Associate Professor Kittikun, Dr. Seks, et al.: 2017)." [8].

It is evident that Pana, according to the principles of Vinaya, is a drink or beverage extracted naturally from ripe fruits. It is emphasized that it should not be ripened using fire and can be stored for only one day and one night. The fruits used for extraction should preferably not be too large, and there should be no pulp. The eight types of fruits permitted by the Buddha are known as 'Atthabanna,' or the eight juices. They include mango juice, Java Plum juice, seeded banana juice, seedless banana juice, Mudhuca pierrei juice, grape or Jambu juice, lotus tuber juice, and plum mango or lychee juice. In addition, permission is granted to drink juices from all kinds of fruits (excluding rice bran broth), flower juices (excluding lotus tuber juice), and fresh sugarcane juice.

### IV. Types of juices (nampāna)

The term "nampāna" originally comes from the Pali language, where "attha" means eight, and "pāna" means water or drink. Nampāna is something reserved for consumption by monks after noon and can be stored for a

day and a night. It includes various types of water, particularly those extracted from eight specific types of fruits that were initially permitted. Later on, permission was extended to include water from all types of fruits, as well as water from leaves and flowers, including fresh sugarcane juice. According to the permission granted by Lord Buddha regarding drinks, it is stated that in that order, the Buddha, who possessed divine knowledge, formulated the guidelines for preparing consecrated water. This was done due to the essential nature of that act and its occurrence during the initial stages of the Buddha's enlightenment. Subsequently, he allowed all monks to prepare eight types of juices.

1. Ampha: Refers to mango, a native plant in Asia and the national fruit of India, Pakistan, and Bangladesh.
  2. Champu: Java palm, a purple fruit similar in appearance to grapes, with a slightly sweet and tangy taste. It is considered the tree emblem of the continent of Champu.
  3. Joja: A type of banana with seeds. It could be wild bananas, such as banana varieties found in Thailand like "Kluai Nuan" (*Ensete glaucum*), "Kluai Pha" (*Ensete superbum*), or "Kluai Tani" (*Musa balbisiana*).
  4. มอช (Mocha): Another type of banana without seeds, likely cultivated bananas for general consumption. Both types of banana water may be obtained by squeezing ripe bananas and filtering only the water.
  5. Mathuka: Refers to *Madhuca pierrei*, a plant in the same family as *Madhuca pierrei* in Thailand. Permission was granted to extract water specifically from *Madhuca pierrei* fruit. However, the directive does not specify the exclusion of *Madhuca pierrei* flower water.
  6. Muththika: Means grapes and nutmeg together. In ancient Indian documents, it often refers more to grapes. In the Indian subcontinent, there are various wild grape plants, some edible and some not. For example, Indian wild grapes have thick skin, large seeds, and are sweet and slightly sour when ripe. They are found from the Indian subcontinent to the Sri Lanka Islands.
  7. Sāluka: Refers to lotus roots or tuber. This is different from the previous fruits as it is not a fruit but a plant root.
  8. Pharusaka: In Thai, commonly translated as plum mango or lychee, but in other dictionaries, it refers to the Palas tree or *Butea monosperma* in Pakistan and India. In Thailand, it is known as the "Ton Malay" (*Grewia asiatica*) and is indigenous to Southeast Asia. The fresh fruit is round, red, or purple, with soft flesh, and it is consumed as a sweet. In Pakistan and India, the juice is popularly extracted for consumption.
- Before all monks, we permit the use of water from all types of fruits, except for rice bran water.  
 Before all monks, we permit the use of water from all types of leaves, except for pickled vegetable water.  
 Before all monks, we permit the use of water from all types of flowers, except for water from *Madhuca pierrei* flowers.

Before all monks, we permit the use of fresh sugarcane juice. Description from the Exegesis and Commentary: Sālukapana is crafted from squeezed red grapes and *Nymphaea nouchali*.

Pharusakapana is prepared using plum mango, such as Amhapana. These should be cool, ripe in sunlight, and not ripened by fire. According to the Pali scriptures, there are seven types of grains prohibited and not allowed to be consumed after noon.

Mahaphala, or the nine major fruits, are palm fruit, coconut, jackfruit, breadfruit, calabash, winter melon, melon, watermelon, and pumpkin, all of which are forbidden. All kinds of nuts are also prohibited as grains. The nature of these forbidden fruits and nuts is the same, and they should not be eaten after noon. [Vin. (thai) V/129/136] [9].

Therefore, it can be seen that permission has been granted for eight types of Pana. Pana of small fruit includes wai-ma-cham, ma-ngua, ma-khwiid, sak-khro, and lep-yao, etc. The true nature of juices from these fruits has not been explicitly permitted, but it aligns with what is allowable. Thus, it should be stated that they are indeed permitted, except for the taste of rice bran and anything that has already been permitted. There are no other fruit juices that are not allowed to be consumed after noon.

#### 4. Ampha Pānā

The mango tree is a medium-sized perennial tree that sheds its leaves. The fruit has a single seed with a fibrous texture. When unripe, it has a sour or astringent taste, and when ripe, it becomes sweet. Propagation is typically done through seed cultivation. However, a group of heretics, aiming to display miracles, learned about the news and destroyed all the mango trees in that area, including those just sprouting from seeds. This was done to prevent an opportunity for the Lord Buddha to perform miracles. Nevertheless, the Buddha demonstrated his miraculous powers when a wealthy man named Khandha offered Ampha Pānā. The Buddha graciously accepted it and ordered the planting of those mango seeds on the very spot. Then, the Enlightened

one personally performed the ritual cleansing of those recently sprouted mango seeds through his miraculous powers. (Kh. (Thai) XXXI/223/342.) [10]

At that time, a certain group offered a communal meal, but they were not familiar with cutting mangoes into pieces. Consequently, they brought the mangoes into the dining hall as whole fruits. The monks, adhering to strict rules, refused to accept the offering. The matter was then brought to the attention of the Buddha. The Lord Buddha, after acknowledging the situation, delivered a decree: "Monks, you may accept it and eat it. Monks, I permit you to accept fruits that meet five criteria: 1. Fruits that heated by fire, 2. Fruits that have been cut by a knife, 3. Fruits that have been plucked with the nails, 4. Fruits without seeds, and 5. Fruits that have had the seeds removed." (Vin. (Thai) VII/250/12-13) [11] summary, *Ampha Pānā*, as mentioned in Buddhist scriptures, refers to a beverage made from mangoes. It is considered a *Yamakalika* which monks can keep it after noon for drinking, reserved for monks to consume after noon, and can be stored for one day and one night. The Buddha permitted the consumption of *Ampha Pānā*. The term "*Ampha Pānā*" specifically means the water extracted from ripe mangoes. In the time of the Buddha, mango varieties were categorized into four types: raw with ripe skin, ripe with raw skin, raw with raw skin, and ripe with ripe skin.

## V. CONCLUSION

*Amphapana* in the Buddhist scriptures refers to beverages made from mangoes, considered as a temporal drink that monks can consume after midday and can be stored for one day and one night. The Buddha granted permission for *Amphapana*, which translates to juice extracted from ripe mangoes in eight specific types of fruits. These fruits were initially named by the Buddha in the early Buddhist era, and during that time, the Buddha allowed these juices for monks to use as a refreshing drink to alleviate thirst and hunger during specific times. The eight types of *Amphapana* are: 1. Mango juice, 2. Java Plum juice, 3. Seeded banana juice, 4. Seedless banana juice, 5. *Mudhuca pierrei* juice, 6. Nutmeg or grape juice, 7. Lotus tuber juice, and 8. Plum mango or lychee juice. These beverages should not be alcoholic, not made from forbidden ingredients, and ideally, ripened naturally without the use of fire. The primary purpose of *Amphapana* is to alleviate hunger and quench thirst, aiding monks in maintaining their well-being for their spiritual practices. Understanding these principles, Buddhist followers can more easily offer *Amphapana* with the right intentions.

## V. NEW EXPLICIT KNOWLEDGE

"Pana" translates to a beverage or drink obtained from fruits, which the Buddha permitted in eight types or offered drinks that can be consumed within a day and a night. These are beverages that can be consumed after midday or throughout the day and night before sunrise. This practice originated from a time when refrigeration was unavailable, causing fruits to spoil quickly. With modern refrigeration, these beverages can be stored for longer durations. Evidence from the "Collected Edition of the Tripitaka," as maintained by *Thammaraksa*, indicates that the first monk granted permission to drink *Pana* was *Geniya Hermit*, as documented in *Vinayapitaka* 5/86. In this context, the Buddha mentioned the eight types of *Pana* or juice: mango, Java Plum, seeded banana, seedless banana, *Mudhuca pierrei*, grape or *Jambu*, lotus tuber, and plum mango or lychee. Additionally, the Buddha granted permission to drink juices from all kinds of fruits (excluding rice bran broth), flower juices (excluding lotus tuber juice), and fresh sugarcane juice. These *Panas* should not be alcoholic, not made from forbidden ingredients, and ideally ripened naturally without the use of fire.

<b>Juice or beverage in Buddhist Scriptures</b>
<b>Juice or beverage in Buddhist Scriptures</b>
Permitted Pana or juices 1. Mango juice, 2. Java Plum juice, 3. Seeded banana juice, 4. Seedless banana juice, 5. <u>Mudhuca pierrei</u> juice, 6. Nutmeg or grape juice, 7. Lotus tuber <u>juice</u> , and 8. Plum mango or lychee juice.
<b>Type of mangoes in Tripitaka</b> 1. raw with ripe skin 2. ripe with raw skin   3. raw with raw skin 4. ripe with ripe skin
<b>Making <u>Ampha Pānā</u> Juice</b> The process of preparing <u>Ampha Pānā</u> juice involves taking ripe or unripe mangoes, crushing them finely, and soaking them in water. The mixture is then sun-dried, allowing exposure to sunlight. Subsequently, the concoction is filtered to remove any pulp residues. Following this, the juice is flavored by adding honey or sugar to enhance its taste and make it more palatable.

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