

Ordination for Medicare - Pañcābādhavattu

(Vi-3, 103) (V-3.1.26) (V-3 para 88)

88. *Tena kho pana samayena, Magadhesu pañca ābādhā ussannā honti: kuṭṭhaṃ, gaṇṭho, kilāso, soso, apamāro*¹.

At that time five diseases were prevalent in Magadha Kingdom leprosy, boils, eczema, consumption and epilepsy.

<i>tena kho pana samayena</i>	<i>Time adverb 3rd form</i>	at that time	<i>honti</i>	<i>kāladhāra</i>
<i>Magadhesu</i>	<i>NG-1, 7 Pl.</i>	in Magadha Kingdom	<i>honti</i>	<i>desādhāra</i>
<i>pañca</i>	<i>PG-30, 1 Pl.</i>	five	<i>ābādhā</i>	adjective
<i>ābādhā</i>	<i>NG-1, 1 Pl.</i>	diseases	<i>honti</i>	<i>pakati-kattā</i>
<i>ussannā</i>	<i>NG-1, 1 Pl.</i>	prevalent	<i>honti</i>	<i>vikati-kattā</i>
<i>honti</i>	<i>V-1, 3 Pl.</i>	are		<i>kriyā</i>
<i>kuṭṭhaṃ</i>	<i>NG-2, 1 Sg.</i>	leprosy		<i>sarūpa</i> (list)
<i>gaṇṭho</i>	<i>NG-1, 1 Sg.</i>	boils		<i>sarūpa</i> (list)
<i>kilāso</i>	<i>NG-1, 1 Sg.</i>	eczema		<i>sarūpa</i> (list)
<i>soso</i>	<i>NG-1, 1 Sg.</i>	consumption, tuberculosis		<i>sarūpa</i> (list)
<i>apamāro</i>	<i>NG-1, 1 Sg.</i>	epilepsy		<i>sarūpa</i> (list)

Manussā pañcahi ābādhehi phuṭṭhā Jīvakaṃ Komārabhaccaṃ upasaṅkamitvā evaṃ vadanti “Sādhu no ācariya *tikicchāhi*”ti. “Ahaṃ khv’ayyo bahu-kicco bahu-karaṇīyo, rājā ca me Māgadho Seniyo Bimbisāro *upaṭṭhātabbo*, itthāgāraṇca, Buddhappamukho ca bhikkhusaṃgho; nāhaṃ *sakkomi tikicchitun*”ti.

People —afflicted with [one of] the five diseases —approached Jīvaka Komārabhacca said thus “Please teacher attend us ” thus they said. “But I my friend, have many things to do have many things to carry out. King Seniya Bimbisāra of Magadha is to be looked after by me. So too is the women’s quarter and the Buddha-led Order of monks. I am not able to attend you.”

<i>manussā</i>	<i>NG-1, 1 Pl.</i>	people	<i>honti</i> (understood)	<i>pakati-kattā</i>
<i>pañcahi</i>	<i>PG-20, 3 Pl.</i>	five	<i>ābādhehi</i>	adjective
<i>ābādhehi</i>	<i>NG-1, 3 Pl.</i>	with diseases	<i>phuṭṭhā</i>	<i>karaṇa</i>
<i>phuṭṭhā</i>	<i>NG-1, 1 Pl.</i>	afflicted	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>Jīvakaṃ Komārabhaccaṃ</i>	<i>NG-1, 2 Sg.</i>	Jīvaka Komārabhacca	<i>upasaṅkamitvā</i>	<i>kamma</i>
<i>upasaṅkamitvā</i>	<i>Nip.</i>	approached and	<i>vadanti</i>	<i>pubbakāla kriyā visesana</i>
<i>evaṃ</i>	<i>Nip.</i>	thus	<i>vadanti</i>	<i>ākāra-jotaka/nidassana</i>
<i>vadanti</i>	<i>V-1, 3 Pl.</i>	said		<i>kriyā</i>

¹ *kuṭṭhaṃ* (bệnh cùi), *gaṇṭho* (bệnh nhọt), *kilāso* (bệnh chàm), *soso* (bệnh lao), *apamāro* (bệnh động kinh)

“Sādhu	Nip.	please		
no	PG-1, 2 Pl.	us	tikicchāhi	kamma
ācariya	Voc.	teacher		ālapana
tikicchāhi”ti ²	V-2, 2 Sg.	attend, cure, heal		kriyā
“ahaṃ	PG-1, 1 Sg.	I	homi (understood)	pakati-kattā
khv’ayyo	Voc.	but my friend		vocative (ālapana)
bahu-kicco	NG-1, 1 Sg.	having many things to do (bahubbīhi-samāsa) ³	homi (understood)	vikati-kattā
bahu-karaṇīyo	NG-1, 1 Sg.	having many things to carry out	homi (understood)	vikati-kattā
rājā	NG-8, 1 Sg.	King	Seniyo Bimbisāro	adjective
ca	Nip.	and		
me	PG-1, 3 Sg.	by me	upaṭṭhātabbo	kattā
Māgadho	NG-1, 1 Sg.	of Magadha	Seniyo Bimbisāro	adjective
Seniyo Bimbisāro	NG-1, 1 Sg.	Seniya Bimbisāra	upaṭṭhātabbo	kamma
upaṭṭhātabbo ⁴ (pass.)	NG-1, 1 Sg.	is to be looked after		kriyā
itthāgāraṇca ⁵	NG-2, 1 Sg.	so too is the women’s quarter	upaṭṭhātabbaṃ (understood)	kamma
Buddhappamukho ⁶	NG-1, 1 Sg.	Buddha-led	bhikkhusamgho	adjective
ca	Nip.	and		
bhikkhusamgho	NG-1, 1 Sg.	the Order of monks	upaṭṭhātabbo (understood)	kamma
na (nāhaṃ)	Nip.	not	sakkomi	adverb
ahaṃ	PG-1, 1 Sg.	I	sakkomi	kattā
sakkomi	V-1, 1 Sg.	I am able		kriyā
tikicchitun”ti	Nip	to attend / cure [you]	sakkomi	tumattha

Atha kho, so puriso [aññataro puriso pañcahi ābādhehi phuṭṭho] bhikkhū upasaṅkamitvā pabbajjaṃ yāci; taṃ bhikkhū pabbājesuṃ, upasampādesuṃ; taṃ bhikkhū ceva upaṭṭhaṃsu, Jīvako ca Komārabhacco tikicchi, so a-rogo vibbhami.

Then a man —afflicted with one of the five diseases —approached monks and asked for initiation into to Holy Order. Monks initiated, i.e., admitted into the holy order and ordained him. Monks looked after him and also Jīvaka Komārabhacca attended him. He —having no more disease —disrobed. [Note: Words underlined are understood]

atha kho	Nip.	then	upasaṅkamitvā, yāci	kāladhāra
so puriso	NG-1, 1 Sg.	that man	upasaṅkamitvā, yāci	kattā
bhikkhū	NG-17, 2 Pl.	the monks	upasaṅkamitvā	kamma
upasaṅkamitvā	Nip.	approached and	yāci	pubbakāla visesana
pabbajjaṃ	NG-3, 2 Sg.	initiation [into the Holy Order]	yāci	kamma

² Tikicchati pr. (+acc) heals; cures [√kit + sa + ti]. Root √kit’ 1 a (heal, cure) 12.

³ Bahūni kiccāni yassa atthi”ti bahukicco (viggaha) someone who has many things to do?

⁴ upaṭṭhātabba ptp. should be attended to; should be nursed; lit. to be stood near [upa + √ṭhā + tabba].

⁵ Itthāgāra nt. harem; king's wives [itthi + agāra].

⁶ pamukha 1 adj. headed by; lead by; at the head [pa + mukha].

<i>yāci</i>	<i>V-6, 3 Sg.</i>	asked for		<i>kriyā</i>
<i>taṃ</i>	<i>PG-6, 2 Sg.</i>	him	<i>pabbājesuṃ,</i> <i>upasampādesuṃ</i>	<i>kamma</i>
<i>bhikkhū</i>	<i>NG-17, 1 Pl.</i>	Monks	<i>pabbājesuṃ,</i> <i>upasampādesuṃ</i>	<i>kattā</i>
<i>pabbājesuṃ</i>	<i>V-6, 3 Pl.</i>	initiated (as a novice)		<i>kriyā</i>
<i>upasampādesuṃ</i> ⁷	<i>V-6, 3 Pl.</i>	ordained (as a monk)		<i>kriyā</i>
<i>taṃ</i>	<i>PG-6, 2 Sg.</i>	him	<i>upasampādesuṃ, tikkicchi</i>	<i>kamma</i>
<i>bhikkhū</i>	<i>NG-17, 1 Pl.</i>	the monks	<i>upaṭṭhahimsu</i>	<i>kattā</i>
<i>ceva</i>	<i>Nip.</i>	and		
<i>upaṭṭhahimsu</i>	<i>V-6, 3 Pl.</i>	looked after		<i>kriyā</i>
<i>Jīvako</i> <i>Komārabhacco</i>	<i>NG-1, 1 Sg.</i>	Jīvaka Komārabhacca	<i>tikkicchi</i>	<i>kattā</i>
<i>ca</i>	<i>Nip.</i>	and		
<i>tikkicchi</i>	<i>V-6, 3 Sg.</i>	cured		<i>kriyā</i>
<i>so</i>	<i>PG-6, 1 Sg.</i>	he	<i>vibbhami</i>	<i>kattā</i>
<i>arogo</i>	<i>NG-1, 1 Sg.</i>	having no disease (<i>bahubbīhi-samāsa</i>)	<i>hutvā</i> (understood)	<i>kattā</i>
<i>hutvā</i> (understood)	<i>Nip.</i>	being	<i>vibbhami</i>	<i>kriyā visesana</i>
<i>vibbhami</i> ⁸	<i>V-6, 3 Sg.</i>	disrobed		<i>kriyā</i>

Addasā kho Jīvako Komārabhacco taṃ purisaṃ vibbhantaṃ, disvāna taṃ purisaṃ etadavoca
“nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣī”ti. “Evaṃ Ācariyā”ti. “Kissa pana tvaṃ ayyo
evarūpamakāsi”ti. Atha kho so puriso Jīvakassa Komārabhaccassa etamatthaṃ ārocesi.

Jīvaka Komārabhacca did see that man having disrobed. Having seen he said this to that man thus
“Had not you my friend got initiated into the monks?” “Yes, teacher” thus he replied. “Then why
you my friend did such thing?” Then that man explained this matter to Jīvaka Komārabhacca.

<i>addasā kho</i>	<i>V-6, 3 Sg.</i>	saw		<i>kriyā</i>
<i>Jīvako Komārabhacco</i>	<i>NG-1, 1 Sg.</i>	Jīvaka Komārabhacca	<i>addasā</i>	<i>kattā</i>
<i>taṃ</i>	<i>PG-6, 2 Sg.</i>	that	<i>purisaṃ</i>	adjective
<i>purisaṃ</i>	<i>NG-1, 2 Sg.</i>	man	<i>addasā</i>	<i>pakati-kamma</i>
<i>vibbhantaṃ</i>	<i>NG-2, 1 Sg.</i>	having disrobed (past participle)	<i>addasā</i>	<i>vikati-kamma</i>
<i>hutvā</i> (understood)	<i>Nip.</i>	being	<i>addasā</i>	<i>kriyā visesana</i>
<i>disvāna</i>	<i>Nip.</i>	having seen thus	<i>avoca</i>	<i>kriyā visesana</i>
<i>taṃ</i>	<i>PG-6, 2 Sg.</i>	that	<i>purisaṃ</i>	adjective
<i>purisaṃ</i>	<i>NG-1, 2 Sg.</i>	to the man	<i>avoca</i>	<i>vikati-kamma</i>
<i>etadavoca</i>	<i>V-6, 3 Sg.</i>	he said this		<i>kriyā</i>
<i>“nanu</i>	<i>Nip.</i>	interrogative particle – is’nt it		
<i>tvaṃ</i>	<i>PG-2, 1 Sg.</i>	you	<i>ahosi</i>	<i>Pakati-kattā</i>
<i>ayyo</i>	<i>Voc.</i>	my friend		<i>ālapana</i>
<i>bhikkhūsu</i>	<i>NG-17, 7 Pl.</i>	into the monks	<i>pabbajito</i>	<i>desādhāra</i>

⁷ *Upasampādeti* pr. (+acc) ordains as a monastic; gives higher ordination [*upa + saṃ + √pad + *e + ti*].

⁸ *Vibbhami* aor. went astray, forsaken the community [*vi + √bham*]. Root *√bham* 1 a (turn, revolve, buzz) 38.

<i>pabbajito</i>	<i>NG-1, 1 Sg.</i>	initiated	<i>ahosi</i>	<i>Vikati-kattā</i>
<i>ahosī”ti</i>	<i>V-6, 2 Sg.</i>	got		<i>kriyā</i>
<i>“evaṃ Ācariyā”ti</i>		Yes teacher		
<i>“kissa</i>	<i>Nip.</i>	why, for what	<i>akāsi</i>	Question Causative (<i>pucchā hetu</i>)
<i>pana</i>	<i>Nip.</i>	then		
<i>tvam</i>	<i>PG-2, 1 Sg.</i>	you	<i>akāsi</i>	<i>kattā</i>
<i>ayyo</i>	<i>Voc.</i>	my friend		<i>ālapana</i>
<i>evarūpaṃ</i>	<i>NG-1, 2 Sg.</i>	such thing	<i>akāsi</i>	object (<i>kamma</i>)
<i>akāsī”ti</i>	<i>V-6, 2 Sg.</i>	did		<i>kriyā</i>
<i>atha kho</i>	<i>Nip.</i>	then	<i>ārocesi</i>	<i>kāladhāra</i>
<i>so puriso</i>	<i>NG-1, 1 Sg.</i>	that man	<i>ārocesi</i>	<i>kattā</i>
<i>Jīvaka</i> <i>Komārabhacca</i>	<i>NG-1, 4 Sg.</i>	to Jīvaka Komārabhacca	<i>ārocesi</i>	<i>sampadāna - dative</i>
<i>etamatthaṃ</i>	<i>NG-1, 2 Sg.</i>	this matter	<i>ārocesi</i>	<i>kamma</i>
<i>ārocesi</i>	<i>V-6, 3 Sg.</i>	explained		<i>kriyā</i>

Jīvako Komārabhacco ujjhāyati khiyyati vipāceti “Kathaṃ hi nāma bhadantā pañcahi ābādhehi phuṭṭhaṃ pabbājessantī”ti. Atha kho Jīvako Komārabhacco yena Bhagavā tenupasaṅkami; upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jīvako Komārabhacco Bhagavantaṃ etadavoca “Sādhu bhante ayyā pañcahi ābādhehi phuṭṭhaṃ na pabbājeyyūn”ti.

Jīvaka Komārabhacca complained, condemned, criticized thus “How come Honorable Ones ordained someone afflicted with the five diseases! And then Jīvaka Komārabhacca approached there where is the Buddha. Having approached he paid respect and sat down at a corner. Having sat down at a corner Jīvaka Komārabhacca said this to the Buddha thus “Please Venerable sir Honorable Ones may not initiate anyone afflicted with (one of) the five diseases.

<i>Jīvako Komārabhacco</i>	<i>NG-1, 1 Sg.</i>	Jīvaka Komārabhacca	<i>ujjhāyati, khiyyati</i> <i>vipāceti</i>	<i>kattā</i>
<i>ujjhāyati</i>	<i>V-1, 3 Sg.</i>	complained		<i>kriyā</i>
<i>khiyyati</i>	<i>V-1, 3 Sg.</i>	condemned		<i>kriyā</i>
<i>vipāceti</i>	<i>V-1, 3 Sg.</i>	criticized		<i>kriyā</i>
<i>“kathaṃ hi nāma</i>	<i>Nipāta</i> -phrase (<i>nipāta-</i> <i>samudāya</i>)	how come	<i>pabbājessantī</i>	critical causative (<i>garahā-hetu</i>)
<i>bhadantā</i>	<i>NG-1, 1 Pl.</i>	Honorable Ones	<i>pabbājessanti</i>	<i>kattā</i>
<i>pañcahi</i>	<i>PG-20, 3 Pl.</i>	five	<i>ābādhehi</i>	adjective
<i>ābādhehi</i>	<i>NG-1, 3 Pl.</i>	with the diseases	<i>pabbājessanti</i>	<i>kaṇa</i>
<i>phuṭṭhaṃ</i>	<i>NG-1, 2 Sg.</i>	someone afflicted	<i>pabbājessanti</i>	<i>kamma</i>
<i>pabbājessantī”ti</i>	<i>V-7, 3 Pl.</i>	ordained		<i>kriyā</i>

<i>atha kho</i>	<i>Nip.</i>	then	<i>upasaṅkami</i>	<i>kāladhāra</i>
<i>Jīvako Komārabhacco</i>	<i>NG-1, 1 Sg.</i>		<i>upasaṅkami</i>	<i>kattā</i>
<i>yena</i>	<i>PG-20, 3 Sg.</i>	where		
<i>Bhagavā</i>	<i>NG-5, 1 Sg.</i>	the Blessed One	<i>hoti</i> (understood)	<i>kattā</i>
<i>tenupasaṅkami</i>	<i>V-6, 3 Sg.</i>	approached there		<i>kriyā</i>
<i>upasaṅkamitvā</i>	<i>Nip.</i>	having approached	<i>abhivādetvā</i>	<i>pubbakāla kriyā visesana</i>
<i>bhagavantam</i>	<i>NG-5, 2 Sg.</i>	to the Blessed One	<i>abhivādetvā</i>	<i>kamma</i>
<i>abhivādetvā</i>	<i>Nip.</i>	he paid respect and	<i>nisīdi</i>	<i>pubbakāla kriyā visesana</i>
<i>ekamantam</i>	<i>Nip.</i>	at a corner	<i>nisīdi</i>	<i>desādhāra</i>
<i>nisīdi</i>	<i>V-6, 3 Sg.</i>	sat down		<i>kriyā</i>
<i>ekamantam</i>	<i>Nip.</i>	at a corner	<i>nisinno</i>	<i>desādhāra</i>
<i>nisinno kho</i>	<i>NG-1, 1 Sg.</i>	having sat down	1. <i>Jīvako</i> 2. <i>hutvā</i> (understood)	1. adjective 2. <i>vikati-kattā</i>
<i>Jīvako Komārabhacco</i>	<i>NG-1, 1 Sg.</i>	Jīvaka Komārabhacca	<i>avoca</i>	<i>kattā</i>
<i>Bhagavantam</i>	<i>NG-5, 2 Sg.</i>	to the Buddha thus	<i>avoca</i>	<i>kamma</i>
<i>etadavoca</i>	<i>V-6, 3 Sg.</i>	said this		<i>kriyā</i>
<i>“Sādhu</i>	<i>Nip.</i>	please		request (<i>āyācana</i>)
<i>bhante</i>	<i>Voc.</i>	Venerable sir		<i>ālapana</i>
<i>ayyā</i>		Honorable Ones	<i>pabbājeyyūṃ</i>	<i>kattā</i>
<i>pañcahi</i>	<i>PG-20, 3 Pl.</i>	five	<i>ābādhehi</i>	adjective
<i>ābādhehi</i>	<i>NG-1, 3 Pl.</i>	with (one of) the diseases	<i>pabbājeyyūṃ</i>	<i>karana</i>
<i>phuṭṭham</i>	<i>NG-1, 2 Sg.</i>	anyone afflicted	<i>pabbājeyyūṃ</i>	<i>kamma</i>
<i>na</i>	<i>Nip.</i>	not	<i>pabbājeyyūṃ</i>	adverb
<i>pabbājeyyūṃ”ti</i>	<i>V-3, 3 Pl.</i>	may initiate		<i>kriyā</i>

Atha kho, Bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, Jīvako Komārabhacco Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkami.

Then, the Buddha gladdened, rejoiced, roused, and delighted Jīvaka Komārabhacca with a relevant talk. Then Jīvaka Komārabhacca —having been gladdened, rejoiced, roused, delighted by the Buddha with a relevant talk —got up from the seat, paid respect to the Buddha, made a right-side circle and left. [Note: The subordinated phrase can be omitted.]

<i>atha kho</i>	<i>Nip.</i>	then	<i>sandassesī... sampahaṃsesī</i>	<i>kāladhāra</i>
<i>Bhagavā</i>	<i>NG-5, 1 Sg.</i>	the Buddha	<i>sandassesī... sampahaṃsesī</i>	<i>kattā</i>
<i>Jīvakaṃ Komārabhaccaṃ</i>	<i>NG-1, 2 Sg.</i>	Jīvaka Komārabhacca	<i>sandassesī... sampahaṃsesī</i>	<i>kamma</i>
<i>dhammiyā (fem.)</i>	<i>NG-15, 3 Sg.</i>	relevant	<i>kathāya</i>	adjective

<i>kathāya</i>	NG-3, 3 Sg.	with a talk	<i>sandassesi...</i> <i>sampahaṃsesi</i>	<i>kaṛaṇa</i>
<i>sandassesi</i> ⁹	V-6, 3 Sg.	gladdened, explained		<i>kriyā</i>
<i>samādapesi</i> ¹⁰	V-6, 3 Sg.	rejoiced, encouraged		<i>kriyā</i>
<i>samuttejesi</i> ¹¹	V-6, 3 Sg.	roused		<i>kriyā</i>
<i>sampahaṃsesi</i> ¹²	V-6, 3 Sg.	delighted		<i>kriyā</i>
<i>atha kho</i>	Nip.	then	<i>...pakkami</i>	<i>kāladhāra</i>
<i>Jīvako Komārabhacco</i>	NG-1, 1 Sg.	Jīvaka Komārabhacca	<i>abhivādetvā ...</i>	<i>kattā</i>
<i>Bhagavatā</i>	NG-5, 1 Sg.	by the Buddha	<i>sandassito... (*e, *āpe)</i>	<i>kattā</i>
<i>dhammiyā</i>	NG-15, 3 Sg.	relevant	<i>kathāya</i>	adjective
<i>kathāya</i>	NG-3, 3 Sg.	with a talk	<i>sandassito...</i>	<i>kaṛaṇa</i>
<i>sandassito</i>	NG-1, 1 Sg.	gladdened, explained	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>hutvā (understood)</i>	Nip.	being		
<i>samādapito</i>	NG-1, 1 Sg.	rejoiced, encouraged	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>samuttejito</i>	NG-1, 1 Sg.	roused	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>sampahaṃsito</i>	NG-1, 1 Sg.	delighted	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>uṭṭhāya</i>	Nip.	got up and	<i>abhivādetvā</i>	<i>pubbakāla visesana</i>
<i>āsanā</i>	NG-2, 5 Sg.	from the seat	<i>uṭṭhāya</i>	<i>apādāna - ablative</i>
<i>Bhagavantam</i>	NG-5, 2 Sg.	to the Buddha	<i>abhivādetvā</i>	<i>kamma</i>
<i>abhivādetvā</i>	Nip.	paid respect and	<i>katvā</i>	<i>pubbakāla visesana</i>
<i>padakkhiṇam</i>		a right-side circle		
<i>katvā</i>	Nip.	made and	<i>pakkami</i>	<i>pubbakāla visesana</i>
<i>pakkami</i>	V-6, 3 Sg.	[and] left		<i>kriyā</i>

Atha kho, Bhagavā etasmim̐ nidāne etasmim̐ pakaraṇe dhammim̐ kathaṃ katvā bhikkhū āmantesi “na bhikkhave pañcahi ābādhehi phuṭṭho pabbājetabbo; yo pabbājeyya, āpatti dukkaṭassā”ti.

Then the Buddha in this incidence, in this situation made a relevant speech and addressed the monks thus “Monks anyone afflicted with (one of) the five diseases should not be initiated into the Holy Order. Whoever should initiate there is an offence of wrong-doing.”

<i>atha kho</i>	Nip.	then		<i>kāladhāra</i>
<i>Bhagavā</i>	NG-5, 1 Sg.	the Buddha	<i>sandassesi...</i>	<i>kattā</i>
<i>etasmim̐</i>	PG-10, 7 Sg.	this	<i>nidāne</i>	adjective
<i>nidāne</i>	NG-2, 7 Sg.	in the incidence	<i>katvā, āmantesi</i>	<i>visayādhāra/ hetu</i>
<i>etasmim̐</i>	PG-10, 7 Sg.	this	<i>pakaraṇe</i>	adjective
<i>pakaraṇe</i> ¹³	NG-2, 7 Sg.	in the situation	<i>katvā, āmantesi</i>	<i>visayādhāra/ hetu</i>
<i>dhammim̐</i>	NG-15, 2 Sg.	relevant	<i>kathaṃ</i>	adjective
<i>kathaṃ</i>	NG-3, 2 Sg.	a speech	<i>katvā</i>	<i>kamma</i>

⁹ *Sandassesi* aor. (+acc) explained; instructed; lit. caused to see [*saṃ + √dis + *e + si*].

¹⁰ *Samādapesi* aor. (+acc) aroused; incited; instigated; encouraged; lit. caused to take [*saṃ + √ādā + *āpe + si*].

¹¹ *Samuttejesi* aor. (+acc) fired up; filled with enthusiasm; excited; stimulated; lit. made hot [*saṃ + ud + √tij + *e + si*].

¹² *sampahaṃsesi* aor. (+acc) delighted; pleased; gladdened; thrilled; lit. caused to elate [*saṃ + pa + √haṃs + *e + si*].

¹³ *pakaraṇa* 1 nt. affair; occasion; event; lit. producing [*pa + √kar + aṇa*].

<i>katvā</i>	<i>Nip.</i>	made and	<i>āmantesi</i>	<i>pubbakāla visesana</i>
<i>bhikkhū</i>	<i>NG-17, 2 Pl.</i>	the monks	<i>āmantesi</i>	<i>kamma</i>
<i>āmantesi</i>	<i>V-6, 3 Sg.</i>	addressed		<i>kriyā</i>
“ <i>na</i> ”	<i>Nip.</i>	not	<i>pabbājetabbo</i>	adverb
<i>bhikkhave</i>	<i>Voc.</i>	Monks.		<i>ālapana</i>
<i>pañcahi</i>		five	<i>ābādhehi</i>	adjective
<i>ābādhehi</i>		with (one of) the diseases		
<i>phuṭṭho</i>	<i>NG-1, 1 Sg.</i>	anyone afflicted	<i>pabbājetabbo</i>	object (<i>kamma</i>)
<i>pabbājetabbo</i>	<i>NG-1, 1 Sg.</i>	should be initiated [into the Holy Order]		<i>taddhitakriyā</i>
<i>yo</i>	<i>PG-12, 1 Sg.</i>	whoever	<i>pabbājeyya</i>	<i>kattā</i>
<i>pabbājeyya</i>	<i>V-3, 3 Sg.</i>	should initiate [such person]		<i>kriyā</i>
<i>āpatti</i>	<i>NG-10, 1 Sg.</i>	an offence	<i>atthi/hoti</i> (understood)	<i>kattā</i>
<i>dukkatassā”ti</i>	<i>NG-2, 6 Sg.</i>	of wrong-doing	<i>āpatti</i>	<i>sambandha</i> genitive

People joined the holy order for many different purposes

King Milinda once asked Ven. Nāgasena—

- “For what purpose do people join the monastic order?”
- “The ultimate purpose of monastic life was to be liberated from the torturous cycle of births and deaths.”
- “Did every one of you become a monk for that purpose?”
- “No, not really, different people joined the holy order with different purposes.”
- “How about you?”
- “Your Majesty, I joined the Holy Order at the age of 18. To be honest with you, I did not even know what the purpose of monastic life was, at all. But I believed if I joined the order, I could learn something precious from the Buddhist monks. That was my purpose for which I joined the order. Of course, I learned later the ultimate purpose of the monkhood is to be liberated from the torturous cycle of births and deaths. So, people joined the holy order for many different purposes.”

Jīvaka-Komārabhacca

A celebrated physician. He was the son of Sālavatī, a courtesan of Rājagaha (at AA.i.216 it says that Abhayarāja-kumāra was his father). Directly after birth the child was placed in a basket and thrown on a dust-heap, from where he was rescued by Abhayarājakumāra. When questioned by Abhaya, people said “he was alive” (jīvati), and therefore the child was called Jīvaka; because he

was brought up by the prince (kumārena posāpito), he was called Komārabhacca. It has been suggested, however, that Komārabhacca meant master of the Kaumārabhrtya science (the treatment of infants); VT.ii.174; in Dvy. (506-18) he is called Kumārabhūta.

When grown up, he learnt of his antecedents, and going to Takkasilā without Abhaya's knowledge, studied medicine for seven years. His teacher then gave him a little money and sent him away as being fit to practise medicine. His first patient was a millionaire's wife at Sāketa, and for curing her he received sixteen thousand kahāpaṇas, a manservant, a maid-servant and a coach with horses. When he returned to Rājagaha, Abhaya established him in his own residence. There he cured Bimbisāra of a troublesome fistula and received as reward all the ornaments of Bimbisāra's five hundred wives. He was appointed physician to the king and the king's women and also to the fraternity of monks with the Buddha at its head. Other cures of Jīvaka's included that of the treasurer of Rājagaha on whom he performed the operation of trepanning, and of the son of the treasurer of Bārāṇasī who had suffered from chronic intestinal trouble due to misplacement, and for this case Jīvaka received sixteen thousand kahāpaṇas.

When Caṇḍapajjota, king of Ujjeni, was ill, Bimbisāra lent Jīvaka to him. Caṇḍapajjota hated ghee, which was, however, the only remedy. Jīvaka prepared the medicine, prescribed it for the king, then rode away on the king's elephant Bhaddavatikā before the king discovered the nature of the medicine. Pajjota, in a rage, ordered his capture and sent his slave Kāka after him. Kāka discovered Jīvaka breakfasting at Kosambī and allowed himself to be persuaded to eat half a myrobalan, which purged him violently. Jīvaka explained to Kāka that he wished to delay his return; he told him why he had fled from the court and, having returned the elephant, proceeded to Rājagaha. Pajjota was cured and, as a token of his favour, sent Jīvaka a suit of Sīveyyaka cloth, which Jīvaka presented to the Buddha (Vin.i.268-81; AA.i.216). Jīvaka was greatly attracted by the Buddha. Once when the Buddha was ill, Jīvaka found it necessary to administer a purge, and he had fat rubbed into the Buddha's body and gave him a handful of lotuses to smell. Jīvaka was away when the purgative acted, and suddenly remembered that he had omitted to ask the Buddha to bathe in warm water to complete the cure. The Buddha read his thoughts and bathed as required. Vin.i.279f; DhA. (ii.164f), relates a like occurrence in another connection. When the Buddha's foot was injured by the splinter from the rock hurled by Devadatta, he had to be carried from Maddakucchi to Jīvaka's Ambavana. There Jīvaka applied an astringent, and having bandaged the wound, left the city expecting to return in time to remove it. However, by the time he did return, the city gates were closed and he could not enter. He was greatly worried because he knew that if the bandage remained on all night the Buddha would suffer intense pain. However, the Buddha read his thoughts and removed the bandage. See also J.v.333.

After Jīvaka became a Stream-winner, he was anxious to visit the Buddha twice a day, and finding Veḷuvana too far away, he built a monastery with all its adjuncts in his own Ambavana in Rājagaha, which he gave to the Buddha and his monks (DA.i.133; MA.ii.590). When Bimbisāra died, Jīvaka continued to serve Ajātasattu, and was responsible for bringing him to the Buddha after his crime of parricide. (For details see the Sāmaññaphala Sutta; also J.i.508f; v.262, etc.)

Jīvaka's fame as a physician brought him more work than he could cope with, but he never neglected his duties to the Saṅgha. Many people, afflicted with disease and unable to pay for treatment by him, joined the Order in order that they might receive that treatment. On discovering

that the Order was thus being made a convenience of, he asked the Buddha to lay down a rule that men afflicted with certain diseases should be refused entry into the Order (Vin.i.71 ff). Jīvaka was declared by the Buddha chief among his lay followers loved by the people (*aggam puggalappasannānam*) (A.i.26). He is included in a list of good men who have been assured of the realisation of deathlessness (A.iii.451; DhA.i.244, 247; J.i.116f).

At a meal once given by Jīvaka, the Buddha refused to be served until Cūḷapanthaka, who had been left out of the invitation, had been sent for. (For details see Cūḷapanthaka). It may have been the teaching of the Jīvaka Sutta that effected Jīvaka's conversion. One discussion he had with the Buddha regarding the qualities of a pious lay disciple is recorded in the Aṅguttaranikāya (A.iv.222f). Sirimā was Jīvaka's youngest sister (SNA.i.244; DhA.iii.106).

At Jīvaka's request, the Buddha enjoined upon monks to take exercise; Jīvaka had gone to Vesālī on business and had noticed their pale, unhealthy look (Vin.ii.119).

26. Pañcābādhavatthu

88. *Tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kuṭṭham gaṇḍo kilāso soso apamāro. Manussā pañcahi ābādhehi phuṭṭhā Jīvakaṃ Komārabhaccaṃ upasamkamitvā evaṃ vadanti “Sādhu no ācariya tikicchāhī”ti. Ahaṃ khvayyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgāraṇca Buddhappamukho ca bhikkhusaṅgho, nāhaṃ sakkomi tikicchitunti. Sabbam sāpateyyaṇca te ācariya hotu, mayaṇca te dāsā, sādhu no ācariya tikicchāhīti. Ahaṃ khvayyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgāraṇca Buddhappamukho ca bhikkhusaṅgho, nāhaṃ sakkomi tikicchitunti. Atha kho tesaṃ manussānaṃ etadahosi “Ime kho samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti, yannūna mayaṃ samaṇesu sakyaputtiyesu pabbajeyyāma, tattha bhikkhū ceva upaṭṭhahissanti, Jīvako ca Komārabhacco tikicchissatī”ti. Atha kho te manussā bhikkhū upasamkamitvā pabbajam yācimsu. Te bhikkhū pabbājesuṃ upasampādesuṃ. Te bhikkhū ceva upaṭṭhahiṃsu, Jīvako ca Komārabhacco tikicchi. Tena kho pana samayena bhikkhū bahū gilāne bhikkhū upaṭṭhahantā yācanabahulā viññattibahulā viharanti “Gilānabhattam detha, gilānupaṭṭhākabhattam detha, gilānabhesajjam dethā”ti. Jīvakopi Komārabhacco bahū gilāne bhikkhū tikicchanto aññataram rājakiccam parihāpesi.*

89. *Aññataropi puriso pañcahi ābādhehi phuṭṭho Jīvakaṃ Komārabhaccaṃ upasamkamitvā etadavoca “Sādhu maṃ ācariya tikicchāhī”ti. Ahaṃ khvayyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgāraṇca Buddhappamukho ca bhikkhusaṅgho, nāhaṃ sakkomi tikicchitunti. Sabbam sāpateyyaṇca te ācariya hotu, ahaṇca te dāso, sādhu maṃ ācariya tikicchāhīti. Ahaṃ khvayyo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgāraṇca Buddhappamukho ca bhikkhusaṅgho, nāhaṃ sakkomi tikicchitunti. Atha kho tassa purisassa etadahosi “Ime kho samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti, yannūnāhaṃ samaṇesu sakyaputtiyesu pabbajeyyam, tattha bhikkhū ceva upaṭṭhahissanti, Jīvako ca Komārabhacco tikicchissati, somhi arogo vibbhamissāmī”ti. Atha kho so puriso bhikkhū*

upasaṅkamtivā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ, upasampādesuṃ, taṃ bhikkhū ceva upaṭṭhahiṃsu, Jīvako ca Komārabhacco tikicchi, so arogo vibbhami. Addasā kho Jīvako Komārabhacco taṃ purisaṃ vibbhantaṃ, disvāna taṃ purisaṃ etadavoca “Nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣī”ti. Evaṃ ācariyāti. Kissa pana tvaṃ ayyo evarūpamakāsīti. Atha kho so puriso Jīvakassa Komārabhaccassa etamatthaṃ ārocesi. Jīvako Komārabhacco ujjhāyati khiyyati vipāceti “Kathaṃ hi nāma bhadantā pañcahi ābādhehi phuṭṭhaṃ pabbājessantī”ti. Atha kho Jīvako Komārabhacco yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jīvako Komārabhacco Bhagavantaṃ etadavoca “Sādhu bhante ayyā pañcahi ābādhehi phuṭṭhaṃ na pabbājeyyun”ti. Atha kho Bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho Jīvako Komārabhacco Bhagavatā dhammiyā kathāya sandassito samādapīto samuttejito sampahaṃsīto uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesī “Na bhikkhave pañcahi ābādhehi phuṭṭho pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassā”ti.