

Ordination for Medicare
(Vi-3, 103) (V-3.1.26)

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

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

<i>tena kho pana samayena</i>		at that time		
<i>Magadhesu</i>		in Magadha Kingdom		
<i>pañca</i>		five		
<i>ābādhā</i>		diseases		
<i>ussannā</i>		prevalent		
<i>honti</i>		are		
<i>kuṭṭhaṃ</i>		leprosy		
<i>gaṇṭho</i>		boils		
<i>kilāso</i>		eczema		
<i>soso</i>		Consumption, tuberculosis		
<i>apamāro</i>		epilepsy		

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

People —afflicted with 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>		people		
<i>pañcahi</i>		five		
<i>ābādhehi</i>		with diseases		
<i>phuṭṭhā</i>		afflicted		
<i>Jīvakaṃ Komārabhaccaṃ</i>		Jīvaka Komārabhacca		
<i>upasaṅkamitvā</i>		approached		
<i>evaṃ</i>		thus		
<i>vadanti</i>		said		
<i>“Sādhu</i>		please		
<i>no</i>		us		
<i>ācariya</i>		teacher		

<i>tikicchāhī</i> "ti ¹		attend, cure, heal		
" <i>ahaṃ</i>		I		
<i>khv'ayyo</i>		but my friend		
<i>bahu-kicco</i>		many things to do		
<i>bahu-karaṇīyo</i>		many things to carry out		
<i>rājā</i>		King		
<i>ca</i>		and		
<i>me</i>		by me		
<i>Māgadho</i>		of Magadha		
<i>Seniyo Bimbisāro</i>		Seniya Bimbisāra		
<i>upaṭṭhātabbo</i> ² (pass.)		is to be looked after		
<i>itthāgāraṇca</i> ³		so too is the women's quarter		
<i>Buddhappamukho</i>		Buddha-led		
<i>ca</i>		and		
<i>bhikkhusaṃgho</i>		the Order of monks		
<i>na (nāhaṃ)</i>		not		
<i>ahaṃ</i>		I		
<i>sakkomi</i>		I am able		
<i>tikicchitun</i> "ti		to attend [you]		

Atha kho, so puriso [aññataro puriso pañcahi ābādhehi phuṭṭho] bhikkhū upasaṅkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ, upasampādesuṃ, taṃ bhikkhū ceva upaṭṭhahimsu, 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]

<i>atha kho</i>		then		
<i>so puriso</i>		a man		
<i>bhikkhū</i>		the monks		
<i>upasaṅkamitvā</i>		approached and		
<i>pabbajjaṃ</i>		initiation [into to Holy Order]		
<i>yāci</i>		asked for		
<i>taṃ</i>		him		
<i>bhikkhū</i>		Monks and also attended him		
<i>pabbājesuṃ</i>		gave novice ordination		
<i>upasampādesuṃ</i> ⁴		gave higher ordination		

¹ *Tikicchati* pr. (+acc) heals; cures [$\sqrt{\text{kit}} + \text{sa} + \text{ti}$]. Root $\sqrt{\text{kit}}$ 1 a (heal, cure) 12.

² *upaṭṭhātabba* ptp. should be attended to; should be nursed; lit. to be stood near [$\text{upa} + \sqrt{\text{thā}} + \text{tabba}$].

³ *Itthāgāra* nt. harem; king's wives [$\text{itthi} + \text{agāra}$].

⁴ *Upasampādeti* pr. (+acc) ordains as a monastic; gives higher ordination [$\text{upa} + \text{saṃ} + \sqrt{\text{pad}} + *e + \text{ti}$].

<i>taṃ</i>		him		
<i>bhikkhū</i>		the monks		
<i>ceva</i>		and		
<i>upaṭṭhahiṃsu</i>		looked after		
<i>Jīvako</i> <i>Komārabhacco</i>		Jīvaka Komārabhacca		
<i>ca</i>		and		
<i>tikicchi</i>		cured		
<i>so</i>		he		
<i>arogo</i>		no disease		
<i>huvā</i> (understood)		being		
<i>vibbhami</i> ⁵		disrobed		

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
evarūpamakāṣī”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>		saw		
<i>Jīvako Komārabhacco</i>		<i>addasā</i>		
<i>taṃ</i>		that		
<i>purisaṃ</i>		man		
<i>vibbhantaṃ</i>		disrobed		
<i>huvā</i> (understood)		being		
<i>disvāna</i>		having seen thus		
<i>taṃ</i>		that		
<i>purisaṃ</i>		to the man		
<i>etadavoca</i>		he said this		
<i>“nanu</i>		interrogative particle – is’nt it		
<i>tvaṃ</i>		you		
<i>ayyo</i>		my friend		
<i>bhikkhūsu</i>		into the monks		
<i>pabbajito</i>		initiated		
<i>ahoṣī”ti</i>		got		
<i>“evaṃ Ācariyā”ti</i>		Yes teacher		
<i>“kissa</i>		why, for what		
<i>pana</i>		then		
<i>tvaṃ</i>		you		
<i>ayyo</i>		my friend		
<i>evarūpaṃ</i>		such thing		

⁵ *Vibbhami* aor. went astray, forsaken the community [vi + √bham]. Root √bham 1 a (turn, revolve, buzz) 38.

<i>akāsi</i> ”ti		did		
<i>atha kho</i>		then		
<i>so puriso</i>		that man		
<i>Jīvakassa Komārabhaccassa</i>		to Jīvaka Komārabhacca		
<i>etamatthaṃ</i>		this matter		
<i>ārocesi</i>		explained		

Jīvako Komārabhacco ujjhāyati khiyyati vipāceti “Kathaṃ hi nāma bhadantā pañcahi ābādhehi phuṭṭhaṃ pabbājessantī”ti. Atha kho Jīvako Komārabhacco yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jīvako Komārabhacco Bhagavantam etadavoca “Sādhu bhante ayyā pañcahi ābādhehi phuṭṭhaṃ na pabbājeyyun”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>		Jīvaka Komārabhacca		
<i>ujjhāyati</i>		complained		
<i>khiyyati</i>		condemned		
<i>vipāceti</i>		criticized		
<i>“kathaṃ hi nāma</i>		how come		
<i>bhadantā</i>		Honorable Ones		
<i>pañcahi</i>		five		
<i>ābādhehi</i>		with the diseases		
<i>phuṭṭhaṃ</i>		someone afflicted		
<i>pabbājessantī”ti</i>		ordained		
<i>atha kho</i>		then		
<i>Jīvako Komārabhacco</i>				
<i>yena</i>		where		
<i>Bhagavā</i>		the Blessed One		
<i>tenupasaṅkami</i>		approached		
<i>upasaṅkamitvā</i>		having approached		
<i>bhagavantam</i>		to the Blessed One		
<i>abhivādetvā</i>		he paid respect and		
<i>ekamantaṃ</i>		at a corner		
<i>nisīdi</i>		sat down		
<i>ekamantaṃ</i>		at a corner		
<i>nisinno kho</i>		having sat down		

<i>Jīvako Komārabhacco</i>		Jīvaka Komārabhacca		
<i>Bhagavantam</i>		to the Buddha thus		
<i>etadavoca</i>		said this		
<i>“Sādhu</i>		please		
<i>bhante</i>		Venerable sir		
<i>ayyā</i>		Honorable Ones		
<i>pañcahi</i>		five		
<i>ābādhehi</i>		with (one of) the diseases		
<i>phuṭṭham</i>		anyone afflicted		
<i>na</i>		not		
<i>pabbājeyyuntī</i>		may initiate		

Atha kho, Bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, Jīvako Komārabhacco Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto uṭṭhāyāsanā Bhagavantam abhivādetvā padakkhiṇam 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>		then		
<i>Bhagavā</i>		the Buddha		
<i>Jīvakaṃ Komārabhaccaṃ</i>		Jīvaka Komārabhacca		
<i>dhammiyā</i>		relevant		
<i>kathāya</i>		with a talk		
<i>sandassesī</i> ⁶		gladdened, explained		
<i>samādapesī</i> ⁷		rejoiced, encouraged		
<i>samuttejesī</i> ⁸		roused		
<i>sampahaṃsesī</i> ⁹		delighted		
<i>atha kho</i>		then		
<i>Jīvako Komārabhacco</i>		Jīvaka Komārabhacca		
<i>Bhagavatā</i>		by the Buddha		
<i>dhammiyā</i>		relevant		
<i>kathāya</i>		with a talk		
<i>sandassito</i>		gladdened, explained		
<i>hutvā (understood)</i>		being		

⁶ *Sandassesī* aor. (+acc) explained; instructed; lit. caused to see [*saṃ + √dis + *e + si*].

⁷ *Samādapesī* aor. (+acc) aroused; incited; instigated; encouraged; lit. caused to take [*saṃ + √ādā + *āpe + si*].

⁸ *Samuttejesī* aor. (+acc) fired up; filled with enthusiasm; excited; stimulated; lit. made hot [*saṃ + ud + √tij + *e + si*].

⁹ *sampahaṃsesī* aor. (+acc) delighted; pleased; gladdened; thrilled; lit. caused to elate [*saṃ + pa + √hams + *e + si*].

<i>samādapito</i>		rejoiced, encouraged		
<i>samuttejito</i>		roused		
<i>sampahamsito</i>		delighted		
<i>uṭṭhāya</i>		got up		
<i>āsanā</i>		from the seat		
<i>Bhagavantam</i>		to the Buddha		
<i>abhivādetvā</i>		paid respect		
<i>padakkhiṇam</i>		a right-side circle		
<i>katvā</i>		made		
<i>pakkami</i>		[and] left		

Atha kho, Bhagavā etasmim̐ nidāne etasmim̐ pakarane 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>		then		
<i>Bhagavā</i>		the Buddha		
<i>etasmim̐</i>		this		
<i>nidāne</i>		in the incidence		
<i>etasmim̐</i>		this		
<i>pakarane¹⁰</i>		in the situation		
<i>dhammim̐</i>		relevant		
<i>kathaṃ</i>		a speech		
<i>katvā</i>		made		
<i>bhikkhū</i>		the monks		
<i>āmantesi</i>		addressed		
<i>“na</i>		not		
<i>bhikkhave</i>		Monks.		
<i>pañcahi</i>		five		
<i>ābādhehi</i>		with (one of) the diseases		
<i>phuṭṭho</i>		anyone afflicted		
<i>pabbājetabbo</i>		should be initiated [into the Holy Order]		
<i>yo</i>		whoever		
<i>pabbājeyya</i>		should initiate [such person]		
<i>āpatti</i>		an offence		
<i>dukkataṭassā”ti</i>		of wrong-doing		

¹⁰ *pakarāna* 1 nt. affair; occasion; event; lit. producing [*pa* + √*kar* + *ana*].

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.”