

Ordination for Medicare
(Vi-3, 103)

Tena kho pana samayena, Magadhesu pañca ābādhā ussannā honti: kuṭṭhaṃ, gaṇṭho, kilāso, soso, apamāro. 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 bhikkhusaṅgho; nāhaṃ sakkomi tikicchitun”ti.

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. Addasā kho Jīvako Komārabhacco taṃ purisaṃ vibbhantaṃ, disvāna taṃ purisaṃ etadavoca “nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣi”ti. “Evaṃ Ācariyā”ti. “Kissa pana tvaṃ ayyo evarūpamakāsī”ti. 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, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Jīvako Komārabhacco Bhagavantaṃ etadavoca “Sādhu bhante ayyā pañcahi ābādhehi phuṭṭhaṃ na pabbājeyyun”ti. Atha kho, Bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho, Jīvako Komārabhacco Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkami.

Atha kho, Bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi “na bhikkhave pañcahi ābādhehi phuṭṭho pabbājetabbo, yo pabbājeyya, āpatti dukkaṭassa”ti.

Exercise

In the sentences below, every parenthesis is to fill up with Pāli or English as required—

1. *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/abscess (), eczema (), consumption/tuberculosis (), epilepsy ().

Now, at that time, five diseases were prevalent among the people of Magadha: leprosy, boils, eczema, consumption, epilepsy.

2. *Manussā ()—pañcahi ābādhehi () phuṭṭhā ()—Jīvakaṃ Komārabhaccaṃ upasaṅkamitvā () evaṃ vadanti () “Sādhu () no () Ācariya () tikicchāhi ()” iti (). “Ahaṃ kho () ayyo () bahu-kicco () bahu-karaṇīyo (). Rājā ca () me () Māgadho Seniyo Bimbisāro () upaṭṭhātabbo () itthāgāraṇca () Buddha-ppamukho ca () bhikkhu-saṅgho (). Nāhaṃ sakkomi () tikicchitun ()” iti ()....*

People ()—afflicted () with the five diseases ()—approached Jīvaka Komārabhacca () said thus (): “Please (), teacher (), attend/cure () us (),” thus they said (). “But I (), my

friend (), have many things to do (), have many thing 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/cure you ().”

People afflicted with the five diseases, having approached Jīvaka Komārabhacca spoke thus: “It were good, teacher, if you would attend us.” “But I, masters, am very busy, there is much to be done and King Seniya Bimbisāra of Magadha is to be looked after by me, also the women’s quarters and the Order of monks with the Awakened One at its head. I am not able to attend you.”

3. *Atha kho (), aññataro puriso ()—pañcahi ābādhehi () phutṭho ()—bhikkhū upasaṅkamitvā () pabbajjaṃ yāci (). Taṃ () bhikkhu () pabbājesuṃ (), upasampādesuṃ (). Taṃ bhikkhū ceva upaṭṭhahimsu (); Jīvako ca Komārabhacco tikicchi (). So ()—arogo ()—vibbhami ().*

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

Then, a certain man afflicted with (one of) the five diseases, having approached the monks, asked for going forth. These monks let him go forth, they ordained him. These monks looked after him and moreover Jīvaka Komārabhacca attended him. When he was well, he left the Order.

4. *Addasā kho Jīvako Komārabhacco () taṃ purisaṃ () vibbhantaṃ (). Disvāna () taṃ purisaṃ () etadavoca (): “Na-nu () tvaṃ ayyo () bhikkhūsu () pabbajito ahoṣi ()” iti (). “Evaṃ Ācariya” () iti (). “Kissa pana () tvaṃ ayyo () evarūpaṃ () akāsi ()” iti (). 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 ().

Jīvaka Komārabhacca saw that man who had left the Order; seeing him, he spoke thus to that man: “Had not you, master, gone forth among the monks?” “Yes, teacher” “Then, why have you, master, acted in this way?” Then, this man told this matter to Jīvaka Komārabhacca.

5. *Jīvako Komārabhacco () ujjhāyati, khiyyati, vipāceti (), “Kathaṃ hi nāma () bhadantā () pañcahi ābādhehi () phutṭhaṃ () pabbājessanti ()” iti (). Atha kho (), Jīvako Komārabhacco () yena Bhagavā () tena upasaṅkami (). Upasaṅkamitvā (), Bhagavantaṃ abhivādetvā () ekamantaṃ nisīdi (). Ekamantaṃ nisinna kho () Jīvako Komārabhacco () Bhagavantaṃ () etadavoca () “Sādhu bhante () ayyā () pañcahi ābādhehi () phutṭhaṃ () na pabbājeyyumu ()” iti ().*

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/to one side (). 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 ().

Jīvaka Komārabhacca looked down upon, criticized and spread it about, saying: “How can these honored sirs let one afflicted with the five diseases go forth?” Then, Jīvaka Komārabhacca approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: “It were well, Lord, if masters did not let one afflicted with (any one of) the five diseases go forth.

6. *Atha kho (), Bhagavā () Jīvakam Komārabhaccam () dhammiyā kathāya () sandassesī, samādapesī, samuttejesī, sampahaṃsesī (). Atha kho (), Jīvako Komārabhacco ()—Bhagavatā () dhammiyā kathāya () sandassito () samādapito () samuttejito () sampahaṃsīto ()—uṭṭhāya (uṭṭhitvā) āsanā () 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.]

The Lord then gladdened, rejoiced, roused, delighted Jīvaka Komārabhacca with talk on dhamma. Then, Jīvaka Komārabhacca, gladdened ... delighted by the Lord with talk on dhamma, rising from his seat, having greeted the Lord, departed keeping his right side towards him.

7. *Atha kho (), Bhagavā () etasmiṃ nidāne, etasmiṃ pakarāṇe () dhammiṃ katham katvā () bhikkhū āmantesī () “na bhikkhave () pañcahi ābādhehi () phutṭho () pabbājetabbo (), yo () pabbājeyya (), āpatti () dukkaṭassa ()” iti ().*

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 ().”

Then, the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “Monks, one afflicted with (any one of) the five diseases should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing (*dukkata*).”