

THE GREAT DIVISION (MAHĀVAGGA) VIII

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time Vesālī was prosperous and flourishing, full of folk, thronged with people,¹ and it was well off for food ; and there were seven thousand seven hundred and seven long houses,² and seven thousand seven hundred and seven gabled buildings, and seven thousand seven hundred and seven parks,³ and seven thousand seven hundred and seven lotus-tanks. There was the courtesan Ambapālī,⁴ beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion, was clever at dancing and singing and lute-playing, much visited by desirous people and she went for a night for fifty,⁵ and through her Vesālī shone forth all the more. || 1 ||

Then the urban council⁶ of Rājagaha went to Vesālī on some business. The urban council of Rājagaha saw that Vesālī was prosperous and flourishing, full of folk, thronged with people, and well off for food ; and (they saw) the seven thousand seven hundred and seven long houses . . . seven thousand seven hundred and seven lotus-tanks, and Ambapālī, the courtesan, beautiful, good to look upon, charming . . . and (they saw) that through her Vesālī shone forth all the more. Then the urban council of Rājagaha, having transacted that business in Vesālī, came back again to Rājagaha ; they approached King Seniya Bimbisāra of Magadha ; having approached they spoke thus to King Seniya Bimbisāra of Magadha :

“ Sire, Vesālī is prosperous and flourishing . . . and through her Vesālī shines forth all the more. It were good, sire, if we too might establish a courtesan.”

¹ Cf. D. i. 211, D. ii. 146, M. i. 377, A. iii. 215.

² *pāsāda*, cf. B.D. ii. 16, n. 5.

³ *ārāma*, not “ monasteries ” here. See B.D. ii. 2, n. 2.

⁴ Here called Ambapālikā. Mentioned above, p. 315.

⁵ VA. 1114 says, “ taking fifty *kahāpaṇas*, she goes night by night.”

⁶ *negama*. VA. 1114 calls this a *kufumbihagaṇa*, a group of leading men. Cf. *negama* at Vin. iii. 220.

“ Well now, good sirs,¹ do find such a girl as you might establish as a courtesan.” || 2 ||

Now at that time there was in Rājagaha a girl called Sālavatī, who was beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion. Then the urban council of Rājagaha established the girl, Sālavatī,² [268] as courtesan. And the courtesan Sālavatī soon came to be clever at dancing and singing and lute-playing ; she was much visited by desirous people, and she went for a night for the fee of a hundred.³ Then the courtesan Sālavatī soon became pregnant. Then it occurred to the courtesan Sālavatī : “ Men do not like a pregnant woman. If anyone should find out concerning me that ‘ The courtesan Sālavatī is pregnant ’, all respect for me would dwindle. What now if I should make it known that I am ill ? ”

Then the courtesan Sālavatī enjoined the door-keeper, saying: “ Good door-keeper, do not let any man come in, and if anyone asks for me, make it known that I am ill.”

“ Very well, lady,” that door-keeper answered the courtesan Sālavatī in assent. || 3 ||

Then the courtesan Sālavatī when (the child of) her womb was mature, gave birth to a son. Then the courtesan Sālavatī enjoined a slave-woman, saying : “ Now then, come along, having put this boy into a winnowing-basket,⁴ having taken him out, throw him away on a rubbish-heap.”⁵

“ Very well, lady,” and that slave-woman having answered the courtesan Sālavatī in assent, having put that boy into a winnowing-basket, having taken him out, threw him away on a rubbish-heap.

Now at that time the king’s son, Abhaya⁶ by name, going in the morning to the royal audience, saw that boy surrounded

¹ *bhane*, a form of address sometimes used by kings to their subjects.

² Cf. *SnA.* i. 244.

³ *paṭisatena*. *Vin. Texts* ii. 172 takes this to mean that she asked for a hundred *kahāpaṇas* a night which undoubtedly balances Ambapāllī’s price of fifty *kahāpaṇas*, see *VA.* 1114, *VA.* in its exegesis of *paṭisatena* does not mention coinage or currency. *Paṭisatena* however probably means “ for a hundred in return ”, “ against a hundred ”.

⁴ *VA.* 1114 calls this *jiṇṇasuppa*, an old winnowing-basket.

⁵ Cf. *DhA.* i. 174.

⁶ See *D.P.P.N.*

by crows ; seeing this, he asked the people : “ Good sirs, what is this that is surrounded by crows ? ”

“ It is a boy, sire.”

“ Is he alive, good sirs ? ”

“ He is alive, sire.”

“ Well now, good sirs, having brought that boy to our women’s quarters, give him to foster-mothers to care for.”

“ Very well, sire,” and these people having answered Abhaya, the king’s son, in assent, having brought that boy to the women’s quarters of Abhaya, the king’s son, gave him to foster-mothers saying, “ Care for him ”.

Because it was said of him, “ He is alive ”,¹ they gave him the name of Jivaka ; because the prince² caused him to be cared for, they gave him the name of Komārabhacca.³ || 4 ||

And before long Jivaka Komārabhacca attained to years of discretion. Then Jivaka Komārabhacca approached Abhaya, the king’s son, and having approached he spoke thus to Abhaya, the king’s son :

“ Who, sire, is my mother ? Who my father ? ”

“ Not even I, good Jivaka, know your mother, but I am your father, for I had you cared for.”

Then it occurred to Jivaka Komārabhacca :

“ Without a craft, it is not easy to depend upon these royal families. Suppose I were to learn a craft ?⁴ ” Now at that time there lived a world-famed⁵ doctor at Taxilā. || 5 ||

Then Jivaka Komārabhacca, without having asked (permission) of Abhaya, the king’s son, set out for Taxilā ; [269] in course of time he arrived at Taxilā and that doctor ; having approached, he spoke thus to that doctor :

¹ *jivati*.

² *kumāra*.

³ Meaning perhaps “ the Prince-fed ” (so G.S. i. 24). See note at *Vin. Texts* ii. 174, at end of which it is said, “ We believe therefore, that this surname Komārabhacca really means ‘ master of the *kaumārabhṛtya* science ’ ”, i.e. a part of the medical science which comprises the treatment of infants. Short account of his history given at *AA.* i. 398 f. At *DA.* 133, where brief synopsis of his story also appears, he is called Komārabhaṇḍa, and at *Divy.* 506 ff. Kumārabhūta. At *A.* i. 26 he is called chief of lay followers who are liked by people. *M. Sta.* 55 is addressed to him.

⁴ *VA.* 1114 says that he thought of the doctor’s craft for this is on the side of amity towards men and their welfare, whereas elephant-lore and horsemanship are connected with the injury of others.

⁵ *disāpāmokkha*. Word occurs at *Jā.* i. 166.

" I want, teacher,¹ to train in the craft."

" Well then, good Jīvaka, train in it."

Then Jīvaka Komārabhacca learnt much and learnt it quickly, and he reflected upon it well, and he did not forget what he had learnt. Then at the end of seven years, it occurred to Jīvaka Komārabhacca : " I am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible ? " || 6 ||

Then Jīvaka Komārabhacca approached that doctor ; having approached he spoke thus to that doctor :

" I, teacher, am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?"

" Well now, good Jīvaka, taking a spade, touring a *yojana* all round Taxilā, bring whatever you should see that is not medicinal."

" Very well, teacher," and Jīvaka Komārabhacca having answered that doctor in assent, taking a spade, touring a *yojana* all round Taxilā, did not see anything that was not medicinal. Then Jīvaka Komārabhacca approached that doctor ; having approached he spoke thus to that doctor :

" Teacher, while I was touring for a *yojana* all round Taxilā, I did not see anything that was not medicinal."

" You are trained, good Jīvaka, this much is enough for a livelihood for you," and he gave him trifling provisions for the journey. || 7 ||

Then Jīvaka Komārabhacca, taking those trifling provisions for the journey, set out for Rājagaha. Then Jīvaka Komārabhacca's trifling provisions for the journey became used up on the way, at Sāketa. Then it occurred to Jīvaka Komārabhacca :

" These wilderness roads have little water, little food ; it is not easy to go along them without provisions for the journey.² Suppose I were to look about for provisions for the journey ? "

Now at that time in Sāketa a merchant's wife had had a

¹ *ācariya*.

² Cf. *Vin.* i. 244, above, p. 335-6.

disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure her ; taking much gold,¹ they went away. Then Jīvaka Komārabhacca, entering Sāketa, asked the people : “ Who, good sirs, is ill ? Whom shall I attend ? ”²

“ Teacher, this merchant’s wife [270] has had a disease of the head for seven years ; go, teacher, attend this merchant’s wife.” || 8 ||

Then Jīvaka Komārabhacca went up to the dwelling of that householder, the merchant, and having gone up, he enjoined the door-keeper, saying : “ Go, good door-keeper, say to the merchant’s wife, ‘ Lady, a doctor is come who wants to see you ’ ”.

“ Very well, teacher,” and that door-keeper having answered Jīvaka Komārabhacca in assent, approached that merchant’s wife ; having approached, he spoke thus to that merchant’s wife : “ Lady, a doctor is come who wants to see you.”

“ What sort of a doctor is he, good door-keeper ? ”

“ He is young, lady.”

“ That’s enough, good door-keeper. What could a young doctor do for me ? Many very great, world-famed doctors who have come have not been able to cure me ; they have gone away taking much gold.” || 9 ||

Then that door-keeper went up to Jīvaka Komārabhacca ; having gone up, he spoke thus to Jīvaka Komārabhacca : “ Teacher, the merchant’s wife speaks thus : ‘ That’s enough, good door-keeper . . . taking much gold ’.”

“ Go, good door-keeper, say to the merchant’s wife : ‘ Lady, the doctor speaks thus : Do not, lady, give anything beforehand ; when you become well, then you may give what you like ’.”

“ Very well, teacher,” and that door-keeper having answered Jīvaka Komārabhacca in assent, went up to that merchant’s wife ; having gone up, he spoke thus to that merchant’s wife : “ Lady, the doctor speaks thus . . . ‘ . . . then you may give what you like ’.”

“ Well then, good door-keeper, let the doctor come.”

¹ *hirañña*.

² *tikkichati*, to treat medically, to cure.

“ Very well, lady,” and that door-keeper having answered the merchant’s wife in assent, went up to Jīvaka Komārabhacca ; having gone up, he spoke thus to Jīvaka Komārabhacca :

“ The merchant’s wife, teacher, summons you.” || 10 ||

Then Jīvaka Komārabhacca went up to that merchant’s wife ; having gone up, having observed her uneasiness,¹ he spoke thus to the merchant’s wife :

“ Lady, a handful² of ghee is wanted.”

Then that merchant’s wife had a handful of ghee given to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, cooking up that handful of ghee with various medicines, made that merchant’s wife lie down on her back on a couch and gave it (to her) through the nose. Then that ghee, given through the nose, came out through the mouth. Then that merchant’s wife, spitting it into a receptacle, enjoined a slave-woman, saying :

“ Come, now, take up this ghee with cotton.”³ || 11 ||

Then it occurred to Jīvaka Komārabhacca : “ It is astonishing how stingy this housewife⁴ is, in that she has this ghee, which ought to be thrown away, taken up with cotton ; [271] many of my very precious medicines went into it, and what kind of a fee⁵ will she give me ? ”

Then that merchant’s wife, having observed Jīvaka Komārabhacca’s uneasiness, spoke thus to Jīvaka Komārabhacca : “ Teacher, why are you perturbed ? ”

“ It occurred to me in this case : it is astonishing . . . will she give me ? ”

“ But, teacher, we householders know about this economy⁶ ; this ghee is excellent for the servants or workmen for rubbing their feet, or poured out into a lamp. Do not you, teacher, be perturbed, your fee will not be lacking.”⁷ || 12 ||

Then Jīvaka Komārabhacca removed the merchant’s wife’s seven year old disease of the head by just the one treatment

¹ *vikāra*.

² *pasata*, a small measure of capacity ; explained at *VA.* 1116 as *ekahattha-pūṣa*, what is contained in one hand. See n. at *Vin. Texts* ii. 178.

³ *picu*, which *VA.* 1116 explains by *kappāsapaṭala*, a cotton covering.

⁴ *gharaṇī*, see *B.D.* ii. 203, n. 1.

⁵ *deyyadhamma*.

⁶ *saṃyama*.

⁷ *hāyati*, to waste away, to disappear, diminish, dwindle.

through the nose.¹ Then that merchant's wife, being well, gave four thousand² to Jivaka Komārabhacca; her son, thinking, "My mother is well", gave four thousand; her daughter-in-law, thinking, "My mother-in-law is well", gave four thousand; the householder, the merchant, thinking, "My wife is well", gave four thousand and a slave and a slave-woman and a horse-chariot. Then Jivaka Komārabhacca, taking these sixteen thousand and the slave and the slave-woman and the horse-chariot, set out for Rājagaha; in due course he approached Abhaya, the king's son, at Rājagaha; having approached he spoke thus to Abhaya, the king's son:

"Sire, this is for my first work: sixteen thousand and a slave and a slave-woman and a horse-chariot. May your highness³ accept it as a tribute for having had me cared for."⁴

"No, good Jivaka, let it be for you yourself; but do build a dwelling in our palace⁵."

"Very well, sire," and Jivaka Komārabhacca having answered Abhaya, the king's son, in assent, built a dwelling in the palace of Abhaya, the king's son. || 13 ||

Now at that time King Seniya Bimbisāra of Magadha came to suffer from a fistula; his outer garments were stained with blood. The queens, seeing this, made fun of him, saying: "Now the king is in his courses, the king is having a period, soon the king will give birth." On account of this the king became ashamed. Then King Seniya Bimbisāra of Magadha spoke thus to Abhaya, the king's son:

"Good Abhaya, I have such a disease that my outer garments are stained with blood. The queens, seeing this, make fun of me, saying, ' . . . the king will give birth '. Please, good Abhaya, do find a doctor such as could attend me."

"Sire, there is this Jivaka of ours, a young doctor of high repute; he will attend your majesty."

"Very well, good Abhaya, [272] command the doctor, Jivaka, so that he shall attend me." || 14 ||

¹ *natthukamma*. Allowed to monks at *Vin.* i. 204. Cf. *Vin.* iii. 83 and *B.D.* i. 143, n. 2. At *D.* i. 12 called by some recluses and brahmins a low or worldly lore from which Gotama abstains.

² probably *kahāpanas*.

³ *deva*, masc. sing. here.

⁴ *posāvanika*.

⁵ *antepura*, not women's quarters here.

Then Abhaya, the king's son, commanded Jivaka Komārabhacca, saying : " Go, good Jivaka, attend the king."

" Very well, sire," and Jivaka Komārabhacca having answered Abhaya, the king's son, in assent, taking medicine under his nail, approached King Seniya Bimbisāra of Magadha ; having approached, he spoke thus to King Seniya Bimbisāra of Magadha :

" Sire, let me see the disease."

Then Jivaka Komārabhacca removed King Seniya Bimbisāra of Magadha's fistula with just the one ointment. Then King Seniya Bimbisāra of Magadha, being well, having had five hundred women adorned with all kinds of ornaments, having made them take (these) off, having had them made into a pile, spoke thus to Jivaka Komārabhacca : " Let all these ornaments of the five hundred women be yours, good Jivaka."

" No, sire, may your majesty remember my office."

" Well then, good Jivaka, may you tend me and the women¹ and the Order of monks with the awakened one at its head."

" Very well, sire," Jivaka Komārabhacca answered King Seniya Bimbisāra of Magadha in assent. || 15 ||

Now at that time a merchant of Rājagaha had had a disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure him. Taking much gold, they went away. Moreover he came to be given up by the doctors. Some doctors spoke thus : " The householder, the merchant will pass away² on the fifth day." Some doctors spoke thus : " The householder, the merchant will pass away on the seventh day." Then it occurred to the urban council of Rājagaha : " This householder, the merchant is very useful to the king as well as to the urban council, but yet he has been given up by the doctors. Some doctors speak thus : ' The householder, the merchant will pass away on the fifth day.' Some doctors speak thus : ' The householder, the merchant will pass away on the seventh day.' Now, this Jivaka, the king's doctor, is young and of good repute. Suppose we should ask Jivaka, the king's doctor, to attend the householder, the merchant ? " || 16 ||

¹ *itthāgāra*.

² *kālam karissati*, will complete his time (here, in this birth), will die.

Then the urban council of Rājagaha approached King Seniya Bimbisāra of Magadha ; having approached they spoke thus to King Seniya Bimbisāra of Magadha :

“ Sire, this householder, the merchant is very useful to your majesty as well as to the citizens ; but then he is given up by the doctors . . . ‘ . . . will die on the seventh day ’. It were good if your majesty were to command Jīvaka, the doctor, to attend the householder, the merchant.” [278]

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying : “ Go, good Jīvaka, attend the householder, the merchant.”

“ Very well, sire,” and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, approached that householder, the merchant ; having approached, having observed the uneasiness of the householder, the merchant, he spoke thus to the householder, the merchant :

“ If I, householder, should make you well, what would be my fee ? ”

“ All my property shall become yours, teacher, and I will be your slave.” || 17 ||

“ Now, householder, are you able to lie down on one side for seven months ? ”

“ I am able, teacher, to lie down on one side for seven months.”

“ Now, householder, are you able to lie down on the other side for seven months ? ”

“ I am able, teacher, to lie down on the other side for seven months.”

“ Now, householder, are you able to lie down on your back for seven months ? ”

“ I am able, teacher, to lie down on my back for seven months.”

Then Jīvaka Komārabhacca, having made the householder, the merchant lie down on a couch, having strapped him to the couch, having cut open the skin of his head, having opened¹ a suture in the skull,² having drawn out two living creatures,³ showed them to the people, saying :

“ Do you see, masters, these two living creatures, the one small, the other large ? This large living creature was seen

¹ *vināmetvā*, V.A. III 7 explains by *vivaritvā*.

² *sibbini*, cf. Jā. vi. 339, *sibbāni* (plural).

³ *pāṇaka*.

by those teachers who spoke thus: 'The householder, the merchant will pass away on the fifth day'; on the fifth day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers. This small living creature was seen by those teachers who spoke thus: 'The householder, the merchant will pass away on the seventh day'; on the seventh day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers." And having closed the suture of the skull, having sewn up the skin of the head, he applied an ointment. || 18 ||

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca :

"I am not able, teacher, to lie down on one side for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on one side for seven months'?"

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on one side for seven months."

"Well then, householder, you lie down on the other side for seven months."

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca : [274]

"I am not able, teacher, to lie down on the other side for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on the other side for seven months'?"

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on the other side for seven months."

"Well then, householder, you lie down on your back for seven months."

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca :

"I am not able, teacher, to lie down on my back for seven months."

"But did you not, householder, answer me in assent, saying :

' I am able, teacher, to lie down on my back for seven months ' ?

" It is true, teacher, that I answered thus, but I will die, I am not able to lie down on my back for seven months."

|| 19 ||

" If I, householder, had not spoken to you thus, you would not have lain down so long (as this) ; but I knew beforehand that the householder, the merchant would become well in three times seven days. Rise up, householder, you are well ; find what is my fee."

" All my property shall become yours, teacher, and I will be your slave."

" No, householder, do not give me all your property and do not be my slave ; give a hundred thousand to the king and a hundred thousand to me."

Then the householder, the merchant, being well, gave a hundred thousand to the king and a hundred thousand to Jivaka Komārabhacca. || 20 ||

Now at that time the son of a merchant of Benares,¹ while playing at turning somersaults,² came to suffer from a twist in the bowels, so that he did not properly digest the conje³ that he drank nor did he properly digest the food that he ate or relieve himself regularly. Because of this he became thin, wretched, his colour bad, yellowish, the veins showing all over his body.³ Then it occurred to the merchant of Benares :

" Now what kind of affliction has my son ? He does not properly digest the conje³ that he drinks and he does not properly digest the food that he eats and he does not relieve himself regularly. Because of this he is thin, wretched, of a bad colour, yellowish, the veins showing all over his body. What now if I, having gone to Rājagaha, should ask the king for Jivaka, the doctor, to attend my son ? "

Then the merchant of Benares, having gone to Rājagaha, approached King Seniya Bimbisāra of Magadha ; having approached, he spoke thus to King Seniya Bimbisāra of Magadha :

" Sire, my son has this kind of affliction : he does not

¹ Bārāpaseyyaka, an inhabitant of Benares, Bārāpasī ; on the analogy of Pāveyyaka, an inhabitant of Pāvā, see above, p. 31, n. 2.

² *mokkhacikāya kīṭantassa*. Cf. B.D. i. 316, n. 1, 12.

³ stock-phrase.

properly digest . . . the veins showing all over his body. It were good if your majesty [275] were to command Jīvaka, the doctor, to attend my son." || 21 ||

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying : " Go, good Jīvaka, having gone to Benares, attend the son of the merchant of Benares."

" Very well, sire," and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, having gone to Benares, approached the son of the merchant of Benares ; having approached, having observed the uneasiness of the son of the merchant of Benares, having caused the people to be turned away, having surrounded him with a curtain,¹ having tied him to a post, having placed his wife in front (of him), having cut open the skin of his stomach, having drawn out the twisted bowel, showed it to his wife, saying : " See, this was your husband's affliction ; because of this he did not properly digest the conjei that he drank and did not properly digest the food that he ate and did not relieve himself regularly ; because of this he is thin, wretched, his colour bad, yellowish, the veins showing all over his body." Having straightened out the twisted bowel, having put back the bowel again, having sewn up the skin of the stomach, he applied an ointment. Then the son of the merchant of Benares soon became well. Then the merchant of Benares, saying : " My son is well," gave sixteen thousand to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, taking those sixteen thousand, went back again to Rājagaha. || 22 ||

Now at that time King Pajjota² came to be suffering from jaundice.³ Many very great, world-famed doctors, who had come had not been able to cure him ; taking much gold, they went away. Then King Pajjota sent a messenger to King Seniya Bimbisāra of Magadha, saying : " I have this kind of disease ; it would be good if your majesty were to command Jīvaka, the doctor, so that he should attend me." Then King Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying : " Go, good Jīvaka, having gone to Ujjeni, attend King Pajjota."

¹ *tsrokarant*, as at *Vin.* ii. 152.

² King of Avanti, capital Ujjeni ; cf. *DhA.* i. 192.

³ *paṇḍurogābādha*. Cf. *Vin.* i. 206 where a monk had this disease. The cure " allowed " him was different from the one administered to Pajjota.

“Very well, sire,” and Jivaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, having gone to Ujjenī, approached King Pajjota, and having approached, having observed his uneasiness, he spoke thus to King Pajjota : || 23 ||

“Sire, I will cook up some ghee, and your majesty will drink it.”

“No, good Jivaka, do what you can to make (me) well without ghee ; ghee is abhorrent to me, loathsome.” Then it occurred to Jivaka Komārabhacca : [276] “The king’s disease is of such a kind that it is not possible to make him well without ghee. Suppose I should cook up the ghee (so that it has) the colour of an astringent decoction, the smell of an astringent decoction, the taste of an astringent decoction¹ ? ”

Then Jivaka Komārabhacca cooked up the ghee with various medicines (so that it had) the colour of an astringent decoction, the smell of an astringent decoction, the taste of an astringent decoction. Then it occurred to Jivaka Komārabhacca : “When the king has drunk and digested the ghee, it will make him sick. This king is violent,² he might have me killed. Suppose I should ask (for permission to go away) beforehand ? ” Then Jivaka Komārabhacca approached King Pajjota ; having approached he spoke thus to King Pajjota : || 24 ||

“Sire, we doctors at such a moment³ as this are pulling up roots, gathering medicines. It were good if your majesty were to command at the stables⁴ and at the gateways, saying : ‘Let Jivaka go out by means of whatever conveyance⁵ he desires, let him go out by whatever gateway he desires, let

¹ *hasāvavaṇṇaṃ hasāvagandhaṃ hasāvarasaṃ*. *Vin. Texts* ii. 187 reads “so that it takes the colour, the smell and the taste of an astringent decoction”. *P.E.D.* suggests “of reddish-yellow colour, having a pungent smell, having an astringent taste.” Four kinds of *hasāva*, astringent decoctions, to be used as medicine in flavouring food, are allowed at *Vin.* i. 201, and *hasāvodaḥa*, a watery astringent decoction, at *Vin.* i. 205. At *Vin.* ii. 151 the *hasāva* allowed was an astringent liquid to be applied to the colouring matter given to walls so as to make the colouring stick on.

² *caṇḍa*. Pajjota’s full name was Caṇḍapajjota.

³ *muhutta* is a short period of time, its use here presumably implying that it was urgent for him to get away on his business.

⁴ *vāhanāgāra*, the room for the conveyances, mounts, vehicles or beasts of burden, so stables, coach-house.

⁵ *vāhana*, mount.

him go out at whatever time he desires, let him come in at whatever time he desires'." Then King Pajjota commanded at the stables and at the gateways, saying: "Let Jīvaka go out by means of whatever conveyance he desires, let him go out by whatever gateway he desires, let him go out at whatever time he desires, let him come in at whatever time he desires."

Now at that time King Pajjota had a she-elephant, called Bhaddavatikā, who could do fifty *yojanas*.¹ Then Jīvaka Komārabhacca offered the ghee to King Pajjota, saying: "Let your majesty drink an astringent decoction." Then Jīvaka Komārabhacca having made King Pajjota drink the ghee, having gone to the elephant stable, hastened out of the city on the she-elephant, Bhaddavatikā. || 25 ||

Then King Pajjota, when he had drunk and digested the ghee, was sick. Then King Pajjota spoke thus to the people: "Good sirs, the wicked Jīvaka has made me drink ghee. Well now, good sirs, look for the doctor, Jīvaka."

"Sire, he has hastened out of the city on the she-elephant, Bhaddavatikā."

Now at that time King Pajjota came to have a slave called Kāka,² who could do sixty *yojanas* and who was born of a non-human being. Then King Pajjota commanded the slave, Kāka, saying: "Go, good Kāka, make Jīvaka, the doctor, return, saying, 'The king, teacher, orders you to come back'."³ Now, good Kāka, these doctors are full of cunning, so do not accept anything from him." || 26 ||

And the slave, Kāka, caught up Jīvaka Komārabhacca on the road to Kosambī as he was having breakfast. Then Kāka, the slave, spoke thus to Jīvaka Komārabhacca: [277] "The king, teacher, orders you to come back."

"Wait, good Kāka, until we have eaten; come, good Kāka, you eat."

"No, teacher, I am commanded by the king, saying: 'Now good Kāka, these doctors are full of cunning, so do not accept anything from him'."

Now at that time Jīvaka Komārabhacca, having stripped

¹ *Vin. Texts* ii. 188 adds "(in one day)"; this information is given at *DhA.* i. 196: *ekadivasam paññāsa yojanāni gacchati*. Above she is described as *paññāsayojanīhā*.

² Mentioned at *DhA.* i. 196.

³ *nivattāpeti*, "is having you sent back".

off¹ the medicinal (part) with his nail, was eating an emblic myrobalan² and drinking water. Then Jīvaka Komārabhacca spoke thus to Kāka, the slave: "Here, good Kāka, eat the emblic myrobalan and drink the water." || 27 ||

Then Kāka, the slave, thinking: "This doctor is eating the emblic myrobalan and drinking the water, there should not be anything harmful,"³ ate half the emblic myrobalan and drank the water. But he ejected that half emblic myrobalan that he was eating, on the spot. Then Kāka, the slave, spoke thus to Jīvaka Komārabhacca:

"Is there life for me, teacher?"

"Do not be afraid, good Kāka, for you will get well; but the king is violent, that king might have me killed, so I am not coming back," and giving the she-elephant, Bhaddavatikā, into Kāka's charge, he set out for Rājagaha; in due course he approached Rājagaha, and King Seniya Bimbisāra of Magadha; having approached he told this matter to King Seniya Bimbisāra of Magadha.

"You did well, good Jīvaka, in not going back, that king is violent, he might have you killed." || 28 ||

Then King Pajjota, being well, sent a messenger to Jīvaka Komārabhacca, saying: "Let Jīvaka come, I will grant him a boon."

"No, master, let his majesty remember my office."

Now at that time there accrued to King Pajjota a pair of Siveyyaka cloths⁴ which were the chief and best and foremost and most excellent and loveliest of many cloths, of many pairs

¹ *olumpetvā*, with v.l. (see *Vin.* i. 390) *ulumpetvā*, *odametvā*, *oḷumpetvā*. *VA.* 1117 explains by *odāhitvā pakkhipitvā*, having put in, having inserted.

² *āmalaka*, *phyllanthus emblica*. The fruit allowed as a medicine at *Vin.* i. 201.

³ *na arahati kiñci pāpakam hotum*.

⁴ *Siveyyaka dussayuga*. *VA.* 1117 gives two explanations of *Siveyyaka*: either it means the cloths used in the Uttarakuru country for covering the dead bodies brought to the cemeteries, *stvatthika*, in which case a certain kind of bird taking a piece of flesh to the Himalayas, eats it and throws aside the cloth; then a forest-wanderer seeing the cloth brings it to the king; this cloth was obtained by Pajjota in this way. Or, *Siveyyaka* means that the good women of the Sivi kingdom think, 'thread is spun from these filicules' and they speak of a cloth woven of this thread by this name. "Because of this *siveyyaka* means cemetery-cloth in the Uttarakuru country, and cloth produced in the Sivi kingdom". *Vin. Texts* ii. 190 says "No doubt the latter explication is the right one". Cf. *Pāva*, *Pāveyyaka*, above, p. 31, n. 2. and *Bārāṇasī*, *Bārāṇaseyyaka*, above, p. 389 n. 1.

Dussayuga means the two cloths, the loin-cloth or *dhōti*, and the upper cloth, which are usually worn by laymen.

of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths. Then King Pajjota sent this pair of Siveyyaka cloths to Jīvaka Komārabhacca. Then it occurred to Jīvaka Komārabhacca :

“ This pair of Siveyyaka cloths, sent me by King Pajjota, is the most excellent and loveliest of many cloths . . . ; no one else is worthy of it but the Lord, the perfected one, the wholly awakened one, or King Seniya Bimbisāra of Magadha.” || 29 ||

Now at that time the Lord came to have a disturbance of the humours of his body.¹ Then the Lord addressed the venerable Ānanda, saying : [278] “ Ānanda, the Truth-finder has a disturbance of the humours of his body ; the Truth-finder desires to take² a purgative.”³ Then the venerable Ānanda approached Jīvaka Komārabhacca ; having approached he spoke thus to Jīvaka Komārabhacca :

“ Jīvaka, sir, the Truth-finder has a disturbance of the humours of his body ; the Truth-finder desires to take a purgative.”

“ Well now, revered Ānanda, lubricate⁴ the Truth-finder’s body for a few days.” Then the venerable Ānanda, having lubricated the Truth-finder’s body for a few days, approached Jīvaka Komārabhacca ; having approached he spoke thus to Jīvaka Komārabhacca :

“ Jīvaka, sir, the Truth-finder’s body has been lubricated ; what do you think is right for him now ? ” || 30 ||

Then it occurred to Jīvaka Komārabhacca : “ It is not suitable that I should give a strong purgative to the Lord,” and having had three handfuls of lotuses⁵ mixed⁶ with various

¹ *kāyo dosābhisanno*. Cf. *Vin.* i. 206 where a certain monk was *abhisannas kāya*, “ had a superfluity of humours in his body ” ; various purgative. were allowed. At *Vin.* ii. 119 some monks also became *abhisannakāya*. *Vin. Texts* ii. 60, n. 6 says that *dosa* “ is a disturbance of the so-called humours in the body.” *Dosa* is used in sense of some kind of sickness at *Miln.* 43. At *Miln.* 172 we get *likicchako abhisanne kāye kupite dose sinehaniyāni bhesajjāni dāti*, “ does a physician give softening medicines when the body is full of humours and afflicted by them ? ”

² *pātum*, lit. to drink ; cf. same phrase at *Vin.* i. 206, where purging drinks are allowed.

³ *virecana*. This and three other kinds are held (at *D.* i. 12) by some recluses and brahmins to be worldly lore—abstained from by Gotama.

⁴ *sinehetha*. Cf. *sinehaniyāni bhesajjāni* at *Miln.* 172.

⁵ *uppalahathāni*.

⁶ *paribhāvetvā*, or supplied with, treated with.

medicines, he approached the Lord ; having approached he offered the Lord one handful of lotuses, saying : “ Lord, may the Lord sniff up¹ (the scent of) this first handful of lotuses ; this will purge the Lord ten times.” Then he offered the Lord the second handful of lotuses, saying : “ Lord, may the Lord sniff up (the scent of) this second handful of lotuses ; this will purge the Lord ten times.” Then he offered the Lord the third handful of lotuses, saying : “ Lord, may the Lord sniff up (the scent of) this third handful of lotuses ; this will purge the Lord ten times ” ; thus, he thought that the Lord would be purged all together thirty times.² Then Jīvaka Komārabhacca, having given the Lord a purgative for thirty times all together, having greeted the Lord, departed keeping his right side towards him. || 31 ||

Then it occurred to Jīvaka Komārabhacca when he had gone outside the porch : “ A purgative has been given by me to the Lord for all together thirty times. The Lord has a disturbance of the humours of his body ; it will not purge the Lord all together thirty times, it will purge the Lord twenty-nine times, but then the Lord, being purged, will bathe ; when he has bathed, the Lord will purge once, thus the Lord will be purged all together thirty times.” Then the Lord, knowing by mind the reasoning in the mind³ of Jīvaka Komārabhacca, addressed the venerable Ānanda, saying :

“ Now, Ānanda, it occurred to Jīvaka Komārabhacca when he had gone outside the porch : ‘ A purgative has been given by me to the Lord . . . thus the Lord will be purged all together thirty times.’ Well now, Ānanda, prepare (some) hot water.”

“ Very well, Lord,” and the venerable Ānanda having answered the Lord in assent, [279] prepared (some) hot water. || 32 ||

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 : “ Lord, is the Lord purged ? ”

“ I am purged, Jīvaka.”

“ Now, Lord, it occurred to me after I had gone outside

¹ *upasiṅghatu*, cf. S. i. 204.

² passive construction lit. : thus will there be for the Lord a purge thirty times.

³ *celasā cetoparivittakkaṃ aññāya*, stock ; cf. S. i. 103, 178.

the porch : 'A purgative has been given by me to the Lord . . . thus the Lord will be purged all together thirty times.' Lord, let the Lord bathe, let the well-farer bathe." Then the Lord bathed in the hot water ; when he had bathed the Lord purged once ; thus the Lord purged all together thirty times. Then Jivaka Komārabhacca spoke thus to the Lord : " Lord, until the Lord's body comes to be normal, almsfood of juices will be enough."¹ And the Lord's body soon became normal. || 33 ||

Then Jivaka Komārabhacca, taking that pair of Siveyyaka cloths, 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, Jivaka Komārabhacca spoke thus to the Lord : " Lord, I ask one boon of the Lord."

" Jivaka, Truth-finders are beyond (granting) boons."²

" Lord, it is what is allowable and what is blameless."

" Speak on, Jivaka."

" Lord, the Lord and the Order of monks are wearers of rag-robcs.³ Lord, this pair of Siveyyaka cloths was sent me by King Pajjota ; of many cloths, of many pairs of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths, it is the chief and best and foremost and most excellent and loveliest. Lord, may the Lord accept my pair of Siveyyaka cloths, and may he allow householders' robes⁴ to the Order of monks." The Lord accepted the pair of Siveyyaka cloths. Then the Lord gladdened, rejoiced, roused, delighted Jivaka Komārabhacca with *dhamma*-talk.⁵ And when Jivaka Komārabhacca had been gladdened . . . delighted by the Lord with *dhamma*-talk, rising from his seat, greeting the Lord, he departed keeping his right side towards him. || 34 ||

Then the Lord, on this occasion, having given *dhamma*-talk, addressed the monks, saying :

¹ *alam yūsapiṇḍapātena*. *Vin. Texts* ii. 193 translates " you had better abstain from liquid food ". Natural juices, *akaṭṭayūsa*, are allowed at *Vin.* i. 206 as a purgative.

² *atikkantavarā*. *Cf. Vin.* i. 82, 292. See above, p. 104.

³ *VA.* 1119 says that neither the Lord during the twenty years since his attainment of enlightenment until this event happened, nor any monk, had accepted householders' robes ; all were rag-robe wearers.

⁴ *VA.* 1119 makes the point that these were robes (or robe-material) given by householders.

⁵ *VA.* 1119 says " with talk connected with the advantage of giving clothes."

“ I allow you, monks, householders’ robes. Whoever wishes may be a rag-robe wearer ; whoever wishes may consent to (accept) householders’ robes.¹ And I, monks, commend satisfaction with the one or the other.”²

People in Rājagaha heard : [280] “ Householders’ robes are allowed to monks by the Lord,” and these people became joyful, elated, thinking : “ Now we will give gifts, we will work merit,³ inasmuch as householders’ robes are allowed to monks by the Lord.” And in just one day many thousand robes were produced in Rājagaha.

Country-people heard : “ Householders’ robes are allowed to monks by the Lord,” and these people became joyful and elated, thinking : “ Now we will give gifts, we will work merit, inasmuch as householders’ robes are allowed to monks by the Lord.” And in just one day many thousand robes were produced in the country. || 35 ||

Now at that time a mantle⁴ accrued to the Order. They told this matter to the Lord. He said : “ I allow you, monks, a mantle.” A silk mantle accrued. “ I allow you, monks, a silk mantle,” he said. A fleecy coverlet⁵ accrued. “ I allow you, monks, a fleecy coverlet,” he said. || 36 || 1 ||

Told is the First Portion for Repeating.

Now at that time the king of Kāsi⁶ sent woollen stuff⁷ that

¹ Cf. *Vin.* iii. 172 (*B.D.* i. 298).

² *itarittarena.* Cf. *MV.* VIII. 8. 2. *VA.* 1119 says “ with one of little value, with one of great value, with whatever it is”. Thus Childers is, I think, right in understanding the phrase as “ whether the robes are good or bad”, see *Vin. Texts* ii. 194, n. 2.

³ *puññam karissāma.* This literal translation best preserves the Indian notion of *karma*, *kamma*, deeds, actions, or working whose result is held to be either good or bad, meritorious or lacking in merit.

⁴ *pāvāra*, or cloak. Word occurs at *Jā.* v. 409. *VA.* 1119 says *salomako happāsikapāvāro*, a cotton *pāvāra* with something woolly—*loma* being the wool or hair of an animal.

⁵ *kojava.* *P.E.D.* gives a “ rug or cover with long hair, a fleecy counterpane”, and Childers “ a goat’s hair coverlet of fine workmanship,” (cf. *Abhidhānapp.* 312). *VA.* 1119 distinguishes between the ordinary *kojava*, meant here, and *kojava* which is *mahāpiṭṭhiya*, large at the back (?), and says that like a *pāvāra* it is made of wool. Word occurs again at *DhA.* i. 177, transl. Burlingame, *Bud. Legends*, i. 259, “ coverlet of goat’s hair”; and at *DhA.* iii. 297, as *pāvāra-kojava*, transl. *Bud. Legends* iii. 96, “ cloak and goats’ hair coverlet”. *Kojava* occurs in definition of *gomaha*, a woollen cover with long fleece, at *VA.* 1086, *DA.* 86, *ThigA.* 253, *SA.* ii. 325.

⁶ *Kāsi* was a *mahājanapada*, capital Benares. *VA.* 1119 says that the king was brother to Pasenadi by the same father.

⁷ *kambala*, or a woollen blanket or garment.