

The following is a translation of the Eighth Khandhaka, wherein circumstances surrounding Jivaka Kormarbhacca, the father of traditional Thai medicine, are related. The story traces Jivaka's birth, adolescence, his aspiration to the medical field, and momentous events in the professional practice of the famous doctor.

At the end of the story, Jivaka converses with the Buddha, and afterward the Buddha decides to allow members of the Sangha to wear a wider variety of robes and garments. This particular translation of the ancient story appears courtesy of www.sacredtexts.com. All rights reserved. – Editor



EIGHTH KHANDHAKA

(THE DRESS OF THE BHIKKHUS.)

1.

1. At that time the blessed Buddha dwelt at Râgagaha, in the *Veluvana*, in the *Kalandaka-nivâpa*. At that time *Vesâlî* was an opulent, prosperous town, populous, crowded with people, abundant with food ¹; there were seven thousand seven hundred and seven storeyed buildings, and seven thousand seven hundred and seven pinnacled buildings, and seven thousand seven hundred and seven pleasure grounds (*Ârâmas*), and seven thousand seven hundred and seven lotus-ponds. There was also the courtesan *Ambapâlikâ* ², who was beautiful, graceful, pleasant, gifted with the highest beauty of complexion, well versed in dancing, singing, and lute-playing, much visited by desirous people. She asked fifty (*kahâpanas*) for one night. Through that person *Vesâlî* became more and more flourishing.

2. Now a merchant from Râgagaha went to *Vesâlî* on a certain business. That Râgagaha merchant saw what an opulent, prosperous town *Vesâlî* was, how populous, crowded with people, and abundant with food, and the seven thousand seven --p. 172-- hundred and seven storeyed buildings . . . and the courtesan *Ambapâlikâ*, who was beautiful . . . and through whom *Vesâlî* became more and more flourishing. And the Râgagaha merchant, after having done his business in *Vesâlî*, returned to Râgagaha and went to the place where the *Mâgadha* king *Seniya Bimbisâra* was. Having approached him, he said to the *Mâgadha* king *Seniya Bimbisâra*: '*Vesâlî*, Your Majesty, is an opulent, prosperous town . Through that person *Vesâlî* becomes more and more flourishing. May it please Your Majesty, let us also install a courtesan.'

(The king replied), 'Well, my good Sir, look for such a girl whom you can install as courtesan.'

3. Now at that time there was at Râgagaha a girl *Sâlavatî* by name, who was beautiful, graceful, pleasant, and gifted with the highest beauty of complexion. That girl *Sâlavatî* the Râgagaha merchant installed as courtesan. And before long the courtesan *Sâlavatî* was well versed in dancing, singing, and lute-playing, and much visited by desirous people, and she asked one hundred (*kahâpanas*) for one night. And before long the courtesan *Sâlavatî* became pregnant. Now the courtesan *Sâlavatî* thought: 'Men do not like a pregnant woman. If anybody should find out regarding me that "The courtesan *Sâlavatî* is pregnant," my whole position will be lost. What if I were to have the people told that I am sick.'

And the courtesan *Sâlavatî* gave orders to the door-keeper (saying), 'Let no man enter here, my good door-keeper, and if a man calls for me, tell him that I am sick.' The door-keeper accepted this of the courtesan *Sâlavatî* (by saying), Yes, Madam.'

4. And the courtesan Sâlavatî, when the child in her womb had reached maturity, gave birth to a boy. And the courtesan Sâlavatî gave orders to her maid-servant (saying), 'Go, my girl, put this boy into an old winnowing basket, take him away, and throw him away on a dust-heap.' The servant accepted this order of the courtesan Sâlavatî (by saying), 'Yes, Madam,' put that boy into an old winnowing basket, took him away, and threw him away on a dust-heap.

At that time a royal prince, Abhaya by name ¹, went betimes to attend upon the king, and saw that boy, around whom crows were gathering. When he saw that, he asked the people: 'What is that, my good Sirs, around which the crows are gathering?'

It is a boy, Your Highness ².'

'Is he alive, Sirs?'

'He is alive, Your Highness.'

'Well, my good Sirs, bring that boy to our palace and give him to the nurses to nourish him.'

And those people accepted that order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' brought that boy to the palace of the royal prince Abhaya, and gave him to the nurses (saying),

'Nourish (this boy).'¹ -- p. 174 --- Because (the people had said about this boy to Abhaya), 'He is alive' (gîvati), they gave him the name of Gîvaka; because he had been caused to be nourished by the royal prince (kumârena posâpito), they gave him the name of Komârabhakka ¹.

5. And ere long Gîvaka Komârabhakka came to the years of discretion. And Gîvaka Komârabhakka went to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'Who is my mother, Your Highness, and who is my father?'

'I do not know your mother, my good Gîvaka, but I am your father, for I have had you nourished.'

Now Gîvaka Komârabhakka thought: 'In these royal families it is not easy to find one's livelihood without knowing an art. What if I were to learn an art.'

6. At that time there lived at Takkasilâ (Τάξιλα) a world-renowned physician. And Gîvaka Komârabhakka without asking leave of the royal prince Abhaya set out for Takkasilâ. Wandering from place to place he came to Takkasilâ and to the place where --p. 175-- that physician was. Having approached him he said to that physician, 'I wish to learn your art, doctor.'

'Well, friend Gîvaka, learn it.'

And Gîvaka Komârabhakka learnt much, and learnt easily, and understood well, and did not forget what he had learnt. And when seven years had elapsed, Gîvaka Komârabhakka thought: 'I learn much, and learn easily, and I understand well, and I do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

7. And *Gîvaka Komârabhakka* went to the place where that physician was; having approached him he said to that physician: 'I learn much, doctor, and I learn easily; I understand well, and do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

'Very well, my dear *Gîvaka*, take this spade, and seek round about *Takkasilâ* a *yogana* on every side, and whatever (plant) you see which is not medicinal, bring it to me.'

Gîvaka Komârabhakka accepted this order of that physician (saying), 'Yes, doctor,' took a spade, and went around about *Takkasilâ* a *yogana* on every side, but he did not see anything that was not medicinal. Then *Gîvaka Komârabhakka* went to the place where that physician was; having approached him he said to that physician: 'I have been seeking, doctor, all around *Takkasilâ* a *yogana* on every side, but I have not seen anything that is not medicinal.'

(The physician replied), 'You have done your learning, my good *Gîvaka*; this will do for acquiring your livelihood.' Speaking thus he gave to *Gîvaka* --p. 176-- *Komârabhakka* a little (money) for his journey (home).

8. And *Gîvaka Komârabhakka* took that little money, given to him for his journey, and set out for *Râgagaha*. And on the way at *Sâketa* that little money of *Gîvaka Komârabhakka* was spent. Now *Gîvaka Komârabhakka* thought: 'These ways are wild, and there is but little water and little food; it is difficult to travel here without money for the journey. What if I were to try to get some money for my journey?'

At that time the *setthi's* 1 wife at *Sâketa* had been suffering for seven years from disease in the head; many very great and world-renowned physicians came, but they could not restore her to health; they received much gold, and went away.

And *Gîvaka Komârabhakka*, when he had entered *Sâketa*, asked the people: 'Who is sick here, my good Sirs? Whom shall I cure?'

'That *setthi's* wife, doctor, has been suffering for seven years from a disease in the head; go, doctor, and cure that *setthi's* wife.'

9. Then *Gîvaka Komârabhakka* went to the house of that householder, the *setthi*; and when he had reached it, he gave orders to the door-keeper (saying), 'Go, my good door-keeper, and tell the *setthi's* wife: "A physician has come in, Madam, who wants to see you."'

That door-keeper accepted this order of *Gîvaka Komârabhakka* (saying), 'Yes, doctor,' went to the place where the *setthi's* wife was, and having approached her, he said to the *setthi's* wife: 'A physician has come in, Madam, who wants to see you.' --p. 177--

'What sort of man is that physician, my good door-keeper?'

'He is a young man, Madam.'

'Nay, my good door-keeper, what can a young physician help me? Many very great and world-renowned physicians have come and have not been able to restore me to health; they have received much gold, and have gone away.'

10. Thus that door-keeper went to *Gîvaka Komârabhakka*; having approached him he said to *Gîvaka Komârabhakka*: 'The *setthi*'s wife has said, doctor: "Nay, my good door-keeper (&c., as in § 9)."'

(*Gîvaka* replied), 'Go, my good door-keeper, and tell the *setthi*'s wife: "The physician, Madam, says: 'Do not give me anything beforehand, Madam when you shall have been restored to health, then you may give me what you like.'"

The door-keeper accepted this order of *Gîvaka Komârabhakka* (saying), 'Yes, doctor,' went to the place where the *setthi*'s wife was, and having approached her he said to the *setthi*'s wife: 'The physician, Madam, says (&c., as above).'

'Well, my good door-keeper, let the physician enter.'

The door-keeper accepted this order of the *setthi*'s wife (saying), 'Yes, Madam,' went to the place where *Gîvaka Komârabhakka* was, and having approached him he said to *Gîvaka Komârabhakka*: 'The *setthi*'s wife calls you, doctor.'

11. Then *Gîvaka Komârabhakka* went to the place where the *setthi*'s wife was; having approached her, and having carefully observed the change in the appearance of the *setthi*'s wife, he said to the --p. 178--*setthi*'s wife: 'We want one *pasata* ¹ of ghee, Madam.' Then the *setthi*'s wife ordered one *pasata* of ghee to be given to *Gîvaka Komârabhakka*. And *Gîvaka Komârabhakka* boiled up that *pasata* of ghee with various drugs, ordered the *setthi*'s wife to lie down on her back in the bed, and gave it her through her nose. And the butter given through the nose came out through the mouth. And the *setthi*'s wife spat it out into the spittoon, and told the maid-servant: 'Come, my girl, take this ghee up with a piece of cotton.'

12. Then *Gîvaka Komârabhakka* thought: 'It is astonishing how stingy this house-wife is, in that she has this ghee, which ought to be thrown away, taken up with a piece of cotton. I have given her many highly precious drugs. What sort of fee will she give me?'

And the *setthi*'s wife, when she observed the change of demeanour in *Gîvaka Komârabhakka*, said to *Gîvaka Komârabhakka*: 'Why are you perplexed, doctor?'

'I thought: "It is astonishing, &c.'"

'Householders like us, doctor, know why to economize thus; this ghee will do for the servants or workmen to anoint their feet with, or, it can be poured into the lamp. Be not perplexed, doctor, you will not lose your fee.' --p. 179--

13. And *Gîvaka Komârabhakka* drove away the disease in the head which the *setthi*'s wife had had for seven years, by once giving her medicine through the nose. Then the *setthi*'s wife, who had been restored to health, gave four thousand (*kâhâpanas*) to *Gîvaka Komârabhakka*; her son (thinking), 'My mother stands there restored,' gave him four thousand; her daughter-in-law (thinking), 'My mother-in-law stands there restored,' gave him four thousand; the *setthi*, the householder, (thinking), 'My wife stands there restored,' gave him four thousand and a man-servant and a maid-servant and a coach with horses.

Then *Gîvaka Komârabhakka* took those sixteen thousand (*kâhâpanas*) and the man-servant, the maid-servant, and the coach with the horses, and set out for *Râgagaha*. In due course he came to *Râgagaha*, and to the place where the royal prince *Abhaya* was; having approached him he said to the royal prince *Abhaya*:

'This, Your Highness, (have I received for) the first work I have done, sixteen thousand and a man-servant and a maid-servant and a coach with horses; may Your Highness accept this as payment for my bringing up.'

'Nay, my dear *Gîvaka*, keep it, but do not get a dwelling for yourself elsewhere than in our residence.'

Gîvaka Komârabhakka accepted this order of the royal prince *Abhaya* (saying), 'Yes, Your Highness,' and got himself a dwelling in the residence of the royal prince *Abhaya*.

14. At that time the Magadha king *Seniya Bimbisâra* suffered from a fistula; his garments were stained with blood. When the queens saw that, --p. 180-- they ridiculed (the king, and said): 'His Majesty is having his courses. His Majesty will bring forth!' The king was annoyed at that. And the Magadha king *Seniya Bimbisâra* said to the royal prince *Abhaya*: 'I am suffering, my dear *Abhaya*, from such a disease that my garments are stained with blood; and the queens, when they see it, ridicule (me by saying), "His Majesty is, &c." Pray, my dear *Abhaya*, find a physician for me, able to cure me.'

'This excellent young physician of ours, Sire, *Gîvaka*, he will cure Your Majesty.'

'Then pray, my dear *Abhaya*, give orders to the physician *Gîvaka*, and he shall cure me.'

15. Then the royal prince *Abhaya* gave orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*, and cure the king.'

Gîvaka Komârabhakka accepted this order of the royal prince *Abhaya* (by saying), 'Yes, Your Highness,' took some medicament in his nail, and went to the place where the Magadha king *Seniya Bimbisâra* was. Having approached him, he said to the Magadha king *Seniya Bimbisâra*: 'Let us see your disease, Your Majesty.' And *Gîvaka Komârabhakka* healed the fistula of the Magadha king *Seniya Bimbisâra* by one anointing.

Then the Magadha king *Seniya Bimbisâra*, having been restored to health, ordered his five hundred wives to put on all their ornaments; then he ordered them to take their ornaments off and to make a heap of them, and he said to *Gîvaka Komârabhakka*: 'All these ornaments, my dear *Gîvaka*, of my five hundred wives shall be thine.'

'Nay, Sire, may Your Majesty remember my office.' --p. 181--

'Very well, my dear *Gîvaka*, you can wait upon me and my seraglio and the fraternity of *Bhikkhus* with the Buddha at its head.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty.'

16. At that time the *setthi* at *Râgagaha* had been suffering for seven years from a disease in the head. Many very great and world-renowned physicians came, and were not able to restore him to health; they received much gold and went away. And a prognostication had been made by the physicians to him, to wit: Some of the physicians said: 'The *setthi*, the householder, will die on the fifth day;' other physicians said: 'The *setthi*, the householder, will die on the seventh day.'

Now (a certain) Râgagaha merchant thought: 'This *setthi*, this householder, does good service both to the king and to the merchants' guild. Now the physicians have made prognostication to him(&c., as above). There is *Gîvaka*, the royal physician, an excellent young doctor. What if we were to ask the king for his physician *Gîvaka* to cure the *setthi*, the householder?'

17. And the Râgagaha merchant went to the place where the Magadha king *Seniya Bimbisâra* was; having approached him, he said to the Magadha king *Seniya Bimbisâra*: That *setthi*, Sire, that householder, does good service both to Your Majesty and to the merchants' guild. Now the physicians have made prognostication to him, &c. May it please Your Majesty to order the physician *Gîvaka* to cure the *setthi*, the householder.'

Then the Magadha king *Seniya Bimbisâra* gave --p. 182-- orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*, and cure the *setthi*, the householder.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty,' went to the place where the *setthi*, the householder, was, and having approached him, and having carefully observed the change in his appearance, he said to the *setthi*, the householder: 'If I restore you to health, my good householder, what fee will you give me?'

'All that I possess shall be yours, doctor, and I will be your slave.'

18. 'Well, my good householder, will you be able to lie down on one side for seven months?'

'I shall be able, doctor, to lie down on one side for seven months.'

'And will you be able, my good householder, to lie down on the other side for seven months?'

'I shall be able, doctor, to lie down on the other side for seven months.'

'And will you be able, my good householder, to lie down on your back for seven months?'

'I shall be able, doctor, to lie down on my back for seven months.'

Then *Gîvaka Komârabhakka* ordered the *setthi*, the householder, to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms out (of the wound), and showed them to the people (saying), 'See, Sirs, these two worms, a small one and a big one. The doctors who said, "On the fifth day the *setthi*, the householder, will die," have seen this big worm, and how it would penetrate on the fifth day to the brain of --p. 183-- the *setthi*, the householder, and that when it had penetrated to the brain, the *setthi*, the householder, would die. Those doctors have seen it quite rightly. And the doctors who said, "On the seventh day the *setthi*, the householder, will die," have seen this small worm, and how it would penetrate on the seventh day to the brain of the *setthi*, the householder, and that when it had penetrated to the brain, the *setthi*, the householder, would die. Those doctors have seen it quite rightly.' (Speaking thus) he closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve.

19. And when seven days had elapsed, the *setthi*, the householder, said to *Gîvaka Komârabhakka*: 'I am not able, doctor, to lie down on one side for seven months.'

'Did you not tell me, my good householder: "I shall be able, doctor, to lie down on one side for seven months?"'

'It is true, doctor, I told you so indeed, but I shall die (if I do); I cannot lie down on one side for seven months.'

'Well, my good householder, then you must lie down on the other side for seven months.'

And when seven days had elapsed, the *setthi*, the householder, said to *Gîvaka Komârabhakka*: 'I am not able, doctor, to lie down on the other side for seven months.'

'Did you not tell me, &c.?'

It is true, doctor, I told you so indeed, &c.'

'Well, my good householder, then you must lie down on your back for seven months.'

And when seven days had elapsed, the *setthi*, the householder, said to *Gîvaka Komârabhakka*: 'I am --p. 184-- not able, doctor, to lie down on my back for seven months.'

Did you not tell me, &c.?'

It is true, doctor, I told you so indeed, &c.'

20. 'If I had not spoken thus to you, my good householder, you would not have lain down even so long a time. But I knew beforehand that after three times seven days you would be restored to health.' Arise, my good householder, you are restored; look to it what fee you give me.'

'All that I possess shall be yours, doctor, and I will be your slave.'

'Nay, my good householder, do not give me all that you possess, and do not be my slave; give one hundred thousand (*kâhâpanas*) to the king, and one hundred thousand to me.'

Then the *setthi*, the householder, having regained his health, gave a hundred thousand (*kâhâpanas*) to the king, and a hundred thousand to *Gîvaka Komârabhakka*.

21. At that time the son of the *setthi* at Benares, who used to amuse himself by tumbling (*mokkhakikâ* 1), brought upon himself an entanglement of his --p. 185-- intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook, nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the veins stood out upon his skin.

Now the *setthi* of Benares thought: 'My son is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. What if I were to go to Râgagaha and to ask the king for his physician *Gîvaka* to cure my son.'

And the *setthi* of Benares went to Râgagaha and repaired to the place where the Magadha king *Seniya Bimbisâra* was; having approached him he said to the Magadha king *Seniya Bimbisâra*: 'My son, Your Majesty, is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. May it please Your Majesty to order the physician *Gîvaka* to cure my son.'

22. Then the Magadha king *Seniya Bimbisâra* gave orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*; go to Benares, and cure the *setthi*'s son at Benares.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty,' went to Benares, and repaired to the place where the son of the Benares *setthi* was; having approached him, and having carefully --p. 186-- observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out, and showed them to his wife (saying), 'Look here what the disease was, from which your husband was suffering. This is the reason why he neither can digest the rice-milk which he drinks, nor can digest the food of which he partakes, nor is able to ease himself in the regular way, and why he has grown lean, and looks disfigured and discoloured, and (why his complexion has become) more and more yellow, and the veins have stood out upon his skin.' (Speaking thus), he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. And before long the Benares *setthi*'s son regained his health.

Then the *setthi* of Benares (saying to himself), 'My son stands here restored to health,' gave sixteen thousand (*kâhâpanas*) to *Gîvaka Komârabhakka*. And *Gîvaka Komârabhakka* took those sixteen thousand (*kâhâpanas*), and went back again to Râgagaha.

23. At that time king *Paggota* (of *Uggenî*) was suffering from jaundice. Many very great and world-renowned physicians came and were not able to restore him to health; they received much gold and went away. Then king *Paggota* sent a messenger to the Magadha king *Seniya Bimbisâra* (with the following message): 'I am suffering from such and such a disease; pray, Your Majesty 1, give --p. 187-- orders to the physician *Gîvaka*; he will cure me.' Then the Magadha king *Seniya Bimbisâra* gave orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*; go to *Uggenî*, and cure king *Paggota*.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty,' went to *Uggenî* and to the place where king *Paggota* was, and having approached him, and having carefully observed the change in his appearance, he said to king *Paggota*:

24. 'I will boil up some ghee, Sire, which Your Majesty must drink.'

'Nay, my good *Gîvaka*; do what you can for restoring me without giving me ghee; I have an aversion and a distaste for ghee.'

Then *Gîvaka Komârabhakka* thought: 'The disease of this king is such a one that it cannot be cured without ghee. What if I were to boil up ghee so that it takes the colour, the smell, and the taste of an astringent decoction 1.'

Then *Gîvaka Komârabhakka* boiled some ghee with various drugs so as to give it the colour, the smell, and the taste of an astringent decoction. And *Gîvaka Komârabhakka* thought: 'When this king will shall have taken the butter and digested it, it will make him vomit. This king is cruel; he might have me killed. What

if I were to take leave before...p. 188-- hand.' And *Gîvaka Komârabhakka* went to the place where king Paggota was; having approached him he said to king Paggota:

25. 'We physicians, Sire, draw out roots and gather medical drugs at such an hour as this. May it please Your Majesty to send the following order to the (royal) stables, and to the gates (of the town): "Let *Gîvaka* ride out on what animal he likes; let him leave (the town) by what gate he likes; let him leave at what hour he likes; let him enter again at what hour he likes.'"

And king Paggota sent the following order to the (royal) stables and to the gates (of the town): 'Let *Gîvaka* ride out on what animal he likes, &c.'

At that time king Paggota had a she-elephant, called *Bhaddavatikâ*, which could travel fifty *yoganas* (in one day). And *Gîvaka Komârabhakka* gave the ghee to king Paggota (saying), 'May Your Majesty drink this decoction.' Then, having made king Paggota drink the ghee, *Gîvaka Komârabhakka* went to the elephant stable, and hasted away from the town on the she-elephant *Bhaddavatikâ*.

26. And when king Paggota had drunk that ghee and was digesting it, it made him vomit. Then king Paggota said to his attendants: 'That wicked *Gîvaka*, my good Sirs, has given me ghee to drink. Go, my good Sirs, and seek the physician *Gîvaka*.'

(The attendants answered), 'He has run away from the town on the she-elephant *Bhaddavatikâ*.'

At that time king Paggota had a slave, *Kâka* by name, who could travel sixty *yoganas* (in one day), who had been begotten by a non-human being. To this slave *Kâka*; king Paggota gave the order: 'Go, my good *Kâka*, and call the physician *Gîvaka* back--p. 189-- (saying), "The king orders you to return, doctor." But those physicians, my good *Kâka*, are cunning people; do not accept anything from him.'

27. And the slave *Kâka* overtook *Gîvaka Komârabhakka* on his way, at *Kosambî*, when he was taking his breakfast. And the slave *Kâka* said to *Gîvaka Komârabhakka*: 'The king orders you to return, doctor.'

(*Gîvaka* replied), 'Wait, my good *Kâka*, until we have taken our meal; here, my good *Kâka*, eat.'

(*Kâka* said), 'Nay, doctor, the king has told me, "Those physicians, my good *Kâka*, are cunning people; do not accept anything from him.'"

At that time *Gîvaka Komârabhakka*, who had cut off some drug with his nail, was eating an emblic myrobalan fruit and drinking water. And *Gîvaka Komârabhakka* said to the slave *Kâka*: 'Here, my good *Kâka*, eat of this myrobalan fruit and take some water.'

28. Then the slave *Kâka* thought: 'This physician eats the myrobalan and drinks the water; there cannot be any harm in it;' so he ate half of the myrobalan and drank some water. And that half myrobalan which (*Gîvaka*) had given him to eat, opened his bowels on the spot.

Then the slave *Kâka* said to *Gîvaka Komârabhakka*: 'Can my life be saved, doctor?'

(*Gîvaka* replied), 'Be not afraid, my good *Kâka*, you will be quite well. But the king is cruel; that king might have me killed; therefore do I not return.'

Speaking thus he handed over to Kâka the she-elephant Bhaddavatikâ and set out for Râgagaha. Having reached Râgagaha in due course, he went to--p. 190-- the place where the Magadha king Seniya Bimbisâra was; having approached him he told the whole thing to the Magadha king Bimbisâra. (Bimbisâra said), 'You have done right, my good Gîvaka, that you have not returned; that king is cruel; he might have had you killed.'

29. And king Paggota, being restored to health, sent a messenger to Gîvaka Komârabhakkâ (with this message), 'May Gîvaka come to me; I will grant him a boon.'

(Gîvaka replied), 'Nay, Sir, may His Majesty remember my office.'

At that time king Paggota had a suit of Siveyyaka cloth ¹, which was the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths, and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. And king Paggota sent this suit of Siveyyaka cloth to Gîvaka Komârabhakkâ. Then Gîvaka Komârabhakkâ thought: 'This suit of Siveyyaka cloth which king Paggota has sent me, is the best and the most excellent (&c., down to:) and of many hundred thousand suits of cloth. Nobody else is worthy to receive it but He the blessed, perfect--p. 191-- Arahât-Buddha, or the Magadha king Seniya Bimbisâra.'

30. At that time a disturbance had befallen the humors of the Blessed One's body. And the Blessed One said to the venerable Ânanda: 'A disturbance, Ânanda, has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.' Then the venerable Ânanda went to the place where Gîvaka Komârabhakkâ was; having approached him he said to Gîvaka Komârabhakkâ:

'My good Gîvaka, a disturbance has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.'

(Gîvaka replied), 'Well, venerable Ânanda, you ought to rub the Blessed One's body with fat for a few days.'

And the venerable Ânanda, having rubbed the Blessed One's body with fat for some days, went to the place where Gîvaka Komârabhakkâ was; having approached him he said to Gîvaka Komârabhakkâ: 'I have rubbed, my good Gîvaka, the Tathâgata's body with fat; do you now what you think fit.'

31. Then Gîvaka Komârabhakkâ thought: 'It is not becoming that I should give a strong purgative to the Blessed One.' (Thinking thus), he imbued three handfuls of blue lotuses with various drugs and went therewith to the place where the Blessed One was; having approached him he offered one handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this first handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the second handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this second handful of lotuses;--p. 192-- that will purge the Blessed One ten times.' Thus he offered also the third handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this third handful of lotuses; that will purge the Blessed One ten times. Thus the Blessed One will have purged full thirty times.' And Gîvaka Komârabhakkâ, having given to the Blessed One a purgative for full thirty times, bowed down before the Blessed One, and passed round him with his right side towards him, and went away.

32. And *Gîvaka Komârabhakkā*, when he was out of doors, thought: 'I have given indeed to the Blessed One a purgative for full thirty times, but as the humors of the Tathâgatha's body are disturbed, it will not purge the Blessed One full thirty times; it will purge the Blessed One only twenty-nine times. But the Blessed One, having purged, will take a bath; the bath will purge the Blessed One once; thus the Blessed One will be purged full thirty times.'

And the Blessed One, who understood by the power of his mind this reflection of *Gîvaka Komârabhakkā*, said to the venerable *Ānanda*: '*Gîvaka Komârabhakkā*, *Ānanda*, when he was out of doors, has thought: "I have given indeed (&c., as above, down to:) thus the Blessed One will be purged full thirty times." Well, *Ānanda*, get warm water ready.'

The venerable *Ānanda* accepted this order of the Blessed One (saying), 'Yes, Lord,' and got warm water ready.

33. And *Gîvaka Komârabhakkā* went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him; sitting near him *Gîvaka Komârabhakkā* said to the Blessed One: 'Lord, has the --p. 193-- Blessed One purged?' (Buddha replied), 'I have purged, *Gîvaka*' (*Gîvaka* said), 'When I was out of doors, Lord, I thought: "I have given indeed, &c." Lord, may the Blessed One take a bath, may the Happy One take a bath.' Then the Blessed One bathed in that warm water; the bath purged the Blessed One once; thus the Blessed One was purged full thirty times.

And *Gîvaka Komârabhakkā* said to the Blessed One: 'Lord, until the Blessed One's body is completely restored, you had better abstain from liquid food.' And ere long the Blessed One's body was completely restored.

34. Then *Gîvaka Komârabhakkā* took that suit of *Siveyyaka* cloth and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, *Gîvaka Komârabhakkā* said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (Buddha replied), 'The Tathâgatas, *Gîvaka*, are above granting boons (before they know what they are).' (*Gîvaka* said), 'Lord, it is a proper and unobjectionable demand.'--'Speak, *Gîvaka*.'

'Lord, the Blessed One wears only *pamsukûla* robes (robes made of rags taken from a dust heap or a cemetery ı), and so does the fraternity of *Bhikkhus*. Now, Lord, this suit of *Siveyyaka* cloth has been sent to me by king *Paggota*, which is the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths and of--p. 194-- many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. Lord, may the Blessed One accept from me this suit of *Siveyyaka* cloth, and may he allow to the fraternity of *Bhikkhus* to wear lay robes ı.'

The Blessed One accepted the suit of *Siveyyaka* cloth. And the Blessed One taught, incited, animated, and gladdened *Gîvaka Komârabhakkā* by religious discourse. And *Gîvaka Komârabhakkā*, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

35. And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to wear lay robes. He who likes may wear *pamsukûla* robes; he who likes may accept lay robes. Whether you are pleased with the one or with the other sort 2 of robes, I approve it.'

Now the people at Râgagaha heard, 'The Blessed One has allowed the Bhikkhus to wear lay robes.' Then those people became glad and delighted (because they thought), 'Now we will bestow gifts (on the Bhikkhus) and acquire merit by good works,--p. 195-- since the Blessed One has allowed the Bhikkhus to wear lay robes.' And in one day many thousands of robes were presented at Râgagaha (to the Bhikkhus).

And the people in the country heard, 'The Blessed One has allowed the Bhikkhus to wear lay robes.' Then those people became glad (&c., as above, down to:) And in one day many thousands of robes were presented through the country also (to the Bhikkhus).

36. At that time the *Samgha* had received a mantle. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to wear a mantle.'

They had got a silk mantle.

'I allow you, O Bhikkhus, to wear a silk mantle.'

They had got a fleecy counterpane 1.

'I allow you, O Bhikkhus, to use a fleecy counterpane.'

Footnotes

171:1 Compare Mahâ-sudassana Sutta I, 3, and Mahâ-parinibbâna Sutta V, 42.

171:2 See above, VI, 30, 6; Mahâ-parinibbâna Sutta II, 16 seq.

173:1 This royal prince Abhaya' (Abhaya kumâra) is mentioned by the *Gainas* under the name of Abhayakumâra as the son of *Seniya*, i.e. Bimbisâra. See Jacobi, *Zeitschrift der Deutschen Morg. Gesellschaft*, vol. xxxiv, p. 187.

173:2 The word which we have translated 'Your Highness' (*deva*, lit. 'God') is the same which is used by all persons except by *Samanas* in addressing a king.

174:1 Evidently the redactors of this passage referred the first part of the compound *Komârabhakkâ* to the royal prince (kumâra) Abhaya, and intended *Komârabhakkâ* to be understood as 'a person whose life is supported by a royal prince.' So also the name *Kumâra-Kassapa* is explained in the *Gâtaka* commentary (Rh. D., 'Buddhist Birth Stories,' p. 204). The true meaning of the name, however, appears to have been different, for in Sanskrit *kumârabhrityâ* and *kaumârabhritya* are technical terms for the part of the medical

science which comprises the treatment of infants (see Wise, 'Commentary on the Hindu System of Medicine,' p. 3). We believe, therefore, that this surname Komârabhakkā really means, 'Master of the kaumârabhṛitya science.'

176:1 See the note at I, 7, 1.

178:1 One *prasrita* or *prasriti* ('handful') is said by the Sanskrit lexicographers to be equal to two palas. About the pala, which according to the ghee measure (*ghṛitapramâna*) of Magadha was the thirty-second part of a *prastha*, see the *Atharva-pariśiṣṭa* 35, 3, ap. Weber, *Ueber den Vedakalender namens Jyotisham*, p. 82. Compare also Rh. D., 'Ancient Coins and Measures of Ceylon,' pp. 18, 19.

184:1 *Mokkhakikâ* is explained in a passage quoted by Childers sub voce and taken from the *Sumaṅgala Vilâsinî* on the 4th *Magghima Sîla*. (Compare Rh. D., 'Buddhist Suttas from the Pâli,' p. 193.) The passage from Buddhaghosa is however not devoid of ambiguity. He says: '*Mokkhakikâ* is the feat of turning over and over. One gets hold of a staff in the air, and places his head on the ground; turning himself upside down. This is what is meant (by the word *mokkhakikâ*).' It is not clear whether the performer suspends himself by his feet from a horizontal bar fixed at a height above the ground; or whether he turns a sommersault, holding at the same time a stick in his hands. The latter seems p. 185 more in accordance with the phrase 'holding a stick in the air' (*âkâse dandam gahetvâ*) and with the phrase 'turning over and over' (*samparivattanam*).

r86:1 This passage in which king Paggota is represented as addressing king Bimbisâra by the respectful expression 'deva' may in our p. 187 opinion be brought forward against Professor Jacobi's conjecture (*Zeitschrift der Deutschen Morg. Gesellschaft*, vol. xxxiv, p. 188) that Bimbisâra was merely a feudal chief under the supreme rule of king Paggota. The *Pitaka* texts are always very exact in the selection of the terms of respect in which the different persons address each other.

187:1 See, about the decoctions used in medicine, VI, 4.

190:1 Buddhaghosa gives two explanations of *Siveyyakam dussayugam*. 'Either *Siveyyaka* cloth means the cloth used in the Uttarakuru country for veiling the dead bodies when they are brought to the burying-ground (*sivathikâ*). (A certain kind of birds take the bodies to the Himavat mountains in order to eat them, and throw the cloths away. When eremites find them there, they bring them to the king.) Or *Siveyyaka* cloth means a cloth woven from yarn which skilful women in the Sivi country spin.' No doubt the latter explication is the right one.

193:1 Buddhaghosa: 'To the Blessed One during the twenty years from his Sambodhi till this story happened no one had presented a lay robe.'

194:1 *Gahapatikîvâra* may be translated also, as Buddhaghosa explains it, 'a robe presented by lay people.'

194:2 *Itarî tara* ('the one or the other') clearly refers to the two sorts of robes mentioned before, not, as Childers (s.v. *itarî tara*) understands it, to whether the robes are good or bad. Compare also chap. 3, § 2.

195:1 See *Abhidhânapp.* v. 312.