

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya
Piṭaka - Aṭṭhakathā)

3. Commentary on the Great Chapter (3. Mahāvagga-
aṭṭhakathā)

6. The Section on Medicine (6. Bhesajjakkhandhakaṃ)

[Kd 6, PTS 1.199-1.252]



PaliVerse

3. Commentary on the Great Chapter

6. The Chapter on Medicine

Discussion on the Five Medicines and Other Matters

260. In the Chapter on Medicines - "By an autumnal illness" means by a bile disorder arisen in the autumn season, for at that time they are drenched by rain water, they tread in mud, and from time to time the sun's heat is harsh; because of that, their bile has entered the interior of the abdomen. "And would serve the purpose of food" means it would fulfil the purpose of food.

261. "Do not digest" means they do not break down, they are unable to alleviate the wind ailment. "Rich ones" means oily ones. "Lack of appetite for food" means distaste for food.

262. Regarding "bear fat" and so forth, the determination should be understood in the same manner as stated in the commentary on the forfeiture offence. Regarding "received at the proper time" and so forth, the meaning is: having received, having cooked, and having strained before midday has passed. "To be consumed with the use of oil" means to be consumed with the use of oil allowable for seven days.

263. The determination regarding root medicines and so forth has already been stated in the Minor Commentary. Therefore, here we shall explain only that which has not been stated before. "Vacatthaṃ" means white orris root. "Nisadaṃ nisadapotakaṃ" means a grinding stone and a small grinding stone. "Phaggavaṃ" means a type of creeper. "Nattamālaṃ" means karañja. Asafoetida, asafoetida resin, and asafoetida pericarp are all of the asafoetida species. Lac, lac leaf, and lac foliage are of the lac species.

"Sāmuddaṃ" means it settles like sand on the seashore. "Kāḷaloṇaṃ" means natural salt. "Sindhavaṃ" means it is white in colour and arises from mountains. "Ubbhidaṃ" means it rises up as a sprout from the ground. "Bilaṃ" means it is cooked together with raw materials; it is red in colour.

264-266. "Or whose body is foul-smelling" means that for someone whose bodily odour is like that of horses and the like, for him too, powders of sirīsa, kosumba, and so forth, or fragrant powders - all are allowable. "Cow dung" means cow dung. "Dye-infusion" means dye residue. Even ordinary powder, having pounded it and moistened it with water, is allowable for bathing; this too falls under the category of dye-infusion.

"He ate raw meat and drank raw blood" - it was not the monk who ate and drank; the non-human being, having eaten and drunk, departed. Therefore it is said - "That non-human affliction of his subsided."

"Collyrium" - this is an all-inclusive term. "Black collyrium" is one type of collyrium. "Essence-collyrium" is made from various ingredients. "River-collyrium" means collyrium arising in river currents and the like. "Ochre" means golden ochre. "Soot"

means soot collected from a lamp flame. "With substances to be ground with collyrium" means with things to be ground together with collyrium; for there is nothing that is not allowable as a substance to be ground with collyrium. "Sandalwood" means any kind such as red sandalwood and the like. Tagara and the like are well known; others too, such as blue lotus and the like, are indeed allowable.

"Made of bone" means made of bone other than human bone. "Made of tooth" means made of any tooth such as elephant tusk and the like. Even among those made of horn, there is nothing that is not allowable; those made of reed and the like are entirely allowable. "Collyrium-stick holder" means where one places the collyrium stick - the meaning is "I allow a hollow tube or a pouch for that." "Shoulder strap" means a shoulder strap for the collyrium pouch. "Twin nasal applicator" means a single nasal applicator made of two tubes with equal channels.

267. "I allow, monks, oil decoction" - whatever has medicine put in, all of it is indeed allowed. "With excessive intoxicant put in" means with excessively added intoxicant; the meaning is prepared by putting in a large amount of intoxicant.

"Wind in the limbs" means wind in the hands and feet. "Sweating with ingredients" means sweating with a decoction of various kinds of leaves. "Great sweating" means a great sweating treatment; the meaning is "I allow" filling a pit the size of a man with embers, covering it with sand, gravel and the like, spreading various kinds of wind-dispelling leaves therein, lying down there with the body smeared with oil, and making the body sweat by turning over. "Hemp-water" means water boiled with a decoction of various leaves; one should be made to sweat by sprinkling again and again with those leaves and with the water. "Water chamber" means the meaning is "I allow" filling a jar or a trough in a water chamber with hot water, entering therein, and performing the sweating treatment.

"There is wind in the joints" means wind pierces joint by joint. "To do blood-letting" means to release blood with a lancet. "To prepare a foot remedy" means that by which cracked feet become normal; that is, to prepare a foot remedy by putting various medicines into coconut shells and the like; the meaning is to cook a suitable medicine for the feet. "There is need for sesame paste" means there is need for ground sesame. "A poultice" means to place a lump of flour paste on the mouth of the wound. "With mustard powder" means with ground mustard. "Proud flesh" means excess flesh rises up like a peg. "To cut with a salt crystal" means to cut with a blade. "A wick-cloth" means a cloth for retaining oil. "All wound treatment" means whatever is called wound care; the meaning is "I allow all of it."

268. "Having taken them oneself" - this applies not only to one bitten by a snake, but also in any other case where poison has been ingested, one should take them oneself and use them; however, in other circumstances, only what has been formally accepted is suitable. "Has been made, it should not be accepted again" - if it has reached the ground, it should be accepted; however, what has not reached the ground is suitable to take. However, it is proper to take what has not reached the ground.

269. "Household disease" means a disease arising from a potion given for the purpose of subjugation. "Cool gruel" means the meaning is: "I allow one to make him drink the clay stuck to the ploughshare of one ploughing with a plough, having stirred

it with water."

"Suffering from constipation" means one whose digestion is impaired; the meaning is that excrement passes out with difficulty. "Meat-alkaline" means alkaline water filtered through the ashes of burnt dried rice. "Urine-soaked yellow myrobalan" means yellow myrobalan steeped in cow's urine. "A body full of humours" means a body with an excess of morbid humours. "Clear rice-gruel" means the clear liquid of rice-water. "Unprocessed bean soup" means an ungreased drink prepared from mung beans. "Processed and unprocessed" means the same but washed and greased. "Food for convalescence" means with meat broth.

Discussion on the Allowance of Molasses and Other Items

272. "If, monks, even cooked green peas are produced" means if cooked green peas are indeed produced, they should be consumed comfortably. For being cooked, they are indeed allowable.

274. "Stored inside" means stored in a dwelling that is not allowable. "Cooked by oneself" means here it is not allowable for a monk to cook any food whatsoever. If they put basil leaves, ginger, or salt into his hot rice-gruel, it is not allowable to stir it either; but it is allowable to stir it thinking "I am cooling the rice-gruel." Even having received rice with uncooked rice grains, it is not allowable to cover it. But if people give it already covered, it is allowable. It is allowable to cover it thinking "let the rice not get cold." But when milk, buttermilk, and the like have been boiled once, it is allowable to add fire, because re-cooking has been permitted. "Vermin eat them" means cats, rats, monitor lizards, and mongooses eat them. "Scavengers" means those who feed on scraps.

276. "Brought from there" means brought from where they were invited to eat.

278. "What grows in the forest and what grows in lotus ponds" means what has grown in the forest and in lotus plant clusters. "Seedless" means young fruit, whose seed does not produce a sprout. "That has had the seed removed" means that which is to be consumed after having produced and removed the seed, such as mangoes, jackfruit, and so forth.

279. "A wound is difficult to heal" means it heals with difficulty, meaning it becomes normal with difficulty. "A knife is difficult to manage" means one would manage the knife with difficulty in the private parts. "A surgical operation or a clyster treatment" means that in the designated area, cutting, splitting, piercing, or scraping should not be done with any knife, needle, thorn, spear, stone chip, or fingernail; for all of this constitutes a surgical operation. However, pressing with any leather or cloth as a clyster should also not be done; for all of this constitutes a clyster treatment. And here, "within two finger-breadths of the private parts" is said with reference to surgical operations only. But clyster treatment is prohibited in the private parts themselves. However, therein it is allowable to apply caustic alkali or to bind with any cord. If it is cut off by that, it is well cut off. Even in the case of a scrotal hernia, a surgical operation is not allowable; therefore, one should not split open the scrotum and extract the seeds thinking "I shall make it healthy." However, there is no

prohibition regarding heating with fire or applying medicine. In the anus, a medicine-smear suppository stick or a bamboo tube is allowable, by means of which they perform caustic alkali treatment or introduce oil.

280. "Available meat" means the flesh of one already dead. "Non-slaughter day" means on that day it is not possible for anyone to deprive any being of life. "Knife" refers to a blade for cutting meat. "What else could there be that she would not give" means "what indeed would she not give." "She is not able, Blessed One" means the Blessed One is not able. "In that" means "inasmuch as." "Did you examine it" means he investigated; it is said to mean "did you inquire." "Without having examined it" means without having inquired. But if one knows "this is such-and-such meat," there is no need to inquire; however, one who does not know should eat only after having asked.

The Discussion on Rejecting Elephant-meat and so on

281. Regarding "dog-meat": here, wild fowl called forest-cocks are similar to dogs; their meat is allowable. But one born from the union of a village bitch with a cock, or of a cock-bitch with a village dog - its meat is not allowable, for it partakes of both kinds. Regarding "snake-meat": the meat of any footless, long-bodied creature is not allowable. Lion's meat and so forth are well known.

And here, human meat is prohibited because of being of the same species; elephant and horse meat because of being royal property; dog-meat and snake-meat because of repulsiveness; and the five kinds beginning with lion's meat for the sake of one's own safety from harm. Of these ten kinds beginning with human, neither the meat, nor the bones, nor the blood, nor the skin, nor the hair - none of it is allowable; for one who eats any of it, whether knowingly or unknowingly, there is indeed an offence. When one knows, it should be confessed. For one who takes it thinking "I shall eat without asking," there is an offence of wrong-doing in the receiving; for one who takes it thinking "I shall eat after asking," there is no offence. However, for one who knowingly eats what has been prepared specifically for him, there is an offence; one who learns of it afterwards should not be made to incur an offence.

Discussion on Gruel, Honey Balls and Other Matters

282. "Alone" means solitary; the meaning is "there is no second person with me." "Having had abundant rice gruel and honey-balls prepared" means that he, it is said, having spent a hundred thousand, had them prepared. At the conclusion of the verses of thanksgiving, the words "aspiring for" and "wishing for" are connected with "is indeed fitting to give." If, however, the reading "by one aspiring" and "by one wishing" exists, that itself should be accepted.

283. "Thick eatable rice-gruel" means that which generates satisfaction. "Inasmuch as" means beginning from which point. "The heavens have been attained by you" means the merit productive of rebirth in heaven has been accumulated - this is the meaning. "Should be dealt with according to the rule" means he should be dealt with for the offence of eating a meal received by substitution, for thick eatable rice-gruel constitutes satisfaction.

284. "I do not see anyone, Kaccāna": it is said that in that remaining molasses, deities had infused subtle nutriment; that would not be properly digested by others,

therefore he spoke thus. "Molasses for one who is sick": the meaning is, I allow molasses after the meal for one who is sick with such a kind of illness.

Discussion on the Story of Pāṭaligāma

285. "Completely spread" means in such a way that everything is spread, thus.

286. "Sunidha and Vassakāra" means Sunidha and Vassakāra, two brahmins, chief ministers and great ministers of the king of Magadha. "To obstruct the Vajjis" means for the purpose of cutting off the sources of income of the Vajji royal families. "Sites" means house sites. "The minds incline to build dwellings" means that those deities, having resolved upon the bodies of those versed in the science of site-selection, thus incline their minds. Why? The meaning is: they will make offerings to us in accordance with what is fitting. "With the Tāvatiṃsa" means that in the world, taking Sakka the king of the gods and Vissakamma as the standard, the reputation arose that "the Tāvatiṃsa gods are wise." Therefore he said "with the Tāvatiṃsa." The meaning is: they are building as if having consulted with the Tāvatiṃsa gods. "As far as the noble realm extends" means as far as there exists a place of resort for noble people. "As far as trade extends" means as far as there exists a place for buying and selling by heaps of goods brought by merchants. "This will be the chief city" means this will be the chief city of those noble realms and trade routes. "A place for the opening of packages" means a place for the opening of packages, a place for the untying. This is what is said. In "from fire or" and so forth, the word "or" has the sense of conjunction. For therein, for one portion there will be danger from fire, for one from water, for one from internal breaking of alliance with one another. "A raft" means one made by driving in pegs for the purpose of going to the far shore. "Float" means that which is made by binding together with creepers and so on.

"The ocean" is a designation for a body of water that, by the most extreme measure, is about a yojana in depth and breadth. "Flowing stream" - here a river is intended. This is what is meant - Those who cross the deep and wide stream of craving, having made a bridge called the noble path, leaving behind, without even touching the pools, the low-lying places filled with water; But these people, even wishing to cross this small amount of water, bind together a float; but the Buddhas and the disciples of the Buddha, without any float at all, have crossed over - they are the wise ones.

287. "Not understanding" means through not awakening to. "Has been run through" means run through by way of going from existence to existence. "Has been wandered through" means wandered through by way of going again and again. "By me as well as by you" means by me and by you. Alternatively, "run through and wandered through" - the meaning here should be understood thus: the running through and wandering through was of me as well as of you. "Has been wandered" means has been wandered through. "The conduit to existence has been uprooted" means the rope of craving, which is the running through from existence to existence, has been thoroughly destroyed, cut off, and made to cease.

289. "Blue" - this is all-inclusive. "Of blue complexion" and so forth is for the purpose of showing the distinction of that very term. Therein, their natural complexion was not blue; this is said by way of the variety of blue cosmetic ointments. "Collided" means struck against. "Would give with its revenues" means you would give together

with the countryside. "Snapped their fingers" means they shook their fingers. "By the mango woman" means by the woman. "Look at" means see. "Gaze upon" means look again and again. "Compare" means bring near. The meaning is: bring this assembly of Licchavis to the assembly of the Thirty-three in your mind, making them equal to the Thirty-three, and see.

Discussion on the Story of General Sīha and Other Matters

290. "And do they explain what is in conformity with the Teaching" means they state a supporting reason in accordance with the reason stated by the Blessed One. "Does no reasonable counter-argument" means: does any counter-argument, even the slightest, with a reason supported by the reason stated by others, arrive at a position that should be censured by the wise regarding your assertion? What is meant is this: "Is there no blameworthy reason in your assertion in any way whatsoever?" "Do not wish to misrepresent" means not wishing to declare by overriding with what is untrue.

293. "Investigate thoroughly" means it is said: "Having investigated, considered, and weighed up, do what should be done." "Well-known people" means those who are renowned in the world. "Is good" means it is excellent. "They would carry a banner around" means they would wander about proclaiming in the city, having raised a banner. Why? "Thus our greatness will come about." "Like a well" means standing like a prepared well. "Family" means household. "You might think it should be given" means he advises: "Do not cut off the gift-worthy things from these people, for what should be given should indeed be given to those who have arrived." "Degradation" means lowliness, the state of being inferior. "Self-exalted" means taken up by raising oneself; the meaning is: not shared with others. "Done with dedication" means done having dedicated.

294. "Dependent on that action" means done dependent on oneself - this is the meaning. Alternatively, "dependent on that action" is a designation for the action connected with the sign; the meat is called "dependent on that action" because "dependent on that, there is action here." For whoever consumes such meat, he too becomes an heir of that action; just as for a slaughterer, for him too there is the action of killing a living being - this is the intended meaning. "Do not tire" means they do not tire; though misrepresenting, they do not tire; they do not reach the end of false accusation - this is the meaning. The discussion on purity in three aspects has been stated in the description of the training rule on schism of the Community.

Discussion on the Allowance of Allowable Grounds

295. "A camp of carts" means they remained as if making an enclosure with carts. "Nearby" - this is merely a manner of expression; since it is said "whichever the Community wishes," even a main dwelling is suitable to be authorised, and it is suitable even by announcement without reciting the formal act. "The sound of crows cawing" means the loud sound of crows that had gathered at the very break of dawn for the purpose of eating food discarded here and there. The one named Yasoja was the foremost among the five hundred who went forth at the conclusion of the Kapila Sutta.

Regarding "one with a drip-ledge" and so forth, first the one with a drip-ledge should be made thus. When a dwelling is made by sinking pillars or wall-posts into the ground above, the stones that receive the pillars below are ground-level only. When erecting the first pillar or the first wall-post, having surrounded it with many people, while uttering the words "We are making a place for what is allowable, we are making a place for what is allowable," when the people lift it up and set it in place, having touched it or having lifted it up oneself, the pillar or wall-post should be set in place. In the Kurundi and Mahāpaccarī, however, it is said that it should be set in place after saying "A place for what is allowable, a place for what is allowable." In the Andhaka Commentary it is said: "I designate a place for what is allowable for the Community." However, even without saying that, if it is stated in the manner stated in the commentaries, there is no fault. But here this is the common characteristic: the setting up of the pillar and the conclusion of the utterance should be simultaneous. For if the pillar is set up before the utterance is completed, or if the utterance is completed before it is set up, the place for what is allowable is not made. For that very reason it is said in the Mahāpaccarī - "It should be said while surrounded by many people, for certainly here, for at least one person, the conclusion of the utterance and the setting up of the pillar will occur together."

However, in huts made of bricks, stone, or clay plaster, whether they make a foundation below or not, from the point at which they wish to raise the wall, that very first brick, stone, or lump of clay should be taken and the place for what is allowable should be made in the manner already stated. For bricks and the like are not suitable below the first bricks and the like of the wall, but pillars rise upward, therefore they are suitable. In the Andhaka Commentary it is said: "When making with pillars, four pillars at the four corners; when making a brick wall and the like, two or three bricks at the four corners should be designated." However, even if not done thus, there is no fault, for what is stated in the commentaries alone is the standard.

The one where cattle sit is of two kinds - the monastery one where cattle sit, and the dwelling one where cattle sit. Among these, where neither the monastery nor the lodgings are enclosed, this is called "the monastery one where cattle sit." Where the lodgings, all or some, are enclosed, but the monastery is unenclosed, this is called "the dwelling one where cattle sit." Thus in both cases, the unenclosed state of the monastery alone is the criterion. However, in the Kurundi, Mahāpaccarī, and others, it is said that a monastery even if half-enclosed or mostly enclosed is still called enclosed. Here it is suitable to obtain a place for what is allowable.

"A householder's" means people, having made a residence, say "We give a place for what is allowable, use it" - this is called a householder's. Even if they say "We give it for making a place for what is allowable," it is still suitable. In the Andhaka Commentary, however, it is said: "Since, apart from a monk, receiving, storing, and what is stored inside belonging to all other co-religionists and all deities and humans is suitable for a monk, therefore their houses or a place for what is allowable given by them is called a householder's." Furthermore it is said - "Apart from a dwelling of the community of monks, a nuns' quarters, or one belonging to monastery attendants, or sectarians, or deities, or nāgas, or even a mansion of Brahmās is a place for what is

allowable." That is well said; For a house belonging to the Community or belonging to a monk is not a householder's place for what is allowable. An authorised one means one made by proclaiming the formal act.

Whatever provisions are stored in these four places for what is allowable, all of that does not come under the reckoning of what is stored inside. For the places for what is allowable were permitted for the purpose of freeing monks and nuns from what is stored inside and cooked inside. But whatever is stored in a place that is not allowable, in a dwelling sufficient for shared sleeping, whether belonging to the Community or to an individual, belonging to a monk or a nun, even if kept for one night, that is stored inside; and what is cooked there is called cooked inside; this is not allowable. But the seven-day tonic and the lifetime tonic are allowable.

Herein this is the determination - a novice, having brought provisions such as rice for a monk and deposited them in the place for what is allowable, cooks and gives them the next day; it is not stored inside. If, among ghee and such things deposited in a place that is not allowable, one cooks anything and gives it, it is called face-to-face storing. But in the Mahāpaccarī it is said: "It is stored inside." Therein the difference is merely in name. A monk cooks together ghee stored in a place that is not allowable and a lifetime leaf-medicine and consumes it; for seven days without provisions it is allowable. If he mixes it with provisions and consumes it, it is both stored inside and self-cooked. By this method all mixings should be understood.

But when do these places for what is allowable become abandoned in their basis? As for one with a drip-ledge, that which is made by setting pillars or embedding wall-posts, when all the pillars and wall-posts are removed, it becomes abandoned in its basis. But if they replace the pillars or wall-posts, and each one that stands is set in place there, even when all are replaced, it remains not abandoned in its basis. One made with bricks and such, beginning with the brick or stone or lump of clay placed on top of the foundation for the purpose of the wall, at the time of destruction it becomes abandoned in its basis. But as for the bricks and such with which it was determined, even when those are removed, if others are established in their place, it remains not abandoned in its basis.

One where cattle sit becomes abandoned in its basis when an enclosure is made with walls and such. Again, in that monastery it is allowable to obtain a place for what is allowable. But if again the walls and such become broken here and there, and cattle enter from here and there, it again becomes a place for what is allowable. The other two, apart from the rafters, when the entire roofing is destroyed, become abandoned in their basis. If on top of the rafters there is even one circular frame of cross-beams, it preserves it.

But where none of these four places for what is allowable exist, what should be done there? One should give it to an unordained person, make it his property, and then consume it. Herein is this story - The Elder Karavikatissa, a chief among Vinaya-bearers, went to the presence of the Elder Mahāsīva. He, seeing a pot of ghee by lamplight, asked: "Venerable sir, what is this?" The Elder said: "Friend, a pot of ghee has been brought from the village, for the purpose of eating with ghee on lean days." Then the Elder Tissa said to him: "It is not allowable, venerable sir." The Elder had it placed at the entrance the next day. The Elder Tissa, having come again one day and

seeing it, having asked in the same way, said: "Venerable sir, it is not allowable to store it in a place sufficient for shared sleeping." The Elder had it taken outside and placed there the next day; thieves carried it off. He then said to the Elder Tissa who had come again one day - "Friend, that pot which was said by you to be 'not allowable,' having been placed outside, was carried off by thieves." Then the Elder Tissa said to him - "Surely, venerable sir, it should have been given to an unordained person; for having given it to an unordained person and made it his property, it is allowable to consume it."

296-299. The story of Menḍaka is clear in itself. And here, "I allow, monks, five products of the cow" means: I allow these five products of the cow to be consumed even by separate use. "To seek provisions for the journey" - here, if some people, knowing by themselves, give, that is wholesome; if they do not give, it should be sought from a place where relatives have invited, or by the practice of going for alms. Likewise, if one does not obtain it, it should be taken even by asking from a place where non-relatives have not excluded one. On a road that can be traversed in one day, it should be sought for one meal's purpose. On a long journey, as much as is needed to cross the wilderness, that much should be sought.

Discussion on the Story of the Ascetic Keṇiya

300. "Having had it carried on carrying poles" means having had a thousand pots of well-prepared jujube beverage carried on five hundred carrying poles. "On this occasion, in this connection, having given a talk on the Teaching" means that having given a talk on the Teaching in such a manner as: "Well done, monks, by not drinking the beverage you did not give rise to the accusation that the disciples of the ascetic Gotama are indulgent in requisites, and you showed respect towards me, and you generated respect for me towards you; thus for this reason I am well pleased with you," and so forth, he then said "I allow, monks, eight beverages" etc.

Therein, "mango beverage" means a beverage made from either unripe or ripe mangoes. Therein, when making it from unripe ones, one should split young mangoes, put them in water, cook them in the sun by solar heat, strain them, and combine them with honey, sugar, camphor and the like received on that same day. What is made thus is allowable only before the meal. However, if one obtains what is made by those not fully ordained, what is received before the meal is allowable before the meal even with the use of substantial food; after the meal it is allowable with the use of non-substantial food until the break of dawn. This method applies to all beverages.

Among those, "rose-apple beverage" means a beverage made from rose-apple fruits. "Banana with seeds beverage" means a beverage made from plantain fruits with seeds. "Seedless banana beverage" means a beverage made from plantain fruits without seeds. "Madhuka beverage" means a beverage made from the natural juice of madhuka flowers; however, that is allowable when mixed with water; pure, it is not allowable. "Grape beverage" means a beverage made by crushing grapes in water, like mango beverage. "Lotus root beverage" means a beverage made by crushing the lotus roots of red waterlilies, blue waterlilies, and so on. "Sweet lovi-lovi beverage" means a beverage made from sweet lovi-lovi fruits, like mango beverage. These eight beverages are allowable whether cold or sun-cooked, but fire-cooked ones are not

allowable. "Grain fruit juice" means the fruit juice of the seven grains. "Vegetable juice" means cooked vegetable juice. For the juice of items allowable for the period before the meal is allowable only before the meal. For items allowable for life, when cooked together with stored ghee and the like that have been received, it is allowable for seven days. But if one cooks with pure water, it is allowable even for life. However, to cook together with milk and the like is not allowable. Even when cooked with other things, it is still reckoned as vegetable juice. But in the Kurundī it is said: "Even for items allowable for the period before the meal, juice made by crushing with cold water or sun-cooked is allowable." "Except madhuka flower juice" - here, madhuka flower juice, whether fire-cooked or sun-cooked, is not allowable after the meal. Even before the meal, whatever beverage is taken and made into intoxicant, that is not allowable from the very beginning. But madhuka flowers, whether fresh, dried, or roasted, or molasses made from them - as long as intoxicant is not made from them, all of that is allowable before the meal. Sugar-cane juice, when filtered, is allowable after the meal. Thus, by allowing beverages, these four juices too were allowed. In "sacrifices have the fire-sacrifice as foremost" and so forth, the fire-sacrifice is the foremost, the fire-sacrifice is the chief - this is what is said.

Discussion on the Story of the Mallas of Roja and Other Matters

301-302. The account of Roja is clear in meaning. Therein, "they made an agreement" means they made a pact. "This is excellent for you" means "this is good for you." "I, Venerable Ānanda, do not have much regard" shows that "I did not come here out of respect and reverence gained towards the Buddha and so forth." "And all the broth" means any broth whatsoever, whether cooked or uncooked, with ghee and so forth. "Flour-food" means food made of flour; Roja, it is said, had both of these prepared at an expenditure of a hundred thousand each.

303. "Charming" means sweet-spoken. "Quick-witted" means endowed with quick wit in their own craft. "Skilful" means clever, or not lazy. "With purified skill" means with faultless skill. "With a measure and a container" means with a measure and a container. A container is so called because whatever is obtained, they put it in, they place it in - this is what is meant. "And, monks, one who was formerly a barber should not carry shaving equipment" - here, it is not allowable to take and carry it; it is allowable to cut hair using equipment belonging to another. If one cuts hair having taken payment, it is not allowable. For one who was not formerly a barber, it is allowable to carry it, and it is allowable to cut hair having taken that or another's equipment.

304. "Having given a share" means having given a tenth share. This, it is said, was an ancient custom in Jambudīpa; therefore, having made ten portions, one portion should be given to the owners of the land.

The Talk on the Four Great References

305. "Whatever, monks, has not been permitted by me as 'this is not allowable'" - the Blessed One spoke these four great standards for the purpose of the monks' grasping the method. Therein, the elders who compiled the Dhamma, having taken up the discourse and examining it, saw this. Except for grain-fruit-juice, the juices of the seven grains are rejected as not allowable after the meal. Palmyra, coconut, jackfruit, breadfruit, bottle gourd, winter melon, wood apple, cucumber and snake gourd -

these nine great fruits and all late-growing crops are of the same nature as grain. Although that has not been rejected, yet it is in accordance with what is not allowable; therefore it is not allowable after the meal. Eight drinks have been permitted. The remaining drinks of small fruits such as rattan, tintiṇika, citron, wood apple, kosamba and karamanda are of the same nature as the eight drinks; although they have not been permitted, yet they are in accordance with what is allowable; therefore they are allowable. For, except for grain-fruit-juice which has a conformity, there is no other fruit drink that is not allowable; all are day-long allowable - thus it is stated in the Kurundī.

Six robes have been permitted by the Blessed One. By the elders who compiled the Dhamma, another six conforming to those were permitted: fine cloth, silk-worm cloth, Chinese silk, Somāra silk, cloth produced by psychic power, and cloth given by deities. Therein, "silk-worm cloth" means cloth produced by insects in the silk-worm region. The two silks are stated merely by the name of the region. Those three are in conformity with silk. Fine cloth is in conformity with hemp; the other two are in conformity with cotton or with all.

Having rejected eleven bowls, two bowls were permitted by the Blessed One - an iron bowl and a clay bowl. An iron dish, a clay dish and a copper dish are in conformity with those very ones. Three water vessels were permitted by the Blessed One - an iron vessel, a wooden vessel and a gourd vessel. A water pot, a golden vessel and a water container are in conformity with those very ones. However, in the Kurundī it is stated: "Drinking conch-shells and drinking saucers are in conformity with those." A belt and a pig-skin strap - two body-bands were permitted; body-bands made with a cloth strip and with a cord are in conformity with those. A white umbrella, a reed-mat umbrella and a leaf umbrella - three umbrellas were permitted. A single-leaf umbrella is in conformity with those very ones. By this method, having examined both the canonical text and the commentary, the conformities of what is allowable and not allowable in other cases too should be understood.

"Received on that day, allowable at the proper time" and so forth - all this is stated with reference to mixed-flavour substances. For if, without even removing the husk, a drink has been received together with the whole coconut fruit, having removed the coconut, that drink is allowable even at the improper time. They give cool milk-rice with a lump of ghee placed on top; whatever ghee is unmixed with the milk-rice, having removed that, it is proper to consume it for seven days. The same method applies also to honey, sugar and so forth that are bound together. They give almsfood decorated with takkola, nutmeg and so forth; having extracted and washed those, they should be consumed for life. The same method applies also to ginger and so forth given having been put into rice gruel, and to liquorice and so forth given having been put into oil and so forth. Thus, whatever is of unmixed flavour, even though received together, having washed or scraped it so that it is pure, it is proper to consume it according to the time-period of each respective substance.

But if the flavours are mixed together, it is not allowable. For food allowable until noon brings even the three day-long medicines and so forth that are mixed in flavour with it to its own nature; day-long medicine brings even the two seven-day medicines and so forth to its own nature; and seven-day medicine too brings life-long medicine mixed with it to its own very nature. Therefore, with that which was received on that

day, whether life-long medicine received on that day or received previously, it is allowable for seven days; with that received on the second day, for six days; with that received on the third day, for five days; etc. With that received on the seventh day, it is allowable only on that very day - this should be understood. It is precisely for this reason that, without saying "with seven-day medicine, monks, life-long medicine received on that day", it was stated "what is received is allowable for seven days."

And here, when the proper time, the watch, or the seven days are exceeded, offences should be understood by way of the training rules concerning eating at the improper time, storing, and medicines respectively. But among these four time-limited allowables, only these two - food allowable until noon and day-long medicine - are subject to the rules of keeping overnight and storing; whereas seven-day medicine and life-long medicine may even be deposited in an unallowable hut, and do not generate storing. The remainder is clear everywhere.

The commentary on the Medicine Chapter is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 2. The Canon of Discipline - Commentaries. 3. Commentary on the Great Chapter. 6. The Section on Medicine Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org