

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

3. The Great Chapter (3. Mahāvaggapāḷi)

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[Kd 6, PTS 1.199-1.252]



PaliVerse

3. The Great Chapter

6. The Section on Medicine

160. The Discussion on the Five Medicines

260. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time, monks afflicted by an autumnal illness would vomit up even rice gruel that was drunk, and would vomit up even food that was eaten. Because of that they became lean, miserable, ugly, pale and sallow, with veins showing all over their bodies. The Blessed One saw those monks who were lean, miserable, ugly, pale and sallow, with veins showing all over their bodies, and having seen them, he addressed the Venerable Ānanda: "Why indeed, Ānanda, are the monks now lean, miserable, ugly, pale and sallow, with veins showing all over their bodies?" "Now, venerable sir, monks afflicted by an autumnal illness vomit up even rice gruel that is drunk, and vomit up even food that is eaten. Because of that they are lean, miserable, ugly, pale and sallow, with veins showing all over their bodies." Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "Now monks afflicted by an autumnal illness vomit up even rice gruel that is drunk, and vomit up even food that is eaten. Because of that they became lean, miserable, ugly, pale and sallow, with veins showing all over their bodies. What medicine might I allow for the monks, which would be both medicine and authorized as medicine by the world, and would serve the purpose of food, yet would not be considered gross food?" Then this occurred to the Blessed One: "There are these five medicines, as follows - ghee, butter, oil, honey, and molasses. They are both medicines and authorized as medicines by the world, and they serve the purpose of food, yet gross food is not discerned. What if I were to allow these five medicines for the monks, to be received at the proper time and consumed at the proper time." Then the Blessed One, in the evening, having emerged from seclusion, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks: "Here, monks, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Now monks afflicted by an autumnal illness vomit up even rice gruel that is drunk, and vomit up even food that is eaten. Because of that they became lean, miserable, ugly, pale and sallow, with veins showing all over their bodies. What medicine might I allow for the monks, which would be both medicine and authorized as medicine by the world, and would serve the purpose of food, yet would not be considered gross food?' Then, monks, this occurred to me: 'There are these five medicines, as follows - ghee, butter, oil, honey, and molasses. They are both medicines and authorized as medicines by the world, and they serve the purpose of food, yet gross food is not discerned. What if I were to allow these five medicines for the monks, to be received at the proper time and consumed at the proper time.' I allow, monks, those five medicines to be received at the proper time and consumed at the proper time."

261. Now at that time monks, having received those five medicines at the proper time, consumed them at the proper time. For them, even those ordinary coarse foods did not digest, how much less the rich ones. They, afflicted by that autumnal illness

and by this lack of appetite for food, by both of these exceedingly became lean, miserable, ugly, pale and sallow, with veins showing all over their bodies. The Blessed One saw those monks who were exceedingly lean, miserable, ugly, pale and sallow, with veins showing all over their bodies, and having seen them, he addressed the Venerable Ānanda: "Why indeed, Ānanda, are the monks now exceedingly lean, miserable, ugly, pale and sallow, with veins showing all over their bodies?" "Now, venerable sir, monks, having received those five medicines at the proper time, consume them at the proper time. For them, even those ordinary coarse foods do not digest, how much less the rich ones. They, afflicted by that autumnal illness and by this lack of appetite for food, by both of these are exceedingly lean, miserable, ugly, pale and sallow, with veins showing all over their bodies." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, those five medicines, having been received, to be consumed both at the proper time and at the improper time."

262. Now at that time sick monks had need for fat medicines. They reported this matter to the Blessed One. "I allow, monks, fat medicines - bear fat, fish fat, porpoise fat, pig fat, donkey fat - received at the proper time, boiled at the proper time, conjoined at the proper time, to be consumed with the use of oil. If, monks, received at the improper time, boiled at the improper time, conjoined at the improper time, if one should consume that, there is an offence of three wrong-doings. If, monks, received at the proper time, boiled at the improper time, conjoined at the improper time, if one should consume that, there is an offence of two wrong-doings. If, monks, received at the proper time, boiled at the proper time, conjoined at the improper time, if one should consume that, there is an offence of wrong-doing. If, monks, received at the proper time, boiled at the proper time, conjoined at the proper time, if one should consume that, there is no offence."

The discussion on the five medicines is concluded.

161. The Discussion on Medicines Beginning with Roots

263. Now at that time sick monks had need for root medicines. They reported this matter to the Blessed One. "I allow, monks, root medicines - turmeric, ginger, orris root, white orris root, aconite, picrorhiza, fragrant root, cyperus grass, or whatever other root medicines there are that do not serve the purpose of solid food as solid food, and do not serve the purpose of soft food as soft food, these - having received, to keep for life; when there is a reason, to use. For one who uses when there is no reason, there is an offence of wrong-doing."

Now at that time sick monks had need for root medicines in powdered form. They reported this matter to the Blessed One. "I allow, monks, a grinding stone and a small grinding stone."

Now at that time sick monks had need for astringent medicines. They reported this matter to the Blessed One. "I allow, monks, astringent medicines - neem astringent, kuṭaja astringent, snake-gourd astringent, phaggava astringent, nattamāla astringent, or whatever other astringent medicines there are that do not serve the

purpose of solid food as solid food, and do not serve the purpose of soft food as soft food, these - having received, to keep for life; when there is a reason, to use. For one who uses when there is no reason, there is an offence of wrong-doing."

Now at that time sick monks had need for leaf medicines. They reported this matter to the Blessed One. "I allow, monks, leaf medicines - neem leaf, kuṭaja leaf, snake-gourd leaf, basil leaf, cotton leaf, or whatever other leaf medicines there are that do not serve the purpose of solid food as solid food, and do not serve the purpose of soft food as soft food, etc."

Now at that time sick monks had need for fruit medicines. They reported this matter to the Blessed One. "I allow, monks, fruit medicines - vinegar, long pepper, black pepper, yellow myrobalan, beleric myrobalan, emblic myrobalan, goṭṭha fruit, or whatever other fruit medicines there are that do not serve the purpose of solid food as solid food, and do not serve the purpose of soft food as soft food, etc."

Now at that time sick monks had need for resin medicines. They reported this matter to the Blessed One. "I allow, monks, resin medicines - asafoetida, asafoetida resin, asafoetida pericarp, lac, lac leaf, lac foliage, resin, or whatever other resin medicines there are that do not serve the purpose of solid food as solid food, etc."

Now at that time sick monks had need for salt medicines. They reported this matter to the Blessed One. "I allow, monks, salt medicines - sea salt, black salt, rock salt, kitchen salt, red salt, or whatever other salt medicines there are that do not serve the purpose of solid food as solid food, that do not serve the purpose of soft food as soft food, these - having received, to keep for life; when there is a reason, to use. For one who uses when there is no reason, there is an offence of wrong-doing."

264. Now at that time the Venerable Belaṭṭhasīsa, the preceptor of the Venerable Ānanda, had a severe scab affliction. His robes stuck to his body with synovial fluid, and monks, having moistened them again and again with water, pulled them off. The Blessed One, wandering on a lodging tour, saw those monks pulling off those robes having moistened them again and again with water; having seen, he approached those monks; having approached, he said this to those monks - "What, monks, is this monk's illness?" "This venerable one, venerable sir, has a severe scab affliction; his robes stick to his body with synovial fluid, and we, having moistened them again and again with water, pull them off." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for one who has an itch, or boils, or a discharge, or a severe scab affliction, or whose body is foul-smelling, medicinal powders; for one who is not sick, cow dung, clay, and dye-infusion. I allow, monks, a mortar and pestle."

Now at that time sick monks had need for sifted medicinal powders. They reported this matter to the Blessed One. "I allow, monks, a powder sieve." There was need for smooth ones. They reported this matter to the Blessed One. "I allow, monks, a cloth sieve."

Now at that time a certain monk had a non-human affliction. His teachers and preceptors, attending upon him, were not able to make him well. He, having gone to a pig slaughterhouse, ate raw meat and drank raw blood. That non-human affliction of

his subsided. They reported this matter to the Blessed One. "I allow, monks, for a non-human affliction, raw meat and raw blood."

265. Now at that time a certain monk had an eye disease. The monks, having supported him, were taking him out for defecation and urination. The Blessed One, wandering on a lodging tour, saw those monks taking that monk out for defecation and urination, having supported him; having seen, he approached those monks; having approached, he said this to those monks - "What, monks, is this monk's illness?" "This venerable one, venerable sir, has an eye disease. We, having supported him, take him out for defecation and urination." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, eye ointment - black eye ointment, rasañjana, stream-born eye ointment, red chalk, lampblack." There was need for substances to grind with the eye ointment. They reported this matter to the Blessed One. "I allow, monks, sandalwood, tagara, black orris, tālisa, bhaddamuttaka." Now at that time monks deposited powdered eye ointments in pots and in dishes; they became scattered with grass powder and dust. They reported this matter to the Blessed One. "I allow, monks, an eye ointment container."

Now at that time the group of six monks wore various eye ointment containers - made of gold, made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a various eye ointment container should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone, made of ivory, made of horn, made of reed, made of bamboo, made of wood, made of lac, made of fruit, made of copper, made of conch-shell."

Now at that time eye ointment containers were open; they became scattered with grass powder and dust. They reported this matter to the Blessed One. "I allow, monks, a lid." The lid fell off. They reported this matter to the Blessed One. "I allow, monks, having tied with a string, to tie to the eye ointment container." The eye ointment container split. They reported this matter to the Blessed One. "I allow, monks, to sew with a string."

Now at that time monks were applying eye ointment with their fingers, and their eyes became painful. They reported this matter to the Blessed One. "I allow, monks, an eye ointment stick."

Now at that time the group of six monks wore various eye ointment sticks - made of gold, made of silver. People grumbled, criticised, and complained, "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various eye ointment sticks should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone... etc. one made of conch-shell centre."

Now at that time an eye ointment stick, having fallen on the ground, became rough. They reported this matter to the Blessed One. "I allow, monks, a stick holder."

Now at that time monks were carrying about the eye ointment container and the eye ointment stick by hand. They reported this matter to the Blessed One. "I allow, monks, a case for eye ointment." There was no shoulder strap. They reported this

matter to the Blessed One. "I allow, monks, a shoulder strap, a binding string."

266. Now at that time the Venerable Pilindavaccha had a burning sensation in the head. They reported this matter to the Blessed One. "I allow, monks, oil on the head." It was not effective. They reported this matter to the Blessed One. "I allow, monks, nasal treatment." The nasal treatment trickled down. They reported this matter to the Blessed One. "I allow, monks, a nose-spoon."

Now at that time the group of six monks wore various nose-spoons -made of gold, made of silver. People grumbled, criticised, and complained, "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various nose-spoons should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone... etc. one made of conch-shell centre." They poured the nasal treatment unevenly. They reported this matter to the Blessed One. "I allow, monks, a double nose-spoon." It was not effective. They reported this matter to the Blessed One. "I allow, monks, to drink smoke." Having lit that very wick, they drank, and the throat burned. They reported this matter to the Blessed One. "I allow, monks, a smoking pipe."

Now at that time the group of six monks wore various smoking pipes -made of gold, made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various smoking pipes should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone... etc. one made of conch-shell centre."

Now at that time the smoking pipes were open, insects entered. They reported this matter to the Blessed One. "I allow, monks, a lid."

Now at that time monks were carrying about the smoking pipes by hand. They reported this matter to the Blessed One. "I allow, monks, a bag for the smoking pipe." They rubbed together. They reported this matter to the Blessed One. "I allow, monks, a double bag." There was no shoulder strap. They reported this matter to the Blessed One. "I allow, monks, a shoulder strap, a binding string."

267. Now at that time the Venerable Pilindavaccha had a wind illness. The physicians said thus: "Oil should be cooked." They reported this matter to the Blessed One. "I allow, monks, oil decoction." Now in that oil decoction, intoxicant had to be put in. They reported this matter to the Blessed One. "I allow, monks, to put intoxicant in the oil decoction."

Now at that time the group of six monks cooked oils with excessive intoxicant put in, and having drunk them, they became intoxicated. They reported this matter to the Blessed One. "Monks, oil with excessive intoxicant put in should not be drunk. Whoever should drink it, should be dealt with according to the rule. I allow, monks, to drink oil with intoxicant put in of such a kind that in the oil decoction neither the colour nor the odour nor the flavour of the intoxicant is discerned."

Now at that time the monks had much oil cooked with excessive intoxicant put in. Then this occurred to the monks - "How should we proceed with the oil with excessive intoxicant put in?" They reported this matter to the Blessed One. "I allow, monks, to determine it for anointing."

Now at that time the Venerable Pilindavaccha had more oil cooked, but no oil vessel was found. They reported this matter to the Blessed One. "I allow, monks, three kinds of vessels: a metal vessel, a wooden vessel, a fruit-shell vessel."

Now at that time the Venerable Pilindavaccha had wind in the limbs. They reported this matter to the Blessed One. "I allow, monks, steam treatment." It was not effective. They reported this matter to the Blessed One. "I allow, monks, sweating with ingredients." It was not effective. They reported this matter to the Blessed One. "I allow, monks, great sweating." It was not effective. They reported this matter to the Blessed One. "I allow, monks, hemp-water." It was not effective. They reported this matter to the Blessed One. "I allow, monks, a water chamber."

Now at that time the Venerable Pilindavaccha had a wind ailment in the joints. They reported this matter to the Blessed One. "I allow, monks, to do blood-letting." It was not effective. They reported this matter to the Blessed One. "I allow, monks, having done blood-letting, to have it cupped with a horn."

Now at that time the Venerable Pilindavaccha's feet were cracked. They reported this matter to the Blessed One. "I allow, monks, foot ointment." It was not effective. They reported this matter to the Blessed One. "I allow, monks, to prepare a foot remedy."

Now at that time a certain monk had a boil affliction. They reported this matter to the Blessed One. "I allow, monks, surgical operation." There was need for astringent water. They reported this matter to the Blessed One. "I allow, monks, astringent water." There was need for sesame paste. They reported this matter to the Blessed One. "I allow, monks, sesame paste." There was need for a poultice. They reported this matter to the Blessed One. "I allow, monks, a poultice." There was need for a wound bandage. They reported this matter to the Blessed One. "I allow, monks, a wound bandage." The wound itched. They reported this matter to the Blessed One. "I allow, monks, to sprinkle with mustard powder." The wound became wet. They reported this matter to the Blessed One. "I allow, monks, to fumigate." Proud flesh emerged. They reported this matter to the Blessed One. "I allow, monks, to cut with a salt crystal." The wound did not heal. They reported this matter to the Blessed One. "I allow, monks, wound oil." The oil dripped off. They reported this matter to the Blessed One. "I allow, monks, a wick-cloth, all wound treatment."

268. Now at that time a certain monk was bitten by a snake. They reported this matter to the Blessed One. "I allow, monks, to give the four great filthy things - faeces, urine, ashes, and clay." Then this occurred to the monks - "Should they not be accepted or should they be accepted?" They reported this matter to the Blessed One. "I allow, monks, when there is a caretaker of legally allowable things, to have them accepted; when there is no caretaker of legally allowable things, having taken them oneself, to use them."

Now at that time a certain monk had drunk poison. They reported this matter to the Blessed One. "I allow, monks, to make him drink faeces." Then this occurred to the monks - "Should it not be accepted or should it be accepted?" They reported this matter to the Blessed One. "I allow, monks, whatever one accepts while doing, that very acceptance has been made, it should not be accepted again."

269. Now at that time a certain monk had a household disease.They reported this matter to the Blessed One. "I allow, monks, to make him drink cool gruel."

Now at that time a certain monk was suffering from constipation.They reported this matter to the Blessed One. "I allow, monks, to make him drink meat-alkaline water."

Now at that time a certain monk had jaundice.They reported this matter to the Blessed One. "I allow, monks, to make him drink urine-soaked yellow myrobalan."

Now at that time a certain monk had a skin disease.They reported this matter to the Blessed One. "I allow, monks, to make a fragrant ointment."

Now at that time a certain monk had a body full of humours.They reported this matter to the Blessed One. "I allow, monks, to drink a purgative." There was need for clear rice-gruel. They reported this matter to the Blessed One. "I allow, monks, clear rice-gruel." There was need for unprocessed bean soup.They reported this matter to the Blessed One. "I allow, monks, unprocessed bean soup." There was need for processed and unprocessed soup. They reported this matter to the Blessed One. "I allow, monks, processed and unprocessed soup." There was need for food for convalescence. They reported this matter to the Blessed One. "I allow, monks, food for convalescence."

The discussion on medicines beginning with roots is concluded.

162. The Story of Pilindavaccha

270. Now at that time the Venerable Pilindavaccha was having a cave cleaned at Rājagaha, wishing to make a rock cell. Then King Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha; having approached, he paid respect to the Venerable Pilindavaccha and sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha said this to the Venerable Pilindavaccha - "What, venerable sir, is the elder having made?" "I am having a cave cleaned, great king, wishing to make a rock cell." "Is there need, venerable sir, for a monastery attendant for the noble one?" "Indeed, great king, a monastery attendant has not been allowed by the Blessed One." "If so, venerable sir, having asked the Blessed One, please inform me." "Yes, great king," the Venerable Pilindavaccha assented to King Seniya Bimbisāra of Magadha. Then the Venerable Pilindavaccha instructed, encouraged, inspired, and gladdened King Seniya Bimbisāra of Magadha with a talk on the Teaching. Then King Seniya Bimbisāra of Magadha, having been instructed, encouraged, inspired, and gladdened by the Venerable Pilindavaccha with a talk on the Teaching, rose from his seat, paid respect to the Venerable Pilindavaccha, circumambulated him keeping him on his right, and departed.

Then the Venerable Pilindavaccha sent a messenger to the presence of the Blessed One - "King Seniya Bimbisāra of Magadha, venerable sir, wishes to give a monastery attendant. How, venerable sir, should I proceed?" Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a monastery attendant." For the second time King Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha; having approached, he paid respect to the Venerable Pilindavaccha and sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha said this to the Venerable Pilindavaccha

- "Has a monastery attendant been permitted by the Blessed One, venerable sir?" "Yes, great king." "If so, venerable sir, I will give a monastery attendant to the noble one." Then King Seniya Bimbisāra of Magadha, having promised a monastery attendant to the Venerable Pilindavaccha, forgot, and after a long time having regained mindfulness, addressed a certain do-all chief minister - "The monastery attendant that was promised by me, my good man, to the noble one - has that monastery attendant been given?" "No indeed, Sire, a monastery attendant has not been given to the noble one." "How long ago, my good man, was that from now?" Then that chief minister, having counted the nights, said this to King Seniya Bimbisāra of Magadha - "Five hundred nights, Sire." "If so, my good man, give five hundred monastery attendants to the noble one." "Yes, Sire," that chief minister, having assented to King Seniya Bimbisāra of Magadha, gave five hundred monastery attendants to the Venerable Pilindavaccha, and a separate village was established. They called it the Monastery Attendants' Village, and they also called it Pilinda's Village.

271. Now at that time the Venerable Pilindavaccha was dependent on families in that small village. Then the Venerable Pilindavaccha, having dressed in the earlier period of the day, taking his bowl and robe, entered Pilindagāma for almsfood. Now at that time there was a festival in that small village. Children, decorated and wearing garlands, were playing. Then the Venerable Pilindavaccha, walking for almsfood successively in Pilindagāmaka, approached the dwelling of a certain monastery attendant; having approached, he sat down on the prepared seat. Now at that time the daughter of that female monastery attendant, having seen other children decorated and wearing garlands, was crying - 'Give me a garland, give me an ornament.' Then the Venerable Pilindavaccha said this to that female monastery attendant - "Why is this girl crying?" "This girl, venerable sir, having seen other children decorated and wearing garlands, is crying - 'Give me a garland, give me an ornament.' From where would we who are poor have a garland, from where an ornament?" Then the Venerable Pilindavaccha, having taken a certain pad of grass, said this to that female monastery attendant - "Come now, fasten this pad of grass on that girl's head." Then that female monastery attendant, having taken that pad of grass, fastened it on that girl's head. It became a golden garland, lovely, beautiful, pleasing; there was no such golden garland even in the king's inner palace. People reported to King Seniya Bimbisāra of Magadha - "In the house of such and such a monastery attendant, Sire, there is a golden garland, lovely, beautiful, pleasing; there is no such golden garland even in Your Majesty's inner palace; from where would that poor man have it? Without doubt it was brought by theft."

Then King Seniya Bimbisāra of Magadha had that monastery attendant's family imprisoned. For the second time the Venerable Pilindavaccha, having dressed in the earlier period of the day, taking his bowl and robe, entered Pilindagāma for almsfood. Walking for almsfood successively in Pilindagāmaka, he approached the dwelling of that monastery attendant; having approached, he asked the neighbours - "Where has this monastery attendant's family gone?" "On account of this golden garland, venerable sir, they have been imprisoned by the king." Then the Venerable Pilindavaccha approached the dwelling of King Seniya Bimbisāra of Magadha; having approached, he sat down on the prepared seat. Then King Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha; having approached, he paid

respect to the Venerable Pilindavaccha and sat down to one side. To King Seniya Bimbisāra of Magadha seated to one side, the Venerable Pilindavaccha said this - "Why, great king, has the monastery attendant's family been imprisoned?" "In that monastery attendant's house, venerable sir, there is a golden garland, lovely, beautiful, pleasing; there is no such golden garland even in our inner palace; from where would that poor man have it? Without doubt it was brought by theft." Then the Venerable Pilindavaccha resolved upon the mansion of King Seniya Bimbisāra of Magadha as gold; it became entirely made of gold. "But from where, great king, do you have so much gold?" "It is understood, venerable sir, this is indeed the supernormal power of the noble one." He had that monastery attendant's family released.

People, thinking "It is said that the noble Pilindavaccha has shown a wonder of supernormal power through super-human achievement to an assembly including the king," delighted and with confidence, brought the five medicines to the Venerable Pilindavaccha, as follows - ghee, butter, oil, honey, and molasses. And the Venerable Pilindavaccha was by nature an obtainer of the five medicines. Whatever he received, he distributed to his assembly. And his assembly was given to luxurious living. Whatever he received, having filled large jars and pots, he stored away. Having filled water strainers and bags, he hung them in the windows. They remained dripping and oozing. The monasteries were overrun and scattered about by rats. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, have storerooms inside, just like King Seniya Bimbisāra of Magadha!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes grumbled, criticised, and complained - "How indeed could monks intend for such luxurious living!" Then those monks, having rebuked them in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks intend for such luxurious living?" "It is true, Blessed One." Etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Whatever medicines are to be used by sick monks, as follows - ghee, butter, oil, honey, and molasses, having received them, they may be consumed stored for seven days at most. For one who exceeds that, he should be dealt with according to the rule."

The story of Pilindavaccha is concluded.

The recitation section on allowing medicines is concluded as first.

163. The Allowing of Molasses and so on

272. Then the Blessed One, having dwelt at Sāvattṥi as long as he liked, set out on a journey towards Rājagaha. The Venerable Kaṅkhārevata saw on the way the making of molasses, and having entered, seeing them putting both flour and ashes into the molasses, thinking "The molasses is not allowable, being with food; it is not allowable to consume molasses at the improper time," being scrupulous, together with his retinue, did not consume the molasses. And those who thought it worth listening to him, they too did not consume the molasses. They reported this matter to the Blessed One. "For what purpose, monks, do they put both flour and ashes into the molasses?"

"For the purpose of hardening, Blessed One." "If, monks, they put both flour and ashes into the molasses for the purpose of hardening, it still goes by the term 'molasses'. I allow, monks, to consume molasses comfortably."

The Venerable Kaṅkhārevata saw on the way green peas grown in excrement, and having seen, "Green peas are not allowable; even cooked green peas are produced," being scrupulous, together with his retinue, did not consume the green peas. And those who thought it worth listening to him, they too did not consume the green peas. They reported this matter to the Blessed One. "If, monks, even cooked green peas are produced, I allow, monks, to consume green peas comfortably."

273. Now at that time a certain monk had an illness caused by the wind humour in the stomach. He drank sour gruel. That illness caused by the wind humour in the stomach of his subsided. They reported this matter to the Blessed One. "I allow, monks, sour gruel for one who is sick; for one who is not sick, mixed with water, to be consumed as a beverage."

The allowing of molasses and so on is concluded.

164. The Discussion on Rejecting What is Kept Inside and so on

274. Then the Blessed One, wandering on a journey gradually, arrived at Rājagaha. There the Blessed One stayed at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Blessed One had an illness caused by the wind humour in the stomach. Then the Venerable Ānanda thought: "Formerly also the Blessed One's illness caused by the wind humour in the stomach was comfortable with rice-gruel containing the three pungent ingredients" - having asked for sesame, rice grains, and green peas by himself, having stored them inside, having cooked them inside by himself, he offered them to the Blessed One - "Let the Blessed One drink the rice-gruel containing the three pungent ingredients." Even knowing, Truth-finders ask; even knowing, they do not ask; having understood the time, they ask; having understood the time, they do not ask; Truth-finders ask what is connected with benefit, not what is unconnected with benefit. For Truth-finders there is destruction of the bridge regarding what is unconnected with benefit. For two reasons the Buddhas, the Blessed Ones, question monks in return - "We will expound the Teaching, or we will lay down a training rule for disciples." Then the Blessed One addressed the Venerable Ānanda - "Where is this rice gruel from, Ānanda?" Then the Venerable Ānanda reported this matter to the Blessed One. The Buddha, the Blessed One, rebuked him - "Unsuitable, Ānanda, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, Ānanda, intend for such luxurious living? Whatever, Ānanda, is stored inside, that too is not allowable; whatever is cooked inside, that too is not allowable; whatever is cooked by oneself, that too is not allowable. This, Ānanda, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Monks, what is stored inside, cooked inside, cooked by oneself, should not be consumed. Whoever should consume it, there is an offence of wrong-doing. If, monks, stored inside, cooked inside, cooked by oneself, if one should consume that, there is an offence of three wrong-doings. If, monks, stored inside, cooked inside, cooked by others, if one should consume that, there is an offence of two wrong-doings. If, monks, stored inside, cooked outside, cooked by oneself, if one

should consume that, there is an offence of two wrong-doings. If, monks, stored outside, cooked inside, cooked by oneself, if one should consume that, there is an offence of two wrong-doings. If, monks, stored inside, cooked outside, cooked by others, if one should consume that, there is an offence of wrong-doing. If, monks, stored outside, cooked inside, cooked by others, if one should consume that, there is an offence of wrong-doing. If, monks, stored outside, cooked outside, cooked by oneself, if one should consume that, there is an offence of wrong-doing. If, monks, stored outside, cooked outside, cooked by others, if one should consume that, there is no offence."

Now at that time monks, thinking "cooking by oneself has been rejected by the Blessed One," were scrupulous about re-cooking. They reported this matter to the Blessed One. I allow, monks, to cook re-cooked food.

Now at that time there was famine in Rājagaha. People brought salt, oil, rice, and solid food to the monastery. Monks stored those outside; vermin ate them, and thieves carried them off. They reported this matter to the Blessed One. I allow, monks, to store inside. Having stored inside, they cooked outside. Scavengers surrounded them. Monks consumed without having relinquished. They reported this matter to the Blessed One. I allow, monks, to cook inside. During famine, caretakers of allowable things carried off more and gave less to the monks. They reported this matter to the Blessed One. I allow, monks, to cook by oneself. I allow, monks, what is stored inside, cooked inside, cooked by oneself.

The discussion on rejecting what is kept inside and so on is concluded.

165. The Acceptance of What is Picked Up

275. Now at that time several monks, having completed the rains retreat in Kāsi, going to Rājagaha to see the Blessed One, did not obtain on the way as much as they needed of coarse or superior food to fill themselves; and there was much fruit as solid food; and there was no caretaker of legally allowable things. Then those monks, wearied in appearance, approached Rājagaha, the Bamboo Grove, the Squirrels' Feeding Ground, and the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to those monks: "Is it bearable, monks, is it endurable, have you come the journey with little fatigue; and from where are you coming, monks?" "It is bearable, Blessed One, it is endurable, Blessed One. Here we, venerable sir, having completed the rains retreat in Kāsi, coming to Rājagaha to see the Blessed One, did not obtain on the way as much as we needed of coarse or superior food to fill ourselves; and there was much fruit as solid food; and there was no caretaker of legally allowable things; therefore we have come the journey wearied in appearance." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, where one sees fruit as solid food and there is no caretaker of legally allowable things, having taken it oneself, having carried it, having seen a caretaker of legally allowable things, having laid it down on the ground, having had it accepted, to consume it. I allow, monks, to accept what has been picked up."

276. Now at that time a certain brahmin had new sesame seeds and new honey arisen. Then this occurred to that brahmin - "What if I were to give new sesame seeds and new honey to the Community of monks headed by the Buddha?" Then that brahmin approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, that brahmin said this to the Blessed One - "May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence. Then that brahmin, having learned of the Blessed One's acceptance, departed. Then that brahmin, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached that brahmin's dwelling; having approached, he sat down on the prepared seat together with the Community of monks. Then that brahmin, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened that brahmin seated to one side with a talk on the Teaching, rose from his seat and departed.

Then, not long after the Blessed One had departed, this occurred to that brahmin - "For the purpose of which I invited the Community of monks headed by the Buddha, thinking 'I will give new sesame seeds and new honey,' those I forgot to give. What if I were to have the new sesame seeds and new honey carried to the monastery in large jars and pots?" Then that brahmin, having had the new sesame seeds and new honey carried to the monastery in large jars and pots, approached the Blessed One; having approached, he stood to one side. Standing to one side, that brahmin said this to the Blessed One - "For the purpose of which, Master Gotama, I invited the Community of monks headed by the Buddha, thinking 'I will give new sesame seeds and new honey,' those I forgot to give. May Master Gotama accept from me the new sesame seeds and new honey." "If so, brahmin, give them to the monks." Now at that time, during famine, monks were inviting to admonish even over a small amount, and even upon reflection they were refusing, and the whole Community had been invited to admonish. The monks, being scrupulous, did not accept. "Accept, monks, and consume. I allow, monks, what is brought from there to be consumed by one who has finished eating and been invited to admonish, even though it is not leftover."

The acceptance of what is picked up is concluded.

166. The Allowing of What is Accepted and so on

277. Now at that time the supporting family of the Venerable Upananda the Sakyan sent solid food for the benefit of the Community - "Having shown it to the noble Upananda, it should be given to the Community." Now at that time the Venerable Upananda the Sakyan had entered the village for almsfood. Then those people, having gone to the monastery, asked the monks - "Where, venerable sir, is the noble Upananda?" "This, friend, the Venerable Upananda the Sakyan has entered the village for almsfood." "This solid food, venerable sir, having been shown to the noble Upananda, should be given to the Community." They reported this matter to the

Blessed One. "If so, monks, having accepted it, put it aside until Upananda comes." Then the Venerable Upananda the Sakyan, having visited families before the meal, came during the day. Now at that time, during famine, monks were inviting to admonish even over a small amount, and even upon reflection they were refusing, and the whole Community had been invited to admonish, the monks, being scrupulous, did not accept. "Accept, monks, and consume. I allow, monks, what is received before the meal to be consumed by one who has finished eating and been invited to admonish, even though it is not leftover."

278. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta had an illness of bodily fever. Then the Venerable Mahāmoggallāna approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta: "Formerly, friend Sāriputta, by what was your illness of bodily fever relieved?" "By lotus roots and lotus fibres, friend." Then the Venerable Mahāmoggallāna, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Jeta's Grove, appeared on the bank of the Mandākinī pond. A certain serpent saw the Venerable Mahāmoggallāna coming from afar; having seen, he said this to the Venerable Mahāmoggallāna: "Come, venerable sir, the noble Mahāmoggallāna. Welcome, venerable sir, to the noble Mahāmoggallāna. What does the noble one need, venerable sir; what may I give?" "I need lotus roots, friend, and lotus fibres." Then that serpent commanded a certain serpent: "If so, my good fellow, give lotus roots and lotus fibres to the noble one as much as he likes." Then that serpent, having plunged into the Mandākinī pond, having pulled up lotus roots and lotus fibres with his trunk, having washed them well, having tied a bundle, approached the Venerable Mahāmoggallāna. Then the Venerable Mahāmoggallāna - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the bank of the Mandākinī pond, appeared in Jeta's Grove. That serpent too, having vanished from the bank of the Mandākinī pond, appeared in Jeta's Grove. Then that serpent, having had the Venerable Mahāmoggallāna accept the lotus roots and lotus fibres, having vanished from Jeta's Grove, appeared on the bank of the Mandākinī pond. Then the Venerable Mahāmoggallāna offered the lotus roots and lotus fibres to the Venerable Sāriputta. Then when the Venerable Sāriputta had eaten the lotus roots and lotus fibres, the illness of bodily fever subsided. Many lotus roots and lotus fibres were left over. Now at that time, during famine, monks were inviting to admonish even over a small amount, and even upon reflection they were refusing, and the whole Community had been invited to admonish. The monks, being scrupulous, did not accept. "Accept, monks, and consume. I allow, monks, what grows in the forest and what grows in lotus ponds to be consumed by one who has finished eating and been invited to admonish, even though it is not leftover."

Now at that time in Sāvattthī much fruit as solid food had arisen, but there was no caretaker of legally allowable things. Monks, being scrupulous, did not consume the fruit. They reported this matter to the Blessed One. "I allow, monks, to consume fruit that is seedless, that has had the seed removed, that has not been made allowable."

The allowing of what is accepted and so on is concluded.

167. The Discussion on Rejecting Surgical Operations

279. Then the Blessed One, having dwelt at Sāvattthī as long as he liked, set out on a journey towards Rājagaha. Wandering on a journey gradually, he arrived at Rājagaha. There the Blessed One stayed at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time a certain monk had an affliction by an ulcer. The physician Ākāsagotta was performing a surgical operation. Then the Blessed One, wandering on a lodging tour, approached that monk's dwelling. The physician Ākāsagotta saw the Blessed One coming from afar; having seen the Blessed One, he said this - "Let Master Gotama come, let him see this monk's anus, it is like an iguana's mouth." Then the Blessed One - "This foolish man is mocking me" - having turned back from that very place, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is there, monks, a sick monk in such and such a dwelling?" "There is, Blessed One." "What, monks, is that monk's illness?" "That venerable one, venerable sir, has an affliction by an ulcer; the physician Ākāsagotta is performing a surgical operation." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for that foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could that foolish man, monks, have a surgical operation performed on the private parts. In the private parts, monks, the skin is delicate, a wound is difficult to heal, a knife is difficult to manage. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A surgical operation should not be performed on the private parts, monks. Whoever should have it performed, there is a grave offence."

Now at that time the group of six monks -thinking "A surgical operation has been rejected by the Blessed One" - were having a clyster treatment performed. Those monks who were of few wishes grumbled, criticised, and complained - "How indeed could the group of six monks have a clyster treatment performed!" Then those monks reported this matter to the Blessed One. "Is it true, monks, that the group of six monks are having a clyster treatment performed?" "It is true, Blessed One." Etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "A surgical operation or a clyster treatment should not be performed within two finger-breadths of the private parts, monks. Whoever should have it performed, there is a grave offence."

The discussion on rejecting surgical operations is concluded.

168. The Discussion on Rejecting Human Flesh

280. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Bārāṇasī. Wandering on a journey gradually, he arrived at Bārāṇasī. There the Blessed One stayed at Bārāṇasī in the Deer Park at Isipatana. Now at that time at Bārāṇasī the lay follower Suppiya and the female lay follower Suppiyā were devoted to both, donors, builders, attendants of the Community. Then the female lay follower Suppiyā, having gone to the monastery, having approached from dwelling to dwelling, from residential cell to residential cell, asked the monks: "Who, venerable sirs, is sick, for whom should what be brought?" Now at that time a certain monk had drunk a purgative. Then that monk said this to the female lay

follower Suppiyā: "I, sister, have drunk a purgative. I have need of food for convalescence." "Very well, noble sir, it will be brought," having gone home, she ordered her servant: "Go, my good man, find out about available meat." "Yes, lady," that man, having promised the female lay follower Suppiyā, wandering about almost the whole of Bārāṇasī, did not see available meat. Then that man approached the female lay follower Suppiyā; having approached, he said this to the female lay follower Suppiyā: "There is no available meat, lady. Today is a non-slaughter day." Then this occurred to the female lay follower Suppiyā: "For that sick monk not obtaining food for convalescence, either the illness will increase or death will occur. It is not proper for me that I, having promised, should not have it brought." Having taken a knife, having cut off the flesh of her thigh, she gave it to the female slave: "Come, woman, having prepared this meat, there is a sick monk in such and such a dwelling, give it to him. And whoever asks about me, report 'She is sick.'" Having wrapped her thigh with her upper robe, having entered the inner chamber, she lay down on the small bed. Then the lay follower Suppiya, having gone home, asked the female slave: "Where is Suppiyā?" "She, noble sir, is lying down in the inner chamber." Then the lay follower Suppiya approached the female lay follower Suppiyā; having approached, he said this to the female lay follower Suppiyā: "Why are you lying down?" "I am sick." "What is your illness?" Then the female lay follower Suppiyā reported this matter to the lay follower Suppiya. Then the lay follower Suppiya: "Wonderful indeed, friend! Marvellous indeed, friend! How devoted in faith is Suppiyā, in that even her own flesh has been given up! What else could there be that she would not give?" - joyful and elated, he approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the lay follower Suppiya said this to the Blessed One: "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the lay follower Suppiya, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the lay follower Suppiya, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One: "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the lay follower Suppiya; having approached, he sat down on the prepared seat together with the Community of monks. Then the lay follower Suppiya approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side. To the lay follower Suppiya standing to one side, the Blessed One said this: "Where is Suppiyā?" "She is sick, Blessed One." "Then let her come." "She is not able, Blessed One." "Then bring her even by supporting her." Then the lay follower Suppiya, having supported the female lay follower Suppiyā, brought her. For her, together with seeing the Blessed One, that great wound was healed, with good skin and hair grown. Then the lay follower Suppiya and the female lay follower Suppiyā: "Wonderful indeed, friend! Marvellous indeed, friend! The great supernormal power and great majesty of the Truth-finder, in that together with seeing the Blessed One, that great wound will be healed, with good skin and hair grown" - joyful and elated, with their own hands, they satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, they sat down to one side. Then the Blessed One,

having instructed, encouraged, inspired, and gladdened the lay follower Suppiya and the female lay follower Suppiyā with a talk on the Teaching, rose from his seat and departed.

Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, the monks

He asked in return - "Who, monks, asked the female lay follower Suppiyā for meat?" When this was said, that monk said this to the Blessed One - "I, venerable sir, asked the female lay follower Suppiyā for meat." "Was it brought, monk?" "It was brought, Blessed One." "Did you consume it, monk?" "I consumed it, Blessed One." "Did you examine it, monk?" "I did not examine it, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, consume meat without having examined it? Human flesh has been consumed by you, foolish man. This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "There are, monks, people with faith and confidence; by them even their own flesh has been given up. Monks, human flesh should not be consumed. Whoever should consume it, there is a grave offence. And, monks, meat should not be consumed without having examined it. Whoever should use it, there is an offence of wrong-doing."

The discussion on rejecting human flesh is concluded.

169. The Discussion on Rejecting Elephant-meat and so on

281. Now at that time the king's elephants were dying. People during famine consumed elephant-meat, and gave elephant-meat to monks walking for almsfood. Monks consumed elephant-meat. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, consume elephant-meat. Elephants are a royal possession; if the king were to know, he would not be pleased with them." They reported this matter to the Blessed One. Monks, elephant-meat should not be consumed. Whoever should consume it, there is an offence of wrong-doing.

Now at that time the king's horses were dying. People during famine consumed horse-meat, and gave horse-meat to monks walking for almsfood. Monks consumed horse-meat. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, consume horse-meat. Horses are a royal possession; if the king were to know, he would not be pleased with them." They reported this matter to the Blessed One. Monks, horse-meat should not be consumed. Whoever should consume it, there is an offence of wrong-doing.

Now at that time people during famine consumed dog-meat, and gave dog-meat to monks walking for almsfood. Monks consumed dog-meat. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, consume dog-meat; a dog is loathsome, repulsive." They reported this matter to the Blessed One. Monks, dog-meat should not be consumed. Whoever should consume it, there is an offence of wrong-doing.

Now at that time people during famine consumed snake-meat, and gave snake-meat to monks walking for almsfood. Monks consumed snake-meat. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan,

consume snake-meat; a snake is loathsome, repulsive." Supassa the king of serpents also approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side. Standing to one side, Supassa the king of serpents said this to the Blessed One - "There are, venerable sir, serpents who are faithless, without confidence. They might harass the monks even for a trifle. It would be good, venerable sir, if the noble ones would not consume snake-meat." Then the Blessed One instructed Supassa the king of serpents with a talk on the Teaching, etc. circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, snake-meat should not be consumed. Whoever should use it, there is an offence of wrong-doing."

Now at that time hunters, having killed a lion, consumed lion's meat, and gave lion's meat to monks walking for almsfood. Monks, having eaten lion's meat, dwelt in the forest. Lions attacked the monks because of the odour of lion's meat. They reported this matter to the Blessed One. "Monks, lion's meat should not be consumed. Whoever should consume it, there is an offence of wrong-doing."

Now at that time hunters, having killed a tiger, etc. having killed a panther, etc. having killed a bear, etc. having killed a hyena, consumed hyena's meat, and gave hyena's meat to monks walking for almsfood. Monks, having eaten hyena's meat, dwelt in the forest. Hyenas attacked the monks because of the odour of hyena's meat. They reported this matter to the Blessed One. "Monks, hyena's meat should not be consumed. Whoever should consume it, there is an offence of wrong-doing."

The discussion on rejecting elephant-meat and so on is concluded.

The Suppiya recitation section is concluded as second.

170. The Allowing of Rice Gruel and Honey-balls

282. Then the Blessed One, having dwelt at Bārāṇasī as long as he liked, set out on a journey towards Andhakavinda, together with a large Community of monks, twelve hundred and fifty monks. Now at that time country-folk, having loaded much salt, oil, rice, and solid food onto carts, followed closely behind the Community of monks headed by the Buddha, again and again behind - "When we get our turn, then we will prepare a meal," and about five hundred leftovers eaters. Then the Blessed One, wandering on a journey gradually, arrived at Andhakavinda. Then a certain brahmin who was not getting his turn had this thought - "Two months have passed for me following the Community of monks headed by the Buddha, thinking 'When I get my turn, then I will prepare a meal,' yet I do not get my turn, and I am alone, and much of my household affairs are diminishing. What if I were to look at the refectory; whatever is not in the refectory, that I should prepare." Then that brahmin, looking at the refectory, did not see two things - rice gruel and honey-balls. Then that brahmin approached the Venerable Ānanda; having approached, he said this to the Venerable Ānanda - "Here, dear Ānanda, when I was not getting my turn, this thought occurred to me: 'Two months have passed for me following the Community of monks headed by the Buddha, thinking "When I get my turn, then I will prepare a meal." Yet I do not get my turn, and I am alone, and much of my household affairs are diminishing. What if I were to look at the refectory; whatever is not in the refectory, that I should

prepare.' So I, dear Ānanda, looking at the refectory, did not see two things -rice gruel and honey-balls. If I, dear Ānanda, were to prepare rice gruel and honey-balls, would Master Gotama accept from me?" "If so, brahmin, I will ask the Blessed One." Then the Venerable Ānanda reported this matter to the Blessed One. "If so, Ānanda, let him prepare." "If so, brahmin, prepare." Then that brahmin, after that night had passed, having had abundant rice gruel and honey-balls prepared, offered them to the Blessed One - "May Master Gotama accept from me rice gruel and honey-balls." "If so, brahmin, give them to the monks." The monks, being scrupulous, did not accept. "Accept, monks, and consume." Then that brahmin, with his own hand, having satisfied and served the Community of monks headed by the Buddha with abundant rice gruel and honey-balls, when the Blessed One had washed his hands and removed his hand from the bowl, sat down to one side. To that brahmin seated to one side, the Blessed One said this -

"Brahmin, there are these ten benefits of rice gruel. What are the ten? One giving rice gruel gives life, gives beauty, gives happiness, gives strength, gives discernment; rice gruel when drunk wards off hunger, removes thirst, regulates wind, cleanses the bladder, and digests the remainder of undigested food - These, brahmin, are the ten benefits of rice gruel."

He who to the restrained, to those who live on what others give,
At the proper time, attentively, gives rice gruel,
He bestows ten things,
Life and beauty and happiness and strength.

Discernment arises for him from that;
It removes hunger and thirst and wind;
It cleanses the bladder and digests what is eaten;
This medicine is praised by the Fortunate One.

Therefore rice gruel is indeed fitting to give,
Always by a human being longing for happiness,
Or by one aspiring for divine pleasures,
Or by one wishing for good fortune among humans.

Then the Blessed One, having given thanks to that brahmin with these verses, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, rice gruel and honey-balls."

The allowing of rice gruel and honey-balls is concluded.

171. The Story of the Newly Devoted Chief Minister

283. People heard: "It is said that rice gruel and honey-balls have been permitted by the Blessed One." They prepared thick eatable rice-gruel and honey-balls early in the morning. The monks, having been satisfied with thick eatable rice-gruel and honey-balls early in the morning, did not eat properly in the refectory. Now at that time the Community of monks headed by the Buddha had been invited by a certain newly-converted chief minister for the morrow. Then this occurred to that newly-converted chief minister: "What if I were to prepare twelve hundred and fifty bowls of meat for

twelve hundred and fifty monks, and offer one bowl of meat to each monk." Then that newly-converted chief minister, after that night had passed, having had superior solid and soft food prepared and twelve hundred and fifty bowls of meat, announced the time to the Blessed One: "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of that newly-converted chief minister; having approached, he sat down on the prepared seat together with the Community of monks. Then that newly-converted chief minister served food to the monks in the refectory. The monks said thus - "Give a little, friend; give a little, friend." "Do not, venerable sirs, thinking 'this is a newly-converted chief minister,' accept little by little. Abundant solid and soft food has been prepared by me, and twelve hundred and fifty bowls of meat. I will offer one bowl of meat to each monk. Accept, venerable sirs, as much as you like." "We do not, friend, accept little by little for this reason, but rather we have been satisfied with thick eatable rice-gruel and honey-balls early in the morning. Therefore we accept little by little." Then that newly-converted chief minister grumbled, criticised, and complained: "How indeed could the venerable ones, having been invited by me, consume another's thick eatable rice-gruel, and I am not competent to give as much as they like!" Angry and displeased, expecting to cause offence, he went about filling the monks' bowls: "Eat or take away." Then that newly-converted chief minister, with his own hand, having satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, when the Blessed One had finished eating and had removed his hand from the bowl, sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened that newly-converted chief minister seated to one side with a talk on the Teaching, rose from his seat and departed.

Then for that newly-converted chief minister, not long after the Blessed One had departed, there was indeed remorse, there was regret: "It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that I, angry and displeased, expecting to cause offence, went about filling the monks' bowls: 'Eat or take away.' What indeed has been produced by me in abundance, merit or demerit?" Then that newly-converted chief minister approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, that newly-converted chief minister said this to the Blessed One: "Here, venerable sir, not long after the Blessed One had departed, there was indeed remorse for me, there was regret: 'It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that I, angry and displeased, expecting to cause offence, went about filling the monks' bowls: 'Eat or take away.' What indeed has been produced by me in abundance, merit or demerit?' What indeed, venerable sir, has been produced by me in abundance, merit or demerit?" "Inasmuch as, friend, the Community of monks headed by the Buddha was invited by you for the morrow, to that extent much merit has been produced by you. Inasmuch as each grain of rice was accepted by each monk, to that extent much merit has been produced by you; the heavens have been attained by you." Then that newly-converted chief minister, thinking "It is a gain for me, it is said; it is well-gained for me, it is said; much merit has been produced by me, it is said; the heavens have been attained by me, it is said," joyful and elated, rose from his seat, paid respect to the Blessed One, circumambulated him keeping

him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that monks, having been invited elsewhere, consume another's thick eatable rice-gruel?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having been invited elsewhere, consume another's thick eatable rice-gruel. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Monks, one who has been invited elsewhere should not consume another's thick eatable rice-gruel. Whoever should consume it, should be dealt with according to the rule."

The story of the newly devoted chief minister is concluded.

172. The Story of Belaṭṭhakaccāna

284. Then the Blessed One, having dwelt at Andhakavinda as long as he liked, set out on a journey towards Rājagaha, together with a large Community of monks, twelve hundred and fifty monks. Now at that time Belaṭṭha Kaccāna was travelling on the highway from Rājagaha to Andhakavinda, with about five hundred carts, all filled with jaggery pots. The Blessed One saw Belaṭṭha Kaccāna coming from afar; having seen him, having turned aside from the road, he sat down at the foot of a certain tree. Then Belaṭṭha Kaccāna approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side. Standing to one side, Belaṭṭha Kaccāna said this to the Blessed One - "I wish, venerable sir, to give one jaggery pot to each and every monk." "If so, Kaccāna, bring just one jaggery pot." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, having taken just one jaggery pot, approached the Blessed One; having approached, he said this to the Blessed One - "The jaggery pot has been brought, venerable sir; how should I proceed, venerable sir?" "If so, Kaccāna, give molasses to the monks." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, having given molasses to the monks, said this to the Blessed One - "Molasses has been given to the monks, venerable sir, and much molasses is left over. How should I proceed, venerable sir?" "If so, Kaccāna, give molasses to the monks as much as they like." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, having given molasses to the monks as much as they liked, said this to the Blessed One - "Molasses has been given to the monks as much as they liked, venerable sir, and much molasses is left over. How should I proceed, venerable sir?" "If so, Kaccāna, satisfy the monks with molasses." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, satisfied the monks with molasses. Some monks filled their bowls, and also filled their water strainers and bags. Then Belaṭṭha Kaccāna, having satisfied the monks with molasses, said this to the Blessed One - "The monks have been satisfied with molasses, venerable sir, and much molasses is left over. How should I proceed, venerable sir?" "If so, Kaccāna, give molasses to the leftovers eaters." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, having given molasses to the leftovers eaters, said this to the Blessed One - "Molasses has been given to the leftovers eaters, venerable sir, and much molasses is left over. How should I proceed, venerable sir?" "If so, Kaccāna, give molasses to the leftovers eaters as much as they like." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, having given molasses to the leftovers eaters as much as

they liked, said this to the Blessed One - "Molasses has been given to the leftovers eaters as much as they liked, venerable sir, and much molasses is left over. How should I proceed, venerable sir?" "If so, Kaccāna, satisfy the leftovers eaters with molasses." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, satisfied the leftovers eaters with molasses. Some leftovers eaters filled large jars and pots, and also filled baskets and laps. Then Belaṭṭha Kaccāna, having satisfied the leftovers eaters with molasses, said this to the Blessed One - "The leftovers eaters have been satisfied with molasses, venerable sir, and much molasses is left over. How should I proceed, venerable sir?" "I do not see anyone, Kaccāna, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, by whom that molasses, when consumed, would be properly digested, except for the Truth-finder or a disciple of the Truth-finder. If so, Kaccāna, throw that molasses where there is little green vegetation, or drop it in water without living creatures." "Yes, venerable sir," Belaṭṭha Kaccāna, having promised the Blessed One, dropped that molasses in water without living creatures. Then that molasses, thrown into the water, hissed, sizzled, emitted smoke, and sent forth steam. Just as a ploughshare heated all day, thrown into water, hisses, sizzles, emits smoke, and sends forth steam; just so that molasses, thrown into the water, hissed, sizzled, emitted smoke, and sent forth steam.

Then Belaṭṭha Kaccāna, agitated, with hair standing on end, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. To Belaṭṭha Kaccāna seated to one side, the Blessed One gave a progressive discourse, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that Belaṭṭha Kaccāna was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered, etc. just so, in Belaṭṭha Kaccāna, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." Then Belaṭṭha Kaccāna, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, venerable sir. Excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, etc. just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

Then the Blessed One, wandering on a journey gradually, arrived at Rājagaha. There the Blessed One stayed at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time at Rājagaha molasses was abundant. Monks - "Molasses has been allowed by the Blessed One only for one who is sick, not for one who is not sick" - being scrupulous, did not eat the molasses. They reported this matter to the Blessed One. "I allow, monks, molasses for one who is sick, jaggery water for one who is not sick."

173. The Story of Pāṭaligāma

285. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Pāṭaligāma, together with a large Community of monks, twelve hundred and fifty monks. Then the Blessed One, wandering on a journey gradually, arrived at Pāṭaligāma. The lay followers of Pāṭaligāma heard - "The Blessed One, it is said, has arrived at Pāṭaligāma." Then the lay followers of Pāṭaligāma approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened the lay followers of Pāṭaligāma seated to one side with a talk on the Teaching. Then the lay followers of Pāṭaligāma, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, said this to the Blessed One - "May the Blessed One consent to the rest-house for us, venerable sir, together with the Community of monks." The Blessed One consented by silence. Then the lay followers of Pāṭaligāma, having learned of the Blessed One's acceptance, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached the rest-house; having approached, they completely spread the rest-house with coverings, prepared seats, set up a water jar, and lit an oil lamp, then approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, the lay followers of Pāṭaligāma said this to the Blessed One - "The rest-house is completely spread with coverings, venerable sir. Seats have been prepared. A water jar has been set up. An oil lamp has been lit. Now let the Blessed One do as he thinks fit, venerable sir."

Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the rest-house; having approached, having washed his feet, he entered the rest-house and sat down leaning against the middle pillar, facing east. The Community of monks too, having washed their feet, entered the rest-house and sat down leaning against the western wall, facing east, with the Blessed One in front. The lay followers of Pāṭaligāma too, having washed their feet, entered the rest-house and sat down leaning against the eastern wall, facing west, with the Blessed One in front. Then the Blessed One addressed the lay followers of Pāṭaligāma:

"Householders, there are five dangers of being immoral, of failure in morality. Which five? Here, householders, one who is immoral, failing in morality, because of heedlessness undergoes great loss of wealth. This is the first danger of being immoral, of failure in morality. Furthermore, householders, a bad reputation arises for one who is immoral, failing in morality. This is the second danger of being immoral, of failure in morality. Furthermore, householders, one who is immoral, failing in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches unconfident, downcast. This is the third danger of being immoral, of failure in morality. Furthermore, householders, one who is immoral, failing in morality, dies deluded. This is the fourth danger of being immoral, of failure in morality. Furthermore, householders, one who is immoral, failing in morality, upon the

body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is the fifth danger of being immoral, of failure in morality. These, householders, are the five dangers of being immoral, of failure in morality.

"Householders, there are these five benefits of being moral, of accomplishment in morality. Which five? Here, householders, one who is moral, accomplished in morality, because of diligence attains a great mass of wealth. This is the first benefit of being moral, of accomplishment in morality. Furthermore, householders, a good reputation arises for one who is moral, accomplished in morality. This is the second benefit of being moral, of accomplishment in morality. Furthermore, householders, one who is moral, accomplished in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. This is the third benefit of being moral, of accomplishment in morality. Furthermore, householders, one who is moral, accomplished in morality, dies undeluded. This is the fourth benefit of being moral, of accomplishment in morality. Furthermore, householders, one who is moral, accomplished in morality, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. This is the fifth benefit of being moral, of accomplishment in morality. These, householders, are the five benefits of being moral, of accomplishment in morality."

Then the Blessed One, having instructed, encouraged, inspired, and gladdened the lay followers of Pāṭaligāma with a talk on the Teaching for much of the night, dismissed them - "The night has passed, householders. Now do as you think fit." "Yes, venerable sir," the lay followers of Pāṭaligāma replied to the Blessed One, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and departed. Then the Blessed One, when the lay followers of Pāṭaligāma had recently departed, entered the empty house.

The story of Pāṭaligāma is concluded.

174. The Story of Sunidha and Vassakāra

286. Now at that time Sunidha and Vassakāra, the chief ministers of Magadha, were building a city at Pāṭaligāma to obstruct the Vajjis. The Blessed One, having risen towards the break of dawn, saw with the divine eye, which is pure and surpasses the human, many deities taking possession of sites at Pāṭaligāma. In whatever region influential deities take possession of sites, there the minds of influential kings and royal ministers incline to build dwellings. In whatever region middling deities take possession of sites, there the minds of middling kings and royal ministers incline to build dwellings. In whatever region inferior deities take possession of sites, there the minds of inferior kings and royal ministers incline to build dwellings. Then the Blessed One addressed the Venerable Ānanda - "Who, Ānanda, is building a city at Pāṭaligāma?" "Sunidha and Vassakāra, venerable sir, the chief ministers of Magadha, are building a city at Pāṭaligāma to obstruct the Vajjis." Just as if, Ānanda, having consulted with the gods of the Tāvātimsa heaven, just so, Ānanda, Sunidha and Vassakāra, the chief ministers of Magadha, are building a city at Pāṭaligāma to obstruct the Vajjis. Here, Ānanda, having risen towards the break of dawn, I saw with the divine eye, which is pure and surpasses the human, many deities taking possession of sites at Pāṭaligāma. In whatever region influential deities take

possession of sites, there the minds of influential kings and royal ministers incline to build dwellings. In whatever region middling deities take possession of sites, there the minds of middling kings and royal ministers incline to build dwellings. In whatever region inferior deities take possession of sites, there the minds of inferior kings and royal ministers incline to build dwellings. As far as, Ānanda, the noble realm extends, as far as trade extends, this will be the chief city, Pāṭaliputta, a place for the opening of packages. For Pāṭaliputta, Ānanda, there will be three dangers -from fire or from water or from internal breaking of alliance.

Then Sunidha and Vassakāra, the chief ministers of Magadha, approached the Blessed One; having approached, they exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, stood to one side. Standing to one side, Sunidha and Vassakāra, the chief ministers of Magadha, said this to the Blessed One - "May Master Gotama consent to accept a meal from us today together with the Community of monks." The Blessed One consented by silence. Then Sunidha and Vassakāra, the chief ministers of Magadha, having learned of the Blessed One's acceptance, departed. Then Sunidha and Vassakāra, the chief ministers of Magadha, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached where the food distribution of Sunidha and Vassakāra, the chief ministers of Magadha, was; having approached, he sat down on the prepared seat together with the Community of monks. Then Sunidha and Vassakāra, the chief ministers of Magadha, with their own hands, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, they sat down to one side. When Sunidha and Vassakāra, the chief ministers of Magadha, were seated to one side, the Blessed One gave thanks with these verses:

"In whatever region one of wise birth makes his dwelling,
Having fed the virtuous here, the restrained ones living the holy life,

Whatever deities are there, to them he should dedicate the offering;
They, being venerated, venerate him; being honoured, they honour him.

Therefore they have compassion for him, as a mother for her own son;
A man favoured by deities always sees good fortune."

Then the Blessed One, having given thanks to Sunidha and Vassakāra, the chief ministers of Magadha, with these verses, rose from his seat and departed. Now at that time Sunidha and Vassakāra, the chief ministers of Magadha, were following closely behind the Blessed One, again and again behind - "By whichever door the ascetic Gotama will depart today, that will be named the Gotama Door; By whichever ford he will cross the river Ganges, that will be named the Gotama Ford." Then by whichever door the Blessed One departed, that was named the Gotama Door. Then the Blessed One went to the river Ganges. Now at that time the river Ganges was full, level to the brim, so that a crow could drink from it. Some people were seeking a boat, some were seeking a raft, some were binding together a float, wishing to go from the near shore to the far shore. The Blessed One saw those people, some

seeking a boat, some seeking a raft, some binding together a float, wishing to go from the near shore to the far shore; having seen them, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the near shore of the river Ganges, he appeared on the far shore together with the Community of monks. Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Those who cross the ocean, the flowing stream,
Having made a bridge, leaving behind the pools;
While people bind together a raft,
The wise have crossed over."

The story of Sunidha and Vassakāra is concluded.

175. The Talk on Truth at Koṭigāma

287. Then the Blessed One approached Koṭigāma. There the Blessed One stayed at Koṭigāma. There the Blessed One addressed the monks - "Monks, through not understanding, through not penetrating the four noble truths, thus this long course has been run through and wandered through by me as well as by you. Which four? Monks, through not understanding, through not penetrating the noble truth of suffering, thus this long course has been run through and wandered through by me as well as by you. The noble truth of the origin of suffering, etc. The noble truth of the cessation of suffering, etc. Monks, through not understanding, through not penetrating the noble truth of the practice leading to the cessation of suffering, thus this long course has been run through and wandered through by me as well as by you. Monks, this noble truth of suffering has been understood and penetrated, this noble truth of the origin of suffering has been understood and penetrated, this noble truth of the cessation of suffering has been understood and penetrated, this noble truth of the practice leading to the cessation of suffering has been understood and penetrated, craving for existence has been cut off, the conduit to existence has been eliminated, there is now no more rebirth."

Through not seeing the four noble truths as they really are;
This long course has been wandered through, in birth after birth.

These have been seen, the conduit to existence has been uprooted;
The root of suffering has been cut off, there is now no more rebirth.

The talk on truth at Koṭigāma is concluded.

176. The Story of Ambapālī

288. The courtesan Ambapālī heard - "The Blessed One, it is said, has arrived at Koṭigāma." Then the courtesan Ambapālī, having had the finest vehicles harnessed, having ascended the finest vehicle, departed from Vesālī with the finest vehicles to see the Blessed One. Having gone by vehicle as far as the ground was passable for vehicles, she descended from the vehicle and approached the Blessed One on foot; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened the courtesan Ambapālī seated to one side with a talk on the Teaching. Then the courtesan Ambapālī, having

been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the courtesan Ambapālī, having learned of the Blessed One's acceptance, rose from her seat, paid respect to the Blessed One, circumambulated him keeping him on her right, and departed.

The story of Ambapālī is concluded.

177. The Story of the Licchavis

289. The Licchavis of Vesālī heard - "The Blessed One, it is said, has arrived at Koṭṭigāma." Then the Licchavis of Vesālī, having had the finest vehicles harnessed, having ascended the finest vehicle, departed from Vesālī with the finest vehicles to see the Blessed One. Some Licchavis were blue, of blue complexion, with blue clothes and blue ornaments; some Licchavis were yellow, of yellow complexion, with yellow clothes and yellow ornaments; some Licchavis were red, of red complexion, with red clothes and red ornaments; some Licchavis were white, of white complexion, with white clothes and white ornaments. Then the courtesan Ambapālī collided pole to pole, yoke to yoke, wheel to wheel, axle to axle with the young Licchavis. Then those Licchavis said this to the courtesan Ambapālī - "Why, woman Ambapālī, do you collide pole to pole, yoke to yoke, wheel to wheel, axle to axle with the young Licchavis?" "Because indeed, young masters, the Community of monks headed by the Buddha has been invited by me for tomorrow." "Give us, woman Ambapālī, this meal for a hundred thousand." "Even if you were to give me Vesālī with its revenues, young masters, I would not give up that meal." Then those Licchavis snapped their fingers - "We have been defeated indeed, friend, by the mango woman, we have been defeated indeed, friend, by the mango woman." Then those Licchavis approached the Blessed One. The Blessed One saw those Licchavis coming from afar; having seen them, he addressed the monks - "Those monks, monks, who have not seen the gods of the Thirty-three before, look at the assembly of Licchavis, monks; gaze upon the assembly of Licchavis, monks; compare the assembly of Licchavis, monks, to the assembly of the Thirty-three." Then those Licchavis, having gone by vehicle as far as the ground was passable for vehicles, descended from the vehicles and approached the Blessed One on foot; having approached, they paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened those Licchavis seated to one side with a talk on the Teaching. Then those Licchavis, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, said this to the Blessed One - "May the Blessed One consent to accept a meal from us tomorrow together with the Community of monks, venerable sir." "I have already accepted a meal for tomorrow from the courtesan Ambapālī, Licchavis." Then those Licchavis snapped their fingers - "We have been defeated indeed, friend, by the mango woman, we have been defeated indeed, friend, by the mango woman." Then those Licchavis, having delighted in and given thanks for what the Blessed One had said, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and departed.

Then the Blessed One, having dwelt at Koṭṭigāma as long as he liked, approached Nātikā. There the Blessed One stayed at Nātikā in the brick house. Then the courtesan Ambapālī, after that night had passed, having had superior solid and soft food prepared at her own park, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached where the food distribution of the courtesan Ambapālī was; having approached, he sat down on the prepared seat together with the Community of monks. Then the courtesan Ambapālī, with her own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, she sat down to one side. Seated to one side, the courtesan Ambapālī said this to the Blessed One - "I give this mango grove, venerable sir, to the Community of monks headed by the Buddha." The Blessed One accepted the park. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the courtesan Ambapālī with a talk on the Teaching, rose from his seat and approached the Great Wood. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall.

The story of the Licchavis is concluded.

The Licchavi recitation section is concluded as third.

178. The Story of General Sīha

290. Now at that time well-known Licchavis were seated together assembled in the assembly hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. Now at that time the general Sīha, a disciple of the Jains, was seated in that assembly. Then this occurred to the general Sīha - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One, since these well-known Licchavis are seated together assembled in the council hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. What if I were to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?" Then the general Sīha approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "I wish, venerable sir, to approach the ascetic Gotama for an audience." "But why would you, Sīha, being a proponent of the efficacy of action, approach the ascetic Gotama for an audience, who is a proponent of the inefficacy of action? For, Sīha, the ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples." Then whatever intention the general Sīha had to go to see the Blessed One, that subsided. For the second time well-known Licchavis were seated together assembled in the assembly hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. For the second time this occurred to the general Sīha - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One, since these well-known Licchavis are seated together assembled in the assembly hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. What if I were to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?" For the second time the general Sīha approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "I wish, venerable

sir, to approach the ascetic Gotama for an audience." "But why would you, Sīha, being a proponent of the efficacy of action, approach the ascetic Gotama for an audience, who is a proponent of the inefficacy of action? For, Sīha, the ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples." For the second time whatever intention the general Sīha had to go to see the Blessed One, that subsided. For the third time well-known Licchavis were seated together assembled in the assembly hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. For the third time this occurred to the general Sīha - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One, since these well-known Licchavis are seated together assembled in the assembly hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. What will these Jains do to me, whether consulted or not consulted? What if I, without consulting the Jains, were to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?"

Then the general Sīha departed from Vesālī with five hundred chariots in the middle of the day to see the Blessed One. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and approached the Blessed One on foot; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the general Sīha said this to the Blessed One - "I have heard this, venerable sir: 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.' Those who say thus, venerable sir: 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.' Are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position? For we do not wish to misrepresent the Blessed One, venerable sir."

291. "There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.' There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the efficacy of action, he expounds the Teaching for doing, and by that he trains his disciples.' There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist, he expounds the Teaching for annihilation, and by that he trains his disciples.' There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests, he expounds the Teaching for detesting, and by that he trains his disciples.' There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes, he expounds the Teaching for removal, and by that he trains his disciples.' There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic, he expounds the Teaching for austere asceticism, and by that he trains his disciples.' There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb, he expounds the Teaching for being without a womb, and by that he trains his disciples.' There is, Sīha, a method by

which method one speaking rightly would say of me - 'The ascetic Gotama is one who is comforted, he expounds the Teaching for comfort, and by that he trains his disciples.'

292. "And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples'? For I, Sīha, teach the non-doing of bodily misconduct, verbal misconduct, mental misconduct; I teach the non-doing of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the efficacy of action, he expounds the Teaching for doing, and by that he trains his disciples'? For I, Sīha, teach the doing of bodily good conduct, good verbal conduct, good mental conduct; I teach the doing of various wholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the efficacy of action, he expounds the Teaching for doing, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist, he expounds the Teaching for annihilation, and by that he trains his disciples'? For I, Sīha, teach the annihilation of lust, hate, and delusion; I teach the annihilation of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist, he expounds the Teaching for annihilation, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests, he expounds the Teaching for detesting, and by that he trains his disciples'? For I, Sīha, detest bodily misconduct, verbal misconduct, mental misconduct; I detest the attainment of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests, he expounds the Teaching for detesting, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes, he expounds the Teaching for removal, and by that he trains his disciples'? For I, Sīha, expound the Teaching for the removal of lust, hate, and delusion; I expound the Teaching for the removal of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes, he expounds the Teaching for removal, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic, he expounds the Teaching for austere asceticism, and by that he trains his disciples'? I call causing remorse, Sīha, evil unwholesome mental states - bodily misconduct, verbal misconduct, mental misconduct. For whom, Sīha, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to

obliteration, subject to non-arising in the future, him I call 'an austere ascetic.' For the Truth-finder, Sīha, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, Sīha, is the method by which method one speaking rightly would say of me 'The ascetic Gotama is an austere ascetic, he expounds the Teaching for austere asceticism, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb, he expounds the Teaching for being without a womb, and by that he trains his disciples'? For whom, Sīha, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, him I call 'one without a womb.' For the Truth-finder, Sīha, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb, he expounds the Teaching for being without a womb, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who is comforted, he expounds the Teaching for comfort, and by that he trains his disciples'? For I, Sīha, am one who is comforted with the supreme comfort, I expound the Teaching for comfort, and by that I train disciples. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who is comforted, he expounds the Teaching for comfort, and by that he trains his disciples.'"

293. When this was said, the general Sīha said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." "Investigate thoroughly, Sīha; thorough investigation is good for well-known people like you." "By this, venerable sir, I am exceedingly delighted and satisfied with the Blessed One, that the Blessed One said thus to me - 'Investigate thoroughly, Sīha; thorough investigation is good for well-known people like you.' For if, venerable sir, heterodox followers had obtained me as a disciple, they would carry a banner around almost the whole of Vesālī - 'The general Sīha has become our disciple.' And yet the Blessed One said thus to me - 'Investigate thoroughly, Sīha; thorough investigation is good for well-known people like you.' I, venerable sir, for the second time go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." "For a long time, Sīha, your family has been like a well for the Jains, so that you might think a lump of food should be given to those of them who have arrived." "By this, venerable sir, I am exceedingly delighted and satisfied with the Blessed One, that the Blessed One said thus to me - 'For a long time, Sīha, your family has been like a well for the Jains, so that you might think a lump of food should be given to those of them who have arrived.' I have heard this, venerable sir, the ascetic Gotama says thus - 'Gifts should be given only to me, gifts should not be given to others; gifts should be given only to my disciples, gifts should not be given to the disciples of others; Only what is given to me is of great fruit, what is given to others is not of great fruit; only what is given to my disciples is

of great fruit, what is given to the disciples of others is not of great fruit.' And yet the Blessed One encourages me to give even to the Jains. But, venerable sir, we shall know the proper time for this. I, venerable sir, for the third time go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

Then the Blessed One gave a progressive discourse to the general Sīha, as follows - a talk on giving, etc. not relying on others in the Teacher's instruction, said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the general Sīha, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

294. Then the general Sīha commanded a certain man - "Go, my good man, find out about available meat." Then the general Sīha, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the general Sīha; having approached, he sat down on the prepared seat together with the Community of monks.

Now at that time several Jains in Vesālī, going from road to road, from crossroads to crossroads, having raised their arms, were crying out - "Today the general Sīha, having killed a fat beast, has prepared a meal for the ascetic Gotama. The ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action." Then a certain man approached the general Sīha; having approached, he whispered to the general Sīha: "May you know, venerable sir! These several Jains in Vesālī, going from road to road, from crossroads to crossroads, having raised their arms, are crying out - 'Today the general Sīha, having killed a fat beast, has prepared a meal for the ascetic Gotama. The ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action.'" "Enough, sir! For a long time those venerable ones have been desirous of blaming the Buddha, desirous of blaming the Teaching, desirous of blaming the Community; and those venerable ones do not tire of misrepresenting that Blessed One with what is untrue, hollow, false, and not factual; and we would not intentionally deprive a living being of life even for the sake of our life." Then the general Sīha, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened the general Sīha seated to one side with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, meat specifically prepared should not be consumed if one knows it. Whoever should consume it, there is an offence of wrong-doing. I allow, monks, fish and meat that is pure in three aspects - not seen, not heard, not suspected."

The story of General Sīha is concluded.

179. The Allowance of a Place for What is Allowable

295. Now at that time Vesālī had plenty of food, good crops, almsfood was easy to obtain, it was easy to sustain oneself by gleanings and exertion. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "Those things that were allowed by me for monks during famine, bad harvest, when almsfood is difficult to obtain - what is stored inside, cooked inside, cooked by oneself, what is picked up and received, what is brought from there, what is received before the meal, what grows in the forest, what grows in lotus ponds - are monks still consuming those even now?" Then the Blessed One, in the evening, having emerged from seclusion, addressed the Venerable Ānanda - "Those things, Ānanda, that were allowed by me for monks during famine, bad harvest, when almsfood is difficult to obtain - what is stored inside, cooked inside, cooked by oneself, what is picked up and received, what is brought from there, what is received before the meal, what grows in the forest, what grows in lotus ponds - are monks still consuming those even now?" "They are consuming them, Blessed One." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Those things, monks, that were allowed by me for monks during famine, bad harvest, when almsfood is difficult to obtain - what is stored inside, cooked inside, cooked by oneself, what is picked up and received, what is brought from there, what is received before the meal, what grows in the forest, what grows in lotus ponds - I reject those from this day forth. Monks, what is stored inside, cooked inside, cooked by oneself, what is picked up and received, should not be consumed. Whoever should consume it, there is an offence of wrong-doing. And, monks, what is brought from there, what is received before the meal, what grows in the forest, what grows in lotus ponds, should not be consumed by one who has finished eating and been invited to admonish, when it is not leftover. Whoever should consume it, should be dealt with according to the rule."

Now at that time country-folk, having loaded much salt, oil, rice, and solid food onto carts, having made a camp of carts outside the monastery porch, remained - "When we get our turn, then we will prepare a meal." And a great cloud had risen. Then those people approached the Venerable Ānanda; having approached, they said this to the Venerable Ānanda - "Here, Venerable Ānanda, much salt, oil, rice, and solid food are loaded on carts and standing, and a great cloud has risen; how, Venerable Ānanda, should we proceed?" Then the Venerable Ānanda reported this matter to the Blessed One. "If so, Ānanda, let the Community, having authorised a nearby dwelling as a place for what is allowable, store things there, whichever the Community wishes: a dwelling or a lean-to or a mansion or a long building or a cave. And thus, monks, they should be authorised. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the dwelling of such and such a name as a place for what is allowable. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the dwelling of such and such a name as a place for what is allowable. If the authorisation of the dwelling of such and such a name as a place for what is allowable is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The dwelling of such and such a name is authorised by the Community as a place for

what is allowable. It is agreeable to the Community, therefore they are silent, thus I remember it."

Now at that time people, right there in the authorized place for what is allowable, were cooking rice gruels, cooking meals, preparing lentil curries, pounding meat, and splitting firewood. The Blessed One, having risen towards the break of dawn, heard loud noise, great noise, the sound of crows cawing, and having heard, he addressed the Venerable Ānanda - "What is that loud noise, great noise, the sound of crows cawing, Ānanda?" "Now, venerable sir, people, right there in the authorized place for what is allowable, are cooking rice gruels, cooking meals, preparing lentil curries, pounding meat, and splitting firewood. That, Blessed One, is the loud noise, great noise, the sound of crows cawing." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, an authorized place for what is allowable should not be used. Whoever should consume it, there is an offence of wrong-doing. I allow, monks, three places for what is allowable - one with a drip-ledge, one where cattle sit, and a householder's."

Now at that time the Venerable Yasoja was sick. Medicines were brought for his sake. Monks stored those outside. Vermin ate them, and thieves carried them off. They reported this matter to the Blessed One. I allow, monks, to use an authorized place for what is allowable. I allow, monks, four places for what is allowable - one with a drip-ledge, one where cattle sit, a householder's, and an authorized one.

The allowance of a place for what is allowable is concluded.

The Sīha recitation section is concluded as fourth.

180. The Story of the Householder Menḍaka

296. Now at that time in the city of Bhaddiya the householder Menḍaka was dwelling. He had such supernormal power - having bathed his head and having had the granary swept, he sits at the outer door, and a shower of grain falling from the sky fills the granary. His wife had such supernormal power - having sat close to just one āḷhaka-bowl and one dish of lentil curry, she serves food to the slaves, workmen and servants, and it is not exhausted until she rises. His son had such supernormal power - having taken just one bag of a thousand coins, he gives six months' wages to the slaves, workmen and servants, and it is not exhausted as long as it is in his hand. His daughter-in-law had such supernormal power - having sat close to just one basket holding four doṇas, she gives six months' food to the slaves, workmen and servants, and it is not exhausted until she rises. His slave had such supernormal power - when he ploughs with one plough, seven furrows go.

King Seniya Bimbisāra of Magadha heard - "It seems that in our realm, in the city of Bhaddiya, the householder Menḍaka is dwelling. He has such supernormal power - having bathed his head and having had the granary swept, he sits at the outer door, and a shower of grain falling from the sky fills the granary. His wife has such supernormal power - having sat close to just one āḷhaka-bowl and one dish of lentil curry, she serves food to the slaves, workmen and servants, and it is not exhausted until she rises. His son has such supernormal power - having taken just one bag of a thousand coins, he gives six months' wages to the slaves, workmen and servants, and it is not exhausted as long as it is in his hand. His daughter-in-law has such

supernormal power - having sat close to just one basket holding four doṇas, she gives six months' food to the slaves, workmen and servants, and it is not exhausted until she rises. His slave has such supernormal power - when he ploughs with one plough, seven furrows go." Then King Seniya Bimbisāra of Magadha addressed a certain do-all chief minister - "It seems, my good man, that in our realm, in the city of Bhaddiya, the householder Meṇḍaka is dwelling. He has such supernormal power - having bathed his head and having had the granary swept, he sits at the outer door, and a shower of grain falling from the sky fills the granary. His wife... etc. his son... his daughter-in-law... his slave has such supernormal power, when he ploughs with one plough, seven furrows go. Go, my good man, find out. As it was seen by me myself, so it will be seen by you."

297. "Yes, Sire," that chief minister, having promised to King Seniya Bimbisāra of Magadha, set out with the fourfold army towards Bhaddiya. Gradually he approached Bhaddiya, where the householder Meṇḍaka was, and approached him; having approached, he said this to the householder Meṇḍaka - "Indeed, householder, I have been commanded by the king: 'It seems, my good man, that in our realm, in the city of Bhaddiya, the householder Meṇḍaka is dwelling. He has such supernormal power - having bathed his head... etc. his wife... his son... his daughter-in-law... his slave has such supernormal power - when he ploughs with one plough, seven furrows go.' Go, my good man, find out. As it was seen by me myself, so it will be seen by you." "We will see your supernormal power, householder." Then the householder Meṇḍaka, having bathed his head and having had the granary swept, sat at the outer door, and a shower of grain falling from the sky filled the granary. "Your supernormal power has been seen, householder. We will see the supernormal power of your wife." Then the householder Meṇḍaka commanded his wife - "If so, serve the fourfold army with food." Then the wife of the householder Meṇḍaka, having sat close to just one āḷhaka-bowl and one dish of lentil curry, served the fourfold army with food, and it was not exhausted until she rose. "Your wife's supernormal power has been seen, householder. We will see the supernormal power of your son." Then the householder Meṇḍaka commanded his son - "If so, give six months' wages to the fourfold army." Then the son of the householder Meṇḍaka, having taken just one bag of a thousand coins, gave six months' wages to the fourfold army, and it was not exhausted as long as it was in his hand. "Your son's supernormal power has been seen, householder. We will see the supernormal power of your daughter-in-law." Then the householder Meṇḍaka commanded his daughter-in-law - "If so, give six months' food to the fourfold army." Then the daughter-in-law of the householder Meṇḍaka, having sat close to just one basket holding four doṇas, gave six months' food to the fourfold army, and it was not exhausted until she rose. "Your daughter-in-law's supernormal power has been seen, householder. We will see the supernormal power of your slave." "The supernormal power of my slave, master, is to be seen in the field." "Enough, householder, your slave's supernormal power has also been seen." Then that chief minister returned again to Rājagaha with the fourfold army. He approached King Seniya Bimbisāra of Magadha; having approached, he reported this matter to King Seniya Bimbisāra of Magadha.

298. Then the Blessed One, having dwelt at Vesālī as long as he liked, set out on a journey towards Bhaddiya, together with a large Community of monks, twelve hundred and fifty monks. Then the Blessed One, wandering on a journey gradually,

arrived at Bhaddiya. There the Blessed One stayed at Bhaddiya in the Jāṭiyā grove. The householder Meṇḍaka heard - "Indeed, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Bhaddiya and is staying at Bhaddiya in the Jāṭiyā grove. And concerning that Blessed One Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones." Then the householder Meṇḍaka, having had the finest vehicles harnessed, having ascended the finest vehicle, departed from Bhaddiya with the finest vehicles to see the Blessed One. Several sectarians saw the householder Meṇḍaka coming from afar; having seen, they said this to the householder Meṇḍaka - "Where are you going, householder?" "I am going, venerable sir, to see the Blessed One, the ascetic Gotama." "But why would you, householder, being a proponent of the efficacy of action, approach the ascetic Gotama for an audience, who is a proponent of the inefficacy of action? For, householder, the ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples." Then this occurred to the householder Meṇḍaka - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One, since these sectarians are jealous." Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and approached the Blessed One on foot; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Meṇḍaka seated to one side, the Blessed One gave a progressive discourse, as follows - a talk on giving, etc. not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life. And may the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the householder Meṇḍaka, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the householder Meṇḍaka, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the householder Meṇḍaka; having approached, he sat down on the prepared seat together with the Community of monks. Then the wife, son, daughter-in-law, and slave of the householder Meṇḍaka approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. The Blessed One gave them a progressive discourse, as follows: a talk on giving, etc. not relying on others in the Teacher's instruction, they said this to the Blessed One - "Excellent, venerable sir! Etc. We, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the

Community of monks. May the Blessed One remember us as lay followers who have gone for refuge from this day forth for life." Then the householder Meṇḍaka, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he sat down to one side. Seated to one side, the householder Meṇḍaka said this to the Blessed One - "As long as, venerable sir, the Blessed One stays at Bhaddiya, I will provide a regular meal for the Community of monks headed by the Buddha." Then the Blessed One, having instructed, encouraged, inspired, and gladdened the householder Meṇḍaka with a talk on the Teaching, rose from his seat and departed.

The story of the householder Meṇḍaka is concluded.

181. The Allowance of the Five Dairy Products and so on

299. Then the Blessed One, having dwelt at Bhaddiya as long as he liked, without asking permission from the householder Meṇḍaka, set out on a journey towards Aṅguttarāpa together with a large Community of monks, twelve hundred and fifty monks. The householder Meṇḍaka heard - "The Blessed One, it is said, has set out on a journey towards Aṅguttarāpa together with a large Community of monks, twelve hundred and fifty monks." Then the householder Meṇḍaka commanded the slaves and labourers - "If so, my good men, having loaded much salt, oil, rice, and solid food onto carts, come, and let twelve hundred and fifty cowherds come bringing twelve hundred and fifty cows; wherever we shall see the Blessed One, there we shall feed him with fresh milk." Then the householder Meṇḍaka met the Blessed One on the road in the wilderness. Then the householder Meṇḍaka approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the householder Meṇḍaka said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the householder Meṇḍaka, having learned of the Blessed One's acceptance, having paid respect to the Blessed One and circumambulated him keeping him on his right, departed.

Then the householder Meṇḍaka, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached where the food distribution of the householder Meṇḍaka was; having approached, he sat down on the prepared seat together with the Community of monks. Then the householder Meṇḍaka commanded the twelve hundred and fifty cowherds - "If so, my good men, each taking one cow, attend upon each monk; we shall feed them with fresh milk." Then the householder Meṇḍaka, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and with fresh milk. The monks, being scrupulous, did not accept the milk. "Accept, monks, and consume." Then the householder Meṇḍaka, with his own hand, having satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and with fresh milk, when the Blessed One had finished eating and had removed his hand from the bowl, sat down to one side. Seated to one side, the householder Meṇḍaka said this to the

Blessed One - "There are, venerable sir, roads through the wilderness, with little water and little food, not easy to travel without provisions. It would be good, venerable sir, if the Blessed One would allow provisions for the monks." Then the Blessed One, having instructed, encouraged, inspired, and gladdened the householder Menḍaka with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, the five dairy products - milk, curds, buttermilk, butter, and ghee. There are, monks, roads through the wilderness, with little water and little food, not easy to travel without provisions. I allow, monks, to seek provisions: rice by one needing rice, mung beans by one needing mung beans, black beans by one needing black beans, salt by one needing salt, molasses by one needing molasses, oil by one needing oil, ghee by one needing ghee. There are, monks, people with faith and confidence; they deposit money in the hands of caretakers of allowable things - 'With this give whatever is allowable to the noble one.' I allow, monks, to accept whatever is allowable from that; but I do not say, monks, that by any method gold and silver should be consented to or sought."

The allowance of the five dairy products and so on is concluded.

182. The Story of the Matted-hair Ascetic Keṇiya

300. Then the Blessed One, wandering on a journey gradually, arrived at Āpaṇa. The matted-hair ascetic Keṇiya heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Āpaṇa. And concerning that Master Gotama, such a good reputation has arisen... etc. Good indeed is the seeing of such Worthy Ones." Then this occurred to the matted-hair ascetic Keṇiya - "What might I have brought for the ascetic Gotama?" Then this occurred to the matted-hair ascetic Keṇiya - "Those who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was taught, as follows - Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu - abstaining from eating at night, abstaining from eating at the improper time, they consented to such beverages. The ascetic Gotama too abstains from eating at night, abstains from eating at the improper time; the ascetic Gotama too deserves to consent to such beverages." Having had abundant beverage prepared and having had it carried on carrying poles, he approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One; having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, the matted-hair ascetic Keṇiya said this to the Blessed One - "May Master Gotama accept a beverage from me." "If so, Keṇiya, give to the monks." Then the matted-hair ascetic Keṇiya gave to the monks. The monks, being scrupulous, did not accept. "Accept, monks, and consume." Then the matted-hair ascetic Keṇiya, with his own hand, having satisfied and served the Community of monks headed by the Buddha with abundant beverages, when the Blessed One had washed his hands and had removed his hand from the bowl, sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened the matted-hair ascetic Keṇiya seated to one side with a talk on the Teaching. Then the matted-hair ascetic Keṇiya, having been instructed, encouraged, inspired, and gladdened by the

Blessed One with a talk on the Teaching, said this to the Blessed One - "May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." "The Community of monks is large, Keṇiya, one thousand two hundred and fifty monks, and you are devoted to the brahmins." For the second time the matted-hair ascetic Keṇiya said this to the Blessed One - "Although, Master Gotama, the Community of monks is large, one thousand two hundred and fifty monks, and I am devoted to the brahmins, may Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." "The Community of monks is large, Keṇiya, one thousand two hundred and fifty monks, and you are devoted to the brahmins." For the third time the matted-hair ascetic Keṇiya said this to the Blessed One - "Although, Master Gotama, the Community of monks is large, one thousand two hundred and fifty monks, and I am devoted to the brahmins, may Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence. Then the matted-hair ascetic Keṇiya, having learned of the Blessed One's acceptance, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, eight beverages - mango beverage, rose-apple beverage, banana with seeds beverage, seedless banana beverage, madhuka beverage, grape beverage, lotus root beverage, sweet lovi-lovi beverage. I allow, monks, all fruit juice except grain fruit juice. I allow, monks, all leaf juice except vegetable juice. I allow, monks, all flower juice except madhuka flower juice. I allow, monks, sugar-cane juice."

Then the matted-hair ascetic Keṇiya, after that night had passed, having had superior solid and soft food prepared at his own hermitage, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the hermitage of the matted-hair ascetic Keṇiya; having approached, he sat down on the prepared seat together with the Community of monks. Then the matted-hair ascetic Keṇiya, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he sat down to one side. The Blessed One gave thanks to the matted-hair ascetic Keṇiya seated to one side with these verses -

"Sacrifices have the fire-sacrifice as foremost, the Sāvittī is the foremost of metres;

The king is the foremost of humans, the ocean is the foremost of rivers.

"The moon is the foremost of constellations, the sun is the foremost of those that shine;

For those desiring merit, the Community is indeed the foremost for those who sacrifice."

Then the Blessed One, having given thanks to the matted-hair ascetic Keṇiya with these verses, rose from his seat and departed.

The story of the matted-hair ascetic Keṇiya is concluded.

183. The Story of Roja the Malla

301. Then the Blessed One, having dwelt at Āpaṇa as long as he liked, set out on a journey towards Kusinārā, together with a large Community of monks, twelve hundred and fifty monks. The Mallas of Kusinārā heard: "The Blessed One, it is said, is coming to Kusinārā together with a large Community of monks, twelve hundred and fifty monks." They made an agreement: "Whoever does not go out to meet the Blessed One, there is a fine of five hundred for him." Now at that time Roja the Malla was a friend of the Venerable Ānanda. Then the Blessed One, wandering on a journey gradually, arrived at Kusinārā. Then the Mallas of Kusinārā went out to meet the Blessed One. Then Roja the Malla, having gone out to meet the Blessed One, approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and stood to one side. To Roja the Malla standing to one side, the Venerable Ānanda said this: "This is excellent for you, friend Roja, that you went out to meet the Blessed One." "I, Venerable Ānanda, do not have much regard for the Buddha or the Teaching or the Community; but an agreement was made by my relatives: 'Whoever does not go out to meet the Blessed One, there is a fine of five hundred for him.' So I, Venerable Ānanda, out of fear of punishment from my relatives, went out to meet the Blessed One." Then the Venerable Ānanda was displeased: "How indeed could Roja the Malla speak thus?" Then the Venerable Ānanda approached the Blessed One, and having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "This, venerable sir, Roja the Malla is a well-known person. The confidence of such well-known people in this Teaching and discipline is of great benefit. It would be good, venerable sir, if the Blessed One would act in such a way that Roja the Malla might gain confidence in this Teaching and discipline." "That is not difficult, Ānanda, for the Truth-finder, that Roja the Malla might gain confidence in this Teaching and discipline."

Then the Blessed One, having pervaded Roja the Malla with a mind of friendliness, rose from his seat and entered the dwelling. Then Roja the Malla, touched by the Blessed One's mind of friendliness, just as a young calf follows a cow, even so, having approached from dwelling to dwelling, from residential cell to residential cell, asked the monks: "Where, venerable sir, is that Blessed One dwelling now, the Worthy One, the Perfectly Enlightened One? For we wish to see that Blessed One, the Worthy One, the Perfectly Enlightened One." "This, friend Roja, is the dwelling with its door closed; approach it quietly, without hurrying enter the veranda, clear your throat and knock on the door-bolt; the Blessed One will open the door for you." Then Roja the Malla approached quietly that dwelling with its door closed, and without hurrying entered the veranda, cleared his throat and knocked on the door-bolt. The Blessed One opened the door. Then Roja the Malla, having entered the dwelling, paid respect to the Blessed One and sat down to one side. To Roja the Malla seated to one side, the Blessed One gave a progressive discourse, as follows: a talk on giving, etc. not relying on others in the Teacher's instruction, said this to the Blessed One - "It would be good, venerable sir, if the noble ones would accept from me alone the requisites of robes, almsfood, lodging and medicine for the sick, and not from others." "Those, Roja, for whom the Teaching has been seen with a learner's knowledge and a learner's vision, just as by you, they too have this thought: 'Oh, surely the noble ones

would accept from us alone the requisites of robes, almsfood, lodging and medicine for the sick, and not from others.' If so, Roja, they will accept from you and also from others."

302. Now at that time at Kusinārā a succession of meals of superior food was established. Then this occurred to Roja the Malla who was not getting his turn - "What if I were to look at the refectory; whatever is not in the refectory, that I should prepare." Then Roja the Malla, looking at the refectory, did not see two things - vegetables and solid food made with flour. Then Roja the Malla approached the Venerable Ānanda; having approached, he said this to the Venerable Ānanda - "Here, Venerable Ānanda, when I was not getting my turn, this occurred to me - 'What if I were to look at the refectory; whatever is not in the refectory, that I should prepare.' So I, Venerable Ānanda, looking at the refectory, did not see two things - vegetables and solid food made with flour. If I, Venerable Ānanda, were to prepare vegetables and solid food made with flour, would the Blessed One accept from me?" "If so, Roja, I will ask the Blessed One." Then the Venerable Ānanda reported this matter to the Blessed One. "If so, Ānanda, let him prepare." "If so, Roja, prepare." Then Roja the Malla, after that night had passed, having had abundant vegetables and solid food made with flour prepared, offered them to the Blessed One - "May the Blessed One accept from me, venerable sir, vegetables and solid food made with flour." "If so, Roja, give to the monks." Then Roja the Malla gave to the monks. The monks, being scrupulous, did not accept. "Accept, monks, and consume." Then Roja the Malla, with his own hand, having satisfied and served the Community of monks headed by the Buddha with abundant vegetables and solid food made with flour, when the Blessed One had washed his hands and had removed his hand from the bowl, sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened Roja the Malla seated to one side with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, all vegetables and all solid food made with flour."

The story of Roja the Malla is concluded.

184. The Story of the Senior Gone Forth

303. Then the Blessed One, having dwelt at Kusinārā as long as he liked, set out on a journey towards Ātumā, together with a large Community of monks, twelve hundred and fifty monks. Now at that time a certain one who had gone forth in old age was dwelling at Ātumā, who had formerly been a barber. He had two boys, charming, quick-witted, skilful, with purified skill in their own teacher's doctrine of the barber's craft. Then that one who had gone forth in old age heard - "The Blessed One, it is said, is coming to Ātumā together with a large Community of monks, twelve hundred and fifty monks." Then that one who had gone forth in old age said this to those boys - "The Blessed One, it is said, dear sons, is coming to Ātumā together with a large Community of monks, twelve hundred and fifty monks. Go, dear sons, having taken the shaving equipment, wander from house to house with a measure and a container, collect salt, oil, rice, and solid food; when the Blessed One has arrived, we will make rice gruel as a beverage." "Yes, dear father," those boys, having assented to that one who had gone forth in old age, having taken the shaving equipment, wandered from

house to house with a measure and a container, collecting salt, oil, rice, and solid food. People, having seen those boys who were charming and quick-witted, even those who did not wish to have work done had work done, and having had work done, they gave much. Then those boys collected much salt, oil, rice, and solid food.

Then the Blessed One, wandering on a journey gradually, arrived at Ātumā. There the Blessed One stayed at Ātumā in a granary. Then that one who had gone forth in old age, after that night had passed, having had abundant rice gruel prepared, offered it to the Blessed One - "May the Blessed One accept from me, venerable sir, rice gruel." Even knowing, Truth-finders ask, etc. or we will lay down a training rule for disciples. Then the Blessed One said this to that one who had gone forth in old age - "Where is this rice gruel from, monk?" Then that one who had gone forth in old age reported this matter to the Blessed One. The Buddha, the Blessed One, rebuked him: "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, having gone forth, instigate what is not allowable? This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked him, having given a talk on the Teaching, he addressed the monks: 'Monks, one who has gone forth should not instigate what is not allowable. Whoever should instigate, there is an offence of wrong-doing. And, monks, one who was formerly a barber should not carry shaving equipment. Whoever should carry it, there is an offence of wrong-doing.'"

Then the Blessed One, having dwelt at Ātumā as long as he liked, set out on a journey towards Sāvatthī. Wandering on a journey gradually, he arrived at Sāvatthī. There the Blessed One stayed at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in Sāvatthī much fruit as solid food had arisen. Then this occurred to the monks - "What indeed has been permitted by the Blessed One as fruit solid food, what has not been permitted?" They reported this matter to the Blessed One. "I allow, monks, all fruit as solid food."

304. Now at that time seeds belonging to the monastic community were being planted on ground belonging to an individual, and seeds belonging to an individual were being planted on ground belonging to the monastic community. They reported this matter to the Blessed One. "Monks, seeds belonging to the monastic community planted on ground belonging to an individual may be consumed having given a share. Seeds belonging to an individual planted on ground belonging to the monastic community may be consumed having given a share."

The story of the senior gone forth is concluded.

185. The Talk on the Four Great References

305. Now at that time remorse arose among the monks in various matters - "What indeed has been permitted by the Blessed One, what has not been permitted?" They reported this matter to the Blessed One. "Whatever, monks, has not been rejected by me as 'this is not allowable', if that is in accordance with what is not allowable and prevents what is allowable, that is not allowable for you. Whatever, monks, has not been rejected by me as 'this is not allowable', if that is in accordance with what is allowable and prevents what is not allowable, that is allowable for you. Whatever, monks, has not been permitted by me as 'this is allowable', if that is in accordance

with what is not allowable and prevents what is allowable, that is not allowable for you. Whatever, monks, has not been permitted by me as 'this is allowable', if that is in accordance with what is allowable and prevents what is not allowable, that is allowable for you."

Then this occurred to the monks - "Is it allowable to use food allowed until noon with day-long medicine, or is it not allowable? Is it allowable to use food allowed until noon with seven days medicine, or is it not allowable? Is it allowable to use food allowed until noon with life-long medicine, or is it not allowable? Is it allowable to use day-long medicine with seven days medicine, or is it not allowable? Is it allowable to use day-long medicine with life-long medicine, or is it not allowable? Is it allowable to use seven days medicine with life-long medicine, or is it not allowable?" They reported this matter to the Blessed One. "With food allowed until noon, monks, day-long medicine, if received on that day, is allowable at the proper time, not allowable at the improper time. With food allowed until noon, monks, seven days medicine, if received on that day, is allowable at the proper time, not allowable at the improper time. With food allowed until noon, monks, life-long medicine, if received on that day, is allowable at the proper time, not allowable at the improper time. With day-long medicine, monks, seven days medicine, if received on that day, is allowable during the watch, not allowable when the watch has passed. With day-long medicine, monks, life-long medicine, if received on that day, is allowable during the watch, not allowable when the watch has passed. With seven days medicine, monks, life-long medicine received is allowable for seven days, not allowable when seven days have passed."

The talk on the four great references is concluded.

The Chapter on Medicine is sixth.

186. Its Summary

In autumnal illness even at the improper time, resin, roots and flours;
With astringents, leaves and fruits, lac, salt and dung.

Bath powder, a sieve and meat, eye ointment and a pestle;
Eye ointment container, tall and open, voting tickets and a ticket stand.

Bag, shoulder strap and thread, head oil and nasal treatment;
Nose-spoon and smoke, and an eye-covering bag.

In oil decoctions intoxicants, and excessive anointing;
A water vessel, sweating treatment and ingredients, likewise great hemp water.

Water-pot and blood, horn and foot-ointment;
Foot-remedy, knife and astringent, sesame paste and lump.

Cloth and mustard poultice, smoke and with sugar;
Wound oil, wick-cloth, and filth and receptacle.

Faeces, while doing, stirring-stick, alkali, urine-soaked yellow myrobalan;

Odours and purgative, bear-bile and mixed.

Coverings, slopes, park and with a week;
Molasses, green peas and sovīra, self-cooking and again he cooked.

Again he allowed in famine, fruit and sesame-eating;
Before meal, bodily fever, and arisen fistula.

Clyster-treatment and winnowing basket, and human flesh indeed;
Elephant, horse and dog, snake, lion and panther.

Bear and hyena flesh, succession and rice gruel;
Young, except molasses, Sunidha's rest-house.

Ganges, ten million truth-talk, Ambapālī and Licchavi;
Made for a specific person, plenty of food, again indeed he rejected.

Megha, Yasa, Meṇḍaka, and dairy product with provisions;
Keṇi, mango, rose-apple and banana, plantain, honey, grapes and lotus root.

Sweet lovi-lovi, vegetable flour, at Ātumā the barber;
At Sāvatthī fruit and seed, in what place and time-periods.

In this chapter there are one hundred and six cases.

The Chapter on Medicine 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.

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