

THE PHYSICIAN OF THE BUDDHA “Jivaka”



Buddha administering the Sick Monk
For free distribution only

Compiled for the Serene Joy and Emotion of the Pious

A Gift of Dhamma

Preface

Through the history of humankind, the physician career is much respected and well accepted in both the lay community and the order of Sanghas. Jivaka was the famous physician of the Buddha. Buddha delivered many suttas relating to his physician Jivaka. He attained the stage of Sotapanna after hearing many discourses delivered by Buddha.

According to the sutta, Jivaka was trained by Sakka: Sakka decided to take a hand in the training of young Jivaka so that he would have celestial knowledge in the art of medicine. With this in view, He entered the body of Disapamok, the teacher. (Some who have special excellence must have been trained this way?).

The story of Jivaka teaches us the essence of Buddhism; that one's kamma is formed if done with intention. As an illustration, if one's intention is to offer meat curry alms to a visiting Bhikkhu Sayadaw by ordering meat from a butcher shop saying to the butcher to make available so many pounds of meat for the offering to the Sayadaw and his entourage of Bhikkhu's, that intent is a cause for demerit. However, if you purchase meat just off the shelf from various shops to the requirements, then, the alms offer is meritorious.

Jivaka sutta has given us the guide lines on how to accrue merits with proper preparation of gift. Back in a small town in Myanmar where the butchers only limited meat for the town's people consumption, people have to make special order from the butcher to make available extra meat for the day of the festivities.

1. *When a householder gives the order, 'Go! Fetch that living being!' this is the first instance of his accumulating much demerit.*
2. *When that living being, led by a neck-halter, experiences pain and distress, this is the second instance of his accumulating much demerit.*
3. *When he orders, 'Go! Slaughter that living being!' this is the third instance of his accumulating much demerit.*
4. *When that living being experiences pain and distress on being slaughtered, this is the fourth instance of his accumulating much demerit.*
5. *When he degrades the Tathagata or his disciple by knowingly offering meat that is impermissible, that is the fifth instance of his accumulating much demerit:*

*Again, remember, offering money to Bhikkhu is an offence some called it **Adhamma Dana** which is a demerit. Donate your money to accrue merits in the proper way.*

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THE PHYSICIAN OF THE BUDDHA “Jivaka”

“Namo Tassa Bhagavato Arahato Sammasambuddhassa“

1. Introduction

Prince Abhaya, the son of *King Bimbisara*, was riding through the city when he saw a flock of crows circling and cawing loudly around a small bundle. Stopping his carriage, he investigated the sound and found a newborn baby boy who had been left to die amongst the garbage on the roadside. Upon inquiry he learned that a courtesan had discarded her illegitimate son whom she felt was a burden, and had left him to die.

Prince Abhaya was transfused with compassion for the newborn baby that still clung to life despite its ugly surroundings. He decided to adopt the baby as his own. The baby was named “*Jivaka Kaumara-Bhrtya*”. Jivaka, meaning life, because of his will to live, and *Kaumara-Bhrtya*, which meant ~adopted by a prince.



Figure 1

Jivaka Birth Place at Rajaghaa

Jivaka led a privileged life in the palace. His friends, however, often teased him as he had no mother. *Jivaka*, who was embarrassed by the teasing, questioned his father about his origin. When he heard about his origins and his will to live he decided that he would one day grow up to be a preserver of life. He felt that he had no real heritage or family as he was only the adopted son of the prince. Physicians, however, were treated with great respect. Determined to earn the respect he felt he lacked due to his birth, *Jivaka* decided to go to the *University of Taxila* to become a physician.

2. Celestial Training

Jivaka approached *Disapamok*, a well-known scholar, for his training. At this time *Sakka*, the King of the Heavens, was observing the world. He realized that it was time for *Jivaka*, who had in past births aspired to be the physician of the Buddha, to begin his training. *Sakka*, however, wanted to ensure that *Jivaka* had more than just the best training available in India. This was the young man who would have the privilege to be the physician of the Buddha. *Sakka decided to take a hand in the training of young Jivaka so that he would have celestial knowledge in the art of medicine.* With this in view, He entered the body of *Disapamok*. *Jivaka* excelled in his studies. *Disapamok*, however, soon realized that the training that he was providing was being influenced by celestial beings. The knowledge that was being imparted through him far exceeded his knowledge of medicine. *Jivaka* quickly learned medicines and cures of which *Disapamok* himself had no knowledge. *Jivaka* completed in seven years the physicians training which usually took eleven years.

Realizing that Jivakas education was complete, Disapamok asked him to go forth and bring back a plant, herb or root that could not be used for medicinal purposes for the preservation of life. After traveling far and wide Jivaka returned to his teacher to inform him that no such plant, herb, or root existed. All of nature's treasures were beneficial for the preservation of life. The joyous teacher then praised his pupil by informing him that his education was complete. Jivaka had surpassed his teacher in knowledge.

3. Jivaka's first Patient

Jivaka decided to go back to Rajagaha to his adoptive father. On the way he stopped to rest in a city named *Saletha*. He soon heard that the young daughter of the city's wealthiest nobleman was sick. Despite the ministering of many well-known physicians, she had suffered from severe headaches for seven years. Jivaka approached the nobleman, as he was confident that he could cure the maiden. The maiden, however, was not impressed by the very young man who claimed he could cure her when older, well-known physicians had failed. Offering his services for free, Jivaka continued to declare boldly that he could cure her.

Gathering herbs and roots, Jivaka prepared the medicine which he then administered to her through her nostrils. Before long the maiden's headaches disappeared. The grateful nobleman showered Jivaka with gifts and gold and provided him with a golden chariot. Jivaka approached Prince Abhaya palace in great style.

4. The origin of Jivaka

Handing over his newly earned wealth to his adoptive father, Jivaka thanked him for his love, compassion, and caring. Prince Abhaya, however, returned all the wealth to Jivaka and informed him that he owed him naught as he was his true son and heir. He then told him that during his absence he had found out the full story of his origin. His mother, *Salawathi*, was the sought-after courtesan of the kings and nobility. Wanting to retain her freedom, she had discarded the baby whom she felt would be a burden to her. Prince Abhaya had unknowingly adopted his own child as he had loved his son dearly even prior to knowing that he was in fact his own child. Prince Abhaya built a palace to serve as Jivakas residence and provided him with many servants.

5. Jivaka's Second Patient

Jivakas second patient was none other than his own grandfather, King Bimbisara. The king had a huge growth in his stomach that bled from time to time on his royal robe. So prominent was the growth that his consorts had started to tease the king by saying that he

was with child. The king had been treated by all the great physicians of the country to no avail. Prince Abhaya informed Jivaka of his grand father's plight.

Diagnosing the disease sight unseen, Jivaka immediately prepared the suitable medicine. Then hiding it on his person, he visited the king. After examining the king he administered the medicine that he had brought with him. Before long the king's growth shrank and his wound healed. The grateful king called his entourage of five hundred consorts who had teased him unmercifully by asking if his first-born was to be a boy or a girl, and commanded them to give all their jewellery as a gift to Jivaka. Before long a mound of precious jewellery higher than Jivaka himself was placed at his feet. However, Jivaka refused this payment and requested permission from the king to return the ornaments back to his consorts. Even more impressed by Jivakas deportment, the king showered him with wealth, gifted him with the royal mango grove and made him the royal physician.

6. Jivaka's other Patients

Jivakas reputation as a great physician grew quickly. He was the physician of kings, noblemen and the Buddha. The text mentions that he operated and successfully removed two tumors from the brain of a rich merchant who was a good friend of King Bimbisara. He also operated successfully to remove a blockage in the intestines of a nobleman. In one instance when the Buddha was afflicted with stomach problems, Jivaka prepared the medicine, and applying it on a blue lotus flower, offered it to the Buddha. Jivaka then asked the Buddha to inhale the essence emanating from the flower. The medicine which Jivaka had prepared with devotion and presented so beautifully cured the Buddha's stomach ailment.

7. The origin and the tradition of Patched Robe

Jivaka had in one instance risked his life to attend a very cruel and vicious king named Chanda Pradyotha. One of the King Pradyothas subjects had offered him a shawl that had been dropped by a Deva in the forest. Admiring the very beautiful shawl, the king had reflected that he should gift it to Jivaka who had risked his life to save him. Jivaka, however, felt that there was only one person worthy of such a shawl. He in turn offered it to the Buddha. The Buddha accepted the celestial shawl and, as requested by Jivaka, dispensed a sermon on the giving of robes. After listening to the discourse, Jivaka attained the first stage of enlightenment, Sotapanna. The Buddha felt that keeping such a valuable shawl in the monastery would attract thieves, which would endanger His monks. Addressing Ananda, he requested that the shawl be cut into strips and resewn so that it would be of little value to thieves. *This custom of wearing patched garments still remains*

among the Sangha. Even their new robes are made of strips of material that are sewn together so that even the robe they wear would help them in the practice of non-attachment.

Jivaka built a monastery in his mango grove so that he could be close to the Buddha when attending to His needs. It was Jivaka who attended to the Buddha's foot when it was cut by the sliver of rock that Devadatta rolled down the hill at Gijjhakuta. It was also Jivaka who treated the Buddha in His last days, when He was overcome by stomach pains.

8. Jivaka sutta on kammic effects of eating meat

The Buddha dispensed the Jivaka Sutta when Jivaka questioned him on the controversial question of the kammic effects of eating meat. The Buddha explained that the eating of meat was not in itself an unwholesome act if the following conditions were met:

Adittha: One has not seen the slaughtering of the animal.

Asuta: One has not heard that it was killed for his or her consumption.

Aparisankita: There should be no doubt at all in the mind of the person consuming the meat that the animal was not killed for the purpose of his or her consumption.

The Buddha said:

- *"Taking life, beating, cutting, binding, stealing, lying, fraud, deceit, pretence at knowledge, adultery; this is uncleanliness and not the eating of flesh.*
- *When men are rough and harsh, backbiting, treacherous, without compassion, haughty, ungenerous and do not give anything to anybody; this is uncleanliness and not the eating of flesh.*
- *Anger, pride, obstinacy, antagonism, hypocrisy, envy, ostentation, pride of opinion, interacting with the unrighteous; this is uncleanliness and not the eating of flesh.*
- *When men are of bad morals, refuse to pay their debts, are slanderers, deceitful in their dealings, pretenders, when the vilest of men commit foul deeds; this is uncleanliness and not the eating of flesh.*

- *When men attack living beings either because of greed or hostility and are always bent upon evil, they go to darkness after death and fall headlong into hell; this is uncleanness and not the eating of flesh.*
- *Jivaka, I have declared that one should not make use of meat if it has been seen, heard or suspected to have been killed on purpose for a monk. I allow the monks meat that is quite pure in three respects: if it has not been seen, heard or suspected to have been killed on purpose for a monk." -- (Amagandha Sutta)*

The Buddha's teaching is known as the middle path. He did not go to extremes or command anyone to do anything. While he gave permission for His monks to be vegetarians if they so wished, He did not state this to be a discipline rule as he felt that doing so would cause unnecessary hardship to His monks.

9. Buddhist should not eat certain kind of meats?

Buddhists should refrain from eating meat that has been seen, heard or suspected to have been killed for them. Buddhists should also refrain from killing, instigating others to kill or from a livelihood that involves the breeding of animals for killing. Monks have also been instructed in the Vinaya Pitaka to refrain from eating certain types of meat such as snake and elephant flesh, because wild animals are attracted to the smell of such flesh and tend to attack those who have partaken of such meat.

The Buddha has declared that *kamma is intention*. As such one should not condemn a person just because he is eating meat to sustain himself. This is not the same as a person who is eating meat as a result of intense greed for meat and enjoyment in killing for the palate. Neither should one discourage those who have chosen to refrain from eating meat. A balanced diet can be achieved without meat. Many Buddhists have opted to become vegetarians as it assists them in the practice of loving-kindness.

10. Exercises for Monks

It was also at Jivaka's request that the Buddha established that monks should sweep the compound of the monastery and attend to other duties that would exercise their bodies. Jivaka, seeing the benefit of exercise for a healthy life, requested this and other mild duties to be performed by the monks to ensure their health. With foresight, love and compassion the devoted Jivaka took care of the physical health of the Buddha and His Sangha.

11. Jivaka attends to Buddha and Sangha

After that Jivaka thought about a proper purgative to be given to a holy person like the Buddha. He selected three lotuses which he treated with various drugs. Then they were given to the patient to be smelt by him. Each lotus produced ten purges. After the purgative had its full effect, the Buddha was bathed in warm water and was asked to abstain from liquid food for some time. When the Buddha was completely recovered, Jivaka presented to him the sivi cloth that had received as a gift from king Pajjota of Ujjayini.

Jivaka often had to attend upon the Bhikkhus of the Sangha. Once, in Vaishali, the *Bhikkhus were offered too much 'sweet food' for a long time*, and became very sick with superfluity of humors in their body. Luckily, Jivaka at that time was present in that city. He attended upon the ill Bhikkhus and cured them all. As a famous physician, Jivaka was always loaded with engagements, but he never neglected the Buddha and his Sangha.

12. Jivaka donated a Monastery to Buddha

The Buddha's favourite retreat in Rajagīha was a small peak called Gijjakuta (Gīdhrakuta), the Vulture Peak, and the Vesuvana, gifted to him by king Bimbisara. A devoted supporter of the Buddha, Jivaka one day thought to himself : "I have to wait upon the Buddha two or three times a day. Both Gīdhrakuta and Vesuvana are too far away. My mango grove is closer. Why don't I build a dwelling there for the Buddha ?" Accordingly, he built "night quarters and day quarters, cells, huts, pavilion, ...and a Fragrant Hut for the Buddha, and surrounded the mango grove with high walls." That place, called Jivakambavana (Jivakamravana), was some of the most important of the Buddha's discourses. It was here that one beautiful moonlit night, King Ajatasatru, who had killed his father Bimbisara recently, came to visit the Buddha and listened to his discourse, the Samaññaphala Sutta, the Sutra of the Fruit of Asceticism. The Buddha also delivered another two important discourses here, both of them to Jivaka.

All ancient sources agree that the Jivakamravana was outside the east gate of Rajagaha, somewhere between the east gate and the Gīdhrakuta hill. The famous Chinese traveller Yuan Chwang or Hiuen Tsiang, who travelled in India during 429-45 AD, describes his visit to Rajagaha: "North-east from Shrigupta's Fire-pit, and in a bend of mountain wall, was a tope (stupa) at the spot where Jivaka, the great physician, had built a hall for the Buddha. Remains of the walls and of the plants and trees within them still existed. Tathagata often stayed here. Beside the tope the ruins of Jivaka's private residence still survived." (Watters On Yuan Chwang's Travels in India, Vol. II, p.150.) The Jivakamravana, built by Jivaka, was discovered and excavated in 1803-57. Although only the foundations remain, the complex is interesting in that it includes three long elliptical and oblong halls built of stone and bricks. A visitor to Rajagīha has to proceed first along

the main road towards the south and then take the road that turns to the left. Soon he will arrive at a clearing in the jungle containing the ruins of Jivakamravana. From there, about 2.5 kms towards the east, is the Gidhrakuta hill, where the Buddha stayed off and on for many years.

Next important place in Jivaka's life was Takshasila (Taxila of the Greeks), where he spent full seven years to complete his medical education under 'a world-renowned' physician, whose name in some Chinese and Tibetan texts is given as streya. In the 6th-5th century BC, Takshasila was a famous centre of education in the country. It attracted students from distant parts of India. Pasendi of Kosala, Mahali of Vaisali, Grammarian Panini, Canakya (Kautilya), who wrote the Arthasastra - all had received their higher training at Takshasila. Apart from medicine, the city was also a famous centre of education in other sciences, in arts and crafts and in the humanities. We have seen that how Jivaka had to go through a severe practical examination. Every medical student was expected to have a first hand knowledge of Medical Botany. Also, difficult operations were performed like those upon the skull or belly. Akasagotta, another surgeon contemporary to Jivaka, was a specialist in anorectal operation, which the Buddha disapproved.

In Gautama Buddha's time, Takshasila was, indeed, a famous centre of learning. It was, however, not a University town with its big campus, lecture halls and residential quarters as we notice in Nalanda. References to the students' life in the Buddhist Jataka stories suggest that at Takshasila the teachers' houses were the actual seats of learning. Students were generally admitted at the age of sixteen. Pupils from rich families boarded with the teacher and paid him handsomely for their food and instructions. Pupils from royal families had their separate independent lodgings. Poor pupils, not being able to pay their expenses, attended on their teacher and his family.

For nearly a thousand years the city of Takshasila existed successively at three sites - Bhir mound, Sirkap and Sirsukh -- representing its ancient, Greek and Kushana phases of political history. All the three places have been extensively excavated, but archaeologists have not found any site which could be the campus of this ancient seat of learning. This also confirms that only the hermitage of the teacher was the place of study, at least till the time of Jivaka. Later a number of Buddhist monasteries came up at Takshasila and they were also seats of learning.

In the Buddhist monasteries it was laid down that the monks must undertake the nursing of the sick. According to a story in the Mahavagga, the precept was first shown by the Buddha himself. On day, when he was taking his daily round in the monastery (Vihara),

he noticed a monk was suffering from stomach disorder, fallen in his own excreta, and unattended by any one. The Buddha immediately asked Ananda to fetch water and himself washed the monk with that water, while Ananda wiped him down. The Buddha taking hold of him from the head and Ananda at the feet, they lifted him up and laid him down upon his bed. Then the Buddha addressed the monks: "Ye, O Bhikkhus, have no mother and father to wait upon you. If you wait not one upon the other, who is there, indeed, who will wait upon you? Whosoever, O Bhikkhus, would wait upon me, he should wait upon the sick."

In the Buddhist scriptures the Buddha is also called as Bhaisajya-Guru and Mahabhisak i.e., great physician. The VIth Book of the Mahavagga, called Bhaisajya-Skandhaka, gives valuable information about a number of common diseases and their treatment. Diagnosis of disease and charitable distribution of medicines was the regular programme of the Buddhist Sanghas and was implemented by the monks in the monasteries.



The Buddha nursing a sick Bhikkhu

The Buddhist monk often served as a doctor among the lay-folk from whom he obtained his food. This Buddhist tradition flourished under the patronage of Emperor Asoka (272-232 BC) who initiated measures for the relief of suffering of both men and beasts. Asoka's Rock Edict II tells: "Everywhere king Piyadars has arranged for two kinds of medical treatment, viz., medical treatment for men and medical treatment for animals. And, whenever there were no medical herbs beneficial to men and beneficial to animals, they have been caused to be imported and planted. Wherever there were no roots and fruits, they have been caused to be imported and planted. On the roads, wells have been caused to be dug and trees have been caused to be planted for the enjoyment of animals and men." Along with Buddhism, Indian medicine also spread to other Asian countries. For all these endeavours the inspiration, indeed, came from the compassionate acts of the Buddha and the wonderful cures of his personal physician *Jivaka Kaumara-Bhrtya*. Kaumarabhitya means 'expert in children's diseases'. In ancient times this included all the

elements of pediatrics, and was one of the eight parts of *syurveda*. In the early period there existed a large body of literature on the subject. *Dalhasa*, the 12th century commentator of the *Susruta Samhita*, says that *Jivaka's* compendium was regarded as one of the authoritative texts on the subject. But today no text of *Jivaka* is available. The *Kasyapa Samhita*, discovered in Nepal in 1938, is now the only text on ancient Indian pediatrics, and that too fragmentary.

Another text that quotes *Jivaka's* formulae is the *Navan_taka* (meaning 'butter'), a part of the *Bower MSS* discovered in 1880 from *Kuchar* in Chinese Turkistan. Based on earlier standard sources, this medical compilation of the 4th century AD, attributes two formulae dealing with children's disease to *Jivaka*, saying 'Iti hovaca *Jivakah*, i.e. thus it spoke *Jivaka*. One formula is :

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Appendix – A

Jivaka Sutta

Thus have I heard;

The Bhagava was once staying at the Mango Grove of *Jivaka Komarabhacca*¹ in Rajagaha. Then *Jivaka Komarabhacca* approached the Bhagava and paying homage to the Bhagava took his seat in a suitable place. Having taken his seat, he addressed the Bhagava thus:

Jivaka: "Venerable Sir! I have heard it said that people slaughter living beings purposely for Samana Gotama and that Samana Gotama knowingly eats meat² (of animals) slaughtered intentionally for him and on account of him. Venerable Sir! Do those who say,

'People slaughter living beings purposely for Samana Gotama and Samana Gotama knowingly eats meat (of animals) slaughtered intentionally for him and on account of him' say it in accordance with what the Bhagava says?

Is it not that they are making false allegations against the Bhagava?

Is what they state in conformity with what the Bhagava has expounded?

Will there not be legitimate cause for censure, however little, in what the Bhagava (allegedly) says and in the repetition of it by other people?"

Buddha: *Jivaka! Those who say,*

'People slaughter living beings purposely for Samana Gotama and Samana Gotama knowingly eats meat (of animals) slaughtered intentionally for him and on account of him', do not say what is in accordance with what I have said.

They are misrepresenting me, Jivaka!

I declare that meat should not be eaten under three circumstances:

when it is seen or heard or suspected (that a living being has been purposely slaughtered for the eater); these, Jivaka, are the three circumstances in which meat should not be eaten, Jivaka!

I declare there are three circumstances in which meat can be eaten: when it is not seen or heard or suspected (that a living being has been purposely slaughtered for the eater); Jivaka, I say these are the three circumstances in which meat can be eaten.

A.1. Bhikkhu lives on gift of alms.

Buddha! *Jivaka! In this Sasana, a bhikkhu lives in dependence on a village or a town. He abides with a mind (filled) with goodwill (metta) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with goodwill (metta) that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.*

To him comes a householder or a householder's son inviting him for the next day's meal. Jivaka! He accepts the invitation if he wishes to. In the morning, after that night has passed, rearranging his robes and taking alms-bowl and great robe, he goes to the dwelling place of the householder or the householder's son and takes the seat prepared for him. Then the house holder or the householder's son serves him with excellent alms-food. But the bhikkhu does not think thus:

It would be good if this householder or the householder's son should serve me with excellent food.'

Nor does he think thus:

'How good it would be if this householder or the householder's son should serve me with such kind of excellent food in the future also.'

- *He eats that alms-food without being greedy for it,*
- *without being besotted by it, and*
- *without hankering after it, but seeing danger³ in it, and*
- *understanding how to escape (from attachment to it).*

Buddha! *Jivaka! What do you think (of what I shall say)? At such a time does that bhikkhu intend harm to himself or to others or to both himself and others?*

"No, Venerable Sir."

Buddha! *Jivaka! At such a time does not that bhikkhu nourish himself with blameless nourishment?*

"It is so, Venerable Sir. I have heard it said: 'The Brahma abides in goodwill.' Now I see with my own eyes that the Bhagava is that one who abides in goodwill. Verily, Venerable Sir, the Bhagava abides in goodwill."

Buddha! *Jivaka! There might be malevolence due to sensual desire, hatred or bewilderment. The Tathagata has got rid of sensual desire, hatred and bewilderment, has uprooted them and has rendered them like unto a cut off, palm-tree stump, has made them incapable of further existence or of rising again. Jivaka, if what you said refers to this⁴, I accept what you say.*

Jivaka! · "Venerable Sir! What I said refers exactly to this."

Buddha! *Jivaka! In this Sasana, a bhikkhu lives in dependence on a village or a town. He abides with a mind (filled) with compassion that permeates with sympathetic joy permeates with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below and across, he abides with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.*

To him comes a householder or a householder's son inviting him for the next day's meal Jivaka! He accepts the invitation if he wishes to. In the morning, after that night has passed, rearranging his robes and taking alms-bowl and the great robe, goes to the dwelling place of the householder or the householder's son and takes the seat prepared for him. Then the householder or the householder's son serves him with excellent alms-food. But the bhikkhu does not think thus: 'It would be good if this householder or the householder's son should serve me with excellent food.' Nor does he think thus: 'How good it would be if this householder or the householder's son .should serves me with such kind of excellent food in the future also.' He eats that alms-food without being greedy for it, without being besotted by it, and without hankering after it, but seeing danger in it, and understanding how to escape (from attachment to it).

Buddha! *Jivaka! What do you think (of what I shall say)? At such a time does the bhikkhu intend harm to him self or to others or to both himself and others?*

Jivaka! "No, Venerable Sir."

Buddha! *Jivaka! At such a time does not that bhikkhu nourish himself with blameless nourishment?*

Jivaka! "It is so, Venerable Sir. I have heard it said: 'The Brahma abides in equanimity.' Now I see with my own eyes that the Bhagava is that one who abides in equanimity. Verily, Venerable Sir, the Bhagava abides in equanimity."

Buddha! *Jivaka! There might be vexation, displeasure and anger due to sensual desire, hatred or bewilderment. The Tathagata has got rid of sensual desire, hatred and bewilderment, has uprooted them, has rendered them like unto a cut off palm-tree stump, and has made them incapable of further existence or of arising again. Jivaka, if what you said refers to this, I accept what you say.*

Jivaka! "Venerable Sir! What I said refers exactly to this."

A.2. Donor accumulate demerit

Buddha! *Jivaka! There are five instances where a man, who slaughters a living being purposely for the Tathagata or his disciple, accumulates much demerit.*

6. *When a householder gives the order, 'Go! Fetch that living being!' this is the first instance of his accumulating much demerit.*
7. *When that living being, led by a neck-halter, experiences pain and distress, this is the second instance of his accumulating much demerit.*
8. *When he orders, 'Go! Slaughter that living being!' this is the third instance of his accumulating much demerit.*
9. *When that living being experiences pain and distress on being slaughtered, this is the fourth instance of his accumulating much demerit.*
10. *When he degrades the Tathagata or his disciple by knowingly offering meat that is impermissible, that is the fifth instance of his accumulating much demerit.*

Buddha! *Jivaka! He who slaughters a living being intending it for the Tathagata or his disciple accumulates much demerit in these five ways.*

When this was said, Jivaka Komarabhacca said: "Marvellous, Venerable Sir! Extraordinary,

Jivaka! *Venerable Sir! Bhikkhus nourish themselves only with permissible food.*

Venerable Sir! Bhikkhus nourish themselves only with blameless food.

"Excellent, Venerable Sir, (is the dhamma)!"

Excellent, Venerable Sir, (is the dhamma)!"

Excellent, Venerable Sir, (is the dhamma)!"

May the Bhagava take me as a lay disciple 'who from now on has taken refuge (in the three Jewels) for life.^{6"}

1. Jivaka, the famous physician and surgeon, was the adopted son of Prince Abhaya. Komarabhacca is a cognomen of Jivaka.

2. Meat: this of course includes fish and poultry.

3. Danger, adinava: i.e., realizing the danger of acquiring demeritoriousness through attachment to sense-pleasure; adinava is also rendered 'blameworthiness' or 'fault', i.e., the fault that lies in the inherent repulsiveness or wretchedness of sense-pleasure because attachment to it leads to the acquisition of demeritoriousness.

4. if what you said refers to this: i.e., if you meant this.

5. **Meat that is impermissible:** ten kinds of meat that should not be eaten by bhikkhus, viz., the flesh of *elephant, horse, tiger, human being, hyena, dog, snake, bear, lion, leopard*. A man may, for instance, offer a bhikkhu bear-meat saying it is pork, and then accuse the bhikkhu of eating unpermitted meat. This is insulting the Buddha or a disciple of his.

6. Jivaka was already a lay Sotapanna (Stream-Enterer) before hearing this discourse. He reaffirmed his taking refuge in the Buddha, the Dhamma and the Samgha to express his appreciation of the discourse.

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Discourse to Jivaka

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Sadhu! Sadhu! Sadhu!