

## BUDDHA'S DISCOURSES ON MEDICAMENT TREATMENT AND NURSING\*

D. V. S. REDDY\*\*

### ABSTRACT

The Chinese Monk traveller I-tsing stated that Buddha himself preached a *sutra* on the art of medicine. Kasyapa the commentator of I-tsing points out that this *sutra* on medicine was not translated into Chinese but only a fragment was preserved. Buddha attributed the failure of health to the disequilibrium of the four great elements (*mahabhutas*). The sixth Khandaka of Mahavagga is devoted to a series of discourses by Buddha on maintenance of health, prevention of ill-health and cure of diseases. A careful study of it furnishes interesting information regarding physical and mental standards and qualifications for admission into the brotherhood, article of food and drink and also clinical cases of various types, lines of treatment, diet and nursing, medical and surgical intervention.

The references selected and quoted in this article refer to drugs, diseases and procedures of treatment. Drugs of vegetable, animal and mineral origin like turmeric, ginger, *pippali*, *maricha*, decoctions of ashes of burnt rice and cow's urine are mentioned. The diseases include sickness of the hot season, wind in the stomach, rheumatism, blisters on the feet, headache, jaundice, skin disease, eye-diseases and also poisons. Among therapeutic procedures nasal insufflations, ointments, dietetic restrictions, fumigation and surgical methods find place.

“Behold, here is a great Physician  
Who can thoroughly heal the maladies of all men;  
Whether it be sickness, old age, or death,  
He is able to cure and completely remove the disease”.

—From *The Romantic Legend of Sakya Buddha*. p. 138.

(This year 1956, particularly this month of May, is a memorable one for Nations of the East, if not for the entire Humanity. Many countries are celebrating, on an unprecedented scale, the 2500th anniversary of the Mahaparinirvana (great decease) of the founder of Buddhism. All over India there have been special articles, publications, Radio programmes, meetings, exhibitions, to bring home to the new generations, the

\* Reprinted from Indian Journal of History of Medicine, Vol. I, No. 1, June, 1956, pp. 41-50.

\*\* Honorary Editorial Consultant, Bulletin of Indian Institute of History of Medicine.

teachings and message of Buddha. We offer our homage to the Compassionate One, who, seeing old age, sickness and death, turned his thoughts to liberation of mankind from suffering. All through his life, Buddha showed the greatest consideration and concessions for the sick and suffering, stressed the merit of providing food, medicines and nursing to the sick and prescribed rules of treatment. He influenced the mind of kings and people of succeeding centuries—in distant lands—to pay adequate attention to the care of health and relief of pain and sickness among mankind.)

In my article 'Glimpses into the Practice and Principles of Medicine in Buddhistic India in the 7th Century A. D.' gleaned from 'The Records of Buddhist Religion' by the Chinese Monk I-tsing (Bulletin of the Institute of History of Medicine, Vol. VI, Pages 987-1000, November 1938), I drew attention to a statement of I-tsing 'Therefore the world-honoured One, Buddha himself, preached a Sutra on the Art of Medicine'. Kasyapa, the commentator of I-tsing points out that this Sutra on Medicine was not translated into Chinese. I-tsing, however, preserves a fragment of the Sutra. Buddha is reported as having attributed the failure of health to the disequilibrium of the Four Great Elements (*Mahabhutas*) in the following manner:

(1) Making of the body slothful and heavy owing to an increase of the element earth. (2) Having very much eye mucus or mouth water, owing to an accumulation of the element water. (3) Having head and chest very feverish owing to the overpowering heat caused by the element fire. (4) The violent rush of breath owing to the moving influence of the element air.

The student of Buddhist literature and the student of History of Medicine will be equally interested to discover and study this lost Sutra preached by Buddha.....But, till then, one must depend on the discourses available in English translations of the more well-known Buddhist Texts.

It is not widely known and appreciated that the entire sixth Khandhaka of Mahavagga is devoted to a series of discourses by the Blessed One giving instructions and guidance to Bhikkhus for the maintenance of health, prevention of ill-health, cure of disease or relief of suffering. A careful study and analysis of parts of Mahavagga furnishes much interesting information regarding physical and mental standards and qualifications for admission into the brotherhood, the type and amount of clothing, the articles of food and drink allowed and the conditions under which they are allowed. The book also contains records of clinical cases of various types, lines of treatment, diet and nursing of patients, medical therapeutics and surgical intervention.

## SIMPLES ALLOWED BY THE COMPASSIONATE ONE AS MEDICINES

When the Bhikkhus were sick and had need of *fatty substances* as medicine and made a representation to the Blessed One, he allowed them 'the use of the fat of bears, of fish, of alligators, of swine, and of asses, if received at the right time, cooked at the right time, mixed at the right time to be partaken with oil'. But, he added, that if the fat was received at the wrong time, or cooked at the wrong time or mixed at the wrong time, the Bhikkhu was guilty of an offence. (vi. 2, p. 43-44).

When the Bhikkhus were sick and had need of *roots* for medicine and made a representation to the Blessed One, he allowed them the 'use of roots as medicine--turmeric, ginger, orris root, white orris root, *ativisa*, black hellebore, *ustra* root, *bhaddamuttaka*, and whatsoever other roots are used for medicine, and impart an appetising flavour to foods either hard or soft, which the sick Bhikkhus could not otherwise eat'. 'They may be received and stored up your life long; and, if there be necessity, they may be eaten. If eaten without necessity, (the Bhikkhu who uses them) is guilty of a *dukkata* offence.' Some Bhikkhus who were sick had need for medicine of different sorts of flour made from roots. They were allowed the use of grindstone, and of another stone to grind upon. (vi. 3, p. 44-45).

Hearing a representation that the Bhikkhus who were sick had need of *astringent decoctions* as medicine, The Blessed One said 'I allow you, O Bhikkhus, the use of astringent decoctions as medicine-the *nimba*, the *kutaga*, the *pakkava* the *natiama*, and whatsoever other astringent roots are used for medicine, which impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat. They may be received, and stored up your life long; and, if there be necessity, they may be eaten. If eaten without necessity, (the Bhikkhu who uses them) is guilty of a *dukkata* offence'. (vi. 4, p. 45).

When the Bhikkhus who were sick had need of *leaves* as medicine, and made a representation to the Blessed One, he permitted them the use of leaves as medicine-the leaves of the *nimba*, of the *kutaga*, of the *patola*, of the *tulasi* of the *kappasika*, and whatsoever other leaves are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat. They may be received and stored up'. (vi. 5, p. 45-46).

At that time, when the Bhikkhus who were sick had need of *fruits* as medicine and informed the Blessed One about it, then, He permitted them the 'use of fruits as medicine—the *vilanga*, the *pippala*, and *marika* peppers; the *haritaka*, and *vibhitaka*, and *amalaka* myrobalans; the Gotha fruit; and whatsoever other fruits are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat. They may be received and stored up.' (vi. 6, p. 46-47).

Some Bhikkhus who were sick had need of various *kinds of gum* as medicine. They were allowed 'the use of gums as medicine—*hingu*, *hingu lac*, *sipatika*, *taka*, *taka-patti*, *taka-panni*, *saggulasa*, and whatsoever other gums are used for medicine, and impart an appetising flavour to foods.' (vi. 7, p. 47).

Then, some of the Bhikkhus were sick and had need for various kinds of *salt* as medicine and told this to the Blessed One. He allowed them 'the use of salts as medicine, sea-salt, black salt, rock salt, kitchen salt, red salt, and whatsoever other salts are used in medicine'. (vi. 8, p. 47-48).

Venerable Yasoga was sick and drugs were brought for his use, and these, the Bhikkhus put out of doors. Vermin ate them, and thieves carried them away. They told this thing the Blessed One 'I allow you, O Bhikkhus, to use a duly chosen *kappiya-bhumi* (to keep drugs in). I allow you, O Bhikkhus, a *kappiya-bhumi* of four kinds, one that has become so by means of a proclamation, an ox-stall, a building belonging to laymen and a duly chosen one'. (vi. 33, p. 121).

When Pilindavakkha converted the palace of Magadha King into gold, the people saw the great miracle and glad at heart, they brought to the venerable Pilindavakkha the five kinds of medicine *i.e.* to say, ghee, butter, oil, honey and molasses. Pilindavakkha was also accustomed to receive five kinds of medicine. Whatever he received he distributed among the Bhikkhus. So the retinue had plenty of medicines which they stored in vessels and pots, water-strainers and bags and laid them aside. It was represented to Buddha that the Bhikkhus were becoming storers of goods and possessing abundance. Thereupon the Blessed One rebuked them and said 'Whatsoever kinds of medicine are meet for the use of sick Bhikkhus,—that is to say, ghee, butter, oil, honey and molasses, when such are received they must be used within a period of seven days during which they may be stored up. Whosoever goes beyond that limit shall be dealt with according to law.' (vi. 15, p. 65-66.)

## REMEDIES OR TREATMENTS ALLOWED BY BUDDHA

When the Blessed One was dwelling at Savatthi in the Getavana, 'the Bhikkhus were attacked by the *sickness of the hot season* threw up rice and milk which they had drunk and the food they had eaten. They became lean, rough, ill-favoured, yellow and ever-yellower and the veins stood out on their limbs.' Asked by the Blessed One, why the Bhikkhus became 'so lean and rough, yellow etc', Ananda explained that the Bhikkhus were attacked by the sickness of the hot season. When meditating alone, the Blessed One pondered 'What medicaments shall I now prescribe for the Bhikkhus, as may be authorised as common medicine, and may be diffused through the body, though it be not regarded as ordinary (material) food?' and thought 'These five medicaments—that is to say, ghee, butter, oil, honey, molasses—are such medicaments. Let me then prescribe them as medicines which the Bhikkhus may accept at the right time, and use at the right time.' The Bhikkhus accepted those five things at the right time, and used them at the right time. 'And foods which though rough, were ordinary foods, they could not digest, much less greasy foods. Then they—attacked both by the hot season disease, and by this want of appetite—became by both at once still more lean, rough, ill-favoured, yellow and ever-yellower, and with the veins standing out on their limbs'. And the Blessed One saw the Bhikkhus thus still more lean, etc. And when he saw them, he asked the venerable Ananda: How is it, Ananda, that the Bhikkhus are become now still more lean etc? Ananda explained that these Bhikkhus could not digest foods which, though ordinary are rough—The Blessed One then told the Bhikkhus 'I permit you, O Bhikkhus, not only to receive those five medicaments, but to use them both at the right time and at other times' (vi. 1, p. 41–42).

Venerable Belatthasisa, the superior of the venerable Ananda had a disease of *thick scabs*; and by reason of the discharge thereof, his robes stuck to his body. The Bhikkhus moistened those robes with water, and loosened them from his body, and when the Blessed One enquired them about the Bhikkhu and heard their reply, He instructed as follows: 'I allow, O' Bhikkhus, the use of *chunam* as a medicine by whomsoever has the itch, or boils, or a discharge, or scabs, or whose body is ill smelling, and to those in health, the use of dry dung, and of clay, and of colouring matter. I allow the use, O Bhikkhus, of a pestle and mortar'. On being told that the Bhikkhus had need of sifted *chunam* as medicine, the Blessed One allowed them the use of *chunam* sieve and cloth sieve. (vi. 9. p. 48-49).

Venerable Belatthasisa, the superior of the venerable Ananda, had a *disease of thick scabs*; and by reason of the discharge thereof his robes stuck to his body. 'The Bhikkhus moistened those robes with water, and loosened them from his body. On seeing this being done, The Blessed One allowed to whomsoever has the itch, or boils, or a discharge, or scabs, the use of an itch cloth.' (The cloth must not be more than four spans in length and two in breadth). On a subsequent occasion, the Blessed One allowed the itch cloth to be kept while the disease lasted but beyond that the Bhikkhu had to hand it over to others. (viii. 17, p. 226-227).

A Bhikkhu had '*a disease not human*'. Though his superior and teacher nursed him, they were not able to make him well. He went to the place where swine were slaughtered and ate the raw flesh, and drank the blood. Thereby, his sickness abated. On being informed of this, the Blessed One 'allowed, in the case of a disease not human, the use of raw flesh, and of blood.' (vi. 9, p. 48-49).

Venerable Pilindavakkha was troubled with *wind in the stomach*. The physicians said he must drink oil. Buddha allowed a decoction of oil. It was necessary to put strong drink into the decoction and he allowed that also. The Bhikkhus began to put too much strong drink into their decoction of medicine and oils and got drunk. The Blessed One rebuked them and allowed them 'to drink only such decoction of oil with drink in them as wherein neither the colour nor the smell, nor the taste of the strong drink shall be sensible'. There was a large quantity of decoction into which too much strong drink had been put and Buddha allowed it to be used as an ointment. He also allowed the use of three kinds of pots to store the oil decoction, i.e. bronze pots, wooden pots, pots made of shells of fruits. (vi. 14, p. 55-56).

Now, at that time, a certain Bhikkhu suffered from *wind in the stomach*. He drank salt sour gruel; and thereby his sickness abated. They told this thing to the Blessed One. 'I allow, O Bhikkhus, to one who is sick the use of salt sour gruel, and to one who is not sick, the use thereof, mixed with water as a beverage'. (vi. 16, p. 65).

Pilindavakkha had *rheumatism*. Buddha allowed him to bring on sweating (perhaps by fumigations). He was no better. Then, the Blessed One allowed the Bhikkhus to bring on sweating by the use of herbs which have that effect. Even then, there was no relief. The Bhikkhus were allowed the use of a great steambath and also the use of hemp-water (*bang*) and the use of hot baths in water in which medicinal herbs had been steeped. (vi. 14, p. 56).

Pilindavakkha had *intermittent ague*. The Blessed One allowed the letting of blood and the use of horn to let out the blood (vi. 14, p. 57).

Pilindavakkha was suffering from *blisters on the feet* and Buddha allowed the use of ointment for the feet. He also allowed Bhikkhus to keep water ready for washing the feet of travellers to prevent feet becoming blistered. (vi. 14, p. 57–58).

A certain Bhikkhu had *constipation* and the Bhikkhus were allowed to give him a decoction of the ashes of the burnt rice. (vi. 14, p. 60).

A certain Bhikkhu had *jaundice*. The Bhikkhus were allowed to give him a drink, a decoction made with cow's urine. (vi. 14, p. 60).

A certain Bhikkhu had *skin disease* and Buddha allowed anointing with perfumes.

A certain Bhikkhu had *a superfluity of humors* in his body Buddha allowed Bhikkhus to give a purgative. The use of clarified gruel, and of natural and artificial juices and meat broth, were also allowed (vi. 14, p. 60).

The venerable Sariputta suffered from *fever*. And the venerable Maha Moggallana went to the place where the venerable Sariputta was and asked: 'You have lately had fever, friend Sariputta. By what means has it got well?' 'By lotus stalks, my friend, of various kinds'. Then Maha Moggallana went to Mandakini lake and secured edible stalks of various lotuses and returned and presented those stalks to Sariputta who ate them and got rid of the fever. (vi. 20, p. 76-77).

#### ACCIDENTS AND MEDICAL AID

A certain Bhikkhu was *bitten by a snake*. Informed of this, the Blessed One allowed the four kinds of filth to be given—dung, urine, ashes, and clay. The Bhikkhus were puzzled whether these things can be taken without being offered by others. Buddha allowed these things to be accepted if anyone is there to offer them. If there is no one to offer these, he allowed Bhikkhus to take the articles themselves and use them. (vi. 14, p. 59).

A certain Bhikkhu had *drunk poison*. Buddha allowed the Bhikkhus to give, as an emetic, a decoction of dung. The Bhikkhus were in doubt whether it can be taken without being offered. The Blessed One gave a rule that there is a proper taking when a man takes what he himself has made and that such a thing need not be received again from others. (vi. 14, p. 59).

A certain Bhikkhu 'suffered from *ghara-dinnaka disease*' (A disease arising from a philter, which, when given, brings another into one's power). The Blessed One allowed Bhikkhus to give him a drink of a decoction of soil turned up by the plough. (vi. 14, p. 60).

#### HEADACHE AND NASAL TREATMENT

The venerable Pilindavakkha had *headache*. Though the Bhikkhus were allowed the use of a little oil on the head, the headache was not relieved. The Blessed One allowed the Bhikkhus the practice of taking up medicine through the nose. When this was attempted, the medicine ran out. So the use of a nose-spoon was allowed. Then the Bhikkhus had various kinds of nose-spoons, of gold and silver. Hearing of these, the Blessed One prohibited the use and allowed only nose-spoons made of bone etc. It was then noticed that the nose took up medicament in unequal proportions and the use of a double nose-spoon was allowed. Even then, there was no relief from disease. The Blessed One allowed the Bhikkhus to sniff up the aroma. They used to burn the drugs by smearing them on wicks and inhale the smoke through their nostrils. The throats of patients got burned. Buddha allowed the use of a pipe to conduct the aroma. But these aroma pipes came open and worms got in and so, He allowed the use of a lid to the pipes. To carry the aroma pipes, the use of a double bag was also allowed. (vi. 13, p. 53-55).

#### EYE DISEASES AND OINTMENTS

A certain Bhikkhu had *disease of eyes*. They used to carry that Bhikkhu out to ease himself and enquiring the cause, Buddha allowed the 'use of eye ointments- To wit, black collyrium, *rasa* ointment, *sota* ointment, *geruka* and *kapalla*'. 'The Bhikkhus felt the need for perfumes to grind up into ointments and were allowed the use of sandalwood, *tagara*, black *anusari*, *kaliya*, and *bhaddamuttaka*'.

These ointments were put into pots and saucers and became sprinkled over with herb powders and dust. Thereupon, the Blessed One allowed the use of a box for ointment. Following this sanction, the Khabbaggiya Bhikkhus used to carry about various kinds of boxes for ointments gold ones, and silver ones. People were annoyed and murmuring that even Bhikkhus were behaving like people who still live in the world. On this representation, Buddha preached as follows: 'Various kinds of boxes for ointments, gold ones, and silver ones, are not, O Bhikkhus to be used. Whosoever does so, is guilty of a *dukkata* offence. I allow, O Bhikkhus, the use of such boxes made of bone, or ivory, or horn, or of the



*nala* reed or of bambu, or of wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell'. Later Buddha allowed the use of a lid for the box of ointments to prevent contamination by dust and powders and the lid to be fastened with thread and tied to the box.

The Bhikkhus used to rub the ointment on with their fingers and the eyes were hurt. The Blessed one heard this difficulty and allowed the use of a stick or holder to (apply) the ointment. The Bhikkhus then started to use various kinds of ointment sticks - gold and silver ones. Buddha prohibited these and allowed ointment holders of horn, or of the *nala* reed, or of bambu, or of wood, or of lac, or of fruit, or of bronze, or of the chank-shell. The sticks used to fall on the ground and become rough and so the Blessed One allowed the use of a case for ointment sticks. It was inconvenient to carry the ointment boxes and ointment sticks in their hands. Thereupon, Bhikkhus were allowed the use of a bag to carry the ointment box etc. (vi. 11-12, p. 51-52).

## SURGICAL CONDITIONS

A certain Bhikkhu had *boils*. Buddha allowed the use of the lancet. Decoctions of astringent herbs were also required and were allowed. Similarly, sesamum salve, compresses were also required and Buddha allowed the use of these, and also the use of bandages for tying up the wounds. The sore began to itch and the sprinkling of the sore with mustard-powder was allowed. The sore became moist and it was allowed to be fumigated. Proud flesh formed on the wound and Buddha allowed Bhikkhus to cut off proud flesh with a lancet. The wound would not close up, and Buddha allowed the use of oils for wounds. The oil was running over and He allowed the use of fine rags and of all kinds of ways of treating wounds. (vi. 14, p. 58-59).

Now, at that time, a certain Bhikkhu was suffering from *fistula*. And the physician (named) Akasa-gotta lanced it. And the Blessed One, when he was going round through the sleeping-place, came to the place where that Bhikkhu dwelt. Akasa-gotta, the physician, saw the Blessed One coming from far; and when he saw him, he said to the Blessed One: 'Let the venerable Gotama come and look at this Bhikkhu's orifice; it is like the mouth of an iguana!' And the Blessed One thinking, 'This foolish fellow is making fun of me', kept silence and turned away. And in that connection, and on account of that, he called a meeting of the Bhikkhusamgha, and asked the Bhikkhus: 'Is there, O Bhikkhus, in that Vihara a Bhikkhu who is sick?' 'There is, Lord.' 'What is matter, O Bhikkhus,

with that Bhikkhu?' 'That venerable one, Lord, has a fistula, and Akasagotta, the physician, has been lancing it.'

The Blessed Buddha rebuked (that Bhikkhu), saying, 'This is improper, O Bhikkhus, for that foolish one, unbecoming, indecent, unworthy of Samanas, not allowable, and ought not to be done. How can this foolish fellow, O Bhikkhus allow a surgical operation to be performed in that part of his body? The skin there, O Bhikkhus, is tender, the wound is difficult to treat, the knife is difficult to guide. This will not redound, O Bhikkhus, to the conversion of the unconverted'. And having rebuked him, the Blessed One, after delivering a religious discourse, said to the Bhikkhus: 'You are not, O Bhikkhus, to allow a surgical operation to be performed upon you in that part on your bodies. Whosoever allows that, is guilty of a *thullakkaya* offence'. Now, at that time, the Khabbaggiya Bhikkhus, since a surgical operation had been forbidden by the Blessed One, used a clyster. They told the thing to the Blessed One. 'Is it true, O Bhikkhus, that the Khabbaggiya Bhikkhus use a clyster?' 'It is true, Lord'.

He rebuked them; and having delivered a religious discourse, said to the Bhikkhus: No surgical operation is to be performed within a distance of two inches round the anus, and a clyster is not to be used. Whosoever does so, is guilty of a *thullakkaya* offence'. (vi. 22, p. 78-80).

#### CONCESSIONS TO THE SICK BHIKKHUS

Buddha gave '*upasampada*' ordination to Sona Kolivisa, on the soles of whose feet, hair had grown. When Sona was walking up and down, his feet, were injured and the place in which he walked became covered with blood like a slaughter-house for oxen. Seeing this, the Blessed One enquired who was walking there and said 'You, Sona, have been delicately nurtured. I enjoin upon you, the use of shoes with one lining'. Sona represented that if the Blessed One would enjoin the use of shoes with one lining on the whole order of the Bhikkhus, he would also use them, but not otherwise. On this request, the Blessed One enjoined on the Bhikkhus the use of shoes with one lining. (v. 1, p. 1-12).

A certain Bhikkhu had an eruption on his feet. They used to carry that Bhikkhu out when he wanted to ease himself. On seeing this and learning the cause, the Blessed One enjoined the use of foot-coverings by one whose feet hurt him, or are blistered or who has an eruption on his feet. (v. 5, p. 19-20.)

A certain Bhikkhu was sick and unable to go into the village without shoes. On hearing this, Buddha allowed a sick Bhikkhu to go into a village with shoes on. (v. 12, p. 31).

A Bhikkhu was taken ill while he was travelling through the Kosala country and that Bhikkhu went aside out of the road and sat aside at the foot of a certain tree. Travellers asked him where he was going and to come along with them. He said that he was sick and could not walk and that the Blessed One had forbidden the use of vehicles. Later, when the Blessed One heard about this that the Bhikkhu refused to get into the cart he allowed the Bhikkhus who were sick, to use the cart. The Bhikkhus asked whether the carts should be yoked with cows or bulls and they were told that they could use a cart drawn by bullocks or by hand. Then a certain Bhikkhu was exceedingly distressed by the jolting of a cart and the Buddha allowed the use of a litter or a sedan chair. (v. 10, p. 26-27)

#### NURSING

A certain Bhikkhu had a disturbance in his bowels, and he lay fallen in his own evacuations. The Blessed One, while on his rounds, came to the Bhikkhu's abode, enquired what the matter was and questioned whether he had any one to wait upon him. On hearing that the Bhikkhus did not wait upon him, because he was of no service to the Bhikkhus, the Blessed One asked Ananda to fetch some water. The Blessed One poured the water over the Bhikkhu and the venerable Ananda wiped him down. And the Blessed One, taking hold of him at the head, and the venerable Ananda at the feet, they lifted him up, and laid him down upon his bed. In that connection, a meeting of the Bhikkhu-Samgha, was convened and the Blessed One taught the Bhikkhus. 'ye, O Bhikkhus, have no mothers and no fathers who might wait upon you! If ye, O Bhikkhus, wait 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. If he have an *upagghaya*, his *upagghaya* should wait upon him as long as his life lasts, and wait until he has recovered; and so if he have an *akaria*, a *saddhivi-harika*, an *antevasika*, a fellow *sadhi-viharika*, or a fellow *antevasika*. And if he have neither of all these, then should the Samgha wait upon him; and whosoever does not do so, shall be guilty of a *dukkata*.'

He proceeded 'There are five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon - when he does not do what is good for him; he when does not know the limit (of the quantity of food)

that is good for him; when he does not take his medicine; when he does not let a nurse who desires his good, know what manner of disease he has, or when it is getting worse, that that is so, or when it is getting better, that that it is so, or when it is stationary, that that is so: or when he has become unable to bear bodily pains that are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life. These are the five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon'. There are five qualities, O Bhikkhus, which when a sick man has, he is easy to wait upon—when he does' (etc. the contrary of the last section).

'There are five qualities O Bhikkhus, which when one who waits upon the sick has, he is incompetent to the task—when he is not capable of prescribing medicines, when he does not know what diet is good, and not serving what is good for him; when he waits upon the sick out of greed, and not out of love, when he revolts from removing evacuations, saliva or vomit; when he is not capable from time to time of teaching, inciting, arousing and gladdening the patient with religious discourse. These are the five qualities, O Bhikkhus which when one who waits upon the sick has, he is incompetent to the task. 'There are five qualities, O Bhikkhus, which when one, who waits upon the sick has, he is competent-to the task—when he is capable' (etc. the contrary of the last section). (viii. 26, p. 240-243),

#### REFERENCE

Sacred Books of the East, Vol. XVII, Vinaya Texts. Translated from Pali by T. W. Rhys Davids and Hermann Oldenberg, Part II, Mahavagga, Oxford, 1882.

