

Milinda spoke thus to Devamantiya: "Well then, do you, Devamantiya, let the revered one know that tomorrow he must converse with the king in the palace." When he had said this, King Milinda rose from his seat and asked the Elder Nāgasena (for permission to depart)¹ and, mounting his horse repeating 'Nāgasena, Nāgasena,'² he departed. Then Devamantiya spoke thus to the venerable Nāgasena: "Revered sir, King Milinda speaks thus: Tomorrow there must be conversation in the palace." The Elder assented by saying: "It is well." Then Devamantiya and Anantakāya and Mankura and Sabbadinna³ approached King Milinda towards the end of that night, and when they had approached King Milinda they spoke thus to him: "Sire, shall the revered Nāgasena come?" [30] "Yes, let him come." "With how many monks shall he come?" "Let him come with as many monks as he likes." Then Sabbadinna said: "Let him come, sire, with ten monks." And a second time the King said: "Let him come with as many monks as he likes." And a second time Sabbadinna said: "Sire, let him come with ten monks." And a third time the King said: "Let him come with as many monks as he likes." And a third time Sabbadinna said: "Sire, let him come with ten monks."

"All this hospitality has been prepared and I say: 'Let him come with as many monks as he likes,' but although I have said this, Sabbadinna says otherwise. Are we not competent to give food to the monks?" When this had been said, Sabbadinna was ashamed.

(iv) Then Devamantiya and Anantakāya and Mankura

¹ āpucchitvā, a *Vin.* expression.

² *MilnT.* 8 says that according to Buddhaghosācariya the king said this to show his great respect for Nāgasena.

³ Rh.D. in *QKM.* i, p. xix says that the compound Ananta-kāya "may possibly be made up to represent Antiochos. What Mankura and Sabbadinna (called simply Dinna at *Miln.* 56) may be supposed to be intended for it is difficult to say." Lamotte, *Hist.*, p. 415, suggests Pacoros for Mankura, and Sabbadotos for Sabbadinna. Devamantiya appears to stand for Demetrius. There is no suggestion that any of these was a king.

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The Questions of King Milinda ,1894 **Catalogue** W. Heffer & Sons,1928 **Trübner's Bibliographical Catalogues** Kegan Paul, Trench, Trubner & Co,1925 **A classified collection of Tamil proverbs, with tr., explanations and indices arranged by H. Jensen** Herman Jensen,1897 *Asceticism and Healing in Ancient India* Kenneth G. Zysk,1998-01-01 The rich Indian medical tradition is usually traced back to Sanskrit sources the earliest of which cannot much antedate the common era In this book Kenneth Zysk shows that Buddhist scriptures some centuries older than this contain abundant information about medical practice and are our earliest evidence for a rational approach to medicine in India He argues that Buddhism and the medical tradition were mutually supportive that Buddhist monks and people associated with them contributed to the development of medicine while their skills as physical as well as spiritual healers enhanced their reputation and popular support Drawing on a wide range of textual archaeological and secondary sources Zysk first presents an overview of the history of Indian Medicine in its religious context He then examines primary literature from the Pali Buddhist Canon and from the Sanskrit treatises of Bhela Caraka and susruta By close comparison of these two bodies of literature Zysk convincingly shows how the theories delineated in the medical classics actually became practice

Illustrated Catalogue of Books, Standard and Holiday McClurg, Firm, Booksellers, Chicago,1900 The Publishers Weekly ,1925 *Buddhism and International Humanitarian Law* Andrew Bartles-Smith,Kate Crosby,Peter Harvey,Asanga Tilakaratne,Daniel Ratheiser,Noel Maurer Trew,Stefania Travagnin,Elizabeth J. Harris,Mahinda Deegalle,Christina A. Kilby,2023-09-20 What guidance can Buddhism provide to those involved in armed conflict and to belligerents who must perhaps kill or be killed or defend their families communities or countries from attack How moreover does Buddhism compare with international humanitarian law IHL otherwise known as the law of armed conflict which protects non combatants and restricts the means and methods of warfare to limit the suffering it causes Despite the prevalence of armed conflict in parts of the Buddhist world few contemporary studies have addressed these questions While there is a wealth of material on Buddhist conflict prevention and resolution remarkably little attention has been paid to what Buddhism says about the actual conduct of war IHL is also still relatively little known in the Buddhist world and might not therefore influence the behaviour of belligerents who self identify as Buddhists and are perhaps more likely to be guided by Buddhist principles This ground breaking volume is part of an International Committee of the Red Cross project which seeks to fill this gap by exploring correspondences between Buddhist and IHL principles and by identifying Buddhist resources to improve compliance with IHL and equivalent Buddhist or humanitarian norms This book will be of much interest to students and researchers of International Law Buddhism Ethics as well as War and Conflict studies The chapters in this book were originally published as a special issue of Contemporary Buddhism The Open Access version of this book available at <https://www.taylorfrancis.com/books/oa/edit/10/4324/9781003439820> buddhism international humanitarian law andrew bartles

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