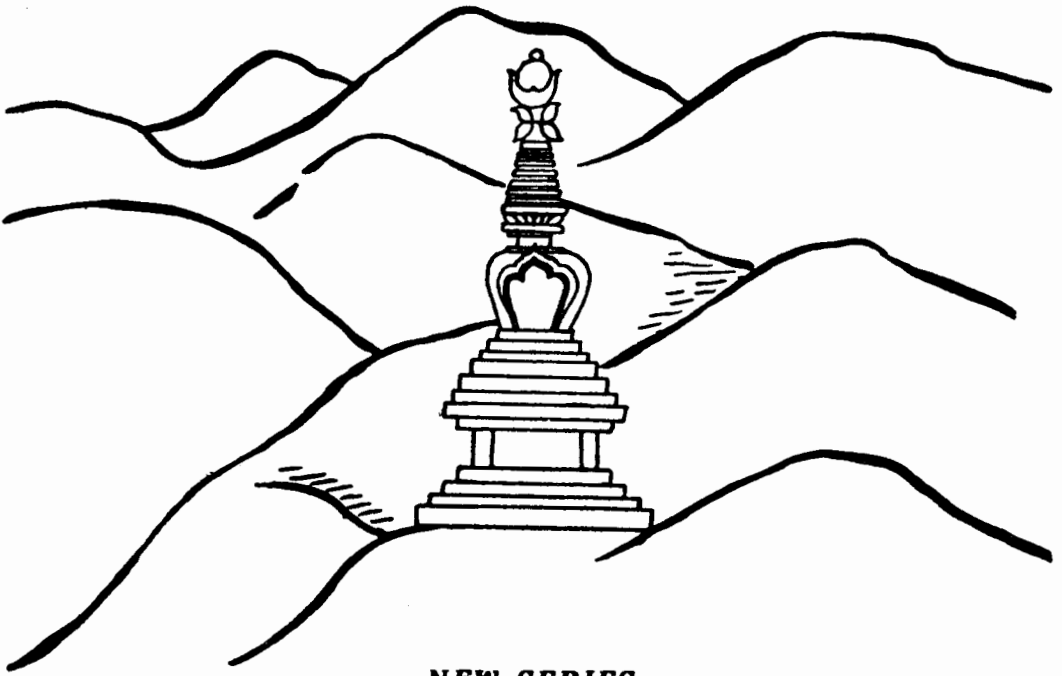


Bulletin of Tibetology



NEW SERIES

1989

No. 2

5 August, 1989

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, INDIA**

- *The Bulletin of Tibetology* seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field -

EDITORS

JAMPAL K. RECHUNG
KUNGA YONTEN HOCHOTSANG
BHAJAGOVINDA GHOSH

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TIBETAN MEDICINE

—MARIANNE WINDER

1. Buddhist medicine - three humours - three fires

The chief characteristic of Tibetan Medicine is that it is Buddhist medicine. This can be seen immediately in its important principle of the three humours: bile, phlegm and wind according to which all diseases are classified because Tibetan Medicine links them up with the three 'fires' burning to some degree in each human being: greed, hatred and delusion. People in whose make-up wind is the chief ingredient are plagued by greed, avarice and lust. 'Wind' does, of course, not just mean air in the body but currents of energy running in certain directions. Those who are characterised by a preponderance of bile feel a lot of negative emotions such as hatred, envy, jealousy and so on. Those whose body contains a lot of phlegm or mucus are given to delusions about the nature of existence and their own role in it. Greedier the people become the more wind is produced in them. Whenever a person with a bile problem gets angry he or she produces more bile. People with too much phlegm are indolent and sleepy, and through their laziness more phlegm will accumulate in their body.

2. Humours and temperaments

Here you will recognise the 'phlegmatic' person of western psychology. As some of you will know from Chaucer and Shakespeare the West also used to divide mankind by so-called humours, but into four types: the phlegmatic, the choleric, melancholic and the sanguine type. We see that early European medicine distinguished between a yellow and a black bile while in the East there was only one bile, and instead of blood, wind was the

A talk given to the Cambridge (England) Buddhist Society on 9.2.1989.

third humour. Though these descriptions survive as psychological distinctions in the temperaments, originally they referred to people with too much of one humour or another. The choleric type had too much yellow bile, the melancholic had too much black bile, and the sanguine type was too fullblooded. The word 'humour' itself which in modern times has acquired a very specialised meaning, originally meant 'a fluid' as in the word 'humid'. In the West, too, it became less and less of a physical entity, and developed more and more of a psychological significance.

3. Ayurveda - not humidity but 'faults'

Here we are further removed from the idea of humidity, and this started already in Indian medicine, the *Āyurveda*, from which the Tibetan concept of humours was derived. The *Āyurveda* also has three humours but not connected to the Buddhist three 'fires of greed, hatred and delusion.' The Sanskrit word for 'humour' is dvesha, Pali dosa, Tibetan nyes pa which means 'fault' with no connotation of humidity.

4. Priority problem

There is the much debated question which idea existed earlier and influenced the other: the three Indian 'faults' or the four European 'humours'. Though Indian medicine is, of course, much older, the connection with Ancient Greece was Alexander the Great conquering Persia and setting foot on Indian soil. The surgeons in his army could well have brought Hippocratic ideas to India, and it is difficult to see how Indian ideas could have reached the Greece of the 5th century BC in which Hippocrates lived.

5. Beginnings of Tibetan medicine

However that may be, Tibetan medicine took off during the 8th century AD when Dr. Yuthok went to India three times to get instruction. They were strenuous journeys on horseback and on foot over the Himalayas. Before

that a primitive type of medicine existed, and there is a story of a male and a female doctor coming to Tibet from India during the 2nd century A.D. and seeing a girl exposing her sick mother to the elements, and the doctors teaching her to take her back into the house and look after her until she was well again. Exposing old people to die had been practised in Siberia and in Persia as well. So the medicine coming from India was a civilising influence.

6. Causes of diseases

The causes of diseases are regarded as four: either 1. wrong diet or 2. unsuitable behaviour or 3. season such as a very cold winter or humid spring, or 4. demons.

7. Division of diseases by humours

I have told you of the division of diseases into those with one of the three humours excessive. There are also diseases in which two humours are stronger than the third one. The ideal is that all the humours should be balanced and there should not be too much or too little of any of them. When the Indians called them 'faults', that is not quite a happy appellation because a certain amount of wind, bile and phlegm is necessary in the body. It is the balance that is important. Transfer this to the three fires, and it is clear that only a Buddha can live entirely without greed, aggression and delusion.

8. Hot and cold

A further division of diseases is that into hot and cold diseases. There are hot wind diseases, and cold wind diseases and so on. The hot diseases are usually accompanied by a temperature but the term can also refer to local heat in various organs. The cold diseases can be accompanied by a cold or refer to organs feeling cold to the doctor's hand but in other cases the reason why a disease is called cold may not be so clear. While

in Tibetan Medicine the stress is on diseases being hot or cold, in mediaeval western medicine the plant remedies were also classified into four degrees of heat, and diseases were cured with what was contrary to them: hot with cold and cold with hot.

9. Seven constituents

The body is divided into seven principal constituents: saliva, blood, bone, marrow, flesh, fat, generative fluid. In Tibetan embryology some of the saliva or chyle becomes blood, blood becomes flesh, flesh becomes bone and so on. This sequence is met with also in Western mediaeval authors. The source of the Western authors is Plato's 'Timaeus', a work read in Europe throughout the Middle Ages. Strangely enough, in the 'Timaeus' three humours are posited, not the four of Hippocrates and Galen: his three humours are bile, phlegm and *pneuma* instead of wind. Plato may have picked up these Eastern ideas in Cyrene or Egypt, or else have learned them from Pythagorean sources, and Pythagoras is believed by some writers to have travelled in India.

10. Remedies

Tibetan remedies can be animal, mineral or vegetable. The animal remedies include the flesh of snakes and lizards and of bears and tigers. Dr. Lobsang Dolma who used to be a lady doctor at Dharamsala has developed from a prescription in old medical books a contraceptive pill made from five ingredients mixed with particles of the connective tissue of the seminal duct from the male sterile offspring of crossing a yak with a cow. If the instructions for taking the pill for seven days are followed this should keep a woman safe from becoming pregnant for a year. Dr. Dolma made trials on 400 women of whom during 4 years only four became pregnant but more clinical trials are necessary. The mineral remedies include the use of calcite, sulphur and mercury, suitably prepared by burning to ashes to diminish their toxicity. The greater part of the remedies are herbal remedies. It is always specified which part of the plant is used, whether it is stem, leaves, bark and so on. Most remedies are not prescribed in isolation but there is one

chief ingredient and many other ingredients. Each serves a purpose: one plant may improve the taste and make the medicine less bitter. Another plant or mineral or animal component may counteract certain side effects, a third one may make the medicine look more pleasing, a fourth one improve its consistency making it thicker when suspended in a fluid. The use of many ingredients for each remedy is called polypharmacy and was practised in the mediaeval West as well. That is what makes it sometimes difficult to say where the active principle is. It may be something in the chief ingredient together with something in one other ingredient of a medicine. In the West we like to isolate active principles but in traditional medicine it is important when and where a plant is gathered. The identification and recognition of plants is an important part of a Tibetan doctor's training. Therefore students used to go every year on plant gathering expeditions into the mountains, and at the subsequent examinations those who recognised and identified the greatest number of plants were awarded prizes.

11. Medical Schools

While monks in the *Hīnayāna* or Southern Buddhist School are not supposed to practise medicine except for giving first aid to their brethren, in the *Mahāyāna* with its emphasis on compassion, Medicine was taught at the Tibetan monastic colleges, and most doctors used to be monks. The learning of each medical text was preceded by a consecration. Each district had a chief physician, and when he died or became too old to practise, a student who had taken his exams at one of the two medical monastic colleges in Lhasa was sent to that district. The number of students accepted at the colleges corresponded to the needs in the districts. There were also families where medical knowledge was transmitted from father to son and from country doctor to apprentice. The whole course at the medical colleges took up thirteen years, the earlier years being devoted to the study of theology, dialectics, grammar etc. The exams were oral exams and in the more advanced classes expected a thorough knowledge of the Tibetan medical classics, the first one dating from around 750 A.D. There is an unbroken tradition in Tibetan medicine since its inception, with new insights simply added onto the old ones. Sometimes a

little adaptation to modern scientific knowledge takes place without too much fuss, for instance, when the medical classic says in its embryology section that the foetus is formed from male semen and female menstrual blood this is interpreted in the light of modern knowledge as the *ovum*. One should not forget that in the West the human *ovum* was only discovered in 1829 by Karl von Baer. In present-day Chinese occupied Lhasa the older of the two medical schools, called Chakpori, built in the 17th century, has been reduced to rubble, and the later one has been rehoused in a more modern building and modern equipment added to that which had been left from an English hospital existing there during the thirties. While the Chinese had been under Maodse-dung to send so-called barefoot doctors into the country districts and outlying parts of China who practise traditional Chinese medicine partly because of lack of resources and of trained physicians, they did not favour the practice of Tibetan traditional medicine and send Chinese auxiliaries to Tibet to introduce Chinese medicine. This was, of course, not welcomed by the population, and the Chinese government began to realise the value of preserving Tibetan medicine. They started republishing old texts and sold short medical treatises in the main square at Lhasa. A set of over seventy *thankas* illustrating medical themes has been photographed, and their written part is being translated into English. The Russians are doing the same with a similar set from the Buryat part of Russia which is Buddhist, near Lake Baikal. In present-day Tibet medicine has been completely separated from its monastic background, and that is a great pity for the following reasons.

12. Religion and medicine

Tibetan medicine has always been closely connected with Buddhism. As I showed earlier, according to this system the three fires produce excesses in the three humours. In fact, no disease is regarded as unconnected with the mind. Every time a doctor gives a medicine he does it with a prayer or silent meditation, and the patient receives it in the same spirit. Rituals along with medicines act effectively as psychotherapy. Medical ethics were based on the *Bodhisattva* virtues as the ideal doctor was a *Bodhisattva*. Hence no fees were as-

ked for by the doctor, and the patient gave what he could to show his gratitude. Perhaps the most important influence of Buddhism was the psychosomatic view of man's constitution. According to the *Dhammapada* which also exists in the Tibetan *Udānavarga* everything we are is the result of what we have thought. This general principle underlies all Buddhist philosophy, the difference between the schools coming when trying to determine how much reality is to be apportioned to the mind. No Buddhist would doubt that all things are mindmade but the *Theravādin* might say that *Samsāra* is created and continued by *Karma*, while of the two chief *Mahāyāna* Schools, the *the Yogācārin* would say that Mind Only exists this side of *Nirvāna*, and the *Mādhyamika* might say all form is emptiness. The Tibetan *Vajrayāna* is based on the *Mahāyāna* teachings, with a greater emphasis on ritual. If all things are in the last resort mind, naturally the human body is, and if all forms are emptiness, naturally the human body is. But in both cases it is the instrument by which the empirical self can reach Enlightenment, through everyday action and through meditation exercises which involve the body as well as the mind. Therefore it is everybody's duty to look after the health of a body which affords this opportunity. Tibetan doctors know that the state of mind of a patient is often the key to what is wrong with his body. Mental diseases are regarded as of two kinds: those caused by physical conditions such as the wrong diet, lack of exercise, lack of congenial company etc. and, secondly those caused by demons. Which demon has attacked or is possessing a patient is diagnosed by the patient's behaviour. Some demons are loud and boastful, some are shy and hide in corners etc. Children are often regarded as the victims of demons, and to Tibetans it is essential that no child should ever be shouted at or bullied because a child's nervous system is much more sensitive than that of a grown-up person.

13. Diagnosis

A diagnosis is made in three ways: by examining the pulse, examining the urine, and by questioning the patient. The pulse is taken in three places on the patient's right and left wrist by the doctor's three finger tips on each hand. The right-hand side of the finger tip and

the left-hand side of the finger tip detect the diseases of different organs in the patient. This means that the three places near the patient's wrist must be connected to different organs in his or her body, and that the different sides of the doctor's finger tips can distinguish between the streams of energy coming from them.

14. Treatments

Apart from giving medicines, change of diet and change of behaviour are the most prescribed treatments. Besides those there is also massage, cold and hot water treatment such as standing under waterfalls or hot springs of which there are many in Tibet, or baths in special oils and herbs, enemas, emetics, snuff, incense, *moxa*, bloodletting and cupping. Acupuncture is said to have been given in early times, but nowadays golden needle treatment usually refers to *moxa*.

15. Moxibustion

Moxa means the application of heat to certain spots on the body in order to stimulate the circulation of energy which would from there go to the affected place and relieve its pain, or cure its complaint. The West had cautery in the Middle Ages, chiefly in order to create wounds through which the so-called laudable pus would expel harmful fluids and substances from the body. At the most the effect of this direct burning of the skin was counter-irritation diminishing the pain in the place of the actual complaint. Tibetan *moxa* is different in that the skin itself is never being burned. Usually a small twig of the plant called *Artemisia* is used as tinder with fire being applied to it at one end and the other end put near the place with the *moxa* point. The burning *Artemisia* gets nearer and nearer the point but is removed before it actually reaches the skin. Another method uses two metal instruments: a ring with a hole in the centre and a handle, and a disk the same size as the ring with a handle. The disk is heated but the ring is applied to the aching place and the hot disk laid on top of the ring so that the heat of the disk reaches the skin from a distance.

16. Bloodletting

Bloodletting is also used. There are 77 points where blood can be drawn from without causing an injury to a vital organ. Scalpels were used to cause a small opening. The whole treatment is controversial because it is something Western medicine was using before the circulation of the blood had become known when it was thought that constantly new blood was produced in the liver, so that frequent bleeding would not do any harm, while we now know that the same quantity of blood is constantly circulating round the body. It is true that in some countries bloodletting lingered on right down to the 18th century from the sheer force of habit, and in France to the 19th century.

17. Cupping

Cupping is another treatment used in the past in the mediaeval West and still used by the Tibetans. In places like Ladakh where there is a considerable Tibetan population it is chiefly used for pleurisy and wind diseases such as rheumatism. The skin is usually opened by applying one or two heated copper bowls clapped down on the spot which needs treatment usually on the patient's back after holding a lighted piece of paper four fingers away from it. This would heat the spot up in the first place. The bowls or bowl are kept on the spot for about an hour. When the skin is open blood can be drawn from there. Apart from bloodletting and cupping or lancing abscesses, opening the skin is not encouraged. Surgery is avoided wherever other means are available.

18. Spreading abroad

The medical system which first arose in Tibet gradually spread along the Himalayas and North India to Bhutan, Sikkim, Nepal, Ladakh and Zangskar. It also spread to Outer Mongolia where it is still practised by the Buryats. Indeed, the colloquial Tibetan word for 'doctor' is *Emchi* or *Amchi*, a word which has been borrowed from the Mongolian. This word also appears in 13th century Turkish, and it has not yet been clarified which way the word has travelled in mediaeval Ce-

ntral Asia. The word used in the written scriptures in classical Tibetan is '*sman pa*' from '*sman*' medicine. Now Tibetan medicine is also practised by exiles and their Western students in Holland and the United States, and a Course in Tibetan Medicine has been offered by visiting Tibetan doctors at the Imperial College, London, at various dates between March and November, 1989, and will be repeated during the following years.

19. Modern application

The mediaeval practices of cupping and bloodletting seem rather barbarous for the modern age. Nevertheless, herbal treatment and polypharmacy, though superseded by other methods in the West, have their own value in Tibetan medicine. And though humoral pathology, if understood in its narrow sense, cannot, of course, be supported in the West, if the word 'humours' is understood as referring to certain types of constitution and behaviour, like the greed, hatred and delusion types, the terminology can be found useful in Tibetan medicine today because each type requires different psychological treatment. They do say that bloodletting sometimes helps in cancer cases but, for instance, Lobsang Rapgay, a young doctor in Dharamsala who speaks excellent English and has been all over the world, is in favour of dropping this part of Tibetan medicine as outmoded. His Holiness the Dalai Lama himself who is the Patron of the Medical School in Dharamsala, the headquarters in India of Tibetans in exile, advised to preserve for diagnosis and treatment today that which is found useful and to discard the rest.

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Sman-gyi-bla Vaidur-ya
'od-kyi-rgyal-po
(*Bhaisajya-guru-vaidurya-Prabharaja*)

NISRAYA AND DHUTANGA IN BUDDHIST TRADITION

—JAYEETA GANGULY

At the outset, it is said that Gautama Buddha (circa 563 B.C.-486 B.C.?) adopted many ideas from contemporary sects or from their predecessors and modified them in a manner to be consistent with his Doctrine (saddharma) and the principles of his organization (sangha). For example, the Nisraya (ascetic way of life) refers to the four resources of a monk's life, viz. begging for alms, wearing clothes collected from rubbish heaps, living under trees and using natural drugs as faeces and urine. In other words, a general layout of asceticism.

Asceticism in India has a legacy since the pre-Vedic period. Some rigorous but widespread practices of asceticism have been the characteristic feature of Indian culture. The main idea behind the conception of asceticism is deliverance from samsara, the continuous cycle of birth and death and its consequent pain and suffering. For a chronological study of the Indian culture, some evidences may be cited.

TRACES OF ASCETICISM IN THE PRE-BUDDHIST PERIOD

The beginnings of these ascetic practices and their gradual development till their adoption into the Buddhist organization in the form of Nisraya and Dhutanga may be traced out.

(i) Among the remains of the Indus Valley Civilization excavated at Mohenjodaro, the figure of a three-headed person seated in a meditating posture has been excavated. Is it not a clue to the existence of asceticism and Yogic practices in the pre-Vedic period? It is probable that the concept of a Yati had already originated there. Yati may be derived from the root yat(to strive) or yam(to restrain, to subdue, to control). Yati in the sense of a striving person bears affinity with the concept of sramana in Buddhism.

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(ii) During the Vedic period(circa 1500 B.C. downwards) The asrama(hermitage) could grow for ascetic practices. The word 'tapas' (equivalent to asceticism) in its technical sense occurs in the tenth mandala of the Rg Veda² among the later hymns.

(iii) In the Upanisads, the renunciation of worldly pleasures has been regarded essential for the purification of one's mind. (Chandogya Up. 8.5) Tapas here has also been associated with the third asrama (Vanaprastha) and the subsequent way of life Sannyasa (caturthasrama) of the anchorite in the forest.

Evidently the introduction of this kind of ascetic practices was nothing new to Buddhism. These were already prevalent among the contemporary sects such as the Jainas³, the Ajivikas,⁴ etc.

ETYMOLOGY

Nisraya (P.Nissaya)⁵ corresponds in meaning to Sanskrit asraya, "to sit on, or that on which anything depends." "Nissayam Karoti" in Pali means to rely on, to take one's stand in "Nissaya" in the Vinayapitaka refers to the four resources of life on which a monk depends. In addition to this, "Nissaya" has also been used in the sense of "tutelage". Chinese "yi chih" for "Nissaya" suggests "to depend and rest upon".⁵

Tib. reads gnas-pa (gnas-sam-rten-pa (Mvy.820) and alternatively "rten-pa". According to the Tibetan lexicons, the usage of gnas-pa may be slightly distinguished from that of "rten-pa". "Rten-pa" in addition refers to the religious exercise of a monk confirming to monastic discipline.

Moreover, "Nissaya" in the sense of "tutelage" does not appear irrelevant when a novice learns how to lead a way of life for sanctification from an elderly monk. That means a "saddhiviharika" being attached to an "upajjhaya", becomes conversant with the right way of life as taught by the Buddha.⁶

Dhutanga Etymologically Pali "Dhutanga" or dhutanguna (merits attained by cleansing may be derived from the dhu+(meaning to wash, clean, purify, sprinkle). It refers to "a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person"⁷ or "percepts

by which the passions are shaken or quelled"⁸. The Chinese commentary elaborates with an analogy of shaking off dust from clothes by fluttering.⁹ It may be added here that the two avaranas, viz. klesa and jneya could be removed by dint of the dhutanga practices. Its Tibetan rendering of sbyoñs-bai yon-tan for dhuta-guna or dhutangas (Mvy. 1127) refers to the virtue for the purification of the mind. Edgerton (Buddhist Hybrid Sanskrit Dictionary) gives dhuta-guna as "the qualities of a purified man". Not only the action for purification and attainment but also seven-fold aims are pointed out in the dhuta-guna-Nirdeśa edited by Bapat.¹⁰

FOUR NISRAYAS

As discussed above, the four Nisrayas (Nissayas) as enumerated in the Pali Vinayapitaka of the Theravadins are: 1. Pindiyalopabhojanam¹¹ - literally suggests pinda - a lump of food and alopa = A piece, a bit of food, morsel, esp. bits of food fathered by bhikkhus. "Pindiyalopabhojanam" is the general practice of collecting cooked food offered by the householders to the monks in course of their daily begging rounds (pindaya carati) Bsod-sñoms (Tib.) suggests "to be verily satisfied as desired" as in the phrase "dod-pa-ki-la-thag-par-loñs-su-spyod pa".¹² Tibetan "Bsod-sñoms" implies satisfaction of the service offered by a householder with respect to a monk. In the Patimokkha Sutta and the Vinayavastu, occasional references of unmannerly behaviour regarding the acceptance of provision in a monastery or outside tends to monastic indiscipline.¹³ The monks used to go on their begging rounds after their morning service in the forenoon. It is interesting to note that the monks belonging to the Theravada tradition in India, Sri Lanka, Burma and S.E. Asia, eagerly observe the rules. However, relaxations may also be observed among the monks related to the Non-Theravada tradition. Different traditions have also been preserved regarding the conception of meat-eating in Buddhism. One who observes the vow of "pindiyalopabhojanam" is known as "pindaparika".

2. Pamsukulacivaram¹⁵ suggests "the robes made of rags collected from a dust-heap", preferably from cemeteries. The word "civara" generally do not refer to the clothes donated by householders. In the early stage, Gautama instructed the use of "civara" as that was prevalent among the other contemporary ascetics. However, the Buddha allowed certain relaxations to this rule in course of time so that the lay devotees (upasakas) could avail

the privilege of donating yellow robes to the venerable monks in order to achieve merits (punya) for donation (dana). Despite that, those who strictly observe the practice of "pamsukulacivara" are called as pamsukulika.

3. **Rukkhamulasenasanam**¹⁶ - "literally means "having one's seat at the foot of a tree" for meditative practices as a recluse. A monk had to dwell under a tree and was not permitted to stay under a roof. The Buddha later declared that this rule was sanctioned by him for eight months of the year as the monks had to spend the remaining four months of the year as "rainy season retreat". The monks were thus permitted to spend these four months in residences because it was inconvenient to travel during the rainy season. One who observes the practice of "Rukkhamulasenasanam" is known as "rukhamulika". At a later stage the Buddha also permitted the monks to live in the Vihara, Addhayoga, Hammiya, Pasada, and Guha. Vidhusekhara Sastri has rightly pointed out (Patimokkha, Introduction, pp 29-30) that the Buddhists were the first to introduce the custom of the monks living in such buildings and the Suttavibhanga etc. also refer to the monks residing in "tinakutis" (straw-huts) in large numbers.

4. **Putimuttabhesajjam**¹⁷ - pre-supposes that a monk observing the "Nissaya" should depend on natural medicines for health management by using faeces, urine, etc. Formerly Gautama Buddha was declared as a master physician (bhisak) and subsequently he was extolled as "Bhaisajya-guru-vaidurya-prabha" of (Mvy 1404) celestial embodiment. It may be added that the Buddha later approved the use of ghee, butter, oil, honey, molasses etc. as medicines.¹⁸ The use of various other kinds of medicines was gradually sanctioned by the Buddha thereafter for the monks.¹⁹

It is thus evident that Sakyaputra Gautama had given preference to the early Indian ascetic way of life with respect to a recluse. As and when his organization (sangha) spread he had no alternative but to allow certain relaxations regarding the rules according to the need and propriety of his organization.²⁰ The four nisrayas thus remained no longer obligatory and that left room for some dissension within his organization under the leadership of Davadatta in the later days of Sakyaputra Gautama's personal life.²¹

By comparing the different versions of the Vinaya preserved in Chinese it may be revealed that according

to the Mahasanghika Vinaya²² the Buddha enjoined that the four Nisrayas should be expounded to the newly ordained monks before expounding the precepts to them whereas the Dharma-guptaka²³ and the Mahisasaka²⁴ Vinayas hold that the Buddha enjoined the monks first to expound the precepts and later the Nisrayas to the newly ordained monks. However, it is agreed upon by all the Vinayas that the newly ordained monks from different communities experienced difficulties at the outset in observing the Nisrayas. The Sarvastivada and Mulasarvastivada Vinayas make no mention of the Nisrayas.

Dhutangas In addition to the four Nisrayas, the practice of the dhutangas (dhutangunas) was also prevalent in Sakyaputra Gautama's organization. P.V. Bapat has rightly pointed out that the inclusion of the dhutangas among the norms of the Buddhist monastic way of life was made in its earliest days since the lifetime of the Buddha and later developed to its present form²⁵. The thirteen practices may be condensed into eight (as shown in Visuddhimagga and Vimuktimagga).

Enumeration of the Dhutangas The Dhutangas or dhutangunas have been enumerated for the first time in the Milinda-Panha and their detailed exposition is found in the Visuddhimagga, subsequent non-canonical texts. The thirteen dhutangas²⁶ as enumerated in the Visuddhimagga have been given below :

1. Pamsukulikangam - Same as Nisraya 2
2. Tecivarikangam - Not to have more than three robes suggesting the usage of three civaras after Upasampada
3. Pindapatikangam - Same as Nisraya 1
4. Sapadanacarikangam²⁷ - to go for begging consecutively from house to house.
5. Ekasanikangam - to have one's meal at one sitting
6. Pattapindikangam - to have only one bowl and take **whatever** is offered in it.
7. Khalupacchabhattikangam - Not to take any food after finishing one's meal.
8. Arannikangam - to dwell only in forests
9. Rukkhamulikangam - Same as Nisraya 3
10. Abbhokasikangam - to live in an open space
11. Sosanikangam - to live in a cemetery
12. Yathasantatthikangam - to use **whatever** bed or seat is allotted to one

13. Nesajjikangam - to refrain from lying down and keep sitting.

It is evident that the ascetic practices (dhutangas and nisrayas) were prescribed by the Buddha for those enterprising persons who had abandoned the pleasures of worldly life in search of the supreme good in accordance with the mental efficacy and physical endurance of an individual. The Buddhist mendicants were expected to adhere to these practices as far as possible during their career as a monk. The followers of each of these dhutangas are classified into three grades (ukkattho, majjhimo muduko) and the followers belong to the grade according to the severity with which they observe the practices²⁸. P.V. Bapat further observes that although the dhutangas were not so highly valued in the earliest days of Buddhism, they continued to gain importance in course of time. More over, the mere observance of the practices with an impure mind was considered to be totally futile²⁹. A table comparing the four Nissayas with the thirteen Dhutangas as enumerated in the Visuddhimagga (and Vimuttimagma in Chinese) are given below (the corresponding nos. of the dhutangas in the other traditions have also been appended for ready reference).

Nissaya	Dhutanga
1. Pindapatabhojanam	No.3 (Pindapatikangam) Dh.No.1 Mvy No.4, Dds.No.2
Others related to the above.	No.6(Pattapindikangam) Dds No.5
	No.7(Khalupacehabhattikangam) Dh.No.3 (Mvy.No.6)
	No.4 (Sapadanacarikangam) Dds No.3
	No.5 (Ekasanikangam) Dh.No.7 Mvy No.5 Dds No.4
2. Pamsukulacivaram	No.1 (Pamsukulikangam) Dh.No.11, Mvy No.1 Dds.No.7
Others related to the above	No.2 (Tecivarikangam) Dh.No.2 Mvy No.2, Dds No.8

3. Rukkhamulasenasanam No.9 (Rukkhamulikangam)
Dh.No.6 Mvy No.8 Dds No.10
- Others related to the No.8 (Arannikangam)
above Dh.No.9 Mvy No.7,Dds No.1
No.10 (Abbhokasikangam)
Dh.No.7 Mvy No.9 Dds.No.11
No.11 (Sosanikangam)
Dh.No.10 Mvy No.10 Dds No.9
No.12 (Yathasanthakikangam)
Dh.No.5 Mvy No.12
No.13 (Nesajjikangam)
Dh.No.4 Mvy, No.1, Dds No.12

4. Putimuttabhesajjam

Not related to Nissayas:

Mvy No.3 & Dh No.12 Namatika (wearing felt)
Dds No.6 Vikalabhojanavera (eating at improper time)
(Here Mvy stands for Mahavyutpatti, Dh for Dharmasangraha), Dds for Dvadasa Dhuta-Sutra)

The elaboration of the dhutangas as shown above may be traced in the Patimokkha and canonical texts. For example, Dhutanga No.4 (sapadan-acarikangam) corresponds to Sekhiya rule No.33 in the Patimokkha and dhutanga No.7 (khalupaccha-bhattikangam) may be compared to Pacittiya rule No.37 regarding vikalabhojana in the Patimokkha.

It may also be noticed that Nisraya No.4 (Putimuttabhesajjam) finds no place in the dhutangas. This leaves room to suggest that in course of time the repulsive obnoxiousity of urine etc. might have stood in the way of using them obligatorily as medicine and the Bhesajjakhandhakam was subsequently added to the Vinayapitaka for health care. Eg. Faeces or stool, was prescribed to swallow for vomiting out poison, if taken. Similarly the urine of the cow was also used as a medicine for jaundice (Mahavagga 6.29 & 10. Nalanda Edition Bhesajjakhandhaka, pp 224-25).

To sum up, it may be seen that thirteen dhutangas have been enumerated in the Visuddhimagga by Buddhaghosha, and the Chinese text of the Vimuttimagga³⁰, whereas the Mahavyutpatti, the Dharmasangraha³¹, and the Dvadasa-dhuta-sutra³² record the number as twelve.

It is evident from the above that experiences in livelihood among the monks had been a source of concern in Buddhist monasticism since its inception. Three stages in the growth of the Sangha may be traced out in this respect: i) **Ascetic stage** (arannaka) when Gautama Buddha advised his monks to lead the life of an ascetic in the true sense of the word i.e. to abide by the four Nisrayas. The items of the dhutangas which are common to all the traditions probably developed during this period.

ii) **Growth of the aramas and viharas (Aramika)**

A trend of transformation from ascetic to vihara or aramika life left room to relax to a certain extent some rigid rules prescribed in the Nisrayas. Some of the dhutangas were probably taken into account at this stage.

iii) **Post-schismatic stage (Bhiksu Nikayottara)**

During the later life of the Buddha a tendency developed towards schism in the Sangha. Subsequent to the schism in the Sangha, the items of the dhutangas varied in the different traditions. For example, the practice of **namatika** (wearing felt) has been included in the Mahavyutpatti and the Dharmasangraha which omit the practice of sapadanacarika (moving from house to house). The practice of yathasamatarika³³ is not included in the Dvadasa-dhuta-sutra which is substituted by vikalabhojanavera. It may be surmised from the above that each tradition derived its material from some common source and variations in the details were introduced according to the characteristics of the particular tradition such as where the school originated from etc.

Notes

1. R.P. Chanda - Survival of the Pre-Historic Civilization of the Indus Valley (MAS 141, 1929 p.33)
2. Rg Veda X, 154, iv (Pitrn tapasvatoyam tascidevapi gacchatat)
3. Acaranga sutra Ch.6 Dhuya-Ajjhayana
4. Niharranjan Roy, Bangalir Ithihas, Adi Parva pp 592-594 History and Doctrine of the Ajivikas - A.L.Basam London Luzac & Co. 1951, pp 118 ff

5. Skt Nisraya Ch. Yi Chih Tib. Rten Pa gnas pa
Dictionary of Chinese Buddhist Terms - Soothill and
Holdus pp 249
6. Dictionary of Early Buddhist Monastic Terms - C.S.
Upasak (Abbrev. D.E.B.M.T.) p. 122 ff
7. Pali-English Dictionary - Rhys Davids & Stede under
Dhutangas. Reference to dhuta in the sense of "clean-
sed" may also be found in Pacittiya Nalanda Edition,
Pali Publication Board, 1958 p. 192 etc
8. A Dictionary of the Pali Language - R.C. Childers
under Dhutangam and Dhutangam.
9. The Chinese translation "T'ou T'ue" suggests "clean-
sing with water" whereas the fifteenth chapter of
the Mahayana Commentary reads—
Ru Yi Tou Chien Neng Ch'u Chen
Kou Hsiu Hsi Tzu Hsing neng She tan Che
(Fo Xue Ta Tzu Tien by Ting Fu Pao pg 2710)
Trans - Like shaking off dust from one's clothes,
cultivating those practices helps to remove lust.
10. Vimuktimarga Dhutanguna-Nirdesa by P.V. Bapat
Asia Publishing House, London, 1964 (University of
Delhi) critically analyzes the Tibetan text with an
introduction (pp 2-3)

Bapat points out that the Vimuktimarga available in
Chinese (Nanjio 452 & Taisho 783, Vol XVII), Tibetan
Kanjur Mdo-Shu F137a3-149a3 and the Visuddhimagga
of Buddhaghosha in Pali bear some affinity.

The seven objects have been enumerated in Tibetan as -

- i) hdod pa-chuñ-ba-ñid-dan (alpecchah Mvy 2370)
- ii) Chog-śes-pa-ñid-dan (Santustih Mvy 2216)
- iii) yo-byad bññis pa rgyas pa dan (Samlekha Mvy 7012)
- iv) Brton hgrus rtsom pa dan (viriyarambha Mvy
963, 1939)
- v) Dgañ-sla ba ñid dan (subharata, Mvy 2377)

- vi) rig-pa-gnas-pa-ñid dan. (pratisamvid Mvy 197-200)
- vii) Yons-su-zen-pa-rab-tu-gcod-par-hgyur-zin
11. Skt. Pindapatah Tib Bsod-Sñoms Ch. Chi Shih Huna Y'an Mvy 8671 Mahavyutpatti abbrev. Mvy.
12. A Tibetan-English Dictionary - S.C. Das pp 1320
13. Bhikkhupratimoksa - Vidhusekhara Sastri Sekhiya rules No. 27-56
14. The History of Buddhist Thought - E.J.Thomas, pp 24-25
15. Skt. Pamsu-kulam Tib. Phyag Dar Khrod Ch. Sao Shih Lin Pen Sao Mvy 8672
16. Skt. Vrksa-mulam Tib. Sin Druñ Ch. Shu Xia Mvy 8670
17. Skt Pati-mukta-bhaisajyam Tib. Sman Bskus (Bkus) Te Bor Pa Ch. Chi Yi Yao Yi Yao Mvy 8673
18. Vide Mahavagga Ch.VI, Bhesajjakhandhaka Pancabhesajjakatha. Also Sarvastivada Vinaya Taisho Vol 23 pp 184b - c
²¹ ⁶
 Dharmaguptaka Vinaya Taisho Vol 22 pp 869²¹ - c³
 Mahisasaka Vinaya Taisho Vol 22 pp 147b³ -8
19. Ibid. Bhesajjakhandhaka 2. Muladibhesajjakatha
20. Vide Mahavagga Nalanda Edition pp 55 "Anujanami, bhikkhave, upasampadentena cattaro nissaye acikkhitum-pindiyalopabhojanam nissaya pabbajja, tattha te yavajivam ussaho Karaniyo; atirekalabho-samghabhaddam, uddesabhaddam, nimantanam, salakabhaddam, pakkhikam, uposathikam patipadikam. Pamsukulacivaram nissaya pabbajja, tattha te yavajivam ussaho karaniyo; atirekalabho-khomam. kappasikam, koseyyom, kambalam. sanam, bhagam. Rukkhamulasenasanam nissaya pabbajja, tattha te yavajivam ussaho karaniyo; atirekalabho-viharo,

addhayoga, pasado hammyam, guha. Putimuttabhesajjam
nissaya pabbajja, tattha te yavajivam ussaho karaniyo;
atirekalabho—sappi, navanitam, telam, madhu, phanitam
ti."

21. Cullavagga Ch.VII, Sangahbhedakhandhaka
Ch. Sarvastivada Vinaya Taisho Vol 23 pp 265a₁₂ b₉
Dharmaguptaka Vinaya Taisho Vol 22 pp 909b₈-18
Mahisasaka Vinaya Taisho Vol 22 pp 164b₅ - 14
Mahasanghika Vinaya Taisho Vol 22 pp 142c₂₉ -
443a₂₆
Mulasarvastivada Vinaya Taisho Vol 23 pp 202c₅
-28
22. Taisho Vol 22 pp 413c₁₂ - 414c₇
23. Taisho Vol 22 pp 811b₁₂ - c₁
24. Taisho Vol 22 pp 112b₉ -c₁₆
25. Indian Historical Quarterly Vol. 13, No. 1-4, 1937
Bapat, P.V. Dhutangas pp 51.
26. Skt. Dhutangas Skt. Dvadasa dhuta gunah
Mvy 1127
Tib. Sbyans Pai Yon tan Bcu gñis ming la Ch.
Hsiu Hsi Shih Erh Kung Te Ming hao
Mvy 1128 Pamsukulikah Tib. Phyang Dar Khrod Pa
Ch. Cho Na Yi Cho Pi Ne
Mvy 1129 Skt. Traicivarikah 1130 Skt. Nama (n)
tikah
Tib. Chos gos gsum Tib. Hphyiñs Pa Po
Ch. Tan San I
Mvy 1130 Skt. Nama(n)tikah
Tib. Hphyiñs Pa Pa
Ch. Chan Ha Hsu Chieh Lang Yi chu Huai
Se Yi
Mvy 1131 Skt. Paindatikah Tib. Bsod Sñoms Pa
Chi. Chi Shih, Tsi, Ti Chi, Chang Hsing
Chi Shih

- Mvy 1132 Skt. Aikasanikan
Tib. Stan gcig Pa, Ch. Rih Yi Chi Rih Yi,
Shih Yi Tsuo Shih
- Mvy 1133 Skt. Khalu Pascad bhaktikah Tib. Zas
phis mi len pa
Ch. Wu Shih Hon Chi, Chung Hou Pu Yin
Chiang
- Mvy 1134 Skt Aranyakah Tib. Dgon Pa Pa
Ch. Chi Ching, Chu Chi Ching Chu
- Mvy 1135 Skt Vriksa-mulikah Tib. Sin druñs Pa
Ch. Tsuo Shup Hsia, Shu Hsia
- Mvy 1136 Skt Abhyavakasikah
Tib. Bla gab Med Pa, Ch. Lu Ti Lu Tsuo
- Mvy 1137 Skt Smasanikah
Tib. Dur Khrod Pa Ch. Chung Chen Tsuo,
Chung Chien
- Mvy 1138 Skt Naisadikah
Tib. Cog Pu Pa Ch. Tsuo Pu Wo, Tan Tsuo
Pu Wo
- Mvy 1139 Skt Yatha-samstarikah
Tib. Gshi Zi bshin Pao Ch. Zi Ran Ru
Shang, Chang Chi Shih
27. Comp. Visuddhimagga IX. 32. sadvare pana pattam
visajjeti.
28. The Path of Purity - A translation of Buddhaghosha's
Visuddhimagga by Pe Maung Tin Part 1 of Virtue
(or Morals) London, P.T.S. pp 66 ff
29. Indian Historical Quarterly Vol 13, No.1-4, 1937
Bapat, P.V. Dhutangas pp 45-46
30. Nanjio No. 1293 (Chieh Tuo Tao Lun)
Composed by Arhat Upatishya or Sariputra Trans-
lated by Sanghapala, A.D. 505, of the Liang dynasty,
A.D. 502-557. 12 fasciculi 12 chapters. Chinese
text is available in Taisho Vol 30 pp 399-461 (No.
1648). Also vide Journal of the Pali Text Society
1917-1919 pp 69-80. Article by M. Nagai.

31. The Dharma-Sangraha.
An ancient collection of Buddhist Technical terms by Kanjiu Kasawara published by Oxford at the Clarendon Press, 1885 pp 13 No. LXIII dvadasa dhu-tagunah.
32. Nanjio No.452 Fo Shuo Shih Erh Tou Tuo Ching
Buddhabhashita dvadasa dhuta-sutra. Translated by Gunabhadra of the earlier Sung Dynasty A.D. 420-479. Chinese text available in Taisho Vol 17 No. 783 pp 720-722
33. P.V. Bapat, interprets Yathasamsvarika as living in a place as found which may not agree with its derivation from the root str meaning "to spread over" Mahavyutpatti Tib. gshi-zi Bshin-pao. Ch. Ziran ru-shang chang dhi-shih. Dharmasangraha edited by Kenjiu Kasawara (Oxford 1885) includes yathasamstrika while Bapat refers to its omission. (Vimuktimarga Dhutaguna Nirdesa P.V. Bapat Introduction pp xxi), Bapat probably consulted the Chinese version of the Dharmasangraha and not its original Sanskrit version. However, Buddhaghosha's Visuddhimagga (Bharatiya Vidya Bhavan, Ed. by Kosambi Part 1, 1940, pp 52 gives the sense of contentment with what one gets (yam laddhartena sant yathasamthatiko yati) as pointed out by Bapat.

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A DHARANI-MANTRA IN THE VINAYA-VASTU

— SUNITI K. PATHAK

According to the Tibetan tradition the Tantra had been taught by Śākyaputra Gautama the Buddha among the veteran disciples at Sṛisaila-parvata.¹ The tradition disowns the views prevalent among some academicians who hold that the Tantra in the Buddhism is the 'Later phase of Buddhism' developed by the Christian era.

However, the Buddhist traditions preserved in the Indian languages (Pali and Prakritised-Sanskrit of the Buddhist texts) refer to some stray mentions about the Tantra-aspects in the scriptures. For instance, the Mahāvagga of the Pali Vinaya-piṭaka praises the 'Sāvitrī-mantra' as superior chandas to others². The fourfold practices for attaining supernatural power (iddhipāda/ṛddhipāda) in the course of thirty-seven acquisitions leading to the attainment of 'Bodhi' (bodhipakkhiyā-dhammā/bodhipakṣiya-dharmāḥ) may also be enumerated here³. Furthermore, thirteen rigorous ascetic practices (dhūtaṅga) prescribed for 'dhūtavādin-monks' like Mahā-kassapa suggest that the austere livelihood of the Tantra-practitioners was in vogue among a section of capable monks and nuns. In the case of nuns nine dhūtaṅgas are prescribed. In respect of a Sāmaṇera during his probation period twelve dhūtaṅga-practices could be followed. An upāsaka or an upāsikā (male and female lay-devotee) may observe two practices, namely, to take meal at one sitting (ekāsanikaṅgam) and to possess only one bowl for having all kinds of food offered to (patta-piṇḍikaṅgam)⁴. Many instances may be given in this regard from the Vaipulya Sutras in Prakritised-Sanskrit.

Parittā and Dhāraṇi

Sukomal Chaudhuri⁵ has discussed in details about the parittā (mantra) applied for protection from the evil eyes of supernatural beings like ghosts, spirits and to

cure from snake-biting and so on. A list of suttas and parittas selected for incantations has been given. Such as, Ratana-sutta, Mettā-sutta, Maṅgala-sutta, Su-pubbaṅha-sutta, Bojjhaṅga-sutta, Aṅgulimāla-parittā, Āṭanaṭṭiya-parittā, Dhajagga-parittā, Mora-parittā, Vattaka-parittā and Khandha-parittā in the Pali Vinaya-piṭaka. The term parittā(a) is derived as 'parittayati iti paritta(a)'.

It is generally argued that Śākyaputra Gautama, who was basically a rational thinker and a dynamic personality did not allow such application of charms and magic to protect from the evil influence that caused harm and disease in man's life. Those were the then tendency of popularising the Buddhist faith in the existing societies in India and abroad.

As regards 'Dhāraṇi' the term itself suggests that which holds or supports. The Tibetan equivalent of 'dhāraṇi' is 'gzungs sngags' which explicitly connotes the incantations to hold (for protection from evil influence). In the Tibetan Bstan 'gyur collection more than 260 Dhāraṇi texts are available⁶. Mahāvvyutpatti enumerates twelve Bodhisattva-Dhāraṇi (747-758). La Vallee Poussain assumes that there had been a separate piṭaka named the Vidyādhara-piṭaka of the Mahāsāṅghikas⁷. In the present context it is evident that the 'dhāraṇi' suggests varily the apotropaic (abhicāra) charms to safeguard from supernatural or evil influence. They had prevailed in the Preschismatic Buddhist sangha from which both the Sthavira-vādins and the Mahāsāṅghikas inherited parittā, mantra, vidyā and dhāraṇi. In the Vinaya texts whether in Pali Theravāda tradition or in the Mūlasarvāsti-vāda tradition 'parittā' and 'dhāraṇi' had been accepted unhesitatingly since the pre-Christian period in India.

Mahāmāyūrī-mantra

It is interesting to note that 'Mahāmāyūrī-mantra' had been prescribed by Śākyaputra Gautama, the Buddha, himself when a monk was not cured in spite of the treatment of a Vaidya from his snake-bite. The account is mentioned in the Bhaiṣajya-vastu (T. Sman gyi gzhi) of the Mūlasarvāstivāda-Vinaya-vastu ('Dul ba gzhi: Bka' -'gyur. Nge. Vol. Peking Edn). As usual the method of narrating an account in the vinaya-texts is observed here. A monk named Sāri (Skṭ. Svāti) had a snake-bite. In this

conneccion a legend of the Peacock-king named suvarna-prabhāsa depicts the efficacy of the Mahāmāyūrī-vidyā who had been conversant in the Vidyā. He was in the right side of the Himalaya mountain when he was caught hold in a net of an enemy at the midnight after being allured in the company of peahens around him. He however regained his memory and chanted the Vidyā. Thereafter, he could run away. The net was broken off.

The Tibetan recension of the Vidya has been appended. It becomes evident that the Vidyā in Sanskrit had been prevalent in India. Then Moraparittā vide the Mora Jātaka in the Pali Jātaka-aṭṭhakathā (PTS edn No. 159) narrates the story of a peacock who had also golden colour. Some variations are observed in the contents of the Mora Jātaka in Pali which may be studied separately. But the parittā contains the spell chanted by that peacock who used to reside on the mountain called 'Daṇḍaka Hirañña' in order to save his life from fowlers.

For protection against snake-bite the Khandha-parittā from the Vinaya-piṭaka in Pali may also be referred here. The Khandhavatta Jātaka in the Jātaka-Aṭṭhakathā (PTS No. 203) also reads the parittā for the same purpose. The texts from the Vinaya-piṭaka and the Jātaka have been given in the Appendix.

In course of time the Mahāmāyūrī-vidyā became prominent for its power to stop snakes biting and it was called Vidyā-rājñī, (Queen of the secret sciences). The Vidyā was included in list of the five protecting Dhāraṇīs (Pañcarakṣā) i.e. mantras chanted for safeguard against sin, evil influences of spirits, snakes and wild animals, harmful planets etc. The Mahāmāyūrī-vidyārājñī has been available in two versions, such as in a longer form and in a shorter form in Chinese. The text has been translated into Chinese repeatedly by Śrīmitra (307-342 A.D.), Kumārajīva (348-417 A.D.), Saṅghapāla (516 A.D.), I-tsing (705 A.D.) and Amoghavajra (746-771 A.D.). Moreover, the Vidya-rājñī has been translated into Tibetan in the 8th cent. A.D. by Śilendrabodhi, ye śes sde and Śākya 'Od (Śākyaprabha). It is also to mention that incantations for snake-charming are also found in the Bower Manuscripts from Central Asia.⁸

Resume

From the above mentioned evidence it leaves a room to hold that the nucleus of the Tantra⁹ in Buddhism prevailed in the pre-schismatic stage of the Buddhist saṅgha. For sake of the mental training to attain complete control over one's mind meditational exercises and esoteric practices had been regarded obligatory for a yellow-robed person since the beginning of the Buddhist saṅgha. By dint of the serious efforts some monks could excel and attained extraordinary efficiencies like clairvoyant vision (dibbacakkhu/divyacakṣu) and clairvoyant listening (dibbasotta/divyaśrotra) and so on. Moggallāna (Skt. Maudgalyāyana) was capable in this respect, besides Śākyaputra Gautama, the Buddha, himself. Moreover, Mahākassapa (Mahākāśyapa) was an excellent esoteric practitioner who could visualise the underlying significance of the Dharma taught by the Master and recited the Abhidharama-piṭaka according to the Theravāda tradition. In spite of high rationale of the teachings of the Buddha the efficacy of mantra-syllables could not be ignored by the Buddhists since the period when Śākyaputra Gautama was alive. The incantation of parittā on occasions and the application of Vidyā-mantra pertaining to an apotropaion for protection, safety and shelter of the Buddhist preachers developed in the subsequent days when their Master was not present in his mundane form (nirmāna-kāya)

NOTES

1. Lessing & Wayman : Fundamentals of the Buddhist Tantric Systems (Eng. trans. of Mkhas grub rje's Tib. work) p. 25f. The Hague, 1968)
2. 'Agghutta-mukhā yañña sāvitti chandaso mukham/rājā mukho manussānam nadīnam sāgaro mukham// (Mahāvagga Keniya-jaṭilavatthu VI. 23.42 PTS edn.)
3. Thirtyseven Bodhipakkhiyadhammas have been divided into seven groups and four iddhipadas (chanda, vīriya, citta and mimāmsā) have been prescribed in the Mahāparinibbāna-sutta as a systematic course of meditational practices for the Bodhi. Digha Nikaya Sutta No. 16, (PTS edn.). It may be mentioned here that the Buddha discouraged the application of iddhi-pāṭihāriya by a monk to exert influence over a layman. He declared that any performance of miracles before laymen for

the sake of worldly gain would be a Dukkaṭa offence (Vinaya-pitaka, Culla-vagga, V. 9.2. (PTS edn). See also Kevatta Sutta (No. 11) Vol. p 214 (PTS edn).

4. Dutt, N. Early Monastic Buddhism p. 153-158, Calcutta, 1960.
5. Sukomal Choudhuri : Contemporary Buddhism in Bangladesh pp 116-125, Calcutta 1982, Winternitz. M. : A History of Indian Literature (Vol. II pp 80) refers to the 'PIRIT' or paritta ceremony in which recitations from the Khudda-ka-pāṭha in Pali for sake of benediction or exorcism formula have been made among the Buddhists in Ceylon.
6. Winternitz. M : A History of Indian Literature II pp 375-401 (Calcutta 1933); Pathak S.K. : The Dhāraṇī Literature and its Importance Today (Proceedings of the 11th International Buddhist Conference, Bodhgaya, 1985).
7. Journal of the Royal Asiatic Society, London 1912 (6629 f.) and ibid. 1895 p 433f.
8. Sādhana-mālā also refers to Kurukullā sādhanā for protection from a snake-bite. (Gaekwad's Oriental Series, Baroda XXVI & XLI ed. by Benoytosh Bhattacharaya). See also Mahāmāyūrī-Sādhana II p400f. Winternitz. M. : Hist. Ind. Lit. II, P385-6. Tucci. G. Journal of the Asiatic Society of Bengal 1930 (N.S.) p. 129f.
9. Pathak S.K.: Nucleus of Tantra in Pali Vinaya-piṭaka, Bulletin of Tibetology (New Series) 1986, 2 pp40-48 (Gangtok, Sikkim)

APPENDIX

BKAH HGYUR, HDUL BA, : ŅE (46a:2)

A. Gleñ bzhi ni mnyan yod na'o l

Khyim bdag gcig gis sañs rgyas la sogs pa dge sloñ
 gi dge 'dun bsro khañ la spyān drañs soj de'i tshe tshe
 ldan pa Sa ri zhes bya ba (46a:3) gzhon nu thor bu
 lañ tsho dar la bab ciñ rab tu byuñ nas riñ po ma lon
 pa/bsnyen par mdzogs nas riñ po ma lon pa/Chos 'dul ba 'dir
 'oñs nas riñ po ma lon pa/ des bsams pa/ bcom ldan 'das

kyis gañ gis nyuñ du byin pa dañ/ gañ (46a:4) gis miñ du byin pa dañ/ gañ gis bzañ po byin pa dañ/ gañ gis yid dga' bas las bya pa dañ/ gañ gis rab tu dañ ba'i sems kyis rjes su yi ran ba de dag thams cad ni bsod nams kyis skal pa can du 'gyur ru zhes gsuñs kyis/ ma (46a:5) la bdag gis kyañ las śig by'o snyam nas des śin gśag par brtsams pa las ji tsam na śin rul ba zhig gi ser ka nas sbrul sdug pa zhig byuñ nas rkañ pa gyas pa'i mthe bo la ziñ pa dañ/ de dug gi śugs kyis brgyal nas sa la 'gy el (46a:6) te dbu bar skyug ciñ bzhin yañ gyur/ mig kyañ gyur te/ de de ltar sdug bsñal ba bram ze dañ khyim bdag rnams kyis mthoñ nas smras pa/ Śes ldan dag khyim bdag su zhig gi bu yin/ gzhan dag gis smras pa/ che ge mo zhig gi'o/ de dag (46a:7) gis smras pa/ dge sbyoñ śa kya'i sras mgon med pa rnams kyis nañ du rab du byuñ gi gal te rab du ma byuñ bar gyur na nye du rnams kyis 'de dpyad byas pa zhig ces bya ba'i skabs de dag dge sloñ rnams kyis bcom ldan 'das la gsol pa dañ/ bcom ldan (46a:8) 'das kyis bka' stsal pa/ sman pa la dris la dpyad byos śig/ dge sloñ gis sman pa la dris pa dañ/ des smras pa/ 'phags pa sbyar ba'i zas gsol cig pa'i skabs te dge sloñ dag gis bcom ldan 'das la gsol pa dañ/ bcom ldan (46b:1) 'das kyis bka' stsal pa/ sman pas bstan na sbyin par bya'o/ dge sloñ dag gis zas sbyar na ji lta bu yin pa ma śes nas/ de rnams kyis sman pa la dris pa dañ/ des smras pa/ 'phags pa dag kyed nyid kyis ston pa bcom ldan 'das ci thams cad (46b:2) mkhyen pa thams cad gzigs pa kho na nyid yin te/ de nyid mkhyen te zhes pa/ dge sloñ rnams kyis bcom ldan 'das la gsol dañ/ bcom ldan 'das kyis bka' stsal pa/ dge sloñ dag zas sbyar ba ni lci ba dañ/ thal ba dañ/ (46b:3) sa'o/ dela lci ba ni byuñ nas riñ po ma lon pa'i be'u rnams kyis'o/ gcin yañ de dag kho na'o/ thal ba ni śin lña po kan tsa na'i dañ/ ka bi thā ka'i dañ/ a śva tha'i dañ/ U dum ba ra'i dañ/ nya gro dha'i'o/ sa ni sa las sor bzh'i 'og nas byuñ (46b:4) ba'o/ 'di ni sbyar ba'i zas yin no/

de nas dge sloñ rnams kyis tshe dañ ldan pa Sa ri la zas sbyar ba byin no/ 'on kyañ sos pa ma gyur pa'i skabs de dge sloñ rnams kyis bcom ldan 'das la gsol ba dañ/ bcom ldan 'das kyis bka' stsal (46b:5) pa/ kun dga' bo khyod kyis da las rma bya chen mo'i rig sñags

bzuñ nas kun chub par byas te/ dge sloñ sa ril sruñ
 ba dañ/ yoñs su skyab pa dañ/ yoñs su gzuñ dañ/ dug
 gzhel ba dañ/ chad pa spañs pa dañ/ dug gsad pa
 (46b:6) dañ/ mtshams gcad dañ/ sa bcin bar nus sam/
 bcom ldan 'das kyis bka' stsal du gsol gnyan te bgyi o//
 'dul ba gzhij bam po drug bcu pa/

de nas bcom ldan 'das kyis de'i (46b:7) tsher ma bya
 chen mo'i rig sñags 'di bka' stsal lo/ sañs rgyas la
 phyag 'tshal lo/ chos la phyag 'tshal lo/ dge 'dun la
 phyag 'tshal lo/ 'di lta ste/ AMALE/ VIMALE/ NIRMA
 LE/ MAÑ GA LYE/ HI RA NYE/ HI RA NYE GARBHE/
 (46b:8) BHA DRE/ SU BHA DRE/ SA MAN TA BHA
 DRE/ SRI. R. BHA DRE/ SARBA ARTHA SĀ DHA NI/ PA
 RA MĀR THA SĀ DHA NI/ SARBA ANAR THA PRA
 ŚA MANI/ SAR BA MAÑ GALA SĀDHA NI/ MA NASI/
 MA HĀ MANASI/ ATSYUTE/ AD BHU TE/ AD DYAN
 BHUTE/ MO GATE/ MO CANE/ MO (47a:1) KṢA NA/ A
 RA DZE/ BI RA DZE/ A MA RE/ A MR TE/ A MA RA NY
 BRA HME/ BRA HME SVA RE/ SU RA NI/ SURANI
 MA NO RATHE/ MU KTE/ DZI BAN TE/ Sa ri'i gnod pa
 dañ/ 'jigs pa dañ/ nad thams cad las sruñs sig SVA HA/
 (47a:2) btsun pa bka' bzhin 'tshal/ zhes tshe dañ ldan
 pa kun dga' bos bcom ldan 'das kyi spyen sda nas
 rma bya chen mo'i rig sñags blañs nas/ dge sloñ ril bde
 legs su 'gyur ba bya pas dug med nas ston gyi ji
 ltar ba bzhin du gyur to//

dge sloñ (47a:3) rnam the tshom skyes nas the
 tshom thams cad gcod pa sañs rgyas bcom ldan 'das
 la zhus pa/ bcom ldan 'das ji tsam du bcom ldan 'das
 kyi rma bya chen mo'i rig sñags sman pa dañ/ gces
 sbras bgyid pa ño mtshar che lags so/ dge sloñ (47a:4)
 dag de ltar 'ba' zhig tu ma yin te/ ji ltar 'das pa'i dus
 na yañ du log par thufñ ba'i lus mi khom par gyur
 pa na rig sñags gyi rgyal po rma bya chen mos phan
 pa dañ gces sbras byas pa de nyon cig/

dge sloñ dag sñon byuñ ri'i rgyal po gañs (47a:5)
 ri'i lho phyogs kyi ños rma bya i rgyal po gser du snañ
 ba zhes bys ba zhig gnas te/ de nañ bar rma bya chen
 mo'i rig sñags 'dis bde legs su 'gyur pa byas te nyin
 mo bde legs su gnas/ nub kar bde legs su gnas pa

byas te/ mtshan mo bde (47a:6) legs su gnas so/ de
dus gzhan zhig na 'dod pa'i 'dod chags la lhag par
chags/ 'dod pa rnam la zhen/ 'tshums/ brgyal/ myos/ rab
tu rmoñs/ rab tu brgyal te/ bag med pas nags kyi rma
bya chen mo rab tu mañ po rnam dañ ldan cig tu
kun (47a:7) dga'i ra ba nas kun dga'i ra ba dañ/ bskyed
mos 'tshal nas bskyed mos 'tshal dañ/ ri'i ños la ri'i ños
su rgyu ba las ji tsam na ri'i Señ ge zhig tu zhugs
pa dañ/ de der yun riñ du phir rgo/ ba/ dgrar gyur pa
'tshe bar gyur pa/ glags lta ba rnam kyi rma bya'i
snyis (47a:8) / bzuñ s'e/ de mi mdza' ba'i nañ du soñ pa
dañ/ rab tu rmoñ pa las dran pa rnyed nas rma bya chen
mo'i rig sñags 'di kho na yid la 'byas so//

B. (Mahāmāyūrī vidyā-mantra in Sanskrit)

Mūlasarvāstivādi-vinaya : Bhaiṣajya-vastu (Gilgit Mss
p.287 ed. Nalinaksa Dutt & Vidyavaridhi pt. Shiva Nath
Shastri, Calcutta 1950)

'Namo Buddhāya namo Dharmāya namaḥ Sanghāya
Tadyathā amale vimale nirmale maṅgale hiranye hira-
nyagarbhe bhadre subhadre samantabhadre Śrī-bhadre
Sarvārtha-sādhani paramārtha-sādhani sarva-maṅgala-sādha-
ni manase mahāmanase acyute adbhute atyadbhute mukte
mocani mokṣaṇi/ araje viraje amṛte amare (amarani) bra-
hme brahmesvare purṇe purṇa-manorathe mukte jivate
rakṣa svātim sarvopadrava-bhaya ragebhyah svāhā//'

C. Four verses are common in the Cullavagga (v.2.9)-
Pali Ahirāja-parittam (Khuddaka-vatthu-khandhaka) and
in the Khandhavatta-jātaka (PTS. p. 145-47) in Pali-

Virupakkhehi me mettāṃ mettāṃ erapathehi me/
Chabbyāputtehi me mettāṃ mettāṃ Kaṇhāgotamakhehi cā'ti//
Apādakehi me mettāṃ mettāṃ dvipādakehi me/
Catuppadehi me mettāṃ mettāṃ bahuppadehi me ti//
Mā maṃ apādaka hiṃsi mā maṃ hiṃsi dvipadako/
mā maṃ catuppado hiṃsi mā maṃ hiṃsi bahuppado ti//
Sabbe sattā sabbe paṇā sabbe bhūtā ca kevalā/
Sabbe bhadraṇi passantu mā kiñci pāpamāgamā ti/

D. The verses partly recur in the Bower manuscripts in Sanskrit which are found in the ruins of the ancient city at Khasgarh (Journal of the Pali Text Society, 1893. p.64).

E. The Bhesajjakhandhaka (Mūlādi-bhesajja-kathā) in the Pali Vinaya-piṭaka (Mahāvagga) however does not read a paritta in Verses. The text is given below (6.2.9. PTS edn.) :

‘Tena kho pana samayena aññataro bhikkhu ahinā
dattho hoti, Bhagavato etamattham arocesum/ anujānāmi
bhikkhave’ cattari mahāvikaṭāni datum—gūtham, muttam,
chārikam, mattikam ti, atha kho bhikkhūnam etadahosi:—
“appaṭiggāhitāni nu kho udāhu paṭiggahetabbāni” ti,
Bhagavato etamatham arocesum/ anujānāmi, bhikkhave,
sati kappiyakārake paṭiggahāpetum, asati keppiyakārake
sāmam gahetvā paribhuñjitum ‘ti//

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NOTES & TOPICS

RGYUD BZHI

There is no established fact about the origin of Rgyud-bzhi (Skt. Amrtahrdayaanga-astaguhyaupadesatantrama) and hence opinion differs about its authorship. Some scholars, since it is not mentioned in Bkah-'gyur, disown the view that Rgyud-bzhi was preached by Buddha. Rgyud-bzhi (the tract in four parts, i.e. Rtsa-ba'i-rgyud, Bshad-pa'i-rgyud, Man-ngag-gi-rgyud and Phyi-ma'i-rgyud), according to them was compiled by the 13th lineage of New Gyu-thog Yon-tan Gampo. However, 'brug-pa-pad-dkar (1526-1292 A.D.), in his commentary Rgyud-bzhi-'brel-pa-ghan-la-phan-gter says that most of the scholars on Tibetan medical science subscribed to the view that Rgyud-bzhi was preached by the Buddha and the same view is reflected in the 'Rnying-ma'i-rgyud'bum'. Accordingly, 'Brug-pa-pad-dkar subscribed to the same opinion while writing his commentary. In 'Vaidurya snon-po' (the lapis lazuli) of Sde-srid Sangs-rgyas rgya-mtsho (16th century A.D.) and 'Mes-po'i'-zhal-lung' of Sur-mkhar-ba-blo-gros-rgyal-po, it is mentioned that Sakya Muni by transforming into "Medicinal Buddha" taught Rgyud-bzhi. M. Alexander Csoma De Koros in his paper 'Analysis of Tibetan Medical Work' published in the Journal of the Asiatic Society No. 37, January, 1835, gives the similar view.

The Kashmirian scholar, Chandranandana and the Tibetan Lotsawa, Viarocana, rendered it into Tibetan from the now lost Sanskrit original and latter presented it to King Khri-srong-deh'u-tsan (8th century A.D.). However, Guru Padmasambhava found that the time was not conducive for the propagation of Rgyud-bzhi, and he therefore concealed it as a hidden treasure at Samye. It was later discovered by a treasure finder (Gter-ston) Gra-pa-mngon-shes (11th century A.D.).

—J.K. RECHUNG

