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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.

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CONTENTS

TIBETAN MEDICINE
   - Marianne Winder 5

NISRAYA AND DHUTANGA IN BUDDHIST TRADITION 17
   - Jayeeta Ganguly

A DHARANI-MANTRA IN THE VINAYA-VASTU 31
   - Suniti K. Pathak

NOTES AND TOPICS 41
   - J.K. Rechung
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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

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 Ayurveda, from which the Tibetan concept of humours was derived. The Ayurveda 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 Hinayana or Southern Buddhist School are not supposed to practise medicine except for giving first aid to their brethren, in the Mahayana 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 fetus 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 Mao 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 *thangkas* 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 mind-made but the Theravādin might say that Saṃsāra 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 Nirvāṇa, and the Madhyamika 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 tender 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)
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.

(1) 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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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 Veda among the later hymns.

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 Jainas, the Ajivikas, etc.

ETYMOLOGY

Nisraya (P. Nissaya) 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".

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.

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" or "percepts
by which the passions are shaken or quelled. The Chinese commentary elaborates with an analogy of shaking off dust from clothes by fluttering. 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 sbyoṇs-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-Nirdesa edited by Bapat.

FOUR NISRAYAS

As discussed above, the four Nisrayas(Nissayas) as enumerated in the Pali Vinayapitaka of the Theravādins are: 1. Pindiyalopabhojanam — 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 householder 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-loḥs-su-spyod pa". 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. 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. Pamsukulacivaram 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. **Rukkhamulasenasananam** 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 "Rukkhamulasenasananam" is known as "rukkhamulika". At a later stage the Buddha also permitted the monks to live in the Vihara, Addhayoga, Hammitya, Pasada, and Guha. Vidhusekhara Sastri has rightly pointed out (Patiinokha, 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 "Bhaısajya-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 Vinaya the Buddha enjoined that the four Nisrayas should be expounded to the newly ordained monks before expounding the precepts to them whereas the Dharma-guptaka and the Mahisasaka 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 form. 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 Milindapanha and their detailed exposition is found in the Visuddhimagga, subsequent non-canonical texts. The thirteen dhutangas 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. Sapadanacarikangam - 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. Khalupacchabhaktikangam - 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. Yathasantarathikangam - 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 practices. 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. Moreover, the mere observance of the practices with an impure mind was considered to be totally futile. A table comparing the four Nissayas with the thirteen Dhutangas as enumerated in the Visuddhimagga (and Vimuttimagga in Chinese) are given below (the corresponding nos. of the dhutangas in the other traditions have also been appended for ready reference).

<table>
<thead>
<tr>
<th>Nissaya</th>
<th>Dhutanga</th>
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<td>1. <strong>Pindapatabhojanam</strong></td>
<td>No.3 (Pindapatikangam)</td>
</tr>
<tr>
<td>Others related to the above</td>
<td>Dh.No.1 Mvy No.4, Dds.No.2</td>
</tr>
<tr>
<td></td>
<td>No.6(Pattapindikangam)</td>
</tr>
<tr>
<td></td>
<td>Dds No.5</td>
</tr>
<tr>
<td></td>
<td>No.7(Khalupacehabhattikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh.No.3 (Mvy.No.6)</td>
</tr>
<tr>
<td></td>
<td>No.4 (Sapadanacarikangam)</td>
</tr>
<tr>
<td></td>
<td>Dds No.3</td>
</tr>
<tr>
<td></td>
<td>No.5 (Ekasanikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh.No.7 Mvy No.5 Dds No.4</td>
</tr>
<tr>
<td>2. <strong>Pamsukulacivaram</strong></td>
<td>No.1 (Pamsukulikangam)</td>
</tr>
<tr>
<td>Others related to the above</td>
<td>Dh.No.11, Mvy No.1</td>
</tr>
<tr>
<td></td>
<td>Dds.No.7</td>
</tr>
<tr>
<td></td>
<td>No.2 (Tecivarikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh.No.2 Mvy No.2, Dds No.8</td>
</tr>
</tbody>
</table>
3. Rukkhamulasenasanam

No.9 (Rukkhamulikangam)
Dh.No.6 Mvy No.8 Dds No.10

Others related to the above
No.8 (Arannikangam)
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 noted that Nisraya No.4 (Putimutta­bhesajjam) finds no place in the dhutangas. This leaves room to suggest that in course of time the repulsive obnox­uity 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 Bhesajjakkhandhaka, 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 VimuttimaRRa 30, whereas the Mahavyutpatti, the Dhammasangraha 31, and the Dvadasa-dhuta-sutra 32 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 yathasamatarika 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-Ajhayana

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-
shed" 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-chu⁵-ba-ti⁴-dan (alpecchah Mvy 2370)
ii) Chog-s⁴-es-pa-ti⁴-dan (Santustih Mvy 2216)
iii) yo-byad bs⁴-tim pa rgyas pa dan(Samlekha Mvy 7012)
iv) Brton hgrus rtsom pa dan (viriyarambha Mvy 963, 1939)
v) Dga⁷-sla ba ti⁴-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


13. Bhikkhupratimoksa - Vidhusekhara Sastri Sekhiya rules No. 27-56

14. The History of Buddhist Thought - E.J. Thomas, pp 24-25


16. Skt. Vrksa-mulam Tib. Sin Druh 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 869 - c 3 21
   Mahisasaka Vinaya Taisho Vol 22 pp 147b -8 3


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.

   Mvy 1127
   Tib. Sbyans Pai Yon tan Bcu śnis ming la Ch.
   Hsiu Hsi Shih Erh Kung Te Ming hao
   Mvy 1128 Pamsukulikah Tib. Phyag Dar Khrod Pa
   Ch. Cho Na Yi Cho Pi Ne
   Mvy 1129 Skt. Traicivarikah 1130 Skt. Nama (n) tikah
   Tib. Chos gos gsum Tib. Hphyiṅs Pa Po
   Ch. Tan San I
   Mvy 1130 Skt. Nama(n)tikah
   Tib. Hphyiṅs Pa Pa
   Ch. Chan Ha’uo Chieh Lang Yi chu Huai
   Se Yi
   Mvy 1131 Skt. Paindapatikah Tib. Bsod Shoms Pa
   Chi. Chi Shih, Tsi, Ti Chi, Chang Hsing
   Chi Shih

27
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 phyis 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 Vriksha-mulikah Tib. Sin druns 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.


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)
31. The Dharma-Sangraha.  

32. Nanjio No.452 Fo Shuo Shih Erh Tou Tuo Ching  

33. P.V. Bapat, interprets Yathasamstrika 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 xx1), 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 laddhartenja 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 Śrīsaila-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 'dīvīhawkā⊥-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 Śāmanera during his probation period twelve dhūtaṅga-practices could be followed. An upāsaka or an upāsikā (male and female lay-devotees) 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 (pattapiṭṭukoṅgam)⁴. Many instances may be given in this regard from the Vaipulya Sutras in Prakritised-Sanskrit.

Parittā and Dhāraṇī

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

31
cure from snake-biting and so on. A list of suttas and parittas selected for incantations has been given. Such as, Ratana-sutta, Mētta-sutta, Mahā-gala-sutta, Su-pubbanha-sutta, Bojjhanga-sutta, Anghulimāla-parittā, Ātānaṭiya-parittā, Dhajagga-parittā, Mora-parittā, Vattaka-parittā and Khandha-parittā in the Pali Vinaya-pitaka. The term parittā(a) is derived as 'parittayati iti parittā(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 'Dhārani' the term itself suggests that which holds or supports. The Tibetan equivalent of 'dhārani' is 'gzungs sngags' which explicitly connotes the incantations to hold (for protection from evil influence). In the Tibetan Bstan 'gyur collection more than 260 Dhārani texts are available. Mahāvyutpatti enumerates twelve Bodhisattva-Dhārani (747-758). La Vallee Poussain assumes that there had been a separate pitaka named the Vidyādharā-pitaka of the Mahāsāṃghikas. In the present context it is evident that the 'dhārani' suggests variously 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 Mahāsāṃghikas inherited parittā, mantra, vidyā and dhārani. In the Vinaya texts whether in Pali Theravāda tradition or in the Mulasarvāstivāda tradition 'parittā' and 'dhārani' 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 Mulasarvāstivāda-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 (Skt. Svāti) had a snake-bite. In this
connexion a legend of the Peacock-king named suvarṇa-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 Vidya 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 'Dāṇḍaka Hiraṇṇa' 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-rajñī, (Queen of the secret sciences). The Vidyā was included in list of the five protecting Dhāranis (Pancarikṣa) i.e. mantras chanted for safeguard against sin, evil influences of spirits, snakes and wild animals, harmful planets etc. The Mahāmāyūrī-vidyārajarñī 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.), Kumāraṇīva (348-417 A.D.), Saṅghapāla (516 A.D.), I-tsing (705 A.D.) and Amogha-vajra (746-771 A.D.). Moreover, the Vidyā-rajñī has been translated into Tibetan in the 8th cent. A.D. by Śilendrabodhi, ye-ses 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.
Resume

From the above mentioned evidence it leaves a room to hold that the nucleus of the Tantra in Buddhism prevailed in the pre-schismatic stage of the Buddhist sangha. 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 sangha. By dint of the serious efforts some monks could excel and attained extraordinary efficiencies like clairvoyant vision (dibbacakkhu/divyacaksu) and clairvoyant listening (dibbasotta/divyaśrottra) and so on. Moggallāna (Skt. Maudgalyāyana) was capable in this respect, besides Sākyaputra 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-pitaka 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 Sākyaputra 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 (nīrmaṇa-kāya)

NOTES


2. 'Agghihutta-mukhā yaṁma sāvitti chandaso mukham/rajā mukho manussānām nadīnam sāgaro mukham// (Mahāvagga Kениya-jātilavatthu VI. 23.42 PTS edn.)

3. Thirtyseven Bodhipakkhiyadhāmmas have been divided into seven groups and four iddhipadas (chanda, vīriya, citta and mimāṁsā) 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 Dukkāta offence (Vinaya-piṭaka, Culla-vagga, V. 8.2. (PTS edn). See also Kevatta Sutta (No. 11) Vol. p 214 (PTS edn).}


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 Khuddaka-pañha in Pali for sake of benediction or exorcism formula have been made among the Buddhists in Ceylon.


APPENDIX

BKAH HGYUR, HDUL BA, : ņE (46a:2)

A. Gleñ bzhi ni mnyan yod na o !

Khyim bdag gcig gis saṅs rgyas la sogs pa dge sloṅ gi dge 'dun brdo khaṅ la spyan draṅs so/ de'i tshe tshe ldan pa Sa ri zhes bya ba (46a:3) gzhon nu thon bu laṅ tsho dar la bab ciṅ rab tu byuṅ nas riṅ po ma lon pa/ bsnyen par mdzogs nas riṅ po ma lon pa/ Chos 'dul ba 'dir 'oṅs nas riṅ po ma lon pa/ des bsams pa/ bcom ldan 'das
kyis gaṅ gis nyoṅ du byin pa daṅ/ gaṅ / (46a:4) gis miṅ du byin pa daṅ/ gaṅ gis bzaṅ po byin pa daṅ/ gaṅ gis yid dga’ bse las bya pa daṅ/ gaṅ gis rab tu daṅ ba’i sems kyis rjes su yi ran ba de dag thams cad ni bsod nams kyi skel pa can du ‘gyur ru zhes gsuṅs kyis/ mä (46a:5) la bdag gis kyaṅ las śig byo’o snyam nas des śīn gṣag par brtšams pa las ji tsam na śīn rul ba zhig gi ser ka na sbrul sduṅ pa zhig byuṅ nas rkaṅ pa gyas pa’i mtthe bo la zie pa daṅ/ de dug gi śugs kyi bṛgyal nas sa la ‘gyur el (46a:6) te dbu bar skyug ciṅ bzhin yāṅ gyur/ mig kyaṅ gyur tej de de ltar śduṅ bṣal ba bram ze daṅ khyim bdag rnams kyis mthon nas smras pa/ ŝes 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 sbyoṅ sa kyā’i sras mgon med pa rnams kyi naṅ du rab du byuṅ gi gal te rab du ma byuṅ bar gyur na nye du rnams kyis ‘de dpyad byas pa zhig ces bya ba’i skabs de dag dge sloṅ rnams kyis bcom ldan ‘das la gsol pa daṅ/ bcom ldan (46a:8) ‘das kyis bka’ stsal pa/ sman pa la dris la dpyad byos śīg/ dge sloṅ gis sman pa la dris pa daṅ/ des smras pa/ ’phags pa sbyar ba’i zas gsol cīg pa/ i skabs te dge sloṅ dag gis bcom ldan ‘das la gsol pa daṅ/ bcom ldan (46b:1) ‘das kyis bka’ stsal pa/ sman pas bstan na sbyin par bya’o/ dge sloṅ dag gis zas sbyar na ji lta bu yin pa ma ŝes naṣ/ de rnams kyi sman pa la dris pa daṅ/ des smras pa/ ’phags pa dag kyed nyid kyi ston pa bcom ldan ‘das ci thams cad (46b:2) mkhyen pa thams cad gzigs pa kho na nyid yin tej de nyid mkhyen te zhes pa/ dge sloṅ rnams kyis bcom ldan ‘das la gsol daṅ/ bcom ldan ‘das kyis bka’ stsal pa/ dge sloṅ dag zas sbyar ba ni lci ba daṅ/ thal ba daṅ/ (46b:3) sa’o/ dela. lci ba ni byuṅ nas riṅ po ma lon pa’i be’u rnams kyi’o/ gcin yaṅ de dag kho na’o/ thal ba ni śīn lha po kan tsa na’i daṅ/ ka bi tā kā’i daṅ/ a śva thā’i daṅ/ U dum ba ra’i daṅ/ nya gro dha’i’o/ sa ni sa las sor bzh’i ’og nas byuṅ (46b:4) ba’o/ ’di ni sbyar ba’i zas yin no/ de nas dge sloṅ rnams kyis tshe daṅ ldan pa Sa ri la zas sbyar ba byin no/ ’on kyaṅ sos pa ma gyur pa’i skabs de dge sloṅ rnams kyis bcom ldan ‘das la gsol ba daṅ/ bcom ldan ‘das kyis bka’ stsal (46b:5) pa/ kun dga’ bo khyod kyis da las rma bya chen mo'i rig sṅags
bzūṅ nas kun chub par byas te/ dge sloṅ sa ril suṅh
ba daṅj yoṅs su skyab pa daṅj yoṅs su gzūṅ daṅj
dug gzhel ba daṅj chad pa spaṅs pa daṅj dug gsad pa.

(46b:6) daṅj mtshams gcad daṅj sa bcin bar nus sam/
bcom ldan 'das kyis bka' stsal du gsol gnyan te bgyi ojj/
'dul ba gzhiʃ bam po drug bcu pa/

de nas bcom ldan 'das kyis de'i (46b:7) tshe rma bya
chen mo'i rig sṅags 'di bka' stsal loj saṅs rgyas la
phyag 'tshal loj chos la phyag 'tshal loj dge 'dun la
phyag 'tshal loj 'di lta ste/ AMALEʃ VIMALEʃ NIRMA
LEʃ MAʃ GA LYEʃ HI RA NYEʃ HI RA NYE GARBHESH
(46b:8) BHA DREʃ SU BHA DREʃ SA MAN TA BHA
DREʃ SRI R. BHA DREʃ SARBA ARTHA SĀ DHA Niʃ PA
RA MĀR THA SĀ DHA Niʃ SARBA ANAR THA PRA
SĀ MANIʃ SAR BA MAʃ GALA SĀDHA Niʃ MA NASIʃ MA
HĀ MANASIʃ ATSYUTEʃ AD BHU TEʃ AD DYAN
BHUTEʃ MO GATEʃ MO CANEʃ MO (47a:1) KṢA NAʃ A
RA DZEʃ BI RA DZEʃ A MA REʃ A MR TEʃ A MA RA NÝ
BRA HMEʃ BRA HME SVA REʃ SU' RA Niʃ SURANI
MA NO RATHĖʃ MU KTEʃ DZI BAN TEʃ Sa ri'i gnod pa
daṅj 'jigs pa daṅj nad thams cad la suṅs šig SVA HAʃ
(47a:2) btsun pa bka' bzhin 'tshal tzes tshu daṅj ldan
pa kun dge' bos bcom ldan 'das kyi spyan sda nas
rma bya chen mo'i rig sṅags blaṅs nas dge sloṅ ril bde
legs su 'gyur ba bya pas dug med nas ston gyi ji
ltar ba bzhin du gyur toj/

dge sloṅ (47a:3) rnams the tshom skyes nas the
tshom thams cad gcod pa saṅs rgyas bcom ldan 'das
la zhus pa/bcom ldan 'das ji tsam du bcom ldan 'das
kyi rma bya chen mo'i rig sṅags sman pa daṅj gces
sbras bgyid pa no mtshar che lags so/ dge sloṅ (47a:4)
dag de ltar 'ba' zhig tu ma yin teʃ ji ltar 'das pa'i dus
na yaṅ du log par thuṅ ba'i lus mi khom par gyur
pa na rig sṅags gyi rgyal po rma bya chen mos phan
pa daṅj gces sbras byas pa de nyon cig/

dge sloṅ dag sṅon byuṅ ri'i rgyal po gaṅs (47a:5)
ri'i lho phyogs kyi ŋos rma bya i rgyal po gser du snaṅ
ba zhes bys ba zhig gnas te/ de nāṅ bar rma bya chen
mo'i rig sṅags 'dis bde legs su 'gyur pa byas te nyin
mo bde legs su gnas/ nub kar bde legs su gnas pa

37
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 rnams la zhen/ ’tshum/ brgyal/ myos/ rab tu rmo/ን/ rab tu brgyal te/ bag med pas nags kyi rma bya chen mo rab tu maṅ po rnams deṅ ldan cig tu kun (47a:7) dga’i ra ba nas kun dga’i ra ba daṇ/ bskyed mos ’tshal nas bskyed mos ’tshal daṇ/ ri’i ņos la ri’i ņos su rgyu ba las ji tsam na ri’i Sen ge zhig tu zhugs pa daṇ/ de der yun riṅ du phir rgol ba/ dgrar gyur pa ’tse ba bar gyur pa/ glags lta ba rnams kyi rma bya’i snyis (47a:8)/ ’buṅ stę/ de mi mdza’ ba’i naṅ du soṅ pa daṇ/ rab tu rmoon pa las dran pa rnyed nas rma bya chen mo’i rig sṅags ’di kho na’yid la byas so//

B. (Mehāmāyūri vidyā-mantra in Sanskrit)
’Namō Buddhāya namō Dharmāya namaḥ Sanghāya Tadyathā amale nirmale maṅgale hariyante hari-
ṇyagarbhe bhadre subhadre samantabhāde Śrī-bhadre Śarvārtha-sādhani paramārtha-sādhani sarva-maṅgala-sādhana-
i manase māhan-maṇaśe acyute adbhute atyadbhute mukte mocani mokṣaṇijarae viraje amṛte amare (amarani) bra-
hme brahmvesvare purṇe purṇa-manorathe mukte jivate rakṣa svātiṁ sarvopadrava-bhaya ragebhyāḥ svāhā//

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

Virupakkhehi me mettaṁ mettaṁ erapathehi me/
Chabbhiputtehi me mettaṁ mettaṁ Kaññhāgotamakehi cā’ti//
Apādakehi me mettaṁ mettaṁ dvipādakehi me/
Catuppadhehi me mettaṁ mettaṁ bahuppadehi me ti//
Mā mām apādaka hiṁsi mā mām hiṁsi dvipadako/
mā mām catuppado hiṁsi mā mām hiṁsi bahuppado ti//
Sabbe sattā sabbe pāṇā sabbe bhūta ca kevalā/
Sabbe bhadrāni passantu mā kīnci pāpamāgamā ti//

38
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-pitaka (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 ahiñā dāttho hoti/ Bhagavato etamatthāṁ arocesuṁ/anujānāmi bhikkhave’ cattari mahāvikaṭṭhi datum—gūthāṁ, muttaṁ, chārikaṁ, mattikaṁ tī/ atha kho bhikkhūnaṁ etadahosi:— “appatīgghatāni nu kho udāhu patīgghahetabbāni” tī/ Bhagavato etamatthāṁ arocesuṁ/ anujānāmi, bhikkhave, sati kappiyakārake patīgghahetum, asati keppiyakārake sāmaṁ gahetvā parībhūñjitum tī//

39
OUR TWO MAJOR PUBLICATIONS
DURING 1988 & 1989

1. **SANGS RGYAS STONG**: Subtitled An Introduction to Mahayana Iconography. This book of 75 pages (11 & half inches x 8 inches) contains 4 colour plates and more than 80 line drawings (sketches); thick paper back with Jacket depicting 33 Buddhas. Intended for the lay readers, this introductory account is based on original sources in Pali, Sanskrit and Tibetan. The basic concept of thousand Buddhas is explain at length, while all the important symbols and images in their variant forms are presented from believers' point of view. Art critic or academician will find the book worthy of perusal. (English text), Folio 75 pub. 1988, and priced at Rs.150/-

2. **TALES THE THANKAS TELL**: Subtitled An Introduction to Tibetan Scroll Portraits. The book has 64 pages (11 & half inches x 8 inches) and contains well produced eleven colour plates, with Jacket depicting Buddha Sakya-muni and his two disciples. The book tells much about Mahayana Pantheon and particularly about the legends and myths around Buddhism as depicted through numerous Scroll Portrait forms. These colourful portraits speak about the contacts with the traditions of Tartary, China, India, Iran and Byzantium.

Published by Sikkim Research Institute of Tibetology, Gangtok, India 1989 and priced at Rs.200/-
There is no established fact about the origin of Rgyud-bzhi (Skt. Amṛtahrdayaṅga-astaguhyaupadesatantranama) and hence opinion differs about its authorship. Some scholars, since it is not mentioned in Bkha-'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 Phyin-ma'i-rgyud), according to them was compiled by the 13th lineage of New Gyu-thog Yon-tan Gompo. 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 Śangs-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, Varioacana, 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-mgon-shes (11th century A.D.).