MASTERS OF HEALING
—TONI SCHMID

I

A set of twelve scrolls illustrating the Art of Healing used to be exposed in the fourth hall of the Yung-ho-kung temple of Peking. Two copies of the set reached the West in 1938. One copy is now in the possession of the University of California; it is complete. The other copy is kept in the Ethnographical Museum of Stockholm; two scrolls are missing. The Californian copy was recently reproduced by Bayer, Leverkusen, in colours, and with an introduction by Ilia Venit. Some months ago I had the opportunity to visit the Yung-ho-kung temple of Peking. The hall of the sMan-bla or Medicine-Buddha seemed intact and well kept. There was a set of scrolls of the same pattern but containing only ten scrolls. They were not in good condition.

The scrolls display the human body and its anatomy as well as a number of instruments used in surgical operations. In addition they show medicinal plants and foodstuffs, also the way in which they are prepared. There are pictures of cows being milked, butter being churned, curd and cheese being prepared. Each item is provided with an inscription in Tibetan.

At the top of two scrolls, III and VI in Bayer’s edition, are rows of holy personages, designed as such by the nimbus around each head. These two scrolls could not be found in Peking.

Already (1910) one scroll practically identical with number III of our set had been published by E. H. C. Walsh who called it an “anatomical chart”. He could consult a Tibetan physician then resident in Darjeeling about it. This physician came from the medical college on the Xags-po-ri near Lhasa. From him Walsh learnt that the original of the chart was the one used in the iCags-po-ri lamastery, and that the students were permitted to have copies made.
Consequently the material now mentioned consists of copies only. As the IChags-po-ri sacrament is said to have been destroyed there is not much hope ever to get access to any original.

Several questions present themselves. When was the original executed? Was the whole set executed at the same time? Where and for whom was the set made? What can we learn about the tradition it represents?

If we compare Walsh's chart with our number UII the whole lay-out as well as most details are exactly the same. Some differences exist. The seat of the most conspicuous person, for instance, is much more elaborate in the chart. The backing is similar to some backings in the series of Dalai Lamas and former incarnations of Avalokiteshvara in the Ethnographical Museum of Stockholm. Inscriptions, too, show differences so the chart has—correctly—"chad" (measure) while the copy from Peking has "chajn". Details in the subscriptions and iconographical detail will be dealt with later on. On the whole the chart seems to preserve pictures and inscriptions closer to the original than the copies from Peking. Possibly the chart was copied directly from the original. The Peking Copies were, at best, a copy of a copy.

Twenty four holy men are painted at the top of the two scrolls, twelve in each row. There are no gods or goddesses or other females among them. Each person is provided with an inscription. In the order of the Tibetan alphabet these inscriptions are:

1. skyes pa che 'bum 'chi goos go Conexion
2. ydra chan blo mchog rdo rje zabs Conexion
3. mikhun chen sakya dhan phayug zabs Conexion
4. mklas mchog bsod nams rgyal po'i mchon Conexion
5. mklas dhan ybar po panchen zabs Conexion
6. gsan can mgan grig 'thams cad mkhyen Conexion
7. gas jin yon bzan dhan po'i zabs Conexion
8. glin stod bsu bzan rgya meho'ipal Conexion
9. snags chen bsod nams rgyal mchon zabs Conexion
10. nams rtogs mna’ ba sman gsum pa
11. bs tan pa’i bdag po sarbajanag
12. dran sron bs tan ’jin rgyal po’i mchan
13. dran sron bs tan ’jin rgyal po’i zabs
14. sprul sku gter bdag glin pa’i zabs
15. bytan nos mkhas dban dar rgyas zabs
16. man thos zla ba’i dban po’i mchan
17. zur khar mnam gid rdo rje’i zabs
18. zur mkhye gsum nu don grub zabs
19. zur chos dbyin sar grol
20. zur rigs ’jin nag dban phun chogs chogs mchan
21. rm sdns blo bsan rgyal meho’i dpal
22. rm sdns blo bsan rgyal po’i dpal
23. gian chen bs tan pa’i rgyal mchan zabs
24. srid zi’i gcug can thams cad mkhyen

Also the backings of the seats in scroll H, 5755 in the same museum show this pattern.

In the two rows at the top of the scrolls they are distributed as follows:

chart and scroll III
16 21 12 15 10 2 11 3 4 22 13 8
scroll VI
7 19 6 18 23 9 20 14 24 17 1 5

The differences in the inscriptions between the chart and scroll III are: 2 has “rdo rje’i” instead of “rdo rje”, 11 spells “sarvajna” (sgrub) instead of “sarvajnag” (sgra’byung) and 22 has “rgya meho’i” dpal” instead of “rgyal po’i dpal”. The chart seems to have the better spelling.
Iconographically there are but a few differences between the chart and scroll III: 11 the mudra of the right hand, minor details of the dress for instance 3 and 21, the water jar behind 13 is much more like a water jar in the chart than in the scroll. Preference seems to be due to the chart.

As to the identification of the twenty-four persons the name alone is not always a safe guarantee. There may be several men known by the same name, there may be whole lines of incantations with the same name reiterated. A life-story (mann that) would provide certainty. A title and the place from where he comes may make us reasonably sure.

Two of them, 8 and 19, seem to be recorded in the annals called Ne'u-mig. The first is said to have been born 1589. Gin-stod is one of the two lamasteries into which the older single lamastery Ne'u-dang was divided. The later, 19, is said to have lived 1607-1656. The name given in the annals is certainly the better: Chos-byes-ran-grol. "ran" may easily be mistaken for "sar" by a scribe. The former has no books in the chart but several books are seen behind him in the scroll. The later, 18, holds a book in his left hand.

A third name, 3, is found in the so called Blue Annals (Deb-thar mon-po). Here the man is said to have been the venerated teacher of the author Gos-lo, and the pupil of Yon-tsan sen-ge, Gla and Rag. The chart and scroll III show him at the left side of the central figure. In the chart he is more fully dressed. The mudra is the same. He wears no headgear and carries no attribute.

We may find a fourth name, 17, among the eminent physicians enumerated by Sam-po ni-khan-po in a small chapter of his great work. The chapter is dedicated to the development of the medical science. It is a man from Zur-khar. W. Fritscher and W. A. Uekrige mention a lamastery Zur-nkhar in Mongolia famous for its medical studies. The lama carries no attribute.

A fifth name, 2, may be found in one of the manasthars brought from Tibet to Japan by the Japanese monk Eka Kawaguchi. This person is sitting at the right side of the most conspicuous figure of the whole set, and he
is the only one wearing a red cap shaped like the yellow caps of the three personages with tables in front of them.

One would expect it an easy task to identify the three yellow-capped persons with a lotus and a table each. The white lotus is commonly carried by the bodhisattva Padmapani and his incarnations. The combination white-lotus-yellow-cap is usually the mark of a Dalai Lama who is considered an incarnation of Padmapani and belongs to the Yellow Church. The three pictures 6, 11, and 24 are very much alike, except that only 6 carries a book in his left hand. The subscribed names do, however, not correspond with the known names of Dalai Lamas. The last part of the subscriptions, thams cad mkhyen—sarvajna, is certainly in use for Dalai Lamas, though not exclusively. Even Buston is addressed as "all-knowing".

(To be continued)

NOTES

2. I am indebted to the curator, professor Gusta Montell, Stockholm, for this information.
6. thams cad mkhyen—sarvajna—all knowing.
7. There are differences in the text of the chart and scroll III too; so the chart has correctly "inched"—measure, where the scroll spells "Mchun".
8. Neither Walsh nor Veith have tried to identify the persons. Yet Walsh comments on the list. He translates each name. He tells of Rin-srid na as a lamaery near Gyantse. He points out the two lamas of Rin-srid and the two d ран-рон as persons belonging to two lines of incarnations.


14. JOURNAL OF THE ASIATIC SOCIETY OF BENGAL, 1905, 126.—Here the man in question is called: Nyan ston khrus chen pho gnos rdo rje. The chart as well as the Pekitr- gups spell the names: khrus chen pho gnos rdo rje. zulab.—J. SCHÜBERT, eine Liste der Apta von Kember. ^ ARTIBUS ASIAE. Vol. IV—9, 220 ff; 222—223; Ann. 23