NOTE III

PHALIC SYMBOLS

In the Bulletin of Tibetology Vol XX No 2 dated 14th July 1952, Dr Hugh F. Richardson has made some observations on the Phallic Symbols in Tibet. In this note I humbly make some observation on the same subject.

In the manuscript, Khrod-par-phyag barod (richesa-sto ra) written by Slob-don-tho-bri-can-grub-sje (400 B.C.) and in its commentary by Slob-don-bshes-rab-go-cha from Bengal, the reason for the Hindus worship of the linga is given.

It is said that long ago, in the jungle covered with pine trees there lived many Rishis with their families following strictly the practice of asceticism. Goddess Uma having seen them, approached Mahadeva, and requested Mahadeva to help the Rishis obtain Nirvana as they were following the strict rule of asceticism. Mahadeva replied that the Rishis could not obtain Nirvana as they had not freed themselves from the three poisons—lust, hate, ignorance.

Godess Uma insisted that they be helped to obtain Nirvana as they had freed themselves from the three poisons.

In order to test the Rishis, Mahadeva appeared to them in a beautiful, handsome, sexy form. The wives and daughter of the Rishis saw the handsome man and came out from their huts made from leaves in the jungle. They looked at him, touched all over his beautiful body and gained such great pleasure and excitement that some fainted.

The Rishis came out from their huts made from leaves and seeing the condition of their wives and daughters were very angry and told the handsome man that he was evil and lustful. The Rishi put a curse on him for his organ to fall off on the earth. Just then his sexual organ fell off.

Godess Uma went to the Rishis and told them that the handsome man was no other but Mahadeva who had appeared in that form to test them. On knowing this, they picked up the linga, placed it erect, worshipped and made offerings to it. Since then the linga was worshipped in India.

The above is also mentioned in the manuscript, 'Lha-las-phul-byung- gi-stod-pa, written by slob-don-byed-dge'i-ba.'
In the manuscript namely, Bde-mchog-skri-rnam-don-gsal written by Bou-stor Rinpoche it mentions that Dhang-phug-drug-po "jig-byed-nag-po and his wife goddess Dus-mtshan ma (kla-rat) remained clasped in sexual embrace in the centre of the world-Magadha. At that time twenty-four powerful god and demon attendants of Dhang-phug-drug-po came from the sky and took charge of twenty-four sacred places. They worshipped Dhang-phug-drug-po daily and requested him to come to the sacred centres.

Dhang-phug-drug-po, being always clasped in sexual embrace with his wife was unable to visit the sacred centres. With miraculous powers he made stone lingas and placed one in each sacred centre to represent himself. The god and demon attendants worshipped the stone lingas as it represented Dhang-phug-drug-po.

The gods and demons of the twenty-four sacred centres being filled with lust could not live without sex; they being full of hate always ate human flesh and drank their blood, and due to ignorance they had no idea of the Doctrine of retribution and true nature. The attendants of the twenty-four gods and demons were venomous, and they to-gether with the gods and demons ruled the world, and did a lot of harm to beings who suffered a great deal.

At that time Rdo-rje-'chang (Vajradhara) came on top of Ri-rab (Sumera) and inorder to suppress the Gods and demons and protect the suffering beings he took the form of tutelary deity Bde-mchog (Sumvara) Buddha Mi-bskyed-pa (Avalokiteshvara) presented Rdo-rje-'chang with a palace and a throne, and Dhyani Buddha Ratnasambhava presented emanations of himself in the form of twenty-four Dpa-bo (VIRA) Dpa-mo (VIRANGNA). Finally Dhang-phug-drug-po and his attendants were suppressed and overcome.

In the manuscript, Bde-mchog bskyed-rim by Rje Shez-rab-rgya-mtsho, it is said that Dhang-phug-drug-po and his wife ruled the world from the top of ri-rab (Sumera). From among his gods and demon attendants the twenty-four most venomous attendants took control of the twenty-four sacred centres. In each of the twenty-four sacred centres they placed a lingo to represent Dhang-phug-drug-po for worship. The gods and demons were perpetually harming the beings and so the five Dhyani Buddhas requested Rdo-rje-'chang (Vajradhara) to control Dhang-phug-drug-po. Rdo-rje-'chang took the form of Bde-mchog (Sumvara) suppress Dhang-phug-drug-po and his wife dus-mtshan-ma under his feet. The five Dhyani Buddhas presented emanations.
of themselves in the form of twenty-four Bodhisattvas and their Shaktis. The Bodhisattvas and the Shaktis controlled the gods and demons. In many Tantric manuscripts the above is stated. Phallic symbols are not worshipped in Tibet.

On the east of Kang there is a hill which has the shape of the private part of a she demon. The evil emanating from this hill had to be suppressed by setting up phallic representing Dibang phyug drag-po pointing in that direction.

In Tibet, phallic signs representing the male organ made from wood surrounded by a bunch of yak hair, is often seen hanging from the ceiling in several mills, to ward off evil.

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