A DHARANI-MANTRA IN THE VINAYA-VASTU

—SUNITI K. PATHAK

According to the Tibetan tradition the Tantra had been taught by Śākyamitra Gautama the Buddha among the veteran disciples at Sṛṣāla-parvata. 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 'Śāvitrī-maṇtra' as superior chandas to others. The fourfold practices for attaining supernatural power (lāṭchipāda/rāṭchipāda) in the course of thirty-seven acquisitions leading to the attainent of 'Bodhi' (bodhipakkhiyā-dharmā/bodhipakṣa-dharmā) may also be enumerated here. Furthermore, thirteen rigorous ascetic practices (dātāga) prescribed for 'dātāvādin-monks' like Mahā-kassāapa suggest that the austere livelihood of the Tantra-practitioners was in vogue among a section of capūro monks and nuns. In the case of nuns nine dātāgas are prescribed. In respect of a Śāmaṇera during his probation period twelve dātānga-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 (ekāsanakāgam) and to possess only one bowl for having all kinds of food offered to (pattā-pindikāgaṁ). Many instances may be given in this regard from the Vaiśnava Sutras in Prakritised-Sanskrit.

Parittā and Dharani

Sukomal Chandhuri has discussed in details about the pecittā (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 paraphras selected for incantations has been given. Such as, Ratana-sutta, Metta-sutta, Mahaga-sutta, Su-pubba-ha-sutta, Bojja-sutta, Abhirajja-paritta, Attha-siva-paritta, Dhajagga-paritta, Mora-paritta, Vatika-paritta and Khandha-paritta in the Pali Vinaya-pitaka. The term paritta(s) is derived as 'parittaya 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. These 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 'dhāraṇi' is 'gyung snapag' which explicitly connotes the incantations to hold (for protection from evil influence). In the Tibetan text '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 Mahāśāṅghikas. In the present context it is evident that the 'dhārani' suggests variely the apotropaic (abhicāra) charms to safeguard from supernatural or evil influence. They had prevailed in the Praśnottarottc Buddhist sanghas from which both the Stādika-śāstras and the Mahāśāṅghikas inherited parittā, mantra, vidyā and dhāraṇī. In the Vinaya texts whether in Pali Theravāda tradition or in the Mūlaśar- vāstivāda tradition 'paritta' and 'dhāraṇī' had been accepted unhesitatingly since the pre-Christian period in India.

Mahāmāyurī—mantra

It is interesting to note that 'Mahāmāyurī—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 Bhaṇḍagya-vaṣṭu (T. Sran gyi gzhi) of the Mūlaśarvāstivāda-Vinaya-vaṣṭu ('Dul ba gzhi: Bka' -gyur, Nga. Vol. Fekying Edn). As usual the method of narrating an account in the vinaya-texts is observed here. A monk named Sūrī (Skt. Svāh) had a snake-bite. In this

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connection a legend of the Peacock-king named Suvarṇaprabhāsa 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 Vidyā has been appended. It becomes evident that the Vidyā in Sanskrit had been prevalent in India. Then Munāparitā vide the Mora Jātaka in the Pali Jātaka-āṭṭhakathā (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 paritā contains the spell chanted by that peacock who used to reside on the mountain called ‘Daṇḍaka Hirānī’ in order to save his life from fowlers.

For protection against snake-bite the Khandha-paritā from the Vinaya-pitaka in Pali may also be referred here. The Khandhavatā Jātaka in the Jātaka-āṭṭhakathā (PTS No. 203) also reads the paritā for the same purpose. The texts from the Vinaya-pitaka 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 Dhārāṇī (Pāṭhārāṇī) i.e. mantras chanted for safeguard against sin, evil influences of spirits, snakes and wild animals, harmful planets etc. The Mahāmāyūrī-vidyāraja 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 (307-432 A.D.), Kumārajīva (348-417 A.D.), Sanghāṭhā (516 A.D.), I-tsing (705 A.D.) and Amogha-vejra (746-771 A.D.). Moreover, the Vidyā-rajñī has been translated into Tibetan in the 8th cent. A.D. by Śilendra-bodhi, ye śes sde and Śārya 'Od (Śkyebrasbya). It is also to mention that incantations for snake-charming are also found in the Bowr Manuscripts from Central Asia.6

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Resume

From the above mentioned evidence it leaves a room to hold that the nucleus of the Tantra in Buddhism prevailed in the pre-echismatic stage of the Buddhist sāṅgha. 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 sāṅgha. By dint of the serious efforts some monks could excel and attained extraordinary efficiencies like clairvoyant vision (dibbacakkhu/dibvakawāca) and clairvoyant listening (dibbosottha/dibvyāśrottra) and so on. Moggallāna (Skt. Maugalyāyana) was capable in this respect, besides Sākyaputra Gautama, the Buddha, himself. Moreover, Mahākassapa (Mahākāyapa) was an excellent esoteric practitioner who could visualise the underlying significance of the Dharma taught by the Master and recited the Abhidharmasa-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 Sākyaputra Gautama was alive. The Incantation of parittas on occasions and the application of Vidyā-mantra pertaining to an apotropaic 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


2. 'Agghuttā-mukhā yaśā saśātī chandasa mukham/rē śā mukho maṇusānān naḍānān saśāro mukham/ (Mahāvagga Keniya-jaṭālivatthu VI. 23.42 PTS edn.)

3. Thirtyseven Bodhipakkhādhammas have been divided into seven groups and four iddhipadas (chanda,Virita, citta and mimaśā) have been prescribed in the Mahāpa-rinibāna-sutta as a systematic course of meditational practices for the Bodhi. Dīgha Nikāya Sutta No. 16, (PTS edn.). It may be mentioned here that the Buddha discouraged the application of ṭiddhi-pāṭihārtya 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 Dukkha offence (Vinaya-pitaka, Culla-vagga. V. 8.2. (PTS edn). See also Kesava 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 'Priti' or paritta ceremony in which recitations from the Khuddaka-pitaka in Pali for sake of benediction or exorcism formula have been made among the Buddhists in Ceylon.


APPENDIX

BKAH GNYUE, HUDBA, NE (46a-2)

A. Giih bahi e mnyan zod na! (46a-2)

Khvin bdeg cig giis sris rgyas ia sogs pa dge sloi gi dge 'dun bse kho gis sugs sogs so yis dri tsho tsho tsho pa Sa k'zhes bya bs (46a-3) gzhon nu thod bu let tsho da le babs shi sng ral tu bying wabs lo po ma lon snyen par mdzogs ston po ma lon pa Chos dus pa dir rna snyi snyi snyi po ma lon pa des bsams pa bcom labt 'das
kyis gah gis nyu\text{\d{u}} du byin pa da\text{\c{s}}a gah (46a:4) gis m\text{\d{i}}} du byin pa da\text{\c{s}}a gah gis be\text{\c{s}} po byin pa da\text{\c{s}}a gah gis y\text{\d{i}}} dga\text{\text{"a}} bas las bya pa da\text{\c{s}}a gah gis rab tu de\text{\text{"a}} ba\text{\text{"i}}} sems kyis rjes su yi ran ba de dag thams cad ni bodd nams kyis skal pa can du gyur ru zhes yu\text{\text{"a}} kyis/ ms (45a:5) la bdag gis kyah las \text{\d{u}} ng ro snyam nas des \text{\d{u}}} \text{\d{u}}} srig par brtsams pa las ji tse ma \text{\d{u}}} \text{\d{u}}} na \text{\d{u}}} nul ba zhi g\text{\text{"a}}} a\text{\text{"a}}} ka na sras sdrog pa zhi g bu gyur nas ,ra\text{\text{"a}}} pa gyas pa\text{\text{"a}}} mihe bo la zhi pa da\text{\c{s}}a de dag gi kuja kyis bgayal nas sa la \text{\d{u}}} el (46a:6) te dbu bar skyug ci\text{\text{"a}}} bzhin yah gyur m\text{\d{u}}} gyur te\text{\d{u}}} de de iter sdrog bsal la bram ze da\text{\c{s}}a kh	ext{\text{"e}}} bdag nams kyis mtho\text{\d{u}}} nas smras pay \text{\d{u}}} Idan dag \text{\d{u}}} kh	ext{\text{"e}}} bdag su zhi g gi bu yin yu\text{\text{"a}}} dag gis smras pay che ge no zhi g gi\text{\text{"a}}} de dag (46a:7) gis smras pay dge sbyo\text{\d{u}}} \text{\d{u}}} kya\text{\text{"a}}} sras mgon med pa nams kyis na\text{\d{u}}} nu\text{\d{u}}} du rab du byo\text{\d{u}}} gi gal te rab du ma byo\text{\d{u}}} bu gyur na nye du nams kyis de dpyad byas pa zhi g cas bya ba\text{\text{"a}}} skabs de dag dge slob nams kyis boom Idan \text{\d{u}}} \text{\d{u}}} den las gsal pa da\text{\c{s}}a boom Idan (46a:5) das kyis bka\text{\text{"a}}} stsal pay sman pa la dris la dpyad byo\text{\d{u}}} sbyo\text{\text{"a}}} dge slob gis sman pa la dris pa da\text{\c{s}}a dge smras pay \text{\d{u}}} \text{\d{u}}} \text{\d{u}}} phags pa sbyar ba\text{\text{"a}}} bas gsal cig pa\text{\text{"a}}} skibs te dge slob dag gis boom Idan \text{\d{u}}} \text{\d{u}}} den las gsal pe da\text{\c{s}}a boom Idan (46b:1) das kyis bka\text{\text{"a}}} stsal pay sman pas bstan na sbyin par bya\text{\d{u}}} dge slob dag gis zas sbyar na ji ita bu yin pa ma \text{\d{u}}} nas de nams kyis sman pa la dris pa da\text{\c{s}}a des smras pay \text{\d{u}}} phags pa dag kyed nyid kyis ston pa boom Idan das ci thams ced (46b:2) m\text{\text{"e}}} yon pa thams cod gugs pa kho na nyid yin te\text{\d{u}}} nyid m\text{\text{"e}}} yon te\text{\d{u}}} pay dge slob nams kyis boom Idan \text{\d{u}}} \text{\d{u}}} den las gsal da\text{\c{s}}a boom Idan \text{\d{u}}} \text{\d{u}}} den las kyis bka\text{\text{"a}}} stsal pay dge slob dag zas sbyar ba ni l\text{\text{"a}}} ba du la\text{\text{"a}}} dal\text{\text{"a}}} la da\text{\text{"a}}} (46b:3) sa\text{\text{"a}}} del\text{\text{"a}}} \text{\d{u}}} sman ni ba byo\text{\d{u}}} ni ri po ma lon\text{\text{"a}}} ba\text{\text{"a}}} la\text{\text{"a}}} nams kyis\text{\text{"a}}} gom yin\text{\text{"a}}} de dag kho na\text{\text{"a}}} thal ba ni \text{\d{u}}} le\text{\text{"a}}} po kan tsa na\text{\text{"a}}} da\text{\text{"a}}} ka bi thi\text{\text{"a}}} kari da\text{\text{"a}}} la\text{\text{"a}}} sna\text{\text{"a}}} ma sa la\text{\text{"a}}} sra\text{\text{"a}}} sman pay sbyin (46b:4) ba\text{\text{"a}}} ro\text{\text{"a}}} ni s\text{\text{"a}}} sbyar ba\text{\text{"a}}} bas yin\text{\text{"a}}} de nas dge slob nams kyis tehe da\text{\c{s}}a Idan pa Sa ri la zas sbyar ba byin no\text{\text{"a}}} on kyah sos pa ma gyur pari skabs pa dge slob nams kyis boom Idan \text{\d{u}}} \text{\d{u}}} den las gsal ba da\text{\c{s}}a boom Idan \text{\d{u}}} \text{\d{u}}} den las kyis bka\text{\text{"a}}} stsal (46b:5) pay kun dga\text{\text{"a}}} bo kh\text{\text{"a}}} kyis da las rma bya chen mo\text{\text{"a}}} rig shags 36
bzuh nas kun chub par byas tej dge słoň sa ri suň ba daňy yoňa su skyab pa daňy yoňa su guñu daňy dug ghel ba daňy chad pa spanš pa daňy dug gsad pa (46b-6) daňy matmans gčed daňy sa bcнi bar nus asmy bocm idan 'das kyie bka' atstal du gsoł gnyan te bgyi la 'dul ba gzhī bām pa drug bch pa

de nas bocm idan 'das kyie daři' (46b-7) ba le nma byt chen mo'i rig shags 'ni bka' atstal loj sňas gnyas la phyag 'cchal loj chos la phyag 'cchal loj dge 'don la phyag 'cchal loj 'di la støy AMALEJ VIAMEL; NIRMAL LEŠ MAን GA LYê Hì RA Neya Hì RA Yīe GARIBEŠ (46b-8) BAŠ DREŠ SU BHA DREŠ SA MAŇ TA BHA DREŠ Hì R. BHA DREŠ SARBÁ ARTHA SĀ DHA N’y Pa ŠA MĀR THA SĀ DHA N’y SARBÁ ANAR THA PRA ŠA MAŇ SAR BA MAŇ GALA SĀDHA N’y MA NASHy MA HĀ MANADU ATSUYê; AD BHU TŠé; AD DYAN BHUTEŠ MO GATEŠ MO CANÈš MO (47a-1) KŠA NAš A RA DZEŠ BI RA DZEš A MA RE; A MR TESIS A MA RA N’y BRA HMEš BRA HME SVA RČŠ SU RA N’y SURANÌ MA NO; RATHEŠ MU KTEš DZE ŠAN TŠé Sa nì goł na daňy 'jigs pa daňy na thams cad las sňas sńg SVA HĀy (47a-2) bṣun pa bka' bchin 'cchal ches tišu daňh idan pa kun dge' bos bocm idan 'das kyie sphanumeric sňas nas pa bya chen mo'i rig shags bālās nek dge słoň ni bde legs su 'gyur ba bya pa sng sng med nas ston gyi ji lṭer ba bchin du gyur taj

dge słoň (47a-3) mams the lašom skyes nas the lašom thams cad goł pa sňa sgyas 'bocm idan 'das la sňus paž bocm idan 'das ji teš du bocm idan 'das kyie mva chen mo'i rig shags aman pa daňy gošs sbral bṣid pa Šo mtašr che legs su dge słoň (47a-4) dags de lṭr 'ba' şig tu ma yin teš ji lṭar 'das pari dus na yēh du log par thuba l’išu mi khon par gyur pa na rig shags gyi rgyal po mva bya chen mva phan pa daň gošs sbral byas pa de snyon ciš
dge ston og sñoň bžuh ni'i rgyal po sāla (47a-5) ni iho phyag lke 'ňus mva bya i rgyal po gser dṣ snāñ be ches bys ba zhip gnas teš de nañ bar mva bya chen mo'i rig shags 'ds bde legs su 'gyur pa byas te snyon mo bde legs su snyon bźu kar bṣe legs su gos pa
byas tyi mishan mo bde (47a:6) lega su gnas saj de dus gzhan zhig na 'dod pa'i 'dod chags la lhag par chags 'dod pa mams la zhen 'tsahum byugyi myos rab tu rmolal reh tu bgyal te bag med pas nags kyi rma bya chen mi rab tu mrah po mams deh idan cig tu kun (47a:7) dge'i ra ba nas kun dug'ra ra ba dehyi bskyed mos 'tsbal nas bskyed mos 'tsal dehyi rnyi' los la rnyi' los su rgyu pa las ji tsam ne rnyi' Sen ge zhig tu zhugs pa dehyi de der yun rin du phir rgo bdag dyur pa 'tshe bar gyur pe giags las ba mams kyi rma bya'i smogs (47a:8) bdul snyi de mi 'mos ba'i rnyi du solo pa dehyi rab tu mriol pa las oran pa myeo nas rna mma bya ches ma'i rig snags dli kho na yid la byas sbyor

B. (Mehamayuri vdyasamitra in Sanskrit)
Mulasarvavati-viniya : Bhaisajya-vestu (Gilliat Moe s,287 ed, Nalinaa Cull J Vidyasvatidhi pt, Shiva Nasthi Sureshi, Calcutta 1970)
"Namo Buddhāya namo Dharma namo Sanghāya Tadyathā mahe sūmāte nirūpāte nirānaya bhava
nyagardhā bhadre subhadre samantahādre Śrī-bhadre
Sarvārtha-sādhani paramārtha-sādhani sarva-mangala śādiha
ni manasā milākāmaasa acyutā adhita adyavādita mukta
mocanī mokṣaṣāraṣā veraje amße amase (amarani) brah-
hmā bhrneśavare purye puna-maranasthe mukite jivane
raksa svākān svāpadevā-rahyā ragaśhyā svāhāg"

C. Four verses are common in the Cullavagga (v.2.9)-
Pai-Ahiśā-paritīm (Khuddakatattu-khanthaka) and in the Khudhavatta-Jitaka (PTS. p. 14h-47) in Pai-
Vinupakhehi me mettan mettan eraptaheli mey
Chabhyūputtehi me mettan mettan theatagotamahe cā'īj
Apiḍakahē me mettan mettan dīpādakhē me
Catuppedehi me mettan mettan baihupadehi me
Mā maṇi apiḍakah āniśi mā maṇi dīpādakahā
mā maṇi catuppedah āniśi mā maṇi baihupado tīj
Sabbe settī sabbe pānī sabbe bhūtī ca kevalī
dSabbe bhādriṇī pessauntu mā kīnci pāpamāγama tīj

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The verses partly recur in the Bower manuscripts in Sanskrit which are found in the ruins of the ancient city at Khasagh (Journal of the Pali Text Society, 1893, p.54). E. The Bhesajakhandhaka (Mūla-bhesajjā-kathā) in the Pali Vinaya-piṭaka (Mahāvagga) however does not read a paritta in Vesas. The text is given below (6.2.9. PTS edn).

"Tena kho paṇa samayena aśīta tato bhikkhu aṭṭhā datthe hoti. Bhāgavato utamathāna arocetā/saṃjñātā bhikkhave cetanti mahāvikarṇāni datumajjuto, muttaṁ, cānākāṁ, maddhamet āyathy kho bhikkho vihāre etadāttho: "anottappahārānaṁ nā kho udiṭṭho paṭiggahathābhānāṁ" āy. Bhāgavato utamathāna arocetā/saṃjñātā, bhikkhave, sati tappiyākkāke paṭiggahāpetuṁ, atapi keppiyājānake saññāṁ gahelvā paribhūjijjutum āçu"