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
BHAGAVINDE GHOSH
Price per copy Rs. 10/-
CONTENTS

TIBETAN MEDICINE
- Marianne Winder 5

NISRAYA AND DHUTANGA IN BUDDHIST TRADITION
- Jayeeta Ganguly 17

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

NOTES AND TOPICS
- J.K. Rechung 41
CONTRIBUTORS IN THIS ISSUE:

MARianne WINDER born in Prague, Czechoslovakia. Came to England in 1939, Graduated at London University (M.A.) and Nottingham University (M.A.), Curator of Oriental Books and Manuscripts and subsequently Consultant at Wellcome Institute for the History of Medicine, London. One time Editor of the Buddhist journal THE MIDDLE WAY. Her translation of Edward Conze’s BUDDHIST TEXTS THROUGH THE AGES into German and published in 1957 by the Fischer Bucherei (No. 144), Collaborated with the Ven. Rechung Rinpoche on his book on Tibetan Medicine. Published articles on Paracelsus and Renaissance Medicine and on Tibetan and other traditional Medicine.

JAYEE STA GANGULY Lecturer in Chinese, Visva-Bharati University; engaged in study of Vinaya from Pali, Tibetan and Chinese sources.

SUNITHI KUMAR PATHAK Formerly Reader in Indo-Tibetan Studies Department, Visva-Bharati University; specialises in Pali, Sanskrit and Tibetan sources of Buddhism.

JANPAI KUNZANG RECHUNG Comes of the Yabshi Phuenkhang House, Lhasa; had higher studies in Drepung Monastic University of Loling Gatsang and was conferred the title of Geshe lharampa; had studied modern subjects in India, Holland and England collaborating with Tibetologists; currently Director, Sikkim Research Institute of Tibetology. Author of Tibetan Medicine.

Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Sikkim Research Institute of Tibetology. An article represents the private individual views of the author and does not reflect those of any office or institution with which the author may be associated. The editors are the publishers of the article(s) copyright of an article belongs to the author, unless otherwise indicated.
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 white 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 full-blooded. The word 'humour' itself which in modern times has acquired a very specialised meaning, originally meant 'a fluid' as in the word 'humidity'. 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 moisture.

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 doc-
toess 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 Per-
sia 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. de-
nons.

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 'faul-
lts', 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. Trans-
fer 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 re-
fer 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 medieval 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, and 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 medieval authors. The source of the 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: the three humours are bile, phlegm and phleuma 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. Lobang Dolma who used to be a lady doctor in Dharmsala 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 out of some 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 Kāśāyin or Southern Buddhist School are not supposed to practise medicine except for giving first aid to their brethren, in the Nāgārjuna 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 Manchu-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 Dharma, which also exists in the Tibetan Uchenarseri: 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 ascribed to the mind. No Buddhist would doubt that all things are mind-made but the Theravāda might say that Samsāra is created and continued by Karma, while of the two chief Mahāyāna Schools, the Yogācāra would say that Mind Only exists this side of Nirvāna, and the Madhyamaka 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 the 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 docto’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, enemias, 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 spot the effect of this direct burning of the skin was counter-irritation diminishing the pain in the place of the actual complaint. Tibetans 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 center 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 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 medieaval 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 kind 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 bowl 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 whenever 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 Zanskar. It also spread to Outer Mongolia where it is still practised by the Burjats. 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 medieaval Co-
ntral Asia. The word used in the written scriptures in classical Tibetan is 'saw 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, Losang 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.

BOOKS RECOMMENDED

Terry CLIFFORD, Tibetan Buddhist medicine and psychiatry, York Beach, Maine, Samuel Weiser, distributed, in England by Thorsam, 1983.

Lobsang DOLMA Khangkar, Lectures on Tibetan medicine, Dharamsala, Library of Tibetan Works and Archives, 1986.

Yeshi DONDEN, Health through balance, an introduction to Tibetan medicine, Ithaca, New York, Snow Lion, 1986.


Namkhai NORBU, On birth and life, a treatise on Tibetan medicine, Venice, Topografia commerciale, 1983.


T.J. TSARONG, Fundamentals of Tibetan medicine, Dharamsala, Tibetan Medical Centre, 1981.
Sman-phyi-bla Vaidurya
"od-kyi-rgyal-po
(Bhasajya-guru-vaidurya-Prabhavajña)
NISRAYA AND DHUTANGA
IN BUDDHIST TRADITION

—JAYETETA 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 medicines 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 aramaṇa in Buddhism.

Lecturer in Chinese, Visva-Bharati University, Santiniketan

17
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 (catvarthasrama) 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 or, or they on which anything depends." Nissayam Karoti in Pali means to rely on to take one's stand in "Nisay" in the Virayaptaka refers to the four resources of life on which a monk depends. In addition to this, "Nisaya" has also been used in the sense of "tutelage". Chinese "yi chih" for "Nisaya" suggest "to depend and rest upon".

Tib. reads gnas-pa (gnas-sam-ten-pa (Mvy.820) and alternatively "ten-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, "Nisay" 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 "saddhiviparika" being attached to as "upa-jay" becomes conversant with the right way of life as taught by the Buddha.

Dhutanga Etymologically Pali "Dhutanga" or dhutaguna (merits attained by cleansing may be derived from the dhuv (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. kleśa and jñeya could be removed by dust of the dhutanga practices. Its Tibetan rendering of śyūna-bal yon-ten 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 Sapti.

FOUR NISKRAYAS

As discussed above, the four Nisrayas (Nisrayas) as enumerated in the Pāl Vinaya Pitaka of the Theravadins are: 1. Pindilyopabațhajanam - literally suggests pindā - a lump of food and alopa - A piece, a bit of food, morel, esp. bits of food fathored by bhikkhus. "Pindilyo-pabhojanam" is the general practice of collecting cooked food offered by the householders to the monks in course of their daily begging rounds (pindaya sarati) āśod-āśoms (Tib.) suggests "to be vertly satisfied as desired" as in the phrase "dud-pa-kli-le-thag-par-loha-su-spyod pa." Tibetan "āśod-āśoms" implies satisfaction of the service offered by a householder with respect to a monk. In the Pātimokkha Sutta and the Vinaya Pitaka, occasional references of ungenerous behaviour regarding the acceptance of provision, in a monastery or outside tends to monastic discipline: "The monks used to go on their begging rounds after their morning shave 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 rule of "pindilyo-pabhojanam" is known as "paṇḍapaṇika."

2. Pañcukulacīvaraśa suggests "the robes made of rags collected from a dust-heap," preferably from cemeteries. The word "cīvara" generally do not refer to the clothes donated by householders. In the early stage, Gautama instructed the use of "cīvara" 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 (upāsakas) could avail
the privilege of donating yellow robes to the venerable monks in order to achieve merit (punya) for donation (dana). Despite that, those who strictly observe the practice of "pamsukulacitvāra" are called as pamsukulkas.

3. Rukkhamulasasenasamā, 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 "Rukkhamulasasenasamā" is known as "rukhamulike". At a later stage the Buddha also permitted the monks to live in the Vibha, Addhayoga, Hanmalya, Pāsada, and Guhī. Vidhusekhara Sastri has rightly pointed out (Patimokka, 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 "tinakutās" (straw-huts) in large numbers.

4. Putimuttabhasesamā - 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, valdurya-prabhā" of (Mrī 1404) celestial embodiment. It may be added that the Buddha later approved the use of ghee, butter, oil, honey, molasses etc. as medicines. The use of various other kinds of medicines was gradually sanctioned by the Buddha thereafter for the monks.

It is thus evident that Sakysputra 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. The four nistrayas 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 Sakysputra Gautama's personal life.

By comparing the different versions of the Vinaya preserved in Chinese it may be revealed that according
to the Mahasanghika Vinaya\(^2\) 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\(^3\) and the Mahisasaka\(^4\) 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 Mulasarvastivad\(\acute{\text{v}}\) Vinayas make no mention of the Nisrayas.

**Dhatungas** In addition to the four Nisrayas, the practice of the dhatungas (dhatungunias) was also prevalent in Sakayaputra Gautama's organization. P.V. Bapat has rightly pointed out that the inclusion of the dhatungas 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\(^5\). The thirteen practices may be condensed into eight (as shown in Visuddhimagga and Vimuktiimagga).

**Enumeration of the Dhatungas** The dhatungas or dhatunga as 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 dhatuganas as enumerated in the Visuddhimagga have been given below:

1. Pamsukulikanga - same as Nisaya 2
2. Tecivarikanga - Not to have more than three robes suggesting the usage of three civars after Pasampada
3. Pindapatikanga - same as Nisaya 1
4. Sapadanacarikangas\(^7\) - to go for begging consecutively from house to house.
5. Ekamanikanga - to have one's meal at one sitting
6. Patta-paddikangas - to have only one bowl and take whatever is offered in it.
7. Khalsapacchchabhatikangas - Not to take any food after finishing one's meal.
8. Aranukianga - to dwell only in forests
9. Rukkhasulikanga - same as Nisaya 3
10. Abhokasakangas - to live in an open space
11. Sosanikanga - to live in a cemetery
12. Yathasantathikangas - to use whatever bed or seat is allotted to one

\(^2\) Mahasanghika Vinaya
\(^3\) Dharma-guptaka
\(^4\) Mahisasaka
\(^5\) Visuddhimagga
\(^7\) Sapadanacarikanga
13. Ne-atthikangam - to refrain from lying down and keep sitting.

It is evident that the ascetic practices (dutangas 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 dutangas are classified into three grades (ukkatho, samahimiss muduko) and the followers belong to the grade according to the severity with which they observe the practices. P.V. Dapat further observes that although the dutangas 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 futile. A table comparing the four Nissayas with the thirteen Dutangas as enumerated in the Visuddhimagga (and Vimuttimagga in Chinese) are given below (the corresponding nos. of the dutangas in the other traditions have also been appended for ready reference).

<table>
<thead>
<tr>
<th>Nissaya</th>
<th>Dutanga</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rindapatthojasam</td>
<td>No. 3 (Pindapatthikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 1 Mvy. No. 4, Dds. No. 2</td>
</tr>
<tr>
<td></td>
<td>No. 6 (Pettapindikangam)</td>
</tr>
<tr>
<td></td>
<td>Dds. No. 5</td>
</tr>
<tr>
<td></td>
<td>No. 7 (Khalupacehabhakkangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 3 (Mvy. No. 6)</td>
</tr>
<tr>
<td></td>
<td>No. 4 (Sapadanaacarikangam)</td>
</tr>
<tr>
<td></td>
<td>Dds. No. 3</td>
</tr>
<tr>
<td></td>
<td>No. 5 (Ekanaajikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 7 Mvy. No. 5 Dds. No. 4</td>
</tr>
<tr>
<td>2. Pamsukulavaram</td>
<td>No. 1 (Pamsukulikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 11, Mvy. No. 1</td>
</tr>
<tr>
<td></td>
<td>Dds. No. 7</td>
</tr>
</tbody>
</table>

| Others related to the above | No. 2 (Teelvarikangam)                  |
|                            | Dh. No. 2 Mvy. No. 2, Dds. No. 8       |

22
3. Rukkhamulasenesanam
No.9 (Rukkhamuliṣkāgam)
Dh.No.6 Mvy No.8 Dds No.10

Others related to the above
No.6 (Aramākāgam)
Dh.No.9 Mvy No.7 Dds No.1
No.10 (Abbhokasikāgam)
Dh.No.7 Mvy No.9 Dds.No.11
No.11 (Sosankāgam)
Dh.No.10 Mvy No.10 Dds No.9
No.12 (Yathananthakikāgam)
Dh.No.5 Mvy No.12
No.13 (Nesajjikāgam)
Dh.No.4 Mvy, No.1, Dds No.12

4. Putimuttabhēṣajjāṃ

Not related to Nissayas:
Mvy No.3 & Dh No.12 Namatiika (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 dhyānas as shown above may be traced in the Patimokkha and canonical texts. For example, Dhyāna No.4 (sapadan-acarikāgam) corresponds to Sekhiya rule No.33 in the Patimokkha and dhyāna No.7 (khaḷupaccca-bhattikāgam) may be compared to Paticcheyya rule No.37 regarding vikalabhojana in the Patimokkha.

It may also be noted that Nisraya No.4 (Putimuttabhēṣajjāṃ) finds no place in the dhyānas. This leaves room to suggest that in course of time the repulsive odour of urine etc. might have stood in the way of using them obligatorily as medicine and the Bhēṣajjakhandhakam was subsequently added to the Vinayapitaka for health care. E.g. Feces or stool, was prescribed to swallow for vomitting out poison, if taken. Similarly the urine of the cow was also used as a medicine for jaundice (Mahavagga 6.29 §10. Nalanda Edition Bhēṣajjakhandhaka, pp 224-25).

To sum up, it may be seen that thirteen dhyānas have been enumerated in the Visuddhimagga by Buddhaghoṣa, and the Chinese text of the Visuttimagga30 , 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 (anupaka) 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 dhatangas 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 dhatangas were probably taken into account at this stage.

iii) Post-schismatic stage (Rikou Nikayottara)

During the later life of the Buddha a tendency developed towards schisma in the Sangha. Subsequent to the schism in the Sangha, the items of the dhatangas varied in the different traditions. For example, the practice of nasaatika (wearing felt) has been included in the Mahavyutpatti and the Dharmasaangrana which omit the practice of sapadanacarika (moving from house to house). The practice of yathasaatarika is not included in the Dvadasa-dhuta-sutra which is substituted by vikalabhaja-navera. 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 (Pitru tapasvatoyam tascldevapi gacchatat)
3. Acaranga sutra Ch.6 Dhuya-Ajhayana
5. Skt Nirayya Ch. Ti Chih Tib. Rten Pa gnas pa
Dictionary of Chinese Buddhist Terms - Soothill and
Houlds pp 249

6. Dictionary of Early Buddhist Monastic Terms - C.S.

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 Dhutangas and Dhutengam.

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 Neung Ch' u Chen
 Kou Hsiu Hsi Tzu Hsieng neng She tan, Che
 (Fo Xue Ta Tzu Tien by Ting Fu Peo pg 2710)
 Trans—Like shaking off dust from one's clothes,
cultivating these practices helps to remove lust.

10. Vismuktamarga Dhutanguna-Kirdesa by P.V. Bapat
Asia Publishing House, London, 1964 (University of
Lehli) critically analyzes the Tibetan text with an
introduction (pp 2-3)

Bapat points out that the Vismuktamarga available in
Chinese (Nanjio 452 & Taisho 783, Vol XVII), Tibetan
Kanjar M'ao-Shu F17a3-149a3 and the Visuddhimarga
of Buddhaghosa is Pali bear some affinity.

The seven objects have been enumerated in Tibetan as -

1) hodoc pa-chuⁿ-ba-璃-dan (alpecchah Mvy 2370;)
2) Chog-bes-pa-璃-dan (Santusth Mvy 2216)
3) yo-byad མ་པ། དཔའ་(Samlekhe Mvy 7012)
4) Brton hgrus rtsam pa dar (viriyaramtha Mvy 963, 1938)
5) Dgaḥ-sia ba 璃-dan (subharata, Mvy 2377)

25
vi) rīp-pa-gnas-pa-Rid dan. (pratitsamvid Mvy 197-200)

vii) Yons-su-znam-pa-rab-tu-gcod-par-hgyur-zin


13. Bhikkhuratimoksa - Vijnaneskhara Sastri Sekhiya rules No. 27-26

14. The History of Buddhist Thought - E.J.Thomas, pp 24-26


16. Skt. Vrksa-mulam Tib. Sin Druh Ch. Shu Xia Mvy 8670

17. Skt Pati-mukta-bhaishalyam Tib. Sman Jakus (Skus) Te Bor Pa Ch. Chi Yi Yao Yi Yao Mvy 8673


20. Vide Mahavagga Nalanda Edition pp 56 "Amuanami, bhikkhave, upasampadeta ca tatho nissaye acikkhitum-pindiyapabhojanam nissaya pabbajja, tatho te yava-jivam ussaho Karaniyo; atirekalabbo-sanghabhattacham, uddeesabhattacham, nimantaram, ahakabhattacham, pakkham, uposathihkan patipadikam. Pamsukulacaram nissaya pabbajja, tatha te yava-jivam ussaho Karaniyo; atirekalabbo-khomam. kappasikan, koseyyam, kambalam, samam, bhangam, Rukkhamulasasanam nissaya pabbajja, tatho te yava-jivam ussaho Karaniyo; atirekalabbo-viharo,
addhayaṃ, padaṃ haṃḷaṃ, guha. Purumubhbeṣajam
nissaya pabbajja, tattha te tavaśivam unaha karṇiyot:
attrekalabho--seppi, navambilam, telam, madhu, phantim
ṭī.“

21. Gullavaggo Ch.VII, Sangabhisamanadaka
Ch. Sarvastivāda Vinaya Taishō Vol 23 pp 265a_{12} b_{9}
Dharmaguptaka Vinaya Taishō Vol 22 pp 909b_{5}–18
Mahisasaka Vinaya Taishō Vol 22 pp 164b_{5}–14
Mahasanghika Vinaya Taishō Vol 22 pp 142c_{29}–
443a_{26}
Mulasarvatvāda Vinaya Taishō Vol 23 pp 202c_{5}–
28

22. Taishō Vol 22 pp 413c_{12}–414c_{7}
23. Taishō Vol 22 pp 811b_{1}–c_{1}
24. Taishō Vol 22 pp 112b_{9}–c_{16}

25. Indian Historical Quarterly Vol. 13, No. 1-4, 1937
Bāṃsat, P.V. Dhuṅgasā pp 31.

26. Skt. Dhutangaṃ Skt. Dvatasā dhuta gunah
Mvy 1127
Tib. Sbyane Paa Yon tan Bou grīs mi[g] la Ch.
Ha lu Hsi Shih Brk Kung Te Mi[g] hao
Mvy 1128 Pamsuklikaṃ Tib. Phyag Dar Khrod Pa
Ch. Cho Na Yi Cho Pi Ne
Mvy 1129 Skt. Traicivarikah 1130 Skt. Nama (n)
Tib. Choq gos gsum Tib. Nphyi[s] Pa Po
Ch. Tan Sam I
Mvy 1130 Skt. Nama[n]takah
Tib. Hnyi[s] Pa Pa
Ch. Chan Na Tho Chīla[ng Yi chu Hua]l So Yi
Mvy 1131 Skt. Paṃdpati[ka]h Tib. Beso Sūmo Pa
Ch. Chi Shih, Tal, Ti Chi, Chang Heirg
Chi Shih

27
Mvy 1132 Skt. Ajkasamikhan
Tib. Stong grol Pa, Ch. Rih Yi Chi Rih Yi, Shih Yi Tsuo Shih

Mvy 1133 Skt. Khalu Pancad bhaktikah Tib. Zas phyis mi len pa Ch. Wu Shih Hon Chi, Chung Hsu Pu Yin Ching

Mvy 1134 Skt Aryanakab Tib. Dgon Pa Pa Ch. Chi Ching, Chu Chi Ching Chu

Mvy 1135 Skt Vrikṣa-mulikah Tib. Shi druśh Pa Ch. Tsuo Suup Hsia, Shu Hsia

Mvy 1136 Skt Abhyavakasakah Tib. Bia gab Med Pa, Ch. Lu Ti Lu Tsuo

Mvy 1137 Skt Svasanakah 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-samstarakah Tib. Gahl Zi tehin Pao Ch. Zi Ran Ru Shang, Chang Chi Shih

27. Comp. Visuddhimagga IX. 32. sadvare pana pattam Visajjhit.
29. Indian Historical Quarterly Vol 13, No.1-4, 1937 Bapat, P. V. Dhutangas pp 45-46

28


33. P.V. Bapat, interprets Yathasamevarika as living in a place as found which may not agree with its derivation from the root sir meaning "to spread over" Mahavyutpati Tlb. gshl-zl Bain-pao. Ch. Ziran ro-shang chang shhl-shh, DharmaSangraha edited by Kanjiro Kasawara (Oxford 1885) includes yathasa-nadrika while Bapat refers to its omission. (Vinuk-ttmarpa Dhatugama Nirdesa F.V. Bapat Introduction pp xxi), Bapat possibly consulted the Chinese version of the DharmaSangraha and not its original Sanskrit version. However, Buddhaghoena's Visuddhi-magga (Bharatiya Vidyabhavan, Ed. by Kosambi Part 1, 1940, pp 52 gives the sense of contentment with what one gets (yam landharten sah yathasam-thatico yati) as pointed ot by Bapat.
FORTHCOMING PUBLICATIONS OF SRIT

1 KADAM BUCHO VOLUME KA (PART I)

It deals with twenty previous birth stories (Jataka) of 'Brom-ston-rgyal-ba'-'byung-gnas narrated by Atisa Dipamkarasrijana and which are known as Ngog-chos-nyi-shu. The original xylograph shall be reproduced by photo-mechanical process with introduction in English.

2 KADAM BUCHO VOLUME KHA (PART II)

This volume contains the instructions, prophecy, short previous life stories of 'Bram-ston-pa-rgyal-ba'-'byung-gnas, hymns and a supplementary chapter by Lobsang and chief disciples. Reproduction by photo-mechanical process with introduction in English.

3 SAKYA KABUM CATALOGUE (Sakyaopa Catalogue Series Vol.1)

This is the first comprehensive catalogue of Sakya Kabum (collected works of five founder lamas of Sakya Order): Tibetan title and its romanization with subject index and introduction in English. This forthcoming publication is expected to be immensely useful and serve the purpose of the libraries and individual scholars for carrying their research in the field.

4 DAM NGA ZOD CATALOGUE (Kagyudpa Catalogue Series Vol.1)

It is the first comprehensive catalogue of Dans-ngag-mdzod (collected works of Jamgon Kangriul): Tibetan title and its romanization with subject index and introduction in English.

The publication programme of Catalogue Series of all the Buddhist works preserved in the SRIT will be a landmark contribution in the field of documentation and library science. The Institute intends to bring out more issues in the coming years.

30
A DHARANI-MANTRA IN THE VINAYA-VASTU

—SUNITI K. PATHAK

According to the Tibetan tradition the Tantra had been taught by Śākyamuni Gautama the Buddha among the veteran disciples at Śrīmāla-parvata.1 The tradition disownsthe 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 (Pāli 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 others.2 The fourfold practices for attaining supernatural power (tischiḍḍhā/aḍḍhiḍḍhā) in the course of thirty-seven acquisitions leading to the attainment of 'Bodhi' (bodhipakkhiyā-dhammā/bodhipakṣa-dharmā) may also be enumerated here.3 Furthermore, thirteen rigorous ascetic practices (dhūtaṅgas) prescribed for 'dhūtaṅga-monks' like Mahā-kassapa suggest that the austere livelihood of the Tantra-practitioners was in vogue among a section of capipole monks and nuns. In the case of nuns nine dhūtaṅgas are prescribed. In respect of a Sāmañnera during his probation period twelve dhūtaṅgas-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 (ekasaṅkāja) and to possess only one bowl for having all kinds of food offered to (pattā-pindakāja).4 Many instances may be given in this regard from the Vaiśāky Sutras in Prakritised-Sanskrit.

Parittā and Dharani

Sukomāi Chandhuri5 has discussed in details about the pecittā (mantra) applied for protection from the evil eyes of supernatural beings like ghostes, spirits and to
cure from snake-bite and so on. A list of suttas and parittas selected for incantations has been given. Such as, Ratana-sutta, Mettā-sutta, Mahagga-sutta, Su-pubbâhā-sutta, Bojjhagga-sutta, Aghulimā-sutta, Ājīvapeyya-paritā, Dhamma-paritā, Dhamma-paritā, Mora-paritā, Vassaka-paritā and Khandha-paritā in the Pali Vinaya-πiṭaka. 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. These were the then tendency of popularising the Buddhist faith in the existing societies in India and abroad.

As regards 'Dhāraṇī' the term itself suggests that which holds or supports. The Tibetan equivalent of 'dhāraṇī' is 'grungs snags' which explicitly commemorates the incantations to hold (for protection from evil influence). In the Tibetan dataset 'gyur collection more than 260 Dhāraṇī texts are available'. Mahāyānapatti enumerates twelve Bodhisattva-Dhāraṇī (747-758). La Vallee Poussain assumes that there had been a separate pīṭaka named the Vidvādharā-pīṭaka of the Mahāsāṅghikas'. In the present context it is evident that the 'dhāraṇī' suggests variably the apotropaic (abhidhra) charms to safeguard from supernatural or evil influence. They had prevailed in the Praśchisastik Buddhist sangha from which both the Sthārā-vādī and the Mahāsāṅghikas inherited paritā, mantra, vidyā and dhāraṇī. In the Vinaya texts whether in Pali Theravāda tradition or in the Mūlaar-vāstivāda tradition 'paritā' and 'dhāraṇī' 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 Bhajjana-vasu (T. Suan gyi gzhi) of the Mūlaarvāstivāda-Vinaya-vaṣṭu ('Dul ba gzhi: Bka' -'gyur, Ngs. Vol. Feking Emj). As usual the method of narrating an account in the Vinaya-texts is observed here. A monk named Sāri (Skt. Svāh) had a snake-bite. In this
connection a legend of the Peacock-king named suvarṇaprapāhāsa depicts the efficacy of the Mahāmāyūri-vidyā who had been conversant in the Vidyāś. 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 Mūraparītā vide the Mora Jātaka in the Pali Jātaka-āṭṭhakātā (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 parītā contains the spell chanted by that peacock who used to reside on the mountain called 'Daṇḍaka Hiraṇḍa' in order to save his life from fowlers.

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

In course of time the Mahāmāyūri-vidyā became prominent for its power to stop snakes biting and it was called Vidyārājī, (Queen of the secret sciences). The Vidyā was included in list of the five protecting Dhāraṇīs (Pāducarayaśa) i.e. mantras chanted for safeguard against sin, evil influences of spirits, snakes and wild animals, harmful planets etc. The Mahāmāyūri-vidyārājī 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 (307-242 A.D.), Kamārajiśva (348-417 A.D.), Saṅghavagīsa (516 A.D.), I-tsing (705 A.D) and Amoghavajra (746-771 A.D.). Moreover, the Vidyārājī has been translated into Tibetan in the 8th cent. A.D. by Śilandraṇaṃhi, ye šes sde and Śārya 'Od (Śkyaprabha). 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-eschismatic 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/dīvyacakṣa) and clairvoyant listening (dibbasottha/dīvyasādtra) and so on. Moggallāna (Śkt. Maudgalyāyana) was capable in this respect, besides Śākyaputra 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 Abhidharmapitaka according to the Theravāda tradition. In spite of high rationalism 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 parittas 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


2. 'Agghutta-mukhā yaśna sāvittī chandasa mukham/ṛṣṭa mukho manuṣānam nadānām sāgaro mukham// (Mahāvagga Keniya-jatilavatthu VI. 23.42 PTS edn.)

3. Thirty-seven Bodhipakkhyadhammas have been divided into seven groups and four iddhipadas (chanda, viññiya, citta and mīmāṃsā) have been prescribed in the Mahāpārambhāṇa-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 ñiddhi-paññithraya 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 (Vinsya-pitaka, Cula-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 PRIT in which recitations from the Khuddaka-nipata in Pali or for sake of benediction or exorcism formula have been made among the Buddhists in Ceylon.


Appendix

BKAH HUYUE, HUDUL BA; NE (46a-2)

A. Gæñ huñi e mënian pod nən!

Khinin bæg qig gis sənəng təsək i səgə pədə səłəc
gi dæg 'dun beo kəhə lə spəyan dënsə səy dər təxə təxə
kədan pə Sə i shes bea bs (46a-3) qəson nu thər bə
lé təxə dæ ləsə bəbə sə bəbə səyə tə bænhə nəsə pə mə lən
pə beñen pərməsərəsə nəsə pə mə lən pə Chəs dədə lən
sənəsə nəsə pə mə lən pə də səməsə pə bəmə lən lən -dəs

35
kyis gah gis nuuy du byin pa daly gah (46a:4) gis mihi du byin pa daly gah gis bezh po byin pa daly/ gah gis yid dga' bas las bya pa daly gah gis rab tu de'i ba'i sems kyis rjes su yi ran ba de dag thams cad ni bodd namo kyis skal pa can du g'yuur nu zhes yulha kyis/ ma (46a:5) la bdag gis kyah las shig byo n'nyam nas des lin dri dag par brtsams pa las ji team na shin nul ba zhig gi ari ka na sbo nghi sdog pa zhig byuyu nas t,'ka'i pa guyas pari' mitho bo la zhi pa daly de dag gi kna kyis bgyal nas sa la'gyi el (46a:6) te dbyu bar skuyug ciif bzhin yah g'yuur mig kyah gyur tey de de itar sdog bsial ba bram ye dah khiyum bdag namo kyis mtho nh nas smras pa' yesh idan dag khiyum bdag su zhig gi bu yin g'zhin dag gis smras pay che ge m'o zhiig gi'i de de dag (46a:7) gis smras pay dge sbuyoh sa kya'i sras mgon med pa namo kyis nang du rab du byuyu gi gal te rab du ma byuyu bar gyur na nye du namo kyis de dpyad byas pa zhig ces bya ba'si skabs de dag dge slohi namo kyis boom idan 'das la gsoi pa daly boom idan (46a:8)' 'das kyis bka' stsal pay sman pa la dries la dpyad byos sbi dge slohi gis sman pa la dries pa daly de smras pay 'phags pa sbyar ba' zis gsoi cig pari skubs te dge slohi dag gis boom idan 'das la gsoi pe daly boom idan (46b:1)' 'das kyis bka' stsal pay sman pas bstan na sbyin pay bya'gyi dge slohi dag gis zas sbyar na ji itu bu yin pa ma sles na de namo kyis sman pa la dries pa daly de smras pay 'phags pa dag kyes nyid kyis ston pa boom idan 'das ci thams cad (46b:2) mkhyen pa thams cod gongs pa khi na nyid yin tey de nyid mkhyen te zhes pay dge slohi namo kyis boom idan 'das la gsoi daly boom idan 'das kyis bka' stsal pay dge slohi dag zas sbyar ba ni lcig la dalyi thal ba dalyi (46b:3) sa'gyi delia lci ba ni byuyu nas ri' pa mo lom par'i bwo namo kyis/gyi gtim yam de dag kho na'gyi thal ba ni sles lta pa kan tsa nari dalyi ka bi thi' kari dalyi pa lva thali dalyi U duma ba rari dalyi nga gra dha'gyi sa ni sa las sor bzhin'icog nas byuuyu (46b:4) byo'g di ri sbyar ba' zis yin yon

de nas dge slohi namo kyis tehe dah idan pa Sa ri la za's sbyar ba byin yon' on kyah sos pa ma gyur pari skabs de dge slohi namo kyis boom idan 'das la gsoi ba dalyi boom idan 'das kyis bka' stsal (46b:5) pay kun dga' bo khyod kyis da las ma bya chen mo'rig snga

36
de nes bom ladan 'das kyie deri (46b=7) tehe mna byt chen mori rig shans 'di bika' astari log saa saas rgyas la phyag 'thalal loj chos la phyag 'thalal loj dge dün la phyag 'thalal loj 'di la steg AMALEJ Vimalej NIRMAL LEJ MA'N GA LYE HI RA NYE HI RA YEE GARBEJEY (46b=8) bHAI DREJ SU BHA DREJ SA MAN TA BHA DREJ SHI R. BHA DREJ SARBA ARTHA SA DHA NY PA SA MAR THA SA DHA Nj SARBA ANAR THA PRA SA MANI SAR BA MA'N GALA SADHA Nij MA NASIj MA HA MANADUJ ATSUTEJ AD BHU TEJ AD DYAN BHUTEJ MO GATEJ MO CANEj MO RA DZEj BI RA DZEj A MA REj A MR TEj A MA RA Niy BRA HMEj BHA HME SVA REJ SU RA NiJ SURANi MA NO RATHEj MU KTEj DZI SAN TEj Sa n'i goad pa daliy 'jigs pa daliy nads thams cad las saa saa big SVA HAj (47a=2) bsun pa bika' bzhin 'thalal zhes thiu dahn ladan pa kun dge' bos bom ladan 'das kyie sphyen ada nes mna bya chen mori rig shags blaels naq dge sloj ni bde legs su 'gyur ba bya pas dugs med nas ston gyi jì lta ba bzhin du gyur tay
dge sloj (47a=3) mams the lion skyes nas the thom thams cad good pa saa rgyas 'bom ladan 'das las zuus pay bom ladan 'das jì tsam du bom ladan 'das kyie rma bya chen mori rig shags aman pa daliy goas sbe.du bzhid pa lo mtarar che legs sa dge sloj (47a=4) dag de lta 'ba' zhig tu ma yin tej jì lta 'das pari dus na yei du log par thuf bai baus mi thon par gyur pa na rig shags gyi rgyal po mna bya chen mos phan pa dahn goas sbe.ray byas pa de nyo cigit
dge sloj oog sron byun ni'i rgyal po gaña (47a=5) ni lho phyags kyie lro mna bya'i rgyal po gser bji snaa bi ches bys ba zhig gnaa tej de nah bar mna bya chen mori rig shags 'ds bde legs su 'gyur pa byas te nyo no bde legs su gnaa nub kar bse legs su gons pa 37
byas tey mihan no bde (47a:5) legs su gnas soj de dus gzen zhig na ‘dod pa’i ‘dod chags la ihag par chags’ ‘dod pa mams la zhnye tahumy buyag ymoj rabs tu rmoj: rebo tu buyag tey bag med pas nags kyi rma bya chen me rabs tu ma an po mams deh idan cig tu kun (47a:7) dge’i ral ba nas kun dge’i ra ba dey bykhyed mo: ‘tshal nas bsksa yos mo: ‘tshal dey ni’i los la ni’i los su gnyu pa les ji team ne ni’. Sen ge zhig tu zhugs pa dey de der yun ri nhu phir rgo deh dge yar pa ‘rsha bar gyur pa gla’s lla ba mams kyi rla bya’i aneys (47a:8) bcu’i s’nye ma mima’i pa’i na’i du soh pa dey yel tu rmoi pa les dran pa mya nas mams kyi rma bya ches ma’i rgyi snyags di kho nayid la byas soj

B. (Mehamuyi, Vidyā-namtra in Sanskrit)

"Namo Buddhaṃ mamo Dharmāṃ namāṃ Sanghāṃ Tadyathā maṇe samale namale maṅghale niran ye hiraṇya-garbhā bhagye subhadre samantadhaṅ Śrī-bhadre Sarvāṅgha-sādhana-paramartha-sādhana sarv-mangala śākha-ni manase muhāvavase aṣṭuṣṭe aṣṭaśtute muktie mocani mokṣaṇāya-maṇi atvaṇe aṃśa aṃśa (amarāṇi) brahma bhrehnasvare puraṇe puraṇe-maranathe muktie jivate rakṣa svākiṃ servospadra-ḥtyā raṃgasyāhā svāhāghā.

C. Four verses are common in the Cullavagga (v.2.9):
Paśi Ahiṅgā-paritāma (Khumdaka-vattha-khanthaka) and in the Vīdhavatta-jiṭākā (PTs. p. 145-47) in Paśi-

Vipukkhindehī me mettān mettān ērathethi mey
Chabbiguttehī me mettān mettān Kahiṅgottamaketh ca

Aplakakethī me mettān mettān dīpādikethī me
Cārupadehi me mettān mettān bahuppadehi me

Mā manu apādā hinsā mā mān hinsā dīpādaka
Mā manu cārupada hinsā mā mān hinsā bahuppado

Sabbā setti sabbā paṇa sabbā bhūti ca kevalā
Sabbā bhadānī passantu mā kicci āpamāgamā ti
D. The verses partly recur in the Bower manuscripts in Sanskrit which are found in the ruins of the ancient city at Khaggar (Journal of the Pali Text Society, 1893, p.54).

E. The Bhesajakhandhake (Mūlādi-bhesajjā-kathā) in the Pali Vinaya-pīṭaka (Mahāvagga) however does not read a paritta in Ves.</p>

39
OUR TWO MAJOR PUBLICATIONS
DURING 1988 & 1989

1. SANGS REYGAS STONE: 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 explained at length, while all the important symbols and images in their various 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/-
NOTES & TOPICS

RGYUD BZHI

There is no established fact about the origin of Rgyud-bzhi (Skt. Amrtabrdaya-sangasto-guhyasamadisesastrandara-ma) and hence opinion differs about its authorship. Some scholars, since it is not mentioned in Bkah-'gyur, disagree with the view that Rgyud-bzhi was preached by Buddha. Rgyud-bzhi (the tract in four parts, i.e. Rsa-ba'i-rgyud, Bhad-pa'i-rgyud, Man-nag-gyi-rgyud and Phyi-ma'i-rgyud), according to them, was compiled by the 13th lineage of New Gyu-thog-yon-ten Gompo. However, 'brug-pa-pad-dkar (1516-1292 A.D.), in his commentary Rgyud-bzhi-'brej-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 'Vai-durya smon-po' (the lapis lazuli) of Sde-sri Sangs-rgyas rgya-md-sho (16th century A.D.) and 'Mes-po'('khol-lung' of Sur-ekhar-ba-blo-gros-rgyal-po, it is mentioned that Sakya Muni by transforming into "Medicinal Buddha" taught Rgyud-bzhi. M. Alexander Cusma 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, Vairocana, rendered it into Tibetan from the now lost Sanskrit original and latter presented it to King Khris-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-mo-goc-shes (11th century A.D.).

— J.K. RECHUNG