One of the best known commentaries on the 'Four Medical Tantras', the rGyud. bdI, is the Vaidīrya sMon.po written by the De.srid Saka.rgyan.rgya.mtsho during the 17th century. Its full title is: gSgo.bas.rig.pa'i bstan.bcos.sMon.bis'i rGyud.rgyan.rgyud bdI'i' gsal.byed.bas'i sgrur.sMon.po'i maLi.ka. 'The blue lapis lazuli jasmine ornament to remember the Medicine Buddha's teaching of medicine explaining the Four Tantras.' At least, this is the title of part one. The other three parts bear the same title up to aid including sMon.po'it, but instead of maLi.ka they have phreD.ba. Now, phreD.ba means 'rosary'. 10 This rosary consists of sMon.po, 'blue', baDor or vaidīrya, that is, 'lapis lazuli' or 'beryl', 'cat's eye', or aquamarine'. As I have argued in my paper called Vaidīrya, in this context the word does not mean a specific gem as much as simply 'something very precious'. Thus, it is a rosary consisting of very precious stones. The word phreD.ba in the three other parts looks as if it replaced the maLi.ka of the first part. What is this maLi.ka?

The word is obviously a borrowing from the Sanskrit. What does it mean? The Sanskrit and the Pali words maLi.ka usually mean 'jasmine'. The word occurs as early as in the Mahabhārata and many more times in Sanskrit literature. The word did not enter the Tibetan language as a loan word through medical texts. The rGyud.bdI usually provides Tibetan words for plants with healing properties. There are very few
borrowings from the Sanskrit such as sūra, paśu, a 'cannabis' and pi/pi. lab 'pepper'. The word maśi,kā is not amongst them, so it is to be concluded that whatever it means, for instance, 'jasmine', does not have healing properties. If the word did not enter the title of the SDe.sgr. 's work from medical literature where did it come from?

One of the possibilities in the work on the art of Poesy by Dandin called Kavyadarsa which was a prescribed text in Gelugpa colleges. Dandin, Sanskrit Dandi, whose Tibetan name is dbang.p'i.chen, lived from the 6th to the 7th century. His 'Mirror of Poetry' was translated into Tibetan by Sti lalakāra and Don. ston in a Sa.kya monastery of western Tibet, and edited by dpal. ldan bka'i.gser.bstan.pa.

The passage where maśi,kā occurs belongs to the second section of the sDe.jag, byi-ston which is called Don.gyi rgyan, 'Embellishments in the interpretation'. Verse 214 says: 'The desire to describe a characteristic in a manner transcending worldly limits is [giving rise to] Hyperbole; it is the best of figures.' For example: 215: 'Wearing wreaths of maśi,kā, all their hair anointed with fresh sandal and clad in linen garments the assignation-seekers are not to be distinguished in the moonlight.' 216: 'Here is asserted, as being of a pre-eminent degree, the abundance of the moonlight.' The hyperbole consists in stating that the moonlight was so bright that the different people moving in it could not be distinguished. The word maśi,kā here means 'jasmine'.

The Tibetan translation of the Kavyadarsa passage reads as follows:

Verse 214: maśi,kā, byi.phret.tshen.bstan.chen lma

sDe.kun.bshad.pa'i tsamdan. bshos
Verse 215: zla.bas. 'od.mi. lhag.pa. 'rid
\nhyed. 'phags. ldan. brjod. de. bsin. de
\nthe. the. the. the. the. the. the. the.
\nyan.
\nxer.phyir. cu. db. rten. ye. sras
\nVerse 216: dba. sa. khryud. kyi. nu. sa. du
\n
dpyi. yi. la. ra. skyed. pa. ni
\n\nyod. dan. med. ces. dba. g.yi. ni
\n\nthe. the. the. the. the. the. the. the.
\n4)
\nThe Kāśyapaśī translation has been included in the Tanjur.

Though this textbook of Poetics was a textbook in Gelugpa colleges, this passage does not have anything to do with Buddhism. It seems therefore to be worthwhile to look for another well-known text which might have introduced the word \n\nśīlā\n\nto the Tibetan language. Indeed, such a text can be found. It is the Uṣṇīṣavarga, a Sanskrit work containing portions of the Dhammapada, a very popular work in Pali. While the Dhammapada was a post-canonical work, the Tibetan translation of the Uṣṇīṣavarga is part of the Tanjur and presumably was part of the Sanskrit Tripitaka. It was compiled in Sanskrit by Dharmastrāta (Tibetan: chos. skyöd) between 75 B.C. and 200 A.D. and translated into Tibetan by Migyurshākara and Longsawa Rin.chos. mo.chog and finally arranged by dpal. brtsegs in the 9th century.

The relevant Dhammapada passage occurs in verse 11 of the chapter called ‘Flowers’ which is chapter 4. It is verse 54 of the whole of the Dhammapada: ‘The perfume of flowers blows not against the wind nor does the fragrance of sandal-
wood, tagara and jasmine. The fragrance of the virtuous does blow against the wind; the virtuous man pervades every direction. What is meant is the atmosphere of peace and friendliness surrounding the people whose mind is concentrated on the spiritual side of life. The word 'jasmine' here translates Pali ma-liilAb. In the next verse, 121 (55), the word does not occur in the Pali version but it does in the Tibetan one. I therefore will give a translation of the Pali first:

Sandalwood, Tagara, lotus, jasmine (here the Pali word \textit{vassa} is used for 'jasmine' instead of \textit{ma-liilAb}). Of all these kinds of fragrance, the perfume of virtue is by far the best.

The Tibetan adaptation in the \textit{Udanavarga} reads as follows: 'The scent of flowers does not move without being directed by the wind. (\textit{tse-to}\textit{gri}\textit{ni}\textit{rdzi}\textit{phyogs}\textit{min}\textit{sa}.'\textit{grol}\textit{}\textit{;}\textit{nor does that of roots, Tagara or Sandalwood (\textit{rtsa}\textit{ba}\textit{rgya}\textit{spos}\textit{tsan}\textit{dan}\textit{rnam}\textit{kyi}\textit{mi}\textit{\};\textit{a}.

It would be very plausible that the SDe.lsdrid if he composed the title of the Vaidurya smon.po himself borrowed the word from the Tibetan Udānavarga. However, the form used there is ma.l[i].a or ma.l[i].i and not ma.l[i].A. There is another passage in a work composed in the Pali language, namely the Mahāvamsagārapeyāravamsa, the lineage or history of the Elephant Rocky Forest Temple in Ceylon, composed during the reign of Pandita Parakramabahu of Dambadeniya (1266-1301 A.D.), which contains a passage where the word mālika occurs, this time with a long first a and a single t:

'The slander darts of the wicked become blunted on reaching the shield of forbearance of the righteous and are changed into the flowers of praise (bestowed) in the society (of the just); whence they become bound with the flowery chaplet of their virtues.' This refers to the practice of adorning people with wreaths or garlands as marks of respect. Here the word does no longer mean 'jasmine' but 'chaplet' or 'garland'. It being the diminutive form of māla. Association with this word which is the same in Sanskrit as in Pali may have caused the SDe.lsdrid of whoever composed these titles to use māla.l[i].a in the titles of the other three volumes. The fact remains that the first volume of the Vaidurya smon.po uses the word mālika in its title and not ma.l[i].a.

Therefore the idea for it does probably not come from the Udānavarga but from Bandin's work, while the title of the other three volumes may have been influenced by the thought of ma.l[i].a.

In Pārīśīk mālika can mean, apart from the jasmine plant and flower, an earthenware vessel of a particular shape, Sanskrit mallaka from, which compounds with mālika are
formed can also mean a lampstand or a lamp. Though the shape is not specified it is probably that of a jasmine blossom. In Sinhalese it means a vessel made of a coconut shell for containing oil. This seems to suggest that the vessel received their name because of the association with scented oil resting of jasmine blossoms. But it is unlikely that the meaning 'vessel' was in the mind of the De.srid Sangs-rgyas rgya-ma'phas.

6) Translated from the Sanskrit into Tibetan by Zomskyi. Vgya-grabshas and Rnying-ma'long. Revised by Dalai Lama during the 20th century.
8) What is meant are the five medicinal roots: 1) rgya-ba (Polygognum officinalis), 2) rin-ba (Selinsme venusffocalis), 3) dbu-ba (Polygohatum falcealba), 4) so-ga-ma (Asteractus longil) and 5) sem-ga (Triumphus terrestre).

11) I am indebted to Mr. K.D. Somadasa of the British Library for explaining to me that the word in this context could not mean 'jadesia', but had to mean something like 'garland', because the word 'kundu' with 'a' literally used in the Pali text.
