A DHARANI-MANTRA IN THE VINAYA-VASTU

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According to the Tibetan tradition the Tantra had been taught by Śākyamunī Gautama the Buddha among the veteran disciples at Śrīśaila-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 preserves 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 Mahāvage of the Pali Vinaya-piṭaka praises the 'Saṃvīra-mantra' as superior chandas to others. The fourfold practices for attaining supernatural power (īdhipāḍa/rddhipāḍa) in the course of thirty-seven acquisitions leading to the attainment of 'Bodhi' (bodhipakṣikāya-dharmāb) may also be enumerated here. Furthermore, thirteen rigorous ascetic practices (dhūtahga) prescribed for 'dhūtavādin-monks' like Mahā-kassapa suggest that the austere livelihood of the Tantra-practitioners was in vogue among a section of capicole monks and nuns. In the case of nuns nine dhūtahgas are prescribed. In respect of a Śāmanera during his probation period twelve dhūtahga-practices could be followed. An upāsaka or an upāsikā (male and female lay-devotee) may observe two practices, namely, to take mea at one sitting (ekāsānandhāgam) and to possess only one bowl for having all kinds of food offered to (pattapindikāha). Many instances may be given in this regard from the Vaiśṇava Sutras in Prakritised-Sanskrit.

Parittā and Dharani

Śukomali Chandhuri has discussed in details about the peccitā (mantra) applied for protection from the evil eyes of supernatural beings like ghoṇā, spirits and to
cure from snake-biting and so on. A list of suttas and parittas selected for incantations has been given. Such as, Ratana-sutta, Metta-sutta, Mahanga-sutta, Su-puubhāna-sutta, Bojpajña-sutta, Abhimañña-parittā, Aññāya-parittā, Dhamma-parittā, Mora-parittā, Vaḍaka-parittā and Khandha-parittā in the Pali Vinaya-piṭaka. 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 'Dhārani' the term itself suggests that which holds or supports. The Tibetan equivalent of 'dhārani' is 'gzungs snags' which explicitly connotes the incantations to hold (for protection from evil influence). In the Tibetan Betan '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 piṭaka named the Vidyādhara-piṭaka of the Mahāāvīra-yakṣas'. In the present context it is evident that the 'dhārani' suggests variably the apotropaic (abhicāra) charms to safeguard from supernatural or evil influence. They had prevailed in the Prechaiswatt Buddhist sangha from which both the Shadbhav-Vādins and the Mahāāvīra-yakṣas inherited parittā, mantra, vidyā and dhārani. In the Vinaya texts whether in Pali Theravāda tradition or in the Mūlaar- vāstivāda tradition 'parittā' and 'dhārani' had been accepted unhesitatingly since the pre-Christian period in India.

Mahāāvīryi-maṇtra

It is interesting to note that 'Mahāāvīryi-maṇtra' 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 Bhajiyavi-vastra (T. Snan gyi gzhi of the Mūlaarvāstivāda-Vinaya-vastu ('Dul ba gzhis: Bka' -gyur, Ngs. Vol. Feking Edn). As usual the method of narrating an account in the Vinaya-texts is observed here. A monk named Sāri (Skt. Svāhī) had a snake-bite. In this
connection a legend of the Peacock-king named svarma-
prabhāsā depicts the efficacy of the Mahaśāyuri-vidyā
who had been conversant in the Vidyā. He was in the
right side of the Himalaya mountain when he was caught
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 Mūraprattā 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 parittā contains the spell chanted by that peacock who used to reside on the mountain called 'Dapāaka Hirān̄ga' in order to save his life from fowlers.

For protection against snake-bite the Khandha-parittā
from the Vinaya-pitaka in Pali may also be referred here. The Khandhavatā Jātaka in the Jātaka-āṭṭhakathā (PTS No. 203) also reads the parittā for the same purpose. The texts from the Vinaya-pitaka and the Jātaka have been given in the Appendix.

In course of time the Mahāśāyuri-vidyā became prominent for its power to stop snakes biting and it was called Vidyā-
rājñī, (Queen of the secret sciences). The Vidyā was included in list of the five protecting Dhāraya (Pāthcaratā)
I.e. mantras chanted for safeguard against sin, evil influences of spirits, snakes and wild animals, harmful planets etc. The Mahāśāyuri-vidyārañjī 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 Šrīmitra (307-422 A.D.), Kamārajīva (348–
419 A.D.), Saṅghaśāla (516 A.D.), I-tsing (705 A.D.) and Amogha-
vejra (746-771 A.D.). Moreover, the Vidyā-rañjī has been translated into Tibetan in the 8th cent. A.D. by Śrīndrabodhi, ye-ses sde and Sārya 'Od (Skyaprabha). It is also to mention that incantations for snake-charning are also found in the Bower Manuscripts from Central Asia.8

33

2. ‘Agghutta-mukhā yaśā śāvittā chandao mukham/rūpā mukho manussānam nadānāṃ sāgara mukham// (Mahāvagga Keniya-jātīlayavatthu VI. 23.42 PTS edn.)

3. Thirtyseven Bodhipakkhikadhāmas have been divided into seven groups and four iddhipadas (chanda, vīrīya, citta and mīmāṃsa) have been prescribed in the Mahāpār nibbāna-sutta as a systematic course of meditattonal practices for the Bodhi. Dīgha Nikāya Sutta No. 16, (PTS edn.). It may be mentioned here that the Buddha discouraged the application of iddhi-pāṭīhārya 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 (Vinnaya-pitaka, Culla-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 '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

BKĀH HGYUE, HDUL BA; NE (48a-2)

A. Ghān buhi si myan pjo pno i

Khvin bneg japan gis sānī ṭayya k sa gah pa dpe gsc mo dpe "dun bno khak l sipan dwe asoy dvi thae thak pa Sa ë zhes bya ba (48a-3) gpo:nu the bu lal tsho de la bab sīk rāb tu byag wari'd po ma lon pse bhenyen par medigzes pse po ma lon pē Chos du 'b drag zo's na's sīk po ma lon pē des bams pē bcom 'chen -das

35
bzuh nas kun chub par byas te' dge sloh sa ri srui ba da'yi yo'sa su skyab pa da'yi yo'sa su gurui da'yi dug ghel ba da'yi chad pa spha's sa da'yi dug gac pa (46b-5) da'yi mahams goc'i da'yi sa bchi bar nus a'my bcom idam da'yi kyie bka' athal du gac nu go'nyen te bgyi-yip 'dul ba gzh'i b'am po drug bu'i par.

deg nas bcom idam da's kyie deri (46b-7) the ma byi chen mo'i rig 'angs 'di bka' astal lo'i sahrs rgyas la phyag 'tshab lo'i chos la phyag 'tshab lo'i dge 'dun la phyag 'tshab lo'i 'di la ste' AMALe' VI'MAle' NIRMA LE' MA'N GA' LYE' HI RA NYE' HI RA 'YI' GARbah' (46b-8) BHA DRE' SVA BHA DRE' SA MAN' TA BHA DRE' SNI. R. BHA DRE' SARBA ARTHA SÁ DHA Ní' PA RA MÁR THA SÁ DHA Ní SARBA ANAR THA PLA SÁ MAN'I SAR BA MA'N GALA SÁDHA Ní' MA NAS'I MA HÁ MANAD'I ATSUTE' AD BUH TE' AD DYAN BHUTE'MO GATE'MO CANE'MO (47a:1) KSA Ná'A RA DZÉ BI RA DZÉ A MA RE'A MR TE' A MA RA Ní' BRA HME'BRA HME SVA RA' TE'SU RA Ní' SUREN MA NO RATHÉ'MU KTE' DZI SAN TE'SA ni'i gnod pa da'yi 'jigs pa da'yi nad thams cad las sra'ns kig SVA HAI (47a:2) btsun pa bka' bzhin 'tshal ches tiu bzhin idam pa kun dug' boso bcom idam da's kyie sphyen ada nas ma bya chen mo'i rig 'angs bzhin neq deg sloh ni'i bso legs su 'gyur ba bya pas dug med nas slo'n gyi ji litar ba bzhin du gyur tay

dge sloh (47a:3) mams the thon skyes nas the thon thams cad gnod pa sahrs rgyas 'com bcom idam da's la zhus pa' byo bcom idam da's ji tem du bcom idam da's kyie ma bya chen mo'i rig 'angs a'man pa da'yi gnos stobs bzhid pa lo'i mthar che legs su deg sloh (47a:4) dek de litar 'ba' zhig tu ma yin tej ji litar da's par' dus na yin du log par thub'i bai'is m'i khon par gyur pa na rig 'angs gyi rgyal po ma bya chen mo'i pan pa da'n gnos stobs byas pa de' nyon cig

deg slo'n dug slo'n byu'n ni'i rgyal po ga'a (47a:5) ni'i la phyag ba kyie 'nus ma bya'i rgyal po good di' sna'h ba ches bya ba zhig gnos tej de nah bar ma bya chen mo'i rig 'angs da's bde legs su 'gyur pa byas te nyin mo bde legs su gna'y nub kar bsa legs su gnos pa
ব. (মহাময়ীর বৈদ্য-মন্ত্র সংহিতায়)

মুলাস্ত্রবিদ-বিনায়: ব. হৈতায়-বস্তু (গিরিত মে ম.২৭৫ সং, নলিনকা দুত এবং বীজবাদিদী প্র. শিবানন্দ শ্রেষ্ঠ, কলকাতা ১৯৭০)

"নামো বুদ্ধায় নামো ধর্মায় নামায় সংহিতায় তথ্যাত্মীয় বিনায়কলিতে/নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে-বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে বিনায়কলিতে নিয়মলিতে নির্যাতনলিতে \\
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C. Four verses are common in the Cullavagga (v.2.9)-
Pâli Aṭṭhikā-panittā (Khuddaka-nâtha-piṭaka) and in the Vāhānâsā-vatthu-kathā (Pīṭ. p.143-47) in Pâli-

Vinupakkhehi me mettai mettai erahexheli mey
Chabbbyautéthi me mettai mettai Keññhgotamahen ca’i yij
Açidahyani me mettai mettai dpâvâdyhehi mey
Çeuppadhehi me mettai mettai bâhuppadhehi me yij
Mï mâñ açidahy anihi mâ mahi hihi dpâvâdyheki
Mâ mêni çeuppadi hihi mâ mâni hihi bâhuppad yij
Sabbhe setti sabbe pânâ sabbe bhû’i ca kevâli
Sabbhe bhadhání ’ppasantu mâ kîni pâpanâgamhehi yij

38
The verses partly recur in the Bower manuscripts in Sanskrit which are found in the ruins of the ancient city at Khasgarh (Journal of the Pali Text Society, 1893, p.54).

E. The Bhesajakhandhaka (Mūlādi-bhesajja-kathā) in the Pali Vinaya-piṭaka (Mahāvagga) however does not read a paritta in Vesas. The text is given below (6.2.9. PTD 197).

"Tena kho paṇa samayena aṭṭhatavo bhikkhu aṭṭhā nācchī hoti. Bhagavato etamathāna aṭṭhā suxaṃ samuṣṭimī bhikkhave cetāni mahāvīraññi datumī—gūthām, muttam, chārikanā, mättikām iṣṭa kho bhikkhonānaṃ etadhami:—"appatippahītāni na kho uḍhāḥ patippahetukāḥ" iṣṭa Bhagavato etamathāna aṭṭhā suxaṃ samuṣṭimī bhikkhave, sati tappiyavīkaṃ patippahetukāḥ, asiṭi keppiyavīkaṃ sāvā ca gahelvā paribhūjītum ēye.

39