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1989 No. 2

5 August, 1989

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
CANGTOK, 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 -

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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 while 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 fullblooded. The word 'humour' itself which in modern times has acquired a very specialised meaning, originally meant 'a fluid' as in the word 'humid'. In the West, too, it became less and less of a physical entity, and developed more and more of a psychological significance.

3. *Ayuveda* - not humility but 'faults'

Here we are further removed from the idea of humility, and this started already in Indian medicine, the *Ayuveda*, from which the Tibetan concept of humours was derived. The *Ayuveda* also has three humours but not connected to the Buddhist three 'fires of greed, hatred and delusion.' The Sanskrit word for 'humour' is dvesha, Pall doss, Tibetan nyes pa which means 'fault' with no connotation of humility.

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 doctors 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 Persia 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. demons.

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 idea 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 'faults', 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. Transfer 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 refer 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 mediaeval 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, 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 mediaeval authors. The source of the Western authors is Plato’s ‘Timæus’, a work read in Europe throughout the Middle Ages. Strangely enough, in the ‘Timæus’ three humours are posited, not the four of Hippocrates and Galen: his three humours are bile, phlegm and phlegma 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 at Dharamsala 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 but more 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 སྩིགས་པ་ or Southern Buddhist School are not supposed to practise medicine except for giving first aid to their brethren, in the སྤྱི་སྦེ་གེས་ 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 foetus 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 Manden-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 than-kas 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 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 Dhammapada which also exists in the Tibetan Umdenragpa 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 apportioned to the mind. No Buddhist would doubt that all things are mind-made but the Theravādin might say that Sapāsāra is created and continued by Karma, while of the two chief Mahāyāna Schools, the the Yogācārin would say that Mind Only exists this side of Virūpāka, and the Mahāyāna 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 his 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 doctor’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, enaotics, 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 acet 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 centre 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 7 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 medieval 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 KEBJ or ASCHI, 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 medieval Co-
ntal Asia. The word used in the written scriptures in classical Tibetan is 'saw pā' 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 psychosocial treatment. They do say that bloodletting sometimes helps in cancer cases but, for instance, Lobsang Rappay, 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.

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(bhaisajya-guru-vaidurya-prabhara-ja)
NISRAYA AND DHUTANGA
IN BUDDHIST TRADITION

—JAYTEA 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 evidence 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 arvamana in Buddhism.

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17
ETYMOLOGY

Nisayā (P. Nissaya) corresponds in meaning to Sanskrit asraya, "to sit or, or that on which anything depends." "Nissayam Karoti" in Pali means to rely on, to take one's stand in "Nissaya" in the Viraya's Upaya refers to the four resources of life on which a monk depends. In addition to this, "Nissaya" has also been used in the sense of "tutelage". Chinese "di chih" for "Nissaya" suggests "to depend and rest upon."

Tib. reads gnas-pa (gnsas-sam-rten-pa (Mvy.820) and alternatively "rten-pa". According to the Tibetan lexicon, 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, "Nissaya" 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 "saddhivinārika" being attached to as "upaṭṭhaya", becomes conversant with the right way of life as taught by the Buddha.

Dhutanga Etymologically "Pali "Dhutanga" or dhutanga (merits attained by cleansing may be derived from the dhu-(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 passives 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 Tisitan rendering of śrūṣa-bața yon-taś 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: Nirdeśa edited by Sapatā."

FOUR NISRAYAS

As discussed above, the four Nisrayas (Nissayas) as enumerated in the Pāli Vinaya Pitaka of the Theravādins are:

1. Pindiyalopābhojanam - literally suggests pinda - a lump of food and alopa - a piece, a bit of food, morel, esp. bits of food fathored by bhikkhus. "Pindiyalo-pābhojanam" is the general practice of collecting cooked food offered by the householders to the monks in course of their daily begging rounds (pindaya carati asod-śāṃs) (Tib.) suggests "to be verily satisfied as desired" as in the phrase "asod-pa-ki-le-thug-par-loha-su-spyod pā." Tibetan "asod-śāṃs" implies satisfaction of the service offered by a householder with respect to a monk. In the Patimakkha sutta and the Vinaya āvastu, 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 service 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 exception of meat-eating in Buddhism. One who observes the form of "pindiyalo-pābhojanam" is known as "pāṇḍarpaṇika".

2. Pamsukulacīvāra" 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 (upasakas) could avail
the privilege of donating yellow robes to the venerable monks in order to achieve merits (pūnya) for donation (dana). Despite that, those who strictly observe the practice of "pamsukulacivara" are called as pamsukulika.

3. Rukkhamulasaesanam 4 - literally means "having one's seat at the root 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 "Rukkhamulasaesanam" is known as "rukhamulika". At a later stage the Buddha also permitted the monks to live in the Vibha, Adhaya, Hanniya, Pasada, and Gulu. Vidhusekara Sastri has rightly pointed out (Patisomkha, 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 "tinakutas" (straw-huts) in large numbers.

4. Putimuttahessajam 7 - presupposes 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-vaidurya-prahha" of (Mvy 1404) celestial embodiment. It may be added that the Buddha later approved the use of ghee, butter, oil, honey, molasses etc. as medicines. 8 The use of various other kinds of medicines was gradually sanctioned by the Buddha thereafter for the monks. 9

It is thus evident that Sakyputra 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. 10 The four nistayas 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 Sakyputra Gautama's personal life. 11

By comparing the different versions of the Vinaya preserved in Chinese it may be revealed that according
to the Mahasanghika Vinaya 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 and the Mahisasaka 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 experi-
enced difficulties at the outset in observing the Nisrayas.
The Sarvastivada and Mulasarvastivada Vinayas make no
mention of the Nisrayas.

Dhutangas In addition to the four Nisrayas, the prac-
tice of the dhutangas (dhutangunasa) was also prevalent
in Sakyaputra Gautama's organization. P. V. Bapat has right-
ly pointed out that the inclusion of the dhutangas 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. The thirteen practices
may be condensed into eight (as shown in Visuddhimagga
and Vimuktimagga).

Enumeration of the Dhutangas The Dhutangas or dhuta-
gunas have been enumerated for the first time in the Mahin-
Panha and their detailed exposition is found in the Vis-
uddhimagga, subsequent non-canonical texts. The thirteen dhu-
tangas as enumerated in the Visuddhimagga have been given
below:

1. Pamsukulikakama - Same as Nisaya 2
2. Tecivarikakama - Not to have more than three robes
suggesting the usage of three civas after Spasampada
3. Pindapatikakama - Same as Nisaya 1
4. Kapadanacarikakama - to go for begging consecutively
from house to house.
5. Ekamaniikakama - to have one's meal at one sitting
6. Patpaddidikakama - to have only one bowl and take
whatever is offered in it.
7. Kalspacchebhattikakama - Not to take any food after
finishing one's meal.
8. Aranunikakama - to dwell only in forests
9. Rukkhasulikakama - Same as Nisaya 3
10. Abhokasikakakama - to live in an open space
11. Sasanikakama - to live in a cemetery
12. Yathasantathikakama - to use whatever bed or seat
is allotted to one

2
13. Ne astikkangam - 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 (ukkattho, ma)hus moduko) and the followers belong to the grade according to the severity with which they observe the practices. P.V. Dapati 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 Vimsuttimagga 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. rindapatathojoanam</td>
<td>No. 3 (Pindapatikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 1 Mvy. No. 4, Dds. No. 2</td>
</tr>
<tr>
<td></td>
<td>No. 6 (Pattapindaikangam)</td>
</tr>
<tr>
<td></td>
<td>Dds No. 5</td>
</tr>
<tr>
<td></td>
<td>No. 7 (Khalupacehabhattikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 8 (Mvy. No. 6)</td>
</tr>
<tr>
<td></td>
<td>No. 4 (Sapadana carikangam)</td>
</tr>
<tr>
<td></td>
<td>Dds No. 3</td>
</tr>
<tr>
<td></td>
<td>No. 5 (Eka samikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 7 Mvy. No. 5 Dds No. 4</td>
</tr>
<tr>
<td>2. Pamsukulacivaram</td>
<td>No. 1 (Pamsukulikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 11, Mvy. No. 1 Dds. No. 7</td>
</tr>
<tr>
<td>Others related to the above</td>
<td>No. 2 (Tecivarikangam)</td>
</tr>
<tr>
<td></td>
<td>Dh. No. 2 Mvy. No. 2, Dds No. 8</td>
</tr>
</tbody>
</table>
3. Rukkhamulasenasamam

No.9 (Rukkhamulikangam)
Dh.No.6 Mvy No.8 Dds No.10

Others related to the above
No.6 (Aramikangam)
Dh.No.9 Mvy No.7, Dds No.1
No.10 (Abbhokasikangam)
Dh.No.7 Mvy No.9, Dds No.11
No.11 (Sasankikangam)
Dh.No.10 Mvy No.10, Dds No.9
No.12 (Yathasanthakikangam)
Dh.No.5 Mvy No.12
No.13 (Nesajikangam)
Dh.No.4 Mvy, No.1, Dds No.12

4. Putimuttabhosesajam

Not related to Nissayas:
Mvy No.3 & Dh No.12 Namatika (wearing felt)
Dds No.6 Vikalabhojanavera (eating at improper time)
(Here Mvy stands for Mahavyutthatti, Dh for Dharma-
sangraha, Dds for Dvadasa Dhuta-Sutra)

The elaboration of the dutangas as shown above may be
traced in the Patimokkha and canonical texts. For exam-
ple, Dutanga No.4 (sapadan-acarikangam) corresponds to
Sekhinya rule No.33 in the Patimokkha and dutanga No.7
(khalupaccha-bhattikangam) may be compared to Pacittiya
rule No.37 regarding vikalabhojanavera in the Patimokkha.

It may also be noticed that Nisraya No.4 (Putimutta-
bhesajam) finds no place in the dutangas. This leaves
room to suggest that in course of time the repulsive omo-
xity of urine etc. might have stood in the way of using
them optionally as medicine and the BhesaJakhandhakam
was subsequently added to the Visayapitaka for health
care. Eg. 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

To sum up, it may be seen that thirteen dutangas
have been enumerated in the Visuddhimagga by Buddh-
ghosa, and the Chinese text of the Visutthimagga30, whereas
the Mahavyutthatti, the Dharamasangraha31, 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 (avasika) 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 Nisayas. The items of the dхutangas which are common to all the traditions probably developed during this period.

ii) Growth of the aranas 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 Nisayas. Some of the dхutangas were probably taken into account at this stage.

iii) Post-schismatic stage (Bхikku Nikayottara)

During the later life of the Buddha a tendency developed towards schisms in the Sangha. Subsequent to the schism in the Sangha, the items of the dхutangas varied in the different traditions. For example, the practice of nissatika (wearing felt) has been included in the Mahayutpatti and the Dharmasangraha which omit the practice of sapadanacarika (moving from house to house). The practice of yathaspatarika is not included in the Dwadasa-dхutisutra which is substituted by vikalabhojanavera. 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 Civilisation of the Indus Valley (MAS 141, 1929 p.33)
2. Rg Veda X, 154, iv (Pitr tapasvatoyam tascidevapī gacchatat)
3. Acaranga sutra Ch.6 Dhaya-Ajihayana
5. Skt Nisayaa Ch. Yi Chih Tib. Rten Pa gnas pa
Dictionary of Chinese Buddhist Terms - Soothill and Holdus pp 249


7. Pali-English Dictionary - Rhys Davids & Stede under Dhatungas. Reference to dhuta in the sense of "clean-sed" may also be found in Pacittiya Nalanda Edition, Pali Publication Board. 1958 p. 192 etc


9. The Chinese translation "T'ou T'um" suggests "clean-sing with water" whereas the fifteenth chapter of the Mahayana Commentary reads -
Ru Yi Tou Chien Neng Ch'u Chus
Kou Hslu Hai Tzu Haing nang 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. Vimsatkarmagga Dhatungama-kirdesa by P.V. Bapat
Asia Publishing House, London, 1964 (University of Delhi) critically analyzes the Tibetan text with an introduction (pp 2-3)

Bapat points out that the Vimsatkarmaga available in Chinese (Nanjio 452 & Taisho 783, Vol XVII), Tibetan Kanjur Mio-Shu P137a3-149a3 and the Visuddhimagga of Buddhaghosha & Pali bear some affinity.

The seven objects have been enumerated in Tibetan as -

1) hdoc pa-chu-na-md-dan (alpecchah Mvy 2370);
2) Chog-ses-pa-md-dan (Sentustih Mvy 2216);
3) yo-byad bzu-na pa myas pa dan (Samlekhe Mvy 7012);
4) Brton hgrus rtzan pa dar (viriyarabhva Mvy 963, 1938);
5) Dga'-sia ba md-dan (subharata, Mvy 2377)
vi) rig-pa-gnas-pa-rig dan. (pratitamvid Mvy 197-200)

vi1) Yons-su-zem-pa-rab-tu-good-par-hgyur-zin


14. The History of Buddhist Thought - E.J.Thomas, pp 24-25


16. Skt. Vṛksa-mulam Tib. Sīn Druḥ Ch. Shu Xia Mvy 8670

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

18. Vide Mahavagga Ch.VI. Bhesajjakhandhara Pancabhaj-sajjakatha. Also Sarvastivada Vinaya Taishi Vol 23 pp 1847 - 21, 05

Dharmasuptika Vinaya Taishi Vol 22 pp 869 - 11, 03

Wahisasaka Vinaya Taishi Vol 21 pp 147b - 8, 03


20. Vide Mahavagga Nalanda Edition pp 55 "Anuvānam, bhikkhave, upasampadente cattaṭo nissaye acikkhitum-
pundityabapabhojanam nissaya pabbajja, tathā te yava-
 jivaṁ ussaho Karaniyo; atirekalabho-samghabbhattam, udde-
sabhhattam, nimantanam, abhakabbhattam, pakkhikam,
uposadhitam patipodie. Pamsukulacaram nissaya
pabbajja,tathā te yavajivam ussaho Karaniyo; atireka-
labho-khamam. kappasiṁ koseyyam, kambalam. sanam,
bhangam. Rukkhamulaseasanam nissaya pabbajja, tathā
tathā te yavajivam ussaho Karaniyo; atirekabbo-viharō,
addhayogam, pasade hamvam, guha. Putumatsabhasajam
nissaya pabba\textsuperscript{ja}, tattha ta yavajivam unsaha karanyo:
atikalabho-seppi, navanilam, telam, madhu, phanitam
ti."

21. Cullavaggo Ch.VII, Sangabheda-haithaka
Ch. Sarvastivada Vinaya Taish\text{\textit{o}} Vol 23 pp 265b\textsuperscript{15} b\textsuperscript{9}
Dharmaguptaka Vinaya Taish\text{\textit{o}} Vol 22 pp 909b\textsuperscript{9} b\textsuperscript{18}
Mahisasaka Vinaya Taish\text{\textit{o}} Vol 22 pp 164b\textsuperscript{15} 14
Mahasanghika Vinaya Taish\text{\textit{o}} Vol 22 pp 142c\textsuperscript{29} 29
443b\textsuperscript{20}
Mulasa\text{\textit{vastivada}} Vinaya Taish\text{\textit{o}} Vol 23 pp 202c\textsuperscript{5} 28

22. Taish\text{\textit{o}} Vol 22 pp 413c\textsuperscript{12} 12 414c\textsuperscript{7} 7
23. Taish\text{\textit{o}} Vol 22 pp 811b\textsuperscript{13} b\textsuperscript{1} 1
24. Taish\text{\textit{o}} Vol 22 pp 112b\textsuperscript{10} b\textsuperscript{16} 16
25. Indian Historical Quarterly Vol. 13, No. 1-4, 1937
Bijat, P.V. Dhubangas pp 61.
Mvy 1127
Tib. Sbyane Pal Yon tan Bou gnis m\text{\textit{ig}} la Ch.
Nalu Hsi Shih Bhr Kung Te M\text{\textit{ig}} hao
Mvy 1128 Pmsuklikah Tib. Phyag Dar Khrod Pa
Ch. Cho Na Yi Cho Pi Ne
Mvy 1129 Skt. Traicivarikah 1130 Skt. Nasa (n)
Tib. Cho os gos gum Tlb. Nphyifs Pa Po
Ch. Tan San I
Mvy 1130 Skt. Nasa(n)Tkah
Tib. Hs\text{\textit{am}}s Pa Pa
Ch. Ch\text{\textit{ai}} Na Mao Chiah Lang Yi chu Huai
So Yi
Mvy 1131 Skt. Peinspatikah Tib. Boed S\text{\textit{om}}se Pa
Ch. Chi Shih, Tal, Ti Chi, Chang Heirg
Chi Shih

27
Mvy 1132 Skt. Ajkasanikan
Tib. Stag gcig Pa, Ch. Rih Yi Chi Rih Yi, Shih Yi Tsuo Shih

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

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

Mvy 1135 Skt Vriksa-mulikah Tib. Shih drus Pa Ch. Tsuo Shup Hsia, Shu Hsia

Mvy 1136 Skt Abhyavakistasah Tib. Bis gab Med Pa, Ch. Lu Ti Lu Tsuo

Mvy 1137 Skt Smasaniakah 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-samstrikah Tib. Gshl Zi ba din Pao Ch. Zi Ran Ru Shing, Chung Chi Shih

27. Comp. Visuddhimagga IX. 32. sadvare pana pattam Visajjeth.


29. Indian Historical Quarterly Vol 13, No.1-4, 1937 Bapat, P. V. Dhutangas pp 45-46


33. P.V. Bapat, interprets Yathasamevika as living in a place as found which may not agree with its derivation from the root sir meaning "to spread over" Mahayutpati TIB. gshi-zi Bahin-pao. Ch. Ziran ro-shang chang dhi-shih. Dhammasangraha edited by Kenjiu Kasawara (Oxford 1885) includes yathasamevika while Bapat refers to its omission. (Vinuk-timarga Dhatugama Nerdesa F.V. Bapat Introduction pp xxi), Bapat probably consulted the Chinese version of the Dhammasangraha and not its original Sanskrit version. However, Buddhaghosa's Visuddhi-magga (Bharatlya Vidya Bhavan, Ed. by Kosambi Part 1, 1940, pp 52 gives the sense of contentment with what one gets (yam landharten sant yathasam-thatiko yati) as pointed out by Bapat.
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This volume contains the instructions, prophecy, short previous life stories of 'Bram-ston-pa-rgyal-bal'-byung-gnas, hymns and a supplementary chapter by Lotsawa and chief disciples. Reproduction by photo-mechanic process with introduction in English.

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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.
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 Śrāvasti (2440) 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 is the Indian languages (Prakrit 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 'Sāvitri-mantra' as superior chandas to others. The fourfold practices for attaining supernatural power (īśānātāmda/īśānātāmda) in the course of thirty-seven acquisitions leading to the attainment of 'Bodhi' (bodhipakṣa-bodhipakṣa-dhamma/bodhipakṣa-dhamma) may also be enumerated here. Furthermore, thirteen rigorous ascetic practices (dhyānaga) prescribed for 'dhiśāvādan-monks' like Mahā-kassapa suggest that the austere livelihood of the Tantra-practitioners was in vogue among a section of capulo monks and nuns. In the case of nuns nine dhyānagas are prescribed. In respect of a Śānaṃera during nis probation period twelve dhyānaga-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 (ekānakādāsa) and to possess only one bowl for having all kinds of food offered to (patta-pinda-kāgama)³. Many instances may be given in this regard from the Vajipüya Sutras in Prakritised-Sanskrit.

Parittā and Dharani

Sukomai Chandhuri⁵ 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 parittas selected for incantations has been given. Such as, Ratana-sutta, Metta-sutta, Mahaga-sutta, Su-pubbalaha-sutta, Bojjaṅga-sutta, Abhinibba-paritthā, Atānaṇa-paritthā, Dhājasga-paritthā, Mora-paritthā, Vessana-paritthā and Khandha-paritthā in the Pali Vinaya-piṭaka. The term paritthā(a) is derived as 'paritayaatitī paritthā(a)'.

It is generally argued that Sākyaputra 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 'Dhāraṇi' the term itself suggests that which holds or supports. The Tibetan equivalent of 'dhāraṇī' is 'gyung snapa' which explicitly connotes the incantations to hold (for protection from evil influence). In the Tibetan Betan 'gyur collection more than 260 Dhāraṇī texts are available. Mahāvyutpatti enumerates twelve Bodhisattva-Dhāraṇī (747-758). La Vallee Poussain assumes that there had been a separate piṭaka named the Vidyādharas-piṭaka of the Mahāsanghikas'. In the present context it is evident that the 'dhāraṇī' suggests variety the apotropaic (abhicāra) charms to safeguard from supernatural or evil influence. They had prevailed in the Prechessiastic Buddhist sangha from which both the Shariras-vādins and the Mahāsanghikas inherited paritthā, mantra, vidyā and dhāraṇī. In the Vinaya texts whether in Pali Theravāda tradition or in the Mūlaar-vāstivādins tradition 'paritthā' and 'dhāraṇī' had been accepted unhesitatingly since the pre-Christian period in India.

Mahāsāṃghikā—mantra

It is interesting to note that 'Mahāsāṃghikā—mantra' had been prescribed by Sākyaputra 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 Mahāsangīva-sūtra (T. 35; 34; 35) of the Mūlaar-vāstivādin Vinaya-vaṣṭu ("Dul ba ghzi: Bka'-gyur. Ng. Vol. Feking Edit). As usual the method of narrating an account in the vinaya-texts is observed here. A monk named Sāru (Skt. Svāhā) had a snake-bite. In this
connexion a legend of the Peacock-king named suvarnaprakaśa depicts the efficacy of the Maññāyūri-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 Mupārītuś vide the Mora Jātaka in the Pall Jātaka-atṭhakathā (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 Pall which may be studied separately. But the parītā contains the spell chanted by that peacock who used to reside on the mountain called 'Danājaka Hiranā' in order to save his life from fowlers.

For protection against snake-cite the Khandha-parītā from the Vinaya-pitaka in Pall may also be referred here. The Khandhavatthu Jātaka in the Jātaka-atṭhakathā (PTS No. 203) also reads the parītā for the same purpose. The texts from the Vinaya-pitaka and the Jātaka have been given in the Appendix.

In course of time the Maññāyūri-vidyā became prominent for its power to stop snakes biting and it was called Vidyā-rājī, (Queen of the secret sciences). The Vidyā was included in list of the five protecting Dhāraya (Pañcarāja) i.e. mantras chanted for safeguard against sin, evil influences of spirits, snakes and wild animals, harmful planets etc. The Maññāyūri-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 Śrīmitra (307-422 A.D.), Kamārajiva (348-41) A.D.), Sanghāṭī (516 A.D.), I-tsing (705 A.D.) and Amoghavijaya (746-771 A.D.). Moreover, the Vidyā-rañjī has been translated into Tibetan in the 8th cent. A.D. by Śīlendrabodhi, ye sas ede and Śārya 'Od (Śkyaprabha). It is also to mention that incantations for snake-charming are also found in the Bower Manuscripts from Central Asia.8
From the above mentioned evidence it leaves a room to hold that the nucleus of the Tantra in Buddhism prevailed in the pre-schismatic 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 clairvoant vision (dibbacakkhu/dibyacāka) and clairvoant listening (dibbasottha/divyāśrotta) and so on. Moggallāna (Skt. Madgalyāyana) 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 Abhidhamma-piṭaka according to the Theravāda tradition. In spite of high rationale of the techings 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 parītis 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 (nirvāna-kāya)

NOTES


2. ‘Agghutta-mukhā yaśītra sāvittī chandasa mukham/ṛṣṭā mukho manuṣānam naḍānam sāgaro mukham// (Mahāvagga Keniya-jaṭilavatthu VI. 23.42 PTS edn.)

3. Thirtysseven Bodhipakkhidhammas have been divided into seven groups and four iddhipadas (chanda, viśyā, citta and nīmaś) have been prescribed in the Mahāpa- rīnibbhāna-sutta as a systematic course of meditational practices for the Bodhi. Digha Nikāya Sutta No. 16. (PTS edn.). It may be mentioned here that the Buddha discouraged the application of iddhi-pāṭtharīya 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, Cullavagga, V. 8.2. (PTS edn.). See also Kevada Sutta (No. 11) Vol. p 214 (PTS edn.).


5. Sukomal Choudhuri : Contemporary Buddhism in Bangladesh pp 116-125, Calcutta 1962. Winternitz, M. : A History of Indian Literature (Vol. II pp 80) refers to the ’PRIT’ or paritta ceremony in which recitations from the Khudda-khaṇḍhika in Pali for sake of benediction or exorcism formula have been made among the Buddhists in Ceylon.


**Appendix**

**BAKH HGYUE, HDUL BA : NE (46a-2)**

A. Gāh bahi si menyan pod na!

Khvin bdeg glog gis san'gya ia soga pa dpe slocaster gi gda 'dun bmo kha'i spyin dlog so yo dr'i the the btsas pa Sa i' ches bya ba (46a-3) gzhon nu theo bu the btsa dpe la bzhod six ri bzhod mjad'po ma lsn pa' mes byas pa' a mo lsn pa' sna' ma' lsn pa' desks bzhed bzhed bzhed bya' iden 'das.
kyis gañ gli nyuñ du byin pa dañ gañ (46a:4) gli miñ du byin pa dañ gañ gli beñ po byin pa dañ gañ gli yid dga' bas las bya pa dañ gañ gli rab tu dañ ba' lìs kums kyis rjes su yì ran ba de dag thams cad ni bod nams kyis skal pa cân du gyur ru zhès yuñu kyis/ ms (46a:5) la bág gli kyah las šig byo snyam nas des šin gïag par btsams pa las jì tsam na šin nul ba zhig gi ser ka nas sbrul sduŋ pa zhig byuñ nas .kañ pa gyas par' mìtho bo la zhì pa dañq de dag gi kysa kyil bgyal nas sa la' qy el (46a:6) te dbru bar skyug ciñ bzhin yah gyur mig kyah gyur tej de de iter sduŋ sbañl ba bram ze dañ khyim bstag nams kyis mthañ nas snyas pay šes ldam dag khyim bstag su zhig gi bu yin gsñan dag gli snyas pay che ge mo zhig gi'ky de dag (46a:7) gli snyas pay dpe sbyoñ sa kyir' ras mgon med pa nams kyis nàñ du rab du byuñ gi gal te rab du ma byuñ bar gyur na nye du nams kyis 'de dpyad byas pa zhig cas bya ba' ši skabs de dag dge sloñ nams kyis bom ldam 'das la gsol pa dañq bom ldam (46a:8) 'das kyis bk'as stsal pay sman pa la diru la dpyad byoñ šiæ de dge sloñ gli sman pa la diru pa dañq des snyas pay 'phags pa sbyar ba' zas gsol cig par' skols te dpe sloñ dag gli bsol ldam 'das la gsol pa dañq bom ldam (46b:1) 'das kyis bk'as stsal pay sman pas bstan na sbyin par bya' rj dog sloñ dag gli sas sbyar na ji lta bu yin pa ma šes nas de nams kyis sman pa la diru pa dañq des snyas pay 'phags pa dag kyed nyid kyir ston pa bom ldam 'das ci thams cad (46b:2) mkiyên pa thams cod gogs pa kho na nyi'd yin tey de nyid mkiyên te zhes pay dge sloñ nams kyis bom ldam 'das la gsol dñaj bom ldam 'das kyis bk'as stsal pay dge sloñ dag sas sbyar ba ni lc'i dañq thu la ba (46b:3) sa' rj delai lco ba ni byuñ nas ri' po ma lon par' buu nams kyir' goin yel de dag kho na'q thu ba ni šin lta po kan tsa na' par' dañq ca bi thl' kari dañq pa sva' thu la' dañq U dum ba ra' dañq nyan gis dha'ri' sa ni sa la' sor bzhí' yog nas byuñ (46b:4) boñ 'di ni sbyar ba' zas yin nog de nas dge sloñ nams kyis tehe dañ ldam pa Sa ri la zas sbyar ba byin nog 'on kyah sos pa ma gyur par' skabs de dge sloñ nams kyis bom ldam 'das la gsol ba dañq bom ldam 'das kyis bk'as stsal (46b:5) pay kun dga' bo khyod kyis da las rma bya chen mo' ri' gis shags
bzuh nas kun chub par byas tej dge sloh sa ri srul ba da'i yols su skyab pa da'i yols su sgruin da'i dug gzheg ba da'i chad pa sras pa da'i dug gsal pa (468b-7) tehe mna byl chen mo'i rig shags 'di ba' ra' asti la lha rigs la phyag 'tshal lo chos la phyag 'tshal lo dge 'dun la phyag 'tshal lo 'di las. Ama 've Vimala: Nirma Ld + Mān. Gā Lye Hī Ra Nye Hī Ra Yī Gārbhī (468b-8) bha Dreg 'Su Bha Dreg 'Sa Man Ta Bha Dreg 'hti R. Bha Dreg 'Sārba Artha Sā Dha Nī 'Pa Rā Mār Thā Sā Dha Nī Sārba Anar Tha Pā Sā Manī Sār Bā Ma'N Gāl Sābdha Nī Ma Nasī Ma Hā Ma Nādā L'atsute 'Ad Bhū Tē 'Ad Dyan Bhute'M O Gātē'M O Canē'M O (47a:1) Kṣa Na 'A Ra Dze'T 'Bi Ra Dze'T 'A Ma Re A Mr Tē 'A Ma Ra Nī Bha Hmē'T 'Bra Hme Sva Rē'T 'Su Rā Nī Surani Ma No Rathē'T 'Mu Kē'T 'Dzi Sān Tē 'Sa ni gnod pa da'i 'jigs pa da'i na thams cad la sras rigs Sā Hāy (47a:2) bsun pa bka' bzhin 'tshul ches ti'lu dān idān pa kun dge' bos bom idān 'das kyi spyud sda ma'i bya chen mo'i rig shags bla'sa neq dge sloh ni bde legs su 'gyur ba bya pas dug med ma'st gon gi ji lta' ba bzhin du gyur tag.

dge sloh (47a:3) mam the tshom skyes nas the tshom thams cad gnod pa sa'na rigs 'bcom idān 'das la lha pa' lāk lān 'das ji jem du bom idān 'das kyi rma bya chen mo'i rig shags aman pa da'i gnos sras bzhid pa la mo mtar che legs so dge sloh (47a:4) dag de lta' 'ba' zhiq tu ma yin teñ ji lta' 'das pari dus na yeh du log per thu' bi' lus mi khom per gyur pa na rig shags gyi rgyal po mna bya chen mo'i sras bzhid pa da'i gnos sras byas pa de nyan ci'

dge sloh de bzhon byul ni'i rgyal po gnas (47a:5) ni'i lha phyag kyi lus mna bya'i rgyal po gser du' snan bza' ches bya ba zhiq gnas tej de nah bar' rma bya chen mo'i rig shags 'da bde legs su 'gyur pa byas te nyan mo bde legs su gnas nub kar bsa legs su gnos pa 37
byas te'y mishan mo bde (47a:6) legs su gnas so'y de dus gzhun zhig na 'dod pa'i 'dod chags la lhag par chags' 'dod pa marma la zhen ta shum bya's ymos' rab tu rmol' ral tu byag' te' bag med pas' nags kyi rma bya chen shi' ral tu ma' po marma de' dan idan cig tu kun (47a:7) da'ri' ra ba nas kun gngi ra ba de' nyi byak yos 'tshal nas byak yos 'tshal de'i' ni' nos la' ri' nos su sgyu pa las ji' tet' ne' ri'. Sen ge zhig tu zhugs pa de' de' der yun ri' du phir rnal byar dgyu pa 'tsha ba gyur par glags la ba marma kyi rma bya'i snyis (47a:8) bdul s'nyi de mi'mo' pa'i' na'i du so' la de' de' ral tu rnal pa las' ran pa' los' nos' nas' rma bya' chay ma' ri' rig snags di kho na' yid la byas so'y

B. (Mehmeyi' yuri' vodya' nantarri in Sanakri
"Namo Buddha\'ya namo Dharma\'ya namo Sangha\'ya Tadyath\' ma' ya' ma' mitha ma' maham mhanjyema tadyath\'a bha' tyopa subha' tyopa samanta thatro Svabhva-siddhi parimaita-siddhi sarva-mangala skaldi- ni manasse milikemaase acyute abhute abhyadhotu mukte mocani moksa'jane'jira' vajra' amya' amasa' amaran\' brahm bhrnevare purusa' purasa-maranthate mukte jvate raksu svkiti servopdrave-bhava ragebhavay svahelgy".

C. Four verses are common in the Cullivagga (v 2.9)- Pati Ahi'uda-parit tear (Khuddaka-vatthu-khandhaka) and in the Khandhavatta-jataka (PTS. p. 145-47) in Paki-

Vinupakkhehi me metai' metai' erapathehi mey
Chabby\'puttuheli me metai' metai' Kehagotamaken ca' tij
Apidakahi me metai' metai' dvipadehi mal
Cunupadehi me metai' metai' bahupadehi me tij
Mii ma' apitdaka hisi mii ma' hisi dvipadeki
Mii ma' csunupadehi hisi mii ma' hisi bahupadehi tij
Sabbe setti sabbe pana sabbe bhutas ca kevali
Sabbe bhadarni ti'santu mii kinchi papanmagami tij
D. The verses partly recur in the Bower manuscripts in Sanskrit which are found in the ruins of the ancient city at Khasgarth (Journal of the Pali Text Society, 1893, p.54).
E. The Bhesajaghandhaka (Mūlī-bhesajja-kathā) in the Pali Viṃeṣa-sīṭakā (Mahāvagga) however does not read a paritta in Vesā. The text is given below (6.2.9, PTS万达):

"Tenā kho pana samayena aśītataṃ bhikkhu aham dathā hoti. Bhagavato etamatthām aparassum/ānujīnavi bhikkhave cettai mahāvīkrāṇi datum—gūthāṁ, muttāṁ, chālīkanā, mattakāṁ ic attha kho bhikkhunānā etadāhosi—"appatigaśthinām na kho uṇāhā paṭiggahethākāya" ic Bhagavato etamatthām aparassum/ānujīnavi, bhikkhave, satī tappiyakāke paṭiggahāpetaḥ, asati keppiyāyāke sānam gahelvā paribhūjhitum "yam"
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NOTES & TOPICS

RGYUD BZHI

There is no established fact about the origin of Rgyud-bzhi (Skt. Abhāshādayaṃga-stastuḥyayupadesaṃstantaraṃga) and hence opinion differs about its authorship. Some scholars, since it is not mentioned in Skt. Gyur, disagree the view that Rgyud-bzhi was preached by Buddha. Rgyud-bzhi (the tract in four parts, i.e. Rta-yed-bzhi, Bhad-pa'i-rgyud, Man-ngag-gi-rgyud and Phyin-ma'i-rgyud), according to them was compiled by the 13th lineage of New Gyu-thog-yon-tan Gampo. However, 'bstan-par-pad-dkar (1526-1292 A.D.), in his commentary Rgyud-bzhi-'brel-pa-gchan-ljat-pham-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-par-pa-par-dkar subscribed to the same opinion while writing his commentary. In Vai-durya smon-po (the lapis lazuli) of Sde-sri Sangs-rgyas rgya-mtha (16th century A.D.) and Mes-po'i-khel-long of Sur-skhar-ba-blo-gros-rgyal-po, it is mentioned that Sakya Muni by transforming into "Medicinal Buddha" taught Rgyud-bzhi. M. Alexander Cosma 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, Chandrakirita and the Tibetan Lotsawa, Vairocana rendered it into Tibetan from the now lost Sanskrit original and latter presented it to King Khri-srong-de'i-'tsen (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-mgon-po-shes (11th century A.D.).

— J.K. RECHUNG

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