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Two Medical Texts in Chinese Translation

Introduction

The translations of medical texts in the Chinese Tripiṭaka are rare. Wherever there is any reference to disease and treatment, the usual course recommended is the recitation of dhāraṇīs. The Āyurvedic treatises mention treatment by the recitation of mantras or mystic formulae in certain cases, but that is not the only method recommended. It is only an alternative one. Two medical texts preserved in Chinese translation were studied by Dr. P. C. Bagchi a few years ago. One of them, the *Rāvaṇakumāra-tantra* (Taisho 1330, Nanjio 882) was translated by him and compared with the corresponding Sanskrit texts (*New materials for the study of the Kumāratantra of Rāvaṇa*, Indian Culture, VII. pp. 269-286). It deals with the treatment of children's diseases mainly by mantras. The other, the *Kāśyapa-ṛṣi-prokta-śrīcīkītsā-sūtra* (Nanjio 883, Taisho 1385) which he rightly recognised to be a fragment of the *Kāśyapasamhitā* is a purely medical treatise. It was also translated by him and compared with Sanskrit sources (*A fragment of the Kāśyapasamhitā in Chinese*, Indian Culture, IX, pp. 53-64). The text recommends medicine for the treatment of diseases of pregnant women.

We propose to present here two more medical texts preserved in the Chinese Tripiṭaka. The first of these two—*Fo shuo fo yi (wang) king* is a purely medical treatise. There is no recommendation in it on the use of magical formulae. It was translated very early, in the second quarter of the 3rd century A. D. under the Wu dynasty (222-280 A. D.). It was translated by an Indian monk, Liu-yen whose original name was probably Vinayāta, in collaboration with the Indo-Scythian monk Che-yue *alias* Che-kien. Although the text is usually mentioned under the title *Fo shuo fo yi king*, a more correct title is given in the old catalogues as *Fo shuo fo yi wang king* (See Bagchi, *Le Canon*

Bouddhique en Chine, I, 302-303). It was restored by Nanjio as *Buddha-vaidyarāja-sūtra*, but a more correct restoration should be (*Buddha-prokta*)-*Buddha-bhaiṣajyarāja-sūtra*. or simply *Bhaiṣajya-rāja-sūtra*. The exact date of the translation is given as 230 A. D. in the ancient sources. The text is found in Nanjio's Catalogue under no. 1327; Taisho 793; Shanghai edition, XIV, 8.

The second text that we have translated is the *Ts'ien shou ts'ien yen kuan she yin p'u sa ch'e ping ho yo king*. It was translated into Chinese by a monk of Western India named *Kia-fan-ta-mo* which seems to be a shortened form of *Fo kia fan ta mo*—Bhagavaddharma. Although no definite date of the translation is given, it seems to have been translated in the second quarter of the 7th century under the T'ang. The text is found in the Shanghai edition, vol. XXVI, 2, and Taisho 1059. The name of the text may be restored in Sanskrit as *Sahasra-bāhu-sahasrākṣa-avalokiteśvara bodhisattva-kṛta-cikitsā-bhaiṣajya-sūtra*. It may be called 'a mixed type of medical text' in which both medicine as well as magical formulae or *dhāraṇī* are recommended for the treatment of various diseases. The *dhāraṇī* to be recited in each case, does not occur in the text but it is almost certain that the *Mahākāruṇika-dhāraṇī*, translated by Bhagavaddharma, is meant. The full title of the *dhāraṇī* is *Ts'ien shou ts'ien yen kuan she yin p'u sa kuang ta yuan man wu ngai ta pei sin-to-lo-ni king*—*Sahasrabāhu-sahasrākṣa-avalokiteśvara-bodhisattva-mahā-puṇṇāpratihata-mahākāruṇika-hṛdaya dhāraṇī-sūtra*, otherwise called *Nīlakaṇṭha (dhāraṇī)*, Nanjio 320, Taisho 1060; Shanghai XXVII, 10.

Although the second text has no special interest, the first one, the *Bhaiṣajyarāja-sūtra*, is of great importance in so far as it deals with certain general principles of medical system. It does not deal with particular diseases or their remedies but with the general causes of diseases and their prevention. It is curious that it deals with four causes of diseases, viz. Earth, Water, Fire and Wind. The occurrence of these in a text

which is supposed to have gone from India to China raises a very difficult problem.

In the traditional Indian system of medicine, nerve force (*vāta*, wind), metabolism (*pittam*, bile) and unutilized product of the system (*kapham*, phlegma) are described to be the three causes of all diseases. So the four elementary causes as mentioned in this sūtra may appear to be of non-Indian origin. But the theory of four causes is not totally unknown in India. We see in the *Suśrūta*:

शरीरास्त्वन्नपानमूला वातपित्तकफशोणितसन्निपातवैषम्यनिमिताः

Sūtrasthānam, I, 24

“Diseases due to irregularities in food or drink or incidental to a deranged state of *vāyu*, *pittam*, *kapham*, and *śonitam* acting either singly or in concert, are called *Sarira*.”

Moreover, व्याधिप्रहृषात् वातपित्तकफशोणितसन्निपातवैषम्यनिमिताः सर्वे एव व्याधयो व्याख्याताः *Ibid.*, I, 37

“The term *diseases* signifies all distempers incidental to the severed or combined actions of *vāyu*, *pittam*, *kapham* and *śonitam* (blood). All these diseases have been dealt with.”

Also, नर्ते देहः कफादस्ति न पित्तान्न च मारुतात् ।

शोणितादपि वा नित्यं देह एतैस्तु धार्यते ॥ *Ibid.*, XXI, 4

“There can be no organism without *vāyu*, *pittam*, *kapham* and *śonitam* (blood) which are necessary to constantly maintain its integrity.”

Moreover, it is said in the same text,

तदेभिरेव (वातपित्तकफैः) शोणितचतुर्थैः सम्भवस्थिति प्रलयेष्वप्त्रविरहितं शरीरं

Ibid., XXI, 3.

“These three humours in combination with a fourth, the principle of blood, determine the origin, preservation and dissolution of animated organism and permeate it with their respective properties till the moment of death.”

In these places though the *Suśrūta* has not directly meant them as the four root causes of diseases, it clearly mentions them as the *Dhātus* or the basic objects. Relying on these sayings of the *Suśrūta*, *Aṣāḍadharmā*, *Svāmīdāsa* and other

old preceptors of Āyurveda regarded blood as the fourth elementary cause of disease; but such a view seems to be erroneous.

The question now arises, why does the Suśrūta mention 'blood' so many times with other three humours. The answer is very simple. The Suśrūta is mainly a medical treatise on surgery (*salyacikitsā*) and blood plays a very important part in surgery. Many diseases can be cured simply by letting out blood. This is why he has mentioned blood or *śonita* along with *vāyu*, *pittaṁ* and *kaphaṁ*. This is the opinion of Dāllanācārya commenting on शरीरस्त्वन्नपानमूला वातपित्तकफशोणितसन्निपात-वैषम्यनिमित्ताः (*ibid.*, I, 24).

The Suśrūta mentions clearly the usefulness of blood-letting in Sūtrasthāna, 14th Ch., v. 34-35 :

लाघवं वेदनाशान्तिर्व्याधिवैगेपरिच्छयः ।
सम्यग्विप्रविहृतलिङ्गं प्रसादो मनसस्तथाः ॥
त्वग्दोषाग्रन्थयः शोथा रोगाः शोणितजश्च ये ।
रक्तमोक्षशरीलानां न भवन्ति कदाचन ॥

“An act of complete and successful blood-letting is followed by a feeling of lightness and alleviation of pain in the affected part, by an abatement of the disease, and a general sense of cheerfulness. A person, accustomed to blood-letting, enjoys a kind of immunity from all types of skin diseases sarcomata, ancurism, œdema and diseases brought about by a vitiated condition of blood such as ovarian tumour, carbuncle, erysipelas, etc.”

That the Suśrūta was also an exponent of the theory of three principles can be well illustrated from :

सर्वेषां च व्याधिनां वातपित्तश्लेष्माण एव मूलम् । तस्मिन्निहताद् दृष्टफलत्वादा-
गमाच्च—*ibid.*, XXIV, v. 8.

“The deranged bodily humours such as *vāyu*, *pittaṁ* and *kaphaṁ* should be looked upon as the primary sources of all diseases, inasmuch as symptoms characteristic of each of them may be detected in the case of a disease of whatsoever type,

(which usually abates with their corresponding subsidence), and also because the Sāstras have ascribed to them the fatherhood of all maladies that assail the human frame.”

That blood itself cannot be aggravated like vāyu, pittaṃ and kaphaṃ, had very clearly been explained in the Suśrūta :

यस्माद्द्रुक् विना दोषैर्न कदाचित् प्रकुप्यति ।

तस्माद्द्रुक् यथादोषं कालं विद्यात् प्रकोपने ।

ibid., XXI, 26.

As blood can never be aggravated without (the aggravation of) humours so the time of its aggravation should be known according to that of humours. Thus it is quite evident that the Suśrūta spoke of blood along with other three humours only in order to emphasise the use of blood in surgery to his students.

But this theory of four humours as regarded by Aṣāḍa-dharma, Svāmidāsa and other preceptors and based on the Suśrūta was once very common in India. Yi-tsing, while speaking of Indian medicine also advocates the same theory. (Takakusu, *I-tsing*, p. 130).

But there is a fundamental difference between these four humours as prevalent in India and as mentioned in this translated medical treatise, unless we assume that “Earth” stands for śonita, “Water” for kaphaṃ (phlegma), “Wind” for vāyu and fire for pittaṃ (bile). It is the Unāni system which agrees clearly with the present text. This system believes in the theory of four humours and mention them as earth, water, wind and fire. Though the ancient Greek system had been regarded as the basis of the Unāni, still as regards these four humours there is a fundamental difference. According to Hippocrates, the four humours are nothing but anima (blood), phlegma (phlegma), cholen xanthen (yellow-bile; Skt. *pittaṃ*) and cholen melainam (black-bile) as a substitute for Skt. *vāyu*).

Under these circumstances it is possible to believe that a theory of four humours, viz. Earth, Water, Fire, Wind, was

known in India, probably in the north-west, during the first and second centuries A.D. It might have come from a foreign source, from which probably the Suśrūta borrowed the theory of four humours, but modified it under the influence of tradition. The Unāni also borrowed from the same source in later times. We have seen that of the two translators of this text one was an Indian and the other an Indo-Scythian. So the possibility of the text being a Central Asiatic compilation cannot be wholly excluded.

Buddha-Bhaiṣajya-Rāja Sūtra

In the human body originally there were four diseases (causes of diseases): first, Earth; second, Water; third, Fire; fourth, Wind. When wind is increased, the respiration increases¹. When fire is increased heat rises up. When water is increased, mucus rises up. When earth² is increased strength is abundant. Originally from these four diseases, four-hundred and four diseases came into existence. Earth belongs to body, water belongs to mouth, fire belongs to eyes, wind belongs to ear. When fire is less and mucus is much, eyesight is not clear. Spring includes

1 पित्त-वृद्धौ.....संतापः श्लेष्म-वृद्धौ.....शैत्यम् । रक्तं (अति-वृद्धं) रक्ताङ्गाक्षितां सिरापूर्णात्वं च (आपादयति)—Suśrūta, Sūtrasthānaṃ, 15th Ch. 17-18.

“Increase of Pittaṃ is characterised by a.....general burning sensation in the body,.....An excess of kaphaṃ in the body is marked bycoldness.....A plethora of blood in the system gives a reddish glow to the complexion and the white of the eyes, and imparts fullness to the veins.”

But elsewhere Suśrūta says that blood is the vitality.

देहस्य रुधिरं मूलं रुधिरेशैव धार्यते ।

तस्माद्यत्नेन संरक्ष्यं रक्तं जीवधृति-स्थितः ॥

Sūtrasthānaṃ 14th Chapter, 45.

“Blood is the origin of the body. It is blood that maintains vitality. Blood is life. Hence it should be preserved with greatest care.”

2 It has previously been mentioned that the term “Earth” in this text has to be taken instead of “blood” according to Indian medical theory. Suśrūta says,

“देहस्य रुधिरं मूलम्”—Sūtrasthānaṃ, 14th Chapter, 45.

3 Suśrūta mentions five places of Kaphaṃ.

“श्लेष्मणस्तु उरः शिरः कण्ठो जिह्वामूलं सन्धय इति पूर्वोक्तं च ।”

Sūtrasthānaṃ, 21st chapter, 7.

“Kaphaṃ is located in the region of the breast, the head, throat the joints and the stomach.”

Here जिह्वामूलं कण्ठो may be regarded as (口)K'ou in Chinese translation.

first, second and third months. Mucus is too much during this period. Summer includes fourth, fifth and sixth months; wind is too much at that time. Autumn is seventh, eighth and ninth months; heat is much at that time; tenth, eleventh and twelfth months are winter; there are then wind and mucus. Why is phlegma (mucus) too much in spring? Because thousands of plants are born then and phlegma or cold comes out, so cold is too much. Why is wind much in summer? Because thousands of plants are blossomed. Male and female attributes are united together; so wind is much. Why is heat much in autumn? Because thousands of plants are ripe, so heat is much. Why winter has wind and cold? As all plants are dead, so heat is extinguished. There remain only wind and cold. During third, fourth, fifth, sixth and seventh months one can sleep well. This is because

Just like Kapham, Pittam also has five locations.

पित्तस्य यकृत् श्लोहानौ हृदयं दृष्टिस्त्वक् पूर्वोक्तं च ॥

Suśrūta. Sūtrasthānam 21st. chapter 7th verse

“Those (locations) of Pittam are the liver, and the spleen, the heart, the pupils of the eyes, skin and the intestine (Pakvāśaya.)”

Similarly Nerve force (Vāyu) has also five locations. Caraka in Cikitsitasthānam, 28th chapter says:

स्थानं प्राणस्य शीर्षोरः कर्णजिह्वास्यनासिकाः ।

“Prāṇa Vāyu has got head, heart, ear, tongue, mouth, and nose as its locations.”

In Aṣṭāṅgahṛdaya also we get that Vāyu has got पक्काशय-कची-सकृधि-श्रोत्रास्थिस्पर्शनेन्द्रियान् (Sūtrasthānam, 12th chapter, 2nd verse.) as its locations.

As regards the locations of five kinds of Vāyu, Suśrūta does not mention anything very clearly but Dāllanācārya, the famous commentator on the Suśrūta says in explaining, ऊर्ध्वजलुगतान् रोगान् (Suśrūta, Nidānasthānam, 1st chapter—15th verse.) ऊर्ध्वजलुगतानिति-नयनवदनघ्राणश्रवणशिरः संश्रयान् ॥ Unless this Udāna Vāyu has got “Ear” (श्रवण) as its location, it cannot cause diseases there.

चक्षुस्तेजोमयम्, तस्य विशेषात् श्लेष्मणो भयम् ।

—Aṣṭāṅgahṛdayam, Sūtrasthānam, 2nd chapter. 5.—“The eyes are changed form of heat; so they have special fear from Kapham.”

wind is much, so the body is light. During 8th, 9th, 10th, 11th and 12th, 1st and 2nd months one cannot sleep well because phlegma is much and the body is contracted. During the three months of spring there is cold (phlegma), (so) one should not eat wheat and beans; one should eat millet (*keng-mi*), ghee (*t'i-hu*) and such other hot things. During the three months of summer one should not eat arum (芋), bean and wheat; should eat millet and curd (乳酪). During the three months of autumn there is heat; one should not eat millet, ghee; but should eat fine rice (細米), fried grains, honey, rice *shu* (a kind of millet). There are (both) wind and cold during the three months of winter.⁴ The Yang and Yin close down; so

4 According to the Āyurveda there are six seasons in the year. But in the present text there is mention only of four seasons. Probably it reflects the climatic condition of some northern zone, which also agrees with that of China. The rainy season so well known in India has been excluded from the list. Hemanta i.e. the season which may be regarded as the early part of winter has also been dropped from this table of seasons. Practically speaking we have got only five seasons in India. So Suśrūta says,

वर्षाशरद्धेमन्तवसन्तप्रोष्मप्रावृषः । Sūtrasthānam, 6th Chapter, 10.

Here शीत or शिशिर has not been mentioned; though वर्षा and प्रावृष्ट have been regarded as two separate seasons yet from the description of these seasons as narrated by Suśrūta, clearly appear to be more or less same season. शीत and हेमन्त also have been regarded by Suśrūta and other medical teachers as almost the same season. It is evident that we have only five seasons—Rainy season, Autumn, Winter and Spring. In the northern zone, there is no separate rainy season. It rains during winter. The winter is both a winter and the rainy season. Suśrūta also says :

शिशिरे वातमधिकं वातवृष्ट्याकुला दिशः ॥

Sūtrasthānam, 6th chapter, verse 15.

"In winter there is a greater intensity of cold and the quarters of the sky are agitated by strong gales of wind and showers of rain." But he does not totally exclude the rainy season like the Chinese.

one should not eat millet, sauce of foreign beans, ghee⁵. While sleeping, sometimes wind rises up, sometimes it is extinguished; sometimes fire rises up, sometimes it is extinguished, sometimes cold rises up and sometimes it is extinguished.

5 In the Suśrūta, we see :

तत्र वर्षाषु...प्राणीनां...पित्तसंचयमापादयन्ति ; स संचयः शरदि...पेत्तिकान् व्याधीन् जनयति । ता एवौषधयः.....हेमन्ते.....श्लेष्मसंचयमापादयन्ति, स संचयो वसन्ते.....देहीनां श्लेष्मीकान् व्याधीन् जनयति । ता एवौषधयो निदाघे.....वायोः संचयमापादयन्ति । स संचयः प्रावृषि चाल्यर्थं प्राणीनां...वातिकान् व्याधीन् जनयति । एवमेष दोषाणां संचयप्रकोपहेतुषुक्तः ।

Sūtrasthānam, 6th chapter, 12.

“Ośadhis (medical plants and cereals) sprout during the rains,..... taken as drink during the season proves acid in its digestive reaction, and germinates *excessive bile* in the human system. In autumn.....the bile originated and accumulated during the rains.....gives rise to bilious diseases.....Plants and vegetables (Ośadhis).give rise to an accumulation of phlegm in the body.....In spring the phlegm thus accumulated in the body ushers in the diseases due to a deranged state of that bodily humour. The said plants and vegetables.....partaken of in summer, give rise to an accumulation of wind in the system.....wind thus accumulated in the summer is agitated by the the rains and cold winds in the forepart of the rainy season (Prāvṛt).....gives rise to diseases which are incidental to a deranged state of bodily wind.”

The Suśrūta does not say anything about winter here. The season has been mentioned beforehand and also has been clearly explained by Ḍallanācārya in his commentary on this special division of seasons. When we find here in this text that in winter, wind and mucus increase we also find in Suśrūta that in Prāvṛt diseases, which are incidental to a deranged state of bodily winds, attack men. Hemanta and winter have been treated almost similarly by Suśrūta (Sūtrasthānam, 6th chapter 25; Uttaratāntra: 64th chapter, 30). In Hemanta, accumulation of phlegma takes place (Suśrūta: Sūtrasthānam, 6th chapter 12; Uttaratāntra, 64th chapter, 30). That both Vāyu and Śleṣman come to a deranged state in Hemanta and consequently in winter and Vāyu and Śleṣman are agitated, has indirectly been told by Suśrūta in Uttaratāntra, 64th chapter, 20-30. This indirect opinion has taken a direct form in the commentary of Ḍallanācārya. Anyhow there is no doubt that in both rainy season and winter, Vāyu and Śleṣman are agitated. Here are the causes of the theory mentioned in the present text that

There are ten causes for a man's having diseases :—(1) sitting for a long time without eating anything, (2) eating without limit (i.e., over-eating), (3) sorrow, (4) fatigue, (5) sexual intercourse in excess, (6) anger, (7) checking motion of stools, (8) checking motion of urine, (9) checking motion of upward wind, (10) checking the *motion* of downward wind. From these ten causes, diseases originate. Buddha said: There are nine causes by which life comes to an untimely end :—(1) eating what should not be eaten, (2) eating beyond measure, (3) taking food against habit, (4) taking things before digested, (5) checking what is natural, (6) not observing śīla, (7) coming in contact with evil friends, (8) enter a place untimely and to behave improperly, (9) not avoiding (those things) which should be avoided. These are the nine causes by which a man's life is untimely ended. 'Eating what should not be eaten' means eating things which are not suitable to the four seasons. It also means to eat although one has eaten a little earlier. These are meant by 'eating what should not be eaten'. 'Eating beyond measure' means to eat more, surpassing the capacity to eat, having no knowledge of propriety. This is 'eating beyond measure'. 'Taking food against habit' means to eat untimely. If one goes to some other place and without knowing latter's custom takes a large quantity (of their) food to which he is not accustomed, this is 'taking food against habit.' "Taking

both wind and mucus increase in winter which corresponds to rains and winter of India.

As regards the foods and vegetables which are advised to be taken and rejected during different seasons are no doubt of Indian origin. But as different climates create different qualities in foods, so they cannot exactly represent the things which are prevalent in India though the names are true translations of Indian terms.

The ten causes of man's having diseases, nine causes of untimely death, five sins of eating much and such other things as mentioned in the present text, correspond with opinions of Suśrūta as expressed in the 20th and 46th chapters of Sūtrasthānaṃ. Corresponding ideas of other things may also be found in other Chapters of the Suśrūta where the author speaks occasionally on good and evil habits or causes of diseases and corresponding similar subjects.

things before digested' means to take food when foods already taken are not digested. As for example, after taking medicine one vomits out, and the action of the medicine is not complete. He then takes food. This is 'taking food before digested' (?). 'To check what is natural' means when motion for purging or urine comes and one does not release it immediately; or when motion for vomiting or to pass wind comes and one checks it. This is to check the nature. 'Not observing Sila' means to violate the five Śilas. In the present life, if one steals or violates other's women, he is taken to district officers. He may either be executed immediately or may be put to death afterwards or may get thrashing by logs of wood and thus put to death, or may be put to death being kept without food. If he somehow escapes and goes outside the country, there he may meet death in enemy hand or may die out of fear and sorrow. This is not observing Śila. 'Coming in contact with bad men' means that when the other person with whom you come in contact is doing evil things, and then you go to him. Why is it so? As you have not abandoned the companionship of evil friends, (and as) bad men are generally not counted, so you are to suffer. This is 'coming in contact with evil friends'. 'Entering a place untimely and to behave improperly' means to go out by morning and by evening. There may be devils, persons who quarrel and fight; may be that officers who follow those persons will catch him and he cannot avoid. As for example, if a person enters other person's house and does a wrong by looking towards what should not be looked at, does a wrong by offending those who should not be offended, does a wrong by thinking what should not be thought of. All these are 'entering a place untimely and to behave improperly.' 'Not avoiding what should be avoided' means (not to avoid) sick ox and horses, mad dog, snakes, worms, water, fire, gorge, great pits, running chariot, galloping horse, a man who has a naked knife (in his hand), evil men and such other things. This is 'not avoiding what should be avoided'. Such are the nine causes (by which) a man's life untimely comes to an end. Clever men should note that these should be avoided. When

these are avoided, one gets two kinds of merits. First, he gets long life, and is able to hear the good words of the dharma and also may practise dharma for a long time.

Buddha said that there are four (ways) of taking food:— (1) eating like a son (of the Sākya?), (2) eating food being cut by 300 spears, (3) eating food like worms which are born of skin and which come out of it, (4) eating food of misfortune. 'Eating like a son.....' means when a man takes meat, being attracted by its taste, he himself tries to recall the memories then: 'All these meats are my parents, brothers, wives and relations in (all) my previous births. Moreover, for this (act of eating meat, I cannot escape birth and death.' As soon as he has this thought, (his) greed is immediately checked. This is to take food like a son (of the Sākya). 'Eating being cut by three hundred spears' means the desire to take food which follows the memories of taste repeatedly recalled. This misfortune is innumerable. If one does not recall the memory of taste he can escape (but otherwise) he is cut by the spears and loses (his) body. Thousands of men get sufferings when this memory is again and again produced (in their mind). This is 'eating being cut by three hundred spears'. 'Eating like worms which are born of skin and which come out of it' means man remembers the taste and thousands of other things and becomes anxious about family affairs. These thoughts make holes (in that) man's mind. Thoughts of thousands of things come out and go in. This is 'eating like worms which are born of skin and which come out of it'. 'Eating food of misfortune' means birth, death and life (in this world). All these are food of sufferings. As fire burns thousands of things so the result of a man's action troubles him. Like great fire it burns everything, so it is (full) of misery. Why is it called food? It means thoughts produced by the man, so it is called food. A man eats meat, just as if he is eating his own son. All animals are his parents, brothers, wives and sons and innumerable similar relations. There are six occasions for not eating meat. Firstly he should not kill the animal himself, secondly he should not cause it to be killed (by others), thirdly he should not have sympathy for the slayer, fourthly

he should not witness the slaying of the animal, fifthly he should not hear about the killing, and sixthly, he should know if it has been killed for himself. He can take meat (or animals) killed by methods other than these six. For not taking meat these are six conditions. The man who can live without meat gets merit without having any shock or fear.

Buddha said that there are five sins for eating much. Firstly, sleep is increased, secondly disease attacks frequently, thirdly lust is increased, fourthly he cannot recite sūtras, fifthly he becomes attached too much to the world. What is the reason? A lustful man knows the taste of form (rūpa), an angry man knows the taste of danger; a fool knows the taste of eating. The Vinaya and the Sūtra say that a man who is greedy of taste gets birth according to his (proper) taste. He does not obtain the taste of virtue. Buddha said if one wants to get rid of birth and death, he should take one meal. Otherwise if anyone follows (the path of) greediness, he will not be able to practise the law which gives heavenly sig'nt to know his (own) self, whence he has come and taken birth and where he will go. Those who do not think of death and eat abundantly and think always about woman, all of them will die untimely after committing 140 sins. All these are caused by eating. If one commits sins, then he will lose his human form in the next birth and will be born among the beasts. When one is able to become a man, he gets hunger, thirst and blood. Anger is produced side by side with lust and greed.

Buddha said, "There is great merit in one's starving himself and giving away his food to others, in order that they may live. This is a great merit. In the next birth he gets abundance of food and drink and is free from anger. Moreover, without gift, gift cannot be obtained. A man only allows himself to be greedy and lustful. (A life) without gift only helps a man to be wanton. I do not possess even a coin, moreover I should not take it. If one has greediness, he himself suffers for nothing and commits sins. A virtuous man has no anxiety from sufferings. Anxiety arises out of anger; sorrow arises out of greediness. We die in a fixed year, in a fixed month, on a fixed day,

at a fixed moment. Those who do not know this, who are not afraid, who do not act according to virtue, who do not observe laws of morality, who are unrestrained, anxious for copper, anxious for iron, anxious for fields, house, servants, maid-servants and do not know that these only increase sufferings of mankind, they all obtain birth among different kinds of beasts."

Buddha said that a man lives just like bees who collect and prepare honey for many days with great labour. Men attack them and take away everything. For nothing he troubles his own self; he has no chance of giving it. Man seeks for these thoughts, these anxieties and gets worried. Without (caring for) hunger, and thirst he diligently collects wealth. Before death he is worried about it, being deprived (of his wealth) by five kinds of family partitions, or flood, fire, robber, imperial officers and diseases, all contrary to what he thought of. Whereas just after his death, other persons get that wealth and he himself suffers unspeakable punishments for sins (committed) for it. The five kinds of divisions are firstly, fire, secondly flood, thirdly robber, fourthly magistrate and fifthly poor relatives. Why then will he be not anxious for what he has? If a man does not think of these five kinds of divisions beforehand, he cannot escape from extreme sufferings. These sufferings bind the body by thousands of ties in the stomach and take far away from the path of virtue. The law of man is like trade. If he makes profit, he should not be delighted upon this and if he cannot make profit, he should also not be sorry. All these are results of deeds done during the previous birth. If a man is possessed of greediness, then due to that greediness he does not get profit. Even if he gets world full of wealth still he himself cannot utilise it fully. Moreover he does not follow the men who have gone beforehand, but only increases human ties. It has only sufferings and pains and only sows the seed of next birth. Causes are like fire which burns everything; but we do not know this. If we do not take courage to remove them at every step, then we should know that it will increase our sufferings and causes of sins.

II.

Avalokiteśvarakṛta-Cikitsā-Bhaiṣajya Sūtra

At that time Buddha said to Ananda: "This elaborate, great, perfect, having no obstacle, highly merciful Dhāraṇī spoken by Avalokiteśvara Bodhisattva is true and not empty. If there are men who desire and want to ask Avalokiteśvara Bodhisattva Mahāsattva (for something), (let him) take the incense *Chu-kiu-lo*' (Sans.-Guggulu); chant the dhāraṇī twice seven times (and) burn (it). Then the Bodhisattva Avalokiteśvara is sure to come immediately.

"If a man is attacked by evil spirits, take *Mi-li-cha-na*², burn it to ashes, mix (it) with clean clay and make an image of the evil spirit. In front of the image of Avalokiteśvara take a knife of steel, chant (the dhāraṇī) 108 times and cut piece by piece (that image of the spirit) into 108 pieces. Then as soon as you utter his name, he is cured. He is cured for ever, never can (any evil spirit) touch him again.

"If a man is attacked by poison of a venomous insect, take the incense *kie-pu-lo*³ (karpūra), mix it with the incense (*chu-*

1 *Chu-kiu-lo*,—Sanskrit-*guggulu*. A Chinese note says that it is the same as Ngan si-hiang (安悉); Ngan-si, generally written as 安息 is the ancient Chinese name of Persia. It was therefore known as an Iranian product in China. In the Chinese Sanskrit Dictionary, the *Fan yi ming yi tsi* it is used for Sanskrit *guggulu* 'bdellion'—Laufer, *Sino-Iranica*, p. 467; Pelliot, *T'oung Pao*, 1912, p. 480.

2 *Mi-li-cha-na*. A Chinese note says that it means the bone of the head of a cat but the transcription is uncertain. It seems to represent something like *Villifana*? *Villi* is a dialectal Indo-Aryan name of cat.

3 *Kie-pu-lo*,—Sanskrit *Karpūra*. It is explained in a Chinese note as (龍腦)—'dragon's brain incense.' For *Kie-pu-lo*, see *Sino-Iranica*, p. 591.

kiu-lo (guggulu) each of equal quantity. One bushel of well water taken out at late night⁴ should be completely mixed with it. Boil it, till it is reduced to half bushel, then take it and drink its extract. Chant the dhāraṇī 10 times in front of the image of Avalokiteśvara. As soon as chanted, one is cured.

“If a man is bitten by deadly poisonous serpent or scorpion, take dry ginger, powder (it) into large and small (bits), chant the dhāraṇī seven times (and) apply it on the bitten place. Immediately he is cured.

“If a man suffers from evil mantras uttered by evil enemies (on his) image, take pure clay or flour or wax, and make an image of that evil person. In front of the image of Avalokiteśvara, take a knife of steel, chant the dhāraṇī 108 times. At each chanting cut a piece from it uttering the name of the enemy; then burn completely (those) 108 pieces. That man then becomes happily disposed, cultivates his own self, behaves properly, loves and respects. He is then without any hatred.

“If a man suffers from damaged eyes, whether it is a case of complete blindness or of a white screen, covering the red and there is no sight (at all) let him take *ho-li-lei* (harītakī), *yang-mo-lei* (āmalakī) and *pi-hi-lei* (vibhītaka),⁵ one each, break them (and) extract the oil. You must strictly protect it while powdering. Do not allow a woman who has recently given birth to a child, to look at it. Reciting (the name of) Buddha in a suppressed voice, mix it with white honey or human milk and apply it inside the unclosed eye. If it is human milk it should be of a mother having a male child. If it is the milk of a mother having a girl, then at the time of mixing the medicine with it, you should chant 108 times in front of the image of Avalokiteśvara. Keep it inside the eye completely for seven days. (The patient) should remain inside a room being carefully protected from wind and abstain-

4 The Chinese text gives (井花水) *tsing hua-shui*.

5 The Chinese transcriptions of the names are old; *ho-li-lei* *arirak, *yang-mo-lei* āmalak, and *pi-hi-lei*-vibhitak.

ing from sexual intercourse, five kinds of hot spices and impure things. Then he will get back his eye-sight bright, clean, full of light and strong.

“If a man suffers from a terrible ghostly disease (fever), let him take the skin of tiger, leopard, jackal and wolf, chant the dhāraṇī 21 times, and cover the body with those hides. He will then be cured. Lion’s skin is the best.

“If a man is bitten by snake, take the dust⁶ from the ear of the bitten man, chant the dhāraṇī 21 times, cover the bitten place with it. He is at once cured.

“If a man suffers from bad troubles of heart, and is (so much) depressed as to wish for death, then let him take one ball of peach-tree gum of the seed of a peach fruit, let him take one sheng (=one-tenth of a tou-i.e. bushel) of clean water, mix with it and boil. Let him take it (when reduced to) half sheng. Chant the dhāraṇī seven times and swallow it up suddenly. He is at once cured. Do not allow women to boil the medicine. It should be prepared in a very pure way. Medicines prepared by women are of no effect.

“If a man suffers from apoplexy (?) under the influence of the ghosts transmitted from dead bodies of murdered men, let him take *chu-kvu-lo* incense (guggulu), chant the dhāraṇī 21 times, burn it and inhale (the smoke) through the nostrils; and again let him take seven pills as big as rabbits’ toe, chant the dhāraṇī 14 times and swallow. Then he is cured. He should abstain from wine, meat, fine hot things, abusing (others) and quarrelling (with others). He should again take the realgar (*manaḥśilā*)⁷, mix it with pure⁸ mustard seed and

6 Chinese—*ning*, cerumen of the ears. A Chinese note says that it means ear stools gathered from inside the ears.

7 Chinese—*mo-na-si-lo*. Skt. *manaḥśilā*. A Chinese note says that it is *hiung-huang* (雄黃); this is given as a translation of *Manahśilā* in *Mahāvīyutpatti*, see Rosenberg, sub. verb.

8 The Chinese word given is (白) “white”, but a note says that it should not be taken in the sense of white but of “pure.”

rock salt,⁹ chant the dhāraṇī 21 times and burn it under the bed of the patient. This will make the body of the ghost causing disease burst out at once. The ghost runs away and dares not remain.

“If a man suffers from paralysis and his ears and nose do not function, hands and feet do not move, let him take sesamum oil¹⁰ boiled with costus root¹¹ (kustha), chant the dhāraṇī 21 times and rub it on the body for a long time. He is then cured. Again let him take pure ghee of cow’s milk, chant the dhāraṇī 21 times and rub it on the body. He is then cured.

“If a woman suffers from pain of delivery, take sesamum oil, chant the dhāraṇī 21 times, rub it on the navel and inside the female organ. If she swallows it by the mouth, the delivery becomes easy. If the child is dead in the womb of a pregnant woman, take *a-po-mo-la* grass, one big pair, mix it up with two bushels of water, boil it and then strain it. Take one bushel of the decoction; chant the dhāraṇī 21 times and drink it immediately. Then the child will come out without any difficulty. If the foetus does not come out then also drink this medicine; it will come out immediately and the life saved.

“If somebody suffers suddenly from unbearable heart-pain, let him) take a nipple quantity of *tu-lu* incense (kunduru) taken from the insect of the dead body lying on the road (?), make a pill of it, chant the dhāraṇī 21 times and (let him) take it by the mouth, chew it and swallow it. If it is a little more or less, there is no harm. Let the poison be vomitted, (then) cured. (Let him) abstain from five kinds of hot things, wine, meat, and unclean oily things.

9 The Chinese note says that it is an Indian (印) variety of Salt which is good. It is the rock salt of Sind which is known as Saindhava, best kind of salt according to the Āyurveda.

10 *Hu-mo—sesamum.*

11 *Ki-hiang costus root, kuṣṭha.*

12 *A-po-mo-la*, Skt. apāmārga grass. A Chinese note says that it is the (牛 膝 草) “oxe’s knee grass”?

“If any one is burnt by fire, take *kiu-moyi* (gomaya),¹⁴ chant the dhāraṇī 21 times, apply it on that burnt place. It is then cured.

“If any man suffers from heart-ache caused by the biting of hook-worm, take half bushel of *ku-lo-mo-che*,¹⁵ chant the dhāraṇī 21 times, make him eat it; then he is cured. If it is serious then take one bushel. The string-like worm then comes out.

“If any one suffers from boils in private places, take leaves of water-chestnut, and draw out the juice by thrashing. Take the juice and chant the dhāraṇī 21 times. At night put (that juice) inside the eye and let him lie down; he is then cured. If it requires the juice of stools of white male horse (?)¹⁶, chant the dhāraṇī 21 times, act as directed above, then get cured.

“If anybody is suffering from pain in abdomen take well water fetched at late night, mix it with two little bits of rock salt, chant the dhāraṇī 21 times, take half *sheng* and then get cured.

“If any one suffers from redness in the eye or tumour in the eye and has covering (i.e., cataract), (let him) take *sho-mi*¹⁷ (śamī) leaves, bruise them and take the juice, chant (the dhāraṇī) seven times, keep a bronze coin (?) (in it) for one night, again chant it seven times. Apply it to the eye, then get cured.

“If somebody is suffering from fear at night and (can) not (get) peace (and also) is afraid of going out and coming in,

14 The Chinese note says that *kiu-mo-yi* is black ox's stool.

15 *Ku-lo-mo-che*. The Chinese note says that it is the stool of white horse.

16 There is a mistake here. Probably this sentence referred to some other disease but the text is mutilated. This is made clear by a Chinese note at the end of the paragraph which says that *Ku-lu-ta-kin* is the fresh stool of donkey but there is no reference to it in the text.

17 Chinese *he-mi*=śamī; A Chinese note explains it as (苟杞) *Kiu-ki* leaf.

(take a few) white threads and make a thick thread (with them), chant (the dhāraṇī) 21 times, make 21 knots and put it round the neck; then fear is removed. Not only is that fear removed, but also he gets puṇya and sins are extinguished and his life prolonged.

“If calamity comes unexpectedly in one’s house, take the branches of pomegranate tree, cut it into 1008 pieces, put clarified butter, curd and honey at both the ends of the sticks. Chant (the dhāraṇī) and burn one by one all the 1008 sticks. All troubles due to the calamity are wholly removed. All these should be done in front of the image of Avalokiteśvara.

“If you take white *ch’ang-p’u*¹⁸ (P), chant (the dhāraṇī) 108 times, bind it on your right arm, then in all places where you are known you will get victory in debating.

“If you take *sho-mi* (śamī) branches with leaves, cut them into inches, put genuine ghee, white honey and curd at both the ends, chant (the dhāraṇī) and burn one by one all the 1008 pieces, thrice a day, each time 100, for seven days, you will realise your own self through wisdom.

“If among men who practise religion, there is one who wants to conquer ghosts and spirits of great power, take *a-li-sho-kia*¹⁹ plant, chant (the dhāraṇī) 21 times, burn it in fire; clarified butter, curd and honey are also necessary. All these should be done in front of the image of Mahākaruṇā (Avalokiteśvara).

“If (you) take a large quantity of *hu-lu-che-na*²⁰ (gorocanā), keep it in a crystal glass, place it in front of the image of Mahākaruṇā, chant 1008 times, apply it on the body and fore-

18 (昌蒲) *ch’ang-p’u*?

19 *A-li-sho-kia* Skt. *ariṣṭaka*, The Chinese note says that it is the seed of (木槐) *mu-huan*—*ariṣṭaka* is roseberry plant, Vaidyaka Nighaṇṭu—*ariṣṭaḥ*.....*grahapīḍā—śūlanāśanaśca prakīrtitā*.

20 *Ch. Hu-lu-clu-nā*=*gorocanā*; A Chinese note says that it is cow’s bile.

head, (then) all gods, serpents, spirits, men and kinnara will be pleased.

“If some one is under (iron) chains in anklets, (and) on the neck (and if it be) locked, take stools of white pigeon, chant 108 times, apply it with the hand on the iron chains and locks in anklets and neck, at once he will be released.

“If a couple is not harmonious just like fire and water, let them take the tail of drake or mandarin duck (*cakravāka*), chant 1008 times in front of the image of *Mahākaruṇāhṛdaya* (i.e., *Avalokiteśvara*), put it on the body and carry it, then throughout whole life they will remain happy, will love and respect each other.

“If there be anybody whose crops and five kinds of fruits in the field are eaten up by worms, let him take pure ashes, chant well 1008 times, spread (the ashes) on the four sides of the field, then insects will be destroyed and driven away. If there be fruit trees, take water, chant 108 to 1008 times more, sprinkle it on the tree, the insects then will dare not eat and do any harm to the fruits.

“If there is any one who is haunted by ghosts (and in consequence) his mouth becomes shut (i.e., cannot speak) (and) spits much, cannot recognise who is who and is on the point of a sudden death, take fine powders of *āsmagarbha* jade²¹, chant 108 times and let him drink it with wine; again take *ku-lu-wang-yi*²² extract its juice, chant 14 times and let him drink it. Also you may establish the ghost on his forehead (i.e., draw a picture or image of ghost on his forehead), chant 118 times, then he is cured.

“If somebody is burnt by boiled water, take ashes of wood, mix it with water, chant 21 times, apply it on the burnt place thrice daily. (You may also) take hot cowdung, chant 21 times, apply on the burnt place and it will be cured.

“If anyone eats poisonous beasts (i.e., eats flesh of animals

21 (虎魄玉) *āsmagarbha* jade.

22 *Ku-lu-wang-yi* is explained in the Chinese note as “white horse’s stool”.

bitten by snake or other poisonous beasts) and gets such troubled mind as wishing to die, take one *sheng* of clean clay, mix it with three *shengs* of water, boil it so as to make it one bushel, chant 21 times and let him drink it. He is then cured. If any one suddenly gets painful boils, take the turnip leaves, thrash them, mix them with wine, chant 21 times and apply it on the boil. He then gets cured.

“If there be anybody suffering from bad type of swelling in the abdomen and is about to die, take cowdung (*kiu-mo-yi*), burn it and mix it with wine, chant 21 times, apply on the swollen place, also let him take it by mouth. He is then cured.

“If someone is suffering from haemorrhage of the nose and is about to die, take grass²³ (?) leaves, mix them with water, boil it and take the juice, chant 21 times, let him swallow it; no matter whether the patient is young or old; then he is cured and lives.

“If a man vomits blood and also purges blood, take the gum of peach-tree as big as hen’s egg, chant 21 times, let him swallow it and then he is cured.

“If any one suffers from cough, take one *sheng* of decoction of peachnut seeds²⁴ boiled on fire, mix it with sugarcandy, chant 108 times, then all on a sudden let him swallow it up. When he takes 3 or 4 doses, the disease is cured.

“If anyone suffers from scratching sensation in the hole of anus take the decoction of *tsao-ts’au-lo-ko*²⁵ mix it with finely powdered sugarcandy, chant 108 times, apply it on the anus 3 times a day, then he is cured.

“If any one suffers from constipation, take 2 *shengs* of seeds of sunflower²⁶, with 4 *shengs* of water, boil it and take one *sheng* of juice. Chant 21 times, take it several times and then bowels go down.

23 生蓬菜 —*Cynodon dactylon*—Skt. *dūroā*,

24 *Yi-t’ang* peach nut seeds?

25 Chinese *tsao-ts’au-lo-ko*; a Chinese note says that it is the seed of *t’u-ssu-‘cuscute*’.

26 葵子 sunflower seed—

“If someone suffers from retention of urine (*mutrakrcchra*), take cowdung (*kiu-mo-yi*)²⁷, extract the juice, chant 21 times, let him drink. He is then cured.

“If some one suffers from retention of urine, take soot attached to the Beams of the house, strain it through a shieve with three fingers only, mix it with clean water, chant 21 times and let him drink. He is then cured.

“If anyone suffers from the disease of urine which flows many times and the force of which comes suddenly, if he passes one bushel of urine, (let him) take one pair of *ko-lu* (?) roots, boil it in three *shengs* of clean water, extract the juice, when it is reduced to half, chant 21 times or 108 times, let him take it all at once and he is then cured.

“If any pregnant woman suddenly gets disease, boil five *shengs* of small beans, three *shengs* of *she* (?) in one bushel of clean water, take the juice (when reduced to) three *shengs*, chant 108 times, divide it into two doses and (let him take it); then the disease is cured and delivery is peaceful and happy.

“If a woman suffers from the disorder of child in the womb (and so) delivery is difficult and (she is) about to die, take one *sheng* of grass (?), three *shengs* of water, boil it and take the juice (when reduced to) one *sheng*. Chant 21 times and let her drink, then baby is born without any danger.

“If a baby cries at night and cannot sleep, write the name of the ghost below his eyes. Chant 21 times, spit three times and then the crying stops.

“If there are boils on the head of the baby, take *kiu-mo-ma* (?), gills of the horn (?), burn them to ashes, mix it with pig’s stomach (fat?), chant 21 times and rub it on the boils which are then cured.

“If any child suffers from swollen tongue and cannot drink mother’s milk, take juice of *tung fang ch’eng* (?), chant 108 times, rub it on the tongue which is immediately cured.

27 *Kiu-mo-yi*—Gomaya is explained in the Chinese note as the “stool of young calf”.

“If there be boils in the mouth of any child and he cannot eat, take fine strained powder of *huang-lien*²⁸ soot, mix it with the milk of male child’s mother. Chant 21 times, apply it on the boils in the mouth. He is then cured.”

Then at that time the Bodhisattva Mahāsattva Avalokiteśvara hold the great assembly,—After this Parinirvāna of Tathāgata all the people of the final world will tell lies. So numberless diseases will occur. Therefore I now speak of (numberless) methods of curing, so that a Bhikṣu or Bhikṣuī, Upāsaka or Upāsikā, Kulaputra or Kuladuhitā may accept and use these curing methods, according to the suffering of the people. They (should) know that this is my body of transformation (Nirmāṇakāya). In order to save the living beings with the help of a highly merciful heart, I am sure to come to this place to formulate the methods so that they may have superior effects. Men who accept the miraculous verses of this *Mahākaruṇāhṛdayacittānusārīrajadhāraṇī* can save the world from sufferings. Such a man is like me and not different from my own self.

If there be men and women with pure belief, then they may accept and practise this Dhāraṇī which saves (people) from sufferings. Those who practise other worldly methods for curing diseases should also be kind-hearted and with sincere heart must chant it 108 times, as there is nothing which cannot be reached with (the help of) Avalokiteśvara. If persons practise my method up to the end of their life, I will soon receive them with unlimited happiness, riding on a chariot of cloud, decorated with jewels. I will soon let him be born in the world of happiness, make him seat on a lotus and change the life to Buddhahood very soon.”

At that time Sākyamuni praised Avalokiteśvara saying, “Well said, well said, O Great One. It is just so as you have said. If there be good men and good women who have given (even) a dose of medicine to the diseased persons, they acquire merit in the present life and (their) sins are extinguished.

28 *Huang lien*, *Toung Pao*, 1915, p. 103, when *Huang lien hiang* is explained as rhizomers of *Coptis teeta*.

For the future, the result of that merit is limitless; life after life (they) attain diseaseless bodies, enjoy happiness, attain success in heaven and amongst men; get long life without any limit and attain the law within a short time."

At that time the great assembly of Bodhisattvas, Brahma, Indra, and all the Gods, Nāgas, Yakṣas, divine beings, ghosts, kings, men and Kinnaras heard all this spoken by Buddha and were highly pleased. (All of them) believed, accepted worshipped and practised (this method of curing diseases).

SATIRANJAN SEN.