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## NEW MATERIALS FOR THE STUDY OF THE KUMĀRATANTRA OF RĀVAṆA

By P. C. BAGCHI

A long study on the Kumāratantra of Rāvaṇa by M. Filliozat was published a few years ago in the *Journal Asiatique* (Le Kumāratantra de Rāvaṇa, J.A. 1935 ccxxvi, pp. 1-66). The article contains the critical edition of a short text entitled *Rāvaṇa-Kumāratantra*, its French translation and other parallel documents from the medical treatises in Sanskrit. The text given by M. Filliozat is based on a collation of two printed texts and an unpublished manuscript in the collection of P. Cordier now in the Bibliothèque Nationale de Paris (Sanskrit, no. 129). Of the two printed texts, the first was published from Bombay and the other is contained in the *Cikitsāsāṅgraha* of Cakra-datta compiled in the 11th century. Cordier's manuscript is a South Indian copy of a text preserved in the Tanjore Palace Library. The three texts are the same and the slight variations that occur have all been noted by M. Filliozat. The title of the Bombay text is *Laṅkā-dhīpatirāvaṇakṛta Kumāratantra*, that of the *Cikitsāsāṅgraha* *Rāvaṇa-Kumāratantra* and that of Tanjore *Rāvaṇakṛtabāla-tantra*.

The Kumāratantra of Rāvaṇa is a treatise on children's disease. It is said that the diseases of children up to the age of 12 are caused by the Mātṛkās who take possession of them on a particular day, or in a particular month or year. The treatment prescribed is purely magical consisting of (i) *bali* to the *Mātṛkā*, (ii) purificatory bath of the sick child, (iii) fumigation of the child, (iv) a mantra and (v) other works of piety. So M. Filliozat came to the conclusion from a study of the text that little importance is attached to the symptoms of the disease and that only commonplace things that have no place in the medical science have been described. The names of the 12 mātṛkās in these texts are : Nandā, Sunandā, Pūtanā, Mukha-maṇḍitikā, Kaṭapūtanā, Śakunikā, Śuṣkarevatī, Āryakā, Sūtikā, Nirṛtā, Pilīpicchikā and Kāmukā. M. Filliozat however admitted that side by side with the regular science a certain importance has been attached to Bhūtavidyā in the matter of children's diseases and in order to elucidate his thesis he has taken into consideration the relevant sections of the standard medical treatises : (a) The *Kaumārabhṛtya* of the *Suśrutasaṁhitā*, (b) The section on children's disease in the *Carakasāṁhitā*, (c) The *Kumāratantra* of the *Aṣṭāṅghṛdaya*.

The texts studied by M. Filliozat have no Buddhist character. Cordier, however, described a Buddhist *Rāvaṇakumāra Tantra* written in prose in a communication to the Congress of Orientalists held at Hanoi in 1902. M. Filliozat was not able to trace this manuscript in Cordier's collection. An illustrated Nepalese manuscript was recently handed over to me by my colleague Dr. Stella Kramrisch for an examination of the illustrations. The manuscript is a continuous one, the pages being stitched together, having a recto and a verso. The first three pages are missing and as the colophon is also lost the title of the text cannot be restored. The recto contained the illustrations of the 9 *grahas*, of which now six only remain. It also contains an account of the influence of these *grahas* on the life of the human beings and also the illustrations of the 12 signs of the Zodiac. The verso contained the illustration of the 12 *graha-mātrkās* of which only 9 now remain and a description of various methods of propitiating these *graha-mātrkās*. The text agrees with the *Rāvaṇa-Kumāra Tantra* although the title of the text probably occurred in the colophon as [*Dvāda*]śa-*graha-śānti* (?)

The manuscript is of a Buddhist inspiration. This is shown by the illustrations of the *grahas* which are executed in the style of Nepalese miniature paintings of Dhyāni-Buddhas and also by the representation of the third sign of the zodiac as a Buddhist *Yab-yum*. The manuscript is very corrupt; it differs to some extent from the text published by M. Filliozat. It has greater agreement with a Chinese translation of the *Rāvaṇa Tantra* that is found in the Chinese *Tripitaka*.

It is the *Lo-fo-nu shuo kieu leao siao eul tsi ping king* (Nanjio 882, Hobogirin 1330, Bagchi, *Le Canon Bouddhique II*, p. 589, n. 41) or "The sūtra spoken by Rāvaṇa on curing the children's disease"—"Rāvaṇaprokta-bālacikitsā." It was translated by Fa ūien (Dharma-deva) who originally belonged to the monastery of Nālandā in India and went to China in 937 A.D. I have thought it fit not only to print the Nepalese text but also to give a tentative translation of the Chinese text as it seems to give a more correct idea of the *Rāvaṇakumāra Tantra*.

The word *mātrkā* is translated in Chinese as *Yao mu kuei* (planet-mother-demoness) i.e. *graha-mātrkā* and this seems to be the correct appellation of the 12 supernatural beings that cause the disease of children. Simple *graha* of the Nepalese text and *mātrkā* of M. Filliozat's text are misleading, as *Grahas* are generally the nine planets (Ravi, Candra, Maṅgala, Budha, Bṛhaspati, Śukra, Śani, Rāhu and Ketu) and the *Mātrkās* are the Śaktis of different Gods (: Brāhmaṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Nārasimhī, Indrāṇī). The twelve *graha-mātrkās* are quite different from them.

The symptoms of the diseases given in the Chinese text are less

commonplace than in other texts and each of the diseases has thus a distinctive nature. The materials for fumigation, the offerings and—most important of all—the mantras are different in each case. This is the reason for which I believe that the Chinese text seems to have preserved the most correct form of the Rāvaṇakumāratantra.

The names of the Grahamātrkās occur in a different way in the Chinese text. For the facility of comparison the names from different sources are being given side by side. The occurrence of the same names in other sources is indicated by a cross sign :

	Chinese Text	Nepalese Text	Medical Texts
1	Mātrṇandā	×	Nandanā
2	Sunandā	×	×
3	Revatī	Pūtanā	×
4	Mukhamaṇḍlikā	×	×
5	Viḍḍālī	×	Kaṭapūtanā T. var.
6	Śakunī	×	Śakunika
7	Pūtanā	Śuklā	Śuṣkarevatī
8	Śuṣkā	Jambukā	Āryakā
9	Āryakā	×	Bhūsutikā Sūtikā
10	Jambukā	Revatī	Nirṛtā T. ×
11	Pilipicchikā	×	×
12	Skanda	×	Kāmukā var. Adbhutā

An altogether new medical treatise entitled Kāśyapasamhitā (or Vṛddhajivakīyatantra) has been recently published from Bombay. It has been edited by Vaidya Jādavjī Trikamjī Ācārya and Somnāth Śarmā of Nepal and published by the Nirṇayasagar Press, Bombay. The Kāśyapa-samhitā is called *Kaumārabhṛtyam* and deals entirely with childrens' diseases. Although it is said in many places of the

text that the diseases are caused by the Grahas, Piśāca, Yakṣa, Gandharva, Bhūta, Skanda and Apasmāra, the names of the 12 graha-mātrkās are not found in it. It prescribes fumigations in a special chapter called Dhūpakalpādhyāya similar to those recommended in the Rāvaṇakumāratantra. In the chapter on Revatīkalpa (p. 158) it mentions the 16 demonesses who destroy the child from the 1st to the 16th day of its birth, each in her turn. They are—Piśācī, Yakṣī, Āsurī, Kālī, Vāruṇī, Ṣaṣṭhī, Bhīrukā, Yamyā, Mātāṅgī, Bhadrakālī, Raudrī, Vardhikā, Caṇḍikā and Pilipicchikā. In the same chapter (p. 153) Śuṣkarevatī occurs as the name of a type of diseased women. In the 19th chapter (p. 5) which is lost in part we get the names of Sakuṇī, the two Grahas—Skanda and Ṣaṣṭhī and Pūtanā. Thus it seems that the Kāśyapasamhitā is older than the other *Kaumārabhṛtyas* in which the demoniac origin of the diseases is stated in a more systematised way. This is also the opinion of the Nepal Rajguru Hemarāj Śarmā who has written an introduction of 240 pages that is a monument of his profound scholarship. He says (p. 137)—

अस्यां काश्यपसंहितायां तु कतिपये एव ग्रहपूतनादयः वर्तमानास्तिभेदेन विभिन्ना ग्रहा नैव स्कन्दरेवतीपूतनादिप्राचीननामभिरेव तेषामुल्लेखः मन्त्रा अपि प्रायो वैदिकच्छायायानुविधायिनः, क्वचन ( मातङ्गीविद्योपदेशे पृ: १६७ ) प्राकृतशब्दगर्भो मन्त्रोपदेशः शैषज्यविषयोऽपि विभिन्न इत्यनयोर्मिथो विभिन्ना प्रक्रिया समुपलक्ष्यते । उभयतो विषयतुलनायां क्रियाकालगुणोत्तरादिनिर्देशेषु विकासोदरथाक्रियया दर्शनैः तदपेक्षया काश्यपसंहितायां बहुप्राचीनसम्प्रदायावलम्बः समीक्ष्यते ।

The Kāśyapasamhitā attaches a special importance to Skanda and Ṣaṣṭhimātā amongst those who are responsible for the childrens' diseases. This agrees with the account of Skanda and the allied divinities given in the Mahābhārata (Vanaparvan, Adh. 227-229). It is stated that the real mother of Skanda was Svāhā. Svāhā assumed the forms of six mātrkās, the wives of the Ṛṣis of the Saptarṣi-maṇḍala, Arundhatī the wife of Vasiṣṭha being too faithful to be deceived, in order to please Agni. Svāhā also assumed the shape of Vinatā, the mother of Garuḍa, in order to throw away the foetus which became Skanda. Later on the six mothers, Kṛttikā and others, who were abandoned by their husbands as well as Vinatā, wanted from Skanda, the privilege of motherhood. They were granted this and it included the power of taking away the lives of young children up to the age of sixteen years.

यावत् षोडशवर्षाणि भवन्ति तरुणाः प्रजाः ।

प्रवाधत मनुष्याणां तावद् पितृ पृथग्विधैः । ( 229, 22 )

Hence the six mothers—*Ṣaṣṭhī-mātrkā* had a claim to be propitiated for the safety of children. The terrible *Vinatā* is the same as *Śakunigraha* (*Vān.* 129, śl. 26). Skanda also produced from his body a terrible demon called *Apasmāra* who was ordered to stay near the *Mātrkās* and exercise a function similar to theirs (*ibid.* ślokas—24, 25). Besides these, Skanda produced from his body a number of daughters and sons who were given the right of exercising an evil influence on the children. Amongst the daughters are found *Pūtanā*, *Śītapūtanā*, *Revatī* and *Mukhamaṇḍikā* (*ibid.* ślokas 27-30)—

पूतनां राक्षसीं प्राहुस्तं विद्यात् पूतनाग्रहम् ।

कष्टा दारुणरूपेण घोररूपा निशाचरी ॥

पिशान्ची दारुणाकारा कथ्यते शीतपूतना ।

गर्भान् सा मानुषीणान्तु हरते घोरदर्शना ॥

अदितिं रेवतीं प्राहुर्ग्रहस्तस्यास्तु रैवतः ।

सोऽपि बालान् महाघोरो वाधते वै महाग्रहः ॥

दैत्यानां या दितिर्माता तमाहुर्मुखमण्डिकाम् ।

अत्यथं शिशुमांसेन संप्रहृष्टा दुरासदा ॥

It is further stated in the *Mahābhārata* (*ibid.* śl. 36) that they are fond of meat and wine. Skanda and all the *Grahas* are to be worshipped with *bali* and the sick children to be washed and fumigated (śl. 44):

तेषां प्रशमनं कार्यं स्नानं धूपमथाञ्जनम् ।

बलिकर्मोपहाराश्च स्कन्दस्येज्या विशेषतः ॥

एवमभ्यर्चिताः सर्वे प्रयच्छन्ति शुभां नृणाम् ।

आयुर्वीर्यञ्च राजेन्द्र ये भवन्ति प्रहा नृणाम् ॥

Although the 12 *grahas* of the *Rāvanatantra* and other medical treatises are not clearly mentioned in the *Mahābhārata*—the names of six at least : Skanda, *Śakunigraha*, *Pūtanā*, *Śītapūtanā* (probably the same as *Kaṭa*—), *Revatī* and *Mukhamaṇḍikā* occur there. The six others were probably the six *mātrkās* (*Ṣaṣṭhī*), *Kṛttikā* and others. I have not been able to find out the names of these six, but probably

Āryā (=Āryakā ?) was one of them (śloka 41 आर्या माता कुमारस्य पृथक्-  
कामार्थमिज्यते ) ।

It is difficult to find out the exact connection between Rāvaṇa and the methods of curing children's disease. Rāvaṇa, the Lord of Laṅkā, is a Rakṣa and like the Yakṣa, Piśāca., Pūtanā, Kaṭapūtanā etc. can destroy the children and can also protect them against evils, when propitiated. Rāvaṇa also is the name of a Yakṣa, the protector of the country of Ramaṭha in the North-west of India (Lévi—*Le Catalogue géographique des Yakṣa.* J. As. 1915, p. 56). Then again Laṅkeśvara is the name of another Yakṣa, who is the protector of Kāpiśī (*ibid.*, p. 52).

The relation of the Yakṣas with childrens' disease is also apparent from the Kāśyapasaṁhitā. The Kāśyapasaṁhitā, we have seen, is a *Kaumārabhṛtya* or a treatise on childrens' disease. It is said that the author of the work received the Tantra from the Yakṣa Anāyāsa.

अनायासेन यक्षेण धारितं लोकभूतये ।

वृद्धजीवकवंश्येन ततो वातस्येन धीमता ॥

अनायासं प्रसाद्याथ लब्धं तन्त्रमिदं महत् ।

(*Kāśyapasaṁhitā*, p. 197.)

Anāyāsa is really the name of a Yakṣa in the list of Yakṣas in the Mahāmāyurī (Lévi, *loc. cit.* p. 48). He is the protector of the city of Kauśāmbī.

## I

### DVĀDAŚA GRAHA ŚĀNTI (?)\*

[III]. Om Pūtanā nāmagraha. tṛtīye māse tṛtīye varṣe [pūtanā nāma grahaṇa gṛhītasya] etad bhavati lakṣaṇaṁ | kāsate kaṁpate kīrṇa (?) rudatī cchadanti gātraṁ saṁkocayanti | punaḥ hasate pādāṁ saṁkocayanti pādarogaḥ bhavati | jvaraṁ ca jāyate mahādāruṇaṁ | nadyāyāḥ pāraṁ puttalikāṁ kṛtvā raktapuṣpa raktadhvaja rakta tilakaṁ raktopavū (?) rakta dhūpa rakta dīpa uṣnodaka sarpaṇirmekara nimbapatra sajjarasa sunirmala gṛha | etc dhūpa dadyati | pacchīmāyāṁ diśi niśṛtya bali haret catuṣpathe brāhmaṇaṁ āneta vā bhojayet | tataḥ sampadyate sukhaṁ |

\* I have not tried to emend the text as it is too corrupt to be improved upon.

mantra : muñca Kumārāya svāhā |

[IV]. Om Mukhamaṇḍikā nāma graha—caturthe divase caturthe māse caturthe varṣe mukhamaṇḍikā nāma graheṇa grhītasya etad bhavati lakṣaṇam | prathame bhavati jvaram | grīvā śiro atirakta (?) mutrapurīṣaṅca jāyati | muṣṭim bandhayati | bali tasya pravakṣāmi yena muñcati so graha | . . dipārovaṅca mṛttikām grhītvā śuklapuṣpa piṣṭike lepayitvā śuklagandha śukladīpa śukla kṛṣṇopavit macchamāsaṁ jambakti dubaddhamāsa (?) | dhūpapurasarpaṇīrmokaṅca sājīraviṣṭa manuktakeśara śṛgālaṅviṣṭha vyāghra-śakuni-śṛṅga laśuna sajjam rasa . . . | dhūpa | etat uttaradiśe |

muñca muñca Kumārāya svāhā |

[V]. Om Viḍāli nāma graha—pañcame divase pañcame māse pañcame varṣe viḍāli nāma graheṇa grhītasya etad bhavati lakṣaṇam | prathame bhavati jvaram gātraṅca udhariṣeti akāca karoti | kampayanti rudanti atisāram bhavati bhuksa bhavati ūrdhvaḍṛṣṭa jāyate shareṇa grhṇanti | bali tasya pravakṣāmi yena muñcati so graha | pītamaya-raktaputtalikām kṛtvā raktapuṣpa raktagandha raktadhūpa rakta . . . ka raktacandana raktayajñopavit raktapara āsavaśurā jambubjike macchamāsa rudhira nimbapatra bāla upare ghṛta | etc dhūpa | rātrau prathame prahare netradivā nairtyadiśanalidam | prathame trīṇi dināni caturtha . . . diśe brāhmaṇa bhojayet anyata vā |

mantra : muñca muñca Kumārāya svāhā |

[VI]. Om Śakuni nāma graha | Ṣaṣṭhe divase ṣaṣṭhe māse ṣaṣṭhe varṣe | Śakuni nāma graheṇa grhīta sma | etad bhavati lakṣaṇam | prathame bhavati jvaram gātra mucchigayati | akāśam nirīkṣate | divārātrau sūmuṣṭi bandhayanti | uṣṇo bhavati gātra bali tasya | pravakṣyāmi | yena muñcati so graho śukla puṣpamaya puttalikā kṛtvā | śukla rakta kṛṣṇa puṣpa dhūpa dīpa gandha svastika dhvaja ha savo | madhyahna | uttarodiśe | paśṛtya | nṇajayet | balipāyasa sarvarasa | bāhu usara gorosa ghṛta etc dhūpa dadyāt | timināni | caturtha divase māse brāhmaṇa vā anyat vā bhojayet | snānodakeṇa nāpayet | tata sañpadyate sukha |

mantra : om muñca Kumārāya svāhā |

[VII]. Śukla kuñ . . . nāma graha | saptame divase — māse — varṣe | Śukla Kuñcha(?) nāma graheṇa grhītvā etad bhavati lakṣaṇam | prathama bhavati jvaram | āsana | śayana | grhṇanti | hi kāsa svāsaṅca jāyati | kacchu bhavati | kaṇḍuyate | bahumūtrā | pūrayaṅca jāyate | om bhagamuṣṭi bandhayati | kṛṣṇa prasakṣaṅca | āhāra ṇa grhṇanti | bali tasya pravakṣyāmi | yena muñcati so graha | pṛṣṭatila | cūrṇamaya | rakta puttalikā kṛtvā | raktapīta kṛṣṇa śukla svastika | dhvaja | yajñopavit | dīpa | gandha | raktat | jambudji (:) | pāyasa | khapara | maccha-



māsa | surāprṣṭa | śāthyañcane | śvetasarṣapa | nimbapatra | baligoro-  
cana dhūpa | madhyāhna catupathe | mantra |

om muñca kumārāya svāhā |7|

[VIII]. Om Jambuko nāma graha | aṣṭame divase | aṣṭame māse  
aṣṭame varṣe | jambuko nāma graheṇa grhītasya | etad bhavati lakṣa-  
ṇaṇi | prathama bhavati jvaraṇi | gātraṇi saṅkocayanti | śīroruka jaya-  
te | muṣṭi bandhayati | pūṭigandham pravāyati | te mettabhūto yati |  
bhavati | āhāra grhṇanti | divārātrā dha . yati cchadanti | bahū-  
mūtrapuriṣaṅca jāyate | hr̥daya kampaṭe | bali tasya pravakṣāmi | jena  
muñca graho | tilacūrṇapiṣṭhamesa | raktaputtalikā kṛtvā | rakta pīta-  
kṣṇa śukla | svastika | dhvaja kṣṇopavīta | dīpa gandha | raktabhakta  
jambudji pāyasa | khapora | macchamāṇsa | surāprṣṭa | śāka-vyāñjana |  
śveta-sarṣapa | nivapatra | vāsta gorocana | madhyāhna | catupathe |

mantra : om muñca muñca Kumārāya svāhā |8|

[IX]. Om Arajo nāma graha | navame divase—māse—varṣe | ārya-  
ko nāma graheṇa grhītasya | etad bhavati lakṣaṇa | prathame bhavati  
jvaraṇi | munoya vālobhyajāyate | cchadanti | Śukaro bhavati | svayati  
rodanti | urdhva-prṣṭhpaṅca draśayet | hikkākāraṇi kṛtvā | cadanti suhr-  
sukṣa ? | viklo saṁtāpayanti | puna puna sudre kalpayanti | po. darogo  
jāyate | divārātro caraṇa bandhayati | bali tasya pravakṣāmi jena muñ-  
cati so graha | Śuklatila | tandulamayaṇi | puttalikā kṛtvā | Śuklapuṣpa |  
śuklagandha śukla-svastika | śukladīpa trayodasa | śukladhvaja | tra-  
yodasa | śuklodana | jambudji (?) | dadhinodana | macchamāṣa parya-  
ṭa | acāhne | dakṣiṇāyā diśe | balidāpayet | gurgurupyata | cte dhupa  
catupathe | divase | brahmana bhojayet | mantra |

om muñca muñca svāhā

[X]. Om Revati nāma graha | daśame divase—māse—varṣe | revati  
nāma graheṇa grhītasya | etad bhavati lakṣaṇaṇi | prathama bhavati  
jvaraṇi | kāsa svāsaṇi | kurute | āhāra grhṇanti | tīrjanamakṣīrogaṅca  
dhāyate | jihvā danto prawhadati | mūtrā-puriṣaṅca vardhante | bali  
tasya pravakṣāmi jena muñcati so graha | piṣṭatilaṅca lepayitvā | put-  
talikā kṛtvā | śukla pāṣṭa | jambudji | pāyasa śuṣka māsa | trividhayāsa |  
rudhira surā | śukla-prṣṭi | śukla svastike | śukla dhvaja | śuklodana  
nāgakeśara | uśīra | bālasaṅjaraya | lasuna | śrapyanimocaka | sarṣapa  
ghṛta-dhūpa | purvasyāṇi diśi | nivaṇayet |

mantra : muñca Kumārāya svāhā 10

[XI]. Om Pilipicchikānāma graha | ekādaśadine—māse—varṣe |  
pilipicchikānāma graheṇa grhītasya | etad bhavati lakṣaṇa | prathama  
bhavati jvara | āhāraṇi grhṇanti | ākroṣati | vipracāre | gurudṛṣṭiṅca  
bhidyate | niratikaroti | hastapādan ca kapate | bali tasya pravakṣāmi |  
jena muñcati so graha | māṣapiṣṭha | tilapiṣṭhamaya | raktaputtalika

ṛtvā | navanītaiṇīca | guḍodana | raktajambudji | svastamāya | śurā  
 raktapuṣpa | rakta svastika | raktadhvaja | raktadīpa | raktacandana  
 raktayajñopavit | kṣīrasukha saṃpracchādyā | dantivṛkṣa | mārjāra-  
 roma | etad dhūpaṃ | dadāti | ardharātrocaturpatho | madhyāhna tini-  
 dīnāni | bali dadyāt | paścāt bhojayet | smanti ṛtvā |

mantra om muñca muñca Kumārāye svāhā | 11 |

[XII]. Om Saktva (? Skanda) nāme graha | dvādaśe divase—māse-  
 varṣe | skanda nāma grahena gṛhītasme | etad bhavati lakṣaṇa | pratha-  
 ma bhavati jvaraṃ | nūnocayati | grīvā lalātaṅca | mukho tasya pravakṣā-  
 mi | jena muñcanti so graha | pā. .trāra—mṛtikā gṛhitvā | pītaputta-  
 likā ṛtvā kaṃsapātraya pāyasa | kāñjikā. .di | etc dhūpa-rapyasta  
 pītabhagakṣa | svastamāsa | jambudji | pītapuṣpa | pītasvastika | dhakṣa-  
 jajñopavit | pītadīpo | padmabhāṃjane dātavyaṃ | ajaśṛṅga rājaśra-  
 maya gośṛṅga | . . . . . | pūrvadakṣiṇa nīśṛtya | bali dātavya

mantra : muñca Kumārāya svāhā | 12

[dvāda]śa-graha śānti. .samīpta

## II

### 囉囉拏說救療小兒疾病經

[RĀVAṆA PROKTA BĀLACIKITSĀ]

*Lo-fo-nu shuo kieu leao eul tsi ping king.* "Sūtra spoken by Rāvaṇa on curing the children's disease"; [Hob. 1330, Nanjio 882, Canon Buddhique II, p. 589, (n 41). 'Tok. XXVII, 12, pp. 14a-16a].

At the time when Rāvaṇa looked on the earth he found that all children from the first to the twelfth year, when they are still senseless babies and when their spiritual strength<sup>1</sup> is still undeveloped, are possessed by *graha-māṭṛkās*.<sup>2</sup> There are twelve *graha-māṭṛkās* which roam on the earth. At convenient moments in the day and in the night, when the baby is either sleeping, walking or sitting alone, they assume different shapes, frighten the baby and upset his normal condition.<sup>3</sup> They completely take away his energy and so the baby falls sick and dies.

I feel great pity to see it. So I shall now speak of the twelve *graha-māṭṛkās*, the month and year when they possess the child and the disease from which the child suffers. I shall then speak clearly of the great *vidyā*<sup>4</sup> by which it can be cured and the worship and rites to be performed. If anybody listens to what I say and the Vidyādhara-

puruṣa<sup>5</sup> treats the sick child according to my method quite sincerely he will certainly be freed and become hale and hearty.

The names of the twelve *graha-mātrikās* are the following :

1. Mo-tan-li-nan-na (Mātr̥nandā)
2. Su-nan-na (Sunandā)
3. Lo-wei-ti (Revatī)
4. Mu-k'iu-man-ni-kia (Mukhamaṇḍikā)
5. Wei-na-li (Viḍālī)
6. Shu-kiu-ni (Śakunī)
7. Pu-to-nang (Pūtanā)
8. Shu-shö-kia (Śuṣkā)
9. A-li-ye-kia (Āryakā)
10. Jen-p'o-kia (Jambukā)
11. Pi-li-ping-ts'i-kia (Pilipicchikā)
12. Sö-kien-t'o<sup>6</sup> (Skanda)

These are the twelve *graha-mātrikās* which haunt the child till they get the offering. I shall speak of each of the ways in which the child is seized.

[ I ]. If a child is possessed on the 1st day of the birth, or the first month or year of birth it is the *graha-mātrikā* Mātr̥nandā that possesses him. The child first gets fever, his body becomes thin and reduced. His mind gets confused and the body motionless. He cries and does not take any food.

Then with the *Vidyādhara* takes the earth from the two banks of a river, makes an image of the child with it and puts it inside a square *maṇḍala*. He makes the child's image face the west, places inside the *maṇḍala* different kinds of incense, flowers, food and drink of white colour, wine, meat etc. and sets up also seven standards and seven lamps. He then takes white mustard seeds, the excrements of wild fox and of cat, Persian incense<sup>7</sup> and snake's skin and by mixing them with a yellow cow's butter makes a sort of incense, burns it and smokes the child's body. Then he takes the leaves of the castor-oil plant and sweet hemp, the leaves of the Pippala tree and Bha-raka<sup>8</sup> herbs ; boils these five herbs in water and washes the child in it by repeating the charm. Then he offers inside the *maṇḍala* food and different other things and recites the following mantra :

- (1) *om namo rūvanāya* (2) *trailokya-vaidala*<sup>9</sup> (?)  
*padāya* (3) *hana vajriṇa* (4) *brahmadanḍina* (?)  
 (5) *mārgarūpina* (6) *mātr̥nandā* (7) *bala bala*  
 (8) *śuṣka śuṣka* (9) *muñca muñca* (10) *kumārakaṁ*  
*svāhā.*

After reciting the mantra he goes outside the city and facing the

east at midday makes an offering to the *graha-mātrkā* Mātṛnandā. He then throws on all sides the food, incense, flowers and other things used for the offering.

[II]. If a child is possessed on the 2nd day of his birth, or the 2nd month or year it is the *graha-mātrkā* Sunandā that possesses him. The child first gets fever, loses all power of recognition, closes his eyes, and his hands and feet get cramped. He gets pain in the stomach, vomits and develops breathing difficulty. Then the *Vidyādhara-puruṣa* makes a small image of the child with one seer of powdered rice. He places it inside the maṇḍala facing the west and then offers within the maṇḍala different kinds of excellent incense, food and drink, wine and flesh etc. Then he sets up four white standards and four white lamps. Then taking the Persian incense, garlic, snake's skin, white mustard seed, and cat's excrements, he mixes them with butter, burns them and smokes the child's body. Thereupon he washes the child's body, as before, in the water of five herbs and recites the *mantra*. He offers as before food and other kinds of things in the maṇḍala reciting the following *mantra* :

- (1) *om namo rāvaṇāya* (2) *trailokya-vaidala(?)*  
*padāya* (3) *candrahāsadhārīṇī* (4) *jvalita hastāya*  
 (6) *daha daha* (7) *triśūlinam duṣṭagrahā*  
 (8) *nikṛtaya nikṛtaya* (9) *tuṣya tuṣya*  
 (10) *hana hana* (11) *Sunandā muñca muñca*  
 (12) *kumārakam svāhā.*

After reciting the *mantra* in this way he goes out of the city and in the afternoon facing the west gives an offering to the *graha-mātrkā* Sunandā and then throws away the food, flower, incense and other things on all sides. The child then gets free from disease.

[III]. If a child falls ill on the 3rd day of his birth or in the third month or year it is the *graha-mātrkā* Revatī that possesses him. The child suddenly gets frightened and cries. He has pain in his body ; he gets fever, and his head and face shake and he looks at his own body. The body becomes gradually weak and thin. He cannot eat and gradually withers. The *Vidyādhara-puruṣa* then makes an offering of different kinds of excellent flesh, food, raw meat, raw fish, wine etc., and places 8 standards of red colour and 8 lamps. He then takes the leaf of the *wei-ki*<sup>10</sup> tree, Persian incense, snake's skin, garlic, cat's excrements, and white mustard, mixes them with butter, burns them and smokes the child's body. Then he washes the child's body in the water of 5 herbs spoken of before, recites the *mantra* and makes the

offering of food and various other things inside the *maṇḍala* in the manner stated above. He recites the following *mantra* :

- (1) *om namo rāvaṇāya* (2) *daśavadana*  
 (3) *candrahāsāya* (4) *prajvalita hastāya* (5) *hana*  
*hana* (6) *daha daha* (7) *mardaya mardaya*  
 (9) *muñcaya muñcaya svāhā.*

Then after reciting this *mantra* he goes out of the city, in the afternoon facing the north worships the *graha-māṭṛkā* Revatī and then throws away the food and other kinds of things on all sides. The child is then cured.

[IV]. If a child is possessed on the 4th day, of his birth, or the 4th month or year it is the *graha-māṭṛkā* Mukhamaṇḍikā that possesses him. The child at first gets fever, vomits out phlegm, the body shakes and the head stoops down. He scratches the eyes with his two hands and looks around as if seeing somebody. He does not take any food and drink and passes urine and loose stool. The *Vidyādhara-puruṣa* then takes the earth from the two banks of a river, makes an image of the sick child with it, and places it inside the *maṇḍala* facing the west. He then offers various kinds of incense, flower, raw and cooked meat, food, wine, fruits etc. and sets up 4 red standards 4 lamps and 4 cups. He then takes the *tila* seeds, serpent's skin, cat's excrements, cow's horns, tiger's claw, mustard seeds etc., burns them together and smokes the child's body. He then washes the child's body in the water of five herbs mentioned before, recites the *mantra* and makes offering of food and other things inside the *maṇḍala*. Then he recites the following *mantra* :

- (1) *om namo* (2) *Brahmā-Viṣṇu<sup>11</sup>-Maheśvara*  
 (3) *Skanda Hutāsana* (4) *Mukhamaṇḍikā*  
 (5) *hana hana* (6) *mardaya mardaya* (7) *nikṛtaya*  
 (8) *nikṛtaya* (9) *khūhi khūhi* (10) *Bhagavati*  
 (11) *Mukhamaṇḍikā svāhā.*

After reciting this *mantra* he goes out of the town and in the afternoon facing the south worships the *graha-māṭṛkā* Mukhamaṇḍikā and throws the food and other things of the offering on all sides. The child then gets cured.

[V]. If a child is possessed on the 5th day of the birth or the 5th month or year then it is the *graha-māṭṛkā* Viḍālīkā that possesses him. The child first becomes senseless, and then loses his temper. He gets fever, cough, vomits badly, gets eruptions on the body like chicken pox, his looks become vacant and he does not like to eat and drink. He gradually becomes weak and thin, his belly shrinks inside and becomes hardly visible. The *Vidyādhara-puruṣa* gives offering of

white food and drink, wine, meat etc., sets up five white standards on the seats, five lamps and five cups, offers various kinds of incense, flower etc. Thereupon he takes Persian incense, garlic, serpent's skin, cat's excrements, white mustard seeds etc., mixes them with butter, burns it and smokes the child's body. Then he washes the child in the water of 5 herbs mentioned before. He then recites the *mantra* and gives offering of food and other things inside the *maṇḍala*. He recites the following *mantra* :

- (1) *om namo rāvanāya* (2) *trailokya vaidalāpadāya* (?)  
 (3) *viḍālikā viḍālikā mokṣaya* (4) *mokṣaya* (5) *hana hana*  
 (6) *candrahāsinām* (7) *muñca muñca*  
 (8) *viḍālikā svāhā.*

After reciting the *mantra* he goes out of the town and in midday facing the west worships the *graha-mātṛkā* Viḍālikā. He then throws on all sides the food and other things of the offering. The child then gets cured.

[VI]. If a child is possessed on the 6th day of the birth or the 6th month or year then it is the *graha-mātṛkā* Śakunī that possesses him. The child first gets fever, sometimes laughs and sometimes cries; his body shakes and emits bad smell. He does not like to eat, and gets thin. Then the *Vidyādhara* makes a small image of the sick child with one seer of flour and puts it inside the *maṇḍala* facing the west. He then offers different kinds of incense, flower, food and drink, wine and meat, *pāyasa* etc. He then sets up 4 white standards, 4 lamps and cups. He then takes Persian incense, garlic, serpent's skin, cat's excrements and white mustard seeds, mixes them with butter, burns it and smokes the child. He then washes the child in the water of 5 herbs already mentioned, recites the *mantra* and offers inside the *maṇḍala* food and various other things. He recites the following *mantra* :

- (1) *om namo bhagavate* (2) *Rāvanāya*  
 (3) *laukeśvarāya* (4) *prīta-vaidrapadāya*  
 (5) *vajriṇā hana hana* (6) *Śakunī muñca muñca*  
 (7) *kumārakaṁ svāhā.*

After reciting this *mantra* he goes outside the town and in the afternoon facing the south worships the *graha-mātṛkā* Śakunī and then throws away on all sides the food and other kinds of things used as offering. The child thus gets cured.

[VII]. If a child is possessed on the 7th day of the birth or 7th month or year then it is the *graha-mātṛkā* Pūtānā that possesses him. The child gets fever, has pain in the body and passes stool and urine frequently. His hands get clasped. He does not like to take food

and drink and becomes gradually weak. The *Vidyādharaṇḍapurusa* makes the image of the sick child with *ki-yang* grass, places it inside the *maṇḍala* facing the west. He then offers various kinds of red flowers, red food and drink, wine and food etc. He then sets up 8 white standards, 8 white lamps and 8 cups. He then takes Persian incense, serpent's skin, the hair of a dead body, tiger's claws, leaves of a Pin-mo tree, cat's excrements, white mustard seed and butter, mixes them together burns them and smokes the child's body. The child is then washed in the water of 5 herbs mentioned above. He then recites the *mantra* and offers inside the *maṇḍala* food and other things. He recites the following *mantra* :

- (1) *om̐ namo bhagavate* (2) *Rāvaṇāya* (3) *laṅkeśvarāya*  
 (4) *prīta-vaidrapadāya* (5) *kumāragraha* (6) *nikṛta*  
 (7) *hana hana* (8) *turna turna svāhā*

After reciting this *mantra* he goes out of the town, in the afternoon facing the west worships the *graha-mātrkā* Pūtanā, and then throws away on all sides the food and other things used as offering. The child then gets cured.

[VIII]. If a child is possessed on the 8th day of the birth or the 8th month or year it is the *graha-mātrkā* Śuṣkā that possesses him. The child first gets fever, and delirium, gets pain in the body ; his eyes cannot see things ; his head stoops down and he loses strength. His body emits a bad smell and he does not like to take food and drink. The *Vidyādharaṇḍapurusa* then makes the head of a black goat with one seer of flour and places it inside the *maṇḍala* facing the west. He then offers various kinds of incense, flowers, *pāyasa*, excellent food and drink, wine and meat etc. He sets up 5 white standards, 5 lamps and 5 cups. He then takes Persian incense, sa-jo-la-sa (*sarjarasa*?) serpent's skin, garlic, white mustard seed, cat's excrements, butter etc., mixes them together, burns them in the fire and smokes the child's body. He then washes the child in the water of 5 herbs mentioned above. After that he recites the *mantra* and worships as before in the *maṇḍala* with food and various other things. He recites the following *mantra* :

- (1) *om̐ namo Rāvaṇāya* (2) *trailokya vaidrapadāya*  
 (3) *jvala jvala* (4) *prajvala prajvala* (5) *hana hana*  
 (6) *hum̐ phaṭ svāhā*.

After reciting this *mantra* he goes out of the city and in the afternoon facing the south worships the *graha-mātrkā* Śuṣkā and then throws away on all sides the food and other things of the offering. The child gets cured.

[IX]. If a child is possessed on the 9th day of his birth, or the 9th month or 9th year it is the *graha-mātrkā* Āryakā that possesses

him. The child gets fever, his body shakes and he cries. He feels great pain in the whole body, white foam comes out from his mouth and he continually vomits. His head stoops down and he looks sideways. He does not like to take food and drink. The *Vidyādhara-puruṣa* makes the head of a white goat with a seer of flour, paints with white incense paint and places the head inside the *maṇḍala* facing the west. He then prepares various kinds of incense, flower, excellent food and drink, wine and meat etc. He sets up 4 white standards, 4 lamps and 4 cups. He then burns the snake's skin and smokes the child's body. After that the child is washed in the water of 5 herbs mentioned above. After that he recites the mantra and worships in the *maṇḍala* with food and other things. He recites the following *mantra* :

- (1) *om namo laṅkādevatāya* (2) *laṅkeśvarāya*  
 (3) *hana hana* (4) *paca paca* (5) *hum hum*  
 (6) *phaṭ phaṭ svāhā*.

After reciting this *mantra* he goes outside the city and in the afternoon facing the north worships the *graha-mātṛkā* Āryakā and throws on all sides the food and other things of the offering. The child then gets cured.

[X]. If a child is possessed on the 10th day of his birth or in the 10th month or 10th year it is the *graha-mātṛkā* Jambukā that possesses him. The child first gets fever, makes awful sound and vomits continually. He passes excessive stool and urine, gets pain in his eyes and teeth and does not wish to eat and drink. The *Vidyādhara-puruṣa* then makes the image of the sick child with earth taken from the two banks of a river, paints the image with *niu huang*<sup>12</sup> paints and places it inside a *maṇḍala* facing the west. He then prepares various kinds of incense, flower, excellent food and drink, wine, meat etc. He then takes Persian incense, cock's feathers, cow's horn, snake's skin, human bone, cat's excrements, white mustard seed, butter, burns them together in the fire and smokes the child. The child is then washed in the water of 5 herbs mentioned above. Then reciting the *mantra* he worships inside the *maṇḍala* with food and other things. He recites the following *mantra* :

- (1) *om namo bhagavate* (2) *po-su-ni-pa-ye*  
 (3) *Rāvāna pi-mo-lu-fan ye*<sup>13</sup> (4) *hana hana*  
 (5) *hum phaṭ svāhā*.

After reciting this *mantra* he goes out of the city, and in the afternoon facing the south worships the *graha-mātṛkā* Jambukā. He then throws away the food and other things of the offering on all sides. The child thus gets cured.



[XI]. If a child is possessed on the 11th day of his birth or in the 11th month or 11th year then it is the *graha-mātṛkā* Picchikā that possesses him. The child first gets fever, his body shakes and all the joints of his fingers get pain. The child cries and vomits and does not like to take any food or drink, his looks become vacant and he gets thin and reduced. The *Vidyādhara* makes the image of the sick child with one scer of powdered beans, paints it with red incense and places the image within the *maṇḍala* with its face to the west. He then prepares various kinds of incense, flower, food and drink, wine and meat etc., and 25 pieces of cloth and sets up 25 standards and 15 lamps. He then takes the excrements of pigeon, feathers of pigeon, dead man's hairs, goat's horns, cat's excrements, white mustard seed, garlic and butter. He mixes them together, burns them and smokes the child's body. He then washes the child in the water of 5 herbs mentioned above, recites the *mantra* and worships as before inside the *maṇḍala* with food and other things. He recites the following *mantra* :

- (1) *om namo bhagavate* (2) *Rāvaṇāya* (3) *candrahāsa*  
 (4) *vyāghrahastāya* (5) *jvala jvala* (6) *prajvala*  
*prajvala* (7) *hana hana* (8) *duṣṭa graha svāhā*.

After reciting this *mantra* he goes outside the city and in the afternoon with face towards the west worships the *graha-mātṛkā* Picchikā and then throws on all sides the food and other things of the offering. The child thus gets cured.

[XII]. If a child is possessed in the 12th day of the birth, or in the 12th month or 12th year it is the *graha-mātṛkā* Skanda that possesses him. The child first gets fever, looks angrily at men, his hands and feet get paralysed : he vomits and gets gradually reduced. He does not like to take food and drink. The *Vidyādhara* makes an image of the sick child with wheat, puts it inside a *maṇḍala* with its face to the west. He then prepares different kinds of incense, flower, excellent food and drink, wine and meat etc. He then sets up 8 red standards, 8 lamps and 4 cups. He then takes the horns, white mustard seed, Persian incense, garlic, snake's skin, cat's excrements, butter etc., mixes them up, burns them and smokes the child. He then washes the child in the water of 5 herbs already mentioned. He then recites the *mantra* and worships as before in the *maṇḍala* with food and various other things. He recites the following *mantra* :

- (1) *om namo Rāvaṇāya* (2) *tripura-* (3) *vināsanāya*  
 (4) *daṁṣṭrā taṅkarāla-* (5) *pāśurāya* (6) *candrahāsamca*  
 (7) *hana hana* (8) *marda marda* (9) *daṇḍinaṁ*

(10) *vaidrapa(dā)ya* (11) *vaidrapa(dā)ya* (12) *skanda*  
 (13) *muñca muñca* (14) *kumārakaṁ* (15) *hum*  
*hum* (16) *phaṭ svāhā*.

After reciting this *mantra* he goes outside the town and in the afternoon with face towards the east worships the *grahamātrkā* Skanda and then throws on all sides the food and other things used as offering. The child then gets cured.

When Rāvaṇa pronounced this "Sūtra on curing the diseases of children" all became very happy.

## NOTES

1. In Chinese the word is *Shen* which means spirit, soul etc. I have translated it as "spiritual strength."

2. In Chinese *Yao mu Kuei*—"Star mother demoness."

3. In Chinese the word is *tch'ang* which means "constant, law, ordinary etc." I have translated it as 'normal condition.'

4. *Vidyā*—*ta ming*<sup>2</sup>, which is the regular translation of *dhāraṇī* "charm".

5. *Vidyādhara*—in Chinese there is *Tche ming jen*<sup>3</sup>, *Tche ming* is the regular Chinese translation of *dhāraṇī*, *vidyā* etc. The expression therefore literally means *Vidyādhara*. It shows that there was a class of men who specialised in such things. There is reference to *Vidyādhara* in the *Guhya*—*śāstra* (Gaekwad Series, pp. 135, 150, 153, 157), but in that text *Vidyādhara* has not apparently any such significance. But in the *Mahapratisarā* (which is one of the five texts of the *Pañcarakṣā*) there are several references to *Vidyāvādika*, *Vādika* etc. It is said that on one occasion when the son of a rich merchant of *Sūrpāraka* was bitten by a snake many *Vidyāvādikas* or *Vādikas* were brought to cure him. *Vādika* is from the root *vād-*, and means one who recites: hence *vidyāvādika* is a charmer. The *Mahapratisarā* text clearly shows that there was a class of charmers in ancient times who specialised in methods of magical treatment. They were evidently known as *Vidyāvādika*, *Vidyādhara*, *Vidyādhara* or simply as *Vādika*. It is interesting to note that a class of gipsies in India are still supposed to be clever in such treatment and they are commonly known as *Vādīā* (< *Vādikā*?).

( 1 ) 囉母鬼

( 2 ) 大明

( 3 ) 持明人

