

A CHAPTER FROM THE *RGYUD-BĪZI*

by R. E. EMMERICK

Although there is today, and has been for many years, very considerable interest in Tibetan medicine, and although in consequence a substantial body of secondary literature has grown up about the subject, there is still no translation of that work which is generally recognized as the fundamental handbook on Tibetan medicine and which has constantly been commented upon by the Tibetans themselves in commentaries which have themselves at times acquired fame. Knowledge of that work, the *Rgyud-bĪzi*, has been largely confined to an English summary made by Alexander Csoma de Kőrös and published in the *Journal of the Asiatic Society*, no. 37, January 1835, 1-20. Csoma's summary was in its turn based upon a Tibetan summary made for him by Sañs-rgyas phun-čhogs of Zañs-dkar. See in this connexion the article by J. L. Nagy on "Tibetan books and manuscripts of Alexander Csoma de Kőrös in the Library of the Hungarian Academy of Sciences" (especially pp. 38-41) in *Analecta orientalia memoriae Alexandri Csoma de Kőrös dicata*, ed. L. Ligeti, Budapest, 1947.

More detailed knowledge of the contents of the *Rgyud-bĪzi* has otherwise been available only in Russian translations made from the Mongolian version, if we leave aside a couple of chapters that have been treated separately. Of those Russian translations the most important is that of A. Pozdneev, *Učebnik tibetskoj mediciny, Bdud-rči sñin-po yan-lag brgyad-pa gsañ-ba man-ñag-gi (r)gyud, I: s mongol'skago i tibetskago perevel*, St. Petersburg, 1908. Pozdneev's translation is much more reliable than that of P. A. Badmaev, *Glavnoe rukovodstvo po vračebnoj nauk tibeta žud-ši*, St. Petersburg, 1903. In both cases only the first two of the four books of the *Rgyud-bĪzi* ("The Four Tantras") were translated. Continued Russian interest in the *Rgyud-bĪzi* is evidenced by an article I saw on the subject in *Pravda* no. 159 (20398) on 8.6.1974.

Recently, another Tibetan summary of the *Rgyud-bĪzi* has been published. In the Śata-pitaka series (Indo-Asian literatures, Vol. 72) has appeared *Yuthok's treatise on Tibetan medicine*, ed. Lokesh Chandra, New Delhi, 1968. The eleventh-century physician G-yu-thog the Younger wrote a medical treatise known as *cha-lag bco-brgyad*, which contains an extensive summary of the *Rgyud-bĪzi*. The entire *cha-lag bco-brgyad* is thus available now in the form of a modern reprint.

A poorly-produced edition of the *Rgyud-bži* minus its third and largest book was printed at the Imperial Printing Press, Dharmasala. I can find no date on it, but it is a recent copy of a block-print.

The Wellcome Institute of the History of Medicine in its *New Series*, Vol. XXIV, has published *Tibetan medicine* by the Ven. Rechung Rinpoche, Jampal Kunzang, London, 1973. This work contains a number of "Chapters from the . . . Rgyud-bzhi". Here a number of chapters from the *Rgyud-bži*, mainly from the second Tantra, are discussed. Some chapters are dismissed with a few words whilst others receive fuller treatment. Sometimes these discussions give a reasonable summary of the contents of the chapter in question, but on the whole they seem to be fairly arbitrarily-chosen summaries of portions of the *Vaidūrya sñon-po*, which comments upon each of the 156 chapters of the *Rgyud-bži* in detail.

The *Vaidūrya sñon-po* is now available in a facsimile edition in four volumes, Vols. 51-4 of the Smarntsis Shesrig Spendzod series: *Bai dūr sñon po*, ed. T. Y. Tashigangpa, Leh, 1973. This is the famous commentary of Sde-srid sañs-rgyas rgya-mcho (1653-1705). This work is frequently cited by Jäschke in his Tibetan-English dictionary with the siglum *Wdn. Jäschke* also quotes under the siglum *Lt* (not explained under "Abbreviations" p. XXI)* the same author's *Lhan-thabs*, which comments upon the third book of the *Rgyud-bži*. The relationship between the *Lhan-thabs* and the *Vaidūrya sñon-po* commentary on Book Three is obscure to me, but it may become clear when my translation of the *Rgyud-bži* reaches Book Three. At the time of writing it has reached chapter twelve of Book Two.

When I was approached some time ago by Dr E. Finckh with a request to provide a translation of chapter three of the first Tantra, I thought at first that the task would be easy in view of the fact that J. Filliozat had long ago published text, translation, and commentary to that very chapter in *Asiatica, Festschrift Friedrich Weller*, ed. J. Schubert and U. Schneider, Leipzig, 1954, 93-102. On closer inspection, however, it became apparent that Filliozat's understanding of the material was inadequate and that he had made only superficial use of the *Vaidūrya sñon-po*. Rather than discuss in detail the divergences between my own rendering and that of Filliozat, I have decided to justify in some detail my own rendering and have referred only occasionally to Filliozat. The publication of this chapter may also be regarded as providing a specimen of what I hope to provide for the whole of the *Rgyud-bži*.

The text has been constituted from four sources. I have retained the sigla A and B used by Filliozat for the two xylographs in the library of the

*Professor W. Simon kindly draws my attention to the fact that in Jäschke's *Handwörterbuch der tibetischen Sprache*, Gnadau 1871, repr. Osnabrück 1971, pp. II*-III*, the abbreviation *Wdn.* [sic] is found for 'bai-dūrya sñon-po' and the abbreviation *Lt.* is explained as 'Lhanthabs, medic. Werk.'

Société asiatique in Paris. I am grateful to Professor Filliozat for assisting me on the occasion of the last International Congress of Orientalists held in Paris in 1973 in obtaining microfilms of those xylographs as well as of the block-print of the *Vaidūrya sñon-po* in the Bibliothèque de l'Institut de France. I have not followed Filliozat in using C for the *Vaidūrya sñon-po* (see J. Filliozat, *Le Kumāratantra de Rāvaṇa*, Paris, 1937, 134) for which I prefer V. In addition, I use D for the Dharmasala edition referred to above and F for the block-print (also of Books One, Two, and Four only) kindly made available to me by Dr E. Finckh. D seems in fact to be only a poor copy of F, but as it is the only text of the *Rgyud-bži* in print, as far as I know, it seems sensible to refer to it.

I THE TEXT

§1 de-nas drañ-sroñ yid-las skyes-kyis drañ-sroñ rig-pahi ye-śes-la hdi skad ces gsol-to //

kye ston-pa drañ-sroñ rig-pahi ye-śes lags //

gso-ba rig-pahi rgyud sde rnam bži-las //

rca-bahi rgyud-la ji-ltar bslab-par bgyi //

hcho-mjad sman-pahi rgyal-pos bśad-du gsol //

§2 źes źus-pa-las / thugs-kyi sprul-pa drañ-sroñ rig-pahi ye-śes-kyis hdi skad ces gsuñs-so //

kye drañ-sroñ chen-po yid-las skyes //

dañ-po rca-rgyud mdo-yi gnas bstan-pa //

rca-ba gsum-la hdril-bahi sdoñ-po dgu //

gyes-pahi yal-ga bži-bcu-rca bdun-te //

lo-hdab ñis-brgya rca-bžir rgyas-pa yin //

gsal-bahi me-tog hbras-bu lña-ru smin //

hdi-dag rca-bahi rgyud-kyi sdoms-su bśad //

de-ñid rgyas-par bkrol-na hdi-lta-ste //

nad dañ lus-zuñs dri-ma rnam-pa gsum //

rnam-par ma-gyur-pa dañ gyur-pa-las //

lus ni gnas dañ hjoms-par byed-pa yin //

nad ni rluñ dañ mkhris-pa bad-kan gsum //

srog-hjin gyen-rgyu khyab-byed me thur-sel //

hju-byed mdañs-sgyur sgrub mthoñ mdog-gsal lña //

rten myag myoñ čhim hbyor-byed bco-lñaħo //

dañs-ma khrag śa čhil rus rkañ khu-ba //

lus-zuñs bdun yin dri-ma bśañ-gci rñul //

de-ltar rnam-grañs ñi-śu-rca lña-po //

ro dañ nus-pa spyod-lam rnam gsum-po //

thams-cad mñam-par gnas-pas hphel hgyur-ziñ //

de-las ldog-pa gnod-par hgyur-ba yin //

nad ni skyed-par byed-pahi rgyu gsum-ste //

de-la lhan-cig bskyed-pahi rkyen bzi-yis //
 hjug-sgo rnam-pa drug-tu žugs-nas ni //
 lus-kyi stod smad bar-du gnas bcas-sin //
 rgyu-bar byed-pahi lam ni bco-lna-ru //
 na-so yul dus dgu-ru hphel byed-de // [25]
 hbras-bu srog gcod-pa-yi nad dgur smin //
 ldog-pahi rgyu ni bcu dan gnis-su hgyur //
 mdo-don dril-bas čha-graṅ gnis-su hdus //
 de-ltar drug-cu-rča gsum gso-byahi nad // [30]
 de-la hdod-chags že-sdaṅ gti-mug gsum //
 rluṅ mkhris bad-kan rim-pas skyed-pahi rgyu //
 de-la dus gdon zas dan spyod-lam bzis //
 de-dag hphel dan zad-par gyur-nas ni //
 pags-pa gram-žin ša-la rgyas-pa dan // [35]
 rča-ru rgyu-žin rus-la žen-pa dan //
 don-la hbab-ciṅ snod-du lhuṅ-bar hgyur //
 bad-kan klad-pa-la brten stod-na gnas //
 mkhris-pa mchin-dri-la brten bar-na gnas //
 rluṅ ni dpyi-rked-la brten smad-na gnas // [40]
 rus-pa rna-ba reg-bya sñiṅ srog loṅ //
 khrag rñul mig dan mchin mkhris rgyu-ma dan //
 dvaṅs-ma ša čhil rkaṅ khu bšaṅ-gci dan //
 sna lce glo mcher pho mkhal lgaṅ-pa-rnams //
 lus-zuṅs dri-ma dbaṅ-po don-snod lna // [45]
 rluṅ mkhris bad-kan rgyu-bahi lam-du bśad //
 rgas-pa rluṅ-mi dar-ma mkhris-pahi mi //
 byis-pa bad-kan-mi yin na-sos gñan //
 nad-can graṅ-ba rluṅ-gi yul yin-te //
 skam-sa čha gduṅ che-ba mkhris-pahi yul // [50]
 rlan-can snum-pa bad-kan yul-du bśad //
 rluṅ-nad dbyar-dus dgoṅs dan tho-raṅs ldaṅ //
 mkhris-pa ston-dus ñin-dguṅ mčhan-dguṅ ldaṅ //
 bad-kan dpyid-dus srod dan sña-dro ldaṅ //
 hčho-ba gsum zad hdu-ba gśed-du babs // [55]
 sbyor-ba mčhuṅs dan gnad-du babs-pa dan //
 dus hdas rluṅ-nad srog-rten chad-pa dan //
 čha-ba-la hdas graṅ-ba gtiṅ hkhar-ba //
 zuṅs-kyis mi-thub rnam-par hčhe-ba-rnams //
 hbras-bu srog gcod nad dgu že-su bśad // [60]
 rluṅ mkhris bad-kan ži dan ma-ži-ba //
 gñis gñis bzi-ru ldog-pas bcu-gñis-so //
 rluṅ dan bad-kan graṅ-ba chu yin-te //
 khrag dan mkhris-pa čha-ba me-ru hdod //

srin dan chu-ser čha-graṅ thun-moṅ gnas // [65]
 de-ltar rnam-graṅs brgyad-cu-rča brgyad-kyis //
 nad-gžihi rnam-pa ma-lus šes-par hgyur //
 žes gsuṅs-so //
 bdud-rči sñiṅ-po yan-lag brgyad-pa gsaṅ-ba man-ṅag-gi rgyud-las gnas-
 lugs nad-gžihi lehu-ste gsum-paho //

APPARATUS: 2 ji-ltar BDF, ci-ltar A (-kyis ci-ltar V 52³) 12 srog-hjin
 ABF, sro hjin D 14 myag BDF V 57⁴, myags A 15 danš-ma ABDF, dvaṅs-
 ma V 57⁶ 18 gsum-po BDF, gsum-gyis A 20 ldog-pa BDF V 58³, zlog-pa A
 22 bskyed-pahi BDF, skyed-pahi V 58⁴, byed-pahi A 35 gram žin ABDF
 grams-sin V 59⁶ 43 danš-ma ABD, dvaṅs-ma F V 60⁸ 52 dgoṅs BDF,
 dgoṅ V 61⁵, rgoṅs A 53 ñin-dguṅ mčhan-dguṅ BDF V 61⁶, ñin-guṅ mčhan-
 guṅ A 58 hdas BDF V 62⁴, bzlas A

ABBREVIATIONS

- 1T, 2T, 3T, 4T refer to the *Four Tantras*, the four books of the *Rgyud-bži*:
 1T = *rča-bahi rgyud* (Root Tantra).
 2T = *bśad-pahi rgyud* (Explanatory Tantra).
 3T = *man-ṅag-gi rgyud* (Tantra of Instruction).
 4T = *phyi-mahi rgyud* (Last Tantra).
 Das Sarat Chandra Das, *A Tibetan-English dictionary with
 synonyms*, rev. ed. Calcutta, 1902, repr. 1960.
 hjam-dpal rdo-rje *An illustrated Tibeto-Mongolian materia medica of
 Ayurveda of 'jam-dpal-rdo-rje of Mongolia*, ed. Lokesh
 Chandra, New Delhi, 1971 (Śata-piṭaka series, Indo-
 Asian literatures, Vol. 82).
 Jäschke *A Tibetan-English dictionary*, by H. A. Jäschke, 1881,
 repr. London, 1958.
 Meulenbeld G. J. Meulenbeld, *The Mādhanidāna and its chief
 commentary, chapters 1-10*, Leiden, 1974 (Orientalia
 rheno-traiectina, Vol. 19).
 TTC Tibetan-Tibetan-Chinese dictionary: Dge-bśes chos-
 kyi grags-pa, *Brda-dag min-čhig gsal-ba*, Peking, 1957.
 V *Vaidūrya sñon-po* (see p. 142).
 Vāgbh. Vāgbhaṭa, *Aṣṭāṅghrdayasamhitā*.
 Vogel Claus Vogel, *Vāgbhaṭa's Aṣṭāṅghrdayasamhitā, the first
 five chapters of its Tibetan version*, Wiesbaden, 1965
 (Abhandlungen für die Kunde des Morgenlandes,
 XXXVII.2).

I refer to Caraka in the edition of the Shree Gulabkunverba Ayurvedic
 Society, Jamnagar, India, 1949, 6 vols.; to Suśruta in the edition by Vaidya

Jādvajī Trikamjī Āchārya and Nārāyaṇ Rām Āchārya, 3 ed. rev., Bombay, 1938; and to Vāgbhaṭa in the edition by Anṇā Moreśvar Kuṅṭe, Kṛṣṇa-śāstrī Navare, and Hari-śāstrī Parāḍkar, 6 ed., Bombay, 1939.

II COMMENTARY

§2 *thugs-kyi sprul-pa* "the emanation of the heart" is expanded in V 52⁴ to *bcom-ltan-hdas-kyi thugs-kyi sprul-pa* "the emanation of the heart of the lord". At the beginning of 1T2 "the lord, the Physician, the Master of Medicine, the King of the beryl rays" entered a *samādhi* and many rays proceeded from his heart (*thugs-ka-nas*) and then returned to it. The seer Vidyājñāna then "emanated from his heart" (*thugs-las sprul*). Similarly, the seer Manasija "emanated from the voice" of the Buddha (*gsun-las sprul-pa*).

[1] *mdo-yi gnas* is known to render Skt *Sūtrasthāna*, which is usually the title of the first section of Indian medical works. In the Tibetan translation of Vāgbh. it occurs as *mdohi gnas* at the end of the translation of the *Sūtrasthāna* (Peking 81 a 8). The usage in the *Rgyud-bzī* is slightly different from that of Skt *Sūtrasthāna*, although the basic meaning is the same, namely the place in which general principles are expounded. In the *Rgyud-bzī*, however, *mdo* is strictly "summary", but especially of general principles (*don*). Tib. *gnas*, like Skt *sthāna*-, is the place in which something is discussed. In 1T2 it is explained that 2T contains eleven *gnas*. The tenth *gnas*, for example, is *gso-byed thabs-kyi gnas* "the place(s) in which are [discussed] the methods of healing", namely in chapters 27-30. I have found it convenient to render *gnas* in this usage by "topic". The first of the eleven topics is *rca-ba mdo-yi gnas* "the topic [found in the first chapter, which gives a] summary [of the doctrine contained in the Explanatory Tantra, which can be reduced to or summarized as four] roots". Those four roots are obtained

gso-ba rig-pahi don-rnams mdor bsdu-na
"if one collects in summary [form] the chief points [or general principles] of the knowledge of healing".

[2] *rca-ba gsum* "the three roots" are here the three roots of the tree of paradise, which is free from afflictions (V 52⁶ *mya-nan med-pahi ljon-sin*). Those three roots are named and their names are the titles of chapters 3, 4, and 5 respectively of the Root Tantra. 1T3: *gnas-lugs nad-gzi* "the arrangement [of the parts of the body and] the bases of disease"; 1T4: *nos-hjin rtags* "the signs [to be observed in making] a diagnosis"; and 1T5: *gso thabs* "methods of healing".

sdoṅ-po dgu "nine trunks" are assigned to the three roots, which respectively develop into two, three, and four trunks. This verse is more fully expressed in 1T61-3:

gnas-lugs nos-hjin gso-bahi rca-ba-la ||
nam-gyur ma-gyur blta reg dri-ba dan ||
zas spyod sman dpyad sdoṅ-po dgu-ru hāril ||

"[In the case of the [three] roots [treating] of the arrangement [of the parts of the body], of diagnosis, and of healing [respectively], there twist into nine trunks [in the case of the first root, if the humours] have changed or have not changed, [in the case of the second root] observation, feeling [the pulse], and questioning, and [in the case of the third root] food, behaviour, medications, and treatments."

[3] *yal-ga bzī-bcu-rca bdun* "47 branches" are also more fully listed in 1T64-12. The nine trunks have respectively the following number of branches: 3+9+2+3+3+6+3+15+3=47. The names of all forty-seven are given in V 53²-56⁴. The present chapter is concerned only with the first two trunks.

[4] *lo-hdab ṅis-brgya rca-bzīr* "224 leaves". Cf. 1T62⁵: *spyir sdoms ṅis-brgya rca-bzīr rgyas-pa yin* "added together [the three roots] develop into 224 [leaves]". In 1T6 22-4 they are stated to be 88+38+98 (=224) for the three roots respectively. The leaves are concisely itemized in 1T613-21. The names of the individual leaves are given by *hjam-dpal rdo-rje* in 12⁶-24⁴. All the roots, trunks, branches, leaves, flowers, and fruits are illustrated and named on the nine trees in 16-7, 20-1, and 26-9.

The arithmetic may be summarized thus:

<i>rca-ba</i> (roots)	I	II	III	total
<i>sdoṅ-po</i> (trunks)	2	3	4	9
<i>yal-ga</i> (branches)	12	8	27	47
<i>lo-hdab</i> (leaves)	88	38	98	224

This scheme was clearly set forth by Csoma de Kőrös in pp. 5-6 of his summary of the *Rgyud-bzī*.

The use of *rca* to mean "20" was noted in Jäschke's dictionary s.v. *rca* III (p. 436 right bottom) with specific examples from 2T. In 2T2 the development of the embryo is described week by week. Among the ordinals are *bcu-drug-pa* "16th" (2T210⁵, *bcu-bdun* "17th" (106), *bco-brgyad* "18th" (107), *bcu-dgu-pa* "19th" (108), *ṅi-su-pa* "20th" (109), *rca-gcig-pa* "21st" (110), *rca-gñis* "22nd" (111), *rca-gsum* 23rd" (113), *rca-bzī-pa* "24th" (114), *rca-lña-pa* "25th" (116), *so-gcig* "31st" (120). There is no doubt that *rca* is here used as an abbreviation of *ṅi-su-rca*. An example of this usage can be found in the chapter title for the twenty-sixth chapter of the *Siddhasāra* (*rca-drug-pa*) as pointed out in *BSOAS*, XXXVII.3, 1974, 642.

[5] Cf. 1T62⁶-7:

me-tog nad-med che-rin gsal-ba-la ||
hbras-bu chos nor bde-ba gsum-du smin ||

"[The body is like a trunk on which] when the flowers, [the arts of being] without disease and long-lived, are bright, they ripen into three [kinds of] fruits, religion, wealth, and happiness."

[6] *sdoms-su* is glossed *sdom-čhig-tu* at V 56⁵. *sdom-čhig* is "a summary in a few words" (Das s.v.).

[8] *nad* here is abbreviated, as often elsewhere, from *nad-gāi* "basis of disease", the regular rendering of Skt *doṣa-*. The three *doṣas* are listed in [11].

[9-10] This well-known doctrine is expressed in almost identical words in Vāgbh., *Sū.* 17 (Vogel, p. 51):

de ni rnam-gyur ma-gyur-pas ||

lus ni hjoms dan gnas-pa yin ||

I cannot see how *gnas-pa* can be used transitively as suggested by Vogel. Render: "According as those [humours] have changed [or] have not changed, they subdue the body or [the body] remains [healthy]." The construction is admittedly awkward in comparison with that in the *Rgyud-bži*. There *gnas dan hjoms-par byed-pa yin* stands, of course, for *gnas-par byed-pa dan hjoms-par byed-pa yin* as correctly understood in V 56⁶. In addition, there is no evidence that Skt *vartayanti* means "let live, sustain" here as Vogel assumes. It is simply "make remain" and is accurately rendered by *gnas-par byed-pa*.

Another concise rendering of this doctrine occurs in 2T5⁷¹:

rnam-par ma-gyur lus gnas gyur-pas hjoms ||

"[if the three humours] have not changed, the body remains [healthy], but if they have changed, they subdue [the body]."

[12] The five kinds of wind are named again in 2T5⁷²⁻³:

Sanskrit	1T3	2T5	Vāgbh. <i>Sū.</i> 12	<i>Siddhasāra</i> 1 ¹⁴
<i>prāṇa-</i>	<i>srog-hjin</i>	<i>srog-hjin</i>	<i>srog</i>	<i>bskyod-pa</i>
<i>udāna-</i>	<i>gyen-rgyu</i>	<i>gyen-rgyu</i>	<i>gyen-rgyu</i>	<i>ñag hbyun-bar byed</i>
<i>vyāna-</i>	<i>khyab-byed</i>	<i>khyab-byed</i>	<i>khyab-byed</i>	<i>legs-par hjog-pa</i>
<i>samāna-</i>	<i>me</i>	<i>me-mñam</i>	<i>mñam gnas</i>	<i>dbugs rgyu-bar byed</i>
<i>apāna-</i>	<i>thur-sel</i>	<i>thur-sel</i>	<i>thur-sel</i>	<i>dri-ma hbyin-pa</i>

The differing terminology of the *Siddhasāra* shows rather resemblance to the description of the functions of wind in Vāgbh. and in 2T5⁹²⁻⁴.

Some of the above terms are more fully expressed elsewhere in 2T5. Thus, *gyen-rgyu* is expressed as *gyen-du rgyu-bahi rluñ* in 2T5¹⁰³, *me[-mñam]* as *me dan mñam-pahi rluñ* in 2T5¹⁰⁹, and *thur-sel* is *thur-du sel-bahi rluñ* in 2T5¹¹². On *me dan mñam-pahi rluñ* V 201⁵ has *pho-bahi me dan mñam-du hjug-pahi rluñ* "the wind that goes in the company of the fire of the stomach". This rendering agrees well with Suśruta, *Ni.* 1¹⁶: *samāno vahni-saṅgataḥ* (var. *samāno 'gni-sahāyavān*). Rechung's translation "heat equalizing air" (p. 43) for *me-mñam-gyi rluñ* is thus incorrect.

srog-hjin for Skt *prāṇa-* accords with *deha-dhṛk* "sustaining the body" in Suśruta, *Ni.* 1¹³; *gyen-rgyu* for *udāna-* with *ūrdhvam upaiti* "moves upwards" in *Ni.* 1¹⁴; *thur-sel* for *apāna-* with *karṣati* . . . *adhah* "drags downwards" in *Ni.* 1¹⁹.

As implied in 2T5¹⁰⁷, the wind known as *khyab-byed* is so called because it "circulates penetratingly through the whole body" (*lus kun khyab-par rgyu*; cf. V 201⁴ *lus-kyi cha-sas kun-la khyab-par rgyu*). This too agrees with Suśruta, *Ni.* 1¹⁷: *kṛtsna-deha-carō vyāno* "the *vyāna* circulates through the whole body".

The relevant passage of Suśruta is conveniently translated by Meulenbeld pp. 244-5, who refers to parallels in other sources in n. 87.

[13] The five kinds of bile are named again in 2T5⁷⁴⁻⁵:

Sanskrit	1T3	2T5	Vāgbh. <i>Sū.</i> 12
<i>pācaka-</i>	<i>hju-byed</i>	<i>hju-byed</i>	<i>hju-byed</i>
<i>rañjaka-</i>	<i>mdaṅs-sgyur</i>	<i>mdaṅs-sgyur</i>	<i>dmar-bsgyur</i>
<i>sādhaka-</i>	<i>sgrub</i>	<i>sgrub-byed</i>	<i>sgrub-byed</i>
<i>ālocaka-</i>	<i>mthoñ</i>	<i>mthoñ-byed</i>	<i>mthoñ-byed</i>
<i>bhrājaka-</i>	<i>mdog-gsal</i>	<i>mdog-gsal</i>	<i>mdog-gsal</i>

The only discrepancy here is between *Rgyud-bži* *mdaṅs-sgyur* and Vāgbh. *dmar-bsgyur*. Vāgbh. *Sū.* 12¹³ has

āmāśayāśrayaṃ pittaṃ rañjakaṃ rasa-rañjanāt

rendered into Tibetan as:

mkhris-pa ma-zuhi gnas-la brten ||

daṅs mdog bsgyur-las dmar-bsgyur yin ||

"The bile [that is] supported in the place of undigested [food], because it changes the colour of the chyle, is [called the bile that] changes [the chyle] to red." *rāga-niṣpādanāt* "because it produces redness" is Aruṇadatta's gloss on *rañjanāt*.

In 2T5¹¹⁹ we find a description of *mkhris-pa mdaṅs-sgyur* as:

daṅs-ma-la sogs kha-dog ma-lus sgyur ||

"It changes wholly [to red] the colour of [the body-elements] such as chyle." Cf. V 202³: *dehi las ni lus-zuñs bdun-gyi thog-ma daṅs-ma rañ-la sogs-pahi khoñ-nas-pa-ste | de gñis-pohi kha-dog ma-lus-par dmar-por sgyur-bar byed-paho* "As for the function of that [bile], from inside the first of the seven body-elements, chyle itself, etc., it makes change wholly to red the colour of those two [bile and chyle]."

mkhris-pa sgrub-byed is said at 2T5¹²¹:

yid-gzuñ na-rgyal blo dan hdod-pa sgrub ||

"to make complete wisdom, pride, intelligence and desires". This agrees closely with Vāgbh. *Sū.* 12¹³⁻⁴:

buddhi-medhābhīmānādyair abhipretārtha-sāadhanāt
sādhakaṃ hyd-gataṃ pittaṃ

in its Tibetan version (Peking 46 a 2):

blo dan yid-gzuñs na-rgyal sogs ||

mñon-hdod don ni sgrub byed-pas ||

[14] The five kinds of phlegm are named again in 2T5⁷⁶⁻⁷:

Sanskrit	1T3	2T5	Vāgbh. Sū. 12
<i>avalambaka-</i>	<i>rten</i>	<i>rten-byed</i>	<i>rten-byed</i>
<i>kledaka-</i>	<i>myag</i>	<i>myag-byed</i>	<i>myags-byed</i>
<i>bodhaka-</i>	<i>myon</i>	<i>myon-byed</i>	<i>myon-byed</i>
<i>tarpaka-</i>	<i>chim</i>	<i>chim-byed</i>	<i>[chim-par byed]</i>
<i>śleṣaka-</i>	<i>hbyor-byed</i>	<i>hbyor-byed</i>	<i>hbyor-byed</i>

Here again the descriptions of the functions of the five kinds of the phlegm in 2T5¹²⁴⁻¹³¹ closely resemble those in Vāgbh. Sū. 12, and the nomenclature is clearly derived from those functions. Two instances may suffice to illustrate this point.

bad-kan rten-byed brañ-la gnas-pa-ste ||

lhag-ma-rnams-kyi rten dan chu las byed || (2T5¹²⁴⁻⁵)

"The phlegm that supports resides in the chest. It supports the remaining [kinds of phlegm] and performs the function of water." Cf. Vāgbh.:

bad-kan-rnams lña brañ gnas-pa ||

... de-ñid-la gnas chu las byed ||

bad-kan lhag-mahi gnas gyur-pahi ||

rten ni gañ phyir byed gyur-par ||

de phyir rten-byed ces bsad-do ||

Similarly, 2T5¹³⁰⁻¹:

bad-kan hbyor-byed čhigs mig kun-la gnas ||

čhigs-rnams hbyor-ziñ brkyañ-bskum byed-pa yin ||

"The phlegm that causes [the joints] to hold together resides in all the joints and in the eyes. It causes the joints to hold together and causes stretching out and contracting." This may be compared with Vāgbhaṭa's:

sandhi-saṃśleṣāc chleṣakah sandhiṣu sthitah

rendered into Tibetan as:

... hbyor-byed ni ||

**čhig gsal* gnas-nas hbyor-bar byed ||*

Here **čhig gsal** of the Peking edition is presumably a mistake for *čhigs-la*.

[14] *bco-lñako* "the fifteen". As indicated on [4] above, the first of the three roots (*gnas-lugs nad-gzi*), which is the subject of this chapter, develops into twelve branches, which sprout into eighty-eight leaves. Those items are accordingly discussed in this chapter as follows:

I	<i>gnas-lugs nad-gzi (rca-ba)</i>		
	i. <i>nam-par ma-gyur-pa</i>	(<i>sdoñ-po</i>)	1T3 ⁹
	ii. <i>nam-par gyur-pa</i>	(<i>sdoñ-po</i>)	

	<i>yal-ga</i> (branches)	<i>lo-hdab</i> (leaves)	listed 1T3
I.i.1	<i>nad</i>	15	12-4
2	<i>lus-zuñs</i>	7	15-6
3	<i>dri-ma</i>	3	16
		25	17
I.ii.1	<i>rgyu</i>	3	21, 31-2
2	<i>rkyen</i>	4	22, 33
3	<i>hjug-sgo</i>	6	23, 35-7
4	<i>gnas</i>	3	24, 38-40
5	<i>(rgyu-)lam</i>	15	25, 41-6
6	<i>ldañ-dus</i>	9	26, 47-54
7	<i>hbras-bu srog gcod-kyi nad</i>	9	27, 55-60
8	<i>ldog-rgyu</i>	12	28, 61-2
9	<i>mdo-don čha-grañ dril-ba</i>	2	29, 63-5
		63	30
		88	66

These branches are also listed concisely in 1T64⁶.

[15-16] *lus-zuñs bdun* "the seven body-elements" and *dri-ma* "the [three] impurities" are listed in almost the same words as in Vāgbh. Sū. 11³ (see Vogel p. 57). For the Sanskrit terminology see Meulenbeld pp.470-1 on *dhātu* and pp. 488-90 on *mala*.

[18-20] This doctrine is also taught more fully in 2T5. Cf. 2T5²⁰⁻²:

nad dan lus-zuñs dri-ma kun-gyi drod ||

de-yis nad-med brčon dan gzi-mdañs dan ||

čhe dan lus-zuñs me-drod stobs hphel byed ||

"It is the [combined] heat of all the [three bases of] diseases, of the [seven] body-elements, and of the impurities, which makes one without disease and energetic [in action]. It makes increase the brightness of one's complexion [the length of one's] life, and the strength of the heat of the body-elements." And 2T5²⁹⁻³¹:

zas-skom spyod-lam yañ-la dro-ba-yis ||

hbad-de me-drod bsrñ-bar gnas gyur-na ||

lus-kyi stobs dan čhe ni gnas-par hgyur ||

"If one has [constantly] protected the heat of the [digestive] fire [by] taking care with food and drink and behaviour that are light and warm, there will be strength of body and life [for a long time]." See further Vāgbh. Sū. 11.

In rendering this passage I have separated off verse [17] for the sake of clarity of presentation. Otherwise the translation follows V 581⁴: *de-ltar lo-mahi nam-grañs ñi-śu-rca lña-po de kun kyañ kha-zas-kyi ro dan nus-pa dan*

spyod-lam dan rnam-graṅs gsum-pa dman lhag log-pa dan bral-bas lo-ma ṅer-
lia-po de-dag thams-cad ran-ṅaṅ-gi ldan-ḥhad bzin cha mñam-par gnas-par
byed-la | de-rnams miām-pas lus-kyi stobs dan gzi-mdaṅs ḥe-rnams hphel-bar
hgyur-ḥin | de-las ldog-pas zas spyod dman lhag log-pas lo-ma ṅer-lia-po de
hgah-ḥig hphel hgah-ḥig zad-pa dan phan-ḥhun hkhruḡs-par gyur-pas lus dan
ḥe-la gnod-par hgyur-ba yin-no ||

"Thus the number of leaves is twenty-five and if all those are free of tastes and potencies of food and behaviour, three in number, that are less or more than or different from [normal], those twenty-five leaves will all cause their parts to remain equal in respect of their individual quantities, and if they are equal, the strength of the body, the brightness of complexion, and the [length of] life will increase. But if they turn away from that [state of equilibrium], as a result of food and behaviour being less or more than or different from [normal], those twenty-five leaves, by partly increasing, partly decreasing, and [thus] having become mutually disturbed, will harm the body and its life."

Note that V's insertion of *lus-kyi stobs dan gzi-mdaṅs ḥe* reflects the teaching in 2T5 quoted above.

[23] 2T10 (*nad hjug ḥul-gyi lehu*) deals in detail with the entry of disease into the body. Particularly relevant to the present passage is, for example, 2T10¹¹⁻⁸:

de yan nad dan rgyu mthun zas-kyi bcud ||
khyab-byed rlun-gis bu-ga-rnams-su gtor ||
de ḥe danṅs-ma gaṅ-du chags gyur-pa ||
bu-gahi skyon dan de dus spyod-lam-gyis ||
mkhah-la sprin ḥdus char-pa ḥbab-pa bzin ||
ran-ṅaṅ gnas-su hphel-ḥin gsog-par byed ||
bsags-pa rkyen phrad ṅes-pa kho-nar ldan ||
lam drug ḥugs-nas bde-med nad hbyun hgyur ||

"The nutriment of food that agrees with those humours and their primary causes is made by the wind that penetrates to circulate through the openings [of the body]. At that time, wherever the chyle [from that food] has appeared, according to the defects of the openings and one's behaviour at that time, just as when a cloud has gathered in the sky rain falls, [so the chyle] will make [the humours] increase and accumulate in their own places of residence, and the accumulated [humours], having come into contact with the secondary causes, with absolute certainty will rise, and when they have entered [by] the six paths, wretched diseases will occur."

[29] *mdo-don dril-bas* cf. V 58⁶-59¹ *mdo-don-du bsdu-baham dril-bas-na*. See on [1] above.

[30] The sixty-three diseases are the sixty-three leaves on the branches of the second trunk of the first root. See on [14] above. They are concisely mentioned in [21-30] and then expounded in greater detail in [31-65].

V 59¹ adds here *phal-cher* "for the most part" (Skt *prāyāh*), because the "nine diseases that cut off life" are also included in the sixty-three.

Filliozat has some ingenious calculations on p. 97 n. 45 and n. 46 intended to explain the mathematics of this section. According to him the three *rgyu* multiplied by the four *rkyen* result in the twelve *ldog-pahi rgyu* of [28]. The twelve *ldog-pahi rgyu* are multiplied by "six processus" to give seventy-two diseases, of which nine are incurable, presumably "the nine that cut off life", so that there remain sixty-three curable diseases.

However, neither 2T8 devoted to *rgyu* nor 2T9 devoted to *rkyen* envisages such a combination. There is no system of calculation in 2T12 (devoted to the classification of diseases) that results in seventy-two diseases. Moreover, the twelve *ldog-pahi rgyu* are otherwise explained by Filliozat himself on p. 99 n. 58. See on [61-2] below. In any case, the total of sixty-three is arrived at by the inclusion of quite different items as shown on [14] above, and the scheme envisaged is confirmed by its occurrence in several places. There cannot be any serious doubt about the correctness of V's interpretation.

[35] *gram-ḥin* in all editions but *grams-ḥin* in V 59⁶. This is evidently the same as *hgrams-pa* "spread" (see Das, who here is more helpful than Jäschke). It is presumably the intransitive form to *hgrem(s)-pa*.

[37] *don* and *snod* occur frequently in the *Rgyud-bzĪ*. They are listed in V 60¹. On the *koṣṭhāṅgāni* in Indian medical literature see Meulenbeld pp. 457-8. In the Tibetan version of Vāgbh. *Śā.* 3¹² at Peking 88 a 4-5 it is not clear how all the items are supposed to correspond to the Skt. The *don* and *snod*, as listed by V, with their Skt equivalents in so far as they can be deduced from Vāgbh. are:

<i>don</i> lña	<i>snod</i> drug
1. <i>sñin</i> (heart) = <i>hṛdaya-</i>	1. <i>pho-ba</i> (stomach) = <i>nābhi- (?)</i>
2. <i>glo</i> (lungs) = <i>kloman-</i>	2. <i>rgyu-ma</i> (small intestine) = <i>ksudrāntra-</i>
3. <i>mchin</i> (liver) = <i>yakṛt-</i>	3. <i>loṅ-ga</i> (large intestine) = <i>sthūlāntra-</i>
4. <i>mcher</i> (spleen) = <i>plīhan-</i>	4. <i>mkhris</i> (gall-bladder)
5. <i>mkhal-ma</i> (kidneys) = <i>vṛkkau</i>	5. <i>bsam-se</i> (seminal vesicle)
	6. <i>igaṅ-pa</i> (urinary bladder) = <i>basti-</i>

Vāgbh. has only *antra-* "intestines", but this is rendered by *rgyu-ma* and *loṅ-ga*, so that *ksudrāntra-* and *sthūlāntra-* as in Caraka are evidently to be understood. Tib. *glo* is probably intended to render both *kloman-* and *phus-phusa-*. There remain two difficult items in the Skt (*unduka-* and *ḍimbha-*) and two in the Tib. (*drod-pa*, presumably a mistake for *grod-pa*, and *gñeh-ma*). The gall-bladder and the seminal vesicle seem in any case not to be represented.

[38-40] The places of residence (*gnas-sa*) of the humours are briefly listed in 2T5⁹⁰⁻¹ and most fully in 2T10¹⁹⁻²⁰. The wording of the latter

passage resembles very closely that of the Tibetan translation of the beginning of Vāgbh. *Sū.* 12. For references to Indian literature see Meulenbeld p. 470 s.v. *doṣasthāna*.

V 60²⁻³ points out that the places of support listed here, and apparently not elsewhere, accord with the primary causes of the respective humours. Thus, the brain supports delusion, which is the primary cause of producing phlegm.

[41-6] The fifteen paths of circulation are the leaves on the fifth branch of the second trunk from the first root. See on [14].

The arrangement according to V 60⁴⁻⁶ (corrected in part, see below) is as follows:

	<i>lus-zuñs</i>	<i>dbañ-po</i>	<i>dri-ma</i>	<i>don</i>	<i>snod</i>
<i>rluñ</i>	<i>rus-pa</i>	<i>rna-ba</i>	[<i>reg-bya</i>]	<i>sñiñ</i>	<i>loñ-ga</i>
				[<i>srog-réa</i>]	
<i>mkhris-pa</i>	<i>khrag</i>	<i>mig</i>	<i>rñul</i>	<i>mchin-pa</i>	<i>mkhris-pa</i>
					<i>rgyu-ma</i>
<i>bad-kan</i>	<i>dvañs-ma</i>	<i>sna</i>	<i>bśañ</i>	<i>glo</i>	<i>pho-ba</i>
	<i>śa</i>	<i>lce</i>	<i>gcin</i>	<i>mcher</i>	<i>lgañ-pa</i>
	<i>čhil</i>			[<i>mkhal-ma</i>]	
	<i>rkañ</i>				
	<i>khu-ba</i>				

The difficulties are indicated by brackets. The easiest to explain is the occurrence of *mkhal-ma* under *snod* instead of under *don* in V. This is due to the order in our text: *glo mcher pho mkhal lgañ-pa*, that is, *don don snod don snod*. V explains: *don glo mcher | snod pho mkhal-mahi lo-ma | snod lgañ-pahi lo-ma*. Hjam-dpal rdo-rje does not have this error (13⁷): *don-gyi glo mchin mkhal-ma | snod-kyi pho-ba lgañ-pahi lo-ma |*. Here he has, of course, the mistake of *mchin* for *mcher*. But on the tree on 16-7 Hjam-dpal rdo-rje has *don-gyi glo mcher mkhal* and *snod-kyi pho lgañ-pa* exactly as expected.

reg-bya "touch" is a difficulty inasmuch as it is not an impurity (*dri-ma*, Skt *mala*-), but a *dbañ-po* "sense-organ" (Skt *indriya*-). Filliozat (p. 98 n. 47) accordingly assigns *reg-bya* to *dbañ-po* against V and Hjam-dpal rdo-rje and comments "Le vent n'a toutefois aucune impureté comme 'voie d'exercice'." This would have the advantage of completing the *dbañ-po*, but it would have the serious disadvantage of reducing the number of paths of circulation to fourteen, whereas they have explicitly been said in [25] to be fifteen. Moreover, if we are to complete the *dbañ-po*, we ought also to complete the *snod*.

Hjam-dpal rdo-rje also felt a difficulty here, but he was able to satisfy himself by quoting V. V comments *dri-maham sñigs-ma-rnams-kyi nañ-nas ba-spuham reg-byahi lo-ma* "the leaf of the small hairs or the touch from among the impurities or residues". The *sñigs-ma* are what is called in Caraka

and Vāgbhaṭa *kiṭṭa*- "waste matter". In Vāgbh. *Śā.* 3 *kiṭṭa*- is rendered *čhigs-ma*, which is a synonym of *sñigs-ma* as indicated by TTC. According to Indian medical tradition, each of the elements of the body has its *kiṭṭa*-. According to Caraka, *Ci.* 15¹⁹: *syāt kiṭṭam keśa-lomāsthno* "the waste matter from bone would be the hairs on the head and on the body". The same doctrine is found in 2T₃⁵⁵⁻⁷:

de-rnams sñigs-ma pho-bahi bad-kan dañ ||
snod mkhris bu-gahi dri-ma žag dañ ni ||
so sen ba-spu bśañ snum mñal hjin yin ||

"The residues of those [body-elements] are [in the case of the chyle in the liver, the decomposing] phlegm of the stomach, [in the case of the blood] the bile in the hollow organ [known as the gall-bladder], [in the case of the flesh,] the impurities [which emerge] from the [nine] openings, [in the case of the solid fat,] the liquid fat, [in the case of the bone,] the teeth, the nails, and the hairs, [in the case of the marrow, the skin,] the faeces, the oil, [and the fluid of the eye,] [in the case of the semen, the seed that causes] conception." Thus, the hairs do in fact belong to the *mala*- or *kiṭṭa*-, and since wind is active in the bones, it is logical that it should be considered as also active in their waste matter. But none of this shows how *reg-bya* could be considered an impurity. Indeed, the impossibility of equating *reg-bya* with *ba-spu* would seem guaranteed by the following verses from Caraka, *Śā.* 1¹³⁶:

vedanānām adhiṣṭhānaṃ mano dehaś ca sendriyaḥ
keśa-loma-nakhāgrānna-mala-drava-guṇair vinā

"The apparatus of sensation is the mind and the body, together with the sense-organs, with the exclusion of the hair of the head and the body, the tips of the nails, the ingested food, faeces, excretory fluids and the sense-objects." (Gulabkunverba Ayurvedic Society translation).

In the case of bile and phlegm the order in our text is *lus-zuñs, dri-ma, dbañ-po, don, snod* as [45] would lead us to expect. The only exception is that the text has *pho mkhal* for *mkhal pho* with resulting confusion in V. In the case of wind, if *reg-bya* is assigned to *dri-ma*, the order would be *lus-zuñs, dbañ-po, dri-ma, don, snod*. That is, we would expect *reg-bya rna-ba*. I suspect, however, that the order we have is correct and that *reg-bya* belongs to *dbañ-po*. In that case *ba-spu* must have dropped out between the *lus-zuñs* and the *dbañ-po*.

The last difficulty is *srog*, short for *srog-réa* "life-veins", which does not belong to *don*. Here V has: *don-rnams-kyi nañ-nas sñiñ dañ žar-byuñ srog-réahi lo-ma* "the leaf of the heart and the complementary life-veins from among the solid organs". Hence it is clear that V takes *srog-réa* as associated with *sñiñ* and therefore listed under *don*. There is no justification for taking it as belonging to *snod* as does Filliozat p. 98 n. 47. Even Hjam-dpal rdo-rje (13⁶) has *don-gyi sñiñ srog* without comment and it appears thus

on his tree. Nevertheless, one *snod* is missing (see [37]) and it ought to occur here. Possibly one should reconstruct this passage accordingly as follows:

rus-pa spu reg rna-ba sñin bsam loñ ||
khrag rñul mig dan mchin mkhris rgyu-ma dan ||
dvanis-ma sa čhil rkañ khu bñan-gci dan ||
sna lce glo mcher mkhal pho lgañ-pa-rnams ||

[47-8] Cf. Suśruta, Sū. 35³¹:

bāle vivardhate śleṣmā madhyame pittam eva tu
bhūyīṣṭhaṃ vardhate vāyur vṛddhe tad vikṣya yojayet

"Phlegm increases in a child but it is bile that increases in [the person in] the middle [period of life]. Wind increases most in the old person. Having regard to that [analysis] one should treat [one's patient]."

[48] *na-sos gñan* is the reading of all editions and of V 61³. It cannot be emended with Filliozat p. 98 n. 49 to read [*yin-na*] *sos gñan* "la thérapeutique change". The metre requires the antepenult to be stressed. Moreover, *sos* is not "thérapeutique". If *gñan* is not here "peste", as Filliozat thought, but another spelling of *gñen* "remedy, antidote" (cf. *gñen-po* = *sman* TTC), the resultant meaning would be close to Suśruta (see on [47-8] above). But *na-sos* is in any case instrumental singular to *na-so* "stage of life" and V indicates the meaning "disease" for *gñan*. V has: *rañ-rañ-gi dus rañ-rañ-gi nad byuñ-na na-sos gñan śes nañ-gses na-sohi lo-ma gsum* "since the individual diseases have arisen at the individual times [of life], the internal analysis according to which it is said that the illness [is determined] by the stage of life [results in] the three leaves of the stages of life".

[49-51] The association of types of regions with individual humours because their characteristics tend to promote particular humours is a commonplace in Indian medicine. For references see Meulenbeld p. 469 s.v. *deśa*.

In Vāgbh. Sū. 12³ it is the *skam-sa* (dry land) which produces wind, whereas here the *skam-sa* promotes bile. However, there is agreement that *rlan-can* (*ānūpa*- in Vāgbh.) promotes phlegm. *skam-sa* renders Skt *jāṅgala* "jungle" in Vāgbh., and the *jāṅgala*- is said in Caraka, Ka. 18⁽¹⁾ to promote wind and bile: *vāta-pitta-bahulaḥ*. In the *Siddhasāra* 13⁵ it is *rakta-pitta-gadottaraḥ* "promoting diseases of blood and bile". This verse of the *Siddhasāra* is found also in *Vṛnda* and in *Vaṅgasena*.

[52-4] The characteristics of the seasons and the times of day are described in detail and associated with the predominance of particular humours in Indian medical literature. See e.g. Caraka, Sū. 6, Suśruta, Sū. 6, and Vāgbh., Ni. 1. The information given here can be tabulated with that found in Suśruta thus:

Humour	Season	Time of day
<i>vātika</i> - <i>rluñ-nad</i>	<i>prāvṛṣ</i> <i>dbyar-dus</i>	<i>aparāhṇa</i> - <i>dgoñs</i>
<i>paittika</i> - <i>mkhris-pa</i>	<i>śarad</i> <i>ston-dus</i>	<i>ardha-rātra</i> - <i>mčhan-dguñ</i>
<i>śleṣmika</i> - <i>bad-kan</i>	<i>vasanta</i> - <i>dpyid-dus</i>	<i>pūrvāhṇa</i> - <i>sña-dro</i>

Three further items are added for the time of day:

	Rgyud-bzi	Vāgbh. Peking 103a 3-5
<i>rluñ</i>	<i>tho-rañs</i> + <i>dgoñs</i>	<i>ñin</i> + <i>mčhan</i>
<i>mkhris-pa</i>	<i>ñin-dguñ</i> + <i>mčhan-dguñ</i>	<i>ñi-phyed</i> + <i>mčhan-phyed</i>
<i>bad-kan</i>	<i>srod</i> + <i>sña-dro</i>	<i>mčhan-stod</i> + <i>sña-dro</i>

For clarity I set out the six divisions of the day in chronological order:

<i>pratyūṣas-</i>	<i>tho-rañs</i>	early morning
<i>pūrvāhṇa-</i>	<i>sña-dro</i>	morning
<i>madhyāhṇa-</i>	<i>ñin-dguñ</i>	noon (midday)
<i>aparāhṇa-</i>	<i>dgoñs</i>	afternoon
<i>pradoṣa-</i>	<i>srod</i>	evening
<i>ardha-rātra-</i>	<i>mčhan-dguñ</i>	midnight

The rising of the respective humoral diseases is associated in the *Siddhasāra* and in Vaṅgasena (identical verses) with times of day thus:

<i>vāyu-</i>		<i>sāyāhṇa-kāle</i> = <i>phyi-hphred-kyi dus</i>
<i>pitta-</i>	<i>ahar- . . . -ardhe</i> = <i>ñi-mahi guñ</i>	<i>niśasyārdhe</i> = <i>nam-phyed</i>
<i>śleṣman-</i>	<i>pradoṣe</i> <i>srod</i>	<i>pūrvāhṇe</i> <i>sña-dro</i>

This agrees exactly with the *Rgyud-bzi* except for the absence of *tho-rañs* under *vāyu-*.

For a clear and full statement of the relationship between the seasons and the humours one should turn to 2T9³¹⁻⁴². Summarized, the information there is:

<i>rluñ</i>	<i>gsog</i> <i>lđañ</i> <i>zi</i>	<i>so-ga</i> <i>dbyar-dus</i> <i>ston-dus</i>	= <i>grīṣma-</i> = <i>prāvṛṣ-</i> = <i>śarad</i>
<i>mkhris-pa</i>	<i>gsog</i> <i>lđañ</i> <i>zi</i>	<i>dbyar-dus</i> <i>ston</i> <i>dgun-stod</i>	= <i>prāvṛṣ-</i> = <i>śarad</i> = <i>hemanta-</i>
<i>bad-kan</i>	<i>gsog</i> <i>lđañ</i> <i>zi</i>	<i>dgun-smad</i> <i>dpyid-dus</i> <i>so-ga</i>	= <i>śiśira-</i> = <i>vasanta-</i> = <i>grīṣma-</i>

That is, the wind is collected in the summer, rises in the rainy season, and subsides in the autumn, etc.

The order of the seasons and their Tibetan equivalents is found in *Siddhasāra* 14:

1	<i>prāvṛṣ-</i>	<i>dbyar</i>
2	<i>śarad-</i>	<i>ston</i>
3	<i>hemanta-</i>	<i>dgun (-stod)</i>
4	<i>śiśira-</i>	<i>dgun-smad</i>
5	<i>vasanta-</i>	<i>dpyid</i>
6	<i>nidāgha- (= grīṣma-)</i>	<i>sos-ka (= so-ga)</i>

[55-60] The translation given incorporates almost the whole of the commentary in V 621-6: *hbras-buhi yal-ga-las skyes-pahi lo-ma dgu ni ran-gi khams hcho-bahi rgyu chehi hphen-pa dan snon-las kyi lhag-ma bsod-nams-kyi mthu gsum-po gan run zad-pahi mi de ni nes-par hchi-bahi lo-ma (1) | de-bzin-du cha-gran gnis-ka dus gcig-tu hdom-pas gnen-po mi-len-pa ni hdu-ba gsed-du babs-pahi lo-ma dan (2) | nad cha-gran gan yin-la de-gahi grogs-kyi zas spyod sman dpyad bsten-pa ni sbyor-ba mchuñs-pa zes-pahi lo-ma dan (3) | gñan-pahi gnad-rnams-su mchon hphog-pa ni gnad-du babs-pahi lo-ma dan (4) | dus hdas zes-pa gsal-byed-kyi sgra de cha-gran gnis-kahi khyab-byed-kyi rluñ-gi nad bcos-pahi srog-gi rten de dbu-mahi rluñ-gi rgyun chad-pahi lo-ma (5) | cha-bahi nad bcos-pahi dus-las hdas-pas cha-ba-la hdas-pahi lo-ma (6) | gran-nad kyan dus-las yol-bas gran-ba gtiñ hkhar-bahi lo-ma (7) | de-lta-buhi nad-dus-las hdas-pa ma-yin yan lus-zuñs-kyis sman-dpyad mithub-pahi lo-ma dan (8) | hbyuñ-pohi gdon ma-ruñs-pas rnam-par hche-bas bla-che phrogs-pahi lo-ma-rnams (9) | ni rnam-par gyur-pa nad-kyi hbras-bu srog gcod-pa hbah-zig-gi nad dgu zes-su bya-bar bsad-pa yin zes-te hbras-buhi yal-ga-las skyes-pahi lo-ma dguho ||*

I have left in roman the words occurring in the text.

This list of the nine life-destroying diseases is found in Hjam-dpal rdo-rje 14²⁻³ with only slight incorporations from V. Of interest are the following: (1) *che las bsod-nams-te hcho-ba gsum zad-pa*; (5) *dus hdas-pahi rluñ-nad srog-rten chad-pa*; (9) *gdon-gyis rnam-par hche-ba*.

The eight diseases discussed in *Suśruta*, *Sū.* 33 have nothing in common with this list of nine other than the *mahā-vāta-vyādhi-*. I have found no similar list elsewhere. For this reason it seemed useful to give V in full.

In the case of the seventh leaf I have translated *hkhar-ba* by "become attached to" as there seems adequate evidence for this meaning (see especially Das). Note, however, TTC: *gtiñ mkhar-bar~chuhī gtiñ-du nub-pa* "sink to the bottom of the water".

[61-2] The humours are opposed two by two because if one humour becomes calm the other two may be opposed to it by not being calm, and if it is not calm they may be opposed to it by themselves being calm. There are thus four oppositions for each of the three humours as follows:

1. *rluñ zi-nas mkhris-par ldog-pa*
2. *rluñ zi-nas bad-kan-du ldog-pa*

3. *rluñ ma-zi mkhris-par ldog-pa*
4. *rluñ ma-zi bad-kan-du ldog-pa*
5. *mkhris-pa zi-nas rluñ-du ldog-pa*
6. *mkhris-pa zi-nas bad-kan-du ldog-pa*
7. *mkhris-pa ma-zi rluñ-du ldog-pa*
8. *mkhris-pa ma-zi bad-kan-du ldog-pa*
9. *bad-kan zi-nas rluñ-du ldog-pa*
10. *bad-kan zi-nas mkhris-par ldog-pa*
11. *bad-kan ma-zi rluñ-du ldog-pa*
12. *bad-kan ma-zi mkhris-par ldog-pa*

[65] Worms and serum are not inherent in heat or cold but arise in them. I have, however, found no parallel in Indian medical literature. I therefore quote V 634-5: *de gnis-la hphral ma-hdus-pahi srin dan chu-ser ni ran-gi no-bo cha-gran gan yin dan rkyen-nam grogs gan dan bsodns-pa dehi rjes hbrañ gsis hphral cha-gran thun-mon-bar gnas-so* "As for worms and serum, which have not immediately been united in those two [categories of heat and cold], their immediate disposition being to join with anything that has its own hot or cold essence and with any secondary causes or helping agents and to follow upon those, they reside commonly in heat and cold."

III TRANSLATION

Chapter 3: The Arrangement [of the Parts of the Body and] the Bases of Diseases

§ 1 Then the seer Manasija spoke thus to the seer Vidyājñāna:

"O Teacher, Seer Vidyājñāna, from the Tantra in four sections concerning the knowledge of healing, how is the Root Tantra to be taught? Let the Physician, the King of doctors, explain it."

§ 2 Having been so questioned, the emanation of the heart [of the lord Buddha], the seer Vidyājñāna, spoke thus:

"O great seer Manasija! First, the topic containing a summary [of the doctrine] of the Root Tantra is [to be] taught. In the case of the three roots there are nine trunks, which twist [out of them]. There are forty-seven branches, which have divided off [from those trunks], and they develop into 224 leaves. [5] The [two] bright flowers [and their three] fruits ripen five-fold. These [matters] are explained in [this] summary of the Root Tantra.

If those very [items] are expounded in detail, they are as follows. According to whether the [bases of] diseases, the body-elements, and the impurities [that is] the three items [constituting the three branches of the first trunk of the first root, that is of the trunk of the body that is without disease] have not changed [with respect to their place of residence or their quantity] or have changed [from their nature by increasing, decreasing, or

being disturbed, they respectively] [10] cause the body to remain [healthy] or they subdue it.

As for [the first of those, the bases of] the diseases, there are three: wind, bile, and phlegm.

[The five kinds of wind are: that which] maintains life, [that which] moves upwards, [that which] penetrates, [that which accompanies the digestive] fire, [and that which] removes downwards.

The five [kinds of bile are: that which] causes to digest, [that which] produces brightness [of the chyle], [that which] makes complete [one's desires], [that which causes] to see, [and that which makes] the colour [of the skin] clear.

[The five kinds of phlegm are: that which] supports, [that which causes] to decompose, [that which causes] to taste, [that which causes] to enjoy, [and that which] causes [the joints] to hold together.

[Those three groups of five are] the fifteen [leaves on the first branch of the first trunk from the first root].

[15] Chyle, blood, flesh, fat, bone, marrow, [and] semen are the seven body-elements.

The impurities are faeces, urine, [and] sweat.

Thus the number [of leaves on the branches of the first trunk from the first root is] twenty-five.

If the tastes and potencies [of food] and behaviour, [those] three items [and] all [twenty-five items listed above] remain equal [to their normal quantities, the strength of the body, etc.] will increase, [20] but if they turn away from that [equilibrium] they will harm [the body and its life].

As for the diseases, there are three primary causes which produce them [accompanied] by the four secondary causes that promote them in conjunction [with the primary causes] in that [case where the humours have arisen]. When [those diseases] have entered by the six kinds of means of entrance [into the body], they have their places of residence in the upper, lower, and middle [regions] of the body, [25] but in the fifteen paths along which [those causes] make them circulate, age, region, and time make them increase in nine [ways]. Their fruits having ripened into nine diseases that cut off life, as primary causes that oppose [each other] they become twelve. If one summarizes into concise principles, [all those diseases can] be united in two [categories]: heat and cold.

[30] Thus there are sixty-three diseases which can [for the most part] be cured.

Among those [diseases], three, [namely] passion, hatred, and delusion are the [three] primary causes of increasing wind, bile, and phlegm respectively. In that [connexion], when those [three humours] have increased or decreased by [reason of] the four [secondary causes], time, demons, food, and behaviour, [they enter the body by the six means of entrance, that is] [35]

they will spread in the skin, expand in the flesh, circulate in the veins, become attached to the bones, descend into the solid organs, and fall into the hollow organs.

The phlegm, supported in the brain, has its place of residence in the upper part [of the body]. The bile, supported in the midriff, has its place of residence in the middle part [of the body]. [40] The wind, supported in the hip and thigh, has its place of residence in the lower part [of the body].

Bones, ears, touch, heart, life [-veins], and large intestine [are the paths of circulation of wind]; blood, sweat, eyes, liver, gall-bladder, and small intestine [are the paths of circulation of bile]; and chyle, flesh, fat, marrow, semen, faeces, urine, nose, tongue, lungs, spleen, stomach, kidneys, and urinary bladder [are the paths of circulation of phlegm]. [45] [Thus each of] the five [categories]: the [seven] body-elements, the [three] impurities, the [five] sense-organs, the [five] solid organs, and the [six] hollow organs is said to be a path of circulation of wind, bile, and phlegm.

An old man being a person [whose nature is dominated by] wind, a man in his prime being a person [whose nature is dominated by] bile, [and] a child being a person [whose nature is dominated by] phlegm, the illness [is determined] by the stage of life.

[A region that] has fragrant breezes [and] is cold is a region of [increasing] wind, [50] [while a region that has] dry land, is hot, and where there is great affliction is said to be a region of [increasing] bile, [and a region that] is moist and oily is said to be a region of [increasing] phlegm.

Wind diseases rise in the rainy season, in the afternoon, and in the early morning. Bile [diseases] rise in the autumn season, at midday, and at midnight. Phlegm [diseases] rise in the spring season, in the evening, and in the morning.

[55] [As for the nine leaves that have arisen from the branch of the fruits, the first is the leaf of the man who is certain to die because any of the] three [causes of his body] living have been spent [namely, the cast of his life, the remainder of his former acts, and the power of his merits]; [the second is the leaf of] the conjunction that has fallen into [the hands of Yama], the executioner [that is, one does not take the necessary remedies if heat and cold both come together at one time]; [the third is the leaf known as that of] like mixtures [that is, one adheres to food, behaviour, medicaments, and treatments that assist that very disease in the case of any hot or cold disease]; [the fourth is the leaf of] having fallen upon a vital spot [that is, a weapon strikes a dangerous vital spot]; [the fifth is the leaf of the course of the wind of the middle vein,] the support of life, cut off [by treating] the disease of the wind [that penetrates both heat and cold, only after] the time [for treatment] has passed; [the sixth is the leaf of] having gone beyond in respect of heat [by having gone beyond the time for treating diseases of heat]; [the seventh is the leaf of] becoming attached to the depths of cold [by

passing the time of treating diseases of cold]; [the eighth is the leaf of the body-]elements being unable to endure [medical treatment even though the time for treatment of such diseases has not passed]; [and the ninth is the leaf of the pernicious spirits of demons having taken away the higher life by] severe persecution – [60] those are said to be the so-called nine diseases of the [only] life-destroying fruits [of diseases that have changed].

[In the case of] wind, bile, and phlegm [the three of them each being opposed to the other two by] becoming calm or [by] not becoming calm, by being opposed two by two in four [ways, there are] twelve [ways in which the primary causes oppose each other].

[If one summarizes as principles all the above diseases, they are united in two categories: as for] wind and phlegm [, because of the] coldness [of their nature, they] are [like] water [and thus constitute the leaf that is like coldness; and as for] blood and bile [, because of the] heat [of their nature, they] are said to be [like] fire [and thus constitute the leaf that is like heat]. [65] [As for] worms and serum [, since it is their nature to follow upon heat and cold, they] commonly reside in heat and cold.

Thus, by the eighty-eight [items of the] enumeration [of the leaves on the branches of the trunks from the first root] every kind of basis of disease is known."

So he spoke.

Third chapter, on the arrangement [of the parts of the body and] on the bases of disease, from the Tantra of instruction concerning the nectar-essence that consists in eight branches [and is] secret.