45. Apotropaic Substances as Medicine in Buddhist Healing Methods

Nāgārjuna's Treatise on the Five Sciences

DOMINIC STEAVU

In East Asian Buddhism, the choice of physical materials or substances employed in rituals and practices is of paramount importance. For example, exorcistic or therapeutic seals should be carved in varieties of woods that have recognized demonrepu
ging properties. These typically include sandalwood, aloeswood, jujube wood, and peach tree wood (see, e.g., chapter 29). Therapeutic rites that involve the ingestion of medicines are another instance in which the selection of substances plays a crucial role. Active ingredients are rarely appreciated for their healing qualities alone; in many cases, medicines are consumed for their apotropaic (i.e., exorcistic or protective, or both) virtues, doubling as demon-dispelling materials. Because of this dual function as therapeutic and apotropaic substances, medicines are sometimes used in the manufacture of ink for producing talismans. Reciprocally, apotropaic substances can also be processed and ingested as medicine.

The following excerpts from Nāgārjuna's Treatise on the Five Sciences1 focus on a class of medicines often called "great medicines,"2 that blur the line between drug and amulet, between the pharmacological and the spiritual. Recipes include recurring active ingredients such as bezoar, realgar, orpiment, and especially, cinnabar, which are simultaneously therapeutic and apotropaic.3 This dual notion of medicine is rooted in the understanding of illness as resulting from demonic or supernatural causes, a conviction that predates the development of Buddhist medicine in China and was central to the Daoist traditions of the second to fourth centuries. It is no coincidence that realgar, orpiment, and cinnabar were important ingredients in the Great Clarity (Taiqing) tradition of "external alchemy,"4
primarily in the concoction of longevity-granting elixirs that were also known as "great medicines." In Daoist alchemy, both elixirs and their chief ingredients had additional functions beyond their effects on health and longevity. These included providing protection against malevolent spirits and enabling communication with spirits.

In addition to discussing the use of medicines and talismans, the passages translated below also present a rare method that consists of ingesting incense, in part for therapeutic ends. Incense (as well as its individual aromatic components) was valued in Daoism and other Chinese traditions beyond its capacity to serve as an offering or to generate a fragrant smell. Most generally, burning incense was considered an effective way of ritually purifying a space or invoking spirits, thereby facilitating communication with the supernatural. The cleansing properties of smoke were also understood to be exorcistic, driving away disease-causing demons and healing illness. In its combination of apotropaic and therapeutic applications, incense is another category of materials that could function as "great medicine."

Nāgārjuna’s Treatise on the Five Sciences is representative of an eclectic tradition of Chinese Esoteric Buddhism. The Five Sciences were five categories of knowledge or learning in classical India, typically given as grammar and composition, the arts and mathematics, medicine, logic, and philosophy. However, a second set of Five Sciences is more typical of Chinese Esoteric sources. It replaces logic with spells, and philosophy with talismans and seals. Despite referring to five sciences in its title, the present text only addresses three of them explicitly, namely, medicine, spells, and talismans and seals.

The core of the text likely dates from the second half of the sixth century, an early formative period for Chinese Esoteric Buddhism in which sectarian boundaries were porous and templates for healing and practice were enlisted from a multiplicity of traditions, Daoism chief among them. The attribution of the text to Nāgārjuna should not be taken at face value. In Esoteric Buddhism, Nāgārjuna is typically associated with techniques pertaining to divination and spells, as well as with medicines for making oneself invisible. Sometimes, the bodhisattva is also associated with the fabrication and ingestion of longevity-granting elixirs, as in Daoist alchemy. Additionally, Nāgārjuna’s Treatise on the Five Sciences was purportedly coauthored by another bodhisattva, Horse-neighbor (Maming Pusa). This figure appears to be a conflation of the second-century Indian poet, scholar, and monk Aśvaghoṣa (Maming Pusa) and his contemporary, a reputed alchemist, mythical founder of the Great Clarity alchemical lineage, and celebrated Daoist immortal by the name of Master Horse-neighbor (Maming Sheng). Together, the Nāgārjuna/Master Horse-neighbor pair enjoyed a reputation as authorities on medicinal and alchemical recipes. Their prestige must have been of consequence, as the duo is found not only in Chinese Buddhist contexts, but also in the Daoist tradition of Inner Alchemy. In all instances, the bodhisattvas Nāgārjuna and Horse-neighbor are closely connected to alchemical methods involving the fabrication of medicines that are both therapeutic and apotropaic.

Incense, bezoar, realgar, orpiment, cinnabar, and the other "great medicines" found in the passages translated below are grounded in the everyday material culture of Chinese Buddhist practice. However, their use in Nāgārjuna’s Treatise on the Five Sciences, as
elsewhere in Buddhist writings, frequently occurs in conjunction with seals, talismans, and other elements absorbed from Daoism and local cults. That the medico-apotropaic uses of these substances were assimilated from indigenous Chinese traditions and integrated into texts attributed to one of the most celebrated Indian Buddhists is a detail that speaks loudly to Buddhism's capacity as an adaptive and accommodating religion.

FURTHER READING


Excerpts from Nāgārjuna's Treatise on the Five Sciences

[A Talisman for Equally Benefiting All Sentient Beings]

At the time [of Aśoka], there was a south Indian monk. He was previously an adept of heterodox ways, but he grew to esteem the Dharma, and so he became a monk. He addressed the king [Aśoka] saying, "In the past, I sought [talisman] methods among the heterodox practices to benefit the people. Today, I have left home and entered into the Dharma of the Buddha. He also has a [talisman] method to benefit sentient beings. First, his talisman can procure riches. These are obtained in accordance with the place where one is located. Second, I admire that his talisman cures the ailments of all sentient beings. They are immediately removed in accordance with their cure. Third, his true Dharma [talisman] is able to cause rain in agreement with the seasons so that the nāga kings are pleased."

Upon hearing this, the king declared: "I command that this method be used to equally benefit all sentient beings!"

On the seventh day of the seventh month, one should take seven stalks of mountain-cloud bamboo that are seven chi in length and place the drawn talisman inside them. The talisman should say: "May Indra instruct me on how to benefit sentient beings! May all dragons and demons follow my command!" One should also take a willow branch and carve it into a human effigy. Construct an altar out of
willow and place it on top. After circumambulating the altar, recite the spell saying: “I take refuge in Indra, May the wind spirits come to the aid of sentient beings. May the fire spirits come to cast light. May the rain spirits come to ripen crops. May the treasure spirits come to distribute riches. May the earth spirits come to comfort sentient beings. For whomever and for whatever concern, I command it. This year all shall be suitable. Quickly! Quickly! As if commanded by law.”

Even if regular people obtain [this talisman], they can produce the medicine of great immortals. On the fifth day of the fifth month, collect ox bezoar in the amount of a sparrow’s egg, four liang of ginger, eight liang of hemp, one liang of yellow runner reed, five liang of rhubarb, and two liang of licorice root. On the seventh day of the seventh month, have a young lad pound them. Make them into pills with honey and eat them. If a person is aching all over and is afflicted by recurrent vomiting, a water disease, intestinal aches, swelling of the four limbs or of the abdomen, sudden dizzy spells, diarrhea, tightness in the chest, or serious breathing difficulty, take the above medicinal pills. The pills should be like small beans. Take two and ingest them. In an instant, the medicine will make visible scuttling disease demons. Again, if you vomit or perspire, if you experience a prolonged dulling of your sense of taste, if your blood circulation is obstructed, if you have a diminished appetite, if after giving birth you have sores that do not heal below the waist, or if you are unable to urinate or defecate—all will be healed.

[The Star Lodge Seals, Seal Two of Five]
The spell reads: NAMO ATUOPOLIYE. NAMO SUOJIAI DUOPOLIYE. NAMO XUTUOHE SHATUOOLIYE SUOPOHE.

If you wish to perform the method for this seal, purify a room and smear aromatics on the ground. Burn various kinds of incense and pay obeisance to the Three Jewels. Take a piece of red jujube wood five cun in length and three cun wide. Use it to carve this star-lodge seal. Slather it with cinnabar. Intone the spell and charm it nine hundred times. No desired destination will be unsuitable [to travel to]. If you wish to bestow this seal's benefits on all sentient beings and eliminate their illnesses and hardships, you may use it to do so. Lead the afflicted into a room. Bathe their bodies with aromatic water. Impress the seal on the spot where the ailment is. No illness will remain unhealed.

Spell for the Method of Not Eating

BOZHA NAYEZHA, BOZHA NAYEZHA NUONI, BODIZHA BOYEDIZHA SHAHE

Take two sheng of limonite, two liang of red holloysite [lit. "red stone fat"], one liang of kaolinite [lit. "white stone fat"], and one liang of cinnabar. Then, in a pure chamber, take the limonite and some ivy grass and make them into a powder. Remove impurities. Then, take the red holloysite and make it into a powder. It is preferred to make it finer than the ivy grass powder. After each ingredient has been ground, mix them together. Intone this spell and charm the medicine twenty times. Consume three square-cun spoonfuls per day. Completely ingest the content of each spoonful. You will immediately obtain freedom from starvation for ten years. Your vitality will rush forth and flourish beyond what words can express. When you prepare [this medicine], do not consume meat or alcohol. The Five Pungent Roots and yuntai should not be eaten.

The Vajra Heart Seal

If one is deaf, blind, mute, or has virulent abscesses and scabs on one's body, stamp the [Vajra Heart] seal on some realgar. The amount is not important. Stamp it fourteen times. Then daub it on the abscesses and scabs. One day will not have passed before they promptly heal. As for the [deaf], blind, and mute, stamp the seal on orpiment powder fourteen times. Mix it with one sheng of water. Do not consume alcohol, meat, or any of the Five Pungent Roots for seven days. Wash your eyes with the water. Do so thrice daily until the water is used up. [Deafness], blindness, and muteness will be healed. [...]

[STAR]
Do not transmit these [instructions] to curious people, nor should you circulate
them in the world. Nāgārjuna Bodhisattva and Horse-neigh Bodhisattva composed
the Treatise on the Five Sciences. It was [originally] produced in more than ten thou-
sand chapters. Regular people who practice this method must fetch a local variety
of high-grade [incense]. The pure chamber should be a square room and there
should be no damage to the structure. Daub the inside and outside [of the pure
chamber] with an aromatic decoction and decorate it with green-colored paint. Pu-
rify and order the ritual area. Suspend a ceremonial canopy and multicolored spirit
banners. Smear white soil on the ground, and adorn the walls with colorful designs.
During the entire day, after having cleansed them in a fragrant bath of shi-barley,
one should wear treasure flowers [around one’s neck]. The pacified room of the rit-
ual area must have incense continually burning in its four corners. Then, install the
effigies of Nāgārjuna Bodhisattva and Horse-neigh Bodhisattva, of the Vajra-Beings
of Secret Marks, and of the Divine Kings of the Eight Classes of Beings.

Take the five-colored canopies, banners, divine hanging things and images, or
any adornments that you think of and affix them before [the effigies of] the bod-
hisattvas. Burn incense in seven incense burners. Place two of them in front of the
bodhisattvas, two in front of the Vajra-Beings, two in front of the Divine Kings of
the Eight Classes of Beings, and one in front the officiant [i.e., yourself]. Set up a
wooden board as an altar and put the implements for making offerings on top of it.
At the three times [i.e., morning, noon, and evening], pay obeisance, make offer-
ings, and burn incense. If you wish to cure the suffering of others, burn incense
and inform Nāgārjuna Bodhisattva and Horse-neigh Bodhisattva by declaring: “I,
disciple so-and-so, in the present year, in this manner will lead out the conditions
of suffering.” The declaration ends here. By means of this spell [of the Vajra Fist
seal], charm the ailing person. If it is an eminent person, charm them twenty one
times. With a five-colored thread, tie twenty-one knots on this eminent person's lower limbs, twenty knots on their upper limbs, and seven knots around the neck. Then, impress the Vajra Fist seal, fourteen times on the person. Afterward, use the Vajra seal to impress the center of the painful area [on their body]. When impressing the seal, follow the instructions [above] concerning the strength and number of impressions. Prepare and uphold ritual purifications for seven days and venerate [the bodhisattvas]. Remove your upper garments and your shoes.

Do not sleep in that location. Do not emit wind. Do not speak loudly or call out loudly. With a sincere heart, shut your eyes and take refuge in your worship [of the bodhisattvas]. Do not mock or scold [anyone]. Stick out your tongue to defy your fears, [but ensure] that purity is used; otherwise, you may increase the ailing one's misfortune. [ ... ] With a sincere heart, continuously worship, venerate, contemplate, and intone the spells of Nāgārjuna Bodhisattva. One's mind should always be pondering him. The bodhisattva will descend of his own accord. His hue is so brilliantly radiant that he illuminates the world. People will achieve that which they wish for. If one delights in immortality, then immortality will be obtained. If one delights in the Dao, then the Dao will be obtained.29 If one delights in wisdom, then wisdom will be obtained. If one delights in fame, then fame will be obtained. If one delights in wealth, then wealth will be obtained. If one delights in nobility, then nobility will be obtained. Things will be as one wishes them to be.
If you undertake the practice for a month, riches will accumulate of themselves. All the marvelous spirits coming to aid you will revolve around the room, behind and before you. Contemplate them with a sincere mind. You will have sufficient clothing and food to avoid death and hardship. If you wish to cure illness, prepare [the ritual space] and complete the ritual purifications for seven days, and the bodhisattva will come forth from the incense. Take refuge in him with a sincere mind. Make your request with propriety to the bodhisattva Nāgarjuna and the illness will be cured of itself. [...] You will require one incense burner, a seat, a fully fragrant and bejeweled canopy, a gold-threaded pouch containing a vermillion pestle, two ounces of cinnabar, and one hundred sheets of unblemished paper. Upon making your opening declaration to Nāgarjuna Bodhisattva and Horse-neigh Bodhisattva, promptly write out Indra’s divine talisman [see figure 45.4] and submit it. Additionally, write the talisman of the King of the Six Spirits [see figure 45.5] onto the ailing area [of the patient’s body]. Charm this spot with a willow branch and purified water. Complete [the charming] with the asura binding spell by tying knots with a five-colored thread on the ailing body part and by impressing the spot with the Vajra Heart seal [see figure 45.2]. Burn incense, pay obeisance, and pray in request [for the illness to be cured].
Having done so, the responding spirit will come along that night in the evening's dreams and completely cure the illness. If in the space of seven days you desist from maintaining the ritual purifications, if you desist from [observing the proscriptions on] consuming alcohol, meat, the Five Pungent Roots, yuntai, and otherwise scold or mock, lie, engage in unhealthy or lewd behavior, plunder and rob, or kill—if you contravene these rules, then the illness will not be healed and will persist beyond seven days. [If you respect the stipulations], ailments are healed just as you wish them to be. Do not doubt the great efficacy of this method. [...] 

Method for Ingesting Medicinal Incense

The treatise says: "It is common when practicing the incantation of spells for the sharp ear of the adept to be able to discern even the delicate sounds of a water-clock. The ingestion of incense medicine is [also] considered part of [the practice of] spells."
“[List of aromatics to be used in this method: One jin of baizhen, one jin of aloeswood, one jin of frankincense, one jin of hovenia, one jin of cloves, one jin of patchouli, one jin of sweet basil, one jin of spikenard, one jin of qiongqiong, one jin of purple nutsedge, one jin of potpourri (in accordance with the season, picked from a shaded and dry area), one jin of chebulic myrobalan.

The treatise says: “In a pure chamber, place [the ingredients] in a mortar, and grind them down individually before mixing them with some shi-barley and honey. Do not expose the contents of the vessel to wind or sunlight. Beforehand, you should abstain from alcohol, meat, the Five Pungent Roots, as well as savory foods and yuntai. Perform ritual purifications and undertake ablutions by means of a fragrant bath. Don bright and clean robes. Rinse your mouth with water seven times. Sit up straight and intone the spell. Charm the incense seven times. Combining it with fragrant well water, ingest one cubic jin of the incense mixture thrice daily for a week. Charm each dose seven times, [before you] ingest it. Do not emerge from the ritual area for [the first] three weeks; fast and ingest [the mixture] for three weeks. After a full hundred days, communication [with the spirits] will be unhindered. Various spirits will wait upon you. Your eyes will see all buddhas, and wherever you walk, it will become exceptionally fragrant. After two additional weeks, your fragrance can be smelled at ten paces. After four additional weeks, your fragrance can be smelled at one hundred paces. After seven weeks, anyone that can see you will be able to smell your fragrance. All beings will respect and love you. Demons and spirits will strive to assist you. Perform this with an unbridled mind in a quiet place and burn incense. All the various spirits will come to you. After a full thousand days of ingesting the incense mixture, you will come to [discriminate] things through their fragrance. You will uncannily perceive the odors of the twelve kinds of meat, even those of fish and turtles [which are harder to discern]. You will uncannily perceive their smells with true accuracy, to the extent that you will be able to fully determine any smell in the world.

“Take the soil from a tomb. Exhale three breaths on it and then fumigate it [with the aromatics mixture]. The [resulting] soil aromatic is most beneficial. There are places and sites where people have killed themselves. If you attenuate [their impurity] with water [mixed with the soil aromatic], those grounds will all be fragrant. As for those people who have died in the last seven days, if you attenuate [the impurity of] their corpses with [the mixture of aromatic soil and] water until they break apart, they will yield a fragrant smell that is extremely beneficial.

“Generally, the incense should be taken with potable well water when ingesting it. [Beforehand,] the incense should be mixed with honey into balls the size of a pellet. The mouth should be rinsed clean and charmed one hundred times. Put the pill inside the well water. This [resulting] liquid, which is fully perfumed and delectably potable, can make people become fragrant [when consumed]. If there are malevolent people bewitched by malignant wraiths, make this incense into pellets. Charm the pellets one hundred times. It will result in pacification. If sick people [keep the
pellets] in front of their throats, their demonic pathogens will scatter. If there are empty buildings or abandoned dwellings with malicious demons causing harm to people, then mix this incense with honey and make it into pellets. Burn it in a fire. All evil in the dwellings will completely disappear."

The treatise says: "For all those who ingest incense, this spell is rooted in demonic and divine origins. Practitioners must exercise caution when encountering a corpse, but also when coming upon parturition, nursing the parturition or nursing of the six domestic animals, and the luster of blood. They must avoid women and small children, as well as the crow of roosters and the barks of dogs. Invariably, their bodies must be washed and their mouths cleansed. When they encounter impurities, they must cast the spell to dissolve the contaminants. Water should be charmed thrice and used to wash the face and eyes. Afterward, one may enter the [pure chamber]. For those who do not do things in this way, not only will the method be unsuccessful, but they will also meet with calamity, and sores will erupt on their bodies and faces. If practitioners [attempt this method] in a normal room, they will be unable to intone the spell. They should go to a pure chamber. They should not inform others of this method or transmit it to them; [if they do,] harm will befall them. This method is not to be circulated in the world."

NOTES

1. The author wishes to express his thanks to the volume's editor, C. Pierce Salguero, and to the anonymous reviewers for their invaluable comments. He is also grateful to the Bukkyō Dendō Kyōkai (Canada), whose generosity funded this research. Ch. Longshu wuming han.

2. Ch. dayao.

3. Realgar (xionghuang), orpiment (citruang), and cinnabar (zhusha) appear in a number of canonical scriptures within a medicop-aпотропic context; see for instance, T nos. 1265, 1238, and 1227. These are important ingredients in Daoist traditions of External Alchemy (Waidan), on which, see n. 4 below.

4. External Alchemy (Waidan) consists of refining minerals and metals in a crucible with the aim of obtaining an elixir (dan). When ingested as a medicine over a period of time, the elixir is believed to grant longevity or even immortality. The Great Clarity (Taiqing) tradition of external alchemy flourished, roughly speaking, from the third to the seventh or eighth centuries. The decline of external alchemy corresponds to the rise of Internal Alchemy (Neidan), which, as its name indicates, internalizes alchemical processes. Thus, in Internal Alchemy, elixir ingredients are understood as elemental components of the cosmos that can also be found within the human body, where they are refined and transformed by means of elaborate visualization practices.

5. In external alchemy, it is common to transmute the elixir (dan) into gold, a detail that is not lost in Buddhist texts that employ the same constituent ingredients; see, e.g., T no. 1420, 21: 960c11-13: "Take one ounce of realgar, and intone the spell [provided above] over it seven times. Feed it to a dog, who will then produce feces that are as red as fire. Take them and daub them onto a cookie. Intone the [same] spell over the cookie three times. Its color
will then be like that of gold." In contrast to realgar, orpiment, and cinnabar, bezoar is more commonly associated with Buddhist and Indic medicine than with Daoist alchemy. However, snake bezoar (shehuang) figures as an elixir ingredient in one of the alchemical chapters from the fourth-century Daoist text *The Master Who Embraces Simplicity: The Inner Chapters (Baopu zi neipian).* Ox bezoar appears in late Great Clarity sources from the seventh century (see chapter 33).

6. See also T no. 1042, which likewise attributes spiritual and salvific powers to incense.

7. Skt. pañcavidyā; Ch. wuming.

8. Ch. zhoushu and fuyin, respectively.


10. See the canonical biography of Nāgārjuna Bodhisattva in T no. 2047b. Even before his conversion to Buddhism, Nāgārjuna, who was born into a south Indian Brahmin family, was particularly gifted in the arts of astronomy, divination, and prophecy. The biography also ties him to alchemical endeavors and elixirs. He seeks out a medicine that confers invisibility (so that he may disgrace the king’s harem). Once he obtains it, Nāgārjuna is able to accurately deduce its exact chemical composition through the faculty of smell alone. Already in the Northern Wei (386–534), which is when the biography was translated, there was an explicit connection between the figure of Nāgārjuna and drugs. An annotation contributes that he lived to over two hundred years of age by ingesting a “medicine of immortality” (xiānyuán). In the fashion of a Daoist immortal practicing “corpse liberation” (shījie), Nāgārjuna is said to have “sloughed off [his corporeal form like] a cicada and departed from the world.” See Young 2015: 81–91.


12. For Aśvaghoṣa’s standard canonical biography, see T no. 2046. In it, we learn that he was nicknamed “Horse-neigh” because when preaching the Buddhist Dharma, his words were intelligible to animals. A famished herd of horses forfeited their meal and “with tears flowing from their eyes, they listened to the Dharma without the slightest thought of eating” (T no. 2046, 50: 1). For Master Horse-neigh’s biography, see his entry in the *Biographies of Divine immortals (Shenzheng zhuan),* reconstructed and translated in Campany 2002: 325–26; for an exhaustive account of the sources of this biography, see Campany 2002: 506–7. Master Horse-neigh is a key figure in the Great Clarity tradition of Daoist external alchemy. For a synoptic discussion of Aśvaghoṣa’s multiple personalities in China, see Young 2015: 195–97; for relevant primary secondary sources, see especially ibid., 196n19 and 22. Young unfortunately does not mention Aśvaghoṣa’s relationship to the Daoist Master Horse-neigh. I would tend that in the medieval Chinese religious imagination, both figures are related, and that in Nāgārjuna’s *Treatise on the Five Sciences,* due to the strong alchemical connection, it is very likely that they are, in fact, conflated.

13. They appear, for example, in T no. 1289, another esoteric text that contains recipes for therapeutically needed and other drugs. For a convenient overview of this source, see Young 2015: 179–82; see also ibid. 283–302, where he juxtaposes the text with Nāgārjuna’s *Treatise on the Five Sciences* and elaborates on the close relation between Nāgārjuna and Aśvaghoṣa.

14. See, for example, DZ no. 571, 10: 676b; DZ no. 1067, chapter 15; and the preface to DZ no. 233.

15. T no. 1420.

17. See the glossary entry for King Aśoka.

18. Later on in the passage, it is stated that a "great sage" or "great immortal" (Ch. dàxiān)—referring to the monk-instructed King Aśoka on the ritual particularities of using various sets of talismans, presumably the same ones that are reproduced in the text. A few lines below (21:957c4), adepts are entreated to contemplate the Great Sage Vasu (Posou Da Xian) during a related talisman rite; and elsewhere (21:957c24), to pay obeisance to the Great Immortal Qitu (Qitu Da Xianren), whom I have been unable to identify. These two "great immortals" appear to be distinct from the one who is instructing King Aśoka.

19. These are tutelary deities of seas, lakes, rivers, or other waterways, and are thus associated with rain and rainmaking.

20. This formula is typically appended at the end of talisman incantations or exorcistic supplications in indigenous Chinese traditions such as Daoism or local religious cults. It stems from the structural equivalence between the supernatural bureaucracy and imperial administrations of early empire.

21. The term fānrén refers to commoners or laypeople as opposed to monks, professional ritual masters, or members of the ruling elite. Although some of the methods in this text are explicitly addressed to monarchs (at least nominally), it is noteworthy that many of them were also intended for use by a broader social demographic; see Davis 2001: 135.


24. Yuntai can refer to a variety of plants in the genus Brassica. Brassica plants include those that produce cabbage, cauliflower, broccoli, brussels sprouts, and turnip rape (canola), but in this case, yuntai probably describes a type of mustard plant and its seeds. T no. 2061, 50: 890b26–27 explains how one of the forbidden Five Pungent Roots (wu xīn) that grew outside of China and was presumably not imported, namely, hīṅga (asafoetida; Ch. xīngū, alt. an, "devil's dung" or "giant fennel"), was sometimes replaced on the list of taboo edibles with the more familiar native alternatives yuntai or coriander (hūsuī). This connection to the Five Pungent Roots, together with the fact that yuntai, as a type of mustard, would indeed be pungent, explains its proscription in Nāgārjuna's Treatise on the Five Sciences.

25. T no. 1421, 21: 966a, 962c.


27. The text appears to have a scribal error or misprint here.

28. These are the deva-guardians of Mahāvairocana's secrets.

29. In this instance, the term "Dao" or "the Way" indicates a generic higher state of attainment or insight. Its connotations are not exclusively Daoist. It can also more generally refer to a teaching or spiritual path. In the opening paragraph of Nāgārjuna's Treatise on the Five Sciences, for example, it is used in a pejorative compound, wēntāo, or "heterodox ways."


31. This is unidentified.

32. This is possibly costus.

33. This is possibly cassia.

34. This is possibly loosestrife.

35. This is unidentified, but is possibly a fragrant grass or variety of millet.
Buddhism and Medicine

AN ANTHOLOGY OF PREMODERN SOURCES

C. Pierce Salguero

COLUMBIA UNIVERSITY PRESS
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From medicine has become a singular generation in influence, premodern medicines do not translate into texts with corruptions by sages in Buddhist medicine.

These sociological topics of interest to nurses, magical others, healers, and popular treatments, Richardson spells texts to codes, reflecting medical treatments, and the relationships present in the view of Buddhism. The centrality of practice and innovation world.

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