CHAPTER III
SIBYLLINE FEATURES IN BUDDHISM

If we rigidly follow the true import of Buddhism or what Buddhism preconise its cardinal tenets, there should be no such plausible connection between Buddhism and Sibylline Aspects. The Summum Bonum of a devout Buddhist is to attain 'Nirvana', - the 'Eternal Bliss' from where the aspirant never returns to undergo again the bondage of life or thirsted rebirth.¹

Precursor of Buddhist Sibylline Features: The wide range of Buddhist Literature started growing with the Hinayana School just after the demise of Emperor Asoka in 3rd Century B.C.² It reached its meridian glory by 7th Cent. A.D., when Mahayana Buddhism popularised the Buddha-Dharma in the "direction of Buddha-Bhakti and the cult of relics and image worship, and above all also an advanced stage of Buddhist art",³ Buddhist Literature in general have endorsed the current view that good deeds (kusala karma) blossom forth into happiness (Svarga) in a future life.

Onwards 7th Cent. A.D., we witness vigorous indulgence in Tantra Buddhism to continue approximately till eleventh Cent. A.D., - by which time the stupendous Buddhist Literature was full of spurious contents to glow on a sudden as if prior to the disappearance of the Buddha-dharma from the land of its birth to influence Hindu Tantra and world literature ⁴; this was possible not due to literary merit alone but for attractive Sibylline features that marvelled people with magic spells, divination, talismanism etc., etc.⁵ We witness obviously, Santideva, while

¹ cf: 'Nirbāna (nirvāna) is the general name for Vinutti which constitutes the central interest in Early Buddhism.-AN*, III., 354; MN., I., 167; SNK., 11239;
   cf: MN; 3, 285; cf: In the dialogue between the Buddha and Māgendiya (MN., I, 501 ff), the Master emphasised that health is the greatest boon and Nirbāna is the highest bliss.
² Winternitz, II., 17 ff.
³ Ibid., 304; cf: "Bhakti Cult in Ancient India" by Dr. Bhagvat K. Goewami, p.,XXXII ff.
⁴ Ibid., 401 ff.
⁵ Ibid., 380 ff.
glorifying Retholka-Dhāranī in his Śīka-Saṃuccaya, to expound a contrary aspiration to the sūnna bonum of a devout Buddhist; he justifies that a Bodhisattva should not be mindful for his salvation earlier than innumerable rebirths in various professions and sects for the welfare of beings; a long list of professions and sects in rebirths has also been mentioned therein. In the Kāraṇḍavyūha it is stated that once the Avalokiteśvara Bodhisattva at Benares preached the "dhamma" to insects and worms for their liberation from lower strata (Yoni) and rebirth in a higher state of life.

Buddhism in its earliest phase a canonical literature appeared in Pali language; subsequent expansion of the Buddhist Order (Saṅgha) and conversion of Brahmin erudites into Buddhism created scope for a large number of Buddhist works to be written side by side with Pali, in a language which is called by Prof. Franklin Edgerton as "hybrid Sanskrit". Buddhist literature naturally became vast and at present is not confined to India only as the place of its origin. In the words of Prof. P.V. Bapati, "Wherever Buddhism spread, we find in addition to the original stock, accumulations peculiar to each country in the form of translations of the original texts as well as independent treatises on Buddhist subjects sprang up".

The main stock of Buddhist literature from ancient India spread to Ceylon, Burma, Tibet and China. These places as a matter of fact served as radiating centres of Buddhist literature and translations were made into Mongolian, Siamese, Chinese, Tibetan, Burmese, Manchurian, Japanese and very recently into European languages.

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7 qt. SAI., - Vol. VI, 200; cf: "Dhamma come to be in what we might call its church meaning, it ever remained that which implied a teaching of the 'things that ought to be done'," - says Dr. (Mrs. Rhys Davida, - Sayana, 73.
8 cf: Pali language in the early Buddhism is claimed to be 'Tantibhāsa' or dictio of the sayings of the Buddha honoured as 'pavacama', the best words recorded in the corpus of texts., -CHI., Vol., I, 442.
9 BNSR., - inner-fold of the front jacket.
10 cf: Paper presented at the symposium on the 2500th Buddha Jayanti at New Delhi, sponsored jointly by Govt. of India and UNESCO., reprinted in MBJ., Vol. 65.
11 Winternitz, II, 402 ff.
The growth of Buddhist literature evidently is the outcome of some basic formulations or architectonics in the 'Buddha-Vacana' that kept the religious literature belonging to the Vedas and Upanisads, the Great Epics and few Puranic legends in the foreground to fortify it as an independent system. These formulations with their different annotations, applications, exemplifications and discussions are reducible to certain abstract schemes of thought or "mātikā". The soundness of "Buddha-Vacana" in this respect is seen to be universal to lay hold on all mundane, and metaphysical branches of knowledge (rājāni); and Buddha's stand instantly as Omniscient (Sabbānātā or Sarvejñātā) is spontaneously established. In his perfected state "Gotama the Man" could naturally inspire mortals by his sermon: "Man's life is nothing worth if he stays where he is"; Men is an aggregate of five matters (khandhas); these matters are subject to emergence (uppāda) disappearance (vaya) and constant change (saṃathāta).

14 cf: Sakya., - vide opening maxim of the Title page.
15 cf: In the earlier Buddhist literature, (e.g.) Poṭṭhāpāda Sutta of DN., I) reference to four Khandhas (rūpādavāmaśeṣhāhānuṭikā) is an addition to three recognised in the upaniṣads (i.e., aṭṭha dhammaśeṣhānā - CF., II, 2,3,1); the scheme of the five upādānakhandhas is, development in later Buddhist literature. The theory of 'Khandhas' here generates the subtle conception of Anatta in addition to Vihāna that has shifted far from its original form (cf., DB., 39); Dr.N.Buttg has referred to the Buddhist notion of 'atta' as a tentative counterpart of 'ahankāra' of Sāmkhya and Vedānta (MNH., 142 ff); The Buddhist notion of atta is more phenomenal (cf.: Dharmaśīl in Pramāṇa Varttika., - text & commentary in JBORS., 1958., p.87) and not conceived of that Ataman, the Absolute or Ideal as envisaged in the upaniṣads, Gaudapāda and Sankaracharya. Gaudapāda admitted the basic principle of Buddhism which has laid stress on the root of all illusions to be lonely belief of the ultimate existence of the Individual soul; 'Jīvan Kālayate', or 'prāman'; Sankaracharya has practically reiterated the view; 'tatra jīvakalpanā cātva kalpanāśaścātvyutkta'. Prof. Vidusekhara Sastri jīva kalpanā or jīvkalpanāśaścātvyutkta'.

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resulting in man of his course or destiny pattern (bhāgya)\textsuperscript{17} an equivalent change not only with regard to his present but as well with his past and future;\textsuperscript{18} - with this knowledge man should be determined to march onwards to transcend the fetters of life.\textsuperscript{19}

This cryptic utterance reminds us of the sermon delivered in the Aitereya Brahmana of Ûg-Vedic branch; there it is held that movement leads to eternity; movement provides taste to life like that of a juicy-sweet fruit; look forward to the splendour of the Sun, - the Sun who from the very moment of evolution is indefatigably on its movement to advance; Go ahead and ahead.\textsuperscript{20}

In conformity with the Vedic cult incorporating Sibylline features, the Buddha with a mild deviation from the brahmamani admonitions specified four matters of realisation,\textsuperscript{21} - e.g.(i) past lives \textsuperscript{22} by all co-nascent factors (nāma kāyo), (ii) death and rebirth by heavenly-eye (cakkhumā sacchikaraṇīyo), (iii) the eight deliverances by all mental factors, and (iv) destruction of intoxicants (āsavana) by insight (panñāya sacchikaraṇīyo).

\begin{itemize}
\item \textsuperscript{17} cf: there are five directions of destiny (pañcō gatiyo), (i)purgatory (nirayo), (ii)animal kingdom (tirachhānayoni), (iii) the realm of departed (peta), (iv) mankind (manusṣa-loko), and (v) the gods (deva). - DN., III, 234.
\item \textsuperscript{18} cf: Ananda Sutta, - SNK, III 37 ff; DPPN., II, 575.
\item \textsuperscript{19} cf: "ikṣaunye āṅgavatā me sarīram
   tvagantī māmroc pralayaṁ ca ājetu
   aprāpya bodhiṁ balu kalpa dūrābhavan
   naivīṣanat kāyarathāsacalisyato."
   - LVV., ch.XIX,51.57.
\item \textsuperscript{20} cf: Buddhaghosa comments that the present refers to one span of life; the past is time prior to this span of life; the future is time after decease of this life. In the latter, the present is any three-fold instant (nascent, static, and cessant); past and future proceed and follow that. - SBE(DE, pt.iii), IV, 210; cf: there are three phases in life (tayoddha), past (ālītto) present (paccuppamno) and future (anāgato), DN., III216, AN., V.32.
\item \textsuperscript{21} DN., III., 230.
\item \textsuperscript{22} cf:Buddhaghosa comments that the present refers to one span of life; the past is time prior to this span of life; the future is time after decease of this life. In the latter, the present is any three-fold instant (nascent, static, and cessant); past and future proceed and follow that. - SBE(DE, pt.iii), IV, 210; cf: there are three phases in life (tayoddha), past (ālītto) present (paccuppamno) and future (anāgato), DN., III216, AN., V.32.
\end{itemize}
The realization of these four matters is to be obtained by practising three branches of wisdom (vījā)\(^{23}\) stated in the four matters of realisation excepting the third item, viz., the eight deliverances by all mental factors.

The Buddha explained that Sibylline performances are dependent on three wonders (tīhi pāṭihāriyāni)\(^{24}\), - e.g. (i) at first the practitioners should go through the educational training (śūsaśani), (ii) secondly, to practise for proper comprehension of all signs that are manifested (ūdasaśa) and (iii) finally, usher into existence a Sibylline power, shrouded in mystery and mystical display (idāhi).

In his omniscient stage the Buddha is seen to have fully explained in the Kevaddha Sutta these three wonders (tīhi pāṭihāriyāni) as prop to Sibylline marvels; the Buddha most emphatically advised Kevaddha that hypnotic allurement of the Sibylline marvels make not only the lay people ego-puffed but the recluses are also tempted to indulge in the Sibylline practices to gain materially, - e.g., fame, superior status, wealth, comforts, luxury, and fulfilment of innumerable incongruous desires. As an example, the Buddha spoke about the "Gandhāri Vījā" as a Sibylline marvel to obtain such desires fulfilled temporarily that are injurious to the well-being and property of the performer.\(^{25}\)

To obtain efficiency in Sibylline performance,\(^{26}\) the practitioner passes through four stage; - (iddhipāda) Vi13, (i) the mental coefficient of an effort of purposive concentration, (ii) the mental coefficient of an effort of intellectual concentration, (iii) the mental coefficient of an effort of energized concentration, and (iv) the mental co-efficient of an effort of investigating concentration.

\(^{23}\) cf. Budhanga as exegetically paraphrases "Vījā" as "tenām vijjhāti", - that which pierces the gloom, the unknown. - SBE. IV (DE., pt. iii), 214.

\(^{24}\) DW., III, 220.

\(^{25}\) DW., I, 213; cf. It is told that famous musician Tenpenyang Waiju Nāwārā, -disciple of great Vaishnava Saint Śrī Haridas Śṛṇvi,-marvelled emperor Akbar with their talent in "Gandhāri Vidyā"; of these two talented vocal musicians one demonstrated his proficiency in music to pierce through the cloud and invite rain on earth while the other through his vigorous tune evoked fire with ablazed flames.

\(^{26}\) DW., III., 221 ff.
As a matter of fact development, of these faculties of concentration, conduces 27, (i) pleasure in the present life, (ii) acquisition of intuition and insight, (iii) mindfulness and well-awareness, and (iv) destruction of spiritual intoxicants.

On this new avenue of thought as a departure from the preceding Vedic of sacrifice, which involved ceremonial cruelty, the Buddha took up the Brahmanic allegorical explanations of Vedic rituals, on the summit of which lay the citadel of the 'Para-Brahman', - the Impersonal Absolute of the Upanisads.

At the hands of the Buddha as such the "Deities" of the Brahmanic culture remained unaltered excepting their curbed supremacy so as to picture these Vedic deities as subordinate and in colourless form before the personality of the Master and "the splendour of his "Dharma". Although thereafter with the Mahayana in the forefront came the counter-reformation with a definite shift towards monotheism in intimate association with the concept of the Brahman as evinced in the Epics and the Puranas, - Buddhist Literature could never install strictly an independent culture being truncated from the subterranean solidarity of Vedic contribution. 28

In ancient India Sibylline practice started with the Vedic Samhitas; In the Rg. Veda Samhita birds are invoked to be auspicious and certain birds, especially peopons and owls, are said to be messengers of death (nirpti; yama). 29 Rg. Vedic Sibylline experts have narrated significance of dream as indicator of incidents that may happen or has just occurred somewhere in a place. 30 A great many details are furnished by later Vedic works, especially the Adbhuta Brahmana of the Samaveda, and the thirteenth chapter of the Kaushika Sutra of Atharvaveda. 31

In the Adbhuta Brahmana, belonging to Samaveda, Sibylline marvels are narrated on a common incidents, diseases of men and cattle, agricultural solemnities, loss of ornaments, earthquakes, phenomena in the air and the sky,

27 Ibid., 22.
29 Rg. ii, 42, 43; x: 165; cf: AV., vii: 27-29; AB., i:15;14.
30 Rg., viii: 47:14 ff.
31 Both these works have been edited and translated with comments by Prof. A. Weber in ZWUOP., p.515 ff.
miraculous happenings to alters and idols, electrical phenomena, monsters etc. It is interesting to note that each of the above subject is ascribed to the control of a particular presiding deity; oblations, mystic mantras and ceremonial procedures are prescribed to invoke the particular deity for the expiation of a marked evil sign. Prof. Weber has critically treated on the long list of enumerations of the same. 32

The general outline of the Kaushika Sutra belonging to Atharva Veda Samhita is similar to that of the Adbhuta Brahmana of Samaveda Samhita; speciality of the Atharva-Vedic treatment of Sibylline matters lies in progressing more specialized technique of application of omens and portends in their varied aspects than that found in earlier Vedic Samhitas like Rg., and Sama.

As an instrument it may be cited that the sixteenth Parastita of the Atharva Veda called "svapnâyâya" deals in "oneiroscopy" whose scientific validity are corroborated by modern experts on the subject. 33 Atharva-Vedic Sibylline aspects evidently are seen to be in matured state in seventy-two appendices or prolegomems, called as pariastas 34 to the Atharvaveda.

In Chapter IV of this work it has been shown that those pariastas of the Atharvaaveda influenced to a considerable extent the Yogahâyâya as a composite part of Brigu Samhita.

From the very beginning the Atharva-priests gained popularity as soothsayers, fortune-tellers and Sibyls of non-religious character; these Sibyls were recognised as 'naimittika' and 'manahrittika', - who were predecessors of typical astrologers. The Buddha is seen to have discussed about these "Asthabanikas" in the event of his discourses in various places as shall be evident in the subsequent sections of this chapter. The influence of these Atharva-Vedic 'naimittikas' and 'manahrittikas' were so penetrating that besides the Buddha's mention of them, Gânâkya35 spoke of their importance in the society in 300 B.C. 36 Kamandaki, - a late adherent of Gânâkya.

32 cf: Ind. Literaturgesch, 2, Berlin 1876, p.76.
33 cf: Pischel in ZDMG., xi (1886), iii ff.
35 cf: He is supposed to be the same known as 'Vishnugupta' or Kautilya as referred to by Varahamihira in his DSH., (Eng. transl. by R.Kern) JRAS., 1969, ii.5.
36 cf: Kautilya, - (Mycore, 1909) p.38.
and belonging to Kautilya School, mentioned these ‘naimittikaś’ and ‘muhurttikaś’ as “Horī-ganita vattavādī”.

In a dogmatic way it has been insisted upon that in the matters of prescribing remedial measures against maladies in life as to obtain effective and better results thereto the Sibylline performer must belong to the category of an Atharva-Veda brahmin.

These perils also speak of the art of divination from the characteristic marks of the physical body called as Śāmadrika or Sākuna Sāstra. In this context it may be pointed out that eight “Virūpas”, – viz., very tall, very corpulent, very lean, very fair, very dark complexioned, very bald headed, very hairy, – as mentioned in Sūkla Yajurveda which is preserved in the Vajasaneyi-Samhita, 58 attach sibylline significance in respect of human body and its different physical aspects.

This ancient Sibylline practice has been elaborately codified in Buddhist India by the celebrated Sibylline expert Vasantaraja in his “Vasanta rāja Sākuna”. 39

Pāṇini 40 expressed his high regard to Śāmadrika Sāstra belonging to Sibylline studies because of its imparting vision on the past, present and future of a person from his physical marks and characteristics. 41

The word ‘Śāmadrika’ stands for the knowledge of the imprints and shapes of different parts of the body as enunciated by the Sea-god – (Śamudra = varūna ?).

"Śamudrokte stri pururusha lakṣaṇa granthāha
Śamudrika lakṣaṇa granthāha”. 42

Tradition says that Śamudrika Sāstra later on as constituent of Sibylline studies got promoted in the hands of eighteen Masters, – e.g., Śūrya, Brāhmaṇa, Vyaśa, Vasishtha, Atri, Parāścara, Kaśyapa, Nārada, Garga, Maśiṣṭha, Manus, Adīgīśa, Romāṇa, Pāuliśa, Cyavana, Yavana, Brīgu and Śaunaka. 43

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37 The Nītiśāra by Kāmandalī, – (Calcutta 1884), iv., 33.
38 xxx, 22; cf.: Winternitz, I, 170-185.
39 cf: Hagen Hultsch has a lively dissertation on the subject in his “Prolegomena Zu den Vasantaraja’s Sākuna”, – Leipzig, 1879.
40 III, 263.
41 cf: “Indā” As known to Pāṇini”, Dr. V. S. Agarwala, p. 326 ff.
43 Vide, Colophon of the Ms. No. 8374, CT., p. 535.
In the Rāgveda Saṁhitā, it is said that Moon (Candra) along with her ten horses (= ten directions?) came out from the bosom of Ocean (Samudra); it is also mentioned therein that 'Antarikṣa' (horizon) is pervaded with water. 44

In the Linga Purāṇa it is clearly stated that there are oceans (Samudra) in two regions, - Antarikṣa (horizon) and Bhutāla (Earth). 45

In the Vedic Nirghantu, horizon (antarikṣa) is called to be a synonym of ocean (samudra). 46

Vedic Varuna is the lord of horizon whereas Purānic Varuna is the lord of earthly ocean. 47

In his Sibylline magnum Opus Ūrihat Saṁhitā, Varahamihira poetically narrated the sway of the bright star canopus (agastya) and sung in praise of agastya who could make Ocean, the husband of all diversified rivers, equal to the fathomless horizon. 48

"timisitāmbharah manītārakān
sphatikā candra maṇiṁbu śardāyutī /
phaniṇipanopala-rāṇi śikhigraham
kuṭilageśe-viṇucca cakāra yuḥ //"

The Šāmudrika Šāstra, as explained by Varahamihira deals mainly on the nature, characteristics and future of persons according to their height (umāna), without (bhāra), movement (gati), setting of fingers and the nature of phalanges (śingulisaranādireva), fet-sinews, blood and flesh, complexion, tongue-teeth and eyes, voice, facial appearance, feet-pithigh and legs etc., etc., along with the general qualities (e.g., svāttika, rajasika) or tāmasika. 49

Prof. Jogesh Chandra Ray Vidyānidhi believed that Šāmudrika Šāstra was in its early phase in Budhha's time; 50 As a matter of fact much earlier to Budhha's time Sibylline studies including Šāmudrika Šāstra germinated in Rāgveda, sprouted in Yajur and Śāma Veda and shooted out in full form in Atharva-Veda Saṁhitā.

44 cf: OAA., 256.
45 Ibid., 290
46 Ibid.
47 Ibid.
48 BSR., ch.12, S1.5, p.71.
49 Ibid., ch.51., pp.248-255.
50 cf: OAA., 492.
When Buddha appeared to preach his "Dharma" in Vedic India, he found people to have been greatly attached to the Atharva-Vedic brahmins; these Atharva-Vedic brahmins were priests and experts in auxiliary sciences (veda-vedaḥpāṇa kusala).

To persuade hypnotically attached people to become free from these Atharva-Vedic experts in Sibylline matters, the Buddha declared their knowledge as sophisticated (athabbana); these Atharva-Vedic brahmins were called then by Buddha as "Athabbanika", or the sorcerer who practised in the swindling trade (nicchañjīva) of low arts (tiracchānavijjā) and indulged in applying spells according to Atharva Vedic injunctions, (athabbenika - mantapañcaya).

The Buddha disregarded the Atharva as the fourth Veda Śāṁkhitā with Itihasa as the fifth (vedaḥ akkhañpāṇcasaṁkha). The Buddha, obviously referred to the first three Śāṁkhitās as Vedas, e.g. Rik., Sama and Yajur (tīnaṁ Vedānam pāragu).

As a matter of fact in the Rgveda, we have seen hymns addressed to shining Sun of midday, gleaming moon in the nocturnal sky, the roaring storms (marut), the wind (vāyu) the dawn, the great deities and gods of the

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52 SM., IV., Verse 227.

53 J., I.; 257; II., 427; IV., 231; V. 476.

54 DB., I., 9.

55 SM., II., 564.

56 SM., I. 247; J., V., 450; cf: DB., I., 7 ff.

57 DB., I., 88; MN., II., 135; SN., Verse 1019; AN., I., 163; cf: Sela Śūlta in SN.; SBE., x. 26; II., 69; Winternitz, I., 125; cf: In the Sūkhāyana Gṛhyasūtra (IST., - I., 28, 8 - Skt. text with German transl. by H. Oldenberg., - Vol. XV; Eng. Transl. by Oldenberg in SBE., vol. XXXIX) reference is made to 'treyi vidiya' and prescribes the utterance of hymns for the ceremony of the newly born child. I lay the Rgveda, Sama veda and Yajur Veda into thee, I lay the discourses (vākovākya) into thee, 'I lay the tales and legends (itiḥāsaapūrṇa) into thee', - the mention of Atharva veda is deliberately passed over, - cf: Winternitz., I., 126; cf: The names of four Vedas are mentioned in the Hitin., p. 3.

58 cf: Winternitz., I., 75 ff; 127 ff.
sky we embody the dominating phenomena of Nature. These are hymns as well addressed and sacrifices offered to the dark demonical powers that hurl down diseases, pestilence, misfortune, wild curses; etc., on mortals, sacrifices offered are meant to appease, soothe or banish such ominous effects.

In the Śaṅkara Veda, there is the Śāmavīdāna Brahmāṇa 59 as a typical Sibylline law book containing mystical melodious hymns in which various "śāmā" or "rhythmic speech" are employed as "propitiatory song" and a "means for appeasing gods and demons".

These melodious and rhythmic hymns are how much useful to banish disturbing and insuspicious sounds, such as barkings of the dogs, the brayings of donkeys, the howlings of wolves and jackals. The hooting of the owl, the bewailing and weeping animals etc., etc., are enumerated in the Apastamba's law Book "Śrīkṛṣṇa Veda". 60

In the Yajurveda Sanhita, the prayer-formula of the Ādhyātma priests are tinged with Sibylline spells; thus most of the sacrificial acts in the Yajurveda are seen to have been aimed at exerting influences over the particular deity for granting or fulfilling the wishes of the sacrificer. In, these incantations the motive of taking revenge, to injure others, to gain wealth and riches, to cure physical maladies etc., are traced to be the reflection on the transition from Ṛgvedic prayers to Yajurvedic Sibylline formula. Centuries later in the Tantras that formed a part of Sibylline literature, these incantations that we come across in the Yajurveda and Ātharva Veda evidently seen in the fully matured state. 61

These three Vedas, - Ṛg., Śaṅkara and Yajur though contained Sibylline matters, - they were mainly employed as fragmentary portion to the much more extensive prayer hymns and sacrificial chants that stimulated both religious and literary interests. In the case of Ātharva Veda we see just the reverse, if not the entire connections which may be called as "the Veda of the Ātharvan" or the science and art of Sibylline Technique.

Atharvan, the Vedic fire-priest is supposed to correspond to the 'Athar- 
vans' or the 'fire-cult people' of Indo-Iranian "Avesta". In ancient Rome, the 
Sibyle, who formed a section of the Flamines or fire-priests, performed fire- 
sacrifices. 62 Atharvans in Media were known as "Magi", the priest and sibyl 
combined in one person; 63 In general we have "Grahācāryas" till today who play 
the similar role in society.

Before the advent of Buddha, Atharvaveda in its oldest known state was 
called "Atharvāṅgirasah", i.e. the codified collections (Samhitā) of hymns, 
prayers, incantations, benedictions, sacrificial formulae, and litanies of 
"the Atharvans and the Angiras".

The Angiras like the Atharvans were a class of prehistoric fire-priests; 64 
Both these Atharvans and the Angiras were experts in Sibylline formulae, charms 
and spells. Curiously, the Buddha is called, in later Buddhist literature, 
"Angiras", from the Angirasa lineage. 65 In Tibetan Buddhism Buddha is yelept 
as "ñi-mahi-rgyud" to mean "of the family of the Sun". 66 This is perhaps from 
the pali counterpart " tampaticca tassa ariyaga jatiya jatotta", the Buddha 
is born in the same Aryan race as the descendant of the sun (aditta). 67 It is 
interesting to note that the third recorded address of the Buddha was on the 
"Fire-sermons" (śādaśadraśyāya sutta) after his conversion of the three Jatilas 
(tebhātika-jaṭilā). 68 Atharvans were specialists in healing diseases, banishing 
benevolent obstructions in life prognosticating prosperous time whereas the 
Angiras were engaged in performing such sibylline practices by which they could 
hurl curses against enemies, and rivals, divine ominous phases in life and 
such other hostile formulae as opposed to holy formulae of the Atharvans. 69

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p.170 ff; cf: also, - Treatment of the Atharvaveda by M.Bloemfield 
in "Grundzüge der indischen Philologic and Altertums-kundes" (II, 
1,B) and by V.Henry in "Le magie dans l'Inde antique", Paris, 1904); 
ff (1914 A.D).
63 cf: as regards "Pāṇḍava Brahmanas", Rapson says "a name doubtless derived 
from Magaha". Vishnu and Bhaviya puranas describe in detail the 
traditional migration of the "Magna" from Sākāviya of Persia into 
India. cf: R.H. Wilso. "Pāṇḍava Brahmanas", p.89; Introduction, 
pp.XXXI ff.
64 cf: Buddha"s "Fire-sermon" (śādaśadraśyāya) to Nādaśācara and Gaṃi- 
kumāra and others SNK., IV, 168; Vin., I, 34; DC., I, 88.
65 MSV., i., 274; 4; UTY 77.
66 cf: EBD., p.89.
68 J.I, 92; IV, 160; SNK, IV, 168; Vin., I 34; DC., I, 88; cf: Addabhūta 
Gutta, - SNK, IV, 80 ff.
69 Wintermütz, I, 120
In a slightly later period but still earlier to Buddha, Atharvaveda became known as "Bṛgyāṅgirasah and Bṛgyuvistara", or the collection of formulas of the Bṛgyus and the Bṛgyas. 70

The Bṛgyus, were fire-priests like the Atharvans and the Bṛgyas, and were experts in sibylline performances. Yogādhyāya text, second part of this work is a sibylline book belonging to the Bṛgyu school, or Bṛgyu Saṁhitā.

The Atharva veda which in the next phase reached to further improved state, at the hand of Saunaka, 71 another master, besides Bṛgyas and Bṛgyus amongst eighteen promoters of sibylline Formulas.

It is true that among the verses of Atharva veda there are many which were later than most of the hymns of Ṛgveda but at the same time it is believed that a great number of verses professing sibylline aspects in Atharvaveda "date back into the same dim prehistoric times as the oldest songs of the Ṛgveda. 72

Besides the Buddhists, Jain monks and devout Brahmins are also seen to have been cautioned by their individual institutional founders that without specific purpose one must refrain from exorcisms and mindfulness to sibylline formulas of the Atharvaveda. 73

It is obvious then that Mahāvīra, otherwise known Mīgantha Nāthaputta, a 'Kārityāvādin' and a senior contemporary of the Buddha found also amongst his followers a strong attraction in sibylline Formulas, that were initiated vigorously by the Vedic Brahmins. 74

70 cf: Cūlikā Upanisad (11) otherwise known "MantriKA Upanisad", belonging to Atharvaveda school, ed., and trans. into German by A. Weber, in IST, 9, pp. 10 ff; cf: Winternitz, I 242, fn. 1; In the TS, (VII, 5, 11, 2) Bṛgyās in the plural sense refer to "Atharvaveda".


72 cf: Winternitz, I, 127.

73 SBE, X, II, p. 176; XIV, pp. 105, 133, 363; MNS, IX, 258-290; XI, 64; CHI, IV, 260.

74 cf: Winternitz, I, 127.
Though the Jaina canonical (Siddhānta) work "Thānāṁga,"75 whose subjects are numerically enumerated like the Anguttara Nikāya of the Buddhists, declared that indulgence in all sibylline matters to be sinful (pāpaśruta), curiously enough, Mahāvīra himself it is said to have imparted lessons on the subject to his Gacchahiras with a clear instruction that disbelievers are prohibited to know the subject and that imparting lessons on sibylline matters should be in a "Gurukula" where the inmates lead an ascetic life of abhacy and pay sincere respects and honour to deities, guests and monks.76 As a matter of fact Mahāvīra's such stand was an inevitable outcome of his earlier sermons delivered about the bondage, sufferings and freedom of soul.77

Now it is accepted by all erudites in oriental studies that it was common with the wandering ascetics such as ājivikas jatiśas, paribbajikas, etc., to declare themselves as specialists in sorcery, yogic and sibylline practices in Buddha's time. These wandering ascetics belonged to the epoch when 'Sramanīc' elements got infused in priestly-cult to influence religious curriculam from the time of Buddha.78

These wandering ascetics had their individual doctrines which were known by the names 'Kālavāda, svabhāvavāda, Niyatvāda, Yadṛcchāvāda and Īśavāvāda'; 79 All these propounders, it appears to have accepted in outline the transmigration of soul and natural the theory of rebirth without being unanimous in the belief of its cause, the deeds or the theory of Karma.

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76 ANV, p.36.
79 cf: Silēnka in his Jaina work "Acaśānga-Tikā" mentioned these five 'akiriṁyāva' in addition to the sixth 'Aṭṭavāva', - Barua, 199; cf: In these doctrines some asserted the present position as reaping of the result of past deeds (pubbakata), to others it was due to Issarunimāśa; the third one held, 'Sangitibhīva' as the cause, while the fourth believed 'Abhijāti' to be responsible for the present and the fifth concluded that the present experience was the result of "Bīṭṭhā-dharmaṇapākrama, - MN., II, 222; cf: Acc. to Dr. Barua, the Vedic sage Aghamarsana formulated the germ-theory of time or Kālavāda, - Barua, p.8; In the Atharvaveda, 'Kālavāda is recast to build a strong foundation for Sibylline formulae, - cf: Ibid., 199; cf: Vairāgyn-prakaraṇa of Yogavāśītha Rāmēśana spoke of "Time" (Kāla) as synonym of "Daiva and Kṛta" and "Nyayti"as synonym of "Karma": relation between 'karma and Kāla' is like that of wife to a husband., - Ibid., 205 ff.
As for instance, Makkhali Gosula located the position of a man in the wheel of rebirth which rotates on a force that may be called 'karma or Niyati' over which he cannot have voluntary control; man is an automation in the hands of fate as such his deeds are unalterably fixed.\textsuperscript{60}

The Buddha is seen to have referred to an elderly contemporary the Ājivika Purūṇa Kassapa by name who did not advocate the doctrine of Karma as such was an Akiriyavādin; Purūṇa Kassapa like his other contemporary Pudukha Kaccāyana denied the reality of 'Karma' and propagated that the soul remained above transformation and was superior to ethical value, such as meritorious and sinful deeds with a resultant deduction of pleasure (suksa) and pain (dukkha).\textsuperscript{61} Dr. Barua pointed out that the doctrines of Purūṇa Kassapa and Pudukha Kaccāyana proceeded "towards Śākhyya Yoga".\textsuperscript{62}

It is assumed that at the time of Buddha's appearance, the social, economic and religious life of common people hovered round the riddle of finding a solace to the purpose and trend of life-events. In the pursuit of finding such a solace, majority of them got allured in the views of one or the other heretical teacher every one of whom was understood to be conversant deeply or superficially with the sibylline-lore as mooted in the Atharva Veda Sāchita.

We shall set ourselves to the arduous task of drawing Sibylline commonrama from Buddhist literature in the subsequent sections of this chapter. It is to be borne in mind that all-sibylline aspects in Buddhist literature owe their origin to vedic literature, particularly the Atharvaveda speeches, conversations and sermons by the Buddha are said to have been preserved in exact manner in the memory of his disciples, devotees and associates and are transmitted to the posterity.\textsuperscript{63}

Buddhism in its earliest phase as canonical literature (Tipitaka) appeared in Pàli language, which is known to belong to Southern Buddhists (Hinayâna). With the gradual expansion of Buddhist order (Sângha) and

\textsuperscript{60} Barua, - pp. 297-318.
\textsuperscript{61} Ibid., - pp. 277-286.
\textsuperscript{62} Ibid., - p. 419.
\textsuperscript{63} cf. Winternitz., II, 602.
And conversion of Brahmins well versed in vedic lore into Buddhism, — a large number of Buddhist works were possible to have been written side by side with Pali, in a language which is called by Prof. Franklin Edgerton as ‘hybrid Sanskrit’, belonging to the Mahayana in general as Northern Buddhists.

It is also evident that the Sarvastivadins who were active mostly in Mathura, Gandhara, Kashmir and ultimately in Central Asia, Tibet and China used in their literature the admixed language of Pali and Sanskrit which according to Dr. Banerjee “Sprang from a still older canon, the canon in the Magadhi dialect which was very likely employed by Buddha in his religious discourses”. Obviously “there was a class of Buddhist writers of Sanskrit who paid more attention to meaning than to correct form” whose chief aim was to create a sweet melody even ignoring fundamentals of grammar and lexicography.

Buddhist literature naturally with the march of time became vast and at present is not confined to India as the place of its origin. In the words of Prof. P.V. Bapat “wherever Buddhism spread, we find in addition to the original stock, accumulations peculiar to each country in the form of translations of the original texts as well as independent treatises on Buddhist subjects sprouted up.”

The main stock of Buddhist literature from ancient India spread to Ceylon, Burma, Tibet and China. These places then became radiating centres of Buddhist literature and translations were made into Mongolian, Siamese, Chinese, Tibetan, Burmese, Manchurian and Japanese languages.

To shall in the following sections of this chapter examine sibylline aspects in Buddhist literature suitably on such accumulated stock.

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84 BHIS, - innerfold of the front jacket.
85 cf: This distinction as a matter of fact is improper to understand the Buddhist literature as a whole, — vide for critical analysis, — Winternitz., II, p.19 ff.
86 Slit., 14.
87 Ibid.
89 Paper presented at the symposium on the 2500th Buddha Jayanti at New Delhi, sponsored jointly by Govt. of India and UNESCO., reprinted in MBJ., Vol. 65, May 1957, pp.185 ff.
In Buddhist literature we find mention of Sibyls or oracle-women (vārunī)\textsuperscript{90} who were regarded as astronomers and fortune-tellers (vārunī-vāpaveṣṭhi thana-dhārebhi śīṅcatha).\textsuperscript{91}

Buddhist Sibylline Performances:

In this connection it may be pointed out that the Atharvaveda\textsuperscript{92} as pre-Buddhist Sibylline lore reads: "Yāsām rūjā Varuno yāti madhye setyūntre avapasyan janānnūn". This utterance clearly refers to the setting sun. The underlying meaning of the link between Varuṇa and Water becomes distinct in the light of the just cited utterance, that indicates the setting of the Sun in the West, and it was known to the Vedic Sages that the ocean remained in the same direction; this further clarifies the meaning of "Vārunī dāk" to represent the test in posterior literature,\textsuperscript{93} in contrast to original meaning, "to avoid doing fruitful work at the time when sun is setting".

On special occasions these Sibyls or "Vārunī" were found to make augury being possessed of a deity or a spirit (devatā bhūta pavitthā).\textsuperscript{94}

Very recently Dr. H.N. Banerjee, research-director Indian Institute of Parapsychology (recognised by Benares Sanskrit University) in the process of carrying experiments have found several cases, where the persons under the influence of "Spirit Possession" could speak about past or future incidents. A very interesting case as an example is cited here.\textsuperscript{95}

Lebin Kakin, a young Turkish lady whenever entered her bedroom, got intoxicated with ecstasy; under that spell-bound condition she could see her past life that she verified later on at the hand of the researcher; she could foretell many future happenings by repeating the same in a mystic language prompted by a supposed to be spirit who called himself in the

\textsuperscript{90} cf: In the Kumbhakara Jataka (J.,VI., 12 ff) It is said that Varuna is the "intoxicated liquor" discovered by the ascetic Varuna; In Skt. Buddhism Varuṇa is a demon-lady (rūkṣaśi), - Nay., 245.

\textsuperscript{91} J., VI., 587.

\textsuperscript{92} II:33:12.

\textsuperscript{93} cf: OB., 269.

\textsuperscript{94} J., VI., 500.

\textsuperscript{95} Jamshantaravad, p.81 ff.
name "Jāmādādoa". In normal condition Lebin Kakin could say nothing of the meaning of the mystic language she uttered nor could say anything about 'Jāmādādoa'.

Being intoxicated the Sibyls as are evident from Buddhist literature were generally spontaneous to divinate (ikkhanikā) under the influence of a demon (Yakkha avittha).  

Vedepa, King of Nithila had five court-counsellors, e.g., Senaka, Pukkusa, Kāvinda, Devinda and Mahassadha; all these five were experts in Sibylline marvels. It is said that on the fast-day of a dark-fortnight a demon (Yakkha) named Naradeva took possession of Kāvinda and made him to speak in the language of a barking dog. It has been explained that demons of ordinary category were incapable of transmitting their influences as such the YAKKHA that is possessed of an oracle-woman was great demon and a commander (mahāyakkha) who is superb in might (atiyakkha) and he is no other than Varuna himself.

In the Aṭārātiya Sutta, Varuna is seen along with Indra (Sakka) as Yakkha-chief. Budhaghoṣa in his enumerated list of deities has adorned Varuna to hold third position in serial order and rank in the assembly of gods.

97 J., I., 251 ff.  
98 cf: Mahāsamagga Jātaka (No. 546).  
99 J., VI., 383.  
100 cf: VBC., 333, - Sakka, Lokapala (4 great kings) yama (followers of Vessavanā) and manussa, - all these beings go by the name of "YAKKHA" cf: YAKKHA-Sutta, maha, puggala, manussa, - Vinid., 262.  
101 J., VI., 502; cf: DN., III, 204 ff.  
102 DN., III, 204.  
103 DP., II, 655 fn; cf: Prof. Oldenberg and Hillebrandt have discovered from Veda the moon-god in Varuṇa, vide, "Die Religion des Vedas" (7th edition) pp. 182 ff; It is also supposed that the Ṛgvedic Varuṇa, being closely in association with Bhrasputa, Aruna, Mitra, is no other than the sun-god; this sun-god is called the guardian of morals and righteousness; he is thus symbolically connected with sin and crime that represent night and darkness (cf: RG., I; 115: 45; REV., I., p. 97; WM., p. 25).  
104 DN., III, 204.  
105 SP., I, 262.
Both Varuna and Indra are of same age and are equal with regard to their fame and reputation (Vena) in the matters of valour, magnanimity, leadership and violent exposition.\textsuperscript{106}

The stand of these two deities in Buddhist literature appears to be a modified thought of the Vedic mythology pertaining to their Sibylline aspects, particularly astronomico-astrological position.

The Rg. Vedic deity 'Indra' shines out as the lord of War, power and rain.\textsuperscript{107} Such credit is accorded to Indra, probably for two reasons; firstly for lightning, or thunder (Vajra) as a symbol of power and catastrophe and secondly, Indra, holding Vajra is verily considered to be supreme even over the mighty storm-god - e.g. Rudra, Marut, Apan, Nepat.\textsuperscript{108}

In the early Buddhist literature we witness the qualities of Indra as "Indriya" the great power or strength (bala). Five Indriyas and the five Balaas are evidently regarded to be same in the early Buddhist literature.\textsuperscript{109} Indriya has also been used to mean magical power (okhiputi indriyani).\textsuperscript{110}

In a published paper I have already stated\textsuperscript{111} that the planets Neptune and Uranus as discovered by astronomers\textsuperscript{112} of West are characteristically identical with the conceptions of Varuna and Indra respectively of Vedic as well Buddhist India.

\textsuperscript{106} Ibid.; cf: Savijja Sutta, - DN., I, 244; cf: A picture of the celestial nymphs, expert in sorcery and divinations, and as chief adornments in Indra's court is evident till to-day as one of the oldest extant specimens of Indian Fresco paintings at Bharhut, as well as Ajanta. The fresco paintings vivify their hypnotic influence on the low people of the time, - MAR., vol. VI., plate VI cf: DPWW., I 1127.

\textsuperscript{107} cf: Wi., p.54; Prof. Jacob has dealt elaborately on the etymological significance of "Indra" with 'menliness'(vide KZ., p.316 ff) cf: "Vrtra" as enemy of Indra has been discussed in detail by Pdt. K. Chattopadhyaya (PTO., II, p.15 ff).

\textsuperscript{108} OB., 267.

\textsuperscript{109} Ibid., 520.

\textsuperscript{110} AN., IV, 264.

\textsuperscript{111} "VARUNA ÄR NEPTUNEM" (in Bengali), - JW., asw., 1359 B.S., p.46 ff.

\textsuperscript{112} cf: Astronomers Adams and Le Verrier while investigating the irregularities in the orbit of Uranus noticed an unchartered star of the eight magnitude which came to be known as Neptune, "Influence of Tidal Friction on the Evolution of the Solar System" by Prof. G. H. Darwin, - EB., XXIII, 380 ff; Uranus is otherwise called Herschel.
If we return for a moment to the contrasting influences and effects of these two luminaries, we shall have a comprehensive picture of their mode of operations in Buddhist Literature.

In Hellenistic applications, Uranus is associated with the Zodiacal airy sign Aquarius 113 (=Kumbhārṣi), with the day sign of Saturn (=Sani) and Neptune is the ruler of the Zodiacal watery sign pisces 114 (Meena rasi) - the night sign of Jupiter (=Bṛhaspati). Uranus of heaven ('coelus' in Latin) is the husband of Gaia, - the earth, the father of Saturn and the grandfather of Jupiter. On the other hand Neptune (the Greek god 'Poseidon') is the ruler of ocean and he is usually pictured lashing the ocean with his trident. 115

Neptune and Uranus are complementary to each other. Uranus in the objective world is the lord of mind, often transcending intellect as represented by Mercury (Budha) who is perceptive, distinguishing and analytical; Uranus is essentially penetrating and separative and has the supreme characteristic of individuality and domination.

Neptune, on the other hand is the controller of emotions, the spiritual motives and has the quality of unifying, blending, amalgamating and synthesis. It brings "success in all matters and occupations connected with the watery element, with shipping, boating, fishing swimming, dealing and liquid". 116

The Sibylline aspects of Neptune as conceived in Greco-Roman legend appear as if a congruous corollary in the context of Vedic and Buddhist Literature.

Varuna as a Vedic Pantheon is credited with his Sibylline knowledge in the flight of birds in the sky, the path of ships in the ocean, and controller of the course. 117 No creature can ever wink without the knowledge of Varuna because he foresees everything deposited in the womb of 'Time' 118

113 All these technicalities have been clarified in Ch.I and III: In the list of Celestial gods of Greece and Rome, Jupiter is known as "Zeus Pater and Deispeter" respectively.
114 Ibid.
116 AS., p. III.
117 Rg., 1:25:7-11.
118 Rg., 2:28:6; 7:49:3.
In Vedic Literature it is stated that the evil influence of Varuna, the lord of water and originator cum distributor of sky-born water to all, causes various maladies in a life, such as - dropsy, barren condition in a woman, break in the fluidity of emotion or love, desires to keep unfilled, nervous irritations, anxieties, Varuna’s irritability during autumn or suffocating moist-heat at this period of the year, hurls down distress through flood, incessant rain, destruction of crop, pestilence and epidemic. In Buddhist Literature, Varuna is seen to have been deified in different personifications. In one place he is called the worthy brother of covetable luminaries - the sun and the moon. In another places we find Varuna to have reincarnation in an outstanding human form - viz., Sripatba the chief disciple (aggaśāvaka) of the Gotama Buddha. Varuna became a personal attendant of Anāpadat, the seventh and Paduma, the eight of the twenty-four Buddhas. At one time Varuna was, Nāga King, but of all these Varuna was great demon (Yakkha) whose mastery in sorcery and magical powers (mahā - idhika) lay at the back of the proficiency of the Buddhist Sibyls or oracle-women.

Sibylline practice was called by the Buddha to be a swindling trade (nicchajīva) and low arts (tiroccanā vijā); these low arts are stated in Buddhist literature to have been special qualifications of the demons (Yakkha). Curiously, Mara, otherwise called Namuci, the valiant opponent of the Buddha was not only an ordinary demon rather a great one (mahānāma Yakkha) having mastery over Sibylline-practice. In Pali literature, Mara for Namuci or Yakkha is very rarely found. He is called Namuci because no body is freed from his clutches whether god or man; Namuci inflicts harm to everybody.

119 cf: JN., asvin, 1359 B.S., p. 49.
120 7149; 7164:1; cf: he is carrier of water retodshah as well giver of rain (Rg., 5169:2; 5163:1).
121 Rg., 7167:6; 7157:1.
122 cf: JASS., New Series, XXVII, 1932, p. 35, Rg., 7189 gives out a simple prayer for the grace of Varuna to eradicate dropsy.
124 J., VI., 328 ff.
125 J., I. 36.
126 Ibid.
127 APD., I., 31.
129 J., I., 257; II., 427; IV., 231; V., 476.

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In Vedic literature, Namuci is called a demon (asura). We are told there that Indra (besides Vrtra = Pali, - VATRAN) \(136^\) killed Namuci \(137^\) in an unusual way; \(138^\) we are also told that the twin brothers, Asvini, (=Aśvina) - physicians to gods, \(139^\) helped Indra in the battle with Namuci. \(140^\) Namuci was invincible in this respect that he could not be killed in any other time except early morning before sun rise; neither by any weapon or by draught and moisture he could be killed. \(141^\) In the battle, Indra hurled upon the head of Namuci, water-foam like a thumb-nail and beheaded him in the early morning before Sunrise \(142^\) neither at the day.

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130 \(\text{Enz.}, I, 9.\)
131 \(\text{Pv.}, 1:17, 241; \text{Pv.}, II, 9 ff; \text{J.}, VI., 118.\)
132 \(\text{Ms.}, II, 260 ff.\)
133 \(\text{SN.}, 449; \text{SNK.}, I, 122; \text{Ms.}, I., 358.\)
134 \(\text{SNK.}, II, 386.\)
135 \(\text{Rs.}, 10:131: 4.\)
136 A synonym of Indra, - cf: \(\text{J.}, \text{Vol. V.}, 153; \text{SNK.}, \text{Vol. I.}, 47; \text{Buddhaghoṣa} explains the word, "Vatranµakam va asuran abhābhavatiti"; - \text{SP.}, \text{Vol. I.}, p. 83.
137 \(\text{Rs.}, 7:19:5.\)
138 cf: "na śaksiṣṇa nacāstreṇa nāśmaṇā na ca dōrṇa / naēāstreṇa nācāstreṇa na divā na tathā niśī"///\(\text{OAA}, 287.\)
139 \(\text{Asterisms=(naksatras) belonging to the Zodical fiery sign Aries (=Mēṣa rāṣṭi). We will see in Yogāchārya, the second part of this work the Sibylline characteristics of the Aśvins and Kesh. radi influencing the efficiency of medical men, army people, technocrats, etc. etc. \text{Rg.} \text{veda} has spoken highly of benevolent services of these twin Aśvins brothers; these twin brothers treated Sage Cīvam and brought him back his youth from wearout old age (\text{Rg.}, 1:116:10); they also did the same to aged Kali (\text{Rg.10:39:6}); they saved Bhūja son of Tugra with the help of their speedy boat from being drowned in the sea (\text{Rg.}, 1:116:1; 1:117:14; 1:182:5); they did surgery to replace by an iron thigh of the injured one in the war on Viṣṇu, the horse (\text{Vd.}, p. 21); cf: \text{IIM}, VI., 1, 1930, p.172.
140 \(\text{Rgs.}, 10:131: 4.\)
141 \(\text{Ibid.}, 10:61:6.\)
142 cf: Piggott has elaborately discussed the matter and has opined that Indra's such attitude is on allegorical references to the Aryana ravaging the pre-vedic Indus Valley civilisation, particularly the 'destruction of the bunds build to protect the Harappan cities from flood', - \(\text{PI.}, 257 ff.\)
time nor at the darkness of night. After killing Namuci, Indra provided attendants of Namuci with enormous wealth, sumptuous food and drink (Soma). Indra’s falcon (Garuda) did the job of carrying these food and drinks. In Buddhist Literature we find these mythical birds, called Falcons (Garuda or Supanna) as one of the five guards appointed by Sakka to protect Tavatimsa Loka from the Asuras.

Above legend when considered, it would be seen that these narratives clustered round the Vedic vision on the group of Mrgaśira constellation Vedic seers recognised Devayāna and Pitryāna to have merged when there was equinox in Mrgaśira nakṣatra; this Pitryāna or the half of the ecliptic (Krānti Vitta) which lay to the South of equinoctial circle (i.e., Celestial equator) was believed to be the realm of demons (aauraloka). The idea is further strengthened from following considerations: firstly, the two sleeping attendants of Namuci viz., nem and sayya may be taken to mean field softened with water (=nam, - to cause sink or soak in water) and by that it becomes fertile (=Saya, - relating to fertilization).

Secondly, Namuci, who could be killed only in the early morning before sun-rise, represents ‘the’ morning fog of winter in the valleys abutting on fast flowing rivers. This reminds us naturally the atmosphere at the end of the winter when the biting cold has passed giving place to glacier-formed mountain streams and snow to melt away. This may be the reason of depicting Namuci to have been slain by the foams of water; the melting of ice creates upsurge in the river and the resultant commotion

144 Rg., 6:20:6.
145 J., I, 204; cf: In vedic literature altogether thirty three worlds are spoken of, eleven in heaven, eleven in earth and eleven in the Sky (JASB., ‘NS’, xxviii, 1932, p.6).
146 Uttarāyāna = Devayāna and Bakṣhāyāna = Pitryāna. In the Puranic period Devayana period came to be known as auspicious time—OAA., 38, 267.
147 Refers to the time of equal night and day which is about 20th, March and 22nd or 23rd September.
148 OAA., 289.
violently foams of water down the valleys. The whole night (sometimes the whole day as well) remains shrouded in such fog, to be cleared up only in the morning before sunrise. Such fog, owing to a comparatively warmer atmosphere, instead of giving rise to frosts or frozen water, simply settles as moisture on the ground and improved the fertility of the soil. The valleys, that were barren without vegetation, then bloomed into fertility with moisture and abundant harvesting became feasible.

Thirdly, - assistance rendered by the twin brothers Aevini referred to these asterisms "to rise above the horizon in the early morning of that period at that time. The approximately corresponds to the time when the vernal equinox was passing through the end of the bharani" asterism about 1550 B.C.

Fourthly, - the falcon seemed to be the constellation Aquila, whose junction star (Yoga-tārā) Śravaṇa is placed practically at it's hooked neck. The entire length of the demon Namuci is pictured to reflect the Sibylline acquisitions of Mīgāśira Nakṣatra. In Buddhist Literature, the Mīgāśira plays an important role in a special Sibylline technique, called "Mīgāśakram" 150 Namuci or Mara being a dignified demon (mahantam Yakṣhah) had the quality of sorcery and magical powers (mah' Idhhika) 151 of better proficiency than the other expert demons (Yakṣha).

Yakṣhas are said to be non-human beings (amanusō) 152 and placed in successive order between earthly men (mānava) 153 and semi-divine personages who are called Gandhabbas or heavenly entertainers and musicians. 154 Those Gandhabbas who are classed together with the Asuras and Nāgas 155 are stated to have influence over conceptions (mātāpitara ca Sampitartha honti, mata ca utumi hoti, Gandhabbo ca pacupattitho hoti). 156

150 Discussed under item 30, ch. III, p.36.
151 MV., II, 260 ff; J., VI., 118; PUC., 177, 241; PV., II., 9 ff.
152 J., V., 240.
153 MNid., 282; AN., II., 38.
154 DN., II., 264.
155 AN., IV., 200, 204, 207.
156 MN., I, 157, 265 ff.
In the "Iṣeyo Samaññika Sutta" we hear about Sambara, a chief of the Asuras, to have proficiency in a special Sibylline technique called "Sambarimēsā". He misused his knowledge to harm others; he became arrogant to warn Sakka, - the king of gods; Sakka approached Sambara to impart his special Sibylline technique but Sakka was refused with insulting gesture as a consequence to which Sambara was thrown into purgatory where he was renamed Vepaccitti. Dr. (Mrs.) Rhys Davids regarded "Sambara" as a clan versed in Sibylline knowledge. Yogadhyaya (the second part of this work) will be seen in chapter IV, as a Sibylline book belonging to the Bhūrgava clan, well reputed as experts in astrology in ancient India. In the Vedic literature "Sāndhavas" are pictured to be mounted with multicoloured weapons and clad in beautiful raiment, pretty to look at for reflecting pleasant light, their ladies-lovers, the Apārās wait upon them. From, Astro-physical point, coloured weapons signify Rainbow as resultant condition of the sun-rays or moon-beams reflecting on falling drizals; the Apārās (=Pali, - aschana) are the water drops on which light reflects to appear multicoloured rainbow.

In Buddhist Literature we find the role of the Yakkhas as principal Sibylline experts who bear a close resemblance with the Vedic 'Pisacas', their apparent manifestations may vary in many respects or may have different origin. On the history and origin of the cult of demonology, it has been presumed that the concept of vedic pantheons, fancied on luminaries in the firmament with their varying behaviours according to changes of seasons or the movements of the moon and the sun, got mixed up basically with terrifying forest elements and ultimately got interlaced with the "legends of sea-faring merchants". Pt. Chattopadhyaya has ably

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157 SNK., I, 227.
158 Ibid., 230; SP., I., 266.
159 ES., I., p. 306 fn.
160 RG., 10:12517.
161 RPP., 158 ff; cf: Acchara Sutta., - SNK., I., 33; SP., I,67 ff.
162 cf: 'Comment of Dr. Rhys Davids, - PED., under heading 'Yakkhe', p. 3.
163 cf: Dr. William Stede in "Gespenstereggeschichten des Pativutthu", - v, 39 ff; J; III., 309, 345; PV., 9; PWC.,5.
shown that these fearless sea-faring merchants in the Veda Seikhs have been originally referred to as 'dasas and dasyas'. In subsequent time they were regarded as "demons" due to their valour and ruthlessly defying attitude to all risks and securities of life. In this connection it is believed that Sibylline knowledge in starlore developed in ancient days from South Indian daring and adventurous sea-faring merchants. The records of Babylonia as earliest known race of Sibylline proficiency reveal that they derived this knowledge from the daring pre-dedicated sea-faring South Indian merchants through the tribes of the North Western Frontier Baluchistan people. The writings of Chaldean astrologer Berosus in 3rd cent. B.C. narrate that MANNI or RA.HAN or KUAMI, the fish-gods otherwise called "HITI" wearing a fish-skin upper garment and cap used to visit Babylonia by day from the sea and after inserting Sibylline lessons used to return to the sea by dusk. Side by side with this narrative, the Hellenic source informs that the admirals Nearchos and Onesicritus, while sailing on their way to India in the fleet of Alexander in 3rd cent. B.C., saw on the coast of Caramania (= Coromandel), east of the Persian Gulf tribal persons of Baluchistan, chewing unbaked fish (Ichthyophagoi) being dressed up in fish-skin overcoat. These tribal people of Coromandel, as a matter of fact, used to navigate by day through sea to the mouth of the rivers Euphrates and Tigris to trade with the Mesopotamians and for safety returned by dusk to their anchored boats; these people seemed to have taught the early Mesopotamians a system of star-gazing and designing charts, clearly devised for the purpose of sea-navigation in tropical sea where the stars rise in vertical orbits and can serve the purpose of an astral compass-card such as was used before the discovery of magnetic needles by the Arab Sailors. These star-gazing charts are said to be similar to that discovered from the

164 Vide Pdt. K. Chattopadhyaya's "Dasas and Dasyas in the Veda" in the Proceedings of the Nineteenth International Congress of Orientalists held at Rome.
166 RA., p.77 ff.
167 Berosus founded a school of Medical-Astrology in Chaldea., cf: TA., p.266 ff.
excavations at Ishenjedero and Harappa of Indus valley and pre-historic plan. 169

The Buddha about three hundred years earlier to Berosus, is learnt from Vannupatha Jataka 170 to have referred to the course of caravan through deserts like that of marine in the sea (samudda-gamana sadisam) by the positions of stars in the horizon (tārakāsānśayā satṭhiś tāreti).

While on the subject, it is evident that to worship trees, supposed to be inhabited by spirits is one of the prime facie practices in aboriginal religion, in pre-Buddhist India; the same influence is traced in Buddhist literature where we find Yakshas, as followers of Kuvera, the lord of wealth, to guard and prognosticate of buried and hidden treasures; they could also predict about expectation of gaining wealth in future and by that voluntary service they won appreciation of men. 171

These Yakshas as higher spirits are seen to be residing in trees and are worshipped as "protective forest-deity (rakkha-devata)" 172; Einaghaṇḍa, a Yaksha leader is seen to have been invoked for relief when disciples of the Buddha got disturbed by evil spirits. 173 Āḷavaka may be cited as another evil designed Yaksha who had Sibyline proficiency to prognosticate about controlling and stopping rain, destroying crops, drying up rivers and breaking mountain like Sineru into pieces. 174 The nagas and Supannas amongst devas are told in Buddhist literature to have special powers to make augury on rain, draught and change of weather as such these Buddhist Sibyls belonging to celestial region and underworld area are called Vassavālāśakadevā. 175 There are other spiritus of the earth (bhūmādevatā) 176 who, also have their lodging on trees, and

171 FY., II, 11; IV., 12; PVC., 145, 274.
172 J., 45, 55.
173 DN., III, 204.
174 SP., I, 244 ff; SNC., I, 217 ff; cf: Prof. Takambe has found some salient features in the episode of this Yaksha.- JPTS., 1909-10., p.240 ff.
175 SP., II, 255 ff.
176 SNK., I, 199 ff.
endowed with the art of divination. 177 We therefore find the Bodhisattva
to have been born on one occasion as a forest-deity; he was worshipped for
his Sibylline knowledge applied for the welfare of others. 178 On another
occasion the Bodhisattva became a sea-spirit with the art of divination. 179
In the Āṭantu Organization, disciples of the Buddha are said to seek (Sibylline?)
protection from the Yakkha Ajāvaka at the time of need. 180 Dr. Malalasekera
is of opinion that these Yakkhas, Asuras, Pettas etc., possessed of super-
natural power, may have been originally "Considered as humans but later came
to be confused with nonhumans". 181 We have already seen that the original
Sibyls were Oracle-servants in ancient Rome; their monopoly of sibylline practice
was in subsequent period shared by gifted oracle-men. Similarly in Buddhist
Literature besides oracle-women (vārumā) we witness the existence of another
class of oracle-man, called Varuna. 182 These minor deities who formed a
retinue of Varuna were experts in Sibylline practices. 183 We have already
noted that Varuna was crowned in Buddhist literature practically as the
king of Sibyls; 184 his position as supreme deity in soothsaying is like
that of Greek Pithides. 185 In later conceptions Varuna is reduced to a
tree-deity 186 and more prominently to the position of a venerable Naša-
King; 187 curiously in all these stages, Varuna is found to hold his pro-
ficiency in divination as a must quality in him.

The Buddhists of Tibet in the matters of oracles, demons, and pro-
ective divinities, have directly imported the cult from Indian Buddhism,
its chief and minor deities. 188 In Buddhism we naturally find the

177 J., VI., 118; EV., II. 9.
178 J., I., 153 ff.
179 J., II., 441 ff.
180 DN., III, 205.
181 DPPN., II, 678.
182 DN., III, 259 ff.
183 cf: IS., 96 ff; 102, 109.
184 J., VI., 164.
185 cf: D.N.Sen’s paper in 4th Oriental Conference Proceedings 
and Transactions, – II, 699.
186 J., IV, 8.
187 J., VI., 164, 257 ff; EV., VIII, 22; DC., I, 88.
188 cf: "Oracles and Demons of Tibet, – the cult and Iconography
of the Tibetan Protective Deities, – by René de Nebeský –
Ujzgowitz, S. Gravenhage (1957)."
Sibylline deities of India, namely Rudra to appear as Mahākāla. The Ṛgās are very conspicuous, - they have human forms with snakes appearing above their heads, or are figured as serpents, dragons etc., of deep ocean. They have castes and kings and they can thrust famine and epidemics on men. Among these Ṛgās, Tibetan Sibylline Lore speak of Nanda, Upasanda, Śāgara, Vāsuki, Takṣaka, Balavanta, Anavatapta, Utpala, Varuna, Palāpattra and Saṅkapāla. In Buddhist tradition, art and folklore we have frequent references of Ṛgās as half-human and half-divine personages, who generally dwell under the water or beneath the roots of trees; they are understood to be mystic protectors of wealth caretakers of buildings.

In the records of Chine pilgrimage, a naga is described to have flown through space and did glide down to river where the nāgadeva practised his magic art. The nāgās are classed together with the Asuras to form the expanded community of Gandhabbas.

C. E. Oldham in his researches has distinguished between the nāga, the demi-gods in heaven and the nāga people on earth, - the former is a seemingly deified ancestors of the latter. He concludes that the Asuras and Nāgās, who are fam'd as repeller of Aryan aggression, were actually those Asuras belonging to Dravidian race. F.T. Atkinson earlier hinted that the race of nāgās is of trans-Himalayan origin.

So far we have seen that in early Buddhist literature Sibylline practices originated at the hands of gods, demi-gods, and so-called devils; these mystic beings mainly comprised of Varuṇa, Vārūṇa, Vārunī, Yakkha, Asura, Bīna, Nāgā, Gandhabba, Nāga and a host of various others belonging to the regions of heaven and the sky (develokos),

189 cf: ERP., 177 ff.
190 cf: Tantras, 166.
191 MAR., VI., 208, 216.
192 J., VI., 150; cf: Grunwedel, 43 ff; RT., 220 ff.
193 J.I., 206; VI., 95; cf: ERP., XI., 414.
195 DN., II., 212; AN., IV., 200, 204.
196 ERP., XI., 414.
197 ER., 375 ff.
198 ERP., 177; J., I. 202; 203; IV., 273; FVC., 5, 9, 21, 66, 81; VSM., 415; DN., II., 261.
between the sky and the earth (antalikkha), underground (patala), earthly or terrestrial (bhummaloka) and human-world (manussaloka). Buddhist literature, we shall see subsequently that practices in Sibylline-lore were cherished as a profession and fancy by brahmins, laymen and women besides monks of Buddhist Sangha.

Perhaps such a jealous fascination for the subject made it possible for putting into circulation various types of sibylline texts amongst the Buddhists.

A practical experience of Major W.F. Cross, the noted mining engineer of the Tsong Mines of Mongolia could be cited here as a living example on the matter.

In his introduction to "Confessions: Memoirs of a Modern Seer" by the world-famous Count Louis Hazon, popularly known as Cheiro (pronounced Ki-ro), Major Cross states: "Living for the past fifteen years in Mongolia on the borders of that mysterious land known as Tibet, I have come into close contact with many of those Masters who have drunk deep of the eternal springs of occultism that have flowed and are still flowing since the earliest dawn of civilization.

Away back in those Tibetan monasteries on 'the roof of the world' where so few strangers are allowed to enter, as far back as I can remember I have heard the name of 'Cheiro' spoken of with respect and admiration.

I had never met this mysterious man ...... but I had the pleasure of translating some of his books into Chinese for the benefit of friends among the Lamas and Abbots of Mongolia.

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199 DW., II, 15; PV, I, 3; PVC, 14, 104.
200 SWK., I, 32, 127, 197; IV, 206; TG., 1104; J., III, 530; cf. PB., 418.
201 PVC., 534; PV., II, 10; Milin. 178: "bhumaantalikkha" refer to Sibylline features over earth and sky.
202 INNS., 70.
204 CMMS., 15.
Major Cross proceeds to state that the Lamas and Abbots being pleased with these works translated into Chinese, placed at his disposal some very ancient Chinese "Occult tablets" belonging to Buddha's time; the prophecies made in these Chinese tablets had a striking resemblance with those prophecies made and published in 1926 by Cheiro in his work "World Predictions". Major Cross for further insight into the matter with the help of the Buddhist monk of Toucsam Nor Monastery, discovered in the aforesaid Chinese occult tablets reference of Cheiro and his proficiency in sibylline matters. To verify his curiosity Major Cross taking leave from his company sailed for West and at long last searched out Cheiro in 1930, autumn at a calm and beautiful place in Hollywood, - California.

On his first meeting at the study-room of Cheiro Major Cross, noticed a carved Buddha-image, made of some heavy stone, standing on a shelf, - whose feet being adorned with fresh flowers. Cheiro came forward to receive the visitor; After a cursory discussion Cheiro learnt the purpose of visit of

205 cf: Yogādhyāya (pt. II of this work) of Bhrigu school of Astrology of Northern India is full of such prophecies with regard to individuals; cf: also the statement of one Sri Han Rakha Hall with regard to other works belonging to Bhrigu school of Astrology; he says, "I have experience of one dozen horoscopes from Bhrigu Samhita with a Pandit at Lysalpur. During the last forty years, I contacted spiritualists, palmists, astrologers, Siddhiwalas and other professional Raj Jyothisins. My experience is that facts predicted by them for the past and presently about 60% or 90%." - AM., 1966, March 33; July, 684;

of: 4.n.Southern India Mādā Astrological works also contain such prophecies like the works of Bhrigu school, - Col. Oclott, one of the promoters and president of Theosophical Society at Adyar, Madras admits that his coming to India and in collaboration with Annie Besant and Madame Blavatsky to undertake the work of Theosophical propagations were long ago found in the ready-made horoscopes of a Mādā work belonging to a Telugu Brahmin, - ODL., - p. 237 ff; cf also "My Experiences with Nadia", - G. Kamar, p. 655 ff, 757 ff, 1029 ff in AM., Vol. 57, 1968 A.D and pp. 110 ff; 333 ff, 412 ff, 509 ff, 597 ff in AM., Vol. 58, 1969 A.D.

cf: In the Western countries, we find also such works e.g., "Shape of Things to come" by the British historian - Scientist H.G.Wells in 1925 A.D., and "Centuries", - composed by Nostradamus, the French doctor in medicine and an expert in Sibylline matters (in 1555 A.D).
Major Cross and requested him to translate the meaning of old Chinese characters engraved on the back of the Buddha-Statue; Major Cross with great difficulty made out the meaning of two rows of Chinese characters belonging as far back as to the period of 1st cent. B.C. The part which Major Cross could read, ran as below:

"He who looks-thinks and finds good in all men.
Blessed thinking attracts success and fortune.
Honour Cometh to the man in whose keeping this Buddha is found".

Major Cross to test the utility of those Chinese occult tablets given to him as gift by the Abbot of Mongolia then drew them out from his carrying suitcase. He asked the date of birth of Cheiro and read the interpretation given in the Chinese occult tablets to Cheiro as below:

"You must have been extremely ill in 1925, a year that makes in your case by addition the bad vibration of an 8. In fact it is indicated that you should have died in that year....."

"Perfectly true", - Cheiro replied and continued", on the 23rd of June in that year for some reason I never understood, I passed into a sort of comatose state ...... Doctors pronounced that my heart and ceased beating and that life had become extinct. As the spirit passed out of my body I appeared to see, as in a kind of vision, a man robed like a Buddha or a Lama making passage over me with his hands. His words formed in my life would be given back to me as it had been once before in a Buddhist temple in India, where after a long ceremony of initiation I had fallen into a state of coma which lasted for fourteen days.

The Buddha or Lama seemed to say, 'for the second time you will be restored to life, when the third time comes - you will not come back.'

The art of divination practised by Buddhists may be broadly classified into three categories, viz., (i) Lots, - a simple method of knowing 'fate'; this method is generally performed by the enquirer himself,

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206 [CMMS., 16.
207 [ERP., IV, 786.]
from a vade-mecum, called in Tibet "MG-PB" which has been translated into English from Tibetan by L.A.Waddell. This manual of divination as ready reckoner is consulted by even a non-technical person in Tibet for getting reply on the query with regard to, domestic matters, possibility of receiving help from others, trend of present situation, health condition, about enemies, lost property, new gains, travel etc., etc.; in Tibetan Buddhism, the word "Lot" could be taken as an equivalent of Greek expression 'Twig', - meaning 'all green' to imply the living presence of the tree-god, - in Pali Buddhist literature which is referred to as tree-deity (rukkha-devā), (ii) astrology, - usually Buddhist monks besides Buddhist lay people of higher attainments who are conversed with the trigonometrical positions of luminaries in the horizon with their implied significance, occasionally found to divinate according to individual proficiency and (iii) Oracles, - this method is seldom practised by a Buddhist monk; a priest or a priestess of aboriginal and abject class of people either residing amidst Buddhist community or being endowed with the influence of Buddhistic religion, indulges in such augural practices. These Oracle experts are mixed up sometimes with mystic wandering ascetics, such as Ājivikas, Jātilikas, Tedaṇḍikas, Niganṭhas, Paribājikas etc., etc.; these wandering ascetics are the followers of the just mentioned sects who were seen in ancient India to have such sibylline practices earlier to Buddha's advent; these oracle mystics are known as 'Shamans', - some of whom are women; these mystics have few isolated temples where prophecies are made under the inspiration of a presiding deity, a demon or a departed saint's spirit. The oracular methods of the shamans is a queer admixture of Indian, Chinese and Tibetan astrological principles; some isolated temples of these oracle priests are still today continuing such practices in Mongolia and Tibet.

The Buddhists of Tibet hold the view that sibylline powers like astral travelling, telepathy, clairvoyance, clairaudience, augury, and such other so-called witch-crafts, were originally natural acquirements of
mankind; due to misuse of these sibylline powers in the direction of personal benefit than using them for human betterment, mankind to-day are debarred from such natural inheritance. Dr. Lobang Reinpè of Potala monastery (Lhasa) even to-day would assert in this connection, "In Tibet we travel much by astral projection - not by levitation - and the whole process is within our control." This sibylline power reminds us of Sage Asita Devala, the family priest of King Buddhodana, who by clairvoyence knowing the birth of Siddharta Gautama, the Buddha, came by astral travelling from Tavatimsa world to King Buddhodana's palace at Kapilavastu; there the sage examined the newly born baby's palm, feet and other characteristic marks on the body and prophesied him to be the future Buddha.

The Buddhists of China, like the Tibetan "Wo-Po", consult "Yi-King", the book of changes. Dr. Legge in his "The Religion of China" has shown that both Tibet and China followed the method of prognostications by means of some mystic lines to symbolise the great productive and antagonistic powers of nature; the Chinese "Book of changes" (Yi-King) refers to sixty-four different hexagram figures with the help of which the future could be known. In this connection it may be mentioned that the Chinese art of divination is based on the cycle of sixty years like that of Tibetan Buddhists and Prahaspati Cycle (Barhaspatya yama) of the Hindus. The Brighu school of astrology, of which Yogadhyaya, part II of this work, is a text, contains a separate section that deals with prophecy according to each year (Sogthi Svaratara phala) which is comprised in total of sixty years. Each year is named individually.

The sibylline experts of Tibet and China unlike the Hindu methods
prepare two types of horoscopes that contained prophecy about an individual, (a) Short study, in Chinese called Mak-tsi (Tibetan "Gri-tsi") and (b) Detailed study - in Chinese called Kar-tsi (Tibetan "Griab-tsi").

In about 1894 A.D. Sarat Chandra Das recovered a sibylline oracle of Chinese Buddhism in the form of an astrological chart with interpretations of mystic symbols and images of animals and published the same in the Journal of the Buddhist Text Society of India. - Calcutta.  

Both Tibetan and Chinese horoscopes in the event of making augury consider the importance of (i) the year in which the particular individual is born, (ii) a cycle of sixty years, each of which is named under the combinations of a natural element, and (iii) the particular animal amongst twelve symbols of the implied zodiac.

While making augury when these northern or Mahayana Buddhist sibylline specialists find difficulties to come in the life of an individual, they would in the initial stage prescribe warding off evil measures by way of invoking any of the five suitable celestial "defensores fidei" as below:

Mañjuśrī - bestower of educational knowledge and wisdom  
Avalokiteśvarā, - Saviour from fear and hell  
Vajrapāṇī, - Protector from accident and physical injury  
Vajraśāttva, - Immaculator of the soul from impurities  
Amitāyus, - Giver of Long life.

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215 cf: In Hindu astrology we have "Thikuji" as short study and "Kosti" as long study.
216 cf: BT., 458.
218 cf: W.W. Rockhill's experience on the same states their particularly Tibetan Sibyllyne experts' method of divination 'are quite frequently surprisingly accurate', - JHAS, 1891, p.236.
219 cf: BT., 414.
220 cf: Mañjuśrī is the Mahayana Buddhist counterpart of Hindu Goddess of learning "Sarasvati", - GNB., p.95 ff.
221 cf: Mañjuśrī is regarded by some to be the founder of civilisation in Nepal., Ibid., 97.
The invocation to particular Bodhisattva-deity as stated above is made along with a prayer within a paper-made luck-flag like those of the Southern or Hinayana Buddhists of Burma. In the words of Mr. Schott, as stated in his "The Burman", Vol. I, page 225, - "These are fancifully cut into figures of dragons and the like, and in the centre contain, in Pali or the Vernacular, sentences, like these:

By means of this paper the offer will become very strong.
By the merit of this paper Wednesday's children will be blessed by Spirits and men.
May the man born on Friday gain reward for his pious offering.
May the man born on Monday be freed from sickness and three calamities".

The Burmese as Southern or Hinayana Buddhists are seen as well to be fettered in the bonds of Sibylline influence, besides relying on witch-doctors for sibylline remedial measures. The most interesting art of divination in Burma is that of the Karens, from bones of birds. Sometimes in Burma divinators being possessed of spirits become medicines to make prophecy. A class of sibylline experts known as Sgau and Pwo Karens are seen to kindle up a dream in an individual, so that through dream he or she gets proper vision for a suitable site for hill-side cultivation as well a foreknowledge about the forest-burning (taungya); the above mentioned Karens for their purpose of infusing dream place a specially prepared clod of mud under the pillow of an individual, who inspite of himself being spontaneously alert, falls deeply asleep to derive prophecy out of that state. In the early Pali literature we find mention of a mud-sprite demon called "Paṇḍupīṭacaka" to make augury. 222

The Divinating manual of the Burmese belonging to Hinayana school is regarded by the conservative monks as collections of false doctrines.

221 Fr. Ibid.
(ditthavana) this book remains generally in possession of 'Bedinsaya' who are supposed to be descendants of immigrated Indian sibylline-experts. 'Bedinsaya' as a matter of fact is a surname which referred to him who was supposed to be proficient in "Veda-Vedāṅgas" 223.

Like the Burmese, the other Hinayana school of Buddhism belonging to Ceylon, is seen to be deeply attracted to sibylline-lore since pre-Buddhist era; 224 in Buddhist-Ceylon, dependence on sibylline-lore got more intensified. 225

We shall now discuss in outline of the Indra-Gurulla method of Pre-Buddha era that paved the ground of sibylline practice in Ceylon as evinced in non-canonical Sinhalese Buddhist literature. 226

It is said that sage Khanyapa one of the eighteen promoters of sibylline subject in ancient India, incollceted the Indra-Gurulla system in the days of Yore. 227 The present available work 228 of the Indra-Gurulla system a revised compendium on sibylline subject, which covers a synthesis of astrophysics, - daily magnetic surge between the earth and the planets inclusive of nodes, the quantum of energy discharged by each planet daily during day and night besides the corresponding sound vibration emanated thereto from such quanta also, and augury and remedy the evils through these discharged energy quanta and sound vibrations in as much as to assess whether they shall be either advantageous or disfavourable to a particular object at a given time, viz., events concerning the universe, - man, beast, bird, vegetation oceans, rivers etc., etc.

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224 cf: "Loakā (Ceylon - which included the Maldives Islands and probably Lekkadives as well) was a great centre of Aryan Astronomy, Astrology and magical studies, including planetary propulsion", Cyrus D.F.Abayakoon, - AM, 1972, January, p.117.
227 cf: His queer method of divination is said to have been introduced in ancient Loakā (Ceylon?) circa B.05300 according to internal evidence", - AM, 1961, January, p.49.
228 Mr. Jayanthes Subasinghe of Nainama, Matara (Ceylon) is in possession of such an Ola (= mas, in palm leaf) and Cyrus D.F.Abayakoon, editor-in-Chief of the Ceylon-Sunday Pictorial" and "Sinhala Jatiya" also possesses such an Ola.
The present compendium of the Indra-Gurulla system is believed to have been devised by Sri Maha Devacharya, a sage of ancient India who most probably lived during the period of Babylonian-Asyrian war. Sri Maha Devacharya in the colophon of the Ola informed us that the method was imparted to him by his teacher sage Agastya. The Indra-Gurulla method of divination, says cyrus D.F. Abeykoon “is still in use in Burma. In the 6th cent. B.C., a prince from Gujerat colonised modern Indonesia. Thus the Burman system can be a branch of Hindu Astrology.”

Sri Maha Devacharya’s Indra-Gurulla system compressed the cosmic concatenation as functions of nine planets into eight principal symbolic forces or controllers of our earth (bhūpālaka) of which Sun is the leader; Sun being the aerial vehicle of Indra is designed to be a golden Eagle (Gurulla); twenty-eight nakṣatras (asterisms) are assigned to these eight principal forces along with their relative qualities as given in the following chart, confirmed by reference to an Ola on spells and sorcericon in the Colombo Museum.

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<thead>
<tr>
<th>Symbol</th>
<th>Astral Force</th>
<th>Directional Strength</th>
<th>Presiding Deity</th>
<th>Asterism with serial number</th>
<th>Corresponding sound vibration</th>
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<tbody>
<tr>
<td>Gurulla</td>
<td>Sun</td>
<td>East</td>
<td>Indra</td>
<td>Aśvinī(1)</td>
<td>NU-Cha-Cha-La</td>
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<td>Aślesā(9)</td>
<td>Unh-Moo-Moo-Ray</td>
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<td>Anurādha</td>
<td>Nu-Ni-Nu-May</td>
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<td>Dha-Thi-So-Sha</td>
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<td>Purvabhād-raped(25)</td>
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<tr>
<td>Dillala (Cat)</td>
<td>Venus</td>
<td>South-East</td>
<td>Ananda</td>
<td>Bharani(2)</td>
<td>Li-Lu-Le-Lo</td>
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<td></td>
<td>(Sukra)</td>
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<td>Magha(10)</td>
<td>To-Ta-Ti-Too</td>
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<td>Jyeṣṭhā(18)</td>
<td>Yoh-Vaḥ-Yai-You</td>
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<td>Uttarabhā-depada(26)</td>
<td>Dha-Jhi-So-Sha</td>
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<tr>
<td>Simha (Lion)</td>
<td>Mars</td>
<td>South</td>
<td>Yama</td>
<td>Kṛśiti(3)</td>
<td>Ah-Ec-Oo-Bh</td>
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<td>(Kuja or mangala)</td>
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<td>Purvaphal-γuni(11)</td>
<td>Toh-Toh-Pah-γi</td>
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<td>Mula(19)</td>
<td>Yeh-Yo-Bah-Bi</td>
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<td>Revati(27)</td>
<td>They-Doh-Vah-Wee</td>
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231 Op., cit.
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<tr>
<td>Divi (Tīcor)</td>
<td>Moon</td>
<td>South-East</td>
<td>Nāga-Suparna</td>
<td>Rohini (4)</td>
<td>Oh-Vah-Vi-Voc</td>
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<td></td>
<td>Dragon's tail (Ketu)</td>
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<td>Uraṅga (Cobra (Śaṇi or snake) Jānaka)</td>
<td>West</td>
<td>Pavasukhi</td>
<td>Rṛgaśir (5)</td>
<td>Voh-Dha-Ke</td>
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<td>Rastā (13)</td>
<td>Kee</td>
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<td>Utabṣa-dhā (12)</td>
<td>Sha-Poc-Qa-Śa</td>
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<td>Musika (mouse) Dragon's head (Rahu)</td>
<td>North-West</td>
<td>Vas-Rosat</td>
<td>Ardrā (6)</td>
<td>Koo-Dha-Nha-</td>
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<td>Chitṛā (14)</td>
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<td>Sravana (22)</td>
<td>Pay-Po-Ra-Ri</td>
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<td>Gaia (ele- (Budha)</td>
<td>North</td>
<td>Uttras-Rama</td>
<td>Puravasu</td>
<td>Bhe-Thu-Ho-Oh</td>
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<td>Svatī</td>
<td>Ru-Hay-Ro-Kah</td>
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<td>Dhanistī</td>
<td>Cah-Gi-Ga-Cey</td>
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<td>Arga (Deer) Brahaspati</td>
<td>East</td>
<td>Renacendra</td>
<td>Puṣya</td>
<td>Mi-Du-De-Doh</td>
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<td>Viśākhā</td>
<td>Jhi-Jhu-The</td>
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<td>Satabhis on</td>
<td>Thoh</td>
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<td>So-Sah-See-Sa</td>
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The above stated eight principal forces are arranged in charts to divinate different types of specific queries and problems. Suppose if one wants to know the result of contest or war between two opponents, these eight forces are arranged then in the following chart:

![chart](image)

The above chart has four directions: East, West, North and South with seven asterisms (shown by dots) in each direction the sun makes his journey.

* No. 28 is found in the firmament in between asterisms Nos. 21 and 22.

Contd... to next page in.
staying for a scheduled period in each mansion of the above mentioned 28 asterisms; the Sibyl counts clockwise in the chart from the New Moon (Sukla pratipada tithi) phase to the Full Moon (Purva) of the Sun's notion from the occupied asterism till he reaches the asterism number six, i.e., Rдра; from there counting finally continues to reach the third asterism whose Lord is called "Yati". The person, with such asterism having yati as its Lord, shall face defeat in war, rivalry or contests. From such asterism with "Yati" as its Lord further nine asterisms is counted to reach an asterism whose Lord is bestower of benefit and is called "Bel or Il". The person with such asterism whose Lord becomes 'Bel' becomes victorious over the rival; from such asterism proceeding further to three asterisms one reaches the asterism with its Lord known as "Tridha". This asterism is the best to achieve overwhelming victory in war, race, rivalry or any type of contest. The Chanda advises the divinator to have proficiency in learning the system of deciphering these three asterisms for selecting the correct time for winning the contest.

In the case of knowing the result of rivalry during dark fortnight, on the first waning tithi (Krita pratipada) locate the asterism Kritika on the first left top dot and counting to the left is continued till one arrives at the required asterism; from Kritika (No.3 asterism), the

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232 of: "disa-devata", - In Buddhist literature frequent references are made to the collective designations of revered lives as 'deva' or 'devata', Indra or Sakka (Skt., Indra or Sakra) is regarded as ruler as if sitting on the top of these gods (deva as Indaka, - DN., vol. II, 209; SNK, Vol.II, 90; AN., Vol.V, 325). These gods are of 3 categories, -(a) Sumaiti, conventional gods, - i.e., persons who are worshipped in the society. (viz., kings, princes etc., SV., Vol. I., 174; J., Vol. I, 132);(b)Vinodhi, - beings who receive reverence from people due to their meditational purity (viz., Arahata, Buddhhas etc., CHi., 307); (c) Upapatti, - beings born in a heavenly state; gods of heavenly regions are grouped under seven states (Loka), e.g., caturmanmaharajika, Tavatiśa, Yama, Tuseța, Mimmanarati, Paramita-Sasvatati and Brahmanayika. Amongst these seven states, the gods who belong to caturmanmaharajika are regarded as guardians of four quarters of the world. (CHi., 307; Vin., Vol.I, 1, III, 18; DN., Vol.I, 215; SV., Vol.I., 174; J., Vol. I., 132; AN., Vol.I, 210, 332).
seventh in the East is an eclipsed asterism (i.e. Asleca, the 9th asterism) where as from Magha (No. 10 asterism), the seventh asterism (the 16th asterism, - Visakka) in the South is effulgent; from Anuradha (asterism no. 17 asterism), the seventh asterism number 23rd in the West gives the occult result; from Danistha (No. 23rd asterism) the seventh (No. 1 asterism) in the north is bright with hower.

The magnetic field between South-West and North-West points is called an ominous field (parigha-dosa). Parigha-dosa develops when east asterisms are to the south and vice-versa besides West asterisms are to the north and vice-versa.
Buddha's personality, his ceremonious spiritualism, philosophical niceties and ethico-rational approach to life, obviously won his religion the spontaneous popularity, over the existing vedic cosmological philoso-
phico-ayths, contemporary Jaina theology and in contrast to the doctrines of wandering sects of his time in 6th cent., B.C. Even after Buddha's 'mahāparinibbāna', popularity of his religion was furthered by his direct living disciples, for a period to inspire the posterior converts to make the religion of the Buddha preserved eternally from oral to written stage.

Since the inception of writing of "Buddha-Vacana" at the instance of monk Tissa Moggaliputta, who about two hundred and thirty six years after the Buddha, convened the assembly of Buddhists at Rajagaha in Pātaliputta (modern Patna) and onwards the reign of emperor Asoka in 3rd cent., B.C. till to the time of Kushana King Kaniska in 2nd cent., A.D., India was vibrating vigorously Buddhism. In this period brahmin erudites well versed in the study of vedic scriptures, could not escape the allurement in the ethico-rational religious basis in Buddhism; many of them became easy converts in Buddhism and vigorously diverted their scientific and metaphysical knowledge of Vedic-lore to the cause of popularizing and expansion of Buddhism through their writings. This period may be called the Buddhistic phase of proselytism.

At the end of second century of christian era, Buddhism in India commenced to be a medley in between 3rd cent. A.D., and middle of 11th cent. A.D. of varieties of current cultural beliefs and practices. In this phase,

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233 cf: The works of "Barua" & "Winternitz".
234 cf: Sources of information on-the-same Peli, Skt., Chinese and Tibetan, discussed in IB., p. 38 ff.
235 BL., 316 ff; Winternitz, II, 18.
Buddhism rose to the dizzy height of popularity for showing tolerance in cultsynchronism by absorbing ritualistic Brahmanism rather than Hinduism, yoga, Tantra, occultism, popular belief, scholarly hair-splitting knowledge on Mysticism and "cults savouring of foreign influence," comprehensively in a word, all those culture which had sibylline Aspects. Anguttara Nikāya has mentioned besides Brahmanism, of a number of religious sects such as Ajivika, Nigrantha (Jaina) Munḍārṇavaka, Jātillaka, Parivrājaka, Magandika, Traidandika, Aviruddhaka, Gautamaka (Buddhists), and Devadharmika; but it has not referred to Bhagevatism or Vasudeva, the idol of Vaishnavism. The inscriptions of Asoka also have mentioned about the sects of Sramanas, Brahmansas, Ajivikas and Nigranthas. In the Mahāniddesa and cullenidass we find the reference of the existence of Ajivikas, Nigranthas, Jatilas, Parivrājakas, and Avaruddhakas side by side with the worshippers of elephant, horse, cow, dog, crow, vasudeva, Baladeva (or Sañkarśana), Purnabhadra, Manibhadra, Agni, the Māgas, Supreme, Yaksas, Asuras, Gandharvas, lokapalas (or maha-rajas), Śandra, Śūrya, Indra, Brahma, Deva and Śīk.

We can reiterate safely therefore the view of Dr. Rhys Davids that "Gotama was largely guided by the opinions and practice of previous recluse". By the time when Buddhism reached climax of its popularity, it is noticed that

236 CHI., IV., 329 ff.
237 Prof. Maurice Winternitz affirms that in between 7th & 8th cent. AD Buddhaist literature "was almost entirely assimilated to Hinduism". - Winternitz., II, 322. cf: CHI, IV., 329 ff.
238 cf: A great amount of information of Buddhism of this period (3rd cent. AD to 12th cent. AD) is well preserved in the 17th cent. AD Tibetan work "Bu-ston" or "History of Buddhism in India" by Teramatha; cf: Eng. renderings from A. Schiefner's German transl. of the Bu-ston in IHQ., 3, 1927.
239 III., 276 ff; cf: DB (pt. i) p.220.
debased practices of Vajrayāna with its offshoots, Sahajayāna, Mantrayāna, Kālacakra-yāna and the Nātha Pantha, whose progenitors "Hinduized the teachings of the Buddhist Tantras", brought in degeneration and gradual disappearance of Buddhism from the land of its origin. By the end of thirteenth century A.D. further growth formed of Buddhist literature in foreign lands like Ceylon, Tibet, Burma, China etc., etc.; such growth of Buddhist literature was not unalloyed and got mixed up even with Vaishnavism. We naturally witness the 'Bhakti Sataka' or Hundred verses on devotion by Ramchandra Kavi Bharati, a brahmin of Bengal, who came to Ceylon under King Parakramabahu (about 1245 A.D.) and there as a Buddhist convert composed the work. In this work the Buddha is devotionally extolled in the ornate style of poetry and varied metres as much more superior prophet, saviour, dispenser of merces and a unique displayer of sibylline formulas than are evident in the Brahmanical and Vaishnavite idols like Rama, Kṛṣṇa, Śiva etc. etc.

In tracing the process of growing popularity of sibylline aspects in Buddhism since the advent of Gautama the Buddha in 6th cent. B.C. and down to the time of Varahamihira in 6th cent. A.D., as Dr. T.W. Rhys Davids fittingly said, "The idea survived in the brahmin schools", we shall have to look back still to the earlier period.

242 The Nāthas were originally 9 in number and were included in the list of 84 Siddhas of the Buddhists. They are identified with the Yogi or Yugi castes of Bengal; "Nāthism has a curious resemblance to the Sahajayāna as well as to the Kālacakra-yāna", CHI, IV., 269; op. cit. 273, 280 ff. cf. Dr. N. Dutt's "Eastern Monotheism".


244 SBB, (DB., pt. 111), IV, 135.

245 cf: JRAS., 1899, 79 ff.
In vedic India, the brahmans, who were known to be the custodians of sibylline subjects, e.g., soothsaying, astronomico-astrology, palmistry, augury on the physiognomical marks and sounds of birds, omens on the cries and howlings of animals, sorceric and ritualistic practices etc., etc., bequeathed a testimony on the value and importance of studying the same. The captivating testimony as evinced in the vedic literature was as such that the towering personality of the Buddha had to make an undeclared compromise with the popularity of brahmanic sibylline marvels. Indeed the Buddha dis-approved 'Athabbana', the sibylline practices as low arts (tiracchāna vijjā) and warned the monks from indulging into the subject, yet the Buddhist literature bear profuse affirmations of the existence and popularity of these practices both as science and art that continued inspite of the Buddha's dis-approval with a large number of followers from all strata of social life, viz., monks, sramanas, kings, merchants, lay people, bankers, rich and poor all alike who either secretly or openly consulted sibylline experts. In certain places the Buddha engaged himself to exhibit his supreme authority, over such subject.

In the Agamā Sutta which has been etymologically explained in Paṭika Sutta to represent "loka-paśātti" or the knowledge which should get priority when it is about time, space and revelation of the world; the Buddha is seen to have opened his admonitions on the subject from the very beginning.

246 SBB, (DB., pt.iii), IV., 81 ff; cf: Kāśyapa Paṭika Sutta (DN., III, 23 ff).

247 DN., III, 23 ff; Cf: An earlier messiah, Metteya Buddha who was proficient in Sibylline formulas, vision, and prophecy has spoken on the origin of the universe and beings in the same way as seen in the Cakkavātthu Sīhanāda Sutta (No.26) in DN; Mahā-Apādāna Sutta (No.14) of DN., also dilated on the sibylline powers of six other predecessor Buddhas to the Gotama Buddha.
of the evolution of the world, birth of things besides human beings in the standard way (saṃsāra dhamma) in the footsteps of the Vedas.

The Buddha here professed to Vasittha and Bharadvaja, both of whom were descendants of Vedic brahmins that 'there comes a time when sooner or later after the lapse of aeons, this world is dissolved and evolved; at this juncture all had become one world of water and dark abyss; no moon and sun were shining, no stars were rising nor constellations, neither night nor day was manifest, neither months or fortnights, nor years, seasons, male and female, were all reckoned. Thereupon a savour emerged out of water; it spread like a scum formed on the boiled rice that slowly cooled down and consolidated to make way for the earth to manifest; earth then became pervaded with colour, odour and taste; the beings were reckoned side by side with the moon, the sun, the luminaries in the firmament and all animates and inanimates'.

In this connection it may be mentioned that Royal British astronomer Sir James Jeans in his "Mysterious Universe" curiously has narrated a scientific picture of the evolution of the world practically in a likewise manner.

Buddha is seen to dilate further that all beings according to individual's life, good or bad, in deed, word and thought are to be reborn after dissolution of the present body in a befitting state of existence.

Buddhaghosa while commenting on such destiny-course of beings, stressed on the idea that there remained no scope for beings to reap results both good and bad (kusala, akusala) at the same moment; Buddhaghosa allegorically

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248 DN., III, 84 ff.
emphasised that one who has wrought much bad and slight good (dasya-kāri; literally 'double-doer') may be reborn, as 'Khattiya or Brahmin' due to meritorious deeds in the past, along with a possibility of becoming one-eyed or a hunch-back, a cripple, or he may be advantageously holding a kingdom and at the same time become unable to come into his own. Buddha-gūsā in this connection held as well that a man at the time of his last breath realises the consequences of his good and bad 'karma' like two stout wrestlers grappling and striving to throw the other down, - 'the stronger bad karma prevailing, he is reborn as an animal, but, the good karma persisting, he becomes a state-elephant, or state-horse, or state-buffalo.

It may be mentioned to add that even Ananda, one of the foremost disciples of the Buddha had to suffer for several lives for adultery in one birth with the wife of another man; as a result he suffered in hell for a long time and then was born having changed sex from male to female as someone's wife for fourteen births and it was seven births more for exhausting the punishment for the evil deed done in the past.

While on the subject, it behoves me to refer to the recent investigations of Dr. H. N. Banerjee, Research-Director, Indian Institute of Parapsychology (recognised by Benaras Sanskrit University) on such apparently unbelievable issue as has been said above in the case of Ananda.

Dr. Banerjee's eminence for research work, on Extra sensory perception ( = ESP ), Extra cerebral memory ( = ECM ), Psychokinesis ( = PK ), Incorporeal Personal Agency ( = IAP ), drew attention of the Western world to the

251 SBB (DB., pt. iii), IV., 92 ff., fn.
252 cf: Dr.Banerjee from his recent field-experiments in Parapsychology has cited the case of Jhāna Tileka who in her former life was Jhāna Ratna, - a boy, vide incidents in reference to fn. 24.
253 DC., I., 327.
extent that he was invited to investigate into the queer statement of the assassin of Robert Kennedy, the contesting candidate for the Presidency of United States of America, to be simply a revenge taken in this birth for the mischief sustained by him in previous birth from Robert Kennedy's the then mortal form.

Dr. Banerjee in his research pursuance has met with several Ilait cases. We cite here cases of three Buddhists amongst them:

Ruby Kusuma, was a girl born in 1963 in a Buddhist family belonging to the village Bata Pelo in Ceylon. When she was hardly two years old, complained to her father, Srisreeana Silva, who was a peon in the Post Office, that she in her previous birth was a boy named Karunasena whose house was about four miles away at Aluthewela from the present residence; the mother of her previous birth used to wear a coat over her clothes and she was for more fair-complexioned than the present mother Somi Nona; in the present birth she seldom got coconut smashies mixed with food whereas the previous mother served sumptuous dishes with coconut smashies. Ruby Kusuma also narrated vividly several incidents of her boy-life in previous birth, e.g., the school of receiving study-lessons, the name of the temple that was frequently visited, how the books were kept in the almirah, how the father of previous birth used to drive buses and used to bring profuse fruits, tomato, sugar etc., at the time of return to home.

Ruby Kusuma narrated further that Karunasena the boy in previous birth met with an accidental death by falling in a well in 1959.

Dr. Banerjee with the intricate methods of Parapsychology undertook

254 Change of Sex in rebirth is technically known as 'Ilait case'.

scientific investigation on the entire matter and found the narrations to be absolutely accurate.

A similar incident about Miss Jnana Tilekhā, born near Hedunaua in central Ceylon in 1956 has been cited by Dr. Banerjee as an Ilait case.

Jnana Tilekhā since her first year started telling of her parents of previous birth. At first her parents discarded her narrations to be fanciful imaginations. Constant repetition of same talks by Jnana Tilekhā impelled her parents for verification of the matter. To their utter surprise they found that a boy named Tilekha Ratna died in 1954 in his house at Talawakela town. The professors of the college where Tileka Ratna studied, his parents, relatives all were identified with their nature and habits by Miss Jnana Tilekha who claimed that she was the young boy Tilaka Ratna in her previous birth.

The Burmese prime minister U-Nu, once in his speech before a Buddhist congregation in 1947 referred his personal experience about a Ilait case. He said that a famous Burmese ballerina told U-Nu that in her former life she was Angabala, the noted ballet-man; she told the prime Minister many secret incidents of her previous birth and said that Angabala, the ballet-man underwent surgical operation and expired on the table; curiously, the ballet-girl in this life had a birth-mark, exactly like the surgical operation mark in the same place of the body where Angabala was operated upon.

255 Janmatarva, pp. 45 ff.
256 Ibid., 95 ff.
257 Rebirth with the birth-mark or a characteristic mark due to surgical operation, injury, accident, murder in previous birth is coined by Dr. Banerjee as "Gokarnite". Ibid. 164; cf. Practical cases about Jenifer of Northumberland (Ibid., 25 ff), Burmese Ballerina (Ibid., 96), Rekati Anukāskīra (Ibid., 34), etc., etc.
258 cf. Ibid., 95.
All these incidents reveal that the devout Buddhists still today believe in four types of rebirths, according to the nature of deeds done by an individual.

While on the subject it may be mentioned here that yogādhyāya belonging to Bhrigu School of Sibylline practice and which text is edited as part II of this undertaking by the author, refers to similar incidents in prose. In this context we quote below one of the many verified truths on this matter by Sri Ram Rakha Mall of Panipat: "It was given in Bhrigu Samhita that my son, in previous birth was Bhurain, named Gulab, near Jullundur and died of fever and after passing through life of bullock, etc., was born as Sri Kishan, son of Ram Rakha Mall. I was in Pakistan and sent a letter to a friend of mine at Jullundur, who after verifying informed me in the affirmative."

These may be grouped as below:

1. Rebirth in hell
2. Rebirth in the form of irrational animal.
3. Rebirth in the spirit world.
4. Rebirth as human being, and lastly
5. Cessation of birth due to attainment of "Ultimate Bliss".

Though in Buddhist literature, it is accepted (saddhāna) that good deeds (kusala kamma) blossom forth into happiness in a future life (saggāro-bhāṇa), they are said to be mundane (lokiya) as opposed to supra-mundane (lokuttara) that lead to 'nibbaṇa' the ultimate bliss: 'Where there is no noon and no sun; that condition, monks, do I call neither a coming nor a going nor a standing still nor a falling away nor a rising up: but it is without fixity, without mobility without basis. That is the end of one'.
In the Bāhiya story we find the same antagonistic suggestion against the Sibylline lore, that: "There, where earth, water, fire, and wind no footing find. There are the nights not bright, nor suns resplendent, no moon shines there, there is no darkness seen. And then, when he, the Arahant hath, in his wisdom, seen. From well and ill, from form and foral less; is he freed." Asoteric rites and sibylline performances, such as oblations (homa), sacrifice (tappana), penance (tapo), prognostications of all types (dibbamāya) which were regarded by the Buddha being necromancy (athabbana) have no place before the aspirant to have 'nibbāna'; Buddha naturally showed disgust for asoteric rites (tapajīvucchā) as well condemned sibylline performances as low arts (tirancchāna-vijjā); the Sīrī Jataka refers to the story of a brahmin who being greedy to obtain good luck noticed that a particular cock was responsible for the banker Anāthapiṇḍika's good fortune. He then begged of the cock and on receipt of the same found that the good fortune has shifted its influence on another article; the same article was too prayered for possession and the same incident was repeated; in this way after a series of articles, the good fortune settled with the wife of Anāthapiṇḍika, causing grievous disappointment to the brahmin in his attempt to turn luck in his favour. Buddha reiterated therefore that one should not show interest in these delusive hereby; it is the job of a fool (bāla) to bent upon vain expectations for

262 Ud., I. 10.
263 DN., I., 174; III., 40.
264 DN., I., 9; Vin., II., 139.
265 J., II., 409 ff; cf: Khadiraṅga Jataka.
266 cf: "Gotama subbaḥ tapaṁ garahati; tapasaiṁ lākhaḷiṁ upavadati", - DN., I., 161; SNK., IV., 330.
lucky days because luck itself fortune's own star and stars can not pour
in better. Man's duty in this world is to make his best efforts to rise
above and confront courageously all vicissitudes in life and to guard
his saintly past (amata pada). Buddha's version in this respect is
explicitly expressed through the utterance of Prince Teniya, "over the
past I do not moan, nor for the future weep. I encounter the present as
it comes and so my colour-deep".

Buddha has sharply pointed to the icy hand of death (accouchyva)
which never shows compassion or defer its duty over incessant tears; no
talismanic charm, nor planetary herbal roots, sorcery-spells, oblations
and sacrifice can free the man from bondage, sufferings and death.

To ridicule reliance on sibylline lore and sibylline performers,
their hypocrisy and lustful greed, Buddha's antagonistic feeling is reflec-
ted in the story of Ummadanti, the damsel with paragon-beauty. The

267 J., I., p.258; cf: "Nakkhattā paṭiṇāmentaṁ attaho
bālaṁ upecañā
attho atthassa nakkhattāṁ kim
karissanti tārakā", -
this sermon of the Buddha as recorded in Nakkhatta Jataka (No.
49) was so deep rooted that even hundreds of years after Buddha's
"mahāparinibbana" Kaṭṭiya (or Vishnugupta as called by Utpala
Bhatta in the footsteps of Varāhamihira, - OAA, 126, 438; BSH,
ff: 50 ff; History of Skt. Literature by C.V. Vaidya, - Sec. I, pp.9)
believing in 'Karma' alone reiterated: "Nakṣatramatiprechhaṁ
bālamertho' tivartate Artho' hyarthasya nakṣatraṁ kim karisyati
tārakā", - AT., ch. IX., 4,142; Carpenter., pp.201, fn.1.

269 J., III, 135, 266.

268 J., VI, 26; cf: J., II, 206.

270 SNK., I, 4; CHid., 437b; cf: J., III, pp. 57; 95, 109,
157, 214, 290; IV., 86; I, 169.

271 J., V. 206 ff; cf: The same story with slight variation in "Ummada-
yenti Jataka (No.13) in Jātakamāla of Āryasūra (Aṣṭavaghoṣa? acc,
Tāranātha), - ed., H. Keran in HOS (G., ed., Dr. C.R. Lammam), Vol., I,
1891; cf: also 15th, 23rd and 91st tarsaṅga of Kathāsārītāgāra.
story runs thus, – Banker Tiriṭavaccha of Aritṭhapura, offered king Sivi his daughter Ummadanti for marriage; king Sivi sent fortune-tellers to examine the maiden of her fortune from her bodily characteristic marks and signs. The fortune-tellers at the sight of Ummadanti’s beauty forgot their duty and were so enamoured that some mislaid their food on their head instead of proper place in the mouth, others skipped them through their hips or throw it against the wall.

Ummadanti became furious with these immoral brahmin sibylline performers and drove them out.

In another place the hypocrisy that lie at the back of planetary oblations is told in the Ādīcuppattana Jataka. The story referred to a monkey who drew the attention of people by standing outside someone or other’s hut as if absorbed in worshipping the sun. The people being impressed by the monkey’s virtuous demeanour, offered various food to him. Taking advantage of such reverence the monkey used to do much damage to the household stores of the villagers in their absence.

The Kevaddha Sutta gives a clear picture of a tussle between the Buddha’s attempt of placing his ‘Norm’ on the top of everything and peoples inclination on sibylline marvels or mystic wonders.

Kevaddha, a wealthy householder of respectable lineage(gahapati-mahā-sāla-kula) of Nalanda developed great attraction for Buddha’s doctrine. With the intention of bringing increasing the number of devotees, Kevaddha made a prayer by way of suggestion that if Buddha displayed sibylline marvels there shall be a rush of followers in his ‘Norm’. The Buddha at once expressed his

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273 J., II, 72 ff.
274 SBB (DB., pt. i), II, 278 ff.
hatred for using his sibylline powers for drawing attention of lay people, 

on the contrary the Buddha advocated such genuine education that shall 

impert a system of self-training to culminate in Arahatship, — a state 

where mystic power lay only in the potential knowledge of attaining 

emancipation.

The Buddha insisted on mendicants to abstain from the captivating influence of sibylline-wisdom. He specified in a systematic ascending order of the fruits of meritorious path followed in the present life for a recluse. The aspiring recluse in this respect must discard those practices which are not in conformity and detrimental to 'Buddha-Dhamma'. A proficient should not earn livelihood from exhibiting sibylline marvels, such as auguries, advising as to the best sorts of various things, prophesying as to war and its results, astrology, foretelling famine or attack of pestilence, arranging marriages, using spells, offering oblations to deities, applying medical and such other remedial measures.

The Buddha further gave a caution that if any Bhikkhu was found to have displayed his sibylline-wisdom surpassing the power of ordinary men, he shall be guilty of committing offence (dhaṇḍhaka). Side by side we find just an opposite behaviour in the case of Buddha himself; in the Pāṭhika Sutta, we see the Buddha besides actively participating in the contest with other ascetics on the performance of sibylline marvels, the Master himself is seen to boast grandiloquently of his unparallel power and knowledge on the Sibylline-lore.

275 cf: An arahat is anyone, man or woman, old or young, lay or religious., — Vin., I, 17; SNK, V 54a; AN., III, 451; J., II, 229.
276 SBB., II (DB., pt. 1), 273.
277 DB., pt. 1, 55.
278 Vin., II, 112.
279 DB., pt. 1, iii, p. 7ff.
In the Mahāparinibbāna Sutta, the Buddha is seen to confess practically of his using Sibylling knowledge for ordinary mundane affairs; between Kusināra and Sāvatthi, while the Buddha was staying at Ātuma town, two peasant brothers and four oxen, near to his place died from thunder-storm; on such occurrence when he was interrogated by the local devotees that why they were debarred in this occasion to get usual forewarnings of such calamity, the Buddha confessed to Fukkusa that at that time he was deeply absorbed in transcendental thoughts as such failed to have premonition of such calamity; Besides, on another occasion when some monks asked Ananda whether the Buddha's prophecy regarding consequence of Devedatta's crimes were based on transcendental knowledge or something else; Ananda remained silent and avoided the issue to fell the secrecy of the Master's art of divination.

Ananda had the best opportunity to learn from the Master as many as eighty two thousand items (dhamma) besides additional two thousand more from his senior colleagues like Anuruddha, Sāriputta, Mogallāna, Mahākassapa, Kakkha Revata, amongst these items Sibylline aspects like showing miracles (iddhi), seeing different worlds (loka), about earthquakes , clairvoyance(dibba-cakkhu).

In certain places the descriptions of these Sibylline aspects are delineated in a way to indicate an assumption that these were perhaps based on lower arts than transcendental or spiritual knowledge.
Although the Buddha cherished mainly the doctrine of love and good-will between man and man or between all sentient beings, we notice a complete departure from the same in the Sigalovada Sutta. Criticising Sigala's attachment to sibylline performances the Buddha, besides mendicants, specified for his lay devotees and householders' duties towards their social and domestic front. If Vinaya stood to guide the renounced lives attached to the Buddhist Sangha, the Sigalavada Sutta in this respect could be called as a "Code of discipline" for the lay devotees and householders (gihvinaya). One will be amazed to see that a certain cosmology of the time and references of vedic deities, such as Soma, Indra, Varuna, Prajapati etc., etc., are seen to survive still in sporadic form of allusions in this Sutta.

Ultimately the Buddha disclosed his reason of antagonism and explained that when one exhorted others to fondle the so-called wisdom of sibylline marvels— it was but a sheer malevolent advice which instead of doing good would split up the internal integrity of poised self besides an incitement to set in division in his worldly activities. In the Pāśādika Sutta, the Master's delectable discourse to Cunda is seen to be an exemplary reality.

Cunda, the novice bewailed at the sight of the severe quarrel and division in the well-organised institution after the passing out of its founder 'Nigantha Nāṭhaputta'. Ānanda who was at that time staying in Sāmagāma, took Cunda to the Master for proper comprehension of the problem. The Buddha impressed on Cunda that Nigantha Nāṭhaputta practised Sibylline marvels as part and parcel of his doctrine to captivate people; his converts also had adherence to such wrong formulations of the doctrine and amongst themselves waged competition for supremacy and complacency ignoring the principle of discipline,
benign and lofty aim of the organisation. A Tathagata or a Buddha was well conversant with all the aspects of Sibylline marvels, knew the past and could prophesied of the future but never indulged in nor trumpeted of his mastery over such mystic wonders. He had such restraint because he knew that sibylline marvels were "not conducive to good, nor to true doctrine, nor to the fundamentals of religion nor to unworldliness, nor to the fundamentals of religion nor to unworldliness, nor to passionless, nor to tranquillity, nor to peace, nor to insight, nor to enlightenment, nor to Nibbana".

These instances hint upon the lurking idea that to radiate a fervour of adherence to the "triple refuge" of Buddhism (ti-sarana), - to wit, - implicit faith in the Buddha, in the religion of the Buddha (dhamma) and in the religious organisation of the Buddha (Sangha), - the early Buddhist literature propagated antagonism against sibylline marvels. It may be said also that these explanations when are believed to have been stated by the Buddha and his followers, they found a note of contradiction, e.g., in one place hatred to sibylline marvels is vigorously pronounced and in another place it is eloquently said that utility of sibylline - wisdom is supreme because wise men with the knowledge of sibylline-lore could avert danger both for self and for others.

Lakkhana Sutta, which is a passage in early Buddhist literature, in one place warned that it was dangerous for a monk as well for the 'Dhamma' to apply sibylline power for personal gain or for exerting motivated influence over people. In the same passage we find that a Superman(mahāpurisa)

288 DB., pt., 1, 128.
if desired to be a householder, he would be a great king to rule people
but if renounced family life, he would become a unique leader of a religious
movement. This superman is born with thirty-two characteristic marks. It
may be pointed out that the study of these characteristic marks was made
by Brahman experts of pre-Buddhistic period.

Varahamihira in sixth century A.D. in his Brihat Samhita has dis-
cussed in detail the views of the brahmanic school on the identification
of a superman (ch. 69 on "Pañcamahāpurusā Lakṣāmatād").

Buddhaghosa made a miserable attempt to elucidate the sensible
meaning in these characteristic sibylline marks in a superman.

Looking at such ambiguous narrations in the passage, Dr. Rhys Davids
doubted that, "can it be possible that this Suttanta was not without
influence in keeping alive among the Buddhists their same dislike to all
the animist art of Sooth-saying".

Antagonistic propaganda against the popularity of sibylline marvels
was even conducted through devout personas grata to convince people about
the supreme religion of the Buddha.

Emperor Asoka, who took up the cause of propagation of Buddhism three
hundred years after the Master in about 270 B.C., found still then a strong
influence of brahmin schools through whom the traditional custom of carrying
down the social order was in vogue. People were attracted to Brahmin

290 DB., pt. iii (SBB IV, 136).

291 BI., 275; cf: An Indian record preserved in Nepal states that
the influence of the superiority of brahmins was so high that
even emperor Bindusāra to raise his status of veneration
married a brahmin lady of Campa who supposed to be the mother
of emperor Asoka., - Ibid., pp. 278 ff; cf: Acc. to Dr. Mookerji
Bindusara had sixteen wives; - one of these as is mentioned
in the Northern tradition was mother of Asoka; she was "Subha-
drāṇgi", the mother of Asoka was the principal wife of Bindu-
sara; she was called "Drharma" who came from a Nāṣṭriya clan
of the Mauryas., - Mookerji., p.5.
culture of mysticism e.g., sorcery, talismanism, ritualistic performances, divinations and such other sibylline marvels. Horrors of Kalinga war sufficiently by this time convinced him that the religion of the Buddha could make a man to be worth-living in his life-time and beyond of this world. Evidently Asoka through his inscriptive maniñita impressed on his subjects:

"People perform rites or ceremonies for luck on occasions of sickness, weddings, childbirth, or on starting on a journey - corrupt and worthless ceremonies.

Now there is a lucky ceremony that may be performed, - not worthless those but full of fruit, - the lucky ceremony of the Dhamma which speaks of right conduct, self-restraint, liberty to brahmans and recluses, gift etc. etc.

Such anti-sibylline propaganda of Asoka was obviously directed only to make people conscious of the "Buddha-dhamma" besides their liking for sibylline marvels is best understood from the compiler of the Divyavedâna and the commentator of the Mahâvañsa. These authors had the information about Asoka to have soft-corner for âjivikas and there was a special cause behind such pre-dilection. These work tell us that a reputed âjivika called "Palindavatsa" (alias, Janasana) was the court astrologer of Bindusara; Palindavatsa, being the preceptor of Asoka's mother and who it is said to have been from a brahmin family of Campa, had much influence and say in the social and domestic affairs of Bindusâra and the entire royal family. It was Palindavatsa who foretold the successful accession to the throne. 

292 cf: Rock Edict VIII.
293 Ibid IX, and XI.
294 cf: Ibid XIII; The import of the word "Dhamma" as forms of consciousness considered as such, has been treated in detail by Dr. (Mrs.) Rhys Davids in "Buddhist Psychology", p. xxxii ff.
and an internationally noted prosperous career of Asoka as emperor, - a fact which when was realised to be true, Asoka's reverence and attraction for the Ṛjivika sect in general increased; Asoka's spontaneous patronage over the Ṛjivika sect was obviously shown as a mark of gratitude to Palinavatas, the wonderful performer of Sibylline marvels. The Sāmaññaphala sutta refers to such sibylline doctrine of a famous Ṛjivika Makkhañi Gośala by name.

This Ṛjivika propagated that all creatures, and sentients are automaton being devoid of freewill to act; all are therefore under the impulse of individual nature to which they are bound up by a specific destiny pattern to conform such individual nature; it is mainly due to their birth in the six environments (chalabhijātiyā) that they feel pleasure or pain. The cosmos is categorically divided into various classes of beings "of occupations and methods of production". There are eighty-four lacs of periods through which all creatures, and sentients transmigrate for purification with an ultimate cessation of pain, (Sāmañña-suddhi).

295 Asoka., p. 5; cf: Hultsch's "Asoka Inscriptions", - Index on "Ṛjivika".
296 DN., I, p. 53 ff; MN., I, 516 ff.
297 Buddhaghoṣa explains 'DG. I, 161) that there are six types of people; e.g., Kāpha (black), nīla (blue), lohita (red), halidā (yellow), Sukka (white) and paramasukka (brilliant-white); this reminds us of the Jaina doctrine of the six Lasyas in the Uttarādhayāna Sutra (Herman Jacobi's Jaina Sutras ii, 213); cf: Text with commentary, introduction and notes by Jarl Charpentier in Archives d'Études Orientales, vol.18, Uppasala 1922. In this Jaina Sutra, otherwise called Uttarājāhāyana mānī which is originally colourless is conceived to be tainted with different colours due to varying habits and actions. In the Buddhist canonical texts (MN., III, 383 ff) similar doctrine is attributed to the wandering ascetic Purāṇa Kassapa; cf: Buddha's teaching on the same in MN., I, 56; MN., III, 384 ff.
298 cf: Buddhaghoṣa has given a classification of these creatures (sattā) and sentients (hāna) from the points of view of Ṛjivikas, -DG.,I,161
This fatalistic doctrine of ājīvikas as propagated by Nanda Vaccha, Kisa sahāka, Panduputta, Upaka, Makkhali Gosala and a host of others had a tremendous impact on the social life in Buddha’s time and tended people to rely on sibylline marvels.

Royal patronage was there to maintain sibylline experts as court-advisors. It is seen that in Buddhist India it was a standing custom to consult a sibylline guide on the future of a child born in the family. Birth episode of the Buddha recorded that sage Kāladevala, otherwise known as Asita Isi as preceptor of King Suddhodana had the clairvoyance from an unimaginable distant place, the Tāvatimsa world and he could instantly traverse on aerial path to reach the palace at Kapilavastu to examine the characteristic marks on the body of the newly-born child; the sage on perusal noticed lines and flexured creases to form netted appearance on the fingers, palm and bottom of the feet (“jālāṅgulīha-hastapādaḥ”) besides other marks and at once prophesied that the child in future would become the Buddha, the

299 MN., I, 51, 483, 524.
300 Ali., I, 217 ff; cf: Ājīvikas were consulted for suspicious days, dreams, omens, etc., J., I. 287; MWT., 190.
302 In my paper "Dactyloscopy - a Neo Astro-palmistic technique", AM., 1973 July, p. 640 ff., - I have shown that recent researches at the hands of Americans, Japanese, Germans, English, Indians, etc., genetic experts are but a reorientated findings of ancient Indian Sāmārīka Shāstra where the fundamentals of this science have dealt on the imprinted patterns of the texture of the skin of the palm, finger tips and underneath feet. From the later part of 19th cent. A.D till to the early part of 20th cent. A.D., finger-prints were used as mechanism of identification and to detect crimes only but physicians like Dr. Purkamerji, Galton (cousin of Dr. Darwin) Takashina, Yorofuji, Cumming, Midlo etc., famous anthropologists like Dr. Wolff and famous astro-palmists like Dr. Eugene Scheiman, Dr. K.C. Sen, Mrs. Hutchinson, Mr. Noel Jaquin, Mr. Miyamoto etc., etc., through their valuable research works have shown that the netted patterns in the palm, fingers and soles are significant to know past present and future of a person; cf: Watson, - p. 189, ff.
savior of mankind.

On the fifth day when the naming ceremony of the newly born child was continuing, - eight sibylline experts, - e.g., Rama, Dharma, Lakshana, Manti, Bhaga, Suyama, Suddhata and Kondanna, - amongst one hundred and eight invited brahmin and all of them erudites, - critically examined the bodily marks and all of them interpreted except kondanna that there were two future possibilities for the child, - either a great monarch or a great renounced life; Kondanna differed with those seven sibylline experts and rejecting the question of probability said that the marks positively indicate that the child will be a Great Master of Religion to formulate a path of salvation to the world.

504 cf: Since ancient times in India numerological value is greatly attached to nos. 108, 120 etc., 108 (astottara sata) is used in the enchantment of the synoonyms of divine personalities like Lord Krsna etc., besides silently muttering of mantras repeatedly through counting of 108 basil beads of the vaishnavas; cf: In the Tatttha Sutta, it is stated that in three states of existences such as past, present and future one passes through 36 thoughts of cravings in each state, - thus in three states one encounters total 108 thoughts of cravings., AN., vol. II., 216, cf: From Huygo Buddhist monastery in Peking a manuscript has been unearthed about Hymnology or of muttering mantras silently and repeatedly through counting of 108 rosary beads in a string; there it is stated that 108 beads are meant for transmitting mantras to following divinities:

Siyā-cirā-soni Buddha - 1
8 different Sinkāng Buddhas - 8
For Pāsā - 4
2 different Polomi - 6
4 Kings of Heavens - 4
33 Heavens - 33
18 Hells - 18
3 types of obstructions - 8
To get rid of these 3 obstructions - 8
10 High priests - 10
For all lives - 1
For parents - 2
Junāi Buddha - 5

Total: 108

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The Mahāmārga Jataka informs us that King Gūlāni, when besieged the territory of King Videha, got befuddled to see that applying his sibylline power of Pandita Mahosadha who was no other than Bodhisattva himself, helped King Videha to escape with his army; King Gūlāni under bewilderment questioned Pandit Mahosadha, "Do you study magical art (dibba-māyaś) or have you bewitched my eyes (Gakkhumohanāś) to take Videha my enemy out of my possession?" Thereupon Pandit Mahosadha replied, "Sir, Surely I know magic; wisemen with the knowledge of magic can avert danger for himself as well can rescue other from peril" (attānaś pi param pi dukkhato mocenti).

The dialogue, between two sibylline experts of opposite sex, is a testimony to understand that even a woman ascetic was in the habit of using sibylline knowledge; Bherī, the female ascetic who was expert in sibylline knowledge to test the proficiency in the art, one day on her way to the palace gave some dumb mystic signs to Pandit Mahosadha who could at once correctly reply in the same manner. Bherī then reported to kind Videha that Mahosadha was skilful (Chēko) to comprehend correctly all omens, sounds, signs and dreams (Kussalo sābba nimittānāṃ......uppāde supine yuttaniyyāne ca pavesane);

For other details vide my paper in Bengali "Sākhyaśāla" in "Puspanjali", 1st Jaistha 1379 B.S., p.55 ff. and 10th Sravana, 1379 B.S., p.24 ff. Prior to the advent of Kaliyuga according to the doyen of astrology Parāśara (Kalau Vīmaottari grāhyāḥ - i.e., 120 years as Daśā period to calculate maximum longevity of a person should be granted for acceptance in Kaliyaga) - mentions 103 years as Daśā period was in vogue; cf: Maṇḍip paper in Bengali; "Phalita-Jyotiśa Sākhya tattver Itivṛttta", -JN., Āśada, 1361 B.S., 464 ff; Āśada, 1361 B.S., 464 ff.

307 Ibid. 478 ff.
Seri continued to say that Mahosadha was versatile in all sibylline aspects, such as was reserved both ominous and beneficial to happen in earth, air and stars including twentyeight lunar mansions or asterisms (bhumiya antalikkha ca dosagune jānitum samaththo, nakkhatta-ti athavasatiyan Kotthassu); Mahosadha had a thorough astronomico-astrological knowledge about Lunar and Solar eclipses, fall of meteor, conflagration at a particular place in the horizon etc., (candaggāhaṃ suiryaggāhaṃ ukkāpāta disādādīlikā uppāda).

The Buddha inspite of his antagonistic feeling towards sibylline practice; at heart could not have hatred for the subject. He is seen to appreciate Samavati for using her sibylline power as self-defence; Samavati was one of the foremost laywoman who besides her devotion to the order was proficient in sibylline matters to the extent of repelling attacks; thus she could with her sibylline power turn down the arrow shot at her by Udena.

The Buddha was aware that wrong application of sibylline powers to do ill to others surely brings danger and at times causes destruction to such ill-motivated person.

Sibylline practitioners were so frequently consulted that on their suggestion decisions often were taken without least hesitation. Saṅkica, a child who was rescued from the womb of his dead mother at the time of her body being burnt in the funeral pyre.

309 DB., pt. III, p.3.
310 He was so named due to the damage caused to pupils of his eyes at the time of his being rescued from funeral pyre, - TCC., vol. I, 533; cf: Buddhaghośa in MN commentary refers to the name as that of his "gotta", - FS., vol. I, 463.
The child was brought before a sooth sayer who prophesied him to be a great soul who if renounces household life shall become a great monk. Saṅkiṭṭa took initiation under Sāriputta and obtained great meditational lift. It is said that he had since previous birth the inborn sibylline power, called "Saṅnavippharaśādi"; this Sibylline power helps one to escape death even if one remains in the dead mother’s womb.

Buddha once by dint of his clairvoyance could foresee the danger of thirty newly ordained novices of Savatthi and directed them to contact Sāriputta. Sāriputta in a likewise manner through clairvoyance realised the apprehended danger and advised Saṅkiṭṭa, the expert in sibylline-lore to guide those thirty novices through the wood to their desired destination. This advice saved the entire party from the jaws of death at the hand of forest robbers due to exercise of sibylline power by Saṅkiṭṭa.

In another place we find that influence of sibylline matters were so deep rooted in the minds of people in Buddhist India that slightest abnormal or unusual gestures in a person would impel other to consult an expert on the subject for better comprehension. Susimukhī, the paribbajikā on one occasion marked Sāriputta to look upward, downward and to the four directions at the time of taking meal; Susimukhī being exceedingly frightened enquired whether these gestures bore any sibylline significance; Sāriputta vehemently denied the apprehension and said that he never indulged in such low arts as divination, star-gazing, palmistry and such other sibylline marvels.

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511  FSM., vol II., p.211.
As juxtapositions to this, we find Magandiyas of Kuru country to have analysed the characteristic marks as not only suspicious but these were regarded to be the signs of a Greatman. Magandiya at once with such sibylline conviction became crazy to place his beautiful daughter in marriage with the Buddha.

Magandiya's wife Sakali, a proficient lady in sibylline-lore on examination of the foot-prints of the Master in his absence could recognise them to belong to a Greatman who was competent to liberate people from worldly-bondage.

Mahaveera refers to Mahamattā, daughter of King Subba to have been selected for marriage by King Venkanaṣikatissa of Ceylon on the strong opinion after proper examination of her marks, signs and other suspicious features by sibylline experts.

Physiognomical analysis were also done to judge the destiny-pattern of a person. In the Dasaratha Jataka, Rāma pandita, is described to be a lucky man for there were three successive folds round his neck like shell-spirals (Kambugivo).

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314 In Dvy (p.515) her name is given as "Anupama".
315 Dvy., p.515.
317 MW., p.104 ff.
The sibylline marvels as arcane science were often practised by the Buddha could be gathered also from the following few examples:

319 The Dīgha Nikāya speaks of a sibylline practice, called Gandhārī-vījja; with the help of this practice one could travel through the air and touch the sun and the moon; he could as well assail through hindrances, could move swiftly through earth and water; this practice could confer upon a man the power to become invisible at his will. It is mentioned in the Buddhist literature that there are two types of this practice, - abridged process (Cula) and detailed method (mahā); the Buddha was expert in both these practices is evident from the story of Pillinda-Vacca; this brahmin Pillinda-Vacca was born at Śāvatthi long before the Buddha’s attainment of "Nībbāna"; Pillinda was well versed in cula-Gandhārī-Vijja and with a view to learn to other great one took lessons and guidance, from the Buddha; the Buddha in addition to his imparting such sibylline lesson, gave him doctrinal exercises to become an Arhat. Buddha’s training in sibylline marvels, it is said lifted Pillinda-Vacca in his later existence to the position of Varuna, - the Lord of Sibyls.

The Buddha’s method of imparting lessons about death and rebirth of creatures used to prepare the follower into an adept endowed with clairvoyance

319 DN., vol. I, 215
320 cf: Dr. Lobsang Rampé, the Tibetan Buddhist’s admission, - TE., p.141 ff.
321 cf: Buddhaghosa is of opinion that the name "Gandhari Vijja" suggests its derivation from Sage Gandhāra, the inventor of such sibylline method or this particular sibylline method got its origin in Gandhāra, the north-western border of ancient India, - SV., vol. II, p.589.
324 TGC., op. cit.
(dibba-sākkhu); with such sibylline power one could introspect into one's inner qualities such as, meanness, nobility, fortune-trend, auspicious or ominous company etc., etc. The Buddha spoke of two types of clairvoyant people, - (i) followers of non-aryan or ignoble way to apply this sibylline power for worldly benefits, - and (ii) followers of aryan or noble way to use this power for metaphysical aims.

In the Mahaparinibbana sutta, it is stated that while the Magadhan administrators were busy in constructing Pātaligāma, a citadel to wage war against the neighbouring vajjian clan, the Buddha had a clairvoyance, which he did express to Ānanda and prophesied four incidents, - (i) of all prosperous cities, Pātaliputta shall become the foremost to have heaviest traffic, (ii) Pātaliputta shall face havoc from incendiaries, or (iii) from influx of water, or (iv) from breach of alliance.

With a view to make the Magadhan people callitious of the same, the Buddha hurried to be present at Pātaliputta; on his arrival the Master was accorded a grand welcome gathering where in the course of his delivering sermons, the Buddha spoke very highly of the beneficial services rendered by all genuine

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325 DN., vol. III, p. 111 ff; cf: DB., pt. 1, p.278, fn.2; cf: Recent clairvoyance experiments provide evidence that becomes apparent to some sceptical researchers as statistical analysis but two Dutch clairvoyants, named P. Hurkos and Gerard Croiset in 1943 and 1964 A.D., respectively helped the investigating police to detect crimes through their prophetic clues which were beyond the jurisdiction of scientific analysis, - vide "PSY", and "TSS" respectively.


occultic, arcane or sibylline practitioners, - especially the role of
astrologers and house charmers who by planetary propitiousness and worshipp-
ing respective deity make best efforts to keep off maladies in the
country. In the case of ladies desiring to have children were advised
to propitiate Moon for the fulfilment of such desire. Nonikā Vijjā
is another sibylline power through which one could read thought of others.
The Buddha is seen in the Udumbarika sīhanāda sutta to use a
sibylline marvel, called clairaudience (dibba-sota); through this power
he could hear and understand inaudible talks in coded language (tiraccā-
nakathā) between Nigrodha, the wandering ascetic, his associates
and Sannāha, the house-holder.

Both householders and inmates of Buddhist order were influenced by
sibylline implications on the matter of choosing individual names. A child
born under particular asterism was named in concurrence with that very
asterism, - e.g., 'Anurāhā', Abhijika in the name of 'Abhijit' asterism,
Sunakkhatta is so named for being born under an auspicious asterism; with
the birth of a child prosperity did set in the family, - obviously he was
named "Samiddhi".

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328 qţ. BPP., 42.
331 DN., III, 56 ff; cfr. SV., vol. II, 569; cfr. pān. 'dibba sota' is
called one of the five modes of special intuitions (abhiṃna),
DB., pt. i., 236.
332 cfr. Dr. Rhys Davids hesitatingly has translated the word as
"animal," talks";
333 D.VY., 540 mentions him as a rich householder;
335 SNK., II, 204 ff.
336 J., I, 389 ff.
337 SNK., I, 119 ff.
Buddhist India was so extensively pervaded with sibylline-lore that
the situation was felt by the Buddha who to win popularity for his doctrinal
preachings by diverting people from such bent up of mind used frequently
similes with the planets, heavenly luminaries and such other objects of
sibylline nature. Comparisons, parables and similitudes indeed are no convincing
arguments but there is no denying that they often radiate penetrating
influence better than the effects of argumentations on the minds and intellects
of the audience and listeners. Buddha attached importance as well preferred
to use similes in his discourses and liked that his followers would join him;
this very idea might have attracted the attention of compilers of Suttas in
a later date to adduce literary character and artistic value to similes,
comparisons and parables in them. Moon (cania) which is regarded to be the
king of planets (nakkhattarāja) is seen to be often used in the simile;
339
340 e.g., that king gradually began to grow up like the moon in the bright
fortnight; in the Vattaka Jataka the glow of an enlightened Buddha is
extolled to excel "the moon in the mid-heaven, or the sun's orb rising with
myriad rays from the East. In another place, in the name of the (sub)
planet moon a discourse is named Candima Sutta where a comparison is made be-
tween sincere effort and moon, - 'just as the moon is brighter far than the
stars, so is earnestness the best of profitable conditions. The astronomical
explanation about lunar eclipse is given lucidly through a simile; there
it is said that when Rāhu Asurinda seized moon to stop his radiation of beam,

339 cf: Winternitz, - II., 70.
339 J., III., 348 ff.
340 J., V., 66; for a details list of moon being used in simile, -
vide J.P.T.S., 1907, p.85 ff.
341 J. (Eng. transl.).
342 SNK, vol. V., 44.
moon invoked the Buddha to free him from his captive condition. Buddha asked Rāhu to set the moon free; thereupon the moon was freed.

A brahmin boy of a wealthy family had a peculiar formation of navel from where it appeared an effulgence of circular rays like the moon-beams, - the boy was hence named accordingly as Candābha, - meaning, having illuminating splendour like that of the moon.

In the Ānisca Sutta it is said, "as the dawn is the harbinger of the arising of the sun likewise the friendship with the well wishes (Kalyāṇa-mittas) impels the seven bojjhāngas to arise; in another place the Master himself on the occasion of praising doing good to others said, "O, Monks, in innumerable number of lines, I have given as many eyes as there are stars in the sky for the sake of others".

The Dēvedhama Jātaka gives an impression that people were so much interested in divination through planets that the names and functions of planets were metaphorically used in practical life. The story runs thus: once the Bodhisattva was born as Mahāniśāsa, the son of the king of Benaras. His brother was Gandā and his step-brother Suriya. Suriya's mother having been granted a boon, claimed for him the kingdom. This desire sent forth Mahāniśāsa and Gandā into exile being fortunately accompanied by Suriya.

344 DC., IV., 187 ff.
345 SNK., V., 23; 101.
347 J., I, 126 ff.
348 cf: note the description to be a reflection of the Great Epic, - Rāmāyana, where Rāma along with his brother Laksmana and wife Sīta is seen to go to exile on the desire of Kāikeyi.
In the Sudhābhijana Jataka it is peculiarly stated that Canda used to live as 'devaputta' having 'Suriyo' as his son.

In other places Buddha's might and status were shown to be much superior than the Sun; the Buddha was obviously called a friend of the Sun (ādioca-bandhu); it was even claimed that both the Sun and the Buddha belonged to the same lineage (gotta) of the Sakyas, viz., Gotamagotta, or Ādioca-gotta; in this context Ādioca (Sun) is called the Buddha's kinman for he was born from his (Buddha) breast (orasaputta) as well as his becoming the Buddha's disciple; the Buddha is found to have confirmed, such relationship by referring the Sun as 'mamapaja' which Buddhaghosa clarifies as 'disciple and spiritual son'.

In the Mahāsūtosāma Jataka, it is stated that Brahmacātta, the king of Benaras was expert in the science of divination based on the configurations of luminaries, he one day gazing at the sky (nabha-oloketva) noticed from the movements of astral bodies that the following day shall bring in "Phussa" (Skt. Pushā nakṣatra) asterism to attract moon's mansion therein, and this shall cause sūtosāma to come to have a ceremonial bath in the tank of the Park.

The Dhammapada Aṭṭhakatha narrates in one place that one day sage Allakappa on the observation of a constellation (= planet with one of the lunar mansions (= asterism) could derive the occult significance and he awoke

349 J. Vol. V., 398.
350 DN., III, 197; SN., verse 1126; TG., 26, 159, 417.
351 VVC., 116.
352 SN., verse 423.
353 SNK, vol. I., 57.
354 SP., Vol. I., 96; cf: Buddhaghosa elsewhere said that the Sun is so called because he was son of Aditi (aditiya putto) - SV., vol. III, 361.
communicated to the queen who was at that time staying in the hermitage of
the sage with her son, the heir-apparent Udana that her husband King Parasapa
of Kosambi was dead by that time; the sage then gave a hypnotic-lute to
Udana to tame wild elephants and taught him some spells by which he could
regain his kingdom.

In the whole range of Buddhism it is repeatedly seen that the house-
priest is one who was positively well-versed in sibylline-lore; the house-
priest of the king of Kāsi while staying in the city of Rājagaha calculated
in the case of the birth of his son and warned the king by saying that,"In
our house a child was delivered last-night under the asterism of a robber".

Such instances could be multiplied to show from Buddhist literature
that practice in sibylline-lore was a part and parcel of religion in Buddha's
time; Ceremonies, festivals and religious observations had to be strictly
followed on the knowledge of the auspicious nature of the day. This knowledge
of assessment was dependent on the planetary configurations in the firmament.
Sage Uñatasū's advice to Brahmādatta, king of Kāsi and to the heir-apparent
to the throne of king Kirtiya of Kuru country reveal that it was the duty of
the ruler to follow the code of law and observe 'Uposatha' in addition to
abstinence from killing of animals on the new moon and full moon days.

In the life of a ruler it was essential to learn all arts and sciences
including sibylline-lore and for such purpose he was to take lessons being
attached to one of the famous Buddhist Universities like Tekkasilā, Vārānasi,
Mālandā, etc. etc.

357 cf: MPN., 220 ff.
The Buddha gave instructions that a monk who would dwell in the forest (arāṇākānām) must learn the 'positions of the lunar signs either in its entirety or at least a part of it including the cardinal points conducive to observe penance, meditational practices and religious rites.

Amongst many festivals on the planets' changing asterisms or signs (rāsi) and a change of season (nakkhaṭte: utupubbesu), Kattikā festival on the full moon day of the Kārtika month (Kārtika pūrṇīma), Āśvina festival on the full moon day of the Āśvina month (Catusassini Komudi) were all celebrated (uttamaṃsavo) by boys, girls, young or old of the society.

Sibylline-lore was so captivating and was regarded by some people as essential to solve individual and collective problems that it was accepted as a means of livelihood (jīvikaṃ kappesi) in Buddhist India.

The Kusa Jataka gives an extensive list of professions in which Silpikajāti has been said to be a profession of a group of people consisting of engineers, craftsmen, pottery and such other allied scientific pursuits; Sibylline-lore has been taken to cover both science and art (Vijjasippan).

After the Mahāparinibbāna of the Buddha, the administrators are curiously seen to extend the range of the 'Saṅgha' outside its monastic order to give prominence to those arts and sciences which were in general advised by the Master to be avoided. These arts and sciences as professions

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360 Vin., 11, 217; SBE., xx, 294.
363 J. vol. VI., 221 ff.
were amidst various others to include miracles (iddhi), witchcraft (Athabhana) demonology and spirit communication (Peta Vatthu), Planetary augury (nakkhathapalaṁ), Hymnology (Paritta) etc., side by side with the religion of the Buddha.

While on the subject it behoves us to discuss here in nut-shell on few names and terms which are frequently seen to have been used in Buddhist literature as apparent expressions of literary and historical merit but are intrinsically manifest of Sibylline origin :-

a) Rāhula: Siddhārtha Gautama as son of King Suddodana led a life of luxury and comfort and was in merrymaking in the company of female musicians and dancers in his youth till his twentyninth year. At this time during his routine pleasure stroll he met an ascetic glowing with ecstasy and brilliance; after this with a feeling of embracing such a life encounter, when Siddhārtha Gautama in cheerful mind returned to the palace, on the full moon day of Uṣaṣa, he was communicated with the happy news of the birth of his son; this news instead of a feeling of joy thrusted him to suffer from anxiety; Siddhārtha Gautama regarded the newly born child as further hindrance to his born-free personality, - as such pondered over the child as Rāhu, a seizure of the moon, - "Rāhula jāto bandhānaṁ jātāṁ," - hence the word Rāhula is taken as "bond". In otherwords, as Rāhu devours the brilliance by obstructing the moon, the newly born child was taken to be a stumbling block to the Great Renunciation of Siddhārtha Gautama.

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367 cf: For a detail list, - vide on the topic, JPTS, 1882, 1888, 1896 and 1907.
b) Jātaka - The word is derived from root जा, (= Jāta) to be born; Masculine Jāta + Ka, - refers to what has been born, - i.e. a male child. Jātaka is referred to what is connected with the born; that which is connected obviously implies the story of the born; in Buddhism this refers to the stories of previous births of Siddhārtha Gautama as Bothisattva, before attaining Buddhahood. In this respect Jātaka is the Birth episodes of previous lives of the Buddha 'as a wise man of old'. Hence the word "Jātaka" in this sense is regarded as one of the nine categories or varieties of literary compositions (navāṅga), - e.g. sutta, geya, veyākareṇa, gāthā, udāna, itivyuttaka, Jātaka, and Vedalla.

In the Brahmanic literature since late vedic period 'Jyotisha' was regarded as one of the six composite limbs of 'Veda-Puruṣa'; the Vedāṅga-Jyotisā of Yajurveda specifies clearly that all sacrifices, rituals and religious ceremonies to be performed required a knowledge in Jyotisā:

"Vedāni yajñārthamabhipravṛttāḥ
Kalāṅpurvā vihitāśca yajñāḥ /
Tasmādāh Kalavijñāna śāstraṁ yo /
Jyotisāṁ veda sa veda yajñāṁ //

573 OAA., 27 ff.
574 SS., Sl. 3., p.295.
Knowledge in Vedic Jyotisha required to be practised in two sections,
- (1) Ganita, which covered to Salkutitā scientifically transit of planets
the time of eclipse, position of luminaries in the firmament and such other
essentials for "Karma", e.g., sacrifices, oblations, rituals, marriage and
such other ceremony and activities of individual and collective lines. Thus
Kaśyapa, one of the eighteen promoters of Sibylline-lore said of Ganita-
Jyotisa (astronomy):

"Grahana-Grahe-Saṁkrānti Yajñasyāyena Karmāṇaṁ
Prayojanaṁ Vratodvāhakriyānaṁ Kālaṁimayaṁ"

According to Nārada, another Sibylline expert amidst eighteen promo-
ters of the subject said for the comprehension of both good and bad of the
world, knowledge in the subject was essential.

"Prayojanantu Jagataṁ Subhāśubhaṁ nirūpanāṁ",

and (2) Phalita-Jyotisa, on the other hand - was essentially purposive to
understand the artistic way of the applied result of Ganita-Jyotisa. The
creator is believed to have allotted specific destiny for each individual
person to pass through the present life both bad and good in accordance with
deeds done in past life: 'Horā' or 'Jātaka', as horoscopic narrations of
the prognosticating art of Phalita-Jyotisa reveal such destiny - pattern
of individual like the lamp that dispels darkness in the night:

375 cf: Jbh., prefaced.
376 Ibid, cf:
"Subhakṣaṇa-Kriyāśāmbha janīta pūrvasambhavah/
Sampedāha sarvalokanaṁ Jyotisa-tantra prayojanaṁ"
-HR., p.7 verse 26; In the earlier texts of Vedic literature
"Tantra" originally signified "web", later on it is used loosely
to represent a system of instruction, a literary work, a book,
Winternitz., I, p.268 fn;
cf: "Farāśāra Tantra", an astrological work, - OAA, 54.
"Ya Brahmane Vilikhitā narabhālapaṭte
Prāṇadha Karma Sudasat phalepake paśktih /
Nora prakāśayati tāniha karma paśktih
Dipoyathā nīśichājādikumandhaṅkeśe//"

Fhalita-Jyotiṣa is divided into two parts, - (1) Saṁhitā Skandha and (2) Jātaka Skandha.

In the Saṁhitā Skandha, the art of divining is possible about the auspicious and ominous moment (muhurta) in general pertaining to social, national and inter-national affairs and much other collective features of the world.

In the Jātaka Skandha, the art of divination is made about individual life. 378

These topics of Vedic literature have been arranged systematically in two separate works of Varāhamihira, - the Brahmin Sibylline expert of 7th cent. A.D., - e.g., Brihat Saṁhitā and Brihat Jātaka.

Speray in this respect is justified in saying that each Jātaka story "likewise Brahmanic in its origin but again more fully developed for practical purposes by the Buddhists, that of Karma, a firm belief that an unbroken chain of cause and effect binds all existences together. The great problems of the justice of the government of the world, of the earthly sufferings of the innocent, and the apparent happiness of the wicked, were to the Indian mind solved once for all by the firm connection that what we experience here is the result of something that has happened before, that there is an unbroken heredity in the world, and that we not only benefit by, but also suffer from our ancestors," and that is why we find in Jātaka "the idea that every man had passed through many existences before his birth on earth and will pass through many more after his death was, like most Buddhist theories, borrowed from the Brahmins." 379

A chapter in Apadāṇa elucidates many incidents of wrong acts from several lives (pubbakkammappalotī) of the Bodhisatta to explain that Buddha in his last birth why suffered in various ways, -such as, at the hand of enemies, from bodily ailments, mental agony etc.

378 cf: OAA., 458-497.
379 JM., Introduction, pp.xi-xii.
380 cf: Vo. I., 239 ff.
Horā - This word is found both in Buddhist Sanskrit work Mahā-vastu and Pali work, Mahāvamsa, conjointly with the word 'pāthaka'. The word is explained as "naismittikena ca vyākṛto". The expert who makes augury from signs. In a word Horāpāthaka in Buddhist literature stand for an astrologer, a delineator of horoscope or nativity (= Skt. Jātaka Kumārī).

We have already seen that the words Jātaka and Horā in Sibylline sense, particularly in ancient Indian Phalita Jyotīṣa are synonymous.

Parāśara, the doyen of Indian astrology and one of the promoters amongst eighteen sibylline experts, and who according to Prof. Jogesh Chandra Roy must have lived sometime in between 5th and 14th cent. A.D., wrote a magnum opus on sibylline subject called "Parāśarī Horā."  

Varāhanīhari in his Aribhat Jātaka has made comments that "some people have understood the word "Horā" as a cryptic from of "Ahorātra", meaning day and night (= 24 hours); by dropping the prefix "A" and suffix "tra", the word Ahorātra has become "Horā"; the twelve signs of the Zodiac (rāsi cakra) cover day and night period and continue in outpouring results of all good and bad deeds; the wisdom through which this method of outpouring results are visualised is called Horā."

Dr. M. Zimmernitz has said that this word Horā is from a Greek word whose English equivalent is 'Hour', meaning one twenty-fourth part of whole day and night.

In astrological calculations, each zodiacal sign consists of 5 dandas; sixty dandas make whole day and night. According to western timings 24 hours - Ancient Indian 60 dandas. Sun passes daily through each zodiacal sign to cover 2 hours time which according to ancient Indian calculation is equivalent to 5 dandas. Horā is half of a zodiacal sign, i.e. 2 ง danda = 1 hour.

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381 MTU., iii, 178 (Senart's edition).
384 cf. OAA., 4.
385 OAA., p. 57.
386 cf. PSH., p. 55 ff; acc. to Alberuni, Parāśara, Satya, Madhītha, Jīvaśamā and Greek "Pan" as sibylline experts wrote individually "Jātaka" works, cf. OAA., 88.
387 cf. OAA., 473.
388 cf. Gesch. d. Ind. Lit., III, 569, qt. in PED., under "Horā-pāthaka".
We have already told in chapter one that astronomically each zodiacal sign (rasi) consists of 30 degrees (mesha). In general, it is imagined that a planet is a lord (ghara-dhipati) for each zodiacal sign; again, each planet (ghara) and asterism (nakshatra) has respective presiding deity; the zodiacal signs, starting from Aries (mesa rasi) alternately are regarded to be odd and even signs, e.g., Aries (mesa rasi) is odd (visera rasi), next Taurus (varga rasi) sign is even, then again Gemini (mithuna rasi) is odd and cancer (karkatarka) is even, so on and so forth.

This 30 degree of a zodiacal sign is divided into half (30 ÷ 1/2, horā), one-third or deceme (30 ÷ 1/3, śrekkana) one-ninth (30 ÷ 1/9, navāmesa), one twelfth (30 ÷ 1/12, dvādāmesa), etc., etc. Ancient Indian Jyotisha, calls this type of division as "Varga". Horā is one type of varga; each zodiacal sign has two Horā (each being of 15⁰), which are under the lordships of Sun and Moon. In each odd zodiacal sign, first 15⁰ is under the lordship of Sun (ravi) and the next 15⁰ is under the lordship of Moon (candra). In the case of even zodiacal sign, reverse is followed, e.g., first 15⁰ belongs to the lordship of Moon and the next 15⁰ to the Sun; a person may be born either under Sun's Horā or Moon's Horā.

To ascertain longevity of a person according to the method of Jaimini, called Jaiminīya-sūtram, Horā lagna (Horā Ascendant) besides Ascendant (lagna) which is generally calculated from sun-rise on the east and its position in the particular zodiacal sign in the eastern horizon at the time of the birth of the native (jātaka), is essential.

To ascertain Horā Lagna, which is independent of the previous one as stated already, the following astronomical method is followed:

a) Firstly, the difference of hours, minutes and seconds is to be calculated from sun-rise to the birth-moment of a native, English timing is to be reckoned or Ancient Indian method as below:

\[
\text{Hours} = \text{Zodiacal sign (rasi)} - \frac{1}{2} \text{ of minutes} = \text{degrees (mesha)}.
\]

b) Secondly, with this difference of time, if the native's general Ascendant (lagna) is odd zodiacal sign, the degrees of sun is to be added to get the Horā lagna; if the general Ascendant (lagna) is even zodiacal sign then the degrees of the same is to be added to the above mentioned difference of time to get Horā lagna.
An example shall clarify the method:

(1) Suppose native is born on 4th June 1920 at Calcutta
(according to English civilion 5th June) Friday (according
to English civilion saturday).

(2) Birth time 12/12 A.M., local time, on Friday (according
to Hindu system).

(3) Sunrise takes place on 4th June 1920 at Calcutta on
Friday at 5/16 A.M., local time.

(4) Ascendant (lagna) is Aquarius (Kumbha), - 10° 16° 19'

(5) Sign (rāśi) & degrees (aśe) of sun for the moment of
birth is 1° 21° 1'.

(6) Difference of time between birth-moment and sun-rise
is - 18 h. 54 m.

(7) Taking 18 h = 18 zodiacal sign, - i.e.,

18-12 = 6 sign., - i.e. Libra (Tuṣā);

and \( \frac{1}{2} \) of 54 m = 27 degrees.

Net figure comes 6° 27'

(8) As ascendant (lagna) is an odd (visoma) sign i.e. Aquarius
(Kumbha), - sign and degrees of sun for the birth moment
(i.e., 1° 21° 1') is required to be added to the

Net figure, - 6° 27'

(9) More lagna works out to 8° 18° 1' (6° 27' + 1° 21° 1').

Parāśara thus said:

"dvīsārdha-ghatikā vipraś kalāditī vilāgunaḥūnt/
prayāṭi lagnaḥ tannāma homa-lagnaḥ dvijotama.\(^{390}\)"

Phalita-Jyotiṣa as Hora Śāstra in ancient Indian sibylline literature
is otherwise called "Aṅgaviniśāayā" \(^{390}\) which may be equated with Buddha's
description of "Aṅgavijjā" and its associated factors as seen in Brahmajāla
Suttanta.

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\(^{390}\) PSH., Sl. 5, p.128.
390 OAA., p.5.
(a) Namuci: This name in Buddhism is very sparingly used for Māra, the Valiant opponent of the Buddha and his mission. The word is derived from root 'muc', i.e., to free from entanglement. As no one could escape from his pouncing talon like seizing, he is called Namuci. The legends concerning Namuci as Māra ("namaciti Māra") in Buddhist literature defy easy approach to unravel their hidden mystery. There could be no two opinions to a critical mind that these legends were spun out in course of a long period gradually from their origin being mooted in the Padhāna sutta in the Mahāvagga of Sutta Nikāya.

In Buddhist literature synonyms of Namuci are many, - chief of them are Māra, Kanthā, Adhipati, Antaka, Pamatinabandha and Pajōpati.

The Dhāturo Sutta mentions that amongst ten commanders of the forces of Namuci (as Māra) foremost three - Tantā, Arati and Rāja; they could change their appearance, form, and age; this magical power could overpower any opponent in no time; such invisible commanders with their supreme head Namuci (abhībhu parājito) were defeated and surrendered to the Buddha at the time of their fierceful attacks harried on the Enlightened One.

In the Gandhara school of art exhibits at North Western Frontier, Kandahar amongst series of bas-reliefs, there is the image of Namuci as Māra holding thunderbolt like the Vajrapāni (= Indra or Sakka = Skt. Indra or Sakra) leading his army in battle with the Buddha. In the Nathura Sculpture, also Namuci as Māra is curved as holding a bow side by side with another relief holding a thunderbolt in his left hand; thunderbolt (vajira) is the fighting weapon, mentioned both in Vedic and Buddhist literature, to belong to Indra whereas Namuci as Māra is generally described in Buddhist literature to hold wheel-arms (sakkōvadha) - as his weapon to wage war.

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392 LV., 261, 302 ff., 311, 328, 357; NTU, i, 264; ii, 238, 413
393 cf. SNK., vol II., 396.
394 Ibid.
396 EJ. In id. commentary (SNK edition) 328; SNC (=Pamāca Sudoni, Aluvihara Series, Colombo), vol. I., 20.
397 SNK., vol. I, 124 ff; cf. LV., 490; cf. Aśvaghosa mentions these three daughters of Namuci as Roti, Priti and Trāṇā (Buddha carita, canto 19), LV., mentions them as Roti, Arati and Trāṇā - p. 353.

(Contd.... to next page fn.)
To dive deep into the background of Namuci legends we are grateful to the plausible justifications shown by Pandit Bal Gandadhar Tilak in his "Oriin". Refuting certain oriental scholars of the west Pandit Tilak raised a query on the interpretation of the Rgvedic narrative. Indra you have broken under the cloud to pour in water; you have cleared all obstructed water to get released; you have flung open the colossal gateway of the cloud to allow the flow of rain to fall and in the event of this venture you had to kill the son of Danu (i.e. Vṛttāsura). According to him if the killing of Vṛttāsura represented starting of rain then how is it that this fierceful demon is described elsewhere in the Rgveda, to be similar to a "deer" (nrsga Sadra)? besides Indra's vanquishing Namuci and beheading three-headed Viśvarūpa in this respect remain unsolved.

Prof. Jogesh Chandra Roy Vidyamādi is of opinion that these incidents are to be viewed upon as separate issues. In certain narratives the legends of Vṛttāsura and Namuci have been fused together to confuse more the entire issue.

These legends reflect the early Vedic attempt to ascertain the astronomical position of 'Nṛgamāla', one of the twenty-seven asterisms of Lunar Zodiac.


400  cf: DPPM., vol. I, 614

401  Rg., 5:32:1.

402  1:80; 5:34; 8/93; cf: Legends about killing of Vṛttā by Indra is seen in detail in Rg., 6:7.

403  Rg., 10:8; mentions that Viśvarūpa, the son of Tasta had three-heads.

404  cf: OAA., 290
The legendary narratives mention viśvarūpa and vṛtta (both of whom were sons of Teśastā) along with Namuci as Asuras; all these personifications were imagined to be three separate heads of viśvarūpa. All these three in Vedic time eventually were taken to belong to Mṛgāsīra constellation group (= Kālapurusa = Orion of the Western nomenclature). There was a time when equinox (vīṣuvan)⁴⁰⁵ fell in two points of ecliptic (kṛanti vṛtta) bolt, - e.g., one in Mṛgāsīra and another in Jyeṣṭhā nakṣatra.

The Presiding deity of the latter is Indra. From Mṛgāsīra to Jyeṣṭhā nakṣatra's position is fourteenth. Shifting of equinox (Astronomically called 'Precession of the Equinoxes') from autumnal to vernal caused to herald the onset of rainy season when lands become fertile, rivers are heavily filled with melted glaciers from the mountain and the heavy morning fog become cleared.

The Precession of Equinoxes (ayana gati) was discovered by the Vedic seers long before it was known to other nations. The legend of Mṛgāsīra constellation (orion) points distinctly to this phenomenon. A telescopic look at the sky shall confirm the imagery that the head of the Mṛgāsīra appears as the Orion and the arrow piercing the head is the line of three stars forming Orion's Belt.⁴⁰⁶

This Vedic conception is repeated in Buddhist literature being re-casted where Indra is replaced by the Buddha to Vanquish Namuci. For a fuller comprehension of the picture the discussions made here is essential to be read in the context of other discussions on Namuci made in the passages pertaining to foot-notes ⁴³ to ⁴⁷ section (b) Chapter three.

The epic nature of the Namuci legends since Vedic time left room for elaboration at the hands of Buddhist rhapsodists whose only aim was to defy the Buddha and his religion; as time went on different conceptions about Namuci, Māra, Vajirāgīni etc., thus became confused one with the other but a careful introspection into this mix-up shall enable one always to unravel the confusion.

⁴⁰⁵ The time of equal night and day is called equinox. There are two equinoxes, - e.g., (1) autumnal, which falls tentatively on 22nd or 23rd September, and (2) vernal, which falls tentatively on 20th or 21st March.

⁴⁰⁶ cf: UN., p.196.
(e) Sandhābhāsa and Sandhi-Lakṣanam. Mahāyana Buddhist authors of reputed authoritative works, were mostly Brahman crudes who had at their background a deep knowledge in vedic literature; they were prone to sibylline-lore of vedic origin and their works naturally had influence of sibylline technical words; Padmavajra, a tantric sādhanā of Vajrayāna Buddhism is famous for bestowing 'Guhya Siddhi' and is a contemporary work of Indrabhuti of 7th cent. A.D. This work is claimed to have been written in 'Sandhābhāsa' and is found to contain astrological references and sūlles (mantras) for warding of difficulties etc., etc. We shall discuss here words, such as, "Sandhā, Sandhī, Sandhaya, Sandhābhāsayam, Sandhā-vacana, Sandhākathā, Sandhī-nimocana, Sandhaya-Sandhī-Lakṣanam," which though were used broadly to convey esoteric meaning of Buddhism, they could be traced back to carry sibylline import in Hinayana Buddhist literature too we find similar words "Tiracchāna-Kathā", "Tiracchāna vijja" that ratiocinate to convey sibylline significance.

In later Buddhist literature of Vajrayāna and Sahajayāna schools, frequent mention of "Sandhābhāsa and Sandhūvacana" drew attention of Scholars as to their exact sense; Mahāmahopādhyāya Tara Prasad Shastri in the earliest stage of investigation called the word 'Sandhābhāsa' as "aloṃdhūribhāsa", or "the twilight language." Mahāmahopādhyāya Vidhu- sekhar Shastri made an extensive effort to understand the real meaning of the word; in his ascertainment he interpreted the word on the strength of large number of texts and quotations as "abhipriyāka vacana or neyārtha vacana", - meaning that which "is intended to imply or suggest something different from what is expressed by the words". This expression always was 'intentional speech' (neyārtha or abhipriyāka vacana) as such "secret and hidden".

408 cf: SP., 59,60; SS., 144; DVY., 241; NSV., pt. ii, 69; Lank., 160, 263 etc.
410 Winternitz, II, p. 393, fn. 4; cf: ST., p. 27; cf: Panchchowrie Benerji called 'Sandhābhāsa' as the language of the borderland between the ancient śrīvarta and the Bengal proper (Visva Bharati Quarterly, 1924, p. 225).
411 IHQ., 1928, p. 293, ff; cf: Prof. S.K. De has also shown that the word "abhipriyāka" as seen in Pbh., p. 265 signify an intended meaning of a Buddhist text or doctrine which underlie its superficial meaning, "NIA., I."
Dr. Probodh Chandra Bagchi found this explanation from three recensions to be in concurrence with and faithful to the meaning of the Chinese word 'Fang Pian Shuo' in the 13th chapter of Hevajra-tantra, called in the original Sanskrit version, − "Hevajra-Sarvasvattra nidāna-sandhābhāsā nāma patiṣṭhitah". In this chapter the word according to Dr. Bagchi "is characterised as the mahāsamaya (= Chinese, ta san-mei-yo, great Samaya) of the yogic, and also as 'the great language' (mahābhasa), and is full of the meaning of doctrine' (Samaya-Sankota Vistara). Still then Dr. Bagchi was not fully satisfied with these interpretations and was obliged to conclude," I do not, however, pretend to say that by the substitution of these equivalents we can arrive at a clear meaning; the meaning will still remain obscure. Prof. F. Edgerton in the same way had to revise his opinion with regard to his rendering of the word as "complete meaning" published in the Journal of the American Oriental Society; he obviously later supporting Prof. S.K. De's description restated that his explanation of the word was "probably misleading".

Saddharmapuṇḍarīka speaking on the bewilderment of listeners of Buddha-vacana said, "yat punar bhagavann asābhīr saṃprasthiteṣu bodhisattvavaṃ saṃdhisthānāya bhagavato jñānānāśa dveṣamāンcān parśvaabhis outposta vā tathāgatasya dharmadesanā śrutaścūcitaḥ", − 'in as much as we, not knowing the Lord's words as He really intended them and there being no bodhisattas nearby, in our haste heard and accepted the apparent import of His words'.

In Tibetan version of the text the word 'Saṃdhi-bhāsāyuca' has been rendered as "Idea por dgoṣ te bshad pa", − to be more clear, − "Idea por dgoṣ te" = Saṃdhi-ya bhaṣita = spoke intentionally in a riddlesome or mystic or hidden way; the other word "to bshad pa" = Tibetan, 'gues' or rnam = Saṃdhi-vacaneht = Prof. D.T. Suzuki translates it, − 'according to
deeper sense; to Prof. Edgerton this Tibetan word implies 'riddle-words'.

The Tibetan translation of the word indicates that 'Sandhyā' could be instrumental of 'Sāddhā'. In the Mūla-Sarvāstivāda Vinaya such use of the word is evident, - 'mātuh sandhyā bhāsitaṁ vijnātaṁ', - meaning, 'you understood what your mother spoke in mystical'.

In another place we notice that the Buddha is approached to speak on the meaning, and implications of 'attachment of binding' (Sandhyā Samādhi-lakṣaṇam). Saddharmapuṇḍerīka mentions that the Buddha does not declare the real (bhūta) mystic meaning (Sandhiā) of the sense of the word; 'na bhūte bhūta padārthe sandhiā'. The word 'Sandhi-nirmocana' is connected with rebirth, - Prof. Suzuki has translated the word as 'attachment to existence'. Under the circumstances creatures who have attachment to existence are subject to five destinies (sattānāma gatirīpaścakaṁ); there is the addition of a sixth destiny (saṅgati) to the domain of demons (asuraloke), in the saṃācāra sutta of Dīgha Nikāya, these 'five ways of destiny' (pañca gatiya) are enumerated as (i) purgatory (niraya yoni), (ii) animal kingdom (tirechāna yoni), (iii) the realm of the departed (peta yoni), (iv) mankind (manussaloke) and (v) the gods (devaloke); the first three states of destiny are full of distress (dūrėstaṁ); and the rest two states of existences are agreeable (abhimataṁ). The first three distressed states of destiny are called proportionately involved transmigration (saṃdhyāya saṅgati) and the rest two states of existences are marks of binding to rebirth as false discrimination (abhitaparikālophī Sandhi-lakṣaṇaṁ ucyate).

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417 MSV., II, p.69. This mystical expression of course was not religious.
418 SDP., 118.
419 Lank., 160 ff; cf: SDP., 135; Louis de la vallée poussin's discussion on these five destinies., - AK., III, 11.
420 DB., pt. iii, 225.
421 cf: 'Apūyagati', - BN., I, 228; SNK., I, 34.
422 LV., 175.
423 Lank., 163.
It shall be a plausible presumption that the Buddhist-sanskrit word 'Sāndhābhāsa' (spelt also 'sāndhābhāsa') was preceded by the Pali word "Tiraccchāna Kathā" of early Buddhism.

Dr. Rhys Davids made a literal translation of the word as 'animal-talk'. He was conscious of the fact that though to the Europeans all living creatures are animals, but to the ancient Indian mind it was not so; in ancient India, besides Buddhists had a common belief that a life transmigrator according to the nature of its 'Karma' through eighty-four lacs of regions or states of existence (yoni) to attain ultimate emancipation. Animal State (pasa yoni) is believed therefore to be much a lower plane than the mankind. Tiraccchāna Kathā as animal-talk according to Dr. Rhys Davids fail to convey the underlying real meaning and it 'is therefore untranslatable.' 426 Buddaghosa's interpretation of the word 'tiraccchāna kathā' as 'vaintalk' that neither leads to heaven or emancipation, 427 it ambiguous.

In this respect it is essential to discuss on the word 'Tiraccchāna-vijjā'; Vinaya calls it to be a 'pseudo-science' 428 and in Diśa Nikāya it is despised as a low art 429 that concerns mājñānijjā, divining by means of mājñāna and of all such arts and sciences (vijñāna) belonging to sibylline-lore.

The incident 430 of meeting of Sandhāna with Nigrodha at Queen Udumbarikā's Park at Rajagaha, may throw some light on the obscured word 'Sāndhābhāsa'.

Nigrodha, the wandering ascetic (paribbājaka) was well expert in sibylline-lore; 431 He was head of party of wandering ascetics. At one time Nigrodha in his large company in the Queen Udumbarikā Park, was conversing aloud in mystic language (tiraccchāna Kathā) when Sandhāna the rich house -

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424 DN., I, 7, 176; vin., I, 106; VSM., 103.
426 DN., pt., I, 33.
427 SV., I., 89.
428 Vin., II, 139.
429 DN., I, 9.
430 DN., III, 36 ff.
431 cf: Refer to paragraph related to fn.78 of (page 65), ch. III.
holder of Rājagaha and an eminent lay disciple of the Buddha got attracted to call on him; when they were busy in exchanging ideas in mystic language, - Buddha could at once understand them with his sibylline power of clairaudience from quite a distance.

The very name "Sandhāna", his meeting with Nigrodha, at the time when 'tiracchāna Kathā' in a loud voice amongst the members of the party of Nigrodha was going on, and the sibylline expert like the Buddha to comprehend the talks from afar are suggestive of a faint connection with the word 'Sandhākathā', - i.e. Sandhābhāgū.

We shall now try to understand the sibylline side of the issue in the light of "Sandhyālakṣaṇa" of Vārāhamihira.

Vārāhamihira while describing the astronomical features of the reflected sun or moon light spoke about "Paridhi". Since sun-rise and within following three hours approximately (= one Phahar) if cloudlet spreading over nearest to the Orbit of sun (= perihelion) appear as if a second sun, it is called 'Parhelion' or Mock-Sun or "Paridhi"; Sibylline aspect of 'Paridhi' speaks of rain if the Mock-sun appears on the northern side of the sun and on the southern side of the sun such 'Paridhi' causes severe blow of wind. Similar to such sugury from other positions of 'Paridhi', Vārāhamihira has discussed about various meteorological and natural signs and omens to be deduced from "Sandhyālakṣaṇa". He his defined 'Sandhyā' as the period when the luminaries in the firmament remain indistinctly visible even after the disc of the sun has arisen half above the horizon in the early dawn, as well when the disc of the sun has set down half below the horizon in the evening without visibility of the luminaries in the firmament; the duration of such period of 'Sandhyā' is assessed to be 2 dams (i.e. 40 minutes.)

432 DVY., 540.
434 ch. 30, BSH.
435 In case of moon when similar thing happens, it astronomically called Paraseleena or Mock-Moon.
436 OAA., 355.
437 BSH., p.149, Sl. 1; cf: OAA., 356
At the time of "Sandhyā" from the signs and omens of deer, birds, wind
Parivesha, Paridhi, Parigha, Abhratara, Indradhanu, Sandhavanagar, Revikara,
Banda and Rajah an expert could portend future good and evils in general of
people and country.

We have already discussed about Paridhi; now we shall look into the
other terms as mentioned above.

Varaha Samhira said that due to the blow of wind when the sun-rays in a
circular form are reflected in the cloudlet they appear like multi-coloured
objects. These are termed "Parivesha" - loosely called in English as 'halo
or Corona'; Sometimes this "Parivesha" due to refractions (Kirana Vivartana)
are reflected (Kirana murochana or parivartana) like a multi-coloured big
bow called as "Indradhanu" or Rainbow.

With the reflected sunrays the cloudlet sometimes appear to be oblique
(tirjya) at the time of 'Sandhyā', it is understood to be "Parigha". Prof.
Jogesh Chandra Ray has taken it to be "Zodiacal Light".\(^{438}\)

During 'Sandhyā', in the mid-sky thick cloud whose root portion is of
yellowish and the front whitish, overcast the visible sun it is known as
"Abhratara" or cloud-trees.

Cloudy dust of 'Sandhyā' period [Sandhyārajā]\(^{439}\) of various colours
that spread over the sun signify varying import in accordance with its colour;
c.g., blackish cloudy-dust is the cause of subjects to undergo tyranny whereas
whitish cloudy-dust indicate increase of population and prosperity.

During 'Sandhyā', sun-rays, cloud and wind sometimes are inseparably
associated to form "Banda" or columnar shadows of clouds; Banda according to
its shape and size are called 'Rohita', and 'Airāvata'; there is visible in

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\(^{438}\) Ohā., 360; cf. 'Alen Leo Says', "as the nature of the zodiacal
light that elongated, luminous, triangular figure which, lying
almost in the ecliptic, with its base on the horizon, and its apex
at greater and smaller altitudes, is to be seen only during the
morning and evening twilights: is entirely unknown to science, the
origin and real significance and occult meaning of the zodiac were,
and are still a mystery to all save the Initiates", -AS., P. 262 ff.

\(^{439}\) Of the aspects of 'Sandhākathā' Lord spoke (ītat Sandhyās
Kathaya, - Dvy., 246) elsewhere "Adhyātmen rajah sandhāyañca
bhogātā vāhyām", -Dvy., 491. It is a metaphysical dragging of the
original syllogine sense of the word 'Sandhya rajah'?
'Sandhyā' period another type of shadow of cloud which is otherwise called 'Amogha' or 'Ravi-kara', known in English as "Streamers"; Rāvikara according to its colour shape and size signify various meteorological incidents.

Cry and sounds of deer and birds in the "Sandhyā" period are significant with regard to future auspicious and ominous happenings.

Varahānāthac has gone into minute details of sibylline aspects concerning "Sandhyā Laksana", which being out of essentials here are not discussed further.

From the above discussions, it may be presumed that "Sandhābhāsa" and "Tiraccchaṇa Kāthā" were highly technical words of sibylline-lore, as such common people devoid of knowledge in sibylline subjects were incapable to follow such talks between two sibylline experts. Buddha, being very efficient in sibylline-lore, as shall be seen in the next section of this chapter, could naturally follow "tiraccchaṇa kāthā" amongst the members of the party of Mīgrādha.

(f) Gandhabba: In Buddhist literature, a class of semi-divine beings belonging to one of the retinue of Four rulers who form the realm (caturma-harajika) of the lowest of the six devlokas, are called Gandhabba; they are classed together with the Auras and Nagas. We have seen in this chapter that in the early Buddhist literature they are found to be experts in Sibylline-lore. Beings are transmigrated to the Gandhabba-world for practicing degraded form of Āśra.

Mabhādharma or New Buddhism (an admixture of Brahmanism, Vaishnavism and Buddhism) is the name of a religious movement which attempted in the late part of 18th cent. A.D., revival in Orissa (Utkala) of the Buddha in the hidden state of Lord Jagannātha of Puri Temple. Their famous scripture Jasmatimālīka in the event of describing destiny courses of the original upholders of such Faith referred to Gandharvenagar as one of the heavenly states (Gandharva Svargaguna) where beings transmigrate from other worlds.
Gandhabbas are called heavenly-musicians and could hypnotise and charm people with their proficiency in sibylline-love\textsuperscript{445}; they can travel through air like a bird (vihaṅgam)\textsuperscript{446}.

In the Vidyāgandita Jataka, Sakta (or, Indra) is once called to be "Gandhabba-rañja",\textsuperscript{447} besides their supreme is named Bhasarattha, ruler of the eastern quarter.\textsuperscript{448} The female counterparts of Gandhabba are the celestial nymphs who are mentioned in Pali literature as "Apsara" (=Skt. apsara)\textsuperscript{449}\; in Sanskrit-Buddhism these female-counterparts are distinguished from Apsara, to be called as Gandharva-aspik or 'Gandharva-Kanyā'.\textsuperscript{450}

The Rg.-véda conception inform us that these Gandharvas Aśvaras and Apsaras are "possessed of wonderful power"\textsuperscript{451} the legend of Pururavō and Urvasi in verses of the Rgveda that are woven into a narrative in the Satapatha Brahmana\textsuperscript{452} mentions that through their sibylline power these Gandharvas caused a flash of lightening to appear, so that Urvasi could get opportunity to remind Pururavō about his failure to maintain the contract and thereby she could get released. This early vedic conception was but a faint meteorological discovery.

In Rg.Veda it is described that Gandharva is clad in beautiful raiment, pretty to look at, for he as light produces pleasing forms.\textsuperscript{453}

In the subsequent periods both Jainas and Buddhists maintained the tradition, shaping and moulding the vedic conception in accordance with the jurisdiction of individual religion.

Vasishthiḥ, who codified these vedic conceptions in his famous sibylline-work has dealt on separately on the issue, - called the "Signs of the realm of Gandharvas", Gandharvanagama-Jātaka\textsuperscript{454}. In the event of justifying

\textsuperscript{445} MN , II, 264; cf: Vedic "Gandharva-veda",-belonging to Ay., as a section on Music-love; -winteritz., I, p. 313, fn.4.
\textsuperscript{446} AN , II, 93; MNW., II, 506.
\textsuperscript{447} J., VI., 250; cf: Gandhabbaraja, -name of a Buddha, -CV., 257.
\textsuperscript{448} MN , 257.
\textsuperscript{449} MN , I, 253; J., V., 152; cf: Vedic notion: "The Gandharvas demi-gods of the same kingdom to which the Apsaras belong,"-winteritz., vol. I, p. 104; cf: Gandharvas are husband of the Apsaras,-AV., 4:37.
\textsuperscript{450} KV., 4; SV., 88.
\textsuperscript{451} cf: winteritz., vol. I, 78; cf: Gandharva is the measure of Air's mid-space, - PG. - 10:139:15.
\textsuperscript{452} SB., - 11:5:1.
\textsuperscript{453} Rg., - 10:123:7.
\textsuperscript{454} cf: AVJ., ch.51.
\textsuperscript{455} BSH., - ch.36.
the contents of Jyotisha-Sasthita, Varahamihira has stressed on the incorporation of the topic on "Gandharvanagar". 456 The realm of Gandharva appears in the north-east quarter under asterisms either of Revati (No. 27), Aswini (No. 1) or Bharani (No. 2). 457 The magnificent group of seven bright stars in the northern sky, called the Great Bear, 458 since Vedic time is regarded to be serially arranged abodes of seven sages (Saptarshi mandala); on the eastern-most point is the abode of sage Marichi, then follows west of Marichi in succession abodes of Vasishtha, Angira, Atri, Pulastya, Pulaha and Kratu with their consorts sanbhu, Lajja, Arundhati, Anusuya, Prithi, Khaniya and Sanmata. 459 In Brihat Sasthita it is stated that on the ailment of Marichi due to lightning, thunderbolt and meteor, - similar repercussion takes place on Gandharvaa, gods, demons, hymns, talismanic-herbs, Siddhas, Yakshas, Nagas and beings of "devayoni" (= Vidyadhara). 460

According to some oriental scholars the Vedic notion of "Gandharvanagar" was but an optical illusion of a city suspended in the air; 461 to others it was more than a mirage, and obviously was taken to be the multi-coloured Rainbow as an effect of the Sun-rays or moon-beams reflected on falling drizzles. 462 A few oriental scholars have taken Gandharvanagar as imagery of a city that emerge out of vast abyss of cloud impregnated with rain. 463 Varahamihira said 464 that Gandharvanagar otherwise called "Kha Pura" (kha = horizon; Pura=city) is visible in the sky in all cast all directions; Gandharvanagar is not visible during sun-rise or sun-set time and never overcast the disc of the sun, Generally in the rainy season

459 PP., - Svaragakhatna, 11.
460 RS., ch. XIII., 7-8.
461 cf: OAA., 361.
462 cf: This sunrise is based on RG., hymns., - 10:123:7; cf: RPM., 158.
463 OAA., 361.
464 BSII., ch.36.
Gandharvanagar is seldom seen; appearance of Gandharvanagar in autumn is to be regarded beneficial. It is stated further that appearance of Gandharvanagar in North, East, South and West quarters causes obstructions to priests, kings, commanders of army, and princes respectively; the splendour of Gandharvanagar when appears in white, red, yellow or black, it becomes the cause of destruction of Brahmins, Kshatriyas, Vaisyas, and Sudras respectively. When Gandharvanagar appears in the northern horizon, it victory to all the kings of that sphere; Pale yellowish-white and dazzling bright Gandharvanagar are indications of thunder-bolts, cyclonic weather with nimbus cloud as well hurl-down death to the king respectively; Gandharvanagar on the left horizon invites fright from enemies whereas on the right horizon it indicates a sign of victory; When Gandharvanagar with multi-coloured flags, several ornamented gateways appear in the sky, - its nubline feature is that the earth shall witness soon a devastation warfare where elephants, men and horses shall have blood-bath. 465

On such description of Varahamihira, Acharya Jyeshh Chandra Roy, Vidyanidhi, rejecting the views of some orientalists, has supported the opinion of others who have taken Gandharvanagar to be a mirage instead of impregnated rainy-cloud. Lieutenant Colonel. Tod., in his History of Rajasthan (1754 A.D) 465 has narrated a personal experience on the subject,

"It is on this desiccated border of this vast salt marsh that an expanse of the deposits of the Looni, and the equally saturated saline streams from the southern desert of Dhat that this illusory phenomenon, the mirage, presents its fantastic appearance, pleasing to all but the wearded traveller, who sees a heaven of rest in the embattled towers, the peaceful hamlet, or shady grove, to which he hastens in vain; receding as he advances, till 'the sun in his might', dissipating these 'cloud-capped towers' reveals the vanity of his pursuit. This optical deception, well known to the Rajputs, is called SEE-KOTE, or 'Winter Castles', because chiefly visible in the cold season.................................I have behold

465 cf: In the Sārvartta Samhitā (ch. on sūtrasāhána) it has been said that to look at Gandharvanagar is ominous., - OAA., 461, fn.
466 Vol. I., p. 25.
it from the top of the ruined fortress of Meisar, the entire circle of the horizon a chain of more than fancy could form of palaces, towers, and these airy 'pillars of heaven' terminating in their ephemeral existence'. To this another practical experience could be mentioned of a reporter of Hitabadi News paper 467 on Gandharvanagar as visualized in Assam. - For the last few days an hour after the dusk, a panoramic scene is appearing in the horizon; this scene is akin to the picturesque city of ancient days, consisting of thousands of decorated pinnacles of palaces, delightful halls, innumerable houses, monuments dazzled in bluish-white horizon gazed one to the fairy-land where Apsarases are encrossed in merry-making'.

Acharyya Jogesh Chandra Roy Vidyanidhi on the honeypot ground of Scott's Elementary Meteorology opined that Gandharvanagar is a special type of looming mirage which appear abnormally elevated above their true positions as if formed by reflection in the sky. To clarify such conviction he has referred to "Utpāna Tārāṅgini" of Raghunath Das where it has been mentioned that if a pleasing Gandharvanagar of deep blue colour appears on the western sky in the dusk, - it forebodes an imminent onset of rain; in the Puranic legends mundane wealth is compared to be transient with "kha-pura" (Gandharvanagar) 468

From all the above discussions, it is understood that the imagination at the hands of ancients of the "Gandharvanagar" originated in the designed formations spontaneously emerging out of aerial water-vapour; consorts of the Gandharvas, called Apsarases (= Pulī, anchora) were fancied out of the pervaded mist covering aerial water-vapour. 469 Such a conclusion may not be sufficient in the face of the description given in Vāyupurāṇa 470 where Gandharvanagar

467 20th Rādha, 1309 B.S., - qt. OAA., 461.
468 OAA., 362 ff; cf: Nāgarjuna in the 2nd cent. A.D., compared dream with the Gandharvanagar: "yathā māyā yathā svapna Gandharvanagaraṁ yathā"; in the Lankāvatāra śūtra also the same reference is found. Gāḍapa in the event of commenting on Nāgarjuna has repeated the simile, - qt. GVP., III, pp. 1667.
469 cf: op. cit., 364.
470 VP., ch., 39:51.
is seen to be of variegated colour being ruled by Citrarathá. Meteorological study would impel one naturally to understand the description, given in Vayupurana about Gandharvamāgar, to be "auroral arches"; aurora not only are seen in the vicinity of deserts but could be seen in any place in the world excepting the north and south area within 24° or 25° degrees of equator. Technically "aurora australis" is known as the luminous phenomena from the South magnetic pole whereas "aurora borealis" is the luminous radiation from the north magnetic pole.

These discussions reflect that the conception of Gandharvamāgar developed from the impregnated rainy-cloud, mirage, and aurora at the hand of ancients in India and the same was traditionally handed down with addition and alteration of fairy-tales woven around the root idea in fact to get proper place in Buddhist literature.

Now a days Meteorology is independent of Astrological studies, but in ancient India as has been noted down by Varahamihira, both of these were looked upon as inseparable studies. Varahamihira obviously has pointed out that the science of meteorology was within the domain of Vedic Jyotish-Śamhitā and formed as one of the varied aspects of Sibyline-Lore.

We shall now divert our attention to the monastic life of the Buddhists to see that there also importance of Sibyline subjects could not be avoided.

In all most all the centres of education in Buddhist India, such as Nalanda, Takrasila, Varanasi, Vikramasila, right from the time of Nagarjuna in the 2nd cent. A.D., down to the Pales of Bengal, lessons were imparted in astronomy, astrology, palmistry and such other Sibyline subjects as allied to Tantricism.471

The Buddhist religious rites are directed to be followed in accordance with the suitable moment (Karma) calculated from the planetary moments, configurations and position of asterisms. The Pātimokkha codes and Vinaya rules inculcated by the Budha made the Sibyline studies as a compulsory course; the monk who dwells in the forest is to learn the positions of the

471 cf: CHI., IV., 271.
lunar mansions and their import either in whole (nakkhattra pādāni jānanti) or one section only with reference to the cardinal points; the materials at hand provide ample evidence that the sibylline studies in the Buddhist centres of education imparted conceptual knowledge of the universe, its regulative incentives, principal sources of "detriment to men, and the ways and means of averting the evil influences which now and then assail mankind." The list of Parittās in the Milindapañha indicate the importance attached by the Buddhists for warding off evils and the method to counterpoise ominous positions in life and alleviate ailments by means of various practices including enchantments of spell-lyrams.

The innovations by the Guhya Samāja Tantra of Vajrayāna Buddhism as secret conclave that ushered into existence on the remnants of the ruins of monastic order as introduced and established by the Buddha, in the form of Sangīti or collection of verses did proclaim various mystic practices including kriyā tantra as means of emancipation. These mystic practices covered lessons in (i) Patvity or Horoscope study (jātaka kundalī) (ii) spells (mantra) and (iii) amulets (yentra).

Amongst various professions (jivika) practice in sibylline lore to include Jyotiṣa, Tantra and Śikitsā was in existence in Buddhist India, is evident from Buddha's own statement in Brahmajīla sutta besides their other sources of Buddhist literature.

Archaeological evidences come to the support of sibylline lore as a subject of important study in Buddhist India. Cave paintings, bas reliefs, carvings in Sandstone pillars in different Buddhist centres in ancient India.

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472 SBE., xx., p.294.
473 cf. FBI., p.41.
474 cf. Pān. transl., I, 231.
476 Mahāprajñapāramitā and Prajñapāramitā of Asanga., - may have influenced Guhyasaṃāja Tantra.
and abroad made Havell to opine that to import practical lessons to the students of Jyotisa provision of even a well-equipped observatory under royal patronage was made by important Buddhist centres of education.  

In one sculpture at Nāgarjunikonda (2nd cent. BC) King Suddhodana is seen to receive and entertain at a dinner-party given in honour of the sibylline practitioners who gave their prophecies on the course of life of the newly born child; at the bottom of these visiting experts, a scroll which refer to the horoscope or nativity of the newly-born Siddhārta.

A similar sculpture to that of Burna found in a scene at Nāgarjunikonda to exhibit Asita-Deva, the family preceptor to examine the marks of the hands and body of Siddhārta to predict him to be a future Buddha.

In a panel in the temple of Virupakṣa at Pattadakal, one shall witness the curved demonstrations, belonging to medieval India, at the head of Nāgarjuna Buddhists of planetary bodies depicted in a row together with two Hindu divinities, - Ganesa  and Śiva above a mother with her immediately born child; we have seen in Buddhist literature that the ladies who desired to conceive children always paid oblations and worshipped the planet "Moon".

The Taxila Museum and Lahore Museum have preserved Gandhara sculpture. In these collections we see Mara's army and Vajraśāni carrying a thunderbolt besides in a separate relief Buddha is seen in his promenade in the air to show his mastery over sibylline-lore before a group of persons. Here

479 Havell erroneously quoted in support of his opinion the name of the Chinese traveller I-Tsang which should be the record of Nuim Tson, - cf: The University of Nalanda, - H.D.Sankalia, pp.86 ff; cf: JRAS., (New Series), xii, p.571.


481 Plate No.XIV., facing p.175, - RAS., vol. II.

482 op.cit., p.175.

483 cf: Yogādhyāya, pt.II of this work, opens with a prayer to Ganesa.

484 RAS., vol. II, 74.


in an exhibit out of 32 characteristic marks of a Great man, two of them, e.g., netted hands and feet (julāññhathapāda) and rounded cranium to appear like a royal turban (unhisasino), are represented. 487

Bene-Budur as Buddhist centre in Java outside India, has preserved a great stupa to represent the life of the Buddha in reliefs. Here the dream episode of Queen Maya and their interpretations by the soothsayers, and other sibylline features from Jataka, Lalitavistara, Avadana Kalpalata are exhibited. 488 The sculptures at Sarnath in the outskirt of Benares, Goli and Nāgārjunikondā in the Guntur district, Bhārut, Sānchi, Bodhi-Gayā Pillorā etc., places to impress on the minds of people of the mystic power of Buddha’s religion vivify various sibylline marvels found in Buddhist literature. 489

Fresco paintings at Ajanta, Berar, Sihagiri cave at Polonnaruwa in Ceylon etc., etc., would easily convince even a critical mind that the devotees exerted their best efforts to portray the Master’s life in art and in that worked them up to their own imagination and artistic essentials; we naturally witness amidst Buddhist episodes the celestial nymphs, supposed to be known as sibyls, in the fashion of helping Indra in the matter of applying sibylline knowledge. 490 This reminds us of the Dhaṭagāha Sutta where ṢIndry led his forces into battle, and advised his soldiers that should any panic or setback arise in their mind they should look at his banner which will radiate talismanic power to make them strong to win over such situation; similarly should any fear arise in the minds of a monk he should concentrate on the excellences of the Buddha, Dharma and Sanga to obtain peace. 491

Sibylline practices or divination both as art and science since Vedic time, not to speak of Buddhist India, had captivating influence over the society. Buddha with his unique personality impressed people of all sections of the society to understand life in terms of his religion on rational basis

488 INS., 156 ff.
489 Ibid., p.111, 141, 120, 122; Plate V., MAR., Vol. VI.
490 cf; MAR., vol VI., Plate V.
and obviously stressed on avoiding attachment to sibylline-lore. Inspite of such admonition, Buddhist literature explain of Buddha’s “fore knowledge” of happenings as a spontaneous and gifted endowment or a supernatural and gifted endowment or a supernatural power (iddhi; ridhi) in a perfected being. 492 We have also seen that Maudgalyāyana (Moggallāna) right hand disciple of the Master with his vast erudition in Brahmanic and Buddhist scriptures had a deep knowledge in all sorts of sibylline-lore (iddhipaccaya); He is seen to employ his such knowledge to covert people into the “Faith”, and the Buddha-Personality; this was evidently done even against the prohibitive injunction of the Master, with a temptation to further the cause of popularity of Buddha’s religion.493

This anomalous situation in the Buddhist literature covered some oriental scholars to believe that the Buddha-Personality was nothing but a sun-muth round whom the stars are to be reckoned as his principal disciples personified. 494

From the above discussions it is brought to the light that with the emergence of Mahāyāna Buddhism which was upheld by mostly converted brahmin erudites, the early Buddhist literature widened its horizon to incorporate various practices of brahmanic culture embeded in Vedic literature.

Vajrayāna school, an off shoot of Mahayanic movement developed a vigorous attachment on all aspects of sibylline marvels and transmitted such gesture to other schools of Mahayana Buddhism, – viz., Kālacakrayāna, Mantrayāna etc., etc.495

At one stage some scholars understood the religion of the Buddha as an inevitable cocation to counter act brahmanic exploitations in the society. This view was soon revised on the evidence that the Buddha never

493 cf: PVC., 5; SN., verses 359-75; SNC., I, 352, 361, 367.
494 DR., pt.i., 206 ff; cf: Dr.T.W. Rhys Davids repudiating this opinion raised a\counter question, “How is it that the other disciples who must in that case – have concocted these dialogues, refrain so entirely from astrological and mythological details?” – op. cit., 207.
envied nor despised a true brahmin; The Buddha in a chapter (*vagga*) in the
Dhammapada is seen to speak of an ideal Buddhist monk as an honoured and
venerable person like that of brahmin whose superiority in the society is
more due to his sacred practices than his claim as such by birth.\(^{496}\)
In this respect Buddha like his predecessors and contemporary genuine
brahmans had thorough hold in the Vedas including aspects of sibylline
marvels.

In the Brahmajala Sutra, the Buddha showed his proficiency on the
sibylline-lore by his depiction of the various aspects of the same. The
practicioners of these various aspects of sibylline-lore have been grouped
by the Buddha broadly under two categories, - *viz.*, 'Nemiittika' and
'Nippesika'; the former practicioners are called diviners on the sight of
signs and omens, while the latter performers were conversant with the
witchcraft, sorcery and talismanism to scareaway evils and to protect
safety and such other conditions.\(^{497}\) The Buddha emphasised that anyone
who misuses the performances of talismanism, sorcery and witch-craft,
shall be digging his own grave.\(^{498}\)

We get a clear picture that the Buddha condemned the sibylline
practices (*athabba*)\(^{499}\) as low arts and disallowed the monks and warned
the laity from indulging into the subject; still then the Buddhist litera-
ture exhibit such an image that the question spontaneously peeps through a
critical mind as that of Dr. T. Rhys Davids, 'What the Buddha's views on
the whole question won the day?\(^{500}\) Both Pali and Sanskrit Buddhist litera-
ture bear references that in spite of the Buddha's injunctions against
sibylline marvels, continuance and popularity of these practices both as
science and art (*vijjā-sippa*) remained uninterupted. A larger portion of
the society, to cover people from all stratas of lives, *e.g.*, monks, kings,
merchants, bankers, lay people, poor and rich all alike, either consulted
frequently sibylline experts or themselves indulged in the practices of
rystic 'sibylline marvels'.

\(^{496}\) cf: MBJ., vol. 65, May 1957, p. 189
\(^{497}\) DN., vol. 1, 18; cf: SV., 1, 91; VSM, 29, 2101; J., IV., 124 -
Milind., 19, 4, 383; AN., vol. III, 1, 111.
\(^{499}\) cf: Winternitz., vol. I, 125.
\(^{500}\) DB., pt., i., p. 107.
Mahāvira and Cukkavagga of the Vinaya Piṭaka provide us with a systematic ecclesiastical history of Buddhism from its earliest formation till to the session of the second Buddhist Council, held at Vaiśali (Skt. Vaishali). The group of first five converts (pañcavaggyas) formed the nucleus of Buddha's "form; this was successively followed by the conversion of the banker's son Yasas and his fifty associates; they went on the triumphant onward march of the Buddha to widen his religious Order by converting several opponents, erudites and lay people. It was at this stage the Buddha converted the three noted Jetilas brothers who were in, high esteem to their thousand devoted followers for their mastery over Sibylline-lore at Üravela, These Jetilas brothers bore their personal testimony to the Master's Superior Knowledge in Sibylline-lore and surrendered to the Buddha with their retinue of followers. The Buddha like an unchallenged hero then converted two great personalities, e.g. Sāriputta and Moggalāna of the rendering sect (paribbajaka) of Sānyāsa Balaṭṭhiputta. Buddhist literature has recorded that for the gigantic expansion scheme of Buddhism with the idea to popularise Buddhism, Moggalāna skillfully used his superb knowledge in Sibylline-lore, with which generally Paribbajakas were conversant; but it was confessed by this great organiser, such as Moggalāna, that all his erudition and achievements were due to the grace of his Preceptor, the Buddha.\footnote{501}

\begin{center}
\textbf{Buddha's knowledge on Sibylline Aspects:}
\end{center}

In his speeches on elaborate knowledge on conduct (Maha Sīla), in the Brahmaśāla Sutta of Nighaṇṭu the Buddha has narrated his proficiency and erudition on various aspects of Sibylline-lore which were practised by some people including Jetilas and Paribbajakas in his time.\footnote{502} We shall discuss here these aspects in the light of contemporary Jaina practice as embodied in the work "Aṅgavijjā",\footnote{503} supposed to have been taught by Mahāvīra.

\footnote{501}{\textit{cf:} Vin., vol.1, p.22 ff; DN., I, 58; SV., I, 35 ff.}

\footnote{502}{\textit{cf:} In the matter of using Sibylline-Lore, Prof. V.G. Agarkar and Prof. Dineshk Halvania are of opinion that, "From the time of Mahāvīra, the last Tirthankara who reorganised the Jaina religion and church in a most vital manner and infused new life into all its branches, we have certain evidences that he, like the Buddha, made use of the popular speech of his time as the medium of his religious activity", - AVJ., Preface.}

\footnote{503}{"Like the Buddhist Mahāvīryutpatti it has preserved valuable lists appertaining to the realia of Indian life" - \textit{op.cit.} p.viii.}
to his Gandharvas, and the Vedic Sibylline-repository - Brihat Sanhitā of famous brahmin astrologer Varahamihira.

Mahasīla section of Brahmaṇa Sutta is an archive of Buddha's describing one hundred and thirty-five aspects of sibylline-lore grouped under seven sub-sections; these various aspects encompass broadly three subjects, e.g., (i) Divination, (ii) Ritualism and (iii) Medical treatment.

These aspects of SIBYLLINE-LORE are as below:

1) Āṅgām - Art of prognosticating from the constituent parts of the body. These are done limb-by-limb (āṅgā-liṅgā); this study is meant to be a general estimation done collectively to understand the extent of perfect conditions of limbs (sapitvā sattakaṅga paccāsaṅgati) of both male and female. This study appears to have covered general analysis of the thirty-two characteristic marks of a great man; Buddhaghosa has distinguished the study of 'Āṅgām' from the other two, viz., āṅgā-lakṣaṇa (no.5) and āṅgā-vijā (no.16).

"Āṅgām", - may thus be taken to mean physiognomical study in here大纲 where as the other two, e.g., āṅgā-lakṣaṇa and āṅgā-vijā refer to sibylline-studies in minute details of physiognomy, Metoposcopy, Phrenology and Gesture-behaviour.

Buddhaghosa has improperly interpreted this aspect and it has become all the more confusing when it has been accordingly rendered by Dr. T.W. Rhys Davids as "Palmistry - prophesying long life, prosperity etc., (or the reverse), from marks on a child's hands, feet, etc.,".

Richard Sanders collecting from ancient Sibylline texts of Greco and Rome has shown that the Study of a living body may be of Botanical, Physiognomical, Theorological and Anthropological; the key of knowledge of these

504 Vīda, - Bhū.
505 cf: Gaccaṇa Dvajāna (cf: ČA, 491) in his Jātākālaṅkāra (ed., Pāt., Digindra Nath Pathak, Calcutta, 1851. Second Preface) has said that Religious Scriptures as well are covered by propitiatory, medical and astronomico-astronomical literature, - "prāyaścittam cikitsānca Jyotiṣam dharmasāstra-teknaṃ".
507 cf: PVC, 159; SNC, 383; DC, I, 390; TSGC, 266; SDP, 83.
508 Dr., p.16 cf: Palmistry is a part of Āṅgā Vidyā. The origination of this science is said to be from ocean lord as such it is called "Sāmudrika" (Saamudra āṅgā Lakṣaṇamāni Sāmudrika midaḥ). Āṅgā is actually a physiognomical study, (contd......to next page fn)
living bodies reveal ominous and suspicious effects on each other or for themselves in relation to the position of stars. He has said that, "It consisteth in two things, that is to say, the complexion and composition of the body of man, both which do manifestly declare and show the things that are within the man by the external signs, as by the colour, the stature, the composition and shape of the members." Varāhamihira, in a slightly different manner but basically like the stated principle of Greece and Rome, has discussed on the subject in his Prihat Sāhāta. According to Jain art of divination "Anga" is the foremost of eight "nimittas"; 'Anga' is defined here as "the science of prognostication by means of external and manifestation of signs." 

(2) Nimitta - Dr. T.V.Rhys Davids says that literally the word signifies 'marks' or 'signs', the word is naturally translated as "Divining by means of omens and signs". Buddhaghosa to explain the word cited an illustration that once king Penda concealed three pearls in a closed hand and asked an interpreter to predict about the significant signs of concealed materials. The interpreter searched for a sign and seeing a fly to make a desperate effort to escape from the pouncing-bite of a house-lizard, at once foretold that the concealed materials were pearls (mutta). The king further questioned, 'how many'? The interpreter at that very moment became alert to hear a dog to bark successively three-times, - this significance at once impelled the interpreter to announce that the pearls were three in number. 

The word obviously means 'a sign' or 'a premonition' to signify a future happening. In this respect it is a 'pubhānīmitta' which is regarded as a prognosticating art by which divination could be done.

about all organs of the body such as its shape, size, position, setting, movement nature etc., to prognosticate in general future of a person; Dr. Sāmudrika is different from Hastā Sāmudrika which is a specialised study of palm only for making saguṇya, - vide - Rāmāyaṇa, Sundarakānda, 35th Sarga, 31, 15 and Yuddhakānda, 48th Sarga for Puruṣa and Strī Ānga Sāmudrika respectively; cf: All., 1968 July pp.658 ff.

509 cf: PPM., - 185.
510 cf: ch. 55, 61, 62 etc., - BSII.
511 AVJ., Introduction, p.36.
512 cf: Milin., 178- the note on "nemittika"; IV., 82.
When Bodhisattva after performing thirty parinirvānas in previous births became entitled to become Buddha to deliver mankind suffering in the world, he examined 'five signs' in advance to presage his descent on earth; these were, - (i) of the time of his appearance, (ii) of the continent, (iii) of the country, (iv) of the race and family and (v) of the mother and her longevity who should bear him.

In the Acchariyabhutta Sutta Ananda is seen to dilate upon in detail the presaging signs (pubha nimittāni) on the nativity of a being destined to become Buddha which the Buddha himself appreciated and approved of such masterly delineation.

In the northern Buddhism instead of 'five', 'ten signs' are mentioned that preceded Bodhinattva's birth as the Buddha; in concurrence with such mention Queen Māyā had 'ten sign', in ahead of Buddha's birth, from the time of her journey from Kapileswara till to her arrival at the Lumbini-grove.

The celebrated bodhisattva Sarnathādāra had in his case experience of such "ten signs." 516

Both in Pāṇa and Mahāyāna Buddhism reference is made to "five foregoing signs" by which it could be predicted about the fall of a god from elevated status. 517

In the Jain art of divination the purpose of "nimitta" stands for "senses visualizing objects for personal satisfaction." 518 There are eight types of "nimittas", viz., (i) anā (limbs and gestures), (ii) svāra (articulation), (iii) lakṣana (signs), (iv) vyañjana (spots, moles etc.), (v) śvācāra (dreams), (vi) Chinna (wear and tear or rugged symptoms), (vii) Rṣēva (terrestrial omens) and (viii) Antarakṣa (omens from luminaries in the firmament).

514 MN., III, 118 ff.
515 GV., 375.
517 IV., 76; BVD., 193.
518 -AVJ., - Introduction, p. 36.
519 Ibid.
520 cf: Richard Sanders wrote a treatise on the "Moles"; this book is a compilation work from Greek and Roman art of divination. This rare book has been fully reprinted in PM., pp. 149-164.
(3) Uppādo - Pāli words uppāda 521 and uppāta 522 are synonymous with the Sanskrit utpāda or utpāta. 523 As an aspect of sibylline feature 524 it refers to 'portent, omen' etc., knowledge in utpāta (utpādesu Vidyāyukto) enables one to make augury from celestial calamities such as thunderbolt etc., in Buddhist literature it has been mentioned that physical ailments like (idaṁ āpadyeyur) 525 boils and abscesses (ganda-piṣakāni) whether portend calamity could be prophesied from 'utpāta'. 526 In the art of divination it is stated in Buddhist literature "utpāda" forebode of mixed portents(misakā) 527 Mahāvyutpatti 528 has named fifteen "Utpātanimittāni", - e.g. nirghātaḥ), (i) - Ulkāpataḥ, (iii) Indrācāpaḥ, (iv) Suryaparīvesaḥ, (v) Ēkunā, (vi) Jyotisā, (vii) Svapnāśāya, (viii) Śekunarutamaḥ, (ix) Viṣṭiḥ, (xi) Vyatipātaḥ, (xii) Utpātaḥ, (xiii) Ēriṣṭam, (xiii) Laghūḥ (xiv) Yogāḥ, (xv) Bandebhāsah.

In the Jaina version, discussion on the heavenly portents that forebode calamity due to atmospheric disturbances (utpātana) is evident. 529 These portents are made from unnatural movements of planets, day, night, earth, sky, comets, clouds, directions, heavy shower, rainfall of blood and flesh, lightning, sbb and tide etc., etc., pertaining to meteorological phenomena; from terrestrial disturbances augury could be made also about men, animals, birds, vegetation, rivers, hills, houses, furniture, utensils etc., etc., within the scope of 'Uppatana' portents are discussed on the disturbances in the city or district, breaking of certain architectural member, fall of lightning or Indrādhvaja on buildings, 'absence, drought or otherwise of the rainfall', on utensils, conveyances and forest etc., etc.

522 WSM., 30; SN., 360; J. vol. I, 374; Milin., 178.
523 MTU., III, 386; MSV., II, 82.
524 MTU., III, 386.
525 MPS., 31.
526 MSV., II, 82.
527 Milin., 178.
528 MTY., No. 199, p. 61.
529 AVJ., ch. 53.
Vedic conception on "Utpāna" has been elaborately discussed by Varāhamihira on the authority of the lessons of Sage Garga imparted to Atri.\textsuperscript{530} It is noticed here in this discussion that whatever are in natural processes they portend auspicious results whereas deviation from the natural order portend disturbances, "prakṛtermyatavatupātaḥ". Due to sinful activities of making gods hurl down those disturbances on earth, "apacośe nara-pāmupasargah pāpasanēgadbhavati". These disturbances are of three types, heavenly, terrestrial and earthly. The king of the particular territory should be under duty-bound to perform proper oblations and rituals to appear such disturbances.

Disturbances due to abnormalities of planetary bodies and luminaries in the firmament are called heavenly utpāta (divyam) - such as fall of meteoric (alakā), turbulent clap of thunder-stroke (nirghāta), gust of wind (pavana), Mock-sun and Mock-moon (parivēśā) which are astronomically known as parhelion and parareselen respectively; Mock-sun and Mock-moon are loosely understood in English as 'halo' and 'corona'.

Gandharvanagor (auroral arches), Indradhanu (rainbow) Sunset clouds, and streamers (emogha) are called terrestrial disturbances and lastly disturbances due to any matter born of movable, fixed and dual (dyātma) zodiacal signs (canaethirahāvam) such as earth quakes, destruction of houses etc., are called earthly 'Utpāta'.

(4). Supinā. The word is from Vedic "Swapna", meaning 'dream'.\textsuperscript{531} Dreams are said be of two types, - dussupina,\textsuperscript{532} - an unpleasant dream and mangala supina,\textsuperscript{533} - an auspicious dream.

An interpreter of dream is called Supina-pāthaka,\textsuperscript{534} who is regarded as an expert in explaining the significance of dream(Supinām ādiśaṅ)\textsuperscript{535} The interpreter of dreams is supposed to be proficient in Onctuomancy(Supina

\textsuperscript{530} PSV., oh.46.
\textsuperscript{531} SDP., 293; of Senart's note refers to "Supana"(which acc. some scholars may be the basis for 'ṛđa Ṛgadhi "Savana") for more usual "Supina",-MTU.,II,278, -the same word has been mentioned also as "Swapna", - Ibid.,269; in another place, the same word is used as "Supina-kalpa" in Buddhist-Skt., text, -LV., 36.
\textsuperscript{532} J.,vol.I; 335; of Ajātashatru's unpleasant dream, -PVC,105; of AV.,VI, 46;XVII, 5; and 6 Contain charms to control bad dreams.
\textsuperscript{533} J.,vol.VI, 330; of Queen Mayas auspicious dream at the time of conceiving the Buddha as Sīdhārtha Gautama, J.,vol.49 ff.
\textsuperscript{534} MHId., 361.
\textsuperscript{535} Ibid., J., vol. I, 69.
A Bodhisattva in his list of proficiencies in arts and sciences must also be an expert in the interpretation of dreams (svapnādhyāya-vid)\textsuperscript{537} One of the Buddhas for his efficiency in Oneiroscopy is seen to be named as "Sugīnīnta-lokaṇumī" or "Svapnāntelokaṇumī".\textsuperscript{538}

Dream is regarded as a Pūrvanimitta or a sign in advance to presage about something to happen in future.\textsuperscript{539} King Sudhodana visioned in a dream of the incident long before Siddhārtha Gautama, the Bodhisattva renounced his worldly life.\textsuperscript{540} The interpretation of the five dreams of the Bodhisattva forming a part of the ten "pūrvaninittāni" or portent of the advent of a Buddha.\textsuperscript{542}

In the Mahāsūpīna Jātaka,\textsuperscript{543} Posenadi, King of Kosala dream consecutively sixteen dreams in a night; all the dreams were interpreted by the court sibylle experts to presage harm either to his kingdom, his life or his health; these sibylle experts thereupon prescribed all manners of sacrifices in order to avert the danger.\textsuperscript{544} Mallikā, the queen to avoid such bloody prescription, along with the king approached the Master for guidance. The Buddha's interpretation of dreams were superb to outweigh the court sibylle experts and pleased the king to follow the Master's advice on the matter.

It is said that King Videha of Mithila had a presage in dream about Mahosadha, the wise to be born with a medicinal plant in his hand long before such conception took place in Sumanādevi, wife of Sizavaddhaka of Mithila.\textsuperscript{545}

\textsuperscript{536} SNČ., 364.
\textsuperscript{537} LV., 156.
\textsuperscript{538} UPR., 130.
\textsuperscript{539} DC., II, 85; SMT., 407; Milin, 46, 298; DC., vol. II, 85.
\textsuperscript{540} LV., 186.
\textsuperscript{541} AN., vol. III, 240; IV., 76; DVY., 193; cf: these five are within the list of 32 signs at the conception of a Buddha, given in detail in J., vol. I, 51 and LV., 76 ff.
\textsuperscript{542} GV., 373; GV., 375 records that ten prognostic signs occurred as well in the Lumbini grove when Queen Māyā came out of Kapilavastu.
\textsuperscript{544} cf: SNČ., vol. I, 75; perhaps repeats the same measure.
\textsuperscript{545} J., IV., 329 ff., cf: MTU., II, 83 ff.
King Pajjota (Pradyota) of Avanti was famous for his violent nature and blind reliance on sibylline matters; once he was frightened with a terrifying dream and being disappointed with satisfactory explanations from experts approached Mahā-Kaccāna, the Chaplain. Mahā-Kaccāna’s explanation of the dream and admonition pleased the King.

In the Jaina version dreams (Suvirā) as all auspicious or insuspicious are said to be of three types, -(i) seen (adiṭṭha), (ii) unseen by the action felt(adiṭṭha) and (iii) of trance variety (avatta diṭṭha). These three types of dreams are classed according to sense-perceptions e.g., rūpa, rasa, gandha and aprāsa. According to Jaina sibylline method prognostication of all dreams depend on the place, duration and time.

Vardhamihira has not made any special reference to "dream" in his Prakāśa Sāmīhita.

In the Ratnacuda-kathā, a Jaina work of 15th century, A.D., by Jhānasaṅgara Sūri, the brahmanic notion of dreams their analysis and interpretations as found in Atharva Veda Sahāhitā, is seen to have been reoriented and discussed in detail in a Jaina fashion of delineations.

An elaborate discussion on "supina" in Milinda-panha in relation to the stand of modern researchers at the hand of specialists like Sigmund Freud, Carl G. Jung, Alfred Adler, Green, Dr. Girindra Sekhar Bose as well in comparison with Aristotle, Plato, Cicero and others has already been published.

(5) Lakkhaṇaśā : Dr. Rhys Davids on the basis of Buddhaghosa’s commentary has translated the word as "Fortune-telling from the marks of the body". This rendering of Buddhaghosa is based on the use of the same word in Digha and Aṅguttara Nikāya besides Jātaka.

Like "nemittikās" a "Lakkhaṇa-Kusala" was regarded to be an expert and clever at interpreting bodily marks or at fortune-telling from

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546 cf. ACC., to Tibetan Dvalva, he became King of Ujjaini at the time of the Buddha's attaining Nirvāṇa, - "Life of the Buddha", W. U. Rockhill, P. 17.
548 AVJ., ch 42 pp. 166-191.
549 XV.,, VI., 66; XVI., 5 and 6;cf. Winternitz, II, p. 540 ff.
553 cf. Item 2.
signs; otherwise he was also called to be a "Lakkhana-pātigāhaka (one who reads the signs, - a soothsayer)" or a "Lakkhana-pātihaka," an expert in interpreting signs having cleverness to understand significant signs (Lakkhana-Kusala) and their secret implications for scientific analysis (Lakkhana-manta). This secret scientific analysis in contrast to a "nimitta" was taken to be more a substantive attribute or primary characteristic, obviously "Lakkhaṇā" as a subtle scientific method of foretelling future from marks and signs of the body is dependent upon essential property (rasa), recurring phenomenon (peacupathāna) and immediate occasion or proximate cause (peḍaṭṭhāna).

An interpreter of marks and signs of the body could besides scientific analysis make an over all estimation, - to wit, whether the person has excellency of marks (Lakkhana-sampatti) or was endowed with suspicious features (Lakkhana-sampanne) or affected with ill-fortune (Lakkhaṇahata).

From these signs and marks of the body it could be foretold of a being about his or her health, distinguishing status, auspicious or ill-fortune and of portent about becoming a rāja, cakkavatti, or a Sāma-Sambuddha, besides of nature and trends of articles like gem (moli), danda (stick), asa (sword) clothes (vatttha) animals, birds etc., etc. A long list of these enumerations is found in various places of Pāli literature. Of the thirty-two characteristic marks of a great man, Sutta Nipātā is found to have stressed on only three marks, of three places in the body, - e.g., the tongue, the hair ū between the eyebrows and the sex-organ.

In the Jaina version we get a more systematic explanations of the word than the aporadic references and unsystematic explanations as found in the Buddhist literature.

556 J., vol. I, 455; II, 94; V, 211.
557 SN., 690.
558 cf: SN, 261.
559 cf: ASL., 63.
561 SN., 409; J. 455.
562 Vin., vol. I, 76; VVC., 66.
564 SN., verses 1019, 1021, 1022, cf: GV., 353, anomalously enumerates them as twenty-eight.
565 These have been discussed separately elsewhere.
'Laksana' as characteristic signs could be good or bad; they are divided into twelve classes, – (i) colour (vāna), (ii) sound (sara), (iii) movement (gati), (iv) place (pañcāhama), (v) collective body (saṃcheyana), (vi) length measure (nīma), (vii) weight measure (uzeṇa), (viii) energy (satta), (ix) spices (āṇuka), (x) progress (pajati), (xi) shadow (cīḥyāṇa) and (xii) riches (ūra).

These signs are applicable to know good or bad of various objects, both animate and inanimate too. Thus colour is concerned with Sandalwood, collyrium, opal (haritēla), red-arsenic (maṇasīlā), cinnabar (hingulaka), silver, gold, coral (pavēla), Gems, Lightning, cloud, sun, moon, planets, stars, lotus, fruits, conch-shell, estables and much other items. In the second class are mentioned different kinds of noise created by golā, cloud, drum, musical instruments, songs, tiny bells, and sounds of some birds and animals; in the third class are mentioned the movements of animals, e.g., lion, tiger, birds, e.g., peacock etc., the fourth class encompasses various animals and birds, the fifth class speaks of undivided emplacement; the sixth class demands necessary measurements; the seventy two class aims at objects that have no measurements; the eighth makes prophecy on adventures, soldiers, the ninth makes augury on gods, men, animals and birds; the tenth is concerned with the shadows of heavenly bodies, fire and lightning; the eleventh speaks of human nature depending on aces, wind, fire, astrinient taste and the twelfth with wealth and riches.

Prognostications about items of each class as stated above have been elucidated in the Jaina Angavijjā.566

About the brahmanic conceptions, – the Vedic explanations have been codified by Veeramahārī567 in detail, of different characteristic signs and their significances for each object in an independent chapter.

Thus characteristic sibylline features (Laksana) in detail on sowing seed reaping of harvest (garbha), about rain (sadyavṛtī), on twilight period (sāndhyā), directional conflagration (digdāha), earthquakes (bhūnikṣaṇa), Meteor (ulka), paraplon and peraselona, otherwise called Mock-sun and Mock-moon (pariveśa), rainbow, impregnated rain-cloud causing mirage or auroral arches, a sudden clap of thunder (nirghata) in sea, animals, e.g., cow, horse, goat, elephant, tortoise etc., Men, Greatmen, Women, Canopy, torn-cloth, sword etc., etc.

566 AVJ., ch.37 on "Laksana", pp.173 ff.
567 TSH., chs.21,28,30-39, 46,50,56,58,61-73.
It is evident that characteristic marks (Lukkhanah) form an ingenious sibylline method or knowledge of nature, by which the inclinations and dispositions of objects and creatures are foreknown. The Hebrews have extremely honoured this science to call it "Massachath Jadaim,"\(^{568}\) that deal with characteristic marks, physiognomy, chiroancy and Metroscope. Aristotle's profound knowledge on the subject to represent how Greeks understood the science, has been lucidly narrated by R. Sanders, C. E. Rebeck etc., whose Verbatim et Literatim from the rare manuscripts have been reprinted by Sri Ramakrishna Chaitopadhyaya.\(^{569}\)

(6) Musika-vahinnah: To make prophecy from the smitten cloth, gnawed by mice.\(^{570}\) This sibylline aspect is a part of the elaborate technique known as "Mouse craft" or Musika-Vijja.\(^{571}\)

The Jainas version is silent about such sibylline method except one on textiles particularly on cut piece cloth (ohhida).\(^{572}\)

Brahmanic version is elucidated by Varahamihira in a general way about the damaged or raged cloth.\(^{573}\)

(7) Aggihomani: Oblations to fire.\(^{574}\) This Sacrificial act is a remedial measure for fulfilment of a particular desire or warding off ailments, obstructions etc. This is otherwise known as "aggiputta",\(^{575}\) "agni-huta",\(^{576}\) "agijuhana",\(^{577}\) "ag imukha-yanma".\(^{578}\) The person for whom this oblation to fire is being performed, pays his salutations to the performer (aggihuttaka); aggiperisarike\(^{579}\) = Skt., agnihotrike, \(^{580}\) "brahmaṇo namoti\(^{582}\)."

\(^{568}\) Written by the same compilers as that of Talmud, - PP., 196.

\(^{569}\) PP., 106 ff., 114 ff; cf:

\(^{570}\) "Undusakhayitaam", SV., I, 92.

\(^{571}\) cf: In the Kanagan Jataka (np. 67) this superstitious unlucky sign to have one's cloth smitten and gnawed by mice is laughed out of court.

\(^{572}\) cf: Item 25.

\(^{573}\) cf: AVJ., 49 (Introduction).

\(^{574}\) cf: "Vastracchedalaksanam" - BSN., ch. 71.

\(^{575}\) AV., vol. II, 207.


\(^{577}\) MTH., vol. II, 55.


\(^{579}\) SH., 568; SHK., vol. I, 166.

\(^{580}\) AN., vol. V, 263.

\(^{581}\) AVS., I, 209, II, 2865.

\(^{582}\) DC., vol. IV, 151.
The Jētskas mention a practice of ancient ceremony of kindling a holy fire, - called as "Agā Phagevā", on the day the child is born with the idea to keep it continued throughout his life.

In the section on "Mantrāyavanigataniparāṇī" amongst various ritualistic and sacramental performances consisting of one hundred and fifty-two items, mention has been made about Homa (Item 11), Homāpakerana (item 17), Āgni-kundha (item 112), Śāntikaṃ (item 7) etc.

The Jātillas as Sibylsine experts indulged in the cult to serve the sacred fire (jātīlā agā paricārōtukāmā); the place (agā paricārana) where the oblation to fire is performed and attended to is also regarded to be a site of veneration.

In vedic ritualism, oblation of fire (homa) is a compulsory act in the case of ten religious ceremonies on one hand (dasa saṃskāra karmādi) such as, naming (nāmaekarana) first-rice offering to the child (annaprāśana), thread-wearing (upanayanana), core turning after home after completion of studies being a resident in teacher's place (samāvartana), marriage etc., and on the other hand, acts like, sacrificial rites (Yajñā), invoking a particular deity for obtaining success of a greater issue (puraśārana), atonement act (śāntikaṃ).

Obviously "Homa" is defined as 'havanamiti man', i.e. the act of offering clarified butter (ghoṣa) etc., essentials to the fire by uttering hymns (mantrā) for worshipping a particular deity with the intention of fulfilment of a specific purpose.

In the Menu Samhitā, it is said that during "Homa" performance, oblation of fire (agnau prastāhutīḥ) reaches Āditya, the Supernal Splendour and later on through the sun (sūrya) it transforms into rain; from rain virtuāles (annaṃ) are born whereon all lives live and draw sustenance; it is obvious that such oblation of fire (homa) is at the root of preservation and continuation of the universe.

583 J., I, 265, 494; II, 44.
584 RV., Sec., 197, pp.59-61.
585 Vin., vol. I, 31; AN., vol., V.263, 266.
587 ÍUWS., 317:56.
588 of: Acc. Vedic Seers this Supernal Splendour (āditya) extends vision of all objects of varied nature (jätih) pasyati rūpāṇi, rūpāṇaḥ bhuhduhā śrūtāṃ that are visible to mortals on earth in the form of the "Sun" YV., - 3:5:9.
"doive 589 Karmagiyukto hi vibhardtām cerucem/
agnau prāṇabhutiḥ samyagāditya-mupatiṣṭhate /
adityājñāvate vrṣṭir-vyāstaram na tataḥ praṣēḥ"/

Samabhujagāvāli, 590 an authoritative work on the subject has laid supreme importance on Oblation of Fire; it has professed that enchantment of hymns, incantations, spells and sibylline formulae are ineffective to bestow results without "Homa".

For the purpose of "Homa", the fire as recipient deity of oblation is invoked in different names for different purposes, e.g. 'Pēvaka' in customary ceremony, 'Mārata' in the ceremony of second nuptial for a propitious moment to bear child after the menstruation (garbhādhāna), 'Condramā' in the ceremony performed within first ten days of the third month of pregnancy (purusavāna), 'Manṣhala' in the ceremony of vermillion anoint on the partitioned hair of the head on the occasion of sixth or eighth month of pregnancy (śeṣantonnayana), 'Pragalbha' in the ēhëmony just after the birth of the child (jētakarma), 'Samadhāva' in the ceremony of investiture with the sacred-thread (upanayana), 'yojaka' in the marriage ceremony, 'Vidhu' in the ceremony of expiration of sin (prāyācita), 'Varada' in the ceremony of averting the impending evil (śāntikarma) etc., etc. 591

We have already seen that in the Jatakas the holy fire has been called as "āgni-Thāgāvā", - the Fire-deity. 592 In the Tantric practices, 593 it is said that the cinder (āṅghara) of the ablazed fire is the head of the Fire-deity, of the portion of the ablazed flanc (ēkāh) is the tongue, the portion of the fuel which is yet unburnt is the ear, the smoky portion is the nose, slowly ignited part is the eye of the Fire-deity. During oblation of Fire (homa) the desired result is obtained if the sacrificial act is offered in the tongue (of the mouth) portion; oblation in the eye of the fire causes blindness, in the nose reacts for disturbance of mental peace, in the ear invokes ailments to the performer (as well to the person for whom the oblation of fire is performed), in the head causes destruction of wealth.

589 cf: Of five principal sacrificial acts, oblation to fire in respect of a particular deity is called "doive homa".
"ahyāpyena brāhmaṇe jñāṇām pitarjaistu tarpanaḥ/
homa daivo tāśrībhave uṣṭē ṭhatithi pūjenaḥ" - MSR., 3:1070.

590 MSR., - SL. 78, p.449.
(8) Dabbī-hömā: Dabbī stands for sanskrit Darvā, - an wooden spoon. Oblations of fire are done with an wooden spoon of particular timber for measured quantity of grain of rice, hucks, powdered-rice, clarified butter, oil etc., for obtaining the resolved desire fulfilled. 594

The performer of such sacrificial rites as a sibylline expert (kataccha-hugāhika) 595 at the time of offering oblations of fire hold the wooden spoon (dabbī-gāhā) 596 and with the tip (dabbī-kāṇṇa) 597 of the receptacle pour in the oblation.

Tantric works as compendium of sibylline works have detail treatment on the subject. Oblations to Fire vary in quantity and times of sacrificial numbers in accordance with the colour of the Fire, nature of oblation of Fire; normally each time of offer should measure a quantity of two tolas, along with onchentment of respective hymns or incantation. There are oblations of fire with various types of things like milk, five-fold cow matters of sanctity (pañcagavya) 598 rice-gruel, cakes, flowers, fruits etc., etc. At the time of oblations with a specific article the respective gesture of Fire-deity is invoked, such as oblation with sacrificial wood is offered to Fire-deity in his entire positional state, oblation with clarified butter (ājya) is offered to Fire-deity in his lying position, and oblation with other things is offered to Fire-deity in his sitting posture. 599

(9) Thusa-hömā: Oblation offered to fire with husks of grain.

(10) Kana-hömā: Oblation offered to fire with fine red-powder between the husk and the grain of rice. Buddhaghosa explains the word by Kundaka, 600 a finely broken rice. Jātaka 601 refers it to be cake made of rice and husk. Tantric works in the line of Atharva-vedic injunctions 602 mention about oblations to fire with cakes (piṣṭaka) prepared from boiled rice, curd, clarified-butter sesamum(tille). 603

595 P.V., II, 9; P.V.G., 135.
597 D.C., I., 371.
598 Mixture of milk, curd, clarified butter, urine and dung.
602 cf. AV., 819 ff.
603 TSR., qt. VK., vol. 22, 693 ff.
(11) Tendula-homa: Oblation to fire with rice. In Buddhist Literature, offerings of 'tendula' are frequently associated with sesame (tila)604 offering to departed spirits are mentioned to be made with cakes of 'tendula-tila'.605

(12) Sappi-homa: Oblation to fire with clarified-butter or 'Ghee'.

(13) Tela-homa: Oblation to fire with sesame-oil (tilatēdikā), cakes (miṃjukas) prepared from sesame-oil seeds607 and mustard-oil seeds ('sāsapa')608 are said to be prescribed by sibylline experts for offerings to departed spirits (peta).

(14) Mukha-homa: Buddaghosa explains609 this oblation to fire by spewing mustard-oil seeds (sāsapa) etc., by mouth. This practice is a queer and debased method and appears to be a rare sacrificial act. In tantricism there is a sorceric way to banish the disturbing departed spirits with mustard-oil seeds. In Buddhist literature, unhappy departed spirits and ghosts are said to disturb safety and peace of people; to counteract such occasions, sibylline experts are found to take queer measures to control them by applying and throwing mustard oil seeds.610

(15) Lohata-homa: Oblation of blood offered to fire. Buddaghosa comments in this respect that the blood should be drawn from the performer's own right knee and sacrificed to the intended deity for favour of fulfilment of the performer's desire.611 In one passage of Rg-veda612 there is the reference of worshipping certain deity with one's own blood but the said reference has nowhere mentioned about offering blood for oblation to fire.

Out of above discussed nine oblations to fire, first seven methods are evident in the Atharva-veda Śaṁhitā.613 The rest two methods, viz., 'mukha' and 'lohata homa' appear to be practices of non-brahmanic tribal sorcerers,614 who were specialists in witch-craft (piñāses-vijjā).615

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605 PV C., 105.
606 SV., I, 93.
607 PV C., 51.
608 Itib., 198.
609 Rendered into English by Dr. Phye Duvida, DB., pt. i, p. 17.
610 Cf. the whole subject Dr. William Stede has discussed lucidly in "Die Gespenstergeschichten des Pata Vattha", Leipzig 1914.
611 SV., I, 95.
612 Rg., 5: 183.
613 Cf. NV., 8: 179.

Contd... to next page fn.
Perhaps of all the elements of the material universe there is not a single instance that could so easily suggest the mysterious or is so easily recognised as being a mystical symbol of the spiritual aspect of nature as that of the Fire. In the witches' cauldron in Macbeth, Shakespeare is seen to have used from sibylline practitioners' application of a vivid and realistic picture on the symbol of the concentrated power and energy of evil of intellect and knowledge applied to the basest purpose side by side in the vase or urn of fiery transmutation, of a sibyl-woman of Italy, in which all things of the world are changed and purified, we have the same idea in Vedic injunctions applied to a worthier purpose. Oblation to fire has obviously assumed from the days of yore an universal character to impress upon all the religious of the world; we find it therefore permeating all forms of Hindus, Buddhists, Christians as truly as in zoroastrians and Mohammedans, and also in what is called Heathenism of all kinds, times and climes; from the lowest Fetishism of an African savage to the most refined metaphysical notion of a Vedic sage, a Buddhist, a Puréesc or a Hindu Philosopher, the symbol of fire stands out as a paramount illustration of our earthly lives, their sorries, trials and tribulations how may have a purposeful issue, so that we should not be amazed or bewildered with any fiery trial in our life, in the contrary we should take it in the light of purification of our defiled actions and accept gracefully the fiery ordeal which is intended to work for us the peaceable fruit of righteousness.

The Vedic sages in the earlier phase worshiped the gods through "Roma" or oblations in the fire; they were conceived as active Intelligences of Nature to contribute to our welfare through food, food-grains, subsistence, seed and a family-life for expansion etc. The householder is used to discharge his duties and to cherish friendliness to all creatures by

614 cf: Prof. Hillebrandt's "Ritual-literature", p. 176 ff., in Rahner's Grundrisse based on Vedic studies; cf: "piśāca-loha" as tribal people expert in sorcery, hailing from Paisāga district, vide PTD. SB.

615 cf: Sv., 1, 164; 287; SBE., 313, PVC, 198; cf: on the Devil-Dancing: sorcerers in Tibetan Buddhism, - BT., 300, 477.

performing daily five oblations in the fire (pañcagni vidyā), - rṣi, pītṛ, deve-mānuse, and bhūta-yajña. 617 These oblations to fire are supposed to be discharged for one's debt in any form to the ancient sages, gods, ancestors, man and all creatures. All these oblations bear ethical value in as much as they remind him of his duty as a man towards his environment and society upon which rest his happiness and progress.

In subsequent time this practice of "Homa" became an act in the ritualistic, necromancy, and sibylline performances. 618

(16) Aṅgavijñā Buddha spoke of a class of people who made augury from the characteristics of physiognomy and gesture as aṅgavijñāṇa-pāṭhaka; 619 Bodhisattva himself was a clever fortune-teller from physiognomy (aṅgavijñāya choka) 620 and bodily-features (aṅgananubhava) 621 about a person whether rough, cruel, timid, wicked, good etc. etc. It is told that a monk prophesied from the study of physiognomy and bodily-features of Mahānattā the adopted daughter of a brickworker, that she was sure to become a queen; in subsequent period when she became the wife of king Vahkanāsikatena, Mahānattā remembered the prophecy and out of gratitude built a monastery on the side where the said monk used to stay. 622 In the Jatakas it is mentioned that the custodians of aṅgavijñā were brahmins, having a thorough knowledge in the sibylline subjects as contained in the Vedas. 623 These brahmins were expert to foretell about a person from his or her physiognomy and bodily movements (aṅgavijñāṇa-pāṭhakah).

Mahākappāna Thera an elder in age to Buddha was a reputed teacher and a sibylline expert. Buddha's analysis of his physiognomy show that this was due to his characteristic thin body, pale colour and prominent nose - (tanāsākara).

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617 cf: BR., 6:2; CUS., 5:4-10.  
619 J., II, 21,250; V., 458.  
620 J., I, 290.  
621 J.,II,200; V.,284.  
622 HV., ch.35; p.101 ff.  
624 J.,Vol.II,284; cf: Fred Gettings says: "According to the most ancient doctrines each part of the human frame and indeed the human frame as a totality, is a model of the solar system. Because of this, occultists may look up into the sky in order to understand the individual man, and at the same time they may look down into some part of the body to understand the individual man." - HH., 9.
Varāhamihira has separately dealt on "Aṅgavidyā", where the brahmantic view is expressed. Varāhamihira has convincingly said that sibylline experts in the subject, on seeing one's own or others' bodily limbs and their movements on a site and direction, voice, serenity etc., could make prophecy, about good or bad of the person concerned. Limbs of a person are divided into masculine, feminine and hermaphrodite - e.g., Thigh, lips, breast, scrotum, legs, teeth, hands, arm, check, hair, throat, nails, fingers with conch-shell rings, shoulder, ear, anus, joints of bone and ligaments, all these limbs are masculine; eyebrow, nose, buttock (ophik), furrows in the belly (balli) and loin, fingers with auspicious marks are limbs to be regarded as feminine; rest limbs of a person are taken to be hermaphrodite, such as, tongue, neck, leg-muscle (piḍāka), lower part of the heel (pārṣni) shank (i.e. the part between the knee and ankle), navel, ear-helm, nape of the neck (kṛkati), collar-bone (jatru), knee, ribs (asthipārṣva), heart, palate, eye, penis, chest, pelvis, head, forehead etc.

According to the author of Māyikā, the seven planets rule over the following limbs of a person:

- **Ravi (Sun)** — The Head
- **Candra (Moon)** — The Right Arm
- **Śukra (Venus)** — The Left Arm
- **Bṛhaspati (Jupiter)** — The Stomach
- **Maṅgal (Mars)** — The Genitalia
- **Budha (Mercury)** — The Right Foot
- **Śani (Saturn)** — The Left Foot

The domination of twelve zodiacal signs (rasi oṣaka) over different parts of the physiognomy according to the same authority are given as below:

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625 BS., ch.51.
626 cf: "aṣīgra-mathuṇāḷpāyau sthūlā-ṣphik ayāddhanojāhitaḥ/ māṇīla-ṣphik sukhi syācas siśa-ṣphik bhumatīṣaṁ jñātaḥ"// Bsd., p.68.
627 cf: "ṣīrī kṛkataṁ śṛtyā śāmāsa ca samunmatā/ śukla śīrāla ramādyavi vishālā kutilā śubhā,"// - PPM., 252
628 qt., PPM., 198 ff.
Karkata ráti (cancer) The Forehead
Sínha " (Leo) The Right Eye-brow
Kanyá " (Virgo) The Right Check
Tulá " (Libra) The Right Ear
Vṛčchika " (Scorpio) The Nose
Dhanu " (Sagittarius) The Right Eye
Makara " (Capricornus) The Chin
Kumbha " (Aquarius) The Left Eye-brow
Meena " (Pisces) The Left Check
Meṣa " (Aries) The Left Ear
Vṛṣa " (Taurus) The Middle of the Forehead
Mithuna " (Gemini) The Life Eye

The domination of twelve zodiacal signs (rasi-cakra) over different limbs of the body are as below:

Meṣa Rāsi (Aries) The Head
Vṛṣa " (Taurus) The Neck
Mithuna " (Gemini) The Arms and Shoulders
Karkata " (Cancer) The Breast and Heart
Sínha " (Leo) The Oesophagus of the Stomach
Kanyá " (Virgo) The Belly
Tulá " (Libra) The Rectum and Buttocks
Vṛčchika " (Scorpio) The Privy parts
Dhanu " (Sagittarius) The Thighs
Makara " (Capricornus) The Knees
Kumbha " (Aquarius) The Legs
Meena " (Pisces) The Feet

On the knowledge of ancients of Greece like Hippocrates etc., Dr. Gell in his sermon in August 1649 A.D., said that "The Physiognomy of living bodies, is either Botanical, Phytoanomical, Theriological, or Anthropological: Botanical Physiognomy is of herbs whose natures are known by the signatures thereof, and relate to the stars." 629

629 qt., PFM., 10, 185; cf. Aristotle laid importance on the correlation between Physiognomy and Astrology and observed that "divination is perfected when the judgement is delivered by accommodating seven planets and their respective locations in the forehead." - PFM., 117.
In Buddhist literature, we shall see in our subsequent discussion here that there are references to such art of physiognomical divination on plant kingdom or Phytoscopy and about all types of beasts or Thessomancy. As a matter of fact these studies were initiated by the Vedic sages and evident from Brihat Sāhitā, the epitome of Brahmanical sibylline-lore.

In its broad aspect physiognomy is the art of judging character from features of the face or form of the body. The laws of physiognomy describe that external forms vary in accordance with the differences of internal character. In modern days in "Japan, the study on physiognomy is being carried by two different kinds of groups; one is the group of professional fortune-tellers, who read character and destiny from the face; and the "other is the group of psychologists influenced by the western psychology."

Grace A. Rees has pointed out that in the study of character from the face, the shape and size of the skull is also a vital factor. Anthropologists call this study as "Phrenology". Grace Rees obviously observed that "Phrenology - the study of the skull is a close ally of physiognomy. Many years ago Mrs. O'Dell and Miss Amy Barnard, both well known and expert phrenologists, convinced me of the truth and value of reading character from the head." The outstanding work on Palmistry by the gifted sibyl-woman Comte de Saint Germain, published from the University of France deal with this rare art of divination on Phrenology.

In Buddhist literature we find a reference of "Hapulasotanijī Vidya", an art of knocking or tapping the skull of a dead person to predict the trend of his or her future. In Pali it is otherwise called "Chavasa Sāna Manto", a charasm which gave power of foretelling where a dead person was reborn, by tapping on a skull with the nails of fingers even three years.
after death of the person. The word "Chava", is perhaps from the Sanskrit word "Śava", - a corpse. 'Chavasīsa māttā', - is a bowl made out of a skull. In Tibet the Buddhist sorcerers use musical drum made of human skull for marking daily the paces between different forms of ritualistic performances. Vaṅgaśa, the brahmin sibylline expert, practised as a professional in this art to earn profuse money. His name was as such for his birth in Vanga; he was eloquent a speaker in colloquial word. The Sibylline expert Maṅgadara, was also a brahmin, to have practised in the art but could not become successful in the profession for failing to show his proficiency in the art before the Master and ultimately joined the Buddha's Order. He was so named for his birth under Vaṅgaśa Māṇḍarā.

In this connection, it may be cited that in Tibet there is a similar art of divination from a wooden dice. After casting the dice, from the letters embossed therein, the prophecy is made on the guidance of a manual of Maṅguṇḍi, the presiding deity of sibylline -loro. The prophecy concerns the determination of successive regions and grades (such as world of men, beast, god or hell) of next rebirth or successive regions of one's future rebirths. The manual of Maṅguṇḍi covered all the ordinary objects for which the oracle is consulted, e.g., House, Favours, Life, Medical, Enemy, Visitors, Business, Travel, Lost Property, Health, Sickness etc.

Jaina sibylline method speaks on chagavijjā from various positions of the body, eyes, body-postures, laughter, conversation, sleeping etc., in proximity to seats, beds, cattle, human being, conveyance, palace, stair case, tree stand, treasures, and utensils etc., etc.

(17) Vethu-vijjā: This sibylline aspect could be referred to the similar one in Vedic Studies as "Vāstu Vidya" or Prognosticating science about sites

634 Vin., II, 115.
635 BT., 300.
637 APB., II, 497, verse 27; cf: Later on became a buddhist convert under Nigrodha-kappa and leaving his sibylline practice, indulged in poetry (Kaṇeyyamattā).
638 TGC., I, 305 ff.
639 SV., I, 241
640 BT., 471.
641 AVJ., ch. 8, Sec., 10-30; cf: also prognostications from the modes and other peculiarities of the body; - Ibid., ch. 38.
and building. Sites for residential houses or temples, shrines in Buddha's time like preceding vedic period, were generally examined about their auspicious and ominous indications by sibylline experts; whether these sites were lucky, protected by any deity, haunted by fairies etc., were considered as prima facie preparatory work (vatthukamma) for starting building construction; one of these preparatory works was also to consecrate the site (Vatthu paniyarana). In the Mahaparinibbana Sutta, the Buddha is seen to have claimed of his imparting lessons of this art to Vajjians besides application of this sibylline method for freeing the saradanda shrine from ominous influence of a Yaksha of same name to whom the shrine was dedicated in pre-Buddha time. In the Saradanda Sutta, the Buddha is said to have taught this 'Vatthu Vijjā' to Licchavis instead of Vajjians.

Varnakamihira has exhaustively dealt on the subject under the heading "Vāstu Vidyā". He has grouped all types of houses erected on sites, into five categories in order of their auspicious and good qualities. The compulsory condition amidst others to judge the fortunate sign of a house, is to see that the requisite quantity of the site is left vacant where the house is built; this vacant space is called "Vithikā". "Soundana" type of

642 DVY., 630; SV., I, 93; SMK., I, 239; EBId., 372; cf: item 115 & 116.
643 SV., I, 98.
644 PV., I, 4; PBC., 17.
645 DN., II, 87.
646 DN., I, 12; SV., I, 98.
647 Ibid.
648 DN., II, Sutta No. 16.
649 DN., II, 75, 102, Ud., vi., 1.
650 AN., IV., 16 ff; cf: DN., II, 72 ff.
651 BSH., ch. 53; cf: It is claimed that the lessons on Vāstu Sutra were originally imparted by 18 sages who are, Brighu, Atri, Yaśiṣṭha, Viśvakarma, Yama, Nārada, Bhargava, Negajit, Viśateka, Purandara, Brahma, Kusuma, Mandiśa, Saimaka, Garga, Vaśudeva, Aniruddha, Sūkra and Vṛhatpathi, etc., p. 12.
652 Such as residential houses of Brahmans and Kṣatriyas, places, granary, armoury, animals and cattle shelters, ports etc.
653 cf: As per the specific measurements given therein.
house should have Vithikē in its eastern side; the house with a vithika on the western side is called "Pāyērāya"; Vithikē on the southern side of the house make it to be called "Sūvastambha"; where the house is encircled by Vithikē, - it is called "Su-thīte". Then according to covered area height, passages and their situations in the building, - they are variously called, - as such 'Pakṣaghana' house plays treachery and becomes the cause of the death of son; 'Śiddhārta' type of house brings monetary fortune; 'Yama-Sūrya' type causes death to the owner etc., etc.

Before starting construction of the house, one should first of all plough the site, sow paddy seed and then keep a Brahmin and cow on the site for twentyfour hours. After this preliminary work a sibylline expert is to be consulted for propitious moment to start work on the direction of other consecrating performances. Astrological procedures of such set of consecration are discussed in detail in the noted ancient work "Grahayāmalam".

(18) Khatto-Vijñā: Dr. Rhys Davids translates the word, as "Advicing on customary Law" or "Polity" being guided by Buddhaghosa; Obviously Dr. Rhys Davids made a comment that "Buddhaghosa, though his explanation is corrupt, evidently understands the phrase in a sense similar to that of Khatto-dharmas", as evident in several references in Buddhist literature, like Sankaracharya's comments on 'Dhanur-vede in Chāndya-sūtra, Buddhaghosa has explained the phrase as "nītisattham", - political science.

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654 GJ. p. 121, ff; cf. Vedic reference of Vāstu-Vidya (115416) has been explained by Saṅgācārya as a knowledge in examining the good and bad of a dwelling-site: 'Vāstunī sukhāvāsa yo yi nāthānī', W.K., XVIII, p. 448; cf. According to Keśamurtadā there are sixteen types of sites (vāstu niṃnayā) e.g., (i) āyata (ii) caturātra, (iii)-vṛttā (iv) bhadrāsana, (v) cakra, (vi) visesmatā, (vii) trikona, (viii) sākātakati, (ix) danda (x) pana, (xi) nurja, (xii) viśeṣāvahana, (xiii) vyajana, (xiv) kūrma-prāṣṭha, (xv) dhanuṣ and (xvi) bherukā, W.K., p. 15.

655 m.n., pt. i, fn. 3.


658 SV., I, x 93.
Political science which to Āryaśūra was nītī-kautīlya, the craft of
government that was known in Buddhist India to have been indulged in
by those who even for self-interest could kill their fathers and mothers;
because of abiding by a militarist law of Machiavellian tricks, these people
well-versed in Polity, have been called Khetta Vijāvadi.

That Buddhaghosa's interpretation of the phrase here in Brahmajāla-
sutta is doubtful have been reiterated by orientalists like Von, Lefman
and Prof. Edgerton.

Prof. Edgerton has laid stress on the word Kṣatra (Pēli-Khatla), in
Buddhist hybrid Sanskrit, for Kṣatra, - field; Like Von Lefman, obviously
Prof. Edgerton has said that as a secondary etymological blended from there
has been a popular association of the word Kṣatriya with Kṣatra; the word
Kṣatra in neuter gender is substituted for Kṣatra with masculine endings.

In the context of offerings to the fire (aoma) and prognostications on
sites (vatthuvijjā) as discussed above, it is evident that the Buddha here
meant by the phrase "Khatta-vijjā" for Khetta-vijjā. Dhammapala in the event
commenting on 'Khetta', has linked it up with 'khip and trā', e.g., 'Khitta vutteñ bijāt tāyati', - meaning an arable land, a site. In Buddhist
India often as a mark of honour to the owner of a vast tract of land, he is
called "Khattiya", - "Khattānam patiti Khattiya", in a similar way the
word 'Khetta' is connected with 'Vetthu' to signify farm yard as an object

659 SSK., 192.
662 LV., 268, 263, 354; NTU, I, 121: cf. BHS*, vol. II,
Kṣatra (p. 200) and Kṣatra (p. 201).
663 cf. Items n 7-15 and 17.
664 PUC, 7.
665 DW., Vol. III., 93.
of trade: "Khetta" nāma yasmaṁ pubbāpanāḥ rūhati, vatthu nāma yasmin aparāpanāṁ rūhati," - Khetta is where the first crop grows and Vatthu is there where the second crop follows. 666

In the Burmese manuscript of Brahmacāla Sutta, we have a correction of the word by "Khetta Vijjā" instead of "Khetta-Vijjā"; 667 we have similar reference of 'Khetta-Vijjā' in Udāna.

The Vājasaṇeyi Sāṁhitā of white Yajurveda gives us a glimpse into the ritualistic sacrifices of Vedic India; all such performances were conducted under two great sub-divisions, (i) food sacrifices, e.g. milk, butter, pulp and grain etc., and (ii) soma sacrifices, whose main offering was soma-libations; this Vājaseya or "Drink of Strength" in the beginning stage was probably offered to the warriors and kings, prior to a chariot race, military expedition, a play at dice and all sorts of sibylline rites.

In between these two types of sacrifices, there is the third one called animal sacrifice, which is connected with both the above two sacrifices, such as food and soma.

In connection with every kind of sacrifice, oblations in the fire is a compulsory act of worshipping the respective god. 669 For the purpose of oblations in the fire, building of the "Fire-Altar" (Agni-cayana) was essential; this Fire-Altar was looked upon as identical with the fire-god. It is built of bricks in the form of a bird with out-spread wings. The construction of this Fire-Altar required various specific calculations, measurements and materials that are described in the Śulva-sūtrās, belonging to Kalpa-sūtras 670 or hymns for rituals (kalpa). Śulva which means -

666 SV., I., 78.
667 cf. DB., pt. i, p.18 fn. 3.
668 Ud., III., 9.
669 VS., Sec., 9-18.
670 cf: Vedānga literature contain a special manual called Kalpa-sūtra dealing with Srauta-sacrifices that contain directions for the laying of sacred sacrificial fires; there is the other manual along with Kalpa-sūtra, called Gṛhya sūtra that deal with usages, ceremonies and sacrifices for obtaining sanctity for a householder, - Winternitz., I., p.272 ff.
"measuring-string", contain rules for the measurement and constructing the site of sacrifice and fire-altar; these fire-altars are of various design and measurements, - somewhere it is designed like a vulture, in another place it is designed like a circle, somewhere in a semi-circular design, somewhere in a square design, in a triangle form etc. For each of oblation in the fire, specific fire-altar and constructed site are essential. Dr. Thibaut drawing attention of orientalists to the śulva-sūtra, has shown the profound knowledge of the Vedic rajas in measurements long before such was known to the Egyptians or Greeks.⁶⁷¹

Recently more than twenty ancient works on "Kuṣāṇa Siddhi", fire-altar manuals have been found out, edited and published. These works are as a matter of fact measurement rules on various types of consecrated sites and fire-altars. In Agni Purāna we have a special chapter on the subject.⁶⁷²

Buddha's reference to Khatā-viṣṇu, here may be taken to have meant knowledge in the science of measurement for oblations in the fire. It was included in the list of sibylline practices because the entire project of this Khatā viṣṇu in the time of Buddha was for ritualistic and sorceric performances.

(19) Śiva Viṣṇu: Dr. Rhys Davids has translated the phrase as "Laying demons in a cemetery"⁶⁷³ this rendering is perhaps on the possible idea suggested by Buddhaghosa: "Susāne parivesitaḥ Santikamesa Viṣṇu", - i.e. the art of performing such rituals setting in a cemetery to banish away demons.⁶⁷⁴ In item 110, the Buddha has separately mentioned on this art as "Santikamesa". In Pāli literature in few places the word "Śiva" stands for Vedic 'Śiva', meaning auspicious or blest condition.⁶⁷⁵ In the Milinda-pañha this phrase stands for a devotee of Lord Śiva. On this and other homely grounds Dr. Rhys Davids opined that, "we may here have an early reference to what afterwards developed, into the cult of the god Śiva".⁶⁷⁷ As a matter-

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⁶⁷¹ cf: OAA., 44.
⁶⁷² Ibíd.
⁶⁷³ DB., pt.1, 18.
⁶⁷⁴ Sv., I, 93.
⁶⁷⁶ Milin., 191.
⁶⁷⁷ DB., pt.1, fn.4.
of fact Siva is the name of a principal Hindu deity, - the controller of devastation. He is one of the 'trinity', - (i) Brahma, the creator, (ii) Visnu, the preserver, and (iii) Maheswara, the destroyer. Siva and Maheswara are identical. In Säka Tantric Literature, Siva is the sole authority to impart lessons on various charms and spells either to His Consort Parvati or to their deities.

In Buddhist literature it is also found that Siva is the name of a devaputta or a god. He called on the Buddha and spoke on the merit of consorting with the good. Buddhaghosa in the commentary on Vinaya gives a cursory reference to the (Hindu) practice of worship of the phallus-god (Sivalinga); in the Udana commentary we have a similar sort of reference to (Hindu) practice of worshipping a fragment - gods like Siva (Khaṇḍedeva Sivādi paricaranaṃ).

Buddhaghosa in his commentary on Brahmacālā sutta has referred to another meaning of this phrase. He has mentioned alternatively about the phrase as a science of divining from the cries of Jackals, "Sigālera vijjā ti pi vadanti". This interpretation gets a support at the hand of Divyavadana: "śingvidyā va vastra vidyā va siva vidyā va ĺakunividyā..." The word Siva as masculine is rarely seen in Sanskrit; the feminine word "Siva" for Jackal is seen in Divyavadana as well we get a clear support of this latter interpretation from Varehamihira. Prognostication on the cries of Jackals are like barking of dogs. This science according to Varehamihira is a part of Sākuma Śāstra. All sorts of quadrupeds, birds

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679 SWK., I, 56.
680 CV., ch. XCVIII, 9 ff.
681 SPK., III, 626.
682 cf: Dr. Das Gupta says, "some sort of Śakti cults seems to have been mixed up with the aberrant forms of Buddhism giving rise to various forms of Tantras in the middle ages, particularly in Bengal, and Kashmir. The ideas of Prakṛti and Upāya became symbols of Śakti and Śiva; and this evolved a form of worship which seems to reflect sometimes the idea of Prakṛti and Purusa and sometimes that of Maya and Brahman," - CH., vol. III, p. 12.
683 cf: Puranica "Khaṇḍupuraṣṭa", an epithet of Siva.
684 UC., 351
686 IVY., 630
687 cf: BSR., chaps., 86-96; Varehamihira has used "Kroptu" also for Jackal, ch. 86, SL. 21.
end aquatics, - communicate omens through their cries; these have been discussed under chapters on Śākuna Vidyā, - such as micraphaladhyāya - Śākunaratu, Śvacakra, Śiraruta, nīṣaṇeṣṭī, śavīṇeṣṭī, śāvacheṣṭī, hastingī, kākacaritrī and śākunottaradhyāya. In this section we shall see in the trend of discussion that the Buddha has practically referred to all the above stated śākunāśī line arts and sciences as found in the work of Varāhamihira where cries of Jackals with different intonations, like 'tātu', Kaka, dhikdik, yahi, baabha, hhuu etc., according to particular moment of day or night and particular direction portend different results for the persons who hear them, are discussed separately under "Śiraruta".

(20) Bhūta-vijñā : Dr. Rhys Davids translates the phrase only by "Laying ghosts".

The word bhūta, is from the same Vedic word, signifying 'nature as the result of becoming'. In Upanisado there is the reference of this cṟṟt which forms as well one of the duties to be discharged by a householder amongst five rites to be performed daily by a householder; bhūtayeṣa is one concerned in feeding lives both living and invisible around us. The ethics of this performance implied a strong metaphysical belief in "atman" as immanent in all creature.

Buddhaghosa has given seven explanations of the word as below:

(i) the five vital aggregates (Khandha)
(ii) ghosts (amanusa)
(iii) the four elements (dūta)
(iv) all that in general physically existent (vijjāmananā)
(v) a simple predicative condition, - e.g., Kūla ghoṣa bhūta, meaning "Khānāśava",-freedom from four mental obsessions.

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688 BhS., ch.90.
689 DB., pt.i, 18.
690 CV., 71:1:2.
692 cf: MN., I, 260.
693 cf: SN., 222.
695 cf: Vin., IV., 25
(vi) animal kingdom.

(vii) vegetable kingdom.

Here, the word "bhûta" stands for ghosts, goblins and demons. The phrase is to be understood as a sorceric art and is concerned with exorcism of ghosts or demons. The exorcist is called 'bhûta-vajja' who as a healer of harm uses his art of exorcism of ghosts (bhûta-vigja). 699

Jaina Sibylline literature also mention about those practitioners as 'bhûtavijja', - the witch-doctors. 700

One of such methods practised in Ceylon is called 'Pircavanta-pots'. 701 In Tibet this art is used to banish drought, to control the Sun, storm and such other necromantic performances. 702 In the preparation of these besides using various utensils they at the devil's altar make food-offerings, such as rice, butter, conical-shaped cakes. Then an elaborate incantation is done to summon the demons. 703 In the works of northern Buddhists, a reference is made to an offering to all goblins (Bhutika). 705 The Buddha gave once an exhaustive picture of different kinds of spirits to Ananda. 706

Bhupala, a poor man of Rajagaha was so named because of his proficiency in scaring away beasts and ghosts with the help of a spell called "Hannavipphara-idãhi". 707 He could easily sleep without any harm inflicted on him by evil spirits even near to a cemetery by applying the spell. 708

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698 cf: Vin., IV., 34.
699 cf: Vin., IV., 84, j., II, 215; Milin., 23; cf: The Greek Scholar - Dr. West say (Watson, 508); "In seventy-five years of research no incontestable proof of survival has been found, but neither has it been possible to prove that some sort of survival after death could not occur": cf: Dr. Konstantin Ravivse, a Russian scientist has claimed to have recorded in an electrical tape recorder voices of thousands of spirits. His method of spirit communciation was a follow-up in 1965 of the experiments in the line by a Swedish named Friderich Jurgenson, vide "Break through", (English translation by Media Fowler end published by Colin Smythe Limited, England in 1971 from Dr. Konstantin Ravivse's original German book, "Unhorbarer wird Hörbar").
701 cf: PSM., II, 26, 30.
702 BT., 476.
703 Ibd., 293 ff.
704 UNK., 39.
705 DN., II, 139 ff.
706 PSM., II, 211.
707 VST., 379 ff.
708 PSM., II, 197.
(21) Bhūri-Vijjā: In late Sanskrit the word Bhūri is used as feminine for pāthavī, - earth. In Athātesālīnī, the word is used to mean 'abundant'; the word stands for the third meaning for 'Wisdom', 'Intelligence' or 'prudence'.

Dr. Rhys Davids translates the phrase in varbātin of Buddhaghosa's commentary as 'Knowledge of the charms to be used when lodging in an earth house'. Prof. Kern in his lexicon has suggested that this phrase referred to a popular practice on the secret science to trace back hidden treasure or gold. Dr. Rhys Davids agreeing with such suggestion opined that such popular practice was perhaps not known to the commentator who has naturally explained the phrase in the line of late Sanskrit word.

This phrase stands related to Bhūrikamṇa (item 112), as well an underlying link with the sibylline practice "bhumā-jala" or the spell-let of casting terrestrial net for recovering buried or hidden treasure. In the Brahāchattā Jataka we find King Chattā of Kosala as an expert on this particular sibylline technique; he is found to apply his proficiency to recover the stolen and buried treasure of his father by Brahmadatta, the King of Benaras. In the Bhūridatta Jataka it is stated that once Brahmādatta as prince was thrown in exile by his father, king of Benaras; In banished condition he was seduced by a Nāga maiden; under such condition they had four children, - one of them was 'Datta'; for his intelligence he was called Bhūri (wise) Datta, Bhūridatta had in his possession a priceless wish-conferring jewel of immense power.

An ascetic named Kosiya learnt from a Garuḍa king the "Ālambyanā- spell" which could recover treasure by taming Nāgas; Kosiya out of pity taught this spell to a poor brahmin who for his proficiency in this sibylline practice, used to be called in the same name, - i.e. Ālambyanā. Once it

709 ASL., 147.
710 SNK., IV., 205; SN., 346, 792, 1097, 1143; cf: Bhūripañha Jataka.
711 DB., pt. 1, 18.
712 TOLC., SW.
713 cf: SV., I., 97.
714 SNK., 353.
715 J., III., 115 ff.
happened so, that some Nāgas were carrying the treasure or the priceless jewel of Bhūridatta and came across the poor brahmin in the way; the Nāgas were tossed with the "Ālambyana-spell" of the brahmin and leaving behind the jewel of Bhūridatta fled away.\footnote{716} It is interesting to note that since ancient days in India it is believed that in some domestic place buried treasures are guarded by house-serpent as mammon, - Vāstu-nāga;\footnote{717} Priests of Puri Temple in Orissa, claim a deposition of huge wealth in the underground where nobody dares to go due to the hissing roar of Snakes.

In the astrological work "Jyotirmibana" of Śivadāsa,\footnote{718} some formulae are given how favourable planetary dispositions help one to gain back the buried treasure (Subhayato aikṣepavittaprabhā).\footnote{719}

(22) Ahi-Viṣṭā: Sibylline proficiency in Snake-craft. Buddhaghosa calls this as an art of healing as well as invocation of snakes for fortune telling sorcery, and magic purpose.\footnote{720} This allied practitioner is called a snake-charmer, - shītunḍika.\footnote{721} In the Mahāmyurū-spell of Mantrayāna Buddhists, the detailed procedures of using the charm to neutralise venom effects are given.\footnote{722}

Moggallāna, one of the foremost experts in sibylline-lore, used this Viṣṭā to have the service of a snake-king (śacchatta) to protect him from scorching sun-rays by spreading the feng over Moggallāna's head.\footnote{723}

(23) Visā-Viṣṭā: Sibylline knowledge in Toxicology. Buddhaghosa explained that the Visāvejja\footnote{724} or the sorcerer knowing Poison-spell is an expert in curing or in infusing poison.\footnote{725} In Atharva-Veda detail treatment of the subject is seen.\footnote{726}

\footnotesize{\begin{tabular}{ll}
716 & J., VI., 157 ff. \\
717 & cf. Bhumī-devatā, PVC., 45, 55; ahi-peta, DC., II, 64 ff. \\
718 & SNK., II, 254. \\
719 & cf. OAA., p.470. \\
720 & qt. HR., p.500. \\
721 & SV., I, 93; cf. J., IV., 457. \\
722 & DVY., 436, 437, NTU., II, 178; J., III, 197 ff; cf. Ahi-guṇṭhika., \\
723 & VSR., 304,500. \\
724 & cf. CBN., p.173. \\
725 & DC., III, 241 ff. \\
726 & J., vol. I, 310. \\
727 & SV., I, 93. \\
728 & AV., 5:13; 6:12, 56,90,93,100; 7:88. \\
\end{tabular}}
(24) Viśchika-Vijjā: Sibyllic knowledge on the bite of a scorpion.
In the work of northern Buddhists, a list of poisons is enumerated. There
the poison of a scorpion is also mentioned. 728
(25) Viśchika-Vijjā: A complete sibyllic knowledge on the art of pur-
ging out rat or mice bitten poison. 729 Things which are gnawed by mice or
rats are regarded to be incalculous. 730
(26) Sakuna-Vijjā: Omens from the cries of birds (rutagata). Some
people are mentioned to be expert in training vultures, 731 for deriving
omens. Anitha is mentioned to have been a trainer of vultures. 732
In the Yasokūna Jātaka, we witness that once the king of Benaues had
no heir, he once collected three eggs of three different birds and got them
hatched out, - an owl, a maynāŋ and a parrot. They were so beautifully
trained that they could reply and solve problems whenever they were asked. 733
Vṛṣahemihirc collected the bequeathed lessons of Suṅka, Indra, Bhāpa-
pati, Kapiṭhala, Garuta, Ṛṣabha, Bhūguri, Devala, Bhūradveja and other
sages and summaed them to write exhaustive chapters on Sakuna castra.
A person on the acquired results of Karma of previous birth does whatever
good or bad in this life, a bird while flying over such person's place leave
behind various omens through its cry; wild, forest-dweller, aquatic, and
birds moving on land or flying in the air through their sounds according to
the hour of the day or night, directional movement, speed and such other
aspects, portend good or bad about the person or the place. 734
In Mahāvyutpatti, Sakuna vidya is referred to be one of the seventeen
practices of a brahmin (brāhmaṇavihara Karana). 735

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728 May, 252.
730 J., II, 127.
731 cf. Sakuni-vidya, - Dvy., 630.
with commentary by Edward Conze (Oxford, 1955) from Tibetan work
"Bya Chos rnamchen' shren-ba".
735 Dvy., p. 68, sec. 221.
(27) Vāyasā-Vijjā: The crow-craft. Art of prognostication from the
cawing and appearance of crow.  

Mahāvyutpitlī has referred this know-
ledge of crow-sounds as one of the seventeen practices of a chaplain.  

Lelitē Vistara has mentioned of a kind of script applied for the writing
used in a sibylline method dealing with sounds of crows (vāyasā rūtpāṇi).

Vasumāihira in a chapter on Vāyasārūṭām has exhaustively dealt on
the subject. From the cawing according to season, moment of the day or
night, direction, distance etc., a person’s journey or the activities of the
day could be foretold; on the excreta of a crow left in relation to one’s
seen time, place portend is also possible. If a crow brings something and
leaves the same at a particular place, it is suspicious for the owner of
the place; reverse becomes ominous.

At the time of going out of someone’s place, if the nature of the sound
of cawing of a flying crow is heard from left to the right side of the person,
the journey becomes unfruitful and obstructive. In that case “prayam” done
for five or six times before journey being taken up may ward off the
intensity of ominous happenings.

(28) Pakkajjñāna Vijjā: Divining the period of longevity. Buddhaghosa
thus explained the phrase as “pāripākacāta cintā”. As a matter of fact,
to prolong one’s life span is a vague idea is best understood from Budhha’s
own statement. When Ānanda learnt of the great exit of the Buddha three
months ahead of such incident, he felt obsessed and prayed before the
Master for prolongation of his longevity. The Buddha replied referring to
past incidents such as at Rājagaha and Vesāli; where the Buddha gave
hints that he could continue to live a ‘kappa’ if Ānanda desired but Ānanda
failed to grasp the hints; because the inevitable clarion-call due to maturi-
ity of time has come, the Buddha must die. Obviously the Buddha assured
Ānanda of his acceptance of the scheduled time of death; the Buddha consoled
Ānanda by admonition that death was inevitable for whatever is born and
nobody can stop it.

736 SV., I., 93.
737 MWWM. p.68., Sec.221.
738 LV. 126.
739 RSR., ch.95.
740 SV., I.94.
741 DN., 102 ff.
742 Ibid., 114 ff.
743 Ibid., 105 ff.
In Astrology there is a procedure called "Ayurddāya", - a method to ascertain one's longevity. This is done mainly from eighth house in relation to Ascendant (Lagna), sixth (rogasthāna) and twelfth house (vyayasthāna) of the birth chart (jātaka rūḍikgra).

(29) Saraparittāna-Vijjā: Art of Sibylline-guard of self as shield against attack of an arrow shot; the word 'sara' stands for Epic 'sara' meaning arrow and 'parittāna' for the epic 'paritrāṇa', or the way of escaping.\(^{745}\) Buddhaghosa identifies this art with the "Ambaṭṭha-vijjā".\(^{746}\) This spell was brought to the north by Kanṭha, the founder of Kanṭhayana tribe, from South Indian ascetics. This charm could repel the attack and disarm those who tried to attack its possessor. Buddha remarked that Kanha went to South India and learnt this mystic art; on return Kanha demanded of king Ikkhakū to marry his daughter Madda-ṟūpi; the king at once rejected such proposal but had to revise his opinion on the experience obtained from Kanha's demonstration of queer art of throwing, stopping and aiming at easy will the arrow shot; King Ikkhakū being alarmed at such proficiency in archery, gave his daughter in marriage with Kanha.

Probably this art became to be associated with Ambaṭṭha, belonging to Kanṭhayana clan, for lifting the practice of this art to an aristocratic state by "Ambaṭṭha-mānīva", the brahmin youth during Buddha's time.\(^{747}\)

(30) Mīga Cakkāna: Sibylline-art of animal wheel. Buddhaghosa describes this witch-craft as "understanding the language of all creatures".\(^{748}\) In the Ullindapanaṃ\(^{749}\) this phrase represents a sphere of dogs and wild animals; 'Sphere' is regarded in Buddhism as "Cakkha".\(^{750}\) In Yamaka and Patṭhāna\(^{751}\) "Cakkaṃ Kātubbaṃ" or "Cakkaṃ bandhitebbam" refer to Buddha's direction as to the repetition of formulated words in cyclic form.

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744 cf: "Āyurddānādhipāhpāpeṣaḥ sahaiva yadi saṃsthitāḥ karotyapāyupāh jātah īngesākhapiyatra saṃsthitāḥ", -

In the 8th house if the 8th lord and Lagna-lord with non-benefic planets are posited, the native becomes short-lived., PŚI., 81.

745 cf: J., II., 189, VI., 455; PVC., 284; SDPh., 396.

746 SV., I., 255, 265.

747 cf: DN., I., 87 ff.

748 cf: "Cabbha rave jānāna", - Knowing all sounds of animals,- J.III., 415.

749 Mitta., 176.

750 Vin., I., 330, JII., 96.

751 cf: PŚ., - Sb.
In Divyāvadāna we have a list of crafts studied by brahmins; in that list followed by "naksatragana" there is the reference of "Mr̥gacakra" and this phrase in the neuter gender stands for the zodiac. In Buddhism, the word "cakra", being tantamount to the zodiac, was taken up by the Buddha for the purpose of teaching mystery and intricacies of the trend of life to Moggallāna, Ānanda and others like them who obtained sibylline powers of prophecy. This shall be seen in a subsequent section on the zodiac and its relation to Paṭīcesa-samappāda. In the Gāndavyūha, the art of drawing the zodiac with all sibylline technicalities is called "mr̥gacakra-vidyā"; Lalita Vistara also refers to the writing of animal symbols of the zodiac (aśkt. rasi cakra) as "mr̥g cakra lipī".

Varahamihira in his Brihat Saṁhitā has referred to the word "mr̥gacakra" along with "avacakra and Vāceacakra" in the chapter on Sandhyā-lekṣaṇa, it is stated that during Sandhyā if the blow of air current, rather whirlwind is towards mixed direction, (i.e. South-east South West, North-east and North-west etc.) it forebodes shower; "mr̥gacakra pavane va sandhyāyeṣā mārgaṇe vrśṭih". In Sanskrit "mr̥gavahana" is understood for English word "wind"; amongst twenty-seven constellations, the fifth is called mr̥gasira and the fifteenth is called "mr̥gavahana" or Svātī. It is clear here that "mr̥gacakra" is a kind of hurricane blast or whirlwind to portend meteorological phenomena, particularly rain in relation to mr̥gasira and mr̥gavahana constellations.

(31) Maṇi Lakkhana: Art of making prophecy whether a Gem or a crystal can bestow benefic or malefic effects on the possessor.

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753 DVY., 299 ff; SūK., V., 288; MB., II., 166 ff.
754 GV., 451.
755 LV., 126.
756 cf: Uṣṇikāhū M = The Moon.
757 BS., ch. II., Sl., 6, p.5.
758 Vide fn. 688 and its relevant portion in ch.III, sec-(a).
759 BS., ch. 30, Sl. 4.
760 cf: "Vāyurvā saṇḍavahā sajala-jaladharo vāpi gajjatya jasaṃ",-Ibid., ch.25 on "svātiyoga",-Sl.4; cf: Op.cit., ch.23, on "Pravarsana".
761 cf: SNC., 564; cf: SB., - TLD.
In my paper entitled "Dynamics of Ratna", an elaborate discussions on the sibylline and scientific features of Gem-lore have been made in two parts. In part one there are informations about ancient names of principal gems, their colour, availability, historicity and planetary qualities; in part two therapeutic value, modern scientific researches and their conclusions have been discussed.

In Buddhist literature both "moni" and "ratana" have been used to signify precious gems or crystals. Buddhaghosa said that 'moni' is a precious (agchiya) ratana of which there are seven; in Pali there is no standard list of this seven gems except that in the Abhidhammapadipika and Milinda Panha, e.g., Suvalla, Rajata, Mutta, Moni, Veluriya, Vajira and Pavala. It is noticeable that minerals like gold and silver have been included in the list of gems.

Fakes gems of spurious effects are called "Manikā." Mahāvyapatti has a section called "Maniratnamānī"; in that enumeration we have the forty-seven names of gems - e.g., Vaidūrya, Indranīla, Haratata, Padmarāga, Prawāla, Vidruma, Kerketana, Hīra, Vajra, Juktika etc., etc.

Manikānta, the Nāga King is mentioned in Vinaya to have a necklace set with "wish fulfilling Gem". Manikā-iddhi vijjā is the name of a sibylline-crystal to read others thought. Buddhaghosa has identified this craft with Cintanapi-vijjā. In this connection it may be cited that

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762 CR., 1957, Feb., pp.167-182 (pt.I) and 1957, July pp.59-72 (pt.II); cf: Prof. Louis Finot in his "Lapidaires Indiens", Paris, 1896 has collected from ancient scriptures of India, the magical art of Gems; cf: also "Hanamālā", in two volumes, Calcutta 1881 by Raja Souvinda Mohun Tagore is a magnum opus on the subject.

763 VSM., 189.
765 Milin., 267.
766 GV., 506., cf: Milin, 29; DC., I., 79; SKK., IV., 316.
767 MVY., Sec., 235, p.77 ff.
769 3V., II., 369.
the Red-Indians of Central America still make use of a crystal-like shining hard stone for gazing portends in it at the time of apprehending dubious future.  

Dr. Lobsang Rampa speaking on crystal (mañi) as a media of prognostication in Tibet said that crystal-gazing is "in much the same way as X-Rays are brought to focus on a screen, and show a flourescent picture. There is no magic at all involved, it is merely a matter of utilizing natural laws."  

In Vedic literature crystals or gems are called "Ratna" because of their ability to bestow pleasure (i.e., from root Ram, meaning pleasure给人). Atharva-Veda Śaṁhitā uses "Mañi" synonymously with "Ratna", both in masculine and feminine gender; "Mañi" as invaluable crystal thus is the praiseworthy material emblem of God, which by using in our physical body one can always without inflicting injury to anyone be able to have easy victory in war, prolong longevity (dīnghāyutvāya), ward off evils, sins and obstructions (viskandhadūsanam).  

Famous medico-surgeon of ancient India, Sage Sudrata emphatically prescribed that by using gem, Jewels, crystals or precious stones, one can have a sacred feeling to combat misfortune, and can scare away physical ailments which are resultant of three-fold sinful acts e.g., pēpeja, niśræja and karmaja, - done either in previous birth or in the present life time, due to twelve-fold waste elements of the body excreted through six organs upwards and six organs downwards of umbilic cavity, e.g., ear, nose, eyes, sex-organ etc., etc. (pavitra dhārānīyacca pagnā-lekṣamā malēpālāh). A recent experiment in a Cincinnati hospital, says Dr. Kenneth F. Voorheer in his article "crystals, Magical servants of the space Age", conducted by a physician found a satisfactory healing of a skin cancer with the brilliant red pulse of Ruby Laser beam.

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772 TB., p. 151.
774 AV., 2:1:4:1.
775 Sudrata śāhītā, 2:22 (Sutra Sthana).
776 cf: "Yaṣā Śakra maṇaṣajjā-mātra-vit-sgrīnas-karmavīt/ eśeṣā-ārędusākā svakā ṭāḍāśāhite nṛṇām mulāḥ // 1181//
Varūhamihira has said that because benefic gems do no good as opposed to spurious gems doing harm, it is very essential that sibylline experts should examine the characteristics of gems before wearing them in the physique. A detail treatment of such examinations of Gems including their suspicious and ominous effects has been made by Varūhamihira in four successive chapters in Bṛhat Saṃhitā. 568

(32) Danda-Lakṣaṇa : Fourtune-telling from the nature of the stave.
In the Danda Sutta a simili has been given of "Samāra" with a "danda"; just as a stick thrown up in air becomes unpredictable about its nature of falling back to the ground whether it shall fall with its side, its tip or its butt-end, 779 similarly one cannot make positive prophecy about the end, inevitable trend and times of transmigrations of life. 780

Prince Siddhārtha's Kinnara according to Buddhaghosa was named Dandapeni because of his carrying always with him a golden walking-stick, as a mark of auspicious guard (?). 781

Varūhamihira has dealt on the nature of merit or insuspicious features of a stick (danda) to be used for an Umbrella, 782 - Chatra-Lakṣaṇa.

On the various aspects of Celestial cataclysm (utpātanimittāni), in Mahāvyutpatti the fifteenth or the last item is called "dandabhāsaḥ", 783 Dandabhāsa is a celestial portent which literally is called "staff-light". Varūhamihira on meteorological-astrology has spoken of danda which according to Ācarya Jogesh Chandra Roy Vidyānidi is nothing but "Columnar shadows of clouds." 784

778 BSH., ch., 60-63.
779 cf: Danda Sutta, - SK., V., 469.
780 SK., II, 178-184.
781 PS., I., 298.
782 cf: ch. 73, BSH.
783 Mvy., Sec., 196.
784 OAA, 358.
(33) Vatthu-Lakkhana: Portend on garments. Mongale Jataka speaks of a sibylline expert, called Hussalakkhana who could prognosticate about benefic and malefic aspects by looking at a piece of garment, or cloth, smitten by a zica. 785

Varāhamihira in a chapter on Vastuccheda-Iksana has dealt on the art of divination at the sight of a new or old cloth, garment, bed-sheet, sitting-mat, shoe and scarf etc., etc., being soiled with excreta, cow-dung, mud or perforated by heron, hopper, owl, pigeon, crow, stag, carnivorous animals etc., ominous or auspicious effects are all discernible from wearing old or new clothes in relation to the position at that time in the particular lunar mansion of a constellation. 786

(34) Asi-Lakkhana: To make augury on the characteristic marks of a sword.

In the Lālakkhana Jataka there is the story about a Brahmin sibylline expert who could predict about a sword by smelling and ensnoring of it. 787

Dr. Lyall Watson has drawn immense evidences, mostly of recent scientific experiments by noted scientists and laboratories on sweating, perspirations, urine etc., to conclude that communication by smell is possible; odour of various matters utensils, clothes, trees, urine, perspiration, sweating of glands etc., could be differentiated and prophecy about particular matter from its emitted odour or aroma could be made.

This type of divining method, known to western people as "Pheromones" is believed by Dr. Watson to be a branch of zoological study. 788 The Buddhist "Kāma sutta" as mentioned in Suttanipāta and Mahāniddesa could be taken to presuppose the Kāma 789 Sutra or Erotic study of Vatsayana chapters dealing with medicine, spells and charms. Tahāherence with its varying nature of odour could be used for varying types of charms are discussed the rein. 790

785 J., I., 373.
786 FSH., ch. 71.
787 J., I., 455 ff.
789 cf: Vatsayan defines "Kāma" as the activity of special senses like hearing, touch, sight, taste and smell, - Turin, 340.
790 cf: Ibid., 337 ff; Sb. CS.
Varahamihira in a chapter on Khadga-Lakṣṇa\textsuperscript{791} has dealt on the
subject in detail. Sibylline indications forebode an ominous effect to him
who unnecessarily opens out sword (asīvaṃṭhī) from its sheath or splatter-
dash with it, either sees his own face in its reflecting glaze or brags over
its price, the place of its make or imprints picture on it or touches it
under impurity. If the tip of the sword breaks, it portends the destruction of
its owner but when the handle of the sword splits it indicates the death of
the mother of the owner of the sword. Quoting Śukrācārya's authority Varaha-
mihira continues to say that those who desire to amassed huge wealth must
temper the steel of the sword in blood, those who desire to have immo-
endowed with noble qualities must use clarified butter to temper the sword;
if the sword is tempered in the milk of mare, she-camel or female-elephant,
the owner earns fortune from wrongful acts etc., etc.

(35) Uṣa-Lakkhana : The word \textsuperscript{792} is from Sanskrit, "Ipa" \textsuperscript{793} an arrow.
In the usukareniya sutta, \textsuperscript{794} a spirit of a cruel judge as a retribution, was
seen by Moggallana at Giṭākṣita, to have his body bristled with arrows.
Buddhaghosha explained \textsuperscript{795} the phrase by characteristic marks in an arrow to
forebode the fortune of the possessor or the destiny of the place where the
arrow is kept.

(36) Dhana-Lakkhana : The art of prophesying the fortune or destiny of
the possessor from the marks of a bow as well the luck of the place where
the bow is kept.\textsuperscript{796} In the list of arts mastered by the young Bodhisattva,
"dhana-kaḷāpa" or the art of handling bow and arrow is an important train-
ing undergone by him.\textsuperscript{797}

\textsuperscript{791} BSR., ch.50
\textsuperscript{792} cf. MN., I, 66; J., IV., 416; Milin., 331, 339.
\textsuperscript{793} MTU., II, 62, cf. From the Jakonas, one could get a clear picture
that in ancient India it was a highly advanced science to be
called as "Iṣṭapasippa" which has almost lost its such dignity.,-
\textsuperscript{794} SNK., II, 257.
\textsuperscript{795} SV., I, 86.
\textsuperscript{796} SV., I., 86.
\textsuperscript{797} LV., 156; cf. J., I, 418 ff.
All the items, such as 29, 35 and 36 as discussed here form one subject of the art of warfare besides being discussed of its sibylline aspects as found in Vedic Literature. The description of Prince Asadda exhibiting a blind-fold feat of archery to bring down a cluster of mangoes even being thoroughly covered by a cloth-cover from head to foot; 798 This feat appeared to be as if repeated recently by the old archer Ràmamurthi. Very recently seventy year old Ràmamurthi amazed countless people by his mysterious demonstration of his skill in archery. Ràmamurthi on the inquisitiveness of the late prime minister of India Jawaharlal Nehru said that all his spells on "Dhanurvidyā" were derived, from an ascetic in the Himalayan region some fifty-eight years ago in accordance with the principles and practice as laid down in Atharva Veda. It took him nine years of intensive training in all branches of archery, as an art of warfare, a science of prolonging longevity, a sibylline method of foreseeing the culmination such as to shoot arrow to his some distant hidden objects from which peculiar sound emanates, etc., etc. 799

(37) Āvadhā Lakkhana: The word is from Vedic āyudha, meaning a fierceful weapon to wage war. 800 The phrase here refers to the art of prophesying the result from the characteristic marks of the particular weapon to be used.

Once the Pouhisatta, as a son of Brahmadatta, King of Beneras was named Pāṇḍava-śuddhā. He was so named by eight hundred brahmins, expert in sibylline lore, all of whom prophesied that the prince born would become famous for his holding most powerful weapons to vanquish enemies. This prophecy was found to have become true for obtaining by the prince from his teacher five fierceful weapons at the termination of his studies in Tekkasita.

Ālavaka, one of the foremost yakshas to whom followers of the Buddha

800 MN., III, 219; MN., II,100.
801 J., I, 272 ff.
had access to appeal for protection at the time of need, once waged war from Himavat to Vanquish the Buddha with his special weapon, called Dussāvudha.

In Buddhist literature reference has been made to such four (otherwise may be taken to be five) fierceful weapons belonging to Sakka, Vasavanna, Yama and Ālāvaka.

These weapons are as below:

(i) Vājirāvudha: Sakka is known to be the owner of this plenipotentiary weapon; when this weapon even would hit an invincible gigantic mountain called "Sinerva", it would pierce through one hundred hundred and sixtysix thousand yojanas height of the mountain.

(ii) Gedāvudha: Kuvera (otherwise known as Vasavanna) one of the guardians of four quarters (cātunmahiṅga) and a ruler of the yakkhas, had this fierceful club like weapon. This weapon when hurled, it would fall on the head of many thousands of yakkhas and smashing them down it would automatically return to the owner's possession.

(iii) Heyanāyudha: Yama, ruler of all "Saṃsāra" and "Sīrya", i.e., worlds of creature and hell, hold this devastating weapon, this weapon according to Buddhaghosa is like the penetrating effulgence of the third eye of the god Śiva. This weapon emits effulgence to shatter on a single discharge thousands of spirits, called Kumbhānda, belonging to the south quarter.

802 DH., III, 205.
803 SNC., I, 217-40.
804 cf: Like Jatakas, five kinds of weapons are mentioned also in the Spices; Nandana, the god of amours is said to have used five flowers as his arrows; Durga Shagvat naturally believed that "Tumber motifs" are important in folklore and in popular Indian tradition, Number five obviously is equally important like three, seven, nine, eighteen, twelve etc.,...IP., 64.
805 SNC., I, 225.
806 Ibid.
807 In the Mahasamaya sutta there is the mention of two yema (duve yema) whom Dr. Rhys Davids identify with two bright stars called caeceptor and Pollux belonging to Pusavasana constellation in the group of Gemini arteries (Mithuna rūsi), -DB. pi.ii, 290 fn.1
808 cf: Virudha is the King of these spirits., - DH., II, 257.
809 SNC., I., 225.
(iv) Dussavudha: One of the most violent weapons to devastate effectively a region. It belonged to the leading Yakkha Alavaka. This weapon when thrown to the sky, it stops rain to fall for long twelve years; when it would fall on earth it would destroy all plants and trees in a way to make the devastated land barren for twelve years and this weapon when heaved into the sea, it would cause to dry up the sea completely. This weapon is competent to dwindle sineru mountain into pieces. 810

(v) Valthuvudha: Alavaka's Dussavudha is also called Valthuvudha. This weapon is made of linen and is worn as a wrapper of the Yakkha's upper part (Uttariya). 811

(36) Itthi-Lakkhaṇa: The word is from Vedic "Strī,"- meaning a woman; the phrase signify foretelling about a woman including her behaviour, skills, charming gestures, coquetry etc., (itthi-kutta) 812 womanhood (itthi-bhāva) 813 Vinaya 814 has enumerated ten kinds of women, - e.g., mātū-rakkhitā, pitu-rakkhitā, mātā-pitu-rakkhitā, bhātu-rakkhitā, bhagīni-rakkhitā, hāti-rakkhitā, gottā-rakkhitā, dhamma-rakkhitā, sarakka 815 and suparidāna. 816 Itthi-Vagga, the seventh section of the Pāka Nipāta of the Jātakatthakathā has gone more into details about characteristics of a woman. 817

In the Jaina book "Aṅgavijjā", 818 second section of the ninth chapter deals on prognostications resulting from different parts of a woman besides a list of synonyms for women, according to their age, virtue, standing etc.

810 SN, I., 225.
811 Ibid.
812 AN., IV., 57; Dhs., 635; cf.: J., I., 296.
813 SNK., I., 129; Dhs., 635 cf.: J., VI., 135.
814 Vin., III., 139, cf.: AN., V., 264; VVC., 72.
815 i.e., A woman, - competent to protect herself from evils.
816 i.e., A woman having potentiality to render a person liable to punishment.
817 J., I., 285-315; cf.: LTU., II., 426.
818 AVJ., ch. IX., p.66 ff.
Varāhemihiira in a chapter on "strī lakṣaṇam" has given a long list of characteristic marks in a woman to judge her suspicious or reverse features. From her head to foot all limbs, hairs, nails, gestures, movements of limbs, etc., have been considered to analyse the nature of a woman and its consequent portent.

(39) Purina-Lakkhana : The word Purina is from Vedic Puraga; the phrase refers to the practice of prognostication from the characteristic marks of a man.

In the "Purina Sutta", the Buddha explains to King Pasenadi that the destiny course changes in a man for his bane, creed, hatred and dullness.

In the Purīṣagati Sutta, it is stated how the destiny course of a man changes due to seven conditions.

Varāhemihiira in the chapter on "Purusajakṣana" said that a sibyl line expert (Samudravid) can predict of a man's past, present and future by examining his height, standard, trend, integrity, marrow, complexion, nature, fat, intonation, quality, environment, carnal desire, cleansed state, shape and size of limbs, etc.

(40) Kumbāra-Lakkhana : The word is from same Vedic form, meaning a young boy, a son. The phrase here refers to the characteristic marks from which it may be prognosticated about the efficiency or ability of the oracular boy; in the Khuddakapāṭha we have the mention of "Kumbārapaṇih", a boy from whom oracular answers could be obtained at the time of the boy being possessed by a spirit. In modern theosophy it is said that a "medium", through whom the spirit communicates answers and messages, should be a person with special traits; obviously all are not suitable to become a good "medium".

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819 BSR., ch.70; cf: Ibid., ch.74 on "Strī-praṇaśana" also contains the causes of the necessity of a woman in family life.

820 SNK., I., 70.

821 AN., IV., 70 ff.

822 BSR., ch.66.

823 cf: SW., 685.

824 KPT., ch.IV., KPT., is a short collection of nine chapters of cryptic recitalis. The earliest form of Buddhist cult of mantra or prayers are found in this short collection; cf: KPTC., 76; PS., II., 636.
(41) Kumōri-lakkhana: The phrase refers to prognostications on the characteristic signs of an unmarried oracular-girl; the oracular-girl being possessed by a spirit replies to the questions put to her (kumarī-pañha). There are characteristic signs that forebode the efficiency of an oracular-girl.

(42) Dāsa-lakkhaṇa: According to Buddhaghosa this phrase refers to the practice on the art of divination about slaves of their suspicious or ominous nature from characteristic marks in them.

Anathapindika's slave Dassaka by name had auspicious marks in him and which made him pious and dutiful in the present life to make him free from undergoing further slavery as a punishment of his sin committed in previous life.

(43) Dāsi-lakkhaṇa: The art of prognosticating from characteristic marks whether the slave-girl will be lucky or not.

Deba, the chief of slaves and Punna, the diligent slave-woman had in them such marks which presaged their qualifications to embrace holy life by renouncing worldly attachments.

(44) Hathī-lakkhaṇa: Divining about an elephant from its characteristic marks, signs, gesture and behaviour. In Buddhist India there was a practice in vogue on elephant-lore which incorporated a study on the elephant's characteristics, ailments and cures, its training and its suspicious marks. Each aspect of elephant-lore was being studied thoroughly; there were the elephant-physicians (hattrīvejja) who could look after treatment of diseases of elephants, similarly there were sibylline experts to analyse the beneficial and ominous features of an elephant as a special branch of elephant-lore (hathī-sippa). In Buddhist literature reference
is also made of a compendium of elephant-lore (hastisutta) that was supposed to be a guide on different aspects of elephants.\footnote{832}

While elephant is stated to be a symbol of great ascetic;\footnote{833} it is recorded that at the moment of Siddhārtha Gautama (the Buddha) being conceived, a white elephant appeared in dream, holding a white lotus in his gleaming trunk and entered into right-side of the womb of Queen Māyā.\footnote{834} Māra's fighting efficiency is said to have been enhanced due to Sirimekhala, the most auspicious and proficient white elephant as the mount.\footnote{835}

Mahālāmukha was the name of an elephant whose characteristic marks endowed with a premonition of taking cruel steps against robbery and murder; its gentle and good nature was as such that it always preferred straight and honest deal.\footnote{836}

Varāhemahīra has discussed on the elephant-lore in two different categories, \footnote{837} viz. (i) Cajalakoṣa and (ii) Hastīgīta.

In the first category according to shape, size, colour of different limbs and nature of breathing, casting sight,\footnote{838} color under excitement etc., elephants are grouped into four types, such as, Hanāra, Sankirnā, Kṛṣṇa and Bhadra.

In the second category, characteristic marks such as flourishing curly white hairs in the breast, signs like canopy, flag, fly-brush (chowric) if seen in the tusk of an elephant it shall forebode varying incidents in accordance with time and place, and presaging art from the nature and odour of flatus of elephants are also discussed.

\footnote{832}{J., II., 46.}
\footnote{833}{cf: hasti-vrata - LV., 248.}
\footnote{834}{J., I, 49 ff.}
\footnote{835}{J., I, 72 ff.}
\footnote{836}{J., I, 185 ff.}
\footnote{837}{BSH., ch. 67 and ch. 94.}
\footnote{838}{cf: 'nāgāpalokita or nāgāvelokita', - an elephant-look which is a mark of the Buddhas, - MN., I., 337; DN., 206.}
(45) Assa-Lekkhana: Art of divination about a horse from its marks and features. Thus it could be said whether a horse is thorough-bred (assājāniya); an inferior type (assakhaluṣka) or its fierceful nature could be tamed or suitable for stallion (assā dhamsa) etc. etc.

Kanthaka, the most auspicious horse on which Siddhartha Gautama left once for all his father's palace, as soon as it was saddled for the journey the horse realized the responsibility and importence of the hour; obviously it neighed aloud under ecstasy and galloped through the road in majestic fashion. It is recorded that the horse had sufficient strength to clear eighteen hands high ramparts of the city at one bound; with one leap the horse crossed the river to reach the opposite bank; on alightment when Siddharta Gautama ordered the horse to go back, Kanthaka felt the pangs of separation, looked back at its master; when Gautama went out of his purview, the horse fell on the ground and died of a broken heart. Such was the characteristics of Kanthaka, the horse endowed with various auspicious marks.

Pandava, the state horse of King Sams of Peneve was endowed with marks that were very auspicious; he could never stand evil company and always preferred benefic association.

Varahamihira in his expositions on "Kāva-Laksanam" and "Aśva-castiṣṭam" has given in detail about Horse-lore; he has shown what are the characteristic marks and signs in different parts of its body by which auspicious or inauspicious nature of a horse could be known beforehand; besides the gestures, qualities, behaviour of a horse in relation to time, place and environment forebode what for itself, for its owner and for the place of its shelter have also been explained.

839 AN., I, 77, 244; B. Y., 509, 511.
840 AN., 7, 287; IV., 397.
841 AN., II, 112.
842 J., I, 62 ff; B. T. V., II, 159 ff.
843 J., II, 89 ff; "Ripponency", a divination method on the stamping of horses; Watson, p. 300.
844 B. S. H., Ch., 66, and Ch. 93 respectively.
(46) Mahīsa-Lekhāṇa: Buddhaghoṣa has given the etymology of the buffalo, that because it lies on the ground it is called "mahīsa". The phrase refers to the art of prognostication about the marks of a buffalo, and its keeper.

There was a buffalo in Himavān who had all the marks of a virtuous soul. As because it was pious, never it envied anybody nor became ever revengeful. Once a monkey fooled it and tried to inflict injury to its horns but the buffalo remained quiet and non-aggressive. The monkey then attempted the same vile tricks on another buffalo whose characteristic marks proved wrongfull and revengeful acts by it. Obviously the second buffalo instead of tolerating such mischievousness at once chased and killed the monkey outright.

(47) Ñaśabha-Lakṣāṇa: The word is from Vedic rasabha, — meaning a bull. The phrase stands for prophecy about the bull from its marks, gesture and behaviour.

Varahamihira, while discussing about the art of divining from the characteristic marks of a bull said that a bull, having tongue of yellowish-black colour, very lean or heavy heel, thin physique with very big hump on the shoulder, with defective limbs or additional limbs than usual, portends always to be an inauspicious creature; a bull whose left thigh is imprinted with ridges of whorls (avarta) clinging round left and in the right thigh same pattern clinging round right like that of an antelope, having an eyesight casted like the dazzling cat's eye gem, 'rabian jasmine or water-bubbles, — is to be regarded auspicious to the owner and its shelter-place. A bull's movement, shape and size of different limbs, gesture etc., also forebode his various features.

(48) Go-Lakṣāṇa: Art of divination from various marks on cows: Varahamihira quoted in his dissertation on "Go-Lakṣāṇa" those art of divinations which were professed by Saṅga Pāṇiṣā to Pṛthivātra. The descriptions of these are practically akin to those that have been said in the

645 ASI., 62.
646 J., I, 385 ff.
647 BSR., ch, 61.
preceding case of a bull. 848

(49) Ajā-Lekhāna.: Though the word "Ajā" means a ram or a he-goat; here the word refers to "goat" in general. The phrase speaks of the art of divination from its characteristic marks about a ram or a goat.

"Ajā-pāda" is called goat-footed; 850 "Ajapadaka-danda" 851 or "Ajapā-
daka-danda" 852 is mentioned to be a clef or staff like a goat's hoof. In the test it is called "sheep-hook" or a Shepherd's hooked staff. In Vedic literature, 853 particularly since Yajurveda time, 854 twenty-seven constellations were well known from their respective presiding deities instead of even direct mention of their names such as aśavī, bharani etc. The twenty-fifth and twenty-sixth constellations are called respectively Pūrva-bhāḍrapada and uttara-bhāḍrapada. The twenty-fifth constellation is otherwise called by the name of its presiding deity, "ajaika-pāda", - constellation like the foot of goat.

In Yogādyāya and other works of Bhrigu school of Sibylline literature, the first sign of the zodiac is called "Ajā" or "meṣa" whose symbol in astrology is a charging ram.

Varāhamihira reiterating the opinion of sage Garga, one of the eighteen promoters of Sibylline Literature in Vedic India said that a fighter(Kuttaka), a tricky (Kuṭila), a moody (jaṭila) and a dwarf (vāmana), - these four types of goat are endowed with the blessings of Goddess of wealth; they are never found to live in the house of an unfortunate persons; a goat, having voice like the barking of an ape, a big wagging-tail,ugly nails, pale colour, torn-corr, elephant like head, block-palate and tongue, - is to be regarded always inauspicious for domestic purpose and never brings in good to a house-holder. Besides these Varāhamihira has also elaborated other features of the characteristic marks of goat in the chapter named "Chāe-ūdakṣena". 855
(50) Ṛnda-Lakhaṇa : The word stands for a ram but here it has been translated by Dr. T. W. Rhys Davids as "Sheep"; like the Vedic "ajātikakana", in pāli, the goat, sheep and ram as belonging to same species have been called "Ἀβε-ελάκακα". Sheep is normally a woolly animal of the goat family; a ram is a male-sheep whose female gender is called "Ῥαταώς", from the characteristic marks of a "sheep" there was the practice in ancient India to predict about keeping of the animal for beneficial domestic purpose. In the episode of Ṛnda-Lakhaṇa, or the banker Ṛnda-Lakhaṇa, we are told of some wish-fulfilling golden sheep; whenever the father of Ḍhanaḍyāka, a rich house-holder of Āṅga, needed food, clothes, or wealth and such other valuables, pushed a coloured ball of thread in the mouth of one of the golden sheep that were used to hoof the earth or siting each other back to back in the yard behind his house, and always received back the ball along with obtaining the desired article. He was naturally called the Ṛnda-Lakhaṇa banker; Ṛnda-Lakhaṇa banker was fortunate to have such valuables, due to meritorious deeds done in his former life.

Vāsahamihira in his chapter on "chāga-lakṣaṇa" has dealt in detail of the characteristic signs of goat species in general to cover sheep and ram.

(51) Kukkuṭa-Lakhaṇa : Both Kukkuṭa and Kurkutā are used to mean in Sanskrit, a cock; Kukkuṭā in feminine gender refers to a hen. Here the word Kukkuṭa stands for both cock and hen to mean a stock from same species viz., fowl. The entire phrase speaks of a presaging method from its characteristic marks and signs about a cock or hen. Vāsahamiha in a separate chapter has delineated the divination aspects of "Kukkuṭa" or gallinaceous augury. He says that a cock having its skin, fur and feathers of whitish colour, head, nails and crest on the head (cūlkaṇa) of copper colour, and crows melodiously in the dawn, - it always shall portend good for the King, his territorial expansion and increase of cavalry. A cock of honey-colour and possessing

856 DB., pt. 1., p.19.
857 BN., I, 5; 141; AN., II, 42, 209; J., I, 166.
858 PSMC., 504; BVC., 24.
859 BSH., ch.69.
860 of: "Kurkutarama", AVS., 11, 205; SV., I, 318.
861 BSH., ch.63.
majestic gesture of a drunkard-bee should be selected to win a cock-fight.
a cock with slender body, shrill voice and leaping steps should be avoided
for engaging in a cock-match etc. etc.

(52) वास्तक-लक्ष्य: The word is from Vedic masculine word वास्तक,
meaning quail, - a game-bird allied to the patridge species. Feminine word
is वास्तक. The word here represents both male and female quails. The phrase
stands for the art of divination from its characteristic marks about a quail.

In two separate chapters, Varahamihira has made an extensive discri-
sion on ornithology and has specified various types and classes of birds
(Sakuna), their nature of cries and sounds, their characteristic signs and
consequent portend.

(53) गोद्हा-लक्ष्य: Derived from the same Vedic source, the word means
iguana, - a large kind of Lizard. The diminutive form is "golika"; generally
found on the walls of houses. From different marks, gestures and sounds,
of godha (masculine) and godhā (feminine) there was a practice in ancient
India to prognosticate good and evil omens.

Varahamihira classed to these animals such as नाग, नारा, भुजा, उष्ट्रा,
वीप, आंसा, इक्षु, गोद्हा, रक्षा, नकुला, कुकुरा, जङ्खा, गो, चेहरा,
हेम्स, प्रते, अंग, गोला, आविक, बिला, सादी, बाकरा etc., to be of
amphibious category. These animals are competent to move throughout day
and night. The diminutive form of lizards are to be recognised basically of fish
category (स्यागोद्हिकति सौभज्ञ विज्ञेय कुड्यामत्सयये).

Buddhaghosa commenting on the items 49 to 53, expanded queer explana-
tions that the art of divination from the mark of goa, sheep, fowls, quails
and iguanas was mainly concerned to presage whether the flesh eaten of these
animals shall bring forth good or bad effect, "यवा रुपाय न कहदीतदेवा ति".

862 cf: These are several Jataka stories on quails, - J., Vol.I, 212 ff;
432 ff; J., Vol. III, 312 ff; Samsodama Jataka is called otherwise
Vaṣṭaken Jataka, - J., vol. V, 44.
863 BSH, ch. 67 and 68.
864 Vin. I, 215, 216; cf: "Sarabhū", - lizard, - AS., II, 73; Vin.II,
865 J., Vol., II, 147.
866 J., V., 469.
867 366 BS., 51. 8, ch. 88 p. 2421.
868 367 SV., I, 94.
In this respect modern investigator's report may be illuminating and of interest.

An American Anthropologist, named Omar Khayyam Moore examined divination technique used by the Indians in Labrador. These people are hunters; when they are hungry for meat, they like the Surmaco Karon process of divination from bone of fowl consult an oracle for determining the direction to proceed for hunting; they hold the shoulder bone of a carrion over hot coals; consequent cracks and spots caused are then interpreted like a graph chart; such oracles when followed are found to be correct; evidently C.K. Moore in his "Divination - a New Perspective" admitted, "Some practices which have been classified as magic may well be directly efficacious as techniques for attaining the ends envisaged by their practitioners".

In Buddhism such aboriginal practices of divination have been accorded a measure of recognition in its extension as a popular religion outside India to the Mongolian races. These fanatically engrossed people followed "Shamanism", a divine art positively introduced by Buddhists trained in Indian method and who were the authorities for sibylline purposes not only in Tibet and Mongolia, but in Burma, Ceylon and Siam; though the greater forms of divination remained for the most part with the laity, priests and priestesses of existing non-Buddhist cults, these were "given a veneer of Buddhism by replacing in several instances the Cabalistic words of incantation by stereotyped sentences (mantras) in the Indian language, culled from the Indian Buddhist Scriptures." 870

(54) Kannika-Lakkhana: The word is from Sanskrit Karnika, meaning ear-ornament or border or edge of roof 871 (pilaṇḍhene-kannika or ghe-kannika) 872 or cornice. The phrase denotes the art of foretelling fortune by marks on the ear-ornaments 873 or edge of roof of a house. 874

870 FRK., IV., 786.
871 SV., i, 94; cf. Dr. Rhys Davids translates the alternative meaning as "house-top"; cf. AVS., ii, 184; HSV., ii, 50; cf. "Vastra-karnake", border of a cloth, - INK., 721.
872 cf. Tibetan "mrc cha"; LV., 121; SSK., 249.
874 AVS., ch. 9, Sl. 151-152, Sl. 342, 343.
Jaina Sibylline book 875 recounts a fairly long list of ornaments (bhasa) like those in Lalita Vistara with an additional feature of prognostications resulting from them besides various ear-ornaments such as ring (Kandala), jasmine-shaped (beka), palmyra leaf shaped (talapattaka), Kuravaka-flower shaped, capricornus shaped (makarika), circlet (valika), earmail (kappa-khila or kannabhoga) etc.

(55) Kacchapa-lakkhana: The word is from the same Sanskrit word besides Vedic "Kurma". In Pali a tortoise or a turtle is called "Kusmo Kacchapa" 876 whose female counterpart in "Kacchapani", 877 the phrase refers to foretelling fortune from its marks to him who sees on the ground, or in a painting or in a designed ornament, a tortoise. Varahamihira in his chapter on "Kurma-lakṣaṇa" has given an exhaustive description about the characteristic marks of a tortoise that portend good or bad fortune.

(56) Niga-lakkhana: The word is from Vedic niga; the feminine form is nigha. 878 When uncharacterised the word usually means deer. There are various types of deer mentioned in Pali literature 879 of which "Eni" "Sarabha" are frequently mentioned. Eni is known to be antelope belonging to the species of deer. 880 One of the thirty-two characteristic marks of a greatman is his thigh compared to that of an antelope (eni-janīha) 881 Sarabha is a red-deer, a stag or a hind (rohita sarabhamiga). 882 Sometimes similar 883 are given with the leg of another type of deer, called gazellea, - "Sarabha-pādaka". 884 The prehanging high-seat of a bodhisattva is called "antelope-couch" (Sarabha-pallanaka). 885

875 cf: LV., 121.
877 Milin, 67.
879 J., vol V., 416.
880 SNK., 207, 217.
881 DN., II, 17; III., 143.
882 J., VI., 538.
884 J., I., 267.
885 J., III, 342.
Here the Buddha speaks of an art of divination about a deer from its marks and signs.

Vasavamihira in the chapter on "māgga ceṣṭita" has discussed on the methods of fortunetelling from the physical marks, movements, sound etc., of wild deer.

(57 & 58) Niyāṇāṇāniyāṇān bhavissati: The words metaphorically refer to deliverance from worldly attachment and reverse. Here the Buddha refers to the Sibylline experts who practice in fortorelling whether it should be profitable to the King to direct his army to advance to pounce upon the enemies or should recede.

In the Jaina Sibylline book "Āṅgavijjā" we find a detailed account of fortorelling auspicious or inauspicious events in military expedition. In general it has been suggested that victorious a military expedition should be undertaken in spring season when trees are green with blossoming flowers and growing fruits and furniture, clothes, ornaments, conveyances (such as tents, bedsteads, tunic, shield, chariots, armour, fans, umbrella etc.) and other essentials for the purpose and suspicious to the occasion for people engaged in war preparation are readily available.

Vasavamihira in the chapter on the important role of a Sibylline expert has said that particularly through horary astrology (Praṇā Jātaka) a competent Sibylline guide can impart profitable advice to the King in the matter of administration and waging war. Though specifically he has not treated on the art of divination about war, - characteristic signs of good and bad with Kings, animals, weapons, furniture, vehicles etc., engaged in the preparation of war, have been spoken in respective chapters on these items.

(59- 62) (a) abhantarēṇāṁ raṁṇaṁ upāyāṇāṁ bhavissati
(b) bāhirāṇāṁ raṁṇaṁ . . . . .
(c) abhantarēṇāṁ raṁṇaṁ jayo bhavissati
(d) . . . . . . . . . . parājayo . . . .

686 RSH., ch.91.
687 SN., 170,172.
688 DC., II., 209.
689 AVJ., ch. 47, 48 & 49.
690 RSH., ch. 2.
The soothsayer predicts whether the King could pierce through the barricade to force upon the enemies to retreat or the army of the enemy King shall succeed to break through the barricade and take control of the throne; in this respect sibylline experts predict the victory or defeat of the invading King and his army.

It is implied that items 59 to 62 are connected with immediately preceding two items. In the Puranas we have profuse evidences of the art of warfare; wars were conducted under the guidance of a Court-astrologer who could predict the propitious time for waging war etc. 891 In Vedic India, we have such references too. 892

(63) Candasaūra: There was a class of professional specialists in Buddha's time to predict eclipse of the moon. Astronomical calculation (Ganita Jyotisa) is essential to know the trigonometrical positions of the moon in relation to the sun, planets and the earth to comprehend beforehand the time duration and place of occurrence of the eclipse whereas to foretell the effects of such eclipse is a concern of astrology (phalita Jyotisa). 893 It is interesting to mention here that modern researches have confirmed the ecliptic effects on mundane affairs. Recently a cancer research institute in Switzerland made experiments on the efficacy of a plant by verification from seventy thousand specimens of different parts of the plant picked at intervals throughout day and night; it has been ultimately discovered that the properties of the plant were drastically affected not only by varying local time and weather conditions but by the lunar phases and the occurrence of an eclipse of the moon. 894

(64) Suryasaūra: Predicting Solar eclipse and the consequent effects, like the preceding one, was a profession of some Sibylline experts.

Eclipses of the Sun and Moon since ancient days have been believed to constitute a verified shadow of things to come. On repeated observations it has been noticed that an eclipse of the sun or moon falling close to the place of luminary at birth or in opposition with a malefic planet, presages troubles and ailments to the native (Jataka) especially if such eclipse

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892 Rs., 6175.

Contd.....to next page fn 1-
falls in the place of the hylog, and happens to be visible at the birth-place or the place of residence at the time. 895 A.J. Pearce asserted that "let those who are sceptical refer to the great solar eclipse of September 7th, 1820, which was visible in England. This eclipse fell in the 15th degree of the sign Virgo; Mars at the moment of ecliptic conjunction being in the tenth house and nearly in opposition to Saturn in Aries (the ruling sign of England). Within following few months England was on the verge of revolution, through the abominable proceedings against the ill-starred queen, whose sudden death closed the disgraceful drama.

The eclipse fell in the place of Mars at the birth of Napoleon I, and he died in May of the following year (1821)." 896

Mr. Kharegut has shown that on wards first week of December 1935, King George V of England fell ill; in the same month of latter part of third week, (i.e. 25.12.1935) an eclipse of the Sun took place; in succession to this solar eclipse, a total eclipse of the moon took place on 8.1.1936; this caused aggravation of the ailing King who headed towards a severe non-recoverable stage due to eclipse point being exactly opposite to sickness point; ultimately the King expired within following few days, i.e., on 20.1.1936. 897

Mr. Z.M. Kharegut cited more examples of eclipses causing humiliations, death, misfortune to those where eclipse feed on sensitive points in their birth charts, viz., Dictators like Benito Mussolini of Italy, Adolf Hitler of Germany and others. 898

According to Pearce only eclipse do not portend anything but the relative "planetary positions at the moment of ecliptic conjunction or opposition of the sun and Moon are the indices of coming events; hence some eclipses are considered to portend evil and others good." 899 It has been

893 cf: "an eclipse is nothing more than a conjunction or opposition of the two luminaries and if Rahu or Ketu be not too close to the eclipse point, it is not necessarily a sign of misfortune", - Al., January 1974, p.23.


895 TA, 226.

896 Ibid., 317.


898 Ibid., 22 ff; cf: Sepharial is of opinion that the effect of an eclipse lasts as many years as the duration of the eclipse in hours. — Ibid., p.25.

899 TA, 314.
noticed that a "Great eclipse falling in, or within two or three degrees of, the place of Jupiter or Venus at birth, presignifies some honour, distinction, increase of income, or improvement of health as the case may be."\(^900\)

(65) Nakkhataggāho: Eclipse of a Star. Cappeller and Neumann have defined "nakkhatha" here by 'a planet' but Burnouf by a 'constellation'. Buddhaghosa explains it by planets like 'mars' etc.\(^901\) Star has its own light whereas planets being devoid of own light dazzle on the light of the star round which they move in their respective orbits (Kakṣyā). A constellation is a cluster of fixed stars. Astronomically eclipse other than the Sun and the Moon (a sub-planet to the earth) are not possible to this earth. Obviously Dr. Rys Davids made a comment, "what can the eclipse of a constellation mean"?\(^902\)

Here if we recognise the word "nakkhattha" for a planet some plausible meaning could be found for the phrase "nakkhattaggāho". Here it refers perhaps to "dviptāśa". Any planet coming within the proximity of the sensitive light of the other powerful one, it is called 'combust' or āvāptāsa. 15 degrees of the sun, 12 degrees of the Moon, 7 degrees of Mars, Mercury and Venus and 9 degrees of Saturn and Jupiter are called sensitive to make others to become combust; planets during their stay in particular nodal signs make half of east and half of back of their such respective places sensitive for inflicting combust. Any planet within the combust proximity of the sun is called eclipsed (daggadita) or sunk (astamita), similarly any planet within the combust proximity of an exalted (tuṅga) planet is called Vanquished (parājita).

All such combust positions of planets presignify ominous results.\(^903\)

(66 & 67)  
\[\text{a) Candima-Suriyāmana patha gamanam} \]
\[\text{b) . . . . . . . . agpāsah . . . .} \]

To make prophecy of aberration or usual course of the sun and the Moon, such a practice in Buddha's time was a profession with the soothsayers. To prosege of aberration or usual course of the sun and the moon is the calculating

\(^900\) Ibid. 227.  
\(^901\) DB., pt. i, 20.  
\(^902\) Ibid.  
\(^903\) JR., 14 ff; cf: "Aṣṭāṅga", - HPA., 47.
portion of the motion of stars and planets which belongs to Astronomy or
Śaṅkīa-jyotiṣa where as effects of such motions on mundane affairs are pre-
dictive aspects belonging to Astrology or Pehīta-jyotiṣa.

If one sees into the sky in the night for sometime, he shall notice that
every stars move across the sky from east to west. The Moon, too, moves in
the same way, - rising in the east and setting in the west. During the day time,
we can not see such movement of other stars due to the diffusion of light of
the sun which creep slowly westward. In reality the motion of stars which we
see does not belong to them. It is the earth itself that rotates eastward,
the rotating Earth, the sky appear to us to move in the opposite direction,
from east to west. 904

(68 & 69) a) nakkhatānaṁ pathagamanam.
b) . . . . . . . upatha.......

To make prophecy of the time of occurrence of aberration of planets or
their regaining usual course with subsequent effects (which must have been
known to these soothsayers in relation to zodiacal signs).

Dr. N. G. Davies on the homely ground of notes supplied to him by Prof.
Nelhorn, passed opinion "upatha gamana" would be literally aberration or
going away from one's proper path; "patha gamana" should then be 'proper course
followed'. He further observed, "I am sure the two words could not mean con-
junction and opposition; not I think, ascension and declination. It is curious
Buddhaghosha has not explained them. 905

Light behaves as do rain drops; there is an apparent change in the
direction in which a star is seen, a very slight change but nevertheless is
measurable. This straying or aberration of the light causes the star to trace-
out a small circle in the sky; the apparent path of the sun across the sky is
called the "ecliptic" or the Sun's apparent orbit; the stars among which the
sun rotates in the course of a year are grouped together into constellations
(rāsi) called zodiacal signs. Not only the sun, but also the Moon and the
planets in their apparently respective ecliptic orbits never move beyond the
borders of this narrow track across the sky; this narrow track was divided

904 cf: UI, 2. ff.
905 DB, pt. 1, 21.
by the ancients into twelve equal parts or signs having one constellation in each. All these constellations were given the names of animals whose imagination fancied them to find in resemblance with the grouped stars of each zodiacal sign; consequently the narrow track in which the sun, the moon and the planets move is named the "Zodiac" (rāsi-cakra) or 'animal circle.'

Besides aberrations, ancient observers conjunctural peculiarities of planets; planets in the course of their movement through the zodiacal track are hindered sometime by certain unseen forces called "mandocca, śīghrocca and patha" and cause the motion of planets stationary for a while or thrusting backward movements and again to come back to natural courses. This phenomenon of backward movement is called retrogression (vakra gati).

(70) Ukkāpāto : Buddhaghoṣa defines the word "ākāsato ukkānān patanān" - fall of a meteor from the sky. The art of divination about fall of a meteor or comet was a profession with some sibylline experts in Buddha's time. In Jaina literature we get a similar utterance by Mahāvīra Jáina, the senior contemporary of the Buddha.

Varahamihira quoting ancients like Parāśara, Garga, Nārada, Asita Devala, has mentioned that of all shooting luminaries of the firmament Meteor or comet could be taken to be foremost. They are of five-principal types, e.g., Dhīnyā, Ulkā, Āśani, Vidyut and Tārā.

Dhīnyā is loosely understood to be a nakṣatra; at least Sūrya Siddhānta has used the word in the sense of a 'nakṣatra'. From various discussions on meteors by Varahamihira, it appears that in Buddha's time dhīnyā, vidyut and tārā were not properly known as meteors. In Buddha's time we have reference of only

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906 UH.,5 ff.; cf: vide for more informations, ch.I,pp.20 of this work.
907 HFA., 47; cf: vide for other informations, ch.I,p.25'g) of this work.
908 SV., 1. 95.
909 AWI ch.52, p.206 ff.
910 cf: OAA.,414.
ulkā and aṣani. From the fall of a meteor, terrific blast and sound emerge; ancients by "ulkā" most likely have understood to be what the modernists call detonating bolides or meteors; apparently it appears that Vidyut and aṣani belong to same category, yet in proper place we shall discuss about the difference between the two.

Alberuni, a square erudite both in science and art and a professional "Vānūjjīn" (astronomer cum astrologer) in the court of Mahmud of Ghazna in 10th century A.D., quoting an ancient Indian authority said that a falling meteor when shines and lightens, it portends health and wealth to the place of such occurrence, otherwise it generally forebodes severe misfortune for a long time to the place.

(71) Disādāha: To prophesy of a jungle-fire; Buddhaghosa explains the word by the same meaning; in the Vaṭṭaka Jataka we have a reference of such jungle-fire to reflect its red-glow to the sky. In Avādāna Sataka, we find the word to refer to a sky-glow of an unusual redness to make the horizon appear as if on fire. In few Buddhist Sanskrit works we find 'disādāha', 'diso-gādāha' as burning in the sky to stand for omens.

Kaumāna has taken the word to mean 'Thunder and lightning' whereas Burnouf has supported Gogerly's rendering "fiery coruscations in the atmosphere".

The Jaina work mentions Mahāvīra to have narrated about prophecies on disādāha.

Varahamihira has said that normally 'digdāha' presages destruction of all types of things and lives with an exception that if the sky is clear, planets and stars are in proper course, winds blow smoothly to the south, if on such situation digdāha with golden colour appears, it shall always portend good to the king and

911 cf: Thid., cf: BSH., ch.35.  
915 SW., I, 35; cf: J., I.374; VI., 476, Milin., 178.  
916 No.35, T., X, P.242-ff  
915 AVG., II, 196.  
916 PWV, 205, 2-6.  
917 MPS., 16, 17.  
918 cf: AVF., ch.52.
his subjects.

(72) Bhūṣicālo : Art of divination of earth-quake. It is seen that the Buddha himself imparted such sibylline-knowledge to Ānanda.

Vesahamihira has discussed various fanciful theories of his predecessors and current beliefs on the causes of earthquakes; Twentyeight lunar mansions have been grouped into four categories to make prophesies of earthquakes and their results. Thus Vesahamihira has said tremor of the earth is caused due to four presiding deities, - Vāyu, Agni, Indra and Varuṇa.

Under Vāyu Varga earthquakes occur in any of these asterisms or lunar mansions, - uttaraphalguni, hastā, citrā, svāti, revati, mrgāsirā and asvini; earthquakes under Vāyuvarga causes damage to crop, water, medicinal herbs and merchants.

Under Agni or Kautabhuja Varga, during moon's stay in any of the asterisms, such as pusyā, āgneya, visākha, bharani, pitrya, aja and bhāgya. During earthquakes in Agni Varga, clouds are dispersed, ponds and rivers dry up, kings become tyrants, skin diseases, jaundice and measles and pox break out.

Under Indra or Suraṣi Varga, in the asterisms of abhujit, āravana, dhaniṣṭhā, prajāpatya, aindra, vaisya and maitra - earthquakes occur. During this period earthquakes bring in destruction of renowned persons and kings, chronic ailments like dysentry, tumours in the neck or throat, facial diseases etc.

Under Varuṇa Varga earthquakes occur in the asterisms of pausana, āpya, māārā, asleṣa, mālā, ahirbradha and vāruṇa. Earthquakes in this period diverts the courses of rivers, causes heavy rain and destroys all aquatic animals.

(73) Deva-dundubhi: The word 'dundubhi' is generally understood to be a musical instrument. Persons with melodic voice have been somewhere named as

919  BSH., ch. 51.
920  DN., II, 107 ff: AN., IV., 312 ff.
921  BSH., ch. 52.
922  BI., 500.
"Dundubhisara", as that of a monk, a former Buddha besides the word "dubhi" as the name of a Gandharvak, a Gandharva maid and a Naga.

One of the sibylline methods belonging to horary astrology (praṣma-jyotiṣa) is called Pāśakavidyā or foreknowledge derived from throwing dice. Prof. Jogesh Chandra Roy Vidyanidhi refers to a Garga Sāhita manuscript preserved in the Maharaja Serofji Saraswati Mahal Library at Tanjore. In that manuscript of Garga-Sāhita, there is a section on "Pāśakāvali" having a mention of the word "dubhi", as prophecy of a thunder.

Buddha's reference to this word appears to be in the context of an art of divination about the occurrence and effects thereto of a thunder-bolt hurled down by the gods. Both in Pali and Sanskrit-Buddhist literature we come across this phrase in support of such interpretation. From the iconographic standpoint we have an evidence of a Buddhist Paradise in bas reliefs at the eastern gate of Śāntihī. In the centre of various gods, demigods, demons and underworld animals, there is a divine personage holding a 'thunderbolt' in his right hand and the vase of ambrosia in his left.

'Deva-dubhi' and 'āsani-vicakka' seem to be synonymous.

Varahamihira in the chapter on 'Utpāna' has said that ulkāpata, nirghatā, āsani etc., are terrestrial disturbances (āntākṣa utpāta). Ulkāpata means fall of a meteor; nirghatā is a sudden clap of thunder whereas āsani means globular lightning or fulgurites. In fact, āsani is a circular-thunder.
(74) Candima-Suriya-nakhatama uggamanam ogamanam:

To make prophecy of the rising and setting of the sun, moon, planets and asterisms and to foresee the effects that evolve out of such positions.

(75) Saṅkilesan-vodanam: To make prophecy of the occurrence of the dimness and clearness of the luminaries and the consequent effects of them. In Hindu Astrology, we find planets to have the ascending direction from the debilitation to the exaltation, - this is called "ārohana", - avarohana is just reverse to ārohana, - i.e. the planets proceed in the descending arc from exaltation to debilitation. Does Buddha's reference in this respect imply ārohana and avarohana?

Barnouf takes these to be four separate occurrences whereas Neumann understood them to be two, - most likely on the explanation of Buddhaghosa.

(76) Items 66 to 76 as discussed above are repeated here.

(77) Subbuṭṭhika: A special art of divination by which one could foretell the time, place and effects thereto of an abundant rainfall. King Ajatasattu's sibylline counsellor-Vassakāra, the brahmin was so named for his proficiency in foretelling rain; he was also expert in performing rites to cause abundant rainfall.

(78) Dubbuṭṭhika: The special art of divination to foretell the time, and place of deficient rainfall or drought and their consequences.

(79 & 80) Subbhikhan and dubbhikhan: The art of divination by which one could foretell about the place and time of bumper crop or about breaking out of famine.

(81-84) Kheama, bhaya, rogām and ērogām: There were experts in Buddha's time who were earning livelihood from predicting time and place of occurrence of peace and tranquility or anxiety and disturbances or pestilence and epidemic or about healthy season being free from onset of diseases.

934 DB., pt.1, 21.
935 DN., II, 75.
All these items are allied and concern weather forecasts. When monsoon breaks out in time and pours down required rainfall, it becomes a peaceful, prosperous time due to plenty of food grains in the country; drought causes just the reverse to these auspicious and beneficial time. In Buddhist literature it is mentioned that four malefic agents (roga) grievously obstruct the normal performance of duties of the sun and the moon - viz., abha (water, rain) and maha ( = hima, - fog, frost) and chumrao ( = megho, - smoky cloud) and Rahu ( = asurinda, - a demon). Consequently vitiated weather set free mice, moths, parrots, mildews etc., to cause damages to crops with a consequent repercussion on the health, peace and prosperity of the people. Epidemic (roga) condition breaks out to cause devastation in the country; to combat such situation "Santi Kummam" or ritualistic oblations are performed. Some scholars think that since the beginning, Aryans, as nomadic race in early Vedic India, roaming about in search of food and shelter, turned out into hunters, agriculturists, weapon makers for aggression or defence and ultimately settled down into an organised body in rude homesteads near the cornfields with a view to watch the growth of corn and protect them from being spoiled by pests, beasts and birds; soon they attained a stage of spiritualism and composed hymns to chant and devised incantations in respect of deities as bestower of abundant harvesting, deliverer from pestilence and protector of personal safety.

936 Milin., 273; Vin., II, 295; Mac., 487, VGC., 134.
937 cf: Valahaka, - Cloudy mass, - explained to be a synonym of "abha or abha" ASL., 317.
938 ASL., 317.
939 cf: Sudhakarajana Jataka, - J., V., 601.
940 cf: It is said that in ancient days diseases were mainly of three types, viz., non-appetite, non-assimilation of food and senile decay due to old age (Su., 311. DN., III, 75); simple and natural states of these diseases gradually through sinful and wrong acts multiplied into many complicated ailments (roga); Buddhist ghoose located them to organs, senses and limbs of the body (JPTS., 1907, p. 130).
941 SV., I., 97.
942 Ri., 577.
Varahamihira in his Brihat Samhita has discussed practically all the
sibyline features concerning meteorological aspects under different headings,
e.g. arbha (cloud), pravargana (excessive rain fall), sadyovrasti (impending
rain) and vatacakra (wind). These features have been treated in accordance with
astronomical-astrological laws.

(35) Mudda: The word generally means a seal, a stamp or a coin. Yoga
and Tantric systems developed a method in ancient India even prior to the Buddha,
of postures and positions (mudrasana) to activate different plexuses (Saṭcakra)
and nerves (nādi) with the idea to control breath for cleansing the elements of
the body(bhūtasuddhi); such practices not only made the mind of the meditator
attentive but also removed the Karma that veiled discriminative knowledge.
Buddha also laid immense importance on the ordered breathing for deliverance
through understanding. For such ordered breathing "mudda" (postures) to
practice are essential to a meditator.

In Vinaya Pitaka the word indicates a fine technique (suippa) of calculation
in writing by digits; Rhys Davids on Buddhaghosa’s comment translates
the word ‘counting on fingers; Gagarly and Childers have translated the word
for conveyance.

The word "mudda" has been rendered in the Tibetan version of Lalita Vistara
as "lag rtseis"; Sarat Chandra Das has translated this Tibetan word for reading
the lines and marks of the palm, – in a word Palmistry. Burnouf, accepting the
meaning as done by Sarat Chandra Das and also seeing the reference of the word
in Divyāvadāna, understood the meaning of it for Chiromancy or the art

943  DC., I., 21; Milin., 280.
945  MN., I., 220 ff; III., 78 ff; SNK., V., 132, 322 ff.
946  Vin., IV., 7.
947  SV., I., 95; DB., pt.i.,21.
948  cf: Sb., BHSB ,II.,455.
949  DVY., 26.
of foretelling future from the finger flexions and marks of the hands. In the context of Buddha's delineating sibylline aspects in the Brahmagāla Sutta, Burnouf's interpretation appears to be more plausible.

In this respect it is noticeable that during the period of Tantric Buddhism, use of mudra by sibylline experts was a 'must' in their practice. In their practice "Mahāyogini" is the greatest sorceress and the female Divinity of creation, preservation and destruction of the world. The sibylline expert draws diagrams of mystic significance on a paper made of bark of a tree and makes "mudrā" or special positions of the fingers and movements of the hands along with 'nyāsa' or touching finger tips and the palm of the right hand on the different parts of the body in order to imbue one's body with the influence of the Mahāyogini.

In the Grahasamāla, it is said that by practising properly the methods of mudrā consisting primarily of ten types - an aspirant can control death and old age and can attain eight perfections (aṣṭasiddhi) e.g., mārga, ucātana, vyāsikarana etc. These ten types of mudrā are, - mahāmudrā, mahābandha, mahāvedha, khecarī, 952 uḍdiyan, mūlabandha, jalandhar-bandha, viparitakarana, vajroli and śakticalana. 953 "Prajñāpātimātram" narrates that a physical body being a microcosm has seven centres like the seven regions (saptaloka) of the macrocosm - the Universe. These seven centres (granthi) are called respectively, - maheśa, vṛcma, vāyu, vāyu, agni, varuna and prithvī. These seven centres are responsible for seven centres of activities; each centre is called granthisthāna or cakra (glandular regions). To harmonise these centres of activities, performance of mudra and breath control are absolute
necessity. By proper awakening of these cakras a yogi could become a Seer or performer of miracles. Modern science has found relations of nerve centres with these cakras and planets as below:

<table>
<thead>
<tr>
<th>Cakra:</th>
<th>Nerve Centre:</th>
<th>Place in the Physical body:</th>
<th>Glands:</th>
<th>Planets:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Malādhāra</td>
<td>Pelvic Plexus</td>
<td>Below spinal chord</td>
<td>Budha</td>
<td></td>
</tr>
<tr>
<td>2) Svādiṣṭhānā</td>
<td>Hypogastric Plexus</td>
<td>Ovary and Testes</td>
<td>Gonāda</td>
<td>Śukra</td>
</tr>
<tr>
<td>3) Manipura</td>
<td>Epigastric Plexus</td>
<td>Naval</td>
<td>Supra-renal</td>
<td>Kuja</td>
</tr>
<tr>
<td>4) Anāhata</td>
<td>Cardiac Plexus</td>
<td>Heart</td>
<td>Thymus</td>
<td>Vṛhaspati.</td>
</tr>
<tr>
<td>5) Viśuddha</td>
<td>Carotid</td>
<td>Throat</td>
<td>Thyroid</td>
<td>Śani</td>
</tr>
<tr>
<td>6) Ājñā</td>
<td>Command Plexus Or Medulla</td>
<td>Between the eyes Or Medulla</td>
<td>Pituitary</td>
<td>Gāndāra</td>
</tr>
<tr>
<td>7) Sahasrāra</td>
<td>Brain</td>
<td>Cerebrum</td>
<td>Pineal</td>
<td>Rawi</td>
</tr>
</tbody>
</table>

Sir Charles Elliot compares "mudrā and nyāsa" with the Christian sign of the Cross. Sepharial in his "The Book of Charms and Talismans" has, given in detail the Kabalistic principle of mudrā with specimen of many diagrams.

(86) Ānagārīka Buddhaghosa explains this word as a method of counting without folding the fingers (aschiddaka). Milindapāṇha mentions the word 'ganānā-patha', meaning calculating period of time; the calculator obviously is known as ganaka; ganaka-maggallāṇa was so named for his thorough training in the Brahmanical-lore of calculations. Mahāvyutpatti speaks of thirtythree types of Brahmanical eruditions of which lipī, mudrā, samkhya and ganānā are regarded to be different subjects pertaining to Arithmetical calculations. Lalita vistara mentions the word "Kuruṣu" as a synonym of ganānā. Always in a list of
of arts learnt by an adept Sâmkhyâ, mudrâ and gaṇanâ are used together to represent all sections of mathematics. Burnouf has taken them together as one to mean 'calculating diagrams' for making prophecy; could it be a logarithm table to calculate degrees of planets for casting horoscope charts?

(87) Seîkhânâma : Dr. Rhys Davids understood by the word to mean "calculating masses by means of the rosary." According to Buddhaghosa he who has proficiency in this art can foretell the number of its leaves simply by looking at the tree.

(88) Kâveyya : The word in the ordinary sense means composing ballads or poetizing. Buddha called this art to be forbidden perhaps for an underlying sibylline-sense in the phrase. In the Saîmyutta Nikâya and Anguttara Nikâya we find a mention of the word "Kâveyyamatto" signifying a sibyl drunk with prophecy inspired.

It is interesting to note that in ancient India there were astrologers who could compose horoscopes in poetic verses. Bhrigu Samhita including yogâdhyâya are composed entirely in rhetorical verses containing ready-made prophecies about the future of a particular person, after delineations of his past and present.

(89) Lûkâyatanâ : During Buddha's time, the word was used to mean a school of thought that followed tradition of the Veda brahmins but in a degenerated way such as sophistry (Vitâpâ vâda); Dr. Barua compares them with the Epicureans; Epicurus of Greece was at heart good and believed in simple living and high thinking like that of a true atheist. Obviously they were materialists to indulge in

961 DB., pt. iv., 21 - fn.d.
962 DB., pt. i., p. 22, fn.5.
963 SNk., I., 110.
964 AN..., I., 72; III., 107.
965 SV ..., I., 247.
966 Barua, 239 ff.
sibylline-lore, - e.g., astronomy, astrology, cosmogony, the elements, physics, anatomy, precious gems, stones, beasts, birds, plants, and meteorology. Varahamihira, compiled his "Brihat Samhita" much in the same line of the early Lokayatavadins.

Ajita Kesa Kambalin, one of the six heretical teachers as described by the Buddha, was a materialist or a Lokayatavadin whose "intention was not to identify body with soul, judged as concepts, for what he sought to establish was that the real fact of experience is always a living whole, a whole which the apprehending mind can conceive in its various aspects." Čandrakirti's commentary on Nagarjuna's Madhyamika Karika, attributed to the later Lokayatasa who deviating from the older school "compared the origin of intelligence from the chemical mixture of four elements to that of generation of the inebriating power of liquor from a kindred mixture of its ingredients." Some scholars think that the original doctrine of Annihilation (ucchedavāda) gradually came to be known as Materialism as evident in the philosophy of Čārvaka; then ad intermingling of Materialism with the Khattavijja or the rules of polity (niti) became the basis of Lokayatavadins. This is derived probably from Maitri Upanisad where it is seen that Bhāspati under the garb of Śukra misled the demons. Kautīlya in 3rd century B.C., is seen to have spoken of Lokayatavadins together with the Sāmkhya and Yoga systems to be independent of the doctrine of Polity; in Pali literature too we have a reference that Ucchedavāda is separate from Khattavijja.

967 DB., pt., i., 171; cf: In Vedic Studies we have references to all of these subjects., - GU., 4:17:1; BR., 3:5; 3:7:3-7.
968 cf: Barua., p.284.
969 Barua., 284.
970 cf: Ibid., 282.
971 AT., I., 1.
The notion of Materialism in classical literature is attributed to Brhaspati; Madhava in his Sarva-darsana-Samgraha calls the Materialist School as Carvaka Philosophy. It was Haribhadra who in his "Saddarsana Samuccaya" has blended both these names to represent "Lokayatika".

(90) Avasahanam: Selection of an auspicious moment of a particular day according to stellar positions when the bride or bride-groom is invited to take part in the marriage ceremony. Dr. Rhys Davids, on the explanations of Buddhaghosa compares the system with the present-day "Bina" marriage in Ceylon; in this arrangement the would-be bridegroom is brought to the place of the bride before final settlement. In modern West Bengal sometime the bridegroom meets the bride at her place before final selection or settlement of marriage.

(91) Vivaahanam: Selecting a propitious moment of a particular day when either bride or bridegroom is invited to the other's place for performing the marriage ceremony. Dr. Rhys Davids compares the system with "Diga" marriage in Ceylon.

Smartha Raghumandana in his "Udvahatattva" reiterating the injunctions of Manasriti, said that "Vivaha or Udvaaha" and "Panigrahana" are two separate functions in a marriage. Manu speaks of eight types of marriages, - viz. (1) Brahma, (2) Daiva, (3) Arsa, (4) Prajapatiya, (5) Gandharvo, (6) Raksasa, (7) Pasiqsa and (8) Sura.

In Rigveda, Brahma marriage is said to be the system of inviting the bridegroom to accept the bride from her guardian's place; during the ceremony (Vivaha) the bridegroom holding the pal of the bride (panigrahana) enchants hymns and performs all rituals as directed by the ceremony-conducting priest (purohita).

974 cf: The Nakkhatra Jataka, - J., I., 125 ff.
975 VK., vol. 13., 762.
976 Ibid., 787; cf: Rg., 10:35:1-47.
977 Rg., 10:39:14.
Barahamihira in two separate chapters - e.g., "Vivaha-nakṣatra-Lagna"
and "Vivahapaṭala" has dealt in detail about selecting propitious
moments of marriage, examining the characteristic marks of the bride and
bridegroom, - their planetary positions etc., for assessing the outcome of
their matrimonial alliance.

(22) Saśvadanaṃ: This word is extremely rare in Buddhist literature;
in the context of "tiracchāna vijja" the word could be taken to mean astrology
and Sorcery. Childers translates it as "one of the magic arts forbidden
to Buddhist priests".

Buddhaghosa explains the word as an astrological method of finding a
lucky time when the stars shall favour the reconciliation or a happy union.
Burnouf calls it to be a particular sorceric practice. In the Atharva-Veda,
there is this word bears the reference of "a charm to secure concord in a
family as well for success in gambling." Dr. Rhys Davids calls it as an art
to know the "lucky time for the conclusion of treaties of peace or
using charms to procure harmony."

It appears from the immediately preceding two items that the word con-
cerns a judging factor (from the planetary positions) in ascertaining a propi-
tous time for performing some rituals to bind the married couple for an
enduring and happy union.

978 Brih., ch. 100.
979 Ibid., ch.105.
980 cf: DB., pt.1., p.25, fn. 5.
981 DFL., - Sb., p.442.
982 SV., qt. DFL., p.442, Sb.
985 cf: DB., pt.1, p.25, Fn. 5.
984 cf: AV., III; 30, VII., 52 - Where all the aspects from terms 90
to 100 are to be seen.
985 DB., pt.1., p.25.
(93) Vivadanaṇa: Selecting an opportune time (astrologically) to apply charms to cause separation of the married couple. Dr. Rhys Davids translates the word for "fixing a lucky time for the outbreak of hostilities (or using charms to make discord)."

(94) Saṃkiraṇaṇa: To calculate a favourable time for calling in of debts; Dr. Rhys Davids alternatively suggests that the word refers to a method of application of "charms for success in throwing dice." In Brahmanic astrological treatises there are procedures to calculate favourable time or using talisman for obtaining victory in gambling (dyūta-Kriḍā).

(95) Vikiraṇaṇa: The art of calculating the time much ahead of undergoing heavy expenditure. Dr. Rhys Davids alternatively translates the word for the method of applying charms to make the opponent burdened with ill-luck in gambling.

(96) Subhaga-Karanaṇa: Applying talisman for obtaining fortune. In astrology there are several tantric ways to prepare these talismans, e.g., Dhanāraja Ravaśa etc., for monetary gain. In the Atharva Veda we have references to many such talismans to be applied or used to bring in luck on different matters.

(97) Dubbhaga-Kaṇuṇa: A Sorceric practice to cause others to become unfortunate.

(98) Viruddha-gabbha Karanaṇa: A Sorceric practice to induce abortion to a pregnant lady. Buddhaghosa explains the procedure as first to destroy the foetus and then as prophylactic measure to apply medicine. In Sutta Nipāta, "Virutaṇa" has been used simultaneously with "Viruddha" to signify the same meaning.

986 Ibid.
987 Ibid.
989 Sv., I., 96.
990 Sn., 927.
Jivha nittaddana: The word "nittaddana" has been corrected by Buddhaghosa for the neuter gender word "nittaddhana" whose Sanskrit counterpart could be traced to "nistambhana", - meaning to make rigid. Buddhaghosa explains the phrase by "sentena jivhaya thuddakarena", - i.e., to make the tongue paralysed by incantation so that the person upon whom this charm is used he becomes dumb.

Manusa mahanana: This is a similar sorceric practice to cause others to become dumb; through incantations the jaws (hanu) of a person are locked up or paralysed.

Hatthabhi jappana: The Sibylline practice of transmitting a specific spell on a person to coerce him to surrender. The meaning of the phrase is not clear; Dr. Rhys Davids on the explanation of Buddhaghosa renders into English of the phrase as "to make a man throw up his hands". Like Jivha and hanu, there are spells to tie up hands and feet. Perhaps, here Buddha has referred to such a sorceric practice, current and indulged in as a profession by a class of sorcerers in his time.

Kappa jappana: A class of sorcerers who were used to earn their livelihood by helping clients to subdue enemies through transmitting spells to make the person concerned deaf.

Adasapāna: An art of deriving sibylline answers by means of a mirror; in English lexicography the word "mirror" means "a magic glass or a crystal"; it seems that such an import of the word is from an ancient source of Indian origin because it is practically admitted on all hands of oriental
scholars that the homeland of various arts of divination is India. Buddhaghosa extended an explanation that the practitioners of this sibylline art made at first god to appear in the mirror and reply questionnaire (sāsā devataṁ Otaratvā pāṇha-pucchanā). According to Dhammapāla in subsequent periods this practice discarded the original procedure and used the mirror as a direct medium to reflect pictures of the hidden events and in such art of divination the mirror used was of a particular metal. In Tibet amongst sacred symbols and charms, the mirror occupies an important role; Lāma believe that the mirror is one of the eight glorious offerings made to the Buddha. It is said that at the time when the Buddha was turning the wheel of religion (dharmaśastra) a looking-glass was offered to him by a goddess beholding light; Lord Buddha in return consecrated it. For prolongation of longevity the Lāmas worship and enchant special hymns for drawing grace from Amitāyus or Aparamita Buddha, - the chief god of bestowing infinite life; In the event of such ritualistic ceremony amongst various articles placed, the most important one is a vase with a pendant-mirror containing holy water tinged with Saffron. The congregated devotees during the rites expect the reflection of the image of Amitāyus in the pendant-mirror and anticipate a direct response to fulfil their prayers from Amitāyus through the pendant-mirror.

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992 Foreward to BH., Sepherial's findings in AM., vol.50, p.996; W, Raymond Drake's view in Ibid., 1972, p.117; Sir William Jones in AR., Vol.II., p. 304., ff; cfr: "If it is there (India) we must seek not only for the cradle of the Brahmin religion, but for the cradle of the high civilisation of the Hmins, which gradually extended itself in the West to Ethiopia, to Egypt., to Phoinicia; in the east to Siam, to China and to Japan; in the South to Ceylon, to Java and to Sumatra; in the north to Persia, to Chaldea and to Colchis, whence it came to Greece and to Rome and at length to the remote abode of the Hyperboreans", - AM., Vol.51., p.206 fn.

993 SV., I., 97.
994 RDF., p.235.
995 BT., 395.
996 cfr:Unlike the Chinese Buddhists, the Lāmas do not confuse Amītābha; - the Buddha of infinite light with his reflex Amitāyus, - the Buddha of infinite life., BT. 445.
997 Ibid.
In Japan, followers of Shinto religion regard the "Mirror" as a divine being and for obtaining grace they worship the Mirror. Akin to oracular answers derived from a mirror, recently a lady named Madam Jin Dixon is called by the American Press to be a famous "crystal Gazer"; this lady is reported to have prophesied many incidents like the partition of India in 1947, victory in election and assassination of President John Kennedy etc.

The art of divination practised by this lady is by means of a crystal ball whereupon she concentrates and finds pictures of particular future happenings.

Buddhaghosa has spoken of an art of divination by a gem (manikā vijjā) as well of a wish-conferring gem (manikantha).

Obviously A.E.Crawley is of opinion that "Divination by means of a reflector is an ancient and world-wide practice, - its principle being that figures representing the souls of persons at the moment or in future actions may be seen. It is said that "a combination of mirror and pool of water was used at Damater's Sanctuary at Patras, where was a sacred spring, but its use was permitted only in cases of sickness. Since ancient India down to present time it is believed that there are still a class of diviners who could find image and activities of a thief supposed to have stolen materials on the nail by applying spells.

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998 Aston., p.72., 134 ff., 218.
999 Janmanteva., 115 ff: Madam-Jin-Dixon has recently published her work on the subject entitled "Crystal Ball".
1000 SV., II., 589.
1001 Ibid., III., 585.
1002 ERE., VIII., p.697.
1003 Ibid.
(104) Kumārī-Pañha: Obtaining occultic replies from a competent girl medium, supposed to be possessed by a spirit.\(^{1004}\)

(105) Deva-pañha: Art of divination derived out of a dedicated-woman to a temple (devadāti) supposed to be possessed by a deity.\(^ {1005}\)

(106) Ādīcempatthāna: Art of practising divination through the worship of the Sun. In Brahmanic culture, especially in astrology, the sun is taken to be the epitome of celestial powers and influences; Śe (Āditya) is worshipped as an incorruptible emblem of wish-fulfillment, which continually in every movement by his unstinted light, is communicated to all creatures.\(^{1006}\)

(107) Mahat-upatthāna: Buddhaghosa explains, it is the practice of divination by worshipping the Mahā Brahma. Dr. Rhys Davids doubts this interpretation and says that "Mahat" in composition is elsewhere always maha in Pali, and we possibly have here a Sandhi for mahati-upatthāna, in the sense of worship of the Great Mother, the Earth, with covert allusion to nahi. In this connection he continued that "the Mother Earth was closely associated in the popular mind with witchcraft" (Muhaka-vijjā). "A god or goddess is certainly meant, and one so associated would best in place here. It is perhaps worthy of note that in the oldest portion of Tattirīya Upanisad, Sun, Moon, Earth, Brahma, and food are all identified" by a common word such as "Mahās".\(^{1007}\)

(108) Abhūjjanam: A practice of incantations meant to carry fire in one’s mouth and to breathe out the same. The aim of such practitioners instead of showing tricks was actually a profitable pursuit of necromancy "in playing upon the easy credulity of the people by working themselves into the furious state of the 'possessed', so as to oracularly deliver auguries".\(^{1008}\) We have already seen that the Roman Sibyls, – mostly who were females, used to divinate after breathing out flames of fire.

\(^{1004}\) SV., i., 97; cf. The Dhātaro Sutta (SNK., i., 124 ff) is known otherwise "Kumārapāṇi for Nāra’s three daughters Rāhā, Arati and Rāgā putting riddlesome questions to the Buddha; cf. The Fourth chapter of the Khuddakapāṭha is called "Kumārapāṇa" which actually consists of ten questions asked by the Buddha of the seven years old "Sopaka".

\(^{1005}\) cf. DB., pt. i., 24.

\(^{1006}\) cf. PPM., 187.

\(^{1007}\) DB., pt. i., p. 24, fn. 5.

\(^{1008}\) cf. BT., 476.
(109) Sīrī avhāyenaṃ: The practice of invoking the goddess of fortune (Sīrī) in the Sīrī Jātaka, it is stated of a class of brahmin practitioners who were expert in deciphering the marks of luck that could be found in a person. The Sumāṅgela Jātaka has specifically mentioned the goddess Sīrī to be a synonym of Hindu goddess Lakṣāṇī. The goddess of luck is invoked for she is the giver of prosperity and fortune (rajja-sirīdāyika).

In Tantric Buddhism, Sarasvati is also called the goddess of luck; she is the consort (Śakti) of both Brahma and Māṇjuśrī. In Buddhist India and Tibet she is represented in sitting posture holding in her hands a lute (Vina); in Tibet her idol is also somewhere seen to be worshipped, in a posture of holding a thunderbolt (Vajra-sarasvati). In Japanese Buddhism she is represented to be white-complexioned reflex (Śakti) of Māṇjuśrī, having peacock as her mount. She is worshipped as a goddess of reason, happiness, riches, long life and fame. She is one of the seven deities of goodluck.

(110) Santi Kammaṃ: There are still a class of sibylline practitioners who perform oblations and rituals for a person who takes vow to offer on the fulfilment of such and such things to a particular deity for certain benefits desired. From ritualistic standpoint the word "Karma" stands here for Yajña (oblations offered). The phrase refers therefore to the act of appeasing or propitiating a deity by ritualistic performance.

1009 In., ch. I. of this work.
1010 J., II., p.410.
1012 DC., II., p.17: cf: BL., pp.216-222: cf: The Sīrī-Sākta is a Vedic prayer to invoke Goddess Sīrī for Wealth and prosperity, -SīG., p. 189: cf: PP., mentions that a sadhaka through devotions and worship if obtains grace from eight power (Śakti) giver deities of Vishnu, - he becomes a Great Man in the world; these eight power giver deities are, - Śrībhūt (wealth), Sarasvati (learning), Priti (love), Kirti (fame), Senti (peace), Puṣṭi (happiness), and Puṣṭi (vitality), - SīG., p.189: cf: In the Anuruddha Sutta (AN., IV., p.227 ff) the Buddha teaches eight meditational points on the issue of "Unāśuraśāvētakka".
1013 Foucher., II., p.89.
In Brahmanic Tantric practices there is a process followed after "Roma" performance or after worshipping deities; such process is called "Śāntikarma". In such process the priest sprinkles holy water from the pot (filled with water during worship of the deity) on the head of the person for whom such worship has been performed or on the assembled devotees by chanting:

"Kāya maścitra iti pāktrayasya Yāmādeva pāṃrāyatri-
cchanda indro devata śāntikarmani jage viniyogāh." 1015

(111) Pāṇḍhi-Karma : The Sanskrit work is Prāṇidhi, - meaning, solemn vow. 1016 It is believed since Vedic time with no exception to Buddhist period that all sinful deeds are retributive (Kammaphala) 1017. Diseases befall a person for his misdeeds; to annihilate the retributive effects (Kammakhaya) of all past and present deeds (nava-purāṇa), the aspirant takes vow to get freed from the accumulated fetters; 1019 the Siddha practitioners perform rituals for the expiation of sins of the aspirants. In Divyavadana "prāṇidhi" is regarded to be a specific prayer by which a person gets his desire fulfilled not in the present but in the following birth. 1020

In later Buddhist literature, the phrase has been used in two-fold purposes, - (1) solemn vow for material gain, and (2) spiritual gain.

In the case of material gain the aspirant takes vow for a specific performance of worship for the particular deity fulfilling the cause to have a fortunate rebirth 1021 or to become a great ruler 1022 and to possess garlands of sorceric power 1023 and such other desires; while the spiritual gain is truly religious vow though not for attaining the highest, - the Buddhahood or Bodhiśattvahood yet the aspirant performs the expiation act for becoming benevolent to serve others. Saddharma Pundarika mentions of a past Buddha who performed "Praṇidhi Karma" for developing more extensive services to be rendered to future Buddhas. 1024

1015 cf: VAK., p.235.
1016 cf: Paññāya., LV., 163, 180, BVY., 66; AVS., i., 8; MTU., 8, 39, 104.
1017 PV,C., p.206, 258, 284, DC., I., 128; J., III., 203.
1018 Māsin., 135, DC., I., 169; CNid., 304.
1019 SNK., I., 134; III., 212., DN., I., 54.
1020 BVY., 102.
1021 MTU., iii., 414.
1022 BVY., 23.
1023 MTU., i., 302.
1024 SDP., 242.
In ancient Indian medical science Prapādhi Karma is called to be a measure to expiate sins that cause diseases by application of corrosive drugs or by surgical operation. 1025

(112) Bhūti Karma: Indulging in the practice of consecration of a site with a view to purge out all ominous elements. It has been discussed in detail under item 21.

(113) Vassa-Kāmaṇā: Buddhaghosa explains the word as causing virility. A class of necromancers in ancient India since Vedic time indulged in malpractice to use spells and charms for thrusting a man to lose his manliness due to poor seminal emissions. 1026 Rev. Morris derives 1027 the word from Sanskrit "varṣa" (root vṛṣ) and has drawn affinity of the Sanskrit word "varṣadhāra" with the Pali word Vasavara, - meaning a eunuch. 1028

(114) Vosa-Kāmaṇa: Practitioners engaged in hurling incantations for converting a person into an imbecile; Rev. Morris equates the word vosa with Ṛṇḍaka. 1029 - meaning 'eunuch'. Here the word might have been used to mean "Impotency."

Both the words "Vassa" and "Vossa" are extremely rare in Buddhist literature. Translation made by Dr. Rhys Davids is not clear to be understood; he calls the word not "castration but making a man's desire to fail by a spell." 1030

(115) Vatthu-Kāmaṇā: Sibyline practitioners who could make prophecy about a lucky site to be selected for a dwelling. In item 17 this has already been discussed in detail. 1031.

(116) Vatthu-parikīramaṇā: The word parikīrama in literal sense means 'to scatter loosely'; here the word is rendered for consecration. The phrase refers to the sibyline practitioners engaged in consecrating sites. In Divyāvadāna 1032 we find the word "watthu parikīna", - meaning examination of sites.

1025 cf: Susruta Samhitā, - BSK., II., p.1374.
1027 JPTS., 1899, p.208 ff.
1029 Vin., I., 86, SBPh., 79 (for female) AK., III., 128.
1030 DP., pt., i., p.29., fn.2.
1031 Fox: Jaina version of the phrase vide AVJ., ch.43.
1032 DWV, 3:6.
This item along with item 115 belong virtually to the subject "Vatthu Vijja" discussed under item 17.

(117)  

(117) अच्छन्नम्: Buddhaghosa explains the word as "Udakena mukhasiddhi kareṇām", - rinsing mouth with water. In Tantric works, it has been specified that in all acts of worshipping deities, it is essential that the performer must at the beginning and end of such act make a ceremonial rinsing of mouth with water:

"homa-bhojanaśākṣa ca sandhyāyorubhayoropī /
āñantaḥ pūrāṇāmedayatāpī sakṛt sakṛt 
"

The significance of "अच्छन्नम्" is a sacramental process of touching eight places of the body and then to rinse the mouth with water:

"Vaidhakarmanah śūrvām trirjalapāṇāntaraṃ yathā
Kramaṃśtuṃgasuḍhaṇānīkorā kriyām"

In doing so, the performer is to make certain postures, including various ways of folding palm and fingers (mudrā).

This item has little to do with sibylline-lore except as a preparatory measure in the act of worshipping deities.

(118) Nākāpanāṃ: Sibylline practitioner makes a routine ceremonial ablution as a preparatory measure before performing the worship of a deity. In tantric works, it is prescribed that the performer of rituals must make a vow (Saṅkalpa) by enchanting certain hymns to signify that as a representative he is going to perform an act of worshipping such and such deity for the fulfillment of such and such desire of such a person and as a preparatory work for the same he is taking a ceremonial bath. Dakṣa said, "asrītvā mācaraṁ Karma jāpahosādi Kīcchana" For different types of rituals to be performed different ways of taking baths are prescribed. These constitute seven types, e.g., mantra, bhauma, āgneya, vāyaveya, divya, vēruṇa and mūnasa.

1033 VAK., 27 ff.
1034 VAK., p.13 ff.
There is another ceremonial bath, generally prescribed by sibylline experts called as "ārogya-māna". Ceremonial baths, after getting cured or during ailment for cure, are performed. In this respect nābāpānas is sometimes preceded by another act called "Virecana" or using purgative.

Once Jīvaka Komāravacca, the famous pediatrician prescribed "Virecana" for the ailing Buddha and forgot to leave direction for a bath in tepid water for a better cure. Buddha through premonition realised the mistake and corrected the same on his own accord. 1036

(119) Jīhānaṃ: Literal meaning of the word is "to dedicate", "to offer", "to sacrifice". In the act of performing 'homa' oblations are offered in the fire, this has already been discussed under item 7.

(120) Vamaṇaṃ: Practice of administering emetics to give relief to uneasy and ailing condition. 1036

(121) Virecanaṃ: Buddhaghosa explains it as "Sineha", an oily purgative to drink (paṭum). Although general physicians are concerned to prescribe it, there were sibylline experts who could treat a patient and prescribe herbal drugs or roots as planetary remedial measures.

(122) Uddha-virecanaṃ: Literal meaning is oral purgatives. 1042

Due to administration of such purgatives, on a person of constitutionally weak nerve or a chronic patient of habitual constipation, or a prolonged sufferer from hepatitis (liver complain) resulting in jaundice, gastritis and such chronic troubles - sometimes such a patient becomes psycho-neurotic or becomes temporarily upset in mind. To tackle such condition, expert practitioner adopts various psychological measures. Jīvaka Komāravacca, the court physician of Rāmaśāra was efficient in such methods; once he attended ānanda-pājāta, king of Avanti to treat his jaundice and applied purgative. When heavy purgation started the patient expressed funny

1036 Vin., I., 279 ff; cf: DC., II., 164 ff.
1037 cf: Gnid., 263, 426, Sr., 1046, AN., II., 207 SNK., I., 166.
1038 cf: JPTS., 1907, p.452.
1039 SV., I., 98.
1040 AN., vol., V., 216, J., III., 46.
1041 cf: - JK., preface.
1042 AC., I., 216; cf: Vin., I., 276 ff.
psychological symptoms which to non-technical people around him caused nerv-
vour but Jīvaka could realise it and without least worry went away to a far
distant place without the notice of the patient; Jīvaka returned to examine
the patient at the scheduled period of expected regain of normalcy.

(123) Ādho-Virecanām: Enema or purgatives administered per rectum.
(124) Sīna-Virecanām: Applying or anointing head with medicated oil
etc., for giving relief (by sneezing) to congestion in head due to excessive
phlegm, bile or such cause and its repercussion on the entire system, e.g.,
neck, chest, fore-head.

In Bhūaprokāśa 1043 the method of application of purgatives in ancient
India is given as below:

Apply first viscid oil (Snahana) for exudation, then emetics and lastly
purgatives. Straight application of purgatives induces phlegm to slip down
to pervade through the intestinal nerves (grahaṇī nāḍī) and causes the heaviness
of the body due to development of respiratory and circulatory ailment (pravā-
hikā vyādhi). Śūruta Sañhitā speaks of six kinds of purgatives (Virecana),
herbal-root, barks, fruits, oil, mixed (Chee and fruit) juice and pousset
(from manāsā seeds and siju plant). 1044

(125) Kamma-telam: Literally the act of anointing the ear with oil,
e.g., otto perfume, medicinal oil etc. 1045
(126) Netra-tappanām: The act of applying eye-salve and eye-drops, e.g.,
rose water, salina-water etc.

(127) Rattha-Kammā: Profession concerning cleaning and treating of
nose with medicine and nostrils with hot oil, and nasal drops. 1046

(128) Añjanaṃ: Profession in the application of collyrium made of
antimony, black-soot (Khāra) derived from burning wick of a lamp. 1047 There
are five kinds of anjena, c.e., Kāla, Sota, geraka, raṣa and Kapalla.

(129) Pañca-anjanaṃ: Practitioners expert in applying eye-ointments
to keep the inside of the eye cool (citāla-bhesajja).

1043  V.K., vol. 18, p. 703.
1044  Ibid., p. 705.
1045  cf: S.V., I., 98.
1046  S.V., I., 98.
1047  S.V., I., 98.
1048  Vin., I., 203.
(130) Sālekiya: Practitioners of ophthalmology.
(131) Sallekattika: Practitioner indulging in surgical operations.
(132) Dāraka-tikiccha: Practitioners of pediatric medicine and surgery.
(133) Mulahbesajjāna: Practitioners of applying herbal roots as medicine. In astrology there are nine different herbal roots to counteract ominous effects of nine respective planets e.g., 'Śveta Hemā' for Saturn, Vilvavāla for the Sun etc.

(134) Anuppadānāma Caddhikināma pātimokkhā: Practitioners who knew the art of applying medicines to counteract or neutralise the effects of already administered anti-drugs.

Items 120 to 124, belong to the section of treating ailments. Vinaya gives us an account of the subject where it is explained that it was irreligious to recluse and brahmin priests and teachers to practice in medicine and surgery (besides in divination) as a means of livelihood; they might do so as a free social service. Only the house-holders and physicians like Jīvaka and others in the line were competent to be in professions.

We shall now discuss here three more aspects connected with sibylline lore in Buddhist literature; these are, characteristic marks of a Great Man, Clairvoyance and Clairaudience.

(135) Mahāpurūṣa Lukkhamā: In Buddhist literature names of many sibylline experts, e.g., Kela-deva, Pokkarasadi, Amattha, Pratipat, Uttara, Nagandīya and a host of many others are mentioned to have possessed thorough knowledge, on the characteristic marks on a person and to assess whether he is a Great Being.

Buddhaghosa says that at the time of advent of a Great Being, the Buddha, Sudhavāsa Brahmā made a descent on earth in the garb of brahmin to impart lessons to men about these characteristic marks on his body as a part of Vedic learning. The intention of rendering such duty is to make pious people learn the art and derive further benefit out of the Great Being. The Great Being (mahāpurūṣa) is endowed with a spontaneous undertaking (saṃadāna).

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1049 cf: Vin., II., pp.41-144.
1050 PPS., (A.V.S.), II., p.761.
1051 DN., I., 305; Vin., IV., 319.
resolveable (paññī), compassionate (karuṇā) and insight (ñāna). A Great Being as such remains ever content, noble and of perfect body noble. Apart from these explanations the Buddha had his own theory on the attributes of a Great Being as narrated in the Mahāpuruṣa Sutta and the Vassakāra Sutta.

The theory of Mahāpuruṣa as is seen in Buddhist literature remained in vogue since the time of Vedas; we have already discussed that besides the Vedas and Upanisads, the Buddhist literature, particularly sibylline aspects in it drew sustenance from thoughts of contemporary heretics, Puranas and other cults. The theory of Mahāpuruṣa obviously was then the result of a cultic syncretism.

In Pali canonical literature we have the earliest references of brahmans as the repository of sibylline-lore. The theory of Mahāpuruṣa found accordingly a place in them. As to the process of becoming Great Being, the Lakkhaṇa Sutta informs us that meritorious deeds done in the past births help a Being to become Bohisattva and as Bohisattva continuance of the same in the present lifts him to Superman. In the Lakkhaṇa Sutta, we find a very fascinating imagery of the pre-Buddhistic conception as if in conformity with the

1052 SNK., II., 99; DN., III, 29.
1053 VSM., 518.
1055 SV., II., 794.
1056 SNK., V., 158.
1057 AN., II., 35 ff.
1058 cf: Dr. Rhys Davids says that the list of 32 characteristic marks of Greatman as found in Buddhist literature maintains originality in this respect that no "such list has been found, so far as I know, in those portions of the pre-Buddhistic priestly literature that have survived", - DB., pt. i., p. 110; fn. 2;
1059 cf: DN., I., 89, 114, 120, AN., I., 165; MN., II., 156, SN., Verses 600, 1000 etc.
1060 DN., III., 151.
Puruṣa-Sūkta ofṚg-Veda about the appearance of the first life, the "Mystic man"; the Mystic Man divided to pieces of his body are taken to be responsible for the evolution of the world and all that is within it. This "Mystic Man" who first appeared was slain and cut into pieces by the gods; various essential commodities for the gods sprang out then from offer of cut pieces into fire. This "Mystic Man" of pre-Buddhist conception is identified in later Vedic literature with the Brahman. Gradually this pre-Buddhist imagery of the "Mystic Man" reached a state in Buddhist literature to get replaced by a divine conception as embodied in the "Mahāpurīṣa", - the Super Man with distinct marks and traits'. Thus on the enquiry of Sariputta, the Buddha replied in a cryptic language that there are thirty two unusual marks in the Super Man: "dvattima mahāpurīsa Lakkanāni". The Buddhist Siddhācharyas claim that the perfection of the body needs attainment of various qualities; of them the most important is to thrust the bodhicitta upward (i.e., semen virile). In fortifying this esoteric practice, it has been added that to carry the bodhicitta to the upper-most place is a difficult attempt unless it be joined with the effort of converting the restless bodhicitta through alchemy into a hard element (vajra) and thus destroying its fickle character, - an exoteric method.

These two processes, e.g., esoteric and exoteric in a complementary way make the physical body that encompassed bodhicitta, - a body of perfect features to transcend to the state of a Super Man.

1062 cf: Dr. Rhys Davids doubts the theory of its "exclusively Aryan" origin. - DB., pt. iii., p.152.
1063 cf: "The Theory of Soul in the Upanisads", - JRAS., 1899., p.179 ff; cf: vide ch. II of this work.
1064 SNK., V., 158.
1065 cf: CHI., IV., p. 278 ff.
The thirtytwo characteristic marks are not mentioned always in verbatim in all the texts of Buddhist literature. In later texts these enumerations are recorded slightly in different ways from each other than those found in earlier texts.

1066

In the Mahāpadāna Sutta we find the Buddha's narrations as below:

The Lord delineated to the assembled brethren at Anāthapindikā's pleasure garden at Jetavana about appearances of former Buddhas, e.g., Vipassi, Sikki, Vessabhu, Kāsunsandha, Konāgamana, Kassapa etc.

Speaking on the episode of the Vipassi Buddha, the Lord gotama Buddha said that after the birth of the Vipassi, his father king Bandhumana summoned sibylline experts who noticed thirty-two unusual marks in the person of the Great Being. These marks indicated that the newly born baby if lead the life of a householder he was to become paramount monarch but on the contrary if renounced worldly life, he was to become the Supreme deliverer of the world, - the Buddha, the Perfect Being - A Super Man (mahāpurśa).

The thirtytwo characteristic marks of the Mahapurisa were as below:

(1) He had flat feet.

(ii) His soles of the feet had impressions of wheels with thousand spokks set with a rim and hub.

(iii) He had projecting heels.

(iv) Had long fingers and toes.

1066 cf: Dīvyā. 620, Milinda, 10, 151, 167, Dīvyā. Section 17., p.5 ff; DN., II., 17 ff; DB., pt.iii., p.132, SN., speaks of only 3 marks instead of 32, e.g., Saveri who had such 3 marks of a Mahāpurisa, (i) he could touch his forehead with his tongue, (ii) he had a mole between his eyebrows and (iii) his privities were contained within a sheath., -SN.verse 1022.

1067 DN., II., 17 ff.

1068 cf:Buddhaghosa explains the marks with those of a monkey whose fingers and toes are of equal lengths., -DB., pt., ii., p.14.
(v) Had soft palms and tender hands and feet.

(vi) The flexions in the palms and under the feet were like the meshes of a net.

(vii) He had rounded-shell like ankles.

(viii) His legs were like those of antelopes.

(ix) His hands were projected in a way to touch and rubbing knees easily.

(x) His male organ was concealed in a sheath (Kṣahita-vattaguhya).

(xi) His complexion was bronze-gold.

(xii) His texture of skin was oily-smooth to keep off dust to cleave to his body.

(xiii) Every pore in his body had a growth of hair.

(xiv) All hairs in his body looked black and erect.

(xv) He had a divine frame of body with an upright vertebral column.

(xvi) He had his seven limbs well developed and fleshy.

(xvii) The front half of his physique was like that of a lion having its front half proportionately broad and full.

(xviii) There was no furrow or depression between his shoulders.

(xix) His figure was proportionately symmetrical like that of the banyan tree.

(xx) His bust was evenly circular; Buddhaghosa explains that this characteristic mark of the bust not only meant the trunk or shoulder but the exterior of the complete vocal organ.

1069 cf: Buddhaghosa xx comments that the ankles of such designs are extremely suitable for meditational postures of any flexibility.,- Ibid.

1070 cf: NTU., (ii., 505) has reiterated the same description in the person of Gautama Buddha, but LV., (105, 429) has mentioned it in the case of Gautama Buddha as "Wārapat Kṛṣṇa"-testies like that of an elephant.

1071 Seven limbs were explained to be two hands, two feet, both shoulders and the trunk.,-these well developed and fleshy limbs portatis that the person was to enjoy delicious drinks and sumptuous food., -DN., III., 151,
(xxi) His taste was of highest delicacy.

(xxii) His jaw was that of a lion having the lower portion relatively sturdy and well formed.

(xxiii) He had extra eight teeth than the usual thirty-two numbers.

(xxiv) He had his teeth uniformly set.

(xxv) He had his teeth in serial order.

(xxvi) His tongue was extraordinarily long. It is interesting to note here that Baveri, the elevated brahman soul belonging to Gautama Buddha’s time who settled down in South India had three of the thirty-two characteristic marks of a Great Man,—one of these was the extra-ordinarily long tongue that could touch his forehead; Ambattha noticed when it was gladly shown in the person of the Gautama Buddha by himself an elongated and flexible tongue that could bend round to touch and strike both his ears, nostrils and the entire diameter of his forehead.


1073 cf: AC., I., 185.

1074 SN., Verse 1022; cf: Ambattha., the brahman sibylline expert, out of thirty-two failed to trace two characteristic marks on the person of the Blessed One,—the Gautama Buddha; these two were private part (item 10 as above) and long tongue (item 27 as above); same happened to Pokkasadi., - BN., I., 106; In the case of the brahman Sela also happened same and he was doubtful to accept Gautama Buddha as a Great Man. These failures occurred to these sibylline experts due to a more powerful will of the Gautama Buddha. Buddhaghosa has explained that these thirty-two marks are sometimes concealed and become evident only when the Great Man reacts on the solution of some problems (SV., I., 275 ff); obviously doubts of Ambattha and Pokkasadi were dispelled (DB., pt. i., 154) besides of Sela (SN., p.104 ff) by the Master himself on his own accord by a demonstration of these marks., cf: MN., II.,146 ff; Milin., 168.

1075 cf: DB., pt. i., 151.
(xxviii) He had divine and sweet voice like the Karavika bird;

Buddaghosa understood this mark to be of a clear and well-tuned voice without crack, suppressed or harsh sound. Kara-
vika bird's melodious voice is referred to that of Brahma
1076 (Brahmassara) having eight intonations, - e.g., vissattho,
vinñeyyo, menju, savaniyo, bindu, avisari, gambhiro, and ninnadi.

These eight intonations when harmoniously sung by a
Karavika bird, - the entire atmosphere became pervaded with sweet, charming and divine reverberations to draw reverence even from an averted one. Sandhimitā, consort of Asoka in the event of his awe-inspired state at the song of a Karavika bird came to learn that the Gautama Buddha had such voice and expressed her ardent desire to get conversion in the "Buddha-dhamma".

(xxix) His eyes were deep-blue.

(xxx) He had the eye-lashes like a cow. Buddhaghosa comments that this characteristic mark of a Great Man meant a bushy and long eye-lashes to cover eyes like that of a black cow; the eyelashes are as well bright and soft like a new born red calf.

(xxxi) He had between the eyebrows a whitish hairy wart or mole like a soft cotton.

1076 DN., II., 211, cf: J., I., 96; V., 356; cf: These birds are generally seen in the high altitude of Himalayan region, - DN., II., 20.

1077 Ibid., 227.

1078 cf: SN., 350; cf: Childers identify this bird as an Indian Cuckoo; To Dr. Rhys Davids, this melodious voice could be developed through yogic practices, - DB., pt. ii(3rd ed.), p.16.

(xxxii) His head seemed to be a royal turban. Buddhaghosa comments that this mark signifies to the fulness either of the forehead or of the cranium.

These stated thirty-two characteristic marks when examined in the light of the famous sibylline text, Brhat Samhita it would be comprehensive that the compilers of Buddhist literature had a clear sibylline grasp of the physiognomical characteristics and marks that could make prophecy of a man's course in life.

(156) Dibba-Cakkhu: Literally in Buddhist literature it has been spoken of a divine-eye which is attributed to the Buddhas and other Perfert Beings, e.g., Anuruddha, Mogallana, Sunakkhatta etc. The Mahali Sutta informs us that to the Licchavi Oṭṭhaddha (Mahali) Sunakkhatta (the person born under an suspicious asterism) confessed of his obtaining only the heavenly-eye or clairvoyance but not heavenly-sounds (dibba-sota) Skt. divya-śruti, -clairaudience).

1080 Dr. Rhys Davids perhaps had little information of ancient Samsārika Sāstras and naturally could remark that "They are in part adaptations to a man of poetical epithets applied to the Sun, or to the personification of the mystic human sacrifices; partly characteristics of personal beauty such as any man might have; and one or two of them - the little wart for instance between the eyes with white hair on it, and the protuberance at the top of the head-alp possibly be added in reminiscence of personal bodily peculiarities which Gotama actually had", "DB", pt. 1, p.131; fn., 2; cf: "A Treatise Of The Moles" (of the body of man and woman illustrated) by Richard Sanders, - collected from ancient Greeks, Chaldeans and Roman Sibylline-lore and incorporated within FPM., pp-143-184; cf: "Netoposcopy" - a treatise by the same author dealing on the judgments at the sight of physiognomy and phrenology; this book is also incorporated within FPM., pp.117-148.

1081 cf: Varahamihira in his BSN, on angavidya (ch.51), Purnalaksana (ch. 68) and Pañcamahāpuruṣa Laksana (ch.69) have discussed on the sibylline features of these characteristic marks; cf:Scientific Phrenology by Christopher Wren-La Grand, - AM., 1955., January, p.113 ff., cf: Watson on Physiognomy and Phrenology., pp.207.

1082 DN., I., 82.,162, II.,20; MN., II.,21; JV., 52 ; SDPh., 482.
Clairvoyance here is understood to be the eye as the receptacle of supersensuous perception; Buddhist literature claim this faculty as a gift on favoured beings whose senses are delicately developed than those commoners who have only the physical eye (maṁsa-cakkhu). Clairvoyance is developed through right cognition in two ways, - (i) Visionary faculties (dibba cakkhu) and (ii) Transcendental faculties (Buddha-cakkhu or cakkhumantā). The former is for higher beings and the latter is for Great Beings, - the Buddhas.

Clairvoyance as visionary faculties extends vision over all that are pervading and that proceeds in hidden worlds.

Clairvoyance as transcendental faculties extends a complete intuition.

Both these states of clairvoyance and clairaudience in their range of applications are exhaustibly set forth in Culla-Middesa.

In this connection few modern researches at the hand of noted parapsychologists may be cited. Dr. H. N. Banerjee of Indian Institute of parapsychology narrates a fascinating fact about clairvoyance. Dr. Banerjee narrates that in one night of 1945 January when second global war was gradually closing down, General Nathan F. Twining's wife was in deep slumber in their house at sherlot (north Carolina); suddenly in the midnight tremendous noise of a thunder bolt woke her up; the moment she opened her eyes, noticed that towards the direction of her stretched legs on the outside of her bedstead, there was her husband striving hard to get up on the deck of a boat and his two hands were becoming loose to hold fast the edge of the deck; She saw the hands ultimately got freed from holding the edge of the deck and was gradually sinking down in a vast watery place. She being

1033 VSM., 428.
1034 IV., 52; DN., II., 58.
1035 CMid., 235; SV., I., 221.
frightened got up from bed and rushed to the pantry to prepare a hot drink for herself. Her neighbour housewife whose husband was also in the war front at Pacific with General Nathan F. Twining, got disturbed seeing that Mrs. Twining has kept all lights on of her residence and was doing something in the pantry which was unusual at such midnight. She naturally hastened to come to the house of Mrs. Twining and on enquiry learnt everything. The vision was so vivid that nothing could console Mrs. Twining's worry and unnerved condition. Within following few days a letter reached the house of Mrs. Twining's father-in-law; - situated at a distance from her place; the said letter was onwardly transmitted to Mrs. Twining for information. the letter of General Twining contained besides other matters the following queer information:

When our bomber planes got a shot from enemy and immediately made a dive towards the Pacific ocean, I distinctly saw the face of my wife as if staring at all of us who jumped out and fell on the sea; I being the commanding general had to get up on the life-saving boat as the last one; till I boarded the boat, I had to float in the water holding the deck; was fatigued and in the event of getting up into the boat got my hand dragged against the outside of the edge of the deck and lost the Gold-plated wrist watch, - a present from my wife.'

Intensive researches carried on presently at the Duke University by the famous parapsychologist, Dr. J.B. Rhine and his team remind us of the reply of the Buddha what he told over two thousand and five hundred years ago to Mahali that both clairvoyance and clairsaudience "are real" and they "are not things of nought". In a similar way Dr. J.B. Rhine from his series of experiments returned to the conclusion in his "Extra Sensory Perception" that clairvoyance is "better than chance" and a new phenomenon of abilities.

1086 English rendering from Jammāntarvād., p.117 ff., is mine.
1087 DB., pt.1., p.199.
1089 q.t., Watson., 280 ff.
(187) Dibba-Sota: Literally this phrase in Buddhist literature meant "heavenly sounds". In conformity with Patanjali and Vedic tradition (divyaśruti) the Buddhist literature has spoken of divine sounds (divyaśruti) that are transmitted to perfect beings. These sounds cover a wide range of inaudible, audible of god, and of other species besides human stock.

Modern researches have placed before us that clairaudience is a gifted faculty which make a prophecy of a future and enlightens what has happened in the past. We have seen that the sibyls were there in Rome and in Buddhist India who could prognosticate on the inspiration of divine sounds. In the Mahāli Sutta, the Buddha obviously replied to the enquiry that Clairaudience is not a figment of imagination but a phenomenon of real faculty.

Both Pali and Sanskrit Buddhism speak of five, six (or seven) supernatural faculties (abhijñā) which are distinct and different from memory, - e.g., divyaśakṣu, divyaśāstra, pārcitajñāna, pūrvanivāśanu-śārti, rishī, Mahāyuddhaṭṭhī has additional two besides the stated five faculties, - e.g., cetāparājñāna and cārvakaśaya-jñāna.

In Pali we find references of additional one faculty (i.e., six in total, - Čalabhī̄ja) among all these faculties, clairvoyance and clairaudience have been regarded to be foremost.


1090 DB., pt. 1., 199.
1091 SDP., 12., 141; MTU. i., 294., ii., 33.
1092 MWT., Sec., 14., p. 4.
1093 Vin., III., 88., DN., III., 106; AN., II., 149.
For a comprehensive picture of art of divination, in other words the stand of sibylline aspects in Buddhist literature, it is imperative to look at least into outline, of the extent of the doctrine of fate and free-will, popularly known as "Kammavāca" (Buddhist - Skt., "Karmaye-Thita") in Buddhism.

We have seen in the earlier chapters of this work Buddhist doctrine of fate and free-will: that on the platform of fate and free-will the edifice of sibylline-lore rests; to make prophecy of a man's destiny course, astrological analysis of his fate and free-will are essential; on the proper co-ordination of these two, the expected best if any could be reaped:

"Kṣetraṁ purusakāreṇa daivam bijamādāḥtāṁ
tām
casti bija samāyogattataḥ āsyaṁ samprahyate"

Here for our convenience, we shall discuss the topic under following salient sub-sections:

(i) Traditional belief,
(ii) Historical background,
(iii) Buddhistic feature,
(iv) Psycho-Ethical incentive exemplified,
(v) Resume.

(i) Traditional belief:

In all the systems of Indian philosophy, the doctrine of Karma being involved in confused dialectics of fate and free-will, has been fundamentally taken to be an 'article of faith'.

1095 JN., Preface, 1561-62 B.S.
1096 cf: Law., p.53.
In early Buddhist literature it is clearly stated that the doctrine of Karma (Pali: Kamma) originated long before the advent of the Buddha, at the hand of an Indian metaphysicist.

Buddha's originality in furthering this doctrinal concept obtained recognition before the contemporary views advocated by some Upanisadic thinkers, Jaina theoreticians, and wandering sects like the Jetilikas, Ajivikas etc. It was in this respect that the Buddha enhanced the importance of the doctrine of Karma in the realm of humanity at large. In the words of the Buddha: "Kāmmāni sattā vibhajati yadiddham hinapanitātayeṣā", - mans activity is the principle differentiating men's experience.

(ii) Historical background :-

Brahmanic erudition embedded in Vedic culture could be taken as the historical beginning of Indian Philosophy. Upanisads brought forth the full bloomed stage of Vedic culture.

The teachings of Yājñavalkya in Brihadāraṇyaka Upanisad and his discussions with Ārathārava Ārtabhāga on the doctrine of Karma is taken to be a thorough exposition of Vedic standpoint.

The main theme of this discussion propounded that a man is constituted of 'desire'; in respect of his constitutional desire the man resolves and acts with a consequent attainment of results; when the desired results are fully gratified and exhausted, he again returns to the world of 'Karma' in the garb of a new physical existence. Yājñavalkya explained that the goldsmith holding a

1097 MN., I., p.455.
1098 MN., II, 206, 222, 224, 415, ff.; MN., III., 203 ff., MN., III., 106; SN., I., 65, 92, 122, 123, 255.
1100 MN., III., 203.
1101 BR., IV., 4, 5, 6; cf: BG., ch.xiii., 31.
a piece of gold shapes and moulds it into a newer attractive feature, likewise the self (of a man) throwing off the existing body gets disillusioned and undergoes a newer and elevated stage, whether it be like that of the fathers, or of the gandharvas, the gods, Prajapati, Brahma or of other Beings. This birth and rebirth of the man continues through the flow of Karma until he merges with the all pervading "Brahman".

The notion of metempsychosis is lucidly narrated in the Upanisads that after death a person is to traverse in accordance with the result of his 'Karma'; good deeds will give him an easy entrance to the womb of an elevated mother where as those with evil deeds may go to the region of vile animals or may be reborn as an outcast.

Upanisadic doctrine of Karma emphasised that the fruit of action of man bears an equivalent quality, without any distinction of good or bad; there remains no annihilation of the result of Karma. Hopkins obviously pointed out that such a doctrine of Karmahammered at the root of belief in sacrifice, penance and repentance, on which the contemporary Indian thinkers laid prima facie stress.

In the Matakabhatta Jataka, of the early Buddhistic literature, we find a similar doctrinal preachings of the Bodhisattva on the evaluation of Karma like that stated Upanisadic conception.

As opposed to these views Jain theorticians delineated that there is no Divine origin to create, destroy and recreate the worlds; Souls are eternally and inseparably fused with matter; there are finer matters otherwise known

1102 Ibid., IV., 4,8,4; cf: Radhakrishnan, I., 536, cf: BG., ch.II,31,22.
1103 CU., V, 10.
1104 Ibid., V., 10.7; cf: YS., II., 12.15.
1106 J., I., 166 ff.
as 'karma' which pounces upon the soul at the time of ill-directed activities of
the body, mind or mind owing to the propelling force of wrong belief, moral
degradation and passion (e.g., anger, pride, deceit or greed).

There are eight kinds of 'karma', - the first two of which are stumbling
block to knowledge and insight; the third causes delusion in the form of affec-
tions and passions; the fourth is concerned with pleasure and pain; the fifth
determines the longevity; the sixth vivifies personality, e.g., nature of physique
senses, health, complexion etc., the seventh locates the social status at birth
and the eighth steams in the way of acquiring virtues and powers.

With the flow of these Karmic matter into the soul, instantaneously it bears
fruit and its extent.

These eight kinds of Karma or Karmic matters are seen to be hair-splitted
into one hundred and fortyfour classes to explain almost all experiences of a man
in his life-time. like that of a bearer who "bears a burden in a shoulder-
pannier, thus the soul bears the burden of Karmas for which the body serves as the
shoulder-pannier".

The wandering ascetics that composed of Jatilikas, Ajivikas etc., were
as a matter of fact hostile to the Brahmanic or Vedic culture and forwarded mystic
views on the doctrine of "Karma".

The Jatilikas, we are told in Buddhist literature, were deterministic and
believed in "Will"; they were thus regarded as "Kiriyavādino" because they relied
on taking actions (Kammavādino) or initiatives.

\[1107\] Winternitz., II., p.444 ff; 536 ff.
\[1108\] cf: Stevenson., p.94.
\[1109\] cf: In early Buddhist literature a list of these mystic wondering ascetics
is given as below:
\[1110\] VP., I., 24 ff; p.71.
Makkhali (Skt. Maskarin) Gosala, the Ajivika was a non-believer in "will" or "Akiriyavādin". Makkhali rejected individual initiative in the process of liberation from the trammels of "Sāṃsāra" (worldly-life). Makkhali explained the world-process (Sāṃsāra) as heading towards gradual purification (Visuddhi) for the termination of misery (dukkha) like the unalterable working out of a coiled-up necessity; this process continues from one life to the other until "Kamma" was considered to be exhausted and thereto liberation attained.

Makkhali considered man as an automaton without any free-control, and bound to the cycle of rebirth by a force which is called "action" (Kamma) or "fate" (niyati):

"na'tthi utthāne vā jāva parakamme i va, 1113
niyayā sabbebhāvā"

The view of Makkhali Gosala raised a confusion. If "Kamma" was considered to be casually linked with pleasure-pain feeling (Sukha-Sukkha), how then it could supposed to be related to "Niyyata-saṅgatibhāva"? It is assumed then that Makkhali by his denial of individual effort or free-will, must have thought of "fate" (niyati) as the cause of "will" (Kamma).

(iii) Buddhistic feature:

These views of different schools on the doctrine of Karma at the time of Buddha are necessarily intelligible to have originated with the cause of suffering (dukkha). Personally the Buddha is seemed to have sought freedom from suffering.

1111 A.II., III., 333.
1112 cf: Uvasagadiseso, p.160
1115 Vaidya., p.201; cf: MN., I., p.488; cf: "ma krtā Karmapi ma krtā
ekarmapi santirvah sreyasītyabato maskari parivrājakah", Y5., III,96.
1114 cf: "ihaśāna na suṣyatu me sarīram
tvagasthīmaṣṭaṁ pralayaṁ ca jātu
sprāpya bodhiṁ bahukalpā duréebhesh
naivāsaṁśat kāyaṁasaṁcalisyate", - INV., ch.XIX., 31,57.
which primarily referred to pain or disagreeable feeling, besides actual or potential and secondarily, through the extension of meaning, what may be tentative or remotely causal to such feeling. The Buddha at long last through his meditation experienced the principle of suffering underlying its origin which he termed as "Noble Truth" (ariya sacca, - Skt., Āryasatya). The Buddha found the Noble Truth in four series; (1) Dukkha, - suffering (2) Dukkha-samudaya, - commonly translated 'origin of suffering', (3) Dukkha-nirodha, - 'cessation of suffering', and (4) Dukkha-nirodheśamānīpatipada, - 'the path leading to the cessation of suffering'.

Birth, decay, death, sorrow, grief, lamentation, pain and despair are mentioned as common instances of 'suffering'. The Buddha obviously realised again that the law of 'Causal Genesis' (patīcosamappada) should be the formula to explain the extent of 'suffering'. Dr. Jacobi supported by Prof. Schröder and Senart doubted that this formula of Patīcos-samappada owes its origin to the Sākhya Scheme of evolution.

1116 VSM., p.349; cf: Nyāyavartika, p.2. In early Buddhist literature the Buddha is seen to discern "Kamma" to be dependent on the changes of any of the eight causes that consequently bring in disturbance in the equilibrium of mind and body resulting ultimately in a variation of pain and pleasure; These eight causes are, āsah (sama) āsaha (plegma/√vāṭa(wind)) ānippata (humours), ātā (cosmic order), viśama (disagreeable health), upakarma (good unfair means) and āhāra (matured deeds yielding results), Milin, 154 ff., VSM., 451, SNK., I. 92; astrologically these variations in pleasure and pain are in accordance with the stated causes by the Buddha are detectable through planetary positions in one's birth chart (raśi-caakra).

1117 Die Probleme (German edition)., p.2101 cf: OB., 407
The law of causal genesis (Paṭiccasamuppāda) is a wheel of life consisting of twelve spokes (nidāna). These twelve spokes or causal-links (nidāna) indicate three successive stages, e.g., (1) 'anuloma' or order of becoming (2) 'Paṭiloma' or order of cessation (nirodha) and (3) 'anuloma-paṭiloma' or synthesis of the order of becoming and the order of cessation.

The law of 'Causal Genesis' according to the Buddha is explained that, "This having been, that comes to be; from the arising of this that arises. This having not been, that does not come to be; from the cessation of this, that ceases to be." This formulation is analysed through the twelve causal-links (nidāna) which are as below (1) avijjā, - (Skt. avidyā), ignorance, as the root of primary cause of all existence that constitute an incessant impulse to becoming or 'bhavatāṁkā (Skt. bhavatṛṣṇā) and thus produces (2) Saṁkhāra (Skt. Saṁskāra), confections as dimly conscious elements with a capacity of impression or predis-position, which in their turn produces (3) viññāna (Skt. Viññāna), continuous consciousness without break of identity; - then continues in succession the following stages, - (4) nāmarūpa, mind and body that constitute individuality to represent animated organism, (5) Saḷāyatana, six organs and objects of sense, (6) phassa (Skt. Sarpasa) contact, (7) Vedanā, - pleasurable or painful feeling, (8) tanhā (Skt. trṣna), thirst for life (craving), (9) upādāna, - attachment or clinging to existence, (10) ṃhava, - existence as a state of action and existence as a state of origination, (11) jāti, - birth, rebirth conception and (12) jārāmarāṇa, - old age, decay, tribulations, grief, sorrow, despair and death.

1119 CB., p. 47.
1120 Ibid., p. 49.
1121 Ibid., p. 51 ff.
The Buddha through the law of causal genesis described the endless cosmic process or the trend of Samsāra whose beginning remains shrouded in unknowable mystery. As a matter of fact twelve of Paṭiccasamuppāda links was a particular application of the causal law to the psychological region, where suffering (dukkha) originates. 1122

In Buddhism we notice then that two extreme views of contemporary thought are recorded to bear upon the doctrine of Karma, — viz., (1) all that a being experiences in life is due to the sum total of his past deeds, and (2) all that a being experiences in life is purely a matter of unaccounted cause or chance.

The Tibetan repository of Sarvastivāda literature impelled Dr. Banerjee to observe that, "It should be mentioned that Buddha recounted the"(Jātaka)" stories with reference to his own life to the monks only to illustrate the consequences of Karma on which he laid emphasis all through his life". 1123

Buddhist doctrine of Karma obviously avoided just referred to two extremes. Buddha's sermon to subha, 1124 the young brahmin scholar, on the doctrine of Karma which appears to be substantially the same as that in the Brihadāraṇyaka Upaniṣad. The Buddha proceeds to dilate upon the doctrine of Karma 1125 which runs thus: "The beings, O ! Brahman Youth, have the Karma as their own, they have their heritage from the Karma, the Karma determines their birth, the Karma is their friend and ultimate refuge, and it is the Karma that divides them, relegating them either to the inferior or to the superior state of existence."

In the Devadūtā Sutta, 1126 the Buddha has discussed on the current popular belief about, 'Yama' and his messengers, called 'devadūtā' or timely warners. 'Yama' is described as the monarch of neither world; He sits in

1122 cf: KS., II., p. vi.
1124 cf: Cūlakammavibhanga Sutta, — MN., III., p. 203 ff.
1125 Ibid.
1126 MN., III., p. 178 ff.
judgement over the actions (Karma) of different sinners and in the process of judgement 'Yama' sends messengers to bring the sinners to his court. This informs us that the Buddha while delineated on the doctrine of Karma was aware of the earlier and contemporary beliefs on the subject.

The Mahanidana Suttanta informs us that there is a descent of consciousness into the womb of the mother as preparatory to rebirth; Karma comes only as a connecting link between desire (tanha) and rebirth (bhava).\textsuperscript{1127}

Buddhistic approach on the doctrine of Karma is seen to be purely a psychological view. A man should not be afraid of his accumulated 'Karma' through a long cycle of births and rebirths because he could completely beget the accumulated results of Karma by a momentary action of mind.\textsuperscript{1128}

The Buddha emphasised that action as a means of volition (cetana) is the cause of Karma, - "cetan̄hābhava kamaśāvadām".\textsuperscript{1129}

(iv) Psycho-Ethical incentive & exemplified:

Buddha's taking "volition" (cetana) as action to underlie the causal principle of thought. It focuses its mental concomitants on an object and determines action; the moment volition arises, action follows it by deed, speech or mind.

To comprehend the implication of re-birth, an analysis of 'man as a complex being may illumine the solution.

Man is no more than a combination of forces, - body and mind.

"Mind" as Abhidhamma teaches us is a volitional force that feels the present; its good and bad with the eyes and links it up with the past; volitions of past lives are never wasted but are maintained to float "up and down the tide, like lifeless objects, waiting for an opportunity to spring into action, and make their presence felt;"\textsuperscript{1130} body on the other hand is constituted of qualitative forces of earthy or extension element (sabhavī), the fluid or cohesion element (āpa), heat or kinetic element (tejo) and

\textsuperscript{1127} DN., II., 65; cf: Das Gupta., I., p.56.
\textsuperscript{1128} MIDDLE., p.117 ff.
\textsuperscript{1129} AN., III., p.415.
\textsuperscript{1130} MBJ., vol. 65., p.107.
naten (vāyo); all these elements (bhūta) are qualitatively manifest in
taste, smell, colour and nutritive essence. Body as a combination of energy,
its qualities are called "matter" (rūpa); matter changes, every moment yielding
place to various forms.\footnote{1131}

The Buddha said that energy is never lost as such on the dissolution
of the body all constituent elements return to their respective places, -
c.g., gases to the air, fluids to the water, minerals, salts etc., so the
earth, volitional forces, such as willing thinking, remembering all go to the
respective places of psychic elements.

The canonical texts of the Buddhists have laid down that at the time
of death, the sense-organs cease to function one by one and at long last the
mind alone waits upon the final exit; in such condition there a struggle con-
tinues for the mind to linger in the functionally ceased body on the perennial
desire to live (bhava-tanha).

Mind on the verge to exit from the body survey over three things -
(i) Kamma or action, good or bad done in the past, (ii) \textit{Kamma-nimitta},-
an action good or bad done in the past; showing signs or the way the seed
has been sown., (iii) \textit{sați-nimitta}, - or action to look into the courses of
future life; for example , - if rebirth is to be in a place of misery, the
dying man might have visions of fire, hideous-looking beings, dogs and so on;
this explains the Buddhist notion why a person sometimes without apparent
cause die yelling in fright. If rebirth is to take place in an irrational
region, the signs seen are rocks, mountains, jungles etc., those who are to
be reborn as human beings due to meritorious deeds, see clothes etc., promo-
nition of rebirth \footnote{1132} in a celestial realm takes place from the sight at the
last hour of life of an angel, god, tree, garland, palace the like suspicious

\footnote{1131} Ibid., 109; cf: fn. 1109
\footnote{1132} cf: "Javana", the act of knowing or mind's perception of objects
does such hallucination(?) preceding death., - KNU, vol.65, p.111.
opposed to free-will. A careful thought would reveal that we have had no choice in being born as that we have, presently obtained, in different social states, e.g., rich, poor, sick, healthy etc. Rational thinking shall good one to think of this disparity as due to unseen cause but may be intuitively felt as deeds of past life or lives; the present life thereafter with never experience at every moment make and shape the situation by creating fresh or new "Kamma". Jativa episodes have attempted to justify such thought.

It is here we can claim "Free-will" in Buddhism. Life in this respect exists in a state no longer then one brief thought or moment; change in every moment means change in the destiny-pattern or fate of the person. Slikline-lore is concerned to foresee these changes. In reply to Ananda's query the Buddha said that he was destined to die in the little town of Kusinera because of the sanctity of the place; Mahasudassana rose up from one life to the other from very insignificant state to that of a glorious and pious king due to the result of past good deeds comprising of generosity, self-control and self-conquest. King Mahasudassana with thoughts of love, pity, sympathy and equanimity made the town of Kusinera a suitable and holy place for the end of the Buddha's mortal days on the earth. 1134

In Buddhist literature, "Javana" is explains to be the determining, free, causal act in contra-distinction to rest which is a predetermined factor.

Javana is the dynamic act or a state of modified, subject to some exceptions, e.g., mortal sins (niyata-puggala) and wrong views that induce predestination to purgatory.

Niyata-puggala consists of five mortal sins which once committed, no amount of meritorious deeds done through Javana can mitigate the consequent effects. This is why these mortal sins are deeds (anantarika Kamma) with unalterable consequent sufferings, e.g., patricide, matricide, killing a holy life, inflicting pain to a Buddha, infusing a sense of discretion in the order.

Wrong views refer to heretics like Nekkhall Cosele who denied causality.

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1133 Typical existence is from five Khandhas, five Khandhas arise (Uppada), face constant change (ahathatic) and pass out (vaya), these successive phases are associated with proportionate changes that may be termed as "Destiny Pattern" or "Pate", - SMK.,III,57 ff.
1134 DN., II., 169 ff; cf. SV., II., 631 ff.
but advocated that beings are spontaneous to set on fixed or predestined courses, — good or bad, blind, deaf or dumb, 1135 or Pūrṇa Kassapa, a blind fatalist to deny that efforts made can change at all the destiny course. To him evil doors escape the consequences and the pious people are handicapped to reap the result of their good deeds; Ajita Kesakambala, the other erotetic also had wrong views (micchādīthi) to propound that at death all are predestined topvīl states because the elements of the man dissolve leaving behind no effect of good to bogot good. 1136

There remains also good side of "Kamma" as opposed to false views and vain theories, Ariya-puggala or noble one does eight types of good deeds whose counter-effects lead him to happy states by escaping from shackles of misery; it is an "Ariya-puggala" who ultimately reaches "Nibbāna", — the highest bliss. As an instance in the Dananikama Sutta 1137 it has been said that a person could derive five types of advantages to reap in life by practising charity or gifts, — e.g., popularity, affection, good reputation, steadfastness in the householder's duty and happy rebirth; the Dhammapattī Sutta 1138 informs that according to the wish of the alms giver he obtains any of the eight modes of rebirth.

Buddhism declared that the nature of "Kamma", of parents and the life to be born of them regulates the grouping of the Sperm, — e.g., a gandhabba, a householder or a wicked one. The newly born child and the parents are linked up therefore to have proportionate retribution of individual nature of Kamma of past lives; when such sufferings or enjoyments according to the nature of Kamma are not to be undergone even if the couple meet, no conception takes place. Queen Mallika is soon therefore to confess that she was in her previous birth an irresistible, violent, spiteful and of angry nature; she was born in the following life therefore an ugly one; but she was besides her rude nature in previous birth in the habit of making charity, giving food, drinks, vehicular facilities, medicine, shelter and bed to others and she is born in this life without alms and wealth; in the previous birth she was not jealous of others prosperity, gain, honour, respect and homage, — in this life therefore she is born in a high society to receive honour and respects. 1139

1135 Parua, 297 ff.
1136 PAI., I., 55.
1137 AN., III., 41.
1139 J., III., 405; SP., J., 110 ff.
Like Mallika, Subba Todeyyaputta once called upon the Buddha and was advised on enquiry that the rank, position, longevity, beauty of physique, wealth, honour etc., are to be regarded as individual's acquirement (fate) in the present from deeds done (free will) in the past life. Every living being has Karma as its own, its cause, its Kindred and its refuge. The Buddha obviously advised that he who kills and is cruel goes either to hell, or if reborn as man will be short lived. He who torments others will be afflicted with diseases; The angry one shall have ugly countenance, the envious shall be debarred from being influential, the stingy shall be poor, the stubborn shall inherit a low descent, the indolent shall be without knowledge; activities of opposite nature shall tend him to be reborn either in heaven or if as human being, - he shall reap great benefits. In the Lekkhone Sutta, it is thus said that even the Buddha is endowed with thirty-two characteristic marks as retribution for continuing in the present in a large and wide-scale meritorious deeds to liberate suffering people from bonds.  

Sibylline‐knowledge, such as astrology becomes the guage to assess a man's "Karma" in life; his suffering, woes, anxieties, tribulations and his pains, prosperity and betterment are reckoned through the planetary configurations, asterisms etc., in the horizon at the time of his birth.  

(v) Resume:

From the above discussion it is evident that in general Vedic, Jains, and Buddhist views as different avenues of Indian Philosophy have

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1140 cf: AN., II., 202 ff.

1141 MN., III., 202 ff; W., I., 204 ff; cf: The Buddha even said that the Brahmanas though mighty and powerful is subject to the laws of Karma like the other worlds. - SNK., V., 410; AN., IV., 76 ff; 104 ff; cf: Sufferings of a Bodhisattva for misdeeds, - J., III., 283; V., 282, 291, VI., 401.

1142 W., III., 142 ff.

1143 J., II., p. 393; cf: In the Yogaśāya and other works of Shrīcīn School of Sibylline literature, delineations of such affairs in abundance of a person born are available.
a fundamental ethical resemblance which was the result of a community of practical ideas; beyond the shackles of physical bondage, there is the spiritual eternity that strive for transcendental summum bonum not available in the earthly abode.

The Buddhist doctrine of *Karma* as such could not taken to be "Fatalism". It is broadly covered by morality and the law of causal genesis and clearly explains the principle of just requital.  

As a matter of fact, the Buddha concurred with the fundamental concept of the epitome of Vedic philosophy, - the Upanishads, that the cosmos in its entirety being devoid of self-existence is dependent on causal genesis; the Upanishads made it clear that the process of causal genesis is without any beginning or end, but the Buddha without taking it to be a mere mechanical succession of movements made a debut to proclaim that causal genesis as Buddhist philosophy of universal flux is a dependent origination where men fits in as an unresting product to confront eternal becoming; material growth always underlie the process of becoming; the past thus is harked back into the universal flux under a phenomenal impulse which to Schopenhauer stood for the "Will" but to the Buddha it implied "Karma" or determinate act.

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So far we have seen that the art of divination, as evident in scattered form, in Buddhist literature comprising of early canonical, post canonical and standard works of noted Buddhist Scholars in Buddhist India, covered various aspects to go by the name sibylline-lore. A fairly complete enumeration of them has been given by the Master himself in Brahmagala Sutta of Digha Nikaya. In the earlier chapters we have also noted that in the matter of all prophecies other than that of Supramundane realisations (prajñā), in ancient India pre-Buddhistic knowledge of mundane disciplines (lokāyata) were followed; all aspects of Sibylline-lore as we have seen are governed by the science of stars as motive causes of mutations, - "cujus mutations causes est varia variarum planetarum directio."

Role of Jotisa in Buddhist Literature:

In Buddhist literature summaries and systematization of matters pertaining to "Buddha-vacana" have denoted the doctrine of world-teaching (lokaprajñāapti), - a term that form "Cosmology" dealing in the origin, arrangement, management and annihilation of the universe. As a matter of fact, - "lokaprajñāapti" has been shown in two directions, - the 'bhājanaloka' or receptacle-world that stands as the abode of the other, - the world of living beings, - 'sattaloka'.

Both these directions are inter-related and are comprehensive in the light of 'Jotisa', - the knowledge of luminaries, in the firmanent.

We shall discuss here "Jotisa" in Buddhist literature under following subsections:

1145 cf: BN., I., II ff; 65 ; 166; AK., IV., Sl., 1; SSK., p.192.
1146 Discussed in Chapter III., pp of this work.
1148 cf: Sarvāstivādin Abhidharma, -WBE., I., p.189.
1149 cf: Pull., - 'Sahākaloka', - the material world including trees etc., and 'Okākaloka', - the world of space., JPTS., 1881-3., p.99., DPL., Sb., p.299.
i) Pre-Buddhistic heritage

ii) Antagonistic-veil, - a make-show

iii) Similitude

iv) Curricula of studies

v) Mahāyāna and Hinayāna views

vi) Horoscopic principle

vii) Planets and Constellations

viii) Prophecies

ix) Talismanism

x) Planetary Myths

1) Pre-Buddhistic heritage:

The Buddha is admitted on all hands to-day as one of those few "Great Masters" who came to the earth to illumine and show an everlasting path of peace and progress to the suffering millions.

Buddha did appear at a period when ancient India was entirely pervaded with the influence of Brahmanic culture; the Church which the Buddha founded on the model of Indo-Aryan tribal assembly, was naturally based on the fundamental traits of Vedic principles.

The sciences of "Astronomy" (gaṇita-jyotiṣa) and "Astrology" (phalita-jyotiṣa) were prior to his time not only regarded as eyes of the Veda (veda-cakrānu) but they formed as one of the six (ṣaṣa) - essential components of Vedic studies. Reiterating the upanisadic enumeration, the Pāṇiniya Śikṣā describes the Vedas in the human form (Veda-Puruṣa); the limbs of the Veda-Puruṣa consist of five sense organs and the mind, as the sixth. They are:

Śikṣā (Phonetics), Kalpa (Ritual) Jyotiṣa (Astronomy-Astrology), Nirukta (Etymology), Vyākaraṇa (Grammar), and Chanda (Metrics). 1152

1150 COP., p. 137 ff.
1151 MU., 1115.
1152 SBL., I., Sec., iii., p. 5.
Amongst these six auxiliary sciences of the Veda, function of "Jyotiṣa" is understood to lead one to vision beyond this limited world as it explains the relation of this world with the whole universe. As a matter of fact both these branches of science originated from the Vedas for the performance of Vedic rituals; the Vedāṅga-Jyotiṣa of the Yajurveda reads:

"Vedohī yajñārtham abhipravṛttiḥ
Kālānupūrva vihiitaśca yajñāḥ /
Tasmādai kālaviṁśa sastraś ca yo
Jyotisām Veda sa veda yajñān // 1154

This verse of the 'Jyotiṣa-Vedāṅga', clearly indicates that the study of "Jyotiṣa" in Vedic time covered both calculative (gaṇita) and predictive (phalita) aspects of the science. It has been remarked by Max Müller in his History of Ancient Sanskrit Literature that the purpose of the study of "Jyotiṣa" in Vedic period was not an "object of the small tract to teach astronomy. It has a practical object, which is to convey such knowledge of the heavenly bodies as is necessary for fixing the days, and hours of the Vedic sacrifices."

With the advent of the Buddha, in the Vedic field to preach his "Law of Righteousness" (Dharma-Cakka-pavattana), it is evident that he was far more well versed brahmin than his Vedic-brahmin opponent. In the Brahmanāla Sutta and in other places of Buddhist Literature, we find ample instances of his profound erudition on the science of "Makhatte-Vijjā (Astronomy-Astronomy, - the Jyotiṣa).

Here we shall see that the Buddha, though was not very much wilful, could not discard the idea of incorporating the study of "Jyotiṣa" in his 'Sangha'.

1154 Sβ*, p.236.
1155 OAA*, p.30.
1156 OB*, p.257.
With the emergence of the Vedas in India, Jyotisa has become the last word of science in antiquity. The Vedas are of greatest historical importance with regard to their "influence upon later thinking whether Brahmanic, Jaina or Buddhist." It is evidently seen that the seed of Jyotisa sown in Vedic time grew up steadily under different periods with diverse experiments till it developed into a full bloomed stage in Buddhist India. In Buddhist India since the Buddha’s time we witness the appearance of famous astronomers and astrologers like Asita Devala, Brahma Gupta, Aryabhatta, Varahamihira, Prithuyasa, Bhaṭṭotpala and a host of innumerable others. In Buddhist literature, mention of specialists in this science are as well frequently found. It is tentative to mention here that Parásara, the doyen of astrology in ancient India, opened a new system of predictive astrology deviating from his predecessors; his method is known as Parásariya or Parásarīn which even in the present day, stands out as the authoritative and believed to be successful guide for astrologers.

That in Buddha's time this school gained a strong foothold for its expansion is evident when in the Indriyaabhāvana sutta of Majjhima Nikaya the opinions of a certain Parāsāriya, a Brahmin teacher, are discussed by the Master. Dr. Rhys Davids

1158 According to PFS, this sage was so proficient in this science that he could predict the "exact passage of time without the help of an 'hour-glass' (Yamayantanalika)- qf., DPN, I, 557.
1159 OA., 251; MT., 272; DPN, I., 788; Burlingame., vol.28., pp.250, 256; vol.30, p.132.
1160 J., II, No.299; V, No.537; VI., No.546; SV., p.220.
1161 cf; Studies in Jainini Astrology by Dr.B.V.Raman (Bangalore - 1950) , pp.17.
1162 MN., III., p.299.
holds that this Pārāśārīya "was either the founder or an adherent of the second 1163
of these schools." Incidentally it may be mentioned that in Theragatha 1164
commentary a Brahmin of Rajagaha, expert in three Vedas, is called as Pārāśārīya 1165
Thera Dr. Malalasekera thinks that this Pārāśārīya Thera is identical with 1166
Fadamasakutāgāriya of the Apadāna and Pārāśārīya Thera of Theragatha. The 1167
Bodhisattva is said to have been once born as a brahmin teacher in the subject 1168
with the title Pārāśārīya, at Takkasila.

In Buddhist literature the word "Joti" (Skt., Jyoti) in neuter gender is 1169
understood to be a star. In masculine gender the word प represents "fire".
In continuation to the word "Joti", - the use of terms like, 'Jotanti or Jotati' 1170
are used to mean, 'to cause of shine or shining; whereas a plant in exaltation 1171
(= Hindu Astrology calls it "tunga") is called 'Joteti' or 'jotayati'.

In general sense the word "Joti" in Buddhist literature is taken to mean 1172
the shining star, planet or constellation: "Candisa-suriya-nakkhatta-taraka
rupanam sadharana naman".

The word "Jotisa" is used to mean, in Buddhist literature, knowledge in 1173
'Astronomy'.

The word "Jyotisa" covers the study of the trigonometrical positions of the 1174
heavenly luminaries (Ganita Jyotisa-Astronomy) and their influence on the course
of mundane events (Phalita-Jyotisa, -Astrology) which according to Nārada (one of
the eighteen original promoters of this science, "astādāsa byete jyotihāstra
pravartakāh" is an essential subject to ascertain both the prospective and
ominous aspects of the world:

1163 BI., p.144.
1164 TG., I., 229 ff.
1165 DPPN., II., p.150.
1166 APD., I., 228 ff.
1167 TG., verse 726.
1168 J., II., 202, III., 160.

(Contd...... to next page fn : )
"Prayojantantu jagataḥ śubhāśubha nirūpānaḥ"

Obviously it suggests that to comprehend the trend of course and to foresee the all encompassing aspects of the world, no other mundane science, excepting "Phalita Jyotisa", or astrology, come to the forefront.

Bhaskarascarya, the genius of this science in Buddhist India to show the natural interlink between the "Canīta and Phalita Jyotisa" thus says that for astrological predictions knowledge in 'Lagna' or "Ascendant" is essential in as much as the same is involved in a clear understanding of astronomy.

(ii) Antagonistic veil, - a make show:

Smooth progress since vedic time in the study of this science met with an antagonism as soon as the Buddha appeared to preach his "Dhamma". He found that the entire atmosphere long before his advent is prevailed with a strong bent upon this science (nakkhatta-vijjā) people were so inclined that many important projects and works of emergency in society were done untimely and irregularly owing to the advice of the soothsayers who were used to propound

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1171 MV., 128, 138; 150; DH., p.278.
1172 VVC., p.79; J., I., 474; VI., I., 265.
1173 Milit., 3.
1174 CT., p.555
1175 Jdh. preface.
1176 cf: The learned paper of Dr. Naga Raja Sharma and Dr. V. Gore, in AM., January 1955, p.17 and January 1952, p.32 respectively; cf: AMt., 23 ff.
1177 Ascendant is the position calculated from birth moment in the nativity (Rāśicākara) from where effects of planetary configuration are judged.
1178 Siddhānta Siromani, Golaśhyāya, Sl., 8-9.
that the specified time of work was insidious and disadvantageous or so and so for proper fulfilment of the proposed work. In Majjhima Nikaya it has been clearly pointed out that the Buddha was thoroughly conversant with the knowledge to read the destiny of beings in the life to come and had proficiency to foretell about them in minute details such as where so and so will be reborn and how then the life shall be spent etc. For all these foreknowledge the Master never used his transcendental faculties, Dr. Kern on such information has raised a spontaneous query "What we have to infer from all this?" The circumstantial incidents, environment, concepts and inclinations of people would impel hardly to doubt about the influence of sibylline-lore even on the Buddha! According to Buddha blind reliance on the sophisticated sciences (athabballana) of astrology, divination, in a word Sibylline-lore not only befooled and paralysed the energetic habits of the lay people (puthu-jjana) but these were regarded by the Master to be hindrances to a meditating mendicant. The Buddha as such called the practitioners of these sciences as athabbanaka or people who have indulged in the science of sorcerism, in accordance with the principles laid down in the 'Atharva', the fourth and the last Veda. The Buddha obviously declared that the practice of such sciences and miracles is forbidden to the monks.

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1180 cf: J., Nos. 49, 97, 126, 155.
1181 MN., I., 458.
1182 cf: In Yogadhyāya and other works of Bhrigu Samhita, we have exactly such sibylline endowments with the sage Bhrigu.
1183 Kern., - 59.
1185 SN., verse 927.
1186 Ibid., These practitioners were mostly brahmanical teachers, well versed in Vedas and other auxiliary sciences (veda-vedanga-kasala) cf:ERE., IV., 796.
1187 In Buddhist literature this scripture is disregarded to be a veda cf:Sala Sutta in SN., S.B.E., X., pp.90,189; - Winternitz., I., p.125.
1188 Vin., I., 77; IV., 125.
In spite of such ruling of the Buddha curiously enough indulgence in the
study as well in the practice of prognostication were more gaining ground. Thus
the Āḷavatihāsa mentions that under the order of king of ceylon, a building
called "Vījāmaṇḍapa" was constructed at Dīpuyāna to demonstrate to the lay
people various branches of science including nakkhaṭa-vijjā. In the words of
Dr. Copleston, it could be reiterated that "the presence of Brahmin minister
and astrologers became, as it had been before Buddhist arose, a necessity of the
royal court; and the references are increasingly frequent to magic and astrology.
These had never been successfully discounteranced by Buddhist, but they came more
and more to the front." Some European scholars are even goaded to think that
the religious of the Siamese and the Buddhists have been founded upon Astrology.
They interpret the twelve "nidānas" (spokes or links) of "Pūticasamappāda" (Law
of causal Genesis) invented by the Buddha, with those of the twelve divisions
of the Zodiac. This impression is perhaps based on the affinity of the
symbols of animals of the Zodiac with Dr. Waddell's find of a Buddhist diagram
of the wheel of life (Bhavacakram) from the frescoes of Ajanta and whose counter
copy was brought to Tibet by the Indian monk Samye-Yeshe in the 8th Cent. A.D.
This wheel (cakram) represent the Buddhistic conception of life that continually
rotates on 'death to rebirth' and 'fresh-deaths to fresh re-births in constant
succession of changing states dissolving and evolving'. Buddha therefore set himself
into the task of solving the mystery of life in order to find the way of escape
from continual 'Becoming' (bhavataqha), which were all misery (dukkha) as explained
by the Master in the formulation of 'ariyasācāni' or 'Noble Truths'.

In Buddhist literature the Zodiac (rāsi) is understood to serve the purpose of a barometer to read "wrong doing entailing immutable good results, and that of everything not so determined", "nicchatta niyato rāsi, sammatta niyato rāsi aniyato rāsi". Varāhanihira gives a parallel brahmanical idea that they day and night (ahorātras) make the twelve zodiacal signs fully visible to us, that represent the matured state of all good and bad actions done in previous existences and now ready to yield their fruits:

"Karmaṁjitam purvabhave saṁādi yaddasya paktim samabhivyayanakti".

These twelve signs of the zodiacal wheel (rāsi-cakra) represent twelve animal symbols in a serial order.

The signs of the Zodiac, - the Ram etc., are represented successively by the track of twenty seven stars, commencing with Asvini; these zodiacal signs are imagined to be different limbs of the body of the zodiacal Man, called "Time person" (Kalapurusha).

The Abhidhānapada-piśā contain the same description of the zodiac, as has been referred to in brahmanical works.

In Divyāvedāna the Buddha himself ordered Ānanda to draw a sheel (Cakra) for the purpose of teaching the intricacies of life to Maudgal-

1195 cf: MN., - Sutta No.141.
1196 DB., pt. iii, p.210; Mī., i.,175; M.V., p.50.
1197 BH., ch. 1., St. 5.
1198 The zodiac is an imaginary circle of light and obviously is without any beginning or end; for the comprehension of measurement of distance, arbitrarily Aries (mesha:- where the asterisms Asvini is imagined) is regarded as the starting point; for other details vide ch.,pp.20-24 of this work.
1199 BH., ch. 1., St.5.
1200 Sec., St.
1201 D.V., 299 ff.
yāsana and other like him who obtained powers of prediction (iddhi) and who tried
to popularise the Master's "Dhamma" by applying such magical formulae, known as
"iddhipāda". The wheel was constituted of five spokes (gaṇḍikās) between
which were to be depicted the hells, animals, pretas gods and men. In the middle
a dove, a serpent and a hog were to be set to represent lust, hatred and ignorance.
All round the tire was to show the twelve linked causation in the regular (anuloma)
and inverse order (pratiloma); Beings were to be represented as being born in a
supernatural way (sūppādākās) as by the machinery of a water wheel falling from
one state and being produced in another. This the Buddha did perhaps to mould
psychologically the people of his time who were captivated by the soothsayers.
Surprisingly the Buddha himself at times had to play the role of a soothsayer and
predict future events. In certain places the Buddha is even led to deliver utter-
ances in favour of these soothsayers and their idols of worship; Besides, the
predictive side, the Buddha was thoroughly conversant with the astronomical side of
Jyotisa as a whole, is evident from his discourses on the subject in Aggaṅga Sutta
and in other places. Buddhaghosa, while commenting upon the 'Brahmājala Sutta',
elucidates and differentiates between various heavenly luminaries in the light of
astronomical-meteorological sciences. It is imperative to mention that in Buddhist
literature up to now only one fragment of a manuscript on Buddhist astrology has
been discovered at Eastern Turkistan. In this manuscript of corrupt reading,
sage Kharusti similar to the Buddha's astronomical-astrological topics in the
Aggaṅga Sutta, professes his knowledge of heavenly luminaries and their respective
effects on mundane affairs. In this connection it may be mentioned that a couple of
years ago Capt. Bower, discovered a palm leaf manuscript supposed to have been a copy

1203 As noted by Prof. Cowell and quoted in Maine's "Dissertation on Early Law
and Custom", pp. 50.
1204 ERE IV., pp. 56; S.B.E. XI., pp. 19 ff; J., II., 21.
1205 Copleston., p. 21.
1206 DN., III., 86 ff.
1207 Ibid., I., p. 10 ff.
1208 ERE XII., pp. 75.
1209 Hoernle, I., p. 121; The MBS., in Gupta Characters.

(Contd. to next page fn.)
from certain lost original by some anonymous Buddhist Sanskrit Versatile Scholar(?) in 3rd Century AD. Captain Bower handed over the manuscript to Dr. Hoernle, who with great difficulty edited the same with annotations in 1895 A.D. This compilation is an encyclopaedic work consisting of seven chapters. The fourth and fifth chapters of the work deal on "Pārśakakevalī" which is a complicated branch of Hindu astrology in advanced stage. In a manuscript of South India, it is stated that the system of "Pārśakakevalī" astrology was introduced in ancient India by sage Garga:

"Yo bahuvra jagabandyo Garganāma mahāmuniḥ /
Tena svayam vinirśita satya pārśakakevali // "

The system of "Pārśakakevalī" is known to the West as "Cubomancy" which prognosticates immediate future (muhurtta) by throwing dice (pāsa); this system incorporates various other methods such as Tājaka and Ramala; These two systems are primarily Cubomancy or Pārśakakevalī (otherwise called "Pārśenicaganeśa") that are mixed up with Hindu progressed astrology. Balabhadra in his Nīpanāvatsa has stated that certain Yavanācarya wrote a novel treatise on predictive astrology called "Tājaka" in persian language, primarily on the basis of Hindu progressed astrology that deals in prognosticating future event year by year or even by minute divisions of time (muhurtta Jyotisa); This novel method was later on adopted and followed by famous brahmin astrologers like Samrasingha and others: Ganesha, the son of Dhanḍhiraj of Pārthapura, has said in his Tājaka Bhūsana-Pāddhati (written in 1550 A.D.) that the Tājaka astrology developed out of

1210 Prof. Sylvan Lévi has made extensive researches about this sage in the Bulletin de l'École Fracaise d' Extrême Orient, IV., qt. Hoernle., p.121.
1211 cf: VT., pp.259.
1212 Winternitz., I., p.27 ff; 303.
1213 VT., pp.259.
1214 HLA., p.489 ff.
the utterances of ancient Indian experts, such as Garga, Yavanēśāya, Romaka
and other promoters of Sibylline-lore in ancient India.

Ramanāparṇī, otherwise called as Geomancy, has two principles of prognostications; one is by putting "Zero" digit in conformity with eighteen sacred letters which make certain significant correspondence with the Stellar bodies
and the Zodiac; the other principle is by throwing an inscribed dice. Patricius
Triscassus in his "Chiromancy" has treated the subject and "would convince the
reader that Geomancy can do no justice to the subject without basic knowledge
in Hindu Astrology.

Al-Hakim or the so called, 'Gjamaapis', the Court Astrologer of Persia,
in his "Judicia Gjamaapis" is said to have given a clue of calculating method
of "Tājaka and Ramala", the two branches of Pāśakakevali astrology; with the
help of these two systems, he was able to predict "that Jesus should appear;
that Mahamed should be born; that the Meagain religion should be abolished etc."
Al Beruni's remarks in his treatise on the subject, also confirms the belief
of Al-Hakim.

Reviewing these distracted facts, the probable synthesis may be summed up
that the Māhurtta Jyotisa (Electoral Astrology) whose earliest trace is found
in the Atharva Veda, 1219 found a further improvement in Buddhist India.
The Arabian and Persian travellers in India in course of time received this
improved pāśakakevali astrology from Buddhist India and worked them out to

1215 OAA, p.494.
1216 PPM, p.11.
1217 TRS, pref.;
1218 Seshan, II., p.211.
1219 cf: Atharvāna Jyotisam Edited by Bhagved Dutta (Lahore 1924, - Punjab
Sanskrit series No.50, cf: OAA, p.142; HPF, p.2 ff.
1220 cf:SN, verse 927; cf: The Buddha and the literature of his school however,
pro-supposes not only the Veda but the vedāngas also and indeed brahmanical
literature and science in a highly developed state", Hist. of Indian literature
by Dr.Winternitz, I., pp.27 ff; p.306. 
a more advanced stage and termed the method as Tājaka and Ramala astrology (Rhabdomancy) that covered all the branches of Pasakakavali; from thence this method of prognostication was perhaps transmitted to Rome, as "Sortes" or "Sors" meaning, weird or destiny.

The Buddhist literature refer to the fact that the custodian of this science in Buddhist India, were mostly brahmans with far advanced knowledge in both astronomy and astrology than that in pre-Buddhist India.

(iii) Similitude

Strong inclination of the people on the science of "Jyotisa" might have impelled the Buddha and the Buddhists to preach the doctrine to lay people as well to the monks by frequent use of comparisons with planetary or heavenly luminaries. Icon(Canda) which is regarded to be the king of planets (nakkhataraja) is found to be in frequent use of similes and comparisons e.g., that king gradually began to grow up like the moon in the bright fortnight (sukkapakka va cendimā).

Next to moon is the planet "Rāhu", the Dragon's head (ascending node of the moon) as found very often-to have been used in simile. In Apanā commentary it is narrated that the Buddha himself apprehending his newly born son as an obstruction for his great renunciation named him "Rāhula". In other pāli texts the word "Rāhula" was been explained to mean bond (Bhandana) with the birth ...


** J.III.249.

For a list of the same vide JPTS., 1907, pp.85 ff.


DPFN., II., pp.759.

J., vol.I., p.60; DC., I., p.70.

* cf: Bhāravi Vṛdhīhi prañāye ākṣāṃ pakṣe yadā 'Saśti', p.119,31,60; this sloka of Bhrigu Saṃhitā is a vivid repetition of Buddhist simile.
of a son, the Buddha naturally then found in him (son) a new tie attaching him to household life (Rahulojato Bandhana jata). The sun is compared to a beneficial frimnâ (kalyanamittta), - e.g., just as dawn is the harbinger of the arising of the sun, so is friendship with good, the harbinger of the arising of the seven bojjhangas.

With the legendary description of a dragon's head, the Buddhists have used the word "Rāhumukha" to speak of a kind of punishment which is inflicted upon the person by a stick to open his mouth forcibly and then to push fire or spikes through the office of the ear into the mouth, which evidently is filled with blood. The Master is seen to cite occasionally the example of the effulgence of the sun to explain the metaphysical intricacies of his discourses. Sometimes the planet Venus (Sukra) is used in similes to typify constancy, - to wit, like the star Osadhî, which in all reasons keeps to the same path and never deviates therefrom (sabba utusu attano gamanavithim vijahitva anāya vithiyā na gacchati sakavithiya va gacchati) on the day of great renunciation the light effulgled out of the Buddha and flooded all the dwelling places of the gods like the planet venus (osadhiviya tāraka) which ilumines all directions (obhāsenti dīsā sabbā).

(iv) Curriculam of Studies:

The Buddhist religious rites are strictly followed in accordance with the right moment (ksana) calculated from the planetary configurations. The Patimokkha codes and Vinya rules insculpted by the Master speak of such references in profuse.

1231 SNK., V., 101.
1232 SNK., I., 49 ff; cf: AN., II., p.17; SV., II., p.548; J., I., 185,274,564, 377.
1233 MFF., I., 295.
1234 AN., IV., p.100 ff; SNK., V., p.44, 442. Suriya is otherwise called an ādica - FND., pp.295.
1235 BWC., p., 89.
In one place the Buddha makes the study of "Jyotisa" as a compulsory course; the monk who dwells in the forest is to learn the positions of the lunar mansion and their import either in whole (nakkhatta padani jananti) or one section only with reference to the cardinal points. Besides evidences in canonical literature, "Jyotisa" was incorporated in the Buddhist studies evident from archaeological finds, his reliefs, carvings in sandstone pillars etc., e.g. at Nalanda, Bodh-Gaya, Mathura, etc. Havell is of opinion that in addition to the classes in Jyotisa lessons, the Nalanda University maintained a well equipped royal observatory.

Amongst various Buddhist centres of education in ancient Indian, the Universities of Takkesila, Varanasi, Nalanda and Vikramasila developed into an International cultural centres; these universities imparted education to people from various parts of India besides visiting students from foreign countries who got accommodations for such purpose within the campus of universities. Since the time of Nagarjuna in 2nd cent. A.D., down to the Pales of Bengal, the subjects of imparting lessons to students incorporated all most all branches of knowledge including sibhyline- lore that encompassed astronomy, astrology, palmistry medicine, surgery and Tantricism. These were studied as inter-related allied subjects. Besides there were studies for reckoning holidays, festivals, annual meeting etc. Hence "Jyotisa" had the importance in the curriculum of studies to calculate astronomically in relation to their astrological implications of the period of holidays (patherika), festivals, e.g., holy performances when people go barefooted to the river for a holy dip (vivata-nakkhatta) solemn termination of monsoon (antuddasa and panmasaika pavalana), dates of merry-making carnivals (bala-nakkhatta), the festival in the beginning of spring in remembrance of the

1236 S.B.E., XX., pp. 294.
1237 Gaya and Buddha Gaya by Dr. R.P. Barua, (Cal. 1934), 11, BK. V., pp. 86-92.
1238 BCA., 41.
1239 The ancient and Medieval Architecture of India (1915) pp. 141.
1240 In Support of such of servation Havell has erroneously mentioned the name of I-Tsang which should be a record of Huen-Tsang cf. The University of Nalanda by H.D. Sankalia (1914) pp. 86 ff; JRAS., XII., (New Series), pp. 571.
1241 cf. CHL., IV., 271.
1242 DC., I., 386.
1243 Vin., II., 32, 167.
1244 DC., I., 256.
time of annihilation of Mara, 1245 observance of ceremonies on four stages of the moon's waxing and waning periods, - e.g., 1st, 8th, 15th, and 23rd (Uposatha) etc., etc.

(v) Mahayana and Hinayana views:

The chronicle of Ceylon testify to the fact that just after the reign of Dutthagamani and Vattagamani (1st & 2nd Cent., B.C) and down to the time of Aggabodi (780 A.D) there was serious alterations in Buddhism owing to the intermixture with it of Hinduism. The South Indian Hindus who were mostly Brahmans and well versed in astrology and teleismenics, became well tolerated.

In Mahavamsa, it is stated that in the succeeding stages after Sena I (846 A.D) Birabahu, the father of Parakramabahu I, very frequently consulted astrologers to ascertain his well-being and performed rituals to appease the wrath or displeasure of planets.

It is even noticed that on the occasion of ceremony at home, e.g., during "annoy/rasana" (the day when rice-gruel is first allowed to be touched in the mouth of the baby) the bhikkhus (monks) are invited to enchant sutras from selected Buddhist scriptures, viz., Jayamangalagath etc., in addition to the casting of a horoscope to see whether any ominous incident awaits the baby in life. Needless to say the bhikkhus are found to do this practice at home in the Panasala.

Such preparation of horoscopes or enchantment of hymns to counteract evil aspects of planets, by the monks, obviously are used to bring in a "considerable income" to the fund of the monasteries.

This necessarily leaves the impression that "Astrology is the more reputable form of divination practised by orthodox Buddhist monks." 1250

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1245 cf: In Ceylon it is called "Asranu" (-Siamese, 'Sonkron' an equivalent of Hindu "Sankranti" (festival), - Kern., 101.
1246 Dr. Copleston., pp. 228.
1247 MV., lxxii, 33, 43, lvii, 48; lxxii, 34.
1248 Dr. Copleston., pp. 228.
1249 F.R.E., IV., pp. 786.
1250 Ibid.
In the liberal school the monks in matters of almost everyday business as well as in the great epochs of life, are found to seek divination or astrological predictions. In Tibetan Buddhism the nativity (horoscope) of every individual is most carefully preserved by himself to consult his life events at times of need. Thus Rock-hill experienced from his long stay at Tibet that the Buddhist monks apply various methods of astrological calculations akin to "Shen Chen" process of Chinese Buddhism which are "surprisingly accurate". 1251

Very recently Dr. Carl Crosse, whose stay in Tibet for thirty six years has convinced him of his new find of a ready made diagram with astrological predictions 1252 about a political incident which according to him would come to practical truth in due time. 1253 In this diagram discovered in a cave at Lasha, it is engraved that in the 'Iron-Horse' 1254 year (i.e., 1950 A.D) Tibet shall undergo invasion by foreigners but in the 'Earth-Tiger year' (1959 A.D) the Tibetans shall again become independent. It may be mentioned in this connection that similar discoveries of old inscriptions in a pillar of pyromid have been made by archaeologists at Egypt 1255 where it is stated that king Porouch shall be banished and the administration shall go to an able military personnal in 1954 A.D. In the Northern Buddhism, Bodhisattva Manjuri is the presiding deity of the astrologers. 1256 At the time of casting horoscope the Buddhist astrologers are supposed to invoke first this deity in a Buddhist manner keeping in conformity with the same like "Svasti Śree Ganesāya Namah" in the horoscopes of Hindu astrology.

1252 In India still to-day this type of ready made predictions of nativities 'Jarna-Kundali' are available from 'Bhrigu Sanchita' of Northern India and 'Nadi-Grantham' of South India. The present writer has already completed in editing a section of Bhrigu Sanchita on the basis of a ms, preserved with India Office Library (at London); certain books belonging to the huge collection of Nadi Literature have already been edited by Dr. Khurram Raja and other eminent scholars and have been published from Govt. Oriental Mss., Library, Madras.
1254 Tibetan Buddhists like the Hindu astrologers use a cycle of 60 years. cf: Nadi Jyotisa by Meena(Bangalore) 1945, I., p.3, BT., p.452, vide ch., IV., pp...,
1255 Himadri of 16/7/1954, pp.1, cf: Astronomy and Astrology of the uniform texts and transcriptions" by Dr. A.H. Sayce in (TSBA Series) III., pp.145 ff.
1256 cf: GNB., p.97.
(vi) Horoscopic Principle:

It is almost an established fact that from the primitive stage improvement and more systematic investigations in arts and sciences, especially in astronomy and astrology were sponsored in Buddhist India. As these were no proper instructions from the East, separate treatises on the subject by the Buddhists are not encouraged to be written. The information on the subject are thus found to be in scattered way in the wide range of Buddhist literature. 1257

Buddhists follow the fundamental principle of Hindu astrology. The horoscope is cast by placing the planetary configurations in accordance with the nautical almanac that usually contained nakkhatta yoga, 1258 1260 1259 tithi, karana, etc., besides a diurnal table of the sun rise and sun set. On a judgement of the positions of asterisms (Nakkhattan oloketi) 1261 aspects of the planets (nakkhatta caram) and on computation of them (nakkhattan uggenhiti) 1262 which have hold over human destiny, 1263 the astrologer (Horapāthaka, 1264 Nakkhattapāthaka, 1265 Nakkahttejānaka 1266 is accustomed to predict (nakkhattan ādisati). 1267

To follow the customary principle, astrologers during Buddha's time used to predict on the basis of fixing up "Lagna" (ascendant) which was like Vedic method always done from cemae (moon), 1268 whatever they wanted to predict,

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1258 J., II. p. 82 ff.
1259 DC., I., 174.
1260 Ibid., I., 165.
1261 Ibid., 166.
1262 PV., III.4.
1263 SNV., I., 208.
1264 NV., p. 35, 71.
1265 MMid., p. 382.
1266 J., V., p. 476.
1267 MMid., p. 382.
1268 cf: It may be pointed out that the system of computing "Lagna" (Ascendant) from the birth moment is a further advancement over earlier system was introduced in India, perhaps, after the Greek invasion; Hudrā-Rākṣasa, canto IV., 28; cf: Prof.Jacobi's "De astrologiae Indicai Horae appellatae Originius" (1872); In this dissertation, Prof. Jacobi has shown that the admixture of purely Indian astrology with the Greek principle, 1268 took place, before 4th cent. A.D.
it was prima facie on the calculation of moon's movement (candayoga vasena) in relation to particular asterism (nakkhatta) constellation or zodiacal sign (ghara - rasi).

"Nakkhattapāthaka nakkhattā ādisanti, atthavisati nakkhattān iiminā nakkhattena gharapaveso kattabbo, iiminā nakkhattena vāreyem kāretablā, iiminā nakkhattena vijanihūro kattabbo, iiminā nakkhattena gharavāso kattabboti" 1270

The astrologer also considers various other features viz., ascension (nakkhattānan pathagamanā) and retrogression (upathagamanā) 1271 courses of the planets (nakkhatapatha) 1272 and their transit (nakkhattagāha) 1273 etc.

For casting horoscope the Buddhists base their calculations on numerical expressions, 1274 space, 1275 (on the basis of which altitude, latitude and longitude could be understood for casting the birth-chart) and time (kāla or birth moment). 1276 "Time" is split up into smaller periods each of which is an unit (Kṣena); each unit is supposed to be 90th part of the duration of a thought, or the 4,500th part of a minute. According to Mahāvibhāṣa 6,493,099,980 moments (Kṣena) make a full day. 1277 In the Abhidharma, kosa, the minute divisions of Kṣena is given as below:

1269 J., III., p.348.
1270 Mnid., p.382.
1271 DN., II., P.259; III., p.85, 90.
1272 DNV., p.208.
1273 DN., I., p.10.
1274 LV., p.149; for other notations vide Avataśāsaka and SDP., qt. MacGoverm., p.396.
1275 MacGoverm., p.41; Milin., 50 ff; KVU., i., 8; ii., 7; AN., 11, 41,140.
1276 PC., 394; Milin., 271, 388 KVU., V., 4. 6. 7.
1277 For details vide watters 'On Yuan Chueng' section on Indian Time.
120 Kṣaṇa = 1 tatkṣaṇa
60 tatkṣaṇas = 1 lava
30 lavan = 1 muhūrtta (-48 European Minutes).
5 muhūrta = 1 Kāla (Buddhist hour).
6 Kālas = 1 days (24 European hours)

In Brahmanic Jyotisa several moments (muhūrta-Kṣaṇa of the Buddhists) constitute "Timo" as below:

1 Muhūrtta = 60 Anupala (= 60 instants)
60 Anupala = 1 Vipala (2/5th of a second)
60 Vipala = 1 Pala (= 24 seconds)
60 Pala = 1 Doṇḍa (= 24 minutes)
60 Doṇḍa = 1 Ahoratra (= 24 hours = 1 day)

Numerical Expressions: 1278 Buddhists of Sikim including Singtān, Rengpo, Kāncenghāu, Silain bazar, Gantok, Phūtan, Ladakh and some places of Tibet in their Sibylline expressions use numerical notations as conveying predictive results. In yoḍodhyāya numerical notations are used in a different way.

Buddhist monks of these places use single number of making prophecy. They convert compound numbers into a single digit by continuous additions,- e.g., 21 = 2 + 1 = 3; 119 = 1 + 1 + 9 = 10 = 1 + 0 = 1 - these numbers are derived from vowel and consonant sounds:

Vowel

A = 12 = 3  Ā = 21 = 3  I = 11 = 2
ī = 18 = 9  U = 15 = 6  Ū = 22 = 4
E = 18 = 9  AI= 32 = 5  O = 19 = 1
AU= 25 = 7  Ė = 13 = 4  Ū = 11 = 2

Consonants

Ka = 21 = 3; Kha = 30 = 3; Ga = 10 = 1; Gha = 15 = 6
Nā = 21 = 3; Ca = 23 = 5; Cha = 26 = 6; Jna = 26 = 8
Jha = 10 = 1  Ḫa = 13 = 4  Ṭa = 22 = 4  Ṭha = 35 = 8
Ḍa = 45 = 9  Ḍha = 14 = 5  ṭa = 18 = 9  ṭa = 17 = 8

1278 The author of SAV informs that he not personally the Buddhist monks meditating in caves of above cited places and got the method verified,- SAV, p.142, ff; cf: Chaldean occultic significance of Numerology and cosmic analogies have been lucidly discussed in KN.
Tha = 13 = 4  Da = 35 = 8  Dha = 28 = 1  Na = 18 = 9
Pa = 16 = 7  Pa= = 27 = 9  Ra = 26 = 8  Bh= = 16 = 7
Na = 26 = 8  Ya = 13 = 4  Ra = 11 = 2  La = 35 = 8
Va = 26 = 8  Sa = 35 = 8  Sa = 32 = 5  Sa = 35 = 8
Nu = 12 = 3  Number Zero (=0) is always taken to mean ominous
result.

It is noticeable that all compound numbers have been converted to single
numbers comprising of 1 to 9; these nine numbers represent nine planets:

1 = Ravi  2 = Candra  3 = Yrhaspati  4 = Rāhu  5 = Budha
6 = Śukra  7 = Ketu  8 = Śani  9 = Rāgala

Of these nine numbers, 1,2,3,5,6,7 are beneficial and 4,7,8 and 9
are malefic numbers.

These numbers are applied in horary astrology or Praśma-gonaṇā such as
profit or loss, happiness or misery, victory or defeat in litigation, quarrel,
fight, war etc.

Supposerist if a lady questions when she shall have a conception. The
Buddhistic numerology as above are applied as below:

Add the vowel and consonant sounds of the question put; convert them
into a single number; add 46 to the derived single number; divide the added
total (which should always be converted into a single number) by 3; if the
quotient is 1 then the lady has conceived; if the quotient is 2, there shall
be danger to the conceived child and if the quotient is '0' then the lady
that time has not conceived.

Zodiac: In Buddhism like Vedic conception, the zodiac is conceived of
twelve signs (rasī) with 28 lunar mansions (aṭṭhavīsati nekhattāni).

Though Abhijñānapadikā does not mention "Abhijit" and speaks of 27 constella-
tions, the Buddhists knew of this asterism as is evident from the use
of the same as proper name like the planet "Rāhu" in Chinese Buddhist

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1279 cf: Bodhgaya pt. II, by Dr.B.M., Parun, where details of the zodice are
available; cf: Abhp., under the bonding "rasī", cf: KTV., i, 175; MVY.
p.30.
1281 Ancient Calendar pp., 297 ff.
1282 SNK., II., p.204; cf: The name Svātī Rākhu in Rower's., ch.VI., quoted in pp.261; The Svātī asterism (Latin, -Bratis) is the 15th
in order of positions in the list of 28 asterisms.
literature 26 constellations are mentioned.  

Dr. Nisya Davids under misconception ignoring "Abhijit" perhaps in the foot-steps of Abhidhammapadipā, supported Plunket's view that altogether there are 27 constellations of which Ārgādaśā and Āgrahōṣṇī are but one nakkhattra, repeated twice in different names. The Buddhist literature frequently refer to the use of lunar zodiac; This is evident when the astrologer (nakkhattākevīda) calculates the zodiacal signs (tārakā rūpāṇi) and finds out the day's particular 'Nakkhata' in relation to moon (candaya-cevasaṃce) and concludes that to-day is Kattīkā (Skt. kritika, - Latin, Alcyone) or Rohini (Latin, Aldebaran) or so and so.

The metaphysical background of the zodiac is that our entire solar system, visible and invisible, forms the body of One Great Being (Kalā Purūṣa), as Creator and Sustainer and whose consciousness and vitality permeate everywhere, so that smaller units of energy and consciousness within the system are only modifications of His own, appropriated and altered by the various classes of lesser beings through which it flows. The twelve signs of the zodiac are twelve modes of this life and consciousness transmitted through twelve different classes of beings, each class a mighty host in itself and to one or other of those classes every human being belongs spiritually.

Astrologically there are various methods of subdividing and classifying both the zodiac as a whole and also as each separate sign.

Buddha's Pātimokkha-sūtra, - its twelve causal links bear such a close resemblance with the twelve signs of the zodiac that one shall be spontaneous to think of an underlying connection between them. Does it convey that the doctrine of Noble Truth, in course of time when Buddhist India was saturated in Sibylline-lore developed into a newer conception of the zodiac in the spirit of law of Causality to explain in a popular way the knowledge how one has been in

1263 Melanges posthumes d'hist el de Litt Orientates (1843) by A. Rémy, pp. 85; cf: The generally accepted theory is that the naksatras were 20 or 26 constellations that roughly mapped out the ecliptic" IA., vol. "L" (1921) p. 44; cf: IVY., 165; [161.], p. 382, LVT., 502, [IVY.], p. 639.
1265 cf: PH., p. 64 ff.
the past and the present and would be in the future. The Bhikkhu Sāṇyutta evidently combines with Pāṭicasamuppāda, the theory of changefulness of five khandhas, while the Dīthi Sāṇyutta mixes with it a rare "causal sequence of joy and happiness; Pāṭicasamuppāda is obviously called the Noble Law (ariyo nāyo).\(^{1286}\)

**(vii) Planets and Constellations:**

In Buddhist cosmogony it is often mentioned that the sun, moon, planets like Rāhu and other heavenly bodies and constellations as accompanying gods in the retinue of Sakka' (Indra) used to pay visits to the Buddha.\(^{1289}\) The Dhammasangaha or Dhammakkātī inform us that the moon, the sun, the Rāhu (Dragon's head or ascending node of the moon) are amongst other guardians and protectors of the world.\(^{1290}\) Rev. Hardy says that the Sarasangaha of Siddhārtha and Dhammasamgani of Dhammakkāti, are two Buddhist works that have attempted to systematise the scattered aspects of Buddhist "Jyotiṣa".\(^{1291}\) In canonical literature, planets, stars, constellations and other luminaries in the firmament have been used under one common term "nakkhata", occasionally "tāsakā" as a synonym of the same.

These bodies have been differentiated and categorised by Dharmeghoṣa in Sumangala Vilacini.\(^{1292}\)

In Buddhist literature, nine planets\(^{1293}\) are regarded to be the basis of casting horoscope. Amongst these, frequent mention of the following planets are found in a scattered way.

Canda (moon) Buddha (Mercury) Osadhi tāsakā (Skt. śukra - venus) Rāhu, Suriya, etc.

The Moon is called as the king of all heavenly bodies - (nakkhatterāja) and all planets transit or move in proportion to her (moon) attraction.\(^{1294}\)

\(^{1286}\) Shk., III., p. 273 ff.

\(^{1287}\) Ibid., p. 202 ff.

\(^{1288}\) Cf. "Pāṭicasamuppāda in its standard form appears as the crowning synthesis of various incomplete attempts at causally explaining the genesis of misery", OS., p. 196; cf. Winternitz., II., p. 57, fn. 1.

\(^{1289}\) DM., II., 299.

\(^{1290}\) Cf. LTM., p. 233.

\(^{1291}\) Ibid.

\(^{1292}\) Cf. SV., on Brahmajāle Sutta.

\(^{1293}\) Vide under "Gaha" in HVY and Abhp.

\(^{1294}\) J., III., p. 348.

\(^{1295}\) To., 43, Vin., 1., 246.
Next to Moon, the orb of the Sun (Suriyamangala) is mentioned frequently; specific reference to eclipse of the sun (suryagaha) in addition to his motion and size are as well available. In this connection it may be noted that in the matter of planetary behaviours the Buddhist literature invariably mention first the name of the moon and then the sun i.e.,

(a) "Candima Suriyana patha gacchana bhavisseti"
(b) "Candima Suriyana abhaha"

Rahu is the next much spoken planet in Buddhist literature; he is described as a best possessor of personality (attaabhava). Ketu is understood to be a beam of light that dazzles with effulgence.

The Osadhi tarsaka, is a synonym of "Sukra" or Venus whose "odista, odostavana" or radiant whiteness and glow have been typically described in Buddhist literature as "obhaosati disa sabbha osadhi viya tarsaka"; its brightness is understood to symbolize purity - Sparisuddha Osadhi tarsaka viya. Besides a description of its brightness, the Majjhima Nikaya well mentions of its visibility in the early morning (vigeuta valahaka).

In the fragment of corrupt reading of the only traceable text on Buddhist Astrology, there is the mention of "Asatayogavi", i.e., in conjunction with the planet "Osadhi".

In Mahavyutpatti osadhi tarsaka is called "usanastarsaka" and "Usasintaarsaka"; it may be pointed out here that in Sanskrit "Sukra" is synonymously known as "USANAS". Dr. Kern is of opinion that "Osadhi" is a corrupt form from Osani. - Skt., Ausani, (asusasi, 'star of the dawn') a derivative of

1296 AN., I., 28; of: The Bodhisattva Doctrine by Dr. Nidayal, pp. 39.
1297 ASI., p. 318.
1299 DR., I., p. 10.
1300 BN., II., p. 35.
1301 AN., II., p. 17.
1302 TG., p. 54.
1303 BN., II., 111.
1304 VV., p. 7.
1305 IV., p. 20; PPS., II., 638, 772, VSM., II., 442.
1306 BN., II., p. 34.
1307 Hoernle, p. 12.
1308 KVI., Sec. 71.
1309 AB., III., 33; SB., I., 7: 441.
usana. To some ancient lexicographers the word "Usana" originated from "Kavinam" and represented the meaning, 'one who shows from one end to the other' (Krantadasarimna); thus the root Vas (meaning, exertion of will) being associated with the affix 'anas' becomes "Usana" in the active voice. It may be mentioned here in the astrological treatise of Genevra Daivajña (1520 A.D.) it is said that when "Kēnya" (another synonym of "Sukra") occupies the eleventh house from Lagna in a particular nativity, the person becomes proficient in medicine (osadhi). In the opinion of Parashara when Sukra occupies the fifth house from Lagna the person gets proficiency in education (satadhisavya vidyaskham) in another place Parashara says that in a horoscope where the planet Sukra (= venue) becomes beneficial, the person is endowed with the talent of a poet along with efficiency to become writer of several books: "Sukreṣa Kāvyakārttāsa prākṛt grantheṣu tatparah". In the Śrīmad Bheṣajat Gītā, it is obviously mentioned that "Usana" (= Sukra) is the best of all poets (Kavināmuśanāḥ kavīḥ). Dr. Hoernle remarks - "Usana, with the patronymic Kēnya, was an ancient sage who was the preceptor of the Asuras - the opponents of Devas. As such he is always represented in antagonism to Indra. It is curious that ....the composition of a remedy which was a favourite with Indra is ascribed to him." Buddhapāsa says that the planet "Sukra" is called "Osadhi" because, when it appears in the sky people collect medicine and drink them by its sign (sukke tārākā tassa udayato gāthāya tens caṇānena osadhāni gamhanti pipivanti; pi taṃsa Osadhi tārakā ti vuccati); it may be mentioned here that the Itivuttaka commentary furnishes us a different interpretation; according to it that because the planet Sukra's illuminating and effulging rays are efficacious to varieties of medicines, it is called "Osadhi" (usannā pabbātāya dihiyati osadhanā vā anubalappadāyikata osadhi). This naturally suggests that the Buddhists knew the characteristic effects of venue, as a planet ruling over medicine.

1311 VVT., p.337.
1312 J.K., p.62.
1313 PSH., p.465.
1314 PSH., p.121 Sl. 86.
1315 RG., 10:37; BRG., - the genealogy is given that "Usana" is the son of Kavi, whose father is Bhariga, - "Kavisabhargava yasya bhagavānusāṇa suth,"- 4:1:44.
1316 Power Lss., II., p.157.
1317 PPS., II.; 714.
1318 IVC., p.72.
Another notable feature in Buddhist Sibylline experts is that they knew
the immensurable brightness of Venus as such similes for referring to bright-
ness were used in terms of 'Osadhi tārakā'; the first telescopic observation
of Venus by Galileo in 1610 A.D., revealed that amongst all planets the bright-
ness of Venus is next to the silvery beams of the Moon.\textsuperscript{1319}

The planet "Ketu" in Buddhist literature is taken to be representative of
victory as such the planet, is understood to be a "ruler", 'splendour',
'rey' etc. In Therāgāthā, "Ketu" used in the sense of honour and wisdom.\textsuperscript{1320}
In another place, \textsuperscript{1321} "Ketu" is otherwise called that which pervades with
smoky splendour (dhūmasikhā). In the astrological works of Parāśara, "Dhūma,
and 'Śikhi are used as synonyms of Ketu, - a planet that represents, valour
and vanquisher of enemy.\textsuperscript{1322}

Planet "Mars" ( = Skt.Kuja, Kaṅgala) is known by its astrological charac-
teristics to be called as "Aṅgāra".\textsuperscript{1323} In astrology it is ascribed that an
engineer, a soldier, a firemen, a medical surgeon and the like -, always
have an influence of the planet "Mars".

The other planets in Buddhist astrology, are found to be same in de-
scription with these in Brahmanic and Hindu astrology.

The list of twenty-eight constellations (cīṭhāvisatiśakhatām)\textsuperscript{1324}
in Buddhist literature are also like those found in Brahmanic and Hindu
Astrology; thus the Sanskrit Aśvinī (Latin, Arietis) nakṣatra (Constellation)
whose symbol represents "Horse", - is known in Pali literature as "Assayuṇa";
The Rohini nakṣatra (Latin, Aldebaran), whose symbol is "Cassiopeia" in medieval
Indian Jyotisa\textsuperscript{1325} is called in Buddhist literature as "Śakaṭa".\textsuperscript{1326}Abhijit
in Pali literature is Abhijit.\textsuperscript{1327}Of these twenty-eight constellations

\textsuperscript{1319} Galileo observed:-"Cinthiāē figures āmulatur Mater Amorsam", -'the
mother of the Loves (Venus) imitates the phases of the moon,' quoted
in Life on Other worlds by Dr.H.Spencer Jones(Mentor series),pp.99.
\textsuperscript{1320} Tc., verse 64, p.103; cf: JPTS., 1889., p.203.
\textsuperscript{1321} VVC., 161.
\textsuperscript{1322} cf:Hr., p.166; cf:BS., ch.III.,Sl. 7-12, pp. 6 ff.
\textsuperscript{1323} SV., I., 95.; J., I., 73.
\textsuperscript{1324} Abhp., 56-60; Mhid., II., 302, LVT., 502 ff; Dvy., 639 ff.
\textsuperscript{1325} BSR., ch. IX., Sl. 25.
\textsuperscript{1326} DN., II., 254; cf: JPTS., (1909), 13.
\textsuperscript{1327} SNK., II., 204.
frequent mention of Asālha (Latin, Sagittari), Uttarāsālha (Latin, Tauri Aloyono) and Rohini (Latin, Tauri Aloyon) are evident in Buddhist literature.

(viii) Prophecies:

On an examination of the prophecies and divinations found in Buddhist literature, we are reminded of their close affinity with the astrological predictions of Nādi literature of South and Bhrigu Sāṁhitā of Northern India.

These astrological works are found to contain ready-made prophecies about persons who are yet unborn, who are already living and who are dead (trikāla). These prophecies mainly are made on the line of foretelling future events in the person's life including a mention of his name, his parents' and wife's names; conclusion of these prophecies, is drawn by giving a clear indication of the nature of the person's future birth. Obviously these fascinating works, that have bewildered all reasonings for their accuracies and correctness of happenings, have drawn attraction of many eminent researchers; besides, Govt. of Madras have already published few volumes out of a huge store house of such collections that are in possession of Oriental Mas. Library (Madras).

In the wide range of Buddhist literature, we encounter similar predictions which apparently appealed to the tradition as spiritual prophecies. We call it as predictions in view of the fact that we have seen in interior pages that study of Astronomy and Astrology had a strong allurement to the votaries and meditating mendicants of the religion of the Buddha. Buddhist Tantra informs us that to attain perfection and at the same time to make frequent prophecies on the strength of spiritual power acquired through sorceric practices (idāhipaccaya) are very difficult as well injurious to

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1328 J., I., 50.
1329 J., I., 63, 82.
1330 SNC., 456.
1331 For an information of these literature vide, AM (1954) p. 29 ff.
1333 Colonel Clcott, the founder - President of the Theosophical Society is so moved with the perfect reading of these literature, that he conjectured them to be clairvoyance of the astrologer who reads them out from the Palm leaf Mas. vide ODL, pp. 238, 241.
the person who wants to indulge in such prophecies; whereas to predict future events from acquiring a scientific knowledge in the heavenly luminaries (nakkhata-Viṣṇu) are easily practicable to even a lay devotee, not to speak of devout monks. In the Milinda-panha, we witness the prediction of the Buddha with regard to the exact name and nature of the future births of "a bhikkhu and a sāmancro"; the Buddha could predict that these two in accordance with their services in present life, shall be born after five hundred years of his (Buddha's) Mahāparinibbāna as Nāgasena and King Milinda.

In the same work, another startling prediction is made suggesting the name and date of composition of the 'Kathāvatthu'.

In the Theragātha, we notice that in reply to the question as to what the monks of the future will be like, Phussa prophecies a picture which seems to indicate a period of the complete decay of Buddhism.

With regard to the origin and spread of Prajñā-pāramitā literature, a likewise prophecy of the Buddha is evident in the Aṣṭasāhasrika.

Prophecies, frequently made by the Buddha and his disciples, besides lay devotees are abundantly available in Buddhist literature, but all of them are not to be taken as from spiritual powers, rather we could assume them to be from the knowledge of the science of celestial bodies (nakkhata viṣṇu) in view of the fact that the Buddha expressed his strong dislike in the Kośavāda Sutta and in other places that no prophecies and likewise miracles (iddhi) should be demonstrated through sorceric practices, "rather by means of teaching and persuasions."

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1336 DN., I., 214; III., 112 ff; Vinaya declares it as a dukkata offence for a monk to perform sorceric practices.
1337 cf: The Lakkhana Sutta (No.30), DN.
1338 cf: Milin., - vāṭihokathā.
1339 Ibid.
1340 Verses 949-980; cf: AN., Sutta No.90.
1342 ATs., nos.28,34,36,54,100; Luṭkā,ch.X.,784 ff; Rastrāṇāla-paripṛcchā (Pinot edition), pp.ix ff; 288 ff. etc.
1343 DN., I., p.214.
1344 Ibid., III., p.112 ff; Vin., Cullavagga 8,2.
1345 cf: Winternitz., II., 42.
(ix) Talismanism:

Buddhists believe that the planetary forces can hurl down sufferings to mortals on earth; such sufferings due to malefic effects of planetary bodies are called "Nakkhatta-Piḷāna." The destiny pattern of a person thus changed or curbed due to planetary effects, according to Buddhist astrologers could be stopped, checked or remedied.

The above claim of the Buddhists could be taken as rational, in relation to modern views on latest scientific investigations and inventions.

In Buddhist literature, we find remedies generally of three types against malefic planetary effects. These are as follows:-

(a) To wear in person planetary jewels (gaha ratana)
(b) To wear in person amulets (dhāraṇī)
(c) To perform 'Śānti' Ceremony (Paritta)

Mr. Cyrus Abhayakoon in his learned paper has already presented them in a different way; to him these purely Buddhist remedies are systematically recorded in an Ola by the High Priest of Pindikasa Ama of Jetavan of Anuradhapura near Ceylon, over a thousand years ago. Among the planetary jewels (Maṇi) the Buddhist literature speaks frequently of Milckanta (Sapphire), Candakānte (Moon Stone), Suriyakānte (Ruby), Mutta (Pearl), Vajju (Cat's Eye), Vadjra (Diamond), Pucchi (Emerald) etc. A complete list of planetary jewels known to the ancient Buddhists are preserved in detail in Sinhalese texts.
Buddhist literature, speak as well of amulets or dhāraṇī. These are like "Kavaca" that contain protective spells. These dhāraṇī are to be worn "for the protection, safety and shelter of the preachers". Dr. Winternitz, in this connection conjectures, "The protective and salutary magical power of a dhāraṇī is primarily due to its containing some piece of 'wisdom in nuce', and not to any occult mystical significance of the words and syllables, though it is true that the dhāraṇī do also include 'magic words' (mantrāpadāni) of this kind."

In Mahayana Buddhist texts we find the grand picture of the glorification and efficacy of the nature of these dhāraṇī. In the section on Shānti ceremony (Sānti Prakaraṇa) of ancient Indian astrological works, it has been said on the basis of rulings of vedic literature that if due oblation and performance of worship are done to appease the displeasure of particular planet or planets, according to one's birth nativity or progressed horoscope (goçara), - the person is supposed to get a relief in his trouble."

"goçara vā vilāne vā y- grahaḥ riṣṭasūcekhāḥ / pujayetān pratyatena pujitaḥ' syuḥ subhaçpradeḥ\"/

The Buddha was not generally in favour of indulging in Shānti performances introduced by Vedic seers; He regarded these as necromancy, sorcery or magic (iddhi) but nevertheless he is credited with having imparted lessons on these practices, - commonly known as Tantric rituals; the Buddha did give his consent to perform these Sānti practices with a view "that prosperity in this world by virtue of these could be attained by his less advanced disciples who seemed to care more for this world than for the Nirvana preached by him."

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1353 SDP, II, 397; DVY, 613.
1354 Winternitz, II, 391.
1356 GB, I, 7:19; AB, IV, 3:43; cf: Keith's paper in JRAS (1910), 834 ff; cf: also the position of the Vaitāna Śātra in the Atharvaveda.
1357 BN, I, p.9 ff; cf: the legend of Cordula Kernavādāna in DVY, pp. 611; CB, pp.223 ff.
Obviously a supreme personality as the Buddha was, – he even could not ignore the importance of incorporating talismanic practices in his religion from all possible sources to popularise and to expand his monastic scheme. This is clearly manifest, besides a few scarce references in Pali literature. In Santaraksita and his disciple Kamalasila’s discussions at full length in Tattvavasāgraha and its commentary, it clearly testifies to such novel measure taken up by the Buddha. 1359 As a matter of fact, we could reiterate that these talismanic practices out of which evolved the Buddhist Tantric literature, have "contributed a great deal to such pseudo-sciences as Astronomy, Astrology, Medicine, Alchemy, Chiromancy, 1360 Horoscopy, Divination and prognostics". 1361 It is interesting to note that these sorceric practices gained such widespread appeal in Buddhist India, that immediately after the Buddha’s period in 4th Cent. B.C., diplomat-politician like Kautilya is found to have been tempted to recommend "to the king to seek the help of magicians to avert calamities to the state." 1362

The various modes of Śānti performances are found in scattered way in the canonical literature of the Buddhists. They have been systematised in post Buddha era and grouped in a separate collection called "Parittā", – a work on "Exorcism Formula". The Cullavagga 1363 and the Milindapañha 1364 mention that the Buddha allowed to recite "Parittā" as a watch, a guard, a protection for oneself; the occasion of the delivery of such injunction was the death of a monk from snake bite." According to Habel Bode 1365 during the reign of King Anorata of Pārma, intriguing monks used to recite the Parittā as an easy means of clearing" man’s guilty conscience from all wrong doing". In Ceylon King Kassapa V, is found to have performed the Parittā ceremony to protect his subjects from pestilence and bad harvest. 1366

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1360 i.e., Palmistry.
1361 SM., II., Intro., p.xiv.
1362 Ibid.,; p. xii.
1363 Vin., II., p.110.
1364 Milind., p.150 ff.
1365 The Pali Lit., of Burma., p.4.
1366 The Pali Lit. of Ceylon - G.P.,Malalasekera., pp. 75 ff.
From the time onwards Sutta and Vinaya Pitakas down to Buddhaghosa's Visuddhi-Magga, we witness in Parittas besides metaphysical utility an underlying psychological mechanism for mass conversion, and expansion of the religion of the Buddha, for infusing a feeling of confidence developed against physical maladies, circumstantial and social set backs as well for higher spiritual attainments. It was due to Moggallana and Kumara Kassapa, the two immediate forefront disciples of the Buddha, popularity of Buddhism could have been initiated amongst the general mass by means of drawing in a novel way the pictures of life in heaven and hell as a consequent follow-up of "Kamma" - the will and action. It is in their school that there developed the cult of Paritās, composed of various hymns, mystic prayers and spells which attracted suffering multitude to take refuge under Buddhism.\footnote{1367}

Parittas including necromantic practices were readily accepted as sibylline remedial measures that worked tremendously on thought-force, on higher psychic-centre, on emotions, on intellects and ultimately on the subconscious as super-incentive to mass. Dr. (Mrs.) Rhys Davids obviously believed "that Buddhism was compelled to adopt and then adapt, in the Parittā, the rakshamani-ras dear to its converts."\footnote{1368}

In Buddhist India, sibylline remedial measure gained such a popular attraction that it is stated that\footnote{1369} at one time the famous commentator Buddhaghosa when planned to write on the merit and importance of Parittās, a sudden direction of High command demanded his presence at Ceylon for a greater mission, as such the contemplation had to be dropped.

The Buddhists developed an attachment to sibylline remedial measures, such as Parittā etc., on the lonely ground of the Buddha's Dhamma, - otherwise called the moral order that is pervaded in the Universe. The Kernel of the Buddha's Dhamma\footnote{1370} lay in the penetrating knowledge of the moral cosmic order, - into the eternal (Sammatana) truth of the continuous emergence of the

\footnotesize{\textsuperscript{1367}} HUEP., - p. iv., Appendix.
\footnotesize{\textsuperscript{1368}} DB., pt. iii, 186; cf. "Philosophy of Tantra and Mysticism.\textsuperscript{.–}\textsuperscript{CHI.}, vol. III., 437–57.
\footnotesize{\textsuperscript{1369}} cf. Sāsanūlākāra quoted in Gray's Buddhaghosuppatti, p. 15.
\footnotesize{\textsuperscript{1370}} cf.: DB., pt. iii, 186; cf.: "Konāma so bhante Bhagavato dhamava"-questioned by Nigrodha, thehypocritical wanderer and the Flescd one's explanations therein in the Udumbarikā Sīhanāda suttas, DB., III., 40 ff; cf. also the Buddha's illustration given in Aggañña Sutta to Vāseṭṭha for understanding how a norm(dhamma) is the best among the people both in this life and the next., - DB., pt. iii., 80 ff.
flitting Ego and the noble path whereby it could be overpassed. This moral cosmic order is an incessant web woven by biologically existent creatures. Obviously, this incessant web is the causal genesis of our actions (Kamma); the pattern that follows from the progressive web is understood to be the moral law. As a natural sequence the lurking conviction on the ethical side of "Kamma" gradually evolved till it became an axiomatic belief - a faith that good action begets happiness and bad the reverse.\textsuperscript{1371} The opening verse of Yasaka Vagga of the Dhammapada nicely explains this view by fitting illustrations of shadow following the body and steps of the bull following the bullock-cart, - similarly good and bad results follow one's mental actions accordingly, - the actions which in their entirely belong to bodily action (Kāyika), vocal action (Vocika), and mental action (Cetasika)\textsuperscript{1372}, feeling thinking and willing. To a Buddhist therefore all beings in this world, whether seen or unseen are in their own flux of good or bad Kamma, conceiving the moral order, - so to speak waiting for the retribution. Nagasena in the event of his discourses to king Milinda advocates for the use of Parittā so as "to the sickman's turning to the physician's remedies". Sibylline measures are relied upon in the Buddhist literature as panaceas that hold out that hold out an assurance of their sempiternal fulfilment, provided the performer, wearer or utterer is not exhausted of his Kamma in this life.\textsuperscript{1372}

Etymologically, to the Buddhists the word Parittā\textsuperscript{1373} (Skt. Pārītrā) to mean 'protection' derived from the root 'trā' to mean rescue, as opposed to the word Parittā or Parittā which means 'limited, little', that covers the wide range of all possible sibylline measures. Parittās belonging to the Ratana Sutta of Khuddaka Nikāya and Sutta Nipāta,\textsuperscript{1374} the Khanda Parittā of the Anguttara Nikāya\textsuperscript{1375} and Cullavagga of Vinaya Pitaka,\textsuperscript{1376} Cūro Parittā in the Jatakas,\textsuperscript{1377} the Panner-crest in the Sakka-Samyutta\textsuperscript{1378} and the Ānghilimala in the

\textsuperscript{1371} cf: DB., pt.iii., 187.
\textsuperscript{1372} DB., pt.iii., 187.
\textsuperscript{1373} cf: HPE., p.265, fn.1; p.266, fn.3.
\textsuperscript{1374} Both the works belong to Khuddaka Nikāya, the fifth sub-division of Sutta Pitaka.
\textsuperscript{1375} M., II., 72; the Sutta Sutta is termed 'Ahinda', - Lord of Snakes.
\textsuperscript{1376} Vin., III., 76.
\textsuperscript{1377} J., III., No.159.
\textsuperscript{1378} KS., - vol. I, 253.
Theragatha 1379 and Majjhima Nikaya 1380 are amongst various others that speak of the Master's approval for use 'as a watch, a guard, a protection for one's self to maintain the Buddha's Dharma'. 1381

The Parittā-ceremony is performed by the Buddhists mainly on occasions like those which have express sanction in the astrological works of the Vedic Brahmins: 1382 thus on the eve of construction of a new house 1383 disease, apprehended danger, hostility etc. - Buddhist monks recite the Parittās with a firm conviction that they will be protected from all the evils. 1384 The Buddhist Parittās are said to have power to counteract the evil effects of the eclipses due to the moon and the sun. 1385 The Mora Jataka records that the Buddha in his previous birth as a golden peacock used to recite (inna so parittām katvā mora corati) a sun prayer daily in the morning and evening to win over his expected dangers (attanno jīvitaṁ rakkhanto), especially against serpent bites. 1386 Incidentally a typical example could be cited 1387 with regard to saving the life of a monk with the help of enchantment of Parittās and mystic hymns (of Buddhist Tantric practices). It is said while the Lord was staying in the garden of Anātha-piṇḍika at Sravasti, — at that time, the Śvāti Bīkṣu, was bitten by a black snake on the finger of the right foot (Kṛṣṇa serpens dakteṇa padancūsthī dattāḥ) and consequently he feel a swoon on the ground (sa kāmisākaṇṇu bhūmam putiṭṭaḥ). Anānde, on a sight of such incident asked some advice from a fellow Bīkṣu who thereupon said, 'Take refuge under the Triad and then bind the bitten portion with ligature (rajjuveṣṭana) and on doing this, utter the hymn of 'Mahānāyuri vidiyārajñi'. By a faithful follow of the procedure Ananda could save the life of the Śvāti Bīkṣu. The hymns which Ananda enchanted are some unintelligible mystic sound vibrations. 1388

1379 FB., — vnes 574-6.
1380 WB., II., 104 ff.
1381 cf: Viṃ., III., p.76
1383 cf: BSN., ch.55.
1384 German Transal of Khuddakapatha by K. Seiderstucker, Breslau, 1910, pp.3: H. Grinblot and Leon Feer, — Extraits duperittas in JA. 1871, n.6, t xviii, pp.225 ff.
1385 UBE., IV., p.73.
1386 J1 vol., II., pp.14.
1387 Power Mrs., ed., Hoernle (1893), ch.VI., cf: May., containing such spells.
1388 cf: T., pp.261; cf: Sā., I., pp.247, 249 ff. This reminds us of the fact that Lord Rutherford, the famous experimental physicist, proved that the pattern or arrangement of the protons, electrons and neutrons can be changed by an outside agency; this change in the number of fundamental units then orates new elements and thus curb or change the destiny of the (contd....to next page fn:).
It may be pointed out that those practices such as the enchainment of mystic mantras, performance of charm for protection (arakṣaṇtrattā) etc., are generally indulged in the school of Vajrayana Buddhism. 1389

The innovations by the Guhyasamāja Tantra, a work belonging to Vajrayana Buddhism, otherwise known as the Secret Conclusives that sprang up on the remnants of the ruins of monastic order as inculturated and established by the Buddha introduced in the form of Saṃghī or collection of verses to proclaim that enunciation is independent of physical sufferings and abstinence from carnal enjoyments; it is by associating each one of the five Dhyāni Buddhas with Prajñā or Śakti by way of a specified meditation (Śādhanā) in a sibylino-circle (pañcagula) that liberation from the shackles of worldly bondage is possible. 1390 This practice as enunciated is from an earlier work of Mantrayana Buddhism, called Manjusrī Mulasāṃghī. 1391 In this work we find a fuller detail of the deities, Prajñā or Śakti, the adoption of meditating postures (mudrā), drawing of meditating circles and diagrams and the method of performance of rituals. The Tibetan tradition informs us that Nagarjuna received the spell-vehicle (Mantrayāna) from the Buddha vairocana, through vajrasattva, the divine Bodhisattva at the iron tower in South India. 1392

According to Mantrayāna and Kalacakrāyana schools of Buddhism the circle (pañcagula) drawn is a process to practice "Kriyā Tantra" or "Anuttara yoga Tantra" on the performance of followings: 1393

present element. (cf: BSF., pp. 14; OCF., pp. 137) Dr. Gore defines 'destiny' as interpretation of net energy quanta, with which a human being is born and is analysable in terms of physiologial properties; synthetising these two aspects of science we find a proper explanation of the sound vibrations and their reaction over human destiny. The Soviet scientists claim that the supersonic and ultrasonic waves produced from sound vibrations, are now used in wider application "in various branches of human activity. No longer do only physicists used it in their practical work, but also chemists, biologists, engineers, physicians....". They have decided found that these should vibrations have "control over the course of chemical changes", E. Kudryavtsev. 1389

of: Advaya Vajra, 22. Edited by W. Dr. Naraprasad Shastri is full of such references of Buddhist spells. 1390

of: Guhyasamāja Tantra (Geekwad's Orient 1 series No. 33), Introduction, pp. xxi ff.

cf: "Prajñāparamitā" composed by Asaṅga in 4th cent. A.D., is perhaps akin to Guhyasamāja Tantra in basic ideology. 1392

cf: ET, p. 15.

i) Spells (mantra)
ii) Protective amulet (yentra)
iii) Concentration on the circle (manḍala) for meditation
and assessment of planetary propitiousness.

Mantras are spells or sibylline-code sounds, to perform e.g., mālā mantra
or a flower and garland of charms; ḫṛdayamantra or specific short spells to
tame or control others for personal gain etc.

Yantras are amulets (dhāraṇī) with mystic spells to confer additional
force to the wearer to repel adverse conditions in life.

Māṇḍala or ḫṛdayā are charts beset with birth time planets, asteroids
and constellations of a person for judging auspicious (subha) and ominous
(asubha) moments (Kṣana) in a life, - e.g., in a birth chart if there was
any ominous reflections in the place of Saturn's place in zodiacal sign,1394
then remedial measures are to be adopted accordingly.

In the light of modern science when the tulaminic practices of the
Buddhist soothsayers are considered, it readily leaves room for us to con-
clude that the Buddhist astrologers were much proficient in using scienti-
fically these tantric or sorcerous means to ward off ominous astral influences,
- technically called by the Buddha as "īddhipāda" or miracle work, in which
the Buddha at one time took part1395 to compete with other ascetic, with a
view to demonstrate his marvellous and unparallel spiritual powers.

(x) Planetary Myths:

The Buddhists like the Jainas1396 regard the luminaries in the
firmament as vehicular gods (devatā); they are said to be subjected to Karma
and its retribution through rebirth proportionately to the nature of their
deeds, - good or bad; they are in status below the rank and position to the
thirty-three gods.1397 To extol the position of the Buddha as the supreme
over everything in the world cosmos, it is stated that even the first rank
luminaries like the Sun, the Moon and other constellations as associate-gods

1394 cf: "Net Sānaiscab Kṛṣṭham", - ImK., 272.
1396 cf: Stevenson., p. 266 ff; OHB., p. 12.
in the retinue of Indra (-Sakka) very often called upon the Master for admonition; The Buddha's power and piety were so majestic that he could even command the most defying arrogant and fierceful luminary like the Rāhu; on one occasion Rāhu devoured the sun and on another the Moon was devoured causing the earth to remain in darkness; Being constrained at such unruly interference, both the Sun and the Moon then prayed to the Buddha for a relief. The Buddha thereupon summoned the Rāhu and ordered him to keep off from them to enable them to perform their duties; Rāhu got frightened at such command and ran away to vapacitti hell. Rāhu the chief of demons is called voluptuary, an architect of evil design, possessor of grim personality (attabhāva); his everlasting jealousy is to grab the Sun and Moon with his monstorous wide open mouth; Rāhu is called to be one of the four hindrances to inflict "stains" preventing luminaries like the Sun and the Moon to shine in their all glory. Rāhu is also one of the five causes to stand in the way of good rain; these legendary traits are strongly reminiscent of astrological significance of Rāhu's ominous influence when posited inapposite in the nativity of a person, and harls draught in the country.

Rāhu in height, breadth and in physique is said to be vast in measurement; such a gigantic Rāhu once called upon the Buddha who at that time with his supernature transformed himself into far more bigger in physique which coerced the great demon to crane his neck to see the Buddha's face.

Dharma Sangraha, a Buddhist-Sanskrit lexicon like the Mahāvyutpatti

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1398 DN., II, 259.
1399 Cf: Rāhu is an imaginary intersecting upper node in between the movements of the earth and the moon in their respective orbits, - Ketu is the lower node; In astronomy Rāhu is called the dragon's head and Ketu is the Dragon's tail.
1400 cf: Astronomically these are Solar and Lunar eclipses.
1401 SNK., I., 49 ff; cf: LTB., p.254.
1402 MTU., iii, 136, 254.
1403 AN., II., 175.
1404 Vin., II., 295; AN., II., 53.
1405 AN., III., 245.
1406 Cf: In Yogadhyayana Rāhu is sometimes called "Simhikasuta"; cf: "antān-manae tapastu dukkhasa Sakas vreemas phalam/
Karoti Sakhikyohesaam Sviaprayantarc yada/", JR., 170.
1407 SV., II., 407 ff; SP., I., 86; PPS., II, 790.
1408 SV., I., 285; PPS., II, 790.
says 1409 that of all luminaries, the Nāhu, the Sun and the Moon are foremost because they are the guardians and protectors of the world.

The Sun who is called Suriya or Ṛdīcā (= Ṛdītya) 1410 performs his duty along with the Moon (candimā) under the sway of Sakka 1411 (Indra = some specialists have recently identified it with the planet Herschel) 1411.

It is said that at the time of the Buddha's delivering "Mahasamaya Sutta" amongst all gods (who are seen to be luminaries in the firmament) attended, - the Sun was one of them. 1412 The orbit of the Sun in a legendary way called the "vināna" whose diameter is said to cover fifty leagues (yojana). 1413 It is said that the Sun belonged to the clan of the Buddha (Gotama Gottra); 1414 The Buddha is therefore called the friend of the Sun 1415 (Ṛdīcāvendra), - the chief amongst all heat-radiators (tapatā nukham). 1416

In the same context a contradictory myth is woven to declare the Buddha as the descendant of the Sun. 1417

In another place a more fascinating legendary figure is the Sun in as much as he is born of the breast of the Buddha (cirasutta), - hence he is accepted by the Master as his disciple (mamaṇa). 1418

It is said that at the desire of Brahmas, of Ābhassara world the first settlers in earth, requested Moon to appear there in the earth. 1419 The Moon (candimā) being a god (devaputta) had his abode in canda; 1420

1409 *DS*, p.10.
1410 *SNK*, I., 51  *AH*, IV., 100 ff; *MTU*, ii, 199.
1411 *DC*, II., 143, III, 97, 208.
1412 *DN*, ii, 260.
1413 *DN*, III, 196.
1414 *VVC*, p.116.
1416 *FPS*, II., 783.
1417 *VVC*, p.116.
1418 *SNK*, I., 57; cf: *SP*, I., 86.
1419 *SNV*, 519.
1420 *MER*, 108.
It is said that Sāriputta for dana performance was once born as the Moon; in the other place, we find Moggallana to have been born as the Moon.

In the Sasa Jātaka, the stain of the Moon is explained to have occurred due to the painting of the figure of a hare as a symbol of the Bodhisattva’s birth and sacrifice once as hare. Throughout this era (Kappa) this stain it is prophesied by Sakka, the painter of the hare, that, it shall be visible in the Moon.1423

On the legendary personalities of Sakka and Varuṇa as fore-front luminaries have been discussed already in chapter Three.

It is interesting to find that on the names of two constellations, e.g., Assaji (=Skt. Aśvinī) and Punabbasuka (=Skt. Punarvasu) a myth has been woven round two agnostics of same name. Assaji and Punabbasuka never believed in the precepts. They indulged in playing games, sending flowers, perfumes and garlands to girls and women of respectable families.1424 They selected to stay at Kitagiri, situated on way from Kāsi to Gāvatthī.1425 Buddhaahora explains, the cause of selection of such a site, is due to abundant rainfall the place yielded plenty of agricultural crop.1426 Assaji suffered from respiratory trouble and prayed for the Master’s grace who thereupon paid a visit to his place to admonish him for a good conduct.1427

In Brahmanical works on astrology, it is said that malefic position of aśvini (belonging to Mēsa rēśī – aries) and Punarvasu (belong to Kithuna rēśī – Gemini) cause immoral acts, respiratory ailments etc.1428

1421 J., IV., 63, 69.
1422 J., V., 362, 412.
1423 J., I., 172.
1424 SPK., III., 625.
1425 Vin., II., 9 ff; III., 179 ff.
1426 SPK., III., 613 ff.
1427 SNK., III., 124 ff.
Though some oriental scholars of the west like R.O. Franke, E. Senart, A. Barth and others have fancifully considered the Buddhist literature to be a "bundle of didactic elements" from which arose the historical legerdemain of the Buddha, it has been proved by some more serious researchers like Max Müller, Westergaard, Oldenberg, Pischel, E.J. Thomas and a host of others, that the Gautama Buddha "had actually lived in the days before Asoka". 1429

Reflection on the horoscope of Siddhārtha Gautama, the Buddha:

Nowhere in Buddhist literature, authentic birth date of the Buddha has been evident; Chinese, Burmese, Tibetan and Sinhalese translations in concurrence with the "late account of the Nidānakathā" has mentioned that queen Māya conceived Siddhārtha Gautama on the "full-moon day of Asālha and consequently the day of birth with the Purīṣa of Vaisakha". 1430

Cyrus D.F. Abeyesekon has drawn attention to some old Sinhalese Ola (palm) leaf manuscripts in possession of certain Buddhist monks of Ceylon. 1431 In these old records the following data are available.

1 Prince Siddhārtha was born in Kapilavastu in Kali Yuga 2478, on the full moon day of the lunar month Vaiśākha, at about 12 noon (i.e. midday) on Tuesday (Khitisūtadivase) having ascendant (lagna) in Cancer (Karkata).

2 He renounced worldly life on the full moon day of Asālha and crossed the Nīranjana river when he was 31 years old.

3 He attained Buddhahood on the full moon day of Vaiśākha when he was 35 years old.

4 He attained Parinirvāṇa on the full moon day of Vaiśākha of Kaliyuga 2558 when he was 80 years old.

Abeyesekon, on the guidance of "Pārapakara Gaṇitaya", an astrological work of 13th cent. A.D., by Anomadana Thero of Maha Pirivena and "vēkya-karana", has worked out the equivalent christian era of the Buddha's Parinirvāṇa year as 543-44 B.C. This date is again confirmed by him from an inscription at Anurūdhapuṇa as well from a statement of Buddhaghosa in

1429 cf: Winternitz., II., pp. 598-600.
Semanta-pāsādikā to the extent that on the 8th year of the reign of King Ajātaśatrū, Prince Vījaya, son of Prince Śāhā arrived in Lākṣāṇa and became the first king. King Ajātaśatrū ascended the throne on the year of the Buddha's Parinirvāṇa. This therefore indicates that the Buddha was born 80 years before the King Ajātaśatrū had accession to throne; besides Mamatha Nath Sastrī, interpretation of Bodh-Gaya inscription has also been quoted by Abhayakoon. Bodh-Gaya Inscription says Abhayakoon, "gives B.C. 544 as the year in which the Sakyamuni attained" Parinirvāṇa. In addition to these informations we may add the views of Prof. K.P. Jayewdalong with his supporter Dr. Vincent Smith. Prof. Jayewal in his new reading has endeavoured to confirm from the Hathigumpha inscription of King Khuravela, that the Buddha's death took place in the year 544 B.C.

There are other evidences too in favour of some other dates of the Mahaparinirvāṇa of the Buddha in between 487 and 370 B.C., which have been put forward by various oriental scholars but in the face of all these seemingly convincing proofs, we have, for astrological corroborations with the episodes of the Buddha's life, preferred to accept 543 B.C as the year of his Mahaparinirvāṇa. The Buddha lived for 80 years; His birth date therefore could be taken as 623 B.C.

Dr. B.V. Raman from astronomical calculations has shown that Vaisākha full moon day of Kaliyuga 2476 "corresponds to 26th April 624 B.C., but the week day

1432 cf: "Lord Buddha, His life, Teachings and Order", - Sri Mamatha Nath Sastrī.
1435 JNAS., 1918, 543 ff.
1436 Buddha's Parinirvana, P. C. Mukhorji, - The Theosophist (Published from Adyar, Madras) 1899 July, pp. 611 ff.
1437 cf: Dr. Winternitz says, "When we take into consideration that there is sufficient evidence to show that Buddha was a contemporary of kings Bimbisara and Ajatasatru, whom we can place within a fair amount of certainly in the 6th and 5th centuries B.C., then we are at least justified in saying that the best working hypothesis is to place the life of Buddha into this period too", - Winternitz, II., pp. - 596.
happens to be Friday"; moreover the planetary degrees and positions on this date "do not fit with the great personality of the Buddha. But on the Full Moon day of Kali 2479 (623 B.C.) the week day happens to be Tuesday", the 14th April and "which confirms the traditional data". 1438

Birth details of the Buddha is therefore taken to be as below:

Born on 14th April 623 B.C., at about midday (12 noon) on Tuesday at Lumbini (being Latitude 27°8' North and longitude 83°5' E); Ayanāśa + 14°16'.

Planetary Degrees in the horoscopic charts 1439 computed on the given birth particulars come to followings:

The Sun (Ravi) 8 29°3'; The Moon (candra) 8 20°4'; Mars (Mangala) 8 26°54'; Mercury (Budha) 81 23°6'; Jupiter (Brihaspati) 8 11°; Venus (Sukra 8 6°12'; Saturn (Sani) 8 24°36'; Rāhu 8 26°54'; Ketu 8 26°54'; and Ascendant (Lagna) 83, 26°45'.

1438 AL., 1956, May., p.405; For the principle of conversion of Kaliyuga into English calendar year, Dr. Ramen has cited the historical basis of the same.

1439 The horoscope (Jātaka Kundālī) is a map or a zodiacal chart that is supposed to represent a correct picture of the starry heaven of the planetary positions and situation of the asterisms and constellations for the time at which a child is born or at any particular moment. The birth chart (rāsi cakra) gives the tentative features of the native or the born (jātaka) where as the tentative figures are determined from the 1/9th divisional chart (navāśa Kundālī); Navāśa is the most important sub-division of a zodiacal sign into nine equal parts (i.e. 30° - 1/9 - 3 1/8 degrees each part).
The Sun is in the constellation (nakṣatra) of Krittikā (no.3).
The Moon is in the constellation (nakṣatra) of Visākhā (no.16).
The Mars is in the constellation (nakṣatra) of Krittikā (no.3).
The Mercury is in the constellation (nakṣatra) of Rohini (no.4).
The Jupiter is in the constellation (nakṣatra) ofAshvinī (no.1).
The Venus is in the constellation (nakṣatra) ofAshvinī (no.1).
The Saturn is in the constellation (nakṣatra) of Pharmary (no.2).
The Rahu is in the constellation (nakṣatra) of Punarvasu (no.7).
The Ketu is in the constellation (nakṣatra) of Uttarāṣādhā (no.21).
The Lagna is in the constellation (nakṣatra) of Asleṣā (no.9).

Balance of Vimsottari Dṛṣṭāpati Deśa at birth: 15 years 1 month 6 days

General characteristics: The Birth chart (rāśi cakras) and the one-ninth divisional chart (navāṁṣa) reveal that the Lord of lagna, Moon is full and occupies the sign of Venus aspected by five planets. Hence Lagṇādhīpati is immensely fortified. Both the Lagna and the Lagṇādhīpati are subject to the aspect of Mars. In navāṁṣa, Lagṇādhīpati Moon is in Meha. These dispositions conferred on the Buddha graceful physical beauty and a magnetic personality. Because of the aspects of Venus, Mars and Jupiter on Lagṇādhīpati, he was handsome, fair in colour, stately to behold and of majestic mien. Aristocrat by birth He was at home with all kings, princes, warriors and beggars – a characteristic which was largely due to birth in the constellation of Viśākhā. Mercury the planet of humour is in a benefic sign, otherwise unaffected. The royal planet Sun is exalted in the tenth. Consequently, His dignity was unshakable and His humour invariable. The Moon, controller of mind is no doubt aspected by five planets, of which, the most powerful aspect is cast by Saturn. Mars in his own sign and Saturn in debilitation have rendered each other's association harmless. Consequently, the Moon's peculiar position rendered him infinitely patient and moved Him to anxious and puzzled him for the time being on the true purpose of life. Venus, being away from Mars
and within close range of Jupiter protected the Buddha from sensuous feelings and enjoyment. The seventh lord Saturn is not only "neccas" but is considerably afflicted by his conjunction with Mars, - by occupying the seventh house from Chandra Lagna. This explains the affliction of Kalatrabhūva and want of happiness, in the conventional sense. The lord of lagna Moon - in the constellation of Jupiter - the divine and auspicious planet, - occupying the navēmsa of Mars, gave him an iron will, a strong determination and an urge to maintain an undaunted courage for action, but for such resoluteness of purpose there was great possibility for him to subject himself to mortification and severe forms of ascetic penances for a period of six years till he found more successful and rational justifications. Buddha's nobility, serenity, and deep compassion were due to the blessings of "Asala Yoga",1441 his ascetic denial of physical demands in extreme form was the contribution of Pāsé Yoga.1442 The most formidable combinations in the horoscope of the Buddha refer to the tenth house or 'Karmasthāna'. The Sun, lord of the second, who also happened to be the Ātmakaraka or principal moulder of personality was elevated in the tenth Mars as lord of the fifth house with Saturn as lord of the seventh are in conjunctioinal position in the tenth. Mars as lord of the tenth in association with Jupiter, lord of the ninth, are also in tenth. Venus as lord of the fourth in association with Mars as lord of the fifth are in tenth; Venus as lord of the fourth in association with Jupiter lord of the ninth have given rise to a series of powerful Raja yogas - all converging their influences on the tenth from lagna and seventh from the Moon who happens to be Lagnādhapati. Ātmakaraka Jupiter and the philosophica! planet Saturn- both were together to confer another Rājayoga of most subtle metaphysical grasp. He could subdue all passions and led a life of immaculate purity which were due to strong tenth house, Rāhu's presence in the twelfth, - the Nokṣasthana - in the constellation of Moon made the Buddha a philosophic genius while His intellectual eminence was due to the Upacaya disposition of Mercury.

1441 THC., p.49.
Major Incidents: In his 16th year, Gautama was married to Yasodhāra. This took place as soon as Śeni dasā commenced. Mark the fact that Śeni owns the seventh from Lagna the Kalatrabhava and occupies the seventh from Chandra Lagna with the lord of the seventh Mars and Kalatrabhaka Venus. Till the end of the sub-period (antardāśa) of Mars in Śeni dasā - by virtue of their position in the seventh, Gautama was reared up in luxury. But as soon as Rāhu bhukti commenced and I must emphasize here the presence of Rāhu in the twelfth or Mokṣaṅthāna in his 29th year, the Buddha, on the day of the birth of his son Rāhula made the great renunciation. He left his young wife and child and wandered through wilderness. For six years thereafter, i.e., during the sub-period of Guru in Śeni dasā and the sub-period of Buddha in Rādha dasā, he underwent training in Nāṭa Yoga and could not be satisfied with the outcome; he decided to be on meditation. In his 35th year, in Rādha dasā, Buddha bhukti, under deep trance beneath the Todhi tree, on the Full Moon day of Vaiśākha, he attained enlightenment. This great achievement was due to Mercury as lord of the twelfth, Mokṣaṅthāna - in the constellation of Lagnahātipati. In navamsa he occupies the fifth with exalted Jupiter, lord of navamsa lagna. Under the same directional influences he preached his first sermon of the "Middle Path" which lies between two extremes of sensuality and mortifications. It was in Śukra dasā that his triumphant spiritual conquest continued unobstructed. Venus was fully empowered to confer this great tājyoga, by virtue of his association with Jupiter. During Śukra dasā, the Master moved from place to place organizing and spreading his doctrines and organizing the expansion of the order. As soon as Kuja bhukti in Ravi dasā commenced, the Buddha was taken ill. He recovered from his illness. At the age of 80, he passed away with the words - "Decay is inherent in all compound things. Work out your own salvation with diligence", a fitting assertion with a personality having Mars in tenth.

Buddha's death took place at the end of Kuja bhukti in Ravi dasā. It will be seen that the Sun was a distinct maraka being lord of the second as well being associated with another maraka, the lord of the seventh. The sub-lord Mars owns the second and seventh from the Candra Lagna and occupies the seventh with the major lord. The Buddha knew about his end which was peaceful. This is explained by the fact that the 22nd drekkāna (decante) has reference to a benefic sign.
Critical Analysis: Five planets in the 10th - both by rāśi and bhāva - bring out the dynamic personality of the Buddha. The grouping together of these five planets within an arc of twenty-three degrees, has resulted in a number of Rāja-yogas as well as Parivrājaka-Yoga, Buddha never preached anything hostile to Vedic and traditional culture except through delicate rationality curbed all superstitious elements in them. What Buddha has said has been mostly derived from the luminous and inspiring thoughts contained in the Upanishads. Consistent with the unusual structure of his horoscope, Buddha's concern was to free human life from the net of overwrought metaphysics as much as from superfluous ritualism. Jñānakāraka Guru, Mokṣakāraka Śeni, and Ātmakāraka Ravi in Karmasthāna must reveal to any tyro in astrology that the Buddha could never have denied either God or Soul. Buddha accepted "as essentially sound, the concepts of Dharma, Karma and Moksha, The Hindus accepted the Buddha as one of the ten Avatāras (incarnations) of Lord Vīsnu, - this was possible for his tenth house, the mid-meridian horizon of his horoscope. The fact that the Buddha accepted the basic features of Hinduism like Karma, Śaṁśāra Moksha (of nirvāṇa) clearly indicated the degree to which his thinking was embedded in the heritage of Upanishads. The congealed five-planets taken as a whole constitute Gola-Yoga which is said to cause great upheavals, when present in national horoscopes. In an individual horoscope, such a yoga renders one capable of unique achievement. The Buddha made available to all men the wisdom of the Maharshis, in a different garb by laying stress on psycho-ethical life. The Sun in this horoscope is strong par excellence, not only as natural Ātmakāraka, but also by longitudinal position and Sun's exalted situation must give introspection to understood the depth of Ātmashakti, possessed by the Buddha. Summing up, the horoscope of the Buddha is ideally disposed bringing into relief His qualities, mental and moral, and His attainments, intellectual and spiritual. Horoscope of the Buddha vivifies that He was a philanthropist, a lover of men, a generator of unfathomable affection and devotion and a radiant personality. Planetary dispositions in his horoscope indicates His immense sacrifice Mīmāṃṣa and His great renunciation.
While on the subject, we shall discuss here the relevant sibylline features in the horoscope of the Buddha as a Great Man. In his chapter on "Paññacamahāpurṇa Lakṣanam" Varahamihira has given royal combinations of planets, constellations etc., in a birth chart that tell of the type of a Great Man. These types are said to be five, e.g., (i) Maśa, (ii) Śasa, (iii) Bucaka, (iv) Bhadra, and (v) Śulavya.

Of these five types, the Buddha's planetary configurations of above birth (or natal) and navamsha charts shall impress on a critical analysis that the Buddha was born as "Bhadra Mahāpurṇa".

Varahamihira speaks of Bhadra Mahāpurṇa as below:

The native born under "Bhadra" type possesses "Buddha Graha" (planet Mercury) as a dominating feature in him; his arms are uniformly round and well-stretched; hands are proportionate in length and elevation (Ucchraya); he shall have soft cheeks, wide and plump chest, tanned skin texture, semen and bone-marrow of full vigour. He shall have a face of strong personality like that of a tiger. He shall be of calm nature, and shall have the virtue of forbearance, and feeling. He moves like the stepping of an elephant. He shall be constitutionally of Sāttvik-dominance. Bhadra type of Mahāpurṇa is versatile in all "Sūtras", full of wisdom, sturdy-bodied, of graceful forehead, expert in all arts, resolute, well formed waist and loins, appealing nose, wide spread beautiful eye-brows. He is highly spiritual and prefers to be a "Yogi". His curly hairs are black and emit fragrance of aloes. His sex organ though horse-like remains invisible like that of an elephant (nagopana). In his palms or underfeet there shall be marks of plough, postle, race, scimitar, conch, discus, elephant, capricornus, lotus and chariot. He belongs to the central province of the nation where he is born. People have facilities to enjoy his property. If at the time of his birth three planets become very powerful, he shall then be an international figure. He by his courage, personality and valour passes his time on earth and dies at the age of eighty somewhere in a holy place.

1443 RSH., ch. 69; ch. 69 deals on only "Purucalaksanam."
The images of the Buddha, in ancient India, as evident in the art and sculptural schools of Gandhara, Mathura, Magadha including Sarnath, Nalanda, Odantapuri, Kurkhet, Gaya and such other places, bear a striking resemblance with most of the marks of "Bhadra Mahāpuruse", besides the planetary positions as shown in the above Rādī and Navāsaka with the charts confirm that the towering personality and plausible qualities of a Mahāpuruse in the Buddha was but a birth-right with him.1444

1444 of: For a detail description of the Buddha's iconographic images, - see "Indian Buddhist Iconography", - Dr. R.Bhattascharyya (Oxford University Press, - 1924); "Iconography of Buddhist and Brahmanical sculptures in the Bacta Museum", - M.K.Bhattasali (Dacca, 1929) and "Eastern Indian School of Mediaeval Sculpture," - R.D.Banerjee, (Delhi, 1923)