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Taisho Tripitaka: Canon of Buddhist Writings in Chinese

(from Takakusu Junjiro and Watanabe Kaigyoku, eds. 1914-1932. Tokyo).

(in Unschuld, 1985, pp.309-321, 386. Appendix: Primary Texts in Translation).

1. Sutra Containing Pronouncements of Buddha on Buddhist Medicine;

(Fo-shuo fo-i ching); translated from the Sanskrit into Chinese in A.D. 203

From the time of its very inception, the human body contains four [potential sources of] illness.

These are: first, earth; second, water; third, fire; fourth, wind. If wind increases, the influences ascend. If fire increases, heat rises. If water increases, cold rises. An increase of earth signals that strength is present in abundance. These four [primal agents of] illness can generate a total of 404 illnesses.

Earth is associated with the body. Water is associated with the mouth. Fire is associated with the eyes. Wind is associated with the ears. A lack of fire accompanied by violent cold diminishes the eyesight.

The first, second, and third months constitute spring, a time of frequent cold. The fourth, fifth, and sixth months constitute summer, a time of frequent wind. The seventh, eighth, and ninth months constitute autumn, a time of frequent heat. The tenth, eleventh, and twelfth months constitute winter, a time of wind and cold. What is the reason for this? Spring is the time of frequent cold, for it is the time of all creation. [As things are created,] cold departs from them; thus cold prevails in spring. Why is summer a time of frequent wind? In summer all things blossom forth and yin and yang flourish and come together. Thus wind prevails in summer. Why is autumn a time of frequent heat? During autumn all things reach maturity; thus heat prevails in autumn. Why is winter a time of wind and cold? In winter all things die and decay, and all heat leaves them; thus winter is a time of wind and cold.

During the third, fourth, fifth, sixth, and seventh months, man is able to sleep. Why is this so? It is a time of much wind and the body is therefore relaxed. In the eighth, ninth, tenth, eleventh, twelfth, first, and second months, man is unable to sleep. Why is this so? It is often cold, thus the body is tense and tight.

Cold prevails during the three months of spring; thus wheat and beans may not be consumed. The correct foods are late rice and butter-oil, as well as other hot things. The three months of summer are marked by wind; thus it is forbidden to eat aron, beans, and wheat. The correct foods are late rice and curds. Heat prevails during the three months of autumn; thus late rice and butter-oil may not be consumed. The correct foods are fine rice, roasted grain, honey, paddy rice, and millet. Wind and cold mark the three months of winter. Yang and yin [influences] come together. The proper foods are late rice, foreign-bean soup, and butter-oil. While man sleeps the wind sometimes rises and sometimes dies down. While man sleeps fire sometimes flares up and sometimes dies down. Cold sometimes increases and sometimes decreases.

Ten causes are responsible for the illnesses of man. First, sitting too long without eating; second, immoderate eating; third, worry and fright; fourth, excessive exertion; fifth, immoderate sexual cravings; sixth, anger and vexation; seventh, suppression of bowel movements; eighth, intentional retention of urine; ninth, suppression of rising winds; tenth, suppression of descending winds. These are the ten causes of illness.

Buddha says: There are nine causes for the premature, unexpected end to human life. First, eating what should not be eaten; second, immoderate eating; third, eating contrary to custom; fourth, failure to discharge the old before the arrival of the new; fifth, intentional retention of digested foods; sixth, disregard for the principles of proper conduct; seventh, cultivation of bad acquaintances; eighth, untimely appearance and unseemly behavior in the streets; ninth, failure to avoid that which should be avoided. These are the nine causes that bring human life to an unexpected conclusion.

"Eating what should not be eaten" means the consumption of those things that are repugnant to the senses. It also means consumption not in accord with the four seasons, and starting to eat again immediately after the conclusion of a meal. All this is "eating what should not be eaten."

"Immoderate eating" means consumption in excess of one's needs, with no thought to certain limits. This is what is meant by "immoderate eating."

"Eating contrary to custom" means eating at unusual hours. If, while travelling in a distant land where the local foods are unfamiliar, one eats that which he is not used to without first sampling a small amount, this is what is meant by "unusual eating habits."

"Failure to discharge the old before the arrival of the new" means heaping more food on food still undigested. If, for example, an emetic or purgative is taken and the patient eats before the medication's effect is complete, this is "failure to discharge the old before the arrival of the new."

"Intentional retention of digested foods" means preventing the normal release of stools and urine, or suppressing a natural belch, vomit, or the release of wind. This is the meaning of "intentional retention of digested foods."

"Disregard for the principles of proper conduct" means violating the five precepts of proper behavior.⁷⁴ Robbers and such persons who act indecently toward the wives of others are today handed over to district magistrates. They are then dismembered, executed, clubbed to death, or starved to death. Some are able to escape and are then slain by the enraged relatives of the victims. Some die because they are frightened, worried or because of fear. This is the meaning of "disregard for the principles of proper conduct."

"Cultivation of bad acquaintances" means that when someone commits a crime, it influences others as well. Why is this so? The reason is that one does not leave bad acquaintances. Since bad people are not counted, one is taken in their place. This is what is meant by "cultivation of bad acquaintances."

"Untimely appearance and unseemly behavior in the streets" means going out during the early hours of the morning or late at night when apparitions clash; or when one allows oneself to be sought and arrested by police officials; or if one enters a strange house and observes that which he should not, hears that which he should not, behaves indecently where he should not, and, finally, if one contemplates that which should not be considered. All this is what is meant by "untimely appearance and unseemly behavior in the streets."

"Failure to avoid that which should be avoided" refers to sick oxen and horses, rabid dogs, poisonous snakes and worms, pools of water, fire, pits, swift carriages and galloping horses, drunks or malicious persons holding a knife, and so forth. This is what is meant by "failure to avoid that which should be avoided."

These are the nine causes for the unexpected and premature end to human life. Attentive persons should therefore take heed. By avoiding that which should be avoided, there are two fortunate consequences for man. First, a long life; second, the ability to comprehend the law and beneficial sayings, having been granted a long time to live according to the law.

Buddha says: There are four foods. First, the food of the son; second, the food that injures man like three hundred spear thrusts; third, the food that causes worms to crawl out of skin and fur; fourth, the food of misfortune.

"The food of the son" has the following significance: while devouring meat to satisfy a craving for its flavor, a man ponders the fact that this food represents his fathers and mothers, brothers, wives, children, and relatives from earlier life and that this consumption does not free him from the eternal cycle of life and death. If, on the basis of such considerations, the man now renounces his cravings, this signifies the "food of the son."

"The food that injures man like three hundred spear thrusts" has the following significance: someone eats according to his inclinations, pondering the fact that untold misfortune arises for him [from such foods], for only he whose thoughts remain untouched by such desires shall escape the eternal cycle of life and death. This is like the thrust of a spear that separates man from his body. One is forced to meditate continuously on the suffering that still lies ahead in life. This is what is meant by "the food that injures man like three hundred spear thrusts."

"The food that causes worms to crawl out of skin and fur" has the following significance: A person has on his mind that which tastes good and many other things. He is concerned about matters in his household. All this burrows into his thoughts. Such considerations multiply into ten thousand forms, finding expression in one way or another. This is the meaning of "the food that causes worms to crawl out of skin and fur."

"The food of misfortune" has the following significance: Birth, death, and life-conduct are all "foods of misfortune." Fire, for instance, burns many things. In the same manner, man's entire existence consumes his body. Since a parallel exists here to fire, which burns all things, we speak of "misfortune." But why do we also speak of "food"? The reason for this is that man can seek being human [just as he seeks foods]. For this reason we speak here of "foods."

When a person consumes meat, it is as though he is consuming his own son. Each animal that is born is to me father, mother, brother, wife, and child, with no limit of number. There are six cases when man should not consume meat:

1. If he killed it himself.
2. If he authorizes another to kill [for him].
3. If he looks favourably upon the act of killing.
4. If he has seen the killing.
5. If he has heard the killing.

6. If one has doubts about whether he himself was the reason for the killing.

If these six considerations are not a factor, meat may be consumed. He who eats no meat harbors these doubts. He who is able to renounce all meat completely shall enjoy the good fortune of fearlessness.

Buddha says: Immoderate consumption is connected to five evils. First, excessive sleep; second, frequent illness; third, frequent sexual cravings; fourth, inability to recite the words of Buddha; fifth, preoccupation with worldly things. Why is this so? A man driven by sexual desires knows the pleasures of lust. An angry man knows the taste of violence. An ignorant man knows the pleasures of eating. In the rules and sayings it is written: when someone desires a particular flavor, this flavor always brings forth more flavor, but in the next life, this person shall no longer experience the desired flavor.

Buddha says: A single daily meal is proper for those desiring to escape the eternal cycle of life and death. He who falls victim to his own appetites is incapable of moral conduct and of achieving the celestial eyes of self-understanding which reveal the origin of one's own life and where it shall lead. Those who give no thought to dying, consume immoderately, and frequently covet women, commit 140 transgressions. They shall suffer premature death, and the reason for this lies in their foods. He who commits the 10 transgressions⁷⁵ shall lose his human form in the next life and be reborn among the animals. Should he nonetheless be reborn in human form, hunger, thirst, and bleeding are his certain destiny. Anger arises together with passions and lusts.

Buddha says: It is of great benefit to fast voluntarily and give one's food to others, so that these persons may continue their life. This is of enormous value. In the following life one is then assured of an abundance of food and drink; anger and vexation shall be unknown. He who bestows nothing of value shall therefore receive nothing. But he who is marked only by passion and avarice has nothing to give and consequently shall experience only passions in the next life. I myself possess nothing, not even a single coin, because I have taken nothing. He who allows avarice and desires to develop unchecked shall suffer in vain and commit transgressions. The man of the law knows neither care nor sorrow. Care arises out of vexation; sorrow arises out of lust. We all have a year, month, day, and hour for death. He who is ignorant of this fact and does not fear it, he who does not live according to the law and ignores the dictates of proper conduct, he who runs to and fro aimlessly, seeks copper and iron, he who is preoccupied with his fields, house, and servants, spreads only sorrow and suffering among mankind and shall be reborn as an animal.

Buddha says: People order their lives as bees prepare honey. Bees remove honey from all blossoms, working hard and diligently the entire day until their task is completed. Someone who just seizes a thing, takes it, and then departs with it shall reap only suffering and be given nothing. A man who pursues such thoughts and concerns shall also be burdened with these cares. He struggles diligently, without thought to hunger or thirst, to accumulate riches; yet even before his death he must occupy himself with the five fates that can befall a family: water, fire, robbers, district officials, and the pain of illness. Frequently they strike unexpectedly. When the victim has died, others come into

possession of his goods, and he himself is rewarded only with inexpressible agony. The five fates are: first, fire; second, water; third, robbers; fourth, district officials; fifth, avaricious siblings. What is the meaning of "no concern for possessions"? If someone disregards the five destinies he shall be unable to escape suffering. Such concern and such suffering can assume ten thousand forms; whenever they collect in the body they lead one away from the correct path, shunting the law into the distance. Man [should] conduct himself within the law as in trade. If he makes profit, it shall not be a source of joy. If he does not achieve a profit, it should not be a source of concern, for this is only the consequence of conduct during a previous life. He who was greedy [in a previous existence] shall achieve no gain in this life. Even if he were to gather together all of the riches on earth, he would be unable to use them freely. He shall be unable to follow those who leave [the world of life and death], but shall only increase his human bonds and his suffering, sowing only the foundation for a future existence. This foundation is like fire, in that it consumes all. Yet we are unaware of this and dare not eliminate our illusions. We [should] know that it increases suffering and sows the seeds of transgressions.⁷⁶

6.2. Sutra of the Thousand-Handed, Thousand-Eyed Avalokitesvara Bodhisattva on the Treatment of Illnesses and the Preparation of Drugs (Ch'ien-shou ch'ien-yen Kuan-shih-yin p'u-sa chih-ping ho-yao ching); translated between A.D. 625 and 650.

At that time Buddha spoke to Ananda: The comprehensive, complete, highly compassionate spell recited by the Bodhisattva Avalokitesvara, which encounters no resistance, is genuine and truly not without substance. Should there be those desiring to make some appeal to Avalokitesvara Isvara Bodhisattva Mahasattva, they must obtain guggulu incense and recite the spell three times while burning the incense. The Bodhisattva Avalokitesvara will then immediately hasten to come. When someone has been possessed by demons, he should burn a cat skull,⁷⁷ combine the ashes with pure clay, and then fashion an image of the evil demon. He should then place this before a likeness of the thousand-eyed one, take an iron knife and cut [the image] into 108 pieces while reciting the spell 108 times. When the victim then recites the name [of this demon], the exorcism is completed. The [demon] will now be expelled for all time and shall never return. When someone has been harmed by ku, he should first combine equal amounts of karpura incense and guggulu incense, adding to this mixture a bushel of well water that has been drawn in the grey light of dawn. The mixture should then be heated and reduced to one-half bushel. Discard the sediment and drink the liquid. At the same time, while standing before a likeness of the thousand-eyed one, repeat the spell one hundred times, and the exorcism is finished. When someone has been bitten by a venomous snake or by a scorpion, he should prepare a somewhat coarse powder from dried ginger and recite the spell seventeen times while applying the ginger to the wound. This immediately removes [the poison] and recovery is complete. If someone should be harmed by evil spells cast by a malevolent enemy, the victim must fashion an image of this evil person out of pure earth, dough, or wax. He then must take a knife fashioned from iron, step before a likeness of the thousand-eyed one, and recite the spell 108 times. During each

recitation of the spell he cuts a piece [from the image of the enemy], and finally burns all 108 pieces. The enemy will thereupon become extremely friendly, and the relationship between the two will be marked by mutual love and respect. This person shall no longer feel any hate.

When someone's sight has been damaged, either to the point of complete blindness or so that a white mist or red membrane clouds the eyes, the victim must crush one kernel of haritaki, amalaki, and vibhitaka each and press out the oil. It is imperative that during this procedure one is protected from any contamination, that is, neither any woman who has recently given birth nor a dog may watch. While reciting the name of Buddha with closed mouth, apply the [oil] mixed with white honey or with human milk to the eyes. The human milk must come from a mother who is nursing a male child. If only mother's milk from a woman nursing a female child is available, [the spell] must be repeated 1,008 times before a likeness of the thousand-eyed one after preparation of the medication. The remedy should remain on the eyes for seven full days. During this time the victim must remain always in a secluded room and protect himself against wind, sexual intercourse, the five acrid spices, as well as against all impure things. This shall restore eyesight to its former glory.

Someone suffering from fever-demon illness should take the fur of a tiger, leopard, jackal, or wolf and cover his entire body with it while reciting the spell twenty-one times. This will exorcise the illness. Lion skins are best suited to this purpose.

When someone is bitten by a snake, remove ear fat from the victim and, while reciting the spell twenty-one times, rub it into the wound. This will effect the cure.⁷⁸

When someone suffers from severe oppression of the heart and wishes to die, take a lump of peach-tree resin approximately the size of a peach and heat it together with one sheng of clear water, until the liquid has been reduced to one-half sheng. Recite the spell seven times and take the entire amount of the liquid in a single dose. This exorcises the illness. The medication must not be prepared by a woman, for the process must be free of any contamination. Drugs prepared by women are ineffectual.

When someone suffers from corpse-illness, caused by the influence of the demon of a deceased person, he should burn guggulu incense and inhale the fumes through the nose while reciting the spell twenty-one times. He must then take seven pills the size of hare droppings, swallowing these while reciting the spell fourteen times. This effects the exorcism. The victim must take care to guard against wine, meat, and the five acrid spices and refrain from giving offense to anyone. In addition, combine realgar with white mustard seeds and Indian salt and burn this mixture beneath the victim's bed while reciting the spell twenty-one times. This shatters the body of the demon that has caused the illness, and it flees, not daring to remain.

When someone suffers from wind-influence in half of his body, so that his ears and nose are clogged and he is unable to move his hands and feet, boil a mixture of sesame oil and beaver root and rub the liquid, while reciting the spell twenty-one times, over the victim's body for an extended period of time. The body should also be rubbed, accompanied by reciting the spell twenty-one times, with pure butter-oil from cow's milk. This procedure is very effective.

When a woman experiences a difficult birth, rub sesame oil around the navel and into the jade gate of the victim. Birth will also be facilitated by the consumption [of the oil].

When a woman carries a dead child within her body, take one large liang of apamarga herb, boil it together with two sheng of water, drain the liquid and discard the sediment. The victim then takes one sheng of the liquid while reciting the spell twenty-one times. The child will then be expelled with no pain whatsoever. This drug should also be taken when the afterbirth fails to appear; it, too, will be expelled promptly.

When someone suffers from sudden, unbearable heart pains, it is because he has become possessed by the demon of a corpse lying by the wayside. In such a case the victim must, while reciting the spell twenty-one times, chew and swallow kunduru incense in an amount the size of the female nipple; the exact amount, however, is not absolutely critical. The [drug] causes vomiting, thus expelling the demon. The victim must take care to guard against the five acrid spices, wine, meat, and oily substances, and all unclean things, and refrain from sexual intercourse.

When someone has been severely burned, rub the affected areas with hot dung of black oxen while reciting the spell twenty-one times. This will effect a cure.

When someone suffers heart pains caused by the bite of internal worms, he must consume one-half sheng of the dung from white horses and recite the spell twenty-one times. This will effect the exorcism. In severe cases the dose is one whole sheng. The worms will be expelled in the form of a dark-green rope.

When someone suffers from sores on the lower [body openings], he must consume the liquid pressed from water chestnuts, recite the spell twenty-one times, and at night, while lying down, apply the liquid to the eyes. This produces the exorcism. [This is followed by a short, garbled passage.]

When someone suffers from abdominal pain, he should take one-half sheng of two grains of Indian salt dissolved in well water drawn in the early light of dawn and recite at the same time the spell twenty-one times. This effects a cure.

When someone suffers from reddening of the eyes, or when growths or a white veil form in the eyes, he should consume the liquid pressed from green sami leaves, recite the spell seven times, place a coin [in the liquid] overnight, recite the spell an additional seven times, and they apply [the liquid] to the eyes. This effects the exorcism.

When someone is frightened at night and cannot calm down, or when someone is afraid to go in or out, prepare a cord from white threads, recite the spell twenty-one times, tie twenty-one knots, and place the cord around the neck. This will effect a cure. Not only does this technique eliminate fears, it also brings about a contented existence, erases all transgressions, and leads to a long life.

When someone's home is unexpectedly struck by misfortune and hardships, the victim must cut the branches of a pomegranate tree into 1,008 pieces⁷⁹ and rub both ends [of all pieces] with butter, curds, and honey. He then recites the spell once each time as he burns the individual pieces. This will eliminate all misfortune and hardships. The procedure should be carried out before a likeness of the thousand-eyed one.

[Seven directions for non-medical purposes follow.]

When someone has been possessed by demons, so that he remains silent, foams at the mouth, no longer recognizes anyone, and lies near death, give him finely ground amber mixed with wine while

reciting the spell 108 times. Following this, press the liquid from the dung of white horses and give this [to the victim] while reciting the spell fourteen times. A likeness of the demon should be drawn on the forehead of the victim and the spell repeated an additional 108 times. This exorcises the demon.

When someone has burned himself with hot liquid, combine wood ashes with water and apply this mixture to the burned areas three times daily while reciting the spell twenty-one times. Hot cow dung can also be applied to the affected areas, accompanied by twenty-one recitations of the spell. This effects a cure.

When someone is poisoned after consuming raw flesh and suffers from such severe oppression of the heart that he desires to die, boil a mixture of one sheng pure earth and three sheng water, reducing it to one sheng, and give it to the victim while reciting the spell twentyone times. This effects a cure.

When someone suffers from sudden swellings and boils, crush onion leaves and combine with wine; while reciting the spell twenty-one times apply this mixture to the swelling. This effects a cure.

When someone suffers from such severe swelling throughout his body that he desires to die, combine cow dung with wine, applying the mixture to the swellings while reciting the spell twenty-one times. In addition, [the victim] should also consume this medication. This effects a cure.

When someone suffers from such severe nosebleeding that he wishes to die, boil fresh p'eng-lai leaves and have the victim consume this while reciting the spell twenty-one times. The amount of the drug [taken] is unimportant; he will survive.

When someone has bloody stools, have him swallow an egg-sized amount of peach-tree resin and recite the spell twenty-one times. This effects a cure.

For coughing, take one sheng peach pits heated over fire, combined with sugar—all taken as one dose after the victim has recited the spell 108 times. After three or four such treatments, he is cured.

When someone suffers from anal itching, prepare a hot [potion] of finely ground ts'ao-chien- lo fruit, add sugar, recite the spell 108 times, and rub [the liquid] on the anus three times daily. This relieves the symptoms.

When someone suffers from constipation, boil two sheng of k'uei seeds with four sheng water until it is reduced to one sheng. Taking this liquid while reciting the spell twenty-one times will restore regular bowel movement.

For urinary retention, take the liquid pressed from cow dung while reciting the spell twenty-one times. This produces a cure.

For urinary retention, use three fingers to remove dust from ceiling beams and, after pressing through a sieve, mix with clear water. The victim should drink this while reciting the spell twenty-one times. This effects a cure.

When someone suffers from frequent and sudden forced urination, during which one tou is passed each time, boil one liang kua-lou root with three sheng clear water; remove the liquid after it has been reduced by one-half, and have [the victim] take the entire amount at one time while reciting the spell 21 times or 108 times. This effects a cure.

When a woman suddenly falls ill during pregnancy, boil five sheng small beans and three sheng salt beans [?] with one tou clear water, reducing the mixture to three sheng. The liquid is then divided into

two portions, which [the victim] takes after reciting the spell 108 times. This exorcises the illness.

The birth proceeds peacefully and successfully.

When a woman experiences a difficult delivery due to breech presentation, and comes close to death, boil one sheng p'eng-lai with three sheng water until it is reduced to one sheng; the victim should then take the entire amount while reciting the spell twenty-one times. Delivery will take place without complications.

When a small child cries and is unable to sleep at night, write the character for demon under his eyes, recite the spell twenty-one times, and spit three times. This exorcises the demon and calms the child.

When a small child has sores on his head, combine charred cow horn with pig fat and spread the mixture on the sores while reciting the spell twenty-one times. This effects a cure.

When a small child suffers from a swollen tongue and is unable to drink the mother's milk, rub the sap from the eastern mulberry tree on the tongue while reciting the spell 108 times. Recovery will occur immediately.

When a small child has sores in the mouth and is unable to eat, combine finely ground and sifted huang-lien root with the milk of a mother nursing a small boy. Spread [this mixture] on the sores in the mouth while reciting the spell twenty-one times. This effects a cure.

At that time Avalokitesvara Bodhisattva Mahasattva spoke to a large crowd: After the final passage of Tathagata into nirvana, all men will decline in wanton existence as the end of the world approaches. Innumerable illnesses will therefore be inevitable. For this reason I shall today reveal several therapeutic techniques in order to render assistance. If there are now monks and nuns, lay brothers and lay sisters, good men and good women who can learn and pass on these techniques in order to relieve the suffering of others, they shall now hear that I have assumed this human body with great compassion to help all mankind. I myself must appear here so that all these techniques achieve their highest possible efficacy. He who comprehends and passes on the miraculous words of this compassionate and profound spell, which faces no obstacles, in order to heal the suffering of the world, shall be like me; between this person and myself there is no difference.

When men and women of pure faith, who accept, preserve, and also recite this spell for the relief of suffering, treat illnesses using obscure worldly techniques, they should nonetheless recite [the spell] 108 times out of compassion and with an upright mind. All shall then receive the power of the Avalokitesvara. When all men shall be able to carry on my techniques, they shall immediately be received by me when their destiny is complete. I shall journey with them in unbounded joy in the jewelled celestial carriage and assist them to rebirth in the world of peace and happiness. After a short time they shall rise again in the lotus blossom and attain perfection as Buddha.

Thereupon Shakyamuni praised the Bodhisattva Avalokitesvara and spoke: "Praise the Great Master! It is so! It is so! Exactly as you have spoken! If there be good men and women who give but a small portion of such remedies to a sick person, their happiness shall be assured and every transgression in their present existence be forgiven. In future worlds inexhaustible happiness shall be their reward. In every world in which they are reborn, they shall receive a body free from illness and every fortune shall be bestowed upon them. Both in heaven and among men, every success will be theirs. Both in

heaven and among men, their destiny shall be immortality. They shall achieve the Tao in just a short time."

When the tremendous gathering of bodhisattvas, mahasattvas, brahmans, the four kings, devas, nagas, and yaksas, as well as all spirits, demons, kings, humans, and non-humans had heard the words of Buddha, there was great rejoicing among them. Devoutly they perceived his words, showed him their reverence, and then departed to carry out his instructions.⁸⁰

Unschuld's Footnotes (from Unschuld, 1985, p. 386).

74. These are: do not kill, do not steal, do not commit adultery, do not lie, do not drink alcohol.

75. These are: murder, theft, adultery, lying, duplicity, coarse language, obscene language, lust, anger, perverse views.

76. Taisho Tripitaka, 1914-1932, p. 793; cf. Sen 1945, pp. 76-84.

77. This and subsequent translations of "drug-" names reflect Chinese interpretations; they do not necessarily correspond to the original Indian meaning. Cf. Sen 1945, p. 85.

78. 'Cure' is termed here with a character literally meaning "to expel," thus referring to the concept of exorcism.

79. The text says "1000"; this is probably an error.

80. Taisho Tripitaka, 1914 - 1932, p. 1059; cf. Sen 1945, pp. 85-95.