

The Far East differs from the nearer and middle East in nearly every important particular of its civilization and history. It became essentially Sinesian in both these respects, and if a wave of Buddhism passed over the immense tract and its enormous population, its influence, never fundamental, but rather of a stimulative than of a creative character, has ceased—to be replaced for the most part by modern tendencies drawn from the West, with which the near and middle East, the home of Islamism and Brahminism, are still out of all sympathy.

Further, the races who dwell in the boundless territories washed by the eastern waters of the Pacific Ocean possess a literature of which hardly the fringe has been touched. A more complete investigation brings every day to light new elements, archæological, historical, and folklorist, tending to show the course of thought and life that has brought these immense and isolated populations into an ordered civilization of a very peculiar kind, upon lines quite other than those which have obtained in the West or in the near and middle East—elements which call for separate treatment and are well worthy of distinct recognition in periodical literature.—Yours truly,

F. VICTOR DICKINS.

6. VYĀDHISŪTRA ON THE FOUR ĀRYASATYAS.

Ghent.

April 15th, 1903.

DEAR PROFESSOR RHYS DAVIDS, — Professor Kern has called attention to the relations between the therapeutic doctrine of the Buddha and Indian medical science. He writes in his “Manual of Buddhism,” p. 46: “It is not difficult to see that these four *Satyas* are nothing else but the four cardinal articles of Indian medical science, applied to the spiritual healing of mankind, exactly as in the Yoga doctrine.¹ This connection of the *Āryasatyas* with medical

¹ E.g., in *Yogasūtra*, ii, 15, comm.: “yathā cikitsāsāstraṃ caturvyūham: rogo, rogahetur, ārogyam, bhaisajyam iti, evam idam api sāstraṃ caturvyūham eva, tadyathā: samsāraḥ, samsārahetur, mokṣo, mokṣopāya iti”

science was apparently not unknown to the Buddhists themselves, for in Lal. v., p. 448, we find immediately after the announcement of the discovery of the two formulas the significant words: '*utpanno vaidyārājāḥ pramocakaḥ sarva-duḥkhebhyaḥ . . .*,' and again, p. 458:

*'cirāture jīvaloke kleśavyādhiprapīḍite |
vaidyārāṭ tvaṃ samutpannaḥ sarvavyādhipramocakaḥ ||'*

"In a long ailing world of creatures, plagued with the sickness of sins, thou wast born, the prince of physicians, delivering from all sicknesses."

Allusions to the therapeutic omniscience of the Tathāgata are, of course, numerous; some are very persuasive and to the point; for instance, Bodhicaryāvatāra, ii, 55 foll.:

*itvaravyādhibhīto 'pi vaidyavākyaṃ na laṅghayet |
tatra sarvajñavaidyasya sarvaśalyāpahāriṇaḥ |
vākyaṃ ullāṅghayāmīti dhig mām atyantamohitam ||*

"Though with but a passing disease to fear, one should not transgress the physician's bidding. Even so, I transgress the bidding of the omniscient physician who draws forth every cause of pain—shame on me for my supreme stupidity!"

And *ibid.*, vii, 22 foll., a comparison between the bodily diseases and the mental ones, between the hard methods of the medical scientists and kind methods of the moral teacher:

*sarve 'pi vaidyāḥ kurvanti kriyāduḥkhair arogatām |
tasmād bahūni duḥkhāni hantuṃ śoḍhavyam alpakam ||
kriyām imām apy ucitāṃ varavaidyo na dattavān |
madhureṇopacāreṇa cikitsati mahāturān ||
ādau śākādidāne 'pi niyojayati nāyakaḥ |
tat karoti kramāt paścād yat svamāmsāny api tyajet ||*

"There is no physician but cures disease with some pain in the treatment: thus to destroy great pains a little must be borne. This treatment, usual though it be, the Great

Physician has not followed : with pleasurable handling heals he the greatest sufferers. First he engages us, our leader, in the giving of herbs and the like : this does he that in due course afterwards we may renounce even our own flesh."

Moreover, we find in the *Abhidharmakośa* and in so many words the actual parallel discovered by Professor Kern. At the beginning of the sixth *Kośa* (MS. of the *Société Asiatique*) *Yaśomitra* has the following glosses :—

vyādhiṃ dr̥ṣṭveti . *vyādhir duḥkhasatyasyopamānam ; tannidānaṃ samudayasatyasya ; tatkṣayo nirodhasatyasya ; tadbhaisajyaṃ mārgasatyasyopamānam . sūtre 'py eṣa satyānam dr̥ṣṭānta* iti. *Vyādhisūtre . katham . caturbhir āṅgaiḥ samanvāgato bhiṣak¹ śalyāpahartā rājārhaś ca bhavati rājāyogyaś ca rājāṅgatve ca saṃkhyāṃ gacchati . katamais caturbhiḥ ? ābādhakuśalo bhavati, ābādhasamutthānakuśalaḥ, ābādhaprahāṇakuśalaḥ, prahīnasya cābādhasyāyatyām² anutpādakuśalaḥ . evam eva caturbhir āṅgaiḥ samanvāgatas tathāgato 'rhan samyaksambuddho 'nuttarabhiṣak śalyāpahartety ucyate. Katamais caturbhiḥ ? iha bhikṣavas tathāgato 'rhan samyaksambuddha idam duḥkham āryasatyam iti yathābhūtaṃ prajānāti, ayaṃ duḥkhasamudayaḥ ; ayaṃ duḥkhanirodhaḥ ; iyaṃ duḥkhanirodhagāminī pratipad āryasatyam iti yathābhūtaṃ prajānāti . iti.*

I do not know this *Vyādhisūtra* from other sources. The phraseology is of the best kind. You will observe that, according to this *sūtra*, the third *satya* is the way (*mārga*, *upāya*) to the destruction of the disease, and the fourth the way to its not-appearing-again (*a-punarbhava*). The scholastic point of view, so far as I know, is different.³—
Yours faithfully,

LOUIS DE LA VALLÉE POUSSIN.

¹ MS. (here and *infra*) has : *bhiṣak kalpa*°. I suppose that the old Nepalese ligature has been misunderstood by the modern copyist.

² MS. has *'syām*.

³ This attribute of the Buddha helps to explain the origin of the *Bhaisajyaguru* of the later mythology which Dr. Grünwedel (*Myth. B.*, p. 118) pronounces "noch unerklärbar."—*C. Bendall*.