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NEW MATERIALS FOR THE STUDY OF THE
KUMĀRATANTRA OF RĀVANA

By P. C. Bagchi

A long study on the Kumāratantra of Rāvana by M. Filliozat was published a few years ago in the _Journal Asiatique_ (Le Kumāratantra de Rāvana, J.A. 1935 cccxvi, pp. 1-66). The article contains the critical edition of a short text entitled _Rāvana-Kumāratantra_, its French translation and other parallel documents from the medical treatises in Sanskrit. The text given by M. Filliozat is based on a collation of two printed texts and an unpublished manuscript in the collection of P. Cordier now in the Bibliothèque Nationale de Paris (Sanskrit, no. 129). Of the two printed texts, the first was published from Bombay and the other is contained in the Cikitsāsaṅgraha of Cakrādatta compiled in the 11th century. Cordier’s manuscript is a South Indian copy of a text preserved in the Tanjore Palace Library. The three texts are the same and the slight variations that occur have all been noted by M. Filliozat. The title of the Bombay text is _Laukādhīpatirāvanakīyu Kumāratantra_, that of the Cikitsāsaṅgraha _Rāvana-Kumāratantra_ and that of Tanjore _Rāvanakīyu-tabāla-tantra_.

The Kumāratantra of Rāvana is a treatise on children’s disease. It is said that the diseases of children up to the age of 12 are caused by the Mātrkās who take possession of them on a particular day, or in a particular month or year. The treatment prescribed is purely magical consisting of (i) _bali_ to the Mātrkā, (ii) purificatory bath of the sick child, (iii) fumigation of the child, (iv) a mantra and (v) other works of piety. So M. Filliozat came to the conclusion from a study of the text that little importance is attached to the symptoms of the disease and that only commonplace things that have no place in the medical science have been described. The names of the 12 mātrkās in these texts are: Nandā, Sunandā, Pūtanā, Mukha- mantra, Kātapūtaṇā, Šakunikā, Šūskarevati, Āryakā, Sūtikā, Niṛtā, Pilipichikā and Kāmukā. M. Filliozat however admitted that side by side with the regular science a certain importance has been attached to Bhūtavidyā in the matter of children’s diseases and in order to elucidate his thesis he has taken into consideration the relevant sections of the standard medical treatises: (a) The Kaumāra-bhrtya of the Suśrutasaṅhītā, (b) The section on children’s disease in the Carakasaṅhītā, (c) The Kumāratantra of the Aṣṭāṅgahṛdaya.
The texts studied by M. Filliozat have no Buddhist character. Cordier, however, described a Buddhist Rāvaṇakumāratantra written in prose in a communication to the Congress of Orientalists held at Hanoi in 1902. M. Filliozat was not able to trace this manuscript in Cordier’s collection. An illustrated Nepalese manuscript was recently handed over to me by my colleague Dr. Stella Kramrisch for an examination of the illustrations. The manuscript is a continuous one, the pages being stitched together, having a recto and a verso. The first three pages are missing and as the colophon is also lost the title of the text cannot be restored. The recto contained the illustrations of the 9 grahas, of which now six only remain. It also contains an account of the influence of these grahas on the life of the human beings and also the illustrations of the 12 signs of the Zodiac. The verso contained the illustration of the 12 graha-mātrkās of which only 9 now remain and a description of various methods of propitiating these graha-mātrkās. The text agrees with the Rāvaṇa-Kumāratantra although the title of the text probably occurred in the colophon as [Dvāda]ṣa-graha-śānti (?)

The manuscript is of a Buddhist inspiration. This is shown by the illustrations of the grahas which are executed in the style of Nepalese miniature paintings of Dhyāni-Buddhas and also by the representation of the third sign of the zodiac as a Buddhist Yab-yum. The manuscript is very corrupt; it differs to some extent from the text published by M. Filliozat. It has greater agreement with a Chinese translation of the Rāvaṇatantra that is found in the Chinese Tripitaka.

It is the Lo-fo-nu shuo kien leao siao eul tsi ping king (Nanjio 882, Hobogin 1350, Bagchi, Le Canon Bouddhique II, p. 589, n. 41) or “The sūtra spoken by Rāvana on curing the children’s disease”— “Rāvaṇaprotka-bālacikitā.” It was translated by Fa t’ien (Dharmadeva) who originally belonged to the monastery of Nālandā in India and went to China in 937 A.D. I have thought it fit not only to print the Nepalese text but also to give a tentative translation of the Chinese text as it seems to give a more correct idea of the Rāvaṇakumāratantra.

The word mātrkā is translated in Chinese as Yao mu kuei (planet-mother-demoness) i.e. graha-mātrkā and this seems to be the correct appellation of the 12 supernatural beings that cause the disease of children. Simple graha of the Nepalese text and mātrkā of M. Filliozat’s text are misleading, as Grahas are generally the nine planets (Ravi, Candra, Maṅgala, Budha, Brhaspati, Śukra, Śani, Rāhu and Ketu) and the Mātrkās are the Śaktis of different Gods (: Brāhmaṇī, Māheśvari, Kaumārī, Vaiṣṇavī, Vārāhi, Nārasimhī, Indrāṇī). The twelve graha-mātrkās are quite different from them.

The symptoms of the diseases given in the Chinese text are less
commonplace than in other texts and each of the diseases has thus a distinctive nature. The materials for fumigation, the offerings and—most important of all—the mantras are different in each case. This is the reason for which I believe that the Chinese text seems to have preserved the most correct form of the Rāvana-kumārantantra.

The names of the Grahamārīkās occur in a different way in the Chinese text. For the facility of comparison the names from different sources are being given side by side. The occurrence of the same names in other sources is indicated by a cross sign:

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<td>×</td>
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<tr>
<td>10 Jambukā</td>
<td>Revatī</td>
<td>Nirṛtā T. ×</td>
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<tr>
<td>11 Pilipicchikā</td>
<td>×</td>
<td></td>
</tr>
<tr>
<td>12 Skanda</td>
<td>×</td>
<td>Kāmukā var. Adbhutā</td>
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An altogether new medical treatise entitled Kāśyapasaṁhitā (or Vṛddhajīvakiya-tantra) has been recently published from Bombay. It has been edited by Vaidya Jādavji Trikamji Ācārya and Somnāth Šarmā of Nepal and published by the Nirnayasagar Press, Bombay. The Kāśyapa-saṁhitā is called Kaumārabhṛtyam and deals entirely with childrens' diseases. Although it is said in many places of the
text that the diseases are caused by the Grahas, Piśāca, Yakṣa, Gandharva, Bhūta, Skanda and Apasmāra, the names of the 12 graha-mātrkās are not found in it. It prescribes fumigations in a special chapter called Dhūpakalpādhyāya similar to those recommended in the Rāvaṇakumāratantra. In the chapter on Revatīkalpa (p. 158) it mentions the 16 demonesses who destroy the child from the 1st to the 16th day of its birth, each in her turn. They are—Piśācī, Yakṣī, Āsuri, Kāli, Vāruṇī, Saśṭhī, Bhirukā, Yamā, Mātaṅgī, Bhadrakālī, Raudrī, Vardhikā, Caṇḍikā and Pilipicchikā. In the same chapter (p. 153) Śuskarēvatī occurs as the name of a type of diseased women. In the 19th chapter (p. 5) which is lost in part we get the names of Śakunī, the two Grahas—Skanda and Saśṭhī and Pūtanā. Thus it seems that the Kāśyapasaṃihītā is older than the other Kaumārabhṛtyas in which the demoniac origin of the diseases is stated in a more systematised way. This is also the opinion of the Nepal Rajguru Hemarāj Śarmā who has written an introduction of 240 pages that is a monument of his profound scholarship. He says (p. 137)—

अस्यां काश्यपसंहिताः तु केरि ये पव श्रद्धापुत्राद्य: देवमासिद्धें

विभिन्ना प्रहा नेव एक्क्वेवतीपुत्रादिग्रामाचीननामसिद्धेः तेपासुलेखः मन्त्रा अपि

प्रायो वैदिकश्चायानुविधायिनः कलेख ( मातःविष्णुपदेश्य: पृ: १६२ ) प्राहेतावयवः

मन्त्रोपेयेः: भैषज्यविष्णुपप विभिन्न इत्यविषयोपिनो विभिन्ना व्रतमया समुक्तस्यातः।

उभयते विषयतत्वानं किष्काराटगुणोत्सरादिचिन्द्रिनेष्यु विविक्वात्सराद्यo द्वार्त्तेन

तदेवेश्या काश्यपसंहिताः बहुद्रामाचीनस्मयातवल्लभः समीचितेः।

The Kāśyapasaṃihītā attaches a special importance to Skanda and Saśṭhīmātā amongst those who are responsible for the children's diseases. This agrees with the account of Skanda and the allied divinities given in the Mahābhārata(Vanaaparvan, Adh. 227-229). It is stated that the real mother of Skanda was Svāhā. Svāhā assumed the forms of six mātrkās, the wives of the Rṣis of the Saptarṣi-

maṇḍala, Arundhatī the wife of Vasiṣṭha being too faithful to be deceived, in order to please Agni. Svāhā also assumed the shape of Vinatā, the mother of Gāruḍa, in order to throw away the foetus which became Skanda. Later on the six mothers, Kṛttikā and others, who were abandoned by their husbands as well as Vinatā, wanted from Skanda, the privilege of motherhood. They were granted this and it included the power of taking away the lives of young children up to the age of sixteen years.
यावतः दोषशार्यांणि भवन्ति तथाः प्रजाः।
प्रवाङ्धन मान्याणां तावद् पूर्वविच्छे। (२२९, २२)

Hence the six mothers—Saśiḥi-mātrkā had a claim to be propi-
tiated for the safety of children. The terrible Vinatā is the same as
Sakunigraha (Vān. १२९, sl. २६). Skanda also produced from his body
a terrible demon called Aśpasmāra who was ordered to stay near the
Mātrkās and exercise a function similar to theirs (ibid. ślokas—२४, २५).
Besides these, Skanda produced from his body a number of daughters
and sons who were given the right of exercising an evil influence on
the children. Amongst the daughters are found Pūtanā, Sītapūtanā,
Revati and Mukhamanḍikā (ibid ślokas २७-३०)—

पूतनाः राक्षसीं प्राहृस्त्व विचारस्य पूतनामृतस्।
कथा दाहारण्यपेण घोरस्या निशाचरी॥
पिशाची दाहारणपन्ना कथ्यते शीतपूतना।
गर्मन् सा मानुषीणांतु हरते घोरद्रश्ना॥
अद्रितं रेवतीं प्राहुरम् हस्तस्मास्तु रेवत्।
सोवपि बालान् महायोगे वास्ते वै महायोग॥
दैत्यां या रत्निर्माता तमाहेषुखमणिवदकाम।
अल्परेतें शिशुमार्शेन संप्रह्या दुरासद।॥

It is further stated in the Mahābhārata (ibid. sl. ३६) that they are
fond of meat and wine. Skanda and all the Grahas are to be worshiped
with bali and the sick children to be washed and fumigated (sl.
४४):

तेऽयं प्रशमनं कायं स्थानं धुमधाःज्ञः।
विलिकर्मोऽप्रहारपन्त स्वद्यस्येव विषेषेः॥
पवमभविता: समेव प्रचंचल्ति शुष्मां नृणमृ।
आयुवर्गिःश्र साक्षे भरम्न्ति प्रहा नृणमृ॥

Although the १२ grahas of the Rāvaṇaṇatantra and other medical
treatises are not clearly mentioned in the Mahābhārata—the names
of six at least: Skanda, Sakunigraha, Pūtanā, Sītapūtanā (probably
the same as Kaṭa—), Revati and Mukhamanḍikā occur there. The
six others were probably the six mātrkās (Saśiḥi), Kṛttikā and others.
I have not been able to find out the names of these six, but probably
It is difficult to find out the exact connection between Rāvaṇa and the methods of curing children's disease. Rāvaṇa, the Lord of Lāṅkā, is a Rakṣa and like the Yakṣa, Piśaca, Pūtanā, Kaṭapūtanā etc. can destroy the children and can also protect them against evils, when propitiated. Rāvaṇa also is the name of a Yakṣa, the protector of the country of Ramaṭha in the North-west of India (Lévi—*Le Catalogue géographique des Yakṣa...*, J. As. 1915, p. 56). Then again Lāṅkaśvara is the name of another Yakṣa, who is the protector of Kāpiśī (*ibid*, p. 52).

The relation of the Yakṣas with children’s disease is also apparent from the Kāśyapasaṃhitā. The Kāśyapasaṃhitā, we have seen, is a *Kaumārabhṛtya* or a treatise on children’s disease. It is said that the author of the work received the Tantra from the Yakṣa Anāyāsa.

Anāyāsa is really the name of a Yakṣa in the list of Yakṣas in the Mahāmāyuri (Lévi, *loc. cit.* p. 48). He is the protector of the city of Kausāmbī.

I

**DVĀDAṢA GRAHA ŚĀNTI (?)**

[III]. Om Pūtanā nāma grahaṁ święte święte vāse [pūtanā nāma grahaṇa gyātasya] etad bhavati lakṣaṇaṁ | kāsaṁ kainpate kīrṇa (?) rudatī cchadanti gātraṁ saṁkocayaṁti | pūnas ḫaste pādaṁ saṁkocayaṁti pādarogah bhavati | jvaraiṁ ca jāyate mahādārumaṁ |

nadyāyaṁ pāraṁ puttalikāṁ kṛtvā raktapuṣpa raktadhvaja raktā tilakaṁ raktopavīt (?) raktā dhūpa raktā dīpa uṣṇodaka sarpaṁīrme raka niṁbapatra sajjarasa sunirmala gṛṭaḥ | ete dhūpa dadyati | pacchi- ništriṁ diśi niśtriya bali haret catuṣpathe brāhmaṇāṁ śneta vā bhojayaṁ | tataḥ sampadyate sukhaiṁ |

* I have not tried to emend the text as it is too corrupt to be improved upon.
mantra: muñca Kumārāya svāhā

[IV]. Oṁ Mukhamāndikā nāma graha—caturtthe divas caturthe māse caturthe varṣe mukhamāndikā nāma graheṇa grhītasya etad bhavati lakṣaṇaiḥ | prathame bhavati jvaraiḥ | grīvā śiro atirakta (?) mutrapuṛīṣaṇca jāyai | muṣṭiṇaḥ bandhayaiḥ | bali tasya pravaksāmi yena muñcati so graha |... dipārovaṇaḥ muṛtiṁkāṁ grhītvā śuklapuṣpa pūṣṭi-ke lepāyītvā śuklagandha śukladīpa śukla kṛṣṇopavīt macchamāsaṁ jambakti dubaddhamāsa (?) | dhūpapuṣpaśarpanimarīkāṇca sājiraviṣṭa manuktakesāra śrīgāvaśikunīśīṅga laśuna sajjaiṁ rasa... | dhūpa | etat uttaradiśe |

muñca muñca Kumārāya svāhā

[V]. Oṁ Viḍāli nāma graha—pañcane divas pañcane māse pañcane varṣe viḍāli nāma graheṇa grhītasya etad bhavati lakṣaṇaiḥ | prathame bhavati jvaraiḥ gatrainca udhariśetī akāca karoti | kampa- yanti rudanti atisāraṁ bhavati bhukṣa bhavati ārdhavagnṛṣe jāyate saha-reṇa grhnanti | bali tasya pravaksāmi yena muñcati so graha | pīṭhamaya- raktaputtalikāṁ kṛtvā raktapuṣpa raktagandha raktaḥuṇa rakta... ka rakta-candana raktayaṇḍopavīt rakta-paṭa āsasasurā jambubjike macchamāsa rudhira nimbapatra bāla upare gṛha |  etc dhūpa | rātrau prathame prahare netradīva naiṁtyadiśanālīdaṁ | prathame triṇī dināni caturtha... disc brāhmaṇa bhoyojet anyata vā |

mantra: muñca muñca Kumārāya svāhā

[VI]. Oṁ Śakuni nāma graha | Saśṭhe divas saśṭhe māse saśṭhe varṣe | Śakunī nāma graheṇa grhīta numel | etad bhavati lakṣaṇaiḥ | prathame bhavati jvaraiḥ gātra muceṣṭāya | akāśāṁ nirikṣate | divā-rātrau sūṁtiṁ bandhayanti | uṣṇo bhavati gātra bali tasya | prakrṣ-rai|m | jena muñcati so graho śukla puṣpanaya puttalikā kṛtvā | śukla rāktu kṛṣṇa puṣpa dhūpa dīpa gandha svastika dhvajā ha savo | madhyahāna | uttarodiśe naṁśrīya | nupajayet balīpañasa sarvārāsa | bāhu usara gorosa gṛha | ete dhūpa dadvāy | timinā | caturtha divas māse brāhmaṇa vā anyata vā bhoyojet snāmodakeṇa nāpayet tata saṁpadye suṣka |

mantra: oṁ muñca Kumārāya svāhā

[VII]. Śukla kuṁ...nāma graha | saśṭhe divas — māse — varṣe | Śukla Kuṁcha(?) nāma graheṇa grhītvaḥ | etad bhavati lakṣaṇaiḥ prathama bhavati jvaraiḥ | āsana | sayana | grhnanti | hi kṣa śvasāniṣe jāyai | kacchu bhavati | kauḍuyate | bahumūtrāḥ | pūrīyaṇca jayate | oṁ bhagamūśti bandhayaiḥ | kṛṣṇa prasakṣeṣe | āhāra na grhnanti | bali tasya pravaksyāmi | jena muñcati so graha | prṣṭṭatila | cūrnayama | rāktu puttalikā kṛtvā | raktapīta kṛṣṇa śukla svastika dhvajā | yajño- pavīt | dīpa | gandha | raktat | jambudji (:) | pāyasa | khaṭara | maccha-
māsa | surāprṣṭa | śāṭhyāṅcane | śvetasārṣaṇa | nimbapatra | balīgorocana dhūpa | madhīyāḥna catupathe | maṇitra |
oīn muṅca kumārāya svāhā |7|

[VIII]. Oṁ Jambuko nāma graha | aṣṭame divase | aṣṭame māse aṣṭame varṣe | jambuko nāma graheṇa grhītasya | etad bhavati laksāṇain | prathama bhavati jvarain | gātrain saṁkocayanti | śirouka jaya-te | muṣṭi bandhayati | pūtigandhan pravāyati | te mettabhūto yati | bhavati | āhāraṇa grhnanti | divāratra dha..yati cchadanti | bahu-mūtrapurīṣaṅca jāyate | hṛḍaya kañāpate | bali tasya pravāksāmi | jena muṅca graho | tilacurupapiṣṭhanesa | raktaputtalika kṛtvā | raka pita-kṛṣṇa śukla | svastika | dhvaja kṛṣṇopavīta | diṇa gandha | raktabhakta jambudhi pāyasa | klapora | macchamāṇiba | śuṇapṛṣṭa | śāka-vyājana | śveta-sārṣaṇa | nivapatra | vāṣṭa gorocana | madhīyāḥna | catupathe |

mantra : oṁ muṅca muṅca Kumārāya svāhā |8|

[IX]. Oṁ Arajo nāma graha | navame divase—māse—varṣe | āryako nāma graheṇa grhītasya | etad bhavati laksāṇapit | prathama bhavati jvarain | munaya vālobhyajāyate | cchadanti | Śukaro bhavati | svayati rodanti | urdhva-prṣṭhaṅca draṣaṇayet | hikkākāraṁ kṛtvā | cchadanti suhr-sukṣa ? | viklo saṁtāpayanti | pūna pūna sudre kālpayanti | po..darogo jāyate | divāratro caraṇa bandhayati | bali tasya pravāksāmi jena muṅcati so graha | Śuklatila | tundalayamaya puttalikā kṛtvā | Śuklapaṣṭa | śuṅkalgandha śukla-svastika | śuṅkalipa ṛayodasa | śuṅklahvaja | ṛayodasa | śuṅklodana | jambudj (??) | dadhinodana | macchamāṣa parya-ta | acāhine | daksināyāśe | balidāpayet gugurupyata ete dhūpa catupathe | divase | brahmaṇa bhojayet mantra |

oṁ muṅca muṅca svāhā |

[X]. Oṁ Revati nāma graha | daṣṭame divase—māse—varṣe | revati nāma graheṇa grhītasya | etad bhavati laksāṇain | prathama bhavati jvarain | kāśa svāsaṇin | kura-te | āhāra grhnanti | tīrjanamāṅsīrogaṁcna dhāyate | jhīva danto pravhaṇadi | mūtrā-puriṣaṅca vardhanante | bali tasya pravakṣāmi jena muṅcati so graha | piṣṭalīṅca lepayītvā | puttalikā kṛtvā | śukla pāṣṭa | jambudji | pāyasa śūṣka māsa | trividhaya | rudehira sura | śukla-prṣṭi | śukla svastike | śukla dhvaja | śuṅklodana nāgakeśara | uṣīra | bālamanjaraya lasuna śrāpyanimocaka | sarṣaṇa grhṛta-dhūpa | purvasyain diśi | nivajāyet |

mantra : muṅca Kumārāya svāhā |10|

[XI]. Oṁ Pilipicchikānāma graha | ekādaśadine—māse—varṣe | pilipicchikānāma graheṇa grhītasya | etadbhavati laksāṇa | prathama bhavati jvara | āhārain grhnanti | akroṣati | vipracāre | gurudṛṣṭīṅca bhidyate | niratikaroti | hastāpādaṇ ca kape | bali tasya pravakṣāmi | jena muṅcati so graha | māساpiṣṭha | tilapiṣṭhamaya | raktaputtalika |

At the time when Rāvana looked on the earth he found that all children from the first to the twelfth year, when they are still senseless babies and when their spiritual strength is still undeveloped, are possessed by graha-mātykā. There are twelve graha-mātykās which roam on the earth. At convenient moments in the day and in the night, when the baby is either sleeping, walking or sitting alone, they assume different shapes, frighten the baby and upset his normal condition. They completely take away his energy and so the baby falls sick and dies.

I feel great pity to see it. So I shall now speak of the twelve graha-mātykās, the month and year when they possess the child and the disease from which the child suffers. I shall then speak clearly of the great vidyā by which it can be cured and the worship and rites to be performed. If anybody listens to what I say and the Vidyādhara
puruṣa	extsuperscript{5} treats the sick child according to my method quite sincerely he will certainly be freed and become hale and hearty.

The names of the twelve graha-mātrikās are the following:

1. Mo-tan-li-nan-na (Mātrānandā)
2. Su-nan-na (Sunandā)
3. Lo-wei-ti (Revati)
4. Mu-k’iu-man-ni-kia (Mukhamaṇḍikā)
5. Wei-na-li (Vidālī)
6. Shu-kiu-ni (Śakunī)
7. Pu-to-nang (Pūtanā)
8. Shu-shō-kia (Śuṣkā)
10. Jen-p’o-kia (Jambukā)
11. Pi-li-ping-ts’i-kia (Pilipicchikā)
12. Sō-kien-t’o	extsuperscript{6} (Skanda)

These are the twelve graha-mātrikās which haunt the child till they get the offering. I shall speak of each of the ways in which the child is seized.

[ I ] If a child is possessed on the 1st day of the birth, or the first month or year of birth it is the graha-mātrikā Mātrānandā that possesses him. The child first gets fever, his body becomes thin and reduced. His mind gets confused and the body motionless. He cries and does not take any food.

Then with the Vidyādhara-puruṣa takes the earth from the two banks of a river, makes an image of the child with it and puts it inside a square maṇḍala. He makes the child’s image face the west, places inside the maṇḍala different kinds of incense, flowers, food and drink of white colour, wine, meat etc. and sets up also seven standards and seven lamps. He then takes white mustard seeds, the excrements of wild fox and of cat, Persian incense	extsuperscript{7} and snake’s skin and by mixing them with a yellow cow’s butter makes a sort of incense, burns it and smokes the child’s body. Then he takes the leaves of the castor-oil plant and sweet hemp, \textit{ñ}he leaves of the Pippala tree and Bhāraka	extsuperscript{8} herbs; boils these five herbs in water and washes the child in it by repeating the charm. Then he offers inside the maṇḍala food and different other things and recites the following mantra:

\begin{enumerate}
\item oṁ namo rāvaṇāya
\item railoka-vaidala	extsuperscript{9} (?)
\item padāya
\item hana vajrīna
\item brahmadaṇḍina (?)
\item mārgarūpinā
\item mātrāṇandā
\item bala bala
\item śuṣka śuṣka
\item muṇca muṇca
\item kumarakaṁ svāhā.
\end{enumerate}

After reciting the mantra he goes outside the city and facing
east at midday makes an offering to the graha-mātykā Mātmandā. He then throws on all sides the food, incense, flowers and other things used for the offering.

[II]. If a child is possessed on the 2nd day of his birth, or the 2nd month or year it is the graha-mātykā Sunandā that possesses him. The child first gets fever, loses all power of recognition, closes his eyes, and his hands and feet get cramped. He gets pain in the stomach, vomits and develops breathing difficulty. Then the Vidyādhara-purusa makes a small image of the child with one seer of powdered rice. He places it inside the maṇḍala facing the west and then offers within the maṇḍala different kinds of excellent incense, food and drink, wine and flesh etc. Then he sets up four white standards and four white lamps. Then taking the Persian incense, garlic, snake’s skin, white mustard seed, and cat’s excrements, he mixes them with butter, burns them and smokes the child’s body. Thereupon he washes the child’s body, as before, in the water of five herbs and recites the mantra. He offers as before food and other kinds of things in the maṇḍala reciting the following mantra:

(1) oṁ namo rāvaṇāya (2) trailokya-vaidalat?  
padāya (3) candrahāsadāhūrīni (4) jvalita hastāya  
(6) dāha dāha (7) triśūtināṁ duṣṭagrāhā  
(8) nīkṛtayā nīkṛtayā (9) tūsya tūsya  
(10) hana hana (11) Sunandā muṇca muṇca  
(12) kumārakam svāhā.

After reciting the mantra in this way he goes out of the city and in the afternoon facing the west gives an offering to the graha-māṭyka Sunandā and then throws away the food, flower, incense and other things on all sides. The child then gets free from disease.

[III]. If a child falls ill on the 3rd day of his birth or in the third month or year it is the graha-māṭyka Revati that possesses him. The child suddenly gets frightened and cries. He has pain in his body; he gets fever, and his head and face shake and he looks at his own body. The body becomes gradually weak and thin. He cannot eat and gradually withers. The Vidyādhara-purusa then makes an offering of different kinds of excellent flesh, food, raw meat, raw fish, wine etc., and places 8 standards of red colour and 8 lamps. He then takes the leaf of the wei-kīta tree, Persian incense, snake’s skin, garlic, cat’s excrements, and white mustard, mixes them with butter, burns them and smokes the child’s body. Then he washes the child’s body in the water of 5 herbs spoken of before, recites the mantra and makes the
offering of food and various other things inside the manḍala in the manner stated above. He recites the following mantra:

(1) om namo rāvaṇāya (2) daśavadana
(3) candrāhāsāya (4) prajvalīta hastāya (5) hana
hanā (6) daha daha (7) mardaya mardaya
(9) muńcaya muńcaya svāhā.

Then after reciting this mantra he goes out of the city, in the afternoon facing the north worships the graha-mātykā Revaṭī and then throws away the food and other kinds of things on all sides. The child is then cured.

[IV]. If a child is possessed on the 4th day, of his birth, or the 4th month or year it is the graha-mātykā Mukhamaṇḍikā that possesses him. The child at first gets fever, vomits out phlegm, the body shakes and the head stoops down. He scratches the eyes with his two hands and looks around as if seeing somebody. He does not take any food and drink and passes urine and loose stool. The Vidyādhara puruṣa then takes the earth from the two banks of a river, makes an image of the sick child with it, and places it inside the manḍala facing the west. He then offers various kinds of incense, flower, raw and cooked meat, food, wine, fruits etc. and sets up 4 red standards, 4 lamps and 4 cups. He then takes the tilā seeds, serpent's skin, cat's excrements, cow's horns, tiger's claw, mustard seeds etc., burns them together and smokes the child's body. He then washes the child's body in the water of five herbs mentioned before, recites the mantra and makes offering of food and other things inside the manḍala. Then he recites the following mantra:

(1) om namo (2) Brahmā-Viśnu-Maheśvara
(3) Śkanda Hūtāsana (4) Mukhamaṇḍikā
(5) hana hana (6) mardaya mardaya (7) nikṛtaya
(8) nikṛtaya (9) khūhi khūhi (10) Bhagavati
(11) Mukhamaṇḍikā svāhā.

After reciting this mantra he goes out of the town and in the afternoon facing the south worships the graha-mātykā Mukhamaṇḍikā and throws the food and other things of the offering on all sides. The child then gets cured.

[V]. If a child is possessed on the 5th day of the birth or the 5th month or year then it is the graha-mātykā Vīḍālikā that possesses him. The child first becomes senseless, and then loses his temper. He gets fever, cough, vomits badly, gets eruptions on the body like chicken pox, his looks become vacant and he does not like to eat and drink. He gradually becomes weak and thin, his belly shrinks inside and becomes hardly visible. The Vidyādhara puruṣa gives offering of
white food and drink, wine, meat etc., sets up five white standards on the seats, five lamps and five cups, offers various kinds of incense, flower etc. Thereupon he takes Persian incense, garlic, serpent’s skin, cat’s excrements, white mustard seeds etc., mixes them with butter, burns it and smokes the child’s body. Then he washes the child in the water of 5 herbs mentioned before. He then recites the mantra and gives offering of food and other things inside the maṇḍala. He recites the following mantra:

(1) om namo ravaṇāya (2) trailokyā vaidalapadāya (3) vidālika vidālika mokṣaya (4) mokṣaya (5) hana hana (6) candrahāsināṁ (7) muṇca muṇca (8) vidālika svāhā.

After reciting the mantra he goes out of the town and in midday facing the west worships the graha-mātykā Vidāliṅka. He then throws on all sides the food and other things of the offering. The child then gets cured.

[VII]. If a child is possessed on the 6th day of the birth or the 6th month or year then it is the graha-mātykā Śakunī that possesses him. The child first gets fever, sometimes laughs and sometimes cries; his body shakes and emits bad smell. He does not like to eat, and gets thin. Then the Vidyādharapuruṣa makes a small image of the sick child with one seer of flour and puts it inside the maṇḍala facing the west. He then offers different kinds of incense, flower, food and drink, wine and meat. pāyasa etc. He then sets up 4 white standards, 4 lamps and cups. He then takes Persian incense, garlic, serpent’s skin, cat’s excrements and white mustard seeds, mixes them with butter, burns it and smokes the child. He then washes the child in the water of 5 herbs already mentioned, recites the mantra and offers inside the maṇḍala food and various other things. He recites the following mantra:

(1) om namo bhāga-vate (2) Rāvaṇāya (3) laṅkeśvarāya (4) prīta-vaidapadāya (5) vajrīnā hana hana (6) Śakunī muṇca muṇca (7) kumārakaṁ svāhā.

After reciting this mantra he goes outside the town and in the afternoon facing the south worships the graha-mātykā Śakunī and then throws away on all sides the food and other kinds of things used as offering. The child thus gets cured.

[VII]. If a child is possessed on the 7th day of the birth or 7th month or year then it is the graha-mātykā Pūtanā that possesses him. The child gets fever, has pain in the body and passes stool and urine frequently. His hands get clapsed. He does not like to take food
and drink and becomes gradually weak. The Vidyādharaṇapurūsa makes the image of the sick child with ki-yang grass, places it inside the mandala facing the west. He then offers various kinds of red flowers, red food and drink, wine and food etc. He then sets up 8 white standards, 8 white lamps and 8 cups. He then takes Persian incense, serpent's skin, the hair of a dead body, tiger's claws, leaves of a Pin-mo tree, cat's excrements, white mustard seed and butter, mixes them together burns them and smokes the child's body. The child is then washed in the water of 5 herbs mentioned above. He then recites the mantra and offers inside the mandala food and other things. He recites the following mantra:

(1) oṁ nāma bhagavate  (2) Rāvaṇāya  (3) laṅkēśvarāya
(4) prīta-vaidrapadāya  (5) kumāragraha  (6) nīkṛta
(7) hana hana  (8) turṇa turṇa svāhā

After reciting this mantra he goes out of the town, in the afternoon facing the west worships the graha-mātykā Pūtanā, and then throws away on all sides the food and other things used as offering. The child then gets cured.

[VIII]. If a child is possessed on the 8th day of the birth or the 8th month or year it is the graha-mātykā Śuśkā that possesses him. The child first gets fever, and delirium, gets pain in the body; his eyes cannot see things; his head stoops down and he loses strength. His body emits a bad smell and he does not like to take food and drink. The Vidyādharaṇapurūsa then makes the head of a black goat with one seer of flour and places it inside the mandala facing the west. He then offers various kinds of incense, flowers, pāyasa, excellent food and drink, wine and meat etc. He sets up 5 white standards, 5 lamps and 5 cups. He then takes Persian incense, sa-jo-la-sa (sarjaraṣa?) serpent's skin, garlic, white mustard seed, cat's excrements, butter etc., mixes them together, burns them in the fire and smokes the child's body. He then washes the child in the water of 5 herbs mentioned above. After that he recites the mantra and worships as before in the mandala with food and various other things. He recites the following mantra:

(1) oṁ nāmo Rāvaṇāya  (2) tvailokya vaidrapadāya
(3) jvala jvala  (4) praṇvala praṇvala  (5) hana hana
(6) hūm phat svāhā.

After reciting this mantra he goes out of the city and in the afternoon facing the south worships the graha-mātykā Śuśkā and then throws away on all sides the food and other things of the offering. The child gets cured.

[IX]. If a child is possessed on the 9th day of his birth, or the 9th month or 9th year it is the graha-mātykāĀryakā that possesses
him. The child gets fever, his body shakes and he cries. He feels great pain in the whole body, white foam comes out from his mouth and he continually vomits. His head stoops down and he looks sideways. He does not like to take food and drink. The Vidyādhara-purusha makes the head of a white goat with a seer of flour, paints with white incense paint and places the head inside the mandala facing the west. He then prepares various kinds of incense, flower, excellent food and drink, wine and meat etc. He sets up 4 white standards, 4 lamps and 4 cups. He then burns the snake’s skin and smokes the child’s body. After that the child is washed in the water of 5 herbs mentioned above. After that he recites the mantra and worships in the mandala with food and other things. He recites the following mantra:

1. oṁ namo laṅkādevatāya
2. laṅkeśvarāya
3. hana hana
4. paca paca
5. hūṁ hūṁ
6. pḥat pḥat svāhā.

After reciting this mantra he goes outside the city and in the afternoon facing the north worships the graha-mātrkā Āryakā and throws on all sides the food and other things of the offering. The child then gets cured.

[X]. If a child is possessed on the 10th day of his birth or in the 10th month or 10th year it is the graha-mātrkā Jambukā that possesses him. The child first gets fever, makes awful sound and vomits continually. He passes excessive stool and urine, gets pain in his eyes and teeth and does not wish to eat and drink. The Vidyādhara-purusha then makes the image of the sick child with earth taken from the two banks of a river, paints the image with niu huang paints and places it inside a mandala facing the west. He then prepares various kinds of incense, flower, excellent food and drink, wine, meat etc. He then takes Persian incense, cock’s feathers, cow’s horn, snake’s skin, human bone, cat’s excrements, white mustard seed, butter, burns them together in the fire and smokes the child. The child is then washed in the water of 5 herbs mentioned above. Then reciting the mantra he worships inside the mandala with food and other things. He recites the following mantra:

1. oṁ namo bhagavate
2. po-su-ni-pa-ye
3. Rāvana pi-mo-lu-san ye
4. hana hana
5. hūṁ pḥat svāhā.

After reciting this mantra he goes out of the city, and in the afternoon facing the south worships the graha-mātrkā Jambukā. He then throws away the food and other things of the offering on all sides. The child thus gets cured.
[XI]. If a child is possessed on the 11th day of his birth or in the 11th month or 11th year then it is the graha-mātrikā Picchikā that possesses him. The child first gets fever, his body shakes and all the joints of his fingers get pain. The child cries and vomits and does not like to take any food or drink, his looks become vacant and he gets thin and reduced. The Vidyādhara puruṣa makes the image of the sick child with one seer of powdered beans, paints it with red incense and places the image within the maṇḍala with its face to the west. He then prepares various kinds of incense, flower, food and drink, wine and meat etc., and 25 pieces of cloth and sets up 25 standards and 15 lamps. He then takes the excrements of pigeon, feathers of pigeon, dead man’s hairs, goat’s horns, cat’s excrements, white mustard seed, garlic and butter. He mixes them together, burns them and smokes the child’s body. He then washes the child in the water of 5 herbs mentioned above, recites the mantra and worships as before inside the maṇḍala with food and other things. He recites the following mantra:

(1) om namo bhagavate (2) Rāvanāya (3) candrahūsa
(4) vyāghrāhastāya (5) jvala jvala (6) prajvala
prajvala (7) hana hana (8) duṣṭa graha svāhā.

After reciting this mantra he goes outside the city and in the afternoon with face towards the west worships the graha-mātrikā Picchikā and then throws on all sides the food and other things of the offering. The child thus gets cured.

[XII]. If a child is possessed in the 12th day of the birth, or in the 12th month or 12th year it is the graha-mātrikā Skanda that possesses him. The child first gets fever, looks angrily at men, his hands and feet get paralysed: he vomits and gets gradually reduced. He does not like to take food and drink. The Vidyādhara puruṣa makes an image of the sick child with wheat, puts it inside a maṇḍala with its face to the west. He then prepares different kinds of incense, flower, excellent food and drink, wine and meat etc. He then sets up 8 red standards, 8 lamps and 4 cups. He then takes the horns, white mustard seed, Persian incense, garlic, snake’s skin, cat’s excrements, butter etc., mixes them up, burns them and smokes the child. He then washes the child in the water of 5 herbs already mentioned. He then recites the mantra and worships as before in the maṇḍala with food and various other things. He recites the following mantra:

(1) om namo Rāvanāya (2) triṣṭrā- (3) vināsānāya
(4) daṁṣṭrā taṁkaraṁ- (5) pāśurāya (6) candrahāsaṁca
(7) hana hana (8) marda marda (9) daṇḍinam
After reciting this mantra he goes outside the town and in the afternoon with face towards the east worships the grahamātyā Skanda and then throws on all sides the food and other things used as offering. The child then gets cured.

When Rāvana pronounced this “Sūtra on curing the diseases of children” all became very happy.

NOTES

1. In Chinese the word is Shen which means spirit, soul etc. I have translated it as “spiritual strength.”
2. In Chinese Yao mu Kuei—“Star mother demoness.”
3. In Chinese the word is tch'ang which means “constant, law, ordinary etc.” I have translated it as ‘normal condition.’
4. Vidyā—ta ming², which is the regular translation of dhāraṇī “charm”.
5. Vidyādhara-prapuruṣa,—in Chinese there is Tche ming jen³, Tche ming is the regular Chinese translation of dhāraṇī, vidyā etc. The expression therefore literally means Vidyādhara-prapuruṣa. It shows that there was a class of men who specialised in such things. There is reference to Vidyāpuruṣa in the Guhyasamājatantra (Gackwad Series, pp. 135, 150, 153, 157), but in that text Vidyāpuruṣa has not apparently any such significance. But in the Mahapratisarā (which is one of the five texts of the Pañcarakṣa) there are several references to Vidyāvādika, Vādika etc. It is said that on one occasion when the son of a rich merchant of Sūrparaka was bitten by a snake many Vidyāvādikas or Vādikas were brought to cure him. Vādika is from the root vād-, and means one who recites; hence vidyāvādika is a charmer. The Mahapratisarā text clearly shows that there was a class of charmers in ancient times who specialised in methods of magical treatment. They were evidently known as Vidyāvādika, Vidyāpuruṣa, Vidyādhara-prapuruṣa or simply as Vādika. It is interesting to note that a class of gipsies in India are still supposed to be clever in such treatment and they are commonly known as Vādīā (< Vādika?).

7. Persian incense—in Chinese—ngan si hsiang¹: Ngan-si is the ancient Chinese name of Persia. Ngan si hsiang was used in Chinese to mean two different aromatics—one an ancient Iranian product which is vaguely known and the other the benjoin. In the Chinese Sanskrit dictionary called Fang yi ming yi tsi it is used for Sanskrit guggula "bdellion". Cf. Laufer—Sino-Iranica, pp. 466-67; Pelliot—T'oung Pao 1912, p. 480. Here it means guggula; in the corresponding Sanskrit text also we have the same word. Cf. Section 7 of Filliozat's text.

8. In Chinese transcription fu-lo-kia¹, which corresponds to bharaka, bhalaka. Is it the same as Bhallātaka?

9. Vaidula, in Chinese wei-na-lo², it occurs in the same form in § II, V but in § VI, VII, VIII and XII as wei-na+lo:=Vaidra. I think this is a mistake for Vaidya.

10. Wei-ki³—Filliozat's text: Śivanirmālyaguggulusarṣapanimbaptra: So it is not clear which tree is meant by wei-ki.

11. Viṣṇu—the transcription in Chinese is wrong. It is given as Wei-po+nu:=Vipnu.

12. Niu huang²—I think this is a mistake for niu-fen — Skt. gomaya.

13. po su-ni-pa-ye := Vasudipāya?; pi-mo-lu-fan-ye := Vimalavandya?

(1) 安息香  (2) 繁囉迦  (3) 尾捺囉
(4) 尾螺  (5) 牛黄