

NOTES & TOPICS

RGYUD BZHI

There is no established fact about the origin of Rgyud-bzhi (Skt. Amrtahrdayaanga-astaguhyaupadesatantrama) and hence opinion differs about its authorship. Some scholars, since it is not mentioned in Bkah-'gyur, disown the view that Rgyud-bzhi was preached by Buddha. Rgyud-bzhi (the tract in four parts, i.e. Rtsa-ba'i-rgyud, Bshad-pa'i-rgyud, Man-ngag-gi-rgyud and Phyi-ma'i-rgyud), according to them was compiled by the 13th lineage of New Gyu-thog Yon-tan Gampo. However, 'brug-pa-pad-dkar (1526-1292 A.D.), in his commentary Rgyud-bzhi-'brel-pa-ghan-la-phan-gter says that most of the scholars on Tibetan medical science subscribed to the view that Rgyud-bzhi was preached by the Buddha and the same view is reflected in the 'Rnying-ma'i-rgyud'bum'. Accordingly, 'Brug-pa-pad-dkar subscribed to the same opinion while writing his commentary. In 'Vaidurya snon-po' (the lapis lazuli) of Sde-srid Sangs-rgyas rgya-mtsho (16th century A.D.) and 'Mes-po'i'-zhal-lung' of Sur-mkhar-ba-blo-gros-rgyal-po, it is mentioned that Sakya Muni by transforming into "Medicinal Buddha" taught Rgyud-bzhi. M. Alexander Csoma De Koros in his paper 'Analysis of Tibetan Medical Work' published in the Journal of the Asiatic Society No. 37, January, 1835, gives the similar view.

The Kashmirian scholar, Chandranandana and the Tibetan Lotsawa, Viarocana, rendered it into Tibetan from the now lost Sanskrit original and latter presented it to King Khri-srong-deh'u-tsan (8th century A.D.). However, Guru Padmasambhava found that the time was not conducive for the propagation of Rgyud-bzhi, and he therefore concealed it as a hidden treasure at Samye. It was later discovered by a treasure finder (Gter-ston) Gra-pa-mngon-shes (11th century A.D.).

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