ཟཚོན་མོ་བཟང་པོ།

Auspicious Night

Bhadrakarātrī

འཕགས་པ་མཚན་མོ་བཟང་པོ་ཞེས་བྱ་བའི་མདོ།

’phags pa mtshan mo bzang po zhes bya ba’i mdo

Āryabhadrakarātrīnāmasūtra

· Toh 974 ·

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For referencing Tibetan sources, please see our Scholar’s Edition

TRANSLATED INTO TIBETAN BY

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Summary

s.1 In *Auspicious Night*, the deity Candana appears before a monk in Rājagṛha and asks if he knows of the Buddha's teaching called *Auspicious Night*. Since the monk has never heard of it, the deity encourages the monk to ask the Buddha himself, who is staying nearby. At the monk's request, the Buddha teaches him how to continuously remain in a contemplative state by following these guidelines: do not follow after the past, do not be anxious about the future, and do not be led astray or become distracted by presently arisen states. The Buddha then teaches several mantras and incantations for the welfare of all sentient beings and explains the apotropaic and salvific benefits of the instructions.

Acknowledgments

ac.1 This sūtra was translated into English from the Tibetan by Bruno Galasek-Hul with Lama Kunga Thartse Rinpoche (Evam Choden Buddhist Center Kensington, Berkeley, California) as the consulting lama. Roxanne Shooshani proofread the translation and improved the English. Many thanks are due to Dr. Nancy Lin, Dr. James Gentry, and Kathrin Holz, who corrected some errors in the introduction and improved the translation. Special thanks are also due to Dr. Helmut Eimer for patiently sharing his insights into Kangyur literature and for an insightful discussion of a difficult reading in the Tibetan text.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

Introduction

The Content of the Sūtra

i.1 While the Buddha is staying in the Bamboo Grove in Rājagṛha, the capital of the kingdom of Magadha, a monk has taken temporary residence on the banks of Rājagṛha's hot springs. One night, a beautiful deity appears before the monk, filling the entire area of the hot springs with a bright light. The deity asks the monk whether he knows the teaching known as *Auspicious Night*. The monk replies that he does not, and in turn asks the deity whether he knows it. Since neither know the teaching, the deity advises the monk to visit the Buddha and ask him to teach it to him, and then to remember it and put it into practice. The following morning, the monk visits the Buddha and tells him about his encounter with the deity the previous night. The Buddha reveals the name of the deity to be Candana and identifies him as a general of the gods in the Heaven of the Thirty-Three. After the monk expresses his wish to hear the teaching of *Auspicious Night*, the Buddha explains how to cultivate a contemplative state of mind in relation to the three times: (1) Do not think about the past, (2) do not worry about the future, and (3) do not become distracted by whatever arises in the present. Following this basic outline of *Auspicious Night*, the Buddha repeats the instruction in verse, adding commentary and further injunctions. Having presented the teaching of *Auspicious Night*, the Buddha proceeds with the recitation of several mantras and incantations used for the protection of beings. He then explains the benefits of preserving the complete teaching of *Auspicious Night* and offers more detailed benefits regarding specific actions such as reading and reciting the sūtra and having it fastened to one's body. The sūtra concludes with further incantations for the attainment of wealth and protection, including an invocation for the help of Vajrapāṇi, and a closing formula.

The History of the Sūtra

i.2 In his important study of the Mahāsūtras, Peter Skilling identifies *Auspicious Night* as a sūtra belonging to what he calls the *rakṣā* class of literature, that is, a text that is believed to protect one from disease, misfortune, and malignant spirits and to avert disaster.[1] The version preserved in Tibetan, which is the basis for this English translation, is classified as a work of the Śrāvakayāna school of the Mūlasarvāstivādins;[2] however, the invocation of deities or bodhisattvas such as Vajrapāṇi, the inclusion of mantras and incantations, and the promotion of the secular benefits of preserving and studying Buddhist scriptures are considered hallmarks of Mahāyāna sūtras.[3]

i.3 *Auspicious Night* is one among a long list of Indian Buddhist sūtras that are only fully accessible in their Tibetan translations because the Indic originals are lost or extant only as fragments. Several differing recensions of *Auspicious Night* have been preserved or have partly survived in Pali, Sanskrit, Chinese, and Tibetan. The extant texts can be broadly grouped into two versions: an earlier version represented by the Pali texts and the earlier Chinese translations, and a later version represented by the Sanskrit texts, the Tibetan translation, and one of the Chinese translations (Taishō 1362). At the core of all these texts are a set of four to five stanzas that elucidate the sūtra's main teaching on avoiding attachment, anxiety, and preoccupation with thoughts of the past, future, and present. The stanzas are framed uniquely in the different versions of the sūtra, and these differences help us understand the evolution of this teaching and the history of the texts that articulate it.

Tibetan

i.4 The Degé Kangyur contains three recensions of *Auspicious Night*, one each in the Sūtra (*mdo sde*), Tantra (*rgyud*), and Dhāraṇī (*gzungs*) sections. The Peking Kangyur includes two recensions of the sūtra—one in its Sūtra section and one in its Tantra section—whereas the Thempangma (*them spangs ma*) Kangyurs classify *Auspicious Night* exclusively as a tantra. Two of the three recensions

preserved in the Degé Kangyur (Toh 617 and Toh 974) attribute its translation to a team consisting of two Indian preceptors, Jinamitra and Dānaśīla, and the Tibetan translator Yeshé Dé. The recension of the text in the Sūtra section (Toh 313) does not include a colophon naming the translators, but it appears to be the work of the same team. This attribution, as well as the fact that *Auspicious Night* is recorded in two imperial period catalogs—the *Denkarma* and *Phangthangma*—indicate that the Tibetan translation was completed no later than the early ninth century.[4] The three Tibetan texts in the Degé Kangyur show only minor differences with respect to variant readings of certain words, primarily in the transliterations of Sanskrit mantras, suggesting that these differences are the result of later scribal emendations or errors.

i.5 As described in the synopsis above, the Tibetan translation frames the core set of verses with a narrative set at the hot springs near Rājagṛha, features a deity named Candana and an unnamed monk as the primary interlocutors, and includes several incantations and mantras that broaden the use of the sūtra to include magical and talismanic applications.

i.6 There are no extant commentaries on *Auspicious Night* preserved in the Tengyur, but the sūtra is referenced sporadically in indigenous Tibetan Buddhist literature. The sūtra's title is found in the writings of the Sakya patriarch Drakpa Gyaltsen (*grags pa rgyal mtshan*, 1147–1216), the Nyingma master Longchenpa (*klong chen pa*, 1308–64), the Sakya hierarch Künga Sangpo (*kun dga' bzang po*, 1382–1456), the Sakya hierarch Anyé Shap (*a myes zhabs*, 1597–1659), and the fifth Dalai Lama Ngawang Losang Gyatso (*ngag dbang blo bzang rgya mtsho*, 1617–82). In these instances, the sūtra is typically cited as part of a list of works that were studied by the author or for which he had received reading transmission. Two prominent Tibetan authors, the second Pawo Tsuklak Trengwa (*dpa' bo gtsug lag phreng ba*, 1504–66) and the eighth Tai Situ Chökyi Jungné (*ta'i si tu chos kyi 'byung gnas*, 1699/1700–1774), quote the first two verses of *Auspicious Night* as proof that the Mahāmudrā meditation instruction of not letting the mind follow after, cling to, or examine thoughts concerned with the three times

(past, present, and future) is not a teaching of the controversial Chinese teacher Hashang (whom the Tibetan tradition usually portrays as having taught a form of meditation in which thoughts are actively suppressed), but an authentic—that is, Indic—instruction that can be found in a canonical text.[5] It appears, then, from these quotations that the sūtra (or, to be precise, the first of the verses of *Auspicious Night*) was used in Tibet by schools/lineages propagating the Mahāmudrā and/or Dzogchen systems of meditation.

Pali

i.7 The Majjhima Nikāya of the Pali canon includes four suttas with *bhaddekaratta* (the Pali equivalent of *bhadrakarātrī*) in their title, which are constructed around the core stanzas common to this body of scripture.[6] Each sutta begins with an introductory narrative frame, followed by the stanzas and a commentary by the Buddha or a prominent disciple on the meaning of the stanzas. While the verses are identical in all four texts, the ensuing instructions and the details of location, time, and characters vary in each. While no direct relationship seems to exist between these Pali texts and the Tibetan translation of *Auspicious Night*, certain details from the Pali suttas appear in the Tibetan text, such as the hot springs of Rājagṛha (as in the *Mahākaccānabhaddekarattasutta*) and the involvement of the deity Candana (as in the *Lomasakaṅgiyabhaddekarattasutta*). As might be expected, the Pali suttas do not include the mantras and incantations recorded in the Tibetan text.

Sanskrit

i.8 Sanskrit witnesses to *Auspicious Night* are preserved in two manuscript fragments. The first takes up approximately one folio of a palm-leaf manuscript from the Kizil cave complex in the Kucha area, an oasis kingdom at the edge of the Taklamakan Desert on the northern branch of the Silk Road.[7] In this Sanskrit fragment, the sūtra is set in Prince Jeta's Grove in Śrāvastī, differing from the Tibetan text but in accord with the Pali *Bhaddekarattasutta*. The fragment also preserves a few scattered syllables of mantras, including a phrase

that can be reconstructed as *piśācini pārṇaśavari* (“O piśācinī Parṇaśavarī!”), which is also found in the version of the text translated into Tibetan.

i.9 The second Sanskrit witness to *Auspicious Night* is preserved in a manuscript fragment discovered in Kashgar, in present-day Xinjiang province.[8] The framing narrative, in which Ānanda asks the Buddha for protection from a spell cast by a *caṇḍālī*, is unique among the versions of this sūtra but has clear parallels to a story preserved in the *Śārdūlakarṇāvadāna* of the *Divyāvadāna*. Though this narrative does not correspond to that of the Tibetan text, it does frame the ensuing discourse in a way the supports the inclusion of incantations and mantras, a feature not found among the Pali sources.

Chinese

i.10 The Madhyamāgama (Taishō 26), which was translated by the Kashmiri monk Gautama Saṅghadeva in the years 397 and 398, contains three sūtras that are close parallels to three suttas in the Pali Majjhima Nikāya: *Discourse on a Deity in the Hot Springs Grove* (*Wen quan lin tian jing* 溫泉林天經), *Discourse on a Venerable One in a Meditation Hall among the Śākyas* (*Shi zhong chan shi zun jing* 釋中禪室尊經), and *Discourse Spoken by Ānanda* (*A nan shuo jing* 阿難說經). These correspond, respectively, to MN 133, 134, and 132 of the Pali Majjhima Nikāya. Dharmarakṣa translated *Discourse Spoken by the Buddha to a Venerable Elder* (Taishō 77, *Zun shang fo shuo jing* 尊上佛說經) between 267 and 313 CE. This individual translation also parallels MN 134. Finally, *The Scripture of a Good Night* (Taishō 1362, *Shan ye jing* 善夜經), which was translated by Yijing (635–713 CE) in 701 CE, is the latest among the Chinese translations[9] and the only one that aligns with the Sanskrit and Tibetan texts in including mantras and incantations along with descriptions of their benefits.[10]

i.11 In summary, at the core of these different versions and their recensions is a set of four to five stanzas that articulate the main teaching of the sūtra: not to dwell on the past, be concerned about the future, or be distracted by present events. The narratives that frame this discourse vary widely across the ver-

sions of the text and their translations, but these core verses are relatively stable. The starkest difference between the Pali suttas and early Chinese translations on the one hand, and the Sanskrit fragments, later Chinese translation, and the Tibetan translation on the other, is the incorporation of incantations and mantras, which expands the import of the sūtra beyond the articulation of Buddhist doctrine to include the magical and apotropaic. Thus the two Sanskrit fragments, the latest of the Chinese translations, and the Tibetan translation should be considered recensions of a sūtra that differed significantly from the suttas preserved in the Pali canon and the three earlier Chinese translations.

The English Translation

i.12 The primary basis for this English translation is the recension of the sūtra preserved in the Sūtra section of the Degé Kangyur (Toh 313). This witness was compared with the two parallel versions in the Tantra and Dhāraṇī sections of the Degé Kangyur (Toh 617 and Toh 974, respectively), the Stok Palace manuscript Kangyur, and the appendix of variant readings reported in the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur.[11] Only those variant readings that reflect text different from the Degé and/or affected the meaning of a passage have been reported in the notes. Orthographic variants of words, different verb stems used, differences in punctuation, and minor differences in terminology that yielded the same meaning were not recorded. In addition to the Tibetan versions, we consulted the electronic version of the Pali Text Society's edition of the Pali text of the *Bhaddhekarattasuttas* (MN 131–34) as well as the published editions of the Sanskrit fragments, SHT III 816 and the Kashgar manuscript fragment SI 2044. Occasionally, we also refer to the Chinese translation *Shan ye jing* 善夜經 (Taishō 1362).

i.13 When citing the mantras and incantations recorded in the Tibetan translation, we chose to create "synthetic versions," meaning that we have generally retained readings of a particular word or syllable that correspond with the majority of the consulted versions. We have also reconstructed Sanskrit words when it was clear and obvious what the terms would be based on the phonetic

Tibetan syllables. Some of the mantras and incantations recorded in this sūtra appear to incorporate Dravidian or Proto-Dravidian syllables and words, as evidenced by the presence of retroflex sounds (ṭ, ṇ, etc.). Representing these syllables as proper words would be highly speculative on our part, so we have refrained from doing so. For the sake of clarity and readability, we have not included notes reporting our comparative analysis of the mantras and incantations in the main body of the translation. For interested readers, we have instead presented the mantras and incantations along with our complete comparative apparatus in a separate appendix.

The Translation

1.

The Noble Sūtra

Auspicious Night

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Bhagavān was staying in Rājagṛha's Bamboo Grove, in the Habitat of Kalandaka Birds. At that time, a certain monk was residing on the banks of Rājagṛha's hot springs. When night had fallen, a deity with a brilliant golden complexion appeared before the monk and[12] illuminated the entire bank of the hot springs with a vast radiance.

1.3 The deity asked, "Monk, do you know the teaching of *Auspicious Night*?"

The monk replied, "Deva, I am ignorant of the teaching of *Auspicious Night*. Now, are you, Deva, aware of the teaching of *Auspicious Night*, or are you unaware of it?

"Monk, I too do not know the teaching of *Auspicious Night*."

1.4 In turn, the monk asked, "Deva, who then exists who knows the teaching of *Auspicious Night*?"

The deity said, "The Bhagavān is staying nearby in Rājagṛha's Bamboo Grove, in the Habitat of Kalandaka Birds. Go straight to the Bhagavān and ask him! Retain the Bhagavān's instruction exactly as it is given to you, and apply yourself to it!" He then disappeared suddenly.

1.5 The next morning,[13] the monk went to the Bhagavān. On arriving, he bowed his head to the Bhagavān's feet and remained to one side. Sitting to the side of the Bhagavān, the monk asked the Bhagavān, "Venerable sir, last night, after dusk, a deity with a brilliant golden complexion appeared before me and illuminated

the entire bank of the hot springs with a vast radiance. The deity said to me, 'Monk, do you know the teaching of *Auspicious Night*?' I replied, 'Deva, I am ignorant of the teaching of *Auspicious Night*. Now, are you, Deva,[14] aware of the teaching of *Auspicious Night*, or are you unaware of it?' 'Monk, I too do not know the teaching of *Auspicious Night*,' the deity responded. 'Deva, who then exists who knows the teaching of *Auspicious Night*?' The deity then said, 'The Bhagavān is staying in Rājagṛha's Bamboo Grove, in the Habitat of Kalandaka Birds. Go straight to the Bhagavān and ask him! Retain the Bhagavān's instruction exactly as it is given to you, and apply yourself to it!' He then disappeared suddenly. Therefore, Venerable Bhagavān, I have come to ask you the meaning of this."

1.6 The Bhagavān asked, "Monk, do you know that deity?"

"Sir, I do not know that deity," the monk replied.

1.7 "This deity is a general[15] of the gods of the Heaven of the Thirty-Three. His name is Candana."[16]

"Sir, I wish to hear the teaching of *Auspicious Night*," the monk entreated.

1.8 The Bhagavān replied, "Then, monk, listen well and carefully, and pay attention! I will teach you. Monk, when monks are endowed with three special qualities, they are called those who abide by the teaching of *Auspicious Night*. Which three? They are as follows: By possessing the three special qualities of (1) not following after the past,[17] (2) not hoping[18] for the future, and (3) remaining uncaptivated by presently arisen states, a monk is known as someone who follows the teaching of *Auspicious Night*."

1.9 This is what the Bhagavān said. After the Sugata had thus spoken, he furthermore stated the following:

1.10 "Do not follow after[19] the past
Or hope for the future!

What is past has ceased to exist;
The future has not yet arrived. {1}

1.11 “Having thoroughly examined
Each presently arisen thing,
And knowing each,[20] one understands,
Undeceived by false conceptions. {2}

1.12 “ ‘Will I[21] die tomorrow?’ Who knows?
Today the effort should be made.
The lord of death and his great army[22]
Do not come to offer friendship.[23] {3}

1.13 “May all sentient beings and creatures
And the entirety of living things
Achieve perfect happiness,
And be free from the afflictions!
May all good things be seen,[24]
And may nothing[25] evil at all occur! [26] {4}

1.14 “So that one maintains this and applies oneself
Night and day, without idleness,
The sage has unremittingly proclaimed
The teaching of *Auspicious Night*.”[27] {5}

1.15 Then the Bhagavān, for the safeguarding of all sentient beings, offered this teaching of *Auspicious Night*[28] and taught the following Dravidian mantras:

1.16 *tadyathā*| *bi nā bi ni*| *bi na pūraṇi*| *buddha-martaṇḍe*| *mānini mānini*| *ṇi ṇi ṇi ṇi*| *ṭi ṭi ṭi ṭi*| *vīrati*| *gauri*| *gāndhāri*| *caṇḍāli*| *mātaṃgi*| *pukkasi*| *brāhmaṇi*| *drāviḍi*| *drāmiḍi*| *śavari*| *sadālambha*| *hīnamadhyamadhāriṇi*| *maholani*| *dalabhani*| *dalābhadre*| *mahādalini*| *calini*| *muṣṭe*| *cakravarti*|

mahācakravarti| *śavari śavari*| *mahāśavari*| *bhu tsing gi*| *bhu tsi ring gi ni*| *ni mi ni ming gi ni*| *nimiṃdhari bhu ta ni svāhā*

1.17 *tadyathā*| *e ṭu ṭu ṭu ṭu*| *na ṭu mi rṇi*| *ki rṇi*| *eṁ ku*| *sid da ta ri*| *tsa la lu*| *rni rtu*| *nirma llu*| *gallu*| *a ba tra no ne*| *śe ku nir ba ra da sa le*| *ta ra ke*| *ta re*| *ta rod tu*| *nod tu*| *ti la la lu*| *bhūtapataye*| *ba ta yi ye svāhā*

1.18 *tadyathā*| *arakāte* | *narakāte*| *pāṃśuka*| *pāyiye*| *kapotaka pāyiye*| *tapodhane svāhā*

1.19 "Monk, when, with the intention of safeguarding all sentient beings, sons of good family or daughters of good family keep the meaning of *Auspicious Night*'s teachings,[29] together with its prose, its stanzas, and its Dravidian mantras, in their mind, or when they remember it, read it,[30] concentrate on it, master it, or correctly teach it in detail to others, their body will be indestructible by fire, indestructible by poison,[31] and unharmed by punishment inflicted by authorities[32] or assault from thieves; furthermore, they will not die prematurely and will certainly reach nirvāṇa.

1.20 "No matter where one is reborn,
When one has read the sūtra *Auspicious Night*,
One is bound to remember one's past lives, become an arhat,
And even attain mastery.[33]

1.21 "With a single recitation,[34] all beings in all circumstances,
Be it untimely death or the intermediate state,
Will be protected from and purged of
Untimely death and non-Dharmic fates
Without any effort of their own.
In the case of illness, pain, fearful births,
Or the sorrow[35] caused by inauspicious dreams,
Uttering it will bring good luck.

1.22 "Whoever writes it down

And fastens it to the body of a man or a woman
Will create good fortune, splendor,
And prosperity for them.

1.23 “The sūtra *Auspicious Night*
Will rescue from premature death[36]
All those who, with body, speech, and mind,
Have committed minor evil deeds of any kind.

1.24 “Remembering the *Auspicious*[37] protects
From kings, water, fire and lightning,
Bandits, illness, and foes,
As well as in battle and fighting.

1.25 “Uninterrupted recitation of the *Auspicious* incantations[38]
And the mantras,
Especially silent recitation,
Makes people forever[39] fearless.

1.26 “Homage to the completely perfect buddhas, the tathāgatas, the arhats of the past, present, and future!

1.27 “Having thus paid homage, one should recite the following incantations:

1.28 “Through this incantation, may I become prosperous!

1.29 *tadyathā| nimi nimiṃdhare| timi timiṅgali| trailokya-avalokini| triśūladharaṇi| a ku phi ni| kṛmīkṛti | ki li ki li| kud to kud to| kud to kud si| kurti ku pi ti*

1.30 “May I and all sentient beings, accompanied by Vajrapāṇi,[40] be protected everywhere from all dangers, illnesses, poisons, fevers, evil spirits, bites from venomous creatures, thieves, all humans and nonhumans, all dangers, injuries, infectious disease, fighting, troubles, wrongdoing, discord,

quarrels, and disputes, as well as from all evil deeds committed with body, speech, and mind, and from all fears! Protect!

1.31 *tadyathā| hi li mi li| tsi li| i li| mi li| piśācini parṇaśavari tsi li tsi li svāhā*

1.32 When the Bhagavān had spoken these words, the monks and all the assemblies,[41] together with the world and its deities, humans, asuras, garuḍas, gandharvas, kinnaras, mahoragas, great yakṣas, rākṣasas, pretas, and piśācas, delighted and rejoiced in the Bhagavān's words.

1.33 *This completes the noble sūtra "Auspicious Night."*[42]

Appendix

Comparative Edition of the Vidyāmantras

Drāmiḍamantra I

ap1.1 *tadyathā| bi nā bi ni| bi na pūraṇi|*[43] *buddha-martaṇḍe|*[44] *mānini mānini|*[45] *ṇi ṇi ṇi ṇi| ṭi ṭi ṭi ṭi|*[46] *vīrati|*[47] *gauri| gāndhāri|*[48] *caṇḍāli|*[49] *mātaṃgi|*[50] *pukkasi|*[51] *brāhmaṇi|*[52] *drāviḍi|*[53] *drāmiḍi|*[54] *śavari|*[55] *sadālambha|*[56] *hīnamadhyamadhāriṇi|*[57] *maholani|*[58] *dalabhani|*[59] *dalābhadre|*[60] *mahādalini|*[61] *calini|*[62] *muṣṭe| cakravarti|*[63] *mahācakravarti|*[64] *śavari śavari| mahāśavari|*[65] *bhu tsing gi|*[66] *bhu tsi ring gi ni|*[67] *ni mi ni ming gi ni|*[68] *nimiṃdhari bhu ta ni*[69] *svāhā|*[70]

ap1.2 *tadyathā| e ṭu ṭu ṭu ṭu| na ṭu mi rṇi|*[71] *ki rṇi| eṁ ku|*[72] *sid da ta ri| tsa la lu|*[73] *rni rtu|*[74] *nirma llu|*[75] *gallu|*[76] *a ba tra no ne|*[77] *śe ku nir ba ra da sa le|*[78] *ta ra ke| ta re| ta rod tu|*[79] *nod tu| ti la la lu|*[80] *bhūtapataye| ba ta yi ye*[81] *svāhā|*

ap1.3 *tadyathā| [ā?]rakāte |*[82] *narakāte|*[83] *pāṃśuka|*[84] *pāyiye|*[85] *kapotaka pāyiye|*[86] *tapodhane*[87] *svāhā|*

Vidyāmantra I

ap1.4 *tadyathā| nimi nimiṃdhare|*[88] *timi timiṅgali|*[89] *trailokya-avalokini|*[90] *triśūladharaṇi|*[91] *a ku phi ni| kṛmīkṛti |*[92] *ki li ki li|*[93] *kud to kud to|*[94] *kud to kud si|*[95] *kurti ku pi ti|*[96]

Vidyāmantra II

ap1.5 *tadyathā| hi li mi li| tsi li| i li| mi li|*[97] *piśācini Parṇaśavari tsi li tsi li svāhā|”*[98]

Abbreviations

Abbreviations used in the notes

BHSD Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionar*y

MN Majjhima Nikāya

MN 132 *Ānandabhaddekarattasutt*a

MN 133 *Mahākaccānabhaddekarattasutt*a

MN 134 *Lomasakaṅgiyabhaddekarattasutt*a

Mvy Braarvig, ed., *Mahāvyutpatti with sGra sbyor bam po gnyis p*a

MĀ Madhyamāgama

SHT III Lore Sander and Ernst Waldschmidt, *Sanskrithandschriften aus den Turfanfunden*, part 3.

SI 2044 Kashgar manuscript fragment, Minayeff and Oldenburg 1983

Taishō *Taishō Shinshū Daizōkyō*; see SAT

Kangyur editions

A Kangyur Pedurma (*bka' 'gyur dpe bsdur ma*) [Comparative Edition of the Kangyur]

C Choné (*co ne*) Kangyur

D Degé (*par phud*) printed Kangyur

H Lhasa (*lha sa*/*zhol*) printed Kangyur

J Lithang (*li thang*/*'jang sa tham*) printed Kangyur

K Peking printed Kangyur (1684–92, emperor Kangxi)

N Narthang (*snar thang*) printed Kangyur

S Stok Palace (*stog pho brang*) manuscript Kangyur

Y Yongle printed Kangyur (1410)

Notes

1. On *rakṣā* literature, a term introduced by Peter Skilling to describe this kind of apotropaic and performative literature, see Skilling 1992 and, more recently, the brief but clear overview in Strauch 2014, 64–67. See also Skilling 1997, 15, 63–88 (on the Mahāsūtras as rakṣā literature) and 78–84 (on the general problem of the classification of the Mahāsūtras).

2. However, the Denkarma (*ldan dkar ma*) catalog of the early phase of translation in Tibet (up to the ninth century) classifies *Auspicious Night*—"mistakenly," according to Skilling, "since it is a Śrāvaka text" (Skilling 1997, 82)—as a sūtra of the Mahāyāna (see Herrmann-Pfandt 2008, 120–21). For more details on the problems of the classification and formation, nature, and later citations of *Auspicious Night*, see Skilling 1997, 81–84.

3. For some features thought by contemporary scholars to distinguish Mahāyāna sūtras from non-Mahāyāna sūtras, see Drewes 2010b, 66–74. See also Davidson 2009 and Drewes 2010a. Also, the association of dhāraṇīs and mantras exclusively with the Mahāyāna is not conclusive; Skilling (1997, 74–78) has shown that a number of texts of the Śrāvakayāna contain mantras and dhāraṇīs (see also Hidas 2015, 130).

4. Denkarma, folio 299.b; see also Herrmann-Pfandt 2008, 120-21. Phangthangma 2003, p.26.

5. See Pawo Tsuklak Trengwa's commentary on Śāntideva's *Bodhicaryāvatāra* (*byang chub sems dpa'i spyod pa la 'jug pa'i rnam bshad theg chen chos kyi rgya mtsho*), in *chos tshan sna tshogs* (Kathmandu: Karma Leksheyling, 2012), BDRC W3JT13346: eText search "mtshan mo bzang po'i mdo." For Tai Situ Chökyi Jungné's quotation of the first two verses, see Chökyi Jungné, *nges don phyag rgya chen po smon lam gyi 'grel pa grub pa mchog gi zhal lung*, folios 27.b.5–6. For a translation of this, see Roberts 2010, 238.

6. They are the first four suttas of chapter fourteen of the *Vibhaṅgavagga*: *Bhaddekarattasutta* (MN 131), *Ānandabhaddekarattasutta* (MN 132), *Mahākaccānabhaddekarattasutta* (MN 133), and *Lomasakaṅgiyabhaddekarattasutta* (MN 134).

7. This fragment was published in the series *Sanskrithandschriften aus den Turfanfunden* (see Sander and Waldschmidt 1971).

8. This fragment was first edited by the Russian Indologist Sergej Fedorovič Oldenburg (1863–1934) and was published in Minayeff and Oldenburg 1983, 242–43.

9. This information was compiled from Lewis R. Lancaster and Sung-bae Park, *The Korean Buddhist Canon: A Descriptive Catalogue*, and Anālayo 2012, 755–67. The English translations of the Chinese titles are Bhikkhu Anālayo's.

10. Like the Tibetan translations, Taishō 1362 is set in the hot springs in Rājagṛha, does not give a name to the monk to whom the deity Candana appears, and has the Buddha explain the identity of the deity as a general in the Heaven of the Thirty-Three. Additionally, Taishō 1362 preserves lines from the core verses that are only otherwise attested in the Tibetan translation.

11. This text, Toh 974, and all those contained in this same volume (*gzungs 'dus*, *waM*), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However,

several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 102. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmakālacakra tantraṭīkā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

12. Syntax according to D *phyin nas*. Y and K read *phyi nas* ("later on"). The reading in D seems preferable since it faithfully reproduces the syntax of a well-known stock phrase in Sanskrit and Pali expressing that someone approaches another person (*yena … tena*).

13. According to A, D, D617, D974 *de nas dge slong de nang par langs nas*; S just reads *de nas dge slong de nas langs nas* ("Then, the monk, having departed/left from there") without specifying the time.

14. C, H repeat *lha* ("Deva") here; A, D add *lta*; D974 omitted; D617, S do not add *lta* or *lha*. Translated according to D974 and S.

15. Translating A, D *sde dpon*. D617, D974, S read *ded dpon*. Although the semantic range of the two terms partly overlaps—both designate a leader of some kind—a *sde dpon* is typically a military leader, such as a general, whereas *ded dpon* can refer to a civic leader, such as the head of a merchant caravan or ship captain.

16. The reason for the appearance of the general Candana can be explained by referring to MN 134, the initial portions of which bear a considerable resemblance to the beginning of *Auspicious Night*: in the Pali version, the deity Candana recalls the stanzas of the discourse of *Auspicious Night* in his meeting with the monk Lomasakaṅgiya. To the monk's question about how and why he remembers it, the deity replies, "Bhikkhu, once the Blessed One was living among the gods of the heaven of the Thirty-three, on the Red Marble Stone at the root of the Pāricchattaka tree. There the Blessed One recited the summary and exposition of 'One Who Has Had a Single Excellent Night' to the gods of the heaven of the Thirty-three" (translation taken from Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2005, 1050).

17. The Tibetan of A, D313, D617, D974 here reads *rjes su phrad*, which is very unusual (as far as we were able to ascertain, this is the only occurrence in the Kangyur) and poses text-critical difficulties. S is unclear, and reads either *rjes su phrad* or *phrod*. The Sanskrit of SI 2044 reads *anvāgamayed*, meaning "to follow," "walk," or "go along," a term often rendered in Tibetan as *rjes su 'brang*. Therefore, and specifically in the light of the extant Sanskrit parallel, we read *rjes su 'brang* for *rjes su phrad* and have translated it accordingly with the English verb "to follow." It should be pointed out, however, that a survey of all available scans of Kangyurs on the University of Vienna's *Resources for Kanjur and Tanjur Studies* site shows that the reading *rjes su phrad* (and the variants *rjes su 'phrad* and *rjes su phrang*) is found in all the recensions and editions. Thus, the curious reading *rjes su phrad* may either have its origin in a textual corruption or is just a graphically unusual form. It may furthermore be worth noting that Taishō 1362 reads, in the first half-pada of the first verse, 過去不應念 – 過去 ("What is past one should not remember"). The reading *nian* 念 ("mindfulness," "memory") here suggests that we should expect a form of Sanskrit *anu+smṛ* in the Sanskrit/Prakrit original. Similarly, Taishō 77 reads 過

去當不憶, with *yi* 憶 likewise meaning “to recollect,” “to remember.” The obvious candidate in the Tibetan would be *rjes su dran*.

18. Translation according to A, D, D617, D974, S *re ba*; N, K, Y read *reg pa* (“to touch” or “contact”).

19. The Pali MN 131 explains the meaning of this as follows: Remembering a past state of any one of one’s five constituents (Sanskrit *skandha*), e.g., “in the past my form was thus,” one wishes oneself or the past state of affairs to return. The explanation is similar with regard to the future: one wishes one’s body/form etc. to be a certain way in the future.

20. According to the Tibetan in D617, D974, S *de dag mkhas pas*; A, D, N read *de dag thams cad* (“those all”).

21. According to S *shi’am sus shes kyis*. A, D, N, S read *shi yang*; A, D *shi yang su shes kyis*; D617 *’chi’am su shes kyis*; D974 *’chi’am sus shes kyis*.

22. We interpret Tibetan *sde* here to be short for *dmag sde* (“army,” “platoon”). Cf. the Pali *mahāsenena maccunā* (“death, whose army is mighty”).

23. We have translated according to A, D, S *bdag tu* [S *rtag tu*] *bshes pa ma yin no*. D617, D974 read *bdag tu shes pa ma yin no*.

24. According to A, D, S *bzang po*; D617, D974 read *thams cad bzang por mthong gyur te* (“having come to see that all is good”).

25. According to A, D *gang yang*; D617, D974, S *gang dag*.

26. This stanza, which is longer than the other stanzas (six padas instead of four), is absent in the Pali version and its Madhyamāgama parallel (MĀ 165; see Anālyo 2008, 12). Only SI 2044 preserves a similar passage.

27. In the Pali version of this verse, the *person* who thus maintains this mindfully day and night is called *bhaddekaratto*, “one who has had an auspicious night” The whole fourth, and last, stanza in the Pali *Bhaddekarattasuttas* in Bhikkhu Anālayo’s (2012, 758n15) translation reads, “dwelling diligently like this, day and night without laziness, to him, indeed, the night is auspicious, so the peaceful sage has explained” (*evaṃ vihārim ātapiṃ, ahorattam atanditaṃ, taṃ ve bhaddekaratto ti, santo ācikkhate munī ti*).

28. According to D617, D974, S *mtshan mo bzang po’i mdo sde ’di*; A, D *mdo ’di*.

29. According to A, D *mtshan mo bzang po’i mdo sde ’di’i don*. S instead reads *mtshan mo bzang po’i don* (“the meaning of (an?) auspicious night” [or simply “the meaning/contents of *Auspicious Night*”]); D617, D974 read *mtshan mo bzang po’i mdo* (“the sūtra *Auspicious Night*”).

30. The Tibetan verb *klog* (“read”) most likely means to recite the text out loud.

31. According to A, D *dug gis mi tshugs pa yin*; D617, D974, S *dug gis ma yin* (“not by poison”). D617, D974, and S also add “not [vulnerable] by the blade; not by water” (*mtshon gyis ma yin| chus ma yin*).

32. Tibetan *rgyal po’i chad pa* literally means “punishment inflicted by the king.”

33. Tibetan *dbang phyug tu yang nges par ’gyur*; *dbang phyug* is polysemous, and the exact sense of the word here is unclear. According to Mvy it usually renders the Sanskrit *īśvara* (“lord, master; king,

ruler"). The Sanskrit word itself can also mean "almighty god" or refer to the supreme god (*parameśvara*) or the Supreme Being. The Tibetan *dbang phyug* can also be used as a synonym of the Sanskrit *tathāgata* and *bodhisattva*, or for the god Śiva. In the Buddhist doctrinal context, it often renders the Sanskrit *aiśvarya*, which designates the "sovereignty," "self-mastery," "supremacy," or "superhuman powers" of a buddha.

34. We have supplied the word "recitation" here. An alternative interpretation of the Tibetan *lan cig gis* may be "at once," "immediately," or "directly." H *lan gcig*.

35. According to A, D, S *mya ngan*; Y *mang*; K *phan*; H, N *ngam*.

36. According to A, D, D617, D974 *dus ma yin par 'chi las skyob*; S *dus ma yin ltas 'chi las skyob* ("protects from omens of premature death").

37. Tibetan *bzang po dran na*. We have interpreted *bzang po* to be short for *mtshan mo bzang po'i mdo*, "the sūtra *Auspicious Night*," but it may simply mean "remembering it well." It is also possible that the wording here is deliberately ambiguous.

38. This translates Tibetan *rig pa bzang po 'di dang ni*. As in the instance above, we have interpreted *bzang po* to be short for *mtshan mo bzang po'i mdo* ("the sūtra *Auspicious Night*"). Alternatively, it may be translated literally as "this auspicious incantation (Sanskrit *vidyā*)" or "this good incantation." However, in light of what has been stated in the previous verses and their frequent reference to *Auspicious Night*, we interpret *rig pa* (*vidyā*) here to refer to the whole sūtra *Auspicious Night* itself.

39. According to A, D *dus kun tu*; D617, D974, S *gnas kun tu* ("in all places" or "in all circumstances").

40. Tibetan *bdag dang sems can thams cad lag na rdo rje dang lhan cig tu …* The syntax in this sentence is not entirely clear.

41. Here, the "four assemblies" (*'khor bzhi*) consisting of monks, nuns, and male and female lay followers are intended.

42. The editions of D617, D974, S, and K preserve the following colophon: "The Indian preceptors Jinamitra and Dānaśīla, and the editor-translator, the venerable monk Yeshé Dé (*ye shes sde*), translated and edited [this text]. It was subsequently modified and then finalized in accordance with the reformed lexicon."

43. D *bi* [H, N *bhi*] *ni bha ra di| bi ri ni| bi ra* [H, N, K, Y *ri*] *ni*; D617, D974 *bi ni bi ra ṇi| pa ni pū ra ni*; S *bi nā bi ni| bi na pūrani*.

44. Reading according to S; D *bud dha ma har tā* [C *dā*] *na dhe*; D617, D974 *bud dha marte*.

45. Reading according to S *mā ni ni mā ni ni* (S has an additional, i.e., third, *manini*, which we omitted). D *ma hi ni mi na ni*; D617, D974 *ma hi ni ma ni ni*.

46. Reading according to S. D *ni ni ni ni| ti ti ti ti*; D617, D974 *ni ni ni ni| ṭi ṭi ṭi ṭi*; C *ni ni ni ni| hi ti hi ti*.

47. D *bi* [H, N *bhi*] *ra ti*; D617, D974 *pa ra ṭi*.

48. D *gan dha ri*; S *gan dha ra ri*; D617, D974 *gandha ri*; N298 also transliterates *gandha ri*, although this was not noted by A.

49. D *tsan ḍa li*; C, J, Y, K *tsaṇ ḍa li*; D617, D974, H, N, S *tsaṇḍa li*.

50. D, D974, S *ma taṃ gi*; D617 *ma taṁ gi*.

51. D *pu ka si*; D617, D974 *pukka si*; S *pūkka si*.

52. D *bramha ni*; D617, D974, S *bha ma ni*.

53. D *dra mi ḍi*; D617, D974 *dra mi dri*; K, Y *dra mi ṭi*; S *drā bi ḍi*.

54. D *dra mi ḍi*; D617, D974 *dra mi dri*; K, Y *dra mi ṭi*; S *dri mi ḍi*.

55. D *śā bha* [K, Y *bā*] *di*; D617, D974, S *śa ba ri*.

56. D *sa dā lam bhe*; D617, D974 *sa ra lambhe*; S *sa ra laṃ bha*.

57. D *hi nā ma tya* [N *dya*] *ma ud ta* [N *rta*] *ra ni*; D617, D974 *hī na ma dha ma dha tra ra ni*; S *hi na ma dha mo ra ta ni*. See Oldenburg 1983, p. 243: folio y–id, b., line 3: *hīnamadhyamadhāriṇi*.

58. D, D617, D974 *ma ho la na*; S *ma ho laṃ*. See Oldenburg 1983, p. 243: folio y–id, b., line 3: *maholani*.

59. According to D; H *da la bha ni ne* appears once; D617, D974 each repeat *da la ba ni twice*; S *da la ba ni da la pa ti*.

60. According to D; D617 *da la bad te*; D974, S *da la batte*.

61. According to D617, D974, S *ma hā da li ni*. D *ma hā* [K *phā*] *da lā ni*.

62. D *tsa lā ni*; D617, D974, S *tsa li ni*.

63. D *u* [A *ā*] *śhe tsakra bha ki*; D617, D974 *muṣṭe tsakra bā ti*; S *muṣṭe| tsakra ba ti*.

64. D *ma hā tsa kra bha ki*; D617, D974 *ma hā tsa kra pā ti*; S *ma hā tsakra ba ti*.

65. D, D617 *mahā śa ba ri*; S *ma hā śā ba ri*; D974 *ma hā śa pa* (?) *ri* (the scanned image is ambiguous).

66. D617 *bhū tsing gi ni*; D974 *bhū tsinggi ni*; D *bhu tsid gi ni*; S *bhu tsaṁ gi*.

67. D617, D974 *bhū tsi rang gi ni*; S *bhu tsaṁ raṁ gi ni*; H, N *bhu tshid ring gi ni* [C, J, K, Y *na*].

68. Reading according to D. D617, D974 *ni mi| ni mong gi ri*; S *ni mi ni mi gi ri*.

69. C *na*.

70. Reading according to D. D617 *ni min dhi ri| bhū bha ni swā hā*; D974 *ni min dhi ri| bhū dha ni swā hā*; S *ni miṁ dhi ri| bhu ta ni swā hā*.

71. Reading according to D617, D974, S. D *e tu tu tu| na tu mi rni*.

72. D *ke rni ing ku*. Reading according to D617, D974: *ki rṇi| eng* [S *eṁ*] *ku* [D974 *engku*].

73. D *sud ta ri tsa la la*; D617, D974 *sid* [D617 may have a *tsheg* after *sid*; the scanned image is unclear] *da ta ri| tsa la lu*; S *si ta ta ri| tsa la lu*.

74. Reading according to S. D617, D974 *naṁ tu*; D *nar ta*.

75. Reading according to S: *nirma llu*. D *nar ma lu lu*; D617, D974 *nar la ma lu*.

76. Reading according to S *gallu* and D617, D974. D617, D974 *gal lu*; D *ga lu lu*.

77. D *a ba tra no ne* (D might read *pa* here, but the scanned image is unclear, and A has printed *ba*); D617 *ā ba tra no ne*; D974 *ā ba tra no no*; S *gallu a ba tra no ne*.

78. D *sho ka ni ra| bha ra dha sa le*; D617 *she ku nir ba rad sa le*; D974 *she ku nir* (or *ni ra*? the scanned image is unclear here) *ba rad* (or *rang*?) *sa le*; S *she ku| ni rbu* (or *bā* or *bya*? scanned image unclear) *ra da sa le*.

79. D *ta ra kre ta re dhā tu*; D617, D974 *ta ra ke| ta re| ta rod tu* [S *du*].

80. D *nod tu ta la* [K, Y *ti* instead of *ta la*] *lā lu*; D617, D974 *nor tu| ti la la lu*; S *nod du| ti la la lu*.

81. D *ba ta bha ti ya bha ti ye* [K adds *she*]; D617, D974 *bhū ta ba ti ya| ba ta yi ye*; S *bhu ta pa ti ya| ba ti yi ye*.

82. D *a* [H, N *e*] *ra kā te*; D617, D974 *a ra gar ḍe*; S *a ra ga dhe*.

83. D *na ra kā te*; D617, D974 *na ra ga rḍe*; S omits.

84. D *baṁ su ka*; H, N, K, Y *baṃ su ka*; D617, D974 *paṁ su ka*; S *pāṃ su ka*.

85. D *ba yai* [K *ye*] *ye*; D617, D974, S *pā yi ye*.

86. A *ka po ta ka ba yai ye*; D *ka po ta ka pa yai* [K *ye*] *ye*; D617, D974 *ka po ta ka pa yi ye*; S *ka po ta ka pā yi ye*.

87. D *ta bho ta ne*; D617, D974 *ye ta po* (or *bo*? scanned image unclear) *dha ne*; S *ta po dha ṇe*.

88. According to A, D, S; D617, D974 *ni mi ni min dhi re* [C, J, N, K, Y *ri*; H *ra*; although recorded differently in A's list of variant readings, N298 seems to read *dhi ra*. However, the scanned image is unclear and difficult to read].

89. D *ti ming ga li*; D617, D974 *ti ming ming gi li*; S *ti miṃ gi li*. See BHSD, s.v. "timiṅgala": "more usually Skt. °gila, m., a kind of sea monster."

90. Reading according to D *trai* [K, Y *tai*] *lo ka a ba lo ka ni*; D617, D974 *trai lo ki ni| a lo ki ni*; S *te lo ka ni| a lo ki ni*.

91. D *tri shu* [D617, D974 *shū*] *la dha ra ṇi* [K, Y *ni*]; S *tri shū la dha ri ṇi*.

92. D *a ku phi* [D617, D974, S *pi*; H *pha*] *ni| kri mī kri ti*; D617, D974 *a ku pi ṇi kri mi kri ti*; S *a ku pi ṇi| kri mi kri ti| a ku phi ni/a ku pi ṇi*.

93. Reading according to D; D617, D974, S *ko li ko li*.

94. Reading according to D, D617, D974; S *kutto kutto*.

95. Reading according to D; K, Y repeat *kud to kud si*; D617, D974 *ku to ki si*; S *kutto| ku si*.

96. Reading according to D; D617, D974 *ku ti| ku pi ti*; S *kā ti| ku pu ti*; C *ku rti*.

97. D617, D974 *i li mi li*.

98. D *pi sha tsi pārṇa* [K, Y *pā rnā*] *sha ba ri tsi li tsi li* [Y omits *li*] *swā hā*; D617, D974 *bi shī tsa na| parṇa sha ba ri*; S *pi shā tsi ni| parṇa sha ba ri tsi li tsi li swā hā*. The identification of the Buddhist deity

invoked here as Parṇaśavarī (= Tibetan *ri khrod (ma) lo ma gyon ma*) is confirmed by the reading in the Turfan Sanskrit fragment: *tadyathā piśāci paṃnaśabhariḥ* (SHT III 816, p. 33, R, line 4).

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Glossary

affliction

nyon mongs

ཉོན་མོངས།

kleśa

The afflictions are mental factors that afflict the mind and lead to unwholesome actions of body, speech, and mind, which in turn produce suffering. The basic afflictions in all schools of Buddhism are considered to be attachment (*rāga*/*lobha*), hostility (*dveṣa*), and delusion (*moha*).

arhat

dgra bcom

དགྲ་བཅོམ།

arhat

There are four kinds of “noble persons” (*āryapudgala*) according to the Śrāvakayāna, characterized by the level of abandonment of ten kinds of fetters (*saṃyojana*) that bind one to saṃsāra. This is the fourth and final of the four stages of the realization of the supramundane path (and fruit), equivalent with awakening or liberation.

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

A class of nonhuman beings who inhabit one of the six types of worlds (*loka*) that make up saṃsāra. The asuras are the enemies of the gods (*deva*), vying with them in an eternal struggle for supremacy.

Bamboo Grove

’od ma’i tshal

འོད་མའི་ཚལ།

veṇuvana

The famous bamboo grove near Rājagṛha where the Buddha regularly stayed and gave teachings. It was situated on land donated by King Bimbisāra of Magadha and was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

bhagavān

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *’das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

caṇḍālī

gdol ma, gtum mo

གདོལ་མ།, གཏུམ་མོ།

caṇḍālī

A member of the lowest social classes in ancient Indian caste society.

Candana

tsan dan

ཙན་དན།

candana

In the sūtra *Auspicious Night*, Candana is identified as an army general from among the gods of the Heaven of the Thirty-Three. According to the Pali suttas, Candana is one of the yakṣa generals and a vassal of the gods of the four directions, also known as the Four Great Kings (*Cāturmahārājika*). In the *Lomasakaṅgiyabhaddekarattasutta* version of the *Bhaddekarattasuttas* in the Majjhima Nikāya (MN 134), as in *Auspicious Night*, Candana is the deity that illuminates the banks/park of the hot springs, but he is not identified as a general from the Heaven of the Thirty-Three gods. The Sanskrit word means "sandalwood powder," which was considered a very precious substance.

daughter of good family

rigs kyi bu mo

རིགས་ཀྱི་བུ་མོ།

kuladuhitṛ

See "son of good family."

deity

lha, lha'i bu

ལྷ།, ལྷའི་བུ།

deva, devaputra

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm)

or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

dhāraṇī

gzungs

གཟུངས།

dhāraṇī

The term *dhāraṇī* has the sense of something that "holds" or "retains," and so it can refer to the special capacity to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—a spell or mnemonic formula that distills and "holds" essential points of the Dharma and is used to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulae.

Dravidian mantra

'gro lding ba'i gsang sngags kyi gzhi, 'gro lding ba'i sngags kyi gzhi

འགྲོ་ལྡིང་བའི་གསང་སྔགས་ཀྱི་གཞི།, འགྲོ་ལྡིང་བའི་སྔགས་ཀྱི་གཞི།

drāmiḍamantrapada

Literally, "Dravidian mantra words." The *Bodhisattvabhūmi* defines Dravidian mantras as strings of syllables with no specific semantic domain. The fact that these mantras are specifically identified as "Dravidian" (Skt. *drāmiḍa*; Tib. *'gro lding*) points to their origin among the speakers of Dravidian languages in South India.

gandharva

dri za

དྲི་ཟ།

gandharva

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

garuḍa

nam mkha’ lding

ནམ་མཁའ་ལྡིང་།

garuḍa

Literally “sky-soarer” in Tibetan, a class of nonhuman being described as eagle-type birds with a gigantic wingspan. They are the traditional enemies of the nāgas.

gods of the Heaven of the Thirty-Three

sum cu rtsa gsum gyi lha

སུམ་ཅུ་རྩ་གསུམ་གྱི་ལྷ།

trayastriṃśadeva

A class of gods within the desire realm (*kāmadhātu*). Their presiding deity is usually considered to be Śakra, also known as Indra.

Habitat of Kalandaka

bya ka lan da ka gnas pa, bya ka lan ta ka gnas pa

བྱ་ཀ་ལན་ད་ཀ་གནས་པ།, བྱ་ཀ་ལན་ཏ་ཀ་གནས་པ།

kalandakanivāpa, kalandakanivāsa

A woodland within the Bamboo Grove; in the Pali tradition the compound is usually interpreted as “squirrels’ feeding place,” but according to Tibetan sources *kalandaka* refers to a kind of bird.

The exact referent of the word *kalandaka* is contested, and its etymology is unclear (see Mayrhofer 1956, s.v.). While in the Pali Buddhist tradition the word is generally believed to refer to a kind of squirrel (see Dhammika 2015, 61 and 110), the Tibetan tradition understood *ka lan da ka* to be a species of bird that nested in the Bamboo Grove. In the Pali tradition, *kalandakanivāpa* is the name of a locality in or near the Veṇuvana, the Bamboo Grove north of the ancient town of Rājagṛha, in which a certain king had placed food (*nivāpa*) for the squirrels. According to legend, a tree spirit in the form of a squirrel had warned the intoxicated, sleeping, and unattended king that a venomous snake was approaching to bite him. Out of gratitude, the king ordered that the squirrels be fed regularly. According to Tibetan sources, King Bimbisāra of Magadha confiscated the park that was later to become the Bamboo Grove from a local landowner. The landowner, angry about the expropriation, took rebirth as a venomous snake in that park. One day, when Bimbisāra and his attendants had fallen asleep after a picnic in the park, the snake approached to bite the king. Some *kalandaka* birds, however, saw the snake and seized it. Their cries awoke one of the king's wives, who then killed the snake, thus saving the king's life. As a sign of his gratitude, Bimbisāra planted bamboo that the birds especially liked (cf. Rockhill 1884, 43–44, for a translation of the Kangyur passage relating this story). According to some Chinese sources *kalandaka* is the name of the person who donated the Bamboo Grove to the Buddha (for references, see Vinītā 2010, 415 and 417, footnote b). We have followed the Tibetan interpretation in our translation.

Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་ཅུ་རྩ་གསུམ།

trayastriṃśa

The second heaven of the desire realm, located above Mount Meru and reigned over by Indra and thirty-two other gods.

hot springs

ta po ta

ཏ་པོ་ཏ།

tapoda, tapodā

ta po ta (or *ta la po ta*?) is the Tibetan transliteration of the Pali and Buddhist Hybrid Sanskrit word *tapodā* (or *tapoda*), which, in the Pali texts, designates a hot spring outside of ancient Rājagṛha. This site, together with its surrounding area, the *tapodārāma* (Hot Springs Park), was favored as a bathing place by the early Buddhist saṅgha. The hot springs are in operation, even today, near the Veṇuvana site in Rajgir.

incantation

rig pa, rig sngags

རིག་པ།, རིག་སྔགས།

vidyā, vidyāmantra

Vidyāmantras are incantations that, by extension of the literal meaning of the Sanskrit word, are believed to encapsulate and invoke hidden or spiritual knowledge in their syllables, which themselves are considered magically potent. In tantric texts, vidyās and vidyāmantras take the form of or can appear as female deities.

intermediate state

bar ma do

བར་མ་དོ།

antarā, antarābhava

The transitional, discarnate state of a sentient being between death and rebirth, classically said to last up to forty-nine days. Its existence was and is not accepted by all Buddhist schools (not, e.g., by the Theravādins).

kinnara

mi'am ci

མིའམ་ཅི།

kinnara

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

Mahāyāna

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Vehicle or path of the bodhisattvas; when contrasted with the Śrāvakayāna with respect to its salvific power or goal, the Mahāyāna is characterized by the bodhisattvas’ postponement of their own liberation from saṃsāra and their aspiration to save all sentient beings.

mahoraga

lto ’phye chen po

ལྟོ་འབྱེ་ཆེན་པོ།

mahoraga

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

mantra

gsang sngags

གསང་སྔགས།

mantra

A formula of words or syllables that are recited aloud or mentally in order to bring about a magical or soteriological effect or result. The term has been creatively etymologized to mean “that which protects (*trā*) the mind (*man*)”.

mastery

dbang phyug

དབང་ཕྱུག

aiśvarya

The Sanskrit *aiśvarya* can be variously rendered as “sovereignty or supremacy, mastery, or might, superhuman power, or omnipotence, etc.” The term refers to the mastery or sovereignty of a buddha gained through the training on the Buddhist path to awakening and through the development of superhuman abilities or superknowledges (*abhijñā*) thereby, such as clairvoyance, the ability to read others’ minds, and other magical powers like the ability to walk through solid objects.

Parṇaśavarī

pA r+Na sha ba ri, ri phrod lo ma gyon ma

པ་རྞ་ཤ་ཝ་རི, རི་ཕྲོད་ལོ་མ་གྱོན་མ།

parṇaśavarī

A piśācinī renowned in Buddhist lore for her power to cure disease, avert epidemics, and pacify obstacles. She is often considered a form of Tārā.

piśāca

sha za

ཤ་ཟ།

piśāca

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

piśācinī

pi sha tsi

པི་ཤ་ཙི།

piśācinī, piśācī

A being from the Buddhist spirit world. See “piśāca.”

preta

yi dags

ཡི་དགས།

preta

The Sanskrit *preta* literally means “departed” and generally refers to the spirits of the dead; more specifically in Buddhism, it refers to a class of sentient beings belonging to the lower or “bad/unfortunate rebirth destinies” (*apāya*).

Rājagṛha

rgyal po’i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

sage

thub pa

ཐུབ་པ།

muni

An epithet of the Buddha Śākyamuni; the Sanskrit term connotes “silence” or “quiescence,” which is regarded as a central quality of sages. The Tibetan *thub pa* means “capable one.”

son of good family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

While this is usually a characteristic pertaining to Brahmins (i.e., born in the Brahmin caste to seven-generation Brahmin parents), the Buddha redefined noble birth as determined by an individual’s ethical conduct and integrity. Thus, someone who enters the Buddha’s Saṅgha is called a “son or daughter of noble family” and is in this sense “good” or “noble” and considered born again (*dvija*, or “twice born”).

special qualities

chos

ཆོས།

dharma

The polysemous word *chos* (usually a translation of *dharma*) is used here in the sense of “qualities,” as when someone or something is said to possess particularly efficacious, good, or beneficial qualities. It also can mean “virtue” in the nonreligious and nonmoral sense.

Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna

Vehicle of the śrāvakas or hearers, i.e., the path followed by the immediate disciples of the historical Buddha, and those who follow them, that leads to the state of an arhat.

sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Literally “one who has fared well”; a common epithet for a buddha.

teaching

mdo sde

མདོ་སྡེ།

sūtra, sūtrānta

The term "teaching" renders here *mdo sde*, which usually refers to one of the collections of sūtras in the Kangyur. However, it can also mean the text of a particular sūtra or the teachings or doctrine contained in it—which is the case in this text.

Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

A figure who takes on numerous identities in Buddhist literature, including a yakṣa bodyguard of the Buddha Śākyamuni, a bodhisattva, and an esoteric Buddhist deity instrumental in the transmission of tantric scripture.

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Yakṣas are ambivalent nature spirits. According to Indian mythology, they inhabit trees, ponds, and other natural places, and serve as guardians of a certain locale. They possess magical powers, are shapeshifters, and can appear as helpful to and protective of the Buddha, his disciples, and the teachings. They can also be malevolent forces that create obstacles and illness.