6 Appendix

6.1 The Pāli *sutta*s

6.1.1 Text and translation of MN 131

Bhaddekarattasuttaṃ[1]

Evaṃ me sutaṃ: Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti. Bhadante ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etad avoca: Bhaddekarattassa vo, bhikkhave, uddesañ ca vibhaṅgañ ca desissāmi. Taṃ suṇātha manasi karotha. Bhāsissāmīti. Evaṃ bhante ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etad avoca:

> Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,
> Yad atītaṃ pahīnaṃ taṃ, appattañ ca anāgataṃ.

> Paccuppannañ ca yo dhammaṃ tattha tattha vipassati,
> Asaṃhīraṃ asaṅkuppaṃ taṃ vidvā manubrūhaye.

> Ajj' eva kiccaṃ ātappaṃ ko jaññā maraṇaṃ suve?
> Na hi no saṅgaraṃ tena mahāsenena maccunā.

> Evaṃ vihāriṃ ātāpiṃ ahorattam atanditaṃ,
> Taṃ ve bhaddekaratto ti santo ācikkhate munīti.

Kathañ ca, bhikkhave, atītaṃ anvāgameti: evarūpo ahosiṃ atītam addhānan ti tattha nandiṃ samanvāneti. Evaṃ vedano ahosiṃ atītam addhānan ti tattha nandiṃ samanvāneti. Evaṃ sañño ahosiṃ atītamaddhānanti tattha nandiṃ samanvāneti. Evaṃ saṅkhāro ahosiṃ atītamaddhānanti tattha nandiṃ samanvāneti. Evaṃ viññāṇo ahosiṃ atītam addhānan ti tattha nandiṃ samanvāneti. Evaṃ kho, bhikkhave, atitaṃ anvāgameti.

---

[1]   MN 131 at MN III 187–189.

Kathañ ca, bhikkhave, atītaṃ nānvāgameti: evarūpo ahosiṃ atītam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ vedano ahosiṃ atītam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ sañño ahosiṃ atītam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ saṅkhāro ahosiṃ atītam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ viññāṇo ahosiṃ atītam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ kho, bhikkhave, atītaṃ nānvāgameti.

Kathañ ca, bhikkhave, anāgataṃ paṭikaṅkhati: evarūpo siyaṃ anāgatam addhānan ti tattha nandiṃ samanvāneti. Evaṃ vedano siyaṃ anāgatam addhānan ti tattha nandiṃ samanvāneti.Evaṃ sañño siyaṃ anāgatam addhānan ti tattha nandiṃ samanvāneti. Evaṃ saṅkhāro siyaṃ anāgatam addhānan ti tattha nandiṃ samanvāneti. Evaṃ viññāṇo siyaṃ anāgatam addhānan ti tattha nandiṃ samanvāneti. Evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

Kathañ ca, bhikkhave, anāgataṃ nappaṭikaṅkhati: evarūpo siyaṃ anāgatam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ vedano siyaṃ anāgatam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ sañño siyaṃ anāgatam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ saṅkhāro siyaṃ anāgatam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ viññāṇo siyaṃ anāgatam addhānan ti tattha nandiṃ na samanvāneti. Evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

Kathañ ca, bhikkhave, paccuppannesu dhammesu saṃhīrati: idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ. Saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ. Saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ. Viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīrati.

Kathañ ca, bhikkhave, paccuppannesu dhammesu na saṃhīrati: idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvi ariyadhammassa kovido ariyadhamme vinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme vinīto na rūpaṃ attato samanupassati. Na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Na vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ,

na attani vā vedanaṃ, na vedanāya vā attānaṃ. Na saññaṃ attato samanupassati, na saññāvantaṃ vā attānaṃ, na attani vā saññaṃ, na saññāya vā attānaṃ. Na saṅkhāre attato samanupassati, na saṅkhāravantaṃ vā attānaṃ, na attani vā saṅkhāre, na saṅkhāresu vā attānaṃ. Na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attati vā na viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,
Yad atītaṃ pahīnaṃ taṃ, appattañ ca anāgataṃ.

Paccuppannañ ca yo dhammaṃ tattha tattha vipassati,
Asaṃhīraṃ asaṅkuppaṃ taṃ vidvā manubrūhaye.

Ajj' eva kiccaṃ ātappaṃ ko jaññā maraṇaṃ suve?
Na hi no saṅgaraṃ tena mahāsenena maccunā.

Evaṃ vihāriṃ ātāpiṃ ahorattam atanditaṃ,
Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Bhaddekarattassa vo, bhikkhave, uddesañ ca vibhaṅgañ ca desissāmi ti iti yan taṃ vuttaṃ idam etaṃ paṭicca vuttan ti.

Idam avoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun ti.

Bhaddekarattasuttaṃ paṭhamaṃ

One Fine Night[2]

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants: "Mendicants!" "Venerable sir," they replied. The Buddha said this: "I shall teach you the passage for recitation and the analysis of One Fine Night. Listen and pay close attention, I will speak." "Yes, sir," they replied. The Buddha said this:

"Don't run back to the past, don't hope for the future.
What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case.
Knowing this, foster it – unfaltering, unshakable.

---

[2]   Tr. Bhikkhu Sujato 2018: https://suttacentral.net/mn131/en/sujato (last retrieved on 20.11.2020).

> Today's the day to keenly work – who knows, tomorrow may bring death!
> For there is no bargain to be struck with Death and his mighty hordes.
>
> The peaceful sage explained it's those who keenly meditate like this,
> tireless all night and day, who truly have that one fine night.

And how do you run back to the past? You muster delight there, thinking: 'I had such form in the past.' … 'I had such feeling … perception … choice … consciousness in the past.' That's how you run back to the past.

And how do you not run back to the past? You don't muster delight there, thinking: 'I had such form in the past.' … 'I had such feeling … perception … choice … consciousness in the past.' That's how you don't run back to the past.

And how do you hope for the future? You muster delight there, thinking: 'May I have such form in the future.' … 'May I have such feeling … perception … choice … consciousness in the future.' That's how you hope for the future.

And how do you not hope for the future? You don't muster delight there, thinking: 'May I have such form in the future.' … 'May I have such feeling … perception … choice … consciousness in the future.' That's how you don't hope for the future.

And how do you falter amid presently arisen phenomena? It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you don't falter amid presently arisen phenomena.

> Don't run back to the past, don't hope for the future.
> What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case.
Knowing this, foster it – unfaltering, unshakable.

Today's the day to keenly work – who knows, tomorrow may bring death!
For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this,
tireless all night and day, who truly have that one fine night.

And that's what I meant when I said: 'I shall teach you the passage for recitation and the analysis of One Fine Night.'"

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

6.1.2   Text and translation of MN 132

Ānandabhaddekarattasuttaṃ[3]

Evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā ānando upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti. Samādapeti samuttejeti sampahaṃseti bhaddekarattassa uddesañ ca vibhaṅgañ ca bhāsati?

Atha kho bhagavā sāyaṇhasamayaṃ patisallānā vuṭṭhito yena upaṭṭhānasālā ten' upasaṃkami. Upasaṃkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi: Ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti?

Āyasmā, bhante, ānando upāṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: Yathā kathaṃ pana tvaṃ, ānanda, bhikkhū dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti?

Evaṃ kho ahaṃ, bhante, bhikkhū dhammiyā kathāya sandassesiṃ samādapesiṃ samuttejesiṃ sampahaṃsesiṃ bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsiṃ:

> Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,
> Yad atītaṃ pahīnan taṃ, appattañ ca anāgataṃ.

> Paccuppannañ ca yo dhammaṃ tattha tattha vipassati,
> Asaṃhīraṃ asaṅkuppaṃ taṃ vidvā-m-anubrūhaye.

> Ajj' eva kiccaṃ ātappaṃ; ko jaññā maraṇaṃ suve?
> Na hi no saṃgaraṃ tena mahāsenena maccunā.

> Evaṃ vihāriṃ ātāpiṃ ahorattam atanditaṃ,
> Taṃ ve bhaddekaratto ti santo ācikkhate munīti.

Kathañ c', āvuso, atītaṃ anvāgameti: Evarūpo ahosiṃ atītam addhānan ti tattha nandiṃ samanvāneti. Evaṃvedano ahosiṃ atītam addhānan ti tattha nandiṃ

---

samanvāneti. … (*as in foregoing sutta*) … Evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,

… (*etc. as above*) …

Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Evaṃ kho ahaṃ, bhante, bhikkhū dhammiyā kathāya sandassesiṃ samādapesiṃ samuttejesiṃ sampahaṃsesiṃ bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsin ti.

Sādhu sādhu, ānanda, sādhu kho tvaṃ, ānanda, bhikkhū dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsi.

Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Kathañ c’. ānanda, atītaṃ anvāgameti? –pe– Evaṃ kho, ānanda, atītaṃ anvāgameti.

Kathañ c’. ānanda, atītā nānvāgameti? –pe– Evaṃ kho, ānanda, atitaṃ nānvāgameti.

Kathañ c’. ānanda, anāgataṃ paṭikaṅkhati? –pe– Evaṃ kho, ānanda, anāgataṃ paṭikaṅkhati.

Kathañ c’. ānanda, anāgataṃ nappaṭikaṅkhati? –pe– Evaṃ kho, ānanda, anāgataṃ na paṭikaṅkhati.

Kathañ c’. ānanda, paccuppannesu dhammesu saṃhīrati? –pe– Evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati.

Kathañ c’. ānanda, paccuppannesu dhammesu na saṃhīrati? –pe– Evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Idam avoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ānandabhaddekarattasuttaṃ dutiyaṃ

Ānanda and One Fine Night[4]

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the recitation passage and analysis of One Fine Night.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat on the seat spread out, and addressed the mendicants: "Who was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?"

"It was Venerable Ānanda, sir."

Then the Buddha said to Venerable Ānanda: "But in what way were you inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?"

"I was doing so in this way, sir," replied Ānanda. (*And he went on to repeat the verses and analysis as in the previous discourse, MN 131.*)

"That's how I was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night."

"Good, good, Ānanda. It's good that you were inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night." (*And the Buddha repeated the verses and analysis once more.*)

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

---

[4]   Tr. Bhikkhu Sujato 2018: https://suttacentral.net/mn132/en/sujato (last retrieved on 20.11.2020).

6.1.3 Text and translation of MN 133

Mahakaccānabhaddekarattasuttaṃ[5]

Evaṃ me sutaṃ: Ekaṃ samayaṃ bhagavā rājagahe viharati tapodārāme. Atha kho āyasmā samiddhi rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodo ten' upasaṃkami. Gattāni parisiñcituṃ. Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yen' āyasmā samiddhi, ten' upasaṃkami, upasaṃkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ samiddhiṃ etad avoca:

Dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ cāti?

Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañ ca vibhaṅgañ cā. Tvaṃ pan', āvuso, dhāresi bhaddekarattassa uddesañ ca vibhaṅgañ cāti?

Aham pi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañ ca vibhaṅgañ ca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā ti?

Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvaṃ pan', āvuso, dhāresi bhaddekarattiyo gāthā ti?

Aham pi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ ca. Pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ ca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako ti. Idam avoca sā devatā. Idaṃ vatvā tatth' ev' antaradhāyi.

Atha kho āyasmā samiddhi tassā rattiyā accayena yena bhagavā ten' upasaṃkami. Upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantaṃ etad avoca. Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodo ten' upasaṃkamiṃ gattāni parisiñcituṃ. Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno. Atha kho, bhante, aññatarā devatā abhikkantāya rattiyā … (*etc. as above*) … ādibrahmacariyako ti. Idam avoca, bhante, sā devatā. Idaṃ vatvā tatth' ev' antaradhāyi.

Sādhu me, bhante, bhagavā bhaddekarattassa uddesañ ca vibhaṅgañ ca desetūti.

---

5   MN 133 at MN III 192–199.

Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasikarohi, bhāsissāmīti.

Evaṃ bhante ti kho āyasmā samiddhi bhagavato paccassosi. Bhagavā etada voca:

> Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,
> Yad atītaṃ pahīnan taṃ, appattañ ca anāgataṃ.

> Paccuppannañ ca yo dhammaṃ tattha tattha vipassati,
> Asaṃhīraṃ asaṅkuppaṃ taṃ vidvā-m-anubrūhaye.

> Ajj' eva kiccaṃ ātappaṃ; ko jaññā maraṇaṃ suve?
> Na hi no saṃgaraṃ tena mahāsenena maccunā.

> Evaṃ vihāriṃ ātāpiṃ ahorattam atanditaṃ,
> Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Idam avoca bhagavā. Idaṃ vatvā sugato uṭṭhāy' āsanā vihāraṃ pāvisi. Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa bhagavato etad ahosi: 'Idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ paviṭṭho.

> Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,

> … (*etc. as above*) …

> Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Ko nu kho imassa bhagavatā saṃkhittena uddesassa udditthassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Atha kho tesaṃ bhikkhūnaṃ etad ahosi: Ayaṃ kho āyasmā mahākaccāno satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti c' āyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa udditthassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Yan nūna mayaṃ yen' āyasmā mahākaccāno ten' upasaṃkameyyāma. Upasaṃkamitvā āyasmantaṃ mahākaccānaṃ etam atthaṃ paṭipuccheyyāmāti?

Atha kho te bhikkhū yen' āyasmā mahākaccāno ten' upasaṅkamiṃsu. Upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etad avocuṃ: idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ paviṭṭho:

> Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Tesaṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etad ahosi: 'Idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ paviṭṭho.

Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Tesaṃ no, āvuso kaccāna, amhākaṃ etad ahosi: 'Ayaṃ kho āyasmā mahākaccāno satthu c' eva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā … paṭipuccheyyāmāti? Vibhajat' āyasmā mahākaccāno ti.

Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanañ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya. Evaṃ sampadam idaṃ. Āyasmantānaṃ satthari sammukhībhute taṃ bhagavantaṃ atisitvā amhe etam atthaṃ paṭipucchitabbaṃ maññetha. So h', āvuso, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi tathāgato. So c' eva pan' etassa kālo hoti yaṃ bhagavantaṃ yeva etam atthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākareyya, tathā naṃ dhāreyyāthāti.

Addhā, 'vuso kaccāna, bhagavā jānaṃ jānāti … kālo hoti yaṃ bhagavantaṃ etam atthaṃ paṭipuccheyyāma. Yathā no bhagavā byākareyya, tathā naṃ dhāreyyāma. Api c' āyasmā mahākaccāno satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti c' āyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa udiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ. Vibhajat' āyasmā mahākaccāno agarukaritvā ti.

Tena h', āvuso, suṇātha sādhukaṃ manas karotha, bhāsissāmīti.

Evam āvuso ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ. Āyasmā mahākaccāno etad avoca:

Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ paviṭṭho:

Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa udditṭhassa vitthārena
atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.

Kathañ c', āvuso, atītaṃ anvāgameti? Iti me cakkhuṃ ahosi atītam addhānaṃ iti
rūpā ti tattha chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Chandarāgapaṭibaddhattā
viññāṇassa tad abhinandati. Tad abhinandanto atītaṃ anvāgameti. Iti me sotaṃ ahosi
atītam addānaṃ iti saddo ti –pe–. Iti me ghānaṃ ahosi atītam addhānaṃ iti ghāndhā
ti –pe–. Iti me jivhā ahosi atītam addhānaṃ iti rasā ti –pe–. Iti me kāyo ahosi atītam
addhānaṃ iti me phoṭṭhabbā ti –pe–. Iti me mano ahosi atītam addhānaṃ iti dhammā
ti chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Chandarāgapaṭibaddhattā viññāṇassa tad
abhinandati. Tad abhinandato atītaṃ anvāgameti. Evaṃ kho, āvuso, atītaṃ
anvāgameti.

Kathañ c', āvuso, atītaṃ nānvāgameti? Iti me cakkhuṃ ahosi atitam addhānaṃ iti
rūpā   ti   na   tattha   chandarāgapaṭibaddhaṃ   hoti   viññāṇaṃ.   Na
chandarāgapaṭibaddhattā viññāṇassa na tad abhinandati. Na tad abhinandanto atītaṃ
nānvāgameti. Iti me sotaṃ ahosi atītam addhānaṃ iti me saddā ti –pe–. Iti me
ghānaṃ ahosi atītam addhānaṃ iti gandhā ti –pe–. Iti me jivhā ahosi atītam
addhānaṃ iti rasā ti –pe–. Iti me kāyo ahosi atītam addhānaṃ iti me phoṭṭhabbā ti –
pe–. Iti me mano ahosi atītam addhānaṃ iti dhammā ti na tattha
chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Na chandarāgapaṭibaddhattā viññāṇassa na
tad abhinandati. Na tad abhinandato atītaṃ nānvāgameti. Evaṃ kho, āvuso, atītaṃ
nānvāgameti.

Kathañ c', āvuso, anāgataṃ paṭikaṅkhati? Iti me cakkhuṃ siyā anāgatam addhānaṃ
iti rūpā ti appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati. Cetaso paṇidhānapaccayā
tad abhinandati. Tad abhinandanto anāgataṃ paṭikaṅkhati. Iti me sotaṃ siyā
anāgatam addhānaṃ iti saddā ti –pe–. Iti me ghānaṃ siyā anāgatam addhānaṃ iti
gandhā ti –pe–. Iti me jivhā siyā anāgatam addhānaṃ iti rasā ti –pe–. Iti me kāyo
siyā anāgatam addhānaṃ iti phoṭṭhabbā ti –pe–. Iti me mano siyā anāgatam
addhānaṃ iti dhammā ti appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati. Cetaso
paṇidhānapaccayā tad abhinandati. Tad abhinandanto anāgataṃ paṭikaṅkhati. Evaṃ
kho, āvuso, anāgataṃ paṭikaṅkhati.

Kathañ c', āvuso, anāgataṃ na paṭikaṅkhati? Iti me cakkhuṃ siyā anāgatam
addhānaṃ iti rūpā ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati. Cetaso
appaṇidhānapaccayā na tad abhinandati. Na tad abhinandanto anāgataṃ na

paṭikaṅkhati. Iti me sotaṃ … Iti me mano siyā anāgatam addhānaṃ iti dhammā ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati. Cetaso appaṇidhānapaccayā na tad abhinandati. Na tad abhinandanto anāgatam na paṭikaṅkhati. Evaṃ kho, āvuso, anāgataṃ na paṭikaṅkhati.

Kathañ c', āvuso, paccuppannesu dhammesu saṃhīrati? Yañ c', āvuso, cakkhuṃ ye ca rūpā ubhayam etaṃ paccuppannānaṃ, tasmiṃ yeva paccuppanne chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Chandarāgapaṭibaddhattā viññāṇassa tad abhinandati. Tad abhinandanto paccuppannesu dhammesu saṃhīrati. Yañ c', āvuso, sotaṃ ye ca saddā –pe–. Yañ c', āvuso, ghāṇaṃ ye ca gandhā –pe–. Yā c', āvuso, jivhā ye ca rasā –pe–. Yo c', āvuso, kāyo ye ca phoṭṭhabbā –pe–. Yo c', āvuso, mano ye ca dhammā ubhayam etaṃ paccuppannaṃ … paccuppannesu dhammesu saṃhīrati. Evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

Kathañ c', āvuso, paccuppannesu dhammesu na saṃhīrati? Yañ c', āvuso, cakkhuṃ, ye ca rūpā ubhayam etaṃ paccuppannaṃ, tasmiṃ yeva paccuppanne na chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Na chandarāgapaṭibaddhattā viññāṇassa na tad abhinandati. Na tad abhinandanto paccuppannesu dhammesu na saṃhīrati. Yañ c', āvuso, sotaṃ ye ca saddā –pe–. Yañ c', āvuso, ghāṇaṃ ye ca gandhā –pe–. Yā c', āvuso, jivhā ye ca rasā –pe–. Yo c', āvuso, kāyo ye ca phoṭṭhabbā –pe–. Yo c', āvuso, mano ye ca dhammā ubhayam etaṃ paccuppannaṃ, tasmiṃ yeva paccuppanne na chandarāgapaṭibaddhaṃ hoti viññāṇaṃ. Na chandarāgapaṭibaddhattā viññāṇassa na tad abhinandati. Na tad abhinandanto paccuppannesu dhammesu na saṃhīrati. Evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ paviṭṭho:

Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekaratto ti santo ācikkhate munīti.

Imassa kho 'haṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe, āyasmanto, bhagavantaṃ yeva upasaṃkamitvā etam atthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthāti.

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāy' āsanā yena bhagavā ten' upasaṃkamiṃsu upasaṃkamitvā bhagavantaṃ

abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad avocuṃ: Yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ paviṭṭho:

Atītaṃ nānvāgameyya, –pe–

Taṃ ve bhaddekaroтто ti santo ācikkhate munīti.

Tesan no, bhante, amhākaṃ acirapakkantassa bhagavato etad ahosi: 'Idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā vihāraṃ paviṭṭho:

Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,

… (*etc. as above*) …

Taṃ ve bhaddekaroтто ti santo ācikkhate munīti.

Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Tesan no, bhante, amhākaṃ etad ahosi: Ayaṃ kho, āvuso, mahākaccāno satthu c' eva saṃvaṇṇito … etam atthaṃ paṭipuccheyyāmāti. Atha kho mayaṃ, bhante, yen' āyasmā mahākaccāno ten' upasaṃkamimha. Upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etam atthaṃ paṭipucchimha. Tesan no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto ti.

Paṇḍito bhikkhave mahākaccāno mahāpañño bhikkhave mahākaccāno. Mañ ce pi tumhe, bhikkhave, etam atthaṃ paṭipuccheyyātha, ahaṃ pi taṃ evam evaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ. Eso c' eva tassa attho evañ ca naṃ dhārethāti.

Idam avoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun ti.

Mahākaccānabhaddekarattasuttaṃ tatiyaṃ.

Mahākaccāna and One Fine Night[6]

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery. Then Venerable Samiddhi rose at the crack of dawn and went to

---

the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

"Mendicant, do you remember the recitation passage and analysis of One Fine Night?"

"No, reverend, I do not. Do you?"

"I also do not. But do you remember just the verses on One Fine Night?"

"I do not. Do you?"

"I also do not. Learn the recitation passage and analysis of One Fine Night, mendicant, memorize it, and remember it. It is beneficial and relates to the fundamentals of the spiritual life." That's what that deity said, before vanishing right there.

Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

"Sir, please teach me the recitation passage and analysis of One Fine night."

"Well then, mendicant, listen and pay close attention, I will speak."

"Yes, sir," Samiddhi replied. The Buddha said this:

> "Don't run back to the past, don't hope for the future.
> What's past is left behind; the future has not arrived;
>
> and phenomena in the present are clearly seen in every case.
> Knowing this, foster it – unfaltering, unshakable.
>
> Today's the day to keenly work – who knows, tomorrow may bring death!
> For there is no bargain to be struck with Death and his mighty hordes.
>
> The peaceful sage explained it's those who keenly meditate like this,
> tireless all night and day, who truly have that one fine night."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling. Soon after the Buddha left, those mendicants considered: "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. …

Who can explain in detail the meaning of this brief summary given by the Buddha?" Then those mendicants thought: "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said: "May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter. For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and pay close attention, I will speak."

"Yes, reverend," they replied. Venerable Mahākaccāna said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

Don't run back to the past, don't hope for the future.
What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case.
Knowing this, foster it – unfaltering, unshakable.

Today's the day to keenly work – who knows, tomorrow may bring death!
For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this,
tireless all night and day, who truly have that one fine night.

And this is how I understand the detailed meaning of this passage for recitation.

And how do you run back to the past? Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.' So you take pleasure in that, and that's when you run back to the past. Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts.' So you take pleasure in that, and that's when you run back to the past. That's how you run back to the past.

And how do you not run back to the past? Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.' So you don't take pleasure in that, and that's when you no longer run back to the past. Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts.' So you don't take pleasure in that, and that's when you no longer run back to the past. That's how you don't run back to the past.

And how do you hope for the future? The heart is set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.' So you take pleasure in that, and that's when you hope for the future. The heart is set on getting what it does not have, thinking: 'May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts in the future.' So you take pleasure in that, and that's when you hope for the future. That's how you hope for the future.

And how do you not hope for the future? The heart is not set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.' So you don't take pleasure in that, and that's when you no longer hope for the future. The heart is not set on getting what it does not have, thinking: 'May I have such ears and

such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such thoughts in the future.' So you don't take pleasure in that, and that's when you no longer hope for the future. That's how you don't hope for the future.

And how do you falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena. Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and thoughts are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena. That's how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and thoughts are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. That's how you don't falter amid presently arisen phenomena.

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

6.1.4   Text and translation of MN 134

Lomasakaṅgiyabhaddekarattasuttaṃ[7]

Evaṃ me sutaṃ: Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā lomasakaṅgiyo sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho candano devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yen' āyasmā lomasakaṅgiyo ten' upasaṃkami. Upasaṃkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho candano devaputto āyasmantaṃ lomasakaṅgiyaṃ etad avoca: Dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ cāti?

Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañ ca vibhaṅgañ ca. Tvaṃ pan', āvuso, dhāresi bhaddekarattassa uddesañ ca vibhaṅgañ cāti?

Aham pi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañ ca vibhaṅgañ ca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā ti?

Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvaṃ pan' āvuso, dhāresi bhaddekarattiyo gāthā ti?

Dhāremi kho 'haṃ, bhikkhu, bhaddekarattiyo gāthā ti. Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā ti?

Ekamidaṃ, bhikkhu samayaṃ bhagavā devesu tāvatiṃsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra bhagavā devānaṃ tāvatiṃsānaṃ bhaddekarattassa uddesañ ca vibhaṅgañ ca ābhāsi:

> Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,
> Yad atītaṃ pahīnan taṃ, appattañ ca anāgataṃ.

> Paccuppannañ ca yo dhammaṃ tattha tattha vipassati,
> Asaṃhīraṃ asaṅkuppaṃ taṃ vidvā-m-anubrūhaye.

> Ajj' eva kiccaṃ ātappaṃ; ko jaññā maraṇaṃ suve?
> Na hi no saṃgaraṃ tena mahāsenena maccunā.

> Evaṃ vihāriṃ ātāpiṃ ahorattam atanditaṃ,
> Taṃ ve bhaddekaratto ti santo ācikkhate munīti.

---

[7]   MN 134 at MN III 199–202.

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ ca. Pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ ca. Dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ ca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako ti. Idam avoca candano devaputto. Idaṃ vatvā tatth' ev' antaradhāyi.

Atha kho āyasmā lomasakaṅgiyo tassā rattiyā accayena senāsanaṃ saṃsāmetvā pattacivaraṃ ādāya yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā lomasakaṅgiyo bhagavantaṃ etad avoca:

Ekamidaṃ, bhante, samayaṃ sakkesu viharāmi kapilavatthusmiṃ nigrodhārāme. Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāhaṃ ten' upasaṃkami. Upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhante, so devaputto maṃ etad avoca: 'dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañ ca vibhaṅgañ cāti? Evaṃ vutte ahaṃ, bhante taṃ devaputtaṃ etad avocaṃ: 'Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañ ca vibhaṅgañ ca. Tvaṃ pan', āvuso dhāresi … vibhaṅgo ca ādibrahmacariyako ti. Idam avoca so, bhante, devaputto, idaṃ vatvā tatth' ev' antaradhāyi. Sādhu me, bhante, bhagavā bhaddekarattassa uddesañ ca vibhaṅgañ ca desetūti.

Jānāsi pana tvaṃ ,bhikkhu, taṃ devaputtan ti?

Na kho ahaṃ, bhante, jānāmi taṃ devaputtan ti.

Candano nām' eso, bhikkhu, devaputto. Candano, bhikkhu, devaputto aṭṭhikatvā manasikatvā sabbaṃ cetaso samannāharitvā ohitasoto dhammaṃ suṇāti. Tena hi, bhikkhu, suṇāhi sādhukaṃ manasikarohi, bhāsissāmīti. Evaṃ bhante ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi. Bhagavā etad avoca:

> Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ,
> … (*etc. as above*) …
> Taṃ ve bhaddekaratto ti santo ācikkhate munīti.

Kathañ ca, bhikkhu, atītaṃ anvāgameti? Evaṃrūpo ahosiṃ … atītaṃ nānvāgameti.

Kathañ ca, bhikkhu, anāgataṃ paṭikaṅkhati? … (*as in No. 131*) Evaṃ kho bhikkhu, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya, –pe–
Taṃ ve bhaddekarotto ti santo ācikkhate munīti.

Idam avoca bhagavā. Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ abhinandīti.

Lomasakaṅgiyabhaddekaratta uttaṃ catutthaṃ.

Lomasakaṅgiya and One Fine Night[8]

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavatthu in the Banyan Tree Monastery. Then, late at night, the glorious god Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya: "Mendicant, do you remember the recitation passage and analysis of One Fine Night?"

"No, reverend, I do not. Do you?"

"I also do not. But do you remember just the verses on One Fine Night?"

"I do not. Do you?"

"I do." "How do you remember the verses on One Fine Night?"

"This one time, the Buddha was staying among the gods of the Thirty-Three at the root of the Shady Orchard Tree on the stone spread with a cream rug. There he taught the recitation passage and analysis of One Fine Night to the gods of the Thirty-Three:

Don't run back to the past, don't hope for the future.
What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case.
Knowing this, foster it – unfaltering, unshakable.

Today's the day to keenly work – who knows, tomorrow may bring death!
For there is no bargain to be struck with Death and his mighty hordes.

---

[8]   Tr. Bhikkhu Sujato 2018: https://suttacentral.net/mn134/en/sujato (last retrieved on 20.11.2010).

> The peaceful sage explained it's those who keenly meditate like this,
> tireless all night and day, who truly have that one fine night.

That's how I remember the verses of One Fine Night. Learn the recitation passage and analysis of One Fine Night, mendicant, memorize it, and remember it. It is beneficial and relates to the fundamentals of the spiritual life." That's what the god Candana said before vanishing right there.

Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

"Sir, please teach me the recitation passage and analysis of One Fine night."

"But mendicant, do you know that god?"

"I do not, sir."

"That god was named Candana. Candana pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. Well then, mendicant, listen and pay close attention, I will speak." "Yes, sir," Lomasakaṅgiya replied. The Buddha said this:

> "Don't run back to the past, don't hope for the future.
> What's past is left behind; the future has not arrived;
>
> and phenomena in the present are clearly seen in every case.
> Knowing this, foster it – unfaltering, unshakable.
>
> Today's the day to keenly work – who knows, tomorrow may bring death!
> For there is no bargain to be struck with Death and his mighty hordes.
>
> The peaceful sage explained it's those who keenly meditate like this,
> tireless all night and day, who truly have that one fine night.

And how do you run back to the past? …" (*And the Buddha repeated the analysis as in MN 131.*)

That is what the Buddha said. Satisfied, Venerable Lomasakaṅgiya was happy with what the Buddha said.

6.2   The Sanskrit texts

6.2.1   SHT III 816

Folio 1

[1.] siddham e(vaṃ mayā śrutam ekasmin samaye bhagavān śrāva)sty(āṃ) viharat⟨i⟩ sma jetavane anāthapiṇḍadasyārāme

[2.] tatra bh(agavān bhikṣūn āmantrayati sma) (…~6…) śṛnutha[9] bhikṣava[10] sādhu ca suṣṭhu ca manasīkuruta{ṃ} bhāṣayiṣyāma{ḥ}s tṛ(bhir dharmaiḥ sampannaḥ) (…~5…) bhikṣu[11] bhadragarātrīya[12] ity avidhīyate[13] | kadames[14] tṛbhiḥ udītaṃ[15] nama(s)e (…~7…) .ṣ. . . . . . . taḥ

[3.] pratyutpannā[16] ca ⟨ye⟩ ddharme[17] tatra tatra vipaśakaḥ[18]
        asaṃhārya vikalpasthaḥ vidvas[19] taṃ (nāvamanyate

sam)ṝddhyate[20] |

        adyeva kuryyam[21] ādaptaṃ[22] | ko jāne[23] maraṇaṃ{n} hi (śv)o

.ai .i +

[4.] namo ārya tha . . . . ku jarasya (…~8…) | tadyathā ace vice kuce sarve duṣṭā[24] sthabhām⟨i⟩[25] . .   + .u .ṭ. śam āgachaṃda svāhā tā ka namo (…~7…) namo

---

[9]   Read: *śṛṇuta*.
[10]   Read: *bhikṣavaḥ*.
[11]   Read: *bhikṣo*.
[12]   Read: *bhadrakarātrīya*.
[13]   Read: *avadhīyate*.
[14]   Read: *katamais*.
[15]   Read: *uditaṃ*.
[16]   Read: *pratyutpannāṃś*.
[17]   Read: *dharmāṃs*.
[18]   Read: *vipaśyakaḥ*.
[19]   Read: *vikalpastho vidvāṃs*.
[20]   Read: *samṝdhyate*.
[21]   Read: *kuryāt*.
[22]   Read: *ātaptaṃ*. Cf. BHSD 91/2 for *ātaptakārin*: "*ātapta* as hyper-Skt. for Pali *ātappa*".
[23]   Read: *jānīyāt*.

dharmasya   namo   saṃghasya   namo   saptānā   samyaksaṃbuddhānā [26]
saśrāvakasaṃghānāṃ ni (…~15…) (sa)mṛdhyatu tadyathā piśāci paṃnaśabharīḥ[27]
(śa)naśabhari[28] piśā(c)i (…~17…) iṣṭarevati mālakaṃṇṭhi svāhā | cha . . . . ji . .
(…~21…) hma māṃ jitaḥ mā iṣṭaṃ jā .i . . ṃ

Fragment 1

Recto	Verso
(1) + + ...v.	(1)
(2) . . atha bhaga	(2) + narāḥ kāla
(3) + kāḥ baṃndhamā	(3) . . dusvapnaṃ la
(4) + + .i + +	(4) + + + + ...

Fragment 2

Recto	Verso
(1) [t](a)[d]y(a)[th](ā) [v].[n].[v].[r].[n]. +	(1) dh[ā]rayiṣyati : sa[s]. . . +
(2) ra te : hīnamadyama tā . .	(2) mṛtānāṃ ca : bhadragar(t)r(īya)
(3) .āḥ yat kaścid bhikṣa[vo] + +	(3) ? [ca] sā saḥ na [k]ālena

---

[24]   Read: *duṣṭāḥ*.
[25]   Read: *sthambhāmi*.
[26]   Read: *saptānāṃ samyaksaṃbuddhānām*.
[27]   Read: *parṇaśabari*.
[28]   Read: *śanaśabari*.

6.2.2 SI 2004

Folio 1, 3, 4

[1.] (evaṃ mayā śrutam ekasmin samaye) bhagava [29] rājagṛh(e) viharati gṛddhra(kūṭe)[30] (…~7…)

[2.] (…~12…) sya anyatarāya caṇḍalikaya [31] ka (…~13…) (āyuṣmān ā)nānda bhagava [32] anusmarati ayo [33] me bhadante (…~7…) (me bha)dante sugata [34] tat trātaro[35] me bhadante bhagava[36] trātāro me bhadante su(gatas trātāro) (…~4…) .ā āyuṣmān ānanda atiriva[37] paridevamāna anyatarāya caṇ(ḍālikāya) (…~5…) kṛtam abhuṣi[38] dṛṣṭvā ca punar bhagava[39] āyuṣmān ananda amandreti bh(ayāmy aham) (…~5…) kakkhorddasya[40] bhayāmy ahaṃ bhadante bhagava[41] kakkhorddasya[42] bhayāmy a(ha)ṃ (…~8…) (āyuṣ)mānanda[43] mā bhayāhi kakkhorddasya[44] udgṛhṇānand(a) (…~14…) .ā punā[45] hitaṃ bhaviṣyati cāturṇṇāṃ pari(ṣā)(nām) (…~16…) artthaya[46] hitāya sukhāya saryathī(daṃ) (…~6…)

[3.] (…~12…) .m. tu (…~29…) tvi .ṛtā mantrayate sma tṛbhir dharmai [47] sa(mpannaḥ bhikṣo bhadrakrarātrīya ity u)cyate katamai(s) tribhiḥ

[3.1.] atitaṃ[48] nānvāgamay(e)d[49] (na cākāṃkṣed[50] anāgataṃ)

---

[29]   Read: BHS *bhagavā*, Skt. *bhagavān*.

[30]   Read: *gṛdhrakūṭe*.

[31]   Read: *caṇḍālikāya* (MIA oblique cases: instr., abl., dat., gen., loc. sg. f.).

[32]   Read: BHS *bhagavaṃ*, Skt. *bhagavantam*.

[33]   Read: *ayaṃ.*

[34]   Read: *sugatas.*

[35]   Read: BHS *trātāro*, Skt. *trātā.*

[36]   Read: *bhagavān.*

[37]   Read: BHS *atiriva*, Skt. *atīva.*

[38]   Read: BHS *abhūṣi*, Skt. *abhūt.*

[39]   Read: BHS *bhagavaṃ*, Skt. *bhagavantam.*

[40]   Read: *kākhordasya.*

[41]   Read: *bhagavan.*

[42]   Read: *kākhordasya.*

[43]   Read: *āyuṣman ānanda.*

[44]   Read: *kākhordasya.*

[45]   Read: *punar.*

[46]   Read: *arthāya.*

[47]   Read: *dharmaiḥ.*

[48]   Read: *atītaṃ.*

yad atitaṃ[51] niruddhaṃ tad asaṃprāptam anāgatam

pratyutpannāṃś ca ye[52] dharmā(ṃs tatra tatra vipaśyakaḥ
a)saṃhārya vikalpāṃś ca vidvāṃs tān nāvamanyate |

adyaiva kuryād ātaptaṃ ko (vidyān maraṇaṃ hi śvas)

. . dā |

na hi vaḥ saṃgani[53] tena mahāsainyena mṛtyunā |

[3.2.] sukhinaḥ sarvā satvā[54] hi (sarve sattvā nirā)mayā[55] |
sarve bhadrāṇi paśyaṃtu ma[56] kaścit pāpam agamaḥ[57]

[3.3.] viharante ca . .   .ā (…4…)
× × (bha)drakarātrīyaḥ sadaiva munir abravīt |

[4.] tadyathā (…~15…) mu kāśe atīte anāgate pratyutpanne b.   .e (…~14…)
(mātaṅ)gī caṇḍi ghori gandhāri cori caṇḍilī (…~25…) .r. . . . . .y. . . i
(…~24…) .t. . .

[5.]   nānvāgamed[58] atītaṃ {n} tu na cākāṃkṣed[59] anā(gatam
yad atītaṃ niruddhaṃ tad asaṃprāptam anāga)tam |

pratyutpannāṃś ca ye[60] dharmāṃs tatra tatra vipaśya(kaḥ
asaṃhārya vikal)p(ā)ṃś ca vidvās[61] tān nāvamanyate |

adyeva[62] kuryād ātaptaṃ ko vidyā[63] maraṇa(ṃ hi śvas
na hi vaḥ saṃgani[64]) tena mahāsainyena mṛtyunā |

---

49   Read: anvāgamayet.
50   Read: *cakāṅkṣed*.
51   Read: *atītaṃ*.
52   Read: *yān*.
53   Read: *saṃgaraṃ*.
54   Read: sarve sattvā.
55   Read: *nirāmayāḥ*.
56   Read: *mā*.
57   Read: *āgamat*.
58   Read: *nānvāgacched*. The form *anvāgamet* follows the caus. opt. form *anvāgamayet* in 3r3.
59   Read: *cakāṅkṣed*.
60   Read: *yān*.
61   Read: *vidvāṃs*.
62   Read: *adyaiva*.
63   Read: *vidyān*.

[6.] idam avocad bhagavān āptamanas [65] te bhikṣavo bha(gavato bhāṣitam a)bhinandam[66]

[7.] atha bhagavān asya bhadrakarātrīyasya sūtrasya sarvasatvānugra(hāya) [67] (…~5…) (mantra)padād [68] bhāṣate sma | saryyathīva [69] | vaṃtini vāriṇi gandhamartaṇḍe mani[n]i .i (…~11…) [l]i + . . gi sara rakte hīnamadhyamadhāriṇi maholani d. (…~17…)

kaścid bhikṣavo dasya[70] bhadrakarātrīya(sya sūtrasya) (…~18…)   .ṃ . .   . .   . . yiṣ[y]ati grāha[y]i(ṣyati) (…~8…)

Folio 2

× × × × ti vet(ā)ḍa[71] y. × kṛtya bhaviṣyati |

sa × × × ˘ — — ×   × × × × ˘ — ˘ ×

× dagn(i) putrāś catv(ā)ro viṣahomāś ca triṃśati[72] |

kāka × × ˘ — — ×   × × × × ˘ saptat(i) |

sarvaṃ taṃ ghatanī[73] hanti prayogenāpi nityaśa

× × × × ˘ — .āra triṅśat pratisarāś(a)tam |

sarvaṃ taṃ ghatanīṃ hanti prayogenāpi (nityaśa)

× × × × ˘ taṃ śīrṣaṃ grīva[74] me āyasīkṛtam

jīhyā[75] gila[76] pravāḍasya vajrasya hṛdayaṃ ˘ ×

---

64   Read: *saṃgaraṃ*
65   Read: BHS *āptamanasas*, Skt. *āttamanasas*.
66   Read: *abhyanandam*.
67   Read: *sarvasattvānugrahāya*.
68   Read: *mantrapadaṃ*.
69   Read: *saryathīdaṃ*.
70   Read: *tasya*.
71   Read: BHS *vetāḍa*, Skt. *vetāla*. The preferred spelling of the Mūlasarvāstivādins is *vetāḍa*. Cf. Skilling 1992: 111 n. 4.
72   Read: *triṃśati*.
73   Read: *ghātanīṃ*.
74   Read: *grīvaṃ*.
75   Read: *jihvāṃ*.

× × × × kṛto vastir jaṅghorū ratnadhāmayau |

pādau me khaḍgasaṃghātau evaṃ caiva(ṃ) ⏑ – ⏑ ×

× × ṇā nirmi(taś) c(ā)haṃ yo me kurya[77] dvipade catuṣpade |

āsane śa(yane) – × × × × × ⏑ – ⏑ ×

× × × × ⏑ .ā kṣetre śmaśaneṣv[78] atha catvare |

tasya putreṣu – – × × × × × ⏑ – ⏑ ×

(…~6…) rt.ā . . sya rakṣaṃ bhavatu | yamāya (…~17…) mama gauś (ca)r(a)tu rtā tasya dveṣṭi s. (…~9…)

---

[76] Read: *galaṃ*.

[77] Read: *kuryād*.

[78] Read: *śmaśānesv*.

6.3   The Chinese text Taishō XXI 1362

p0881c02(00)‖   No. 1362[79]

p0881c03(00)‖佛說善夜經一卷

p0881c04(00)‖

p0881c05(00)‖   唐三藏法師義淨奉　制譯

p0881c06(00)‖如是我聞。一時薄伽梵。在王舍城竹林園所。

p0881c07(00)‖去斯不遠有一苾芻住溫泉側。

p0881c08(05)‖時有一天顏貌端嚴光明殊妙。過初夜分詣苾芻所。

p0881c09(02)‖彼天威光周圓赫奕。悉皆照耀普遍溫泉。

p0881c10(02)‖合掌禮敬在一面坐。白苾芻言大德。

p0881c11(05)‖仁頗先聞善夜經不。苾芻答曰我未曾聞如是經典。

p0881c12(02)‖復問天言仁先知不。天曰我亦不知。

p0881c13(05)‖苾芻曰誰有知者。天曰無上慈父在竹林園。

p0881c14(05)‖仁今可往詣彼請問。如佛所說當奉行之。

p0881c15(06)‖說是語已忽然不現。時彼苾芻至天曉已。

p0881c16(07)‖詣世尊所頂禮雙足。在一面立白言世尊。昨夜有天過初更後。

p0881c17(00)‖來詣我所。光明照曜周遍溫泉。而問我言。

p0881c18(00)‖仁頗先聞善夜經不。我言未聞。

p0881c19(05)‖我問彼天仁先知不。答言不知。我復問言誰有知者。

p0881c20(02)‖彼言無上慈父在竹林園。仁可往問。

p0881c21(05)‖如佛所說當奉行之。說是語已忽然不現。

p0881c22(06)‖我緣斯事故來至此請問世尊。佛告苾芻汝識彼天不。

p0881c23(02)‖答言不識。

p0881c24(15)‖汝今當知彼是三十三天勝妙天子威德大將名曰栴檀。為欲利益
                諸眾生故。

p0881c25(02)‖來覺悟汝問是經名。時彼苾芻復白佛言。

p0881c26(03)‖世尊我今願聞善夜經典。唯願世尊哀愍為說。

p0881c27(02)‖爾時世尊告苾芻言。此善夜經具大功德。

p0881c28(03)‖若有聞者能斷煩惱速證菩提。汝應諦聽善極作意。

p0881c29(00)‖吾當為說。過去諸法不應追念。

p0882a01(05)‖未來諸法亦不希求。現在諸法勿生染著。

p0882a02(06)‖如是行者名真解脫。爾時世尊即說頌曰。

---

79   The Chinese text is provided by the *SAT Daizōkyō Text Database*: http://21dzk.l.u-tokyo.ac.jp/SAT2012/T1362.html (last retrieved on 20.11.2020).

p0882a03(00)‖　　過去不應念　　未來不希求

p0882a04(00)‖　　於現在時中　　皆如法觀察

p0882a05(00)‖　　妄想心難遣　　智人應善觀

p0882a06(00)‖　　宜可速勤修　　焉知至明日

p0882a07(00)‖　　由彼死王眾　　與汝鎮相隨

p0882a08(00)‖　　是故我牟尼　　善夜經今說

p0882a09(00)‖　　常願諸有情　　離苦獲安樂

p0882a10(00)‖　　不造諸惡業　　恒修於眾善

p0882a11(00)‖爾時世尊為欲利益一切眾生。

p0882a12(05)‖令於長夜得安隱樂離諸障惱。於生生處增長善根。

p0882a13(02)‖常遇三寶不墮惡趣。復更說此陀羅尼曰。

p0882a14(00)‖怛姪他　毘尼婆(引)喇儞　跋柂摩單滯　摩

p0882a15(00)‖膩儞**揿揿揿揿**　瞿里健陀里　旃茶里摩登

p0882a16(00)‖祇(上)薩囉爛帝　莫呼剌膩攝鉢利　斫羯囉

p0882a17(00)‖婆(引)枳　攝伐里莫訶攝伐里　步精揭(巨列)

p0882a18(00)‖儞　儞弭儞名揭儞　訖栗多(引)儞　莎(引)訶

p0882a19(00)‖(引)僧拽體(天移)曇(去)　頞[口*束*頁]伽帝　捺囉伽帝

p0882a20(00)‖　謗蘇迦波(引)裔　劫布得(都洛)　迦波(引)裔

p0882a21(00)‖　答布檀泥(去)莎訶

p0882a22(00)‖

p0882a23(17)‖若有苾芻苾芻尼鄔波索迦鄔波斯迦及餘善男子善女人等。於此
　　　　　　　　善夜經中。

p0882a24(04)‖若一伽他若一句咒。讀誦受持供養尊重。

p0882a25(05)‖明解其義為他演說。當知是人於一切時無諸災厄。

p0882a26(02)‖亦無扗橫及諸衰惱。能知過去七生之事。

p0882a27(03)‖亦不忘失大菩提心。決定能趣涅槃正道。

p0882a28(04)‖若有善男子善女人。受持讀誦此善夜經者。

p0882a29(04)‖於未來世所生之處。必定當得宿住之智。

p0882b01(05)‖常受尊貴安隱快樂。復說頌曰。

p0882b02(00)‖　　此人一切時　　無有扗橫事

p0882b03(00)‖　　由造順時業　　永離非時死

p0882b04(00)‖　　擁護諸眾生　　令離病憂怖

p0882b05(00)‖　　不祥及惡夢　　險路常安隱

p0882b06(00)‖　　若男子女人　　戴持此經者

p0882b07(00)‖　　具相人敬重　　所願皆圓滿

p0882b08(00)‖　　若於身語意　　所有諸不善

p0882b09(00)‖　由此經威力　　終無有惡報
p0882b10(00)‖　若水火王賊　　雷電毒害等
p0882b11(00)‖　怨家戰諍時　　念經皆得脫
p0882b12(00)‖　又復有明咒　　若能讀誦者
p0882b13(00)‖　於一切時中　　長善滅諸惡
p0882b14(00)‖即說咒曰。
p0882b15(00)‖怛姪他　儞弭尼民達哩　窒哩盧迦(引)盧
p0882b16(00)‖枳儞　窒哩輪攞陀喇儞　惡矩比　姪哩底
p0882b17(00)‖奴麗　矩都軍底　矩都屈此　雞㗚底矩比
p0882b18(00)‖　儞　擁護擁護我某甲於一切恐怖處　於一
p0882b19(00)‖切疾病苦痛處　於一切憂愁相惱處於一切
p0882b20(00)‖毒蟲毒藥處　於一切鬼魅厭禱處　於一切
p0882b21(00)‖王賊水火處　於一切猛獸驚怖處　於一切
p0882b22(00)‖謗讟言訟處　於一切怨家鬥諍處　於一切
p0882b23(00)‖身意惡業處　所有語業四過處　於一切厄
p0882b24(00)‖難危亡處　并執金剛神　常衛護我某甲
p0882b25(00)‖并諸眷屬莎(引)訶(引)
p0882b26(00)‖復說咒曰。
p0882b27(00)‖恒姪他　呬里呬里弭里弭里　畢舍脂
p0882b28(00)‖缽拏　攝伐里止里莎訶
p0882b29(00)‖爾時世尊說是經已。時彼苾芻及諸大眾。
p0882c01(01)‖人天八部諸鬼神等皆大歡喜信受奉行。
p0882c02(00)‖佛說善夜經

6.4   Index of Chinese characters

The following index of Chinese characters used to express the mantric syllables of the Chinese *Bhadrakārātrī-sūtra* was prepared in order to attempt a reconstruction of the underlying Indic sound substance of the Chinese *mantra*s. I want to stress, however, that every reconstruction of the Indic version cannot be considered as the definite original Indic reading, but more as a suggestion, one possible reading of the underlying Indic sound substance.

The index is arranged according to the occurrence of the Chinese characters in the three *mantra*s. Every character is listed with its serial number including the number of the radical and the additional strokes according to the *Kāngxī zìdiǎn* (康熙字典),[80] followed by the number under which the character can be found in Karlgren's *Analytic Dictionary* (1923). Characters missing in this dictionary were completed, where possible, with the help of Karlgren's article entitled *Prononciation ancienne de caractères chinois figurant dans les transcription bouddhiques* (1918–1919). The next column gives the Middle Chinese reconstructions developed by Baxter and Sagart according to their table of *Old Chinese Reconstructions* (2014). The subsequent listing represents the historical phonetics in Early Middle Chinese of Pulleyblank's *Lexicon of Reconstructed Pronunciation* (1991), which is followed by the Sanskrit equivalents to the Chinese characters given in Rosenberg's *Introduction to the Study of Buddhism According to Material Preserved in Japan and China. Part 1 Vocabulary* (1916). The next column displays Chen's Devanāgarī counterparts to some Chinese characters in the appendix to the article *Vowel Lenght in Middle Chinese Based on Buddhist Sanskrit Transliteration* (2003). The final Indic reconstruction results from a comparison of the phonetic transcriptions of the Chinese characters with the Tibetan reading of the *Bhadrakarātrī-mantra*s.

---

[80]   This information is derived from the Unihan database: http://www.unicode.org/charts/unihan.html (last retrieved on 20.11.2020).

Table 21: Index of Chinese characters used in the *Bhadrakarātrī mantra*s.

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
Mantra 1							
怛	61:5	966	tat	tat	t, tt, ta, tā	tā, tat	tad
姪	38:6	1214		drit			ya
他	9:3	223	tha	tʰa	ti, ṭi, di, dhi, te, ci	tā, thā	thā
毘	81:5	714		bji	pi, bi, bhi, bhī, vi, vī, ve, vai	pī, bhī, vī	bi
尼	44:2	659	nejX	nri	ṇī, ṇi, ni, ne, na, nya, nai	ṇī, nī	ni
婆(引)	38:8	753	ba	ba	ba, bā, bha, bhā, bh, va, pa, pha	pā, bā, bhā, vā	bhā
喇	30:9	=剌 509	lat	lat	ra, r(ṇa)		ra
儞	9:14	=你 14		ni'	ṇi, ni	nī	ṇi
跋	157:5	750		pa', piʰ	pa, va, bā, ba, bha	bhā, vā	bud
柂	75:5	1011		da'	dha, da		dha
摩	64:11	593		ma	ma, mā, ba, mu	ma, mā	ma
單	30:9	968	dzyen	tan	ta(n)		tāna
滯	85:11	962	drjejH	driajʰ			dhe
摩	64:11	593		ma	ma, mā, ba, mu	ma, mā	ma
膩	130:12	9	nrijH	nriʰ	ni, ṇi, nī, ṇe	ṇī	ni
儞	9:14	=你 14		ni'	ṇi, ni		ṇi
撥	64:10	=致 1214		triʰ	ti, ṭi, ṭī, ṭe, ṭai		ṭi
撥	64:10	=致 1214		triʰ	ti, ṭi, ṭī, ṭe, ṭai		ṭi
撥	64:10	=致 1214		triʰ	ti, ṭi, ṭī, ṭe, ṭai		ṭi
撥	64:10	=致 1214		triʰ	ti, ṭi, ṭī, ṭe, ṭai		ṭi
瞿	109:13	490	gju	kuɀʰ, guɀ	gu, go, gho, gau, kau, ku		gau
里	166:0	529	liX	li', li'	ri, ṛ, r		ri

Table 21 (*continued*)

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
健	9:9	373		gian^h	kan, gan, gān, gha(n), ga	kān, gān	gan
陀	170:5	1011		da	da, dā, ḍā, dha, ta, tha, ṭya, dhyā, dyā, dhya	ḍā, tā, tī, thā, dā, dī, dhā	dha
里	166:0	529	liX	li', li'	ri, ṛ, r		ri
旃	70:6	965		tɕian	can, cān, cī(n), tyā	cī	caṇ
茶	140:6	1322		draɨ, drɛ:	ḍa, ḍā, ḍha, dhyā, ṭa, da		ḍa
里	166:0	529	liX	li', li'	ri, ṛ, r		li
摩	64:11	593		ma	ma, mā, ba, mu	ma, mā	ma
登	105:7	982	tong	təŋ	taṅ, dan, ta		taṃ
祇 (上)	113:4	=只 1213	gjie	gjiɤ, gji; tɕiă, tɕi	gi, ghi, gī, khya, khyā, ge, ghe, je, k	gī	gi
薩	140:14	1167		sat	sa, sā, sar	ṣā, śā, sā	sa
囉	30:19	569		la	la, lā, ra	rā, lā, vā	ra
爛	86:17	=闌 372	lanH	lan^h	lan, ra(n)		lam
帝	50:6	986	tejH	tɕj^h	ti, tī, te, ḍe	tī, dī	ṭe
莫	140:7	638	mak	mak, mɔ^h	ma, mu	mā	ma
呼	30:5	85	xu	xɔ	hu, hū, ho	hū	ho
剌	18:7	509	lat	lat	la, ra	rā	la
膩	130:12	9	nrijH	nri^h	ni, ṇi, nī, ṇe	ṇī	na
攝	64:18	667	syep	ɕiap	śa, śya		śa
缽	121:5	707		pat	pa, pā		ba
利	18:5	527	lijH	li^h	li, lī, le, rī, ri, ra		ri
斫	69:5	883	tsyak	tɕiak	ca		ca
羯	123:9	73		kiat	ka, gha		k
囉	30:19	569		la	la, lā, ra	rā, lā, vā	ra
婆(引)	38:8	753	ba	ba	ba, bā, bha, bhā, bh, va, pa, pha	pā, bā, bhā, vā, sā	pā
枳	75:5	1213		tɕiă, tɕi'	ki, ke, di		ti
攝	64:18	667	syep	ɕiap	śa, śya		śa

Table 21 (*continued*)

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
伐	9:4	16	bjot	buat	va, bha	pā, vā	ba
里	166:0	529	liX	li', li'	ri, r̥, r		ri
莫	140:7	638	mak	mak, mɔʰ	ma, mu	mā	ma
訶	149:5	414	xa	xa	ha, hā, ga, ka, khā, hī	hā	hā
攝	64:18	667	syep	ɕiap	śa, śya		śa
伐	9:4	16	bjot	buat	va, bha	pā, vā	ba
里	166:0	529	liX	li', li'	ri, r̥, r		ri
步	77:3	759	buH	bɔʰ	bu, bhū, ba	bū, bhū	bhu
精	119:8	=青 874	tsjeng	tsiajŋ			cid
揭 (巨列)	64:9	73	gjet	kiat, kiat, kʰiajʰ	gā, ga, ka		gi
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
弭	57:6	11	mjieX	mjið', mji'	mī, me	mī	mi
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
名	30:3	633	mjieng	mjiajŋ			ming
揭	64:9	73	gjet	kiat, kiat, kʰiajʰ	gā, ga, ka		gi
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
訖	149:3	332	xj+jH	kit	k, k(r̥)		ki
栗	75:6	531	lit	lit	li, r̥		li
多(引)	36:3	1006	ta	ta	ta, ṭa, tu, tya, tyā, da, dha, t		tā
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
莎(引)	140:7	846		swa	svā		svā
訶(引)	149:5	414	xa	xa	ha, hā, ga, ka, khā, hī	hā	hā
Mantra 2							
僧	9:12	1047		səŋ	saṅ, siṃ, san, sam,	sāṃ	saṃ
拽	64:6	188		jiat	ya, ye		ye
體 (天移)	188:13	538	thejX	tʰɛj'	thi		thi

Table 21 (*continued*)

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
曇 (去)	72:12	tᶜan, dᶜâm		dəm, dam	da, ta, dha, dum		dha
頞	181:6		'at	ʔat	a, ā	ā	a
[口*束*頁]							ra
伽	9:5	342		gɨa; ga, gā, gha, ghā	kā, ka, ga, gā, gha, khya	ga, gā, gha, ghā, kā, dā	kā
帝	50:6	986	tejH	tɛjʰ	ti, tī, te, ḍe	tī, dī	ṭe
捺	64:8	649		najʰ, naʰ	na, nā	nā	na
囉	30:19	569		la	la, lā, ra	rā, lā, vā	ra
伽	9:5	342		gɨa; ga, gā, gha, ghā	kā, ka, ga, gā, gha, khya	ga, gā, gha, ghā, kā, dā	kā
帝	50:6	986	tejH	tɛjʰ	ti, tī, te, ḍe	tī, dī	ṭe
謗	149:10	=谤 25	pangH	paŋʰ			bam
蘇	140:16	823	su	sɔ	su, sū, so, śu, sa	su, sū	su
迦	162:5	342		kɨa; ka, kā	ka, kā, ga, gā, gha, kya	ka, kā, khā, gā	ka
波(引)	85:5	753	pa	pa	pa, pā, ba, va, vā, po	pa, pā, bhā, vā	pā
裔	145:7	185	yejH	jiajʰ	ye		yi
劫	19:5	491	kjaep	kɨap	ka	kā	ka
布	50:2	758	puH	pɔʰ	pu, pū, bhū, po	pū	po
得 (都洛)	60:8	980	tok	tək	ta, ṭa		ta
迦	162:5	342		kɨa; ka, kā	ka, kā, ga, gā, gha, kya	ka, kā, khā, gā	ka
波(引)	85:5	753	pa	pa	pa, pā, ba, va, vā, po	pa, pā, bhā, vā	pā
裔	145:7	185	yejH	jiajʰ	ye		yi
答	118:6	955	top	təp, tap	ta	tā	ta
布	50:2	758	puH	pɔʰ	pu, pū, bhū, po	pū	po
檀	75:13	967		dan	dan, daṇ, da(n), dā(n), ḍha(n),	dā, dhān	dha

Table 21 (*continued*)

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
					dha(n)		
泥 (去)	85:5	659	nej	nɛj	ni, ne		ne
莎	140:7	846		swa	svā		svā
訶	149:5	414	xa	xa	ha, hā, ga, ka, khā, hī	hā	hā
Mantra 3							
怛	61:5	966	tat	tat	t, tt, ta, tā	tā, tat	ta
姪	38:6	1214		drit			dya
他	9:3	223	tha	tʰa	ti, ṭi, di, dhi, te, ci	tā, thā	thā
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
弭	57:6	11	mjieX	mjið', mji'	mī, me	mī	mi
尼	44:2	659	nejX	nri	ṇī, ṇi, ni, ne, na, nya, nai	ṇī, nī	ni
民	83:1	629	mjin	mjin	min, bi(n)		min
達	162:9	957	dat	dat, tʰat	ta, da, dā, dha	tā, dā	dha
哩	30:7	=里 529		li', li'	ri, r̥, r	rī	ri
窒	116:6	387	trit	trit			t
哩	30:7	=里 529		li', li'	ri, r̥, r	rī	ri
盧	108:11	579		lɔ	lo, ro, ru, lu, rū		lo
迦(引)	162:5	342		kɨa; ka, kā	ka, kā, ga, gā, gha, kya	ka, kā, khā, gā	kā
盧	108:11	579		lɔ	lo, ro, ru, lu, rū		lo
枳	75:5	1213		tɕiǎ, tɕi'	ki, ke, di		ka
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
窒	116:6	387	trit	trit			t
哩	30:7	=里 529		li', li'	ri, r̥, r	rī	ri
輸	159:9	1327	syu	ɕuð	śu, ṣo, śo	śū	śū
攞	64:19	569		la	la, ra, ro		la
陀	170:5	1011		da	da, dā, ḍā, dha, ta, tha, ṭya, dhyā, dyā, dhya	ḍā, tā, tī, thā, dā, ḍī, dhā	dha
唎	30:7	527		liʰ	li, lī, le, rī, ri, ra	rī	ra
儞	9:14	=你 14		ni'	ṇi, ni	nī	ṇi

Table 21 (*continued*)

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
惡	61:8	209	'uH	ʔak, ʔɔ, ʔɔʰ	a, ḥ		a
矩	111:5	483	kjuX	kuɔ̆'	ku, kū, kau, gho	kū	ku
比	81:0	714	pjijX	bji	pi, pī, bhi, vi	pī	pi
姪	38:6	1214		drit			ti
哩	30:7	=里 529		li', li'	ri, ṛ, r	rī	ri
底	53:5	984	tejX	tɛj'	ti, tī, dhi	ḍī, tī	ti
奴	38:2	674	nu	nɔ	nu, no		ni
麗	198:8	540	lejH	liɔ̆, li, lɛjʰ	li, re, rā		li
矩	111:5	483	kjuX	kuɔ̆'	ku, kū, kau, gho	kū	kud
都	163:8	1187	tu	tɔ	tu, tū, ṭu	tū	to
軍	159:2	508	kjun	kun	kuṇ		kuṇ
底	53:5	984	tejX	tɛj'	ti, tī, dhi	ḍī, tī	to
矩	111:5	483	kjuX	kuɔ̆'	ku, kū, kau, gho	kū	kud
都	163:8	1187	tu	tɔ	tu, tū, ṭu	tū	to
屈	44:5	493	khjut	kʰut	ku, gu		ku
此	77:2	714	tshjeX	tsʰiɔ̆', tsʰi'			pi
雞	172:10	ki, kiäi	kej	kɛj	ke, kī		ku
嚟	30:10	=栗 531		lit	rī, (dī)r, ṛ		r
底	53:5	984	tejX	tɛj'	ti, tī, dhi	ḍī, tī	ti
矩	111:5	483	kjuX	kuɔ̆'	ku, kū, kau, gho	kū	ku
比	81:0	714	pjijX	bji	pi, pī, bhi, vi	pī	pi
儞	9:14	=你 14		ni'	ṇi, ni	nī	ni
Mantra 4							
恆	61:5	966	tat	tat	t, tt, ta, tā	tā, tat	ta
姪	38:6	1214		drit			dya
他	9:3	223	tha	tʰa	ti, ṭi, di, dhi, te, ci	tā, thā	thā
呬	30:5	=四 809		siʰ	hi, ha, i		hi
里	166:0	529	liX	li', li'	ri, ṛ, r		li
呬	30:5	=四 809		siʰ	hi, ha, i		hi

Table 21 (*continued*)

Character	Serial number	Karlgren	Baxter-Sagart	Pulleyblank	Rosenberg	Chen	*Indic
里	166:0	529	liX	lɨ', li'	ri, r̥, r		li
弭	57:6	11	mjieX	mjiɜ̆', mji'	mī, me	mī	mi
里	166:0	529	liX	lɨ', li'	ri, r̥, r		li
弭	57:6	11	mjieX	mjiɜ̆', mji'	mī, me	mī	mi
里	166:0	529	liX	lɨ', li'	ri, r̥, r		li
畢	102:6	718	pjit	pjit	pi, vi, pe		pi
舍	135:2	863	syaeX	ɕia', ɕiaʰ	śa, śā, ṣa, śva, śi, śya, ṣya	cā, śā, śāṃ, sā	śā
脂	130:6	=旨 1215	tsyij	tɕi	=旨 ci, ca	cī	ci
缽	121:5	707		pat			pā
拏	64:5	674	nrae	nraɨ, nɛː	ṇa, ṇya, nā,ṇe, ḍa		rṇā
攝	64:18	667	syep	ɕiap	śa, śya		śa
伐	9:4	16	bjot	buat	va, bha	pā, vā	ba
里	166:0	529	liX	lɨ', li'	ri, r̥, r		ri
止	77:0	1211	tsyiX	tɕɨ', tɕi'			ci
里	166:0	529	liX	lɨ', li'	ri, r̥, r		li
莎	140:7	846		swa	svā		svā
訶	149:5	414	xa	xa	ha, hā, ga, ka, khā, hī	hā	hā