

༄༅། །བད་སའི་རྒྱལ་པོ་འཆར་བྱེད་ཀྱིས་ལྷུས་པ།

King Udayana of Vatsa's Questions

Udayanavatsarājaparipṛcchā

འཕགས་པ་བད་སའི་རྒྱལ་པོ་འཆར་བྱེད་ཀྱིས་ལྷུས་པ་ཞེས་བྱ་བའི་ལེན།

'phags pa bad sa'i rgyal po 'char byed kyis zhus pa zhes bya ba'i le'u

The Noble Episode “King Udayana of Vatsa’s Questions”

Āryaudayanavatsarājaparipṛcchānāmaparivarta

· Toh 73 ·

Degé Kangyur vol. 43 (dkon brtsegs, ca), folios 204.b–215.b

TRANSLATED INTO TIBETAN BY

Jinamitra · Surendrabodhi · Bandé Yeshé Dé



First published 2024

Current version v 1.0.2 (2024)

Generated by 84000 Reading Room v2.21.3

84000: *Translating the Words of the Buddha* is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 5.33pm on Saturday, 23rd March 2024 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://read.84000.co/translation/toh73.html>.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. King Udayana of Vatsa's Questions
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

- s.1 Manipulated into a murderous rage by the jealous Queen Anupamā, King Udayana launches a barrage of arrows at Queen Śyāmāvātī. King Udayana is terrified when Queen Śyāmāvātī pays homage to the Buddha, cultivates loving kindness, and the arrows are repelled. Awestruck by such a spectacle and inspired by Queen Śyāmāvātī's words of praise for the Buddha, King Udayana approaches the Buddha and requests a teaching on the inadequacies of women. The Buddha tells King Udayana that he must first understand his own faults and proceeds to deliver a discourse on the four faults of men, such as attachment to sense pleasures and failure to take care of elderly parents. The teaching is delivered with a plethora of analogies and striking imagery to turn the mind away from sensual desires. The work concludes with King Udayana giving up his weapons and going for refuge in the Three Jewels, filled with love for all beings.

ac.

ACKNOWLEDGEMENTS

ac.1 The translation and introduction were prepared by Ben Ewing and Lowell Cook.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. David Fiordalis edited the translation and introduction, and incorporated the evidence from the portions preserved in Sanskrit. Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

*King Udayana of Vatsa's Questions*¹ is a cautionary discourse on the dangers of sense desires and the consequences of acting on them. In this work, King Udayana is driven into a murderous rage when his jealous wife, Queen Anupamā, deceives him with lies about Queen Śyāmāvātī engaging in infidelities with the Buddha and his monastic community. Queen Śyāmāvātī is a female lay disciple of the Buddha, however, and when the king attempts to kill her, she pays homage to the Buddha and cultivates loving kindness, and the king's arrows are miraculously repelled. This miraculous display, along with Queen Śyāmāvātī's own words of faith in the Buddha, convinces the king to seek him out and ask for his guidance. King Udayana asks the Buddha to explain the faults of women, such that they could lead him to commit murder, but the Buddha responds that he must first understand his own faults. The rest of the work consists of the Buddha explaining the four faults of men who indulge in sense pleasures, causing them to fall under the sway of women, and the hellish fates that await them as a result.

i.2

The four faults concern ignorant attachment to objects of desire: reckless indulgence in sense pleasures; shameful neglect of one's parents, especially in their old age; immoral actions due to a failure to heed the teachings of the wise; and miserly failure to give donations to those who deserve them, such as renunciants, the Buddhist monastic community, and the poor. Throughout the work, women are given as the primary example of objects of sensual desire. The work goes into highly colorful descriptions, both in prose and poetic verse, of the impure nature of the human body and of the female body in particular, seemingly as a way of instilling a sense of aversion and disgust for sensual pleasures like sexual activity. The Buddha also analyzes the delusive nature of desire and the mental conditions under which people become addicted to sensual pleasures. He gives extensive descriptions of the terrible deeds men are driven to commit under the influence of their desire for women, as well as the terrible fates that await the men who commit

such deeds. Their behaviors are condemned in no uncertain terms. The text gives vivid descriptions of the punishments one will undergo in many of the specific hell realms into which one may be reborn, providing the names of many of them.

i.3 This text has received attention throughout the centuries for its descriptions of the dangers of sexual desire toward women and of the impure nature of the human body. Several passages from *King Udayana of Vatsa's Questions*, comprising about two to three pages in all, are quoted in Śāntideva's eighth-century work, the *Śikṣāsamuccaya*. Śāntideva uses this work, among others, as a scriptural basis for a discussion of the harms of desire. *King Udayana of Vatsa's Questions* is also quoted extensively by the yogi Shabkar (*zhabs dkar tshogs drug rang grol*, 1781–1851) in his work *The Wondrous Emanated Scriptures* (*rmad byung sprul pa'i glegs bam*). In this case, as well, *King Udayana of Vatsa's Questions* is used as scriptural evidence for the dangers of desiring women. The sections quoted by Shabkar appear to match those in the Degé Kangyur. In modern scholarship, Diana Paul has translated a version of this work from Chinese and discussed it in her book *Women in Buddhism*.²

i.4 The narrative framework of the Buddha's discourse in this work builds on the old story of Mākandika (Māgaṇḍiya in Pali), who offers his beautiful daughter, Anupamā, to the Buddha. That a version of the Buddha's dialogue with Māgaṇḍiya is found in the Suttanipāta of the Pali Canon suggests that the story is among the oldest in Buddhist literature,³ and the Pali commentary on that text, which is also part of the Pali Canon, provides one version of the backstory for the dialogue.⁴ Another version of this tale, found in the Mūlasarvāstivāda Vinaya⁵ (and also in the closely related *Divyāvadāna*⁶), starts earlier than the episode related in the present text and ends later. Earlier, we learn, Mākandika had given his daughter to King Udayana after the Buddha had refused her. And later, whereas *King Udayana of Vatsa's Questions* concludes when King Udayana becomes a male lay disciple of the Buddha, the Mūlasarvāstivāda Vinaya version goes on to describe how Queen Anupamā, undeterred in her murderous intent, subsequently conspires with her father, Mākandika, who had become King Udayana's chief minister, to set fire to the queens' quarters; that ultimately results in the deaths of the morally pure Śyāmavatī and the rest of King Udayana's five hundred wives, all of whom willingly cast themselves into the flames.

i.5 *King Udayana of Vatsa's Questions* is included in all extant versions of the Kangyur as the 29th member of the Ratnakūṭa, or Heap of Jewels, section. All versions agree that it was translated from Sanskrit into Tibetan by the Indian scholars Jinamitra and Surendrabodhi along with the Tibetan

translator-editor Yeshé Dé, all of whom were prolific in their translation activity. Given this translation team, along with the fact that it is included in both the Phangthangma and Denkarma⁷ imperial catalogs, we can be confident that this work was translated into Tibetan between the late eighth and early ninth centuries. The work was also translated into Chinese on three different occasions: between 290–306 CE by Faju, in 706 CE by Bodhiruci, and in 984 CE by Fatian. The present translation is based on the Degé Kangyur with reference to variant readings recorded in the Pedurma comparative edition and Stok Palace edition, as well as the Sanskrit excerpts in the *Śikṣāsamuccaya*.

The Noble Episode
King Udayana of Vatsa's Questions

1.

The Translation

[F.204.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in the Sarasvatī grove in Kauśāmbī with a great assembly of some five hundred monks and numerous bodhisattva great beings. At that time, Queen Anupamā, daughter of Mākandika, was overcome with jealousy and envy toward Queen Śyāmāvātī.

1.2 Queen Anupamā, daughter of Mākandika, addressed King Udayana of Vatsa: “Your Majesty, five hundred women, including Queen Śyāmāvātī, have committed dishonorable acts with Gautama the mendicant. I humbly request Your Majesty to act as you see fit with regard to this situation.”

1.3 With these lies, Queen Anupamā, daughter of Mākandika, sowed her discord. Rage, aggression, and wrath toward the Blessed One and the assembly of disciples welled up in King Udayana of Vatsa. Miserable and overcome with a wrathful fury, he drew his bow and shot a razor-sharp arrow at Queen Śyāmāvātī with murderous intent.

1.4 In that instant, Queen Śyāmāvātī called out, “Homage to the Blessed One, the thus-gone, worthy, perfect Buddha!” She prostrated herself to the Blessed One, praised him, and entered into meditative absorption on loving-kindness. [F.205.a] Through the power of the Buddha, the razor-sharp arrow turned back and burst into flames directly above King Udayana of Vatsa’s head. As it burned and blazed, it became a single flame, sometimes moving about and sometimes standing still. Then, moving toward King Udayana of Vatsa, the arrow remained on his right side without touching his body.

1.5 King Udayana of Vatsa shot two or three more arrows with the same result before Queen Śyāmāvātī said to him, “Great King, in this situation, if you were to prostrate to the Thus-Gone One, you too would find well-being.”

1.6 Full of terror and fear, King Udayana of Vatsa became weak, and his hair stood on end. Falling to the ground, he spoke these verses to Queen Śyāmāvati:

1.7 “Are you a goddess or a gandharvī?
Are you a piśācī or a rākṣasī?
How is it that I should consider you?
Answer my question thus.

1.8 “There is no woman anywhere
Who is not harmed by weapons.
I have never heard of nor seen,
Nor known of someone like that.

1.9 “I am mighty and diligent
And skilled in the art of archery;
There is no doubting my arrow
For never has it missed.

1.10 “Whether it be monkeys or birds,
No matter if it be men or targets,
Wherever I shoot my arrow,
Never yet has it missed its mark.

1.11 “And yet today, this arrow that I shot
Returned back as if counteracted,
And—without any physical harm—
It came to rest right in front of me.

1.12 “Having heeded the words of others,
I desired to bring about your death,
Yet now I go to you for protection.
Please protect me, pitiful being that I am.

1.13 “Henceforth⁸ I will not act in this manner.
Please be patient with miserable beings,
Recollect your past love for me, and
Delight therein, curbing your wrath.”

Queen Śyāmāvati responded in verse to King Udayana of Vatsa: [F.205.b]

1.14 “I am neither goddess nor gandharvī,
Nor am I a piśācī or rākṣasī.
I am the queen Śyāmāvati,
A disciple of the Lord of the World.

- 1.15 “Out of affection for Your Majesty,
I rested my mind in meditative absorption.
Let your mind now develop faith
In the sovereign master, the Lord of the World.
- 1.16 “He has taught that one should not kill
Any man or woman who has cultivated
Loving-kindness for billions of eons,
And who abides in loving-kindness.
- 1.17 “He who is unharmed by women,
And who knows the true nature of things,
As one knows ripe grain by its golden color,
It is in his teaching that I find joy.
- 1.18 “All the lords of the world
Have taught that women are loathsome;
Those who avoid gazing upon women
Are exalted by the lords of the world.
- 1.19 “Buddhas, pratyekabuddhas,
Bodhisattvas, and disciples
Do not indulge in women
For it is but a foolish pursuit.
- 1.20 “To indulge in women
Is taught to be Māra’s noose.
Attachment to negative deeds
Is a path to distress and destruction.⁹
- 1.21 “The unwise who cling to women,
Perform acts of wickedness,
And seek to reject wisdom
Will be led to the lower realms.
- 1.22 “The wise who wish for liberation
Do not keep company with women.
They do not jump into
The pit of smokeless fire.
- 1.23 “Since they talk so attractively,
And snare you with only a look,
Then send you to the unbearable hells,
Heed not the words of women!

- 1.24 “I am not possessed of anger —
My mind is, instead, full of faith.
Let your mind, too, have faith
In the sovereign master, the Lord of the World.
- 1.25 “O Great King, be on your way
And gaze upon the supreme human,
Being mindful and paying heed
To the Dharma that he teaches.” [F.206.a]
- 1.26 Inspired by Queen Śyāmāvātī, King Udayana of Vatsa, surrounded by a great assembly of people and his royal power and wealth, went to meet the Blessed One with great speed and haste. He saw the Blessed One, elegant and beautiful. The Blessed One’s sense faculties and mind were calmed, and he was completely controlled. He had perfected the most sublime tranquility meditations and the most sublime meditative concentrations. He rose above the crowd like a golden sacrificial post resplendent with glory. The Blessed One’s body was brilliant, vibrant, and beautifully adorned with the thirty-two marks of a great being. Surrounded by an assembly of monks, nuns, laymen, laywomen, and bodhisattvas, the Blessed One was venerated by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and non-humans. Having seen that, the king approached the Blessed One and bowed at his feet.
- 1.27 Addressing the Blessed One, he said, “Blessed One, I have witnessed wonders the likes of which I have never seen before. Will the Blessed One grant me the opportunity to make a request?”
The Blessed One replied to King Udayana of Vatsa, “Great King, make a request as you wish. Speak!”
- 1.28 King Udayana of Vatsa then said to the Blessed One, “Blessed One because I am attached to my desires and their cause and basis, today I was overcome with wrath and fury by the words of Queen Anupamā, daughter of Mākandika. I was overcome with thoughts of rage and anger toward the Blessed One and his assembly of disciples [F.206.b] and shot a razor-sharp arrow at my wife Śyāmāvātī with murderous intent. When I did, it burst into flames in the sky, and as it burned and blazed, it became a single flame. As if the arrow were counteracted, it returned back to remain on my right side, without touching my body.
- 1.29 “Blessed One, I bowed at the feet of my wife Śyāmāvātī, and asked her, ‘Are you a goddess, nāginī, gandharvī, piśācī, rākṣasī, or something else?’ She told me, ‘I am not a goddess, nāginī, gandharvī, piśācī, or rākṣasī.

Rather, I am a disciple of the Blessed One, the thus-gone, worthy, completely perfect Buddha. Out of love for you, I have rested my mind in equipoise.' My wife Śyāmāvati then sang the praise of the Blessed One in various ways.

1.30 "Then, Blessed One, I had this thought: 'If a disciple of the Blessed One, the thus-gone, worthy, perfectly awakened Buddha, is so full of compassion, loving-kindness, great superhuman power, and great marvelous strength, and is of such great distinction, then what must the Blessed One, the thus-gone, worthy, perfectly awakened Buddha himself be like?'

1.31 "Blessed One, in that way, because I was like a fool—ignorant, unclear, and unwise—I felt rage and hatred toward the Thus-Gone One and the assembly of disciples. For this, I request your forgiveness. In the presence of the assembly of disciples, I confess my errors. [F.207.a] In the hope that you may show me compassion, I confess my errors. I request you, Blessed One, to treat me with kindness. I vow to practice restraint from this day forward."

1.32 The Blessed One said, "Great King, rise and be seated," and he accepted with kindness King Udayana of Vatsa who had confessed his faults. King Udayana of Vatsa bowed his head at the feet of the Blessed One and sat to one side.

1.33 King Udayana of Vatsa, sitting to one side, addressed the Blessed One: "Blessed One, because of how cruel, obstinate, and quick to anger I was, I have been driven to negative actions by the words of women. Because of that, Blessed One, I will go to the hell realms. Blessed One, out of compassion for me, I request the Blessed One to describe thoroughly and correctly the faults of women so that, from today onward, I will not, by any means, fall under the sway of women and be driven to negative deeds that will lead me to fall into the hell realms. It would be for the long-term benefit of myself and all sentient beings, so that we may be helped and happy. Please describe thoroughly and correctly the behaviors of women, the characteristics of women, the treachery of women, the deceitfulness of women, the dishonesty of women, the unsteadiness of women, the fickleness of women, the dependencies of women, the words of women, and the deceptiveness of women."

1.34 The Blessed One asked King Udayana of Vatsa, "Great King, what is your purpose in asking such questions?" [F.207.b]

1.35 King Udayana of Vatsa responded, "Blessed One, I fall under the sway of women because they are vicious, hateful, fierce, and quick to anger. Blessed One, it is women who will lead me to the hell realms. Thus, Blessed One, please heed this request of mine."

1.36 The Blessed One said to King Udayana of Vatsa, "Great King, you must first understand your own faults and then you will come to understand the faults of women."

1.37 King Udayana of Vatsa responded to the Blessed One, “Excellent, Blessed One, excellent! When men possess certain faults, they fall under the sway of women. Please, Blessed One, explain these faults of men to me.”

1.38 The Blessed One responded to King Udayana of Vatsa, “Yes, Great King, listen carefully and pay attention. I will now explain.”

King Udayana of Vatsa said, “Very well, Blessed One,” and he listened as the Blessed One had instructed.

1.39 The Blessed One addressed him, saying, “Great King, when men possess four particular faults, they fall under the sway of women. What are the four? They are as follows:

1.40 “Great King, men are attached to the objects of their desire and become reckless in pursuit of them. Intoxicated by sense pleasures, they ignore the morally disciplined, virtuous, [F.208.a] and wise mendicants and brahmins and, instead, only desire to gaze upon women again and again. They do not serve, follow, or venerate the morally disciplined, virtuous, and wise mendicants and brahmins when they see them. By abandoning the morally disciplined, virtuous, and wise mendicants and brahmins, they also abandon their own faith, moral discipline, generosity, and wisdom. Those men are faithless, their discipline is faulty, they lack learning, and they are stingy. They behave like hungry spirits; they are weak-minded, attracted to open sores,¹⁰ and involved with excrement. They delight in the smell of backsides, they enjoy filth, and they have a craving for women. They do not seek peace, they are occupied with their attachments, and they go to places where they should not. They are contemptible, they resemble maggots in excrement, and they welcome defilement. They lust after the objects of their desire, abandoning all shame and modesty. They violate the laws of gods and men, lead despicable lives, are detested by the wise, and keep company with foolish beings. They entertain negative thoughts, keep company with bad friends, are constantly engaging in bad actions, and are inclined toward bad actions.

1.41 “They become controlled by women and enslaved by them. They fall under the sway of women as they become dedicated to them and live beside them. They are fixated upon orifices, dependent on orifices, and reliant on orifices. They are occupied with saliva, mucus, phlegm, snot, pus, fetid excretions,¹¹ cerebral secretions, and excrement. They behave like sheep, cows, chickens, dogs, pigs, jackals, and asses. They make their living by harming others. [F.208.b] They do not cherish their parents, nor do they cherish mendicants, brahmins, or others worthy of receiving offerings. They lose their faith in the Buddha, Dharma, and Saṅgha; they lose nirvāṇa. They enter the hells, the animal realm, and the realm of the Lord of Death—they fall to that level. They take up the bodies of lions and garuḍas. They sink to

the level of the Hell of Iron-Thorn Trees and the Hell of Burning Coals. They enter the Reviving Hell, Black Line Hell, Crushing Hell, Howling Hell, Great Howling Hell, Hot Hell, Fiercely Hot Hell, and the Hell of Endless Torment.

1.42 “Even after hearing about these faults of women, these men feel neither anxiety nor disgust¹² when they reflect on how they laughed, cried, and felt like shouting aloud, and how they danced, sang, and played music while desiring women and keeping company with them.

1.43 “Great King, such is the conduct of foolish beings. Beings with these behaviors will be reborn in the lower realms. Great King, attachment to sense pleasures is the first fault of men whereby they fall under the influence of women and are reborn in the lower realms.”

The Blessed One then spoke the following verses:

1.44 “Foul and filthy, objects of desire ought to be despised.
Dissatisfying, frightful, and impermanent, they cause suffering.
Pointlessly, these inferior things lead to one’s demise.
Thus, who among the wise would indulge their desirous cravings?

1.45 “Sense pleasures are utterly loathsome,
Like the stench of a cesspit brimming with excrement,
A dwelling filled with rotten, overpowering odors,¹³
Or the loathsome charnel grounds of the dead.

1.46 “Just as flies, upon seeing a wound, swarm to it,
And pigs, after seeing excrement, run to it,
And dogs run to the butcher for meat, [F.209.a]
So, too, do the unwise delight in women.¹⁴

1.47 “Infamous and shameful, they degrade positive qualities;
Because of them, one’s pure discipline declines,
And the higher realms are lost as one falls into the hells.
Who among the wise would indulge their desirous cravings?

1.48 “Just as the body deteriorates and delusions arise
When one consumes halāhala poison,
In the same way sense pleasures cause foolish beings
Not to see physical forms, like one’s own body, as poison.

1.49 “In the same way that a skilled magician
Delights hundreds with conjured illusions,
Foolish beings, who seek pleasure for themselves,
Fall to the lower realms because of their delight in sense pleasures.

1.50 “Using feasts of food and drink,

- Accompanied by song, dance, and music,
To take a bride from a good family
Is the accrual of pain, the accumulation of suffering.
- 1.51 “Craving for the enjoyment of sense pleasures is pain,
Yet people praise these filthy things, which cause injury and ignorance.
By praising and indulging in such lowly desires,
Inferior people will fall to the lower realms.
- 1.52 “Those who desire for such pain praise these objects
And delight in such harmful desires.
Pointlessly forsaking their lives, these foolish beings
Will fall down into the great and unbearable abyss.
- 1.53 “These people who are dominated by pride and ignorance
Are like birds unable to see the far shores of the ocean;
For so long as they are consumed with the five precious metals,
These foolish beings will wander and burn.
- 1.54 “These foolish beings, utterly intoxicated and confused,
Mistake mere glass for an exquisite vase;
Ignorant as to the path, they will remain forever here,
Where they claim, ‘It is perfect,’ due to their desires.
- 1.55 “Because they do not know karma in all its diversity,
They do not believe in the downfall of all beings.
They do not truly honor their fathers and mothers [F.209.b]
Or their sons and daughters, and, instead, bring them pain.
- 1.56 “Constantly chattering about intimacy with women
And fully preoccupied with such behavior,
They amass negative deeds in a net of delusion
And pave the way to the lower realms.
- 1.57 “Perceiving their passion as bliss,
These people utterly abandon both father and mother.
They fail to make offerings those who are worthy
And indulge in sense pleasures that ought to be deplored.
- 1.58 “Such people seek their own torment here and there.
The flow of their thoughts is certain to cause destruction.
Those afflicted people search for praise and delight therein.
Such ignoble people are not of the Dharma, but wholly of the world.
- 1.59 “On that basis, they are bound to experience

- Torment from weapons and iron shackles,
From bonds, battles, strife, and certain death,
After they die, they will go to the fearsome Hell of Endless Torment.
- 1.60 “In this very life, too, such suffering abounds.
As their wealth diminishes and their beauty fades,
The higher realms slip away and they descend to hell.
Thus, who among the wise would give rise to desirous thoughts.
- 1.61 “Even for the wise, it is easy to lose themselves
In the midst of dense forests made of iron.
It is easy for the learned to get cut on the razor blades.
It is all too easy to end up preparing one’s bed of knives.
- 1.62 “It is easy to end up seizing lumps of burning iron;
It is easy to end up swallowing such iron balls.
To encounter fearsome, fiery pits is easy indeed.
Thus, never let your two hands touch a woman.
- 1.63 “The extent to which people indulge in sense pleasures
Is the extent to which they forsake complete happiness.
Given that sense pleasures are nothing but pain and filth,
Give up such pleasures, along with misery and impurity.
- 1.64 “Desires are the ground for all suffering,
For they cause one’s wealth to be squandered.
Attraction is the root of men’s downfall;
Thus, those who associate with women find only pain. [F.210.a]
- 1.65 “For a man who comprehends such guidance,
And does not act carelessly regarding women,
The path to the higher realms will always be clear,
And supreme awakening will not be hard to achieve.¹⁵
- 1.66 “Furthermore, Great King, one’s parents undergo hardship. For nine or ten months, your mother carries you in the womb, enduring much pain to raise you. She wipes away your urine and excrement and nurses you on her lap. She helps you to grow and nurtures you. Parents show you the world and teach you all about it. They are concerned about you and wish for your well-being. They desire your benefit and wish you well. They desire your success and happiness. They desire to help you out in the world. As such they are worthy of generosity.

1.67 “Out of desire to help their son and for him to be happy, they use the wealth they have saved to find him a bride from a different family. The son then becomes attached and intoxicated; he lusts after her to the point of fainting. He becomes fixated on her and remains infatuated. Attached to and intoxicated by this girl from a different family, he neglects his parents who are worthy of generosity and who have grown old, frail, weak, and blind. He kicks them out of their own home, banishing them without resources or wealth.

1.68 “Great King, one should constantly, at all times, and with genuine happiness, honor one’s kind and venerable parents. One should revere, venerate, and worship them. And yet, men kick their parents out of their own homes, banishing them, as they give their respect and honor to the girl taken from another family, presenting her food, drink, and clothing. They cherish, esteem, worship, and respect her with genuine happiness, yet not their parents. Just look at these heartless and inconsiderate people with their wicked minds!

1.69 “Great King, look at these people who forsake the Dharma that leads to the higher realms [F.210.b] as they adopt the way of life that leads to the lower realms. Great King, indulging in objects of one’s desire and falling under the sway of women, such men neglect their parents and proceed to the lower realms. This is the second fault of men.”

The Blessed One then spoke the following verses:

1.70 “Those who take care of their elderly parents
Will always be happy and content.
They will be among the class of gods,
The likes of Indra and Brahmā themselves.

1.71 “Those who take care of their elderly parents
Will successfully return triumphant and safe
Whenever they depart for and return from the great seas.
Those who do so will find supreme treasures.

1.72 “Those merchants who take care of their elderly parents
Will reach the pinnacle of success;
Like a bountiful harvest reaped from the fields
The merit gained is simply impossible to measure.

1.73 “Those who take care of their elderly parents
Will not be reborn as pack animals,
Such as camels, oxen, donkeys, and the like,
Nor will men cut them with sharp blades.

- 1.74 “Those who take care of their elderly parents
Will not have to cross the Blazing River Hell,
The Hell of Burning Coals, or the Hell of Razor Blades,
Nor will they find themselves drinking molten copper.
- 1.75 “Those who take care of their elderly parents
Will not lack in wealth or grain.
They will acquire wives and sons and daughters,
As well as precious beryl and fine gold.
- 1.76 “Those who take care of their elderly parents
Will behold the palace of the Nirmāṇarata heaven,
As well as the Pāruṣika and Miśrakā groves;
There will always be scores of gods gathered before them.
- 1.77 “The Great Sage, foremost among men and god of gods,
Has taught it to be so; having heard this, who would not
Take care of the sublime objects of veneration, [F.211.a]
Their elderly parents, whose faculties have declined.
- 1.78 “Great King, inferior people are those who perform the acts of inferior
people and tenaciously adhere to wrong views. Such people wonder about
virtue and nonvirtue and do not understand how to act in their own self-
interest. Because they are insecure, they are disliked by many beings and
delight in the praises of foolish beings. Deluded by desire and aversion, they
are despised by the wise, consumed by anger, and perform nonvirtuous
deeds. They are forsaken by the buddhas and the bodhisattvas. They are
intoxicated by the pride¹⁶ of wealth. They are miserly, delight in harming
others, and despise cultivating the Dharma.
- 1.79 “Great King, look how these inferior people delight in the acts of inferior
people and despise the acts of superior people. Great King, this is the third
fault of men who indulge in the objects of desire and proceed to the lower
realms.”
The Blessed One then spoke the following verses:
- 1.80 “Objects of desire are the basis for the downfall of men.
Based on them, beings perform wicked deeds;
Deluded by wrong views, they wander this world
And are led to the lower realms by their confusion.
- 1.81 “With their backward ways, they lack good qualities.
They are heedless and their reasoning is flawed,
As if searching for the roots of blue lotuses in a river,
Their wrong views perpetuate the cycle of saṃsāra.

- 1.82 *“In seeking happiness, they only look after themselves.
Like the multitude of people who are attracted to nonvirtue,
They pursue sense pleasures for the sake of finding happiness,
And go to the hell realms in the darkness of their delusion.*
- 1.83 *“Those inferior men who constantly obsess
Over the objects of their desire
Embody their desire and commit evil deeds; [F.211.b]
How could those with such wrong ideas ever be happy?*
- 1.84 *“They repay kindness with evil deeds;
They are charlatans with diminished faith, lacking true devotion;
They will be forsaken by the assembly of noble ones,
And, for that reason, will fall down to the unbearable, fearsome hells.*
- 1.85 *“People who fixate on forms, sounds, and tastes
Do not honor the bodhisattvas or the wise.
Because of their distorted views, they do not listen to the Dharma
And they never even occasionally honor the Saṅgha.*
- 1.86 *“Forsaken by the noble ones, they are destined for the lower realms.
Therefore, in this precious human life that one has acquired,
One must earnestly practice generosity, discipline, and abstinence,
And, in that way, attain supreme and authentic awakening.*
- 1.87 *“Great King, men make their living from a variety of occupations and
professions. Great King, they may be scribes, astrologers, accountants,
palmists, armorers, royal servants, farmers, merchants, or herdsmen. From
these occupations and professions, they make their livelihood. For the sake
of wealth, they travel where there are no roads or where the roads are poor;
they cross canyons, rivers, war zones, and oceans; they endure the icy winds
of winter and the heat of summer; they suffer from hunger and thirst, and, all
the while they delight in such journeys. They endure such suffering as this
for the sake of their own livelihood, yet they will not donate any of the
wealth they earn to mendicants, brahmins, the destitute, the poor, or
beggars, because they are under the sway of women, controlled by them,
[F.212.a] enthralled by them, and enslaved by them.¹⁷ Because of this same
love for women, these men are unable to give gifts even to support their
women or to practice moral discipline. Infatuated by their women, they will
endure their chatter, and even put up with their abuse, evil looks, and
reprimands. When abused by women, those men will voluntarily accept it
and still regard those same women without ill will. Those men fall under the
sway of women who are the objects of their desire.*

1.88 “Great King, this is the fourth fault of men who crave women, consider filth to be the highest bliss, delight in foulness, and act without awareness. Thereby, they indulge in women and proceed to the lower realms. Great King, a man who possesses these faults comes under the power of sense pleasure.”

The Blessed One then spoke these verses:

1.89 “Pursuing sense pleasures in a drunken state,
How could one be happy?
Indulging in these base desires,
How could one be happy?”

1.90 “Those who perform, without restraint,
The deeds of an inferior being,
And pursue their craving for sense pleasures,
Must suffer their own downfall.

1.91 “Those unwise people
Behave like camels and donkeys.
When they see a woman, they rush over,
Just like pigs to a pile of feces.

1.92 “Even though the precious objects of their desire
Are stinking and unclean,
Those fools cannot see the faults of those objects—
Like the blind moving through the world.

1.93 “Those who are bound by their attachment to material form
Are enthralled by thoughts of sensual pleasure.
Foolish beings who indulge in sense pleasures
Are no different from the likes of dogs and jackals.

1.94 “Sound, smell, taste, and touch
Keep ordinary beings
Foolishly spinning in saṃsāra,
Like monkeys tied to a post.

1.95 “Foolish beings are shrouded in ignorance.
Covered by a great mass of darkness; [F.212.b]
Attached to women, they are befuddled
Like crows flocking to feces.¹⁸

1.96 “They are within Māra’s domain.
Those headed to the lower realms

- Are addicted to enjoyment
Just like maggots in a pile of feces.¹⁹
- 1.97 “If one thinks about how executioners
Discard the body parts of a human,
It will lead one to find liberation
And not to fall under the sway of women.
- 1.98 “Being caught up in gazing upon women,
The objects of one’s desires, is a fearsome situation.
Yet foolish beings fixate on appearances
And their craving for sense pleasure grows.
- 1.99 “They are like travelers in the summertime,
Making their way across a great desert,
Who foolishly drink salt water.
Their thirst returns more strongly.
- 1.100 “Similarly, foolish beings, blind to the truth,
Who live out their lives in states of ignorance,
Will strengthen desirous cravings
For women here in this world.
- 1.101 “In the same way that a leper’s body
becomes food for tiny insects,
So, too, ordinary beings who crave sense pleasures
Are devoured by women.
- 1.102 “A chamber pot may be decorated
with many variegated colors
Yet be filled with halāhala,
The strongest of all poisons.²⁰
- 1.103 “Bejeweled women are like that too.
They may glitter with adornments,
Yet they are filled with urine and excrement.
They are like leather bellows filled with air.²¹
- 1.104 “Just like a blade sharpened with oil
And wrapped in a cloth,
So too is a dressed-up woman
Like a sword sheathed in a scabbard.
- 1.105 “In the same way a blazing fire pit
Can burn without any smoke,

- Women are like fire.
They are deceptive, like dangerous insects.
- 1.106 “When the fire at the end of the eon blazes,
The entirety of this land will be consumed,
The grasses and trees will be destroyed,
And the rivers will completely dry up.
- 1.107 “As for this abode of the great elements—
The vast oceans will dry up
And the great mountains will burn away.
Even Mount Meru will likewise be destroyed.
- 1.108 “This earth, the great king, sustainer of beings,
Will be completely destroyed. [F.213.a]
Even the great stone mountains will be destroyed,
And there will be no protection.
- 1.109 “The way that this fire will consume
The mountains and the oceans
Is the same way that women resemble fire;
They are dangerous and unsettling to men.
- 1.110 “Mucus, phlegm, and saliva,
Fluids running from the head,
And foul-smelling bodily discharge
Are like honey for these foolish beings.²²
- 1.111 “Full of bones and having a mouth for its opening,
A pile of flesh and skin,
And smelling like raw meat,
This despicable body is like a boil.²³
- 1.112 “Like a swelling pustule
Filled with a variety of bacteria,
The body is but a receptacle
For feces and other types of filth.²⁴
- 1.113 “The body is stuffed with intestines,
Colon, spleen, and lungs,
Kidneys, blood, and bile,
Brains, bone, and marrow.²⁵
- 1.114 “Shrouded in a veil of delusion,
Foolish beings do not even see

- The eighty thousand types of organisms
That dwell within their innards.²⁶
- 1.115 “The nine bodily orifices
Are constantly excreting putrid filth,
Yet fools grasp at appearances,
Only what they can see and hear.²⁷
- 1.116 “Those fools, whose abode is filth
And who feed on mucus and saliva,
After they feel desire
Do not understand that this is a place despised by all.²⁸
- 1.117 “Like flies that have spotted a wound,
They desire contemptible things.
Sweat drips from their armpits
And they reek with awful smells.²⁹
- 1.118 “Fools cling to their own suffering,
Having been deceived into harming themselves.
Like fish pulled from water,
This will bring about their ruin.
- 1.119 “The way that one is attacked
By someone wielding a fearsome weapon
Is the way that those attached to sense pleasures
Are attacked by evil, weapon-like women.
- 1.120 “The way that a king is attacked
By an opponent wielding the weapons of conquest
Is the way that those attached to sense pleasures
Are incinerated in the flames of desire. [F.213.b]
- 1.121 “Like dogs hovering around a butcher,
Foolish beings fantasize about tastes.
Even when scared away by a loud yell,
They quickly return to savoring their suffering.
- 1.122 “As there is nothing that can protect one
From the faults of one’s own actions,
Beings are led to the lower realms
In accordance with their own faults.
- 1.123 “Those who abandon the Buddhadharma
To indulge in women’s excretions

- Have become attached to the taste,
And, by that, are led to the lower realms.
- 1.124 “When a monkey hurts itself,
As it swings about
From one tree to the next,
It experiences suffering that very instant.
- 1.125 “Similarly, those who crave the objects of desire,
Who indulge in the suffering of sense pleasure,
And who are caught in the cage of delusion
Are just squandering their time again and again.
- 1.126 “Just as some unfortunate beings
Are impaled on stakes and left to hang,
Those who are attached to sense pleasures
Will hang high in the Hell of Iron-Thorn Trees.
- 1.127 “When urad and mung beans
Are poured into metal cauldrons
And cooked over a blazing fire
They will foam and boil.
- 1.128 “So, too, will beings who were blind to virtue
And attached to the objects of their desire
Proceed to the lower realms upon death
To be cooked in metal cauldrons.
- 1.129 “Those people who perform evil deeds
Go to the place for evil beings,
Where there are four groups
Of six hundred million cauldrons.
- 1.130 “In each one of those cauldrons,
Which are unfathomably large
And surrounded by masses of flame,
They will boil away for many eons.
- 1.131 “Some will cook in those cauldrons
For one, two, three hundred,
Or even four hundred whole eons,
Depending on their past actions.
- 1.132 “They will be seized by thin, sharp pincers
And plunged again and again into the cauldrons. [F.214.a]

- They will lose their flesh
And become as white as a conch shell.
- 1.133 “Once they are dropped into the iron pots
They will be burning hot, yet never taken out.
They will die again and again only to be reborn.
Their destination is determined by their past actions.
- 1.134 “When the guardians of the hell realms
Beat those miserable people
With clubs and other such weapons,
Their flesh, bones, and marrow will be reduced to dust.
- 1.135 “At that time, a bitterly cold wind will blow
And denizens of the hells
Will thereby be given some relief
From their suffering.
- 1.136 “Those who commit evil acts
Will be smashed by mighty pestles,
Split apart by axes,
And impaled on stakes.
- 1.137 “Those who commit evil acts
Will have four-pointed iron spears,
As well as those with three and five points,
Plunged into their bodies.
- 1.138 “Those who commit evil acts
Will have their heads and brains picked apart
By crows with knife-like beaks,
And eaten by jackals and wolves.
- 1.139 “Those who commit evil acts
Will fall into putrid, rotting feces,
Down to a fate reviled by all—
They will fall into the Hell of Razor Blades and the Blazing River Hell.
- 1.140 “Those who commit evil acts
Will be burned in the Fiercely Hot Hell,
The Howling Hell, and the Great Howling Hell.
They will also be burned in the Black Line Hell.
- 1.141 “Those who commit evil acts,
After their birth in the Black Line Hell,

Will fall, again and again,
Into the hells of burning coals, blazing rivers, and³⁰ razor blades.

- 1.142 “When it comes time for those people
To be cooked in the great iron cauldrons,
They will be tormented by dogs
And left longing for happiness.
- 1.143 “When those who commit evil acts
Descend to the great, brutal hells,
They will have no companions [F.214.b]
As they swallow lumps of iron.
- 1.144 “Those who commit evil acts
Will have their bodies pulverized
By giant boulders made of iron
And terrible mountains.
- 1.145 “That is how one reaps
The fruit of one’s actions.
There will be no protection whatsoever
From the experience of that suffering.
- 1.146 “Any support one could think of
Will not be available to them;
They will be alone, with no refuge,
Left to undergo such suffering.
- 1.147 “For those engaged previously in wrongdoing
In a futile search for happiness,
Even their parents are powerless
To save them now.
- 1.148 “For those engaged previously in wrongdoing
In a futile search for happiness,
Even their sons and daughters
Cannot save them now.
- 1.149 “For those engaged previously in wrongdoing
In a futile search for happiness,
None of their close friends
Can come to save them now.
- 1.150 “For those engaged previously in wrongdoing
In a futile search for happiness,

- None of their other relatives
Can save them now.
- 1.151 “Indulging in inferior desires,
While following inferior doctrines,
They commit low, immoral deeds
And proceed to the lower realms.³¹
- 1.152 “Those who are unwise will experience
The anguish of the Hell of Endless Torment.
The buddhas have declared that women
Are foul-smelling, like excrement.³²
- 1.153 “Thus, only inferior men have intercourse
With women, who are inferior,
Like fools who enter houses
Carrying bags full of excrement.³³
- 1.154 “The quality of one’s actions
Determines the quality of fruit that one bears.
The punishment of a king
May leave one shackled and in pain.³⁴
- 1.155 “Because of women,
Men will endure being bound and even killed, [F.215.a]
And they will surely be burned and bound
Again by the guardians of the hells.
- 1.156 “Those confused men who crave women
Will not find happiness
But will be impaled on tall stakes
And thrown into boiling water.
- 1.157 “They will be cast into fissures in the ground
And stabbed with swords.
Such people, having heard this,
Become concerned and uneasy.
- 1.158 “They preoccupy themselves with women
And enjoy themselves with them.
These despicable people indulge in and talk of
Sense pleasures, which are full of pain.³⁵
- 1.159 “When they hear the Dharma, they are confused about its meaning,
But they say, ‘Well spoken!’

Their minds are lost in women,
Like a cat's lost in a mouse.³⁶

1.160 “Even if they feel a momentary sense of agitation
By listening to the words of the Victorious One,
Desire will arise again in their minds
As if it were halāhala poison.³⁷

1.161 “A pig may become timid and afraid
For just a single moment,
But as soon as it sees excrement,
Its desires are excited again.³⁸

1.162 “In that same way, fools seeking happiness
Abandon the Victorious One's teachings.
By indulging in the lowly sense pleasures
They proceed to the lower realms.³⁹

1.163 “Intoxicated by their lust for sense pleasures
They perform extremely evil deeds,
And criticize those with moral discipline.
Ultimately, they will proceed to the lower realms.⁴⁰

1.164 “As soon as he has the opportunity, a wise man
Who has listened to a teaching such as this one
Ought to abandon all sense pleasures
And go forth as a renunciant.⁴¹

1.165 “Great King, these are the faults of men who indulge in sense pleasures. Those who cling to sense pleasure, to the causes⁴² of sense pleasure, and to the bases of sense pleasure will experience the hell realms. [F.215.b] Therefore, Great King, you must constantly and continuously cultivate mindfulness of the Buddha. You must cultivate mindfulness of the body.”

1.166 That is how the Blessed One taught King Udayana of Vatsa. As a result of that teaching, King Udayana of Vatsa was delighted, joyful, and extremely happy with the Thus-Gone One.

1.167 Then King Udayana of Vatsa said to the Blessed One, “Blessed One, the blessed, thus-gone, worthy, completely perfect Buddha's explanation of the excellent teaching on the inconceivably numerous faults of men and women is truly amazing. Blessed One, I seek refuge in the Blessed One, the Dharma, and the Saṅgha. I have abandoned my weapons and my clubs. I have become modest, and I feel love for all living beings. Blessed One, please accept me as a male lay disciple.”

- 1.168 When the Blessed One had finished teaching, King Udayana of Vatsa, the monks, bodhisattvas, gods, humans, asuras, and gandharvas, together with the whole world, rejoiced and praised the Blessed One's words.
- 1.169 *Thus concludes The Episode "King Udayana of Vatsa's Questions," the twenty-ninth of the one hundred thousand sections of the Dharma discourse known as The Noble Great Heap of Jewels.*

c.

Colophon

c.1 Translated, edited, and finalized by, among others, the Indian preceptors Jinamitra and Surendrabodhi and the chief editor-translator, Bandé Yeshé Dé.

ab.

ABBREVIATIONS

H Lhasa

K Kangxi

N Narthang

S Stok Palace

Y Yongle

n.

NOTES

- n.1 Of the forty-nine works in the Ratnakūṭa (Heap of Jewels) section of the Kangyur, this text is one of only five (the others being Toh 45, 46, 82, and 87) whose titles include the Sanskrit term *parivarta*, *le'u* in Tibetan. The term is usually rendered “chapter” when it denotes a defined section of a larger text, but here we have translated it, in the long version of the Tibetan title, as “episode,” as it seems to refer to a “part” or “section” of something other than a text—perhaps the Buddha’s teachings, or his life story. In fact, in the Degé and other Kangyurs, all the works in the Ratnakūṭa have both a preamble and an explicit in which they are identified as this or that numbered *le'u* (chapter or section) among the hundred thousand of the Mahāratnakūṭa, even though all the works in the section are clearly considered to be independent texts in their own right. Only in these five, however, does the term *le'u* also figure in the individual title that then follows, and these instances, it can be surmised, do not refer simply to the text being a section of the Ratnakūṭa. Indeed this particular text, in most Kangyurs, does not even have the appellation “sūtra.” There are also four works in the General Sūtra section (Tohs [97](http://read.84000.co/translation/toh97.html) (<http://read.84000.co/translation/toh97.html>), 222, 223, and 224) that, likewise, have *le'u* in their titles without reference to a larger work. The *Śikṣāsamuccaya*, however, simply refers to this work by the name *Udayanavatsarājaparipṛcchā* (*King Udayana of Vatsa’s Questions*), and partly for this reason we have used this title as the main one for this work.
- n.2 Paul 1979, p. 25ff.
- n.3 Norman 2007, pp. 140–41.
- n.4 Bodhi 2017, p. 105ff.
- n.5 The story is part of the introduction to the eighty-second offense in the *Vinayavibhaṅga* (Toh 3) and is found in the Degé Kangyur vol. 8 (‘dul ba,

- nya), folios 170.a–202.a.
- n.6 Rotman 2017, p. 241ff.
- n.7 Denkarma, 296.a.6. See also Herrmann-Pfandt 2008, p. 31, no. 53.
- n.8 Reading *chad* from Y, K, N, H, and S.
- n.9 Translation tentative: *kun 'joms dkrugs pa'i shul dang 'dra*.
- n.10 The Tibetan term *rma* which often translates the Sanskrit *vraṇa*, primarily means “wound” or “sore,” but can also refer to the orifices of the body, as it does below with the term *rma sgo*.
- n.11 Translation tentative: *she'u rul*.
- n.12 This previous half verse or a close variant is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83): *śrutvedṛśaṃ tu saṃvegaṃ na teṣāṃ bhavati nirvṛtiḥ*.
- n.13 K, Y, and S read *khyi* in place of *khyim*, which might suggest an alternative translation of this line as “like the rotting, stinking corpse of a dog.”
- n.14 This verse is preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 80): *dṛṣṭvā vraṇaṃ dhāvati makṣikā yathā | dṛṣṭvāśuciṃ dhāvati gardabho yathā | śvānaśca śūnā iva māṃsakāraṇāt | tathaiva dhāvantyabudhāḥ striye ratāḥ | |* The Tibetan has *phag*, “pig”, whereas the Sanskrit has *gardabha*, “donkey” or “ass.” The Sanskrit has *aśuci*, “filth,” whereas the Tibetan supplies *ngan skyugs*, which can mean “vomit” but also “feces.”
- n.15 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83): *yasyedṛśaṃ dharmanayaṃ viditvā | strīṣu prasādaḥ puruṣasya no bhavet | viśodhitaḥ svargapatho 'sya nityam | na durlabhā tasya varāgrabodhiḥ*. In the second line, the Tibetan text translated here reads *rab tu bag med*, “carelessness,” which suggests that the Tibetan translators read an underlying Sanskrit *pramādaḥ*, rather than *prasādaḥ*, “trust,” which is what we find preserved in the *Śikṣāsamuccaya*. Both readings are plausible, however, and it is probable that the similarity between the characters for *mā* and *sā* accounts for the development of the variant readings.
- n.16 The Tibetan *rgyags pa* probably translates the Sanskrit term *mada*, which means both “pride” or “arrogance” as well as “wine” or “liquor.” So, the Sanskrit reading contains a nice pun here.

- n.17 The *Śikṣāsamuccaya* (Bendall 1902, p. 82) quotes this and several following sentences, as well. There may be some minor differences or possible variant readings in the Tibetan, but the passage largely scans well with the Sanskrit.
- n.18 This verse is preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81):
avidyāpidhitā bālās tamaḥskandhena āvṛtāḥ | strīṣu saktās tathā mūḍhā amedhya iva vāyasāḥ.
- n.19 This verse is preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81): *mārasya gocaro hy eṣa prasthitā yena durgatiḥ | āsvādasaṃjñīno gr̥ddhā mīḍhasthāne yathā krimiḥ.* The corrected reading of *mīḍha* instead of *mīṭa* is given in Wogihara & Bendall 1904.
- n.20 A close variant of the first half of this verse seems to be preserved in the *Śikṣāsamuccaya*, where it is prefixed to the second half of the next verse, thus forming a single verse. This first half-verse reads *kīṭakumbho yathā citro yatra yatraiva dṛśyate* (Bendall 1902, p. 81).
- n.21 The second half of this verse is preserved in the *Śikṣāsamuccaya*, where it is affixed to the first half of the previous verse, thus forming a single verse. This second half of the verse reads *pūrṇo mūtrapurīṣeṇa dṛtir vā vātapūritā* (Bendall 1902, p. 81). The Buddha uses a similar description in the opening verse of the *Māgaṇḍīyasutta* of the Suttanipāta: *muttakarīsapuṇṇaṃ*, “[this thing], which is filled with urine and excrement.”
- n.22 This verse is preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81):
siṅghāṇakakaphālālāḥ śleṣmaṇi klinnamastakāḥ | daurgandhyaṃ sravate kāyād bālānāṃ tadyathā madhu.
- n.23 This verse is preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81): *asthipūrṇaṃ mukhadvāraṃ māṃsacarmādibhiscitaṃ | gaṇḍabhūto hy ayaṃ kāyaḥ kutsito hy āmagandhikaḥ.*
- n.24 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81):
nānāprāṇibhiḥ saṃpūrṇo mukhagaṇḍo yathā bhavet | evam eva hy ayaṃ kāyo viṣṭhādyaśucibhājanam.
- n.25 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81):
antyāntrākulaṃ hy udaraṃ sayakṛtphupphuṣākulaṃ | vṛkkau vilohitaṃ pittaṃ mastaluṅgāsthimajjakam.
- n.26 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 81): *aśtīm krimikulasaḥasrāṇi yāni tiṣṭhanti antare | atha bālā na paśyanti mohajālena āvṛtāḥ.*

- n.27 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 82):
*navavraṇamukhaiḥ prasravanty aśuciṃ pūṭigandhikam | bālā nimittaṃ gr̥hṇanti
vacane darśane 'pi ca.*
- n.28 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 82): *raktāḥ
paścān na jānanti yo deśaḥ sarvakutsitaḥ | uccāragocarā bālāḥ khetasiṅghāṇabhojināḥ.*
Wogihara & Bendall 1904, p. 100, corrects Bendall's earlier reading of *uktāḥ* to
raktāḥ.
- n.29 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 82):
*jugupsanīye rajyante vraṇaṃ dṛṣṭveva muḥṣikāḥ | kakṣāsv āgharate svedo gandho
vāyati kutsitaḥ.*
- n.30 Reading *spu gri* from N and H in place of *spu gri'i*.
- n.31 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 82):
*kurvanti duṣkṛtaṃ karma yena gacchanti durgatim | hīnān kāmān niṣevante hīnān
dharmān niṣevya ca.* There is a play on words here regarding the word *niṣev*,
translated into Tibetan with the versatile verb *sten*, and in English above first
as “indulge in” and next as “follow.” The same term can also mean “enjoy”
(sexually), “honor,” “serve,” or “practice.” At the same time, the translation
tries to convey a semantic play on the terms *hīna*, “inferior,” or “lowly”;
duṣkṛta “low, immoral deed”; and *durgati* “lower or bad realm of rebirth.”
- n.32 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 82): *gatvā
avīciṃ duṣprajñāḥ duṣkhāṃ vindanti vedanām | uccāra iva durgandhāḥ striyo
buddhaiḥ prakīrtitāḥ.*
- n.33 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 82): *tasmād
dhīnasya hīnābhiḥ strībhir bhavati saṅgatiḥ | uccārabhastrāṃ yo gr̥hya bālo vāsaṃ
nigacchati.*
- n.34 The first half of this verse is also preserved in the *Śikṣāsamuccaya* (Bendall,
1902, p. 82): *yādṛśaṃ kurute karma tādṛśaṃ labhate phalam.*
- n.35 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83): *bhūyāḥ
kurvanti saṃsargaṃ strībhiḥ sārddhaṃ pramoditāḥ | duṣkhakāmān niṣevante bhāṣante
ca jugupsitāḥ.*
- n.36 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83):
*dharmāṃ śrutvārthasaṃmūḍhā bhāṣante ca subhāṣitam | strīgataṃ cāsya taccittaṃ
biḍālasyeva mūṣike.*

- n.37 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83):
muhūrtaṃ bhavati saṃvegah śrutvātha jinabhāṣitaṃ | punaḥ kupyati rāgo 'sya
viśahālāhalaṃ yathā.
- n.38 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83):
sūkarasyeva uttrāso muhūrtam anuvartate | dr̥ṣṭvā vai atha uccāraṃ gr̥ddhatāṃ
janayaty asau.
- n.39 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83): *evaṃ*
sukhārthino bālāḥ prahāya jinaśāsanam | hīnān kāmān niṣevante yena gacchanti
durgatim.
- n.40 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83): *raktāḥ*
pramattāḥ kāmeṣu kṛtvā karma supāpakam | śīlavattāṃ viśaṃvādyā paścād gachanti
durgatim.
- n.41 This verse is also preserved in the *Śikṣāsamuccaya* (Bendall 1902, p. 83): *labdhvā*
kṣaṇam hi sa prājño dharmam śrutoā ca idṛśam | sarvān kāmān vīvarjyeha pravrajyāṃ
niṣkramed budhaḥ.
- n.42 Reading *rgyu* from N, H, and S in place of *rma*, “wound” or possibly “orifice.”

b.

BIBLIOGRAPHY

bad sa'i rgyal po 'char byed kyis zhus pa'i le'u (*Udayanavatsarājaparipṛcchāparivarta*)
Toh 73, Degé Kangyur vol. 43 (dkon brtsegs, ca), folios 204.b–215.a.

bad sa'i rgyal po 'char byed kyis zhus pa'i le'u. bka' 'gyur (dpe bsdur ma)
[Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste
gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation
Bureau of the China Tibetology Research Center). 108 volumes. Beijing:
krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing
House), 2006–9, vol. 43, pp. 583–610.

bad sa'i rgyal po 'char byed kyis zhus pa'i le'u. Stok Palace Kangyur vol. 39 (dkon
brtsegs, ca) folios 349.b–365.a.

Denkarma (*pho brang stod thang ldan [lhan] dkar gyi chos 'gyur ro cog gi dkar
chag*). Degé Tengyur, vol. 206 (sna tshogs, jo), folios 294.b–310.a.

sgra sbyor bam po gnyis pa (Toh 4347). Degé Tengyur, vol. 204 (co), folios 131b–
160a.

Śāntideva. *bslab pa kun las btus pa* (*Śikṣāsamuccaya*). Toh 3940, Degé Tengyur
vol. 111 (dbu ma, khi), folios 3.a–194.b.

Shabkar (zhabs dkar tshogs drug rang grol). *rmad byung sprul pa'i glegs bam*
[*The Wondrous Emanated Scriptures*]. In *gsung 'bum/ tshogs drug rang grol*.
TBRC W1PD45150. Vol. 7: pp. 9–222. zi ling: mtsho sngon mi rigs dpe skrun
khang, 2002.

Bendall, Cecil, ed. *Çikṣāsamuccaya: A Compendium of Buddhistic Teaching*.
Bibliotheca Buddhica I. St. Petersburg: Imperial Academy of Sciences, 1902.

Bodhi, Bhikkhu, trans. *The Suttanipāta: An Ancient Collection of the Buddha's
Discourses together with its Commentaries*. Somerville, MA: Wisdom
Publications, 2017.

- Edgerton, Franklin. *Buddhist Hybrid Sanskrit Grammar and Dictionary*. New Haven: Yale University Press, 1953.
- Goodman, Charles, trans. *The Training Anthology of Śāntideva: a Translation of the Śikṣā-samuccaya*. London: Oxford University Press, 2016.
- Halkias, Georgios. "Tibetan Buddhism Registered: A Catalogue from the Imperial Court of 'Phang Thang." *The Eastern Buddhist* 36, nos. 1–2 (2004): 46–105.
- Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früherer Katalog der ins Tibetische übersetzten buddhistischen Texte*. Wien: Verlag der österreichischen Akademie der Wissenschaften, 2008.
- Monier-Williams, M. *A Sanskrit-English Dictionary*. Oxford: Clarendon Press, 1899.
- Norman, K. R. *The Rhinoceros Horn and Other Early Buddhist Poems*. London: Pali Text Society, 2007.
- Paul, Diana Y. *Women in Buddhism: Images of the Feminine in the Mahāyāna Tradition*. Berkeley: University of California Press, 1979.
- Rotman, Andy. *Divine Stories: Divyāvadāna Part 2*. Somerville, MA: Wisdom Publications, 2017.
- Wogihara, Unrai and Cecil Bendall. "Contributions to the study of the Śikṣāsamuccaya derived from Chinese sources." *Le Muséon. Nouvelle Série*, vol. 5 (1904): 96–103, 209–15.
- Yoshimura, Shyuki. *The Denkar-Ma: An Oldest Catalogue of the Tibetan Buddhist Canons*. Kyoto: Ryukoku University, 1950.
- Zürcher, Erik. *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. Third Edition. Leiden: Brill, 1959 (2007 reprint).

GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Anupamā

dpe med

དཔེ་མེད།

anupamā

One of King Udayana's wives and the daughter of Mākandika.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.3 Bandé Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.4 Black Line Hell

thig nag

ཐིག་ནག་

kālasūtra

Second of the eight hot hells. Named for the lines drawn on the bodies of its inhabitant before being cut apart.

g.5 Blazing River Hell

chu bo rab med

ལྷོ་འབྲུག་མེད།

nadī vaitaraṇī

One of the neighboring hells, literally “river that is difficult to cross.”

g.6 Blessed One

bcom ldan 'das

བཙུན་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

In Buddhist literature, 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 $\sqrt{bhañj}$ (“to break”).

g.7 Crushing Hell

bsdus 'jom

བསྐྱུས་འཛོམས།

saṃghāta

Third of the eight hot hells.

g.8 disciple

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and *nirvāṇa*. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering

inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.9 female lay disciple

dge bsnyen ma

དགེ་བསྐྱེན་མ།

upāsikā

An unordained female practitioner who observes the five precepts not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.10 Female piśāca

sha za mo

ཤ་བཟོ།

piśācī

Definition from the 84000 Glossary of Terms:

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.

g.11 Fiercely Hot Hell

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

mahātāpana

Seventh of the eight hot hells.

g.12 gandharva

dri za

དྲི་བ།

gandharva

Definition from the 84000 Glossary of Terms:

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 under the jurisdiction of 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.”

g.13 **gandharvī**

dri za mo

དྲི་བོ་མོ།

gandharvī

A female gandharva.

g.14 **garuḍa**

nam mkha' lding

ནམ་མཁའ་ལྗིང།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.15 **Gautama**

gau ta ma

གོ་ཏ་མ།

gautama

An epithet of the Buddha referencing his family name, Gautama.

g.16 **Great Howling Hell**

ngu 'bod chen po

ངུ་འབོད་ཆེན་པོ།

mahāraurava

Fifth of the eight hot hells.

g.17 halāhala poison

ha la ha la'i dug

ཧ་ལ་ཧ་ལ་འི་དུག།

hālāhala

A deadly poison. In Indian mythology, this poison was created when the gods churned the oceans and, in order to save the world, the god Śiva drank it, turning his throat forever blue.

g.18 Hell of Burning Coals

me ma mur

མེ་མ་མུར།

kukūla

One of the neighboring hells.

g.19 Hell of Endless Torment

mnar med

མནར་མེད།

avīci

The lowest hell, eighth of the eight hot hells.

g.20 Hell of Iron-Thorn Trees

shal ma li

ཤལ་མ་ལི།

śalmali

One of the neighboring hells. Named after the trees *Bombax ceiba*, also known as silk-cotton trees or kapok trees. They are covered by large woody thorns. Inhabitants of this hell are made to climb the thorny trees.

g.21 Hell of Razor Blades

spu gri'i so

སྤུ་གྲི་འི་སོ།

kṣuradhāra

One of the neighboring hells.

g.22 Hot Hell

tsha ba

ཚ་བ།

tāpana

Sixth of the eight hot hells.

g.23 Howling Hell

ngu 'bod

ངུ་འབོད།

raurava

Fourth of the eight hot hells.

g.24 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

One of the translators of this work

g.25 Kauśāmbī

kau sham+bi

ཀོ་ཤ་མི།

kausāmbī

The capital city of the kingdom of Vatsa.

g.26 Lord of the World

jig rten mgon po

ཇིག་རྟེན་མགོན་པོ།

lokanātha

An epithet of the Buddha.

g.27 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཚེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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.

g.28 Mākandika

ma du

མ་དུ།

mākandika

An ascetic from the village of Kalmāṣadamyā whose daughter, Anupamā, is married to King Udayana. In Buddhist narrative literature, he offers his daughter to the Buddha and, later, to King Udayana. In the *Divyāvadāna* version of the story, he then becomes a minister of the king.

g.29 male lay disciple

dge bsnyen

དགེ་བསྟེན།

upāsaka

An unordained male practitioner who observes the five precepts not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.30 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see

The Play in Full (Toh 95), 21.14 and 21.43. (3) The term *māra* can also be understood as personifying four defects that prevent awakening, called (i) the divine *māra* (*devaputramāra*), which is the distraction of pleasures; (ii) the *māra* of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the *māra* of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the *māra* of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.31 Miśrakā

dres pa

མིས་པ།

miśrakā

A garden in the Heaven of the Thirty-Three, the highest of the heavens.

g.32 mung bean

mon sran sde'u

མོན་སྲན་སྡེ་བུ།

māṣa

Vigna radiata, also known as green gram.

g.33 nāga

klu

སྲ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.34 nāginī

klu mo

སྲ་མོ།

nāginī

A female nāga.

g.35 Nirmāṇarata

rab 'phrul

རབ་འཕྲུལ།

nirmāṇarata

The second highest of the heavens.

g.36 Pāruṣika

rtsub 'gyur

རུབ་འགྱུར།

pāruṣika

A garden in the Heaven of the Thirty-Three, the highest of the heavens. The garden is named, presumably, for the prevalence of *Grewia asiatica*, a berry bush known as phalsa.

g.37 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.38 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa, a class of Indic spirit deities generally considered malevolent and demonic.

g.39 Reviving Hell

yang sos

ཡང་སོས།

saṅjīva

First of the eight hot hells.

g.40 sacrificial post

mchod sdong

མཚོད་སྒྲོང།

yūpa

A sacred post or pillar used in Vedic ritual in ancient India. Animals were, typically, tied to it before being sacrificed. By extension, something to which offerings are made.

g.41 Sarasvatī Grove

dbyangs can gyi kun dga' ra ba

དབྱངས་ཅན་གྱི་ཀུན་དགའ་ར་བ།

sarasvatyārāma

The name of a garden in Kauśāmbī.

g.42 Surendrabodhi

su ren dra bo d+hi

སུ་རེན་བོ་བོ་ནི།

surendrabodhi

One of the translators of this work

g.43 Śyāmāvati

sngo sangs can

སྒོ་སངས་ཅན།

śyāmāvati

One of King Udayana's wives.

g.44 Udayana

'char byed

འཇར་བྱེད།

udayana

A historical king and contemporary of the Buddha. He was ruler of the kingdom of Vatsa, but few historical details are known about his life.

g.45 urad bean

mon sran sde'u

མོན་སྲན་སྡེ་ལུ།

mudga

Vigna mungo, also known as black gram.

g.46 Vatsa

bad sa

བད་ས།

vatsa

A smaller kingdom during the time of the Buddha. Vatsa was located east of the city of Vārāṇasī and to the south of the Ganges river. Its capital was the city of Kauśāmbī.

g.47 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

