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THE HEAVENLY
EXPLOITS
BUDDHIST BIOGRAPHIES
FROM THE DÍVYAVADÁNA
VOLUME ONE



Edited & translated by

JOEL TATELMAN

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First Edition 2005.

The Clay Sanskrit Library is co-published by
New York University Press
and the JJC Foundation.

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is available on the following websites:

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www.nyupress.org

ISBN 0-8147-8288-4

Artwork by Robert Beer.

Cover design by Isabelle Onians.

Layout & typesetting by Somadeva Vasudeva.

Printed in Great Britain by St Edmundsbury Press Ltd,

Bury St Edmunds, Suffolk, on acid-free paper.

Bound by Hunter & Foulis, Edinburgh, Scotland.

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NEW YORK UNIVERSITY PRESS
JJC FOUNDATION

2005

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36

THE STORY OF MAKÁNDIKA
THE WANDERER

BUDDHO BHAGAVĀN, Kuruṣu jana|pada|cārikāṃ caran, Kalmāṣa|damyam anuprāptaḥ.

Tena khalu punaḥ samayena, Kalmāṣa|damye, Mākandiko nāma parivrājakaḥ prativasati. tasya Sākalir nāma patnī. tasya duhitā jātā, abhirūpā, darśanīyā, prāsādikā, sarv'āṅga|pratyaṅg'ōpetā. tasyā asthīni sūkṣmāṇi, su|sūkṣmāṇi, na śakyata upamā kartum.

Tasyās trīṇi sapt'āhāny eka|viṃśati divasān vistareṇa jāti|mahī saṃvṛttā. yāvaj jāta|mahaṃ kṛtvā, nāma|dheyam vyavasthāpyate, «kiṃ bhavatu dārikāyā nāma» iti.

Jñātaya ūcuḥ, «iyaṃ dārikā, abhirūpā, darśanīyā, prāsādikā, sarv'āṅga|pratyaṅg'ōpetā. tasyā asthīni sūkṣmāṇi, su|sūkṣmāṇi, na śakyata upamā kartum. bhavatu dārikāyāḥ «Anupamā» iti nāma.» tasyāḥ «Anupamā» iti nāma|dheyam vyavasthāpitam.

36.5 S' ōnnītā, vardhitā. Mākandikaḥ saṃlakṣayati, «iyaṃ dārikā na mayā kasya cit kulena dātavyā, na dhanena, n' āpi śrutena, kiṃ tu yo 'syā rūpeṇa samo v' āpy adhiko vā, tasya mayā dātavyā» iti.

Atr'āntare Bhagavān, Kuruṣu jana|padeṣu cārikāṃ caran, Kalmāṣa|damyam anuprāptaḥ. Kalmāṣa|damye viharati, Kurūṇāṃ nigame viharati.

THE LORD BUDDHA, travelling through the countryside among the Kurus, arrived at the town of Kalmásha-damya, “Spotted Bullock.”

At that very time, a wanderer, Makándika by name, was also staying in Kalmásha-damya. He had a wife whose name was Sákali. A daughter had been born to him: she was well formed, good-looking, lovely and sound in every part. Her frame was delicate, exceedingly delicate, delicate beyond compare.

After three weeks, that is, twenty-one days, had passed, a grand birthday celebration was held for her and, after having concluded the celebration, Makándika proceeded to give her a name: “What name shall this girl have?”

Makándika’s relatives said, “This girl is well formed, good-looking, lovely and sound in every part. Her frame is delicate, exceedingly delicate, delicate beyond compare. Let this girl’s name be Anúpama, ‘Incomparable.’” And so she was given the name Anúpama.

Anúpama was brought up and reached maturity. Makándika thought, “I shall not give this girl in marriage to anyone merely on account of his lineage, wealth or learning, but only to a man who is equally or more beautiful than she shall I give her.” 36.5

Meanwhile, the Lord, travelling through the countryside among the Kurus, arrived at Kalmásha-damya and stopped in that town of the Kurus.

Atha Bhagavān pūrv'āhṇe nivāsya, pātra|cīvaram ādāya,
Kalmāṣa|damyam piṇḍāya prāvīkṣat. Kalmāṣa|damyam piṇ-
ḍāya caritvā, kṛta|bhakta|kṛtyaḥ paścād|bhakta|piṇḍa|pātraḥ,
pratīkrāntaḥ. pātra|cīvaram pratiśāmya, pādaḥ prakṣālyā,
anyatama|vṛkṣa|mūlaṁ niśritya, niṣaṇṇaḥ supt'|ôraga|rāja|
bhoga|paripiṇḍī|kṛtaṁ paryāṅkaṁ baddhvā.

Tena khalu samayena, Mākandikaḥ parivrājakaḥ puṣpa|
samidhasy'ārthe nirgato 'bhūt. adrākṣīn Mākandikaḥ pa-
rivrājako Bhagavantaṁ dūrād ev'ānyatara|vṛkṣa|mūlaṁ ni-
śritya, supt'|ôraga|rāja|bhoga|paripiṇḍī|kṛtaṁ paryāṅkaṁ
baddhvā, niṣaṇṇam, prāsādikam, pradarśanīyam, śānt'|ên-
driyam, śānta|mānasam, paramēṇa citta|vyupaśamena sam-
anvāgatam, suvarṇa|yūpam iva, śrīyā jvalantaṁ. drṣtvā ca
punaḥ prīti|pramodya|jātaḥ.

sa saṁlakṣayati, «yādrśo 'yam śramaṇaḥ prāsādikaḥ, pra-
darśanīyaḥ, sakala|jana|manohārī. durlabhas tu sarva|strī|ja-
nasya patiḥ pratirūpaḥ prāg ev'Ānupamāyāḥ. labdho me
jāmātā!» iti.

36.10 Yena svam niveśanaṁ ten'ôpasamkrāntaḥ. upasamkrama-
ya patnīm āmantrayate, «yat khalu, bhadre, jānīyā labdho
me duhitur jāmātā. alaṁkuruṣv'Ānupamāṁ dadāmi» iti.

Sā kathayati, «kasya prayacchasi» iti.

Sa kathayati, «śramaṇasya Gautamasya» iti.

Then, after passing the night, in the morning he dressed himself, took up his outer robe and bowl and went into Kalmásha-damyá for alms. He completed his alms-round in Kalmásha-damyá, ate his meal and put away his alms-bowl. Having put away his robe and bowl, he washed his feet, then seated himself at the foot of a tree and assumed a cross-legged posture, limbs arranged like the piled-up coils of a sleeping serpent-king.

Just then the wanderer Makándika came along, looking for flowers and firewood. From quite a distance the wanderer Makándika caught sight of the Lord, seated in a cross-legged posture at the foot of the tree, limbs arranged like the piled-up coils of a sleeping serpent-king, handsome, exceedingly good-looking, senses quiescent, thought quiescent, possessed of perfect mental tranquility, and shining brightly like a golden sacrificial pillar. Makándika looked at him once more, and joy and delight arose in his mind.

He reflected, "O! How handsome and good-looking is this ascetic! His beauty would captivate anyone! A suitable husband is hard to find for any woman, how much more so for Anúpama. I've found a son-in-law!"

Then he returned home and, having returned, declared 36.10 to his wife, "Allow me to inform you, dear, that I have found a husband for our daughter! Dress her in her finery. I am going to give Anúpama in marriage!"

His wife said, "To whom will you give her?"

He replied, "To the ascetic Gáutama."

Sā kathayati, «gacchāvas tāvat paśyāvaḥ» iti. Mākandikas tayā sārddhaṃ gataḥ. dūrāt tayā dṛṣṭaḥ. tasyā antar|mārgē smṛtir upapannā, gāthāṃ bhāṣate:

Dṛṣṭo mayā, vipra, sa piṇḍa|hetoḥ
 Kalmāṣa|damye vicaran maha'|rṣiḥ.
 bhū|ratna|bhā|samṭatir asti tasya
 pragacchato 'tyunnamate na c' âiva.
 n' âsau bhartā bhajate kumārikām.
 nivarta! yāsyāmaḥ svaṃ niveśanam.

36.15 So 'pi gāthāṃ bhāṣate:

Amaṅgale Sākalike!
 tvaṃ māṅgalya|kāle vadase hy amaṅgalam!
 sacred drutaṃ samadhikṛtaṃ
 bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.
 iti.

S" Ânupamāṃ vastr'|ālaṃkārair alaṃkṛtya, samprasthitā. Bhagavān api tasmād vana|śaṅḍād anya|vana|śaṅḍaṃ samprasthitaḥ. adrākṣīn Mākandikaḥ parivrājako Bhagavantaṃ tṛṇa|samstaraṇakam. dṛṣṭvā ca, punaḥ patnīm āmantrayate, «yat khalu, bhavati, jānīyā eṣa te duhitus tṛṇa|samstaraṇakaḥ» iti.

Sā gāthāṃ bhāṣate:

She returned, "Let's go take a look at him." So Makándika set off with her. Sákali caught sight of the Buddha from a distance and there, in the middle of the road, the memory came to her and she spoke these verses:

O brahmin, I saw that great sage in Kalmásha-damya,
Making his alms-round.
Being the jewel-on-earth, he leaves a trail of radiance
where he walks,
And it is ever perfectly level.
That one is no husband who will love our daughter.
Turn back! Let's go home.

As for Makándika, he spoke this verse:

36.15

Inauspicious Sákali!

On such an auspicious occasion you speak so
inauspiciously!

If he can quickly be made irresolute,
Then he will once again desire sensual pleasures.

Sákali dressed Anúpama in fine garments and ornaments and then set out. As for the Lord, he had moved from one thicket of trees to another. The wanderer Makándika saw the Lord strewing grass to make a bed and, seeing that, he again declared to his wife, "Allow me to inform you, my lady, that this one is strewing grass to make a bed for your daughter."

She spoke these verses:

Raktasya śayyā bhavati vikopitā,
 dviṣṭasya śayyā sahasā nipīditā.
 mūḍhasya śayyā khalu pādato gatā,
 suvīta|rāgeṇa nisevitā nv iyam.
 n' āsau bhartā bhajate kumārikām.
 nivarta! yāsyāmaḥ svaṃ niveśanam.

36.20 Amaṅgale Sākalike!

tvam māṅgalya|kāle vadase hy amaṅgalam!
 sacred drutaṃ samadhikṛtaṃ
 bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.
 iti.

Adrākṣīn Mākandikaḥ parivrājako Bhagavataḥ padāni
 drṣṭvā, punaḥ patnīm āmantrayate: «imāni te bhavanti, bha-
 dre, duhitur jāmātuḥ padāni.»

Gāthāṃ bhāṣate:

Raktasya puṃsaḥ padam utpaṭaṃ syāt,
 nipīditam dveṣa|vataḥ padaṃ ca.
 padaṃ hi mūḍhasya viṣṭa|deham
 suvīta|rāgasya padaṃ tv ih' ēdṛśam.
 n' āsau bhartā bhajate kumārikām.
 nivarta! yāsyāmaḥ svaṃ niveśanam.

Amaṅgale Sākalike!

tvam māṅgalya|kāle vadase hy amaṅgalam!
 sacred drutaṃ samadhikṛtaṃ
 bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.
 iti.

An impassioned man's bed is in disarray;
That of a man inclined to hatred, violently pressed
down;
A deluded man's bed is arranged backward,
But this bed is used by a dispassionate man.
That one is no husband who will love our daughter.
Turn back! We're going home.

Inauspicious Sákalya!

36.20

On such an auspicious occasion you speak so
inauspiciously!
If he can quickly be made irresolute,
Then he will once again desire sensual pleasures.

The wanderer Makándika looked. He saw the Lord's footprints and again addressed his wife: "These, my dear, are the footprints of your daughter's future husband."

In reply, she spoke this verse:

An impassioned man's footprint is almost effaced;
That of one subject to hatred, deeply imprinted;
A deluded man's footprint has a splayed-out shape,
But a footprint like the one here belongs to one
Who is completely free from the passions.
This is not a husband who will love our daughter.
Turn back! We're going home!

Inauspicious Sákalya!

On such an auspicious occasion you speak so
inauspiciously!
If he can quickly be made irresolute,
Then he will once again desire sensual pleasures.

36.25 Bhagavat”|ôtkāśa|śabdaḥ kṛtaḥ. aśrauṣīn Mākandikaḥ parivṛājako Bhagavata utkāśana|śabdaṃ śuśrāva. śrutvā ca, punaḥ punaḥ patnīm āmantrayate: «eṣa te bhavati duhitur jāmātur utkāśana|śabdaḥ» iti.

Sā gāthāṃ bhāṣate:

Rakto naro bhavati hi gadgada|svaraḥ;

dviṣṭo naro bhavati hi khakkhaṭā|svaraḥ.

mūḍho naro hi bhavati samākula|khara

Buddho hy ayaṃ brāhmaṇa|dundubhi|svaraḥ.

n’ āsau bhartā bhajate kumārikām.

nivarta! yāsyāmaḥ svaṃ niveśanam.

Amaṅgale Sākalike!

tvam māṅgalya|kāle vadase hy amaṅgalam!

saced drutaṃ samadhikṛtaṃ

bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.

iti.

Bhagavatā Mākandikaḥ parivṛājako dūrād avalokitāḥ. adrākṣīn Mākandikaḥ parivṛājako Bhagavantam avalokayantam, drṣṭvā ca, punaḥ patnīm āmantrayate sma, «eṣa te bhavati duhitur jāmātā nirīkṣate» iti.

36.30 Sā gāthāṃ bhāṣate:

Rakto naro bhavati hi cañcal’|ēkṣaṇaḥ,

dviṣṭo bhujaga|ghora|viṣo yath” ēkṣate.

mūḍho naraḥ saṃtamas’ īva paśyati,

dvija, vīta|rāgo yuga|mātra|darśī.

na eṣa bhartā bhajate kumārikām.

The Lord spoke aloud. The wanderer Makándika, listening, heard the Lord speak aloud and, hearing him do so, announced to his wife repeatedly, "This, my lady, is our daughter's future husband speaking aloud." 36.25

Sákali spoke this verse:

An impassioned man has a stammering voice,
 That of one subject to hatred is harsh;
 A deluded man's voice is greatly agitated,
 But this man is an Awakened One,
 With a voice like a brahmin's kettledrum.
 This one is no husband who will love our daughter.
 Turn back! We're going home.

Inauspicious Sákalika!

On such an auspicious occasion you speak so
 inauspiciously!
 If he can quickly be made irresolute,
 Then he will once again desire sensual pleasures.

The Lord regarded the ascetic Makándika from a distance. The ascetic Makándika saw the Lord regarding him from a distance and, seeing him so doing, again called to his wife, "That one, my dear, who is looking me over—he is the husband for our daughter."

Sákali pronounced these verses:

36.30

An impassioned man's eyes dart back and forth;
 One subject to hatred stares as if having imbibed
 virulent snake venom.
 A deluded man appears as if staring into darkness,
 O twice-born, but the gaze of this passionless one
 is directed a yoke's length in front of him.

nivarta! yāsyāmaḥ svakaṃ niveśanam.

Amaṅgale Sākalike!

tvam māṅgalya|kāle vadase hy amaṅgalam!

saced drutaṃ samadhikṛtaṃ

bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.

iti.

Bhagavāṃś caṅkramyate. adrākṣīn Mākandikaḥ parivrā-
jako Bhagavantaṃ caṅkramyamānaṃ dṛṣṭvā ca, punaḥ pa-
tnīm āmantrayate, «eṣa duhitur jāmātā caṅkramyate» iti.

Sā gāthāṃ bhāṣate:

36.35 Yath” āsya netre ca yath” āvalokitaṃ

yath” āsya kāle sthitir eva gacchataḥ,

yath” āiva padmaṃ stimate jale ’sya

netraṃ viśiṣṭe vadane virājate,

na eṣa bhartā bhajate kumārikām.

nivarta! yāsyāmaḥ svakaṃ niveśanam.

Amaṅgale Sākalike!

tvam māṅgalya|kāle vadase hy amaṅgalam!

saced drutaṃ samadhikṛtaṃ

bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.

iti.

THE STORY OF MAKÁNDIKA THE WANDERER

This is no husband who will love our daughter.
Turn back! We're going home!

Inauspicious Sákali!

On such an auspicious occasion you speak so
inauspiciously!

If he can quickly be made irresolute,

Then he will once again desire sensual pleasures.

The Lord began walking up and down. The ascetic Makándika saw the Lord walking up and down and, seeing him so doing, once again called to his wife: "This one walking up and down is the husband for our daughter."

Sákali pronounced this verse:

From his eyes and his gaze,

36.35

From his staying still and moving only at the right
time,

From the way his eyes shine

In his distinguished countenance like a lotus in still
water,

I can see this one is no husband who will love our
daughter.

Turn back! We're going home.

Inauspicious Sákali!

On such an auspicious occasion you speak so
inauspiciously!

If he can quickly be made irresolute,

Then he will once again desire sensual pleasures.

Vaśiṣṭh' | Ôśīra | Mauna | Lāyanā
 apatyā | hetor atat | kāma | mohitāḥ.
 dharmo munīnāṃ hi sanātano hy ayam
 apatyam utpāditavān sanātanaḥ.

Atha Mākandikaḥ parivrājako yena Bhagavāms ten' ōpa-
 samkrāntaḥ. upasamkramya, Bhagavantam idam avocat:

Imāṃ Bhagavān paśyatu me sutāṃ
 satīṃ rūp' | ōpapannāṃ pramadām alaṃkṛtām.
 kām' | ārthinīṃ yad bhavate pradīyate
 sah' ānayā sādhuṃ iv' ācaratāṃ bhavān,
 sametya candro nabhas' īva Rohiṇīm.

36.40 Bhagavān samlakṣayati, «yady aham Anupamāyā anuna-
 ya | vacanaṃ brūyām, sthānam etad vidyate, yad Anupamā
 rāgeṇa svinnā kālaṃ kurvāṇā bhaviṣyati. tat tasyāḥ pratigha |
 vacanaṃ brūyām» iti viditvā, gāthām bhāṣate:

Dṛṣṭā mayā Māra | sutā hi, vipra,
 tṛṣṇā na me n' āpi tathā ratiś ca.
 chando na me kāma | guṇeṣu kaś cit:
 tasmād imāṃ mūtra | puriṣa | pūrṇāṃ
 spraṣṭuṃ hi padbhyām api n' ōtsaheyam.

Mākandiko gāthām bhāṣate:

Sutām imāṃ paśyasi kiṃ madīyām
 hīn' | āṅginīṃ rūpa | guṇair viyuktām?
 chandaṃ na yen' ātra karoṣi cārau
 vivikta | bhāveṣv iva kāma | bhogī? iti

Vasíshtha, Úshira, Mauna and Láyana,
For the sake of offspring, were deluded by desire.
For the law of the sages is eternal—indeed,
That eternal law has caused me
To produce this child, Anúpama.

Then the ascetic Makándika approached the Lord and,
having approached, said this to the Lord:

May the Lord behold my virtuous daughter,
A beautiful and shapely young woman beautifully
adorned.
Since I give this amorous girl to you,
Live with her like a true sage,
Like the moon in the sky with Róhini.

The Lord reflected, “If I speak conciliatory words to An- 36.40
úpama, what will happen is that she will die, sweating with
passion. Therefore I shall speak repellent words to her,” and,
so thinking, he pronounced this verse:

Even when I beheld Mara’s daughters, O brahmin,
I felt neither craving nor sexual desire.
I have no desire whatever for sensual pleasures:
Therefore this girl, filled with urine and excrement,
I could not bear to touch even with my foot.

Makándika spoke this verse:

Do you regard this daughter of mine as ill-formed,
As without the qualities of beauty?
Thus you feel no desire for this lovely girl,
As a sensualist feels none for those bereft of strong
emotion?

Bhagavān api gāthāṃ bhāṣate:

- 36.45 Yasmād ih' ārthī viṣayeṣu mūḍhaḥ,
 sa prārthayet, vipra, sutāṃ tav' êmām;
 rūp' |ôpapannāṃ viṣayeṣu saktām
 avīta|rāgo 'tra janaḥ pramūḍhaḥ.
 Ahaṃ tu Buddhaḥ, muni|sattamaḥ, kṛtī
 prāptā mayā bodhir anuttarā śivā.
 padmaṃ yathā vāri|kaṇair aliptam,
 carāmi loke 'nupalipta eva.
 Nīl' |âmbujāṃ kardama|vāri|madhye
 yathā ca pañkena ca n' ôpalīptam,
 tathā hy ahaṃ, brāhmaṇa, loka|madhye
 carāmi kāmeṣu vivikta eva. iti

Ath' Ânupamā, Bhagavatā mūtra|purīṣa|vādena samudā-
 caritā, vigata|harṣā durmanāḥ saṃvṛttā. tasyā yad rāga|pary-
 avasthānam, tad vigatam, dveṣa|paryavasthānam utpannam,
 sthūlibhūt' |ārya|sphītik' |âvarībhūt' |êkṣiṇī.

Tena sa khalu samayen' ânyatamo mahallo Bhagavataḥ
 prṣṭhataḥ sthito 'bhūt. atha mahallo Bhagavantam idam
 avocat:

- 36.50 Samanta|drṣṭe, pratigr̥hya nārīm
 asmat|sametām, Bhagavan, prayaccha!
 ratā vyaṃ hi, pramadām alaṃkṛtām
 bhokṣyāmahe, dhīra, yath' |ânulomam. iti

The Lord replied with these verses:

O brahmin, a deluded man, intent on objects of sense, 36.45
Would in these circumstances desire this daughter
of yours;
Such a deluded fellow, who is not free from passion,
Would desire a beautiful girl who is attached to
objects of sense.

But I am an Awakened One, supreme among sages,
who has done the work
And attained Awakening, the felicity supreme.
Just as a lotus is not sullied by droplets of water,
So I wander in the world, completely undefiled.

And just as a blue lotus growing in muddy water
Remains unsullied by the mud,
So I, O brahmin, live in this world,
Utterly untouched by sensual desires.

At that, Anúpama, whom the Lord had described using the words “urine and excrement,” lost all her joy and became depressed. Passion lost its hold over her, hatred replaced it, and her eyes, wide open and staring, glazed over.

Just then a certain aged monk was standing behind the Lord. That aged monk said this to the Lord:

O all-seeing one, accept this woman 36.50
Whom we have encountered, and give her, O Lord,
to me!
For I am lustful;
Let me enjoy this beautiful wench, O wise one, as I
please.

Evam ukte, Bhagavāṃs taṃ mahallam idam avocat: «apehi, puruṣa, mā me puratas tiṣṭha» iti. sa ruṣito gāthāṃ bhāṣate:

Idaṃ ca te pātram idaṃ ca cīvaram
 yaṣṭiś ca kuṇḍī ca—vrajantu niṣṭhām!
 imāṃ ca śikṣāṃ svayam eva dhāraya,
 dhātṛī yathā hy aṅka|gataṃ kumārakam! iti

Evam ukte, sa mahallaḥ śikṣāṃ pratyākhyāya, «mahān anāryo 'yam» iti matvā, yena Mākandikaḥ parivrājakas ten' ōpasamkrāntaḥ. upasamkramya Mākandikaṃ parivrājakam idam avocat: «anuprayaccha mam' āntike 'nupamām» iti.

Sa paryavasthitaḥ kathayati, «mahalla, draṣṭum api te na prayacchāmi, prāg eva spraṣṭum!» iti. evam uktasya Mākandikasya parivrājakasy' āntike tādrṣaṃ paryavasthānam utpannam yen' ōṣṇaṃ soṇitaṃ chardayitvā, kāla|gataḥ, narakeṣ' ūpapannaḥ.

36.55 Tato bhikṣavaḥ, saṃśaya |jātāḥ, sarva |saṃśaya |chettāram Buddham Bhagavantaṃ papracchuḥ, «paśya, Bhadanta, Bhagavat" ōpamā labhyamānā na pratigṛhītā» iti.

Bhagavān āha, «na, bhikṣavaḥ, etarhi yath" ātīte 'py adh-vany eṣā mayā labhyamānā, na pratigṛhītā. tac chrūyatām. . .

Bhūta|pūrvam, bhikṣavo 'nyatamasmin karvaṭake, ayaś|kāraḥ prativasati. tena sadṛśāt kulāt kalatram ānītam. sa tayā sārddham kṛḍati, ramate, paricārayati. tasya kṛḍataḥ, ramamāṇasya, paricārayataḥ, kāl'|āntareṇa patny āpanna|sattvā samvṛttā. sāṣṭānām navānām vā māsānām atyayāt, prasūtā.

When addressed thus, the Lord said this to the old monk: “Begone, fellow! Remain not in my presence.” Enraged, the old monk pronounced this verse:

This bowl and this robe of yours,
This staff and water pot—to hell with them!
And you can care for your own training,
As a nursemaid cares for a child in her lap!

Having spoken thus, that old monk, repudiating his training, and thinking, “This is just a base fellow,” approached the wanderer Makándika, to whom he said, “Give Anúpama to me.”

Makándika, incensed, replied, “Old monk, I wouldn’t give her to you even to look at, much less to touch.” When addressed in this way by the wanderer Makándika, right before him the old monk’s intense emotions rose up such that he vomited hot blood, died and was reborn in the hells.

At that, their doubts arisen, the monks questioned the Lord Buddha, who resolves all doubts: “Look now, Venerable sir, although she was given to you, you did not accept Anúpama.” 36.55

Said the Lord, “Not only now, monks, but also in previous births, I was given, but did not accept her. Listen to this. . . .

In a previous existence, monks, in a certain small village, there dwelled a blacksmith. He married a woman from a family similar to his own. He enjoyed himself with her, made love to her and otherwise dallied with her. As he thus enjoyed himself with her, made love to her and dallied with her, his wife became pregnant. After the passage of eight

THE HEAVENLY EXPLOITS

duhitā jātā, abhirūpā, darśanīyā, prāsādikā. unnītā, vardhitā
mahatī saṃvṛttā. ayas|kāraḥ saṃlakṣayati, «may” âiṣā duhitā
na kasya cit kulena dātavyā, na rūpena, na dhanena, api tu
yo mama śilpena samo 'bhyadhiko vā—tasy' âham enāṃ
dāsyāmi» iti.

THE STORY OF MAKÁNDIKA THE WANDERER

or nine months, she gave birth. It was a daughter. She was well formed, good-looking, a lovely girl. Nurtured, she grew up and reached maturity. The blacksmith reflected, 'I shall not marry my daughter to anyone on account of his family, good looks nor even wealth, but only to a man who is my equal or superior in my own craft—to such a one will I marry her.'

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NEW YORK UNIVERSITY PRESS
Washington Square
New York, NY 10003
www.nyupress.org

