The Heavenly Exploits are “Buddhist Biographies from the Dīvyavadāna.” The worldly face of religious literature, these lively morality tales have inspired audiences across Asia for more than two millennia.

The “Dīvyavadāna,” or Heavenly Exploits, is a collection of thirty-eight Buddhist biographical stories. The genre of narratives of an individual’s religiously significant deeds is as old as Buddhism, and its manifestations are as widely spread across Buddhist Asia, in classical and vernacular languages, down to the present day.

Volume One contains the stories of Shrona Koti·karna, Purna, Prince Sūdhana and Makándika. The first two stories are fine examples of the type of tales about adventurous seafaring merchants whose moral virtue and religious observance lead to material wealth. Sūdhana’s is a prince’s long and dangerous heroic quest, while the brahmin ascetic Makándika offers his nubile daughter to the Buddha in marriage.

Where religion meets the world, these tales present something for everyone.
## CONTENTS

Sanskrit alphabetical order 7  
CSL conventions 7  

### THE HEAVENLY EXPLOITS

Introduction 13  

1. The Story of Shrona Koti-karna 25  
2. The Story of Purna 103  
30. The Story of Prince Sudhana 219  
36. The Story of Makándika the Wanderer 309  

Notes 417  
Index 425  

A sandhi grid is printed on the inside of the back cover.
36
THE STORY OF MAKÁNDIKA
THE WANDERER
BUDDHO BHAGAVĀN, Kuruṣu jana|pada|cārikāṃ ca-
ran, Kalmāśadamyam anuprāptaḥ.

Tena khalu punaḥ samayena, Kalmāśadamyec, Mākandi-
ko nāma parivrājaḥ prativasati. tasya Sākalir nāma pātri.
tasya duhitā jātā, abhirūpā, darśanīyā, prāśādikā, sarv’|ān-
gaprayaṅg’|ōpetā. tasyā asthīni sūkṣmāṇi, su|sūkṣmāṇi, na śākyata upamā kartum.

Tasyās trini sapt’|āhāny ekavimśati divasāṃ vistareṇa jā-
ti|mahi saṃvrṭtā. yāvaj jātā|mahaṃ kṛtvā, nāma|dheyaṃ vyavasthāpyate, «kim bhavatu dārikāya nāma» iti.

Jñātaya ūcuh, «iyaṃ dārikā, abhirūpā, darśanīyā, prāśa-
dikā, sarv’|āṅga|pratyāṅg’|ōpetā. tasyā asthīni sūkṣmāṇi,
su|sūkṣmāṇi, na śākyata upamā kartum. bhavatu dārikā-
yāḥ ’Anupamā’ iti nāma.» tasyāḥ ’Anupamā’ iti nāma|dhe-
yaṃ vyavasthāpitam.

36.5 S’onnītā, vardhitā. Mākandikaḥ saṃlakṣayati, «iyaṃ dā-
rīkā na mayā kasya cīt kuleṇa dātvāyā, na dhanena, n’ āpi śrutena, kiṃ tu yo ’syā rūpena samo v’ āpy adhiko vā, tasya mayā dātvāyā» iti.

Atr’|āntare Bhagavān, Kuruṣu jana|padeṣu cārikāṃ ca-
ran, Kalmāśadamyam anuprāptaḥ. Kalmāśadamyec vihara-
ti, Kurūṇāṃ nigame viharati.
The Lord Buddha, travelling through the countryside among the Kurus, arrived at the town of Kalmāsha-damya, “Spotted Bullock.”

At that very time, a wanderer, Makándika by name, was also staying in Kalmāsha-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.”

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

Atha Bhagavān pṛtvāḥ nivāsya, pātraṇāvaram ādāya, Kalmasādāmyaṁ piṇḍāya prāvikṣat. Kalmasādāmyaṁ piṇḍāya caritvā, kṛtābhaktaṅkṛtyaṁ paścadbhaktaṅpiṇḍapātraḥ, pratikṛantaḥ. pātraṇāvaram pratiśāmya, pādau prakṣālyya, anyatamaṁyukṣaṁ niśritya, niṣaṇṇaṁ suprārāgaṁ rājaṁ bhogaparipiṇḍiṁ kṛtaṁ paryankaṁ baddhva.

Tena khalu samayena, Mākandikaṁ parivrājakāṁ puṣpaṁ samidhaya ārthe nirgato 'bhūt. adrāksina Mākandikaṁ parivrājakato Bhagavantaṁ dūrtad ev' anyatarāṁyukṣaṁ niśritya, suprārāgaṁ rājaṁ bhogaparipiṇḍiṁ kṛtaṁ paryankaṁ baddhvā, niṣaṇṇam, prāśādikam, pradārṣaṇīyam, śāntiṁ ēn-driyam, śāntāmānasam, paramēṇa cittāvypyuṣaṁśena sam-anvāgatam, suvarṇaṁyupam iva, śrīyā jvalantam. draṣṭvā ca puṇāḥ pritiśramodyajātaḥ.

sa saṁlakṣayati, yādṛśo 'yaṁ śraṇaṁ prāśādikāṁ, pradarṣaṇīyāḥ, sakalajanaṁ manohārī. durlabhas tu sarvaśrijaṁśya patiḥ pratirūpaḥ prāg ev' Ānupamāyāḥ. labhdo me jāmātāl śrīyā ca puṇāḥ pritiśramodyajātaḥ.

36.10 Yena svaṁ niyeśanāṁ ten' opasamkṛtaṁ, upasamkrāya patnīṁ āmantrayate, «yat khalu, bhadrā, jāniyā labdho me duhitur jāmātā. alamkuruṣv' Ānupamāṁ dadāmi» iti.
Sa kathayati, «kasya prayacchasi» iti.
Sa kathayati, «śrāmaṇasya Gautamasya» iti.
Then, after passing the night, in the morning he dressed himself, took up his outer robe and bowl and went into Kalmśha-damya for alms. He completed his alms-round in Kalmśha-damya, 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, 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 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 Gāutama.”
THE HEAVENLY EXPLOITS

Sā kathayati, «gacchāvas tāvat paśyāvah» iti. Mākandikas
tāyā sārdhāṃ gatah. dūrāt tayā drṣṭaḥ. tasyā antar|mārge
smṛtir upapannā, gāthāṃ bhāṣate:

Drṣṭo mayā, vipra, sa pīṇḍaḥhetoh
Kalmaṣa|damyey vicaraṃ maha’ṛṣiḥ.
bhūratnaḥbhāṣantātir asti tasya
pragacchato 'ryunnamate na c' āiva.
n’ āsau bhartā bhajate kumārikām.
nivarta! yasyāmaḥ svāṃ niveśānam.

36.15 So ’pi gāthāṃ bhāṣate:
Amaṅgale Sākalike!
tvaṃ māṅgalyakāle vadase hy amaṅgalam!
saced drutāṃ samadhikṛtaṃ
bhaviṣyati punar apy asau kāma|guṇeṣu raṃsyate.
iti.

S” Ånupamāṃ vastr’ālaṃkārair alaṃkṛtya, saṃprasthitā.
Bhagavān api tasmād vaṇa|aṇḍād anya|vaṇa|aṇḍaṃ saṃ-
prasthitāḥ. adrākṣin Mākandikaḥ parivṛjaiko Bhagavantaṃ
tṛṇa|saṃstaraṇaṃ. drṣṭvā ca, punāḥ patnām āmantrayate,
«yat khalu, bhavati, jāniyā eṣa te duḥhitus tṛṇa|saṃstaraṇa-
kaḥ» iti.
Sā gāthāṃ bhāṣate:

314
THE STORY OF MAKÁNDIKA THE WANDERER

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:

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:

315
Raktasya śayyā bhavati vikopitā,
dviṣṭasya śayyā sahasā nipiḍitā.
mūḍhasya śayyā khalu pādato gatā,
suvītāraṇeṇa nisevitā nv iyam.
n’ āsau bhartā bhajate kumārikām.
nivarta! yasyāmaḥ svāṁ niveśanam.

Amarāgale Śakalike!

36.20 tvaṁ māṅgalyākāle vādase hy amaṅgalam!
saced druṭaṁ samadhikṛtaṁ
bhaviṣyati punar apy asau kāmaiguṇeṣu raṃsyate.

iti.

Adrākṣin Mākandikaḥ parivrājako Bhāgavataḥ padāni
dṛṣṭvā, punaḥ patnim āmanrayate: «imāni te bhavanti, bha-
dre, duhitur jāmātuḥ padāni.»

Gāthāṁ bhāṣate:

Raktasya pūṃsaḥ padaṁ utpātaṁ syāt,
nipiḍitaṁ āveṣaṭvah padaṁ ca.
padaṁ hi mūḍhaya viṣṭeṣadehaṁ
suvītārāgyasya padaṁ tv ih’ ēḍrām.
n’ āsau bhartā bhajate kumārikām.
nivarta! yasyāmaḥ svāṁ niveśanam.

Amarāgale Śakalike!

316 tvaṁ māṅgalyākāle vādase hy amaṅgalam!
saced druṭaṁ samadhikṛtaṁ
bhaviṣyati punar apy asau kāmaiguṇeṣu raṃsyate.

iti.
THE STORY OF MAKÂNDIKA THE WANDERER

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

Inauspicious Sâkalika!
THE HEAVENLY EXPLOITS

36.25 Bhagavatā"ôtkāśaśabdaḥ kṛtaḥ.  ātṛauṣṭīn Mākandikaḥ parivrājako Bhagavata utkāśanaśabdaṃ śuśrāva. śrutvā ca, punaḥ punaḥ patnīm āmantrayate: «esa te bhavati duhitur jāmātur utkāśanaśabdaḥ» iti.

Sā gāthāṃ bhāṣate:

Rakto naro bhavati hi gadgadaśvaraḥ;

dviṣṭo naro bhavati hi khakhaṭṭāśvaraḥ.
mūḍho naro hi bhavati samākulaṃkha

Buddho hy ayaṃ brahmaṇaḥ/dundubhiśvartaḥ.

n’ āsa bhartā bhai jate kumārikām.

nivarta! yasyāmaḥ svanī nivaṃtanam.

Amaṅgale Sākalike!

tvaṃ māṅgalayākāle vasad hy amaṅgalam!

saced drutam samadhiṅkṛtaṃ bhaviṣyati punar apy āsa kāma/gunēṣu raṃṣyate.

iti.

Bhagavatāḥ Mākandikaḥ parivrājako dūrād avalokitaḥ.
adṛakṣīn Mākandikaḥ parivrājako Bhagavantam avalokitaṃ, drṣṭvā ca, punaḥ patnīm āmantrayate sma, «esa te bhavati duhitur jāmātur nirikṣate» iti.

36.30 Sā gāthāṃ bhāṣate:

Rakto naro bhavati hi cāncal’ekṣaṇaḥ,

dviṣṭo bhujagaghoraviṣo yath’ ekṣate.
mūḍho naraḥ saṃṭamas’ īva paśyati,

dvija, vitarāgo yugamātṛajāraśi.

na esa bhartā bhai jate kumārikām.

318
THE STORY OF MAKÁNDIKA THE WANDERER

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.”

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:

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! yasyāmāḥ svakaṃ niveṣanam.
Amaṅgale Sākalike!

tvam māṅgalyākāle vadase hy amaṅgalam!
saced drutam samadhikṛtaṁ
bhaviṣyaṁ punar āpy asau kāma|guṇeṣu raṅṣyate.
iti.

Bhagavāṁś caṅkramyate. adṛkṣin Mākandikaḥ paśīrā-
jako Bhagavantaḥ caṅkramyaṁanaḥ dṛṣṭvā ca, punah pa-
trāṁ āmantrayate, «eṣa duhitur jāmātā caṅkramyate» iti.
Sā gāthāṁ bhāṣate:

36.35 Yath” āṣya netre ca yath” āvalokitaṁ
yath” āṣya kāle sthitir eva gacchataḥ,
yath” āiva padmaṁ stimite jale ’ṣya
netraṁ viśiṣte vadane virājate,
nā eṣa bhartā bhajate kumārikāṁ.

nivarta! yasyāmāḥ svakaṃ niveṣanam.
Amaṅgale Sākalike!

tvam māṅgalyākāle vadase hy amaṅgalam!
saced drutam samadhikṛtaṁ
bhaviṣyaṁ punar āpy asau kāma|guṇeṣu raṅṣyate.
iti.

320
This is no husband who will love our daughter. 
Turn back! We’re going home!

Inauspicious Sākalika!
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 Ma-
kāndika 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.”

Sākali pronounced this verse:

From his eyes and his gaze,
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 Sākalika!
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 HEAVENLY EXPLOITS

Vaśīṭḥḥ Œṭra|Mauṇa|Lāyana
apatyahetor atat|kāmā|mohitāḥ.
dharma muniṁm hi sanātano hy ayaṁ
apatyam utpāditavāṁ sanātanaḥ.

Atha Mākandikāḥ parivrajako yena Bhagavāṁs ten’ ōpa-
saṁkṛāntaḥ. upasaṁkramya, Bhagavantam idam avocat:

Imāṁ Bhagavān paśyatu me suraṁ
satīṁ rūp’ ōpapannāṁ pramadām alaṁkṛtām.
kāṁ’ ārthinim yad bhavate pradīyate
saḥ’ ānaya ṣadhuṛ iv’ acaṛatām bhavāṁ,
sameṇa candro nabhas’ ṯva Rohiṇīṁ.

36.40 Bhagavān saṁlakṣayati, ‘yady aham Anupamāya anuna-
yāya|vacaṁ brūyāṁ, sthānam etad vidyate, yad Anupamā
rāgene svinnā kālaṁ kurvāṇā bhaviṣyati, tat tasyaḥ pratīgha|
vacaṁ brūyāṁ’ iti vidītvā, gāthāṁ bhāṣate:

Drṣṭā mayā Māraṇaṁ hi, vipra,
ṭrṣṇa na me n’ āpi tathā ratiś ca.
chando na me kāmāguṇeṣu kaś cit:
tasmād imāṁ mūtraḥ purīṣaṁpūrṇaṁ
spaṁṣuḥ hi padbhyaṁ api n’ ōtsaheyaṁ.
Mākandiko gāthāṁ bhāṣate:
Sutām imāṁ paśyasi kiṁ madiyaṁ
hin’ āṅginīṁ rūpāguṇaṁ viyuktām?
chandaṁ na yen’ ātra karosi cārau
viviktabhāveṣy iva kāmaḥbhogī? iti
Vasishtha, Ushira, Mauna and Layana,
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, Anupama.

Then the ascetic Makandika 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 Rohini.

The Lord reflected, “If I speak conciliatory words to An-
upama, 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.

Makandika 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?
THE HEAVENLY EXPLOITS

Bhagavān api gāthām bhāṣate:

36.45 Yasmād iḥ’ ārthī viṣayēṣu mūḍhah,
sa prārthayet, vipra, sutāṃ tav’ ēmām;
ṛtuḥ’ōpapannāṁ viṣayēṣu saktām
avitaśṛggo’tra janaḥ pramūḍhah.
Ahaṃ tu Buddhah, muniśattamaḥ, kṛtī
prāptā mayā bodhir anuttarā śivā.
padmaḥ yathā vāriṇaṁ āliiptam,
carāmi loke ’nupalipta eva.
Nīl’āmbujāṁ kardamaḥvāriṃadhye
yathā ca paṅkena ca n’ ōpaliptaṃ,
tathā hy ahaṃ, brāhmaṇa, lokaṃadhye
carāmi kāmeṣu vīviktā eva. iti

Ath’ Ānupamā, Bhagavatā mūtraśpurśāvādena samudā-
caritā, vigatāharṣa durmanāḥ saṃvṛtā. tasyā dādāra-paṛya-
avasthānam, tad vigatam, dveṣāparyavasthānam utpannam,
sthūlābhūṭārṣaśphitikārvaribhūṭākṣiṇī.

Tena sa khalu samayen’ ānyatamo mahallo Bhagavataḥ
prṣṭhataḥ sthito ’bhūt. atha mahallo Bhagavantam idam
avocat:

36.50 Samantāṛdenthe, pratigrhya nārīm
asmatśametām, Bhagavan, prayaccha!
ratā vayaṁ hi, pramadāṁ aṁkṛtāṁ
bhokṣyāmahe, dhīra, yath’’ānulomam. iti

324
The Lord replied with these verses:

O brahmin, a deluded man, intent on objects of sense,
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
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 purutas tiṣṭha» iti. sa ruṣito gāthāṃ bhāṣate:

Idaṃ ca te pātraṃ idaṃ ca civaraṃ
yaśīś ca kūndī ca—vrajaṃ tu niṣṭhāṃ!
imāṃ ca śikṣaṃ svayam eva dhāraya,
dhāri yathā hy anākagataṃ kumārakam! iti

Evam ukte, sa mahallāḥ śikṣaṃ prayākhyāya, «mahān anāryo 'yam» iti matvā, yena Mākandikaḥ parivṛjakas ten’
opasamkrāntaḥ. upasamkramya Mākandikāṃ parivṛjakam
idam avocat: «anuprayaccha mam’āntike ‘nupamāṃ» iti.
Sa paryavasthitāḥ kathayati, «mahalla, draṣṭum api te na
prayacchāmi, prāg eva sva praṣṭum!» iti. evam uktasya Mā-
kandikasya parivṛjakasye ‘āntike tāḍrāṃ paryavasthānam
utpannaṃ yen’ ोṣṇaṃ śoṇitaṃ chārdayitvā, kālaigataḥ, na-
rakeṣ’ upapannāḥ.

Tato bhikṣavaḥ, saṃśaya | jātāḥ, sarva | saṃśaya | chettā-
raṃ Buddhāṃ Bhagavantaṃ papracchuh, «paśya, Bhadanta,
Bhagavat” ōpamā labhyamāṇā na pratigātītā” iti.

Bhagavān āha, «na, bhikṣavaḥ, etarhi yath” āticete ‘py adh-
vanyo esā mayā labhyamāṇā, na pratigātītā. tac chṛūyatām. . .
Bhūtaḥ pūrvam, bhikṣavo 'nyatamasmin karvatake, ayaḥ
kāraḥ prativasati. tena sadṛśat kūlāt kalatram āṇītam. sa tāyā
sārdhiṃ kriṣṭaṃ, ramate, paricārayati. tasya kriṣṭaḥ, rama-
māṇasya, paricārayataḥ, kāl’āntareṇa patny āpanna/satprā
samvṛttā. sāṣṭānāṃ navānāṃ vā māsānām atayāt, 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.”

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...
duhitā jata, abhirūpā, darśanīyā, prāśadika. unnīta, vardhitā mahati samvṛttā. ayaskāraḥ samlakṣayati, ‘may’ ātā duhitā na kasya cit kulena dātavyā, na rūpena, na dhanena, api tu yo mama śilpena samo ‘bhyadhiko vā—tasya’ āham enāṁ dasyāmi iti.
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.’
The Heavenly Exploits are “Buddhist Biographies from the Dīvyavadāna.” The worldly face of religious literature, these lively morality tales have inspired audiences across Asia for more than two millennia.

[Joel Tatelman is Senior Editor at the Social Sciences and Humanities Research Council of Canada. He has also published The Glorious Deeds of Purna, a translation and study of the Pūrnavadāna.

New York University Press
Washington Square
New York, NY 10003
www.nyupress.org

WWW.CLAYSANSKRITLIBRARY.COM

The Clay Sanskrit Library is a unique series that, through original text and English translation, gives an international readership access to the beauty and variety of classical Sanskrit literature.

For a full list of titles, a searchable corpus of CSL texts and translations, and further information about the series please visit: WWW.CLAYSANSKRITLIBRARY.COM

CLAY SANSKRIT LIBRARY

THE HEAVENLY EXPLOITS
BUDDHIST BIOGRAPHIES FROM THE DĪVYAVADĀNA
VOLUME ONE

TATELMAN

Edited & translated by
JOEL TATELMAN

Joel Tatelman is Senior Editor at the Social Sciences and Humanities Research Council of Canada. He has also published The Glorious Deeds of Purna, a translation and study of the Pūrnavadāna.

Here is a new Clay Sanskrit Library edition and translation of four stories from The Heavenly Exploits: Buddhist Biographies from the Dīvyavadāna.

The “Dīvyavadāna,” or Heavenly Exploits, is a collection of thirty-eight Buddhist biographical stories. The genre of narratives of an individual’s religiously significant deeds is as old as Buddhism, and its manifestations are as widely spread across Buddhist Asia, in classical and vernacular languages, down to the present day.

Volume One contains the stories of Shrona Koti·karna, Purna, Prince Sūdhana and Makándika. The first two stories are fine examples of the type of tales about adventurous seafaring merchants whose moral virtue and religious observance lead to material wealth. Sūdhana’s is a prince’s long and dangerous heroic quest, while the brahmin ascetic Makándika offers his nubile daughter to the Buddha in marriage.

Where religion meets the world, these tales present something for everyone.