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THE YOUNG GOTAMA



Siddhattha meditating under the rose-apple tree. This 6th century Chinese sculpture in stone is from Lungmen. The meditation is realistic, portraying the boy Gotama naturally without formal hand positions or posture. Courtesy, Museum of Fine Arts, Boston.

THE YOUNG GOTAMA

A Realistic Reconstruction
of the Early Life of Sakyamuni
Showing the Spirituality and Gentleness
of the Founder of Buddhism

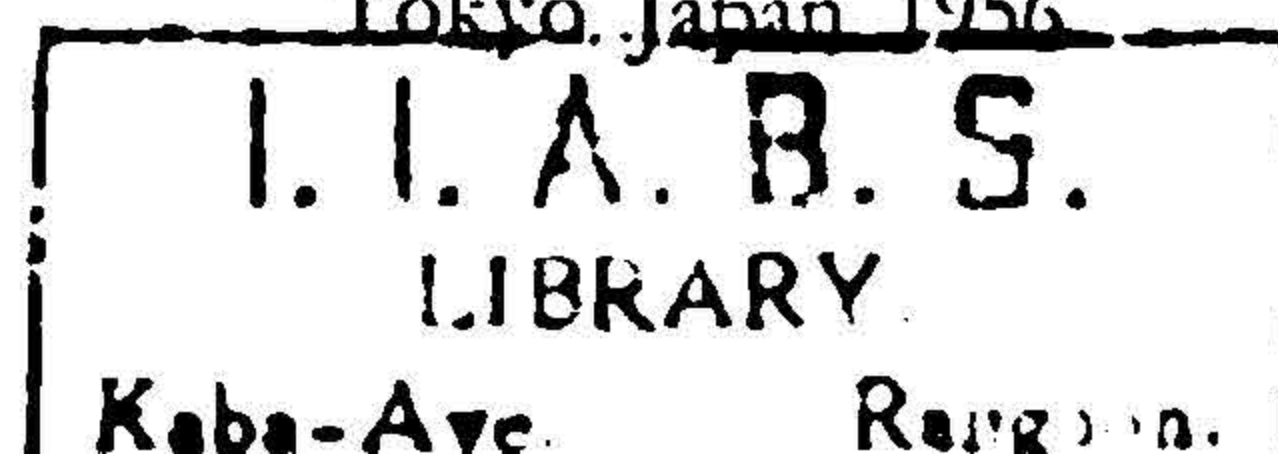
by

LAWRENCE FAUCETT M.A. (Oxon.), Ph. D.

Editors : Itsu Maki and Kin Watanabe

SHINOZAKI SHORIN

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AUTHOR'S NOTE: This book has been produced through the collaboration of publisher, author, and editors in a desire to promote international moral unity. The actual text is largely the result of the author's work; the editors have furnished the advice and guidance so necessary in the interpretation of the East for the West. It is hoped that those interested in establishing a peaceful world through the cooperation of religious peoples may help in the work of ensuring for the book the influence that it deserves. The book is intended both for the general reader and as a textbook for secondary schools and colleges.

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This is an EDUCATIONAL DRAMA with more than ninety percent of the lines taken from Buddhist scriptures, or from those parts of the poems by Asvaghosha and Sir Edwin Arnold which present the Master Gotama authentically. Selections have had to be abridged and re-arranged for dramatic purposes, but the attempt has been made to preserve historical accuracy and the picture of the real Gotama which emerges from a critical study of Pali and Sanskrit sources. Almost all important canonical Pali sources for the life and teachings of the Enlightened Gotama have been well translated now as a result of the labors of the Pali Text Society and others, but seeing the true founder through accounts, expanded and edited by various followers in various ways, is still difficult.

The sources for lines are indicated in the margin. An asterisk before the name of a speaker indicates lines from ancient sources assigned to the speaker for this dramatization. When no asterisk is used, the lines were those of the speaker in an original source. *Italic type* indicates lines added for transition purposes. An exact record of all abridgements, re-arrangements, simplification, and added materials has been kept by the author of this dramatization so that scholars may criticize the text to improve its accuracy in future revisions, or so that teachers may obtain more exact information about the play if they desire. In these ways the imaginative reconstruction is kept separate from the ancient source materials.

This dramatization is divided simply into parts as follows :

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PART 1

The Birth and Boyhood of Gotama

Place

DPPN I
pp. 516-520

D. i. 91
J. iv. 145

Vin. i. 82

HULTZSCH
xxx-xxxvi
GEIGER
xxiv-xxx

In the inner court of the king's palace at Kapilavatthu. This city, at the foot of the Himalaya mountains, was the chief city of the Sakyans, said to have been founded on the site of the hermitage of Kapila. The park of Lumbini was near the city, on the road to the neighboring country of the Koliyans. There were several small democratic kingdoms in this area in the sixth century B.C. in which administrative, judicial, and other important matters were discussed and decided in popular assemblies, presided over by selected officials among whom the king stood first. Gotama's father, King Suddhodana, was such a king.

Time

Very probably between the years 566 and 562 B.C. The month was one of flowers, between April and May.

Persons

Mhv. ii. 15f
Dpv. iii. 45
J. i. 15, etc.
D. ii. 52
Thag. 533f

King Suddhodana, the Sakyan Raja of Kapilavatthu.
Queen Maya, the mother of young Gotama, Prince Siddhattha.

Prince Siddhattha, the future Enlightened Gotama.

Dpv. xviii. 7f

Maha Pajapati, Queen Maya's younger sister. A year after Queen Maya died, she became queen and was like a mother to Gotama. When the King died, she became a nun.

- DPPN I p. 208 Asita, a sage who had been a chaplain or family priest of the king's father, and later the teacher and chaplain of King Suddhodana. At this time he had retired as a hermit and was famous as a seer.
- DPPN II p. 55 Nalaka, Asita's nephew. He later became a monk.
- DPPN I p. 43 Kondanna, a young philosopher who was one of a group of seers who foretold greatness for the newborn prince, but he, like Asita, foretold religious and not warlike powers. We meet him later going on pilgrimage with young Gotama and four Sakyan friends.
- Annata-Kondanna

PROLOGUES and POSTLOGUES: These are based mainly on the famous poem on the life of Buddha written by Asvaghosha perhaps in the first century A.D., and Sir Edwin Arnold's *The Light of Asia*. The former is spoken of as *The Ancient Bard* and the latter as *The (Modern) Poet* in this play. Only those portions of these poems are chosen which will stand up against critical comparison with ancient sources. King Suddhodana, in this dramatization, is not presented as a father who tempted his son with immorality, and Gotama is not pictured as unaware of death and suffering at the age of twenty-nine. The royal family must have been religious since later the Queen's sister, Gotama's wife and son, and young Sakyan friends and relatives all entered the Buddhist Order.

Prologue

- Asv. ASVAGHOSHA. *I am the Ancient Bard,*
 SBE XLIX *Who told a tale of the Enlightened One*
 Almost nineteen hundred years ago:
- Asv. l. 2 There was a city — *Kapilavatthu* —
 Beauteous on a lofty table-land,
 Where splendour shone as with a smile; and there
 A Sakyan king, descended from the Sun,
 By name Suddhodana, was the best of rulers.
 Without pride, quick to give, and gentle,
 With wise councillors to help him rule,
 He shone brightly like the moon among stars.

Asv. I. 15	To him there was a queen, Maya by name,
	Who shone as he shone in the darkness,
I. 16	Who, like devotion itself, was devoted
	To all worthy of reverence, mothering
	Her people, eager always for their good.
I. 19	Then the most excellent of Enlightened Ones
	Entered at a thought into Maya's womb.
Mtu. i. 218	<i>Buddhas are born spiritually in the mind,</i>
ii. 20	<i>But as spirits must have bodies in this world,</i>
i. 170	<i>To the pure-minded Maya a child was born,</i>
Asv. I. 25-26	Like the sun breaking from a morning cloud.

Part 1

Mtu. ii. 30-43	DOORKEEPER (of the inner court). Know, O King,
THOMAS	that an aged sage stands at the door and says that
p. 39	he desires to see the king.

KING SUDDHODANA. Prepare a seat for the sage and let him enter.

BEAL p. 300	(Asita, the Sage, enters <i>and bows before the king, who rises and leads him to a seat.</i>)
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This is none other than *my father's Teacher and my Teacher, the sage Asita*, enduring penance for love of the true religion. I am most fortunate, great Seer, that you have condescended to come here.

THOMAS	ASITA. Be victorious, O King, live long, and rule
p. 40	the kingdom righteously.

SBE XLIX	KING. What may I do for you, O kindly one? I am
I. 58	your pupil and so please show your trust in me.

BEAL p. 300

ASITA. O King, because you are nobly generous in honoring the true spiritual law, you pay me reverence.

THOMAS
p. 40

KING. With what purpose have you come here, Asita? What is the cause?

ASITA. A son has been born to you, King Suddhodana. I have come because I wish to see him.

KING. The boy is sleeping, Asita. Wait a short while till he wakens.

Mtu. ii. 6-7
Mtu. i. 98-99;
145-149
THOMAS
p. 32

ASITA. *Tell me of his birth, O King.*

KING. The Queen had borne the baby ten months, and her time was more than come. She wished to go to the home of her own people, to Devadaha, the city of *her* family. I approved, and caused the road from Kapilavatthu to Devadaha to be made smooth and to be adorned with plants and banners. Seated in her golden palanquin, with a great following, she came to Lumbini grove *which* at that time was one mass of flowers and filled with sweetly singing birds. When the queen saw it, she wished to enjoy herself there, but as she stood holding the branch of a tree, she was shaken by the pains of childbirth. So her followers set up a curtain for her and retired.

BEAL p. 300

ASITA. I was near the spot, leading the life of a hermit. *And you brought the mother and child here, O King?*

SBE XLIX
1. 92

KING. I had *my* wife with her child enter first into the city, accompanied by the aged attendants, and as I followed we were greeted by the hosts of citizens.

THOMAS
p. 39

ASITA. When my nephew and I entered the city on foot, *we saw* the thousands of people gathered round the palace gate.

SBE XLIX
I. 93-94

KING. I am well pleased at the birth of *a son*, with such a happy face, and I have given orders for generous spending *for the people* and many honors *for citizens*.

*ASITA. The city is full of gladness for your good fortune.

BEAL p. 298

KING. *I will have the Prince brought in for you. The queen-mother is not well. Seeing her child born somewhat contrary to nature, her woman's heart is fearful and full of doubts. Her mind, through fear, is swayed between two extremes. Again and again she gives way to sorrow as she cannot distinguish good from evil fortune. The old women, praying for heavenly guidance in a confused way, beg the gods to bless the child, and make the queen more fearful. I hope that you can comfort her.*

(The king orders servants to bring in the queen, her sister, and the child. They enter and take places near the throne, Queen Maya resting on a soft divan. The old Sage pays his respects.)

ASITA. O Queen, *has the babe been given a name yet?*

THOMAS
p. 43

QUEEN. Yes, Asita. Yesterday was the fifth day and the ceremony of name-giving took place.

WARREN
p. 51

ASITA (*looking down upon the babe*). *My child, I suppose as of old* the Brahmans bathed your head and said,

“We will perform the rite of choosing a name for you.” And then they perfumed the palace with the four kinds of scents, and scattered the five blossoming flowers, gave you rice boiled in milk and also a name. *And what name did they give the child, Queen Maya?*

THOMAS
p. 44

*QUEEN. Siddhattha Gotama is his name.

*ASITA. Gotama who has accomplished his purpose!
And what did the Brahman prophets say of his future, O King?

Mtu. i. 150-153
BEAL p. 298
WARREN
p. 52
SBE XLIX
I. 52-53

KING. If he continues in the household life, he will become a World Ruler; if he retires from the world, he will become an Enlightened Sage. I was comforted by them and well pleased. And now “May Siddhattha Gotama become the ruler of the earth according to *their* words, and may he retire to the woods when he attains old age!”

Mtu. ii. 32
SBE XLIX
I. 64-66

(The King takes the prince from his nurse’s side, and shows him to the holy hermit. The great seer looks at him with wonder, and sighs as he looks up to heaven.)

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ASITA. *With such parents*, this boy will not be a world ruler. Having forsaken his kingdom and having attained the highest truth by strenuous efforts, he will be indifferent to all worldly objects and will shine forth as a sun of knowledge to destroy the darkness of illusion in the world. He will proclaim the way of deliverance to those afflicted with sorrow and entangled in objects of sense. For travellers

77

lost in the forest paths of worldly existence, he will show the way.

SBE XLIX
I. 67

KING (in a broken voice). Why, on seeing him, do tears come to you, O holy one?

69

*QUEEN. Is the prince destined to a long life, Asita? Surely he cannot be born for my sorrow. I have with difficulty obtained a handful of water, surely it will not be Death who will drink it. Speak quickly; I cannot wait *long*.

71

*QUEEN'S SISTER. Asita, you well know the love of near kindred for a son. *Speak, O Seer!*

72

ASITA. Let not your minds be troubled. All that I have said is surely true.

WARREN
p. 50
SBE X
Sn. 694

KING. Then why do you weep?

ASITA. I weep at the thought of my own great loss. My life here will shortly be ended, and I shall not hear the Spiritual Law of the *prince*. And so I am unfortunate and unhappy.

Sn. 691-694

*THE YOUNG KONDANNA. *The child has the marks of greatness.* Will there be any obstacle in the prince's path?

THOMAS
p. 42

ASITA. Do not be anxious. I do not think of anything unlucky for the prince. O King, soon I shall die. *May my sister's son, Nalaka, see the prince?*

KING. *Let him enter.*

(Nalaka enters, pays respects to the royal family, and then goes to see the child.)

SBE XLIX
I. 86

ASITA. Nalaka, son of my younger sister, this son who has been born to King Suddhodana and Queen Maya *will be* an Enlightened One. I who taught the King and the King's father *can see the signs of enlightenment in the young child*. You will be able to see this. *Let* your going forth be under the prince's leadership.

THOMAS
p. 42

*NALAKA. I shall watch him grow.

*KONDANNA. And I too shall try to help him.

BEAL p. 303
SBE XLIX
I. 84, 88-89

KING. *I shall* offer sacrifices for my son. *I* was alarmed at the thought of losing *my* child, but I am not against religion. *I* shall let *my* heart be influenced by the thought that he will travel on the Noble Way.

*QUEEN. O King, *I fear I have not long to live*. For *my* son's welfare, give the Brahmans cows full of milk, free of any infirmity, golden-horned and with strong healthy calves.

BEAL p. 303

KING. I shall redouble measures for the protection of the prince. Golden-horned cows shall be given to the Brahmans. Prisoners throughout my kingdom shall be freed according to the ancient custom when a prince is born. I shall extend gifts to all classes as instructed by the Sacred Scriptures.

CARUS p. 10

QUEEN. *Dear sister*, I shall soon leave this world. When I am gone, be thou a mother to my child.

PAJAPATI, the QUEEN'S SISTER (weeping). I promise.

BEAL p. 298

KING. Joy and sorrow alternately weigh within me.

QUEEN. *Wise Asita*, pray to the gods that peace may rest on our royal child. *Tell me again what you foresee for my babe.*

SBE XLIX
I. 78, 76

ASITA. By the rain of Holy Law he will make the many-folk glad as a great cloud does with its showers at the end of the great heat. The thirsty world of living beings will drink the flowing waters of his Holy Law. He will bring delightful coolness to those burning with worldly desires. Strong moral rules will be the banks between which the rushing waters of his wisdom will flow.

WARREN
p. 51

NALAKA. I will go to the bazaar and get yellow garments and an earthenware bowl, and go to the Himalayas to await my prince. *O wise uncle, what should be my way of living?*

Sn. 701-702
720-723

*ASITA. Nalaka, I will declare to you now the highest state of wisdom, difficult to carry out and difficult to obtain. Stand fast and be firm. Learn to have an even mind unchanged by the blame or the praise of the village, and live calmly and without any pride.

The great ocean is silent and small waters are noisy. Likewise what is full is calm and what is deficient makes a noise. Like a full pool is the wise man, but like a half-filled pot is the fool. Learn this from the waters.

An ascetic, possessed of good sense, may speak much when he knows and teaches the Holy Law. But the philosopher who is self-restrained with his

knowledge, who knows but does not speak much,
such a philosopher deserves and attains the highest
wisdom.

*QUEEN. *I pray that* Siddhattha may have this highest
wisdom.

Postlogue

BEAL p. 305
SBE XLIX
II. 18-22

ANCIENT BARD (*standing on the right*):

The *pure-minded* Maya, having seen her son
Born gloriously like a child from above,
Could not sustain the joy which he brought;
And that she might not die, she went to heaven.
Pajapati Gotami, the Queen's sister,
Loved and nourished him as her own child,
And when a year had passed, she was made queen.
Never was a better stepmother than she.
They brought him gifts suitable to his age,
Little golden carriages yoked with deer,
And silver elephants and tiny carts.
Like the young sun on eastern mountains
The prince gradually grew in brightness.

CARUS p. 13

ARNOLD
I. 254-272
Selections

MODERN POET (*standing on the left*):

With all his schoolmasters, in speech the boy was
Right gentle, yet so wise; princely of mien,
Yet softly-mannered; modest, deferent,
And tender-hearted, though of fearless blood.
There was no keener driver of the chariot
In mimic contest *in* the Palace-courts;
Yet in mid-play the boy would *often* yield

His half-won race because the laboring steeds
Fetched painful breath ; or if his princely mates
Saddened to lose, or if some wistful dream
Swept o'er his thoughts. And ever with the years
Waxed this compassionateness of our Lord,
Even as a great tree grows from two soft leaves
To spread its shade afar ; but hardly yet
Knew the young child of sorrow, pain, or tears,
Save as strange names for things not felt by kings,
Nor ever to be felt.

PART 2

Gotama and Yasodhara

Place

In the inner court of Prince Gotama's house at Kapilavatthu. On the left, the interior of the room is shown where he and Yasodhara have been resting and talking. On the right in front, outside the gate to the inner court, Channa, Gotama's charioteer, is sleeping.

Time

Gotama is twenty-nine years old and is about to leave his home for homelessness. It is the year 535 B.C. and Gotama and Yasodhara have been married eleven years. They have a son, Rahula, and some accounts mention other children too. After the tale of his marriage is told in the Prologue, the curtains are drawn showing the carved stone walls, pillars, and gateway bathed in the soft light of a full moon.

3-years

Persons (not in earlier scenes)

Yasodhara, Gotama's wife and the mother of Rahula.

Channa, the charioteer, the one who drives Gotama through the city, and the one who brings the prince's horse Kanthaka to the gateway from which the two ride away together as Gotama leaves by night to seek enlightenment.

DPPN II
Rahulamata
p. 741
DPPN I
Channa (3)
p. 923

NOTE. In this part almost all lines are taken from Sir Edwin Arnold's poem *The Light of Asia*, selected, re-arranged and somewhat adapted for this dramatization. The reason for this is that the home life of Gotama is imaginatively reconstructed in this poem more beautifully than in any version from ancient sources

and the lines have a literary loveliness only occasionally possible in translating Asvaghosha's poem. That Gotama had a wife and son is history, but much of the story of his younger days is from legends rather than canonical scriptures. Consequently for this portion of Gotama's life the avoidance of the improbable and miraculous and superstitious, in a sympathetic picturing of these early days, is fully as important as using to the utmost original sources that pass critical study. The part is a unit which may be used by itself in schools, and for its lovely wording due credit must be given to the late-come scribe, Sir Edwin Arnold.

Prologue

Asv. II. 26
BEAL p. 306

ANCIENT BARD (*standing on the right*):

The time came when the King sought a bride
For young Siddhattha among the tribal clans
Of high and spotless moral excellence.
They found a lovely Indian princess,
By name, Yasodhara, with dignity
Like a lofty hill, gentle and modest,
Beautiful as a white autumn cloud,
And glorious, fit to be Gotama's bride.

Mru. i. 72-3
ARNOLD
VIII. 55-62

MODERN POET (*standing on the left*):

I am a late-come scribe
Who love the Master and his love of men,
And tell this legend, knowing he was wise,
But have not wit to speak beyond the books;
And time hath blurred their script and ancient sense,
Which once was new and mighty moving all,
Which Buddha spake on the soft Indian eve—
That wisdom which hath made our Asia mild.

VIII. 35

II. 1

Now, when *Gotama* was come to eighteen years,

ARNOLD
II. 54-103
Selections

The King said: "Command a festival
Where the realm's maids shall be competitors
In youth and grace, and sports that Sakyas use.
Let the Prince give the prizes to the fair,
The richest for the fairest judged." Thus flocked
Kapilavattu's maidens to the gate,
Each with her dark hair newly smoothed and bound.

Fair show it was of all those Indian girls,
The city's flowers, slow-pacing past the throne
With large black eyes fixed on the ground,
Afraid to gaze; and all this beauteous march
Was ending and the prizes spent, when last
Came young Yasodhara, and they that stood
Nearest Siddhattha saw the princely boy
Start, as the radiant girl approached.

II. 127-138
Selections

"Is there a gift for me?" she asked, and smiled,
And their eyes mixed and from the look sprang love.
And they who watched the Prince at prize-giving
Saw and heard all, and told the careful King
How—at sudden sight of her—he changed
And how she gazed on him and he on her.
The fond King smiled and said: "Let messengers
be sent
To ask the maid in marriage for my son."

II. 329-347
Selections

Therefore the maid was given unto the Prince,
And a marriage feast was kept as Sakyas use,
The seven steps taken thrice around the fire,
The gifts bestowed on holy men, the alms

And temple-offerings made, the mantras sung,
 The garments of the bride and bridegroom tied.
 Wherewith they brought sweet Yasodhara
 With songs and trumpets, to the Prince's arms.

Asv. II. 46-48 ANCIENT BARD.

In course of time the fair Yasodhara,
 Truly as lovely as her lovely name,
 And Gotama, son of Suddhodana,
 Had a young child, by name Rahula.
 And the King rejoiced over his grandson,
 And thought: My Siddhattha, having a son,
 Will love the boy as I love him, and stay
 Longer here before seeking the Way.

ARNOLD
 IV. 7-10 MODERN POET.

Softly the Indian night sinks on the plains
 At full moon, *as* buds sweeten the breeze,
 And all the fields are glad and all the towns.

IV. 94-95 *Within* a bower, hung with broidered threads of gold,
 IV. 109-110 Through which there breathe, with moonlight and
 cool airs,

 Scents from jasmine sprays, *in Kapilaratthu*
 IV. 113-114 The Sakya Prince and the bright Yasodhara,
 Speak in the night, of sorrow and suffering.

Part 2

IV. 199 (*Chitra, the musician, plays sadly and softly within
 the court as they talk.*)

IV. 121 YASODHARA. Give me the comfort of thy speech,

ARNOLD
IV. 187-199
Selections

my Lord. *I have been dreaming that thou didst leave me.*

GOTAMA. *Be comforted, dear, if comfort lives in changeless love. Though thy dreams may be shadows of things to come, yet, whatsoever happens to thee and me, be sure I loved and love Yasodhara.*

YASODHARA. *Why art thou so sorrowful?*

GOTAMA. *Thou knowest how I muse these many moons, seeking to save the sad earth I have seen. Today I had Channa yoke my chariot that I might ride abroad and see mankind. At first I was happy at sight of all those friendly folk, bright-clad and laughing as if life were good.*

IV. 102-103

IV. 136-137

*YASODHARA. Fair is the world. It likes *thee* well. How good it is to reign in realms like this!

IV. 145-186
Selections

GOTAMA. *But then, midway in the road, a wretch in rags, an old, old man, crept forth and moaned: "Alms! Give, good people, for I die tomorrow or the next day!"*

*YASODHARA. *What meaning is here to make thee sad?*

IV. 201-203

GOTAMA. If I shall live as long, I shall be thus. If *thou dost* live fourscore years, this old age is for *thee*.

IV. 214-231
Selections

YASODHARA (*sinking* to her feet, weeping). Hath not my Lord comfort in me?

GOTAMA. Such comfort that my *heart* aches, thinking it must end, for it will end, and we shall both grow old, Yasodhara. All my heart is darkened with dread *of* the slayer, Time, who makes men old.

*YASODHARA. *Dost thou* know the people and the streets, their simple usual ways, and workday deeds—the lives which those men live who are not kings?

GOTAMA. *I recently went on foot* mingling with all the Sakya citizens, seeing the glad and sad things of the town. *I saw* the painted streets at noon, the traders cross-legged amid their spice and grain, the buyers with their money in the cloth, the war of words to cheapen this or that, the strong slow oxen and their loads, the shout to clear the road.

*YASODHARA. *And didst thou see* the housewives bearing water from the well, and *across* their hips the black-eyed babes, *and think of thy son Rahula?*

GOTAMA. *I thought of Rahula as I saw* the school where round their guru, the Sakya children sang the mantras through. *But I saw too* the fly-swarmed sweetmeat shops, and a stricken wretch whose quivering frame was caught by some deadly plague.

*YASODHARA. *There are happy sights in the city*—the weaver at his loom, the millstones grinding meal, *and* the dyer stretching waistcloths in the sun, wet from the vats, *in colors of* orange, rose, and green.

GOTAMA. The blacksmith *had* a mattock and a spear *together* reddening in the coals; *thus life is linked with death, for* the proud Brahman, the martial Kshatriya, *and* the humble toiling Sudra. Ills come unobserved like the sly snake that stings unseen. *Thus I thought as I looked upon a crowd* gathered to watch some *talkative* snake-tamer charm the hooded death to angry

dance. All men live in fear and none can say, "I sleep happy and whole tonight, and so *I* shall wake."

*YASODHARA. Some few grow old, most *of us* suffer and fall sick, but all must die.

GOTAMA. *I saw death today*—a band of wailing people, *following* one who swung an earthen bowl with lighted coals. Behind *were* the kinsmen and the bamboo bier, whereon lay the Dead, sightless, a-grin, and sprinkled with red and yellow dust. *They* carried *him* to a pile beside the stream, and laid him thereon, building up fuel. *Tonight I cannot sleep, but good sleep has he who* slumbers on that bed.

*YASODHARA. Isn't this the end which comes to all who live?

GOTAMA. He upon the *bier* ate, drank, laughed, loved, and lived, and liked life well. Then came—who knows?—some gust of jungle-wind, a stumble on the path, a taint in the tank, a snake's *bite*, a chill, a fishbone, or a falling tile, and life was over and the man is dead.

ARNOLD
III. 527-573
Selections

*YASODHARA. The high and low, the good and bad, must die. *It* is the common destiny of flesh.

GOTAMA. I am as all these men who cry upon their gods and are not heard, or are not heeded—yet for them and me and all there must be help! Perchance the gods have need of help themselves, being so feeble that when sad lips cry they cannot save! How can it be that Brahma would make a world

and keep it miserable? If *he is* all-powerful *and* leaves *the world miserable*, he is not good, and if not powerful, he is not God.

ARNOLD
I. 334-405
Selections

*YASODHARA. *But didst thou not see the flowers?* Fair is the season with new leaves, bright blooms, green grass, and cries of plough-time. *Ride* into a land of wells and gardens, where, all up and down the rich red *earth*, the steers strain their strong shoulders in the creaking yoke, dragging their ploughs. *See the* sowers *going* forth to sow. *Hear* all the jungle with small life and creeping things, *and* laughing with nestling-songs.

Asv. V. 4, 6

GOTAMA. One day, *drawn* by longing for the woods, *I* rode past farms with ploughed lands broken like waves on the water. Seeing tired ploughmen and weary cattle, *I* felt great compassion. Looking deep, *I* saw the thorns which grow upon this rose of life. The peasant toils to live, *as he urges on* the great-eyed oxen through the flaming hours. *In the country* *I noted too* how lizard fed on ant, and snake on him, and kite on both; and how the fish-hawk robbed the fish-tiger of that which it had seized. Everywhere each slew a slayer and in turn was slain, life living upon death. So the fair show veiled one vast, savage conspiracy of mutual murder, from the worm to man, who himself kills his fellow.

ARNOLD
I. 334-405

*YASODHARA. *Was this the* happy earth they *took thee* forth to see? *Did not* all things *speak* of peace and plenty?

Asv. V. 8-10
ARNOLD
I. 395-405

GOTAMA. *They spoke of the war of weak and strong. I came back and went to a rose-apple tree with leaves shaking in the wind, and there I sat and pondered the birth and ending of the world. So vast a pity filled me, such wide love for living things that I knew the veil was rent which blinded me.*

YASODHARA. *Let Chitra cease her singing. I am very tired and would sleep.*

IV. 201-5 GOTAMA. *Rest, my dear, but I cannot sleep now. Are there not hearts like ours, countless, unknown, not happy—it may be—whom we might help if we knew of them? Why have I never seen and never sought? And if I grieve for griefs which are not mine, judge how my high-winged thoughts must hover here over all these lives that share and sweeten mine.*

IV. 219-230 *YASODHARA. *Always I loved and always love thee well.*

GOTAMA. *Take comfort, if sorrow comes, that by our woes we sought a way to peace. Now, Princess, rest, for I will rise and watch. .*

(Gotama asks the musician to stop, and then walks quietly to the gateway where Channa is sleeping.)

IV. 424-457 GOTAMA. *Channa, awake!*

CHANNA, the CHARIOTEER. *What does my Lord wish?*

GOTAMA. *Speak low and bring my horse, for now the hour is come when I should quit this golden prison, where my heart lives caged. I must find*

the truth.

CHANNA. *Did* those wise and holy men speak for nought who bade us wait?

ARNOLD
IV. 424-457

IV. 361-364

GOTAMA. My chariot shall not roll with bloody wheels from victory to victory till earth wears the red record of my name. I choose to *walk* its paths with patient, stainless feet. I *shall not return* till what I seek *is* found that light may break and all flesh learn the Law.

CHANNA. *Cannot the gods help us?*

GOTAMA. Who hath seen them—who? What have they *done* to help their worshippers? How *has it helped* man to pray, and pay *gifts* of corn and oil, to chant the charms, to slay the sacrifice? *These* litanies of flattery and fear ascend like wasted smoke. *Has* any of my brothers escaped thereby the aches of life, the fiery fever and the shake of ague, the slow, dull, sinking into withered age, the horrible dark death, and what waits beyond?

IV. 295-364
Selections

CHANNA. It may be that some of the gods are good and some evil, but all weak in action, *my Prince*; or as men are, bound upon this wheel of change, for so our scriptures seem to teach, that life runs its rounds of living and new lives bring new sorrows.

GOTAMA. So we are kin to all that is. *Oh*, if one might save the whole wide world *from* ignorance whose shadow is fear and *whose* bitter pastime is cruelty! If one, even as I, gave all, for love of

men, surely at last, sometime, somewhere, the veil would lift for his deep-searching eyes *and* the road would open for his painful feet. Death might find him conqueror of death.

CHANNA. O *Prince*, will you ride hence to hold a beggar's bowl?

GOTAMA. The kingdom that I crave is more than many realms. Wife, child, father, and people, *you* must share a little while the anguish of this hour.

CHANNA. Most honored *one*, think of *your* father's grief!

GOTAMA. Friend, that love is false which clings to love for selfish sweets of love. Go, bring me Kanthaka.

CHANNA. Master, I go.

(Channa leaves and returns, leading the horse.)

GOTAMA. White Kanthaka! Be still! Be still, and bear me now *on* the farthest journey ever rider rode, for this night I take horse to find the truth, and where my quest will end, I know not, save that it shall not end until I find *the truth*.

ARNOLD
IV. 479-485

(Gotama returns to the bower and lovingly looks down upon his wife and child, but then he turns quickly, not wishing to wake them.)

Asv. V. 68
VI. 25-34

CHANNA. Surely, *my Prince*, you will not leave your wife *and* child.

GOTAMA. I wish to go *now*.

WARREN
pp. 62, 67

CHANNA. My mind sinks down like an elephant in river mud, O my Lord!

GOTAMA. Tell the Princess I went to the door of our room to take one last look at our son. I gazed at the two from where I stood, and thought: If I were to raise her hand and take Rahula in my arms, she would awake. I will first seek my Enlightenment and then return to see my son. I must seek the highest good this very day.

(He goes to Kanthaka and quietly leads him from the scene, followed sadly by Channa.)

PART 3

The Return of Channa

Place

A pavilion on the hill where the king's house and the royal temple stand in the background. From the high walls the city of Kapilavatthu can be seen on the left, and on the right the road leading from the city gates toward the river.

Time

It is nearing sunset time on the day after the flight of Gotama. Pajapati and Yasodhara are anxiously awaiting news of Gotama in the pavilion.

Persons (not in earlier scenes):

The Family Priest, who serves as an adviser and royal chaplain to the King.

The Chief Minister of Kapilavatthu.

NOTE. The following quotations from writings by Rhys-Davids furnish very valuable guidance in the quest for the real Gotama.

Rhys
Davids
Buddhism
pp. 16-17

We "are not without information as to what was, and what was not, historically possible in the fifth century B.C. in the eastern valley of the Ganges. Scholars will never become unanimously agreed on all points; but they will agree in rejecting many things, and after allowing for all reasonable doubts they will agree that there still remain small portions of the narrative whose existence can only be explained on the hypothesis that they relate to actual events. I would maintain, therefore, that some parts of the story—few indeed, but very important, and sufficient to throw great light on the origin of Buddhism—may already be regarded as historical; other parts may be as certainly rejected; and many episodes remain, which may be altogether or partly fictitious."

"The legends group themselves round a number of very distinct occurrences; and, properly speaking, each such episode should be

judged separately, though of course by the same general rules of criticism. A complete work on the life of Gautama would thus compare the different versions of each episode so as to arrive at its earliest form: it would then discuss that account in order to ascertain whether all, or if not, how much of it, could be explained by religious hero-worship, mere poetical imagery, misapprehension, the desire to edify, applications to Gautama of previously existing stories, or sun myths, and so on. It would be in this, the most difficult part of the inquiry, that there would always be much difference of opinion; but some substantial progress could certainly be made."

The writer of this life has used both Pali and Sanskrit sources in its preparation. Rhys-Davids gives the following advice in regard to combining Mahayana and Hinayana accounts:

pp. 15-16

"The basis of fact underlying all the various accounts is sometimes clearly enough, and sometimes not at all, and more often doubtfully, recognizable. As there has been very little communication between the two bodies since the third century B.C., great reliance may reasonably be placed on those statements in which they agree; not indeed as to the actual facts of Gautama's life, but as to the belief of the early Buddhists concerning it."

Prologue

ARNOLD
III. 1-70
Selections

THE SONG OF THE SPIRITS

Once they set

A stringed gourd on *a hill*, there where the wind
Could linger o'er its notes and play at will.

The wind makes wild music on silver strings,
And those who lay around heard only that;

But Prince Siddha~~t~~tha

Heard the *spirits* play

And to his ears they sang such words as these:

We are the voices of the wandering wind,
Which moan for rest, and rest can never find;

Lo! as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.

Wherefore and whence we are ye cannot know,
Nor where life springs, nor whither life doth go;
We are as ye are, ghosts from the inane,
What pleasure have we of our changeful pain?

O Maya's son! because we roam the earth
Moan we upon these strings; we make no mirth,
So many woes we see in many lands,
So many streaming eyes and wringing hands.

Yet mock we while we wail, for, could they know,
This life they cling to is but empty show;
'Twere all as well to bid a cloud to stand,
Or hold a running river with the hand.

We are the voices of the wandering wind;
Wander thou, too, O Prince, thy rest to find;
Leave love for 'love of lovers, for woe's sake
Quit state for sorrow, and deliverance make.

So sigh we, passing o'er the silver strings.

Part 3

Asv.
VI. 35, 32, 34

YASODHARA. Even if *his* mind is determined to
leave the kingdom, surely he *did* not leave me. *He*
is my only refuge.

PAJAPATI. And surely he will not forget *me*, his
second mother, worn with the care of bringing *him*
up.

YASODHARA. *He who* loves religion best will not leave *his* young son.

Mtu. ii. 115-117
THOMAS p. 47
Asv. VIII. 53,
56, 57, 58

PAJAPATI. *Gotama* is delicate, very delicate. How will he live in the woods, exposed to the attacks of cold and heat and rain?

YASODHARA. He who was ever ready to give, not to ask, how will he go about begging alms from others?

PAJAPATI. He, who is so very delicate, how did he sleep *last night* on the bare ground with only one cover of rags over him?

(Channa calls from below.)

Who is there?

CHANNA. *It is I, Channa, O Queen. Where is the King?*

Asv. VIII. 15
II. 33, 37

PAJAPATI. *You may approach.* The King's mind is much distressed by sorrow, and he is praying in the royal temple. *Has Gotama forgotten* that the King, stirred in heart by his son's destiny, delights in calm, purifies his mind and body with the waters of holy places, and seeks holy feelings as instructed in the sacred Veda?

VIII. 32-69
Selections

YASODHARA. *O Channa*, where is the Prince, leaving me helpless in the night? Where has the desire of my heart gone?

PAJAPATI. A wise enemy is better for a man than a foolish friend, stupid in time of trouble. By you,

Channa, foolish self-styled friend, a great misfortune has been brought on our family.

CHANNA. Surely, O Queen, you will not blame me or be angry with me. I did not act by my own choice. He went on his Way and this was the ordering of fate.

YASODHARA. Where is his religion if he wishes to practise a religious life by leaving his lawful wife a widow? Who wishes to follow penance without his lawful wife to share it with him? Even if I am unworthy to look on my husband's face with its long eyes and bright smile, is *my* poor Rahula never to roll about in his arms?

*PAJAPATI. Does he not see that husband and wife are both consecrated in sacrifices and both purified by the performance of the rites of the Veda, and both are destined to enjoy the same results in after-life. He grudges his wife a share in his merit, *Channa. Can you still not bring him back? We wish to share in his life.*

CHANNA. *If the King's ministers cannot bring him back, how can I? Perhaps they may return this very afternoon with good news.*

YASODHARA. O what kind of thinking is mine? My one desire is that my beloved may never leave me in this world or the next. *Tell me again, Channa, of his last deeds and words.*

CHANNA. *I asked him, "What will the King say, returning to the city without you? Or what shall I say to the Queen and your wife that will be good news?"* and he answered, "Sorrow not, my good friend, but go. If your love for me lingers, then go and afterward return. Tell my people in Kapilavatthu to hear my resolve:

"Either *I* will come quickly back *having found Enlightenment*, or else I will perish, having failed in my purpose.

"What confidence can there be in life when Death remains as an enemy? There is no wrong time for seeking the Holy Law since life is as uncertain as it is."

And then with his sword he cut off his head-dress and hair, put on the dark-red clothing of a hunter, and went into the wood of the ascetics.

And I, hopeless and sorrowing, returned to the city, in body but not in soul. *When citizens heard my story*, they were full of anger. They followed me in the road, weeping and crying out behind me: "Where is the King's son, the glory of his race and kingdom?"

And I told them that I had not left him—he had abandoned me. I thought it not right for one who is always compassionate to leave one who loves, *but then I said*: "How shall I speak what is false of a Sage without a fault? He who would tell or believe that the moon is fierce would speak of the

faults of Gotama."

Asv.
VIII. 64-72

*PAJAPATI. Gentle as his beauty seems, the mind of our wise hero is terribly stern.

YASODHARA. My heart must be stern *too*, made of rock or fashioned even of iron, which will not break though its lord is gone to the forest. He so well deserves happiness. And *our* infant son with his inarticulate talk *must come to know* this fond lover of religion. *No longer must* my mind quarrel with my beloved.

PAJAPATI. The King has ended his prayers and comes out of the temple.

KING. *Greetings, loved ones, and greetings, Channa. Is there news of Gotama? Have my ministers returned?*

CHANNA. *I have seen dust in the distant road and I think that they come.*

(There is cheering in the city, then a silence, and soon the Chief Minister and the Family Priest enter and pay their respects to the King and his family in the pavilion.)

IX. 14

KING. *I can see from your faces that my son's resolve is fixed on religion and I am convinced now that his purpose is unchanging.*

VIII. 86

QUEEN. But *your* heart will not return to quiet any more than a bird's in the woods longing for its young.

IX. 17-18

KING. *I wished him to enjoy the kingship for a time.*

Ours is only a small kingdom but it is a good and happy one, and the people share in the rule. Religion is not worked out only in forests. An ascetic can find salvation in a city. Thought and effort are the true means. Compassion for all creatures is true religion—why did he need to show disregard for his unhappy kindred?

Asv.
IX. 24-28

FAMILY PRIEST. *We told him that you were drowned in a deep sea of sorrow, that the queen ceaselessly grieved like a fond cow for her calf, and that Yasodhara was like a swan separated from its mate.* And he answered, "Who would not wish to see his dear kindred, but parting is inevitably fixed for me. And so I leave my father, however loving."

IX. 32, 35

IX. 39

CHIEF MINISTER. *I explained that you wished him to rule for a time only, but he said:* "That the king should wish to give me his kingdom—this is a noble thought, well worthy of my father, but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food."

IX. 43

IX. 57, 55

I tried to persuade him by granting that his resolve was an excellent counsel, but unfit only at the present time. I said to him: "Gentle youth, if thou hast love for liberation, follow rightly the prescribed Vedic rule: A man discharges his debt to his ancestors by begetting children, to the saints by sacred learning, and to the gods by sacrifices. He is born with these three debts upon him. Thus

attain to the prescribed rule and the King's sorrow will be ended."

Asv.
IX. 64

KING. *And what was his answer?*

IX. 66

CHIEF MINISTER. He said: "It is not for me to accept theories which depend on what is unknown. What wise man would go by another's belief? Mankind are like the blind directed in darkness by the blind. The sacred tradition is uncertain. Only that is Right which is spoken by those who are trustworthy, and the trustworthy must be free of faults. He who is faultless will not speak an untruth. Before I would return to my home as a man of the world, the mountain Himavat would have to lose its firmness, the sun would have to fall to the earth. I would never return without knowledge of the truth."

IX. 69

FAMILY PRIEST. Thus he proudly made his resolve, and rising, calmly went his Way.

V. 28, 37

KING. *He once told me that* it was not right to hold one back who would escape from a house on fire. I feared that the practice of religion might be full of evils when his mind was still young and changeable. I wish that I had graciously granted permission when he bowed at my feet with folded hands and said: "I wish to become a wanderer that I may find spiritual freedom. My fate is separation."

V. 30

V. 32

O my loved ones, it is time *for us* to practise religion too. *Let us go with the family priest to the temple.*

The Five Friends

(An imaginary scene)

Place

On the hillside of Pandava, in a wood near Rajagaha, the chief city of Magadha over which King Bimbisara ruled.

Time

Several years after Gotama's flight.

Persons (not in earlier scenes)

DPPN
II. p. 358
under Bhaddiya²
Thag. 842-865
Ud. ii. 10
Vin. i. 183f
Vin. ii. 182f

Prince Bhaddiya, a young Sakyan nobleman, who was one of the five who first became followers of Gotama at Benares; Prince Bhaddiya must have returned to Kapilavatthu and helped for a time in ruling the city till he finally retired and became a monk.

DPPN
II. p. 832
under Vappa¹
Thag. 61
Dpv. i. 32
DPPN
II. p. 514f
under
Mahanama^{3,2}
Vin. ii. 180f
Thag. 892

Vappa, another friend of whom little is known; son of a Brahman of Kapilavatthu.

Mahanama, of high family in Kapilavatthu; he also must have returned from Benares after becoming Gotama's follower, and devoted his life as a layman to Buddhism and the government of the city. He persuaded his brother Anurhudda later to be the one in his family to become a monk; he perhaps did as much for the Order as a layman as he would have done as a monk.

DPPN
I. p. 224
under Assaji¹
Vin. i. 13f; 30ff
M. i. 227ff
S. iii. 124ff

Assaji, another friend, who became a monk, and who persuaded Sariputta and Moggallana to join the Buddhist Order.

Thag. 673-685
1246-1248

(Annata Kondanna. See Part I. He was the fifth friend, and perhaps the oldest.)

DPPN
II. p. 285ff
Mhv. ii. 25ff
Dpv. iii. 50ff
Sn. 405ff
M. i. 95, etc.

King Seniya Bimbisara, ruler of Magadha, and one who must have encouraged Gotama greatly to study Moral Law and to found a monastic Order to help the state in establishing morality. Till he was murdered by his son, Prince Ajasattu, Gotama worked with and for the King and spent much of his time in Rajagaha as a center. The King probably influenced ascetics of other schools of thought to study under Master Gotama. Later in his reign he had Gotama train his government officials in moral law.

DPPN
I. p. 770
Thag. 325-9

Girimananda, son of the High Priest of Magadha.

NOTE. This part is an imaginary meeting in which poems of these friends in *Psalms of the Brethren* are worked into a reconstructed dramatic scene. It should be noted that late records picture the friends as becoming monks at Benares, but the truth seems to be that they were young Sakyans, on pilgrimage with Gotama, who became followers before a Buddhist Order was established.

Prologue

BEAL p. 366 *ANCIENT BARD. We may imagine the five friends of Gotama on a hillside near Rajagaha preparing a shelter for the night. Here are Bhaddiya, Vappa, Mahanama, Assaji, and the elder Kondanna with Gotama when they are visited by King Seniya Bimbisara.

We read in the *Mahavamsa*: "Bimbisara and the Prince Siddhattha were friends, and friends likewise were the fathers of both."

In the *Psalms of the Brethren* are poems, several said to be by these same friends, which give us something of the natures of these young Sakyans with their older adviser Kondanna.

MODERN POET. *And here are lines which tell of the spiritual law, much in the minds of young men of that day:*

THE LAW OF RIGHTEOUSNESS

ARNOLD
VIII. 245-292
Selections

What is the Law which moves to righteousness,
Which none at last can turn aside or stay?
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

The Books say well, my Brothers! each man's life
Is the outcome of his former living;
The bygone wrongs bring forth sorrows and woes;
The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

If he shall labor rightly, rooting these,
And planting wholesome seedlings where they grew,
Fruitful and fair and clean the ground shall be,
And rich the harvest due.

If he shall day by day dwell merciful,
Holy and just and kind and true; and rend

Desire from where it clings with bleeding roots,
Till love of life have end:

No need hath such to live as ye name life.
That which began in him when he began
Is finished. He hath *accomplished* the purpose
Of what did make him Man.

He goes unto Nirvana.
He is one with Life, yet lives not.
He is blest, ceasing to be.
The Dewdrop slips into the shining sea!

Part 4

Thag.A. 51-54 BHADDIYA (*as he inspects a hut*). *These must be huts
for ascetics.*

*KONDANNA. *They say that King Bimbisara, when
wandering scholars come to Rajagaha, calls on them
and invites them to spend the rainy season. He
builds a hut for each of them.*

GOTAMA. *Each of you may choose his hut.*

BHADDIYA. *I take this one. And now, may I recite
my poem?*

ASSAJI. *Kondanna and Bhaddiya wrote poems on our
way here, and we hear nothing from Bhaddiya but about
his poem.*

VAPPA. *You would think that he was the first prince
to leave home.*

MAHANAMA. *To punish him, let's first hear Kondanna's
verses.*

GOTAMA. *Recite to us, Kondanna, as we put these
huts in order.*

KONDANNA. *My verses are serious, Gotama.*

GOTAMA. *We shall be serious too.*

Thag. 681-2 KONDANNA (*reciting as they work*).

A wanderer with troubled, changing mind,
Who doth associate with evil friends,
Into a great and flooded stream he falls
And there he sinks and drowns beneath its waves.
But if, with strong, unchanging mind, he is
Wise and self-controlled in heart and sense,
And joins himself only to virtuous friends—
It may be he will put an end to Ill.

ASSAJI. *I like the lines about friends.*

BHADDIYA. *It's somewhat sad.*

Thag. 676-8 KONDANNA. *We have severe austerities before us and
we should be serious. These lines are my thoughts,
Gotama.*

He who by wisdom discerns and sees
That EVERYTHING IN LIFE IS IMPERMANENT,
He at all suffering feels distaste.
Lo! Herein lies the way to purity.

He who by wisdom discerns and sees
That EVERYTHING IN LIFE IS BOUND TO ILL,
He at all suffering feels distaste.
Lo! Herein lies the way to purity.

He who by wisdom discerns and sees

That EVERYTHING IN LIFE IS VOID OF SOUL,
He at all suffering feels distaste.

Lo! Herein lies the way to purity.

VAPPA. *I think these lines are splendid.*

GOTAMA. *They remind me of the teachings of Alara at Vesali. Alara is a wonderful old man.*

MAHANAMA. *Look down the hill, friends! Is that not King Bimbisara coming to join us?*

Thag.A.
Thag. 325-329

GOTAMA. *It is the King and Girimananda, son of the King's High Priest. We are old friends. Greetings, King Bimbisara!*

Ass. X. 20-22 KING. Welcome to Magadha, Prince Siddhattha!

GOTAMA. Pray be seated on this rock, O King, and thou too Girimananda. These are friends of mine from Kapilavatthu—Kondanna, Bhaddiya, Vappa, Mahanama, and Assaji. *I think the rock is clean.*

KING. I hope you are well.

GOTAMA. In mind and body.

KING. I have a strong friendship with your family, Prince, and from this comes the desire to speak with you.

GOTAMA. *How did you know I was here?*

Sn. 407-420
Mtu. ii. 198-9

KING. *I saw you from the palace terrace, begging for alms in the street below. I had my royal messengers follow you here. Then I said: "Quickly make the way clear. We go to see the Best of Men." My friends and ministers await me below.*

I alighted from my chariot and made my way here on foot.

Asv. X. 23 GOTAMA. *And why did¹ you wish to speak with me?*

KING. Pray listen to my words with affection. When I consider your family, descended from the sun, and your fresh youth, whence comes your resolve, set wholly on a mendicant's life, not on a kingdom?

Sn. 420 *If you will stay here,* I will decorate the army house, and give you riches as head of the assembly of chiefs.

Asv. XI. 6, 12, 22 GOTAMA. Your determination concerning me is prompted by pure generosity and friendship, O King. I will meet you courteously with simple friendship. I may not speak more. These pleasures which are gained and kept by hard labor are borrowed only for a time. What man of self-control would delight in them? When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the ocean.

KING. So be it then. Go on to gain release. When you have won Enlightenment, then come back again, and teach me too the Spiritual Law, O Gotama. Harkening to it, I may pass on to heaven. *Now tell me of your home and how you left your father.*

M. i. 163-6 GOTAMA. In spite of the wishes of my parents, I cut off my hair and beard, put on these dark-red robes, and came forth from home to homelessness. I am a wanderer now in search of right, seeking

the excellent Way to peace beyond compare.

In this quest I went to Alara Kālāma to lead the higher life in his teaching and rule. Before long, indeed very soon, I had his teaching by heart as far as mere lip-recital goes. Then it struck me that I could not accept a teaching simply on trust from him. So I asked him the highest point to which he had attained. He answered, "Up to the plane of Nothingness." I then abode in his teaching till I had reached the plane of Nothingness. Then he accepted me on the same footing as himself, but I really was not happy in this teaching and left Vesālī to go on my own way.

KING. *Have you been to Uddaka-Rāmaputta here?*

GOTAMA. Yes, and he was very courteous, and taught me to abide in his highest teaching on that plane where there is neither perception nor non-perception. But again I was not happy, and now I and my five friends will leave here to go to Uruvelā, in search of right and peace beyond compare.

KING. *And what will you do in Uruvelā?*

GOTAMA. *I have heard that it is a truly delightful spot, with its goodly groves and clear-flowing river, and nearby a village. There I shall seek the highest peace of spiritual freedom, which knows no rebirth, no sorrow, no impurity.*

Mtu. ii. 239

*KONDANNA. As the flesh fails, the mind becomes more peaceful. *With severe self-torture comes greater*

concentration and zeal. He who lives thus reaches the highest plane. Look not at his broken body, but rather at the purity of his being.

BHADDIYA. *Kondanna has a lovely poem about what we shall look like after Uruvela. Recite your verses about the "knotted joints", Kondanna.*

GOTAMA. *I think Bhaddiya has some lines we must hear too. Your poem first, Kondanna!*

Thag. 683

KONDANNA (*somewhat unwillingly*).

Lo! Here's a man with worn, pallid frame;
His joints are like the knotted stalks of cane;
His thinness sharply shows a net of veins;
But his spirit all this torture disdains.

Asv. X. 39

KING. *Will you torture yourselves?* If religion is really your one aim, Gotama, then offer sacrifices. This is your family's immemorial custom—climbing to highest heaven by sacrifices.

XI. 64-70

GOTAMA. I desire not that fruit which is sought by killing helpless victims through a wish for future reward. Even that happiness which comes to a man in this world through injuring others is hateful to the wise and merciful heart—how much more if it be something beyond our sight in another life!

Now, O King, do thou watch over this world continually like the sun. By thy excellence, watch over its highest happiness. By thy nobility, care for the earth, and life, and all that's good. And guard thy royal powers, O King, and thy religion.

GIRIMANANDA. *The King will long remember your*

words, O Gotama. But, Sire, we must not forget that they have their butts to put in order. Night is coming.

KING. *But let's hear Bhaddiya's lines.*

BHADDIYA. *O King, I am not serious like Kondanna. I fear that you will find them light. But please remember that I am also on my way to Uravela and "knotted joints".*

Ah, what happiness! What happiness!

GOTAMA. *Knotted joints?*

BHADDIYA. No, dwelling in spiritual freedom in a lonely spot in the forest. Formerly, *Gotama*, when I was ruling my principality, I was well provided with protection, yet even so I was ever fearful, nervous, distrustful. But now I have renounced all, I am no longer fearful. And so I give

MY LION'S ROAR

What delicate clothes I used to wear,
Seated upon my elephant—
What dainty dishes I used to eat,
Cunningly cooked from rice and meat!

Now look at happy Bhaddiya
Pleased with bits that fill his bowl!
In contemplation, wanting NOUGHT,
Lives Bhaddiya, Godha's son.

Happy to dress in cast-off rags,
Happy with one good meal a day,
Sheltered by this shade of tree,
Happy beneath this open sky.

Thag.A.
Thag.
842-5
862-5

*(He looks up at the sky through a hole in the
thatch of his roof.)*

Would you hear more?

KING. *Let us hear the rest of Bhaddiya's poem.*

BHADDIYA. *Only a few more lines:*

I have freed myself completely,
Found release from every chain.
Trained with insight to be sentient,
Established in the Holy Law,
See Bhaddiya, the happy winner,
At ease. All fear and fright removed,
Deep in woodland meditation,
This is Bhaddiya, Godha's son!

KING. *Very good, Bhaddiya.*

GOTAMA. *I fear that Bhaddiya is still no great believer
in self-torture.*

GIRIMANANDA. *I made some verses about roofless
huts not long ago. The King makes huts for wanderers
with no roofs, so they say.*

KING. *You may recite your verses too, Girimananda. I
know you wish me to ask you.*

GIRIMANANDA. *I have one verse for Kondanna, one
for Vappa, one for Mahanama, one for Assaji, but
none for Bhaddiya. I call it "RAIN".*

Thag. 51-54

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
The heart of me is steadfast and at peace.
Now if it pleases thee to rain, god, rain!

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
My mind well knows the body's nature.
Now if it pleases thee to rain, god, rain!

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
Earnest and zealous, I dwell within it.
Now if it pleases thee to rain, god, rain!

God rains as 'twere a melody most sweet.
Snug is my little hut, sheltered, well-roofed.
Unmated and alone I dwell herein.
Now if it pleases thee to rain, god, rain!

KING. *It would seem that I invite wandering mendicants to spend the rainy season here, build for each a hut, and then carelessly neglect to have roofs for the huts.*

GOTAMA. *We have entered the state of houselessness. A roof does not matter.*

KING. *I think Girimananda is using this way to get me to plaster and paint and repair these huts. I wonder at my neglect.*

BHADDIYA. *Perhaps the King left the roofs off for some noble friends, to amuse them.*

GIRIMANANDA. Then from the north and the east, a great storm-cloud arose, and the rains fell.

KING. *Today the roofs shall be repaired, Girimananda, and I invite you, Gotama, and your friends to stay as*

long as you wish. I will give gifts to you, and hold a festival for wanderers.

GOTAMA. *We shall leave soon for Uruvela, and would have no feasting, O King. And it is a lovely night to sleep under the sky.*

KING. *I shall say farewell now, friends. Remember to return to me when you find the Spiritual Law and Enlightenment.*

GOTAMA. *Farewell, King Bimbisara, and may universal love be with thee!*

PART 5

Gotama and the Brahmins

Place

At Uruvela, under the tree of Enlightenment.

Time

After the Enlightenment and before going to his friends in Benares.

Vin. i. 5ff
DPPN under
Sahampati

Persons (not in earlier scenes)

Old Brahman, proud, believing in the magic words, unwilling to accept the new teaching.

Brahma Sahampati, a leading Brahman of the times, perhaps the same as Svayambhu in Sanskrit sources. Later Pali records make him Brahma himself.

NOTE. When Gotama decided to give up self-torture, his five friends left him to go to Benares. After their departure he remained in the forest to meditate under various trees till he found Enlightenment under the great fig tree known in Buddhist history as the Bo-tree. He had made up his mind for life to follow a new teaching of spiritual evolution based on scientific causation, completely removed, however, from physical or bodily evolution. Reality for Gotama was absolutely spiritual. He took a stand against the caste of Brahmins, replacing the nobleman with the Noble Man, just as Confucius in China, about the same time, was undermining feudalism with the democratic teaching that the common man could be a Noble Man and that the immoral nobleman was really mean and low.

He retained the Brahman belief in suffusing the universe with kindly thoughts. His silence about a Supreme Spirit was probably intended as a device to make followers find this greatest of all truths by experience and not just verbally.

The real Gotama disliked superstition, magic practices, and the working of wonders to astonish followers. He sought to lead men in this life into a Middle Way that would free them from ignorance, enslavement to bodily desires, greed, violence, and all



Detail of Gotama Buddha on his way to the Bodhi tree, by the Chinese painter Liang K'ai who lived about 1200 A.D.. Color on silk, 117 cm. by 51 cm.. In the canonical scriptures Gotama Buddha is represented as meditating under several ancient trees, but the Bodhi tree is the famous Tree of Enlightenment. Illustrations of Gotama Buddha are necessarily late and unhistorical as he was not pictured in early Buddhism. The earliest Gandhara representations under Greek influence may not portray Master Gotama so closely as later more inspired works of art. In this famous painting the concentration is spiritual and natural though intense. In some ways it may represent the real Gotama more faithfully than the thousands of formal stone images which tend to make the philosopher devoid of human feeling.

thinking and living not evolving progressively and spiritually. His spiritual self was absolutely free of all ancient conceptions of the soul or the selfish ego.

Thus we find him to have been an energetic reformer, combining deep spirituality with a stern intellectualism, which his sense of humor and natural gentleness softened for many kinds of followers.

Prologue

Vin. i. 1-4
Ud. I. 1-3, II. 1

*ANCIENT BARD. Gotama, *loving the woodland quiet*, had meditated *not only* under the great Bo-tree, *but also* under the Goatherd's Banyan Tree, the Great Serpent Tree, and the King's Place Tree. *Exhausted but happy after finding Enlightenment for his future work, he was strengthened by food given him by two passing merchants, Tapussa and Bhallika. He long remembered the barley gruel and honey-balls which they gave him, and the kindness of a herdsman's daughter living nearby.*

ROCKHILL
p. 34
Vin. i. 4
BEAL
p. 368, 379

MODERN POET.

ARNOLD
VI. 21-28

There in the *woodland* solitudes once more
Lord Buddha lived, musing the woes of men,
The ways of fate, the doctrines of the books,
The lessons of the creatures of the *woods*,
The secrets of the silence whence all come,
The secrets of the gloom whereto all go,
The life which lies between, like *a rainbow*
From cloud to cloud across the sky.

VI. 557-576
Selections

The fixed decree silently works *and* wills,
The dark evolves to light, the dead to life,
The void to fulness, to form the yet unformed,

Good unto better, better unto best ;
 None to forbid, for this is past all gods,
 Immutable, unspeakable, supreme ;
 A Power which builds, unbuilds, and builds again,
 Ruling all things according to the rule
 Of virtue, which is beauty, truth, and use :
 So that all things do well which serve the Power,
 And ill which hinder.

The dewdrop and the star shine sisterly,
 Globing together in the common work ;
 And the man who lives to die, dies to live well
 If *thus* he guide his ways, by blamelessness
 And earnest will, to hinder not, but help
 All things both great and small
 Which suffer life.

Vin. i. 1-3
 THOMAS p. 75
 Kvu. 186

*ANCIENT BARD. *In the words of Gotama:*

When the Right grows clear to the ardent, musing
 Brahman,
 All doubts vanish, for he understands causes,
 And doubts vanish as he sees the end of cause.
 He takes his stand and routs forces of Evil,
 Even as the sun lighting up the sky,
 When the Right grows clear to the ardent, musing
 Brahman.

Part 5

Vin. i. 3

GOTAMA. There is happiness in my solitude now
 that I have seen the vision of Spiritual Right. I

have a feeling of kindness toward all the world, and I wouldn't harm a creature in it. It is good to be free of desires, to be past and beyond the needs of sense, and to crush the great selfishness.

This truly is the highest happiness—*this Enlightenment!*

Vin. i. 1-2
Ud. I. 4

BRAHMAN (a believer in magic words). Greetings, sir! May I come near?

GOTAMA. *Please do, Brahman.*

BRAHMAN (standing at a respectful distance). Good Gotama, what makes a Brahman? And to what extent is one a Brahman?

GOTAMA. He who bars out evil is a Brahman. He who is free of magic words, and impurity, and self-controlled is a Brahman. He who knows the Vedas, and lives the Brahma-life, he may say that he holds the Brahma-faith, spotless and faultless everywhere in the world.

ARNOLD
VI. 387-392

*BRAHMAN. Will *you* dare put by our sacred books, dethrone our gods, unpeople all the temples, shaking down that law which feeds the priests and props the realms?

VI. 73-77

GOTAMA. What *you* bid me keep is form which passes, but the free Truth stands. Pity and need make all flesh kin. There is no caste in blood which *is* of one *color*, neither comes man to birth with *caste*-mark stamped on the brow.

V. 169-185 *BRAHMAN. We know not this, nor anything surely. Yet after night day comes, and after *trouble* peace.

We hate this accursed flesh which clogs the soul that *willingly* would rise. So, for the sake of soul, *we seek* to gain the larger joys.

GOTAMA. Yet if *these* joys last a *thousand* years, they fade at length. Or if not, is there then some life below, above, beyond, so unlike life it will not change? Speak! Do your gods endure forever, *friend*?

*BRAHMAN. Only great Brahma endures: the gods but live.

GOTAMA. Will *you*, being wise, holy, and strong-hearted, moan for gains which may be dreams, and must have end?

Vin. i. 1-2

BRAHMAN. I am a believer in sacred words. I *leave you to your thoughts*.

(*He goes out.*)

D. ii. 36, 25
M. i. 167-8
S. i. 136
Mru. iii. 314
Lal. V p. 397
(Lehmann
edit.)

GOTAMA. *Perhaps* the truth won by me is difficult to understand. If I teach this Spiritual Law and others do not understand me, it will be a weariness and a worry to me. With much toil I've found this truth. Why should I teach it if it is too difficult to be understood?

D. ii. 37

(The great Brahma Sahampati *enters*, saluting Gotama with joined *hands*.)

BRAHMA SAHAMPATI. *My fellow-Brahmans tell me that you have become Enlightened. Will you tell me of this, good Gotama?*

GOTAMA. *Greetings, great Sahampati!* Under this

tree I have found Enlightenment, but *I fear that the teachings may not be understood. They lead against the stream of human nature for people who are slaves of their feelings and cloaked in the darkness of ignorance.*

BRAHMA SAHAMPATI. *Whose teachings are they?*

M. i. 165-170
Vin. i. 5-7
D. ii. 36-42
DPPN
I. p. 296,
382
under Alara
(n. 1) and
Uddaka

GOTAMA. I went to Vasettha the Brahman, at Anupiya, to the Jain Alara at Vesali, to the Jain Uddaka at Rajagaha, and others, but I was not taken with their teachings and turned away from them to go my own way. In the course of an alms-pilgrimage I came through Magadha to Uruvela and here I dwelt in search of Spiritual Right and the best Way to peace beyond compare.

*BRAHMA SAHAMPATI. It is truly a delightful spot.

GOTAMA. What more could a young man, whose heart was set on striving, need for his striving? So here I sat me down.

BRAHMA SAHAMPATI. *For what were you striving?*

GOTAMA. I sought for the great peace of freedom for the spirit which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity. I strove and I won. There arose the conviction and insight within me that spiritual freedom was sure. But mankind delights in what it clings to and, being thus minded, it is hard for men to understand causal relations, the chain of spiritual evolution. As I thought thus, my heart was inclined to rest in quietness and not to go forth to preach this doctrine.

M. i. 168-170
Vin. i. 5-7

BRAHMA SAHAMPATI. The world would be quite undone if the hearts of Truth-seekers were inclined to rest. I hope it will please you to preach. There has appeared in Magadha, before your time, an unclean law for the spirit, devised by impure minds. *Tell me more of your idea of Spiritual Right.* What should be done by one who is nearing the goal of spiritual freedom?

Sn. 143-152

GOTAMA. Let him be able, truly upright, gentle in speech and mild, and not proud. Let him be contented, easily supported and with few needs, frugal, with senses quieted, wise, without coveting or boldness in men's homes. And let him do nothing mean for which others who are wise might blame him.

BRAHMA SAHAMPATI. *What do you wish for most?*

GOTAMA. That everybody may be happy and safe. I want all living beings to be happy-minded—the weak and strong, short, tall, and middle-sized, tiny, large, and very large, the seen and the unseen, those living near, those living far, the born and those about to be born—let them all be happy-minded. Let them not deceive one another, or despise anyone anywhere, or in anger or enmity wish any harm to another. As a mother watches over her son, her only son, during life, let everyone have unlimited thoughtfulness living within his heart.

BRAHMA SAHAMPATI. *This is an ancient Brahman teaching.*

GOTAMA. *I wish it also to be mine.* Let him who is seeking spiritual freedom have unlimited kindness in his heart for all the things and creatures. Above and below and across the world, let kindness be unhindered and free of all hatred and enmity.

*BRAHMA SAHAMPATI. This state is called, "Abiding in godliness". *Have you been long in Uruvela?*

Mtu. ii. 204

ii. 206

GOTAMA. *Most of the past* six years I have lived a life of austerity here, but I came to realize that the way of *self-torture* was not the way of release. *My Sakyan friends left me when I gave up severe austerities.* The Way to Enlightenment proved to be the way I had seen when I meditated in the rose-apple garden of my father. The whole kingdom, my people, my father, my loved ones and my aunt will be happy and joyful when they hear that my penance is over.

Vin. i. 4-6
D., M., S.

BRAHMA SAHAMPATI. Good Gotama, teach your Way of Right. There are people with little dust in their eyes who will go forward if they hear the Spiritual Law. If they do not hear, they will go backward.

GOTAMA. I understand your wish. I can see the world clearly with new insight, people with little dust in their eyes. Some are bright and some are dull, some have good natures and some have bad,

M. i. 168-170

and some are unteachable, who are aware of present evil and fearful of the hereafter. As in a pond some colored lotuses grow underneath, while others stand up out of the water, unwetted by it, even so people of many kinds are born and grow in the world.

BRAHMA SAHAMPATI. Open then the door of undying truth. Let all hear the Spiritual Law from the lips of you who first perceived it.

Even as a man watches the people far below from a rocky crag on the mountain-top, so, O Sage, you must climb the high terraces of truth and look down from the height with all-seeing eye on the folk beneath. Free of grief, look down on those who still sorrow, slaves of birth and swift decay. Be a leader of a caravan, a conqueror in the fight, and walk about in the world teaching the Law of the Spirit. Some will understand and grow.

Vin. i. 7-8
M. i. 170-172

GOTAMA. The doors of spiritual freedom must stand open for all such who have ears to hear. Now who will understand this new Law quickly? Alara and Uddaka, the Jains, were learned, experienced, wise, with little dust in their eyes. They would understand.

*BRAHMA SAHAMPATI. *Both have passed away while you were here.*

GOTAMA. *This is sad news.* They were both of great intelligence. *Perhaps I should go to that group*

of five friends who served me so well in my striving to find my spiritual self. *Sahampati*, I bid you farewell. I go to Benares, to start the wheel of Spiritual Law rolling, to sound the call of undying life in a world that has become blind.

(Gotama rises and sets out as Brahma Sahampati bids him farewell.)

Postlogue

Mtu. ii. 286 *ANCIENT BARD. *Again in the words of Gotama:*

Attained and won is happiness.
Pleasant is the growth of merit
When wishes too are fulfilled.
Then quickly found is highest peace.

ARNOLD
VIII. 97-136

MODERN POET.

OM, AMITAYA! measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!

The Books teach Darkness was, at first of all,
And Brahm, sole meditating in that Night:
Look not for Brahm and the Beginning there!
Nor him, nor any light

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind;
Veil after veil will lift—but there must be
Veil upon veil behind.

Stars sweep and question not. This is enough
That life and death and joy and woe abide ;
And cause and sequence, and the course of time,
And being's ceaseless tide,

Which, ever changing, runs, linked like a river
By ripples following ripples, fast or slow—
The same yet not the same—from far-off fountain
To where its waters flow

Into the seas. These, steaming to the Sun,
Give the lost wavelets back in cloudy fleece
To trickle down the hills, and glide again ;
Having no pause or peace.

This is enough to know, the phantasms are ;
The Heavens, Earths, Worlds, and changes chang-
ing them,
A mighty whirling wheel of strife and stress
Which none can stay or stem.

Pray not ! the Darkness will not brighten ! Ask
Nought from the Silence, for it cannot speak !
Vex not your mournful minds with pious pains !
Ah ! Brothers, Sisters ! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and
cakes ;
Within yourselves deliverance must be sought ;
Each man his prison makes.

Each hath such lordship as the loftiest ones ;
Nay, for with Powers above, around, below,
As with all flesh and whatsoever lives,
Act maketh joy and woe.

PART 6

The Deer Park at Benares

Place

DPPN
I. 323ff
under
Isipatana

The famous Migadaya or Deer Park was about six miles from Benares at Isipatana. A king of Benares, according to legends, showed kindness to deer there, protecting them from hunters. Thus deer parks have become a symbol of non-violence and peacefulness in Buddhism.

Time

Gotama's 35th year.

Persons

All in earlier scenes.

NOTE. This part tells of six Buddhas who preceded Gotama. Thus we see that he was, like Confucius, a transmitter of ancient teachings, as well as an originator and reformer. Kondanna seems to have been a link between the old and the new.

Some texts refer for this early period to the two-fold ordination, that is, in the name of the Buddha and the Dhamma, which shows that the Buddhist Order was not in existence. Probably formal ordination did not exist at this time, and Gotama's friends became followers rather than bhikkhus or monks.

Those accustomed to the five bhikkhus will without doubt object to a reconstruction which makes friends and followers out of these traditional monks. As monks they are for the most part unknown in the later life of the Order, which seems very strange. As the Five Friends, the loyal but conservative life of Kondanna, the philosophic optimism of the humorous Bhaddiya, the faithful kindness of Mahanama, and the zeal of Vappa and Assaji make them living characters. Bhaddiya and Mahanama become Sakyan noblemen who played a great part in the later growth of Buddhism, the former as a prince who became a monk and the latter as a householder who was wonderfully generous to the followers of Gotama who came to Kapilavatthu. These chieftains seem to have



Gotama Buddha (Sakyamuni) in meditation in a cavern, by the Japanese artist Sesshū. This painting is realistic but shows a tendency toward the glorification of Master Gotama. Nevertheless, it is less formal and more natural than the vast majority of representations in Buddhist works of art, toning in with other illustrations in this book. Courtesy, Museum of Fine Arts, Boston.

succeeded King Suddhodana on his death, and perhaps jealousy of their power started Devadatta on his malicious career.

One comes to like these men much more as the Five Friends than as the Five Bhikkhus, which justifies viewing them in this new way which is textually possible.

Prologue

SELF-TORTURE

THE POET.

ARNOLD
V. 100-3

Beyond the city, but below the caves,
Lodged such as hold the body foe to soul,
And flesh a beast which men must chain and tame
With bitter pains, till sense of pain is killed.

V. 114-8

Some walked on sandals spiked ; some with sharp
flints
Gashed breast and brow and thigh, scarred these
with fire,
Threaded their flesh with jungle thorns and spits,
Besmeared with mud and ashes, crouching foul
In rags of dead men wrapped about their loins.

V. 143-9

Sadly eyeing these our Lord *spoke* to one,
Chief of the woe-begones : " Much suffering, sir !
These many moons upon the hill dwell I
Who am a seeker of the Truth, and see
My brothers here, and thee, so piteously
Self-anguished. Wherefore add ye ills to life
Which is so evil? "

V. 149-155

The sage made answer :
" 'Tis written if a man shall mortify

His flesh, such woes shall purge
 Sin's dross away, and the soul, purified,
 Soar from the furnace of its sorrow, winged
 For glorious spheres and splendour past all thought."

ARNOLD
 V. 200-3

Onward he passed
 Exceeding sorrowful, seeing how men
 Fear so to die they are afraid to fear,
 Lust so to live they dare not love their life.

*(The Poet goes out, as the curtains are drawn,
 showing the Five Friends awaiting Gotama.)*

Part 6

Vin. i. 8-13
 BEAL
 pp. 380-5
 M. i. 172-4

KONDANNA. Friends, Gotama is coming *to Benares soon*. He is living in abundance now. Wavering in his striving, he has turned back to a life of abundance. *How shall we treat him?*

VAPPA. He should not be greeted.

MAHANAMA. Nor stood up for.

ASSAJI. Nor should his bowl and robe be received.

BHADDIYA. All the same *I think that* a seat may be put out so that he may sit down if he wants to. *You think that he has not become enlightened, Kondanna. What were the great Enlightened Ones of the past like? In what ways has Gotama failed? You come of the Kondanna family to which Vipassi, the first great Enlightened One belonged. What was he like?*

D. ii. 2-8

*KONDANNA. A long time ago, three Enlightened Ones of the Kondanna family, nobles and not

Brahmans, arose in the world as Exalted Ones. These Enlightened Ones of old attained final completion, cut down barriers, escaped from all sorrow. Thus they lived and thus they gained freedom of spirit.

ASSAJI. *Tell us more of Vipassi.*

- D. ii. 16 *KONDANNA. He was the first of all great Enlightened Ones. He became a Lord of the Wheel, a King of Holy Law, a Conqueror, a Protector of the people's good. He could have conquered the earth to its ocean bounds, not with a rod of force or a sword but with righteousness. But he became a saint, a supreme Buddha, rolling back the veil from the world.

BHADDIYA. *What was his teaching?*

- D. ii. 41 *KONDANNA. He spoke of generosity, of right conduct, of heaven, of the danger and vanity and defilement of lusts, and of the advantages of renunciation. He taught the truth about spiritual freedom.

- D. ii. 2-8 BHADDIYA. *Did Gotama not go to the Kondanna shrine at Anoma when he fled from Kapilavatthu? Did he not come to know the teachings of these three Kondanna Enlightened Ones?*

KONDANNA. *Yes, but in his penance did he so torture the body that he won spiritual release?*

BHADDIYA. *No, and so we left him. Perhaps he has found a new teaching. Were there not other Enlightened Ones in Benares and the South? Perhaps he follows the teachings of these Brahmans.*

Mru. i.
301-327, 332

*KONDANNA. There were three Enlightened Ones who followed the Kondannas. They were of the Brahman class. Of these Kassapa was the last, and he was born in this same Deer Park, in the city of Benares. *They chose to* live in loneliness like a rhinoceros. Strenuous, constantly devoted, sublime in heart, alert, firm, and brave, they possessed strength and energy, yet they consumed their bodies with the fires of concentration.

Sn. 35ff
Dh. 405
Mtu. i. 358

So one should live in loneliness like a rhinoceros, developing even-mindedness and pity, cultivating in one's heart sympathy and love for others, and becoming friendly and compassionate.

Let one live in loneliness like a rhinoceros, *concentrating on oneness*, causing hurt to none, laying aside the rod of force against the timid or the bold. *Such are teachings of many Brahmans in Benares and Uruvela. Has Gotama* torn off the marks of a householder and become like a single flame rising from the ashes?

Mtu. i. 357
MA. i. 387

ASSAJI. *How shall we know if he has found the light since we left him?*

D. ii. 12

*KONDANNA. *If he has found Enlightenment*, this will be made manifest by an infinite and splendid radiance. Such radiance can reach the deep darkness between the worlds where even the sun and moon fail to shine.

Vin. i. 8ff

*VAPPA (*rising*). Gotama is coming near. *I see him in the distance.*

(As Gotama approaches, they are impressed by his seriousness.)

Vin. i. 8ff

BHADDIYA. *Welcome, Gotama.* Let me take your bowl and robe.

ASSAJI. Here is a seat for you.

VAPPA. I'll get some water to wash your feet.

MAHANAMA. Friend Gotama, *why have you come to us who left you in your troubles?*

GOTAMA. I have come as a Teacher of the Spiritual Law.

KONDANNA. But, Gotama, you did not reach the plane of those who have passed beyond. How could you reach the heights of truly saintly vision of knowledge, living in abundance *and not torturing the body to free your spirit?*

VAPPA. *Did you not* waver in striving and turn back to a life of abundance?

GOTAMA. A Truth-seeker doesn't live a life of abundance or waver in striving. Have I ever spoken to you like this before?

ASSAJI. No, but you did not reach the plane of those who have passed beyond.

GOTAMA. I have found Enlightenment and a Middle Way. The two extremes of adopting pleasures of the senses or of self-torture ought not to be followed by one who has gone forth. There is a Middle Way which I have come to understand fully and this leads to vision, knowledge, equanimity, the

higher wisdom, spiritual awakening, and spiritual freedom.

KONDANNA. *Will you return to your old life?*

Vin. i. 118

GOTAMA. Freedom of mind is unshakeable for me. This is the last birth. There is no return in spiritual evolution.

KONDANNA. I am delighted, friend Gotama.

GOTAMA. *You agree with me then* that whatever by nature can rise can also by nature be stopped.

KONDANNA. *I think I have your* vision of the Spiritual Law. You have set rolling the Wheel which cannot be rolled back by ascetic or Brahman, by evil or good spirits, by anyone in the world.

GOTAMA. Indeed, Kondanna has understood, Kondanna has understood! *I am very* happy that you have put aside doubt and uncertainty and have reached full confidence in my teaching without the help of another.

KONDANNA. May I become your follower?

GOTAMA. Come, Kondanna, go Brahma-faring to make an utter end of evil.

BHADDIYA. *I must return to Kapilavatthu, Gotama, to settle affairs in my principality.* But may I become your follower too?

GOTAMA. Come, friend Bhaddiya, teach well the Spiritual Law, and go Brahma-faring to make an utter end of evil.

Thag. 61

VAPPA. I would win salvation too. When you took solid food at Uruvela, I was disgusted, and left you. Reflecting on your strength and my blindness, I confess, "He who has no eyes with which to see and cannot see himself, can never understand either blindness or seers." *I hope that I may find the holy state which will give me vision.*

Vin. i. 11ff

GOTAMA. Come, friend Vappa, teach well the Spiritual Law, and go Brahma-faring to make an utter end of evil. Let our group of six *live for a time* here in the Deer Park of Benares on whatever three of us bring after they have gone walking for almsfood.

MAHANAMA AND ASSAJI. We too would be your followers.

GOTAMA. Come, Mahanama and Assaji, go Brahma-faring with us. *Dear friends*, the body is not the self. If the body were the *true spiritual* self, it would not be liable to sickness, and one could control its evolution. Since the body is not the *spiritual* self, one cannot control its evolution. What do you think? Is the body permanent or impermanent?

KONDANNA. It is impermanent, Master.

GOTAMA. Is the impermanent painful or pleasurable, *Bhaddiya*?

BHADDIYA. It is painful.

GOTAMA. Similarly the feelings and the perceptions and the habits of consciousness are impermanent

and painful. Is it right to consider the impermanent as painful and changeable, belonging to you, or as being you or your *true* self? It is not right, and so whatever is of the body—past, present or future, internal or external, coarse or fine, low or high, near or far—all this that is bodily should be seen by right wisdom for what it really is, and that such is not the *spiritual* self.

ASSAJI. *What should we do about discussions of the body as the self?*

GOTAMA. A follower of the Noble Ones, who has heard their teaching, disregards everything bodily and becomes dispassionate and spiritually free.

See DPPN

MAHANAMA. *I too must return to Kapilavatthu to care for family affairs. I may not be able to become a wanderer to teach the Spiritual Law, but as a householder I shall help all of your followers, Gotama, till I am free.*

GOTAMA. *I too shall go to Kapilavatthu to tell the young Sakyans of the Spiritual Law. But first I wish to teach in Benares and Uruvela. And I have promised to return to Rajagaha and tell King Bimbisara of the Law. There is now in Magadha an unclean teaching, devised by impure minds, and it is necessary to teach the True Law to take its place.*

Vin. i. 5

KONDANNA. *Following the Middle Way, what do you teach of self-torture?*

D. i. 174

GOTAMA. There are some ascetics and Brahmans,

- Kondanna*, who emphasize self-torture and conscientious care for others. They speak in various ways of self-torture and conscientious austerity. But the highest regard for others is the highest kind of self-torture. In this Deer Park was born Kassapa, the last of the great Enlightened Ones. He was a Brahman who was sincere in speech, free of malice, helpful and pure and sweet to others, and rich in the highest good that brings blessing to men.
- Mtu. i. 314-316
- *MAHANAMA. What is best in your new teaching?
- Mtu. ii. 357-358
- GOTAMA. Morality is the best treasure. Let him who follows me faithfully honor morality. Guard your morality with prudence. The moral man has few desires and few cares, and is content with virtue. He becomes dear and pleasing to men, everywhere honored, revered, and esteemed, pure of heart and sinless. Moral aims, moral thought, moral speech, moral action, moral ways of living, moral endeavor, moral mindfulness, and moral concentration, friends, form the Middle Way, making for vision, equanimity, and the highest wisdom.
- Also
Itiv. 67
- Vin. i. 10
- *KONDANNA. You are truly awakened fully, and have found spiritual freedom.
- Vin. i. 8
- GOTAMA. I *came* to Kasi's city, Benares, to start the Wheel of the Spiritual Law rolling. Let us beat the drum of unending life. *And remember, friends*, that angry moods are not quieted by anger at any time, but by the absence of anger—this is an ageless teaching. Not nakedness, or matted hair,
- Dh. 5, 141-142

or dirt, or fasting, or the bare ground as a bed, or dusty smear, or squatting on the calves can cleanse the man who is a victim of desire. But if a man walks in religion and peace, well-cultured and well-controlled, if he walks in God and lays aside the tools of violence toward every living thing, he is a brahman, an ascetic, a brother *in the Right Way*.

PART 7

King Bimbisara and Prince Gotama

Place

In the feast room of King Bimbisara's palace.

Time

Gotama's 36th year.

Persons (not in earlier scenes)

DPPN I. p. 432
Uruvela-
Kassapa
DPPN II. p. 10
Nadi-Kassapa
DPPN I. p. 753
Gaya-Kassapa

Kassapa of Uruvela, a matted-hair ascetic leader.

Kassapa of the River, brother of the above.

Kassapa of Gaya, brother of the above.

(These three brothers were leaders of groups of ascetics near Uruvela, and became followers of Gotama after he had spent some time quietly living with them, persuading them by his actions of the folly of their old way of life.)

DPPN II.
p. 541ff
Maha Moggal-
lana
DPPN II.
p. 1108ff
Sariputta 1

Moggallana, one of the earliest and greatest of Gotama's disciples ; also called Kolita.

Sariputta, the chief disciple of Gotama ; also called Upatissa.

DPPN I.
p. 957ff
Jivaka 1
DPPN I. p. 982
Takkasila

Jivaka, King Bimbisara's court physician, who was greatly attracted by the teachings of Prince Gotama ; he was trained at Taxila where Greek influences were strong.

Court Official.

NOTE. The VINAYA i. 1-43 is a great source for the early life of Gotama ; and readers of this dramatization should note how fully the materials from this source are incorporated in this play. The accounts are chronologically arranged and were probably the

basis for Third Council retold versions in the Nikayas. But even this early Vinaya source shows clear evidence of glorification of Buddha and editing of materials in the light of the later history of the Order. Unfortunately, anarchy, schism, and conflict caused much early source material to be lost or passed down in biased versions through monastic reciters, some of whom favored self-torture, a strict asceticism, and magic powers disliked by the real Gotama. Reconstruction of the past is necessary, therefore, in which an intuitive sensing of the truth becomes important.

From this, Gotama emerges as an adviser to King Bimbisara on moral law at first. It is the King who suggests observance of the Sabbath by Buddhists, and it is probably at this time that the Order received its more definite organization. In the 20th year after his Enlightenment he was training the King's officials in moral law almost as a Mahamatra of Morality. After the murder of the King, Gotama lived more at Savatthi than at Rajagaha, and we find monastic centers springing up in surrounding areas, both for monks and nuns.

Prologue

MODERN POET.

The Master spoke

ARNOLD
V. 393-8

Of life, which all can take but none can give,
Life which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong.

The Master spoke

VI. 617-620

Of Karma—all that total of a soul
Which is the things it did, the thoughts it had,
The 'Self' it wove—with woof of viewless time
Crossed on the invisible warp of acts.

VIII. 215-6

Its threads are Love and Life; and Death and Pain

ARNOLD
VIII. 219-224

The shuttles of its loom.

Slow grows the splendid pattern that it plans
Its wistful hands between.

This is its work upon the things ye see:

The unseen things are more ; men's hearts and minds,
The thoughts of peoples and their ways and wills,
Those, too, the great Law binds.

The Master spoke

VI. 635-6 Of blessed Nirvana—sinless, stirless rest—
That change which never changes !

VI. 633-4 The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy.

V. 502, 504 And much King Bimbisara prayed our Lord
To tarry in that city, saying oft,

V. 507-508 “*Stay* with me,
And teach my kingdom wisdom till I die.”

V. 434-6 The might of gentleness so conquered them,
The priests themselves scattered their altar-flames
And flung away the steel of sacrifice,

V. 501, 499 When he bade cruel worship of the gods cease.
Thus large the Master's heart was long ago.

Vin. i. 35-37 *ANCIENT BARD. King Seniya Bimbisara of Magadha, surrounded by twelve thousand brahmans and householders of Magadha, approached Prince Gotama in the Palm Grove Park of Rajagaha. Having approached and having greeted the Prince, he sat down at a respectful distance. Then *leading* brahmans and householders of Magadha, having exchanged

greetings of friendliness and courtesy, sat down at a respectful distance. Some saluted the Prince with joined hands, some shouted out their name and clan before him, and some simply became silent.

Then Prince Gotama, knowing the minds of these brahmans and householders of Magadha, talked progressively on giving, moral habits, and heaven. He explained the danger, the vanity, and the lowness of pleasures of the senses, and the advantage in renouncing them. When he knew that their minds were uplifted and ready to follow, he explained to them the Spiritual Law and Way which Enlightened Ones have found.

And as a clean cloth without black spots will easily take a dye, even so the twelve thousand brahmans and householders of Magadha, with Bimbisara at their head, saw a vision of the spotless Spiritual Law. They *understood that* "What rises by nature, also by nature falls."

One thousand then declared themselves to be followers of the Prince, and King Bimbisara, crossing over doubt and putting away uncertainty, came to see and know the Spiritual Law.

King Bimbisara then said, "Excellent, Prince Gotama, excellent! Just as one might set up what has been knocked over, or might uncover what has been hidden, or might show the Way to someone lost, or might bring a lamp into darkness that those with eyes may see shapes, even so has the Spiritual Law been explained to us by thee. Let the Prince

Vin. i. 38-39

Gotama accept me as a lay-follower from this day forth as long as life lasts." And the King invited Gotama and his followers to a meal with him on the following day.

On the next day, Prince Gotama and his followers approached the dwelling of King Seniya Bimbisara of Magadha, and sat down on the seats arranged for them. Then the King, with his own hand offered food and satisfied them. After Prince Gotama had withdrawn his hand from the bowl, the King sat down and talked with him, *Kassapa*, and other followers.

And here we see them after the meal.

Part 7

Vin. i. 37

KING BIMBISARA. Formerly, Prince Gotama, when I was a young man, I had five ambitions: to be anointed king, to have the fully Enlightened One come to my kingdom, to pay reverence to this High One, to be taught by him, and to understand his Spiritual Law. All these ambitions have now been realized by me.

There are Jains, Ajivikas, Wanderers, and Brahmans in my kingdom, and I trust that they will come to know this Spiritual Law.

Vin. i. 36

*JIVAKA. Yesterday the great gathering of brahmans and householders of Magadha were wondering: "Now, does the great recluse fare the Brahma-faring under Kassapa of Uruvela, or does Kassapa now travel in quest of Brahma under Prince Gotama?"

KING. *O Kassapa of Uravela, will you and your two brothers let me know how you came to enter Rajagaha as followers of Prince Gotama.*

Vin. i. 24-35 KASSAPA OF URUVELA. The Prince came to my hermitage and showed great strength of mind *before* our sacred fires. Later, at the time of great sacrifice, when the peoples of Anga and Magadha had come there to the feast, at first he would not come though invited by me. Then he came and *I learned of his meditations under the rose-apple tree.*

I saw that he was of great psychic power, but I thought at first that he had not perfected himself as I. After a long time he said to me: "Kassapa, you are not perfect nor are you on the way to perfection." I bowed my head then at Prince Gotama's feet, and asked to be his follower. I had been leader and guide and highest chief of five hundred matted-hair ascetics, and I asked them what they thought was right. They answered: "We have been much pleased by the great recluse for a long time, good sir, and if you go Brahma-faring with him, all of us will go too."

Vin. i. 36 *KING. *So this is what made you abandon the sacred fires, you who were known as the Emaciated One of Uravela. Kassapa, have you abandoned your fire-implements altogether?*

KASSAPA. Yes. I take no delight now in such sacrifices and offerings, knowing that such things are not the pure metal among the affections.

KING. What does your mind delight in now? Tell me that, Kassapa.

KASSAPA. I delight in the Way, without any rebirth, pure and free of the senses and bodily evolution, so that I can grow spiritually without being led by others. Prince Gotama is now my Teacher, and I am his follower. *He taught us to control the fires of the senses.*

KING. *What is your story, Kassapa of the River?*

Vin. i. 33-35 KASSAPA OF THE RIVER. My brother's five hundred matted-hair ascetics let their fire-worship implements be carried away by the river. I saw these all mixed together in the waters, and said: "I hope my brother is not in danger." I went with my three hundred followers to Uruvela *and then heard of Prince Gotama's teaching.* I asked my brother, "Is this a better way?" He said that it was, and so we too became Gotama's followers.

KASSAPA OF GAYA. I saw the hair, the braids and bundles, and the fire-worship implements too, and I and my two hundred followers went to Uruvela, and we too became followers of Prince Gotama. The Prince stayed at Uruvela as long as he found right, and then he set out on tour for Rajagaha with the thousand monks who had formerly been under me and my brothers.

KING. *Gotama, many brahmans and matted-hair ascetics have followed you. Have you also Wanderers and Ajivikas as followers?*

Vin. i. 8

GOTAMA. When I was going along the highroad to the Bo-tree, the Ajivika Upaka saw me and asked who was my teacher or whose Law I professed. I told him that I was following my own teaching. He said then that I must be a Conqueror. I answered that I was a conqueror of evil.

KING. *And did Upaka become a follower?*

*GOTAMA. No, O King. He said: "It may be true that you are a Conqueror", but, shaking his head, he went away, taking a different road.

Vin. i. 15-22

*KONDANNA. *Prince Gotama found many followers in Benares before we left for Uruvela. The young Yasa became a follower, but his family objected at first. Then the Prince converted the great merchant, Yasa's father. Yasa's mother and his wife asked to be accepted as women lay-followers, and he agreed. These were the first women to become lay-followers. Later four householder friends of Yasa in Benares came for instruction, thinking that this could be no ordinary law and discipline since Yasa had gone forth from home into homelessness for such teaching. These four joined us, and before long fifty householder friends of Yasa, of the first and second families in that district, joined us.*

GIRIMANANDA, THE CHAPLAIN'S SON. *O King, where will the Prince and his followers stay in Rajagaha?*

KING. As I was sitting here, I was wondering where he could stay that would be neither too far from a village nor too near, suitable for coming and going,

accessible for people to approach *their Teacher* but not crowded by day nor noisy at night. Our Bamboo Grove Park is suitable for seclusion. I will give the Bamboo Grove for a pleasure park to an Order of Monks with the Enlightened One at its head. Gotama, may I give the Bamboo Grove to such an Order?

GOTAMA. I accept the park as head of an Order of monks.

KING (*to Court Official*). Let a ceremonial vessel of gold be made ready that I may dedicate this park to the use of Prince Gotama and his Order of monks.

GOTAMA (*to the Kassapa brothers*). *Master Kassapa, you and your brothers may leave now to seek quarters for the night.*

KING. *My officials will help you.*

A LATER SCENE

(Later the King meets with Gotama and his friends in the Bamboo Grove.)

Vin. i. 101-2 KING. *I have been meditating upon your returning to me and this reasoning arose in my mind. Wanderers, belonging to other groups than yours, have had people coming to them to hear their law. These other groups gather together on the eighth, fourteenth and fifteenth days of the half-month to speak of their law. Thus the people gain affection for the Wanderers and faith in their law, and the Wanderers*

get followers. Why shouldn't your teachers also meet on these *Sabbath* days? The people *would* go to them to hear the Spiritual Law and *your Order would* gain followers.

GOTAMA. *It is good reasoning. I shall* let my monks gather together on these days.

BHADDIYA. *Here I have stayed with you in Rajagaha to find peace beyond compare before returning to the worries of government in Kapilavatthu. And now we have an Order of monks. They have a place to live, but what will they eat, what will they wear, how shall they be taught?*

*KONDANNA. *Many monks will not know the Law. If, not knowing the Law, we sit in silence, the people will criticize us and look down on the sons of the Sakyans.*

GOTAMA. *I shall* let monks discuss the Law.

Vin. i. 71-73

JIVAKA. *At this time there are five serious diseases among the people of Magadha: leprosy, boils, eczema, consumption, and epilepsy. Who will care for the monks when they are sick?*

*KING. *You may* take care of the Order of monks with the Enlightened One at its head.

JIVAKA. I am very busy. I have you to look after, O King, and the women's quarters, but *I would like to* attend to Prince Gotama and his followers.

Vin. i. 269ff

*GIRIMANANDA. *You are fortunate, Gotama. Jivaka, as a young man, set out for Taxila where there*

lived a world-famed doctor at that time. He learned much there and learned it quickly. *He studied* seven years and returned to Rajagaha.

*KING. The wilderness roads from Taxila offer little food or water. *Jivaka doctored people along the way to get back to us. But since then he has cured me of a disease and many others in my city.*

Vin. i. 71-73 *BHADDIYA. This *may* occur to some of your people, O King: These recluses, sons of the Sakyans, are of pleasant character and conduct. They eat good meals, lie down on beds sheltered from the wind. Suppose we were to join them, then Jivaka, *court physician*, would attend us. When *we are* well, *we can* leave the Order.

*GIRIMANANDA. Also, attending many ill monks, *Jivaka might* leave out some of his duties toward the King.

JIVAKA. *Perhaps* it would be good, Prince Gotama, if your teachers did not let any suffering from the five serious diseases join the Order.

KING. *Jivaka will care for your health, Gotama, and as many of your followers as he can.*

Vin. i. 39-44 GOTAMA. Friends, I *see* Sariputta and Moggallana coming in the distance with Assaji. *Assaji has told me that* they have an agreement: Whichever reaches deathlessness first, let him tell the other. *I hope that they may become my followers.*

(The three enter, pay their respects, and take seats with the others.)

ASSAJI. Master Gotama, Sariputta here exchanged greetings with me and then asked who my teacher was and whose Law I taught. I told him that I was a new follower of Prince Gotama, not long gone forth, fresh to *the knowledge of* the Spiritual Law, and that I could not teach the Law in full.

SARIPUTTA. *I told him that it wasn't important if he told me much or little so long as he gave me the chief meaning of your Law. Why should there be great elaboration?*

ASSAJI. *And so I gave him this brief expression of the Law: The great Truth-seeker has told the cause of those things proceeding from cause, and has told that which stops these causes. That which rises by nature, by nature stops.*

KING. *And did you tell your friend Moggallana that you had found deathlessness?*

MOGGALLANA. *He did, and we approached the Wanderers studying under Master Sanjaya. We told them and Sanjaya that we were going to Prince Gotama and that he would be our teacher. Two hundred and fifty Wanderers told us that they were staying there on our account, and that if we went Brahma-faring under Prince Gotama, they would go too.*

KING. *What did Sanjaya say?*

SARIPUTTA. He asked us not to leave. May we go forth with you, O Prince?

GOTAMA. *What is Sanjaya's teaching? I would know that first.*

D. i. 58-9
27-8

*SARIPUTTA. When a question is put to him, he wriggles like an eel. If you ask *him* whether there is another world, whether there is creation by chance, whether there is immortality, or what is the result of good or bad actions, to each or any of these questions he gives the same answers: I don't say so, and I don't deny it. If I thought so, I would say so. But I don't think that it is otherwise.

*GOTAMA. Of this I express neither approval nor disapproval. *You are free to choose whom you will follow.*

SARIPUTTA AND MOGGALLANA. Master Gotama, let us receive ordination.

Vin. i. 20-1

GOTAMA. Go Brahma-faring then, friends, to end evil completely. Wander in the land for the blessing of the many-folk and for their happiness. With compassion for the world, go forth for the welfare, the blessing, and the happiness of spirits and men. There are beings with little dust in their eyes who are going backward from not knowing the Spiritual Law. If they come to know, they will go forward in growth.

Vin. i. 44-5

*ASSAJI. *O Prince, your monks are without instructors and will not be able to teach well.* Modest and conscientious monks will desire training.

GOTAMA. Let the older monks each *teach* a young follower. The older monk should be like a father

to the young follower, and the young follower like a son to the older monk. With respect and courtesy for one another, together they will come to grow in the Law and discipline.

*BHADDIYA. *I can see new monks walking for alms-food wrongly dressed, holding their almsbowls in incorrect ways, making all kinds of noise at meal-times just like brahmans. What happiness! What happiness!*

Vin. i. 4-6

GOTAMA. *I was tempted to avoid having an Order with all of its problems of discipline and organization. I told Sahampati that if I were to teach the Spiritual Law and others were not to understand me, this would be a weariness and worry for me. But we have our first monastic center now and we must not think of weariness. I must teach the Law if learners of the Law are to grow.*

Vin. iii. 2

*KING. *Some Brahmans will stand in your way. Some have been telling me that Gotama does not greet aged Brahmans, even those at the close of life.*

*COURT OFFICIAL. Now this, good Gotama, is not respectful.

D. i. 4

GOTAMA. *I respect true Brahmans highly, old or young. The ancient morality tells us to put away the killing of living things, and avoid the destruction of life. I have laid the club and the sword aside. We must be ashamed of violence and full of mercy.*

COURT OFFICIAL. *Will your followers earn money?*

D. i. 6

GOTAMA. They must not accept silver and gold,



Detail of two attendants in a bronze Buddhist group, Chinese of the Sui Dynasty, dated 593 A.D.. These two figures represent splendidly the monastic life of Buddhism. The figure on the left shows strong self-control, yet it is not unnatural. The figure on the right uses a gesture of preaching which is pleasingly natural. Monks such as these must have preserved the spirituality and peacefulness of Gotama Buddha in spite of superstitions and lack of knowledge in their environment. Courtesy, Museum of Fine Arts, Boston.

- and must keep themselves from buying and selling.
- D. i. 8 Whereas some monks and Brahmans, while living on food provided by the faithful, are tricksters, fortune-tellers, users of magic words, and drive out evil spirits in their greed for profit, I would keep away from all such deception and nonsensical talk.
- D. i. 9-12
Selections *Some Brahmans live* by low arts, foretelling the length of a man's life, whether army chieftains will be victorious or not, whether the moon or sun will suffer eclipse, whether there will be much or little rain, whether the harvest will be good or bad, and they use charms and magic to avoid diseases, unlucky happenings, or to curse an enemy. They claim to obtain answers when they call upon the Sun, the Moon, the goddess of luck, and even the Great One. Those in the Order must keep back from all such low arts. If a Truth-seeker should show respect for such Brahmans, *young or old*, his head would split open.
- Vin. i. 35 *KING. A lovely reputation has gone forth about you, Prince Gotama, that you are indeed perfected and fully enlightened, a pilgrim of the Spiritual Law endowed with knowledge and behavior, a knower of worlds, an unequalled trainer of men. You truly teach the Law, lovely at the beginning, in the middle, and at the ending. You explain the Brahma-Way well, in spirit and letter, wholly complete and pure.
- Vin. i. 43 *COURT OFFICIAL. The people are criticizing *this lovely teaching*, O King, and you should know *this*. They

are saying: "Prince Gotama gets along by making us childless, by making wives into widows, by breaking up families. At this time very distinguished young men, belonging to the best families of Magadha, are *thinking of* going Brahma-faring under the Prince." The people are saying that Kassapa's followers and Sanjaya's followers are being led away by the Prince—who will be next?

GOTAMA. You should correct the people. Tell them that Truth-seekers lead by the true Spiritual Law. Who would be jealous of wise leaders on the Right Way? But do not worry, friends, this noise will not last long, *perhaps* no more than a week.

Vin. i. 74-5

KING. This is my decree: There is nothing to be done against those who go forth among the monks *of this Order* of the sons of the Sakyans. Their Spiritual Law is well preached. May they go Brahma-faring and end evil completely.

Will you go to see your father soon, Gotama?

Vin. i. 82

GOTAMA. I shall stay here as long as it is right, and then set out on a walking tour to Kāpilavatthu.

(The King then brings the meeting to an end and the monks wander away into the park, meditating happily on the joys of the days of the New Order in the future, yet somewhat troubled by possible sorrows.)

PART 8

Gotama's Return Home

Place

The Banyan Grove near the south gate of Kapilavatthu, where later the monastery was established.

Time

Gotama's 37th year, in the springtime.

Persons

All in earlier scenes.

NOTE. The Mahavagga beginning chapters "appear to give a chronological account of events from the night of the Awakening under the Bo-tree on the banks of the river Neranjara to the admission and ordination of Sariputta and Moggallana—. From this point on, a precise historical narration is not so apparent, for the Mahavagga now begins to group together subject-matter that belongs together."

In the Tibetan *Life of the Buddha*, we are told that at first "the most important rules of the code—were only formulated when Devadatta commenced sowing strife among the brethren, some ten or twelve years before the Buddha's death. At all events, our texts lead us to suppose that—the mendicants of the order did not live together, and that the only rules laid down for their guidance were that they were obliged to beg their food, that they must observe the ordinary rules of morality, that they must own no property, and that they must preach to all classes of people."

The VINAYA, or *Book of the Discipline*, is a remarkable record of decisions on major matters, gradually added to by generation after generation of monastic leaders responsible to the Order and to the state for discipline. In final form the records seem a body of detailed regulations enabling monastic orders to manage their own discipline for minor offences under the state, explaining definitely those major offences and crimes over which the state felt responsibility. Undoubtedly conditions varied, depending on the extent to which monarchs turned over to monks their own legal affairs.

The detailed regulations are often coarse and brutally frank as if

HORNER
Vin. i.
Intro.
p. xiii.

ROCKHILL
p. 50

ROCKHILL
pp. 50-58
THOMAS
pp. 97-102

prepared partly by government officials more interested in law than in spiritual life. Almost every minor detail is attributed to Gotama, many in obviously fictional frameworks, and it is necessary to sift the true from the imaginary incidents, and the early from the late. Fortunately some of the most authentic incidents in the life of Gotama have been incorporated in these books of discipline.

The story of the return home and the meeting with his family is placed in his 41st year by some legends which combine various visits to Kapilavatthu in one account, but in Vin. i. 76-79 the story of Rahula is one of the first incidents to follow the chronologically arranged incidents of Vin. i. 1-43.

With this part, our life of *The Young Gotama* ends. All lives of Gotama have to be imaginatively reconstructed in many parts, and none can escape criticism. If critical scholarship can find any mistakes in this dramatization, the author will be exceedingly grateful as his only desire is to find the truth. Tolerance for those sincerely seeking to find this truth is urged. From many efforts a future life-story may reveal more fully the real Gotama.

Prologue

Thag. 527-530 *ANCIENT BARD.

King Suddhodana sent Udayin, *who had* grown up as the play-fellow of Gotama, *to ask the Enlightened One to come to Kapilavatthu*. So Udayin went, became a follower, and thought:

"It still isn't the time for Gotama to go to the city. When the rains have come, and the woods are in flower, and the earth is covered with green, then it will be time."

And when the time was come, he spoke these verses to the Master, praising the beauty of the journey.

Dear Master, the trees now flame with blossoms;
With dead leaves dropped, they seek new fruit,

Shining like blazing fires in splendor.
Rich in hope, great Hero, are the times!

Green leaves and blossoms are on every tree,
Delightful to the eye, where'er we look;
Fragrance in the air is everywhere,
As petals fall, yearning for fruit.

The field is ploughed in hope,
The seed is sown in hope,
Merchants fare over the sea
In hope of winning wealth:
Now may this hope which I hold dear be realized.

O Master,
It's not too hot,
It's not too cold,
The season of the year is sweet,
O Hero,
And now's the time for us to leave.

Part 8

Vin. i. 82-3
ROCKHILL
p. 51
BEAL p. 403ff

(King Suddhodana meets Gotama and his followers outside the city walls in the Banyan Grove.)

KING (advancing from his chariot with dignity). My son! My son!

GOTAMA. Be seated, Father, and we can talk.

(The followers of the King and Gotama retire as the two talk together.)

KING. My heart has been like that of a man fainting and longing for water, when suddenly he finds a pure and cold fountain. Thy face is as of old, son, but thy feelings seem unwilling to express themselves. *Surely the spring has not dried up and disappeared.*

GOTAMA. I know that thou art full of love and recollection, but let thy calmed heart receive me as a *religious traveller on the Spiritual Way.*

KING. *Is this thy firm resolve?*

Mtu. ii. 186

*GOTAMA. Though the wind carry off the mountains, and the moon and sun fall in ruin, and every stream flow backward, never, O King, can I change.

BEAL p. 404
THOMAS
p. 99

KING. *But must there be* begging here and there for thy food, my son? Those of our warrior lineage have never practised begging.

GOTAMA. That royal lineage is thy lineage, O King, but mine is the lineage of the Kondanna and Brahman Enlightened Ones.

ROCKHILL
p. 51

KING. Udayin delivered thy message that thou wouldst not stop in the city, but in a monastic garden. I have had this Banyan Grove prepared for thee and thy followers. *The Queen would speak with thee, but Yasodhara will not come unless it is thy wish.*

THOMAS
p. 100

GOTAMA. The King's daughter may do reverence as she wishes; she is not to be blamed.

KING. *I will have them called then.*

(At the King's order, attendants bring Queen Pajapati and Princess Yasodhara to the pavilion in the grove, beautiful with the blooms and fresh green of springtime, and yet shaded and cool beneath the spreading Banyan trees.)

O Queen and Princess, Master Gotama has come home to Kapilavatthu as an Enlightened One.

(Yasodhara walks quickly forward, bows at Gotama's feet, and does him reverence. Gotama, however, lifts her to her feet.)

Mtu. ii. 233-4 While thou wast living a hard life in the forest of penance, Yasodhara too was living on little food, wearing common clothes, and making herself beds of straw.

QUEEN. When the King heard from his men of thy terrible sufferings, we were all filled with longing.

YASODHARA. It was not right that I should be eating food, wearing clothes, and sleeping in the beds of the royal palace, while thy noble son was living a hard life.

KING. We heard that thou didst die, but I did not believe the story.

GOTAMA. *Did ye often have news of me?*

Mtu. ii. 207-8 *QUEEN. The King sent men out *often* to bring him news. When thou didst go to Anupiya to the Brahman seer Vasettha, news came. When thou didst go to the Jain teachers at Vesali and Rajagaha, news came; and when thou didst go to Uruvela, news came to him.

KING. *We would hear more of King Bimbisara, Master Gotama.*

GOTAMA. *Let my five Sakyan friends be brought then, and Moggallana, Sariputta, and the Kassapa brothers. When you meet and hear them, you will understand better the work we have to do.*

(These followers are brought and pay their respects to the royal family.)

Kondanna, will you tell the King of King Bimbisara.

Vin. i. 35-6 *KONDANNA. King Bimbisara, with twelve thousand brahmans and householders, *welcomed* us to Rajagaha. The King and one thousand of these declared themselves to be lay-followers of Prince Gotama after he had explained the Spiritual Law to them.

i. 39ff The next day, the King gave the Bamboo Grove for an Order of monks with the Enlightened One at its head, and suggested to us that we have Sabbath meetings and teach the Spiritual Law to the many-folk.

i. 82 After this Moggallana and Sariputta and their followers joined us. Having stayed in Rajagaha as long as he found right, the Prince set out walking for Kapilavatthu, with many of his followers. We have been two months, walking the four hundred miles here.

ARNOLD
VII. 114-7

*BHADDIYA. As the Prince entered town by town, preaching those noble ways which lead to peace, the hearts of men followed his path as leaves troop

to the wind or sheep draw after one who knows the pastures.

KING. *And have you found peace, Bhaddiya?*

Vin. i. 76-7

*BHADDIYA. *Not yet, O King. I have my principality here to manage for a time. But poor Gotama has an Order to manage. I have heard that a certain bald-headed blacksmith, having quarrelled with his parents, joined us. Being bald, his hair was not shaved close. His parents came searching for him, but we didn't know him, and they called us bad and shameless liars when we said so. Prince Gotama then had to decide whether his followers must have shaven heads or not. All the way here we have been worrying about dress, and food, and shelter, and legal questions, and giving moral advice to rulers. What happiness! What happiness!*

Vin. i. 73-4

GOTAMA (*smiling*). *Such small matters are not a worry. It was more serious when warriors in the King's service joined us, saying to themselves "We delight in battle, do evil, and gain much demerit. How can we keep back from evil and do good?" Some of my followers let them go forth. Then the generals and chief ministers approached the King and told him of this. King Bimbisara decided that those in the king's service should not go forth as religious wanderers.*

Vin. iii. 7-11

SARIPUTTA. It is the right time, Master Gotama, to make known a course of training for followers that this Brahma-life may last long.

GOTAMA. Wait, Sariputta, wait. I shall know the right time for that. *Much organization* can wait till conditions causing diseases in the Order appear. Then we can make known teaching to keep such conditions away. It may be that some troubles will not arise till the Order is of long standing, and some not until it is fully developed. With greed and too great learning, there will be *problems*. But now the most backward of these monks is on his way to Enlightenment, and not in danger of immorality. Grounded in first principles, he is stainless and purified.

SARIPUTTA. The Brahma-life did not last long for certain Enlightened Ones in the past. For which Enlightened Ones did it endure and for which did it not endure?

GOTAMA. For the three Kondanna Enlightened Ones, long, long ago, the Brahma-life did not endure.

SARIPUTTA. Why not?

GOTAMA. Few of their teachings were in scriptures taught to their followers. After the disappearance of these Enlightened Ones, their followers, of various clans and classes, rapidly lost the teachings. It was as if, Sariputta, various flowers, loose on a flat piece of wood, not tied together by a thread, were scattered about by the wind.

SARIPUTTA. And for which did the Brahma-life endure?

GOTAMA. The three Brahman Enlightened Ones, last of whom was Kassapa, taught a Brahma-life which endured because they had their scriptures *memorized* by their followers. It was as if the various flowers on the piece of wood were well tied together by a thread, so that they were not scattered or blown about or destroyed by the wind.

BEAL p. 406 KING. *You seem happy in your work, my son.* Wonderful indeed! At first my sorrowing heart was heavy, but now living in a peaceful, quiet place, you yourself are at rest, and can give rest to others. No need of arms or weapons *in this Banyan Grove*. Infinitely quiet is the place where the wise make their dwelling. I can see that other princes of the Sakya tribe will wish to join your company. What will you do about Rahula?

p. 407

Vin. i. 82-3 GOTAMA. I would see him and talk with him, Yasodhara.

(Yasodhara brings the boy.)

YASODHARA. This, Rahula, is your father. Go and ask him for your inheritance.

RAHULA. Pleasant is your shadow, O Monk.

THOMAS
p. 101

YASODHARA. He has *many* treasures. Say that you are a prince and ask for his treasures.

RAHULA. I am Prince Rahula. May I have my treasure?

GOTAMA. Son, the wealth which your father had would *bring you sorrow* and trouble. I will give

you treasures of Enlightenment. *Some day you shall join me, and Sariputta shall be your teacher.*

YASODHARA. *And how shall we teach him now, Master?*

Mtu. ii. 79-82 GOTAMA. Tell his tutor this. He should not harm any living soul, nor take what is not his, nor sin in deed or thought. We all avoid what is not upright. And there is never any anger among us. We listen to the good and the bad Law, but we take no delight in the bad. We satisfy with food and drink those who come begging to us, the blind, the helpless, the poor, and the needy.

Truly the Spiritual Law protects him who lives in the spirit. *May it be well with my boy!*

BEAL
pp. 406-7

KING. If you had not left family and kin, there would have been no excellent law like this declared. In the city they are all telling the joyful news:

Siddhartha, the fully Enlightened, has come back again. *Let us leave for the city and we can continue our talk on the Palace porch, cool and lovely on this beautiful spring day.*

(They leave and the Poet enters.)

MODERN POET.

ARNOLD
VIII. 496-501

So they came into the Palace porch,
Suddhodana carrying Gotama's bowl,
Whilst a new light brightened the lovely eyes
And sunned the tears of sweet Yasodhara.

VIII. 37-49

Gotama sat upon the King's right hand,

Sariputta and Moggallana stood behind,
And round were ranged the Sakya lords,
Ananda, Devadatta, and all the Court.

Between Gotama's knees
Rahula smiled, with wondering childish eyes,
While at his feet
Sat sweet Yasodhara, her heartaches gone,
Foreseeing that fair love
Which doth not feed on fleeting sense,
That life which knows no age,
That blessed last of deaths when Death is dead,
His victory and hers.

ARNOLD
VIII. 34-35
VIII. 493-5

All watched the opening of his lips to learn
The wisdom which hath made our Asia mild,
Whereby whoso will live—mighty or mean,
Wise or unlearned, man, woman, young or old—
Shall, soon or late, break from the wheels of life,
Attaining
Blessed Spiritual Freedom.

Postlogue

ARNOLD
VIII. 574-590

MODERN POET. Here endeth what I write
Who love the Master for his love of us.
A little knowing, little have I told
Touching the Teacher and the Ways of Peace.
Forty-five rains thereafter showed he those
In many lands and many tongues, and gave
Our Asia Light, that still is beautiful,
Conquering the world with spirit of strong grace:
All which is written in the holy Books,
And where he passed, and what proud Emperors
Carved his sweet words upon the rocks and caves:
And how—in fulness of the times—it fell
The Buddha died, the great *Truth-seeker*,
Even as a man 'mongst men, fulfilling all:
And how *countless millions* since *that time*
Have trod the Path which leads whither he went
Unto NIRVANA, where the Silence lives.

STORYTELLER. Many in our world today hope
that belief in One God may bind peoples together
for peace, and some ask: What did the Enlightened
Gotama teach about a Supreme Being or Spirit?

Some ancient schools of thought delighted in
silence when asked of the One God or of future
life, but others delighted in the opposite. Here is
a very ancient poem to be found in The Sukhavati-
Vyuha or *Land of Happiness*. Which schools of
thought recall the real Gotama?

THE ONE OF INFINITE LIGHT
AND TRUTH

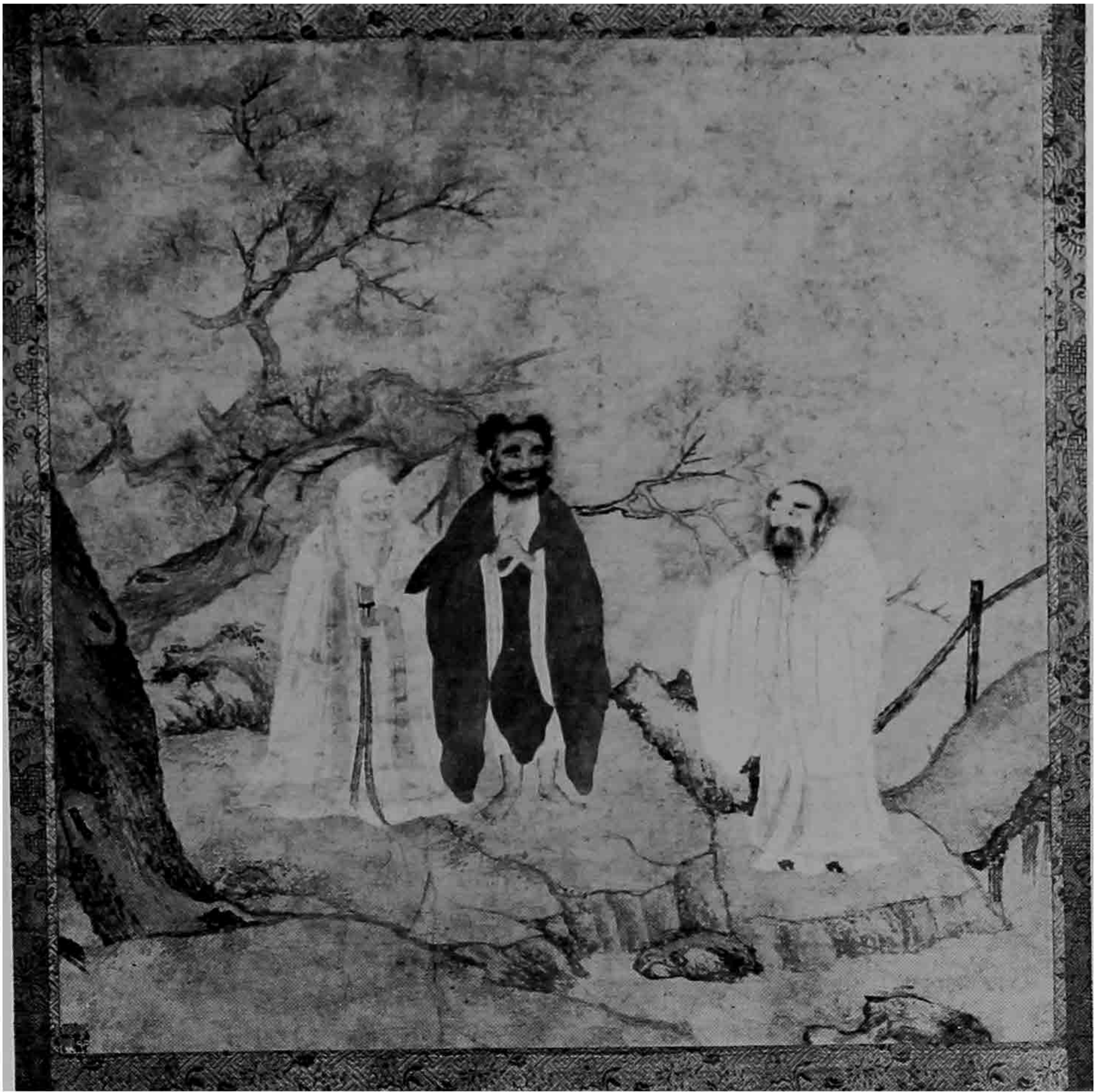
SBE XLIX
p. 30

SBE XLIX
pp. 29, 30

Words fail to describe
The extent of boundless brightness
Of the Eternal Seeker of Truth,
Of the One of Infinite Light.
O Eternal Truth-seeker,
Of infinite light,
Of endless splendor,
Of boundless brilliance—
 Shining forever,
 Shining freely,
 Shining from flames
Like jewels of heaven—
With perfectly pure rays,
Lovely and delightful,
Pleasing and limitless,
Powerful, incomparable,
Greater than any light
 Of the lords of men,
Greater than any light
 In the three worlds,
Before thy light, the full moon bows,
Before thy light the sun too bows,
 Before thy infinite light
All the conquered gods do bow.

Gotama Buddha,
Sakyamuni himself,
With unfailing faith
Might speak for an age
Of the work and the brightness
Of Eternal Truth
And Infinite Light
Without reaching an end
Of their perfect goodness,
Because they are beyond measure.
Countless and endless beyond all thought
Is the greatness of the goodness of that Light,
The incomparable brilliance of that Truth.
—Re-worded from Max Müller's translation.

THE END



Laoze, Gotama Buddha (Sakyamuni), and Confucius, from a Chinese painting of the Ming Dynasty, on a paper panel. Courtesy, Freer Gallery of Art, Washington D. C..

APPENDIX

KEY TO AUTHORS AND ABBREVIATIONS

Authors

ARNOLD: *The Light of Asia*, by Sir Edwin Arnold, published by John Lane, London; Dodd, Mead and Company, New York, 1926.

For some portions of the life of Gotama this modern source recreates imaginatively the family life and ancient times more beautifully and sympathetically than any version, canonical or otherwise. For this reason many prologues, and some speeches within the dramatization, are taken from *The Light of Asia*, necessarily somewhat adapted for the purposes of this book.

ASVAGHOSHA (Asv.): *The Ancient Bard* in the text, who also presents other ancient poetry and history when the name is starred (*). His poem is to be found in SBE vol. 49. The Sanskrit text is imperfect, and the whole has been translated from the Chinese version by S. Beal. SBE vol. 19. E. H. Johnston has translated ch. X to XXVIII from the Tibetan in *Acta Orientalia*, vol. 15, 1937.

BEAL: *Life of Buddha*, by Asvaghosha Bodhisattva, translated from Sanskrit into Chinese by Dharmaraksha, A. D. 420; from Chinese into English by Samuel Beal, in *Sacred Books of the East* of the World's Great Classics library,

Authors

published by The Colonial Press, New York, 1899. Compare SBE vol. 19.

By a comparison of the Chinese and Sanskrit versions of the wonderful poem by Asvaghosha, it is possible to get a very good idea of the original text. Sir Edwin Arnold was greatly influenced by this ancient poem. Unfortunately Gotama is pictured as a man who did not mix with the common people till he was almost 29 years old, which does not harmonize at all with his character in canonical scriptures. King Suddhodana is pictured as tempting his son with immorality to keep him home as a ruler of the kingdom, which does not harmonize with the facts of Sakyan life in the scriptures where the stepmother and wife of Gotama become nuns after the death of the king, where the son of Gotama becomes a monk, and where many young Sakyans who were friends and relatives also enter the Buddhist Order. In these poetic versions, the city of Kapilavatthu is pictured with a splendor and power that it could not have possessed. As a matter of fact, it was a small kingdom within which chieftains shared in the rule with the king, all of whom were strongly influenced in their administration by a popular assembly of citizens, somewhat reminiscent of Athens in the time of Socrates.

In this dramatization, these poetical versions are used for those portions of the life of Gotama which fit in well with facts established by the canonical scriptures.

Authors

CARUS: *The Gospel of Buddha*, by Paul Carus, published by The Open Court Publishing Company, Chicago and London, 1917.

This excellent book has been very little used in the present dramatization because the two works are somewhat similarly planned as imaginative reconstructions of the life and teachings of Gotama Buddha, and it seemed desirable to make use of ancient source materials in a fresh way based on more recent scholarship. This gospel of Buddha, nevertheless, seems to the writer to have more of the spirit of early Buddhist life than any similar book, its main defect being that it does not list with sufficient clearness explanatory or other additions by the author.

DAVIDS: *Buddhism, its History and Literature*, by T. W. Rhys Davids, published by G. P. Putnam's Sons, Ltd., London and New York, 1926.

GEIGER: *The Mahavamsa*, translated into English by Wilhelm Geiger, published by the Ceylon Government Information Department, Colombo, 1950.

HORNER: *The Book of the Discipline (Vinaya)*, translated by I. B. Horner, 5 vols., SBB, published by Luzac and Company, Ltd., London, 1951.

HULTZSCH: *Inscriptions of Asoka*, by E. Hultzsch, vol. I, published by The Clarendon Press, Oxford, 1925.

MAHAVASTU (Mtu.) by anonymous authors: Translated by J. J. Jones, 2 vols. SBB, published by Luzac and Company, Ltd., London, 1952.

Authors

Of Sanskrit texts the Mahavastu has been found a remarkable document containing undoubtedly ancient materials alongside later legendary additions.

ROCKHILL: *The Life of the Buddha*, derived from Tibetan works in the Bkash-hgyur and the Bstan-hgyur, translated by W. W. Rockhill, published by Trübner and Company, London, 1884, Trübner's Oriental Series.

Back of the garbled texts and mythological and superstitious legends of later development, there seems to be in Tibetan sources a preservation of ancient chronicles which often include dates not to be found in any other sources. It may be that dates and numbers were more easily passed on from generation to generation than proper names, technical terms, and historical incidents. The dating of the Second Council, the following schism, and the unification under Emperor Asoka are noteworthy dates in the *Dulva*. There is also a helpful chronology for the years following Gotama's first return to Kapilavatthu.

THOMAS: *The Life of Buddha*, by Edward J. Thomas, published by Routledge and Kegan Paul Ltd., London, 1952.

In this book higher criticism is helpful in separating that which is legendary from that which is historical, and in making clear how frequently ancient sources differ in regard to important facts about the life and times of Gotama. The book has both the merits and demerits of such a critical approach, and at times seems unappreciative of some materials to be found

Authors

in ancient sources.

WARREN: *Buddhism in Translations*, by Henry Clarke Warren, vol. 3, Harvard Oriental Series, published by The Harvard University Press, Cambridge, 1915.

The value of this book was its presentation of some of the birth stories in Jataka Tales. On the whole materials added by commentators (writing many centuries after the death of Gotama and the fixing of canonical scriptures in the time of Asoka) and very unhistorical legends of later days have been sparingly used in this dramatization. Even the Nikayas have been used less than what are now considered more ancient sources, the Sutta-Nipata, the Sutta material in the Vinaya, the Dhammapada, and other very ancient sources imbedded in various parts of the Pali and Sanskrit scriptures.

Reference Chart

	PART 1	PART 2	PART 3	PART 4	PART 5	PART 6	PART 7	PART 8
THOMAS	pp. 1- 37 38-46	47-50 51-58	59-60	61-70	71-80 81-84	85-89	89-96	97-102
ROCKHILL	13-19	20-25	26-28	27, 29-34	35-36	37-40	40-45 46-48	50-58
BEAL	295- 304	304- 313 318- 324	325- 330 336- 350	351- 368	331- 335 369- 380	381- 385	386- 396	403- 409

From this chart it can be seen that the chronology of this dramatization, based mainly on Vinaya i. 1-43, is almost identical with Pali, Sanskrit, Tibetan, and

Chinese sources as presented by Thomas, Rockhill,
and Beal.

List of Abbreviations

- A. —Anguttara Nikaya
Asv. —Asvaghosha's Buddhacarita
D. —Digha Nikaya
Dh. —Dhammapada
DPPN —Dictionary of Pali Proper Names
Dpv. —Dipavamsa
Itiv. —Itivuttaka
J. —Jataka
Kvu. —Kathavatthu
Lal. —Lalita Vistara
M. —Majjhima Nikaya
MA. —Majjhima Commentary
Mhv. —Mahavamsa
Mtu. —Mahavastu
PED —Pali-English Dictionary (P. T. S.)
P. T. S.—published by the Pali Text Society
S. —Samyutta Nikaya
SBB —Sacred Books of the Buddhists series
SBE —Sacred Books of the East series
Sn. —Sutta Nipata
Thag. —Theragatha
ThagA.—Theragatha Commentary
Ud. —Udana
Vin. —Vinaya Pitaka

Other sources are listed in the text as they occur.

GUIDING PRICIPLES FROM PALI SCRIPTURES

NOTE. In these selections we have guiding principles undoubtedly used by early Buddhist councils to help them in their quest for the true teachings of the Way. The writer of this life has tried to follow these principles; the reader, following them, may come even closer to the real Gotama.

D. ii. 154

Then the Exalted One addressed the brethren, and said:—It may be, brethren, that there may be doubt or misgiving in the mind of some brother as to the Buddha, or the doctrine, or the path, or the method. Inquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought:—“Our teacher was face to face with us, and we could not bring ourselves to inquire of the Exalted One when we were face to face with him.”

And when he had thus spoken the brethren were silent.

Then the Exalted One addressed the brethren, and said:—It may be, brethren, that you put no questions out of reverence for the teacher. Let one friend communicate to another.

D. ii. 123-126

A brother may say: This is the truth, the law, the Master's teaching.

- (1) I have heard and received this from the mouth of the Exalted One himself.
- (2) I have heard and received this, face to face, from the mouth of a group of brothers with their

elders and teachers, in this dwelling place—.

- (3) I have heard and received this from many elders of the Order, deeply read, holding the traditional faith, knowing well (a) the truths, (b) the rules of the Order, and (c) the summaries of the Teaching and the Laws, in this dwelling place—.
- (4) I have heard and received this from one such elder.

Brothers, such spoken words should be received neither with praise nor treated with scorn. When every word and syllable is fully understood, without praise or scorn, it should be compared with the Suttas (dialogues, etc., for memorizing) and the Vinaya (Rules of the Order). When the words and syllables are so compared, if they do not harmonize with the Suttas and do not fit well in the Vinaya, then you may conclude, "These are not truly the Exalted One's words, and have been wrongly understood by that brother." You should therefore reject them, brothers. But if the words and syllables harmonize with the Suttas and fit well in the Vinaya, then you may conclude: "These are truly the Exalted One's words, and they have been well understood by that brother."

These, brothers, are the Four Great Authorities which you should receive in the order of first, second, third and fourth.

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