§ 1. His Kula

1. Going back to the sixth century B.C., Northern India did not form a single Sovereign State.

2. The country was divided into many States, some large, some small. Of these some were monarchical and some non-monarchical.

3. The monarchical States were altogether sixteen in number. They were known by the name of Anga, Magadha, Kasi, Kosala, Vriji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Saursena, Asmaka, Avanti, Gandhara and Kambhoja.

4. The non-monarchical States were those of the Sakyas of Kapilvatsu, the Mallas of Pava and Kushinara, the Lichhavis of Vaisali, the Videhas of Mithila, the Koliyas of Ramagam, the Bulis of Allakapa, the Kalingas of Resaputta, the Mauriyas of Pipphalvana and the Bhaggas with their capital on Sumsumara Hill.

5. The monarchical States were known as Janapada and the non-monarchical as Sangh or Gana.

6. Not much is known about the nature of the polity of the Sakyas of Kapilvatsu, whether it was republican or oligarchic.

7. This much, however, is definitely known, that there were many ruling families in the Republic of the Sakyas and that they ruled in turns.

8. The head of the ruling family was known as Raja.

9. At the time of the birth of Siddharth Gautama it was the turn of Suddhodana to be the Raja.

10. The Sakya State was situated in the northeast corner of India. It was an independent State. But at a later stage the King of Kosala had succeeded in establishing his paramountcy over it.

11. The result of this paramountcy was that the Sakya State could not exercise certain sovereign powers without the sanction of the King of Kosala.

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12. Of the kingdoms then in existence, Kosala was a powerful kingdom. So was the kingdom of Magadha. Pasanedi, King of Kosala and Bimbisara, King of Magadha, were the contemporaries of Siddharth Gautama.

§ 2. *His Ancestry*

1. The capital of the Sakyas was the city called Kapilavatsu, perhaps after the name of the great Rationalist Kapila.

2. There lived in Kapilavastu a Sakya by name Jaya Sena. Sinahu was his son. Sinahu was married to Kaccana. Sinahu had five sons, Suddhodana, Dhotodana, Sakkodana, Suklodana and Amitodana. Besides five sons, Sinahu had two daughters, Amita and Pamita.

3. The Gotra of the family was Aditya.

4. Suddhodana was married to Mahamaya Her father's name was Anjana and mother's Sulak-shana. Anjana was a Koliya and was residing in the village called Devadaha.

5. Suddhodana was a man of great military prowess. When Suddhodana had shown his martial powers he was allowed to take a second wife and he chose Mahaprajapati. She was the elder sister of Mahamaya.

6. Suddhodana was a wealthy person. The lands he held were very extensive and the retinue under him was very large. He employed, it is said, one thousand ploughs to till the land he owned.

7. He lived quite a luxurious life and had many palaces.

§ 3. *His Birth*

1. To Suddhodana was born Siddharth Gautama and this was the manner of Gautama's birth.

2. It was a custom among the Sakyas to observe an annual midsummer festival which fell in the month of Ashad. It was celebrated by all the Sakyas

throughout the State and also by the members of the ruling family.

3. It was the usual practice to celebrate the festival for seven days.

4. On one occasion Mahamaya decided to observe the festival with gaiety, with splendour, with flowers, with perfume, but without drinking intoxicants.

5. On the seventh day she rose early, bathed in scented water, bestowed a gift of 4,00,000 pieces of money as alms, adorned herself with all precious ornaments, ate choicest food, took upon herself the fast-day vows, and entered the splendidly adorned royal bedchamber to sleep.

6. That night Suddhodana and Mahamaya came together and Mahamaya conceived. Lying on the royal bed she fell asleep. While asleep she had a dream.

7. In her dreams she saw that the four world-guardians raised her as she was sleeping on her bed and carried her to the tableland of the Himalayas, placed her under a great sal tree and stood on one side.

8. The wives of the four world-guardians then approached and took her to the lake Mansarovar.

9. They bathed her, robed her in a dress, anointed her with perfumes and decked her with flowers in a manner fit to meet some divinity.

10. Then a Bodhisatta, by name Sumedha, appeared before her saying, "I have decided to take my last and final birth on this earth, will you consent to be my mother ?"She said, "Yes, with great pleasure."At this moment Mahamaya awoke.

11. Next morning Mahamaya told her dream to Suddhodana. Not knowing how to interpret the dream, Suddhodana summoned eight Brahmins who were most famous in divination.

12. They were Rama, Dhaga, Lakkana, Manti, Yanna, Suyama, Subhoga and Sudatta and prepared for them a befitting reception.

13. He caused the ground to be strewn with festive flowers and prepared high seats for them.

14. He filled the bowls of the Brahmins with

gold and silver and fed them on cooked ghee, honey, sugar and excellent rice and milk. He also gave them other gifts such as new clothes and tawny cows.

15. When the Brahmins were propitiated, Suddhodana related to them the dream Mahamaya had, and said, "Tell me what it means."

16. The Brahmins said : "Be not anxious. You will have a son, and if he leads a householder's life he will become a universal monarch, and if he leaves his home and goes forth into a homeless state, and becomes a sanyasi, he will become a Buddha, a dispeller of illusions in the world."

17. Bearing the Bodhisatta in her womb like oil in a vessel for ten lunar months, Mahamaya, as her time of delivery was coming nearer, desired to go to her parents' home for delivery. Addressing her husband, she said : "I wish to go to Devadaha, the city of my father."

18. "Thou knowest that thy wishes will be done,"replied Suddhodana. Having seated her in a golden palanquin borne by couriers, he sent her forth with a great retinue to her father's house.

19. Mahamaya, on her way to Devadaha, had to pass through a pleasure-grove of sal trees and other trees, flowering and non-flowering. It was known as the Lumbini Grove.

20. As the palanquin was passing through it, the whole Lumbini Grove seemed like the heavenly Cittalata grove or like a banqueting pavilion adorned for a mighty king.

21. From the roots to the tips of the branches the trees were loaded with fruits, flowers and numberless bees of the fine colours, uttering curious sounds, and flocks of various kinds of birds, singing sweet melodies.

22. Witnessing the scene, there arose a desire in the heart of Mahamaya for halting and sporting therein for a while. Accordingly she told the couriers to take her in the sal-grove and wait there.

23. Mahamaya alighted from her palanquin and walked up to the foot of a royal sal tree. A pleasant wind, not too strong, was blowing and the

boughs of the trees were heaving up and down and Mahamaya felt like catching one of them.

24. Luckily one of the boughs heaved down sufficiently low to enable her to catch it. So she rose on her toes and caught the bough. Immediately she was lifted up by its upward movement and being shaken, she felt the pangs of childbirth. While holding the branch of the sal tree she was delivered of a son in a standing position.

25. The child was born in the year 563 B.C. on the Vaishakha Paurnima day.

26. Suddhodana and Mahamaya were married for a long time. But they had no issue. Ultimately when a son was born to them his birth was celebrated with great rejoicing, with great pomp and ceremony by Suddhodana and his family and also by the Sakyas.

27. At the time of the birth of the child it was the turn of Suddhodana to be the ruler of Kapilavatsu and as such was in the enjoyment of the title of Raja. Naturally the boy was called Prince.

§ *4. Visit by Asita*

1. At the moment when the child was born there dwelt on the Himalayas a great sage named Asita.

2. Asita heard that the gods over the space of the sky were shouting the word "Buddha"and making it resound. He beheld them waving their garments and coursing hither and thither in delight. He thought, what if I were to go and find out the land in which he was born ?

3. Surveying with his divine eyes the whole of the Jambudvipa, Asita saw that a boy was born in the house of Suddhodana shining with all brilliance and that it was over his birth that the gods were excited.

4. So the great sage Asita with his nephew Nardatta rose up and came to the abode of Raja Suddhodana and stood at the door of his palace.

5. Now Asita, the sage, saw that at the door of Suddhodana's palace many hundred thousand beings

had assembled. So he approached the door-keeper and said, "Go, man, inform the Raja that a sage is standing at the door."

6. Then the door-keeper approached Suddhodana and with clasped hands said, "Know, O Raja, that an aged sage, old and advanced in years, stands at the door, and says that he desires to see you."

7. The king prepared a seat for Asita and said to the door-keeper, "Let the sage enter." So coming out of the palace the door-keeper said to Asita : "Please go in."

8. Now Asita approached King Suddhodana and, standing in front of him, said, "Victory, Victory, O Raja, may you live long, and rule thy kingdom righteously."

9. Then Suddhodana in reverence to Asita fell at his feet and offered him the seat ; and seeing him seated in comfort, Suddhodana said, "I do not remember to have seen thee before this, O Sage! With what purpose hast thou come hither? What is the cause?"

10. Thereupon Asita said to Suddhodana, "A son is born to thee, O Raja ! Desiring to see him, have I come."

11. Suddhodana said," The boy is asleep, O Sage ! Will you wait for a while ?" The sage said, "Not long, O King, do such great beings sleep Such good beings are by nature wakeful."

12. Then did the child out of compassion for Asita, the great sage, make a sign of awaking.

13. Seeing that the child had become awake, Suddhodana took the boy firmly in both hands and brought him into the presence of the sage.

14. Asita observing the child, beheld that it was endowed with the thirty-two marks of a great man and adorned with the eighty minor marks, his body surpassing that of Sakra, Brahma, and his aura surpassing them a hundred thousand-fold, breathed forth this solemn utterance, "Marvellous, verily, is this person that has appeared in the world,"and rising from his seat clasped his hands, fell at his feet, made a

rightwise circuit round and taking the child in his own hand stood in contemplation.

15. Asita knew the old well-known prophecy that anyone endowed with the thirty-two marks of a great man, as Gautama was, has two careers open to him, and no third. "If he becomes a householder, he will become a universal monarch. But if he goes forth from the home to a homeless life, he will become a fully enlightened Buddha."

16. Asita was sure that the child would not remain a householder.

17. And looking at the child he wept, and shedding tears, sighed deeply.

18. Suddhodana beheld Asita shedding tears, and sighing deeply.

19. Beholding him thus weeping, the hair of his body rose, and in distress Suddhodana said to Asita, "Why, O Sage, dost thou weep and shed tears, and sigh so deeply ? Surely, there is no misfortune in store for the child."

20. At this Asita said to the Raja, "O King, I weep not for the sake of the child. There will be no misfortune for him. But I weep for myself."

21. "And why?"asked Suddhodana. Asita replied, "I am old, aged, advanced in years, and this boy will without doubt become a Buddha and attain supreme and complete enlightenment and having done so, will turn the supreme wheel of the Doctrine that has not been turned before him by any other being in the world ; for the weal and happiness of the world will he teach his Doctrine."

22. "The religious life, the Doctrine, that he will proclaim will be good in the beginning, good in the middle, good in the end, complete in the letter and the spirit, whole and pure."

23. "Just as an Oudumbara flower at some time and place arises in the world, even so at some time and place, after countless cycles, revered Buddhas arise in the world. So also, O Raja! this boy will without doubt obtain supreme, complete enlightenment, and having done so will take countless beings across the

ocean of sorrow and misery to a state of happiness."

24. "But I shall not see that Buddha. Hence, O Raja, I weep and in sadness I sigh deeply, for I shall not be able to reverence him."

25 The king thereafter offered to the great sage Asita and Nardatta, his nephew, suitable food, and having given him robes made a rightwise circuit round him.

26. Thereupon Asita said to Nardatta, his nephew, "When thou shalt hear, Nardatta, that the child has become a Buddha, then go and take refuge in his teachings. This shall be for thy weal and welfare and happiness." So saying Asita took leave of the Raja and departed for his hermitage.

§ 5. *Death of Mahamaya*

1. On the fifth day the ceremony of name-giving took place. The name chosen for the child was Siddharth. His clan name was Gautama. Popularly, therefore, he came to be called Siddharth Gautama.

2. In the midst of rejoicing over the birth and the naming of the child Mahamaya suddenly fell ill and her illness became very serious.

3. Realising that her end was near she called Suddhodana and Prajapati to her bedside and said : "I am sure that the prophecy made by Asita about my son will come true. My regret is that I will not live to see it fulfilled."

4. "My child will soon be a motherless child. But I am not worried in the least as to whether after me my child will be carefully nursed, properly looked after and brought up in a manner befitting his future."

5. "To you Prajapati, I entrust my child, I have no doubt that you will be to him more than his mother."

6. "Now do not be sorry. Permit me to die. God's call has come and His messengers are waiting to take me." So saying, Mahamaya breathed her last. Both Suddhodana and Prajapati were greatly grieved and wept bitterly.

7. Siddharth was only seven days old when his

mother died.

8. Siddharth had a younger brother by name Nanda. He was the son of Suddhodana born to Mahaprajapati.

9. He had also several cousins, Mahanama and Anuruddha, sons of his uncle Suklodan, Ananda, son of his uncle Amitodan, and Devadatta, son of his aunt Amita. Mahanama was older than Siddharth and Ananda was younger.

10. Siddharth grew up in their company.

§ 6. Childhood and Education

1. When Siddharth was able to walk and speak the elders of the Sakyas assembled and asked Suddhodana that the boy should be taken to the temple of the village goddess Abhya.

2. Suddhodana agreed and asked Mahaprajapati to dress the boy.

3. While she was doing so the child Siddharth, with a most sweet voice, asked his aunt where he was being taken. On learning that he was being taken to the temple he smiled. But he went, conforming to the custom of the Sakyas.

4. At the age of eight Siddharth started his education.

5. Those very eight Brahmins whom Suddhodana had invited to interpret Mahamaya's dream and who had predicted his future were his first teachers.

6. After they had taught him what they knew Suddhodana sent for Sabbamitta of distinguished descent and of high lineage in the land of Uddikka, a philologist and grammarian, well read in the Vedas, Vedangas and Upanishads. Having poured out water of dedication from a golden vase, Suddhodana handed over the boy to his charge, to be taught. He was his second teacher.

7. Under him Gautama mastered all the philosophic systems prevalent in his day.

8. Besides this he had learned the science of concentration and meditation from one Bhardawaj, a

disciple of Alara Kalam, who had his ashram at Kapilavatsu.

§ 7. *Early Traits*

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1. Whenever he went to his father's farm and found no work he repaired to a quiet place, and practised meditation.

2. While everything for the cultivation of the mind was provided, his education in the military science befitting a Kshatriya was not neglected.

3. For Suddhodana was anxious not to make the mistake of having cultivated the mind of his son at the cost of his manliness.

4. Siddharth was of kindly disposition. He did not like exploitation of man by man.

5. Once he went to his father's farm with some of his friends and saw the labourers ploughing the land, raising bunds, cutting trees, etc., dressed in scanty clothes under a hot burning sun.

6. He was greatly moved by the sight.

7. He said to his friends, can it be right that one man should exploit another ? How can it be right that the labourer should toil and the master should live on the fruits of his labour ?

8. His friends did not know what to say. For they believed in the old philosophy of life that the worker was born to serve and that in serving his master he was only fulfilling his destiny.

9. The Sakyas used to celebrate a festival called Vapramangal. It was a rustic festival performed on the day of sowing. On this day custom had made it obligatory on every Sakya to do ploughing personally.

10. Siddharth always observed the custom and did engage himself in ploughing.

11. Though a man of learning, he did not despise manual labour.

12. He belonged to a warrior class and had been taught archery and the use of weapons. But he did not like causing unnecessary injury.

13. He refused to join hunting parties. His

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friends used to say : "Are you afraid of tigers ?" He used to retort by saying, "I know you are not going to kill tigers, you are going to kill harmless animals such as deer and rabbits."

14. "If not for hunting, come to witness how accurate is the aim of your friends," they said. Even such invitations Siddharth refused, saying ; "I do not like to see the killing of innocent animals."

15. Prajapati Gautami was deeply worried over this attitude of Siddharth.

16. She used to argue with him saying : "You have forgotten that you are a Kshatriya and fighting is your duty. The art of fighting can be learned only through hunting for only by hunting can you learn how to aim accurately. Hunting is a training ground for the warrior class."

17. Siddharth often used to ask Gautami : "But, mother, why should a Kshatriya fight? And Gautami used to reply : "Because it is his duty."

18. Siddharth was never satisfied by her answer. He used to ask Gautami : "Tell me, how can it be the duty of man to kill man?" Gautami argued, "Such an attitude is good for an ascetic. But Kshatriyas must fight. If they don't, who will protect the kingdom ?"

19. "But mother ! If all Kshatriyas loved one another, would they not be able to protect their kingdom without resort to killing?" Gautami had to leave him to his own opinion.

20. He tried to induce his companions to join him in practising meditation. He taught them the proper pose. He taught them to fix their mind on a subject. He advised them to select such thoughts as "May I be happy, may my relations be happy, may all living animals be happy."

21. But his friends did not take the matter seriously. They laughed at him.

22. On closing their eyes they could not concentrate on their subject of meditation. Instead, some saw before their eyes deer for shooting or sweets for eating.

23. His father and his mother did not like his partiality for meditation. They thought it was so contrary to the life of a Kshatriya.

24. Siddharth believed that meditation on right subjects led to development of the spirit of universal love. He justified himself by saying : "When we think of living things, we begin with distinction and discrimination. We separate friends from enemies, we separate animals we rear from human beings. We love friends and domesticated animals and we hate enemies and wild animals."

25. "This dividing line we must overcome and this we can do when we in our contemplation rise above the limitations of practical life." Such was his reasoning.

26. His childhood was marked by the presence of supreme sense of compassion.

27. Once he went to his father's farm. During recess he was resting under a tree enjoying the peace and beauty of nature. While so seated a bird fell from the sky just in front of him.

28. The bird had been shot at by an arrow which had pierced its body and was fluttering about in great agony.

29. Siddharth rushed to the help of the bird. He removed the arrow, dressed its wound and gave it water to drink. He picked up the bird, came to the place where he was seated and wrapped up the bird in his upper garment and held it next to his chest to give it warmth:

30. Siddharth was wondering who could have shot this innocent bird. Before long there came his cousin Devadatta armed with all the implements of shooting. He told Siddharth that he had shot a bird flying in the sky, the bird was wounded but it flew some distance and fell somewhere there, and asked him if he had seen it.

31. Siddharth replied in the affirmative and showed him the bird which had by that time completely recovered.

32. Devadatta demanded that the bird be handed

over to him. This Siddharth refused to do. A sharp argument ensued between the two.

33. Devadatta argued that he was the owner of the bird because by the rules of the game, he who kills a game becomes the owner of the game.

34. Siddharth denied the validity of the rule. He argued that it is only he who protects that has the right to claim ownership. How can he who wants to kill be the owner ?

35. Neither party would yield. The matter was referred to arbitration. The arbitrator upheld the point of view of Siddharth Gautama.

36. Devadatta became his permanent enemy. But Gautama's spirit of compassion was so great that he preferred to save the life of an innocent bird to securing the goodwill of his cousin.

37. Such were the traits of character found in the early life of Siddharth Gautama.

§ *8. Marriage*

1. There was a Sakya by name Dandapani. Yeshodhara was his daughter. She was well known for her beauty and for her 'sila.'

2. Yeshodhara had reached her sixteenth year and Dandapani was thinking about her marriage.

3. According to custom Dandapani sent invitations to young men of all the neighbouring countries for the Swayamvar of his daughter.

4. An invitation was also sent to Siddharth Gautama.

5. Siddharth Gautama had completed his sixteenth year. His parents also were equally anxious to get him married.

6. They asked him to go to the Swayamvar and offer his hand to Yeshodhara. He agreed to follow his parents' wishes.

7. From amongst the young men Yeshodhara's choice fell on Siddharth Gautama.

8. Dandapani was not very happy. He felt doubtful about the success of the marriage.

9. Siddharth, he felt, was addicted to the company of saints and sages. He preferred loneliness. How could he be a successful householder ?

10. Yeshodhara, who was determined to marry none but Siddharth, asked her father whether to be in the company of saints and sages was a crime. She did not think it was.

11. Knowing her daughter's determination to marry no one but Siddharth Gautama, the mother of Yeshodhara told Dandapani that he must consent. Dandapani did.

12. The rivals of Gautama were not only disappointed but felt that they were insulted.

13. They wanted that in fairness to them Yeshodhara should have applied some test for her selection. But she did not.

14. For the time being they kept quiet, believing that Dandapani would not allow Yeshodhara to choose Siddharth Gautama so that their purpose would be served.

15. But when Dandapani failed, they made bold and demanded that a test of skill in archery be prescribed. Dandapani had to agree.

16. At first Siddharth was not prepared for this. But Channa, his charioteer, pointed out to him what disgrace his refusal would bring upon his father, upon his family and upon Yeshodhara.

17. Siddharth Gautama was greatly impressed by this argument and agreed to take part in the contest.

18. The contest began. Each candidate showed his skill in turn.

19. Gautama's turn came last. But his was the highest marksmanship.

20. Thereafter the marriage took place. Both Suddhodana and Dandapani were happy. So was Yeshodhara and Mahaprajapati.

21. After a long term of married life Yeshodhara gave birth to a son. He was named Rahula.

§ 9. *Father's Plans to Save His Son*

1. While the king was happy to see his son married and thus enter the life of a householder the prophecy of the sage Asita continued to haunt him.

2. To prevent the prophecy from coming true, he thought of getting him engrossed in the pleasures and carnal joys of life.

3. With this object in view Suddhodana built three luxurious palaces for his son to live in, one for summer, one for the rainy season and one for winter, furnished with all the requirements and excitements for a full amorous life.

4. Each palace was surrounded by an extensive garden beautifully laid out with all kinds of trees and flowers.

5. In consultation with his family priest Udayin, he thought of providing a harem for the prince with very beautiful inmates.

6. Suddhodana then told Udayin to advise the girls how to go about the business of winning over the prince to the pleasures of life.

7. Having collected the inmates of the harem, Udayin first advised them how they should win over the prince.

8. Addressing them he said : "Ye are all skilled in all the graceful arts, ye are proficient in understanding the language of amorous sentiments, ye are possessed of beauty and gracefulness, ye are thorough masters in your own styles.

9. "With these graces of yours, ye are able to move even sages who have lost all their desires, and to ensnare even the gods, who are charmed by heavenly nymphs.

10. "By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty ye are able to enrapture even women, how much more easily men.

11. "Thus, skilled as ye are, each set in your own proper sphere, it should not be beyond your reach to captivate and capture the prince and hold

him in your bondage.

12. "Any timid action on your part would be fit for new brides whose eyes are closed through shame.

13. "What though this hero be, great by his exalted glory, yet 'great is the might of woman.' Let this be your firm resolve.

14. "In olden time a great seer, hard to be conquered even by gods, was spurned by a harlot, the beauty of Kasi, planting her feet upon him.

15. "And the great seer Visvamitra, though plunged in a profound penance, was carried captive for ten years in the forests by the nymph Ghritaki.

16. "Many such seers as these have women brought to naught, how much more then a delicate prince in the first flower of his age ?

17. "This being so, boldly put forth your efforts that the posterity of the king's family may not be turned away from him.

18. "Ordinary women captivate simple men; but they are truly women, who subdue the nature of high and hard."

§ *10. The Failure of the Women to Win the Prince*

1. Having heard these words of Udayin, the women strung to the heart, rose even above themselves for the conquest of the prince.

2. But even with their brows, their glances, their coquetries, their smiles, their delicate movements, the girls of the harem did not feel sure of themselves.

3. But they soon regained their confidence through the command of the family priest and the gentle temperament of the prince, and through the power of intoxication and of love.

4. The women then set upon their task and made the prince wander in the woods like an elephant in the forests of Himavat, accompanied by a herd of females.

5. Attended by women, he shone in that pleasant grove, as the sun surrounded by Apsaras in his royal garden.

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6. There, some of them urged by passion, pressed him with their full, firm bosoms in gentle collisions.

7. Others violently embraced him after pretending to stumble, then leaning on him with their shoulders drooping down, and with their gentle creeper-like arms.

8. Others with their mouths smelling of spirituous liquor, their lower lips red like copper, whispered in his ear, "Let my secret be heard."

9. Others, all wet with unguents, as if giving him a command, clasped his hand eagerly and said, "Perform thy rites of, adoration here."

10. Another with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning lashing.

11. Others with their golden ones tinkling, wandered about here and there, showing him their bodies veiled with thin cloth.

12. Others leaned, holding a mango bough in hand, displaying their bosoms like golden jars.

13. Some, coming from a lotus bed, carrying lotuses and with eyes like lotuses, stood like the lotus goddess Padma, by the side of that lotus-faced prince.

14. Another sang a sweet song easily understood and with the proper gesticulations, rousing him, self-subdued though he was, by her glance, as saying, "O how thou art deluded !"

15. Another, having armed herself with her bright face, with its brow drawn to its full, imitated his action, as playing the hero.

16. Another, with beautiful, full bosoms, and having her earrings waving in the wind, laughed loudly at him, as if saying, "Catch me, sir, if you can !"

17. Some, as he was going away, bound him with strings of garlands, others punished him with words like an elephant-driver's hook, gentle yet reproachful.

18. Another, wishing to argue with him, seizing a mango spray, asked, all bewildered with passion, "This flower, whose is it ?"

19. Another, assuming a gait and attitude like

that of a man, said to him, "You who are conquered by a woman, go and conquer this earth !"

20. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement :

21. "See, my lord, this mango covered with its honey-scented flowers, where the bird *kokila* sings, as if imprisoned in a golden cage.

22. "Come and see this *Asoka* tree, which augments lovers' sorrows, where the bees make a noise as if they were scorched by fire.

23. "Come and see this *Tilaka* tree, embraced by a slender mango branch, like a man in a white garment by a woman decked with yellow ungents.

24. "Behold the *kurubaka* in flower, bright like fresh resin-juice, which bends down as if it felt reproached by the colour of women's nails.

25. "Come and see this young *Asoka,* covered all over with new shoots, which stands as if it were ashamed at the beauty of our hands.

26. "See this lake surrounded by the *Sinduvara* shrubs growing on its banks, like a fair woman reclining, clad in fine white cloth.

27. "See the imperial power of females, yonder *Ruddygoose* in the water, goes behind, his mate following her like a slave.

28. "Come and listen to the notes of the intoxicated *Cuckoo* as he sings, while another *cuckoo* sings as if consenting wholly without care.

29. "Would that thine was the intoxication of the birds which the spring produces, and not the thought of a thinking man, ever pondering how wise he is !"

30. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

31. But although thus attacked, he, having his sense guarded by self-control; neither rejoiced nor smiled.

32. Having seen them in their real condition, the Prince pondered with an undisturbed and steadfast mind.

33. "What is it that these women lack that they perceive not that youth is fickle ? For old age will destroy whatever beauty has."

34. This round of blandishment went on for months and years with no results.

§ *11. The Prime Minister's Admonition to the Prince*

1. Udayin realized that the girls had failed and that the Prince had shown no interest in them.

2. Udayin, well skilled in the rules of policy, thought of talking to the prince.

3. Meeting the prince all alone, Udayin said : "Since I was appointed by the king as a fitting friend for thee, therefore, I wish to speak to thee in the friendliness of my heart." So began Udayin.

4. "To hinder from what is disadvantageous, to urge to do what is advantageous and not to forsake in misfortune, these are the three marks of a friend.

5. "If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.

6. "It is right to woo a woman even by guile, this is useful both for getting rid of shame and for one's own enjoyment.

7. "Reverential behaviour and compliance with her wishes are what bind a woman's heart; good qualities truly are a cause of love, and women love respect.

8. "Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?

9. "Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

10. "But of what use is courtesy by itself ? Let it be assisted by the heart's feelings ; surely, when worldly objects so hard to attain are in the grasp, thou wilt not despise them.

11. "Knowing that pleasure was the best of

objects, even the god Purandara (Indra) wooed in olden times Ahalya, the wife of the saint Gautama.

12. "So too Agastya wooed Rohini, the wife of Soma ; and therefore, as Sruti saith, a like thing befell Lopamudra.

13. "The great ascetic Brihaspati begot Bharadvaja on Mamata the daughter of the Maruta, the wife of Autathya.

14. "The Moon, the best of offerers, begat Buda of divine nature on the spouse of Vrihaspati as she was offering a libation.

15. "So too in old times Parasara, overpowered by passion on the banks of the Yamuna, lay with the maiden Kali who was the daughter of the son of Varuna.

16. "The sage Vasishtha through lust begot a son Kapinglada on Akshmala, a despised low-caste woman.

17. "And the seer-king Yayat, even when the vigour of his prime was gone, sported in the Kaitrartha forest with the Apsara Visvaki.

18. "And the Kaurava king Pandu, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Madri, yielded to the pleasures of love.

19. "Great heroes such as these, pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?

20. "And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee and to which the whole world is devoted."

§ *12. The Prince's Reply to the Prime Minister*

1. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud :

2. "This speech manifesting affection is well-befitting in thee ; but I will convince thee as to where

thou wrongly judgest me.

3. "I do not despise worldly objects, I know that all mankind is bound up therein. But remembering that the world is transitory, my mind cannot find pleasure in them.

4. "Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desires would not be worthy of the wise man.

5. "And as for what thou sayest as to even those great men having become victims to desire, do not be led away by them ; for destruction was also their lot.

6. "Real greatness is not to be found there, where there is destruction, or where there is attachment to earthly objects, or a want of self-control.

7. "And when thou sayest, 'Let one deal with women by guile,' I know about guile, even if it be accompanied with courtesy.

8. "That compliance too with a woman's wishes pleases me not, if truthfulness be not there ; if there be not a union with one's whole soul and nature, then 'out upon it' say I.

9. "A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects, what is there in it worth being deceived ?

10. "And if the victims of passion do deceive one another, are not men unfit for women to look at and women for men ?

11. "Since then these things are so, thou surely wouldst not lead me astray into ignoble pleasures."

12. Udayin felt silenced by the firm and strong resolve of the prince and reported the matter to his father.

13. Suddhodana, when he heard how his son's mind turned away from all objects of sense, could not sleep all that night. Like an elephant with an arrow in his heart, he was full of pain.

14. He and his ministers spent much of their time in consultation hoping to find some means to draw Siddharth to the pleasures of carnal life and thus

to dissuade him from the likely turn which he may give to his life. But they found no other means besides those they had tried.

15. And the seraglio of women wearing their garlands and ornaments in vain, with their graceful arts and endearments all fruitless, concealing their love deep in their hearts, was disbanded.

§ *13. Initiation into the Sakya Sangh*

1. The Sakyas had their Sangh. Every Sakya youth above twenty had to be initiated into the Sangh and be a member of the Sangh.

2. Siddharth Gautama had reached the age of twenty. It was time for him to be initiated into the Sangh and become a member thereof.

3. The Sakyas had a meeting-house which they called Sansthagar. It was situated in Kapilavatsu. The session of the Sangh was also held in the Sansthagar.

4. With the object of getting Siddharth initiated into the Sangh, Suddhodana asked the Purohit of the Sakyas to convene a meeting of the Sangh.

5. Accordingly the Sangh met at Kapilavatsu in the Sansthagar of the Sakyas.

6. At the meeting of the Sangh, the Purohit proposed that Siddharth be enrolled as a member of the Sangh.

7. The Senapati of the Sakyas then rose in his seat and addressed the Sangh as follows : "Siddharth Gautama, born in the family of Suddhodana of the Sakya clan, desires to be a member of the Sangh. He is twenty years of age and is in every way fit to be a member of the Sangh. I, therefore, move that he be made a member of the Sakya Sangh. Pray, those who are against the motion speak."

8. No one spoke against it. "A second time do I ask those who are against the motion to speak," said the Senapati.

9. No one rose to speak against the motion. Again the Senapati said : "A third time do I ask those who are against the motion to speak."