



**FACTS IN THE LIFE HISTORY OF LORD BUDDHA - THE UNTOLD BIOPIC**

**Vijay R. Tokse<sup>1\*</sup> and Vincy V. Varghese<sup>2</sup>**

<sup>1</sup>Department of History, L.R.B. Arts, Comm. and S.S.R. Bharti Sc. College, Arni, Yavatmal, India

<sup>2</sup>Graduate Student, CHRIST (Deemed to be UNIVERSITY), Bengaluru, India

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**ABSTRACT**

For more than a Century now, philomaths have participated in the discussion about the authentic cause of forsaking home and the first sermon of Lord Buddha. In spite of the fact that Buddhism as a honed religion pretty much vanished from the country quite a while prior, consequently, most of the Buddhist chronology is taken from the investigations of European philomaths research work as the commencement point. Hopefully, in this manuscript, the authors have endeavoured to exemplify few facts of the most paramount and influential religions keeping in mind all the involute sectarian, theological and geographical diversity and tradition.

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**INTRODUCTION**

In the history of the world, 6th century BC is considered to be revolutionary as far as religion is considered. Namely, Confucius in China, Zoroastrians in Iran, and Gautama Buddha and Bhagavān Mahāvīra in India. Even though this revolution was marching ahead due to its religious leadership, but Buddhism, a standout amongst the most antiquated religions of the world, dated back five centuries aforetime Christ, has ended up blooming in the contemporary world, categorically in the West. All religious and reformative forms of kineticism conclusively finally got involved and settled into Buddha-Dhamma.

**The Divine Birth of Siddhārtha Gautama**

In terrain geographical location, in sixth century BC, confined to the fertile Nepal state, perched on the roof of the Himalayas, there was one prosperous Shakya Dynasty. Kapilavastu was a capital city of this diminutive state. In recent time it is kened as Tilorakot. Siddhārtha Gautama, also known as the Buddha was born to Shuddhodhana (*Śuddhodana*) who was also the King of the Shakya clan and to Queen Mayadevi. The modern name of the place still perpetuates to represent the 'Lumbini' grove of the antediluvian story of Buddha's birth is also known as Rummindei or Rummindi, located in southern Nepal. He was raised by his mother's more youthful sister, MahaPajapati after his mother passed on only seven days after labour.

*\*Corresponding author: Vijay R. Tokse*

Department of History, L.R.B. Arts, Comm. and S.S.R. Bharti Sc. College, Arni, Yavatmal, India

The whole world knew this noble child as Siddhārtha or "he who achieves his aim", who after enlightenment becomes Buddha.

**The Prognostication – The Forecasting**

A hermit ascetic of antediluvian India, sage Asita or Kaladevala studied the celestial bodies of Siddhārtha at the time of his birth and upon observing thirty-two physiognomic signs on his body declared that 'The newborn either will be known as universal monarch, a *chakravartin* king, if he stays at home and inherits the throne; or if he leaves home and becomes a wandering mendicant, he will become a supremely aroused one, a Buddha' [1]. He is best known for having predicted that prince Siddhārtha of Kapilavastu would either become a great chakravartin or become a supreme religious bellwether; Siddhārtha was later known as Gautama Buddha [2]. Also, in one Pali custom, Kaundinya was a brahmin who unequivocally sooth said upon the exordium of Prince Siddhārtha that the ruler would turn into an illuminated Buddha, and promised to wind up his follower. To some extent, however, all this ambiguity is artificial, but the ultimate truth about the destiny of infant Gautama was a bodhisattva.

**Siddhārtha's early childhood**

In the royal house of Shuddhodana, as he had a noble child, his close family and namesake brethren and his ministers were all devoted then. Elephants, horses and valuable chariots, national wealth, and vessels containing seven valuable things-these consistently expanded step by step and were in like manner amassed [3]. All these-dairy cattle, elephants, gold, horses, and so on - have clear external paramountcy. Yet in integration, inward representative implicative insinuations, designating forces, detect, and so forth, in affiliation and

fondness with worldly wants. Thus Siddhārtha, as everyone else, finds himself raised in the “palace” of his own father-karma, surrounded by the ‘wealth’ of the earth (the vast panorama of sensory objects), his consciousness and self-identification imprisoned through senses and powers constantly entangled in the material world [4]. By the time of his birth Siddhārtha was very compassionate, soft heartened, kind and contemplative by nature.

### **Siddhārtha’s Education**

At the age of his 8th, Siddhārtha got himself into studies. The Sabbamitta was his earlier edifier having taught him all recent philosophical discourses. In addition to this, Siddhārtha was taught every aspect of rumination by Bharadwaja – a disciple of the great Alarkama. An adolescent Siddhārtha was verbally expressed not only in terms of celestial comeliness but to have been a masterful student, sapient beyond his years. The Lalitavistara gives an elaborate description of the adolescent Siddhārtha’s edification, for those fascinated with exploring his childhood in more depth. Often he found cogitating far away from the living palace under the *jamboo* tree (*Eugenia javanica*). The most consequential aspect of Siddhārtha’s youth arises from his father’s trepidation of losing his son and heir to the path prophesied by the sage Asita. Here indeed the father again plays the representative part of the past karma working out as expected, alongside the uprising of tanha (thirst for common life) that comes to rule the young of every single incarnate soul. Siddhārtha’s father had gone into great trouble to keep the puerile prince captive to sensual and worldly pleasures in an ultimately vain endeavour to steer his path away from that of the sages. Siddhārtha’s adolescent life perpetuated on, untroubled, immersed in the gratification-grounds of his palaces. This greatly delectated the king, who decided this was a designation that his son would remain as the heir to the throne, would inherit the kingdom, as the king, so greatly desired. But, on the contrary, we will discover that the sage Asita’s prophecy was not to be so facily turned aside.

### **Siddhārtha’s Marriage**

King Shuddhodhana was apprehensive by Siddhārtha’s inclinations towards asceticism. Engraved by this noetic conception Shuddhodhana got his son Siddhārtha married to puerile and resplendent Yaśodharā (Pali *Yasodharā*) – The charming Princess of the Koliya kingdom of the Ramgram at the age of sixteen. After their espousment, Yaśodharā gave birth to a young and a lovable son named as – Rahula. It was living blissfully with his beloved wife Yaśodharā and infant son Rahula, but King Shuddhodhana was still worried to the presaging of the sage Asita. Thus caring and worrying, Shuddhodhana had made every arrangement of profound pleasure that Prince Siddhārtha would live and indulge in and the idea of asceticism would not come to his mind. The king was the orchestration that the Prince Siddhārtha should stick to the worldly life. But despite every pleasure of the palace, splendour and opulence, prince Siddhārthawas recited to all kinds of physical pleasure and entertainments. Thereupon he started musing an emancipation of all kinds of bondages and sufferings of the entire mankind.

### **Admission to the Sakhya Sangha**

The Shakyas shaped an autonomous oligarchic republican state known as the *Śākya Gaṇarājya*. The Shakya capital was Kapilavastu, which may have been located either in present-

day Tilaurakot, Nepal or present-day Piprahwa, India [5,6]. Santhagara is a Pali word derived from a combination of Santha or Sanstha in Sanskrit (gathering) and Agara (house or get together point) and was utilized for the get-together corridor of a particular Gaṇa sangha solar dynasty. All the members in this sangha used to meet in one conference wherein all the decisions were to be taken regarding the state affairs. Every Clan of the Shakya was to be the member when they attained the age of 20 years. Siddhārtha, son of Śuddhodana, the chosen pioneer of the Śākya Gaṇarājya has till date remained the best-known Shakya. Being the founder of Buddhism (c. 6th to 4th centuries BCE), Siddhartha Gautama Shakya came to be known as Gautama Buddha.

### **War against Koliya**

When Siddhārtha was being relished in his membership in the Shakya Sangha on his 8th year one mishap was waiting for the family of Sakya dynasty and thus, Siddhārtha’s whole life was affected very severely by this event. Siddhartha was at his 28th age at the time of stride. The two kingdoms, Kapilavasthu and Koliya, both countries have been in harmony for a long time suddenly decided to divide the water from river Rohni or Rohini to irrigate their fields with a method to control the flow of water from a dam. The water level in the dam was at its lowest in Jeththamsa month wherein trees usually became dry and wilt. The farmers of the two kingdoms met to discuss the distribution of water from the dam. Exchange of words eventually led to fights, a farmer from one party began to attack the farmers of another party, and likewise. Finally, Kapilavasthu Sakya people got ready to fight against Koliya on the use of the water. Siddhārtha had opposed the declaration of war by the Sakya Sangh on the neighbouring Koliyas. Since Siddhārtha was a minority view, he had to bow to the majority and had to take recourse to one of the options left with him [7]. Siddhārtha realised the consequences that would follow if he continued his opposition to the Shakya Sangha in its plan of war against the Koliyas. He had three alternatives to consider to join the forces and participate in the war; to consent to be hanged or exiled, or to allow the members of his family to be condemned to a social boycott and confiscation of property. Siddhartha opted for the second option and went into exile. His subsequent conversation with his wife Yashodhara reveals that his renunciation had her support. But the popular versions of the reasons why the Buddha renounced the world to seek enlightenment hover around the story that the prince Siddhartha Gautam was pained to see the sufferings of a sick, a dead, an old man and a bhikkhu or recluse while on a tour. It is difficult to accept the traditional explanation that this was the first time he saw four omens at the age of 29.

### **The Great renunciation**

On his decision to leave his own country and live a life of a despotic seeker. He took into confidence his lovable wife Yaśodharā. She bravely supported the decision taken by Siddhārtha and said ‘what you have chosen is correct, therefore, I would support at the cost of every trouble’. Obtaining permission of his father and all elders, Siddhārtha decided to leave his country. He shaved his head and put clothes in the yellow robes of a monk accordingly took a bowl of a pure sage. He went to Bharadwaja to take refuge and undergo ceremony according to the tradition. After his oath, he left Kapilavasthu a capital city of the Shakya union with his

riding horse Kanthaka and Channait's jockey. This event of leaving home and his own country and people by Siddhārtha is known as the renunciation in the history. When he took a glance at his country and his people, the mass following his path, including his father king Shuddhodhana and mother Mahaprajapati, thereon Siddhārtha asked his parents and his countrymen not to follow and to go back to their homes. At the border of Kapilavasthu, Siddhārtha left behind his lovable horse and its jockey. Siddhārtha renounced all worldly affairs in the year of BC 594 on the full moon day of Ashadhi. Concerning the description of the renunciation of the Siddhārtha, here Dharmanand Kosambi tried to refute succulent statements taken from Nidankatha, Lalitvistara and Buddhacharit Kavya. According to him, in the Ariyapariyey Sutta, Buddha, himself said that he left home with the permission of his parents. The same has also been found in the Mahasachchak Sutta. From the above references, it can also be concluded that it would be totally incorrect to say that Siddhārtha left home without intimating anybody [8].

### ***Attaining Enlightenment (Sambodhi) – The real Knowledge***

Siddhārtha walked barefooted 400 miles away from the capital city Kapilavasthu to meet Bimbisara (also known as Seniya or Shrenika in the Jain histories) King of Magadha belonging to the Haryanka dynasty. After Rajagriha situated on the outskirts of the old capital Girivraja, he went to Brigrishi's Ashram. Further, he went to study Sāṃkhya or Sankhya philosophical principles at Vaishali. Later on, he went to learn all Vedic Samadhis from Alar Kalam and Uddak Ramputra. Hereupon Siddhārtha met five *Bhikshus*, headed by *Kaundinya*, who were the disciples of *Udraka*, at the *Uruvela*, the modern Bodh-Gaya. Accompanying these five sannyasins, he studied ways of penance and severe austerity of controlling desires and passions. After six years of severe penance by abstinence of food and diet, his body was reduced merely to skeletons. But this severe austerity, Siddhārtha did not find any peace and happiness. As a result, he forsook this practice which was harmful to a healthy human mind and body. As a result, his five companions looked at him with contempt to the defied principle of penance. Therefore they left Siddhārtha behind. After being alone Siddhārtha started for Gaya, after forsaking practice of penance at the coast of River Niranjana. He then opted the middle path (*madhyama pantha*) and absorbed himself into deep meditation under the shade of the Bodhi tree until he attained perfect wisdom and knowledge. This Samadhi is called as *Vajrayana* in Buddhist literature. After four weeks of total meditation on a full moon day, Vaishaka in 588 BC during half night hour, Siddhārtha attained perfect knowledge and wisdom. In Buddhist literature, this event is known as *anuttarā-samyak-sambodhi*, 'highest perfect awakening'. Siddhārtha becomes a Buddha – The Tathagata. He achieved Buddhahood at the age of his 35th year. This place, Gaya is known as Bodhgaya and Bodhi tree in beneath wherein Siddhārtha was seated is known as a Bodhivruksha. After achieving perfect knowledge and wisdom, Buddha walked with pleasure over his perfect enlightenment.

### ***Dhammachakra Pravartan***

Neither did Buddha utilize his impeccable cognizance and sagacity for his betterment and selfish ends nor did he keep it secret. On the contrary, he utilized it for the betterment and the upliftment of the whole mankind. Siddhārtha remained loitering in dense forests for six years. Wandering ahead, he

came to *Uruvela* near the present-day *Bodh Gaya* situated at a distance of seven miles south of Gaya in the state of Bihar. On the west bank of river *Niranjana*, he practised severe austerities without taking any food or water. It is here, at *Uruvela*, that Gautama attained Enlightenment (*bodhi*) while meditating underneath a very old sacred fig tree (*Ficus religiosa* or *rajyatana*) and founded Buddhism. The two merchants who accompanied him during this middle path thus become the first lay devotees, by pronouncing only two articles of faith [Buddha uttered – *Buddhamsaranam Gacchami, Dhammam Saranam Gacchami*], since at that time the congregation (*Sangha*) did not yet exist. After their profession of faith, they sought the Master to bestow upon them some sequel which they might worship. Meanwhile, he gave them a few hairs of his head. These were afterwards deposited by the merchants as relics in a shrine, which they erected in their native city [9].

### ***Arrival in Sarnath***

After attaining Enlightenment the Buddha, leaving *Uruvela*, ventured out towards *Isipatana* to join and teach them. He went to them because, using his spiritual powers, he had seen that his five former companions would be able to understand Dharma (Laws by which they can attain the highest degree of holiness) quickly. Further Buddha gave an exposition of the four-Axioms or Certainties: suffering, the cause of suffering, the suppression of suffering, the path leading to that suppression. Thereby they acquired the fruit of the first stage on the path to Nirvāṇa, in consequence whereof, the five monks overcome in their minds from all impurities. After solemn close at the end of rainy season, Buddha sent out sixty monks in different directions with the words: 'Go forth, O monks, wandering and preaching', and himself went to *Uruvela* [9]. Thus, Buddhism started building the culture and history in India and for ages, it continued to influence the heart, mind and action of the Indian people. It gave a new philosophy to live, a new message of hope and a happy goal that every individual can attain through his personal efforts. It is still a great force and its magnetic charm and influence are still irresistible. This is why it has so many adherents in different parts of the world and the number of its followers in the land of its origin is also on the increase [10].

## **CONCLUSION**

1. In the sixth century B.C., we find an astronomically immense number of states in northern India and many of these were not ruled by kings but composed petty republics or oligarchies. That was the age of the Buddha and consequently, the Republican states of this period have been called 'Republics of the age of the Buddha'.
2. To opposing a war against Koliya was the real cause of forsaking home (*garah-tyag*) by Buddha. Buddha did not quit home unknowing to wife and his family. Yashodhara, his wife supported his stand against war and backed him for renunciation.
3. The first sermon was taken place in the place at *Uruvela*, that Gautama attained Enlightenment, nor the scene of his first sermon at Deerpark near Benares where he preached to his first five monks. Trapusa and Bahalika (alternatively Bhallika) two merchants are attributed to be the first two lay disciples of the Buddha. The Buddha gave them eight of his hairs as relics.
4. 'True Buddhism,' understood as the original teachings of the Buddha, was thought to have nothing to do with

such things as relics. Indeed, as more and more scholars have paid attention to Buddhist relics, a plethora of positions attempting to pin down this dialectical relationship have emerged. It is worth considering the implications of this for our study of relics. The Buddha gave them eight of his hairs as relics to Trapusa and Bahalika. They made golden caskets for the relics and took them to their own city Balkh (is a town in the Balkh Province of Afghanistan) where they enshrined them in a stupa by the city gate. Xuanzang [1, pp.74] relates that theirs was the principal ever Buddhist Stupa to be made and that the Buddha had first to teach them how to erect it by folding his three robes into squares piling them up and then topping them off with his inverted bowl. It is our conflict with the Hair-Relic of the Buddha the *Kesadhātu* brought to Balkh from India was the primary Buddhist relics.

5. *Bahujana sukhaya bahujana hitaya cha* (translates to 'for the happiness of the many, for the welfare of the many') [11] is a dictum or aphorism enunciated in the Rigveda in Sanskrit. In the history of mankind, he was Buddha who advocated the principle of non-violence and gave the message to the world '*Bahujana Hitaya, Bahujana Sukhaya*' (i.e. for the benefit of the many and for the happiness of many).

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