



Buddha, Vol. 3: Devadatta

Osamu Tezuka

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The Eisner and Harvey Winner The third volume of this epic graphic novel send Siddhartha further into a world mired in pain and suffering. The journey to peace and enlightenment looms far but bright. Prince Siddhartha quickly learns that the monk's path is covered in thorns and self-abuses much more profound than shaving your head. His new companions Dhepa and Assaji accompany him to plague-ridden town, ruled by the ravishing Visakha. On a different path filled with as many vararies is Devadatta, an orphan who learns only that bad almost always gets worse. To strange cities, and dire prophecies...

Buddha, Vol. 3: Devadatta Details

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Author : Osamu Tezuka

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From Reader Review Buddha, Vol. 3: Devadatta for online ebook

Phrodrick says

The fact that I have read the first three volumes of Osamu Tezuka's Buddha graphic novel means that I am enjoying the series. The young Siddhartha has renounced the royal life, including his loving wife and very young son. He is traveling as a Monk beginning to learn what it means to live the life of an esthetic, religious mendicant. Part of learning is learning what it practices do not make for positive spiritual growth and that there will always be temptations.

Tezuka continues his fondness for anachronism as a way to speed his plotting and make manifest what he want us to notice. Perhaps I am getting used to it, but it was less bothersome in this book than the last.

Given what little I know of the more traditional saga of Siddhartha, Tezuka's version is more the author's version than the traditional one, but I trust him to tell a good story and not wander too far from how a Buddhist Monk would want to be represented. This freedom allows this story teller to introduce new characters and plot line and maybe make a better story.

For example a reoccurring problem is that of the circle of life. Nature is a violent and arbitrary place. Cute is no protection from the hungry and death feeds life. The nagging question is: What is the proper role of humans in an existence that is arbitrary and violent? Circling back, within the proper human role, what is the proper life for the religious?

The high standard of the graphic art is maintained. Much of India is lush and beautifully detailed. Poverty is somewhat romanticized.

So far we have the questions. If there are answers we have not yet seen them finalized into the new religion that Siddhartha will call into being as the Enlightened One: Buddha

Vinoth G says

'Bandakka' naturally triggers hatred in the readers and you couldn't know Devadatta's capacity until you reach book 7. Keep reading.

Nidhi Srivastava says

Things are finally moving. Phew. Getting used to the contrived humour also. Would have given it 3 stars if a tornado hadn't occurred in the Himalayas.

David Ramirer says

nahezu tausend seiten insgesamt gelesen und immer noch spannend und erbaulich zu lesen. bin schön

gespannt auf die fünf noch zu erwartenden volumes!

Dioni (Bookie Mee) says

In volume 3, we picked up where Siddhartha has left his wife and baby son (having read volume 2 a while ago I already forgot how this happened) and continues on his journey as a monk. He meets another monk, Dhepa, who is burnt on one eye - by his own deed. Dhepa believes in total body suffering, but later on refuses a different kind of "suffering" when an abandoned little boy is following the two monks. (The boy, Asaji, will take a more important role later.) This is where I disagree with Buddhism idea on living an ascetic life. It seems quite selfish to me to focus on one's own journey to enlightenment, ignoring everything else that happens in the world, and at times even depending on other people's charity to live.

A parallel storyline that runs alongside Siddhartha's story is that of Devadatta, whose namesake Volume 3's subtitle take of. He's the son of Bandaka - the villain in the previous volume, now dead. There's obviously some dark side to Devadatta, even though he's drawn cute, and his awful deeds are made much lighter by Osamu Tezuka for reasons I'm not sure of (for instance: murders, multiple).

We meet old characters again: Tatta, now bandit. Siddhartha's previous lover, now blind and Tatta's wife. New character at the end is Bimbisara, the king of Magadha, who meets an older, wiser, more charismatic version of Siddhartha, and names him Buddha (Enlightened One). By this point, there are so many characters, that I'm hoping I can keep track of them while going through the volumes gradually one by one (hence this write-up).

Opat says

3.5 sih.

Di sini lebih seru, mungkin karena gak setebal yang buku 2 ya, dan lebih santai :D

Cyndi says

Thus begins the ordeals of Siddhartha, leading to naming him Buddha, the Enlightened One. Starting to truly dig this series.

Darnia says

Anu...ini....pangeran Siddhartha ini kok semacam digandrungi perempuan di mana-mana...
Emang dia pangeran sih....
Diramalkan bakalan jadi raja diraja pula....
Kaya raya, secara pangeran gitu....
Dan di versi anime-nya dia ganteng lho....

nampak jelas gw salah fokus

Poonam says

Devdutta's character is much different than I have known all my life. Characters from previous books - Naradutta, Dhempa, Thatta, Migailla - continue. I love the fact how characters meet each other, how their stories entwine.

Of course, there are new characters too - Bimbisara (king of Magadh), Vishakha, Warrior Sukanda and fortune-teller Assaji. Siddharth's journey continues, albeit with obstacles.

Too small a manga this one!

April says

Reread...

Mallika Mahidhar says

I felt this was slower than the first two. Nonetheless, Tezuka doesn't disappoint.

David Schwan says

This book was less interesting than the two previous books, probably because required filler material is being presented. We are introduced to new characters and we see Buddha going through moral and spiritual growth. The graphics are nice.

Koen Claeys says

Nog eens niks dan bewondering en respect voor Tezuka. Tijdloos leesgenot voor lezers van 10 tot 100 jaar (of ouder).

Jake Swanney says

Buddha, Vol. 3: Devadatta continues a few years after book 2 leaves off. Siddhartha meets a monk named

Dhepa and asks him to help him on his journey. The rest of their story is about them facing various trials and sufferings in the quest to attain enlightenment. However, there is a side story following Devadatta, who was born in the last book.

The art style in this book is classic Japanese manga. It is black and white, and Tezuka really tries to capture the emotion of particular scenes through vast landscapes, seemingly unrelated panels and abstract art. Panels range from almost lifelike to very animated and exaggerated.

Image link:<http://www.basugasubakuhatsu.com/blog...>

I really enjoyed this installment of the series. The really starts to thicken, and it feels like the really theme and plot is really starting to emerge. Siddhartha is finally starting to act like you would imagine a buddha to act like, and other plot lines have really started to develop. I am really excited to read book #4.

Siddhartha has advanced in his character immensely through this book. At the beginning, he barely knew what being a monk meant, but by the end, he was the king's holy man.

I highly recommend not only this book but this entire series to readers looking for a complex narrative with high-quality art.

Shanna says

<http://2aughlikecrazy.wordpress.com/2...>

This one starts with Siddhartha journeying across the mountain and through forest, being met by a peasant and when led back to his home, is introduced to Dhepa who instructs Siddhartha in the ways of a monk. The peasant, who has a James Brown amount of children asks if they'll train his eldest, who also wishes to become a monk, being said to be smart and not exuding that air at all, but Dhepa tells him his son looks too young to begin anyways and declines which the peasant takes personally. Dhepa decides to make a run for it, telling Siddhartha of his abruptly thought "plan" just before bolting. The peasant ties his son to an arrow, in the hopes of his making his mark on the monk being "attached" to teaching the youngster. Upon escaping, Siddhartha asks about Dhepa's eye and how it happened, again surprising him and having he opinion that such self-inflicted torture unnecessary. Dhepa explains the meaning of such "ordeals", it coming from something quite literal and being expanded upon. Dhepa then sets an ordeal "task", having Siddhartha walk through a thorny field, leading by example. Siddhartha tries to follow with difficulty, but makes it to the other side. The next ordeal takes Siddhartha by surprise, depriving him of air. After he continue's his protest, they soon must slink away for being followed by the peasant's son, after which they descend upon a city that "houses" a monk Dhepa is searching for. They find what's left of the monk in a temple and after their discovery, possible brigands are heading their way. Siddhartha is greeted by Tatta and Magaila and is expected to reclaim his title as king and come with Tatta to return to his country, but when he realizes Siddhartha is sticking to his destiny, Tatta decides to join him on his journey. Siddhartha doesn't seem to want their company though, so he and Dhepa take a horse and giddy-up away with them trailing pursuit. Meanwhile once they lose them, Magaila declares killing Siddhartha if he doesn't agree still. Dhepa and Siddhartha hide in a hole when the brigands pass them and they hear the sniffles of the peasant's son still trailing them. After discovery by th son, they run away again, the boy is questioned by Tatta and the boys asks for a bribe, leading them away from their hidey-hole. The boy asks to come along again, but they run from him again instead, Dhepa not being able to tolerate his accompaniment; but the boy still follows. By the end of the chapter we see Dhepa and Siddhartha still journeying away to enlightenment and stop their story to begin Devadatta's story, which takes place several years thence.

We are presented with Devadatta watching his stepfather feed his half-brother and upon noticing Devadatta, gets mad at his peeping and is held back by his mother when he gives him a few whacks. The man loathes

that her first-born takes after his father's countenance and shows understandable preference to his own son, Ananda. Devadatta senses everyone's dislike of him and doesn't wish to attend a picnic his mother has planned for he and his "friends", but they go off together anyways and sing a funny song on the trek. The kids begin loading Devadatta down with their packs and when he refuses, is bullied to oblige, after which he seems to become their errand-boy with tasks of retrieving water. The kids then see a fox and demand Devadatta go catch the animal. He seems to give up, crying, stopping quite close to the fox and he sees it has a thorn in its paw, the reason for its howling. Devadatta gets it out and the fox runs off again with Devadatta chasing him. He then sees a large creature from afar which turns out to be an angry elephant which follows him back to the picnic where everyone scatters. They find a hole to hide in and soon blame Devadatta for running in their direction whilst being chased. When they try to have Devadatta climb out, the rocks crumble and everyone gets more upset. Their parents meanwhile soon investigate, finding the remains of their picnic and soon gather an elephant's presence has been there. The kids become thirsty and Devadatta finds a trickle of water dripping from above laying claim and unwilling to share, which one of the outspoken boys insults him for; as per usual to his dealing with him. The boy tries to take command of the water and Devadatta stands up to him by chucking a rock at him, knocking him out. He scares the others by threatening the same fate for them, but they come up with a plan to trick him and try to overpower him, and in response to this, Devadatta is true to his word. The children remain missing for two weeks until they then discover the hole with the dead children and Devadatta, sole survivor. He goes on a trial and is asked why he killed them, Devadatta tells them it's what had to be done so his water stayed in his possession. The judge believed the child possessed, due to his actions and it's decided he will be given to the wild animals. When he's left bound to a board to die, some dogs come and one lets him loose by biting through the ropes. The dog leads him to a cave for shelter where the little pup he helped is waiting there, offering him a shared meal; the meal they share being also very amusing. The next day he goes off with the pup and sees his mother again, but his stepfather ruins their reunion, siccing the townspeople on him, Devadatta escapes them retreating back to the cave, and so from then on, he lets go of his humanity and command of language, despising men and wanting to forget his relation to them. He then starts loving his wolf-mother even more than his own, learning the subtlety of the animal language. The coming days go by without event and one day Devadatta and his wolf-brother chase some prey in a field as a contest. Devadatta "accidentally" kills the animal he chases and his wolf-mother punishes him for being wasteful, knowing he wasn't needing to eat or use the animal's body to clothe himself, etc. She bids him to leave, but Devadatta is so ashamed, she relents in his staying and gives him a lesser punishment. They begin moving North, due to the dry season and become weakened by their journey from the heat. The mother tells them to go ahead or she may turn on them for hunger, Devadatta doesn't give up and makes a mat to carry her on. They make it to the mountain and Devadatta moves a rock to allow water to come down. They both go hunting after that and his wolf-brother gets attacked whilst Devadatta tries to tell him to break free from the larger animal, but the wolf has given up already, and when Devadatta mourns him, he is overheard by another human, asking him why he howls. The man welcomes him to his cave and the nuts he's gathered to Devadatta's distaste, he threatens to eat the man and he doesn't resist, upon trying though, he settles on eating an apple. Naradatta finally introduces himself and gives Devadatta the freedom to stay or return to humans, which was an easy decision for Devadatta to make. Naradatta reminisces how Devadatta reminded him of another character in the story we know. The next day Devadatta catches a fish to feast on and Naradatta comes by and shows him a war between two bee tribes to decide who will survive and live in the area. He watches the cruelty of the war and learn the valuable lesson of the strong surviving. Devadatta is seen pondering these words at the chapter's close.

The next chapter starts with more natural selection, but also taking each of them out by the end, showing the cycle of nature, and by that end, revolving to Devadatta spearing a fish and Naradatta telling him that he was wrong in believing he was stronger than the fish just because he was able to catch it. Devadatta gets another life lesson expanding upon the first, but Devadatta doesn't make it through the whole lecture, falling asleep. The next day we see Devadatta has adopted a habit of Naradatta's and he's dissuading him from copying his

habits, even though Devadatta was doing so out of affection for him. Devadatta refuses his request though, not wanting to keep his human qualities, claiming to be a wolf. Devadatta is discovered by some men, they were going to leave him be due to how his creepy growl unnerved them, but Devadatta, being territorial of the area, attacks one of them and ends up chasing them off, the men vowing not to forget his brutality. Naradatta scolds him for not understanding the ways of men and decides to leave Devadatta so he would join humans and learn their ways, but when Devadatta becomes upset, Naradatta tells him he should find and serve the man who will become a great ruler, but Devadatta doesn't want to leave still. In the end he gets his way through stubbornness. Soon after, Devadatta comes by a rabbit and soon finds it's bait to his capture and unexpected circumstances around the trap are shown, before being collected by men. They try to use him as proof of being a wolf-man by circus-act style, but Devadatta makes friends with the wolf, upsetting the paying customers and making an escape. Devadatta nor the wolf get away unscathed, he taking an arrow in the leg. He gets more worked over whilst looking for food and does eventually find some, pulling a Jim Carrey Me, Myself & Irene/Stewie Griffin-style moment and scaring the poor woman involved. Devadatta escapes again to an old woman's room, also not pleased by the intrusion. She gives him ointment for his wounds and decides to help him when he just licks the stuff. They are soon interrupted by townspeople rapping at her door and she opens up to allow patrolmen in to search her hovel once disguising the boy as a girl. They soon leave and the old woman tells Devadatta her name, being Ghagra. She goes on to tell her story and her ambition and uses Devadatta to charm a man as a part of her plan, continuing with the ruse of making him look more like a girl. Ghagra begins to chastise him once seeing that he didn't walk, threatening to give him the poison being saved for her revenge. Ghagra's plan is set into motion and the son of the woman she dispises falls for her bait. Devadatta bungles the poisoning bit and the son catches on and gets guards to chase him, but Devadatta makes good his escape and goes back to the old woman Ghagra for some reason, where she guesses his failure and beats him for it, until the gift the son was going to give him, became seen and she forgave him his failure, this time. Devadatta then discovered what affect jewels had on women. She sells it the next day and even gives Devadatta a coin, who had never learned the use and the old woman schools him about their usefulness. Devadatta thought over the possibility of returning to the wild for its ease of living, when the old woman returned from splurging her money and demanded he go back to the mansion to get hired as a gardener and steal the woman's jewels and poison her, as an after-thought. Devadatta succeeds in getting the job, but almost gets recognized and distracts him from thinking too hard. Devadatta goes to the mansion and sees the woman Ghagra is against, reminding him of his mother. He wonders why Ghagra wants him to kill her and alludes to putting poison in her cup, but when she drinks and discovers a worm, realizes someone is hiding and calls out. She finds Devadatta and sees the poison in his hand, demanding him to tell her why he didn't use it, Devadatta finally speaks one word and she understands his reason and gives him a reward of coins to tell her whose idea it was, he does as she asks and upon leaving, has guards follow him to kill everyone in his "home". Devadatta notices the guards chasing him and devine's a plan involving a fire to heed their continual stalking. Devadatta warns Ghagra and the chase soon continues until they lose the again and Devadatta, after dispatching Ghagra in an odd way, vows to be the strongest human alive. The chapter ends with what Devadatta will do and how his timeline parallels Siddhartha's.

We continue on with Siddhartha's story in the next and it starts with a strong rain and Siddhartha wondering if the boy following them is safe. He goes back a little ways and helps him, discovering he's fallen. Dhepa doesn't want to be burdened, but helps Siddhartha when he insists on aiding the child. They reach a closed gate requesting passage and being denied. Siddhartha comes up with a plan and discovers the town is more of a graveyard. The guard comes back up and relents before killing them how so many graves came to be put up, upon questioning. The guard is paranoid of the boy's illness being contagious and wants to kill him, Siddhartha proposes being allowed to stay the night to aid the boy's wound and the guard begrudgingly acquiesces. Siddhartha goes to collect fungus for his cure. Assaji, the boy hallucinates talking to a deity and learns how much longer he has to live and how he dies. Siddhartha and Dhepa celebrate Assaji breathing

after a scare and we segue to Visakha, the ruler, speaking with the guard and we learn how they are connected. Upon day break the guard calls Siddhartha out and finds he has succeeded. Sukanda, the guard agrees to not kill them, but they must leave since the weather has cleared up. Visakha welcomes them to her home to rest and they tell her where they plan on going and what they wish to find, making her laugh and in return she shows them magical potions and is interrupted by Sukanda who has gathered troops to join and lead the travelers to their next destination. Siddhartha becomes tired and everyone else goes ahead whilst he naps and then he is brought back to Visakha. He wakes in confusion and Visakha tells how she drugged him (date-rapist! Ha-ha!) Siddhartha immediately tries to leave and she tells him how she's fallen for him and not to leave her. He declines and tells her how he came about being on his journey and who he's left in order to pursue it, but she doesn't care and has the guards stop him from leaving and then Tatta shows up inadvertently helping Siddhartha out. She still refuses to allow him to leave and so as he's telling her what will happen otherwise, Tatta's band find the steps Siddhartha and Dhepa made and infiltrate. Siddhartha tries to reason with Tatta, but he is set on exploring the town. Migaila meanwhile wants to disfigure Visakha from her voice sounding like she'd be fair and shows her scars for having loved Siddhartha and being bitter still. She makes Visakha fall after she insults her and Tatta has the town further destroyed. Siddhartha vows his dealings with Tatta are at an end and Tatta takes his words lightly and as they leave the town, Siddhartha takes Visakha along. Siddhartha awakens inside Mount Pandava and asks where Visakha is, Tatta telling him she's safe, being looked after by his men. Tatta wants to discuss Siddhartha's return to his throne and giving up his path to monk-dom and even vows to give up thieving and disbanding his gang plus anything else Siddhartha asks, leaving him visibly torn by the prospect. Tatta leaves him to decide and his men tell him how soldiers have followed them and so he decides to use their hostage as a shield and fight. Sukanda tells them if they bring out Visakha unharmed and Siddhartha, most of the bandits will live, but their leader will die, to which Tatta declines, rather fighting them in the ravine. Sukanda decides to try and sneak in to kill Tatta and get Visakha himself, to which he was able to find Visakha, but Tatta comes out from the shadows and they begin to fight. Siddhartha stops them and makes a compromise with Tatta telling him to release Visakha and he will return home in 10 years, to which Tatta gladly agrees. Sukanda is still on a death-wishing path, when Visakha tells what happened rather than allow him to believe his mistaken view of the details of Siddhartha's return to Visakha's home. Sukanda after hearing the truth still decides to take the criminals back to the king for judgement regardless of knowing Visakha telling her side of the story again. Sukanda sends his troops back and Tatta disbands the brigand, then Migaila tells him she's expecting after Tatta asks if she's still staying with him and she telling him she doesn't have a choice in this case. Tatta tries to run off, with this new prospect of responsibility plaguing him, but Migaila's threats of violence are interrupted by a lingering bandit telling of the troops retreat. When Siddhartha and Tatta investigate, they see what Sukanda had decided to do. A sheep herder passes through by the next chapter and Dhepa tells him where he might find water for them. Assaji wakes from his drowsing and perks up when Dhepa tells him of the flock, Assaji claiming poisoned water, Dhepa asks to know more. He follows Assaji, soon learning he speaks the truth. Dhepa now wonders how Assaji seems to know this and other odd things, soon wanting to find Siddhartha and see what's become of him. Assaji tells of a whirlwind a-comin' and that they need to run when Dhepa suggests stopping in the village and Assaji claims it's not far enough, telling the villagers the same, they are of course suspicious and ignore Assaji (reminding me of Watership Down and how Fiver gets the same reaction), at first anyways. Soon they follow them both to the mountain and get proof to Assaji's premonition. After they find shelter where Assaji claims, we jump to Magadha where a servant tells his master of Assaji and the master is uninterested and unbelieving, but decides to test him since finding that Assaji was already within his kingdom. The master introduces himself to Assaji as King Bimbisara and asks him to prophecize his future. Assaji tells him when and how at the end of which the king tells him to tell what trap was set up to kill Assaji in the palace or he will die. He gives him 10 seconds more to guess and then snaps his fingers which brings the thing falling from above. The king finds it difficult to now ignore his prophecy despite his servants protests otherwise. He lets Dhepa and Assaji stay and rest whilst he struggles with his fate. Then Assaji divines Siddhartha passing by the palace and they go to see him, the King wishes

to view him as well and once seeing him decides to have his guards follow Siddhartha. They report back to the king that he's sitting atop a boulder at Mount Pandava and he goes there immediately to visit him. He makes the rest of the way by foot and is stopped by Tatta until he finds out who he is and then bring him to Siddhartha. He has a proposition to make Siddhartha general of his soldiers and untold wealth just to have him stay in his kingdom. Siddhartha declines with a reasonable response which the King understand and pities the waste of an obvious leader. He then requests Siddhartha's periodic advice as a holy man who Siddhartha accepts to which the King comes up with the name for Siddhartha that titles the series, and departs. So bloody entertaining; until the next!
