



# 佛陀出生教人離苦得樂

眾生皆有佛性應當學習成佛

釋淨空



**The Buddha Came to Our World to Teach All People to  
Eliminate Suffering and Attain Happiness**

All beings possess Buddha-nature and thus should learn to attain Buddhahood

*Shi Chin Kung*



# 釋迦牟尼應化事蹟

充滿仇恨與憤怒的苦惱世界是地獄  
貪婪慾望與瘋狂的痛苦世界是餓鬼  
忘恩負義寡廉鮮恥者的世界是畜生  
佛陀為化解這三個世界而出生人間



## The Events in the Life of Buddha Sakyamurni

An agonizing world filled with hatred and rage is a world of Hell.

A painful world filled with greed, desires and madness is a world of Hungry Ghosts.

A world of ungrateful, dishonorable, corrupt and shameless people is a world of Animals.

The Buddha was born to bring reconciliations and resolutions to these Three Worlds.



## 編 序



釋迦牟尼佛一生事蹟的圖相眾多，而本書圖片攝自高雄元亨寺，元亨寺創建於乾隆年間，是台灣少數古剎之一，舊稱“元興寺”，幾經變遷，寺名改為“元亨寺”。殿堂建築古樸不華，一九七三年，上菩<sup>下</sup>妙法師率眾興建大雄寶殿，大殿供奉釋迦牟尼佛，內外鑲有釋尊一生事蹟的浮雕，共有三十二相，格局堂皇，莊嚴肅穆。

寺內的三十二相浮雕，其中第二十四相及第二十七相因為角度的關係，無法完整攝取畫面，圖相以局部呈現。圖說內容以元亨寺原來圖說為本，稍加修改，並加以註解，特此說明。

There are numerous paintings and sculptures that depict the life of Buddha Shakyamuni. All the photographs in this book were shot in Yuanheng Temple, Kaoshiong. Yuanheng Temple was built in the reign of Emperor Qianglong of the Qing dynasty. It is one of the few remaining historical temples in Taiwan. Its original name Yuanxing Temple has since been changed to Yuanheng Temple. The style of the architectural design was delicately simple and subtly elegant. In 1973, Venerable Pumiao led followers to finish the building of the main cultivation hall where the main statue of Buddha Shakyamuni is respectfully placed. On the inside and outside of the main hall, there are sculptures of the life of the Buddha. There are thirty-two sculptures in total. All the sculptures were created in styles that portray solemn magnificence.

Of the thirty-two sculptures, the 24<sup>th</sup> and 27<sup>th</sup> are partly hidden from the camera due to their location. Hence the sculptures can only be presented partially here. All captions for the sculptures are the original explanations. Minor footnotes were added for clarification purpose.

THE EDITORS



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### ① 兜率說法 觀緣下生

聖善慧菩薩（註1）功行圓滿，住兜率天內院，為諸天說法，觀眾生緣、生時、地點、國家、父母五緣成熟，下生人間成就佛道。

*Teaching in the Tusita Heaven, Anticipating the Descent to Earth.*

Upon the completion of his cultivation, Vessantara Bodhisattva (1) resides in the inner court of Tusita Heaven, teaching celestial beings and awaiting the five conditions of sentient beings, time, place, country, and parents to come into existence. When they arise, he could be reborn on Earth to complete the path to Buddhahood.





## ② 白象托夢 摩耶感胎

仁慈的淨飯王，正憂皇后不孕，一日摩耶夫人夢白象獻瑞，金山銀山雜色蓮花，佈滿大地，因而感胎。

The White Elephant Dream, Maya Felt the Conception of the Buddha.

As the compassionate King Suddhodana worried about being childless, Queen Maya dreamed of a white elephant presenting propitious signs, and mountains of gold, silver, and various colored lotus flowers covering the earth. With this, a child was conceived.





### ③ 藍毘尼園 太子降生

西元前五四三年四月八日，摩耶夫人回母家待產，於藍毘尼園休憩時，生下太子，四大梵天使者為其接生，大地於光天妙樂，百花齊放，太子足踏蓮花，步行七步，手指天地，唱言：「天上天下，唯我獨尊」。

#### Lumbini Park, the Birth of the Buddha.

On April 8, 543 B.C, Queen Maya took leave from the king to await labor at her mother's house. While resting at Lumbini Park she gave birth to the prince. Helping her to deliver the child were the four celestial emissaries from the Great Brahmalo-kas Heaven. Rays of light and beautiful music adorned the earth and hundreds of flowers blossomed all at once. Immediately upon his birth, the prince stood up and took seven steps. As his feet touched the earth, lotuses sprang up. Raising his hand he said: "Worlds above, worlds below, I am the Noble One."





#### ④ 仙人占相 預言成佛

阿私陀仙人為太子占相，讚言：「我不拜梵天，而禮拜此兒」。預言太子具足諸相，必成「佛陀」，拯救眾生，成為世上最尊貴的聖者。

**Astrology Reading, Prophecy of Buddhahood.**

Asita, the celestial astrologer, foretold the fate of the prince as he praised him, "I will not worship the Bramalokas Heaven but I will worship this child." He prophesized that the prince, who had displayed sufficient signs, would become a Buddha, the one who will save all beings and become the noblest holy person.





### ⑤ 太子命名 首布福田

誕生五日，淨飯王請婆羅門權威學者，為太子命名，太子就座不動，眾均拜服，又以誕生具一切瑞相祥兆，故命名為「悉達多」，即成就一切的意思。

**Naming Ceremony, the First Offering to the Field of Blessings.**

On the fifth day after the prince's birth, King Suddhodana invited authoritative Brahmin scholars to name the prince. The prince sat up unperturbed and everyone bowed to him. Due to all the auspicious signs at birth, he was named "Siddhartha," which means "he who has achieved his goals."





### ⑥ 允文允武 藝冠全印

太子誕生七日，摩耶夫人生天，由姨母摩訶波闍波提撫養長大，智聰慧敏，能文能武，全印度青年，體力、智力無一能與太子博學藝能相比。

*Master of Civil and Military Affairs, Champion of All India.*

Seven days after the prince was born, Queen Maya passed away and ascended to the celestial realm. The prince's aunt, Mahaprajapata, nursed him. The prince grew to be intelligent and skillful in both civil and military affairs. None of the youths in India could match his physical or intellectual achievements.





### ⑦ 太子完婚 耶輸相伴

太子時常沉思，默想四姓（註2）不平等，淨飯王怕仙人預言成實，十七歲即為娶妻，耶輸陀羅美貌賢淑，欲斷太子出家念頭，嬌妻朝夕相伴，暫時忘卻出家之念。

Wedding of the Prince; Princess Yasodhara with the Prince.

The prince often thought about the injustice of the caste system (2). King Suddhodana worried that Asita's prophecy might come true and so he arranged a wedding for the prince even though the Prince was only seventeen years old. The king hoped that the beautiful and gentle Princess Yasodhara would help the prince forget about his yearning to leave home and become a wandering mendicant.





### ⑧ 遊觀四門 悲睹四苦

王宮的歡樂不能使太子暢心，求得父旨，遊觀四城門，悲見生、老、病、死，深覺無常催迫，又見修行者的清淨安逸，出家意念更堅。

*At the Four Gates, the Prince Witnessed the Four Miseries.*

The pleasure of the palace could not bewitch the prince. He asked permission from his father to tour the four famous gates and he sadly discovered the four miseries of living, old age, sickness, and death. He deeply felt the approaching of impermanence and admired the serenity of the recluse. The prince's determination to leave home was reinforced.





### ⑨ 捨妻離子 決定出家

太子常觀悲歡離合，生老死苦，為求解脫，意決出家修行，寢宮幾度徘徊，最後毅然捨妻離子，實現理想。

*Biding Farewell to His Son and Wife; Prince Siddhartha Leaving the Palace.*

The Prince reflected on the reality of sorrow and joy, union and separation; birth, old age, death, and suffering. He wanted to seek a way to liberate oneself from sufferings. He made up his mind, and after lingering a few moments, left his wife and son to pursue his ideal.





### 10 星夜飛騎 追求真理

星夜太子騎上白犍陟<sup>(註3)</sup>，帶著車匿<sup>(註4)</sup>離開王宮，人如明月，馬似白雲，無聲無息，馳向深山曠野，追求痛苦的解脫與人生的真理。

#### Riding on a Starry Night in Search of the Truth.

On a starry night, the prince mounted Kanthaka (3), his white horse, while Chandaka (4), his groom, held on to its tail. They left the palace late at night. The men were as luminous as the bright moon and the steed as white as the white clouds. Together they galloped deep into the hills and wilderness to seek the way that will liberate humans from pain and suffering, and uncover the truth of life.





### 11 削髮棄俗 著乞士服

太子決意削髮，車匿苦勸無效，割髮去服，交車匿帶回，身著乞士服，飄然而去，白馬哀嘶淚下，車匿泣首送別太子。

Cutting Off His Hair, Prince Siddhartha Renounced the Secular World and Put on the Robe of a Mendicant.

Unmoved by Chandaka's persuasion, the prince cut off his hair and put on a mendicant's robe. He gave his royal attire to Chandaka and left gracefully. His horse, Kanthaka, neighed and cried while Chandaka could do nothing but tearfully watch the departure of the prince.





## 12 志堅意決 六年苦修

意志堅決的太子，為求真理四處訪道，終失所望，改自內行，在苦行林六年苦修，國王哀勸難挽，遂命五侍伴太子修行，日進一麻一麥，終至面色枯萎，肌消骨露，不動道心。

*With Determination, the Prince Lived Six Years in Austerity.*

The determined prince set out to seek the truth but initially encountered disappointment. He diverted to follow the ascetics and for the next six years underwent severe deprivations while meditating in the Uruvilva Forest. The king was very sad, as he could not convince the prince to come back to the palace. He ordered five attendants to accompany the prince. The prince lived on one sesame seed and one grain of wheat a day until the shine from his face withered away and his body was nothing but skin and bones. But despite all this, his will to seek the truth did not falter.





### 13 淨塵去垢 牧女獻乳

經過六年苦修，猶未得脫，乃覺身心本一，心淨方能解脫，遂去座入尼連禪河，洗淨塵垢，終因體弱倒臥地上，牧女難陀、波羅見之，供養乳糜，得復體力，繼續追求真理。

The Prince Wiping Off the Dust and Washing Away the Dirt, the Shepherdess Offering Rice Milk.

After six years of painful cultivation, the prince still had not found the truth. He realized that body and mind are one, and only when the mind is pure will liberation become possible. He arose from where he had been sitting and walked into the Nairanjana River. He washed away all the dirt on his body and finally fell because he was too frail. The shepherdess Sujata and her slave girl Punna saw this and offered rice milk to the prince. He accepted the milk and upon drinking some of it found his strength return. He continued to seek the truth.





#### 14 誤會太子 五侍求離

憍陳如、阿捨婆誓、摩訶跋提、摩訶男俱利、十力迦葉五侍，欽敬太子道心，留下伴修，見太子受牧女供乳，誤以道心已退，不屑親近，齊同離開太子，太子立意，得成佛道，先度五侍。

#### Misunderstanding the Prince, the Five Attendants Left Him.

Ajnata Kauadinya, Asvajit, Bhadraka, Dasabala-Kasyapa and Mahanama-Kulika, the five attendants who had accompanied the prince for six years of austerities because they respected the Prince's noble ideal saw him accepting the rice milk from the shepherdess. Disappointed at seeing this and thinking that the prince had abandoned his ideals, they left him. The prince made a vow that when he became a Buddha he would teach the five attendants first.





### 15 誓成佛道 智伏群魔

太子端坐伽耶山金剛菩提樹下，誓言：「不成佛道，不起此座」。諸天讚喜，天魔怖畏，施盡媚惑威嚇，太子不為所動。

**Vowing to Attain Buddhahood, the Prince Conquered the Army of Demons.**

The prince, sitting on the Diamond Throne under the Bodhi tree at Bodh Gaya, vowed, "If I do not attain complete enlightenment, I will not leave this seat." While the celestial beings rejoiced, the demons threatened and seduced the prince but to no avail.





### 16 夜見明星 成等正覺

西元前五一三年十二月八日黎明前，悉達多太子於菩提樹下，仰觀明星，證悟緣起中道勝義，覺知眾生本有如來智德，奈妄念迷著，不能證得，竭盡智力，歷諸辛苦，豁然大悟，從此眾生得救，成為萬世至尊的佛陀。

Looking up at the Bright Stars, He Became the Fully Enlightened One.

Just before dawn on December 8, 513 B.C., Prince Siddhartha, seated under the Bodhi tree, looked up at the bright stars and realized the profound meanings of dependant origination and the middle way, and that all beings innately possessed the wisdom of the Tathagata but lost it due to deluded thinking and attachments. After exhaustive pondering and numerous painstaking experiences, the prince attained the great realization. Thus, all beings shall receive salvation as the Prince became the noblest Buddha.





### 17 富商獻供 天王呈鉢

成道後，佛陀獨處菩提樹下四十九日，入解脫法喜，二富商行經，睹佛莊嚴德相，乃獻酪蜜。四大天王（註5）龍宮取鉢，化一為四，呈獻佛陀，以盛供物，佛接供後，神通合四成一，此後持鉢應人天供。

*The Rich Made Offerings, the Heavenly King Offered Alms Bowl.*

After the path to enlightenment was completed, Buddha sat alone under the Bodhi tree for forty-nine days, rejoicing at finding the way to liberation from suffering. Two wealthy merchants passed by and so impressed by the sublimities of the Buddha that they offered the Buddha honey milk. The Four Heavenly Kings (5) took an alms bowl from the dragon's palace and turned one into four, and used them to hold offerings for Buddha. When the offering was over, the four bowls turned into one again and became the alms bowl of Buddha in which offerings by human and heaven realms would be placed.





### 18 梵天請法 甘露門開

佛陀以眾生頑愚，難信真理，想入涅槃（註6），免眾生謗法受罪，時梵天出現，懇請普施甘露法雨，滋潤眾生田，世尊應請，法筵廣開，乃有華嚴、阿含、方等、般若、法華涅槃五時（註7）說教。

**Brahmadeva Invited Buddha to Preach, thus the Door of Nourishing Dew Opened.**

The Buddha saw that sentient beings were stubborn and foolish, they will hardly trust the truth, and so he pondered about entering nirvana (6) as a way to prevent them from blaspheming the Dharma. However, Brahmadeva appeared and invited the Buddha to preach the Dharma to nourish the field of sentient beings. Buddha accepted the invitation and thus, began the five period (7) teachings of Avatamsaka, Agamas, Vaipulya, Prajna, and the Lotus Nirvana.





### 19 初轉法輪 度五比丘

為實現諾言，佛陀動身前往鹿野苑（註8）度憍陳如等，五侍遙見佛陀，互約不禮，卻為佛陀萬德莊嚴所攝，恭敬下跪，佛說「苦集滅道」四聖諦義，法輪（註9）初轉，五侍得證阿羅漢，是為五比丘，於是三寶（註10）成立。

**At the First Turn of the Dharma Wheel, the Five Former Attendants were Converted.**

In order to fulfill his promise, the Buddha set out to the Deer Park (8) at Sarnath to convert his five former attendants, among them was Ajnata-Kaundinya and the rest. When they saw the Buddha from a distance, they concurred to ignore the Buddha. As the Buddha approached, they could not help but be moved by the Buddha's sublimities. Together they knelt down and listened to Buddha's teaching on the Four Noble Truths, that "of pain, of coming together, of extinguishing of pain, and of the way to such extinction." Thus began the first turning of the Dharma wheel (9), and the five attendants attained arhatship and became known as the five bhiksus. This marked the establishment of the Triple Gems (10).





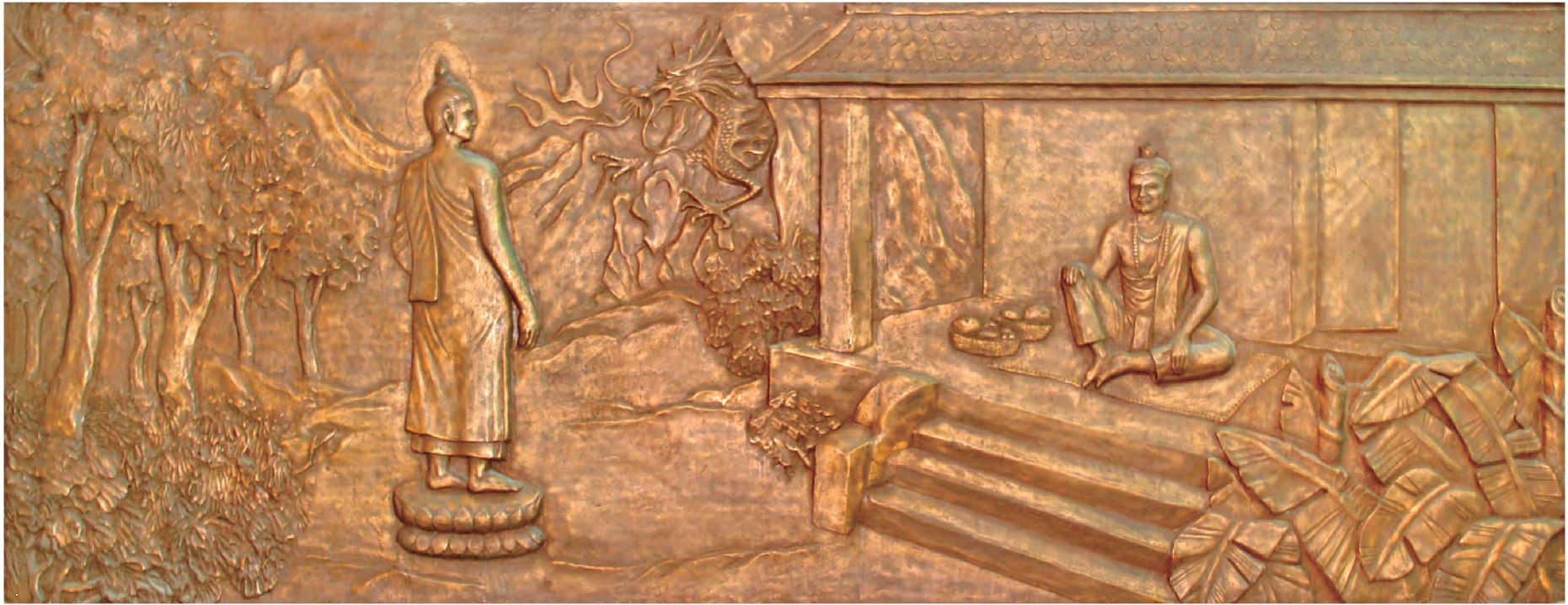
## 20 智度耶舍 僧團建立

佛於鹿野苑度化耶舍長者子及其親友，共五十人為徒，都證得阿羅漢，建立常隨眾僧團組織。耶舍的母親皈依佛陀，成為佛教第一位優婆夷<sup>(註11)</sup>。

Yasas was Converted, Order of Monks Established.

Buddha ordained Yasas and his relatives, fifty people in total, to form the first regular order of monks who would follow Buddha as he moved around to teach. Yasas's mother took refuge with the Buddha and became the first upasika (11) (Buddhist lay-woman) in Buddhist history.





## 21 引三迦葉 歸正覺門

拜火教優樓頻螺迦葉、那提迦葉、伽耶迦葉三兄弟，共有一千弟子，佛陀入火龍窟智伏頻螺迦葉及其弟子，教令棄除貪瞋癡三毒火，二位弟弟隨後折服，亦皈佛門，一千人從此常隨佛側為常隨眾。

### Leading the Three Kasyapa Brothers to the Right Awakening.

Uruvilva Kasyapa, Nadi Kasyapa and Kaya Kasyapah had one thousand followers who worshipped the Hindu fire god, Agni. Buddha went into the fire serpent grotto and conquered the fiery serpent. Uruvila Kasyapa and his followers were in awe. They listened to Buddha's summon and let go of the three poisonous fire of greed, anger and delusion. The other two brothers were later converted and took refuge in the Buddha. From then on, one thousand followers became the disciples of Buddha.





## 22 王城說法 祇園演教

舍利弗、目犍連聞偈頓悟，帶二百弟子皈投佛下，不久，三迦葉來朝，從此一千二百五十餘清淨聖眾，常隨佛側聽法。入王舍城說法，得頻婆娑羅王獻竹林精舍。北方舍衛國渴法滋潤，給孤獨長者，黃金佈地，感祇陀太子獻樹，築成精舍，祇樹給地命名祇樹給孤獨園，於是法流北印。

### Preaching at Rajagha, Teaching at Jetavana Park.

After listening to the Buddha's gatha, Sariputra and Maudgalyayana instantly awakened and led 200 students to follow the Buddha, followed by the three Kasyapas who led more than 1250 students to follow Buddha in his journey. When they arrived at the Rajagha city, King of Bimbisara offered the Venuvana-vihara to the Buddha. The northern state of Sravasti also yearned to hear the Dharma, and by the sincerity and enormous wealth of the elder Anathapindika, he impressed Prince Jeta to sell him a forest glade and erected monasteries in the named Jetavana park for the order of monks to stay, and thus began the propagation of Dharma in northern India.





### 23 返迦毘國 度弟難陀

佛受淨飯父王懇請回迦毘羅衛國，適母弟「難陀」冊封太子、結婚兩大喜事，佛陀慰服父心，使難陀調伏情欲，隨佛出家，成為十大弟子調伏諸根第一。

*Back to Kapilavastu and Redeemed his Cousin, Nanda.*

King Suddhodana invited the Buddha to go back to Kapilavastu when Nanda, son of Buddha's maternal aunt, was about to be crowned and married. Buddha consoled his father and convinced Nanda to subdue his sensual desires to become a monk. Nanda later became one of the ten chief disciples of Buddha most famous for his ability to control his senses.





(局部圖 Partial Image)

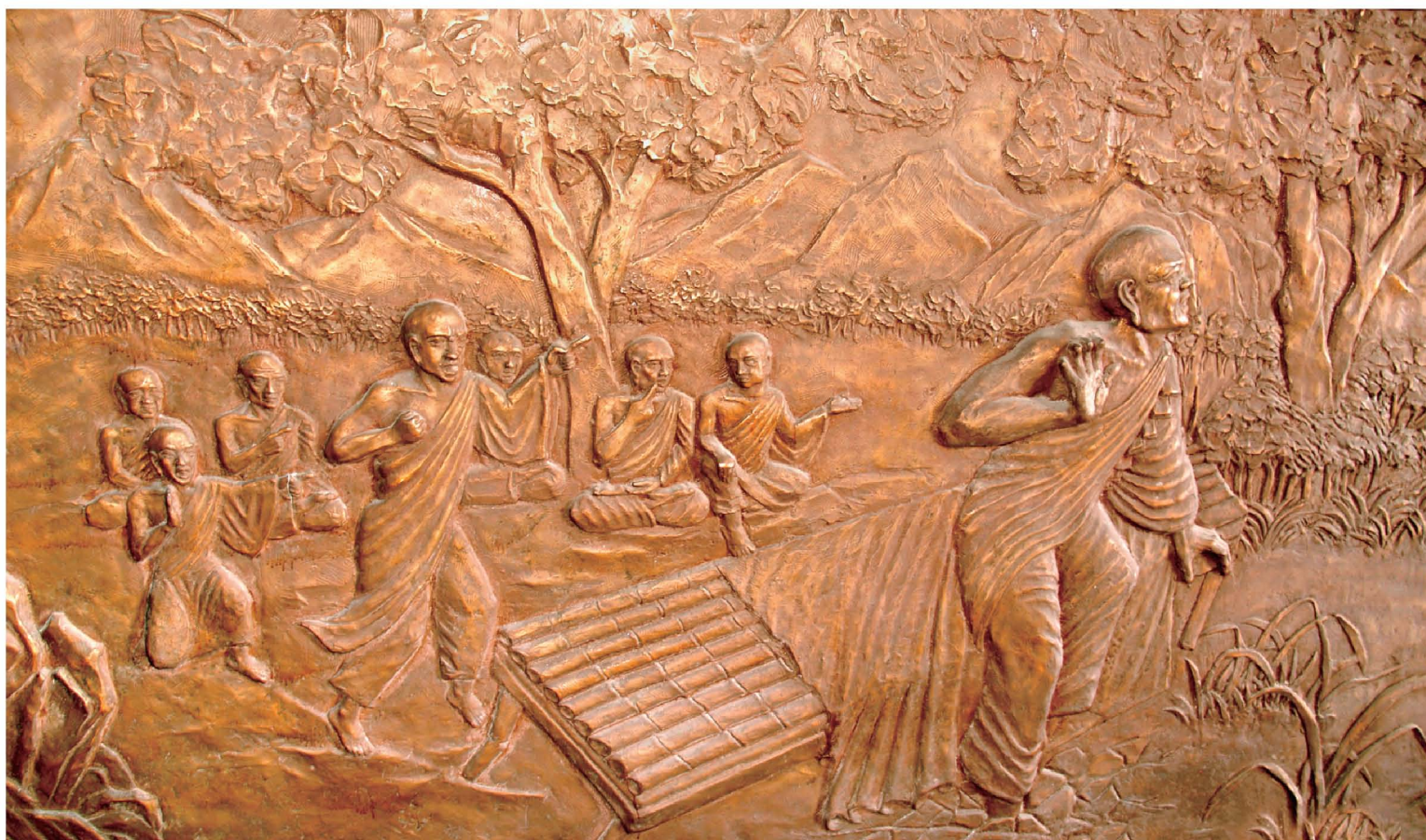
#### 24 阿難眾等 投入僧團

佛回國後，不久從弟阿難、阿菟樓駄、摩訶那摩、提婆達多等隨佛出家，羅睺羅隨舍利弗出家，皆為法門龍象，羅睺羅密行第一，阿難多聞第一，結集經典，正法長留。

#### Ananda and Others Joined the Sangha.

Not long after Buddha's arrival at Kapilavastu, his cousins Ananda; Aniruddha; Mahanaman; Devadatta and others joined the Sanhga (order of monks), while Buddha's son, Rahula, was ordained by Sariputra; and all had become great monks in due time. Rahula became the chief of esoteric practice, and Ananda became the chief among Buddha's hearers, who helped in the compilation of the Buddhist canon, thereby allowing the Dharma to remain in this world.





### 25 提婆達多 害佛毀教

提婆達多心懷奢望，背叛佛陀，害佛毀僧壞教，最後在佛前懺悔而逝，為示業報墮大地獄，實則提婆達多乃為佛陀善知識，發心以逆佛助佛學道，世世與佛作對，激發道心，故佛讚為善知識，於法華會上為說「提婆達多品」。

*Devadatta Tried to Harm the Buddha and Destroy Buddhism.*

Devadatta, the one who dreamt about betraying the Buddha and destroying Buddha and his sangha, deeply repented his deeds just before his death. He fell into hell as a demonstration of karma but in actual fact he was a constructive adversary of Buddha, who had vowed to help Buddha complete his path by going against the Buddha, life after life, to reinforce Buddha's determination to achieve enlightenment. Hence the Buddha considered him a good friend, and thus spoke of the Devadatta Chapter during the Lotus Sutra Assembly.





## 26 佛度姨母 尼眾始有

佛姨母摩訶波闍波提，妻耶輸陀羅率宮女五百人，懇請准入僧團，佛再三拒絕後得阿難請求，立「八敬法」  
(註12)後，准女眾出家，是為比丘尼之始。

### Buddha Ordained his Aunt, the Beginning of Bikhunnis.

The aunt of Buddha, Prajapati, and his wife, Yasodhara, led five hundred court ladies, approached the Buddha and asked to join the Sangha. Three times the Buddha refused. Ananda personally begged the Buddha for approval and Buddha drawn up the Eight Commands (12) for the ladies to follow, thereby permitted the establishment of the order of Bikhunnis.





(局部圖 Partial Image)

### 27 父王駕崩 說法荼毘

淨飯王年老病篤，佛盡子責，回國侍父，為說勝法，悟證而逝，更施財物，送終扶棺，說法荼毘，盡諸孝道。

Death of King Suddhodana, Buddha Spoke at the Jhapita Ritual.

King Suddhodana was old and ill. Buddha went back to Kapilavastu to wait on his father and spoke to his father about the Dharma. King Suddhodana immediately attained arhatship and passed away peacefully. Buddha gave away treasures and material goods, attended his father's funeral and spoke at the Jhapita (cremation) thus fulfilling his role as a son.





### 28 忉利說法 報佛母恩

佛為報生母摩耶夫人恩，上升忉利天，為母說《地藏菩薩本願經》，忉利天主釋提桓因皈依佛陀，誓願擁護三寶。

Preaching at the Trayatrimsa Heaven, Repaying his Mother's Gratitude.

Indebted to his mother's kindness, the Buddha ascended the Trayatrimsa Heaven and preached the Ksitigarbha Sutra (the Earth Store Sutra) to his mother. The talk also convinced King Indra, ruler of the Trayatrimsa Heaven, to take refuge in the Buddha, and he vowed to uphold and protect the Triple Gems.





### 29 天宮下降 弟子迎駕

佛報完母恩，從忉利天宮下降，大梵天王送駕，請佛說法，四眾弟子爭迎聖駕第一人。蓮花色尼以神通迎佛，唯須菩提端坐山中，三昧迎神，佛示弟子，但見色身報體，為解空第一須菩提見佛法身，第一見佛。

*Descending to Earth, Welcomed by his Disciples.*

When the Buddha had fulfilled his filial duty toward his mother, he descended from the Trayatrimsha Heaven, escorted by Lord of Mahabrahma, who invited the Buddha to preach. The lay and monastic followers of the Buddha raced to become the first to welcome the Buddha. Bikhunni Uppalavanna used her supernatural power and appeared first to welcome the Buddha. Subhuti, on the other hand, sat still in a cave, welcoming the Buddha in the deep meditative state of Samadhi. The Buddha showed his disciples, the physical body of Subhuti, meeting the Dharma-body of the Buddha. Thus, he was the first to welcome the Buddha.





### 30 鴛崛摩羅 遇佛得度

鴛崛摩羅為求真理，誤信婆羅門邪師之語，殺滿百人則傳真理，瘋狂殺人，最後欲弑母成百，幸遇佛威德感化，放下屠刀皈依三寶。

#### Angulimalya Saved by the Buddha.

Angulimalya in his quest for truth, believed in the practice of the fanatic Sivaitic sect, that if one killed one hundred people the truth will come forth. The one hundredth person he would kill was his mother. Fortunately the Buddha used his inspiring virtue and convinced Angulimalya to lay down his sword and took refuge with the Triple Gems.





### ③ 娑羅雙樹 大般涅槃

佛以住世因緣已盡，在拘尸那迦羅城娑羅雙樹下，最後說法度須跋陀羅，為諸弟子略說法要，誡「以戒為師」，於西元前四六三年二月十五日午夜入滅，佛壽八十歲。

*At the Twin Sala Trees at Salavana, the Buddha Entered Mahaparinirvana.*

It was time for the Buddha to leave this world. Under the twin sala trees at Salavana, Buddha converted his last disciple, Subhadra. He briefly talked to his disciples about the essence of the Dharma. He admonished his disciples to learn from abiding in the precepts. At mid-night, on February 15, 364 B.C., the Buddha entered into nirvana, at the age of 80.





### 32 分祀舍利 人天爭供

佛涅槃後，荼毘所得舍利，人天爭供，舍利三分，天上、人間、龍宮。人間為爭供養，八王（註13）欲動干戈奪取，後經調解，八王共分，造塔奉祀，舍利異端，至今流傳不絕。

**Distributing the Sarira, Human and Celestial Realms Fought to Obtain the Sarira.**

The sarira that appeared after Buddha's Jhapita were divided equally among celestial, human and palaces of the dragon kings. In the human realm, eight kings were about to wage battles with one another in order to possess Buddha's sarira. After several negotiations, the eight kings (13) agreed to divide the sarira equally among them. They erected stupas to house the sarira and the unusual and auspiciousness sarira remained until today.



## 註解 APPENDIX

### 註一

釋迦牟尼佛成佛之前，累劫的修行中，聖善慧菩薩是在某一世因地修行時的稱號。

(1)Through eons of cultivation and reincarnation cycles, before Buddha Shakyamuni attained enlightenment, he was once reincarnated as a bodhisattva. The name of this particular Bodhisattva meant, “A holy being who understand how to utilize true wisdom.”

### 註二

四姓乃指四姓階級婆羅門、刹帝利、吠舍、首陀羅。婆羅門是古印度的宗教徒，具有最高的權威；刹帝利是和婆羅門同樣被人尊敬的王族；吠舍是指一般工農商階級；首陀羅是被人使役的奴隸。參考《佛學常見辭匯》

(2)The four castes refer to Brahmana, of pure life or mind; the highest of the four castes, those who serve Brahma, his offspring, the keepers of the Vedas. Ksatriya, the warrior and ruling class; Vaisya, the third of the four Indian castes, that of agriculture and trade; Udra, the fourth of the four castes, were slaves. (Excerpted from The Seeker's Glossary of Buddhism.)

### 註三

犍陟是馬的名字。

(3)Kanthaka is the name of the horse.

### 註四

車匿是太子的車夫。

(4)Chandaka is the name of the chariot driver.

### 註五

四大天王：東方持國天王、南方增長天王、西方廣目天王、北方多聞天王。為帝釋之外將。須彌山之半腹有一山，名由犍陀羅。山有四頭，四王各居之，各護一天下，因之稱為護世四天王。其所居云四王天，是六欲天之第一，天處之最初也。參考《佛學大辭典》

(5)The titles of the four deva-kings are: The Eastern Deva , keeper of kingdom; the Southern Deva, of increase and growth; the Western Deva who are Broad-Eyed; and the Northern Deva who hears much and is well-versed. They are external generals of King Indra, the mighty Lord of Devas. Half way up the Sumeru Mountain lays the Gandhara Mountain. The mountain has four sides each housing the domain of one Deva King who protects one world in each direction. Hence, the four deva-kings are also known as the Guardians of the Worlds. They reside in the atur-maharaja-kayikas, or the four heavens of the four deva-kings, the first tier in the Desire Realm, the beginning of Celestial Realm.



#### 註六

涅槃華譯滅度、寂滅、圓寂、大寂定等，是超越時空的真如境界，也是不生不滅的意思。參考《佛學常見辭匯》

(6) Nirvana refers to the state of liberation through full enlightenment, in which one abides in neither Samsara nor ultimate quiescence. (Excerpted from The Seeker's Glossary of Buddhism.)

#### 註七

五時指天台智者大師，判釋尊所說之法，為五時八教。五時是就時間的先後分出，即華嚴時、阿含時、方等時、般若時、法華涅槃時。參考《佛學常見辭匯》

(7) The "five periods" is a chronological account of Buddha's teachings compiled by Master Zhi-zhe of the Tian-tai school. (Excerpted from The Seeker's Glossary of Buddhism.)

#### 註八

鹿野苑位於古印度中部的波羅奈國，舊稱伽尸國，近世稱為貝那拉斯 (Benares)，即今之瓦拉那西 (Varanasi)。據《大唐西域記》卷七載，此國都城臨西殑伽河。城西北之鹿野苑，即佛陀成道後最初教化五比丘之地，爾後，佛常遊化至此教化眾生，係六大說法處之一。

(8) The Deer Park (Mrgadava) in Sarnath located on the outskirts of Benares, AKA Varanasi. It was here where Buddha Sakyamuni first taught the contents of his enlightenment to the original five disciples. It was also one of the six major locations where the Buddha later gave lectures to the public.

#### 註九

法輪是比喻佛所說之法，能夠輾碎眾生的一切煩惱，好像巨輪能夠輾碎一切的巖石和沙礫一樣。另一說是佛所說之法，輾轉傳人，好像車輪的旋轉，無遠弗屆。參考《佛學常見辭匯》

(9) Dharma Wheel symbolizes the preaching of a Buddha. A Dharma wheel is likened to a wheel because it crushes all illusions. It also symbolizes that the Dharma passes on to infinite generations like a wheel keeps turning and reaches unlimited distance. (Excerpted from The Seeker's Glossary of Buddhism.)

#### 註十

三寶係指為佛教徒所尊敬供養之佛寶、法寶、僧寶，又作三尊。歷史上實存之佛，即指於印度成正覺之佛身釋尊為佛寶；佛陀之正覺內容、所說之法為法寶；修學佛所說之教並傳諸後世之僧團為僧寶。

佛，乃指覺悟人生之真象，而能教導他人之佛教



教主，或泛指一切諸佛；法，為根據佛陀所悟而向人宣說之教法；僧，指修學教法之佛弟子集團。以上三者，威德至高無上，永不變移，如世間之寶，故稱三寶。參考《佛學常見辭匯》

(10)Triple Gem represents the Buddha, which is the supremely enlightened being, the Dharma, which is the teaching imparted by Buddha, and the Sangha, which is the congregation of monks and nuns, or of genuine Dharma followers. In Buddhism, these three fundamental aspects that form a basis for belief and practice are extremely precious, thus the name of Three Jewels, or Triple Gem. (Excerpted from The Seeker's Glossary of Buddhism.)

#### 註十一

優婆夷是梵語，華言清淨女，謂雖在家，亦能堅持不殺生、不偷盜、不邪淫、不妄語、不飲酒等五戒，清淨自守，故名優婆夷。參考《三藏法數》

(11)Upasika is a Sanskrit term for a female lay-disciple or laywoman who vows to observe the five precepts of no killing, no stealing, no sexual misconduct, no lying, no drinking intoxicants. She was pure and abided strictly to these precepts. She was thus named Upasika.

#### 註十二

八敬法又名八敬戒、八尊師法、八不可越法。都是規定尼眾恭敬比丘、尊重比丘的事，所以後人稱之為八敬法。參考《佛學常見辭匯》

(12)The eight commands cover the manners how Bhikkhunis should treat and respect Bhikkhus. (Excerpted from The Seeker's Glossary of Buddhism.)

#### 註十三

佛涅槃後，對於佛所留下的碎舍利，有八國的國王，都要求得到舍利，幾乎引起紛爭。後有一位婆羅門出來協調，決定由八國公平的分取舍利，回國去建塔供養。八國的名稱與種族，記錄較完全的，如《長阿含經》卷四「遊行經」記載有波婆國、遮羅頗國、羅摩伽國、毘留提國、迦維羅衛國、毘舍離國、摩竭國、拘尸國。

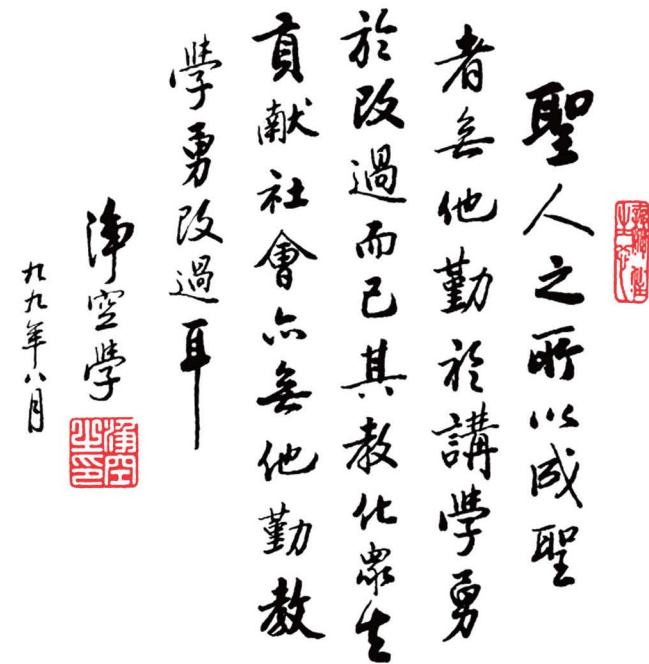
(13)After the Buddha entered Mahaparinirvana, there were eight kings who requested Buddha's remaining sarira. Major dispute had almost erupted. A Brahman negotiated between all parties and finally, all agreed to have the sarira distributed equally to all eight countries. *Longer Agamas* Sutra stated that the following eight kings were able to bring back and stored the sarira in the stupas.



1. Ajatasattu, king of Magadha.
2. Licchavis of Vesali.
3. Sakyas of Kapilavastu.
4. Bulis of Allakappa.
5. Koliyas of Ramagama.
6. Brahmin of Vethadipa.
7. Mallas of Pava.
8. Mallas of Kusinara.

參考以下網址：

<http://www.mahabodhi.org/files/yinshun/41/yinshun41-04.html>


 聖人之所以成聖者無他勤於講學勇於改過而已其教化眾生貢獻社會亦無他勤教學勇改過耳  
 淨空學  
 一九九九年八月

To become a saint is to do nothing more than to diligently teach others and be courageous in correcting one's own faults.

A saint's transformational influence on and contribution to society is, again, nothing more than to teach others and be courageous in correcting one's own faults.

*Chin Kung  
August 1999*



真誠 清淨 平等 正覺 慈悲  
看破 放下 自在 隨緣 念佛



Sincerity, Purity, Equality,  
Proper understanding, Compassion,  
See through to the truth, Let go,  
Be liberated, In accord with condition,  
Chant Amitabha Buddha's name.



佛教是釋迦牟尼對一切眾生  
多元至善圓滿的社會教育  
直示諸法平等自性本真德  
用之宇宙人生真相說法教人  
同修同證心色太虛量周沙  
界真誠清淨平等正覺慈悲  
存心看破放下自在隨緣入世  
學為人師行為世範故釋迦世  
尊是一位仁慈的多元文化社  
會教育工作者吾人應知應學

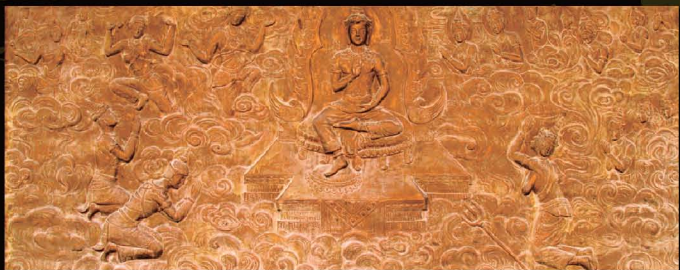
一九九九年十月三十一日

釋淨空



Buddhism is a multicultural and virtuous teachings directed by the Buddha towards all sentient beings in the whole universe. It explains the reality of life and the universe, that both sentient beings and teachings are equal, and that virtuous abilities and wisdom are actually within our true self-nature. Buddhism teaches us how we should harbour a broad mind with the qualities of sincerity, purity, equality, proper understanding and compassion. In mind and spirit and getting along with all conditions. And that we should set good examples for others to follow. Through these words, we see the Buddha as a compassionate multicultural social educator, worthy of emulation. *Shi Chin Kung*





1. 兜率說法 觀緣下生  
Teaching in the Tusita Heaven, Anticipating the Descent to Earth.



2. 白象托夢 摩耶感胎  
The White Elephant Dream, Maya Felt the Conception of the Buddha.



3. 藍毘尼園 太子降生  
Lumbini Park, the Birth of the Buddha.



4. 仙人占相 預言成佛  
Astrology Reading, Prophecy of Buddhahood.



5. 太子命名 首布福田  
Naming Ceremony, the First Offering to the Field of Blessings.



6. 允文允武 藝冠全印  
Master of Civil and Military Affairs, Champion of All India.



7. 太子完婚 耶輸相伴  
Wedding of the Prince; Princess Yasodhara with the Prince.



8. 遊觀四門 悲睹四苦  
At the Four Gates, the Prince Witnessed the Four Miseries.





9. 捨妻離子 決定出家  
Biding Farewell to His Son and Wife; Prince Siddhartha Leaving the Palace.



13. 淨塵去垢 牧女獻乳 The Prince Wiping Off the Dust and Washing Away the Dirt, the Shepherdess Offering Rice Milk.



10. 星夜飛騎 追求真理  
Riding on a Starry Night in Search of the Truth.



14. 誤會太子 五侍求離  
Misunderstanding the Prince, the Five Attendants Left Him.



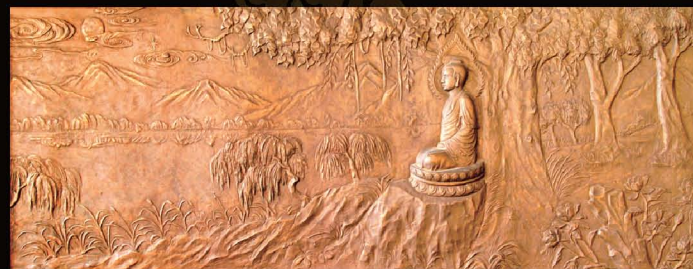
11. 削髮棄俗 著乞士服 Cutting Off His Hair, Prince Siddhartha Renounced the Secular World and Put on the Robe of a Mendicant.



15. 誓成佛道 智伏群魔  
Vowing to Attain Buddhahood, the Prince Conquered the Army of Demons.



12. 志堅意決 六年苦修  
With Determination, the Prince Lived Six Years in Austerity.



16. 夜見明星 成等正覺  
Looking up at the Bright Stars, He Became the Fully Enlightened One.





17. 富商獻供 天王呈鉢  
The Rich Made Offerings, the Heavenly King Offered Alms Bowl.



18. 梵天請法 甘露門開  
Brahmadeva Invited Buddha to Preach, thus the Door of Nourishing Dewes Opened.



19. 初轉法輪 度五比丘  
At the First Turn of the Dharma Wheel, the Five Former Attendants were Converted.



20. 智度耶舍 僧團建立  
Yasas was Converted, Order of Monks Established.



21. 引三迦葉 歸正覺門  
Leading the Three Kasyapa Brothers to the Right Awakening.



22. 王城說法 祇園演教  
Preaching at Rajagaha, Teaching at Jetavana Park.



23. 返迦毘國 度弟難陀  
Back to Kapilavastu and Redeemed his Cousin, Nanda.



24. 阿難眾等 投入僧團  
Ananda and Others Joined the Sangha.

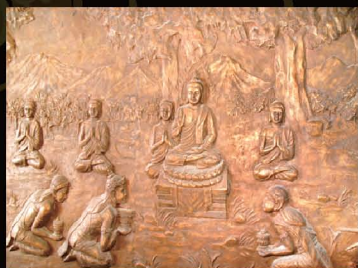




25. 提婆達多 害佛毀教  
Devadatta Tried to Harm the Buddha and Destroy Buddhism.



29. 天宮下降 弟子迎駕  
Descending to Earth, Welcomed by his Disciples.



26. 佛度姨母 尼眾始有  
Buddha Ordained his Aunt, the Beginning of Bikhunnis.



30. 鶻崛摩羅 遇佛得度  
Angulimalya Saved by the Buddha.



27. 父王駕崩 說法荼毘  
Death of King Suddhodana , Buddha Spoke at the Jhapita Ritual.



31. 娑羅雙樹 大般涅槃  
At the Twin Sala Trees at Salavana, the Buddha Entered Mahaparinirvana.



28. 忉利說法 報佛母恩  
Preaching at the Trayatrimsha Heaven, Repaying his Mother's Gratitude.



32. 分祀舍利 人天爭供  
Distributing the Sarira, Human and Celestial Realms Fought to Obtain the Sarira.



本書圖相感恩元亨寺的提供，爾後如有大德要翻印流通，敬請先知會元亨寺。

地址：臺灣高雄市鼓山區元亨街7號

電話：07-5213236~9

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Yuanheng Temple Contact Information:

No. 7, Yuanheng Street, Ku Shan District, Kaohsiung City, Taiwan

Tel: +886-7-5213236~9

願以此功德 莊嚴佛淨土  
上報四重恩 下濟三途苦  
若有見聞者 悉發菩提心  
盡此一報身 同生極樂國

May the merit and virtues  
Accrued from this act  
Adorn the Buddha's Pure Land,  
Repay the Four Kindness above,  
And relieve the suffering of  
Those in the Three Paths below.  
May those who see or hear of this,  
Bring forth the heart of  
Understanding and compassion  
And, at the end of this life,  
Be born together in  
The Land of Ultimate Bliss.

# 佛陀出生教人離苦得樂

## 眾生皆有佛性應當學習成佛

**The Buddha Came to Our World To Teach All People to  
Eliminate Suffering and Attain Happiness.**

All beings possess Buddha-nature and thus should learn to attain Buddhahood.

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Donation and Printing Organization:

Pure Land Learning College

地址/Address : 57 West Street Toowoomba QLD. 4350, Australia

電話/Tel: +61-7-46378765

傳真/Fax: +61-7-46378764

網址/Website: <http://www.amtb-aus.org>

Email: [purelandcollege@iinet.net.au](mailto:purelandcollege@iinet.net.au)

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