

B I R T H
of
PRINCE SIDDHARTHA
悉达多太子

诞生

More than 2,500 years ago, on the Nepalese border of northern India, there lived a benevolent king of the Shakyen clan by the name of Shuddhodana Gautama. He ruled over the Shakyans from his palace in Kapilavastu.

两千五百多年前，释迦族在印度北部山区，建立了一个繁荣的国家——迦毗罗卫国。
当时的国王是仁慈爱民的净饭王。



QUEEN MAYA'S DREAM

The king had a beautiful queen called Maya who was loved by the people. One night, Queen Maya had a strange dream in which she saw a white elephant entering her womb through the right side of her body. It was an auspicious sign to her for the white elephant was the symbol of greatness. Then, she knew that she had conceived a child who would be unique. During her pregnancy, she was happy and healthy, and led a pure life befitting one who was to bear such a baby.

The king and his subjects eagerly awaited the birth of the royal child. It was an ancient Indian custom for a woman to return to her parents' home for the birth of her child. So when the time came, Queen Maya obtained the king's consent to leave the palace for her parent's home. A royal party accompanied the queen's sedan-chair on the long journey. On the way, she stopped at a garden called Lumbini Park, where big, shady trees grew. It was spring and all the flowers were blooming in the park. With her maids around her, she strolled in the grounds, enjoying the beauty of nature. While resting under the shade of a Sala tree, she gave birth to a boy. Everyone around her was delighted at the event.

After the birth of the prince, which took place on the day of the full moon in the fifth month of the year, the royal party returned to the palace. King Shuddhodana was filled with joy and there was rejoicing in the palace and throughout the country.

BIRTH OF THE PRINCE



ASITA'S PREDICTION

There was then an old sage called Asita who had retired to the mountains not far from the palace. The sage Asita noticed a radiance about the palace and realised that a prince had been born. Immediately, he went to the palace to look at the royal baby.

On reaching the palace, he was greeted by the king who said, "Your reverence, what is the reason for your coming?"

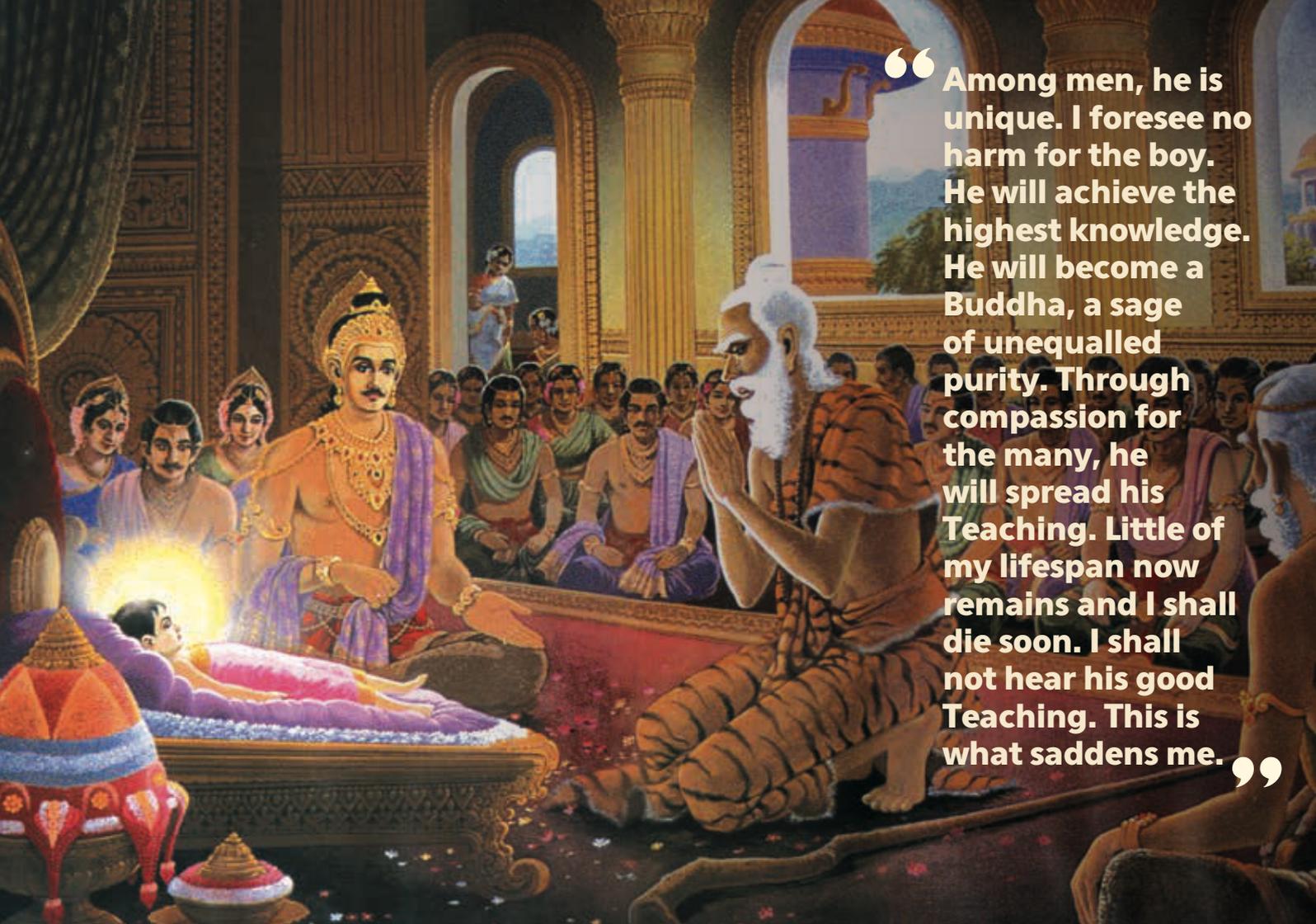
In great eagerness, Asita replied, "Where is the prince? I wish to see him."

The proud and happy king quickly brought the baby and showed him to Asita. When he looked at the baby, Asita was delighted. At first he smiled, overwhelmed with joy. Then he began to shed tears of sorrow. Seeing such a sudden change of feelings in the sage, the king was puzzled and anxiously questioned him. He was afraid that the old sage foresaw trouble for the prince.

"Will some misfortune befall the child?" asked the king.

Asita answered, "Among men, he is unique. I foresee no harm for the boy. He will achieve the highest knowledge. He will become a Buddha, a sage of unequalled purity. Through compassion for the many, he will spread his Teaching. Little of my lifespan now remains and I shall die soon. I shall not hear his good Teaching. This is what saddens me."

After making this prediction, Asita paid homage to the royal baby and left the palace.



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摩耶夫人 的异梦

王后摩耶夫人长得端庄美丽，温和贤淑，深得人民爱戴。有一天，她做了个奇异的梦，梦见一头白象由她的右肋进入胎中。梦后不久，摩耶夫人怀孕了。因为“白象”是“伟大”的象征，所以她想：自己所怀的孩子，将来一定是不平凡的。怀孕期间，摩耶夫人没有忧郁，也没有烦恼，每天过着幸福快乐的生活。



摩耶夫人怀孕，让净饭王和全国臣民殷切期待着太子的诞生。依照印度的传统习俗，怀孕妇女必须回娘家生产。于是，摩耶夫人在将近临盆时，便辞别了净饭王，乘坐华丽的轿子，在侍从和宫女的簇拥下，出发前往娘家。

太子诞生

途中，大队经过百花怒放的蓝毗尼园，摩耶夫人决定到园里游览一番。过后，大家在无忧树下休息；而就在这充满欢乐的气氛中，悉达多太子诞生了。这一天，正是五月的月圆日。

太子的诞生，让净饭王和全国人民非常兴奋，大家热烈地庆祝这个特别的日子。

这个时候，有位年老的智者阿私陀，正在离王宫不远的山中修行；他静坐的时候突然看到王宫上空出现一道祥瑞的霞光。阿私陀知道是太子诞生了，于是立刻进宫去探望太子。

在王宫里，净饭王恭敬地请阿私陀入座，问道：“您老人家怎么会到这儿来呢？”阿私陀不理睬他的问话，只兴奋地问道：“太子呢？快让我见见他！”净饭王马上叫人把太子抱出来。

阿私陀一见太子长相圆满，内心充满了喜悦，露出欢欣的微笑。但是很快地，他又悲伤地哭了起来。国王看到阿私陀悲喜无常的样子，非常担忧，不安地问：“太子会遭受什么不幸吗？”阿私陀回答道：“依我的预测，太子不但不会遭遇任何不幸，反而会求得最高的真理，成为人间的佛陀。他将教化众生，使众生证悟真理。如今我年事已高，不久就要死了，再也没有机会听到他所说的道理，这就是我伤心的原因。”说完这些话，阿私陀便向太子合掌敬礼，然后离开王宫。

阿私陀的预言

ATTAINING FULL

Enlightenment

证悟真理的过程

On the night of the full moon in the fifth month of the year, the Bodhisattva attained Enlightenment under the Bodhi tree at Bodhgaya. That night, he was in deep meditation. In that calm and purified state, he was able to focus his mind on a single point.

In the first part of the night, he developed the mental power by which he recollected his past lives in detail. He recalled the type of life he had led, the place he had lived in, and the occupation he had followed, in each of these lives.

In the middle of the night, he developed the mental power to see the past lives of others. He saw the evil-doers being born in the state of suffering, and the good ones in the state of happiness.

Finally, just before dawn, **the Buddha realised that all things arise dependent upon causes. Suffering is caused by desire and ignorance.** Therefore, when these are removed, suffering does not arise. After this realisation, he was freed from desire and ignorance, and rebirth. He acquired perfect wisdom and attained Enlightenment.



魔罗离开后，四周显得格外宁静。这时，明月当空，乔答摩进入了很高的禅定境界，对自己的心理活动非常清楚，注意力随心所欲地集中在任何一个目标上。在全神贯注的情况下，他感到平和、清净。

上半夜，他在禅定中清楚地看到自己过去诸世的生活情形。到了半夜，他在禅定中见到上一世做坏事的人，这一世在受苦；上一世行善的人，这一世则过着幸福快乐的生活。

黎明前的那一刻，他彻底地了解了因果之间的关系，明白“欲望”和“无知”就是痛苦的根源。只要破除无知，从减少欲望到灭尽欲望，众生就不再有痛苦。了解这些道理以后，他便从欲望和无知的束缚中解脱出来，证得无上的智慧，成为佛陀。这一天正好是五月的月圆日，这一年他三十五岁。

Reflecting upon His victory over ignorance, he thought with joy

"Truly,
when things
are revealed.

To one
who
earnestly
meditates,
Then his
doubts
disappear
completely,

For he understands
things and their causes.

He has destroyed the causes of suffering
He stands and conquers the army of Mara,
Even as the sun lights up the sky."

At the age of thirty-five, after six years of struggle, he had become a Buddha.



LAST DAYS OF THE
BUDDHA

THE SERMON ON THE WELFARE OF A NATION

After having attained the supreme Enlightenment, the Buddha went from place to place, tirelessly spreading the Teaching until He reached eighty years of age.

One day, while the Buddha was at Rajagriha, a minister approached Him for an opinion about a plan to conquer a neighbouring state. Instead of giving a direct answer, the Buddha spoke about the seven conditions conducive to the growth of a nation's welfare. He said that people should assemble in harmony, discuss their national affairs together, follow the established laws and not change them unreasonably. In addition, they should honour their parents, teachers and elders, lead a moral life, respect their religion, and follow the advice of the wise and the virtuous. As long as people followed this advice, their nation would prosper. Satisfied with the answer, the minister left, promising to convey the Buddha's reply to his king.

THE SERMON ON MORALITY

From Rajagriha, the Buddha set out northwards with a large community of disciples. One day, they arrived at a village where the Buddha delivered a sermon on morality. In this sermon, the Buddha said,

“The immoral man will meet five dangers: he will lose his wealth through not practising good conduct, acquire a bad name, feel ashamed of himself and be afraid to mix freely with others, he will not die peacefully, and will suffer in the next life. A moral man will acquire five blessings: he will increase his wealth through diligence, have a good reputation, always be confident of himself, die peacefully, and be happy in the next life.”

“You should respect each other and avoid quarrels. You should not be like water and oil, repelling each other, but you should be like milk and water mixed together.”



THE BUDDHA'S ILLNESS

From that village, the Buddha proceeded by stages to Vaishali. Since it was the beginning of the rainy season, He decided to spend the retreat in the neighbourhood. It was during this time that the Buddha became severely ill. Ananda, who had been His faithful attendant for the past twenty-five years, wept for he thought the Buddha was dying. But by strength of will, the Buddha recovered from His illness. However, Ananda was still worried about the Buddha's health and asked Him for some last instructions for the Order.

The Buddha replied, "What more does the Order expect from me, Ananda? I have already taught the doctrine. There is nothing in the Teaching that I have kept hidden from you. Now, I am old and feeble. This is my eightieth year and my life is spent."

He added, **"Ananda, each of you be your own lamp. Look to no one to bring you light. He who is his own lamp after I have left the world will show that he has understood the meaning of my words. He will be my true disciple. He will know the right way to live."**

Soon after, the Buddha decided to talk to His disciples about the time when He would pass away. He asked Ananda to assemble all the disciples who were in the neighbourhood of Vaishali. In their presence, He declared, "The time of my Final Nirvana is near. Three months from now, I will pass away. Be earnest, be mindful and be of pure virtue. With determination, guard your own mind. Whoever untiringly follows the Teaching shall end rebirth and suffering.

THE LAST MEAL

From Vaishali, the Buddha continued His journey to Pava. There, a blacksmith called Chunda, out of devotion, offered Him a meal. Soon after, the Buddha became very ill, but He bore the pains resolutely and remained calm.

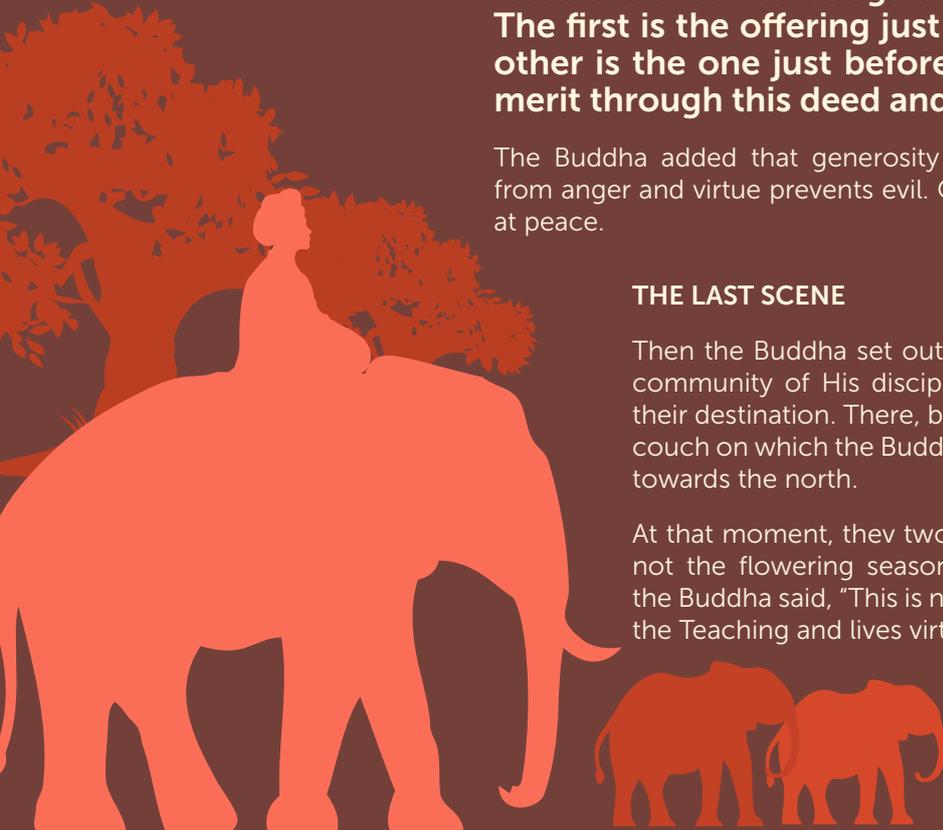
Thinking that Chunda might be blamed for causing His illness, the Buddha explained, **“There are two offerings of food which excel other offerings. The first is the offering just before the Enlightenment, and the other is the one just before Final Nirvana. Chunda has gained merit through this deed and should not feel sorry.”**

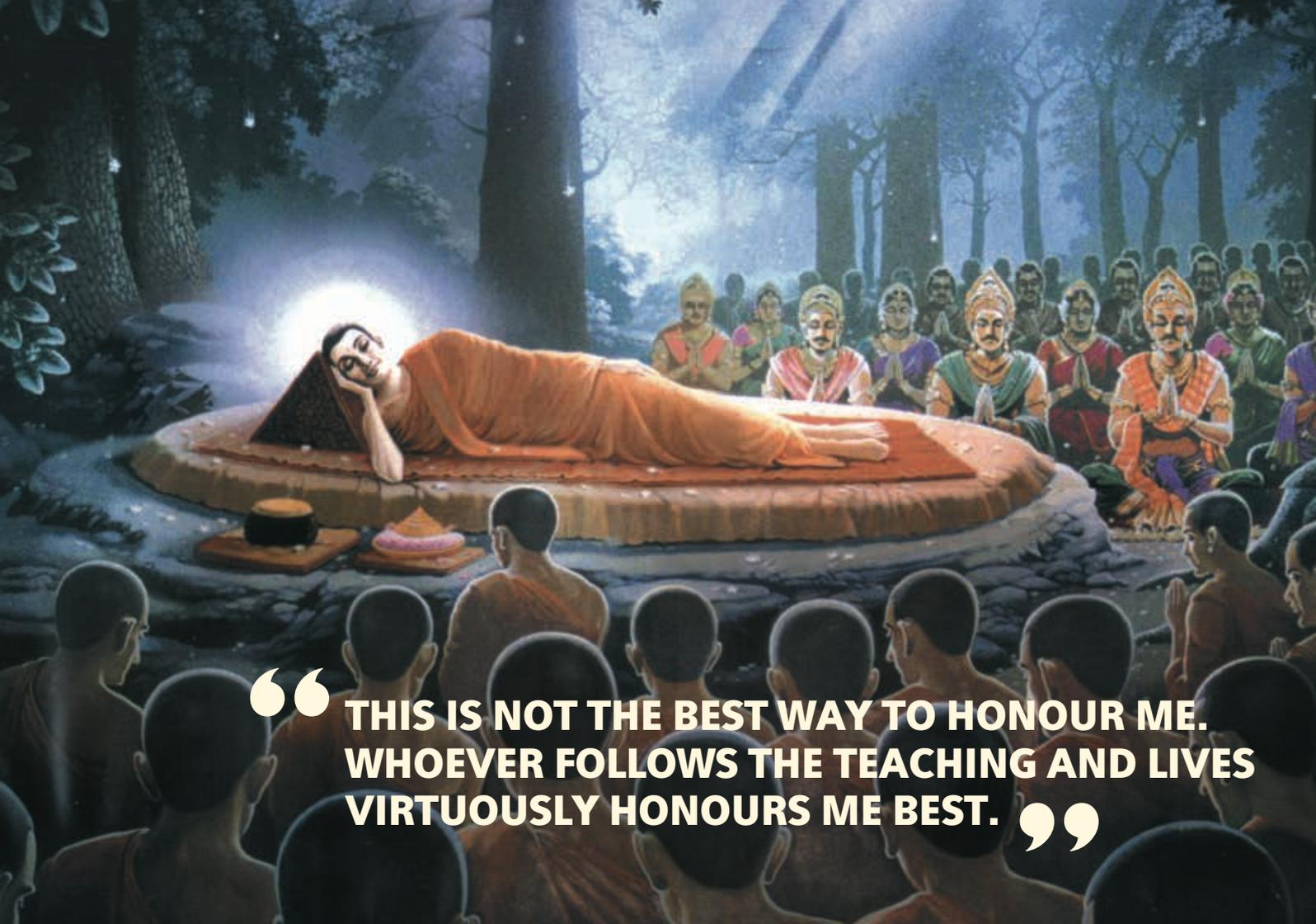
The Buddha added that generosity increases one’s merit, self-control frees one from anger and virtue prevents evil. One who removes greed, anger and delusion is at peace.

THE LAST SCENE

Then the Buddha set out for the Sala grove at Kushinagara with a large community of His disciples. They crossed a river and finally arrived at their destination. There, between two large Sala trees, Ananda prepared a couch on which the Buddha rested. He laid on His right side with His head towards the north.

At that moment, they two Sala trees burst into full bloom, though it was not the flowering season. When the blossoms rained upon His body, the Buddha said, “This is not the best way to honour me. Whoever follows the Teaching and lives virtuously honours me best.”





“ THIS IS NOT THE BEST WAY TO HONOUR ME. WHOEVER FOLLOWS THE TEACHING AND LIVES VIRTUOUSLY HONOURS ME BEST. ”

FOUR PLACES OF PILGRIMAGE

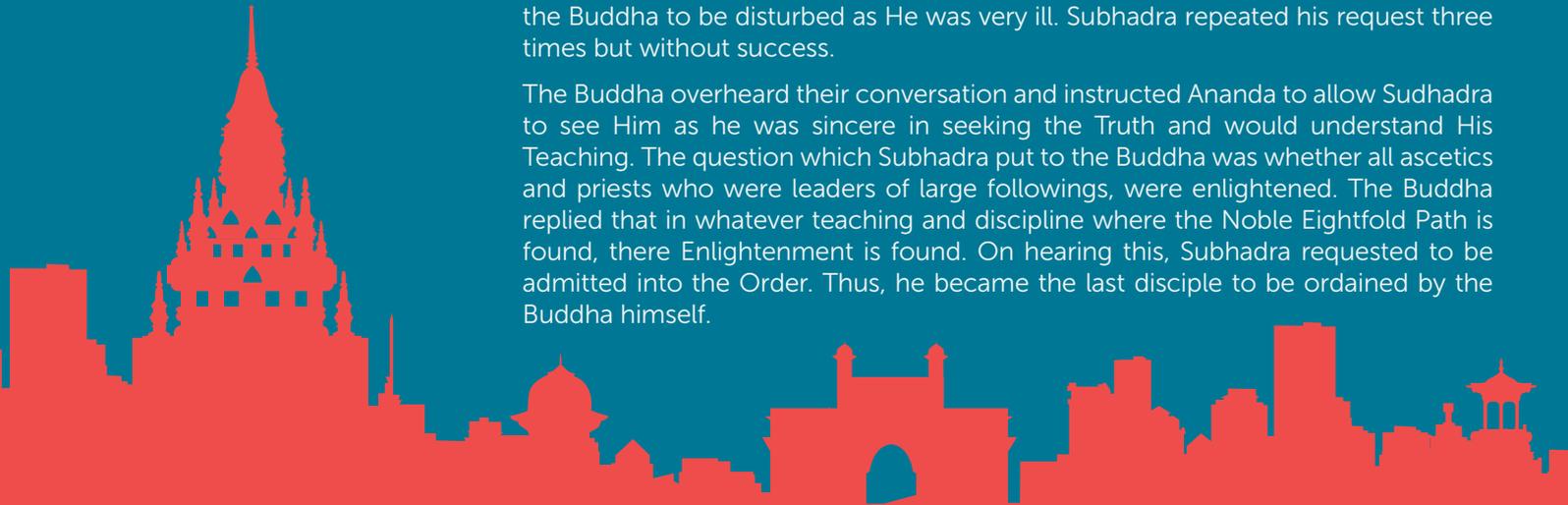
As it was the practice of the disciples to visit the Buddha after the rainy season retreat, Ananda asked Him what should be done after His Final Nirvana. In reply, the Buddha mentioned four places a devoted follower could visit to respect Him.

They are Lumbini, Bodhgaya, the Deer Park at Varanasi and Kushinagara.

THE LAST CONVERT

On hearing that the Buddha was going to pass away in their neighbourhood, the people of Kushinagara went in groups to see Him out of respect. Among them was a wandering ascetic named Subhadra who approached Ananda and asked to be allowed to see the Buddha. However, Ananda refused because he did not wish the Buddha to be disturbed as He was very ill. Subhadra repeated his request three times but without success.

The Buddha overheard their conversation and instructed Ananda to allow Sudhadra to see Him as he was sincere in seeking the Truth and would understand His Teaching. The question which Subhadra put to the Buddha was whether all ascetics and priests who were leaders of large followings, were enlightened. The Buddha replied that in whatever teaching and discipline where the Noble Eightfold Path is found, there Enlightenment is found. On hearing this, Subhadra requested to be admitted into the Order. Thus, he became the last disciple to be ordained by the Buddha himself.



01

Before entering Final Nirvana, the Buddha said to Ananda, **“Some may think that when I am no more with you, you will have no teacher. But that is not so, Ananda. The Teaching and Discipline shall be your guide when I am gone.”**

02

The Buddha then address His disciples, **“If any of you have doubts concerning the Buddha, the Dharma and the Sangha, then ask me now so that you will have no cause for regrets later on.”**

The Final Advice

04

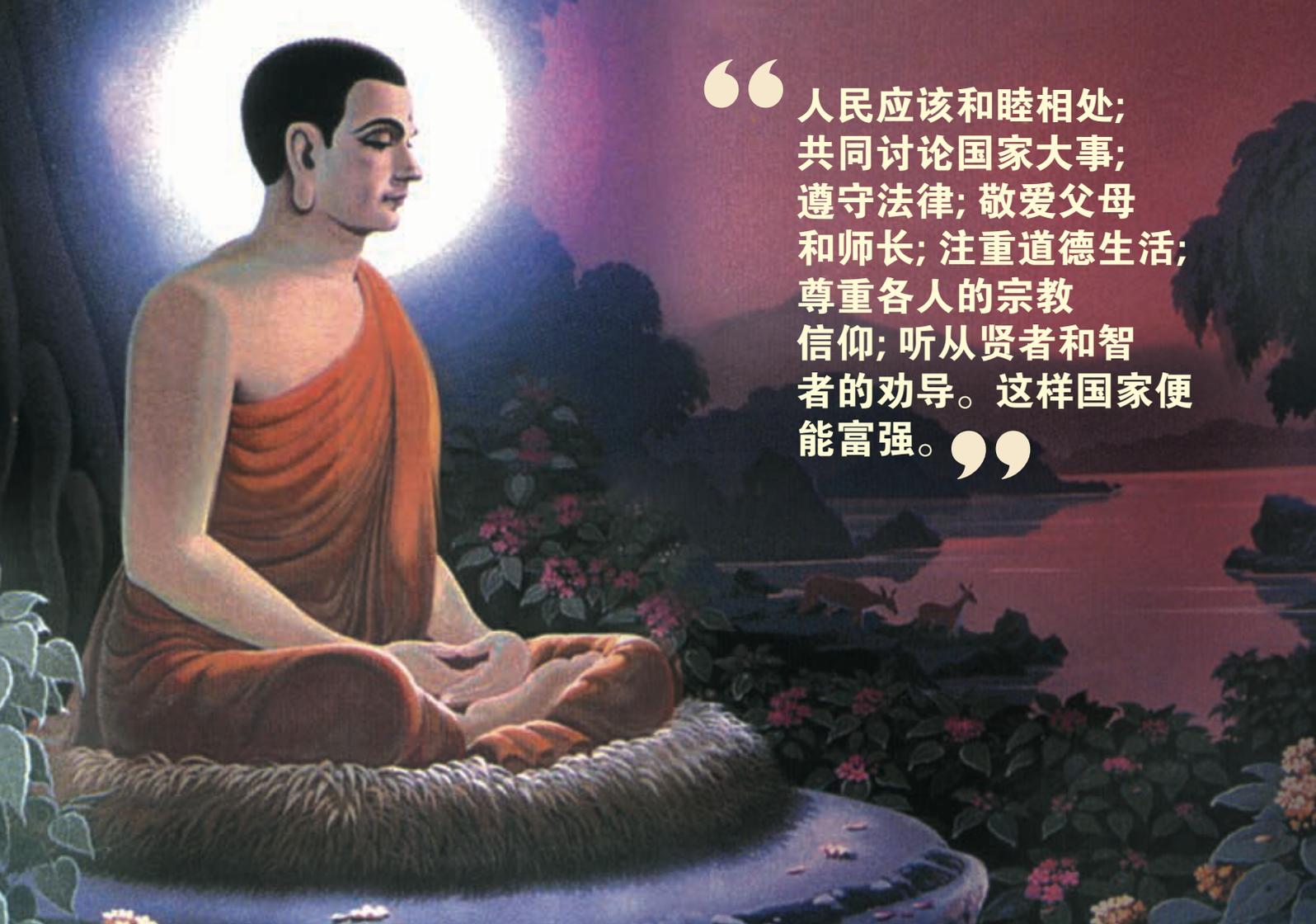
The Buddha replied, **“Ananda, you spoke out of faith, but I know for certain that among this community of monks, there is not one who is in doubt.”**

03

Though the Buddha repeated this thrice, all His disciples remained silent. After some time, Ananda said, **“I am confident that everyone in this assembly has no doubts concerning the Buddha, the Dharma and the Sangha!”**

05

Finally, the Buddha spoke His last words, **“O Disciples, subject to change are all things; strive on with diligence.”** Then He entered Final Nirvana.



“人民应该和睦相处；
共同讨论国家大事；
遵守法律；敬爱父母
和师长；注重道德生活；
尊重各人的宗教
信仰；听从贤者和智
者的劝导。这样国家便
能富强。”

佛陀在证悟真理以后，
便到处弘扬佛法。
八十岁那年，
他还不辞劳苦地
为众生说法。

佛陀的晚年

富国的说法

当佛陀住在王舍城的时候，有一天，摩竭陀国的国王准备攻打邻国，便先派了一名大臣去征求佛陀的意见。佛陀没有直接给予答复，却提出使国家富强的七个条件。

他说：“**人民应该和睦相处；共同讨论国家大事；遵守法律；敬爱父母和师长；注重道德生活；尊重各人的宗教信仰；听从贤者和智者的劝导。这样，国家便能富强。**”

这位大臣听了佛陀的话，心悦诚服，答应将这番话转告国王，劝他打消侵略邻国的念头。

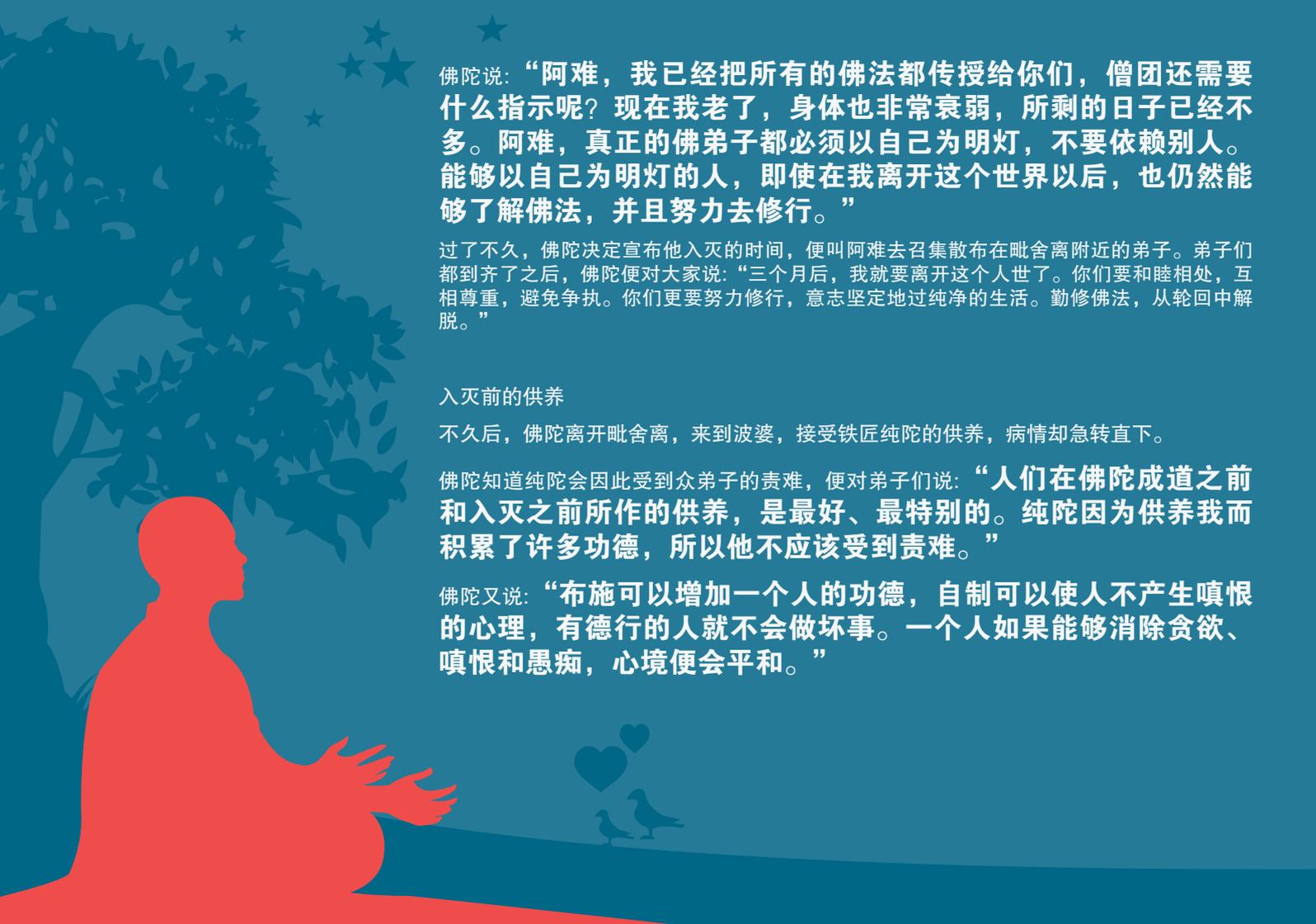
有关德行的说法

佛陀与弟子们离开王舍城以后，便向北走。一伙人来到一个村庄，佛陀向村民讲述德行的重要性。

“没有德行的人将会遭遇到五种不幸，那就是：失去财富、恶名昭彰、时时感到不安、临终得不到安宁、来世会遭受苦难。反之，有德行的人会获得五种福报，那就是：得到财富、好的名誉、充满自信、临终时内心平静、来世会过上幸福快乐的生活。”

佛陀病重

佛陀离开这个村庄以后，又到过许多地方，最后他来到毗舍离。这时正逢雨季，佛陀便决定在附近暂时居住下来。不久，佛陀病倒了。由于佛陀病得很严重，阿难担心他会一病不起，便难过地哭起来。后来佛陀的病虽然稍有起色，但阿难还是不表乐观，于是他请佛陀对僧团的前途留下一些指示。



佛陀说：“阿难，我已经把所有的佛法都传授给你们，僧团还需要什么指示呢？现在我老了，身体也非常衰弱，所剩的日子已经不多。阿难，真正的佛弟子都必须以自己为明灯，不要依赖别人。能够以自己为明灯的人，即使在我离开这个世界以后，也仍然能够了解佛法，并且努力去修行。”

过了不久，佛陀决定宣布他入灭的时间，便叫阿难去召集散布在毗舍离附近的弟子。弟子们都到齐了之后，佛陀便对大家说：“三个月后，我就要离开这个人世了。你们要和睦相处，互相尊重，避免争执。你们更要努力修行，意志坚定地过纯净的生活。勤修佛法，从轮回中解脱。”

入灭前的供养

不久后，佛陀离开毗舍离，来到波婆，接受铁匠纯陀的供养，病情却急转直下。

佛陀知道纯陀会因此受到众弟子的责难，便对弟子们说：“人们在佛陀成道之前和入灭之前所作的供养，是最好、最特别的。纯陀因为供养我而积累了许多功德，所以他不应该受到责难。”

佛陀又说：“布施可以增加一个人的功德，自制可以使人不产生嗔恨的心理，有德行的人就不会做坏事。一个人如果能够消除贪欲、嗔恨和愚痴，心境便会平和。”

“这不是向佛陀致敬的最好方法。最好的方法是听从佛陀的教导，努力修学佛法。”

娑罗双树

离开波婆以后，佛陀和弟子们渡河到拘尸那城的娑罗树林。在两棵大娑罗树之间，阿难为佛陀铺设一张睡榻，佛陀便头朝北方，右肋向下，躺着休息。

虽然不是开花的季节，两棵娑罗树却开满花朵，纷飞的花雨缤纷地飘落在佛陀的身上。佛陀说：“这不是向佛陀致敬的最好方法。最好的方法是听从佛陀的教导，努力修学佛法。”

四个佛教圣地

依照惯例，每当雨季过后，弟子们都必须去拜见佛陀。阿难想到这件事，便问佛陀，以后该怎么做。佛陀于是提出四个地方，让弟子们在他入灭以后，还可以一如过去向他致敬。这四个地方是：**佛陀的出生地蓝毗尼园、证道地菩提伽耶、初转法轮的鹿野苑以及入灭之处拘尸那城。**

最后皈依的弟子

拘尸那城的人民听说佛陀即将入灭，都赶着去向佛陀作最后致敬。人群中有一个云游四方的苦行僧须跋陀罗，三次要求阿难让他去见佛陀，但阿难不希望病重的佛陀受打扰，于是拒绝了他。

佛陀听到他们的对话，知道须跋陀罗诚心追求真理，也知道他一定能够了解佛法，便叫阿难让他进见。须跋陀罗见了佛陀，问道：“其他苦行僧是否也能证悟真理？”

佛陀回答：“只要他们的教理中包含八正道的修行方法，便能证悟真理。”须跋陀罗听了佛陀的话，证悟罗汉果，成为佛陀的最后一名弟子。

最后的教诲

佛陀将入灭时, 对阿难说:

“有些人或许会以为我入灭以后, 你们便没有导师了。其实, 佛法就是你们的导师。”

他又对弟子们说:

“大家对佛陀、佛法和僧团有任何怀疑的话, 现在就提出来吧。”

佛陀重复问了三次, 但大家都保持沉默。
过一会儿, 阿难才开口说:

“我相信这里的每一个人对于佛陀、佛法和僧团都没有怀疑。”

“阿难, 这是因为你对佛陀、佛法和僧团有信心。我也知道僧团里的每一个人都和你一样。”

佛陀接着又说:

“弟子们, 一切事物都是无常的, 你们必须努力修行。”

说完, 佛陀便入灭了。