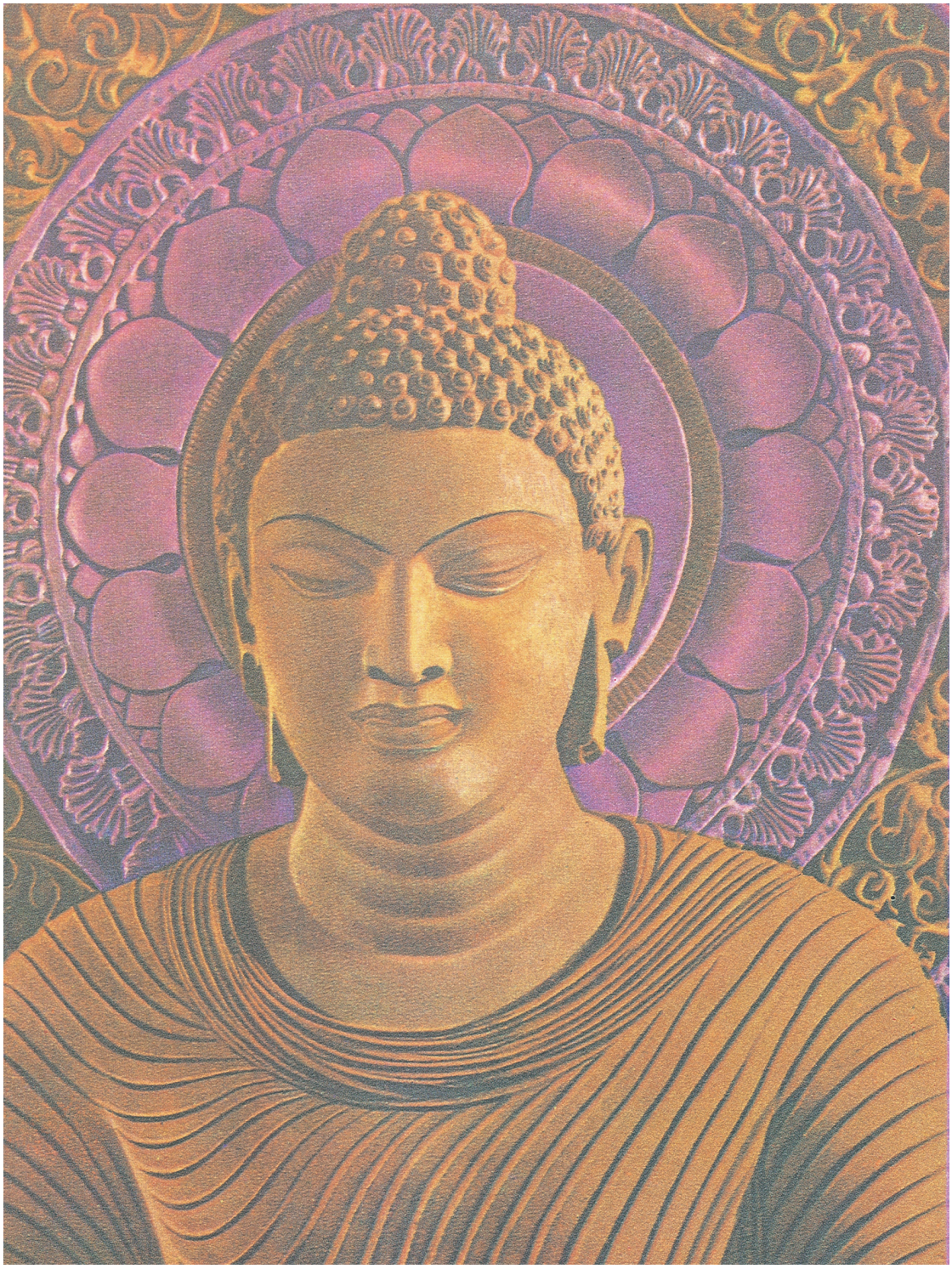

印度古代摩突羅國（今摩特拉）所雕刻之精美莊嚴石佛像（約公元五世紀）現供存新德里國立博物館。

A stone carved Buddha image from Mathurā of ancient times, refined, elegant and dignified, Mathurā, 5th Century A.D., National Museum, New Delhi.

彩色繪圖　中英說明

佛　陀　畫　傳

Chinese ~ English

A Pictorial Biography of Śakyamuni Buddha

IN COLOUR

原編繪者：求那波瑜多（泰國）　Original Illustration and Narration in Thai by Gunapayuta

中 譯 者：淨　海　Translation into Chinese by Bhikṣu Jan Hai

英 譯 者：呂 繩 安　Translation into English by Z. A. Lu

著 色 者：李 宴 芳　Coloring by Yann - Fang Lee

Printed and donated for free distribution by
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中譯序

十一年前，我自泰文譯成中文的「佛陀畫傳」，在國內出版後，極得海內外佛教徒的喜愛，因為圖畫顯明，解說淺易，特別適合佛教少年兒童閱讀。

大約五、六年前，一位虔誠的水彩畫家李宴芳居士，認為這本圖畫和內容都很充實，富有啟導性，自願將全部圖畫彩色；然後製成幻燈片，各處放映，極受歡迎。

兩年以前，加拿大多倫多湛山精舍性空法師，認為本書可以激發青年學佛的興趣，也可作為初級佛傳讀本，於是請呂繩安教授譯成英文，以便普遍利益操英語的青年閱讀。

現在佛陀畫傳的中英文版已經印行，這次徵得李宴芳居士惠然同意，將他親手著色的圖畫付印。同時又加進約二十幅印度佛教聖地的遺蹟。

除了上面提及的各位以外，現任美國佛教青年會會長樂渡法師，及紐約報恩寺住持法雲法師，曾給予鼓勵這彩色本的出版。本人對於二師以及其他師友的多種協助，致以衷心的感激！

我願將本書貢獻給讀者，請時常憶念：「南無本師釋迦牟尼佛！」

一九七六年五月十五日　淨海

A Pictorial Biography of Śākyamuni Buddha

FOREWORD
By the Translator from the Original Thai Text into Chinese

It has been eleven years since I translated the original Thai Text of A Pictorial Biography of Śākyamuni Buddha into Chinese. The Chinese version proved after it has been published in China to be very popular among the Buddhists both in China and in other countries, apparently because the picturesque presentation and the simple and clear text are especially suitable to the need of youngsters.

About five or six years ago, Mr. Yann-Fang Lee, a devout Upāsaka and a well-known artist in water color painting, appreciated the illustrations and the descriptions for their substantial comprehensiveness and instructive simplicity, and took the initiative to have all the illustrations vividly colored. Color slides were made and received exceptionally well wherever they were shown.

A couple of years ago, Mr. Yann-Fang Lee, a devout Upasaka and a well-known artist in water color painting, appreciated the illustrations and the descriptions for their substantial comprehensiveness and instructive simplicity, and took the initiative to have all the illustrations vividly colored. Color slides were made and received exceptionally well wherever they were shown.

A couple of years ago, Rev. Sing Hung, the Abbot of Cham Shan Temple, Toronto, Canada, believed that this illustrated biography of Buddha would certainly arouse interest among the youngsters and therefore serve well as a textbook in elementary Buddhist study. He prevailed on Prof. Z. A. Lu to translate the text into English in order to benefit English speaking people.

Now, the Chinese-English version is ready. With the gracious consent of Upasaka Yann-Fang Lee, his hand painted color illustrations are reproduced together with more than twenty color plates of the holy sites or objects reminiscent of Buddha's life as illustrated in the Biography.

In addition to those mentioned earlier, Rev. Lok To, the President of Young Men's Buddhist Association of America and Rev. Fa Yun, Abbot of Grace Gratitude Buddhist Temple in New York City, gave encouragement to this color edition. To them and others who contributed both financially and spiritually, I am greatly indebted.

Let me dedicate this edition to the readers and remind them to keep in mind Namo Śākyamuni Buddha our own Master!

Bhikşu Jan Hai

May 15, 1976

英 譯 序

佛教，這東方最偉大的宗教，即使在近年來洲際旅行方便，文化交流頻繁的時代，對大多數西方人士說來，仍是缺少認識的。有識之士多認為將佛教的基本思想介紹給西方人士，尤其是年輕的一代，必可促進東西的了解，因而增進世界永久和平的機會。

舊金山弘福寺開光的那天，性空法師交給我四本小冊，要我翻譯成英文。我既不是佛學家，也不是主修英語的，本不願擔任這一工作。但是法師初次有命，情難堅拒，終於答允下來，利用我微少的空閒，完成了翻譯工作，前後歷時一年半。我手邊很少有關佛學名辭及印度人名地名的參考資料，譯名不妥之處將是無可避免的。翻譯的原則，重在保存中文原本的意義及語氣，而不太計較文辭的優美。雖然如此，讀者閱此書後，必能了解佛陀一生的事蹟，並領略其中所包含的慈悲與寬容的精神。

譯稿曾經石道濟居士補充遺漏，且由法蘭克教授詳細校閱，更正錯誤，使全文更近乎通俗的美語，對於他們二位，謹申感謝之意。

呂繩安

PREFACE

Buddhism, the greatest religion of the Orient, remains little known to the majority of western people even in recent years when intercontinental travel is easy and cultural exchanges are frequent. It is a common belief that the introduction of the basic thoughts of Buddhism to western people, especially the younger generation, may promote the mutual understanding between east and west and ultimately improve the chance of a lasting peace in the world.

On the day of dedication of Hung Fu Monastery, Rev. Sing Hung handed me four booklets and told me to translate them into English. Being neither a Buddhist scholar nor an English major, I was reluctant to undertake this task. But unable to turn down the first request of a venerable bhiksu, I finally accepted the order and completed the work, using my scanty leisure time, in a period of about eighteen months. Very few references were available for terms in Buddhism and for Indian names and places. The translation was done with emphasis on closeness in meaning and tone to the original Chinese text rather than on literary elegance. Improper translations of terms seem unavoidable. Nevertheless, readers will certainly learn the life story of Buddha and appreciate the spirit of mercy, tolerance and compassion that it embodies.

Thanks are due to Mr. T. Shih who supplied the translations of a couple of missing paragraphs, and to Professor Frank G. French who carefully reviewed the manuscript, corrected mistakes and made the text sound more colloquially American.

Z. A. Lu

中英彩色《佛陀畫傳》三版序

1976 年，中英彩色《佛陀畫傳》在香港初版五千冊；1986 年在台灣再版五千冊。每次出版都要籌集一筆經費，徵求師友們及教界助印或附印，寄給他們隨喜結緣，留下流通的數量已經不多了。

時光流逝，又十多年沒有再版了，不少中外佛友或佛教團體，尋問關於此書的如何獲得。今有虔誠教徒陳保茂居士，一向熱心推廣佛教好書印贈結緣活動，與台北佛陀教育基金會有良好因緣，見此書甚為中外佛教徒們之喜愛，除供青少年們優良讀物外，也是一本圖文簡易意義甚佳的佛傳，於是建議將此《佛陀畫傳》轉由台北佛陀教育基金會出版，以利大量流通結緣。這很合我們當初出版此書宣揚佛法之宗旨，所以同意此議。

佛曆 2541 年（1997）六月　淨 海

A Pictorial Biography of Sakyamuni Buddha (in Chinese and English and in Color) Preface to the Third Edition

In 1976, five thousand copies of A Pictorial Biography of Sakyamuni Buddha, in Chinese and English and in Color, were published for the very first times in Hong Kong. In 1986 the second edition was published in Taiwan, again in the quantity of five thousand copies. Every time a new edition is published, substantial funds are needed. Appeals are made to the friends of Buddhism and the Buddhist society to assist with printing. After enough copies are sent to these supporters for them to distribute freely, few copies remain.

Ten years have passed since the last edition was published. Demand for this book has resurfaced with the many requests for it by the friends of Buddhism as well as Buddhist organizations, both Chinese and American. Pious Buddhist Pao-Mao Chen has enthusiastically initiated a movement to mass publish and freely distribute exceptional Buddhist literature in an effort to introduce more friends to Buddhism. This particular book captivates the interest of both Chinese and American Buddhists. It also provides excellent reading material for today's youth. Overall, the book is an easy-to-read, meaningful, and fascinatingly illustrated Buddhist biography.

Mr. Chen suggested that the task in publishing the third edition of A Pictorial Biography of Sakyamuni Buddha be turned over to the Corporate Body of the Buddha Educational Foundation in Taipei. This way we can maximize distribution and consequently allow Buddhism to reach as many people as possible. This agrees very well with our original objective of promoting and exalting Buddhism when the first edition was published, so we wholeheartedly chose to follow through with this suggestion.

Reverend Jan Hai

June 1997 (Buddhist calendar year 2541)

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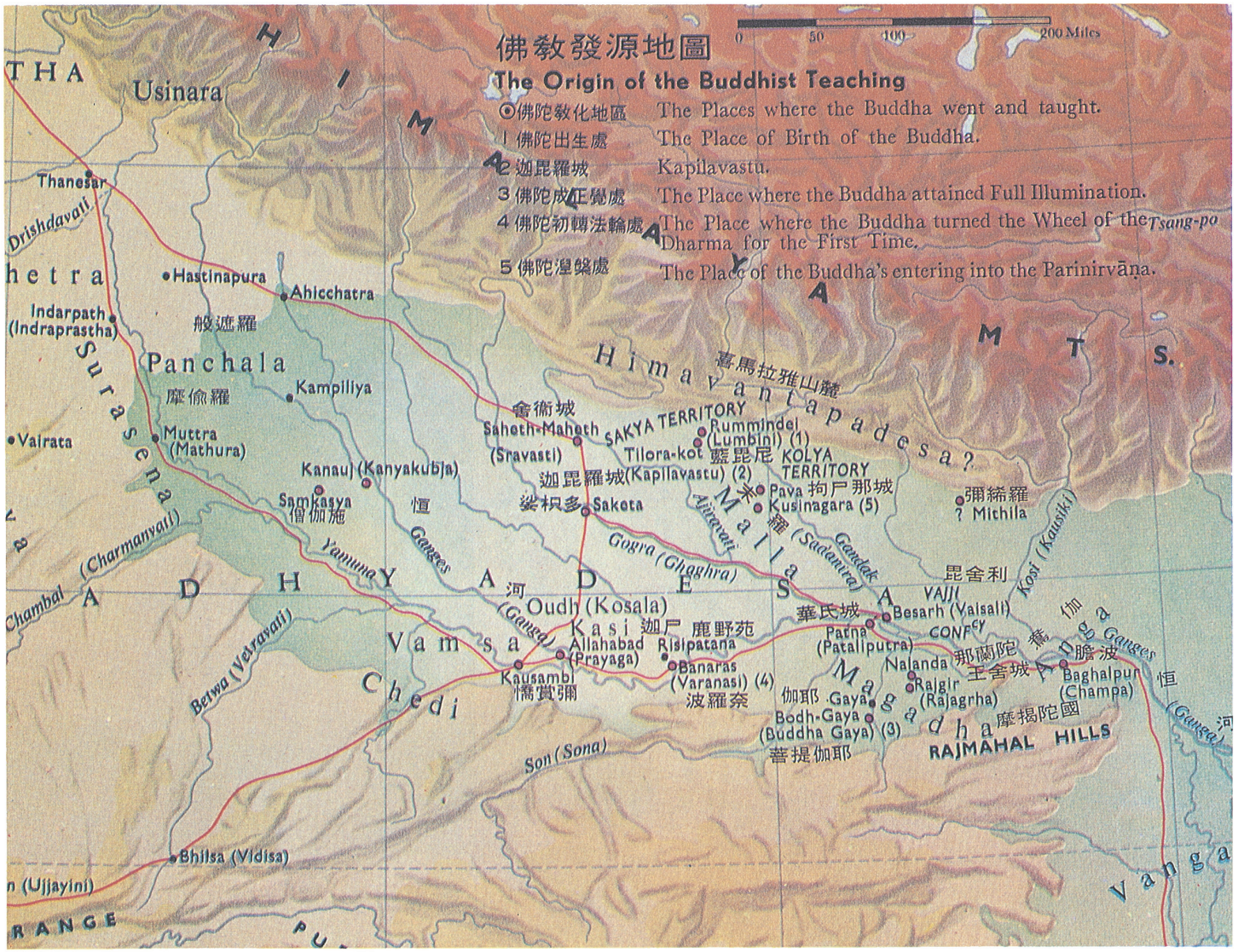

佛教發源地圖
The Origin of the Buddhist Teaching
0 50 100 200 Miles
⊙佛陀教化地區 The Places where the Buddha went and taught.
1 佛陀出生處 The Place of Birth of the Buddha.
2 迦毘羅城 Kapilavastu.
3 佛陀成正覺處 The Place where the Buddha attained Full Illumination.
4 佛陀初轉法輪處 The Place where the Buddha turned the Wheel of the Dharma for the First Time.
5 佛陀涅槃處 The Place of the Buddha's entering into the Parinirvāṇa.
Usinara
Thanesar
Drishdavati
Hastinapura
Ahicchatra
般遮羅
Indarpath (Indraprastha)
Panchala
摩偷羅
Kampiliya
Surasena
Vairata
Muttra (Mathura)
Kanauj (Kanyakubja)
Samkasya
僧伽施
恒
Ganges
Yamuna
Chambal (Charmanvati)
Betwa (Vetravati)
Bhilsa (Vidisa)
舍衛城
Saheth-Mahath (Sravasti)
SAKYA TERRITORY
Rummindei (Lumbini) (1)
Tilora-kot 藍毘尼 KOLYA TERRITORY
迦毘羅城(Kapilavastu) (2)
娑枳多 Saketa
Himavantapadesa?
喜馬拉雅山麓
Pava 拘尸那城
Kusinagara (5)
彌絺羅
? Michila
Ajitavati
Gogra (Ghaghra)
Gandak (Sadanira)
Kosi (Kausiki)
毘舍利
VAJJI
Besarh (Vaisali)
華氏城
Patna (Pataliputra)
CONFLUENCE
Nalanda 那爛陀
Rajgir 王舍城
Baghalpur (Champa)
膽波
伽
Ganges
恒
河
(Ganga)
Oudh (Kosala)
Kasi 迦尸
Allahabad (Prayaga)
Rishipatana 鹿野苑
Banaras (Varanasi) (4)
波羅奈
Kausambi 憍賞彌
Gaya 伽耶
Bodh-Gaya (Buddha Gaya) (3)
菩提伽耶
摩揭陀國
RAJMAHAL HILLS
Son (Sona)
Vamsa
Chedi
Magadha
Vanga
RANGE
(Ujjayini)
HIMALAYAS
ADHYA

1 在佛陀時代以前的印度，原名叫做瞻部洲，分成很多大小國家，有些國家是國王統治，有些國家是由幾個王族聯合起來統治。

1 India, before the time of the Buddha, was called Jambudvipa. It was divided into many kingdoms, large and small, some of which were ruled by kings and some of which were ruled jointly by several royal tribes.

2 在那些小國家裏，有一個國家叫做迦毘羅國，建立在喜馬拉雅山的邊緣，羅波底河的北岸，是由一位釋迦族的淨飯王在統治著，他姓喬達摩，他的王后名叫摩耶夫人。

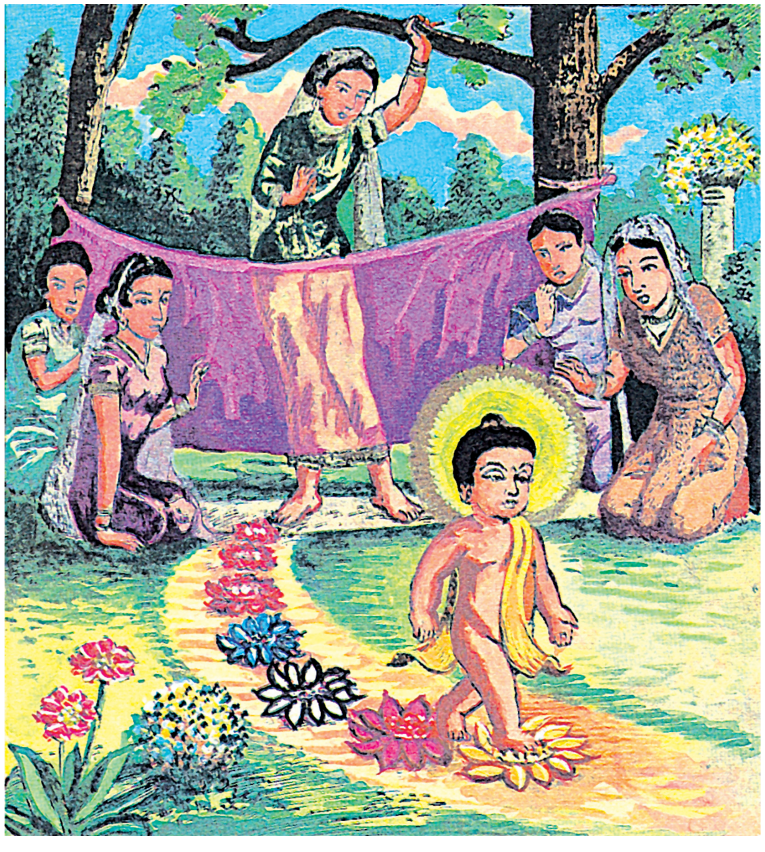
2 One of these many small kingdoms was called Kapilavastu, which was located on the north bank of the Rapti River, on the rim of the Himālayas. The ruler of this kingdom was King Śuddhodana of the Śākya Clan. His family name was Gautama, and his queen was called Māyā.

3 當淨飯王和摩耶夫人結婚以後，過著很快樂的日子。好多年後，夫人懷了孕，快到生產的時候，就請求國王許可，回到她自己的家鄉天臂城去生產，這是當時印度的風俗。淨飯王高興地答應了，並且命令隨侍的隊伍準備，又派人清理夫人所要經過的道路。

3 After they were married, King Śuddhodana and Queen Māyā lived very happily together. After many years the queen became pregnant. She asked the King to permit her to return to her home city of Devadarsita to give birth to their child. King Śuddhodana readily consented and ordered the troop of royal attendants to prepare for the trip and to clean up and beautify the roads the queen would travel on.

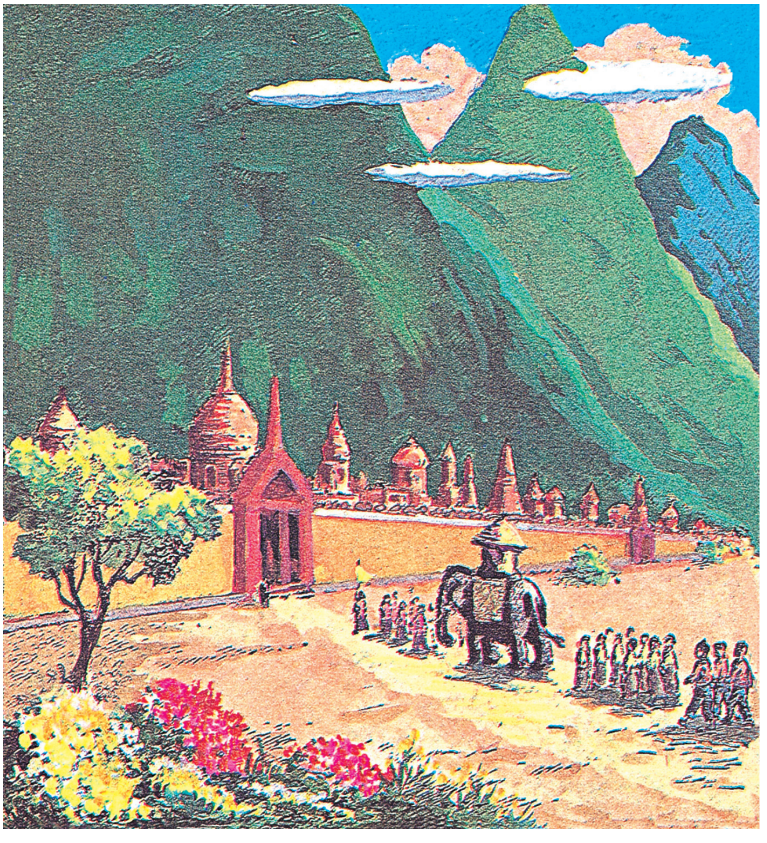
4 到了迦毘羅城和天臂城接界的地方，有一個叫做藍毘尼公園，每年到了夏季，兩城的人民都歡喜來這裏的娑羅樹下遊覽休息，樹枝上開滿了美麗的花朵，有各種的鳥兒唱著悅耳的歌聲；採蜜的蜂群也嗡嗡不息地飛來飛去。

4 At the junction of Kapilavastu and the city of Devadarsita was a place called Lumbinī Park. Every summer, people of the two cities flocked to this park to rest or to play under the Śāla trees. They enjoyed the beautiful flowers blooming all over the tree-branches and the melodious twittering of birds and the humming of the ever-busy honeybees.



5 當摩耶夫人到了藍毘尼園，那是六月十五（泰曆）的月圓日，星期五，就是現在計算陽曆每年的五月月圓日；因為時間將近中午，天氣很熱，夫人想在樹蔭下休息一會，就命令隨侍的隊伍停下來。沒有多久，正當夫人走來走去欣賞風景的時候，在充滿各種鳥兒和蜂群的娑羅樹下，生下了太子。

5 The time Queen Māyā arrived at Lumbinī Park was on the fifteenth of June, the fullmoon-day, on Friday (according to the reckoning of the Thai tradition). This date is now according to the solar calender the fullmoon-day of May of every year. As the time was going towards noon the weather was very hot, so she ordered the troops to stop so that she could rest for a while in the shade of the trees. But before long, while walking around under the śāla trees enjoying the beautiful scenery, she felt her birth pangs and thereafter gave birth to a prince amidst the songs of birds and humming of bees.

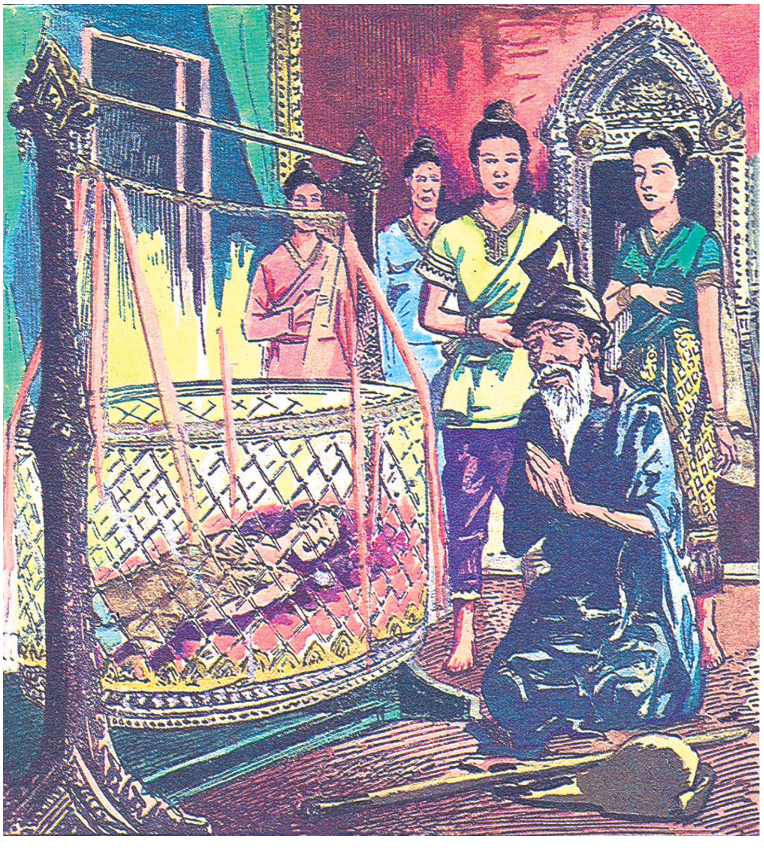


6 摩耶夫人在藍毘尼園生下了太子，宮女們都紛紛地忙碌，去細心的照護夫人和太子，並請夫人和太子返回迦毘羅城。淨飯王見到新生的太子，心裏非常的歡喜，更加派人照護夫人和太子。

6 Queen Māyā gave birth to the prince in the Lumbinī Park and the palace maids in her attendance were very busy in looking carefully after the queen and the prince. The palace maids also requested the queen and the prince to return to Kapilavastu. King Śuddhodana was very happy at the sight of the newborn prince. He ordered additional care for the queen and the prince.

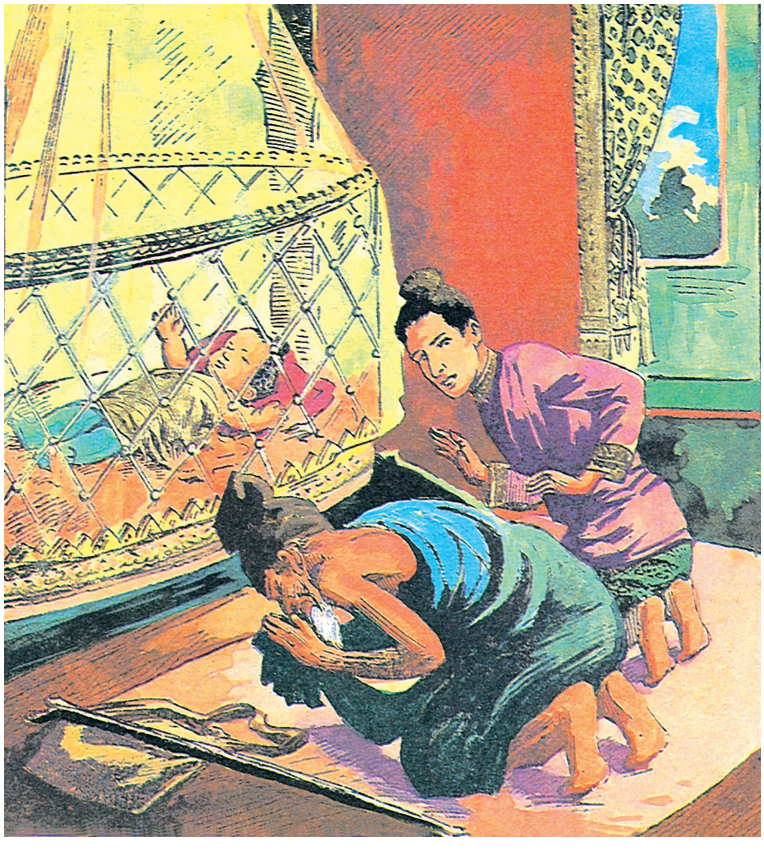
7 迦毘羅城外，一群的山上，住了很多修道仙人；仙人中有一位年高的長者，名叫阿私陀，淨飯王和全國的人民，對他都非常的尊敬。當老仙人知道淨飯王獲得太子，就趕來迦毘羅城的王宮，為太子占相。

7 On the mountains outside Kapilavastu, lived many hermit sages. Among them was Asita, an old sage who commanded great respect from the people and King Śuddhodana. When Asita learned that the King was the proud father of a new prince, he rushed to the palace at Kapilavastu in order to read the physiognomy of the prince.



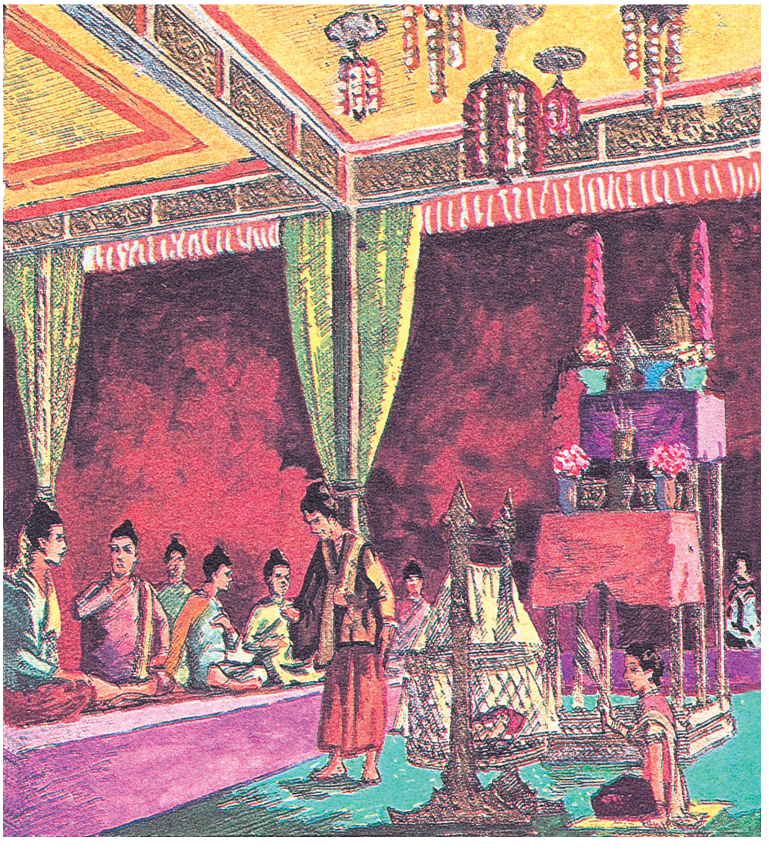
8 老仙人來到了王宮，淨飯王為了對仙人的敬仰，就請仙人為太子賜福，命令將太子抱出來。仙人注意觀看之後，覺得太子具有非凡的德相，所以非常的高興，面上露出喜悅的微笑；但他接著又滿面流下晶瑩的眼淚。

8 When the old sage arrived at the palace, King Śuddhodana, to show reverence to Asita and expecting blessing from him, ordered that the prince be brought out. Asita looked attentively and discovered that the prince, indeed, had a look of great virtue in his countenance. He was very excited, and a smile of joy appeared on his face; but almost as quickly a tear dropped from his eye.



9 淨飯王覺得很懷疑，便問仙人為什麼原因要流淚？仙人說：「太子具有大丈夫的相貌，將來成了正覺，智慧福德莊嚴，會成為人天的教主；我流淚是因為感嘆自己的年齡衰老了，當太子將來正覺的時候，做了救世主，我已沒有機緣親近太子了。」仙人說完，就俯下身體對太子禮拜，而淨飯王也不自覺地跟著仙人禮拜。

9 King Śuddhodana was puzzled. He asked Asita why he wept. Asita replied: “The prince has the look of the Great Man. Someday he will attain Enlightenment, perfected in both wisdom and virtue, and become the Teacher and Master of men and devas. I wept because of my age. By the time the prince attains Enlightenment and becomes the Savior of the world, I shall not be around.” After saying this, he knelt down to pay worship to the prince. Unconsciously, King Śuddhodana followed him, also kneeling down to the prince.

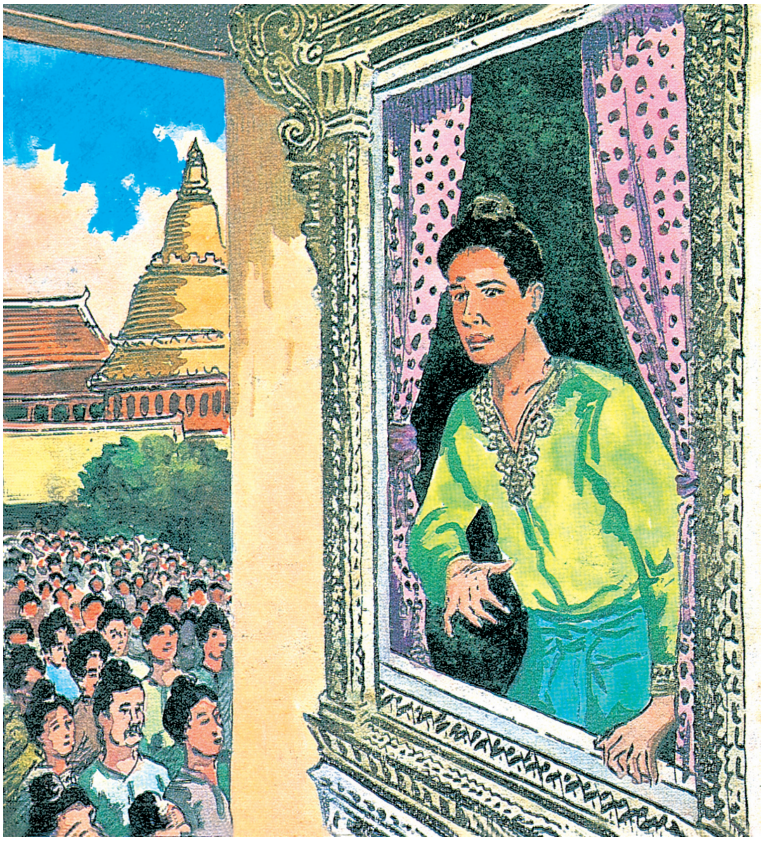


10 太子生下的第五天，淨飯王集合了很多學者，在王宮大廳裏會議，為太子舉行加髻和命名典禮。經學者們會議後，選定「悉達多」為太子的名字，意思是「一切事都能達到成功！」

10 Five days after the prince's birth, King Śuddhodana gathered many scholars in the palace-hall in order to decide on the name of the prince. After conferring with each other, the scholars selected “Siddhārtha”, which means “Realization of all aims”, as the new prince's name.

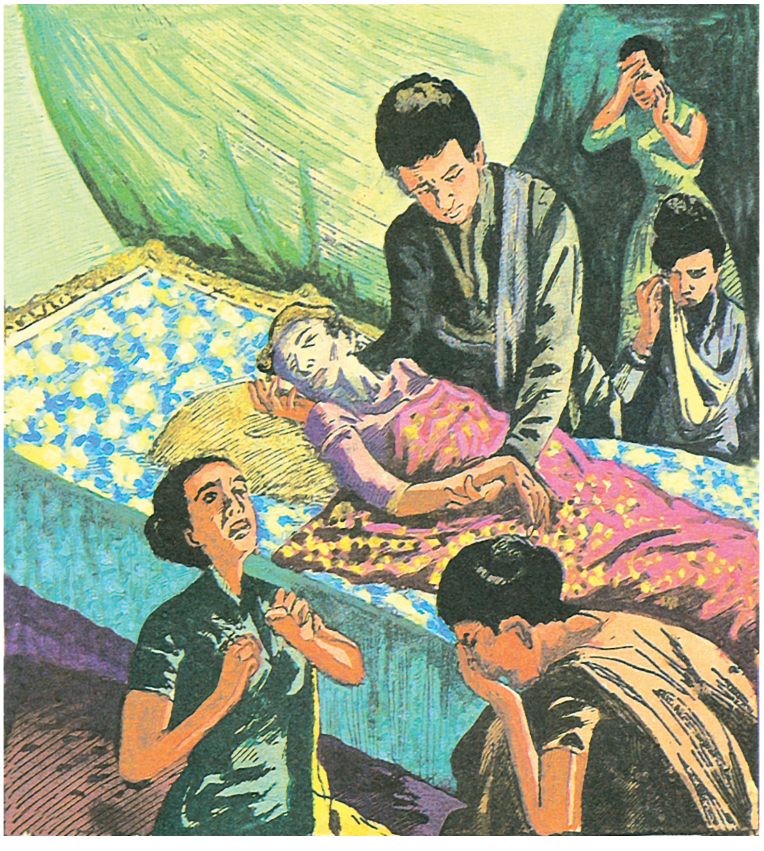
11 在會議命名典禮的那天中，學者們看到太子的德相，都一致地預言著說：「假使太子將來繼承王位，將成為轉輪聖王；假使太子出家修道，將成為無上正覺的佛陀。」但是有一位青年學者憍陳如，很堅定的證明說：「悉達多太子長大以後，一定捨棄王位去出家，證得大覺，成為世界上第一位教主。」

11 During the day of the naming ceremony, the scholars had a chance to view closely the virtuous look on the prince's face. They unanimously predicted: “If the prince succeeds his father and becomes king, he will become a Cakravarti; but if, instead, he leaves home to pursue spiritual wisdom, he will become a Buddha.” But one young scholar, named Kau**ṇḍ**inya, firmly testified: “When Prince Siddhārtha grows up, he will abandon the throne in pursuit of supreme wisdom, and he will attain perfect enlightenment and become the first supreme teacher of the world.”



12 全國人民和學者，都希望太子長大了，能做轉輪聖王，淨飯王也希望太子如此；但不願意太子去出家做教主，因為他希望太子同世人一樣，成立家庭，生男育女，繼承王位，統治國家。

12 The people and scholars of the country all wished for the Prince to become a Cakravarti when he grew up. King Śuddhodana wished for this too. He certainly did not want his son to leave home and become a teacher, for he expected the prince, when the time came, to have a family like other human beings, raise children, and succeed him in ruling the country.



13 在太子命名後的第二天，聖母摩耶夫人就生病去世了，每一個人都感到傷心和悲痛；最傷心悲痛的，就是夫人的丈夫淨飯王，因為夫人是屬於最高種族的女子，也是王妃中最有賢德的王后。

13 Two days after the prince was named, Queen Māyā died of some illness. Everybody was grief-stricken at this turn of events, but the saddest person was, of course, her husband King Śuddhodana, for Queen Māyā was a woman of the highest caste and also the most virtuous of the ladies of the court.

14 當摩耶夫人去世後，國王就將悉達多太子，寄托給另一位王妃照顧，她是太子的姨母摩訶波闍波提夫人。這位王妃，專心一意的撫育太子，就像她自己親生的兒子一樣。因此悉達多太子，從沒有見過他母親的真面孔。

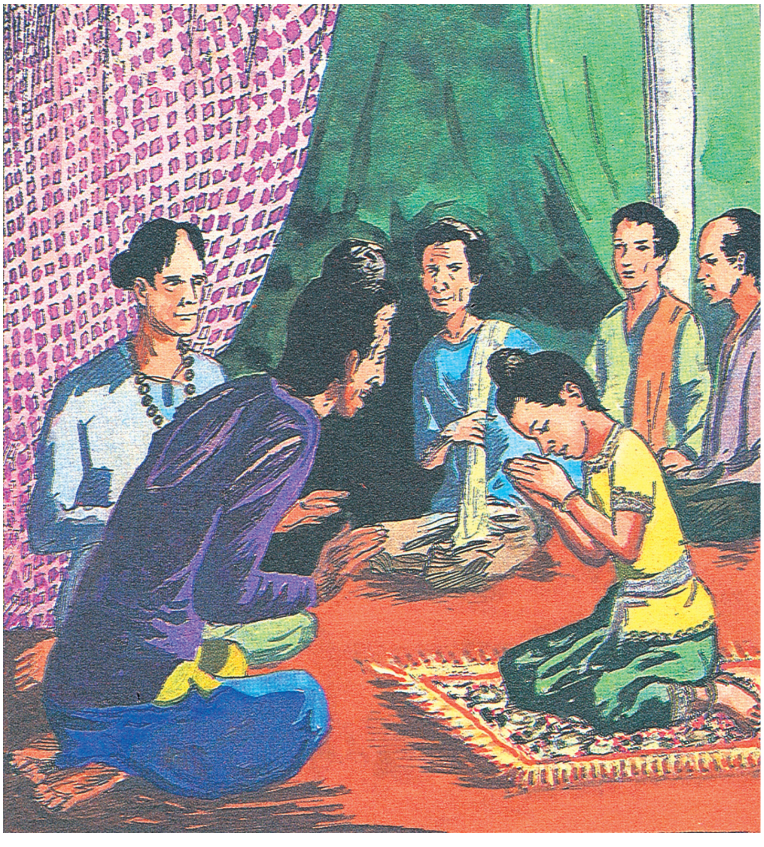
14 After Queen Māyā passed away, King Śuddhodana entrusted another concubine with the task of taking care of the baby prince, Mahā-Prajāpatī, Prince Siddhārtha's aunt. She took care of the prince and brought him up with as much devotion as she would have shown to her own son. Thus Prince Siddhārtha never really knew his own mother.

15 姨母摩訶波闍波提夫人，接受撫養悉達多太子的責任之後，太子就漸漸地長大了，面貌非常俊美，身體十分健康，人人見到都覺得敬愛。到八歲的時候，國王就聘請各種名師，進宮教育太子，教太子讀書、作文、算數、射箭等。

15 Under the careful eye of his aunt Mahā-Prajāpatī, the prince gradually grew up. He was very handsome and healthy, a perfect darling to everyone. When he was eight years old, the King began to invite all kinds of masters to the palace to educate him in the skills of reading, composition, mathematics, archery and other arts.

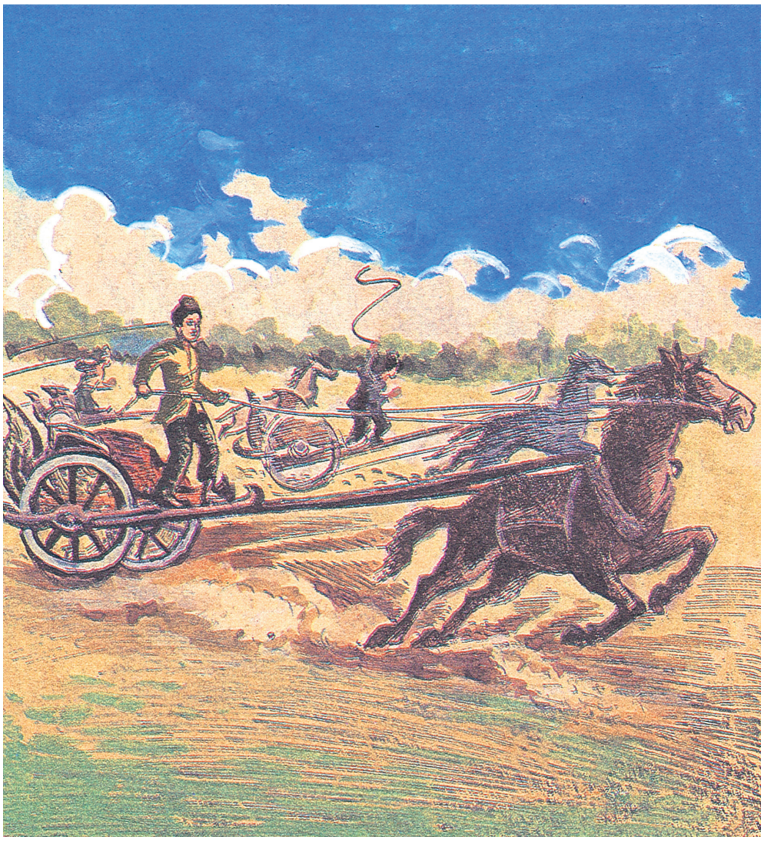
16 因為依靠各種名師的指導，悉達多太子無論學習那一種知識，在很多王子中，進步的速度和成績，都是最快的和最好的一個；因此，大家都感到驚奇，包括老師、父王、姨母在內，見到太子無論學習什麼事情，完全沒有一點困難，一種技藝只要指導一次，就能立刻記得，永遠不會忘記。

16 Since every one of his teachers was an expert in his field, Prince Siddhārtha completed all his studies with ease and thoroughness. When speed of progress and level of accomplishment were considered, his superiority over all the other princes was apparent. People, including his teachers, father, and aunt, were really surprised to see that Prince Siddhārtha really had no difficulty at all in learning anything. Once any skill or knowledge was demonstrated or expounded, he immediately understood, remembered, and never forgot it.



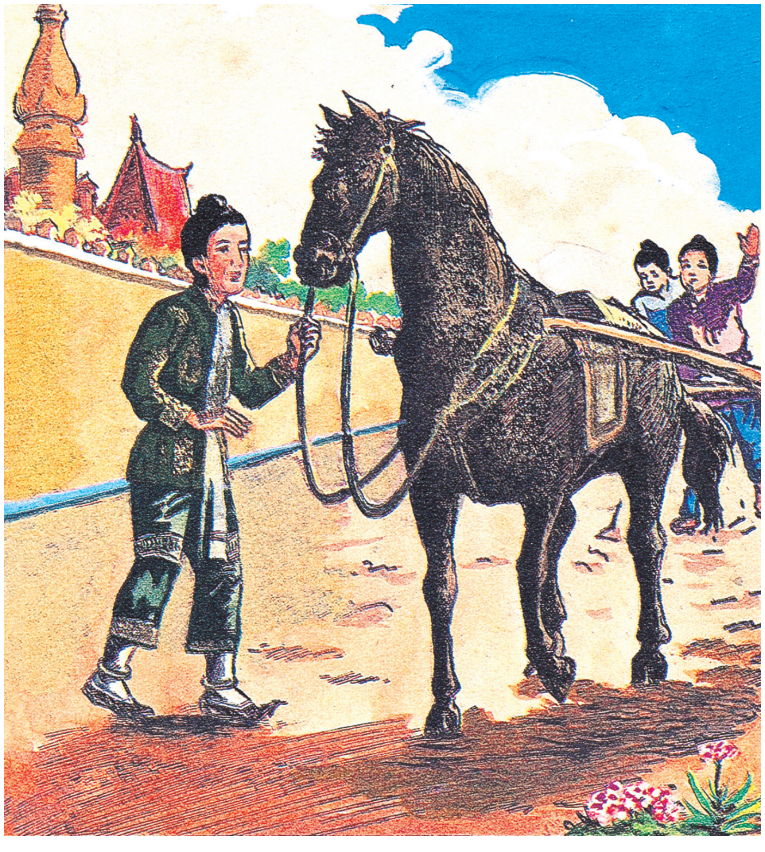
17 雖然悉達多太子讀書這樣聰明，又是太子的身份，將來要繼承王位，但是太子對他的老師，沒有捨棄做學生的恭敬，因為太子想到，人們是需要依靠老師的指導，才能獲得最高價值的知識。而且太子的性格，平常對每一個人都是那樣地溫和有禮。

17 Even though Prince Siddhārtha was such a clever pupil and, at the same time the crown prince, the heir to the throne, he never neglected to treat his teachers with manners and all due respect. For the prince believed that only through the instruction from teachers could men acquire knowledge of very great value. Besides, the nature of the prince was such that he treated everyone with equal geniality and politeness.



18 太子在體育方面俱備的美德，也不少過在心裏和行為方面的美德。除了態度溫和有禮，太子也非常勇敢，在與國內的男孩子們比賽各種技藝時，毫不畏懼戰慄。當時生在王族中的男子，所受的教育，就是英勇的武士教育。太子從少年時代起，就成為仁慈而勇敢的武士，他能熟練地駕馭戰車。

18 Prince Siddhārtha's accomplishment in physical skill was no less than his virtue in conduct and deportment. Besides being genial and polite, the prince was also very courageous. He never feared or hesitated when competing with other boys in various skills. During that time, all males of the royal tribe were educated to become gallant knights. The prince, since his early youth, had been trained to be a kind and brave knight, and he was also able to drive a chariot very skillfully.

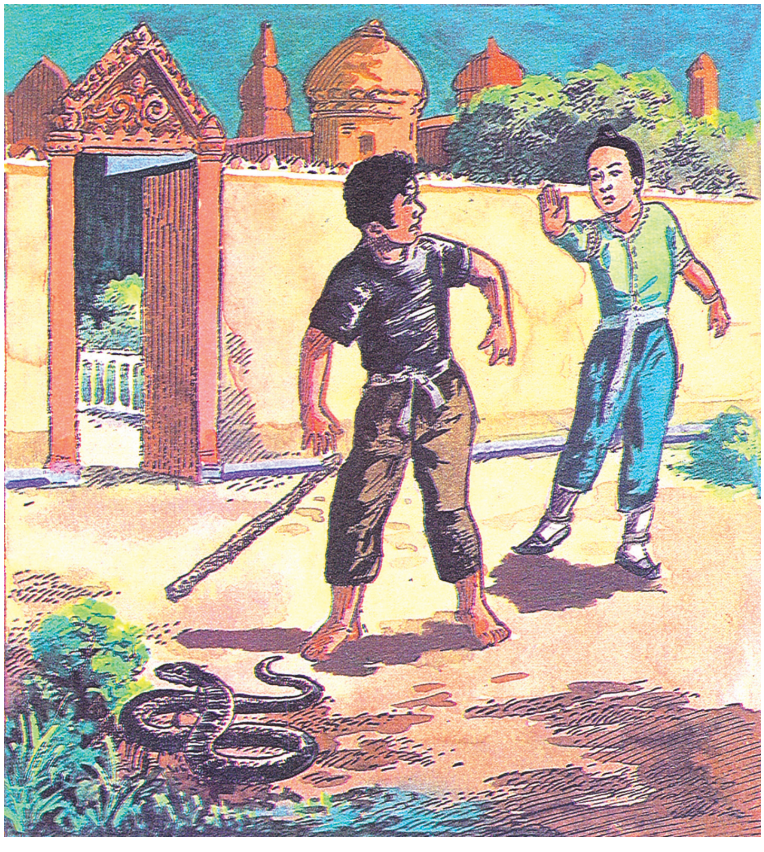


19 這裏是駕馭戰車比賽，太子曾經戰勝國內最好的對手；雖然這種比賽，到時候要激烈地爭奪勝利，太子還是仁慈地對待他的馬；馬也常常幫助太子贏得勝利，用牠最大的力量勇敢向前，牠不願意太子落在失敗的一面，只能在勝利的一面。

19 There was a chariot race, which the prince had won against the toughest rival in the country. Although a competition of this sort required that the participants struggle very hard for victory, yet the prince treated his horse gently. The horse, in return, also exerted its full strength and with all its mighty helped the prince to become the victor. For the horse, too, felt that the prince should be only a winner, not a loser.

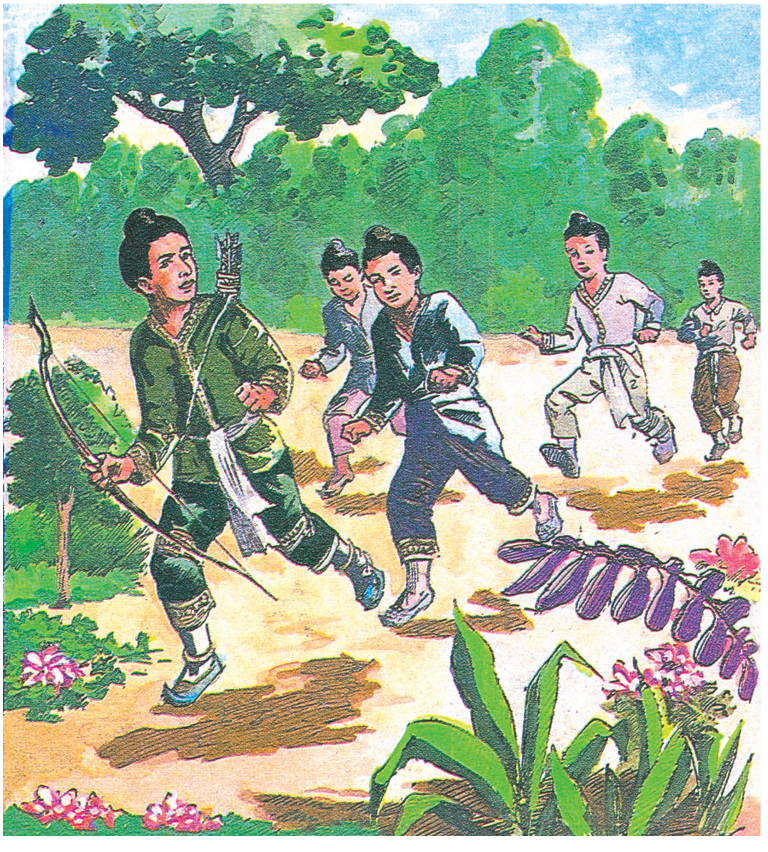
20 太子不單對他的馬很仁慈，對其他的各種動物，也是一樣地慈悲愛護。做太子的悉達多，雖然從來沒有遭遇過困難和痛苦，但是太子的同情心，使他了解其他的一切眾生，都是同樣地希望得到快樂而厭惡痛苦，不分是人類和禽獸。

20 The prince was gentle not only to his own horse, but he was kind also to all other animals. Being a crown prince, Siddhārtha had never encountered suffering and misery in his life. But his sympathetic nature made him aware that all creatures, whether people or animals, equally desire happiness and detest suffering and pain.



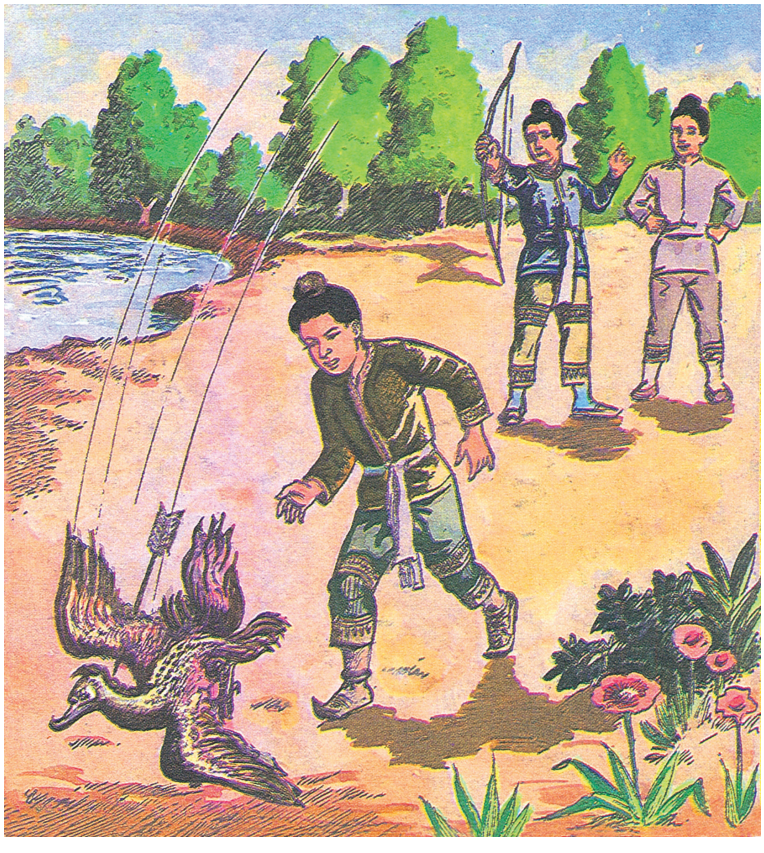
21 當太子還在八歲的時候，就有一種特別的性格，不論在任何地方，任何機會中，都避免做傷害眾生的事，而且幫助解救正在受苦的眾生。譬如有一天，太子遇到他的一個侍從，正在用木棒打一條蛇，太子見到了，就立刻上前阻止，勸那個孩子不要打牠。

21 At the age of eight, the prince began to show, in his conduct, a particularly merciful nature. In any place and on whatever occasion, he avoided doing anything harmful to any creature; on the contrary, he tried to succor any suffering creature. For example, one day the prince saw one of his attendants beating a snake with a rod. He immediately stopped the attendant, exhorting him not to beat it.



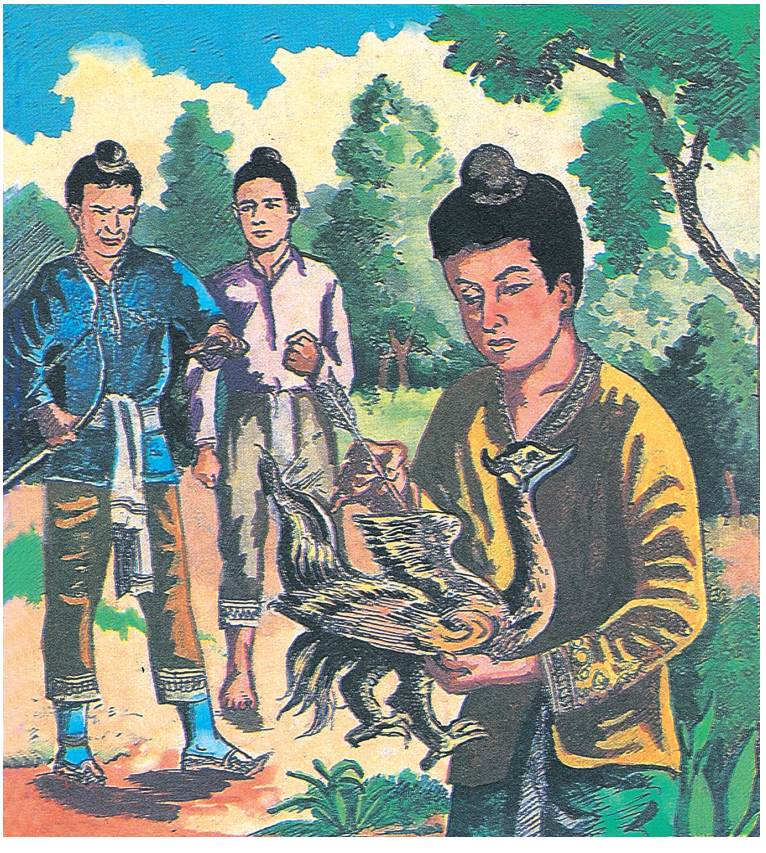
22 一天，悉達多太子同他的遊伴，在王宮的園子裏玩，有很多少年親戚，也同在一起玩；其中有一位名叫提婆達多的王子，也在一起，他和悉達多太子是堂兄弟，但他們兩個人的性格卻完全不同。

22 One day, Prince Siddhārtha was playing with his companions in the palace garden. Many of his young companions were also playing there. Among them was Prince Devadatta, a cousin of Prince Siddhārtha, whose personal character was entirely different from the Prince's.



23 悉達多太子的性格，是溫和有禮，充滿了慈悲心腸，他從來不欺負人，而且常常幫助被欺負的人；至於提婆達多王子的性格，是非常惡劣的，既妒忌而又殘酷，歡喜殺害生命。那天提婆達多帶了弓箭，射一隻正在天上飛的天鵝，翅膀被箭射中，便落到地上來，傷口很大，看來很痛苦。

23 Prince Siddhārtha was genial and polite, and his heart was full of mercy and benevolence. He never oppressed others, but often helped the oppressed. Prince Devadatta was cruel and jealous and fond of killing. This day Devadatta was carrying his bow and arrows, shooting the flying swans for fun. One swan was shot in the wing and fell to the ground. It was badly wounded and appeared to be in much pain.

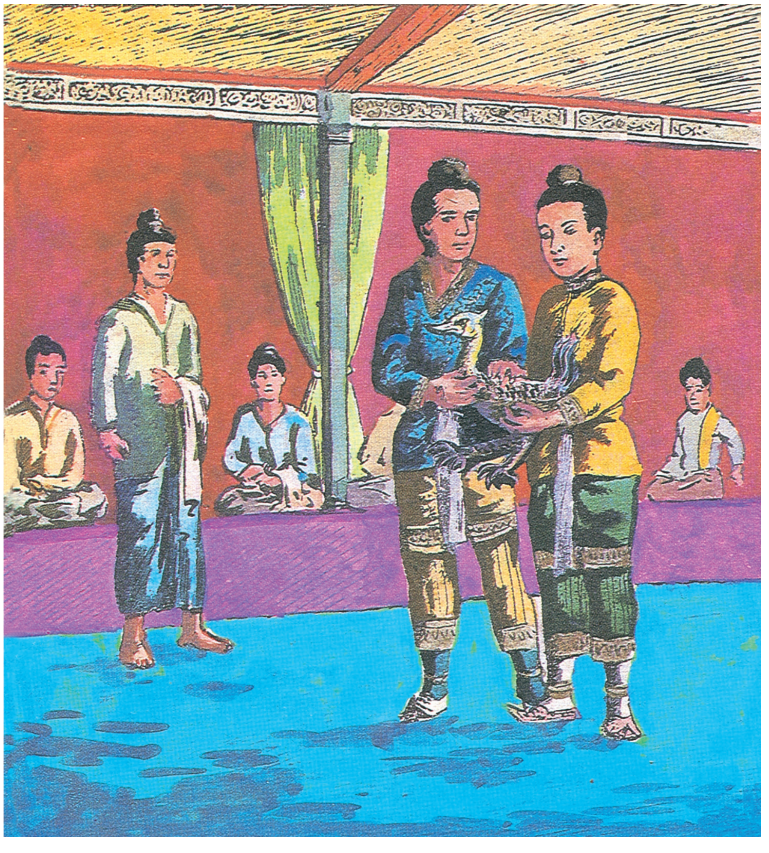


24 悉達多很快地走去那隻天鵝那裏，輕輕地把牠抱起來，拔去翅膀上的箭，用清涼的樹葉包住傷口，使流血停止，又輕輕地在牠身上拍拍。提婆達多王子很忿怒地走過來搶奪，並大聲地叫悉達多太子把鳥還給他。

24 Siddhārtha quickly ran up to the swan, which he picked up; removing the arrow from its wing, he wrapped the wound with cool leaves to stop the blood and softly patted its body. Devadatta angrily stepped over to him, intending to snatch the swan, at the same time yelling at Siddhārtha, demanding that he return the bird to him.

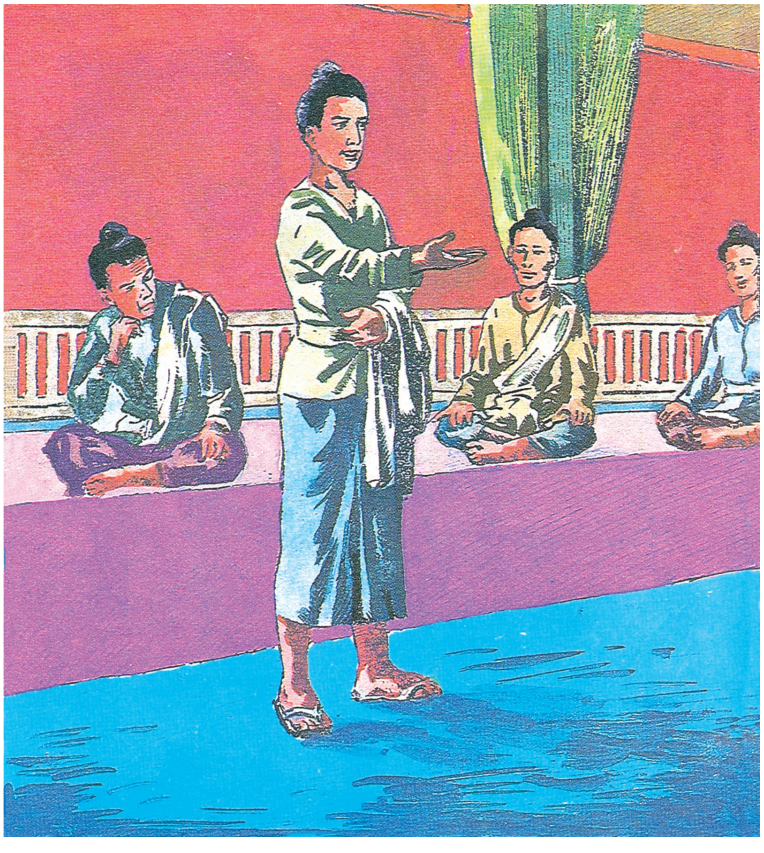
25 不管怎樣，悉達多太子總是拒絕還給他那隻受了傷的鳥，他說：「假使鳥死了，才是屬於射中人的；當牠還是活著的時候，自然是屬於救護牠生命人的。」提婆達多王子卻堅持著說：「鳥是他用技術射下來的，是他的東西。」最後悉達多太子提議說：「這個爭執，交由國內學者們去會議判決，好不好呢？」提婆達多王子不得已的同意了。

25 Under no conditions would Prince Siddhārtha return the wounded bird to him. He said: “If the bird had died, it would probably belong to the shooter; but as long as it is still alive, it naturally belongs to the saver.” But Prince Devadatta insisted: “I shot the bird down, so it belongs to me!” Finally Prince Siddhārtha suggested: “Let the scholars of the country settle this argument at a conference.” Prince Devadatta agreed to this.



26 當學者們會議判決各種事情的那天，關於這隻天鵝的問題，會中發生很多爭論，有的人意見這樣，有的人意見那樣。有人說鳥是應該屬於悉達多太子的，因為他幫助救護牠的生命；有人說鳥是應該屬於提婆達多王子的，因為是他射下來的。各有各的理由，議論紛紛。

26 On the day when the scholars were to gather and confer on various matters, there was plenty of dispute about the problem of the swan. They all had different opinions. Some said the bird should belong to Prince Siddhārtha because he bad saved its life. Some, on the contrary, believed that Prince Devadatta should have the bird because he had brought it down. Everyone seemed to have his own reason for choosing one point of view or another.

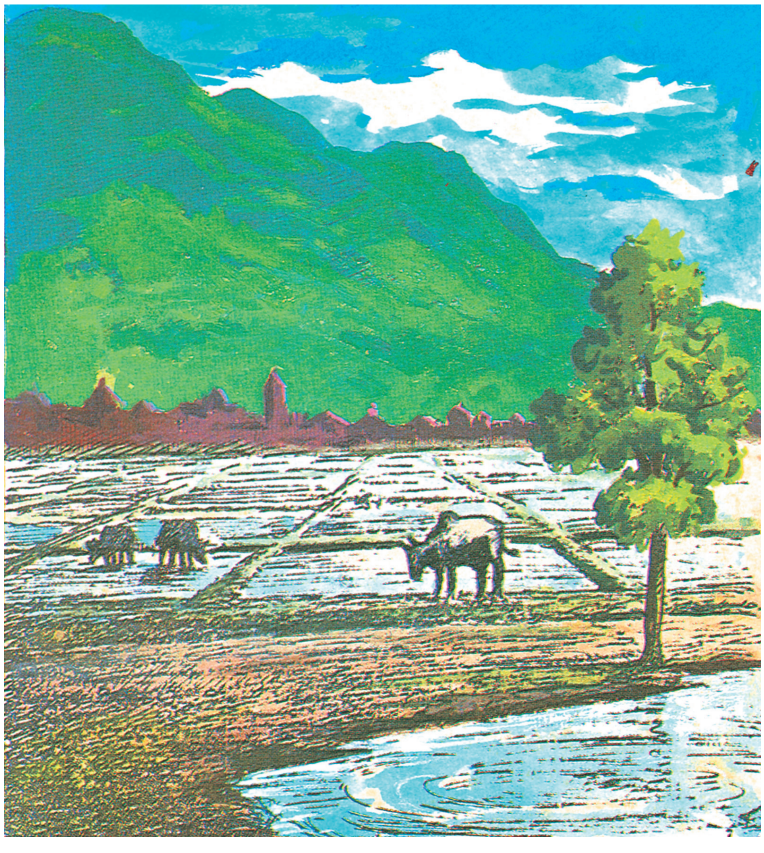


27 最後，有一位青年的學者站了起來，大聲地說：「凡是活著有生命的東西，就應該屬於救護牠生命人的，而不屬於傷害牠生命人的，根據事實來說，這隻受傷的鳥，必須判決歸於救護牠生命人的，也就是說，屬於悉達多太子的！」

27 Finally, a young scholar stood up, loudly proclaiming, “All living creatures belong to those who save or guard their lives, not to those who damage their lives. In fact, this wounded bird shall belong to its saviour, that is, to Prince Siddhārtha!”

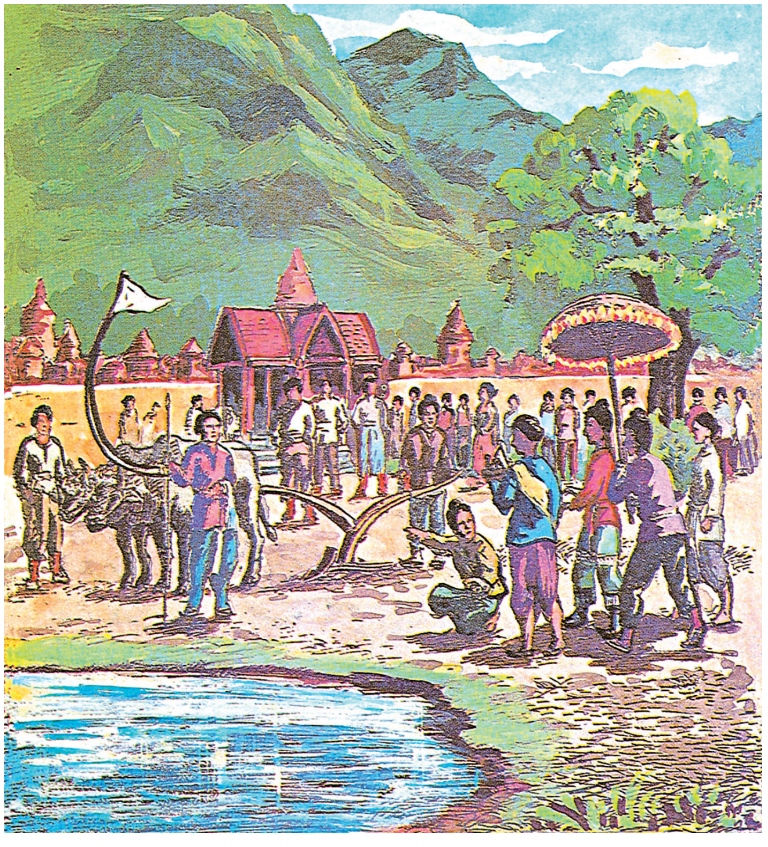
28 在那裏會議的人，聽了那位青年學者的議論，認為很合道理，就一致判決鳥是屬於悉達多的，因為他幫助救護了牠的生命。於是，悉達多太子很細心地看護牠，直到牠的傷口完全好了，才放牠出去，讓牠飛回樹林中，和群鳥自由快樂地生活。從那天起，提婆達多王子就不斷地懷恨悉達多太子，並存心要暗害悉達多太子。

28 The conferring scholars all accepted the statement made by their young colleague, unanimously deciding that the bird belonged to Prince Siddhārtha, for he was the one who had saved its life. So Prince Siddhārtha carefully nursed the swan until its wound had completely healed. Then he set the bird free to fly back to the forest to live a free and pleasant life among its own kind. From that day, Prince Devadatta began to hate Prince Siddhārtha and intended secretly to plot against him.



29 古時候的印度人民都知道，我們人類所需要的東西，都是從泥土裏生長出來的，所以人們認為耕種田地，生產糧食，是最重要的工作，對自己和國家都有益處。因此，便產生了這樣的風俗習慣：國王和大臣們，到了耕種的時節，都要去田裏親自參加耕種典禮，做人民的模範，這是非常名譽的事，不是恥辱和低賤的事。

29 Every one of these Indian people knew that everything they needed came from the soil, and, therefore, they considered the tilling of the soil and the producing of food as their most important work, labor which would benefit the country as well as themselves. Hence, a yearly practice was observed in which the king and his ministers all went to the fields in person to take part in a tilling and plowing ceremony at seedsowing time in order to set an example for the people, showing them that plowing the soil and growing crops was not demeaning work, but, was on the contrary, a very glorious work that one could do.

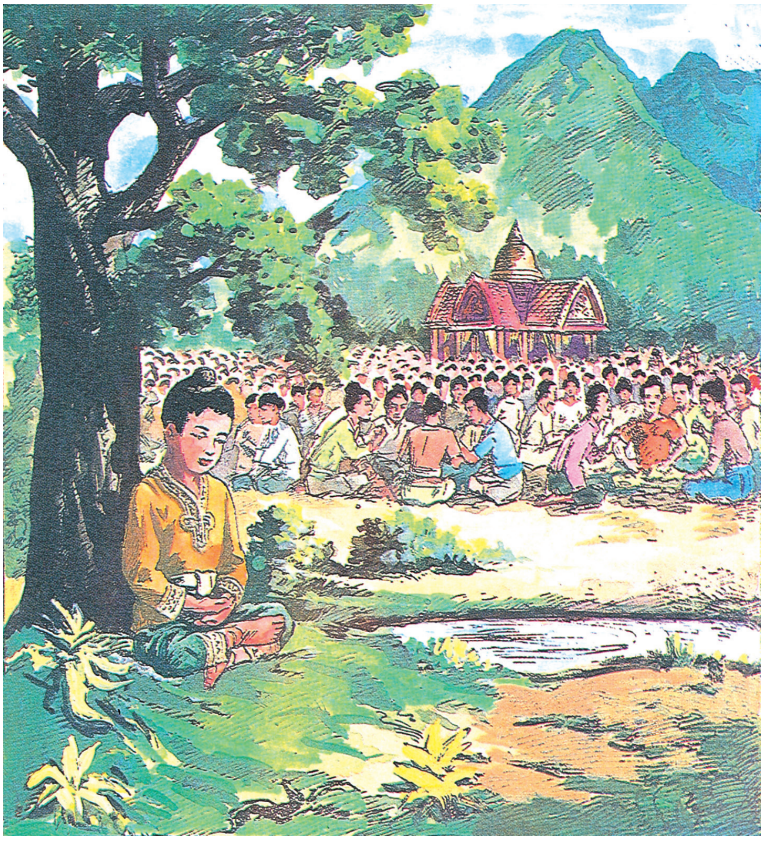


30 在迦毘羅國，夏季將盡，是開始耕種的季節，淨飯王領導他的官員們，都一齊出城去舉行「王耕節」，這是一年一度的重大盛典；全城的人民，都出來觀看國王耕田，而且又有非常熱鬧的宴會。這天，淨飯王也帶了太子去參加典禮。

30 In Kapilavastu, the end of summer marked the season for the farmers to start tilling. King Śuddhodana and his officials customarily led the Royal Tiller Festival outside the city. Every year this was a big ceremony. The people of the city all came out to see the King plowing the land and to enjoy the very colorful feast. On this day also, Prince Siddhārtha accompanied King Śuddhodana to the ceremony.

31 淨飯王去田裏舉行耕禮，用手扶起金飾的犁，開始耕田；後面跟著一群官員，用銀飾的犁耕田；最後是農民，兩人一排，用自己普通的犁耕田，堅硬褐色的泥土，被翻鬆了，才適合播種。

31 The King began the ceremony in the field. He raised a gold, beautifully decorated plow and began to plow the land. A group of officials followed him, plowing the land with silver-decorated plows. Finally, there came the farmers, two in a row, using their own plows. The stiff brown mud was loosened and was then ready for seeding.

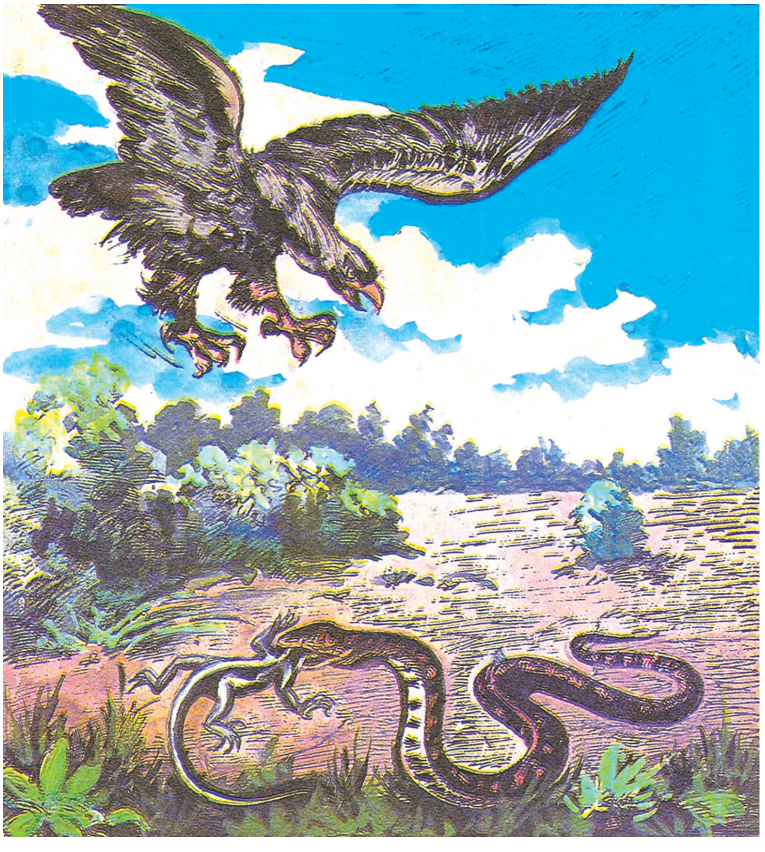


32 到了吃飯的時候，隨侍悉達多太子的人，丟下太子去聚餐了；所以，悉達多太子，一個人單獨走到一棵茂盛的閻浮樹下，靜靜地坐著，去除種種妄念，心很安靜，太子開始想道：他的父王、各位大臣和農民，在這裏舉行耕種典禮，現在又在快樂的聚餐。

32 At lunchtime, the attendants of Prince Siddhārtha all went to enjoy the feast, leaving the prince alone. So Prince Siddhārtha walked by himself to the shade of a thriving Jambu tree, sat down, quietly calmed his mind by expelling all its wrong thoughts, and began to contemplate: “The King, the officials, and the farmers are here to hold the Royal Tiller ceremony, and now they are happily feasting.”

33 但是那些耕牛，看不到牠們一點快樂，牠們要用超過身體的力量拉著犁，耕那非常堅硬的泥土，牠們辛苦得從口裏呼呼喘氣，十分明顯，牠們是不快樂的；雖然人們今天很快樂，牠們還要做很重的工作。而且當牠們偶然做得不順主人意的時候，常常要受到粗聲的恐嚇，和鞭子的抽打。

33 But those oxen did not seem to be happy at all. They had to exert a force greater than their physical strength to pull the plows and to break the hard earth. They toiled so much that they could not stop panting. Obviously they were not happy. While the people here were enjoying themselves today, they all had to do hard work. And if, occasionally, they were to do something not quite up to their masters' expectations, harsh threats and merciless whips would fall on them.

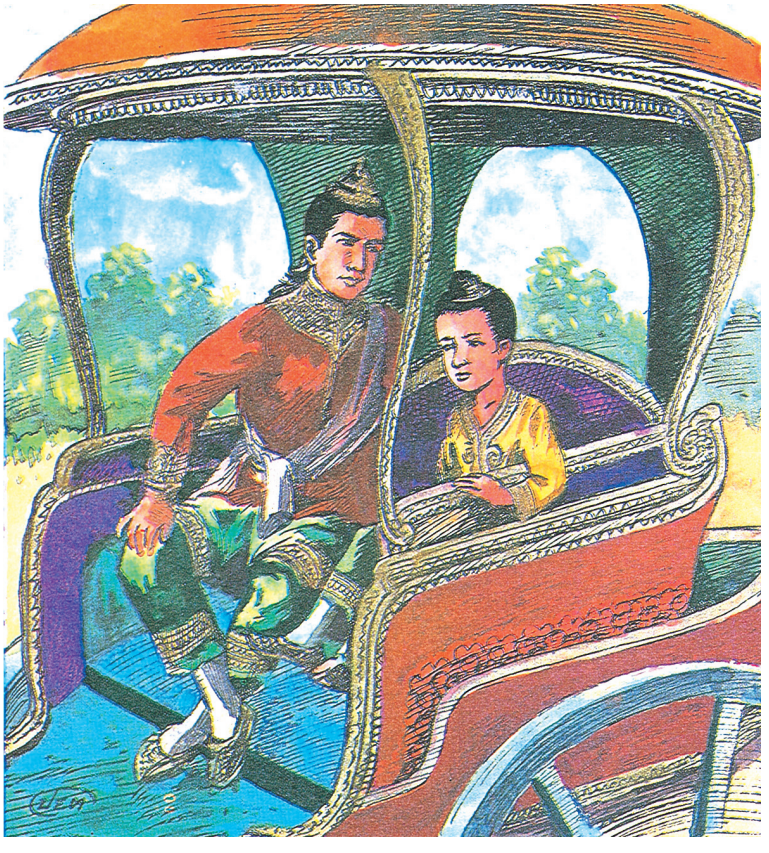


34 除此以外，太子又注意到周圍各種動物的活動：他看到一隻蜥蜴，從腳旁的地縫裏爬出來，用牠的舌頭，很快的捉那些正在工作的小螞蟻吃；不一會兒，一條蛇爬來，又咬住蜥蜴的頭往肚子裏吞；當太子正在驚訝的時候，一隻老鷹突然從空中飛下來，銜去了那條蛇，撕裂了來吃。

34 The prince also noticed the activities of various other creatures around him. He saw a lizard, which was crawling out from a crevice in the earth, catching and eating working ants with its tongue. Shortly afterwards, a snake approached, killed the lizard by biting through its head, and swallowed it. Just at this moment, the prince was astonished to see a hawk suddenly descend from the sky, seize the snake, tear it apart and eat it.

35 悉達多又往深處思想，並且對自己發問：如果一切事情都像這樣，所謂生命是美麗的，在背後也一定隱藏著醜陋的一面，是不是呢？最後太子覺得：雖然自己現在很快樂，但是有一種最大的痛苦，永遠罩著人類和一切眾生。當悉達多太子還在年幼的時候，就能這樣深深的沉思，達到對每一樣事情都不起分別，而進入初禪的境界。

35 Siddhārtha again went into deeper thought and began to question himself thus: “If things are like that, then is it not the case that, that which is said to be beautiful in life, will also certainly hide ugliness behind its back? At last the prince came to realize that although he was very happy now there was however a kind of most great suffering, that was always covering mankind and all beings. At the time Prince Siddhārtha was still young he was able to have such profound thoughts and to attain to the state of non-differentiation regarding all things and enter into the First Dhyāna.



36 當王耕禮和宴會都完了，那些負責照應太子的人，才想起太子，立刻跑回來尋找，見太子不動地靜靜坐在閻浮樹下，像一尊雕塑的石像，就用手搖醒他，並且告訴他父王命令找他，因為到了回宮的時間了。在路上，悉達多太子心裏充滿了對於一切眾生的憐憫，因為，每一個眾生，都為了愛惜自己的生命，要努力抵抗痛苦。

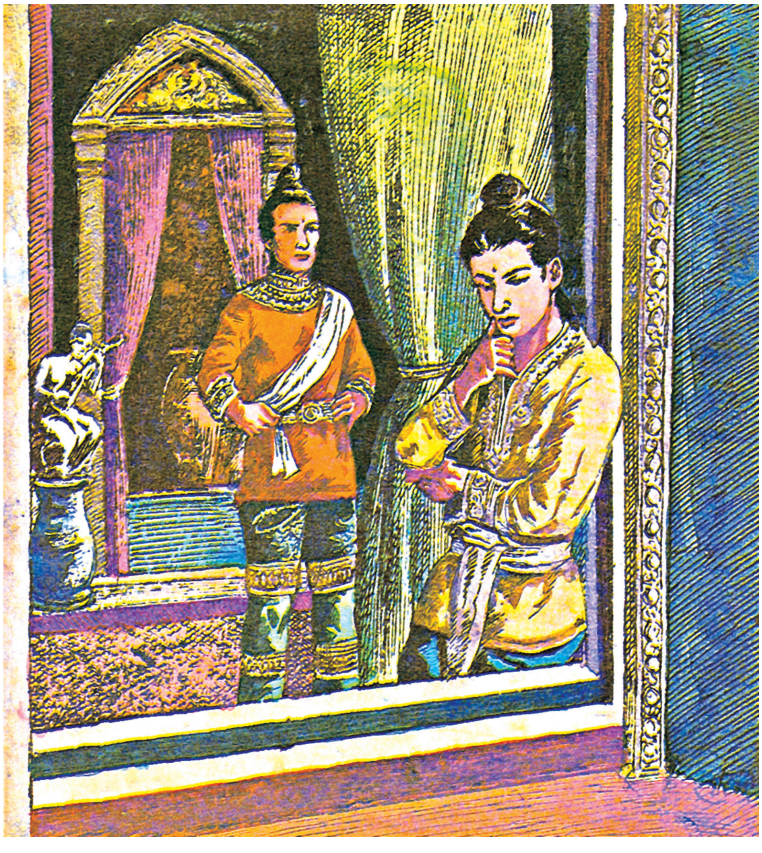
36 when the Royal Tiller ceremony and the feast were over, the attendants began to think of the prince. They rushed back to him and found the prince sitting motionless under the Jambu tree like a stone statue. They awakened him and told him that the king was looking for him for it was time to go home. On the way, Prince Siddhārtha was filled with compassion for all creatures, because every single creature, in the course of keeping itself alive, has to struggle constantly against pain and suffering.

37 淨飯王知道太子有了修道的思想，心裏非常煩亂，假使這種思想不消滅，恐怕太子就要捨棄國家和離開他而去，將沒有王子來繼承王位了。為了挽回太子的心，只有使他在王宮裏加倍地享受快樂。第一個計劃，便是命令工匠興建三座美麗的宮殿。

37 Knowing that the Prince had thought of seeking ultimate truth troubled King Śuddhodana. He feared that if such thoughts were not eliminated, the prince probably would soon leave him and abandon the country, and then there would be no one to inherit the throne. He felt that the only way to change the prince's mind was to double the joy and pleasure available to him in the royal palace. To achieve this end, his first plan was to construct three splendid new palaces.

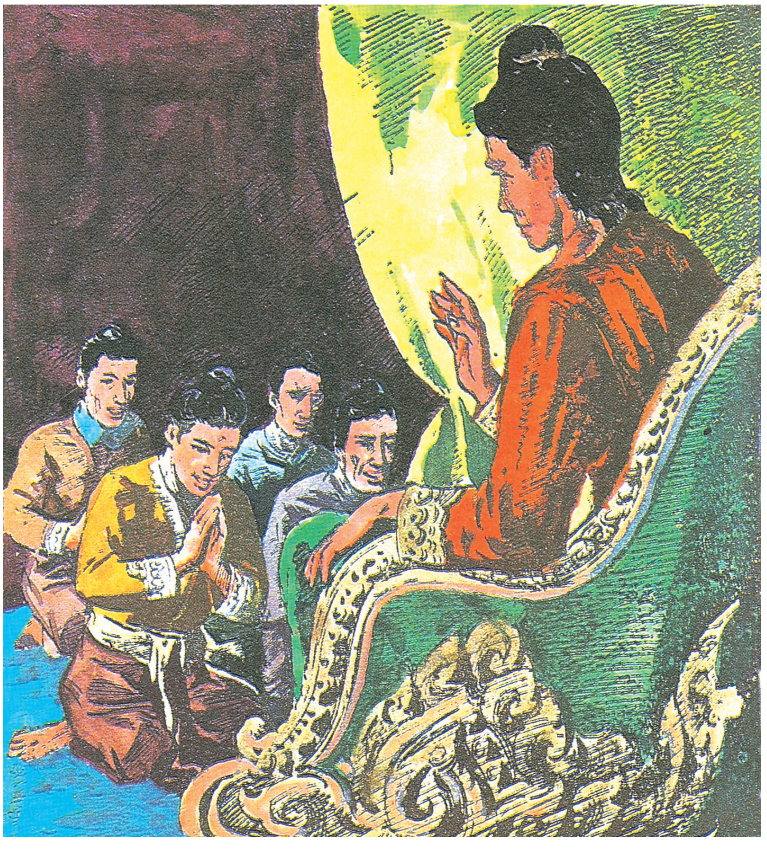
38 第一座宮殿，是用最好的香木建造，裏面的空氣溫暖，設備舒適，作為太子的冬宮。第二座宮殿，是用磨光的大理石建造，作為太子的夏宮。第三座宮殿，是用上等的磚建造，屋頂蓋上青綠的瓦，作為太子雨季來臨時居住。在三座宮殿的周圍，淨飯王又命令建造美麗的花園，園中有水池，池中栽有各色的蓮花，讓太子在裏面騎馬散步，怡情享樂，令太子適合心意。

38 The first palace was built of fragrant wood. Inside, the air was warm, and everything was designed for maximum comfort. This was the prince's winter palace. The second was the prince's summer palace, which was built of polished marble. The third palace, built of brick, had a green-tiled roof. This was the prince's lodge in the monsoon season. King Śuddhodana also ordered that a beautiful garden be built around the three palaces, which was to have many ponds containing lotus plants of various color. Thus the prince could take a walk or a horseback ride or do whatever he enjoyed most.



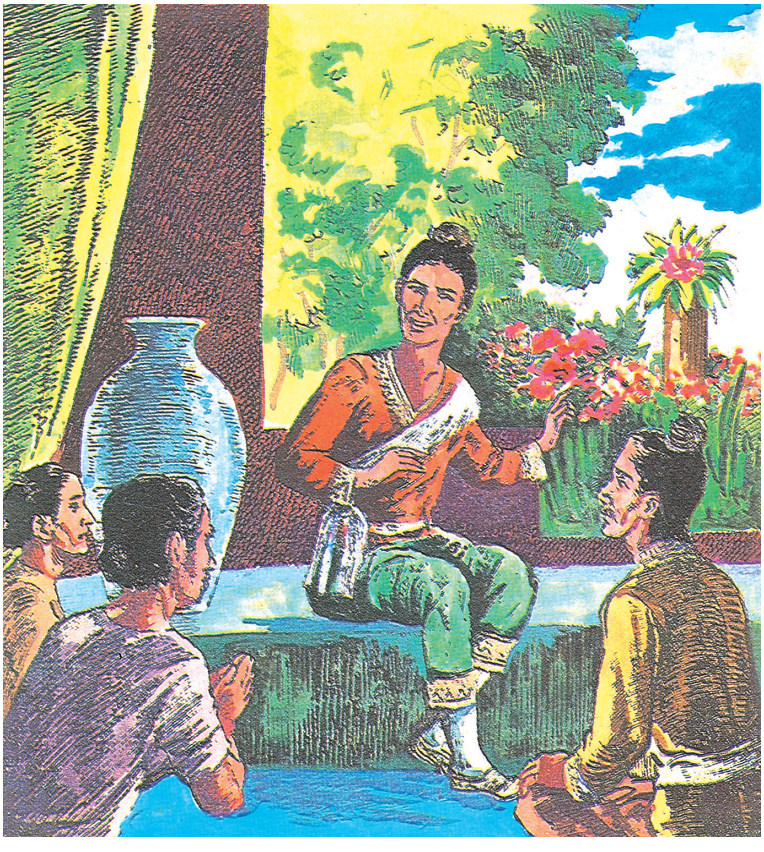
39 時間過得很快，太子已由童年進入青年了；可是父王所賜各種物質的享受，在太子的深思之中，仍然沒有什麼價值。原來父王以為這樣做，會使太子快樂，但是毫無效果。

39 The years went by very quickly, and Prince Siddhārtha had now become a young man. All the material pleasures the King had bestowed on him turned out to be valueless to the contemplative prince. The King had thought that his actions would make the prince happy, but everything proved to be in vain.



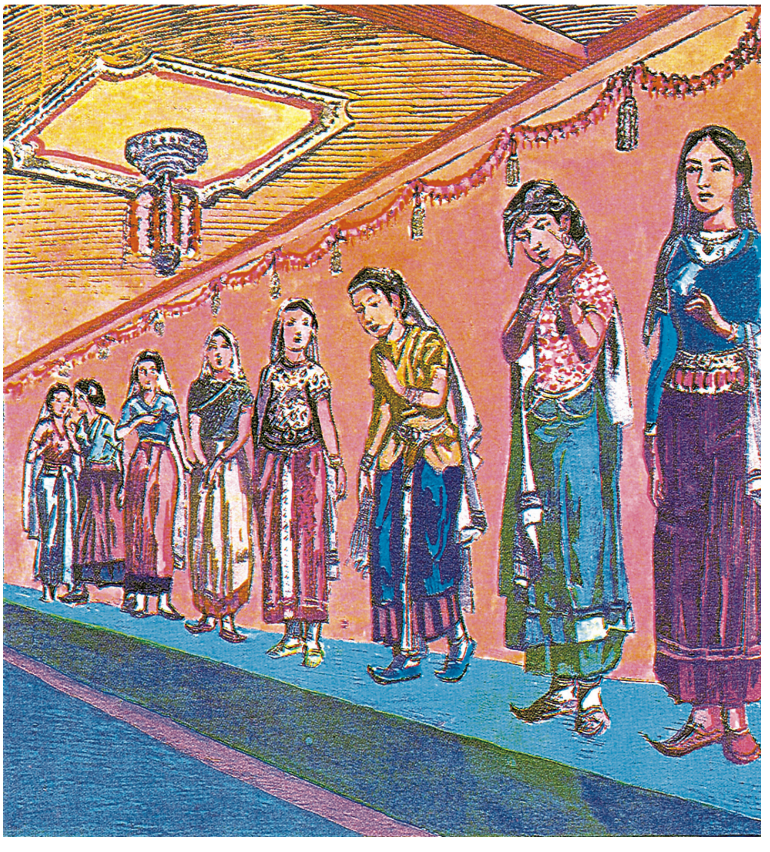
40 國王召集群臣來會議，他問群臣，還有什麼方法，能夠使太子不捨棄國家，不去當宗教師，像老仙人曾經所預言的那樣。群臣們貢獻意見說：「要挽留太子最好的方法，就是選擇最美麗的女子，為太子結婚；當太子和妃子過著恩愛的夫婦生活，他就不會再去想到別的事情了；而且會依照大王的意思，將來繼承王位。」

40 He then summoned his ministers to a meeting, asking them if there were any other means to prevent the Prince from abandoning his position as potential leader of the country to become a religious teacher, as the old sage Asita had predicted. The officials offered their opinion: “The best way to hold the prince is to seek out the most beautiful girl in the land and have the prince get married to her. Once the prince has experienced the sweetness of married life, he will choose nothing else. Then he will follow your intention and take over the throne in the future.”



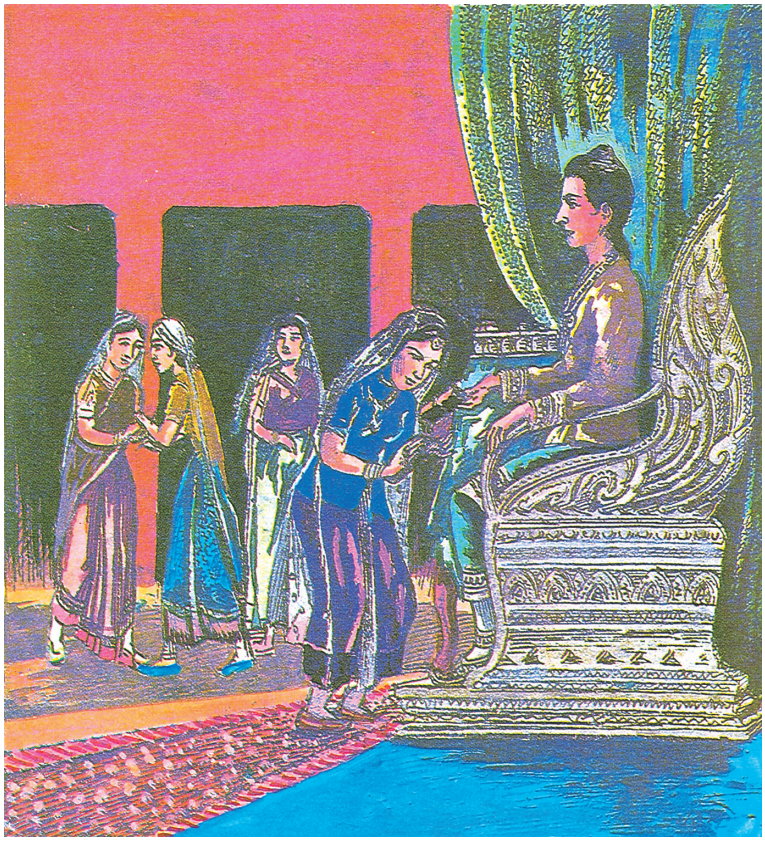
41 國王認為群臣的話很對，就命令全國選擇最美麗的女子，在規定的日子，來到迦毘羅城，由她們經過太子面前，從太子的手中，每人接受一份獎品。國王又派一群有智慧的大臣，去那些美女經過太子面前的地方，注意觀看太子最歡喜那一個女子。

41 The King considered the suggestion offered by the ministers as alright. Then he ordered that the selection of the most beautiful girl in the country to take place. On the particular day decreed for the selection, all candidates had to come to the city of Kapilavastu. Each of them was required to walk in front of the prince and would receive a present from him. The King also ordered a group of highly intelligent officials to be stationed in the place where the beautiful girls were to pass before the prince. Their duty was to observe carefully which girl the prince liked best.



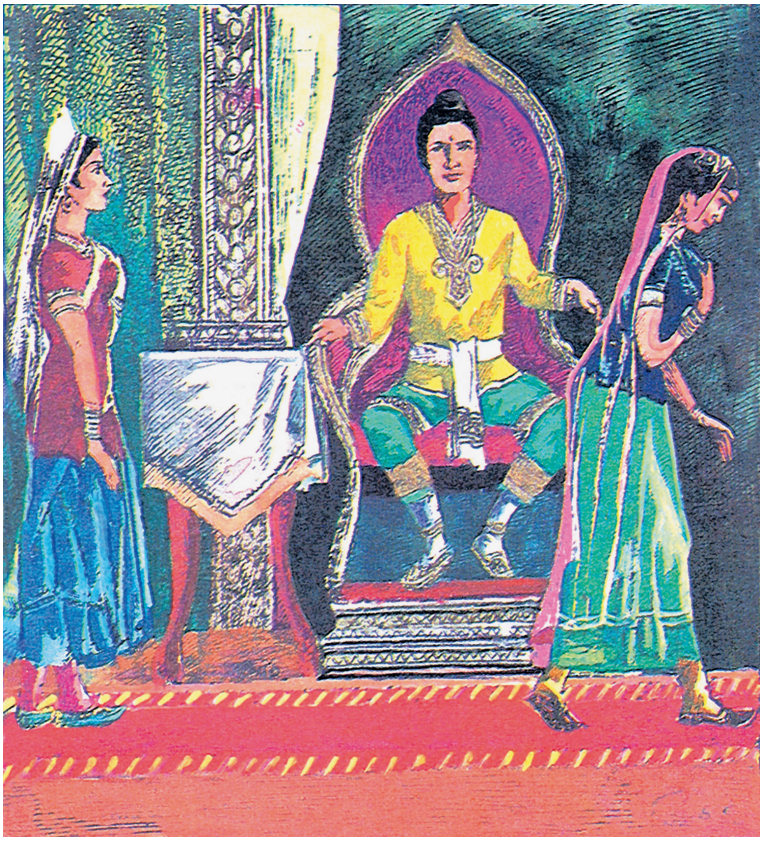
42 到了賽美的那天，全國選送的美女，依次在太子面前經過，她們個個都很美麗，每人親自從太子手中接受一份獎品。這群女子，從太子手中接受獎品，本來覺得很高興，很光榮；但每人離開後，回到她們的群裏，又都覺得恐怕自己不美麗。

42 On the day of the beauty contest, candidates from all over the country passed, one after another, in front of the prince. They were all very beautiful. Each of them received a present directly from the hand of the prince. The girls were all very happy and felt honored to accept a present from the prince. However, when they returned to their groups, they all began to fear that they might not be pretty enough.



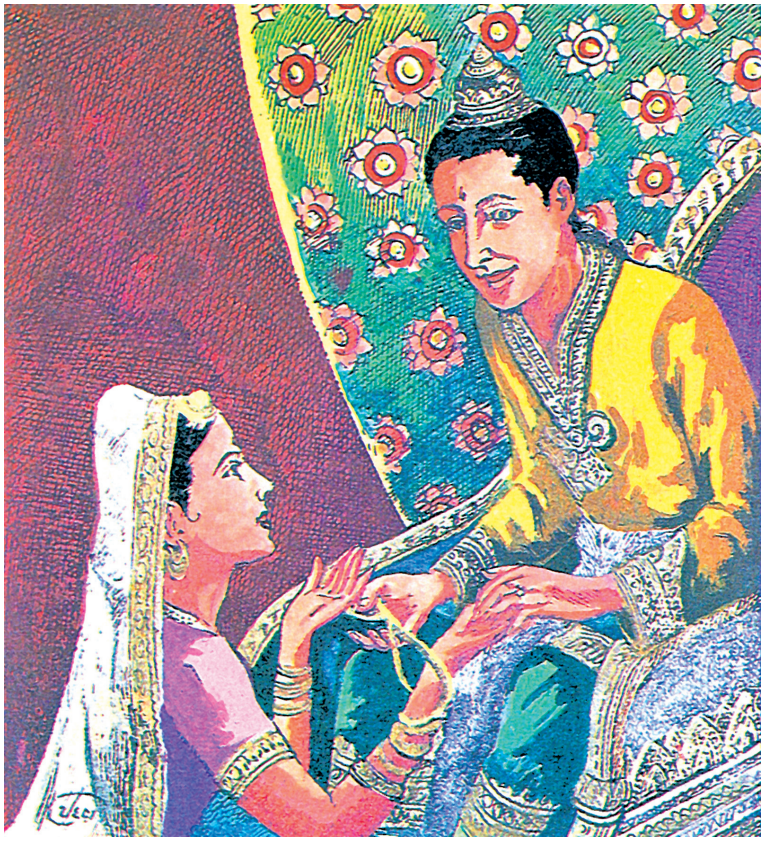
43 她們覺得，悉達多太子和別的青年不同，完全沒有留心她們的美麗；雖然太子也真的伸出手來賜給她們獎品，但他心裏是在不斷地想著其他更重要的事情，那些事情，要比女子的笑貌，艷麗的體態，更加重要得多。因此，有些美女就說：當太子坐在王座上賜給她們獎品時，她們覺得太子像是一位天人，不是普通的凡人。

43 For they felt that, Prince Siddhārtha was unlike other young men, he had not paid attention to their beauty at all. Indeed, the prince had handed a present to each of the girls, but his mind, all the time, appeared to be centered on some other thing, which was much more important than the smiling appearances and beautiful and voluptuous bodily movements of the girls. And that was why some of girls said that when the prince had handed them presents, they felt that he was not an ordinary human being at all, but, on the contrary, that he was a celestial being.



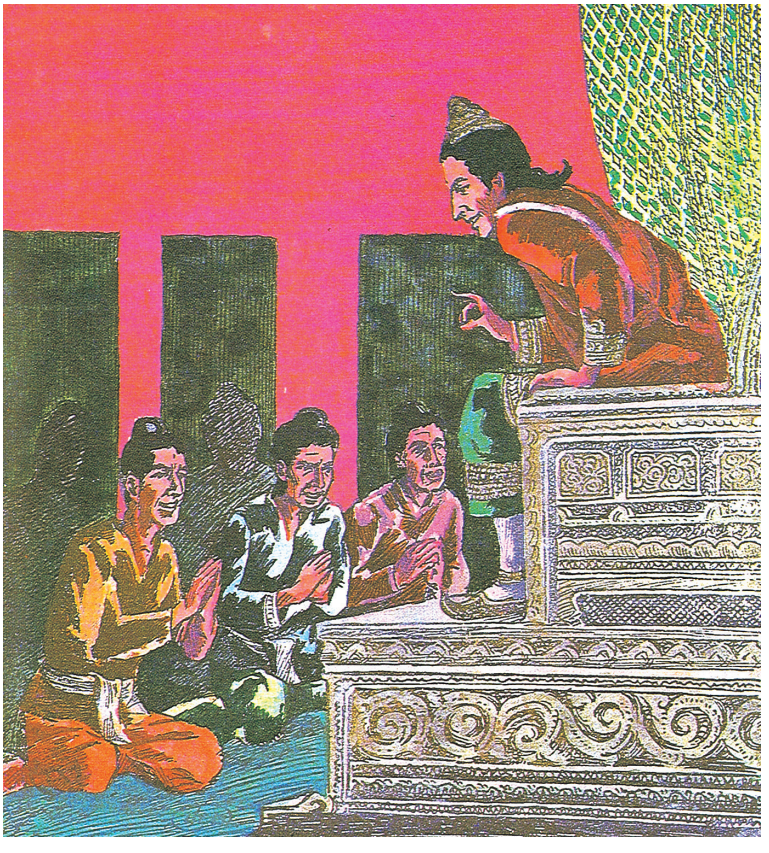
44 美女們的行列，差不多快要經過完了，獎品也沒有了，太子還是靜靜地坐著不動，心中想著別的事情。她們想：接受獎品已到最後一人了；但忽然有一個美麗的女子，很急迫的走進來，因為她到得遲了。

44 The line of girls had almost come to an end, and the presents were all given away. The prince still sat calmly, thinking about other things. Everyone thought that the last contestant had come before the prince and received her present, but suddenly a beautiful girl entered hastily, for she had arrived late.



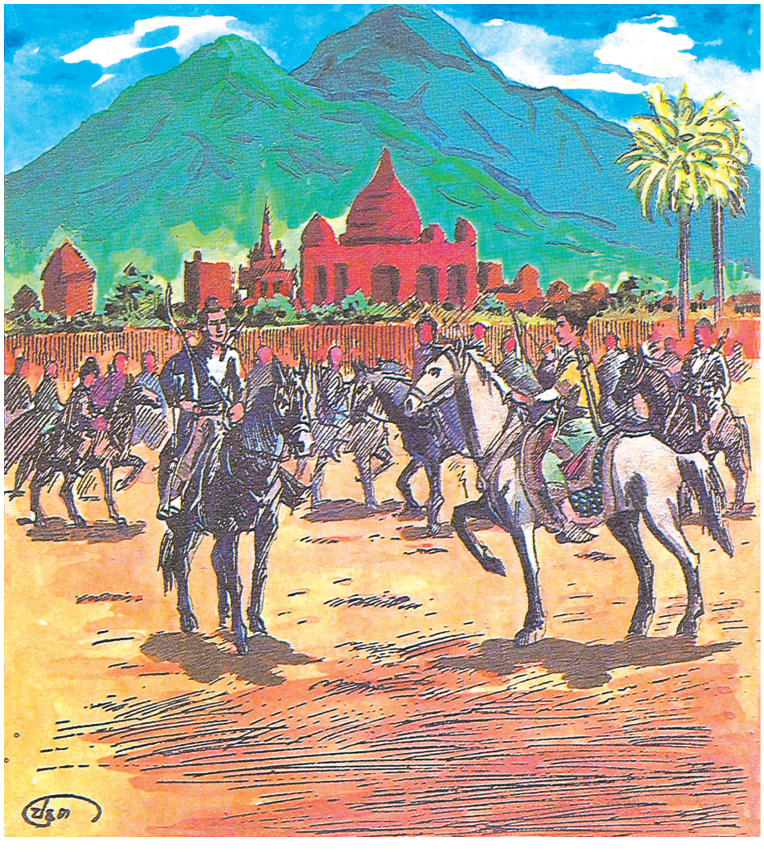
45 當這個女子走進來，在那裏觀看的人，見到太子有點驚愕的樣子，雖然她和其他的女子一樣，也是低首含羞的經過太子面前，但她走過以後，又回過臉來微笑著問太子道：「還剩有什麼獎品賜給我嗎？」太子笑著說：「我真抱歉！獎品都分完了；妳把這個拿去吧！」說著就從頸間解下精美的金鍊，繞在她的手臂上。

45 When this girl entered, the observers noticed that the prince was somewhat astonished. Like the other girls had done, she also walked before the prince, bashfully with bowed head. But after she had passed by, she looked back smilingly and asked: ”Any present for me?” The prince replied: “I am really sorry, but all the presents are gone. However, you may have this!” And he took from his neck an exquisite golden chain and wound it about the girl’s arm.



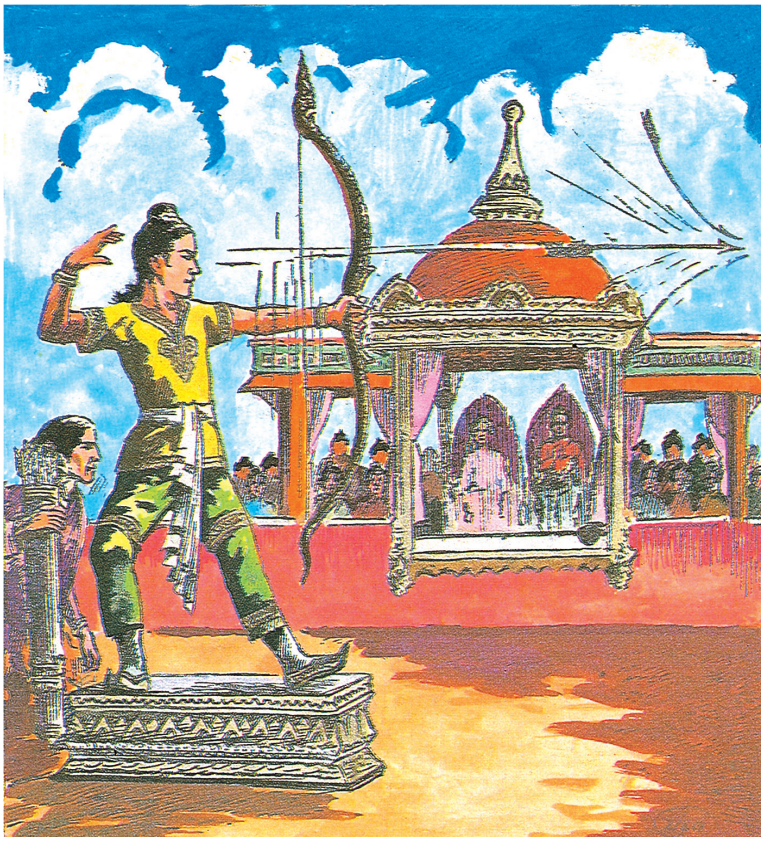
46 那班奉了國王命令去旁邊觀看的臣子，見了這樣的情形，非常的歡喜，調查這位最後經過的貴族女子，名叫「耶輸陀羅」，是善覺王的女兒，所以一齊去呈報淨飯王。後來淨飯王便派他的大臣，去覲謁善覺王，為悉達多太子向他的女兒耶輸陀羅公主求婚。

46 The officials who were ordered by the King to observe were very happy to see this. They discovered that the girl who had entered last was Yaśodharā, the daughter of King Suppabuddha. They reported this the King Śuddhodana, who, sent his minister to visit King Suppabuddha, proposing that Princess Yaśodharā marry Prince Siddhārtha.



47 喜馬拉雅山麓的民族，是堅強勇敢的；所以釋迦王族的風俗，當一個青年王子要結婚時，他必須當著眾人表示自己是聰明的，精於騎馬、射箭、劍術，像其他的勇敢的青年一樣。悉達多太子也依著他們的風俗，邀約了全國聰明勇敢的青年，在迦毘羅城比賽武藝。

47 The people at the foot of the Himālayas were sturdy and brave. Thus, according to the custom of the Śākya Clan, when a young prince was about to marry, he had to demonstrate to the public that he was a clever man, and as well versed in horsebackriding, archery, and fencing as the other brave young men were. Respecting this custom, Prince Siddhārtha openly invited all the clever and brave youths of the country to a contest of skill at Kapilavastu.

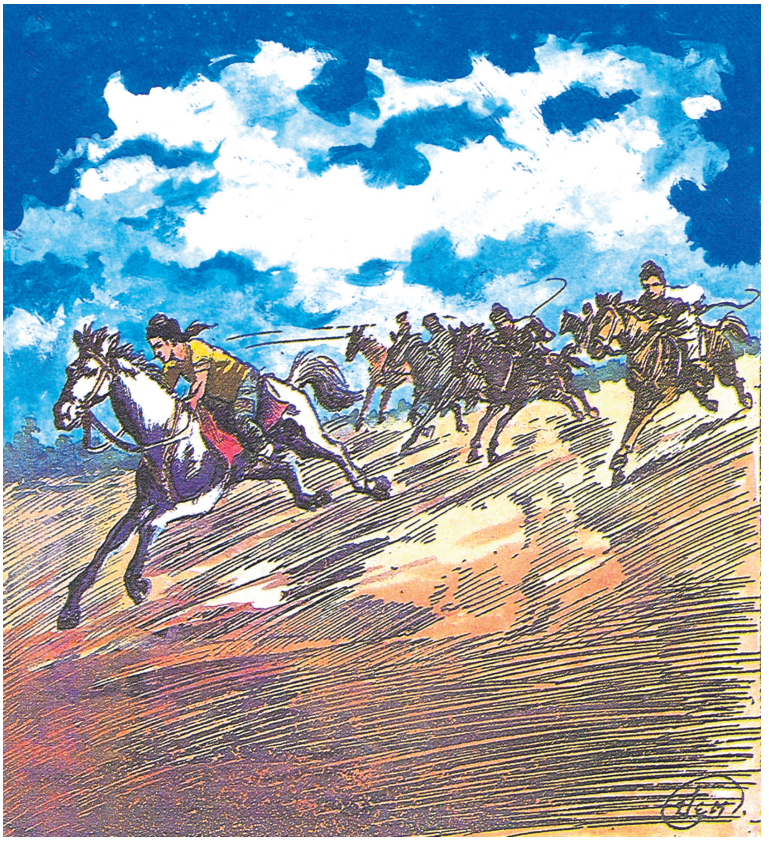


48 那些青年，人人都是精練的騎士、射手、劍術家，盡自己的能力，在國王大臣和人民的面前，表演騎馬、射箭、擊劍等各種武藝。悉達多太子騎著他的白馬犍陟，和別人比賽，發現他是全國青年中本領最高的一位。比賽射箭方面，太子發出去的箭，比大家認為全國最好的提婆達多王子還更遠；他與太子是堂兄弟。

48 Every one of these youths was an expert horseman, archer, and fencer. Each young man, in turn, demonstrated his skills in front of the King, his officials and the people. Prince Siddhārtha also participated in the contest, riding his white horse Kaṇṭhaka, and he turned out to be the most skillful of all the youths. In archery, Prince Siddhārtha shot farther than his cousin Prince Devadatta, who was regarded by all as the best archer in the country.

49 比劍方面，太子以很精確的技藝，只要一劍，就砍斷了一棵樹，砍過以後，那樹還是立著，在旁邊看的人，以為那樣還沒有被砍著哩；但等風一吹來，樹就慢慢地倒下去；被他砍斷的樹，像是刀切奶油一樣，不留一點痕跡。在比賽劍術中，太子是光榮的勝利者；本來，太子的異母兄弟難陀王子的劍術，一向是被大家認為最精的一位。

49 As a swordsman, Prince Siddhārtha was able to cut down a tree with one stroke. After he had struck the tree, the tree remained standing, so that witnesses thought the prince had missed. But when the wind began to blow, the tree toppled slowly down, for the prince had sliced through the tree with no trace; the blade of the sword had passed through the tree as if it had cut through cream. In the fencing contest, the prince was also the victor with honor. Before that, his stepbrother, Prince Nanda, was generally recognized as the top swordsman.

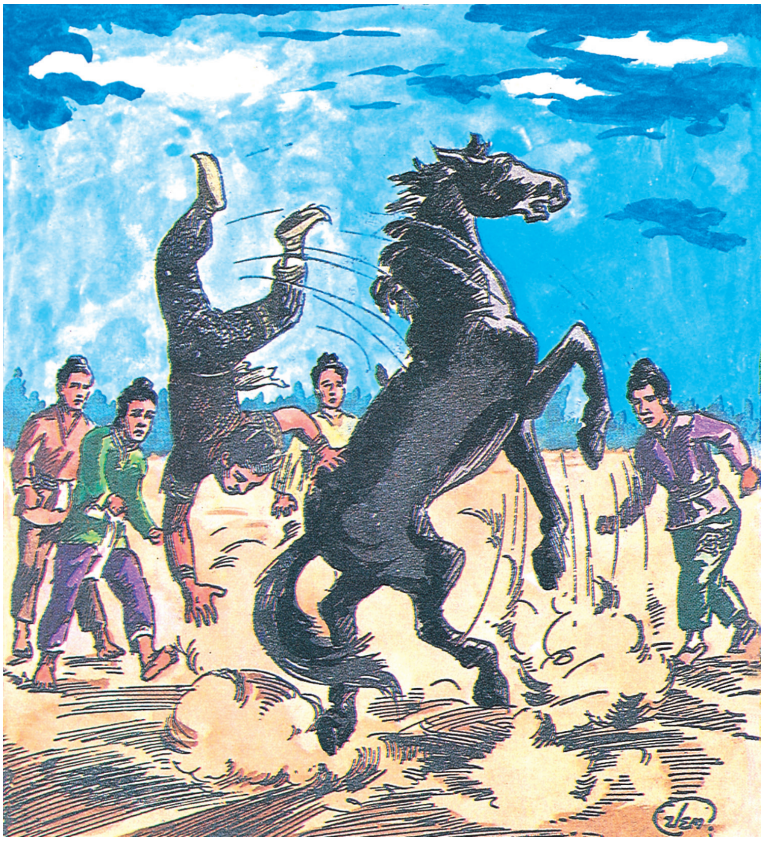


50 再次是比賽騎馬。因為悉達多太子依靠他的白馬犍陟，奔跑很快，把別人都丟在老遠的後面。同他比賽的人就覺得不滿，也有人自己解嘲說：太子所以很容易地勝利，那是因為那匹馬的關係，假使我們也得到跑得快的犍陟馬騎，一定也能勝利。如果去換那隻從來很少人騎的黑色怪馬來試驗，不論誰騎上去，一定證明是最慢的。

50 Next came the horseracing contest. Prince Siddhārtha's white horse Kaṇṭhaka ran so fast that the other racers were left far behind. So the other contestants complained: "The prince wins so easily just because he has the fastest horse. Anyone riding Kaṇṭhaka would win first place. On the contrary, if someone were to race that rarely mounted queer black horse, then whoever the rider might be would surely be the loser."

51 所以他們交換了馬，每人盡力地騎上那隻黑馬背上，結果都被高傲兇惡的黑馬，摔了下來，跌落到地上。輪到阿那律王子騎牠，他自恃是全國中最善騎馬的人。這位王子只費了一點功夫，就騎了上去，並且用鞭子驅著牠繞著廣場奔跑。

51 So they exchanged their horses, everyone trying, in turn, to mount that fierce haughty black horse, but it threw everyone to the ground. It was now Prince Aniruddha's turn to try, and being the best rider in the country, he mounted the black horse with only a slight effort, and then he whipped it hard to force it to run around the yard.

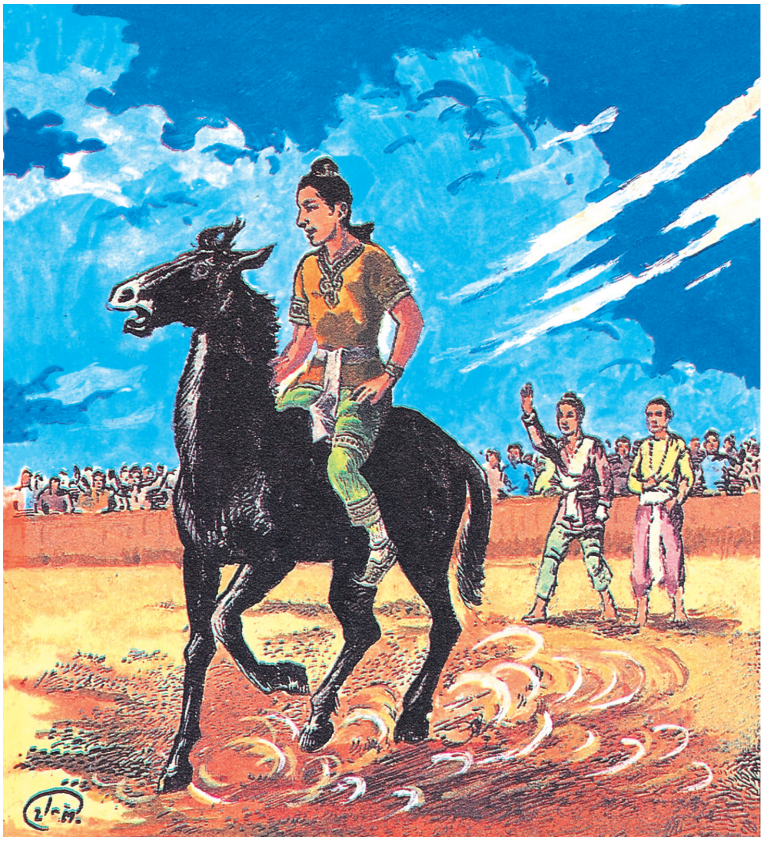


52 只一息時間，誰也料想不到這隻兇惡難服的馬，有什麼神力，轉過頭去用口銜住阿那律王子的腿，從馬背上擲落下來。在那裏雖有保護的人員，如果不願幫助他，或只慢慢地走去，或是站在馬後面不去趕打牠，毫無疑問地，這隻兇惡的馬，會使阿那律王子喪失生命。

52 However, Prince Aniruddha stayed in place for only a moment, for unexpectedly the fierce, untamed horse reared, turned its head, and caught the Prince's leg in its mouth and threw him from its back to the ground. If the yardguards had hesitated in going to help him or remained behind the horse without beating it, the wild animal would unquestionably have killed Prince Aniruddha.

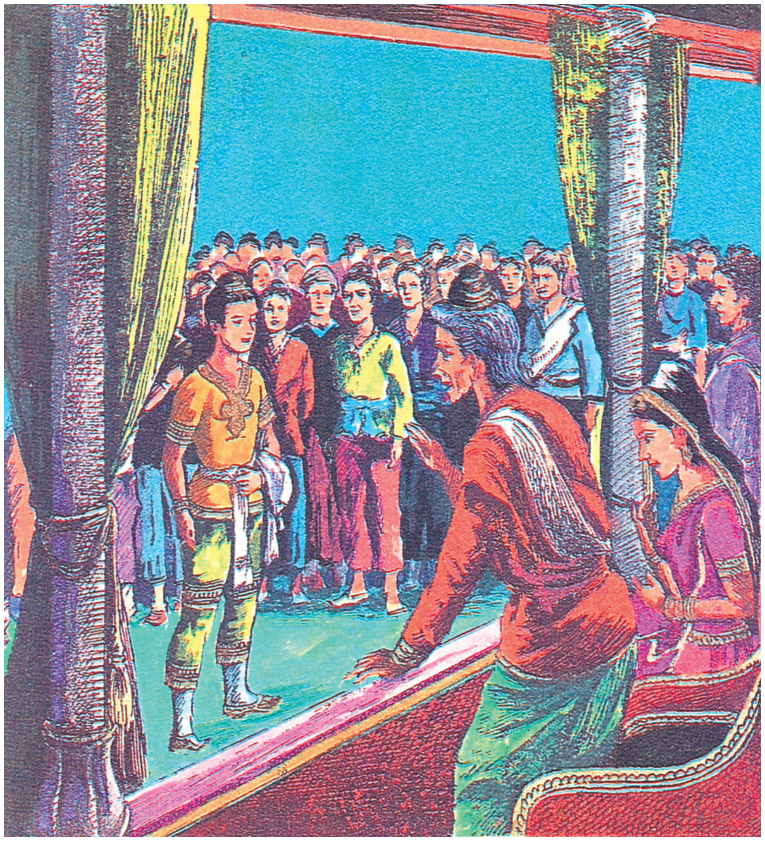
53 輪到悉達多太子騎牠，每人都想，阿那律王子自恃是全國最精於騎馬的人，還被擲落下來，幾乎喪失生命；太子騎牠，一定也是一樣。但是悉達多太子，很輕鬆地走近那隻馬，用一隻手放在牠的頸項之間，一隻手撫摩牠的鼻子，同時，在牠耳邊說了兩三句溫柔的話，又輕輕地拍拍牠身體的兩邊。

53 Now it was Prince Siddhārtha's turn to mount. Everybody felt that if even Prince Aniruddha, the best rider in the country, had been thrown and almost killed, Prince Siddhārtha could probably do no better. But Prince Siddhārtha approached the horse lightly, and put one hand on its neck while rubbing its nose with his other hand, at the same time softly murmuring a few words and then tapping the horse on the sides of its body.



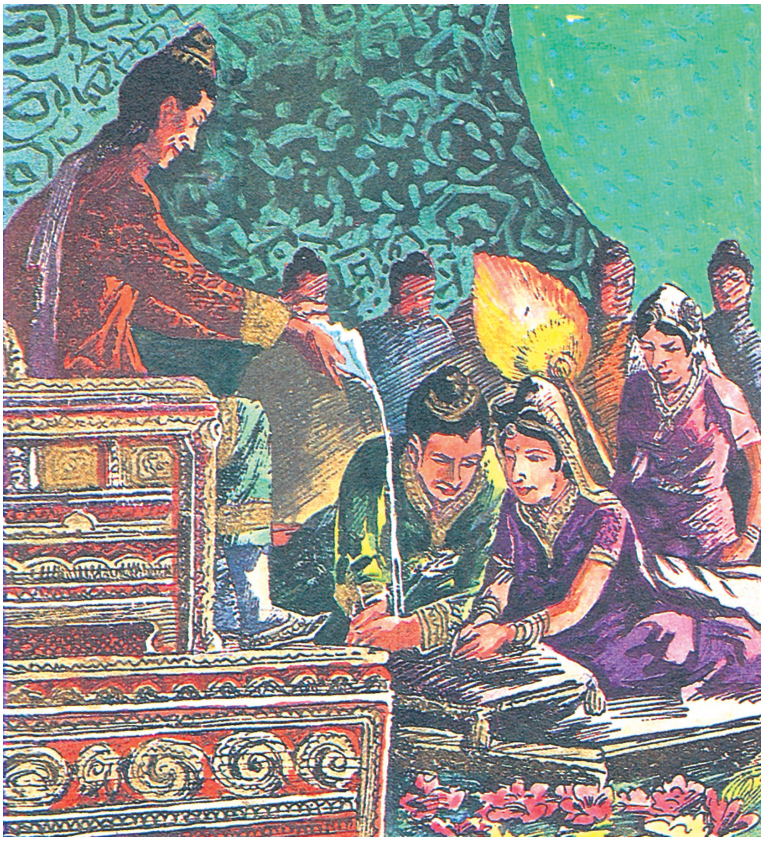
54 每人都驚奇那隻兇惡的黑馬，竟然安靜了下來，馴服地讓太子騎在牠的背上，服服貼貼地聽隨太子的指揮，前進或後退。在那裏的人，都看得很清楚，牠完全順從太子的指揮，這也是第一次有人敢走近牠，不用鞭打就馴服了牠。

54 Everybody was quite surprised that the fierce black horse had really calmed down, gently letting the prince ride him, obediently moving foreward or backward as the prince directed. The people who were gathered there clearly saw that the horse was acting completely according to the prince's will. It was the first time that any person had ever dared to come close to this proud horse and tame it without a whip.



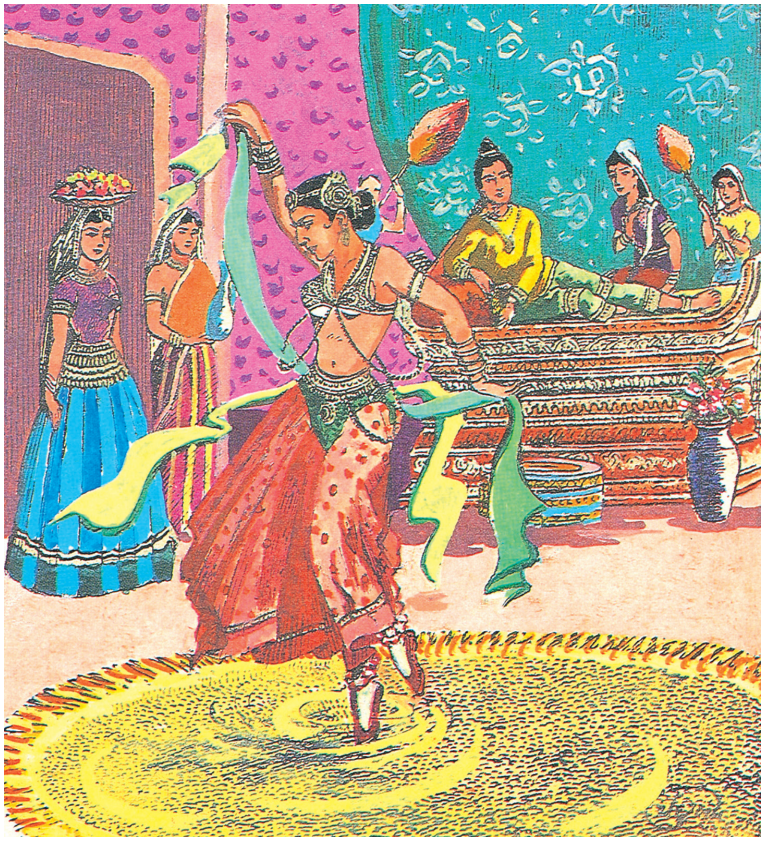
55 最後，大家都同意了，認為悉達多太子才是全國的第一騎士，最適合做耶輸陀羅公主的丈夫。至於耶輸陀羅公主的父親善覺王，也非常樂意將他美麗而又賢慧的愛女，嫁給青年而又英勇的太子為妃子。

55 Finally everyone agreed that Prince Siddhārtha was the best rider in the country and most qualified to be Princess Yaśodharā's husband. And King Suppabuddha was also very pleased to give the hand of his beloved daughter to the young, courageous Prince Siddhārtha in marriage.



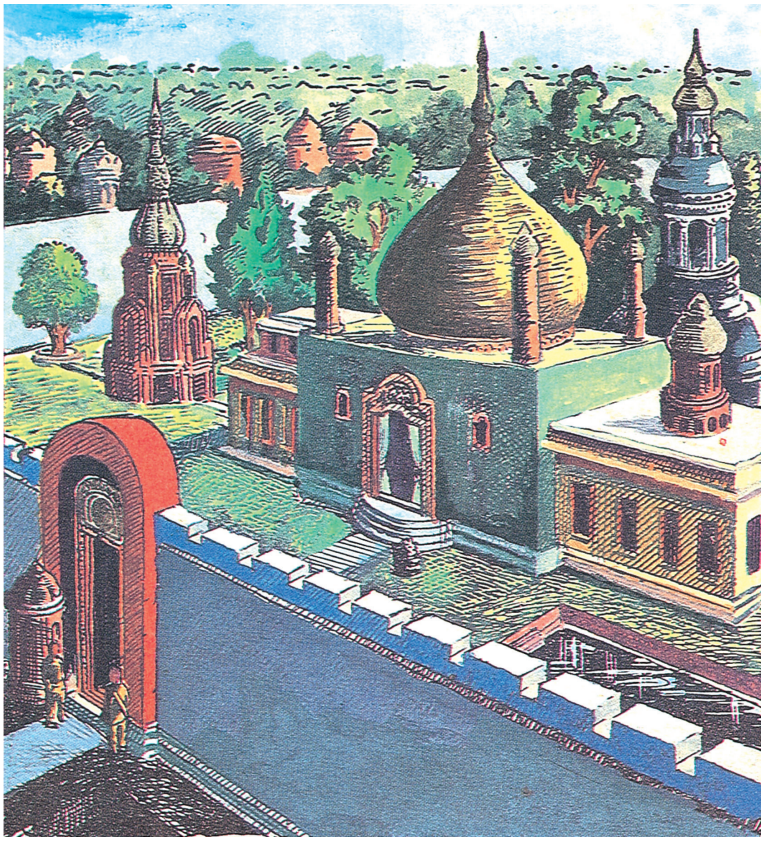
56 悉達多太子和美麗的耶輸陀羅公主結婚了，這是全國普天同慶的一樁喜事。他們住在父王特別為他們新建的宮殿裏，一切的佈置，都是那樣的華麗，使他們生活在歡樂與美滿之中。現在的淨飯王，心中開始高興了，以為太子不會再有出家的心念了。

56 The wedding of Princess Yaśodharā to Prince Siddhārtha was an event in which the whole country rejoiced. The young couple lived in a palace that King Śuddhodana had specially built for them, one which contained all kinds of splendid accommodations designed for the sole purpose of giving them comfort, satisfaction and pleasure. Now King Śuddhodana began to feel relaxed, feeling assured that the prince would no longer think about leaving home.



57 為了不使太子想到出家的心念，或者想其他的事情，淨飯王下了一道命令，不許任何人，在太子面前提到一句憂悲苦惱的事情，比如關於老、病、死等等。服侍太子的人，日以繼夜地表演各種清歌曼舞，也不許現出辛苦疲倦的樣子。

57 In order to prevent the prince from thinking of leaving home or of other things, King Śuddhodana ordered that no one should ever mention in front of the prince anything having to do with misery or unhappiness, such as old age, sickness, death, etc. The attendants of the prince were ordered to constantly provide songs, dances, and music and never to appear tired before him.

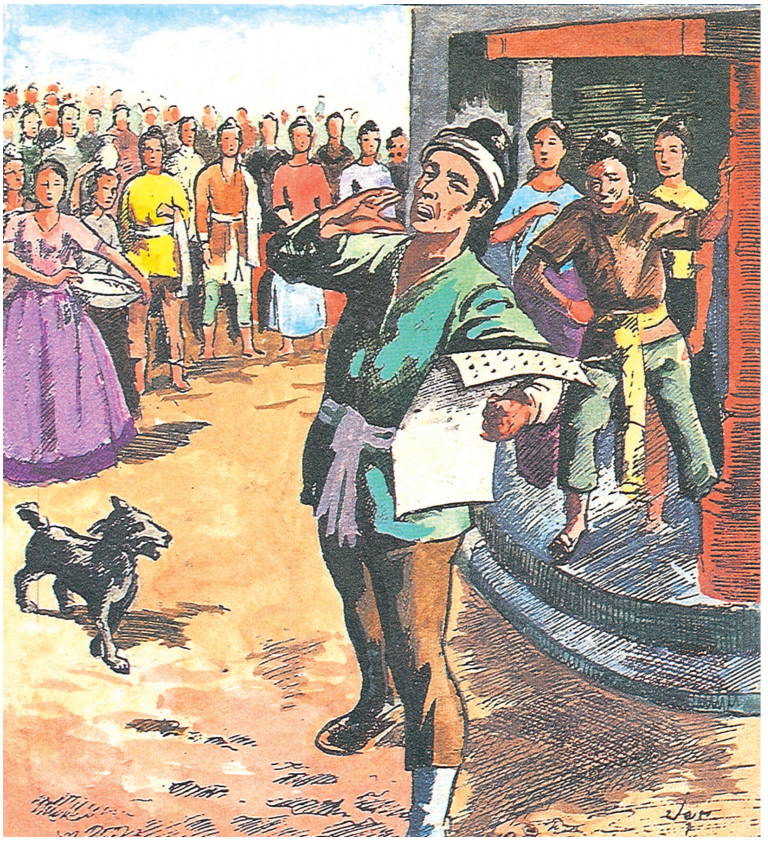


58 除此以外，淨飯王又命令建造高大的圍牆，環繞著太子的王宮和花園；除了那些青年美麗花容月貌的女子以外，誰也不准進入那道圍牆之內。假使有人在無意中跌倒受傷，也要立刻送出去，沒有復原不許回來。另外又派人嚴密把守各處圍牆的大門，無論什麼原因，也不讓太子走出圍牆的外邊。

58 In addition to this, the King ordered the construction of high walls all around the palace and gardens where the prince lived. Only young and beautiful girls were allowed to enter into the gardens and palace from beyond the walls. Should someone within the walls accidentally fall and injure themself, the person had to be taken out immediately and could not return before complete recovery. The gates of the garden were closely guarded to prevent the prince from going outside for any reason, except with the King's permission.

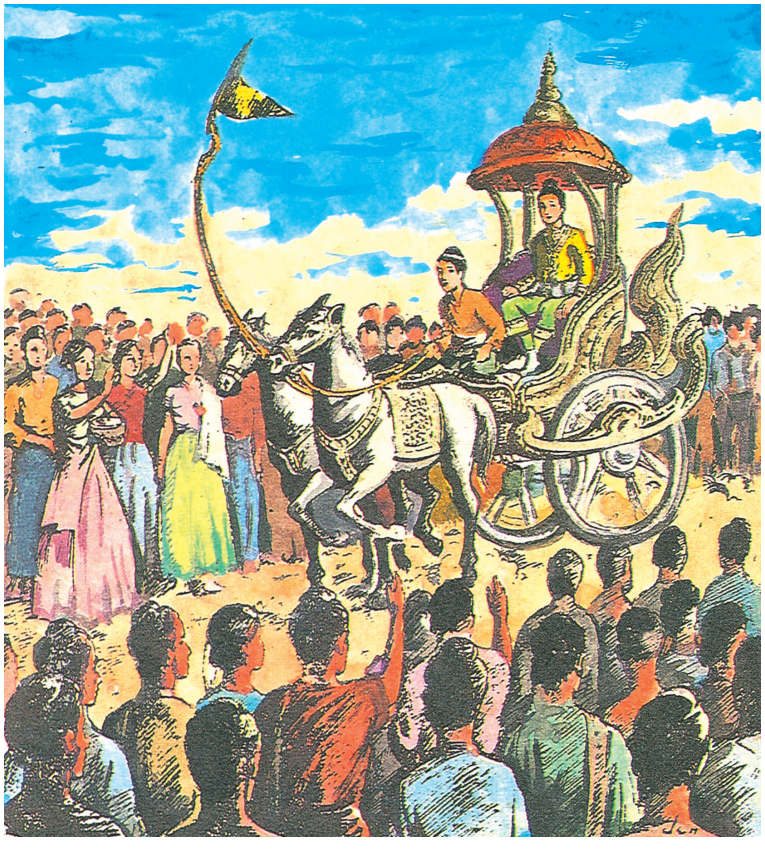
59 雖然淨飯王選派人侍奉著太子，並把種種痛苦的情形阻隔在太子的生活圈子以外，可是太子並沒有如他父親所希望的那樣快樂。太子很希望能看到，世界上更多充滿快樂的事情，那不是在王宮圍牆裏面的。太子更想知道，除了國王或大臣的兒子，他們的情形又是怎樣的呢？太子一次又一次地向父王請求，如不能去外面看看，心中是感覺不快樂的。

59 Although King Śuddhodana had a selected group of attendants for the prince and tried in every way to keep his son from experiencing anything unpleasant in his life, the prince was not as happy as his father had hoped. The prince eagerly desired to see other joyful things of the world, things that were beyond the palace walls. The prince also wanted to know what the life of the people, other than that of the sons of kings and their high officials, was like. Time and time again the prince pleaded with his father, informing him that he would never be happy unless he could see the outside world.



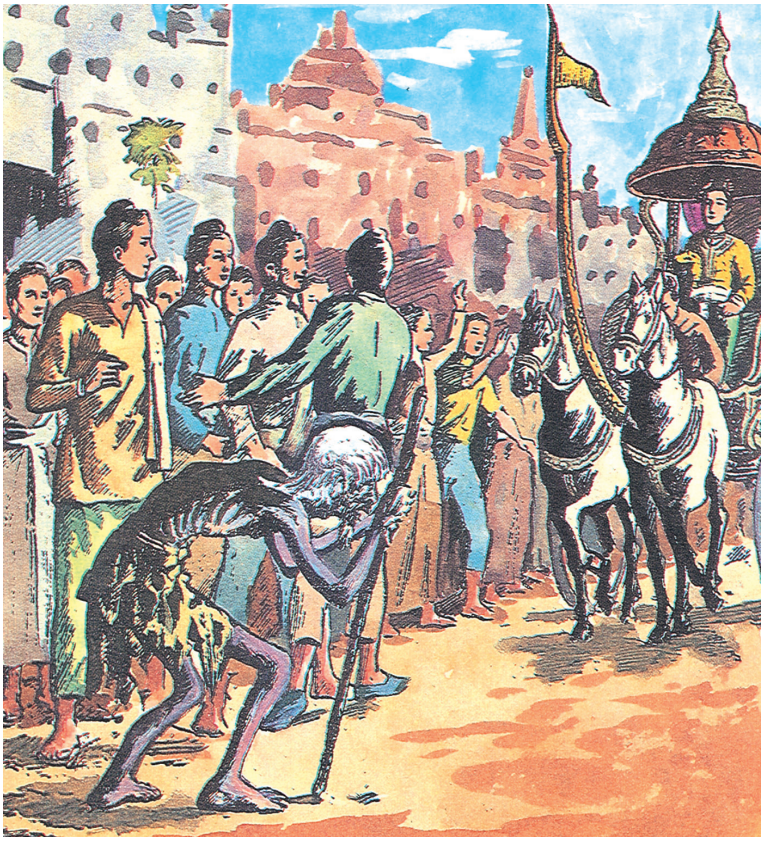
60 最後，淨飯王經不起太子的苦求，要到王宮外面看看，所以就公佈消息，通知人民在太子出遊的那天，規定家家都先要清洗、修飾、油漆，門窗上要掛旗結綵，使人看了覺得新鮮美麗。又禁止工人在路上工作；盲人、病人、老人、痲瘋，那天要閉門躲在家裏，不許外出，直到太子的車駕過去時為止。

60 Unable to refuse the persistent demand of the prince to travel outside the palace, King Śuddhodana finally consented. He ordered that, on the day of the prince's outing, every house must be cleaned, painted and decorated with flags and flowers. Along the way no one was allowed to be seen working, and blind, sick old men and leprous persons had to stay home until the carriage of the prince had passed.



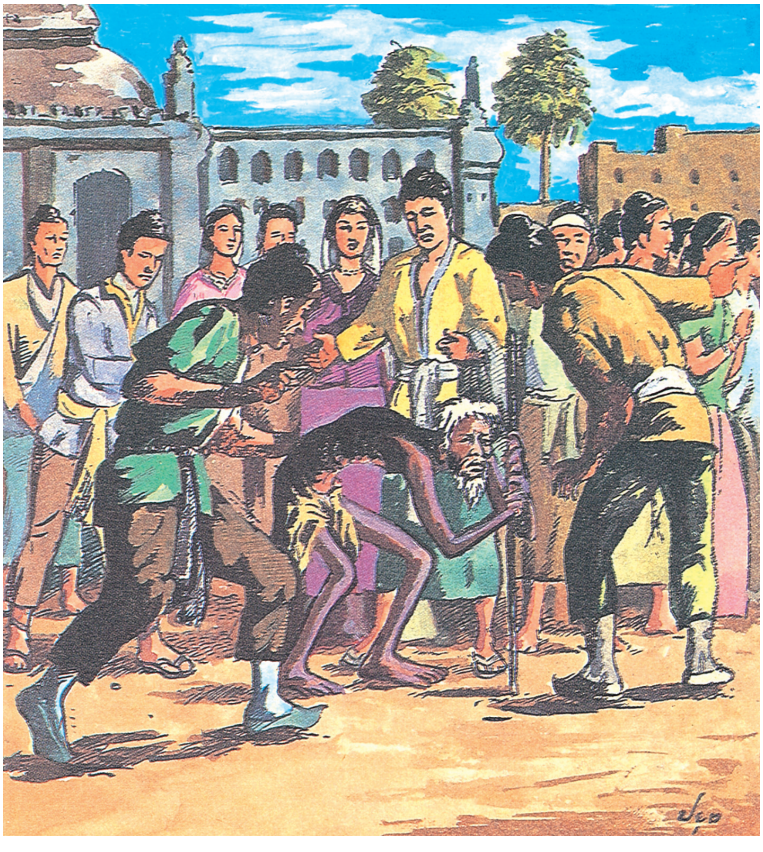
61 什麼都準備好了，悉達多太子乘坐在華麗的車上，出了王宮，沿著各路遊覽，看到每個地方，都是擠滿了熱烈歡迎的人民，露著微笑的面孔。人民見到太子，都非常的高興，有人站著高呼「太子萬歲！」有人上前拋散鮮花，紛紛落在地上，馬車從上面通過。

61 Everything was ready. Prince Siddhārtha, in a splendid carriage, came out of the palace and toured around the city. Everywhere he saw crowds of people with smiling faces enthusiastically welcoming him. On seeing the prince, some people shouted: “Long live the prince!”, while others approached his carriage and spread flowers on the road. The carriage thus continued moving on along the flower-covered path.



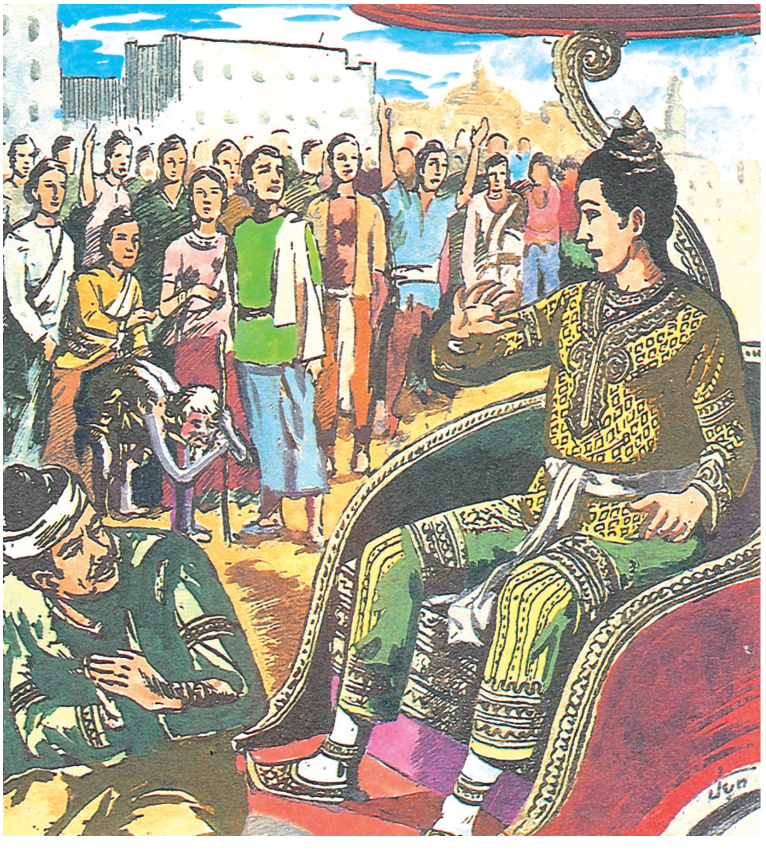
62 那時，有一個白髮蒼蒼的老人，身上穿著襤褸而又骯髒的衣服，蹣跚著從家裏走到路上，來不及有人去阻止。他那憔悴的臉上，堆滿了縐紋和斑點；他的眼睛遲鈍且又昏花；乾枯的嘴裏只剩下一顆牙齒；身體傴僂；兩手要用拐杖支持著身子才能行走，沿路哀叫著向人乞討。如果一天得不到食物，他就餓死。

62 All at once, a white-haired old man, clad in dirty rags and tatters, limped out of his house and reached the road before anyone could stop him. His haggard face was full of wrinkles and freckles, his eyes dull and dim, and only one tooth remained in his dry and withered mouth. His back was severely hunched and he had to rely on canes to move his body. Wailing and begging along the road, he would certainly have starved to death if he had failed to get food for even one day.



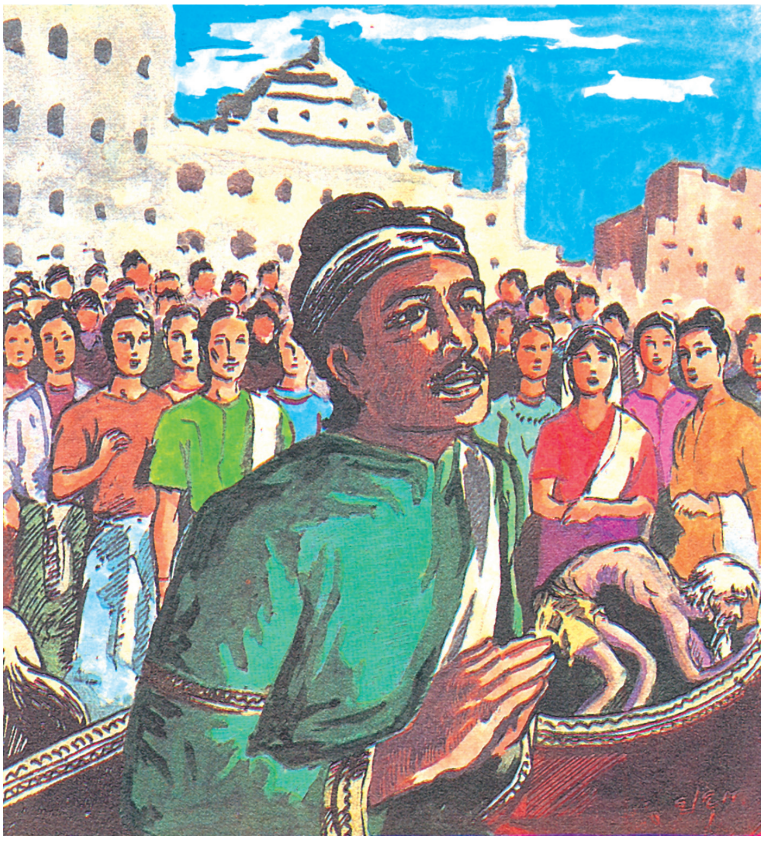
63 在那裏的人，對這個竟敢大膽走來路上的老人，非常的憤怒；這是太子第一次出遊，而國王曾經命令過，禁止這種人在路上出現。他們很快地去阻止那老人，驅他回家去，但是已經來不及，而被太子看到了。

63 People were very much upset by the daring appearance of this old man since this was the prince's first excursion, and the king had issued an order prohibiting the presence of all old and sick persons. They rushed to stop this old man from advancing further, intending to drive him home, but it was already too late. The prince had already seen him!



64 當悉達多太子看到那個老人，覺得很驚訝，也說不出什麼。太子問駕馭的車匿說：「車匿！那是什麼？是人嗎？如果是人，為什麼背脊那樣彎曲，不能伸直和別人一樣呢？為什麼那樣顫抖？他的頭髮為什麼特別白，和我們的不同？他的眼睛怎樣了？牙齒在什麼地方？有人生來就是這樣嗎？車匿！告訴我這是什麼意思。」

64 Prince Siddhārtha was quite surprised at the sight of the old man. He did not know what the creature was. So he asked his driver Chandaka: “Chandaka! What is that? A person? If he is a person, why is his back so curved and not as straight as other people’s? Why does he shake? And the hair, why is it white? What happened to his eyes? Where are his teeth? Are some people born this way? Chandaka! Tell me what all this means!”

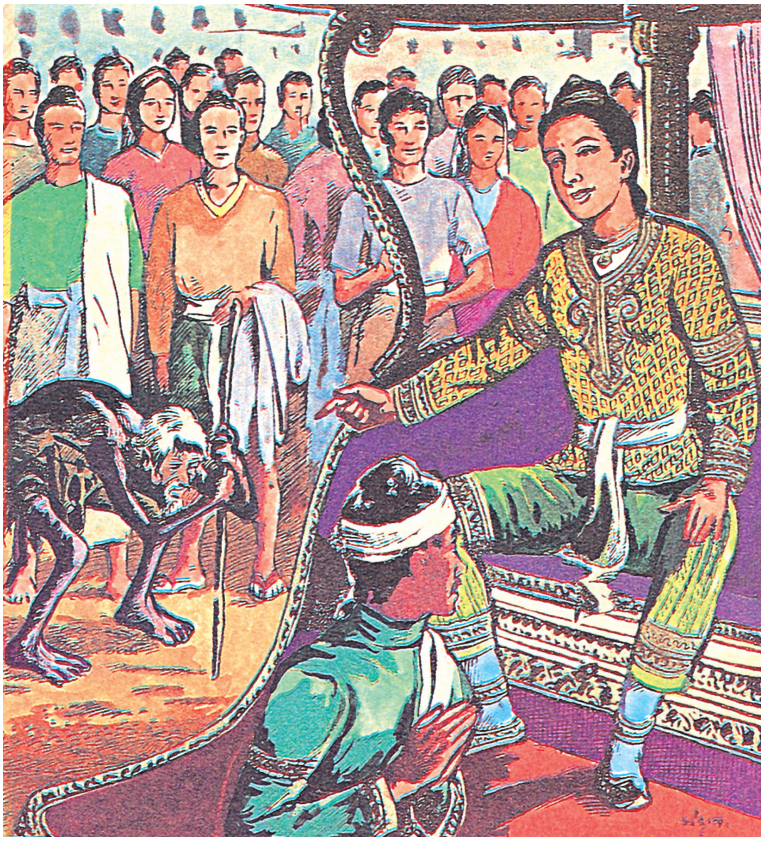


65 車匿說：「這叫『老人』！他不是生來就這樣，他生到世界上時，和所有的人一樣。最初他也是一個身體威武強壯的青年，有黑密密的頭髮，明亮的眼睛；但在世界上生存久了，才變成這樣。不過，那是老人的事，不要去關心他。」

「車匿！這是什麼意思？」太子繼續問：「這意思是說，那是很平常的嗎？你說每個人在世界上生存久了，然後都要變成這樣嗎？還是不一定？以前我沒有見過這樣的事！」車匿答：「一個人生存久了，一定和這人一樣，沒有方法避免的。」

65 Chandaka replied: “This is an old man! He was not born this way. When he came into the world, he was like everybody else. At first, he was also a strong and dignified youth, having dense black hair and bright eyes. After having lived for a ling time, he has changed into this shape. Don’t let it bother you, Prince, for it is only the business of this old person.”

“What does it mean, Chandaka?” The Prince continued, “Do you mean that it is very ordinary? Do you say that everyone will look like this after having lived for a long time, or is it not necessarily so? I have not seen this condition before!” Chandaka replied: “When one has lived a long time, he will be like this. It cannot be avoided.”

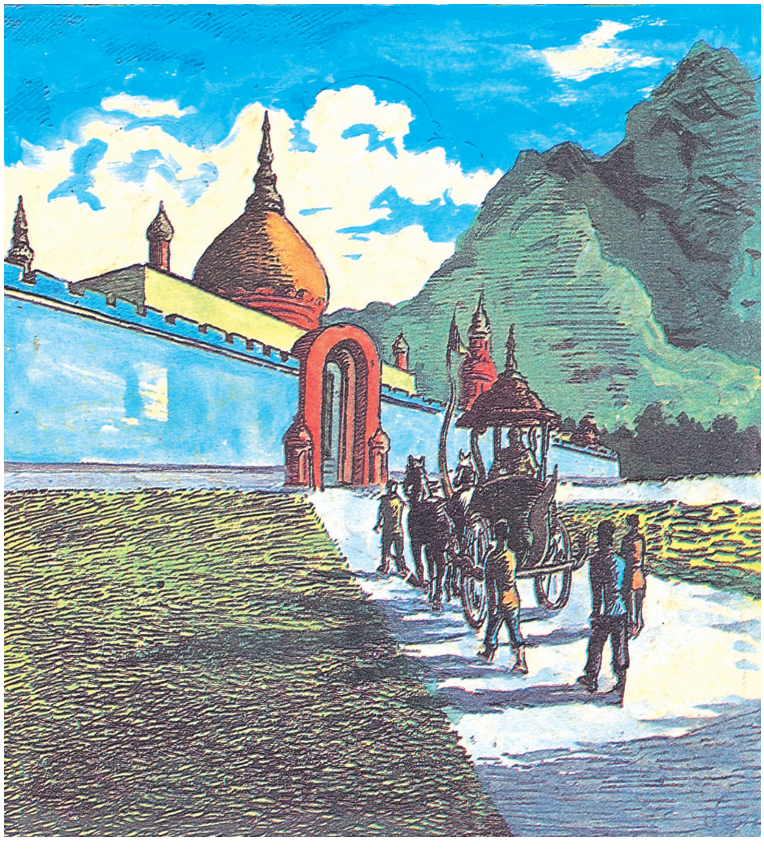


66 「車匿！真的人人都是一樣，你？我？我的父親？我的妻子？我們都要像這人一樣，沒有牙齒、白髮、背脊彎曲、顫抖，行走時要用手杖嗎？」

「的確一樣，人在世界上生存久了，都要同這人一樣，因為沒有人能避免『老』的！」

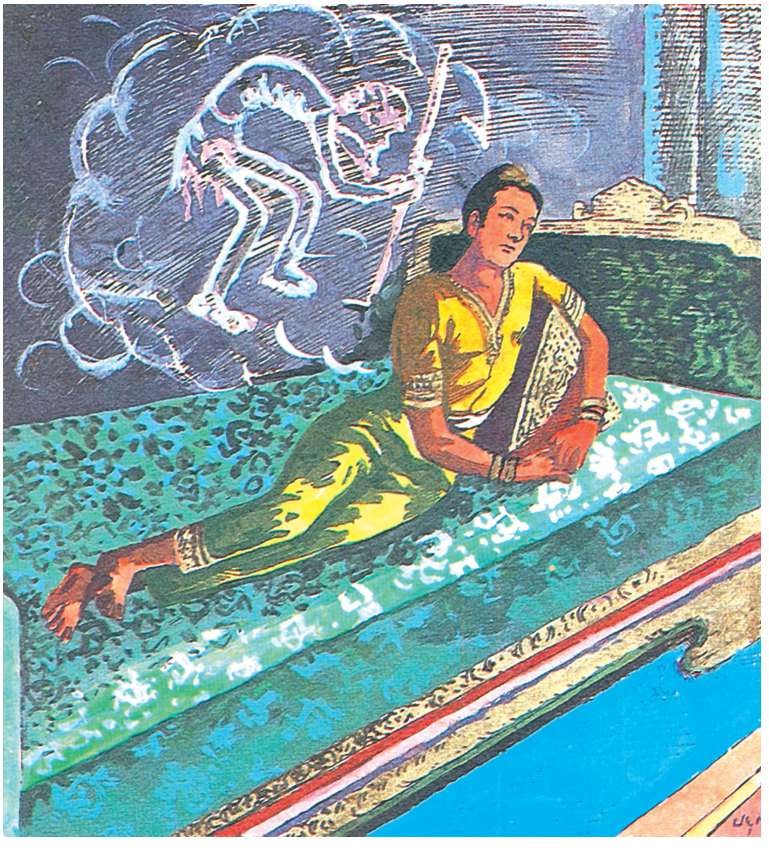
66 “Chandaka! Do you really mean that everybody will be like this some day, even you and I? My father? My wife? Is it possible that all of us will some day have no teeth, have white hair and be hunchbacked, moving around with canes and shaking like this old man?”

“Indeed so!” answered Chandaka. “When one lives long enough, he will be like this man, for no one can avoid getting old!”



67 悉達多太子立刻命令車匿駕車回宮，沒有心情再遊覽下去了；希望能單獨一人，為這第一次遇到的可怕的問題，深深思索一番。這時悉達多感覺自己是太子，是繼承王位的人，以及自己所愛的人，會有一天要失去的，一切的歡樂均將歸於烏有，因為沒有方法能避免老，沒有人能例外，不論是富人、窮人、有權力的人、少幸福的人，完全是一樣。

67 Prince Siddhārtha immediately told Chandaka to drive him back to the palace, for he was no longer in the mood to continue his journey around the city. He only wanted to be alone so that he could contemplate deeply the dreadful problem that he had just encountered. Soon he became aware that although he was the prince, the successor to the throne, he and the people dear the himself would, nevertheless, lose everything some day in the future. All his joys and pleasures would turn into nothing, for there would be no way to avoid getting old, and, in this matter, no one is an exception, whatever his condition-rich, poor, powerful, or mean.

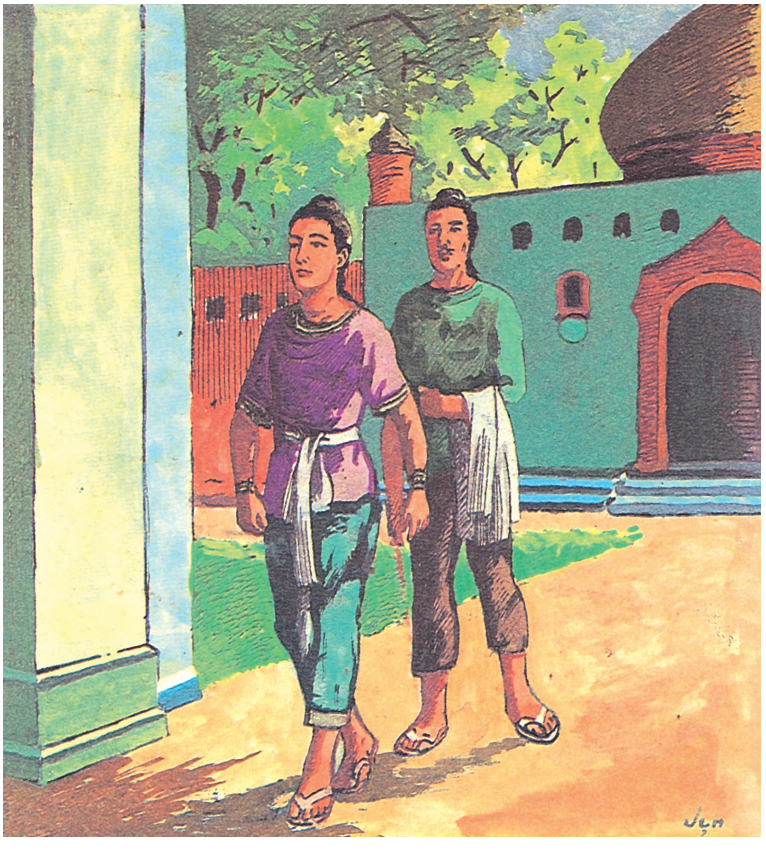


68 夜裏悉達多太子睡不著，因為心裏很煩悶，想到自己和妻子會老，將來會變成像白天所見到的那個老人一樣。當他想到這裏，太子開始懷疑著：世界上就沒有一個人，曾經決心尋找一種方法，用來脫離殘酷的老嗎？假使我放下一切，盡力單獨地為這事思想，能不能找到一種方法為自己和世界上的人們造益嗎？

68 That night, Prince Siddhārtha could not sleep. He was very disturbed when he thought that someday he and his wife would become old like that old man he had seen during the day. He then began to have grave doubts, thinking: "Has there ever been anyone in the world who has tried to find a way to avoid or transcend the cruel process of aging? If I, putting aside everything else, concentrate solely on this problem, can I not find a way to benefit myself and all other people?"

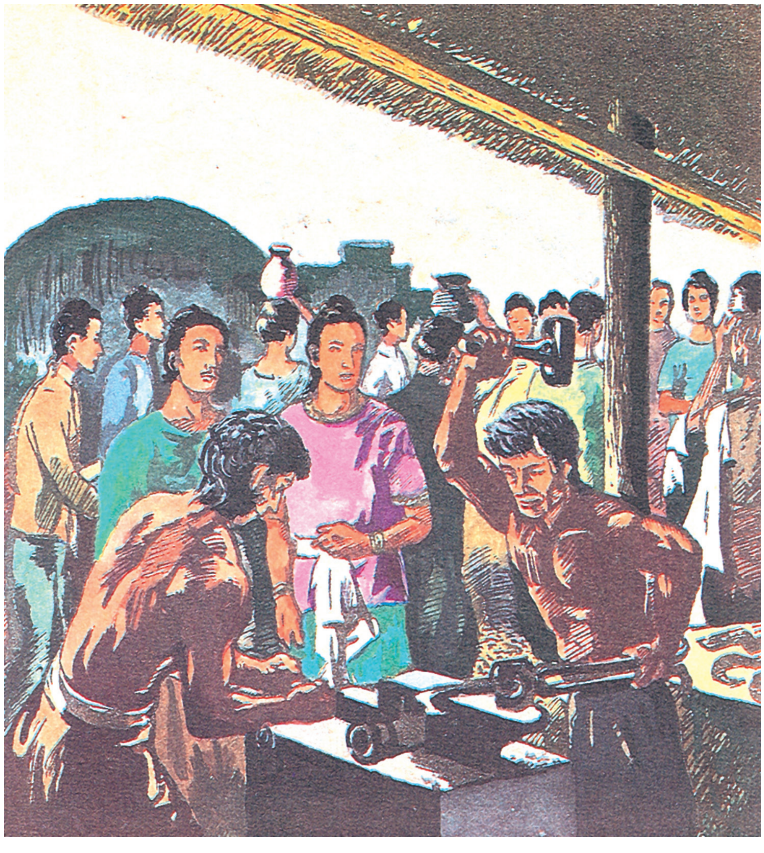
69 有人將那天路上所發生的事情，告訴了淨飯王。國王很傷心，又命令訪求各種有趣的事情，供太子玩樂；但都和以前一樣，沒有效果。青年的太子，不但不留意那些事情，反而又向父王要求，准許他單獨出遊一次，不給人知道，為了能看到各種平常的事情。

69 Someone related the incident that had happened during the excursion to the King. The King was very sad, and again he ordered that a search be undertaken for interesting things to distract and amuse the prince. But, as had happened before, all was in vain. The young prince was not only indifferent to these things, but even once again asked his father's permission to go out, this time alone and unannounced, in order to see all the things of every day life.



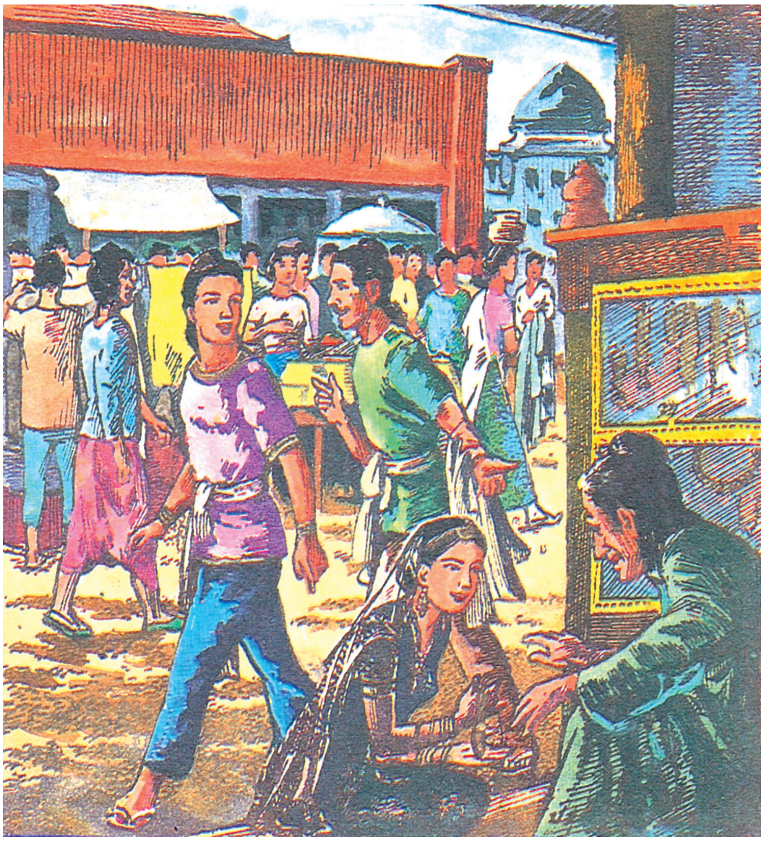
70 國王當然是不願意准許，因為他更怕太子這次再出遊，有機會看到平常的人，那些必須要整天工作辛苦流汗的人，他們不是國王和富人的兒子；老仙人的預言，或者會變成事實。但心愛和憐憫太子，又不得不准許太子隨他自己的心意去出遊；所以悉達多太子，才有機會單獨出去。這次，國王仍然希望，那些不順意的事情，不讓太子看到。

70 Naturally the King did not want to give his permission, for he was still more afraid that this time the prince would see many ordinary people, who have to sweat and toil all their days, not sons of kings and rich men; and he also feared that what the old sage had predicted might, indeed, come true. But love and compassion for his son finally forced him to permit the prince to go as he had requested. But he still hoped that those unpleasant things might not be seen by the prince.



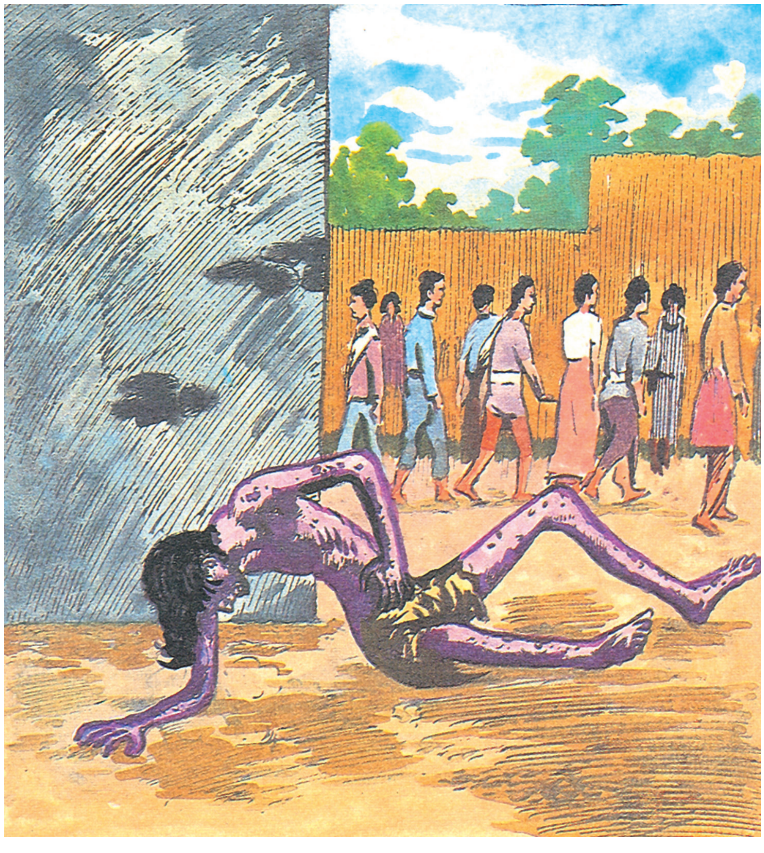
71 這次，悉達多太子出遊，是步行的，化裝成一個貴族的青年，除了車匿隨侍，沒有其他的人，車匿的裝束也和以前不同，是為了不使別人認識他們。因此太子可以看到城中一切平常的景象，人民做著各種工作。經過的路上，有鐵匠用鐵鎚打鐵，製成耕犁、鐮刀、牛車輪等。

71 This time Prince Siddhārtha went out on foot. He was disguised as a youth of a noble family and was followed only by Chandaka, who also dressed differently in order not to be recognized. So the prince, for the first time, saw the activities of an ordinary day in the capital. Many people were doing all kinds of different kinds of work. Blacksmiths pounded iron pieces with steel hammers to make plows, sickles, and oxen cart wheels, etc.



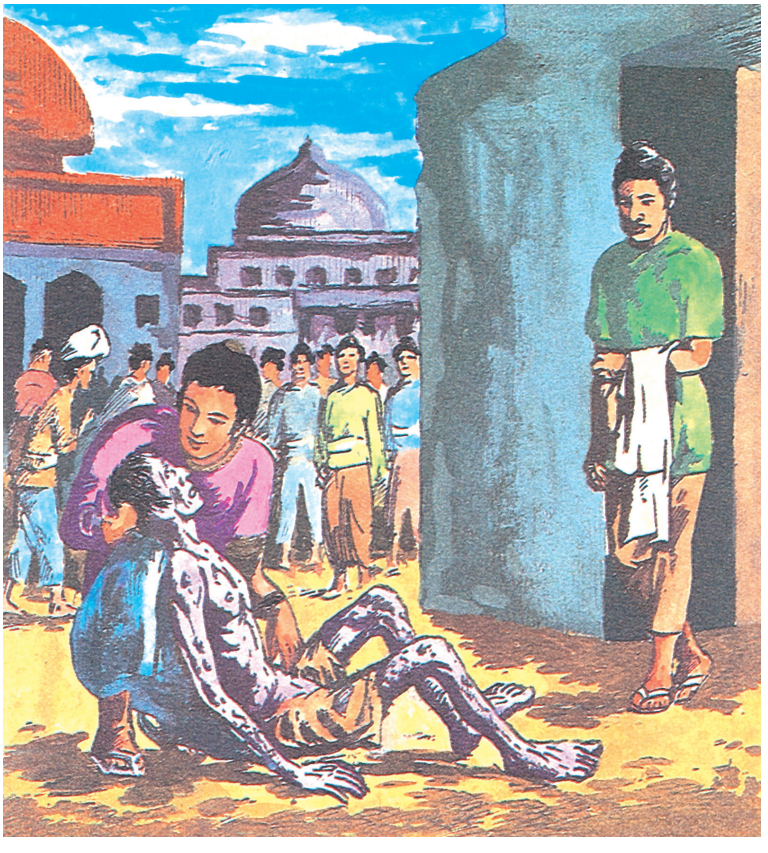
72 路旁有富人的商店，工匠在做各種飾品出賣；有染布店，曬著各種顏色的布匹；有糕餅店，做餅賣給在等著買的人。這時悉達多太子心裏覺得很高興，看到人民勤勞工作的情形，十分開心。

72 Along the streets there were shops of rich merchants, craftsmen were making all kinds of adornments for women; dye shops were full of cloth of various colors; bakeries sold cakes to people waiting to buy them. At that time Prince Siddhārtha felt happy and was very glad to see the conditions of these industriously working people.



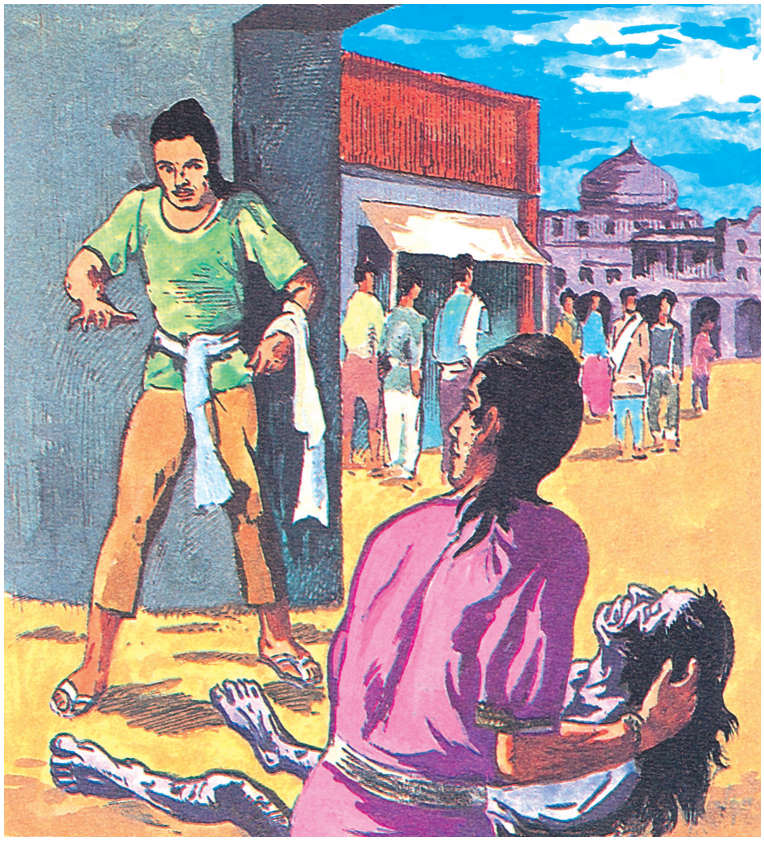
73 但是不久，不好的事情又發生了。當太子沿著路走時，忽然聽到路旁有呻吟的聲音，像呼求後面的人幫助他，太子走近，向那聲音的地方望去，看見一個男子正睡在泥土上，身體扭轉，掙扎不息，臉上和身上都呈現紫色，看來使人作嘔；他的眼睛轉來動去，每次都用力支持身體起來，又很重的撲倒下去。

73 But soon bad and ugly things began happening again. While the prince was strolling along, he suddenly heard a moan on the roadside, which sounded as if someone was calling for help. The prince approached the area, looked at the place where the moan was coming from, and found a man lying on the earth. His body was twisting incessantly, both his face and body were discolored with a nauseating purple hue, his eyes rolled back and forth in his head, and everytime he struggled to rise he fell heavily to the ground again, never making it to his feet.



74 悉達多太子是慈悲的，立刻走近那男子，扶他坐起來，把他的頭放在自己膝上，使他漸漸感覺舒服一點，然後問他，那裏痛，為什麼不能站起來？那男子雖想說話，但他已經沒有說話的力氣了。車匿急步走來，太子問道：「車匿！告訴我，這男子為什麼這樣？他的呼吸怎樣？為什麼他不回答我的話呢？」

74 Since Prince Siddhārtha was so very merciful, he quickly approached the man and held him up, placing his head upon his own knee causing him to feel gradually comfortable and then asked what caused the pain and why he could not stand up. The man tried to say something, but he did not even have the strength to speak. Chandaka hastily approached, and the prince asked: “Chandaka, tell me why this man is in this other condition! Look how he is breathing! Why does he not answer me?”

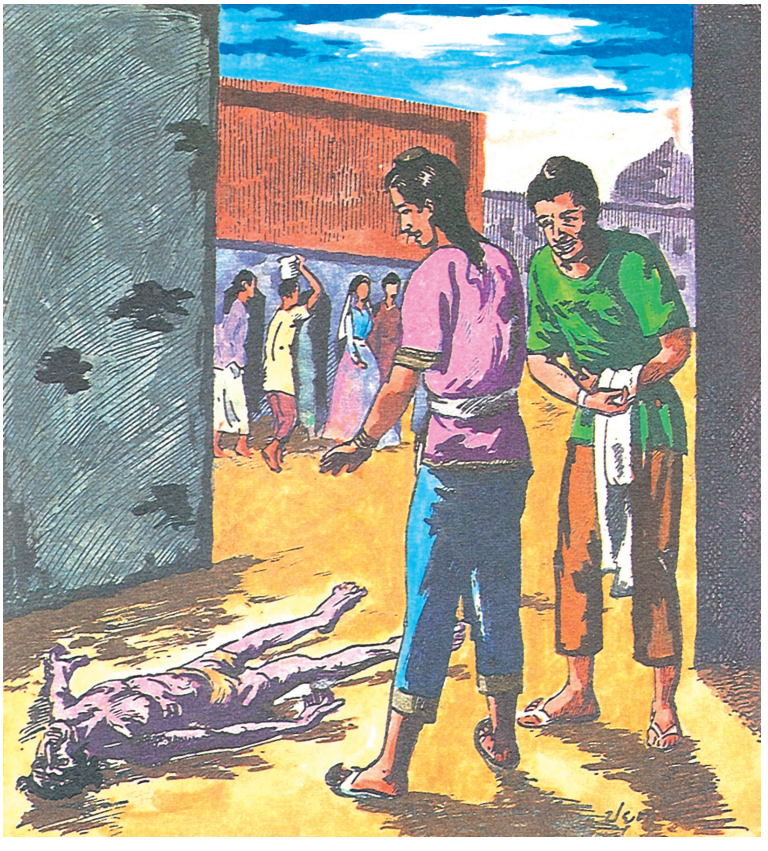


75 車匿驚喊起來：「不可接觸這個人，他是病人，他的血脈有毒，病毒在裏面焚燒，使他呼吸困難，到最後他的呼吸就要停止。」太子又問：「別人也會這樣嗎？我也會這樣嗎？」

車匿答：「假使你很近地去接觸他，就可能一樣，請太子放下他，不要去接觸他，因為他的病毒會傳染給你，然後你就同他一樣！」

75 Chandaka shouted in horror: “Don’t touch this man! He is a sick person! Poison flows in his veins, and toxic poisons are burning inside him, making it difficult for him to breathe so that finally he will stop breathing.” The prince asked: “Will other people be like this? Could I, too, become like this?”

Chandaka answered: “If one comes into close contact with him, one may very possibly become like him. My prince, please lay him down and don’t touch him, for the poison of the disease in his body may be passed on to you, and then you may well become sick like him!”



76 「車匿！除了這種病，還有更厲害的病嗎？」

「有的，有很多種，都是一樣有痛苦的。」

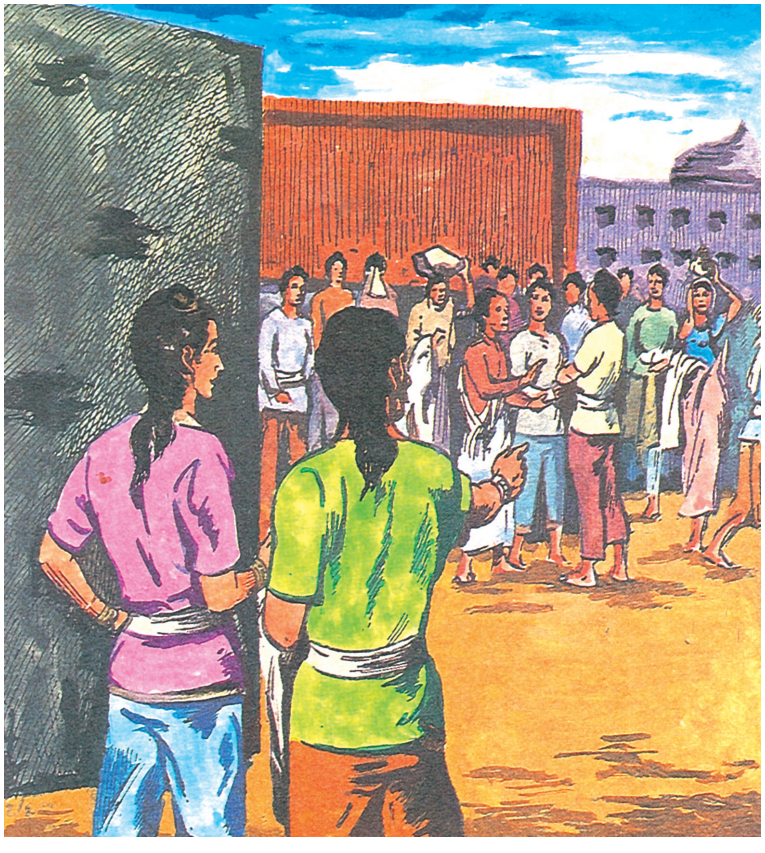
「沒有人能解救嗎？這樣的病來侵襲人類，人類不能征服它嗎？那太可怕了！」

「那是很平常的，沒有人知道那一天他會生病，因為隨時隨地每人都會生病的。」

「車匿！真的嗎？每個人？包括王子們？連我在內？」

「是的。即使我也會生病！」

76 "Chandaka! Apart from this illness are there still more serious illnesses?" "Yes, there are many, and they are all in the same way painful. "Are there no people who can help? Can't mankind conquer the sickness when it attacks? That's too frightful!" "It is very common, and no one knows on what day he will fall sick, for one can fall sick anytime and anyplace." "Is it true, Chandaka? Anybody may fall ill, including my whole clan and even me?" "Yes, even I may fall sick also."



77 「如果這樣，世界上的人，生存只有可怖，因為沒有人知道，今晚睡下，明天就可能變成同這病人一樣，車匿！是那樣嗎？」

「是的，世界上沒有人知道，那一天他會生病，痛苦到最後就會死去！」

「死？是什麼意思？太奇異了，車匿！死是什麼？」

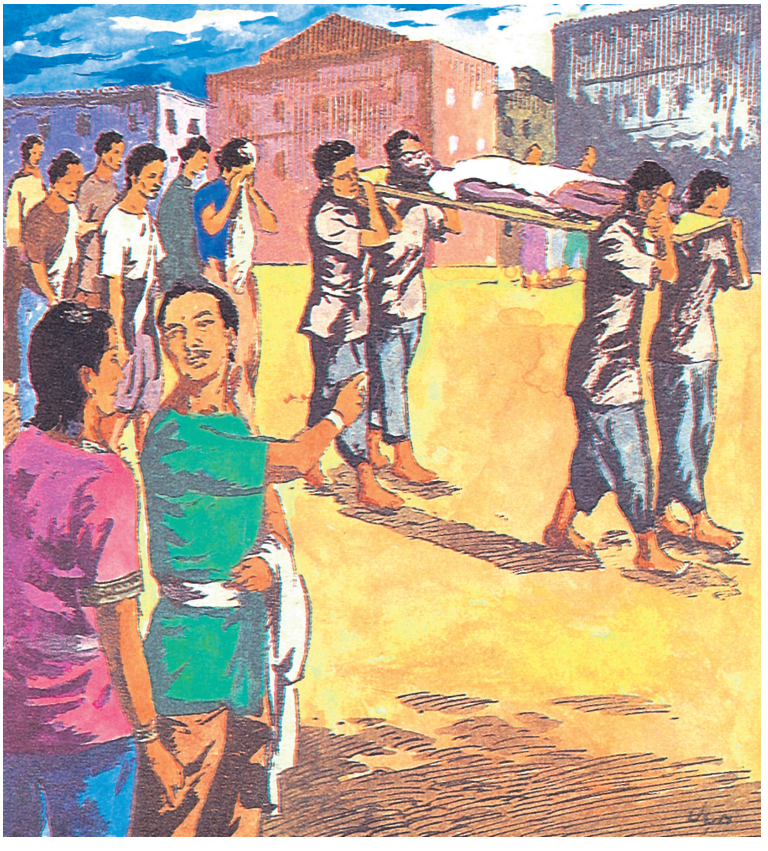
「請看那裏吧！」

77 "If it is like this, then the existence of man in the world is only to be feared since nobody knows whether he might not, when he goes this evening to sleep be transformed on the following morning into a sick man like that one. Chandaka, is that so?"

"Yes, it is so. No one in the world knows when he may become sick, suffer, and end by dying!"

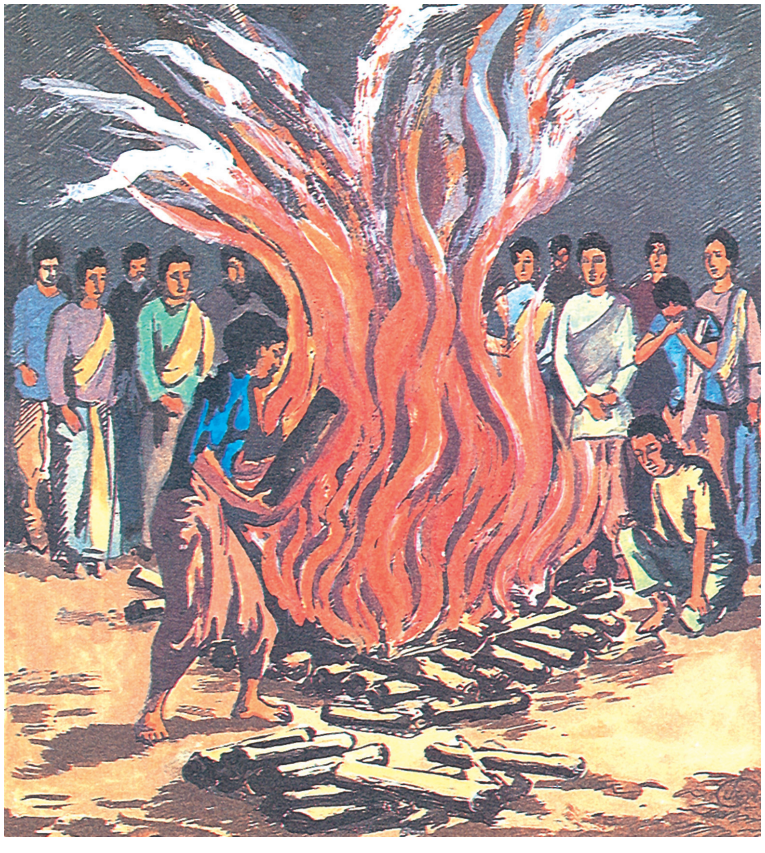
"Death? What does it mean? It's very strange, Chandaka. What is death?"

"Please, Prince, just look over there!"



78 太子向車匿指的地方看去，見到圍著一群人，哀哭著沿路走來，前面有四人用木板抬了一個僵臥不動的人，那人的兩頰枯瘦，張著口，很難看，也不言語；抬的人雖然猛烈地震動或碰觸，他也不說什麼。太子看那群人過去，心中就懷疑地想：為什麼那麼多人都在哭呢？為什麼睡在木板上的人，不請求抬的人小心一點呢？

78 The prince looked where Chandaka directed him, and he saw a group of people marching along lamenting. Four men in front carried a stiff, immobile person on a board, a person with shrunken cheeks and gaping mouth, speechless and ugly. Although the four men rocked the board they were carrying quite sharply and clumsily, the person lying on top did not say a word. The prince watched the group moving along and began to wonder why they all wept and why the person on the board did not caution the carriers to proceed more carefully.



79 當那群人去遠了一點，就把那睡著的人，放在一堆木材上，點燃了火，熊熊地焚燒起來，悉達多太子心裏很驚異，毛髮不禁豎了起來。但那個被燒的人，火勢延到他的頭部和腳部，他還是靜靜的睡著。太子以震顫的聲音問問車匿：「車匿！為什麼那人靜靜的睡著，讓他們那樣燒呢？」

「那人死了，他有腳，但不能再走路；他有耳，但不能再聽聲音；他對一切事物，不再有知覺，不論是熱、是冷、是火、是雪，他完全失去知覺，他已死了！」

79 After moving on a little further, the group halted. They placed the person they were bearing on top of a pile of wood and started a fire. The prince was shocked, and his hair stood on end. Yet the person continued sleeping quietly even as the fire began to lick his head and feet. The prince asked in a trembling voice saying: “Chandaka, why does that man stay asleep and let them burn him?”

“That man is dead. He has feet, but can no longer walk; he has ears, but can no longer hear; he is not conscious of anything. He has absolutely no feeling for heat, cold, fire, or snow. He is already dead!”

80 「死？車匿！這是死？我是國王的兒子，也會像這男子一樣要死嗎？我的父親、耶輸陀羅、以及我所認識的人，總有一天，像睡在這木材堆上的人一樣嗎？」

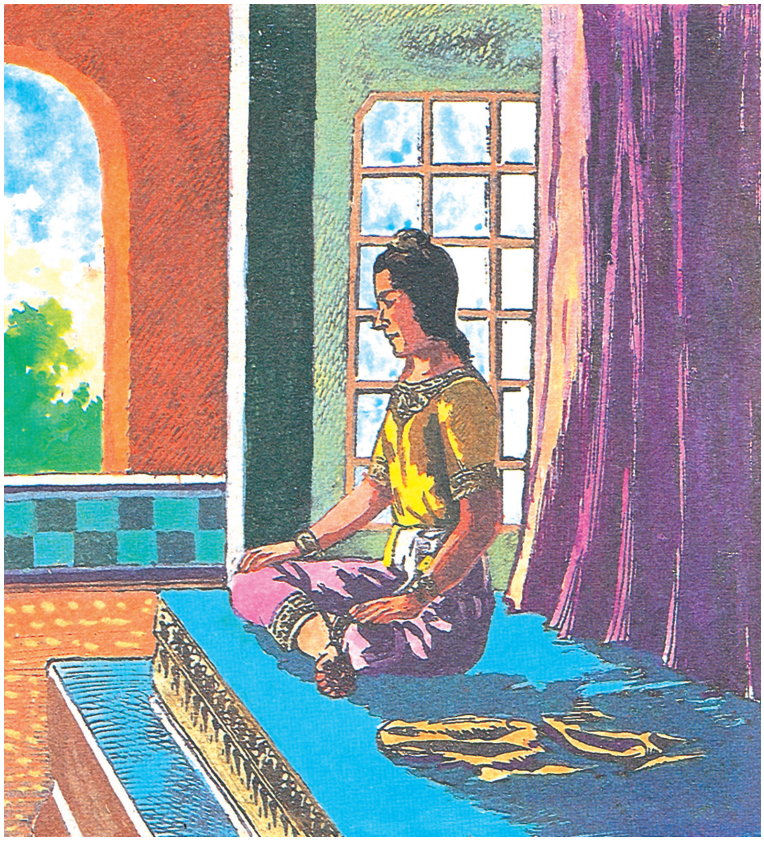
「人既有生，都有一天會死，沒有方法防備，沒有什麼東西可以長久存在，人不能抵抗死的來臨。」

太子默默地不再說話了，感覺死的可怖籠罩著每一個人，沒有方法脫離兇惡的死。

80 "Dead? Chandaka! This is death? Shall I, the son of the King, also die like that man? My father, Yaśodharā and all the people I know, will they also someday be like that man on the pile of wood?"

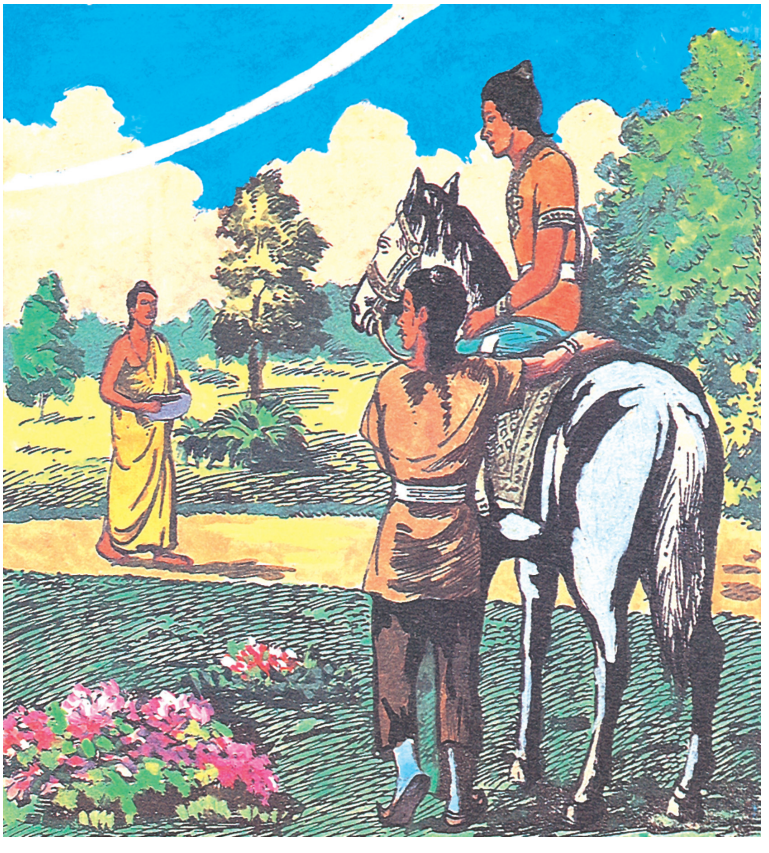
"Anybody who is alive will someday die. There is no way to avoid it. No one can live forever. Men cannot stop the coming of death."

The prince remained silently and said no more, he felt the fearfulness of death imprisoning everybody, without there being a way to escape death.



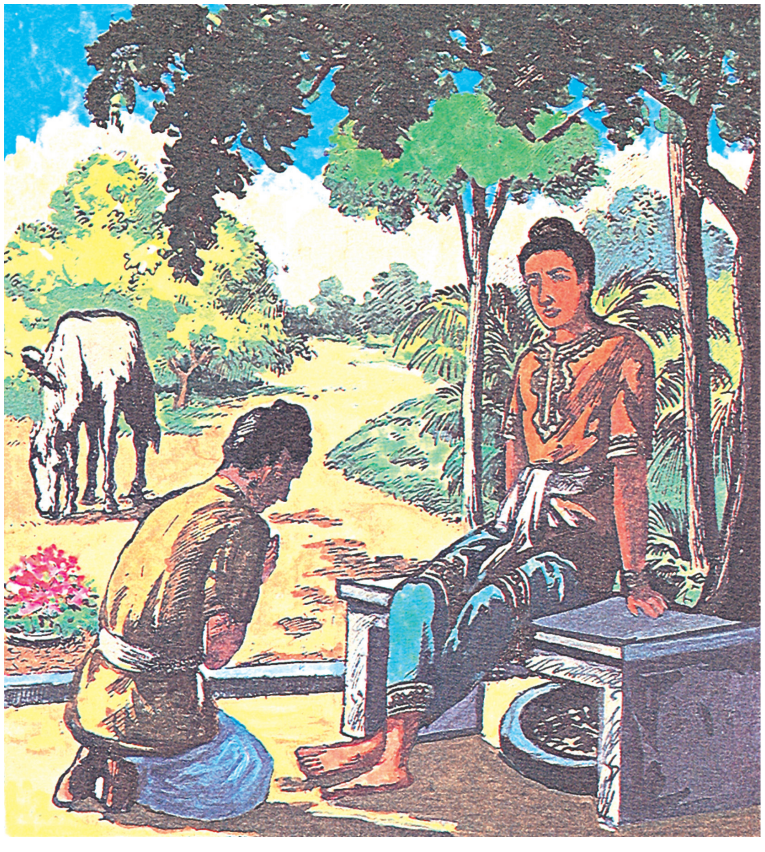
81 悉達多太子靜靜地回到王宮，在自己的寢室，單獨一個人坐著，沉思那些見過的事情；最後太子自語地說：「這是太可怕的事情，世界上的人，總有一天要死，沒有方法防備。啊！關於這件事，必定要有一種方法來躲避，我要盡力找方法來脫離，為我自己、父親、耶輸陀羅、和一切的人，不再籠罩在那可怖的老、病、死的力量控制之下，我要盡我最大的努力去尋找到！」

81 Prince Siddhārtha quietly returned to the palace, went to his room, sat down alone, and thought deeply about what he had seen. Finally he said to himself: “It is too frightful that everybody in the world must die someday and that no one can prevent this. Ah! There must be some way to avoid it. I shall do all I can to discover that way by which father, Yaśodharā, myself and all other people will no longer be controlled by the power of old age, sickness and death. I must do my best to find the way!”



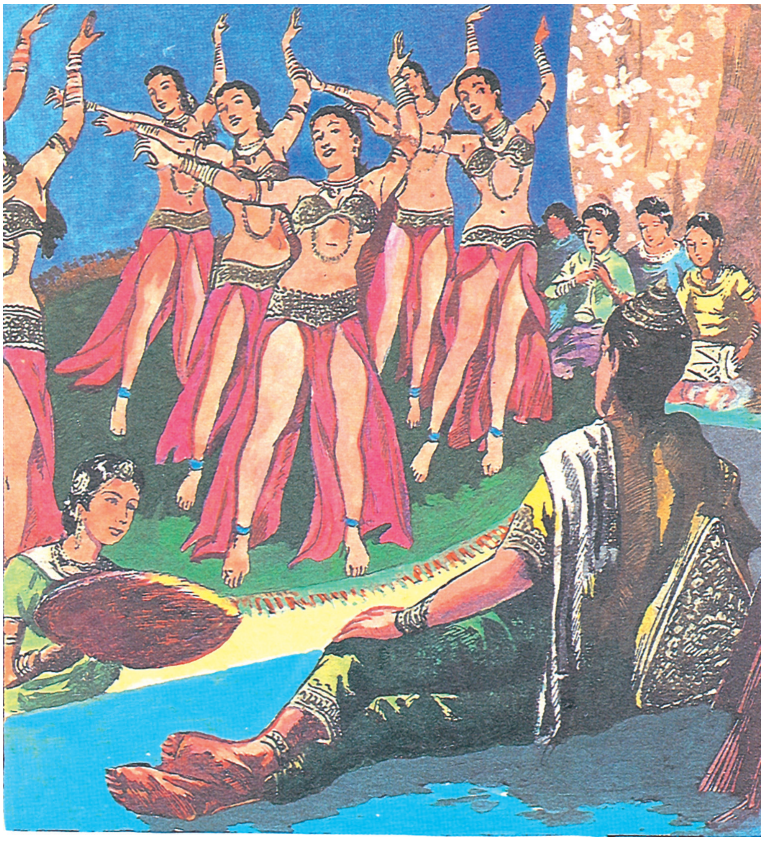
82 後來，當太子騎馬在園裏玩時，見到一位出家人，披著修道者的黃色袈裟，太子注意看那位出家人，猜想他的心中正充滿了安寧和快樂。太子便問車匿：「這種人的生活情形怎樣？」車匿說：「這位修道者是『出家人』，他是為了尋求解脫世間痛苦的方法。」太子很高興聽到「出家人」這個名詞。

82 Sometime later, while the prince was riding in the garden, he saw a monk in a yellow robe. The prince watched th monk attentively, perceiving that his mind was full of peace and happiness. So the prince asked Chandaka: ”What is the life of this sort of person like?” Chandaka replied: “This is a person who cultivates the way, a person who has left his family and given up his desire in order to seek the way of deliverance from worldly suffering. ” The prince was very pleased to hear the name ‘śramaṇa’ spoken.



83 太子整天快樂地靜坐在園裏，在他的心裏，縈繞著「出家」的念頭。那時，有人告訴太子，他的妃子已經生了一個可愛的王子。但是太子沒有表示歡喜，反而張口失措，漫不經心地說：「圈子套住我了！圈子套住我了！」因為太子這樣說，人們就為新王子命名「羅睺羅」，意思是「圈子」。

83 During that whole day, the prince sat quietly but happily in the garden, his mind captured by the idea of becoming a śramaṇa. Just then someone told the prince that his wife had given birth to a lovely boy, but instead of expressing his joy, the prince was a bit flustered, and he said absentmindedly: “This ring has hemmed me in! This ring has hemmed me in!” It was because the prince spoke in this manner just at this time that the newborn baby was named Rāhula, which means a ring or a circle.

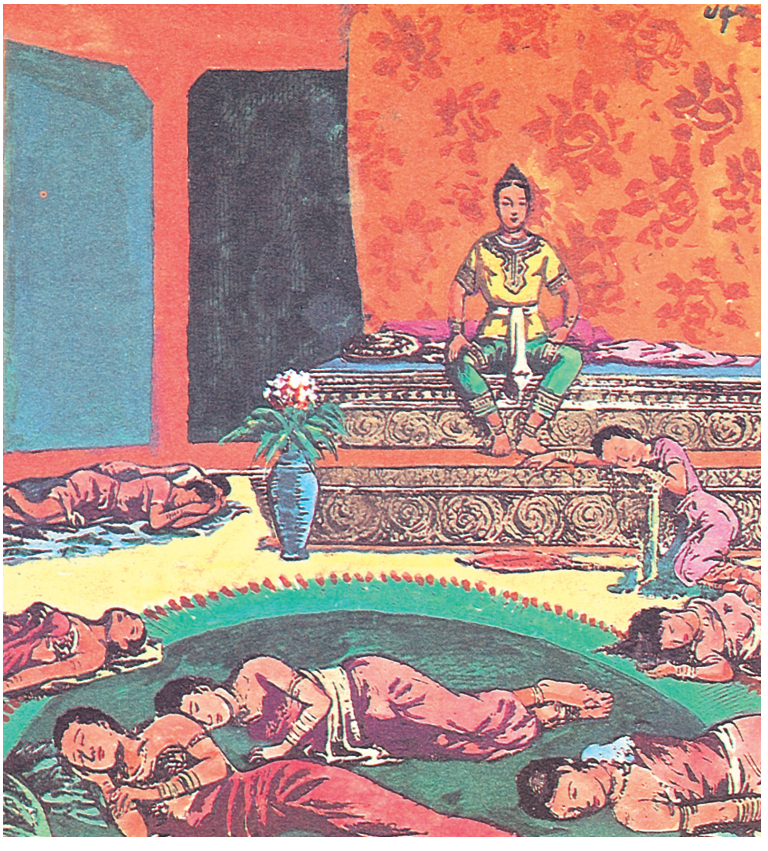


84 從羅睺羅出生的那一天起，和悉達多太子住在一起的人，都看得很清楚，太子完全變了，比以前更嚴肅了，更愛深思了。淨飯王心中很憂慮，便盡最後一次的努力，通令全國，尋找最聰明最美麗的歌舞女子，長期住在太子的宮裏，表演各種美妙悅耳的歌舞，和帶著誘惑的姿態，希望能令太子快樂和興趣。

84 Since the day of Rāhula's birth, those who lived with Prince Siddhārtha all clearly observed that the prince had changed entirely. He was more solemn than before and more contemplative. King Śuddhodana was very worried, indeed, about his son's condition; and so he tried with his last effort to re-awaken his interest by searching the whole country for the most intelligent and beautiful dancing girls. He lodged them permanently in the prince's palace, ordering them to sing beautiful songs and to perform pleasing dances, which he hoped, would arouse the prince's pleasure and interest in the things of this world.

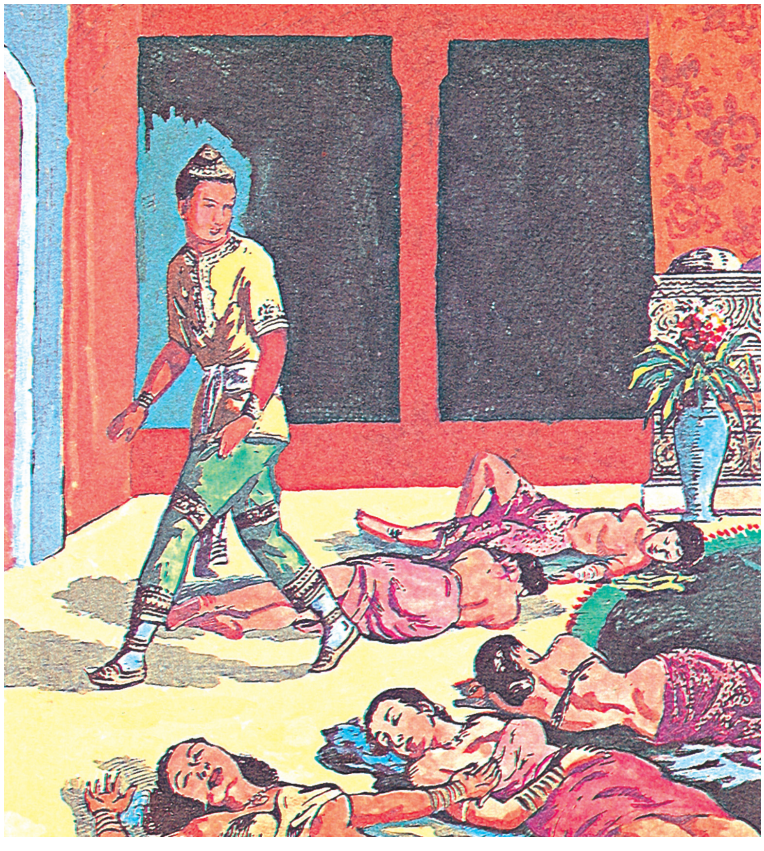
85 起初太子也看和聽，不使他的父王失望；但那些令人陶醉的美妙歌舞，太子只微微的看到一半，因為他的心裏，全神貫注在別的事情上。太子只思想著一個問題，那就是自己和一切的人，怎樣才能完全脫離老、病、死的恐怖。最後，太子疲倦地睡著了，那些唱歌跳舞的女子，才休息下來，待太子醒後，再繼續表演。

85 At first the prince watched and listened to the dances and songs provided for him in order not to disappoint his father. But, in reality, these enchanting songs and dances attracted only a few inattentive glances from the prince, for his mind was concentrated on other things. The prince was thinking of one problem only; that is, how to liberate himself and all other people completely from the fearfulness of aging, sickness and death. Finally the prince became tired and fell asleep, and so the dancing girls had a chance to rest until the prince had awakened and then they performed again.



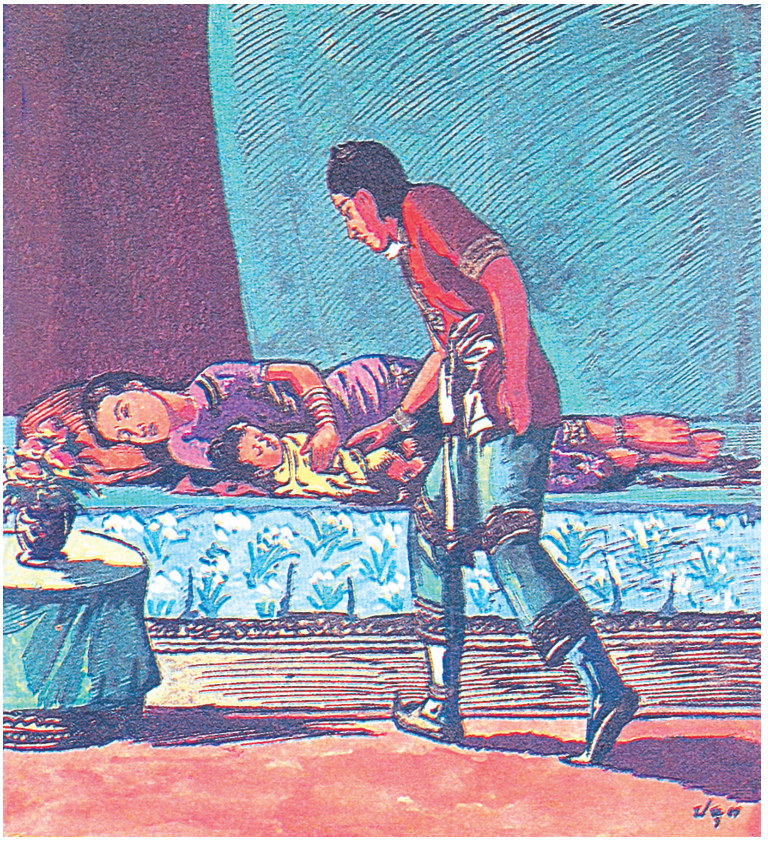
86 一會太子醒來，看到歌舞的女子，當時因為疲倦而都微微的睡著了，現出種種難看的睡態，她們自己卻全不覺得，有人睡的樣子像豬；有人張著口；有人流著口水，損壞了臉上的化妝；有人咬牙作聲，像是瞋恨的鬼魅。每人的樣子，都令人討厭作嘔；太子很驚異，以前自己歡喜的女子，怎麼會變成這個樣子！

86 The prince awakened after a little while, finding that the dancing girls had all fallen asleep because of fatigue. While sleeping, they exhibited all kinds of ugly attributes, being entirely unaware of the impression that they were making. Some slept like pigs; some opened their mouths, dripping saliva which damaged the make-up on their faces; some ground their teeth loudly like angry ghosts. They all appeared to be quite ugly and disgusting. The prince was very surprised to see how the girls he liked so much could be transformed in this manner.



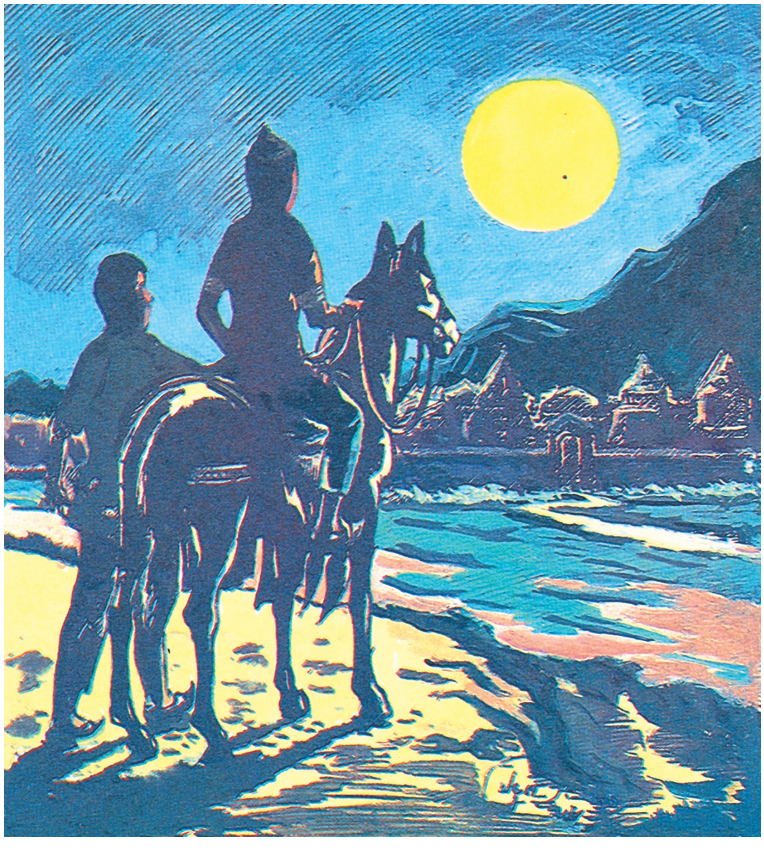
87 這幅女子的圖畫，太子曾經覺得她們非常的美麗可愛，現在完全變得如此地討厭可怕，這是悉達多太子一生以來，也是最後在心裏感覺反胃的事；所以太子決意要掙脫這些擾亂心神的東西，立刻出去尋找真正的快樂，解脫一切痛苦。悉達多太子靜靜地站起來，沒有驚醒她們，輕輕地走出房外，命令車匿趕快準備牽出他的犍陟馬來。

87 This picture of the sleeping girls, once regarded as pretty and lovely by the prince, now appeared to be terribly ugly. It was, indeed, the most nauseating thing that had ever happened to the prince. Therefore, the prince became determined to shake off all that disturbed his mind and to go out to search for real happiness and to become free from all pain and suffering. Prince Siddhārtha rose silently, careful to avoid waking the girls, quietly left the room, and ordered Chandaka to get his horse Kaṇṭhaka ready.



88 當車匿去牽馬的時候，悉達多太子想道：在自己未走之前，應該去看一看新生的王子。所以，太子就到妃子睡的房間去，在那裏看見夫人正抱著王子在懷中熟睡。太子想道：「我如果移開夫人的手，她就要醒來，她醒了，就會阻止我的出去。現在我必須就走，當我什麼時候尋找到真理，再回來看兒子和他的母親。」

88 While Chandaka was getting the horse, Prince Siddhārtha felt that he should see his newborn son before he left. So he went to the room of Princess Yaśodharā, where he found the princess, holding the baby in her arms, sound asleep. The prince thought: “If I move her hand, she will certainly wake up; if she wakes up, she will stop me from going. But I must go immediately, and I shall come back to see my son and his mother after I find the ultimate truth.”

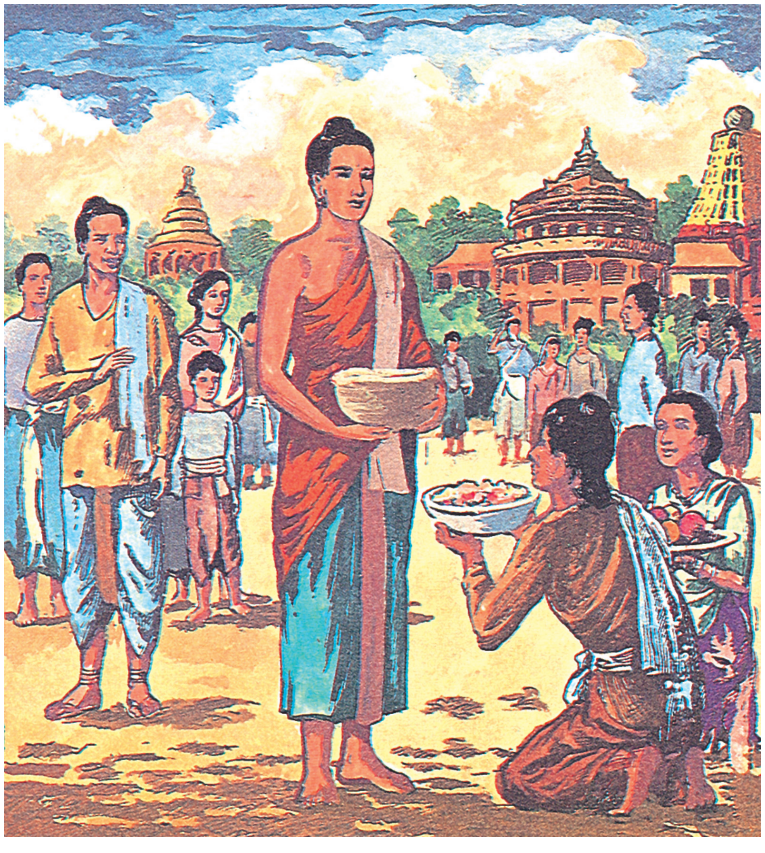


89 悉達多太子在非常寂靜的夜中出了王宮，沒有驚醒一個人。太子騎在有靈知的犍陟馬上，出了城門，只有車匿跟隨，沒有人阻擋。走了一會，太子拉轉馬頭停住，在光明皎潔的月色之中，最後觀看迦毘羅城，但他出走的意志是堅決的！

89 In the silence of the night, Prince Siddhārtha left the palace without waking anyone. He left the city riding his very understanding horse Kaṇṭhaka. Only Chandaka followed him, and no one hindered them. After riding for a little while, the prince stopped his horse and turned around, taking a final look at the city of Kapilavastu in the pure, bright moonlight; but his will to go on was unshaken!

90 悉達多太子騎著犍陟馬，在黎明的時候，到達阿奴摩河岸，太子從馬上下來，站在沙灘上，換下身上穿的各種貴重的衣服，交給車匿，堅決命令車匿帶著寶服和犍陟馬，回迦毘羅城去，轉告父王。這時：釋迦喬達摩悉達多太子，已是二十九歲，離開祖國去出家，是為了自己和全人類，要戰勝一切的痛苦！

90 Prince Siddhārtha, riding his horse Kaṇṭhaka, arrived at the banks of the Anomā River by dawn. The prince dismounted, stood at the riverside, took off the precious dress he was wearing and handed it to Chandaka, resolutely ordering him to take it and Kaṇṭhaka back to Kapilavastu and tell the King what had happened. At this time, Prince Siddhārtha Gautama of the Śākya Clan was twenty-nine years old. He left his country and family to become a śramaṇa in order to conquer all the pain and suffering of mankind.

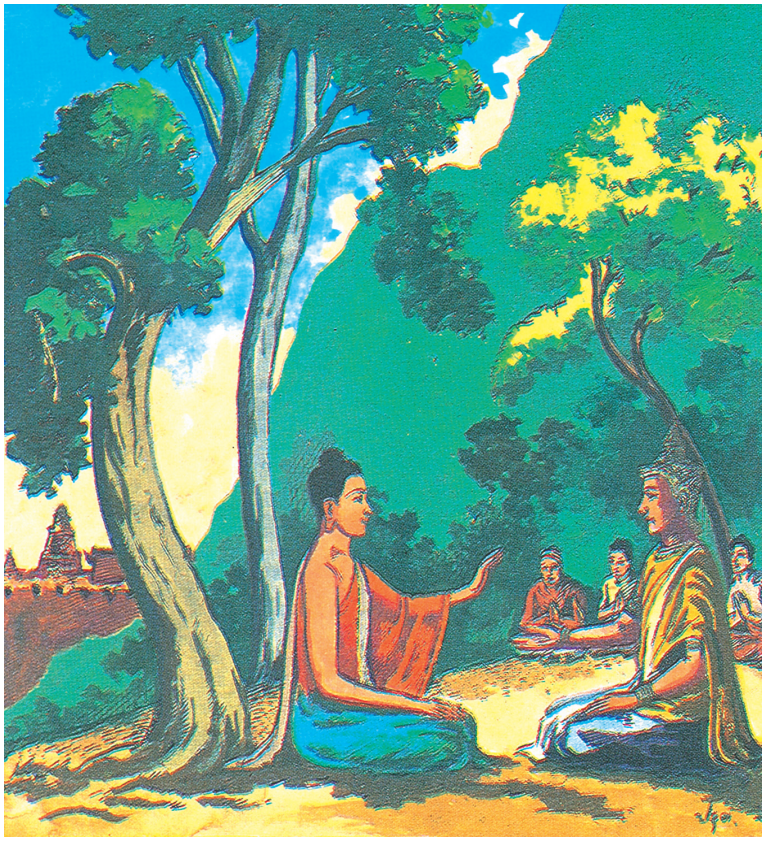


91 當車匿帶了寶服和犍陟馬回迦毘羅城後，悉達多在靠近阿奴摩河岸的阿耨比耶芒果林，住了七天；之後，繼續向前南行，到了摩竭陀國的國都王舍城，國王是頻婆娑羅王。早晨在近城一條小河裏沐浴後，像其他的出家人一樣，進城去托缽；王舍城的人民，見到悉達多的相貌，和普通的出家人不同，所以就以最美好的食物供養悉達多。

91 After Chandaka left him to go back to Kapilavastu with the dress and Kaṇṭhaka, Siddhārtha stayed for seven days in the mango grove of Anupiya, near the bank of the Anomā River; then he journeyed southward and came to Rājagṛha, the capital of the country of Magadha, the king of which was named Bimbisāra. In the morning, he bathed in a stream near the city; then, like all śramaṇas, he entered the city to beg for food. The people of Rājagṛha, noticing the distinguished appearance of Siddhārtha, offered him their best food.

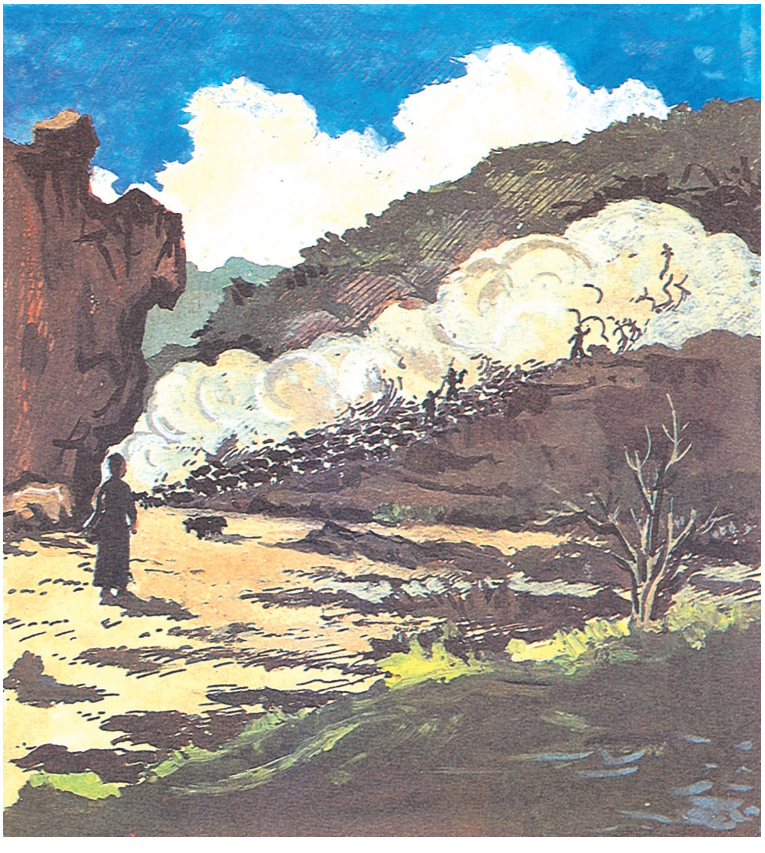
92 托到食物之後，悉達多就出了王舍城，向波陀婆山的方向走去，進食化來的食物。從那次進城托缽以後，王舍城的人民，就把消息傳開了，說有一位相貌與眾不同的出家人，莊嚴無比，儀態高貴。這消息傳進了王宮，頻婆娑羅王聽到之後，就派王子去跟蹤探聽，最後知道這位出家人，就是迦毘羅城國王的太子，是繼承王位的人；但他捨棄了一切，出家當了比丘，為了尋找方法使人類脫離老病死的籠罩。

92 Having obtained his meal for the day, Siddhārtha left Rājagṛha, heading toward Paṇḍava Hill, where he ate his food. Since the day that Siddhārtha had first begged for food in the city, the news had spread that a śramaṇa of distinguished appearance and of incomparably grave and noble demeanour had arrived. This news also reached the palace. King Bimbisāra, knowing of the presence of such a śramaṇa, sent his son to check out the situation. He discovered that this śramaṇa was the prince of Kapilavastu, the successor to the throne, who had given up everything and become a bhikṣu in search of the means to liberate all mankind from the imprisonment by of old age, sickness, and death.



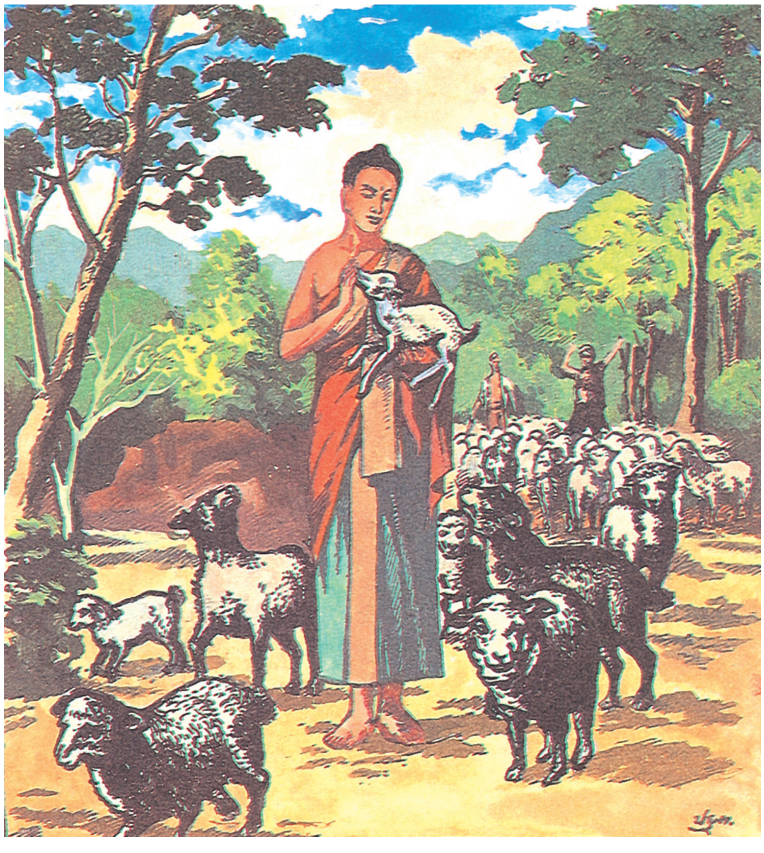
93 頻婆娑羅王知道後，就去波陀婆山，請求悉達多到他的都城裏住，為了方便容易供養食品及各種用物。但悉達多婉拒了這個好意，他說：「在未達到目的之前，自己不能只住在一個地方。」所以，頻婆娑羅王請求與悉達多相約：當達到目的（正覺）之後，第一次請先來王舍城，度化他和他的人民。

93 Having this knowledge, King Bimbisāra went to Paṇḍava Hill and invited Siddhārtha to stay in his capital city, where it would be very convenient for the King to offer him food and all the necessities of life. But Siddhārtha graciously declined the invitation, saying: “I cannot remain in one place before realizing my goal and aspiration.” So King Bimbisāra made an agreement with Siddhārtha to the effect that when his aspiration of perfect enlightenment was realized, he would come first to the city of Rājagṛha to instruct and enlighten King Bimbisāra and his people.



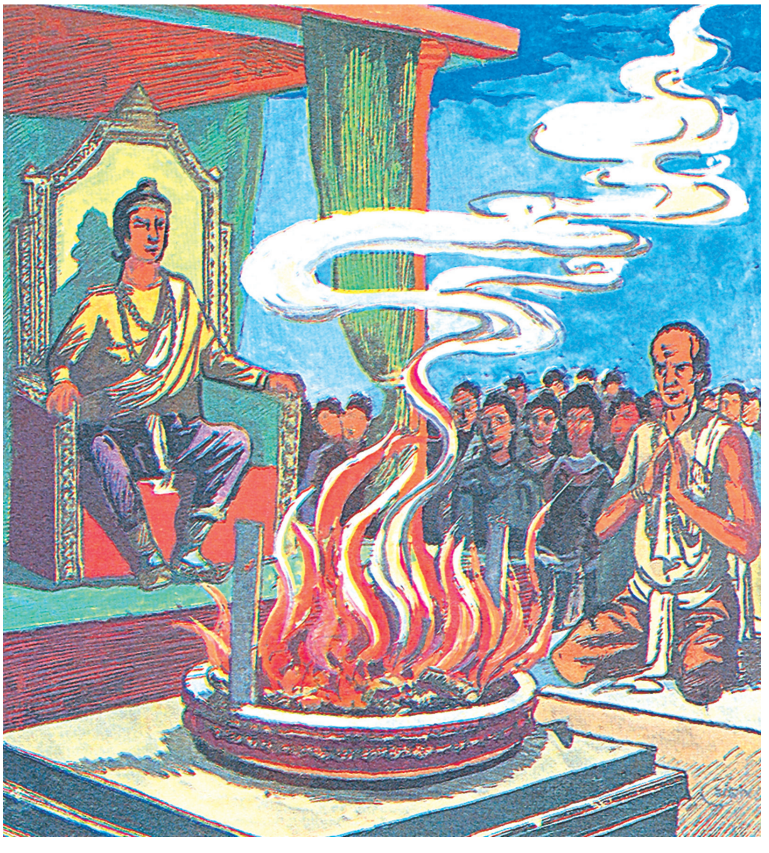
94 一天，悉達多離開王舍城，去很多仙人和各種修道者住的山麓。在途中行走時，看到塵土從山上瀰漫飛落下來，雜著獸群腳蹄走路的聲音；再近時，看到是一大群山羊和綿羊，像一片雲絮似地走來，正被可憐的趕去城裏。在那陣羊群的後面，有一隻小綿羊的腿受了傷，流著血，很痛苦蹣跚地跟著走；悉達多看到這隻小羊，和注意牠的母親，顧前顧後掛念牠很多的兒子，悉達多心中充滿了憐憫。

94 One day Siddhārtha left Rājagṛha to go to the foot of the mountain where many hermits and sages dwelt. On the way, he saw dust falling down from the mountain amidst the pounding sound of animal hoofs. Going closer, he found a large flock of sheep and goats moving along like a bank of clouds. They were being helplessly driven toward the city. At the rear of the flock, a little lamb was straggling, limping along painfully, its leg wounded and bleeding. Siddhārtha noticed the little lamb and its mother walking in front of it constantly looking back in deep concern for her offspring. His heart was filled with pity.



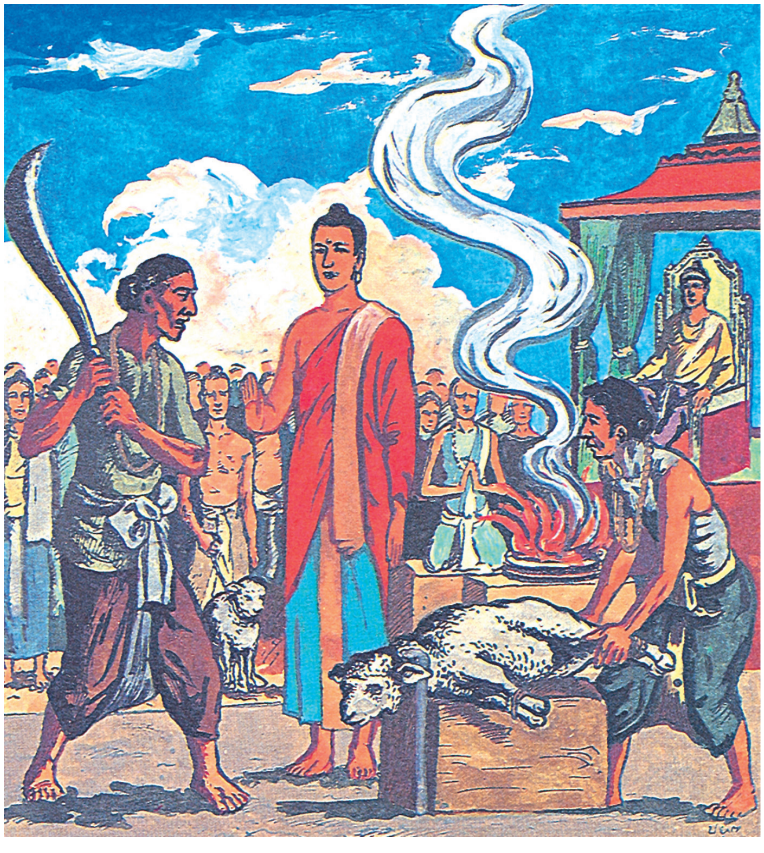
95 所以，悉達多就抱起那隻腿子受傷的小羊，一面很慈悲的撫慰，跟在羊群後面走。當看到牧羊的人走來，就問道：「你們趕這群羊去什麼地方？本來應該在晚上，從放牧的地方趕回來，為什麼在這中午趕牠們？」牧羊人說：「我們是奉命令在中午時間，帶一百隻山羊和一百隻綿羊去城裏，為了國王今天舉行大祭。」悉達多說：「我跟你們一同去。」他在路上，手中仍抱著那隻小羊。

95 So Siddhārtha took the little lamb with the wounded leg up into his arms, gently fondling it while walking along behind the flock. When he saw the shepherds, he asked: “Where are you driving this herd to? They should normally be driven back in the evening! Why do you drive them back at noontime?” They shepherds replied: “The King is holding a big sacrifice today, and we have been ordered to bring one hundred sheep and goats each to the city at noontime.” Siddhārtha said: “I’ll go with you.” He carried the little lamb in his arms all the way to the city.



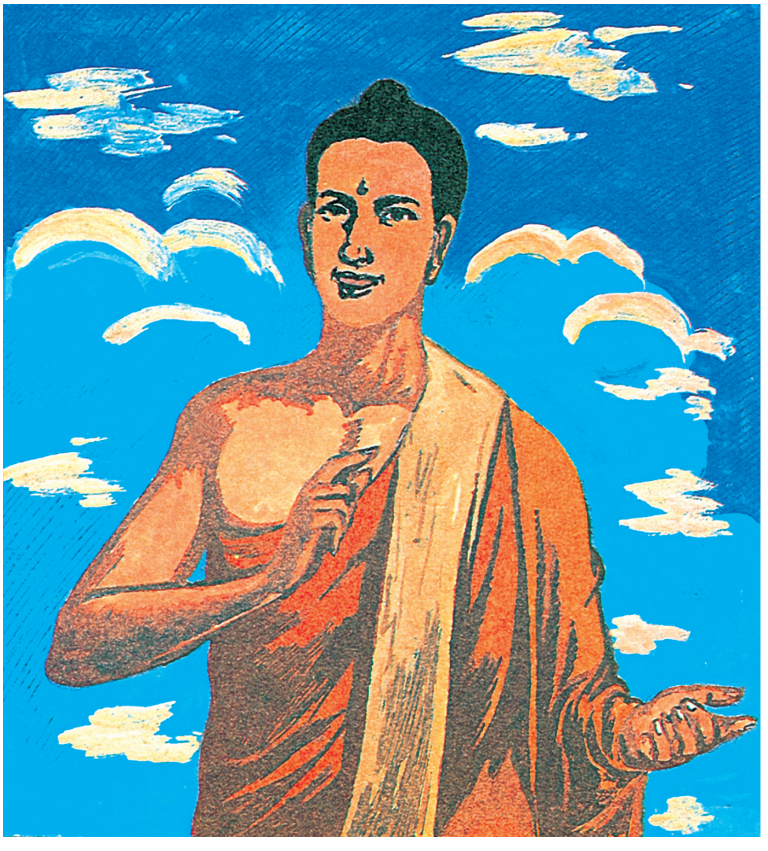
96 悉達多跟在命將垂死的羊群後面走，到了城裏，然後去王宮祭典的地方。國王和一群祭火外道的出家人，正在舉行讚頌諸神，那時祭壇上燃起熱烈的火，他們就把剛送到的羊，要殺了做祭品。當祭火的首領，正舉起刀要砍斷第一隻牽來綿羊的頭時，悉達多就很快的趕到前面去阻止他們。

96 Walking behind the flock of sheep, Siddhārtha reached the city; then he went toward the palace, where the sacrifice was being held. The King and a group of priests of the fire-worshipping cult were chanting hymns, while a big fire was burning on the altar. They were about to kill the flock of sheep as a sacrifice, but when the leader of the fire-worshippers raised his sword to sever the head of the first sheep, Siddhārtha quickly moved up and stopped him.



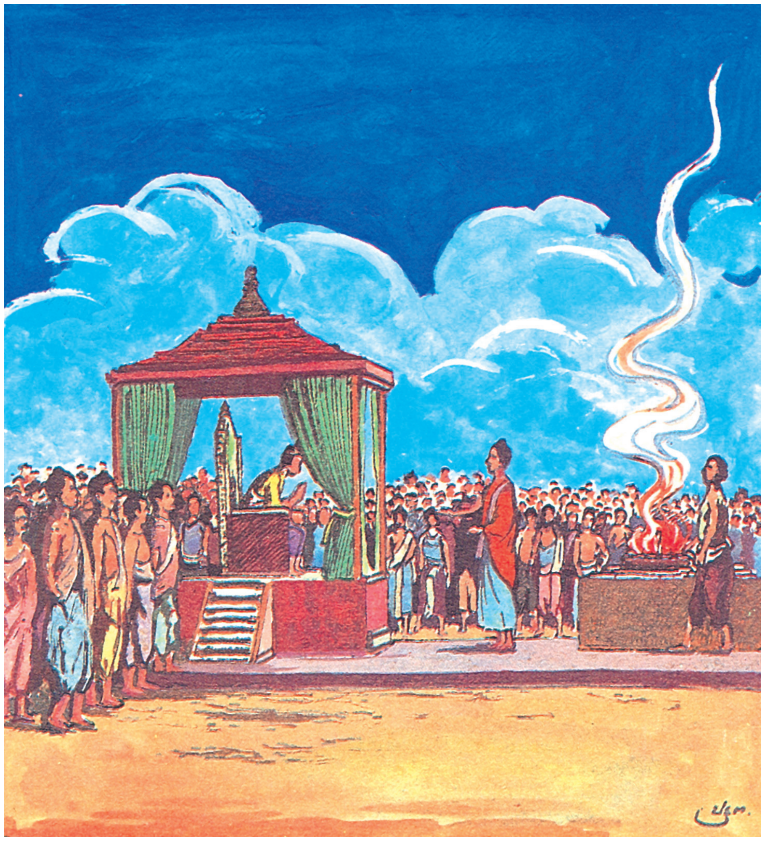
97 悉達多用很莊嚴高貴的態度，阻止那個首領的行動，同時在那裏的人也都被說服了。悉達多對頻婆娑羅王說：「大王！不要讓祭奉的人，殺害這些可憐動物的生命！」說完，悉達多就指示那裏的外道說：「生命是不可思議的，誰要毀滅它，毀滅了就不能再回復。」悉達多又對在那裏圍著的人民說：「各種有生命的動物，都是貪生怕死的，和人類完全一樣，然而人類為什麼要用自己的力量，加害如朋友一般的動物身上呢？生老病死自然會奪走牠們可愛的生命。」

97 In a grave and solemn manner, Siddhārtha stopped the action of the leader of the fire-worshippers and persuaded the participants to discontinue the ceremony. He said to King Bimbisāra: “Your Majesty! Don’t let this worshippers destroy the lives of these poor animals.” Then he pointed out to the worshippers themselves: “Life is inconceivably precious. Those who want to destroy it should realize that once it is destroyed it can never be recovered.” Siddhārtha also spoke to people who were standing as witnesses to this event: ”All living creatures cling to life just like human beings. Why should people exert brutal force upon these friendly animals? The suffering of birth, old age, sickness and death will naturally take away their beloved lives.”



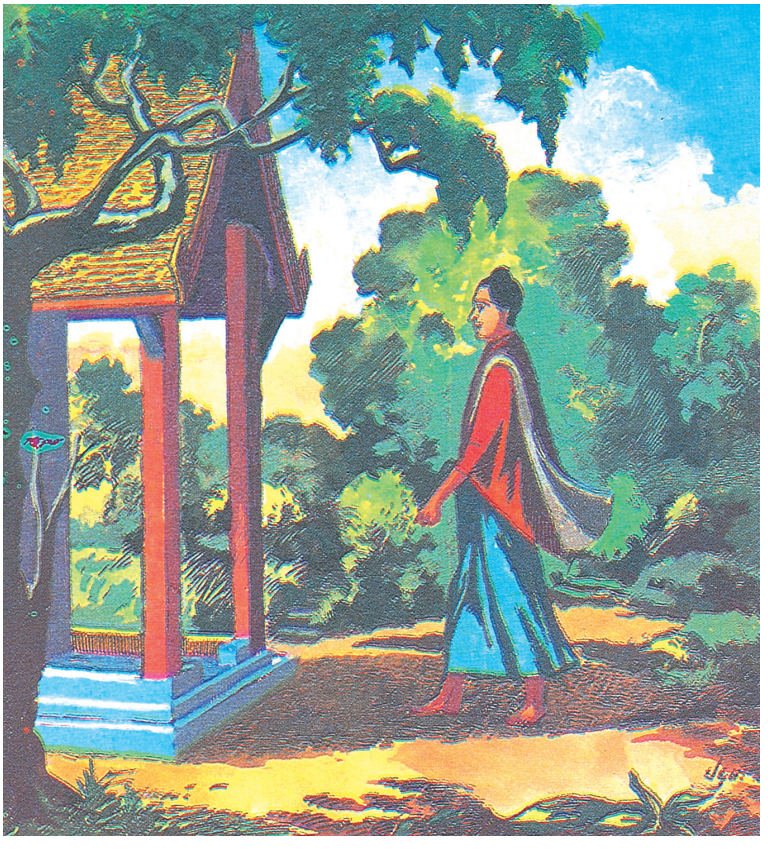
98 悉達多接著又說：「假使人類希望得到慈悲，也應該把慈悲表現出來；依據世間上的因果定律，如果殺害生命的人，他就要償還而被殺害。總之：假使我們希望自己將來得到快樂，就不要去做加害眾生的事。人們種下了憂悲痛苦的因，毫無疑問的，也一樣會得到壞的結果。」

98 Siddhārtha continued: “If human beings expect mercy, they ought to show mercy, for, according to the law of cause and effect, those who kill will, in turn, be killed. In short, if we expect happiness in the future, we must do no harm to any kind of creature whatsoever. For whoever sows the seeds of sorrow and agony will undoubtedly reap the same fruits.”



99 悉達多對國王、祭火外道，以及王舍城的人民，說話的態度是很平和文雅的，充滿了慈悲心，也非常堅毅有力，使國王和那些外道的心意，完全改變過來。所以頻婆娑羅王，又請求悉達多住在他的國家，教導人民慈悲，愛護動物。悉達多很感謝國王的盛意，但由於自己還未達到正覺的希望，而婉拒辭行了。

99 The manner in which Siddhārtha spoke the King, the fire-worshippers and the people of Rājagṛha was peaceful and elegant and full of compassion yet, at the same, forceful and determined. He completely changed the intention and belief of the King and the fire-worshippers. So King Bimbisāra again asked Siddhārtha to stay in his country to teach the people to be merciful and to protect animals. Siddhārtha was deeply grateful to the King for his offer, but since he had not yet attained his goal of complete enlightenment, he once again gracefully declined the invitation and departed.

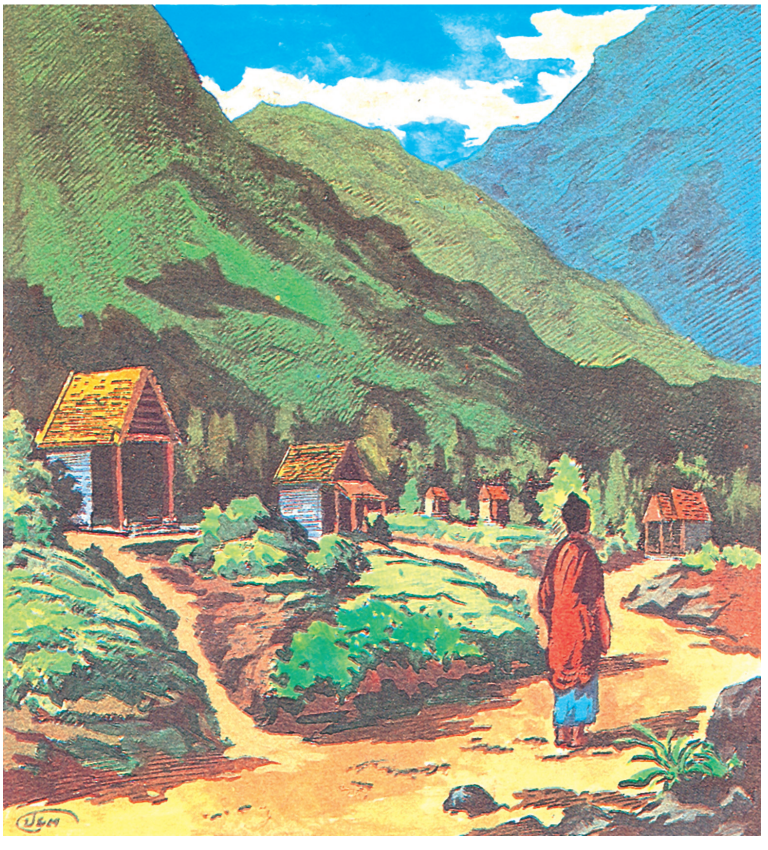


100 悉達多出了王舍城，向阿羅藍仙人住的地方去，阿羅藍是當時一切學說中有名的學者之一，成立很多傳授學說的地方。悉達多跟阿羅藍仙人學習，非常精進勇猛，直至他的所知所行和老師一樣，成為有德行和多能的弟子，阿羅藍仙人感到很高興。

100 Leaving Rājagṛha, Siddhārtha journeyed on toward the place where Ārāḍa-kālāma the sage, lived. Ārāḍa-kālāma was one of the best known scholars of that time, who had founded many institutes for learning of all kinds. Siddhārtha stayed with Ārāḍa-kālāma and studied very diligently under him. Soon his knowledge and capability could be favorably compared to his teacher's, and he became recognized as a prominent and virtuous disciple of the old sage, a situation which made Ārāḍa-kālāma very happy.

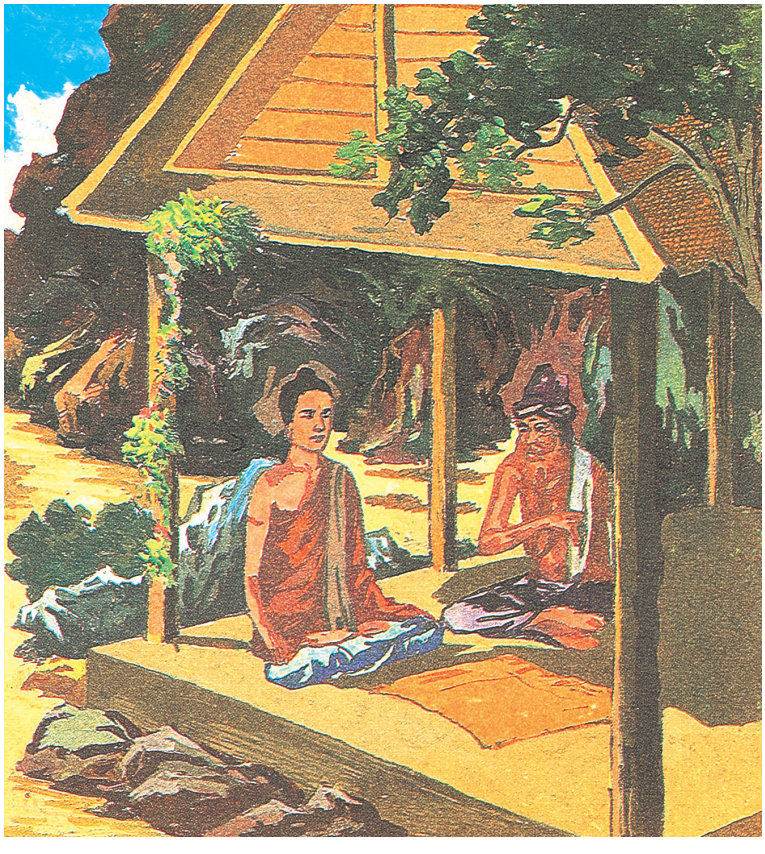
101 一天，阿羅藍仙人對悉達多說：「現在你已經知道我的一切，能像我一樣教授學說了；我所明白的，你也一樣明白，你所明白的，我也一樣明白，我們兩人沒有不同的了，請你住在這裏，幫助我教授弟子吧！」悉達多問：「老師沒有什麼再教我嗎？老師不能教我脫離生老病死的方法嗎？」阿羅藍仙人沒有回答，因為他所有的知識已經完全教給悉達多了。

101 One day Ārāḍa-kālāma said to Siddhārtha: “Now you know everything that I know and are able to teach as well as I can. What I know you know equally well. There is little difference between us. Stay here and help me teach the students!” Siddhārtha asked: “Don’t you have anything else to teach me, Master? Can’t you tell me how to escape from old age, sickness and death? Ārāḍa-kālāma made no reply, for he had taught Siddhārtha all that he knew.



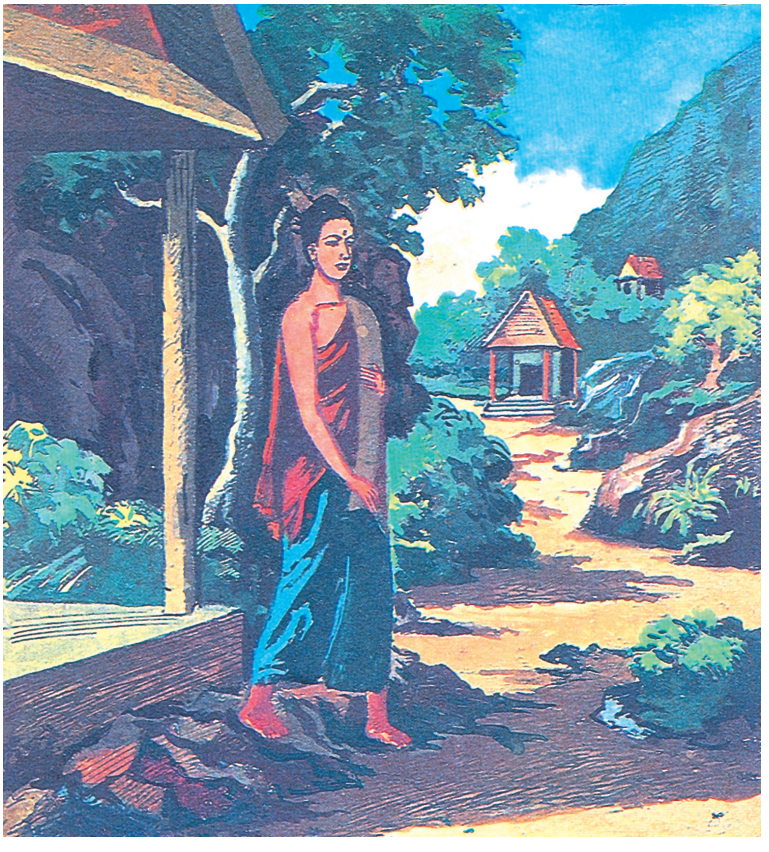
102 阿羅藍仙人教給悉達多的知識，只是修習禪定的方法，使心中寂靜，不知覺有事物在此界或他界存在（無所有處定），然後安住在喜樂的定中。但由於這種知識還不究竟，不能使悉達多滿足，不能使他清楚地知道橫阻在他心裏生老病死的問題。所以悉達多離開了阿羅藍仙人的地方，繼續去各處遊學，訪求知識超過阿羅藍仙人而能夠教他的人。

102 What the sage Ārāḍa-kālāma had taught Siddhārtha consisted mainly of the knowledge of meditation, the way to make the mind very tranquil in order to eliminate all consciousness about existence in any realm (Ākiṃcanyāyatana), and then how to remain in the joy of samādhi. But this kind of knowledge was neither thorough nor ultimate. It failed to satisfy Siddhārtha, for it did not provide an answer to the problems of life and death, old age and sickness that had constantly occupied his mind. For this reason Siddhārtha finally departed again to seek someone who might have higher knowledge than Ārāḍa-kālāma and who would be able to teach him more.



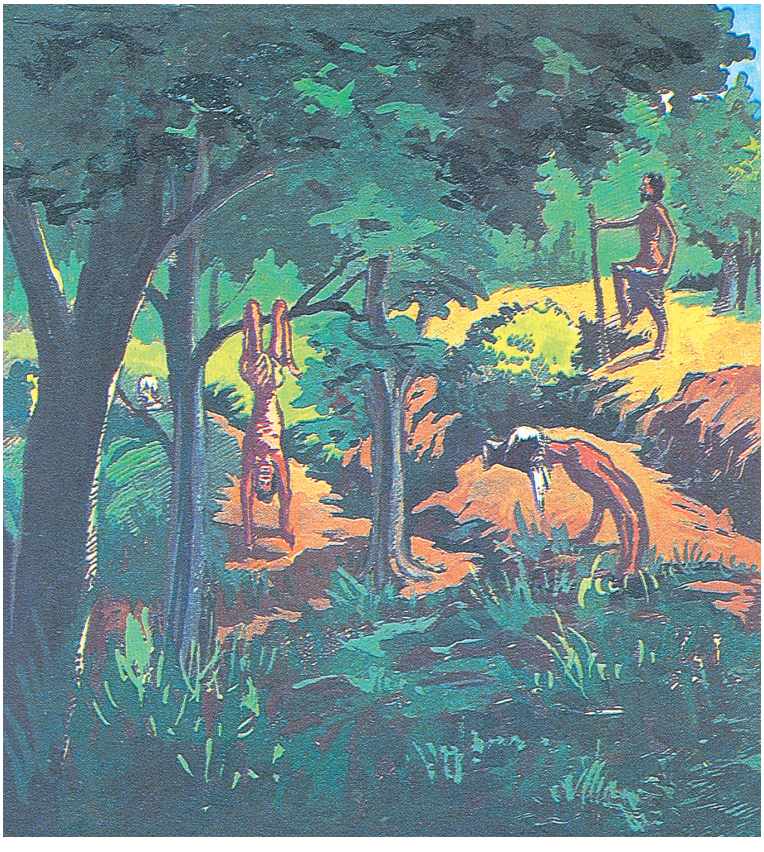
103 後來，悉達多知道了鬱陀羅迦仙人的消息，說那仙人有很高的學問和道德：悉達多就去這位仙人的地方，親近他，當他的弟子，精進勇猛地學習和實行；直至學問和他的老師相等的時候，鬱陀羅迦仙人也像阿羅藍仙人一樣，歡喜悉達多的聰明和才能，相約同住在一起，幫助他教授弟子。

103 Later, Siddhārtha learned that an old sage named Udrāka-rāmaputra had profound learning and a highly virtuous character. So he approached Udrāka-rāmaputra, became his pupil, and studied and practiced devotedly until his knowledge and capability were equal to his master's. Udrāka-rāmaputra also became very fond of Siddhārtha, admiring his intelligence and talent, and urged him to stay and help him teach his disciples.



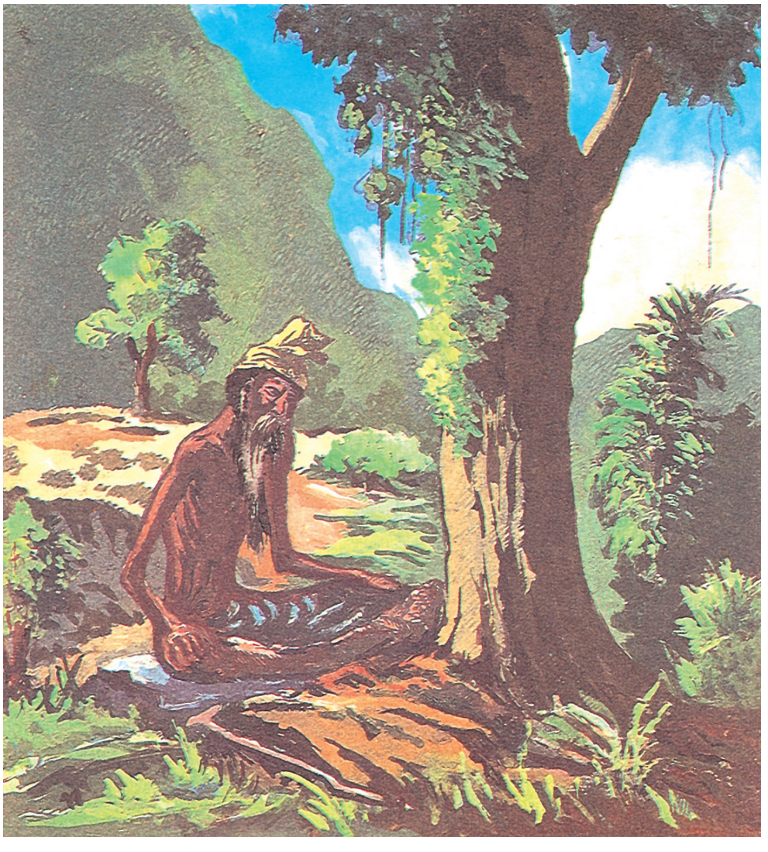
104 悉達多仍然不滿意鬱陀羅迦仙人的學說，他教的結果，高過阿羅藍仙人，使心中寂靜到對一切事物完全沒有知覺，說有生命存在也不是，沒有生命存在也不是（非想非非想處定）。雖然保持心境到這種地步，也還不能清楚地知道橫在心中的生死問題。所以悉達多又離開鬱陀羅迦仙人的地方。這次，悉達多決心停止往各處求知，只單獨地自己用智慧和精進，尋找真理。

104 But Siddhārtha was not completely satisfied with Udrāka-rāmaputra's teaching. What he taught was, indeed, higher than Ārāḍa-kālāma's teaching had been. Practising with Udrāka-rāmaputra enabled one to silence ones mind so that he could be completely detached from all things, ideas and feeling. In such a mental state one could hardly say that one existed nor could one say that one did not exist (Naiva-saṃjñā-nasaṃjñāyatana). Even so, one still could not clearly understand the ever-present problem of life and death. Therefore, Siddhārtha left Udrāka-rāmaputra's place also, and now he decided to stop visiting and learning here and there, around and about, but to search for the ultimate truth by means of his own wisdom and effort instead.



105 那時的印度，也像現在印度一樣，有很多外道出家人，捨棄家族出家，認為忍受飢餓，和用種種方法，使自己的身體吃苦，就會生天而得到永久的享樂。他們相信，今世自己受苦多，來世的快樂也就多，所以用種種嚴酷的方法，修行苦行。

105 In that era, just as in modern times, there were many śramaṇa of various cults in India who renounced their families to practice asceticism. They believed that, by starving themselves or tormenting their physical bodies, they would be reborn in the heavenly states amid eternal pleasure, and that the more they suffered during the present life, the more pleasure they would be rewarded with in the future. So they practiced hardship by indulging in all kinds of tough and strenuous acts.

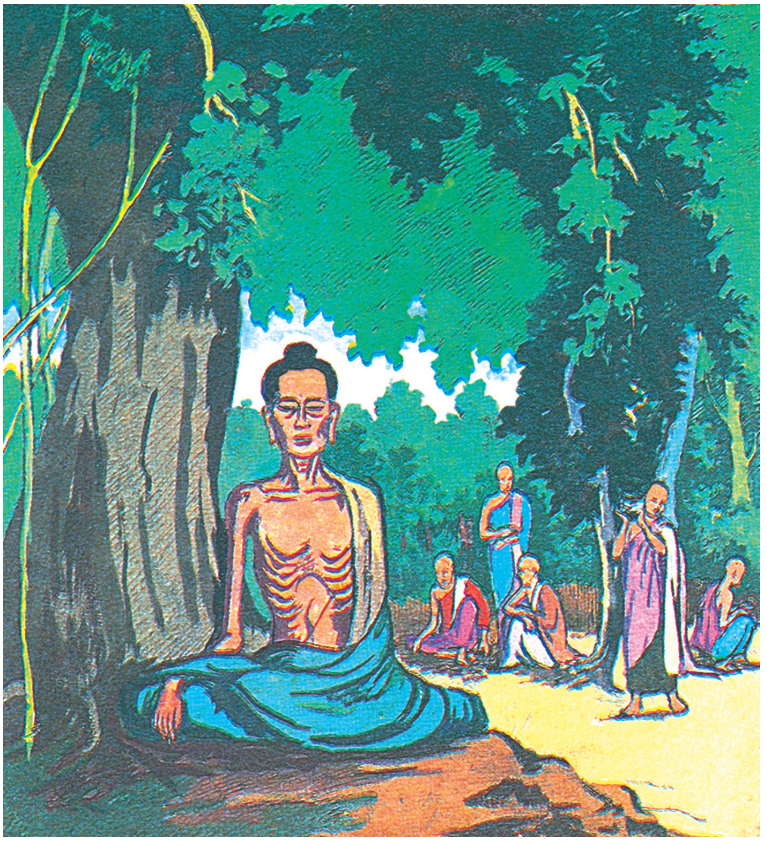


106 那些修苦行的人，有些人每天漸漸地減少食物，直至幾乎不吃什麼，身體瘦弱，只剩皮包骨頭；有些人用一隻腳站立著；有些人豎起一隻手，指向天上，因血液的流通不夠，直到手臂乾枯殘廢；有些人握緊雙手，永遠不放開，給指甲穿破手掌到手背；有些人睡在插滿芒刺或鐵釘的板上等等。

106 Some of them gradually reduced their daily food intake till they were eating almost nothing at all and became only skin and bones. Some stood silently on one foot. Some raised one of their hands, pointing to the sky until poor blood circulation finally dried and crippled their arms. Some clasped both hands tightly together and never loosened them, so that the fingernails completely penetrated the palms and grew through to the back of the hands. Some of them slept on boards pierced and fully covered with sharp nails.

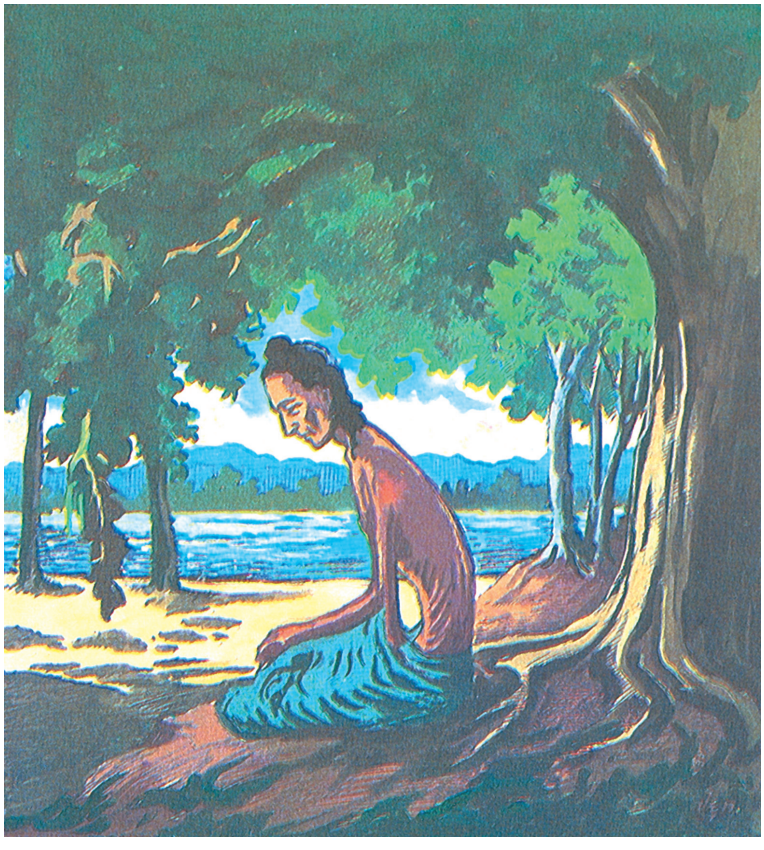
107 悉達多曾試驗用種種方法修苦行，他想道：如果自己增加修苦行，到了相當的程度，一定會達到正覺的希望。所以當他去摩竭陀國，進入優樓頻螺村的時候，看到一處很幽靜的地方，地勢平坦，林木茂盛，靠近河流，有清涼的水，緩緩地流著，又有碼頭，便利上下，附近有一將軍村，可以去托缽；於是，他就在那裏住了下來，用種種很特別的方法，修行苦行。

107 Siddhārtha did try, in various ways, to become an ascetic. He thought that if he increased his hardship to a certain degree, he would most certainly become enlightened. So when he came to Uruvilvā on his way to Magadha and found there a nice quiet place with level ground and lush trees, cool water flowing in a nearby stream, and a Senāni Village not far away where he could to go for alms, he decided to remain at that place to practice austere asceticism, using many special techniques.



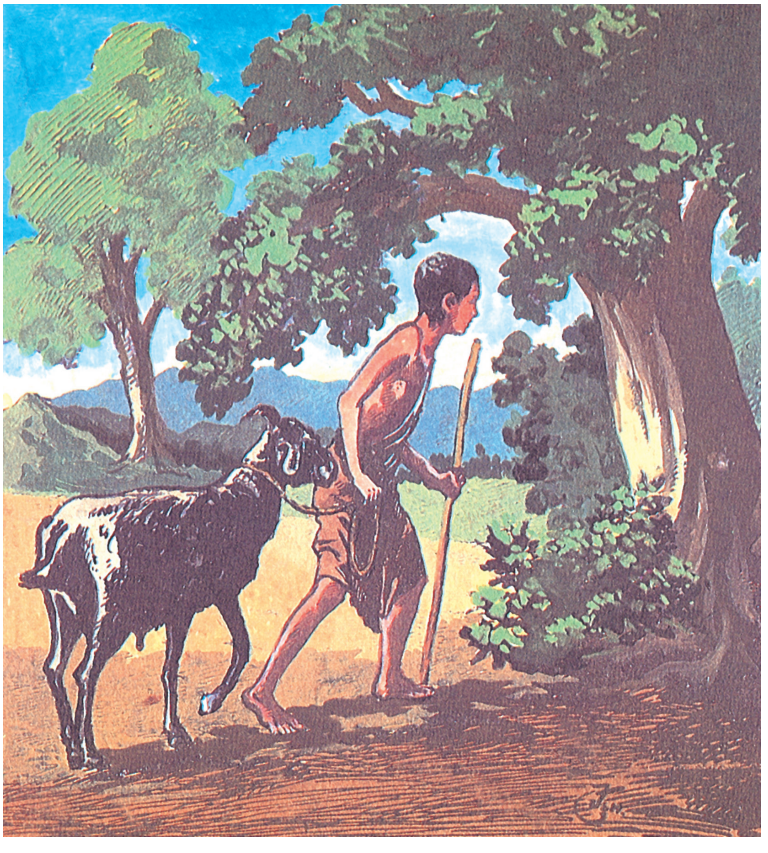
108 那時，有五位比丘跟隨悉達多當侍者，在優樓頻螺的將軍村。五位比丘是憍陳如、跋提、婆師波、摩訶男、阿說示，他們侍奉悉達多，相信他精進忍辱和捨棄一切而修苦行，一定會達到正覺的目的；當他正覺了，自然會把覺悟的真理，教導他們當弟子的人。

108 At that time there were also five other persons-Kauṇḍinya, Bhadrika, Bāṣpa, Mahānāma and Aśvajit-who had become śramaṇa and followed Siddhārtha to Uruvilvā. They believed that Siddhārtha would finally attain enlightenment by practising asceticism with such complete devotion, and that when he became enlightened he would naturally teach them, as his disciples, what he had attained.



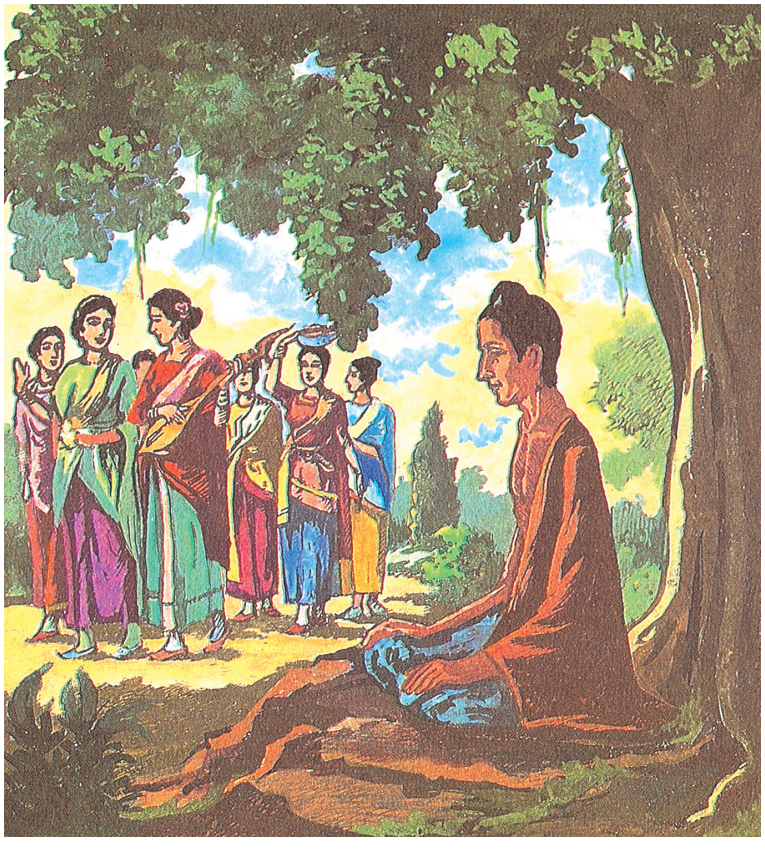
109 悉達多用種種特別的方法修苦行，最後開始減食，直到完全不吃，身體很消瘦，骨骼也都顯露出來，但心志絲毫不退，繼續精進修苦行。有一天，單獨一個人坐在用功的時候，因為身體太衰弱了，暈倒下去。這時卻巧有一個牧羊的童子經過，猜想悉達多是因為絕食，正要死去；在那地區的人都知道，這位聖者已經很多天不吃食物了。

109 Siddhārtha practiced a wide variety of special forms of asceticism and then began to reduce his diet until finally he arrived at the point where he was eating nothing at all. He became so thin that his whole bony frame was clearly visible, yet this hard practice did not discourage him one bit. One day, while he was meditating alone, he fainted because of exhaustion. At that time a shepherd boy just happened to pass by. He immediately surmised that Siddhārtha was about to die because he had fasted too much, for the people of that place all knew that this holy man had eaten nothing for many days.



110 所以，牧羊童跑回自己的羊群裏，牽了一隻母羊來悉達多昏倒的地方，擠出羊奶；他就幫助悉達多甦醒過來，能夠坐起。這時，悉達多覺得好一點，開始想道：為什麼原因會昏倒呢？又為什麼原因覺得好一點起來？最後斷定，如果沒有牧羊童的羊奶的幫助，在未達到正覺之前，就將死去。

110 So he ran back to his flock, pulled out a mother goat and returned to the place where Siddhārtha hs fainted, and he helped Siddhārtha recover consciousness by feeding him goat's milk. Now Siddhārtha felt better and began to think and reason: "How did he faint and revive, why was he better now?" Finally he concluded that without the goat's milk from the shepherd boy he would have died before ever attaining enlightenment.

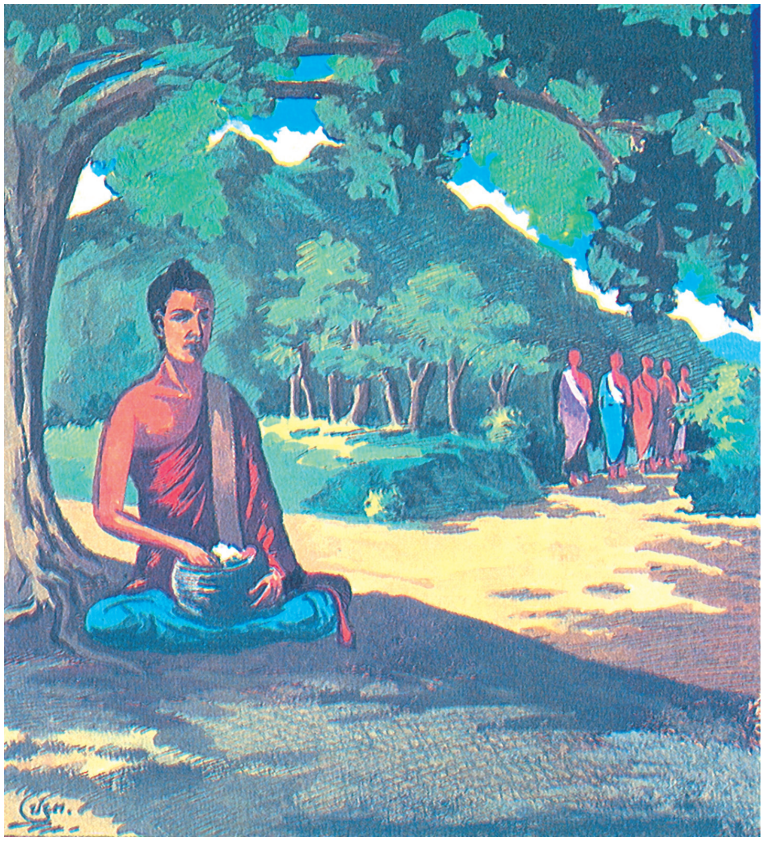


111 牧羊童得到悉達多的祝福，認為有機會供養羊奶，幫助他們崇拜的聖者回復生命，帶著無比的快樂，跑回自己的羊群裏去。悉達多仍舊坐在那棵樹下，繼續用功，到太陽下山的時候，他聽到一群女子唱歌的聲音，從進城去的路上經過；那歌詞的意思是：「當我們琴弦太鬆的時候，彈的音聲就不悅耳；太緊的時候，弦就斷了。所以最好不鬆不緊，才會彈出美妙悅耳的聲調。」

111 The shepherd boy received Siddhārtha's blessing and returned to his flock with great joy for having had the opportunity to help revive the holy man he so revered. Siddhārtha continued to sit and meditate under the tree, and at dusk he heard a group of girls singing on their way to the city: "With the strings too loose, the lute does not sound. Tighten the strings too much, they will break apart. Not too loose, not too tight, the lute sounds so nice!"

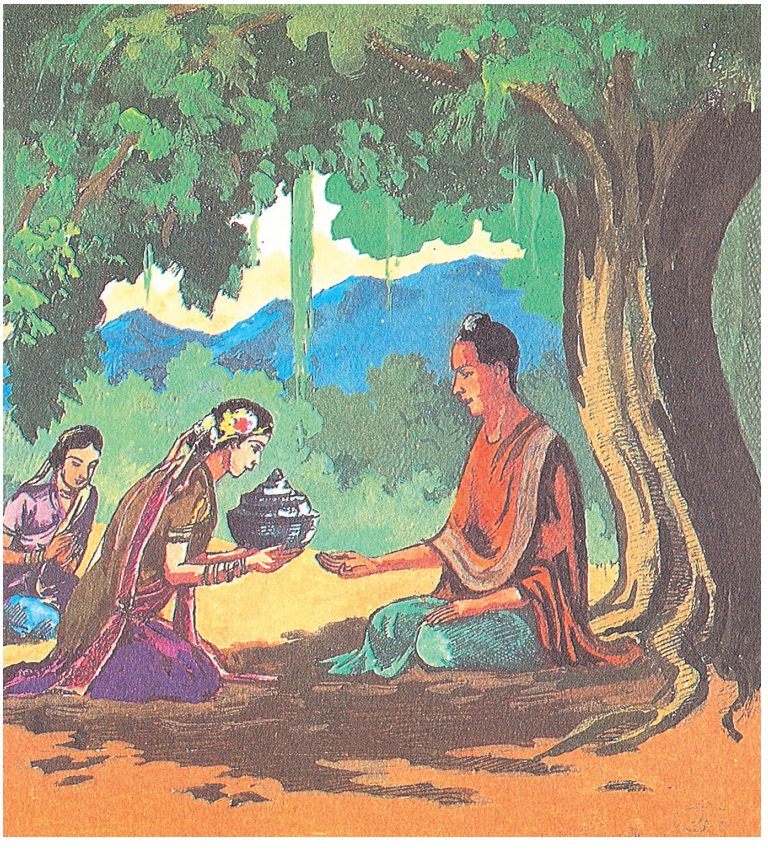
112 當悉達多聽了那些女子的歌詞，心中就生起感想：自己張著生命的弦子太緊了，因為修苦行到最後，未證正覺之前就將死去；過去的苦行，殘酷自己的身體，實在不是求真理的正確方法。所以，決定停止苦行，只有在心力的方面更加努力，繼續求正覺。因此，悉達多就每天早晨出去托缽回來食。

112 Siddhārtha was deeply moved by the girls' song. He had tightened his string of life too much! Should he die before attaining enlightenment, all the hardships he had gone through would be meaningless. Tormenting one's physical body was certainly not the right way to seek the ultimate truth! Thus he decided to stop practising asceticism and only to continue his mental diligence in his search for ultimate enlightenment. From that time on, Siddhārtha regularly went for alms and ate every morning.



113 這時，悉達多恢復了從前的健康，膚色清秀如黃金，和過去在王宮的時候一樣。雖然悉達多已經很清楚，非常嚴格的修苦行，想要得到好的結果，正像拿沙子來搓成繩子一樣的不可能；但是，五比丘的感覺和悉達多不同，他們仍然堅時，只有修苦行才是成正覺的唯一方法。當悉達多放棄了苦行，回復了吃飯，就認為悉達多已變成多貪的人，所以一齊離開悉達多，去到鹿野苑住。

113 Now Siddhārtha's health was completely restored, and his complexion became as glowing as gold, the same complexion he had when he lived in the royal palace before. Although Siddhārtha was quite clear now that attempting enlightenment by practising strict asceticism was just as impossible as twining sand to make a rope, the five śramaṇas who had followed him felt quite otherwise. They still firmly believed that practising strict asceticism was the only way to enlightenment. When Siddhārtha gave up asceticism and returned to normal eating habits, they thought he had become a glutton, so they left him alone and went to Mṛgadāva (now Sārnāth) near Vārāṇasī (now Benares).



114 一天早晨，住在村裏的蘇闍妲女，用牛奶煮成最美味的糜粥，帶來供養悉達多。供養後，這位貴族的女子說：「祝你達到成功的願望；像我曾經達到成功的願望一樣！」悉達多吃了她的供養之後，覺得益處很大，增加了身心的力量。

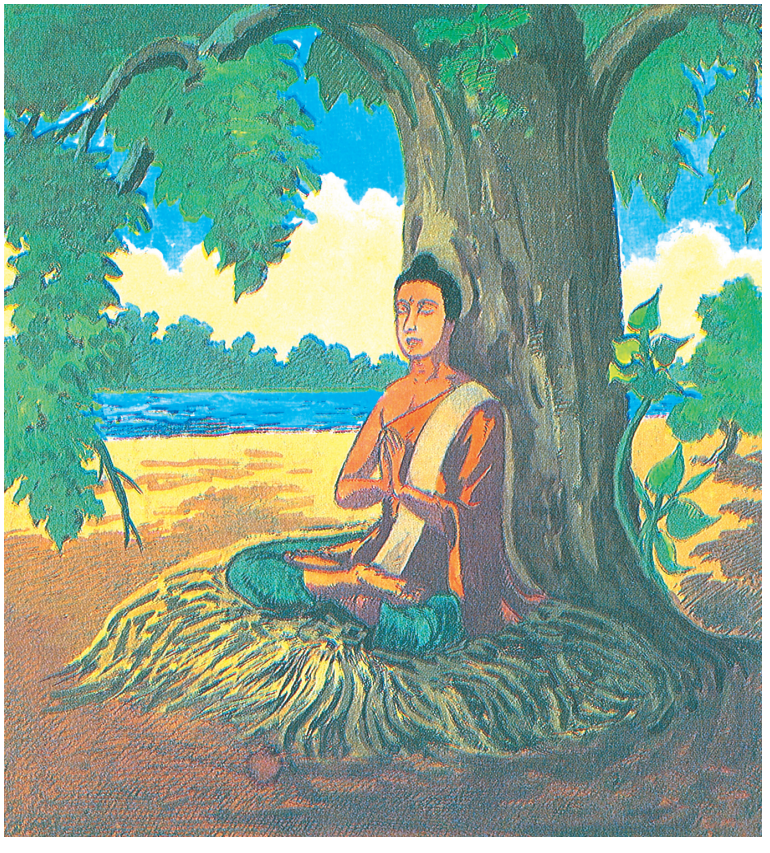
＊ 蘇闍妲女曾向神許願，求得生子；後來向聖者悉達多還願。

114 One morning a girl named Sujātā, who lived in the village cooked a pot of delicious rice porridge milk and brought it over as an offering to Siddhārtha. After presenting the offering, the noble girl said: “I wish you success in your aspiration as I have succeeded in my aspiration!”* Siddhārtha ate the porridge she offered him and felt it was very beneficial in improving both his physical and mental stamina.

* Sujātā had made a wish that a child be borne to her and then she offered food to Siddhārtha to show her gratitude.

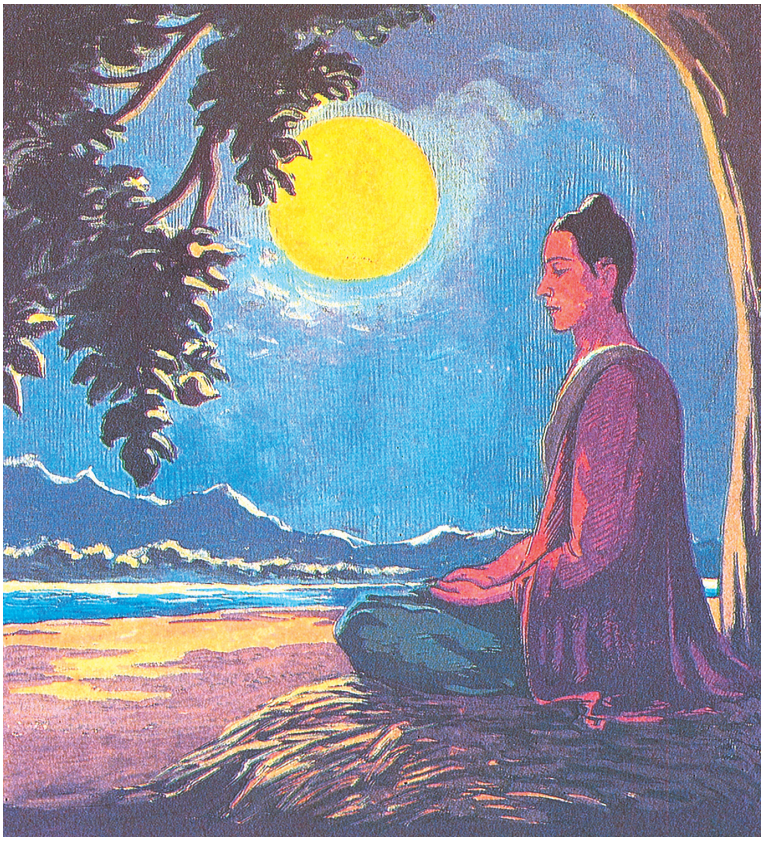
115 那天，悉達多去尼連禪河沐浴之後，就到靠近河岸的娑羅樹下靜坐，整天精進努力，希望在無人往來寂靜的夜間，證到正覺。到晚上，悉達多離開娑羅樹，走到預先選定的大菩提樹下；路中遇到一個擔草人蘇諦耶，受他一束芒草的供養；到了大菩提樹下，把芒草鋪成座位，然後靜坐在草座上，面朝東方。

115 That same day, Siddhārtha went for a bath in the Nairañjanā River; then he sat down under a śāla tree by the riverbank and concentrated himself in meditation, hoping to attain enlightenment in the silence of the night when no one might be passing by. At dusk Siddhārtha left the śāla tree and walked to a large Bodhi tree, which he had chosen previously as the place for his meditation. On the way he met a straw-peddler named Sotthiya and accepted from him an offering of a bunch of straw. So he made a seat with the straw and sat down under the large Bodhi tree, facing east.



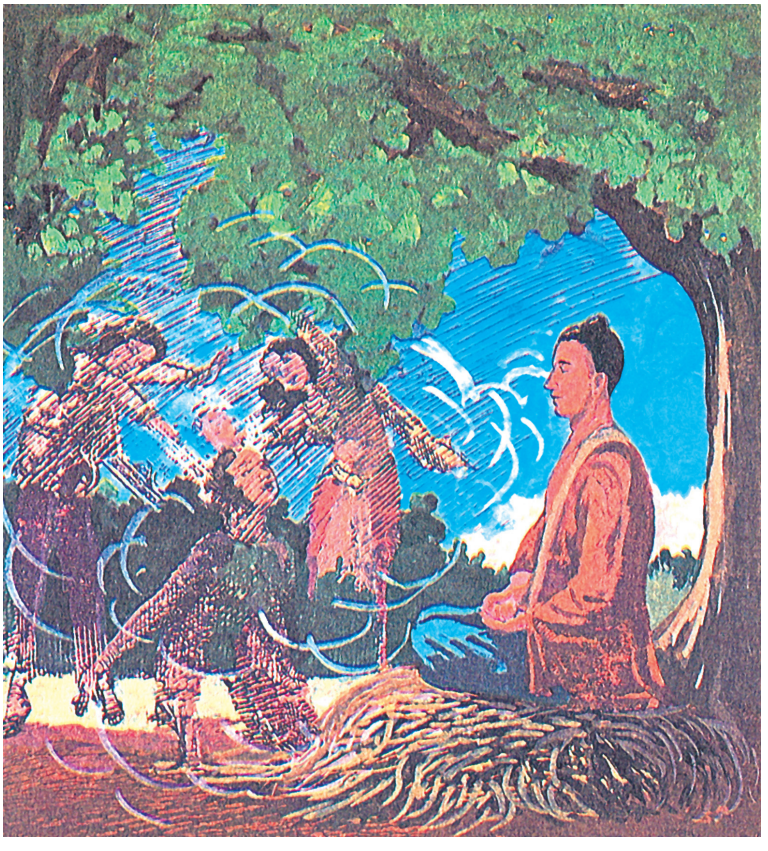
116 當坐下那草座之後，悉達多對自己發願：「雖然身上血液乾枯了，肌肉瘦盡了，只剩下了皮骨，若不達到最後目的，我將不從這個座位上起來，那就是要找到使自己和一切人類脫離生死輪迴之苦的方法。」約略的說：就是悉達多坐在菩提樹下，下定決心，如不證得正覺，他將不從那裏起立。

116 Having sat down under the Bodhi tree, Siddhārtha made a vow to himself: “Even if my blood dries up and my muscles shrink leaving skin and bones only, I will not leave this seat until I finally and absolutely achieve the goal of finding, for myself and all mankind, a way of deliverance from the suffering of the turning round life and death.” In short, Siddhārtha sat under the Bodhi tree and vowed that he would not quit the spot until he had attained enlightenment.



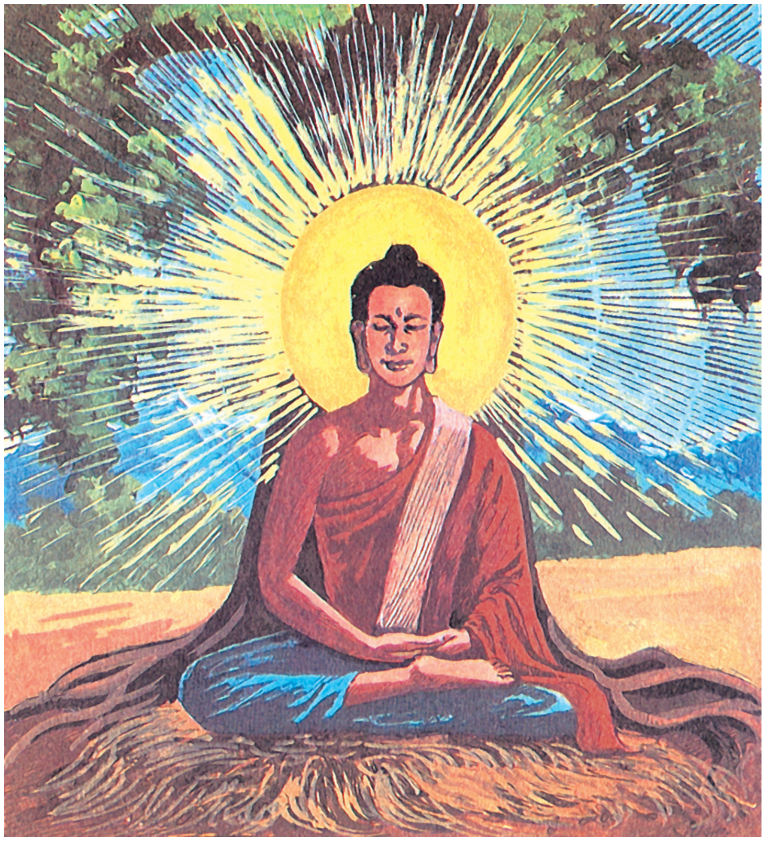
117 從那時開始，悉達多集中意志，提高心念，抵抗自然界的一切困擾，拋棄了過去那些虛假不實的快樂的回想，他完全掙脫了世界上的一切妄念，專心一意的尋找真理。他追問：一切痛苦是怎樣生起的？人要如何才能脫離一切痛苦？但由於悉達多還是一位三十五歲的青年人，在他的心中仍會不住地出現過去在王宮裏由父王所賜的各種歡樂的情形。

117 From that time on, Siddhārtha concentrated his will and aroused his mind to ward off the disturbances coming from nature and to cast away the memory of the illusory joys of the past. He completely detached himself from all worldly thoughts and devoted his whole mind to the search for the ultimate truth. In his searching and reflection he asked: “How does all suffering arise? How can one detach himself from suffering?” Since Siddhārtha was still a young man, only thirty-five years old, images of the pleasures provided for him by his father when he lived in the palace still appeared, at times, in his mind.



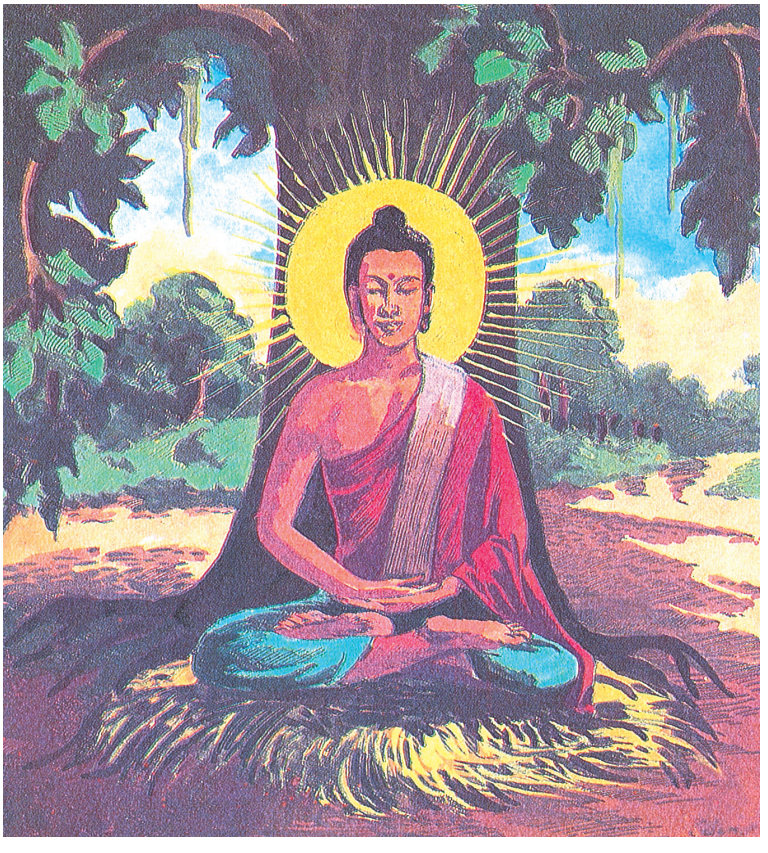
118 那種種的魔影，引誘著悉達多的心，使他回想過去的歡樂，使他生起返回王宮享受快樂的慾念，像以前一樣；但是，由於堅定的誓願，悉達多以勇猛的心力，開始抵抗。最後，悉達多的抵抗成功了，他完全驅散了擾亂他的一切妄念，他的心中，就像沒有風浪時的池水，平靜而安寧，他是入定了。

118 These phantoms distracted Siddhārtha's mind, enticing him to linger on the pleasures of the past and even arousing his desire to return to the royal palace and to enjoy the sensual life of former days. But because of his resolute vow, Siddhārtha resisted these temptations with forceful mental effort. Finally he succeeded in completely dispersing all the illusory thoughts that were disturbing him. His mind became calm and tranquil like pond water on a breezeless day. He was in deep samādhi.



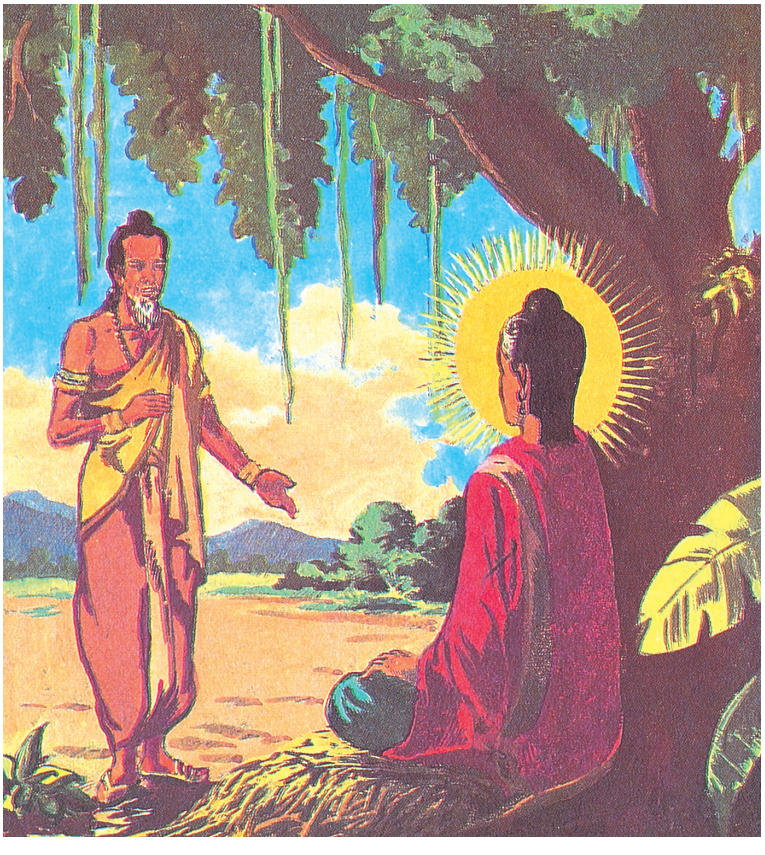
119 在寂靜的定中，悉達多以心念觀察，找尋自己生命的本源，於是，他得到了「宿命智」的神通，能知過去的生世。再進一步觀察，又得到了「天眼智」，能知一切眾生的生來死去，不斷地生了又死，死了再生，都是由於各人所造業力的決定：有些人生得很好，他們得到快樂，因為造的是善業；有些人生得不好，他們得到痛苦，因為造的是惡業。

119 In the tranquillity of samādhi, Siddhārtha searched and observed mentally, trying to find the source of his own life. Thus he acquired the power of being aware of all his previous lives (Pūrvenivāsānusmṛti). Through further insight, he also acquired the divine vision (Divyacakṣus), the power to see all things and to know the future rebirths of all beings. He thus came to realize that the unceasing cycle of death and rebirth of all beings is solely a manifestation of one's karma; that is, one's thoughts and deeds. Some people could be born to a better life than they presently enjoyed, encountering all sorts of happiness, because they had done good deeds. Some, on the other hand, could be born to a condition worse than their present ones and suffer very much because they had done bad deeds.



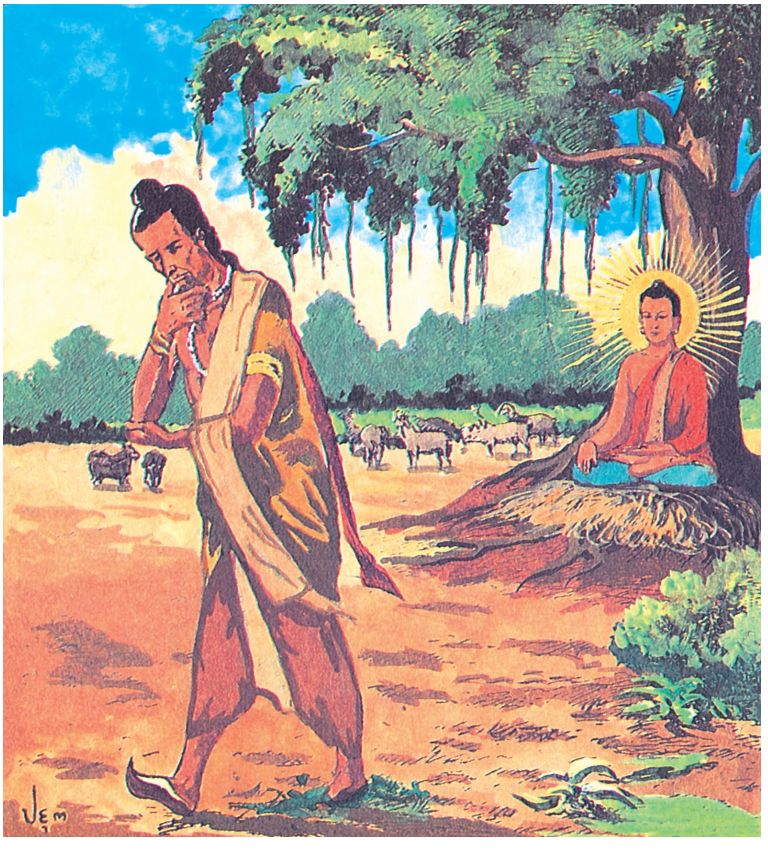
120 最後，觀察人和一切眾生，在世間的苦海裏，生死輪迴的原因，是由於愚癡、由於愛戀虛幻無常的快樂。假使我們不願生在這樣的圈套之中，也只有一種方法，就是完全破壞或消滅一切貪的慾望。悉達多又得到了「漏盡智」，知道自己已經解脫一切煩惱，證得正覺，知道一切痛苦是怎樣生起和怎樣解脫。這時：釋迦喬達摩悉達多，在尼連禪河靠河岸的大菩提樹下，證到了無上正覺的佛陀，世界上因此而有了光輝照耀的明燈。這是佛陀三十五歲，在毘舍佉月的十五日，月圓黎明前發生的事。

120 Finally he observed that the ultimate cause of the turning round of birth and death in the vast sea of worldly suffering, that mankind and all other sentient beings are involved in, is ignorance (Moha) and the attachment to transient and illusory pleasures. And for those who are unwilling to remain in the cycle of death and rebirth, there is only one way to esape; that is, by the complete destruction or elimination of all lustful desires. Siddhārtha thus acquired Āśravakṣaya, the extinction of outflows. He knew that he had delivered himself from all passions and delusions, that he had discovered the cause of and the method of elimination of all suffering, and that he had attained enlightenment. This was a great event that occurred before dawn on the full moon day of the Viśākha month. Siddhārtha Gautama of the Śākya Clan, at the age of thirty-five, attained supreme enlightenment and became the Buddha under the Bodhi tree by the bank of the Nairañjanā Rive. Since then the world has possessed a shining lamp.



121 當佛陀證得正覺，解脫人類的痛苦之後，心滿意足地享受涅槃的快樂，那就是在大菩提樹下，戰勝煩惱，解脫痛苦桎梏所產生的快樂。之後，在附近的一棵榕樹下面，有一個婆羅門向前走來，他依照禮貌向佛陀問安，並且問道：「瞿曇！要做一個真正的婆羅門，他需要具備一些甚麼道德，而使他成為高貴的人呢？」

121 Having attained supreme enlightenment and freed himself from all worldly suffering, the Buddha remained contentedly in the happiness of nirvāṇa; that is, the happiness arising from both subduing all passions and liberation from all suffering. Later a Brāhmaṇa approached him under the banyan tree, saluted him courteously and asked: “Gautama! To be a true Brāhmaṇa and a noble person, what kind of moral character must one have?”

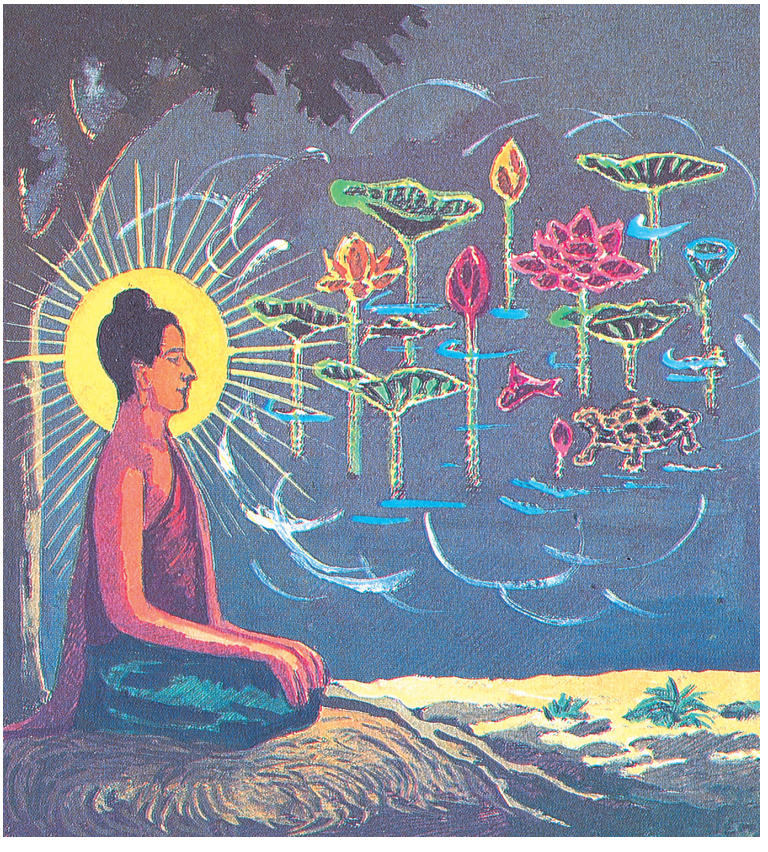


122 佛陀並沒有介意那個婆羅門的傲慢，毫無敬意的直呼名字，而不尊稱「佛陀」或「世尊」。佛陀直接回答他：「真正的婆羅門，是離去一切罪惡，捨棄傲慢，態度謹慎，去除垢穢，要博學多聞，修習梵行，他所做的不同俗人，這樣可叫做婆羅門。」那個婆羅門離去時，蒂著自言自語的說：「這位沙門瞿曇看透了我的心！這位沙門瞿曇看透了我的心！」

122 The Buddha paid no heed to the rudeness of being called by name instead of by his title ‘Buddha’ or ‘Bhagavant’, but answered him directly: “A true Brāhmaṇa must abandon all evil, give up haughtiness, be prudent and clean, pursue extensive learning and practice pure living. He must differ from ordinary people in his conduct to deserve to be called a Brāhmaṇa.” The Brāhmaṇa murmured to himself as he left: “This Śramaṇa Gautama really sees through my mind! This Śramaṇa Gautama really sees through my mind!”

123 好多天以後，當佛陀住在畢缽羅樹下的時候，有兩個商人經過，他們看到佛陀坐著，非常安祥和喜悅，像是打了最大勝仗的人，正為勝利的戰果而高興。他們就把所帶的最美味的食物，恭敬地去供養佛陀；又驚異佛陀的言語和相好，請求佛陀收他們為弟子。兩個商人，一個叫「多婆富沙」，另一個叫「婆利迦」，因為他們兩人的歸依，就成了佛陀最初的一對在家弟子。

123 Many days later, while the Buddha was resting under a pipala tree, two merchants passed by. They found the Buddha sitting extraordinarily calmly and joyously like somebody who had won the biggest battle, pleased with his victory. So they reverently offered the Buddha the exquisite food they had brought with them; and being deeply impressed by the Buddha's appearance and speech, they requested that the Buddha accept them as disciples. The names of the two merchants were Tapussa and Bhallika. Because both of them took refuge in the Buddha, they became the Buddha's first two disciples.

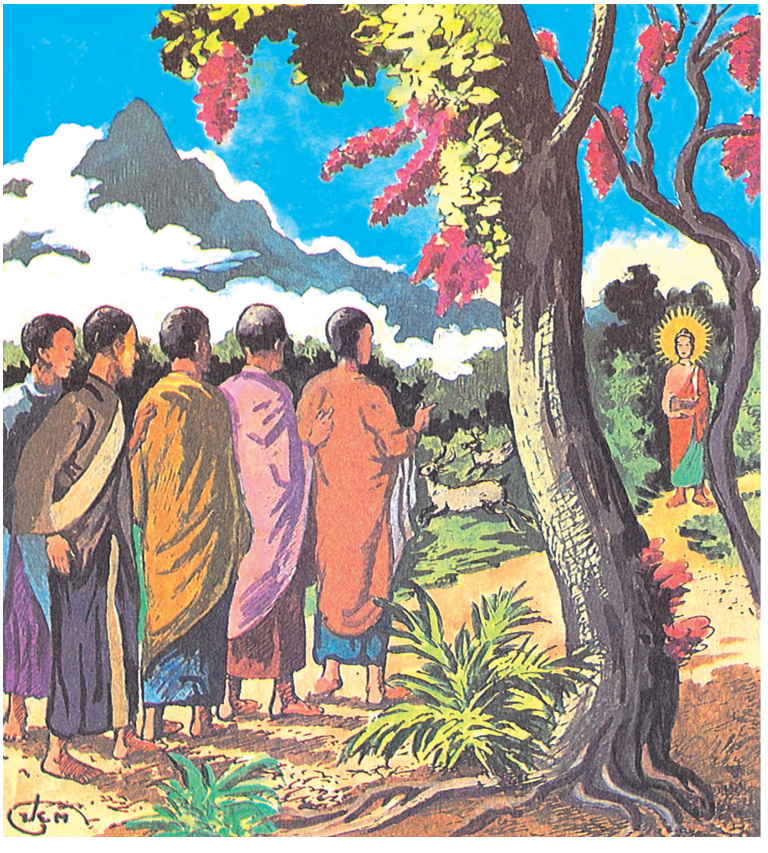


124 休息很久之後，佛陀開始計畫，以後自己應該要做的事。起先思念：「我覺悟的佛法，是很甚深的，大多數私慾重的人，不容易接受。」但是，佛陀以偉大的慈悲心和超人的智慧，認為：「有些人的煩惱是輕的，有些人的私慾是少的，或者可能接受佛法，好像蓮花從水底升出水面，吸收陽光一樣。我不應該把光輝的真理，一個人靜靜地秘密地藏著，應該去各處宣揚，使人們同樣也能得到真理的利益。」所以就決心弘揚佛法。

124 After a long rest, the Buddha began to plan what he should do for the future. At first he thought: “The dharma I have comprehended is difficult and profound, and it can hardly be accepted by most people, whose desire-nature is very strong.” But with great compassion and unsurpassed wisdom, the Buddha then concluded: “Some people have light passion and few vexations; some people have fairly little desire. Such people may be able to accept this dharma much as the lotus extends its stalk from the bottom of the pond up into the air to receive sunshine. I, therefore, should not hold secret the radiant truth, but shall make it known everywhere so that all people can benefit from it equally.” Thus he decided to propagate the dharma.

125 當佛陀決定後，就開始思念：「我應該先度誰呢？這人要歡喜聽佛法，了解很快。」起初想到他自己的老師阿羅藍仙人，他是聰明有理智的人，煩惱很輕，應該先去度他；但是獲知阿羅藍仙人已經去世了。又想到老師鬱陀羅迦仙人，不幸也去世了。最後想到的，是曾經伴隨他在優樓頻螺村修苦行的五個比丘，當他知道他們現在住在近波羅奈城的鹿野苑時，就離開優樓頻螺村，去鹿野苑找他們。

125 After making up his mind thus, the Buddha began to ponder: "Whom shall I convert first? This person must be inclined to the teaching of dharma and must be quick in understanding it." First he thought of his own master Ārāḍa-kālāma, who was a wise man of reason and had very light passion. He was definitely the person to accept the dharma. But he soon learned that Ārāḍa-kālāma had passed away. He then thought of his other master, Udrāka-rāmaputra, but soon found out that he also had died. Finally, the five Śramaṇas who had followed him before in the practice of asceticism at Uruvilvā came round to the Buddha's consciousness. When he learned that they were now at Mṛgadāva, near Vārāṇasī (Benares), he left Uruvilvā at once in order to look for them.

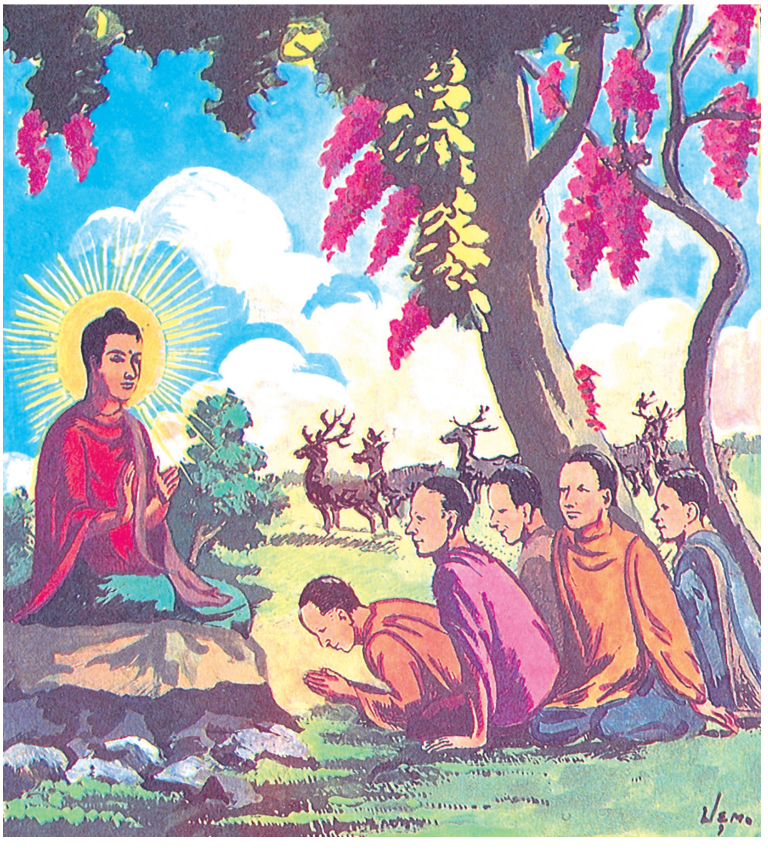


126 當佛陀到了鹿野苑的時候，五比丘看到佛陀從遠處走來，就互相商量著說：「看那邊！沙門瞿曇正在一直向這裏走來，他已經放棄了苦行，變成了貪欲的人；他來了，我們不跟他說話，不要出去恭敬歡迎他，不要接他的衣缽，我們只準備在這裏鋪一個墊子，如果他要坐就坐，不坐就讓他站，誰要去歡迎像他這樣意志不堅定的人！」

126 At Mṛgadāva, when the five Śramaṇas saw the Buddha approaching in the distance, they talked among themselves: “Look there! Śramaṇas Gautama is coming straight over. He has abandoned asceticism and become a voracious person. When he arrives, let’s not talk to him nor even greet him nor take his robe and bowl. Let’s only prepare a cushion here. Let him sit down if he likes; otherwise let him stand. Who would bother to greet a man of shaky will like him!”

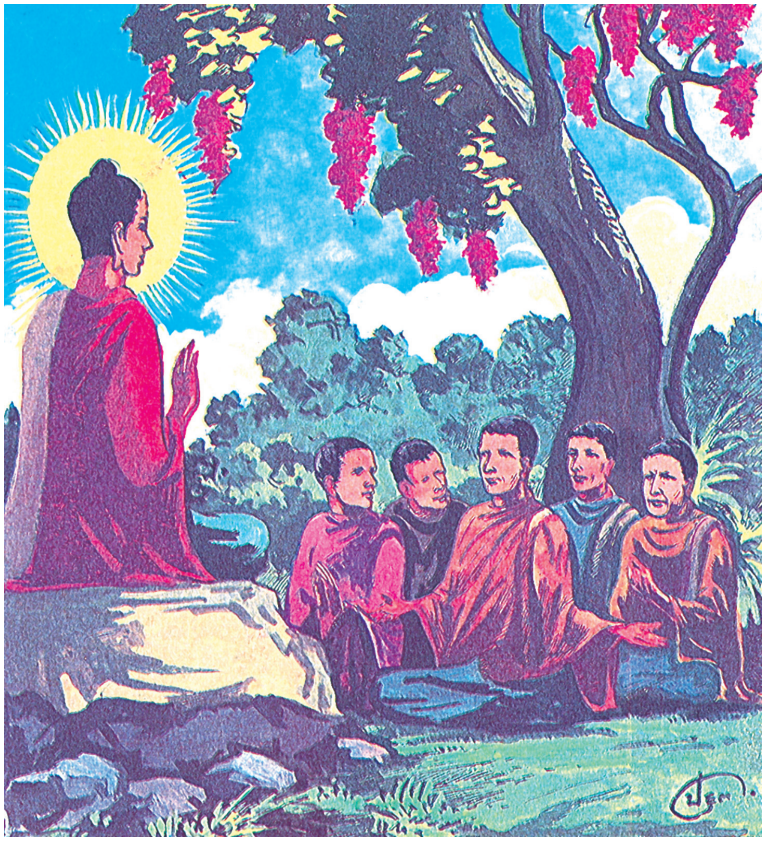
127 但是，當佛陀走近了，五比丘注意看佛陀，並不像他們曾經所想像的那樣；這時他們發現，佛陀是無比的崇高和莊嚴，有燦爛的光芒，這是他們以前沒有見過的，所以感到非常的驚喜，不自覺地忘記了剛才他們所說的話，有人很快地跑去頂禮，恭敬地從佛陀手中接過衣缽；有人趕去鋪好坐的墊子；有人忙去取水來奉侍佛陀。

127 But when the five Śramaṇas looked at the Buddha as he approached nearer to them, they found that he was not the sort of person they had thought him to be. They began to be aware that the Buddha was incomparable noble and serious and brilliant in the light of his halo; they had never seen such a one before. They were so astonished, indeed, that they unconsciously forgot what they had just been saying. Some of them quickly ran over and bowed, respectfully taking his robe and bowl from the Buddha's hands, while others prepared the cushion on the seat and rushed to get water to serve him.



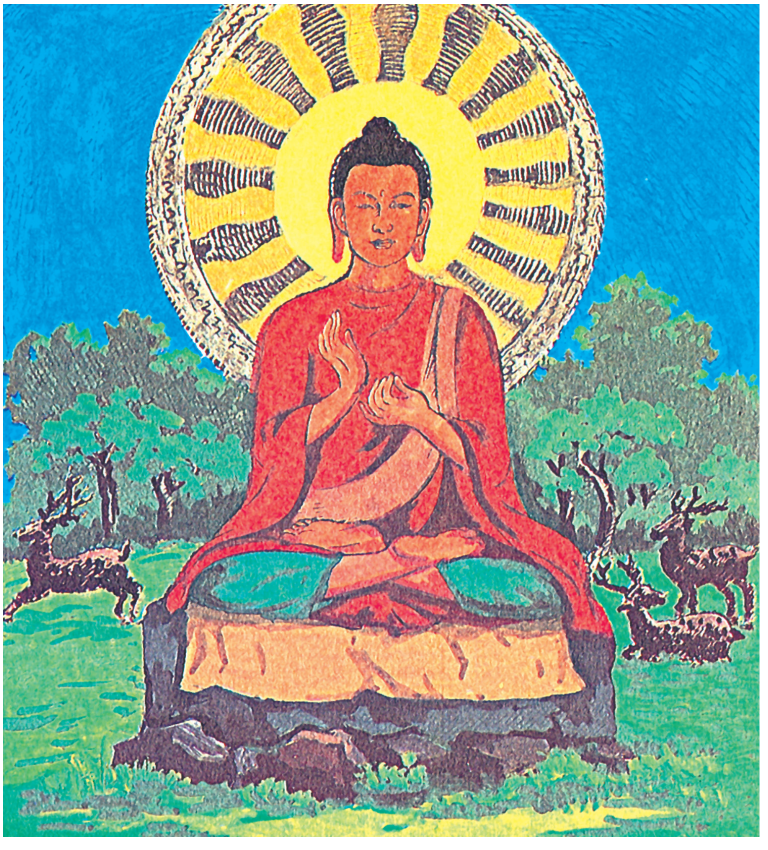
128 佛陀在五比丘鋪設的墊子上坐下之後，就對他們說：「諸位比丘！我已經得到了不生不滅的涅槃之道，我要告訴你們，我要介紹給你們，假使你們聽了，依照我的話去學習和實行，不久你們自己也能覺悟；不必等到來生，就在今生，在現在，在這裏覺悟。我說的都是真話，你們要自己了脫生死！」

128 After sitting down on the cushion they had prepared, the Buddha began to speak: “Śramaṇas! I have attained the truth of nirvāṇa of the unborn and undying, and I want to expound and introduce it to you. If you learn it and practice it according to my direction, you will soon be enlightened, not in the future, but in the present life or even in the present moment. I tell you nothing but the truth that you must transcend birth and death by yourselves!”



129 五比丘聽了佛陀的話，心中不免生起懷疑，他們曾見佛陀精進地修苦行，求證真理，後來停止了，現在反而來說，他已經得到了不生不滅的涅槃之道了。所以，五比丘不容易相信，並且提出種種的問題，與佛陀諍論。佛陀說：「諸位比丘！你們想想看，我以前同你們住在一起的時候，曾經這樣說過嗎？有沒有告訴過你們，說我已經證到了最高的真理？」五比丘承認，佛陀以前確實沒有說過這樣的話，也就不再拒絕聽從佛陀的教誨了。

129 On hearing the Buddha's words, the five Śramaṇas could not help doubting him; for they had seen him devotedly practising before in pursuit of the ultimate truth, but then he had stopped. Now he came and said he had already attained unborn and undying nirvāṇa! So the five Śramaṇas were reluctant to believe what the Buddha was saying, and they raised many questions with the Buddha. At last the Buddha said: "Śramaṇas! Please think. Did I ever tell you all these things before when we stayed together? Did I ever try to convince you that I had found the supreme truth?" The five Śramaṇas admitted that, indeed, the Buddha had never said such things before, so they no longer refused to accept the Buddha's teachings.



130 所以，佛陀在鹿野苑，為五比丘「最初說法」，叫做「轉法輪經」。初次說法，憍陳如很快地明白了，對佛法不生懷疑，並且請求佛陀剃度，成為第一位比丘。從那天起，佛陀就和五比丘住在鹿野苑。當兩位比丘出去托缽的時候，就對三位比丘說法；當三位比丘出去托缽的時候，就對兩位比丘說法，用輪流交換的方式，覺得很快樂，因為佛陀是世界上最卓越的老師。五比丘依著奉行，都像佛陀一樣證到了正覺的果位，成為世界上第一群的阿羅漢。佛陀其次對他們的說法，叫做「無我相經」。

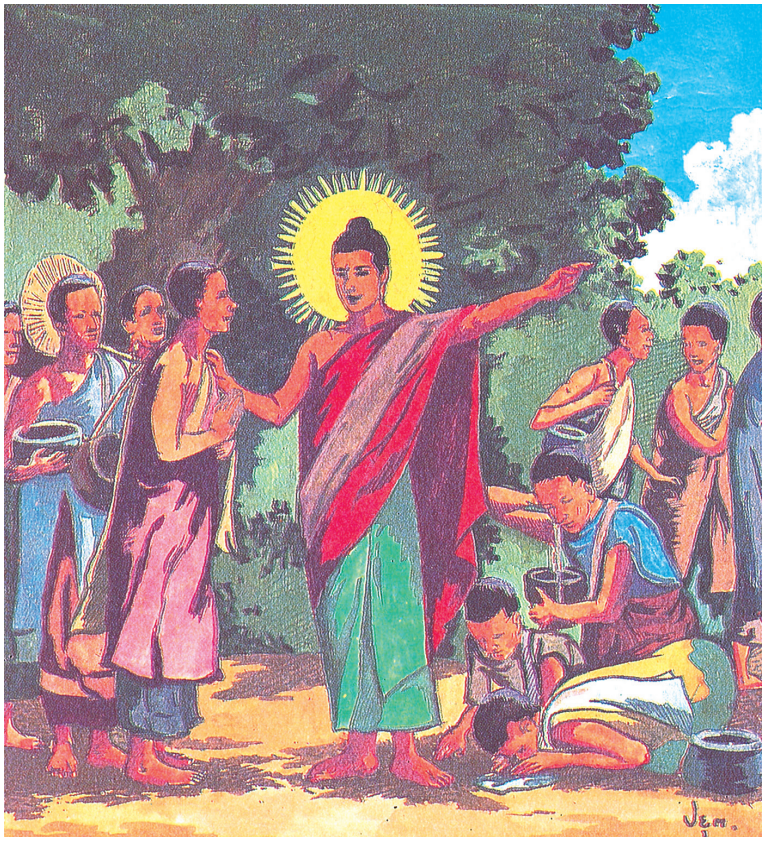
130 Thus the Buddha's first sermon was given to the five Śramaṇas at Mṛgadāva. This event was later recorded as the Dharma-Cakra Pravartana Sūtra. During the first sermon, Kauṇḍinya comprehended everything thoroughly, and all of his doubts about dharma were clarified. Because of this he requested that the Buddha shave his head, and thus Kauṇḍinya became the first Buddhist bhikṣu. From that time on, the Buddha resided with the five bhikṣus at Mṛgadāva. When two of the bhikṣus went out for daily alms, he preached to the other three; when three of the bhikṣus were out, he preached to the remaining two. By this method of preaching, everyone remained happy and learned the most, for the Buddha was the most skillful teacher in the world. The five bhikṣus honestly practiced what the Buddha had taught them. Soon they all attained enlightenment and became the first group of arhants in the world. The Buddha taught next the Anattalakkhaṇa-sutta, that is the discourse on the characteristic of no-self.

131 當佛陀還在鹿野苑住時，有一個青年，是波羅奈城一位大富翁的兒子，名叫耶舍。一天，他對於家庭與很多女子享受歡樂的生活，忽然生起了厭倦的念頭，就從家中暗暗的偷跑出來。卻巧在途中遇到了佛陀，當他聽了佛陀的說法，知道修學佛法的好處，就生起歡喜心，請求出家。當天，耶舍的父親，到處尋找他的兒子，遇見了佛陀，便詢問他的兒子，佛陀向他開示機宜的佛法，令他了解，生起歡喜，讓他的兒子出家。

131 While the Buddha was in Mṛgadāva, a young man name Yaśas, who was the son of a millionaire of Vārāṇasī, one day suddenly grew tired of his family and of his lustful life with many women. He ran away from home secretly and happened to meet the Buddha on his way. Upon hearing the Buddha preach and on learning the benefit of dharma practice, he became exultant and requested permission to leave home and practice with the Buddha. On the same day, Yaśa's father, in search of his son, met the Buddha and asked him about his son. The Buddha instructed him on appropriate points of the dharma causing him to understand and joy arose in him and allowed his son to leave home and become a monk.

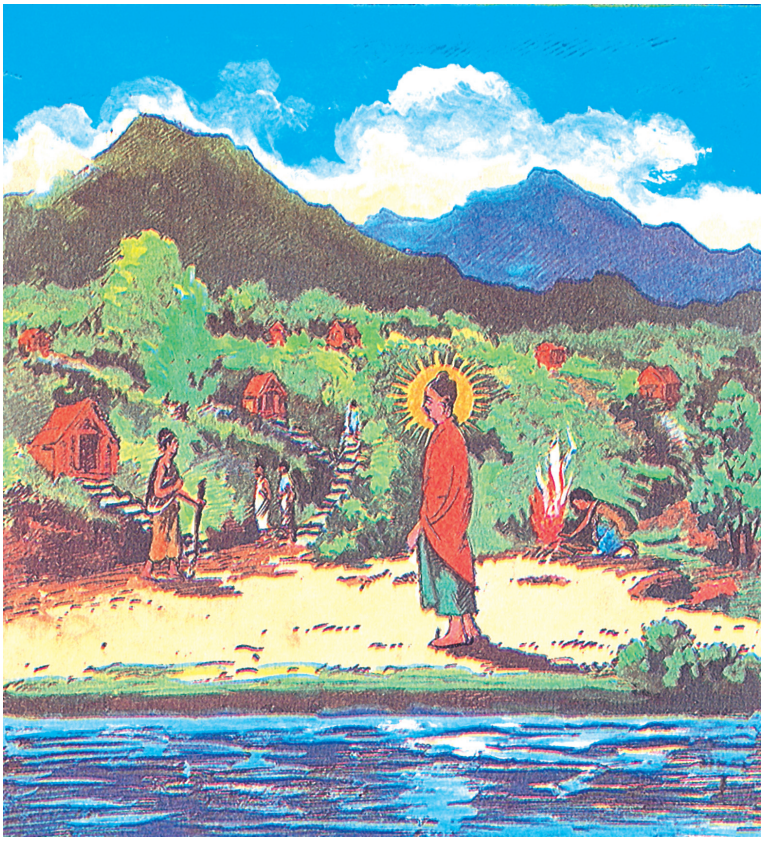
132 最後說完佛法，富翁非常歡喜，也歸依了佛法，表示自己願做居士，生生世世信仰佛法。並且請佛陀和耶舍，明天早上去他的家裏接受供養。以後，耶舍的四位最好的朋友，也出了家，當了佛教比丘；同時他們又帶了五十位貴族的青年，同來出家。他們學習很精進，實行很嚴格，不須要佛陀的督促，不久之後，他們都證到了阿羅漢果。

132 After hearing the Buddha preach, the rich man was very happy and he also took refuge in the Buddha-dharma, and he expressed his wish to be a Buddhist lay follower and follow life after life the Buddha-dharma. He then invited the Buddha and Yaśas to his home on the next morning for and offering. Later, four of the best friends of Yaśas also left home and became Buddhist bhikṣus, and they, in turn, led fifty young men of noble families to become Buddhist bhikṣus. Without the need of the Buddha's supervision, they all learned diligently and practiced strictly; and before long, they had all attained the stage of arhant.



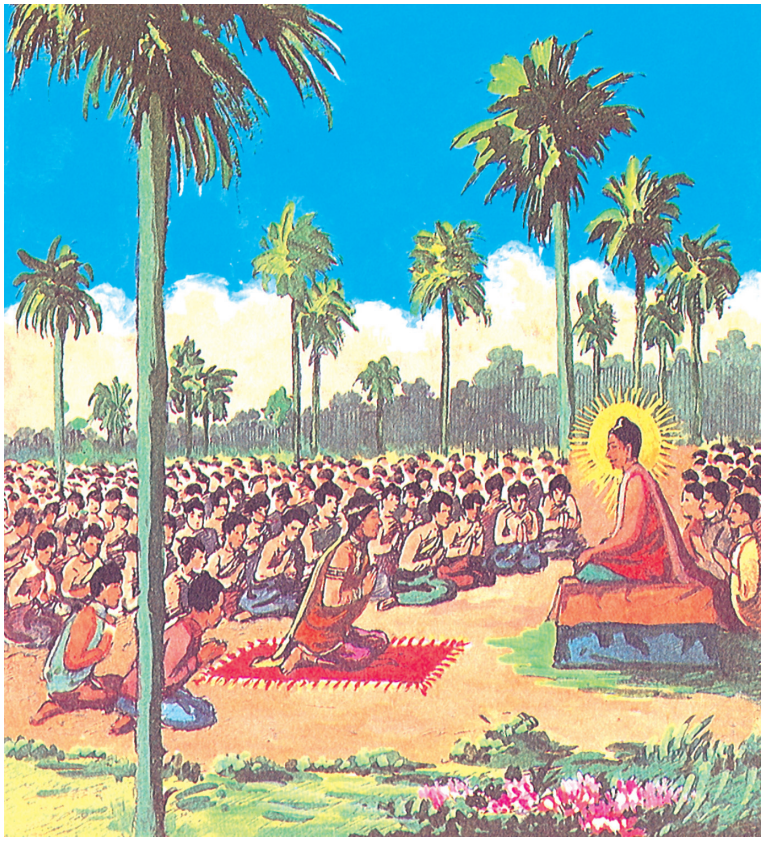
133 當佛陀有了出家弟子六十位之後，就召集會議，指導他們出去宣揚佛法。佛陀說：「諸位比丘！我已脫離了人天的一切束縛，你們也和我一樣。這次你們去各處弘法，為了使更多的人，得到利益和快樂，不要兩人同走一條路，必須使有益的佛法，傳播到遠近的各地方去。令人的生命清淨而有光輝。世界上有些人，煩惱和欲望是很輕的，如果聽不到佛法，會喪失很大的利益；這種人是適宜聽聞佛法的，他們也能清楚地了解佛法。我自己也要去優樓頻螺村說法。」

133 When the Buddha had sixty bhikṣus among his disciples, he held a meeting directing the bhikṣus to propagate the dharma. The Buddha said: "Bhikṣus! I have been released from all the bondages of mankind and devas, and you have been released also. Now you are going to propagate dharma in other places to give more people the chance of having the same benefit and happiness. No two of you should go the same way. Be sure to spread the dharma to all places far and near so that human life may be purified and brightened. There are people in the world who have light passion and little desire. To such people, missing the opportunity to hear dharma means great loss of benefit. These are people ready for dharma, and they will be able to understand it clearly. I myself will go out preach at Uruvilvā."



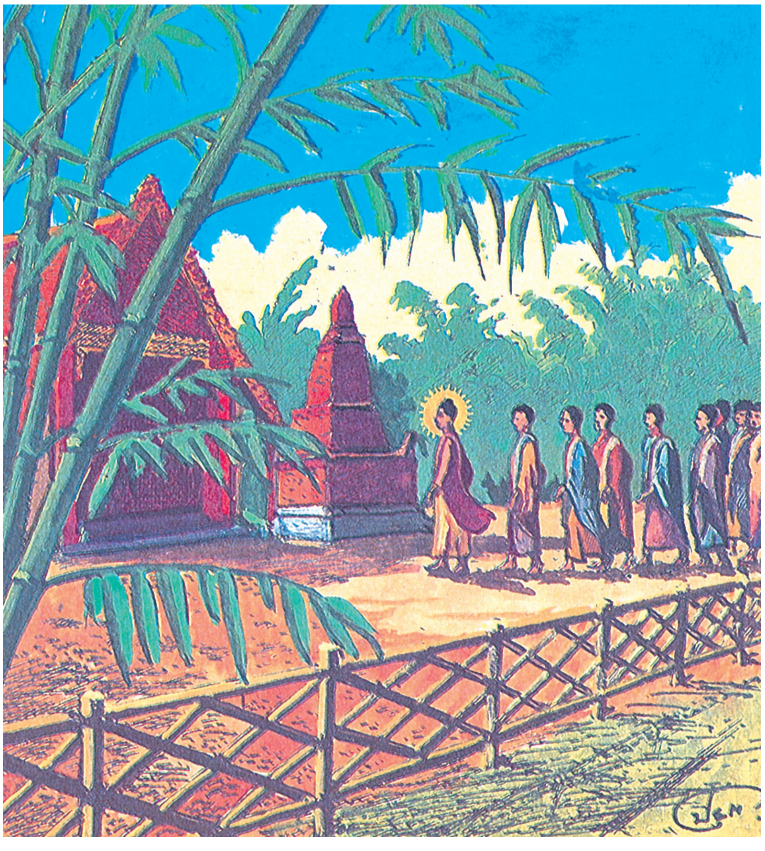
134 佛陀第一次派出六十位阿羅漢弟子去各地傳教之後，自己也離開了鹿野苑，向東南方的摩竭陀國走去，最後到了優樓頻螺村。佛陀寄住在結髮外道那裏，他們共有一千個人，由迦葉的兄弟三人當領袖，佛陀為了要完全破除結髮外道們的邪見，向他們的領袖，解說他新近證悟到的基本佛法。結果使他們心生歡喜，請求出家；他們兄弟三人，和一千個弟子，後來都證到了阿羅漢果。

134 After the Buddha had sent out, for the first time, sixty of his arhant disciples to preach at various places, he left Mṛgadāva and journeyed toward Magadha in the southeast and finally arrived at Uruvilvā village. He took up residence at the place of the knot-hair cult, a group of a thousand people, the leaders of whom were the three Kāśyapa brothers. In order to break through their wrong views completely, the Buddha expounded to their leaders, basic Buddha-dharma which he had recently realized. After hearing the Buddha's sermon, they all were full of joy and made a request to leave home to become Buddhist monks. The three Kāśyapa brothers and the thousand followers all became arhants later.



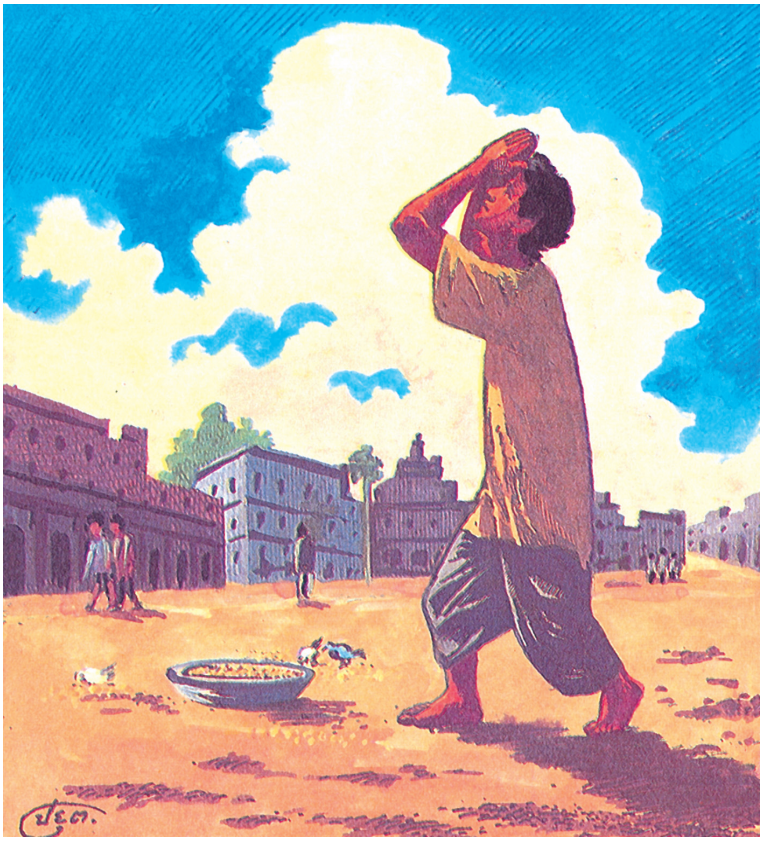
135 那時，佛陀就帶著阿羅漢弟子，去到王舍城，為了履行過去他與頻婆娑羅王的約言，要向摩竭陀國的國王和人民說法。佛陀領著弟子們到了王舍城，住在一處「棕樹園」裏，充滿了慈悲心，用種種方法說法，使頻婆娑羅王和來聽佛法的人民，都能了解；最後他們自己表示，願做佛陀的弟子。

135 Then the Buddha took his arhant disciples and went to Rājagṛha to fulfill his promise to King Bimbisāra to teach and enlighten the people of Magadha. Upon arriving at Rājagṛha, Buddha and his disciples resided at Palm Garden; and with a fully compassionate heart, he preached in various ways to cause King Bimbisāra and his people to comprehend and they expressed their own wish to be the Buddha's disciples.



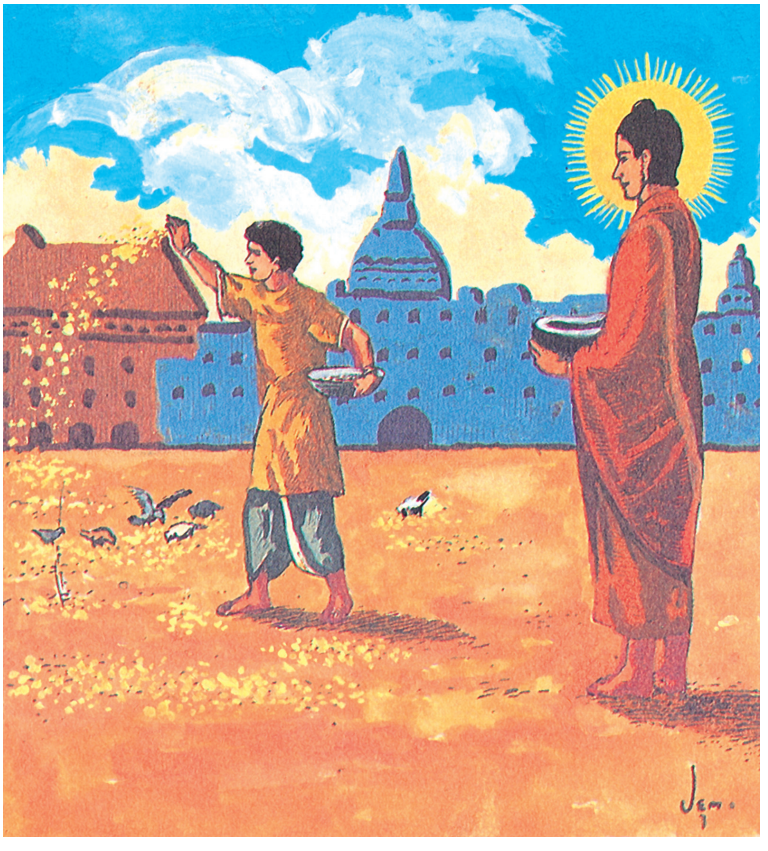
136 頻婆娑羅王告訴佛陀，當他還在做太子的時候，除了希望能當國王以外，同時還希望比其他的國王，能先聽到無上正覺佛陀的說法。這時，頻婆娑羅王的希望，全部都實現了，所以自己表示，願意歸依佛、法、僧三寶為居士。後來就把竹林精舍，供養佛陀，給比丘們居住。因此，竹林精舍，就成了佛教最初的佛寺。

136 King Bimbisāra told the Buddha that when he was a crown prince, he had had the wish that besides being a king he would also be, someday, the first among all kings to hear the teaching of the Buddha, who had attained the supreme enlightenment. Now all his wishes had been realized, and so he decided to take refuge in the Buddha, the Dharma and the Saṅgha and formally become a gṛhapati (i.e., a Buddhist follower at home). Later he offered to donate Veṇuvana, a park in a bamboo grove, to the Buddha as a residence for the bhikṣus. Hence Veṇuvana became the earliest monastery in Buddhist history.



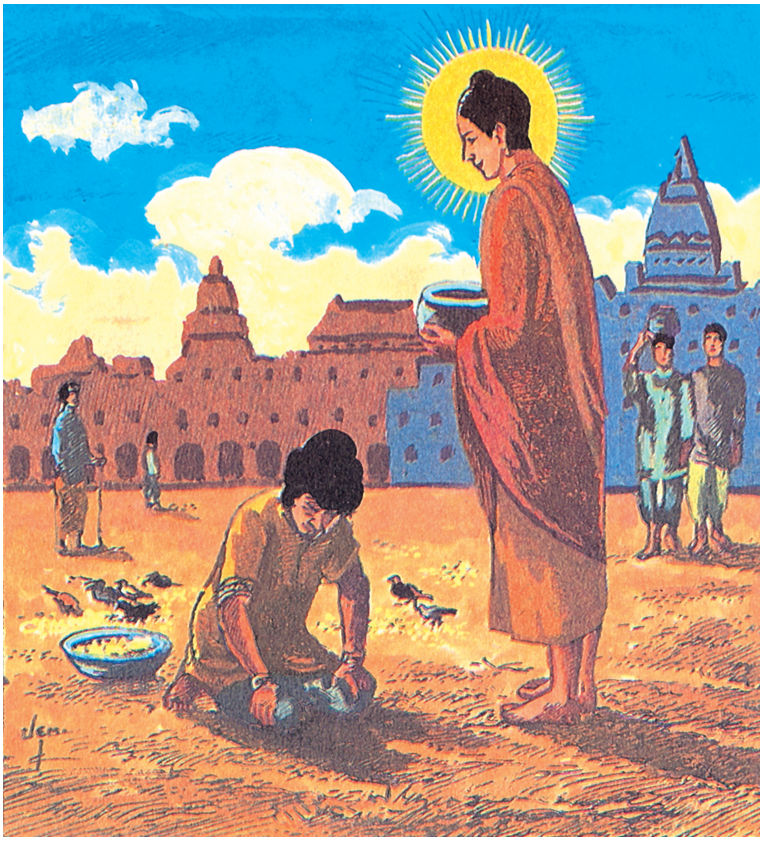
137 一天早晨，佛陀從竹林精舍去王舍城托缽的路上，遇到一個全身浸濕的青年，像剛從水裏出來一樣，站在路的中心，彎著身體向東、南、西、北的四方作禮，然後仰起頭來向天上拜，又再向腳下的土地拜；最後再向他禮拜的各方散佈穀粒。

137 One morning, on his way from Veṇuvana to Rājagṛha to beg for his daily ration of food, the Buddha encountered a youth who was wet through and through, looking as if he had just emerged from water. The young man stood in the middle of the road and bowed one after the other to the east, south, west and north; then he raised his head and saluted heaven and at the last knelt down and saluted the earth. Then he cast grain in all the directions he had saluted.



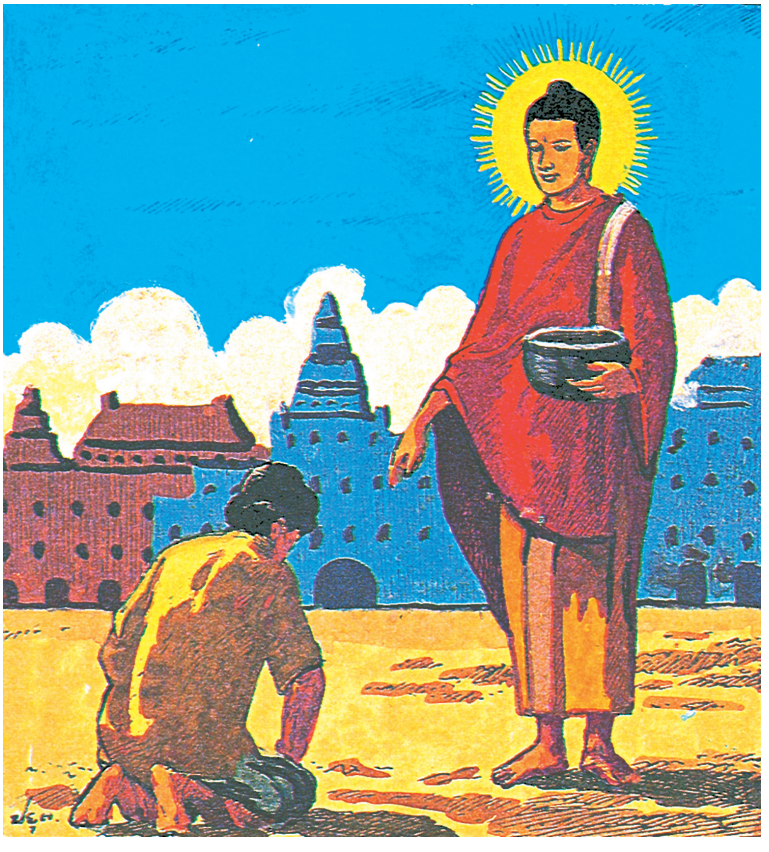
138 佛陀看那青年，在大路上做完了很奇怪的儀式，就去問他為什麼要那樣做？那青年回答說：他是依照他的父親最後臨終的遺言做的。每天早晨這樣做，是為了防備兇惡的事情，不從四方、天上、地下來侵擾他們。佛陀聽了這樣的回答，便對他說：「很好！你能忠實地奉行你父親最後臨終的遺言；但是，你那樣做，還不是你父親真正的意思。」

138 The Buddha watched the youth finishing his strange ritual in the thoroughfare and asked him why he did all these things. The youth replied that he observed according to the directions that his father had given him when he died and that the purpose of performing this ritual every morning was to prevent any evil thing from befalling him from any direction. After hearing his answer, the Buddha said to the youth: “It is very good that you can honestly follow your father’s last instructions! But the real meaning of your father’s instructions and the ritual he wished you to observe is quite other than what you think.”



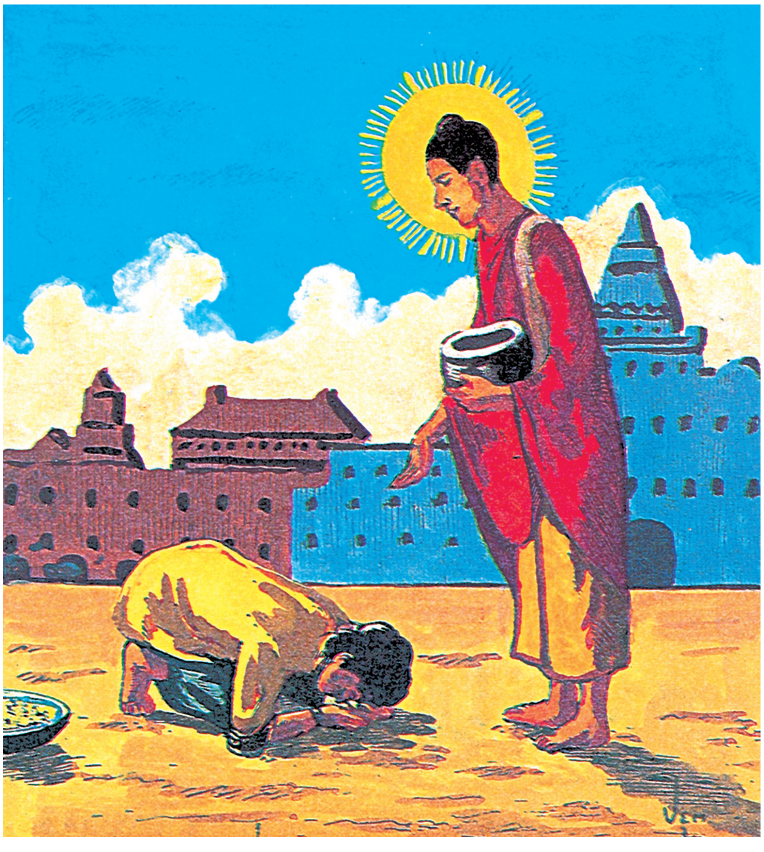
139 「你父親教你禮拜東方和散佈穀子，意思是教你尊敬和供養那對你有恩德的人，也就是自己的父母；禮拜南方，你父親的意思，是教你尊敬和善待那對你有恩德的師長；禮拜西方的意思，是教你愛護撫養你的妻子和兒女；禮拜北方的意思，是教你敬重親戚和朋友；禮拜上方的意思，是教你恭敬沙門、婆羅門、聖人等。」

139 "Your father told you to salute the east and spread grain. What he really meant was that you should respect and support those who have shown kindness or any kind of favor to you-that is, your parents. By saluting the south, you should understand that your father wanted you to be aware that you should respect and treat your teachers well. Saluting the west means loving and protecting your wife and children. Saluting the north means honoring your friends and relatives. By your saluting the heavens above, your father meant that you should pay reverence to Śramaṇas, Brāhmaṇas and saints."



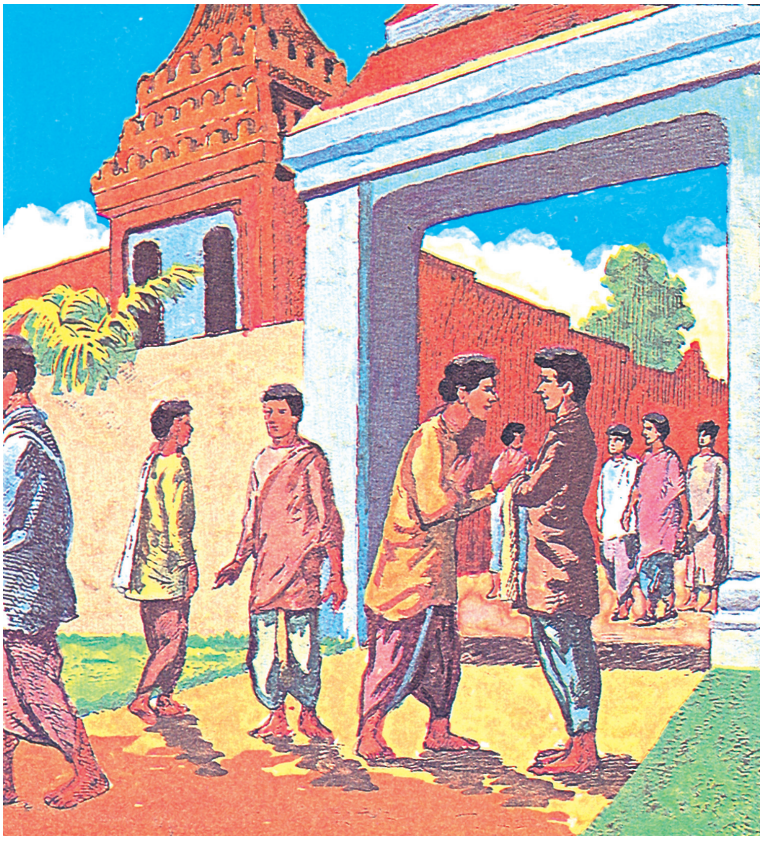
140 「禮拜下方的意思，是教你以慈愛對待人，以及種種的動物，即使是非常低微的生命。你父親有這種意思，才教你那樣禮拜，教你防備各種災難從各方來。」除此之外，佛陀還向這個叫做「善生」的青年解釋：對自己和對別人要做應該做的事，使現在和未來人人得到快樂和進步。佛陀又教善生：不殺生、不偷盜、不邪淫、不妄語、不飲各種麻醉品——這就是有名的五戒。

140 "To salute the earth below means treating others kindly, not only people, but also animals and the lowest creatures alike, without discrimination. Your father had all this in mind, so he told you to salute in this manner in order to prevent evil from falling upon you from any direction whatsoever." The Buddha then expounded to the youth, whose name was Sujāta, what one should do for himself and others in order to bring happiness and a better life to everybody now and in the future. The Buddha also instructed Sujāta not to kill, not to steal, not to commit adultery, not to utter false speech, and not to partake of any intoxicant-that is, he gave him the well-known five precepts.



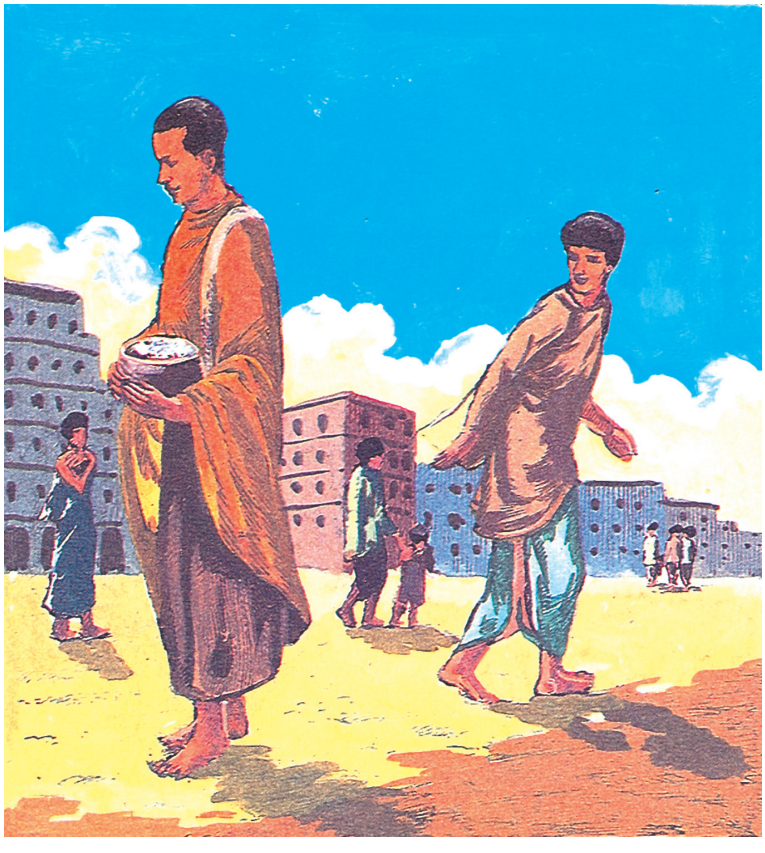
141 之後，佛陀指導他要努力工作，努力賺錢，以及怎樣保護賺來的錢財；不可貪婪，不可只為自己利益而用，不可愚笨地浪費。指導他把錢財分做四分：一分用在家庭生活；一分用作發展事業；一分幫助貧困的人們；一分儲蓄起來，防備意外不幸的時候使用。善生恭敬地聽完佛陀的指導，便請求佛陀收他為弟子，一生依佛陀指導的方法，禮敬六方。

141 Afterwards the Buddha advised him to work and earn his living diligently, to take good care of the wealth he would amass, and at the same time, to avoid being avaricious and to use his wealth properly, not only for his own benefit. The Buddha instructed him to divide his money into four portions: one part should be used for the support of his family; one part for the expansion of his business; one part to help the poor and the needy people of society; and the remaining part should be saved for any emergency. Sujāta listened reverently to the Buddha's instruction and later requested the Buddha to accept him as a disciple. For the rest of his life he saluted the six directions in the manner and with the understanding that the Buddha had taught him.



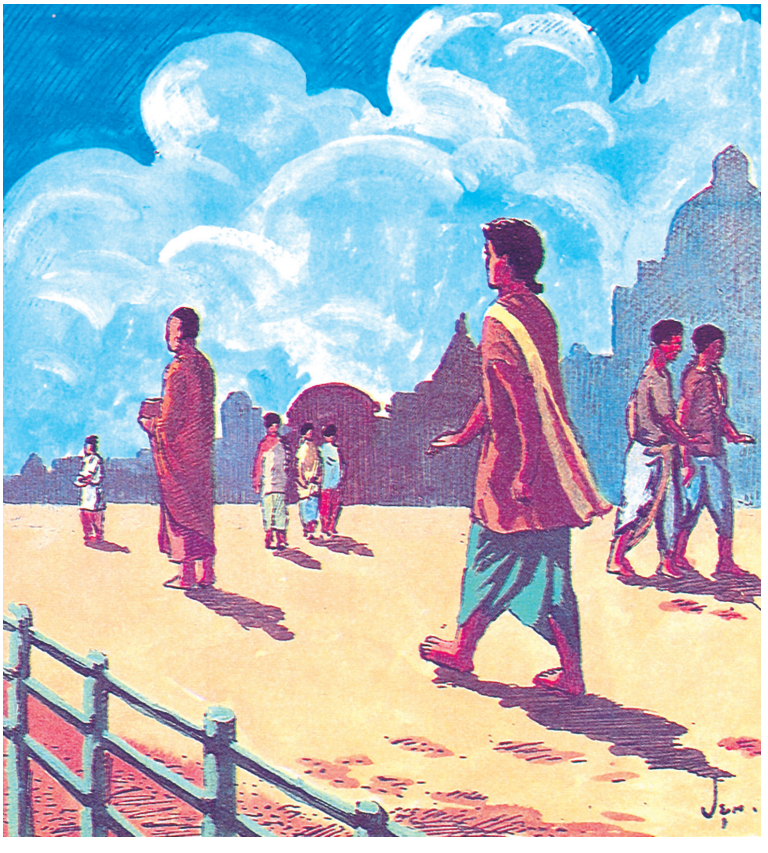
142 佛陀住在靠近王舍城的時候，有一個名叫「刪闍耶」的外道首領，也住在王舍城的附近，約有二百多弟子；弟子中有兩個人，一個叫「優波室沙」，另一個叫「拘利多」，他們兩人智慧很高，所以不滿足自己老師所教的知識，並希望知道更好更深的「不生滅法」。兩個人非常友愛，知識也相等，所以互相共約，盡各人的智力，學習和思惟，尋求不生滅法，如果誰先得到，就告訴另一個人同時知道。

142 During the Buddha's sojourn in the vicinity of Rājagṛha, there was well-known master of one of the heretical schools, whose name was Saṃjayan Vairaṭīputra, living in the area. He had about two hundred pupils, and among them Upatiṣya and Kolita were the most learned. These two pupils, however, were not satisfied with what their master had taught them, and they hoped to learn that higher and more profound knowledge that leads to no birth and no death. They were the best of friends, and their education and knowledge were on the same level. So they made an agreement that each would try his best with his intelligence and training to search for the highest knowledge, and that as soon as one had found it, he would immediately inform the other.



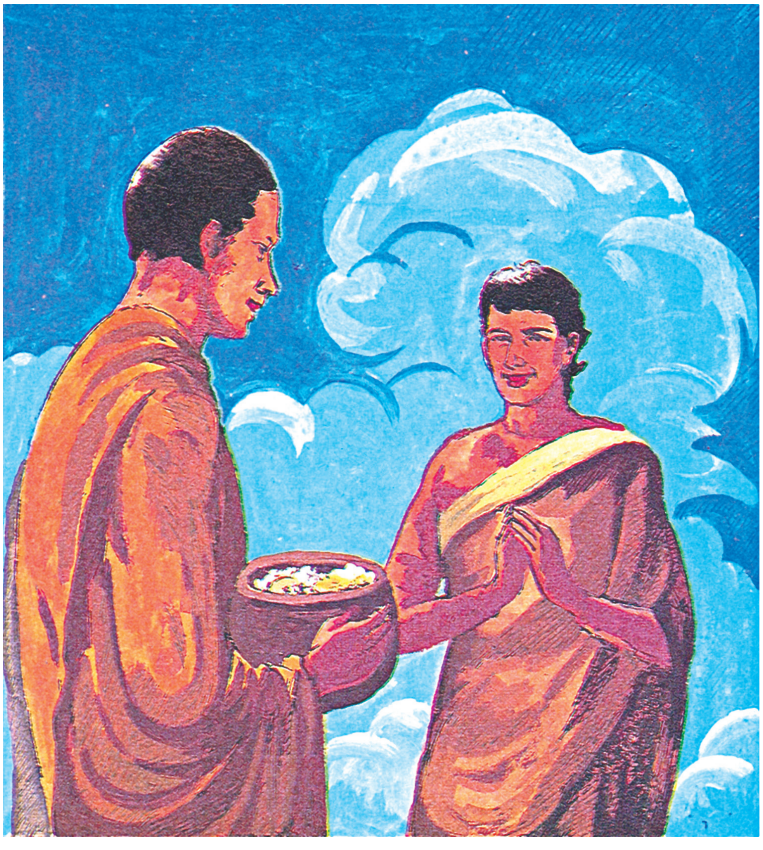
143 一天早晨，優波室沙沿著大路向王舍城走去，看到一位正在托缽的出家人。那個出家人托缽時，行止舉動的態度，都是非常的高雅、整齊、寧靜、莊嚴，這使他感到很驚異，越走近就越懷疑，但卻越充滿了敬仰，因為那位出家人的面上，流露出無限快樂和安靜，看樣子，他已離開了一切恐怖。優波室沙心裏想：這位出家人，一定已經得到了真理，是我們正在追求的；或者最少也是得到真理之人的弟子。我極希望知道，誰是他的老師，他的老師教誨的是什麼？我要跟著他，我要得到真理。

143 One morning, as Upatiṣya was walking along the road toward Rājagṛha, he saw a śramaṇa holding out his food bowl. The manner of this śramaṇa was so elegant, neat, peaceful and serious, even when he was begging for food, that Upatiṣya was very much astonished. The nearer he approached to the śramaṇa, the stronger became his wonder and, at the same time, his admiration, because he saw flowing from his countenance unlimited peace and happiness. Apparently this śramaṇa had cut himself away from all fear. Upatiṣya thought: "This śramaṇa must have found the ultimate truth that we are pursuing, or he must be, at least, a disciple of one who has found the ultimate truth. I am anxious to know who his master is and what his master teaches. I must follow him. I must find the truth!"



144 無論怎樣，優波室沙總覺得，那位出家人在托缽的時候，是不好去問他的，他就隔著一段路，跟在後面走。等他托缽好了，出了城門，優波室沙才向前走去，恭敬地問安，像是曾經認識的一樣，然後問：「大德！你的態度非常安靜，面貌很慈祥，我真想知道，什麼人是你的老師？你出家修梵行，是聽誰的教誨？你的老師叫什麼名字？他的教誨是怎樣？」

144 But Upatiṣya felt that it was improper to question him while he was begging for food, so he followed him at a distance until he had finished his daily begging and had left the city of Rājagṛha. Then he came forward, reverently gave his regards as if he were talking to an old acquaintance, and then asked him: “Venerable Master! Your manner is so peaceful and your look so serene that I should really like to know who your teacher is. Under whose direction did you leave home and take up the pure life? What is the name of your teacher and what did he teach you?”



145 出家人微笑著說：「大德！我現在告訴你，有一位釋迦族的大沙門，他捨棄了王位，出家修梵行；我離開家跟大沙門出家，佛陀是我的老師，我依他的教誨奉行。」優波室沙想，或者他能從這位出家人，知道「不生滅法」；這是他和他的朋友拘利多尋求很久了。他很熱切地問：「可尊敬的大德！佛陀的教誨是怎樣說？你的老師曾教什麼？我想要知道它的意思！」

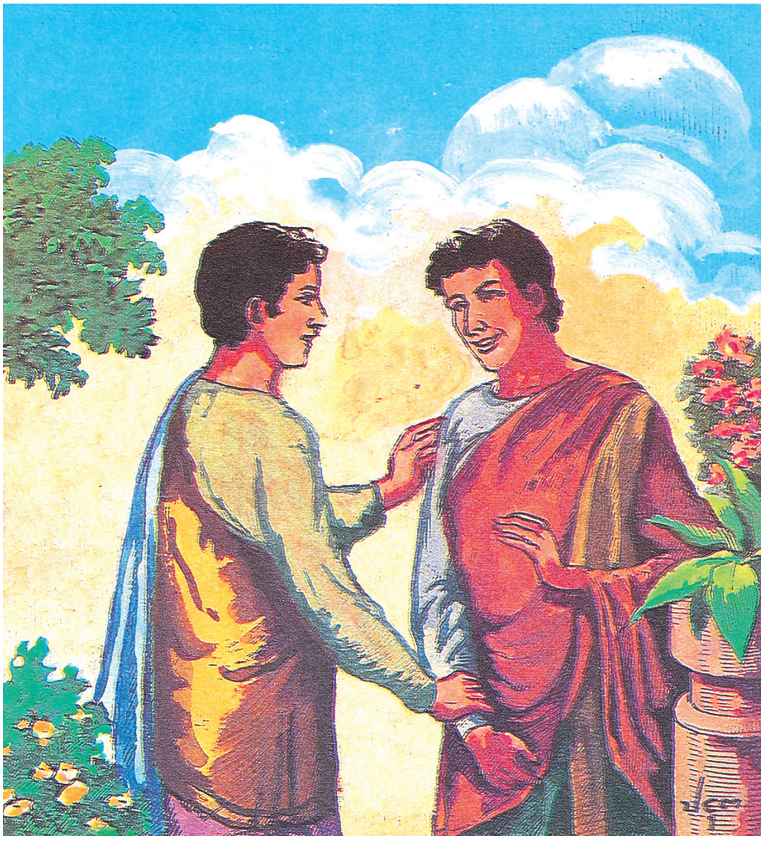
145 The śramaṇa answered smilingly: “Venerable Master! Let me tell you that there is a great śramaṇa of the Śākya Clan, who gave up his throne and left home to practice pure living. I left my home also to practice with this great śramaṇa. The Buddha is my teacher, and I practice in accordance with his teaching.” Upatiṣya thought to himself that perhaps he could learn the dharma of no-birth and no-death, which he and his friend Kolita had been pursuing for a long time, from this great śramaṇa. So he inquired anxiously: “Venerable Master! What is this teaching of the Buddha? What has your master taught you? I should like very much to know its meaning.”

146 出家人溫和的回答他：「我跟佛陀出家，學習和修梵行的時間還不久，所以知道佛陀的教誨也不多，不能對你詳細地解說；假使你要知道大概的內容，我可以告訴你兩三句。」優波室沙急忙地說：「我很想知道，就請大德告訴我大概的內容吧！」出家人說：「好！你聽著：『一切法從因緣生，一切法也是由因緣滅，我們的佛陀，常作這樣說。』」

146 The śramaṇa answered him in a mild tone: “It has not been a very long time since I left home to learn and practice with the Buddha. Therefore, I have not learned very much about the Buddha’s teaching, and thus I am not able to explain it to you fully in detail. But if you would like to know only the general content of his teaching, I could tell you about it in a few sentences.” Upatiṣya replied hastily: “I should very much like to know; please tell me just the general contents!” The śramaṇa said: ”Fine! Now listen! The Buddha said ‘All things arise from causes and conditions; all things also vanish because of causes and conditions.’ Our great Buddha often said so.”

147 當優波室沙在靠近城門的地方，聽了這四句話，佛法的光輝已照進了他的心裏：一切已生起或正生起的事物，都要歸於壞滅，沒有方法例外；只有不生起的事物，只有離開「死亡」或「壞滅」，才是自由的。優波室沙對出家人說：「假使你跟你的老師學習這種知識，你一定已經脫離死亡的痛苦，這是以前的人們，從沒有發現過的。」說完，他很感謝出家人；又問了佛陀所住的地方，然後辭去。他要把這好消息告訴拘利多，自己現在已得到不生滅法了。

147 As Upatiṣya heard these words in the shadow of the gate to the city, the radiance of Buddha-Dharma was already lighting up his mind: “All things which had come to pass or were coming to pass would, without any possible exception, go to destruction and extinction; only those things which did not arise or come to pass, thus avoiding death or destruction, were free.” Upatiṣya said to the śramaṇa, “If you have learned this kind of knowledge from your master, you have certainly already gotten rid of the fear of death, and this goal has not yet been achieved by anyone else.” After having said this, he thanked the śramaṇa profoundly. He then asked him where he might find the Buddha. Then he departed, intending to pass the good news on to Kolita, that he himself had already obtained the dharma of non-arising and non-extinction.

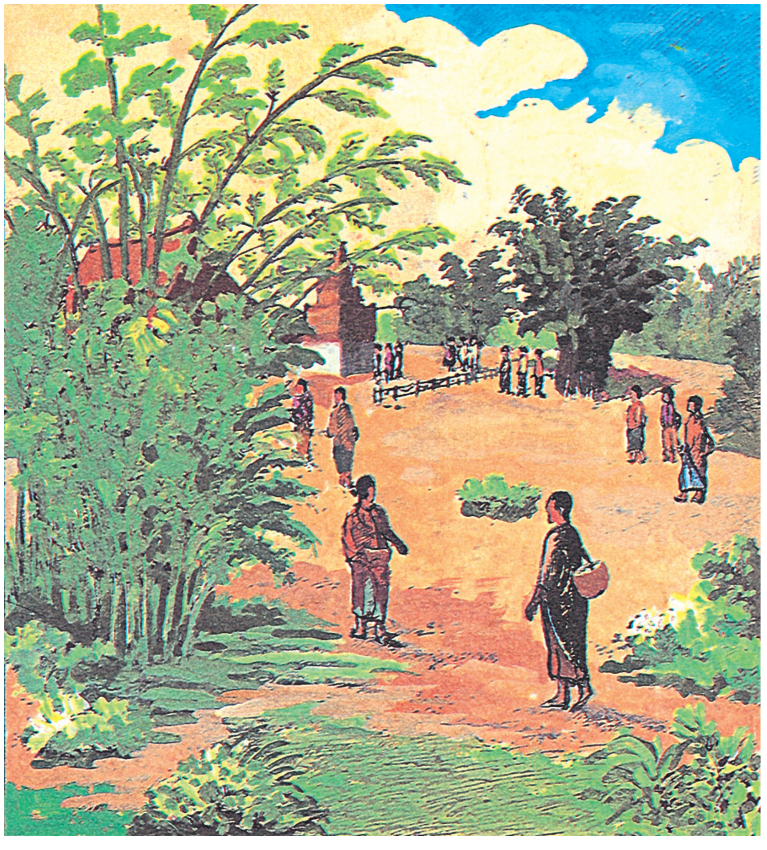


148 這時優波室沙的臉上充滿了快樂的光彩，像那位告訴他不生滅法的比丘一樣。當拘利多看到他這樣走來，就知道他的朋友得到了最大的快樂，所以問道：「朋友呀！看你滿臉清朗的光彩，你已得到我們找尋很久的不生滅法了嗎？」優波室沙高興的回答說：「是！是！朋友！我已經得到了不生滅法！」拘利多急忙地問：「那是怎樣呢？朋友！那是怎樣呢？」優波室沙告訴他的朋友拘利多，他遇到了一位不平凡的出家人，並且講出了他所聽到的那四句偈。

148 Now Upatiṣya's face was overflowing with the brilliant radiance of joy too just like the face of the śramaṇa who had told him the truth of neither arising nor passing away. When Kolita saw him approaching, he immediately knew that his friend had acquired the utmost joy, so he asked: "My friend! Just look at this bright splendor on your face! You must have found the truth of neither birth nor death, for which we have been searching for a long time. Have you?" Upatiṣya answered jubilantly: "Yes! Yes! My friend! I already attained to the dharma of no-birth no-death." Kolita asked eagerly: "How did you do it, my friend? How did you do it?" Upatiṣya told his friend Kolita about the remarkable śramaṇa he had met and repeated to him the words he had heard.

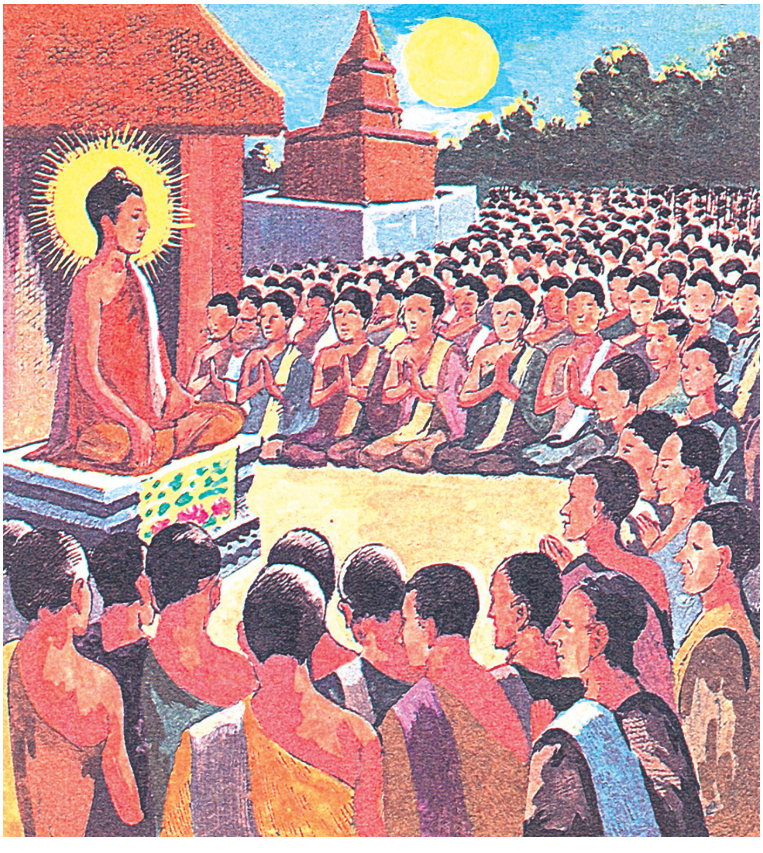
149 當時，拘利多也開悟見道了，他已知道不生滅法，不是在世界上的色、聲、香、味、觸、法的性質裏面，因為，不生滅法是不會生起，也不壞滅的。最後他們兩人，去到佛陀的地方，請求出家，後來證到阿羅漢果；並且成為佛陀的上首弟子，由於他們兩人有大的智慧和大的神通，這就是大家知道的「舍利弗」和「目犍連」兩位尊者。那位告訴他們不生滅法四句偈的出家人，是「阿說示比丘」，所以那首偈傳流下來，就叫做「阿說示比丘偈」。

149 Instantly, Kolita also awoke and saw the way. He now realized that what is neither created nor annihilated does not exist among the nature of worldly things produced by sight, sound, smell, taste, touch and ideas; for that which is neither created nor annihilated cannot be either produced or destroyed. Finally the two of them went to see Buddha and asked him to accept them as bhikṣu. Later on they attained to the Arahant Fruit and became the Buddha's chief disciples. They were known everywhere for their high wisdom and great supernatural power under the more familiar names of Śāriputra and Maudgalyāyana. The śramaṇa who had told them the dharma of neither creation nor annihilation was Bhikṣu Aśvajit, and the verse that was handed down became known as the "Verse of Bhikṣu Aśvajit."



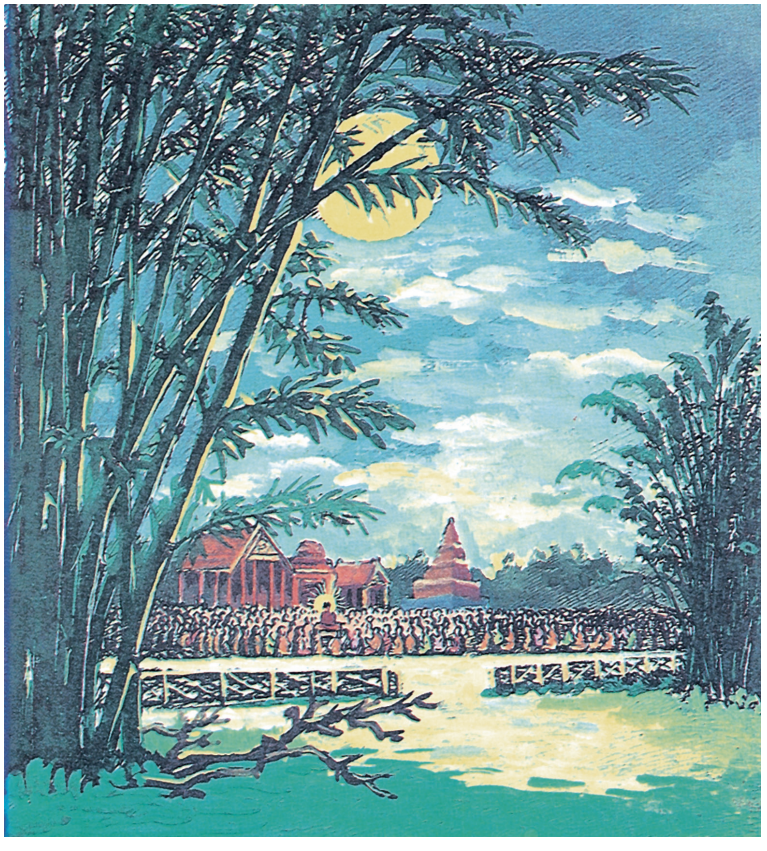
150 當佛陀還住在王舍城的時候，有一年的三月十五（泰曆）月圓日，在竹林精舍開了一次弟子大會。那次大會的產生，是由於一千二百五十位阿羅漢弟子，從各方弘法回來精舍，向佛陀報告他們弘法的經過。因為他們事先都沒有相約，卻好同在一天中回來；這樣的機會很難遇，佛陀及阿羅漢弟子們都非常高興。

150 When the Buddha was residing at Rājagṛha, a conference was held at Veṇuvana for all the disciples on the full moon day of the third month (Thai era) of the year. The meeting was initiated by the simultaneous return of the one thousand two hundred and fifty arhant disciples from their respective dharma-propagating missions. Since they had not contacted each other and yet had arrived on the same day to report their accomplishments to the Buddha, it was indeed a most unusual occasion and pleased the Buddha as well as his disciples very much.



151 佛陀覺得教誨的機會成熟了，為了使弟子們依據同一個原則去弘法和實行，所以召集全精舍的弟子們會議，教導三點精要：一、不作一切惡；二、行一切善；三、淨除心中的煩惱。同時，佛陀教誨的那天，尚有四件重要的事情應該紀念，那就是：

151 The Buddha felt that this occasion was a proper time for instruction, so he gathered all his disciples together at Veṇuvana and instructed them to practice and preach following the same basic principles. The essence of this instruction was: 1) Do not do any evil; 2) Do practice all the wholesome; 3) Purify your your mind from defilements. There are four important things to remember about the occasion of this gathering; these are:



152 一、參加會議弟子，都是阿羅漢。

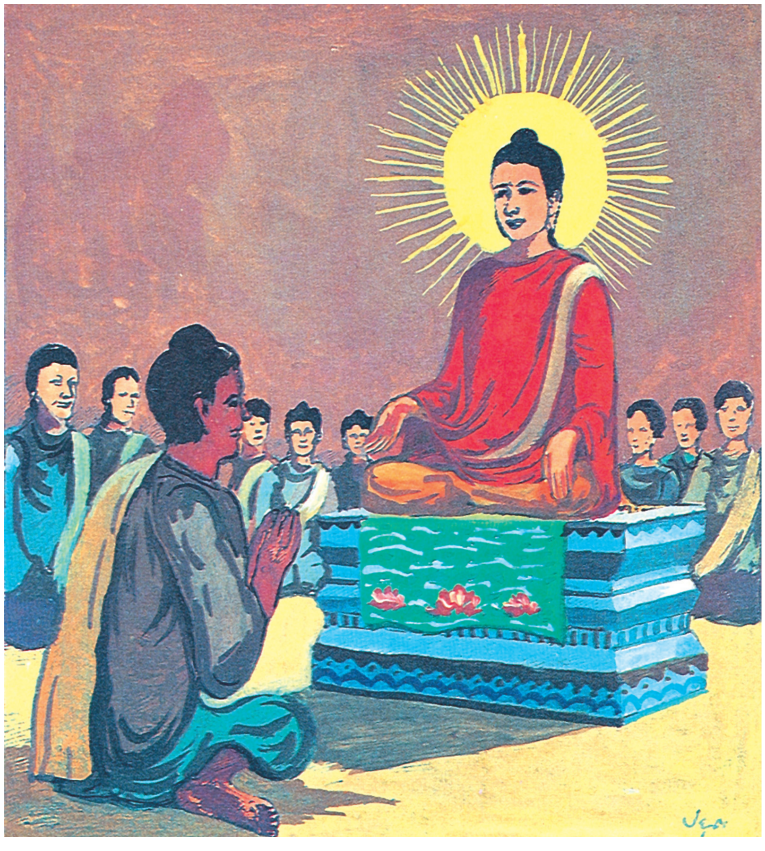
二、阿羅漢弟子，都是佛陀親度出家的善來比丘。

三、來見佛陀的一千二百五十位阿羅漢弟子，事先都沒有相約。

四、佛陀那天的教誨，叫做波羅提木叉教誡。

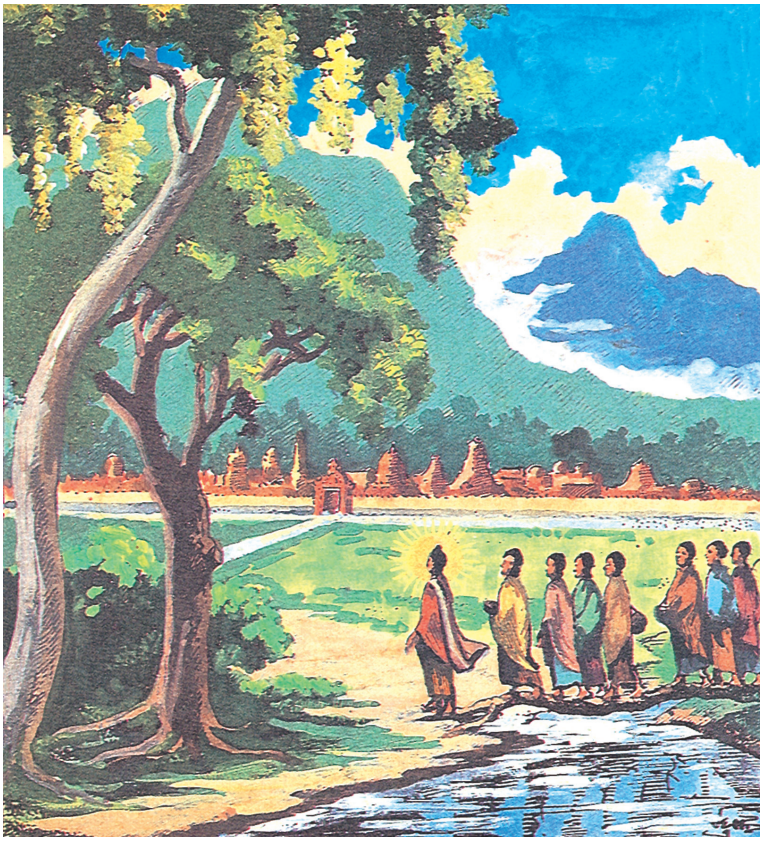
因為有這四件大事紀念，所以從那次會議之後，流傳下來，到現在的三月十五月圓日，（南傳佛教）仍要舉行「敬法節」紀念儀式。

152 1) All the attending disciples were arhants; 2) All these arhant disciples were bhikṣu ordained by the Buddha personally; 3) The one thousand two hundred and fifty arhant disciples did not make previous appointments to arrive on the same day; and 4) The Buddha's instruction given on that day became known as the Pratimokṣa Instructions. To celebrate these four memorable facts or events, Theravāda buddhists have celebrated the "Dharma-Respecting Festival" every year on the full moon day of the third month ever since that first conference was held.



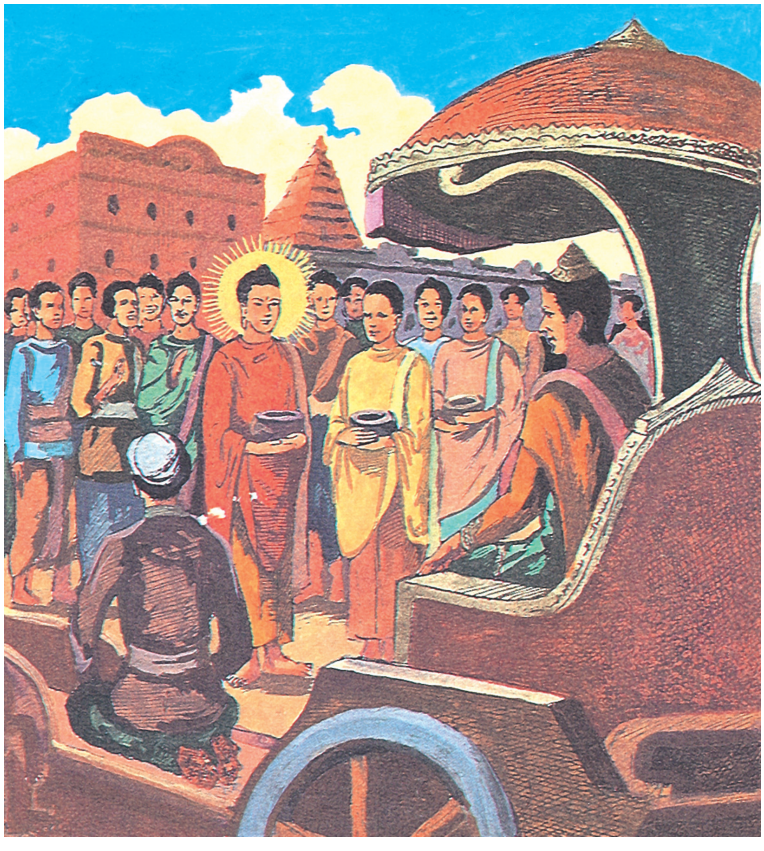
153 當淨飯王知道消息，他的太子現在已經證得正覺成為弗陀，住在王舍城，所以命令一位叫做「迦留陀夷」的青年大臣，他過去是悉達多少年時期同玩的伴友，去請求佛陀回迦毘羅城；佛陀的父親希望在世時，能見到佛陀一次。佛陀依照父王的意思，答應了回國；所以到了適合遊化的時候，佛陀就帶了弟子們去迦毘羅城。

153 When King Śuddhodana learned that his crown-prince had attained enlightenment and become Buddha and that he was staying at Rājagṛha, he sent a young official named Kālodayin, one of the playmates of Siddhārtha's youth, to invite him to Kapilavastu. He wished he could see the Buddha once more while he was living. To honor his father's wish the Buddha promised to visit him, and so, at the proper time, he and his disciples went to Kapilavastu.



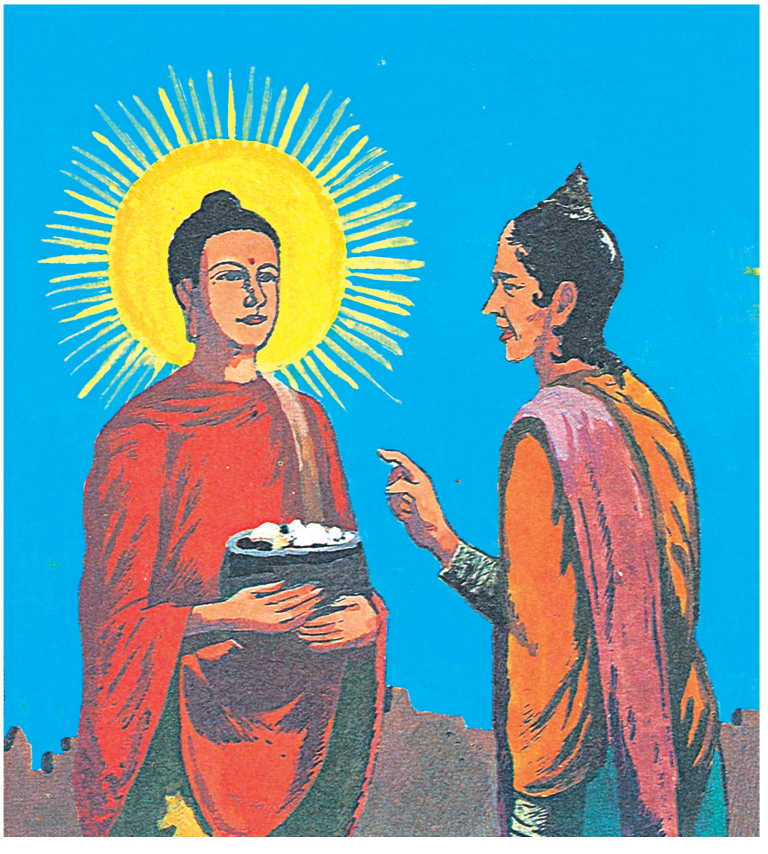
154 一天晚上，佛陀帶著弟子們到了迦毘羅城，住在城外的尼拘樹園，是淨飯王準備給佛陀和比丘們住的精舍。第二天早晨，佛陀和平常一樣，帶領著弟子們進城去各街道上托缽，人民看到佛陀行路托缽，有人去告訴淨飯王；淨飯王聽到太子從自己的人民那裏乞食，覺得非常的驚異和忿怒。

154 One evening the Buddha took his disciples to Kapilavastu. When they arrived there they stayed at Nyagrodha Garden, outside the city, where King Śuddhodana had provided residences for them. The next morning, as he did every day, the Buddha led his disciples through the streets of the city to beg for food. People watched them marching along; and someone went to report to the king. King Śuddhodana was both surprised and angered to hear that the prince was begging for food from his own people.



155 淨飯王命令趕快駕車，去到佛陀托缽的路上，到了那裏，看到佛陀帶著弟子們在路上走，手中的缽裏，已經盛滿了食物，正轉面向王宮行去，四面圍著一群禮敬的人民。但是淨飯王很忿怒和失望，太子在自己的國境裏托缽行乞。在自己國境裏，太子如要什麼，不必經過許可，都可以隨手而取，所以淨飯王心裏非常煩惱。

155 King Śuddhodana ordered his driver to rush him to the street where the Buddha was begging. On arriving, he saw the Buddha and his disciples marching along with their bowls already full of food. They were making their way through a crowd who were paying them reverence, and they were just about to turn toward the palace. But King Śuddhodana was angry and disappointed. The prince begging for food in his own country! In his own country the crown-prince was entitle to take anything he wanted without asking for permission at all! So the king, looking at the situation in this way, naturally felt quite vexed.



156 淨飯王去到佛陀面前，用忿怒和失望的語氣斥責佛陀說：「兒呀！這是我做父親得到的好消息嗎？你這樣做，離棄父王的國家而去。你是國王的兒子，繼承王位的人，決定了沒有？啊！兒呀！今天你做了對父王和王朝最喪失光榮的事情，曾經那一次，你的祖先這樣做過？又那一次，我們像乞丐一樣地求食？」

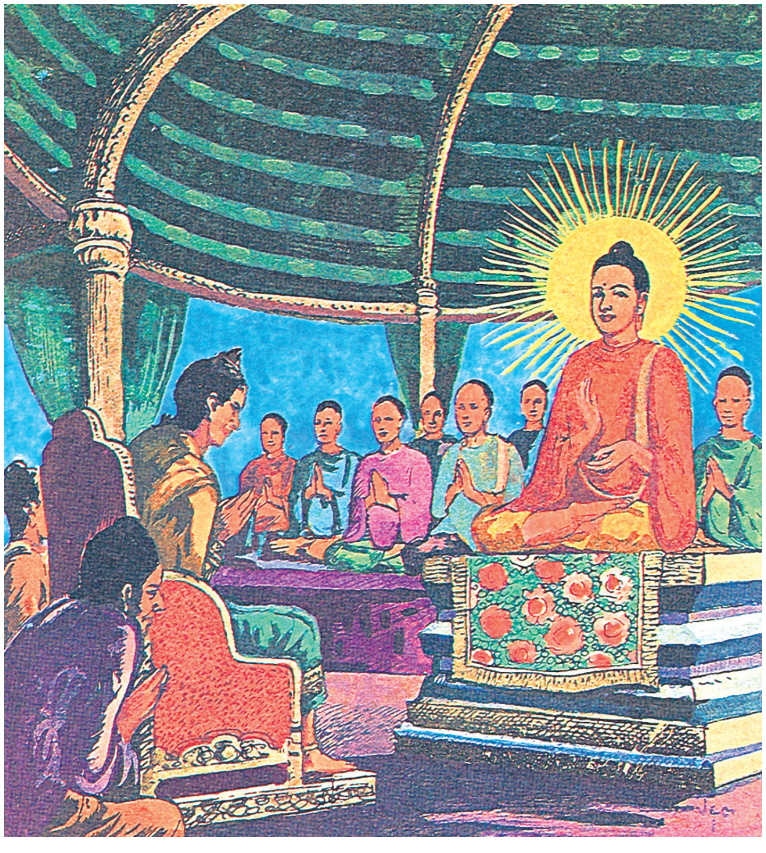
156 King Śuddhodana went before the Buddha and reproached him in a tone of disappointment and indignation: “My son! Is this the good news that I, your father, am to receive? You have abandoned your father and left the country. You are the son of the king, but has the heir to the throne yet been decided? Oh! My son! Today you have done a most disgraceful thing to your father and the royal family. On what occasion have your ancestors ever done such a thing. On what occasion have we ever accepted food like beggars?”

157 佛陀很平靜地對正在氣憤和誤會的父王說：「父王！這是真正依據我祖先的規矩而奉行的。」淨飯王說：「人人都知道，你的祖先是國王，沒有一個人曾經做過這樣可恥的事情。」佛陀繼續平靜的說：「父王！是真的這樣，我的意思不是指世界上相傳的姓族。」

157 The Buddha spoke calmly to his angry, non-comprehending father: “Father! This is done, in reality, in accordance with the customs of my ancestors.” King Śuddhodana answered: “Everybody knows that your ancestors were kings and that none of them ever did such shameful things.” The Buddha continued calmly: “Father! It is true, but I am not talking about worldly ancestors.”

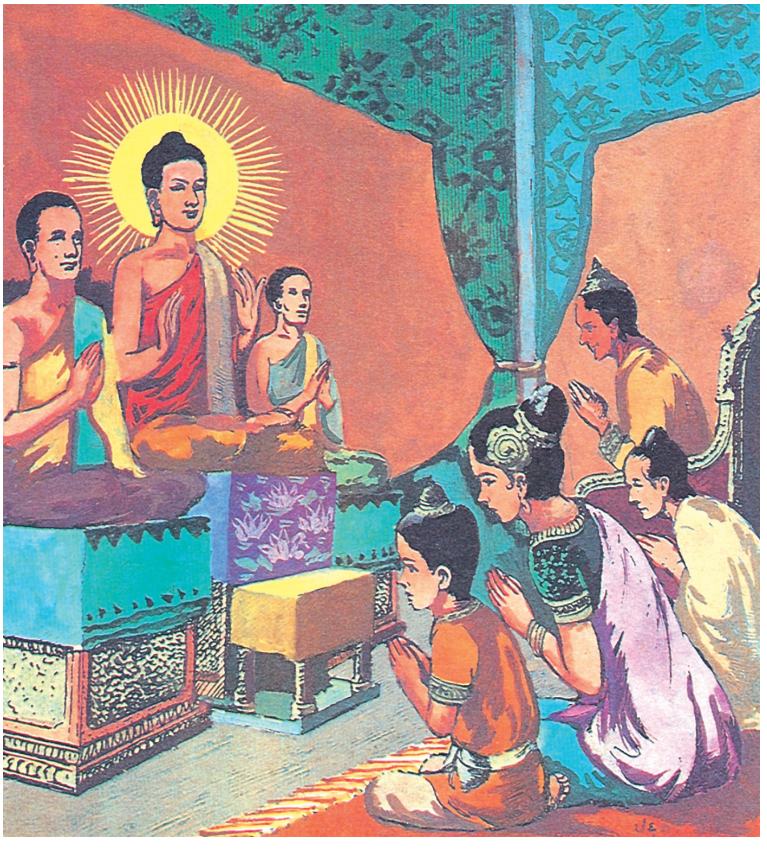
158 「現在，我是傳承過去一切諸佛的系統，我的意思是佛陀，我依照我的祖先曾經做過的來做，過去一切諸佛都這樣做；托缽是為了度化人民，是諸佛所行的，我才一樣照著做。」佛陀說完後，就講些基本的佛法給淨飯王聽，消除了父王的怨忿。淨飯王從佛陀的手中，將缽接去，請佛陀和他的弟子們去王宮裏托缽。

158 "Now I am perpetuating the tradition of all the Buddhas of the past. I mean that I am now the Buddha, and in begging I do what all of my ancestors have done. All past Buddhas did so, and you must understand that begging for food is done for the purpose of converting people. What all the Buddhas practice, I also do." After ending his speech, the Buddha explained some fundamentals of the Buddha-dharma to King Śuddhodana to wipe out his father's anger. Then the King took the food bowl from the Buddha's hand and asked him and his disciples to accept food in the palace.



159 當佛陀來到王宮，食完淨飯王非常精美的供餐，佛陀就對父王、親戚、以及當時在場的臣民說法，詳細解說自己覺悟的真理，滅除一切痛苦的方法。在那裏聽的人，都能明白，信受奉行，永遠做佛陀的弟子。

159 In the royal palace, after finishing the very exquisite meal which the King had offered him, the Buddha beggan to preach to him, his relatives, the officials and all the other people there. He explained in detail the supreme truth he had attained and the method for eliminating all suffering. Everyone in the audience was able to understand, and they received the teaching with confidence and reverently put it into practice and became followers of the Buddha forever.

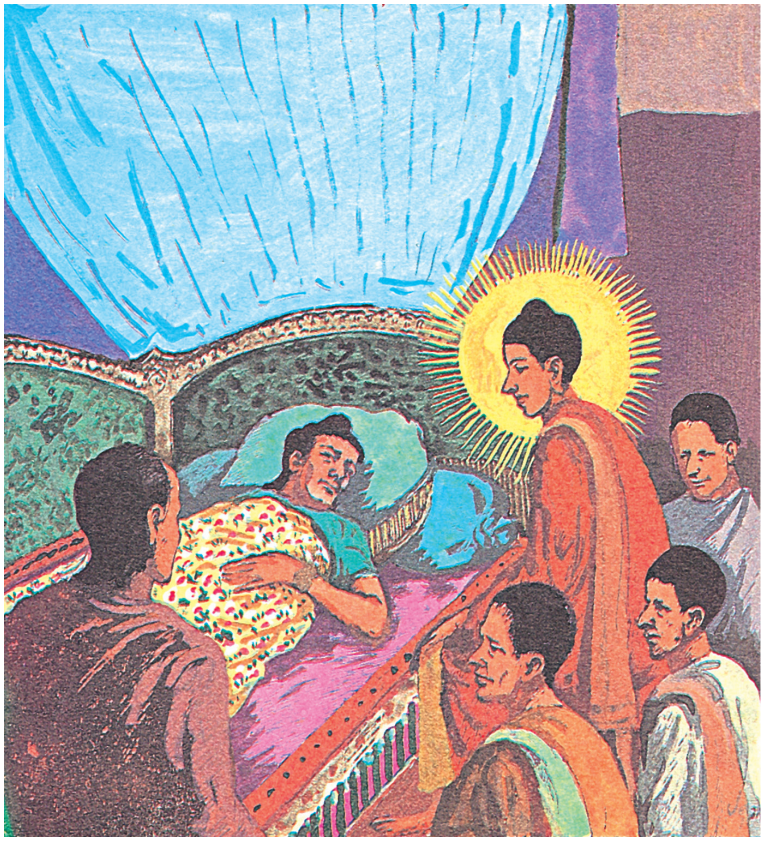


160 後來，佛陀依照淨飯王的請求，帶了兩位上首弟子，去耶輸陀羅夫人所住的地方；因為夫人不能像別人一樣來聽法，心裏非常傷心。佛陀大慈大悲，先敘說夫人過去的美德，然後說法給她聽。這時的羅睺羅王子，已經七歲了，後來佛陀度他出家，成為佛教中的第一個沙彌。

160 Later, at the request of King Śuddhodana, the Buddha, took two senior disciples and went to Lady Yaśodharā's living quarters to see her individually, for she was quite sad at not having been able to hear the Buddha's sermon. The Buddha very compassionately enumerated the virtuous deeds of her past and then explained the dharma to her. At that time, Prince Rāhula was seven years old. He was later ordained by the Buddha and became the first śrāmaṇera in the Buddhist teaching.

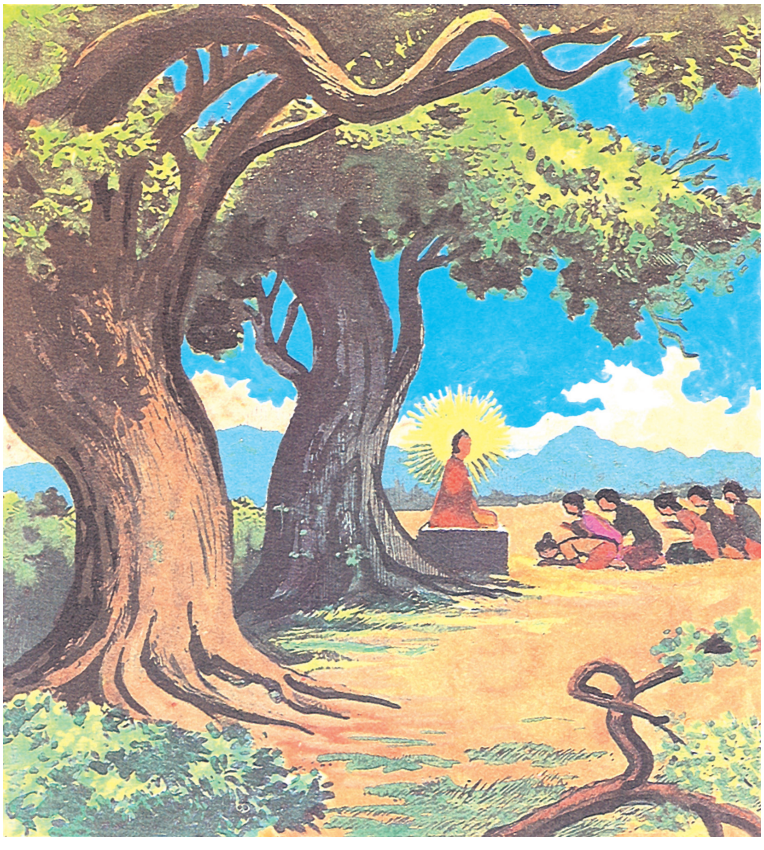
161 除了羅睺羅為沙彌以外，佛陀還度了他的從弟難陀，以及釋迦族中其他的王子們出家。迦毘羅城的青年男子，跟佛陀出家的也很多。後來佛陀離開了迦毘羅城，還有六位王子趕去阿耨比耶村求度出家，那就是跋提、阿那律、婆咎、金比羅、阿難、提婆達多。

161 Besides Rāhula, the Buddha also converted his step-brother Nanda and several princes of the Śākya Clan. They and many other young men of Kapilavastu all left home and followed the Buddha as bhikṣus. After the Buddha had left Kapilavastu, six more princes rushed to Anupiya village to request of the Buddha that he accept them as bhikṣus. Their names were Bhadrika, Aniruddha, Bhagu, Kimbila, Ānanda, and Devadatta.



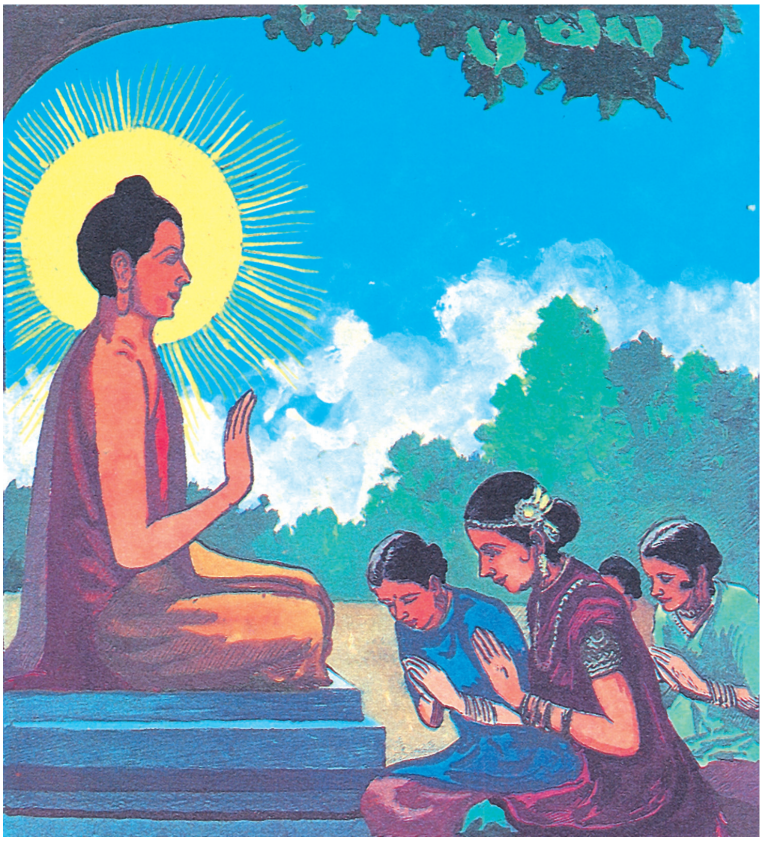
162 自此很多年後，佛陀又帶著從弟難陀、堂弟阿難、及舍利佛，目犍連，回到迦毘羅城一次，那是為了探問父親淨飯王。父王這時生病很重，因又見到了佛陀，病勢稍為有些起色；每人都以為大王的病會好起來的，但只很短的時間，因為淨飯王的年齡，已經很高了，再也抵擋不住疾病的侵襲；兩三天後，病勢又嚴重起來，終於不幸去世了，每一個人都感到非常的悲傷！

162 Many years after he left Kapilavastu, the Buddha went back again with his step-brother Nanda, his cousin Ānanda, and Śāriputra and Maudgalyāyana. This time he went to visit his father King Śuddhodana, who was seriously ill. Overjoyed at seeing the Buddha again, he showed some improvement, and everybody thought that the King might recover; but the improvement in his health did not last for long. Since King Śuddhodana was very old, he could no longer resist any onslanght of illness, and two or three days later his condition became serious once again and finally he passed away. His death caused everybody to grieve very deeply.



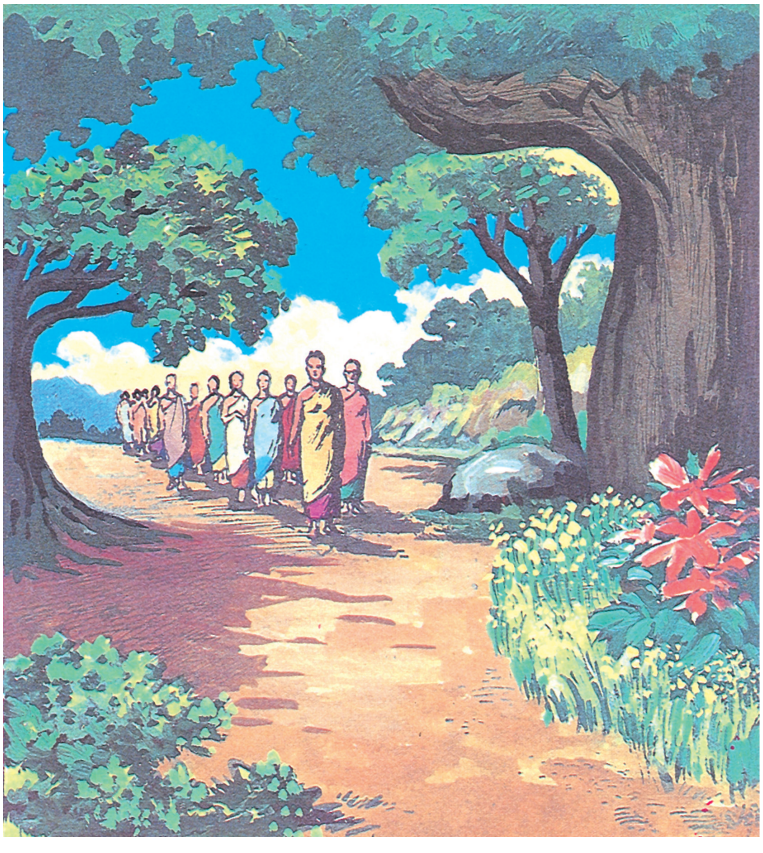
163 佛陀的姨母摩訶波闍波提夫人，她曾經撫養佛陀，如同自己親生的兒子一樣！當她的丈夫淨飯王去世後，非常地悲傷，不願再過世俗的生活，歡喜去修梵行，希望能在佛法中出家，親近佛陀，聽聞佛法！她帶著一群不願再住在王室的女子，跟隨佛陀去各處，親近佛陀。

163 The Buddha's aunt, Mahā-Prajāpatī, had nursed and brought up the Buddha as if he were her own son. When her husband, King Śuddhodana, passed away, she became very sad and began to feel tired of the worldly life. She came to prefer a pure kind of life, liked to follow the Buddha, listen to the Buddha-dharma and wished she could leave home and join his group of monks in the practice of dharma. So she led a group of women who were unwilling to become court ladies, and they followed the Buddha everywhere.



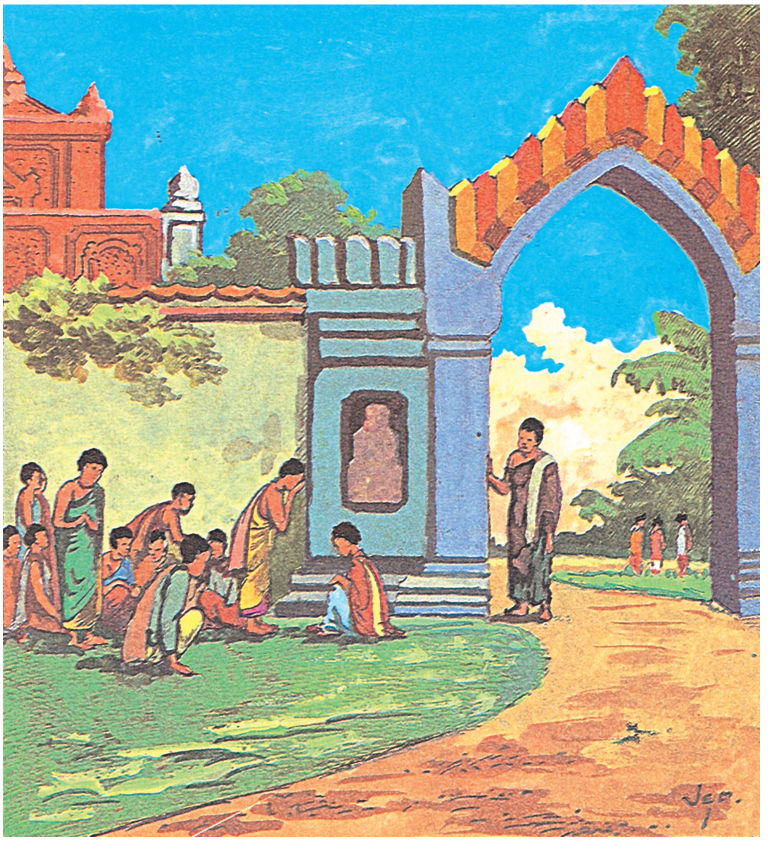
164 摩訶波闍波提夫人，請求佛陀慈悲允許收受女子出家，使她們能夠同比丘們一樣親近佛陀，聽聞佛法。雖然夫人再三地哀求，請求佛陀度她以及那些女子們出家為比丘尼，三次都被佛陀拒絕了。摩訶波闍波提夫人遭到拒絕後，覺得很傷心，因此她和那些女子都哭泣起來。

164 Lady Mahā-Prajāpatī requested the Buddha's kind-permission to let her leave home and become a nun so that she could follow him closely and learn and practice according to his teaching as other bhikṣus did. Although she implored him again and again that she and the other women be accepted as bhikṣuṇīs, she was three times refused by Buddha. At this she became so disappointed and felt so deeply hurt that she and the other women all began to weep.



165 當淨飯王的火葬禮完了，佛陀就離開了迦毘羅城，去各處遊化。一個時候，到了毘舍離國，住在大林精舍。摩訶波闍波提夫人帶著那群女子，都先剃光了頭髮，披起袈裟，一路步行到毘舍離國去，每天只能走很少的路程，經過很久的時間，才到了佛陀住的大林精舍。

165 When King Śuddhodana's cremation was ended, the Buddha left Kapilavastu and began travelling and preaching from place to place. At one point he came to the country of Vaiśālī and resided at the Mahāvana Monastery. Lady Mahā-Prajāpatī and her group of women all shaved their heads, put on kāṣāyas (robes for monks or nuns), and journeyed on foot toward Vaiśālī. They could only walk a short distance each day, so it took them a long time to arrive finally at Mahāvana Monastery, where the Buddha was staying.

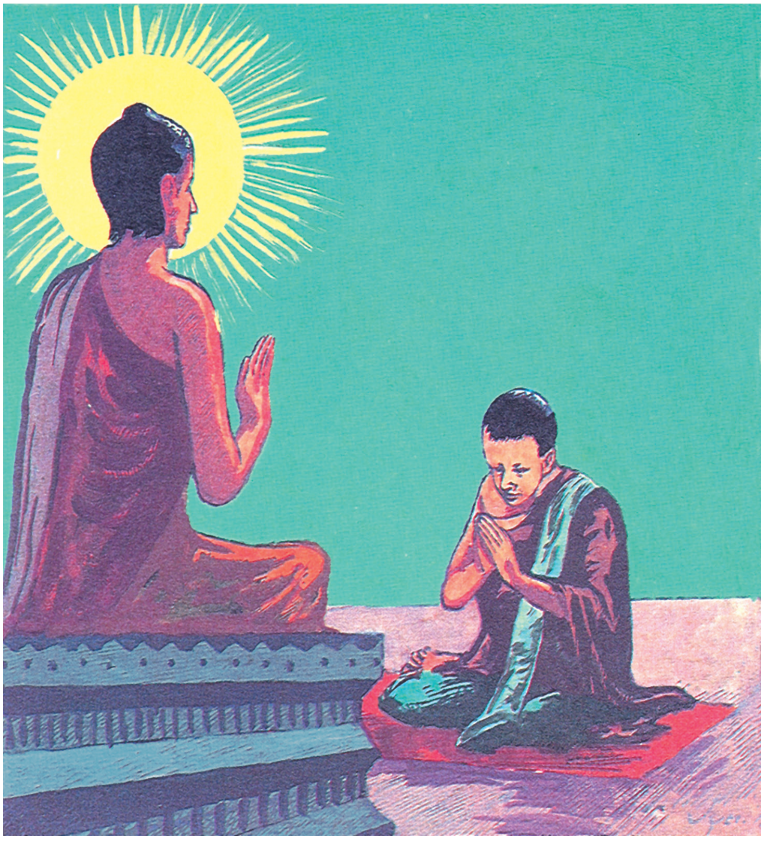


166 到了那裏之後，因為經過長途的步行，每人的足底，都被塵土摩擦得腫了起來，她們的身體也消瘦得疲倦無力。摩訶波闍波提夫人，站在精舍的外邊，悲傷地哭泣，阿難出來見到夫人哭得那樣傷心和可憐，便問她為什麼原因要哭，夫人說：「阿難大德！佛陀不允許女子在佛法中出家；我不希望別的，只希望出家，所以才哭！」

166 When they arrived, after walking for a long time, their feet were all swollen, and their bodies had become thin and weakened by fatigue. Mahā-Prajāpatī stood at the entrance to the monastery and could not hold back her tears. Ānanda had just come out of the monastery gate and found the lady weeping sorrowfully. He asked her why she was crying. The lady said: "Venerable Ānanda! The Buddha did not allow me and my women to leave home. I want nothing else. I wish only to leave home and become a nun, and so I am crying!"

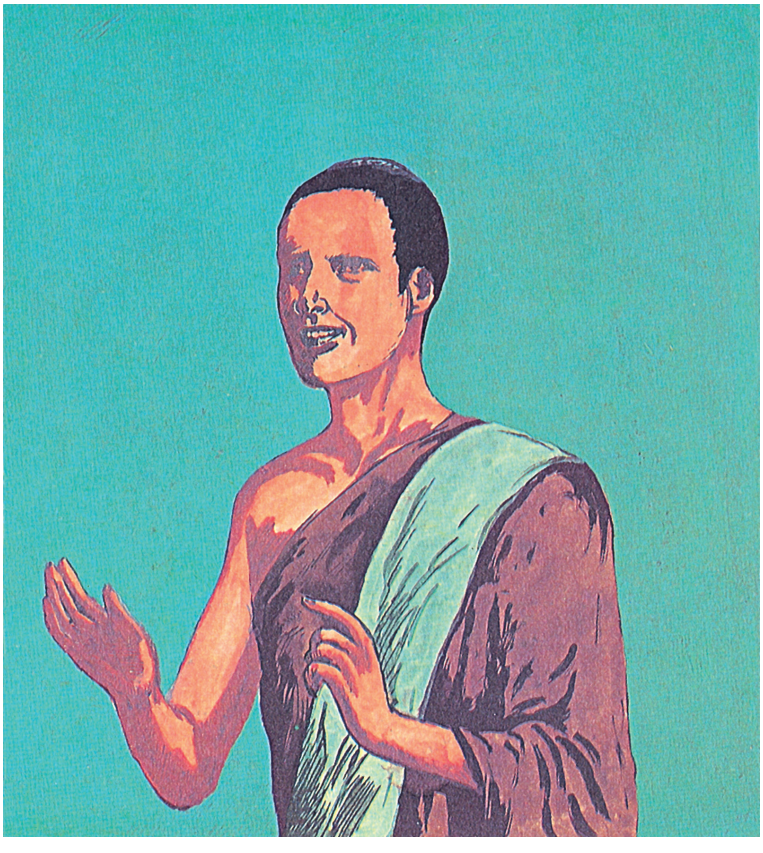
167 阿難安慰她說：「尊貴的夫人！請先等著，假使是這事，我去懇求佛陀慈悲，許可女子在佛法中出家修學，同比丘們一樣。」阿難答應了摩訶波闍波提夫人，他將盡力去做。當阿難到了佛陀住的地方，以最高的恭敬，請求佛陀慈悲許可女子出家，像男子一樣。佛陀當時對阿難回答說：「阿難！不可！不可！不要對我請求這事情！」

167 Ānanda consoled her: “My noble lady! Please wait here for a little while. If this is so, I shall entreat the Buddha to have compassion and to allow women to practice dharma as well as the bhikṣus.” Promising the lady that he would do all that he could to help her, Ānanda then went back into the monastery to see the Buddha. With deep reverence, he requested that the Buddha show his mercy and let women leave home as men were allowed to do. But the Buddha replied: “Ānanda! No, no! Do not ask me to do this!”



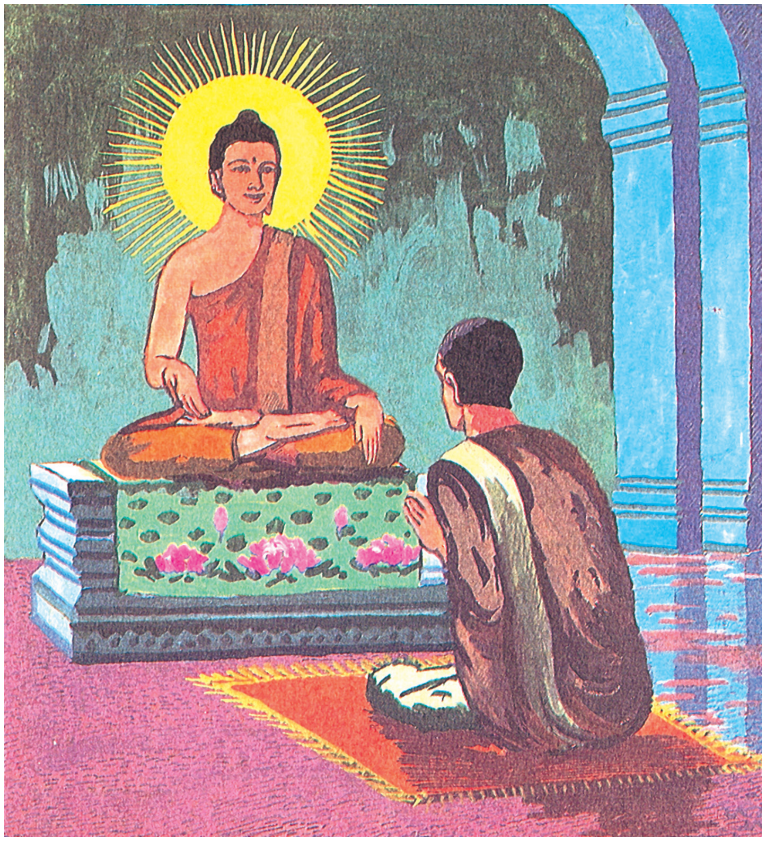
168 阿難沒有退心，仍然鼓起勇氣，同樣地再第二次和第三次請求，每次佛陀也一樣的拒絕。阿難心裏想：「直接請求時，佛陀不許可；假使我用別的方法，佛陀或者會許可的。」所以阿難就對佛陀說：「佛陀！假使女人離開俗家，在佛法中出家，很嚴格地修持梵行，她們能夠依聖道的次序證四果嗎？可以得到涅槃嗎？」佛陀答：「阿難！假使女人離開俗家，在佛法中出家修學，今生也同樣可以證阿羅漢，得到涅槃。」

168 Ānanda did not back down but, with courage, persisted in his entreaty for a second and even a third time; but even so the Buddha refused his request each time. Ānanda thought to himself: “The Buddha does not consent upon my direct request. Maybe he will consent if I plead in a different way.” So he asked: “Buddha! If women quit worldly affairs and become nuns and strictly practice pure living according to dharma, will they be able following the order of the Holy path to attain to the four fruits? Will they be able to attain nirvāṇa?” The Buddha replied: ” Ānanda! If women quit worldly affairs, become nuns and practice according to dharma, they too can during this present lifetime, attain the stages of arhant and nirvāṇa.”



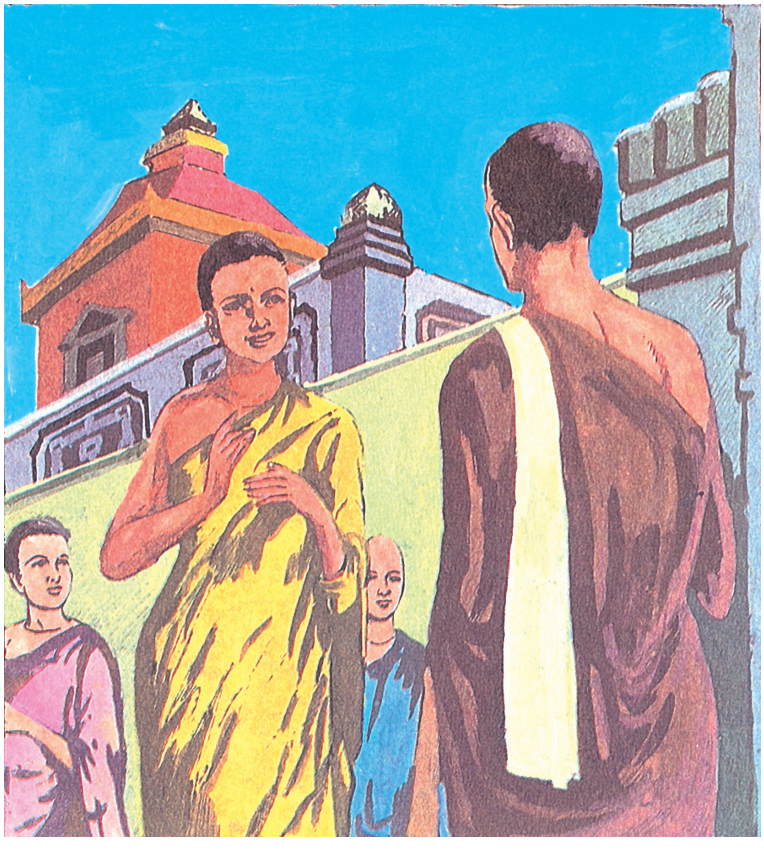
169 阿難說：「假使那樣，請佛陀想想，摩訶波闍波提夫人，對您有最大的恩德，她是您的姨母，又是您的養母，代替您的母親供奶，自從佛陀聖母去世後，夫人就撫養教育您。佛陀！懇求您為了夫人，許可女子出家，像男子一樣，在佛法中修學，求證佛陀開導世人最高的聖果。」

169 Ānanda then said: “In that case, I beg the Buddha to consider that, Lady Mahā-Prajāpatī has, in former times, done you the greatest favor; for she is your aunt, as well as your foster-mother, and she breast-fed you from the time your mother passed away as well as teaching you and bringing you up in place of your mother. Buddha, I beg you, for the sake of this lady, kindly allow women to leave home like men so that they can also practice the Buddha-dharma in pursuit of the highest holy fruit that you have expounded to the people of the world.”



170 佛陀說：「好吧！阿難！假使摩訶波闍波提夫人，歡喜嚴格奉行『八敬法』，就讓她出家吧！」接著佛陀說了八敬法。最後佛陀站起來說：「阿難！如果摩訶波闍波提夫人，一生歡喜嚴格奉行這八敬法，就成為清淨圓滿的比丘尼！」

170 The Buddha said: “All right, Ānanda! If Lady Mahā-Prajāpatī is willing to observe the ‘eight ways of showing respect’ strictly, I shall allow her to leave home!” Then he explained the eight forms of showing respect to Ānanda, and finally he stood up and said: “Ānanda! If Lady Mahā-Prajāpatī willingly observes these eight forms of showing respect all her life, she will be a bhikṣuṇī, pure in conduct and complete in virtue!”



171 阿難從佛陀那裏得到許可女子出家後，就走出來，依照佛陀所說的話，告訴摩訶波闍波提夫人；夫人覺得非常歡喜，對阿難說：「阿難尊者！我頂戴奉行八敬法，一生都注意維護著，不使墜落下來。譬如年輕的女子，愛好裝飾，洗頭沐浴後，用雙手舉起美麗芬芳的花鬘，戴在頭上，小心的維護著一樣。」

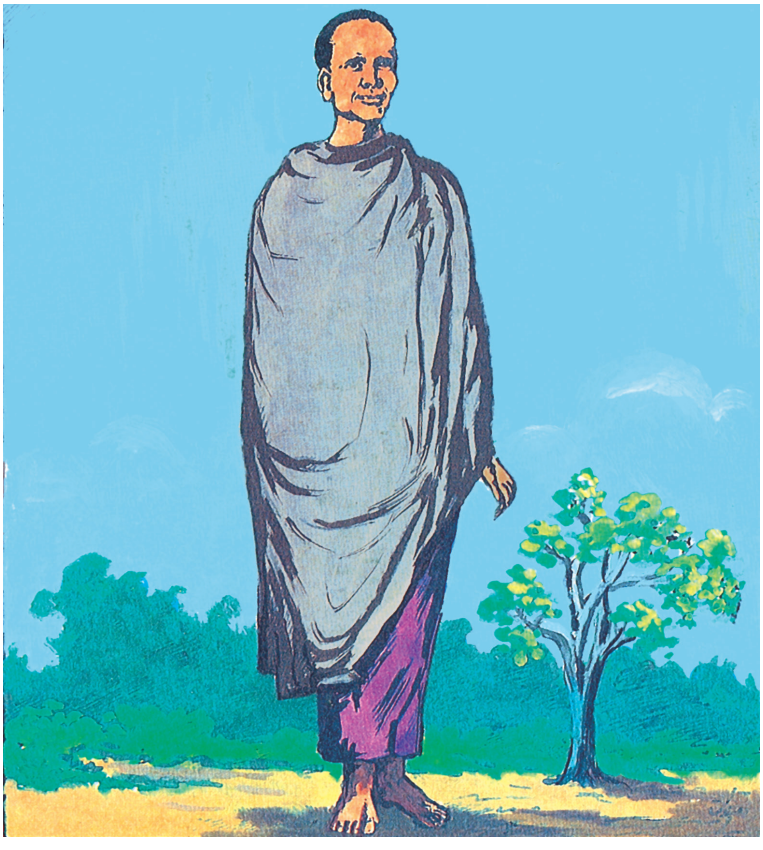
171 Having obtained the Buddha's permission, Ānanda went out to tell Lady Mahā-Prajāpatī what the Buddha had said. The lady was very happy, and she said to Ānanda: "Venerable Ānanda! Young girls love to dress up; they shampoo and bathe themselves and then, with both hands, raise beautiful, fragrant flower garlands to place on their heads, carefully adjusting and fixing this decoration. Likewise, I shall observe the eight commandments as if they were a garland of flowers on a young girl's head and make sure that this garland does not fall from my head throughout my life."

172 阿難進去見佛陀，禮拜說：「佛陀！摩訶波闍波提夫人，願意嚴格遵行佛陀所說的八敬法，佛陀的姨母終於實現做比丘尼的願望了！」佛陀說：「阿難！正法中有女子出家，將住世不久；譬如一個姓族中女子多，男子少，怎樣能抵抗兇惡的盜賊和被人壓迫？女子出家，佛法將不能住世長久的。」

（依照佛陀的預言，有女子出家，從摩訶波闍波提第一位比丘尼起，佛法的壽命，將減少五百年。）

172 Ānanda returned to see the Buddha once again, bowed and then said: "Buddha! Lady Mahā-Prajāpatī is willing to observe strictly the eight ways of showing respect that you have mentioned, for she has now realized her desire of being able to become a bhikṣuṇī!" The Buddha said: "Ānanda, with women in the order the correct doctrine of dharma will prevail for a shorter period than with men; for if a tribe has more women than men, how can they ward off ferocious bandits and resist outside oppression? With women as nuns, the Buddha Dharma cannot prevail for very long."

(According to the Buddha's prediction, if women joined the saṅgha, starting with Mahā-Prajāpatī as the first bhikṣuṇī the time of prevalence of the dharma would be shortened by five hundred years.).



173 除了阿難是弟子中最恭敬佛陀的，被選為佛陀的近身侍者以外，在佛陀五十五歲時，與阿難一同出家的，還有一位堂兄弟，但是他對佛陀所行所做的，都和阿難相反。本來應當侍候和聽從佛陀，他反而對佛陀妒忌和好勝，又聯絡親戚中的兄弟及壞人，盡力破壞佛陀的僧團，這人就是「提婆達多」。

173 Of all the disciples of the Buddha, Ānanda, his cousin, revered the Buddha most. He was, therefore selected to be the Buddha's close attendant. Another of Buddha's cousins had also left home and similarly become a monk when the Buddha was fifty-five years old. But this cousin's actions were all contrary to Ānanda's. Instead of obeying and serving the Buddha, he competed with him on every occasion, was very envious of him, and tried every trick, with the help of evil people among his relatives and friends, to disrupt the saṅgha. This cousin's name was Devadatta.

174 提婆達多是驕傲的人，自恃是釋迦王族的血統，所以，不是出身於王族的舍利弗和目犍連兩位尊者，受全體比丘們尊推為佛陀的上首弟子，提婆達多就表示不滿，離開僧團，單獨跑去王舍城，勾結頻婆娑羅王的太子阿闍世；到了王舍城後，說一些迎合阿闍世太子的事情，使太子很崇拜他，在靠近王舍城，建造了一座美麗的佛寺，單獨供養提婆達多，而且永遠護持他。

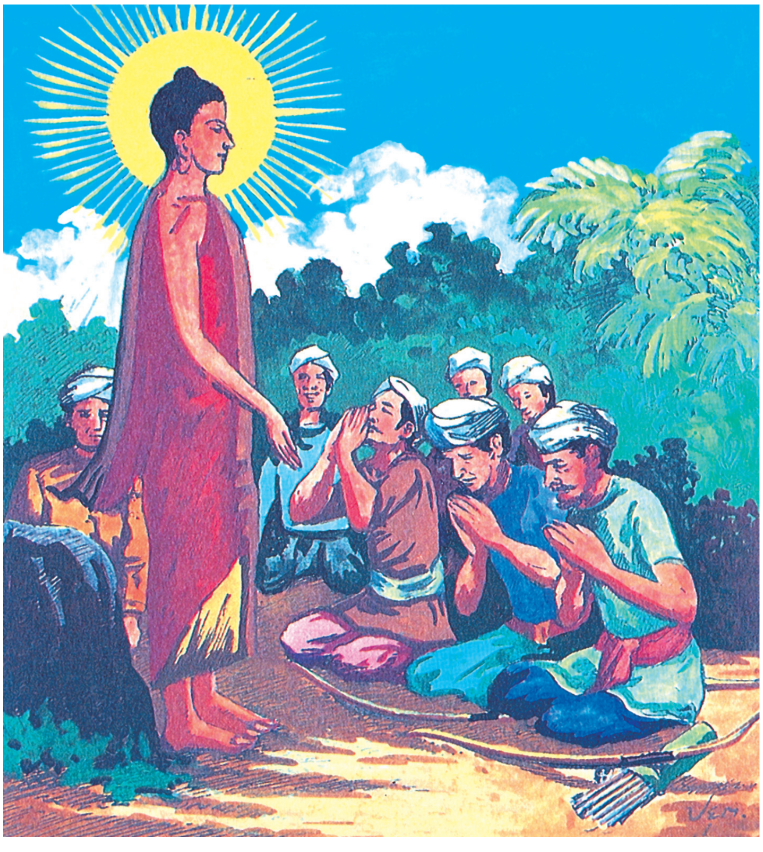
174 Devadatta was a haughty man. He was especially dissatisfied because Śāriputra and Maudgalyāyana, both not of the Śākya Clan, had been chosen to be the Buddha's chief disciples and were very much honored by all. So he left the saṅgha and went alone to Rājagṛha in order to contact Ajātasatru, the crown-prince of King Bimbisāra. At Rājagṛha he spoke in a manner the Prince Ajātasatru admired and gained his respect. So the prince built a splendid monastery near Rājagṛha, which was to be used solely as Devadatta's residence, and promised to support him forever.

175 過了很多年，佛陀又去王舍城，提婆達多去見佛陀，要求佛陀許可設立新僧團，由他當領袖。佛陀拒絕了他的要求，並且解釋說：做分裂僧團的事，不會帶來好的結果。但是提婆達多非常固執自己的意見，不管佛陀承認不承認，決心要建立新僧團。他這種思想，得到阿闍世太子的完全支持；至於太子的父親頻婆娑羅王，卻又斷然拒絕合作建立新僧團，仍然堅定的擁護佛陀。

175 Many years later, the Buddha went to Rājagṛha again. Devadatta visited him and requested his permission to establish a new saṅgha with himself as leader. The Buddha turned down his request, explaining that anything that divides a saṅgha would not result in good consequences. But Devadatta persisted in carrying out his own plan regardless of the Buddha's warning, and his plan had the complete support of Prince Ajātasatru. However, King Bimbisāra, the prince's father, remained a firm supporter of the Buddha and flatly refused to co-operate in establishing the new saṅgha.

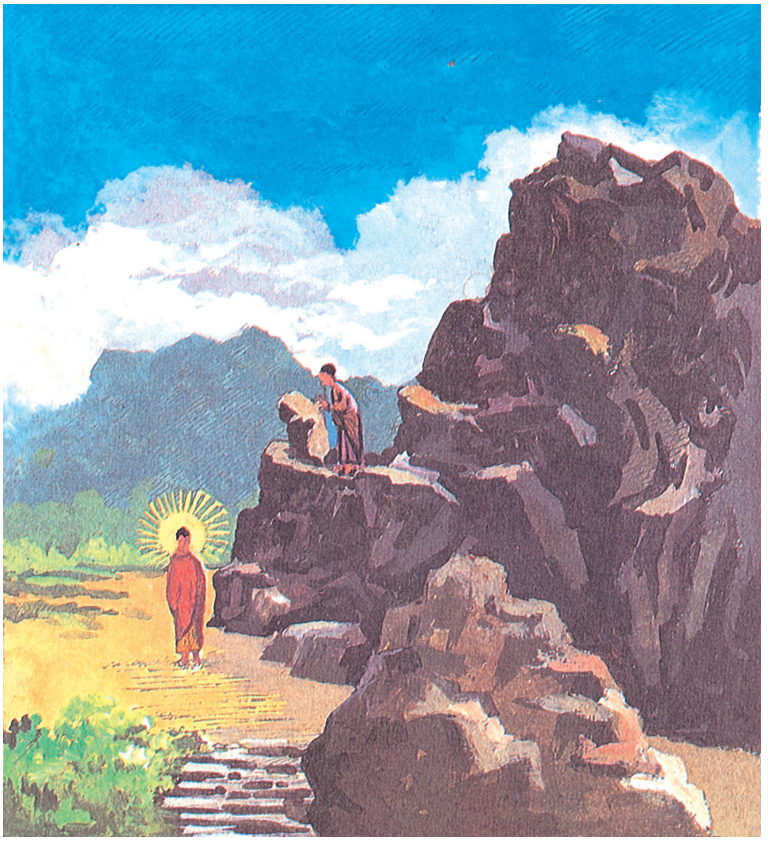
176 提婆達多用方法迷惑阿闍世太子，使他什麼都信仰他，依他的意思做。當提婆達多見到阿闍世太子對他信仰非常堅定，就教太子放逐他的父親，自己為摩竭陀國的國王，到那時可以隨自己的意思做，沒有誰來阻礙，也可以順利地幫助提婆達多建立新僧團。阿闍世太子依著提婆達多的話，命令捕捉他的父親禁在監牢裏，不准供給食物，直至餓死。這一件事的發生，是在佛陀成正覺後的第三十七年。

176 Using devious means, Devadatta enticed Prince Ajātasatru so that the latter trusted him completely and did everything according to his intention. When Devadatta was satisfied that he had firm control over the prince's will, he suggested to Prince Ajātasatru that he should banish his father and become King of Magadha himself; for then he could do whatever he liked, such as helping Devadatta establish the new saṅgha, without any hindrance. Prince Ajātasatru followed his suggestion. He put his father in prison, gave him no food, and, finally, starved him to death. This incident occurred in the thirty-seventh year after the Buddha attained the state of perfect enlightenment.



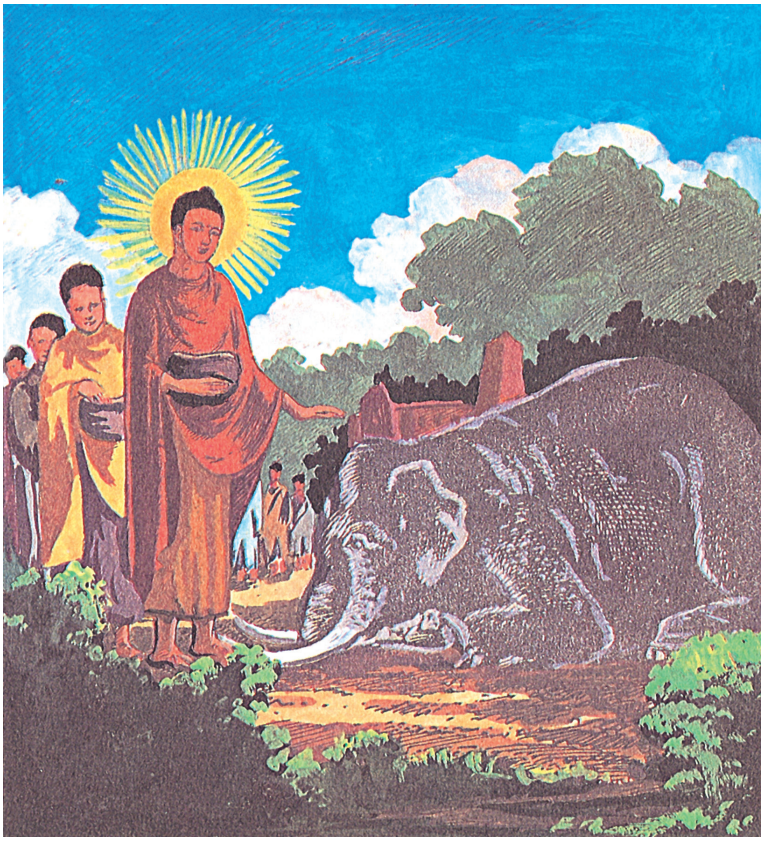
177 現在，提婆達多有了充分的力量，新國王是他的朋友，他的護法，願意盡一切力量，依著提婆達多的各種請求去做。所以，提婆達多就請求阿闍世太子，徵求一班準確的弓箭手，付給很高的報酬，雇他們去射死佛陀。但當他們去到佛陀住的地方，看到佛陀的態度，非常的平靜、和藹、莊嚴、可敬，同時又驚異佛陀法相的偉大，感覺不能傷害佛陀，就一齊去拜見佛陀，他們認罪是被雇來做傷害佛陀的壞事。佛陀原諒他們，並且慈悲的慰問他們。他們就一同宣誓做了佛陀的弟子。

177 Now Devadatta had enough power to make his move, for the new king was his friend and supporter, willing to do, with all his effort, whatever Devadatta proposed to him. So Devadatta asked the prince to recruit a group of skillful archers and hire them at high pay to kill the Buddha, but when they came upon the Buddha's residence and noticed the peace, kindness, solemnity and reverence in the Buddha's manner, they were very much impressed and immediately realized that they should not harm the Buddha. So they went all together to the Buddha and confessed to him that they felt guilty at being hired to perform such an evil act. The Buddha pardoned them and consoled them gently, and they, in turn, all vowed to follow the Buddha as his disciples.



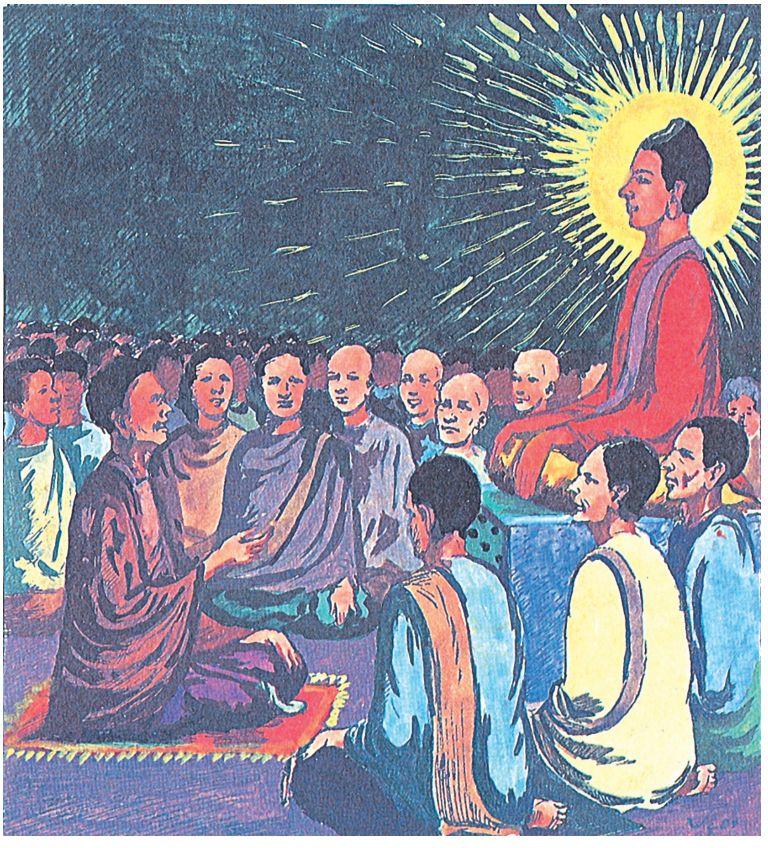
178 利用別人的方法不能害死佛陀，提婆達多就決心自己下毒手，他去躲在近佛陀住的耆闍窟山上，那是佛陀常常在山下路上經過的地方。一天晚上，佛陀正在路上行走，躲在山上等候的提婆達多，就推下一塊巨石，要落下來壓斃佛陀；本來，巨石正對佛陀頭上滾下來，卻變成了很多碎塊，只有一塊銳利的石片擊中了佛陀的足，流出血，不很危險，佛陀回到精舍，接受名醫「耆婆」的療治。

178 When all plots to kill the Buddha by using other people failed, Devadatta decided to take matters into his own hands and do it himself. He waited on the side of Gṛdhrakūṭa Mountain above a road near the Buddha's residence, which the Buddha often used to go on. One evening, just as the Buddha was walking by, Devadatta, hiding above, pushed a huge stone down the hillside, intending to kill the Buddha. But the stone, which was aimed at the Buddha's head, suddenly broke into many small pieces; only one sharp fragment hit the Buddha's foot, causing some bleeding but no serious damage. The Buddha returned to the monastery and received treatment from the famous physician Jīvaka.



179 那次惡毒的計劃失敗之後，提婆達多仍繼續努力要加害佛陀，這一次他所用的計劃，是在佛陀去王舍城路上托缽的時候，放出狂暴的巨象「那羅祇梨」出來，想要害死佛陀。但當那隻狂象走近佛陀，牠並沒有如提婆達多所想像的那樣做，反而變得安靜下來，因為牠被佛陀的大慈悲懾服了。所以，提婆達多才停止加害佛陀；但依然還想分裂佛陀的僧團。

179 Again his deadly plot had failed, but Devadatta still continued eagerly to do harm to the Buddha. This time his plan was to set loose the wild elephant Nālāgiri, in order to kill the Buddha on the road, the Buddha took when he went begging for food at Rājagṛha. However, when the wild elephant approached the Buddha, it failed to act as Devadatta had expected, but, on the contrary, became calm, for it was tamed by the Buddha's enormous compassion. Thereafter, Devadatta could do nothing but cease planning to murder the Buddha, yet he still intended to disrupt the saṅgha.

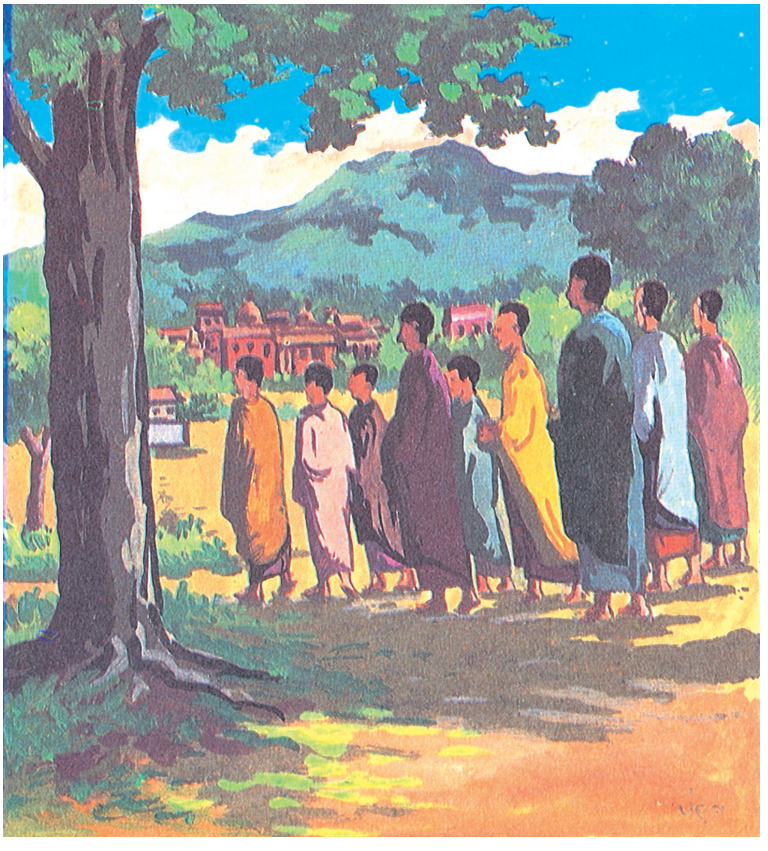


180 提婆達多為了使比丘們知道，自己實行的比佛陀更加嚴格，他又一次去見佛陀，做得像沒有破壞僧團的樣子，請求佛陀要嚴格戒律，像有些別的宗派出家人一樣，例如不許比丘們住有屋頂的房子、有遮蓋的房子；只住在樹下、林中、或露處。最後又請求佛陀禁止比丘們，吃任何種類動物的肉；假使那個比丘不依照嚴格實行，就逐出僧團。

180 In order to give the bhikṣus the impression that what he practiced was even stricter than what the Buddha taught, Devadatta, once again went to see the Buddha, acting as if he had never even tried to disrupt the saṅgha. He requested the Buddha to enforce a more stringent code of behavior, as other monastic sects did, such as not allowing bhikṣus to live in covered houses, but only in the open, under trees in the forest. He also asked the Buddha to prevent bhikṣus from eating any kind of meat, and he suggested to the Buddha that anyone who failed to observe this rule should be ousted from the saṅgha.

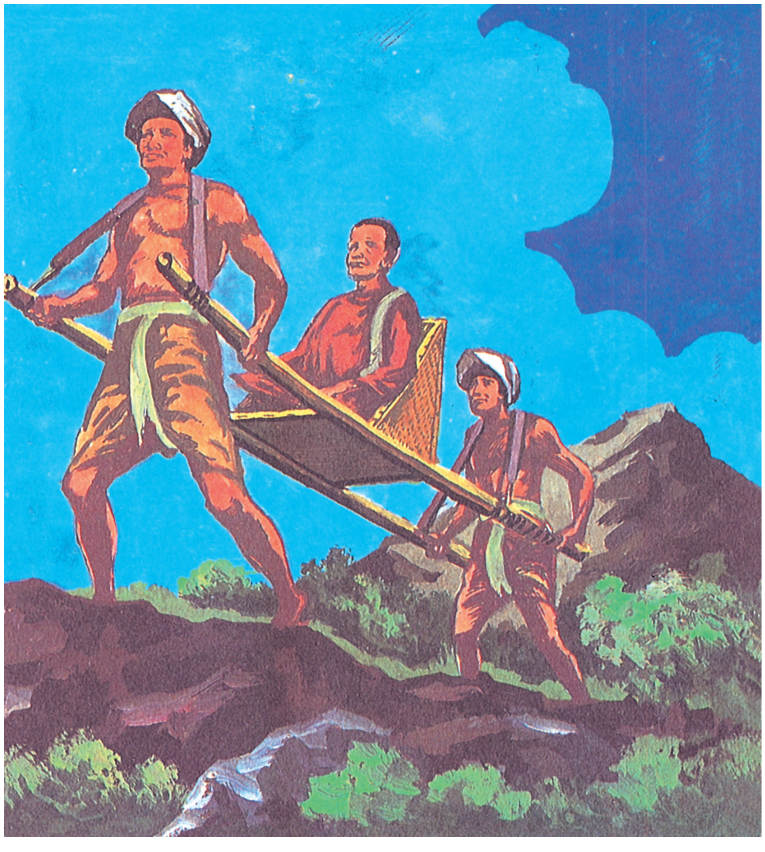
181 佛陀公開拒絕了提婆達多的請求，佛陀說：「假使那位比丘，願意住在樹下，或露處，就可以去住；但那位不願意，就住在有施主供養的地方。」至於其他的事情，佛陀也同樣說出原因，那就是：「假使那位比丘願意只吃托缽得來的食物；或做袈裟的布，從廢物堆中得來，以及林中的棄布；或不吃肉，奉行素食，都可照自己的意思去做。假使那位不願意那樣做，也可以不必實行。」最後佛陀警告提婆達多說：「以後不應該做使僧團分裂的事，不然自己要得到惡果。」

181 The Buddha openly refused Devadatta's request, saying: "If some bhikṣus prefer to live in the open or under trees, they are free to do so; but if anyone does not like to do so, he may choose to live in whatever kind of accommodation his patron provides." Regarding Devadatta's other suggestions for tightening up of the rules, the Buddha ruled in a similar manner: "If anyone whishes to eat only the food he has begged, or to wear clothes made only of cloth strips picked up in the woods or from garbage piles, or to eat only vegetables and no meat, he is free to do so; but if someone does not wish to do so, he does not have to." Finally, Buddha warned Devadatta: "Do not attempt to do anything to disrupt the saṅgha, for you will reap the evil fruits of such an attempt."



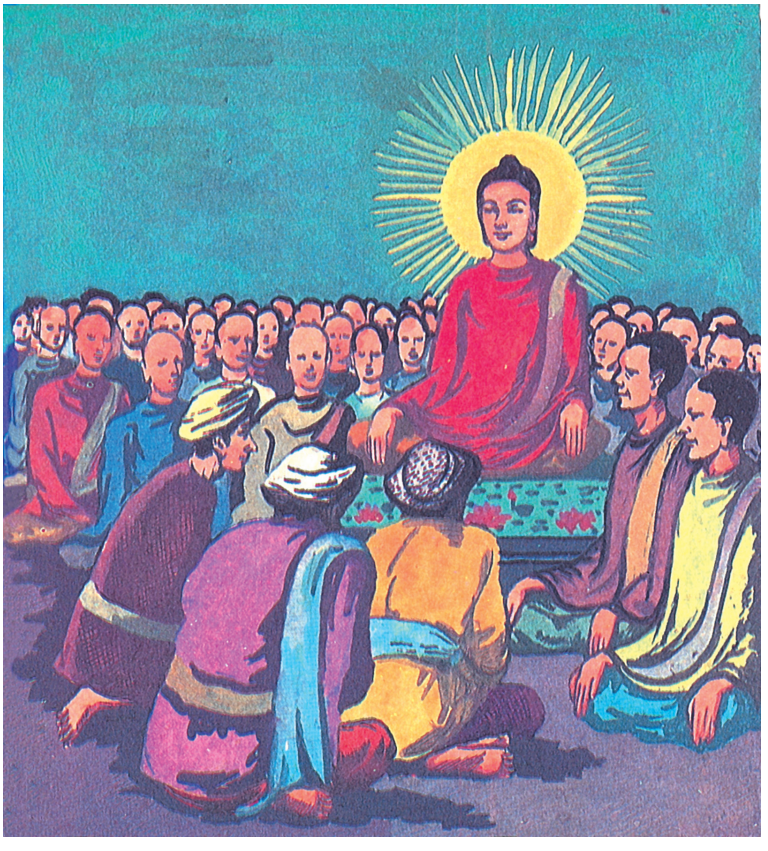
182 提婆達多沒有注意佛陀的警告，很憤怒地離去，相約一班信仰他的比丘，去住在鄉下，嚴格地奉行他的新法，建立新僧團，由他當領袖。當佛陀知道這事，就命令舍利弗去和那班比丘說明，使得他們脫離自己的不幸。舍利弗到了那裏，那時提婆達多正在寺裏午睡；舍利弗依事實的情形，對那班比丘解說，佛陀對這件事是怎樣的意見；又對那班比丘，指出關於提婆達多種種的事實。最後，那班比丘都一齊回心轉意，跟隨舍利弗去拜見佛陀。

182 Devadatta, however, paid no attention to the Buddha's warning and took his leave feeling very spiteful. Soon he led away a group of bhikṣus who trusted him, formed a new saṅgha in the country with himself as their leader, and strictly observed his new code of living. Being aware of all this, the Buddha sent Śāriputra to advise this group of bhikṣus to get themselves out of this unfortunate situation. Śāriputra arrived just as Devadatta was taking his nap. He then related honestly what the Buddha's opinion was regarding the formation of the new saṅgha and also pointed out to them many facts about Devadatta's character and actions. This new information and insight changed the minds of all the bhikṣus, and they all returned to the Buddha with Śāriputra.



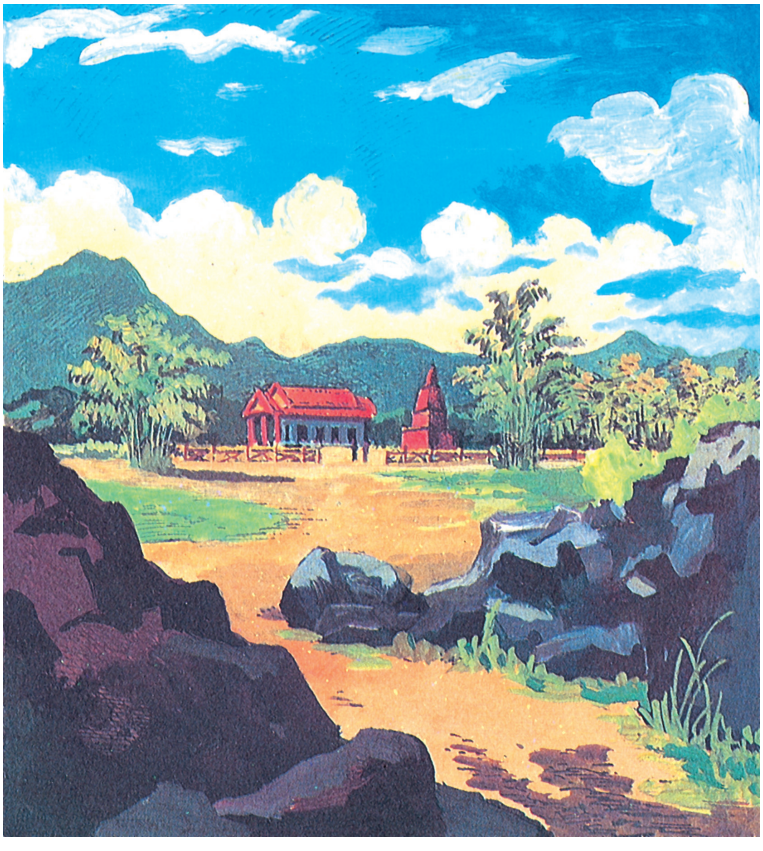
183 當提婆達多午睡醒來，覺得周圍異常的寂靜，就走出來察看是什麼原因，到處看完後，知道連一位比丘都不在了。過一會兒，別人告訴他，是舍利弗來對比丘們說了話，帶走他們去見佛陀了。提婆達多非常的憤怒，但由於他的體力衰弱，不能走遠路，就命令他的用人預備轎子，抬他去佛陀的地方，他要知道佛陀完全帶走他的比丘，是什麼目的。

183 When Devadatta woke up from his afternoon nap, he became aware that it was everywhere unusually still. He came out to investigate and there was not a single bhikṣu remaining. After a while others told him that Śāriputra had come and talked to the bhikṣus and took them back to the Buddha. Devadatta was extremely furious, but since he could not walk for a long way because of his body was weak, he ordered his servants to prepare the sedan-chair and to carry him to see the Buddha so that he could find out what the Buddha's purpose was in drawing back to himself all the bhikṣus.



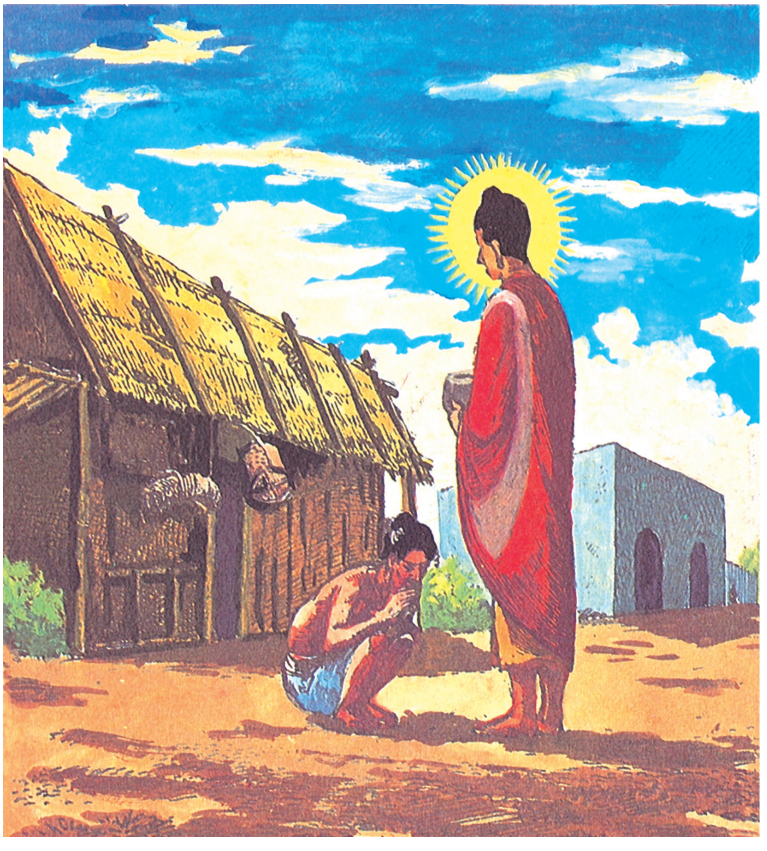
184 當比丘們知道提婆達多正帶著憤怒來佛陀這裏，就去見佛陀，貢獻意見，請求佛陀避開，因為提婆達多這次帶著憤怒來，當面對佛陀或發生危險。但佛陀毫不畏懼，對舍利弗說：「提婆達多不能做任何有害佛陀的事。」後來證實佛陀說的話完全是正確的，因為比丘們得到消息，抬提婆達多轎子的人，在路上停下來休息時，誰也料想不到，提婆達多就死在那裏了。從那時以後，直至佛陀涅槃，僧團再沒有發生過分裂。

184 When the bhikṣus learned that Devadatta was approaching in a rage, they offered their opinion requesting the Buddha that he should hide himself, for they feared that an irritated Devadatta might become dangerous when he saw the Buddha. But the Buddha was not in the least afraid. He said to Śāriputra: “Devadatta cannot do any harm to the Buddha.” Later on, people found that what the Buddha had said was entirely true, for the bhikṣus were soon informed that Devadatta had died unexpectedly when the chair-bearers paused on the road for a short rest. From that time until the Buddha’s nirvāṇa, the saṅgha was never disrupted again.



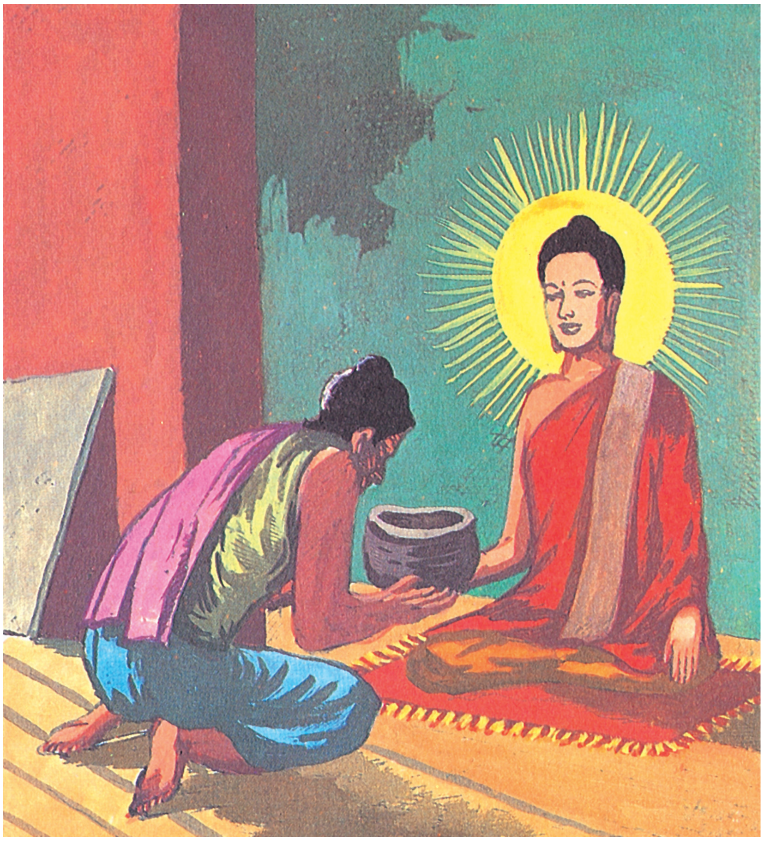
185 佛陀教化眾生，共有四十五年的時間。那時佛陀遊化印度境內大小相連接的國家，都是走路，不用交通工具。雨季中，在有施主供養的精舍裏安居。佛陀常安居的精舍，就是近王舍城頻婆娑羅王供養的竹林精舍，和近舍衛城給孤獨長者供養的祇園精舍。所有的時間，佛陀每天都做著宣揚佛法的工作。

185 The Buddha taught and converted beings for altogether forty-five years. He travelled to and from the neighboring kingdoms in India, both large and small, always on foot, never using any vehicle. During the rainy seasons, he stayed at monasteries offered to him by various patrons. The places the Buddha stayed at most often were Veṇuvana, near Rājagṛha, offered to him by King Bimbisāra, and Jetavana, near Śrāvastī, donated by Anāthapiṇḍika. During all these years, the Buddha worked diligently every day to teach and to propagate the dharma.



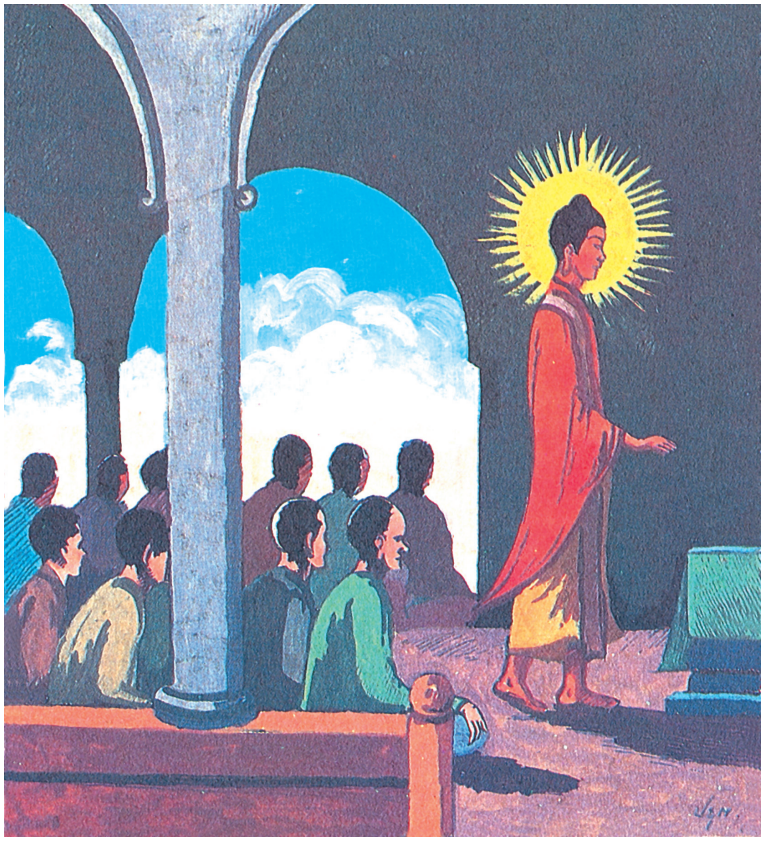
186 佛陀天亮前起來，沐浴後，入定觀察眾生的根性，什麼人的根性適合受佛教化，那天就去度他。當天亮了，佛陀披上袈裟，手持著缽，去附近的民家托缽，從那一家到這一家，接受施主供養食物。有時佛陀一人去，有時和比丘們排成整齊的行列去，每人手裏拿著缽，都是態度平靜和安詳。

186 The Buddha usually got up before dawn, took a bath, and then went into samādhi to examine people's natures and characters. When he found that someone was suitable and ready to accept his teaching, he would go to that person's place and convert him that very day. After daybreak, the Buddha put on his robe, took his bowl, and went for alms from people in the neighborhood. He sometimes went alone and sometimes with bhikṣus in neat files, everyone with bowl in hand; and in a peaceful and gracious manner they passed by one house after another, accepting food from all patrons.



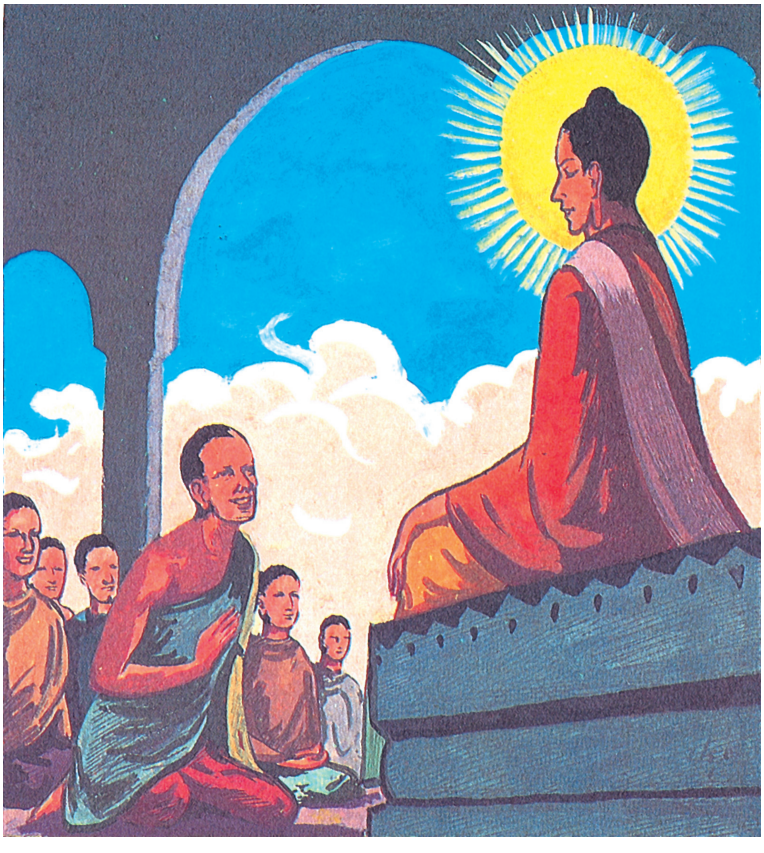
187 有時有些人，恭請佛陀去他們的家裏受供養，只要適合原因，佛陀都接受邀請；到施主家裏，坐在鋪設的墊子上，施主從佛陀手中接去缽，盛進最好的食物，然後拿來供養佛陀。佛陀食完，洗好手後，就和在那裏的人說法，令他們了解作了善的或惡的事情，在今生或他生，會得到快樂或痛苦不同的結果；又教導他們精進奉行佛法。然後佛陀返回精舍。

187 Sometimes there were people who respectfully invited the Buddha to their homes to accept offerings. The Buddha usually accepted the invitation if there only was a proper reason. At the patron's home, the Buddha would sit on a prepared mat, and the patron would take the Buddha's bowl and fill it with the best food and offer it to him. After eating the food and washing his hands, the Buddha expounded dharma to the people who were there, causing them to understand that after doing good or bad things, they would correspondingly gain either happiness or misery, in either this or in a future life. He also advised and instructed them to practice diligently the Buddha-dharma. There after the Buddha returned to the monastery.



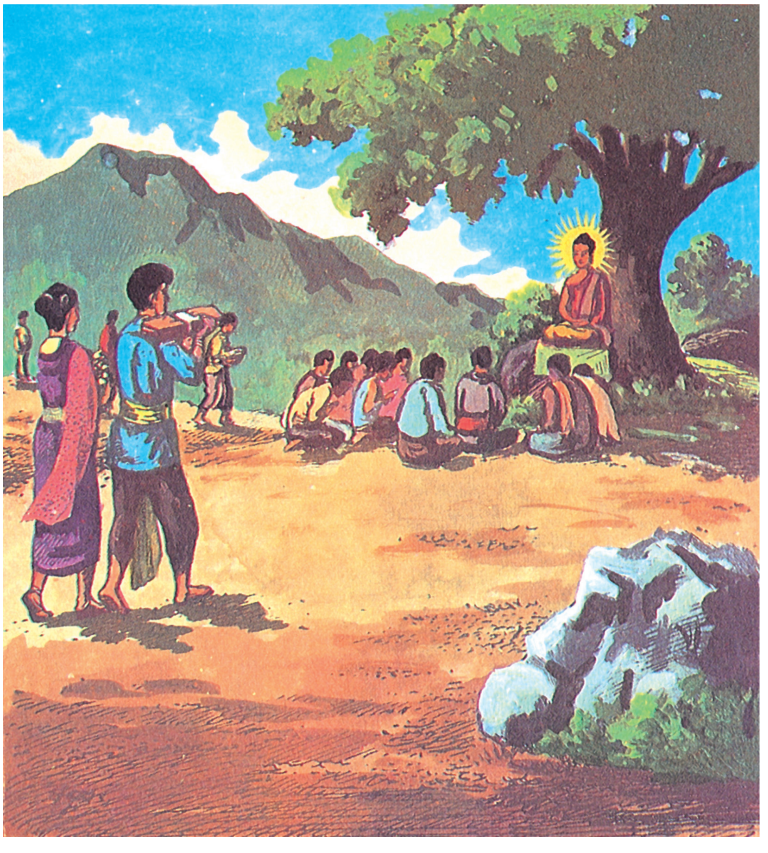
188 這裏，佛陀靜靜地坐在休息室裏，有時或坐在周圍附近的樹下。等到每位比丘托缽回來，吃好飯後，就去住室內息一會。當比丘們在會議廳集合討論時，然後佛陀去說一種適應機宜的佛法；或鼓勵比丘們努力修學佛法，以期達到最後目的，即今生證得涅槃。

188 In the monastery, the Buddha used to sit quietly in the rest hall or under a tree in the surroundings waiting until all the bhikṣus had returned from their alms round and had finished eating and went then for a while into his room to rest. When all the bhikṣus had assembled in the discussion hall, the Buddha would give a sermon that befitted the particular occasion. Or he would encourage the bhikṣus during their discussions to learn and practice diligently the Buddha-dharma so that they might achieve the final goal of attaining nirvāṇa in this present life.



189 佛陀說法完，有些比丘常常請求佛陀說明佛法的主旨，為了適合他們自己的根性而唸誦，佛陀就考慮為那位比丘說最適合的佛法，成為深奧的或容易的偈頌；或隨佛陀認為那位比丘修學的程度，來作怎樣的決定。比丘們散會後，每人去到寂靜的樹下、或林中、或荒蕪的屋裏，唸誦從佛陀那裏得來的偈頌；佛陀也回到自己的靜室。

189 When the Buddha had finished expounding the dharma, some bhikṣus often requested the Buddha to outline the main objectives of dharma so that they could understand and recite in a way that befitted their particular natures and capacities. The Buddha would then consider the nature and the degree of advancement of the individual and give an easy intelligible or a very deep verse that was most suitable for that particular person. There after the bhikṣus dispersed, each bhikṣu would find a quiet place in the forest or under a tree or in a deserted dwelling, where he would sit down to meditate and recite the verse that the Buddha had given to him. The Buddha would also return to his own living quarters.

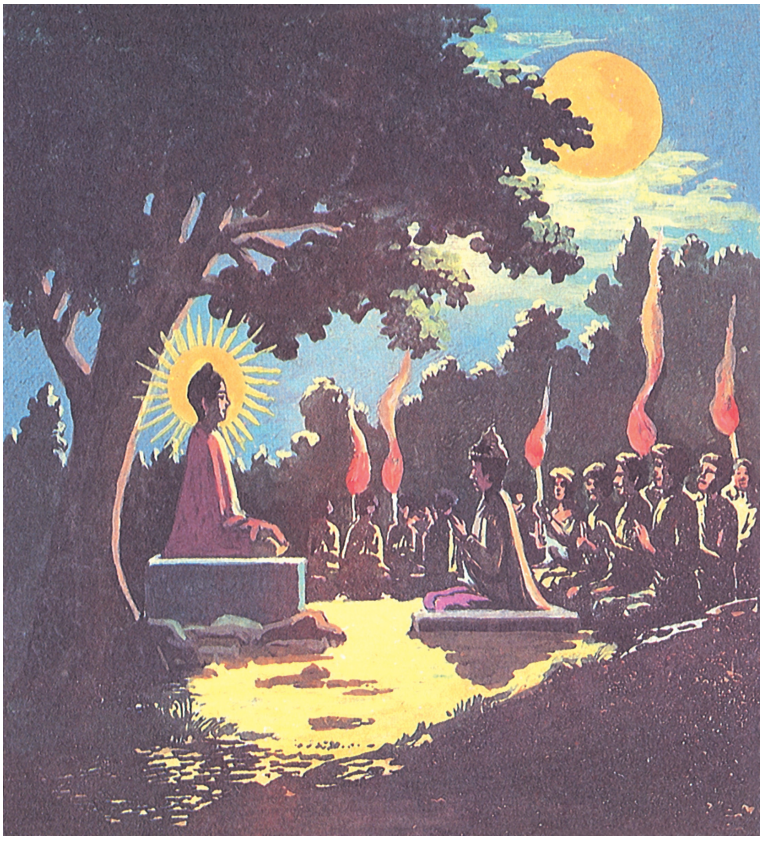


190 假使夏天，佛陀在什麼地方住息，附近地區的人民，在晚上就來拜見佛陀，有人帶了東西來供養；有人是為了聽法。佛陀用種種方法，和巧妙的言語，使聽的人都能了解，不論是窮人、富人、有知識的人、無知識的人，每人都覺得佛陀好像是為他自己說法。當說完佛法，每人都非常地歡喜和滿足，在佛陀面前表示自己信仰佛法，和一生嚴格奉行。

190 In summertime, if the Buddha stayed at certain places, the people in the neighborhood would come to visit him in the evening. Some came with offerings; some came to listen to his preaching. By various means and using skillful and marvellous language, the Buddha always made everyone understand what he said. Everybody—whether rich, poor, learned or ignorant—felt that the Buddha had expounded the dharma for him. Thus, after the sermon, everybody was happy and satisfied and showed before the Buddha that he had confidence in the Buddha-dharma and would put it strictly and reverently into practice throughout his lifetime.

191 當那些人回去後，佛陀就回精舍裏沐浴；假使附近周圍有適合沐浴的水池或沼澤，佛陀在晚上就去那裏洗淨身體。之後，佛陀入定休息一段時間，繼續再接見別處來的比丘，佛陀對他們慰問，教導和解釋難懂的佛法，令他們了解，然後歡喜地辭去。

191 After the people had left, the Buddha returned to the monastery to bathe, but if there was a suitable river or pond in the vicinity, he might take a bath there in the evening. After his bath, the Buddha would enter into samādhi to rest for some time and then continue to receive bhikṣus coming from other places. The Buddha would inquire about how they were teach and instruct them and explain to them the Buddha-dharma which was difficult to understand, bringing them to understand it and leave afterwards full of joy.

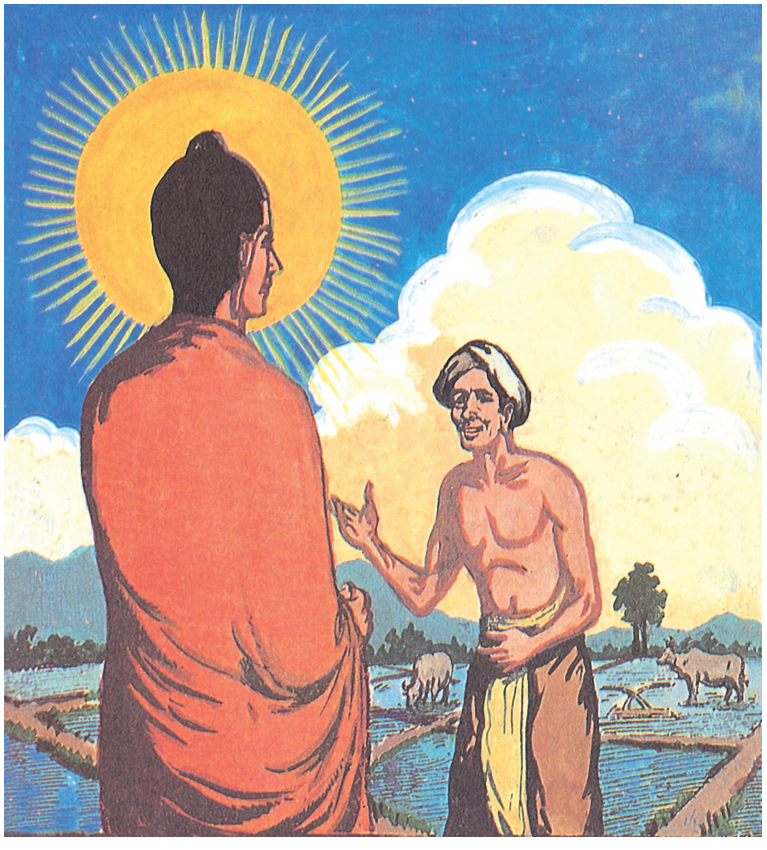


192 坐了一整天，疲倦了，到黃昏時，佛陀在精舍一處來去地走著，叫做「經行」，為了消除身體的疲勞，恢復原來的輕快。經行好了，佛陀每晚再和比丘們談話一次。夜深時，有重要的人，如國王等，來見佛陀，或問一些問題；佛陀為他們解答，然後歡喜地辭去。

192 Being tired after sitting all day, the Buddha took his “promenade” at dusk time. He walked back and forth in one place within the monastery to get rid of his fatigue and to regain his freshness. Every evening, after his promenade, the Buddha would talk again with the bhikṣus. Late at night important persons, such as kings might come to visit the Buddha and inquire about certain problems; and the Buddha used to answer their questions and they took leave afterwards full of joy.

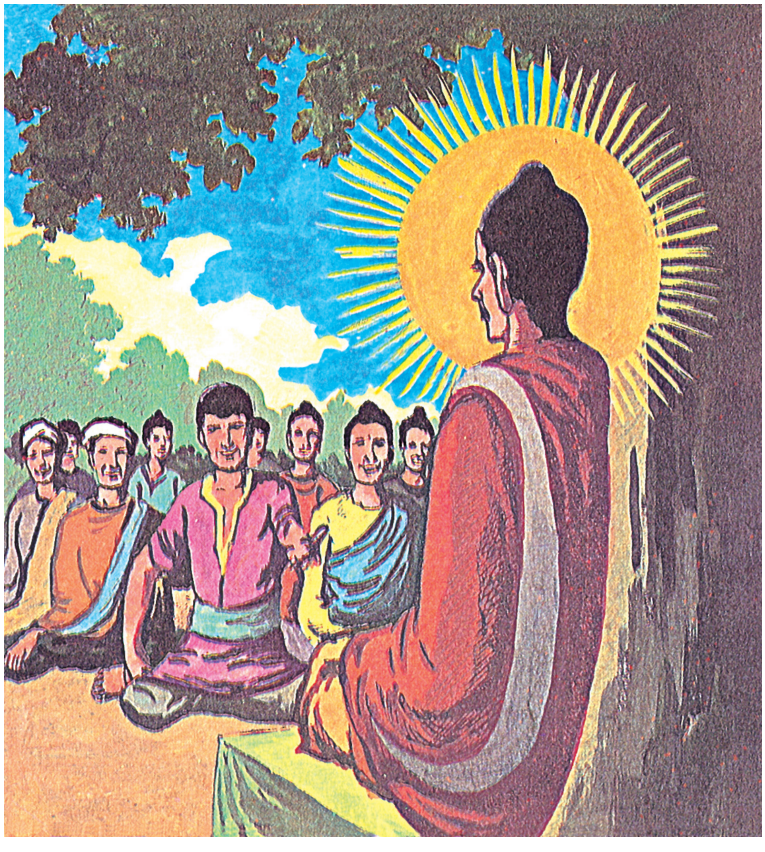
193 之後，佛陀休息睡覺，是「右側而臥」的姿態，兩足相疊微傾，左手平放在身上，右手彎著附貼在頭部，到睡的時間就睡著了。大約在黎明前佛陀就起身，然後入定觀察聽法人的根性；天明後，繼續說法。

193 After that it was time to go to sleep. The Buddha slept with his right side down, his two legs slightly bent, the left one on the right one; his left hand was placed on his left thigh, and his right hand was bent back placed under his right cheek. The Buddha went quietly to sleep at the proper time and awakened before dawn. Then he entered into samādhi to explore the natures of his prospective audiences for the day and continued after daybreak to expound the dharma.



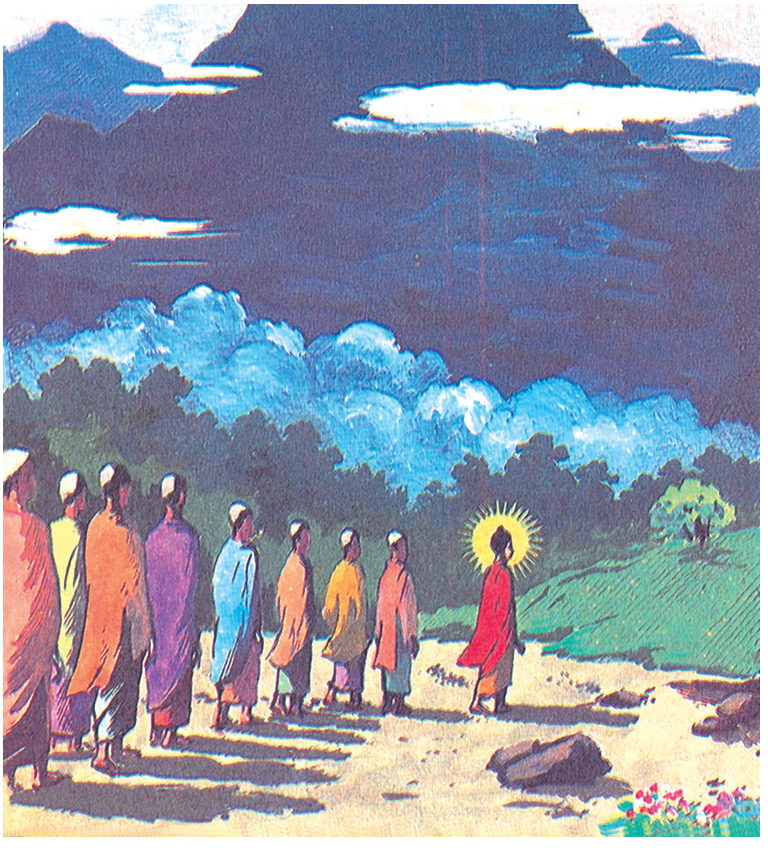
194 佛陀教化眾生已經四十五年了，還像以前一樣，天天不斷地做弘法工作，除非是在行路的時候。佛陀用去的時間，不僅僅是說法，所經過的地方，還以廣博的知識，和高深的智慧，為眾生解答問題，及指示生命的意義。佛陀見到來問的人，都表示歡喜回答，不論他們是種田的人、種園的人、或製鐵器的人，或造牛車的人。

194 The Buddha had been teaching and converting people for forty-five years, yet he always worked very hard, never slackening, in his dharma-propagating work. When he was not journeying on the road, he spent his time not only expounding the dharma, but also, because of his vast knowledge and lofty and deep wisdom, solving problems for those people whom he encountered and directing them to their realization of the true meaning of life. He always showed his willingness to help when someone approached him with a problem or question, whether he was a farmer, a gardener, a blacksmith, or a cartmaker.



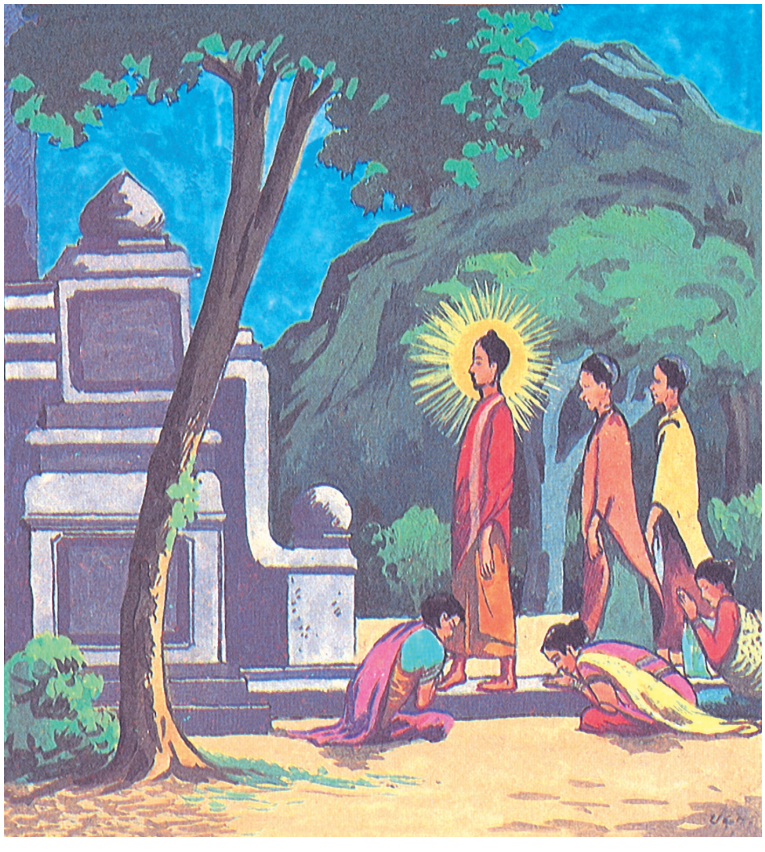
195 回答和解釋各種困難複雜的問題，佛陀從來沒有一次不高興，或惱怒一個來問的人，也沒有一個問題佛陀不能解答。佛陀對各種來見的人，常常說最適合他們口味的佛法給他們聽，不論他們來問的，是為了求知，或是故意來問難。為求知來問深奧佛法的人，佛陀對他們很歡迎，並圓滿地解答；有些人為了要向佛陀挑戰或試驗佛陀，常常敗在佛陀的智慧之下，而表示一生願做佛陀的忠實弟子。

195 The Buddha was never reluctant to answer difficult questions or explain complicated problems; nor had he ever been irked by any inquirer or unable to answer a question. The Buddha always expounded the dharma in a way most suitable to the nature of the people, whether they came to learn out of sincerity or whether they were there only to heckle. Those who came to inquire about the more profound aspects of dharma were cordially welcomed and offered perfect and complete explanations. And those who came to challenge or test the Buddha were always defeated by his wisdom, and would finally express their desire to be the Buddha's loyal disciples for the rest of their lives.



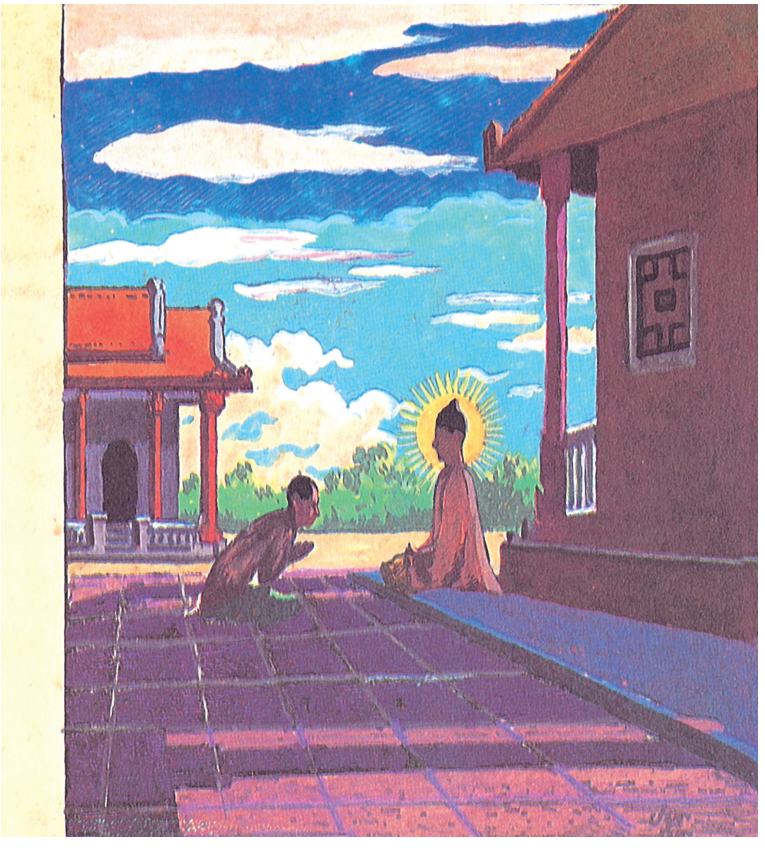
196 當遊化說法到第四十五年，那時佛陀已八十歲，認為遊化的時間快要結束了，因為佛陀覺得體力日漸衰退；雖然心裏還是像以前一樣的堅強。佛陀感到自己的生命，不能再繼續住世很久了，決心要去北方喜馬拉雅山麓一帶；那裏是佛陀青年時代很熟習的地方。佛陀想去那裏涅槃，所以帶了阿難及一群比丘，離開了王舍城。

196 In the forty-fifth years of his travelling and preaching career, the Buddha had reached his eightieth year. He realized that his travelling around was about to end, for he felt his physical strength was declining even though his mind was as strong as ever. Knowing that he could not remain in the world much longer, the Buddha decided to journey north to the foothills of the Himālayas, the region most familiar to him in his younger days. His intention was to enter Nirvāṇa in that place, so he left Rājagṛha with Ānanda and a group of bhikṣus.



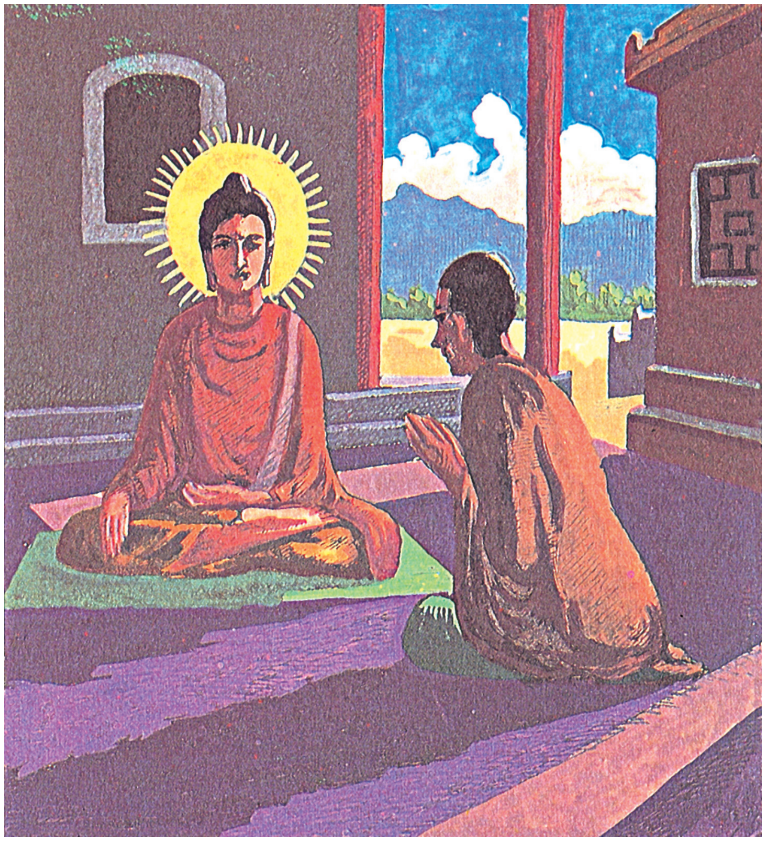
197 途中，佛陀經過波吒釐國。然後再去北方，經過毘舍離城；佛陀曾經在那裏住過，並且接受婬女菴摩羅奉獻的菴摩羅樹園，成立精舍，她曾與國內一群王子比賽過供養佛陀。當佛陀到了竹林村，佛陀命令比丘們隨各人的歡喜，分開安居；佛陀和侍者阿難，決定在竹林村安居。

197 On the way north, the Buddha went through the kingdom of Pāṭali and then turned northward passing Vaiśālī. The Buddha had stayed in Vaiśālī before, where he received the offering of Āmravana Garden from the dissolute girl Āmrapālī, who had competed with the princes of the country in making offerings to the Buddha. When the Buddha arrived at Bamboo Grove Village, he ordered his bhikṣus to take up residence for the rainy season anywhere they liked, but both the Buddha and Ānanda decided to remain for the rainy season there in the village.



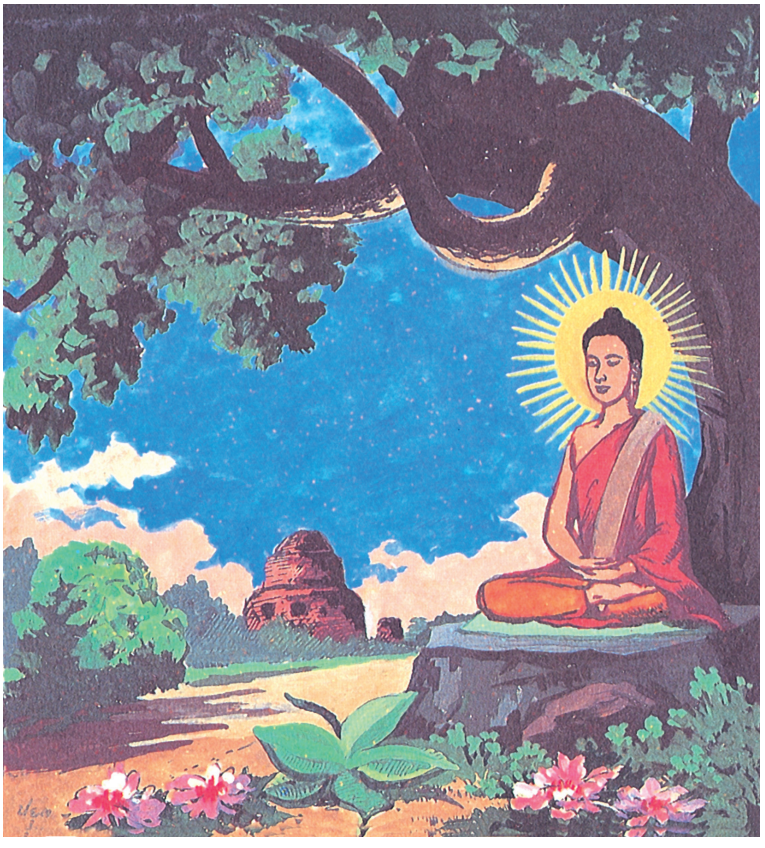
198 在竹林村安居的時候，佛陀生了重病，後來漸漸好起來，不痛苦了；一天的中午，阿難鋪好墊子，佛陀坐在精舍的蔭涼處。阿難說：「佛陀！我見到佛陀恢復原來的健康，高興極了；不久前，我見到佛陀病重，我的心真是黯然悲傷。我仍然想，佛陀還不一定要涅槃，要繼續教誨我們比丘；當佛陀涅了槃，比丘們會將佛陀的教誨，作為依教奉行的基礎。」

198 During his stay for the rainy season at Bamboo Grove Village, the Buddha became seriously ill, but later on he gradually recovered and his pain completely disappeared. One day at noon, Ānanda made up the cushion for the Buddha so that he could sit in the shade of the monastery. Ānanda said: “Buddha! I am so happy to see that you have recovered your normal health. I was very sad before to see you so seriously ill. But I always thought that you would not go into Nirvāṇa at that time but would continue to instruct us bhikṣus further and long enough so that the bhikṣus could become the foundation in putting into practice what was taught by the Buddha after your Nirvāṇa.”



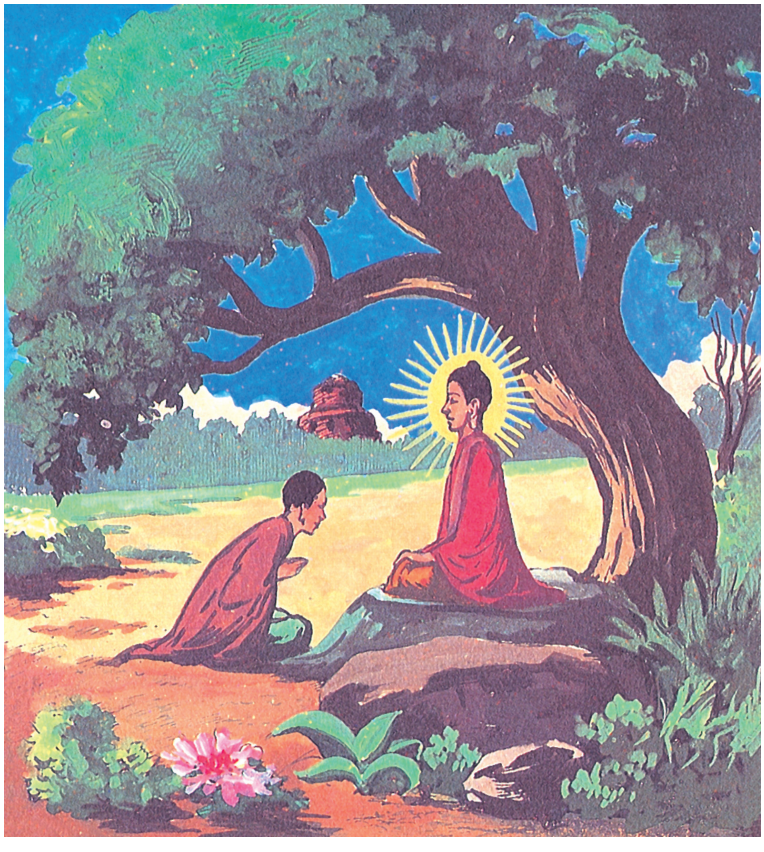
199 佛陀說：「阿難！比丘們還希望我甚麼呢？我說的法完全盡了，沒有存餘的；比丘們應該知道修證涅槃的方法，我沒有藏著甚麼祕密。我是真正以純潔的心希望比丘們，比丘們所應該知道的，是最後解脫痛苦，我每樣都說過了。阿難！現在我是老人，力量衰弱了，我的時間已將接近最後，我已八十歲了！所以，你們應該依靠自己，自己是住處，不可依靠別人。法是皈依處，法是心的根本，再沒有別的。」最後佛陀重複地說：「阿難！那位比丘願意修學，他就是僧團中最有進步的人！」

199 The Buddha said: "Ānanda! What can the bhikṣus still expect from me? I have told everything there is to know about dharma; there is nothing else left. By this time, the bhikṣus should know the way to practice, to verify their practice and to attain nirvāṇa; I do not keep any secret. With all my heart I wish the very best for all the bhikṣus and have high expectations and hopes for them. I have told them everything they should know up to the time of their final deliverance from suffering. Ānanda! I am an old man now; my strength is ebbing; my time is close to its end; I am eighty already! Therefore, you should depend on yourselves, for oneself is the place to abide in. Do not depend on others. Dharma is what you should rely on, for dharma is the root of mind, and nothing else is." Finally the Buddha repeated: "Ānanda! Any bhikṣu who is determined to practice is to be considered the most progressive one in the saṅgha!"



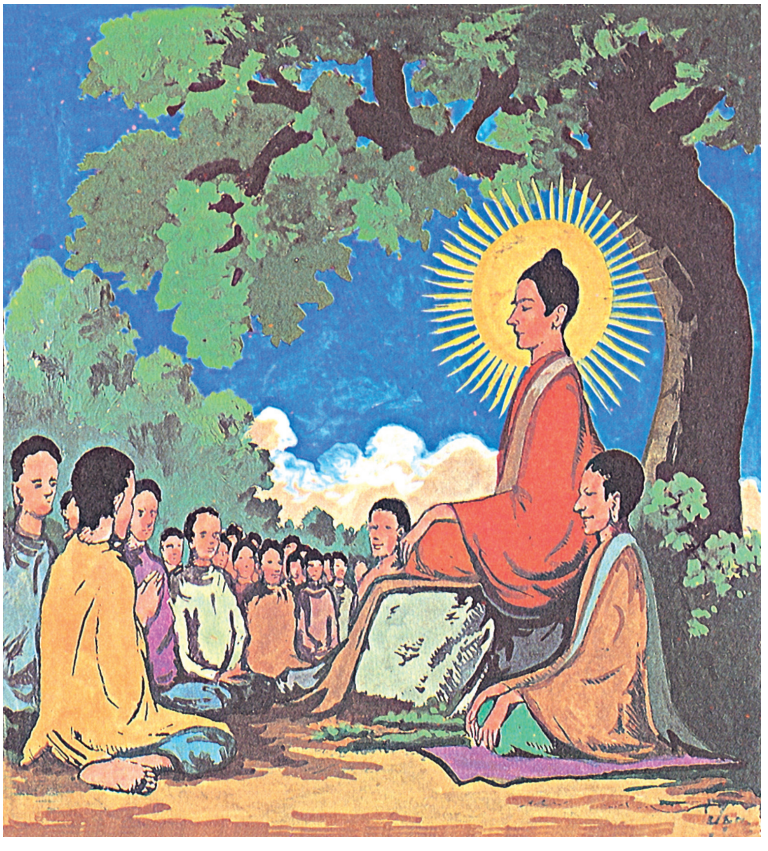
200 天亮了，佛陀感覺舒服些，能去毘舍離城托缽了。托缽回來，吃好飯後，佛陀命阿難帶著坐墊去波婆塔，為了能在中午愉快地休息一下。當佛陀單獨一人坐在樹蔭下時，以心觀察「捨壽因緣」，再三個月，將要涅槃。當阿難來見時，佛陀說：「阿難！毘舍佉月十五日，世尊將要涅槃，還有三個月了。」

200 At daybreak, the Buddha felt more comfortable and was able to go for alms in the city of Vaiśālī. After eating, the Buddha left for Pāvā Stūpa and told Ānanda to bring the cushion so that he could take a happy rest at midday. While the Buddha was sitting alone under the shade of a tree, he investigated with his mind the cause and the condition of his passing away and concluded that he would enter Nirvāṇa after three months. When Ānanda came over to him, the Buddha said: “Ānanda! On the fifteenth day of the Viśākha month the Buddha will enter Nirvāṇa; it is only three months away.”



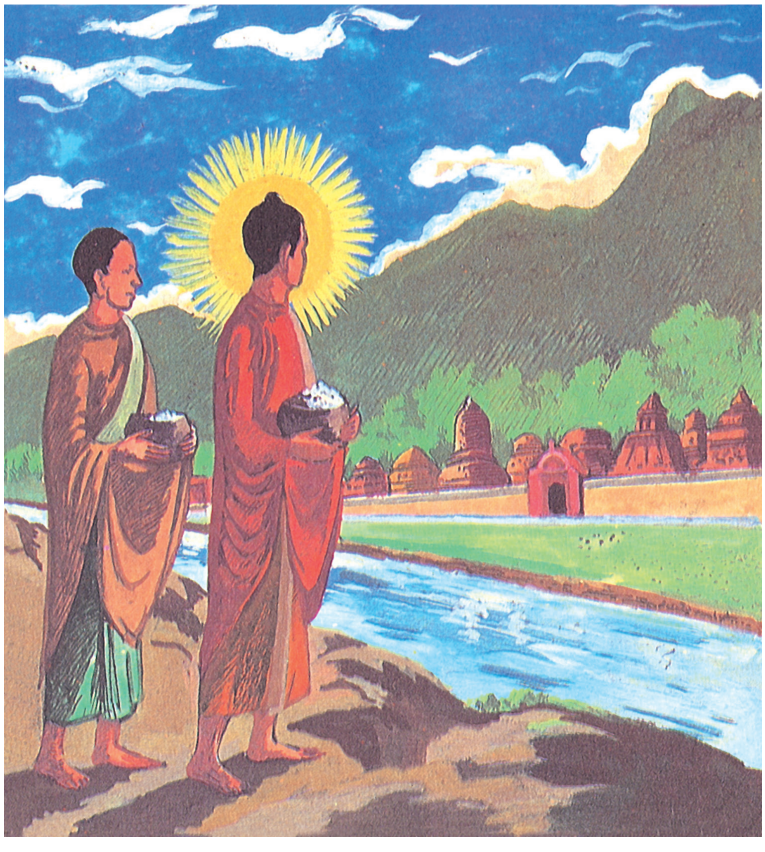
201 阿難哀求著說：「請佛陀不要涅槃，請佛陀再繼續救度眾生脫離痛苦吧！」佛陀對阿難說：「阿難！世尊已經完全捨去和脫離了生死的業緣，滿三個月後，世尊將要涅槃了。反過來說，死是一定的，沒有東西可以長久存在。阿難！過去的事情，不要再想。來，我們去大林精舍，你去告訴毘舍離城的比丘們，到那裏集會。」阿難受命離去。當比丘們一齊在大林精舍集會後，阿難去告訴佛陀。

201 Ānanda implored him: “Please do not enter Nirvāṇa, Buddha. Please stay and continue to help people to stop suffering!” The Buddha said to Ānanda: “Ānanda! The Buddha has completely severed himself from the karmic effects of life and death, and will attain Nirvāṇa three months from now. Further, death is unavoidable, and nothing can exist forever. Ānanda! Do not think about this now. Come, let us go to Mahāvana, Monastery, and ask the bhikṣus of Vaiśālī to assemble there.” At the Buddha’s order, Ānanda left. When the bhikṣus had gathered at Mahāvana, Ānanda went to inform the Buddha.



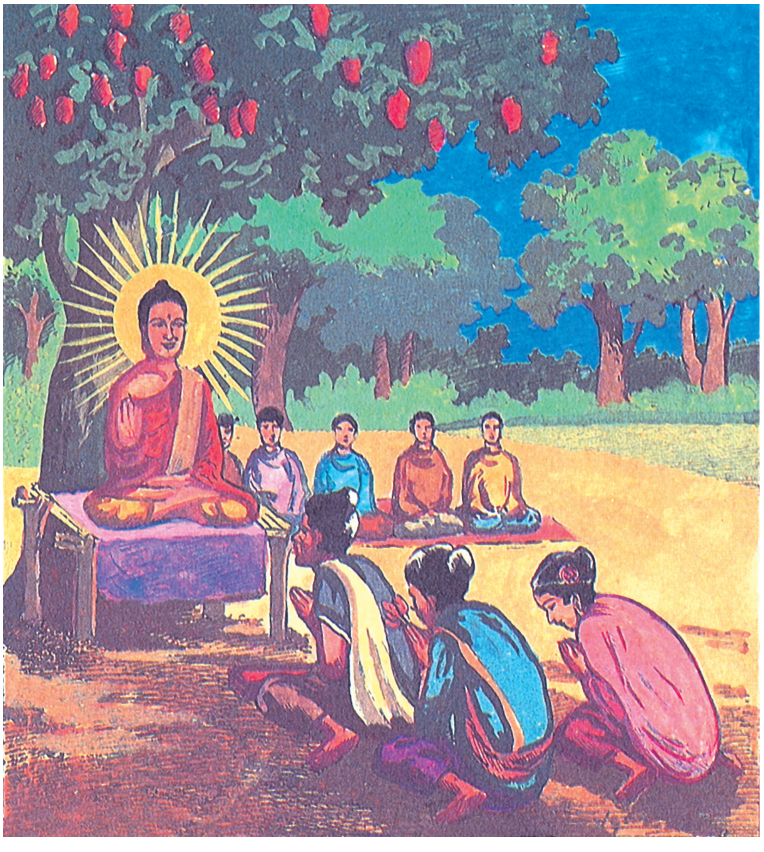
202 佛陀去到集會的地方，作最重要的一次教誨，及對比丘們表示最後的希望，勉勵比丘們要嚴格奉行佛陀的教誨，為了利益世人，要幫助眾生修學佛法，做世人的模範。最後又重複地說：「世界上的一切，都是生滅變化無常的，不實在的；要精進勤學，求將來的進步，要防護自己的心不放逸，希求脫離一切生死輪迴的痛苦。」

202 The Buddha went to the place of the assembly and there gave his most important instruction. He also expressed the final expectations he had of the bhikṣus, encouraging them to observe strictly all the Buddha's teaching, for the benefit of people in the world, helping beings to practise and to learn the Buddha-dharma and serving as models for the people in the world. Finally he repeated: "All worldly things are transient and illusory. You must practice and learn diligently and think about the future improvement of yourselves. Guard your own minds, do not be heedless, so that you can then expect liberation from all the suffering of the turning round of birth and death."



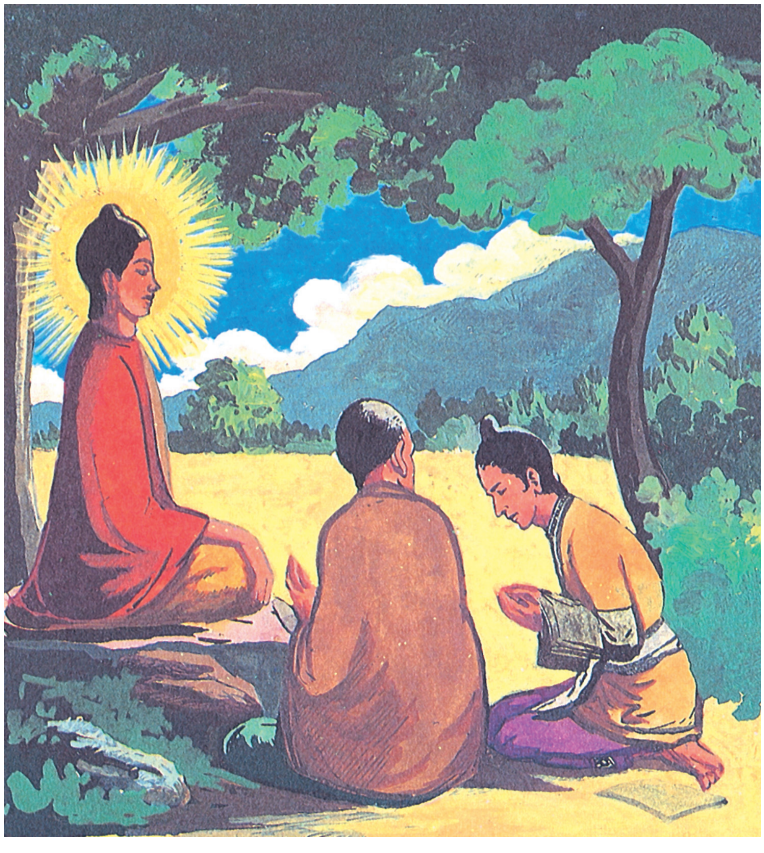
203 一天早晨，佛陀為了要看毘舍離城最後一次，和阿難一同進城去托缽，佛陀對阿難說：「阿難！這是世尊最後一次觀看毘舍離城了；阿難！我們去犍荼村吧！」到了犍荼村，休息下來，又為了人民說法。之後約弟子們繼續去訶提村、菴婆村、閻浮村，依次到達菩伽城，息在阿難陀塔。然後指示比丘們，有四大教法為審察佛法的原則。之後，繼續帶弟子們去波婆城，息在金匠兒子淳陀的芒果園中。

203 One morning, in order to take a final look at the city of Vaiśālī, the Buddha and Ānanda went for alms there. The Buddha said to Ānanda: “Ānanda! This is the last time that I shall see the city of Vaiśālī. Ānanda! Let’s go to Bhaṇḍa Village.” At Bhaṇḍa, he took a rest, preached to the people there, then, together with his disciples, there after visited the villages of Hatthi, Amba and Jambu, finally arriving at the city of Bhoga where he stopped at the Ānanda Stūpa. Then Buddha pointed out to the bhikṣus that there are four ways teaching in order to check the principles of the Buddha-dharma. Then he continued his journey with his disciples to the city of Pāvā and rested at the Mango Garden, which belonged to Cunda, the son of a goldsmith.



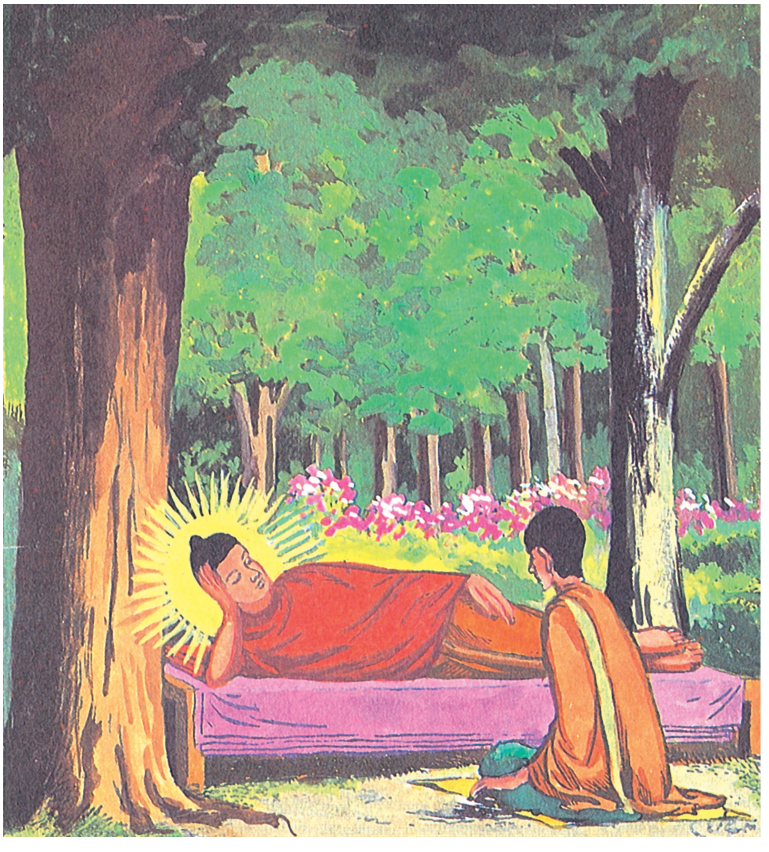
204 在那裏，佛陀為淳陀及他的家人說法，令他們信仰皈依佛法；然後佛陀接受金匠兒子的邀請，明天早晨去他的家裏受供。淳陀在供養的食物中，摻有一種「旃檀耳」，吃了這種食物後，佛陀過去在竹林村的舊病就復發了，比上次更加嚴重；佛陀盡力自制忍受，仍帶著病，艱難地繼續向前行，希望去到拘尸那城。

204 The Buddha preached to Cunda and his family causing them to have confidence in and take refuge in the Buddha-dharma. He then accepted Cunda's invitation to receive offerings at his home the next morning. In the food that Cunda offered the Buddha there was mixed in it a kind of fungus grown on sandalwood, which, when the Buddha ate it, caused his former illness to flare up even more seriously than before. However, the Buddha bore the pain with all his strength and continued to journey onward, hoping to reach Kuśinagara.



205 在途中每走一程便休息一次，當快到拘尸那城，停在一棵樹蔭下；在那裏，有一位末羅族的王子弗拘沙，他是阿羅藍仙人的信徒，行路從拘尸那城到波婆城去，與佛陀相遇，求見佛陀，佛陀向他說和平住法，他便生起信仰，誓願一生歸依佛法僧；又敬獻了兩匹最好的金色細質布料，佛陀接受了一匹，另一匹教他供養了阿難。以後渡過腳俱多河，休息一會，然後才到了熙連禪河拘尸那的境界。

205 Taking a short rest every once in a while along the way, the Buddha gradually approached Kuśinagara. While he paused under a tree, he met Pukkusa, a prince of the Malla Clan and one of the old sage Ārāḍa-kālāma's disciples, who was on his way from Kuśinagara to Pāvā and asked for the opportunity to see the Buddha. The Buddha preached the dharma of being peace-abiding to him there then arose confidence in him and he vowed to take all his life refuge in the Buddha, Dharma and Saṅgha and he respectfully presented the Buddha with two rolls of fine gold-colored cloth. The Buddha accepted only one roll, and had Pukkusa offer the other roll to Ānanda. The Buddha then crossed the Kakutthā River, took a for a while, and arrived at Hiraṇyavatī River, which was within the boundaries Kuśinagara.

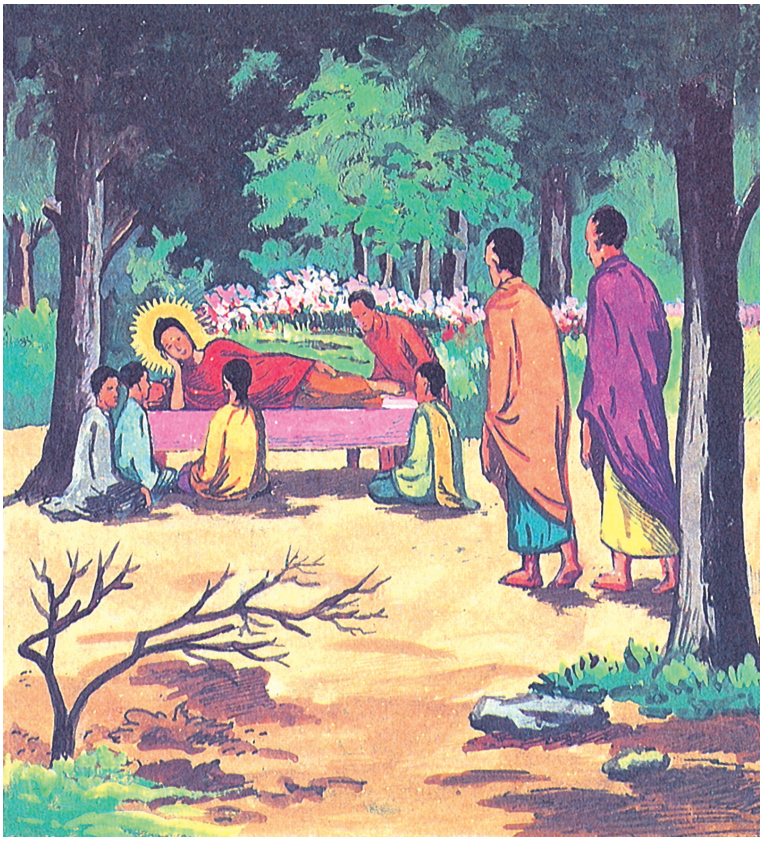


206 當渡過了熙連禪河，到達拘尸那城外的娑羅樹林，那是末羅王族遊憩的地方。佛陀覺得不能再向前行，就對阿難說：「阿難！在那兩棵娑羅樹的中間，為我準備臥的地方，我覺得很疲乏了。」阿難拿了佛陀的僧伽梨衣，摺成了四疊，鋪在兩棵大娑羅樹之間的床上。佛陀側身臥下，頭朝北方。佛陀並沒有睡著，僅是休息消除痛苦和疲乏，佛陀的心中，仍然是像以前一樣的安靜。

206 After crossing the Hiraṇyavati River, they arrived at Śālavana, a holiday resort of the royal clan of Malla, which was outside the city of Kuśinagara. The Buddha felt he could go no further, and said to Ānanda: “Ānanda! Prepare a place for me to lie down between those two śāla trees. I feel very tired.” Ānanda took the Buddha’s big robe, folded it four ways, and placed it on the bed between two big śāla trees. The Buddha then lay down on his side with his head toward the north. The Buddha did not fall asleep, but only rested to relieve his pain and fatigue. His mind remained as tranquil as it had ever been.

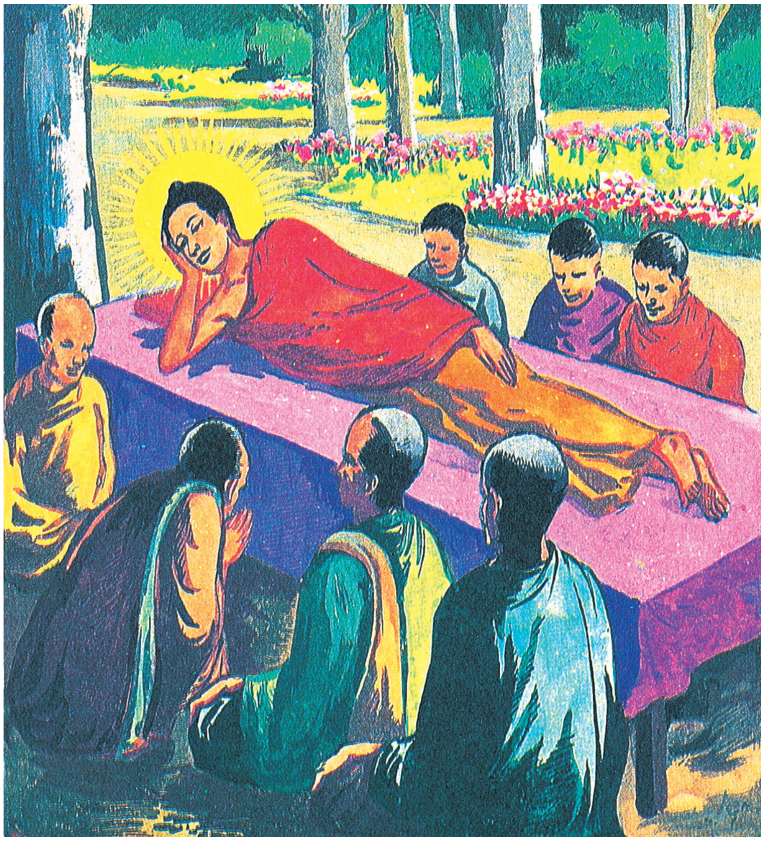
207 這時阿難覺得，佛陀真地要離開他了，就忍不住內心的悲傷，離開佛陀，躲在一個地方哭泣，自言自語地說：「我還不像別的比丘一樣，我還要繼續修學，沒有證阿羅漢果，現在我的導師就要去世了，把我丟棄下來，我將要永遠失去對我慈悲的導師，單獨一人住了！」當時阿難的臉上流滿了眼淚。

207 Ānanda felt that the Buddha was really about to leave him this time, and he could not hold bear the grief in his heart. So he left the Buddha and wept in an isolated place among the trees, muttering to himself: “Unlike other bhikṣus, I have not yet attained the stage of arhant. I have to continue to learn and practice, but now my teacher will pass away and leave me behind. I shall lost my compassionate master forever and be left all alone!” His face became flooded with tears.



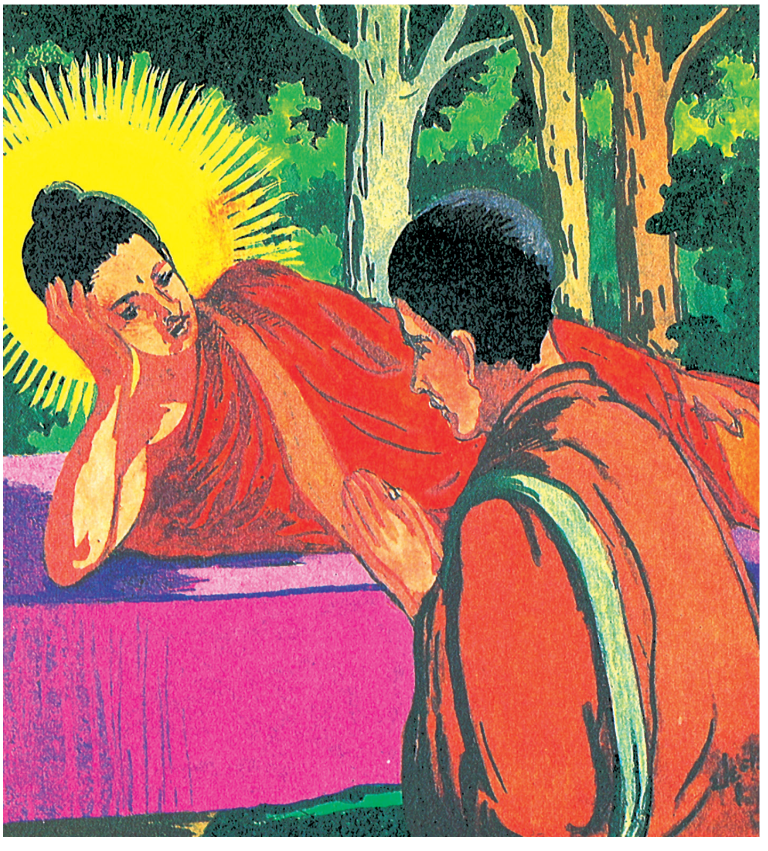
208 當佛陀睜開眼，看不到阿難在那裏，就問身邊的比丘：「阿難去那裏了？」比丘們說：「佛陀！阿難去躲在一個地方哭泣，他自己說他還要修學，還沒有證阿羅漢果，永遠慈悲的導師，就要去世了！」佛陀說：「比丘！你去告訴阿難，佛陀找他。」那位比丘依著佛陀的話，去告訴阿難。當阿難回來，佛陀非常慈悲的安慰他。

208 When the Buddha opened his eves and failed to find Ānanda, he asked the bhikṣus who were at his side: “Where did Ānanda go?” The bhikṣus replied: “Ānanda is weeping in a hidden place. He says that he has not attained the stage of arhant and has to keep on learning and practising, but that his ever-compassionate teacher is going to leave him!” The Buddha said: “Bhikṣu! Go tell Ānanda that the Buddha is looking for him.” The bhikṣu did as he was ordered. When Ānanda came back, the Buddha comforted him very kindly and compassionately.



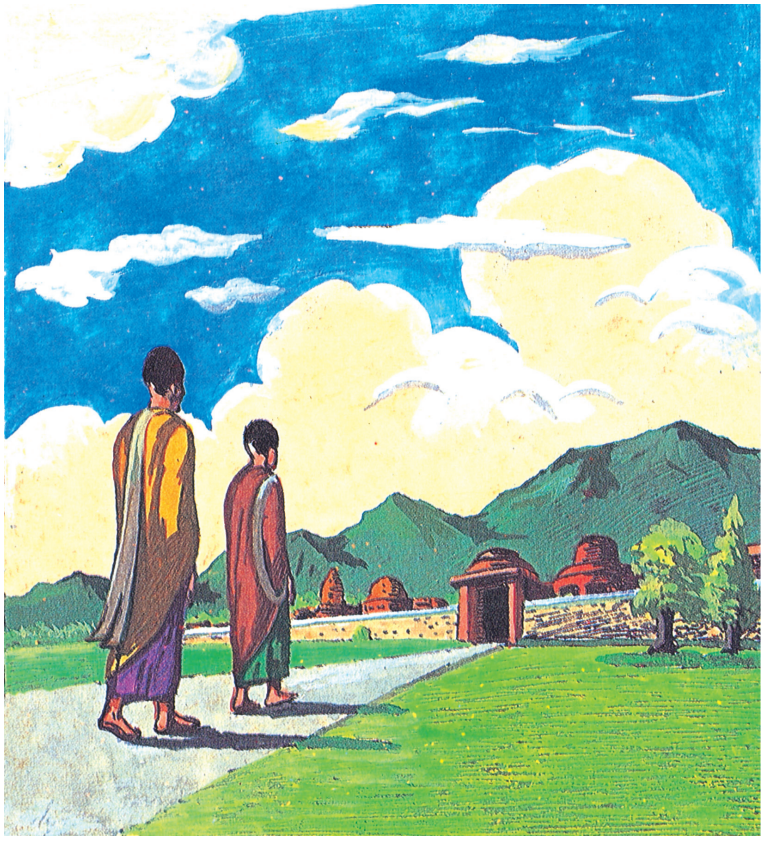
209 佛陀對比丘們讚歎阿難說：「過去諸佛都有傑出的侍者，但都超不過現在阿難對我；雖然將來諸佛出世，也都有傑出的侍者，但還超不過現在阿難對我。阿難是我最好最聰明的侍者，阿難知道安排適當的時間，給客人來會我，阿難對他們的言語和態度十分可喜，每個客人對阿難的安排，都得到最高的滿意；當阿難敘說甚麼事情的時候，他們都很注意地聽，超過阿難心裏所希望的。阿難做我傑出的侍者，從來都是這樣！」

209 The Buddha praised Ānanda in front of the other bhikṣus, saying: "All the Buddhas in the past had excellent attendants, but they could not excel Ānanda, my attendant. All the Buddhas in the future will have excellent attendants, but they will not excel what Ānanda has done for me. Ānanda is the best and most clever attendant I have ever had. Ānanda knows how to arrange just the right time for me to meet with visitors. Ānanda has always treated them pleasantly and spoken well with them. Every visitor has found only the very highest satisfaction in the way Ānanda has received and treated him. When Ānanda tells a person something, he always listens so attentively, as to surpass all the expectations of Ānanda. Ānanda has, at all times, been my most excellent attendant!"



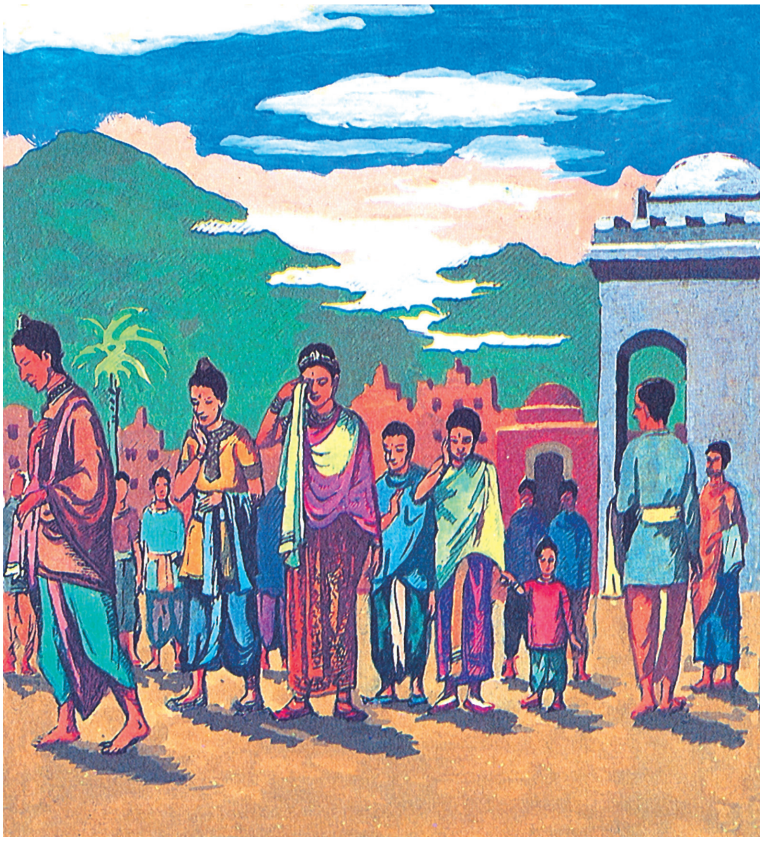
210 之後，阿難對佛陀說：「佛陀！請佛陀不要涅槃在這樣不適合的僻野的小國家裏；大的都城像王舍城、舍衛城、毘舍離、以及其他的地方，在那些國家中，請佛陀選一處去涅槃。在那些國家裏，有很多富人、有力量的人，他們是佛陀的弟子，他們要負擔處理佛陀的法體。」

210 Later, Ānanda said to the Buddha; “Buddha! Please do not enter Nirvāṇa in such improper, out-of-the-way, small place. Please select one of the large cities such as Rājagṛha, Śrāvastī, Vaiśālī, or some other city and enter Nirvāṇa there. In those places there are many rich and powerful persons who are your disciples; they will bear the responsibility of arrangement of your holy remains.”



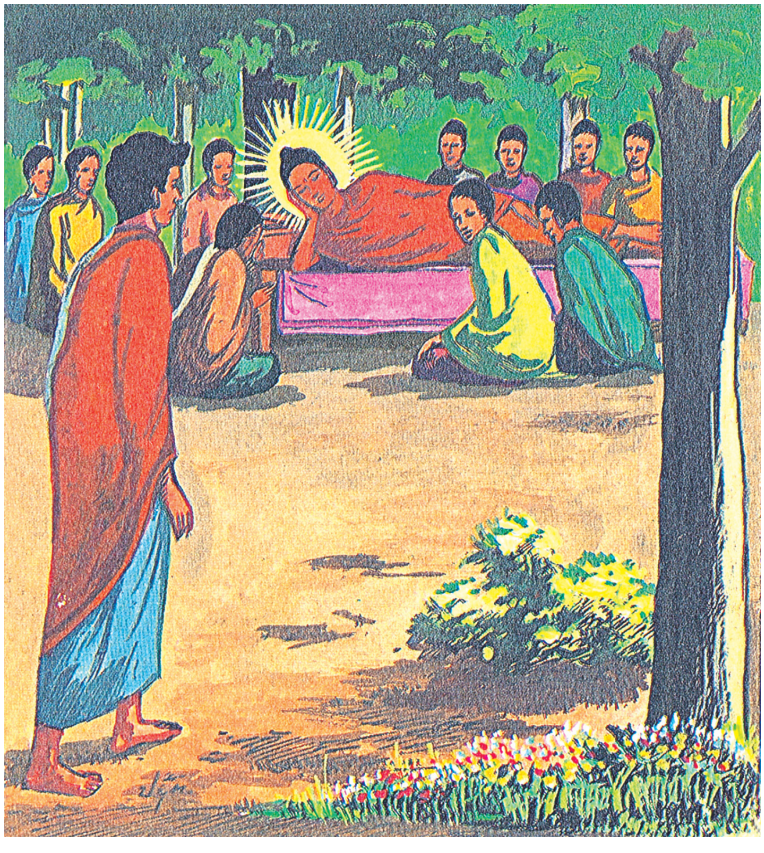
211 佛陀對阿難說：「不！阿難！不要那樣說，你不應該說這是僻野的小國家。很久以前，這個城是繁華的都城，是轉輪聖王住的京城。阿難！你去告訴拘尸那城國王和人民，今天夜裏，最後一更，世尊將在這林間涅槃；在涅槃前，他們會來看如來。」阿難帶著幾位比丘走去拘尸那城，依佛陀所說的話，告訴末羅王和他的人民。

211 The Buddha said to Ānanda: “No! Ānanda, Don’t say that! You should not think of this as a small and insignificant and unimportant place. Long ago this was a prosperous metropolis, a capital city the residence of a Cakravarti King. Ānanda! Go to Kuśinagara and tell the king and the people that tonight, during the last watch of the night, the Buddha will enter Nirvāṇa in this forest, and if they wish to, they should come to see me before that time.” Ānanda went to Kuśinagara with several bhikṣus and told King Malla and his people what the Buddha had said.



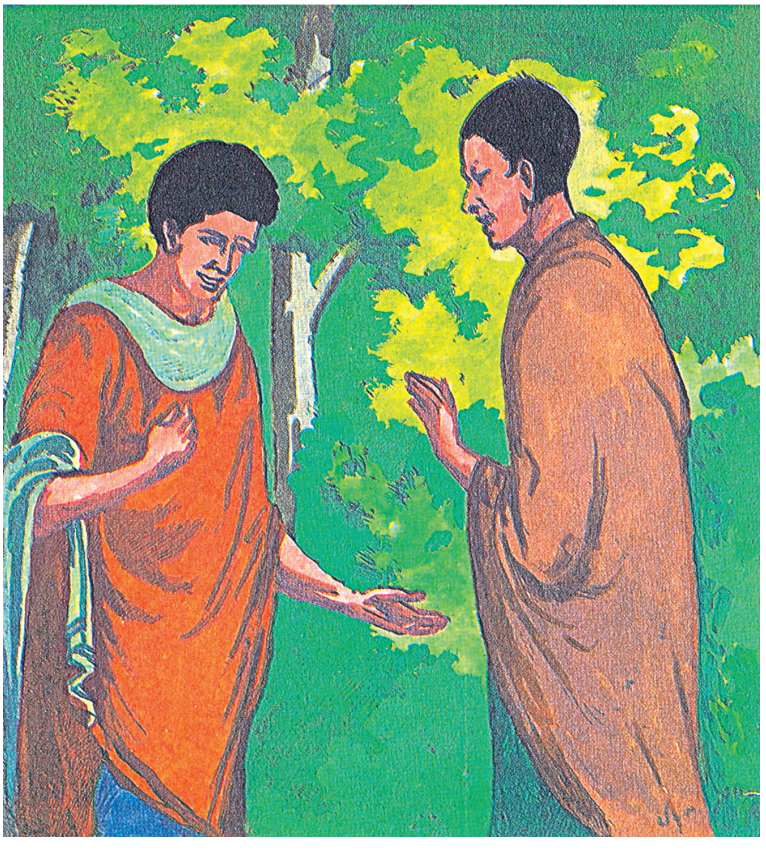
212 當拘尸那城的國王和人民，聽到阿難說佛陀要涅槃的消息，就都悲傷哭泣著說：「佛陀涅槃得太快了，世界上的明燈即將熄滅！」拘尸那城的男女和小孩們，當時悲傷哀哭著來到佛陀所在的娑羅樹林，他們是為了能在最後拜見佛陀，對佛陀說些關切的話。人民一群一群地，依著次序去見佛陀，每人都對佛陀依戀不捨。

212 When the king and people of Kuśinagara learned from Ānanda that the Buddha was about to enter Nirvāṇa, they all wept sadly and said: “It is too early for the Buddha to enter Nirvāṇa. Too soon is extinguished the light of the world!” Men, women, and children, lamenting loudly, flocked to Śālavana, where Buddha was staying, hoping that they might see the Buddha once more and express their concern for him. People visited the Buddha in groups in an orderly manner. Everybody was unwilling to leave him, however.



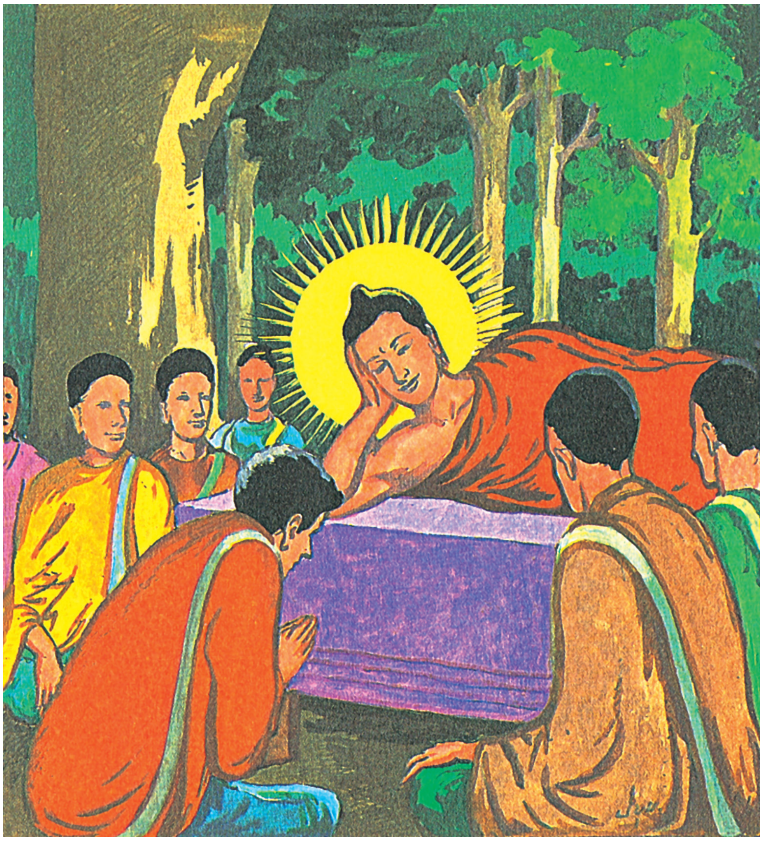
213 有一個常常在外遊歷的外道，名叫須跋陀羅，息住在拘尸那城當他知道佛陀正要涅槃，就決心要去見佛陀，為了問當時有些困擾在他心裏的問題，他相信只有佛陀能解答清楚。所以須跋陀羅就去娑羅樹林，請求阿難准許他見佛陀，為了在佛陀涅槃之前，提出他的問題。

213 An itinerant young man of an heretical cult, whose name was Subhadra, happened to be in Kuśinagara. When he learned that Buddha was about to enter Nirvāṇa, he decided to visit him in order to ask him some questions that had been bothering him he believed that only the Buddha would be able to give him a thorough explanation. Subhadra went to Śālavana and asked Ānanda for permission to see the Buddha in order to have his questions answered before the Buddha entered Nirvāṇa.



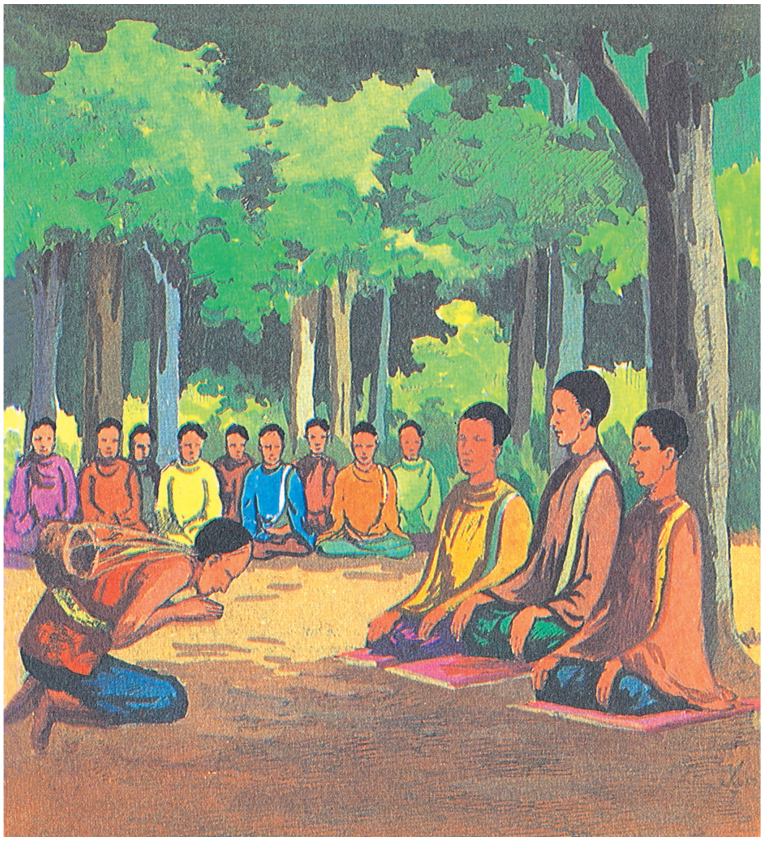
214 阿難對他說：「須跋陀羅！不可以啦，不可以啦！佛陀正非常疲憊，不要以問題來煩擾佛陀。」但是須跋陀羅的心很急，不聽阿難的拒絕，一次又一次地絮絮請求，阿難也一次又一次地拒絕，說是佛陀正在病重，不應該再有人去打擾。當佛陀聽到他們兩個人的聲音，知道須跋陀羅的來意，就命阿難准許他進去。

214 Ānanda said to him: “No, No! Subhadra! The Buddha is very tired; you must not bother him with any questions now.” But Subhadra was very anxious to see the Buddha. He pleaded again and again, and Ānanda rejected him again and again, holding to the fact that the Buddha was very ill and should not be bothered by anybody. But when the Buddha heard them both talking, he knew Subhadra’s intention and order Ānanda to let him come in.



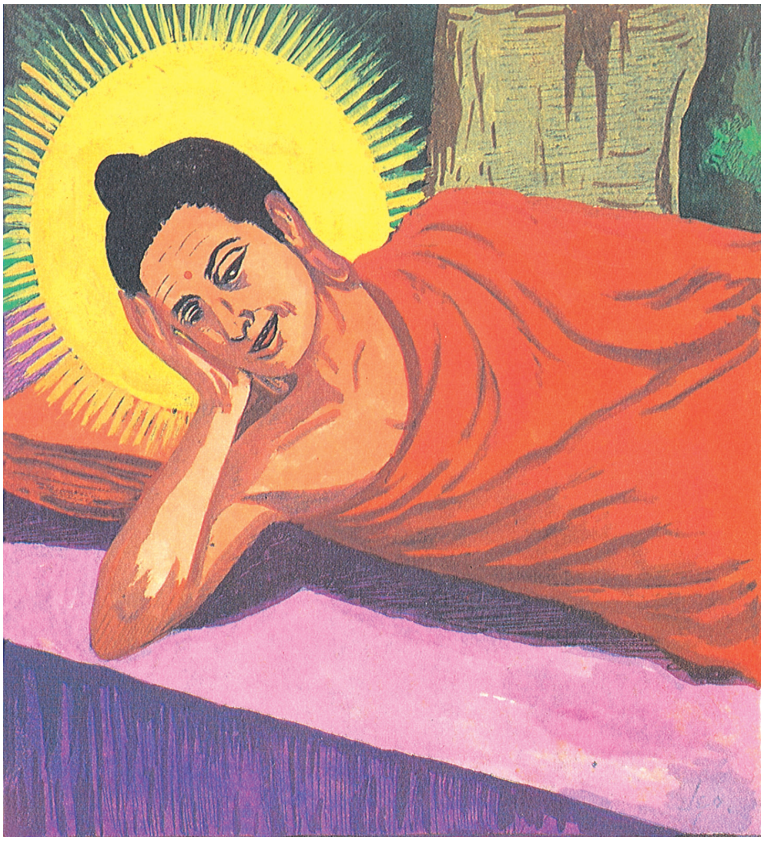
215 佛陀對阿難說：「阿難！你不要禁止須跋陀羅來見我，依他的意思放他進來，他要問我的，是修學佛法的事，不是無益的來煩擾我，我說的法，他能立刻很快了解。」所以阿難才准許須跋陀羅進去見佛陀，向佛陀問問題。

215 The Buddha told Ānanda: ” Ānanda! Do not stop Subhadra; let him come in as he wishes. What he wants is to ask me about some problems he has in practising the Buddha-dharma; he does not mean to disturb me with meaningless trifles. My explanations will make him understand immediately.” So Ānanda permitted Subhadra to go in to see the Buddha and ask his questions.



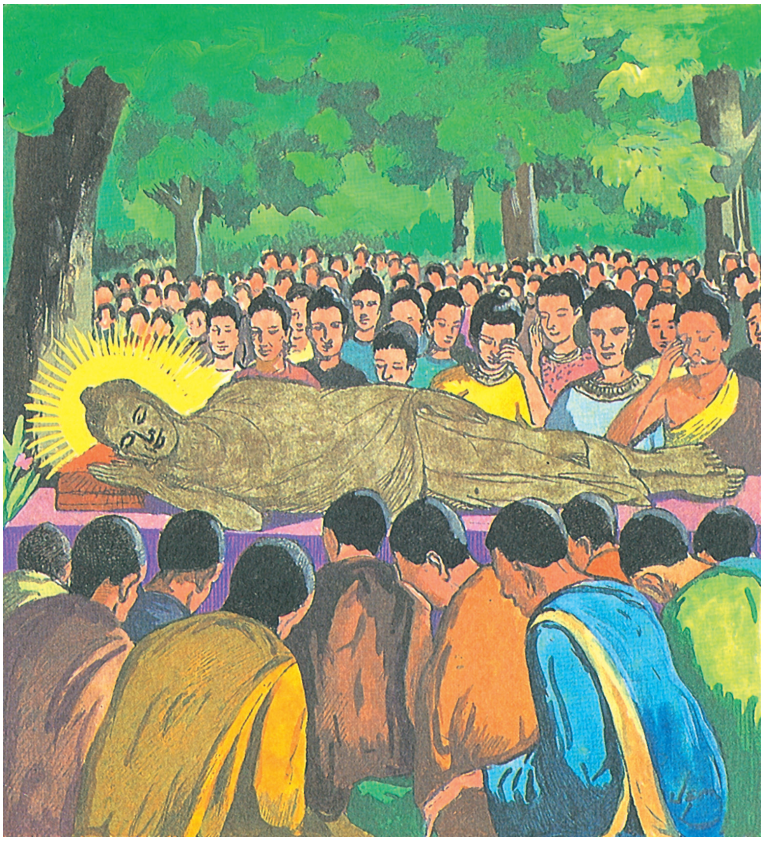
216 佛陀聽了須跋陀羅的問題後，便向這個青年外道說法，直至消除阻礙在他心中的懷疑，對佛法生起信仰，請求佛陀許他出家；佛陀給他機會，命阿難為他剃度。因此，須跋陀羅就成為佛陀最後受度的一位比丘；和阿若憍陳如在鹿野苑最初聽法受度第一位比丘一樣。須跋陀羅很精進修學佛法，不久便證得了阿羅漢果。

216 Having listened to Subhadra's question, Buddha began preaching to him till all the puzzles in his mind were solved and any problems cleared up. In Subhadra there arose then confidence and he requested the Buddha to accept him as a bhikṣu. The Buddha gave him the opportunity and ordered Ānanda to shave his head. Thus Subhadra became the last bhikṣu converted by the Buddha. Like Kau**ṇḍ**inya, the first bhikṣu converted by the Buddha at M**ṛ**gadāva, Subhadra learned and practiced the Buddha-dharma very diligently, and he attained the stage of arhant before long.



217 之後，佛陀給在那裏的比丘們發問的機會，關於佛法，有那一位比丘還存有懷疑？但是沒有一位比丘對佛、法、僧三寶發生懷疑。佛陀就對在那裏的比丘們說，也是佛陀在世最後一次的說話：「諸位比丘！這是我最後一次對你們說話，『一切的行業都是無常的，你們要完全脫離，不可放逸！』」

217 Later, the Buddha gave the bhikṣus at his side a chance to raise any last questions by asking if any of them still had doubts about the Buddha-dharma. But none of the bhikṣus had any doubt whatsoever about the Triratna of Buddha, Dharma, and Saṅgha. The Buddha then said to the bhikṣus for the last time: ” Bhikṣus! This is the last occasion for me to talk to you. All actions and deeds are transient and you must detach yourselves from them completely; do not be heedless!”



218 接著，佛陀進入禪定（心止一境），依次到達第九禪；然後從深的禪定中退回到原來的四禪定。當依次出離四禪定時，斷除五蘊，在此界或他界不再繼續有生死。

這時，無上正覺的佛陀是八十歲，在末羅王的拘尸那城外娑羅樹林，於毘舍佉月的十五月圓日，夜間最後一更，進入大般涅槃。光輝的明燈熄滅了！但是法燈，就是佛陀的教誨，仍然永遠存在，給我們世界上千千萬萬的人，度過生死，去到涅槃！

218 The Buddha then entered samādhi, reaching the ninth realm of dhyāna; from the deep ninth dhyāna he receded to the realm of the fourth dhyāna. When he had emerged from the fourth dhyāna, he completely exterminated the five skandhas (accumulations that bind people to the cycle of birth and death) so that he would never again have rebirth or death in either this or other realms or worlds.

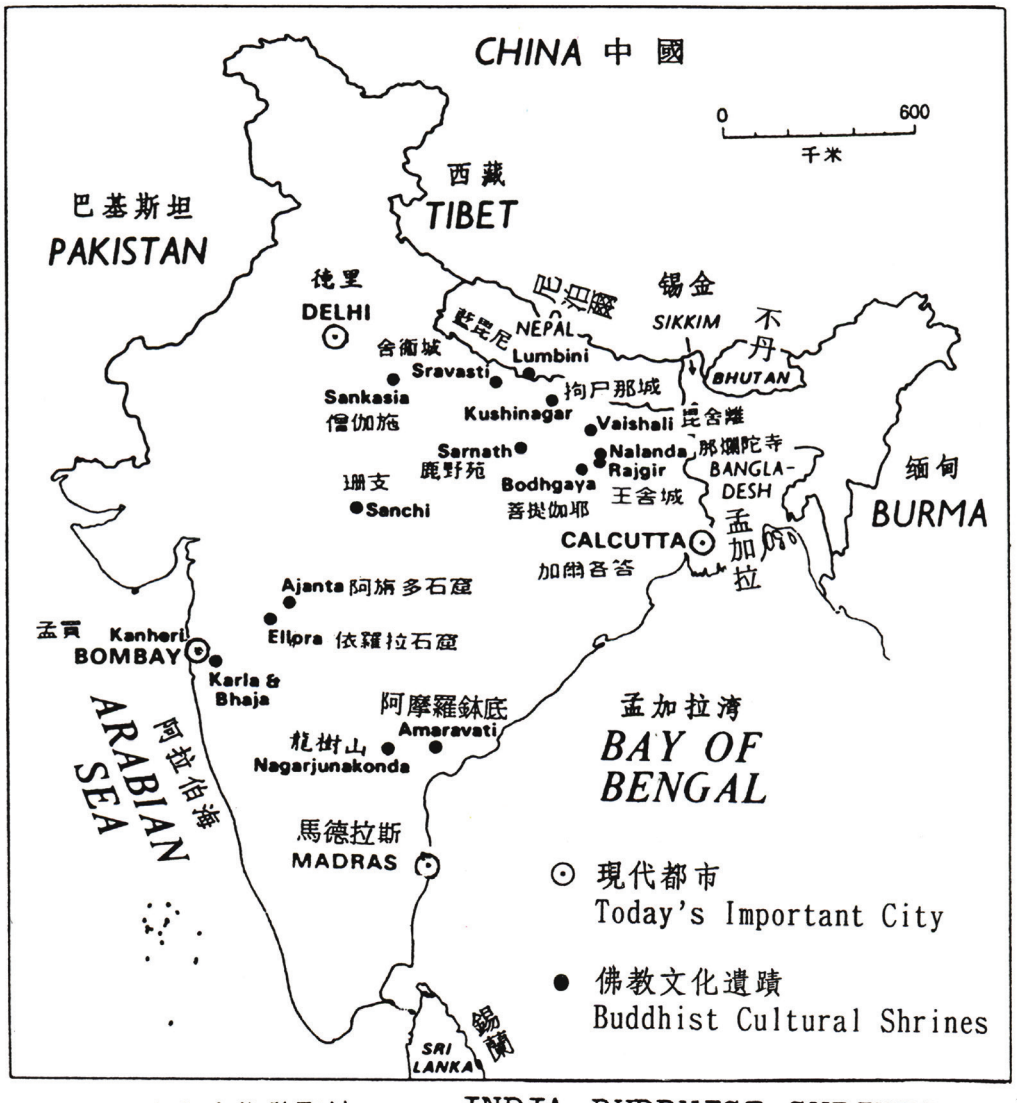
At that time, Buddha, the perfectly enlightened one, at the age of eighty, entered the Mahāparinirvāṇa in the last watch of the night of the fullmoon day of the Viśākha month in the Śāla grove outside the city of Kuśinagara, where King Malla ruled. The brilliant lamp was extinguished! But the lamp of Dharma, this is, the Buddha's teaching, exists forever and will carry thousands and thousands of people in our world across the stream of life and death to Nirvāṇa.

附　錄　：

Appendix：

印度佛教聖蹟

The Holy Remains of the Buddhist Teaching in India



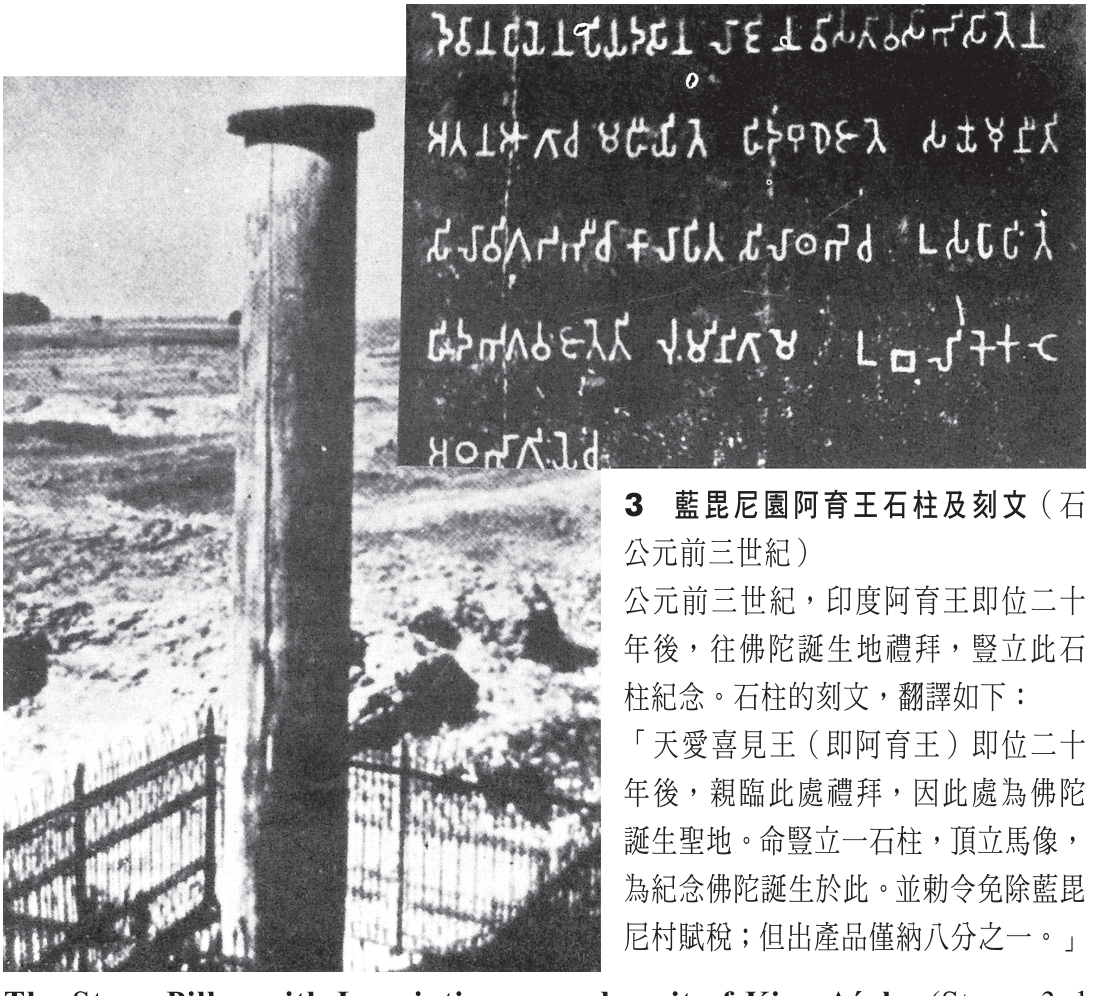
1 現在印度佛教聖地 INDIA BUDDHIST SHRINES

2　藍毘尼園聖地遺址

藍毘尼園是佛陀誕生的地方，為佛教四大聖地之一，位於現在尼泊爾的盧明底。在二千五百年前，它是當時釋迦族迦毘羅國最美麗的公園。後代佛教徒為了紀念佛陀誕生於此，建築了莊嚴宏偉的塔寺。近一百年，藍毘尼園經過發掘和修理，恢復了一部份遺蹟。

The Remains of the Holy Place of the Lumbinī Park

The Lumbinī Park is the place where the Buddha was born, it is one of the four great holy places and is now situated in Rummindei, Nepal. Two thousand and five hundred years ago it was the most beautiful public garden of that time of the Śākya clan in Kapilavastu. In later times Buddhists established a great and magnificent stūpa there as commemoration of the Buddha. In the recent hundred years the Lumbinī Park had been undergoing archaeological excavations and repairs restauring hereby some of the remains.



3　藍毘尼園阿育王石柱及刻文（石公元前三世紀）

公元前三世紀，印度阿育王即位二十年後，往佛陀誕生地禮拜，豎立此石柱紀念。石柱的刻文，翻譯如下：

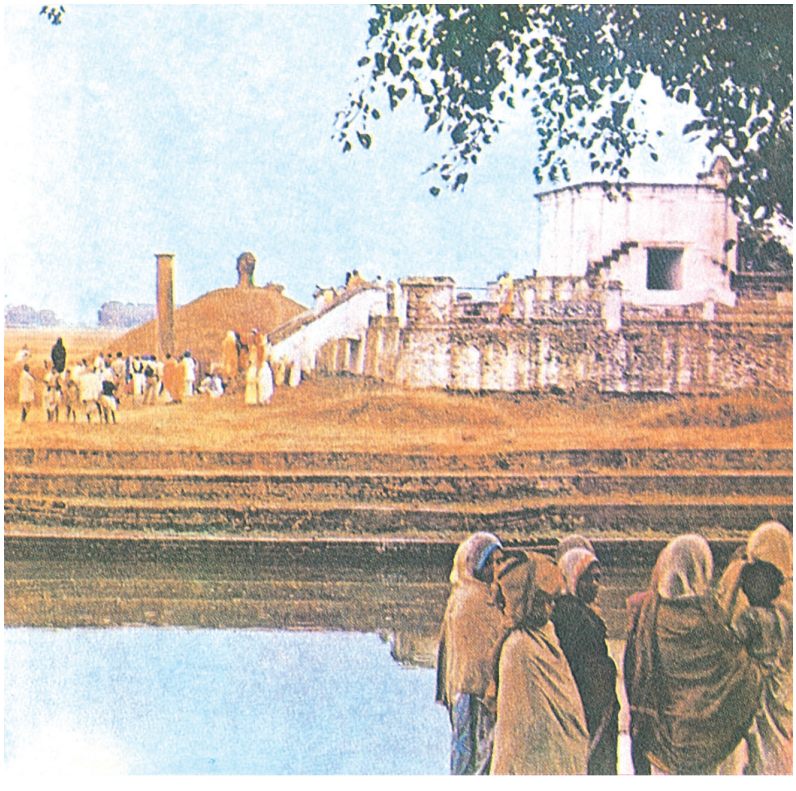
「天愛喜見王（即阿育王）即位二十年後，親臨此處禮拜，因此處為佛陀誕生聖地。命豎立一石柱，頂立馬像，為紀念佛陀誕生於此。並勅令免除藍毘尼村賦稅；但出產品僅納八分之一。」

The Stone Pillar with Inscription carved on it of King Aśoka (Stone, 3rd century B.C.)

In the third century B.C. after King Aśoka had ascended twenty years ago the throne, he went to the birth place of the Buddha to pay homage there and erected there a stone pillar as commemoration.

The text inscribed on the stone pillar is translated as below:

"When King Devānāṃpriya Priyadarśin twenty years after his ascendancy to the throne went in person to this place to pay homage because this place is the Holy place of birth of the Buddha, he ordered a stone pillar to be erected which had at its top the image of a horse standing thereon in order to commemorate that the Buddha was born here. He also decreed that the village of Lumbinī be exempted from taxation and were but only to pay an eighth of its produce."

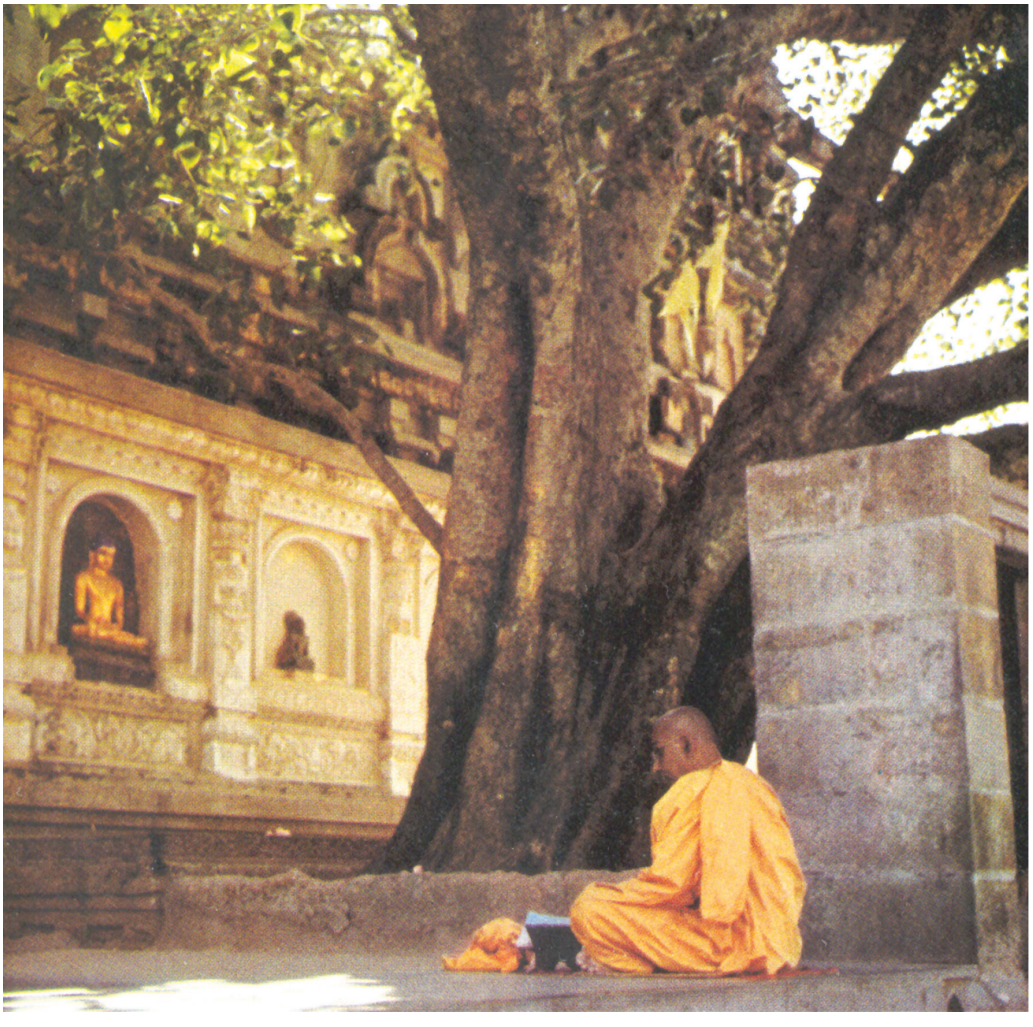


4 摩耶夫人紀念堂及池塘

阿育王石柱後面，有一白色建築物，即佛母摩耶夫人紀念堂。壁上繪有佛陀誕生圖等，石柱和紀念堂的前方，有一大池塘，據說佛陀誕生時，即取此池水灌沐。

Memorial Hall of Queen Māyā and the Pond

On the rear of the stone pillar of King Aśoka there is a white colored building, that is the commemoration hall of Queen Māyā. On its walls there are painted pictures of the birth of the Buddha amongst other things. In front of the stone pillar and the commemoration hall there is a great pond from which it is said that water had been taken from it to rinse and bathe the Buddha at the time of his birth.



5 菩提樹（菩提伽耶）

菩提伽耶距伽耶市之南六里。佛陀在此於一菩提樹下，證得正覺。此處是佛教徒前往朝聖最重要的中心地。圖中包括一部份石欄和塔寺。

The Bodhi Tree (Buddhagayā)

Buddhagayā is six miles south of the town of Gayā! The Buddha attained there full illumination under the Bodhi tree. This place is the most important center for Buddhists going on pilgrimage. The picture comprises a part of the stone railing and the temple.

6　菩提伽耶大塔

菩提伽耶大塔是用磚及石建造，並經幾個不同時代重建。四角上之小塔，約於公元十四世紀時，為緬甸人所加建。至於最原始的佛塔，可追溯早期笈多時代。

The Great Stūpa of Buddhagayā

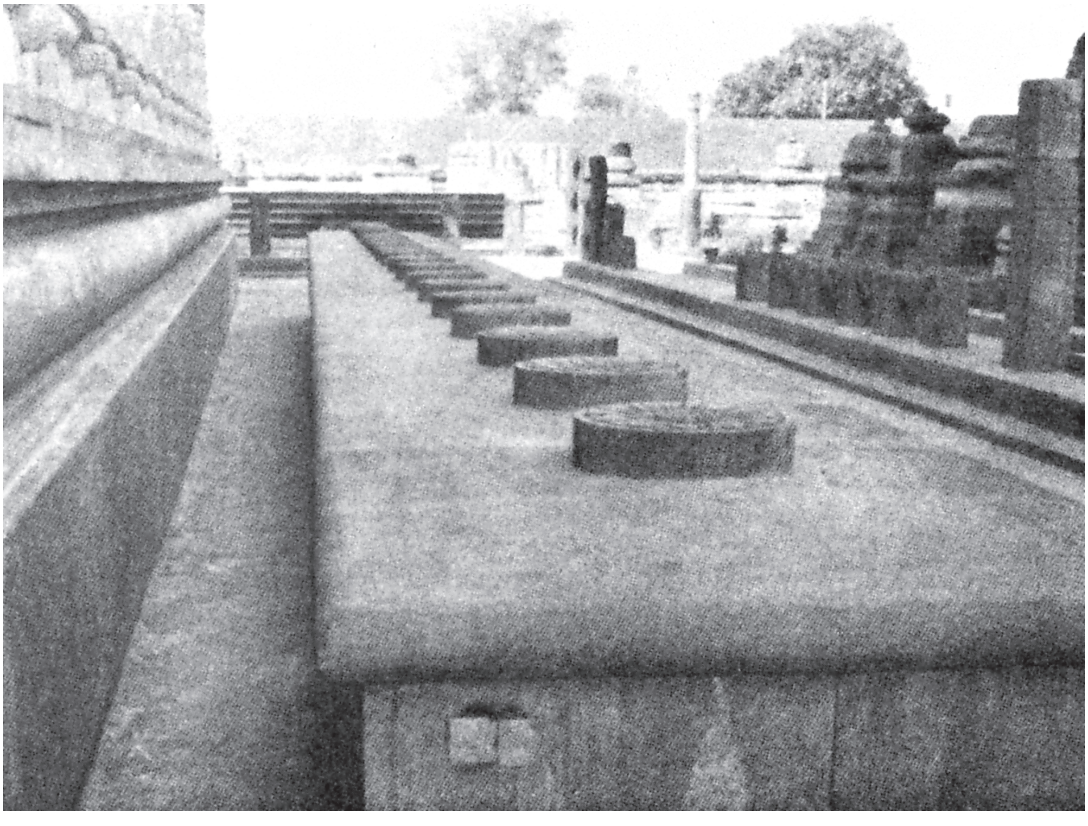
The Great Stūpa of Buddhagayā built with bricks and stones and has undergone rebuilding at various times. The four little stupas on the four corners at the top are approximately of the 14th century they were built by Burmese. As to the oldest Buddha stupa it can be traced back to the early Gupta period.

7　金剛座（菩提伽耶）

佛陀成正覺處的菩提樹下，建有一個金剛座紀念。據說佛滅二百五十年後，阿育王來此禮拜聖蹟，於樹側興建塔寺；同時建造一金剛座，喻佛陀在菩提樹下修習禪觀，智慧堅利如金剛，能斷一切煩惱，證得正覺。現存之金剛座，為後代重建。

The Vajrāsana (Buddhagayā)

On the place where the Buddha attained to the full illumination under the Bodhi tree, there has been erected a Vajrāsana to commemorate it. (Vajrāsana is Diamond seat in English). According to what is said two hundred and fifty years after the Buddha's passing away King Aśoka went to pay homage at the holy remains and erected a temple beside the tree. At the same time he erected a diamond seat to illustrate the diamond like firmness and sharpness of the Buddha's meditative contemplation and wisdom practised under the Bodhi tree which could cut off all defilements and attain to the full illumination. Now there remains the rebuilding in later ages of the Diamond seat.



8　佛陀經行處（菩提伽耶）

菩提伽耶大塔北側，有一排石建雕刻蓮花的遺蹟，這是紀念佛陀經行處，周圍又有信徒奉獻的很多小塔。

The Site of the Caṅkramaṇa (Buddhagayā)

On the northern side of Buddhagayā there are the remains of a row of lotus-flowers carved in stone that is to commemorate the place where the Buddha went pacing hither and tither. Surrounding it there are many little stupas offered by devotees.

9　修苦行像（砂岩　公元二、三世紀健駄羅時代）

佛陀未正覺前，在伽耶優樓頻螺村近尼連禪河處，精進不放逸，嚴酷的修苦行，逐漸節食，而至身體瘦弱，筋骨顯露。但如此修苦行，並不能達到正覺，所以為了維持體力，開始進食。

The Image of the Buddha Practising Austerities (Sandstone, Gāndhāra, 2nd-3rd century)

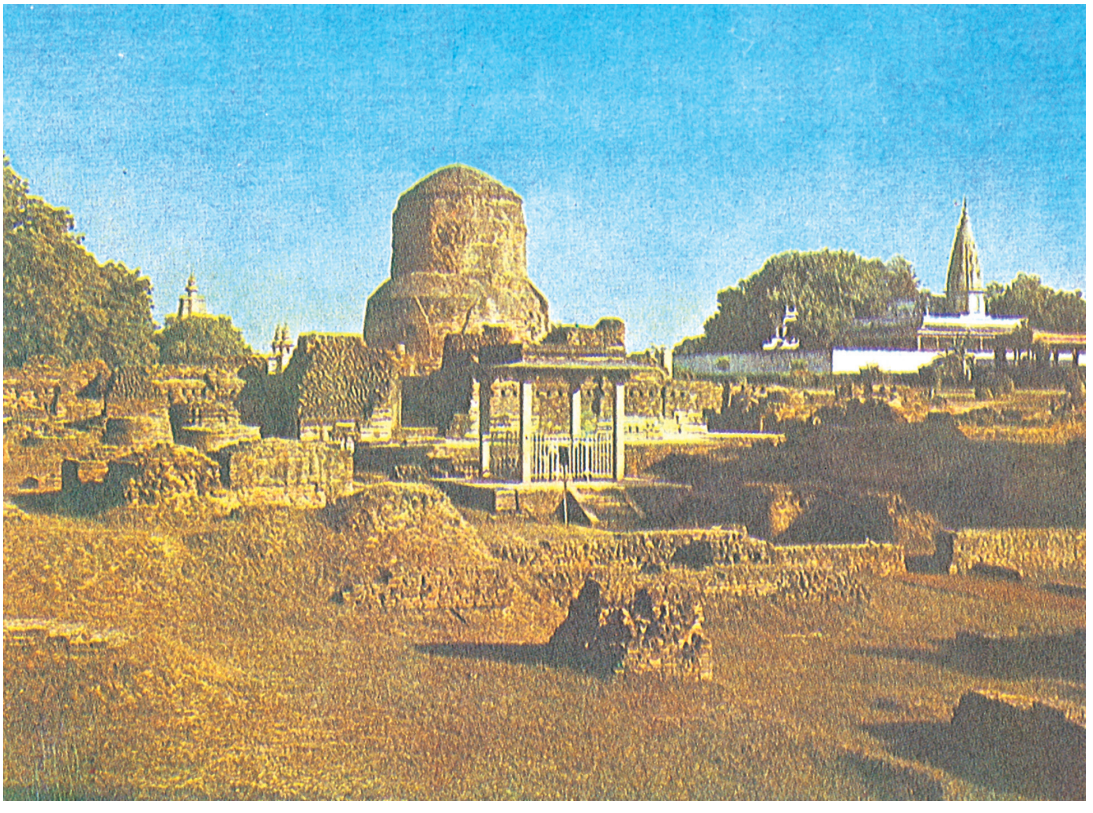
When the Buddha had not yet attained full illumination he practiced diligently, heedfully and strictly austerities in the vicinity of the Uruvilvā village in Gayā at the Nairañjanā River. He gradually reduced his food until the body became weak and emaciated with the sinews and bones showing up. But he could not attain full illumination practising austerity in this way he therefore began to take food to uphold his bodily strength.

10　佛足印（菩提伽耶）

初期佛教的傳統，是禁止供奉佛像的，而以菩提樹、法輪、佛座、塔、佛足印等，作為代表崇拜的象徵。直至公元一、二世紀時，才塑造佛像供奉。此一對佛足印雕刻在菩提伽耶的一塊石上，很受信徒的禮拜。

The Impression of the Buddha's Foot (Buddhagayā)

In the early Buddhist tradition the offering to Buddha image was forbidden and the Bodhi tree, the wheel of the Dharma, the Buddha's seat, the Buddha's footprint and other symbols were taken as the symbols to be worshipped instead. This went right up to the 1st, 2nd century A.D. when Buddha images were made. This pair of footprints of the Buddha which is carved on a stone in Buddhagayā is being revered very much by the devotees.



11　鹿野苑聖地遺址

鹿野苑在波羅奈之北八里，為佛陀最初對五比丘說法之處。現在遺有很多塔寺聖蹟，其中僅有一座思法塔較保持完整，大約公元六世紀時建造。塔成圓形，高一三一呎，基部一一〇呎。分上下二層：上為筒狀：下分八個佛龕，下端飾以錯綜複雜的雕刻。

The Remains of the Holy Place of the Deer Park

The Deer Park is eight miles north of Benares and is the place where the Buddha gave the first exposition of the Dharma to the five Bhikṣus. Now they are remaining many holy traces of stupas and temples among them there is the Dhamekh Stūpa which is comparatively well preserved, it was built around the 6th century. The Stūpa is round and 131 feet tall, its base is 110 feet, and consist of two storeys, the upper storey is cylindrical in shape and the lower storey is divided into eight Buddha shrines, the lower part is adorned with interwoven and intricate carvings.

12　初轉法輪像（石　鹿野苑　公元五世紀　鹿野苑考古博物館）

此尊佛像為笈多時代雕刻，是印度所有佛像精美代表之作。佛陀結跏趺坐法座上，兩手胸前對向，指間結成網縵相。寶座下端中央，刻一法輪，喻佛說法；兩邊是五比丘及一對信眾母子；法輪前面一對伏鹿，表示說法場所鹿野苑。

The Image of the Buddha Turning the Wheel of the Dharma for the First Time (Stone, Deer Park, 5th century, Archeological Museum of Sārnāth)

This Buddha image is a sculpture from the Gupta period and represents the refinement and elegance of all the Indian Buddha images. The Buddha is sitting in full lotus posture on the Dharma seat and is holding his two hands in front of his breast, one hand opposite to the other hand. Between the fingers of his hand there is the characteristic mark of the Buddha, namely the formation of a web (all the Buddhas possess thirty-two marks and this is one of them.) In the centre of the lower part of the precious seat there is the carving of the wheel of the Dharma which symbolizes the Buddha expounding the Dharma. On both sides there are the five Bhikṣus and a pair of followers, mother and son. In front of the Dharma wheel there is a pair of crouching deer indicating that the place where this happened is the Deer Park.

13　五比丘塔（鹿野苑）

依玄奘大師所記，五比丘塔古時稱為迎佛塔，是紀念五比丘迎佛的。現在的塔是一五八八年重建的，用磚造，成為八角形；後來又經過幾次修理。

The Stūpa of the Five Bhikṣus (At Deer Park)

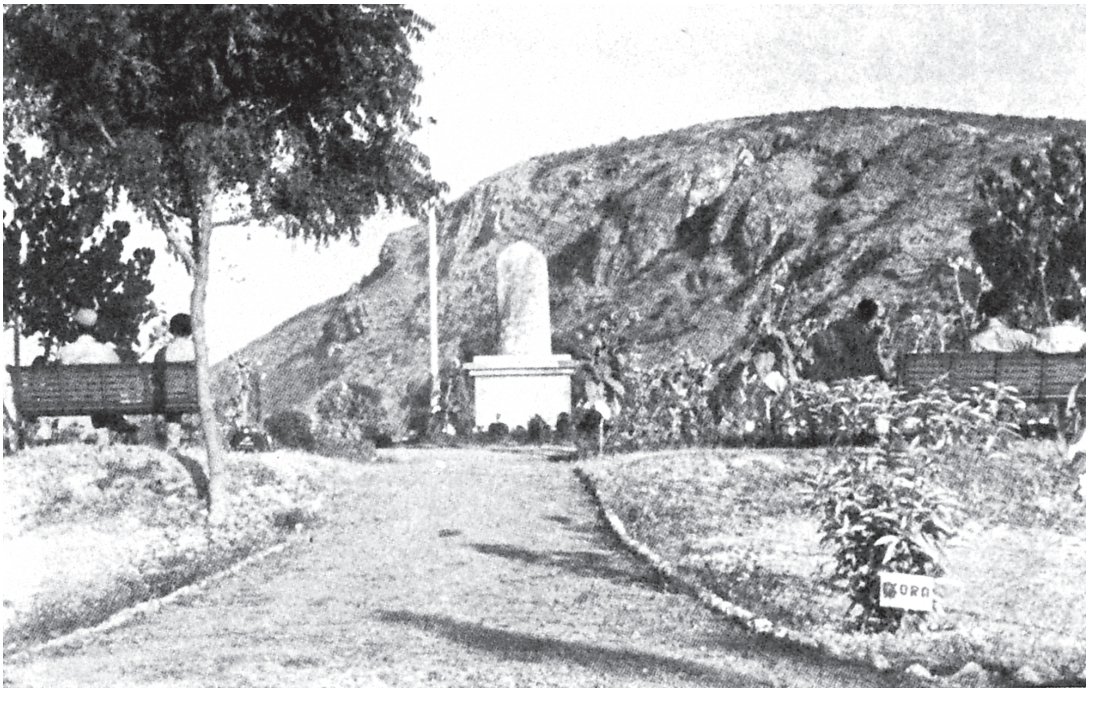
According to what was recorded by the great ācārya Hsűan Tsang the stupa of the five Bhikṣus was called in ancient times the stupa of meeting the Buddha that is to commemorate the five Bhikṣus meeting the Buddha. The stūpa we have at present has been rebuilt in 1588 is made out of bricks and of octangular shape. Thereafter it underwent again several times repairs.

14　靈鷲山遺蹟（在王舍城）

靈鷲山是王舍城（東北方）最高的一座山，頂上屹立的岩石似鷲，灌木林遍山。山上有很多佛教建築遺蹟。佛陀曾住此山說法。在山頂上可全覽當時印度最大的都市王舍城。

The Remaining Traces on the Vulture Peak Mountain (At Rājagṛha)

The Vulture Peak Mountain is situated in north-east of Rājagṛha and is the highest mountain there. On the top, there stands on the cliff steady and firmly jotting out straightly a rock resembling a vulture. The mountain is everywhere covered by densely growing forests. On the mountain there are the remains of many Buddhist structures. The Buddha had dwelt on this mountain and expounded the Dharma there. From the mountain one can survey the at that time greatest capital of India namely Rājagṛha.



15　竹林精舍遺址（在王舍城）

頻婆娑羅王請佛陀至王舍城說法，建築了竹林精舍供養，這是佛教最初的寺院，為佛教發展的根據地。

The Remaining Traces of the Monastery of the Bamboo Grove (Veṇuvana Vihāra) (In Rājagṛha)

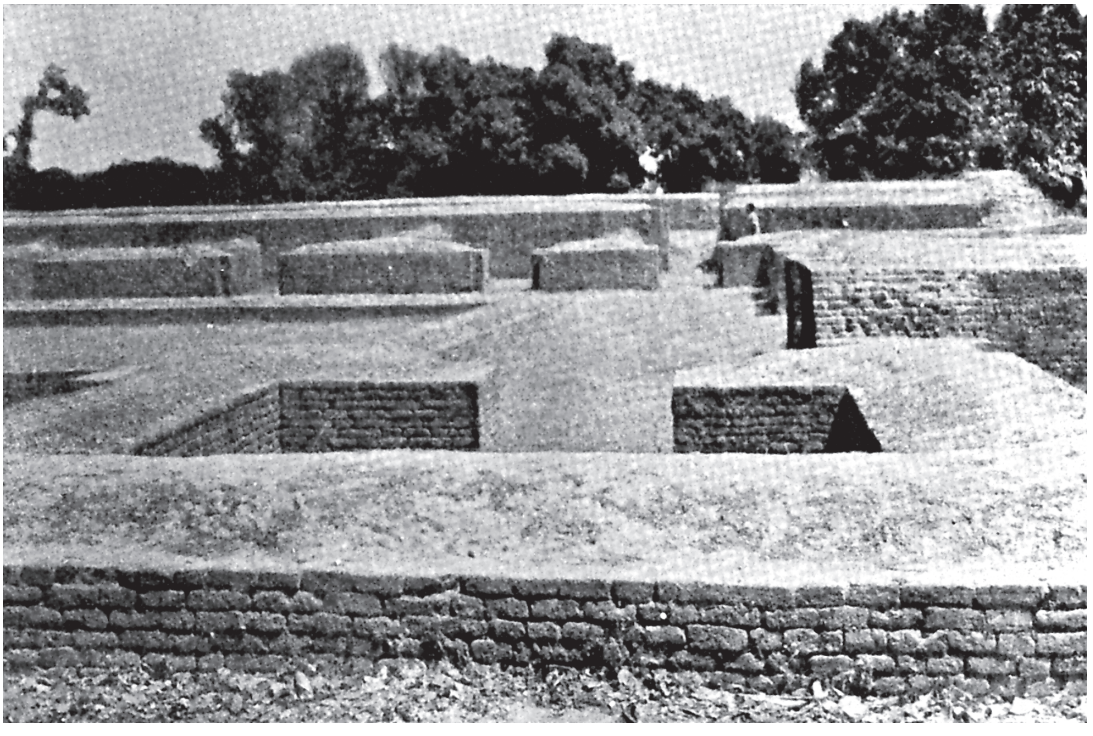
The king Bimbisāra requested the Buddha to come to Rājagṛha to expound the Dharma and had the Veṇuvana Vihāra constructed to offer it to the Buddha. This is the earliest monastery of the Buddhist Teaching and was the basis for the development of the Buddhist Teaching.

16 祇園精舍遺址

祇園精舍是在古代的舍衛國，由給孤獨長者興建供養佛陀的。現已成為公園，遺有菩提樹、寺院、佛塔等基壇。近代經過發掘，出土遺蹟有自公元一世紀笈多王朝至十世紀的建築物。

The Site of the Remains of the Jetavana Vihāra

The Jetavana Vihāra is in ancient Śrāvastī. The Jetavana Vihāra was built by the elder Anāthapiṇḍika and offered by him to the Buddha. Now it already has become a public park where the Bodhi tree, the foundations of the monastery, the stupa of the Buddha, and other structures still remain. In recent times the site of the Jetavana Vihāra underwent excavations and buildings dating from the time of Gupta kings of the first century up to the tenth century were excavated there.

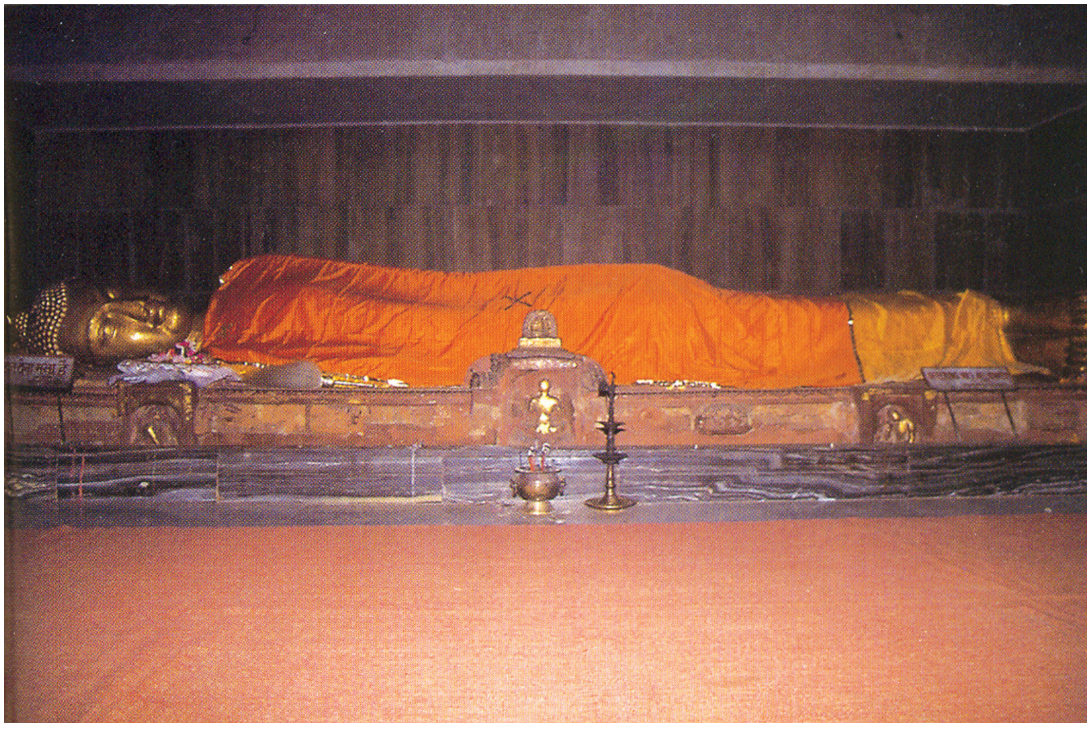


17　拘尸那城涅槃場遺址

拘尸那在現在印度哥拉克浦之東約五十五里，是佛陀八十歲時涅槃的地方，每年有很多佛教徒前往朝聖。

The Site of the Remains of the place where the Buddha entered into Parinirvāṇa at Kuśinagara

Kuśinagara is approximately fifty-five miles east of Gorakhpur in present day India. It is the place where Buddha entered into Parinirvāṇa at the age of eighty. Every year there are very many Buddhists who go there for pilgrimage.



18 涅槃像

此尊佛陀涅槃像，為五世紀笈多時代塑造，後來被埋於地下，一八七六年發掘出來，加以修飾，長約一丈八呎，現供奉於拘尸那涅槃堂內，頭部西向，身著黃色袈裟，臥壇為大理石敷設。涅槃堂是後來所加建。

The Image of the Buddha entering into Parinirvāṇa

This image of he Buddha entering into Parinirvāṇa was moulded in the Gupta period in the fifth century and was later buried under the ground, and was excavated in 1876 and refurbished. The image is 18 feet long and is now being worshipped in the Nirvāṇa Hall. The head of the image facing west, its body is clad in a yellow robe, it is resting on a great marble stone. The Nirvāṇa Hall was built later.

19　涅槃塔（重建　拘尸那）

拘尸那城是佛陀最後涅槃的地方，為佛教四大聖地之一。佛陀涅槃後，曾建塔供奉遺骨於此；現存之涅槃塔，為一九二七年緬甸佛教徒所重建。

The Nirvāṇa Stūpa (Rebuilt, Kuśinagara)

The town of Kuśinagara is the place where the Buddha entered finally into the Parinirvāṇa, it is one of the four holy places of the Buddhist teaching, after the Buddha passed away into Nirvāṇa a stupa was built here to worship the remains of the Buddha. The Nirvāṇa stupa was rebuilt by Burmese Buddhists in 1927.

20 四相圖（砂岩　鹿野苑　公元五世紀　加爾各答印度博物館）

四相圖表示：佛陀誕生；降魔成正覺；初轉法輪；大般涅槃。兩邊坐、立的佛像，表示佛陀在舍衛城說法，現種種神變。

The Illustration of the Four Representations (Sandstone, Deer Park, 5th century, Museum of Calcutta)

The four representations show the birth of the Buddha, the subduing of Māra and the attaining of the Full Illumination, the First Turning of the Wheel of the Dharma, and the great Parinirvāṇa. The Buddha images in sitting and standing postures on both sides show the Buddha teaching in Śrāvastī and displaying various miracles.