佛陀出生教人離苦得樂
眾生皆有佛性應當學習成佛

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

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

Shi Chin Kung
The Events in the Life of Buddha Sakyamuni

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

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

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

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

释迦牟尼佛一生事迹的图相众多，而本书图片源自高雄元亨寺，元亨寺创建于乾隆年间，是台湾少数古刹之一，旧称“元兴寺”，经过变迁，寺名改称为“元亨寺”。殿堂建筑古朴不华，一九七三年，序下妙法师率众重建大雄宝殿，大殿供奉释迦牟尼佛，内内外外镶嵌有释尊一生事迹的浮雕，共有三十二相，格局堂皇，庄严肃穆。

寺内的三十二相浮雕，其中第二十四相及第二十七相因角度的关系，无法完整摄取画面，图相以局部呈现。图说内容以元亨寺原图说为本，稍加修改，并加以注解，特此说明。

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

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

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兜率說法 觀緣下生

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

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

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

西元前四三四年四月八日，摩耶夫人回母家待産，於藍毘尼園休憩時，生下太子，四大梵天使者為其接生，大地於光天妙樂，百花齊放，太子足踏蓮花，步行七步，手指天地，唱言：「天上天下，唯我獨尊」。

Lumbini Park, the Birth of the Buddha.

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

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

On the fifth day after the prince’s birth, King Suddhodana invited authoritative Brahmin scholars to name the prince. The prince sat up unperturbed and everyone bowed to him. Due to all the auspicious signs at birth, he was named “Siddhartha,” which means “he who has achieved his goals.”
太子誕生七日，摩耶夫人生天，由姨母摩诃波阇波提撫養長大，智聰慧敏，能文能武，全印度青年，體力、智力無一能與太子博學藝能相比。

Master of Civil and Military Affairs, Champion of All India.
Seven days after the prince was born, Queen Maya passed away and ascended to the celestial realm. The prince’s aunt, Mahaprajapata, nursed him. The prince grew to be intelligent and skilful in both civil and military affairs. None of the youths in India could match his physical or intellectual achievements.
太子完婚　耶輸相伴
太子時常沉思，默想四姓（四姓）不平等，淨飯王怕仙人預言成實，十七歲即為娶妻，耶輸陀羅美貌賢淑，欲斷太子出家念頭，妻妾朝夕相伴，暫時忘卻出家之念。

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

The pleasure of the palace could not bewitch the prince. He asked permission from his father to tour the four famous gates and he sadly discovered the four miseries of living, old age, sickness, and death. He deeply felt the approaching of impermanence and admired the serenity of the recluse. The prince’s determination to leave home was reinforced.
Biding Farewell to His Son and Wife: Prince Siddhartha Leaving the Palace.

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

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

Riding on a Starry Night in Search of the Truth.

On a starry night, the prince mounted Kanthaka (3), his white horse, while Chandaka (4), his groom, held on to its tail. They left the palace late at night. The men were as luminous as the bright moon and the steed as white as the white clouds. Together they galloped deep into the hills and wilderness to seek the way that will liberate humans from pain and suffering, and uncover the truth of life.
太子決意削髪，車匿苦勸無效，割髪去服，交車匿帶回，身著乞士服，飄然而去，白馬哀嘶淚下，車匿泣首送別太子。

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

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

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

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

Ajnata Kauadinya, Asvajit, Bhadrika, Dasabala-Kasyapa and Mahanama-Kulika, the five attendants who had accompanied the prince for six years of austerities because they respected the Prince’s noble ideal saw him accepting the rice milk from the shepherdess. Disappointed at seeing this and thinking that the prince had abandoned his ideals, they left him. The prince made a vow that when he became a Buddha he would teach the five attendants first.
太子端坐伽耶山金剛菩提樹下，誓言：「不成佛道，不起此座」。諸天讚喜，天魔怖畏，施盡媚惑威嚇，太子不為所動。

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

The prince, sitting on the Diamond Throne under the Bodhi tree at Bodh Gaya, vowed, “If I do not attain complete enlightenment, I will not leave this seat.” While the celestial beings rejoiced, the demons threatened and seduced the prince but to no avail.
Looking up at the Bright Stars, He Became the Fully Enlightened One.

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

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

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

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

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

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

舍利弗，目犍連聞偈頌悟，帶二百弟子皈依佛陀下，不久，三迦葉來朝，從此一千二百五十餘僧眾，常隨佛側聽法，入王舍城說法，得頻婆娑羅王獻竹林精舍。北方舍衛國渴法滋潤，給孤獨長者，黃金佈地，感祗陀太子獻樹，築成精舍，祇樹給地命名祇樹給孤獨園，於是法流北印。

Preaching at Rajagha, Teaching at Jetavana Park.

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

佛受淨飯父王懇請回迦毘羅衛國，適母弟「難陀」冊封太子，結婚兩大喜事，佛陀慰服父心，使難陀調伏情欲，隨佛出家，成爲十大弟子調伏諸根第一。

Back to Kapilavastu and Redeemed his Cousin, Nanda.

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

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

Devadatta, the one who dreamt about betraying the Buddha and destroying Buddha and his sangha, deeply repented his deeds just before his death. He fell into hell as a demonstration of karma but in actual fact he was a constructive adversary of Buddha, who had vowed to help Buddha complete his path by going against the Buddha, life after life, to reinforce Buddha’s determination to achieve enlightenment. Hence the Buddha considered him a good friend, and thus spoke of the Devadatta Chapter during the Lotus Sutra Assembly.
佛度姨母 妻自始有
佛姨母摩诃波阇波提，妻耶
輸陀羅棄官女五百人，懇請
准入僧團，佛再三拒絕後
得阿難請求，立「八敬法」
（24.12）後，准女眾出家，是為
比丘尼之始。

Buddha Ordained his Aunt, the Beginning of Bikhunnis.
The aunt of Buddha, Prajapati,
and his wife, Yasodhara, led
five hundred court ladies, ap-
proached the Buddha and asked
to join the Sangha. Three times
the Buddha refused. Ananda
personally begged the Buddha
for approval and Buddha drawn
up the Eight Commands (12)
for the ladies to follow, thereby
permitted the establishment of
the order of Bikhunnis.
Death of King Suddhodana, Buddha Spoke at the Jhapita Ritual.

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

Indebted to his mother’s kindness, the Buddha ascended the Trayatrimsha Heaven and preached the Ksitigarbha Sutra (the Earth Store Sutra) to his mother. The talk also convinced King Indra, ruler of the Trayatrimsha Heaven, to take refuge in the Buddha, and he vowed to uphold and protect the Triple Gems.
**_Descending to Earth, Welcomed by his Disciples._**

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

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

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

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

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

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

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

(5) The titles of the four deva-kings are: The Eastern Deva, keeper of kingdom; the Southern Deva, of increase and growth; the Western Deva who are Broad-Eyed; and the Northern Deva who hears much and is well-versed. They are external generals of King Indra, the mighty Lord of Devas. Half way up the Sumeru Mountain lays the Gandhara Mountain. The mountain has four sides each housing the domain of one Deva King who protects one world in each direction. Hence, the four deva-kings are also known as the Guardians of the Worlds. They reside in the atur-maharaja-kayikas, or the four heavens of the four deva-kings, the first tier in the Desire Realm, the beginning of Celestial Realm.
Nirvana refers to the state of liberation through full enlightenment, in which one abides in neither Samsara nor ultimate quiescence. (Excerpted from The Seeker’s Glossary of Buddhism.)

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

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

法輪是比喻佛所說之法，能夠顛倒眾生的一切煩惱，好像巨輪能夠顛倒一切的巖石和沙礫一樣。另一說是佛所說之法，顛倒眾人，好像車輪的旋轉，無遠弗屆。參考《佛學常見辭匯》

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

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

佛，乃指覺悟人生之真象，而能教導他人之佛教
教主，或泛指一切诸佛；法，为根据佛陀所悟而向人宣说之教法；僧，指修学教法之佛弟子集団。以上三者，威德至高无上，永不转移，如世间之宝，故称三宝。参考《佛学常觉辞汇》

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

註十二

八敬法又名八敬戒、八尊師法、八不可越法。都是规定尼眾恭敬比丘、尊重比丘的事，所以後人稱之為八敬法。参考《佛学常觉辞汇》

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

註十三

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

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

(11)Upasika is a Sanskrit term for a female lay-disciple or laywoman who vows to observe the five precepts of no killing, no stealing, no sexual misconduct, no lying, no drinking intoxicants. She was pure and abided strictly to these precepts. She was thus named Upasika.
1. Ajatasattu, king of Magadha.
2. Licchavis of Vesali.
5. Koliyas of Ramagama.
7. Mallas of Pava.
8. Mallas of Kusinara.

参考以下網址：
http://www.mahabodhi.org/files/yinshun/41/yinshun41-04.html

To become a saint is to do nothing more than to diligently teach others and be courageous in correcting one’s own faults.
A saint’s transformational influence on and contribution to society is, again, nothing more than to teach others and be courageous in correcting one’s own faults.

Chin Kung
August 1999
Sincerity, Purity, Equality,
Proper understanding, Compassion,
See through to the truth, Let go,
Be liberated, In accord with condition,
Chant Amitabha Buddha’s name.
Buddhism is a multicultural and virtuous teachings directed by the Buddha towards all sentient beings in the whole universe. It explains the reality of life and the universe, that both sentient beings and teachings are equal, and that virtuous abilities and wisdom are actually within our true self-nature. Buddhism teaches us how we should harbour a broad mind with the qualities of sincerity, purity, equality, proper understanding and compassion. In mind and spirit and getting along with all conditions. And that we should set good examples for others to follow. Through these words, we see the Buddha as a compassionate multicultural social educator, worthy of emulation.  

Shi Chin Kung
1. **兜率說法 **
   Teaching in the Tusita Heaven, Anticipating the Descent to Earth.

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

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

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

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

6. **六文允武 藝冠金印 **
   Master of Civil and Military Affairs, Champion of All India.

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

8. **遊觀四門 見諸四苦 **
   At the Four Gates, the Prince Witnessed the Four Miseries.
9. 拾妻離子 决定出家
Bidding Farewell to His Son and Wife; Prince Siddhartha Leaving the Palace.

10. 夜行追訪 追求真理
Riding on a Starry Night in Search of the Truth.

11. 脱髮棄世俗 乞食授戒
Cutting Off His Hair, Prince Siddhartha Renounced the Secular World and Put on the Robe of a Mendicant.

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

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

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

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

16. 夜見明星 成等正覺
Looking up at the Bright Stars, He Became the Fully Enlightened One.
17. 富商獻供 天王呈珠
The Rich Made Offerings, the Heavenly King Offered Alms Bowl.

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

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

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

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

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

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

24. 阿難拏等 投入僧團
Ananda and Others Joined the Sangha.
25. 据说达多 害佛毁教
Devadatta Tried to Harm the Buddha and Destroy Buddhism.

26. 佛度姨母 尼礦始有
Buddha Ordained his Aunt, the Beginning of Bikkunis.

27. 父王救崩 說法難屈
Death of King Sudhodana, Buddha Spoke at the Jhalita Ritual.

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

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

30. 廟院摩羅 遇佛得度
Angulimalya Saved by the Buddha.

31. 森 uneven 树 木能涅槃
At the Twin Sala Trees at Salavana, the Buddha Entered Mahaparinirvana.

32. 分紛舍利 人天爭供 Distributing the Sarira, Human and Celestial Realms Fought to Obtain the Sarira.
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願以此功德 莺應佛净土
上報四重恩 下濟三途苦
若有見聞者 悉發菩提心
盡此一報恩 同生極樂國

May the merit and virtues
Accrue from this act
Adorn the Buddha’s Pure Land,
Repay the Four Kindness above,
And relieve the suffering of
Those in the Three Paths below.

May those who see or hear of this,
Bring forth the heart of
Understanding and compassion
And, at the end of this life,
Be born together in
The Land of Ultimate Bliss.

佛陀出生教人離苦得樂
眾生皆有佛性應當學習成佛

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

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

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