

The Lord Buddha's History

佛传

His Birth, His Self-Enlightenment, and His Attainment of Complete Nibbana

诞生 觉悟 涅槃 正等正觉 佛陀

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We humbly offer this book
as a token of worship
to all the Lord Buddhas
past, present, and future.

我们怀着一颗谦卑的心
以此书供养三世诸佛

Preface

序言

The noble life of The Lord Buddha and his remarkable historic journey along the path to enlightenment is one of the most illustrious stories known to the world. Admired and recounted in countless ways before, it has served as an untarnished shining example of a righteous and perfect being, searching for and discovering the greatest source of all knowledge. This knowledge embodies the Universal Truth, an immaculate key to empower with wisdom and awareness everyone regardless of race, creed or religion. It inevitably leads them to rejoice in the self-discovery of the perfect peace and happiness that lies hidden within them.

Since first encountering Buddhism, finding himself inextricably drawn by an overwhelmingly intense desire to study the subject in-depth to conclusion, an unfaltering resolve of Abbot Dhammajayo (Most Ven. Phrarajbhavanavisudh) of Wat Phra Dhammakaya Temple has been to share the true nature of the legacy bestowed by The Lord Buddha with the people of the world. This reflects his committed strong faith in Buddhism, his appreciation for the Dhamma and his profound respect towards The Lord Buddha. As a result of over 40-years of meticulous research on the Mahapurisalakkhana or the 32 characteristics of The Great Man, he would like to correctly portray the exact appearance of the Lord Buddha as stated in the Tipitaka or Buddhist Scriptures. This research has been conducted using several methods including: a scientific and medical collection of data, artistic research, Buddhist scriptural research and, most importantly, the accuracy has been enhanced and purified by the clarity of enlightened wisdom and understanding attained through the prac-





tice of meditation.

The objective of this presentation is to humbly reflect the respect we acknowledge to our Holy Father Lord Buddha, expressing our sincere appreciation to Him for sharing the greatest of all knowledge with those that choose to follow in his footsteps. Our hope is that we offer inspiration to the reader so that they also may feel encouraged to experiment and joyously benefit from The Lord Buddha's Dhamma as we have. A compilation selected from over 40-years of Abbot Dhammajayo's extensive works, the intention is to reveal his vision and the true nature and appearance of The Lord Buddha to all who choose to embrace The Lord Buddha's example and guidance. It is the Abbot's belief that The Lord Buddha's teachings can be faithfully spread throughout the world when all Buddhist communities unite together as one, in the same way that there is only one sun in the sky. It is our wish and hope that this book will be, at some point in the reader's life, of true and meaningful benefit. May the power resulting from the act of sharing this knowledge bestow peace and happiness upon all of humanity forevermore.



佛陀本事是世界上最有名的故事之一。人们已用各种方式讲述过这个故事。作为一位圣者，佛陀经过修行发现了宇宙间至高无上的真理，实现了尽善尽美的人生。佛陀的发现超越时空，能帮助一切众生，不论是什么种族，信仰或宗教，自修自证，最终证悟到自性本具的和平与幸福。

自从接触佛教，法身寺主持法胜法师即对佛法深信不移。从此向世界介绍佛陀本事。法胜法师深信佛陀妙理，弘扬正法，崇尚佛祖。四十多年来，法师深入研究佛陀的三十二种大人相，想如实按照三藏和其它圣典再现佛陀的外观。在研究中，法胜法师采用了包括科学、医疗数据、艺术、佛典、静坐等几种的方法，其中静坐这种方法非常重要。

本书的目地是为了表达对我们的本师佛陀的景仰，以及向我们开示宇宙间至高无上真理的恩德。我们希望读者能从中受到启发，如教奉行，深得法益。

我们将法胜法师四十年的研究成果编纂成册，目的是让所有的善信都有机会欣赏佛祖的外观。法师相信，如果所有佛教组织团结一心，那么佛陀的教理就能传播到世界各地。我们希望本书能给读者的生活带来真正益处。让我们一起分享这一成果，祈愿一切众生皆能得到永久的和平与幸福。

Contents
目录

The Lord Buddha's History 12
佛传

The Bodhisatta Sacrificed His Life to Accrue Perfections 14
菩萨牺牲性命修波罗蜜

Five Factors to Determine the Birth of Lord Buddha 16
诞生前的五大观

Sat Inside the Womb in Half-lotus Position 18
在母胎里盘腿打坐

The Birth of A Great Man with 32 Perfect Signs 20
三十二大人相士的诞生

Prophecy 22
预言

King Suddhodana Saluted the Little Prince 24
父王虔诚礼敬太子

Mastering Eighteen Schools of Knowledge 26
in Seven Days
七天内通晓十八门学问

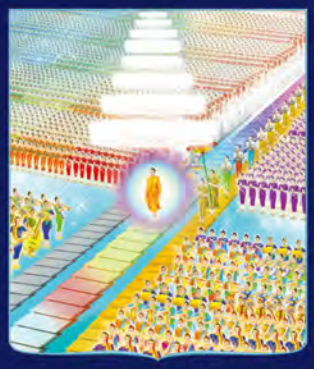
Leading A Divine-like Lifestyle 28
如天人般的生活






Renounced in Search of the Truths 30
为了出家舍弃所有
Ordain in Search of Liberation to All Sufferings 32
出家寻求离苦之道
Pledge to Ordain As Samana 34
诚心发愿当沙门
Samana Gotama Exhausted 36
the Knowledge of Famous Masters
瞿昙沙门参透当代名师所教的学问
Searching for the Ways to Eradicate Suffering 38
寻找灭苦之道
Middle Path 40
以中道修行
Victory before Enlightenment 42
未成道即战胜魔罗
Attained Self Enlightenment with Meditation 44
以禅定证悟成正等正觉佛陀

The Supreme Truths 46
无上生命知识
A Supreme Teacher 48
至高无上的导师
Practice His Teachings to Attain Dhamma 50
跟随佛陀的步履，成就修行
The First Messengers of Truth (Dhammadūta) 52
第一批佛法薪传者
Veluvanārāma, the First Buddhist Monastery 54
竹林精舍，第一所佛教寺院
A Great Teacher to All Humans and Celestial Beings 56
人与天人们的伟大导师
Ovādapātimokkha, the Core of Buddhism 58
《教诫波罗提木叉偈》佛教的核心
Lord Buddha's Gratitude to His Parents 60
佛陀报答父母恩
Lord Buddha Unveiled the Three Spheres of Existence 62
佛陀慈悲开三界
The Lord Buddha Tamed the Yakka 64
佛陀降伏夜叉
The Lord Buddha Guided Angulimāla to Arahantship 66
佛陀度杀人狂成圣者
Baka Brahma Developed Right Views 68
巴卡梵天人生正见
Buddhism Teaches the Attainment of Wisdom 70
佛教教导生命知识



Buddhism Is the Religion of Peace 72
佛教是提倡和平的宗教
Buddhism Teaches the Cessation of Suffering 74
佛教是教导灭苦的宗教
The Lord Buddha Announced Parinibbāna 76
世尊宣告入灭之日
The Final Exhortation 78
最后的教诲
The Parinibbāna 80
入灭涅槃
Distribution of the Holy Relics 82
分配佛舍利
Vesak Day -- An Important Day for the World 84
卫塞节——世界重要节日
Other interesting facts about the Lord Buddha's history 86
有关佛传的细节值得了解
Interesting facts about sentient beings 90
关于众生的小知识

The Lord Buddha's History

誕生



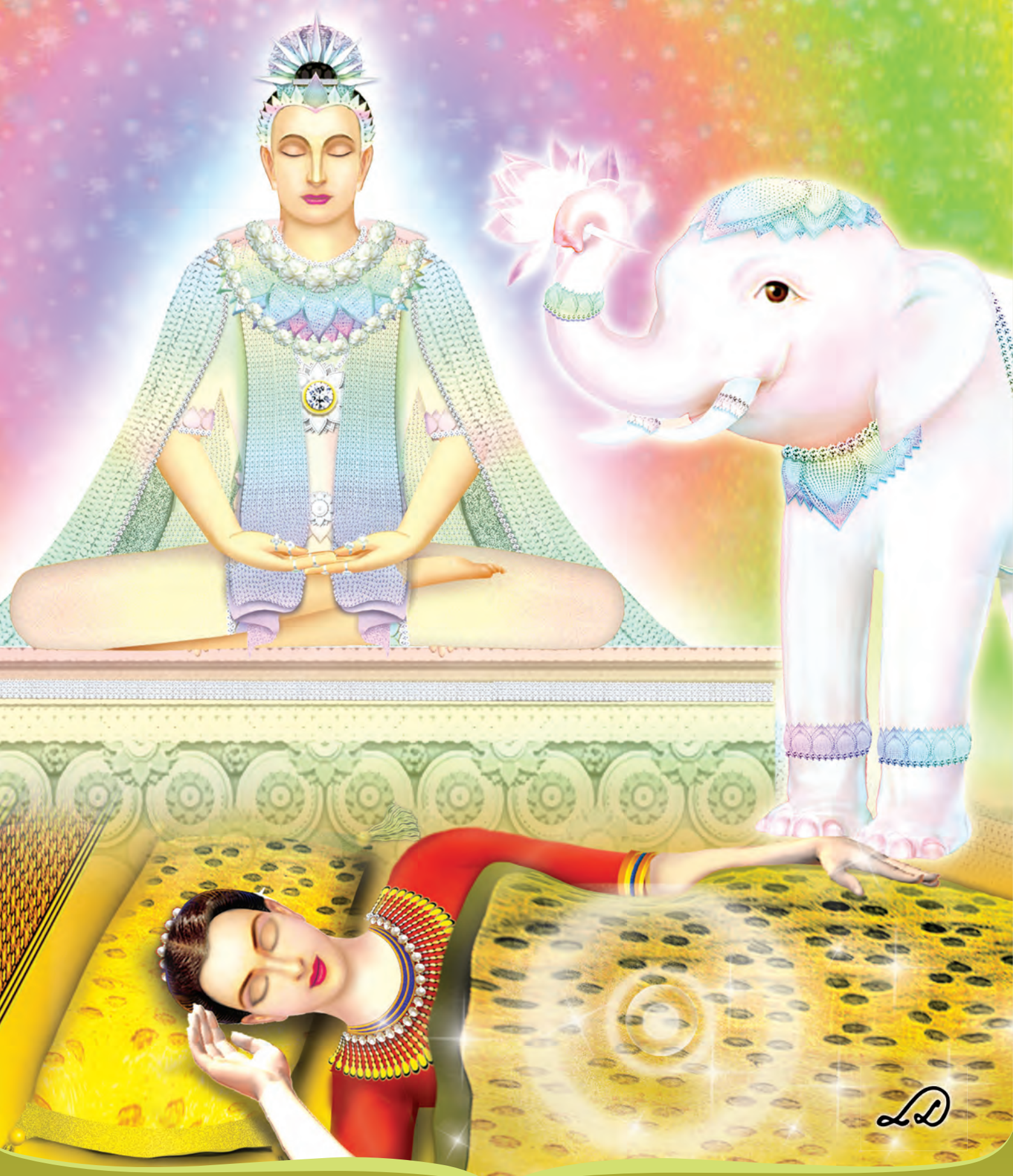


The Bodhisatta Sacrificed His Life to Accrue Perfections

菩萨牺牲性命修波罗蜜

The great Bodhisatta vowed to achieve self-enlightenment so as
to lead all humans and celestial beings to attainment.
He spent exactly 20 Asankheyyas and 100,000 Kappas
to pursue Ten Perfections at all three levels.
Exhausted all His worldly wealth and life,
He donated His blood, body parts, heads,
and eyes for countless times.
When all the Perfections were accomplished,
the Boddhisatta was reborn in the celestial heaven
of Tusita as its sovereign King Santusita.
It was there that He waited for the right opportunity
to be born as a human being and become a Buddha.

当世尊仍在菩萨时期，誓愿要自觉，以突破生死轮回的苦海；然后度化一切众生，不论是人类或天人都能证法。菩萨认真地修十波罗蜜，从初级、中级直到高级波罗蜜；长达二十阿僧祇和十万大劫之久。毫尽无数财富与生命，捐献了无数血液、肉体、头颅、眼珠等等。当波罗蜜圆满时，菩萨转生到兜率天当天王，等待吉时降生人间，圆满成佛。



Five Factors to Determine the Birth of Lord Buddha

誕生前的五大观

When it was the right time for the Bodhisatta to be born as the Buddha, a congregation of celestial beings came to beseech King Santusita for His final rebirth. It was necessary to consider five important factors. They were: i) the right human continent, only Jombhu Continent was preferred, ii) the country which must situated in the middle of the continent, iii) average human lifespan between 100 to 100,000 years, when the human mind was ready to understand the Truths of life, iv) a royal family, the noblest birth, v) a potential mother who vowed to give birth to a Buddha. When everything was well in placed, the Bodhisatta accepted the request. The father was King Suddhodana. Queen Sirimahamaya dreamed that a white king elephant offered her a white lotus, the Bodhisatta entered her womb then.

当时机成熟时，所有的天人都聚会一堂，恭请兜率天天王降生人间成佛。降生之前，菩萨做了五项大观察：首先是洞察诸佛降生的南瞻部洲；接着，选择诞生在中央国家；第三是当代人的平均寿命界於一百岁至十万岁之间，人们会有足够的智慧明白生命的知识，第四是皇族，最高尚的种族；以及第五佛母人选，曾誓愿要当佛母的女性。当一切因缘就绪后，菩萨就接受诸天人的邀请降生于娑婆界。父亲是净饭王，佛母是摩诃摩耶夫人，当她梦见白象王将白莲花供给她,菩萨就在当时降生于佛母胎里。



Sat Inside the Womb in Half-lotus Position

在母胎里盘腿打坐

The moment the Bodhisatta entered the womb of the Queen,
the power of His Perfections e ected
a loud rumble and the ground quaked;
brightness pervaded everywhere together with the
occurrence of 32 supernormal events in 10,000 universes.
Since the Bodhisatta was conceived,
there were no feelings of discomfort
or compression in the womb. Similarly,
the mother felt easy and comfortable as though
she was not pregnant. In addition,
she could clearly see the foetus sitting in
a half-lotus position inside her womb.

当菩萨降生母胎时，累世所修的波罗蜜使大地发生震动；五色祥光偏布十方，三十二种瑞相也同时出现在万千宇宙。菩萨在佛母胎里，不曾感觉任何狭窄或压迫；而佛母也感觉身体很轻松，优如没有怀孕一般，还能清楚地看见胎儿端盘静坐在自己胎里。



The Birth of A Great Man with 32 Perfect Signs

三十二大人相士的誕生

On the tenth month of pregnancy,
in the morning of the 15th day of the 6th waxing moon;
Queen Sirimahamaya and the royal retinue
were traveling to her hometown at Devadaha.
She took a breather at the beautiful Lumbini Grove,
while enjoying her stroll, the queen reached out
for a branch of the Sala tree, she felt a mild labour contraction.
The o cials hurried to prepare the area for labour and put up
curtains surrounded the Sala tree.
Then, a Prince possessing the 32 Great Man Signs was born.
There were two streams of warm and cool water
showering from the air, cleansing both the queen and the Prince.
After that, the Prince raised on His feet,
turned toward the north and took seven steps,
each step was miraculously cushioned
by a lotus sprung from the earth.
With a resounding voice comparable to the lion roar yet
most endearing as the voice of the Brahma King,
the Prince stated: “ I am the supreme being.
I am the most advanced being in the world.
I am the most sublime being in the world. This is my nal rebirth.”

当孕期满十个月时，在农历六月十五当天早晨，摩耶夫人与宫男宫女往天臂城家乡去。在风景优美的蓝毗尼公园歇息散步时，夫人举起手抓取沙拉树枝，此时，一股临产之气降下，随从们马上把帘布围在沙拉树下，准备临盆。正午时分，一位具有三十二大人相的太子诞生了。即时有温水与冷水从空中洒下，淋浴夫人和太子。之后，太子以双脚立身，然后朝向北方走了七步，每走一步，脚下就涌现出一朵莲花垫足。之后，太子就以如狮子吼般宏量、如大梵天人般美妙的声音说：「天上天下，唯我独尊，三界皆苦，吾当安之。」



Prophecy

预言

On the fth day, the Prince was named Siddhattha which means "wish ful lled". His family name was Gotama. Eight distinguished brahmins were amongst many invited to the palace for naming ceremony. Upon examining the characteristic marks of the child, seven of them raised two ngers each, and said that the Prince would either become a Universal Monarch or a Buddha. But the youngest brahmin, Kondañña who excelled others in wisdom, raised only one nger and convincingly declared that the prince would de nitely retire from the world and become a self-enlightened Buddha.

五天后，太子被命名为悉达多，意为「一切成就」，家族姓乔达摩（瞿昙）。当时，有许多学识高深的人士被邀请到皇宫里为太子看相，其中八位是资深的大婆罗门。经过一番探讨后，七位大婆罗门举手展示两指，预言太子会成为转轮圣王或佛陀。唯有年龄最轻的乔陈如智慧过人，只展示一指，确定太子必能觉悟为正等正觉佛陀。



King Suddhodana
Saluted the Little Prince

父王虔诚礼敬太子

When the Prince Siddhattha was 7 years old,
he joined the Ploughing Festival with his father.
King Suddhodana settled the young Prince under the shade
of the Jombhu tree (Jave Plum) with the nurses.
After awhile, the nurses took part in the festival.
As he waited for his father, the Prince sat cross-legged
and relaxingly went into meditation.
Soon, he developed the First Jhāna. The power of his deep
meditation caused miracle, the shade of the tree
did not shift despite the movement of the sun.
The shade was seen to provide protection to the prince
throughout the duration of his meditation.
King Suddhodana was lled with reverence and saluted
his son who was in deep meditation.

悉达多太子七岁时，跟随父王去参加春耕典礼仪式。净饭王将太子安顿在安静清凉的瞻布树下，由宫女陪同照顾。不久，宫女们偷偷地溜去观看春耕典礼。於是，太子轻松地闭上双眼，盘腿静坐；不久就证得第一禅悦。在太子深入禅定的时刻，出现了奇迹。虽然太子已静坐了一段时间，太阳也移位了，清凉的树荫切寸步不离的定守在原位，继续为太子遮荫。净饭王心生万分敬意，双手合十，诚心地向在禅定中的儿子顶礼。



Mastering Eighteen Schools of Knowledge in Seven Days

七天内通晓十八门学问

Prince Siddhatha was highly gifted and mastered
everything that he was exposed to,
including royal education and special training
in the art of warfare. He was described as brilliant
and incomparably intelligent. At the age of seven,
the prince nished eighteen schools of teachings
within a brief period of seven day,
exhausted all the knowledge
and skills of the renowned teachers.

悉达多太子的才智与聪慧无以伦比，所接触过的种种学问都能通晓畅达。从宫廷学识至武艺战术、文武双全，无一不精。在七岁时仅用了七天的时间学会十八门学问，毫尽所有当时渊博名师的学问与知识。



Leading A Divine-like Lifestyle

如天人般的生活

At the age of sixteen, Prince Siddhatha married
his beautiful cousin Princess Yasodharā who was
of equal age. For thirteen years,
he led a happy marriage and luxurious life,
ignorant of the vicissitudes of life outside the palace.
There were three palaces built for di erent seasons,
the cold, the hot and the rainy season.
Night and day a white parasol was held over him
to prevent from heat or cold, dust, leaves or dew.
The King provided Prince Siddhatha with
a divine-like lifestyle with the intention
to keep him attached to the life of a householder
and to assume the throne later on.

太子十六岁时，与同龄的表妹耶输陀罗公主完婚。十三年的幸福婚姻生活中，太子享尽了荣华富贵，对皇宫以外的世界一无所知。父王更赐予三座举世无双的宫院，用于冬季、夏季，还有雨季。白天至黑夜，太子总是有白色御伞护顶，预防尘土、冷热、树叶乃至露水。父王奕常细心的为太子安排一切，过着天人般的生活，意图让他继承王位，不存有出家的念头。



Renounced in Search of the Truths

为了出家舍弃所有

One glorious day, Prince Siddhattha went on an excursion outside the palace. He came in direct contact with the stark realities of life, his observant eyes met the rare sights of a decrepit old man, a diseased person, a corpse and a digni ed monk. The rst three sights convincingly proved to him the inexorable nature of life, while the sight of monk signi ed the means to overcome the ills of life for calm and peace. These four unexpected sights urged him to renounce the world. Although the he had every desirable thing in the world including the royal throne, Prince Siddhattha decided to leave the world in search of Truths and Eternal Peace.

有一天，悉达多太子到城外郊游，他第一次看到宫庭以外的真实生活。太子观察到一个老态龙钟的老人、病人、尸体和威仪壮严的出家人。前三项景相表达了人生无常和痛苦的本质；而出家人则象征着战胜生命的痛苦，获得寂静安乐。虽然太子拥有一切世人所追求的奢侈享受以及王位，他不再攀缘，毅然舍弃世俗生活，追求生命真理和永恒之乐。



Ordain in Search of Liberation to All Sufferings

出家寻求离苦之道

When Prince Siddhattha was 29 years old,
Princess Yasodharā gave birth to their son Rāhula.
Great was his love for the two dearest,
greater was his compassion for the su ering humanity.
He was not worried about the future worldly
happiness and comfort of the mother and child as they
had everything in abundance and were well protected.
Time was ripe to depart. Leaving all behind, the prince with
his loyal charioteer Channa left the palace
on the royal steed Kanthaka. Thus did he renounce the
world in search of ways to eliminate su erings
so as to liberate all sentient beings from the Samsara.

悉达多太子二十九岁时，太子妃怀胎十月，诞下麟儿罗侯罗。虽然太子内心充满了对两位至亲的无限关爱；但是，他对于在三界中痛苦挣扎的众生具有更深广的悲悯。悉达多太子不需为母子俩的生活与未来操心，因为她们应有尽有，而且已得到很好的照料。出家的时机到了。将世俗的一切卸下后，太子命令车匿禅那骑着白马犍陀出宫，就此踏上了追求离苦和度众生的神圣之道。



Pledge to Ordain As Samana

诚心发愿当沙门

Prince Siddhattha journeyed far, crossing the river Anomā
and ordained himself as samana (ascetic). He cut o his
top-knot and trimmed his hair to the length of two ngers
breadth. Immediately, all the hair on his head wound by itself
clockwise to form neat rows of coils. Before tossing the severed
hair into the air, Samana Gotama made a deliberate wish,
"If I were to be self-enlightened as a Buddha,
then let my severed top-knot remain in the air."
The hair remained in the air and received
by King Sakka of the Tavatimsa Heaven. Later on,
Brahma Ghatīkāra o ered alms-bowl
and the sa ron robe to Samana Gotama.

经过一番跋涉，悉达多太子越过阿那姆河，就地落发出家为沙门。当太子将发髻剪断，头发剩下大约两根手指宽的长度时，每一根头发都自动往右边曲卷，形成整齐排状的右旋螺发。当时，瞿昙沙门手中握着落发，诚心发愿：若我能觉悟成佛愿此头发不着地。之后，便把头发往空中抛；头发漂浮在空中，由帝释，忉利天天王接走。随即，卡提咔拉梵天人亲自供养袈裟和钵予瞿昙沙门。



Samana Gotama Exhausted the Knowledge of Famous Masters

瞿昙沙门参透当代名师所教的学问

Searching for the unsurpassed peace,
Samana Gotama approached two famous masters
Ālāra Kālāma and Uddaka Rāmaputta.
Soon, he learnt all the doctrines and attained
the same level of mental concentration as the teachers,
at the Realm of Nothingness and the realm of Neither
Perception nor Non-Perception respectively.
Still, Samana Gotama felt that their teachings did
not lead to detachment,
cessation of su ering, enlightenment, and Nibbāna.
He realized that his spiritual aspirations were far higher
and that the highest Truth is to be found within oneself
and ceased to seek external aid thereof.

瞿昙沙门精进求法，向当代两位名师，阿罗罗迦罗摩与优陀伽罗摩子学习。不久，他就精通其法，证得跟导师们同层次的禅定，即是空界禅与非想非非想界。但瞿昙沙门察觉这些方法都不能离苦、灭苦、觉悟和证悟涅槃。终於，他觉得自己所追求的最终目的还没法实现，即辞别导师，亲自寻求灭苦之道。



Searching for the Ways to Eradicate Suffering

寻找灭苦之道

Embraced with strong determination,
Samana Gotama continued his search for ways
to eradicate su erings.
For six long years the samana embarked on severe
asceticism such as clenching of teeth,
non-breathing and complete abstinence from food.
His body was reduced to almost a skeleton,
but still nowhere near to the way of Truths.
Eventually, he recalled the easy method of gaining
the First Jhana at the age of seven,
thus decided to abandon the painful extreme.
The samana began to nourish his body
by taking food sparingly. The ve ascetics,
who were attending to him, felt disappointed and
left as they were not convinced that the new approach
would lead to self-enlightenment.

瞿昙沙门凭着坚强的意志继续寻找解脱之道，并以超人的毅力修了六年的苦行，分别尝试过紧咬牙关，憋气，断食等等。造成身体枯瘦如柴，仍然不能灭苦。终於，沙门忆想到七岁时曾坐在瞻布树下，轻松自然地证入第一禅 ，决定放弃极端的苦行。之后，沙门开始有节制地进食，调整身体。跟随沙门的五位侍者不相信此种修行方式能证法，认为他放弃修行，随即离开。



Middle Path

以中道修行

Right after Samana Gotama aborted the ascetic life,
he practiced meditation diligently.
On the day of his Enlightenment,
lady Sujātā o ered a special milk rice dish to him.
In that evening, brahmin Sotthiya o ered
a bundle of fresh grass for him to sit under
the Bodhi tree near Neranjara River.
Adopting the half-lotus position, Samana Gotama vowed:
“Should I not attain enlightenment today,
be it that my blood and esh dry up leaving only skin,
tendons, and bones; I shall not leave this seat”.
Subsequently, the samana adopted the Middle Way
approach, not too tense or too lax,
meditated at the just right condition.

当瞿昙沙门结束苦行后，精进静坐修行。大尊者成道的当天早上，牧羊女输伽陀供养了牛奶饭给沙门。傍晚时分，婆罗门苏提亚供养草团让他铺在尼连禅河边的菩提树下当坐垫。沙门端盘静坐，心坚定不移地誓愿道：今天我若不能证得无上正等菩提，即使身上的血与肉都干枯，只剩下皮与胫骨，也不离此座。之后就采取中道，不太绷紧也不太松弛，恰到其处地修行。



Victory before Enlightenment

未成道即战胜魔罗

The strong determination of Samana Gotama alerted the Mara Chief to mobilize the Mara troops against Him. The Mara Chief was on the elephant Girimekhla of 2,400 kilometers height, conjured up 1,000 hands carrying di erent weapons to intimidate the samana. He had no one to depend on but the three levels of Ten Perfections, they were His supreme warriors and weapons to battle against vicious tricks of the Mara including thunderstorm and di erent types of malicious rains. Eventually, the Mara troops were defeated and elephant Girimekhla too could not withstand the power of derived from the perfections, lost its balance and resulted in a dire fall of the Mara Chief. Thus did Samana Gotama conquer the Mara, gained victory before His Enlightenment.

魔罗得知沙门修行后，马上召集所有的魔兵团，当中天子魔骑着一百五十由旬高的给雷眉大象化出一千只手拿着各种武器，前来阻止沙门证道。孤军作战的沙门毫不畏惧，以自己所圆满的三十波罗蜜为将军及武器；对抗魔罗的暴风以及各种各样的致命毒雨。最后整个魔兵团败战，连给雷眉大象也站不稳，被沙门的波罗蜜威德力所化出的洪水冲倒，天子魔也跌落在地上。大尊者在成道之前就已经战胜魔罗了。



Attained Self Enlightenment with Meditation

以禅定证悟成正等正觉佛陀

After clearing the Mara troop,
Samana Gotama continued to meditate,
by keeping his mind completely still at the center of body.
When the mind achieved total stillness,
samana realized the Middle Path;
he continued to guard the mind till dawn.
It was the 15th day of the 6th waxing moon,
the Perfect Man attained self-enlightenment
as the Lord Buddha. He was 35 years old.

战胜魔罗后，瞿昙沙门就继续修行；让心宁静在身体中央，心静定止歇后就证入了中道，如此维持到凌晨。此日正是农历六月十五日，大尊者在菩提树下觉悟，成为正等正觉佛陀。当年，世尊正好三十五岁。

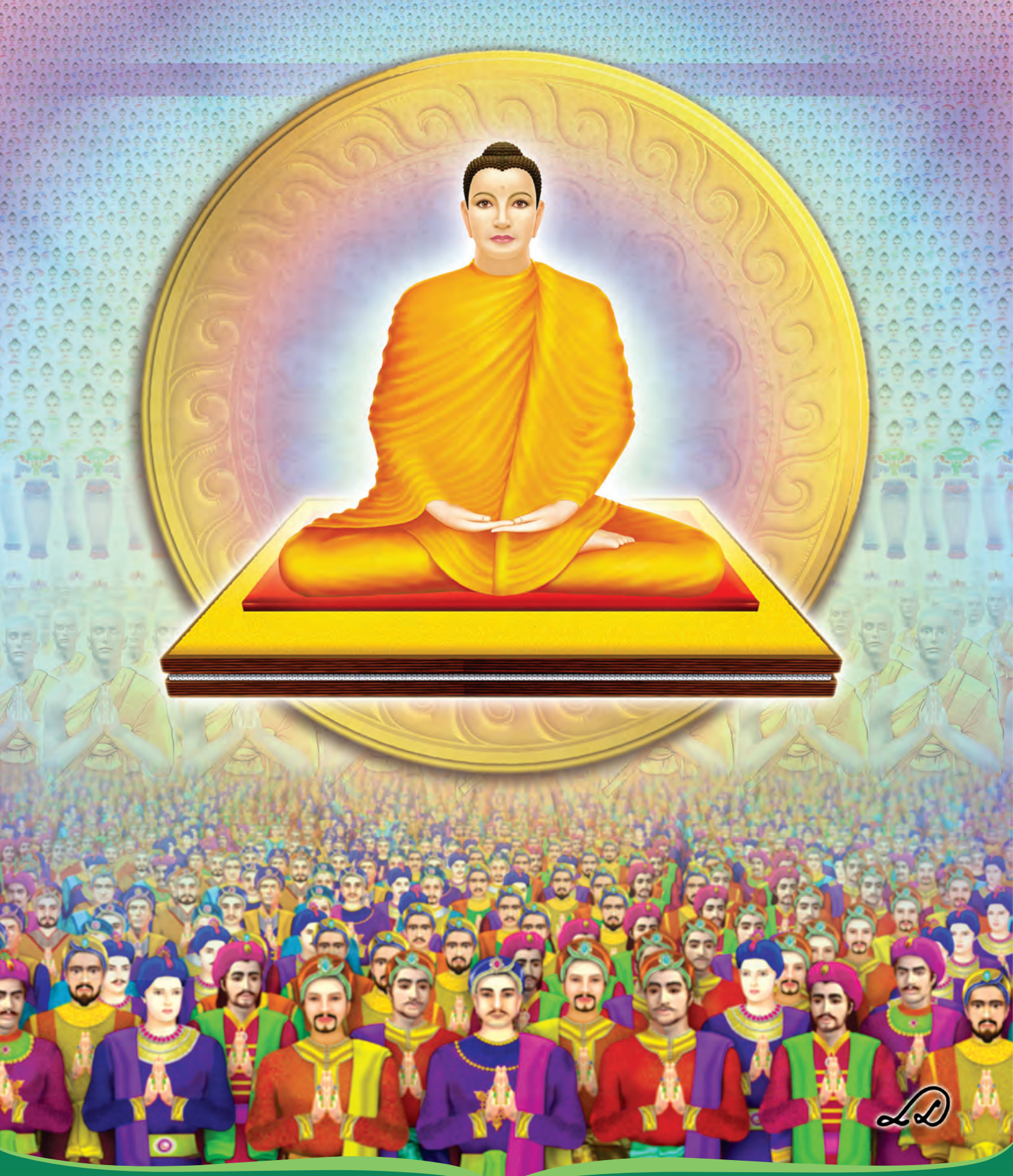


The Supreme Truths

无上生命知识

The Lord Buddha realised the ultimate truths
that could lead all sentient beings out of su ering.
The rst knowledge was realized in the rst
watch of that night, Pubbenivāsānussatinnāna,
the supernormal knowledge of previous lives recollection.
Followed by the realization of Cutūpapātannāna
during the second watch, the Enlightened One attained
clairvoyant vision to perceive beings disappearing
and reappearing from one state of existence to another
according to their deeds, Kamma.
In the last watch of the night, the realization of
Āsavakkhayannāna, the Four Noble Truths were revealed.
There and then, ignorance was dispelled,
and wisdom arose; darkness vanished, and light arose.

正等正觉佛陀所证悟的无上正法能使三界众生离苦得乐。首种正等知识称为「宿命明」，於初夜证得，能回忆自己过去宿世的一切。接着，在中夜时分，世尊证得「天眼明」，尽知众生的生死轮回，缘灭缘起，一切都以业力为主。在晚夜时分，世尊以最清净之心证得了第三种知见，「漏尽明」，灭尽一切烦恼，觉悟了四圣谛。从此，无明除，智慧生，黑暗消，光明至。



A Supreme Teacher

至高无上的导师

The Lord Buddha is indeed a supreme teacher.
The Enlightened One has penetrated the truth of all things.
He can perceive the characteristics such as the nature,
temperament, de lements, and intelligence of all beings
with His supernormal vision, thus would expound Dhamma
teaching accordingly. Right after His Enlightenment,
the Buddha thought of the ve energetic ascetics
who had attended to Him; reckoned that they were residing
in the Deer Park at Isipatana near Benares.
The Buddha was pleased and set o for Benares.

正等正觉佛陀确实是至高无上的导师。佛陀通晓一切法，能以法眼观察所有众生的根性、习气、烦恼、慧根；然后根据个人的程度，清楚的将佛法传授。证悟之后，佛陀想起五位精进修行的侍者，以天眼了知他们正住在鹿野苑。佛陀随即前往比纳里斯城（瓦拉纳西的旧称）。



Practice His Teachings to Attain Dhamma

跟隨佛陀的步履成就修行

On the 15th day of the 8th waxing moon,
the Lord Buddha delivered the first discourse
to the five ascetics, the Dhammacakkappavattana Sutta,
the turning of the Wheel of Truth. Ascetic Kondañña,
the senior the five, attained the Dhamma.
After that, Aññā-Kondañña requested ordination
from the Lord Buddha. The day that Aññā-Kondañña
became the first Buddhist monk also marked
the day of formation of the Triple Gems
(the Buddha, the Dhamma, and the Sangha).
This is Asalha Puja Day.

同年的八月十五日，佛陀在鹿野苑开示初转法轮经，度化五位侍者。乔陈如，五侍者之首，最先开悟。之后，乔陈如向佛陀请求出家，成为佛教的第一位比丘。此日正是佛、法、僧三宝具足之日，称为初转法轮日。



The First Messengers of Truth (Dhammadūta)

第一批佛法薪传者

When the Lord Buddha gathered
the rst sixty arahant disciples,
He decided to send them to teach the Dhamma
to all without any discrimination.
The message from the Lord Buddha was:
“Go forth, O Bhikkhus, for the good of the many,
for the happiness of the many, out of compassion for the
world, for the deva and human beings.
Let not two go by one way. There are beings with little
dust in their eyes, who not hearing the Dhamma,
will fall away. There will be those
who understand the Dhamma.”
Then, the Lord Buddha decided to preach at Uruvelā.

当有了第一批为数六十位证悟阿罗汉果的弟子，慈悲的世尊就决定让第子们分道扬飙，不分等级，平等地将殊胜的佛法弘扬到四面八方。佛陀告诫说：「诸比丘，去吧，为了大众的善益和福祉，出于对世界的慈悲，为了人与天人。诸比丘，不要两人同路去。有一些众生，眼中只有一点尘土，若没机会闻法，将会堕落。一定会有众生能明了佛法。」为了弘扬佛法，佛陀决定前往优楼频螺。



Veluvanārāma, the First Buddhist Monastery

竹林精舍 第一所佛教寺院

The Lord Buddha, with His large retinue of arahant disciples, went to Rājagaha, Magadha. King Bimbisāra welcomed the Buddha with a large number of his subjects. Upon listening to the Dhamma expounded by the Lord Buddha, King Bimbisāra attained Sotāpatti, and took refuge in the Triple Gems. King Bimbisāra gladly o ered his Bamboo Grove to shelter the Lord Buddha and all the arahant monks, named the Veluvanārāma, marked the rst Buddhist Monastery. The Lord Buddha spent a total of six rains retreats at Veluvanārāma, propagated Dhamma to many human and Celestial Beings. He had proven the fact that Buddhist Teachings are true, sublime and attainable.

佛陀在众多阿罗汉大弟子的陪同下，来到王舍城化缘。频毗莎罗王率领文武百官及臣民百姓前往迎接。听了佛陀开示佛法，频毗莎罗王即证须陀洹果，然后皈依三宝。频毗莎罗王更法喜的供养竹林园给佛陀和僧团当住宿。命名为竹林精舍，是第一所佛教寺院。佛陀前后在此渡过六个雨安居，度化许多人与天人，应证佛法不但属实、无上，更能使修行者证悟。



A Great Teacher to All Humans and Celestial Beings

人与天人们的伟大导师

Lord Buddha was a most energetic and active teacher, His daily routine was fully occupied with religious activities. They were divided into ve parts, (i) the Morning Session, Alms Round; (ii) the Afternoon Session, Deliver Discourses to the Laities; (iii) the Night Session, Coaching the Monastic Disciples; (iv) the Mid-Night Session, Answer Queries from the Celestial Beings; and (v) the Dawn Session, Survey the World with His Divine Eyes for Potential Person to Receive His Transcendental Aid. The Great Teacher provided guidance with magni cent determination without any discrepancies, leading to an exponential increase in the number of followers.

世尊慈悲为怀，度化十方大众。佛陀每天有五项佛务：（一）早晨托钵化缘，（二）黄昏向在家众讲经说法，（三）晚间对僧团开示，（四）午夜解答天人的疑问，（五）黎明时分入定观察该度的众生。佛陀不曾保留自己的知识，淳淳善诱地耐心教导、度化一切众生。因此，立愿出家跟随佛陀的僧人与日俱增，使佛教发扬光大。



Ovādapātimokkha, the Core of Buddhism

《教诫波罗提木叉偈》佛教的核心

On the 15th day of the 3rd waxing moon (Magha)
in the following year, there were 1,250 Arahant disciples
gathered spontaneously at the Veluvanārāma.
In that meeting, the Enlightened One delivered the
Ovādapātimokkha (the Patimokkha Exhortation),
a summary of the rules for the Sangha Community.
The Lord Buddha expounded clearly the principles,
values and method or propagating Dhamma;
emphasizing the core of Buddhism as
"Not to Do Any Evil, To Cultivate Good,
To Purify One's Mind".
This day is also named as the Magha Puja Day,
an important day in the Buddhist calendar.

隔年的三月十五日，佛陀于摩羯陀国王舍城的竹林精舍，为一千二百五十位不约而来的阿罗汉比丘随顺说法；开示《教诫波罗提木叉偈》，佛教的理念，原则及传扬佛法的方法，使所有一千二百五十位比丘有一致的见解，进而正确的传扬佛陀的教导。佛陀也在当日（又称为万佛节）奠定佛教的核心：「诸恶莫作，众善奉行，自净其意」。

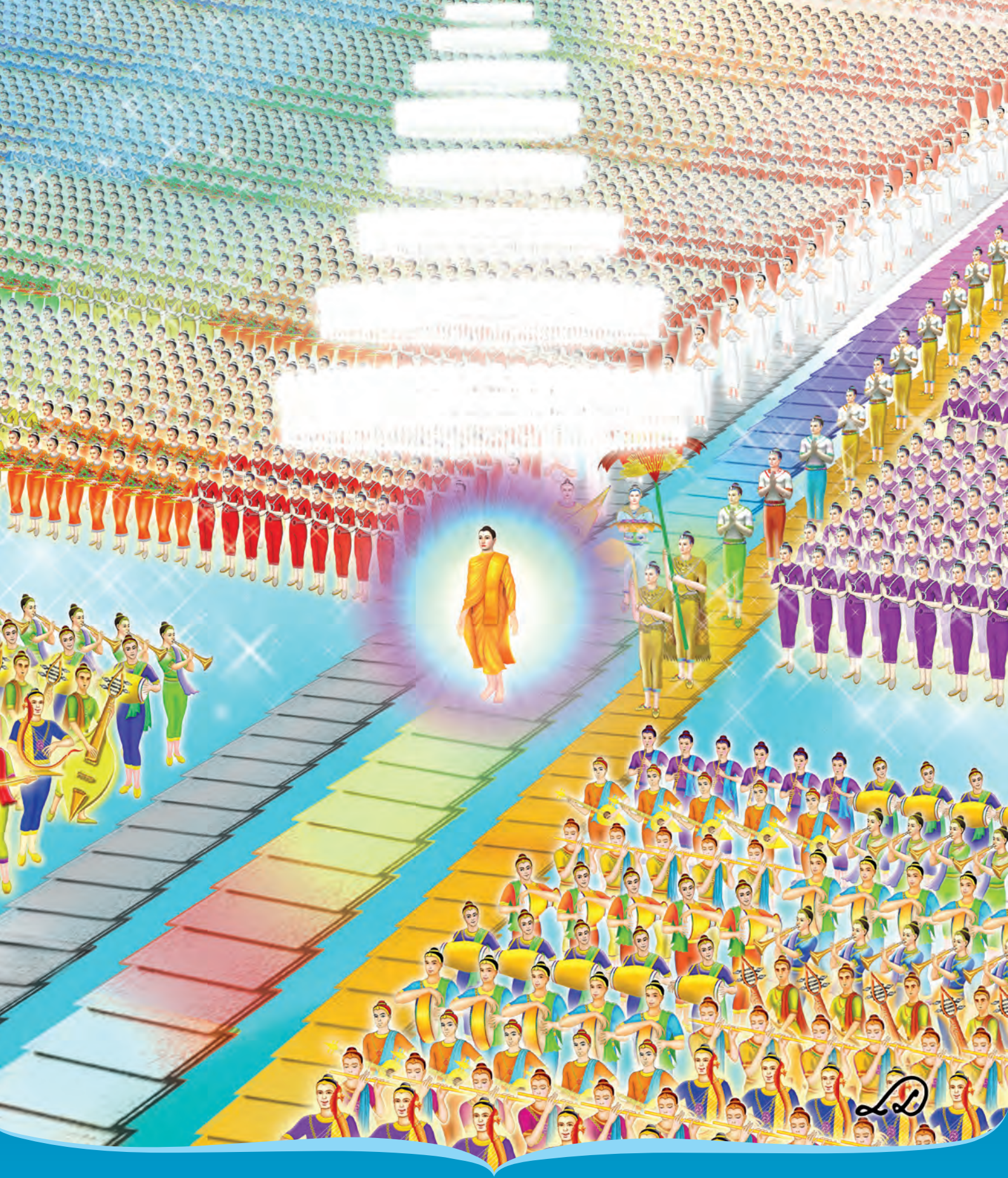


Lord Buddha's Gratitude to His Parents

佛陀报答父母恩

The Lord Buddha is indeed the best role model worthy of emulation in showing gratitude to His parents. Over four separate occasions, He has delivered Dhamma discourses to His father, King Suddhadana, till the King to attain Arahantship before he passed away. Subsequently, the Lord Buddha observed His rains retreat in Tāvatimsa Heaven and expounded Abhidhamma to his mother (Sirimahamaya) who was reborn as the King Santusita in Tusita Heaven. King Santusita attained Sotāpatti after hearing the discourse. The Lord Buddha demonstrated highest form of gratitude to His parents by ending the rebirth for the father and shortening the numbers of rebirth for the mother to seven lifetimes before she would attain eventual Arahantship.

佛陀报恩父母，是世人的最佳典范。世尊不辞劳苦，耐心地为父亲净饭王开示四次，使父亲在临终前证悟阿罗汉圣果。于当年的雨安居，佛陀到忉利天为母亲（摩诃摩耶，转世后生为兜率天天王）开示阿毗达摩经，天王闻法后证得须陀洹圣果。佛陀以至高的孝顺方式报答父母恩惠，使父亲不必再受轮回之苦。而母亲也成为圣者，再生为人七世既将证悟成为阿罗汉。



Lord Buddha Unveiled the Three Spheres of Existence

佛陀慈悲三界

After His Abhidhamma Discourse, the Lord Buddha descended back to the human world. The King Sakka created three stairways, with Lord Buddha on the diamond stairway in the middle, accompanied by the congregations of Devas on the gold stairway and Brahmas on the silver stairways. The stairways stretched from Tāvatimsa to the city of Sakassa on earth. When the Lord Buddha set foot on the earth, He compassionately unveiled the Three Spheres of Existence to allow Celestial beings, Human, Hell beings, Animals, Petas and Asuras, to see each other clearly. That spectacular sight made many vowed to emulate the Lord Buddha. Subsequently, the Lord Buddha expounded Dhamma that enabled 300 millions human and Celestial Beings to attain the inner Threefold Refuge.

佛陀为佛母开示结束后，回返人间，天王帝释化出三道天宝梯，佛陀在中间的钻晶天梯，祥光万丈；众天人随在金色天梯，而梵天人们则从银色天梯护送。三道天梯由忉利天直通萨卡沙市。回到人间的那一刻，世尊慈悲的为众生打开三界，使众天人、人、地狱、畜生、阿修罗等一切众生，都能清楚看见对方。目睹此难得又盛大辉煌的一幕，无数众生万分法喜；立愿跟随佛陀修行。之后，世尊向大众开示；其后，三千万人与天人当下证入内在三宝。



The Lord Buddha Tamed the Yakka

佛陀降伏夜叉

Reckoned that the nasty Yakka (demon) Ālavaka,
would achieve attainment soon, the Enlightened One
went to Ālavi, the forest where the Yakka was residing.
Upon entering his abode, the Lord Buddha was welcomed
by various weapons and vicious attacks. However,
the Lord Buddha easily overthrew all the wicked tricks.
Furiously, Ālavaka ordered the Lord Buddha to leave
and return to his abode three times; followed by challenging
the Enlightened One with some profound questions
and threatened to harm Him. Eventually,
the Omniscient One convinced the beastly Yakka.
Filled with faith and respect, Ālavaka sought refuge
in the Lord Buddha and subsequently attained Sotāpatti.

佛陀透过禅定，了知凶暴的食人夜叉阿拉瓦克即将悟道；就到阿拉卫森林中，进入夜叉的宫殿里。阿拉瓦克立刻施魔法驱逐；用各种手段及武器攻袭世尊。佛陀法高一筹，将夜叉的凶暴攻袭都化解。夜叉非常生气，接着重复三次命令世尊离开，然后又进到他的宫殿，甚至提出一些深奥的问题并恐赫要杀害佛陀。结果，智慧非凡的世尊降伏阿拉瓦克夜叉，使他万分佩服，皈依佛陀，并迅速证得须陀洹圣果，弃恶从善。



The Lord Buddha Guided Angulimāla to Arahantship

佛陀度杀人狂成圣者

The Lord Buddha observed that Angulimāla,
a serial killer, was about to commit dire crime of killing
his mother. Angulimāla ran into an unscrupulous teacher
who asked him to kill and collect 1000 human index ngers
which he made into a garland and hang around his neck.
The Lord Buddha appeared between Angulimāla
and his mother, and caused Him to be the target instead.
After many rounds of chasing, the exhausted killer
still could not catch the Lord Buddha,
he then shouted "Stop recluse, standstill!"
"I standstill Angulimāla, you did not."
The Wise One replied. Subsequently, the Lord Buddha
delivered a Dhamma Discourse, Angulimāla dropped
his sword and knelt down to seek refuge and ordination
with the Lord Buddha. Soon after his ordination,
Angulimāla attained Arahantship.

佛陀观察到杀人狂鸯掘利摩罗既将无知的杀害自己的母亲。他误信无良的导师而杀人，收集受害者的母指围挂在自己脖子上。佛陀现身于鸯掘利摩罗跟他母亲之间，於是他就改而追杀世尊。追赶了好几轮后，他精疲力竭地向佛陀喊停。佛陀回答:「我已经停了，但是你还没停。」随即，佛陀开示度化；鸯掘利摩罗闻法后当下把剑放下，跪地向佛陀请求皈依、出家。不久后就证得阿罗汉圣果。



Baka Brahma Developed Right Views

巴卡梵天人生正见

Baka Brahma was enjoying the immense span of existence in Brahma realm, and because he had supernatural powers, he could see distant things and create illusions. Thus, he assumed that Brahmas were eternal, they are the creators of the world, living in Nibbāna. To correct his views, the Lord Buddha appeared instantly at his abode and pointed out his mistakes. Baka Brahma argued and challenged the Enlightenend One to trace his previous life, followed by answering di cult questions and disguising his physical form. The Lord Buddha resolved all the confrontations easily, but Baka Brahma was not able to track the Enlightened One when He disappeared. Hence, admitted his shortfalls and took refuge in the Buddha.

巴卡梵天人在梵天界享乐、渡着漫长的舒适生活。他能显神通、透视千里且能随心化象。因此，他坚信梵天界是究竟，是造世主，已经到达涅槃。为了修正巴卡梵天人的邪见，佛陀就显现在他的天宫里，开示指点。巴卡梵天人不但不相信佛陀，还佼辩、出难题，使用化身术等等来刁难世尊；可都被世尊的无上威德力化解了。当佛陀隐身，只发出声音时，他切无法辨认世尊的所在处。巴卡梵天人终於心生正见，当下请求皈依佛陀。



Buddhism Teaches the Attainment of Wisdom

佛教教导生命知识

The teaching of Lord Buddha is capable of transforming a mundane life to that of a sublime. His remarkable teachings are indeed impressive and incomparable because He had presented the truths of life in a sensible and realistic manner for all to practice. Moreover, the knowledge expounded over 2500 years ago is still relevant and applicable now. For instance, the details of human birth from conception to delivery were well elucidated by the Lord Buddha way before the advent of ultrasound technology. Most importantly, those who practice the teachings were guided to attain higher wisdom and insight.

佛陀的教诲能使众生转凡入圣，生命高尚。世尊精简的教义，非常殊胜、无以伦比。佛陀法更是经得起时间的考验，虽然经过了二千五百多年，世尊所开示过的都句句属实、时时受用。例如佛陀讲解人类从受孕直到诞生的过程，都精准无误的吻合现代科学工具的发表。最重要的是无论谁能诚心奉行佛陀的教诲，都必获得全知全能的大智慧。



Buddhism Is the Religion of Peace

佛教是提倡和平的宗教

Buddhism promotes peace;
it has always been propagated in a peaceful manner,
and never did a single individual was forced
to subscribe to it. Instead, people are reminded to
thoroughly examine the Teachings and prove
their values by personally practicing them.
Hence, the pious Buddhists tend to be peaceful,
rational and detest violence. For over 2500 years,
Buddhists had never waged a war with another religion,
so this goes to show that the Teachings of Lord Buddha
emphasizes on mutual existence in harmony.
Therefore, world peace is certainly of utmost concern.

佛教提倡和平，以和平方式化缘、广传，不曾强迫任何人皈依。其实，佛教鼓励自主，劝请有兴趣学佛者亲自修行实践、验证世尊的教导。所以，虔诚的佛教徒都酷爱和平，有理性且排斥暴力。佛教流传世间二千五百多年以来，从未向任何宗教宣战。由此可见，佛陀的教义提倡和睦共处，世界和平更是每一位佛教徒齐心努力、期待的。



Buddhism Teaches the Cessation of Suffering

佛教是教导灭苦的宗教

The most unique teaching of the Lord Buddha is the cessation of su erings. The Omniscient One realized the causes to all uncertainties, discontentment and unpleasant encounters in life, all lie in the de lements deeply rooted in the mind of each individual. The only way to cease these su erings is to accomplish the Ten Perfections by diligently cultivate generosity, observe precepts and practice meditation. Once we achieved the Perfections, we could attain Arahantship, terminating the cycle of rebirth and be liberated from all su erings in this Samsara world.

佛教最显注的特点是教导众生灭苦。世尊觉悟人们所遭遇的一切无常，不如意和不称心的事物，全部都源自隐藏在个人内心的烦恼。唯一能断除烦恼的方法就是通过布施、持戒、修禅定圆满十波罗蜜；当波罗蜜圆满时，就可以证悟阿罗汉圣果，灭尽三界轮回中所有的痛苦。

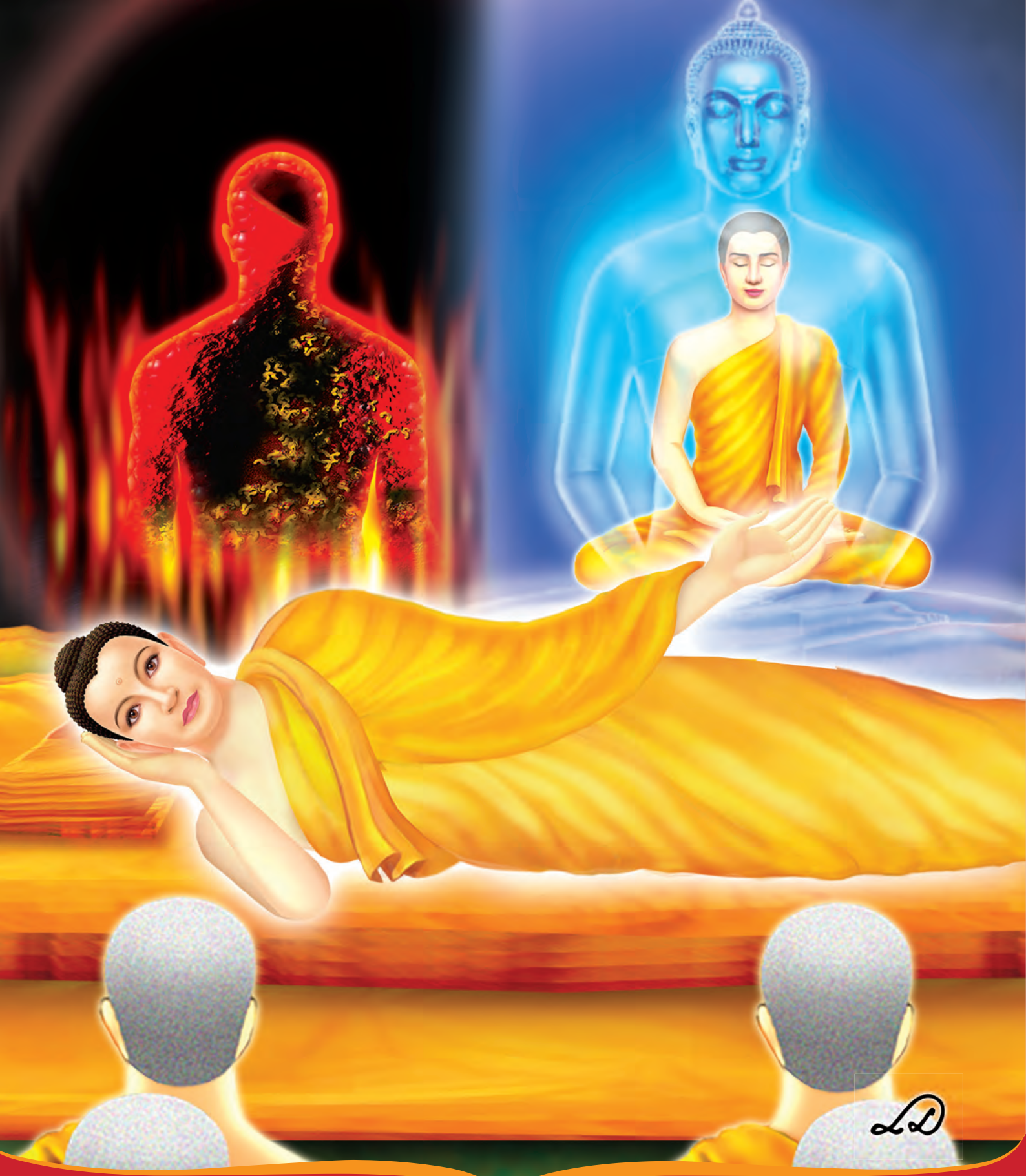


The Lord Buddha Announced Parinibbāna

世尊宣告入灭之日

The Lord Buddha worked tirelessly
over the span of 45 years to propagate
Buddhism widely for the bene t of all beings.
During His stay at the Pavala Cetiya on the 15th day
of the 3rd waxing moon, the Lord Buddha foretold that
He will enter complete Nibbāna three months later.
From then on, the Great Teacher continued to expound
His teachings relentlessly to ensure
that Buddhism is rmly rooted in this earth
so that all beings could still bene t from
His Teachings for longest possible after His departure.

佛陀不辞劳苦，慈悲的弘法度众，长达四十五年的时间。在2553年前的农历3月15日当天，世尊于巴瓦拉塔（涅槃塔）开示时正式宣告说：「迄今起三个月后，世尊将圆寂，入灭涅槃。」之后，世尊仍然努力不歇的开示化缘，使佛法根深蒂固、渊远流传于世间；让人们在世尊入灭后能继续依法修行。



The Final Exhortation

最后的教诲

The Lord Buddha was genuinely a great teacher up
till the moment prior to His departure.
He had compassionately granted permission for
the Sangha to assemble and checked consecutively three
times if the disciples had any doubts on the Buddha,
the Dhamma, the Order (Sangha),
the Path and the Method. None replied.
Then, Lord Buddha delivered His nal teaching:
“Behold, disciples. Subject to change
are all component things, do not be reckless.”

世尊是一位绝无仅有的无上师。临入涅槃前，佛陀还慈悲的召见僧团，连续三回地询问弟子们是否对佛、法、僧三宝，修习之道，修行方法，存有任何疑问。众比丘沉默不语。接着，佛陀给弟子作了最后教化：「众弟子，谛听，世尊告诫大家，一切有为法皆无常，不可放逸。」



The Parinibbāna

入灭涅槃

Upon delivering His nal advice,
the Lord Buddha attained complete Nibbāna near
dawn on the on the 15th day of the 6th waxing moon,
at the age of 80; exactly on the date foretold.
The Lord Buddha attained Parinibbāna
in a most digni ed manner through
His meditative attainment.
The entire sacred process was witnessed
by Venerable Anuruddha who was known for
his well developed Divine Eye.
On the 8th day of the 6th waning moon,
seven days after the Lord Buddha attained complete
Nibbāna, His holy body was cremated.

圆满最后告诫后，于农历六月十五日凌晨，佛陀深入禅定后入灭涅槃。当时世尊寿元八十，入灭的日子正是先前所宣告的日期。天眼第一的阿那律陀尊者目睹世尊入灭的每一个微细过程。七天后，佛陀的圣体进行荼毗。



Distribution of the Holy Relics

分配佛舍利

Lord Buddha,
the Supreme Teacher of the world
has been most highly venerated by humans,
Celestial, and Brahma Beings.
After the Lord Buddha attained Parinibbāna,
kings from eight di erent kingdoms came
to request for a share of the Holy relics
which would be worshipped by the Buddhist laities.
King Sakka received a portion of the
Holy Relics and enshrined them inside the Culamani
Cetiya in the Tāvatimsa Realm where they are worshipped
by the Celestial Beings.

佛陀是世间的无上教主，备受世人，天人与梵人的至高尊崇。佛陀证入涅槃后，即时有八国国王前来请求舍利，以供信众顶礼膜拜。天王帝释，也前来领取一部分的佛舍利，供奉于忉利天的莲花宝塔内，让众天人诚心礼敬。



วันวิสาขบูชา
วันสำคัญสากลของโลก

Vesak Day —An Important Day for the World
卫塞节—世界重要节日

The Lord Buddha had strived till the very last
moments of His life for the sake of all sentient beings.
The Enlightened One led a beautiful,
impeccable, and crystal clear life from Birth,
Self-Enlightenment to Parinibbāna which occurred
on the same day on the 15th day of the 6th waxing moon.
As such, the United Nations has recognised Vesak Day
as an important day for the United Nations
and everyone in the world.

佛陀确实是人与天人的伟大恩师，教化度众直到生命的最后一息。世尊圆满无瑕的生命，从诞生、成道至入涅槃，都落在同一天，即是农历六月十五日，后称卫塞节。此重要日子也被联合国公认为联合国重要节日即是世界的重要节日。

Other interesting facts about **the Lord Buddha's history**

有关佛传的细节值得了解

The importance of the royal steed "Kanthaka"

犍陟马的重要性



"Kanthaka" was Prince Siddhattha's mount and he was born on the same day as the prince. There are seven beings and things which came into existence on the day that Prince Siddhattha was born. They included the minister Kaludayi, the royal page Channa, Phra Ananda, Princess Yasodhara, the horse Kanthaka, four treasure troves at the four city corners, and the Bodhi Tree. The horse Kanthaka was extremely loyal to Prince Siddhattha. Upon his death, he was reborn in the Tavatimsa Realm as a gentleman celestial being of the same name. He possesses stupendous celestial wealth which includes the celestial castle, celestial parks, celestial vehicles, and a huge retinue. His celestial wealth arises from the merit earned by having joyfully carried our Bodhisatta out of the palace to begin the religious life as a monk.

犍陟马是悉达多太子的马，与太子同日出生。与太子同日出生的有七：迦留陀夷官员，御者车匿、阿难、耶输陀罗、犍陟马、四方财产及菩提树。犍陟马对悉达多太子非常忠诚。死后到忉利天再生名犍陟天人，拥有辽阔的宫殿和花园，大量的交通工具和佣人——产生这些财富的功德归因其乐于带菩萨出家的缘故。

What food-offering earns the greatest merit?

哪次供养食物，有最大的功德？

Sujada　苏嘉塔女居士



On the day of our Lord Buddha's self-enlightenment, He was o ered a very special rice dish on a gold platter by a woman called Sujada. She had been awe-struck by our Bodhisatta's Perfect Man body which was so digni ed and handsome that she mistook Him for a celestial being. She made the food-o ering in a deeply reverential manner. The food she o ered lasted the Lord Buddha for 49 days. The Lord Buddha taught that the food o ered to Him before His self-enlightenment and His attainment of complete Nibbana bore the richest fruit. Some time later, Sujada was overjoyed to have found out that our Bodhisatta had become enlightened as the Lord Buddha.

菩萨证悟之前，苏嘉塔女居士怀着对皮肤光亮如天人、有庄严32大人相的菩萨的尊崇，把乳糜盛在金盘子里供养菩萨。苏嘉塔女居士在菩萨证悟前所供养的乳糜　，使菩萨饱了49天。因此后来佛陀悟到：证悟及进入涅槃之前最后一餐供养食物的功德，会得到大于其它任何一次供养的功德。苏嘉塔女居士后来知道菩萨吃过她供养的乳糜之后证悟成为佛陀，她感到十分欢喜。

What is the real name of the Bodhi Tree?

菩提树原名是什么?

It is called the Assatthaparakasa Tree. However, the reason it is called the Bodhi Tree is that any tree under which the Lord Buddha becomes self-enlightened will be called the Bodhi Tree. Currently, the Bodhi Tree is located in the locality of Buddhagaya. This tree is the fourth tree which grew out of the original tree. It is now more than 100 years old. The Bodhi Tree has been brought to other countries including Thailand when Asoka the Great requested some senior Buddhist monks to propagate Buddhism in di erent lands.

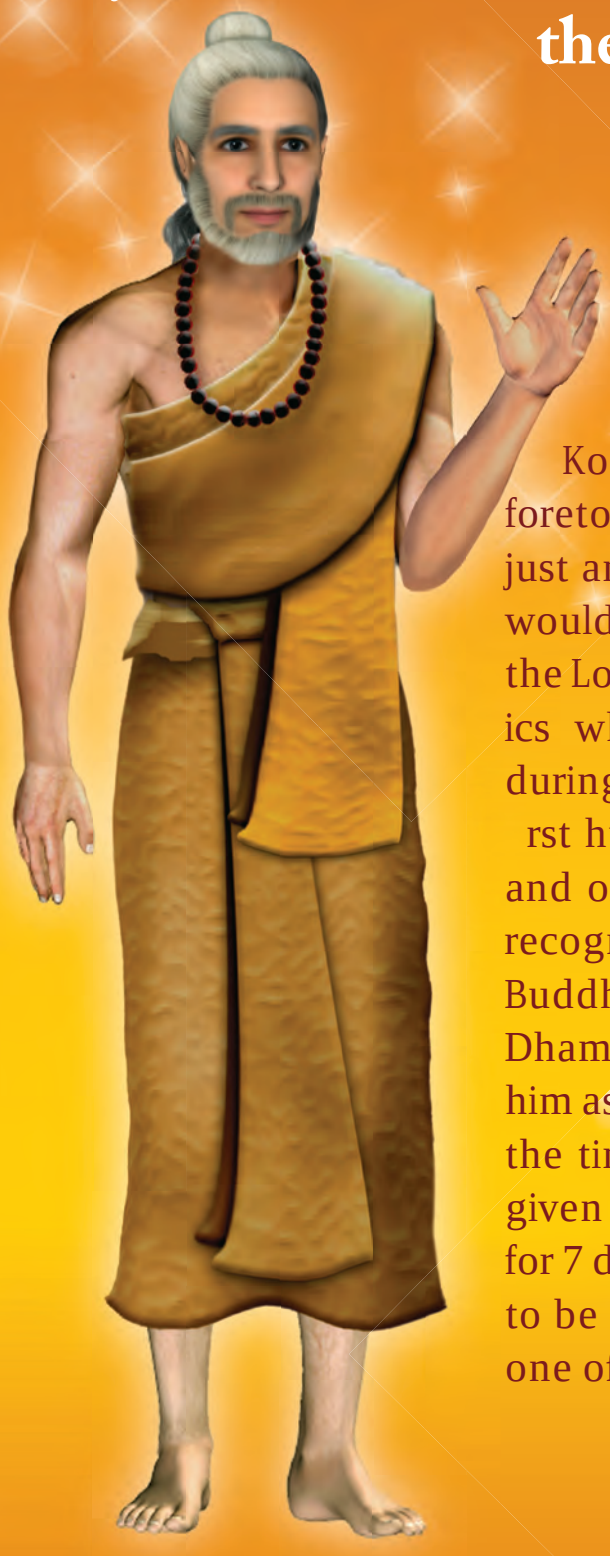


菩提树原名是毕婆罗树。
但被叫作菩提树是因为菩萨是在这种树下证悟的。
因此，菩提树这个词不是树种的名字——佛陀证悟在哪种树下，
那种树就都可得名为菩提树。
现在长在佛陀证悟的佛陀伽耶镇的菩提树是从原树取枝来种植的。
这棵树现在一百多年了。到阿奢世王邀请长老前去传教时，
菩提树被移植到包括泰国在内的各个国家。

The Bodhi Tree

菩提树

Why was Kondanna the first person to have attained the Dhamma?



Kondanna

为何婆罗门憍陈如比其他人先证法？

Kondanna was one of the learnt Brahmins who foretold Prince Siddhattha's future when he was just an infant. Kondanna said that the little prince would most certainly become self-enlightened as the Lord Buddha. He was also one of the Five Ascetics who had attended to our great Bodhisatta during the period of self-mortification. He was the first human being to attain the Fruit of Sotapanna and ordained as the first Buddhist monk. He was recognized by the Lord Buddha as being the first Buddhist monk to have attained the eternal Dhamma. This most special privilege was granted him as a result of his previous Kamma in that during the time of the Lord Padumutara Buddha, he had given alms to the Lord Buddha and 100,000 monks for 7 days. At the time, he made the deliberate wish to be the first person to attain the Dhamma under one of the future Buddhas.

憍陈如是原来预言说悉达多太子一定会证悟成为佛陀的婆罗门。他是佛陀打坐苦修时照顾他的五比丘之一，是第一位证法的须陀洹圣者；是佛教的第一位比丘。佛陀称赞他是众比丘中最有预见性的比丘，就是说他是众比丘中最早证入佛法的。他之所以最早证入佛法，是因为前世曾给莲花佛及10 万位比丘做过七天功德并祈愿最早证入佛法。

Is it true that Brahma Beings have eternal life?

The story of the Brahma Being Baka

梵天人真的是无死生命吗?



When Baka was a human being, he had been a Yogi and had achieved meditative absorptions.

As a result, he was subsequently reborn in the Brahma Realm. However, the lifespan in the Brahma Realm is so long that Baka misunderstood the Brahma Realm to be devoid of birth and death, hence a land of eternal bliss. His misunderstanding was known to the Lord Buddha and He went to the Brahma Realm in order to save Baka. Later, Baka understood correctly that the Brahma Realm was not a place of eternal bliss but Brahma Beings would still have to undergo the round of rebirth. Baka admitted to the fact that the Lord Buddha was indeed the most superb and the most sublime being.

当葩伽梵天人还是道士时参悟禅那。死后生为梵人，
但梵界的生命很长。当葩伽梵天人住
久了就觉得梵界是永恒的——没有生、死，
没有痛苦的轮回；是最神圣的地方。
佛陀知道葩伽梵天人的想法，就去梵界指导葩伽梵天人，
直到葩伽梵天人有了正确的想法即梵天界不是最好的地方，
自己的寿命并没所想的那样长，还要再生，再死。
葩伽梵天人接受并相信：佛陀是最卓越的人，没有人比他更好。

Interesting facts about sentient beings

关于众生的小知识



Interesting facts about sentient beings

关于众生的小知识

Male and female celestial

Male and female celestial beings are former human beings who had diligently accumulated merit by performing such wholesome deeds as practicing alms-giving, observing the Precepts, practicing meditation, etc. After they died, they were reborn in the Celestial Realm to enjoy the fruit of their merit for a very long time. They are forever young. They do not experience aging and illnesses. They experience only birth and death. The magnitude of the celestial wealth and retinue is determined by each celestial being's accumulated merit.

天男天女

天男天女过去世都是坚持做善事的人，通过布施、持戒、静坐等来建立功德。死后就带去天堂长期享用以永葆青春——只有生死，没有衰老或疾病。谁功德多，就有更多的财富和佣人。



Gandhabas

Gandhabas are celestial beings that dwell in the first celestial realm of Catumaharajika. They are skilled in the areas of music, dancing, plays, arts, poetry, and literature. They have the responsibility of entertaining higher-ranked celestial beings. Rebirth as a Gandhaba results from the fact that as a human being, he/she enjoyed singing, dancing, making music and when he/she made merit, his/her mind was not altogether clear and bright because it was tainted with lust.

艺术家天人

在四天王天（第一层天界）的艺术家天人擅长音乐，戏剧、舞蹈、艺术、诗和文学，有为众天仙营造快乐气氛的职责。生为乐神是因为他当人时喜欢音乐舞蹈等并以单纯的明净快乐心来做功德。





Garudas

Garudas are a type of celestial beings that dwell on earth, in the celestial forest of Himavanta, and in the first celestial realm of Catumaharajika. The reason for rebirth as Garudas is that when they were human beings, they made merit with a mind tainted with ignorance. High-class Garudas have gold feathers and are decked with jewels.They can change their physical form. Some eat celestial food. Others feed on Nagas, fruit or meat.

金翅鸟

金翅鸟是一类天人，居住在人间、雪山林以及四天王天（第一层天界）的天人。生为金翅鸟原因是过去世生而为人时修功德带有痴心。高等金翅鸟有金色的羽毛，佩戴天人那样的饰品，可以变身，吃天食。有种金翅鸟以龙，水果及动物的肉为食。



Kinaris and Kinaras

Kinaris and Kinaras possess a re ned physical form which is not visible to the human eyes. They are half celestial and half animal. The top half is like a human being, the bottom half is like a bird. They can y. They live in the celestial forest of Himavanta. Kinaras are male whereas Kinaris are female.

人鸟

人鸟（紧那罗，紧那梨）是肉眼看不见的半仙半兽身上身是人形，有翅；下身如鸟，可以飞。紧那罗，紧那梨住在雪山林。紧那罗是男，紧那梨是女。生为紧那罗或紧那梨是因为他们在当人时做功德同时行业报，如杀生用来做功德等。

Phya Nagas

Phya Nagas are the kings of snakes. They possess great supernatural powers. They can change their physical form. They can breathe out re. They dwell in the rst celestial realm of Catumaharajika. There are altogether four Phya Naga families grouped according to their color: gold, rainbow, green, and black. Rebirth as a Phya Naga results from the fact that when he/she was a human being, he/she did not observe the Precepts immaculately and he/she made merit with a mind tainted with lust.

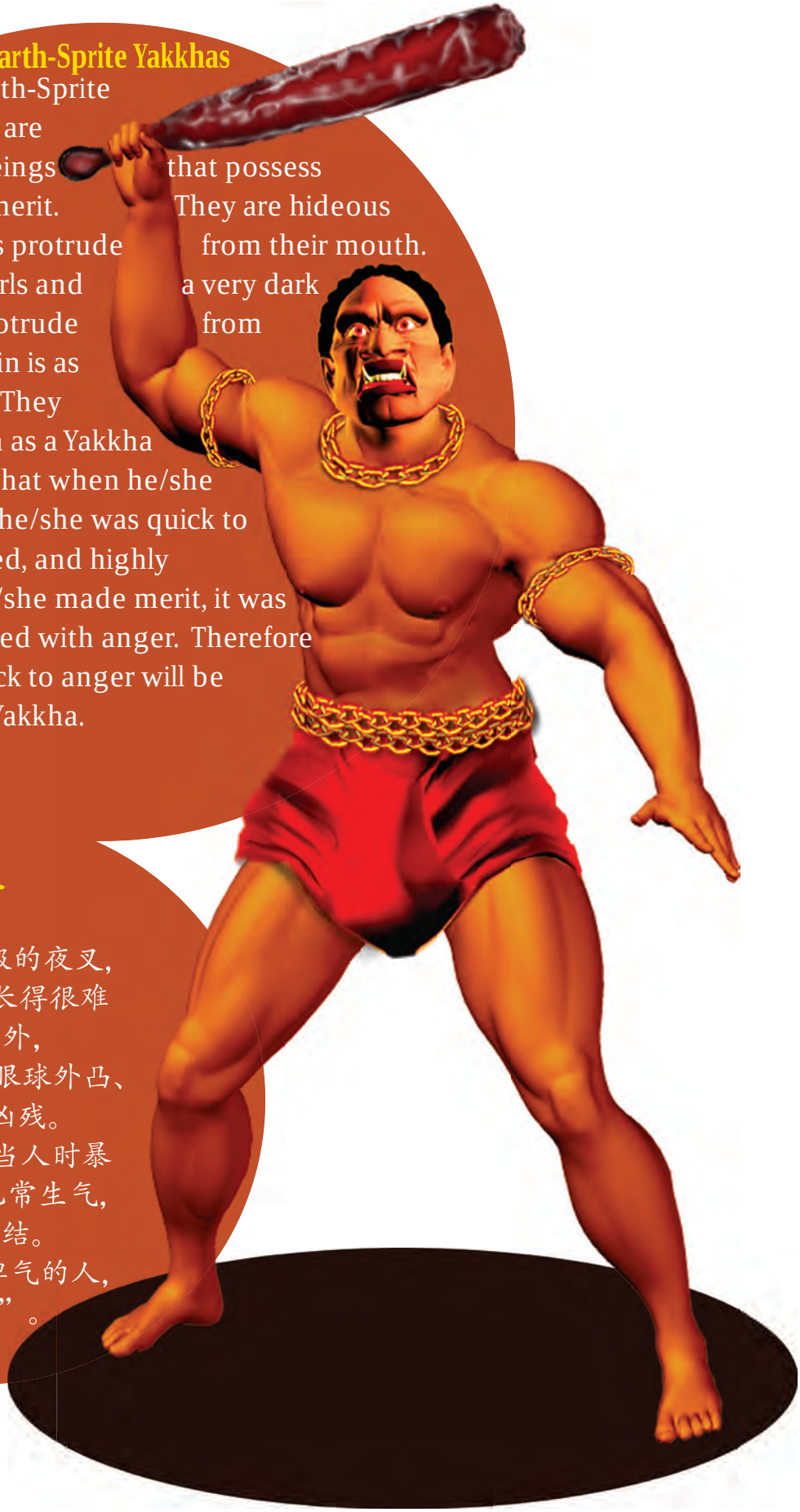
海龙

海龙即蛇王，
很有神威。可变身，
喷火、住在第一层天
（四天王天）。
海龙分四个种族即金色，
彩虹色、绿色和黑色。
生为海龙是因为他在
当人时以不明净的，
沉迷于欲念的心做功德
并且十戒不够完整，
所以无法生在善道。



Earth-Sprite Yakkhas

Earth-Sprite Yakkhas are low-class beings that possess a low level of merit. They are hideous and their canines protrude from their mouth. They have tight curls and a very dark body. Their eyes protrude from the sockets. Their skin is as rough as sandpaper. They are ferocious. Rebirth as a Yakkha results from the fact that when he/she was a human being, he/she was quick to anger, easily annoyed, and highly irritable. When he/she made merit, it was with a mind tainted with anger. Therefore whoever is quick to anger will be reborn as a Yakkha.



夜叉

夜叉，
地居天人是种低级的夜叉，
因为功德少，所以长得很难看——獠牙伸长到嘴外，
头发卷曲、皮肤黑、眼球外凸、皮肤粗如砂纸、习性凶残。
生为夜叉是因为他在当人时暴躁易怒，做功德时也常生气，或有不开心的事郁结。
因此，“爱发脾气的人，会生为夜叉”。



Raksasa

Raksasa is a type of Yakkhas that dwells in the water. They are hideous. They have very dark skin and a big, muscular body. Their canines protrude from their mouth. Their eyes protrude from the sockets. They are ferocious and feed on corpses and rotten carcasses.

水夜叉

水夜叉是居住在水里的一种夜叉。他皮肤黝黑，眼球外凸；獠牙伸长到嘴外，面目狰狞；身体魁梧壮健，习性凶残。喜欢吃死尸，越腐烂越喜欢。



Sorcerers and sorceresses

Sorcerers and sorceresses are beings that keep such worldly knowledge as astrology, medicine, science, etc. They are the users of spells and mantras and they can y. They dwell in silver, gold, or crystal caves singly or in a group.

科学家天人

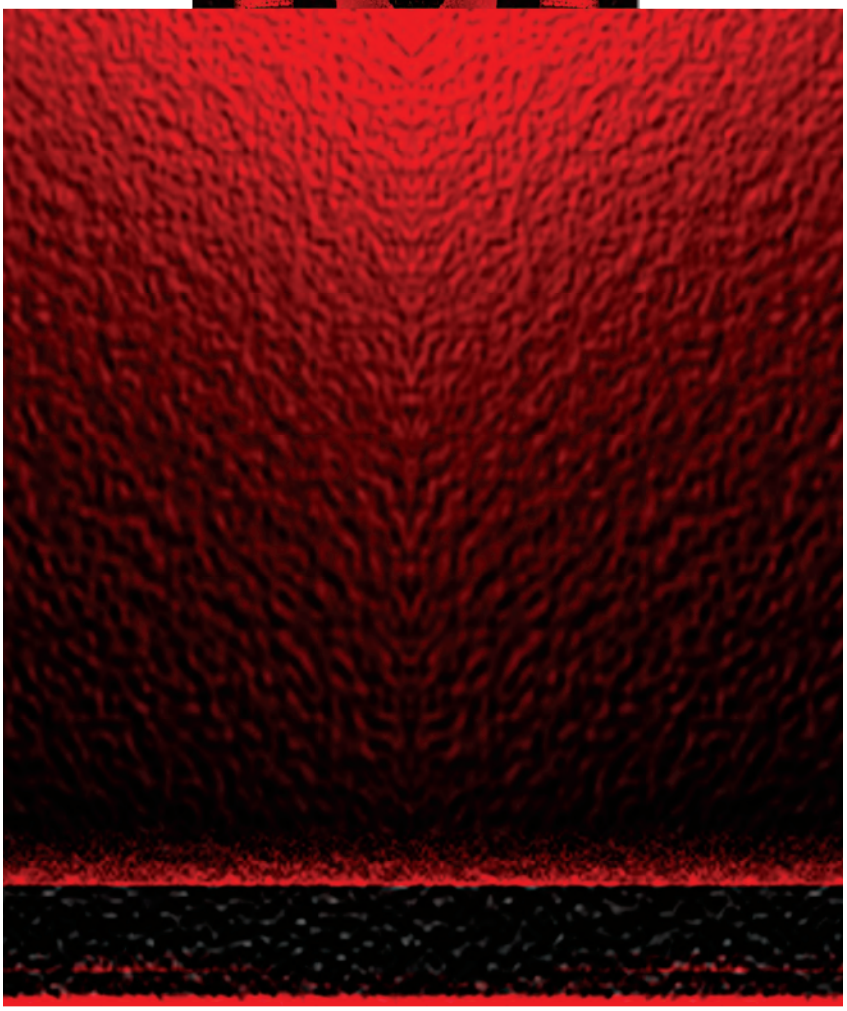
科学家天人有各方面知识，如星算占卜学，医学、科学等。他们能飞，会各种咒语。独居或群居在银色，金色或玻璃的山洞里。

Phya Yamaraj

Phya Yamaraj is a Kumbhand which is a type of Yakkhas. They wear the ornaments characteristic of the rst celestial realm of Catumaharajika. They do not wear bu alo horns or a bu alo skull as has been widely believed. Their eyes are red and inspire fear in any onlooker. They have a loud, intimidating voice. Phya Yamaraj has the responsibility of judging a deceased person in Yomaloka Hell based on the person's overall merit and demerit.

阎罗王

阎罗王是一种妖魔或夜叉，佩带四天王天的饰品。他没有牛角，没有像人们认为的那种牛颧骨；他的眼眶是血红色的，谁只要看到他的眼睛就已害怕了。他的声音响亮可怕，有决定死后去了鬼界的人的福、孽报的权利。



Petas

Petas are former human or Celestial Beings that had committed serious misdeeds. After having served their sentence in the Hell Realm they are reborn as Petas. The life of a Peta is marked by extreme hunger and su ering. They wear no clothes. There are innumerable kinds of Petas. All of whom are hideous. Their appearance di ers and is a result of their individual overall demerit.

饿鬼

饿鬼是过去世的天人或人类，在地狱赎罪后就降生为饿鬼。

饿鬼过着食不果腹，衣不蔽体的痛苦生活。饿鬼有很多种，每一种都面目狰狞却各不相同。面部狰狞的不同程度取决于所做过的罪孽。



Petas are gigantic and this picture shows the size di erence between a human being and a Peta.
饿鬼的身材高大，这就是人和饿鬼的差异。

Hell Denizens

Hell Denizens come into existence by the power of demerit. They are not sentient beings. They have a huge body the size of a mountain. Their skin is charcoal black. They are programmed to in ict horri c pain on the Hell Being in accordance with his/her individual demerit. Hell Beings receive no respite from their punishments and they have to endure horri c forms of punishment continuously until the sentence has been served.



冥官

冥官因罪孽
势力而降生。
他身形高大如山，
肤色黑如炭、没有灵魂，
以不间断的残酷折磨
大地狱里犯过
孽果的地狱众生直
至其在那里偿清
所有罪孽为止。

地狱众生

地狱众生是曾经
居心叵测，做过各种各样坏事
如杀人，自杀、偷盗、诈骗、
伤害父母、侵害动物等。
死后要落地狱被以极恐怖的方式惩罚，
痛苦至死。　　死后再生再受
惩罚——　　长期受苦
没有快乐。

Hell Beings

Hell Beings are former human beings that had committed di erent forms of misdeeds such as murder, suicide, stealing, being involved in corruption, injuring one's parents, killing animals, etc. When these human beings die, they must be reborn in the Hell Realm and ndure horri c forms of punishment one existence after another for very long time. Hell Beings experience absolute su ering.





Luang Phaw Dhammajayo

法胜法师

Experiencing happiness and sorrow, fortune and misfortune, or good and bad times are the inescapable realities that accompany the gift of life, thus each of our lives is filled with both happiness and unhappiness. Although born into, or achieving material wealth, may seem to provide perfect circumstances for a contentedly happy life, true happiness is not found in external possessions or false notions. Any happiness imagined under these deluding influences inevitably proves to be disappointing and unsustainable. Nonetheless, humankind without guidance invariably seek for unnecessary levels of physical comfort or excessive pleasures, with the misconception that these will lead to a state of happiness, while in fact it is only an illusion affording temporary relief or distraction from suffering. Before becoming Phra Dhammajayo, even as a young boy who went by the name of Chaiyaboon Sutthiphol, he realized this misconception of man and believed that there must be something more meaningful to life which would prepare, and more importantly lead, all people along the way to attaining true happiness in this lifetime. With a resolute, calm inherent passion, he searched for the truth through various methods, teachings and philosophies, determining to help all mankind reach true happiness once he had found the answer. Devoting his life to this search and determination, his efforts were rewarded with a remarkably enlightened understanding of The Lord Buddha's teachings that reveal the only means to reach our innate inner happiness, a true happiness that is not only resilient but reaches out to all around that come into contact with its purity and lasting brightness. With an indefatigable determination and devotion spanning almost four decades, he has steadfastly adhered to his conviction to share with each individual, regardless of their race, religion or creed, the gift

of discovering the true happiness within themselves.

Phra Dhammajayo was born in Singburi Province, Central Thailand, on April 22, 1944. From his persistent searching and focused studies he became aware of the path to true happiness, this was at a time when he was just 20-years old. Encouraged, he was inspired to study Buddhism even more intensively leading to his discovery that the universal teachings of The Lord Buddha are the true revelation to the nature of all things and the sufferings of humankind. This source of all wisdom empowers one to be content and depend on oneself. He began by developing peacefulness in the mind in order to accept the teachings of The Lord Buddha. From this basic beginning, he realized that the mind can be the origin of both war and peace, and the only way to enter into a peaceful state of mind is through the practice of meditation. At the age of 25 after graduating from Kasetsart University, Bangkok, he became a monk practicing meditation in earnest. He spent the following 40-years of his life working tirelessly in order to share the wisdom of his most respected teacher The Lord Buddha to all humankind. He believes that the only way he can pay gratitude for the happiness and wisdom he had been fortunate to embrace is to commit his life to sharing this revealed source of wisdom with everyone. As a result, he teaches meditation to all people around the world, based on his personal experience that "if everyone could attain inner peace, the feeling of love and well-wishes for fellow humankind will arise. Discrimination and conflict will dissolve, and true world peace will be achieved".

Phra Dhammajayo also believes that the only way to accomplish inner peace is through meditation, this he teaches using a very simple technique easily understood by people of all ages, races, and different beliefs. After meeting The Master Nun Chand Khonnokyoong (Khun Yay Ajahn) who was one of the forefront disciples of The Great Master Phramongkolthepmuni (Luang Pu Wat Paknam), the past famous abbot of Wat Paknam

Bhasicharoen who rediscovered the Dhammakaya Meditation technique, he started with a group of ten men, building his first temple in Pathum Thani province. The number of devotees, who came to his temple seeking Dhamma guidance and meditation instruction, which he still teaches every Sunday morning, slowly increased from ten to hundreds, thousands and currently to exceed the million mark. When the Dhamma Media Center satellite television channel began broadcasting, he was invited to provide a program of meditation training to Thai people across the world, called "Inner Dreams Kindergarten ", it soon became popular not only among Thais, but has also been well accepted by countless numbers of people in other Asian nations and around the world. This program's aim is to provide an alternative wholesome media for people of all ages that are not only entertaining but also educational, both morally and physically. This program was very successful in a short period of time receiving the accolades of 12 "Telly Awards" in one year.

For his determined efforts to improve the well-being of all people, Phra Dhammajayo was recognized by the World Health Organization (WHO) in 2004 on the occasion of the "World No Tobacco Day". In addition, he was also awarded the Mahatama Gandhi Medal for Peace, in recognition of his promotion of world peace. In 2007, the program also garnered the Universal Peace Award from the World Buddhist Sangha Youth (WBSY). Also in 2009, he received the Award of Gratitude from Hon. Ratnasiri Wickamanayaka, the Prime Minister of Sri Lanka for his life-long devotion to Buddhism.

Until this day, it is Phra Dhammajayo's unfaltering determination to fulfill his purpose of devotion to express gratitude to The Lord Buddha, continually devoting every moment of his life to spreading the word of his great teacher far and wide. Another wish he has is to see the unity of all Buddhist communities, believing that if all Buddhists unite together as one, just as each individual is nurtured, warmed and sustained under the same sun, the all-encompassing peaceful influence of Buddhism can timely expand much further and widely to the benefit of all mankind.

苦、乐，荣、枯，顺、逆是不可逃避的现实，伴随着我们的一生。我们每个人的生活都充满了苦受和乐受。尽管我们生在物质财富丰富的时代，似乎为实现美满、幸福的人生提供了最佳环境。拥有财富而缺乏正知正见无法给我们带来真正的幸福。我们若误以为这就是幸福，最终我们会因为无常而感到失望。但是如果没有正确引导,凡夫不外乎在追求身体的舒服安逸，深著世乐，误以为这是通往幸福之路。实际上，这只是苦中作乐，只能短暂地减缓痛苦或忘记痛苦。

法胜法师，俗名查亚本舒提朋，早在童年的时候，就意识到人生目标有偏差。他认为生命应该蕴涵更深的意义，应该是为了积累资粮，上求下化，今生实现终极目标。满怀坚定的信念和内在的热情，他为寻求真理探究过不同的方法、教理、哲学，决心一旦有收获，将与全人类共享，一并达到幸福的彼岸。他一生致力于这一远大目标。经过刻苦的努力，他对佛陀的教理有了很深的修证，相信佛法是实现内在真正幸福的唯一途径。佛法使我们还本归原；凡幸遇佛法者无不蒙受其洗涤和净化，升起法悦。近四十年来，他不遗余力地与不同民族、宗教、信仰的众生分享法乐。

法胜法师于一九四四年四月二十二日年生于泰国中部的信武里府。通过不断地探索，他在二十岁时意识到该寻求真正的幸福之路。经善知识的点播，他开始潜心佛典。他认识到佛陀揭示了宇宙间的诸法实相以及众生痛苦的根源。学习佛陀的智慧能使我们知足常乐，随遇而安。法胜法师开始开修习禅定，　以期契入佛陀的妙理。他渐渐地意识到无论是战争还是和平，都是唯心所造；打坐是通往内心和平的必经之路。二十五岁时，法胜法师毕业于曼谷农业大学。然后出家为僧，认真修习禅定。以后近四十年的时间致力于向全世界的众生推广佛陀的智慧。

他相信唯终生弘扬佛陀的智慧才能报答佛恩，是佛陀使自己获得了幸福和智慧。他向全世界人民传授静坐。他总结了自身的经验：如果每人能使自己的心静下来，一念不起，那么他就会对众生升起慈悲喜舍之心，歧视与冲突就会消失，真正的世界和平就能实现。

法胜法师还相信，静坐是得到内心平静的唯一途径。他传授的静坐方法简明易懂，不受年龄，种族，和信仰的限制。遇见了前锡北榄寺著名主持蒙昆贴牟尼大师（法身法门发现者）的大弟子詹孔诺雍优婆夷老奶奶后，他开始和其他十位道友在巴吞他尼府建立他的第一座寺院。法师每星期日上午给信众指导。来寺院求法和静坐指导的信众逐渐增加，由最初的数十位到目前的上百万。佛法媒体中心卫星电视频道开播后，他主办向全世界的泰国人传授静坐节目“梦中梦”。这个节目很快不仅受到泰国人的欢迎，而且也受到亚洲和世界各国信众的欢迎，为不同年龄的电视观众提供了又一个健康的电视节目。节目不仅涉及娱乐，而且还涉及身心教育。节目很成功，很快在一年内获得“十二项特勒奖”。

2004年“世界戒烟日”，因为他对世界人民健康的贡献，世界健康组织给予法胜法师以奖励；此外，因为他对推进世界和平的贡献，他被授予圣雄甘地和平奖；2007年，他荣获了斯里兰卡世界佛教僧伽会授予的世界和平奖；2009年，因为他一生对佛教的贡献，他荣获了斯里兰卡总理拉特纳西里·维克拉马纳亚克授予的感激奖。

至今，法胜法师都在坚定不移地致力于报佛恩这一目标，无时无刻不在推广佛陀的言教。他的另一个愿望是实现所有佛教组织的联合。他相信，如果佛教徒团结一致，在同一天地下共生共荣，那么圆融和谐的佛教会很快扩大其影响，造福全人类。

The Lord Buddha's History

His Birth, His Self-Enlightenment, and His Attainment of Complete Nibbana

佛传

诞生 觉悟 涅槃 正等正觉 佛陀

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**"My flesh and blood can dry up leaving only skin, tendons, and bones.
As long as I do not attain Enlightenment,
I will not leave this seat."**

Our great Bodhisatta made this vow under
the Bodhi Tree before he became self-enlightened as
the Lord Buddha on the 15th day of the 6th waxing moon.

**"要是不能证悟正等正觉，
我决不从这座位上站起来，
即使血肉干涸，只剩下筋，骨和皮！"**

农历六月十五日月圆之夜，悉达多太子觉悟前，在菩提树下所立的愿。

วัดพระธรรมกาย

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