

BUDDHA

◆ 法源译丛 ◆

中国佛学院英文教材（初级）

THE WORD OF THE BUDDHA

佛言

园慈 主编



社会科学文献出版社
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中国佛学院版《佛言》出版说明

《佛言》是德国人三界智尊者 (Nyāṇatiloka, 1878—1957) 编写的一本佛学入门读物, 其内容译自巴利文原典。在《佛言》中, 三界智尊者对部分经文内容进行了归纳、提要, 并根据南传义疏, 做了些诠释。《佛言》系统阐述了佛教的基本思想, 已流传百余年, 受到好评。

《佛言》英文版 *The Word of the Buddha* 译文整体准确、生动。通过这本书, 既可学习佛法, 亦可学习英语, 一举两得。因此, 自 2007 年至 2011 年此书被选为中国佛学院研究生教材、中级居士英语佛学班教材。为更好地发挥《佛言》英文版的作用, 在中国佛学院研究部园慈法师指导下, 经过一年多的努力, 《佛言》被改编为佛学英语教材。

佛学院版《佛言》以 *The Word of the Buddha* 第十四版为蓝本, 同时, 为了适应教学需要, 对原著进行了一些调整或补充, 主要有以下几个方面。

1. 将全书分为 15 个教学单元, 每单元基本上由相对完整的原著独立章节组成, 为了平衡各教学单元, 也适当合并或拆分了部分章节。

2. 在每个单元后增加了以下内容:

- (1) 英中对照词汇表。词汇表中给出的释义和词性主要限于课文中的用法。

- (2) 语法要点。对《佛言》英文的特点和难点进行了必要的提示。

- (3) 思考题。对内容要点进行归纳, 引导读者进一步思考。

3. 附录中附加了巴利语词汇索引 (巴利、英、中词汇对照表)。

4. 附加了中文参考译文, 以便于读者理解英文课文。中译文以园慈法师讲课录音整理的译稿为基础, 由英语佛学读书班部分学员集体校对、修改。也参考了网上其他译本, 以及叶均、庄春江等大德的相关翻译, 但未在文中

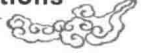
一一标示。译文力求平易、质朴、达意，适当使用传统经典译文，不刻意追求“古雅”风格。

编写佛学英文读物是一项非常重要的工作。校对、修改者自身佛学功底和英文能力都十分欠缺，原本难堪此任。但出于对三宝事业及英语佛学的热忱，还是不揣浅陋，尝试对 *The Word of the Buddha* 的译文进行了校改，这主要是学习的过程，仅为引玉，供读者参考、批评和指正。

佛学院版《佛言》从无到有，是众缘和合的产物。离不开中国佛学院领导以及北京释迦翻译有限公司同仁等诸位大德的关心和支持；离不开英语佛学班同学们的用心校对；离不开园慈法师的悉心指导；离不开前出版商斯里兰卡康提城佛教出版社（Buddhist Publication Society）的善意授权。谨致以衷心的感谢！

中国佛学院外语教材编校组

2014年8月16日



Abbreviations

The source of each quotation is shown by a marginal note at the head of the quotation. The citations use the following abbreviations:

Abbreviation	Document referred to
D.	Dīgha Nikāya. The number refers to the Sutta.
M.	Majjhima-Nikāya. The number refers to the Sutta.
A.	Aṅguttara-Nikāya. The Roman number refers to the main division into Parts or Nipaatas; the second number refers to the Sutta.
S.	Saṃyutta-Nikāya. The Roman number refers to the division into 'Kindred Groups' (Saṃyutta), e.g. Devat-Saṃyutta = I, etc.; the second number refers to the Sutta.
Dhp.	Dhammapada. The number refers to the verse.
Ud.	Udāna. The Roman number refers to the Chapters, the second number refers to the Sutta.
Snp.	Sutta-Nipāta. The number refers to the verse.
VisM.	Visuddhi-Magga ('The Path of Purification').
B.Dict	Buddhist Dictionary, by Nyanatiloka Mahāthera.
Fund.	Fundamentals of Buddhism, by Nyanatiloka Mahāthera.



The Pronunciation of Pali

Adapted from the American edition

Except for a few proper names, non-English words are italicized. Most such words are in Pali, the written language of the source documents. Pali words are pronounced as follows.

Vowels

Letter	Should be sounded
<i>a</i>	As <i>u</i> in the English word <i>shut</i> ; never as in <i>cat</i> , and never as in <i>take</i> .
<i>ā</i>	As in <i>father</i> ; never as in <i>take</i> .
<i>e</i>	Long, as <i>a</i> in <i>stake</i> .
<i>i</i>	As in <i>pin</i> .
<i>ī</i>	As in <i>machine</i> ; never as in <i>fine</i> .
<i>o</i>	Long as in <i>hope</i> .
<i>u</i>	As in <i>put</i> or <i>oo</i> in <i>foot</i> .
<i>ū</i>	As <i>oo</i> in <i>boot</i> ; never as in <i>refuse</i> .



Consonants

Letter	Should be sounded
<i>c</i>	As <i>ch</i> in <i>chair</i> ; never as <i>k</i> , never as <i>s</i> , nor as <i>c</i> in <i>centre</i> , <i>city</i> .
<i>g</i>	As in <i>get</i> , never as in <i>general</i> .
<i>h</i>	Always, even in positions immediately following consonants or doubled consonants; e.g. <i>bh</i> as in <i>cab-horse</i> ; <i>ch</i> as <i>chh</i> in <i>ranch-house</i> ; <i>dh</i> as in <i>handhold</i> ; <i>gh</i> as in <i>bag-handle</i> ; <i>jh</i> as <i>dgh</i> in <i>sledge-hammer</i> , etc.
<i>j</i>	As in <i>joy</i> .
<i>m</i>	As the 'nazalizer' is in Ceylon, usually pronounced as <i>ng</i> in <i>sung</i> , <i>sing</i> , etc.
<i>s</i>	Always as in <i>this</i> ; never as in <i>these</i> .
<i>ñ</i>	As <i>ny</i> in <i>canyon</i> (Spanish: cañon) or as <i>gn</i> in <i>Mignon</i> .
<i>ph</i>	As in <i>haphazard</i> ; never as in <i>photograph</i> .
<i>th</i>	As in <i>hot-house</i> ; never as in <i>thin</i> nor as in <i>than</i> .
<i>y</i>	As in <i>yes</i> .

t, *th*, *ḍ*, *ḍh*, *l* are lingual sounds; in pronouncing, the tongue is to be pressed against the palate.

Double consonants: each of them is to be pronounced; e.g., *bb* as in *scrub-board*: *tt* as in *cat-tail*.



THE WORD OF THE BUDDHA

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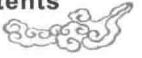
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Unit One





Introduction

The Buddha

Buddha or Enlightened One—lit. Knower or Awakened One—is the honorific name given to the Indian Sage, Gotama, who discovered and proclaimed to the world the Law of Deliverance, known to the West by the name of Buddhism.

He was born in the 6th century B.C., at Kapilavatthu, as the son of the king who ruled the Sakya country, a principality situated in the border area of modern Nepal. His personal name was Siddhattha, and his clan name Gotama (Sanskrit: Gautama). In his 29th year he renounced the splendor of his princely life and his royal career, and became a homeless ascetic in order to find a way out of what he had early recognized as a world of suffering. After a six-year's quest, spent under various religious teachers and in a period of fruitless self-mortification, he finally attained to Perfect Enlightenment (sammā-sambodhi), under the Bodhi tree at Gayā (today Buddh-Gayā). Five and forty years of tireless preaching and teaching followed and at last, in his 80th year, there passed away at Kusinārā that 'undeluded being that appeared for the blessing and happiness of the world.'

The Buddha is neither a god nor a prophet or incarnation of a god, but a supreme human being who, through his own effort, attained to Final Deliverance and Perfect Wisdom, and became 'the peerless teacher of gods and men.' He is a 'Saviour' only in the sense that he shows men how to save themselves, by actually following to the end the Path trodden and shown by him. In the consummate