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The sacred virtue of Buddha and Bodhisattva

佛菩薩聖德大觀

余俊賢敬題



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藍序

在佛教藝術領域裏，所有佛教人物的藝術作品，通常都泛稱爲「佛像」。這些佛像，以技法分，有雕像、塑像、畫像之別。以人物種類分，有佛、菩薩、羅漢、明王、諸天、護法等種。以地域分，有犍陀羅式、印度式、中國式、與日本式佛像。以宗派分，又有淨土畫、禪畫、密教畫、及一般佛畫等類。其內容之繁多、系統之龐大，早已形成一大藝術體系，而爲舉世文化界所推仰。

佛像畫既然如是之多，則以之爲弘法的增上緣，當是教界人士不可忽略的佈教方便。可惜迄今爲止，以佛像畫爲主以導人入佛門的中文圖書，則尚不多見。偶一有之，也大多以說明文字爲主。其真能以彩色精美佛像爲主，而輔以適度文字說明者，當以本書爲權輿。

本書內容分佛、菩薩、羅漢、明王、諸天護法、及佛教故事等部。綜合全部圖像與文字內容，則此書實不啻全幅佛教信仰之藍圖。諸佛有圓滿相，羅漢有自在相，菩薩有慈悲相，明王有忿怒相，每一形相，都各具有獨特的宗教意義。此外，諸天護法之複雜形相，也烘托出佛教信仰的多采多姿。統此以觀，全體佛法的輪廓與特色，乃朗然畢現。

華宇出版社朱蔣元先生與佛門同修張光雄先生，此次能運其匠心，並匯集佛教界緇素大德之衆力以完成此書，不論從弘法上，或從佛教藝術上看，其意義都非比尋常。筆者忝爲撰述者之一員，目睹其書之即將付梓，讚嘆之餘，謹略贅數語，以誌隨喜之意云爾。

藍序
吉
富

Preface

The esthetical works describing those outstanding persons in Buddhism are generally called "Buddhist images, portraits or paintings" which can be classified into following categories: (1) According to the make, they are sculptured or carved image, plastered image or painted portraits. (2) On the basis of different characters, they are Buddhas, Bodhisattvas, Arhats, Vidvarajahs (Bright Kings), celestial guardians and paintings based on Sutras. (3) According to the regions and countries of the make, they are Gandhāra, Indian, Chinese and Japanese styled images or paintings. (4) Based on Buddhist Schools, they are paintings of Pure Land School, Dyana School and Esoteric School. Buddhist paintings and portraits classified into numerous categories have already formed an unique artist style which has highly been praised by intellectuals in the world.

To propagate Buddhist religion by means of numerous paintings, portraits or images is surely to promote the propagation of Buddhadharma and it will create affinities with Buddhist believers. Unfortunately, a few Chinese books compiled mainly on the basis of Buddhist paintings can be found. Occasionally, we can find a book related to Buddhist paintings, but it is mainly illustrated by written words. This book printed with exquisite Buddhist paintings and portraits and illustrated by appropriate written words can be regarded as the rare creation in recent years.

The contents of this book are classified into five categories: Buddha Division, Bodhisattva Division, Arhat Division, Vidvarajah Division, Celestial guardians Division and Buddhist story Division. Seeing the portraits and reading the illustration in this book, a reader will certainly have a thorough picture of Buddhist religion. All Boddhas show their appearance of complete fulfilment. Bodhisattvas show their appearance of compassion, Arhats show their easiness. Vidvarajahs show their hatred and anger. Each of their appearance implies the unique meaning of Buddhism. The complicated appearance displayed on the images or portraits of celestial guardians reveals the myriads aspects of Buddhism. In a word, the general aspects of Buddhadharma and its feature are contained in this book.

Mr. Chu Chiang-yuan, publisher of China Cosmos Publishing House, combined his efforts with that of Upasaka Chang Kwang-hsiung to edict and compile this book in which many essays written by Buddhist masters and elders are gathered. We can easily perceive their sincere and hearty devotion to Buddhism. As one of the writers, I wrote a few words to express my wholehearted rejoicing and praise for the publication of this book.

Lan, Chi-Fu

藍 序

仏教芸術の領域に於て、あらゆる仏教人物の芸術作品は、通常なべて「仏像」と称される。此れ等の仏像は、技法で以て分けると、彫像、塑像、画像に別られ、人物の種類で以て分けると、仏、菩薩、羅漢、明王、諸天、護法等があり、地域で以て分けると、犍陀式、印度式、中国式及び日本式等の仏像がある。宗派で以て分けるとすれば又、浄土画、禪画、密教画及び一般仏画等に類別される。その内容の繁多にして系統の龐大なる事は、己に早くから一大芸術体系を形成し、然して全世界あげての文化界に推仰されて来た。

仏像画が既に述べた様に数多いが、すなわちこれを以て弘法の上縁を増し、仏教界人士がおろそかに出来ない佈教の方便とすべきである。惜しい事に今迄は、仏像画を中心に、人々を仏門に導き入れる中文図書は、尚多くなかつた。しばしばあつたとしても、その殆んどが文字説明を中心として来た。それが実に能く、主として精美なる色刷りの仏像画で、適度に文字説明を配してこれをたすけとしたものは、本書を以て始まりとするものである。

本書の内容を分けると、仏、菩薩、羅漢、諸天、護法、及び仏教故事等がある。全部を画像と文字内容とで総合して、すなわち本書は仏教信仰に於ける全幅の設計図面たり得るものである。諸仏には、円満相あり、羅漢には自在相あり、菩薩には慈悲相あり、明王には憤怒相あつて、どの形相にも皆それ／＼独特の宗教意義を具有している。此の外に、諸天護法の複雑なる形相は、又仏教信仰の多姿多采なる事を自然にえがき出している。以上をなべて見れば、仏法全体の輪廓とその特色が、すなわちはつきり現はされている。

華宇出版社の朱蔣元先生と仏門の同修、張光雄先生には此の度、よくその匠心を運営して、仏教界の僧侶、居士、もろ／＼の力を結集して此の書を完成なされた事は、弘法の立場にとゞまらず、或いは仏教芸術の立場から見ても、其の意義たるや尋常なものではない。筆者は撰述者の一員として、此の書がまさに上梓されるのを見て、讚嘆の余り、謹んで数語を贅して、以て喜びの意を誌す次第である。

目 録 Contents

佛 部 : Buddha Division

佛陀誕生圖 The portrait of 'Sakyamuni Buddha's birth	1
釋尊誕生	2
The birth of 'Sakyamuni Buddha	3
釈尊誕生—しやそんたんじよう—	4
藥師淨土圖 The portrait of Bhaisajya-guru-vaidurya-prabharajah Buddha's pure land	5
藥師淨土圖	6
Buddha Bhaisajya's pure land	7
藥師淨土図—やくしじようどず—	8
阿彌陀聖衆來迎圖 The portrait of Amitabha Buddha's leading sagely beings to welcome	9
阿彌陀聖衆來迎圖	10
Amitabha Buddha leads sagely beings to welcome	11
阿弥陀聖衆来迎図—あみだしようじゆらいこうず—	12
釋迦、彌陀、藥師三佛及脇侍像 The image of 'Sakyamuni Buddha, Amitabha Buddha, Bhaisujya-guru-vaidurya-prabharajah Buddha and attendents ...	13
釈迦、彌陀、藥師三佛及脇侍	14
'Sakyamuni Buddha, Amitabha Buddha, Bhaisajya-guru-vaidurya-prabharajah Buddha and attendents ..	15
釈迦、彌陀、藥師三仏及脇侍—しやか、みだ、やくしさんぶつおよびせきじ—	16
盧舍那仏坐像 The image of Rocana Buddha in sitting posture	17
盧舍那佛	18
Rocana Buddha	19
盧舍那仏—るしやなぶつ—	20
阿彌陀二十五菩薩來迎圖 The portrait of Amitabha Buddha's leading 25 Bodhisattvas to bid welcome	21
阿彌陀二十五菩薩來迎圖	22
Amitabha Buddha leads 25 Bodhisattvas to bid welcome	23
阿弥陀二十五菩薩来迎図—あみだにじゆうごぼさつらいこうず—	24
九體阿彌陀佛像 The image of Nine images of Amitabha Buddha	25
九體阿彌陀佛像	26
Nine images of Amitabha Buddha	27
九体阿弥陀仏像—くたいあみだぶつぞう—	28
阿彌陀三尊像(山越阿彌陀佛像) (The portrait of Amitabha Buddha's passing over mountains) ..	29
阿彌陀三尊像(山越阿彌陀佛像)	30
The portrait of Amitabha Buddha's passing over mountains	31
阿弥陀三尊像(山越阿弥陀仏像)—あみださんぞんぞう(やまこしあみだぶつぞう)—	32
藥師佛坐像與十二神將立像 The image of Bhaisajya Buddha with 12 yaksa generals	33
藥師如來十二神將	34
Bhaisajya Buddha with 12 yaksa generals	35

薬師如来十二神将—やくしによらいじゅうにじんしょう—…………… 36

菩薩部： Bodhisattva Division

救世観音像 The image of Avalokiteśvara Bodhisattva, savor of the world	37
救世観音	38
Avalokiteśvara Bodhisattva, saving the world	39
救世観音—くぜかんのん—	40
如意輪観音像 The image of cintāmani-cokrah-Avalokiteśvara Bodhisattva	41
如意輪観音	42
Cintāmani-cokrah Avalokiteśvara Bodhisattva	43
如意輪観音—によいりんかんのん—	44
千手千眼観世音菩薩聖像 The image of Avalokiteśvara-sahasrabhuja-cocana Bodhisattva	45
千手観音	46
Avalokiteśvara-sahasrabhuja-locana Bodhisattva	47
千手観音—せんじゆかんのん—	48
千手観音二十八部衆 The portrait of twenty eight retinue of Avalokiteśvara Bodhisattva with thousand hands	49
千手観音二十八部衆	50
Twenty eight retinue of Avalokiteśvara Bodhisattva with thousand hands	51
千手観音二十八部衆—せんじゆかんのんにじゆうはちぶしゆう—	52
水月観音菩薩像 The image of Avalokiteśvara Bodhisattva gazing at the moon in water	53
水月観音	54
Avalokiteśvara Bodhisattva gazing at the moon in water	55
水月観音—すいげつかんのん—	56
十一面観音像 The portrait of Ekadśa-mukha	57
十一面観音	58
Ekadśa-mukha	59
十一面観音—じゆういちめんかんのん—	60
不空絹索観音立像 The image of Amogha-pāśa Avalokiteśvara Bodhisattva in standing posture	61
不空絹索観音	62
Amogha-pāśa Avalokiteśvara Bodhisattva	63
不空絹索観音—ふくうけんさくかんのん—	64
観音菩薩與十六羅漢 The image of Avalokiteśvara Bodhisattva and sixteen Arhats	65
観音菩薩與十六羅漢	66
Avalokiteśvara Bodhisattva and sixteen Arhats	67
観音菩薩と十六羅漢—かんのんぼさつとじゆうろくらかん—	68
彌勒來迎圖 The portrait showing Maitreya Bodhisattva's welcoming	69
彌勒來迎圖	70
The portrait showing Maitreya Bodhisattva's welcoming	71

弥勒来迎図—みろくらいこうず—	72
地藏菩薩靈驗圖 The portrait of Kṣitigarbha Bodhisattva's efficacious response	73
地藏菩薩靈驗圖(矢田地蔵縁起)	74
The portrait Kṣitigarbha Bodhisattva's efficacious response	75
地藏菩薩靈驗図(矢田地蔵縁起)—ちぞうぼさつれいげんず(やだちぞうえんぎ)—	76
地藏菩薩與十王像 The portrait of Kṣitigarbha Bodhisattva and ten kings of hell	77
地藏菩薩與十王像	78
The portrait of Kṣitigarbha Bodhisattva and ten kings of hell	79
地藏菩薩と十王像—ちぞうぼさつとじゆおうぞう—	80
文殊菩薩渡海圖 The portrait of Mañjuśrī Bodhisattva's crossing over the sea	81
文殊菩薩渡海圖	82
The portrait of Mañjuśrī Bodhisattva's crossing over the sea	83
文殊菩薩渡海図—もんじゆぼさつとかいず—	84
普賢延命菩薩像 The image of Samanta-bhadrayuh Bodhisattva	85
普賢延命菩薩	86
Samanta-bhadrayuh Bodhisattva	87
普賢延命菩薩像—ふげんえんめようぼさつぞう—	88
普賢菩薩與十羅刹女像 The image of Samantabhadra Bodhisattva and ten rākṣaṣī	89
普賢菩薩與十羅刹女	90
Samantabhadra Bodhisattva and ten rākṣaṣī	91
普賢菩薩と十羅刹女—ふげんぼさつとじゆうらせつじよ—	92
藥王菩薩像 The image of Bhaisajya-rāja Bodhisattva	93
藥王菩薩	94
Bhaisajya-rāja Bodhisattva	95
藥王菩薩—やくおうぼさつ—	96
大隨求菩薩像 The image of Maḥa-pratisāra Bodhisattva	97
大隨求菩薩	98
Maḥa-pratisāra Bodhisattva	99
大隨求菩薩—だいずいぐぼさつ—	100
綠度母像 The portrait of green-colored mother of ferrying over living beings	101
綠度母	102
The green-colored mother of ferrying over living beings	103
綠度母—りよくとぼ—	104
五大虚空藏菩薩像 The image of the five Ākaśagarbha Bodhisattvas	105
五大虚空藏菩薩	106
The five Ākaśagarbha Bodhisattvas	107
五大虚空藏菩薩—ごだいこくうぞうぼさつ—	108

大白傘蓋佛母菩薩像 The portrait of the mother of the Buddha of great white canopy	109
大白傘蓋佛母菩薩	110
The mother of the Buddha of great white canopy	111
大白傘蓋仏母—だいはいくさんがいぶつぼ—	112

祖師及歷代大徳部： Patriarches and virtuous ones in the past:

龍樹菩薩像 The portrait of Nāgarjuna Bodhisattva	113
龍 樹	114
Nāgarjuna	115
竜 樹—りゆうじゆ—	116
無著菩薩像 The image of Asaṅga Bodhisattva	117
無 著	118
Asaṅga	119
無 著—むぢやく—	120
世親菩薩像 The image of vashubandhu Bodhisattva	121
世 親	122
Vasubandhu	123
世 親—せしん—	124
善財童子像 The image of Sudhana-śreṣṭhi-dāraka	125
善財童子	126
Sudhana-śreṣṭhi-dāraka	127
善財童子—ぜんざいどうじ—	128
鳩摩羅什像 The portrait of Kumarajīva	129
鳩摩羅什	130
Kumarajīva	131
鳩摩羅什—くまらじゆう—	132
菩提達摩像 The image of Bodhidharma	133
菩提達摩	134
Bodhidharma	135
菩提達摩—ぼだいだるま—	136
淨土五祖像 The portrait of five Patriarches of Pure Land Sect	137
淨土五祖	138
The portrait of five patriarches of Pure Land Sect	139
淨土五祖の像—じょうどごそのぞう—	140
天台大師智顛像 The portrait of Tripitaka Master Sze Yi	141
智 顛	142
Tripitaka Master Sze Yi	143
智顛—ちぎ—	144

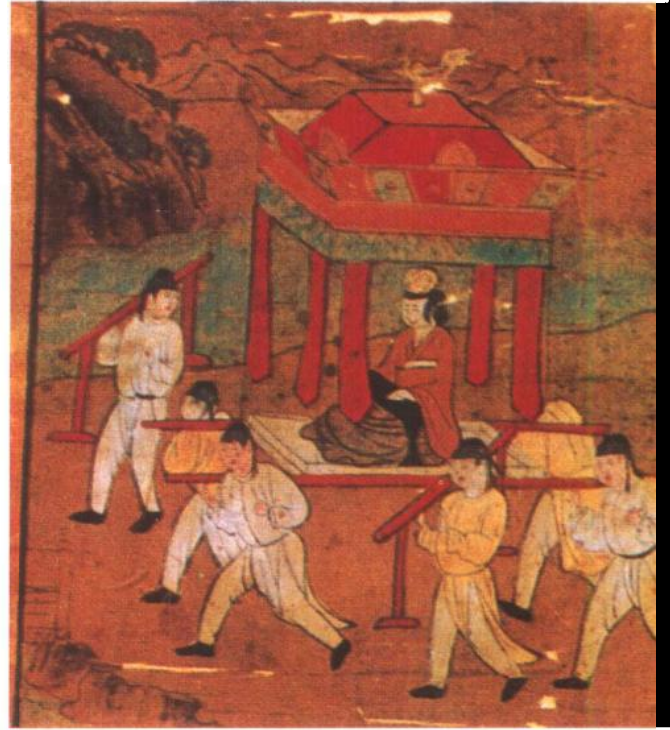
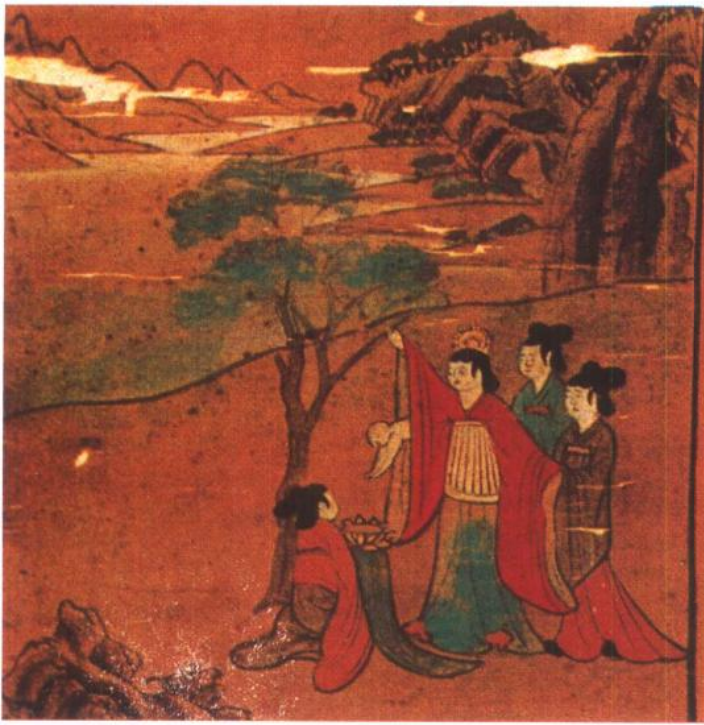
玄奘像 The portrait of Tripitaka Master Hsuan Tsang	145
玄 奘	146
Hsuan Tsang	147
玄 奘—げんそう—	148
慈恩大師像 The portrait of Tripitaka Master Sze Hen	149
慈恩大師窺基	150
Tripitaka Master Kwei CHI, abbot of Sze Hen Temple	151
慈恩大師窺基—じおんたいしきき—	152
唐代禪宗六祖慧能肉身像 The portrait of sixth patriarch Hui Nun	153
慧 能	154
Hui Nun	155
慧能—えのう—	156
華嚴宗祖師賢首法藏像 The portrait of Tripitaka Master Fa Tsang	157
法 藏	158
Fa Tsang	159
法藏—ほうぞう—	160
鑑真像 The image of Tripitaka Master Chien Chen	161
鑑 真	162
Chien Chen	163
鑑真—がんじん—	164
善無畏像 The image of Subhakarasiṃha	165
善無畏	166
Subhakarasiṃha	167
善無畏—ぜんむい—	168
寒山拾得圖 The portrait of Han Shan and Shih Teh	169
寒山拾得圖	170
The portrait of Han Shan and Shih Teh	171
寒山拾得図—かんざんしゅうとくず—	172
布袋和尚像 The portrait of the monk carrying a sack	173
布袋和尚	174
The monk carrying a sack	175
布袋和尚—ぼていおしょう—	176
濟顛禪師 The image of Dhyana Master Chi Tien	177
濟 顛	178
Chi Tien	179
濟 顛—せいてん—	180
蓮華生大士像 The portrait of Padma-sambhava Mahasattva	181

蓮華生大士	182
Padma-sambhava Mahasattva	183
蓮華生大士—れんげしようだいし—	184
密勒日巴像 The portrait of Milarepa	185
密勒日巴	186
Milarepa	187
密勒日巴—みのれば—	188
元朝帝師八思巴塑像 The image of Hphags-pa	189
八思巴	190
Hphags-pa	191
八思巴—はつしば—	192
宗喀巴像 The image of Tsón Kha Pa	193
宗喀巴	194
Tsón Kha Pa	195
宗喀巴—そうかくば—	196

佛經變相及佛教故事部： Paintings and portraits based on sutras and Buddhist stories:

觀無量壽經十六觀相圖 The portrait of sixteen kinds of contemplation in "Observing Immeasurable Life Sūtra"	197
觀無量壽經十六觀相	198
Sixteen kinds of contemplation in "Observing Immeasurable Life Sūtra"	199
觀無量壽經十六觀相—かんむりようじゆぎようじゆろくかんそう—	200
涅槃經與臥佛像 Nirvana Sūtra and the portrait of 'Sākyamuni Buddha in lying Posture	201
涅槃經與臥佛像	202
Nirvana Sūtra and the portrait of 'Sākyamuni Buddha in lying Posture	203
涅槃經と臥仏像—ねはんきようとぐわぶつぞう—	204
法華經變相圖 The painting describing the stories in Saddharma Pundarika Sūtra	205
法華經變相圖	206
The painting describing the stories in Saddharma Pundarika Sūtra	207
法華經變相圖(法華經宝塔曼荼羅)—ほうけきようへんそうず(ほうけきようほうとうまんだら)—	208
淨土往生圖 The portrait of rebirth in the Pure Land	209
淨土往生圖(當麻曼荼羅)	210
The portrait of rebirth in the Pure Land	211
淨土往生圖(當麻曼荼羅)—じようどおうじようず(たいままんだら)—	212
兜率天宮圖 The portrait of Tusita	213
兜率天宮圖(兜率天曼荼羅)	214
The portrait of Tusita Heaven (Tusita Maṇḍala)	215
兜率天宮圖(兜率天曼荼羅)とそつてんぐうず(とそつてんまんだら)	216

兩部大經感得圖 The portrait of acquiring response from two great sutras	217
兩部大經感得圖	218
The portrait of acquiring response from two great sutras	219
兩部大經感得図一りようぶだいぎようかんとくず一	220
文成公主入藏圖 The portrait of showing Princess Wen Chen's entry into Tibet	221
文成公主入藏圖	222
The portrait of showing Princess Wen Chen's entry into Tibet	223
文成公主入藏図一ぶんせいこうしゆにゆぞうず一	224
十界圖 The portrait of Ten realms	225
十 界	226
Ten realms	227
十界一じゆつかい一	228
捨身飼虎圖 The portrait of feeding the tiger with one's own body	229
捨身飼虎	230
The portrait of feeding the tiger with one's own body	231
捨身飼虎図一みをすてゝとらをやしなうず一	232
鹿王本生故事 The story of previous life of the Deer's King	233
鹿王本身故事	234
The story of previous life of the Deer's King	235
鹿王本生故事一ろくおうほんじようこじ一	236
孔雀明王經曼荼羅圖 The portrait of the mandala of Mahā-mayūri-vidya-rajñi Sūtra	237
孔雀明王經曼荼羅	238
The mandala of Mahā-mayūri-vidya-rajñi Sūtra	239
孔雀明王經曼荼羅一くじやくみょうおうぎょうまんだら一	240
祇園布施圖 The portrait of donating Jeta's grove	241
祇園布施	242
Donating Jeta's grove	243
祇園布施一ぎをんふせ一	244
虎溪三笑圖 The portrait of three persons laughing together at Tiger's Stream	245
虎溪三笑	246
Three persons laughing together at Tiger's Stream	247
虎溪三笑一こけいさんしよう一	248
地獄與極樂圖 The portrait of hells and the land of ultimate bliss	249
地獄與極樂	250
Hells and the land of ultimate bliss	251
地獄と極樂一ぢごくとごくらく一	252



佛陀誕生圖 敦煌幡畫 印度國立博物館藏。
The portrait of 'Sākyamuni Buddha's birth.
National Museum in India.

A fresco in Tunhuang. In the collection of

仏陀誕生図 敦煌幡画 印度国立博物館藏。

釋尊誕生

大約在二千五百多年前的一个四月八日，釋尊在印度迦毘羅衛城的釋迦族中誕生。釋迦族所在地，位於恆河支流羅泊提河東北，有盧毗尼河貫穿其間。該族共分十家，各主一城，釋尊之父淨飯王，統治的是盧毗尼河西北的迦毗羅衛城。該地在今日之尼泊爾南境。

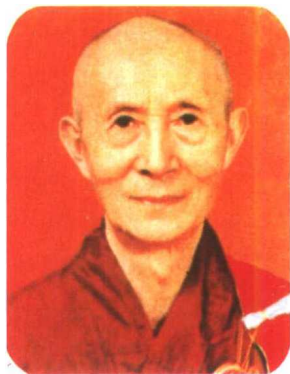
盧毗尼河東邊有拘利城，該城與迦毗羅衛自昔互通婚嫁。釋尊之父淨飯王，即娶拘利城主之女摩耶、與波闍波提為妃。摩耶夫人即釋尊之生母。

摩耶夫人四十四歲時，夢白象入胎而有妊。翌年，分娩期近，乃從俗歸寧。途經嵐毗尼園（又作「藍毗尼園」）時，少憩，遂誕生太子於無憂樹（或作娑羅樹、鉢羅叉樹）下。此園在迦毗羅衛東方四十里，為拘利城主善覺妃在嵐毗尼之別墅，即今尼泊爾境內之蘭冥帝。

相傳釋尊是從摩耶夫人的右脇出生的，而且出生後立即步行七步，作獅子吼。普曜經（卷二）云：「爾時菩薩從右脇生，忽然見身住寶蓮華。墮地行七步，顯揚梵音，無常訓教：『我當救度天上天下，為天人尊，斷生死苦，三界無上，使一切眾無為常安。』」。

此處所載的四幅釋尊誕生圖，即描寫這段自摩耶夫人感夢，以迄出生後作獅子吼的歷程。

者 作



台北市慧日講堂導師

印 順

The birth of Śākyamuni Buddha

It was about 2500 years ago that Sakyamuni Buddha was born on the 8th day of the fourth month (lunar calendar) at Kapilavastu City, India in Sakya clan. The members of that clan then lived on the northeast of Lapiti River, the tributary of Ganges River. There was a Ropini River which interlaced with Lapiti River. There were ten families in Sakya clan, each one ruled a city. The King Suddhadana, Buddha Sakyamuni's father, ruled over the Kapilavastu City located on the northwest of Ropini River. Now the territory of ancient Kalilavastu City is within the southern boundary of Nepal.

On the east of Ropini River, there was a Kulika City. The inhabitants of that city traditionally had matrimonial connection with those living in Kapilavastu City. The King Suddhadana got married with two daughters of the ruler of Kulika City, They were named Maya and Prajapati respectively. Madame Maya was Buddha Sakyamuni's mother.

At the age of 44, Madame Maya dreamed that a white elephant entered into her body, thus she conceived a child. Next year when the baby was going to be born, she returned to her home in Kapilavastu. On her way to home, she passed by Lumbini Garden and rested for a while over there. She gave birth to a child (Prince Siddhartha) under Jonesia Asoka (without sorrow tree). The Lumbini Garden was located 40 miles east of Kapilavastu City, originally it was the villa of Shungchao who was the concubine of the ruler of Kulika City. Now this garden is called Laminti in the boundary of Nepal.

According to legendary history, Sakyamuni Buddha was born from the right armpit of Madame Maya. He walked seven steps and made lion's roar right after his birth. It is quoted in Lalitavistara Sutra: "At that time the Bodhisattva was born from right armpit. Suddenly he saw that his body dwelt on jewelled lotus flower. After his birth, he walked seven steps, proclaimed Brahman voice and said, 'I should take cross those in the heavens above and in all that is below. As the World Honored One among heavenly beings and human being, I would cut off their suffering of birth and death and cause them to lead an active and permanently peaceful life in the unsurpassed three realms.'"

The four paintings of Buddha Sakyamuni's birth describe the history of Madame Maya's dream of conception and Buddha's proclamation of Dharma.

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