

## The Ten Jataka Stories

The Narratives About the Buddha's Past Lives and Pursuit of the Ten Perfections

佛陀萨生十世

菩萨勤修十世波罗蜜的故事

## The Ten Jataka Stories

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#### Introduction 序言

The Ten Jataka Stories are narratives about Gautama Buddha's pursuit of Perfections in His final ten existences as a Bodhisatta. Each of these ten existences highlights the pursuit of each of the Ten Perfections. These include Renunciation Perfection, Endeavor Perfection, Loving-Kindness Perfection, Resolution Perfection, Wisdom Perfection, Morality Perfection, Patience Perfection, Equanimity Perfection, Truthfulness Perfection, and Generosity Perfection.

《佛陀本生十世》的内容和图片,选自法身寺大宝墙博览会, 来自于第二与第三届世界道德复兴运动、儿童道德之星系列图绘。 每次参加的学生皆超过五十万位,他们来自全国五千多所学校。

《佛陀本生十世》是菩萨成佛前最后十世修波罗蜜的故事。 菩萨以舍身求法之精神,竭尽全力在每一世中累积波罗蜜,而且每 世所修的波罗蜜都与众不同。分为十种:一、布施波罗蜜;二、持 戒波罗蜜;三、出离波罗蜜;四、智慧波罗蜜;五、精进波罗蜜; 六、忍辱波罗蜜;七、真实波罗蜜;八、决意波罗蜜;九、慈波罗 蜜;十、舍波罗蜜。



Previous to these final ten existences, our Bodhisatta had already spent a total of twenty Asankheyya Kappa and an additional 100,000 Kappa pursuing Perfections for the sake of Buddhahood.

The Pali word "Parami" (Perfections) has two meanings as follows:

菩萨所修的波罗蜜不是只有十世,早在成佛前,就持续累积功德波罗蜜,长达二十阿僧祗又十万大劫的时间。这里的波罗蜜有两种含义,即是:



- 1. It means special quality merit. It is the merit gained by putting one's life on the line. Parami is above and beyond ordinary merit.
- 2. It means the habit of putting one's life on the line in order to perform wholesomeness to the greatest extent. Such a habit can lead one to meet with prosperity here and now as well as in every future existence.

The pursuit of Parami or Perfections is not limited to the Bodhisattas who are working toward Buddhahood. Every human being needs to pursue it in order to not only form good habits but also eliminate bad habits which can lead to unwholesomeness and ruin.

- 1.舍身的功德: 以奉献生命,专心修行所得之功德。因此,会比平常累积的功德更殊胜。
- 2.舍身的果报: 在行善时, 具足舍身的精神, 会使我们今世及未来的生命, 都会遇到各种善美的事与物。



The pursuit of the Ten Perfections can be carried out daily by giving alms, observing the Precepts and practicing meditation. The merit accumulated over time will one day be condensed into Perfections. And once the Ten Perfections have been pursued to the fullest extent, the result will be emancipation from the round of rebirth and the attainment of Nibbana.

修习波罗蜜并非只是菩萨或发愿证菩提者的任务,而是每个人都应该精进修习,努力培养美德,灭除坏习恶性,以免造下使自己没落的恶业。修习十波罗蜜,要每天坚持布施、持戒和打坐,要持续不断地累积善业,直至十波罗蜜圆满,引领我们到达究竟涅槃,真正的脱离生死轮回。



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# The Ten Jataka Stories 佛陀森生十世





and the Pursuit of Renunciation Perfection

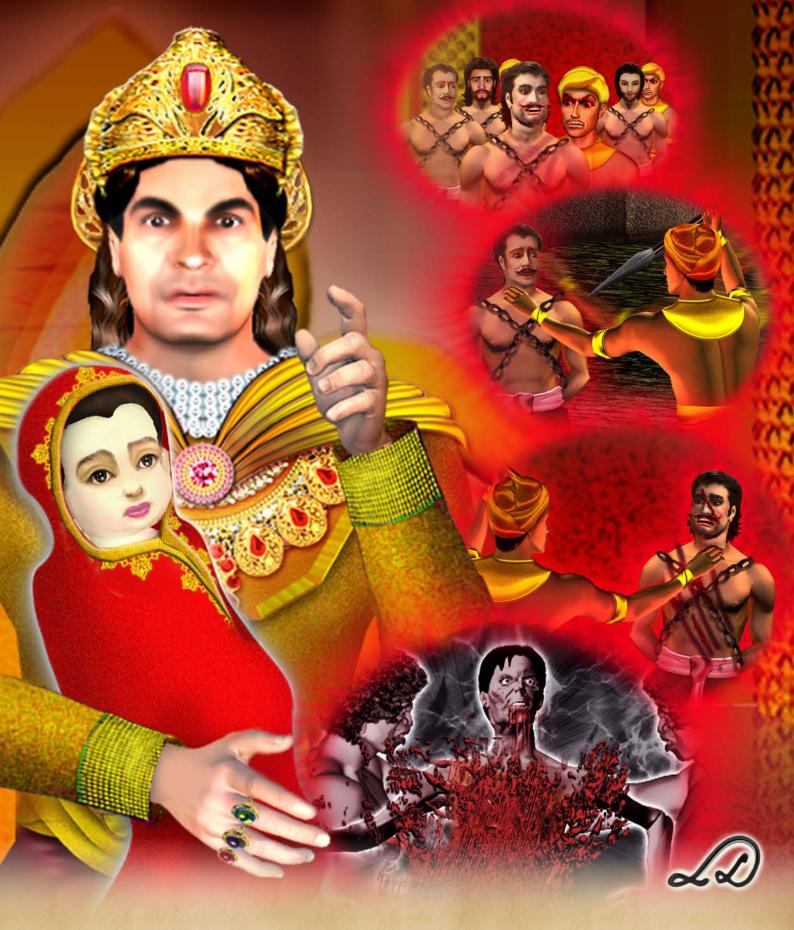
勤修出离波罗蜜者—帝称王子的故事



In this existence, our Bodhisatta was reborn Prince Temiya who had put his life on the line to pursue Renunciation Perfection to the greatest extent. He was determined to take up the religious life by shunning the kingship and worldly happiness. It had taken him 16 long years before he could achieve his goal. During which time, he had to pretend to be deaf, dumb and crippled. In other words, he would rather die than become a slave to defilements and sense-desire.

在菩萨修波罗蜜的最后十世中,第一世为帝弥王子。讲述菩萨 在修波罗蜜的历史中,舍身勤修出离波罗蜜的故事。(出离波罗蜜 意指舍弃欲望,出家。)

这一世,菩萨远离欲望,舍弃王室的富贵。这是非常难得,也 很难以办到的。特别是菩萨忍耐了长达十六年的时间,才实现出家 的目的。菩萨勤修出离波罗蜜,坚持宁死不做烦恼的奴隶,这种行 为非凡夫俗子可比。



### Prince Temiya

and the Pursuit of Renunciation Perfection

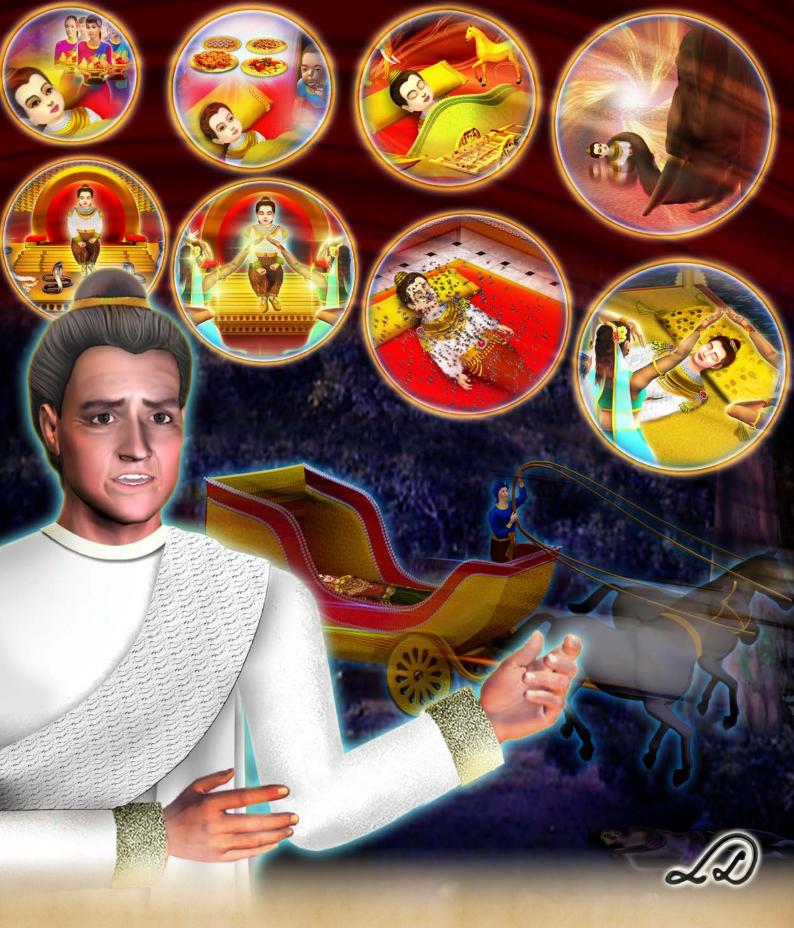
勤修出离波罗蜜者—帝称王子的故事

#### Being Fearful of the Hell Realm 主子恐惧堕入地狱

A very long time ago, our Bodhisatta ceased to be from the Celestial Realm of Tavatimsa and was reborn the son of King Kasikaraja, the ruler of Varanasi, and his wife, Queen Candadevi. He was given the name "Temiyakumara". When Prince Temiya was just a month old, he was sitting on his father's lap when he heard his father order some thieves to be put to death and other thieves to suffer different forms of punishment, and he thought, "When I become king, I will also have to do these things to the thieves, and that will cause me to be reborn in the Hell Realm"

Temiya trembled with fear at the thought of going to the Hell Realm. And he was determined to leave the palace.

在那一世中,菩萨从忉利天降生,成为波罗奈城的王子,嘎喜 王和真嗒贴威皇后之子,名为「帝弥王子」。在王子满月之时,亲 眼看见父王惩罚强盗,他心想:未来如果自己成为国王,也如父王 一般,下令鞭打或残杀生命。那么往生后,必然会堕入地狱。他内 心非常恐惧罪恶,当下生起了逃离皇宫念头。



Prince Temiya

and the Pursuit of Renunciation Perfection

勤修出离波罗蜜者—帝称王子的故事

## Putting Up with 16 Years of Hardship for the Sake of True Freedom

#### 为自由忍受折磨十二年

From that moment onward, Prince Temiya pretended to be crippled, deaf and dumb. He had had to endure a myriad of tests given to him by his father and the ministers. They tried to lure him with delicious cakes. They threatened him with a roaring fire, a raging elephant, a snake, etc. They applied cane juice all over his body and put him outside as food for the flies. They had an executioner put a knife to his throat and acted as though he was going to cut it. Still, Prince Temiya continued to pretend to be crippled, deaf and dumb. Finally, after 16 long years, the court astrologer told the king that Prince Temiya was a person of misfortune and had to be buried alive in the graveyard.

自从那时起,帝弥王子就故意伪装自己成为四肢残废、耳聋和哑巴的人,忍受父母及官员无数的考验,比如,用色香味俱全的点心来诱惑,用火、大象以及蛇来恐吓,用甘蔗水涂满王子全身,放苍蝇吸吮糖水,使其疼痛万分,如同针刺遍全身一样。甚至还拿剑架在王子的脖子上,做出要砍下他人头的架势。但是都没有让帝弥王子产生一丝的动摇及害怕。他一直这样装聋作哑,长达十六年。后来,占卜师说:帝弥王子是祸害,会带来厄运,他的父王只好下令将王子带到丛林里活埋。



## Prince Temiya

and the Pursuit of Renunciation Perfection

勤修出离波罗蜜者—帝称王子的故事

# Leading the Masses to Practice Renunciation 引导大众远离痛苦

At the graveyard, Prince Temiya showed the carriage driver who had been digging his grave that there was nothing at all wrong with him. But he had done everything in the past 16 years just so that he could live the religious life and practice renunciation. The driver returned to the palace to give the good news to the king and queen. The king and queen, all of the courtiers and the city inhabitants went to the graveyard in order to invite the prince back to the city. But everyone ended up ordaining as Yogis and Yoginis. All of them had practiced meditation until they were able to achieve Jhana attainments. After they died, they were reborn in the Brahma Realm.

在丛林里,帝弥王子向挖坑的马夫示现,表明自己没有残废, 因渴望出家修出离波罗蜜,故而伪装成残废者,长达十六年。那位 马夫返回宫里,将事情如实禀告。于是,国王与皇后带着官员一起 去找王子。后来,国王、皇后和很多百姓也跟着出家,成为隐士。 最后,他们都通过修习禅定,获得神通,往生后转世梵天界。



and the Pursuit of Endeavor Perfection

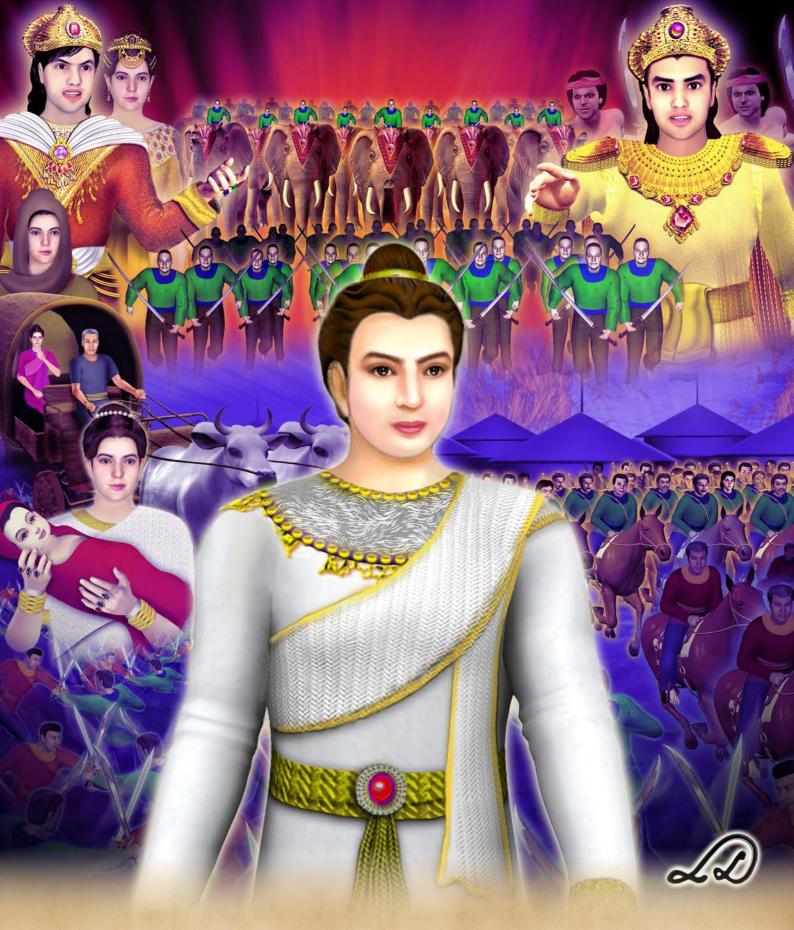
勤修精进波罗蜜者—大生王子的故事



In this existence, our Bodhisatta was reborn Prince Mahajanaka who put his life on the line in order to pursue Endeavor Perfection. He had to encounter many obstacles but nothing could keep him from achieving his goal. In other words, he would rather die than give up. Endeavor is one of the many great virtues of a Bodhisatta who is working toward Buddhahood. He is an excellent role model where endeavor is concerned. Endeavor is the virtue which will enable one to meet with success at work. Most importantly, endeavor enables one to eventually be emancipated from suffering.

在菩萨修波罗蜜的最后十世中,第二世为大生王子。讲述菩萨愿意奉献生命,修习精进波罗蜜(精进意指勤奋、刻苦、不放逸)的故事。无论遇到多少障碍和困难,菩萨都能勇敢克服,努力实现目标,从未放弃。

如此修波罗蜜称得上是「精进不放逸」。精进的美德,发愿成佛的目标,在菩萨的心中根深蒂固。因此,我们都应以菩萨为榜样,精进修行。刻苦使各种计划,圆满达到预期的目标,最后如愿脱离诸苦。



### Mahajanaka

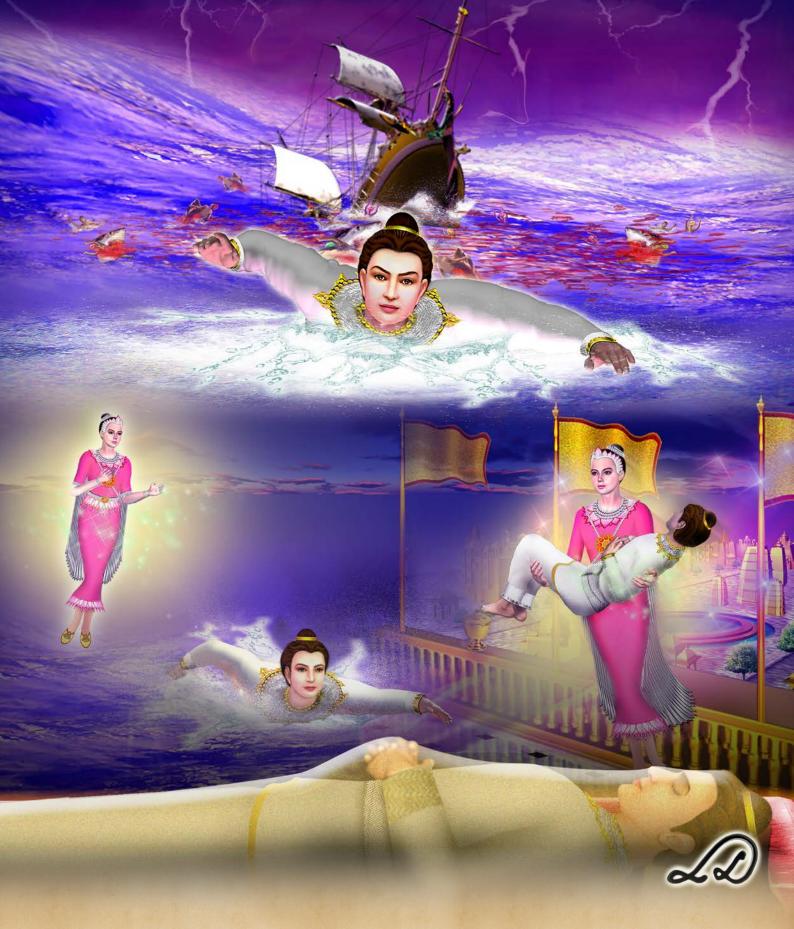
and the Pursuit of Endeavor Perfection

勤修精进波罗蜜者—大生王子的故事

#### The Birth of the Heir to the Throne of Mithila City 弥体拉图王子的诞生

Mithila City had been ruled by King Aritathajanaka until he was killed in the battle by his own brother. King Aritathajanaka's wife who was pregnant at the time had to flee from the city by disguising herself as a commoner. She finally gave birth to a male infant whose complexion was as lovely as pure gold. He was given the name "Mahajanaka". When Mahajanaka was 16 years old, he decided to journey across the ocean in order to try his luck at trading in a territory called Suvannabhumi. He was determined to raise the necessary funds and an army in order to dethrone his uncle.

当统治弥体拉国的阿里塔生王在战争中去世后,他的王位及财富都被得胜的弟弟给霸占了。怀着王子的皇后不得不伪装成普通百姓,出城逃亡。后来,她生下了肤色皓洁的王子,取名为「大生王子」。当大生王子十六岁时,决定跨洋到苏皖那普区做生意,筹备资金建立军队,夺回应属于自己的王位及财富。



## Mahajanaka

and the Pursuit of Endeavor Perfection

勤修精进波罗蜜者—大生王子的故事

#### Endeavoring to Persevere 大智大悟者精进不效逸

The ship Mahajanaka was on ended up being completely wrecked by a violent storm and high waves. All of the passengers and crews except for Mahajanaka drowned. Mahajanaka survived because he had climbed up the mast and jumped as far away from the sinking ship as possible into the water. He spent a total of seven days swimming in the ocean. He was buoyed by the determination to dethrone his uncle. The female celestial being, Mekhla, had been watching him swimming in the ocean the entire time. She could not help but be impressed by his endeavor. And so she decided to rescue him by carrying him to Mithila City and setting him down on a special stone bench located inside the royal park.

可惜大生王子的船在大海中遭遇了暴风雨,在大浪不断撞击 下,船最终破裂沉没。很多人淹死水中,成了鱼和鸟龟的食物。

庆幸的是大生王子爬上船杆的顶端,尽全力跳远,躲过漩涡引力所造成的伤害。之后,他向着弥体拉国奋力游去,在海洋里游了七天,尽管已疲倦不堪,但是他并没有放弃,一心一意朝着目标前进,势必要夺回属于自己的王位和财富。后来,摩尼天女看到大生王子如此努力,心生信仰,托起大生王子飞向弥体拉国,送至御花园的吉祥石板上。



### Mahajanaka

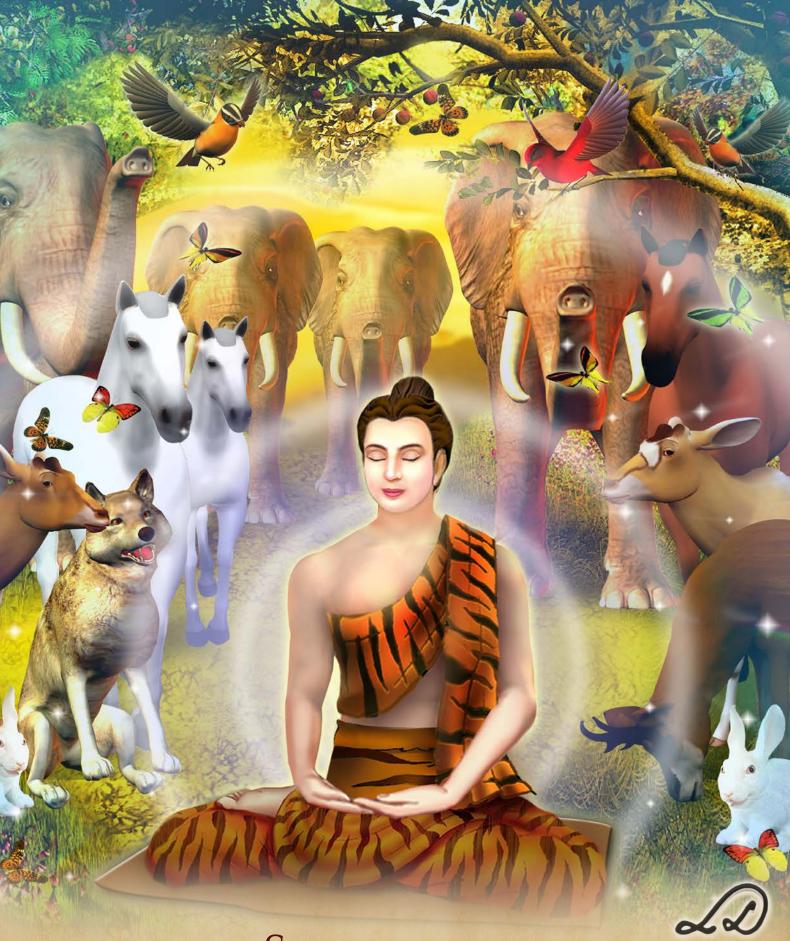
and the Pursuit of Endeavor Perfection

勤修精进波罗蜜者—大生王子的故事

# Taking Up the Religious Life 私 後 鱼 王 出 家

It so happened that the king of Mithila City had just died without leaving an heir. The ministers of Mithila City decided to let loose a driverless horse carriage in order to find their new king. By the power of Mahajanaka's merit, the horses brought the carriage to stop near the stone bench on which he was sleeping. The ministers offered the throne of Mithila City to him. Mahajanaka was able to achieve his goal because of his endeavor and his refusal to give up despite obstacles. Later, King Mahajanaka abdicated in order to take up the religious life. After he died, he was reborn in the Brahma Realm.

那时, 弥体拉国的老国王往生后, 由于无人继承王位, 朝臣们只好放马车出来占卜, 寻找新的国王。因大生王子的德行高尚, 使马车在吉祥石的周围停了下来。最后, 朝臣们决定为大生王子举行登基典礼。之后, 他以精进不退缩的精神, 如愿统治了弥体拉国, 重获王位与财富。如果他选择退缩的话, 那么在海滩时, 就已经被水淹死, 也就没有机会登上王位了。后来, 他出家佛门, 往生后转世梵天界。



Suvannasama

and the Pursuit of Loving-Kindness Perfection

勤修慈波罗蜜者——苏皖纳三的故事



In this existence, our Bodhisatta was reborn Suvannasama who put his life on the line in order to pursue Loving-Kindness Perfection. Every Bodhisatta is marked by loving-kindness in that he is loving and kind to all human beings regardless of their social status, gender, age, or lineage. To a Bodhisatta, all living beings are his compatriots in that all of them share with him the similar suffering of the round of rebirth. And it is his wish to lead all beings to Nibbana. As Suvannasama, our Bodhisatta remained loving and kind even to the person who had tried to kill him.

在菩萨修波罗蜜的最后十世中,第三世为苏皖纳三。所谓「慈波罗蜜」,指散发慈心,让众生都得到快乐,这也是诸菩萨的 共性。菩萨对一切众生都心怀大慈悲,无论对方对自己有益或无 益,菩萨都不分阶级、地位、性别或种族,将其视为同甘共苦的朋 友。所以,菩萨发愿要普度一切众生,让他们脱离生死轮回。

这一世, 苏皖纳三虽然被害而牺牲, 但是他的心却没有离开「慈」。菩萨在这一世所修的慈波罗蜜, 可以称得上是「宁死不失善心」。



#### Suvannasama

and the Pursuit of Loving-Kindness Perfection

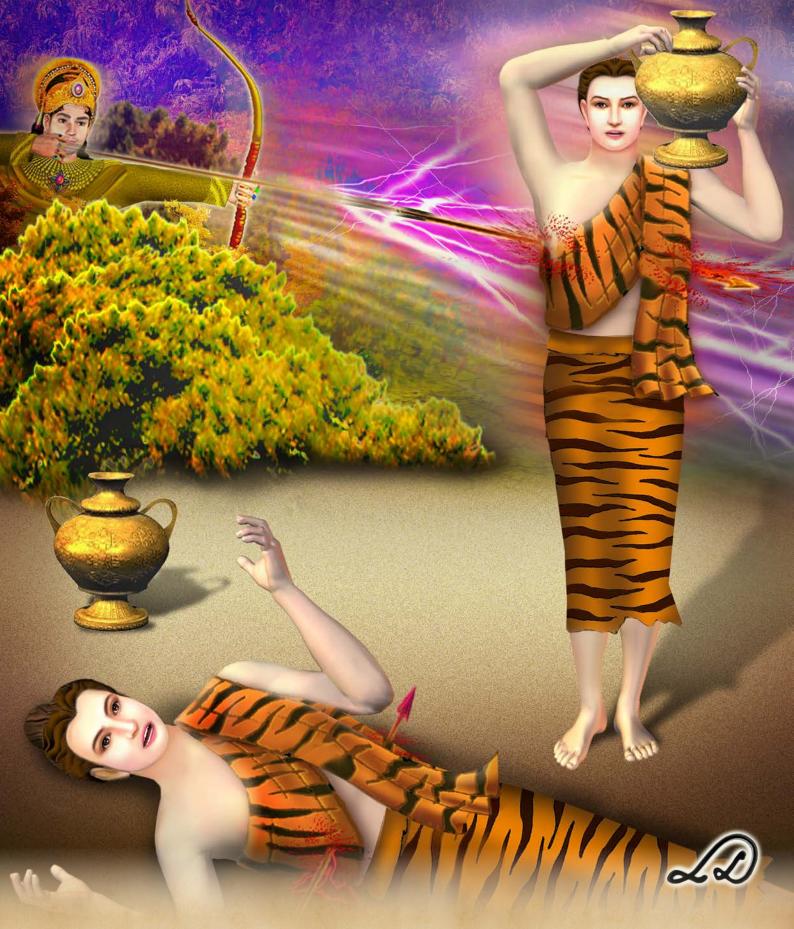
勤修慈波罗蜜者——苏皖纳三的故事

#### Unusual Conception 手摸肚子即可怀孕

A very long time ago, there lived in the Himavanta Forest a male ascetic called Dukula and a female ascetic called Parika. One day, King Sakka of the Tavatimsa Realm foresaw with his Celestial Eye that both ascetics would come to harm sometime in the future. So, he advised the couple to have a child together so that they would have someone to help them when the time came. He told Dukula to touch Parika's abdomen when she was menstruating; and Dukula did as instructed. Ten months later, she gave birth to a male infant. His complexion was gloriously golden and they named him "Suvannasama". When Suvannasama was 16 years old, both Dukula and Parika were sprayed in the eyes with the venom from a poisonous snake which made them completely blind. Since then, both of them had been cared for by Suvannasama.

从前,有一对居住在雪山林中的隐士,他们分别为图库拉隐士和巴丽嘎女隐士。有一天,帝释天王观察得知,这两位隐士将来会遇到危难。他来到两位隐士居住的地方,建议他们养育一个孩子,这样以后就有人照顾他们了。随后告知他们说:在巴丽嘎隐士行经期,让图库拉隐士用手抚摸她的肚子,便可使其怀孕。

十月怀胎后, 巴丽嘎隐士生下了一个肤色如金的男孩, 取名为「苏皖纳三」。在苏皖纳三刚满十六岁时, 他的父亲和母亲就被白蚁窝里的蛇, 喷出的毒液伤及眼睛, 导致双眼失明。自那时起, 他便开始无微不至的担起照顾父母的责任。



#### Suvannasama

and the Pursuit of Loving-Kindness Perfection

勤修慈波罗蜜者——苏皖纳三的故事

#### Practicing Loving-Kindness 幸性慈悲不憎恨人

Suvannasama was in the habit of spreading the current of love and kindness to every living being. This practice caused him to be popular with the wild animals in the forest, and they had a habit of following him wherever he went. One day, Suvannasama went to the river to fetch some water as he usually did. But on that same day, King Pilayakkharaja had been out hunting on his own. He was hiding behind a thick bush when he saw Suvannasama walking among all the animals. Not knowing for certain what Suvannasama was, the king decided to shoot him with a poisonous arrow. Although Suvannasama knew that the king had shot him, he did not feel any anger toward the king at all. When he did talk to the king, he did so with love and kindness until he became unconscious. The king vowed that he would take over Suvannasama's duty and would take care of his parents for him for the rest of their lives.

苏皖纳三是一个心地仁慈之人,无论去什么地方,都有许多动物跟随着。有一天,他到河里打水时,碧拉押卡王刚好也在那里狩猎。当国王看见一个肤色皓洁的人,身旁围绕着许多动物时,便在心里想:这个人可能是海龙或天人化身,千万不能让他逃跑,于是朝他射了毒箭。随后,虽然苏皖纳三知道是国王向他射毒箭,却没有生憎恨,反而心存慈悲。在往生前,他还试图用悦语跟国王交谈。最后,国王答应将终生帮他照顾双眼失明的父母。



#### Suvannasama

and the Pursuit of Loving-Kindness Perfection

勤修慈波罗蜜者——苏皖纳三的故事

## Being Revived by the Power of Loving-Kindness and Gratitude

#### 因慈悲的威德力而重生

When the king told Dukula and Parika about what had happened to Suvannasama, they were not angry with him but asked only that he took them to see their son. At their son's side, they cried piteously. Both ascetics made a resolute wish by reciting Suvannasama's virtues. So did the female celestial being who had been Suvannasama's mother in a previous existence. As a result, Suvannasama was able to gain full consciousness, and his wound also disappeared completely. Moreover, both ascetics regained their sight. Later, Suvannasama advised the king to return to his city and to rule his kingdom righteously by practicing the Ten Sovereign Virtues.

后来,当图库拉隐士和巴丽嘎隐士知道国王用毒箭射死儿子,可儿子却没有憎恨国王时,他们内心悲伤不已,请求国王带他们去找回儿子。到那里以后,他们扑在爱儿身上,伤心的哭泣起来。随后,两人双手合十发愿,忆念苏皖纳三修过的功德与善行,苏皖纳三前世的母亲帕丽挞利天女也一同发愿。最后,苏皖纳三神奇地重生,身上没有任何伤口,就连两位老人的双眼也不可思议地复明了。此后,苏皖纳三向国王劝谏,请求国王以十王法治国。



King Nemiraja and the Pursuit of Resolution Perfection 勤修决意波罗蜜者—尼弥王的故事



In this existence, our Bodhisatta was reborn Nemiraja who pursued Resolution Perfection to the greatest extent. He was determined to perform wholesome deeds by taking up the religious life in order to lead himself and others out of suffering. Whatever his goal was, however major or minor it might be, he was determined to achieve it. In this existence, he willingly abandoned the bliss of the Brahma Realm so that he could be reborn in the Human Realm. His goal was to perpetuate the line of ascetics which had been founded by him in a previous existence.

在菩萨修波罗蜜的最后十世中,第四世为尼弥王。菩萨在此世修决意波罗蜜,比之前任何一世都更加明显。修决意波罗蜜即是坚定不移地行善,以灭除自己与他人之苦。一旦发愿,就会努力实践,直至成功。

这一世,尼弥王舍弃在梵天界享乐,决心转世为人,继续出家修决意波罗蜜,可以称得上是「宁死不动摇决心」。



# King Nemiraja and the Pursuit of Resolution Perfection 勤修决意波罗蜜者—尼弥王的故事

#### Leaving the Brahma Realm 菩萨宁死也要继续修行

In one previous existence a very long time ago, our Bodhisatta was the ruler of the city of Mithila. One day, he spotted a single white hair on his head and immediately made the decision to take up the religious life as a Yogi. He understood only too well the uncertainty of all compounded things. In this case, he realized that death was fast approaching. He also made the resolute wish, "May my descendants continue to follow my example for as long as possible!" After he died, he was reborn in the Brahma Realm. A very long time had passed by and some 84,000 of his descendants had continued to take up the religious life as soon as they spotted a white hair on their head. However, our Bodhisatta could see with his supernormal insight that the next monarch would break with family tradition. Therefore, he decided to cease to be in the Brahma Realm in order to be reborn in the Human Realm as "Nemirajakumara" to perpetuate his family tradition.

昔日,菩萨曾转世为弥体拉国的一位国王。有一天,他发现自己的一根头发变白了,于是下决心出家隐士。因为他知道生命无常,也深知死亡随时会降临,于是发愿道:希望后代的王族,也如同我一样出家。

他往生之后,转世梵天界,他的王族果真一代代出家成为隐士,合计约八万四千位。后来,菩萨以禅定观察得知,这个出家的传统,将无法再延续,于是决定舍弃梵天界的快乐,转世为「尼弥王子」。如同之前所发的愿,继续出家修行。



King Nemiraja and the Pursuit of Resolution Perfection

勤修决意波罗蜜者—尼称王的故事

# King Nemiraja - Beloved of Humans and Celestial Beings

#### 人天爱戴的尼弥王

After his father abdicated in order to take up the religious life, Nemiraja ascended the throne in his father's place. He encouraged all of his subjects to accumulate merit and perform wholesome deeds. All of his subjects were able to live in peace and happiness, and a large number of them were reborn in the Celestial Realm after they died. It was in this way that he became beloved of celestial beings and humans alike. He was especially beloved by the celestial beings of the Tavatimsa Realm. On one occasion, King Sakka of the Tavatimsa Realm sent his driver, Matali, along with his celestial vehicle to earth in order to bring King Nemiraja to the Sudhamma Celestial Hall of the Tavatimsa Realm. King Sakka and other celestial beings wished to hear King Nemiraja teach the Dhamma.

尼弥王的父王按照传统出家为隐士,尼弥王便顺其自然地继承了王位,代替父亲治理国家。尼弥王常邀请城中的百姓行善,持之以恒地累积功德,使国家安定,人民安居乐业。许多百姓在往生后,转世为天人,使得尼弥王倍受人天爱戴。尤其是忉利天的天人,希望有缘倾听尼弥王开示佛法。于是,帝释天王吩咐马夫玛达力,骑宝车去迎请尼弥王来忉利天的善法天堂,为诸天人开示佛法。



# King Nemiraja

and the Pursuit of Resolution Perfection

勤修决意波罗蜜者—尼称王的故事

# Visiting the Hell Realm and the Celestial Realm 遍览天界地狱肯定因果报应

Before going to the Tavatimsa Realm, Matali took King Nemiraja to visit the Hell Realm. The king saw how the hell beings had to undergo such horrific forms of punishment as retribution for the misdeeds committed by them as human beings. Afterward, Matali took him to the Celestial Realm. There, he saw the opulent and magnificent castles of the celestial beings as well as their fabulous celestial wealth as a result of the merit accumulated by them as human beings. Having taught the Dhamma to the glorious celestial beings, he was taken back to the Human Realm. He told his subjects about all that he had seen in the Hell Realm and the Celestial Realm so that they would realize how their actions had consequences. On the day that he spotted a white hair on his head, he decided to take up the religious life. He was the last king to carry on this family tradition. After he died, he was once again reborn in the Brahma Realm.

马夫玛达力在带尼弥王去忉利天的善法天堂前,先带他去往恶道。当尼弥王亲眼看见被折磨的地狱众生时,立刻得知这是造恶之 果报。

马夫又带他参观了天人的天宫和财富,从而得知这是行善之果报。尼弥王给诸天人开示后立刻返回人间,为了让世人认识善恶的果报,菩萨决定将自己的所见所闻,慈悲分享给世人。

后来, 当尼弥王看见自己有了一根白发时, 毅然决定出家隐士, 继承国王出家的传统。当他往生后, 再次转世梵天界。



Mahosatha

and the Pursuit of Wisdom Perfection

勤修智慧波罗蜜者—玛钦索贤人的故事



### The Fifth Jataka Story 第五世

In this existence, our Bodhisatta was reborn Mahosatha who pursued Wisdom Perfection to the greatest extent. As Mohosatha, he was able to employ the power of wisdom which had been accumulated over countless existences to solve a myriad of problems. The more he exercised his wisdom, the wiser he became. He was able to turn all of the crises in his life into opportunities such that he could meet with success and prosperity. Being a person of exceptional moral values, he was throughout his lifetime able to help his fellow men to live together in peace and harmony.

在菩萨修波罗蜜的最后十世中,第五世为玛钦索贤人。讲述菩萨以无数世累积的卓越智慧,解决生命中的各种问题。

这一世, 玛钦索贤人善用智慧, 将危机化作转机, 坚持以道德 化解矛盾, 冲破生命中的障碍, 使自己功成名就。最终, 让人民和 谐快乐的生活在一起, 远离互相伤害与残杀。



#### Mahosatha

and the Pursuit of Wisdom Perfection

勤修智慧波罗蜜者—玛钦索贤人的故事

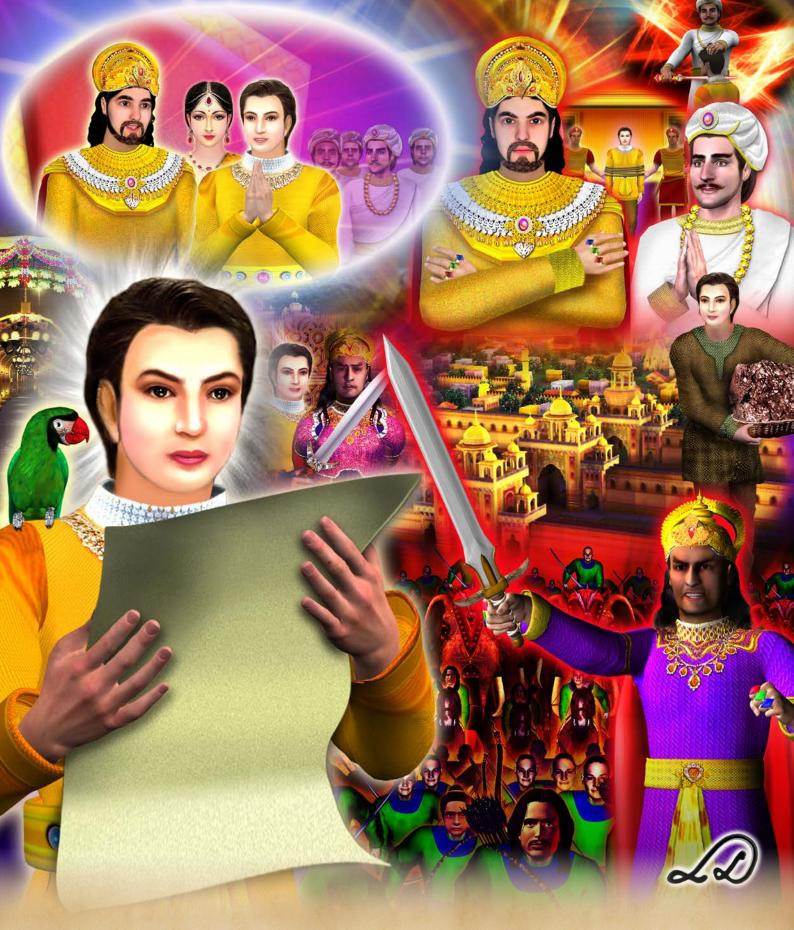
#### Capturing the Attention of the King 受国王宠信的智者

Mahosatha was born in a wealthy family living in the village of Pacinayavamajjha. He was born holding in his hand a stick of medicine, which when pulverized could be used to cure different illnesses. It was for these reasons that his father named him "Mahosathakumara" which meant the holder of a stick of medicine which benefited the masses. By the time Mahosatha was seven years old, the reputation of his great intelligence and cleverness had already spread far and wide. King Videharaja, the ruler of Mithila City, wanted Mahosatha to come and work for him at the palace. But the king's minister, Senaka, feared that Mahosatha would outdo him. So, he did his best to dissuade the king. He advised the king to test Mahosatha's intelligence in so many ways. But Mahosatha's ability to pass every test with flying colors caused the king to eventually ask Mahosatha to go and work for him.

昔日,巴基亚瓦村有一个富翁,他的妻子产下了一个手握药材的男孩。若将此药材磨碎,可以治愈各种疾病。

父亲为其取名为玛钦索(持有对大众有益之药物者)。在他七岁时,因具有出色的才能和无上的智慧,使其名声远扬,就连弥体拉国的威贴蛤王,也有意愿让他进朝效力。

可惜名为蝎呐嘎的祭师,对玛钦索心怀嫉妒,不但在国王面前 诬蔑他,还用各种方法试探他的智慧。可是玛钦索总能一一化解,最终如愿进入了朝廷。



#### Mahosatha

and the Pursuit of Wisdom Perfection

勤修智慧波罗蜜者—玛钦索贤人的故事

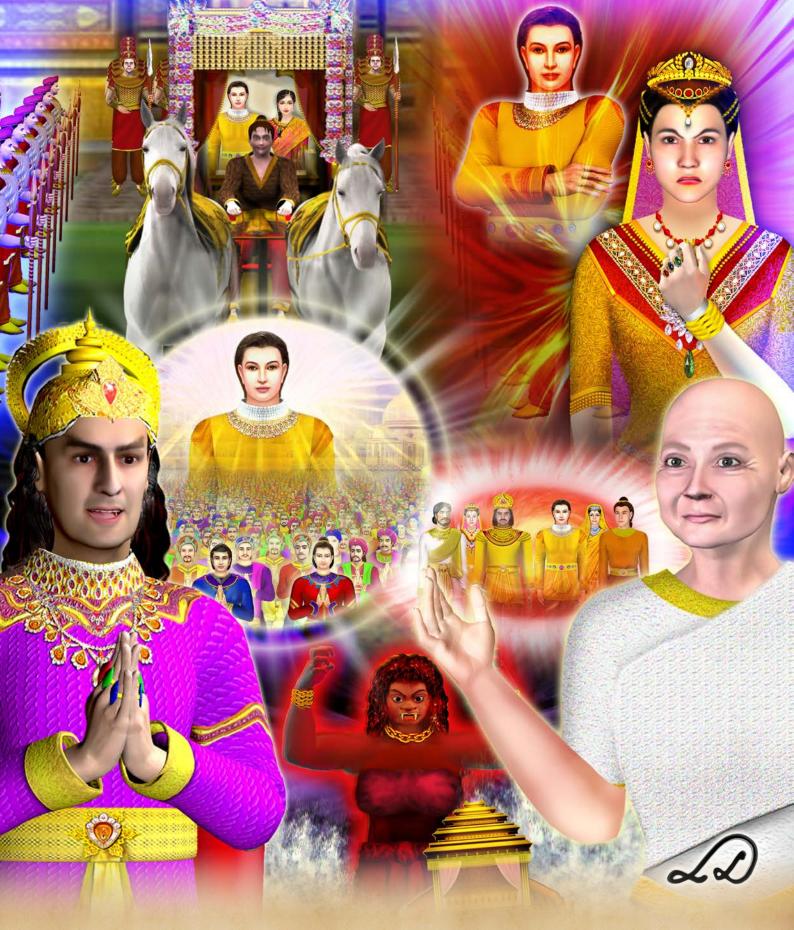
# The Protective Quality of Wisdom 必智慧脱险

Mahosatha grew up to be a great sage and beloved by the king and his queen. But his greatness appeared to cast a shadow on the four older royal advisors, and they began to plot against him. Senaka started telling the king different lies about Mahosatha until the king believed that Mahosatha needed to be removed. Mahosatha had to flee for his life to the countryside. Sometime later, he was able to return and prove his innocence. Since he did not want history to repeat itself, he deployed his great intelligence to quell the four royal advisors such that they no longer sought to destroy him. Moreover, Mahosatha was able to save Mithila City from the invasion of King Culani, the ruler of Pancala City such that no blood had to be spilt. As a result, Mahosatha's reputation spread even further and wider.

玛钬索不但是年轻有为的智者,也是国王和皇后的爱臣。他的 光芒盖过了此前受器重的智者,使他们越来越反感。

有一天, 蝎呐嘎祭师从中挑拨离间, 使国王心生怀疑, 进而煽动国王杀害玛钦索。最终, 玛钦索不得不逃难到农村。

后来, 玛钦索决定回来平反, 用非凡的智慧与朝里的四位老臣抗衡。最终, 不但成功战胜他们, 自己也得到了平反。除此之外, 玛钦索还用智慧帮助威贴蛤城远离战争, 不受卒咋城的朱拉尼王侵略, 双方百姓从此过上了安居乐业的生活。这些荣耀使玛钦索的名声, 传遍了整个南瞻部洲。



#### Mahosatha

and the Pursuit of Wisdom Perfection

勤修智慧波罗蜜者—玛钦索贤人的故事

#### Commander-in-Chief of Pancala City 卒吮城的宰相

After King Videharaja passed away, his eldest son ascended the throne. Mahosatha took leave of the new king in order to go and work for the King of Pancala City. The reason was that the king had once asked Mahosatha to promise that he would come to work for him after King Videharaja had passed away. King Culani had been deeply impressed by Mahosatha's incomparable wisdom and virtue. However, King Culani's wife wanted to avenge Mahosatha for having once taken her as a hostage. She wanted to have him destroyed but to no avail, since the revered female monk came to his aid and caused King Culani to make his great virtue known to all in the city. Eventually, Mahosatha was made Commander-in-Chief with the power to rule the city like a king. He held this lofty position for the rest of his life.

威贴蛤王往生后,玛钦索便向新国王辞行,到夲咋城兑现自己的诺言。缘起于夲咋城的朱拉尼王非常欣赏玛钦索的智慧与德行,于是约定当威贴蛤王往生后,玛钦索能到自己的国家效力。然而朱拉尼王的皇后却对玛钦索心怀不满,因为她曾被玛钦索的手下捉去当人质。皇后一直想处置玛钦索,却总是没有成功。最后,国家宗教会的女出家外道长老尼,提出一个英明的妙计,使玛钦索的善行与美德传遍了全城。

最后, 玛钦索被任命为宰相, 协助国王管理国家, 并得到同国 王一样的特权, 直到命终。



# and the Pursuit of Morality Perfection 勤修持戒波罗蜜者—善利塔的故事



# The Sixth Jataka Story 第点世

In this existence, our Bodhisatta was reborn a Phya Naga, called Bhuridatta who pursued Morality Perfection to the greatest extent. The pursuit of Morality Perfection requires one to put one's life on the line in exercising self-restraint physically, verbally, and mentally. It requires one to endeavor to abstain from all forms of unwholesomeness. It requires one to practice the two virtues of Hiri and Ottappa. This story shows how the Phya Naga Bhuridatta had endured ill treatments because he was willing to give up his life in order to keep his morality intact. In other words, he would rather die than commit an unwholesome deed.

在菩萨修波罗蜜的最后十世中,第六世为菩利塔。他勤修持戒波罗蜜,即是指对自己的身、口、意谨慎自制,具足清净,避免造恶,时刻保持忍耐,具备羞愧悔悟之心。

这一世,菩萨转世为菩利塔海龙,为了修持戒波罗蜜,宁愿忍 受痛入骨髓的折磨,牺牲自己的生命,也不愿破戒。如此修持戒波 罗蜜,可以称得上是「宁死不造恶」。



#### Bhuridatta

and the Pursuit of Morality Perfection

勤修持戒波罗蜜者—善利塔的故事

#### Bhuridatta, the Exceptional Phya Naga 精通佛法的海龙

In this existence, our Bodhisatta was reborn a Phya Naga called "Datta". Phya Nagas are sepent-like beings that live in the lower Celestial Realm. He was the son of the Phya Naga King, Dhataratha, the ruler of all the Phya Nagas living under the Yamuna River. He had a human mother who was also a princess by the name of Samudaja. She was the daughter of the ruler of the city of Varanasi, King Brahmadata. Datta the Phya Naga was widely known for his great intelligence and huge intellect. Even the ruler of the Tavatimsa Realm, King Sakka, regularly greeted him with scented items and celestial flowers. King Sakka also gave him a new name, "Bhuridatta"

在这一世中,菩萨转世为掌管盐牟河的塔达罗龙王之子,名 「腾塔」。母亲是帕拉那思城帕龙塔王之女—萨姆查公主。腾塔海 龙智慧高深,名声远播,即使是掌管忉利天的帝释天王,也对其称 赞有加,常献与香物和鲜花,封其为「菩利塔」。



# Bhuridatta and the Pursuit of Morality Perfection 勤修持戒波罗蜜者—善利塔的故事

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The Tavatimsa Realm and King Sakka's stupendous wealth impressed Bhuridatta deeply. Realizing that King Sakka's celestial weath was due to his vast amount of accumulated merit, Bhuridatta wanted to accumulate merit as much and as quickly as possible by observing the Eight Precepts. He also wished to be reborn in the Tavatimsa Realm as quickly as possible because he was no longer satisfied with being a Phya Naga. But the female Phya Nagas would not leave him alone, so he had to go up to the Human Realm in order to observe the Eight Precepts along the bank of the Yamuna River. One day, he was captured by a snake charmer called Alambayana and he was forced to display his supernatural powers in public places for money. He was told to increase or decrease his size, spread his hood, become invisible, etc. In spite of the fact that just one look from him at the snake charmer, and the snake charmer would be turned into cinder, Bhuridatta willingly subjected himself to the ill treatments to ensure that no harm came to his Precepts observation.

善利塔前往忉利天拜访帝释天王时,了解到帝释天王堆积如山的财宝,全都是依靠功德而生。后来,他下定决心修持戒波罗蜜,脱离海龙的身形,不再用肚子爬行。在他修行期间,总会受到众多年轻貌美的龙女调戏,后来他只好躲到盐牟河岸修行。

有一天,正当他专心修行时,被一位名为阿郎帕的蛇夫抓住。 蛇夫为了赚钱,逼他展示海龙的威力,例如变化身形,忽大忽小, 脖子忽长忽短,化成轻烟消失等。虽然他威力无穷,只须睁眼怒视 蛇夫,便可将其化为灰炭。尽管他被蛇夫折磨得痛苦不堪,但是他 渴望清净持戒,不想伤害任何人。



and the Pursuit of Morality Perfection 勤修持戒波罗蜜者—善利塔的故事

#### Rebirth in the Celestial Realm 叫戒波罗蜜转世天界

When King Brahmadatta of Varanasi heard that a Phya Naga had been caught, he wanted to see it for himself. Bhuridatta's brother, Sudassana, disguised himself as a Yogi and came to his brother's aid. It turned out that both Phya Nagas were indeed the nephews of King Brahmadatta. Later, there was a great family reunion of both the human kind and the Phya Naga kind. Bhuridatta continued to observe the Eight Precepts whenever he could. After he died, his wish was realized and he was reborn in the Celestial Realm.

当帕拉那思王听说阿郎帕蛇夫捉到一条海龙,便立即命令他带到自己的面前表演。当天,他的哥哥素塔沙纳海龙刚好化成隐士来帮忙,于是公开了他们的真正身份,原来两人都是帕拉那思王的侄子。后来,即使身处人间,菩利塔海龙还是持之以恒地修持戒波罗蜜。当他往生后,终于如愿转世天界。



勤修忍辱波罗蜜者—詹塔王子的故事

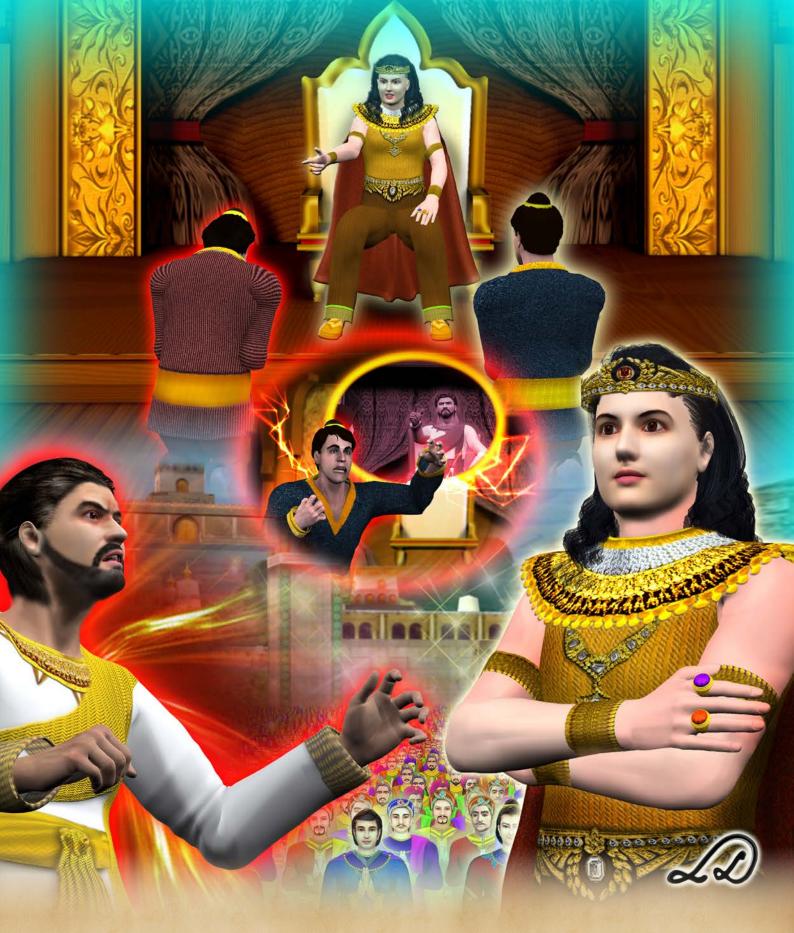


## The Seventh Jataka Story 第七世

This was the existence where our Bodhisatta was reborn Prince Candakumara who pursued Patience Perfection to the greatest extent. The pursuit of Patience Perfection requires that one patiently work to remove one's defilements. Patience allows one's mind to remain calm and imperturbable despite adversity. It allows one to keep calm in the face of praise and blame alike. One is as calm as the ground which does not react to things clean or filthy. In this existence, Prince Candakumara was willing to give up his life in order to keep others from harm. In other words, he would rather die than give in to evil.

在菩萨修波罗蜜的最后十世中,第七世为詹塔王子。讲述菩萨甘愿舍命修忍辱波罗蜜。所谓「忍辱波罗蜜」,指具足忍耐,同时灭除内心的烦恼,保持平常心,不因任何障碍而动摇,也不受赞扬或毁誉所影响。如同大地一般,无论人们将干净或肮脏的东西丢给它,它都不会因此而愤怒。

这一世,菩萨转世为「詹塔王子」,为了让他人脱离灾难,甘意舍弃生命,坚持修忍辱波罗蜜,可以称得上是「宁死不认输」。



# Prince Candakumara

and the Pursuit of Patience Perfection

勤修忍辱波罗蜜者—詹塔王子的故事

#### Upholding Justice 公正严明的王子

Prince Candakumara was the son of King Ekaraja and Queen Candadevi of the city of Pupaphavati. He was an able and kind Viceroy and he was beloved by all of the city inhabitants. One day, he had to reopen a case which had already been judged by Khandahala. His judgment was opposite the one given by Khandahala, and he was widely praised for his fairness. As a result, the king appointed him the new judge. This caused Khandahala to be out of a job and deprived of bribe money, and he was determined to avenge himself on Prince Candakumara.

詹塔王子是布帕瓦迪城耶嘎腊王及詹挞贴威皇后之子。他是一位具备卓越才能和心怀慈悲的王子,受到全城百姓的爱戴。

有一天,詹塔王子将垦塔寒婆罗门判决不公的案子,调出来重新审理,以恢复公正的判决,最终得到了百姓的赞扬。从那时起,他的父王便授予他对案件拥有最终判决权,导致掌管审判权的塔寒婆罗门非常不满,损害了其收受贿赂的便利。因此,塔寒婆罗门决定伺机报复王子。



Prince Candakumara

and the Pursuit of Patience Perfection

勤修忍辱波罗蜜者—詹塔王子的故事

# Putting His Life on the Line to Pursue Patience Perfection

#### 誓死修习忍辱波罗蜜

One night, King Ekaraja dreamt that he saw the Tavatimsa Realm which was truly exquisite and fabulous. Upon waking up, he had the deepest desire to be reborn in the Tavatimsa Realm. And he consulted Khandahala about the matter. Khandahala told the king that he had to make an extraordinary sacrificial offering by cutting off the heads of Candakumara, the princesses, the queen and concubines, the millionaires of the city, a certain number of elephants, horses and oxen. And the king agreed to do it. Candakumara and his army could have easily revolted against the king. But he chose to exercise extreme patience. He offered himself up as a slave to Khandahala and asked that everyone else was spared.

有一天, 耶嘎腊王在梦里见到华丽壮观的忉利天后, 醒来就非常向往忉利天。他询问婆罗门去天界的方法, 而伺机报复詹塔王子的婆罗门趁机欺骗国王说: 如果要去天界的话, 需要用詹塔王子、公主、皇后、富翁、大象、马和牛的头, 当做供品做祭祀。为了圆梦, 国王还是下令按照该建议执行。

詹塔王子面临死亡,虽然自己有足够的军队与婆罗门对抗,并 取得最终的胜利。但他并没有反抗,为了让别人脱离灾难,坚决修 忍辱波罗蜜,不对敌人及伤害自己的人心怀怨恨,宁愿牺牲生命或 终生成为敌人的奴隶。



Prince Candakumara and the Pursuit of Patience Perfection

勤修忍辱波罗蜜者—詹塔王子的故事

#### Victory

#### 最后得胜

During the sacrificial ceremony, as Khandahala was getting ready to cut off Candakumara's head, Queen Candadevi entreated the Celestial Beings to help her son. This caused King Sakka of the Tavatimsa Realm to appear in midair holding a fiery iron hammer in one hand and a diamond dagger in another. He commanded the king to let all the people and animals go and the king did as commanded. Later, Khandahala was beaten to death by the people. King Ekaraja was banished from the kingdom and Prince Candakumara was asked to ascend the throne.

活祭仪式开始后, 塔寒婆罗门拿着剑, 准备要砍詹塔王子的 头。这时, 詹挞贴威皇后向诸天人发愿, 请求诸天人帮助自己的儿 子远离险境。当帝释天王知道后, 立刻飞至现场, 左手拿着冒火的 铁锤, 右手拿着宝剑恐吓国王, 命令他立即释放所有的人和动物。 国王恐惧不堪, 不得不服从帝释天王的命令。百姓们冲入刑场, 围 攻作恶的塔寒婆罗门。最终, 塔寒婆罗门悲惨死去, 国王也被驱逐 出境, 而詹塔王子则登基继承了王位。



and the Pursuit of Equanimity Perfection

勤修舍波罗蜜者—大婆罗那的故事



## The Eighth Jataka Story 第八世

In this existence, our Bodhisatta was reborn in the Brahma Realm as the Brahma Being, Narada, who pursued Equanimity Perfection to the greatest extent. The pursuit of Equanimity Perfection requires that one remain imperturbable whatever the circumstances. One is not perturbed by happiness, unhappiness, gladness, sadness, etc. One is as calm as the ground which does not react to anything, clean or dirty, that is being dumped on it.

在菩萨修波罗蜜的最后十世中,第八世为大婆罗那。他勤修舍波罗蜜,保持平常心,不随喜恶业。

这一世,大婆罗那勤修舍波罗蜜。他的舍离精神不会轻易动摇,就犹如倒掉清洁或肮脏的东西,都不会对大地产生影响。



Narada and the Pursuit of Equanimity Perfection 勤修合波罗蜜者—大婆罗郡的故事

#### A Wrong-Viewed King 具邪见的国王

King Angatiraja, the ruler of the kingdom of Videha had once been a righteous king whose subjects were able to live in peace and happiness. His father, the late king, was a role model of righteousness for him. As a result, King Angatiraja had practiced the Dhamma since childhood. He had been taught the difference between demerit and merit; what was beneficial and what was harmful. However, on one occasion, he was invited by a wrong-viewed minister to visit the naked ascetic called Gunajivaka. This ascetic taught the doctrine that there were no such things as merit, demerit, the hereafter, the debt of gratitude owed to one's parents, grandparents and teachers, etc. Ever since the king heard the ascetic's teaching, his view on life had changed completely. He now wanted to live his life any way he pleased without any regards to moral values and decency.

威贴蛤腊城的昂卡迪拉王是一位德高望重的君主,自小就受到 父王的严格培养,使其非常了解功德与恶业的危害。在他的治理 下,全城百姓安居乐业。

有一天,一位具邪见的官员,怂恿国王去听裸体外道库纳期瓦嘎的开示。但他开示的内容是邪见,他说:无功德,无恶业;无未来之说;爷爷、奶奶、外公、外婆、父母和老师对自己都没有恩德。最终,迫使昂卡迪拉王成为邪见者,放弃了父王的圣训,追求人间的欢乐,不将功德与恶业放在心上。



Narada and the Pursuit of Equanimity Perfection 勤修含波罗蜜者—大婆罗那的故事

#### Princess Ruca 忆念功德也无法废化父王

King Angatiraja had a daughter by the name of Princess Ruca who had a supernatural ability in that she could recall her previous fourteen existences. This special ability was the fruit of meditation practice performed in her previous existences. She tried to convince her father that his new way of living was wrong by recounting the details of her previous existences to him. She wanted to show him that the hereafter existed and so did merit and demerit and that one did reap what one sowed. However hard she tried, she could not convince her father to change his way. Therefore, she made a resolute wish for a righteous monk to come to her father's aid.

昂卡迪拉王的女儿名为「露扎拉公主」,因为过去世打坐的功德果报,使其可以忆念过去的十四世。为了改变与度化自己的父王,使其放弃邪见,她开始忆念自己和他人的过去世,并将这些事讲给父王听,让他知道来世真的存在,功德与恶业也真的有,造下恶业者,必然会受到因果报应。可惜她的开导,未能改变父王的意志,于是她只好发愿,请求具足高尚德行的大婆罗那来帮忙。



Narada and the Pursuit of Equanimity Perfection 勤修含波罗蜜者—大婆罗那的故事

# Quelling Wrong View with Equanimity 四会波罗蜜降伏邪见

Princess Ruca's wish reached the celestial ear of Narada, the Brahma Being in the Brahma Realm. Therefore, he descended to earth and disguised himself as an ascetic. He stood in midair in front of the king and made it known to him that hell and heaven were real. But the king refused to believe him. He made many remarks aimed at irritating and undermining the Brahma Being. He said that the ability to fly was not uncommon. He would also like to borrow 500 pieces of money from the Brahma Being and promised to return to him the sum of 1,000 in the following existence if the hereafter existed. He also said that Narada was a fool. However, nothing the king said could perturb Narada. In complete calm, Narada began to teach the Dhamma to the king until eventually, he was able to change the king's view. Fearful of the Hell Realm, the king was willing to observe the Precepts and give alms for the rest of his life.

梵天王大婆罗那听见公主的虔诚发愿后,便化身为出家人,飞到国王面前。虽然国王亲眼看见会飞的出家人,但还是不相信地狱和天界的存在,还以粗俗气愤的言语回击梵天王,例如:说梵天王会飞,只是很普通的事情,并向梵天王借五百卢比,说如果真有下一世,就会还一千卢比给他等等。与此同时,他还轻视梵天王,说其为愚蠢者。大婆罗那对国王的言语,以舍的心态对待,慈悲为国王开示佛法。最终,国王对地狱生恐惧,重新精进修行,持戒和布施,直至命终。



and the Pursuit of Truthfulness Perfection 勤修真实波罗蜜者—威途拉贤人的故事



## The Ninth Jataka Story 第九世

In this existence, our Bodhisatta was reborn a sage by the name of Vidhura who pursued Truthfulness Perfection to the greatest extent. The Pali word "Sacca" means truth or truthfulness. A truthful person is a person who keeps his word. He is trustworthy. The pursuit of Truthfulness Perfection requires that one put his life on the line in order to keep his word. In other words, one would rather die than break one's promise.

在菩萨修波罗蜜的最后十世中,第九世为威途拉贤人。讲述菩萨舍身修真实波罗蜜,比之前任何一世都要明显的故事。所谓「真实」指事实与诚实。真实的人应言行一致,不会表里不一,是值得信任和放心的人。威途拉贤人愿舍身坚守真实,遇到任何事情,都不会轻易动摇。这一世,菩萨如此修真实波罗蜜,称得上是「宁死不屈服」。



### Vidhura

and the Pursuit of Truthfulness Perfection

勤修真实波罗蜜者—威途拉贤人的故事

### Vidhura, the Sage 贤者之心

Vidhura was the royal scholar who served under King Dhananjaya, the ruler of the city of Indapattha. Vidhura was renowned for his sagacity. His fame spread far and wide in both the Human Realm and the Celestial Realm so much so that the Phya Naga queen, Vimala, had the strongest wish to listen to his Dhamma lectures. So she pretended to be sick. She told her husband, the Phya Naga king, Varura, that her sickness could only be cured by a taste of Vidhura's heart. What she really meant was that she wished to see Vidhura and listen to his Dhamma lectures. But King Varura took what she said literally and told a Yakkha called Punna to bring him Vidhura's heart on condition that he acquired it in an ethical manner. Punna the Yakkha disguised himself as a man and went into the city to challenge King Dhananjaya in a game of pachisi. Punna used as his bets a magic crystal sphere and a noble steed whereas King Dhananjaya used as his bet everything that he owned except for himself, his wife and his throne. It turned out that King Dhananjaya lost the game, and Punna named Vidhura as his bet payment. But the king refused to comply.

威途拉贤人是鹰它夲城王家学术院的院士,也是挞嫩猜果腊王的学士顾问,名声早已传遍人间和天界。陶瓦卢海龙王的威玛拉皇后非常想听他讲法。于是,她装病告诉丈夫说:想吃威途拉贤人的心脏。于是,陶瓦卢海龙王命令布亚嘎夜叉,以合理的方式取回威途拉贤人的心。布亚嘎夜叉化身为年轻男子,以摇骰子的方式与挞嫩猜果腊王赌博,以价值连城的水晶和骏马为赌注,要挞嫩猜果腊王以除了国王、皇后和众官员以外的财富下注。结果国王赌输了,布亚嘎夜叉却提出只要威途拉贤人,但是国王没有答应。



### Vidhura

and the Pursuit of Truthfulness Perfection 勤修真实波罗蜜者—威途拉贤人的故事

#### Putting One's Life on the Line in Order to Keep One's Truthfulness Intact

#### 遇险不舍真实

King Dhananjaya said, "Vidhura is like my life and soul, I cannot possibly be parted from him." However, Vidhura thought of himself as the king's slave and as such should be handed over to Punna now that the king had lost the game. The king was grief-stricken to lose Vidhura and vowed to have Punna killed so that Vidhura could return to him afterward. But Vidhura entreated the king not to do such a thing. Three days later, Punna told Vidhura to hang on to his horse's tail before it took off into the air. When they arrived at the mountain called Kalagiri, Punna the Yakkha did all he could to kill Vidhura so that he could remove his heart. But tried as he might, he was not successful.

越嫩猜果腊王说: 威途拉贤人不在赌注之内, 他是我生命的灵魂, 如自己一样无法割舍。一直舍身坚守诚实和真实的威途拉贤人, 却对国王说: 我本身就是国王的奴隶, 国王把我当做筹码, 也是合理的。但国王出于爱惜威途拉贤人, 便下令刺杀那个年轻人。可是, 威途拉贤人却坚决反对这样的做法, 请求国王坚持诚实守信。

三天后,那个年轻人让威途拉贤人捉着马尾巴,向高空飞去,最终消失不见了。后来,布亚嘎夜叉为了取得心脏,准备下手杀威途拉贤人,但由于威途拉贤人有功德威德力的保护,无论夜叉用何种方法,也无法杀死他。



### Vidhura

and the Pursuit of Truthfulness Perfection 勤修真实波罗蜜者—威途拉贤人的故事

#### Sticking to His Truthfulness 守信获天人称赞

Having finally had the opportunity to talk at length with the Yakkha, Vidhura realized that Queen Vimala did not really want his heart but what she wanted was his Dhamma knowledge. Vidhura taught Punna the Dhamma until Punna was willing to set him free. But Vidhura insisted that he be taken to the Naga Realm so that he could teach the Dhamma to Queen Vimala. When they arrived at the Naga Realm, King Varuna asked Vidhura how Punna went about acquiring him. Vidhura told him that he was a bet payment after King Dhananjaya had lost the game of pachisi. The king thought how Vidhura could have easily said that Punna forced him to come with him in which case he would be punished by the Phya Naga king. But Vidhura chose to exercise truthfulness. Having taught the Dhamma to the Phya Naga king and queen, Vidhura was allowed to return to the Human Realm. He was escorted back to the city by Punna the Yakkha. Before they parted, Punna gave Vidhura the magic crystal sphere as a parting gift. King Dhananjaya and his subjects were elated at the return of their great scholar, Vidhura.

当威途拉贤人询问事情的原委后,才知道威玛拉皇后想要他的心脏,其实是想得到他的智慧。后来,他给夜叉开示佛法,让夜叉认识是非善恶,最终夜叉决定放他走。可是,他想给威玛拉皇后开示佛法,于是请求夜叉带自己去拜见皇后。

到了龙界,陶瓦卢海龙王问:"布亚嘎夜叉是用什么方法得到你?"威途拉贤人答说:"布亚嘎夜叉跟我的国王摇骰子打赌,国王输后我成为了赔偿品。陶瓦卢海龙王非常赞赏威途拉贤人,对他说:您是一个真实之人,如果要报复夜叉,您完全可以说是被夜叉以不合理的方式捉来的。

在听闻佛法后,龙王和皇后心生法喜,命令夜叉送威途拉贤人回城。当夜叉与威途拉贤人告别时,夜叉当下对威途拉贤人生起信仰心,决定将自己的水晶和骏马送给他。当城里的百姓得知威途拉贤人平安归来时,都十分欢欣鼓舞。



King Vessantara and the Pursuit of Generosity Perfection 勤修布施波罗蜜者—威善达的故事



In this existence, our Bodhisatta was reborn King Vessantara who pursued Generosity Perfection to the greatest extent. As King Vessantara, he had given away everything in his life including his wife and children. He practiced generosity in the same way that a water jar is turned completely upside down so that not even a drop of water is left in it. Our Bodhisatta had been pursuing Generosity Perfection for countless existences; but in this existence, he would rather die than keep anything for himself.

在菩萨修波罗蜜的最后十世中,第十世为威善达,他竭尽全力修布施波罗蜜。

这一世,生为威善达的菩萨,不管自己有什么,都会全部舍给别人,就算是自己的子女和妻子也不例外。

菩萨如此行布施,就好像翻倒的锅,让水全部倒出来,一点也不剩。从古至今,菩萨已经累积了无数世的布施波罗蜜,他在这一世所修的大布施,称得上是「宁死不吝啬」。



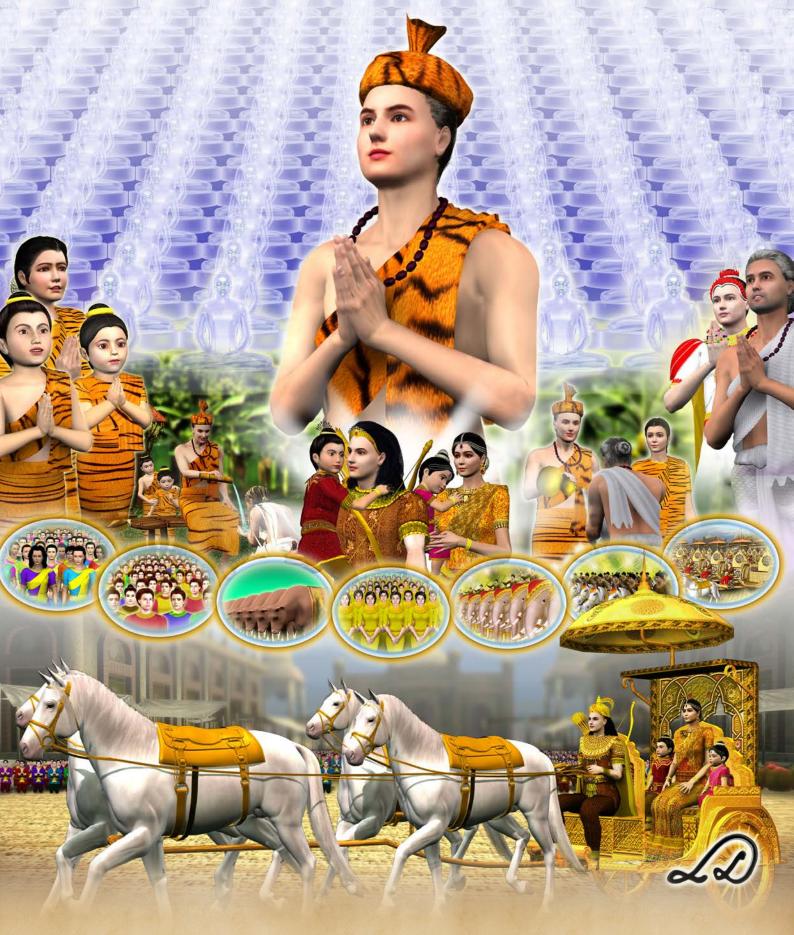
King Vessantara and the Pursuit of Generosity Perfection 勤修布施波罗蜜者—威善达的故事

#### Pursuing Generosity Perfection 菩萨務世修布施波罗蜜

Prince Vessantara was the son of King Sanjaya and Queen Phusati of the kingdom of Sibi. As soon as the prince was born, he asked his mother for money so that he could give alms. After he ascended the throne, he had six almonries built inside the city. He spent on average 600,000 kahapana a day on alms-giving. One day, he gave away the auspicious elephant, Paccayanaga, to the envoys from the kingdom of Kalinga which had been experiencing severe drought problems. This auspicious elephant had supernatural powers in that it could cause droughts to disappear and return abundance to any land. The people of Sibi were very angry at their king for having given away the auspicious elephant. And they pressured King Sanjaya to banish King Vessantara from their kingdom.

威善达出生在斯毘城,是神亚岑王与普莎迪皇后的儿子。小时候,他以父王的财富行布施。成年继承了财富后,就命令全城建造 六座布施楼,每天都布施六十万卢比的财产。

有一天,他将吉祥白龙大象送给来自嘎林卡腊区的救援队,以帮助他们解决干旱问题。这只吉祥白龙大象具有非凡的威力,能让天降甘霖,五谷丰收。斯毘城的朝臣对皇子的做法,表示强烈的不满。最终,他的父王不得不将他驱逐出境。



King Vessantara and the Pursuit of Generosity Perfection 勤修布施波罗蜜者—威善达的故事

#### Giving an Enormous Number of Alms 伟大的布施

King Vessantara asked only to give alms just one more time before leaving the kingdom. He gave away what was termed "Sattatakamahadana," which meant giving away 700 each of the seven kinds of alms. Later, he left the city with his wife, Queen Madri and their children, Prince Jali and Princess Kanha for Mount Vongkot. During the journey, he gave away everything including his carriage. With the help of King Cetaraja, the ruler of the kingdom of Ceta, King Vessantara and his family were able to arrive at Mount Vongkot safely. There, King Vessantara took up the religious life as an ascetic and later gave away his son and daughter to a man called Jujaka. He also gave away his wife to another man who happened to be King Sakka in disguise. Giving away one's wife and children for the sake of Buddhahood is the level of selflessness required of a Bodhisatta.

威善达离开自己的国家前,进行了最后一次的大布施,给城里的百姓行七种布施,每种布施是七百卢比。第二天,当他带着门塔丽皇妃、查力王子和根哈王子离开后,半途就将全部的东西做了布施,连他坐的马车也没留下。可是由于他曾救援灾区,使他们安全抵达了目的地,并如愿出家,隐居于山林中。

后来,威善达还将自己的两个儿子,即查力王和根哈王施舍给 楚诺大梵天。就连帝释天王向他索要妻子门塔丽皇后时,他也毫不 犹豫地将妻子施舍。布施自己的儿子、妻子对菩萨来说是平常之 事。因为他一心要证悟佛法,因此宁愿舍弃个人之乐,而让世人获 得真正的快乐。



King Vessantara and the Pursuit of Generosity Perfection 勤修布施波罗蜜者—威善达的故事

### The Fruit of Selflessness 善业在晚年回报

As Jujaka led the children away, a celestial being caused him to take the wrong turn such that instead of arriving at his hometown, he ended up arriving at the city of Jetutara instead. There, King Sanjaya rescued his grandchildren by paying Jujaka a huge sum of money. In the meantime, the auspicious elephant, Paccayanaga was returned to the kingdom of Sibi. The city inhabitants began to fully appreciate King Vessantara's incomparable virtues and wanted King Sanjaya to request King Vessantara to return to the city. At the reunion, the royalty and the courtiers were overwhelmed with such emotions that all of them lost consciousness. King Sakka caused the sacred rain to fall on them, and they regained consciousness. King Vessantara returned to his kingdom and continued to be a righteous and selfless ruler for the rest of his life.

后来, 楚诺天人故意在伽度顿城迷路, 使神亚岑王赎回了他的两个孙子。后来, 嘎林卡腊地区的救援队, 也将吉祥白龙大象归还了回来, 城里的百姓开始怀念威善达所做的一切善行。

不久,神亚岑王下令举行盛大的仪式,将威善达王迎请回来。 见面时,众人都喜极而晕,直至天降帝释天王所赠的七色宝雨后, 众人才慢慢恢复过来。之后,威善达王如愿统治斯毘城,百姓们也 过上了安居乐业的生活。

# The Ten Jataka Stories 佛陀森生十世



#### The Ten Jataka Stories

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A Bodhisatta pursues the Ten Perfections by putting his life on the line for a minimum of twenty Asankheyya Kappas and 100,000 additional Kappas. Once his Perfections are pursued to the fullest extent, he will eventually become the Lord Buddha.

菩萨以舍身求法之精神修习十波罗蜜,长达二十阿僧祇又十万大劫,直至诸波罗蜜圆满,最终觉悟成佛。







