Of bold Jesuits, impatient merchants and discoveries
Two Who Found It

THE PRINCE GAUTAMA, THE FUTURE BUDDHA, WAS BORN AROUND 567 B.C. IN EASTERN INDIA TO OVERPROTECTIVE PARENTS. THEY VOWED HE WOULD NEVER SEE ANYTHING ICKY OR UNPLEASANT!

THE YOUNG PRINCE SLIPPED OUT OF THE PALACE ONE DAY — AND GOT THE SHOCK OF HIS LIFE. HE SAW —

WHAT'S THAT?

A SICK PERSON...

ECH!

AN OLD, SICK PERSON

GASP!

A DEAD PERSON...

WHOA!

AND A WANDERING HOLY MAN!!

EH?

PRINCE GAUTAMA CONCEIVED AN INSTANT DESIRE TO BECOME A WANDERING HOLY MAN!

HARDLY SURPRISING, CONSIDERING THE ALTERNATIVES!

KOF:

HE BECAME OBSESSED WITH THE PROBLEM OF HUMAN SUFFERING. WHERE DOES IT COME FROM? WHY DOES IT CONTINUE?

AND MOST IMPORTANT, HOW CAN I AVOID IT??
Still, he was a good boy: he dutifully married and had a child — and then fled to seek truth!

Son! Husband! WAA

Yup. This is what we're trying to avoid...

(Being a prince, he took a friend who was also a servant!)

Together we'll do the most atrocious austeritys!

Um...

He tried out various Hindu schools... got A's in starving, begging, and penance... and soon had five disciples of his own...

...until, that is, he admitted —

Um... this isn't really "it"... I don't have a clue what is... thought I did... sorry!

Goodbye!

His disciples left, and Gautama sat down in the shade to think things over.

Get me something to eat, preferably pork... And a razor...

He vowed to sit there until enlightenment came, however long it took!

But, master... wouldn't you prefer the infinitely less comfortable sun? I'm seeking enlightenment, not discomfort! Now go! Return at dinner time.
THE SEEKER HAD TRIED EVERYTHING ELSE, SO NOW HE DID THE ONLY THING LEFT: NOTHING. FOR 49 DAYS GAUTAMA MEDITATED, TORMENTED BY DEMONS...

AND, IN THE END, HE HAD IT!!
Buddhist Wheel of Life

(N0.3, Dafowan, Southern Song)

The picture being 7.8 m in height and 3.7 m in width.

The Wheel of Life is a descriptive picture to preach on the Buddhist principles of causal retribution, metempsychosis and twelve principles and subsidiary causes. Beside the wheel is a motto: "Inside the wheel exist numerous living creatures, who suffer because of their desire, but outside the wheel are still as many Buddhas as stand in the Gange, who stayed in the wheel in the old days." This is the first lesson given to viewers that the life of living creatures is an endless suffering. No one could avoid such a suffering except he believes in and practises Buddhism, the only way to be emancipated.
Figure 5  Sculpture, Piluodingshan, Dazu (Sichuan), 13th Century
Daiboku sect koku geijutsu
路逢老人

本行经云尔时作歌，天子欲令太子出向园林，观好看恶发狂。

离心渐教舍离于彼，五欲荡心于园林。甚可爱乐太子间，已发心。

令速严饰车好，于彼园林，观看玩取，奉净饭，王出。

敕今遣，而时太子登此车上，此如游客，游行，太子见彼老人，

形变，化作一老弊老人，老人，僵僵憔悴，颠颠逃走，行步不安。

唯仰礼，如是相貌，太子前，不前，太子见彼老人，

极瘦，衣衫破烂，问曰：此是何人？

复问曰：何人？名老，曰：名老者，是何人，无名老，为诸人，言。

无所见，非朝夕其命将终，太子言，此是老人，太子。

言，是老人。太子言，复问：此身，亦是如是，受老相，非相，言，太子富贵，虽有生，皆有老，即令身，

回驾，还入宫。中心自思惟作何方便，得免衰老之相。
道見病卧

本行經云爾時作。十天子復見思惟善薩在彼宮中著於五欲。放逐情蕩。已信心易失。應當早捨宮中出家。使其覺悟。今速離善薩宿福因緣。忽然發心欲出遊。故十子即召騷者。言在嚴好車出城遊。玩太子乘車從城南門出。於太子前。輪化作一病患。人者。言此是何人。者報言。此是病人。復問何名。病人答曰。此人不善安於威德已盡。因篤無力。水時將至無救。依此人不久自應命終欲得求活無有是處。復問為獨此人為當一切答言。非獨此人。一切天人皆未免。太子告言。若我此身不脫是病難得度者。我今已憶阿私陀仙受記之語。決定真實太子。莫復捨我出家。
金棺不動

即作金棺。棺中注滿香油。即閉棺門。時有香花幡蓋悲哀流淚。聞至佛所。啟告哀心。以白飯包裹手。扶於如來之金棺上。涕淚盈目。哀震大千。深重敬心。各稱其金棺。自願供養。因此。欲攝取如來功德。不令天人一切大眾同舉。佛棺即共詳議。四力士。壯大無雙。悉所著衣。服期心請舉。如來聖棺。欲入城內。自供養。其神力不動。動時城內復遣入。力士持棺。所著衣。共舉。金棺。其神力亦不動。動時。檀越力士。持棺。所著衣。共舉。佛棺亦不能動。欲入城內。亦不能得。況況等而能移動。如來。棺耶。
結集法藏

慶胎經云佛滅度後經七日七夜時大迦葉告五百阿羅漢等五百人盡詣十方諸佛世界諸阿羅漢盡集此處佛今涅槃。聞維已誇演佛真实性法身汝等速集採聽微妙之言以神通力即到十方恒河沙刹土集諸阿羅漢得八億四千衆來集

於此阿難一心思惟諸塵垢滅然大悟聖衆稱善諸天歌歎

阿難即昇座懇言佛所得法一言一字汝慎慎使

有缺漏菩薩衆集著一處聲聞藏亦集著一處阿難懇言佛言諸佛所說法一言一字慎慎勿使

見佛今日已稱言為我聞最初出經胎化藏為第一中陰藏

二摩訶衍方等藏第三戒律藏第四第四十住菩薩藏第五雜藏

六金剛藏第七佛藏第八是為法高年尼佛經具足是矣。
明帝感夢

佛祖統記云，後漢明皇帝永平七年，帝夢金人身長丈餘，黃金七色，金光輝煌，若在日光中，帝驚，問夢，大臣左右之，皆曰夢耳。帝曰：臣聞周昭王時西域有神人，其名曰佛，陛下何夢夢之？必是乎帝以為然，遣中郎將蔡愔等於西域訪求佛法佛教，蔡愔等取法本經，以白馬駱經還於雒邑，明帝甚喜。贈本經於靈光寺，騰蘭以沙門臥謁見帝問摩騰，何以化此漢土？騰曰：天竺迦毘羅國者，千三百大千世界百億日月之中，三世諸佛皆於此出天花，龍象有願力者皆生於彼。受化悟道，餘慶佛雖不生，然光相及至或五百或一千年，皆有聖人傳佛聲教，化之帝大悦於雒陽城西雍門外。立白馬寺以居之，是漢地佛法之始也。摩騰始譯佛經四十二章。
延壽放生

佛祖說云：世尊說延壽經於五行俱下，六句諱卍衣，不繡織食無重味，初指佛事後往天台者，或問救命心要，國師答謂延壽曰：法華會夜見神人持戟，行後當大作佛事，而往天台者，若九旬入定又於國清寺，前世業方到此。中夜半造像，普賢前蓮花手遂，超上者岩作。

譯經善聞，乃拈七度，是是一意專修淨業，聞錫金華天柱峯，請住永明天寺日行一百八事未，普度世者，眾問心為宗。生時於西方者，未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無聲，王數日自古，方者未有如此之事，一切諸生，於西方者聞，無声。