

因果業報簡析

Short Analysis of Kamma

中英雙語 e 書

The Short Analysis of Kamma
因果業報簡析

A DISCOURSE BY THE BUDDHA
佛陀的開示

Venerable Mahathera
Nauyane Ariyadhamma

大長老

Gunawardana Yogashrama
Galduwa, Ambalangoda

BUDDHIST PUBLICATION SOCIETY
KANDY SRI LANKA

佛教出版協會
康提 斯里蘭卡

Originally Published in 1992

Buddhist Publication Society
P.O. Box 61
54, Sangharaja Mawatha
Kandy, Sri Lanka

Copyright © 1992 by Gunawardana
Yogashrama Charitable Trust

Originally delivered as a sermon and published in Sinhala
with the title Hetwphala Visanduma. Translated into English
by Sujatha Dharmasiri.

Typeset at the BPS
Text set in Bookman

Originally Printed in Sri Lanka by
Karunaratne & Sons Ltd.
Colombo 10

BODHI LEAVES NO. 128

英譯中請翻閱第 17 頁

THE SHORT ANALYSIS OF KAMMA

A Discourse by the Buddha

The Buddha's shorter Discourse on the Analysis of Kamma provides a comprehensive analysis of kamma and its results, that is, of the moral law of cause and effect. The Buddha attained Enlightenment after seeing with insight this law of cause and effect. On the night of his Enlightenment, in the first watch he attained to the knowledge of the recollection of his past existences. He saw how he had wandered in samsara in a multitude of different forms, the entire process governed by this moral law of cause and effect. He saw the names he bore, the forms he had assumed, the lifestyles he had followed, the pleasures and pains he had experienced, the periods of time he had lived in different births and the good and bad kamma he had accumulated during these lives.

In the middle watch, he attained the knowledge of the divine eye by which he saw all living beings in all world systems, and their births and deaths, and the good and bad actions that had led them to happy or woeful states. He was able to see with his divine eye seven days ahead and seven days past in all their detailed happenings.

Immediately before the Enlightenment, he discovered the sequence of causal laws binding together all actions and their results in the three periods of time: past, present and future. That is the reason why contemplation on the law of cause and effect became the foundation for his awakening to the Perfect Enlightenment of Buddhahood

just as the night drew to an end.

The Culakamma Vibhanga Sutta is an explanation of the law of kamma and its fruit. It elucidates, in a remarkably clear and comprehensible presentation, the principles which govern the ripening of morally significant action. Before we examine the sutta itself, we will sketch its background, related in the commentary of Acariya Buddhaghosa.

King Pasenadi of Kosala had given a grant of a village to a wealthy and learned brahmin. The village was named Tudi and as the brahmin was the lord of the village, he came to be known as Todeyya. He had an only son named Subha, called thus because of his handsome and comely appearance. The father Todeyya was a miser who never gave away anything even to a beggar. He turned away virtuous and noble people from his door with harsh words. He even discouraged and prevented others from giving alms. Todeyya had a hoard of treasure, yet he lived like a pauper, reluctant to spend even on necessities like food and clothing. Todeyya invited his relatives to his home twice a month, and in their presence, advised his son Subha thus: "Just as the cake of kohl that you rub on your eyes wastes away with constant use, so does one's wealth decrease when one gives to others. Do not give even as much as one cent to another. Take an example from the termite, who labours to collect grains of sand to build his huge chamber, or the bee that collects drops of nectar to build the hive; so must you collect wisely and unceasingly to become a wealthy householder."

When Todeyya died, strong miserly feelings still obsessed his heart. As a result, he was born again in the same household, this time as a dog. Strangely, Subha took

a great liking to this dog. He fended it himself, giving it the comforts of good food, regular baths, and anointing with scented oils. It slept on a cushioned bed.

Every morning the compassionate Buddha looks out upon the world to see if there is anyone he might benefit. The Buddha's vision comprises two special types of knowledge that enable him to effectively help others and guide them to realization of the Dhamma. One is the knowledge of the ripeness of the spiritual faculties of beings, by which he can determine who is potentially receptive to the Dhamma. The other is the knowledge of the propensities and latent defilements of beings, by which he can perceive what obstacles prevent people from entering upon the way of Dhamma and what means would be most effective in helping to remove those obstacles.

On that day the Buddha's compassionate vision fell on Subha. He knew that if Subha was helped that day, he would become a true follower of the Dhamma, even if he did not immediately attain to a stage of realization. He also saw that the Dhamma he would preach to Subha on that occasion would not only benefit Subha, but the entire world of gods and human beings, for it was to be a discourse on kamma and its results. Early in the morning, the Buddha set off with his alms-bowl in hand and stood outside Subha's home, from which no person had ever received any food. The purpose of this visit was to open a conversation with Subha.

The little dog - the former Todeyya - came forward barking at the Blessed One. The Buddha gently said, within ear-shot of the servants, "Todeyya, not only now, but in earlier births too you received me and my disciples in such

a manner. You now reap the results of those deeds, Not content you bark at me. Do you know that such conduct will result in a birth in a hell realm?" The words that the Buddha spoke were at once understood by the dog. In deep shame the animal cowered away and curled to sleep on the hearth and could not be persuaded to come away to its usual place.

The Buddha returned to the monastery. When Subha heard of the Buddha's visit and how he had addressed the dog with his father's name, he became furious and set out for the Jeta Grove. Fully aware of the course of coming events, the Master directed his compassion towards Subha. Subha's anger subsided and when he confronted the Buddha he merely said: "My father has been born in the Brahma-world. Why did you have to demean my father by addressing the dog in his name?" The Buddha's words have the power to calm, pacify and soothe all beings, and thus they extinguished the fires of anger in Subha's mind. The Buddha asked him: "Subha, have you ever heard of certain treasures that belonged to your father, the whereabouts of which you don't know yet?"

"Yes I have, Lord. I have heard of four treasures—a priceless gold necklace, a pair of slippers of equal worth, a shawl worth a million, and another million in gold coins. I was not told where he buried them."

"If so, Subha, go back home and prepare milk-rice unmixed with water, feed this to your dog, and put it to sleep. When it is in deep sleep, whisper in its ears: 'Father, please show me where your treasure is buried.' If the dog is your father reborn, as I say he is, he will direct you unflinching to the treasure. It will thus be proved that the dog

is your father reborn and none other."

Subha, hearing this story, was glad about two things. If the story proved true he could lay his hands on the treasure; if not, he could declare the Buddha was a liar.

Subha went home and carried out the instructions. When the request was made, the dog got up as if in a trance, walked out and scraped the garden in four places. The treasures were recovered and Subha was much struck by the Buddha's wisdom.

Subha, thus convinced that the Buddha was truly an Enlightened One, decided to visit him again in order to clarify a problem of fourteen points about which he had long been confused. Brahmins are by nature proud and Subha too was a proud man. He did not prostrate himself before the Buddha, but stood aside respectfully and opened a conversation. This was only the preliminary to the more important questions he had in mind to ask.

"Reverend sir," he began, "there is to be seen among people a marked division into high and low birth, the mediocre and the great, those that enjoy a long life and those who die young, the healthy and the diseased, the noble and the lowly, the beautiful and the plain, those of distinguished birth (caste) and those of menial birth (caste), the wealthy and the poor, the wise and the stupid. Venerable Gotama, explain to me why such discrepancies

exist among people born in the same way into the human world." In great earnestness Subha put these questions to the Enlightened One that day.

As Subha was a proud man the Buddha decided to give him a brief answer to his questions. He stated simply: "Young man, beings are the owners of their deeds, the heirs of their deeds; they spring from their deeds, are bound to their deeds, have their deeds as their refuge. It is deeds that divide beings into the inferior and the superior."

Although Subha was full of conceit about his own wisdom, he could not understand this brief answer and thus with great humility he said: "Reverend Sir, I am not able to understand this short explanation; please, sir, out of compassion explain this matter to me at length so that I may understand it fully."

The Buddha then taught the flawless Dhamma to Subha in all its characteristic glory and lucidity:

"There are, young man, beings in this world who inflict pain on others, who bring about the death of others, without the slightest thought of kindness and compassion. Those with blood-stained hands who kill other beings are reborn in the woeful realm as a result of the evil deed of killing. If reborn in the human world again they will suffer a short span of life, or they may even die in their mothers' wombs. Sometimes they may live a few hours, a few days, or a few months or years, and are denied a full life.

"In the same way, there are people in this world who live with compassionate hearts, without weapons that inflict pain on others; looking with fear and shame on the killing of other living beings. Such people are reborn in higher worlds or in the heavens after the dissolution of their bodies. If reborn again into the human world, they enjoy long life, with no threat to life from any physical force. Thus, Subha,

the unwholesome kamma of destroying life gives one a short life, while the wholesome kamma of kindness and compassion helps one to enjoy a full and healthy life.

“Some there are in this world who delight in inflicting pain on other living beings, causing them physical pain and misery and eventual death. Such unwholesome kamma causes them to be reborn in the woeful realms, or if they do come back to the human world, their lives are miserably made miserable either by incurable diseases or by dreadful injuries.¹

“On the other hand, those who think of all living beings with kindness and compassion, never causing pain to others, gain such merit or wholesome kamma that leads them to the heavens after death. If they come back to the human world, they enjoy a full and healthy life undisturbed by the numerous diseases and injuries existing in the world. “Young man, some there are in this world who cannot bear the prosperity of others. The affluent homes, lands and families of others, their kinds of employment, their position in society, and the respect they earn from the people are to them a source of envy and annoyance. People with such

Note:

1 The following version translated from the Pali by Ñānamoli Thera for the same paragraph is referred in the Chinese translation in this reprint. “Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.”

strong envy and jealousy are reborn in the woeful realms. If reborn in the human world, they become helpless and aimless; shunned by society, unwelcome by all.

"On the other hand, some there are who are truly happy at others' success, happy at the prosperity of others, unenvious and gentle. At their death, they are reborn in the heavenly realms, or if reborn as a human being, they will enjoy great wealth and worldly prosperity. Thus, young man, the unwholesome kamma of envy will make one helpless and destitute while the wholesome kamma of wishing for the well-being and prosperity of others will result in one's own fame, prosperity and popularity.

"Young man, some there are in this world who are easily angered, full of hatred and ill will towards others. These, when they die, are reborn in the hell realms, or if reborn as human beings, they will be ugly, deformed, disliked by others and will be considered as persons unsuitable for association.

"If, on the other hand, one shows loving kindness to others, is devoid of hatred, is able to accept with equanimity whatever losses and gains come one's way, whatever fame or lack of fame one may meet, yet is able to radiate thoughts of kindness to those that harm one, such wholesome kamma will give one birth in a heavenly realm. If reborn as a human beings, one will enjoy great physical beauty, and will be loved and appreciated by others. One's company will be sought after and one will be treated with respect. Thus young man, anger and ill will result in ugliness and deformity whereas patience, loving-kindness and compassion are the cause of great beauty in this world.

"Some there are in this world, who, due to pride and conceit, do not respect those who deserve respect, worship those who are worthy of worship, offer a seat to those who should be offered a seat, give way on the road to those who deserve to be given way to; thus due to pride and conceit, they do not consider the worth of holy, noble and wise people, nor care for and respect their parents, teachers and elders. Such people after their death, due to the unwholesome kamma of pride and conceit, are reborn in the woeful realms, or if they are reborn in the human world, they will appear in families and homes considered low caste and of lowly birth.

"Young man, others there are who are pious and wise and noble in thought, word and deed. They respect those who should be respected, offer seats to those who deserve to be given seats, give way on the road to those who should be given way to, and act at all times without pride and conceit. Such wholesome kamma enables them to be reborn in a heavenly realm or, if they are reborn as human beings, they will receive honour and respect from others and will be reborn into a noble caste. Thus, the unwholesome kamma of pride and conceit results in low birth while the wholesome kamma of humility and nonconceit results in a noble birth.

"In this world, young man, there are people who, due to their extreme miserliness and greed, do not give alms to others, nor do they participate in alms given by others. They even go to the extent of preventing and dissuading others from giving alms and discouraging the recipient of the gift from accepting it. The unwholesome kamma of miserliness and greed results in rebirth in the woeful realms, or, if they are reborn as human beings, they will suffer

extreme poverty and remain helpless and destitute.

"But, young man, there are others who give freely and generously to the pious, noble and worthy, and equally so to beggars, to the sick and weak, and to birds and beasts with thoughts of non-greed and generosity. They also participate and rejoice in the alms given by others and share merit. Such persons, after death, will be reborn in the heavens, or if reborn as human beings again, they will enjoy great wealth and plentiful harvests from their lands, which quantities will not diminish in their lifetime. Their fortune is indestructible: kings cannot acquire it, thieves cannot steal it, fire and water cannot destroy it. Thus the unwholesome kamma of miserliness and greed will result in poverty and its attending ills, while the wholesome kamma of generosity will bestow wealth and prosperity on beings.

"And finally, young man, beings there are who do not associate with the pious and the wise, the noble and worthy, who do not listen to the Dhamma nor have discussions to clarify the doubts that arise in their minds: 'What are wholesome and unwholesome kamma? What should one emulate and what reject? What will benefit beings here and hereafter?' These inquiries, which help one to learn and understand the Dhamma and thereby to acquire wisdom, are ignored by them. After their death, these people will be reborn in the woeful realms, or if they

are reborn again in the human world, they will be dull,

deaf, dumb or blind or mentally unbalanced.²

"On the other hand, if one seeks the company of the pious, the wise and the noble and worthy, listens to the Dhamma and has one's doubts cleared through discussion with the knowledgeable; knows what is wholesome and what is unwholesome action, what one should emulate and what one should reject, what will benefit beings here and hereafter - such a person after death will gain rebirth in the heavens, or if reborn a human being, he will be of great intelligence and able to understand the deep and sublime Dhamma to his great benefit and advantage. Thus you see that the unwholesome kamma of not listening to the Dhamma will result in weak understanding while the wholesome kamma of often listening to the Dhamma will bless one with intelligence and awareness required for a fruitful life.

"Young man, beings are the owners of their deeds,

Note:

2 The following version translated from the Pali by Ñānamoli Thera for the same paragraph is referred in the Chinese translation in this reprint: "Here, student, some woman or man when visiting a monk or brahmin, does not ask: 'What is wholesome, venerable sir? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or brahmin, not to ask: 'What is profitable?...Or what, by my doing it, will be long for my welfare and happiness?'

the heirs of their deeds; they spring from their deeds, are bound to their deeds, have their deeds as their refuge. It is deeds that divide beings into the inferior and the superior." Thus the Blessed One explained to Subha the nature of kamma and its result.

The young and intelligent Subha understood the explanation of the Enlightened One as clearly as one sees the sun in the radiant heavens. A limitless joy and a confidence and faith in the Buddha-word arose in Subha. Just as the spark hidden in the embers comes alight suddenly, the good kamma of the past blossomed forth in Subha. Falling prostrate at the feet of the Blessed One, he said: "Magnificent, O Lord, is the Dhamma taught by you, noble and lofty from beginning to end. Just as an overturned vessel might be turned upright, just as a hidden treasure might be revealed, just as the straight and correct path might be shown to a person who has hopelessly lost his way, just as darkness might be dispelled by a lamp so that one with good sight might see forms, just so, O Lord, have I understood the Dhamma taught by you. I seek refuge in the Buddha, the Dhamma and the Sangha to become your humble lay follower as long as life lasts." Prostrate on the ground at the feet of the Buddha, Subha sought refuge in the holy and unfailing Triple Gem.

According to the Buddha, kamma is volitional action, and thus the ultimate factor responsible for kamma is the volition (cetana) in one's own mind. The world is divided into the high and low, the pleasant and the unpleasant, because of the ripening of our own volitions. Apart from kamma there is no other force - no god or all-powerful overlord of the universe—who bestows happiness and sorrow on beings. Nor do happiness and sorrow come

upon us arbitrarily, purely as a matter of chance or luck. Depending upon their kamma, their own deeds, as the cause, beings are born in happiness or misery and meet with good fortune or bad fortune during the course of their lives. As the Buddha says:

Kamma brings one fame and praise,
Kamma brings disease and torment.
Seeing thus the differences in kamma,
How can one deny this law?

As long as one journeys through the round of becoming there is no escape from the results of kamma. Neither in the sky nor in the ocean, nor in a remote mountain cave, can one evade the consequences of one's own deeds. Like a shadow, one's kamma follows one wherever one may go.

Both unwholesome kamma and worldly wholesome kamma are accumulated through ignorance of the Four Noble Truths: suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. Because of ignorance of the truths we engage in good and bad actions, which generate kamma. This kamma gives rise to a rebirth consciousness by which we come into a new existence, equipped with a new mind and body. As our six sense faculties mature, we make contact with the objects of the senses. Through contact we experience feelings. Feelings of pleasure and pain, joy and sorrow, give rise to craving. Craving conditions intensified greed and attachment. Through attachment we accumulate fresh kamma. And this kamma propels us into a fresh birth, by which we again meet old age and death along with the host of sorrows, lamentation, pain, grief and despair: the

entire mass of worldly suffering.

As followers of the Buddha, what we need to cultivate is not simply worldly wholesome kamma, but the kamma that leads to the extinction of kamma. This is the development of the seven factors of enlightenment: mindfulness, investigation, energy, joy, tranquility, concentration and equanimity. When the seven factors of enlightenment are cultivated, the Noble Eightfold Path comes into being, and by following the Noble Eightfold Path we can overcome all ignorance and escape the round of repeated birth and death.

All things that compose this world - the continents and the oceans, the sun, moon and stars, all the beings in all the realms—all these formations are subject to change and thus impermanent; they are unsatisfactory and thus a basis for suffering; they do not follow our desires and thus are not our self. Being stamped with the three universal characteristics of impermanence, suffering and non-self, they come under the noble truth of suffering. The cause of this suffering is craving, the second noble truth. The third noble truth is the cessation of suffering, Nibbana, attained by eradicating the cause of suffering. And the path that leads to the end of suffering is the unique and incomparable Noble Eightfold Path, the fourth noble truth.

All the Buddhas, Paccekabuddhas, and countless Arahants cultivated the sublime perfections, the paramis, over aeons of time and came to realization of the Four Noble Truths, by which they attained Nibbana. May the merits we acquire by the practice of generosity, virtue and meditation turn into paramis that will help us gain the noble wisdom needed to realize the Noble Truths in this rare

period when the Buddha's teaching is available.

THE BUDDHIST PUBLICATION SOCIETY

The BPS is an approved charity dedicated to making known the Teaching of the Buddha, which has a vital message for people of all creeds. Founded in 1958, the BPS has published a wide variety of books and booklets covering a great range of topics. These works present Buddhism as it truly is—a dynamic force which has influenced receptive minds for the past 2500 years and is still as relevant today as it was when it first arose. A full list of our publications will be sent upon request with an enclosure of U.S. \$1 or its equivalent to cover air mail postage. Write to:

**The Hony. Secretary
BUDDHIST PUBLICATION SOCIETY**

**P.O. Box 61
54, Sangharaja Mawatha
Kandy Sri Lanka**

website : <http://www.bps.lk>

Sabba-dānaṃ dhamma-dānaṃ jinati Dhp 354
The Gift of Dhamma (Truth) excels all other gifts.

This Dhamma gift is offered by a group of Malaysian Buddhist Devotees in conjunction with Qing Ming Festival (Chinese All Souls Day) 2008. The sponsors dedicate the merits accrued from this Dhammadana to their departed relatives and loved ones.

Idam no Ñātinam hotu, sukhita hontu Ñātayo
Idam no Ñātinam hotu, sukhita hontu Ñātayo
Idam no Ñātinam hotu, sukhita hontu Ñātayo
May this merit reach our departed relatives;
may they be happy.
May this merit reach our departed relatives;
may they be happy.
May this merit reach our departed relatives;
may they be happy.

Sādhu! Sādhu! Sādhu!

For free distribution.

Reprint with permission from Buddhist Publication Society.

Mar 2008. 2000 copies.

因果業報簡析

佛陀的開示

佛陀所開示的《小業分別經》為業力及其所招致的果報，即因果報應的道德法則，作了很全面的剖析。佛陀以內觀獲知這因果法則後而證悟。在證悟之夜，佛陀首先證得宿命通，能觀他過去世的種種經歷。他看到了過去世他在娑婆世界中如何以各種各樣的形體輪迴，個中過程皆由因果的道德法則所支配。他看到了他曾有過的名稱、色身、生活方式、感受過的苦與樂、所經歷過的每個生命歷程的時段及在期間所累積下來的各種或善或惡的業。

在仲夜時，他證得天眼通，能看到所有世界的眾生、他們的生死，以及導致他們投生在善或惡道¹的諸種善惡業。通過天眼他能知道這些眾生前七天及後七天內所經歷過的事情的種種細節。

在即將證道之前一刻，他發現了將三世（即前世、今生、來世）中所造作的業及其果報聯繫起來的因果關係。對因果律的省思成為他在破曉前證悟正等正覺佛果的基礎。

《小業分別經》（《中部》第一三五經）這部經闡述了業力及其果報。這部經以清楚易懂的方式闡明瞭於道德行為上所造的業如何成熟結果的定律。在未仔細研究這部經之前，先讓我們從覺音尊者所作的注釋概略地描述這部經的背景。

譯者按

1 惡道、地人獄、餓鬼、阿修羅、畜牲道善道、人、天道

拘娑羅國（Kosala）的波斯匿王（Pasenadi）把一個村莊贈送給一位富有及有學問的婆羅門。這村莊名喚都提。這位婆羅門成為這村子的主人後，就被人稱為都提。他有一位獨子，因相貌俊美，人們稱他為斯波。身為父親的都提為人吝嗇，即使對乞丐也不願布施分毫。他以粗暴的語言把許多具德行及有修行之士拒諸門外。猶有甚者，他還阻礙他人布施給托鉢者。儘管都提財富堆積如山，他卻過著像赤貧人士般的生活，即使連衣食等必須用品他也不願花費換取。每個月他都會邀請親戚們到他的家兩次。當著眾人面前，都提就會如此訓導斯波：「就好比你用來描眼影用的妝墨，經多次使用後會減少，一個人財富也會因為他作布施而遞減。你一分錢也千萬不要給別人。好比白蟻，一顆一顆砂子堆積成巨大的蟻巢，又或蜜蜂，一點一滴收集花蜜築成蜂窩，你得精明地不斷斂集，成為富裕的財主。」

當都提往生時，強烈的慳貪之念依然佔據其心。緣此，他又投生到同一個家裡，但這次卻轉生為狗。斯波異常地疼愛這隻狗。他親自為狗兒造了狗屋，給它吃美食，經常替它洗滌、塗抹香油，讓狗兒睡在柔軟的墊褥上。

每個早上慈悲的佛陀都會視察這個塵世，看看有何人可度。佛陀的視覺裡有兩種特別的知解能力能讓佛陀有效的助援他人，度他們瞭解佛法。其一是能夠看到眾生靈性是否成熟的知解能力，從而確定何人能夠攝受佛法。第二種知解能力則能夠看透眾生的習性及其內心的煩惱，從而知道他們不得以趣入佛道的障礙，並知以何種最有效的方法除之。

某天，佛陀慈悲的目光降落在斯波的身上。佛陀曉得，要是此時能給斯波伸出援手，雖然斯波不會立刻證悟，但也將會成為一位真正的佛弟子。佛陀也曉得，這一次他為斯波所說的法不止將利益斯波一人，也能益及人、天道眾生，因為這場說法是對業及其果報的一場開示。一大清早，

佛陀即手托著鉢，站立在從未布施過食物給任何人的斯波家門外。他的目的是為了要與斯波作一次交談。

那只前世為都提的小狗上前吠世尊。佛陀柔聲的說：「都提，不止是現在，你在前世時也是如此對待我及我的僧眾。當時所造的業，你現在正承受著其果報。你對我吠個不停，可知這樣做可導致你墮入地獄？」傭人們都聽見了。小狗立刻就明白了佛陀的話，深深愧疚地退避到暖爐上捲伏著，怎麼叫也不願意回到原來的地方。

隨後佛陀便回到精舍裡去了。過後斯波知悉佛陀的到訪，以及佛陀以他父親的名字稱呼小狗的事。斯波惱火了，逕自到給孤獨精舍來。佛陀預知即將要發生的事，於是便對斯波散發慈愛心。面對佛陀之時，斯波的怒火已消退，他只說：「我的父親已往生梵天，為何你要用他的名字稱呼那隻小狗，侮辱我父親？」

佛陀的話語有著鎮定、安撫並平復所有眾生的力量，斯波心中的怒火也隨即降伏。佛陀問：「斯波，你可聽過本為你父親所擁有卻又不知藏在何處的財寶嗎？」

「有的，尊者。我有聽聞過四份財寶，既一條無價的金項鍊、一雙與金鍊等值的鞋子、一條價值萬錢的圍巾，還有金幣萬枚。但沒人告訴過我這些財寶藏在何處。」

「要是這樣，你回去之後，用奶調飯，不要和水，餵食你的狗，然後讓它睡覺。當它熟睡之後，你在它耳邊輕聲說：『父親，請告示我你的財寶埋在何處？』若這狗確是如我所言是你父親所轉生，它就會無誤地帶領你找到財寶的所在。這就證明瞭這條狗就是你父親所轉生。」

斯波聽了這話，為兩件事暗喜。若這事是真的，財寶就為他所有；不然，他就可宣告佛陀是個騙子。

斯波回到家，照著指示行事。斯波耳語提出請求後，狗兒迷迷濛濛的起身走動，在花園的四處扒了扒。斯波果真找到財寶，因而對佛陀的智慧頓生敬意。

斯波折服了，確信佛陀乃一位覺者，於是決定再去拜訪佛陀以釐清讓他困惑了很久的十四項問題。婆羅門我慢心原本就重，斯波也不例外。他並不向佛陀跪拜頂禮，只是恭敬地站在一旁開始話題。這只不過是前奏，他心裡頭其實還有更重要的事要詢問。

「尊者！因何故，世間的人，有上下等、優劣之性呢？尊瞿曇！因何故人有短壽和長壽、多病和無病、無權勢和有權勢、醜陋和容麗、低賤和高貴、貧窮和富裕、愚鈍和伶俐的分別呢？尊瞿曇！請告訴我，何緣人以同樣的方式出生於這世間，卻有如此諸多分別？」

佛陀知道斯波是我慢心重的人，於是便給他一個簡潔的答案。他簡單的說：「年輕婆羅門，眾生是業的所有者、業的繼承人，他們以業為起源，以業為親戚，以業為依歸。業使眾生有優劣的差別。」

雖然斯波對自己的智慧充滿自負，卻也不能明白這段簡單的答案。他謙卑地說道：「尊瞿曇！我並不明白這一個簡單的解答。尊者，請您慈悲，更詳細地闡釋，好讓我能完全明白。」

佛陀接著便以他一貫清楚淺白的方式，向斯波教述白璧無瑕的佛法。

「年輕婆羅門，有一類人，殺戮其他眾生，沒有絲毫慈悲心。這些手塗鮮血的殺生者，死後將投生於惡道，若再出生於人界，亦將短壽，抑或胎死腹中。或只活數個時辰、數天、數月或數年，但終不得壽寢正終。」

同樣的，另有一類人，生就慈悲心腸，畏懼及愧恥於殺戮之事。命終之後，他們將投生於天界。若再出生於人界，亦將長壽，而且一生將不被任何外力加害。年輕婆羅門！殺生的惡業招致短壽，而慈悲戒殺的善業使人享有完整、健康之生命。

年輕婆羅門，有一類人，以手、土塊、棍棒或刀劍傷害其他眾生，令其他眾生受苦。由於這些惡業，他們將轉生於惡道，若再出生於人界，亦將多病，悲慘一生。

另有一類人，對眾生懷著善念與慈悲心，從不對他人施加痛楚，他們命終之後，因其善業，將得生於天界。若出生於人界，將得健康，不受世間各種病害傷痛滋擾。

年輕婆羅門！有一類人，難以容忍他人之昌盛。對他人華麗的住屋、地產、家庭、職業、社會地位、大眾的敬重等成就，都懷妒嫉之惡意，憤恨難平。如此強烈妒嫉之人，將轉生惡道。若生於人界，將成為無助之人、茫然不知去向，為社會所規避。

另有一類人，對他人的成就、昌盛生歡喜心，謙和而不妒忌。他們命終之後，將轉生天界。若生於人界，將享受世間的榮華富貴。年輕婆羅門！妒嫉的惡業招致個人孤苦無助、貧困交加；而祈願他人幸福、昌盛的善業則給個人帶來名譽、昌盛及大眾的愛戴。

年輕婆羅門！！有一類人，容易起瞋恨心，對他人充滿憤恨及惡念。他們命終之後將投生地獄。若生於人間則容貌醜陋、畸形、為他人所厭惡，被視為不宜親近者。

另有一類人，對他人心懷慈悲，不生瞋心，能以捨心面對各種得失，無論面對譏謗或讚譽，亦能對施惡者散發慈悲善念。這善業使個人得生天界。若生於人間，則得美麗容貌，受人愛戴，為眾人所惜重，人喜親近之。年輕婆

羅門！瞋心與惡念招致畸形與醜惡之相，而忍辱、善心與慈愛心是美麗容貌的導因。

年輕婆羅門！有一類人，由於貢高我慢，不禮敬應禮敬者，不崇拜應崇拜者，不讓座給應讓座者，不讓路給應讓路者；由於傲慢及自負，他們對聖者、高尚士、智者不屑，亦不尊敬父母、老師及長輩。這類人命終之後，由於貢高我慢的惡業，將轉生於惡道。若生於人間則生於卑下階級之家。

另有一類人，虔誠，有智慧，思想、言語、行為高尚。他們對應禮敬者起禮敬，讓座給應讓座者，讓路給應讓路者，時時保持不貢高我慢的行止。這善業將讓他們轉生天界，若生於人間，他們將獲得他人的禮待與尊敬，出生於貴族階級。所以，貢高我慢的惡業招致轉生低下階級，而謙卑、不傲慢的善業則造成得生貴族之家。

年輕婆羅門！有一類人，由於極度慳貪及吝嗇，不施飲食於托鉢者，亦不參與他人給托鉢者作施食。甚至，他們阻礙、勸止他人對托鉢者施食，及勸止受施者接受布施品。慳貪及吝嗇的惡業招致他們轉生惡道，若生於人間，則極度貧窮、求助無門。

另有一類人，慷慨布施給虔誠、聖潔及值得布施的人，亦以同等的慷慨、無貪的心思對待乞丐、病弱者、鳥獸等。他們向托鉢者行布施，並對他人行布施之舉心生隨喜讚歎，

迴向功德。這一類人，命終之後將轉生天界。若轉生人界，則得享大財富，其土地大唱豐收，在有生之年，量不減少。其財富不會敗散，國王不能奪之，竊賊不能盜之，水火不能毀之。所以，慳貪吝嗇招致貧窮及隨之而來的苦境，而慷慨的善業為眾生帶來財富及榮華富貴。

最後，年輕婆羅門！有一類人，不親近虔誠的修行者、

智者、聖潔的修行者及值得親近的人，不願聽聞佛法，亦不去探討或釐清心中的疑障，即：『何為善業、惡業？何者該效法、何者該摒棄？何者能當下及長久利益眾生？』這些疑問可使個人學習、明瞭佛法，滋長智慧，但都為他們所忽視。他們身敗命終之後將轉生惡道。若轉生人界，則愚鈍。

另有一類人，常親近虔誠的修行者、智者、聖潔的修行者及值得崇親近的人，聽聞佛法，與有識之士進行討論，釐清心中的疑障，知何為善行、何為惡行，知何者該效法、何者該摒棄，知何者能當下及長久利益眾生，他們身敗命終之後將轉生天界，若轉生人界，則得大智力，能明瞭甚深微妙的佛法，得大利益。所以，不聽聞佛法的惡業招致愚鈍，而常聞佛法的善業可使人聰明及領悟力強，這些特質皆是一個收益豐盛的人生所必需的。

年輕婆羅門，眾生是業的所有者，業的繼承人，他們皆以業為起源，受業所支配，以業為依歸。是業導致眾生有上下優劣之分。」釋尊如是對斯波闡釋關於業力以及其果報的本質。

年輕既聰明的斯波如太陽照耀晴空般透徹地明瞭佛陀覺者的解說。斯波對佛陀的話深深的生起無限歡喜、信心與虔誠的信念。斯波過去的善業猶如在灰燼中的火星忽然迸發出來一樣成熟了。他五體投地的頂禮佛陀說：「太好了，尊者開示的法從開始到結束皆神聖卓越，猶如顛覆的器皿被翻仰向上，猶如蔽藏之寶藏被揭露顯現，猶如為絕望迷途之路人指出康莊大道，猶如在黑暗之中擎舉明燈，讓視力佳者辨清形色。尊者，我今明瞭你所教授之法。我終身皈依佛、法、僧，成為佛陀的在家弟子。」斯波跪拜在佛陀跟前，皈依了清淨的三寶。

根據佛陀的說法，業是意念的造作，所以心意須對所造的業負最終的責任。世間之有高尚與低下、樂與苦，都

是我們意念成熟所結的果。除業力之外，再也沒有其他外力，包括神或全能的宇宙造物主，能決定眾生的樂與苦。我們的樂與苦也不純因運氣或機會而偶然生。眾生的生命歷程中的樂與苦、好運或厄運，都源自於他們各自所造的業。一如佛陀所說：

**由業生讚譽
由業生病厄
觀是業差別
何能昧此理？**

但凡在生死輪迴中的眾生皆不能逃過業力的支配。無論在天上深海、空山幽洞，沒有人能避開個人所造的業所將帶來的後果。個人的業如影隨形，人到哪裡業就跟到哪裡。

惡業及世間善業這兩種業皆因對四聖諦的無知（無明）而累積起來的。四聖諦即苦、集（引起苦的因）、滅（苦的熄滅）、道（導向解脫苦之道）。由於對這些真理的無知，我們行好或行壞而產生業。這些業形成轉生識，而我們也依此再次轉生，重新獲得一副新的軀體和意識。當我們的六識成熟，我們開始接觸六塵通過這種接觸，我們生起感受，感受到快樂與苦痛、喜悅與哀傷、進而生起取（即執取），而造成重度的貪及執著。我們透過執著累集新的業，而這業又推動新一輪的轉生，從生而老、從老而死，在其間的過程中伴隨著悲哀、懊悔、傷痛、悔恨及失望，誠為世間痛苦的大集成。

作為佛陀的追隨者，我們需要耕耘的不應只是世間的善業，而是能把業熄滅的業。這就是七覺分的修持：念覺分、擇法覺分、精進覺分、喜覺分、輕安覺分、定覺分、捨覺分。當具足了七覺分，八正道生起，在通過修持八正道，我們可以克服所有無明，跳出無止盡的生死輪迴。

所有組成這世間的事物，包括大洲、海洋、太陽、月亮、星辰，及所有六道裡的眾生，這所有的物體都會更變，因此都是無常的；皆不能安足，所以是苦的根源；都不受我們的欲願所指使，所以是無我的。這一切都烙著三法印 - 無常、苦、無我，此宇宙間普遍性的特徵，是屬於苦諦。這苦的起因是執取，也就是第二個聖諦。第三個聖諦是苦的熄滅，即涅槃，是通過把苦的肇因根除後而獲得。導向滅苦的道路，即是那獨特無比的四聖諦，也就是八正道。

所有佛、辟支佛、無盡數的阿羅漢都以修持波羅蜜，歷時億萬年時間，體悟四聖諦而證得涅槃。願我們通過布施、持戒、禪定所獲得的功德，都轉成波羅蜜，在這個佛法尚流傳著的殊勝年代，助長法慧，證得正道。

譯者按

六識 - 眼識、耳識、鼻識、舌識、身識、意識

六塵 - 色、聲、香、味、觸、法