

The Short Analysis of Kamma
因果业报简析

A DISCOURSE BY THE BUDDHA
佛陀的开示

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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 unflinchingly 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 miserable-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 Ñanamoli 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 non-conceit 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

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?'

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, 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.

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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.

Sadhu! Sadhu! Sadhu!

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因果业报简析

佛陀的开示

佛陀所开示的《小业分别经》为业力及其所招致的果报，即因果报应的道德法则，作了很全面的剖析。佛陀以内观获知这因果法则后而证悟。在证悟之夜，佛陀首先证得宿命通，能观他过去世的种种经历。他看到了过去世他在娑婆世界中如何以各种各样的形体轮回，箇中过程皆由因果的道德法则所支配。他看到了他曾有过的名称、色身、生活方式、感受过的苦与乐、所经历过的每个生命历程的时段及在期间所累积下来的各种或善或恶的业。

在仲夜时，他证得天眼通，能看到所有世界的众生、他们的生死，以及导致他们投生在善或恶道¹的诸种善恶业。通过天眼他能知道这些众生前七天及后七天内所经历过的事情的种种细节。

在即将证道之前一刻，他发现了将三世(即前世、今生、来世)中所造作的业及其果报联系起来的因果关系。对因果律的省思成为他在破晓前证悟正等正觉佛果的基础。

《小业分别经》（《中部》第一三五经）这部经阐述了业力及其果报。这部经以清楚易懂的方式阐明了于道德行为上所造的业如何成熟结果的定律。在未仔细研究这部经之前，先让我们从觉音尊者所作的注释概略地描述这部经的背景。

译者按

1. 恶道 - 地狱、饿鬼、阿修罗、畜牲道
善道 - 人、天道

拘娑罗国（Kosala）的波斯匿王（Pasenadi）把一个村庄赠送给一位富有及有学问的婆罗门。这村庄名唤都提。这位婆罗门成为这村子的主人后，就被人称为都提。他有一位独子，因相貌俊美，人们称他为斯波。身为父亲的都提为人吝啬，即使对乞丐也不愿布施分毫。他以粗暴的语言把许多具德行及有修行之士拒诸门外。犹有甚者，他还阻碍他人布施给托钵者。尽管都提财富堆积如山，他却过着像赤贫人士般的生活，即使连衣食等必须用品他也不愿花费换取。每个月他都会邀请亲戚们到他的家两次。当着众人面前，都提就会如此训导斯波：「就好比你用来描眼影用的妆墨，经多次使用后会减少，一个人财富也会因为他作布施而递减。你一分钱也千万不要给别人。好比白蚁，一颗一颗砂子堆积成巨大的蚁巢，又或蜜蜂，一点一滴收集花蜜筑成蜂窝，你得精明地不断敛集，成为富裕的财主。」

当都提往生时，强烈的悭贪之念依然占据其心。缘此，他又投生到同一个家里，但这次却转生为狗。斯波异常地疼爱这只狗。他亲自为狗儿造了狗屋，给它吃美食，经常替它洗涤、涂抹香油，让狗儿睡在柔软的垫褥上。

每个早上慈悲的佛陀都会视察这个尘世，看看有何人可度。佛陀的视觉里有两种特别的知解能力能让佛陀有效的助援他人，度他们了解佛法。其一是能够看到众生灵性是否成熟的知解能力，从而确定何人能够摄受佛法。第二种知解能力则能够看透众生的习性及其内心的烦恼，从而知道他们不得以趣入佛道的障碍，并知以何种最有效的方法除之。

某天，佛陀慈悲的目光降落在斯波的身上。佛陀晓得，要是此时能给斯波伸出援手，虽然斯波不会立刻证悟，但也将成为一位真正的佛弟子。佛陀也晓得，这一次他为斯波所说的法不止将利益斯波一人，也能益及人、天道众生，因为这场说法是对业及其果报的一场开示。一大清早，佛陀即

手托着钵，站立在从未布施过食物给任何人的斯波家门外。他的目的是为了要与斯波作一次交谈。

那只前世为都提的小狗上前吠世尊。佛陀柔声的说：「都提，不止是现在，你在前世时也是如此对待我及我的僧众。当时所造的业，你现在正承受着其果报。你对我吠个不停，可知这样做可导致你堕入地狱？」佣人们都听见了。小狗即刻就明白了佛陀的话，深深愧疚地退避到暖炉上卷伏着，怎么叫也不愿意回到原来的地方。

随后佛陀便回到精舍里去了。过后斯波知悉佛陀的到访，以及佛陀以他父亲的名字称呼小狗的事。斯波恼火了，径自到给孤独精舍来。佛陀预知即将要发生的事，于是便对斯波散发慈爱心。面对佛陀之时，斯波的怒火已消退，他只说：「我的父亲已往生梵天，为何你要用他的名字称呼那只小狗，侮辱我父亲？」

佛陀的话语有着镇定、安抚并平复所有众生的力量，斯波心中的怒火也随即降伏。佛陀问：「斯波，你可听过本为你父亲所拥有却又不知藏在何处的财宝吗？」

「有的，尊者。我有听闻过四份财宝，既一条无价的金项链、一双与金链等值的鞋子、一条价值万钱的围巾，还有金币万枚。但没人告诉过我这些财宝藏埋在何处。」

「要是这样，你回去之后，用奶调饭，不要和水，喂食你的狗，然后让它睡觉。当它熟睡之后，你在它耳边轻声说：『父亲，请告示我你的财宝埋在何处。』若这狗确是如我所言是你父亲所转生，它就会无误地带领你找到财宝的所在。这就证明了这条狗就是你父亲所转生。」

斯波听了这话，为两件事暗喜。若这事是真的，财宝就

为他所有；不然，他就可宣告佛陀是个骗子。

斯波回到家，照着指示行事。斯波耳语提出请求后，狗儿迷迷糊糊的起身走动，在花园的四处扒了扒。斯波果真找到财宝，因而对佛陀的智慧顿生敬意。

斯波折服了，确信佛陀乃一位觉者，于是决定再去拜访佛陀以厘请让他困惑了很久的十四项问题。婆罗门我慢心原本就重，斯波也不例外。他并不向佛陀跪拜顶礼，只是恭敬地站在一旁开始话题。这只不过是前奏，他心里头其实还有更重要的事要询问。

「尊者!因何故，世间的人，有上下等、优劣之性呢?尊瞿昙!因何故人有短寿和长寿、多病和无病、无权势和有权势、丑陋和容丽、低贱和高贵、贫穷和富裕、愚钝和伶俐的分别呢?尊瞿昙!请告诉我，何缘人以同样的方式出生于这世间，却有如此诸多分别？」

佛陀知道斯波是我慢心重的人，于是便给他一个简洁的答案。他简单的说：「年轻婆罗门，众生是业的所有者、业的继承人，他们以业为起源，以业为亲戚，以业为依归。业使众生有优劣的差别。」

虽然斯波对自己的智慧充满自负，却也不能明白这段简单的答案。他谦卑地说道：「尊瞿昙，我并不明白这一个简单的解答。尊者，请您慈悲，更详细地阐释，好让我能完全明白。」

佛陀接着便以他一贯清楚浅白的方式，向斯波教述白璧无瑕的佛法。

「年轻婆罗门，有一类人，杀戮其他众生，没有丝毫慈悲心。这些手涂鲜血的杀生者，死后将投生于恶道，若再出生于人界，亦将短寿，抑或胎死腹中。或只活数个时辰、数天、数月或数年，但终不得寿寝正终。

同样的，另有一类人，生就慈悲心肠，畏惧及愧耻于杀戮之事。命终之后，他们将投生于天界。若再出生于人界，亦将长寿，而且一生将不被任何外力加害。年轻婆罗门！杀生的恶业招致短寿，而慈悲戒杀的善业使人享有完整、健康之生命。

年轻婆罗门，有一类人，以手、土块、棍棒或刀剑伤害其他众生，令其他众生受苦。由于这些恶业，他们将转生于恶道，若再出生于人界，亦将多病，悲惨一生。

另有一类人，对众生怀着善念与慈悲心，从不对他人施加痛楚，他们命终之后，因其善业，将得生于天界。若出生于人界，将得健康，不受世间各种病害伤痛滋扰。

年轻婆罗门！有一类人，难以容忍他人之昌盛。对他人华丽的住屋、地产、家庭、职业、社会地位、大众的敬重等成就，都怀妒嫉之恶意，愤恨难平。如此强烈妒嫉之人，将转生恶道。若生于人界，将成为无助之人、茫然不知去向，为社会所规避。

另有一类人，对他人的成就、昌盛生欢喜心，谦和而不妒忌。他们命终之后，将转生天界。若生于人界，将享受世间的荣华富贵。年轻婆罗门！妒嫉的恶业招致个人孤苦无助、贫困交加；而祈愿他人幸福、昌盛的善业则给个人带来名誉、昌盛及大众的爱戴。

年轻婆罗门！！有一类人，容易起嗔恨心，对他人充满愤恨及

恶念。他们命终之后将投生地狱。若生于人间则容貌丑陋、畸形、为他人所厌恶，被视为不宜亲近者。

另有一类人，对他人心怀慈悲，不生嗔心，能以舍心面对各种得失，无论面对毁谤或赞誉，亦能对施恶者散发慈悲善念。这善业使个人得生天界。若生于人间，则得美丽容貌，受人爱戴，为众人所惜重，人喜亲近之。年轻婆罗门！嗔心与恶念招致畸形与丑恶之相，而忍辱、善心与慈爱心是美丽容貌的导因。

年轻婆罗门！有一类人，由于贡高我慢，不礼敬应礼敬者，不崇拜应崇拜者，不让座给应让座者，不让路给应让路者；由于傲慢及自负，他们对圣者、高尚士、智者不屑，亦不尊敬父母、老师及长辈。这类人命终之后，由于贡高我慢的恶业，将转生于恶道。若生于人间则生于卑下阶级之家。

另有一类人，虔诚，有智慧，思想、言语、行为高尚。他们对应礼敬者起礼敬，让座给应让座者，让路给应让路者，时时保持不贡高我慢的行止。这善业将让他们转生天界，若生于人间，他们将获得他人的礼待与尊敬，出生于贵族阶级。所以，贡高我慢的恶业招致转生低下阶级，而谦卑、不傲慢的善业则造成得生贵族之家。

年轻婆罗门！有一类人，由于极度悭贪及吝啬，不施饮食于托钵者，亦不参与他人给托钵者作施食。甚至，他们阻碍、劝止他人对托钵者施食，及劝止受施者接受布施品。悭贪及吝啬的恶业招致他们转生恶道，若生于人间，则极度贫穷、求助无门。

另有一类人，慷慨布施给虔诚、圣洁及值得布施的人，亦以同等的慷慨、无贪的心思对待乞丐、病弱者、鸟兽等。他们向托钵者行布施，并对他人行布施之举心生随喜赞叹，回向

功德。这一类人，命终之后将转生天界。若转生人界，则得享大财富，其土地大唱丰收，在有生之年，量不减少。其财富不会败散，国王不能夺之，窃贼不能盗之，水火不能毁之。所以，慳贪吝啬招致贫穷及随之而来的苦境，而慷慨的善业为众生带来财富及荣华富贵。

最后，年轻婆罗门！有一类人，不亲近虔诚的修行者、智者、圣洁的修行者及值得亲近的人，不愿听闻佛法，亦不去探讨或厘清心中的疑障，即：『何为善业、恶业？何者该效法、何者该屏弃？何者能当下及长久利益众生？』这些疑问可使个人学习、明了佛法，滋长智慧，但都为他们所忽视。他们身败命终之后将转生恶道。若转生人界，则愚钝。

另有一类人，常亲近虔诚的修行者、智者、圣洁的修行者及值得崇亲近的人，听闻佛法，与有识之士进行讨论，厘清心中的疑障，知何为善行、何为恶行，知何者该效法、何者该屏弃，知何者能当下及长久利益众生，他们身败命终之后将转生天界，若转生人界，则得大智力，能明了甚深微妙的佛法，得大利益。所以，不听闻佛法的恶业招致愚钝，而常闻佛法的善业可使人聪明及领悟力强，这些特质皆是一个收益丰盛的人生所必需的。

年轻婆罗门，众生是业的所有者，业的继承人，他们皆以业为起源，受业所支配，以业为依归。是业导致众生有上下优劣之分。」释尊如是对斯波阐释关于业力以及其果报的本质。

年轻既聪明的斯波如太阳照耀晴空般透彻地明了佛陀觉者的解说。斯波对佛陀的话深深的生起无限欢喜、信心与虔诚的信念。斯波过去的善业犹如在灰烬中的火星忽然迸发出来一样成熟了。他五体投地的顶礼佛陀说：「太好了，尊者开示的法从开始到结束皆神圣卓越，犹如颠覆的器皿被翻仰

向上，犹如蔽藏之宝藏被揭露显现，犹如为绝望迷途之路人指出康庄大道，犹如在黑暗之中擎举明灯，让视力佳者辨清形色。尊者，我今明了你所教授之法。我终身归依佛、法、僧，成为佛陀的在家弟子。」斯波跪拜在佛陀跟前，皈依了清净的三宝。

根据佛陀的说法，业是意念的造作，所以心意须对所造的业负最终的责任。世间之有高尙与低下、乐与苦，都是我们意念成熟所结的果。除业力之外，再也没有其他外力，包括神或全能的宇宙造物主，能决定众生的乐与苦。我们的乐与苦也不纯因运气或机会而偶然生。众生的生命历程中的乐与苦、好运或厄运，都源自于他们各自所造的业。

一如佛陀所说，
由业生赞誉
由业生病厄
观是业差别
何能昧此理？

但凡在生死轮回中的众生皆不能逃过业力的支配。无论在天上深海、空山幽洞，没有人能避开个人所造的业所将带来的后果。个人的业如影随形，人到哪里业就跟到哪里。

恶业及世间善业这两种业皆因对四圣谛的无知（无明）而累积起来的。四圣谛即苦、集（引起苦的因）、灭（苦的熄灭）、道（导向解脱苦之道）。由于对这些真理的无知，我们行好或行坏而产生业。这些业形成转生识，而我们也依此再次转生，重新获得一副新的躯体和意识。当我们的六识成熟，我们开始接触六尘通过这种接触，我们生起感受，感受到快乐与苦痛、喜悦与哀伤、进而生起取（即执取），而造成重度的贪及执著。我们透过执著累集新的业，而这业又推动新一轮的转生，从生而老、从老而死，在其间的过程中

伴随着悲哀、懊悔、伤痛、悔恨及失望，诚为世间痛苦的大集成。

作为佛陀的追随者，我们需要耕耘的不应只是世间的善业，而是能把业熄灭的业。这就是七觉分的修持：念觉分、择法觉分、精进觉分、喜觉分、轻安觉分、定觉分、舍觉分。当具足了七觉分，八正道生起，在通过修持八正道，我们可以克服所有无知，跳出无止尽的生死轮回。

所有组成这世间的事物，包括大洲、海洋、太阳、月亮、星辰，及所有六道里的众生，这所有的物体都会更变，因此都是无常的；皆不能安足，所以是苦的根源；都不受我们的欲愿所指使，所以是无我的。这一切都烙着三法印—无常、苦、无我，此宇宙间普遍性的特征，是属于苦谛。这苦的起因是执取，也就是第二个圣谛。第三个圣谛是苦的熄灭，即涅槃，是通过把苦的肇因根除后而获得。导向灭苦的道路，即是那独特无匹的四圣谛，也就是八正道。

所有佛、辟支佛、无尽数的阿罗汉都以修持波罗蜜，历时亿万年时间，体悟四圣谛而证得涅槃。愿我们通过布施、持戒、禅定所获得的功德，都转成波罗蜜，在这个佛法尚流传着的殊胜年代，助长法慧，证得正道。

译者按

六识—眼识、耳识、鼻识、舌识、身识、意识

六尘—色、声、香、味、触、法