

業果與輪迴（完結篇）

— 那先比丘經研討

Karmic Results and Transmigration (Conclusion)

— Discussion of the *Nagasena Bhikshu Sutra*

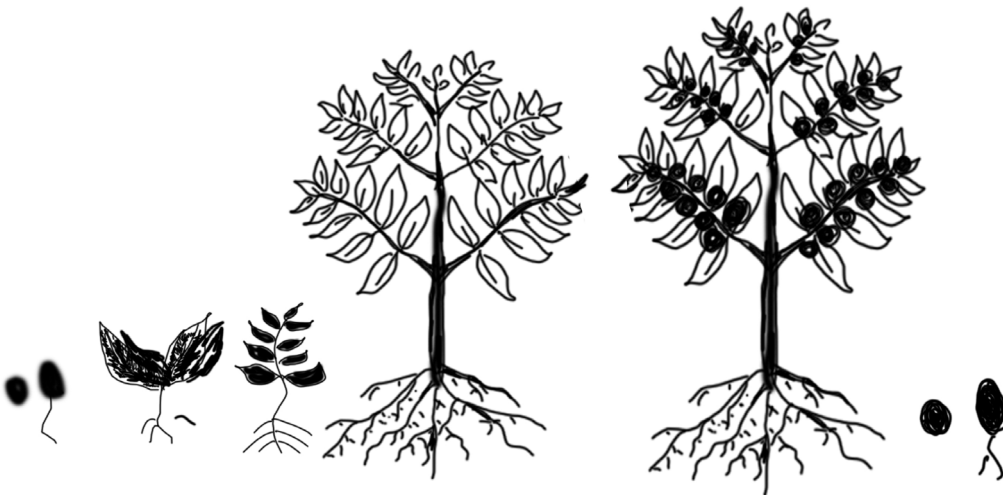
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什麼是輪迴？

What is Transmigration?



輪迴

The Cycle of Transmigration

彌蘭王問：「尊者！你們常常說有『輪迴』這件事，請問什麼是輪迴？」

那先比丘答：「陛下！眾生於此處生者於此處死，於此處死者往生（轉生）於他處；於彼處生者又於彼處死，於彼處死者又往生（轉生）於他處。陛下！這就是輪迴。」

人在輪迴中輾轉相生，人死後，帶著過去所造的業種投生到別處。就好比水果的種子種到土中，慢慢長大生長成

King Milinda asked, “Venerable! You often talk about ‘transmigration.’ May I ask what is ‘transmigration?’”

Nagasena Bhikshu answered, “Your Majesty, All living beings die in the place in which they are born, and once they have died are then reborn (transmigrated) in other places; once they have died in other places they are then reborn in yet another place. This is transmigration.”

In the cycle of transmigration, when people die, they will be reborn elsewhere with the karma they created in their past lives. Just as the seeds of a fruit are planted in the soil, and

另一棵大果樹，結成果實，人吃已經熟的果實，又將種子扔在地裡。種子又慢慢生長成另一棵大樹。沒有終止的時候。」

惡業會因輪迴而消失嗎？

彌蘭王又問：「尊者！究竟是什麼東西在輪迴？」

那先比丘回答說：「陛下！是我們今生的身與心在相續輪迴。應該說，是依今生的身與心而做出的或善或惡之業行，又依這個或善、或惡的業力而轉生到下一世生出新的身與心。」

彌蘭王問：「如果不是今生現在的身與心在轉生，那麼人豈不都應該免去惡業的果報嗎？」

比丘答：「如果沒有輪迴轉生，那麼人的確可以免去惡業果報。但是因為仍有輪迴轉生，所以一切的眾生都無法逃避惡業的果報。」

「陛下！就好比有人偷盜他人的水果。被水果的主人逮到，將他抓到國王的面前說：『陛下！此人偷盜我的水果。』但是小偷抗辯道：『陛下！我沒有偷此人的水果。此人所種的水果樹是小苗，與我所拿的水果是從大果樹上的，我不應受罰！』陛下！您覺得這個小偷應不應受罰？」

gradually grow into magnificent fruit trees. These trees bear delicious fruits, which ripen and are eaten. After people eat the ripe fruit, they discard the seed on the ground. From that seed, another new tree sprouts and grows, perpetuating the cycle of nature.

Does Bad Karma Disappear Through Transmigration?

Once again King Milinda inquired, “Venerable Nagasena, what is the true nature of transmigration?”

Nagasena Bhikshu answered, “Your Majesty! Our body and mind of the present life are the ones that continue to transmigrate. Oh, no! This is incorrect. It should be said that our karmic actions, whether good or bad, performed by the body and mind in this life decide our rebirth in the next life, forming a new body and mind.”

King Milinda asked, “Can one escape the retribution of their bad deeds if they do not transmigrate?”

Nagasena Bhikshu said, “There is no way to avoid the retributions of our past deeds as long as transmigration persists. No one can escape the karmic retributions tied to their past deeds. As long as beings continue to transmigrate, they will inevitably face the retributions of their past bad deeds.

Your Majesty, imagine if a thief were caught stealing another person’s fruits and brought before you. The victim exclaimed, ‘Your Majesty, this person stole my fruits!’ The thief argued, ‘Your Majesty, I am innocent of stealing this person’s fruits. While this person planted a sapling, the fruits I took were from a fully grown tree. Therefore, I do not



人生就像這樣，這一生用這個身體、精神去造作善業、惡業，就會在後世得其果。這果就是由今生所種下的種子而來的。

Just as in this lifetime, our actions and thoughts result in the accumulation of either good or bad karma, and we will experience the results in the next life. The retributions we face in our next lives are a direct reflection of the seeds we sow in this life.

彌蘭陀王說：「該罰！種果樹的人所種的是從一粒種子到一棵小樹苗，後來到這棵果樹，都是由他一直栽種、培養，後來才生了果。」

那先比丘說：「人生就像這樣，這一生用這個身體、精神去造作善業、惡業，就會在後世得其果。這果就是由今生所種下的種子而來的。這就是因果循環，種下的種子將來結果，是善果、惡果，最終還是償還到自己身上。所以不可能逃避惡業之果報。」

「譬如有人持著燈火在屋裡煮飯。結果一不小心燈火燒到了屋頂的草，延燒到別戶人家，把整個村里都燒光了。村里的人將此肇事者捉去法辦，肇事者抗辯：『我沒燒村里。因為煮飯菜之燈火與燒掉村里的火有別！』您覺得誰說的對？」

國王回答：「當然是村里的人對。」「因為燒掉村里的火是由煮飯菜的火延續而生。」

「所以我們下一世的身心是由上一世的身心延續而生。是故，任何人都逃不了惡業之果報。」

由以上的比喻，那先比丘就做個結論：「我們今生的身心固然與轉生到下一世的身心有別，但下一世的身與心卻是由上一世的身與心延續而生。所以，沒有人逃得了惡業之果報。」

為什麼人生而不平等？

彌蘭王又問：「尊者！為什麼人生而不平等耶？有的人短命，有的人長壽；有的人多病，有人健康；有的人醜陋，有的人俊美；有的人無威勢，有的人有大威勢；有的人貧窮，有的人富有；有的人

deserve to be punished!' Your Majesty, Do you believe that he deserves punishment?''

King Milinda said, "He certainly would! The tree owner has nurtured it carefully, turning a tiny seed into a magnificent, towering tree. Thanks to the tree owner's continuous nurturing, the tree now bears abundant fruits."

Nagasena Bhikshu said, "Just as in this lifetime, our actions and thoughts result in the accumulation of either good or bad karma, and we will experience the results in the next life. The retributions we face in our next lives are a direct reflection of the seeds we sow in this life. This is the cycle of cause and effect; the seeds we plant will inevitably bear fruit. Whether wholesome or unwholesome, the karmic results will inevitably find us. Therefore, one cannot escape the retributions of bad karma.

For example, suppose someone was cooking in a house by candle-light and accidentally set fire to the straw on the roof. The fire spread to other houses, and burned down the entire village. The villagers arrested this person and brought him to trial. He defended himself, 'I didn't burn down the village. There is a difference between the cooking fire and the fire that burned down the village!' Who do you think is right?" The King said, "Of course, the villagers are right! The fire that burned down the entire village originated from the cooking fire.

In the same way, our present self is the continuation of our past self, both physically and mentally. This implies that we cannot escape the retributions of our past bad karma.

Why Do Humans Experience Inequality From Birth?

King Milinda inquired further, "Venerable, what is the cause behind the variances in people's attributes? Why do some possess short lives while others experience longevity? Some encounter illness while others enjoy good health; some possess unattractive appearances while others possess beauty; some wield power while others feel powerless; some endure poverty while others bask in riches; some are born into lowly families while others are born into noble lineages; some exhibit foolishness while others showcase wisdom."

Nagasena Bhikshu stated, "Your majesty, have you ever wondered why plants differ so greatly in taste? Some are sour; while others are salty. Some are bitter; and yet others are spicy. Some plants possess astringent qualities; while others delight the palate with their sweetness."

King Milinda said, "Venerable, this happens because the plants vary according to the seeds they contain."



長壽
Longevity



威勢
Power



富裕
Wealth



健康
Health



慈愛
Kindness



種子之間的差異造成果實的不同。人由於過去前生的業不同，因此生而不同。

The fruits vary according to the seeds they contain. The differences in people's characteristics are the result of the varied karma they have built up from their previous lives.

卑賤，有的人尊貴；有的人愚蠢，有的人聰慧？」

那先尊者解釋：「陛下！您覺得果實為什麼都不平等？有的酸，有的鹹，有的苦，有的辣，有的澀，有的甘甜？」

國王回答：「尊者！那是因為種子之間的差異造成果實的不同。」

那先尊者解釋：「陛下！道理也是一樣的，人由於過去前生的業不同，因此生而不平等。才會有的人短命，有的人長壽；有的人多病，有的人健康；有的人醜陋，有的人美麗；有的人無威勢，有的人有大威勢；有的人貧窮，有的人富有；有的人愚蠢，有的人聰慧。」

法相唯識宗裡，告訴我們眾生六道輪迴的業因。「引業」，能引導你到哪一道投胎。持戒做十善道就會投向天、人道，而不守戒又做十惡道就會墮入畜生、惡鬼、地獄。「滿業」，滿業是投胎之後一生中所受的果報。「引樂趣業是諸善法，引惡趣業是諸不善。諸能滿者，則無決定。」（滿業可以通過

Nagasena Bhikshu said, "Your majesty, in the same way, the differences in people's characteristics are the result of the varied karma they have built up from their previous lives. So some possess short lives while others experience longevity. Some encounter illness while others enjoy good health; some possess unattractive appearances while others possess beauty; some wield power while others feel powerless; some endure poverty while others bask in riches; some are born into lowly families while others are born into noble lineages; some exhibit foolishness while others showcase wisdom."

According to the Dharma-nature Consciousness-only School, there are two types of karmic causes that determine the cycle of rebirth in the six realms of existence for sentient beings. "Leading karma" determines which realm you will be reborn into. If you uphold precepts and practice the ten good deeds, you will be reborn in the heavenly or human realms. If you break precepts and commit the ten unwholesome deeds, you will descend into the realms of animals, hungry ghosts, or hells.

"Fulfilling karma" is the retribution you will experience in your lifetime after being reborn. "Leading karma that leads to a happy realm is good karma, and leading karma that leads to an unhappy realm is bad karma. As for fulfilling karma, there



小石子沉入水中，就如同人造作惡業，不知佛法，所以死後墮入惡道。

The small stone that sinks into the water is like the people who do bad karma without knowing the Buddhadharmma. That is why they descend into the lower realms.



船上的一百枚大石頭因為船的緣故，不會沉沒水中。人雖然因為一時愚痴而造惡，因為念佛的功德，沒有墮入地獄。福德善業便恰如那艘巨大的船。

The boat prevents the hundred big stones from sinking into the water. Similarly, when people do unwholesome deeds out of temporary ignorance, they can avoid falling into the hells if they have the merit of being mindful of the Buddha. The good karma of merit and virtue is like that boat.

一個人的修行或其他外來的力而發生改變。)

is no definite determination (because it can be altered through one's cultivation or through someone else's aiding power).”

業力可轉變的嗎？

Is It Possible to Alter the Force of Karma?

王說：我常聽說『假設有人一百年都不做好事，但若於臨終時能至誠皈依佛，僅憑誠心歸依佛之一念，便有可能往生天上。』『只要殺害一個生靈就有可能來生墮入地獄。』我不相信。

The King said, “I often hear that if someone seeks refuge in the Buddha before dying, they can be reborn in the heavens, even if they haven't done good deeds for a long time. And I disagreed with the notion that ‘killing just one living being can lead to hell in the next life.’”

那先問王：「大王！如果有人拿了一顆小石子放在水上，石子是會沉沒，還是會浮起？」

Nagasena Bhikshu asked the king, “Your majesty, if a tiny stone were placed in water, do you believe it would naturally sink or float?”

The King replied, “Definitely, it would sink to the bottom.”

王答：「小石子當然是會沉落到水底。」

Nagasena Bhikshu inquired once more: “Could a boat carrying a hundred large stones sink?”

The King responded: “Absolutely not.”

那先又問：「如果將一百枚大石頭放在船上，船隻會沉沒嗎？」

Nagasena Bhikshu said, “The boat prevents the hundred big

王答：「不會沉沒。」

那先說：「船上的一百枚大石頭因為船的緣故，不會沉沒水中。人雖然因為一時愚痴而造惡，因為念佛的功德，不但不會墮入地獄，並且能夠往生天上。福德善業便恰如那艘巨大的船。而小石子的沉入水中，就如同人造作惡業，不知佛法，所以死後墮入惡道。」

那先指出了死時念佛雖然可生於天上，但是這個人所造作的業行，依然是存在不失的，只是暫時因為念佛的功德力，而不致墮入地獄中。因為這個功德就像是一艘船，將業力的這塊大石頭撐浮起來，但是如不繼續加功用行，終究還是會掉落到惡道之中。

業力在哪裡？

彌蘭王問：「您剛剛說眾生依今生的身心而作出或善或不善之業，請問這些業在哪裡？我怎麼都看不到？」

「陛下！業力就像人的影子一樣，與眾生如影隨形相隨。」

「尊者！您有辦法具體展示這些業力嗎？」

「業力無法具體展示。」

「陛下！請問當一棵果樹尚未結出果實之時，您看得到這些果實嗎？又或者您有辦法具體展示這棵果樹能結出果實的生長力嗎？」

「不行。」

「同樣的道理，眾生的業力隨著因緣變化而相續不斷發展時，我們是無法具體看到這些業力的存在。」

我們看看這些果樹，在還沒結果前，我們看不出會結出什麼樣的果實，也沒辦法知道這棵果樹能結多少果實的生長力。

stones from sinking into the water. Similarly, when people do unwholesome deeds out of temporary ignorance, they can avoid falling into the hells and be reborn in the heavens if they have the merit of being mindful of the Buddha. The good karma of merit and virtue is like that boat.

The small stone that sinks into the water is like the people who do bad karma without knowing the Buddhadharma. That is why they descend into the lower realms.”

Nagasena Bhikshu clarified that maintaining mindfulness of the Buddha at the time of death could potentially result in rebirth in heaven, but it does not absolve the retribution of one's past actions. Only through the merit of mindfulness of the Buddha can one temporarily avoid the suffering of the hells. The merit and virtue are like a boat that can carry the heavy burden of the past karma. But if one does not keep practicing, one will eventually descend into the lower realms.

Where Is the Force of Karma?

King Milinda inquired, “Venerable, You mentioned that living beings create good or bad karma through their body and mind. But where are these karmas located, and why are they invisible to me?”

Nagasena Bhikshu said, “Your Majesty. The karma follows people like a shadow that never leaves.”

King Milinda asked, “Venerable, could you please demonstrate these karmas for me?”

Nagasena Bhikshu said, “Karma cannot be shown in details. Your Majesty, can you foresee the fruits of a tree before they have fully grown? Or do you have methods to illustrate what the actual growth of the fruits looks like?”

King Milinda said, “No. I cannot.”

Nagasena Bhikshu said, “For the same reason, due to the ever-changing conditions, karma of living beings is in a constant state of flux. This continuous transformation makes it challenging for us to observe this karma's detailed existence.

Let us look at the fruit tree. Until it yields its fruit, we cannot predict the type or quantity of fruit it will bear.

Will the Karma Disappear?

The karma we create, whether it is good or bad, will always

業力會消失嗎？

人所造作的善惡業力，如影隨身，生命結束之時，死亡的只是身體，業行是不會消失的，就像在夜晚點燈火寫字，燈火消滅時，所寫下來的字是存在不失的，如同今生所作的業行，將會於來世現行受報。

不再輪迴的條件

彌蘭王問：「尊者！請問是否有人死後而不再生的嗎？」

那先答：「陛下！有些人死後會再生，有的人則不會再生。」

王問：「哦？此話怎講？」

那先答：「陛下！凡是尚有煩惱的眾生會有再生，而已無煩惱的聖者不會有再生。」

王問：「尊者！請問您是否會有再生？」

那先答：「陛下！我只能這樣回答你，若我尚有貪愛、執取，我就會有再生；若我已無貪愛、執取者，我就不會有再生。」

從以上國王和尊者的對話裡面我們可以做以下結論：

業果是指由惡業或善業所造成的苦樂果報。業力雖然看不見摸不著，但如影隨形地跟著我們。即使生命結束也不消失。我們死時可依賴念佛而升天，但如不繼續用功，還是會落到惡道之中。人生而不平等是因為過去所造的業不同。善惡業的種子，使來生開花結果。而來生的果又會使種子，再來開花結果。這樣一次一次的播種、開花、結果就是輪迴。只有去除貪愛執取，才能不再輪迴。 ❀

be with us, much like a shadow. Even when our lives come to an end and the body fades, our karma will endure. It's comparable to writing under a lamp at night—when the light is extinguished, the words we wrote remain, They are still there, but we cannot see them. In the same way, the karma we have accumulated in this life will manifest its consequences in our future lives.

Conditions For Ending the Cycle of Rebirth

King Milinda asked, “Is there anyone who will not experience rebirth after passing away?”

Nagasena Bhikshu said, “Your Majesty. Some people will be reborn after death, but some will not.”

King Milinda asked, “Venerable, can you please clarify?”

Nagasena Bhikshu said, “Those who are free from afflictions will not undergo rebirth after death. But those who have afflictions will be destined to be reborn.”

King Milinda asked, “Venerable, may I ask if you will experience rebirth in your future lives?”

Nagasena Bhikshu said, “Your Majesty. I can only answer you this: If I hold tightly to my desires and attachments, I will experience rebirth; but, if I let go of them, I will not.”

From the conversations between the King and the Venerable, we can conclude the following:

The retribution of karma manifest as both suffering and happiness, depending on whether the karma was unwholesome or wholesome. Karma is like an invisible companion that accompanies us at all times, much like our shadow. Its existence persists beyond the end of life. Being mindful of the Buddha allows us to create good karma and ultimately attain rebirth in a heavenly realm after death. Conversely, neglecting our spiritual practice can lead to negative consequences, potentially resulting in rebirth in unwholesome realms. People are not born equal due to the differences in their past karma. In the cycle of life, our actions plant the seeds of both good and bad karma. These seeds then grow and eventually lead to outcomes in our future lives. This continuous process of sowing, blooming, and bearing fruit is what we refer to as transmigration. To put an end to transmigration, we must eliminate both craving and clinging. ❀