

安巴薩迦羅鬼事

Ambasakkara Petavatthu

中英雙語 e 書

AMBASAKKARA PETA STORY

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Extracted from
Khuddaka Nikaya - Peta Vatthu - MAHAVAGGA

Translated By U Htin Fatt (B.A)
Ministry of Religious Affairs
Department of Promotion and Propagation of the Sasana,
Yangon, Myanmar.

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摘自《小部· 小品· 餓鬼事》
(Khuddaka Nikaya - MAHAVAGGA - Peta Vatthu) U Htin Fatt
(B.A) 英譯

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For Non Muslim in Malaysia

AMBASAKKARA PETA STORY

On seeing that peta in the outskirts of the city, King Ambasakkara of Licchavi (ruling) in Vesali in the Kingdom of Vajji, asked the meaning of the words¹ uttered by the former.

This man, (replied the peta), who has been implied knows no sleep nor rest, unable to move backward or forward, nor to enjoy the pleasures of eating, hard food or soft, or of clothing himself.

Although compassionate, his erstwhile relatives, his familiar acquaintances and his affectionate friends could not see him anymore. To all appearances he had been forsaken by all people.

He who loses life loses friends. When friends realize that he has been deprived of fortune, they desert him, (even in life). Only when they can hope for advantage from him, would they keep him company. He whose fortune is in ascendancy has many friends.

Miserable is he, deprived of all fortunes, with body

Note:

1 According to the account given in the Commentaries, the peta referred to in this narrative approached his relative impaled for theft by order of the King. As the man was dying, he encouraged him with these words: "My kin! Keep yourself alive! Life alone is better (than death!)" Hearing this, the King became curious and demanded him the meaning of those words.

bloodstained and pierced by stakes. Life will expire with him, today or tomorrow, even as the dew on a blade of grass (disappears).

And yet, Yakkha, (asked the King of Licchavi), why did you say: "My kin! Keep yourself alive! Life alone is better!" to this man suffering misery with his body impaled with a stake made of neem-wood?

O King of Licchavi! I remember him as a relative in my previous existence. Seeing him, pity arose in me. May not this man who committed evil fall into niraya, the abode of punishment.

O King of Licchavi! When this man (accustomed to do evil) dies, he will be reborn in Ussadaniraya, the abode of punishment peopled by a multitude of evil-doers, horrible, extremely hot, severe and terrifying.

Miserable, severe and horrible, indeed, is niraya, the abode of punishment! Acute indeed, is the suffering in niraya to which this man is destined! This stake possesses more virtues than that niraya does.

If he hears my words he would feel that death is at hand and would (desire to) give up life. So I do not (want to) speak anything in his presence as it occurs to me that he should not die at this moment,(said the peta).

Now that we have come to know all about this impaled person, let me ask you some other question. Let me do so with your permission. Be not angry with us, (said the king). From the very beginning I feel obliged to give you the permission. I have the least desire to answer the skeptics.

But since you appear to be believing, ask me, regardless of my unwillingness or otherwise. I shall answer you to best of my ability, (said the peta).

I can believe all when I see all with my own eyes. But if I fail to be taken in by all what I see for myself, would you, Yakkha, be putting me under restraining? (Thus asked the King of Licchavi).

Be true to your words, King of Licchavi! I shall relate to you all what I know whether you have heard it or no (before). Have faith in my words since you really desire to hear them without the least ill intent, (said the peta).

To the impaled person you went riding on a white horse duly adorned. It is a wonderful horse, beautiful to look at. What is the kamma-action that brings about this result? (Thus asked the King).

A muddy pool there was in the road in the middle of the town of Vesali. Inspired by faith (in doing merit) I took the white skull of an ox and laid it across the pool.

Walking on this skull-bridge, myself and others could cross over the muddy pool. As a result of that kamma-action, I obtained this mode of conveyance, the horse, wonderful and beautiful to look at, (said the peta).

Your beauty radiates in all directions while the fragrance (of your body) pervades throughout the environs. You have acquired the supernatural power of a yakkha. But you go naked. What is the kamma-action that gives you this result? (Thus asked the King).

O King of Licchavi! My mind is always rendered clear by faith (in the dhamma), being free from rancour. With gentle and mild speech I approach the people. This beauty, always radiant and divine, is the result of that kamma-action.

O King of Licchavi! With faith in my heart I speak for those, renowned and praiseworthy for their firm establishment in the dhamma. This divine fragrance is the result of that kamma-action.

In playfulness, without any ill intent, I snatched away (their) clothing lying on the high ground and hid them while friends were bathing in the bathing place. Hence I now go naked and lead a life of destitution, (said the peta).

When one does evil just for the sake of amusement, this is the kamma-result. What can be said of the kamma-result of him who commits evil seriously with no intention to amuse himself? (Thus asked the King of Licchavi).

Those who bear ill-will and commits depravities in words or deeds are undoubtedly destined to niraya, the abode of punishment, on the dissolution of their bodies after death.

But those inclined to a happy destination enjoy giving alms with a propensity to serve others; and they decidedly go to that happy destination on the dissolution of their bodies after death, (said the peta).

You have revealed to me the categories of good and bad results of good and bad actions. But how can I believe in the truth of good and bad kamma-results? On what

evidence shall I base my belief in them? (So asked the King of Licchavi).

O King of Licchavi! I have revealed to you the categories of good and bad results of good and bad actions. Seeing and hearing (the nature of) good and bad kamma-results, have faith in their existence. In the absence of good and bad kamma-actions, how can there be any good or bad destinations?

O King of Licchavi! If, in this world, there exist no good or bad kamma-action done by beings, there can be no beings in this world destined to happy or miserable abodes, nor can there be those who are inferior or superior.

But in this world there are beings who commit good or evil for one reason or another. Therefore, there are, in this world, beings destined to happy or miserable abodes just as there are those inferior or superior.

Now it has been said that there exist both good and bad kamma-results conducive respectively to the enjoyment of happiness or to the affliction of suffering. He who gets the fruit of happiness go to the abode of devas to enjoy it; but the foolish, not realizing the nature of both action and the result of action, gets cooked in niraya, the abode of punishment.

O King of Licchavi! I am deficient in past kamma actions that can give the fruits of clothing, shelter, food and drinks. And I have none who give alms (to samanass and brahmanas) dedicated to me. Therefore do I go naked, leading a life of misery, (said the petta).

Is there, Yakkha, any cause by which you can get clothes? If there is any, tell me, and I shall listen to (your) account that bears credence, (said the King).

In this city of Vesali there is a bhikkhu by the name of Kappitaka. He practises jhana, possesses morality, deserves to be respected, attains deliverance from defilements, controls his senses and keeps himself in restraint (in accordance with the precepts). He has found peace having realized the right view regarding the fruition of the Path of an arahat.

He is gentle, versed in all dhammas, well-speaking, goodfeatured, having learnt scriptures by heart, impartial in speech, like unto a field of merit, dwelling in loving-kindness that transcends all defilements and deserving of noble gifts

(made by men and devas).

He is peaceful (with the exhaustion of defilements), unclouded by wrong views, free from suffering, having extinguished craving, delivered from rebirths, with the stake of lust extracted, with no pride of ego, not given to crookedness, having discarded the substrata of being (such as defilements and mental formations), having reached the end of evil conditions (of craving, pride and wrong views) and having gained the three knowledges, radiant in the light of transcendental wisdom.

Remaining inconspicuous (for lack of ambitions for celebrity), it is not easy for people to appreciate his virtues (of morality, concentration and knowledge). Among the citizens of Vajji, he is known as a muni, sage, while devas recognize him as the bhikkhu who is devoid of desire, possessing the

wholesome dhammas (of morality) and roaming about in the world of sentient beings.

If you give alms of one or two pairs of robes to that Kappitaka Thera in dedication to my welfare, and if he accepts the gift, you may see me clothed, (said the peta).

That Kappitaka Thera might be able to dispel my doubt and take out the stake of wrong views (I entertain). Where is the samana living, and how can we go to see him? (that asked the King).

By virtue of his residence in Kapinaccana surrounded by a multitude of devas, he is rightly known as Kappitaka, who preaches with diligence the dhamma, the property of his teacher, the Buddha, (said the peta).

Now I shall go and do as you say, I shall offer alms of a pair of robes to Kappitaka. He might accept it. I want to see you duly clothed, (said the king).

I implore you, King of Licchavi! Go not to him at the wrong moment. It is not in the nature of things that a king like you should approach him at the wrong moment. Go to him only in the morning and meet him sitting in solitude, (said the peta).

Saying, " Very well," the king of Licchavi returned to his own country, accompanied by his retinue. When he arrived at Vesali, he rested in his own palace.

At the end of that day, on the morrow after, having attended to his domestic chores, taken the bath and had drinking water, he ordered at the opportune moment his

servants to choose eight pairs of robes from the chest.

As that King of Licchavi came to the place, he found the samana, endowed with peace of mind having brought defilements to cessation, return from his round of alms and sit at the root of a tree.

Then he approached the bhikkhu and asked about the latter's health and well-being saying, "Venerable Sir! I am the King of Licchavi of Vesali and known by all men as Ambasakkara, King of Licchavi.

"Venerable Sir! Kindly accept my gift of eight pairs of robes which I now offer you in alms. I have come here for that purpose. May the Venerable bhikkhu be kind enough to make me rejoice in this."

Samana and brahmanas give a wide berth to your palace. Bowls are usually broken in your house; and monks outer garments get torn.

Besides, bhikkhu meet their fall headforemost (on being struck) by your feet which is verily like unto an axe.

Samanas who renounce the world are being thus victimized by your actions.

You have never given even that quantity of oil that drips from a blade of grass. You have never shown the way to one who gets lost. You even deprive a blind man of his walking stick. You have been miserly and wicked. What advantage do you expect from you giving alms together with us? (Thus asked the bhikkhu).

Venerable Sir! I admit all what you have imputed to me. I victimize samanas and brahmanas in jest. I have no evil intent. But, Venerable Sir, his playfulness itself is my evil action.

Venerable Sir! The yakkha, having brought about evil with his playfulness, became afflicted with the misery of inadequate prosperity. In the flowers of youth, he had only nakedness for his portion. What can be more miserable for him than that nakedness?

Having seen him, I became remorseful, and because of that reason I make this gift of alms. Be kind enough to accept the eight pairs of robes, May (the merits accruing from) this alms-giving take their effect on the yakkha! (Thus said the King).

The virtues of alms-giving are praised in many ways (by the Buddha and others like him). May (benefits) remain unexhausted with you who give! I accept the eight pairs of robes. May the result of this noble alms-giving reach the yakkha! (Thus said the bhikkhu).

Then the King of Licchavi washed (his hands, feet and mouth) and offered the eight pairs of robes to the bhikkhu who accepted them. Then they saw the yakkha clothed in robes.

They saw him appearing beautiful in sandalwood paint, riding a thoroughbred, adorning himself in good robes that he wore, endowed with the great power of a yakkha and surrounded by attendants.

Having seen him, the King of Licchavi became glad,

joyous and delighted and looked amiable. And, having seen for himself face to face the work of kamma (actions) that produces immediate results, he approached him and said: "Yakkha! I shall give alms to samanans and brahmanas. I have nothing which I would not give. You have been of immense help to me."

O King of Licchavi! Dedicating to my welfare, you have made gifts of robes in a way; and such giving is not futile. Let me, who is a deva, bear witness to this with you, who are a human being, (said the yakkha).

You are, Yakkha, my refuge, my kin, my support and my friend, besides being a deva (Worthy of my reverence). I raised my hands in supplication. I desire to see you again, (said the King).

O King of Licchavi! if you happen to be lacking in faith (in the dhamma) and miserly with a mind inclined to taking up wrong practices, you shall not be able to see me. Even if you happen to see me, I shall not speak with you.

If, however, you have respect for the dhamma, finding joy in alms-giving, willing to serve others and behaving like unto a well (that satisfies thirst) to samanans and brahmanas, you shall see me.

If, Your Majesty, I see you (in that condition), I shall speak with you. On account of the fact that we came to the impaled person, we have become witnesses. I am of opinion that the stake should be taken out from (the body of) this impaled person.

We testify for each other. If this man escapes

impalement at this instant he would also escape punishment in niraya when he conducts himself with due regard to the dhamma, The kamma-action² that ripens in the next life is rendered ineffective although other kamma-actions³ that are to ripen in successive lives thereafter would run their due course.

O King of Licchavi! At a suitable time, go to Kappitaka Thera, offer alms together with him, and, having approached him, ask him yourself verbally. He will give you the answer relating to the matter.

Approach him and ask him what you desire to know, but ask him not with ill intent. He will tell you all that he knows whether you have heard of it before or no, (said the peta).

Thereupon that King of Licchavi made a secret pact with the yakkha, and, having placed himself in the position of a witness, wended his way to the assembly of the kings of Licchavi clan and addressed the gathering.

Friends! Harken to the one word that I am going to say. Grant me a boon: it will make for benefit. For twenty-eight nights has this man been impaled by (order of) the Kings of Licchavi clan who decided to mete out punishment to him for his barbarous crimes. That being so, he cannot be pronounced either alive or dead. So I shall have him

2 Upapajavedaniya kamma that produces results in the following existence immediately after a man's death.

3 Aparapariyavedaniya kamma that produces results in subsequent rebirths after the existence referred to above.

released. I ask the permission of this assembly to let me carry out my desire, (said the King of Licchavi).

"O King Ambasakkara of Licchavi!. Set him or any other free this very instant. Who would protest you when you are dealing justice? You know your duty: and so, do it!" Thus did the assembly give its permission to the King of Licchavi to do as he desired.

(Then) that King Ambasakkara of Licchavi went to the place (where the man was impaled) and released him immediately. And saying, "My good fellow! Be not afraid! he caused physicians to attend (to his wounds).

Then, when it suited him, he approached Bhikkhu Kappitaka and offered alms together with the latter. For the sake of (hearing) the reasons to be revealed by the bhikkhu, he himself asked the question verbally.

For twenty-eight nights this man has been impaled by (order of) the kings of Licchavi clan who decided to mete out punishment for his barbarous crimes. That being so, he cannot be pronounced either alive or dead.

I have now gone to that man and released him, Venerable Sir, (in compliance with) the advice of that yakkha. If there exists any reason by which he will not go down to niraya, the abode of punishment, what is that reason?

Venerable Sir! If there exists any reason, pray, tell us. We shall take your word for it if it is worthy of credence. Is it not, in this world, that kamma (action) becomes annulled? Or, is it that kamma (action) is destroyed? (Thus asked the

King).

That man, who is vigilant in the practice of the dhamma, with respectfulness, day and night, may escape from going down to niraya, the abode of punishment. The kammaaction that ripens in the next life will be rendered ineffective successive lives thereafter would run their due course.

Venerable Sir! I have known the result accruing to the man. Now, have compassion on me. If there exists means by which you, whose wisdom is as solid as the earth, can admonish and instruct me, pray, do so, using those means, (said the King).

O King of Licchavi! From today on, stand by the Buddha, the Dhamma and the Sangha as your refuge with a clear mind of faith (in them). In the same way be established in the observance of the five precepts without ever breaking them.

In this world, from this very moment, abstain from taking life, from taking what is not given, from taking intoxicants and from speaking falsehood. Be content with your own wife. Take upon yourself this precept, noble, eightfold, blameless and conducive to happiness.

O King of Licchavi! Give robes, meals, medicines, beds, food, hard and soft, drinks, clothing and residences to samanass and brahmanass accomplished in righteousness and inspired by intense faith (in alms-giving).

Satisfy bhikkhus, endowed with morality and having dispelled lust and gained knowledge, with food and drinks.

If you do so, merits will multiply themselves forever.

If you are thus vigilant in the practice of the dhamma, with respectfulness, day and night, you will escape from niraya, the abode of punishment. The kamma-action that ripens in the next life will be rendered ineffective although other kamma actions that are to ripen in successive lives thereafter would run their due course, (said the bhikkhu in reply).

From today on I stand by the Buddha, The Dhamma and the Sangha as my refuge with a clear mind of faith (in them). And I shall remain established in the observance of the five precepts without ever breaking them.

In this world I will abstain from taking life, from taking what is not given, from taking intoxicants and from speaking falsehood. I will be content with my wife. Furthermore I will take upon myself this precept, noble, eightfold, blameless and conducive to happiness.

I will give robes, meals, medicines, beds, food, hard and soft, drinks, clothing and residences, with intense faith (in alms-giving), to bhikkhus endowed with morality, having dispelled lust and gained knowledge. I tremble not. I shall take delight in being under the wing of the Buddha's Teaching.

King Ambasakkara of Licchavi was such that he became one among the disciples in Vesali (who took refuge in the Three Gems). With due respect he served the bhikkhus of the Order with faith and confidence and meekness.

The impaled person became free from sickness, unencumbered and happy and entered the Order. With the help of Bhikkhu Kappitaka both he and the King of Licchavi attained the fruition of the Path of a stream-winner.

Such is the advantage derived from associating with men of virtue in whom all defilements have been extinguished with the attainment of wisdom (both mundane and extramundane).

The impaled person entered the Path of the fruition of an arahat while the King of Licchavi entered the Path of the fruition of a stream-winner.

The end.

《安巴薩迦羅鬼事》

袁添亮 中譯

位於跋耆王國毘舍離城中的離車王，安巴薩迦羅，於城外見一餓鬼，便向他問起話來¹：

餓鬼回答說：“此涉罪者不能臥眠、不能休息，不能前後移動，無論軟的或硬的食物，皆不能享用，也不能著衣。他往昔的親戚，熟人及摯友雖然對他感到悲憫，但都沒辦法再見到他了。就實際上而言，他已為眾人所遺棄。失去生命者即失去朋友。當朋友知道他被剝奪財富，都離棄了他。只有可從他身上取得好處時，他們才來作伴。有財勢者才會有朋友圍繞。他處境淒涼，身被木橛所穿，滿沾血污。或今天或明天，他將喪命，如同葉片上的露珠。”

離車王問：“夜叉，他身體為苦棟木橛刺穿，飽受痛苦，你為何還對這人說‘我的親人啊，你得好好活著！活著要比死了好’？”

餓鬼說：“離車王啊！我憶及前生，他原是我的親人。我見他如此，心生同情。願此做惡者不墮入地獄這受難的世界裡。離車王啊！此人造惡業，死後將轉生十六小地獄，此惡趣多住造惡之眾生，著實恐怖，極酷熱，殘酷及驚駭。地獄這受難的世界，的確是悲慘啊，殘酷且可怖。此人將投生的地獄是極度痛苦的！這木橛比起地獄好得多。我現在說的這些話，若讓他聽到，他可能就會放棄自己的性命，。所以我不願在他的面前說些什麼。我覺得他不應

1 根據論藏的論述，此文中提到的餓鬼探視因偷盜罪而被離車王賜以木橛穿身之刑的親人。瞧著這位臨死的親人，餓鬼給他做了一番忠告：“我的親人啊，你得好好活著！活著要比死了好”。這話傳到離車王耳朵裡，王便升起了好奇之心，因此向餓鬼探問起這些話的意思。

該在這時候便死去。”離車王說：“我現在明白了關於這個被木槓穿身者的事了。請允許我再詢問你其他問題，希望你不會生氣。”

餓鬼說：“我和你約法在先。我很不願回答懷疑者所提的問題，但你看起來相信我所言。你儘管問，不必顧忌我的意願，我會儘量回答。”

離車王說：“對自己親眼所見到的，我都會相信。然而，如果我對自己親眼所見的不能起信，夜叉，你可助我一臂之力？”

餓鬼說：“離車王，就遵照你所言吧。我將告訴你我所知，不論你是否有聽過。因你確實有要聆聽的意願，且無惡意，你當對我的話有信心。”

離車王問：“你前去見那位受刑者所乘的白馬神奇駿美，這是什麼業力的果報？”

餓鬼說：“在毗舍離城中一條滿是泥濘的路上有一潭泥沼。因對造善業的信心，我取一白色牛頭骷顱置於泥潭之上，好讓我及其他人都能靠骷顱橋越過泥潭。因這業力的果報，我得此神奇駿美的乘騎。”

離車王說：“你姿容的光輝照耀十方，而你的體香也彌漫十方。你具有夜叉的大神力，但卻赤身裸體。這是什麼業力的果報？”

餓鬼說“離車王！因對法的信心，我心清明，無有慍怒。我以柔和的語氣待人。我的姿容煥發、神聖，都是得自這一業力的果報。離車王！懷著對法的信心，我為那些盛名和值得讚歎者開示，以建立他們對法堅定的信心。這天人般的體香是這一業力的果報。當朋友們在洗澡時，我因好玩，無惡意地取走他們置放在高處的衣物並將它們藏

起來。為此，我現在淪落得裸裡的不幸命運。”

離車王問：“遊戲造惡尚且得這樣的果報，那不為遊戲而真造惡者又將得什麼樣的果報？”

餓鬼說：“懷有惡意，以身、口造惡事者，於死亡身壞之後，無疑將墮入地獄這受受難的世界裡。但那些傾向於到善趣去的人，會對他人歡喜地行布施；他們於死亡身壞之後，肯定將往生到善趣去。”

離車王說：“你已向我揭示了因善惡業而得的善惡果報。但我該怎樣才能相信這些善、惡業及其果報的真實性？我應依憑什麼起信？”

餓鬼說：“離車王！我已向你揭示了因善惡業而得的善惡果報。你見過、聽聞過了善、惡業及其果報的真相，你該對其真實性生信。若善、惡之業力及其果報是不存在的，那又何來善趣或惡趣可讓眾生往生？離車王！於此世間，若眾生所造的善、惡之業是不存在的，那眾生又怎能往生善趣或惡趣，又如何有貴賤之分？於此世間，眾生因種種原由而造作善、惡之業，故此，眾生往生善趣或惡趣，亦有貴賤之分。離車王！我已揭示了導致快樂及痛苦的善惡這兩種業報的存在。得樂果者，往生天界享受其快樂；但愚癡者，不知業力及其果報之真理，墮入地獄這受難的世界裡，承受煎熬。離車王！我匱乏能帶來衣著、遮蔭之所和飲食果報的宿業。且無人把對沙門、婆羅門行布施的功德迴向給我。因此，我現在裸裡，過著淪落的命。”

離車王說：“夜叉，有什麼方法可以讓你得到衣著？若有，請告訴我，我將相信你所說的話。”

餓鬼說：“在離城中有位比丘，名為伽比他迦。他修習禪那，具備戒行，值得崇敬，已解脫煩惱，諸根清靜，依戒自律，其心已達靜寂之境。他已證得阿羅漢道果的智

見。他謙和溫順，通曉諸法，能言善道，相好莊嚴，熟記經典，言辭中肯，如福田一般，常住慈悲之中，超越諸種煩惱，值得人天最上等的供奉。他平靜安然，煩惱已斷，不被邪見所蒙蔽，已脫離苦，熄滅執染，不再輪迴，除去欲念，沒有了我慢之心，不再生起惡念，放下了法的生滅相（諸如煩惱及行蘊），除盡了諸種惡的習性（執染，我慢，邪見），獲得了三明的知識，發殊勝智慧的光芒。因他保持低調，人們不易惜重他在戒行、禪定、智慧上的德行。跋耆人當他為摩尼、聖人，而天人則認他為一位已空了欲念、具足清淨戒法，遊走於眾生界中的比丘。給伽比他迦尊者一對或兩對僧衣，他若接納，你把這功德迴向給我，那你就可以見到我有衣著了。”

離車王說：“那位伽比他迦長老將可驅除我的疑問，拔除我的邪見。這位沙門住在何處？我們該怎樣找到他？”

餓鬼說：“伽比他迦住於猿遊境，因其德行，他受到眾多護法神圍繞，他極精勤開示佛陀的教法。”

離車王說：“我現在就照你所言去做，給伽比他迦佈施一對僧衣。他應會接受僧衣。我要見到你著衣。”

餓鬼說：“離車王！不要在不恰當的時候接近他。作為一位王，這樣做並不符合事理。你當在他早上獨坐時才去見他。”

離車王稱“善哉”後，就在眾隨扈跟從下回到自己的國家去。他回到毘舍離城後，就進自家的皇宮休息。到了隔天適當的時候，把家裡該做的事務辦妥，沐浴，飲水後，他擇時吩咐僕從從衣櫃裡選出八對衣袍。

當離車王來到近處，見到一位已斷絕煩惱而內心清淨的沙門，托鉢歸來，安坐於樹下。於是，離車王趨前問候他是否健康安好。

離車王說：“尊者，我是毗舍離的離車王，人人都認識我為離車王，安巴薩迦羅。尊者，請接受我供奉八對衣袍。此為我來的目的。希望尊者慈悲，讓我得此布施的喜悅。”

比丘說：“諸沙門與婆羅門都避開你的皇宮。你往往在你的住所內打破僧鉢，撕毀僧人的外衣。此外，你用斧頭般的腳把他們踢至跌地栽倒。你竟如此傷害出家修行的沙門。你不曾施捨過即如葉片上滴下來般少量的油。不曾為迷路者指路。你甚至還奪取盲人的路杖。你為人吝嗇缺德。你希望能從對我們行布施中獲得些什麼益處？”

離車王說：“尊者，我承認所有你對我所作的指責。我對沙門與婆羅門施害都是惡作劇，並無惡意。但這嬉戲確實是我的惡行。尊者！那位夜叉因好玩而造惡，終而受到貧乏之苦。尚在青少年華，卻落得裸裡的下場。對他而言，還有什麼比他的裸裡更不幸呢？見到他這樣，我感到後悔，也因此而作此布施。希望尊者慈悲，接受這八件衣袍。願這項布施的功德潤澤夜叉。”

比丘說：“行布施之功德為諸佛所讚歎。願你行布施所得的利益無盡。我接受這八件衣袍。願這項布施的功德潤澤夜叉”

接著，離車王洗淨手、足、口、布施了八件衣袍，比丘領受了。接著，他們便見到夜叉著上了衣物。他們看到他身塗檀香木胭脂美麗現身，策著良馬，身著華麗衣袍，秉賦夜叉的神力，受隨從圍繞。見到這情景，離車王心生歡喜，顯露出親切的樣子。因親眼目睹了業力的現報，他趨前說：“夜叉！我將給沙門及婆羅門作布施。我沒有什麼東西是不能布施的。你給了我極大的幫助”

夜叉說：“離車王！為了我的福祉，你替我做了衣袍的布施，而這施贈並非徒勞。我身為天人，願為身為人的

你作證。”

離車王說：“夜叉，你是我的歸依處，我的親人，我的支柱，我的朋友。作為一位天人，你值得我的崇敬。我謙卑地合掌致禮。我願再見到你。”

夜叉說：“離車王！若你對佛法沒有信心，慳吝並傾向奉行邪道，你將不會再見到我。即使見得我，我也不會和你說話。反之，若你崇敬佛法，喜行布施，願意助人，於沙門與婆羅門視如可解渴的井，你將可見到我。陛下，若是在這情形之下見到你，我將會跟你說話。我們皆由於那位受木橛穿身之刑者而成為見證者。依我之見，應拔除這人的木橛。我們互相印證。若他此時能逃過這穿身之刑，他將得以因行善法而逃過墮入地獄的懲罰。他下一世的業報將失效，但接下去之後的轉世，他將依其他業果的成熟而受報。離車王！在適當的時候去親近伽比他迦長老，給他布施食物。親口向他詢問。他會就這事情給你解答。親近比丘，向他探詢你所要知道的事，但不要心懷惡意。他將告訴你他所知，不論你是否有聽過”。

離車王與夜叉立下此秘密協議，做為一位元見證者，王遂前往離車部落的首領集會，在議會上向他們發言。

離車王說：“眾友人！請聆聽我將要說的話。請允准我一個懇求，這會為你們帶來利益。這人因犯下野蠻的罪案而遭受離車部落的首領們下令被木橛穿身已有二十八日。他遭受此刑，求生不得，求死不能。所以我將把他釋放。我請求議會的允准，讓我如願以償。”

“離車王，安巴薩迦羅。馬上就釋放此人或其他人吧。你行正義之事，又有誰會反對呢？你曉得什麼是你的職責，既然如此，就這麼辦吧。” 議會批准了離車王的請求，讓他如願以償。

於是，離車王安巴薩迦羅來到這受穿身之刑者的所在處，馬上把他給釋放了。同時對他說：“我的朋友，不要害怕。”離車王給他請了醫生治療他的傷勢。

接著，在適當的時候，離車王親近伽比他迦比丘，給他佈施食物。為了聽聞比丘開示解釋原由，離車王親口提出問題：“過去的二十八個日夜，這人因犯下野蠻的罪案而遭受離車部落的首領們下令被木橛穿身。他遭受此刑，求生不得，求死不能。尊者，遵照夜叉的指示，我現在已經去把這人釋放了。若存在某些原因能讓這人不墮地獄這受難的世界，那請問這原因是什麼？尊者！若存在某些原因，我懇求你告訴我。對你的開示，我等當堅信之。是否這世間的業力會變得無效？或者，業力是會被消毀的？”

比丘說：“一人常懷恭敬之心，日夜謹慎修持佛法，可得以逃過墮入地獄這受難的世界。他下一世的業報²將變得無效，但接下去之後的轉世他將依其他業果³的成熟而受報。”

離車王說：“尊者，我知道了發生在這人身上的結果了。現在，請你慈悲。你的智慧如大地般堅實，請問，有什麼方法是你可指正及教示我的，我懇請你行使那方法。”比丘說：“離車王！從今日起，你以清淨的心念及信心，皈依佛，皈依法，皈依僧。同樣的，你也得堅守五戒，不能破戒。在此世間，從此刻起，戒止殺生，戒止不予取，戒止使用麻醉品，戒止妄語。滿足於自己的妻子。謹守這戒律，聖潔、八正道分，無過，能帶來喜樂。離車王！對有德行的沙門與婆羅門，以（對布施的）大信心施贈僧衣、

2 此為異時果報業（Upapajjavedaniya），即在一人往生之後緊接的下一世就顯現業報的業。

3 此為無限時果報業（Aparapariyavedaniya），於以上提過的下一世之後的轉世還會顯現業報的業。

或軟的或硬的食物、飲品、藥物、寢具、衣服和住所。滿足戒行圓滿、離貪欲、已證智比丘的飲食所需。若你依此而奉行，功德自然能夠永久倍增。若你常懷恭敬之心，日夜謹慎修持佛法，可得以逃過墮入地獄這受罪的世界。你下一世的業報將失效，但接下去之後的轉世將依其他業果的成熟而受報。”

離車王說：“從今日起，我以清淨的心念及信心，皈依佛，皈依法，皈依僧。同樣的，我也將堅守五戒，不破戒。在此世間，從此刻起，我戒止殺生，戒止不予取，戒止使用麻醉品，戒止妄語。我滿足於自己的妻子。我謹守這戒律，聖潔、八正道分，無過，能帶來喜樂。我將向戒行圓滿、離貪欲、已證智的比丘，以（對布施的）大信心施贈僧衣、藥物、寢具、或軟的或硬的食物、飲品、衣服、住所。我將不動搖。我將在佛陀教法的庇蔭下得歡喜。”

離車王即成為了毗舍離城中皈依三寶的眾多弟子之一，行大信心、忠誠、謙和地護持僧團。那曾受木橛穿身之刑者，從痛苦中解放出來，一身自由、歡喜，並進入了僧團。因著伽比他迦比丘的明，這人及離車王皆證得須陀洹果。

這便是親近已證得（出世與入世）智慧、熄滅煩惱、有德行的人的益處。那受木闕穿身之刑者證得阿羅漢聖果，而離車王證得須陀洹果。

《結束》