

AMBASAKKARA PETA STORY

《安巴萨迦罗鬼事》

Extracted from
Khuddaka Nikaya - Peta Vatthu - MAHAVAGGA

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摘自

《小部·小品·饿鬼事》
(Khuddaka Nikaya – MAHAVAGGA - Peta Vatthu)
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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 bloodstained and pierced by stakes. Life will expire with him, today or tomorrow, even as the dew on a blade of grass (disappears).

¹ *Note: 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.*

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 pervious 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 samanās and brahmanas) dedicated to me. Therefore do I go naked, leading a life of misery, (said the pēta).

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 jhāna, 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, good-featured, 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 samanass 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 samanās and brahmanās. 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 samanās and brahmanās, 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 released. I ask the permission of this assembly to let me

² *Upapajjavedaniya 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.*

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 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.

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 samanas and brahmanas 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 extra-mundane). 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.

《安巴萨迦罗鬼事》

袁添亮 中译

位于跋耆王国毘舍离城中的离车王，安巴萨迦罗，於城外见一饿鬼，便向他问起话来⁴：

饿鬼回答说：“此涉罪者不能卧眠、不能休息，不能前后移动，无论软的或硬的食物，皆不能享用，也不能着衣。他往昔的的亲戚，熟人及挚友虽然对他感到悲悯，但都没办法再见到他了。就实际上而言，他已为众人所遗弃。失去生命者即失去朋友。当朋友知道他被剥夺财富，都离弃了他。只有可从他身上取得好处时，他们才来作伴。有财势者才会有朋友围绕。他处境凄凉，身被木橛所穿，满沾血污。或今天或明天，他将丧命，如同叶片上的露珠。”

离车王问：“夜叉，他身体为苦楝木橛刺穿，饱受痛苦，你为何还对这人说话‘我的亲人啊，你得好好活着！活着要比死了好’？”

饿鬼说：“离车王啊！我忆及前生，他原是我的亲人。我见他如此，心生同情。愿此做恶者不堕入地狱这受难的世界里。离车王啊！此人造恶业，死后将转生十六小地狱，此恶趣多住造恶之众生，着实恐怖，极酷热，残酷及惊骇。地狱这受难的世界，的确是悲惨啊，残酷且可怖。此人将投生的地狱是极度痛苦的！这木橛比起地狱好得多。我现在说的这些话，若让他听到，他可能就会放弃自己的性命，。所以我不愿

⁴根据论藏的论述，此文中提到的饿鬼探视因偷盗罪而被离车王赐以木橛穿身之刑的亲人。瞧着这位临死的亲人，饿鬼给他做了一番忠告：“我的亲人啊，你得好好活着！活着要比死了好”。这话传到离车王耳朵里，王便升起了好奇之心，因此向饿鬼探问起这些话的意思。

在他的面前说些什么。我觉得他不应该在这时候便死去。”

离车王说：“我现在明白了关于这个被木擗穿身者的事了。请允许我再询问你其他问题，希望你不会生气。”

饿鬼说：“我和你约法在先。我很不愿回答怀疑者所提的问题。但你看起来相信我所言，你尽管问，不必顾忌我的意愿。我会尽量回答。”

离车王说：“对自己亲眼所见到的，我都会相信。然而，如果我对自已亲眼所见的不能起信，夜叉，你可助我一臂之力？”

饿鬼说：“离车王，就遵照你所言吧。我将告诉你我所知，不论你是否听过。因你确实有要聆听的意愿，且无恶意，你当对我的话有信心。”

离车王问：“你前去见那位受刑者所乘的白马神奇骏美，这是什么业力的果报？”

饿鬼说：“在毗舍离城中一条满是泥泞的路上有一潭泥沼。因对造善业的信心，我取一白色牛头骷颅置于泥潭之上，好让我及其他人都能靠骷颅桥越过泥潭。因这业力的果报，我得此神奇骏美的乘骑。”

离车王说：“你姿容的光辉照耀十方，而你的体香也弥漫十方。你具有夜叉的大神力，但却赤身裸体。这是什么业力的果报？”

饿鬼说“离车王！因对法的信心，我心清明，无有愠怒。我以柔和的语气待人。我的姿容焕发、神圣，都是得自这一业力的果报。离车王！怀着对法的信心，我为那些盛名和值得赞叹者开示，以建立他们对法坚定的信心。这天人般的体香

是这一业力的果报。当朋友们在洗澡时，我因好玩，无恶意地取走他们置放在高处的衣物并将它们藏起来。为此，我现在沦落得裸裎的不幸命运。”

离车王问：“游戏造恶尚且得这样的果报，那不为游戏而真造恶者又将得什么样的果报？”

饿鬼说：“怀有恶意，以身、口造恶事者，于死亡身坏之后，无疑将堕入地狱这受受难的世界里。但那些倾向于到善趣去的人，会对他人欢喜地行布施；他们于死亡身坏之后，肯定将往生到善趣去。”

离车王说：“你已向我揭示了因善恶业而得的善恶果报。但我该怎样才能相信这些善、恶业及其果报的真实性？我应凭什么起信？”

饿鬼说：“离车王！我已向你揭示了因善恶业而得的善恶果报。你见过、听闻过了善、恶业及其果报的真相，你该对其真实性生信。若善、恶之业力及其果报是不存在的，那又何来善趣或恶趣可让众生往生？离车王！于此世间，若众生所造的善、恶之业是不存在的，那众生又怎能往生善趣或恶趣，又如何有贵贱之分？于此世间，众生因种种原由而造作善、恶之业，故此，众生往生善趣或恶趣，亦有贵贱之分。离车王！我已揭示了导致快乐及痛苦的善恶这两种业报的存在。得乐果者，往生天界享受其快乐；但愚痴者，不知业力及其果报之真理，堕入地狱这受难的世界里，承受煎熬。离车王！我匮乏能带来衣着、遮荫之所和饮食果报的宿业。且无人把对沙门、婆罗门行布施的功德回向给我。因此，我现在裸裎，过着沦落的命。”

离车王说：“夜叉，有什么方法可以让你得到衣着？若有，请告诉我，我将相信你所说的话。”

饿鬼说：“在离城中有位比丘，名为伽比伽。他修习禅那，具备戒行，值得崇敬，已解脱烦恼，诸根清静，依戒自律，其心已达静寂之境。他已证得阿罗汉道果的智见。他谦和温顺，通晓诸法，能言善道，相好庄严，熟记经典，言辞中肯，如福田一般，常住慈悲之中，超越诸种烦恼，值得天人最上等的供奉。他平静安然，烦恼已断，不被邪见所蒙蔽，已脱离苦，熄灭执染，不再轮回，除去欲念，没有了我慢之心，不再生起恶念，放下了法的生灭相（诸如烦恼及行蕴），除尽了诸种恶的习性（执染，我慢，邪见），获得了三明的知识，发殊胜智慧的光芒。因他保持低调，人们不易惜重他在戒行、禅定、智慧上的德行。跋耆人当他为摩尼、圣人，而天人则认他为一位已空了欲念、具足清净戒法，游走于众生界中的比丘。给伽比伽尊者一对或两对僧衣，他若接纳，你把这功德回向给我，那你就可以见到我有衣着了。”

离车王说：“那位伽比伽长老将可驱除我的疑问，拔除我的邪见。这位沙门住在何处？我们该怎样找到他？”

饿鬼说：“伽比伽住于猿遊境，因其德行，他受到众多护法神围绕，他极精勤开示佛陀的教法。”

离车王说：“我现在就照你所言去做，给伽比伽布施一对僧衣。他应会接受僧衣。我要见到你着衣。”

饿鬼说：“离车王！不要在不恰当的时候接近他。作为一位王，这样做并不符合事理。你当在他早上独坐时才去见他。”

离车王称“善哉”后，就在众随扈跟从下回到自己的国家去。他回到毘舍离城后，就进自家的皇宫休息。到了隔天适当的时候，把家里该做的事务办妥，沐浴，饮水后，他择时吩咐仆从从衣柜里选出八对衣袍。

当离车王来到近处，见到一位已断绝烦恼而内心清净的沙门，托钵归来，安坐于树下。于是，离车王趋前问候他是否健康安好。

离车王说：“尊者，我是毗舍离的离车王，人人都认识我为离车王，安巴萨迦罗。尊者，请接受我供奉八对衣袍。此为我来的目的。希望尊者慈悲，让我得此布施的喜悦。”

比丘说：“诸沙门与婆罗门都避开你的皇宫。你往往在你的住所内打破僧钵，撕毁僧人的外衣。此外，你用斧头般的脚把他们踢至跌地栽倒。你竟如此伤害出家修行的沙门。你不曾施舍过即如叶片上滴下来般少量的油。不曾为迷路者指路。你甚至还夺取盲人的路杖。你为人吝啬缺德。你希望能从对我们行布施中获得些什么益处？”

离车王说：“尊者，我承认所有你对我所作的指责。我对沙门与婆罗门施害都是恶作剧，并无恶意。但这嬉戏确实是我的恶行。尊者！那位夜叉因好玩而造恶，终而受到贫乏之苦。尚在青少年华，却落得裸裎的下场。对他而言，还有什么比他的裸裎更不幸呢？见到他这样，我感到后悔，也因此而作此布施。希望尊者慈悲，接受这八件衣袍。愿这项布施的功德润泽夜叉。”

比丘说：“行布施之功德为诸佛所赞叹。愿你行布施所得的利益无尽。我接受这八件衣袍。愿这项布施的功德润泽夜叉”

接着，离车王洗净手、足、口、布施了八件衣袍，比丘领受了。接着，他们便见到夜叉着上了衣物。他们看到他身涂檀香木胭脂美丽现身，策着良马，身着华丽衣袍，秉赋夜叉的神力，受随从围绕。见到这情景，离车王心生欢喜，显露出亲切的样子。因亲眼目睹了业力的现报，他趋前说：“夜叉！我将给沙门及婆罗门作布施。我没有什么东西是不能布施

的。你给了我极大的帮助”

夜叉说：“离车王！为了我的福祉，你替我做了衣袍的布施，而这施赠并非徒劳。我身为天人，愿为身为人的你作证。”

离车王说：“夜叉，你是我的归依处，我的亲人，我的支柱，我的朋友。作为一位天人，你值得我的崇敬。我谦卑地合掌致礼。我愿再见到你。”

夜叉说：“离车王！若你对佛法没有信心，悭吝并倾向奉行邪道，你将不会再见到我。即使见得我，我也不会和你说话。反之，若你崇敬佛法，喜行布施，愿意助人，于沙门与婆罗门视如可解渴的井，你将可见到我。陛下，若是在这情形之下见到你，我将会跟你说话。我们皆由于那位受木橛穿身之刑者而成为见证者。依我之见，应拔除这人的木橛。我们互相印证。若他此时能逃过这穿身之刑，他将得以因行善法而逃过堕入地狱的惩罚。他下一世的业报将失效，但接下去之后的转世，他将依其他业果的成熟而受报。离车王！在适当的时候去亲近伽比伽长老，给他布施食物。亲口向他询问。他会就这事情给你解答。亲近比丘，向他探询你所要知道的事，但不要心怀恶意。他将告诉你他所知，不论你是否听过”。

离车王与夜叉立下此秘密协议，做为一位见证者，王遂前往离车部落的首领集会，在议会上向他们发言。

离车王说：“众友人！请聆听我将要说的话。请允准我一个恳求，这会为你们带来利益。这人因犯下野蛮的罪案而遭受离车部落的首领们下令被木阙穿身已有二十八日。他遭受此刑，求生不得，求死不能。所以我将把他释放。我请求议会的允准，让我如愿以偿。”

“离车王，安巴萨迦罗。马上就释放此人或其他人吧。你行正义之事，又有谁会反对呢？你晓得什么是你的职责，既然如此，就这么办吧。”议会批准了离车王的请求，让他如愿以偿。

于是，离车王安巴萨迦罗来到这受穿身之刑者的所在处，马上把他给释放了。同时对他说：“我的朋友，不要害怕。”离车王给他请了医生治疗他的伤势。

接着，在适当的时候，离车王亲近伽比伽比丘，给他布施食物。为了听闻比丘开示解释原由，离车王亲口提出问题：“过去的二十八个日夜，这人因犯下野蛮的罪案而遭受离车部落的首领们下令被木阙穿身。他遭受此刑，求生不得，求死不能。尊者，遵照夜叉的指示，我现在已经去把这人的释放了。若存在某些原因能让这人不堕地狱这受难的世界，那请问这原因是什么？尊者！若存在某些原因，我恳求你告诉我。对你的开示，我等当坚信之。是否这世间的业力会变得无效？或者，业力是会被销毁的？”

比丘说：“一人常怀恭敬之心，日夜谨慎修持佛法，可得以逃过堕入地狱这受难的世界。他下一世的业报⁵将变得无效，但接下去之后的转世他将依其他业果⁶的成熟而受报。”

离车王说：“尊者，我知道了发生在这人身上的结果了。现在，请你慈悲。你的智慧如大地般坚实，请问，有什么方法是你可指正及教示我的，我恳请你行使那方法。”

比丘说：“离车王！从今日起，你以清净的心念及信心，皈

⁵此为异时果报业（*Upapajjavedaniya*），即在一人往生之后紧接的下一世就显现业报的业。

⁶此为无限时果报业（*Aparapariyavedaniya*），于以上提过的下一世之后的转世还会显现业报的业。

依佛，皈依法，皈依僧。同样的，你也得坚守五戒，不能破戒。在此世间，从此刻起，戒止杀生，戒止不予取，戒止使用麻醉品，戒止妄语。满足于自己的妻子。谨守这戒律，圣洁、八正道分，无过，能带来喜乐。离车王！对有德行的沙门与婆罗门，以（对布施的）大信心施赠僧衣、或软的或硬的食物、饮品、药物、寝具、衣服和住所。满足戒行圆满、离贪欲、已证智比丘的饮食所需。若你依此而奉行，功德自然能够永久倍增。若你常怀恭敬之心，日夜谨慎修持佛法，可得以逃过堕入地狱这受罪的世界。你下一世的业报将失效，但接下去之后的转世将依其他业果的成熟而受报。”

离车王说：“从今日起，我以清净的心念及信心，皈依佛，皈依法，皈依僧。同样的，我也将坚守五戒，不破戒。在此世间，从此刻起，我戒止杀生，戒止不予取，戒止使用麻醉品，戒止妄语。我满足于自己的妻子。我谨守这戒律，圣洁、八正道分，无过，能带来喜乐。我将向戒行圆满、离贪欲、已证智的比丘，以（对布施的）大信心施赠僧衣、药物、寝具、或软的或硬的食物、饮品、衣服、住所。我将不动摇。我将在佛陀教法的庇荫下得欢喜。”

离车王即成为了毗舍离城中皈依三宝的众多弟子之一，行大信心、忠诚、谦和地护持僧团。那曾受木槩穿身之刑者，从痛苦中解放出来，一身自由、欢喜，并进入了僧团。因着伽比伽比丘的帮助，这人及离车王皆证得须陀洹果。

这便是亲近已证得（出世与入世）智慧、熄灭烦恼、有德行的人的益处。那受木槩穿身之刑者证得阿罗汉圣果，而离车王证得须陀洹果。

《结束》