



業果與輪迴

— 那先比丘經研討

Karmic Results and Transmigration

— Discussion of the *Nagasena Bhikshu Sutra*

恒懿法師講於2022年7月22日
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西元前2世紀在西北印度的希臘國王彌蘭陀，與印度佛教的僧侶那先尊者，進行了一系列精彩的問答，內容包括佛陀、輪迴業報、涅槃解脫、無我等一系列佛教的基本思想，對於欲瞭解原始佛教有著重要意義。

彌蘭陀王是一個無宗教信仰的西方統治者。聰明善辯，一直苦於沒有一個智者可以回答他的問題。那先比丘則出身於印度的婆羅門家族，而在佛門中出家，證得阿羅漢果。有智慧並且辯才無礙。

我們今天是要來看看彌蘭陀王在業果與輪迴的問題上，怎麼提出他的疑惑，其實他也代表了許多不信佛法人的疑惑。以及那先比丘如何解開他的疑惑。

首先我們來了解什麼叫做業果？

業：一切身、語、意的造作行動、作用。業果是指由惡業或善業所造成的苦樂果報。

今生的樂果皆來自過去世的善業，

The Greek king Milinda: who lived in the 2nd century BC northwestern India, had a series of wonderful Q&A sessions with the Venerable Nagasena, a Buddhist monk in India. The conversation covered the basics of Buddhism, such as the Buddha, karma and rebirth, nirvana and liberation, the topic of no-self, and so on. It is of great significance for those who want to understand early Buddhism.

King Milinda, a non-religious Western ruler, was intelligent and eloquent, but troubled with not having a wise person to answer all his questions. Venerable Nagasena, who was born in a Brahman family in ancient India, left home, became a Buddhist monk, and attained arhatship. He was renowned for his wisdom and unparalleled eloquence.

Today we are going to see how King Milinda raised his doubts on the issue of karmic results and transmigration. In fact, his questions are also the doubts of many people who do not believe in Buddhism. And We shall see how Venerable Nagasena addressed his doubts.

First, let's understand what karma is. Karma: All intentional actions and functions of body-speech-and mind. Karmic results refer to suffering and happiness that are caused by unwholesome or wholesome karma.

而今生的苦果則來自過去世的惡業。

我們身心的每一個行動，都不可避免地產生後果。這個後果可能會在今生生效；但它可能只在未來世表現出來。業與果乃彼此相接相續者，業為因，果為報，因果接續，無窮無止。

師父上人對業果和因果的不同點做了詳細的解釋。他說：這個「業」和「因」又不同。說種什麼因，結什麼果。「業」，是你天天造的；「因」，是你偶爾間做這麼一次，這因種了，將來結這果。好像春天裡下種子到地裡頭，不是說這種子種到地下，它就成了，要等一年的時間。由種上到結果，這叫「種因結果」。

「業」，是一種常常有的；「因」，就是暫時的。好像你做生意，買賣東西，這叫「商業」；你做什麼工作，這叫「職業」。這個「業」，就是你所做的什麼，所以它也有善有惡的。

好像你若作屠戶，就是個殺業；你若作賊，這就叫盜業；你盡說假話，這又叫一個妄語業。就是你常常做什麼，這就叫一個業。所以業和因是不同的，因是暫時的，業是你總做這件事。那麼你總做什麼事，你做善就是善業，做惡就是惡業。

有人問：「那可以說『作因』嗎？」不可以的。為什麼呢？因為「因」是一時的，不是天天的；業是天天的。這個因，你要說「種因」，不是說「作因」；這個業，是「作業」，你做善業、做惡業。所以和「因」又不同了。這個業，你隨時做，有可能隨時就受報的，所以業和因有這樣的分別。

彌蘭王問：「尊者！你們常常說有『輪迴』這件事，請問什麼是輪迴？」

☞待續

The pleasant karmic results in this life come from wholesome karma in past lives, and the unpleasant karmic results in this life come from the unwholesome karma of past lives. Every action of our mind and body causes inevitable consequences. These consequences may take effect in the present life, or they may also manifest in future lives. The karma and its results are connected with each other, the karma is the cause, karmic results are the consequences; it follows the other and it is endless.

Venerable Master Hua explained the difference between karma and its results, and cause and effect in detail. He said, “Karma and cause are not the same. People often say that you will reap what you sow. Karma is what you do every day; cause is what you do occasionally. When you plant this causal seed, you will receive the corresponding fruit in the future. It is like sowing seeds into the ground in spring. We do not say that the harvest is complete when the seeds are underground; we have to wait a year for the fruits. This process of sowing and fruiting is called ‘planting causes and fruiting effects’.”

“Karma” is the action that happens frequently; “cause” is temporary. It is like trading, where you buy and sell commodities, and it is called “doing” business. What you do for a living is called “doing” a job. “Karma” means what you are “doing”, so it can be wholesome or unwholesome. Therefore, “karma” and “cause” are different; “cause” is temporary, but “karma” is what you do constantly.

For example, if you are a butcher, then you have the karma of killing; if you are a thief, then you have the karma of stealing; if you lie all the time, then you have the karma of lying. What you do often is called karma. Therefore, karma and cause are different; cause is momentary, karma is what you are doing all the time. So whatever you are doing, if it is wholesome, then you have wholesome karma; if it is unwholesome, then you have unwholesome karma.

If you ask, “Then can we say ‘We are creating causes?’” No, you cannot. Why? Because “cause” is momentary, not happening frequently. That is why you say “planting” a causal seed and not “creating” a causal seed. But karma is done all the time. Whenever you create a karma, you may experience its result at any time. That is the difference between karma and cause.

King Milinda asked, “Venerable, you often talk about ‘transmigration’. What is ‘transmigration?’”

☞To be continued