



《地藏十輪經》

——十種王輪，十種佛輪

The Sutra of the Ten Wheels of Earth Store Bodhisattva

—The Ten Wheels of the King and the Ten Wheels of the Buddha

比丘尼恒懿 2014年7月31日講於金佛聖寺

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A Dharma Talk Given by Dharma Master Heng Yi at Gold Buddha Monastery on July 31, 2014

Translated by Katherine Wang and Leo Wang

諸佛菩薩、師父上人、各位法師、各位善知識：阿彌陀佛！

什麼叫「十輪」呢？就是十種業——身三、口四、意三。我們如果做得好的就是十善業，做得不好的就是十惡業¹。

《地藏十輪經》就是用佛的十輪來對治我們的惡的行為，所以它告訴我們如何地對治；它運用在我們日常生活裡，對我們修行是很有幫助的。

在《地藏十輪經·十輪品》的開

Buddhas and Bodhisattvas, Venerable Master Hua, Dharma masters, and all good and wise advisors: Amitofo!

What are the “Ten Wheels”? They are the ten deeds—three from the body, four from the mouth, and three from the mind. The good we do are the ten wholesome deeds, and the evil we do are the ten unwholesome deeds¹.

The Sutra of the Ten Wheels of Earth Store Bodhisattva teaches us how to counteract our unwholesome deeds with the “Ten Wheels” as taught by the Buddha. These teachings can be applied in our daily lives and are very helpful for our cultivation.

At the beginning of “Ten Wheels Chapter” of *The Sutra of the Ten Wheels of Earth Store Bodhisattva*, Earth Store Bodhisattva

¹十惡業

身三——殺、盜、淫；

口四——妄言、綺語、兩舌、惡口；

意三——心裡所想的貪、瞋、癡。

十善業——不作十不善業

¹ Ten Unwholesome Deeds

Three done by the body: killing, stealing, and sexual misconduct. Four done by the speech: false speech, flirtatious speech, divisive speech, and harsh speech. Three done by the mind: greed, hatred, and delusion.

Ten Wholesome Deeds— the opposite of the ten unwholesome deeds are the ten wholesome deeds.



始，地藏菩薩就請問佛陀，說自己曾在十三劫中都很努力修苦行，發誓願為一切眾生斷除三災和五濁……。他很想幫助眾生離開污濁穢垢，所以他說自己經歷了很多很多的國土，但為什麼就在這個國土（娑婆世界）是最多惡業的？在這裡，眾生誹謗正法，充滿惡見妄說，造無邊的惡業等等，眾生為什麼會這樣呢？所以他就請問佛：「佛陀！您是如何在這樣的地方，在這樣的五濁惡世裡，您是如何轉法輪？您是如何度眾生？您是如何破眾生的煩惱相續？」

佛陀就告訴地藏菩薩這十種方法，也就是如來成就的十種法輪。

佛說第一輪王輪。佛陀就用國王比喻，說：譬如一個國家，國王死了，這個國家因為沒有國王，群龍無首，接著社會就混亂，無次無序，然後大家就做壞事了，開始鬥爭了，人也互相誹謗、互

consulted the Buddha, saying that he had painstakingly cultivated the ascetic practices for the past thirteen kalpas and had been making vows to help living beings eradicate the three calamities and the five turbidities... He really wanted to help living beings transcend the mire of filth and having experienced so much throughout so many lands, he wondered why this land (the Saha World) is plagued by so much evil and unwholesome karma. Why, in this land, do living beings slander the proper Dharma, harbor evil views, and speak so many falsehoods... as a result, they have committed limitless evil karma, and so forth. Why would living beings act this way? So, he consulted the Buddha: "Buddha, how do you turn the Dharma wheel in such an evil world filled with the five turbidities? How do you liberate living beings? How do you help living beings break free from their never-ending afflictions?"

The Buddha then explained to Earth Store Bodhisattva the ten methods, which are also the ten wheels perfected by the Tathāgata.

The Buddha spoke the **first wheel by using the analogy of a king**. The Buddha said: "Suppose in a kingdom, the king died. A kingdom without a king to lead is like a group of dragons without a leader; society plunged into chaos. When in disorder, people started to do bad things, contend and fight, slander and verbally attack each other. Cold-natured and hot-natured illnesses, epidemics and plagues such as malaria ran rampant. Everything was not going well. The wise

相打罵；寒熱瘧疾，瘟氣疫癘，一切不得安樂。在這個時候，國中的那些聰明臣子，他們就趕快想辦法立出一位王子來領導。這位王子一定是所有王子裡邊最具威德的、最有能力的，他能有聰明智慧以統領國家的一切。所以這位王子就登上王位寶座，開始治理王事。這就是國王成就的第一個王輪。

佛陀說第一個佛輪。同樣道理，如果這個國土沒有佛住世，國土裡邊的人就會造十惡業，這樣社會就混亂了，人民的內心就很不安的。所以一個大菩薩，他就會八相成道在這個時候降臨到人世間，以此來教化眾生。這就是第一個佛輪，首先成立這些法來教化眾生。

佛說第二輪王輪。佛陀也是用這個國家來比喻，他就說：這個國家，這位王子登基當了國王以後，他一定要做出一些事情來，讓人民能夠順從。他第一個是建立帝王業輪；就是說，這個國家要有軍人、有人民，軍人是保護人民來抵禦外侮，這樣人民就可以安居樂業。第二個是建立田宅業輪；就是說，國家就會給人民有田有宅，讓人民能夠耕種，讓他們有房子住和有食物吃。第三個是建立財寶業輪；就是說，國家會教導他們技藝、教他們怎麼理財，說什麼東西可以拿來賣，什麼東西可以跟其他人來交換，可以讓大家都生活都很均衡及富裕，大家都有錢能夠生活很充足。這就是第二個王輪。

佛陀就用這個比喻說第二個佛輪。以佛陀來做的話，他也是三個方向：第一個是建立修定業輪；

ministers quickly went about searching for the right one among the princes to ascend the throne. This prince must possess the most awe-inspiring virtue, be one of the wisest, and be the most capable in leading the kingdom in all great matters. When they found the right prince, they had him ascend the throne to start handling the state matters. This is what is called 'the First Wheel of the King'—that of a king's leadership—as it was spoken by the Buddha.

The Buddha continued by **the first wheel of the Buddha**, "Likewise, in a land without a Buddha, people start to commit the ten unwholesome deeds, as a result society falls into disorder, and people's minds are greatly distressed. Therefore, a great Bodhisattva in one of the eight stages of a Buddha's life will descend to the human realm to teach living beings. This is the first wheel analogy of a Buddha's leadership. This wheel is to establish the Dharma to teach and transform living beings. This is what is called 'the First Wheel of the Buddha,' which is first creating this Dharma to teach and transform living beings.

The Buddha then went on to speak **the second wheel, the wheel of land and kingdom analogy**. The Buddha said that there was a kingdom where a prince ascended the throne. The king felt that he should do something so that people would follow his wishes and abide by his orders. Thus, the king first established **the action wheel of a king's leadership**. That is to say, as a ruler, the king ensured that the kingdom had both civilians and soldiers, with the soldiers to protect the civilians from foreign aggressors so they could live and work in peace and contentment. Next, he established **the action wheel of land and housing**, that is to ensure that people were provided with housing, food, and land to farm. Finally, he established **the action wheel of wealth and treasure**; this means that the country will educate and teach the citizens skills such as how to manage wealth. This can include teaching them what to sell and how to exchange, keeping the citizens living a balanced and wealthy life, so that everyone can fulfill their lives. This is what is called 'the second wheel of the king.'

The Buddha used a similar structure to speak the threefold analogy in action of **the second wheel of the Buddha**: The first is to establish **the action wheel of samadhi**. That is to teach people to cultivate samadhi through learning the Dharma of calming and insight meditation. The second is to establish **the action wheel of recitation and chanting**, teaching people how to recite sutra texts. By learning and studying the sutras, they will develop and nurture

就是教他們修禪定，用止觀的法門讓他們學習禪定。第二個是建立**習誦業輪**；就是教他們念誦一些經文，讓他們學習，可以在誦經中長養智慧。第三個是建立**營福業輪**；就是讓他們培養福德，在佛法僧事上來修積福德。從這裡我們可以明白，佛陀首先是安住我們的色身，讓我們色身安定以後，而能藉這個色身來修行。這是第二個佛輪。

佛說**第三輪王輪**。佛陀先是比喻，這個國家裡邊有很多外道，外道給人們一些邪惡的見解，以致他們對錢財都非常渴望，都想要愈多愈好，看別人有錢財就想要掠奪，所以就生起了很多的邪見及惡見。國王看到這樣惡形惡狀的人，會怎麼做呢？對最惡劣的就是給他懲罰，甚至犯了滔天大罪的就將他斬首，若所做沒有那麼惡質的，就是責罰他或把他監禁關起來。

對於良善的人，比如他們盡做好事幫助人，或者很用功很努力的人，國王就會給他獎勵，或者就給他田地、給他財寶，讓他生活得更好。這就是第三個王輪。

那麼**第三個佛輪**，以佛陀來說，對惡性的眾生，佛是怎麼做呢？以戒法來制止他們。佛說：為了我們聖法，佛法能夠久住於世，一定要用戒律來對治這些弟子。對有信心的、精進的弟子，佛就會講很多很多的法門，讓他們修行更上一層樓；對那些破戒的或者是行為乖張的弟子，佛就用各種調伏方法，制立各種戒法，給予治罰或呵責或驅擯。佛陀是依眾生的根機來對治他們，如何來教化這些眾生，令他們修學，這是第三個佛輪。

佛說**第四輪王輪**。佛陀比喻說，這個國裡邊有很多人依止邪教，信邪教法，他們所行所做都沒有意義

their wisdom. The third is to establish **the action wheel of blessing**, that is to teach people how to plant their blessings. People can plant and accumulate their blessings by supporting the Buddha, the Dharma, and the Sangha. From this, we can understand that the Buddha first helped living beings find peace and become settled physically. Afterwards, he taught them how to use their physical bodies to cultivate the Way. This is what is called ‘the Second Wheel of the Buddha.’

The Buddha went on to speak of **the third wheel of the king**. The Buddha used the following analogy: In the kingdom, there were many non-buddhist practitioners who led people into wrong views and knowledge. As a result, people thirsted for money—the more the better, such was their craving to the extent that they wanted to rob others’ wealth. Therefore, people gave rise to more wrong views and knowledge. Seeing people misbehaving and doing such evil deeds, what do you think the king did? The king adopted the worst method to punish these people. For those who committed grave offenses and heinous crimes, he had them beheaded. For those who committed lighter offenses, he had them confined in prison. As for the kind-hearted and wholesome, such as people who always helped others, or the hard-working ones, the king praised and rewarded them handsomely with land, treasure and wealth... so that they could have a better life. This is what is called ‘the Third Wheel of the King.’

Then about the third wheel of the Buddha. How did the Buddha handle ill-natured living beings (more specifically, monastic disciples)? He disciplined them with the Dharma of the precepts. The Buddha said, “For the sake of perpetuating the sacred Buddhadharma, you should definitely use the precepts to restrain those ill-natured disciples. For the vigorous and devoted disciples, the Buddha spoke many Dharma-doors so as to help them advance to higher levels of cultivation. For unruly or misbehaving disciples, the Buddha also spoke and laid down the various precepts to admonish, scold, and even drive them away. All in all, the Buddha regulated and subdued living beings according to their characters or potentials. This is how the Buddha taught and transformed living beings, so that they could study and cultivate. This is what is called ‘the Third Wheel of the Buddha.’

The Buddha spoke **the fourth wheel of the king**, giving this example: In a kingdom, many people followed and practiced wrong teachings, and believed in wrong dharmas. Their conduct and practices were nonsensical; they received nonsensical precepts,

的，甚至受沒有意義禁戒，行沒有意義的苦行。這時候，國王就會把大眾召集起來，告訴每一個人說：「我們過去的先王治國正法是如何如何，所以大家應該這麼做，應該除掉這些邪知邪見、邪戒邪行，這才是先王治國要道。」這樣子，那些相信邪知邪見的人聽了以後，他不信那個邪教了，就依照國王所說的去做。於是國王和大臣都一心一意了，大家做事情就一致了，也不會互相來猜疑、互相來攻擊，所以大家很和樂在一起處理國家的大事，就國泰民安了。這就是第四個王輪。

佛陀這個比喻，同樣道理，**第四個佛輪**，佛陀見到眾生有邪知邪見，所行所做也不正當，也有很多無益的苦行，所以，佛陀也一樣會召集大眾，告訴他們過去諸佛的正法是什麼樣子，告訴他們三寶是如何，告訴他們要破除顛倒見，然後要修十善業，行六波羅蜜法（菩薩六度萬行）。這樣建立他們的正知正見以後，四眾就會非常和合，和合以後大家就一起同修善法，善法就是三十七道品的四念住²、四正勤³、四如意足⁴、五根⁵、五力⁶、七覺支⁷、八正道⁸。這樣大家一心一意都走向正道，也都會非常和合。

我們也可以看看現在，比方說我們在道場裡面要六和敬（身和共住，口和無諍，意和同悅，戒和同修，見和同解，利和同均），其中戒和同修，就是我們大家遵循一樣的戒法，這樣大家也不會因為所修的不同、所見的不同而不和合。所以從這裡也可以看出來佛陀對眾生的教法是漸次的，一步一步地來教導我們。這就是第四個佛輪。

待續

and even cultivated nonsensical ascetic practices. Seeing his kingdom in such a state, the king assembled all of his subjects and said to them: “Our predecessors ruled the kingdom with the Proper Dharma. Since they acted in certain ways, so should you. Everyone should follow their example, eliminating all wrong knowledge and views, all wrong precepts and practices. This would be called ‘following the example of past kings.’” After this, his subjects rejected the wrong teachings and allowed themselves to be guided by the king instead. Once the king and his ministers were united in purpose, they all worked together in harmony, no longer suspecting or attacking each other. With everyone focused on taking care of important matters of state, stability ensued and peace prevailed. This is what is called ‘the Fourth Wheel of the King.’

Likewise, the **fourth wheel of the Buddha**, when he saw that living beings were harboring wrong views and wrong knowledge, misconducting themselves, and cultivating various unbeneficial ascetic practices, the Buddha assembled the congregation, and instructed them about the Proper Dharma, the Three Jewels, methods for ridding themselves of upside-down views, methods for cultivating the ten wholesome dharmas, and methods for practicing the six Paramitas (the six Perfections and the myriad practices of the Bodhisattvas). After receiving the Buddha’s instructions on these subjects, living beings became well established in right views and right knowledge, and the fourfold assembly became harmonious. In harmony, they cultivated together the wholesome dharmas, including the Thirty-Seven Wings of Enlightenment: the Four Abodes of Mindfulness², the Four Right Efforts³, the Four Spiritual Powers⁴, the Five Roots⁵, the Five Powers⁶, the Seven Factors of Enlightenment⁷, and the Eightfold Path⁸. Practicing with one mind and one heart, all of them strove toward the right path in great harmony.

We can now reflect upon our cultivation. We practice the six kinds of harmony within the monastery: harmony of bodies when dwelling together; harmony of speech by shunning argument; harmony of the mind through shared joy; harmony of the precepts through adherence to the same code of conduct; harmony of views by having the same perspective and understanding; harmony of benefits by sharing equally. As for number four above, because we cultivate the same precepts together, abiding by the same rules and the same code of conduct, we will not stir up trouble or cause disharmony as a result of having different approaches to cultivation or different views. From this, we can see that the Buddha taught living beings in a gradual manner—step by step. This is the fourth wheel of the Buddha.

To be continued

¹四念住

- (1) 觀身不淨。(2) 觀受是苦。
- (3) 觀心無常。(4) 觀法無我。

²四正勤

- (1) 已生惡令永斷，對已生之惡，使永除斷。
- (2) 未生惡令不生，對未生之惡，使更不生。
- (3) 已生善令增長，對已生之善使增長。
- (4) 未生善令得生，對未生之善使生。

³四如意足

- (1) 欲如意足。
- (2) 念如意足。
- (3) 精進如意足。
- (4) 思惟如意足。

⁴五根

- (1) 信根。
- (2) 勤根。
- (3) 念根。
- (4) 定根。
- (5) 慧根。

⁵五力

- (1) 信力
- (2) 精進力。
- (3) 念力。
- (4) 定力。
- (5) 慧力。

¹The Four Abodes of Mindfulness (Smr̥tyupasthāna)

1. Contemplation of the Body as Impure
2. Contemplation of Feeling as Suffering
3. Contemplation of Thoughts as Impermanent
4. Contemplation of Dharmas as Devoid of Self

²The Four Right Efforts (Samyakprahāṇa)

1. The effort to not allow unwholesome things to arise.
2. The effort to let go of unwholesome things that have arisen.
3. The effort to cause the arising of wholesome things.
4. The effort to maintain and increase the wholesome things that have arisen.

³The Four Spiritual Powers (Ṛddhipāda)

1. Desire – intention, aspiration, purpose, will
2. Persistence – effort, energy
3. Intentness – consciousness, thoughts, mind
4. Ingenuity – analysis, investigation, contemplati

⁴The Five Roots (Pañca Indriya)

1. The root of faith;
2. the root of exertion;
3. the root of memory;
4. the root of meditation;
5. the root of wisdom.

⁵The Five Powers (Pañcabala)

1. The power of faith;
2. the power of effort;
3. the power of mindfulness;
4. the power of concentration;
5. the power of wisdom .

⁶七覺支

- (1) 念覺支。
- (2) 擇法覺支。
- (3) 精進覺支。
- (4) 喜覺支。
- (5) 輕安覺支。
- (6) 定覺支。
- (7) 捨覺支。

⁶ The Seven Factors of Enlightenment (Saptabodhyavgaṇi)

1. Mindfulness
2. Investigation
3. Energy
4. Happiness
5. Tranquility
6. Concentration
7. Equanimity

⁷八正道

- (1) 正見。
- (2) 正思維。
- (3) 正語。
- (4) 正業。
- (5) 正命。
- (6) 正精進。
- (7) 正念。
- (8) 正定

⁷The Eightfold Path (Āryaṣṭāṅgi-mārga)

1. Right view
2. Right resolve
3. Right speech
4. Right conduct
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right samadhi

待續

To be continued



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