



《地藏十輪經》

——十種王輪，十種佛輪（續）

The Sutra of the Ten Wheels of Earth Store Bodhisattva

—The Ten Wheels of the King and the Ten Wheels of the Buddha (continued)

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A Dharma Talk Given by Dharma Master Heng Yi at Gold Buddha Monastery on July 31, 2014
English translated by the Early Bird Translation Group

佛說第五個王輪。佛陀引用國王的比喻，說：這個國王看到自己國家的人民和其他國家的人民，都是很貪的，想要去貪求他人的財色。所以他國的人民就想要到這個國家來掠奪財物。國王知道以後，他就趕快鞏固這個國家的城池，把軍隊派守在城牆裡駐防，外面的敵匪就不能攻進來。這樣，國內的人命財產，就不會因為別的國家來掠奪而損失了。這就是第五個王輪。

第五個佛輪。同樣道理，佛陀也了知一切眾生有很多惡習，對財色貪求是最愛。對自己的東西很寶貴，但對別人擁有的就會嫉妒。所以在佛陀時代，就有很多外道嫉妒佛陀和佛陀的弟子，他們甚至謗佛害佛。比如佛陀被下毒；比如推山石公案——就是佛陀經過一條路，那個外道從山

Then the Buddha went on to speak **the fifth wheel of the king analogy**, saying: “The king saw that citizens of his kingdom and other kingdoms were all avaricious, always craving others’ wealth and coveting their spouses. As a result, people from other kingdoms coveted and wanted to plunder their wealth. Seeing this situation, the king quickly strengthened the defenses of the cities and castles of his kingdom. He stationed his military forces to prevent foreign aggressors and bandits from attacking. Thus, he ensured the safety of his subjects’ lives and properties. This is the Fifth Wheel of the King analogy.”

Then the Buddha went on to speak **the fifth wheel, that of the Buddha analogy**. The Buddha understood that living beings had many bad habits and they lusted after wealth and beauty above all. They valued what they had, but they also envied and coveted what others had.

In the same way, [because of the Buddha’s eminent status] many non-Buddhist practitioners were jealous of the Buddha and his disciples. They slandered the Buddha, and even sought to murder him. For example, one time, they attempted to poison him; another, they pushed rocks and boulders down the mountain, hoping they would fall on him and crush him. They even released



上推下巨石，要害死佛；還有放出發狂的大象，想要害死佛。這些都是因為人們的貪心嫉妒，所以造了很多的惡業。

因為佛陀對世間法與出世間法的智慧完全具足，所以佛知道一切眾生種種根器的差別，能依照眾生不同根器而施以不同教法。佛就安撫這些弟子，讓這些弟子不會因為外道的誹謗或殘害而心生恐懼。佛陀也教這些聲聞弟子一些法門，以鞏固他們的內心，安定他們的禪定功夫，令他們不感到害怕。這就是第五個佛輪。

佛說第六個王輪。佛陀還是引用國王的比喻，說：這個國家的國王修置了堅固的城池，防守也很具足，令外面的敵匪沒辦法攻進來。這樣國內的人民就免於恐懼，不用害怕外敵來侵犯。再

a crazed elephant in the Buddha's midst, hoping it would trample him to death. All these attempts to do harm arose out of people's greed and jealousy, causing them to commit grave offenses and incur bad karma as a result.

The Buddha had perfected wisdom in both mundane and transcendental dharmas. He had a deep understanding of the different capacities of living beings and was thus able to teach them accordingly. The Buddha spoke encouraging words to his disciples so that they would be free from fear when non-Buddhists slandered them and harmed them. The Buddha also taught his Hearer-disciples (śrāvakas) Dharmas to fortify their resolve, strengthen their samādhi skills, and free them from fear. This is the Fifth Wheel of the Buddha analogy.

The Buddha went on to speak **the sixth wheel of the king analogy**, saying, "Because the King had built strong fortresses, strengthened existing ones, and perfected other aspects of defense, he deterred and prevented foreign aggressors from attacking, and thus freed his subjects from fear. The citizens of his kingdom did not have to worry about being invaded; Moreover they cooperated with each other and got along well. As a result, they lived happily and contentedly. This is the Sixth Wheel of the King analogy."

Next is **the sixth wheel, that of the Buddha analogy**. The Buddha had steadied the minds of Hearer-disciples, so that they could more easily enter samādhi. In the world were many malicious dragons, yakṣas, ghosts, and other living beings harboring evil thoughts. When they saw that the Buddha and his disciples could enter the superior states of samādhi, they gave rise to faith in the Buddha. Their afflictions were instantly dispelled. Actually those malicious dragons, yakṣas, ghosts and spirits were analogous to evil people. At first, these evil people did not have peace of mind, but once they saw that the Buddha and his disciples were able to enter samādhi, their minds were naturally subdued and became purified. Hence, their blessings increased, and they started to protect and support the Buddhadharma. This is the Sixth Wheel of the Buddha analogy.

The Buddha then went on to speak **the seventh wheel of the**

加上自己的國人很和合，所以人民在國內就很愉快。這就是第六個王輪。

第六個佛輪。同樣道理，佛陀已經穩定這些聲聞弟子的心，他們就可以較容易地進入禪定。然而有很多的惡龍、惡藥叉、惡鬼神等，這些眾生本來心懷毒惡，但是他們見到佛陀和佛的聲聞弟子能夠入這樣殊勝的定，他們即刻就生起了信心；一剎那間，他們的煩惱業障也可以消除。這些藥叉、龍、鬼神，其實就是比喻這些惡人，他們本來內心不能安定，但看到佛陀和佛陀的弟子都入定，他內心自然就都清淨了；因為這樣，他們的煩惱業障就能夠消除，所有的福德資糧也增長了，進而護持佛法。這就是第六個佛輪。

佛說**第七個王輪**。佛陀說：這個國王他就要常常領著臣子到四處去巡查，去看看國中所有地方。好比國界四方的城牆堅不堅固？曠野叢林是不是有外敵藏伏？城中道路是不是平坦？有沒有坑洞？有沒有造成危險？如果哪個地方管理不當的就要趕快補缺，有缺漏的地方就要把它補起來，這樣就不容易讓外敵攻進來。所以國王隨時都要勘察地形，要整治這個國家，讓這個防守更堅固。人民住得安全，也就自然安居樂業了。這就是第七個王輪。

佛陀以這個來比喻**第七個佛輪**，因為佛了知眾生有種種的貪瞋癡。而這些地面坑洞、城池不堅固，就是比喻我們人有煩惱；佛陀就會以善巧來隨著眾生的根器教化他們，讓他們在堪可接受的範圍能去除煩惱。比方說看他

king analogy, saying, “The King often led his ministers on tours of inspection throughout the country to determine if any fortresses had weak defensive walls. They made sure they could not be ambushed by foreign invaders lurking in the dense forests, and verified that the roads and highways were even, level, and free of defects like potholes. If they spotted any problem, such as mismanagement or negligence, the King would have his subjects quickly fix it. For example, if there were ‘cracks’ (mistakes caused by people’s negligence) he would have his subjects quickly patch them up... This ensured that they could not be attacked by outside invaders. The king needed to constantly inspect the terrain at all times, to properly govern his kingdom and strengthen its defenses. Once he was able to ensure his people’s security, they naturally became more settled and could live in peace and contentment. This is the Seventh Wheel of the King analogy.”

Then the Buddha transitioned from the seventh wheel of the king analogy to **the seventh wheel of the Buddha** analogy, saying: “The Buddha understood that living beings suffer for various reasons from greed, anger, and delusion. The potholes of the roads and highways, and the dilapidated conditions of the fortresses resemble living beings’ afflictions. The Buddha would use expedient means to teach these living beings in accordance with their capacities and their different conditions, so that they are able to remove or dispel their afflictions insofar as they were ready. For example, the Buddha would observe what afflictions living beings had, and to those who needed to be taught the Dharma of Contemplation of Impurity, he would teach the Dharma of the Contemplation of Impurity; and to those who needed to practice the Dharma of Dependent Origination, he would teach the Dharma of Dependent Origination; and to those who were ready to practice chan samādhi, he would teach the Dharma of chan. Well equipped with these Dharmas, they would be able to cultivate the Way and their resolve to cultivate would become unshakable. Thus they would no longer be attacked or overwhelmed by external demons, nor would they be burdened or worn out by them to fall into the destinies of misery. This is the seventh wheel of the Buddha analogy.”

The Buddha then spoke **the eighth wheel, that of the king analogy**. Continuing to use the king as an analogy, he said: “The king reminisced about his past—his birth, his childhood full of frolicking playfulness, the times when he learned various skills, undertook various endeavors, and he also remembered serving his father the king, becoming the crown prince, ascending the throne, and so on.

們煩惱是什麼，應該修行不淨觀的，就教他們修行不淨觀；應該修行緣起的，就教他們修緣起法；應該修行禪定的，就教他們修禪定。所以眾生有了這些法要以後，他就可以修行，堅固自己的心，就不會被外魔侵入，也不會被外魔拖累走向惡道。這是第七個佛輪。

佛說**第八個王輪**。佛陀繼續用這個國王來比喻，說：這個國王就憶念過去，自己從初生到孩童嬉戲，又到學習技藝、修營事業，然後奉事國王、成為太子、登王位……等等；他回憶這一生，他自己知道他的一生都是受到這種的好處和快樂。現在，他就想到他的人民，他也希望他的人民能跟他一樣受到快樂。所以他就想到：因為我遵循過去先王所教的法、遵循先王所行的路，所以我一生很安定、很快樂。他期望他的人民也能跟他一樣的，遵循過去先王所留下來的正法、所行的法度，也能夠這樣安定和快樂。這就是第八個王輪。

第八個佛輪。同樣道理，佛陀也是憶念宿世所經無量種事。就是在過去無量劫，他的每一劫、每一生，過去是什麼種姓、什麼壽命、供養侍奉過什麼佛；他從別處來到此處，然後在此處離開，又到他處去再生，這樣輾轉來回無量無邊。佛知道自己能夠成就佛法，是因為他遵循過去諸佛所教導的；所以佛也希望他所在的國土眾生，都能夠跟他一樣成佛。所以佛就會以善巧，隨眾生的根器差別，教導過去諸佛給予的正法，大作饒益事。這就是第八個佛輪。

佛說**第九個王輪**。佛陀就比喻說：這個國王隨念觀察國內人民的果報不同，有些人很勇健、很

He recalled his entire life, and he understood the underlying factors that allowed him to be born into such a blessed and happy life. Then, he wished that all the happiness and blessings he himself had enjoyed, his subjects might also enjoy. And so he reflected, “I was able to enjoy all these different blessings, living out a stable and joyous life, because I adopted the ways of former kings, and followed the same path as former kings...” He hoped that like himself his subjects would be able to follow the Proper Dharma the former kings had left behind, and the code of law they had implemented, so that likewise, they could live a happy and stable life. This is the Eighth Wheel of the King analogy.”

The Buddha then proceeded to speak **the eighth wheel, that of the Buddha analogy**, reminiscing, likewise, on the limitless past events of his previous lifetimes. He remembered limitless kalpas past up until his present life, kalpa after kalpa, life after life, remembering what his rank in a caste system was, how long his lifespan was, and which Buddha he served... how he ‘left’ (perished in) one place and was reborn in another... how he underwent various lives in the endless cycle of samsara (revolving on the wheel of transmigration). The Buddha knew the very reasons he succeeded in attaining Buddhahood, and mastering the Buddhadharma — for he had followed the teachings of the Buddhas before him... Therefore, the Buddha wished that every being of his kingdom might do the same, and hoped that they might all become Buddhas too; and to accomplish this he taught them the Proper Dharma with various expedient means, in accordance with their capacities and their conditions. That is how he benefited living beings on a vast scale. This is the Eighth Wheel of the Buddha analogy.

Then the Buddha went on to speak **the ninth wheel of the king analogy**, saying, “The King was keenly aware of and observed his subjects having different karmic rewards or retributions: Some were very courageous, handsome, and enjoyed great wealth and glory; some were timid, weak, ugly, and suffered much poverty and distress.

“The King also understood that some people did a great deal of good deeds while some others committed grave karmic offenses, and that those who did good would be reborn in wholesome places, whereas those who committed evil would be reborn in evil destinies. After seeing all of this, the King reminded himself: ‘While alive, I should purify my karma of body, speech, and mind; I should practice giving, cultivate the Way, and always subdue myself in body, speech, and mind. I should never allow myself to become agitated; instead,

富貴、長得好看，有些人就很怯弱、很貧窮、外表醜陋。

這個國王也知道，有的人做了很多善事，有的人是造了很多惡業；他知道這個做好事的命終後一定到好的地方去，那個做壞事的命終以後一定到惡道去。所以他看到這個以後，他提醒自己：在我有生之年，應該要清淨身語意業，要行布施，要修行，常常調伏自己的身語意，讓自己不要過於躁動，常常打坐禪修。他相信這樣做，自己命終後是可以往善道去。所以這個國王就很勇猛精進，如是去修行。因為這樣，他功德很大，所以他就具有好聲譽、好眷屬、少病也少煩惱，他命終就生天了。這就是第九個王輪。

同樣道理，第九個佛輪。佛陀就比喻：佛陀了知一切有情眾生，有良善的，有邪惡的；邪惡的眾生，就是所行所做十惡業，甚至還邪知邪見、誹謗佛法，他命終之後就墮三惡道；行善業的眾生，命終之後就生善道。因為這樣，佛陀發起大慈悲心，以善巧方便來勸這些造惡業的眾生，令他們能夠生起世間與出世間的信仰；眾生對佛法有了信心之後，所以能夠往善道走。這樣，這些眾生將來慢慢也就會成就、解脫。這就是第九個佛輪。

佛說第十個王輪。佛陀比喻說：這位國王，他看見國中人民很多有病有苦的，他就棄捨王位，用他所有的供品來供養一切的天神，希望天神能夠降福給他的人民，除去他們的病苦。因為他是為人民著想，所以這些天神就互相討論說：這個王他是具有

I should practice Chan meditation.’ He had faith that by doing all this, he would be reborn in wholesome destinies after he had passed away. That was why the King was courageous and vigorous in his cultivation. Therefore, the King attained great merit and virtue, and as a result, he enjoyed great reputation, was blessed with a good family and retinue, good health, and was not distressed by illnesses or affliction. He was reborn to the heaven after passing away. This is the ninth wheel of the king analogy.”

In the same vein, the Buddha spoke **the ninth wheel, that of the Buddha analogy**, saying the following, “The Buddha understood that, among sentient beings, some were kind and wholesome; some were malicious and evil, and those evil ones committed the ten evil deeds, harbored wrong views and learned wrong knowledge, and even slandered the Buddhadharmas. These beings would be reborn in the three evil destinies, whereas those who did good would be reborn in the wholesome destinies. Hence, the Buddha gave rise to great compassion, and with expedient means he taught living beings who committed karmic offenses, enabling them to give rise to faith in both mundane and transcendental dharmas. When they were equipped with faith in the Buddhadharmas, they would be able to walk toward wholesome paths, and as a result, these living beings would one day have achievements in cultivation and gradually attain liberation. This is the Ninth Wheel of the King analogy.”

The Buddha then went on to speak **the tenth wheel, that of the King analogy**, saying, “When the King saw that the subjects of his kingdom suffered from many illnesses and other miseries, he offered everything he had to all gods, hoping they would shower blessings upon his subjects and dispel their diseases and the sufferings they caused.

Seeing the king’s kindness and thoughtfulness toward his subjects, the gods spoke among themselves, saying, ‘This king truly possesses blessings, virtues, and is able to inspire awe and reverence in others. He is qualified to become a wheel-turning sage king.’ Therefore these gods helped prepare the king to become a wheel-turning sage king, bestowing upon him the seven treasures of a wheel-turning king and making him the leader of all the four great continents. He was also blessed to have a thousand sons who were all brave, healthy, and upright in appearance. Besides that, the gods helped him dispel vengeful enemies, enabling his subjects to live happily and safely, whereupon they started to practice the path of ten wholesome deeds. When they passed away, they were all reborn in the heavens. This is the tenth

威德福德的，應該可以做轉輪王。這些天神就來幫助他建立轉輪王的王位，然後賜給他輪王七寶，令他統領四大部洲，具足一千個兒子，這一千個兒子都是很勇猛、健康、端正的。於是這一切天神也幫助他來降伏那些怨敵，這樣他所管轄的人民就能安居樂業，人民也就開始修十善業道，他這些的人民命終之後都生天。這就是第十個王輪。

同樣道理，**第十個佛輪**。佛陀就比喻說：佛陀在過去世，當他還在菩薩位的時候，他就知道眾生有種種煩惱病；所以他就以大慈悲水灌沐眾生的頭，洗去眾生的煩惱，並令眾生起懺愧心。那麼，十方諸佛也都認為這個菩薩福德具足，是個寶器，可以救度眾生；所以諸佛就會幫助他成就佛果，得無上法，成為大法王。佛陀在那個時候，因為有足夠的福慧，又勇猛精進，所以他成就了佛道。成佛後，常有千二百五大比丘僧跟隨著他作常隨眾。就好像轉輪王一樣有千子，怎麼有千子呢？你看佛陀每次講法，都有一千個比丘跟隨著他作常隨眾，這個就是比喻佛有千子。所以每個佛陀都有許多的大弟子。這就是第十個佛輪。

佛陀從降臨人間，然後教化眾生，佛在堅固弟子的身心以外，還教導他們如何修行。可以看得出來這是有次第的，也可以看出來佛陀的智慧：佛是如何安撫眾生的心。這就是佛陀告訴地藏菩薩的做法，他是如何地在這個五濁惡世裡教化眾生。他這樣子教呢，其實是告訴地藏菩薩的方法，也是告訴法會中所有菩薩，告訴他們教化眾生就是要這樣子，讓眾生能夠安心專心而沒有後顧之憂來修行。❀

wheel of the king analogy.”

The Buddha then went on to speak of **the tenth wheel, that of the Buddha analogy**, saying, “In the Buddha’s past life, when he was still a bodhisattva, he was already aware of the countless illnesses and sufferings of the Saha World. So, as a Bodhisattva, he sprinkled upon the heads of living beings the water of great compassion, washing away their worries, and enabling them to give rise to a sense of shame and remorse (for their past wrong-doings.) When the Buddhas of the ten directions saw this, they judged that the Buddha to be had perfected all blessings and virtues, and was a jewel of the Dharma or a Dharma vessel with the capacity to save and deliver living beings. So, all the Buddhas of the ten directions came to the aid of this Bodhisattva, helping him to accomplish Buddhahood, attain the unsurpassed Dharma, and become a great Dharma king. At that time, because, as a Bodhisattva, he had developed sufficient wisdom and blessings, and because he was so courageous and vigorous, he realized Buddhahood. Once he realized Buddhahood, the Buddha always had a company of followers — twelve hundred and fifty bhikshus who followed him — no matter where he went, or when he spoke Dharma. His ability to win the support of all the Buddhas throughout the ten directions when he was a Bodhisattva is analogous to a wheel-turning sage king being accompanied by the train of his one thousand sons.

Just as the wheel-turning sage king had one thousand sons, so did the Buddha! Why? If you pay close attention, you will notice that every time the Buddha spoke the Dharma, he was always followed by a thousand bhikshus, who symbolize one thousand ‘sons.’ From this we can see that every Buddha has many disciples. This is the Tenth Wheel of the Buddha analogy.”

Then the Buddha descended into the human realm, where he proceeded to teach and transform living beings. He taught his disciples how to steady both their bodies and minds, and then he taught them how to cultivate the Way. This enables us to see both the systematic and sequential methods used by the Buddha in his teaching, and to see how much wisdom he had: he brought peace to living beings and comfort to their souls. The Buddha taught Earth Store Bodhisattva to do exactly as he had done — to teach living beings in this world of the five turbidities. The teachings Buddha gave to Earth Store Bodhisattva were meant to be teachings for all other Bodhisattvas present in the Dharma assembly, so that they would know how to teach and transform living beings, enabling them to become calm, find peace of mind, and cultivate the way without being burdened by any lingering fears and worries. ❀