

《地藏十輪經》

——告訴你如何修禪定

The Sutra of the Ten Wheels of Earth Store Bodhisattva

—Tells You How to Cultivate Chan Samādhi

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English translated by the Early Bird Translation Group



這部《大乘大集地藏十輪經》，簡稱《地藏十輪經》。其實《地藏十輪經》跟《地藏菩薩本願經》有很多地方是相通的，但是它們的側重點不同。《地藏經》教我們如何做功德、消業障、造像、拜佛等等。而《地藏十輪經》是著重在教我們修內觀，教我們怎樣修行能夠

The *Ten Wheels of Earth Store Bodhisattva Sūtra*, from the Mahāyana Canon's *Great Collection of Sūtras*, is abbreviated as *Earth Store's Ten-Wheel Sūtra* (*Daśacakra Kṣitigarbha Sūtra*). In fact, this *Ten-Wheel Sūtra* is in many ways similar to the *Earth Store Sūtra*, but emphasizes different aspects of the teachings. The *Earth Store Sūtra* teaches us how to eliminate our bad karma and how to perform meritorious deeds, for example, how to support or fund the making of Buddha images, how to worship or bow to Buddha images, and so on. The emphasis of the *Ten-Wheel Sūtra*, on the other hand, is on how to cultivate contemplation and enter Chan samādhi.

The third chapter of the *Ten-Wheel Sūtra* entitled “Non-Reliance Practices” introduces us to a deva of the Great Brahma Heaven whose name is Devagarbha (Heavenly Treasury). This deva asks the Buddha: “What should living beings do if they want to cultivate samādhi ‘power’?” The Buddha praises him for asking such a good question — because, of all practices, Chan samādhi is the most important.

[The following are the ten deeds to avoid in cultivation:]

First, if you lack the bare necessities of life, your mind will always be busy seeking for them, and you will not attain Chan

進入禪定。

《地藏十輪經·無依行品第三》的開始，大梵天的一個天子叫做天藏，他請問佛陀：「眾生想要修定力的話，他要如何做？」佛陀讚嘆他問得很好，因為禪定是所有修行裡面最重要的。

第一種、如果你沒有資緣所依的話，你的心就會去求去找資緣，這樣沒有辦法得到禪定；資緣就是資糧，就是你要夠有足夠飲食日用東西。第二種、如果你犯了尸羅、破了戒，做了很多惡行，那你就不會得到禪定。第三種、如果你有顛倒見，就是你的知見是顛倒的。

第四種、如果你的心不定，常常動來動去，也不會照著賢聖的話語來做。

第五種、如果你有離間語，就是對人來挑撥離間。

第六種、如果你有粗惡語，講話是很粗俗的。

第七種、如果你總是雜穢語、虛誑語，講話不真實、不清淨的。

第八種、如果你心懷貪心又是嫉妒，看到別人得到利養或有利名，自己就很不開心，就是見不得人家好。

第九種、如果心總懷著瞋恚，內心裡對人對事總是憤怒、瞋恨。

第十種、如果你心懷著邪見，所謂邪見就是撥無因果，就是倒因倒果。

在這裡，我們看這十種過錯其實就是我們身口意的過錯。如果我們很注意我們的身口意，這樣修禪定才能夠得到境界。佛陀說，如果你有這十種中的任何一種的話，你不可能得到禪定。

samādhi. This is what is meant by “bare necessities”: adequate food, clothing, and other things of which you have daily need.

Second, if you break the Śīla, the moral precepts, and commit a lot of misdeeds, you will not attain Chan samādhi.

Third, if you harbor upside-down views, you will not attain Chan samādhi. “Upside-down views” are perverse views and wrong knowledge.

Fourth, if you are not mindful and your “monkey-mind” is always jumping here and there, you will not follow the word of the sages.

Fifth, if you speak divisively, and play one person off another, you are driving a wedge between them, and sowing discord.

Sixth, If your words are rude or harsh, your speech becomes coarse and unwholesome

Seventh, if you use foul language or tell lies, your speech is untruthful and impure.

Eighth, if you harbor greed and jealousy, and become upset when others obtain fame or wealth, or when they receive offerings, that’s just sour grapes.

Ninth, if you always harbor anger and hatred, you will always have a hateful and angry mind toward something or somebody.

Tenth, if you harbor wrong views and deny the law of cause and effect, you are taking cause for effect and vice versa.

[As a result of doing any of these things you will not attain Chan samādhi].

At this point, as is apparent, the ten things we are discussing concern our threefold karma of body, speech, and mind. Only after we attend to how we conduct ourselves with respect to the karma of body, speech, and mind can we succeed in cultivating Chan samādhi. The Buddha said that, should you make any of the aforementioned mistakes, you won’t attain Chan samādhi.

待續

To be continued

