

轉法輪經

相應部 56 諦相應第 11 經

原始佛法三摩地學會 中譯
(依菩提比丘之相應部英譯本為主)

原始出處請參考：三摩地學會 三摩地譯著文集 -
SN56.011：轉法輪經(先覺、覺法、後覺三寶具足，法輪常
轉)：三摩地學會 解脫園) 相應部經 第56諦相應
011經：轉法輪經)

菩提比丘英譯本	附：坦尼沙羅比丘英譯本	56 諦相應第 11 經	雜阿含大正藏第 379 經
	I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:	我這麼聽說：有一次，世尊在波羅奈斯城・仙人墮處的鹿野苑。世尊對五比丘說道：	如是我聞：一時，佛住波羅捺鹿野苑中仙人住處。爾時、世尊告五比丘：
	"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable.	「比丘們！有兩種極端是出家者不應該依循的，哪兩種？一個就是縱情於欲樂的享受，那是低級的、粗鄙的、世俗的、不聖潔的、徒勞無益的。以及，投入於自我折磨的苦行，那是痛苦的、不聖潔的、徒勞無益的。	
	Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.	比丘們！如來由於捨離這兩種極端，領悟了中道，而生起眼目（cakkhum, vision）、知見、平靜、智慧、覺悟以及涅槃。	

	<p>[The Noble Eightfold Path] "And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.</p>	<p>比丘們！如來所領悟的這個會生起眼目、知見、平靜、智慧、覺悟以及涅槃的中道是什麼呢？</p> <p>那就是神聖的八正道，也就是：正見、正志、正語、正業、正命、正精進、正念、正定。</p> <p>比丘們！這就是如來所了悟的，能生起眼目、知見、平靜、智慧、覺悟以及涅槃的中道。</p>	
	<p>[The Four Noble Truths] "Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful. "And this, monks, is the noble truth of</p>	<p>比丘們！苦聖諦就是說：生是苦、老是苦、死亡是苦、怨憎會是苦、愛別離是苦、求不得是苦；總結來說，若執取五蘊，則五蘊是苦。</p> <p>比丘們！苦集聖諦就是說：造成不斷再生存有的起源是帶有喜、貪且到處尋求快樂的渴愛(tanha, craving)——也就是：對五欲樂、永恒存有與斷滅盡絕的渴愛。</p> <p>比丘們！苦滅聖諦就是說：將前述之渴愛滅盡無餘、止息。也就是——捨離它、</p>	

	<p>the origination of stress: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.</p> <p>"And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.</p> <p>"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.</p>	<p>棄絕它、解脫它、不依賴它。</p> <p>比丘們！苦滅道跡聖諦就是說：神聖的八正道——也就是：正見、正志、正語、正業、正命、正精進、正念、正定。</p>	
<p>"This is the noble truth of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.</p> <p>"This noble truth of suffering is to be fully understood': thus, bhikkhus,.....</p>	<p>[One's duties with regard to the Four Noble Truths]</p> <p>"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress'... 'This noble truth of stress is to be</p>	<p>【苦聖諦三轉】</p> <p>比丘們！此是苦聖諦，汝當知。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p> <p>比丘們！此聖諦之苦當徹知。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p>	<p>【初轉四聖諦】</p> <p>「此苦聖諦，本所未曾聞法，當正思惟時，生眼、智、明、覺。此苦集，此苦滅，此苦滅道跡聖諦，本所未曾聞法，當正思惟時，生眼、智、明、覺。</p>

<p>"This noble truth of suffering has been fully understood': thus, bhikkhus,</p>	<p>comprehended'... 'This noble truth of stress has been comprehended.'</p>	<p>比丘們！此聖諦之苦我已徹知。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p>	<p>【二轉四聖諦】 復次、苦聖諦，知當復知，本所未聞法，當正思惟時，生眼、智、明、覺。苦集聖諦，已知當斷，本所未曾聞法，當正思惟時，生眼、智、明、覺。復次、此苦滅聖諦，已知當作證，本所未聞法，當正思惟時，生眼、智、明、覺。復次、此苦滅道跡聖諦，已知當修，本所未曾聞法，當正思惟時，生眼、智、明、覺。</p> <p>【三轉四聖諦】 復次、比丘！此苦聖諦，已知已知出，所未聞法，當正思惟時，生眼、智、明、覺。復次、此苦集聖諦，已知已斷出，所未聞法，當正思惟時，生眼、智、明、覺。復次、苦滅</p>
<p>"This is the noble truth of the origin of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light. "This noble truth of the origin of suffering is to be abandoned': thus, bhikkhus,</p> <p>"This noble truth of the origin of suffering has been abandoned': thus, bhikkhus,.....</p>	<p>"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress'... 'This noble truth of the origination of stress is to be abandoned' ... 'This noble truth of the origination of stress has been abandoned.'</p>	<p>【苦集聖諦三轉】 比丘們！此是苦集聖諦，汝當知。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。 比丘們！此聖諦之苦集當斷。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。 比丘們！此聖諦之苦集我已斷。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p>	
<p>"This is the noble truth of the cessation of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light. "This noble truth of the cessation of suffering is to be realized': thus, bhikkhus,..... "This noble truth of the cessation of suffering has been realized': thus, bhikkhus,.....</p>	<p>Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'... 'This noble truth of the cessation of stress is to be directly experienced'... 'This noble truth of the cessation of stress has been directly experienced.'</p>	<p>【苦滅聖諦三轉】 比丘們！此是苦滅聖諦，汝當知。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。 比丘們！此聖諦之苦滅當證。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。 比丘們！此聖諦之苦滅我已證。(如來)於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p>	
<p>"This is the noble truth of the way</p>	<p>"Vision arose, insight arose,</p>	<p>【苦滅道跡聖諦三轉】</p>	

<p>leading to the cessation of suffering': thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.</p> <p>"This noble truth of the way leading to the cessation of suffering is to be developed': thus, bhikkhus,.....</p> <p>"This noble truth of the way leading to the cessation of suffering has been developed': thus, bhikkhus,.....</p>	<p>discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress'... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'... 'This noble truth of the way of practice leading to the cessation of stress has been developed.'</p>	<p>比丘們！此是苦滅道跡聖諦，汝當知。（如來）於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p> <p>比丘們！此聖諦之苦滅道跡當修。（如來）於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p> <p>比丘們！此聖諦之苦滅道跡我已修。（如來）於此本所未曾聞法，生起了眼目、知見、智慧、光明。</p>	<p>聖諦，已知已作證出，所未聞法，當正思惟時，生眼、智、明、覺。復次、苦滅道跡聖諦，已知已修出，所未曾聞法，當正思惟時，生眼、智、明、覺。</p>
	<p>[Wheel of Dhamma]</p> <p>"And, monks, as long as this knowledge & vision of mine — with its three rounds & twelve permutations concerning these four noble truths as they actually are present — was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk. But as soon as this knowledge & vision of mine — with its three rounds & twelve permutations concerning these four noble truths as they actually are present — was truly pure, then I did claim to have directly</p>	<p>比丘們！若我對四聖諦的三轉及十二項內涵，還沒有完全純淨的如實知見，那麼，比丘們！我就不會在所有的天神、魔羅、梵天、沙門、婆羅門以及一切的天、人當中宣稱：如來已經證得了無上正等正覺。</p> <p>比丘們！由於我對四聖諦的三轉及十二項內涵，已經完全純淨的如實知見，因此，比丘們！我才所有的天神、魔羅、梵天、沙門、婆羅門以及一切的天、人當中宣說：如來已經證得了無上正等正覺。</p> <p>我得到了智見：『我內心的解脫已不可動搖，這是我最後一生，此後永不再生。』」</p>	<p>諸比丘！我於此四聖諦三轉、十二行，不生眼、智、明、覺者，我終不得於諸天、魔、梵，沙門、婆羅門，聞法眾中，為解脫，為出，為離，亦不自證得阿耨多羅三藐三菩提。</p> <p>我已於四聖諦三轉、十二行，生眼、智、明、覺故，於諸天、魔、梵，沙門、婆羅門，聞法眾中，得出，得脫，自證得成阿耨多羅三藐三菩提」。</p>

	<p>awakened to the right self-awakening unexcelled in the cosmos with its devas, Maras & Brahmas, with its contemplatives & priests, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"</p>		
	<p>[The Noble Sangha is born] That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.</p>	<p>以上就是世尊所說，五比丘聽了世尊所說的法生起了法喜。當說法結束之後，尊者憍陳如生起了遠塵離垢的清淨法眼：『凡是生起的，必定會滅去。』</p>	<p>爾時、世尊說是法時，尊者憍陳如，及八萬諸天，遠塵、離垢，得法眼淨。爾時、世尊告尊者憍陳如：「知法未」？憍陳如白佛：「已知，世尊」！復告尊者憍陳如：「知法未」？拘鄰白佛：「已知，善逝」！尊者拘鄰已知法故，是故名阿若拘鄰。</p>
	<p>[The Wheel of the Dhamma begins to turn] And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deva, Mara or God or</p>	<p>當世尊轉動了法輪之際，地居天神發出呼喊：「世尊在波羅奈斯城仙人墮處的鹿野苑，已經轉動了無上的法輪，這不是一切沙門、婆羅門、天神、魔羅、梵天或世界中的任何人所能夠迫令停止的。」</p> <p>在聽到地居天神的呼喊之後，四天王天的天神也發出了呼喊……在聽到四天王天的天神呼喊之後，三十三天的天神也發出了呼喊……在聽到三十三天的天神</p>	<p>尊者阿若拘鄰知法已，地神舉聲唱言：「諸仁者！世尊於波羅捺國仙人住處鹿野苑中，三轉、十二行法輪，諸沙門、婆羅門，諸天、魔、梵所未曾轉；多所饒益，多所安樂，哀愍世間，以義饒益，利安天人，增益諸天眾，減損阿</p>

	<p>anyone in the cosmos." On hearing the earth devas' cry, the devas of the Four Kings' Heaven took up the cry... the devas of the Thirty-three... the Yama devas... the Tusita devas... the Nimmanarati devas... the Paranimmita-vasavatti devas... the devas of Brahma's retinue took up the cry: "At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deva, Mara, or God or anyone at all in the cosmos."</p>	<p>呼喊之後，夜摩天的天神也發出了呼喊……在聽到夜摩天的天神呼喊之後，兜率陀天的天神也發出了呼喊……在聽到兜率陀天的天神呼喊之後，化樂天的天神也發出了呼喊……在聽到化樂天的天神呼喊之後，他化自在天的天神也發出了呼喊……在聽到他化自在天的天神呼喊之後，梵天的天神也發出了呼喊：「世尊在波羅奈斯城仙人墮處的鹿野苑，已經轉動了無上的法輪，這不是一切沙門、婆羅門、天神、魔羅、梵天或世界中的任何人所能夠迫令停止的。」</p>	<p>修羅眾」。地神唱已，聞虛空神天，四天王天，三十三天，炎魔天，兜率陀天，化樂天，他化自在天，展轉傳唱，須臾之間，聞于梵身天、梵天乘聲唱言：「諸仁者！世尊於波羅捺國仙人住處鹿野苑中，三轉、十二行法輪，諸沙門、婆羅門，諸天、魔、梵，及世間聞法未所曾轉；多所饒益，多所安樂，以義饒益諸天世人，增益諸天眾，減損阿修羅眾」。</p>
	<p>So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.</p>	<p>正當此時，呼喊之聲響徹整個梵天世界，三千大千世界都不斷地顫抖、搖晃及震動著。世間出現了一道無以倫比的強光，遠遠勝過天人所散發的光芒。</p>	
	<p>Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña — Kondañña who knows.</p>	<p>此時世尊說出了以下的偈語：「憍陳如確實了悟了，憍陳如確實了悟了。」因此尊者憍陳如得到了「安若憍陳如」的名號，意即了悟的憍陳如。</p>	<p>世尊於波羅捺國仙人住處鹿野苑中轉法輪，是故此經名轉法輪經。佛說此經已，諸比丘聞佛所說，歡喜奉行。</p>

■ 心得分享

一、四聖諦的三轉十二行，雜阿含是先依三轉的縱的時間次第展開，而於每一轉再橫的展開四諦。這是強調三轉的說法次第，或許北傳才依此而有三轉普被三根的說法：初示轉為利根，次勸轉為中根，三証轉為鈍根。而相應部是先依四聖諦橫的展開，而於每一諦再分別作縱的次第三轉。這不單強調了四聖諦的重要性，並且每一諦皆三轉，這就說明三轉比較不像說法次第，而更像是指出了每一聖諦的修証綱宗。世尊在之後總結時亦說：『**我若於四聖諦三轉十二行……，我已於四聖諦三轉十二行……。**』這也指明是‘四聖諦三轉’，而不是‘三轉四聖諦’。由上述可知，北傳所謂三轉普被三根的論點，似乎把佛陀活潑潑的應機說法說得有點僵，所以較像是後人經由思惟分析歸納而整理出來的東西，南傳的經文平鋪直敘，則較符合自然說法的本質。

二、佛陀一而再反復地說：四聖諦是本所未曾聞法，又說：如來依於四聖諦而生起眼目、知見、智慧、光明，這些都在在強調四聖諦是不共世間的學說，是佛法的核心內容，並突顯四聖諦對於覺悟的重要性，也就是說，佛法不是用強力制伏、定力、神通或什麼功夫等來對治處理，而是依四聖諦的正見智慧來消融化解。

三、佛陀轉法而憍陳如為法所動得法眼淨，於此說示悟入、一轉一動之中，正法輪於此初次得以轉動，人間至此三寶具足，三寶的真正意涵亦在於此——先覺者、覺法、後覺者，正法依此才得以於世間常轉不息。僧寶的意義正是在荷擔如來家業，而如來家業則是傳承暗夜的覺法明燈，使令不滅。經文中提到諸天鬼神傳唱此一人間佳話，這也正是表示：法輪轉動乃驚天地，動鬼神的一件大事，因為人天長夜從此照破，無盡生死從此息止。任何七眾弟子都應當以此為重，莫令正法沈淪，方不負佛陀的出世慈懷。

四、這裡為什麼併舉四聖諦的‘三轉’與‘十二行’，‘三轉’與‘十二行’兩個有什麼差別？如果有，差別在哪裡？從經文脈絡可知：三轉是強調四聖諦修証的綱宗，十二行是強調四聖諦修証的內容；也就是：佛法的修証應先明綱宗，再依內容漸次修習。

五、三轉是指什麼呢？我們從經文可看出端倪。經文說：『**苦聖諦，(已)知當復知……苦集聖諦，已知當斷……苦滅聖諦，已知當作證……苦滅道跡聖諦，已知當修……。**』經文中每一聖諦都是“已知當…”，可見就學眾而言，第一轉是要“**聞而當知**”，第二轉則是要“**知而當修**”，而所修則依四諦各有不同，也就是：苦當徹知，集當斷，滅當証，道當修。接著經文又說：『**苦聖諦，已知已知出……苦集聖諦，已知已斷出……苦滅聖諦，已知已作證出……苦滅道跡聖諦，已知已修出……。**』這段說明了第三轉是“**修而當証**”，而所証亦依四諦各有不同，也就是：苦已徹知，集已斷，滅已証，道已修。所以三轉的綱宗從佛陀來說是：(1)示知轉；(2)勸修轉；(3)作証轉。但更重要的是，從我們學眾來說它分別對應著：(1)聞而當知；(2)知而當修；(3)修而當証。這也是見法→修法→証法的重要舉示。

六、世尊依於四聖諦成就三轉十二行，生起眼目、知見、智慧、光明，而自證得無上正等正覺；
憍陳如依於四聖諦成就初轉聞法已知，故得法眼淨。

七、轉法輪經提出的修証綱宗：

1. 見法：聞而當知——知苦聖諦、知苦集聖諦、知苦滅聖諦、知苦滅道跡聖諦
2. 修法：知而當修——知苦、斷苦集、証苦滅、修苦滅道跡
3. 証法：行而當証——苦已知、苦集已斷、苦滅已証、苦滅道跡已修

四聖諦三轉十二行

四聖諦三轉十二行												
四 諦	苦聖諦			苦集聖諦			苦滅聖諦			苦滅道跡聖諦		
三 轉	初轉	二轉	三轉	初轉	二轉	三轉	初轉	二轉	三轉	初轉	二轉	三轉
12 行	一行	二行	三行	四行	五行	六行	七行	八行	九行	十行	十一行	十二行
佛 陀	示知轉	勸修轉	作証轉	示知轉	勸修轉	作証轉	示知轉	勸修轉	作証轉	示知轉	勸修轉	作証轉
學 眾	當知	當修	當証	當知	當修	當証	當知	當修	當証	當知	當修	當証
	苦聖諦 當知見	此聖諦之 苦當徹知	此聖諦之 苦已徹知	苦集聖諦 當知見	此聖諦之 苦集當斷	此聖諦之 苦集已斷	苦滅聖諦 當知見	此聖諦之 苦滅當証	此聖諦之 苦滅已証	苦滅道跡聖諦 當知見	此聖諦之 苦滅道跡當修	此聖諦之 苦滅道跡已修