

<p style="text-align: center;">Samyutta Nikaya 56.11</p> <p style="text-align: center;"><i>Dhammacakkappavattana Sutta</i> Setting the Wheel of Dhamma in Motion</p> <p style="text-align: center;">Translated from the Pali by Thanissaro Bhikkhu.</p>	<p style="text-align: center;">相應部 56.11</p> <p style="text-align: center;">轉法輪經</p> <p style="text-align: center;">坦尼沙羅尊者英譯, 良稹中譯 原文版權所有</p>
<p>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:</p>	<p>[如是我聞]，一時薄伽梵住波羅那斯仙人墜的鹿野苑。在那裏，薄伽梵對五眾比丘說：</p>
<p>"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. 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.</p>	<p>"比丘們，有此兩極端，出家者不可耽於其中——哪兩極？於感官對象，追求感官之樂：是低級、粗鄙、庸俗、非聖、無益的；追求自虐：是痛苦、非聖、無益的。比丘們，避此兩極端，如來實現的中道——引生見、引生知——趨向甯靜、直覺智、自覺醒、涅槃。</p>
<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>[八聖道] 比丘們，如來實現的中道——引生見、引生知，趨向甯靜、直覺智、自覺醒、涅槃者——是什麼？正是此八聖道：正見、正志、正語、正業、正命、正精進、正念、正定。比丘們，此為如來實現的中道——引生見、引生知，趨向甯靜、直覺智、自覺醒、涅槃。</p>
<p>[The Four Noble Truths]</p>	<p>[四聖諦—苦聖諦]</p>

<p>"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.</p>	<p>比丘們，此為苦聖諦：生苦、老苦、死苦；憂、愁、苦、悲、惱（慘苦）；與不愛者共處苦、與愛者離別苦、所求不得苦：簡言之，五取蘊苦。</p>
<p>"And this, monks, is the noble truth of 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>[苦因聖諦] 比丘們， 此為苦因聖諦：[苦因是:]造作再生的渴求——帶著貪與喜、於處處耽享——正是：對感官之欲的渴求、對有生的渴求、對無生的渴求。</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>[苦滅聖諦] 比丘們，此為苦的止息聖諦：對該渴求的無余離貪、止息、舍離、棄絕、解脫、放開。</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>[趨向苦滅之道聖諦] 比丘們，此為趨向止息苦之道聖諦：正是此八聖道—— 正見、正志、正語、正業、正命、正精進、正念、正定。</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 comprehended'... 'This noble truth of stress has been comprehended</p>	<p>比丘們，我對前所聞之法，升起視眼、升起洞見、升起明辨、升起知識、升起光明[眼生智生慧生明生光生]：‘此為苦聖諦’。……‘此苦聖諦需全知’……‘此苦聖諦已全知’。</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' 2 ... 'This noble truth of the origination of stress has been abandoned.'</p>	<p>比丘們，我對前所聞之法，升起視眼、升起洞見、升起明辨、升起知識、升起光明：‘此為苦因聖諦’。……‘此苦因聖諦需斷棄’……‘此苦因聖諦已斷棄’。</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</p>	<p>比丘們，我對前所聞之法，升起視眼、升起洞見、升起明辨、升起知識、升起光</p>

<p>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>明：‘此為苦滅聖諦’……‘此苦滅聖諦需直證’……‘此苦滅聖諦已直證’。</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 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，我對前所未聞之法，升起視眼、升起洞見、升起明辨、升起知識、升起光明：‘此為趨向苦滅之道聖諦’……‘此趨向苦滅之道聖諦需修習’……‘此趨向苦滅之道聖諦已修成’。</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 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>比丘們，只要我對此四聖諦之三轉十二相的如實知見尚不純淨，比丘們，我未在有天神摩羅梵天、沙門婆羅門、貴族平民的宇宙間宣稱已直覺此無上正自覺醒。然而，一旦我對此四聖諦之三轉十二相的如實知見真正純淨，比丘們，我即在有天神摩羅梵天、沙門婆羅門、貴族平民的宇宙間宣稱已直覺此無上正自覺醒。我內心升起此知見：‘我的解脫不可動搖。此為最後一生。今不再有來生。’”</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>[聖僧伽的誕生] 此為薄伽梵所說。五眾比丘對薄伽梵之說隨喜、心悅。在此解說期間，尊者喬陳如升起了無塵、無垢的法眼：“凡緣起者，皆趨止息。”[凡緣起之法，皆為止息之法]</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 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 Tusitadevas... the Nimmanarati devas... the</p>	<p>[法輪轉起] 薄伽梵轉法輪之際，地神們大呼：“在波羅那斯仙人墜的鹿野苑，薄伽梵轉起無上法輪，沙門婆羅門、天神摩羅梵天、宇宙中任何者，皆不能阻止。” 聞地神之呼聲，四大王天們大呼……三十三天……夜摩天……兜率天……化樂天……他化自在天……梵眾天們大呼：“在波羅那斯仙</p>

<p>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>人墜的的鹿野苑，薄伽梵轉起無上法輪，沙門婆羅門、天神魔羅梵天、宇宙中任何者，皆不能阻止。”</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>於是，那時刻、那瞬間，呼聲直達梵天界。此十千宇宙在抖動、顫動、震動，一道大無量光出現在宇宙間，勝於天神的燦爛。</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>其時，薄伽梵大聲道：“喬陳如真悟了？喬陳如真悟了。” 故此，尊者喬陳如得名：阿念-喬陳如[覺悟的喬陳如]。</p>