



Dhammacakkappavattana Sutta

转法轮经



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前言

《转法轮经》讲述的是佛陀开悟后第一次宣讲佛法的历史性事件。虽然念诵经文的时间不达二十分钟，但是经文却涵盖了相续几千年佛陀对人类最圆满的爱。

佛教建立的基础就是无条件的爱。在爱一个人的时候，我们不仅希望这个人快乐，还会尽一切努力给予、分享、甚至自我牺牲，只为了让这个人真的幸福。佛陀就是这样做的。他以自己的生命为代价，与全人类分享了如何离苦得乐的知识。不求任何回报，只为了使全人类获得真正的幸福。

Introduction

How long are you willing to wait until you get to do what you love to do the most? 20 years? Entire life? Or, more than a lifetime?

In Lord Buddha's case, he waited billions of lifetimes before his greatest wish came true. "*Dhammacakkappavattana Sutta*," which recounts the historic event in which the Buddha gave his first-ever sermon, might take less than 20 minutes to chant but it was a culmination of the world's longest-running story of love for humanity.

Buddhism was founded out of unconditional love. When we love someone, not only we wish that person happy but also we try to do whatever we can to bring happiness to that person. In so doing, we give, share and make sacrifices. That exactly what Gautama Buddha did unconditionally.

After painstakingly risking his own life, he shared all the knowledge that he discovered out of a sheer wish to help fellow human beings free themselves from the bondage of physical and emotional suffering without expecting anything in return except their happiness.

追溯到佛陀涅槃成佛前的最后一世，为了累积圆满的功德以及成佛的诸多条件，他忍受并包容了各种来自精神与肉体的苦难。做菩萨以来的无数世中，为证圆满、涅槃成佛，佛陀历经了生老病死，舍弃了财富、权利、乃至血肉与健康。

中道

佛陀开悟后的第一次开示，就讲了他对人类之爱的法则：爱自己和爱他人最好的方法就是“中道”。“中道”这个词或许已经耳熟能详，但是在佛陀时代，这个词却非常标新立异。当时，有两种学说倍受推崇：一种学说主张感官享受，另一种学说主张苦行。这两种学说都被认为是能获得无上幸福和精神解脱的方法。

Prior to becoming a Buddha in his final lifetime, he endured and embraced many physical and emotional challenges as he sought to accrue virtue and develop Buddha-like qualities. During those billions of lifetimes while he was still a Bodhisattava, he purposely endured the pains of birth and rebirth, of aging, sickness and death, sacrificing his worldly power, wealth, flesh, blood, and even his life all for the attainment of Buddhahood.

The Middle Way

The Buddha's first sermon following his Enlightenment is his love code for humanity: the best way to love oneself and fellow human beings. That best way is embodied in the Middle Way. While we might have heard the term many times before, the concept was considered revolutionary in the Buddha's times. In those days there were two prominent schools of thought that drew huge numbers of followers: one believed in sensual indulgence and the other believed in self-mortification as the means to achieving supreme happiness and spiritual liberation.

生为释迦族的太子，乔达摩·悉达多的贵族生活优裕而舒适，但他始终觉得感官享乐不是正道。于是，29岁那年，悉达多太子夜出宫门，开始禁欲苦行。经过6年，形体枯瘦，昏倒路旁，几乎丧命。最终，他明白了苦行也不是正道。真正的修行，是离开苦乐二边的“中道”。他苦苦寻求的答案，终于在心静定的那一刻，由内在涌现出来。

佛陀初转法轮时，明确开示了彻底解脱、离苦得乐的唯一方法就是“中道”。“中道”源自内心，而非两种学说所提倡的外在方法。佛陀以自己的故事为例，向曾经和他一起修苦行的五位苦行者宣讲了“中道”，即如何令他由苦行者悉达多转变成阿罗汉。

Born as a prince of the Shakyamuni dynasty, Siddhārtha Gautama lived in extreme luxury and sensual comfort. So, he knew material-based , sensual indulgence was not the way. Then, at 29 he decided to leave his palace and spent six years practicing self-mortification to the point where he lost much of his weight and muscles, fainted, and almost died. So, he knew that was not the way either. In the end, he discovered the way to bring his mind to a complete standstill and all the answers that he had been looking for began to pour from the inside.

When the Buddha delivered his debut sermon, he spelt clear that the right and only way towards total spiritual liberation, freedom from suffering, and eternal happiness is the Middle Way, and that it starts from within – not outside oneself like what those two schools of thought advocated. Citing himself as an example, the Buddha told a group of five ascetics, who used to practice self-mortification with him, that the Middle Way was how he transformed himself from ascetic Siddhārtha to the world's first Arahant.

苦行者悉达多的开悟，不是因为阅读了真理书籍，不是因为剖析了他人的教法，不是因为从事了学术研究，也不是因为参与了知识研讨。总而言之，他不是经由思考而证得涅槃，我们也不能。佛陀是于菩提树下静坐，万念俱空而悟道。也就是说，若我们想证悟佛陀所证悟的正法，或只是部分的正法，我们需要静坐。

这种静坐方法不同于其他静坐。佛陀证悟前，曾和五位苦行者静坐苦修，最终因发现方法错误而终止。诸多静坐技巧中最为正确的静坐方法是：将心引导至身体的中心点，即体内垂直和水平中轴线的交点（具体位于身体内部，肚脐以上约两指宽的地方）。身体的中心点，是心最终静定之所。

This point bears stressing. Ascetic Siddhārtha did not achieve complete Enlightenment through reading Dhamma books, analyzing other people's teachings, undertaking scholarly studies, or engaging in intellectual discussions. In other words, he did not think his way to Nibbāna – and nor could we. He achieved complete Enlightenment through meditation, which requires no thinking. This means, if we want to achieve Enlightenment like the Buddha did – even partially – we need to meditate.

This doesn't mean any kind of meditation will do. Prior to becoming a Buddha, he and the five ascetics also practiced meditation but it was not the right kind. The right kind of meditation – under which there are several techniques to choose from - is one that brings the mind back to the center of the body. Located exactly at the middle of one's body horizontally and vertically (around the middle of one's stomach or two fingers-width above the navel to be exact), the center of the body is the natural home of the human mind where it feels most blissful.

据寻回佛陀失传已久之法身法门的北揽寺蒙昆贴牟尼祖师说，“身体的中心点就是‘中道’之源。”只有通过静坐，让心静定下来，才能亲身体会“中道”及其带来的无限愉悦。用头脑我们可以学习和思考佛陀的教义；但是锻炼和净化内心，我们就需要静坐。

“中道”修行，内外兼顾。为了获得更好的静坐效果，我们需要遵守戒律（在家居士遵守五戒或八戒），实行布施（诸如给予物质上的支持、参与慈善工作、宽恕他人、化解恼怒，给予朋友精神支持，发慈悲心，待人友善不求回报等等）。

In the words of the late Meditation Master Phra Mongkolthepmuni (Sodh Candasaro), who rediscovered and brought back to the world the Buddha's long lost knowledge about the Dhammakaya or Body of Enlightenment, the center of the body is where one's Middle Way journey begins. To experience the Middle Way firsthand, it is necessary to bring the mind to a standstill. At which point, we will experience the infinite ocean of joy that lies within. It is all right to use the brain to study and reflect upon the Buddha's teachings. However, when it comes to training and purifying the mind, we need to meditate.

The Middle Way works from the inside out as well as from the outside in. In action terms, it means if we wish to meditate better, it is necessary for us to observe precepts (five or eight precepts for lay people) and practice Dāna (such as donating blood to a hospital, giving aid to natural disaster victims, volunteering in charitable work, forgiving, giving up anger, giving up hatred, offering emotional support to a friend who tries to do good but is misunderstood, offering sustenance to monks, spreading loving kindness, being kind to people without expecting anything in return, and so on).

当我们言谈举止温文尔雅时，我们的内心会变温柔。当我们思想纯洁、言语清静，并且保持环境整洁时，我们的内心会变得更容易被清理。总之，我们越实践佛法，就越接近涅槃。佛陀体现了无条件的爱，因此，当我们不知道如何说话或如何做事时，只要想想佛陀会怎么做，我们就会得到指引。

佛陀教义的基础

《转法轮经》是佛陀最重要的开示，不仅奠定了佛教的基础，还是佛陀八万四千法的精髓。农历八月十五月圆日，佛陀在鹿野苑为五位苦行者初次宣讲佛法时，佛法就诞生了。其中一位苦行者憍陈如，在听法和禅坐的过程中就证得初果。佛陀为他授戒成为比丘，僧团也因此成立。佛陀的初次开示被称为 *Dhammacakkappavattana Sutta*，译为《转法轮经》，标志着佛法开始弘扬普传。由此，三宝（佛、法、僧）形成，佛教创立。这个历史性的纪念日被称为“阿三哈节”。

Here's a takeaway lesson. When we practice being gentle in our words and actions, we grow gentility on the inside as well. The more we practice thinking clean thoughts, speaking clean words, and keeping things around us clean, the easier it will be for us to clean our minds. To summarize, the more we embody the essence of Buddhahood, the closer we are to Nibbāna. The Buddha embodies unconditional love, which is compassion without attachment. Therefore, when in doubt about what to say, do or not do at all, ask yourself what the Buddha would do in this situation.

The Backbone of Buddha's Teachings

Dhammacakkappavattana Sutta is the Buddha's most important discourse as it led to the birth of Buddhism. It is the backbone of Dhamma upon which all the 84,000 units of the Buddha's teachings are based. The moment the Buddha delivered his debut sermon to the five ascetics on a full-moon day in the Isipatana Deer Park, the Dhamma came into existence.

One of the ascetics, Koṇḍhañña, achieved the first level of Enlightenment while listening to this sermon and meditating. The Buddha then granted him permission to be ordained as a

开示的内容因为包含了许多佛法的核心概念，所以晦涩难懂。被记录下来的时代又没有打字机或电脑，因此该经以诗歌的形式被记载下来，以标志佛教的建立。佛陀开示时，六重天（四天王天、忉利天、须焰摩天、兜率陀天、乐变化天、他化自在天）各神祇也法喜充满，随喜宣传。《转法轮经》并不是详细解释佛陀的首次开示，而是概括了佛教的基础：中道、八正道、四圣谛。这些概念只能通过静坐深究体验，无法透过知识钻研进行理解。

Buddhist monk, and the Sangkha came into existence. Hence, the debut sermon was given the Pāli name *Dhammacakkappa vattana Sutta*, meaning “The Discourse That Sets Turning the Wheel of Truths” as it marks the start of promulgation of Buddhism. When the Triple Gem (the Buddha, the Dhamma and the Sangkha) emerged, Buddhism was founded. That historic day came to be known as “Asanha Bucha Day”.

Because the discourse largely contains names of key Dhamma concepts, it can be difficult to comprehend. Written in the times when there were no typewriters or computers, it was a lyrical record of the historic event leading to the establishment of Buddhism, which rejoiced deities in all the six classes of Heaven (Cātummahārājikā, Tāvatiṃsā, Yāmā, Tusitā, Nimmānaratī, and Paranimmitavasavattī). It was not meant to expound the Buddha’s first teaching but to recapitulate the core concepts that form the backbone of Buddhism, namely: the Middle Way, the Eightfold Path, and the Four Noble Truths. All these concepts require meditation practice for delving beyond intellectual comprehension.

佛陀之所以选择为五位苦行者首次宣讲佛法，是因为知道他们因缘已经成熟，能够证果。五位苦行者当时确实已经智慧具足、心性具足，并已累积了数世的道德品质。佛陀宣讲第二经《无我相经》后，五人都证悟了佛陀所证悟之法。而对于后世之人，则需要更详尽的解释和举例说明才可能理解佛陀所开示之法，这就不是这一本薄薄的经册可以包含得了的了。

The Buddha particularly chose the five ascetics as the audience of his first sermon because he knew that they had been well prepared. By that time, they had already accrued enough wisdom, underwent sufficient mind training, and developed many virtuous qualities millions of lifetimes before. The fact that all of them achieved full Enlightenment after the Buddha gave his second discourse (*Anattalakkhaṇa Sutta*) just days later proved that they were in deed the right audience who could help him spread Buddhism for the benefit of humankind. For the rest of us, we need further detailed explanation and examples, which cannot possibly be covered in this booklet.

Dhammacakkappavattana Sutta is based on the recitation of the historic event as recounted by Ananda Bhikkhu, attendant of Gautama Buddha. Thus, the name of this enlightened monk appears at the beginning of this Sutta. Immediately after his Enlightenment, the Buddha spent seven weeks in reclusive meditation retreat under the Bodhi tree. At the close of this period, he decided to proclaim the Dhamma that he had discovered. He then left the city of Gaya, where he attained Enlightenment, for the Isipatana Deer Park (known today as Sarnath). Knowing that the five ascetics were still vigorously practicing stoicism, the Buddha shared his discovery with them and showed them the right way towards Enlightenment.

诵经的益处

通过诵念《转法轮经》，我们能熟记佛教的核心观念，并回想佛陀改变世界神奇的瞬间。经文有着神奇的力量，能够舒缓、净化和清新我们的身心，让我们为静坐做好准备。

当我们虔诚诵念经文时，我们的心就能与佛陀的精神合一，并感受到佛陀无私的爱与牺牲。当您诵念这部承载着佛陀之爱的经文时，您不仅能感受到佛陀，还能与您的内在佛性合一，并能灌溉您内心深处开悟的种子。每次诵念都能安定您精神上的烦嚣，带来内心的祥和，同时提醒您也可以发现内在的佛性，证悟佛陀所证悟的法，脱离一切苦难枷锁。自从2600年前的那个月圆夜，佛陀于印度北部波罗奈城城鹿野苑初转法轮至今，成千上万的人都成功地体验并受益于“中道”之旅，您也可以。

Benefits of Chanting the Sutta

As we chant and recall the magical moment in which the Buddha forever changed the world, we also change our state of mind. The holy passages contained in this Sutta have the power to soothe, cleanse and ready the mind for meditation.

Because we become what we think about, we are spiritually one with the Buddha as we chant the Sutta with respect, concentration and appreciation for all his unconditional love and sacrifices. As you chant this lyrical love code, you experience a Buddha's moment, connect with your highest self, and water the seed of Enlightenment within you.

Besides calming mental clatters and bringing peace to your mind, each chanting serves to remind that you too can unchain yourself from the shackles of misery. You too can discover the Buddha within you. You too can be enlightened.

Since that full-moon day in the Isipatana Deer Park near the City of Benares of northern India over 2,600 years ago, millions have successfully journeyed through the Middle Way, and so can you.







Dhammacakkappavattana Sutta (leader)

Ah-noot Ta-rung Ah-pi-sum Pōe-ting Sum-put Chi-ta-va Ta-thā Ka-tōe
 Pa-tha-mung Young Ah-tay Say-si Tum-ma Juk-gung Ah-noot Ta-rung
 Sum-ma Tay-va Pa-wat Tēn-tōe Lo-gay Up-pa Thi-wat Ti-young
 Yat-thāk Khā-tā U-pō Un-tā Pa-ti Pāt-ti Ja Mud-chi-mā
 Ja-tū Sa-vā Ri-ya-saj Jay-su Vi-soot-tung Yā-na Tus-sa-nung
 Tay-si-tung Tum-ma-ra Chay-na Sum-mā Sum-pōe-thi Kit-ta-nung
 Nā-may-na Vis-su-tung Soot-tung Tum-ma-juk Gup-pa-vat Ta-nung
 Vai-yā Ga-ra-na-pā Tay-na Sung-key Ton-tum Pa-nā Ma-say.



NOTE: The Pali spellings in this section are simplified to facilitate pronunciation. Exact transliteration can be found in the translation section.

Dhammacakkappavattana Sutta (all)

A-vum-may Su-tung (Follow>>)

A-gung Sa-ma-young Pa-ka-wa Pa-ra-na-si-young
Vi-ha-ra-ti I-si-pa-ta-nay Mi-ka-thā-yay Tut-ra-khō Pa-ka-wa
Pun-ja Vuck-ki-yay Pick-khū Ah-mon Tay-si.

Ta-way-may Pick-kha-way Un-tā Pup-pa Chi-thay Na-na
Say-vi Tup-pa Yō Jā-young Gā-may-su Gā-ma-su-khal Li-ghā
Nu-yō-ko He-nō Gum-mō Pōe-too-j Cha-ni-gō Ah-na-ri-yō
Ah-nut Tha-sun Hī-tōe Yō-jā-young Ut-ta Ki-la-ma-thā
Nu-yō-kō Thook-khō Ah-na-ri-yō Ah-nut Tha-sun Hī-thōe.

A-thay Thay Pick-kha-way U-pō Un-thay Ah-nu-pa-kum
Ma-mud Chi-mā Pa-ti Pa-thā Ta-thā Ka-thay Na Ah-pi-sum
Put-thā Juk-khū Ga-ra-nee Yā-na Ga-ra-nee U-pa-sa-mā Ya
Ah-pin Yā-ya Sum-pōe Thā-ya Nib-paā Nā-ya Sung-wat
Ta-tī.

Ga-ta-ma Ja Sā Pick-Kha-way Mud-chi-mā Pa-ti Pa-thā
Ta-thā Ka-thay Na Ah-pi-sum Put-thā Juk-khū Ga-ra-nee
Yā-na Ga-ra-nee U-pa-sa-mā Ya Ah-pin Yā-ya Sum-pōe
Thā-ya Nib-paā Nā-ya Sung-wat Ta-tī.

Ah-yā-may Va Ah-ri-yō Ut-tung Ki-gō Muk-kō Sai-ya
Thī-tung. Sum-mā Thid-thi Sum-mā Sung-gup-pō Sum-mā
Vā-jā Sum-mā Gum-mon-tōe Sum-mā Ar-chee-vō Sum-mā
Vā-yā-mō Sum-mā Sa-ti Sum-mā Sa-mā-thi.

Ah-young Khō Sā Pick-kha-way Mud-chi-mā Pa-ti Pa-thā
Ta-thā Ka-thay Na Ah-pi-sum Put-thā Juk-khū Ga-ra-nee
Yā-na Ga-ra-nee U-pa-sa-mā Ya Ah-pin Yā-ya Sum-pōe
Thā-ya Nib-paā Nā-ya Sung-wat Ta-tī.

Ey-tung Khō Pa-na Pick-kha-way Thook-khung
Ah-ri-ya Saj-jung. Cha-ti-pi Thook-khā Cha-rā-pi Thook-khā
Ma-ra-num Pi-thook-khung Sōe-gha Pa-ri-tay-va
Thook-Kha-thōe Ma-nus Su-pā-yā Sā-pi Thook-khā Up
Pi-yay-hi Sum-pa Yō-kō Thook-Khō Pi-yay-hi Vip Pa-yō-kō
Thook-khō Yum-pij-chung Na-la-pa Ti-tum Pi-thook-khung
Sung-khid Thay-na Pun-ju Pā-thā Nuk-kun-thā Thook-khā.

Ey-tung Khō Pa-na Pick-kha-way Thook-kha Sa-mu-tha-yō
Ah-ri-ya Saj-jung. Yā-young Ton-hā Pōe-nō Pa-vi-ghā Nun
Thi-ra-ka Sa-ha-ka-tā Tut-ra-tut Trā Pi-nun Thi-nee. Sai-ya
Thī-tung. Gā-ma Ton-hā Pa-va Ton-hā Vi-pa-va Ton-hā.

Ey-tung Khō Pa-na Pick-kha-way Thook-kha Ni-rō-thōe
Ah-ri-ya Saj-jung. Yo Tus-sā Yay-va Ton-hā-ya Ah-say-sa
Vi-ra-ka Ni-rō-thōe Jā-kō Pā-thi Nis Sūk-kō Moot-ti Ah-nā
La-yō.

Ey-tung Khō Pa-na Pick-kha-way Thook-kha Ni-rō Tha-kā
 Mi-nee Pa-ti Pa-thā Ah-ri-ya Saj-jung. Ah-yā-may Va Ah-ri-yō
 Ut-tung Ki-gō Muk-kō Sai-ya Thī-tung Sum-mā Thid-thi
 Sum-mā Sung-gup-pō Sum-mā Vā-jā Sum-mā Gum-mon-tōe
 Sum-mā Ar-chee-vō Sum-mā Vā-yā-mō Sum-mā Sa-ti
 Sum-mā Sa-mā-thi.

(PAUSE)

Ey-tung Thook-khung (Follow>>) Ah-ri-ya Saj-jun Ti-may
 Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may
 Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā
 U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-khung Ah-ri-ya Saj-jung
 Pa-rin Yai-yun Ti-may Pick-kha-way Pūp-pay Ah-na-noose
 Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung
 U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi
 Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-khung Ah-ri-ya Saj-jung
 Pa-rin-yā Ton-ti-may Pick-kha-way Pūp-pay Ah-na-noose
 Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung
 U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi
 Ar-lō-gō U-tha-pā-thi.

Ey-tung Thook-kha Sa-moot-tha-yō Ah-ri-ya Saj-jun
 Ti-may Pick-kha-way Pūp-pay Ah-na-noose Su-thay

Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung
 U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi
 Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Sa-moot-tha-yō
 Ah-ri-ya Saj-jung Pa-haā Tup-pun Ti-may Pick-kha-way
 Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi
 Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pani-tung Thook-kha Sa-moot-tha-yō
 Ah-ri-ya Saj-jung Pa-he-nun Ti-may Pick-kha-way Pūp-pay
 Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi
 Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Ey-tung Thook-kha Ni-rō-thōe Ah-ri-ya Saj-jun Ti-may
 Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may
 Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā
 U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō-thōe Ah-ri-ya
 Saj-jung Saj-chi-gaā Tup-pun Ti-may Pick-kha-way
 Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi
 Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō-thoe

Ah-ri-ya Saj-jung Saj-chi Ga-ton Ti-may Pick-kha-way
 Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi
 Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Ey-tung Thook-kha Ni-rō Tha-ka Mi-nee Pa-ti Pa-thā
 Ah-ri-ya Saj-jun Ti-may Pick-kha-way Pūp-pay Ah-na-noose
 Su-thay Su-tum-may Su-juk-khoong U-tha-pā-thi Yā-nung
 U-tha-pā-thi Pun-yā U-tha-pā-thi Vij-chā U-tha-pā-thi
 Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō Tha-ka Mi-nee
 Pa-ti Pa-thā Ah-ri-ya Saj-jung Paā-way Tup-pun Ti-may
 Pick-kha-way Pūp-pay Ah-na-noose Su-thay Su-tum-may
 Su-juk-khoong U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā
 U-tha-pā-thi Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Tung-khō Pa-ni-tung Thook-kha Ni-rō Tha-ka Mi-nee
 Pa-ti Pa-thā Ah-ri-ya Saj-jung Paā-vi-ton Ti-may Pick-kha-way
 Pūp-pay Ah-na-noose Su-thay Su-tum-may Su-juk-khoong
 U-tha-pā-thi Yā-nung U-tha-pā-thi Pun-yā U-tha-pā-thi
 Vij-chā U-tha-pā-thi Ar-lō-gō U-tha-pā-thi.

Ya-wa Guee-won Ja-may Pick-kha-way Ey-may-su
 Ja-tu-su Ah-ri-ya-saj Jay-su A-won Ti-pa-ri-wat Tung Tha-wa
 Ta-sa Ka-rung Ya-tha Pū-tung Yā-na Tus-sa-nung Na
 Su-vi-soot-thung Ah-hō-sī.

Nay-wa Tā-waā-hung Pick-kha-way Sa-tay Wa-gay
 Lo-gay Sa-ma Ra-gay Sa-prum Ma-gay Sus-sa Ma-na
 Prum-ma-ni-ya Pa-cha-ya Sa-tay-wa Ma-noose Sa-ya
 Ah-noot Ta-rung Sum-mā Sum-pōe-thing Ah-pi-sum
 Put-thōe Paj-jun Ya-singh

Ya-tōe Ja-khō May Pick-kha-way Ey-may-su Ja-tu-su
 Ah-ri-ya-saj Jay-su A-won-ti Pa-ri-wat-tung Ta-wa Ta-sa
 Ka-rung Ya-thā Pū-tung Yāna Tus-sa-nung Su-vi-soot-thung
 Ah-hō-si.

Ah-thā-hung Pick-kha-way Sa-tay Wa-gay Lo-gay Sa-ma
 Ra-gay Sa-prum Ma-gay Sus-sa Ma-na Prum-ma-ni-ya
 Pa-cha-ya Sa-tay-wa Ma-noose Sa-ya Ah-noot Ta-rung
 Sum-mā Sum-pōe-thing Ah-pi-sum Put-thōe Paj-jun
 Ya-singh

Yā-nun-ja Pa-na May Tus-sa-nung U-tha Pā-thi
 Ah-koop-pa May Vi-moot-ti Ah-ya-mon Ti-ma Cha-ti Nut-thi
 Tha-ni Pu-nup Pa-vo-ti

Ey-tha-ma-vō Ja-pa-ka-vā. Ut-ta-ma-nā Pun-ja-vuk Ki-yā
 Pick-khū Pa-ka-va-tōe Pā-si-tung Ah-pi Nun-toong.

Ey-mus Sa-min Ja Pa-na Wai-yā Ga-ra-nus-ming Pun-ya
 Mā-nay Ar-yus-sa Ma-thōe Gō-tun Yus-sā Vi-ra-chung
 We-ta-ma-lung Tum-ma Juk-koong U-tha Pā-thi Young
 Kin-ji Sa-mu-tha-ya Tum-mung Sub-pun-tung Ni-rō-tha
 Tum-mon-ti.

Pa-wat Ti-thay Ja-pa-ka-wa-tā Tum-ma Juk-gay Poom-ma
 Tay-va Sūt-ta Ma-noose Sā-way-soong A-tum Puck-ka-wa-ta
 Pa-ra-na-si-young I-si-pa-ta-nay Mi-ka-thā-yay Ah-noot
 Ta-rung Tum-ma Juk-gung Pa-wat Ti-tung Up-pa Ti-wat
 Ti-young Sa-ma-nay Na-wa Prum-ma-nay Na-wa Tay-way
 Na-wa Ma-ray Na-wa Prum-mu-na Wa Gay-na-ji-vā Lō Gus
 Min....Ti.

(PAUSE)

Poom-mā-nung (Follow>>) Tay-va-nung Sūt-tung
 Soot-ta-va Jā-toom Ma-ha Ra-chi-ka Tay-va Sūt-ta Ma-noose
 Sa-way-soong

Jā-toom Ma-ha Ra-chi-ka-nung Tay-va-nung Sūt-tung
 Soot-ta-wa Ta-va-ting-sa Tay-va Sūt-ta Ma-noose
 Sā-way-soong

Ta-wa-ting-sa-nung Tay-va-nung Sūt-tung Soot-ta-wa
 Ya-ma Tay-va Sūt-ta Ma-noose Sā-way-soong

Ya-ma-nung Tay-va-nung Sūt-tung Soot-ta-wa Tu-si-tā
 Tay-va Sūt-ta Ma-noose Sā-way-soong

Tu-si-tā-nung Tay-va-nung Sūt-tung Soot-ta-wa
 Nim-ma-na-ra-tee Tay-va Sūt-ta Ma-noose Sā-way-soong

Nim-ma-na-ra-tee-nung Tay-va-nung Sūt-tung
 Soot-ta-wa Pa-ra-nim Mi-ta-va Sa-wat-tee Tay-va Sūt-ta
 Ma-noose Sā-way-soong

Pa-ra-nim Mi-ta-va Sa-wat-tee-nung Tay-va-nung
Sūt-tung Soot-ta-wa Prum-ma-ka-yi-ka Tay-va Sūt-ta
Ma-noose Sā-way-soong

A-tum Puck-ka-wa-ta Pa-ra-na-si-young I-si-pa-ta-nay
Mi-ka-thā-yay Ah-noot Ta-rung Tum-ma Juk-gung
Pa-wat Ti-tung Up-pa Ti-wat Ti-young Sa-ma-nay Na-wa
Prum-ma-nay Na-wa Tay-way Na-wa Ma-ray Na-wa
Prum-mu-na Wa Gay-na-ji-vā Lō Gus Min...Ti.

(PAUSE)

Ey-ti-ha-thay-na (Follow>>) Ka-nay-na Thay-na
Mu-hoot Thay-na Ya-wa Prum-ma-lō-gā Sūt-tōe Up-pūk
Kuj-chi

Ah-yun-ja Ta-sa Sa-hus-sri Lo-ga Tha-tu Sung-gum-pi
Sum-pa Gum-pi Sum-pa Way-thi Up-pa Ma-no Ja O-lār-lo
O-pā-sōe Lo-gay Pa-tu Ra-hō-si Ah-tik Gum-may-va
Tay-va-nung Tay-va Nu-pā-vung

Ah-tha-khō Puck-ka-wa U-thā-nung U-thā Nay-si
Un-ya-si Va-ta-pōe Go-tun-yo Un-ya-si Va-ta-pōe Go-tun
Yo-ti Ey-ti Hī-thung Ah-yus Sa-ma-thōe Go-tun-yus-sa
“Un-ya Go-tun-yo” Ta-way-wa Na Mung Ah-hō See...Ti.

For guided chanting VDOs, go to

<http://alturl.com/g6cem> or <http://alturl.com/8jsgt>



转法轮经

耶湾咩暑当 耶刚洒麻央 叭咖挖 啪啦哪喜央 一哈喇底 以喜
把打捏 咪卡他耶 打打抠 叭咖挖 般眨挖几耶 批枯 阿颞爹喜
他威咩 批卡威 安搭把叭七爹哪 哪 些威打叭 优渣央 嘎咩
暑嘎妈暑砍哩嘎奴优抠 希娜 刊摸 波士差捏沟 阿哪哩优阿
哪塔三喜都 优渣央 阿打基拉妈她努优抠 秃抠 阿哪哩优阿
哪塔三喜都 耶爹爹 批卡威五波安爹阿怒把刊妈

妈起妈 把底把它 打它咖爹哪 阿匹三铺他 眨苦嘎拉捏 压哪
嘎拉捏 五把洒妈呀 阿拼压压 三波她压 捏潘哪压 桑挖打低
卡打妈 眨 啥 批卡威

妈起妈 把底把它 打它咖爹哪 阿匹三铺他 眨苦嘎拉捏 压哪
嘎拉捏 五把洒妈呀 阿拼压压 三波她压 捏潘哪压 桑挖打低
阿呀咩挖 阿哩优 阿堂积沟 妈抠 谁呀提汤 三妈剔体 三
妈三卡波 三妈挖渣 三妈干颞都 三妈阿妻毆 三妈挖压摸
三妈撒底 三妈洒妈剔

阿央 抠 嘎批卡威

妈起妈 把底把它 打它咖爹哪 阿匹三铺他 眨苦嘎拉捏 压哪
嘎拉捏 五把洒妈呀 阿拼压压 三波她压 捏潘哪压 桑挖打低

以汤 抠 趴哪 批卡威 秃扛 阿哩压洒张 差底比秃咖 差拉比
秃咖 妈拉嚷比秃扛 熟卡把哩贴挖秃卡偷妈哪暑八压啥比秃
咖 阿比耶喜 三把优抠秃抠 比耶喜威把优抠秃抠 焉比常哪
拉巴底单笔秃扛 桑几爹哪 般煮把他哪勘他 秃咖

以汤 抠 趴哪 批卡威 秃卡沙母她忧 阿哩压洒张 压央单哈
波诺啪一嘎南剔拉喀洒哈卡搭打打搭批南梯逆谁呀题汤
嘎妈单哈趴挖单哈一趴挖单哈

以汤 抠 趴哪 批卡威 秃卡逆瞽偷 阿哩压洒张 优打撒耶
挖 单哈压 阿协洒一拉喀捏搂偷 渣抠 把底逆洒抠 目底 阿
哪啦优

以汤抠趴哪批卡威 秃卡逆瞽她咖密腻把底把她 阿哩压洒张
阿呀咩挖 阿哩优 阿堂积沟 妈抠 谁呀提汤 三妈剔体 三
妈三卡波 三妈挖渣 三妈干颞都 三妈阿妻殴 三妈挖压摸
三妈撒底 三妈洒妈剔(停)

以汤 秃扛 阿哩压洒詹底 咩批卡威补坯阿哪怒暑爹暑摊咩
暑眨空五它八梯压嚷五它八梯般压五它八梯威差五它八梯
阿搂沟五它八梯

当抠 把逆汤 秃扛 阿哩压洒张把岷哀焉底 咩批卡威补坯阿
哪怒暑爹暑摊咩暑眨空五它八梯压嚷五它八梯般压五它八
梯威差五它八梯阿搂沟五它八梯

当抻 把逆汤 秃扛 阿哩压洒张把淋压单底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

以汤 秃卡沙母她忧 阿哩压洒詹底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

当抻 把逆汤 秃卡沙母她忧 阿哩压洒张 把哈打潘底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

当抻 把逆汤 秃卡沙母她忧 阿哩压洒张 把唏男底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

以汤 秃卡逆瞍偷 阿哩压洒詹底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

当抻 把逆汤 秃卡逆瞍偷 阿哩压洒张 洒起嘎打潘底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

当抻 把逆汤 秃卡逆瞍偷 阿哩压洒张 洒起嘎单底 咩批卡威补坯阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

以汤 秃卡逆瞷她咖密膩 把底把她 阿哩压洒詹底 咩批卡威
补坏阿哪怒暑爹暑摊咩暑眨空五它八梯压曩五它八梯般压
五它八梯威差五它八梯阿搂沟五它八梯

当抠 把逆汤 秃卡逆瞷她咖密膩 把底把她 阿哩压洒张 趴
威打潘底 咩批卡威补坏阿哪怒暑爹暑摊咩暑眨空五它八梯
压曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

当抠 把逆汤 秃卡逆瞷她咖密膩 把底把她 阿哩压洒张 趴
威单底 咩批卡威补坏阿哪怒暑爹暑摊咩暑眨空五它八梯压
曩五它八梯般压五它八梯威差五它八梯阿搂沟五它八梯

压挖机湾眨

咩 批卡威 以咩暑 眨都暑 阿哩压洒接暑 耶湾抵巴哩挖当
他挖他撒嘎啲 压她扑当 压哪他洒曩 哪暑威暑汤 阿猴喜

捏挖 搭挖航

批卡威洒贴挖接搂给洒妈拉给洒潘妈给洒洒妈哪趴妈膩
压把差压洒贴挖妈怒撒压阿怒打啲三妈三波听阿批三铺
偷把沾压行

压都 眨 抠

咩 批卡威 以咩暑 眨都暑 阿哩压洒接暑 耶湾抵巴哩挖当
他挖他撒嘎啲 压她扑当 压哪他洒曩 暑威暑汤 阿猴喜

阿她航

批卡威洒贴挖接搂给洒妈拉给洒潘妈给洒洒妈哪趴妈腻
压把差压洒贴挖妈怒撒压阿怒打啷三妈三波听阿批三铺
偷把沾压行

压男眨 把哪 咿 他洒嚷 五他八梯 阿古巴 咿 一幕底 阿呀
颞底妈 差底 哪体它逆 补那趴欧底

以他妈欧眨趴咖挖亚打妈哪般眨挖机雅批枯趴咖挖都趴喜
当阿批男通以妈撒民眨把哪威压卡拉哪撒明潘压妈捏阿呀
洒妈都沟摊压洒威拉昌威打妈啷摊妈眨空五他八梯央今几
洒目她压摊忙洒潘当逆搂她滩颞底

把挖底爹 渣 趴咖挖 摊妈眨接 铺妈 贴挖 洒她妈怒萨威菘
耶单趴咖挖搭啪啦哪喜央以喜把打捏咪卡她耶亚怒打啷摊
妈眨刚把挖底当亚把底挖底央洒妈捏哪挖趴妈捏哪挖贴威
哪挖妈咧哪挖潘木哪挖接哪几挖搂卡洒民底(停)

扑妈嚷 贴挖囊 洒汤 暑打挖

渣都妈哈拉七嘎 贴挖 洒她妈怒撒威菘 渣都妈哈拉七嘎 嚷
贴挖囊 洒汤 暑打挖

搭挖丁撒 贴挖 洒她妈怒撒威菘 搭挖丁撒 嚷 贴挖囊 洒
汤 暑打挖

压妈 贴挖 洒她妈怒撒威菘 压妈 嚷 贴挖囊 洒汤 暑打挖

赌喜搭 贴挖 洒她妈怒撒威菘 赌喜搭 嚷 贴挖囊 洒汤 暑打挖
 宁妈哪拉低 贴挖 洒她妈怒撒威菘 宁妈哪拉低 嚷 贴挖囊
 洒汤 暑打挖

把拉宁咪打挖洒挖低 贴挖 洒她妈怒撒威菘 把拉宁咪打挖
 洒挖低 嚷 贴挖囊 洒汤 暑打挖

趴妈咖一咖 贴挖 洒她妈怒撒威菘

耶单趴咖挖搭啪啦哪喜央以喜把打捏咪卡她耶亚怒打啷摊
 妈眨刚把挖底当亚把底挖底央洒妈捏哪挖趴妈捏哪挖贴威
 哪挖妈咧哪挖潘木哪挖接哪几挖搂卡洒民底(停)

以抵哈 爹哪 卡捏哪 爹哪 目虎爹哪 压挖 潘妈搂嘎洒偷阿
 扑咖起阿焉眨他洒洒哈习搂卡她肚桑干比桑把干比三把威
 剔 亚把妈诺 眨 欧拉搂 欧趴熟 搂给 八堵拉猴喜 阿底干
 咩挖 贴挖囊 贴挖怒趴汪

阿塔抠 趴咖挖 五他嚷 五他捏喜 安压喜 挖打坡 沟摊优 安
 雅喜 挖打坡 沟摊优底

以抵喜汤 阿呀洒妈都 沟摊压洒 安压沟摊优 打威挖 哪忙
 亚侯锡低(停)





Dhammacakkavattana Sutta (leader)

转法轮经（领诵）

Following his Enlightenment, the Buddha went on to proclaim the Dhamma he had discovered, which is superior to all the knowledge in the world. He advised all to steer clear from the paths of two extremes, namely sensual indulgence and self-mortification. He declared the Middle Way as the path towards the irreversible end of suffering and rebirth. He pointed out the Four Noble Truths and the Noble Eightfold Path that lead to Enlightenment. In homage of the Buddha, let us chant Dhammacakkavattana Sutta, which was composed in Pali language by learned monks of ancient times, to recall the first teaching of the Blessed One.

佛陀证悟后，开始宣讲所证悟之无上法。佛陀教导众生远离感官享乐与苦行二边，修习“中道”，以彻底解脱、离苦得乐。佛陀开示了四圣谛与八正道。念诵高僧大德们以巴利文记录的《转法轮经》，回想佛陀初转法轮时的不可思议，以报佛恩。

Dhammacakkappavattana Sutta (all)
 in original Pali with translations
 中英对照转法轮经

Evam me sutam, Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi

I (Ānanda Bhikkhu) have heard that once the Buddha was at the Isipatana Deer Park near the City of Benares, and gave a sermon to a group of five ascetics.

[如是我闻]，一时世尊住波罗那斯仙人坠的鹿野苑。在那里，世尊对五众比丘说：

Dveme, bhikkhave, antā pabbajitena na sevitabbā

There are two extreme paths that those seeking Enlightenment should stay away from.

比丘们，有此两极端，隐者[出家者]不可耽于其中——哪两极？

Yo cāyaṃ kāmesu kāmasukhallikānuyogo Hīno gammo pothujjaniko anariyo anattasañhito,

One is the path of indulgence in material-based, sensual pleasure. Such engagement fuels worldly desires, induces attachment, and pollutes the mind. It is harmful, useless, and thus not the way of the Enlightened.

于感官对象，追求感官之乐：是低级、粗鄙、庸俗、非圣、无益的；

Yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasañhito.

Another is the path of self-mortification. Such is afflicting pain upon oneself. It is harmful and useless for defeating the enemies within (“Kilesa” or defilements).

追求自虐：是痛苦、非圣、无益的。

The Middle Way 中道

Ete te, bhikkhave, ubho ante anupagamma Majjhimā paṭipadā tathāgatenā abhisambuddhā Cakkhukaraṇī ñāṇakaraṇī Upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

Steer clear of these two paths. Instead, follow the Middle Way in which the Buddha discovered through Enlightened wisdom for it leads to victory over the devils within, the end of ignorance, and complete freedom from suffering.

比丘们，避此两极端，如来实现的中道——引生见、引生知——趋向宁静、直觉智、自觉醒、涅槃。

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatenā abhisambuddhā Cakkhukaraṇī ñāṇakaraṇī Upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

What then is the Middle Way that the Buddha discovered? It is the path that activates inner vision, leading to Enlightened wisdom, total awakening, and triumph over Kilesa the inner foes.

比丘们，如来实现的中道是什么？——引生见、引生知，趋向宁静、直觉智、自觉醒、涅槃者。

The Noble Eightfold Path 八正道

Ayameva ariyo aṭṭhaṅgiko maggo,
 Seyyathidaṃ sammādiṭṭhi Sammāsaṅkappo Sammāvācā
 Sammākammanto Sammāājīvo Sammāvāyāmo Sammāsati
 Sammāsamādhī.

The Middle Way involves practicing the Noble Eightfold Path, which comprises having the right views, right thoughts, right speeches, right actions, right livelihoods, right efforts, right mindfulness, and right concentration.

[八正道] 正是此八正道：正见、正思、正语、正业、正命、正精进、正念、正定。

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgataena
 abhisambuddhā Cakkhukaraṇī ñāṇakaraṇī Upasamāya
 abhiññāya sambodhāya nibbānāya saṃvattati.

Such is the Middle Way in which the Buddha discovered through Enlightened wisdom. It activates inner vision, leading to the supreme knowledge for complete Enlightenment.

[四圣谛] 比丘们，如来实现的中道——引生见、引生知，趋向宁静、直觉智、自觉醒、涅槃——即此：

The Four Noble Truths 四圣谛

1. Dukkha (*Suffering*) 苦圣谛

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ

O monks, these are common miseries of human beings.

比丘们，此为苦圣谛：

Jātipi dukkhā , Jarāpi dukkhā , Maraṇampi dukkhaṃ ,

Birth is a misery. Aging is a misery. Dying is a misery.

生苦、老苦、死苦，

Sokaparideva dukkha domanassupāyāsāpi dukkhā,

Sorrow, disappointment, unease and frustration are all miseries.

忧、哀、痛、悲、惨苦；

Appiyehi sampayogo dukkho, Piyehi vippayogo dukkho,
Yampicchaṃ na labhati tampi dukkhaṃ

Facing what displeases one is a misery. Separating from what pleases one is a misery. Not getting what one wants is a misery.

与不爱者共处苦、与爱者离别苦、所求不得苦：

Samkhittena pañcupādānakkhandhā dukkhā.

In short, people cause themselves miseries by being attached to other people and possessions and by clinging to memories, thoughts, feelings, and experiences that enter their six senses.

简言之，五取蕴苦。

2.Dukkha Samudaya (*Origin of Suffering*) 苦集圣谛

Idaṃ kho pana, bhikkhave, dukkhasamudayo
ariyasaccaṃ

These, monks, are the causes of miseries.

比丘们，此为苦因圣谛：

Yāyaṃ taṇhā Ponobbhavikā Nandirāgasahagatā
Tatratatrābhinandinī, Seyyathidaṃ, Kāmataṇhā, Bhavataṇhā,
Vibhavataṇhā.

Worldly desires lead to rebirth whether it is a desire for sensual pleasure, a desire to have or not to have certain people, animals, things and experiences, or a desire to be or not to be something.

[苦因是：]

造作再生的渴求——带着贪与喜、于处处耽享——正是：对感官之欲的渴求、对有生的渴求、对无生的渴求。

3.Dukkha Nirodha(*Cessation of Suffering*) 苦灭圣谛

Idaṃ kho pana, bhikkhave, dukkhanirodho
ariyasaccaṃ

Monks, here is the cure for miseries.

比丘们，此为苦的止息圣谛：

Yo tassāyeva taṇhāya asesavirāganirodho cāgo
paṭinissaggo mutti anālayo.

Kill worldly desires until there is none left. Give up those desires. Let go of those desires. Disengage one's mind from those desires.

对该渴求的无余离贪、止息、舍离、弃绝、解脱、放开。

4. *Dukkha Nirodha Gāminī Paṭipadā* 苦滅道圣諦 (*Magga; The Path towards the End of Suffering*)

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī
paṭipadā ariyasaccaṃ

Monks, such is how people can end their miseries.

比丘们，此为趋向止息苦之道圣諦：

Ayameva ariyo aṭṭhaṅgiko maggo, Seyyathidaṃ Sammā
diṭṭhi Sammāsaṅkappo Sammāvācā Sammākammanto
Sammāājīvo Sammāvāyāmo Sammāsati Sammāsamādhi

**The Noble Eightfold Path, the means to rooting out
Kilesa, comprises having the right views, right thoughts,
right speeches, right actions, right livelihoods, right efforts,
right mindfulness, and right concentration.**

正是此八圣道——正见、正思、正语、正业、正命、正
精进、正念、正定。

Three Phrases and 12 Aspects of Achieving Full Enlightenment 觉悟之三智十二法

1. Saccañāṇa 谛智

(knowledge of the Truth of Dukkha)

Idaṃ dukkhaṃ ariyasaccan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth of Suffering. I have never heard about this from anyone before.

[对于四圣谛的责任] 比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明[眼生智生慧生明生光生]：‘此为苦圣谛’。

2. Kiccañāna 作智

(knowledge of applying the Truth of Dukkha)

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. The Noble of Truth of Suffering is something that we all should know. I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此苦圣谛需全知’。

3. Katañña 证智

(knowledge that one has full awareness of Dukkha)

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have complete knowledge of what suffering is. I have never heard anybody say such a thing before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此苦圣谛已全知’。

4. Saccañāna 谛智

(knowledge of the Truth of Samudaya)

Idaṃ dukkhasamudayo ariyasacchan'ti me, bhikkhave,
Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth about the Origin of Suffering. I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此为苦因圣谛’。

5. Kiccañāna 作智

(knowledge of applying the Truth of Samudaya)

Taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahātabban'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. We all should relinquish all that causes suffering. I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此苦因圣谛需断弃’。

6. Katañña 证智

(knowledge that one has brought Samudaya to the irreversible end)

Taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahīna'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have completely relinquished those causes. I have never heard anybody say such a thing before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此苦因圣谛已断弃’。

7. Saccañāna 谛智

(knowledge of the Truth of Nirodha)

Idaṃ dukkhanirodho ariyasaccan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth about the Cessation of Suffering. I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此为苦的止息圣谛’。

8. Kiccañāna 作智

(knowledge of applying the Truth of Nirodha)

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabban'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. We all should strive for the cessation of suffering. I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此苦的止息圣谛需直证’。

9. Katañña 证智

(knowledge that one has completely applied the Truth of Nirodha)

Taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have achieved complete cessation of suffering. I have never heard anybody say such a thing before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此苦的止息圣谛已直证’。

10. Saccañāna 谛智

(knowledge of the Truth of Magga)

Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. That was how I discovered the Noble Truth about the way to end suffering completely (the Noble Eightfold Path). I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此为趋向苦止息之道圣谛’。

11. Kiccañāna 作智

(knowledge of applying the Truth of Magga)

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. We all should follow the Noble Truth about the way to end suffering completely (the Noble Eightfold Path). I have never heard about this from anyone before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此趋向苦止息之道圣谛需修习’。

12. Katanāna 证智

(knowledge that one has achieved Enlightenment)

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan'ti me, bhikkhave, Pubbe ananussutesu dhammesu Cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

O monks, inner vision arose. Insight arose. Wisdom arose. Supreme knowledge arose. Illumination arose within me. Now I have completely followed through the middle Way. I have never heard anybody say such a thing before.

比丘们，我对前所未闻之法，升起视眼、升起洞见、升起明辨、升起知识、升起光明：‘此趋向苦止息之道圣谛已修成’。

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu
 Evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ
 ñāṇadassanaṃ na suvisuddhaṃ ahosi, Neva tāvāhaṃ,
 bhikkhave, sadevake loke samārake sabrahma
 sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
 Anuttaraṃ sammāsambodhiṃ abhisambuddho
 paccaññāsiṃ.

O monks, unless and until I have achieved complete knowledge and vision of the Four Noble Truths as they are in their three phrases and twelve aspects (Saccañāna, Kiccañāna, Katañāna), I shall never say that I have achieved full Enlightenment that no human beings, Mara, Brahmaloaka deities and other celestial beings have ever attained before.

[法轮]比丘们，只要我对此四圣谛之三转十二相的如实知见尚不纯净，比丘们，我未在有天神摩罗梵天、沙门婆罗门、贵族平民的宇宙间宣称已直觉此无上正自觉醒。

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu
 Evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ
 ñāṇadassanaṃ suvisuddhaṃ ahosi, Athāhaṃ,
 bhikkhave, sadevake loke samārake sabrahma
 Sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
 Anuttaraṃ sammāsambodhiṃ abhisambuddho
 paccaññāsiṃ.

O monks, since I have already achieved complete knowledge and vision of the Four Noble Truths as they are in their three phrases and twelve aspects (Saccañāna, Kiccañāna, Katañāna), I can rightfully declare that I have achieved full Enlightenment that no human beings, Mara, Brahmaloaka deities and other celestial beings have ever attained before.

然而，一旦我对此四圣谛之三转十二相的如实知见真正纯净，比丘们，我即在有天神摩罗梵天、沙门婆罗门、贵族平民的宇宙间宣称已直觉此无上正自觉醒。

Ñāṇaṅca pana me dassanaṃ udapādi
Akuppā me vimutti, Ayamantimā jāti, Natthidāni
punabbhavo ti.

Supreme knowledge and inner vision arose within me. My victory over Kilesa the inner enemies is for good. This current lifetime is my last. I am no longer subject to rebirth.

我内心升起此知见：‘我的解脱不可动摇。此为最后一生。今不再有。’

Idamavoca Bhagavā, Attamanā pañcavaggiyā bhikkhū
Bhagavato bhāsitaṃ abhinandunṃ

All the five ascetics were delighted and enthralled by the Buddha's words of wisdom.

[圣僧伽的诞生]此为世尊所说。五比丘对世尊之说随喜、心悦。

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne
 Āyasmato koṇḍaññaṣṣa virajaṃ vītamalaṃ
 dhammacakkhuṃ udapādi

Yaṃ kiñci samudayadhammaṃ, sabban taṃ
 nirodhadhammanti.

After the Buddha said “Whatever is subject to origination is also subject to cessation,” ascetic Kondhañña was able to see the truth of this statement and achieved the first level of Enlightenment (Sotāpanna).

在此解说期间，尊者乔陈如升起了无尘、无垢的法眼：“凡缘起者，皆趋止息。”[凡缘起之法，皆为止息之法]

Pavattite ca Bhagavatā dhammacakke Bhumṃ devā
 saddamanussāvesuṃ

Now that the wheel of the Dhamma started rolling, earth-dwelling deities cried out in glee.

[法轮转起] 薄伽梵转法轮之际，地神们大呼：

Etam Bhagavatā Bārāṇasiyaṃ isipatane migadāye
 anuttaraṃ dhammacakkaṃ pavattitaṃ Appaṭivattiyaṃ
 samaṇena vā brāhmaṇena vā devena vā mārena vā
 brahmunā vā kenaci vā lokasminti.

They were joyfully talking about the Buddha having proclaimed his Dhamma for the first time at the Isipatana Deer Park near the City of Benares. Except for the Buddha, no human being or celestial being could have given the sermon that got the wheel of Dhamma rolling.

“在波罗那斯仙人墜的鹿野苑，世尊转起无上法轮，沙门婆罗门、天神摩罗梵天、宇宙中任何者，皆不能阻止。”

Bhummānaṃ devānaṃ saddaṃ sutvā
 Cātummahārājikā devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the earth-dwelling deities, the deities in Cātummahārājikā (first level of Heaven) also cried out in glee.

闻地神之呼声，四大王天们大呼。

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,
Tāvatiṃsā devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the Cātummahārājikā deities, the deities in Tāvatiṃsā (second level of Heaven) also cried out in glee.

闻四大王天之呼声，忉利天（三十三天）们大呼。

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā,
Yāmā devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the Tāvatiṃsā deities, the deities in Yāmā (third level of Heaven) also cried out in glee.

闻忉利天（三十三天）之呼声，耶摩天们大呼。

Yāmānaṃ devānaṃ saddaṃ sutvā,
Tusitā devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the Yāmā deities, the deities in Tusitā (fourth level of Heaven) also cried out in glee.

闻耶摩天之呼声，兜率天们大呼。

Tusitānaṃ devānaṃ saddaṃ sutvā,
Nimmānaratī devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the Tusitā deities, the deities in Nimmānaratī (fifth level of Heaven) also cried out in glee.

闻兜率天之呼声，化乐天们大呼。

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
Paranimmitavasavattī devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the Nimmānaratī deities, the deities in Paranimmitavasavattī (sixth level of Heaven) also cried out in glee.

闻化乐天之呼声，他化自在天们大呼。

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā,
Brahmakāyikā devā saddamanussāvesuṃ

Upon hearing the sound of happy cheers from the Paranimmitavasavattī deities, the deities in Brahmaloḳa reacted in immense joy.

闻他化自在天之呼声，梵众天们大呼：

Etam Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

The Brahmaloaka deities were talking about the Buddha having proclaimed his Dhamma for the first time at the Isipatana Deer Park near the City of Benares. Except for the Buddha, no human being or celestial being could have given the sermon that got the wheel of Dhamma rolling.

“在波罗那斯仙人坠的的鹿野苑，世尊转起无上法轮，沙门婆罗门、天神魔罗梵天、宇宙中任何者，皆不能阻止。”

Itiha tena khaṇena tena muhuttana Yāva brahmalokā saddo abbhuggacchi.

For a moment, the happy cheers were heard through Brahmaloaka.

于是，那时刻、那瞬间，呼声直达梵天界

Ayañca dasasahassilokadhātu Saṅkampi sampakampi sampavedhi,

Even 10,000 galaxies trembled in acknowledgement.

此十千宇宙在颤动、抖动、震动，

Appamāṇo ca oḷāro obhāso loke pāturahosi
Atikkammeva devānaṃ devānubhāvaṃ.

Light of unparalleled brightness enveloped the entire world, outshining the aura of all deities.

一道大无量光出现在宇宙间，胜于天神的光芒。

Atha kho Bhagavā udānaṃ udānesi

“Aññāsi vata, bho, Koṇḍañña, Aññāsi vata, bho,
Koṇḍaññoti!

The Buddha then said “Koṇḍañña is now a Knower. Koṇḍañña is now a Knower.”

其时，世尊宏声道：“乔陈如证悟了，乔陈如证悟了。”

Iti hidaṃ āyasmato Koṇḍaññassa ‘Aññākoṇḍañña’
tveva nāmaṃ ahoṣīti.

Hence, ascetic Koṇḍañña was given the name Aññā Koṇḍañña Bhikkhu or Koṇḍañña the Knower.

故此，尊者乔陈如得名：阿念-乔陈如[觉悟的乔陈如]。





Dhammacakkappavattana Sutta

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The ultimate life-goal is to attain Nibbāna and be released from suffering.

Dukkha: The inescapable realities of life--birth, aging, sickness, death, separation from loved one or possession, union with what is displeasing, disappointments, etc.

Samudaya: suffering caused by craving and desires.

Nirodha: cessation from craving. When desires arise in our mind, just bring our mind to a standstill at the center of our body, at the seventh base.

Magga: Once our mind comes to a standstill, we will see the path to Nibbāna. It will appear as a radiant sphere at the center of our body. Continue to still our mind at the center, and we will encounter the consecutive inner bodies until we reach the Dhammakaya and the Triple Gem within.

生命的目标：生而为人是为了证得涅槃，脱离诸苦。

苦谛：人生多苦。（生苦，老苦，病苦，死苦，爱别离苦，怨憎会苦，求不得苦）

集谛：渴望是苦的根源。（渴望获得、渴望拥有、渴望成就）

灭谛：灭除渴望。（渴望由心生，可将心静定于身体中央第七点）

道谛：当心静定便可见趣向涅槃之道。（见光球呈现在身体中央，心次第静止于中心，将得见身内身，证入法身，证得内在的三宝）

