



Dhammacakkappavattana Sutta

轉法輪經





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## 前言

《轉法輪經》講述的是佛陀開悟後第一次宣講佛法的歷史性事件。雖然念誦經文的時間不達二十分鐘，但是經文卻涵蓋了相續幾千年佛陀對人類最圓滿的愛。

佛教建立的基礎就是無條件的愛。在愛一個人的時候，我們不僅希望這個人快樂，還會盡一切努力給予、分享、甚至自我犧牲，只為了讓這個人真的幸福。佛陀就是這樣做的。他以自己的生命為代價，與全人類分享瞭如何離苦得樂的知識。不求任何回報，只為了使全人類獲得真正的幸福。

## 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後一世，為了累積圓滿的功德以及成佛的諸多條件，他忍受並包容了各種來自精神與肉體的苦難。做菩薩以來的無數世中，為證圓滿、涅槃成佛，佛陀歷經了生老病死，捨棄了財富、權利、乃至血肉與健康。

## 中道

佛陀開悟後的第一次開示，就講了他對人類之愛的法則：愛自己和愛他人最好的方法就是“中道”。“中道”這個詞或許已經耳熟能詳，但是在佛陀時代，這個詞卻非常標新立異。當時，有兩種學說倍受推崇：一種學說主張感官享受，另一種學說主張苦行。這兩種學說都被認為是能獲得無上幸福和精神解脫的方法。



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.

生為釋迦族的太子，喬達摩·悉達多的貴族生活優裕而舒適，但他始終覺得感官享樂不是正道。於是，29歲那年，悉達多太子夜出宮門，開始禁慾苦行。經過6年，形體枯瘦，昏倒路旁，幾乎喪命。最終，他明白了苦行也不是正道。真正的修行，是離開苦樂二邊的“中道”。他苦苦尋求的答案，終於在心靜定的那一刻，由內在湧現出來。

佛陀初轉法輪時，明確開示了徹底解脫、離苦得樂的唯一方法就是“中道”。“中道”源自內心，而非兩種學說所提倡的外在方法。佛陀以自己的故事為例，向曾經和他一起修苦行的五位苦行者宣講了“中道”，即如何令他由苦行者悉達多轉變成阿羅漢。

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.

苦行者悉達多的開悟，不是因為閱讀了真理書籍，不是因為剖析了他人的教法，不是因為從事了學術研究，也不是因為參與了知識研討。總而言之，他不是經由思考而證得涅槃，我們也不能。佛陀是於菩提樹下靜坐，萬念俱空而悟道。也就是說，若我們想證悟佛陀所證悟的正法，或只是部分的正法，我們需要靜坐。

這種靜坐方法不同於其他靜坐。佛陀證悟前，曾和五位苦行者靜坐苦修，最終因發現方法錯誤而終止。諸多靜坐技巧中最為正確的靜坐方法是：將心引導至身體的中心點，即體內垂直和水平中軸線的交點（具體位於身體內部，肚臍以上約兩指寬的地方）。身體的中心點，是心最終靜定之所。

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.

據尋回佛陀失傳已久之法身法門的北攬寺蒙昆貼牟尼祖師說，“身體的中心點就是‘中道’之源。”只有通過靜坐，讓心靜定下來，才能親身體驗“中道”及其帶來的無限愉悅。用頭腦我們可以學習和思考佛陀的教義；但是鍛煉和淨化內心，我們就需要靜坐。

“中道”修行，內外兼顧。為了獲得更好的靜坐效果，我們需要遵守戒律（在家居士遵守五戒或八戒），實行布施（諸如給予物質上的支持、參與慈善工作、寬恕他人、化解惱怒，給予朋友精神支持，發慈悲心，待人友善不求回報等等）。

In the words of the late Meditation Master Phra Mongkoltepmuni (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).

當我們言談舉止溫文爾雅時，我們的內心會變溫柔。當我們思想純潔、言語清淨，並且保持環境整潔時，我們的內心會變得更容易被清理。總之，我們越實踐佛法，就越接近涅槃。佛陀體現了無條件的愛，因此，當我們不知道如何說話或如何做事時，只要想想佛陀會怎麼做，我們就會得到指引。

## 佛陀教義的基礎

《轉法輪經》是佛陀最重要的開示，不僅奠定了佛教的基礎，還是佛陀八萬四千法的精髓。農曆八月十五日圓日，佛陀在鹿野苑為五位苦行者初次宣講佛法時，佛法就誕生了。其中一位苦行者憍陳如，在聽法和禪坐的過程中就證得初果。佛陀為他授戒成為比丘，僧團也因此成立。佛陀的初次開示被稱為 *Dhammacakkappavattana Sutta*，譯為《轉法輪經》，標誌著佛法開始弘揚普傳。由此，三寶（佛、法、僧）形成，佛教創立。這個歷史性的紀念日被稱為“阿三哈節”。



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

開示的內容因為包含了許多佛法的核心概念，所以晦澀難懂。被記錄下來的時代又沒有打字機或電腦，因此該經以詩歌的形式被記載下來，以標誌佛教的建立。佛陀開示時，六重天（四天王天、忉利天、須焰摩天、兜率陀天、樂變化天、他化自在天）各神祇也法喜充滿，隨喜宣傳。《轉法輪經》並不是詳細解釋佛陀的首次開示，而是概括了佛教的基礎：中道、八正道、四聖諦。這些概念只能通過靜坐深究體驗，無法透過知識鑽研進行理解。

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.

佛陀之所以選擇為五位苦行者首次宣講佛法，是因為知道他們因緣已經成熟，能夠證果。五位苦行者當時確實已經智慧具足、心性具足，並已累積了數世的道德品質。佛陀宣講第二經《無我相經》後，五人都證悟了佛陀所證悟之法。而對於後世之人，則需要更詳盡的解釋和舉例說明才可能理解佛陀所開示之法，這就不是這一本薄薄的經冊可以包含得了的了。

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.

## 誦經的益處

通過誦念《轉法輪經》，我們能熟記佛教的核心觀念，並回想佛陀改變世界神奇的瞬間。經文有著神奇的力量，能夠舒緩、淨化和清新我們的身心，讓我們為靜坐做好準備。

當我們虔誠誦念經文時，我們的心就能與佛陀的精神合一，並感受到佛陀無私的愛與犧牲。當您誦念這部承載著佛陀之愛的經文時，您不僅能感受到佛陀，還能與您的內在佛性合一，並能灌溉您內心深處開悟的種子。每次誦念都能安定您精神上的煩囂，帶來內心的祥和，同時提醒您也可以發現內在的佛性，證悟佛陀所證悟的法，脫離一切苦難枷鎖。自從2600年前的那個月圓夜，佛陀於印度北部波羅奈城城鹿野苑初轉法輪至今，成千上萬的人都成功地體驗並受益於“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  
 Sā-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.

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***For guided chanting VDOs, go to***

***<http://alturl.com/g6cem> or <http://alturl.com/8jsjt>***



## 轉法輪經

耶灣咩暑當 耶剛灑麻央 臥咖挖 啪啦哪喜央 一哈喇底 以喜  
把打捏 咪卡他耶 打打掘 臥咖挖 般眨挖幾耶 批枯 阿顚爹喜  
他威咩 批卡威 安搭把臥七爹哪 哪 些威打臥 優渣央 嘎咩  
暑嘎媽暑砍哩嘎奴優掘 希娜 刊摸 波土差捏溝 阿哪哩優阿  
哪塔三喜都 優渣央 阿打基拉媽她努優掘 禿掘 阿哪哩優阿  
哪塔三喜都 耶爹爹 批卡威五波安爹阿怒把刊媽

媽起媽 把底把它 打它咖爹哪 阿匹三鋪他 眨苦嘎拉捏 壓哪  
嘎拉捏 五把灑媽呀 阿拼壓壓 三波她壓 捏潘哪壓 桑挖打低  
卡打媽 眨 啥 批卡威

媽起媽 把底把它 打它咖爹哪 阿匹三鋪他 眨苦嘎拉捏 壓哪  
嘎拉捏 五把灑媽呀 阿拼壓壓 三波她壓 捏潘哪壓 桑挖打低  
阿呀咩挖阿哩優阿堂積溝媽掘誰呀提湯三媽剔體三媽三  
卡波三媽挖渣三媽幹顚都三媽阿婁毆三媽挖壓摸三媽撒  
底三媽灑媽剔

阿央 掘 嘎批卡威

媽起媽 把底把它 打它咖爹哪 阿匹三鋪他 眨苦嘎拉捏 壓哪  
嘎拉捏 五把灑媽呀 阿拼壓壓 三波她壓 捏潘哪壓 桑挖打低

以湯 搵 趴哪 批卡威 禿扛 阿哩壓灑張 差底比禿咖 差拉比  
禿咖 媽拉嚨比禿扛 熟卡把哩貼挖禿卡偷媽哪暑八壓啥比禿  
咖 阿比耶喜 三把優搵禿搵 比耶喜威把優搵禿搵 焉比常哪  
拉巴底單筆禿扛 桑幾爹哪 般煮把他哪勘他 禿咖

以湯 搵 趴哪 批卡威 禿卡沙母她憂 阿哩壓灑張壓央單哈  
波諾啪一嘎南剔拉喀灑哈卡搭打打打搭批南梯逆誰呀題湯  
嘎媽單哈趴挖單哈一趴挖單哈

以湯 搵 趴哪 批卡威 禿卡逆瞓偷 阿哩壓灑張 優打撒耶  
挖 單哈壓 阿協灑一拉喀捏搜偷 渣搵 把底逆灑搵 目底 阿  
哪啦優

以湯搵趴哪批卡威 禿卡逆瞓她咖密膩把底把她 阿哩壓灑張  
阿呀咩挖 阿哩優 阿堂積溝 媽搵 誰呀提湯 三媽剔體 三媽  
三卡波 三媽挖渣 三媽幹顚都 三媽阿妻毆 三媽挖壓摸 三  
媽撒底 三媽灑媽剔(停)

以湯 禿扛 阿哩壓灑詹底 咩批卡威補坯阿哪怒暑爹暑攤咩  
暑眨空五它八梯壓嚨五它八梯般壓五它八梯威差五它八梯  
阿搜溝五它八梯

當搵 把逆湯 禿扛 阿哩壓灑張把岷哀焉底 咩批卡威補坯阿  
哪怒暑爹暑攤咩暑眨空五它八梯壓嚨五它八梯般壓五它八  
梯威差五它八梯阿搜溝五它八梯

當摳 把逆湯 禿扛 阿哩壓灑張把嶺壓單底 咩批卡威補坯阿  
哪怒暑爹暑攤咩暑眨空五它八梯壓嘍五它八梯般壓五它八  
梯威差五它八梯阿搜溝五它八梯

以湯 禿卡沙母她憂 阿哩壓灑詹底 咩批卡威補坯阿哪怒暑  
爹暑攤咩暑眨空五它八梯壓嘍五它八梯般壓五它八梯威差  
五它八梯阿搜溝五它八梯

當摳 把逆湯 禿卡沙母她憂 阿哩壓灑張 把哈打潘底 咩批  
卡威補坯阿哪怒暑爹暑攤咩暑眨空五它八梯壓嘍五它八梯  
般壓五它八梯威差五它八梯阿搜溝五它八梯

當摳 把逆湯 禿卡沙母她憂 阿哩壓灑張 把唏男底 咩批卡  
威補坯阿哪怒暑爹暑攤咩暑眨空五它八梯壓嘍五它八梯般  
壓五它八梯威差五它八梯阿搜溝五它八梯

以湯 禿卡逆瞿偷 阿哩壓灑詹底 咩批卡威補坯阿哪怒暑爹  
暑攤咩暑眨空五它八梯壓嘍五它八梯般壓五它八梯威差五  
它八梯阿搜溝五它八梯

當摳 把逆湯 禿卡逆瞿偷 阿哩壓灑張 灑起嘎打潘底 咩批  
卡威補坯阿哪怒暑爹暑攤咩暑眨空五它八梯壓嘍五它八梯  
般壓五它八梯威差五它八梯阿搜溝五它八梯

當摳 把逆湯 禿卡逆瞿偷 阿哩壓灑張 灑起嘎單底 咩批卡  
威補坯阿哪怒暑爹暑攤咩暑眨空五它八梯壓嘍五它八梯般  
壓五它八梯威差五它八梯阿搜溝五它八梯

以湯 禿卡逆瞓她咖密膩 把底把她 阿哩壓灑詹底 咩批卡威  
補坏阿哪怒暑爹暑攤咩暑眨空五它八梯壓嘍五它八梯般壓  
五它八梯威差五它八梯阿搜溝五它八梯

當摳 把逆湯 禿卡逆瞓她咖密膩 把底把她 阿哩壓灑張 趴  
威打潘底 咩批卡威補坏阿哪怒暑爹暑攤咩暑眨空五它八梯  
壓嘍五它八梯般壓五它八梯威差五它八梯阿搜溝五它八梯

當摳 把逆湯 禿卡逆瞓她咖密膩 把底把她 阿哩壓灑張 趴  
威單底 咩批卡威補坏阿哪怒暑爹暑攤咩暑眨空五它八梯壓  
嘍五它八梯般壓五它八梯威差五它八梯阿搜溝五它八梯

壓挖機灣眨

咩 批卡威 以咩暑 眨都暑 阿哩壓灑接暑 耶灣抵巴哩挖當  
他挖他撒嘎啲 壓她撲當 壓哪他灑嘍 哪暑威暑湯 阿猴喜

捏挖 搭挖航

批卡威灑貼挖接搜給灑媽拉給灑潘媽給灑灑媽哪趴媽膩  
壓把差壓灑貼挖媽怒撒壓阿怒打啲三媽三波聽阿批三鋪  
偷把沾壓行

壓都 眨 摳

咩 批卡威 以咩暑 眨都暑 阿哩壓灑接暑 耶灣抵巴哩挖當  
他挖他撒嘎啲 壓她撲當 壓哪他灑嘍 暑威暑湯 阿猴喜

阿她航

批卡威灑貼挖接搜給灑媽拉給灑潘媽給灑灑媽哪趴媽膩  
壓把差壓灑貼挖媽怒撒壓阿怒打啞三媽三波聽阿批三鋪  
偷把沾壓行

壓男眨 把哪 咩 他灑嚙 五他八梯 阿古巴 咩 一幕底 阿呀  
顛底媽 差底 哪體它逆 補那趴歐底

以他媽歐眨趴咖挖亞打媽哪般眨挖機雅批枯趴咖挖都趴喜  
當阿批男通以媽撒民眨把哪威壓卡拉哪撒明潘壓媽捏阿呀  
灑媽都溝攤壓灑威拉昌威打媽啞攤媽眨空五他八梯央今幾  
灑目她壓攤忙灑潘當逆搜她灘顛底

把挖底爹 渣 趴咖挖 攤媽眨接 鋪媽 貼挖 灑她媽怒薩威菰  
耶單趴咖挖搭啞啦哪喜央以喜把打捏咪卡她耶亞怒打啞攤  
媽眨剛把挖底當亞把底挖底央灑媽捏哪挖趴媽捏哪挖貼威  
哪挖媽咧哪挖潘木哪挖接哪幾挖搜卡灑民底(停)

撲媽嚙 貼挖囊 灑湯 暑打挖

渣都媽哈拉七嘎 貼挖 灑她媽怒撒威菰 渣都媽哈拉七嘎 嚙  
貼挖囊 灑湯 暑打挖

搭挖丁撒 貼挖 灑她媽怒撒威菰 搭挖丁撒 嚙 貼挖囊 灑  
湯 暑打挖

壓媽 貼挖 灑她媽怒撒威菰 壓媽 嚙 貼挖囊 灑湯 暑打挖



賭喜搭 貼挖 灑她媽怒撒威菰 賭喜搭 嘍 貼挖囊 灑湯 暑打挖

寧媽哪拉低 貼挖 灑她媽怒撒威菰 寧媽哪拉低 嘍 貼挖囊  
灑湯 暑打挖

把拉寧咪打挖灑挖低 貼挖 灑她媽怒撒威菰 把拉寧咪打挖  
灑挖低 嘍 貼挖囊 灑湯 暑打挖

趴媽咖一咖 貼挖 灑她媽怒撒威菰

耶單趴咖挖搭啪啦哪喜央以喜把打捏咪卡她耶亞怒打啣攤  
媽眨剛把挖底當亞把底挖底央灑媽捏哪挖趴媽捏哪挖貼威  
哪挖媽咧哪挖潘木哪挖接哪幾挖搜卡灑民底(停)

以抵哈 爹哪 卡捏哪 爹哪 目虎爹哪 壓挖 潘媽搜嘎灑偷阿  
撲咖起阿焉眨他灑灑哈習搜卡她肚桑干比桑把乾比三把威  
剔 亞把媽諾 眨 歐拉搜 歐趴熟 搜給 八堵拉猴喜 阿底幹  
咩挖 貼挖囊 貼挖怒趴汪

阿塔樞 趴咖挖 五他嘍 五他捏喜 安壓喜 挖打坡 溝攤優 安  
雅喜 挖打坡 溝攤優底

以抵喜湯 阿呀灑媽都 溝攤壓灑 安壓溝攤優 打威挖 哪忙  
亞侯錫低(停)





## Dhammacakkavattana Sutta (leader)

### 轉法輪經（領誦）

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.

佛陀證悟後，開始宣講所證悟之無上法。佛陀教導眾生遠離感官享樂與苦行二邊，修習“中道”，以徹底解脫、離苦得樂。佛陀開示了四聖諦與八正道。念誦高僧大德們以巴利文記錄的《轉法輪經》，回想佛陀初轉法輪時的不可思議，以報佛恩。

**Dhammacakkappavattana Sutta (all)**  
 in original Pali with translations  
 中英對照轉法輪經

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.**

[如是我聞]，一時世尊住波羅那斯仙人墜的鹿野苑。在那裡，世尊對五眾比丘說：

Dveme, bhikkhave, antā pabbajitena na sevitabbā

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

比丘們，有此兩極端，隱者[出家者]不可耽於其中——哪兩極？

Yo cāyaṃ kāmesu kāmasukhallikānuyogo Hīno gammo  
pothujjaniko anariyo anatthasañhito,

**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.**

於感官對象，追求感官之樂：是低級、粗鄙、庸俗、非聖、無益的；

Yo cāyaṃ attakilamathānuyogo dukkho anariyo  
anatthasañhito.

**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、非聖、無益的。

## The Middle Way    中道

Ete te, bhikkhave, ubho ante anupagamma Majjhimā paṭipadā tathāgatena 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.**

比丘們，避此兩極端，如來實現的中道——引生見、引生知——趨向寧靜、直覺智、自覺醒、涅槃。

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena 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.**

比丘們，如來實現的中道是什麼？——引生見、引生知，趨向寧靜、直覺智、自覺醒、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：正見、正思、正語、正業、正命、正精進、正念、正定。

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatenā 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.**

〔四聖諦〕 比丘們，如來實現的中道——引生見、引生知，趨向寧靜、直覺智、自覺醒、涅槃——即此：



## The Four Noble Truths      四聖諦

### 1. Dukkha (*Suffering*)      苦聖諦

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ

**O monks, these are common miseries of human beings.**

比丘們，此為苦聖諦：

Jātipi dukkhā , Jarāpi dukkhā , Maraṇampi dukkhaṃ ,

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

生苦、老苦、死苦，

Soka-parideva dukkha domanassupāyāsāpi dukkhā,

**Sorrow, disappointment, unease and frustration are all miseries.**

憂、哀、痛、悲、慘苦；

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.**

與不愛者共處苦、與愛者離別苦、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.

簡言之，五取蘊苦。

## 2.Dukkha Samudaya (*Origin of Suffering*) 苦集聖諦

Idaṃ kho pana, bhikkhave, dukkhasamudayo  
ariyasaccaṃ

These, monks, are the causes of miseries.

比丘們，此為苦因聖諦：

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——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。

### 3.Dukkha Nirodha(*Cessation of Suffering*) 苦滅聖諦

Idaṃ kho pana, bhikkhave, dukkhanirodho  
ariyasaccaṃ

**Monks, here is the cure for miseries.**

比丘們，此為苦的止息聖諦：

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.**

對該渴求的無餘離貪、止息、捨離、棄絕、解脫、放開。

#### 4.Dukkha Nirodha Gāminī Patipadā 苦滅道聖諦 (*Magga; The Path towards the End of Suffering*)

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī  
paṭipadā ariyasaccaṃ

**Monks, such is how people can end their miseries.**

比丘們，此為趨向止息苦之道聖諦：

Ayameva ariyo aṭṭhaṅgiko maggo, Seyyathidaṃ Sammā  
diṭṭhi Sammāsaṅkappo Sammāvācā Sammākammanto  
Sammāājīvo Sammāvāyāmo Sammāsatī 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.**

正是此八聖道——正見、正思、正語、正業、正命、正  
精進、正念、正定。

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

### 1. Saccañāṇa 諦智

*(knowledge of the Truth of Dukkha)*

Idaṃ dukkhaṃ ariyasaccaṇ'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.**

〔對於四聖諦的責任〕 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〔眼生智生慧生明生光生〕：‘此為苦聖諦’。

## 2. Kiccañāṇa 作智

*(knowledge of applying the Truth of Dukkha)*

Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ  
pariññeyyaṇ'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. The Noble of Truth of Suffering is something that we all should know. I have never heard about this from anyone before.**

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：‘此苦聖諦需全知’。

### 3. Katañña 證智

*(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：‘此苦聖諦已全知’。

#### 4. Saccañāṇa 諦智

*(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：‘此為苦因聖  
諦’。



## 5. Kiccañāṇa 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：‘此苦因聖諦需斷棄’。

## 6. Katañña 證智

*(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：‘此苦因聖諦已斷棄’。

## 7. Saccañāṇa 諦智

*(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：‘此為苦的止息聖諦’。

## 8. Kiccañāṇa 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：‘此苦的止息聖諦需直證’。

## 9. Katañña 證智

*(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：‘此苦的止息  
聖諦已直證’。

## 10. Saccañāṇa 諦智

*(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：‘此為趨向苦止息之道聖諦’。

## 11. Kiccañāṇa 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：‘此趨向苦止息之道聖諦需修習’。

## 12. Katañña 證智

*(knowledge that one has achieved Enlightenment)*

Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ bhāvitā'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：‘此趨向苦止息之道聖諦  
已修成’。



Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu  
 Evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ  
 ñāṇadassanaṃ na suvisuddhaṃ ahosi, Neva tāvāhaṃ,  
 bhikkhave, sadevake loke samārake sabrahmake  
 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 (Saccañāṇa, Kiccañāṇa, Katañāṇa), 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.**

[法輪]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。

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu  
 Evantiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ  
 ñāṇadassanaṃ suvisuddhaṃ ahosi, Athāhaṃ,  
 bhikkhave, sadevake loke samārake sabrahmake  
 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 (Saccañāṇa, Kiccañāṇa, Katañāṇa), 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。

**Ñāṇaṇca 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。’

**Idamavoca Bhagavā, Attamanā pañcavaggiyā bhikkhū  
Bhagavato bhāsitaṃ abhinandun**

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

[聖僧伽的誕生]此為世尊所說。五比丘對世尊之說隨喜、心悅。

Imasmiñca pana veyyākaraṇasmiṃ bhaññaṃāne  
Āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ  
dhammacakkhuṃ udapādi

Yaṃ kiñci samudayadhammaṃ, sabbaṃ 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).

在此解說期間，尊者喬陳如昇起了無塵、無垢的法眼：  
“凡緣起者，皆趨止息。”[凡緣起之法，皆為止息之法]

Pavattite ca Bhagavatā dhammacakke Bhumma devā  
saddamanussāvesuṃ

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

[法輪轉起] 薄伽梵轉法輪之際，地神們大呼：

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.**

“在波羅那斯仙人墜的鹿野苑，世尊轉起無上法輪，沙門婆羅門、天神摩羅梵天、宇宙中任何者，皆不能阻止。”

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.**

[法輪轉起] 薄伽梵轉法輪之際，地神們大呼。

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,  
Tāvātimsā devā saddamanussāvesuṃ

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

聞四大王天之呼聲，忉利天（三十三天）們大呼。

Tāvātimsānaṃ devānaṃ saddaṃ sutvā,  
Yāmā devā saddamanussāvesuṃ

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

聞忉利天（三十三天）之呼聲，耶摩天們大呼。

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.

聞耶摩天之呼聲，兜率天們大呼。

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.

聞兜率天之呼聲，化樂天們大呼。

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.

聞化樂天之呼聲，他化自在天們大呼。

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā,  
Brahmakāyikā devā saddamanussāvesuṃ

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

聞他化自在天之呼聲，梵眾天們大呼：

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

**The Brahmaloка 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.**

“在波羅那斯仙人墜的的鹿野苑，世尊轉起無上法輪，沙門婆羅門、天神魔羅梵天、宇宙中任何者，皆不能阻止。”

Itiha tena khaṇena tena muhuttana Yāva brahmalokā  
saddo abbhuggacchi.

**For a moment, the happy cheers were heard through Brahmaloка.**

於是，那時刻、那瞬間，呼聲直達梵天界

Ayañca dasasahassilokadhātu Saṅkampi sampakampi  
sampavedhi,

**Even 10,000 galaxies trembled in acknowledgement.**

此十千宇宙在顫動、抖動、震動，

Appamāṇo ca oḷāro obhāso loka pāturahosi  
Atikkammeva devānaṃ devānubhāvaṃ.

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

一道大無量光出現在宇宙間，勝於天神的光芒。

Atha kho Bhagavā udānaṃ udānesi  
“Aññāsi vata, bho, Koṇḍañña, Aññāsi vata, bho,  
Koṇḍaññoti!

**The Buddha then said “Koṇḍhañña is now a Knower. Koṇḍhañña is now a Knower.”**

其時，世尊宏聲道：“喬陳如証悟了，喬陳如証悟了。”

Iti hidaṃ āyasmato Koṇḍaññassa ‘Aññākoṇḍañño’  
tveva nāmaṃ ahoṣīti.

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

故此，尊者喬陳如得名：阿念-喬陳如[覺悟的喬陳如]。







## Dhammacakkappavattana Sutta

Publisher	Dhammakaya Foundation Dhammakaya Translation Center 40 Moo 8, Khlong Song, Khlong Luang, Pathum Thani 12120, Thailand. Tel. +66 2 831 1000 www.dhammakaya.net dtc072@hotmail.com
Honorary Advisors	Phrathepyanmahamuni (Most Ven. Luang Por Dhammajayo) Phrarajbhavanajarn (Most Ven. Luang Por Dattajeevo)
Editorial Advisors	Ven. Sanchaya Nakajayo Ven. Polsak Thanasakko
Academic Advisors	Ven. Attapol Kulasiddho, level-9 Pali scholar Ven. Monchai Apichano, level-8 Pali scholar Ven. Apiched Mutujitto
Art Director	Ven. Daranpob Abhasubho
English Translator/writer	Warangkana Tempati
Chinese Translator	Wang Ji Yu 王寄宇

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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.

生命的目標：生而為人是為了證得涅槃，脫離諸苦。

苦諦：人生多苦。（生苦，老苦，病苦，死苦，愛別離苦，怨憎會苦，求不得苦）

集諦：渴望是苦的根源。（渴望獲得、渴望擁有、渴望成就）

滅諦：滅除渴望。（渴望由心生，可將心靜定于身體中央第七點）

道諦：當心靜定便可見趣向涅槃之道。（見光球呈現在身體中央，心次第靜止于中心，將得見身內身，證入法身，證得內在的三寶）

