

KINH
CHUYỂN PHÁP LUÂN
DHAMMACAKKAPPAVATTANA SUTTA
(Setting in Motion the Wheel of the Dhamma)
Việt – Pāli – Sanskrit – Hán – Tạng – Anh



UNITED NATIONS DAY OF VESAK 2019
VIỆT NAM

DÂNG HƯƠNG

Nguyện đem lòng thành kính,
Gửi theo đám mây hương,
Phảng phất khắp mười phương,
Cúng dàng ngôi Tam Bảo.
Thề trọn đời giữ đạo,
Theo tự tính làm lành,
Cùng pháp giới chúng sinh,
Cầu Phật từ gia hộ:
Tâm Bồ-đề kiên cố,
Chí tu học vững bền,
Xa bề khổ sông mê,
Chóng quay về bờ giác.
Nam mô Hương cúng dàng
Bồ-tát Ma-ha-tát (3 lần).

LỄ TAM BẢO

Dốc lòng kính lễ: Phật-Pháp-Tăng
thường ở khắp mười phương (3 lễ).

**KÍNH LỄ ĐỨC PHẬT
THÍCH-CA MÂU-NI
(3 lần)**

KINH CHUYỂN PHÁP LUÂN

Tôi được nghe rằng:
Một thời Thế Tôn
Trú ở vườn Nai,
Gần Ba-la-nại.
Bấy giờ Thế Tôn
Gọi năm tỳ-khưu
Đến dạy thế này:

Có hai thái cực
Người tu nên tránh,
Một là khoái lạc
Say đắm ngũ dục;
Hai là khổ hạnh
Ép xác hành thân.
Hai con đường này

Đưa đến hậu quả
Hủy hoại thân tâm.
Con đường Như Lai
Đã tìm ra được
Là đường Trung đạo:
Tránh hai cực đoan,
Đem đến trí tuệ,
Giải thoát, an vui;
Có tám chi phần:
Nhận thức chân chính,
Tư duy chân chính,
Ngôn ngữ chân chính,
Hành động chân chính,
Sinh kế chân chính,
Chuyên cần chân chính,
Chú ý chân chính,
Định tâm chân chính.
Chính Trung đạo này
Như Lai đã đi,

Đạt được trí tuệ,
Giải thoát, an lạc.

Này các tỳ-khuru
Giác đạo là gì?
Chính là con đường
Đối diện khổ đau
Mà nhận thức được
Nguyên nhân sinh khổ,
Vì muốn thoát khổ
Tìm ra nguyên nhân
Diệt trừ khổ đau.
Do vậy nhận thức
Là điểm khởi đầu
Phát khởi tư duy,
Ươm mầm trí tuệ,
Soi sáng tất cả:
Ngôn từ, hành động,
Sinh kế, chuyên cần,
Đều hợp chính đạo,

Giúp cho hành giả
Xa lánh ràng buộc,
Giải thoát, an vui.

Này các tỳ-khuru
Có bốn Sự Thật
Người tu phải thấy:
Sự thật về khổ,
Nguyên nhân sinh khổ,
Sự thật hết khổ,
Con đường thoát khổ.
Bốn Sự Thật ấy
Mâu nhiệm vô cùng
Gọi tứ Diệu đế.

Này các tỳ-khuru
Sự Thật thứ nhất
Là hiện tượng khổ:
Sinh, già, bệnh, chết,
Buồn giận, ghen tức,
Lo lắng, sợ hãi,

Thất vọng, khổ não,
Chia cách người thân,
Chung đụng kẻ ghét,
Tham lam bám víu
Năm uẩn là khổ.

Sự Thật thứ hai
Nguyên nhân sinh khổ:
Vì tâm mê muội,
Không thấy, không biết,
Bản chất thân tâm,
Cội nguồn sự sống,
Nên bị ngọn lửa,
Tham đắm, giận hờn,
Ghen tức, sầu não,
Lo lắng, sợ hãi,
Thất vọng, buồn chán,
Đốt cháy hành hạ.

Sự Thật thứ ba
Chấm dứt khổ đau:

Nhờ có tuệ giác
Thấy rõ, biết rõ,
Sự Thật bản thân,
Và về cuộc đời,
Sâu nã tan biến,
Phát sinh hỷ lạc.

Sự Thật thứ tư
Con đường thoát khổ:
Gồm tám chi phần,
Như Lai đã dạy
Nhớ nghĩ thực hành,
Trong mọi thời gian;
Và bốn Sự Thật
Cần phải thấu hiểu,
Siêng năng thực hành,
Sẽ sớm đạt được
Niết-bàn, giải thoát.

Thế Tôn thuyết giảng
Bài pháp đầu tiên

Sự Thật nhiệm mầu,
Năm vị tỳ-khuru
Nghe Phật dạy xong,
Tâm trí bừng sáng,
Ném được hương vị
Giải thoát, an lạc.
Hoan hỷ tiếp nhận,
Kính cẩn vâng giữ,
Nói truyền xưng tụng.
Kinh Chuyển Pháp Luân.

TAM QUY

- Con về nương tựa Phật: Thầy khắp cả trời người, Đấng trí bi toàn vẹn.
- Con về nương tựa Pháp: Là giáo lý cao cả, giúp chuyển mê, thoát khổ.
- Con về nương tựa Tăng: Chúng xuất gia thanh tịnh, sáu căn thường vắng lặng.

HỒI HƯƠNG

Nguyện đem công đức này,
Hương về khắp tất cả,
Đệ tử và chúng sinh,
Đều trọn thành Phật đạo.



UNITED NATIONS DAY OF VESAK 2019
VIỆT NAM

BẢN PĀLI

11. DHAMMACAKKAPPAVATTANA SUTTA

DHAMMACAKKAPPAVATTANA SUTTA

Ekam samayaṃ bhagavā bārāṇasiyaṃ
viharati isipatane migadāye. Tatra kho
bhagavā pañcavaggiye bhikkhū āmantesi:

“Dveme, bhikkhave, antā pabbajitena na
sevitabbā. Katame dve? Yo cāyaṃ kāmesu
kāmasukhallikānuyogo hīno gammo
pothujjaniko anariyo anattasaṃhito,
yo cāyaṃ attakilamathānuyogo dukkho
anariyo anattasaṃhito. Ete kho,
bhikkhave, ubho ante anupagamma
majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī
upasaṃyāya abhiññāya sambodhāya
nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā
paṭipadā tathāgatena abhisambuddhā
cakkhukaraṇī ñāṇakaraṇī upasaṃyāya
abhiññāya sambodhāya nibbānāya
saṃvattati? Ayameva ariyo aṭṭhaṅgiko
maggo, seyyathidaṃ-sammādiṭṭhi
sammāsaṅkappo sammāvācā
sammākammanto sammājīvo

sammāvāyāmo sammāsati sammāsamādhi.
 Ayam kho sā, bhikkhave, majjhimā paṭipadā
 tathāgatena abhisambuddhā cakkhukaraṇī
 ñāṇakaraṇī upasamāya abhiññāya
 sambodhāya nibbānāya saṁvattati.

Idam kho pana, bhikkhave, dukkham
 ariyasaccam-jātipi dukkhā, jarāpi
 dukkhā, byādhipi dukkho, maraṇampi
 dukkham, appiyehi sampayogo
 dukkho, piyehi vippayogo dukkho,
 yampiccam na labhati tampi dukkham-
 saṁkhittena pañcupādānakkhandhā dukkhā.

Idam kho pana, bhikkhave,
 dukkhasamudayam ariyasaccam-yāyam
 taṇhā ponobbhavikānandirāgasahagatā
 tatratatrābhinandinī, seyyathidaṁ-
 kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idam
 kho pana, bhikkhave, dukkhanirodham
 ariyasaccam-vo tassāyeva taṇhāya
 asesavirāganirodho cāgo paṭinissaggo mutti
 anālayo. Idam kho pana, bhikkhave,
 dukkhanirodhagāminī paṭipadā ariyasaccam-
 ayameva ariyo aṭṭhaṅgiko maggo,

seyyathidam-sammāditthi....pe

... sammāsamādhī.

‘Idaṃ dukkhaṃ ariyasaccan’ti me,
bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi. ‘Taṃ kho panidaṃ

dukkhaṃ ariyasaccaṃ pariññeyyan’ti
me, bhikkhave, pubbe ... pe ... udapādi.

‘Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ
pariññātan’ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti
me, bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi. ‘Taṃ kho panidaṃ
dukkhasamudayaṃ ariyasaccaṃ
pahātabban’ti me, bhikkhave, pubbe
... pe ... udapādi. ‘Taṃ kho panidaṃ
dukkhasamudayaṃ ariyasaccaṃ

pahīnan'ti me, bhikkhave, pubbe
 ananussutesu dhammesu cakkhum
 udapādi, ñāṇaṃ udapādi, paññā udapādi,
 vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhaṃ ariyasaccan’ti me,
 bhikkhave, pubbe ananussutesu
 dhammesu cakkhum udapādi,
 ñāṇaṃ udapādi, paññā udapādi, vijjā
 udapādi, āloko udapādi. ‘Taṃ kho
 panidaṃ dukkhanirodhaṃ ariyasaccaṃ
 sacchikātabban’ti me, bhikkhave,
 pubbe ... pe ... udapādi. ‘Taṃ kho
 panidaṃ dukkhanirodhaṃ ariyasaccaṃ
 sacchikatan’ti me, bhikkhave, pubbe
 ananussutesu dhammesu cakkhum
 udapādi, ñāṇaṃ udapādi, paññā udapādi,
 vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhagāminī
 paṭipadā ariyasaccan’ti me,
 bhikkhave, pubbe ananussutesu
 dhammesu cakkhum udapādi,
 ñāṇaṃ udapādi, paññā udapādi, vijjā
 udapādi, āloko udapādi. ‘Taṃ

kho panidaṃ dukkhanirodhagāminī
paṭipadā ariyasaccaṃ bhāvetabban'ti
me, bhikkhave, pubbe ... pe ...

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

Yāvakīvañca me, bhikkhave,
imesu catūsu ariyasaccesu evaṃ
tiparivaṭṭaṃ dvādasākāraṃ
yathābhūtaṃ ñāṇadassanaṃ na
suvisuddhaṃ ahosi, neva tāvāhaṃ,
bhikkhave, sadevake loke samārake
sabrahmaṇe sassamaṇabrāhmaṇiṇi
pajāya sadevamanussāya 'anuttaraṃ
sammāsambodhiṃ abhisambuddho'ti
paccaññāsim.

Yato ca kho me, bhikkhave,
imesu catūsu ariyasaccesu evaṃ
tiparivaṭṭaṃ dvādasākāraṃ

yathābhūtaṃ ñāṇadassanaṃ
 suvisuddhaṃ ahosi, athāhaṃ,
 bhikkhave, sadevake loke samāraṇe
 sabrahmaṇe sassamaṇabrāhmaṇiṇi
 pajāya sadevamanussaṇi ‘anuttaraṃ
 sammāsambodhiṃ abhisambuddho’ti
 paccaññāsiṃ. Ñāṇaṇca pana
 me dassanaṃ udapādi: ‘akuppā
 me vimutti, ayamantimā jāti, natthi dāni
 punabbhavo’”ti. Idamavoca bhagavā.
 Attamaṇa pañcavaggiyā bhikkhū
 bhagavato bhāsitaṃ abhinandunti.

Imasmiṇca pana veyyākaraṇasmiṃ
 bhaññaṃ āyasmato
 koṇḍaññaṃ virajaṃ vītamaṃ
 dhammacakkhuṃ udapādi: “yaṃ kiñci
 samudayaḍhammaṃ sabbamaṃ taṃ
 nirodhaḍhammaṃ”ti.

Pavattite ca pana bhagavatā
 dhammacakke bhummaḍ devā
 saddamaṇussaṇi: “etaṃ
 bhagavatā bārāṇasiyaṃ isipatane
 migadāye anuttaraṃ dhammacakkaṃ

pavattitaṃ appaṭivattiyaṃ samaṇena
 vā brāhmaṇena vā devena vā
 mārena vā brahmunā vā kenaci vā
 lokasmin”ti. Bhummānaṃ devānaṃ
 saddaṃ sutvā cātumahārājikā
 devā saddamanussāvesuṃ: “etaṃ
 bhagavatā bārāṇasiyaṃ isipatane
 migadāye anuttaraṃ dhammacakkaṃ
 pavattitaṃ, appaṭivattiyaṃ samaṇena
 vā brāhmaṇena vā devena vā
 mārena vā brahmunā vā kenaci vā
 lokasmin”ti. Cātumahārājikānaṃ
 devānaṃ saddaṃ sutvā tāvatimsā
 devā ... pe ... yāmā devā ... pe ...
 tusitā devā ... pe ... nimmānaratī
 devā ... pe ... paranimmitavasavattī
 devā ... pe ... brahmakāyikā devā
 saddamanussāvesuṃ: “etaṃ
 bhagavatā bārāṇasiyaṃ isipatane
 migadāye anuttaraṃ dhammacakkaṃ
 pavattitaṃ appaṭivattiyaṃ samaṇena
 vā brāhmaṇena vā devena vā mārena
 vā brahmunā vā kenaci vā
 lokasmin”ti.

Itiha tena khaṇena tena layena
tena muhuttana yāva brahmalokā
saddo abbhuggacchi. Ayañca
dasasahasilokadhātu saṅkampi
sampakampi sampavedhi, appamāṇo
ca uḷāro obhāso loke pāturahosi
atikkamma devānaṃ
devānubhāvanti.

Atha kho bhagavā imaṃ udānaṃ
udānesi: “aññāsi vata bho,
koṇḍañño, aññāsi vata bho,
koṇḍañño”ti. Iti hidaṃ āyasmato
koṇḍaññassa “aññāsikoṇḍañño”
tveva nāmaṃ ahoṣīti.



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BẢN SANSKRIT

DHARMAKAPPAVARTANASŪTRAM

DHARMACAKRAPRAVARTANASŪTRAM

[1: R̥ṣpatanasaṃgamanam]

Iti hi bhikṣavastathāgato ‘nupūrveṇa
janapadacaryāṃ caran yena vārāṇasī
mahānagarī tenopasaṃkrāmat /
upasaṃkramya kālyameva
nivāsyā pātracīvaramādāya
vārāṇasīm mahānagarīm piṇḍāya
prāvikṣat / tasyāṃ piṇḍāya
caritvā kṛtabhaktakṛtyaḥ paścādb
haktapiṇḍapātrapratikrāntaḥ yena
r̥ṣipatano mṛgadāvo yena ca pañcakā
bhadravargīyāstenopasaṃkrāmati
sma / adrākṣuḥ khalu punaḥ
pañcakā bhadravargīyāstathāgataṃ
dūrata evāgacchantam / dr̥ṣṭvā
ca kriyābandhamakārṣuḥ - eṣa sa
āyuṣmantaḥ śramaṇo gautama
āgacchatī sma śaithiliko bāhulikāḥ
pradhānavibhraṣṭaḥ / anena
khalvapi tayāpi tāvatpūrvikayā
duṣkaracaryayā na śakitaṃ kiṃcidut
tarimanuṣyadharmādalamāryajñāna
darśanaviśeṣaṃ sākṣātkartum / kiṃ
punaretarhi audārikamāhāramāharan

sukhallikāyogamanuyukto viharan /
 abhavyaḥ khalveṣa śaithiliko bāhulikaḥ /
 nāsyā kenacitpratyudgantavyaṃ
 na pratyutthātavyaṃ / na
 pātracīvaraṃ pratigrahītavyaṃ
 nāśanaṃ dātavyaṃ na pānīyaṃ
 paribhogyaṃ na pādapraṭiṣṭhānaṃ
 sthāpayitvātiriktānyāsanāni /
 vaktavyaṃ ca - saṃvidyanta
 imānyāyusman gautama
 atiriktānyāsanāni / sacedākāṅkṣasi
 niṣīdeti / āyusmāṃstvājñānakaunḍ
 inyaścittēnādhivāsayati sma / vācā ca
 na pratikṣipati sma / yathā yathā ca
 bhikṣavastathāgato yena pañcakā
 bhadravargīyāstenopasaṃkrāmati sma,
 tathā tathā te svakasvakeṣvāsaneṣu
 na ramante sma, utthātukāmā
 abhūvan / tadyathāpi nāmapakṣī
 śakuniḥ pañjaragataḥ syāt, tasya ca
 pañjaragatasyādho ‘gnirdagdho bhavet /
 so ‘gnisaṃtaptastvaritamūrdhvamut
 patitukāmo bhavet pratretukāmaśca,
 evameva yathā yathā tathāgataḥ
 pañcakānāṃ bhadravargīyāṇāṃ
 sakāśamupasaṃkrāmati sma, tathā

tathā pañcakā bhadravargīyāḥ
 svakasvakeṣvāsaneṣu na ramante sma,
 utthātukāmā abhūvan / tatkaśmāt?
 na sa kaścitsattvaḥ sattvanikāye
 saṃvidyate yastathāgatam dṛṣṭvā
 āsanānna pratyuttiṣṭhet/ yathā
 yathā ca tathāgataḥ pañcakān
 bhadravargīyānupasaṃkrāmati
 sma, tathā tathā pañcakā
 bhadravargīyāstathāgatasya śriyaṃ
 tejaścāsaḥamānā āsanebhyaḥ
 prakampyamānāḥ sarve kriyākāram
 bhittvā cotthāyāsanebhyaḥ,
 kaścitpratyudgacchati
 sma, kaścitpratyudgamyā
 pātracīvaram pratigrhṇāti sma /
 kaścidāsanamupanāmayati sma /
 kaścitpādapraṭiṣṭhāpanam kaścitpāda
 prakṣālanodakamupasthāpayati sma
 / evaṃ cāvocat - svāgatam te
 āyusman
 gautama, svāgatam te āyusman gautam /
 niṣīdedamāsanam prajñaptam /
 nyaṣīdatkhalvapi bhikṣavastathāgataḥ
 prajñapta evāsane/ pañcakā pi
 bhadravargīyāste tathāgatena sārdham
 vividhāṃ saṃmodanīm saṃrañjanīm

kathāṃ kṛtvaikānte niṣeduh / ekānte
 niṣaṇṇāśca te pañcakā bhadravargīyās
 tathāgatametadavocan - viprasannāni
 te āyuṣman gautamendriyāṇi,
 pariśuddhaśchavivarṇa iti hi sarvaṃ
 pūrvavat / tadasti te āyuṣman gautama
 kaścidduttarimanuṣyadharmāṃdalam
 āryajñānadarśanaviśeṣaḥ sākṣātkṛtaḥ?
 evamukte bhikṣavastathāgataḥ
 pañcakān bhadravargīyāneva māha
 - mā yūyaṃ bhikṣavastathāgatamā
 yuṣmadvādenasamudācariṣṭa / mā
 vo bhūddīrgharātramarthāya hitāya
 sukhāya / amṛtaṃ mayā bhikṣavaḥ
 sākṣātkṛto ‘mṛtagāmī ca mārgaḥ /
 buddho ‘hamasmi bhikṣavaḥ
 sarvajñaḥ sarvadarśī śītībhūto
 ‘nāśravaḥ / vaśī sarvadharmeṣu /
 dharmamaham bhikṣavo
 deśayiṣyāmi, āśu gacchata śṛṇuta
 pratipadyadhvam / śrotamavadadhata
 ahamavavadāmyanuśāsmi /
 yathā mayā samyagavavaditāḥ
 samyaganuśiṣṭā yūyamapyāśravāṇāṃ
 cetovimuktaṃ prajñāvimuktiṃ ca dṛṣṭa
 eva dharme sākṣātkṛtvopasampadya

pravedayiṣyatha - kṣīṇā no jātirusitaṃ ca
 brahmacaryam, kṛtaṃ karaṇīyam,
 nāparamityato ‘nyadbhavaṃ prajānāma
 iti/nanuca yuṣmākaṃ bhikṣava
 etadabhūt - ayam khalvāyuṣmanta
 āgacchati śramaṇo gautamaḥ śaithiliko
 bāhulikaḥ pradhānavibhraṣṭa iti
 pūrvavat/sacedākāṅkṣasi niṣīdeti/
 teṣāṃ ca ehi bhikṣava ityukte
 yatkiṃcittīrthikaliṅgaṃ tīrthikadhvajah,
 sarvo ‘sau tatkṣaṇamevāntaraghāt /
 tricīvaram pātraṃ ca prādurabhūt,
 tadanu chinnāśca keśāḥ/tadyathāpi
 nāma varṣaśatopasaṃpannasya
 bhikṣorīryāpathaḥ saṃvṛtto ‘bhut /
 saiva ca teṣāṃ pravrajyābhūtsaivopasa
 ṃpadbhikṣubhāvaḥ//

[2: Dharmacakrapravartanasūtram]

iti hi bhikṣavastathāgato
 rātryāḥ prathame yāme
 tūṣṇībhāvenādhivāsayati sma / rātryā
 madhyame yāme saṃrañjanīyāṃ
 kathāṃ pravartayati sma / rātryāḥ
 paścime yāme pañcakān bhadravarg

īyānāmantryaitadavocat - dvāvimau
 bhikṣavaḥ pravrajitasyāntāvakramau /
 yaśca kāmeṣu kāmasukhallikā
 yogo hīno grāmyaḥ pāthagjaniko
 nālamāryo ‘narthopasaṃhito
 nāyatyām brahmacaryāya na nirvide
 na virāgāya na nirodhāya nābhijñāya
 na saṃbodhaye na nirvāṇāya
 saṃvartate / yā ceyamamadhyamā
 pratipadā ātmakāyaklamathānuyogo
 duḥkho ‘narthopasaṃhito
 dr̥ṣṭadharmaduḥkhaścāyatyām
 ca duḥkhavipākaḥ / etau ca bhikṣavo
 dvāvantāvanupagamya
 madhyamayaiva pratipadā tathāgato
 dharmam deśayati - yaduta
 samyagdr̥ṣṭiḥ samyaksamkalpaḥ
 samyagvāk samyakkarmāntaḥ
 samyagājīvaḥ samyagvyāyāmaḥ
 samyaksmṛtiḥ samyaksamādhiriti /

The Four Noble Truths

catvārīmāni bhikṣava āryasatyāni /
 katamāni catvāri? duḥkham

duḥkhasamudayo duḥkhanirodho
 duḥkhanirodhagāminī pratipat / tatra
 katamad duḥkham? jātirapi duḥkham
 jarāpi duḥkham vyādhirapi duḥkham
 maraṇamapi apriyasamprayogo
 ‘pi priyaviprayogo ‘pi duḥkham /
 yadapi icchan paryeṣamāṇo na
 labhate tadapi duḥkham / samkṣepāt
 pañcopādānaskadhā duḥkham /
 idamucyate duḥkham / tatra katamo
 duḥkhasamudayaḥ? yeyaṃ tṛṣṇā
 paunarbhavikī nandīrāgasahagatā
 tatratatrābhinandinī ayamucyate
 duḥkhasamudayaḥ / tatra katamo
 duḥkhanirodhaḥ? yo ‘syā eva tṛṣṇāyāḥ
 punarbhavikyā nandīrāgasahagatā
 yāstatrataatrābhinandinyā janikāyā
 nirvartikāyā aśeṣo virāgo nirodhaḥ
 ayam duḥkhanirodhaḥ / tatra katamā
 duḥkhanirodhagāminī pratipat? eṣa
 evāryāṣṭāṅgamārgaḥ / tadyathā /
 samyagdrṣṭiryaṁvatsamyaksamādhiriti /
 idamucyate duḥkhanirodhagāminī
 pratipadāryasatyamiti / imāni
 bhikṣavaścātvarīryasatyāni /

Realisation

ti duḥkhamiti me bhikṣavaḥ
 purvamaśruteṣu dharmeṣu yoniśom
 anasikārādbahulīkārājñānamutpan
 nam cakṣurutpannam vidyotpannā
 bhūrirutpannā meghotpannā
 prajñotpannā ālokaḥ prādurbhūtaḥ /
 ayam duḥkhasamudaya iti me
 bhikṣavaḥ pūrvamaśruteṣu dharmeṣu
 yoniśomanasikārādbahulīkārājñānamu
 tpannam cakṣurutpannam
 vidyotpannā bhūrirutpannā
 meghotpannā prajñotpannā ālokaḥ
 prādurbhūtaḥ / ayam duḥkhanirodha
 iti me bhikṣavaḥ sarvaṃ
 pūrvavadyāvadālokaḥ prādurbhūtaḥ /
 iyaṃ duḥkhanirodhagāminī pratipaditi
 me bhikṣavaḥ pūrvavadeva peyālaṃ
 yāvadālokaḥ prādurbhūtaḥ /
 yat khalvidaṃ duḥkhaṃ pariññeyamiti
 me bhikṣavaḥ pūrvavadeva peyālaṃ
 yāvadālokaḥ prādurbhūtaḥ /
 sa khalvayaṃ duḥkhasamudayaḥ
 prahātavya iti me bhikṣavaḥ
 pūrvamaśrateṣu dharmeṣu sarvaṃ
 yāvadāloka iti / sa khalvayaṃ

duḥkhanirodhaḥ sākṣātkartavya iti me
 bhikṣavaḥ pūrvavadyāvadāloka iti /
 sākhalviyaṃ duḥkhanirodhagāminī
 pratipadbhāvayitavyeti
 pūrvavadyāvadāloka iti / tatkhavidam
 duḥkham parijñātamiti me bhikṣavaḥ
 pūrvamaśrateṣu iti peyālam / sa
 khalvayaṃ duḥkhasamudayaḥ prahīṇa
 iti me bhikṣavaḥ pūrvamaśruteti
 peyālam / sa khalvayaṃ
 duḥkhanirodhaḥ sākṣātkṛta iti me
 bhikṣavaḥ pūrvamaśruteti peyālam /
 sākhalviyaṃ duḥkhanirodhagāminī
 pratipadbhāviteti me bhikṣavaḥ
 pūrvamaśruteṣu dharmeṣu yonīsom
 anasikārādbahulīkārājñānamutpann
 aṃ cakṣurutpannam bhūrirutpannā
 vidyotpannā medhotpannā
 prajñotpannā ālokaḥ prādūrbhūtaḥ //

Declaring the Awakening

iti hi bhikṣavo yāvadeva
 me eṣu caturṣvāryasatyeṣu
 yonīso manasi kurvato evaṃ
 triparivartam dvādaśākāram

jñānadarśanamutpadyate, na
 tāvadahaṃ bhikṣavo ‘nuttarāṃ
 samyaksaṃbodhimabhisambuddho
 ‘smi iti pratijñāsiṣam / na ca me
 jñānadarśanamutpadyate / yataśca me
 bhikṣava eṣu caturśvāryasatyješvevaṃ
 triparivartam dvādaśākāraṃ
 jñānadarśanamutpannam,
 akopyā ca me cetovimuktiḥ,
 prajñāvimuktiśca sākṣātkṛtā,
 tato ‘haṃ bhikṣavo ‘nuttarāṃ
 samyaksaṃbodhimabhisambuddho
 ‘smi iti pratijñāsiṣam / jñānadarśanam
 me udapādi / kṣīṇā me jātīḥ, uṣitam
 brahmacaryam, kṛtaṃ karaṇīyam,
 nāparasmādbhavaṃ prajānāmi //
 tatredamucyate /

[3: Dharmacakrapravartanagāthā]

vācāya brahmaruta kinnaragarjitāya
 aṃśaiḥ sahasranayutebhi samudgatāya /
 bahukalpakotiśada satyasubhāvitāya
 kauṇḍinyamālapati śākyamuniḥ
 svayaṃbhūḥ // Lal_26.31 //

cakṣuranityamadhruvaṃ tatha śrota
ghrāṇaṃ jihvā pi kāya mana duḥkhā
anātmaśūnyā/

jaḍāsvalbhāva tṛṇakuḍma ivā nirīhā
naivātra ātma na nara na ca jīvamasti //
Lal_26.32//

hetuṃ pratītya imi sambhuta
sarvadharmā atyantadr̥ṣṭivigatā
gaganaprakāśā/

na ca kārako ‘sti tatha naiva ca
vedako ‘sti na ca karma paśyati kṛtaṃ
hyaśubhaṃ śubhaṃ vā // Lal_26.33 //
skandhā pratītya samudeti hi
duḥkhamevaṃ sambhonti tṛṣṇa salilena
vivardhamānā /

mārgena dharmasamatāya vipaśyamānā
atyantakṣīṇa kṣayadharmatayā
niruddhāḥ // Lal_26.34 //

saṃkalpakalpajanitena ayoniśena
bhavate avidya na pi sambhavako
‘syakaści/

saṃskārahetu dadate na ca saṃkramo
‘sti vijñānamudbhavati saṃkramaṇaṃ

pratītya // Lal_26.35 //

vijñāna nāma tatha ca rūpa
samutthitāsti nāme ca rūpi samudenti
ṣaḍindriyāṇi /

ṣaḍindiyairnipatito iti sparśa uktāḥ
sparśena tisra anuvartati vedanā ca //
Lal_26.36 //

(Vaidya 305)

yatkimci vedayitu sarva satṛṣṇa uktā
tṛṣṇāta sarva upajāyati duḥkhaskandhaḥ /

upādānato bhavati sarva bhavapravṛttiḥ
bhavapratyayā ca samudeti hi jātirasya //
Lal_26.37 //

jātīnidāna jaravyādhidukhāni bhonti
upapatti naika vividhā bhavapañjare
‘smin /

evameṣa sarva iti pratyayato jagasya na
ca ātma pudgalu na saṃkramako ‘sti
kaści // Lal_26.38 //

yasminna kalpu na vikalpu yonimāhuḥ
yadyoniśo bhavati na tatra avidya kāci /
yasminnirodhu bhavatīha avidyatāyāḥ

sarve bhavāṅga kṣaya kṣīṇa kṣayaṃ
niruddhā // Lal_26.39 //

evameṣa pratyayata buddha
tathāgatena tena svayaṃbhu
svakamātmanu vyākaroti /
na skandha āyatana dhātu
vademi buddhaṃ nānyatra
hetvavagamādbhavatīha buddhaḥ //
Lal_26.40 //

bhūmirna cātra paratīrthika niḥśr̥tānām
śūnyā pravādi iha īdṛśa dharmayoge /
ye pūrvabuddhacaritā
suviśuddhasattvāḥ te śaknuvanti imi
dharma vijānanāya // Lal_26.41 //

evaṃ hi dvādaśākāraṃ dharmacakraṃ
pravartitam /

kaunḍinyena ca ājñātaṃ nirvṛttā ratanā
trayaḥ // Lal_26.42 //

buddho dharmaśca saṃghaśca
ityetadratanatrayam /

parasparāṃ gataḥ śabdo yāvad
brahmapurālayam // Lal_26.43 //

vartitaṃ virajaṃ cakraṃ lokanāthena
tāyinā /

utpannā ratanā trīṇi loke
paramadurlabhā // Lal_26.44 //

kaunḍinyaṃ prathamam kṛtvā
pañcakāścaiva bhikṣavaḥ /
śaṣṭīnām devakoṭīnām
dharmacakṣurviśodhitam // Lal_26.45 //

anye cāṣṭīkoṭyastu rūpadhātukadevatāḥ /
teṣām viśodhitam cakṣu
dharmacakrapravartane // Lal_26.46 //

caturaṣṭīsaahasrāṇi manuṣyāṇām
samāgatā /

teṣām viśodhitam cakṣu muktā sarvebhi
durgatī // Lal_26.47 //

daśaśatu ananta buddhasvaro gacchi
tasmim kṣaṇe

ruta madhura manojña saṃśrūyante
cāntarīkṣeśubha /

eṣa daśabalena śākyarṣiṇā
dharmacakrottamaṃ

ṛṣipatanamupetya vārāṇasī vartito

nānyathā//Lal_26.48//

daśa diśita yi keci buddhaśatā sarvi
tūṣṇībhutāḥ

teṣa muninaye upasthāyakāḥ sarvi
pṛcchījinām/

kimiti daśabalebhi dharmākathā chinna
śrutvā rūtaṃ

sādhu bhaṇata śīghra kiṃ kāraṇaṃ
tūṣṇībhāvena sthitāḥ//Lal_26.49//

purvabhavaśatebhi vīryābalai bodhi
samudāniyā

bahava śatasahasrapaścānmukhā
bodhisattvā kṛtāḥ/

tena hitakarena uttaptatā prāpta bodhiḥ
śivā

cakra triparivarta prāvartitā tena
tūṣṇībhutāḥ//Lal_26.50//

imu vacana śruṇitva teṣām
munīsattvakoṭyaḥ śatā

maitrabala janitva samprasthitā
agrabodhiṃ śivām/

vayamapi anuśikṣi tasyā mune

vīryasthāmodgatam
kṣipra bhavema loki lokottamā
dharmacakṣurdadāḥ//Lal_26.51//iti//

[...]

gambhīram durdṛśam sūkṣmam
dharmacakram pravartitam /
yatra mārā na gāhante sarve ca
paratīrthikāḥ//Lal_26.52//

anālayam niṣprapañcam
anutpādamasambhavam /
viviktaṃ prakṛtīśūnyam dharmacakram
pravartitam//Lal_26.53//

anāyūhamaniryūhamanimittamalakṣaṇ
am /

samatādharmanirdeśam cakram
buddhena varṇitam//Lal_26.54//
māyāmarīci svapnam ca dakacandra
pratiśrutkā /

yathaite tathā taccakram lokanāthena
vartitam//Lal_26.55//

pratītyadharmaotāramanucchedamaśāś
vatam /

sarvadr̥ṣṭisamucchedo dharmacakramiti
smṛtam//Lal_26.56//

ākāśena sadā tulyaṃ nirvikalpaṃ
prabhāsvaraṃ /

anantamadhyanirdeśaṃ
dharmacakramihocyate//Lal_26.57//

astināstivinirmuktamātmyanairātmyav
arjitaṃ /

prakṛtyājātinirdeśaṃ
dharmacakramihocyate//Lal_26.58//

bhūtakotīmakotīṃ ca tathatāyāṃ
tathatvataḥ /

advayo dharmanirdeśo dharmacakraṃ
nirucyate//Lal_26.59//

cakṣuḥ svabhāvataḥ śūnyaṃ śrotaṃ
ghrāṇaṃ tathaiva ca /

jihvā kāyaṃ ca cittaṃ ca śūnyātmāno
nirīhakaḥ //Lal_26.60//

idaṃ tadīdāśaṃ cakraṃ
dharmacakraṃ pravartitaṃ /

bodhayatyabudhān sattvāmstena
buddho nirucyate//Lal_26.61//

svayaṃ mayānubuddho ‘yaṃ svabhāvo
dharmalakṣaṇam /

ṛte paropadeśena svayaṃbhūstatha
cakṣumān//Lal_26.62//

sarvadharmavaśiprāpto dharmasvāmī
nirucyate /

nayānayaājño dharmeṣu nāyakastena
cocyate//Lal_26.63//

yathā bhavanti vaineयā
vinayāmyamitām janām /

vineyapāramiprāptastena prokto
vināyakaḥ//Lal_26.64//

naṣṭamārgā hi ye sattvā mārgaṃ deśemi
uttamam /

nayāmi pārimaṃ tīraṃ tasmādasmi
vināyakaḥ//Lal_26.65//

saṃgrahāvastujñānena saṃgrhya
janatāmaham /

saṃsārāṭavinistīrṇaḥ sārthavāhastato
hyaham//Lal_26.66//

vaśavartī sarvadharmeṣu tena
dharmeśvaro jinaḥ /

dharmacakrampravartitvā dharmarājo
nirucyate//Lal_26.67//

dharmadānapatiḥ śāstā dharmasvāmī
niruttaraḥ/

suyaṣṭayajñasiddhārthaḥ pūrṇāśaḥ
siddhamaṅgalaḥ//Lal_26.68//

āśvāsakaḥ kṣemadarśī sūro
mahāraṇajahaḥ /

uttīrṇasarvasaṃgrāmo mukto mocayitā
prajāḥ//Lal_26.69//

āloka bhūto lokasya
prajñājñānaprabhaṃkaraḥ /

ajñānatamaso hantā ulkādhāri
mahāprabhaḥ//Lal_26.70//

mahāvaidyo mahājñānī
mahākleśacikitsakaḥ/

sattvānāṃ kleśavidhānāṃ śalyahartā
niruttaraḥ//Lal_26.71//

sarvalakṣaṇasaṃpannaḥ
sarvavyañjanaśobhitaḥ /

samantabhadrakāyena hīnānāṃ
cānuvartakaḥ//Lal_26.72//

daśabhirbalabhirbalavān
vaiśāradyaviśāradaḥ /

āveṇikairaṣṭadaśai agrayānī
mahāmuniḥ//Lal_26.73//

eṣa saṃkṣepanirdeśo
dharmacakrapravartane /

tathāgataguṇavarṇaḥ parīto ‘yaṃ
prakāśitaḥ//Lal_26.74//

buddhajñānamanantaṃ hi ākāśavipulaṃ
samam / kṣapayetkalpa bhāṣanto na ca
buddhaguṇakṣayaḥ// Lal_26.75//iti
//

[from *Lalitavistaraḥ* (*Buddhist Sanskrit
Texts*, No. 1),

Based on the ed. by P.L. Vaidya,
Darbhanga: The Mithila Institute, 1958,
p. 297-315]



UNITED NATIONS DAY OF VESAK 2019

VIỆT NAM

BẢN HÁN

佛說轉法輪經

後漢 安世高譯

佛說轉法輪經

後漢安息三藏安世高譯

一，法會因由

聞如是：

一時，佛在波羅[木*奈]國鹿野樹下坐，時有千比丘諸天神，皆大會側塞空中，於是有自然法輪，飛來當佛前轉。佛以手撫輪曰：「止！往者吾從無數劫來，為名色轉受苦無量，今者癡愛之意已止，漏結之情已解，諸根已定生死已斷，不復轉於五道也。」輪即止。

二，示中道行

於是，佛告諸比丘：「世間有二事墮邊行，行道弟子捨家者，終身不當與從事。何等二？一為念在貪欲無清淨志；二為猗著身愛不能精進。是故退邊行，不得值佛道德具人。若此比丘不念貪欲著身愛行，可得受中，如來最正覺得眼得慧，從兩邊度自致泥洹。何謂受中？謂受八直之道：一曰正見，二曰正思，三曰正言，四曰正行，五曰正命，六曰正治，七曰正志，八曰正定。」

三、四聖諦之三轉十二行

(一) 三轉十二行

若諸比丘本末聞道，當已知甚苦為真諦，已一心受眼受禪思受慧見，覺所念令意解；當知甚苦習盡為真諦，已受眼觀禪思慧見，覺所念令意解，如是盡真諦。

(二) 別釋四聖諦之名義

何謂為苦？謂生老苦、病苦，憂、悲、惱苦，怨憎會苦，所愛別苦，求不得苦，要從五陰受盛為苦。

何謂苦習？謂從愛故而令復有樂性，不離在在貪熹，欲愛、色愛、不色之愛，是習為苦。

何謂苦盡？謂覺從愛復有所樂，婬念不受，不念無餘無婬，捨之無復禪，如是為習盡。何謂苦習盡欲受道？謂受行八直道，正見、正思、正言、正行、正命、正治、正志、正定，是為苦習盡受道真諦也。

(三) 顯依三轉十二行超越世間

「又是，比丘！苦為真諦，苦由習為真諦，苦習盡為真諦，苦習盡欲受道為真

諦，若本在昔未聞是法者，當受眼觀禪行受慧見受覺念令意得解。

若令在斯未聞是四諦法者，當受道眼、受禪思、受慧覺，令意行解。若諸在彼不得聞是四諦法者，亦當受眼、受禪、受慧、受覺，令意得解，是為四諦三轉合十二事，知而未淨者吾不與也。一切世間諸天人民，若梵、若魔、沙門、梵志，自知證已，受行戒、定、慧、解、度知見成，是為四極。是生後不復有，長離世間無復憂患。」

（四）得淨法眼

佛說是時，賢者阿若拘鄰等及八千婁天，皆遠塵離垢諸法眼生。其千比丘漏盡意解，皆得阿羅漢，及上諸習法應當盡者一切皆轉。

（五）諸天之宣告

眾祐法輪聲三轉，諸天世間在法地者莫不遍聞，至于第一四天王、忉利天、焰天、兜術天、不驕樂天、化應

聲天，至諸梵界須臾遍聞。爾時，佛界三千日月萬二千天地皆大震動，是為佛眾祐，始於波羅[木*奈]以無上法輪轉未轉者，照無數度諸天人從是得道。

四，流通

佛說是已，皆大歡喜。

佛說轉法輪經



UNITED NATIONS DAY OF VESAK 2019
VIỆT NAM

BẢN TÂY TẠNG

ཆོས་ཀྱི་འཁོར་ལོ་རབ་ཏུ་བསྐྱེད་བའི་མདོ།

Chos-kyi-ḥkhor-lo rab-tu bskor-baḥi mdo

Dịch sư:

Ñi-ma rgyal-mtshan

Ānandaśrī

(180a1) || rgya gar skad du | dharmatsakrapr
abartanasūtra | bod skad du | chos kyi 'khor
lo rab tu bskor ba'i mdo | 'phags pa dkon
mchog gsum la gus pas phyag 'tshal lo ||

'di skad bdag gis thos pa dus gcig na | bcom
ldan 'das yul b r na si'i drañ sroñ ltuñ ba ri
dgas rgyu ba'i gnas na bźugs so ||

de nas bcom ldan 'das kyis dge sloñ lña sde
rnams bos te bka' stsal pa | dge sloñ dag rab
tu byuñ ba mtha' gñis po 'di la gnas par mi
bya'o ||

gañ su dag 'dir 'dod pa rnams dañ bde ba la
žen pa ni mi rigs pa dañ dman par 'gyur ro ||

so so'i skye bo rnams ni don med pa dañ ldan
pa'i phyir gañ su dag lus dub pa dañ 'bral
ba'i sdug bsñal bsñags par bya ba ma yin pa
rnams kyi don med pa dañ ldan no ||

dge sloñ dag 'di rnams ni mtha' gñis kyi
mtha' ste de la 'jug par mi bya'o ||

de bzin gsegs pa mñon par rdzogs par sañs
rgyas nas dbu ma'i lam 'di gsuñs so ||

mig byed pa dañ | ye ses byed pa dañ | źi bar
byed pa dañ | mñon par ses pa dañ | yañ dag
par khoñ du chud pa dañ | mya ñan las 'das
pa la yañ dag par 'jug go ||

dge sloñ dag de bzin gsegs pas mñon par
rdzogs par sañs rgyas nas gsuñs pa'i dbu ma'i
lam gañ ze na | mig byed pa dañ | ye ses byed
pa dañ | źi bar byed pa dañ | mñon par ses
pa dañ | yañ dag par khoñ du chud pa dañ | mya
ñan las 'das pa la yañ dag par 'jug go ||

dbu ma'i lam ni 'phags pa'i lam yan lag brg-
yad de | brgyad po de ni 'di lta ste | yañ dag
pa'i lta ba dañ | yañ dag pa'i rtog pa dañ | yañ
dag pa'i ñag dañ | yañ dag pa'i las kyi mtha'
đañ | yañ dag pa'i 'tsho ba dañ | yañ dag pa'i
rtsol ba dañ | yañ dag pa'i dran pa dañ | yañ
dag pa'i tiñ ñe 'dzin to ||

dbu ma'i lam 'di yañ de bzin gsegs pa mñon
par rdzogs par sañs rgyas nas gsuñs so ||
mig byed pa dañ | ye ses byed pa dañ | źi

bar byed pa dañ | mñon par śes pa dañ | yañ
dag par khoñ du chud pa dañ | mya ñan las
(181a1) 'das pa la yañ dag par 'jug go ||

'di yañ dge sloñ dag sdug bsñal 'phags pa'i
bden pa ste | skye ba'i sdug bsñal dañ | rga
ba'i sdug bsñal dañ | na ba'i sdug bsñal dañ |
'chi ba'i sdug bsñal dañ | mi sdug pa dañ
phrad pa'i sdug bsñal dañ | sdug pa dañ bral
ba'i sdug bsñal dañ | gañ 'dod pa btsal te ma
rñed pa de yañ sdug bsñal ba dañ | mdor na
ñe bar len pa'i phuñ po lña sdug bsñal lo ||

'di yañ dge sloñ dag sdug bsñal kun 'byuñ
'phags pa'i bden pa ste | gañ sred pa 'byuñ
ba can dañ | dga' ba'i 'dod chags dañ ldan pa
đañ | de dañ de la mñon par dga' ba ni | 'di lta
ste | 'dod pa'i sred pa dañ | 'khor ba la sred pa
đañ | 'khor ba dañ bral ba la sred pa'o ||

'di yañ dge sloñ dag sdug bsñal 'gog pa 'phags
pa'i bden pa ste | gañ zig 'di bzin sred pa ma
lus pa la 'dod chags dañ bral ba dañ | 'gog pa
đañ | bor ba dañ | so sor bsgyur ba dañ | grol
ba dañ | grol ba la zum pa med pa'o ||

'di yañ dge sloñ dag sdug bsñal 'gog par 'gro
ba'i lam 'phags pa'i bden pa'o ||

'di yañ 'phags pa'i lam yan lag brgyad pa ste |

'di lta ste | yañ dag pa'i lta ba dañ | yañ dag
 pa'i rtog pa dañ | yañ dag pa'i ñag dañ | yañ
 dag pa'i las kyi mtha' dañ | yañ dag pa'i 'tsho
 ba dañ | yañ dag pa'i rtsol ba dañ | yañ dag
 pa'i dran pa dañ | yañ dag pa'i tin ñe 'dzin to ||

dge sloñ dag 'di ni sdug bsñal'phags pa'i
 bden pa ste | sñar chos ma thos pa la
 mig bskyed pa dañ | ye śes bskyed pa dañ |
 śes rab bskyed pa dañ | rig pa bskyed pa
 dañ | snañ ba bskyed pa'o ||

de yañ sdug bsñal 'phags pa'i bden pa ste |
 dge sloñ dag 'di yonś su śes par bya'o ||

sñar chos ma thos pa la mig bskyed pa dañ |
 ye śes bskyed pa dañ | śes rab bskyed pa dañ |
 rig pa bskyed pa dañ | snañ ba bskyed pa'o ||

'di ni sdug bsñal kun 'byuñ 'phags pa'i bden
 pa ste | dge sloñ dag 'di ni sñar chos ma thos
 pa la | mig bskyed pa dañ | ye śes bskyed pa
 dañ | śes (181b1) rab bskyed pa dañ | rig pa
 bskyed pa dañ | snañ ba bskyed pa'o ||

'di yañ sdug bsñal kun 'byuñ 'phags pa'i
 bden pa ste rab tu spañ bar bya'o ||

dge sloñ dag 'di ni sñar chos ma thos pa la |
 mig bskyed pa dañ | ye śes bskyed pa dañ |

śes rab bskyed pa dañ | rig pa bskyed pa dañ
| snañ ba bskyed pa'o ||

'di ni sdug bsñal 'gog pa 'phags pa'i bden pa
ste | dge sloñ dag 'di ni sñar chos ma thos pa
la | mig bskyed pa dañ | ye śes bskyed pa
dañ | śes rab bskyed pa dañ | rig pa bskyed
pa dañ | snañ ba bskyed pa'o ||

'di yañ sdug bsñal 'gog pa 'phags pa'i bden
pa ste | mñon sum du bya'o ||

dge sloñ dag 'di ni sñar chos ma thos pa la |
mig bskyed pa dañ | ye śes bskyed pa dañ |
śes rab bskyed pa dañ | rig pa bskyed pa dañ
| snañ ba bskyed pa'o ||

'di na sdug bsñal 'gog par 'gro ba'i lam
'phags pa'i bden pa'o ||

dge sloñ dag 'di ni sñar chos ma thos pa la |
mig bskyed pa dañ | ye śes bskyed pa dañ |
ye śes bskyed pa dañ | śes rab bskyed pa dañ
| rig pa bskyed pa dañ | snañ ba bskyed pa'o ||

'di yañ sdug bsñal 'gog par 'gro ba'i lam
'phags pa'i bden pa ste bsgom par bya'o ||

dge sloñ dag 'di ni sñar chos ma thos pa la |
mig bskyed pa dañ | ye śes bskyed pa dañ |

śes rab bskyed pa dañ | rig pa bskyed pa dañ |
snañ ba bskyed pa'o ||

dge sloñ dag de ltar bśad pa rnam pa bži po
'di ni 'phags pa'i bden pa'o ||

'di ltar lan gsum du bzlas te rnam pa bcu gñis
po ji ltar gyur pa rnams ye śes mthon ba śin
tu rnam par dag pa yin no ||

dge sloñ dag ña spañs te | lha dañ bcas pa'i
'jig rten dañ | bdud dañ bcas pa dañ | tshañs
pa dañ bcas pa dañ | dge sbyon dañ bcas pa
dañ | skye dgu'i bdag po dañ | lha dañ mir
bcas pa rnams las | bla na med pa yañ dag par
rdzogs pa'i sañs rgyas gzan med do ||

dge sloñ dag gañ yañ 'di ni 'phags pa'i bden
pa bži po 'di ltar lan gsum du bzlas te | rnam
pa bcu gñis su ji ltar gyur pa'i ye śes mthon
ba śin tu rnam par dag pa yin no ||

(182a1) ji ltar dge sloñ dag ña ni 'jig rten
lha dañ bcas pa dañ | bdud dañ bcas pa dañ |
tshañs pa dañ bcas pa dañ | dge sbyon dañ
bcas pa dañ | skye dgu'i bdag po dañ | lha dañ
mir bcas pa rnams las | bla na med pa yañ dag
par rdzogs pa'i sañs rgyas mñon par rdzogs
par sañs rgyas nas so sor rtogs so ||

ye śes 'di yañ bdag mthoñ bar gyur pa dañ |
 sñar med pa'i rnam par grol ba dañ | bdag ni
 lhag ma med par yañ srid pa len pa med par
 mya ñan las 'das so ||

bcom ldan 'das kyis de skad ces bka' stsal pa
 dañ | dge sloñ lña sde bcom ldan 'das kyis
 gsuñs pa la mñon par dga'o ||

'di ltar luñ du bstan pa de tshun chod nas |
 tshe dañ ldan pa kauNDi nyasa rdul spañs pa
 dañ | dri ma med pa'i chos kyis mig skyes so ||
 gañ cuñ zad kun 'byuñ ba'i chos thams cad ni
 de 'gog pa'i chos yin no ||

bcom ldan 'das kyis chos kyis 'khor lo rab
 tu bskor źiñ bskor nas | sa'i lha rnam kyis
 bstod pa'i sgra bsgrags so ||

dge sbyoñ ñam | bram ze'am | lha'am | bdud
 dam | tshañs pa'am | 'jig rten du gźan sus
 kyañ bskor bar mi nus pa 'di ni bcom ldan
 'das kyis yul b r na si'i drañ sroñ lhuñ ba dañ |
 ri dgas rgyu ba'i gnas su bźugs nas bla na
 med pa'i chos kyis 'khor lo rab tu ma bskor
 ba bskor to ||

de nas sa'i lha'i sgra thos nas rgyal chen ris bźi'
 i lha rnam kyis bstod pa'i sgra bsgrags so ||

dge sbyon ñam bram ze'am | lha'am | bdud
dam | tshañs pa'am | 'jig rten du g'zan sus kyañ
bskor bar mi nus pa 'di ni bcom ldan 'das kyis
yul b r na si'i drañ sroñ ltuñ ba dañ ri dgas
rgyu ba'i gnas su b'zugs nas | bla na med pa'i
chos kyi 'khor lo ma bskor ba bskor to ||

rgyal chen ris b'zi'i lha rnam kyis bstod pa'i
sgra thos nas | sum cu rtsa gsum gyi lha rnam
kyis bstod pa'i sgra bsgrags so ||

dge sbyon ñam | bram ze'am | lha'am | bdud
dam | tshañs pa'am | 'jig rten du g'zan sus
kyañ bskor bar mi nus pa 'di ni bcom ldan
'das kyis yul b r na si'i drañ sroñ lhuñ ba
(182b1) dañ ri dgas rgyu ba'i gnas su b'zugs
nas | bla na med pa'i chos kyi 'khor lo ma
bskor ba bskor to ||

sum cu rtsa gsum gyi lha rnam kyis bstod
pa'i sgra thos nas | 'thab bral gyi lha rnam
kyis bstod pa'i sgra bsgrags so ||

dge sbyon ñam | bram ze'am | lha'am | bdud
dam | tshañs pa'am | 'jig rten du g'zan sus kyañ
bskor bar mi nus pa 'di ni bcom ldan 'das kyis
yul b r na si'i drañ sroñ lhuñ ba dañ | ri dgas
rgyu ba'i gnas su b'zugs nas bla na med pa'i
chos kyi 'khor lo ma bskor ba bskor to ||

'thab bral gyi lha rnam kyis bstod pa'i sgra
thos nas | dga' ldan gyi lha rnam kyis bstod
pa'i sgra bsgrags so ||

dge sbyon nam | bram ze'am | lha'am | bdud
nam | tshañs pa'am | 'jig rten du gzan sus kyan
bskor bar mi nus pa 'di ni bcom ldan 'das kyis
yul b r na si'i drañ sroñ lhuñ ba dañ | ri dgas
rgyu ba'i gnas su bzugs nas | bla na med pa'i
chos kyi 'khor lo ma bskor ba bskor to ||

dga' ldan gyi lha rnam kyis bstod pa'i sgra
thos nas | 'phrul dga'i lha rnam kyis bstod
pa'i sgra bsgrags so ||

dge sbyon nam | bram ze'am | lha'am | bdud
dam | tshañs pa'am | 'jig rten du gzan sus kyan
bskor bar mi nus pa 'di ni bcom ldan 'das
kyis yul b r na si'i drañ sroñ lhuñ ba dañ | ri
dgas rgyu ba'i gnas su bzugs nas | bla na med
pa'i chos kyi 'khor lo ma bskor ba bskor to ||

'phrul dga'i lha rnam kyis bstod pa'i sgra
thos nas | gzan 'phrul dbañ byed kyi lha
rnam kyis bstod pa'i sgra bsgrags so ||

dge sbyon nam | bram ze'am | lha'am | bdud
dam | tshañs pa'am | 'jig rten du gzan sus kyan
bskor bar mi nus pa 'di ni bcom ldan 'das kyis
yul b r na si'i drañ sroñ lhuñ ba dañ | ri dgas

rgyu ba'i gnas su b'zugs nas | bla na med pa'i
chos kyi 'khor lo ma bskor ba bskor to ||

g'zan 'phrul dbaṅ byed kyi lha rnam kyis
bstod pa'i sgra thos nas | tshaṅs ris kyi lha
rnam kyis bstod pa'i sgra bsgrags so ||

dge sbyon ṅam | bram ze'am | lha'am | bdud
dam | tshaṅs (183a1) pa'am | 'jig rten du g'zan
sus kyaṅ bskor bar mi nus pa 'di ni bcom
ldan 'das kyis yul b r na si'i draṅ sroṅ lhuṅ
ba daṅ | ri dgas rgyu ba'i gnas su b'zugs nas
bla na med pa'i chos kyi 'khor lo ma bskor
ba bskor to ||

de nas skad cig daṅ yud tsam de la tshaṅs
pa'i 'jig rten gyi bar du sgras khyab par gyur to ||

'dir yaṅ 'jig rten gyi kham sroṅ phrag bcu
yaṅ dag par g-yos so ||

yaṅ dag par rab tu g-yos so ||

yaṅ dag par rab tu ldeg go ||

bag yod par gyur | ya mtshan du gyur | snaṅ
bar gyur | 'jig rten rnam su de ltar gyur to ||

'jig rten rnam su de ltar gyur te | tshaṅs pas
chos bstan pa thos nas | lha rnam raṅ raṅ gi
gnas su soṅ ṅo ||

de nas yañ bcom ldan 'das kyis ched du
brjod pa ched du brjod de | kun śes pa'i phyir
kauNDi nya'o ||

kun śes pa rnam kyis kauNDi nya'o ||

de'i phyir 'di ni tshe dañ ldan pa kauNDi
nya'o ste | kun śes kauNDi nya' zes bya ba'i
min thob bo ||

chos kyi 'khor lo bskor ba'i mdo rdzogs sho || ||

sañs rgyas kyi bstan pa la mi phyed pa'i dad
pa dañ ldan zin | gtsugs lag gñis la thugs legs
par byañ ba dpal 'byor dbañ phyug dam pa
dkar phyogs kyi zla ba ltar 'phel ba'i za lu
ba (5) sku zañ grags pa rgyal mtshan du dben
śa'i bka' lun gis byañ chub kyi sñin po rdo
rje'i gdan las | lho phyogs su dpag tshad drug
brgya tsam bgrod pa'i gnas | sin gha gliñ pa
bram ze'i rigs las legs par rab tu byuñ zin |
bsñen par rdzogs pa sde snod gsum la thugs
legs par byañ ba'i pabaNDi ta chen po nanda
śri'i zal sña nas | mañ du thos pa'i lo tstsha
ba ś kya'i dge sloñ ñi ma rgyal mtshan dpal
bzañ pos | skad gñis smra ba rnam kyis gdan
sa | gtsug lag khañ chen po dpal thar pa gliñ
du bsgyur ciñ zus te gtan la phab pa ||

sa'i steñ du ñi ma dañ zla ba ltar gyur cig |

[Peking No. 0747, *sher phyin, tsi*, 183b4-187a2 (vol.21, p.259);

Derge No. 0031, *shes phyin*, ka 180b1-183a7; Narthang a 427b5-431b5].



UNITED NATIONS DAY OF VESAK 2019
VIỆT NAM

ENGLISH TRANSLATION
SETTING IN MOTION THE WHEEL OF THE DHAMMA

Translated from the Pāli by Ven. Bhikkhu Bodhi

SETTING IN MOTION THE WHEEL OF THE DHAMMA

Thus have I heard. On one occasion the Blessed One was dwelling at Baraṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathagata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathagata, which gives rise to vision, which leads to Nibbāna? It is this Noble Eightfold Path;

that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathagata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view ... right concentration.

“‘This is the noble truth of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering is to be fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering has been fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the origin of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering is to be abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering has been abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering is to be realized’: thus, bhikkhus,

in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering has been realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the way leading to the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the way leading to the cessation of suffering is to be developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard

to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way [*], I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One's statement. And while this discourse was being spoken, there arose in the Venerable Kondaṇṇa the dust-free, stainless vision of the Dhamma: "Whatever is subject to origination is all subject to cessation."

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: "At Baraṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world." Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: "At Baraṇasi ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world." Having heard the cry of the devas of

the realm of the Four Great Kings, the Tavatimsa devas ... the Yama devas ... the Tusita devas ... the Nimmanarati devas ... the Paranimmitavasavatti devas ... the devas of Brahma's company raised a cry: "At Baraṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world."

Thus at that moment, at that instant, at that second, the cry spread as far as the brahma world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance: "Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!" In this way the Venerable Koṇḍañña acquired the name

“A ñña Koṇḍañña-Koṇḍañña Who Has Understood.”

Note:

[*] The three phases (tiparivāa) are:

(i) the knowledge of each truth (sacca-nana), e.g., “This is the noble truth of suffering”;

(ii) the knowledge of the task to be accomplished regarding each truth (kicca-nana), e.g., “This noble truth of suffering is to be fully understood”; and

(iii) the knowledge of accomplishment regarding each truth (kata-nana), e.g., “This noble truth of suffering has been fully understood.”

The twelve modes (dvadasakara) are obtained by applying the three phases to the four truths.

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