

DHAMMACAKKAPPAVATTANASUTTAM

轉法輪經

**THE DISCOURSE THAT SET
THE DHAMMA WHEEL ROLLING**

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The Discourse that Set the Dhamma Wheel Rolling

[**DHAMMACAKKAPPAVATTANASUTTAM**]

[轉法輪經]

[THE DISCOURSE THAT SET
THE DHAMMA WHEEL ROLLING]

(FROM VINAYA MAHĀVAGGA 1)

[THE MIDDLE WAY]

[中道]

...atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:

...世尊對五眾比丘說：

...then the Gracious One addressed the group-of-five monks, saying:

“Dveme bhikkhave antā pabbajitena na sevitabbā,

“比丘們，有此兩極端，隱者[出家者]不可耽於其中--哪兩極、

“There are these two extremes, monks, that one who has gone forth ought not to associate with,

yo cāyaṃ: kāmesu kāmasukhallikānuyogo,

於感官對象，追求感官之樂：

which is this: devotion to the pleasure and happiness in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anatthasāhito;

是低級、粗鄙、庸俗、非聖、無益的；

which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṃ: attakilamathānuyogo,

追求自虐：

and this: devotion to self-mortification,

dukkho, anariyo, anatthasāhito.

是痛苦、非聖、無益的。

which is painful, ignoble, and not connected with the goal.

Ete te bhikkhave ubho ante anupagamma, majjhimā paṭipadā

比丘們，避此兩極端，如來實現的中道

Not having approached either of these two extremes, monks, the middle practice

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

引生見、引生知

was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati.

趨向寧靜、直覺智、自覺醒、涅槃。

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā,

比丘們·如來實現的中道

Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

引生見、引生知·

that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati?

趨向寧靜、直覺智、自覺醒、涅槃者--是什麼？

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

[八聖道]正是此八聖道：

It is this noble path with eight factors, as follows:

sammādiṭṭhi

正見

right view

sammāsaṅkappo

正思

right thought

sammāvācā

正語

right speech

sammākammanto

正業

right action

sammā-ājīvo

正命

right livelihood

sammāvāyāmo

正精進

right endeavour

sammāsati

正念

right mindfulness

sammāsamādhi.

正定

right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā,

比丘們·如來實現的中道

This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

--引生見、引生知·

that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati.

趨向寧靜、直覺智、自覺醒、涅槃--即此:

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

[THE FOUR NOBLE TRUTHS]

[四聖諦]

i. Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:

比丘們·此為苦聖諦:

Now this, monks, is the noble truth of suffering:

jāti pi dukkhā

生苦

birth is suffering

jarā pi dukkhā

老苦

also old age is suffering

vyādhi pi dukkho

病苦

also sickness is suffering

maraṇam-pi dukkhaṃ

死苦

also death is suffering

appiyehi sampayogo dukkho

與不愛者共處苦

being joined to what is not dear is suffering

piyehi vippayogo dukkho

與愛者離別苦

being separated from what is dear is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ

所求不得苦

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

簡言之，五取蘊苦。

in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

ii. Idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccaṃ:

比丘們，此為苦因聖諦：

Now this, monks, is the noble truth of the arising of suffering:

yā yaṃ taṇhā ponobhavikā,

[苦因是:] 造作再生的渴求

it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathīdaṃ:

- 帶著貪與喜、於處處耽享 -

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatapaṇhā

正是：對感官之欲的渴求

craving for sense pleasures

bhavataṇhā

對有生的渴求

craving for continuation

vibhavataṇhā.

對無生的渴求。

craving for discontinuation.

iii. Idam̐ kho pana bhikkhave dukkhanirodham̐ ariyasaccam̐:

比丘們，此為苦的止息聖諦：

Now this, monks, is the noble truth of the cessation of suffering:

yo tassā yeva taṇhāya asesavirāganirodho -

對該渴求的無餘離貪、止息、

it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

舍離、棄絕、解脫、放開。

liberation, letting go, release, and non-adherence.

iv. Idam̐ kho pana bhikkhave,

比丘們，

Now this, monks,

dukkhanirodhagāminī paṭipadā ariyasaccam̐:

此為趨向止息苦之道聖諦：

is the noble truth of the practice leading to the end of suffering:

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

正是此八聖道：

It is this noble path with eight factors, as follows:

sammādiṭṭhi

正見

right view

sammāsaṅkappo

正思

right thought

sammāvācā

正語
right speech

sammākammanto

正業
right action

sammā-ājīvo

正命
right livelihood

sammāvāyāmo

正精進
right endeavour

sammāsati

正念
right mindfulness

sammāsamādhi.

正定。
right concentration.

[REALISATION]

i. “Idaṃ dukkhaṃ ariyasaccan”-ti -

“此為苦聖諦” -

“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

比丘們，我對前所未聞之法，

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccam” pariññeyyan-ti -

“此苦聖諦需全知” -

Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known -

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccam” pariññātan-ti -

“此苦聖諦已全知” -

Now that to which “this is the noble truth of suffering” refers has been fully known ù

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

ii. “Idaṃ dukkhasamudayaṃ ariyasaccan”-ti -

“此為苦因聖諦” -

“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccam” pahātabban-ti -

“此苦因聖諦需斷棄” -

Now that to which “this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up ù

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Tam kho pan' "idam dukkhasamudayaṃ ariyasaccam" pahīnan-ti -

“此苦因聖諦已斷棄” -

Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

iii. "Idam dukkhanirodham ariyasaccam"-ti -

“此為苦的止息聖諦” -

“This is the noble truth of the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Tam kho pan' "idam dukkhanirodham ariyasaccam" sacchikātabban-ti -

“此苦的止息聖諦需直證” -

Now that to which “this is the noble truth of the cessation of suffering” refers (i.e. Nibbāna) ought to be experienced ù

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan' "idaṃ dukkhanirodhaṃ ariyasaccaṃ" sacchikatan-ti -

“此苦的止息聖諦已直證” -

Now that to which “this is the noble truth of the cessation of suffering” refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu

比丘們·我對前所未聞之法·

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

iv. "Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan"-ti -

“此為趨向苦止息之道聖諦” -

“This is the noble truth of the practice going to the cessation of suffering”-

me bhikkhave pubbe ananussutesu dhammesu

比丘們·我對前所未聞之法·

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ" bhāvetabban-ti -

“此趨向苦止息之道聖諦需修習” -

Now that to which “this is the noble truth of the practice leading to the end of suffering” refers (i.e. the practice itself) ought to be developed ù

me bhikkhave pubbe ananussutesu dhammesu

比丘們·我對前所未聞之法·

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

升起視眼、升起洞見、升起明辨、升起知識、升起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ” bhāvitān-ti -

“此趨向苦止息之道聖諦已修成” -

Now that to which “this is the noble truth of the practice leading to the end of suffering” refers has been developed -

me bhikkhave pubbe ananussutesu dhammesu

比丘們 · 我對前所未聞之法 ·

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

昇起視眼、昇起洞見、昇起明辨、昇起知識、昇起光明。

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

[DECLARING THE AWAKENING]

Yāva kīvañ-ca me bhikkhave imesu catusu ariya-saccesu

比丘們 · 只要我對此四聖諦

For as long as to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -

- 之三轉十二相 -

- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi,

的如實知見尚不純淨 ·

knowledge and seeing as it really is was not quite clear,

neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmade,

比丘們 · 我未在有天神摩羅梵天、

for that long, monks, I did not declare to the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

沙門婆羅門、貴族平民的宇宙間

to this generation, with its ascetics and brahmins, princes and men,

anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsim.

宣稱己直覺此無上正自覺醒。

that I was a Full and Perfect Sambuddha with unsurpassed complete awakening.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu

然而，比丘們，一旦我對此四聖諦

But when to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -

- 之三 轉十二相 -

- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi,

的如實知見真正純淨，

knowledge and seeing as it really is was quite clear

athāhaṃ bhikkhave sadevake loke samārake sabrahmade

比丘們，我即在有天神摩羅梵天、

then, monks, I did declare to the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

沙門婆羅門、貴族平民的宇宙間

to this generation, with its ascetics and brahmins, princes and men,

anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsīṃ.

宣稱已直覺此無上正自覺醒。

that I was a Full and Perfect Sambuddha with unsurpassed complete awakening.

Ñāṇaṃ-ca pana me dassanaṃ udapādi:

我內心昇起此知見：

To me knowledge and seeing arose:

Akuppā me cetovimutti

我的解脫不可動搖

Sure is my freedom of mind

ayam-antimā jāti

此為最後一生

this is my last birth

natthi dāni punabbhavo” ti.

今不再有生。”

now there is no continuation of existence.”

[THE FIRST ATTAINMENT]

Idam-avoca Bhagavā,

此為世尊所說、

The Gracious One said this,

attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

五眾比丘對世尊之說隨喜、心悅。

and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Gracious One.

Imasmiñ-ca pana veyyākaraṇasmim̐ bhaññamāne,

在此解說期間、

Moreover, as this sermon was being given,

āyasmato Koṇḍaññaṃ virajaṃ, vītamalaṃ,

尊者喬陳如昇起了無塵、

to venerable Koṇḍañña the dust-free, stainless,

Dhammacakkhuṃ udapādi:

無垢的法眼：

Vision-of-the-Dhamma arose:

Yaṃ kiñci samudayadhammaṃ,

凡緣起之法，

Whatever has the nature of arising,

sabban-taṃ nirodhadhamman-ti.

皆為止息之法。

all that has the nature of ceasing.

[THE GODS REJOICE]

Pavattite ca pana Bhagavatā Dhammacakke

世尊轉法輪之際

Now when the Dhamma Wheel was set rolling by the Gracious One

Bhummā devā saddam-anussāvesuṃ:

地神們大呼：

the Earth gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,

“在波羅那斯僊人墜的鹿野苑，

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪，

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者，皆不能阻止。”

or by a god or by a demon or by a deity or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā

聞地神之呼聲，

Having heard the cry of the Earth gods

Cātummahārājikā devā saddam-anussāvesuṃ:

四大王天們大呼：

the gods called the Four Great Kings let loose a cry:

“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,

“在波羅那斯僊人墜的鹿野苑，

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪，

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者，皆不能阻止。”

or by a god or by a demon or by a deity or by anyone in the world.”

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā

聞四大王天之呼聲 ·

Having heard the cry of the gods called the Four Great Kings

Tāvatiṃsā devā saddam-anussāvesuṃ:

三十三天們大呼:

the Tāvatiṃsa gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“ 在波羅那斯僊人墜的鹿野苑 ·

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪 ·

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者 · 皆不能阻止 。”

or by a god or by a demon or by a deity or by anyone in the world.”

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā

聞三十三天之呼聲 ·

Having heard the cry of the Tāvatiṃsa gods

Yāma devā saddam-anussāvesuṃ:

夜摩天們大呼:

the Yāma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“ 在波羅那斯僊人墜的鹿野苑 ·

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪 ·

has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者，皆不能阻止。”

or by a god or by a demon or by a deity or by anyone in the world.”

Yāmānaṃ devānaṃ saddaṃ sutvā

聞夜摩天之呼聲，

Having heard the cry of the Yāma gods

Tusitā devā saddam-anussāvesuṃ:

兜率天們大呼：

the Tusita gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“在波羅那斯僊人墜的鹿野苑，

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪，

has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者，皆不能阻止。”

or by a god or by a demon or by a deity or by anyone in the world.”

Tusitānaṃ devānaṃ saddaṃ sutvā

聞兜率天之呼聲，

Having heard the cry of the Tusita gods

Nimmāṇarati devā saddam-anussāvesuṃ:

化樂天們大呼：

the Nimmāṇarati gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,

“在波羅那斯僊人墜的鹿野苑，

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪，

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者，皆不能阻止。”

or by a god or by a demon or by a deity or by anyone in the world.”

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā

聞化樂天之呼聲，

Having heard the cry of the Nimmāṇarati gods

Paranimmitavasavattino devā saddam-anussāvesuṃ:

他化自在天們大呼：

the Paranimmitavasavatti gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,

“在波羅那斯僊人墜的鹿野苑，

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪，

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者，皆不能阻止。”

or by a god or by a demon or by a deity or by anyone in the world.”

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā

聞他化自在天之呼聲 ·

Having heard the cry of the Paranimmitavasavatti gods

Brahmakāyikā devā saddam-anussāvesum:

梵眾天們大呼:

the Brahmakāyika gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye,

“在波羅那斯僊人墜的鹿野苑 ·

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

世尊轉起無上法輪 ·

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

沙門婆羅門、天神摩羅梵天、

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

宇宙中任何者 · 皆不能阻止 。”

or by a god or by a demon or by a deity or by anyone in the world.”

Iti ha tena khaṇena tena muhuttana,

於是 · 那時刻、那瞬間 ·

Thus at that moment, at that second,

yāva Brahmaloḷkā saddo abbhuggaṅchi,

呼聲直達梵天界,

that cry reached as far as the Brahma worlds,

ayaṅ-ca dasasahassī lokadhātu saṅkampi, sampakampi, sampavedhi,

此十千宇宙在顫動、抖動、震動 ·

and this ten thousand world-element moved, wavered, and shook,

appamāṇo ca uḷāro obhāso loke pātur-ahosi,

道大無量光出現在宇宙間 ·

and great and measureless light became manifest in the world,

atikkamma devānaṃ devānubhāvan-ti.

勝於天神的燦爛 。

transcending the godly power of the gods.

Atha kho Bhagavā udānaṃ udānesi:

其時·世尊大聲道:

Then the Gracious One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañño,

“喬陳如真悟了

“Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañño” ti.

喬陳如真悟了。”

Koṇḍañña surely knows.”

Iti hidaṃ āyasmato Koṇḍaññassa

故此·尊者喬陳如得名:

Thus to the venerable Koṇḍañña

Aññā Koṇḍañño tveva nāmaṃ ahoṣī ti.

阿念-喬陳如[覺悟的喬陳如]。

came the name Aññā Koṇḍañña (Koṇḍañña, he-who-knows).