

Dhamma-cakkappavattana Sutta 当马擦卡趴瓦他那 素它 *DISCOURSE ON TURNING THE WHEEL OF DHAMMA* 转法轮经¹

Evam me sutam: ekaṃ samayaṃ Bhagavā *Thus I heard: at one time the Blessed One*
Bārāṇasiyaṃ viharati Isi-patane miga-dāye. *was staying in the deer park at Isipatana,*
Tatra kho Bhagavā pañca-vaggiye bhikkhū *Bārāṇasī. There the Blessed One addressed*
āmantesi: *the group-of-five monks:*

一时，世尊住在巴拉纳西²仙人落处的鹿野苑。于其处，世尊对五众比库³说：

¹ **转法轮经** (Dhammacakkappavattanasutta)。此经乃世尊证悟正等觉后所开示的第一部经。经文开始谈到出家者对修行所应持有的中道态度，然后以三转十二行相的方式教导四圣谛。该经收录于《相应部·大品·12. 谛相应·2. 转法轮品·第1经》，以及《律藏·大品·大犍度》。Saṃyutta Nikāya (S.56:11), and also near the beginning of Chapter 1, Mahā-vagga (Vinaya Piṭaka).

² **巴拉纳西**，巴利语 Bārāṇasī。中印度古国伽西国 (Kāśi 即伽尸国) 的都城，即今之瓦拉纳西 (Varāṇasī)。古代曾依梵语 Vārāṇasī 音译为波罗奈斯、波罗奈、波罗妮斯等。意为江绕城、绕河城。因其位于瓦拉纳 (Varaṇī) 河与阿西 (Asi) 河中间，故得此名。

³ **比库**：古代依梵语 bhikṣu 音译为「比丘」「苾刍」等，今依巴利语 bhikkhu 音译为「比库」。是指于世尊正法、律中出家、受具足戒之男子。

五众比库 (pañca-vaggiya bhikkhū)：又作五群比库，即世尊最初教化的五位比库：安雅袞丹雅 (Aññā Koṇḍañña)、跋地亚 (Bhaddiya)、瓦巴 (Vappa)、马哈那马 (Mahānāma)、阿沙基 (Assaji)。

“Dve’me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujaniko anariyo anatta-saṃhito, yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anatta-saṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Monks, there are these two extremes that should not be indulged in by one gone-forth: that which is low, vulgar, worldly, ignoble, not connected with the goal and associated with desire and pleasure [seeking] in sensuality; and that which is painful, ignoble, not connected with the goal and associated with self-mortification. Not approaching both these two extremes, monks, the middle way [of practice] was self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna.

「诸比库，有二极端乃出家者所不应实行。哪两种呢？凡于诸欲而从事此欲乐享受者，乃卑劣、粗俗、凡庸、非圣、无意义；凡从事此自我折磨者，乃苦、非圣、无意义。诸比库，不近于此二极端，有中道为如来所现等觉，引生眼，引生智，转向寂止、胜智、等觉、涅槃。

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

“What is this middle way [of practice], monks, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna?

诸比库，什么是那为如来所现等觉，引生眼，引生智，转向寂止、胜智、等觉、涅槃的中道呢？

Ayam-eva ariyo aṭṭhaṅgiko maggo, *“Just this noble eight-factored path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This is the middle way [of practice], monks, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna.*

seyyathīdaṃ: sammā-diṭṭhi sammā-saṅkappo
sammā-vācā sammā-kammanto sammā-ājīvo
sammā-vāyāmo sammā-sati sammā-samādhi.
Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhu-karaṇī
ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.

此即八支圣道，这就是：正见、正思惟、正语、正业、正命、正精进、正念、正定。诸比库，此即是那为如来所现等觉，引生眼，引生智，转向寂止、胜智、等觉、涅槃的中道。

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ: jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇam’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ — saṃkhittena pañc’upādānakkhandhā dukkhā.

“This then, monks, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering and death is suffering as well, being united with [that which is] not dear is suffering, separation from [that which is] dear is suffering, not obtaining that which is wished for is suffering too — in short, the five aggregates of attachment are suffering.

诸比库，此是苦圣谛——生是苦，老是苦，病是苦，死是苦，怨憎会是苦，爱别离是苦，所求不得也是苦。简而言之，五取蕴即苦。

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ: yāyaṃ taṇhā ponob-bhavikā nandi-rāga-saha-gatā tatra-tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā. “This then, monks, is the noble truth of the arising of suffering: that craving which [causes] renewed existence, associated with delight and lust and enchanting wherever [it appears], that is: craving for sensuality, craving for existence and craving for non-existence.

诸比库，此是苦集圣谛——此爱是再有，与喜、贪俱，于处处而喜乐⁴，这就是：欲爱、有爱、无有爱⁵。

Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ: yo tassā·y-eva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo. “This then, monks, is the noble truth of the cessation of suffering: just the remainderless dispassion [from] and cessation, giving up, relinquishing, release and disregard of that [same] craving.

诸比库，此是苦灭圣谛——即是那种爱的无余离贪、灭、舍弃、舍离、解脱、无执着⁶。

⁴ **此爱是再有：**即是此渴爱导致了再有（来生），再有是其本性。

与喜、贪俱：喜伴随着贪一起；喜与贪同时滋长而称为伴随在一起。

于处处而喜乐：无论在哪里有自己的生命，即会喜乐于其处，即会喜乐于那里的色所缘等，亦即喜乐于色，喜乐于声、香、味、触、法。

⁵ 对欲望的渴爱为「**欲爱**」，即对五欲功德的贪爱。

对生命的渴爱为「**有爱**」，即是由于对生命的希求而生起的、与常见俱行的、对色界与无色界生命的贪，以及对禅那的欲。

对无生命的渴爱为「**无有爱**」，即是与断见俱行的贪。

⁶ **无余离贪、灭等：**这一切皆是涅槃的同义词。到达涅槃即是诸爱的无余离染、灭，因此而说其为「即是那种爱的无余离贪、灭。」到达涅槃又是诸爱的舍弃、舍遣、解脱、无执着，因此而说涅槃为「舍弃、舍离、解脱、无执着。」

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ, ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

“This then, monks, is the noble truth of the way [of practice] that leads to the cessation of suffering: just this noble eight-factored path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

诸比库，此是导至苦灭之道圣谛——此即八支圣道，这就是：正见、正思惟、正语、正业、正命、正精进、正念、正定。

‘Idaṃ dukkhaṃ ariya-saccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of suffering.’

‘Taṃ kho pan’idaṃ dukkhaṃ ariya-saccam pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of suffering should be fully understood.’

‘Taṃ kho pan’idaṃ dukkhaṃ ariya-saccam pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of suffering has been fully understood.’

诸比库，我对『此是苦圣谛。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此苦圣谛应遍知。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此苦圣谛已遍知。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

‘Idaṃ dukkha-samudayaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhūṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. “Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the arising of suffering.’”

‘Taṃ kho pan’idaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhūṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. “Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the arising of suffering is to be relinquished.’”

‘Taṃ kho pan’idaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhūṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. “Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the arising of suffering has been relinquished.’”

诸比库，我对『此是苦集圣谛。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此苦集圣谛应断除。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此苦集圣谛已断除。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

‘Idaṃ dukkha-nirodhaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchi-kātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchi-katan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the cessation of suffering.’”

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the cessation of suffering is to be realized.’”

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the cessation of suffering has been realized.’”

诸比库，我对『此是苦灭圣谛。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此苦灭圣谛应作证。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此苦灭圣谛已作证。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

‘Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘this is the noble truth of the way [of practice] that leads to the cessation of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the way [of practice] that leads to the cessation of suffering [needs] to be developed.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘that this noble truth of the way [of practice] that leads to the cessation of suffering has been developed.’

诸比库，我对『此是导至苦灭之道圣谛。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此导至苦灭之道圣谛应修习。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

诸比库，我对『此导至苦灭之道圣谛已修习。』于前所未闻之法，生起眼，生起智，生起慧，生起明，生起光。

Yāva-kīvañ-ca me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ nīṇa-dassanaṃ na suvisuddhaṃ ahosi, n’eva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsīṃ.

“While, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was not well purified, I did not concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

诸比库，只要我对此四圣谛如此的三转十二行相的如实知见尚未完全清净之前，诸比库，我就不会在有诸天、魔、梵的世间中，有沙门、婆罗门、天与人的人界，宣称『已现等觉无上正等觉！』

Yato ca kho me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ nīṇa-dassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsīṃ.

“But when, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was well purified, I did concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

诸比库，正因为我对此四圣谛如此的三转十二行相的如实知见已完全清净，诸比库，然后我在有诸天、魔、梵的世间中，有沙门、婆罗门、天与人的人界，宣称『已现等觉无上正等觉！』

“Ñāṇañ-ca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayam·antimā jāti, n’atthi’ dāni punabbhavo”ti. Idam·avoca Bhagavā, attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

“The knowledge and vision arose in me: ‘unshakeable is my deliverance of mind, this is [my] last birth, there is no [more] repeated existence [for me] now.’” The Blessed One said this, and the group-of-five monks delighted in the Blessed One’s speech. 智与见于我〔心中〕生起:『我的解脱不动摇, 此是最后生, 现在已无后有。』」世尊如此说已, 五众比库满意与欢喜世尊之所说。

Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍañña virajaṃ vīta-malaṃ dhamma-cakkhuṃ udapādi: ‘yaṃ kiñci samudaya-dhammaṃ, sabbam taṃ nirodha-dhamman’ti.

While this explanation was being spoken, the dust-free, stainless vision of the Dhamma arose in the Venerable Koṇḍañña: ‘whatever has the nature to arise, all that has the nature to cease.’

当此解说正被宣说之时, 具寿袈丹雅生起远尘离垢之法眼:「凡任何集起之法, 一切皆是灭法。」

Pavattite ca pana Bhagavatā Dhamma-cakke Bhumma devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

When the Wheel of Dhamma was set in motion by the Blessed One the Earth[-bound] deities proclaimed: “In the deer park at Isipatana, Bārāṇasī, the Blessed One has set in motion that supreme Wheel of Dhamma, which is not stoppable by either ascetic, brahmin, deity, Māra, brahmā or anyone [else] in the world.”

当法轮已被世尊所转时, 地居诸天发出声言:「这个被世尊于巴拉纳西仙人落处的鹿野苑所转之无上法轮, 于世间不能被沙门、婆罗门、天、魔、梵或任何人所逆转!」

Bhummaṇaṃ devānaṃ saddam sutvā Cātumahā-rājikā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Earth[-bound] deities, the Four Great King deities proclaimed: “...”

听到地居诸天的声音之后, 四大王天发出声言:「…」

Cātu-mahā-rājikānaṃ devānaṃ saddaṃ sutvā Tāva-timsā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Four Great King deities, the Tāvatiṃsa (lit. thirty three) deities proclaimed: “...”

听到四大王天的声音之后，三十三天发出声言:「...」

Tāva-timsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Tāvatiṃsa deities, the Yāma deities proclaimed: “...”

听到三十三天的声音之后，亚马天发出声言:「...」

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Yāma deities, the Tusita (lit. delighted) deities proclaimed: “...”

听到亚马王天的声音之后，都西达天发出声言:「...」

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmānaratī devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Tusita deities, the Delight-in-creating deities proclaimed: “...”

听到都西达天的声音之后，化乐诸天发出声言:「...」

Nimmāna-ratīnaṃ devānaṃ saddaṃ sutvā Paranimmita-vasa-vattī devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Delight-in-creating deities, the Wielding-power-over-creations-of-others deities proclaimed: “...”

听到化乐诸天的声音之后，他化自在天发出声言:「...」

Paranimita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā Brahma-kāyikā devā saddam·anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ Dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the proclamation of the Wielding-power-over-creations-of-others deities, the deities of Brahmā’s company proclaimed: “...”

听到他化自在天的呼唤之后，梵众天发出声言:「...」

Iti ha tena khaṇena (tena layena) tena muhuttena yāva brahma-lokā saddo abbhuggacchi. Ayañ-ca dasa-sahassi-loka-dhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānam devānubhāvanti.

In that moment, in that instant, the proclamation went up as far as the brahmā worlds thus, and this ten thousand world system shook, quaked and trembled and a measureless, spectacular light appeared in the world, which surpassed the divine power of the deities.

如此于那刹那、（那顷刻、）那须臾间，声音上升远达梵界。此一万个世界震动、大震动、强烈震动，有无量、广大、超越诸天之天威力的光明出现于世间。

Atha kho Bhagavā imaṃ udānaṃ udānesi: “Aññāsi vata, bho, Koṇḍañño, aññāsi vata, bho, Koṇḍañño!”ti Iti h’idaṃ āyasmato Koṇḍaññassa Aññāsi-Koṇḍañño tv-eva nāmaṃ ahoṣīti.

Then the Blessed One exclaimed [this] inspired utterance: “Dear Koṇḍañña indeed knows, dear Koṇḍañña indeed knows!” Thus for the Venerable Koṇḍañña the name Aññā-Koṇḍañña (Koṇḍañña who knows) came to be.

尔时，世尊发出此赞叹：「袞丹雅确实已了知！袞丹雅确实已了知！」如是，具寿袞丹雅的名字就成为「安雅袞丹雅」。

Etena sacca-vajjena — sotthi te hotu sabbadā.

By this speaking of truth, may there be well-being for you always.

借着这真实的话语，愿你时常得到安乐；

Etena sacca-vajjena — sabba-rogo vinassatu.

By this speaking of truth, may all [of your] diseases disappear.

借着这真实的话语，愿一切的疾病消失；

Etena sacca-vajjena — hotu te jaya-maṅgalāṃ.

By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你得到吉祥胜利。