梵 文 課
Sanskrit Lessons

संस्कृतम्

by Bhikshuni Heng Hsien   比丘尼釋恆賢 文

—VBS is pleased to publish the first in a new series lessons in Sanskrit based on Buddhist texts.

Saṃskṛtam: This is the title (above) written in the English alphabet and also the Sanskrit name for the Sanskrit language. The word *saṃskṛtam* falls into two parts: *sam-* and *kṛtam*. *Sam-* is not a word on its own but contributes the idea of 'together' or 'complete'; *kṛtam* means 'made' or 'done'. *Saṃskṛtam* can have two meanings:

1. 'Made together' or 'made up'; and
2. 'Completely made' or 'perfect'.

The first meaning, 'made up', can in turn be explained in two ways:

a. Made up' or 'artificial' in contrast to *Prākṛtam* the 'natural' spoken language; and,
b. 'Made up' or 'put together', because, acording to the Indian grammarians, Sanskrit is assembled from root syllables and other parts of words.

Although Sanskrit was the classical literary language of ancient India, people also spoke many other languages in their daily lives. These dialects varied depending on where a person lived, and on what class he belonged to in society. At first Sanskrit was not universally used. But by the time of the great debates between the learned Buddhist monks and the externalist philosophers of the Dharma Image Age, Sanskrit had become the standard language for the writing and communication of ideas.

萬佛城月刊從這一期開始刊登以佛學經典爲基本的梵文教學。

這一期的標題是 Saṃskṛtam 以英文字母拼成之梵文，意思是梵文。Saṃskṛtam 字分二個部分。Sam-本身不是一個字但有合併或完全的意思 kṛtam 意思是製造或完成。所以 Saṃskṛtam 可有二種意思：

1）合一起或組合。
2）完成或圓滿。

第一個意思又可從兩方面來解釋。

一）它是編造的或人工的。與印度另一種語言 Prākṛtam 它的意思是「自然」正相反。
二）它是編造的或合併一起的，因爲依據印度的文法家，梵文是由字根和其他部份的字合併而成的。

雖然梵文是古印度的古典文言，但是當時人在日常生活上也用其他的語言，而這些語言依他們的居所和階級而有所不同。起初梵文的使用並不廣泛。到了像法時期，常有博學的佛教教士和外道哲士們互相辯論，於是那時梵文成爲文字和思想溝通上的標準語言。

Sanskrit can be said to be 'made up' or 'artificial' in the sense that, while spoken languages are constantly changing, at one point the sounds and shapes of words in Sanskrit were very thoroughly described by grammarians in terms of rigid rules. These rules were rigorously followed in speaking and writing Sanskrit. The language was not allowed to change, and so it could be said to be 'artificial' while the popular languages were 'natural'.

Sanskrit is an Indo-European language, which is to say that it is very closely related to the languages of the West such as Greek, Latin, Russian, French, or English. Sanskrit and English belong to one family, while such languages as Chinese, Japanese, and Korean belong to another different family.

But if you look at Sanskrit very closely, you see it is pervaded by words and ways of speaking that come from more native Indian tongues, and by ways of the popular speech. So one may even say it is 'made up' or 'put together' from these. It is, then, called *Saṃskṛtam*, 'made up' in contrast to *Prākṛtam* which means 'natural' or 'original'. *Pra-* means 'first' and *kṛtam*, as before, means 'done' or 'made'.[1] This explanation then considers the Prākrit languages as the 'original material' from which Sanskrit is made.

By *Prākṛtam* or Prākrit we mean the many local popular dialects used by people in their daily lives. It is just these which were spoken by the Buddha and the Buddha's disciples. In fact the Buddha specifially instituted the Bhikshus not to put the teaching into one fixed and elegant literary or recitation form, but to teach in the languages people normally used. Later when Sanskrit was also widely spoken it qualified as a popular language.

Pāli, the language in which the Ceylonese Buddhists wrote down the Buddha's teachings for the Small Vehicle, is a very old kind of Prākrit which was converted into a literary language when the Buddha's teachings were written down. The Small Vehicle teachings were also recorded in Sanskrit, and in Sanskrit we have as well the Great Vehicle Sutras and Shastras which the Small Vehicle lacks.

The second meaning of *Saṃskṛtam* is 'completely made' or 'perfect'. The ancient Indians were not especially interested in the historical development of languages. For them Sanskrit was given by the gods just as it was, and was the most perfect of languages. In fact, they said, if someone spoke some other tongue, he was just trying to speak Sanskrit but it came out a little strange. And so, including all other languages, how could Sanskrit be less than perfect? Don't you want to study it?

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[1] *Prākṛtam* is, of course, a secondary derivative as the long ā shows. The related word *prakṛti* means 'nature' or 'original substance'.

當我們以「編造」或「人工的」來解釋梵文，是因爲梵文的音和形經常改變。文法家將這種改變編成一種非常嚴格的規則。而梵文的說和寫都是很澈底地遵守這原則，不可改變，所以被解釋爲「人工的」，不同於其他較通用的語言名爲「自然的」。

梵文是屬於印歐語系，與西方語言如希臘、拉丁文、俄、法、英等都很有關係的。所以梵文和英文是屬於同一語系，有如中文與日文、韓文屬同一語系。

但如果你仔細研究一下梵文，會發現其語言文字來自許多印度方言和其他通用語言，所以我們也可以說它是合併一起的，或編造的。因爲它名爲 Saṃskṛtam 和語言 Prākṛtam 意爲「自然的」或「原來的」相反。Prā- 意思爲起初；kṛtam 如上解釋爲完成或造成【注】。所以 Prākṛtam 也可說它是梵文的原始材料。

Prākṛtam 是當時人在日常生活上所使用的多種通用方言，也是佛陀和他的弟子們所使用的。而且佛陀特別指示比丘們，不可將他們的教導固定於一種優雅的文言文，或者一種念誦方式，而要用一般人使用的語言來教化他們。後來梵文也受到廣泛地使用而成爲通用的語言之一。

巴利文是錫蘭佛教徒爲小乘教記錄佛陀的教導而寫的。它是 Prakrit 中很古老的語言。當他們寫下佛陀的教化時，Prakrit 就被改成文字語言。梵文也有記錄屬小乘教的教導，並也記錄大乘的經及論－－是小乘所沒有的。

Saṃskṛtam 的第二個意思是完成或圓滿。古印度人對語言的歷史發展並不特別感到興趣。對他們來說，梵文是由天神所賜與的，絲毫沒改，所以它是圓滿的語言。事實上他們認爲說其他語言的人是在試著說梵文，只是說出來有一點不同，所以與其他語言比較，梵文怎可說它是不夠圓滿呢？你想學梵文嗎？

注：Prākṛtam 因有 ā 字故爲引生字。關連字 prakṛti 意爲「自然」或「本體」。

Sanskrit Lesson #2

梵文課　देवनागरी

by Bhikshuni Heng Hsien　　比丘尼恒賢 文

'God-city writing', *devanāgarī,* is this Sanskrit lesson's title. *Deva* means 'god' or 'divine', and *nāgarī* is 'city'. Originally this was just an adjective, a word describing the noun *lekhā* 'writing', but gradually people just said Devanāgarī and everyone knew they were talking about the script or alphabet in which Sanskrit was written. We leave it to our readers to discover which city of which gods.

In ancient times Sanskrit was written in many alphabets, and now it can be written with the letters we have inherited from the Romans. But since the Sanskrit system distinguishes more sounds than English does, we need to add dots and long marks to the Roman letters, or write what is one letter in Sanskrit with two of ours.

Devanāgarī also differs from the Roman alphabet in taking the syllable, rather than the individual letter, as the basic unit. Being used to writing, we are able to divorce letters from sounds. The ancient Indians, however, including the early Buddhists, were not in the habit of reading and writing, but would learn texts by heart as they heard them recited from others. Consequently they were far more aware of the sounds of language, and knew perfectly well you can't pronounce a consonant, for example a *k*, without at the same time saying something like '*ka*' or '*ki*' or '*ku*'. You have to say a vowel or there's no sound. Therefore the Indians called vowels 'sounds' (*svarāḥ*) and consonants 'manifestors' (*vyañjanāni),* because consonants allow you to make finer distinctions between the vowel sounds.

天府之書　devanāgarī　是這一期梵文課的題目。Deva 是天或神的意思。Nāgarī 是城市的意思。本來這是個形容詞，形容名詞 lekhā（書寫）。但慢慢的人們只說 devanāgarī 大家都知道這是表示梵文字體的書寫方式。我們讓讀者去發覺是哪一個城市和天神。

古時梵文是用許多字母書寫成的，現在我們可以用羅馬字母拼音的方式來寫。但梵文音多於英文，所以有些字要加點或線，以示長音或者二個英文字母，才足以表示一個梵音。

Devanāgarī 與羅馬字母不同的是，它是以音節爲主；而不是以單字爲主。由於寫字的習慣，我們可以將字與音分開。但古印度人－－包括早期的佛教徒－－並不習慣看書或寫字。當他們聽別人唸誦經典時，就記到腦子裏，所以他們有高度的音感，也很清楚地知道你無法只唸一個子音。比如　K 字，如果沒有其它的母音在一起，如 ka，ki，或 ku，你只能發出母音，或無法發音。所以印度人叫母音爲聲音（ svarāḥ ），子音爲顯示者（ vyañjanāni ）。因爲子音只是讓你能夠清楚地顯出母音與母音間的差異。

When we say the names of the letters we use to write English, we are not always giving the sound they have in actual words. The letter *c* is called something like 'see', but when it is used to spell a word it's often pronounced like a *k* as is the first *c* in the word consciousness—and what about the second *c*? In Devānagarī on the other hand, every written letter corresponds to a sound (there are no silent letters), and the sound is always the same as that used in naming the letter. In the Devanāgarī alphabet the sounds are listed first, and then the manifestors.

在英文的運用上，有時一個字的發音未必和其字母的原音相同。比如「C」字，是唸「see」，但是當它是字首時，就發「K」音。那如果一個字裏的第二個「C」，又發何音呢？在 devanāgarī 則不同。每個字母都有其音，同時也沒有不發音的字母。而且無論字母位於何處，發音永遠相同。Devanāgarī 字母的排列，母音先列，後爲子音。

Sanskrit Vowel Sounds

अ आ इ ई ऋ ॠ ळ ॡ ए ऐ ओ औ

a ā i ī ṛ ṝ ḷ ḹ e ai o au

uniform sounds   composite sounds

अ is the first letter of the alphabet, pronounced like the '*a*' at the end of *Buddha*. This '*a*' sound is considered the basic one from which the others come, and in fact, when people make a 'neutral' sound with no special meaning and no special muscular effort, they end up saying '*a*'. Any consonant in Sanskrit is understood to be pronounced with a following '*a*' unless some other mark is added. For example, our *k* is always क read '*ka*'; this is a syllable and not just a letter. You find a syllable every time a vowel appears, and the surrounding consonants are just marks or adornments[1] of that vowel. A syllable in Sanskrit is called *akṣaram*, an 'imperishable', something that does not decay. "Ah!" you say, "because it's 'put together' from these *akṣara* is another reason it's called

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अ 是所有的第一個字，發音如英文的「a」，像「Buddha」的尾音。這個「a」是最基本的音。當人很自然地發一個音，沒有特別的意義，也沒特別用哪一邊的肌肉的力量來發音時，就會發出「a」音來。梵文裏，任何一個子音，如沒有加上其他的母音記號，人都知道這個字是要與「a」母音配合。比方說「 क 」念 ka，雖然在我們看來只是一個「k」字。這是一個音節，不是一個字。只要有母音出現形成絡'，旨的子音只是用來顯示或裝飾那個母音。

梵文裏音節的名字爲 akṣaram，是不朽滅的意思。你會說「噢！梵文是這些音節合併一起而成的文字。這是它名爲

संस्कृतम् 的另一個原因吧？」

Notes:
[1] *vyañjana* 'consonant' is the same word used for the Buddha's 80 minor characteristics.
[2] *Saṃskṛtam*, which is Sanskrit for 'Sanskrit'. See Lesson #1, VBS #329. It also means 'perfect' or 'complete'.

附記：
（一）vyañjana 子音和佛八十隨形好的字同。
（二）Saṃskṛtam 請看上一期梵文之意，同時也表示圓滿完全。

Test your wisdom (and attention to this lesson) on the Sanskrit sentence written in two alphabets here below:

試試你的智慧，也同時測驗一下你對這一課的注意力。下面二個音節在梵文裏是什麼意思？

संस्कृतानि बुद्धस्वरव्यञ्जनानि

Saṃskṛtāni Buddhasvaravyañjanāni

菩提田 Bodhi Field

Sanskrit Lesson #3 स्वराङ्ग विभक्ति

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梵
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課

This Sanskrit lesson discusses *Svarāṅgavibhakti*, "The Division into Sounds". Lesson 2 described the Devanāgarī script in which Sanskrit is generally written. In this issue we will introduce the Sanskrit vowels.

The *Avataṃsaka Sūtra* says of the Bodhisattva on the Seventh Ground:

> Although he's firmly intent upon the un-utterable, the noiseless, voiceless, and natu-rally—still Tathāgata voice, nonetheless he strives for realizations which will adorn this purity by dividing up all sound in separate parts.[1]

The Bodhisattva of the Seventh Bodhisattva stage realizes that the Buddha's voice is apart from anything said or any sound. But he, while never losing sight of this, nevertheless at the same time goes ahead and discriminates the pure Buddha sound into separate sounds, and doing so he makes it concrete and actual. This practice, far from being a defilement, further ornaments the purity of the Buddha's sound.

The letters of the Devanāgarī alphabet even look like ornaments strung along a cord, and the sounds they represent are clearly distinguished. It's not a case of one letter being pronounced one way in this word and another way in that. Even if we're not Seventh Ground Bodhisattvas, we don't want to be sloppy and confused in our sounds discriminations. Learning the Sanskrit syllabary helps us become more aware of sounds and where they come from, and the very order of the alphabet helps us describe those sounds.

The last Sanskrit lesson introduced the fourteen Sanskrit vowels. Here they are again with their approximate pronounciation:

Note:
1. Anabhilāpya-ruta-ghoṣa-apagataṃ ca prakṛtiśāntaṃ tathāgataghoṣam adhimucyate/sarva svara-aṅga-vibhakti-visuddhy-alaṃkāra-abhinirhāraṃ ca abhinirharati. *Daśa-bhūmika-sūtra* 7A.

梵文第三課的題目是 *Svarāṅgavibhakti*，音聲之分類。第二課是描述梵文的書寫方法，這期我們要介紹所有梵文的母音。

《華嚴經》上說第七地菩薩：「雖知諸佛音聲性空寂滅，不可言說，而能隨一切眾生出種種差別清淨音聲。」〈註一〉

第七地菩薩，在明白諸佛的音聲寂淨不可言說之同時，將佛的清淨音聲分別出不同的聲音，使其明確而真實。此種行門遠離染污，更加莊嚴佛音的清淨。

梵文 Devanāgarī 的字母，看來就像串懸在一條線上的裝飾品，而每個字所代表的音是分別明確的。同一個字母，在這個字所發的音，不會不同於在別的字上，雖然我們不是第七地菩薩，但我們也不要在分別音聲上，顯得馬虎而混淆不清。學習梵文音表可幫助我們對音聲分別清楚而明了，並且能知道此音聲是發自何處，同時字母的次序，也能幫你描述這些音聲。

上一期梵文課介紹梵文十四個字母，現在我們以英文的發音方式，來介紹每個字的音聲。

註一：《華嚴經》十地品第二十六，七遠行地（經卷三十七之三）

In last issue's Sanskrit Lesson #2, the list of Sanskrit Vowel Sounds on page 41 was missing the two vowels *u* and *ū*. The complete list is given below.
上期梵文課（第四十一頁）Sanskrit Vowel Sounds 表中遺列 *u* 和 *ū* 今補上。

Simple (Uniform) Sounds

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ
a　ā　i　ī　u　ū　ṛ　ṝ　ḷ　ḹ

Complex (Composite)

ए ऐ ओ औ
e　ai　o　au

Simple Sounds 單音

अ	a	as the 'a' in 'about'	發音如「about」中的「a」。
आ	ā	as the 'a' in 'father'	發音如「father」中的「a」。
इ	i	as the 'ee' of 'teen' said fast	發音如「teen」中的「ee」，但發音時短而快。
ई	ī	as the 'ee' in 'teen'	發音如「teen」中的「ee」。
उ	u	as the 'oo' of 'moon' said fast	發音如「moon」中的「oo」，但發音時短而快。
ऊ	ū	as the 'oo' in 'moon'	發音如「moon」中的「oo」。
ऋ	ṛ	as 'ri' said fast with tongue tip curled back.	發音「ri」音，但發音時要快而捲舌。
ॠ	ṝ	as 'ri', tongue tip curled slightly back.	發「ri」音，但要捲舌發音。
ऌ	ḷ	tongue as before, say l.	發「l」音，但要捲舌。
ॡ	ḹ	is never found, but 'should exist'.	此音從未被用過，但應有此音。

All these are pronounced with a single, uniform pure sound, unlike English vowels which glide between one sound and another. The long vowels in Sanskrit, such as ā, ī, ū, take twice as long to say as the short ones, but they sound essentially the same.

以上的單音只發單一音聲，不像英文母音，由一音滑至另一音。梵文的長音如「ā, ī, ū」等比短音發長一倍的音，但基本上發音是相同的。

Complex Sounds 複音

ए	e	as in 'day'; is really a + i said together fast.	發音如「day」中的「ay」；其實是 a 和 i 字快說而成的。
ऐ	ai	as in 'aisle'; ā + i together.	發音如「aisle」中的「ai」；是 ā 和 i 字一起。
ओ	o	as in 'go'; is a + u said fast.	發音如「go」中的「o」；是 a 和 u 字快說而成的。
औ	au	as in 'out'; made up of ā + u.	發音如「out」中的「ou」；由 a 和 u 字合成的。

Quite sensibly, the letters go from simple to complex, and within each group the letters go in order, starting with sounds produced in the back part of the mouth, and working towards the front. This is the order used in Sanskrit dictionaries and in indices to Sanskrit works. If you know the place in the mouth that each sound comes from, you don't need to consult a phonetic chart--just check your mouth.

Between the vowels and consonants are found two other letters:

很顯然地，字是由單音到複音，而且所組的字是循序的。先由發音出字口中最後部份，然後漸往前推。這也是梵文字典和索引上所用的次序。如果你知道每一個音發自口裡的哪一個部位時，不需要參考字母表，只要查查你口中發音的位置就知道了。

在母音和子音之間還有兩個字：

ः	ḥ	visarga, a kind of puff of air, only found at the end of words.	visarga，一種氣音，如在空氣中噴送出來之音，只位於是字最後。
ं	ṃ	anusvāra, 'after-sound' amounts to nasalizing the vowel before it.	anusvāra「後音」往往在母音之後，使其鼻音化。

↳to be continued

↳待續

菩提田 Bodhi Field

Sanskrit Lesson #3 (Continued)

by Bhikshuni Heng Hsien　比丘尼恆賢 文
Chinese translation by Bhikshuni Heng Yi　比丘尼恆懿 中譯

梵文課

The arrangement of the consonants, or mani-festors, (vyañjanāni[2]) is similiar to that of the vowels. There are five different types, all given below:

子音或顯示音（vyañjanāni）（註二）的安排和母音類似，分爲五種：

Manifestors (consonants)　子音顯示音

Stops 子音				Nasals 鼻音
क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma

Semi-vowels 半母音			
य ya	र ra	ल la	व va

Sibilants 齒音			Aspirate 氣音
श śa	ष ṣa	स sa	ह ha

This completes the Sanskrit alphabet or syllabary. When it comes to writing actual words, these letters turn up in shortened versions which we'll discuss next time, and that's when we begin to read *The Buddha Speaks of Amitābha Sūtra* in the Sanskrit! Until then see if you can figure out these words:

以上爲所有的梵文字母。當我們書寫時，這些字母以簡短的形式出現。下一課我們讀梵文版之《佛說阿彌陀經》時，我們會討論。現在看看你是否能想出以下諸字：

अवतंसक　　　　　तथागत[3]（註三）　　　　　भगवान्

菩提田　Bodhi Field

Sanskrit Lesson #4

by Bhikshuni Heng Hsien　比丘尼恒賢　文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿　中譯

梵
文
課

Sukhāvatīvyūha

Layout of the Land of Happiness

Sukhāvatīvyūha is the short title for *The Buddha Speaks of Amitābha Sūtra*.[1] There are two Sūtras by this title, one long and one short. We'll read the shorter one, of a length convenient to memorize and chant.[2]

The Sūtra describes the Western Paradise of Amitābha Buddha, which is called in Sanskrit सुखावती *Sukhāvatī*, 'the land possessing happiness', or 'the land of ultimate bliss'. व्यूह *Vyūha* means 'a setting forth', 'a disposition', or 'a layout'. In other words, the Sūtra tells how the Land of Ultimate Bliss, *Sukhāvatī*, is laid out and arranged.

If one recites this Buddha's name, saying constantly *Namo'mitābhabuddhāya*, Homage to the Buddha Amitābha, he can be reborn in the Pure Land Sukhāvatī, and witness for himself the splendid adornments described in this Sūtra.

The Buddha Speaks of Amitābha Sūtra was spoken by the Buddha without anyone's request. But, you say, we always hear:

Dharma does not arise of itself;
The Way is not practiced in vain.

In general, because the Buddhadharma is spoken to meet the needs of living beings, someone must ask to hear a given Sūtra before it is explained. The Buddha spoke the *Amitābha Sūtra* although no one had asked for it because no one knew anything about the principle of its teaching, so no one could request it.

Previous lessons have described the sounds and writing system for Sanskrit. Now we will look at these sounds in more detail.

The unit of discrimination in Sanskrit is the syllable, or *akṣara*, 'imperishable' which we've been learning to write. The title *Sukhāvatīvyūha* di-

Sukhāvatīvyūha

「極樂邦之排布」

Sukhāvatīvyūha 是《佛說阿彌陀經》（註一）之簡短經題。此經有兩種版本，一長一短。現在我們讀的是短的版本，因為較易於記憶和唱誦。（註二）

此經描述阿彌陀佛的西方極樂土，在梵文是 सुखावती *Sukhāvatī* 的意思是「快樂土」或「極樂土」；व्यूह *vyūha* 的意思是安排、排列或擺設；此經描述極樂國土的排列。

如果有人常念南無阿彌陀佛，可往生到極樂淨土，親見經上所描述的絕妙莊嚴境界。

《佛說阿彌陀經》，佛不問自說；但有人說：我們常聽說

法不孤起，
道不虛行。

一般言，佛法依眾生需要而說，所以經典必經由人請求而說；而佛所說之阿彌陀經，卻沒有人請求過，因為無人能瞭解其中之義理，所以無人能以請求。

前面幾課已描述梵文的音和書寫的方式，現在我們更深入地來研究其音。

梵文是以音節為單位，稱為 *akṣara* 意

vides into six *akṣaras* represented by six letter-units:

सू su; खा khā; व va; ती tī; व्यू vyū; ह ha.

In Sanskrit each vowel counts for one syllable, and the surrounding consonants 'adorn' that vowel. The letter *s* is given as the syllable स *sa*. If you want to write just *s* alone, you must add another mark: स ॒ . The

॒ after any consonant tells you not to say the *a* vowel you would normally pronounce. To write *sa* or *ka* or any consonant plus *a*, you just write the letter and don't need to write in the vowel *a*, because the vowel *a* is a natural part of the pronounciation of each consonant. But if the vowel is other than *a*, you add a small sign which represents that vowel.

In the alphabet, the fourteen Sanskrit vowels are written as full letters. Those large forms are only used when you write the letters by themselves, or when you write a word which begins with a vowel. Otherwise, after any consonant, you use the shortened forms shown below:

(under-stood)	a	।	ā
ि	i	ी	ī
ु	u	ू	ū
ृ	ṛ	ॄ	ṝ
ॢ	ḷ	ॣ	ḹ

Here is how you write the letter क *ka* with these various signs:

क	ka	का	kā	के	ke	कै	kai
कि	ki	की	kī	को	ko	कौ	kau
कु	ku	कू	kū				
कृ	kṛ	कॄ	kṝ				
कॢ	kḷ	कॣ	kḹ	क्	k		

The same signs are added to any Sanskrit consonant.

Consequently in the sutra title स *sa* is the letter of the alphabet, and adding *u* we have सु *su*. ख *kha* has an additional ।, *ā*, to become खा *khā*. व *va* and ह *ha* have no extra signs, for *a* is understood. ती *tī* has the sign ी *i* which makes त *ta* into ती *tī*.

爲不朽。所以本題 *Sukhāvativyūha* 分成六個音節：

सू su; खा khā; व va; ती tī; व्यू vyū; ह ha.

梵文裡，每個母音算一個音節，其旁邊的子音是莊嚴那個母音的，當我們看到字母 *s*，其實就是一個音節 स *sa*，如果你只是想要寫 *s*，那在寫字母時在下面要加一條斜線如 स ॒ 。所以子音的字母之下有斜線 ॒ ，表示不要加上母音 *a*；如要寫 *sa*，或 *ka*，或任何子音加母音 *a*，只要寫上子音的字母就行，不需要加上母音 *a*，因爲 *a* 音是每個子音裡最自然的發音部份，但如果母音不是 *a*，則要加上那個母音的特別記號。

在梵文字母裡，十四個母音是寫出全形的字母。這些全形的字母，只有在單寫字母時，或字首是母音時才會用到。如果母音在子音之後，你用簡形（或記號）來代表其母音如下：

ॆ	e	ै	ai
ॊ	o	ौ	au

(*e, ai, o, au,* are all long sounds.)
(*e, ai, o, au,* 都是長音)

॒ shows no vowel follows. 表示沒有母音。

以下是以 क *ka* 字母來寫各種不同符號（母音）：

> Note that ए is *e* but के *ke*, ऐ is *ai* but कै *kai*.
> 請注意 ए 是 *e*，但 *ke* 是 के
> ऐ 是 *ai*，但 *kai* 是 कै

任何一個子音的符號（母音），加法都相同。所以經的題目是 स *sa* 字母的寫法，加上 ॒ *u* 母音符號或爲 सु *su*，ख *kha* 加上一條直線 ।，成爲 खा *khā*，व *va* 和 ह *ha*，沒有特別符號所以是 *a*，有符號 ी *i* 所以使 त *ta* 成爲 ती *tī*。

In the syllable ०यू *vyū* however, there is no vowel between the *v* and *y*. You might think this should be written व् *v* plus यू *yū*. But व् *v* by itself can't be pronounced, for no consonant can be said without a vowel (just try). The व् *v* actually relies on the ū of यू *yū* to be pronounced, leaning heavily on the यू *y*, just as pictured in the writing: ०यू *vyū*. Therefore, व *va* loses the support of its vertical line | and at the same time loses its *a* vowel, and is directly attached to the यू *yū* and is written ०यू. This is the principle followed in writing all combinations of Sanskrit consonants when no vowel falls in between. We say it's a consonant cluster when two or more consonants cluster or group up before a single vowel. The cluster is a single syllable and is written as one unit: ०यू *vyū*.

The Sūtra's title then consists of six sounds written as six characters or units. It is made up of the two words *sukhāvatī* 'land of bliss' and *vyūha* 'arrangement'. These two words together form one phrase and the phrase as a whole has one meaning 'layout of the Land of Happiness'. This is one analysis of the title.

You should now be ready to decipher these words from next issue's lesson:

नमः सर्वज्ञाय * _____ _____

* ॅ is र् *r* when a consonant follows it with no vowel in between; ज्ञ stands for *jña*.

Answers to last issue's test:
Avataṃsaka   Tathāgata   Bhagavān

Notes:
[1]Corresponds to the title of the Chinese translation of this sūtra, Sanskrit *Buddhābhāṣita-amitābha-sūtra*, done by the Venerable Kumārajīva whose biography appears in VBS #23. An English translation of this Sūtra from the Chinese by Upāsaka I Kuo Jung is found in VBS #9. The Sanskrit text will follow the Muller-Nanjio edition, *Anecdota Oxoniensia*, Aryan Series, Vol. I, Part III, Clarendon Press, 1883.

[2]The merit from memorizing and reciting this Sūtra is inconceivable and it may be used to cross over departed friends and relatives to a favorable rebirth.

在音節०यू *vyū*，*v* 和 *y* 之間沒有母音，你也許認為應該寫成 व् *v* 加上 यू *yū*，但是 व् *v* 無法發音；沒有母音，子音是無法發音的（你可以試試看），所以व् *v*，事實上是靠 यू *yū* 上的 *ū* 來發音的。它是非常依賴 यू *y* 字的，就如我們所看到的 ०यू *vyū*，所以 व *va* 失去它自己所依靠的直線 |，同時也失去它的 *a* 母音，直接附著到 यू *yū* 上，於是寫成 ०यू，這也是所有子音之間沒有母音的規則。

這種一個母音之前，有二個或二個以上的子音集聚一起，我們稱之為子音群，而它是一個音節，所以寫成一個單位 ०यू *vyū*。

所以經題有六音，寫成六個單字或六個單位，由二個字而成 *Sukhāvatī*（極樂土）*vyūha*（排列擺設）這兩個字一起成一句，這句的意思即是極樂邦之展現，以上是一種經題的分析。

現在你應該會下一期的課程：字的解讀。

नमः सर्वज्ञाय *

* ॅ 是 र् *r* 若是子音無母音居中時之寫法。
ज्ञ 是 *jña*。

上期問題答案：
Avataṃsaka
Tathāgata
Bhagavān

備註：
（一）《佛說阿彌陀經》，鳩摩羅什大師由梵文譯成中文，大師之小傳刊於金剛菩提海雜誌第廿三期；易果容居士由中文譯成英文，刊於第九期。我們所用的梵文本是 Muller-Nanjio 的版本，*Anecdota Oxoniensia*, Aryan Series, 第一冊第三部份 Clarendon Press, 1883。

（二）記誦此經的功德不可思議，可使已去世的親友，得以超生。

Sanskrit Lesson #5
梵文課

by Bhikshuni Heng Hsien　比丘尼恒賢　文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿　中譯

Namaḥ Sarvajñāya
"Namo to the One with All Knowledge"

Last issue's Sanskrit lesson introduced the Sūtra's title: सुखावती॰यूह Sukhāvativyūha, "Layout of the Land of Happiness". Now we will read the invocation नमःसर्वज्ञाय *Namaḥ Sarvajñāya*, "Homage to the One Who Knows All". *Namaḥ*, 'homage' or 'reverence', literally means 'bowing'. It refers to taking refuge and returning the life in worship. Because नमः *namaḥ*, has so many meanings, it generally is not translated at all, and the Sanskrit word itself is used. When you go to a Buddhist Temple, whatever the language of the ceremony, you will hear the word नमो *namo* used frequently:

Namo Buddhas of the ten directions.
Namo Dharma of the ten directions.
Namo Sangha of the ten directions...

This *namo* is the same word as *namaḥ*. Looking the word up in the dictionary, you will find it written नमस् *namas*. These three are all the same word.

By now you've probably guessed: the Sanskrit writing system is designed to represent as closely as possible the actual sounds people say when they speak. Whether you speak Sanskrit, English, or Cantonese, the end of the word is especially likely to be influenced· by the sound with which the next word begins. The two sounds may even merge to form one sound. Sanskrit writing always indicates this change in pronunciation. And so, depending on what sound follows, we write नमो *namo*, नमः *namaḥ*, or नमस् *namas*. In most cases, however, the sound changes to the form नमो *namo*, which is not the 'original', or dictionary form, but just the form into which the word most frequently changes. This change occurs not only

Namaḥ Sarvajñāya
皈依一切智者

上一期梵文課介紹經題 सुखावती॰यूह「極樂邦之展現」。現在我們要讀「祈願」或「祈禱」नमःसर्वज्ञाय 皈依一切智者，*namaḥ* 是「尊敬」或「崇敬」，字面上的意思是「禮拜」也就是說「皈命敬禮」。因爲नमः 有很多意思，基本上就不翻義，只翻音。當你到佛教的寺廟，不管是在進行什麼樣的法會，你總會聽到 नमो：南無十方佛，南無十方法，南無十方僧。

namo 和 *namaḥ* 是同一個字，字典上此字是寫成 नमस् *namas*。這三個字都是同一個字。

現在你也許可以猜到，梵文的書寫系統，是要盡量地接近人講話時的聲音，無論你說的是梵文、英文或廣東話，一個字的音聲是很可能被下個字的音聲所影響，兩個音聲甚至被合併成一音。在梵文的書寫裡，常顯出這種發音的改變。所以我們依下一個字的音而寫 नमो *namo*, नमः *namaḥ*, 或 नमस् *namas*。然而大部分的情況下是寫成 नमो *namo*（南無），雖然有時它不是本字或字典上的字，但是它確是最常改變成的字型，不止 *namas* 有這種情形，很多其他的字，也有相同的情況。在梵文裡這是一種很普遍的特色。

當我們把 *namas* 借用到別種語言，你也許認爲字典上會用此字，但是因爲是 *namo* 不是 *namas*，是最常用到的字，所以它成爲英文或中文的用字。以至於 नमो *namo* 成爲任何情形下的用字，不因下一個字的音聲而改變。於是符合中、英文的文法規則和變化字型的

with *namas*, but happens often with other words as well, and can be said to be regular feature of Sanskrit.

When borrowing *namas* into another language, you might expect the dictionary form to be used. But because *namo* and not *namas* is the form most often heard, that form of the word most naturally becomes an English or Chinese word. Then instead of changing the pronounciation of the borrowed word, *namo*, according to the sound which follows it, as in Sanskrit, the one form नमो *namo* is used in every case, thereby conforming to the grammatical rules and inflectional endings of English and Chinese. But in Sanskrit itself, before a word beginning with स *s*, it is pronounced *namah*[1]. This accounts for the form in *Namah Sarvajñāya*.

सर्वज्ञाय *Sarvajñāya* means 'to the All-knower', 'to the Omniscient'. The All-Knowing One is the Buddha. Before beginning the Sūtra we worship and take refuge with the Buddha:

What you don't know he knows;
What you've not figured out he has;
What you don't see he sees.[2]

Sarvajña- is the 'stem' or dictionary form of the word. Is the ending *āya* then a sound change as we had in *namah* above? No, this ending shows how the word is used in its phrase, and is a mark of its function. In English we say 'to' the All-Knowing One; *āya* represents the English 'to'.[3] Homage, *namah*, is 'to' the Buddha, we bow 'to' the Buddha. In reciting the Buddha's name, the phrase is नमो ऽ मिताभबुद्धाय *Namo'mitā-bha-buddhāya*. This is made up of the words नमस् *namas*, अमिताभ *Amitābha*, and बुद्ध *Buddha*. The final *-as* of *namas* and the intial *a* of *Amitābha* combine to make one sound *o*, but the words are still two separate words. Between *Amitābha* and *Buddha* there is no sound combination even though the two words are joined to make one word. You can tell this has happened because the function marker *āya* is placed only after Buddha instead of after both *Amitābha* and *Buddha* as would be the case were they separate words. So the translation of *Namo'mitābhabuddhāya* is "Homage *to* the Buddha Amitābha." If you can recite this with one mind in perfect sincerity, the व्यूह of सुखावती unfolds before you, and you see the Buddha अमिताभ.

Notes:
[1] Practicing, you will hear how the *s* of *namas* can't be fully heard when pronounced before another word which begins with *s*, but ends up a kind of puff of air which is written as the letter *h*. In English we cheat and say a kind of *z* before an *s*, as in 'hears sounds'.
[2] The Venerable Master Hsuan Hua's lecture on National Master Ch'ing Liang's commentary to the *Avataṃsaka Sūtra*, June 25th, 1972.
[3] This is the dative, indirect object, case

字尾型式。但在梵文下一個字的字首 *s* 它則發音成 *namah*[1] 於是題目念爲 *Namah Sarvajñāya*。

सर्वज्ञाय *Sarvajñāya* 意思爲一切智者或無所不知者，佛是一切智者，在經典之開始，我們先皈依敬禮佛：

他知道你所不知的
他理解你所不理解的
他明白（看見）你所不明白（看不見）的[2]

Sarvajña- 是字的語幹(或字根)或是字典上的字型，那麼其字尾加上 *āya* 是否也像 *namah* 一樣是屬於尾音的改變呢？不是的，這種字尾是表示它在一句話裡的作用，在英文說 "to the All-Knowing one" 向一切智者表示敬意，所以 *āya* 等於英文中的 'to'[3]，我們是向佛 *namah* 皈命敬禮，念佛名號的句子是 नमो ऽ मिताभबुद्धाय *Namo'mitābhabuddhāya*，是由 नमस् *namas* 南無、अमिताभ *Amitābha* 阿彌陀和 बुद्ध *Buddha* 佛，組合而來。*Namas* 的字尾 *as* 和 *Amitābha* 的字首 *a* 合併成一音 *o*，但它還是兩個不同的字，而雖然阿彌陀和佛兩個字合成一字，但之間並無合併音，如果這兩個字的字尾，都有加上 *āya*，則是兩個字，但是我們從 *āya* 只加在 *Buddha* 之後，就知道阿彌陀佛是一個字。所以 *Namo'mitābha-buddhāya* 的翻譯是，向阿彌陀佛皈命敬禮。如果你能至誠懇切的專心念此句，則 सुखावती 的 व्यूह 會現在你面前。那你就能看到 अमिताभ 佛。

[1] 你練習一下，你會發現當一個字的字首爲 *s* 之前念 *namas* 你無法完全聽到 *s* 的發音，而結果成爲一種氣音如 *h*。在英文就用 *z* 音來騙，以便形成可聽到的音。
[2] 宣公上人講解清涼國師的華嚴疏鈔時所說。
[3] 文法上這是屬於間接受格。

梵文課

Sanskrit Lesson #6

by Bhikshuni Heng Hsien　比丘尼恒賢　文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿　中译

एवं मया श्रुतम्
Evaṃ mayā śrutam "Thus I have heard..."

Mastering this Sanskrit lesson will enable you to pick up any Buddhist Sūtra and begin to read. Why? Every Sūtra spoken by the Buddha begins with the words 'Thus I have heard'.

"Fine," you think, "but isn't there a contradiction in those words? The last lesson explained the Sūtra's invocation, नमः सर्वज्ञाय *Namaḥ Sarvajñāya*, 'Homage to (the Buddha) the one who knows all'. If the Buddha is all-knowing, how can he say; 'I've heard'?"

Quite right. The Buddha indeed:

> Is omniscient (*sarvajña*) and self-taught,
> Follows no one else's system, plans, or path,
> Speaks Dharma never having heard it spoken.[1]

Only the Buddha is beyond instruction, because there is not one thing he doesn't know. Therefore, the Buddha would not begin a Sūtra by saying, "So I've heard." But it's not the Buddha who says the words एवं मया श्रुतम् : it's Ananda आनन्द, the Buddha's cousin and disciple who speaks them. After the Buddha entered Nirvāṇa, the disciples met to assemble the Buddha's teachings. Because Ananda could remember every word the Buddha had said, it was he who recited the Sūtras for the assembly. At the begining of each Sūtra Ananda said, "Thus I have heard".

The Sanskrit, which says this somewhat differently from English, reads literally, "Thus by me it was heard."

एवं *Evaṃ* means 'thus', 'in this manner', 'in this way', 'so', 'such'. In translating Sanskrit don't think there's just one English word to match each single Sanskrit word. The meaning of the Sanskrit can often be conveyed by several different English words or phrases. Moreover it's frequently the case that one single Sanskrit word is more loaded with meanings than any one corresponding English word. Giving several English translations suggests the range of meaning of the Sanskrit word.

एवं मया श्रुतम् Evaṃ mayā śrutam
如是我聞

　　如果你能明了這梵文課，你就能夠拿任何一本梵文佛經來讀。為什麼？因為佛陀所講的每部經典，都是以「如是我聞」開頭的。

　　你或許會想：「這不是和上一課所解釋的有所衝突嗎？」上一課說नमः सर्वज्ञाय *Namaḥ Sarvajñāya*「皈命敬禮一切智者」，既然佛是一切智者，又怎麼可能說「如是我聞」呢？

　　沒錯，佛陀的確是「一切智者與自授，他不隨任何人的方法、計劃與道路，所說的法是曾所未聞！」（一）

　　佛無所不知，不需別人指導，所以佛不會在講經之前說 एवं मया श्रुतम्「如是我聞」。這不是佛所說的話，而是佛的弟子，也是堂弟阿難尊者 आनन्द 說的。佛陀入涅槃後，弟子們結集經藏，由於阿難尊者能記得佛所說的每句話，所以由他向大眾念誦出佛說過的經典，所以每本經典的起頭，阿難尊者都說：「如是我聞」。

　　एवं *Evaṃ* 意思是「如是」、「以這個方式」、「以這方法」、「如此」等，梵文一字，可含有很多意思。

　　मया Mayā 是「被我」或「由我」。在中文要兩個字來表示其意思。梵文這個「被」或「由」是用 *-ā* 來表示。字尾 *-ā* 屬詞語作用的記號。（二）其作用是一句的主要動作是由人或事所完成的，而此句的「聽聞」是由「我」──阿難尊者，所完成的。

मया *Mayā* stands for 'by me'. In English we need two words to say 'by someone' or 'by me'. In Sanskrit the 'by' is represented by the -*ā* in *maya*. The ending -*ā* is a function marker; the word in -*ā* functions as the person or thing by which the main action of the phrase is done.[2] The hearing was done 'by me', and 'me' refers to Ananda.

सुतम् *Śrutam* translates 'it was heard'. The syllable *śru* is written सु. Although the letter *r* written in full has the form र, in combination with another consonant it takes one of two shortened forms:

(1) ꞏ written above a consonant which follows it, as in

सर्वज्ञ *sarvajña*, and

(2) ꞏ attached below a consonant which comes before it, as in

सुतम् *śrutam*.

When *r* and another consonant come together to form a cluster with no vowel in between, use form (1) if the *r* comes first; and if the *r* is second, use form (2). Notice that in figuring out how to pronounce consonant clusters, the order is:

> left before right,
> above before below.

The letter written first, either because it's on the left or because it's placed above, is the one that's pronounced first.[3] सुतम् *śrutam*, a single word, gives all the information of the English 'it was heard', much of which is contained in the ending. We'll learn more about the mysteries of Sanskrit word endings as we go along.

What Ananda heard and now recites is the *Buddha Speaks of Amitābha Sūtra*, the Sūtra which tells of Amitābha Buddha's Western Paradise, the Land of Ultimate Bliss. Can you write its name in Sanskrit?

Words to figure out:

मया बुद्धः सुतः _____

Notes:
1 Cf. the *Mahāprajñāpāramitāśāstra* by the Bodhisattva Nāgārjuna.
2 Don't get attached: not every final -*ā* is this ending, nor is every 'instrumental' marked with -*ā*. If Sanskrit were easy, everyone would know it!

3 In the case of एवं *evam*, the ꞏ which represents *m* does not mean the nasalization comes

before व *va*; rather, the whole sound व *va* is given a nasal flavour by the *m*, so *m* doesn't really

come either before or after व *va*. Originally *m* was the full letter म् *m*, and the word was एवम्

evam. But when you say एवम् मया *evam* plus *mayā*, you really don't fully pronounce the first *m* before the second one, in Sanskrit or in any language. Sanskrit therefore has a separate letter for the shortened *m* you end up saying, and writes it as this dot (ꞏ).

सुतम् *śrutam* 是「所聞」音節 *śru* 是寫成 सु，雖然字母 *r* 字應寫成 र、但它和其它的子音和起來時就成較短的方式：

（1） ꞏ 這是在它下個子音上面的符號如

सर्वज्ञ *sarvajña* 。

（2） ꞏ 這是在它前一個子音下的符號如

सुतम् *śrutam* 。

當字和其他的子音一起而其中無母音時：如果 *r* 字是在另一個子音之前用（1），如果 *r* 字是在另一個子音之後用（2）。注意子音群的發音次序如下：

左先右後　上先下後

一個字如果在上方，不管它是左或右是屬於前面的字所以先發音。(三) सुतम् *śrutam*「所聞」梵文上一個單字的字尾能給我們所有的資料。慢慢的我們會學更多梵文字尾之謎。

阿難尊者所聽聞的和我們現在所念的是《佛說阿彌陀經》。

經典描述阿彌陀佛的西方極樂世界。你能用梵文寫下面之字嗎？想想以下字的意思。

मया बुद्धः सुतः _____

（一）出自龍樹菩薩造之大智度論。
（二）不要執著以為所有的字尾-*ā*，都是這種作用，也不要以為所有的助格都是有-*ā* 字尾。如果梵文是這麼容易，每個人都會了。

（三）在 एवं *evam* 那一點是代表 *m*，但不表示這個鼻音是在 व *va* 之前。它是給 व *va* 字一種鼻音化，所以這個 *m* 字並不真的在 व *va* 之前或者之後。本原這個字母應該是 म् *m*，所以整個字應該是 एवम् *evam*，但當你說 एवम् मया *evam* 和 *mayā* 第一個 *m* 無法真正地發出音來，所以在梵文裡用（ꞏ）點來代表 *m* 的短音。

梵文課

Sanskrit Lesson #7

by Bhikshuni Heng Hsien　比丘尼恒賢　文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿　中譯

एकस्मिन्समये *Ekasmin samaye* "at one time"

The Buddha Speaks of Amitābha Sūtra, whose Sanskrit title is *Sukhāvatīvyūha*, "Layout of the Land of Happiness", began with the words एवं मया शुतम्[1] and now continues एकस्मिन्समये. The Buddha's disciple Ananda[2] continues to speak, describing the circumstances in which the Buddha spoke this Sūtra. These circumstances are concisely described in a list called the Six Establishments. Of the Six Establishments necessary at each Dharma assembly at which Sūtras are explained,[3] faith, hearing, time, place, host, and assembly, "Thus I have heard" fulfills those of faith and hearing, and "at one time" that of time.

एकस्मिन् *Ekasmin* means "at one". At one what? At one time.

The meaning is not complete until you come to the next word, *samaye*, "time", with which *ekasmin* agrees and which it serves to describe. एक *eka*, by itself means "one". -स्मिन् ,-*smin*, is an ending showing location in time or place, which we translate with the prepositions "in", "at", or "on".

In writing *ekasmin*, ए is *e,* क is *ka.* To write the *k* alone you would have to write क्. Because स is *s,* (the ़ means no vowel follows; स is *sa*) why is -*smi* written -स्मि and not -समि? You can write it both ways, but since the two sounds *s* and *m* go so closely together, when picturing them in writing it makes sense to bunch them close together as स्म. ि stands for the short vowel *i*. Adding न् *n* we get एकस्मिन् *ekasmin.* When the second word follows, because there is no break in pronounciation there is also no need to break the writing , thus the न् at the end of एकस्मिन् combines with the first letter of the following word, in this case स *s,* to form the group न्स *ns* in एकस्मिन्समये. These are still two separate words, not one one long compound word, but in

एकस्मिन्समये *Ekasmin samaye* 「一時」

《佛說阿彌陀經》的梵文題目是*Sukhāvatīvyūha*－－極樂邦展現，經文開始是 एवं मया शुतम्（1）字。現在我們繼續下一句，एकस्मिन्समये。佛的弟子阿難（2）尊者繼續描述佛陀講說這部經的情況。

在每個講經的法會裡，都會有六種成就（3）：信、聞、時、處、主、衆。「如是我聞」是屬信成就和聞成就。一時就是時成就。

एकस्मिन् *ekasmin* 是「一」的意思，一個什麼？一時所以要和下一字一起，意義才完全。 *samaye*「時間」，它與 *ekasmin* 一致，成一描述之語。 एक 是「一」的意思，加上字尾 -स्मिन्-*smin* 表示時間或地點，在英文會用的前置詞是 「in」或「at 」或「on」。

在寫 *ekasmin*, ए 是 *e*；क 是 *ka*，如只寫 *k* 則是 क्，因爲 स 是 *s*，表示子音之後沒有母音，स 是 *sa* ，那爲什麼 -*smi* 寫成 -स्मि，而不是 -समि？兩種都可以。但既然 *s* 和 *m* 的音這樣相近，當想像所寫的字時，是應放一起比較合理。如 स्म 。ि 表示短音 *i*，再加上 न्*n* 字，就成 एकस्मिन् *ekasmin*。

當下個字和這個字的發音沒有分開時，寫字時也可以連起來。所以這個字的字

writing their letters are combined. Originally Sanskrit wrote all words together with no break until the end of a line of writing. Today if a word ends neatly with a vowel, we leave a space before writing the next word, but final consonants are written in combination with the first letter of the following word.

समये *Samaye* means "time" or "occasion". It has the ending *-e* which translates "on", "at" or "in", just as the ending *-smin* in the word *ekasmin*. The two endings look and sound different, but they have the same function, and the two words go together to mean "at one time".

Without any function marker or ending the word is समय *samaya*. Literally it means "a coming together". It can refer to a meeting or event, an agreement or convention.[4] The meaning "time" comes from the idea of agreeing upon a time, the right time or proper occasion. The Buddha speaks Dharma when the opportunities of living beings are ripe to hear that Dharma, when the conditions "come together".

The more common Sanskrit word for time is काल *kāla*, but *kāla* lacks this suggestion of agreement. *Samaya* is used instead of *kāla* because the Sūtra

> Agrees with the principles of all Buddhas above,
> And accord with the opportunities of living beings below.

This "time" fulfills the requirement of the third of the Six Establishments. It is the time when the Buddha's speech comes together with the potentials of beings who hear this Dharma, the Dharma of reciting the name of the Buddha अमिताभ to be reborn in the Pure Land सुखावती.[5]

Notes:

1 *evaṃ mayā śrutam*, "Thus I have heard". See VBS 335, April 1998.

2 आनन्द His name means 'Bliss' or 'Blissful'.

3 For more about the Six Establishments, see VBS 28.

4 'Convention' in English is also literally a 'coming together'; based on the Latin *cum* 'together' and *venire* 'to come'.

5 Answer to last lesson's quiz: Sukhāvatī. The words to figure out read: *mayā Buddhaḥ śrutaḥ*, "By me the Buddha was heard" which is the same as "I heard the Buddha".

Quiz:

शाक्यमुनिबुद्ध _____

尾，與下個的字首 स *s*，可合併起來成 न्स *ns*，成為 एकस्मिन्समये。這還是兩個字，不是一個長的複合字。只是寫起來是合併一起。本來在梵文裡，字寫起來都是連在一起的，一直到一行結束爲止。現在如果字尾是母音，往往會空一格，再寫下一個字。但如果字尾是子音，就會和下一個字合併而寫。

समये *samaye* 的意思是時間或時機。它的字尾 *-e* ，表示英文的前置詞 in、at 或 on，就和 *ekasmin* 裡的 *smin* 一樣。這兩個字尾，外表和音都不同，但卻是同樣的作用。二個字一起的意思是「一時」，

समय *samaya* 是沒有任何作用的記號，或字尾的字。它的意思是「聚集」，可說是一個「會議」或「事件」，一個「協議」或「集會」（4）。

這裡的時間，表示來自一個衆所同意的時間，一個正確的時間、正當的時機。在梵文表「時間」較常用的字是 *Kāla* 但這個字沒有這種的意味。

用 *samaya* 而不用 काल *kāla* ，是因爲經典是上契諸佛之理，下契衆生之機。這個時間契合了六成就中的第三成就，這個是佛陀的說法符合衆生聽法的機的時候，而這個法就是誦念 अमिताभ 佛的名號，可以往生 सुखावती 淨土。（5）

註：

1 *evaṃ mayā śrutam* 「如是我聞」請看萬佛城金剛菩提海月刊第 335 期1998年4月 。

2 आनन्द 名字的意思是慶喜、喜悅。

3 下期有更多的六成就。

4 convention 是集會的意思，在英文裡直譯是聚集一起。由拉丁文 *cum* 「在一起」和 *venire* 合聚。

5 上一期的小考答案是：梵文字的答案是 *mayā Buddhaḥ śrutaḥ* 意思是「我是這麼聽佛說」和「如是我聞」一樣的意思。

小考：

शाक्यमुनिबुद्ध _____

梵文課
Sanskrit Lesson #8

Bodhi Field

by Bhikshuni Heng Hsien　比丘尼恒賢　文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿　中譯

भगवान् Bhagavān "The Honored One"

Every Sūtra spoken by the Buddha begins with Ananda's account of how he heard the Sūtra and the circumstances under which it was spoken. The text of the Amitābha Sūtra has so far read:

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye

"Thus I have heard at one time..."

The next word is भगवान् *Bhagavān*, which we translate "Honored One." Of the Six Establishments which must be completed in order that a Sūtra be spoken, the opening words of the text fulfilled the establishments of faith, hearing and time. *Bhagavān* meets the fourth, that of the host. Host refers to the Dharma Speaking Host, the person who speaks this Sūtra. The Sūtra itself tells of Amitābha Buddha, the Buddha of the Western Paradise *Sukhāvatī*, and it was spoken by the Buddha शाक्यमुनि *Śākyamuni* so that living beings of our realm might come to know of Amitābha and the wonderful advantages to be gained from obtaining rebirth in his land.

भगवान् Bhagavān, "The Honored One," therefore, refers to Śākyamuni Buddha, the Buddha whom we know from history. In writing भगवान् , भ is *bha*, ग is *ga*, and व *va*. ा after व makes *va* into *vā*; न् is *n* with no vowel following (*na* would be written न .) If you look Bhagavān up in a Sanskrit dictionary, it is listed in the form भगवत् *Bhagavat*. -वान् , -*vān*, is the form the end of the word takes when the Honored One is subject of the sentence.

भगवान् is one of the Buddha's titles, just as are the titles बुद्ध Buddha, "Enlightened One" and सर्वज्ञ Sarvajña, "All Knower". Any Buddha may be addressed by these titles, whereas

भगवान् Bhagavān 世尊

佛所說的每一部經，都是開始於阿難尊者所聞，以及說法當時的情境。到目前為止《阿彌陀經》的經文是：

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye

「如是我聞，一時」的下一個字是 *Bhagavān* 我們都翻譯成世尊。它也是每一部經典必須具有的六種成就之一，前面已講解信、聞、時三種成就；*Bhagavān* 符合了主成就——此經的說法主。此經是講述西方極樂世界教主阿彌陀佛，而是由 शाक्यमुनि 釋迦牟尼佛所說。所以我們這個世界的眾生才能知道阿彌陀佛，以及往生他的國土的種種絕妙利益。

भगवान् *Bhagavān* 世尊，在此指釋迦牟尼佛，寫這個字時 भ 是 *bha*、ग 是 *ga*，व *va*。ा 在 व *va* 後成 *va* 的長音*vā*，न् 是 *n* 後沒有母音（如果有母音則是 ）如果你查看梵文字典，它是在 *Bhagavat* भगवत् 之下，尾音 -वान्-*van* 是表示這個字是一句中的主詞。

भगवान् 是佛的名號之一。和其它的名號如 बुद्ध 覺者，सर्वज्ञ 一切智者一樣。而釋迦牟尼，是佛的別名。意思是釋迦的聖者。釋迦 *Śākya* 是佛的族姓，牟尼 *muni* 意思是聖者，尤指發願靜寂之人。

釋迦牟尼佛也有一個名字——悉達多

菩提田

Śākyamuni is the name of a particular Buddha and is something like a family name. "Śākyamuni" means "Sage of the Śākyas" or the "Śākyan Sage", "Śākya" being the clan to which the Buddha belonged, and *muni* meaning "holy man", especially one who takes a vow of silence.

Śākyamuni Buddha also has a personal name, *Siddhārtha*, meaning "One whose goal (अर्थ *artha*) is accomplished (सिद्ध *siddha*)", signifying that he is one who has realized Buddhahood.

"But," you object, "you can't fool me. I know the Buddha had this name before he'd even begun to cultivate. What goal had he accomplished then?"

When his parents named him *Siddhārtha*, they meant whatever goal he had would be achieved, little realizing it would be the very highest goal! You can also explain this by saying that Śākyamuni had completed all the prerequisites to Buddhahood in numberless past lives of cultivation.

To summarize, *Buddha* and *Bhagavān* are titles; Śākyamuni is the family name and *Siddhārtha* is the Buddha's personal name.

Very literally, *Bhagavān* means, "Possessing Honor", and can be analyzed into two parts:

(1) भग *bhaga* "honor".

(2) -वान् *-vān*, "possessing" (or वत् *-vat*, as explained above.)

The word as a whole means "One possessing honor", that is, one honored and revered by others, having honor from them and being honorable in return.

Bhagavān has many other meanings, and the Buddha has many other titles. Can you figure these titles out?

तथागत   _____

अर्हत्   _____

संयसंबुद्ध   _____

The answer to last issue's quiz is Śākyamunibuddha

Siddhārtha，指此人已完成 （*siddha* सिद्ध）他的目標（अर्थ *rtha*），表示他已證得佛道。

有人也許會說：「但是你可騙不了我，我知道這個名字是佛尚未開始修行時的名字，那時他到底完成了什麼目標？」

當他的父母取悉達多名字時，只認為他可以成就他所有的目標，沒有想到是最高目標。也可以說釋迦牟尼佛在過去無量世的修行中，已完成了成佛的必要條件。

總之，「佛」和「世尊」是名號；「釋迦牟尼」是別號；「悉達多」是佛的個人的名字。

Bhagavān 字義上的意思是「持有榮耀」，可以分析成二部份：

（1） भग *bhaga* 「榮耀」。

（2） -वान् *-vān* 「持有」（或 वत् *-vat* 前面已有解釋）。整個字的意思是「持有榮耀之人」，就是為人所尊敬的人；受到別人的尊敬，同時也是個值得尊敬的人。

Bhagavān 還有許多其他的意義，佛陀也有其他的名號。你是否知道以下的名號是什麼？

तथागत   _____

अर्हत्   _____

संयसंबुद्ध   _____

上一期的答案是 Śākyamunibuddha 釋迦牟尼佛。

भगवान्देवमानुषैर्वन्दितः

Bhagavān devamānuṣair vanditaḥ.
"By gods and men the Honored One's revered."

人天之尊

श्रावस्त्याम्

梵文課
Sanskrit Lesson #9

比丘尼恒賢　文　by Bhikshuni Heng Hsien
比丘尼恒懿　中譯　Chinese translation by Bhikshuni Heng Yi

श्रावस्त्याम् *Śrāvastyām*, "at *Śrāvastī*"

In the *Smaller Sūtra of the Land of Ultimate Bliss*, we now come to the fifth of the six Sūtra Establishments, that of place. The city of *Śrāvastī* is the place where Śākyamuni Buddha spoke this Sūtra. From previous lessons you know that the ending on *Śrāvastyām* means "in" or "at". The *ī* of *Śrāvastī* changes to *y* before the vowel of -*ām*, giving the form *Śrāvastyām*. So far there have been three different endings which mean "in" or "at":

-*smin*, as in *ekasmin*, "at one";
-*e*, as in *samaye*, "at time";
-*ām*, as in *Śrāvastyām*, "at *Śrāvastī*."

The endings differ with the type of word; *eka* is a pronoun, *samaya* is a noun ending in -*a*, and *Śrāvastī* is a noun ending in -*ī*.

The word preceding *Śrāvastyām* in the text is the Buddha's title, *Bhagavān*, 'Honored One". Because *Śrāvastyām* follows it immediately, the final *n* of *Bhagavān* is 'colored' by the *ś* of *Śrāvastyām* which follows it, and thus is pronounced slightly differently. Written Sanskrit reflects this subtle sound change, marking the final न् *n* as ञ् *ñ*. भगवाञ्श्रावस्त्याम् , ञ्श is ñśr, the combination of the shortened forms of ञ *ñ*, श *ś*, and र *r*. The ् that means that no vowel follows is not used in the 'cluster' because it is understood that the consonants combine with no vowels in between. In the same way, स्त्य is *sty*, स *s*, plus त *t*, plus य *y*.[1]

India was once divided into independent countries, and *Śrāvastī* was the capital of the country *Kośala*.

Situated on the bank of the river *Aciravatī*, the city was the meeting place of three major trade routes, and an important commercial and religious center. People said it had everything.[2] The Buddha spent a lot of time in *Śrāvastī*, including 25 summer retreats, and spoke hundreds of Sūtras there, among them the

श्रावस्त्याम् *Śrāvastyām* 在舍衛國

在佛說阿彌陀經裡，我們現在講到經典中六成就中的第五成就――處成就。舍衛國是釋迦牟尼佛講這部經的地點，由上幾課中，我們知道 *Śrāvastyām* 字的尾音表示 "in"（處）或 "at"（時）。它是將原字 *Śrāvastī* 字尾 *ī* 在母音 *ām* 之前改成 *y*，成爲 *śrāvastyām*。到目前爲止，我們學了三種尾音，都代表「處」或「時間」：
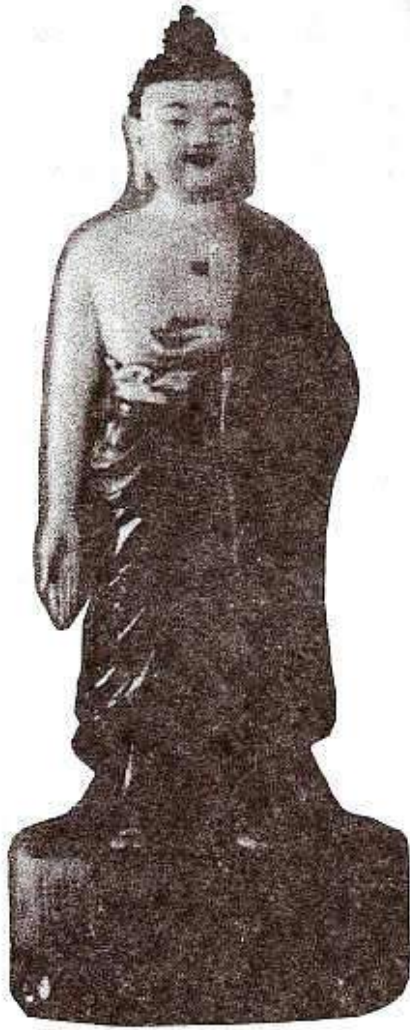
-*smin* 在字 *ekasmin* 裡「一」之意。
-*e* 在字 *samaye* 裡「時」之意。
-*am* 在字 *śrāvastyām* 裡「在舍衛國」之意。

由於字型不同，字尾就有所不同，如 *eka* 是代名詞；*samaya* 是字尾是 *a* 的名詞；而 *śrāvastī* 是字尾爲 *ī* 的名詞。

在經文裡，在 *Śrāvastyām* 的前一個字是 *Bhagavān* 世尊，由於 *Śrāvastyām* 是緊跟其後，使 *Bhagavān* 的最後一個母音受了 *Śrāvastyām* 的第一個字母 *ś* 影響，使其發音有所改變，在書寫梵文時就要顯出它的改變，所以使原有的 *n* 字 न 改成 *ñ* 字 ञ：भगवाञ्श्रावस्त्याम् ，ञ्श 是 *ñśr* （ञ 是 *ñ*, श 是 *ś*, र 是 *r*）三子音合併而成的寫法。符號不必用於這裡；因爲音

的寫法，就表示子音後沒有母音，同樣的

，寫 *sty* 時，是 स्त्य 由 स *s* 加上 त *t*

，再加上 य *y* 而成的。（一）

　　印度，有一度分成幾個國家，而舍衛國是 *Kośala* 國的首都，座落於 *Aciravati* 河的河岸。它是三個主要通商路線的集會點，是個很重要的商業、宗教的中心，人們說這個城市是「擁有一切」（二），佛陀在舍衛國的時間很多，包括廿五次結夏安居，講說了上百部的經典，其中包括我們現在學習的 सुखावतीव्युहसुत्त म्。

備註：

（一）梵文字母，請參閱 330 和 331 期。

（二）巴利文中 *Sabbam atthi* 和梵文的 *Sarvam asti* 一樣意思是「它擁有一切」。在巴利文，是用來形容一城市 *Sāvatthi* 。有人說一位聖者名叫 *Savattha* 住在那裡，漸漸的，那地方，環繞著他的宗教中心而成長，所以以他的名字為城名。

（三）　上一期的答案：*Tathāgata, Arhat, Samyaksambuddha*，（改成 संयक्संबुद्ध ）。

Sukhāvatīvyūha we now read

सुखावतीव्युहसुत्त म्

Notes:

[1] The entire Sanskrit alphabet appeared in issues 330 and 331 of Vajra Bodhi Sea.

[2] The Pali expression, *sabbam atthi* is the equivalent of the Sanskrit *sarvam asti*, "It's got everything." The Pali expression is used to explain the name of the city in Pali, *Sāvatthi*. Some say that the sage *Savattha* lived there, and that the city which grew up around his religious center took its name from him.

[3] Answers to last issue's quiz: *Tathāgata, Arhat, Samyaksam-buddha,* (correct to: संयक्संबुद्ध).

梵文課

Sanskrit Lesson #10

比丘尼恒賢 文　by Bhikshuni Heng Hsien
比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi
續第 339 期　Continued from Issue 339

विहरति स्म *Viharati sma.* "Dwelt."

With these words, the first phrase of the *Amitābha Sūtra* is complete. It reads:

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye
"Thus I have heard at one time

भगवाञ्श्रावस्तयां विहरति स्म।

Bhagavāñ Śrāvastyāṃ viharati sma.
the Honored One dwelt at Śrāvastī."

Notice that when the word *Śrāvastyāṃ* occurred alone, the final *ṃ* was written in full, but now, with a consonant directly following, it's reduced to a single dot.

विहरति *viharati*, should remind the reader of another Buddhist word, विहार *vihāra*, and in fact they are related. *Viharati* is a verb which means "he dwells"; *vihāra* is a "dwelling place," the Buddhist word for monastery. The verb *viharati* also means to "wander," "roam," or "walk," and the meaning "dwell" is active: "dwelling" in the sense of passing time.

Vihāras were at first just way-stations, places where the Sangha passed the night. The first disciples of the Buddha were all wanderers, staying long in one place only for the compulsory rain retreat.

The word *vihāra* seems to have also been used for a central area where Bhikṣus walked and meditated, around which eventually individual huts or cells were grouped. *Vihāras* gradually evolved into permanent dwellings, real monasteries, and the walking area became the central Buddha Hall. These were India's first temples, from which all the others were inspired.

Vihāra also occurs in a well-known Buddhist list, the Four ब्राह्मविहार *Brāhmavihāra,* or "Pure Stations," also called the

विहरति स्म *Viharati sma.* 在。

這些字，使《阿彌陀經》的第一段得以完整。全段是

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye
「 如是我聞，一時

भगवाञ्श्रावस्तयां विहरति स्म।

Bhagavāñ Śrāvastyāṃ viharati sma.
佛在舍衛國。 」

是否注意到，當 *Śrāvastyāṃ* 單獨出現時，字尾 *ṃ* 是全型出現；但當其後面一個字的字首是子音時，*ṃ* 就縮成一個點而已。

विहरति *viharati*, 這個字可提醒讀者另外一個佛教名詞 विहार *vihāra*, 而事實上，這兩者是相關的。 *Viharati* 是動詞，意思是：「他住在」；而 *vihāra* 是名詞「住處」，在佛教來說就是寺院。動詞 *viharati* 也有漫遊、徜徉、走路的意思，這個「住」字含有活動的意義；名詞的「住」字則有暫時的意味。

Vihāras 起初只是個歇息站，供僧人們經過住一晚。佛陀最早期的弟子，都是四處漫遊，只有必要的結夏安居時，才長時間地停留在一個地方。

Vihāra 同時也用於比丘們經行或打坐的中心點，最後成爲各茅舍聚集之處。

所以 *vihāras* 慢慢地變爲永久的住處，成爲寺院；而經行的部分則成爲佛堂。這也是印度寺廟的開始，從此他處亦開始倣傚。

Vihāras 同時也出現在有名的佛教名詞，四梵住 ब्राह्मविहार *Brāhmavihāra* 或 अप्रमाण

Four अप्रमाण *apramāṇa,* "Unlimiteds." They are:

मैत्री　*Maitrī*　kindness;

करुणा　*Karuṇā*　compassion;

मुदिता　*Muditā*　being glad;

उपेक्षा　*Upekṣā*　indifference.

These are four attitudes adopted by the cultivator in response to states. Each pairs off with and counters the excess in a given situation, returning it to the Middle Way. Kindness counters hatred; compassion dilutes exasperation; gladness is an antidote to jealousy; and indifference counteracts love. Meeting each state with the appropriate *vihāra,* you are not moved or turned, but "dwell."

स्म *sma,* is a particle, an "empty word," which puts a verb in the past tense, but does not cut off the notion of continuing through time. *Sma* plus the present tense *viharati* suggests that, although living beings perceived the Buddha's dwelling at *Śrāvastī* as a concrete past event, the Buddha also permanently dwells in all places at all times.

विहारे विहारिणो विहरन्ति स्म।
Vihāre vihāriṇo viharanti sma.
"In the vihāra the wanderers dwelt."

apramāṇa, 四無量心：

मैत्री　*Maitrī*　慈

करुणा　*Karuṇā*　悲

मुदिता　*Muditā*　喜

उपेक्षा　*Upekṣā*　捨

當修行人遇到境界時，就用四種態度來對治，以便使其走入中道。慈，可抵制怨恨；悲，能融銷憤怒；喜，是化解嫉妒；捨，則對治情愛。用適當的 *vihāra* 來面對你的境界，你就不會被境界轉，而能「不動」——「住著」。

स्म *sma,* 是連接詞，是「空字」將現在式的動詞轉到過去式，但仍保留時間繼續的概念。所以 *sma* 加上現在式動詞 *viharati* 這意思就是說，雖然眾生認為佛住在舍衛國確實是過去的事，但佛陀在任何時間都是遍一切處的。

विहारे विहारिणो विहरन्ति स्म।
Vihāre vihāriṇo viharanti sma.
漫遊者住在寺院裡。

梵文第十一課
Sanskrit Lesson #11

比丘尼恒賢 文　by Bhikshuni Heng Hsien
比丘尼恒慈 中譯　Chinese translation by Bhikshuni Heng Yi

विहरति स्म *Viharati sma*　He dwelt
(Part Two)

Every Buddhist sūtra indicates the place where the Buddha spoke it, and the verb used is generally *viharati sma*, **he dwelt**. One of the meanings of Sanskrit is **put together**, and a Sanskrit word like *viharati* may be analyzed as put together from various sub-parts. These are not independent words, but meaning elements, formative elements, and function markers. These sound like forbidding technical terms, but actually a meaning element is just a part of a word which suggests an idea, thereby filling out that word's meaning. A formative element fills out the form of the word, forming various stems, to which are added function markers. Function markers show how the word is used in its sentence in relation to the other words.

The central meaning element of a word is called its root, which in Sanskrit is called *dhātu*, more precisely translated as **realm**. A root is really just a convenient way to describe what words, for example *viharati*, *vihāra*, and *vihārin* (he dwells, dwelling and dweller) have in common. In English we would say the root is **dwell**, but in Sanskrit it is not even a full word that ever occurs by itself. The root of these three words is the syllable *hṛ*, which is transformed into whole words, perhaps by expanding to either *har* or *hār*, and by gathering in other parts of words such as *vi-*, *-a-*, *-ti*, *-a*, or *-in*.

The root *hṛ* acts as a seed syllable, suggesting a fundamental idea of **take**, or **carry** *Vi -* is a meaning element, but not a root. It is pre-fixed before the root and adds the notion of division, distribution or expansion to the meaning **take** of *hṛ*. *Vi- -hṛ* together mean **distribute**. The words that come from these elements however often stretch this sense in common speech: to distribute oneself through space is to **wander, travel, roam,** while to distribute oneself through time is to **pass time** and hence to **dwell**. Here opposite meanings come from the same basic elements, for we don't ordinarily think **to go** is like **to stay**. This involves two factors, the original meanings of basic elements, and the customary use made of whole words. In English this is also true, but we are not as consciously aware of the parts of which our words are made as were the Sanskrit speaking Indians.

To form *viharati*, *hṛ* expands to *har* ; *-a-* is a formative

विहरति स्म *Viharati sma*　他住在
（第二部份）

　　每部佛經都指出佛說那部經的地點，而所用的動詞大都是 *viharati sma*，「他住在」之意。梵文 Sanskrit 其中之一個意義為集聚，而分析梵文字 *viharati* 時就像許多小部份集聚成一個字。這些都不是單獨的一個字，而是意義要素、造字要素（接頭語、接尾語）以及功能記號（如前置詞、助動詞等）這聽起來是艱難的專有名詞。事實上，意義要素只是字的一部份，它提供一個意思，以至使字的意思完整。而造字要素，使字的型態完整，而造出各種不同的語幹。功能記號是顯示一句中，一個字與其他字之間是如何的運用。

　　一個字的最重要的要素，我們稱之為「根」，在梵文為 *dhātu* 較準確翻譯應稱之為「界」字根。其實是一個較方便的方法來形容這個字，如 *viharati, vihāra* 和 *vihārin*（他住在、住處、住者）都有共同點，在英文我們會說字根是 dwell（住），但在梵文裡根本就不是一個完整的句子。這三個字的字根是一個音節 *hṛ*，當擴展它成 *har* 或 *hār* 然後再加上其他部分的字如 *vi-*, *-a-*, *-ti*, *-a*, 或 *-in.* 等才形成一個完整的字。

　　hṛ 字根就好像一個種子音節，基本上的意思是「拿」或「帶」，*Vi-* 是意義要素，不是根，而是加在字根前，於是使字根 *hṛ*「拿」擴展其意義成為「散佈」。有此要素的字往往都帶有延伸的意味。如將自己散佈到各處，那是「漫遊」、「旅行」、「徜徉」；如將自己散佈到時間內，那是「經過時間」或「渡日子」，以至成為「住」。所以在這裡兩個相反的意義的字，卻來自同一個要素。因為一般來說，我們不會認為「去」和「留下」是一樣的，這裡包含兩個要因，基本要素的原意和整字的習慣性使用法。在英文裡也有這種情形，但我們不像講梵文的印度人，那麼準確地知道我們的字是由那些部分形成的。

　　要形成 *viharati*，由 *hṛ* 擴展成 *har*；而 *-a-* 是造字要素，使其成為現在式的語幹，而 ti 是功能記號，代表著 he, she, 或 it,

element making up the present stem, -*ti* is a function marker which contains the subject **he, she,** or **it** as needed. The word

सम *sma* after *viharati* was discussed before. It takes the whole situation set forth in the present tense and shifts it to the past.

This lesson has introduced the concept of a root. Remember it is nothing that exists alone, but merely a notion useful in analysis, empty of substance with no independent existence.

धातुर्धातुर्तस्माद्धातुरुच्यते ॥

Dhātur adhātur tasmād dhātur ucyate.

A root is no root so it is called a root .

Try to analyze the following verbs:

1. पश्यति *paśyati,* he sees.

2. मुञ्चति *muñcati,* he frees.

3. व्यवलोकयति *vyavalokayati,* he contemplates at ease.

第三人稱單數，而在 *viharati* 字後的 सम sma，前面已討論過了，把現在式的動詞改成過去式。

這一課介紹了字根的概念，記住沒有一樣東西是獨立生存的，它只是在分析上為一個有用的觀念，空虛的本體是無法獨立存在的。

धातुर्धातुर्तस्माद्धातुरुच्यते ॥

Dhātur adhātur tasmād dhātur ucyate.

一個根是沒有根，所以名之為「根」

試分析以下的動詞：

1. पश्यति *paśyati* 他看見

2. मुञ्चति *muñcati* 他釋放

3. व्यवलोकयति *vyavalokayati* 他觀自在

梵文第十二課之一
Sanskrit Lesson #12 (Part One)

比丘尼恆賢 文　by Bhikshuni Heng Hsien
比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme
in the Jeta Grove, in the Garden of Anāthapiṇḍada

Continuing to set the scene for the *Buddha Speaks of Amitābha Sūtra*, Śākyamuni Buddha's disciple Ānanda says, जेतवने *Jetavane*. It was in the Grove which formerily belonged to Prince Jetṛ, 2 or 3 miles south of the great city Śrāvastī, that the Buddha spoke this Sūtra.

अनाथपिण्डदस्यारामे, *Anāthapiṇḍadasyārāme.* Anāthapiṇḍada, worthy banker of the city Śrāvastī, purchased this grove from the King's son, Prince Jetṛ, in order to present it to the Buddha and his disciples as a site for a *vihāra.(1)*

The Prince's price was enough gold coins to cover the ground; not expecting it to be met, he originally had no intention of selling the grove. Once the ground was covered, however, the Prince was unable to default on the verbal contract, for a sovereign's word must stand.

"But you haven't at any rate covered the trees," he said. "You, Anāthapiṇḍada, may give the Buddha the ground, but the trees will be my gift." Consequently the वन *vana*, **grove**, is named the *Jetavana* after the Prince (*Jetṛ* becomes *Jeta* in a compound word), and the आराम *ārāma*, **garden**, within the grove is called Anāthapiṇḍada's Garden.

वने *vane*, and आरामे, *ārāme*, each end in –e, which marks the function of location and translates **in**. Words like *vana*– and, *ārāma*– with stems in –a all take the ending –e to translate **in, at, on**. *(2)*

The gifts are named after the two donors in two different ways in Sanskrit, by using either one long word or two. *Jetavana*, the Jeta Grove, is all one word, but can be analyzed as **the grove of Jetṛ** or as **Jetṛ's Grove**. *Anāthapiṇḍadasyārāma*, **Anāthapiṇḍada's Garden**, is two words, *Anāthapiṇḍadasya* and *ārāma*, which are written as what looks like one word. That is because the –a at the end of *Anāthapiṇḍadasya* combines with the ā– which begins *ārāma*, to give the one sound –ā–. *Anāthapiṇḍada* is the stem of the donor's name, and the ending –*sya* the function marker of possession, used by all nouns with stems in –a to translate **of**.

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme
祇樹給孤獨園

　　我們再繼續看《佛說阿彌陀經》，釋迦牟尼佛的弟子，阿難尊者說 जेतवने *Jetavane*，這是佛講這部經的地點，爲一座落於舍衛國大城南方二至三哩路程的樹林，原是由祇陀太子所有。

अनाथपिण्डदस्यारामे *Anāthapiṇḍadasyārāme.* Anāthapiṇḍada，是舍衛國大富翁給孤獨長者向祇陀太子買下的樹林，供養佛及諸弟子一個住所 *vihāra*（註１），

　　太子原不想賣，所以開價要長者把金磚鋪滿園地。原以爲他辦不到，沒想到長者回家將所藏金磚鋪滿園地，太子在「君無戲言」之下，只好答應了。

　　他說：「但是樹林部份沒鋪到，所以長者你供佛園地，而樹的部份算我供佛的。」於是 वन *vana* 樹林是用祇陀太子的名字（*Jetṛ* 在複合字裡成爲 *Jeta*）；樹林內的 आराम *ārāma* 花園則用給孤獨長者的名字。

　　वने *vane* 樹林和 आरामे *ārāme* 花園兩個尾音都是 -e，其功能是個地點的記號，所以翻成「在」。字如 *vana*- 和 *ārāma*- 字的語幹爲 -a 字都是用尾音 -e 來表示英文中的 in, at, on。（註２）

　　這供養是用二位檀越的名字，在梵文用二個不同的方法來顯示。*Jetavana* 祇樹是一個字，可說是「祇陀之樹林」；而給孤獨園 *Anāthapiṇḍadasyārāma*，「給孤獨之花園」是兩個字「*Anāthapiṇḍadasya*」和「*ārāma*」，看起來像一個字。

　　因爲 *Anāthapiṇḍadasya* 的尾音 -a 和 *ārāma* 的字首 -a 合起來成一個 -ā 音。*Anāthapiṇḍada* 是長者名字的語幹，尾音 -*sya* 是表示持有的功能記號，所有 -a 語幹的名詞都是用這尾音，英文翻成 **of**。

The sign ऽ after जेतवने *Jetavane* in the Sanskrit writing above acts as an apostrophe, showing that the first अ, *a-*, of *Anāthapiṇḍadasya* is lost in pronunciation after the final *-e* of *Jetavane*.

ऽ always stands for a lost short *a-*.

Moreover the names of the Prince and Minister may also be analyzed into meaningful parts, and this we shall do next time.

Notes:
(1) "Dwelling." See *Vajra Bodhi Sea*, No. 352 (Sept. 1999).
(2) See *Vajra Bodhi Sea*, No. 337 (June 1998).

Analysis of last lesson's verbs:

Paśyati : root *paś-* see; *-ya-* helps form the stem; personal ending *-ti*.

Muñcati : root *muc-* free; *-ñ-* and *-a-* help form the stem; personal ending *-ti*.

Vyavalokayati : prefixes *vi-* extensively and *ava-* down; root *lok-* look; stem element *-aya-*; personal ending *-ti*.

৪০To be continued

在 जेतवने *Jetavane* 之後的記號 ऽ，在梵文是一種省略符號，表示 *Anāthapiṇḍadasya* 的字首 अ, *a-*, 的發音在 *Jetavane* 的字首 *e* 後被省略。

ऽ 永遠都是表示 *a-* 音的省略。

下期我們來分析太子和長者的名字，他們都具有含意。

註：
１）住處。請看本刊第 352 期（1999年9月）
２）及 337 期（1998年6月）

上一課動詞的分析：

Paśyati 字根 *Paś-* 「看」；加 *-ya-*，形成字的語幹。 *-ti.* 是屬人稱的尾音。

Muñcati 字根 *muc-* 「釋放」；加上 *-ñ-* 和 *-a-* 成字的語幹，屬人稱的尾音爲 *-ti*。

Vyavalokayati 接頭語 *vi-*；「廣泛地」*ava-*「下」；字根 *lok-* look「看」；語幹要素 *-aya-*；人稱的尾音 *-ti*。

৪০待續

梵文第十二課之二
Sanskrit Lesson #12 (Part Two)

比丘尼恒賢 文　by Bhikshuni Heng Hsien
比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme
"In the Jeta Grove, in the Garden of Anāthapiṇḍada"

The *ārāma*, pleasure grove or garden, where the Buddha spoke the *Shorter Sūtra of the Land of Happiness*, was located in a *vana*, wooded grove, purchased from the reluctant Prince Jetṛ. With the gold from the sale, in an amount sufficient to cover the ground of the woods, the Prince built a fabulous gateway as an entrance to the park. Anāthapiṇḍada, who had managed to buy the grove from the Prince, and thereby be the one to give it to the Buddha and the Saṅgha, also spent large sums constructing buildings on the site. Both men were credited with the gift, and so the woods are named for Prince Jetṛ, and the garden for Anāthapiṇḍada.

Jetṛ means **Conqueror**. It comes from the root *ji-*, **conquer**, to which is added the ending *-tṛ* which means **one who**. This is just like the English ending *-or*, **one who**, which is added to the root verb *conquer*. We could also call him **Victor** and say that English *Victor*, **one who wins**, comes from a root *vict-* meaning **win** with the same ending *-or*, which means **one who**. Then why is his name spelled *Je - tṛ* and not *Ji – tṛ*?

In Sanskrit each vowel has a weak, a middle, and a strengthened grade. Considering the basic sounds *a, i, u*, the middle grade of each is its characteristic (guṇa) aspect, *a* can't weaken any further and so the weak version of this sound is also *a*, and strengthened it is *ā*.

e (pronounced like the *ay* of English 'day'), weakens to *i* or *ī*, and strong appears as *ai* (pronounced like English 'eye').

o weakened is *u* or *ū*, and strengthened it is *au* (pronounced as *ow* in English 'vow').

Weak	middle	strong
a	a	ā
i , ī	e	ai
u, ū	o	au

Roots are usually mentioned by referring to the weak version of the vowel. In the case of *ji-*, **conquer**, this is *i*. But the ending *-tṛ* when added to the root is a moderately 'heavy' ending and

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme
祇樹給孤獨園

　　佛陀講這部阿彌陀經的美麗花園 *ārāma* ，是座落於一樹林之內 *vana* ，是祇陀太子以金磚鋪滿地的價錢很不情願地賣出。後來太子在花園的進口處，蓋了一個極壯觀的門，而購買此園地的給孤獨長者，在此地上建造許多建築物供佛與僧，所以他們兩人都有功德，於是樹林則用祇陀太子的名字，而花園用給孤獨長者之名。

　　Jetṛ 意思是戰勝者，它從字根 *Ji*（意思是戰勝）而來，在字後面加上尾音 *-tṛ* 表示一者，就好像英文尾音 *-or* 一樣，英文 *victor*（勝利者），是從字根 *vict-*（勝利）而來，所以字尾 *-or* 也是表示一者，但為什麼它不寫成 *Ji - tṛ* 而是 *Je - tṛ* 呢？

　　在梵文裡每個母音有其弱級、中級、強級三種等級的音。基本音如 *a, i, u* 的中級音是它的特別形式 (guṇa)，*a* 無法再弱式，所以它的弱級音也是 *a*，而強化它則是 *ā*。

　　e（發音如英文中的 day）弱式它則是 *i* 或 *ī*，而強級音則為 *ai*（發音如英文中的 eye）

　　o 的弱級音為 *u* 或 *ū*, 強級音則為 *au*（發音如英文中的 vow）。

弱	中	強
a	a	ā
i, ī	e	ai
u, ū	o	au

　　而字根往往是用母音的弱音，以 *Ji*（戰勝）為例，它是 *i*，如果字根加上尾音 *-tṛ* 本身是算頗強的尾音，所以就用它的中級，稱之為 guṇa，以至於戰勝者成為 *Jetṛ* 如梵文字 जेतृ。

　　為什麼太子取名為祇陀呢？三個原因：
1）因為他戰勝他的敵人。

therefore calls for the middle (guṇa) grade, or *e*. This is why **Conqueror,** is spelled *Jetṛ*. जेतु

Why was the Prince given this name? Three explanations can be made:

1) because he conquered his enemies;
2) because he was born at a time when the king, his father had overcome his enemies; and
3) because such a name was auspicious for a member of the royal line.

Loyal to the Buddha to the end, the Prince was killed by his own half-brother for refusing to participate in the massacre of the Buddha's clan. Since the Buddha spoke numerous sūtras in the Jeta Grove, Prince Jetṛ's name is well-known to students of the sūtras.

2）因爲當他出生時，他的父王戰勝了敵人。
3）因爲皇族裡，這種名字是很吉的。

由於對佛陀的忠誠，太子不願加入殺害釋迦族的行列，以至被他的同父異母兄弟所殺。由於佛在祇樹園講了許多經典，祇陀太子的名字，成爲學經者耳熟能詳的人物。

梵文第十二課之三
Sanskrit Lesson #12 (Part Three)

比丘尼恒賢 文　by Bhikshuni Heng Hsien
比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

In the Jeta Grove, in the Garden of Anāthapiṇḍada

अनाथपिण्डद, *Anāthapiṇḍada,* wealthy Śreṣṭhin of Śrāvastī, was a great Dharma-protector at the time of the Buddha. His personal name was सुदत्त, *Sudatta,* but he was always called Anāthapiṇḍada, "Feeder of the Destitute," because of his great beneficience. श्रेष्ठिन् a *śreṣṭhin,* was a cross between a banker and an elder—something like an enlightened financier. Often engaging in trade himself, the śreṣṭhin controlled a great deal of wealth, and might serve as advisor to the local government, perhaps heading up the local guilds as well. It was a highly respected position.

Anāthapiṇḍada first heard of the Buddha while on business in the city राजगृह *Rājagṛha* which means "King's House." His brother-in-law, a śreṣṭhin in that town, was making lavish preparations to entertain the Saṅgha to a meal. Elated upon hearing what a Buddha was, and too overwhelmed to sleep, Anāthapiṇḍada set out before daybreak. Guided by light emitted by the Buddha and aided by the 'spontaneous' opening of the city gate, he proceeded to the Sitavana, "Cold Grove," outside the city where Śākyamuni Buddha was meditating. Gods manifested who three times circumambulated then bowed in reverence to Śākyamuni Buddha to show Anāthapiṇḍada what he ought to do. Immediately converted, Sudatta attained the first fruit of an Arhat, called श्रोत ऽ आपन्न *Śrota'āpanna,* "Stream-winner." His first act was to invite the Saṅgha to a meal. Anāthapiṇḍada then asked the Buddha to spend the summer rain retreat at Śrāvastī with all his multitude of disciples. The Buddha consented, and Sudatta bought the Jeta Grove and gave it to the Buddha, constructing a great *vihāra,* "dwelling," there for the community of Bhikṣus.

Anāthapiṇḍada not only fed 100 Bhikṣus daily at his home, but 500 places were always ready for the needy and for guests. He went twice daily to see the Buddha when the Buddha was in town, but never pestered the Buddha with questions or expected teaching in return for his many gifts. The Buddha, however, frequently spoke Dharma for

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme
祇樹給孤獨園

अनाथपिण्डद, *Anāthapiṇḍada,* 舍衛城的一位有錢的長者，佛陀時代的大護法，他本名叫須達多，但是由於他的善行，大家都叫他給孤獨者。

श्रेष्ठिन् *śreṣṭhin,* 意思爲長者，居於銀行家與老者之階，有點像開悟的財政家，自己擁有事業，是極富有的人。有時也做當地政府的顧問，以及慈善事業，是個頗受尊重的職位。

給孤獨長者第一次聽到佛的名字，是在他的親戚家，王舍城的長者。這親戚正在準備豐盛的午餐，以備供養僧團，當他聽到佛是誰時，興奮得無法睡覺。

他就在天亮前起身，由佛光的指引，以及城門的自動打開，他來到了佛靜坐的地方，竹林精舍，然後有天人化現，頂禮佛足、右繞三匝來教他禮節。於時，須達多長者馬上證得初果，名之爲須陀洹果 श्रोत ऽ आपन्न *Śrota'āpanna,*「入流」。他也要邀請僧團來應供，並且請求佛陀以及弟子們到舍衛國來結夏安居。佛陀答應了，於是須達多買下祇園來供養佛，並且蓋造了很大的地方給比丘僧團住的住處 *vihāra* 給孤獨長者。

不但每天在他家裡供養一百比丘，他有五百個地方，可隨時布施窮人和招待客人。當佛在城裡時他每天去見佛兩次，但從來沒有拿什麼問題麻煩佛陀，或企望什麼教導以爲回報，而佛陀常爲他說法，教導他男、女居士的正當舉止。他全家不但奉上財富，也遵守規矩，嚴守五戒：不殺、不偷、不邪淫、不妄語、不飲酒。

अनाथ, *anātha* 意思是「無主」

him, instructing him in the conduct appropriate to Upāsakas and Upāsikās, men and women lay disciples. Offering up their conduct as well as wealth, Sudatta's whole household kept the five lay precepts of no killing, no stealing, no sexual misconduct, no false speech, and no intoxicants.

अनाथ, *anātha,* means "lord-less," that is, one who has no patron or protector. The prefix *a-* means "un-" or "-less," and *nātha* is a lord. A पिण्ड *piṇḍa,* is a ball of food, especially one of rice, the staple food of India then as now. This refers to the Indian manner of eating with one hand, without the use of forks or spoons. Each mouthful is first formed into a *piṇḍa* with the fingers, then eaten from the hand. The final *–da* of Anāthapiṇḍada means "giver," and so the name reads "Giver of Balls of Rice to Those Who Lack Protectors," or simply, "Feeder of the Destitute."

Anāthapiṇḍada gave on such a vast scale to the Buddha and the Saṅgha that eventually his entire wealth was gone. Living on sour gruel and bird seed he still continued to give. Upon his death he was reborn in the Tuṣita Heaven with a lifespan equal to that of Śakra, Lord of the Gods. In a previous life Anāthapiṇḍada had vowed to be chief Dharma-protector to a Buddha, and in this lifetime he had seen his vow fulfilled.

，是說人沒有保護者，字首 *a-* 是「無」的意思，*nātha* 是主，पिण्ड *piṇḍa* 是一搏食，尤指米飯，過去和現在的印度人，吃飯時用手而不用湯匙或叉子。每吃一口前，先用手捻成一團 *piṇḍa* ，然後才送進嘴裡。尾音 *-da* 意思是給者，所以整個意思是「給無主者一搏米食的人」，或簡單說是「貧困人的給食者」。

給孤獨長者，無限量的供養佛與僧，到最後用盡他的全部財產，當他窮到只吃酸粥與鳥食時，他還是繼續供養。他死後往生到兜率天上，與釋桓天子的壽命一樣長。過去生中，給孤獨長者曾發願要為佛陀的大護法，而今生他似乎已滿了他的願望。

Sanskrit Lesson #13
梵文第十三課

By Bhikshuni Heng Hsien   比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi   比丘尼恒懿 中譯

महता भिक्षुसङ्घेन सार्धम्

mahatā bhikṣusaṅghena sārdham
Together with a great community of Bhiksus

In the Prologue to the *Sūtra of the Land of Happiness*, which describes the Paradise of the Buddha Amitabha and the Dharma door of reciting the Buddha's name to be reborn in *Sukhāvatī*, after the initial establishments of faith, hearing, time, place and host, we now come to the sixth and final one, the assembly. Who made up the assembly, the audience, when Śākyamuni Buddha spoke this Sūtra?

महता *mahatā* means **great**. The stem of the word is महन्त् *mahant*, which has a weaker form महत् *mahat* (without the *n*) in some functions, such as the one discussed here. The ending *-ā* is the function marker and it translates **with**. The same *-ā* is was seen earlier in the phrase एवं मया श्रुतम् *evaṃ mayā śrutam*, **Thus by me was heard**, where it translated **by**. The function indicated is the means by which or whom something else is done, with what or whom. Just as in English, **with** can have two meanings:

(1) by means of; and
(2) in the company of.

The same Sanskrit ending represents these two meanings. Here the sense is that of *(2)*, in the company of. *Mahatā* and the compound word *bhikṣusaṅghena* both depend upon the final word *sārdham* which causes them to take this ending.

भिक्षु *Bhikṣu* is a Buddhist who has left the home life. The word is based upon the root *bhikṣ-* which means **to seek a share**, referring to the fact that those who have left home in the Buddhadharma depend upon the gifts of others for their food. At the time of the Buddha, and in many Buddhist countries still today, the Bhikṣus go begging daily from house to house until they obtain food. Some follow the recommended practice of seeking only up to seven houses in a row, then stopping even if

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महता भिक्षुसङ्घेन सार्धम्

mahatā bhikṣusaṅghena sārdham
與大比丘衆

　　在描述極樂世界和念佛法門的《阿彌陀經》裡，現在我們來到序言中六成就中最後的衆成就。當釋迦牟尼佛講說此經時，誰是講經法會的大衆呢？महता *mahatā*意思是「大」語幹是महन्त् *mahant*，在有些用法上是用它較弱式的महत् *mahat*（沒有n）如這期我們所要討論的。字尾 *ā* 是功能記號，翻成「與」英文是 with，前面提到的段句中也有同樣的字尾 *ā*，एवं मया श्रुतम् *evaṃ mayā śrutam*，「如是我聞」。

　　其功能是某些事情是由某人或依某事，與某人或某事而成。就好像英文中的「with」字也有二個意思：一是「藉由」；二是「與」。在這裡是「與」的意思。*Mahatā* 和複合字 *bhikṣusaṅghena* 都是依著最後一個字 *sārdham* 都有這個 *-ā* 字尾。

　　भिक्षु *bhikṣu* 比丘是出了家的佛教徒，其字根 *bhikṣ-* 意思是「乞求」，表示那些出家人的飲食是依靠別人的供養。佛在世時，許多佛教國家的比丘們每天到民家逐戶乞食，有的到現在還如此。有些一天只向七戶人家依次乞食，若沒有乞到食物，他們也停止不再乞食。這比日中一食的苦修層次更高。

　　這個字根 *bhikṣ-* 是另一個字根 *bhaj* 的語尾變化，其意思是「有一份」或「吃」。在梵文裡由尾音改變大部份是 *ikṣ* 和 *u* 可使字根的含意有了「希望」或「乞求」之義。這裡 *bhikṣ-* 就是「乞求」*bhaj* 也就是「乞求有一份」，然而並非比丘們去求食，他們只是安靜的拿著他們的缽，站在房子前面，如果沒人供養他們就走開。

no offering has been made. This renders the Buddhist practice of eating only once a day at noon even more ascetic.

The root *bhikṣ-* is a variation of another root *bhaj-* which means **to have a share** or **eat**. By certain sound changes, mainly involving *-ikṣ-* and *-u*, Sanskrit can form words which mean to wish or seek to do whatever the basic root implies. Here *bhikṣ-* means **to seek to** *bhaj-*, **to seek to have a share**. It is not the case however that a Bhikṣu asks for food. He stands silent and composed before a house holding out his bowl, and if no one gives him food he goes away.

संघेन *Saṅghena*, is the word *Saṅgha*, which means **community**, with the ending *–ena* which means **with**. The articles **a** and **the** do not exist as such in Sanskrit. Previously the ending *–ā* meant **with**. *–ena* has the same function as *-ā*, but has a different shape, and is used with all singular nouns whose stem ends in *–a* to translate **with** or **by**. *Saṅgha* often refers to the third member of the Triple Jewel: the Buddha, Dharma, Saṅgha.

सार्धम् *Sārdham*, means **together with** or **in the company of**, and calls for the **with** case ending function marker on the words it governs. The words so governed come before *sārdham* in Sanskrit, while in English we say **together** first.

The total phrase means **together with a large Bhikṣu-community**. The Buddha is in the Jeta Grove together with these monks, the Bhikṣus have the same teacher, the Buddha; they live in the same place; they study the Buddhadharma together; they will all produce the same resolve for Enlightenment; they will all open the same wisdom, and together realize Buddhahood…six reasons why it says सार्धम्

संघेन *Saṅghena*，是僧伽 *Saṅgha*，意思是團體，字加上尾音 *-ena* 便有「與」的意義在內。梵文裡没有冠詞，如 a 或 the。前一字的尾音 *-ā* 意思也是「與」所以 *-ena* 和 *-ā* 有同樣的作用，只是有不同的外形。所有語幹字尾 *-a* 的單數名詞都是用這個尾音 *-ena*。意思是「與」或「以」*Saṅgha* 常被用於名詞三寶中的第三成員。佛，法，僧中的僧。

सार्धम् *Sārdham* 意思是與……一起」，它支配其受詞有「與」的尾音變化。梵文裡這些尾音變化在 *Sārdham* 動詞字之前。在英文則會先說 together「一起」。

整句的意思是「與大比丘衆」。佛陀是在祇園與這些比丘們一起；比丘們以佛陀爲他們共同的老師；他們住在同一個地方；一起學習佛法；也同樣發心要開悟；他們將開發同樣的智慧，一起成佛道……這六個理由說他們是居住於 सार्धम्。

Sanskrit Lesson #14 (Part One)
梵文第十四課之一

By Bhikshuni Heng Hsien   比丘尼恒賢 文

Chinese translation by Bhikshuni Heng Yi   比丘尼恒懿 中譯

अर्धत्रयोदशभिर्भिक्षुशतैर्

Ardhatrayodaśabhir Bhikṣuśatair
twelve-hundred-fifty Bhikṣus

The text presented in the last lesson established the assembly in which the *Shorter Amitābha Sūtra* was spoken: महता भिक्षुसङ्घेन सार्धम् *mahatā bhikṣu saṅghena sārdham*, **together with a great gathering of Bhikṣus.**

Now the text continues: अर्धत्रयोदशभिर्भिक्षुशतैर् *ardhatrayodaśabhir bhikṣuśatair*, **twelve-hundred-fifty Bhikṣus,** further characterizing the *Bhikṣu-saṅgha* by giving the number of Bhikṣus that made it up. In this lesson we will see something of the workings of Sanskrit numbers, and be introduced to two varieties of endings for the now familiar "with" case, those used in the plural.

Very literally the phrase breaks down this way: *minus-half-three-tens-with Bhikṣu-hundreds-with.* With is called for by the preposition *sārdham* which occurred in the previous phrase and which means **together with.**

-bhir   -air   These are the two possible endings in the plural which are translated as **with.** The final *-r* really represents an *-s*, and so in their basic form the endings are:

-bhis   -ais   The final *-s*, however, is pronounced in various ways, depending on the following sound, and these endings might also show up as:

-bhiḥ   -aiḥ   You want to be able to recognize them in the midst of their transformations.

In classical Sanskrit, *-bhis* is used with all nouns except those whose stem ends in *-a*, which take *-ais*. However, in popular speech, which Buddhist teachings reflect, *-bhis* may be used with any noun, and here it is added to the word *daśa-* even though *daśa* has a stem in *-a*.

अर्धत्रयोदशभिर्भिक्षुशतर्

Ardhatrayodaśabhir Bhikṣuśatair
一千二百五十比丘

上一課教　*mahatā bhikṣu saṅghena sārdham*，與大比丘眾 महता भिक्षुसङ्घेन सार्धम् 使短本《阿彌陀經》的眾成就成立了。現在的經文則繼續 अर्धत्रयोदशभिर्भिक्षुशतैर् *ardhatrayodaśabhir bhikṣuśatair*，「一千二百五十比丘」，給比丘眾一個數目。這一課我們會學到梵文數字，並且也介紹我們已熟悉的「與」格的另外兩個不同的尾音變化，他們是用在複數上的。

-bhir 和 *-air* 這兩個是「與」意裡兩個可能的複數尾音變化。字尾 *-r* 其實是代表 *-s* 所以他們的基本字型是 *-bhis* 和 *-ais*，但是字尾 *-s*, 會因為其下一個字音的不同，而發不同的音。所以有時會有 *-bhiḥ* 和 *-aiḥ* 的尾音出現。但你必須要知道其中的變化。在古典梵文裡，除了語幹的字尾是 *-a* 用 *-ais* 之外，*-bhis* 是用在所有的名詞裡。然而在一般的談話中，如佛教的教導，*-bhis* 則可用在任何名詞中。所以這裡 *daśa* 雖然是字尾 *-a* 也加上 *-bhis* 的尾音。

अर्ध *ardha* 意思是「一半」你必須要知道，在構成數字一千二百五十時，這個一半是要減去的。

त्रयस् *trayas*，意思是「三」數字，「三」是 *tri-*，在名詞的尾音裡 *trayas* 尾音 *-as* 表示是主詞裡的尾男性的複數。

अर्ध *ardha*, means **half**. In making up the number 1250, you must understand that this **half** is a quantity to be subtracted.

त्रयस् *trayas*, means **three**. The number three is त्रि *tri-*, and takes endings like a noun. *Trayas* is plural masculine in the subject function. The ending *-as*, which indicates all this, is itself pronounced and written *-o* before the following sound, as frequently happens to final *-as*. Did you think that Sanskrit was easy?

दश *dasa*, means **ten**. *Trayodaśa* means **three plus ten**, or **thirteen**, but *ardha*, **half**, is subtracted, and so *ardhatrayodaśa* amounts to **thirteen minus-half** or **twelve and one half**. As if this were not bad enough, the whole compound word is then used to multiply the following word which is made up of : भिक्षु *Bhikṣu*, which means a Buddhist monk, and शत *śata*, which means a **hundred**. Multiplying one hundred by twelve and one half, we come out with twelve-hundred fifty monks in all.

These 1250 Bhikṣus followed the Buddha wherever he went, so great was their gratitude to the Buddha for teaching living beings. Whenever the Buddha spoke Dharma they were present to protect the Dharma Assembly, even though they already understood the teaching.

ॐTo be continued

但在這裡它又發音成 *-o* 字。是因爲它後面的字使它改變 *-o* 音。尾音 *-as* 常有這種情形發生。所以你想梵文容易嗎？

दश *dasa* 是「十」；*Trayodaśa* 是「十三」，但 *ardha* 是「一半」要減去，所以*ardhatrayodaśa* 成爲「十三減半」或「十二加半」，然後整個複合字是要來乘上下一個字，以成爲比丘 भिक्षु *Bhiksu* 的數目。शत *sata* 是「一百」將十二加半乘上一百則成爲一千二百五十比丘。

這一千二百五十比丘隨佛遊化。即使他們對佛所說的道理已明白了，他們也都參加和護持佛說法的法會。

ॐ待續

Sanskrit Lesson #14 (Part Two)
梵文第十四課之二

By Bhikshuni Heng Hsien　比丘尼恒賢 文
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अर्धत्रयोदशभिर्भिक्षुशतैः

ardhatrayodaśabhir Bhikṣuśataiḥ
twelve-hundred-fifty Bhikṣus

When Śakyamuni Buddha spoke the *Sukhāvatī Sūtra*, a *mahā bhikṣusaṅgha*, a great Bhikṣu community, *ardhatrayodaśabhikṣuśata*, composed of 1250 Bhikṣus *(1)* was with him. There were others besides these Bhikṣus in the Assembly, but since these disciples of the Buddha had transcended the world they are listed first.

महत् *mahat*, the stem form of the word *mahā*, has three meanings:

1) महत्　*mahat*　great
2) संबहुल　*saṃbahula*　numerous
3) श्रेष्ठ　*śreṣṭha (2)*　superior

The *Bhikṣusaṅgha* is **great** because it surpasses all others, destroys all obstacles, and is respected by gods, kings, and great men. Bhikṣus do not bow to but are bowed to by kings and gods. It is **numerous**, made up of many members, in this case 1250. The Saṅgha is also **superior** because it refutes all heretical views, all ninety six non-Buddhist schools of thought.

भिक्षु *Bhikṣu*, also has three meanings:

1) **seeker of alms food;**
2) **destroyer of passions;** and
3) **frightener of Māra.**

A bhikṣu lives on offerings made to him by the faithful. This meaning of the term can be found in its root, *bhikṣ-*, **seek alms food.** *(3)* To the root is added a *–u* ending which roughly means **one who**; most words which mean a person who seeks something have this *-u* ending. Bhikṣu is **one who seeks alms.**

अर्धत्रयोदशभिर्भिक्षुशतैः

ardhatrayodaśabhir Bhikṣuśataiḥ
一千二百五十比丘

釋迦牟尼佛講說阿彌陀經時，*mahā bhikṣusaṅgha* 大比丘眾 (1) 有 *ardhatrayodaśabhikṣuśata* 一千二百五十人與他一起。法會中也有其他比丘，但這些佛弟子已超越世間，所以先提他們。

Mahā 的字幹*mahat*有三種意思：

1）महत्　*mahat*　大
2）संबहुल　*saṃbahula*　多
3）श्रेष्ठ　*śreṣṭha (2)*　優上

比丘眾是「大」因爲他們超越其他的人，除滅所有的障礙，爲人天、王所尊敬。比丘不禮拜王與天，而爲王與天所禮。

「多」表示數量多，在此則有一千二百五十人，僧團也是優越的，因爲他們辯駁所有九十六外道的邪見。

而比丘 भिक्षु 也有三個意思。

1）乞食
2）破惡
3）怖魔

比丘是以信衆的供養爲生，從字的字根裡可以看出這個字意(3)。*Bhikṣ-*「乞食」(在字根後面加上 *-u* 則有「者」之意，所以比丘 *Bhikṣu* 是乞食者。

In the popular spoken languages, called **Prākrits**, *(4)* the ends of words are often weak and final consonants especially are often lost. The *bhi-* of *bhikṣu* might then stand for what in the Classical lanquage is the root *bhid-* **cut**, and the *kṣu* of *bhikṣu* for the root which in its classical form is *kṣudh-* **be hungry**. Although a bhikṣu is **one who seeks for food**, he is also **one who cuts off hunger**; that is, he cuts off all passions and afflictions कॢशा: *kleśāḥ*.

Because in popular spoken tongues final long vowels were weakened to short ones, the *bhi-* of *bhikṣu* can be said to represent the root *bhī-* **fear**.

In Prākrit a final *-am* is often pronounced as *-u*, and so the *–kṣu* of *bhikṣu* can stand for the root *kṣam-* **be able**. One who has left home and become a *Bhikṣu* is able (*kṣu-*) to put fear (*bhi-*) in Māra the Lord of Death. Māra knows that the Bhikṣu who truly commits himself to the path at the time of ordination is sure eventually to escape birth and death and attain Nirvāna. Consequently each time a Bhikṣu is ordained, Māra quakes.

ଽTo be continued

Notes:

(1) See VBS 357 for full discussion.
(2) This word should remind you of *śreṣṭhin*; see VBS 355.
(3) See discussion in VBS 356.
(4) See VBS 329.

在通俗的語言 Prākrits*(4)* 裡，尾字通常是弱式而且最後一個字音也常失去，所以*bhikṣu* 的 *bhi-* 有可能是古典語中的字根 *bhid-*「切除」，而 *-kṣu* 則爲古典語中的字根 *kṣudh-*「飢餓」，所以比丘雖然是乞食者，他也是「去除飢餓者」也就是說他除滅所有感情和煩惱 कॢशा: *kleśāḥ*.

由於通俗語言最後的長母音轉成短音，弱音，*bhi-* 也可以說是代表字根 *bhī-*「怖」在 Prākrit *(4)*字尾 *-am* 常發音成*-u* 所以 *Bhikṣu* 的 *-kṣu* 也可以代表字根 *kṣam-*「能夠」；一個出了家的比丘是能夠「*kṣu-*」使魔王害怕「*bhi-*」，魔王知道比丘在受具足戒時已決定於修道上，所以必定能了生脫死而得涅槃，因此每當比丘受戒時，魔王顫抖。

ଽ待續

註：
(1) 看本刊 357 期
(2) 此字應仍爲 *śreṣṭhin*；看本刊 355期
(3) 看本刊 356期
(4) 看本刊 329期

Sanskrit Lesson #15
梵文第十五課

By Bhikshuni Heng Hsien　比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿 中譯

अभिज्ञानाभिज्ञातैः
Abhijñānābhijñātaiḥ
known for knowledge

The 1250 Bhikṣus who continually follow Śākyamuni Buddha, and who are therefore present at the speaking of the *Amitābha Sūtra* are all अभिज्ञानाभिज्ञातैः *abhijñānābhijñātaiḥ*, **known for knowledge**. Notice the ending *–aiḥ* by which this particular phrase (a single compound word in Sanskrit) is made to agree with the previous noun it describes. *(1)*

The character ज्ञ *jñ* represents the combination of two consonants, ज् *j* and ञ *ñ*. In most instances consonant clusters clearly retain the characteristic features of the original letters, but a few, like ज्ञ *jñ*, are so commonly used that they evolve into simpler shapes. क्ष *kṣ*, the combination of क *k* and ष *ṣ*, as in भिक्षु *bhikṣu*, is another example. Do not confuse ज्ञ with क्ष.

In the text, the first word of the compound *abhijñānābhijñātaiḥ* is अभिज्ञान *abhijñāna*, a neuter noun which literally means **recognition, remembrance, recollection**. It consists of the prefix अभि *abhi-* which suggests either a face-to-face encounter, or superiority, and the root ज्ञा *jñā* which means **to know** or **be aware**. The word *abhijñāna* can then mean either a concrete instance of recognition or acknowledgement, or transcendental knowledge in general. In the first case the *jñāna*, knowing, is *abhi-*, face-to-face, recognition in the sense either of remembering what was previously known when confronted with it face-to-face, or of acknowledging the presence of something or someone. In the second case the *jñāna*, **knowledge**, is *abhi-*, **superior**, recognition in the sense of insight into the true nature of reality. The one Sanskrit word अभिज्ञान covers both concepts, for the highest knowledge is that of one's own Buddhanature. It is never lost, but need only be faced and recognized to be known.

अभिज्ञानाभिज्ञातैः
Abhijñānābhijñātaiḥ
眾所知識

　　釋迦牟尼佛的常隨眾一千二百五十比丘，也在講《阿彌陀經》的法會上，他們都是 अभिज्ञानाभिज्ञातैः *abijñānābhijñātaiḥ* 眾所知識。注意這一句（在梵文是一個複合字）的尾音 *–aiḥ* 是與其所形容的前一個字名詞一致。(1)

　　字 ज्ञ *jñ* 是兩個子音；ज् *j* 和 ञ *ñ*. 合併而成。大部份的子音群裡還保有字的原來型態，但有一些如 ज्ञ *jñ* 因為常用所以進展成較簡單的型式，另一個例子就是 भिक्षु *bhikṣu* 的 क्ष *kṣ* 是 क *k* 和 ष *ṣ* 合成而寫成 क्ष，不要將 ज्ञ 和 क्ष 混淆。

　　這一句複合字 *abhijñānābhijñātaiḥ* 的第一個字 अभिज्ञान *abhijñāna* 是一中性的名詞，意思是「認知、記憶、回憶」。其字首 अभि *abhi-* 有兩意義，一是面對面相遇，另一是超越，而字根 ज्ञा *jñā* 則是知道或認識，所以 *abhijñāna* 可解釋為具體的認知或一般超然的知識。以具體的認知來說 *jñāna*「認知」是 *abhi-*「面對面的」，所以這個認知是過去已認得，現在又面對面出現而記得，或者是對某些事或某些人的出現而認知。以第二個情形超越的來說，*jñāna*「知識」是 *abhi-*「超越的」，對實際的真性有內在的認知。所以梵文字包含了二個意思。每個人本身的佛性是最高的知識，它永遠不失，只

The second word is अभिज्ञाति: *abhijñātaiḥ. Abhijñāna* ends and *abhijñātaiḥ* begins with a short *a*. The two short *a*'s fall together in one long sound *ā*, so the compound word is written *abhijñātābhijñātaiḥ*. The stem is *abhijñāta*, which means **recognized, renowned,** coming from the same elements *abhi-* and *jñā-.* ज्ञात *jñāta* is the perfect passive participle of the root *jñā-* **know**, and so means **known**. The Bhikṣus have recognized their own inherent wisdom and consequently are renowned among living beings.

One small change, that of न *na* to त *ta*, and the first word of the compound would also be *abhijñāta* instead of *abhijñāna*. Known known is what the text would then mean, the repetition indicating intensity, and amounting to **well-known**. In either case the Bhikṣus are well-known because they **know**. *Note:* (1) C.f. VBS 357 For full discussion. ❧To be continued

是要我們去面對它和認識它，它才能夠被了解。第二個字 अभिज्ञाति: *abhijñātaiḥ* 前一個字 *abhijñāna* 的字尾和 *abhijñātaiḥ* 的字首都是短音 *a* ，二個短音在一起成一長音 *ā* ，所以複合字寫成 *abhijñātābhijñātaiḥ* 。

這個字的字幹是 *abhijñāta* 意思是爲認知的，來自相同的成份 *abhi-* 和 *jñā-*。ज्ञात *jñāta* 是字根 *jñā-*「知道」的（被動）過去分詞，所以意思是「所知的」比丘們已認知他們自己本有的智慧，因此而爲眾所知道。

如果我們把第一個字的 *na* 改成 *ta* 則成爲 *abhijñāta* 而不是 *abhijñāna* 那經文意思則成爲「所知的，所知的」如此重複，是對「所知的」加強語氣。無論如何比丘們是因爲他們知道而成爲眾所知識。（1）請參考本刊357期。 ❧待續

Sanskrit Lesson #16
梵文第十六課

By Bhikshuni Heng Hsien　比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi　比丘尼恒懿 中譯

स्थविरैर्महाश्रावकै:

Sthavirairmahāśrāvakaiḥ
Elders, great Sound-Hearers

This passage of the *Smaller Sūtra on the Land of Happiness*, (the *Amitābha Sūtra*), continues to establish the Assembly for whom Śākyamuni Buddha spoke the Sūtra. Recent Sanskrit lessons have discussed the immediate disciples of the Buddha: *mahatā bhikṣusaṅghena sārdham, ardhatrayodaśabhir bhikṣuśatair, abhijñānābhijñātaiḥ*, **together with a great Bhikṣu community, 1250 Bhikṣus, known for knowledge.** *(1)* It now continues, *sthavirair, mahāśrāvakaiḥ*, **Elders, great Sound-Hearers**.

स्थविरै: *Sthaviraiḥ*. Notice that the combination of स *s* and थ *tha*, is written स्थ *stha*. सथ should be read *satha*, because short *a* is understood after every letter unless some symbol indicates otherwise. It is possible to write *stha* सथ because the sign ˌ means no vowel at all follows the *s*. But the two letters are normally combined in writing just as in pronunciation to make स्थ *stha*.

Notice also that in such combinations the letter *r-* is written र- only when it begins a phrase, or when it is between vowels. Before another consonant, even if that consonant begins a separate word, र- shrinks to ˊ written above the following consonant, as in स्थविरैर्महा- *sthavirairmahā-*. After another consonant -र shrinks to ˏ , as in श्रावकै: *(2)* What if *r* ends a word? Then it no longer is pronounced **r**, but is written as *ḥ*, and pronounced as an **h** followed by the same vowel sound as came before it. In स्थविरैर्महाश्रावकै: *sthavirairmahāśrāvakaiḥ* therefore, the final *ḥ* is pronounced **hai**, so one says, **shravakaihai.** (The **ai** is that of English **aisle**; *ś* is pronounced, **sh**) If *sthavirair* has no word following it, it also is written *sthaviraiḥ*, and pronounced, **sthaviraihai.**

स्थविर *Sthavira*, means **elder**. *Sthavira-* is the stem, and the word ends in *–air* in the text because the preposition *sārdham*, to-

在《佛說阿彌陀經》這一節繼續談到釋迦牟尼佛說此經的大眾，最近的梵文課談到佛的弟子 *mahatā bhikṣusaṅghena sārdham, ardhatrayodaśabhir bhikṣuśatair, abhijñānābhijñātaiḥ* 與大比丘眾千二百五十人具，眾所知識（1）現在繼續 *sthavirair, mahāśrāvakaiḥ*「長老大聲聞」。

請注意 स *s* 和 थ *tha* 合併寫成 स्थ *stha* 而 सथ 應該唸成 *satha*，除非有其他的記號顯示。每字的後面如沒有其他的標記，就表示是短音 *a* 也可以寫成 सथ 因為 ˌ 記號表示 *s* 後面沒有母音。但一般都寫成 स्थ *stha* 還有 *r-* 字只有在一個句的開始或母音之間才寫成 र-。如果它是在子音之前則在它下一個子音的上面寫成 ˊ 即使那下一個子音是另外一個字的開始也是如此寫。如在 स्थविरैर्महा- *sthavirair-mahā-* 那如果 *r* 是在一個子音之後則寫成 ˏ ，如 श्रावकै:（2） 那如果 *r* 是在字尾呢？那它就不合併成 **r** 音，
而寫成 *ḥ*，發音成 **h** 音加上前一個母音而合成的音。在 स्थविरैर्महाश्रावकै: *sthavirairmahāśrāvakaiḥ* 的 *ḥ* 字發

gether with, governs the dative case which takes this ending. *(3)* The root is *sthā*, **to stand**. A *Sthavira* is one of standing. There are basically three kinds of Elders: the Elder in years, the Elder by blessings and virtue, and the Dharma-nature Elder. The Elder in years is old in years and has held the Bhikṣu precepts for a long time. The Elder by blessings and virtue enjoys the retribution from virtuous acts performed in past lives. The Dharma-nature Elder may be young, but he thoroughly understands the Buddhadharma, and speaks with unobstructed eloquence to teach and transform living beings.

महाश्रावक *Mahāśrāvaka*. महा *Mahā* means **great**. It was thoroughly discussed in a previous lesson. *(4)* A श्रावक *Śrāvaka* is a Sound-Hearer, someone who hears the sound of the Buddha speaking Dharma and enlightens to the Way. The root involved is *śrū-* **to hear**. *(5)* *Śrāvaka-* is the stem, and the word with the dative plural case ending is *śrāvakaiḥ*. The Bhikṣu disciples of the Buddha are not only Elders, but also great Sound-Hearers, Śrāvakas, who study the four Noble Truths, i.e. suffering, accumulation, stopping, and the Way. With the *Pratyekabuddhas*, who study the Twelve Links of Conditioned Co-production, they constitute the *Hīnayāna* (*hīna* **lesser**, *yāna* **vehicle**). These great Śrāvakas however are all great Bodhisattvas of the *Mahāyāna* (the Great Vehicle), manifesting provisionally with limited understanding in order to help Śākyamuni Buddha establish the Dharma.

(1) or, "very well known." c.f. VBS #359

(2) the श of श्र *śra* is an abbreviated form of the letter श *śa*. See VBS #331- 332 for full discussion of the writing system.

(3) c.f. VBS #357

(4) c.f. VBS #358

(5) As in the opening line of the Sūtra, *evam mayā śrutam*. c.f. VBS #334 – 335. ❧To be continued

音成 **hai** 所以唸成 **shravakaihai**（ai 發音成 英文中是 **aisle** 音而 श् 是發音成 **sh** ）那如 果 *sthavirair* 後面沒有字，則寫成 *sthaviraiḥ* 發音成 **sthaviraihai**。

स्थविर *Sthavira* 意思是長老，*Sthavira-* 是語幹。經典上有尾音 *-air* 是因為 *sārdham* 「與」這個前置詞（介詞），支配與格（3）， 所以有些尾音字根是 *sthā-*「 站住，或固定」 而 *Sthavira* 是其中之一立場。基本上有三種長 老，年耆福德和法性長老，年耆長老是年紀大而 僧臘也久之人，福德長老是享有過去所做的德行 ，而得之果報，而法性長老也可能是年紀很輕， 但能澈底明白佛法，辯才無礙的教化眾生。

महाश्रावक *Mahāśrāvaka* 是「大」的意 思，前面已詳細討論過（4）श्रावक *Śrāvaka* 是聲聞。聞佛音聲而悟道的。字根 *śrū-*「聽」 （5）*Śrāvaka-* 是語幹，而加與格。複數尾音 則為 *śrāvakaiḥ* 佛弟子比丘們不止是長者，也 是大聲聞。 *Śrāvakas* 研究四聖諦，苦、集、 滅、道；辟支佛研究十二因緣而悟道。他們構成 了小乘 *Hīnayāna* （*hīna* 較小的 ；*yāna* 乘） 。然而這些大聲聞們都是大乘 *Mahāyāna* 的大 菩薩，他們外現聲聞身，內行菩薩道來幫助釋迦 牟尼佛弘化佛法。

註1：或「眾所周知」。請看本刊第359期 。

註2：「 श of श्र *śra* 」是「 श *śa*」的縮寫。 書寫規則詳文請看本刊第331- 332期。

註3：請看本刊第357期

註4：請看本刊第358期

註5：與本刊開頭之「 *evam mayā śrutam* 」 同。 請看本刊第334 –335期。 ❧待續

❀ 比丘尼恒賢 文　By Bhikshuni Heng Hsien
❀ 比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

सर्वैरर्हद्भि:।
Sarvairarhadbhiḥ.
皆是阿羅漢

　　當釋迦牟尼佛講阿彌陀經法會中的比丘眾，不但是「長者，大聲聞」 *Sthavirair, Mahāśrāvakaiḥ* 同時也是 *sarvair Arhadbhiḥ* 「皆是阿羅漢」 *Sthavira* 長老，*Śrāvaka*「聲聞」和 *Arhat*「阿羅漢」都是屬於 *Hīnayāna* 小乘的隨行者。

　　他們修四聖諦 *catvāry āryasatyāni*, 所以達到有餘涅槃。
四聖諦

1. 苦　दु:ख　*duḥkha*
2. 集　समुदय　*samudaya*
3. 滅　निरोध　*nirodha*
4. 道　मार्ग　*mārga*

　　सर्व *sarva* 是「所有的」意思。尾音 *-air* 是尾助格，和 *Arhadbhiḥ.* 的尾音 *-bhiḥ* 一樣。前面出現過的前置詞 *sārdham*「與」支配者助格。所以所有千二百五十比丘皆是阿羅漢。

　　अर्हत् *Arhat* 阿羅漢並沒有翻其意思，只譯音。其最後一個字 *t* 是無聲齒音，它的後面一個字，如是有聲的（發爲聲音的）*t* 就變成同類的發聲齒音。*t* 和 *d* 都屬齒音當發 *t* 音時，聲帶不振動。所以稱爲「無聲的」。而發 *d* 音時聲帶會振動，所以稱爲「有聲的」。你可以把手放在喉嚨上，就可以知道，發音時聲帶有沒有振動。一個無聲的音在一個有聲的音

सर्वैरर्हद्भि:।
Sarvairarhadbhiḥ.
All Arhats

The Bhikṣus in the Assembly when Śākyamuni Buddha spoke the *Amitābha Sūtra* were not only *Sthavirair, Mahāśrāvakaiḥ*, **Elders, Great Sound-Hearers**, but also *sarvair Arhadbhiḥ*, **all Arhats**. *Sthavira*, **Elder**, *Śrāvaka*, **Sound-Hearer**, and *Arhat*, **Arhat**, are titles for followers of the *Hīnayāna*, the **Lesser Vehicle**, who cultivate the *catvāry āryasatyāni*, the **Four Noble Truths**, and thereby attain to Nirvāṇa with Residue.
The Four Truths are:

1. दु:ख　*duḥkha*　**suffering**
2. समुदय　*samudaya*　**accumulation**
3. निरोध　*nirodha*　**stopping**
4. मार्ग　*mārga*　**the path**

सर्व *sarva* means **all**. The ending *-air* is that of the instrumental case, as is the ending *-bhiḥ* of *Arhadbhiḥ*. The preposition *sārdham*, which occurred before and means **together with**, governs the instrumental case. All the Bhikṣus in the group of 1250 now being described were Arhats.

अर्हत् *Arhat* is not translated but left **Arhat**. Note that the final *t*, an unvoiced dental sound, becomes the corresponding voiced dental before another voiced sound. That is, *t* and *d* are both letters basically pronounced using the teeth (dentals), but when one says a *t* the vocal cords do not vibrate, so the sound is called **unvoiced**, whereas the vocal cords do vibrate when a *d* is said, so such a sound is called **voiced**. You can tell whether or not your vocal cords are vibrating by putting your fingers to your throat. A voiceless sound before a voiced sound harmonizes by itself becoming voiced, and so before the ending *–bhiḥ*, *t* becomes *d*.

Arhat has three meanings and four grades. The three meanings of Arhat correspond to the three meanings of Bhikṣu. *(1)* A Bhikṣu is on the causal ground, whereas an Arhat has attained the fruit of the Path. While the Bhikṣu is 1) a **seeker of alms-food**, the Arhat is 1) one **worthy of offerings**, the meaning deriving from the Sanskrit root √arh- **be worthy or deserve**. The Bhikṣu is 2) a **destroyer of passions**, while the Arhat is 2) a **slayer of enemies**. The derivation here is from *ari*, **enemy**, and the root √han- **slay, kill**. The enemies killed are ignorance and afflictions, and in particular the thieves embodied by the six sense faculties. The Bhikṣu is 3) a **frightener of Māra**, (Māra is just Death), while the Arhat is 3) one **without birth**, *(2)* for he has conquered birth and death. The derivation *(3)* would appear to be *a-* **without** and root √rah- **remain**.

There are also four grades of Arhat:

(1) श्रोतापन्न *Śrotāpanna* Streamwinner.

(2) सकृदागामिन् *Sakṛdāgāmin* Once-Returner.

(3) अनागामिन् *Anāgāmin* Never-Returner and

(4) अर्हत् *Arhat* Arhat

(1),(2) and (3) are still *Śaikṣa*, **one with something left to learn**, while (4), the Arhat full grade, is *Asaikṣa*, **one with nothing left to learn**.

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(1) See VBS issue #358 (March 2000)
(2) The Chinese explained this as 不生 (*bu sheng*), **no birth**, which can also refer to the attainment of the patience in the non-production of dharmas.
(3) The Sanskrit derivation is at present still obscure.

Correction to Sanskrit Lesson 15 (VBS April 2000 Issue No. 359) The first sentence of the second paragraph on page 25 says, "The character ज्ञ *jñ* represents the combination of two consonants, ज् *j* and ङ *ñ*." The correct character for the consonant *ñ* is ञ, not ङ, which is really ṅ.

∾To be continued

之前，自己調整成有聲的音。所以 Arhat 在尾音 -bhiḥ 之前 t 變成 d。

　　阿羅漢有三個意思，和四種果位阿羅漢。阿羅漢的三過個意思和比丘的三個意思相稱。比丘是阿羅漢的因地，阿羅漢是比丘修成的道果。（1）比丘是「乞食」，阿羅漢是「應供」。它是從字根 √arh- 而來。「值得」（2）比丘是「破惡」，阿羅漢是「殺賊」。從字根 √han- 「殺」而來。所殺的賊是無明和煩惱，尤其指六根的賊。（3）比丘是「怖魔」（魔是死魔）而阿羅漢是「無生」，因他已克服生死。它的起源和變化是a-「無」和字根 √rah-「保持」。

四種阿羅漢果位是：

1) श्रोतापन्न *Śrotāpanna* 須陀桓果「入流」

2) सकृदागामिन् *Sakṛdāgāmin* 斯陀桓果「一迴」

3) अनागामिन् *Anāgāmin* 阿含果

4) अर्हत् *Arhat* 阿羅漢果

　　一至三是 *Śaikṣa* 有學位，而第四阿羅漢是 *Asaikṣa* 有學位，而第四阿羅漢是無學位。

（1）看金剛菩提海 #358。
（2）中文解釋這個不生，也可以說是「無 生 法忍」的境界。
（3）梵文字的起源和變化至今還是不清楚。

更正：本刊4月份359期梵文第十五課第25頁第二段第一句「ज्ञ *jñ* 字是兩個子音；ज् *j* 和 ङ *ñ*. 合併而成。」之中子音 *ñ* 的正確字應為ञ，而非ङ，就是 ṅ。

∾待續

梵文第十八課
Sanskrit Lesson #18

● 比丘尼恒賢 文　By Bhikshuni Heng Hsien
● 比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

तद्यथा स्थविरेण च शारिपुत्रेण
Tad yathā: Sthavireṇa ca Śāriputreṇa

其名曰：長老舍利佛

我們繼續敘述《阿彌陀經》上一千二百五十為首的比丘聽衆。他們都是 *Sthavirāḥ* 長者 *Mahā-śrāvakāḥ* 大聲聞和 *sarva-Arhantaḥ* 皆是阿羅漢。在這裡的梵文字用語是主格複數式，而在經文理是用助格。

तद्यथा *tad yathā* 由拼讀的慣例。這兩個字寫成一個字，但它不是複合字。

तद् *tad* 是「這個」的意思。主格的中性單數名詞。

तथा *yathā* 是「如是」或「以下」的意思。兩個字合起來是成一名册；它常被用在咒語上，在梵文裡這些字是不須要加上 be 動詞。它的意思「其名曰」च *ca* 是「和」的意思。它都是與它的下一個字「和」在此不須翻出來。

स्थविर *Sthavira* 是「長者」之義。在本刊5月份 360 期已討論過。

शारिपुत्र *Śāriputra* 舍利弗是佛第一聲聞弟子，智慧第一。它可分成二個字。

शारी *Śārī* 是舍利弗母親的名字。因爲她的眼睛就如印度鶖鷺鳥（*śāri*）。鶖鷺鳥的眼睛敏銳亮麗。

पुत्र *putra* 意思是「子」所以全名是舍利之子；更正確可名爲鶖鷺子。請注意 *Śārī* 的尾字原來是長音，但和下一個字合起來成複合字時，

तद्यथा स्थविरेण च शारिपुत्रेण
Tad yathā: Sthavireṇa ca Śāriputreṇa

Namely: the Elder Śāriputra

The assembly which heard the *Amitābha Sūtra* is further described by an enumeration of the leading Bhikṣus in the group of 1250, all of whom are *Sthavirāḥ*, Elders, *Mahāśrāvakāḥ*, **great Sound-Hearers**, and *sarva Arhantaḥ*, all Arhats. Note that the Sanskrit terms are here given in the plural subject case form, whereas in the Sūtra text itself the words appear in the instrumental case.

तद्यथा *tad yathā*. By spelling convention, these two words are written as if they were one, but they do not make a compound word.

तद् *tad* literally means **this**, and is neuter singular and in the subject (nominative) case.

यथा *yathā* means **thus**, or **as follows**. The two words together introduce a list. They are also frequently used in citing mantras. No additional verb "to be" is needed with these words in Sanskrit, and the total phrase amounts to saying **namely**.

च *ca* means **and**, and is translated before the word it follows. Here it need not be translated at all.

स्थविर *Sthavira* means **Elder**, and was discussed in VBS Issue #360 (May 2000).

शारिपुत्र *Śāriputra* is the name of the Buddha's number one Sound-Hearer disciple, who was foremost in wisdom. It can be broken down into two words:

शारी *Śārī* was the name of *Śāriputra's* mother. She was named for the *śāri*, the Indian maina bird, because her eyes were as keen and bright as those of that bird.

पुत्र *putra* means **son**, and so the full name means *Śārī's* son, or more precisely, **maina-son**.[1] Notice that the -ī of *Śārī* shortens when it joins a following word to form a compound.

Another explanation of *Śāriputra's* name is **body son**.[2] The word for *body* in Sanskrit is *śarīra*. The reference is then to the beauty of his mother's physical features. *Śarīra* is also the term for the pearl-like relics left after the body of a holy man is burned, deriving from his perfection of precepts, samadhi, and wisdom. Śāriputra is then also explained as meaning **pearl-son**.[3]

就成爲短音。另一個解釋是「身子」。梵文的身體是 *śarīra* 因爲他母親的身體很美麗。*śarīra* 同時也是一些聖者死後，身體火化後所燒出來的珠狀舍利，這也由於他們戒定慧修得圓滿，所以舍利弗也可解釋爲「珠子」。

　　前面所討論的三種長老，舍利弗屬於法性長老。在八歲時，他就通達佛教佛法，能辯倒印度當時的哲士們。舍利弗是釋迦牟尼佛說《阿彌陀經》時的大衆之首。因爲也只有他的智慧，才能明白淨土法門的微妙道理。

Of the three kinds of Elders discussed in VBS Issue #360 (May 2000) Śāriputra was a Dharma Nature Elder. At the age of eight he had mastered the entire Buddhadharma, and could out-debate any Indian philosopher. Śāriputra was at the head of the assembly when Śākyamuni Buddha spoke the *Amitābha Sūtra* because only his kind of wisdom could comprehend the subtle principles of the Pure Land Dharma Door. C.f. *The Heart Sutra and Commentary* by Tripitaka Master Hua, Buddhist Text Translation Society, San Francisco, 1980, pp. 33-34 and p. 120, note 32.

Notes: 1. 鶖鷺子 *qiu lu zi*　　2. 身子 *shen zi*　　3. 珠子 *zhu zi*

梵文第十九課
Sanskrit Lesson #19

比丘尼恒賢 文 By Bhikshuni Heng Hsien ● 比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महामौद्गल्यायनेन च

Mahāmaudgalyāyanena ca

和 摩訶目犍連

這一段的《阿彌陀經》裡列舉釋迦牟尼佛的大比丘弟子。上一期是長者舍利弗，現在要討論的是摩訶目犍連，他是弟子中神通第一。

महत्mahat 其語幹在複合字時是 महा mahā（看本刊356期），有三義：（1）大，（2）多，（3）勝。以一般眾生來看摩訶目犍連，他是 mahā 大，但佛只叫他目犍連。

मौद्गल्यायन Maudgalyāyana 是采菽氏；其字的起源和變化是複雜的，但是以梵文綠豆 mudga 為主，或另一個意思是萊菔氏，表示印度人修苦行時所食之食物。當摩訶目犍連的祖先在修行時只吃些豆或野生的草和根，不吃種植而收成的食物。

目犍連是姓，他的名字叫 कोलित Kolita，有時寫成 कोलिक Kolika 字裡的棗樹 कोलि koli。

在古印度一對夫妻常會求當地的樹神賜與兒子。目犍連父母向樹神祈禱而生下他，所以取樹的名字為名。

由於摩訶目犍連的母親，釋迦牟尼佛成立了第一個盂蘭盆節，在每年結夏安居之後慶祝。那時居士們供養十方眾僧，借著眾僧的力量，能救濟已逝的親友出離惡道。摩訶目犍連雖然是神通第一，但是無法救他母親，於是求佛幫忙。在第一個盂蘭盆節他的母親由僧團的力量，從餓鬼道解脫而生到天道。

கு待續

महामौद्गल्यायनेन च

Mahāmaudgalyāyanena ca
And Mahāmaudgalyāyana

This passage of the *Amitābha Sūtra* names the principle Bhikṣu disciples of Śākyamuni Buddha. In the last lesson the Elder Śāriputra was discussed and now Mahāmaudgalyāyana, the disciple most skilled in spiritual penetrations and magic powers, will be considered.

महत् *mahat*, the stem which may appear in compounds as महा *mahā* (see VBS Issue 356), has three meanings: 1) great, 2) many, and 3) triumphant. From the point of view of ordinary living beings, Maudgalyāyana is "Mahā," but the Buddha simply called him Maudgalyāyana.

मौद्गल्यायन *Maudgalyāyana* means **descended from people connected with beans.**[1] The derivation is complex, but is based upon the Sanskrit word for the mung bean, *mudga*.[2] Another interpretation is **descended from people connected with wild herbs and roots.**[3] In either case, what is referred to is an Indian ascetic practice involved with food. When they cultivated the Way, Mahāmaudgalyāyana's ancestors ate either beans or ate only food that grew wild in forests and jungles, never touching any food that had been planted and harvested.

Maudgalyāyana was the disciple's family name. His personal name was कोलित *Kolita*, sometimes written कोलिक *Kolika*. It contains the Sanskrit word कोलि *koli*, jujube tree. A couple wishing to have a son in ancient India would often seek aid from a local tree spirit. The Maudgalyāyanas consulted the spirit of a koli tree in this regard, and to honor the spirit they named their son Kolita.

It was for the sake of Mahāmaudgalyāyana's mother that Śākyamuni Buddha established the first Ullambana Festival, the celebration which comes at the end of the Bhikṣu Saṅgha's annual summer retreat. At that time the laity makes offerings to the Saṅgha of the ten directions, requesting the aid of the united Saṅgha in liberating their deceased relatives and friends from the evil destinies into which they may have fallen.

Although he was first in spiritual penetrations, Mahāmaudgalyāyana could not save his mother and went to the Buddha for help. At the first Ullambana Festival she was freed from her rebirth as a hungry ghost by the united power of the Saṅgha and was reborn in the heavens.

கு To be continued

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1. 采菽氏 *cai shu shi.*
2. The *l* in *Maudgalyāyana* suggests an original longer form *mudgala* not otherwise surviving.
3. 萊菔 *lai fu.*

● 比丘尼恒賢 文 By Bhikshuni Heng Hsien 　　　比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकारयपैन च
Mahākāśyapena ca
與 Mahākāśyapa（摩訶迦葉）

在《阿彌陀經》的下一個長者名字是摩訶迦葉。他得佛以心印心的法門成爲第一位祖師。他的名字是以他的尊稱爲開端。

महा *mahā* ，大，有四個理由可稱之爲大。（1）他是大婆羅門長者的兒子。（2）他出家時，捨棄繼承財產。（3）他修所有的十二種苦行。（4）他爲大人所尊重。

कारयप *Kāśyapa* ，迦葉，可由兩方面解釋；第一短音的 ka 是烏龜的意思，而長音 Kā 則是與烏龜有關。摩訶迦葉的祖先是摩提國的婆羅門修道者，他們用烏龜殼上的圖樣爲指引修行，所以翻他的名字爲大龜氏。

第二個意思：在梵文字典裡 Kāśya 是一種神飲，所以摩訶迦葉的另一個名字爲飲光氏。字根 pā 是「飲」；另一個字根 Kāś 是「照」；沒有任何其他的例子是用 Kāśya 來表示光的意思。但中國傳統上解釋迦葉名字與飲光有關，可能 Kāśya 曾出現過是以「光」的意思來解釋。

摩訶迦葉名叫庇鉢羅，是他父母向樹神祈禱而生下的，故取此名。庇鉢羅樹在印度是一種神聖的無花果樹。

摩訶迦葉現在在中國的雞足山入定，等彌勒菩薩成爲下一尊佛時，他將釋迦牟尼佛的鉢傳給彌勒菩薩。

౪ 待續

महाकारयपैन च
Mahākāśyapena ca
and Mahākāśyapa

Mahākāśyapa, the next Elder listed in the *Amitābha Sūtra*, received the transmission of the Buddha's mind-to-mind seal Dharma and became the first Buddhist Patriarch. His name is prefaced by the title:

महा
म *ma* ा *ā*
ह *ha* हा *hā*

mahā, **great**, which he deserves for four reasons: (1) he was the son of a great Brāhman elder; (2) he renounced a large inheritance when he left home; (3) he cultivated all twelve of the ascetic practices; and (4) he was esteemed by great men.

कारयप

क *ka* य *ya*
का *kā* रय *śya*
श *śa* प *pa*

Kāśyapa may be explained in two ways. First, the word *kaśyapa* in Sanskrit, with a short initial *a* means **tortoise**. Lengthening the *a* gives the meaning **related to/connected with the tortoise**. Mahākāśyapa came from a long line of Brāhman sages in Magadha who used the methods outlined in the pattern on a tortoise's back to cultivate the way. Hence they were called **those connected with tortoises**. The Chinese translated this version of Mahākāśyapa's name as **Great Turtle Clan**.[1]

Second, ancient Sanskrit dictionaries list a word *kāsya* as a kind of spirituous drink. Another Chinese translation of *Kāśyapa's* name was **Light-Drinking Clan**.[2] The Sanskrit root *pā-* means **drink**, and there is also a root *kāś-* meaning **shine**. There is no surviving example of the use of the word *kāsya* to mean **light**, but the traditional Chinese explanation of Kāśyapa's name as **related to/of the family of Light-Drinkers** suggests the meaning **light** for *kāsya* may once have been current. Mahākāśyapa was given the personal name *Pippala* by his parents, for a pippala-tree spirit had helped them have their son. The pippala-tree is the Indian tree known as the sacred fig (*ficus religiosa*), and is more commonly called the Peepal tree.

Mahākāśyapa is now waiting in samādhi at Chicken Foot Mountain in China to transmit Śākyamuni Buddha's bowl to Maitreya Bodhisattva when that Bodhisattva becomes this world's next Buddha.

Notes:　1. 大龜氏 *da gui shi*　2. 飲光氏 *yin guang shi*

౪ To be continued

梵文第二十一課
Sanskrit Lesson #21

⚫比丘尼恒賢 文 By Bhikshuni Heng Hsien   ⚫比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकात्यायनेन च
Mahākātyāyanena ca
摩訶迦旃延

《佛說阿彌陀經》的法會中，與會的大阿羅漢名單裡下一個要討論的是摩訶迦旃延。mahā 以前已解釋過是「大，多，勝」的意思，是屬於尊稱，並非名字的一部份。這個大聲聞是屬於古印度最高階層的婆羅門族*Gotra* 之一的家族迦旃延。

-*āyana* 中的 Kātyāyana 是屬於姓名的接尾詞，意思是「屬於家屬」，所以解釋他的名字是「屬於 Kati 或 Kātya 家族」。Kātya又有更深一層的姓名的意思「Kati 族」是古時的聖者，是這一族系之首。

摩訶迦旃延是釋迦牟尼佛弟子中論議第一。當摩訶迦旃延隨佛出家之後，就不屬於婆羅門族姓，所以他名字的演變，在佛教裡就有所不同；在佛法裡一個解釋是文飾，似乎是與字根*kath-*有關（*kath-* 有氣音 h，而*Kati* 無氣音，由氣音看來，又很難連在一起。）意思是「說、解釋、詳述」。當時的外道想用佛法和他辯論，他都能辯贏他們，令他們心服口服。

另一個解釋是摩訶迦旃延未出家時，他父親是個政府高官，在他很小時就去逝了。依他母家種姓的法律，他母親是不可以改嫁的，但如果不是這個小孩，她可以搬到別處去規避這法律，所以他又叫「扇繩」，因他把他母親綁住了。這意思與梵文字 *kāca* 有關。字典上是「繩，束縛，羈絆。」

要知道，一般梵文話語裡的字 *āca*、*atya* 和 *acca* 發音很類似。比方說，在和梵文有關但比較通俗的方言巴利文中，*Kātyāyana* 是發 *Kaccāyana* 或 *Kaccāna* 音的。

另一個他的名字的解釋是「好思」與*kaccid*有關（八巴利文是*kacci*）是疑問前置詞，可翻成「我希望。。。」又一個解釋是「好肩」似乎是從梵文*skandha*（巴利文*khandha*）「肩」變化而來。   ꧁待續

and Mahākātyāyana

The venerated Elder Mahākātyāyana is the next great Arhat listed as present in the Buddha's assembly at the speaking of the *Amitābha Sūtra*. Mahā, as explained before, means **great, many, victorious**, and is an honorific and descriptive title rather than part of the name itself. This great Śrāvaka belonged to the Kātyāyana family, one of the highest-ranking Brāhman gotras in Ancient India. *Gotra* is the Sanskrit word for family, tribe, clan. The -*āyana* of Kātyāyana, a patronymic suffix, can mean **belonging to the family of**. A routine explanation of the name is, then, **belonging to the family of Kati**, or **of Kātya**, Kātya being a further patronymic meaning **related to Kati** who was claimed as the ancient sage who founded the line.

Mahākātyāyana was the foremost of Śākyamuni Buddha's disciples in debate. When Mahākātyāyana left home to follow the Buddha he was no longer concerned with Brāhman sages and Brāhman gotras which is a change reflected in the Buddhist derivation of his name. Within the Buddhadharma, one explanation[1] of the meaning of his name as "Literary Elegance" seems to connect it with the root *kath-* (but accounting for the aspiration, the *h*, is difficult) which means **speak, expound, elaborate**. Mahākātyāyana could out-talk any Indian philosopher or follower of external paths who challenged the principles of the Buddhadharma.

Another explanation[2] of his name looks back to the time before Mahākātyāyana was a Bhikṣu. His father, a prominent government official, died when the child was quite young. The laws of his mother's caste forbade remariage, but she might have moved to another area and circumvented them, had it not been for the child. So he was called "Cord" because he tied her down, which appears to involve the Sanskrit word *kāca*, lexically, **cord, fetter, yoke**.

It should be remembered that in popular speech the sounds written in Sanskrit *āca*, *atya*, and *acca* would have been pronounced alike. For example, in Pāli, a language related to Sanskrit but closer to the ancient popular dialects, *Kātyāyana* is either *Kaccāyana* or *Kaccāna*.

Another explanation[3] of his name as meaning **Good Consideration** seems to connect it with the Sanskrit word *kaccid* (Pāli *kacci*), an interrogative particle often translatable by **I hope**. Yet another explanation, **Good Shoulders**, seems to derive from the word for **shoulder**, Sanskrit *skandha*, (Pāli *khandha*).

Notes: 1. 文飾 wen shi   2. 扇繩 shan sheng   3. 好思 hao si   4. 好肩 hao jian

梵文第二十二課
Sanskrit Lesson #22

●比丘尼恒賢 文 By Bhikshuni Heng Hsien ●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकौष्ठिलेन च
摩訶俱絺羅

महाकौष्ठिलेन च
Mahākausthilena ca
and Mahākausthila

摩訶俱絺羅是舍利弗長老的舅父，他爲了能與外甥辯論而學習外道的論議，非常精進，以至忽略了自身的衛生，所以他有個外號「長爪梵志」，表示他努力學習而没時間剪指甲。दीर्घनख *Dīrghanakha*，दीच *Dīrgha* 是「長」的意思，包括時間和空間；नख *nakha* 是手指甲、腳指甲的總稱。此字的語源和英文的 nail 有關。

長爪的姓是कौष्ठिल *Kausthila* 當他無法辯論過佛時，他就成了佛的弟子。他也被尊稱爲摩訶「大」俱絺羅。俱絺羅是取自祖先姓名的名字，是一種顯示關係的型式，中文翻成「大膝氏」。「氏」字表示「屬於一家族」；大膝是他們家族的特徵，西藏文翻成「大」，與梵文字*kostha* 有關，是指肚子或人身的內臟或腸子。

有件非常重要的事情必須要知道的是，西藏和中文所翻譯的佛經，往往出自不同版本，而所翻成藏文的佛經，是比一些主要的中文翻譯晚很多。釋迦牟尼佛當時當然並不是講梵文或巴利文，而是講古印度時期通用的方言 rākrits， 同時他也教導他的弟子用當地方言來教化衆生。那時的印度，即使現在也有些是如此，不習慣將聖典記錄下來。早在記錄佛經之前，佛經的流傳都是由比丘們用當地語言誦念出來。早期印度比丘到中國時，都是用 Prākrits 文唸出，讓中國人記

The Venerable Mahākausthila[1] was the Elder Śāriputra's maternal uncle who, hoping to defeat his nephew in debate, studied externalist doctrines with such vigor that he neglected personal hygiene. Hence he was nicknamed दीर्घनख *Dīrghanakha*, Long Nails[2]. दीर्घ*Dīrgha* means **long** of either time or space. नख *Nakha* is a general word for finger-nail, toe-nail, claw, talon and the like, and is related etymologically to the English word **nail**. The implication is that he did not take time away from his studies even to cut his nails.

Dīrghanakha's family name was कौष्ठिल *Kausthila*, and as a disciple of the Buddha, which he became when unable to defeat the Buddha in debate, he was known as महा *Mahā*, **Great**, Kausthila.

Kausthila is a patronymic, a form that shows relationship. The Chinese translated Mahākausthila as **Big Knee Family**[3], the character for family indicating **belonging to the X Family**. **Big knee** refers to the fact that big knees were a family trait. The literal translation is then **One Belonging to the Big Knee Family**. The Tibetans however translated his name as *Gsus-po-che*, **Big Belly**, connecting it with the Sanskrit *kostha*, a word for the abdomen or for any of the viscera of the body.

At this point it is very important to note that the Tibetans and the Chinese often were not translating from the same originals, and that the Tibetan translations were made much later than the principal Chinese translations. Śākyamuni Buddha did not, of course, speak Sanskrit, or Pāli for that matter, but one or more of the Prākrits, spoken dialects, current in Ancient India; and he also instructed his disciples to preserve the teachings in the vernaculars. In India then, as even somewhat still today, it was not customary to write down sacred texts, so the Buddhist Sūtras were circulated by monks who could recite them in the local dialects long before they were actually written down. The Indian monks who early went to China, for the most part, seem to have recited the Sūtras in Prākrit for the Chinese scribes and translators.

It was only later on in India, when writing became popular, that the Sūtras were written down in the literary language, i.e. Sanskrit, which by that time could be considered a popular mode of speech. This recasting of the Sūtras represented virtual translation of the various

下並翻譯。

後來印度也較通行用寫的，所以經典就用文言文寫下，也就是當時算較通用的語言－－梵文。如此，經典的重鑄表示要從幾種Prākrits 語言實際翻成梵文，而Prākrits 文裡有許多同音異義字，使得翻譯工作非常複雜。他們必須從許多同音的 Prākrits 字裡找出一個相同意思的梵文字。在他們用梵文重鑄的經文時，大乘佛教在印度已式微，而梵文的文稿於印度的思潮中漸式微而崩解，所以就必須複制又複制其文稿。漸漸的越多非佛教徒做這項記錄工作，而他們都是精通非佛教的梵文古典的人。你可以想像當時第一個將不習於記錄的方言，翻成文言文形式語言的情形，結果被認為「差勁的梵文」，常被那些抄寫者在複寫時「更正」了過來。

所以我們現有的版本，都是依當時那種文稿。即使現在的出版者也試著要在他們的出版書上刪除最後一點方言的蹤跡。

佛教到西藏是比中國晚了幾世紀，而且事實上開始時大都是由中國傳過去的。由印度文原版翻成藏文是很晚的，而且藏文的藏經常修改，將舊的版本去除而用較現代的梵文來翻成藏文。因此，從中文翻譯可以找到印度的字和名字比較合原意的翻譯和解釋，而對藏文的只翻後來版本的梵文可以不予理會。

Prākrits into Sanskrit, and was complicated by the fact that the Prākrits have very many homonyms, words which sound alike. In choosing an equivalent Sanskrit word a decision had to be made among many possible meanings which in Prākrit could all be expressed by what sounded like the same word. By the time Sanskrit recasting took place, Great Vehicle Buddhism was on the decline in India yet the Sanskrit manuscripts, which soon began to decay and disintegrate in the Indian climate, had to be copied and recopied. That work was done increasingly by non-Buddhist scribes steeped in non-Buddhist Sanskrit tradition. We can imagine the situation then as being first an unstable rendering into literary form of a dialect not customarily written down. The result was then viewed as "poor Sanskrit" and so was frequently "corrected" by scribal hands as manuscripts were recopied. The versions we have are based upon such manuscripts and even modern editors try to excise the last remaining traces of the vernaculars in their printed editions.

Buddhism came to Tibet many centuries later than it did to China. In fact, in the beginning it was largely introduced to Tibetans by the Chinese. The Tibetans' translations made from Indian originals then were very late, and furthermore the Tibetan canon was frequently revised with past editions destroyed, on the basis of more modern Sanskrit versions. For this reason we need to look to the Chinese for the more original interpretations of the meanings of Indian words and names, and can often disregard the Tibetan which merely translates what late Sanskrit versions seem to mean.

Notes:

1. 摩訶俱絺羅 *Mo he ju xi luo.*
2. 長爪梵志 *Chang zhao fan zhi*, literally, "Long-nailed Brahman."
3. 大膝氏 *Da xi shi.*

महाकौष्ठिलेन च

Mahākauṣṭhilena ca
摩訶俱絺羅尊者

●比丘尼恒賢 文
By Bhikshuni
Heng Hsien

●比丘尼恒懿 中譯
Chinese
translation by
Bhikshuni
Heng Yi

摩訶俱絺羅尊者 *Mahā-kauṣṭhila* महाकौष्ठिल （記住尾音 *-ena* 是屬於助格，有如介系詞 together with 與 — 並非字的半身）是釋迦牟尼佛的很傑出的弟子，並也參與佛說《阿彌陀經》的法會中，他的名字有幾種翻譯，晚期的西藏資料翻成「大肚」和梵文的翻譯相同（可能也是晚期），早期中文翻成「大膝」，巴利文是 *Mahā-koṭṭhita* 巴利文 *koṭṭha* 和梵文 *koṣṭha* 相同，譯爲「肚子」如果要去研究中國子的「膝蓋」有曾經是「肚子」可能性實在是超出這一課的範圍，倒是有可能是把口語化的語言 Prākrit 重造而成現在梵文的 *Mahā-kauṣṭhila*。然而提一下相關的字，也是有趣的。

梵文中的「膝蓋」一般是 जानु *jānu* 另一個字是 अष्ठीवत् *asthīvat*。這個字是由兩字組合的，一是 अष्ठि *asthi*「骨頭」另一個是接尾字 वत् *-vat*（也有用 वन्त् *-vant*）「擁有」。所以 *asthīvat* 則譯成（*i* 字母在

महाकौष्ठिलेन च

Mahākauṣṭhilena ca
and Mahākauṣṭhila

The Venerable महाकौष्ठिल *Mahākauṣṭhila* (remember the ending *-ena* is that of the instrumental case called for by the preposition साधम् *sārdham* **together with**, not part of the name itself) was a prominent disciple of the Buddha Śākyamuni, and was present when the Buddha spoke the *Amitābha Sūtra*. We have seen[1] his name variously interpreted as "Big Belly" by Tibetan sources (late), which is the same as the interpretation of the Sanskrit (probably also late); and as "Big Knees"[2] by earlier Chinese translators. Pāli has *Mahākoṭṭhita; koṭṭha* is the Pāli equlvalent of Sanskrit *koṣṭha* **belly, abdomen**. To investigate the possibility of the Chinese character for "knee" once having meant "belly" lies beyond the scope of this lesson, as does reconstruction of the Prākrit (spoken language form) underlying our present Sanskrit rendering *Mahākauṣṭhila*. Yet a brief glance at some related words is of interest.

One common Sanskrit word for **knee** is जानु *jānu*. Another one is अष्ठीवत् *asthivat*. It is composed of अष्ठि *asthi*[3] **bone**, and the suffix वत् *-vat* (also वन्त् *-vant*) **possessing**. *Asthīvat* then, (*i* lengthens to *ī* before *v*), literally means **bone-possessing thing** or **knee**. Sanskrit also has a word कौटिल्य *kauṭilya* **crookedness** based on another Sanskrit word *kuṭila* **bent, crooked, curved**. The equivalent word in Sinhalese (the language of Sri Lanka) refers specifically to the bending of the knees.[4]

Examining the Sanskrit name *Mahākauṣṭhila*, we see it is a compound of *Mahā* **great, big**, and of *kauṣṭhila* which on the surface means **related to the belly** (*koṣṭha*). If the name originally consisted of *Mahā* plus some popular form of the word *asthīvat* **knee**, how could it for example have ended up with a *k* between the two words? At this point we can only guess, but our guess, whether historically accurate or not, will at least serve to illustrate the kind of interaction that seems to have taken place between the spoken Prākrits and literary Sanskrit.

In Sanskrit the combination vowel plus vowel is unstable,

v 之前成爲長音 ī)「擁有骨頭的東西」或「膝蓋」。梵文裡還有一個字 कौटिल्य kauṭilya「彎曲」它的由來是另一個梵文字 kuṭila「彎曲的」與錫蘭語彎膝的字相同。

我們再看看梵文字 Mahākausṭhila, 它是兩字的組合 Mahā「大」kausṭhila 字面上解釋的「與肚子族有關」 koṣṭha 如果這個名字本是由 Mahā 大和 asṭhīvat「膝蓋」) 那怎會有 k 字在兩字之間呢？所以我們只能用揣測，正確不正確我們不知，至少可以說明一下口頭語言的 Prākrits 和文言的梵文之間的相互影響。

梵文裡兩母音在一起是很少有的，也是不穩定，如果眞在此例，也是將其中之一母音做些變化，在 Prākrits 裡，一個字可以有一連串的母音，而沒有子音夾於其中。

事實上有些母音之間有子音的梵文同樣的字，在 Prākrits 裡只有兩個母音。有些人把 Mahā 加上與梵文 asṭhīvat 同義的 Prākrits 放入梵文裡，看到兩個短音字母 a 並列，也許認爲母音之間的子音遺失了，把 Prākrits 解釋成代表如以上提過的字 kauṭilya 一樣。我們已無法知道眞相是什麼。也許是有人誤將 k 字放進去。這個字還是有點不完整。就讓將來人重譯時，將字源 koṣṭha 譯成「肚子」不用「膝蓋」。

也許是如此，也許不是，用我們有限的歷史研究爲工具來追究是很難的。然而如果有人勇猛精進的修行，得到釋迦牟尼佛時代的錄音帶，那他自己可以聽到摩訶俱絺羅尊者是如何發音了。

☙ 待續

and rarely found. In most of the apparent exceptions to that rule, some modification of at least one of the two vowels has taken place upon its contact with the other vowel. In Prākrit, however, words may consist of strings of vowels with no intervening consonants. In fact, where an equivalent Sanskrit word has a consonant between two vowels, Prākrit often has only the two vowels. Someone putting *Mahā* plus a Prākrit equivalent of *asṭhīvat* into Sanskrit, seeing two short *a* vowels juxtaposed, might assume that an intervocalic consonant had been lost, and interpret the Prākrit as representing some such word as *kauṭilya* mentioned above. We no longer know all the words that were anciently in use, and so can only surmise. In any case, one might erroneously restore a *k*. The word would still be a little odd, and so lend itself to further reinterpretation as the derivative of *koṣṭha* belly instead of the word for knee.

Perhaps it was this way, perhaps not. Using our limited tools of historical research it is very hard to pin down. However if one cultivates the Way with great vigor one can gain access to the tapes from Śākyamuni Buddha's time. Then one can hear the pronunciation of the Venerable Elder Mahākausṭhila's name for oneself.

☙ To be continued

Notes:
1. *Vajra Bodhi Sea* #366 (October 2000)
2. 大膝 *da xi*
3. The ordinary Sanskrit word for "bone" is *asthi* to which a *asṭhi* appears related. See Turner, *A Comparative Dictionary of the Indo-Aryan Languages*, #958. Also *Mayrhofer, Kurzgefastes Etymologisches Wörterbuch des Altindischen*, under **asthi**.

4. Turner, *idem*, #3557.

梵文第二十三課
Sanskrit Lesson #23

❀比丘尼恒賢 文
By Bhikshuni
Heng Hsien

❀比丘尼恒懿 中譯
Chinese
translation by
Bhikshuni
Heng Yi

रेवतेन च
Revatena ca
離婆多

　　離婆多尊者也是聽聞佛說《阿彌陀經》的人之一，離婆多是以一個星宿 नक्षत्र *nakṣatra* 爲名，他的父母祈求星宿 *Revatī* 以得子。依印度星象，共有二十八個星宿，此爲區劃日月之運行，以平常目見之群星爲標據，而爲天之分野者。其數所以與二十八者，似劃白月一日至黑月終之分野爲一日一宿者。*Revatī* 在西藏叫「夜舟」，描述三十二個星星組成的兩組在太陽黃道上的星宿。中國則名之爲「房宿」。

　　रेवती *Revatī* 是「華麗」，或「繁茂富裕」的意思。尾音長音 *ī* 是表示陰性字，由字幹 *revant* 而來，其弱性字爲 *revat*。接尾字 वन्त्-*vant*（弱字 -*vat*）意思是「擁有」。*Revant* रेवन्त्字的第一部分似乎和 रै *rai* 字似乎有關。*Rai* 是「富裕」、「富庶」的意思，由字根 √रा- √*rā*- 而來，意思是「賜予」、「給予」。所以 *revant* 字面翻成「擁有財富」，因此可翻成「富裕」「繁茂」。

रेवतेन च
Revatena ca
and Revata

The Venerable रेवत *Revata*[1] also heard Śākyamuni Buddha speak *The Amitābha Sūtra*. Revata was named after a नक्षत्र *nakṣatra*, a constellation or lunar mansion. His parents had invoked the aid of the nakṣatra *Revatī* in order to have a son. There are twenty-eight नक्षत्राणि *nakṣatrāṇi* according to the Indian system, one for each day of the moon's passage near the fixed stars on the apparent orbit of the sun (the ecliptic). Revatī, called "Night Boat" in Tibetan[2], is described as two eliptic groups of thirty-two stars. In the Chinese system, Revatī corresponds to the "House Constellation"[3].

रेवती Revatī means **opulent** and also **splendid**. The final long *ī* marks it as a feminine word from the stem *revant*, whose weak form is *revat*. The suffix वन्त्-*vant* (weak form वत् -*vat*) means **possessing**. The first part of the word रेवन्त् *revant*- seems to be related to the word रै *rai*, **wealth, possessions, riches**, derived from the root √रा- √*rā*-, **give, grant, bestow**[4] रेवन्त् *revant*- then means literally **wealth-possessing**, so it may be translated **rich, wealthy, opulent**, and also by extension **abundant**, and even **splendid, beautiful**. To form the feminine, one uses the weak form of the stem and adds the feminine suffix –*ī*. The word *Revata*, the name of the Venerable Elder in the Sūtra text, is a masculine singular form based upon the word *Revatī*.

At this point we should note that it is usual for nouns whose stem ends in short –*a*, such as *Revata*- to form their feminine counterpart by replacing the –*a* with –*ī* However, in our case the noun *Revatī* was not originally formed from a noun ending in -*a*, but from an adjectival stem ending in a consonant. *Revant*-, **opulent**, made a substantive *Revatī*, the (feminine) **Opulent One**.

也可擴展其意思到「豐富的」，甚至可翻成「華麗的」、「美麗的」。要形成陰性字，是將其弱式的字幹加上陰性接尾音-ī。離婆多長者Revata是由Revatī 爲基本來形成陽性單數名詞。

現在我們應該知道，將名詞的語幹-a改成-ī而形成其陰性名詞，是常有的事。Revata就是一例。然而在此的Revatī 並且由名詞尾音-a而來，而是由形容詞語幹的字尾是子音而來Revant-「豐富的」，由它而成名詞「豐富的人」Revatī陰性的）。雖然表面上看來，Revatī 是由Revata而形成的，但我們知道正好相反。大弟子離婆多 रेवत 是以星宿नक्षत्र爲名。 ✍️待續

Although on the surface it would look as if *Revatī* had been formed from *Revata*, we know that it was the other way around, and that the great disciple रेवत was named after the नक्षत्र.

Notes:

1. 離婆多 *li po duo*
2. *nam-gru*
3. 室宿 *shi shu*
4. Possibly contracted from *rayi & vant*. See Monier-Williams' *Sanskrit-English Dictionary*.

✍️To be continued

●比丘尼恒賢 文
By Bhikshuni
Heng Hsien

●比丘尼恒懿 中譯
Chinese
translation by
Bhikshuni
Heng Yi

शुद्धिपन्थकेन च

Śuddhipanthakena ca
周利槃陀伽

　　佛說《阿彌陀佛經》的法會上另一位長老 *Sthāvira* 是周利槃陀伽尊者 शुद्धिपन्थक 。他的名字在梵文中應是 क्षुद्रपन्थक *Kṣudrapanthaka*，但是由口語文字 Prākrit 改成文言的梵文時，有了奇怪的轉變。

　　當想到周利槃陀伽時，會同時想到他哥哥摩訶槃陀伽 महापन्थक ；摩訶槃陀伽非常聰明，周利槃陀伽則極端愚笨，以至無法記住半句偈，然而他還是開悟！ महा ，摩訶是「大」的意思； क्षुद्रkṣudra 是「小」的意思。

　　पन्थक *panthaka* 是「地道」，早期中文翻譯哥哥名為「大路邊」，弟弟名為「小路邊」，而藏文譯為「大道」和「小道」。 *Panthaka* 在中文譯為「路邊」，其實意思就是「路」。Prākrit 又則是像 पंथ *paṃtha* （陽性）。雖然梵文中較常用的字是 पथ *patha* （陽性），這兩個字

शुद्धिपन्थकेन च

Śuddhipanthakena ca
and Śuddhipanthaka

Another great Elder (*Sthāvira*) in the assembly when the Buddha spoke the *Amitābha Sūtra* was the Venerable शुद्धिपन्थक *Śuddhipanthaka*. [1]

His name probably should have come into Sanskrit as क्षुद्रपन्थक *Kṣudrapanthaka*, but took some strange turns in being adapted from the spoken Prākrits into the literary vehicle of the Sanskrit language.

When one thinks of Śuddhipanthaka, one also thinks of his elder brother महापन्थक *Mahāpanthaka*. Mahāpanthaka was very intelligent, whereas Śuddhipanthaka was so stupid he could barely remember the half-verse by which he nonetheless became enlightened. महा *mahā* means **big** and क्षुद्र*kṣudra* means **little**.

पन्थक *panthaka* means **connected with the road**. The early Chinese translators called the two brothers respectively "Big Roadside"[2] and "Little Roadside."[3] Tibetan calls them "Big Road"and "Little Road."[4] Underlying *panthaka*, which the Chinese renders "Roadside." Is the word for "road". The Prākrit for it was something like पंथ *paṃtha* (masculine), although the more common word for road in Sanskrit is पथ *patha* (masculine).[5] The two roots in question are पन्थ्- *panth-*, and पथ् *path-*, both of which mean **go, move**, differing only by the nasal infix न् *n*.

On the surface, the शुद्धि *śuddhi* of *Śuddhipanthaka* looks like the word **cleanliness, purity**, and perhaps the great Arhat's name ended up in such a form because his half-verse urged sweeping the mind clean. But our text may be the only place where just that spelling occurs. His name elsewhere is *Cūḍapanthaka* or *Cullapanthaka*, (Pāli *Cūlapanthaka*) The चूड *cūḍa* is not however the word for **top-knot, crest** that refers to the protuberance on the head of a Buddha or a Bodhisattva, although the two words look alike. The *cūḍa* of *Cūḍapanthaka*,

的字根是 पन्थ्- panth- 和 पथ्- path- ，都是表示「走動」的意思，不同點只是在中間有鼻音 न् n 而已。

　　表面上看來，*Śuddhipanthaka* 中 *śuddhi* 很像「清潔」、「清淨」。這個大羅漢的名字如此，也許是因爲他那半句偈使他將心地掃乾淨。但是只有我們的經本有這樣的拼法，其他本子上他的名字是 *Cūḍapanthaka*，或 *Cūllapanthaka* 字。चूड *cūḍa* 並非指佛菩薩頭上的頂髻，雖然兩個字看起來是一樣的。*Cūḍapanthaka* 中的 *cūḍa* 和 *Cullapanthaka* 中的 *culla* 就如 *Śuddhipanthaka* 中 *śuddhi* 都是由梵文字的 Prākrit 形成 *kṣudra* 而來。

　　क्षुद्र*kṣudra*「小」，由字根 क्षुद्- *kṣud*- 來，意思是「擊打」、「搖動」，是表示原因的用法，因爲要將某種東西磨成粉狀，於是使它變小。從開始的劃分，到極小的微粒需要重覆的使用，於是字根 *kṣud*- 的被動分詞是 क्षुण्ण *kṣuṇṇa*，意思不只是「研磨成粉」，還有重覆的意思。兄弟倆都是在路邊生的，因爲兩次都是在他們的母親回娘家生產的路途上，趕不及到家就在路邊生下他們。所以周利槃陀伽有時譯爲「繼道」，因爲他跟隨著哥哥「路邊」同樣的在路邊生下的。又一原因是他母親根隨著道路而生下他；還有一個原因是他母親重覆過去的方法，又在路邊生下了他。

and the *culla* of *Cullapanthaka*, just like the *śuddhi of Śuddhipanthaka* all result from Prākrit forms of the Sanskrit word *kṣudra*.[6] क्षुद्र*kṣudra* little comes from the root क्षुद्- *kṣud*-strike against, shake, which in the causative usage means to grind something to powder, hence to make it small. From the idea of division into minute particles comes the suggestion of repetition. Hence the perfect passive participle of the root *kṣud*-which is क्षुण्ण *kṣuṇṇa* means not only **pulverized** but also **repeated**. Each of the two brothers was born by the side of the road, inasmuch as both times their mother was returning to her parents' home for their delivery she was too late.

Śuddhipanthaka is therefore sometimes translated as **Following Road**,[7] partly because he followed (came after) his elder brother **Road** (Panthaka), partly because his mother was following (continuing on) the road when he was born, and partly because she had followed (repeated) her previous course (road) of action, and it followed (consequently) that he too was born by the side of the road.

Notes:
1. 　　周利槃陀伽 *zhou li pan tuo qie.*
2. 　　小路邊 *xiao lu bian.*
3. 　　大路邊 *da lu bian.*
4. 　　*lam-chen bstan; lam-phran bstan.*
5. 　　There is of course the Vedic *panthā* (masculine).
6. 　　See also Sanskrit *kṣulla*, little originally a Prākrit form.
7. 　　繼道 *ji dao.*

梵文第二十五課
Sanskrit Lesson #25

❀比丘尼恒賢 文 By Bhikshun Heng Hsien　❀比丘尼恒懿 中譯 Chinese translation by Bhikshun Heng Yi

नन्देन चानन्देन च

Nandena cānandena ca

難陀、阿難陀

नन्देन चानन्देन च

Nandena cānandena ca

And Nanda, and Ananda

　　法會中又有兩位長者，名字是難陀尊者、阿難陀尊者，又有一位孫陀羅難陀尊者，雖然他的名字不在經上，但是他的名字中也是有「難陀」。所以拿他來和其他兩位作為比較，這三個名字都是從字根 √nand- 而來，意思是「欣喜、喜歡、高興」。आनन्द Ānanda 是加上加強語氣的字首 ā- ，表示喜歡的程度更加強，也有「享受」的意思。सुन्दरनन्द Sundarananda 孫陀羅難陀 是個複合字，是 nanda「欣樂」，加上 sundara 「美麗的」合成的字。因為他非常喜歡他的妻子孫陀羅，於是乎名字為孫陀羅難陀。

　　我們要知道 च ca「和」是用於它前面的字，而如果後面的字首是 a- 或 ā- ，則會和它後面的字合併，使 ca 發 ā 長音。所以 चानन्देन cānandena 是由 ca 和 Ānandena 合成的。尾音 -ena 當然是男性單數助格的尾音變化，因前面提過的介詞 सार्धम् sārdham 「與、一

Two more Great Elders in the Buddha's Dharma Assembly were the Venerable नन्द *Nanda*[1], and the Venerable आनन्द *Ānanda*[2]. A third, the Venerable Sundarananda[3], is not mentioned in the Sūtra text, but because his name is also Nanda it is useful to distinguish him from the other two. All three names come from the root √nand- **rejoice, delight in, be pleased.** नन्द *Nanda* means **joy, happiness, delight.**[4] आनन्द *Ānanda*, with the intensive prefix *ā-*, means a stronger degree of joy[5], and can also mean **enjoyment.** सुन्दरनन्द *Sundarananda*[6] is a compound of *nanda* **joy** plus *sundara* **beautiful, good, well.** He was so named because he rejoiced in his wife सुन्दरी *Sundarī*.

Notice that च *ca* **and** is translated before the word it follows, and that it combines with a following initial *a-* or *ā-* to make one long sound *ā*. चानन्देन *cānandena* is therefore *ca* + *Ānandena*. The ending -ena is of course the masculine singular instrumental ending called for by the preposition सार्धम् *sārdham*, **together with,** which occurred earlier in the text.

The Nanda of the Sūtra is नन्द -गोपालक *Nanda-Gopālaka*, **Nanda the Cowherd.**[7] गो *go* is the form the word **cow** has in compounds. पालक *Pālaka* means **protector, guardian, (cow) herd,** being based on the root √pā- **protect.** One day the Buddha spoke the Dharma of the Eleven Points of Cow-tending for the cowherds around कौशांबी *Kauśāmbī*,[8] comparing herding cows to cultivation of the Way. Nanda Gopālaka, awed by the Buddha's universal understanding, left home and soon became an Arhat.

Ānanda, now called आर्यानन्द *Āryānanda*, was the second Indian Patriarch. The first seven Patriarchs, beginning with Mahākāśyapa, are given the title आर्य *ārya* which means **Noble.**

起」而成此種尾音變化。

經文中的難陀是 नन्द -गोपालक *Nanda-Gopālaka*「放牛難陀」，組合字裡 गो *go* 是「牛」的意思，而 पालक *Pālaka* 是「保護者、監護者、牧者」，此字是又字根 √*pā-* 而來，意爲「保護」。一日，佛爲 कौशांबी *Kauśāmbī* [8]地方的牧牛童說牧牛的十一種方法，來比較修道的方法。難陀尊者由於佛陀的識廣，而起敬畏之心，不久後成阿羅漢。

阿難陀尊者是印度的第二位祖師，現名爲 आर्यानन्द *Āryānanda*，由摩訶迦葉開始的前七位祖師，都加入了 आर्य *ārya* 這頭衡，意思是「尊貴的」。*ārya* 的尾字 *-a* 加上字首 *ā-*，合併起來成一個長音 *ā*。

阿難陀是佛的侍者，उपस्थायक *upasthāyaka*（由字根是 *sthā-*「站著」，再加上字首 *upa-*「靠近」。）雖然他記得佛所說法的每一個字，但是佛入涅槃時，他還沒有證得四果羅漢的果位，只是個 शैक्ष *Śaikṣa*「有學位者」。由於佛入涅槃，有學位的不能參加結集經藏的工作，就在那時使得阿難陀成了四果阿羅漢。

※註：在中印度東邊近 Kauśāmbī 城的一處地方。

Notice the combination of final *–a* + initial *ā-* into long *ā* in joining *ārya* with Ānanda. Ānanda was the Buddha's उपस्थायक *upasthāyaka*, **personal attendant** (from the root √*sthā-* **stand** and the prefix *upa-* **near**.) Although he could remember every word of Dharma the Buddha ever spoke, when the Buddha entered Nirvāṇa, Ananda was still a शैक्ष *Śaikṣa*, **one who seeks ability, a learner**, not yet a fourth-stage Arhat. As a Śaikṣa he could not participate in the Compilation of Sūtras after the Buddha's Nirvāṇa, and so at that point Ānanda became an Arhat.

Notes:

1. 難陀 *nan tuo.*
2. 阿難陀 *a nan tuo.*
3. 孫陀羅難陀 *sun tuo luo nan tuo.*
4. 歡喜 *huan xi* Tibetan: *dgaḥ bo (ga wo).*
5. 又喜 *you xi;* also 慶喜 *qing xi* Tibetan: *kun dgaḥ bo.*
6. 艷喜 *yan xi.*
7. 放牛難陀 *fang niu nan tuo.*
8. The area around the City of Kauśāmbī in East-central India.

梵文第二十六課
Sanskrit Lesson #26

●比丘尼恒賢 文 By Bhikshuni Heng Hsien　　●比丘尼恒慈 中譯 Chinese translation by Bhikshuni Heng Yi

राहुलेन च
Rāhulena ca
羅侯羅

　　羅侯羅尊者是佛陀唯一的兒子，他是在佛陀離家前，指著三個妻子中的第二妻子耶蘇陀羅之腹而受胎的。這位尊者因爲在前生將一隻老鼠關在洞裡六天，於是今生果報是在母腹中住六年。所以他的名字叫「覆障」，由字根 रभ्-√rabh- 而來，意思是「抓住、把握」。他的母親 यशोधरा *Yaśodharā* 耶蘇陀羅，意思是「持譽」，由兩個字合成：यशस् *yaśas*「美麗、名譽、光榮」及 धर *dhara*「保持」（字根 धृ-√dhṛ- 爲保持、支持之意。）*Yaśas* 在複合句裡成爲 *Yaśo*，而 *dhara* 在陰性字裡字尾或爲 -ā 長音。耶蘇陀羅經過一番烈火考驗，使得羅侯羅被公認爲佛陀之子，後來佛陀認他爲子，允許出家。

　　羅侯羅以一個沙彌 श्रामणेर *Śrāmaṇera* 的身份，是個守規矩的男孩。他仔細學習，遵守種種規矩，是佛弟子中秘行第一。

　　Rāhula 字面上看來是從字根 √rah-「離開、捨離」而來，而形成的字是 रहस् *rahas*，「單獨、秘密、隱遁」。羅侯羅修密教的秘法，不但如此，他不向外宣揚他的功德及修行；默默地做著任何善行，不求名，也不理會別人對他的看法。

राहुलेन च
Rāhulena ca
and Rāhula

The Venerable राहुल Rāhula[1] was the Buddha's only son. He was conceived when the Buddha pointed his finger at यशोधरा Yaśodharā,[2] the second of his three wives, just before he left to cultivate in the Himālayas. Rāhula spent six years in the womb as retribution for having shut up a rat in a hole for six days in a previous life. For that reason his name means **Obstacle**,[3] from the root रभ्- √rabh-[4] **take hold, seize, grasp**. Yaśodharā, his mother's name, means **Maintaining Glory**,[5] being composed of यशस् yaśas **beauty, glory, fame**, and धर dhara, **maintaining** (root धृ- √dhṛ- **maintain, hold, bear**). Yaśas becomes yaśo in compounds, and dhara ends in -ā when feminine. Yaśodharā underwent an ordeal by fire to establish the legitimacy of her child Rāhula, whom the Buddha later recognized as his own child and allowed to leave home.

As a श्रामणेर Śrāmaṇera, a novice, the boy Rāhula was very obedient, and carefully learned and followed the rules. He became foremost of the Buddha's disciples in secret practices. The name *Rāhula* on the surface looks as if it came from the root √rah- **part, abandon, leave** from which the word रहस्rahas **privacy, solitude, secrecy** is derived. Rāhula cultivated the esoteric dharmas of the Secret School. Moreover he did not broadcast his practices and virtues, but did the good he did in secret without seeking for fame, unconcerned with what others thought of him.

The name *Rāhula* resembles the name of राहुRāhu[6] the Asura King. Rāhu means **Obstacle**[7] and also **Seizing Vexation**,[8] for he obstructs the light of the Sun and Moon by seizing them with his hands, thereby vexing the gods. In other words King Rāhu causes eclipses and may have caused one at the birth of Rāhula.

　　「羅侯羅 *Rāhula*」這名字，近似阿修羅王的名字 रा*Rāhu*。Rāhu 的意思是「障持」，也是「攝惱」，他手持日、月，以使日、月光明受阻，於是惱怒了天神。也可以說羅侯王造成日、月蝕，在羅侯羅尊者生時之日、月蝕，也有可能是他造成的。

Notes:

1. 羅侯羅 *luo hou luo*, Tibetan *sgra-gcan-ḥdsin*.
2. 耶蘇陀羅 *ye shu ta luo*.
3. 覆障 *fu zhang*, Tibetan *ḥdsin-pa* "grasp, seize."
4. **bha** with the loss of **b** before the aspirate **h**.
5. 持譽 *chi yu* is glossed as 美稱 *mei cheng*, Beauty-Fame.
6. 羅侯 *luo hou*, Tibetan *sgra-gcan*.
7. 障持 *zhang chi*.
8. 攝惱 *she nao*.

梵文第二十七課
Sanskrit Lesson #27

❀ 比丘尼恒賢 文　By Bhikshuni Heng Hsien
❀ 比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

गवाँपतिना च
Gavāṃpatinā ca
憍梵婆提

गवाँपतिना च
Gavāṃpatinā ca
and Gavāṃpati

在佛說《阿彌陀經》的法會上，另一位大阿羅漢是憍梵婆提 गवाँपति Gavāṃpati 尊者。他的名字翻爲「牛王」पति *pati*，意思是「牛王」或「夫」，गवाम्*gavām* 意思是「牛的」，它的詞形變化語尾是不尋常的。गवाम् *gavām* 是複合句的前一部份，是屬格、多數，在此與 पति *pati* 合併。我們可以知道 गवाम् *gavām* 寫成 गवाँ *gavāṃ*，尾音被改成 ṃ（氣音），表示尾音 म् *m* 在另一個子音之前，尾音聲就要改成 ṃ。गवाम् *gavām* 的單數是 गो *go* 爲字幹（未經變化的詞形），如果是陽性名詞，意思是公牛，陰性名詞意思是「母牛」，而 गवाँपति *Gavāṃpati* 有時就是指「公牛」的意思。

憍梵婆提長者得此名，是因爲他多生前曾嘲笑一位沒有牙齒的老辟支佛吃飯的樣子像牛反芻，以是得到多生爲牛的果報。當他終於轉身爲人時，還帶有一些牛的特性，吃飯時還有反芻的動作。因此他的名字中譯有「牛呵」、「牛相」、「牛跡」，甚至有「牛王跡」。

名詞 पति *pati* 意思是「主」或「

Yet another Great Arhat in the Assembly when the Buddha spoke the *Amitābha Sūtra* was the Venerable गवाँपति Gavāṃpati[1]. His name translates as **Lord of the Cows**[2], पति *pati* meaning lord or husband, and गवाम् *gavām* meaning of cows. It is unusual to have an inflected form—गवाम् *gavām* is genitive plural —as the first part of a compound, but such compounds are found, especially, as here, with पति *pati* as the final member. Note that गवाम् *gavām* is written गवाँ *gavāṃ*, that is with ṃ (anusvara), indicating a sound change that takes place whenever म् *m* comes directly before another consonant. The singular of गवाम् *gavām* is गो *go* in the stem (non-inflected) form. If masculine it means **bull**, and if feminine it means **cow**. गवाँपति *Gavāṃpati* sometimes means simply a bull.[3]

The Elder Gavāṃpati received his name because for many lives he had been reborn as a cow as retribution for having mocked a toothless Pratyekabuddha's eating habits, comparing the sage to a cow chewing its cud. When finally reborn as a man, he still retained some characteristics from his lives as a cow, and when he ate he still chewed his cud. The Chinese therefore variously translated his name as **Cow-Cud**,[4] **Cow-like**,[5] **Traces of a Cow**,[6] or even **Cow-King Traces**.[7]

The noun पति *pati* meaning lord or husband belongs to a class of nouns that end in short –*i*, and so the ending called for by the preposition सार्धम् *sārdham* together with, which occurred previously in the text, is different from the ending –*ena* which marked the end of the names of the other Arhats so far mentioned. That accounts for the form गवाँपतिना *Gavāṃpatinā*, which is instrumental singular.[8] Note the final long –*ā* which was also found in the instrumental singular forms मया *mayā* by

夫」，屬尾字短 –i 的名詞。所以它的尾音變化和前面所提的阿羅漢的名字，為配合介系詞 sārdham「與」，而成為尾音 –ena 不同。經文上的字 गवाँपतिना Gavāṃpatinā 是助格單數名詞，前面經文上也有助格單數的尾音為長音的，如 मया mayā「我」，以及 महता mahatā「大」。

　　「詞形變化語尾」是指字尾的增加，因性別、數量和格（作用），以及所對的名詞、代名詞、形容詞，而有所不同。在梵文裡有三種性別 -- 陽性、陰性、中性；三種數量 -- 單數、雙數、複數；八種格——主格（主詞）、直接受格（直接受詞）、助格（藉助或附隨）、與格（間接受詞）、奪格（原因或來源）、屬格（所有）、位置格（時間或地點）、呼格（直接稱呼）。

　　在以後的梵文課，會更詳細介紹詞形變化語尾的規律。

　　佛陀讓憍梵婆提尊者住在天上，因為天人可以看出他過去的因緣，不會為他的牛似的習慣而受驚。他若是繼續在人間居住，嘲笑他的人都會得到和他一樣的果報。所以憍梵婆提尊者，是佛弟子中受天供養第一。

me, and महता *mahatā* **great** earlier in the text.

Inflection means the addition of endings, varying according to gender and indicating number and case (function), to nouns, pronouns, and adjectives. Sanskrit has three genders: masculine, feminine, and neuter; three numbers: singular, dual, and plural; and eight cases: 1) Nominative/subject, 2) Accusative/direct object, 3) Instrumental/means or accompaniment, 4) Dative/indirect object, 5) Ablative/cause or origin, 6) Genitive/possession, 7) Locative/location in time or space, and 8) Vocative/direct address. The system of inflection will be described at greater length in future Sanskrit lessons.

The Buddha had the Venerable Gavāṃpati reside in the heavens where the gods were not dismayed by his cow-like habits, since they could see his past causes. If he had continued to reside among humans as an Arhat, anyone who mocked him would have suffered a fate similiar to his! The Elder Gavāṃpati was therefore foremost among the Buddha's disciples in receiving the offerings of the gods.[9]

Notes:
1. 憍梵波提 *jiao fan bo ti*.
2. Chinese: 牛王 *niu wang*, **Cow King**; Tibetan: *ba-laṅ bdag*.
3. Tibetan *ba-laṅ* is **bull**, and *bdag* is **lord**.
4. 牛呵 *niu he*.
5. 牛相 *niu xiang*.
6. 牛跡 *niu ji*.
7. 牛王跡 *niu wang ji*.
8. When uncompounded and meaning **husband**, the instrumental singular of *pati* is usually *patyā*.
9. 受天供養第一 *shou tian gong yang di yi*.

梵文第二十九課
Sanskrit Lesson #29

●比丘尼恒賢 文 By Bhikshuni Heng Hsien
●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

भरद्वाजेन च

Bharadvājena ca

賓頭盧頗羅墮

भरद्वाजेन च

Bharadvājena ca

and Bhāradvāja

在釋迦牟尼佛講《阿彌陀經》法會中的大阿羅漢中，有一人是賓頭盧頗羅墮尊者 पिण्डोलभरद्वाज *Piṇḍolabharadvāja.* पिण्डोल *Pi-ṇḍola* 的意思是〔糰食者〕。पिण्ड *piṇḍa* 有關因它的意思是 पिण्ड *piṇḍa* 「一糰食物」，指印度人給乞食者一糰飯。Piṇḍola 是他的名字而 भरद्वाज *Bharadvāja* 是他的姓。गोत्र *gotra* 這個姓是當時印度十八個婆羅門族中最顯著的一族。賓頭盧頗羅墮的父親是國王的祭司長，他也跟著學吠陀（婆羅門教的獻祭書集），並也開始教授，但發現未得其益。有人說賓頭盧頗羅墮當初出家爲佛制比丘，原是想得到好供養，但後來他降伏了自己慾望而成阿羅漢。

頗羅羅 भरद्वाज *Bharadvāja* 這名字是由二字而來；一是 भरत् *bharat* 攜帶「字根根 भृ- *bhṛ*-帶」。另一是 वाज *vāja* 「力量、速度、獎」字根 वज्- *vaj*-去、強壯。-त於是或爲 -द् *-d*，意思是 द्वा *-dvā*-（帶有速度或飛的力量）。一次一個由王舍城來的有錢的長者 श्रेष्ठिन्

Among the great Arhats present when Śākyamuni Buddha spoke the *Amitābha Sūtra* was the Venerable पिण्डोलभरद्वाज *Piṇḍolabharadvāja.*[1] पिण्डोल *Piṇḍola* seems to mean "One who seeks alms,"[2] and to be related to the word पिण्ड *piṇḍa* "lump of food," referring to the balls of rice given as alms to mendicants in India. Piṇḍola was his personal name, and भरद्वाज *Bharadvāja*[3] his family name, the name of the most distinguished गोत्र *gotra* "clan" of the eighteen Brāhman clans. Piṇḍolabharadvāja's father was chief priest to a king. The son learned the *Vedas* (the canon of Brāhman sacrificial lore) and began to teach, but found that unrewarding. Some say that *Piṇḍolabharadvāja* originally joined the order of Buddhist Bhikṣus out of a desire for fine offerings, but eventually subdued his cravings and become an Arhat.

The name भरद्वाज *Bharadvāja* seems made from भरत् *bharat* bearing, carrying," (root भृ- *bhṛ*- carry, bear"), and वाज *vāja* "strength, speed, prize" (root वज्- *vaj*-"go, be strong"). The final –त् -*t* of *bharat* becomes –द् -*d* before the voiced sound व्- *v*-, giving the द्वा -*dvā*- of *bharadvāja* "bearing speed or strength (of flight)".[4]

Once a wealthy श्रेष्ठिन् *śreṣṭhin* "elder" from the city राजगृह *Rājagṛha* "House of Kings" set a choice sandalwood bowl at the top of a high pole, announcing that any spiritual adept who could bring it down could have the bowl. Blinded by greed, *Piṇḍolabharadvāja* used his spiritual penetrations and carried off the prize. The Buddha afterwards chided him for manifesting his spiritual powers to such ignoble ends, and the bowl was ground into incense powder.

There is another probably erroneous explanation of the name as a combination of भर- *bhara*-"carrying, weighty, prize," and ध्वज *dhvaja*

Śreṣṭhin 把一個用檀木作的砵放在一個高竿上，宣佈哪個有神力之人能把它拿下來就是他的。賓頭盧頗羅墮被貪心所蔽，用神通拿下了這個獎品。後來佛陀責備他為如此卑微的東西顯示神通，就把這個砵研成香末。

另一個名字的解釋很可能是錯誤的，是把 भर *bhara-*「帶、重的、獎」和 ध्वज *dhvaja*「旛、旗、徽」。西藏文依此翻譯梵文的意思，但不為中國人所贊同，而且明顯地誤解了梵文的原意。

既然賓頭盧頗羅墮對砵和食物如此貪愛，佛陀不允許他入涅槃。所以到今天賓頭盧頗羅墮尊者還在世上，接受供養，為世人福田。

"banner, emblem, flag." The Tibetan Tradition translates on the basis of that analysis,[5] unsupported by the Chinese and apparently misinterpreting the Sanskrit.[6]

Since *Piṇḍolabharadvāja* had been so greedy both for bowls and for their contents, the Buddha refused him permission to enter Nirvāṇa. To this day the Venerable *Piṇḍolabharadvāja* remains in the world, receiving offerings as a field of blessings for mankind.

Notes:

1. 賓頭盧頗羅墮 *pin tou lu po luo duo*.
2. As per *Pāli Text Society Dictionary*, but the etymology is unclear. The Chinese traditionally explain Piṇḍola as 不速動 *bu dong* "unmoving."
3. The exact spelling of this Arhat's name varies in the extant literature.
4. As per Monier-Williams' *Sanskrit-English Dictionary*. The traditional Chinese translation 利根 *li gen* "sharp roots,""keen organs" is evidently based upon this analysis.
5. *Mahāvyutpatti* 3468 *Bha-ra rgyal-mtshan*.
6. Tibetan lacks the phoneme ध *dha,* and does not distinguish long and short vowels. Therefore *dhvaja* and *dvāja* would not sound distinctly different, and would also look similar when transliterated into the Tibetan script.

梵文第三十課
Sanskrit Lesson #30

●比丘尼恒賢 文　By Bhikshuni Heng Hsien　　　　●比丘尼恒懿 中譯　Chinese translation by Bhikshuni Heng Yi

कालोदयिना च

Kālodayinā ca
迦留陀夷

　　阿羅漢迦留陀夷尊者 कालोदयिन् *Kālodayin*，也是《佛說阿彌陀經》的聽眾之一。佛教裡記載迦留陀夷黑色皮膚，父親爲婆羅門獻祭儀式的主祭師 *purohita*，出家爲比丘後他屬於「六群比丘」 षड्वर्गिक *ṣaḍvargika*」之一。這六群比丘總做些不對的事，以致佛陀依他們所做的事而制戒，是很新奇但帶冒險的求法方式。

　　काल *Kāla* 是「黑」的意思，也是「時間」的意思。उदय *Ud-aya* 是「升起」、「顯現」的意思，這是說太陽升起，或陽光由雲層後現出來。*Udaya* 有字首 *ud-*「上升」，字根 √*i-*「走、去」。*Kāla* 的字尾 *-a* 和 *udaya* 的字首 *u-*，合併成一音「*-o*」，成爲 कालोदयिन् *kālodayin*，「起時」或「黑光」，कालोदयिना *Kālodayinā* 是他的名字，爲助格形式。

　　迦留陀夷尊者黑得發亮，一晚他到外面乞食，一位孕婦被他嚇得流產。從此佛不准比丘晚上乞食。

　　* 他的名字有時寫成 *Kālodayin*，*Udāya* 和 *udaya* 意思大致相同。

कालोदयिना च

Kālodayinā ca
and Kālodayin

The Venerable Arhat कालोदयिन् *Kālodayin*[1] also heard Śākyamuni Buddha speak the *Amitābha Sūtra*. Kālodayin is a dark figure in the Buddhist annals. He was the son of the Brāhman Udayana, *purohita* (officiating priest at the Vedic sacrifices). After leaving home to become a Bhikṣu he may have been one of the षड्वर्गिक *ṣaḍvargika* "group of six" Bhikṣus who were forever doing something objectionable, and in response the Buddha would establish a precept against just such behavior; a novel though somewhat risky method of requesting Dharma.

काल *Kāla* means "black" and it can also mean "time." उदय *Udaya*[2] means "arising, appearance" as in speaking of a sunrise or of the sun appearing from behind a cloud. *Udaya* involves the prefix *ud-* "up" and the root √*i-* "go." The final *-a* of *kāla* combines with the initial *u-* of *udaya* to make the one sound *-o-* of कालोदयिन् *kālodayin* "Time of Appearance," or "Black Light."[3] कालोदयिना *Kālodayinā* is his name in the instrumental case.

The Venerable Kālodayin was shiny black. As he walked for alms late one evening, his appearance startled a pregnant woman who aborted on the spot in fright. The Buddha then prohibited Bhikṣus from going out on begging rounds at night.

Notes:

1. 迦留陀夷 *jia liu tuo yi*.

2. His name is sometimes spelled *Kālodāyin*. *Udāya* and *udaya* have roughly the same meaning.

3. Chinese: 起時 *qi shi* and 黑光 *hei guang*; Tibetan: Hchar-ka.

梵文第三十一課
Sanskrit Lesson #31

比丘尼恒賢 文 By Bhikshuni Heng Hsien　　比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकप्फिणेन च

Mahākapphiṇena ca
摩訶劫賓那

　　佛的弟子摩訶劫賓那 महाकप्फिण Mahākapphiṇa（註一，二），出家爲比丘前爲南方 Kośala 之國王。「劫賓那」 कप्फिण Kapphiṇa 是他的出家名；本來他的父母以一個星宿 nakṣatra（房宿）（註三）爲其命名，因他們向此星祈禱而生下他。摩訶劫賓那在佛弟子中是解宿第一。

　　摩訶劫賓那出家後，在往見佛陀求受具足戒的路上，佛派一化身爲他說法。他聞法後一夜間即刻證得羅漢果位，於是他特別喜歡 ध्यान dhyāna 禪悅之喜，常發出 अहोसुखमहोसुखम् aho sukham aho sukham 」之聲，即「啊！愉悅！啊！愉悅！」之意。所以當佛陀說 सुखावतीव्यूहसूत्र Sukhāvatīvyūha-Sūtra《阿彌陀經》時，大阿羅漢摩訶劫賓那是適合列席這個法會的。

註：

　　1.在 Max Müller 的譯本中，摩訶劫賓那在摩訶迦葉之後，摩訶迦旃延之前。本課依中文譯本之次序。

　　2.劫賓那之一意爲「黃頭」。

　　3.參看本刊第 368 期。

महाकप्फिणेन च

Mahākapphiṇena ca,[1]
and Mahākapphiṇa

The Buddha's disciple महाकप्फिण *Mahākapphiṇa*[2] was king of Southern Kośala before he became a Bhikṣu. कप्फिण *Kapphiṇa* was his monastic name.[3] Originally his parents named him for a *nakṣatra* "asterism,"[4] one associated with Scorpio,[5] to whom they had prayed for his birth. Mahākapphiṇa eventually became the foremost of the Buddha's disciples in understanding of astrology.

After Mahākapphiṇa had left the home life and while he was still on the road going to find the Buddha in order to be ordained, the Buddha sent a transformation body to speak the Dharma for him. Mahākapphiṇa heard the Dharma and attained one of the fruits of Arhatship "overnight."[6] He then especially enjoyed the bliss of ध्यान *dhyāna,*[7] constantly uttering अहोसुखमहोसुखम् *aho sukham aho sukham*, "ah bliss, ah bliss!" It was therefore very appropriate for the great Arhat Mahākapphiṇa to be present in the Dharma assembly at the time when Śākyamuni Buddha was about to speak the सुखावतीव्यूहसूत्र *Sukhāvatīvyūha-Sūtra,*[8] the *Sūtra of the Land of Ultimate Bliss.*

Notes:

1. *Mahākapphiṇena ca* appears after *Mahākāśyapena ca* and before *Mahākatyāyanena* in Max Müller's Sanskrit. We have emended the word order on the basis of the Chinese text.

2. 大劫賓那 *da jie bin na.*

3. One explanation of his name as meaning 黃頭 *huang tou* "yellow head" relates it to the Sanskrit word *kapila* "tawny." Tibetan transliterates as *ka-pi-na.*

4. See *Vajra Bodhi Sea* #368.

5. 房宿 *fang xiu,* "house star."

6. Perhaps in a "night's lodging," another meaning of the character 宿, then pronounced *su.* Pronounced *xiu* the same character also means "a night."

7. The word *dhyāna* pronounced Middle-Indic fashion *jhāna* comes into Chinese as the word 禪 *chan* and from Chinese into Japanese as *zen.*

8. *Sukhāvatī* contains the word *sukha(m)* "bliss." See *Vajra Bodhi Sea* #333.

Sanskrit Lesson #32

⏻比丘尼恒賢 文 By Bhikshuni Heng Hsien　　　⏻比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

वक्कुलेन च

Vakkulena ca
薄拘羅

　　大阿羅漢薄拘羅 वकुल
Vakkula，活到一百六十歲，
佛弟子中以年壽知名。他以跏
趺坐的姿勢誕生，且能說話。
他母親以爲是怪物，就要殺他
，但都沒成功，因爲他持清淨
不殺生戒很久了，所以沒有人
可以殺他（註1）。

　　最後他母親拋他入海，被
魚吞了。當那條魚被捕剖開時
，小薄拘羅還活著。據說後來
漁夫的太太收養了他，所以他
的名字解釋爲：द्व dva- 簡化
爲 व va-，「二」的意思。
कुल kula是「家庭」之意，表
示他有兩個家庭，一是生他的
家庭，一是養他的家庭。

　　這裡要注意的是，在梵文
裡有一種樹也叫 वकुल vakula
或 बकुल bakula（註2），
不要把它和這位羅漢的名字混
一起。這兩個名字並非梵字的
起源，也不是相關字，而且這
種樹有個不好聽的說法：據說
它被女人吐了口水後，就會開
花。

वक्कुलेन च

Vakkulena[1] ca
and Vakkula

Among the Buddha's disciples the great Arhat वकुल, Vakkula[2] who lived to be one hundred and sixty years of age, was distinguished for his life span. Born seated in full lotus and able to talk,[3] he was thought to be a monster by his mother who tried to kill him--but to no avail, for Vakkula had purely held the precept against killing for so long that he himself could not be killed.[4]

Finally his mother flung him into the sea, where he was swallowed by a fish. When the fish was caught and opened, the baby Vakkula was still alive. Some say the fisherman's wife then adopted him, and explain his name as meaning द्व dva- (simplified to व va-) "two," and कुल kula "family,"[5] indicating that he had two families, the one into which he was born and his adoptive one.

But beware, for although वकुल vakula, (also बकुल bakula) trees[6] occur in Sanskrit literature, you should not confuse them with the name of this Arhat! Their name is not in origin a Sanskrit or related word,[7] and the trees are ignominiously known to bloom when spat on by a woman.

The traditional Chinese translation of the Arhat Vakkula's name is "Well-Formed,"[8] referring to his **well-balanced limbs** and **well-proportioned features**. The Sanskrit derivation of the Chinese meaning is obscure.

Not only was the Venerable Vakkula's life-span long, but for the eighty years he cultivated the Way he never had an instant's illness or pain. That was his reward for having offered a हरीतकी harītakī[9] fruit to a प्रत्येकबुद्ध Pratyeka-Buddha in the past.

The great Arhat Vakkula was in the assembly when the Buddha spoke the अमिताभ सूत्रम् Amitābha Sūtram.

中文傳統的翻譯是「善容」，因爲他的四肢和身材非常圓滿。至於其梵文的起源，則不得而知。

不但薄拘羅尊者的壽命很長，在他八十年的修行歲月中，沒有受過一次病痛，因爲他過去曾以水果訶黎勒 हरीतकी harītakī 供養過一位辟支佛 प्रत्येकबुद्ध 而得此果報。

這位阿羅漢薄拘羅也列席在佛說《阿彌陀經》अमिताभ सूत्रम् Amitābha Sūtram 的法會中。

註：1.請閱本刊 368 期，2001
　　年 1 月份。

2.或這種樹的花。

3.「善容」，或「偉行」，
　　或「大肥盛」。

4.訶黎勒，印度的一種樹
　　和水果，藥用（通便）
　　，也可當染料。

Notes:

1. **Vakkulena** appears after **Kālodayinā** ca in Max Müller's Sanskrit edition. We have emended the word on the basis of the Chinese text.

2. 薄拘羅 *Bo ju luo*; Tibetan transliterates as Ba-ku-la or Bag-ku-la.

3. Modern derivatives and Prākrit *bakkara* "laughter" point to a hypothetical Sanskrit root √bakk- "to chatter," (Turner 9117).

4. See #VBS 368 (January, 2001).

5. Vakula is a frequent variant spelling of his name, as are Bakkula, Bakula, and Vatkula. The derivation is non-historical, and Pāli has Bakkula, Bākula, and Vakkula.

6 The tree *Mimusops elengi* or its flower.

7. It is probably of Dravidian origin. See DED 3148.

8. 善容 *shan rong* or 偉形 *wei xing*; also 大肥盛 *da fei sheng* "Great Plump and Prospering One.

9. 訶黎勒 *ho li lei*; yellow myrobalm, an Indian tree and fruit, medicinal (laxative) and used as a dye.

梵文第三十三課
SANSKRIT LESSON #33

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

अनिरुद्धेन च

Aniruddhena ca

阿㝹樓馱

在《阿彌陀經》法會中最後一位提到的大 阿羅漢是阿㝹樓馱[1] अनिरुद्ध *Aniruddha* 。這位尊者曾在佛講經法會上睡覺被佛責備，並警告他聽經時睡覺將來的果報是一千年都無法聞到佛的名字。

他於是生懺悔心，走極端一星期不睡覺，以至失去視力。

由於他的誠心，佛陀教他用天眼 दिव्यचक्षुः divyacakṣuḥ 。於是阿㝹樓馱尊者成為弟子中天眼第一。

阿㝹樓馱 *Aniruddha* 的意思可解釋為「無貧」、「無滅」或「如意」。分析如下：

अ- *a*-是一種否定的字首，如英文的「un-」，नि- *ni*-也是字首意思是「退縮」。

रुध् *rudh*-是字根，有「障礙、防預、治奪」的意思。

अनिरुद्ध- *aniruddha*-整句意思是「無喪失」、「不退」、「無疑」。

過去分詞的字尾是 -त *-ta* 如加到字根 -ध् (*-dh* 的最後一字時，發音很自然就會改變為 रुध्-

अनिरुद्धेन च

Aniruddhena ca[1]

and Aniruddha

The last of the Great Arhats mentioned by name when Śākyamuni Buddha spoke the *Amitābha Sūtra* was the Buddha's disciple अनिरुद्ध *Aniruddha*.[2] This Venerable One used to fall asleep during Sūtra lectures until he was reprimanded by the Buddha, who warned him that as retribution for sleeping while Dharma was being explained he would not even hear the Buddha's name for a thousand years.[3] Fully repentant, he went to the other extreme and did not sleep for an entire week, thereby losing his eyesight.

But the Buddha, in response to his sincerity, taught Aniruddha the use of the दिव्यचक्षुः divyacakṣuḥ, **the heavenly eye**, and the Venerable *Aniruddha* became foremost in mastery of that spiritual penetration.

The name *Aniruddha* means **Undeprived**;[4] it is also interpreted as **Unhindered**[5] and **According to intent**.[6]

अ- *a*-is the negative prefix "un-." नि- *ni*-is a prefix meaning **back**, as in "held back." रुध्- *rudh*- is the root, meaning **obstruct, prevent, deprive**, etc.

रुद्ध- *ruddha*- is the perfect passive participle formed from the root *rudh*- and meaning **deprived** or **hindered**. अनिरुद्ध- *aniruddha*- then adds up to **undeprived, not held back, unhindered**.

Note that when the past participle suffix -त *-ta* is added to a root ending in -ध् *-dh*, sound change takes place.

रुध्- + -त *rudh*- + -*ta* very naturally comes to be pronounced *ruddha.*[7] The same thing happens in the word बुद्ध *Buddha*, which is the past participle of the root बुध् *budh*- **awaken**. Both *Buddha* and *Aniruddha*, although in form past participles, are used as substantives meaning **Awakened One** and **Undeprived One** respectively.

The Venerable Aniruddha was undeprived and never poor,

+ -त rudh- + -ta = ruddha，這情
形在 बुद्ध Buddha 「佛陀」字一
樣，字根是 बुध्budh- 「覺」的過
去分詞。雖然 Buddha 和
Aniruddha 兩個都是過去分詞的
形式， 但是是用做獨立性的名詞
如 「覺者」和「無貧者」。

　　阿㝹樓馱尊者是從來未貧窮過
，也無罣礙，永遠可以得到他想要
的，因爲過去生他曾省下自己的午
餐去布施一位修行者，而這位修道
者是辟支佛 प्रत्येकबुद्ध
Pratyekabuddha（pratyeka 獨
， buddha 覺者）。那時阿㝹樓馱
的名字是 अन्नभार Annabhāra 供養
者（anna 食物， bhāra 供給）而那
位辟支佛的名字是 Upariṣṭha² 「
站上者」（stha 站， upari 上面）。

　　阿㝹樓馱尊者是釋迦族 शाक्य
Śākya 的人，他的父親 अमृतोदन
Amṛtodana³ 美味飯王（amṛta 美
味， udana 粥飯）是釋迦牟尼佛的
叔父，所以阿㝹樓馱尊者出現在《
佛說阿彌陀經》 सुखावती०यूहसूत्र
Sukhāvatīvyūhasūtra 法會上是不
足爲奇的。

註：

　　1. 或阿那律馱。

　　2. Sthā- 是字根「站立」的意
思。當一個字內 s 字的前面是非 a
或 ā 的母音，就改成卷舌 ṣ ，因
此也影響了下一個字 th 變成 ṭh 。

　　3. Amṛta 內最後 -a 一字和
udana 字的字首 u- 合成 o 字。

अनुत्पन्ना अनिरुद्धा :
anutpannā aniruddhāḥ :《心經》
上「不生不滅」。

unhindered, and had all he wanted according to his intent, all because
he skipped a single meal in a previous life! He went without lunch
and gave the food to a cultivator of the Way who turned out to be a
प्रत्येकबुद्ध Pratyekabuddha Solitarily (pratyeka) Enlightened
(buddha) One. In that lifetime Aniruddha was called अन्नभार
Annabhāra, Food (anna) Bearing (bhāra) One, and the
Pratyekabuddha was called Upariṣṭha, One Who Stands (stha)[8]
Above (upari)."

　　The Great Arhat Aniruddha was a member of the शाक्य Śākya
clan. His father, the prince अमृतोदन Amṛtodana, Ambrosia (amṛta)
Rice-Gruel (udana),[9] was Śākyamuni Buddha's paternal uncle.
Therefore it was not surprising that Aniruddha was present in the
Assembly when the Buddha spoke the सुखावती०यूहसूत्र
Sukhāvatīvyūhasūtra, The Sūtra of the Layout of the Land of
Happiness.

Notes:

1. In the text this would be written combined with the preceding ca,
and, which was translated before the previous Arhat's name:
चानिरुद्धेन च cāniruddhena ca.

2. 阿㝹樓馱 also 阿那律馱; in Sanskrit also Anuruddha (found
only as Anuruddha in Pāli).

3. See A General Explanation of the Buddha Speaks of Amitābha
Sūtra, by Tripiṭaka Master Hua, Buddhist Text Translation Society,
San Francisco, 1974, p.97ff

4. 「無貧」 wu pin, literally not poor.

5. 「無滅」 wu mie, literally undestroyed. Tibetan has Ma 'gags-pa;
'gags-pa stopped, ceased, at a standstill," is related to 'gegs-pa
hinder, obstruct, keep back.

6. 「如意」 ru yi.

7. The t assimilates to the preceding dh, and the aspiration (h) shifts
to the end of the cluster.

8. Sthā- is the root meaning stand. When s follows a vowel other
than a or ā within a word, it is pronounced as a retroflex sibilant ṣ,
which in turn influences the sound of a following th to become ṭh.

9. Note that the final -a of amṛta and the initial u- of udana unite to
form a single sound o.

अनुत्पन्ना अनिरुद्धा :
anutpannā aniruddhāḥ not produced, not destroyed – Heart Sūtra.

梵文第三十四課
SANSKRIT LESSON #34

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

एतैश्चान्यैश्च
सँबहुलैर्महाश्रावकै:

*etaiś cānyaiś ca saṃbahulair
mahāśrāvakaiḥ*

如是等諸大弟子

　　到此時在佛說阿彌陀經法會中主要的大聲聞 महा श्रावका: *Mahāśrāvakāḥ* 都已提到了，經文上 एतैश्च *etaiś ca* 就是指這些已提多的聲聞眾。च *ca* 是「和」，往往放於其所指的字之後。(註：與中英文不同，中文是方才所提之字之前)在此 *ca* 和 *anyaiś* 合寫成一字成爲 *cānyaiś*，雖然還是兩個不同的字。這句和前面所提的 सार्धम् *sārdham* 「與」相關，它是 -ais /-aiś /-air/ -aiḥ 助格多數尾者，依其所遇到的聲音而有以下的：

अन्यैश्च　*anyaiś ca*　「與其他」
सँबहुलैर्　*saṃbahulair*　「諸」
महा *mahā*　「大」
श्रावकै: *śrāvakaiḥ*　「聲聞」

字的主幹如下：
अन्य- *anya*-　「其他」
सँबहुल- *saṃbahula*-　「諸」
महत्- *mahat*-　「大」
श्रावक- *Śrāvaka*-　「聲聞」，字根 *śru*-「聽聞」

　　Anyaiś 和 *saṃbahulair* 兩者都是

एतैश्चान्यैश्च सँबहुलैर्महाश्रावकै:

etaiś cānyaiś ca saṃbahulair mahāśrāvakaiḥ[1]

with both those and numerous other Great Sound Hearers

At this point in the description of the assembly present when the Buddha spoke the *Amitābha Sūtra*, all the principal महा श्रावका: *Mahāśrāvakāḥ*, Great Sound Hearers, have been named. एतैश्च *etaiś ca* (with) **both those** refers to them. च *ca* **and** is translated before the word it follows. Note that *ca* combines with *anyaiś* to give *cānyaiś*, yet in meaning *ca* and *anyaiś* remain separate words. The previous occurrence of सार्धम् *sārdham* with carries over to this phrase, and calls for the plural endings of the instrumental case, which are either –*ais* /-*aiś* /-*air* or –*aiḥ* depending on the environing sounds.

अन्यैश्च　*anyaiś ca*　and (with) other
सँबहुलैर्　*saṃbahulair*　numerous
महा　*mahā*　great
श्रावकै:　*śrāvakaiḥ*　Sound Hearers

The stem forms of the words are:
अन्य-　*anya*-　other
सँबहुल-　*saṃbahula*-　numerous, many
महत्-　*mahat*-　large, great
श्रावक-　*Śrāvaka*-　Sound Hearer (root *śru*- hear)

Anyaiś and *saṃbahulair* are both adjectives describing *Śrāvakaiḥ*. All three words are still governed by the previous *sārdham* with, and so are in the instrumental case. Note that the **r** final in a syllable or word will be written in the abbreviated

形容詞，形容 *Śrāvakaiḥ* 。而這三個字都是被 *sārdham* 「與」所支配，因此是序於助格。要注意二字在一個音節或字的後面 *r* 縮 在其下一個子音的上面。所以一方面我們有 बहुलैर् *bahulair* 「許多」，另一方面我們又有
बहुलैर्महा श्रावका:
bahulairmahā śrāvakāḥ「許多大」。

聲聞是聞佛說法而悟道者，除了那些提了名的以外，還有許多聲聞眾。

form ᶜ above a following consonant. Hence on the one hand we have बहुलैर्*bahulair* but on the other hand

बहुलैर्महा श्रावका: *bahulairmahā śrāvakāḥ* (nominative plural).

Sound Hearers hear the sound of the Buddha speaking Dharma and enlighten to the Way. There were many more of them present other than those specifically named.

1. 如是等諸大弟子 ru shi deng zhu da di zi

梵文第三十五課
SANSKRIT LESSON #35

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

सँबहुलैश्च बोधिसत्त्वैर्महासत्त्वै:।
तद्यथा

saṃbahulaiś ca bodhisattvair mahāsattvaiḥ. tad yathā

並諸菩薩摩訶薩

　　當佛陀在王舍城外的祇園說《阿彌陀經》時，不但大阿羅漢們參加此會「而且」和 च *ca*「許多」 सँबहुला: *saṃbahulāḥ* 是主格、多數、陽性。「菩薩摩訶薩」बोधिसत्त्वा महासत्त्वा: *bodhisattvā mahāsattvāḥ* 也參加法會。

　　介系詞 सार्धम् *sārdham*「與」繼續支配文法上的運用，因此在此經文上的字屬於助格 सँबहुल: *saṃbahulaiḥ*「眾多」，*ḥ* 是當那個字是一段落的最後字的發音。बोधिसत्त्वै: महासत्त्वै: *bodhisattvaiḥ mahāsattvaiḥ.*

　　बोधिसत्त्व *bodhisattva* 是由兩字而成，बोधि *bodhi* 是陰性名詞，意思是「覺、悟」，由字根 √*budh-*「覺」而來，和 बुद्ध *buddha*「佛、覺者」同一字根。सत्त्व *sattva* 是陽性名詞，意思是「有情者」，由字根 √*as-* be「有、在」而來。सत्त्व *sattva* 有兩個部分，सत् *sat* 是字根 √*as-* be「有」的自動語態的現在分詞。而 त्व *tva* 是令其主格化的接尾詞，所以複合字 बोधिसत्त्व *bodhisattva* 菩薩有兩種解釋，一是「覺有情」，一是「有情覺」。

　　महा *mahā*（字幹 महत् *mahat*）是「大」的意思，摩訶薩是菩薩中的大菩薩。

सँबहुलैश्च बोधिसत्त्वैर्महासत्त्वै:। तद्यथा

saṃbahulaiś ca bodhisattvair mahāsattvaiḥ. tad yathā[1]
"and with numerous Bodhisattvas Mahāsattvas. Namely…"

When the Buddha spoke the *Amitābha Sūtra* in the Jeta Grove just outside of Śrāvastī, not only were Great Arhats present, but च *ca* also, and सँबहुला: *saṃbahulāḥ* many, numerous (nominative plural masculine) बोधिसत्त्वा महासत्त्वा: *bodhisattvā mahāsattvāḥ* Bodhisattvas Mahāsattvas were there as well.

The preposition सार्धम् *sārdham* with, together with continues to determine grammatical function. Consequently the words in the text are in the instrumental case: सँबहुले: *saṃbahulaiḥ* numerous — *ḥ* is the pronunciation when the word is final in a phrase – बोधिसत्त्वै: महासत्त्वै: *bodhisattvaiḥ mahāsattvaiḥ.*

बोधिसत्त्व *bodhisattva* (stem form) is composed of two words. बोधि *bodhi* is a feminine noun that means awakening, enlightenment, from the root √*budh-* awaken, the same root as in बुद्ध *buddha* Awakened One, Buddha. सत्त्व *sattva*, a masculine noun, means being, from the root √*as-* be. सत्त्व *sattva* being in turn has two components: सत् *sat* being, the present active participle of the root √*as-* be, and त्व *tva*, a nominalizing suffix. The compound word बोधिसत्त्व *bodhisattva* admits of two interpretations: **one who is enlightened among beings, and one who enlightens beings.**

महा *mahā* (stem महत् *mahat*) means great. Among Bodhisattvas a Mahāsattva is a great Bodhisattva.

तद् *tad*「這、那」是代名詞、主格、單數、中性名詞，代表諸菩薩摩訶薩。在此 तद् *tad* 相當於 यथा *yathā*「他們」，是副詞，意思是「如下」。整句 तद्यथा *tad yathā* 是「其名曰」的意思，表示將舉出菩薩摩訶薩的名字。

तद् *tad* this, that is a pronoun, neuter singular nominative, standing for the numerous Bodhisattvas Mahāsattvas. In this context, तद् *tad* is equivalent to they. यथा *yathā* is an adverb meaning so, as follows. The phrase तद्यथा *tad yathā* amounts to **namely**, and indicates that the Bodhisattvas Mahāsattvas are about to be named.

1. bing zhu pu sa mo he sa 並諸菩薩摩訶薩

梵文第三十六課
SANSKRIT LESSON #36

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

मञ्जुश्रिया च कुमारभूतेना

mañjuśriyā ca kumārabhūtenā

文殊師利法王子

在會中第一位提到的菩薩是文殊師利法王子。文殊師利 मञ्जुश्री *mañjuśrī* 是由兩個字合成，第一個字 मञ्जु *mañju* 形容詞，意思是「美麗的、可愛的、美妙的。」當天人在吉祥的時刻雨下的紅曼殊妙華 *mañjuṣaka* 也是用同樣的形容詞。第二個字 श्री *srī* 有很多意思，從「端嚴」到「吉祥」，所有種種的威德和吉祥都包括在內。兩字合成 *mañjuśrī*，其意爲「妙德」之人，或「妙吉祥」之人，在英文裡可以修改一下文法的結構，而說爲「妙德菩薩」或「妙吉祥菩薩」，兩者都是文殊師利菩薩。

文殊師利同時也有其他名字 -- *mañjughoṣa* 和 *mañjusvara*「妙音」，घोष *ghoṣa* 和 स्वर *svara* 都是指「音」的意思。*Ghoṣa* 是指混雜的吵聲、喧囂音，和模糊不清的哭叫聲，以及如箭颼聲和小河汩汩聲。而 *svara* 是指唱歌聲，通常用於音樂上的音調、重音、音符。*Ghoṣa* 也用在馬鳴菩薩 Aśvaghoṣa 的名字（*aśva*

मञ्जुश्रिया च कुमारभूतेना

mañjuśriyā ca kumārabhūtenā

"and Crown Prince Mañjuśrī." [1]

The first Bodhisattva mentioned in the Sukhāvatīvyūha was Crown Prince Mañjuśrī. The name मञ्जुश्री *mañjuśrī* [2] is composed of two words. The first word is मञ्जु *mañju*, an adjective meaning **beautiful, lovely, wondrous**. The same word occurs in the name of the delicate red *mañjuṣaka* flowers which the gods rain down on auspicious occasions. The second word is श्री *srī* which has many meanings, ranging from **majesty** to **auspiciousness**, and covering all kinds of splendor and good fortune. The two words taken together in *mañjuśrī* form a compound meaning **one who possesses** *srī* which is *mañju*, in other words **one of wondrous majesty,** [3] or **one of wondrous auspiciousness.** [4] In English it is possible to alter the grammatical structure and say **Wonderfully Majestic Bodhisattva**, or **Wonderfully Auspicious Bodhisattva**. In either case it is the Bodhisattva Mañjusrī.

Mañjusrī is also called *mañjughoṣa* and *mañjusvara*, **one of wondrous sound –** घोष *ghoṣa* and स्वर *svara* both mean **sound**. *Ghoṣa* refers to mingled noise and tumult, and to indistinct calls, cries, and sounds such as the whizzing of an arrow or the gurgling of a brook. *Svara* is a singing sound, and is the word used for tone, accent, and notes in the musical scale. *Ghoṣa* occurs in the name of the Bodhisattva Aśvaghoṣa, **horse** (*aśva*) **cry** (*ghoṣa*), and *svara* in the name of Avalokiteśvara, the Bodhisattva who **holds in contemplation** (*avalokita*) the **sound** (*svara*) of the world. [5]

The form मञ्जुश्रिया *mañjuśriyā* is instrumental singular [6], governed by the previously expressed preposition *sārdham* **together with**. *Ca* is the conjunction **and**, translated before the word it follows, altogether like Latin *que* (Greek *te*), and Mycenaen *qwe* with which it is cognate.

馬；*ghoṣa* 鳴），而 *svara* 在觀世音菩薩 Avalokiteśvara（觀 *avalokita*；音 *svara*）。

मञ्जुश्रिया *mañjuśriyā* 是單數、助格，由前文所提到的介系詞 *sārdham*（與......）所支配。*Ca* 是指「和」連接詞，出現於它所提的字之後面。和拉丁文的 *que*（希臘文的 *te*），美錫尼文的 *qwe* 都是同一語系。

कुमारभूत *kumārabhūta* 是文殊師利菩薩的頭銜，कुमार *kumāra* 是「童子」的意思，也可說爲「王子」。भूत *bhūta* 是字根 √*bhū-*「應、是」的被動過去分詞，意思是「成爲」，所以 *kumārabhūta* 是單數、助格，與 *mañjuśriyā* 同。在中文 *kumārabhūta* 和 *dharmakumāra* 同義，意爲「法王子」，這個頭銜是指文殊師利的地位是佛 - - 法王 - - 的真子，這形容菩薩是「從佛口生、從法化生」，已入佛家 *buddhavaṃśa*，在佛經裡最常指是佛的「左右手之人」，文殊師利是法王子之首，故名法王子 *kumārabhūta*。

कुमारभूत *Kumārabhūta* is a title by which the Bodhisattva Mañjuśrī is known. Literally कुमार *kumāra* is the noun **a youth**, and has the additional meaning **prince**. भूत *Bhūta* is the perfect passive participle of the root √*bhū-* **be**, and means **become**. *Kumārabhūtena* is instrumental singular agreeing with मञ्जुश्रिया *mañjuśriyā*. *Kumārabhūta* in Chinese is rendered as the equivalent of *Dharmakumāra*,[7] **Dharma prince**. The title refers to Mañjuśrī Bodhisattva's position as a true son of the Dharma King, who is the Buddha. It describes a Bodhisattva who has been **Born from the Buddha's mouth, transformationally born of Dharma**,[8] and has joined the *buddhavaṃśa*, the household of the Buddha. The phrase in Buddhist Sūtras most often refers to the Buddha's "right-hand man," the Bodhisattva Mañjuśrī, chief among the *dharmakumāra*: the *kumārabhūta*.

1. 文殊師利法王子 *wen shu shi li fa wang zi*.
2. 文殊師利 *wen shu shi li*.
3. 妙德 *miao de*.
4. 妙吉祥 *miao ji xiang*.
5. The name admits of other explanations.
6. It is rare for a Sanskrit word ending in long "ī" to be masculine. The instrumental form मञ्जुश्रिया *mañjuśriyā* follows the declension for a monosyllabic word ending in long "ī", usually a feminine word such as *śrī*. See Whitney's Grammar Section 351.
7. 法王之子 *fa wang zhi zi*.
8. 從佛口出、從法化生 *cong fo kou chu, cong fa hua sheng*.

NOTE: The preposition *sārdham* has frequently been misspelled in previous Sanskrit lessons. The error involved doubling *dh* resulting, with loss of aspiration, in the cluster *ddh*. Our only excuse is that such doubling is frequent after *r* in the Sanskrit manuscripts, and may well have characterized popular pronunciation of the sūtras.
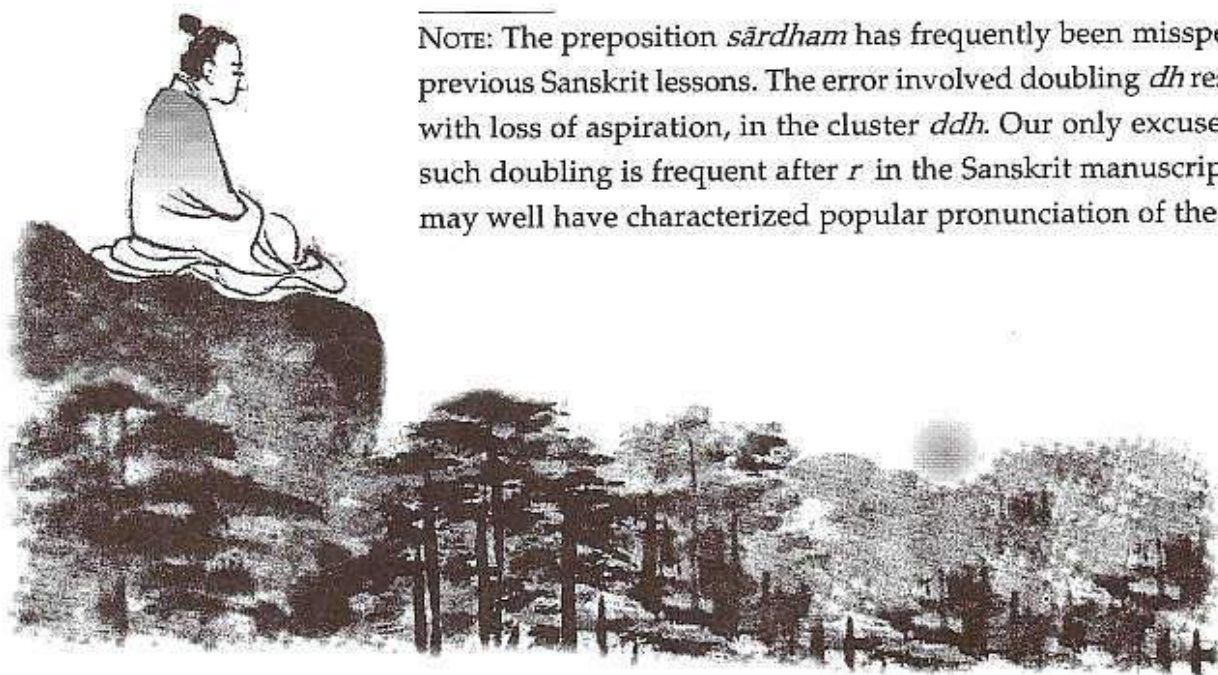
梵文第三十七課
SANSKRIT LESSON #37

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI
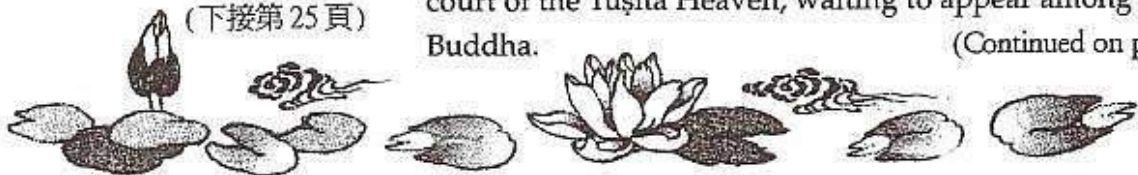
अजितेन च बोधिसत्त्वेन

ajitena ca bodhisattvena
阿逸多菩薩

　　在《佛說阿彌陀經》法會上，下一個所提的菩薩是阿逸多菩薩，又稱將來下生彌勒佛。梵文中的阿逸多 अजित *ajita* 是「無法克服的」、「無上的」和「無能勝」，*ajita* 的 *a-* 是否定的字首，和英文中的「un-」一樣的作用。*jita* 意思是「克服」等，從字根 √*ji-*「克服、勝過、優於」，而 *ajita* 的 *-ta* 則是被動完成式，如英文中的「-ed」。

　　अजित *Ajita* 阿逸多「無能勝」，是菩薩的名字。　अजितेन *Ajitena* 是那名字的助格、單數，配合前面提到的前置詞「與……」*sārdham*。而 बोधिसत्त्वेन *Bodhisattvena* 也是同樣的原因為單數、陽性、助格、名詞，所以整個經文是這樣讀：「與…(前面所提的名字) 和阿逸多菩薩」。

　　Maitreya「彌勒」是菩薩的姓，意思是「慈氏」，梵文的「慈」是 *maitrī*，一個陰性名詞，也表示親切、仁慈，*maitrī*「仁慈」是由形容詞 *maitra-*「友善的、仁慈的」 而來，而這個形容詞也是由字 *mitra*「朋友」而來。

（下接第 25 頁）

अजितेन च बोधिसत्त्वेन

ajitena ca bodhisattvena[1]
"and Ajita Bodhisattva."

The Bodhisattva next named in the *Sukhāvatīvyūha* assembly is Ajita Bodhisattva[1], otherwise known as the Buddha-to-be Maitreya. The Sanskrit word अजित *ajita*[2] means **"unconquered"**, also translatable as **"unsurpassed,"** and **"unexcelled."**[3] The initial *a-* of *ajita*, a negative prefix, corresponds to English "un-." *Jita* means **"conquered"** etc. from the root √*ji-* **"conquer, surpass, excel."** The *-ta* of *ajita* marks it as the perfect passive participle, and is equivalent to English "-ed."

अजित *Ajita*, "Unconquered," is the Bodhisattva's personal name. अजितेन *Ajitena* is the singular of that name in the instrumental case, the case called for by the previous preposition *sārdham* **together with**. बोधिसत्त्वेन *Bodhisattvena* is also instrumental singular masculine for the same reason. The text then reads "together with (those previously mentioned) and (*ca*) Ajita Bodhisattva."

Maitreya[4] is the Bodhisattva's family name. *Maitreya* is a patronymic (a word that indicates relationship) and literally means **"related to kindness."**[5] "Kindness" in Sanskrit is *maitrī*[6], a feminine noun which also denotes friendliness and benevolence. *Maitrī* **"kindness"** is derived from the adjective *maitra* – **"friendly, kind,"** which in turn is based upon the word for **"friend"** *mitra*.

Maitreya, the Bodhisattva Ajita, now dwells in the inner court of the Tuṣita Heaven, waiting to appear among us as a Buddha.

彌勒，阿逸多菩薩現在在兜率內院，等著為下一尊佛。所以他有個頭銜是 *ekajāti-pratibaddha* 「一(eka) 生 (jāti) 補處(pratibaddha)」表示他將來是下一尊佛，也就是於釋迦牟尼佛之後成佛。

He therefore has the title *ekajāti-pratibaddha*[7]: "Bound (*pratibaddha*) only by one (*eka*) birth (*jāti*)." That title designates the next Buddha, the Buddha-to-be, in this case the successor to Śākyamuni Buddha.

1. 阿逸多菩薩 *e yi duo pu sa.*
2. 阿逸多 *e yi duo.*
3. 無能勝 *wu neng sheng.*
4. 彌勒 *mi le.*
5. 慈氏 *ci shi*; Tibetan *byams-pa.*
6. Pāli *mettā*; it is the same *maitrī* as the first of the four *apramāṇa*, "**immeasurables**," also called the four *brahmavihāra*, "**brahmic stations**," which are *maitrī* "**kindness**," *karuṇā* "**compassion**," *muditā* "**sympathetic joy**," and *upekṣā* "**letting go**."
7. 一生補處 *yi sheng bu chu*; Tibetan skye-ba *gcig-gis thag-pa.*
8. For the Master's commentary to this section see *A General Explanation of the Buddha Speaks of Amitabha Sutra* by Tripitaka Master Hua, Buddhist Text Translation Society, San Francisco, 1974, pages 103-5, which also appeared in *Vajra Bodhi Sea* issue #47, pages 15-16.

梵文第三十八課
SANSKRIT LESSON #38

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

गन्धहस्तिना च बोधिसत्त्वेन[1]

gandhahastinā ca bodhisattvena[1]

乾陀訶提菩薩

　　在釋迦牟尼佛說《阿彌陀經》法會上，後面三個菩薩的名字(中文只有二個) 第一個是乾陀訶提菩薩 Gandhahastin。而在經文上是助格形式，所以是 *gandhahastinā bodhisattvena*。一樣的，是配合前文所提的前置詞「與 ...」*sārdham*，而 *ca* 是「和」的意思，是指其前面的名詞，而不是其後之字，不像中文或英文。所以 *gandhahastinā ca* 翻成「和乾陀訶提」。在中文翻譯裏，鳩摩羅什法師是用音譯。

　　गन्ध *Gandha* 是「香味、氣味」，在六種感官(*viṣaya*) 的分析中，gandha「氣味」是和嗅覺的鼻根 (*ghrāṇa*)配對。हस्तिन्*Hastin* 是「象」的意思，是由 हस्त *hasta*「手」而來。字尾詞 –*in* 是「有」的意思，所以 *hastin* 是「有手者」，是象的一種圖形式的特徵，因爲它的鼻子是最顯著的特徵。

　　複合字 *gandhahastin* 是「香象」的意思，是象在第四階段的特別名稱，在這個時候它比一般時的力量大很多。

गन्धहस्तिना च बोधिसत्त्वेन[1]

gandhahastinā ca bodhisattvena[1]
"and Gandhahastin Bodhisattva."

The list of representative Bodhisattvas present when Śākyamuni Buddha spoke the *Sukhāvatīvyūha* concludes with three names in the Sanskrit version.[2] The first name is that of Gandhahastin Bodhisattva, which here takes the instrumental case form *gandhahastinā bodhisattvena*, called for by the previous preposition *sārdham* **together with**. The conjunction *ca*, as before, means **and**, coming after the word r ather than before it a s in English, s o *gandhahastinā ca* must be translated **and Gandhahastin**. The Chinese translation by Dharma Master Kumārajīva gives the name in transliteration. [3]

गन्ध *Gandha* means **fragrance, odour, scent**. In the analysis of the six spheres of sense (*viṣaya*), *gandha* **odour** is paired with the faculty of smell, the nose organ (*ghrāṇa*).[4] हस्तिन्*hastin* means **elephant**. It is made up of the word हस्त *hasta* **hand** and the suffix –*in* which means **possessing**. *Hastin* then means **possessing a hand**, or (the) **handed** (one),[5] a graphic cognomen for the elephant, of whose anatomy the trunk is the most conspicuous feature.

The compound *gandhahastin*, **scent elephant** or **fragrant elephant**,[6] is a technical term for an elephant in the fourth stage of must,[7] at which time its strength is far greater than that of an elephant at ordinary times.

It is a fitting name for a Bodhisattva in that it denotes strength and energy and the magnificence of the elephant which was and still is very highly esteemed in India.

1. 乾陀訶提菩薩 *qian tuo he ti pu sa.*

2. The Chinese version lacks the third name. Cf. discussion in subsequent lessons.

3. Taisho no. 366; cf. note 1 here.

4. Cf. *The Heart Sutra and Commentary* by Tripitaka Master Hua, BTTS 1980, pages 48-50 and page 58 for a full discussion of the faculties of sense and their spheres or objects.

5. Perhaps with mṛga **beast** understood.

6. 香象 *xiang xiang;* Tibetan has *spos-kyi glaṅ-po che, spos* meaning **perfume, incense, fragrance** (*kyi* is the so-called genitive suffix which makes a noun an adjective), and *glaṅ-po che* meaning **elephant**.

7. Described in *Mātaṅgalīla* ix.15 (ref. fr. Edgerton Dict.)

這對菩薩來說是很合適的名字，它代表大象的莊嚴和其精力，這在過去的印度直到現在都被極度尊崇的。

梵文第三十九課
SANSKRIT LESSON #39

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

नित्योद्युक्तेन च बोधिसत्त्वेन

nityodyuktena ca bodhisattvena
常精進菩薩

　　佛說阿彌陀經法會上，後三個菩薩的第二位是常精進 Nityodyukta 菩薩，鳩摩羅什法師翻成此名。नित्य *Nitya* 是「繼續的、永久的、永恆的」；在復合字 *nityodyukta* 裡翻成副詞「常」或「恆」。復合字的第二部份是 *udyukta* 直譯是軛連，उद् *ud-* 是字首語，意思是「上、起」；युक्त *yukta* 是「連」的意思，從字根 युज् *yuj-* 「連起、合起、扣起」，這個字和 *yoga, yogin, yoginī* 三個字都來自同字根。動詞可擴張其意義而成爲「致力於……（某事）」或「決定做（某）事」當 *nitya* 和 *udyukta* 合起來則成爲 Nityodyukta，合併的部份發音改成 *-o-*，意思爲「永遠的努力」，這是因爲這位菩薩在他的修行和救度眾生是永遠精進的。

नित्योद्युक्तेन च बोधिसत्त्वेन

nityodyuktena ca bodhisattvena
"and Nityodyukta Bodhisattva"[1]

The second of the three concluding Bodhisattvas named as present in the *Sukhāvatīvyūha Sūtra* Assembly is the Bodhisattva Nityodyukta. The Chinese Dharma Master Kumārajīva translated that Bodhisattva's name as **Ever Vigorous**.[2] नित्य *Nitya* in Sanskrit means **continual, perpetual, eternal**. In the compound *nityodyukta* it may be interpreted as the adverb **ever** or **eternally**. The second part of the compound is the word *udyukta*, which literally means **yoked up**. उद् *ud-* is the prefix meaning **up**, and युक्त *yukta* means **yoked**, from the root युज् *yuj-* **yoke, join, fasten**. It is the same root from which the words *yoga, yogin*, and *yoginī* are derived. By extension, the verb can mean **apply one's self to (something)** or **set to work**. *Nityodyukta* then—notice the sound change to *-o-* that occurs when *nitya* and *udyukta* are put together—means something like **eternally applied**, referring to the fact that this Bodhisattva is ever vigorous in his cultivation of the Way and his rescuing of living beings.[3]

Notes:

1. 常精進菩薩 *chang jing jin pu sa*
2. Cf. note 1. Mvy. 696 has 恆 *heng* for 常 *chang*, with the same meaning. Tibetan has *rtag-tu brtson. Rtag-tu* means **always**, and *brtson-pa* means **to strive**.
3. Cf. Tripitaka Master Hua, *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Boddhist Text Translation Society, Sino-America Buddhist Association, San Francisco (1974), p.105.

梵文第四十課

SANSKRIT LESSON #40

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

अनिक्षिप्तधुरेन च
बोधिसत्त्वेन ।

*Anikṣiptadhurena ca
bodhisattvena*
不休息菩薩

　　在梵文裡最後一個被提到的菩薩於阿彌陀經裡是不休息菩薩，但在中文裡鳩摩羅什法師沒放此菩薩的名字。前兩位菩薩是乾陀波提菩薩和常精進菩薩，不休息菩薩 Anikṣiptadhura 通常是與常精進菩薩的名字放在一起，如在妙法蓮華經裡，並沒提乾陀訶提菩薩，但常精進菩薩和不休息菩薩則依次而出現。妙法蓮華經也是由鳩摩羅什法師所翻，再者明朝蓮池大師所著《阿彌陀經疏鈔》將我們經文並乾陀訶提菩薩譯成「不休息」與「常精進」成對。明朝的異文融合，卻也保留了梵文裡最後所提的菩薩 Anikṣiptadhura。

　　在字 Anikṣiptadhura 裡，अ *a-* 是否定的字首，意思是「不，等」。Nikṣipta 是由字首 नि- *ni-*「下」和字根 क्षिप्- *kṣip-*「拋、擲」合成的。字尾 *–ta* 是過去被動分詞，所以

अनिक्षिप्तधुरेन च बोधिसत्त्वेन ।

Anikṣiptadhurena ca bodhisattvena
"and Anikṣiptadhura Bodhisattva."[1]

In the Sanskrit version of the *Amitābha Sūtra* (the *Sukhāvatīvyūha Sūtra*), the third of the concluding Bodhisattvas named in the description of the Assembly is the Bodhisattva Anikṣiptadhura, but in the Chinese translation by Dharma Master Kumārajīva, only two Bodhisattvas are named instead of three. The first named is a Chinese transliteration of Gandhahastin Bodhisattva,[2] and the second name is a translation into Chinese of Nityodyukta Bodhisattva as **Ever Vigorous**.[3] There is no equivalent of the Bodhisattva Anikṣiptadhura who is the usual companion of the Bodhisattva Nityodyukta. For instance, in the *Lotus Sūtra*,[4] when the assembly is named, the Bodhisattva Gandhahastin does not appear, but the Bodhisattvas Nityodyukta and Anikṣiptadhura are named, in that order. The Chinese version of the *Lotus Sūtra*, made by the same Dharma Master Kumārajīva,[5] translated those two Bodhisattvas' names respectively as **Never Resting**[6] and **Ever Vigorous**. Furthermore, the Ming Dynasty Commentary to the *Amitābha Sūtra*, by Great Master Lian Chi,[7] explained the transliteration of Gandhahastin in our text as meaning **Never Resting**, i.e. Anikṣiptadhura, making a pair with **Ever Vigorous**, i.e. Nityodyukta. The Ming Dynasty conflation, therefore, preserves a trace of the third Bodhisattva Anikṣiptadhura of the Sankrit text.

In Anikṣiptadhura, अ *a-* is a negative prefix meaning **not**, etc. Nikṣipta is made up of the prefix नि- *ni-* **down**, the root क्षिप्- *kṣip-* **toss, throw**, and the suffix *–ta* of the perfect passive participle क्षिप्त kṣipta. Nikṣipta therefore means **thrown down, abandoned, cast aside**. *A-* negates that meaning, so *anikṣipta* means **not thrown**

down, etc.. That participle modifies धुर *dhura*, the word for **burden** which is derived from the root धृ- *dhṛ*- **bear, hold, sustain**. This Bodhisattva's name Anikṣiptadhura, literally **One Whose Burden Has Not Been Thrown Down**, indicates that this Bodhisattva never rests, but is ever vigorous!

Notes:

1. Chinese has no equivalent here.
2. Cf. VBS #382.
3. Cf. VBS #384.
4. *Saddharmapuṇḍarīka Sūtra*, Vaidya ed. 1.25.
5. 妙法蓮華經 *miao fa lian hua jing,* with Commentary by Tripiṭaka Master Hua, translated by the Buddhist Text Translation Society, San Francisco, California.
6. 不休息 *bu xiu xi*; Mvy. 719 gives 不棄精進 *bu chi jing jin,* (with) **Vigor Not Abandoned**. Tibetan has *brtson-pa mi gtoṅ-ba. Brtson-pa* means **striving**, *mi* means **not**, and *gtoṅ-ba* means **abandon(ed)**.
7. 明 蓮池大師著「阿彌陀經疏鈔」, 青蓮出版社　Hong Kong, 1969; Taiwan reprint, 1973.
8. Cf. Tripiṭaka Master Hua, *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, San Francisco (1974), p. 105.

Nikṣipta 是指「拋下、捨棄、拋棄」。而 *a-* 則將其意義否定，所以 *anikṣipta* 是「不放棄，等」。這分詞修飾字 धुर *dhura* 「負荷、擔負」，由字根 धृ- *dhṛ*- 而來，意思是「把住、支持、持續」，所以直譯這位菩薩的名字是「從不放棄其擔負者」，表示這位菩薩從不休息、永遠精進。

梵文第四十一課
SANSKRIT LESSON #41

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

एतैश् चान्यैश्च सँबहुलैर् बोधिसत्त्वैर् महासत्त्वै:

etaiś cānyaiś ca saṃbahulair bodhisattvair mahāsattvaiḥ

如是等諸大菩薩

エतैश् चान्यैश्च सँबहुलैर् बोधिसत्त्वैर् महासत्त्वै: [1]

etaiś cānyaiś ca saṃbahulair bodhisattvair mahāsattvaiḥ [1]
"(with) both those and numerous other Bodhisattvas, Mahāttvas."

　　到此，佛說阿彌陀經的法會，與會的主要菩薩們都已提到了。*Etaiś ca* 是指他們，這兩個字很熟悉。在前文所提的長老或聲聞的名字，總結和開始介紹代表性菩薩的名字時，也是用同樣的字。

　　現在我們來複習一下，*etaiś*，*anyaiś*，和 *saṃbahulair* 都是形容詞，形容 *bodhisattvair*。這三個字還是受前文所提的前置詞 *sārdham*「與」所支配，所以都是助格。在這裡是複數陽性詞，因為 *bodhisattva* 是陽性名詞。*Etaiś* 是「那些」 *ca* 是「和」，指其前面之字。*Anyaiś* 是「其他」的意思。第一個 *ca* 和第二個 *ca* 是相關的，我們可以翻成「如是等」，而 *saṃbahulair* 是「諸」的意思。

　　Mahāsattvaiḥ 直譯是「偉大的眾生」，是敘述主詞用來做為 *bodhisattvair* 的同位格，顯示其特色：在覺悟 (*bodhi*) 的眾生 (*sattva*) 中，偉大 (*mahā*) 的眾生 (*sattva*) 是為首的大菩薩。

At this point in the description of the assembly present when the Buddha spoke the *Amitābha Sūtra*, all the principal Bodhisattvas have been named. *Etaiś ca* refers to them. The words are familiar, a virtually identical phrase having been used to conclude the list of names of the representative *śrāvakas* or Sound Hearers, [2] and to introduce the list of representative Bodhisattvas. [3]

To review, *etaiś, anyaiś,* and *saṃbahulair* are adjectives describing *bodhisattvair*. All three words are still governed by the previous preposition *sārdham* **with** and so are in the instrumental case, here plural masculine, for *bodhisattva* is a masculine word. *Etaiś* [4] means **those**; *ca* **and** is translated before the word it follows. *Anyaiś* means **other**. [5] Here *ca* is correlative with a second *ca*, the pair in English being translated as **both...and**. *Saṃbahulair* (stem *saṃbahula-*) means **numerous**.

Mahāsattvaiḥ, literally **Great Beings**, is a predicate nominative used in apposition to *bodhisattvair* [6] as a further characterization: among **Enlightenment** (*bodhi*) **Beings** (*sattva*), **great** (*mahā*) **beings** (*sattva*) are the leading Bodhisattvas, great Bodhisattvas.

Notes:

1. 如是等諸大菩薩 *ru shi deng zhu da pu sa*. The Chinese has no equivalent for *mahāsattvaiḥ*.

2. Cf. VBS #378 for a full discussion.

3. Cf. VBS #379 for a full discussion.

4. For discussion of the spellings *etaiś ca* and *cānyaiś ca* (made up of *ca* and *anyais* followed by *ca*), cf. VBS #378.

5. The Ming Dynasty Commentary by Great Master Lian Chi (cf. VBS #385 for reference) says the "other" Bodhisattva Samantabhadra and the Bodhisattva Avalokiteśvara, both prominent Bodhisattvas in Pure Land Doctrine, et al.

6. Cf. VBS #378, #379 for discussion of *saṃdhi* which results in these variations in orthography.

SANSKRIT LESSON #42

專文介紹 比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN
SPECIAL FEATURE 比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

शक्रेण च देवानाम् इन्द्रेण

Śakreṇa ca devānām indreṇa

及釋提桓因

所在阿彌陀經法會中的聖者都已提過了，現在開始提一般凡夫之名，由釋提桓因開始。शक्रो *śakro* देवानम् *devānām* इन्द्र: *indraḥ*。天主釋迦 Śakra 通常也稱為因陀 Indra，在基督教裡稱為上帝、揮寶杵之人，在希臘則為宙斯神（Zeus）而在羅馬名為朱比特主神（Jupiter）。雖然帝釋天神是很有威力的，*śakra* 是「有威力、能夠」的意思，*indra* 是「主、統治者」而，*devānām* 是「天」但他還有慾望，所以不能稱為聖者。

शक्रेण च देवानाम् इन्द्रेण

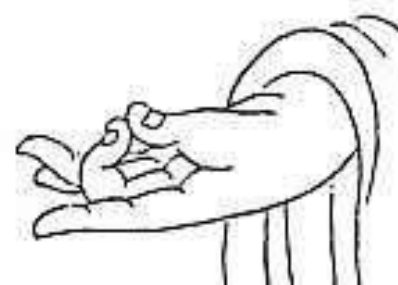*Śakreṇa ca devānām indreṇa*[1]

"and Śakra, Ruler of gods."

Up to this point, the Sages present in the *Amitābha Sūtra* assembly have been named. With शक्रो *sakro* देवानम् *devānām* इन्द्र: *indraḥ*,[2] the ordinary, common individuals begin to be named. The god Śakra,[3] often referred to as Indra,[4] is the Lord God of Christianity[5] and, as wielder of the thunderbolt *(vajra)*, was known to the Greeks as Zeus and as Jupiter to the Romans. Although a powerful lord of gods—*śakra* means **powerful, able,**[6] *indra* means **lord, ruler, chief,**[7] and *devānām*[8] means **of gods**[9] — he still has desire, and so is not a Sage.

Notes:

1. The Chinese translation by Tripiṭaka Master Kumārajīva reads 及釋提桓因 *ji shi ti huan yin*, and Śa(kro) de(vā)nām in(draḥ).
2. As used in our passage, *śakreṇa* and *indreṇa* are in the instrumental case, but the phrase is more frequently quoted, as here, with *śakro* and *indraḥ* both in the nominative case with saṃdhi. The usual Chinese transliteration of *śakro devānām indraḥ* as 釋提桓因 *shi ti huan yin* (cf. note 1) is short for 釋迦提桓 (or: 婆) 因陀 (or: 達) 羅 *shi jia ti huan* (or: *pe*) *yin tuo* (or: *da*) *lo.*
3. Cf. note 2; 釋迦 *shi jia* represents *śakro.*
4. Cf. note 2; 因陀 (or: 達) 羅 *yin tuo* (or: *da*) *lo* represents *indraḥ.*
5. For explanation by the Venerable Master Hua, cf. *The Wonderful Dharma Lotus Flower Sutra*, BTTS, San Francisco, 1977, Vol. 2: Chapter 1, pp. 157-160.
6. The traditional Chinese translation of *śakro devānām indraḥ* is 能天主 *neng tian zhu*, **Able Ruler of gods**. In that phrase, 能 *neng* **Able** translates *śakro.*

7. Cf. note 6; 主 *zhu* **lord** translates *indraḥ*. Sometimes one finds instead 王 *wang* **king**, or 帝 *di* **emperor**. All convey the idea of **ruler**. His frequent title 帝釋 *di shi* appears to be a conflation of the translation of *indraḥ* as 帝 *di* **emperor/ruler**, and the initial syllable 釋 *shi* of the transliteration of *śakro*.

8. Cf. note 2; 提桓 (or: 婆) *ti huan* (or: *pe*) stands for *devānām*.

9. Cf. note 6; 天 *tian* **god(s)** translates *devānām*.

梵文第四十三課
SANSKRIT LESSON #43

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

शक्रेण च देवानामिन्द्रेण

Śakreṇa ca devānāmindreṇa[1]

釋提桓因

帝釋天主統領著忉利天（Trayastriṃśa-devaloka），也就是三十三天，屬於欲界kāma-dhātu，在須彌山頂，四方各有八天，中央一個為帝釋天主所居之地，其大本營名為善見城Sudarśana。這位天主過去生在迦葉佛時，為一女人，她邀集其三十二位朋友一起修補佛像和佛廟。她的業報生為天主，統治其三十二個助手。

Śakra（語幹）意思是「有勢力者」，由字根 √śak-「有力量的，能夠的」，經本上的字是Śakreṇa，是助格單數，陽性名詞。同樣的，依所提過的介系詞（與……）而成的形式。Indreṇa 同樣也是助格，單數，陽性名詞，依同一個介系詞而成的形式。文法上，indreṇa 是śakrena 的同位格，其語幹indra「統治者」由字根 √ind-「統治，控制。」Devānām「天神的」，其語幹Deva 指「天神，上帝」。Devānām 是屬格，複數，陽性名詞，從屬indreṇa。

शक्रेण च देवानामिन्द्रेण

Śakreṇa ca devānāmindreṇa[1]

and Śakra, Ruler of gods

The god *Śakra* rules over the *Trayastriṃśa-devaloka*,[2] **Heaven of the Thirty-three**,[3] in the *kāma-dhātu*, **Desire Realm**. The Trayastriṃśa Heaven is located at the summit of Mount Sumeru, and consists of thirty-two heavens grouped (eight in each direction) around one central heaven in which Lord Śakra resides in the citadel called *Sudarśana*, **Good to Behold**[4]. In a previous life, a woman undertook to repair an image of the Buddha Kāśyapa and the shrine in which it was housed, with the aid of thirty-two friends. Her karmic reward was to be reborn as the god who, from his central heaven, rules over the heavens of his thirty-two assistants.

Śakra (the stem form) literally means **Powerful One**, from the root √*śak*- **powerful, able**. *Śakreṇa*, the form in our text, is instrumental, singular, masculine. It depends upon the previous preposition *sārdham* **together with** which requires the instrumental case, as we have seen all along. *Indreṇa* is also instrumental singular, masculine, and depends upon the same preposition. Gramatically, *indreṇa* is in apposition to *śakreṇa* which it describes. *Indra* (the stem form) **Ruler**, according to the Ancients, comes from the root √*ind*- **have power, rule over**. *Deva* (the stem form) means **god**. *Devānām* **of (the) gods** is genitive plural, masculine dependent upon *indreṇa*.

當 indra 是主格的形式，或者有如我們經典上的形式。Devānām indreṇa 指「天主」，整個句子是形容 Śakro，Śakreṇa「有勢力者」，但這個名字常常不翻譯出，而用音譯 śakra 帝釋。他是虔誠的佛教護法，固定參加法會，聽聞佛法，在法會上，他站著聽聞佛法，以為守護之。

註：
1.本課接上期

Devānām indreṇa, when Indra is in the nominative case, or, as in our text *devānām indreṇa*, means **Ruler of** (the) **gods**, the whole being used to describe *śakro, śakreṇa*, **the Powerful One** whose name is most often not translated into English, the Sanskrit being retained instead: *Śakra*. He is a devoted protector of the Buddhadharma and regularly takes part in Dharma assemblies to hear the Buddhist sūtras, remaining standing in his capacity of guardian of the Dharma.

Notes:
1. The text is repeated from the previous lesson.
2. 忉利天 *dao li tian.*
3. 三十三天 *san shi san tian.*
4. 善見城 *shan jian cheng,* or 喜見城 *xi jian cheng.*

梵文第四十四課

SANSKRIT LESSON #44

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

ब्रह्मणा च सहाँपतिना
Brahmaṇā ca sahāṃpatinā[1]

娑婆世界主　梵摩天主

　　梵天主是《佛說阿彌陀經》法會上最後提到的一個名字。Sahāṃpati「娑婆世界主」,是他的頭銜。這位天主是位在色界(rūpadhātu)的禪天裡,其語幹是 brahman,而 brahmā 是主格單數,陽性名詞;在經文上 brahmaṇā 是助格單數,配合前面所提的介系詞 sārdham「與……」。

　　Brahman 字的來源不清楚,中文翻 brahma-(複合式的語幹)為「清淨」。如在複合字 brahmacaryā 意思為「梵(淨)行」。

　　連接詞 ca「和」,如前,是指這個字之前。Sahāṃpati(語幹:在經文上 sahāṃpatinā 是助格單數,和 brahmaṇā 同位)意思是娑婆(Sahā)之主(pati),如娑婆世界(sahālokadhātu)中之 Sahā,由字根 sah- 而來,意思是「堪忍」。如上人的淺釋上說,娑婆世界的眾生能夠忍受持續的痛苦,而不覺得在受苦,他們是染苦為樂。

ब्रह्मणा च सहाँपतिना
Brahmaṇā ca sahāṃpatinā[1]

and Brahmā, Lord of the Sahā World.

The name of the god Brahmā is the final one in the list of those in the Dharma Assembly when Śākyamuni Buddha spoke the *Sūtra of the Arrangement of the Happy Land (Sukhāvatīvyūhasūtra)*. *Sahāṃpati*, **Lord of the Sahā World**, is his title. Note that the stem form of the name of this divine king, whose dwelling is in the dhyāna heavens[2] of the Form Realm *(rūpadhātu)*, is *brahman*. The form *brahmā* is nominative singular, masculine, while *brahmaṇā*, as in our text, is instrumental singular, called for by the previous preposition *sārdham* **together with.**

The derivation of *brahman* is obscure. The Chinese interpreted[3] *brahma-* (the stem form in compounds) as meaning **pure**, as suggested by such compounds as *brahmacaryā* **Brahma (i.e. pure) conduct.**

The conjunction *ca*, **and**, as usual, is translated in English as if it came before the word it follows in Sanskrit.

Sahāṃpati (stem form; *sahāṃpatinā* in our text is instrumental singular, agreeing with *brahmaṇā*) means **Lord** *(pati)* **of the Sahā**, i.e. the Sahā World *(sahālokadhātu)*. *Sahā* is based upon the root *sah-* **able to endure**[4], for, as the Chinese commentaries explain[5], the living beings of our Sahā World are able to put up with constant bitter suffering, without even being aware that they are suffering, mistaking suffering for bliss.

Notes:
1. The Chinese text as translated by Dharma Master Kumārajīva has no equivalent of this phrase, and no mention of the god Brahmā.
2. For full discussion, cf. Tripiṭaka Master Hsuan Hua, *Sūtra of the Past Vows of Earth Store Bodhisattva*, Buddhist Text Translation Society, published by The Institute for Advanced Studies of World Religions, New York, 1976, pp. 55-58.
3. The Chinese generally transliterate Brahmā as 梵摩 *fan mo*, often abbreviated to 梵 *fan*, and explain it as meaning 淨 *jing* **pure.**
4. 堪忍 *kan ren.*
5. e.g. Tripiṭaka Master Hua, op. cit. p. 53, and *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, San Francisco, 1974, p. 7, 42, 149.

梵文第四十五課

SANSKRIT LESSON #45

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆懿 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG YI

एतैश्चान्यैश्च　संबहुलैर्देवपुत्र-
नयुतशतसहस्रै:

etaiś c'ānyaiśca
saṃbahulairdevaputra-
nayutaśatasahasraiḥ [1] *//1//*

等無量諸天大眾俱

　　這一句結束了小（阿彌陀經）的
第一段，與會大眾這一段。Etais 是
「那些」（在 ca 和之前成為 Etaiś　）。
是具格、複數、陽性詞，受前文所提
的前置詞 sārdham 所支配。很明顯的
，它不單指前列的兩大天眾，即釋提
桓因及梵天，堪忍界主，在那種情形
下，其數應為雙數而非這裏的複數。
但對與會大眾整個累積的名單，現在
是以聲勢浩大的天子眾做結束。

　　釋迦牟尼佛「既」（ca）和「那些
」（Etais），又（ca，注意 ca……ca 關
連性的用法，其義為既……又）與「
其他」（anyais；在 ca 之前為（anyaiś），
「諸」（saṃbahulais；在 deva 的 d 之前
為 -air），「百千那由他天子」
（devaputranayutaśata-sahasraiḥ；在最
後的位置時為 - aiḥ）。（下接第 26 頁）

एतैश्चान्यैश्च　संबहुलैर्देवपुत्रनयुतशतसहस्रै:

etaiś c'ānyaiśca
saṃbahulairdevaputra-nayutaśatasahasraiḥ [1] *//1//*

Together with both those and numerous other hundreds of thousands of *nayutas* of god-sons.

This phrase concludes the first section of the smaller *Sukhāvatīvyūha* in which section the assembly has been described. *etais* **those** (which becomes *etaiś* before *ca*) is instrumental plural masculine, dependent on the previous preposition *sārdham* **together with**, and evidently refers not just to the two major deities already listed, namely Śakro Devānām Indraḥ and Brahmā Sahāṃpati--for in that case the number should be dual rather than plural as here--but to the whole cumulative list of those in the assembly, now capped by the mention of vast troops of god-sons.

　　Śākyamuni Buddha was together with both (*ca*) those (*etais*) and (*ca*; note the correlative use of *ca* ...*ca* to mean **both ... and**)other (*anyais; anyaiś* before *ca*) numerous (*saṃbahulais; -air* before the following *d* of *deva*) god-son-nayuta-hundred-thousands (*devaputranayuta-śatasahasraiḥ; -aiḥ* in final position).

Special Feature

-ais / -aiś- / -air / -aiḥ，盛大的系列形成了一般的具格、複數、陽性類別的名詞和形容詞的語尾，即那些語幹以做爲語尾的詞，諸如「其他」anya--，「諸」sambahula- 的語幹，及所有各別 - 名詞、長複合詞，和形容詞，「天」deva），「子」putra，「那由他」，nayuta （一個極大數） ，「百」śata，和「千」sahasra 。至少有那麼多眾生參與當時釋迦牟尼佛講述稱念阿彌陀佛名號法門的法會。

註：

1. 在提及釋提桓因之後，鳩摩羅什法師的中譯爲「等無量諸天大眾俱」，「諸」在上述梵文句子中僅代表複數。

The panoply of *-ais/ -aiś / -air/ -aiḥ*, then, forms the normal instrumental plural masculine ending for nouns and adjectives of the *-a* class, i.e., whose stem ends in *-a*, as do the stems *anya-* other, *saṃ-bahula-* numerous, and the stems of all the individual nouns of the long compound: *deva* god, *putra* son, *nayuta* nayuta (a very large number), *śata* hundred, and *sahasra* thousand. There were at least that many beings present when Śākyamuni Buddha described the Dharma-door of recitation of the name of Amitābha Buddha.

Notes:

1. The Chinese translation by Dharma Master Kumārajīva, after naming Śakra, reads 等無量諸天大眾俱 *deng wu liang zhu tian da zhong ju* and so forth, together with limitless great crowds of gods. The character 諸 *zhu* all in such phrases simply represents the Sanskrit plural.

梵文第四十六課

SANSKRIT LESSON #46

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र खलु भगवान्
आयुष्मन्तँ शारिपुत्रम्
आमन्त्रयति स्म ।

tatra khalu bhagavān
āyuṣmantaṃ śāriputram
āmantrayati sma.

爾時佛告長老舍利弗。

　　這一句是佛的弟子阿難結集經藏時所附加予序文的末句。下來即是佛親口所說，tatra 是副詞。字義爲在那，指時間、空間或狀況而言。語幹 ta- 是大多數指示代名詞及形容詞這、那（尚未指定）的語基。在這裏 tatra 是指前文所提佛在祇樹給園的與會大眾。khalu 是插入語，意欲引起聽眾的注意。其用法與英文中肯定地或汝當知相同。雖然如此，這些英文片語的字並不直接翻成梵文。通常，正如在此，它是一句中的第二個字。

　　bhagavān 世尊，是諸佛的名號之一。bhaga（語根是 √bhaj －擁有一份）過去在英文是所謂相當大一份。語尾 -vān 是所有格語尾 -vant 的主格、單數、陽性形式。組合在一起，bhaga-vant 的字義爲具有相當大一份。當成名詞，bhagavant-（語幹式）是具有相當大一份者。中文沒有相等的字。通常是把這名號翻成世尊。英文亦無全相等的字，有時被翻成聖者、有福者。

तत्र खलु भगवान् आयुष्मन्तँ शारिपुत्रम्
आमन्त्रयति स्म ।

tatra khalu bhagavān āyuṣmantaṃ śāriputram
āmantrayati sma.

At that time, you should know, the Honored One addressed the Elder Śāriputra.

This sentence is the final one of the introduction to the Sūtra appended by Śākyamuni Buddha's disciple Ānanda at the time of the compilation of the sūtras. What will follow will be the Buddha's own words. *tatra* is an adverb literally meaning **at that**, referring to time, space, or circumstance. The stem *ta-* is the base of most forms of the demonstrative pronoun and adjective **this/that** (unspecified). *tatra* here refers to the time when the Buddha was dwelling in the Jeta Grove with the previously described Assembly in attendance. *khalu* is an interjectory word designed to attract the listener's attention. It serves the same function as **to be sure,** or **you should know,** in English, although it does not actually render the words of those English phrases into Sanskrit. It normally occurs, as here, as the second word of a sentence.

bhagavān **Honored One,** is one of the titles that all Buddhas have. *bhaga* (root √*bhaj-* **have a share**) means what was formerly in English called **a goodly share.** The suffix *-vān* is the nominative singular masculine form of the possessive suffix *-vant* **possessing.** Put together *bhaga-vant* means literally **possessing a goodly share.** Used as a substantive, *bhagavant-* (the stem form) **means one who possesses a goodly share.** Chinese has no literal equivalent, and generally translated the title as **World Honored One** (世尊 *shi zun*) English also lacks an exact equivalent, **the Blessed One** sometimes being used to translate the title.

āyuṣmantaṃ 長老，字義爲具有（－mant）長壽（āyus）者。－mantam 的形式（在此爲－mantaṃ，在子音之前）是對格、單數、陽性。āyuṣmantaṃ 是與 śāriputram 同格，佛的弟子的名字，其亦是對格、單數、陽性。這名字的意義已在 VBS# 362 闡明。āyuṣmantaṃ śāriputram 是動詞 āmantrayati 告的直接受詞，爲第三人稱、單數、現在式、主動語態、動詞形式、陳述語氣，由虛詞 sma 標爲已完成動作，把現在式改成過去式。āmantrayati sma，告。動詞的真正主詞當然是 bhagavān 世尊，即是 Śākyamuni Buddha，釋迦牟尼佛。

āyuṣmantaṃ, Elder, literally means **one who possesses** (*-mant*) long life *(āyus)*. The form *–mantam* (here *–mantaṃ* before a following consonant) is accusative singular masculine. *āyuṣmantaṃ* is in apposition to *śāriputram*, the name of the Buddha's disciple, also in form accusative singular masculine. The meaning of the name was discussed in VBS #362. *āyuṣmantaṃ śāriputram* is the direct object of the verb *āmantrayati* **he addresses**, third person singular, present active indicative, which the particle *sma* marks as completed action, converting the present tense to past: **he addressed**. The actual subject of the verb is, of course, *bhagavān*, that is, Śākyamuni Buddha.

梵文第四十七課

SANSKRIT LESSON #47

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

अस्ति शारिपुत्र पश्चिमे दिग्भग इतो बुद्धक्षेत्रं कोटिशतसहस्रं बुद्धक्षेत्राणाम्अतिक्रम्य सुखावती नाम लोकधातुः।

asti śāriputra paścime digbhaga ito buddhakṣetraṃ koṭiśatasahasraṃ buddhakṣetrāṇām atikramya sukhāvatī nāma lokadhātuḥ.

從是西方，過十萬億佛土，有世界名曰極樂

　　有（asti，第三人稱、單數形式、現在式主動語態、陳述語氣的動詞時式。語根√as- 是，用以構成動詞的進行時態）。語根√as- 是，用以構成動詞的進行時態）。釋迦牟尼佛 Śākyamuni Buddha 繼續對其弟子舍利弗說 Śāriputra（Śāriputra，陽性、單數、呼格）。方位（digbhage；在本文digbhaga，因爲處格、單數的最後 -e 在 ito 的最初 i- 變弱）。西方（paścime 處格、單數、陽性，與 digbhage 一致）。從是（itas；在這兒的上下文作 ito，因爲當接下來的字是以有聲開始時，最後的 -as 通常是成爲 -o）。有世界（buddha-kṣetraṃ，中性、單數、主格 asti 的主語）。過（atikramya；前綴 ati- 是在那邊，即再往前去，語根√kram- 是邁大步走或去，故行至遠處。從綴 -ya 指示出 atikramya 是個動名）。百（śata）千（sahasram，對格、單數、中性，

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asti śāriputra paścime digbhaga ito buddhakṣetraṃ koṭiśatasahasraṃ buddhakṣetrāṇām atikramya sukhāvatī nāma lokadhātuḥ.

There is, Śāriputra, in the direction west from here a Buddhaland—when one has travelled over hundreds of thousands of koṭis of Buddhalands—the World of Happiness by name.

There is (*asti*, third person singular, present active indicative of the root √*as-* **be**), says Śākyamuni Buddha, continuing to address his disciple Śāriputra (*Śāriputra*, masculine, singular, vocative), **in the direction** (*digbhage; digbhaga* in our text because the final -*e* of the locative singular is weakened before the initial *i-* of *ito*) **west** (*paścime*, locative singular, masculine, agreeing with *digbhage*) **from here** (*itas; ito* in this context because final -*as* regularly becomes -*o* when the following word begins with a voiced sound) a **Buddhaland** (*buddha-kṣetraṃ*, neuter singular nominative, subject of *asti*)—**when one has travelled over** (*atikramya*; the prefix *ati-* means **over** in the sense of **beyond**; the root √*kram-* means **stride** or **go**, hence **travel**, and the suffix -*ya* indicates that *atikramya* is a gerund) **a hundred** (*śata*) **thousand** (*sahasram*, accusative singular neuter, direct object of *atikramya*) **koṭis** (*koṭi*; a koṭi is a very high number. Here *koṭi-śata-sahasra* is a compound, literally **a koṭi-hundred-**

atikramya 的直接受詞）。俱胝或千萬（koṭi；一俱胝是個極大數。在此 koṭi-śata-sahasra 是個複合詞，字義是百千俱胝）。佛土（buddhakṣetrāṇām，屬格、複數、中性；kṣetra 字義是田地）。世界（lokadhātuḥ，陽性、單數、謂詞、主格，形容 buddhakṣetram）。極樂（sukhāvatī，陰性、單數、謂詞、主格，形容 lokadhātuḥ）。名曰（nāma，中性名詞 nāman 名的副詞 片語、對格）。佛陀對其弟子舍利弗說，從是西方，過百千俱胝佛國土外，有世界名曰極樂。

thousand) of Buddhalands (*buddha-kṣetrāṇām*, genitive plural neuter; *kṣetra* very literally means **field**) **the World** (*lokadhātuḥ*, masculine singular, predicate nominative describing *buddhakṣetram*) **of Happiness** (*sukhāvatī*, feminine singular, predicate nominative describing *lokadhātuḥ*) **by name** (*nāma*, adverbial accusative of the neuter noun *nāman* **name**). The Buddha is telling his disciple Śāriputra that, located west from where we are, over a hundred-thousand koṭis of Buddhalands away, there is a Buddhaland, a world, called the Land of Happiness.

梵文第四十八課
SANSKRIT LESSON #48

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र अमितायुर् नाम तथागतोऽहन् सम्यक्संबुद्ध
एतर्हि तिष्ठति ध्रियते यापयति धर्मं च देशयति

Tatra amitāyur nāma tathāgato'rhan samyaksaṃbuddha etarhi tiṣṭhati dhriyate yāpayati dharmaṃ ca deśayati

其土有佛，號阿彌陀，今現在說法

Tatra 在那兒（地方副詞，所謂在極樂世界），Amitāyus 阿彌陀（amita 無量＋ āyus 壽，主格、單數、陽性）佛，在 nāma 名號之前的發音爲 amitāyur ，其其他名號爲 tathāgato 如來（主格、單數、陽性；tathā 如+gata 去或＋ āgata 來），其最後的 -as 與 'rhan 應供的最初的 a- 組合成爲 o（arhan ，主格、單數、陽性）；及 samyaksaṃbuddha 正等正覺（samyak- 正 +saṃ + 完全地 +buddha 覺悟，主格、單數、陽性）的最後的 -s 在現在 etarhi（時間副詞）的最初的 e- 之前被省略了發音。tiṣṭhati 住在（語根 √sthā- 居住的現在式主動語態、陳述語氣動詞、第三人稱、單數。）dhriyate 停留（語根 √dhṛ- 停住），yāpayati 經過時間（語根 √yā- 去的使役語幹 -āpaya 的現在式主動語態、陳述語氣動詞、第三人稱、單數。）dharmaṃ 法（對格、單數、陽性），...ca 和的直接受詞並節略式...，deśayati 闡述（語根 √diś- 顯示的使役語幹 –aya 的現在式主動語態、陳述語氣動詞、第三人稱、單數。）

तत्र अमितायुर् नाम तथागतोऽहन् सम्यक्संबुद्ध
एतर्हि तिष्ठति ध्रियते यापयति धर्मं च देशयति

Tatra amitāyur nāma tathāgato'rhan samyaksaṃbuddha etarhi tiṣṭhati dhriyate yāpayati dharmaṃ ca deśayati

There the Thus Come One, Arhat, Properly and Fully Enlightened One, Amitāyus by name, now stays, remains, passes time, and sets forth Dharma."

Tatra there (adverb of place, i.e. in the World/Land of Happiness) the Buddha **Amitāyus** (*amita* unmeasured + *āyus* life span nom. sing. mas.), pronounced *amitāyur* before *nāma* by name, whose further titles are *tathāgato* Thus Come One (nom. sing. mas.: *tathā* thus + *gata* gone or *āgata* come), the final *-as* of which combined with the initial *a-* of *'rhan* arhat (*arhan*, nom. sing. mas.) to give *o*, and *samyaksaṃbuddha* Properly and Fully Enlightened One (*samyak-* properly + *saṃ-* fully + *buddha* awakened/enlightened, nom. sing. mas.), the final *-s* of which was elided before initial *e-* of *etarhi* now/at present (adverb of time), *tiṣṭhati* stays (pres. act. indic. 3 sing. of root √sthā- stand/stay), *dhriyate* remains (pres. passive indic. 3 sing. of the root √dhṛ- hold), *yāpayati* passes time (pres. act. indic. 3 sing. of the *-āpaya* causative stem of root √yā- go), *dharmam* Dharma (acc. sing. mas.), direct object of ...*ca* and is enclitic ...*deśayati* sets forth, (pres. act. indic. 3 sing. of the *–aya* causative stem of root √diś- show).

梵文第四十九課

SANSKRIT LESSON #49

恆賢法師 文
By Bhikshuni
Heng Hsien

恆田法師 中譯
Chinese
Translation
by Bhikshuni
Heng Tyan

तत् किं मन्यसे शारिपुत्र केन कारणेन सा लोकधातुः सुखावतीत्य् अच्यते।

tat kiṃ manyase sāriputra kena kāraṇena sā lokadhātuḥ sukhāvatī jty ucyate/

舍利弗，彼土何故名為極樂

　　在「佛說阿彌陀經」或小本「安樂土經」裏，佛繼續對處於大眾中的弟子舍利弗 *Sāriputra* 說：「舍利弗（呼格、單數、陽性）！」這回是以「於汝意云何？」*tat kiṃ manyase* 問。*tat* 是指示代名詞，這個／那個（對格、單數、中性），為動詞 *manyase* 汝意（現在時式、陳述語氣、反身、第二人稱，源於語根 √*man-* 思考）的直接受詞。反之，疑問代名詞 *kiṃ* 什麼（對格、單數、中性）是對格謂語，這個片語逐字問道：「舍利弗！你以為那怎麼樣？」或「你認為這個如何？」接著即是問題。在梵文中它不是另一個句子。何以故 *kena kāraṇena* 婆羅門式梵文是以奪格問（原因），具格（理由）是佛教的用法。這個名詞的語幹是 *kāraṇa* 理由／原因。它是從加強（第二特質級）語根 √*kṛ-* 做／制集結而成，用來平衡名詞性從綴 *-ana*（在此是 *-aṇa*，因發前邊 *r* 的音，其舌頭依然捲著的。）*kena* 什麼（具格、單數、中性）是疑問形容詞，用來修飾 *kāraṇena* 原因。　　

तत् किं मन्यसे शारिपुत्र केन कारणेन सा लोकधातुः सुखावतीत्य् अच्यते।

tat kiṃ manyase sāriputra kena kāraṇena sā lokadhātuḥ sukhāvatī jty ucyate/

What do you think, Śāriputra? For what reason is that world called '(one) of Happiness'?

In *The Buddha Speaks of Amitābha Sūtra*, otherwise known as the shorter *Sūtra of the World of Happiness*, Śākyamuni Buddha continues to address his disciple *Sāriputra* "Śāriputra" (voc. sing. mas.) in the midst of great assembly, this time with a question introduced by the phrase *tat kiṃ manyase* **what do you think?** *tat* is the demonstrative pronoun **this/that** (acc. sing. neuter), direct object of the verb *manyase* **you (do) think** (pres. indic. middle, 2 sing. from the root √*man-* **think**), while the interrogative pronoun *kiṃ* **what** (acc. sing. neuter) is used as its predicate accusative. The phrase asks literally, "You think that what, Śāriputra?" or, "What do you think [about] this?" The question then follows, not considered a separate sentence in Sanskrit: *kena kāraṇena* **for what reason?** Brahmanical Sanskrit would ask in the ablative case (of cause). The instrumental case (of reason) is Buddhist usage. The noun whose stem form is *kāraṇa* **reason/cause** is built up by strengthening (*vṛddhi* **grade**) the root √*kṛ-* **do/make** to balance the nominal suffix *-ana* (here *-aṇa* since one's tongue is still retroflexed from saying the preceding *r*). *kena* **what** (inst. sing. neuter) is an interrogative adjective modifying *kāraṇena* **reason** (inst. sing. neuter).

sā 那個是指示形容詞這個 / 那個（主格、陰性、格、陰性、單數），用來修飾 lokadhātuḥ 世界，其主格謂語是 sukhāvatī 安樂（主格、單數、陰性），留意在接著 sā 之前，-s 失去其最末的 l-，而 lokadhātuḥ 顯示在接著 -s 之前，最末的 -ḥ 改為 s-. sukhāvatī，為另一種名詞，根本沒有主格、單數最末的 -s 可言。在婆羅門的用法，dhātu 是陽性，而在佛教的典籍，它有時是陽性，多數是陰性，很少是中性的。ity（iti 在子音或頓號前）標記關引句，其開引句可從全文得知。在此是安樂。ucyate 名為（現在時式、陳述語氣、被動、第三人稱、單數，語根 guṇa 稱 / 說的反向增長 √vac- 級）它是動詞，其主詞為 lokadhātuḥ. 佛陀問曰：「你如何說明它的名字的呢？

sā **that** is the demonstrative adjective **this/that** (nom. fem. sing.) modifying lokadhātuḥ **world** (nom. fem. sing.), whose predicate nominative is sukhāvatī **(one) of Happiness** (nom. sing. fem.) Note that sā has lost its final -s before a following l-, while lokadhātuḥ shows final -s become -ḥ before a following s-. sukhāvatī, a different noun type, has no final -s in the nominative singular to start with. In Brahmanical usage, dhātu is always masculine, but in Buddhist work it is sometimes masculine, often feminine, and rarely ever neuter. ity (iti before consonants or a pause) marks the close of a quotation whose beginning is only known from context. Here it is **(one) of Happiness**. ucyate **is called** (pres. indic. passive 3 sing. reverse guṇa grade of the root √vac- **call/say**) is then the verb whose subject is lokadhātuḥ. "How do you account for its name?" the Buddha asks.

梵文第五十課

SANSKRIT LESSON #50

恆賢師 文 BY BHIKSHUNI HENG HSIEN SHR
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN SHR

तत्र खलु पुनः शरिपुत्र सुखावत्याँ
लोकधातौ न-अस्ति सत्त्वानाँ कायदुःखँ
न चित्तदुःखँ

*Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ
lokadhātau na-asti sattvānāṃ kāyaduḥkham
na cittaduḥkham*

（復次，舍利弗當知），其國眾生，無有眾苦。

釋迦牟尼佛剛剛對其弟子提出問題：「彼土（loka-dhātu）何故名為極樂（Sukhāvatī）？」其弟子舍利弗 Śāriputra 對阿彌陀佛的西方極樂世界一無所知，所以佛接自己回答問題道：「復次，舍利弗當知，極樂國土，Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau。雖然 tatra 是個副詞，字義是「那裏」，在佛經中，它經常被用在字根的字義上，如在此處，「在那」取代了變格指示形容詞修飾名詞。在這裏雖然 tatra 取代了 tasyām 修飾 Sukhāvatyāṃ lokadhātau，整個片語的意思是「在那個安樂土中。」顯而易見的，tasyām 及 Sukhāvatyām 這兩個處格、單數皆以 -ām 結尾，兩者皆是陰性。Lokadhātau 亦是處格、單數、陰性。（lokadhātau 世界，是個名詞，其語幹是以 -u 結尾，在此文中是陰性）。但 -o 已附加到其 -u 的語幹，由於音聲的合併（sandhi）產生了二合元音 -au。

當佛有要事說時，他經常用片語 khalu punah「復次汝當知」來介紹他要聲明的事，以吸引聽眾的注意力。不變格虛詞 khalu 的字義是

तत्र खलु पुनः शरिपुत्र सुखावत्याँ लोकधातौ
न-अस्ति सत्त्वानाँ कायदुःखँ न चित्तदुःखँ

*Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau
na-asti sattvānāṃ kāyaduḥkham na cittaduḥkham*

"Further you should know, Śāriputra, in that world of Happiness living beings have no physical or mental suffering."

Śākyamuni Buddha has just posed the question to his disciple, "Why is that world (*loka-dhātu*) called (one) of Happiness (*Sukhāvatī*)?" His disciple Śāriputra, however, knows nothing of the western Land of Ultimate Bliss of Amita Buddha, and so the Buddha goes on to answer his own question saying, *tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau*. Although *tatra* is an adverb meaning **there**, in Buddhist sūtras it is often used in its root meaning, as here, **in that**, replacing a declinable demonstrative adjective modifying a noun. Here *tatra* replaces *tasyām* modifying *Sukhāvatyāṃ lokadhātau*, the total phrase meaning **in that world of Happiness**. It is easy to see that the two locative singulars *tasyām* and *Sukhāvatyāṃ* both end in *-ām*, and both are feminine. *Lokadhātau* is also locative singular feminine (*lokadhātu*, a noun whose stem ends in *-u*, is feminine in our text), but it has added *-o* to the stem in *-u*, which by sound combination (*sandhi*) yields the dipthong *-au*.

When the Buddha has something important to say, he often introduces his statement with the phrase *khalu punaḥ* **further you should know** to catch the listeners' attention. The literal meaning of the indeclinable particle *khalu* is something like **indeed** or **verily**. *Punar* (*punaḥ* before *s-*)

「當然」或「確實」。Punar（在 s- 之前是 punaḥ）是不變格字，字義是「再者」或「此外」。舍利弗 Śāriputra，同上，是呼格、單數、陽性。用於佛直接向其弟子舍利弗說時。na 的意思是「不」。兩個關聯連詞 na 字義代表「不是…就是」。asti 是第三人稱、現在時式、陳述語氣、主動動詞形式，由語根 √as- 構成動詞的進行時態。所以 asti 的意思是「他／她／它／那裏」現在。asti 的主詞，被 na「不」所否定，是複合的。第一部份是 kāyaduḥkham 身苦，第二部份，由第二個關聯連詞 na 與第一部份結合，是 cittaduḥkham 心苦。確如片語所顯示，「無有身苦，亦無有心苦。」英文寧可選擇改述。kāyaduḥkham 是個複合詞，主格、單數，它的性別是取自苦 duḥkha- 這個中性詞。按常例，複合詞的性別與複合詞中最後一個詞的性別相同，所有格形容複合詞除外，目前它與我們無關。Kāya 的意思是「身體」，但在英文人們可以把它翻譯成「身苦」。由於 citta- 的意思是「心」，複合詞 cittaduḥkham 仍然是主格、單數、中性，意思是「心苦。」

當梵文要顯示所屬關係時，它可以組成一個所有格形容複合詞，或者用一種特別的結構，在那種情形之下，所屬項目成爲聯係動詞的主詞，而擁有者是被置於屬格。這裏採用的是第二類。正如 sattvānām「屬於眾生的」是屬格、複數、中性，表示所屬（非所屬，既然已被否定）的身或心苦。在英文，當然，眾生是具有動詞的主詞，所屬物是動詞的直接受詞。

在 Sukhāvatī 安樂世界，那裏根本沒有任何痛苦，這是由於阿彌陀佛，那個西方國土的佛所發的弘誓願。下面的課程將會敘述那個國土中的情形。
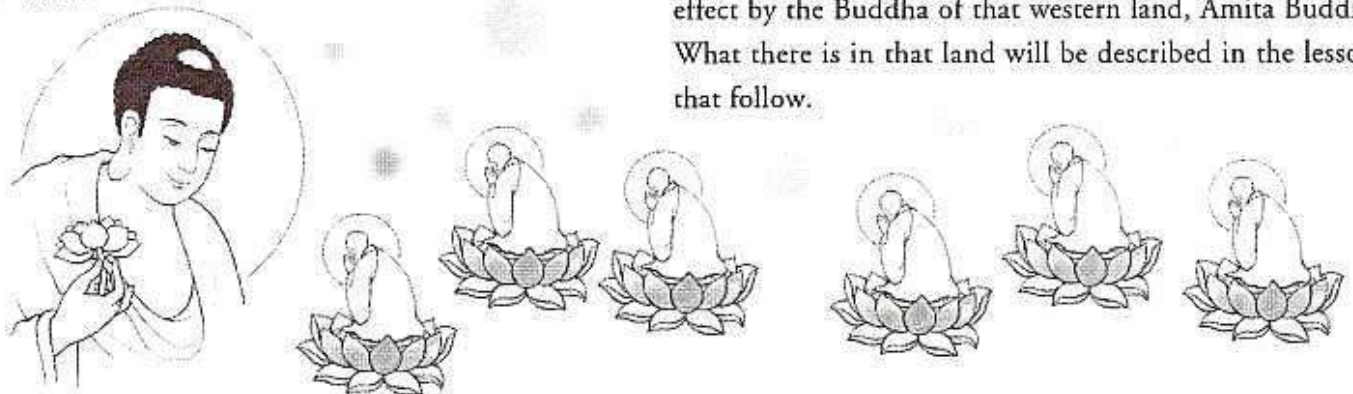
is an indeclinable meaning **again** or **further**. *Śāriputra* is, as previously, the vocative singular masculine, as the disciple Śāriputra is being directly addressed. *Na* means **not**. Two correlative *na*'s literally represent **neither...nor**. *Asti* is the third singular present indicative active verb form from the root √*as-* **be**, and so *asti* means **(he/she/it/there) is**. The subject of *asti*, negated by *na*, is complex, the first part being *kāyaduḥkham* and the second part, joined to the first by the second correlative *na*, is *cittaduḥkham*. Very literally the phrase would read, **Neither body-suffering is, nor mind suffering**. English prefers a paraphrase. *Kāyaduḥkham* is a compound noun, nominative singular, and takes its gender from the neuter word for **suffering**, *duḥkha-*. The gender of compounds regularly is identical with the gender of the final word of the compound, except in the case of possessive adjective compounds which do not concern us now. *Kāya-* means **body**, but one may render the compound into English as **physical suffering**. Inasmuch as *citta-* means **mind**, the compound *cittaduḥkham*, again nominative singular neuter, means **mental suffering**.

When Sanskrit wishes to indicate possession, it may do so by forming a possessive adjective compound, or it can use a special construction in which the item possessed becomes the subject of the verb **to be**, and the possessor is put into the genitive case. The second alternative is employed here, as *sattvānāṃ* **of living beings** is genitive plural neuter, indicating possession (non-possession since negative) of physical or mental suffering. English, of course, makes the beings the subject of the verb **to have**, and the things possessed are expressed as direct objects of the verb in English.

In Sukhāvatī then, the world of Happiness, there simply isn't any pain or suffering, due to the vows made to that effect by the Buddha of that western land, Amita Buddha. What there is in that land will be described in the lessons that follow.

梵文第五十一課

SANSKRIT LESSON #51

恆賢師 文 BY BHIKSHUNI HENG HSIEN SHR
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN SHR

अप्रमाणान्येव सुखकारणानि । तेन कारणेन
सा लोकधातुः सुखावतीत्युच्यते ॥२॥

apramāṇāny eva sukhakāraṇāni. tena kāraṇena sā lokadhātuḥ sukhāvatī-ity ucyate //2//

但受諸樂，故名極樂。

　　釋迦牟尼佛宣說小本安樂土經 *Sukhāvatīvyūha Sūtra*，剛剛告訴其弟子說安樂土的眾生沒有身苦 *kāya-duḥkham* 以及心苦 *citta-duḥkham*，反之，佛陀繼續說：「但受諸樂。*apramāṇāny eva sukhakāraṇāni*」所屬結構被轉入此處。前邊所提到的眾生 *sattvānām*，屬格、複數，擁有 *apramāṇāni sukhakāraṇāni* 但受諸樂，以主格、複數、中性來表達。不變虛詞 *eva*，「僅僅，只有。」按慣例在其所指示的名詞後出現。在此 *eva* 的最初母音令 *apramāṇāni* 的最終 *–i* 變爲相關的滑音 *–y*。在梵文的書寫系統中，這兩個字是不中斷而聯寫在一起的。

　　Apramāṇa 形容詞，意義爲「無量、無數。」它是由負前綴詞 *–a* 及中性名詞「量 *pramāṇa*」組成。而那名詞，卻是從動詞語根 √*mā-* 而來，表達度量的概念。它是由名詞性後綴 *–ana* 所造成。當組合在一起時，兩個母音 *a* 合拼成一個音 *ā*。前綴 *pra-* 令在 *–ana* 的 *n* 的變成捲舌音 *ṇ*，即使是在某些距離之後。因爲在 *n* 之後即是一個母音（假如是半母音或鼻音在

अप्रमाणान्येव सुखकारणानि । तेन कारणेन
सा लोकधातुः सुखावतीत्युच्यते ॥२॥

apramāṇāny eva sukhakāraṇāni. tena kāraṇena sā lokadhātuḥ sukhāvatī-ity ucyate //2//

"just limitless reasons for happiness. For that reason this world is called that of Happiness." (2)

Śākyamuni Buddha, speaking the shorter *Sukhāvatīvyūha Sūtra*, has just told his disciples that, in the Land of Happiness, living beings have no *kāya-duḥkham* and no *citta-duḥkham*, physical or mental suffering, but, the Buddha now continues, *apramāṇāny eva sukhakāraṇāni*, **just limitless reasons for happiness.** The possessive construction is carried over here. The living beings previously mentioned in the genitive plural, *sattvānām*, possess the *apramāṇāni sukhakāraṇāni*, stated in the nominative plural neuter. The indeclinable particle *eva*, **just, only**, occurs, as regularly, in second position after the noun to which it refers. Here the initial vowel of *eva* makes the final *–i* of *apramāṇāni* change to the related glide sound *–y*. In the Sanskrit writing system, the two words are then written together with no break.

Apramāṇa, the adjective meaning **limitless, measureless**, consists of the negative prefix *–a* and the neuter noun *pramāṇa*, **measure**. That noun, in turn, is based upon the verbal root √*mā-*, expressive of the concept of measurement, and it is built up by means of the nominal suffix *–ana*. When combined, the two *a* vowels coalesce in one sound *ā*. The *r* introduced by the prefix *pra-* retroflexes the *n* in *–ana* to *ṇ*, even at that distance, because the *n*

後隨著的話，也是如此），及沒有音，捲舌或齒的子音（–y – 是唯一的例外）介於 r 和 n 之間。這種現象只發生個別單字中，而非在字與字之間，所以被稱爲內，與外相反的組合。主格、複數、中性後綴 –ani 附加到語幹 apramāṇa- 上。兩個母音 a 再度合拼成一個長 ā， 成爲 apramāṇāni ，在 eva 之前是 apramāṇāny 。

Sukha-kāraṇāni 以同樣的主格、複數、中性後綴 –ani 附加到語幹 kāraṇa 上，這中性名詞的意義是「原因」或「理由」。Kāraṇa 接著與名詞「快樂 sukha」組成複合詞，成爲從屬關係：「快樂的原因或理由。」動詞語根是 √kṛ- ，意義是「幹，做。」當名詞性詞尾 –ana 附加上後，語根的 r 加強變成 ār （vṛddhi 增值級）。留意 r 再 次的，同上，把 n 變成捲舌 ṇ 。形容詞 apramāṇāni 修飾了名詞性複合詞 sukha-kāraṇāni，和簡潔的肯定了在阿彌陀佛的極樂世界「但受諸樂。」tena kāraṇena sā lokadhātuḥ sukhāvatī-ity ucyate 故名極樂。問那問題的片語，「何故 kena kāraṇena 」，現在被片語「是故 tena kāraṇena」所取代，而回答了問題。tena 當然是指示形容詞「這或那。」這句話在上一期 # 395 已經詳盡的討論過。解釋了名題，我們即結束經文的第二部份。

is followed immediately by a vowel (it would also hold true if followed by a semi-vowel or nasal), and no palatal, retroflex or dental consonant (-y- would be the only exception) comes between the r and the n. That is a phenomenon that only takes place within individual words, not between separate words, and so is known as internal, as opposed to external, *sandhi*. To the stem *apramāṇa-* is added the nominative plural neuter suffix *–ani*. The two *a* vowels again coalesce to one long *ā*, giving *apramāṇāni, apramāṇāny* before *eva*.

Sukha-kāraṇāni ends with the same nominative plural neuter suffix *–ani*, added to the stem *kāraṇa*, the neuter noun meaning **cause** or **reason**. *Kāraṇa* in turn is joined in compound with the noun *sukha*, **happiness**, in dependent relationship: **causes/reasons for** happiness. The verbal root is $\sqrt{kṛ}$-, meaning **do, make**. When the nominal suffix *–ana* is added, the *r* of the root is strengthened to *ār* (*vṛddhi* grade). Note that *r* again, as above, retroflexes *n* to *ṇ*. The adjective *apramāṇāni* modifies the nominal compound *sukha-kāraṇāni*, and compactly affirms that there are limitless causes for bliss in Amitābha Buddha's Western Land of Happiness, *tena kāraṇena sā lokadhātuḥ sukhāvatī-ity ucyate*, **for that reason it is called the world of Happiness**. For the phrase that asked the question *kena kāraṇena*, **for what reason?** is now substituted the phrase *tena kāraṇena*, **for that reason**, which answers the question. *Tena* is, of course, the demonstrative adjective **this/that**. This sentence was discussed in detail in the previous issue #395. With the explanation of the name, we come to the end of section two of the Sūtra.

梵文第五十二課

SANSKRIT LESSON #52

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

पुनरपरँ शरिपुत्र सुखावती लोकधातुः
सप्तभिर्वेदिकाभिः सप्तभिस् तालपंक्तिभिः
किंकिणीजालैश्च समलंकृता

punaraparaṃ śāriputra sukhāvatī lokadhātuḥ
saptabhirvedikābhiḥ saptabhis tālapaṃktibhiḥ
kiṃkiṇījālaiśca samalaṃkṛtā

又舍利弗，極樂國土七重欄盾，七重羅網，
七重行樹。

　　釋迦牟尼佛繼續描述極樂世界，punar 是副
詞意爲「又」，而 aparam 另一個副詞意思是
「其次」這兩個合起來成爲又「復次」的意思
，佛弟子舍利弗 Śāriputra 一樣的又是呼格，
sukhāvatī「快樂的」lokadhātuḥ「國土／世
界」這兩個都是主格單數陰性，是不顯示，動
詞 asti「是／有」的主詞，而修飾主詞的是
samalaṃkṛtā「莊嚴」被動完成分詞，主格單
數陰性，其字的基本來源是字根 √kṛ-「做、造
」。

　　以下三句是描述莊嚴極樂世界項目，其結
構極相似都是助格多數。
saptabhir vedikābhiḥ
saptabhis tālapaṃktibhiḥ
kiṃkiṇījālaiś　ca 是附尾字，「和」的意思。

पुनरपरँ शरिपुत्र सुखावती लोकधातुः
सप्तभिर्वेदिकाभिः सप्तभिस् तालपंक्तिभिः
किंकिणीजालैश्च समलंकृता

punaraparaṃ śāriputra sukhāvatī lokadhātuḥ
saptabhirvedikābhiḥ saptabhis tālapaṃktibhiḥ kiṃkiṇījālaiśca
samalaṃkṛtā

**Moreover, Śāriputra, the world of Happiness is adorned
with seven latticed railings, seven rows of *tāla* trees, and
nets of little bells.**

Śākyamuni Buddha, to continue the description of the Land of
Happiness, uses *punar*, an adverb meaning **again**, and *aparam*,
another adverb meaning **posterior** and so **further**. The two together
amount to **moreover**. The Buddha's disciple *Śāriputra* is again ad-
dressed in the vocative case. *Sukhāvatī* **of Happiness** and *lokadhātuḥ*
world are both nominative singular feminine, subject of an
inexpressed verb *asti* **is**, and modified by the perfect passive
participle, nominative singular feminine, *samalaṃkṛtā* **adorned**,
which is based on the root √*kṛ-* **do/make**.

　　Note the similarity of structure in the three phrases in the
instrumental plural which describe the items with which the world
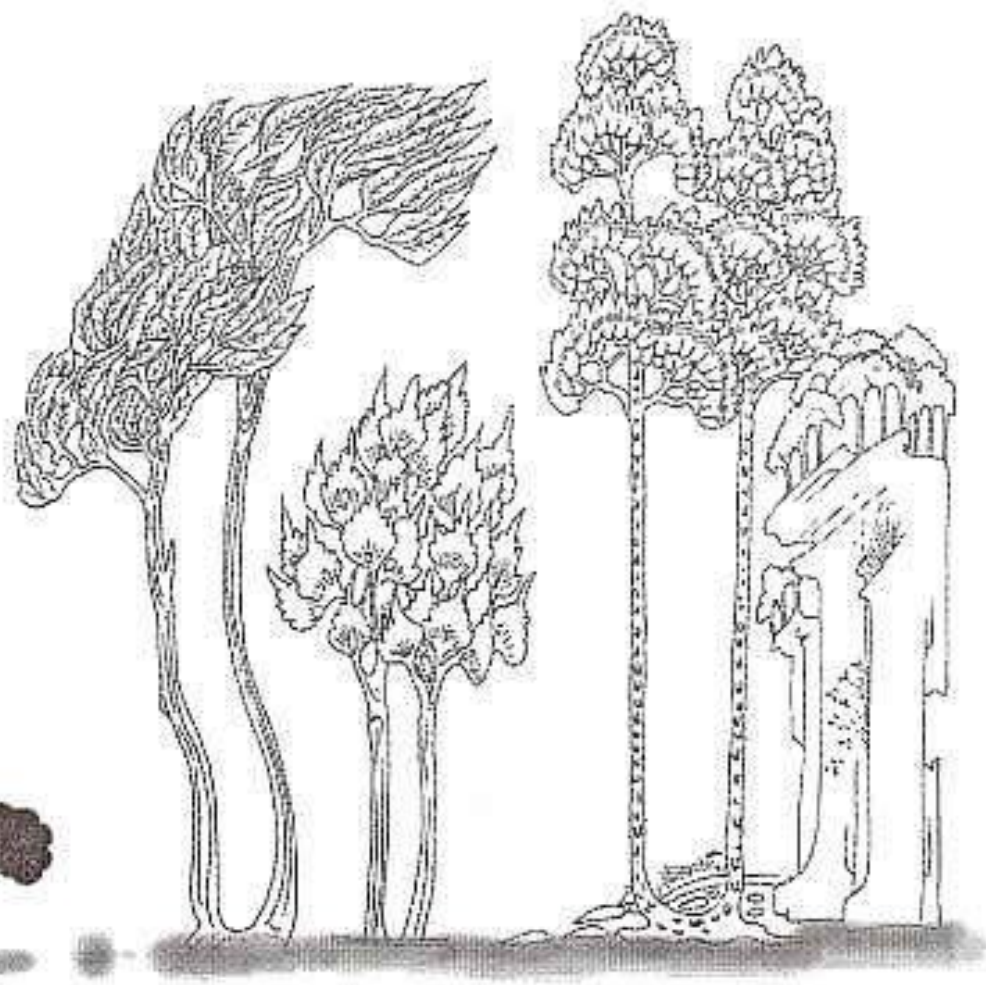of Happiness is adorned:

> *saptabhir vedikābhiḥ*
> *saptabhis tālapaṃktibhiḥ*
> *kiṃkiṇījālaiś*　 (*ca*, an enclitic, means **and**).

前面曾討論過：字幹的字尾是 -a 時，在一般名詞形容詞助格多數的尾音是 -ais/-aiḥ/-air/-aiś 依其後面的字母而決定其尾音，另一種名詞形容詞的尾音是 -bhis/-bhiḥ/-bhir/-bhiś。Sapta「七」形容詞，在此是助格多數陰性。Vedikā（陰性）一種裝飾的格子式的欄杆。Tāla（陽性）是一種棕樹，而 paṃkti（陰性）是指「行」。Kiṃkiṇī（陰性）「小鈴」而 jāla（中性）「網」所以這兩從屬的複合字 tālapaṃkti 和 kiṃkiṇījāla 是指重行樹和重羅網。

As discussed in previous lessons, the normal instrumental plural ending for nouns and adjective whose stem ends in short -a is -ais/-aiḥ/-air/-aiś, depending on the sound that follows. The normal ending for nouns and adjectives of other types is -bhis/-bhiḥ/-bhir/-bhiś. Sapta seven is an adjective, here in the instrumental plural feminine. A vedikā (feminine) is an ornamental railing of lattice work. Tāla (masculine) means the tāla tree, a kind of palm, and paṃkti (feminine) means a series or row. Kiṃkiṇī (feminine) means small bell, and jāla (neuter) means net.

The dependent compounds tālapaṃkti and kiṃkiṇījāla mean rows of tāla trees and nets of bells respectively.

梵文第五十三課

SANSKRIT LESSON #53

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

समन्ततोऽनुपरिक्षिप्ता चित्रा दर्शनीया
चतुर्णाँ रत्नानाँ ।

Samantato'nuparikṣiptā citrā darśanīyā caturṇāṃ ratnānāṃ.

皆是四寶周匝圍繞。

前幾句描述極樂世界由七重欄盾，七重
行樹，七重羅網所莊嚴。現在繼續其描述。
samantato'nuparikṣiptā 副詞 samantatas 是「到
處」的意思，由字首 sam-「一起」和名詞
anta「結尾」兩者合起是「結一起」也就
是「善遍」或「到處」，而副詞字尾 -tas 其
後一字 anuparikṣipta 是「圍繞」samantatas
尾音 -as 在 anuparikṣipta 的第一個字 a- 之前
與之合成一音 o 改變了原來的音，而
anuparikṣipta 的尾字 -a 延長為長音 -ā，或為主
格單數陰性。配合前句 sukhāvatī「極樂的」
所以說極樂國土周匝圍繞著。前述的欄盾，
行樹，羅網，anu- 和 pari- 是字首，anu- 有整
齊和秩序的意義，而 pari- 是圍繞的意思，其
字根 √ kṣip- 直譯是「投擲」，在此可以簡
單的說是「放」或「置」而 -ta 是字尾完
成被動分詞和英文中的 -ed 一樣。

Citra 主格單數陰性是形容詞修飾
sukhāvatī，它的意思可以從「光明」到「
壯麗」到「種種的」。

**everywhere surrounded, splendid, beautiful, of the four jewels.**

The previous phase described the World of Happiness as adorned with seven latticed railings, seven rows of trees, and nets of little bells. The description continues: *samantato' nuparikṣiptā*. The adverb *samantatas* means **everywhere**. It is made up of the prefix *sam-* **together** and the noun *anta* **end**—**ends together** amounting to **universal** or **everywhere**—and the adverbial suffix *-tas*. The meaning of *anuparikṣipta* is **surrounded**. Final *-as* of *samantatas* combines with the initial *a-* of *anuparikṣipta* to make one sound *-o-*, a regular sound change. Final *-a* of *anuparikṣipta* is lengthened to *-ā*, for here it is nominative singular feminine, agreeing with the previous *sukhāvatī* (**World**) **of Happiness**. That is, the World of Happiness is everywhere surrounded by the previously stated railings, trees, and nets. *Anu-* and *pari-* are prefixes, *anu-* giving the idea of orderly sequence, and *pari-* that of encirclement. The literal meaning of the root, √*kṣip-* is **throw**, but it can simply mean **put** or **place**; and *-ta* is the perfect passive participle suffix, equivalent to *-ed* in English.

Citra, nominative singular feminine *citrā*, is an adjective modifying *sukhāvatī*. It can range in meaning from **bright** to **splendid** to **various**.

（上接第 16 頁）

Darśanīya 是動詞狀的形容詞，他的字根 √dr̥ś-「看」加強成 darś- 其後是動詞狀形容詞的字尾，在此是 -anīyā 因為是主格單數陰性，修飾 sukhāvatī 直譯是「值得看的」於是其意思是「好看的」、「美麗的」。

Caturṇām「四的」是 catur（四）的屬格多數中性，兩者合起來意思是「（由）四寶（所成）」再更進一步的描述阿彌陀佛的西方極樂世界。
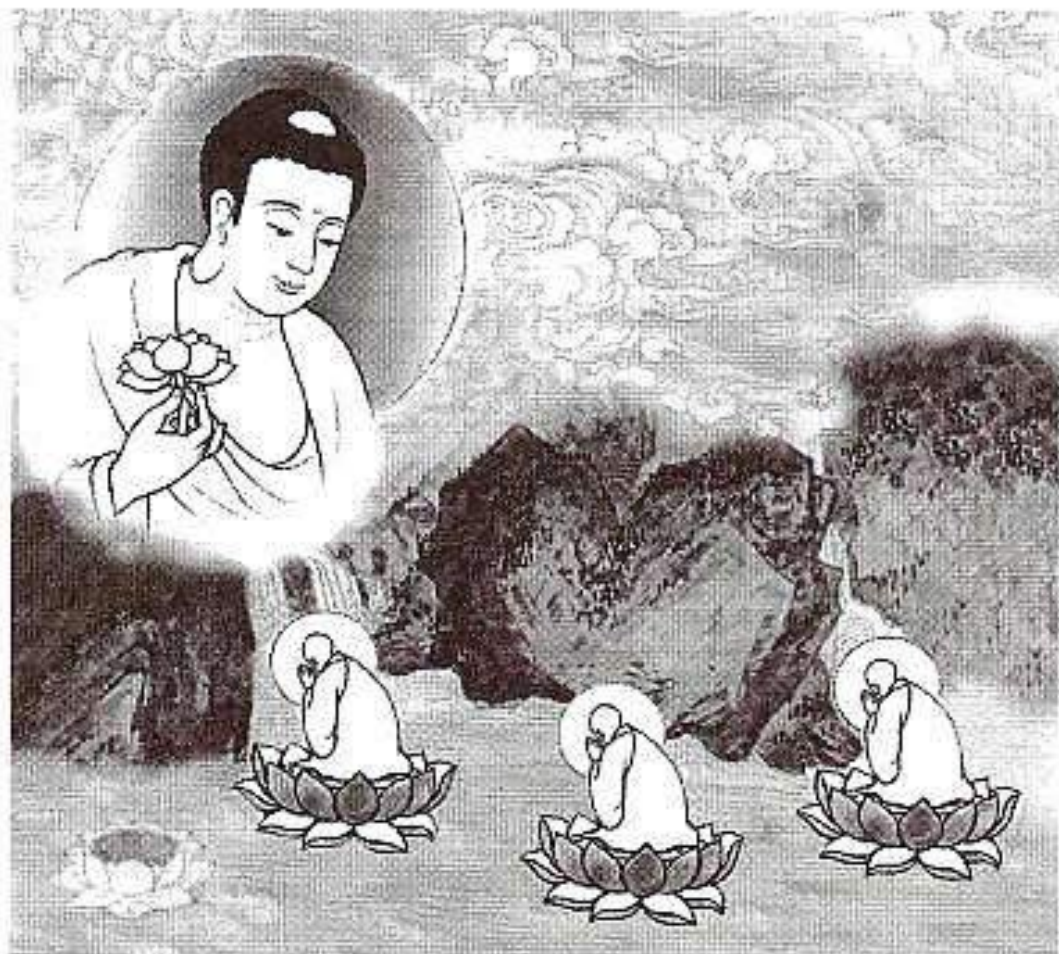
(Continued from page 16)

Darśanīya is a gerundive (a verbal adjective). Its root is √*dr̥ś-* **see**, strengthened to *darś-* before the gerundive suffix *-anīya*—here *-anīyā* since nominative singular feminine modifying *sukhāvatī*. It means literally **worthy of being seen**, hence **good-looking, beautiful.**

Caturṇām **of four,** genitive plural neuter of *catur* **four,** agrees with *ratnānām* **of jewels,** genitive plural neuter of *ratna* **jewel.** Together they mean **(composed) of the four jewels**, and further describe the western World of Happiness of the Buddha Amitābha.

梵文第五十四課

SANSKRIT LESSON #54

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य

tadyathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya

金、銀、琉璃、玻璃

　　上述《阿彌陀經》*Sukhāvatīvyūha* 經文是繼續敘述阿彌陀佛的極樂世界，前面經文「又舍利弗，極樂國土，七重欄盾，七重羅網，七重行樹，皆是四寶周匝圍繞」那是哪四寶呢？經文用 *tadyathā*「那是」來做爲介紹其內容。在 Devanāgarī 的筆法把 tad 的字尾 -d 和 yathā 的字首 y- 合成一個字母 द्य *dya* 所以看起來像是一個字。

　　Tat「那」是指示代名詞的主格單數中性。其最後的字，*t* 是不發音的齒音，其後兩字的第一個字是 *yathā* 的 y- 是發音的半子音，使得 *tat* 的 -t 改成發音的齒音 -d，指示代名詞「這／那」的單數的整個語尾變化如下：

	陽性	中性	陰性
主格	sas	tat	sā
受格	tam	tat	tām
助格	tena	tena	tayā
與格	tasmai	tasmai	tasyai
奪格	tasmāt	tasmāt	tasyās
屬格	tasya	tasya	tasyās
位格	tasmin	tasmin	tasyām

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य

tadyathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya

That is, of gold, silver, lapis lazuli and crystal.

The portion of the *Sukhāvatīvyūha* which appears above continues the description of the World of Happiness (*sukhāvatī*) of the Buddha Amitābha. The previous text read, moreover, Sāriputra, the World of Happiness is adorned with seven latticed railings, seven rows of *tāla* trees, and nets of little bells, everywhere surrounded, splendid, beautiful, of the four jewels. What, then are the four jewels? The text introduces their specification with *tad yathā* **that is.** In the Devanāgarī script, the final *-d* of *tad* coalesces with the initial *y-* of *yathā* to form one character द्य *dya*, with the result that *tadyathā* looks like a single word.

Tat **that** is the nominative singular neuter of the demonstrative pronoun. The final unvoiced dental stop *-t* of *tat* becomes the corresponding voiced dental stop *-d* before the following voiced initial semi-consonant *y-* of *yathā*. Full declension of the demonstrative pronoun **this/that** in the singular is as follows:

	Masculine	Neuter	Feminine
Nominative	sas	sas	sā
Accusative	tam	tam	tām
Instrumental	tena	tena	tayā
Dative	tasmai	tasmai	tasyai
Ablative	tasmāt	tasmāt	tasyās
Genitive	tasya	tasya	tasyās
Locative	tasmin	tasmin	tasyām

Yathā 是無語尾變化的，意思是「如」或「如下」。*Tad* 和 *yathā* 則為「那是（如下）」。

Suvarṇasya 是 *suvarṇa*（金的）屬格單數中性，由字首 su「好／金」和名詞 *varṇa*「顏色」而成。*Rūpyasya* 是 *rūpya*「銀」的屬格單數中性，*rūpya* 直譯是「美麗的」形相(*rūpa*)，*vaiḍūryasya* 是 *vaiḍūrya*「琉璃」的屬格單數陽性。*Sphaṭikasya* 是 *sphaṭika*「玻璃」的屬格單數陽性。四寶中的每一個寶都是屬格單數，配合 *catūrṇām ratnānām*「四寶」的格位，不是四寶的數目，所以他們是同位格。

Yathā, an indeclinable, means **as**, or **as follows**. *Tad* with *yathā* amounts to **that is (as follows)**.

Suvarṇasya is genitive singular neuter of *suvarṇa* **gold**. It is composed of the prefix *su-* **well/good**, and the noun *varṇa* **color**. *Rūpyasya* is genitive singular neuter of *rūpya* **silver**. *Rūpya* means literally **of beautiful form** (*rūpa*). *Vaiḍūryasya* is genitive singular neuter of *vaiḍūrya* **lapis lazuli**. *Sphaṭikasya* is genitive singular masculine of *sphaṭika* **crystal**. Each of the four jewels appears in the genitive case in the singular, agreeing in case but not in number with *catūrṇām ratnānām* **of the four jewels** with which they are in apposition.

梵文第五十五課
SANSKRIT LESSON #55

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

एवँरुपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रम् ॥३॥

एवँरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रम् ॥३॥

evaṃrūpaiḥ Śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṃkṛtaṃ tadbuddhakṣetram //3//

evaṃrūpaiḥ Śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṃkṛtaṃ tadbuddhakṣetram //3//

舍利弗，極樂國土成就如是功德莊嚴

阿彌陀經 *Amitābha Sūtra* 經文裏才敘述過阿彌陀佛極樂世界的情景，「有七重欄楯，七重行樹，七重羅網，皆是四寶周匝圍繞，」其七重行樹，排列整齊，由任何一個角度來看，都是七行並列，是非常莊嚴和美感的安排，所以總括以上，經文又說：「舍利弗 Śāriputra，極樂國土成就如是功德莊嚴。」

「如是」*evaṃrūpaiḥ* 是形容詞，由不變化詞「如此」*evam* 和中性名詞 「形相」*rūpa*，這是個所有形容詞的複合字，直譯是「有如此形相的」，等於「如是」（*evam*）。要注意其 *m* 在 *rūpa* 的 *r* 之前改成 *ṃ*。在任何非唇音的字或半子音，都是如此。*evaṃrūpaiḥ* 是助格、複數、陽性，修飾 *buddhakṣetraguṇavyūhaiḥ*，這當然也是助格、複數、陽性。舍利弗 Śāriputra，是呼格、單數、感歎詞，只是釋迦牟尼佛 Śākyamuni Buddha 稱呼他的弟子，並非敘述的一部份。

國土功德莊嚴 *buddhakṣetraguṇavyūha*，是從

With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

The text of the *Amitābha Sūtra* has just described the World of Happiness (Sukhāvatī), the Land of Ulimate Bliss of the Buddha Amitābha, as "adorned with seven latticed railings, seven rows of *tala* trees, and nets of little bells, everywhere surrounded, splendid, beautiful, of the four jewels, that is, of gold, silver, lapis lazuli and crystal." The seven rows of trees are so arranged that when looked at from any angle or direction there are seven rows, a very ornamental and aesthetically pleasing arrangement. Then, in the summary refrain above, the sūtra reads: **With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.**

Evaṃrūpa **such** is an adjective composed of the indeclinable *evam* **thus/so** and the neuter noun *rūpa* **form**. It is a possessive adjective compound meaning literally **possessing a form** *(rūpa)* **that is thus** *(evam)*, which amounts to **such**. Note the regular change of *m* to *ṃ* *(anusvara)* before the *r* of *rūpa*, as before any non-labial consonant or semi-consonant. *Evaṃrūpaiḥ* is instrumental plural masculine, modifying *buddhakṣetraguṇavyūhaiḥ* which, of course, is also instrumental plural masculine. Śāriputra

屬關係的名詞複合字的複句。陽性名詞「佛」Buddha，是被動完成分詞的實質用法，直譯是「覺」，由字根「醒悟」√budh- 而來。Kṣetra 是中性名詞，意爲「土地／國」，由字根 √kṣi- 「居住／停留／住」（尤指安靜的）」而來。

Guṇa 是陽性名詞，意爲「好的質、德行、優良。」要注意在這裏，以及大多數的情形下，在複合字裏只有最後的字，才會因數量或格而有變化的詞形。所以不管 buddha，kṣetra 和 guṇa 是單數或複數，必須由文章的前後關係而決定，或者成不定詞。和複合形容詞正相反，如 evamrūpa 其數目、性別和格式依其修飾的名詞。而複合名詞，如 buddhakṣetraguṇavyūha，則照其最後一個字（在這裏 vyūha）的數目、性別和格而定。

Vyūha 是由其字根 √ūh-「推／搬」而來。再加上字首 vi-（在字母之前，vy-）本來 dvi- 字是「二」的意思，於是加上了分開的意義在內。由直譯是「推開」，vy 加上 ūh- 的意思延伸爲「分割」和「散佈」，排列整齊的，也即是佈置、排列。通常 Vyūha 翻成中文是裝飾及淨化。一般用於莊嚴和淨化佛國土 buddhakṣetras。

嚴飾 samalaṃkṛta 中的 -ta 是被動完成分詞的字尾。其字根是 √kṛ- 做、製，被加上字首 sam- 共同，和 alaṃ 充分（m 在 k 之前成爲 ṃ）。Sam- 延伸爲有完成或圓滿的概念，而 alam 則強調之。總而言之，sam-alaṃ-kṛ- 翻成中文的意思是高度裝飾、淨化、莊嚴。

Samalaṃkṛtam 是中性、單數、主格，修飾名詞佛國土 buddhakṣetram，即這項陳述中的主詞。動詞 asti 是，被省略了，在梵文中一般是如此。Tad 是指示形容詞，這／那，是主格、單數、中性，修飾佛國土 buddhakṣetram。這個指示詞在代名詞或形容詞是同樣的形式 - 不總是有區別。並且彼佛國土 tadbuddhakṣetram 在梵文書寫體 Devanagari 中是寫成一個字。Tad 這／那有時被當作複合詞的一部份，而不是各別的字。此佛國土即是安樂土，阿彌陀佛的極樂世界。

is simply a vocative singular interjection addressed by Śākyamuni Buddha to his disciple, not part of the description.

Buddhakṣetraguṇavyūha is a complex compound of nouns in dependent relationship: **array of qualities of a land of a Buddha.** The masculine noun Buddha is a substantive use of the perfect passive participle that means literally **awakened**, from the root √budh- **wake up**. Kṣetra is a neuter noun meaning **land/soil/ field** from the root, √kṣi- **abide/remain/dwell** (especially quietly). Guṇa is a masculine noun meaning **(good) quality, virtue, excellence**. Note that here, as in most cases, only the final member of a compound is inflected for number of case, and so whether buddha, kṣetra and guṇa are singular or plural must be determined by context or left indefinite. As opposed to an adjective compound like evaṃrūpa which takes the number, gender and case of the noun it modifies, a noun compound like buddhakṣetraguṇavyūha regularly has the number, case and gender of the final word of the compound, here vyūha **array**.

Vyūha is formed form the root √ūh- **push/move** to which is added the prefix vi- (vy- before a vowel), originally the word dvi- **two**, hence adding the idea of division. From the notion of **pushing apart**, the literal meaning of vy + ūh- is extended to mean **dividing up** and **distributing** in an orderly way, and so **arrangement/array**. Vyūha was often translated into Chinese as **adornment and purification**, and is regularly used of the adornment and purification of Buddhakṣetras, Buddhalands.

In samalaṃkṛta, -ta is the prefect passive participle suffix, whose root is, √kṛ- **do/make**, to which are prefixed sam- **together** and alaṃ **enough** (m becomes ṃ before k). Sam- by extension gives the idea of completion or perfection, which alam intensifies. Altogether sam-alaṃ-kṛ- means **decorate highly/ embellish/adorn**. Samalaṃkṛtam is neuter singular, nominative, modifying the noun buddhakṣetram, which is the subject of the statement. The verb asti **is** is omitted, as regularly in Sanskrit. Tad is the demonstrative adjective **this/that**, nominative singular neuter modifying buddhakṣetram. The demonstrative has the same forms whether used as pronoun or adjective—which is not always distinguished. Also, tadbuddhakṣetram is written as one word in the Devanagari script, and the demonstrative tad is sometimes consudered to be part of the compound instead of a separate word. "This Buddhaland" is Sukhāvatī, the Land of Ultimate Bliss of the Buddha Amitābha.

梵文第五十六課

SANSKRIT LESSON #56

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 / 伍田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

पुनरपरँ शारिपुत्र सुखावत्याँ लोकधातौ
सप्तरत्नमय्यः पुष्करिण्यः ।

Punaraparaṃ Śāriputra Sukhāvatyāṃ lokadhātau saptaratnamayyaḥ puṣkariṇyaḥ /

又舍利弗，極樂國土，有七寶池。

釋迦牟尼佛繼續向他的弟子舍利弗 Śāriputra 描述阿彌陀佛之極樂世界，他說 punaraparaṃ 「又」，在 Sukhāvatyāṃ 「極樂」 是 Sukhāvatī 的處格、單數、陰性和 lokadhātau 「世界」是同位格，其是處格、單數，陽性名詞，兩者合起來成爲「極樂世界」，（在此位有動詞 santi 「是」，爲人所知，是應有的，但一向被省略），puṣkariṇyaḥ「蓮池」是 puṣkariṇī 的主格、多數、陰性。中性名詞 puṣkara 是蓮花的一種，同時也是蓮花的總稱。puṣkarin 是由 puṣkara 而出，是所有形容詞，意思是「蓮花遍佈」。而 puṣkariṇī 是此形容詞的陰性形式，用爲名詞的意思爲「蓮池」。與多數、陰性、主格 puṣkariṇyas（在此由於是在於段落之最後，所以是 puṣkariṇyaḥ）一致的是 *saptaratnamayyas*（因在子音 p- 之前所以是 —mayyaḥ）是主格、多數陰性複合形容詞，意思爲「七寶合成」，其組合是 sapta 「七」+ ratna「寶」和陰性、單數字尾 -mayī 「合成」此字尾的語尾變化（格變化）如下：

"Moreover, Śāriputra, in the World of Happiness are lotus-pools made of the seven jewels."

Śākyamuni Buddha continues to describe the Western Land of the Buddha Amitābha to his disciple Śāriputra, saying, *punaraparaṃ* moreover: *Sukhāvatyāṃ* in (of) Happiness, locative singular feminine of *Sukhāvatī*, in apposition to *lokadhātau* (in) the World, locative singular masculine of *lokadhātu*—together making in the World of Happiness—(*santi* are not expressed but understood) *puṣkariṇyaḥ* lotus-pools, nominative plural feminine of *puṣkariṇī*. The neuter noun *puṣkara* is the name of a kind of lotus, and also means lotus in general. Derived from *puṣkara* is the possessive adjective *puṣkarin* which means abounding in lotuses. *Puṣkariṇī*, the feminine form of that adjective, is used as a substantive meaning lotus-pool. Agreeing with the feminine plural, *puṣkariṇyas* (*puṣkariṇyaḥ* in final position, as here,) is the nominative plural feminine adjective compound *saptaratnamayyas* (-*mayyaḥ* before p-) made of the seven jewels, which is composed of *sapta* seven, *ratna* jewel(s), and the feminine singular suffix —*mayī* made of, which is declined as follows:

	單數	雙數	多數
主格	-mayī	-mayyau	-mayyas
對格	-mayīm	-mayyau	-mayīs
具格	-mayyā	-mayībhyām	-mayībhis
與格	-mayyai	-mayībhyām	-mayībhyas
奪格	-mayyās	-mayībhyām	-mayībhyas
屬格	-mayyās	-mayyos	-mayīnām
處格	-mayyām	-mayyos	-mayīṣu
呼格	-mayi	-mayyau	-mayyas

	Singular	Dual	Plural
Nominative	-mayī	-mayyau	-mayyas
Accusative	-mayīm	-mayyau	-mayīs
Instrumental	-mayyā	-mayībhyām	-mayībhis
Dative	-mayyai	-mayībhyām	-mayībhyas
Ablative	-mayyās	-mayībhyām	-mayībhyas
Genitive	-mayyās	-mayyos	-mayīnām
Locative	-mayyām	-mayyos	-mayīṣu
Vocative	-mayi	-mayyau	-mayyas

在後面幾課裏會詳細描述蓮花池。

The lotus-pools will be described in detail in the next lessons.

梵文第五十七課

SANSKRIT LESSON #57

恆賢師 文 BY BHIKSHUNI HENG HSIEN
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तद्यथा सुवर्णस्च रूप्यस्च वैडूर्यस्च स्फटिकस्च
लोहितमुक्तस्चाश्मगर्भस्च मुसारंगल्वस्च सप्तमस्च रत्नस्च ।

*tad yathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya
lohitamuktasyāśmagarbhasya musāragalvasya saptamasya ratnasya/*

**That is, of gold, silver, lapis lazuli, crystal,
red pearl, carnelian, mother of pearl—the seventh jewel.**

亦已金、銀、琉璃、玻（璃）、硨磲、赤珠、瑪瑙，而嚴飾之。

釋迦牟尼佛在阿彌陀經上，告訴他的弟子們，阿彌陀佛的極樂世界有七寶蓮池。經文則繼續介紹此七寶之名，用 *tad yathā* ，「那是」起頭，然後每一種寶之名都是屬格、單數，和前面所提的四寶情形相同(Note 1)。其四寶的語幹是 *suvarṇa* 「金」， *rūpya*「銀」， *vaiḍūrya*「琉璃」和 *sphaṭika*「玻璃」，再加上三個。

第五個是複合字 *lohitamuktasya*「赤珠」，其尾字 *a-* 和下一個 *a-* 和下一個 *aśmagarbhasya*「瑪瑙」的字首 *a-* 合成一個長音 *ā* ，兩者都是屬格單數。 *Lohita* 是「紅」的意思，而 *muktā* 是「珍珠」，（字幹是 *mukta* ，此字是依短 *a* 的字尾變化而來的）。 *Aśma* 是一種石頭，而第二個複合字的 *garbha* 是「子宮」之意。這複合字可為陽性或中性詞，我們無法確切的指認出它是屬於世間上的哪一種珍寶。而複合字

Śākyamuni Buddha, in the shorter Sūtra concerning the Land of Happiness of the Buddha Amitābha, has just told his disciples that in that world there are lotus pools made of the seven jewels. The text now names them, introducing the list with *tad yathā*, **that is**. Then each gem is named in the genitive singular, as was done in the previous list of four jewels'. The stem forms of the words are: *suvarṇa* **gold**, *rūpya* **silver**, *vaiḍūrya* **lapis lazuli**, and *sphaṭika* **crystal**, with the addition of three new jewels.

The compound *lohitamuktasya*, the fifth jewel **red pearl**, has its final *-a* combined with the following initial *a-* of gem number six which is probably **carnelian**, *aśmagarbhasya*, resulting in *ā*. Both words are genitive singular in form. *Lohita* means **red**, and *muktā* (here *mukta* and declined according to the short *–a* declension) means **pearl**. *Aśma* by itself is a kind of stone, and the word *garbha* of the second compound

musāragalvasya「硨磲」也是同樣的情形，陽性或中性，常被解為一種珊瑚。它是 *saptamasya ratnasya*「第七種寶」。

Sapta 是基數「七」，而 *saptama* 是「第七」的意思。*Saptamasya* 是屬格、單數、中性，和 *ratnasya* 一致，是 *ratna*「寶」字屬格、單數中性字，事實上在梵文裏，數目字由五到十九並無性別上的分別，而號碼一到四則依三種性別而有所變化。號碼一至二十的字幹是如下：*eka*「一」，*dva*「二」，*tri*「三」，*catur*「四」，*pañca*「五」，*ṣat*「六」，*sapta*「七」，*aṣṭa*「八」，*nava*「九」，*daśa*「十」，*ekādaśa*「十一」，*dvādaśa*「十二」，*trayodaśa*「十三」，*caturdaśa*「十四」，*pañcadaśa*「十五」，*ṣoḍaśa*「十六」，*saptadaśa*「十七」，*aṣṭādaśa*「十八」，*navadaśa*「十九」，*viṁśati*「二十」。下面幾課中將繼續介紹蓮花池的莊嚴情景。

備註：

　　1. 請參閱金剛菩提海第 399 期（二〇〇三年八月）17＋19 頁

means **womb**. The compounds may be considered either masculine or neuter, and their exact identification with worldly gems is uncertain. That is also true for the compound *musāragalvasya* **mother of pearl**, masculine or neuter, and often interpreted as a kind of coral. It is *saptamasya ratnasya*, **the seventh jewel**.

Sapta is the cardinal number **seven**, and *saptama* means **the seventh**. *Saptamasya* is genitive singular neuter, agreeing with *ratnasya*, genitive singular of the neuter word *ratna* **jewel**. Actually the Sanskrit numbers from five to nineteen show no distinction of gender, but the numbers one to four are inflected for all three genders. The numbers 1-20 follow in their stem forms: *eka* **one**, *dva* **two**, *tri* **three**, *catur* **four**, *pañca* **five**, *ṣat* **six**, *sapta* **seven**, *aṣṭa* **eight**, *nava* **nine**, *daśa* **ten**, *ekādaśa* **eleven**, *dvādaśa* **twelve**, *trayodaśa* **thirteen**, *caturdaśa* **fourteen**, *pañcadaśa* **fifteen**, *ṣoḍaśa* **sixteen**, *saptadaśa* **seventeen**, *aṣṭādaśa* **eighteen**, *navadaśa* **nineteen**, *viṁśati* **twenty**.

The adorning pools of lotuses will be described in more detail in subsequent lessons.

Notes:

1. See *Vajra Bodhi Sea* issue #399, pages 17 amd 19 for full explanation.

梵文第五十八課

SANSKRIT LESSON #58

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

अष्टाङ्गोपेतवारिपरिपूर्णाः

aṣṭāṅgopetavāriparipūrṇāḥ

filled with water endowed with eight qualities 八功德水充滿其中

Puṣkariṇyaḥ 於極樂世界中的蓮花池，在此繼續描述蓮花池的景象，下一個字是長的複合字 *aṣṭāṅgopetavāri-paripūrṇāḥ*「八功德水充滿其中」，這個字的最後一部份 *paripūrṇāḥ*「充滿」是主格、多數、陰性的被動完成分詞，配合前面的 *puṣkariṇyaḥ*「蓮花池」。這個字的字根 √*pṝ*- 是「使滿」的意思，加上字首 *pari*- 使字有「到處」的的意思，於是成爲「充滿」。整個複合字是來修飾蓮花池，所以是充滿著「水」*vāri*，其字是中性名詞，加添在 *paripūrṇāḥ*。而 *vāri* 也有其修飾字，*aṣṭāṅgopeta*「具八功德」，而這個修飾字本身也是個複合字。

Upeta 是字根 √*i*-「走、去」的被動完成分詞，加上字首 *upa*- 有「近」之意思。*upa* 和 √*i* 合起來，音變爲 *upê*-，加上被動完成分詞的字尾 -*ta*，意思爲「走近」，延伸其意義成爲「到達」或「獲得」，在完成式裡就是有「已得」之意，於是就成爲「具有」。 （下接第 19 頁）

The *puṣkariṇyaḥ*, that is, the lotus pools, in the World of Happiness Sukhāvatī here continue to be described in one long compound word as *aṣṭāṅgopetavāri-paripūrṇāḥ* **filled with water endowed with eight qualities**. The final member of the compound, *paripūrṇāḥ* **filled with**, is the perfect passive participle nominative plural feminine, agreeing with the previous occurrence of *puṣkariṇyaḥ* **lotus pools**. It is based upon the root √*pṝ*- **to fill up/ become full**, with the prefix *pari*- which adds the idea of **all around**, and hence completeness. The entire compound modifies the word for lotus pools then, which are said to be filled with **water**, *vāri*, the neuter noun which is affixed to *paripūrṇāḥ*. That word *vāri* in turn has a modifier, being characterized as *aṣṭāṅgopeta*, **endowed with eight qualities**, and that modifier itself is a compound word.

Upeta is the perfect passive participle of the root √*i*- **go** plus the prefix *upa*- which suggests the idea of **near**. *Upa* and √*i*- by sound combination become *upê*-, to which is added the perfect passive participle suffix -*ta*. The meaning **going near**, by extension, comes to mean **reach to** or **obtain**, and in the perfect tense means to have obtained, and therefore to possess or be endowed with.

在極樂世界蓮花池裡的水，具有 aṣṭānga* 「八功德」基本上中性名詞，aṅga 「功德」是指身體的一部份或一肢體，然而這裡是指水具有的八種特性：

一、澄淨，二、清冷，三、甘美，四、輕軟，五、潤澤，六、安和，七、除患，八、增益。

* aṣṭa 的尾音 -a 和 aṅga 的首音 a- 合併成一個長音 -ā- 。

The water in the lotus pools in the World of Happiness is endowed with aṣṭānga* **eight qualities**. Basically the neuter noun aṅga **quality** means a limb or member of the body, and by extension a subdivision or part. Here, however, it refers to the eight qualities or characteristics which the water possesses, which are preserved in the Chinese tradition as:

1. purity   2. coolness   3. sweetness
4. softness   5. moistness   6. harmoniousness
7. ability to dispel limitless calamities such as hunger and thirst
8. the certain ability, once drunk, to nourish all good roots and make them grow.

*Note how the final -a of aṣṭa **eight** combines with the initial a- of aṅga to form one long sound -ā-.

SPECIAL FEATURE 專 文 介 紹

梵文第五十九課

SANSKRIT LESSON #59

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 / 恆田師中譯　CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

समतीर्थका: काकपेया: सुवर्णवालुकासँस्तृता: ।

samatīrthakāḥ kākapeyāḥ suvarṇavālukāsaṃstṛtāḥ

...up to the edges, level with the brim, spread over with golden sand.

充滿其中池底純以金沙布地。

極樂世界的蓮花池在上期描述爲「八功德水，充滿其中」這些池現在又被描述爲 *samatīrthakāḥ*「到邊」。形容詞 *sama* 是「和……同，在……水平上，到……」的意思，而中性名詞 *tīrtha* 是池或河邊的浴階，最終是代表池或河的岸邊。所以 *sama* 和 *tīrtha* 成了一個所有形容詞複合字，字幹爲 *samatīrtha*，在經文是主格、複數、陰性和前文 *puṣkariṇyaḥ* 配合。

Kākapeyāḥ 是「滿，與邊齊平」的意思，直譯是「烏鴉可飲到」也是另一個配合 *puṣkariṇyaḥ*「蓮花池」的主格、複數、陰性複合形容詞，陽性名詞 *kāka* 是「烏鴉」的意思，而 *peya-*「可飲到」是字根 √*pā-*「飲」的動詞狀的形容詞。

Suvarṇavālukāsaṃstṛtāḥ「金沙布地」是另一個配合 *puṣkariṇyaḥ* 的主格、複數、陰性複合形容詞。形容詞 *suvarṇa* 是「黃金色」的意思，直譯是「妙色」。陰性名詞 *vālukā* 是「沙」的意思（單數

The *puṣkariṇyaḥ* **lotus pools** in the World of Happiness of the Buddha Amitābha were described (c.f. issue #403) as being **filled with water endowed with eight qualities.** Those pools are now described as having that water *samatīrthakāḥ* **up to the edges.** The adjective *sama* means **the same as/on a level with/up to,** and the neuter noun *tīrtha* means a bathing ghat, and eventually stood for the edge or bank of a body of water like a river or a pool. Together *sama* and *tīrtha* form the possessive adjective compound whose stem is *samatīrtha* and which occurs in our text in the nominative plural feminine agreeing with *puṣkariṇyaḥ*

Kākapeyāḥ **level with the brim** literally means **crow-drinkable,** and is another compound adjective nominative plural feminine agreeing with *puṣkariṇyaḥ,* the lotus pools. The masculine noun *kāka* means **crow,** while *peya-* **drinkable** is the gerundive of the root √*pā-* **drink.**

Suvarṇavālukāsaṃstṛtāḥ **spread over with golden sand** is a further compound adjective, nominative plural feminine agreeing with *puṣkariṇyaḥ.* By itself the adjective *suvarṇa* means **golden,** literally **well-hued** (*su-varṇa*). The feminine noun *vālukā* means **sand** (singular and plural). *Saṃstṛtāḥ* **spread over with,**

和複數）性名詞，由字根 √*stṛ-Saṃstṛtāḥ* 布地，語幹 *saṃstṛta-* 是被動完成性分詞，由字根 √*stṛ-* 撒、播、布，加上前綴 *sam-* 而來。即前文八功德水充滿其中，池底純以金沙布地。池中的水細軟異常。看似有水，伸手觸摸時，卻似無水似的。它予人是水的感覺，卻又不可把捉。看它似乎不在那裏，但它又確實在那裏。池水亦非常芳香，人一旦入了水中，就不會再想要出來。人一旦入了池裏，業障就會消除。沒有業障則沒有煩惱，這就像鋪上一層金沙。

whose stem form is *saṃstṛta-*, is the perfect passive participle of the root √*stṛ* - **spread/strew/cover** with the prefix *sam-*. That is, the waters endowed with the eight qualities described before* fill the lotus pools up to the edges and level with the brim, while the bottom of each pool is spread over with golden sand.

The water in the pools is very subtle and soft. It looks like water, but when you reach out to touch it, it's as if there were nothing there. It has the feel of water, but you cannot get hold of it. It's as if it were not there, but nonetheless it is there. The water is also very fragrant, and once you get in it, you never want to come out. Once you enter the pools, your karmic obstacles dissolve. With no karmic obstacles there are no afflictions, and this is like a covering of golden sand.

梵文第六十課

SANSKRIT LESSON #60

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

तासु च पुष्करिणीषु समन्तच्चतुर्दिशँ चत्वारि
सोपानानि चित्राणि दर्शनीयानि चतुर्णां रत्नानां ।

tāsu ca puṣkariṇīṣu samantaccaturdiśaṃ catvāri
sopānāni citrāṇi darśanīyāni caturṇāṃ ratnānāṃ

And in those lotus pools, in all the four directions,
are four varicolored, beautiful stairways, made of the four jewels.

四邊階道，金、銀、琉璃、玻璃合成。

極樂世界的蓮花池 *puṣkariṇyaḥ* 的目前是處格、複數、陰性名詞：*puṣkariṇīṣu* 經指示形容詞 *tāsu*「那些」修飾，亦是處格、複數、陰性。注意ca「和」與平常一樣，譯於 *tāsu* 之前。處格在梵文的意義和其他語文相同，是「在裏面 / 在某處 / 在⋯⋯上」。在此其位置更進一步由方位複合副詞指定：*samantaccaturdiśaṃ*「周遍四方」。*samanta* 是形容詞，意思是「遍、處處、到處」，在這詞組是「全部、各方」。*catur* 是「四」，*diśaṃ* 是「方向、方位、方處」。它是不變格式，用於陰性名詞 *diś*「方位」的複合詞之後，由字根 √*diś-*「指示顯示」而來。在此是指

The *puṣkariṇyaḥ* **lotus pools** of the Land of Ultimate Bliss now turn up in the locative plural feminine: *puṣkariṇīṣu*, modified by the demonstrative adjective *tāsu* **those**, also locative plural feminine. Note that *ca* **and** is translated before *tāsu*, as is normal. The meaning of the locative case in Sanskrit as in other languages is **in/at/on**. The location here is further specified by the compound adverb of place: *samantaccaturdiśaṃ* **in all four directions**. *Samanta* is an adjective meaning **everywhere**, which in this expression amounts to **all**. *Catur* means **four**, and *diśaṃ* **direction** is the indeclinable form used at the end of compounds of the feminine noun *diś* **direction**, based on the root √*diś-* **point out/show**. It refers to the four cardinal points: North, South, East and West. Note the doubling of the *c* of

四基本方位：東、南、西、北。*catur* 在此由於 *c* 位於兩個母音之間所以成爲兩個 *c*，*cc*。

蓮花池的四邊，各有 *catur*「四個」*sopānāni*「階道」。中性名詞 *sopāna* 是「階道」的意思。因有四個所以是複數，主格、複數、中性。成爲 *sopānāni*而 *catvāri*「四」與其配合，也是主格複數中性，接下來是兩個形容詞，*citrāni*「雜色的」和 *darśanīyāni*「美麗的」也都是主格複數中性。形容詞 *citrāni*「雜色的」也是「美麗的、光輝的、璀璨的」意思。*darśanīya*「美麗的」是字根 √*dṛś*-「見、觀」的動名詞，直譯是「好看的」於是譯成「美麗的」。

蓮花池四邊的階道還有些什麼特質呢？它們是 *caturṇāṃ ratnānāṃ*「四寶所成」*ratnānāṃ* 是名詞 *ratna*「珠寶」的屬格、複數、中性詞。配合 *caturṇāṃ* 是「四」的屬格複數中性詞，這個屬格的體是表示四邊階道的質料是純珠寶所成。

catur as it finds itself between two vowels.

Altogether the four sides of the lotus pools, one to each direction, have *catvāri* **four** *sopānāni* **stairways**. The neuter noun *sopāna* means **staircase** or **stairway**. With four of them, the plural is used, here nominative plural neuter *sopānāni*, and the word *catvāri* **four** which agrees with it is also nominative plural neuter. So are its two further adjectives *citrāṇi* **varicolored**, and *darśanīyāni* **beautiful** both nominative plural neuter too. The adjective *citra* **varicolored** can also mean **splendid**, and *darśanīya* **beautiful** is the gerundive of the root √*dṛś*- **see**, and literally means **see-able**, hence **beautiful**.

What else is there about the four stairways, found one in each of the four sides of the lotus pools? They are *caturṇāṃ ratnānāṃ* **made of the four jewels**. *Ratnānāṃ* is genitive plural neuter of the noun *ratna* **jewel**, which has *caturṇāṃ*, genitive plural neuter of the word *catur* **four**, in agreement. This is a genitive of substance, expressing the material from which the stairways are made: solid jewels!

梵文第六十一課

SANSKRIT LESSON #61

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG TYAN

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य । तासाँ च पुष्करिणीनाँ समन्तादृनवृक्षा जाताश्चित्रा दर्शनीया सप्तानाँ रत्नानाँ । तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य लोहितमुक्तस्याश्मगर्भसय मुसारगल्वस्य सप्तमस्य रत्नस्य ।

tadyathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya/ tāsāṃ ca puṣkariṇīnāṃ samantādratnavṛkṣā jātāścitrā darśanīyā saptānāṃ ratnānāṃ/ tadyathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya lohitamuktasyāśmagarbhasya musāragalvasya saptamasya ratnasya/

"That is: of gold, silver, lapis lazuli and crystal. All around those lotus pools grow jeweled trees, splendid, beautiful, of the seven jewels. That is: of gold, silver, lapis lazuli, crystal, red pearl, carnelian, mother of pearl—the seventh jewel."

金、銀、琉璃、玻璃合成。蓮池四周有七寶樹，雜色嚴麗，亦以金、銀、琉璃、玻璃、硨磲、赤珠、瑪瑙而嚴飾之。

極樂世界蓮花池的四邊 *sopānāni*「階道」，是以 *caturṇāṃ ratnānāṃ*「四寶」合成。這一段以 *tadyathā*「那是」指出了四寶之名，確切地重覆了前文所敘述的欄楯、多羅樹及鈴網[1]，*Ca* 是「和」。*Tāsāṃ* 字義是「那些的」屬格、複數、陰性指示形容詞，與 *puṣkariṇīnāṃ*「蓮花池的」（亦是屬格、複數、陰性）一致。兩

The *sopānāni* **stairways** on all four sides of the lotus pools in the Land of Happiness are *caturṇāṃ ratnānāṃ* **(made) of the four jewels.** This passage of text specifies what they are with *tadyathā* **that is,** exactly repeating the previous passage which described the latticed railings, *tāla* trees, and nets of little bells.[1] *Ca* as usual means **and.** *Tāsāṃ,* **of those** literally but just translated **those** in this case, is genitive plural feminine of the demonstrative adjective agreeing with *puṣkariṇīnāṃ* **of lotus pools** (also

者皆是所有格的實質主詞。 *Samantād*「遍」「普遍」[2]，位置副詞，是與 *ratnavṛkṣā*「寶樹」分開的詞，本來是 *ratnavṛkṣās*，由於變音而失去末尾之 *s*。*Ratnavṛkṣā* 是由 *ratna*「寶」（中性名詞）及陽性名詞 *vṛkṣa*「樹」所組成的複合詞，主格、複數、陽性。*Jātāś* 在此譯為「長」但字義是「生」，從語根 √*jan*「生」、「出生」而來，亦是主格、複數、陽性，與 *ratnavṛkṣās* 一致，同時也是與 *citrā* 分開的詞，在這書寫系統下是聯寫在一起。這種句法關係指示了池，屬格，池邊有樹，主格，構成動詞被省略了。因此，直譯是在蓮花池的四周，長了許多寶樹等等，其餘的文是前文的覆述[3]。

———

備註：

1. 詳細敘述，請參閱本刊第 398 及 399 期。
2. 本刊第 405 期梵文課更正：正文應為 *samantāccaturdiśaṃ*。*Samantāc* 與此段的 *samantād* 同，末尾的變音是由於與 *catur* 的字首子音同化。
3. 有關 *citrā* 及 *darsanīyā* 的討論請看本刊第 398 及第 405 期。本刊第 401 及 402 期則論及七寶。

genitive plural feminine), both of which are virtual subjects of a possessive construction. *Samantād* **all around**,[2] adverb of place, is a separate word from *ratnavṛkṣā* **jeweled trees**, originally *ratnavṛkṣās* but with final –*s* lost by sound change. *Ratnavṛkṣā* is nominative plural masculine of the compound word composed of *ratna* **jewel** (a neuter noun) and the masculine noun *vṛkṣa* **tree**. *Jātāś*, here translated **grow** but literally **born** from the root √*jan*- **give birth/be born**, is also nominative plural masculine agreeing with *ratnavṛkṣās*, and also a separate word from *citrā* with which it is however written in this writing system. The construction indicates that the pools, in the genitive case, possess the trees which are in the nominative case, the verb **are** being understood. Therefore the literal rendering would be **to those lotus pools are jeweled trees born all around, etc...** The rest of the text is repetition of previous passages.[3]

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Notes:

1. For full description, see VBS #398 and #399.
2. Note correction to Sanskrit Lesson in VBS #405: text should read *samantāccaturdiśaṃ*. *Samantāc* is the same as *samantād* in this passage, with final sound change by assimilation to the initial consonant of *catur*.
3. See VBS#398 and #405 for discussion of *citrā* and *darsanīyā*, and VBS #401 and #402 for the seven jewels.

梵文第六十二課

SANSKRIT LESSON #62

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG TYAN

तासु च पुष्करिणीषु सन्ति पद्मानि जातानि नीलानि नीलवर्णानि
नीलनिर्भासानि नीलनिदर्शनानि ।

tāsu ca puṣkariṇīṣu santi padmāni jātāni nīlāni nīlavarṇāni nīlanirbhāsāni nīlanidarśanāni

And in those lotus pools grow blue lotuses, blue of color, blue of aspect, blue of appearance.

池中蓮華，青色青光

現在釋迦牟尼佛開始描述 *padmāni*「蓮華」（主格、複數、中性）。它們 *santi...jātāni*「長」——「是、即」(*santi* √*as-*「是、即」的第三人稱、複數、現在陳述主動語態。)「生」(*jātāni* 從語根 √*jan-*「生」而來的完成式被動分詞之主格、複數、中性。) 與 *padmāni* 一致。——在哪兒？ *Tāsu*「在那些」*puṣkariṇīṣu*「蓮華池」，兩者都是處格、複數，正如前文所述；即是在阿彌陀佛的 *Sukhāvatī*「極樂世界」的蓮華池。

蓮華是 *nīlāni*「青色」的，主格、複數、中性，從語幹 *nīla*「青」，與 *padmāni* 一致。它們也是 *nīlavarṇāni*「青色的」。*nīla*「青」是形容詞，而 *varṇa*（語幹式）是陽性名詞，意思是「顏色」（字義是「覆蓋物」，從語根 √*vṛ-*「覆蓋」。）

（下接第 23 頁）

Śākyamuni Buddha now begins to describe the *padmāni* **lotuses** (nominative plural neuter) that *santi...jātāni* **grow**—literally **are** (*santi*, third person plural present indicative active of √*as-* **be**) **born** (*jātāni*, nominative plural neuter of the perfect passive participle from root √*jan-* **be born**, agreeing with *padmāni*—where? *Tāsu* **in those** *puṣkariṇīṣu* **lotus pools**, both locative plural as described in previous lessons, i.e. the lotus pools in *Sukhāvatī*, the Land of Happiness of the Buddha Amitābha.

The lotuses are *nīlāni* **blue**, nominative plural neuter from the stem *nīla* **blue** and agreeing with *padmāni*. They are also *nīlavaṇāni* **of blue color**. *Nīla* is the adjective **blue**, and *varṇa* (the stem form) is the masculine noun meaning **color**, (literally **covering**, since it comes from the root √*vṛ-* **cover**). Since masculine,

　　既然是陽性，爲何 *nīlavarṇāni* 有主格、中性、複數的結尾 *–ān* 呢？這個字是所有格形容複合詞，與中性名詞 *padmāni* 一致：蓮華的顏色是青色的。複合詞 *nīlanirbhāsāni*「青光的」亦復如是，由 *nīla*「青」和 *nirbhāsa*「光明」陽性名詞組合而成。（從語根 √*bhās-*「輝照」套上前綴 *nir-* 而來），在此爲形容詞，與 *padmāni* 一致。*nīlanirbhāsanāni*「青的外表」，含 *nīla*「青」和陽性名詞 *nidarśana*（語幹式，從語根 √*dṛś-*「見」套上前綴 *ni-* 而來），但仍是與 *padmāni* 一致的所有格複合形容詞。可以描述爲紺青或墨綠色。要記得外形和顏色只是外塵，修道人必需看破，而不執著。蓮華的顏色是象徵性的 — 在隨後的課程裡我們會學到。

why does *nīlavarṇāni* have the nominative neuter plural ending *–āni*? The word is a possessive adjective compound agreeing with the *padmāni* which are neuter; the lotuses are in possession of a color which is blue. The same is true of the compound *nīlanirbhāsāni* **of blue aspect**, which is made up of *nīla* **blue** and *nirbhāsa*, a masculine noun meaning **aspect/appearance**, (from root √*bhās-* **appear** plus prefix *nir-*) yet here an adjective agreeing with *padmāni*.

Nīlanidarśanāni **of blue appearance** contains *nīla* **blue** and a masculine noun *nidarśana* (the stem form, from root √*dṛś-* **see** plus prefix *ni-*), yet is still a possessive adjective compound agreeing with *padmāni*.

The color of the lotuses is *nīla*. *Nīla* can be described as dark blue or as dark green. Remember that forms and colors are just sense objects, which cultivators of the Way must see through and to which they should not be attached. The colors of the lotuses are symbolic—of what we will learn in subsequent lessons.

梵文第六十三課

SANSKRIT LESSON #63

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पीतानि पीतवर्णानि पीतनिर्भासानि पीतनिदर्शनानि । लोहितानि लोहितवर्णानि लोहितनिर्भासानि लोहितनिदर्शनानि । अवदातान्यवदातवर्णान्यवदातनिर्भासान्यवदातनिदर्शनानि ।

pītāni pītavarṇāni pītanirbhāsāni pītanidarśanāni/ lohitāni lohitavarṇāni lohitanirbhāsāni lohitanidarśanāni/avadātāny avadātavarṇāny avadātanirbhāsāny avadātanidarśanāni/

Yellow, of yellow color, of yellow aspect, of yellow appearance; red, of red color, of red aspect, of red appearance; white, of white color, of white aspect, of white appearance.

黃色黃光，赤色赤光，白色白光。

Śākyamuni Buddha continues to describe the *padmāni* lotuses in the pools of the Land of Happiness, the Land of Ultimate Bliss. They, as well as being *nīlāni* blue and so forth, as we discussed in the previous lesson (VBS #406), are also *pītāni* yellow, the stem form of the adjective yellow being *pīta*. *pītāni* is nominative plural neuter, agreeing with *padmāni*, but in the following words *pīta*, the stem form, is joined directly to *varṇa*, *nirbhāsa*, and *nidarśana*, and only the compound as a whole takes the neuter nominative plural endings to agree with *padmāni*. This is exactly as was done with *nīla* blue before. *lohita* red and *avadāta* white are handled in precisely the same way. Note, however, that instead of *avadātāni*, *avadātavarṇāni*, *avadātanirbhāsāni* and *avadātanidarśanāni*, these forms end in −y instead of −i as did the others.

釋迦牟尼佛繼續描述極樂世界蓮華池中的蓮花 *padmāni*。它們不但正如上期所述， *nīlāni* 「青的」等等，亦是 *pītāni* 「黃的」。形容詞黃的的語幹是 *pīta*。 *pītāni* 是主格、複數、中性，與 *padmāni* 一致。但以下之詞，語幹 *pīta* 是和 *varṇa*, *nirbhāsa* 與 *nidarśana* 直接組合在一起，只有複合組取與 *padmāni* 一致的中性、主格、複數結尾。這完全與 *nīla* 「青的」相同。 *Lohita* 「赤的」和 *avadāta* 「白的」也是以同樣方式處理。但要注意的是，與其是 *avadātāni*, *avadātavarṇāni*, *avadātanirbhāsāni* 和 *avadātanidarśanāni*, 和其他形式以−*i*結尾，這些形式是以−*y*結尾。

這是為了避免當下一個字是以 -a 開始時，兩個連貫的母音會合併在一起。既然沒有母音介在其中，梵文的書寫方式並不把字分開來寫，而是把母音 -a 與每個子音聯寫，就像寫半子音 ya- 一般，雖然 y 是屬於一個字，而 a 是屬於下一個字。隨後的課程會討論到顏色的表法。

That is because the -i has changed to -y to avoid the collision of two consecutive vowels when coming before the next word which begins with a-. Since no vowel intervenes, the Sanskrit Devanagari writing system does not separate the words in writing, but allows the vowel -a normally associated with every consonant to be written as one writes the semiconsonant ya-, even though the y belongs to one word and the a to the next. The color symbolism will be discussed in subsequent lessons.

梵文第六十四課
SANSKRIT LESSON #64

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

चित्राणि चित्रवर्णानि चित्रनिर्भासानि चित्रनिदर्शनानि

citrāṇi citravarṇāni citranirbhāsāni citranidarśanāni

variegated, of variegated color, of variegated aspect, of variegated appearance...

雜色雜光 [編者按： 梵文中有此段文字，現在通用經文中則無]

繼續描述極樂世界蓮華池中的 *padmāni* 蓮華，釋迦牟尼佛它們是雜色的。*Citra*，其語幹在前邊的意義為璀璨、美麗。在此是指各種顏色。迄今為止一共有四種顏色：*nīla* 青、*pīta* 黃、*lohita* 赤及 *avadāta* 白。*Citra* 雜色，概括這四色，*citrāṇi* 和其他形容詞一樣，是主格、複數、中性，與 *padmāni* 一致。*Citra* 和 *varṇa* 色，*nirbhāsa* 光，及 *nidarśana* 影組合在一起，正如同其他顏色一般。每個形容詞都和 *padmāni* 蓮華一致，是主格、複數、中性。極樂世界的蓮華發出四種光彩，象徵四念處（註一）：（一）觀身不淨。（二）觀受是苦。（三）觀心無常。（四）觀法無我。也象徵四正勤（註二）：（一）已生惡令斷。（二）未生惡令不生。（三）未生善令生。（四）已生善令增長。及象徵四如意足（註三）：（一）信。（二）進。（三）念。（四）慧。

1. 佛說阿彌陀經淺釋中有詳盡解釋，第二〇〇頁。 2. 如上。 3. 如上。

Still continuing to describe the *padmāni* **lotuses** in the pools of the Land of Happiness, Shakyamuni now says that they are *citrāṇi* **variegated.** *Citra*, the stem form occurred previously in the meanings **splendid** and **beautiful.** Here it means of various different colors. So far the colors have been four: *nīla* **blue**, *pīta* **yellow**, *lohita* **red** and *avadāta* **white.** *Citra* **variegated** summarizes the four. *Citrāṇi*, as the other adjectives, is nominative plural neuter, agreeing with *padmāni*. *Citra* is compounded with *varṇa* **color**, *nirbhāsa* **aspect**, and *nidarśana* **appearance** in the same way the other colors were. Each adjective is then made to agree with *padmāni* **lotuses**, and so nominative plural neuter.

The lotuses of the Land of Happiness shine with four colors of light which symbolize the Four Applications of Mindfulness[1]:
1. Contemplate the body as impure.
2. Contemplate feelings as suffering.
3. Contemplate thoughts as impermanent.
4. Contemplate dharmas as without self.

as well as the four Right Efforts[2]:
1. Putting an end to evil which already exists.
2. Preventing evil not yet arisen from arising.
3. Bringing goodness which does not yet exist into existence.
4. Developing the good which already exists.

and the Four Bases of Supernatural Power[3]:
  (1) Zeal, (2) Vigor, (3) Mindfulness, (4) Intelligence.

Notes:
1. For full discussion, cf. *A General Explanation of the Buddha Speaks of Amitābha Sūtra* by Tripiṭaka Master Hua, Buddhist Text Translation Society, San Francisco, 1974, pp. 56-59. 2. *Ibid.* p. 128. 3. *Ibid.* p. 129

梵文第六十五課
SANSKRIT LESSON #65

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

शकटचक्रप्रमाणपरिणाहानि । एवँरूपै: शारिपुत्र बुद्धक्षेत्रगुणव्यूहै:
समलँकृतँ तद्बुद्धक्षेत्रँ ॥४॥

*śakaṭacakrapramāṇapariṇāhāni/ evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṃkṛtaṃ tadbuddhakṣetram//4//*

"in circumference as large as carriage wheels. With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned."

大如車輪。舍利弗，極樂國土，成就如是功德莊嚴。

在結束描述[1]極樂世界的蓮華池（*puṣkarinyaḥ*），釋迦牟尼佛說其中之蓮華（*padmāni*）大如車輪（*śakaṭa-cakra-pramāṇa-pariṇāhāni*）。這個形容詞是個複合詞，主格、複數、中性，與蓮華（*padmāni*）一致。從這個複合詞的尾端開始，第一部份是陽性詞（*pariṇāha*），意義是界限／周長／寬。它是由字根保持（√*nah-*）加上接頭遍（*pari-*）而成，其意義是結／連／束。整體是個所有格形容複合詞，即蓮華（*padmāni*）之周長。英文則簡易爲其周長。複合詞的第二個部份是個中性詞，意爲量／尺度／容積（*pramāṇa*）。蓮華之周長是量（*pramāṇa*），由第三部份，另一中性詞，輪（*cakra*）所載明。輪可爲許多型／號。最後一部份車（*śakaṭa*），亦爲一中性詞，標示蓮華輪型之量類比何等：車輪。每個蓮華池大如一百

Closing the description[1] of the *puṣkarinyaḥ* **lotus pools** of the Land of Happiness, Śākyamuni Buddha says that the *padmāni* **lotuses** in them are *śakaṭa-cakra-pramāṇa-pariṇāhāni* **in circumference as large as carriage wheels**. This adjective is a single compound word, in the nominative plural neuter, agreeing with *padmāni* **lotuses**. Approaching the four-part compound from the end, its first member is *pariṇāha*, a masculine noun meaning **compass/circumference/breadth**. It comes from the root √*nah-* **hold** which, when prefixed by *pari-* **around**, means **bind round/embrace/surround**. The whole, then, is a possessive adjective compound, the *padmāni* **lotuses** having this circumference. In English we may simply say, **in circumference**. The next member of the compound is a neuter noun, *pramāṇa* **measure/scale/size**. The lotuses have a circumference which is the *pramāṇa* **size** specified by the third member *cakra*, another neuter noun meaning **wheel**. Wheels come in many sizes, and the final member *śakaṭa* **carriage/cart/wagon**, also a neuter noun, indicates to what kind of wheel the lotuses compare in size: a carriage wheel. Each lotus pool itself is as large as a hundred great seas,[2] and the carriage wheels in question are those of the chariot of the Wheel Turning Sage King, which are one great *yojana* (eighty miles) in diameter!

個大海[2]。這些車輪是轉輪聖王馬寶的車輪，直徑有一大由旬（八十里）。

在結束第四段[3]時，釋迦牟尼佛再次喚其弟子舍利弗而重覆上述疊句。以如是 *evaṃrūpaiḥ*）佛土功德（*Buddha-kṣetra-guṇa-vyūhaiḥ*）莊嚴 *samalaṃkṛtam*）此佛土（*tad-buddha-kṣetram*）。

[1] 從金剛菩提海 #401 期開始。

[2] 請參閱《佛說阿彌陀經》淺釋第 197 頁。

[3] 金剛菩提海 #400 期中有詳盡討論。

Śākyamuni Buddha again addresses his disciple *Śāriputra* by name as he repeats the previous refrain at the close of this, the fourth section:[3] *evaṃrūpaiḥ* with such *buddha-kṣetra-guṇa-vyūhaiḥ* **Buddhaland-quality-arrays** *samalaṃkṛtam* (**is**) **adorned** *tad-buddha-kṣetram* **this Buddhaland**.

Notes:

1. It began in Sanskrit Lesson 56 in VBS #401 (October, 2003), pages 16 and 19.
2. Cf. *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Tripiṭaka Master Hua, Buddhist Text Translation Society, Sino-American Buddhist Association, San Francisco, 1974, pp. 118-119.
3. For full discussion, cf. Sanskrit Lesson 55 in VBS #400 (September, 2003), pages 20-21.

梵文第六十六課

SANSKRIT LESSON #66

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपरँ शारिपुत्र तत्र बुद्धक्षेत्रे नित्यप्रवादितानि दिव्यानि तूर्याणि सुवर्णवर्णा
च महापृथिवी रमणीया ।

*Punaraparam śāriputra tatra buddhakṣetre nityapravāditāni divyāni tūryāṇi
suvarṇavarṇā ca mahāpṛthivī ramaṇīyā /*

**Moreover, Śāriputra, in that Buddhaland divine musical instruments constantly sound forth,
and the great earth is gold in color, delightful.**

又舍利弗，彼佛國土，常作天樂，黃金為地。

現在釋迦牟尼佛開始對其弟子舍利弗描述極樂世界（*Sukhāvatī*）的另一景象，佛說：「又 *punaraparaṃ* 彼 *tatra* 佛國土 *buddhakṣetre* 常作 *nityapravāditāni* 天 *divyāni* 樂 *tūryāṇi*」。在 *nityapravādit*āni, *nitya* 形容詞，意義是「常、恆久、持續」。為複合詞的第一部份，當副詞，譯

Śākyamuni Buddha now begins to describe a different aspect of the Land of Happiness (Sukhāvatī) to his disciple *Śāriputra*, and so says, *punaraparaṃ* **furthermore** *tatra* **in that** *buddhakṣetre* **Buddhaland** *nityapravāditāni* **constantly sound forth** *divyāni* **divine** *tūryāṇi* **musical instruments**. In *nityapravāditāni, nitya*, the adjective meaning **constant/eternal/continual** is used adverbially as the first member of the compound and so translates
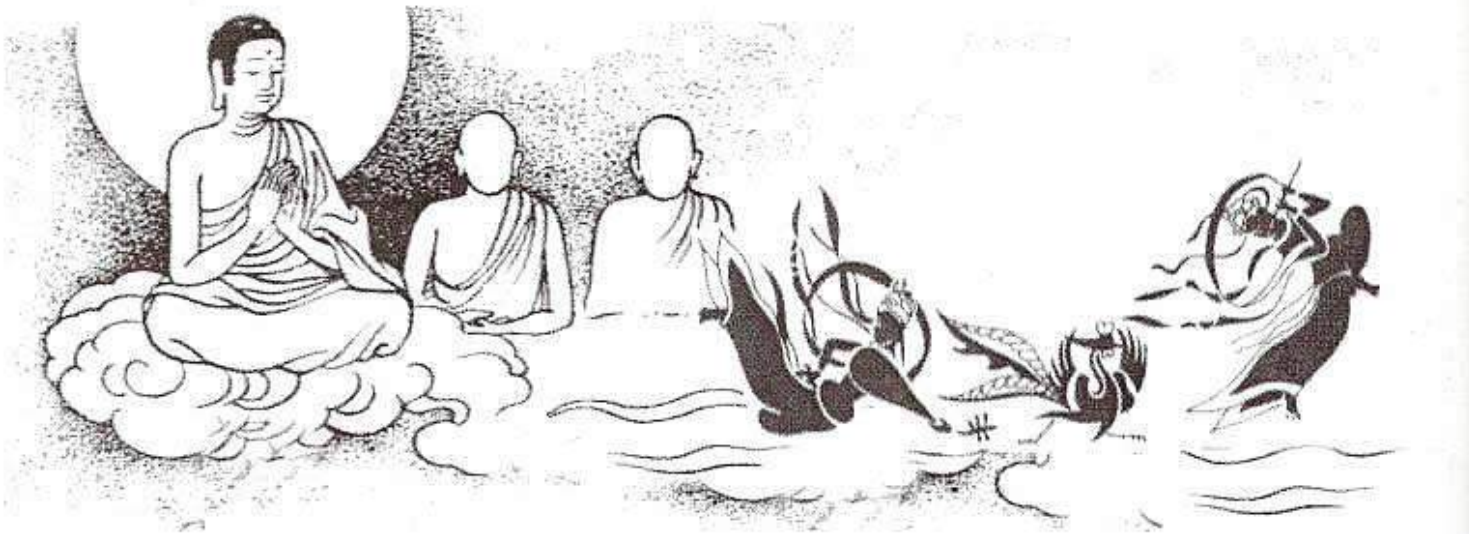
為「常」。Nitya 和 pravādita「奏樂、鳴擊」。從語根 √vad-「言說、吹奏」加上字頭「前、進、去」組合為完成式被動分詞。Pravāditāni 直譯為鳴擊，主格、複數、中性，與 tūryāṇi「樂器」一致（語幹式是 tūrya，中性詞）。這些 tūryāṇi 更進一步地被賦予天之特性（語幹式是 divya，形容詞）。

Ca「而、且」，除了天樂之外，mahā「大」（複合形容詞）pṛthivī「地」（陰性詞，在此屬主格、單數，語幹式與此相同。）是 suvarṇavarṇā「黃金色」。Ramaṇīyā「愛樂」。suvarṇavarṇā 是所有格複合形容詞修飾，mahāpṛthivī 亦是主格、單數、陰性。Varṇa 陽性詞意謂「色」。形容詞 suvarṇa 直譯為「妙」(su)「色」(varṇa)，亦為「黃金色」正如中性詞 suvarṇa 意謂「黃金」。大地是「黃金」suvarṇa「色」(varṇa)(suvarṇavarṇā)，注意 ramaṇīyā「愛樂」，從語根 √ram-「愛、愛樂」而來之動名詞，直譯是愛樂。結尾亦是長 -ā，這是陰性結尾，和為語幹是短 -a 的名數。雖然陰性詞 pṛthivī 是以長 ā 結尾。這是真正值得令人鼓舞的，婆婆世界的塵土，在阿彌陀佛的國土竟儼如黃金。

constantly. *Nitya* is combined with *pravādita* **sounded forth**, perfect passive participle from the root √*vad-* **speak/sound** plus prefix *pra-* **forth**. *Pravāditāni*, which literally translated would read **(are) sounded forth**, is nominative plural neuter agreeing with *tūryāṇi* **musical instruments** (stem form *tūrya*, a neuter noun). The *tūryāṇi* are further characterized as *divyāni* **divine** (stem form *divya*, an adjective).

Ca **and**, i.e., besides there being heavenly music, the *mahā* **great** (adjective in compound) *pṛthivī* **earth** (a feminine noun, here nominative singular; the stem form is identical) is *suvarṇavarṇā* **gold in color**, *ramaṇīyā* **delightful**. *Suvarṇavarṇā* is a possessive adjective compound modifying *mahāpṛthivī* and so nominative singular feminine. The masculine noun *varṇa* means **color**, and the adjective *suvarṇa*, literally **of good (su) color (varṇa)** also means **golden**, just as the neuter noun *suvarṇa* meant **gold**. The earth is said to have or possess **color (varṇa)** which is **golden (suvarṇa)**, and so is **gold in color (suvarṇavarṇā)**. Note that *ramaṇīyā* delightful, gerundive from root √*ram-* **enjoy/take pleasure/delight in**—literally **to be enjoyed/delighted in** –also ends in long –*ā*, the feminine ending in this case and number for adjectives whose stems are in short –*a*, even though the feminine noun *pṛthivī* ends in long –*ī*. The meaning is that it is truly a pleasure and delightful to behold what in the Sahā world is ordinary dirt—for in Amitābha Buddha's Buddhaland it looks just like gold!

梵文第六十七課
SANSKRIT LESSON #67

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र च बुद्धक्षेत्रे त्रिष्कृत्वो रात्रौ त्रिष्कृत्वो दिवसस्य
पुष्पवर्षं प्रवर्षति दिव्यानाँ मान्दारवपुष्पाणाँ ।

Tatra ca buddhakṣetre triṣkṛtvo rātrau triṣkṛtvo divasasya puṣpavarṣaṃ pravarṣati divyānāṃ māndāravapuṣpāṇāṃ/

And in that Buddhaland, three times a night and three times a day, there rains a flower-rain of heavenly *māndārava* flowers.

晝夜六時，雨天曼陀羅華。

在這阿彌陀經的第五科中，釋迦牟尼佛描述了極樂世界(Sukhāvatī)之常作天樂，黃金為地。在這一課，佛敘述天恆雨華，說道，且 ca 於彼 tatra 佛國土 buddhakṣetre，即在極樂世界 Sukhāvatī，三次 triṣkṛtvo（副詞 triṣkṛtvas 的末尾 –as 變音為 –o）tri- 即是「三」。一夜 rātrau 是陰性詞，rātri「夜」之處格、單數，意思為「一夜」，含「於每夜」之義。divasasya 是 divasa「晝」之屬格、單數，意思為「一日」，含「於每日」之義。

因此，晝夜六時 pravarṣati 降雨（語根 √vṛś-「雨」之第三者、單數、主動陳述詞）。puṣpa-varṣaṃ「華雨」為動詞之直接受語。這個對格、單數複合詞是由中性詞 puṣpa「華」及 varṣa「雨」組合而成。（亦從語根 √vṛś-「雨」而來）。The puṣpa-varṣa「華雨」是 divyānāṃ「屬天

In this, the fifth section of the *Amitābha Sūtra*, Śākyamuni Buddha has described the continual heavenly music in the Land of Ultimate Bliss (Sukhāvatī), and how the ground is gold. In this lesson, the Buddha describes the constant rain of heavenly flowers, saying, *ca* **and** *tatra* **in that** *buddhakṣetre* **Buddhaland**, i.e. Sukhāvatī, *triṣkṛtvo* (the adverb *triṣkṛtvas* with sound change of final *–as* to *–o*) **three times** (*tri-* being the word for **three**) *rātrau* **a night**. *Rātrau* is locative singular of the feminine noun *rātri* **night**, and so means **a night** in the sense of **during each night**, and *divasasya* is genitive singular of *divasa* **day**, meaning **(of) a day** in the sense of **during each day**.

Therefore, in the six periods of the day and night *pravarṣati* **there/it rains** (third person singular indicative active verb from root √*vṛś-* **rain**) *puṣpa-varṣaṃ* **flower-rain**, the direct object of that verb. That accusative singular compound is composed of the neuter nouns *puṣpa* **flower** and *varṣa* **rain** (also from root √*vṛś-* **rain**). The *puṣpa-varṣa* **flower-rain** is one *divyānāṃ* **of heavenly** (genitive plural neuter of the adjective *divya* **heavenly**)

的」（華之屬格、複數、中性。形容詞 divya「天」）māndārava-puṣpānām「曼陀羅華」，puṣpa「華」及 māndārava「曼陀羅樹」，天界的鮮紅色華之屬格、複數、中性複合詞。在這世界上，誠心及精進修學佛法的人，當他們持念阿彌陀佛之聖號時，往往會見到這種天雨降華之景象。

māndārava-puṣpānām **māndārava flowers**, a genitive plural neuter compound of *puṣpa* **flower** and *māndārava*, the name of a bright red flower found in the heavens. People who cultivate the Buddhadharma vigorously and sincerely often see such a rain of flowers right here on earth, for example while reciting the name of Amitābha Buddha.

梵文第六十八課
SANSKRIT LESSON #68

伍賢師 文 BY BHIKSHUNI HENG HSIEN
伍田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र ये सत्त्वा उपपन्नास्

Tatra ye sattvā upapannās…

眾生生者

The beings who are born there…

釋迦牟尼佛現在開始描述 ye「那些」 upapannās「生在」tatra「那兒」 Sukhāvatī「極樂世界」的sattvās「眾生」 的情形。字根√as-「存在」的現在式主動分 詞sat「眾生」，把字根的a和s對調，再加 上後綴-tva而成為名詞sattva-「眾生」。 Sattvās「眾生」（在濁音u-之前，所以其本 身尾音-s被去除）是主格、複數、陽性，是 尚未提及的主動詞的主格，ye「其」是關 係代名詞，主格、複數、陽性，sattvās為其前 述詞。注意代名詞與名詞構成複數的差別，以 及梵文與英文的語詞順序也不同。Upapannās 「生於」是upapanna-「生」的完成式分詞 ，是主格、複數、陽性（女眾往生到極樂世 界裡生為男眾）與sattvās和ye一致，構成 複數方式和sattvās相同。它是由字根√pad- 「步、行」加上前綴upa-「向、接近」，只 有在佛典中其意義是「生」或「往生」的 意思。往生到極樂世界是非常殊勝的，正如接 下來的經文所敘。

⍟待續

Śākyamuni Buddha now begins to describe the activities of *sattvās* **the beings** *ye* **who** *upapannās* **are born** *tatra* **there**, in Sukhāvatī, the Land of Happiness. Root √*as-* **be**, whose present active participle *sat* **being** reverses the *a* and *s* of the root, adds suffix *-tva* to form the noun *sattva-* **being**. *Sattvās* **beings** (which loses its final *−s* before the voiced sound *u-*) is nominative plural masculine, and subject of the main verb which has not yet been stated. *Ye* is the relative pronoun **who**, nominative plural masculine as was its antecedent *sattvās*. Notice how pronouns form their plural differently from nouns, and how Sanskrit word-order differs from English. *Upapannās* **are born** is the perfect participle *upapanna-* **born** in the nominative plural masculine (females are reborn as males in the Land of Happiness) agreeing with *sattvās* and *ye*, forming its plural as does *sattvās*. It comes from root √*pad-* **go** plus prefix *upa-* **towards** and means **be (re-)born** only in Buddhist texts. Rebirth in Sukhāvatī is also very special, as will soon be described in the Sūtra text.

⍟To be continued

梵文第六十九課
SANSKRIT LESSON #69

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

त एकेन पुरोभक्तेन कोटिशतसहस्रं बुद्धानाँ
वन्दन्त्यन्याँल्लोकधातून्गत्वा ।

*Ta ekena purobhaktena koṭiśatasahasraṃ buddhānāṃ
vandantyanyāṃllokadhātūngatvā*

於朝食頃，禮拜他方十萬億佛

.... they, in the time of a single breakfast, worship a hundred
thousand koṭis of Buddhas, having gone to other world-systems.

上一期提到在極樂世界的眾生，這一期就說 te[1]「他們」*ekena purobhaktena*「在一頓」(*eka*「一」) 早餐 *purobhakta*[2] 的時間，「禮拜」*vandanti*[3] *koṭiśatasahasraṃ*[4,5]「一百」*śata* (「一千」*sahasra*)「千萬、俱胝」 *koṭi* (koṭi) *buddhānāṃ*[6]「佛」*gatvā*[7]「去、行」*anyān*[8]「他、他方」*lokadhātūn*[9]「世界」。注意梵文和英文不同點是梵文把動詞放在一句的最後，極樂世界的眾生用他們的神通，在短短的一餐飯時間（也許半小時）就能夠到其他世界去禮拜這麼多佛。

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1. 尾音 -e 在 *ekena* 的首字 e- 之前改成 -a，te 是代名詞的語尾變化中的主格、複數、陽性代名詞。
2. 二個字都是助格、單數、中性。
3. 是字根 √*vand*-「禮拜、讚歎」的第三人稱，複數，現在式主動語態陳述語氣。
4. *koṭi* 是陰性名詞，代表 100 個 *lakṣa* lakh，一個 lakh 是等於十萬億，所以一個 *koṭi* 是一千萬。

The previous lesson discussed the living beings who are born in the Land of Happiness. This lesson says te **they**[1] *ekena purobhaktena* **in (the time of) a single** (*eka* **one**) **breakfast** (*purobhakta*[2]) *vandanti* **worship**[3] *koṭiśatasahasraṃ* **a hundred** (*śata*) **thousand** (*sahasra*) **koṭi's** (*koṭi*)[4,5] *buddhānāṃ* **of Buddhas**[6], *gatvā* **having gone to**[7] *anyān* **other**[8] *lokadhātūn* **world-systems**[9]. Note how Sanskrit differs from English in tending to put verbs at the end of their phrases. Using their spiritual penetrations, the residents of the Land of Happiness, in the short period of time it takes to eat a meal—perhaps half an hour—are able to go to other world systems and worship that many Buddhas.

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1. The final –e of te becomes –a before the following e- of *ekena*. Te is nominative plural masculine of the pronominal declension.
2. Both words are instrumental singular neuter.
3. 3rd person plural, present active indicative from root √*vand*- **greet/worship/praise**.
4. *koṭi* is a feminine noun representing *100 lakṣa* **lakh**. One lakh is 100,000, so one *koṭi* is 10,000,000.

5. 這個複合字是受格、單數、陰性，爲 *vandanti* 的直接受詞。

6. 是屬格、複數、陽性。

7. 字根 √*gam-*「去」的動名詞加受格。

8. 尾音變化 *a) vandanti* 尾 音在 *anyān* 之前改成 *y*。b) 而 *anyān* 尾音 −*n* 在 *l* 之前改成 *ml* 兩者都是變化有規則的。 *anyān* 是受格多數，陽性配合 *lokadhātūn*。

9. 受格（是動詞的直接受詞）多數，陽性。

5. The compound is accusative singular neuter, direct object of *vandanti*.

6. Genitive plural masculine.

7. Gerund from root √*gam-* **go (to)** + accusative.

8. Note the sound changes: a) The final −*i* of *vandanti* became −*y* before the *a-* of an*yān*, b) The final −*n* of *anyān* became −*ml* before the following *l*. Both are regular. *Anyān* is accusative plural masculine modifying *lokadhātūn*.

9. Accusative (direct object of motion) plural masculine.

梵文第七十課
SANSKRIT LESSON #70

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एकैकं च तथागतं कोटिशतसहस्राभिः
पुष्पवृष्टिभिरभ्यवकीर्य

ekaikaṃ ca tathāgataṃ koṭiśatasahasrābhiḥ puṣpavṛṣṭibhirabhyavakīrya...

And having bestrewn every single Thus Come One with hundreds of thousand of *koṭis* of flower-rain...

一一佛上，復散十萬億香華。

極樂世界的眾生在一頓飯的工夫到別的世界禮拜諸佛。*ca*「並、而、且；又、然。」*abhyavakīrya*[1]「散、散布」於 *ekaikam*[2]「每一位」*tathāgataṃ*[3]「如來」那就是前面所提到的諸佛。*koṭiśatasahasrābhiḥ*[4] 於 *śata*（百）*sahasra*（千）*koṭi*（千萬、俱胝）的 *puṣpavṛṣṭibhir*[5]「花雨」。
下一課將繼續描述他們所做的事。

The living beings of the Land of Happiness go to other world-systems and worship a vast number of Buddhas in the time it takes to eat a single meal, *ca* **and,** *abhyavakīrya*[1] **having bestrewn** *ekaikam*[2] **every single** *tathāgataṃ*[3] **Thus Come One,** that is, all the many Buddhas mentioned before, *koṭiśatasahasrābhiḥ*[4] **with hundreds** (*śata*) **of thousands** (*sahasra*) **of koṭis** (*koṭi*) **of** *puṣpavṛṣṭibhir*[5] **flower-rain,** they go on to do as will be described in next lesson.

註：

1. 由字根 √*kṛ*-「散、散布」而成的動名詞，字首 *abhi-* 和 *ava-*。
2. 主格、單數、直接受格，形容詞修飾 *tathāgataṃ*。
3. 直接受格、單數、陽性，是 *abhyavakīrya* 的直接受詞。
4. 助格、複數、中性，修飾 *puṣpavṛṣṭibhir*。
5. 助格、複數、陰性，藉著動詞呈現出來的動作來描述所使用的方法。

Notes:

[1] Gerund from root √*kṛ*- **scatter/strew,** + prefixes *abhi-* and *ava-*.
[2] Nominative singular accusative adjective modifying *tathāgataṃ*.
[3] Accusative singular masculine, direct object of *abhyavakīrya*.
[4] Instrumental plural neuter, modifying *puṣpavṛṣṭibhir*.
[5] Instrumental plural feminine, describing the means by which the action of the verb is performed.

梵文第七十一課
SANSKRIT LESSON #71

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपि तामेव लोकधातुमागच्छन्ति दिवाविहाराय ।

punar-api tām-eva lokadhātum-āgacchanti divāvihārāya/
... **they return again to that very world to pass the day.**

還到本國，飯食經行。

這部經裡所說的 *ekaikaṃ ca tathāgataṃ koṭiśata-sahasrābhiḥ puṣpavṛṣṭibhir abhyavakīrya* 是在描述極樂世界(*Sukhāvatī*)眾生散十萬億花雨於每一佛上的動作。*āgacchanti*「他們返去」之後，*punar api*「再度」，*tām*「回到那個」*eva*「原來的」*lokadhātum*「世界」，*divāvihārāya*「度過 (*vihāra*) 晝時(*divā*)」，（晝時經行、休息）他們又回到極樂國土去享用晝時尚存的種種休息、遊行、行樂、娛樂，而非負面意義的消磨餘日。

註：

1. -*āgacchanti* 是第三人稱，多數的指示動詞，來自字首 *ā*-和字根 √*gam*-「來、到」，加上 *punar api*「再度」，用於此處，有「回來」的意思。

2. -*tām* 是指示形容詞「這個、那個」，陰性、單數、直接受格，其與陰性、單數的直接受格名詞 *lokadhātum* 一致，動作的直接受格則要加上 *āgacchanti*。

3. -*eva* 是一個無語尾變化的加強語。

4. -*divāvihārāya* 是與格、單數、有陽性意味的複合名詞，來自 *divā*，無語尾變化，意指「晝時」。而 *vihāra* 此一陽性名詞，意為「時間的推移」或「享用」。字典定文此字為「一天的殘餘部分」。

Describing the activities of the beings in the Land of Happiness (*Sukhāvatī*), the Sutra has just said, *ekaikaṃ ca tathāgataṃ koṭiśatasahasrābhiḥ puṣpavṛṣṭibhir abhyavakīrya*, **and having bestrewn every single Thus Come One with hundreds of thousands of koṭis of flower-rain.** After that *āgacchanti* **they return**[1] *punar api* **again** *tām* **(to) that**[2] *eva* **very**[3] *lokadhātum* **world**[2] *divāvihārāya* **to pass** (*vihāra*) **the day** (*divā*)[4] They come back to the Land of Happiness to enjoy every bliss for the rest of the day, not passive rest.

Notes:

1. *āgacchanti* is third person plural, indicative active verb from prefix *ā-* and root √*gam*- **come**, which takes on the sense **return** when used here with *punar api* **again**.

2. *tām* is the demonstrative adjective **this/that**, feminine singular accusative agreeing with the feminine singular accusative noun *lokadhātum*, accusative of motion with *āgacchanti*.

3. *eva* is an indeclinable intensive.

4. *divāvihārāya* is dative singular of purpose of the masculine compound noun from *divā*, the indeclinable which means **by day**, and *vihāra*, the masculine noun meaning **passage of time** or **enjoyment**. Dictionaries define the compound as meaning **a day's rest**.

梵文第七十二課

SANSKRIT LESSON #72

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवँरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलँकृतँ तद्बुद्धक्षेत्रँ ॥५॥

*evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṃkṛtaṃ tadbuddhakṣetram*

With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

舍利弗，極樂國土成就如是功德莊嚴。

這一課的經文是重複句，本經描述阿彌陀佛極樂世界的主要章節在此結束。至於經文及其文法則在＃400期（20-21頁）中已經詳盡的討論過，此次是第三次出現了。在第五段，也已討論過在極樂國土，「天樂常作，黃金爲地，晝夜六時，雨天曼陀羅華」的情形。其國眾生也被視爲國土的莊嚴。他們於一食頃即遍往他方世界，以無量華雨，禮敬百千俱胝佛，然後返回極樂世界消度餘日。（「其土眾生，常以清旦，各以衣祴，盛眾妙華，供養他方十萬億佛，及以食時還到本國，飯食經行。」）所以，釋迦牟尼佛告訴他的弟子舍利弗，「極樂國土，成就如是功德莊嚴。」

This lesson's text is the refrain that closes the major sections of description of the Land of Happiness of the Buddha Amitābha. The script and grammar were thoroughly discussed in issue #400, pages 20-21, and this is the third occurrence. Section five has discussed how divine musical instruments constantly sound forth, how the earth is golden in color, and how three times a day and three times a night a heavenly rain of *mandārava* flowers falls. The living beings of that land are also considered adornments. They, in the time it takes to eat a meal, go to other world-systems, worship a hundred thousand *koṭis* of Buddhas with great masses of flower-rain, and return to Sukhāvatī to spend the rest of the day. Therefore, Śākyamuni Buddha tells his disciple Śāriputra, "with such arrays of qualities of a Buddhaland is this Buddhaland adorned."
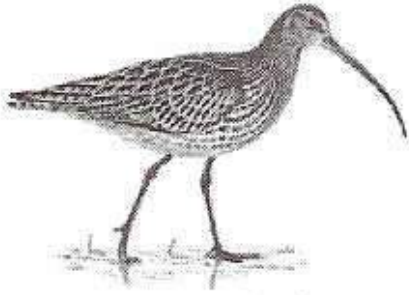
梵文第七十三課
SANSKRIT LESSON #73

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

(麻鷸 a curlew)

पुनरपरँ शारिपुत्र तत्र बुद्धक्षेत्रे सन्ति हँसाः क्रौञ्चा मयूराश्च ।

punaraparaṃ śāriputra tatra buddhakṣetre santi haṃsāḥ krauñcā mayūrāśca

Moreover, Śāriputra, in that Buddhaland there are geese, curlews and peacocks.

復次舍利弗，彼國常有種種奇妙雜色之鳥，白鶴，孔雀，鸚鵡，舍利，迦陵頻伽，共命之鳥。

釋迦牟尼佛對他的弟子舍利弗說 *punaraparaṃ*「復次」，更進一步的引出阿彌陀佛的極樂世界的景象：*tatra*「於彼」*buddhakṣetre*「佛土」（表示位置的片語），*santi*「有」*haṃsāḥ*「鵝」（主格、多數、陽性），*krauñcā*「麻鷸」[1]（主格、多數、陽性），*ca*「和」*mayūrās*「孔雀」（主格、多數、陽性），把 *ca* 加在 *mayūrās* 的字尾就成附屬字「和」，由於 *krauñcā*（單數的 *krauñca*）的最後音節很短，像是 *krauñcāḥ/ krauñcās*，所以後面若有其他發音的字，則 -s 不發音。

Santi「有／他們是」是現在式，主動語態，直敘式，第三人稱多數，為句中主要動詞，其所源自的字根 √*as*「是」在現在直敘式中的動詞變化如下：

	單數	雙數	多數
第一人稱	*asmi*	*svas*	*smas*
第二人稱	*asi*	*sthas*	*stha*
第三人稱	*asti*	*stas*	*santi*

The Buddha Śākyamuni says *punaraparaṃ* **moreover** to his disciple Śāriputra, introducing a further feature of the Land of Happiness of the Buddha Amitābha: *tatra* **in that** *buddhakṣetre* **Buddhaland** (locative phrase), *santi* **there are** *haṃsāḥ* **geese** (nominative plural masculine), *krauñcā* **curlews**[1] (nominative plural masculine), *ca* **and** *mayūrās* **peacocks** (nominative plural masculine). Note that *ca* at the end of *mayūrās* is the enclitic **and**, whereas the last syllable of *krauñcā* (singular *krauñca*) is short for *krauñcāḥ/ krauñcās*, final −s being lost before the following voiced sound.

Santi **there are/they are** is present active indicative, third person plural, the main verb of the sentence. It comes from root √*as* **be** which in the present indicative is conjugated as follows:

	singular	dual	plural
first person	*asmi*	*svas*	*smas*
second person	*asi*	*sthas*	*stha*
third person	*asti*	*stas*	*santi*

[1] any of various largely brownish chiefly migratory birds (esp. genus *Numenius*) having long legs and a long slender down-curved bill and related to the sandpipers and snipes. [*Merriam Webster's Collegiate Dictionary*, Eleventh Edition, 2003.]

[1] 任何大型褐色候鳥類，有長腿和細長下彎的喙。相關的鳥類為磯鷸、沙錐鳥。(韋氏大字典2003年版)

梵文第七十四課
SANSKRIT LESSON #74

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

ते त्रिष्कृत्वो रात्रौ त्रिष्कृत्वो दिवसस्य सँनिपत्य सँगीतिं कुर्वन्ति स्म स्वकस्वकानि च रुतानि प्रव्याहरन्ति ।

te triṣkṛtvo rātrau triṣkṛtvo divasasya saṃnipatya saṃgītiṃ kurvanti sma svakasvakāni ca rutāni pravyāharanti /

是諸眾鳥，晝夜六時，出和雅音。

釋迦牟尼佛前面所提到的 *haṃsāḥ* 「鵝」，*krauñcāḥ* 「麻鷸」，以及 *mayūrāḥ* 「孔雀」是 Sukhāvatī 「極樂世界」中種種美麗雜色之鳥中的數例。現在他說：*te* 「它們」，（那些鳥）[1]，*triṣkṛtvo* 「三次」 *rātrau* 「一個晚上」和 *triṣkṛtvo* 「三次」 *divasasya* 「一個白天」[2]，*saṃnipatya* 「一同斂翅飛下」[3]，*kurvanti* 「形成」[4]，*saṃgītiṃ* 「一個合唱隊」[5]，*ca* 「並且」 *pravyāharanti* 「唱出」[6]，*svakasvakāni* 「它們自己優雅的」[7]，*rutāni* 「聲音」[8]。

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1. 主格、多數、陽性，指示代名詞；為 *kurvanti* 和 *pravyāharanti* 動詞的主詞。
2. 這句在《金剛菩提海雜誌》# 412 期(第六十七課)中有詳盡的討論。
3. –*ya* 動名詞來自字根 √*pat*-「飛／落下」加字首 *saṃ*-「共、同」和 *ni*-「下來」。
4. 第三人稱、多數，現在式，主動語態的指示動詞來自字根 √*kr*-「做，造成，形成」。這兒的 *sma* 前置詞表示出這是一種習慣性的動作。
5. 陰性名詞 *saṃgīti* 「齊唱／合唱、共鳴」是直接受格、單數，其組成是字根 √*gai*-「唱」加字首 *saṃ*-；它是動詞 *kurvanti* 的直接受詞。
6. 第三人稱、多數、現在式，主動語態的指示動詞，來自字根 √*hr*- 「拿著／提著／帶著」加字首 *pra*-「往前」，*vy*- 和 *a*- 的合併是表示「呼／鳴／長鳴」。
7. 直接受格、多數、中性的形容詞 *svakasvaka* 「各自的」，用來修飾 *rutāni* 。
8. 直接受格、多數、中性的名詞 *ruta* 「叫喚；鳥語」是 *pravyāharanti* 的直接受詞。

They, three times a night and three times a day, having flown down together, form a chorus, and sing forth their own proper sounds.

Śākyamuni Buddha has just mentioned *haṃsāḥ* geese, *krauñcāḥ* curlews, and *mayūrāḥ* peacocks as examples of the many beautiful, varicolored birds in Sukhāvatī the Land of Happiness. He now says: *te* they, those birds,[1] *triṣkṛtvo* three times *rātrau* a night and *triṣkṛtvo* three times *divasasya* a day,[2] *saṃnipatya* having flown down together,[3] *kurvanti* form[4] *saṃgītiṃ* (a) chorus,[5] *ca* and *pravyāharanti* sing forth[6] *svakasvakāni* their own proper[7] *rutāni* sounds.[8]

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1. Nominative plural, masculine, of the demonstrative pronoun; subject of verbs *kurvanti* and *pravyāharanti*.
2. See *Vajra Bodhi Sea* issue #412 (Lesson 67) for full discussion of this phrase.
3. The –*ya* gerund from root √*pat*- fly/fall + prefixes *saṃ*-together and *ni*- down.
4. Third person plural, present active indicative verb from root √*kr*- do/make/form. The particle *sma* here indicates habitual action.
5. Accusative singular of the feminine noun *saṃgīti* singing together/chorus, from root √*gai*- sing + prefix *saṃ*- together; direct object of verb *kurvanti*.
6. Third person plural, present active indicative verb from root √*hr*- take/raise/carry + prefixes *pra*- forth, *vy*- and *a*-, the combination meaning speak/utter/sing forth.
7. Accusative plural neuter of the adjective *svakasvaka* one's own proper/one's own/own, modifying *rutāni*.
8. Accusative plural of the neuter noun *ruta* sound/cry/call; direct object of *pravyāharanti*.

梵文第七十五課
SANSKRIT LESSON #75
恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तेषां प्रव्याहरतां इन्द्रयिबलबोध्यङ्गशब्दो निश्चरति ।

teṣāṃ pravyāharatāṃ indriya-bala-bodhyaṅga-śabdo niścarati /

As these are sent forth, the message of the Faculties, the Powers, and the Bodhi Shares goes out.

其音演暢五根、五力、七菩提分、八聖道分，如是等法。

釋迦牟尼佛在講極樂世界的眾鳥宣流法音時，他說：*teṣāṃ*「當這些聲音」*pravyāharatāṃ*「呼、鳴、長鳴/宣流」[1]，*śabdo*「旨意/音聲」[2]，*indriya*「五根」，*bala*「五力」，*bodhyaṅga*「和菩提分」[3]，*niścarati*「出行」[4]。五根、五力和菩提分將在下一課討論。

註釋：

1. 字面義為「那些的（如：上一課提到的 *rutāni*「鳥語」）宣流出去」（屬格、複數、中性），此字若非依從 *śabdo*，便是單獨被用。其為被動語態過去分詞，字末的 *-āṃ* 表示它是佛教典裡的混合字，屬格，複數（參閱 Edg.文法 8.124）。*-ānāṃ* 才是正統字尾。

2. 原來的字義應為「聲音」或「訊息」，可這兒表達了一種陳述的感覺（主格、單數，陽性，作為 *niścarati* 的主詞）。

3. 在梵文裡，這是一個長的從屬複合字。

4. 第三人稱單數，現在式，主動語態，直敘式，字的組成是字根 √car- 加字首 niś-；其為主要動詞。

Śākyamuni Buddha, speaking of the sounds made by the birds in Sukhāvatī, says, *teṣāṃ* as these *pravyāharatāṃ* are sent forth,[1] *śabdo* the message[2] *indriya* of the Faculties, *bala* the Powers, *bodhyaṅga* and the Bodhi Shares[3] *niścarati* goes out.[4] The Faculties, Powers and Bodhi Shares will be discussed in the next lesson.

Notes:

1. Literally **of those** (i.e. the *rutāni* **sounds** of last lesson) **having been sent forth**, genitive plural neuter, either dependent on *śabdo*, or used absolutely. *Pravyāharatāṃ* is the perfect passive participle, and the ending *-āṃ* is a Buddhist Hybrid genitive plural (see Edg. Gramm. 8.124) Classical would have *-ānāṃ*.

2. Literally **sound** or **word**, here in the sense of a statement. Nominative singular, masculine, subject of *niścarati*.

3. In Sanskrit one long dependent compound.

4. Third person singular, present active indicative of root √car- **go/ move** plus prefix niś- **out/forth**; the main verb.

梵文第七十六課
SANSKRIT LESSON #76

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

इन्दिय बल बोध्यङ्ग शब्दो

indriya-bala-bodhyaṅga-śabdo

...the message of the faculties, the powers, and the Bodhi shares...

關於五根、五力和七菩提分

關於《佛說阿彌陀經》、（*Sukhāvatī-vyūha*）前一課已經描述了極樂世界（*Sukhāvatī*）的眾鳥在發出其音的同時，也釋出五根、五力、七菩提分的旨意。　在這一課裡，五根、五力、七菩提分的內容將會條列出來。

The previous lesson on the *Buddha Speaks of Amitābha Sūtra* (*Sukhāvatī-vyūha*) described how the sounds made by the birds in the Land of Ultimate Bliss (*Sukhāvatī*) send forth the message of the Five Faculties (Roots), the Five Powers, and the Seven Bodhi Shares, which are listed in this lesson.

pañca　五　five
indriya　根、官能（中性 neut.）　faculty

Pañcendriyāni　五根　**Five Faculties**
1. *śraddhā*（陰性 fem.）信 faith
2. *vīrya*　（中性 neut.）進 vigor
3. *smṛti*　（陰性 fem.）念 mindfulness
4. *samādhi*（陽性 mas.）定 concentration
5. *prajñā*　（陰性 fem.）慧 wisdom

（下接右欄 Continued on next column）

當五根完全淨化了，沒有染污了，就會得到五力：*pañca-balāni*（中性）

When the Five Faculties are fully developed, they become the Five Powers: *pañca-balāni* (neuter).

sapta　七　seven
bodhi　菩提　（陰性 fem.）Bodhi
aṅga　分／四肢／支分（中性 neut.）
　　　　share/limb/division

Sapta-bodhyaṅgāni 七菩提分 **Seven Bodhi Shares**
1. *Dharma·-pravicaya·*　擇法覺分 selection of a Dharma
2. *vīrya*　精進覺分 vigor
3. *prīti*（陰性 fem.）　喜覺分　joy
4. *praśrabdhi*（陰性 fem.）除覺分 calming
5. *upekṣā*（陰性 fem.）捨覺分　renunciation
6. *samādhi*　定覺分　concentration
7. *smṛti*　念覺分　mindfulness

・（陽性）　(masculine)

梵文第七十七課

SANSKRIT LESSON #77

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中译 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र तेषाँ मनुष्याणाँ तँ शब्दँ बुद्धमनसिकार उत्पद्यते
धर्ममनसिकार उत्पद्यते सङ्घमनसिकार उत्पद्यते ॥

tatra teṣāṃ manuṣyāṇāṃ taṃ śabdaṃ śrutvā buddhamanasikāra utpadyate
dharmamanasikāra utpadyate saṅghamanasikāra utpadyate //

…Then for those persons having heard that sound there arises mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of the Saṅgha.…

其土眾生，聞是音已，皆悉念佛、念法、念僧。

極樂世界的眾生聽到眾鳥宣流法音的時候，*tatra* 然後 *teṣāṃ manuṣyānām* 於這些人（陽性、多數、直接受詞屬格；名詞為 *manuṣya*）*taṃ śabdaṃ* "那聲音"（直接受格、單數、中性；名詞是 *śabda*）是 *śrutvā* "聽聞" 的直接受詞 。（having heard 的動名詞來自字根 √*śru-* 「聽、聽聞」），*buddha-manasikāra* 「念佛」（主格、單數、陽性）是 *utpadyate* 「當下油然而興」（現在式、及物的、反身的、直敘型第三人稱、單數，來自字根 √*pad-* 「步、行」+字首 *ut-*「上、外、開、離」）的主詞。還有 *dharmamanasikāra* 「念法」 *utpadyate* 「生起」以及 *saṅgha-manasikāra* 「念僧」 *utpadyate* 「生起」。極樂世界的眾生在聆聽了眾鳥所發出的雅音之後，變得念念不離三寶。

When living beings in *Sukhāvatī* hear the sounds of the birds speaking Dharma, *tatra* **then** *teṣāṃ manuṣyānāṃ* **for those persons** (mas. pl., genitive of indirect object; noun is *manuṣya*) *taṃ śabdaṃ* **that sound** (acc. s. neuter; noun is *śabda*), direct object of *śrutvā* **having heard**, gerund from root √*śru-* **hear**, *buddha-manasikāra* **Buddha-mindfulness/mindfulness of the Buddha** (nom. s. mas.) subject of *utpadyate* (**there**) **arises** (pres. middle indicative 3rd person s. from root √*pad-* **fall** + prefix *ut-* **up**). Also, *dharmamanasikāra* **mindfulness of the Dharma** *utpadyate* **arises**, and *saṅgha-manasikāra* **mindfulness of the Saṅgha** *utpadyate* **arises** too. They all become mindful of the Triple Jewel upon hearing the subtle and wonderful sounds sent forth by the splendid birds in the Land of Happiness.

梵文第七十八課

SANSKRIT LESSON #78

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्किँ मन्यसे शारिपुत्र
तिर्यग्योनिगतास्ते सत्त्वाः ।

tat-kiṃ manyase śāriputra tiryagyonigatās-te sattvāḥ /

What do you think, Śāriputra? Are these beings that have fallen to animal birth?"

舍利弗，於意云何？這些眾生已經墮落到畜生趣否？

釋迦牟尼佛在告訴了舍利弗，關於極樂世界的眾鳥宣說法音的事之後，現在佛就問他一個問題：*tat-kiṃ*「什麼」（照字面來說，*tat* 是彼、彼等，*kiṃ* 是「何者、如何、何故」，兩者都是直接受格、單數、中性的代名詞。前者為指示詞，後者是疑問詞。）是動詞 *manyase* 的直接受詞。*manyase*「你認為呢？」（第二人稱、單數、現在式、直敘式、反身的、來自字根 √man-「思惟」），*śāriputra*「舍利弗」（呼格、單數、陽性的專有代名詞）與 *sattvāḥ*「生物、有情、眾生、生命」有一致性（人稱、性數、格等），*tiryagyonigatās*「（那些生物、有情、眾生、生命）已經墮落（字面義為「去到」）到畜生趣」（主格、多數、陽性、完成式，來自字根 √gam-「行、去」），其與前面 *te sattvāḥ* 也是一致的（人稱、性、數、格等）。

梵文並不需要一個定動詞，像是 *santi*「（他們）是」，因為過去分詞本身即具動詞的效力。當佛陀問道：「你認為這些淪為畜生趣的鳥，是它們的業報有以致此的嗎？」你以為呢？

Śākyamuni Buddha has just told his disciple Śāriputra about the birds that speak Dharma in the Land of Happiness, and now he asks him a question: *tat-kiṃ* **what** (literally *tat* **that** *kiṃ* **what**, both accusative singular neuter pronouns, the first demonstrative, the second interrogative), direct objects of the verb *manyase* **do you think** (second person singular, present indicative middle from root √*man-* **think**), *śāriputra* **Śāriputra** (vocative singular masculine; a proper noun)? **Are** (understood) *te* **these** (nominative plural masculine of the demonstrative pronoun), agreeing with *sattvāḥ* **beings** *tiryagyonigatās* **(that) have fallen**—literally 'gone'—**to animal birth**"—the nominative plural masculine perfect participle from root √*gam-* **go**, agreeing with *te sattvāḥ*.

Sanskrit does not require a finite verb such as *santi* **(they) are**, and the past participle itself has a verbal force. The Buddha is asking, "Do you think these birds are beings that have fallen into the destiny (*gati*) of animals as retribution for their karmic offenses?" What is your opinion?

梵文第七十九課

SANSKRIT LESSON #79

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

न पुनरेवं द्रष्टव्यं।

na punar-evaṃ draṣṭavyam/   **It should not, however, be seen in that way.**

汝勿謂此鳥，實是罪報所生。

由於料想舍利弗會認為極樂世界中這些法音宣流的眾鳥，是因為它們的業報才會感得其畜生身，於是釋迦牟尼佛說 *na punar-evaṃ draṣṭavyam*，「這件事是這樣子看的」。這兒用了三個無語尾變化的字：*na*「不」，*punar*「再者／可是」和 *evam*「如此／這樣」。*Draṣṭavyam* 是動詞狀的形容詞，由字根 √ *dṛś*-「見、觀」，和動詞狀形容詞字尾 –*tavya* 構成。

　　當 √*dṛś* 與 –*tavya* 聯結在一起時，會產生某些音的改變（*sandhi*），當母音 *ṛ* 改成 *ra*，*ś* 改成 *ṣ* 時，會影響 *t* 發音成 *ṭ*（舌頭捲曲後翻接觸口腔上部），由此而形成的動詞狀形容詞 *draṣṭavya* 其音調亦從而改變。此字附加的語尾是用來表示格（此處為主格）、數（此處為單數）、性（此處為中性）。又此字的構造和人稱無關，相當於英文的「它應被看到／它可以被看到」。注意 *asti*（它是）在梵文裡是不需要特別表達的。

　　梵文中表示責任、義務的概念——「應被看到／會被看到」——都是將動詞狀形容詞加上 –*tavya* 的字尾。此處這些鳥之所此為鳥的情況「不可」也不「不應」*evam*「作如是觀」。亦即，任何人都不可將它們視為墮落畜生道的鳥，何以故？

Anticipating that his disciple Śāriputra is thinking the Dharma-speaking birds in Sukhāvatī are beings that have fallen to be animals due to offenses, Śākyamuni Buddha now says *na punar-evaṃ draṣṭavyam*, **it should not, however, be seen in that way**. Three indeclinable words are used: *na* **not**, *punar* **again/however**, and *evam* **in that way/thus**. *Draṣṭavyam* is the gerundive (verbal adjective) formed from root √ *dṛś*- **see**, plus the gerundive suffix –*tavya*.
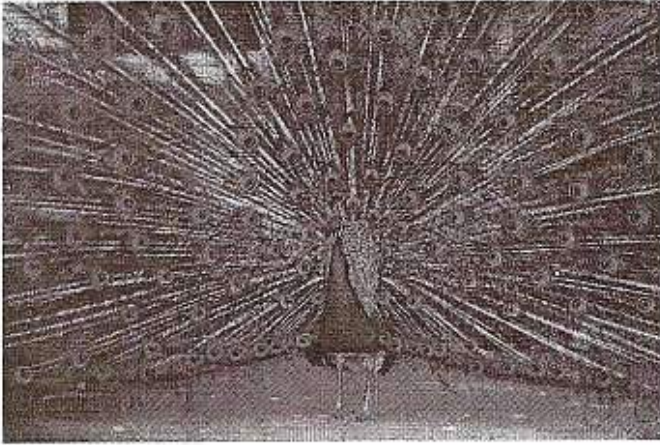
When √*dṛś*- and –*tavya* are combined, certain sound changes take place (*sandhi*). The vowel *ṛ* changes to *ra*, and *ś* becomes *ṣ*, influencing *t* to be pronounced *ṭ* (retroflex with the tongue curled back to the roof of the mouth). The resulting gerundive *draṣṭavya* is then inflected, that is, it adds an ending to express case (here nominative), number (here singular) and gender (here neuter), for this is an impersonal construction, equivalent to "it should be seen/it is to be seen" in English. Note that Sanskrit does not need to express the words it... **be/it is** (*asti*).

The idea of obligation—**should be seen/to be seen**—is given by the gerundive suffix –*tavya* in Sanskrit. Here the birds' situation is **not to be seen/should not be seen** *evam* **in that way**. That is, no one should look upon those birds as having fallen to animal birth. Why not?

梵文第八十課

SANSKRIT LESSON #80

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्कस्माद्धेतो: ।　　*tatkasmāddhetoḥ/*

Why is that?　　所以者何？

釋迦牟尼佛在描述了極樂世界的 *h a m s ā ḥ*
「雁」，*krauñcāḥ*「鴻鵠」和 *mayūrāḥ*「孔雀」
如何出和雅音，宣流佛法之後，就問舍利弗是
否他視此鳥為 *tiryagyonigatāḥ*「業報所生」。在
舍利弗準備回答之前，佛陀又說了：*na punar-
evaṃ draṣṭavyam*，「不可作如是觀」。接著佛
陀又問：*tatkasmāddhetoḥ*，「何以故？」

　　Tat 為主格、中性、單數的指示代名詞
「這個／那個」。在梵文的書寫體系中，雖然
後面的 *–t* 被改成發音的 *kasmād* 後，再加在
hetoḥ 起首的 *h-* 之前。至於 *hetoḥ* 起首的 *h-* 也因
受到影響而變成了 *d h-*。而且，為了書寫省
事，在經文中這兩個字是合起來寫的。

　　Hetoḥ 是陽性名詞 *hetu*「因／原因」的奪格、
單數。此處，這個奪格表示原因或發端，所以
kasmād-d-hetoḥ 意為「所以者何？何故。」照字
面翻譯，*tad kasmād-d-hetoḥ* 是在問「這是什麼
道理？」，亦即，為何我們不應把極樂世界的
眾鳥視為墮落到三惡道中之畜生道的眾生？

After describing how the *hamsāḥ* **geese,** *krauñcāḥ*
curlews, and *mayūrāḥ* **peacocks** chant the
Buddhadharma in Sukhāvatī, Śākyamuni Buddha
asked his disciple Śāriputra if he thought the birds
were *tiryagyonigatāḥ*, born as animals because of
karmic retribution. Before Śāriputra could answer,
the Buddha said: *na punar-evaṃ draṣṭavyam*, "It
shouldn't be seen that way." Now the Buddha asks:
tatkasmāddhetoḥ, **Why is that?**

　　Tat is the nominative neuter singular of the de-
monstrative pronoun **"this/that."** In the Sanskrit writ-
ing system, the final *–t* is joined to the initial *k-* of
kasmād, but they are separate words.

　　Kasmāt is the ablative singular masculine of the
interrogative pronoun **who/what?** Here it is written
kasmād, final unvoiced *–t* changing to voiced *–d* be-
fore the intial *h-* of *hetoḥ*. The initial *h-* of *hetoḥ* is in
turn influenced to become *dh-*, and for economy in
writing, the two words are also joined in the script.

　　Hetoḥ is the ablative singular of the masculine
noun *hetu* **cause/reason.** The ablative case here ex-
presses cause or origin, and so *kasmād-d-hetoḥ* means
for what reason? and *tad kasmād-d-hetoḥ* literally asks,
"This for what reason?" That is, why shouldn't we
consider the birds in the Land of Happiness beings
that have fallen into the destiny of animals, one of
the three evil destinies?

梵文第八十一課

SANSKRIT LESSON #81

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

नामापि शारिपुत्र तत्र बुद्धक्षेत्रे निरयाणं नास्ति तिर्यग्योनीनां यमलोकस्य नास्ति ।

nāmāpi śāriputra tatra buddhakṣetre nirayāṇaṃ nāsti tiryagyonīnāṃ yamalokasya nāsti /

Śāriputra, in that Buddhaland there is not even the name of hells, nor is there of animals or of Yama's world.

彼佛國土，無三惡道。舍利弗，其佛國土，尚無惡道之名，何況有實。

編者按：上期因技術上的困難，以致刊出之文中，字型出現許多錯謬。本期予以重刊，並謹向作者與讀者致歉！

Editor's note: Due to technical difficulties, there were numerous font errors in last issue's lesson. Therefore we are printing the correct version here. Our sincere apology to the author and all the readers!

之前佛陀已經問過他的弟子舍利弗，何以不應把極樂世界的眾鳥視為罪報所生。現在，佛陀又自問自答地說道 *tatra*「在那個」 *buddhakṣetre*「佛土、佛國」*nāsti*「有」(*asti* 為第三人稱、單數、現在式、主動語態、直敘法、來自字根 √*as-*「有」)「非」（*na* 為否定不變詞）- 注意 *api*「甚至」（用作加強語氣節不變詞）為 *nāsti* 組合而成。*nāma*「這一名稱、名」（主格、中性名詞 *nāman* 的單數形）- 注意 *nāmāpi* 為 *nāma + api* 合成 - *nirayāṇāṃ* 地獄道的（屬格、陽性名詞 *niraya*「地獄道」的複數形）。

留意梵文中主詞的位置。此處的主詞 *nāma* 放在句首，而限定動詞（此處為 *asti*）則

The Buddha has just asked his disciple Śāriputra why he shouldn't consider the birds in Sukhāvatī beings who have fallen to be animals. Now the Buddha begins to answer his own question, saying, *tatra* **in that** *buddhakṣetre* **Buddhaland** *nāsti* **there is** (*asti*, third person singular present active indicative from root √*as-* **be**) **not** (*na* negative particle)—note that *na* + *asti* combine to make *nāsti*—*api* **even** (emphatic particle) *nāma* **the name** (nominative singular of the neuter noun *nāman*)—note that *nāma* + *api* combine to make *nāmāpi*—*nirayāṇāṃ* **of the hells** (genitive plural of the masculine noun *niraya* **hell**).

Notice how Sanskrit places the main word, here the subject *nāma*, first in the sentence, and tends to put the finite verb, here *asti*, at the end. Not even the name of the hells or hell beings exists in the Land

置于句末。在阿彌陀佛的極樂國土，尚無地獄道之名，何況有實。*nāsti*「也沒有」（意涵「名字」在此）*tiryagyonīnāṃ*「畜牲道的、傍生」（意涵「或者」在此省略）*yamalokasya*「鬼道的、冥界、琰魔界」。梵字 *nāma*「名字」有三個從屬屬格：① *nirayāṇāṃ*「地獄道的」；② *tiryagyonīnāṃ*「畜生道的」（屬格，爲複合名詞 *tiryagyoni* 的複數形，若照字面義，*tiryañc*「橫走、斜、歪／畜牲‐」*yoni*「子宮／出生之處」）；③ *yamalokasya*「鬼道的」（屬格、單數、複合字，爲 *yama*「閻羅王」，+ *loka*「世界」、視界、世間）

　　在極樂國土──不要說真有三惡道了──即連三惡道（地獄、畜牲、餓鬼）的名稱都不曾聽聞的。

of Happiness of Amitābha Buddha, *nāsti* **nor is there** (understood **the name**) *tiryagyonīnāṃ* **of animals** (understood **or**) *yamalokasya* (**of**) **ghosts**. The Sanskrit word *nāma* **name** has three dependent genitives: 1) *nirayāṇāṃ* **of the hells**; 2) *tiryagyonīnāṃ* **of animals** (genitive plural of the compound noun *tiryagyoni*, literally *tiryañc* **going horizontally/an animal**, *yoni* **womb/place of birth**); and 3) *yamalokasya* **of Yama's world** (genitive singular of the compound noun from *yama* **Yama**, King of the ghosts + *loka* **world**).

In the Land of Happiness, there aren't even words to name the three evil paths, those of hell-beings, animals or ghosts.

梵文第八十二課

SANSKRIT LESSON #82

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

ते पुनः पक्षिसङ्घास्तेनामितायुषा तथागतेन निर्मिता धर्मशब्दं निश्चारयन्ति । एवंरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥६॥

te punaḥ pakṣisaṅghāstenāmitāyuṣā tathāgatena nirmitā dharmaśabdaṃ niścārayanti/
evaṃ rūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṃkṛtaṃ tad buddhakṣetraṃ//6//

Moreover, these flocks of birds (have been) transformationally created by the Tathāgata Amitāyus (to) make the Dharma sound come forth. With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

是諸眾鳥，皆是阿彌陀佛，欲令法音宣流，變化所作。舍利弗，極樂國土，成就如是功德莊嚴。

「阿彌陀經」裡，釋迦牟尼佛已經告訴過舍利弗，在阿彌陀佛的國土中，不要說 有三惡道了，即連三惡道的名稱也是沒有的。可是爲何又有這些鳥呢？釋迦牟尼佛繼續說道：*punaḥ*「並且」*te*「這些」（主格、複數、陽性、指示形容詞、語幹爲 *ta-*)，*pakṣi-saṅghas*「群眾」（*saṅghas*）「鳥」（*pakṣin*，複合字中的 *pakṣi—*字面義爲 「翅膀 *pakṣa* 持有者 *-in*」）。這個複合字是主格、複數、陽性，爲句中的主詞。他們已被 *nirmitā (s)*「變化所作」。注意因爲下一個字的 *dh-* 有發音，所以此字（主格、複數、陽性）的 *-s* 就被省略。*Nirmitās* 爲完成式被動語態的分詞（主格、複數、陽性）和 *te* 及 *pakṣisaṅghas* 呼應一致。它是由字根 √*mā-*「計量、計度」就如同英語裡加了 - e d 。

In the *Amitābha Sūtra,* Śākyamuni Buddha has just told his disciple Śāriputra that not even the names of the three evil paths exist in the Land of Happiness of Amitābha Buddha. Why then are there birds? Śākyamuni Buddha continues saying: *punaḥ* **moreover,** *te* **these** (nom. pl. mas. of the demonstrative adjective with stem in *ta-*), *pakṣi-saṅghas* **flocks** (*saṅghas*) **of birds** (*pakṣin, pakṣi* in compound—literally **wing** *pakṣa* **possessors** *-in*). The compound is nom. pl. mas., and subject of the sentence. They have been *nirmitā (s)* **transformationally created.** Note that final *-s* of the nom. pl. mas. form was lost before the following voiced sound *dh-*. *Nirmitās* is the perfect passive participle, nom. pl. mas. agreeing with *te* and *pakṣisaṅghas*. It is formed from root √*mā-* **measure** + prefix *nir-* **forth/out** + the perfect passive suffix *-ta* which = English *-ed*.

眾鳥的被創生是 tena 「藉著這位」（字面義為「藉著那位」，助格、單數、陽性的指示形容詞。語幹為 ta- ），tathāgatena Tathāgata（tathā 「如」和 gata「去」或 āgata「來」的助格、單數、陽性。連聲的形式是兩者皆可。amitāyuṣā Amitāyus（完成式被動語態分詞 amita 「無量」，從字根 √mā-「計量、計度」和前綴 a-「不、非」，加完成式被動語態分詞語尾 –ta 而來的助格、單數、陽性。注意加上此語尾後，nirmita 和 amita 的字根 √ mā- 皆減弱為 √ mi-。）amitāyus 是 amita 和 āyus「壽命」的組合。在此是佛名，為所有格形容詞複合詞，陽性，與 tathāgata 一致，字義為「擁有無量、無限壽命者」。

那些化生的鳥群，niścārayanti「出、行」dharma「法」śabdam「音、聲」。Niścārayanti 是這句的限定動詞。是使役語幹，由字根 √ car-「行」加前綴 nir-「出」（-r 在 c- 之前變成 -ś）的第三者、複數、現在主動陳述語氣動詞形式。這使役語幹是加 –aya- 而成的。–nti 是第三者複數、現在主動陳述語氣動詞形式的使役語尾。

無量壽佛、阿彌陀佛化生出那些鳥群，令其宣流法音。注意在書寫形式 pakṣisaṅghas 如何和 tena 連接，及 tena 的末尾 –a 如何與 amitāyuṣā 的 a- 合併成一個長的 ā。

evaṃrūpaiḥ śāriputra buddhakṣetra-guṇavyūhaiḥ samalaṃkṛtam tad buddhakṣetram. 「舍利弗，極樂國土，成就如是功德莊嚴。」這一段是屬於重複出現的文句，意思與前面主要描述極樂國土的部分文意相近。這一段經文及其文法，已在第五十五課（本刊第400期）中詳細討論過。此回已是第四度出現了。第六節中所討論的極樂世界會說法的眾鳥，亦為成就極樂國土功德莊嚴的一部分。

The birds were created *tena* **by the**, literally **by that**, instrumental singular masculine of the demonstrative adjective with stem in *ta-*, *tathāgatena* **Tathāgata** (inst. sing. mas. of *tathā* **thus** + either *gata* **gone** or *āgata* **come**—the form in sandhi can mean both—*amitāyuṣā* **Amitāyus** (inst. sing. mas. of the perfect passive participle *amita* **un-measured** from root √*mā-* **measure** + prefix *a-* **un-** + the perfect passive participle suffix *–ta*. Note that in both *nirmita* and *amita* the root √*mā-* is weakened to √*mi-* when that suffix is added). *Amitāyus* is a combination of *amita* + *āyus* **life**, and here, as the Buddha's name, is a possessive adjective compound, mas. agreeing with *tathāgata*, meaning literally **one who possesses a life that is un-measured/measureless.**

Those flocks of birds, transformationally created, *niścārayanti* **make come forth** the *dharma* **Dharma** *śabdam* **sound**, accusative singular of the masculine noun *śabda*. *Niścārayanti* is the finite verb of the sentence, 3rd pl. present active indicative of the causative stem from root √*car-* **go/come** + prefix *nir-* **forth/out** (*-r* changes to *-ś* before following *c-*). The causative stem is formed by adding *–aya-*, and *–nti* is the 3 pl. present active indicative suffix.

The Buddha *Amitāyus*, *Amitābha* Buddha, created those flocks of birds by transformation so they would bring forth the sound of Dharma. Note how in the writing system *pakṣisaṅghas* is linked with *tena*, and how the final *–a* of *tena* combines with the following *a-* of *amitāyuṣā* as one long *ā*.

evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṃkṛtam tad buddhakṣetram. **With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.** This is again the refrain that closes the major sections of description of the Land of Happiness. The script and grammar were thoroughly discussed in Lesson 55 (VBS issue #400), and this is the fourth occurrence. Section Six has discussed the birds that speak the Dharma in Sukhāvatī, which form part of that land's adornments.

梵文第八十三課

SANSKRIT LESSON #83

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपरँ शारिपुत्र तत्र बुद्धक्षेत्रे तासाँ च तालपङ्क्तीनाँ तेषाँ च किङ्किणीजालानाँ वातेरितानाँ वल्गुर्मनोज्ञः शब्दो निश्चरति ।

punaraparaṃ śāriputra tatra buddhakṣetre tāsāṃ ca tālapaṅktīnāṃ teṣāṃ ca kiṅkiṇījālānāṃ vāteritānāṃ valgurmanojñaḥ śabdo niścarati /

Moreover, Śāriputra, in that Buddhaland when those rows of *tāla* trees and those nets of little bells are stirred by the wind, a sweet and delightful sound comes forth.

舍利弗，彼佛國土，微風吹動，諸寶行樹，及寶羅網，出微妙音。

因爲釋迦牟尼佛還想多告訴舍利弗一些關於極樂國土的事，故他說：*punaraparaṃ*「並且」，*Śāriputra*「舍利弗」，*tatra*「在那個」*buddhakṣetre*「（阿彌陀佛的）佛土」有些極其微妙的東西。這一記敘文句的文法結構，看來多少有點複雜。其主詞爲 *śabdo*[1]「聲音」，定動詞是 *niścarati*「出行、出[2]」。有二個形容詞修飾 *śabdo: valgur*[3]「甜美」和 *manojñaḥ*[4]「意適、愛樂」。都是以 *r/s/ḥ/o*[5]（單數、陽性）爲主詞的語尾變化。

Śākyamuni Buddha has more to tell his disciple Śāriputra about the Land of Happiness, and so he says: *punaraparaṃ* **moreover**, *Śāriputra* **Śāriputra**, *tatra* **in that** *buddhakṣetre* **Buddhaland** of Amitābha Buddha there is something else especially fine. The grammatical construction that describes it is somewhat complex, however. The subject of the sentence is *śabdo*[1] **sound**, and its finite verb is *niścarati* **goes forth**.[2] Two adjectives modify *śabdo*: *valgur*[3] **sweet** and *manojñaḥ*[4] **delightful**. The endings are variations of the nominative singular masculine ending: *r/s/ḥ/o*.[5]

Also dependent on *śabdo* are two more nouns in the genitive plural, each introduced by the correlatives *ca....ca*, which so combined mean **both...and**.[6] They are the compound *tālapaṅktīnāṃ* **rows of *tāla* trees**, and the compound *kiṅkiṇījālānāṃ*[7] **nets of little bells**. Each noun is modified by

從屬於 *śabdo* 的兩個名詞，都是屬格、複數，它們需要藉著相關連接詞引導而出 *ca...ca*（兩者都 ... ），這兩個複合字名詞是 *tālapaṅktīnāṃ*「諸寶行樹」和 *kiṅkiṇījālānāṃ*[7]「寶羅網」，它們各被一個指示形容詞所修飾，如 *tāsāṃ*「那些的」（屬格、複數、陰性）與 *teṣāṃ*（屬格、複數、中性）。接著是完成被動語態分詞 *īritānāṃ*「動、發動[8]」用來修飾前述兩個名詞，其人稱、性、數、格、都和最接近它的 *kiṅkiṇījālānāṃ* 一致。將陽性名詞 *vāta*「風」加在 *īrita* 之前，即 *vāta + īrita = vāterita*「風動、風煽」。

在英文裡，屬格片語通常會被放進一個由「when」所領導的關係子句裡，在極樂世界中，當微風吹動諸寶行樹及寶羅網，極其微妙聲音就隨之而出。

注釋：

1. ─ *śabda* 的主格、單數、陽性。

2. ─第三人稱、單數、現在式、主動語態、直敘法。來自字根 √*car-* + 字首 *niś-*。

3. ─主格、陽性、單數形的 *valgu*「美麗的／可愛的／甜美的（聲音）」

4. ─主格、陽性、單數形的 *manojña*「意適；愛樂」。

5. ─請看第五課（VBS #334，1998 年三月），內有完整的討論。

6. ─注意，*ca* 要放在它所連繫的字後面，而非像英文一樣放在前面。

7. ─在第五十二課（VBS #397，2003 年六月）有詳盡的討論。

8. ─屬格、複數、中性，來自字根 √ *īr-*「動、發動」。

a demonstrative adjective, whether *tāsāṃ* **of those** (genitive plural feminine), or *teṣāṃ* (genitive plural neuter). Also, the perfect passive participle *īritānāṃ* **stirred**[8] modifies both nouns, yet agrees with the noun to which it is closest: *kiṅkiṇījālānāṃ*. To *īrita* is prefixed the masculine noun *vāta* **wind**, the resulting sound combination *vāta + īrita* becoming *vāterita* **stirred by the wind.**

In English, the genitive phrase is made into a relative clause introduced by "When". When the soft wind blows through the trees and nets in the Land of Ultimate Bliss, incredibly wondrous sounds come forth.

———

Notes:

1. Nominative singular masculine of *śabda*.
2. Third person singular present active indicative from root √*car-* + prefix *niś-*.
3. Nominative singular masculine of *valgu* **beautiful/lovely/sweet (of sounds)**.
4. Nominative singular masculine of *manojña* **pleasing to the mind/delightful**.
5. See VBS #334 for full discussion.
6. Remember that *ca* is placed after the word it connects, not before it as in English.
7. These were fully discussed in Lesson 52 (VBS #397, June, 2003).
8. Genitive plural neuter from root √*īr-* **move/stir/agitate**.

梵文第八十四課

SANSKRIT LESSON #84

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तद्यथापि नाम शारिपुत्र कोटिशतसहस्राङ्गिकस्य दिव्यस्य तूर्यस्य चार्यैः
सँप्रवादितस्य वल्गुर्मनोज्ञः शब्दो निश्चरति एवमेव शारिपुत्र तासाँ च
तालपङ्क्तीनाँ तेषाँ च किङ्किणीजालानाँ वातेरितानाँ वल्गुर्मनोज्ञः शब्दो
निश्चरति ।

tadyathāpi nāma śāriputra koṭiśatasahasrāṅgikasya divyasya tūryasya cāryaiḥ sampravāditasya valgurmanojñaḥ śabdo niścarati evameva śāriputra tāsāṃ ca tālapaṅktinām teṣāṃ ca kiṅkiṇijālānāṃ vāteritānāṃ valgurmanojñaḥ śabdo niścarati |

Śāriputra, just as when a hundred thousand *koṭis* of divine musical instruments are played together by nobles (?) a sweet and delightful sound comes forth, in just the same way, Śāriputra, when those rows of *tāla* trees and nets of little bells are stirred by the wind, a sweet and delightful sound comes forth.

舍利弗，彼佛國土，微風吹動，諸寶行樹，及寶羅網，出微妙音，譬
如百千種樂，同時俱作。

這課用了一個長句，把阿彌陀佛極樂國土中的諸寶行樹及寶羅網，比喻作百千種天樂，同時俱作 ─ 自發而又和諧的。句中的許多字早已為我們所熟悉，像第66課（本刊411期）說到 *nityapravāditāni divyāni tūryāni*「天樂（如何地）長奏不息」。第75課（本刊420 期）期也談及 *indriya-bāla-bodhyanga-śabdo niścarati*「其音（是如何地）演暢五根、五力、七菩提分」。第70課（本刊415期）期內有 *koṭiśatasahasrābhiḥ puṣpavṛṣṭibhir*

This lesson contains one long sentence that compares the sound of the soft breeze moving through the trees and nets of bells which adorn the Land of Happiness of Amitābha Buddha to the playing of a huge number of heavenly musical instruments—simultaneous yet harmonious. Many of the words are already familiar. Lesson 66 (VBS issue #411) spoke of how *nityapravāditāni divyāni tūryāni* **divine musical instruments constantly sound forth.** Lesson 75 (VBS issue #420) talked of how *indriya-bāla-bodhyanga-*

「和著百千萬億的花雨」。第47課（本刊393期）則有 *koṭiśatasahasraṃ buddhakṣetrāṇām atikramya*「當有人周遊過十萬億佛土」。第52課（本刊397期）亦描敘了極樂世界是如何地 *saptabhis tālapaṅktibhiḥ kiṅkiṇījālaiśca samalaṃkṛta*「被嚴飾以七寶行樹和七重羅網」。第83課（本刊429期）論及 *tāsāṃ ca tālapāṅktīnāṃ teṣāṃ ca kiṅkiṇījālānāṃ vāteritānāṃ valgurmanojñaḥ śabdo niścarati*「微風吹動，諸寶行樹，及寶羅網，出微妙音」。

Tadyathāpi nāma 是複合字，意為「像那樣子」或為「恰如」。這段文字前面提到樂器，用了複數，但此處若照字面義逐字翻譯，則是「像那樣一種甜美的（*valgur*），意適、愛樂（*manojñaḥ*）聲音（*śabdo*），－出諸於百千萬億種（*koṭi-śata-sahasra-aṅgikasya*[1]）同時俱作的（*sampravāditasya*[2]）神、尊（*divyasya*[1]）樂器（*tūryasya*[1]），而這些樂器是由天人（？）（*cāryaiḥ*[3]）所彈奏－出、行（*niścarati*）」。發自微風吹動的諸寶行樹、及寶羅網的聲音，就是 *evameva*「像這樣子／以那樣方式」給產生出來的。因為一個 *koṭi* 給估計為千萬，所以佛國聖樂團編制之龐大無垠，早已超過我們凡夫所能理解的程度了。而這個聲音僅僅只是極樂世界的微風吹動了諸寶行樹及寶羅網所致。

1．－屬格、單數。
2．－屬格、單數；　其字首 *sam-* 有「共、同」的意思。
3．－縱使這個字已被翻譯成 *ca*「和」＋ *ārya-*「尊、聖、高貴」（助格、多數、陽性），其意義仍是相當模糊難明的。

śabdo niścarati the message ('sound') of the Faculties, the Powers, and the *bodhi* shares goes out. Lesson 70 (VBS issue #415) had *koṭiśatasahasrābhiḥ puṣpavṛṣṭibhir* with hundreds of thousands of *koṭis* of flower-rain. Lesson 47 (VBS issue #393) had *koṭiśatasahasraṃ buddhakṣetrāṇām atikramya* when one has traveled over hundreds of thousands of *koṭis* of Buddhalands. Lesson 52 (VBS issue #397) described how the Land of Happiness *saptabhis tālapaṅktibhiḥ kiṅkiṇījālaiśca samalaṃkṛta* is adorned with ... seven rows of *tala* trees, and nets of little bells. Lesson 83 (VBS issue #429) had *tāsāṃ ca tālapāṅktīnāṃ teṣāṃ ca kiṅkiṇījālānāṃ vāteritānāṃ valgurmanojñaḥ śabdo niścarati* when those rows of *tāla* trees and those nets of little bells are stirred by the wind, a sweet and delightful sound comes forth.

Tadyathāpi nāma is a combination of words that means **in just the same way as** or **just as.** Previously the musical instruments were in the plural, but here it says literally **just as a sweet** (*valgur*), **delightful** (*manojñaḥ*) **sound** (*śabdo*) of koṭi hundred thousand–fold (*koṭi-śata-sahasra-aṅgikasya*[1]) **divine** (*divyasya*[1]) **musical instrument** (*tūryasya*[1]) **played/sounded forth together** (*sampravāditasya*[2]) **by nobles (?)** (*cāryaiḥ*[3]) **goes forth** (*niścarati*). Just as that happens, *evameva* **just thus/in just the same way** the sound comes from the trees and bells stirred by the wind. Since a *koṭi* is estimated at ten million, the immensity of the celestial symphonic orchestra is beyond ordinary comprehension. And that sound is simply from the wind moving through the trees and bells in the Land of Happiness.

Notes:
1. genitive singular.
2. genitive singular; the prefix *sam-* has the meaning of **together/at the same time.**
3. if this is interpreted as *ca* and + *ārya-* noble in the instrumental plural masculine, but the meaning is obscure.

梵文第八十五課

SANSKRIT LESSON #85

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्रतेषाँ मनुष्याणँ तँ शब्दँ श्रुत्वा बुद्धानुस्मृतिः काये सँतिष्ठति
धर्मानुस्मृतिः काये सँतिष्ठति सङ्घानुस्मृतिः काये सँतिष्ठति ।

tatra teṣāṃ manuṣyāṇāṃ taṃ śabdaṃ śrutvā buddha-anusmṛtiḥ kāye saṃtiṣṭhati dharma-anusmṛtiḥ kāye saṃtiṣṭhati saṅgha-anusmṛtiḥ kāye saṃtiṣṭhati /

There, for those people, when they hear that sound, mindfulness of the Buddha is accomplished, mindfulness of the Dharma is accomplished, (and) mindfulness of the Saṅgha is accomplished.

聞是音者，自然皆生念佛、念法、念僧之心。

tatra 「在那裡」—在阿彌陀佛的極樂國土，*teṣām* 「對於那些」 *manuṣyāṇām* 「居民」—出生在那兒的人， *śrutvā* 「已經聽到／當他們聽到」 *taṃ* 「那個」 *śabdam* 「聲音」—那個出自微風吹動諸寶行樹及寶羅網的微妙聲音，*buddhānusmṛtiḥ* 「念佛」—心念著佛，*saṃtiṣṭhati* 「成就」*kāye* 「於（他們）身上」。和 *dharmānusmṛtiḥ* 「念法」—心念著法，*saṃtiṣṭhati* 「成就」*kāye* 「於（他們）身上」。和「念僧」—心念著僧，*saṃtiṣṭhati* 「成就」*kāye* 「於（他們）身上」。總之，他們所必須做的事，唯有一樁：即是聆聽微風吹動諸寶行樹及寶羅網，所發出的微妙聲音。只要聽聞了

Tatra **there,** in Amitābha Buddha's Land of Ultimate Bliss, *teṣām* **for those** *manuṣyāṇām* **(for) people,** the beings born there, *śrutvā* **having heard/when they hear** *taṃ* **that** *śabdam* **sound,** the sweet and delightful sound that comes forth when the gentle wind stirs the *tala* trees and nets of little bells, *buddhānusmṛtiḥ* **Buddha-mindfulness,** mindfulness of the Buddha, *saṃtiṣṭhati* **is accomplished** *kāye* **in (their) body,** in their persons—this just means in those people. Also, *dharmānusmṛtiḥ* **Dharma-mindfulness,** mindfulness of the Dharma *saṃtiṣṭhati* **is accomplished** *kāye* **in (their) body,** and

這樣的聲音，他們的心念裡就全都充滿了三寶：佛、法、僧。

字彙與文法

ta—
這個、那個（指示代名詞）
teṣāṃ 屬格、多數陽性，在此做為間接受詞，也是指示形容詞來形容 *manuṣyāṇāṃ*。
taṃ 受格、單數、陽性，在此是為 *śrutvā* 的直接受格，也是做指示形容詞來形容 *śabdaṃ*。

manuṣya —
人、男人、人類（是由形容詞 *manuṣya* 「人的」而成的陽性名詞）在此是間接受詞「（的）人」

śabda—
聲音（陽性名詞）
śabdaṃ 受格、單數、陽性
śrutvā 的直接受格。

śru—
聽（動詞的字根） *śrutvā*（聽到／當（他們）聽到）—*tvā* —動名詞字尾加上字根 *śru*-

anusmṛti —
念（陰性名詞，由字根 *smṛ*-「憶念／記憶」＋字首 *anu* 和名詞字尾 −*ti*）

kāya —
身體（陽性名詞） *kāye* 處格、單數、陽性。自身、本身。

sam- *sthā*- 安住、存在（由字根 *sthā*- 留、住、居、置＋字首 *sam*- 共、同。）引申為安住、成就、具足等義。動詞的 *saṃtiṣṭhati* 第三人稱、單數、現在式、主動陳述語態。

saṅghānusmṛtiḥ **Saṅgha-mindfulness**, mindfulness of the Saṅgha, *saṃtiṣṭhati* **is accomplished** *kāye* **in (their) body**. All they have to do is to hear the wind blowing through the trees and nets of bells, and they become fully mindful of the Triple Jewel: the Buddha, the Dharma, and the Saṅgha.

Vocabulary and grammar

ta- **this, that** (demonstrative pronoun).
  teṣāṃ genitive plural masculine, here used as indirect object **for those**, and as a demonstrative adjective modifying *manuṣyāṇāṃ*.
  taṃ accusative singular masculine, here direct object of *śrutvā*, and used as a demonstrative adjective modifying *śabdaṃ*.

manuṣya **person, man, human being** (masculine noun from the adjective *manuṣya* **human**).
  manuṣyāṇāṃ genitive plural masculine, here indirect object **(for) people**.

śabda **sound** (masculine noun).
  śabdaṃ accusative singular masculine, direct object of *śrutvā*.

śru- hear (verbal root)
  śrutvā **having heard/when (they) hear** (gerund suffix −*tvā* added to root *śru*-).

anusmṛti **mindfulness** (feminine noun from root *smṛ*- **remember/recollect/be mindful of**, + prefix *anu*- and noun suffix −*ti*).

kāya **body** (masculine noun) *kāye* locative singular masculine: **in body**, i.e. **in (their) persons**.

sam- *sthā*- **stand together** (root *sthā*- **stand** + prefix *sam*- **together**). By extension means **abide, succeed**, and **be accomplished**.
  saṃtiṣṭhati third person singular present active indicative of the verb: **(it) becomes accomplished**.

梵文第八十六課

SANSKRIT LESSON #86

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवँरूपै: शारिपुत्र बुद्धक्षेत्रगुणव्यूहै:
समलँकृतं तद्बुद्धक्षेत्रं ॥७॥

evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṃkṛtaṃ tadbuddhakṣetram // 7 //

With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

舍利弗，其佛國土，成就如是功德莊嚴。

這一課的課文是疊句，描述阿彌陀佛的極樂世界的主要章節到此結束。原文和文法在第五十五課,(2003 年九月號)已做了深入的討論。這是第五次出現，第七節討論如何在那個國土，當微風吹動諸寶行樹及鑲在寶羅網上的小鈴鐸，出微妙音聲，譬如百千種樂，同時俱作聞是音者，自然皆生念佛、念法、念僧之心。

This lesson's text is the refrain that closes the major sections of description of the Land of Happiness of the Buddha Amitābha. The script and grammar were thoroughly discussed in Lesson #55 (Sept. , 2003), and this is the fifth occurrence. Section seven has discussed how in that Buddhaland, when a soft wind stirs the trees and rows of little bells, a sweet and wondrous sound comes forth, just as if a hundred thousand *koṭis* of heavenly musical instruments were being played together all at the same time. When the beings in the Land of Ultimate Bliss hear those sounds, they immediately become mindful of the Triple Jewel: the Buddha, the Dharma, and the Sangha.

梵文第八十七課

SANSKRIT LESSON #87

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्किँ मन्यसे शारिपुत्र केन कारणेन स तथागतोऽ मितायुर्नामोच्यते।

Tatkiṃ manyase śāriputra kena kāraṇena sa tathāgato'mitāyurnāmocyate

**What do you think, Śāriputra? For what reason is that Thus Come One
named Limitless Life?**

舍利弗，於汝意云何，彼佛何故號阿彌陀佛？

釋迦牟尼佛問 *Śāriputra* 舍利弗，*tat* 於此 *manyase²* 汝意 *kiṃ¹* 云何？ *sa⁵tathāgato⁶* 彼佛 *kena³* 何 *kāraṇena⁴* 故 *namocyate* 號 *'mitāyur⁷* 阿彌陀(無量壽)？梵文的詞序把主動詞放在後面，按字義 *nāma⁹* 名號 *ucyate⁸* 稱爲 *'mitāyur*，即 *amitāyus* 無量壽。 *Amita* 是無量， *āyus* 是壽。字義上這個複合詞是擁有無量壽命者。爲什麼阿彌陀佛有那個名字呢？

註：

1. 疑問代名詞之對格、單數、中性。
2. 第二單人稱動詞字根 √*man-* 思惟之現在式陳述語氣及物、反身。語態。
3. 疑問形容詞之具格、單數、中性，修飾 *kāraṇena* 。

Śākyamuni Buddha now asks *tat* **this** *kiṃ¹* **what** *manyase²* **do you think** *śāriputra* **Śāriputra?** *Kena³* **for/ by what** *kāraṇena⁴* **reason** (is) *sa⁵* **that** *tathāgato⁶* **Thus Come One** *'mitāyur⁷* **Limitless Life** *namocyate* **(is) named?** Word order in Sanskrit puts the main verb at the end, literally *ucyate⁸* **he is called/is he called** *nāma⁹* **by name** *'mitāyur*, **that is,** *amitāyus* **Limitless/Unlimited Life.** *Amita* means **unlimited**, and *āyus* means **life**, and so the compound means literally **one who has unlimited life.** Why does the Buddha Amitāyus have that name?

Notes:

1. Accusative singular neuter of the interrogative pronoun.
2. Second person singular verb, present indicative

4. 中性名詞 *kāraṇa* 之具格、單數。

5. 指示形容詞之主格、單數修飾陽性名詞 *tathāgato*。注意變音(字音組合)使 *sas* 於此在詞首 *t-* 前成為 *sa*。

6. 陽性名詞 *tathāgata*，動詞 *ucyate* 之主語，之主格、單數。注意詞尾 *-s* 和詞首 *a* 組合變成 *-o-*。

7. 正如註六所聞，*amitāyus* 之詞首 *a-* 消失，和詞尾 *-s* 在詞首 *n-* 之前成為 *-r*。

8. 第三單人稱動詞字根 √*vac-* 在顛倒的 *uc-* 成為現在語幹，之現在式陳述語氣被動。語態。

9. 中性名詞 *nāman* 之副詞的對格。*nāma* 的詞尾 *-a* 和 *ucyate* 的詞首 *u-* 組合成 *-o-* 變成 *-ocyate*。

middle voice, of root √*man-* **think**.

3. Instrumental singular neuter of the interrogative adjective, modifying *kāraṇena*.

4. Instrumental singular of the neuter noun *kāraṇa*.

5. Nominative singular of the demonstrative adjective, modifying the masculine noun *tathāgato*. Note that sound sandhi (sound combination) makes *sas* appear here as *sa* before initial *t-*.

6. Nominative singular of the masculine noun *tathāgata*, subject of verb *ucyate*. Note that final *-s* becomes *-o-* in combination with initial *a-*.

7. Initial *a-* of *amitāyus* disappears as per note 6, and final *-s* becomes *-r* before initial *n-*.

8. Third singular verb, present indicative passive, of root √*vac-* which forms the present stem in reversed *uc-*.

9. Adverbial accusative of the neuter noun *nāman*. Final *-a* of *nāma* and initial *u-* of *ucyate* combine into *-o-* giving *-ocyate*.

梵文第八十八課

SANSKRIT LESSON #88

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य खलु पन: शारिपुत्र तथागतस्य तेषाँ च मनुष्याणाम्
अपरिमितमायु:प्रमाणँ ।

tasya khalu punaḥ śāriputra tathāgatasya teṣāṃ ca manuṣyāṇāṃ aparimitam-
āyuḥpramāṇaṃ /
Moreover you should know, *Śāriputra*, the length of life of that Thus Come One
and of those people is unlimited.

又舍利弗，彼佛壽命，及其人民無量無邊阿僧祇劫。

第八節是以提問為何阿彌陀佛擁有無量
壽的名號。而現在是開始答覆這個問
題。釋迦牟尼佛告訴其弟子舍利弗
śāriputra「又舍利弗，彼佛壽命，及其
人民無量無邊」。

這一句的主詞是 *āyuhpramānaṃ*，
中性詞 *pramāna*「量、尺度、容積」的
主格、單數，加上中性詞 *āyus* 壽命，在
pramāna 的 *p-* 之前成為 *āyuh*，組成複
合詞 *āyuhpramāna*「壽命限量」。*tasya*
tathāgatasya 是主詞的從屬，屬格、單
數、陽性。及 *teṣāṃ manuṣyāṇāṃ* 屬
格、複數、陽性。動詞「是」沒有被表

Section Eight began by asking why Amitābha Buddha
has the name Amitāyus, which now starts to be answered.
Śākyamuni Buddha tells his disciple *Śāriputra (śāriputra)*,
**"Moreover (*punaḥ*) you should know (*khalu*), the length
(*pramāṇaṃ*) of life (*āyuḥ*) of that (*tasya*) Thus Come One
(*tathāgatasya*) and of those (*teṣāṃ*) people (*manuṣyāṇāṃ*)
is unlimited (*aparimitam*)."**

The subject of this sentence is *āyuhpramāṇam*, nomina-
tive singular of the neuter noun *pramāṇa* **length/mea-
sure/extent,** to which is added the neuter noun *āyus* **life/
duration of life,** *āyuḥ* before the *p-* of *pramāṇa* when put
into compound to make the compound noun
āyuhpramāṇa **length of life.** Dependent on the subject

達，唯有完成式被動分詞 *aparimita*「限界」（否定的接頭 *a-*，「不」、「非」，接頭 *pari-* 遍，及字根 √*mā-*「計量」、「計度」）。這個分詞被當成形容詞來修飾 *āyuḥpramāṇaṃ*。

　　既然屬格表示擁有，這等於說「那個如來及其人民擁有無量無邊的壽命。從這一些您是否可推想彼佛何故號阿彌陀「無量壽」？

are *tasya tathāgatasya*, genitive singular masculine, and *teṣāṃ manuṣyāṇāṃ*, genitive plural masculine. No verb **is** is expressed, but simply the perfect passive participle *aparimita* **unmeasured/ unlimited** (privative prefix *a- un-*, prefix *pari-* **around**, and root √*mā-* **measure**). The participle is used as an adjective modifying *āyuḥpramāṇaṃ*.

Since the genitive case denotes possession, this amounts to saying, **That Thus Come One and those people have a duration of life which is unmeasured, limitless.** Are you able to tell from this much why that Buddha is called Amitāyus?

梵文第八十九課

SANSKRIT LESSON #89

恆賢師 文　BY BHIKSHUNI HENG HSIEN
恆田師中译　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तन कारणेन स तथागतो ऽमितायुर् नामोच्यत ।

tena kāraṇena sa tathāgato 'mitāyur namocyate
For this reason that Thus Come One is named 'Limitless Life'.

是故如來名阿彌陀。

在第八十七課，佛陀問其弟子 *Śāriputra*「舍利弗」， *kena kāraṇena* 「何故」 *sa tathāgato 'mitāyur namocyate* 「彼佛號阿彌陀」？ 在第八十八課，佛陀解說阿彌陀的壽命及極樂世界人民的壽命，無量無邊。

這一期，則出結論： *tena kāraṇena* 「是故」 *sa tathāgato 'mitāyur namocyate* 「彼佛號阿彌陀——無量壽」。唯一與第八十七課句子的差別是 *tena* 「這」指示形容詞取代了 *kena* 「何故」疑問代名詞。阿彌陀佛的名號之一，是由 *amita*「無量」與 *āyus*「壽」組合成為 *amitāyus* 「無量壽」這個名字。

In Lesson#87, the Buddha asked his disciple *Śāriputra*, *kena kāraṇena* **For what reason** *sa tathāgato 'mitāyur namocyate* **is that Thus Come One named 'Limitless Lifes'?** In Lesson #88, the Buddha explained that Amita Buddha's lifespan is unmeasured–limitless–and so is that of the other people in the Land of Happiness, *sukhāvatī*. In this issue, the conclusion is drawn: *tena kāraṇena* **For this reason** *sa tathāgato 'mitāyur namocyate* **that Thus Come one is named 'Limitless Life'.** The only difference from the sentence in Lesson #87 is that *tena*, the demonstrative adjective **this**, now replaces the interrogative adjective *kena* **what**. In one name for Amita Buddha, then, *amita* **limitless** joins with *āyus* **life** to form the name *amitāyus* **Limitless Life**.

SANSKRIT LESSON #90

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य च शारिपुत्र तथागतस्य दश कल्पा
अनुत्तरँ सम्यक्सँबोधिम् अभिसँबुद्धस्य ॥ इ ॥

tasya ca śāriputra tathāgatasya daśa kalpā

anuttaraṃ samyaksaṃbodhim-abhisaṃbuddhasya //8//

**And Śāriputra, that Thus Come One accomplished
Unsurpassed, Proper, Equal, Right Enlightenment ten kalpas ago.**

舍利弗，阿彌陀佛成佛以來，於今十劫。

Śākyamuni Buddha has been telling his disciple Śāriputra about the measureless life span of Amita Buddha. Now he says: *ca* **and** *śāriputra* **Śāriputra,** *tasya* **of that** *tathāgatasya* **Thus Come One** *abhisaṃbuddhasya* **having accomplished** *anuttaraṃ* **unsurpassed,** *samyak-* **proper, equal** *saṃbodhim* **right enlightenment** (there are) *daśa* **ten** *kalpā(ḥ)* **kalpas/aeons.**

The construction sounds unusual in English. The grammatical subject of the sentence is *kalpā(ḥ)* **kalpas,** nominative plural masculine, modified by *daśa* **ten.** No finite verb is expressed. Instead, the genitive case is used (masculine singular),

釋迦牟尼佛仍在為舍利弗講述阿彌陀佛的無量壽。現在，他又說了：*ca*「並且」，*śāriputra*「舍利弗」*tasya*「於中」*tathāgatasya*「如來」*abhisaṃbuddhasya*「經達到」*anuttaraṃ*「至高無上的」*samyak-*「正等」*saṃbodhim*「正覺」（於今）*daśa*「十個」*kalpā(ḥ)*「劫/無限長的時間」。

這結構在英文顯得很特殊。這一句之文法上的主題是 *kalpā(ḥ)*「劫」（主格、複數、陽性）由 *daśa*「十個」修飾。裡頭沒有限定動詞，反而用上了屬格（陽性、單數），如 *tasya tathāgatasya* 和 *abhisaṃbuddhasya* 它們的字尾都是以 –sya 表示為屬格。語幹 *abhisaṃbuddha-*

照字面翻，意爲"究竟全然地開悟"，來自字根 √budh- 「覺悟」，上加兩字首 abhi- 和 sam-，並加上完成式及物、反身／被動語態分詞 -ta 爲字尾。在 budh + ta 方面，t 同化爲 d，送氣音 (h) 換到末尾，於是有了 buddha-「開悟的」這個分詞，它帶著一個對格（陰性、單數，因 bodhi 是陰性名詞），是 sambodhim「正覺」－其被最高級形式的形容詞 anuttaram（對格、單數、陰性）所修飾。

若按字面直譯，這段文字讀來應是這樣，「而且，舍利弗，於中如來究竟全然地開悟，達到至高無上的正等正覺：十劫」，亦即「彼佛成佛以來，於今十劫」－意指此事自發生迄今，有這樣久的時間了－真是好長好長啊！

indicated by the ending -sya on tasya, tathāgatasya, and abhisaṃbuddhasya. The stem abhisaṃbuddha- means liter-ally **fully and rightly awakened**, from root √budh- **wake up** plus the two prefixes abhi-and sam-, and the perfect middle/passive participle suffix -ta. In budh + ta, t assimilates to d, and the aspiration (h) shifts to the end, giving buddha- **awakened**. That participle takes an internal accusative (feminine singular because bodhi is a feminine noun) sambodhim **right enlightenment**, modified by the superlative adjective (accusative singular feminine) anuttaram.

Literally the phrase reads, **And Śāriputra, of that Thus Come One fully and rightly awakened to unsurpassed, proper, equal, right awakening: ten kalpas.** That is equiva-lent to, **that Thus come One awakened to unsurpassed, proper equal, right enlightenment has ten kalpas** —which just means it has been that long since it happened—quite a long time!

梵文第九十一課

SANSKRIT LESSON #91

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्किँ मन्यसे शारिपुत्र केन कारणेन स तथागतो ज्मिताभोनामोच्यते।

Tat-kiṃ manyase Śāriputra kena kāraṇena sa tathāgato 'mitābho nāmocyate /
What do you think, Śāriputra, for what reason is that Thus Come One called 'Limitless Light'?

於汝意云何，舍利弗，彼佛何故號「阿彌陀」？

釋迦牟尼佛已經告訴他的弟子，何以阿彌陀佛號「無量壽」，現在他又問及阿彌陀佛的其他名號，故說：*tat-kiṃ*「什麼」*manyase*「你認為呢」*Śāriputra*「舍利弗」，*kena*「為了什麼」*kāraṇena*「原因」（以是）*sa*「那個」*tathāgato*「如來」*nāmocyate*「（被）號稱」*(a)mitābho* (Amitābha)「無量光」。

參考先前的梵文課內容，以利接下來字彙和文法的充分討論。

留意在 *sa tathāgato 'mitābho namocyate* 裡字音的合併。*sas* 在字首為 *t-* 的字前，會變成 *sa tathāgatas + amitābhas* 變成 *tathāgato mitābho*（前字後面的 *-as* 和後 字起頭的 *a-*，併成 *-o-*；所有的字尾 *-as*，在其下一個字的字首為 *n-* 時，都轉變為 *-o*）。注意「南無阿彌陀佛」在梵文中，與格的語尾音和其語音變化：是 *n a m o 'mitābhabuddhāya*。現在，問題是何以佛陀稱阿彌陀佛為「無量光」？

Śākyamuni Buddha has been telling his disciple why Amita Buddha is called Amitāyus **Limitless Life**, and now he asks about his other name saying: *tat-kiṃ* **what** *manyase* **do you think** *Śāriputra* **Śāriputra**, *kena* **for what** *kāraṇena* **reason (is)** *sa* **that** *tathāgato* **Thus Come One** *nāmocyate* **(is) called** *(a)mitābho* (**Amitābha**) **Limitless Light**.

Consult previous Sanskrit lessons for a full discussion of the vocabulary and grammar.

Note how the sounds combined in this: *sa tathāgato 'mitābho nāmocyate. sas* became *sa* before initial *t-, tathāgatas + amitābhas* became *tathāgato 'mitābho* (the combination of final *–as* and initial *a-* resulting in nothing being left but *–o*; and the final *–as* before initial n- also turning to *–o*). Note that the Sanskrit for Namo Amitābha Buddha with the sound changes and case ending for the dative is: *namo 'mitābhabuddhāya.* The question now is why is that Buddha called Amitābha **Limitless Light**?

梵文第九十二課

SANSKRIT LESSON #92

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य खलु पुनः शारिपुत्र तथागतस्य* आभाप्रतिहता
सर्वबुद्धक्षेत्रेषु । तेन कारणेन स तथागताऽमिताभो नामोच्यते ॥

Tasya khalu punaḥ śāriputra tathāgatasya ābhāpratihatā
sarvabuddhakṣetreṣu / tena kāraṇena sa tathāgato 'mitābho nāmocyate //*

You should know, Śāriputra, again the light of that Thus Come One is unobstructed throughout all Budhalands. For this reason that Thus Come One is named "Limitless Light."

於汝意云何，彼佛光明無量，照十方國，無所障礙，是故號為「阿彌陀」。

釋迦牟尼佛繼續為弟子舍利弗，解說阿彌陀佛的名號 *khalu*「你應該知道」*punaḥ*「再次」，此 *ābhā*「光明」（陰性名詞，主格、單數，為句中主詞）*tasya*「那個的」*tathāgatasya*「如來」（解釋參閱前數課）「是」（已知義，梵文中不顯示）*apratihatā*「不妨礙、不障害」，這是一個被動語態的過去分詞，其字根 √*han*-「撞打／擊殺／阻礙」+ 字首 *prati*-「相向」，並附上過去分詞的字尾 *-ta*（此處 *-tā* 皆與 *ābhā* 在格、數、性、人稱上一致），這個否定詞係因帶了字首 *a*-「非」所致，但請留意這個 *a*- 在發音和書寫上是如何地與前面 *ābhā* 居後的長母音 *-ā* 合併。

Śākyamuni Buddha continues to explain the name of Amita Buddha to his disciple *śāriputra* **Śāriputra**, saying *khalu* **You should know**, *punaḥ* **again** the *ābhā* **light** (feminine noun, nominative singular, subject of the sentence) *tasya* **of that** *tathāgatasya* **Thus Come One** (see previous lessons for explanation) **is** (understood, not expressed by a word in Sanskrit) *apratihatā* **unobstructed**. This is the perfect passive participle of root √*han*- **strike/hit/obstruct** + prefix *prati*- **against** and suffix *-ta* of the perfect participle, here *-tā* to agree with *ābhā*. It is negated by the privative prefix *a*- **un-**, but note how *a*- combined in sound and writing with the previous long *-ā* final on *ābhā*.

佛陀的光究竟無礙到什麼樣的程度呢？此光遍及各處（以位置格、多數、中性字尾 –eṣu 所表示）sarva 遍「所有的」 buddha「佛」 kṣetreṣu「土」。 Kṣetra 是個中性名詞，意謂「國土」，在這裡它和「所有的」、「佛」等字組合形成的意義，在梵語中用一個長字便足以表示，而在英文中卻需要用上好幾個字。

Tena「因為這個」 kāraṇena「緣故」 sa「是以」tathāgato 「如來」 nāmocyate「被稱為」amita「無量的」- 參閱前幾課關於這些字義的解釋 –ābho「光」。那就是何以他被稱為「阿彌陀佛」： amita「無量的」+ ābhā「光」，逐字翻譯則為「一位擁有無限量光的人」。 注意 ābhā 何以會變成 ābho，是因為在這樣一個專屬複合名詞中，整個名字全在表示此人的性別（此處佛就意謂陽性）- 即便這個名詞是以陰性為起首的這個字會依照它在句子中的使用狀況 而改變其詞形。（此處是主格、單數、陽性，是為敘述主格）。現在，我們終於明白阿彌陀佛何故號「阿彌陀」—「無量光」了。

* 留意此短母音 -a 與下一字起首的 a- ，二者在書寫上的合併，這種方式平時雖然很常見，可是為使字義較為明晰起見，並凸顯個別的字，這兒就不這麼用了。

佛陀彌阿無南

To what extent is that Buddha's light unobstructed? It extends **throughout** (indicated by the locative plural neuter suffix –eṣu) sarva **all** buddha **Buddha** kṣetreṣu **lands**. Kṣetra is a neuter noun meaning **land**, and it is here compounded with the words for **all** and **Buddha** to form what can be said in one long word in Sanskrit but takes many words in English.

Tena **for this** kāraṇena **reason** sa **that** tathāgato **Thus Come One** nāmocyate is named amita **Limitless** –see previous lessons for explanation of these words – ābho **Light**. That's why he is called **Amitābha Budha**: amita limitless + ābhā light, literarlly **the one who possesses light that is unmeasured/limitless**. Note that ābhā became abho, for in such a compound of possession the entire name is the gender of the person (here masculine for it is the Buddha) even though the noun was feminine to begin with, and is inflected according to how the word is used in the sentence, here being nominative singular masculine, a predicate nominative. Now we know why Amita Buddha is called **Amitābha—Limitless Light**.

* Note how this final short –a could have been combined in writing with the following initial ā- of the next words. That would be the normal method, but was not done here so that the meaning and individual words would be clearer.

梵文第九十三課

SANSKRIT LESSON #93

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य च शारिपुत्र तथागतस्य-अप्रमेयः श्रावकसङ्घो येषां न सुकरं प्रमाणमाख्यातुँ शुद्धानामर्हतां । एवँरूपैः शारिपुत्र बुद्धक्षत्रगुणव्यूहैः समलँकृतँ तद्बुद्धक्षेत्रँ ॥ ९ ॥

tasya ca śāriputra tathāgatasya-aprameyaḥ śrāvakasaṅgho yeṣāṃ na sukaraṃ pramāṇamākhyātuṃ śuddhānāmarhatāṃ / evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṃkṛtaṃ tadbuddhakṣetram //9//

And, Śāriputra, that Thus Come One has an immeasurable Sound Hearer assembly, of which pure Arhats the number is not easy to tell. With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned. (9)

又舍利弗，彼佛有無量無邊聲聞弟子，皆阿羅漢，非是算數之所能知。舍利弗，彼佛國土，成就如是功德莊嚴。

釋迦牟尼佛跟舍利弗說：*ca* 「而且」，接照字面直譯「彼如來」- *tasya* 和 *tathāgatasya* 皆為屬格、單數 —— 「有一個」（梵語中無字可表）*aprameyaḥ*「不可測量的」*śrāvaka* 「聲聞」（參閱VBS#360）*saṅgho*「眾」（參閱VBS#356）在英文裡頭， 「如來」也能夠做一個所有動詞的主詞，像前面翻譯的就是。

他接著說： *yeṣāṃ*「率皆」（屬格、複數、陽性），其前述詞為 *śrāvaka* （ 已知為複數，由

Śākyamuni Buddha says to *śāriputra: ca* **and**, then literally **of that Thus Come One**—*tasya* and *tathāgatasya* being genitive singular—**there is an** (not expressed in Sanskrit) *aprameyaḥ* **immeasurable** *śrāvaka* **Sound Hearer** (see VBS #360) *saṅgho* **assembly** (see VBS #356). In English **Thus Come One** can be the subject of a possessive verb though, as translated above.

He continues: *yeṣāṃ* **of which** –genitive plural

於做爲複合字的前半部，故無表示格的字尾）。yeṣāṃ 是一個有代名詞性質的形容詞，它所導出的關係子句的主詞是 pramāṇam「尺度／量」（參閱 VBS#435）- 主格、單數、中性。「是」無梵字可表。有 na「不」使其呈否定狀態的述部 sukaraṃ「容易」，支配著不定詞 ākhyātuṃ 又「名，語」。

Śuddhānām「清淨」（其屬格、複數、陽性的特性皆與 arhatām「阿羅漢（的）」一致，請參閱 VBS#361）。雖然按照梵語文面直譯，是上面那種讀法，但我們也可解作「有無量無邊聲聞，皆阿羅漢」。要算出這些阿羅漢的數目究竟有多少，可不是件簡單的事，因爲阿彌陀佛除了表示無量壽 (Amitāyus)、無量光 (Amitābha) 以外，連他的聲聞弟子也是無量無邊的啊！

masculine, whose antecedent is *śrāvaka*, understood to be plural although without a case ending since it is the first member of a compound. This pronominal adjective introduces a relative clause whose subject is *pramāṇam* **number/measure** *(see VBS #435)*, nominative singular neuter. No verb **is** appears. The predicate, negated by *na* **not**, is *sukaraṃ* **easy**, which governs the infinitive *ākhyātuṃ* **to tell.**

Śuddhānām **(of) pure/purified** is genitive plural masculine, agreeing with *arhatām* **(of) Arhats** (see VBS #361). Literally the Sanskrit reads this way, but you could say **Sound Hearers, pure Arhats, whose number is not easy to tell**. It's not a simple matter to count the number of Arhats, because an additional quality of the Buddha Limitless Life (*Amitāyus*), also called Limitless Light (*Amitābha*), is that his assembly of Sound Hearer disciples is also limitless.

梵文第九十四課

SANSKRIT LESSON #94

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपरँ शारिपुत्र ये ऽमितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपन्नाः
शुद्धा बोधिसत्त्वा अविनिवर्तनीया एकजातिप्रतिबद्धास्

punaraparaṃ śāriputra ye'mitāyuṣastathāgatasya buddhakṣetre sattvā upapannāḥ śuddhā bodhisattvā avinivartanīyā ekajātipratibaddhās...

Moreover, Śāriputra, those beings who have reached the Buddhaland of the Thus Come One Limitless Life are pure Bodhisattvas, irreversible, and bound by one birth...

又舍利弗，極樂國土，眾生生者，皆是阿鞞跋致，其中多有一生補處。

字彙及文法：
punaraparaṃ - 再者
śāriputra - 專屬名詞；呼格、單數、陽性。
ye - （那些）什麼樣的人；關係代名詞，主格、複數、陽性。
amitāyuṣas - 專屬名詞；「無量壽」，屬格、單數、陽性。
tathāgatasya – 為名詞 *tathāgata*「如來」的屬格、單數、陽性。

Vocabulary and Grammar:
punaraparaṃ **moreover**
śāriputra proper name; vocative singular, masculine
ye **(those) who**—relative pronoun, nominative plural masculine
amitāyuṣas proper name; **Limitless Life**, genitive singular mas.
tathāgatasya genitive singular mas. of the noun

buddhakṣetre – 處格；為中性名詞 buddhakṣetra「佛土」的單數。

sattvā(s) – 名詞 sattva（be 動詞的現在分詞）的主格、複數、陽性。

upapannā(s/ḥ) - 為被動語態過去分詞「到達」的主格、複數、陽性；將字首 upa-、字根 √pad- 及字尾 -na 三者加以同化後產生。

śuddhā(s) - 為被動語態過去分詞的主格、複數、陽性；當做形容詞使用。將字根 √śudh- 和字尾 -ta 加以同化後生成。

bodhisattvā(s) – 是名詞 bodhisattva「覺者」的主格、複數、陽性。

avinivartanīyā(s) - 為動詞狀形容詞的主格、複數、陽性。由否定的前綴 a-、字首 vi-+ ni- 字根 √vṛt-「動、轉、進」，和會產生字根 guṇa 的動詞狀形容詞的字尾 -anīya =「不退轉」

ekajātipratibaddhā(s) – 主格、複數、陽性；將 eka「一」、jāti「生」、字首 prati-、和字根 √bandh- 繫、縛，字尾 -ta 同化後產生」一生補處」的意義。

　　所有出生到無量壽（阿彌陀佛）的佛土的眾生，有三種不退轉: 位不退、行不退、念不退。他們絕不會在求證菩提的修行上退轉。其中有許多眾生一生便可補處佛位，就可以成佛了。他們到底有多少呢？

tathāgata **Thus Come One**

buddhakṣetre locative singular of the neuter noun buddhakṣetra **Buddhaland**

sattvā(s) nom. pl. mas. of noun sattva **being**

upapannā(s/ḥ) nom. pl. mas. of perfect passive participle **have reached**, from prefix upa-, root √pad- and suffix -na by assimilation

śuddhā(s) nom. pl. mas. of perfect pass. participle used as adjective, from root √śudh- and suffix -ta by assimilation

bodhisattvā(s) nom. pl. mas. of noun bodhisattva **enlightenment-being**

avinivartanīyā(s) nom. pl. mas. of the gerundive from privative prefix a-, prefixes vi- + ni-, root √vṛt- **turn**, and gerundive suffix -anīya which causes guṇa of root = **irreversible**

ekajātipratibaddhā(s) nom. pl. mas. from eka **one**, jāti **birth**, prefix prati- and root √bandh- and suffix -ta by assimilation **bound by one birth**

All the beings who reach the Buddhaland of the Buddha of Limitless Life—Amita Buddha—are irreversible in position, thought, and conduct. They never retreat from their quest for Bodhi, and many of them will in this very life realize Buddhahood, being tied by their very last single lifetime only. How many of them are there?

梵文第九十五課

SANSKRIT LESSON #95

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तेषां शारिपुत्र बोधिसत्त्वानां न सुकरं प्रमाणमाख्यातुम् अन्यत्राप्रमेयासँख्येया इति सँख्यां गच्छति ॥

teṣāṃ Śāriputra bodhisattvānāṃ na sukaraṃ pramāṇam-ākhyātum anyatrāprameyāsaṃkhyeyā iti saṃkhyāṃ gacchaṃti //

Śāriputra, it is not easy to state the number of those Bodhisattvas, otherwise than they go to the reckoning 'immeasurable, incalculable'.

舍利弗，諸菩薩眾，非是算數之所能知之。

字彙及文法：

teṣāṃ –「那些的」（語幹 *ta-* ），屬格、指示形容詞、複數，其格、數和 *bodhisattvānāṃ* 一致。

bodhisattvānāṃ –「菩薩的」，屬格、複數、陽性（語幹為 *bodhisattva-*）從屬於 *pramāṇam*。

pramāṇam –「量；尺度；容積」，對格、單數、中性名詞（語幹 *pramāṇa-*）；*ākhyātum* 的直接受詞。

ākhyātum -「語；告；名；呼」，這個不定詞是由字首 *ā-* + 字根 √*khyā-* + 不定詞字尾 -*tum* 組成，從屬於 *na sukaraṃ*。

Vocabulary and Grammar:

teṣāṃ **of those** (stem *ta-*), genitive plural of the demonstrative adjective, agreeing with *bodhisattvānāṃ*

bodhisattvānāṃ **of Bodhisattvas**, genitive plural masculine (stem *bodhisattva-*), dependent on *pramāṇam.*

pramāṇam **number/quantity/measure**, accusative singular neuter noun (stem *pramāṇa-*), direct object of *ākhyātum.*

ākhyātum **to state/tell**, infinitive from prefix *ā-*, root √*khyā-*, and infinitive suffix –*tum*, and dependent on *na sukaraṃ.*

sukaraṃ - 「容易」對格、單數、中性形容詞（語幹爲 sukara-)，此處被用以支配（與人稱無關）不定詞 ākhyātum（去說出那些確實的數目是不容易的...）

na- 「不」，爲語尾無變化的否定詞，用以否定 sukaraṃ，參閱本刊第 440 期，有個與這個幾乎完全相同的片語，裡頭已有詳盡的討論。

anyatra - 「然；外；他處；餘處；他場合」，此字無語尾變化，作爲引導後面的字詞之用。

gacchaṃti 釋（和 gacchanti 相同）-「他們去」，第三人稱、複數、現在式、直敘法、主動語態動詞。此字由字根 √gam -「去」+ 已知的主詞 bodhisattvās 組成。

saṃkhyām -「估計；總計；計算」，對格、陰性名詞（語幹 saṃkhyā)的單數形。此字由字首 saṃ-「一起」+ 字根 √khyā「看」（這個字根也出現在 ākhyā-「語／告」裡）形成，爲動詞 gacchanti 的直接受詞。

iti – 不變詞，用以表示引用語（此處爲 aprameyā(s) 和 asaṃkhyeyā(s)）的結束。

aprameyā(s) - 「無限的」，此字由否定字首 a- + 字首 pra-「前；進；去」+ 字根 √mā-「計量；計度」+ 動詞狀形容詞的字尾 –eya 構成。用以修飾 bodhisattvā(s)（已知爲動詞 gacchanti 的主詞）。

asaṃkhyeyā(s) - 「不可計量」，和 aprameyā(s) 的用法相同。此字是由兩個字首 a- 和 saṃ- + 字根 √khyā- 組成。

　　若是你想描敘阿彌陀佛的極樂國土，總共有多少菩薩在那兒，你所能說的僅只是一些表示數目無限大的字眼罷了，像是「無量的」「不可計量」等等。
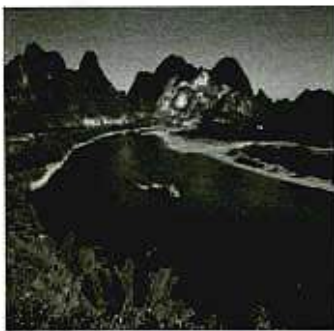
sukaraṃ **easy**, accusative singular neuter of the adjective (stem sukara-), here used impersonally governing the infinitive ākhyātum (**It is not easy to state the number of those etc.**)

na **not** indeclinable negative, negating the word sukaraṃ. See VBS #440 for full discussion of an almost identical phrase.

anyatra **otherwise/in another manner (than)**, indeclinable and introducing what follows.

gacchaṃti (equals gacchanti), **they go**, third person plural present indicative active of verb from root √gam- **go**, with understood subject bodhisattvās in form.

saṃkhyām **(the) reckoning/summing up/ calculation**, accusative singular of the feminine noun (stem saṃkhyā-), from prefix saṃ- **together** and root √khyā- **see** (also the root involved in ākhyā- **state/tell**). Accusative of object of motion expressed in verb gacchanti.

iti particle indicating end of quote, here of the two words aprameyā(s) and asaṃkhyeyā(s).

aprameyā(s) **immeasurable,** from negative prefix a- plus prefix pra- forth and root √mā- measure, which by adding the gerundive suffix –eya gives the meaning of not to be measured. Here used as adjective modifying bodhisattvā(s) understood as the subject of verb gacchanti.

asaṃkhyeyā(s) **incalculable**, used the same way as aprameyā(s), from prefixes a- and saṃ- and root √khyā-.

All you can do if you want to describe how many Bodhisattvas there are in the Land of Happiness of Amita Buddha is state the name of an immense number such as **immeasurable** or **incalculable**.

梵文第九十六課

SANSKRIT LESSON #96

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र खलु पुनः शारिपुत्र बुद्धक्षेत्रे सत्त्वैः प्रणिधानँ
कर्तव्यँ । तत्कस्माद्धेतोः ।

tatra khalu punaḥ Śāriputra buddhakṣetre sattvaiḥ praṇidhānaṃ kartavyaṃ /
tatkasmāddhetoḥ

Moreover, Śāriputra, living beings should make the vow for that Buddhaland. Why is that?

舍利弗，眾生聞者，　　應當發願，願生彼國，所以者何？

釋迦牟尼佛繼續對弟子舍利弗說道： *khalu punaḥ*「並且，你應該知道」（這一句在VBS#395中作過詳盡的討論，而且在#435和#439期裡我們也都見過。）*tatra*「關於那個」（#391期中已經介紹過這個字），與 *buddhakṣetra*「在那個極樂世界」。（VBS#395中有討論過）*buddhakṣetra* 的緣起在 #392 中有。 VBS#411,412,418,426 也都可以找得到 *tatra...buddhakṣetre*。可是在此處，*tatra* 這個位置格卻不以「在」作為它現在的解釋，而是表達「關於」或「至於」這一類的意義。

Śākyamuni Buddha continues speaking to his disciple *Śāriputra* **Śāriputra** saying: *khalu punaḥ* **moreover you should know**, which was discussed in detail in VBS #395, and which we have seen in issues #435 and #439. *Tatra* **in that** was introduced in issue #391, and its use with *buddhakṣetre* **(in) Buddhaland** parallels *tatra...sukhāvatyāṃ lokadhātau* **in that World of Happiness** discussed in VBS #395. The derivation of *buddhakṣetra* was given in VBS #392, and we've seen *tatra...buddhakṣetre* frequently (VBS #411, 412, 418, 426). However here, instead of meaning **in**, the locative case signifies **with respect to** or **for**.

從中性名詞 *praṇidhānaṃ* 「誓願；發願；祈願」 衍生的 *praṇidhāna* 是這個句子文法上的主詞。動詞狀形容詞 *kartavyaṃ* 「（是）被造成」是述部，它由字根 √*kṛ*-「作／行爲」（*karma* 「行爲」是由此字而來）＋ 動詞狀形容詞的字尾 *-tavya* 而形成。其最後的 *-ṃ* 表示主格、單數，*sattvaiḥ*（sattvais）字面義爲「依眾生」，（是陽性名詞 *sattva* 「有情；眾生」的具格複數形）表示要藉著行爲者，動作才得以進行。但在此我們不說「願由眾生所發」而可說是「眾生應當發願」，在此是發願往生於此佛土中 *tatkasmāddhetoḥ* 「所以者何？」在 VBS #425 期有很詳盡的分析。下一期我們可以知道答案。

The grammatical subject of the sentence is *praṇidhānaṃ*, from the neuter noun *praṇidhāna* **vow**. The predicate is the gerundive *kartavyaṃ* **(is) to be made**. It comes from the root √*kṛ*- **make/do** (from which the word *karma* **deed** is derived), to which the gerundive suffix *-tavya* is added. Final *-ṃ* here indicates the nominative singular. *Sattvaiḥ* (*sattvais*) means literally **by (living) beings**, and is instrumental plural of the masculine noun *sattva* **being**, expressing the agents by whom the action should be performed. In English, instead of **a vow is to be made by beings**, we can say **beings should make a vow**. In this case it's a vow to be reborn within that Buddhaland – a vow with respect to it or **for** it. *Tatkasmāddhetoḥ* **Why is that?** was thoroughly analyzed in VBS #425. The answer awaits the next Sanskrit lesson.

達摩鎮鳥瞰圖 an aerial view of Talmage, CA

梵文第九十七課

SANSKRIT LESSON #97

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

यत्र हि नाम तथारूपैः सत्पुरुषैः सह समवधानँ
भवति ।

yatra hi nāma tathārūpaiḥ satpuruṣaiḥ saha samavadhānaṃ bhavati /

(It is) inasmuch as it is a meeting together with good people of such a kind. or:
It is inasmuch as one there meets together with good people of such a kind.

得與如是諸上善人聚會一處。

前一課問到眾生何以應當發願，願生在阿彌陀佛的國土，現在答案就在 *yatra hi nāma*（「即是」，已知義，梵文裡省略不表示）這個慣用語裡 - 「因為」 - *bhavati* 「那個是／那個組成」（第三人稱、單數、現在式、單數直敘式動詞，來自字根 √*bhū*-「be 動詞／發生」）。述部的主詞為中性名詞 *samavadhānam* 「一處住／（一個）集會」（主詞、單數，由字根 √*dhā*- 放／置 加字首 *sam*-「共、同」加 *ava*- 加字尾 −*a* 而成。）

　　在梵文裡，前置詞 *saha* 「和…一起」都是像這兒一樣，常被置放於它所支配的具格的字後面，此處這些字是複合字，像是陽性的複數名詞 *satpuruṣaiḥ* 「善（*sat*）人」（語幹為 *puruṣa* 「個人／男人／人」），且其格數、人稱皆與 *tathārūpaiḥ* （那樣）（*tathā*）的（一）種（*rūpa*，文面義為「色，形狀等」同，亦即無量壽佛的極樂世界是一個諸上善人聚會一處的地方，是以眾生應當發願，願生彼國。

In the previous lesson it was asked why living beings should make the vow to be reborn in the land of Amitābha Buddha. Now the reply is given in the idiomatic phrase *yatra hi nāma* (it is, understood, not expressed in the Sanskrit) **inasmuch as** *bhavati* **it is/it constitutes** –third person singular present singular, indicative verb from root √*bhū*- **be/become**. The subject of that predicate is then the neuter noun *samavadhānam* **(a) meeting/ (a) being brought together**, nominative singular, from root √*dhā*- **put/place** plus prefixes *sam*- **together** and *ava*- and suffix −*a*.

In the Sanskrit, the preposition *saha* **together with**, is often, as here, placed after the words it governs, which are in the instrumental case. They are the compound masculine plural noun *satpuruṣaiḥ* **good** (*sat*) **people** (stem *puruṣa* **person/man/human being**) and the compound adjective that agrees with it *tathārūpaiḥ* **(of) such** (*tathā*) **(a) kind** (*rūpa*, literally **form**). That is, the Land of Happiness of Limitless Life Buddha is a place where good people meet together; so one should wish to be born in that land.

梵文第九十八課

SANSKRIT LESSON #98

恒賢師 文 BY BHIKSHUNI HENG HSIEN
恒田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

नावरमात्रकेण शारिपुत्र कुशलमूलेन-अमितायुषस्तथागतस्य बुद्धक्षेत्रे
सत्त्वा उपपद्यन्ते ।

*nāvaramātrakeṇa śāriputra kuśalamūlenāmitāyuṣas
tathāgatasya buddhakṣetre sattvā upapadyante /*

Not with a wholesome root of inferior measure do beings arrive in the Buddhaland of Limitless Life Thus Come One.

不可以少善根福德因緣，得生彼國。

釋迦牟尼佛接著回答他自己提出的問題，即眾生何以應當發願生在阿彌陀佛（亦稱「無量壽佛」）的國土。下列的字眼，諸如：*Śāriputra, amitāyuṣas, tathāgatasya, buddhakṣetre, sattvā* ——都在 VBS#441 中解釋過，此處不再贅述。出現在這一課的 *kuśalamēlena*「善根」，其末尾 *-a* 與 *amitāyuṣas* 起首的 *a-* 合併形成長音的 *ā* 雖然它們是兩個各別的字 – 這又是一個規則的 外在複合（關於這個字可參閱前幾課）。除此 *na*「不」的 *-a* 與 *avaramātrakeṇa*「些少」字首的 *a-*，也起了和前者相似的合併現象。

　　梵文表達「不可以少的善根」這句片語，用上了兩個複合字，以及被語尾無變化的 *na* 所否定的受格。這個受格表示「藉著，由於，因為」之意。*kuśalamēlena* 是此一片語中的中性名詞，其由形容詞 *kuśala*「善的／好的；善；功德」加上名詞 *mēla*「根，根本」組成，因為它的第一個字用來描述第二個字，故這種複合字被稱做描敘複合字，而這整個字又被複合形容詞 *avaramātraka*「些少」所修飾。這個複合形容詞的字尾 *-ka* 表示「的」之意，*avara* 則意表「低的／卑劣的，些少，下位，後位」。這個字也是一個描敘複合字，因為 *avara*

Śākyamuni Buddha continues to answer the question he himself raised of why beings should make the vow to be born in the Buddhland of Amitābha Buddha, also called the Buddha Amitāyus **Limitless Life**. The following words were already explained in VBS #441 (Feb., 2007): *śāriputra, amitāyuṣas, tathāgatasya, buddhakṣetre, sattvā*. In this lesson the final *-a* of *kuśalamūlena* **wholesome root** combines with the initial *a-* of *amitāyuṣas* to make one long *ā* although they are two separate words— a regular feature of external *sandhi*, for which previous lessons may be consulted. There is a similar combining of the final *-a* of *na* **not** and the initial *a-* of *avaramātrakeṇa* of **inferior measure**.

The phrase **not with a wholesome root of inferior measure** is expressed by two compound words in Sanskrit which occur in the instrumental case negated by the indeclinable word *na*.

The instrumental case conveys the meaning **with, by, because of, due to, by means of.** The noun in the phrase is *kuśalamēlena*, composed of the adjective *kuśala* **wholesome/good** and the noun *mūla* **root**, which is neuter in gender. That kind of compound is called a descriptive compound, because the first word describes the second. It is modified

描述了這個複合字中的名詞：*mātrā*「數／量／大小／程度，計量；分量；容積；尺度」。雖然 *avara* 單獨存在的時候原來是陰性，但在這個複合字中既有位居末尾的 -*a*，並且此處它整個做爲一個形容詞，在格、數、人稱皆與其所修飾的名詞一致，所以變成中性、單數。

Upapadyante 是限定動詞，（在 VBS#441 中，它以過去分詞的型態出現：*upapannā(s/ḥ)*，意爲「肯定達到，到達，備」，其主詞爲 *sattvā(s)*「衆生」。此處的 *upapadyante* 是第三人稱，複數、現在式、直敘法、被動型態。全句的大意是若衆生不具備許多善根，就根本無法去到阿彌陀佛的國土。因此之故，能出生於彼土即意謂這位衆生已具備了許多善根。

by the compound adjective *avaramātraka* **of inferior measure**. The adjectival suffix –*ka* expresses English **of**. *Avara* is the adjective meaning **inferior/low/mean**. Again, this is a descriptive compound, for *avara* describes the noun in the compound: *mātrā* **measure/quantity/size/number/degree**. It is feminine in isolation, but appears with a final –*a* in the compound, and the adjective as a whole agrees with the noun it modifies and so is neuter singular.

Upapadyante is the finite form of the verb that occurred in its participal form in VBS #441:*upapannā(s/ḥ)*. Its subject is *sattvā(s)* **beings** and it means **do arrive**. The form is third person plural present indicative middle. The meaning of the sentence is that if living beings do not have a great many good roots—if their root of goodness is not well-developed—they simply will not be able to reach the land of Amitābha Buddha. Therefore, to be born there means one has great good roots.

梵文第九十九課

SANSKRIT LESSON #99

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

यः कश्चिच्छारिपुत्र कुलपुत्रो वा कुलदुहिता वा तस्य भगवतो ऽमितायुषस्तथागतस्य नामधेयं श्रोष्यति ॰

yaḥ kaścicchāriputra kulaputro vā kuladuhitā vā tasya bhagavato 'mitāyuṣastathāgatasya nāmadheyaṃ śroṣyati ...

Śāriputra, if any good man or good woman hears the name of that World Honored One, the Thus Come One Limitless Life...

舍利弗，若有善男子善女人，聞說阿彌陀佛，．．．

這個長句子也在描述爲何要發願往生阿彌陀佛極樂世界的另一個原因。*yaḥ* 是主格、單數、陽性關係形容詞，「誰／什麼」，以關係代名詞的形式爲基礎，其字幹爲 *ya-*。在此與以疑問代名詞（字幹 *ka-*）爲基礎的疑問形容詞合併，再加上不定分詞 *-cid*（在 *śāriputra* 的字首 *ś-* 之前變成 *cic* 而 *śāriputra* 的字首 *ś-* 也因此改成爲 *ch-*）。因爲 *cid* 是不變詞，所以 *kaścid* 和 *yaḥ* 一樣是主格、單數、陽性，當然在聲音連合；連聲變化之前是 *yas* 和 *kas*。

這一組的形容詞直譯意爲「任何人」描述 *kulaputra*「善家之子、男子」*kula* 是「家庭」，中性名詞，特別指卓越的，所以 *kulaputra* 是「善男子」的另一個說法。）和 *kuladuhitā*「善家汝、善女子、女子」（*duhitṛ*「女子」的主格、單數、陰性）。雖然形容詞只形容一個陽性名詞，但是

This begins a long sentence describing another reason why beings should make the vow to be born in the Land of Happiness of Amita Buddha. *Yaḥ* is nominative singular masculine of the relative adjective **who/what**, based on the relative pronoun of the same form. The stem is *ya-*. Here it is combined with the interrogative adjective based upon the interrogative pronoun (stem *ka-*), to which the indefinite particle *–cid* has been added (*cic* in sound combination with the initial *ś-* of *śāriputra* which itself becomes *ch-*). The declensional ending occurs in the middle of the word, since *–cid* is indeclinable; and so the form *kaścid* is nominative singular masculine as was *yaḥ*. The forms before *sandhi* were, of course, *yas* and *kas* respectively.

That set of adjectives means literally **whoever**, and modifies both *kulaputra* **son of good family** (*kula* is the neuter noun for family, particularly a distinguished one, and so *kulaputra* is another way of saying a **good man**) and *kuladuhitā* **daughter of good family** (nominative singular feminine from *duhitṛ* **daughter**). The adjectives agree with the one masculine word, however, since the disjunctive correlatives *vā... vā*, literally

有反意連接詞 *va...va*， 直譯爲「抑或、然」表示要有個選擇，這種情形下陽性名詞就代表了二者。每個名詞都可以是這個「若、又、然」子句（就是不定未來式子句）的定動詞的主詞。其動詞就是簡單未來式直述法自動式語氣，其字根是 √*śru*-「 聽聞」。其文是第三人稱、單數，所以成爲 *śroṣyati*「他會聽」，總合起來則翻成「若有... 聞說」。

在梵文有兩種方式構成未來式。現在所用的比較老式的，所以在字根 √*śru*-上加-*sya*-于是成爲 *guṇa*-加強性質形式。所以字根 √*śru* + -*sya*-， *u* 就變成 *o*，於是成爲 *śroṣya*是未來式的字幹（ṣ 是因爲受 *o* 影響），而初步的動詞變化語尾加入其字幹，就好像現在式字幹的尾音 –*a* 一樣，這裡字尾是 –*ti* 動詞的直接受詞，是受格、中性、單數名詞 *nāmadheyaṃ*（字幹 *nāmadheya*-）「名字」。 *tasya bhagavato 'mitāyus tathāgatasya*「無量壽如來、世尊」這在前面已討論過。是所有格。

到現在爲止，我們知道任何受三皈持五戒（殺、盜、淫、妄、酒）的善男子、善女人，聽到阿彌陀佛名號 ...。我們會在下幾課知道結果。

either...or, imply a choice is to be made, and in such cases the masculine stands for both. Each noun can be the subject of the finite verb of this **if** clause, literally an indefinite clause of futurity, for the verb is a simple future indicative active from the root √*śru*- **hear**, and is third person singular: *śroṣyati* (**he/she/it**) **will hear**. The combination, however, adds up to the English expression **if any _____ hears**.

There are two ways of forming the future tense in Sanskrit, and this is the older way, that of adding the syllable –*sya*- to the root which then appears in its *guṇa*-strengthened form. So to root √*śru*- was added –*sya*-, and *u* of the root became *o* giving *śroṣya*- as the stem for the future tense (ṣ is due to the influence of *o*). Primary conjugational endings are then added to that stem, precisely as for present stems ending in –*a*. Here the ending is –*ti*. The direct object of the verb is in the accusative case, here the neuter singular noun *nāmadheyaṃ* (stem *nāmadheya*-) **name**. The phrase dependent upon it, *tasya bhagavato 'mitāyus tathāgatasya*, **of that World Honored One, the Thus Come One Limitless Life**, has already been discussed in previous lessons. It is in the genitive case.

So far, then, we know that if any good man or good woman, which means one who has taken refuge with the Triple Jewel and holds the Five Precepts of no killing, stealing, sexual misconduct, false speech or intoxicants, hears the name of Amita Buddha..., and we'll find out the rest in future lessons.

梵文第一百課

SANSKRIT LESSON #100

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

श्रुत्वा च मनसिकरिष्यति एकरात्रँ वा द्विरात्रँ वा त्रिरात्रँ वा चतुरात्रँ वा पञ्चरात्रँ वा षड्रात्रँ वा सप्तरात्रँ वाविक्षिप्तचित्तो मनसिकरिष्यति

śrutvā ca manasikariṣyati ekarātraṃ vā dvirātraṃ vā trirātraṃ vā caturātraṃ vā pañcarātraṃ vā ṣaḍrātraṃ vā saptarātraṃ vāvikṣiptacitto manasikariṣyati…

…and, having heard, is mindful for one day or two days or three days or four days or five days or six days or seven days, being mindful with one heart unconfused…

執持名號，若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不亂。

上一課是以「若有善男子善女人聞說阿彌陀佛」的句子開始。現在接著說 *c a*「而；又；且又；然」，*śrutvā*「聞已」（字根 √*śru*-「聽；聽聞」的動名詞），*manasikariṣyati*「他／她念；心念」。動詞在字面上是未來主動直陳式，第三人稱、單數：「他／她會執持於心。」這是條件句的一部份。以未來式不定主詞作為條件來表示。定動詞是由字根 √*kṛ*-「行為；作」加上名詞「意；心」的處格、單數形式。上一課已解釋過未來式的形成。以下是一系列由名詞 *rātra*，字面上是「夜」，但指的是一晝夜，對格、單數（時段的受格）所組成的複合詞。這是複合詞的形式。僅僅名詞是陰性形式 *rātri*。它與數字的複合形式組合：*eka*「一」，*dvi*「二」，*tri*「三」，*catu*（r- 只留下一個 r）「四」，*pañca*「五」，*ṣaḍ*

The previous lesson began the sentence, **If any good man or good woman hears the name of that World Honored One, the Thus Come One Limitless Life**, and now continues *ca* **and**, *śrutvā* **having heard**, (gerund from root √*śru*- **hear**) *manasikariṣyati* **(he/she) is mindful**. The verb literally is future active indicative, third person singular: **(he/she) will be mindful/keep (his/her) mind (on it)**. But this is part of a conditional statement, expressed by the future tense with an indefinite subject in the condition. The finite verb is formed from root √*kṛ*- **do/make**, + the locative singular form of the noun *manas* **mind**. The formation of the future tense was explained in the previous lesson.

Next follows a series of compounds formed from the accusative singular (accusative of duration of time) of the noun *rātra* literally **night**, but standing for a full day and night period. It is the form used in compounds, the noun alone being the feminine form *rātri*. It is combined with the compounded forms for the numbers: *eka* **one**, *dvi* **two**, *tri* **three**, *catu* (r—only one r is retained) **four**, *pañca* **five**, *ṣaḍ* **six**, and *sapta* **seven**. That is the equivalent of holding a seven-day intensive recita-

「六」及 *sapta*「七」。這相當於舉行爲期七天的密集念誦法會。*Vā* 意爲「若；又；然」。它出現在名詞之後，卻翻譯在其前，是個附屬字。

如果有人能夠做到這一點，「會念；心念」(*manasikariṣyati*，再次的，梵文字面上是他／她會念，心念，譯作條件子句)。*avikṣiptacitto*「一心不亂」。注意前面的 *vā* 與這個複合形容詞的最初的 *a-* 連聲組合。*A-* 意爲「不」，「非」；*-ta* 是完成式被動過去分詞的標記。字根是 √*kṣip*-「散亂」。由前綴 *vi-* 加強。過去分詞修飾名詞 *citta*「思；心」，在此由兩個詞組成的複合字指的是善男子（或女人，但語法上的性別是男性）；字面上是一心不亂。是主格、單數，因此結尾是 *-o*。

如果這個持戒的男子或女人能持念阿彌陀佛至整七日的話，其所得到的感應將如同下一課所描述。

更正本刊第 445 期六月號梵文第 98 課 18 頁：英文課文 *kuśalamūlenāmitāyuṣas* 的字根是長 u (*ū*)。同樣的中文第一段第四行，第二段第四行、第六行；英文第一段第八行，第三段的第三、第四行都是 *ū*。謹此致歉！

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tion session. *Vā* means **or**, and occurs after the noun before which it is translated, being an enclitic.

If someone can do that by being mindful (*manasikariṣyati*, literally again in Sanskrit **(he/she) will be mindful** but translated as a conditional clause) *avikṣiptacitto* **with one heart unconfused**... Note that preceding *vā* combined in sound with the initial *a-* of this compound adjective. A- means **un-**, and – *ta* is the sign of the perfect passive participle. The root is √*kṣip*- **scatter/confuse**, which the prefix *vi-* intensifies. The participle modifies the noun *citta* **mind/heart/thought**, and here the two words form a compound referring to the good man (or woman, but the grammatical gender is masculine), literally **(being one with) heart unconfused**. It is nominative singular, and so ends in *-o*.

If a precept-holding man or woman can be mindful of Amita Buddha for a full seven days, the response will be as next lesson describes.

Correction for Sanskrit Lesson #98 in June 2007 VBS issue # 445, page 18:

In the word *kuśalamūlenāmitāyuṣas* in the main lesson text, the first vowel in the word for root should be long u (*ū*). The same should be corrected in the explanation: In the Chinese, first paragraph, on the 4th line; the second paragraph, on the 4th and 6th lines. In the English, first paragraph, on the eighth line; third paragraph, on the 3rd and 4th lines.

We apologize for the mistakes!

梵文第一○一課

SANSKRIT LESSON #101

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

यदा स कुलपुत्रो वा कुलदुहिता वा कालं करिष्यति तस्य कालं
कुर्वतः सो ऽमितायुस्तथागतः श्रावकसङ्घपरिवृतो
बोधिसत्त्वगणपुरस्कृतः पुरतः स्थास्यति॰

yadā sa kulaputro vā kuladuhitā vā kālaṃ kariṣyati tasya kālaṃ

kurvataḥ so 'mitāyus tathāgataḥ śrāvakasaṅghaparivṛto bodhisattvagaṇapuraskṛtaḥ

purataḥ sthāsyati . . .

. . . when that good man or good woman ends (his or her) life, that Thus Come One Limitless Life will stand before him (or her) as he (or she) ends his (or her) life, surrounded by an assembly of Sound Hearers and attended by a host of Bodhisattvas . . .

其人臨命終時，阿彌陀佛與諸聖眾現在其前。

前兩課開始了長句說，若有善男子善女人，聞說阿彌陀佛，執持名號，若一日乃至若七日，一心不亂現在我們將查明，會發生什麼事情。當 *Yadā* 那個 *sa* 善男子 *kulaputro* 或 *vā* 善女人 *kuladuhitā*（請參閱第九十九課，本刊第446期）臨命終時 *kālaṃ kariṣyati*。字面上，*kariṣyati* 是未來式直陳、主動、第三人稱、單數、源於字根作、行為 √*kṛ*。在此陽性名詞時 *kālaṃ* 為直接賓語。*kālaṃ* 是字幹 *kāla-* 的對格單數。一個人所配給的時間是其死亡的時間。這句成語的意思是其人臨命終時。

The previous two lessons began a long sentence that said if a good man or good woman recites the name of Amita Buddha with one mind unconfused for from one to seven days—and now we find out what happens. *Yadā* **when** *sa* **that** *kulaputro* **good man** (*vā . . .*) *vā* **or** *kuladuhitā* **good woman** (see Lesson 99, VBS #446) *kālaṃ kariṣyati* **ends (his or her) life** . . . Literally *kariṣyati* is future indicate active third person singular from root √*kṛ* **do/make**, here with the masculine noun *kālaṃ* **time** as its direct object, and so accusative singular of the stem *kāla-*. One's allotted time is the time of death, and so this idiom means to die.

At that time, *so* **that** *tathāgataḥ* **Thus Come One** *amitāyus* **Limitless Life** (see previous lessons for discussion) *sthāsyati* **will stand**—future indicative active third person singular from root √*sthā-* **stand**—*purataḥ* **before** *tasya* **him**

在那時候，阿彌陀 *amitāyus*（見前幾堂課的討論）如來 *tathāgataḥ* 將出現、站 *sthāsyati* —未來式、直陳、第三人稱、單數，源於字根留住居置、住、居、置、√*sthā*- 一在其（或她—指示代名詞的屬格、單數、陽性，隨前置詞 *purataḥ* 而定）*tasya* 前、於面前，在其臨命 *kālam* 終時，*kālam* 在這句短語是 *kurvataḥ*，源於字根作、行為 √*kṛ*，現在式、主動分詞的直接賓語。所以這是同一個成語。這個分詞照字面意義是作，所以結尾與 *tasya*`一致，是屬格、單數、陽性。那時候阿彌陀佛與諸聖眾 *śrāvaka-saṅgha-parivṛto*（*parivṛto* 源於字根包／遮障√*vṛ*，完成式被動分詞、主格、單數、陽性。及前綴圓、遍 *pari*-）那個複合詞，要向後追溯到底佛是被誰所圍繞：聲聞眾 *śrāvaka* 。佛亦為諸菩薩眾所侍奉 *bodhisattva-gaṇa-puraskṛtaḥ* 。注意那兩個複合詞是以同樣的方式形成。 *kṛtaḥ* 是源於字根作、行為 √*kṛ*- 的完成式被動分詞、主格、單數、陽性，加上無語尾變化的 *puras*，*pura* 可在複合詞及 *purataḥ* 見到，意義是前、在面前，這又是個成語，字面意義是出現在其面前。

當那個一心念阿彌陀佛的人的生命到了盡頭的時候，阿彌陀佛與諸聲聞及菩薩眾會現在其前。下一課將會敘述其他將要發生的事情。

(or **her**—genitive singular masculine of the demonstrative pronoun, dependent on the preposition *purataḥ*) *kurvataḥ* **as he (or she) ends (his or her)** *kālam* **life**. *Kālam* in this phrase is direct object of the present active participle *kurvataḥ* from root √*kṛ*- **do/make**, and so this is the same idiom. The participle means literally **making**, hence **ending**, and is genitive singular masculine agreeing with *tasya*.

The Buddha *amitāyus* at that time will be *śrāvaka-saṅgha-parivṛto* **surrounded** (*parivṛto*, perfect passive participle nominative singular masculine from root √*vṛ*- **conceal/surround**, and prefix *pari*- **around**). In the compound word one works backwards to find who the Buddha is surrounded by: *saṅgha* **(an) assembly (of)** *śrāvaka* **Sound Hearer(s)**, literally **Sound Hearer assembly**. And the Buddha will also be *bodhisattva-gaṇa-puraskṛtaḥ* **attended (by a)** *gaṇa* **host/multitude (of)** *bodhisattva* **Bodhisattva(s)**. Note that the two compound words are formed in the same way, for *kṛtaḥ* is the perfect passive participle nominative singular masculine from root √*kṛ*- **do/make**, plus the indeclinable *puras*, *pura* in compound, which was seen also in *purataḥ*, and which means **in front/before**. Again it is an idiom, meaning literally **made in front by** …

When the person who is singlemindedly mindful of Amita Buddha comes to the end of his or her life, that Buddha will appear along with multitudes of Sound Hearers and Bodhisattvas. Next lesson describes what else happens.

梵文第一〇二課
SANSKRIT LESSON #102

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

सो ऽविपर्यस्तचित्तः कालँ करिष्यति च ।

so 'viparyastacittaḥ kālaṃ kariṣyati ca /

. . . and he (or she) will end (his or her) life with mind not upside-down.

是人終時，心不顛倒。

第九十九課(VBS #446)以長句開頭，描述若有善男子善女人，執持阿彌陀佛的名號至一心不亂，是人命終時，阿彌陀佛與諸聲聞、菩薩眾會現在其前。這一課把長句結束，說明其他要發生的事情。*ca* 而、又，出現在末尾，字面上翻在動詞 *kariṣyati* 結束 *kālam*(他或她)的生命(見第101課，VBS #448期的詳細討論)之前。英文卻需要翻在介紹指示代詞他或她之前。*so* 代表 *sas*，這是標準的變音例子，最後的 *-as* 鄰次最初的 *a-* 時變為 *-o*，同時也消失(發音時省略掉，為省略號 ' 所註明)。它與101課的 *sa*(原字 *sas*)是同一形式，但在此是以代詞來替代指示形容詞，它是主格、單數、陽性，也可指陰性。

Lesson 99 (VBS #446) began a long sentence describing how if a good man or good woman recites the name of Amitābha Buddha singlemindedly, when that person's life ends Amitābha Buddha will appear before that person, surrounded as well by attending Sound Hearers and Bodhisattvas. This issue ends the sentence by stating what else will happen, *ca* **and** occurring at the very end, literally to be translated just before the verb *kariṣyati* **will end** *kālam* **(his or her) life** (see Lesson 101, VBS #448 for full discussion), but in English needing to be translated before the introductory demonstrative pronoun *so* **he (or she)**. *So* stands for *sas*, and is another example of the standard sound change of final *-as* to *-o* before initial *a-* which is then lost (elided, as indicated by the apostrophe: '). It is the same form to begin with as what was seen as *sa* (originally *sas*) in Lesson 101, but here is a pronoun instead of the demonstrative adjective; and it is nominative singular masculine, although it can denote the feminine as well.

要不是在開始時有變音，'viparyastacittaḥ 的全寫是 aviparyastacittaḥ。在另一對外變音的——兩個字之間的變音——假如一個字的字尾是-s，下個字的字頭不是k-，那麼這個字的字尾不會變成 -ḥ。在 avikṣiptacitto(avikṣiptacittas) 一心不亂的模型，它是個所有格形容複合詞，在第100課(VBS #447)有討論到。這裏所指的是心不顛倒或以不顛倒之心。前綴 a- 意思是不、非。Citta意思是心、思。Viparyasta顛倒是完成式過去分詞由字根 √as-扔、投而來(與字根 √as-聯系動詞不同)，加上前綴 vi- 和 pari-，-ta是分詞的後綴，取主格、單數、陽性的語尾，與sas/so一致。

念阿彌陀佛的人面臨死亡時意不顛倒，絕不會有顛倒的反應，認為願意求生極樂世界是過於無聊。

'viparyastacittaḥ then would be written in full aviparyastacittaḥ, were it not for the sound change at the beginning, and would appear as aviparyastacittas if final -s had not become -ḥ in another example of external sandhi —change of sound between words —before initial k-. It is a possessive adjective compound on the model of avikṣiptacitto (avikṣiptacittas) **with one heart unconfused** discussed in Lesson 100 (VBS #447). Here the meaning is **with mind not upside-down**, or **with uninverted mind**. The prefix a- means *un-*. Citta means **heart** or **mind**. Viparyasta **inverted** is the perfect passive participle from root √as- **throw** (not the same as root √as- **be**), + prefixes vi- and pari-, -ta being the participial suffix which then takes the nominative singular masculine case ending to agree with sas/so.

The person who is mindful of Amita Buddha will meet death without confusion, and would never have the upside-down reaction that he or she would be too bored in the Land of Happiness to want to be reborn there.

梵文第一〇三課
SANSKRIT LESSON #103

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

स कालँकृत्वा तस्यैवामितायषस् तथागतस्य बुद्धक्षे
सखावत्यां लोकधातवुपत्स्यते ।

sa kālaṃ kṛtvā tasyaivāmitāyuṣas tathāgatasya buddhakṣetre sukhāvatyāṃ lokadhātavupapatsyate /

He, having ended his life, will arrive in the Land of Happiness, the Buddhaland of that very Thus Come One Limitless Life (Amitāyus).

是人終時，即得往生阿彌陀(Amitāyus)佛極樂國土。

阿彌陀經這句經文繼續回答金剛菩提海第96課(VBS #443)所提出的問題：為何眾生應當發願，願生無量光佛（亦稱無量壽——兩者皆是阿彌陀佛）的極樂世界？在回答這個問題時，經文是到了命終的關鍵時刻及在此緊要關頭念阿彌陀佛名號的濟度力量。在這一課，我們會學習不僅阿彌陀佛屆時會現在其前（第101課），令他或她得以心不顛倒而往生（第102課），任何善男子善女人聞說阿彌陀佛，執持名號，若一日乃至七日，一心不亂（第99及第100課），*sa*（在諸音組合之前是*sas*）他（或她——參考前幾期的討論；在此它是指示代詞的陽性、單數、主格及定動詞的主詞），*kālan kṛtvā* 命終不會繼續在六道——天、阿修羅、人、畜生、餓鬼

This sentence of the *Buddha Speaks of Amitābha Sutra* continues to answer the question asked in Lesson 96 (VBS #443): Why should beings make the vow to be reborn in the Land of Happiness (*Sukhāvatī*) of Amitābha Buddha (also called *Amitāyus*—in either case Amita Buddha)? In answering that question, the Sutra has been leading up the critical moment of death and the saving power of mindfulness of Amita Buddha's name at that crucial time. In this lesson we learn that not only will the Buddha appear before one (Lesson 101) so he or she will pass on with mind unconfused (Lesson 102), but if any good man or good woman has heard his name and been singlemindedly mindful of Amita Buddha for up to seven days (Lessons 99 and 100), *sa* (*sas* before the sound combination) **he** (or **she**—see previous issues for discussion; here it is masculine singular nominative of the demonstrative pronoun and subject of the finite verb), *kālan kṛtvā* **having ended his (or her) life**, will not have to continue suffering on the wheel of rebirth among the six

及地獄——中輪轉受苦，不知下一生會生到何趣。字根 *kṛ-* 作、辦再次被用（參見前幾期），但在此是與動名詞後綴 *-tvā* 一起（用 *-tvā* 而非用後綴 *-ya*。*-ya* 是用於有前綴冠在字根前之時）。

句子中的定動詞表示念佛到了極處：*upapatsyate*（他或她）會到達。這個動詞是由字根 *√pad-* 和前綴 *upa-* 組成。在第 94 課(VBS #441) 以 *upapanna* 出現，翻譯爲已到達。在第 98 課(VBS #445) 作爲 *upapadyante*：（他們）抵達。注意定動詞表示人稱、數的形式是以 *-e* (*-nte, -te*) 做字尾。表明它不是一個主動動詞，而是及物的、反身的形式（也不是被動的，遵照行事）。*Upapatsyate* 是第三人稱、單數、未來式、直陳、及物、反身動詞。

他或她所將到達的地方是由方位短語 *buddhakṣetre sukhāvatyāṃ lokadhātau*（當下一個字是以 *-u* 開始時，*-u* 在諧音組合時成爲 *-v*，字母是連接著寫的）陳述：極樂國土。這句話在其他課已作了詳細的討論——參考第 96 課（VBS #443）。*Tasya-eva* 那一個(*eva*)在諧音組合和書寫上連接成 *tasyaiva* 其字尾又與 *amitāyuṣas-tathāgatasya* 無量壽(**Amitāyus**)如來的字首 *a-* 組合。這兩個詞通常是寫成字尾 *-s* 和字首 *t-* 連接在一起。在此它們是分開的，因爲剛好在這裡斷行，參考第 94 課中的討論。

這是念佛對眾生的一大好處：可以往生極樂國土。因此，佛教道場定期的舉辦佛七，以便行人在法會期間可一心持念阿彌陀佛的名號，並發願求生極樂國土。

destinies of gods, asuras, humans, animals, hungry ghosts and hell-beings, never knowing in which he or she will turn up next. Again root *kṛ-* **do/make** is used (see previous issues), but here with the gerund suffix *-tvā* (used rather than the suffix *-ya* which occurs when there is a prefix before the root).

The finite verb of the sentence expresses the culmination of mindfulness of the Buddha: *upapatsyate* **(he or she) will arrive**. This verb is formed from root *√pad-* and prefix *upa-* which occurred as *upapanna* in Lesson 94 (VBS #441), there translated as **have reached**, and as *upapadyante* in Lesson 98 (VBS #445): **(they) do arrive**. Note how the final suffix showing person and number in the finite verbal forms in this case ends in *-e* (*-nte, -te*), indication that it is not an active verb but middle voice (also not passive, acted upon). *Upapatsyate* is third person singular future indicative middle.

Where he or she will arrive is stated in the locative phrase *buddhakṣetre sukhāvatyāṃ lokadhātau* (*-u* becomes *-v* in sound combination with following intitial *u-*, and the letters are combined in writing): **in the Land of Happiness, the Buddhaland.** That phrase was discussed at length in various lessons— see Lesson 96 (VBS #443) for references. *Tasya-eva* of that very (*eva*) combines in sound and writing to make *tasyaiva*, the final *-a* of which in turn combines with the initial *a-* of *amitāyuṣas-tathāgatasya* **Thus Come One Limitless Life (Amitāyus).** Those two words would normally link the final *-s* and initial *t-* when written, but are here separated because on different lines. See Lesson 94 for discussion.

This is the great advantage that mindfulness of the Buddha Amitābha (Amitāyus) can have for living beings: rebirth in the Land of Ultimate Bliss. For that reason in Buddhist Way Places seven-day sessions are regularly held, during the course of which cultivators can with one mind hold the name of Amitābha Buddha and seek rebirth in the Land of Happiness *Sukhāvati*.

梵文第一〇四課

SANSKRIT LESSON #104

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्मात्तर्हि शारिपुत्र इदमर्थवशँ सँपश्यमान एवँ वदामि ॰

tasmāt-tarhi śāriputra idam-arthavaśaṃ saṃpaśyamāna evaṃ vadāmi …

Therefore, then, Śāriputra, perceiving this benefit I speak thus …

舍利弗，我見是利，故說此言。

Śākyamuni 釋迦牟尼佛開始繼續對在第 96 課(VBS #443)所提問的問題，即 *tat kasmād-d-hetoḥ* 作個總結。爲何眾生應當發願，願生 **Amitābha** 阿彌陀佛的國土？這兩課中間其餘的課說明了原因，當其人臨命終時，阿彌陀佛與諸菩薩聲聞聖眾確實會現在其前。*Tasmāt* 因此，是與下一個字連寫在一起，它是個個別的詞。形式上，它是指示代名詞的奪格、單數、中性。字面意義是從此或從彼。*Tarhi* 然後，是源於 *tad-hi* 的一個無語尾變化詞，發音逐漸變更。

　　Śāriputra 舍利弗，像平常一樣，是佛對其弟子，發言對象的呼格（直接稱呼）。明智的 **Śāriputra** 舍利弗尊者。在句子的動詞前是分詞 *saṃpaśyamāna*（變音前是 *saṃpaśyamānas*，它在以元音開頭的下一個字之前失去了字尾 *-s* ）。其意義爲察覺，是個形容詞，與主要動詞的主語一致——佛以第一人、單數自稱——是主格、單數、陽性詞。它是由前綴 *saṃ-* 及字根 √*paś-* 組成，字面意義是共

Śākyamuni Buddha continues by starting a summation of the answer to the question asked in Lesson 96 (VBS #443), namely *tat kasmād-d-hetoḥ?* **Why should living beings make the vow for that Buddhaland of Amitābha Buddha?** The lessons in between have stated reasons, culminating in the certitude of being led by the Buddha Amitābha and a host of Bodhisattvas and Sound Hearers to the Land of Happiness when the end of one's life comes. *Tasmāt* **therefore** is linked with the following word in writing here, but is a separate word. In form it is ablative singular neuter of the demonstrative pronoun, and means literally **from this** or **from that**. *Tarhi* **then** is an indeclinable from *tad-hi*, the pronunciation having gradually altered.

　　Śāriputra is, as usual, the vocative case (the case of direct address) of the name of the disciple to whom the Buddha is speaking: the Venerable and wise *Śāriputra*. The verb of the sentence is preceded by a participle *saṃpaśyamāna* (*saṃpaśyamānas* before the sound change at the end took place and final *-s* was lost before the vowel that begins the next word). It means **perceiving**, and is in form an adjective agreeing with the subject of the main verb—the Buddha speaking of himself in the first person singular—and so is nominative singular masculine. It is composed of prefix *saṃ-* and root √*paś-* , literally **seeing together** but amounting to **seeing/perceiving/considering**. Infixed *-ya-* is the suffix that

晡，相等於看見、察覺、會見。後綴 -ya- 是動詞現在式字幹。這個動詞僅用於現在時態。另一字根 √dṛś- 被用於表達看見的其他時態。另一後綴 -māna- 是現在式、反身及物語態分詞的後綴。

Idam 此，之前已經討論過。在此，它與名詞 arthavaśam 利益是一致的。這是兩個個別的詞，在書寫上是聯繫在一起的。它們的字尾 -m 是對格、單數、陽性。複合詞 arthavaśa 是由兩個陽性名詞 artha 利益、義理、意義，及 vaśa 威力、願力組成。但實際上是相等於 artha.。Vadāmi 我說，是現在主動指示形式，源於字根 √vad- 語、云，而 evaṃ 是如是。

forms the verbal stem, here the present stem. This verb is only used in the present tense, another root √dṛś- being used to express **see** in other tenses. Suffix -māna- is the participial suffix for the present participle in the middle voice.

Idam **this** was discussed before. Here it agrees with the noun *arthavaśam* **benefit**. They are, again, two separate words which are linked together in the writing system, and so each has the -m final ending of the accusative singular masculine. The compound is *arthavaśa* a combination of the two masculine nouns *artha* **benefit/reason/meaning** and *vaśa* **power/will**, but it is virtually equivalent to just *artha*. *Vadāmi* **I speak** is present active indicative from root √vad- **speak**, and *evaṃ* means **thus.**
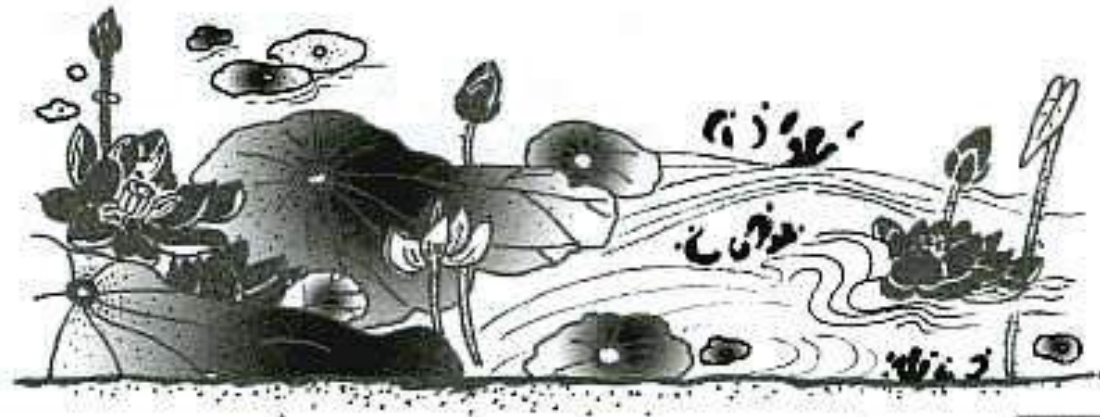
梵文第一〇五課
SANSKRIT LESSON #105

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

सत्कृत्य कुलपुत्रेण वा कुलदुहित्रा वा तत्र बुद्धक्षेत्रे
चित्तप्रणिधानं कर्तव्यं // १० //

satkṛtya kulaputreṇa vā kuladuhitrā vā tatra buddhakṣetre
cittapraṇidhānaṃ kartavyam // 10 //

**... (that) a vow for that Buddhaland should be earnestly
made by a good man or a good woman.**

若有眾生，聞是說者，應當發願，生彼國土。

釋迦牟尼佛在總結這一節自第 96 課 (VBS#443)始，即說明爲何眾生應當發願，願生阿彌陀佛的國土，這一課對所列的原因之最後總結作出結論。這個聲明是在第 104 課(VBS#451) 開始的「舍利佛，我見是利，故說此言。」在此間接陳述佛陀所謂如是是什麼——即*satkṛtya*供養、歡待(源於動名詞，字面意思是實際做到，一般用於表示恭敬供養、奉承等等的副詞) *cittapraṇidhānaṃ* 心願，主格、單數、中性與源於字根 √*kṛ*- 的動詞狀形容詞，中性、單數、主格 *kartavyam* 應當發、應當作，構成被動動詞的主詞。這兩個詞語在第 96 課(VBS#443)已討論過。短句 *tatra buddhakṣetre* 爲彼佛國土亦然。

如前，彼等應當發願，文法上的媒介是以具格來表達。在此是由 *kulaputreṇa* 善男子，*vā*或，*kuladuhitrā* 善女人。這些詞語的確切意思已在第 99 課(vbs#446)討論過，相關連接詞 *vā . . . vā*的用法亦然。*Citta* 思、心，是同一個用於表達發菩提心

Śākyamuni Buddha is concluding the section on the reason why living beings should make the vow to be reborn in the Buddhaland of Amitābha Buddha that began in Lesson 96 (VBS #443), and this lesson concludes the final summarizing statement that follows the reasons. That statement, which was started in Lesson 104 (VBS #451) with **Therefore, then, Śāriputra, perceiving this benefit I speak thus,** here gives the indirect statement describing what the Buddha means by **thus**—namely that *satkṛtya* **earnestly** (adverb from the gerund; literally **having done truly,** & generally used to mean **having treated with respect,** hence **devotedly, zealously,** etc.) *cittapraṇidhānaṃ* **a vow,** nominative singular neuter subject of the passive verb construction with the neuter singular nominative form of the gerundive from root √*kṛ*- : *kartavyam* **should be made.** Both words were discussed in Lesson 96 (VBS #443), as was the phrase *tatra buddhakṣetre* **for that Buddhaland.**

As before, those who should make the vow, the agents in grammatical terms, are expressed in the instrumental case, here *kulaputreṇa* **by a good man** *vā* **or** *kuladuhitrā* **(by) a good woman.** The exact meaning of the words was discussed in Lesson 99 (VBS #446), as was the use of the correlatives *vā . . . vā*. *Citta* **mind/heart** is the same word that is used in the expression meaning **to bring forth the Bodhi mind or heart,** the resolve for Bodhi: *bodhicitta,* and so *citta* is virtually the equivalent of *praṇidhāna* **vow.**

的字，*bodhicitta*，所以 *citta* 實質上是相當於 *praṇidhāna* 心願。

　　這就結束了第十節的經文，它對眾生闡述念阿彌陀佛名號的原因，其結果是阿彌陀佛確實會接引眾生往生到安養、極樂世界。

<div align="right">

🙷 待續

</div>

This concludes the tenth section of the Sutra which tells living beings about the good reasons for reciting the name of Amita Buddha which are the good results culminating in the certitude of being led by Amita Buddha to the Land of Happiness, of Ultimate Bliss.

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🙷To be continued

</div>

更正啓事

上二期因技術上的困難，以致刊出之文中，字型出現許多錯誤，本期予以一一更正如下，在此謹向讀者致歉！

　　更正：本刊十一月份450期梵文第一〇三課

स कालँ कृवा तस्यैवामितायषस्तथागतस्य बुद्धक्षेत्रे सुखावत्यां लोकधातवुपपत्स्यते ।

2．內文第18頁倒數第三行（中文部分在倒數第二行「是人終時」梵字爲：*kālaṃ kṛtvā*

3．內文第19頁第三行（中文部分在第二行）字根「作」應爲：√*kṛ-*

4．內文第19頁第三段的文字：「這兩個詞通常是寫成字尾 - s 和字首 t - 連接在一起。在此它們是分開的，因爲剛好在這裡斷行。」是不需要的，因它們在同一行是連著的（請看上列梵字經文）。

　　更正：本刊十二月份451期梵文第一〇四課，第18頁第二段，第一行和第三行 *Śāriputra* 舍利弗第一個字母爲：*ā*.

Editor's note: Due to technical difficulties, there were numerous errors in the last two issues' lessons. Therefore, we are making the corrections below. Our sincere apology to all the readers.

　　Corrections to <u>Sanskrit Lesson #103</u> (VBS #450, November 2007 issue):

1. On page 18, the Sutra text in *devanāgarī* should read as follows:

स कालँ कृवा तस्यैवामितायषस्तथागतस्य बुद्धक्षेत्रे सुखावत्यां लोकधातवुपपत्स्यते ।

2. On page 18, the 3rd line (English) [2nd line in Chinese] from the bottom, the words for **having ended his (or her)** should be corrected as: *kālaṃ kṛtvā*

3. On page 19, the 3rd line from top (English) [2nd line in Chinese], the root for **do/make** should be written as: √*kṛ-*

4. On page 19, the sentence in the 3rd paragraph "Those two words would normally link the final -s and initial t- when written, but are here separated because on different lines" is not relevant in this lesson, since they can be combined together on the same line (see the correction above).

　　Correction to <u>Sanskrit Lesson #104</u> (VBS #451, December 2007 issue):

On page 18, in the 2nd paragraph, on the 1st and 3rd lines, the first vowel in the name *Śāriputra* should be *ā*.

The same corrections should be made to the Chinese and to the English.

梵文第一〇六課
SANSKRIT LESSON #106

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तद्यथापि नाम शारिपुत्र अहमेतर्हि ताँ परिकीर्तयामि एवमेव
शारिपुत्र पूर्वस्याँ दिश्यक्षोभ्यो नाम तथागतो°

tadyathāpi nāma śāriputra ahametarhi tāṃ parikīrtayāmi evameva
śāriputra pērvasyāṃ diśyakṣobhyo nāma tathāgato . . .

Śāriputra, just as I now praise them, in the same way, Śāriputra,
in the Eastern direction there is the Thus Come One Akṣobhya . .

舍利佛，如我今者，讚歎阿彌陀佛不可思議功德之利。
東方亦有阿閦鞞佛

釋迦牟尼佛對其弟子說，「*Śāriputra* 舍利佛，*tadyathāpi nāma* 正如 *aham* 我 *etarhi* 現今 *parikīrtayāmi* 稱讚 *tāṃ* 彼等。」如果原稿的梵文規則化，*tāṃ* 是寫成 *tān*，使指示代詞的對格、複數、陽性明顯化。尼泊爾原稿規則性的把所有鼻音更替成母音(*ṃ*)。在這種情況下，形式類式代詞的陰性、對格。*Parikīrtayāmi* 是第一子句的有限式動詞，而且是第一人稱、單數、現代直陳主動形成。字尾 *-āmi* 提供了這訊息。同時是以我為主詞。在此，反意連接代詞 *aham* 也被提出，因被列出來的如來名號有差異。動詞是由前綴 *pari-* (字義是遍) 與字根 √*kīrt-* 名聲、名聞、稱說組成。此項結合即是表揚、稱讚。*Tān* (*tāṃ*) 彼等是動詞的直接受詞。*Evam-eva* 同、即、正、亦，*Śāriputra* 舍利佛引出了下一子句。它並沒有有限式動詞，而英文必須提供在彼處。

Śākyamuni Buddha says to his disciple, *tadyathāpi nāma* **just as** *aham* **I** *etarhi* **now** *parikīrtayāmi* **(I) praise** *tāṃ* **them,** *Śāriputra* **Śāriputra.** If the Sanskrit of the manuscripts is regularized, the form *tāṃ* would be written *tān*, making it clearly the accusative plural masculine of the demonstrative pronoun. The Nepalese manuscripts regularly replace any nasal with *anusvāra* (*ṃ*), which in this case makes the form resemble the feminine accusative of the pronoun.

Parikīrtayāmi is the finite verb of the first clause, and is first person singular present tense, indicative active. The ending *-āmi* gives much of that information, along with the fact that the subject is **I.** Here, however, the disjunctive pronoun *aham* is also given, for there is a contrast with the names of the Thus Come Ones to be listed. The verb is formed from the prefix *pari-* (literally **around**) and the root √*kīrt-* **mention/name/praise**; and the combination means **praise** or **celebrate** as well. *Tān* (*tāṃ*) **them** is the direct object of that verb.

Evam-eva **in the same way,** *Śāriputra* **Śāriputra,** introduces the next clause which contains no finite verb although English must supply **there is.** The locative phrase gives the place: *pērvasyāṃ* **in the Eastern** *diśi* (*diśy* before the following vowel) **direction.** *Tathāgato* **the Thus Come One** *Akṣobhyo* **Akṣobhya** is the subject of that clause and so is in the nominative case, singular and masculine.

方位短語指出了處所： *pūrvasyām* 在東方 *diśi* （在下一個元音之前是 d i s y）方向、方位、方處。

　　Akṣobhyo 阿閦鞞佛 *Tathāgato* 如來，是子句的主詞，屬主格、單數、陽性。佛的名號是由否定前綴 *a-* ，不、非，加上源於字根 √*kṣubh-* 震、震動、動的動詞狀形容詞組成。在表示起因的形式加強爲現在式的 *kṣobh-* ，再加上動詞狀形容詞後綴 -*ya*（主格格式語尾變化爲 -*yo* ），字義是不動、無動、不可動搖。這是 Bhaiṣajya-guru ，藥師佛東方金剛部的教主。東方是春天青色木。

　　The Buddha's name is composed of the privative prefix *a-* which means **un-**, plus the gerundive from the root √*kṣubh-* **shake/disturb**, but in its causative form strengthened to *kṣobh-* in the present tense, to which is added the gerundive suffix -*ya* (-*yo* when inflected for the nominative case). It means literally **Unshakable**. This is Bhaiṣajya-guru, **Medicine Master**, Buddha, ruler of the Eastern Vajra Division of the color blue/green for Spring and the element wood.

梵文第一〇七課
SANSKRIT LESSON #107

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

मेरुध्वजो नाम तथागतो महामेरुर्नाम तथागतो मेरुप्रभासो नाम
तथागतो मञ्जुध्वजो नाम तथागतो°

*merudhvajo nāma tathāgato mahāmerur-nāma tathāgato meruprabhāso nāma
tathāgato mañjudhvajo nāma tathāgato. . .*

**··· the Thus Come One Sumeru Banner, the Thus Come One Great Sumeru, the Thus
Come One Sumeru Light, the Thus Come One Auspicious Banner ···**
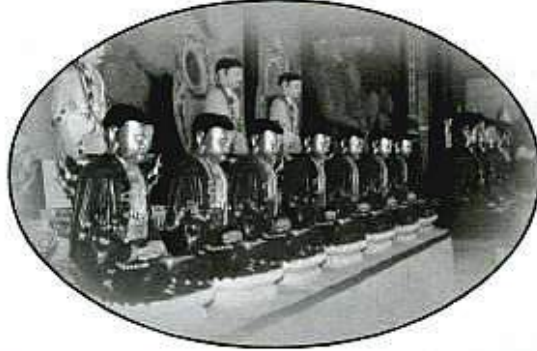
··· 須彌相如來，大須彌如來，須彌光如來，妙幢如來 ···

上一課，Śākyamuni 釋迦牟尼佛開始提出以 Akṣobhya 阿閦鞞佛爲教主的東方諸佛名字，其他具代表性的佛名卻在這一課中提出。他們的名字與梵文的如來都是主格，因爲它們都是句子的主語。第一尊佛的字而翻譯是 *merudhvajo nāma tathāgato*，名爲須彌相（妙高山幢）如來。*Nāma* 是中性名詞；*nāman* 爲名字的副詞性質對格。陽性名詞 *meru* 是俗稱，爲須彌山或妙高山的山名，它是一個世界體系的中心。下一尊佛名爲 *mahā* 大 *meru* 須彌。其次是 *meru* 須彌 *prabhāsa* 光。這一句的字尾是 *-o*，這是個陽性名詞。總而言之，只要是佛名，便屬陽性。同樣的，最後一尊佛的名字是 *dhvaja*，與第一尊佛名相同。*mañju* 是吉祥，幸運的意思。

Śākyamuni Buddha began naming the Buddhas of the eastern direction in the previous lesson with the Thus Come One named Akṣobhya, Host of that division. Other representative Buddhas are named in this lesson, their names and the Sanskrit for **Thus Come One** both appearing in the nominative case since they are subjects in the sentence. The literal translation of the first Buddha, *merudhvajo nāma tathāgato*, is as **(Su)meru Banner by name Thus Come One**. *Nāma* is the adverbial accusative of the neuter noun *nāman* **name**. The masculine noun *meru* is the name of the mountain commonly called Mount Sumeru, **Wonderfully High Mountain**, which forms the center of a world-system. The next Buddha is named *mahā* **Great** *meru* **Sumeru**, and the Buddha following is named *meru* **Sumeru** *prabhāsa* **Light** or **Splendor**—which appears with final –o when used in the sentence. It is a masculine noun, but would be masculine anyway as the name of the Buddha. The same is true of *dhvaja* in the final Buddha's name as in the first—and *mañju* means **Auspicious** or **Lucky**.

梵文第一〇八課
SANSKRIT LESSON #108

比丘尼恆賢 文　　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवंप्रमुखाः शारिपुत्र पूर्वस्यां दिशि गङ्गानदीवालुकोपमा
बुद्धा भगवन्तः

evaṃpramukhāḥ śāriputra pūrvasyāṃ diśi gaṅgānadīvālukopamā

buddhā bhagavantaḥ . . .

··· with such Leaders, Śāriputra, in the eastern direction the Buddhas, World Honored Ones,

comparable to Ganges River sand ···

與如是等上首。舍利弗，東方諸佛、世尊等恒河沙數。

這是延續第十一章節東方諸佛的名單。*Evaṃ-pramukhāḥ* 出現在彼方最重要的佛被列出之後。它是個與主語一致的從屬形容複合詞（主要動詞還在後頭）：*buddhā*（詞與詞之間變音時為 *buddhas*）。它是由名詞 *mukha* 口、面、門，因此為首、上、首領，與接頭 *pra-* 結合成形容詞，在此具實質意義的上首。它是複合詞的最後部分，以不變詞 *evaṃ* 此等為第一部分。它與 3-7 及 3-8 的疊句中之 *evaṃrūpaiḥ* 的用法相同。是修飾第二部分：如是等上首的形容詞。同是這些複合詞具有的從屬概念的翻譯：諸佛以如上述如是等佛為上首。名詞 *bhagavantaḥ*（*bhagavantas*）與 *buddhāḥ* 同格。這三個詞都是主格、複數、陽性。注意從屬後綴 *-vant* 是這個名詞的結尾。所以有 *-vān*（在主格、單數、陽性時是長 *ā*）和 *-vantas*，作為主格、複數、陽性。而有 *-ant* 的分詞，恰與之相反，在第一種情況下是短 *a a*，第二種情況下沒有 *n*。

Pūrvasyām 是形容詞 *pūrva* 昔、前、東方（用代詞語尾變化來說明相對位置）的處格、單數、陰性。它與陰性名詞 *diś* 方位、方向一致。由字根 √*diś*-指示得來。另一個與 *buddhāḥ* 一致的從屬形容複合詞是 *gaṅgānadīvālukopamā*(*ḥ*)。它是由四個名詞組成。*gaṅgā*

This continues the list in section 11 of the Buddhas in the East. *Evaṃ-pramukhāḥ* comes after naming the most important Buddhas of that direction, and it is a possessive adjective compound agreeing with the subject (of the main verb yet to come): *buddhā* (*buddhās* before external sandhi). It is composed of the noun *mukha* **mouth/face/door**, hence **head/top/chief**, which combines with the prefix *pra-* **very** to make the adjective here used as a substantive meaning **chief/leader(s)** as final member of the compound which has the indeclinable *evaṃ* **such/thus** as its first element—used in the same way as in *evaṃrūpaiḥ* of the refrain to sections 3-7 and 8, that is, as an adjective modifying the second member: **such Leaders. With** is the translation of the possessive idea inherent in such compounds: the Buddhas have such Buddhas as previously named at their head. The noun *bhagavantaḥ* (*bhagavantas*) is in apposition to *buddhāḥ*, all three words being in the nominative plural masculine. Note that the possessive suffix *-vant* terminates this noun, which therefore has *-vān* (long *ā* in the nominative singular masculine) and *-vantas* as the nominative plural masculine. Participles in *-ant*, by contrast, have short *a* in the first case and lack *n* in the second.

Pūrvasyām is locative singular feminine of adjective *pūrva* **before/in front/east** (uses the pronominal declension when stating relative location). It agrees with the feminine noun *diś* **direction**, from the root √*diś*- **to point**.

（陰性）恒河，*nadī*（陰性）江河，*vālukā*（陰性）沙和 *upamā*（陰性）比量、喻。雖然複合詞的成員全是陰性名詞。從屬形容詞本身是陽性，因其修飾了陽性名詞 *buddhāḥ*，意思是佛有、或以其喻恒河沙、如恒河沙數。並以沙子極細，所以有極其眾多的沙子。

Another possessive adjective compound in agreement with *buddhāḥ* is *gaṅgānadīvālukopamā(ḥ)* which is composed of four nouns: *gaṅgā* (fem.) the Ganges, *nadī* (fem.) **river**, *vālukā* (fem.) **sand**, and *upamā* (fem.) **comparison/simile**. Even though the members of the compound are all feminine nouns, the possessive adjective itself is masculine, for it modifies the masculine noun *buddhāḥ* and means Buddhas **possessing** or **with as their comparison sand of the Ganges River**, that is, equal in number to the amount of grains of sand in the Ganges River, noted for its extremely fine and so extremely numerous grains of sand.

更正啟事

梵文105課(二零零八一月份452期)
更正： 在更正103課，devanagari 第三字寫成 कुवा，應改寫成 कर्त्वा 。

梵文106課(二零零八二月份453期)
更正： 經文與解釋第三段，正確形式應是 *pūrvasyāṃ*.

Editor's note: Corrections to Previous Sanskrit Lessons

Sanskrit Lesson 105 (January 2008, VBS #452)
In the correction for Lesson #103, the third word in the devanagari appears as कुवा but it should be कर्त्वा .

Sanskrit Lesson 106 (February 2008 VBS #453)
In both the Sutra text and the third paragraph of the explanation, the correct form of the word should be *pūrvasyāṃ*.

梵文第一○九課

SANSKRIT LESSON #109

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

स्वकस्वकानि बुद्धक्षेत्राणि जिह्वेन्द्रियेण सँच्छादयित्वा निर्वेठनँ कुर्वन्ति ।

svakasvakāni buddhakṣetrāṇi jihvendriyeṇa saṃcchādayitvā nirveṭhanaṃ kurvanti.

… having covered their respective Buddhalands with their tongue, they make this proclamation:

各於其國，出廣長舌相，作此宣說。

這是接續第十一章節所列在東方的諸佛，它們是動名詞 *saṃcchādayitvā* 遍覆的主詞——由接頭 *sam*-加字根 √*chad*-掩、掩藏，與動名詞接尾 -*tvā* 及連結元音 -*i*-，附於使役詞幹：*chadāya*- 上。他們所覆蓋的是 *svakasvakāni*，其各自的 *buddhakṣetrāṇi* 佛國——對格、複數、中性，為動名詞的直接受詞。他們是以其 *jihvendriyeṇa* 舌根，*jihva* 舌與 *indriya* 根的複合詞之具格、單數，這麼做。

諸佛，文法上的主詞，的限定動詞是 *kurvanti*，他們作，由字根 √*kṛ*- 而來：第三人稱、複數、現在直陳主動形式。動詞的直接受詞是 *nirveṭhanam* 宣布，為佛梵混合字，在此是對格、單數。接著即諸佛所說。

This continues section 11 which lists the Buddhas of the eastern direction, who are the subject of the gerund *saṃcchādayitvā* **having covered**—prefix *sam*- + root √*chad*- **cover over** with gerund suffix -*tvā* attached with the linking vowel -*i*- to the causative stem: *chadāya*- . What they cover is *svakasvakāni* **their respective** *buddhakṣetrāṇi* **Buddhalands**—accusative plural neuter, direct object of the gerund. They do so *jihvendriyeṇa* **with their tongue**—instrumental singular of the compound *jihva* **tongue** and *indriya* **organ**.

The finite verb of which the Buddhas are the grammatical subject is *kurvanti* **they make** from root √*kṛ*-: third person plural, present indicative active. The direct object of that verb is *nirveṭhanaṃ* **(this) proclamation**, a Buddhist Hybrid Sanskrit word here accusative singular. What the Buddhas say will follow.

編者按：上期因技術上的困難，以致刊出之文中，字型出現許多錯謬，故本期予以重刊。

Editor's note: Due to technical difficulties, there were font errors in last issue's lesson. Therefore we are printing the correct version here.

梵文第一百一十課
SANSKRIT LESSON #110

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनँ सर्वबुद्धपरिग्रहँ
नाम धर्मपर्यायँ ॥ ९९ ॥

pratīyatha yūyamidamacintyaguṇaparikīrtanaṃ sarvabuddhaparigrahaṃ
nāma dharmaparyāyaṃ // 11 //

'All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.'

汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。

這一課，是東方諸佛以其廣長舌所說的話，他們*kurvanti*作是*nirveṭhanam* 宣說——如在上一課中所討論到。他們說：*pratīyatha yūyam*汝等應當信受。*Pratīyatha* 是句子的主要動詞。它是祈使模式。這模式是由祈使結尾顯示，第二人稱、複數〈由於諸佛是對一切眾生說〉。後綴*-tha*是直接附加到動詞的詞幹上。在此，*pratīya-*是由前綴*prati-*加上字根 *i-*而組成。這樣經由前綴和字根結合而成的動詞，即相信或接受，含有信任及發趣的意思。*Yūyam*在此是人稱代詞，你，用於呼格的直接稱呼。這是第二人稱、複數，與祈使動詞相同。

*Idam*的意思是這個，它是指示形容詞的對格、單數、陽性，與動詞的直接受詞：*Dharmaparyāyam*是法門，一致，它也是對格、單數、陽性，與兩個描述它的詞一樣，*acintyaguṇaparikīrtanam*稱說、讚賞其不可思議功德，和*sarvabuddhaparigraham*爲一切諸佛所攝受、擁護。*Nāma*是名爲，同前。換句話說，這是被讚（*parikīrta*）爲不可思議（*acintya*）功德（*guṇa*）的一部經或一個法門。同時也是一部爲諸佛（*sarva*）所攝受、護念（*parigraha*）的一部經。

In this lesson, we have the words spoken by the Buddhas of the eastern direction with their vast, long tongue—the *nirveṭhanam* **proclamation** which they *kurvanti* **make**—as discussed in the previous lesson. What they say is: *pratīyatha yūyam* **Believe and accept, all of you.** *Pratīyatha* is the main verb in the sentence, and it is in the imperative mode. That mode is indicated by the imperative ending which is, in the second person plural (called for because the Buddhas are speaking to all living beings), the suffix *-tha*. It is added directly to the stem of the verb, in this case *pratīya-*, which is composed of the prefix *prati-* plus the root *i-*. That combination of prefix and verbal root gives a verb that means either **believe** or **accept**, and contains the idea of trusting in and being resolved upon as well. *Yūyam* here is the personal pronoun **you**, used in the vocative case of direct address, and it is second person plural as is the imperative verb.

Idam means **this**, and it is the accusative singular masculine of the demonstrative adjective, and agrees with the direct object of the verb: *dharmaparyāyam* **discourse on Dharma**, also accusative singular masculine as are the two words that describe it: *acintyaguṇaparikīrtanam* **praised as having inconceivable qualities** and *sarvabuddhaparigraham* **having assistance from all Buddhas**. *Nāma*, as before, means **by name**. In other words, this Sutra or discourse on Dharma is one that is praised (*parikīrta*) for its qualities (*guṇa*) that are inconceivable (*acintya*), and it is known as a Sutra that receives the assistance and protection (*parigraha*) from all (*sarva*) Buddhas.

梵文第一百十一課

SANSKRIT LESSON #111

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवँ दक्षिणस्याँ दिशि चन्द्रसूर्यप्रदीपो नाम तथागतो यशःप्रभो
नाम तथागतो महार्चिस्कन्धो नाम तथागतो मेरुप्रदीपो नाम
तथागतो ऽनन्तवीर्यो नाम तथागत

evaṃ dakṣiṇasyāṃ diśi candrasūryapradīpo nāma tathāgato yaśaḥprabho

nāma tathāgato mahārciskandho nāma tathāgato merupradīpo nāma

tathāgato'nantavīryo nāma tathāgata ...

In the same way, in the southern direction there is the Thus Come One named Lamp of Sun and Moon, the Thus Come One Light of Renown, the Thus Come One Great Blazing Shoulders, the Thus Come One Sumeru Lamp, the Thus Come One Infinite Vigor ...

南方世界，有日月燈佛，名聞光佛，大燄肩佛，須彌燈佛，無量精進佛。

這一段是第十二章節的開始，其中描述了南方諸佛。南方屬火和代表夏季。顏色是紅色。為寶生佛所管轄的寶生部。在這裏，其他具有代表性的佛名被提出來。其句型與東方是相同的--從第106課（vbs第453期）開始，唯除其導言被簡化為 *evaṃ* 同、同樣的。在方位短語 *dakṣiṇasyāṃ* 南方 *diśi* 方向、方位、方處中，形容詞——南方——修飾了名詞——方向。在那一課它被描述為 *pūrvasyāṃ diśi*。諸佛的名字是以同樣的方式被提出來。梵文並沒有相等於那兒有的英文詞句。*Tathāgata* 及其主格、單數、陽性後綴由於外部連接音變的語尾變化也已描述過，方式與 *nāma* 命名／名字一樣。諸佛的名字是所有格形容詞的名詞化。第一個名字是由 *candra* 月亮，*sūrya* 太陽、日，及 *pradīpa* 燈火等字組成。接下來一個名字是由 *yaśas* (*yaśaḥ*) 名聞、名譽、聞譽，及 *prabhā* 光明等字組成。其次是由 *mahā* 大，*arcis* (在複合詞為 *arci*) 火光、焰，及 *skandha* 肩等字組成。接下來是由 *meru* 須彌山，及 *pradīpa* 燈火等字組成。最後一個名字是由 *ananta* 無量，及 *vīrya* 精進等字組成。

This passage begins section twelve, which describes the Buddhas of the southern direction, that of the element fire and the summer season. Its color is red, and it is the Jeweled Production Division ruled by Jeweled Production Buddha. Here, other representative Thus Come Ones are named. The construction is identical to that for the eastern direction, which began in Lesson 106 (VBS #453), except that the introduction is simplified to the one word *evaṃ*, **in the same way.** In the locative phrase *dakṣiṇasyāṃ*, **in the southern,** *diśi* (**in the**) **direction,** the adjective for "southern" modifies the noun that means "direction", as described for *pūrvasyāṃ diśi* in that lesson. The Buddhas are named in the same way, without a Sanskrit equivalent for the English words "there is." *Tathāgata* and its variations of the nominative singular masculine suffix, due to external sandhi, have also been described before, as has *nāma*, **named/by name.** The Buddhas' names are possessive adjective compounds nominalized. The first name is composed of the words *candra* **moon,** *sūrya* **sun,** and *pradīpa* **lamp.** The next name is composed of the words *yaśas* (*yaśaḥ*) **renown,** and *prabhā* **light.** In the following names, there are the words *mahā* **great,** *arcis* (*arci* in compounds) **flame/blazing,** and *skandha* **shoulder.** *Meru* stands for Mount Sumeru, and *pradīpa* again means **lamp.** The final name is composed of *ananta* **infinite,** and *vīrya* **vigor.**

梵文第一百十二課
SANSKRIT LESSON #112

比丘尼恆賢 文　　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवँप्रमुखाः शारिपुत्र दक्षिणस्यां दिशि गङ्गानदीवालुकोपमा बुद्धा भगवन्तः स्वकस्वकानि बुद्धक्षेत्राणि जिह्वेन्द्रियेण सँच्छादयित्वा निर्वेठनँ कुर्वन्ति । प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनँ सर्वबुद्धपरिग्रहँ नाम धर्मपर्यायँ ॥ ९२ ॥

evaṃpramukhāḥ śāriputra dakṣiṇasyāṃ diśi gaṅgānadīvālukopamā buddhā bhagavantaḥ svakasvakāni buddhakṣetrāṇi jihvendriyeṇa saṃcchādayitvā nirveṭhanaṃ kurvanti. pratīyatha yūyamidamacintyaguṇaparikīrtanaṃ sarvabuddhaparigrahaṃ nāma dharmaparyāyam // 12 //

With such Leaders, Śāriputra, in the southern direction the Buddhas, World Honored Ones, comparable to Ganges River sand, having covered their respective Buddhalands with their tongue, make this proclamation: 'All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.'

與如是等上首。舍利弗，南方諸佛 世尊等恒河沙數。各於其國，出廣長舌相，作此宣說。汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。

課文已在第108、109和110課（VBS第455、456和458期）出現並徹底解釋過，只需改變方向的名稱而已。

Just the name of the direction has been changed from the text as it appeared before in lessons 108, 109 and 110 (VBS #455, 457 and 458) where it was thoroughly explained.
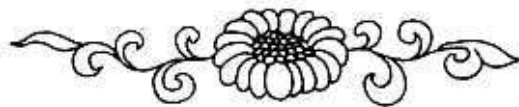
梵文第一百十三課
SANSKRIT LESSON #113

比丘尼恆賢 文　　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवं पश्चिमायाँ दिश्यमितायुर्नाम तथागतो ऽमितस्कन्धो
नाम तथागतो ऽमितध्वजो नाम तथागतो महाप्रभो नाम तथागतो
महारत्नकेतुर्नाम तथागतः शुद्धरश्मिप्रभो नाम तथागत॰

evaṃ paścimāyāṃ diśy-amitāyur nāma tathāgato 'mitaskandho

nāma tathāgato 'mitadhvajo nāma tathāgato mahāprabho nāma tathāgato

mahāratnaketur nāma tathāgataḥ śuddharaśmiprabho nāma tathāgata …

In the same way, in the western direction there is the Thus Come One named Limitless Life, the Thus Come One named Limitless Skandha, the Thus Come One named Limitless Banner, the Thus Come One named Great Light, the Thus Come One named Great Jewelled Appearance, and the Thus Come One named Pure Beams of Light …

西方世界，有無量壽佛，無量相佛，無量幢佛，大光佛，大明佛，寶相佛，淨光佛。…

這一課介紹的是 *paścima* 西方，並列舉了具代表性的佛名。西方是蓮花部，其教主是 *Amitābha* 無量光佛，也可以稱其為 *amitāyus* 無量(*amita*)壽(*āyus*)*tathāgata* 如來。至於這個名字的構造，請參考第88課(VBS #435)。這一課也解釋了 *tathāgata* - 佛的另一個稱號 - 與其後的 *amita* 的 -a 結合時的聲音連合，同樣連聲也發生在(*a*)*mita-skandha* 無量相佛，及(*a*)*mita-dhvaja* 無量幢佛的名字上。陽性名詞 *skandha* 的字義是肩。由從中央主幹延伸出來的主要分支的構思，*skandha* 也含有主枝、節、群、組、堆、集合體等義。這與構成眾生之五個元素(五蘊)是同一個詞。五蘊指的 *rūpa* 色(形、形式、形狀)、*vedanā* 受(感覺、直覺)、*saṃjñā* 想(思想、意識、知覺、認識)、*saṃskārāḥ* 行，和 *vijñāna* 識(意識、知)。

關於語法和句法的解釋請參閱前邊東方，第106課(VBS #453)，和南方，第111課(VBS #459)的序文。

This lesson introduces the *paścima* western direction, citing the names of representative Buddhas. The West is the Lotus Division, whose Dharma Host is Amitābha Limitless Light Buddha, also known as the *tathāgata* Thus Come One *amitāyus* Limitless (*amita*) Life (*āyus*). Consult lesson 88 (VBS #435) for makeup of the name. That lesson also explains the sound changes when *tathāgata*—another title for Buddha—combines with the following a- of *amita*, as happens in the name of the Buddha (*a*)*mita-skandha* Limitless Skandha, and that of (*a*)*mita-dhvaja* Limitless Banner Buddha. The masculine noun *skandha* means literally shoulder. By extension of the idea of main branching from a central trunk, *skandha* also means bough, section, troop, heap, aggregate, and so forth. It is the same word that refers to the five constituent elements of being, the Five *Skandhas* which are *rūpa* form, *vedanā* feeling, *saṃjñā* thinking, *saṃskārāḥ* formations, and *vijñāna* consciousness.

Refer back to the introduction of the eastern direction in lesson 106 (VBS #453) and of the southern direction in lesson 111 (VBS #459) for explanation of the grammar and the phrasing.

Mahā大，和prabhā光、光明結合起來，組成mahāprabha的佛名。Mahā+ratna寶、寶石和ketu相、光亮形成下一個佛名。Śuddha清淨、淨化+raśmi繩索、光束、光線+prabhā加起來組成淨光佛。中文的原文在大光佛後有大明佛，然後是寶相佛，所以中文有七尊佛，而梵語只有六尊。也許在梵文原文中，mahāketu 大明Tathāgata如來的名字是出現在ratnaketu寶相如來之前（沒有mahā）。這兩個具有不同含義的ketu之名字，可能在重抄手稿的過程中意外的被合併。幸運的是，中國的傳統佛教仍然延續至今，而中文的譯本要追溯到比現存最古老的梵語手稿更早的時期。因此，中文的原文是用來糾正在梵語中所發現的錯誤。

Mahā **great** and *prabhā* **light** combine to make *mahāprabha* in that Buddha's name. *Mahā* + *ratna* **jewel** and *ketu* **appearance/brightness** form the name of the next Buddha. *Śuddha* **pure/purified** + *raśmi* **cord/beam/ray** + *prabhā* add up to make **Pure Beams of Light** Buddha. The Chinese for this text after Great Light Buddha has **Great Brightness** Buddha, and then Jewelled Appearance Buddha, so it has seven Buddhas while the Sanskrit has six. Perhaps the names in Sanskrit were originally *mahāketu* **Great Brightness** Tathāgata before *ratnaketu* **Jewelled Appearance** Thus Come One (no *mahā*). The two names in which *ketu* appeared with two different meanings could have been combined by accident in the course of manuscript recopying. Fortunately, the Chinese Buddhist tradition remains unbroken to this day. The Chinese translations were made at dates earlier than the oldest surviving Sanskrit manuscripts. Therefore, the Chinese texts are used to correct errors that are found in the Sanskrit.

梵文第一百十四課

SANSKRIT LESSON #114

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवँप्रमुखाः शारिपुत्र पश्चिमायाँ दिशि गङ्गानदीवालुकोपमा बुद्धा
भगवन्तः स्वकस्वकानि बुद्धक्षेत्राणि जिह्वेन्द्रियेण सँच्छादयित्वा
निर्वेठनँ कुर्वन्ति । प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनँ
सर्वबुद्धपरिग्रहँ नाम धर्मपर्यायँ ॥ ९३ ॥

evaṃpramukhāḥ śāriputra paścimāyāṃ diśi gaṅgānadīvālukopamā buddhā bhagavantaḥ
svakasvakāni buddhakṣetrāṇi jihvendriyeṇa saṃcchādayitvā nirveṭhanaṃ kurvanti. pratīyatha
yūyamidamacintyaguṇaparikīrtanaṃ sarvabuddhaparigrahaṃ nāma dharmaparyāyam. // 13 //

With such Leaders, Śāriputra, in the western direction the Buddhas, World Honored Ones, comparable to Ganges River sand, having covered their respective Buddhalands with their tongue, make this proclamation: 'All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.'

與如是等上首。舍利弗，西方諸佛 世尊等恒河沙數。各於其國，出廣長舌相，作此宣說。
汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。

課文已在第108(金剛菩提海 第455期)、109 (457 期) 和110課（458期）出現並徹底解釋過，只需改變方向的名稱而已。

Just the name of the direction has been changed from the text as it appeared before in Lesson 108 (VBS #455), Lesson 109 (VBS #457) and Lesson 110 (VBS #458) where it was thoroughly explained.

梵文第一百十五課

SANSKRIT LESSON #115

比丘尼恆賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवमुत्तरायाँ दिशि महार्चिस्कन्धो नाम तथागतो वैश्वानरनिर्घोषो नाम
तथागतो दुन्दुभिस्वरनिर्घोषो नाम तथागतो दुष्प्रधर्षो नाम तथागत
आदित्यसँभवो नाम तथागतो जलेनिप्रभो नाम तथागतः प्रभाकरो नाम तथागत

*evamuttarāyāṃ diśi mahārciskandho nāma tathāgato vaiśvānaranirghoṣo nāma
tathāgato dundubhisvaranirghoṣo nāma tathāgato duṣpradharṣo nāma tathāgata
ādityasaṃbhavo nāma tathāgato jaleniprabho nāma tathāgataḥ prabhākaro nāma tathāgata ...*

In the same way, in the northern direction there is the Thus Come One named Great Ray Shoulders, the Thus Come One named Far-Reaching Sound, the Thus Come One named Drumroll Sound, the Thus Come One named Hard to Injure, the Thus Come One named Sun Birth, the Thus Come One named Net Light, and the Thus Come One named Emitting Light ...

北方世界，有燄肩佛，最勝音佛，鼓音佛，難沮佛，日生佛，網明佛，光作佛。…

這一課介紹的是*uttara* 北方，並列舉了具代表性的佛名。北方是羯磨部，也是成就部，其教主是 Amoghasiddhi 不空成就佛。正如西方屬金，是白色，而北方則屬水，是黑色。西方代表秋季，而北方則代表冬季。

第106和111（VBS第453及459期）課解釋了這一節的整體文法和措辭。佛名的構造可參考前邊的課並藉以熟悉之。

第一個佛名是由*mahā* 大 + *arcis* 火光、火焰 + *skandha* 所組成－參考第113課（VBS第461期）對於這個字的討論，它一般的意思是肩。第二個佛名是由*vaiśvānara* 深遠的，一個由 *viśva* 所有的和 *nara* 人、凡夫所組成的形容詞 — 這是普及全人類的一種觀念。它與 *nirghoṣa* 聲音組合。接著是 *dundubhi* 大鼓 + *svara*音聲、音響，是聲音的另一個詞語。*nirghoṣa* 泛指一般聲樂的聲音、呼叫聲和噪音。*svara* 亦含有口音、曲調和音符的特殊意思，在此可指節拍或打鼓聲。

接著是 *duṣpradharṣa*難(*duṣ*-)沮、傷害。然後是 *āditya* 太陽、日 + *sambhava* 出生、生 和 *jaleni* 網 + *prabhā* 光、光明-字尾 -*ā* 的縮短已解釋過。最後的佛名是*prabhā* 光、光明 + -*kara*作，太陽、光作，即發光地，也是第三地的菩薩的名稱。

This lesson introduces the *uttara* **northern** direction, citing the names of representative Buddhas. The North is the Karma Division, also known as the Accomplishment Division, whose Dharma Host is Amoghasiddhi **Accomplishment Not In Vain** Buddha. Just as the West is associated with the element metal and the color white, the North is associated with the element water and the color black. And just as the West stands for the Autumn season, the North stands for the Winter.

Lessons 106 and 111 (VBS #453 and 459) explain the overall grammar of this passage and its phrasing. The makeup of the Buddhas' names should be familiar from previous lessons, which can be consulted.

The name of the first Buddha is composed of *mahā* **great** + *arcis* **ray/flame** + *skandha* –c.f. Lesson 113 (VBS #461) for discussion of this word whose usual meaning is **shoulder**. The name of the second Buddha is from *vaiśvānara* **far-reaching**, an adjective formed from *viśva* **all** and *nara* **human/mortal**—the idea being that of extending to all humanity. It is combined with *nirghoṣa* **sound**. Then there is *dundubhi* **drum** + *svara*, another word meaning **sound**. But whereas *nirghoṣa* refers to vocal sounds and cries and noise in general, *svara* can also have specialized meanings such as **accent, tune, note**, and in this case can refer to the beat or rolling of the drum.

Continuing, there is *duṣpradharṣa* **hard** (*duṣ*-) **to injure**, then *āditya* **sun** + *sambhava* **birth**, and *jaleni* **net** + *prabhā* **light**—shortening of final -*ā* was explained before. Finally there is the Buddha *prabhā* **light** + -*kara* **making**, i.e. **emitting light**, also the name of the Third of the Ten Bodhisattva Grounds.

梵文第一百十六課

SANSKRIT LESSON #116

比丘尼恒賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恒田 中譯　TRANSLATED INTO CHINESE BY BHIKSHUNI HENG TYAN

एवँप्रमुखाः शारिपुत्रोत्तरायाँ दिशि गङ्गानदीवालुकोपमा बुद्धा भगवन्तः स्वकस्वकानि बुद्धक्षेत्राणि जिह्वेन्द्रियेण सँच्छादयित्वा निर्वेठनँ कुर्वन्ति । प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनँ सर्वबुद्धपरिग्रहँ नाम धर्मपर्यायँ ॥ ९४ ॥

evaṃpramukhāḥ śāriputrottarāyāṃ diśi gaṅgānadīvālukopamā buddhā bhagavantaḥ svakasvakāni buddhakṣetrāṇi jihvendriyeṇa saṃcchādayitvā nirveṭhanaṃ kurvanti. pratīyatha yūyamidamacintyaguṇaparikīrtanaṃ sarvabuddhaparigrahaṃ nāma dharmaparyāyam. // 14 //

With such Leaders, Śāriputra, in the northern direction the Buddhas, World Honored Ones, comparable to Ganges River sand, having covered their respective Buddhalands with their tongue, make this proclamation: 'All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.'

與如是等上首。舍利弗，北方諸佛、世尊等恒河沙數。各於其國，出廣長舌相，作此宣說。
汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。

課文已在第108課（VBS第455期）、第109課（VBS第456期及VBS第457期之訂正）和第110課（VBS第458期）出現並徹底解釋過，只需改變方向的名稱而已。

Just the name of the direction has been changed from the text as it appeared before in Lesson 108 (VBS #455), Lesson 109 (VBS #456, corrected in VBS #457) and Lesson 110 (VBS #458) where it was thoroughly explained.

梵文第一百十七課

SANSKRIT LESSON #117

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中译　Translated into Chinese by Bhikshuni Heng Tyan

एवमधस्तायाँ दिशि सिंहो नाम तथागतो यशो नाम तथागतो यशःप्रभासो नाम तथागतो धर्मो नाम तथागतो धर्मधरो नाम तथागतो धर्मध्वजो नाम तथागत॰

evam-adhastāyāṃ diśi siṃho nāma tathāgato yaśo nāma tathāgato yaśaḥprabhāso nāma tathāgato dharmo nāma tathāgato dharmadharo nāma tathāgato dharmadhvajo nāma tathāgata …

In the same way, in the direction below there is the Thus Come One named Lion, the Thus Come One named Splendor, the Thus Come One named Light of Splendor, the Thus Come One named Dharma, the Thus Come One named Maintaining Dharma, and the Thus Come One named Dharma Banner…

下方世界，有師子佛，名聞佛，名光佛，達摩佛，持法佛，法幢佛。…

這一課介紹的是 *adhasta* 或下方，並列舉了具代表性的佛名。有佛名號曰 *simha* 師子。其次是 *Yaśas* 名聞佛。下一佛名是由 *yaśas* + *prabhāsa* 光明、光輝組合成名聞光，強調了其光芒的熾盛。下一尊佛名為 *dharma* 達摩、法，接著的佛名是法 *dhara* 執、持的直接受詞，得自字根 √*dhṛ* 執、持。最後佛是以法 *dhvaja* 幢為名。

第106和111（VBS第453及第459）課解釋了這一節的整體文法和其措辭。佛名的構造可參考其他有關於佛名的課之敍述。任何護持佛法的人將來都會成為持法佛和法幢佛。

This lesson introduces the *adhasta* or direction below, citing the names of representative Buddhas. There is the Buddha whose name is *simha* **lion**. *Yaśas*, the next Buddha's name, means **splendor** or **renown**. The combination of *yaśas* + *prabhāsa* **radiant light** in the next name emphasizes the great radiance of that splendor. The next Buddha is named *dharma* **Dharma**, and the following has Dharma as the direct object of *dhara* **maintaining**, from root √*dhṛ*- **bear/maintain/uphold**. The final Buddha named has *dhvaja* **banner** of Dharma as his name.

Lessons 106 and 111 (VBS 453 & 459) explain the overall grammar of this passage and its phrasing, and other lessons on the Buddhas' names have already described their formation. Any of us who maintain and support the Buddhadharma will be Dharma-Maintaining Buddhas in the future, as well as Dharma Banner Buddhas.

梵文第一百十八課
SANSKRIT LESSON #118

比丘尼恆賢 文　By Bhikshuni Heng Hsien

比丘尼恆田 中譯　Translated Into Chinese By Bhikshuni Heng Tyan

एवंप्रमुखाः शारिपुत्राधस्तायाँ दिशि गङ्गानदीवालुकोपमा बुद्धा भगवन्तः
स्वकस्वकानि बुद्धक्षेत्राणि जिह्वेन्द्रियेण संच्छादयित्वा निर्वेठनँ कुर्वन्ति ।
प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनँ सर्वबुद्धपरिग्रहँ नाम
धर्मपर्यायँ ॥ १५ ॥

evaṃpramukhāḥ śāriputrādhastāyāṃ diśi gaṅgānadīvālukopamā buddhā bhagavantaḥ
svakasvakāni buddhakṣetrāṇi jihvendriyeṇa saṃcchādayitvā nirveṭhanaṃ kurvanti.
pratīyatha yūyamidamacintyaguṇaparikīrtanaṃ sarvabuddhaparigrahaṃ nāma
dharmaparyāyaṃ. // 15 //

With such leaders, Śāriputra, in the lower direction the Buddhas, World Honored Ones, comparable to Ganges River sand, having covered their respective Buddhalands with their tongue, make this proclamation: 'All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.'

與如是等上首。舍利弗，下方諸佛 世尊等恒河沙數。各於其國，出廣長舌相，作此宣說。汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。

課文已在第108、109和110課（VBS第455、457和458期）出現並徹底解釋過，只需改變方向的名稱而已。

Just the name of the direction has been changed from the text as it appeared before in Lesson 108 (VBS #455), Lesson 109 (VBS #456, corrected in VBS #457) and Lesson 110 (VBS #458) where it was thoroughly explained.

梵文第一百十九課

SANSKRIT LESSON #119

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中譯　Translated into Chinese by Bhikshuni Heng Tyan

एवमुपरिष्ठायाँ दिशि ब्रह्मघोषो नाम तथागतो नक्षत्रराजो नाम तथागत॰

evamupariṣṭhāyāṃ diśi brahmaghoṣo nāma tathāgato nakṣatrarājo nāma tathāgata …

**In the same way, in the direction above there is the Thus Come One named Brahma Sound,
the Thus Come One named Constellation King…**

上方世界，有梵音佛，宿王佛，…

這一課介紹的是*upariṣṭha*上（字面意義：*upari*上 + *stha*站立、居住，在*i*之後聲音由*stha*變爲*ṣṭha*）*dik*方。有時梵語會用*ūrdhvam*及*adhas*作爲上、下方。第一位代表佛*nāma*名爲*brahma*梵*ghoṣa*音*tathāgata*如來。又有*tathāgata*如來*nāma*號爲*nakṣatra*宿、星宿*rājā*王.

第106和111（VBS#453及#459）課解釋了這一節的文法和措辭。

中性名詞*nakṣatra*星宿或星座是古印度的天文體系。早在釋迦牟尼佛前它便存在了。佛陀和弟子們繼續用它來建立佛曆。在這制度的基礎上，及按照印度的氣候，每年可分爲三個主要的周期：涼、熱，及多雨。陰曆一年十二個月可被分成每四個月一組。此外，還有六個季節（*ṛtu*），每季約兩個月。陰曆每個月是二十七天七又四分之三小時。同時每月被劃分爲二十七個星區。每個區域各有一個與其相應的*nakṣatra*星宿。由於陽曆的月份比陰曆的月份稍長，中間必須周期性的插入第二十八個*nakṣatra*星宿來調整朔望月。同樣的情形亦發生在陰曆的月份。陰曆一年十二個月只有約三百五十四天，而陽曆一年十二個月約有三百六十五天，因此，每隔三十個月，便有一個（*dvitīya*第二）閏月。或是閏*āṣāḍha*八月或是閏*śrāvaṇa*九月來調整歲差。所以每個第二或第三年便有一個閏月--第十三個月。大約是比其他年份長二十九天。懂得這個印度系統可以幫助我們了解在*Tripiṭaka*大藏經所提到的時間 － 日、月，及季節。

This lesson introduces the *dik* **direction** which is *upariṣṭha* **above** (literally: *upari* **above** + *stha* **standing**, with sound change of *stha* to *ṣṭha* after *i*). Sometimes sanskrit uses *ūrdhvam* for **above** and *adhas* for **below** instead. The first representative *tathāgata* **Thus Come One** is the Buddha *nāma* **named** *brahma* **Brahma/pure** *ghoṣa* **(vocal) sound**. There is also the *tathāgata* **Thus Come One** *nāma* **named** *nakṣatra* **Constellation** *rājā* **King**. Lessons 106 and 111 (VBS #453 and #459) discussed grammar and phrasing.

The neuter noun *nakṣatra* **constellation** or **lunar mansion** refers to the ancient system of astronomy used in India. It existed before Shakyamuni Buddha's time and the Buddha and the Buddha's disciples continued to use it in establishing the Buddhist calendar. According to this system, based on India's climate as well, the year falls into three main periods: Cool, Hot, and Rainy. The twelve months of the year by the lunar calendar therefore form groups of four months each. There are also six seasons (*ṛtu*), each of about two months. A month by the lunar calendar is made up of twenty-seven solar days and seven and three quarters hours, so twenty-seven divisions, each corresponding to a *nakṣatra*, were made. A twenty-eighth intercalary *nakṣatra* must be added periodically because the solar month is slightly longer than the lunar month. The same thing happens with the lunar months because the twelve lunar months make only about 354 days but twelve solar months are about 365 days. So every thirty months, an intercalary (*dvitīya* **second**) month is added to the year, repeating either the month *āṣāḍha* or the month *śrāvaṇa*. Thus every second or third year contains thirteen months, and is some twenty-nine days longer than other years. Knowing this Indian system helps us to understand references to times of day, months, and seasons in the *Tripiṭaka*.

梵文第一百二十課

SANSKRIT LESSON #120

比丘尼恒賢 文　BY BHIKSHUNI HENG HSIEN
比丘尼恒田 中譯　CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

इद्रकेतुध्वजराजो नाम तथागतो गन्धोत्तमो नाम तथागतो गन्धप्रभासो
नाम तथागतो॰

indraketudhvajarājo nāma tathāgato gandhottamo nāma tathāgato gandhaprabhāso nāma tathāgato…

…the Thus Come One named Banner King with Indra's Emblem, the Thus Come One named Superior Fragrance, the Thus Come One named Fragrant Light…

帝幡幢王佛，香上佛，香光佛，…

接著，經文繼續描述上方世界（上方是經文中所列六方的最後一方）並介紹其中有代表性的佛的名字。這一課介紹三尊 *tathāgatāḥ*（如來）的名字。在每個名字裏，*Nāma* 是'名爲'的意思，英文翻譯爲 named（中文不翻）。每個名字都是和 *tathāgata* 一樣的主格、單數、陽性複合詞。在這一課裏，雖然這些主格、單數、陽性複合詞的結尾詞在外部連接音變方面以–*o* 出現，但卻總是以 *-as* 開頭。這種音變之前已曾多次描述過。因爲複合詞是佛的名字，所以整體上是陽性的，即使該複合詞的最後一個詞性別不同。

在添加任何結尾詞之前，第一個名字是 *indra-ketu-dhvaja-rāja-*（帝幡幢王）。要注意的是，該複合詞的最後一個詞是不同類型的名詞，單獨出現時是 *rājan*，而其主格、單數形式變成 *rājā*（這個詞的意思是「王」，本身是陽性詞）：這樣，這個詞就和整個名字的名詞類型相符合，因此該名字採用短 -*a* 類名詞的結尾方式。*Indra*（因陀羅）是 *Trayastrimśa*（三十三天）的天主，也就是上帝的名字（因陀羅的字義是上帝）。*Ketu* 是指幡或旗幟，源於字根 √*cit*-（意思是發光或清晰可見），是個陽性詞。梵文翻成中文，往往是音譯而不是翻譯；因此 *Ketu* 翻成、書寫成雞兜（漢語拼音是 ji dou）。通常，接下來是另一個近義詞，這裏也不例外：*dhvaja*，意思是幢或旗幟，也是個陽性詞。

第二個和第三個名字都包含有字幹—*gandha*-（意思是芬芳或香），也是陽性詞。其中一個名字以 *uttama*-（至高、至上）作爲結尾；*Gandha* 最後的 –*a* 加上開頭的 *u*- 接合成爲 -*o*-。另一個名字以陽性詞 *prabhāsa* 作爲結尾，意思是光輝或光明。

The direction above, last of the six directions listed in the text, continues to be described and representative Buddhas' names introduced. There are three *tathāgatāḥ* **Thus Come Ones'** names in this lesson. *Nāma* in each case means **by name**, hence **named**. Each name is a compound word, in the masculine singular nominative, as is *tathāgata*. In this lesson, every time the nominative singular masculine ending appears as –*o* in external *sandhi*, but started out as -*as*. That sound change has been described many times before. Even when the final word in the compound is of another gender, the compound as a whole is masculine because it is the Buddha's name.

The first name is *indra-ketu-dhvaja-rāja-* before any ending is added. Note that while the final word in the compound is of a different noun type and would by itself appear as *rājan*, becoming *rājā* in the nominative singular (the word itself, which means **king**, is masculine), it conforms to the noun type of the name, and so takes the ending of short -*a* class nouns. *Indra* is the name of the god who is **Lord** (**Indra** literally means **Lord**) in the *Trayastrimśa* Heaven, the Heaven **of the Thirty-Three**. *Ketu* means **emblem** or **standard**, as for example a flag or ensign. It is a masculine word deriving from the root √*cit*- which means to shine or be clearly visible. In Chinese the Sanskrit is often transliterated instead of translated, and it appears written as 雞兜 ("ji dou" in pinyin) standing for *ketu*, often, as here, followed by another word of similar meaning: *dhvaja* **banner**, **standard**, or **emblem**, which is also masculine in gender.

The second and third names both contain the word for **fragrance** or **incense**—*gandha*- in stem form, also masculine. One name ends in *uttama*- **superior** or **highest**, and the final -*a* of *gandha* + initial *u*- give -*o*- at their juncture. The other name ends in the masculine word *prabhāsa* which means **splendor** or **light**.

梵文第一百二十一課

SANSKRIT LESSON #121

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中譯　Translated into Chinese by Bhikshuni Heng Tyan

महार्चिस्कन्धो नाम तथागतो रत्नकुसुमसँपुष्पितगात्रो नाम तथागतः सालेन्द्रराजो नाम तथागतो रत्नोत्पलश्रीनाम तथागतः सर्वार्थदर्शो नाम तथागतः सुमेरुकल्पो नाम तथागत॰

mahārciskandho nāma tathāgato ratnakusumasampuṣpitagātro nāma tathāgataḥ sālendrarājo nāma tathāgato ratnotpalaśrīr nāma tathāgataḥ sarvārthadarśo nāma tathāgataḥ sumerukalpo nāma tathāgata…

. . . the Thus Come One named **Great Blazing Shoulders**, the Thus Come One named **Body of Jeweled Flowers in Full Bloom**, the Thus Come One named **Sāla Tree King**, the Thus Come One named **Jeweled Flower Virtue**, the Thus Come One named **Vision of All Meaning**, and the Thus Come One named **Such As Mount Sumeru**…

<div align="center">

大燄肩佛，雜色寶華嚴身佛，娑羅樹王佛，寶華德佛，
見一切義佛，如須彌山佛，…

</div>

這一課繼續講上方諸佛的名字。每一尊 *tathāgata*（如來）的命名（*nāma* 名字）以及音變的情況，前面已經講述過了。有一尊佛的名字爲大燄肩（*mahā-arcis-skando*），之前在描述另一方時已經講過了。此外，還有佛名爲雜色寶華嚴身佛：全身（字義上是肢體的意思，但在這裏指的是全身 *gātra*）猶如寶玉（*ratna*）一般 *sampuṣpita* 盛開的花（*kusuma*）。還有佛名爲娑羅樹王：娑羅（*sāla*）是一種樹的名稱，是樹木的一個主神（*indra*），所以稱王（*rājā*）。又有佛名爲寶華德：在此，寶（*ratna*）華（*utpala*），是指一種花——青蓮花；德（*śrī*），意思是好運、吉祥，就像 Mañjuśrī 菩薩的名字——妙吉或妙吉祥——一樣。

這一課是以有佛名見（*darśa—* 字義是見）一切（*sarva*）義（*artha—*，在梵文這可以是單一或多元的意思）作爲結束。最後有佛名爲如（*kalpa*，意思是，除此之外，等於或類似）須彌（*sumeru*）山（不用梵文表達，因爲它是可理解的）。這結束了上方佛的名字。

This lesson continues to name the Buddhas in the upper direction, the region above. The Thus Come One (*tathāgata*) in each case is named (*nāma*) and sound changes take place as has been described before. There is the Buddha whose name is **Great Blazing Shoulders** (*mahā-arcis-skando*), as previously described for another direction. There is also the Buddha named **Body**, literally **limb of the body** but standing for the body as a whole, (*gātra*) which is *sampuṣpita* in **full bloom** with **flowers** (*kusuma*) that are like **jewels** (*ratna*). Then there is the Buddha named **Sāla** (*sāla*), the name of a kind of tree, that is a **lord** (*indra*) among trees, and so a **king** (*rājā*). Then there is the Buddha named **Jeweled** (*ratna*) **Flower** (*utpala*)—in this case the name of a particular flower, the blue lotus—**Virtue** (*śrī*)—which also means **good luck** as in the name of the Bodhisattva Mañjuśrī **Wonderfully Lucky** or **Wonderfully Auspicious**.

The lesson concludes with the Buddha named **Vision of** (*darśa*—literally **seeing**) **All** (*sarva*) **Meaning** (*artha*—this could be either singular or plural in intent in Sanskrit). Finally there is the Buddha named **Such As** (*kalpa*, which means, among other things, **equal to** or **similar to**) **Mount** (not expressed in Sanskrit for it is understood) **Sumeru** (*sumeru*). That completes the names of the Buddhas of above.

梵文第一百二十二課

SANSKRIT LESSON #122

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中譯　Translated into Chinese by Bhikshuni Heng Tyan

एवंप्रमुखाः शारिपुत्रोपरिष्ठायाँ दिशि गङ्गानदीवालुकोपमा बुद्धा भगवन्तः स्वकस्वकानि बुद्धक्षेत्राणि जिह्वेन्द्रियेण सँच्छादयित्वा निर्वेठनँ कुर्वन्ति । प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनँ सर्वबुद्धपरिग्रहँ नाम धर्मपयायँ ॥ १६ ॥

evaṃpramukhāḥ śariputropariṣṭhāyāṃ diśi gaṅgānadīvālukopamā buddhā bhagavantaḥ svakasvakāni buddhakṣetrāṇi jihvendriyeṇa saṃcchādayitvā nirveṭhanaṃ kurvanti. pratīyatha yūyamidamacintyaguṇaparikīrtanaṃ sarvabuddhaparigrahaṃ nāma dharmaparyāyam. // 16 //

與如是等上首。舍利弗，上方諸佛世尊等恒河沙數。各於其國，出廣長舌相，作此宣說。汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。

With such leaders, Śāriputra, in the direction above, the Buddhas, World Honored Ones, comparable to Ganges River sand, having covered their respective Buddhalands with their tongue, make this proclamation: 'All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.'

這是最後一方的佛名。

　課文已在第108（VBS第455期）、109（VBS第456期及第457期之訂正）和110課（VBS第458期）出現並徹底解釋過，只需改變方向的名稱而已。

This is the last direction named.

　Just the name of the direction has been changed from the text as it appeared before in Lesson 108 (VBS #455), Lesson 109 (VBS #456, corrected in VBS #457) and Lesson 110 (VBS #458) where it was thoroughly explained.

梵文第一百二十三課　Sanskrit Lesson #123

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中译　Translated into Chinese by Bhikshuni Heng Tyan

तत्किँ मन्यसे शारिपुत्र केन कारणेनायँ धर्मपर्यायः सर्वबुद्धपरिग्रहो नामोच्यते ।

tat kiṃ manyase śāriputra kena kāraṇenāyaṃ dharmaparyāyaḥ sarvabuddhaparigraho nāmocyate.

What do you think, Śāriputra? For what reason is this discourse on Dharma called one that receives the protection of all Buddhas?

舍利弗，於汝意云何，何故名為一切諸佛所護念經？

這一課開始講解第十七章，並提出了一個和第87課和第91課（金剛菩提海第434期和第438期）中所描述的同樣的問題：*tat kiṃ manyase śāriputra?*「舍利弗，於汝意云何？」Śāriputra舍利弗，你認為（*manyase*）如何（*tat kim*）？有關這個句子語法方面的討論，請參閱金剛菩提海第434期。該期金剛菩提海也詳盡地解釋了*Kena kāraṇena*「何故」。在梵文裡裏，這些詞語引入了主語，而動詞是在句尾。但是在英文裡裏，詞序則前後倒置，「是」被放在主語的前面，以表明這是一個問題。

諸佛以其廣長舌相說道：*pratīyatha yūyam-idam-acintya-guṇa-parikīrtanaṃ sarva-buddha-parigrahaṃ nāma dharma-paryāyam:*「汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。」

這句話中的「此法(經)」這個詞是一個主格、單數、陽性詞，因爲它是主語，而不是像前邊一樣的直接賓語；因此，該詞是：*ayaṃ*（這 - 請注意外部的連接音變連接前面詞的最後一個字母-*a*與這個字的首字母*a*-）*dharma-paryāyaḥ*「此法(經)」。問題中只包括了佛所說的短語的一部分：*sarva-buddha-parigraho*（此爲）一切諸佛所護念（經）。

完整的討論請見第110課（金剛菩提海第458期）。這裏的主要動詞是*nāmocyate*「被稱爲」；有關這個詞的討論，請見第87課（金剛菩提海第434期）。當問題已經完全回答後，佛用短語「是故」作爲結束，其用意在於提醒我們這個問題是什麼以及在何處開始。問題不在此經(法)名字的含義，而在於討論一切諸佛如何護念此經及讀誦受持此經的人。

This lesson begins Section Seventeen, and asks a question in the same manner described in Lessons 87 and 91 (VBS #434 and #438): *tat kiṃ manyase śāriputra?* **What** (*tat kim*) **do you think** (*manyase*), **Śāriputra?** See VBS #434 for grammatical discussion. *Kena kāraṇena* **for what reason** was also thoroughly presented in that issue. Those words introduce the subject in Sanskrit, and the verb comes at the end of the sentence, whereas English inverts the word order to indicate it is a question and puts **is** before the subject.

All Buddhas spoke with their vast, long tongue, saying: *pratīyatha yūyam-idam-acintya-guṇa-parikīrtanaṃ sarva-buddha-parigrahaṃ nāma dharma-paryāyam:* **All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.** In this sentence now, the word for **discourse on Dharma** appears in the nominative singular, masculine, since it is the subject instead of the direct object as before. Therefore it reads: *ayaṃ* (**this** – note that external sandhi brings about the joining of final -*a* of the word before with the initial *a*- of this word) *dharma-paryāyaḥ* **discourse on Dharma.** Only part of the phrase the Buddhas speak is included in the question: *sarva-buddha-parigraho* (**one that**) **receives the protection of all Buddhas.**

For a full discussion, see Lesson 110 (VBS #458). The main verb here is *nāmocyate* **is called**, which was discussed in Lesson 87 (VBS #434). When the answer has been completely given, the Buddha will end with the phrase **for that reason**, reminding us of how and where the question began. The question is not so much a matter of the meaning of the name of the discourse on Dharma, but is rather a discussion of how all Buddhas protect this Sutra and those who recite and uphold it.

SANSKRIT LESSON #124

比丘尼恒賢 文　　By Bhikshuni Heng Hsien
比丘尼恒田 中譯　Translated into Chinese by Bhikshuni Heng Tyan

梵文第一百二十四課

ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वास्य धर्मपर्यायस्य नामधेयँ श्रोष्यन्ति तेषाँ च बुद्धानाँ भगवताँ नामधेयँ धारयिष्यन्ति सर्वे ते बुद्धपरिगृहीता भविष्यन्त्यविनिवर्तनीयाश्च भविष्यन्त्यनुत्तरायाँ सम्यक्संबोधौ ।

ye kecicchāriputra kulaputrā vā kuladuhitaro vāsya dharmaparyāyasya nāmadheyaṃ śroṣyanti teṣāṃ ca buddhānāṃ bhagavatāṃ nāmadheyaṃ dhārayiṣyanti sarve te buddhaparigṛhītā bhaviṣyantyavinivartanīyāś ca bhaviṣyantyanuttarāyāṃ samyaksaṃbodhau.

Shariputra, if any good men or good women hear the name of this discourse on Dharma and hold the name of these Buddhas, World Honored Ones, they all will be protected by the Buddhas, and will become irreversible from the Unsurpassed Proper and Equal Right Enlightenment.

舍利弗。若有善男子、善女人，聞是經受持者，及聞諸佛名者，是諸善男子、善女人，皆為一切諸佛之所護念，皆得不退轉於阿耨多羅三藐三菩提。

釋迦牟尼佛繼續對他的弟子 *Śāriputra* 舍利弗（呼格、單數、陽性詞）解釋爲何 *Amitābha Sūtra* 阿彌陀經被稱爲一切諸佛所護念經。其開頭語與第99課大致相同（金剛菩提海第446期），並已作了詳盡的說明。唯獨這裏使用的是複數形式。*ye* 及 *ke-cid* 與未來式指示主動詞 *śroṣyanti* 的組合，表達了「即便要」的概念，這是第三人稱、複數，在這裏翻譯成「聽聞」。*ye* 及 *ke-cid* 所修飾的動詞的實際主語是（*kulaputrās*）善男子和（*kuladuhitaras*）善女人。直接賓語 *nāmadheyam*「名稱」是賓格、單數、中性詞。從屬於它的短語是 *asya*「此」（*vā + asya* 組成 *vāsya*）*dharma-paryāyasya*「法門、法的論述」─是屬格、單數、陽性詞。

「假使」子句中的第二個動詞 *dhārayiṣyanti* 是未來式指示主動詞，第三人稱、複數，英文翻譯成「掌握」。直接受詞是 *nāmadheyam*，與前面相同。梵文把英文的介詞短語表達爲從屬於它的屬格：*teṣām* 這些 *buddhānām* 佛 *bhagavatām* 世尊（全是屬格、複數、陽性詞。）*Ca*「和」及其位置也已多次討論過。

在所形成的子句中，可看到「假使」子句的主語爲指示形容詞 *te* 所表達，而其卻爲 *sarve*「一切」所修飾，它們同是主格、複數、陽性詞。主要動詞 *bhaviṣyanti* 出現了兩次，第一次被翻爲「將」，第二次被翻爲「將成爲」。由於外部連接音變，字尾的 -*i* 成爲了 -*y*。隨後的 *a-* 被寫成 *ya* 的元音的短 -*a-*。基於行的結尾，梵文的原文中並沒有把這顯示出來。得自字根 √*bhū-*「成爲」的動詞把兩個謂詞連接，在此它是未來式指示主動詞，第三人稱、複數。一是完成式被動分詞 *parigṛhīta*「攝受、擁護、護念」，它的主格、複數、陽性詞字尾，與主詞一致，正如第二的 *avinivartanīya*「不退轉」的動詞狀形容詞形式，這已在第94課詳盡的討論過（金剛菩提海第 441期）。它採取了 *anuttara* 無上 *samyak-saṃbodhi* 正等正覺的處格，並解釋了字尾的形成。

Shakyamuni Buddha continues to speak to his disciple *Śāriputra* (vocative, singular masculine), explaining why the *Amitābha Sūtra* is called one of which all Buddhas are mindful and protective. The opening words are about the same as in Lesson #99 (VBS #446), which explained them in full. Here, however, the plural forms are used: *ye* and *ke-cid* express the idea **if any** in combination with the future indicative active verb *śroṣyanti*, third person plural, here translated **hear**. The actual subjects of the verb, which *ye* and *ke-cid* modify, are **good men** (*kulaputrās*) and **good women** (*kuladuhitaras*), the direct object is *nāmadheyam* **name**, accusative singular neuter. Dependent upon it is the phrase *asya* **of this** (*vā + asya* giving *vāsya*) *dharma-paryāyasya* **discourse on Dharma**—genitive singular masculine.

The "if" clause contains a second verb, *dhārayiṣyanti* future indicative active, third person plural, translated simply as **hold** in English. The direct object as before is *nāmadheyam*, and what is in English a prepositional phrase is expressed in Sanskrit by the genitive case depending on it: *teṣām* **of these** *buddhānām* **Buddhas** *bhagavatām* **World Honored Ones** (all genitive plural masculine). *Ca* **and** and its position have been discussed many times before.

The result clause sees the subjects of the "if" clause expressed by the demonstrative adjective *te*, modified by *sarve* **all**, both in the nominative plural masculine. The main verb occurs twice: *bhaviṣyanti*, translated the first time as **will be** and the second time as **will become**. In external sandhi, the final -*i* becomes -*y*, and the following *a-* is written as the short -*a-* vowel of *ya*. There are two predicates linked by that verb which is from root √*bhū-* **be/become**, and is here future indicative active, third person plural. The first is the perfect passive participle *parigṛhīta* **protected**, here having the nominative plural masculine ending to agree with the subject, as does the second, the gerundive form *avinivartanīya* **irreversible**, which was discussed in full in Lesson 94 (VBS# 441). It calls for the locative case of *anuttara* **unsurpassed** *samyak-saṃbodhi* **right-and-equal**, **proper enlightenment**, which accounts for the endings.

SANSKRIT LESSON #125

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中译　Translated into Chinese by Bhikshuni Heng Tyan

梵文
第
一
百
二
十
五
課

तस्मात्तर्हि शारिपुत्र श्रद्धाध्वं प्रतीयथ माकाङ्क्षयथ मम च तेषाँ च बुद्धानाँ भगवताँ । ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वा तस्य भगवतो ऽमितायुषस्तथागतस्य बुद्धक्षेत्रे चित्तप्रणिधानँ करिष्यन्ति कृतँ वा कुर्वन्ति वा सर्वे ते ऽविनिवर्तनीया भविष्यन्त्यनुत्तरायाँ सम्यक्सँबोधौ तत्र च बुद्धक्षेत्र उपपत्स्यन्त्युपपन्ना वोपपद्यन्ति वा ।

tasmāttarhi śāriputra śraddadhādhvaṃ pratīyatha mākāṅkṣayatha mama ca teṣāṃ ca buddhānāṃ bhagavatām. ye kecicchāriputra kulaputrā vā kuladuhitaro vā tasya bhagavato 'mitāyuṣastathāgatasya buddhakṣetre cittapraṇidhānaṃ kariṣyanti kṛtaṃ vā kurvanti vā sarve te 'vinivartanīyā bhaviṣyantyanuttarāyāṃ samyaksambodhau tatra ca buddhakṣetra upapatsyantyupapannā vopapadyanti vā.

Therefore, Śāriputra, believe, accept, and do not doubt me and those Buddhas, World Honored Ones. Śāriputra, any sons of good family or daughters of good family who will make, or have made or are making the mental resolve for the Buddhaland of that World Honored One, the Thus Come One Limitless Life, will all become irreversible from Unsurpassed Right and Equal Proper Enlightenment and will be born or have been born or are being born in that Buddhaland.

是故舍利弗，汝等皆當信受我語，及諸佛所說。舍利弗。若有人已發願、今發願、當發願，欲生阿彌陀佛國者，是諸人等，皆得不退轉於阿耨多羅三藐三菩提，於彼國土，若已生、若今生、若當生。

複習：

關於第二句的開頭，請參考前面的課程 。

　　cittapraṇidhānaṃ 請看第105課（金剛菩提海第452期）。

　　tasmāt-tarhi 請看第104課（金剛菩提海第451期）。

　　upapatsyate 請看第103課（金剛菩提海第450期）（第三人稱、單數、為己式，在此是第三人稱、複數、主動式）。

　　kariṣyati 請看第101課（金剛菩提海第448期）（第三人稱、單數，在此是第三人稱、複數）。

　　vā...vā 請看第100課（金剛菩提海第447期）（在此是由 *vā + upapadyanti* 組成 *vopapadyanti*）。

　　關於第二句的結構的詳細討論，請參考第99課（金剛菩提海第446期）。

　　upapadyante 請看第98課（金剛菩提海第445 期）（在此是 -anti，主動式）。

Review:

Consult Lesson 124 (VBS #472) for the beginning of the second sentence;

Lesson 105 (VBS #452) for *cittapraṇidhānaṃ*;

Lesson 104 (VBS #451) for *tasmāt-tarhi*;

Lesson 103 (VBS #450) for *upapatsyate* (there 3rd person singular, middle, related to the 3rd plural active here);

Lesson 101 (VBS #448) for *kariṣyati* (there 3rd singular, here 3rd plural),

Lesson 100 (VBS #447) for *vā...vā* (here *vā* + *upapadyanti* becomes *vopapadyanti*);

Lesson 99 (VBS #446) for long discussion of the structure seen here in the second sentence;

Lesson 98 (VBS #445) for *upapadyante* (here -anti, active);

Lesson 97 (VBS #444) for *bhavati* (here -anti, 3rd plural);

Lesson 96 (VBS #443) for *tatra buddhakṣetre* (here final -e becomes -a before following initial u-);

bhavati 請看第97課（金剛菩提海第444期）（在此是 -anti，第三人稱、複數）。

tatra buddhakṣetre 請看第96課（金剛菩提海第443期）（在此是最後的 -e 在居後的字首 u- 之前成為 -a）。有關 *śāriputra*, *ye*, *avinivartanīyās*, 及 *amitāyuṣas-tathāgatasya* 和 *upapannās* 的詳細討論，請看第94課（金剛菩提海第441期）。（亦在第68課（金剛菩提海第413期））。並參考第110課（金剛菩提海第 458期）對祈使式 *pratīyatha* 的詳盡討論。

同時對 *Teṣāṃ buddhānāṃ bhagavatāṃ* 屬格、複數、陽性詞，也應該較為熟悉。*Mama* 的字義是「我的」，屬格、單數、陽性詞。所有的屬格同樣地是動詞「信受」的賓語。*Mā* 是祈使動詞前的否定式，它是個個別詞，但與其否定的動詞的開頭相連接：*mākāṅkṣayatha*。注意兩個祈使語以 -tha 作為他們的字尾，不同點在於得自 *śrad-* √*dhā-* 「相信」的第一個動詞，用的是為己式，而不是主動式的字尾：-dhvam，而產生了 *dadhādhvam* 的格式，這是由於 √*dhā-* 是屬於重複級動詞。實際上古文的格式應該是 *dhadhvam*，這是佛教的用法。*mā + ākāṅkṣ-*（接頭詞 ā- + 字根 √*kāṅkṣ-*）「疑惑」，是佛教的意義。這種區分也可以解釋成不帶接頭詞的形式，但手稿上有否定式連接上的誤差：*mā kāṅkṣayatha* (= *kāṅkṣatha*)。

第二長句的結構與上一課相同，但用的是更複雜的謂詞。第一個子句的主語與上一課相同，但卻有三個動詞，其中只有兩個是限定式：*kariṣyanti*（未來式、第三人稱、單數、主動式）和 *kurvanti*（現在式、第三人稱、單數、主動式）。*Kṛtaṃ* 是完成式被動分詞，與其他動詞的直接賓語一致：*cittapraṇidhānaṃ*，字義是「心願」，相等於過去式。第二個子句包含了兩個部分，其一用的是動詞 *bhaviṣyanti*（未來式），另一用的是涉及三世的三個動詞。

Lesson 94 (VBS #441) for long discussion including *śāriputra*, *ye*, *avinivartanīyās*; also *amitāyuṣas-tathāgatasya* and *upapannās* (also in Lesson 68 (VBS #413));
Lesson 110 (VBS #458) for full discussion of the imperative *pratīyatha*.

Teṣāṃ buddhānāṃ bhagavatāṃ, genitive plural masculine, should also be familiar by now. *Mama* is genitive singular masculine **of me** literally. All are in the genitive case as objects of the verbs of faith and acceptance. *Mā* is the form of the negative before an imperative verb, and is a separate word but joined to the beginning of the verb it negates here: *mākāṅkṣayatha*. Note that two of the imperatives have -*tha* as their ending, but the first verb, from *śrad-* √*dhā-* **to believe** differs in that it uses middle rather than an active ending: -*dhvam*, occurring on the form *dadhādhvam*, for the verb √*dhā-* belongs to the reduplicating class. The classical form should actually be *dhadhvam*, and this form is Buddhist usage. In *mā + ākāṅkṣ-* (prefix *ā-* + root √*kāṅkṣ-*), **doubt** is the Buddhist meaning. Division could also interpret the form as not having a prefix but having the negative joined in the manuscript by error: *mā kāṅkṣayatha* (= *kāṅkṣatha*).

The second, very long, sentence uses the same structure as in the previous lesson, but with a more complicated predicate. The first clause has the same subjects as in that lesson, but three verbs, only two of which are finite: *kariṣyanti* (future, 3rd singular active) and the present 3rd singular active *kurvanti*. *Kṛtaṃ* is the perfect passive participle agreeing with the direct object of the other verbs: *cittapraṇidhānaṃ*, literally **mind-vow**, making the equivalent of a past tense. The second clause has two parts, one with the verb *bhaviṣyanti* (future) and the other with three verbs covering the three periods of time.

SANSKRIT LESSON #126

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中译　Translated into Chinese by Bhikshuni Heng Tyan

तस्मात्तर्हि शारिपुत्र श्राद्धैः कुलपुत्रैः कुलदुहितृभिश्च तत्र बुद्धक्षेत्रे चित्तप्रणिधिरुत्पादयितव्यः ॥ १७ ॥

tasmāt-tarhi śāriputra śrāddhaiḥ kulaputraiḥ kuladuhitṛbhiśca tatra buddhakṣetre cittapraṇidhir-utpādayitavyaḥ. //17//

Therefore, Shariputra, good men and good women of faith should make the vow for that Buddhaland.

是故舍利弗，諸善男子、善女人，若有信者，應當發願，生彼國土。

梵文 第一百二十六課

佛陀繼續對他的弟子舍利弗解釋說，那些發願往生阿彌陀佛極樂世界的眾生所得到的許多殊勝利益。經過相當長的討論後，佛陀總結說：*tasmāt tarhi* 因此，基於上述的原因，*śāriputra* 舍利弗，*kulaputraiḥ* 諸善男子 *ca* 及 *kuladuhitṛbhis* 善女人，*utpādayitavyaḥ* 應當 *cittapraṇidhir* 發願 *tatra*，生彼 *buddhakṣetre* 國土。

Tasmāt-tarhi 在第104課（金剛菩提海第451期）已解釋過。關於 *kulaputra* 和 *kuladuhitṛ* 的衍生，請看第99課（金剛菩提海第446期）。第96課（金剛菩提海第443期）和第105課（金剛菩提海第452期）對大致相同的字，作有類似的被動造句。迄今為止，這是所發生最複雜的事情。處格短語*tatra kṣetre* 表達了發願的目標，字面上具含處格的力量。句子的動作者，也就是執行

The Buddha continues to explain to his disciple Shariputra the very many wonderful advantages gained by those who make the resolution to be reborn in Amitabha Buddha's Land of Ultimate Bliss. At the end of a fairly long discussion, the Buddha summarizes saying: *tasmāt tarhi* **therefore**, that is, for the reasons just given, *śāriputra* **Shariputra**, *kulaputraiḥ* **by good men** *ca* **and** *kuladuhitṛbhis* **(by) good women** *cittapraṇidhir* **(the) mind-vow** *utpādayitavyaḥ* **is to be made/ should be made** *tatra* **for that** *buddhakṣetre* **Buddhaland.**

Tasmāt-tarhi was explained in Lesson 104 (VBS #451), and the derivation of *kulaputra* and *kuladuhitṛ* in Lesson 99 (VBS #446). There has been a similar passive construction involving roughly the same words already in Lesson 96 (VBS #443) and Lesson 105 (VBS #452). This is the most complex occurrence so far. The locative phrase *tatra kṣetre* expresses the goal of the vow that is made, having somewhat the literal meaning **with respect to** as the force of the locative case. The agent in the sentence, that

人，以具格出現。在這裏形容詞 *śrāddhaiḥ*「有信念的，信仰者」，修飾兩個名詞。詞滙形式是 *śrāddha*，得自於名詞 *śrat*「真理、信仰」加上動詞的字根 √*dhā-*「安置、寄予」，因此是「寄予信心，相信」。

　　在此，這兩個具格的名詞被翻譯成主動動詞的主語一般，以單詞「願」，詞滙形式是 *citta-praṇidhi*，作為直接賓語。然而，「願」是句子文法上的主語，被動語態的動詞是 *utpādayitavyaḥ*「應作、應發」。至此對動詞的使役詞幹的動詞狀形容詞形式已應該見慣：接頭 *ut-* ＋ 動詞的字根 √*pad-* 。動詞「是」被省略而不表示，全寫是 *asti*。

　　在這以前，單詞「願」——發願願生彼無量光、無量壽佛國——是中性名詞 *praṇidhāna* 主格、單數格式是 *praṇidhānam* 。在這裏，「願」的單詞是 *pranidhi*，陽性形式具有類似的衍生。*citta*「心」曾經與這個詞組合，恰巧與這裏的陽性形式一致。「心願」簡單來說就是「願」。前面的課程對音變 （內部和外部連接音變），乃至造句的文法等，有更詳細的說明。

is the people who perform the action, appears in the instrumental case. Here there are two nouns modified as well by the adjective *śrāddhaiḥ* **of faith/ who believe.** The lexical form is *śrāddha*, from the noun *śrat* **truth/ faith** and the verbal root √*dhā-* **put/ place**—hence, **place faith in/ believe.**

The two nouns in the instrumental case are translated here as if they were the subjects of an active verb, with *citta-praṇidhi*, lexical form of the word for **vow,** as the direct object. However, the vow is the grammatical subject of the sentence, and its verb in the passive voice is *utpādayitavyaḥ* **is to be made/ should be produced.** The form is the gerundive of the causative stem of the verb which should now be familiar: prefix *ut-* + verbal root √*pad-*. The verb **be** is understood, not expressed, and would be *asti* **it is** if it were written in full.

Previously, the word for the vow to be reborn in the Land of the Buddha of Limitless Life and Limitless Light was the neuter noun *praṇidhāna*, *praṇidhānam* when appearing in the nominative singular. Here the word for vow is *pranidhi*, a masculine form of similar derivation. Once before, the word *citta* **mind** was compounded with the word, and that happens with the masculine form here. **Mind-vow** simply is **vow,** of course. More detail was given concerning sound changes (internal and external *sandhi*) in previous issues, as well as the grammar of such constructions.

梵文第一百二十七課 SANSKRIT LESSON #127

比丘尼恒賢 文 By Bhikshuni Heng Hsien
比丘尼恒田 中譯 Translated into Chinese by Bhikshuni Heng Tyan

तद्यथापि नाम शारिपुत्राहमेतर्हि तेषां बुद्धानां भगवतामेवमचिन्त्यगुणान्परिकीर्तयामि एवमेव
शारिपुत्र ममामि ते बुद्धा भगवन्त एवमचिन्त्यगुणान्परिकीर्तयन्ति ।

*tadyathāpi nāma śāriputrāhametarhi teṣāṃ buddhānāṃ
bhagavatāmevamacintyaguṇānparikīrtayāmi evameva śāriputra mamāpi te buddhā bhagavanta
evamacintyaguṇānparikīrtayanti.*

Shariputra, just as I now praise the thus inconceivable qualities of those Buddhas,
World-Honored Ones, in the same way, Shariputra, those Buddhas, World-Honored Ones,
also praise my thus inconceivable qualities.

舍利弗，如我今者，稱讚諸佛不可思議功德，彼諸佛等，亦稱讚我不可思議功德。

釋迦牟尼佛繼續告訴他的弟子舍利弗，十方諸佛之間的相互關係。那一段經文，以字尾分段時，內容是：舍利弗，如我今者，稱讚諸佛不可思議功德，彼諸佛等，亦稱讚我不可思議功德。

先前在第106課（金剛菩提海第 453期）出現的結構，也有 *tadyathāpi nāma*，就意義而言是「正象」，稍後由 *evam-eva* 「同樣地、亦」延續。如前，第一個子句的動詞，由*aham* 「我」所強調，並*parikīrtayāmi*（我）稱讚。第106課對此有詳盡的討論。在這種情況下，直接賓語更爲複雜，但是，作爲一個主要建立於賓格、複數、陽性 *guṇān* 「功勳、功德」的複合詞，；由複合詞 *evam* 「如是、同」 *acintya* 「不可思議」形容，合起來成爲「不可思議功德」。它反過來支配一個所有屬格，在這裏它是陽性、複數。基本的字是 *buddhānām* 「諸佛的」。與佛同格的是 *bhagavatām* 「世尊」。兩者皆由指示代詞 *teṣām*「那些」修飾。這句話已多次在前面的課程出現過，所以在此不需贅述。

正如釋迦牟尼佛現在稱讚其他諸佛的 *guṇān* 「功勳或功德」，同樣的（他告訴他的弟子舍利弗）, *te* 「那些」（這次是主格、複數、陽性，因爲新子句的主語是現在）*buddhā* 「佛」 （末尾的 *-s* 在隨後的音之前捨去）, *bhagavanta* （同樣的，末尾的

Shakyamuni Buddha continues to tell his disciple **Shariputra** about the interrelation of the Buddhas of the ten directions. The text, when divided according to word endings, reads:

tad-yathā-api nāma śāriputra aham etarhi teṣām buddhānām bhagavatām evam-acintya-guṇān parikīrtayāmi evam-eva śāriputra mama api te buddhā bhagavanta evam-acintya-guṇān parikīrtayanti.

The structure appeared previously in Lesson 106 (VBS #453), which also had *tadyathāpi nāma* in the sense of **just as**, picked up later on by *evam-eva* **in the same way**. The verb of the first clause, as before, is reinforced by *aham* **I**, and is *parikīrtayāmi* **(I) praise**, discussed in full in Lesson 106. The direct object is more complex in this instance, however, being a compound based mainly on the accusative plural masculine *guṇān* **qualities**, described by the compound *evam* **thus** *acintya* **inconceivable**, together making **thus inconceivable qualities.** That in turn governs a possessive genitive, here masculine plural, the basic word being *buddhānām* **of Buddhas.** In apposition to **Buddhas** is World-Honored Ones— *bhagavatām*—both being modified by the demonstrative pronoun *teṣām* **those.** The words have occurred many times in previous lessons, and so do not need to be considered in detail here.

Just as Shakyamuni Buddha now is praising the *guṇān*— **meritorious qualities** or **meritorious virtues**—of all the other Buddhas, in the same way (he tells his disciple Shariputra), *te* **those** (nominative plural masculine this time, since now the subject of

-s 在外部連接音變時捨去）「世尊 」 *api* 「也」 *parikīrtayanti*（他們）稱讚 *mama*「我的」（請注意，字面上梵語 *mama-api* 是說「也對我的」， 而不是把「也」和動詞放在一起）*evam-acintya-guṇān* 「如是不可思議功德」。

那詞序在英語似乎是前所未知的，所以翻譯時採用的是慣例的英語詞序。從字面上看，梵文如下：如我今者，舍利弗，稱讚諸佛世尊如是不可思議功德，同樣的，舍利弗，彼諸佛世尊等亦稱讚我如是不可思議功德。

當釋迦牟尼佛是主時，所有十方諸佛是伴，並稱讚釋迦牟尼佛的功德 — *guṇa* 也是德行的意思，所謂卓越的功勳，或功德。梵語在描述佛菩薩時，這個詞通常是複數形式，因為佛菩薩是賦予無量如是不可思議功勳質或功德的。

the new clause) *buddhā* **Buddhas** (with final -s dropped before following sound), bhagavanta (again, final -s is dropped by external sandhi) **World-Honored Ones** *api* **also** *parikīrtayanti* **(they) praise** *mama* **of me = my** (note that Sanskrit says literally *mama-api* **of me also**, instead of putting **also** with the verb) *evam-acintya-guṇān* **thus inconceivable qualities.**

The word order seems a little strange in English, and so the usual English order has been adopted in translation. Literally, the Sanskrit reads: **Just as, Shariputra, I now of those Buddhas, (World-)Honored Ones, the thus inconceivable qualities praise, in the same way, Shariputra, of me also those Buddhas, (World-)Honored Ones, the thus inconceivable qualities praise.**

When the Buddha Shakyamuni is the Host, all the Buddhas of the ten directions are the "attendants," and praise Shakyamuni Buddha's **merit and virtue**—*guṇa* meaning also **virtue** in the sense of excellent quality — or **meritorious virtues.** In Sanskrit, when describing Buddhas and Bodhisattvas, the word is usually found in the plural, for Buddhas and Bodhisattvas are endowed with infinite amounts of such inconceivable meritorious qualities or virtues.

梵文第一百二十八課 SANSKRIT LESSON#128

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中译　Translated into Chinese by Bhikshuni Heng Tyan

सुदुष्करं भगवता शाक्यमुनिना शाक्याधिराजेन कृतं ।

suduṣkaraṃ bhagavatā śākyamuninā śākyādhirājena kṛtaṃ.

Something very difficult to do has been done by the World-Honored One Shakyamuni, the Supreme Shakyan King.

而作是言：「釋迦牟尼佛能為甚難希有之事 ……。」

前邊經文所列出的六方佛，包括阿彌陀佛，異口同音的稱讚釋迦牟尼佛，加強了為何眾生應該相信和接受淨土法門的理由。他們說：*śākyamuninā*「釋迦牟尼」*bhagavatā*「世尊」，*śākyādhirājena*「至高的釋迦王」*kṛtaṃ*「能行」*suduṣkaraṃ*「甚難行的事」。

這一句雖是被動語態，結構卻非常簡單。主語是主格、單數、中性名詞*suduṣkaraṃ*「甚難行的事、甚難的事」。*Suduṣkara*（語幹形式）得自字根 √*kṛ*-「行、做」，加上字尾 -*a*，由於字根的加強，成為*kara*「行為、做」。接頭 *su*- 即「良好的、適當的」，因此是「甚、非常」。接頭 *dus*- 在這裏是「艱難的或艱苦的」，由於音變，在 *k*- 之前成為*duṣ*-。其他連接音變的形式是 *duś*-、*duḥ*-、 *dur*-及*dū*-。因此，*su + duṣ + kara*具「甚難行的事、甚難的行為」的意思。

這個謂詞是完成式被動分詞 *kṛtaṃ*，字義是「完成」。在這裏它是主格、單數、中性名詞，與*suduṣkaraṃ* 一致。字幹形式是*kṛta*-，也是得自字根√*kṛ*-「行、做」。被省略而未表示的助動詞 *asti*（它）「是」，與主詞結合時被翻成「完成」。

正如所見，行為者或動作者是以具格表示的被動造句。在這裏釋迦牟尼佛完成了的動作是，甚難的事。所以這三個提及佛的詞是具格、單數、中性名詞。*Śākyamuninā*「釋迦牟尼佛」是主要的名詞，與它同格的是*bhagavatā*「世尊」及 *śākya-adhirājena*「至高的釋迦王」。有時，僅僅被翻成「釋迦主」。字幹形式是 *adhi-rājan*。*Rājan*（一般是*rāja*）是「國王」的意思。接頭 *adhi*- 予以超越或至高的概念。

The Buddhas of the six directions listed previously in the Sutra text, including Amita Buddha, simultaneously praise Shakyamuni Buddha, reinforcing how living beings should definitely believe in and accept the Pure Land Dharma Door. They say: *suduṣkaraṃ* **(something) very difficult to do** *kṛtaṃ* **has been done** *bhagavatā* **(by) (the) (World-)Honored One** *śākyamuninā* **Shakyamuni** *śākyādhirājena* **(the) Supreme Shakyan King.**

This sentence, although in the passive voice, has a very simple structure. The subject is the nominative singular neuter noun *suduṣkaraṃ* **(something) very difficult to do / a very difficult deed.** *Suduṣkara* (the stem form) derives from root √*kṛ*- **do/make**, the addition of suffix -*a* resulting in *kara* **doing/making**, due to strengthening of the root. The prefix *su*- means **well**, hence **very**. The prefix *dus*- here means **difficult** or **hard**, by sound change becoming *duṣ*- before *k*-. Other forms in *sandhi* are *duś*-, *duḥ*-, *dur*-, and *dū*-. Therefore, the meaning of *su + duṣ + kara* is **(something) very difficult to do / a very difficult deed.**

The predicate is the perfect passive participle *kṛtaṃ* which means literally **having been done.** Here it is nominative singular neuter, agreeing with *suduṣkaraṃ*. The stem form is *kṛta*-, and it also comes from the root √*kṛ*- **do/make**. One understands the unexpressed auxiliary verb *asti* **(it) is**, and so in combination with the subject it is translated **has been done.**

As we have seen, the agent (the person or thing that carries out the action) in passive constructions is expressed in the instrumental case. Here the action, the very difficult deed, is done by the Buddha Shakyamuni, and so the three words referring to the Buddha are in the instrumental singular masculine. *Śākyamuninā* **Shakyamuni** is the main noun, and in apposition to it are *bhagavatā* **(by) (the) (World-)Honored One** and *śākya-adhirājena* **(by) (the) Supreme Shakyan King.** Sometimes this is simply translated **Shakyan Lord.**

Śākya 的字義是 Sakas「釋迦族的後裔」（= śaka abhijano'sya），這是古印度迦毗羅衛國四周顯赫的剎帝族的名稱。形容詞 śakya 來自字根 √śak-「能」，因此是「能夠的、有能力的」。所以 śākya 釋迦是「能仁」的意思。Muni 牟尼是個指「聖人或賢人」的名詞，尤其是指那些發願終身止語的人。因此 muni 牟尼是「寂默」的意思。這兩個詞 śākya + muni 在一起指圓融的慈悲救護眾生行動，它在實相智慧中是寂然不動的。下一句來將敘述釋迦牟尼佛所做的甚難執行的事。

The stem form is *adhi-rājan*. *Rājan* (often appearing as *rājā*) means **king**, and the prefix *adhi-* gives the idea of surpassing or supremacy.

Śākya means literally **descended from the Śakas** (=*śaka abhijano'sya*), and is the name of the Kshatriya clan prominent in the area around the city of Kapilavastu in ancient India. The adjective *śakya* derives from the root √*śak-* **be able**, and so means **able/capable of being**. Hence *śākya* is interpreted as meaning **able to be humane**. *Muni* is a noun meaning **saint or sage**, especially one who has taken a vow of silence. Hence *muni* is interpreted as meaning **still and silent**. The two words *śākya* + *muni* together refer to the interpenetration and perfect fusion of the movement of compassion in rescuing living beings while unmoving in the stillness of real mark wisdom. The very hard-to-do deed done by the Buddha Shakyamuni will be described in the next sentence.

梵文第一百二十九課　SANSKRIT LESSON #129

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中译　Translated into Chinese by Bhikshuni Heng Tyan

सहायाँ लोकधातावनुत्तराँ सम्यक्सँबोधिमभिसँबुध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः
कल्पकषाये सत्त्वकषाये दृष्टिकषाय आयुष्कषाये क्लेशकषाये ॥ १८ ॥

sahāyāṃ lokadhātāvanuttarāṃ samyaksaṃbodhimabhisaṃbudhya sarvalokavipratyayanīyo dharmo deśitaḥ kalpakaṣāye sattvakaṣāye dṛṣṭikaṣāya āyuṣkṣāye kleśakaṣāye. // 18 //

In the Saha World, having accomplished Unsurpassed, Proper, Equal, Right Enlightenment, he has taught the Dharma which all the world is reluctant to believe, in the kalpa turbidity, the living beings turbidity, the views turbidity, the life-span turbidity, and the afflictions turbidity.

…… 能於娑婆國土，五濁惡世，劫濁、見濁、煩惱濁、衆生濁、命濁中，
得阿耨多羅三藐三菩提。為諸衆生，說是一切世間難信之法。

六方佛繼續稱讚釋迦牟尼佛，說他完成了甚難行的事。具體來說，釋迦牟尼佛在*sahāyāṃ lokadhātau*「娑婆世界」*anuttarāṃ samyaksaṃbodhimabhisaṃbudhya*—「證得了無上正等正覺」，這是甚難做到的事。第44課（金剛菩提海第 389期）對 *Sahā Loka-dhātau*「娑婆世界」有詳盡的討論。字根√*sah*- 是「堪忍」的意思，我們現在這個世界的衆生，堪能忍受持續的痛苦，但仍覺得世界上有很多快樂可得。其實，娑婆世界的性質就是這樣，世上任何的快樂只是未來的苦因，所以它的居民不斷錯誤的染苦為樂。第90課（金剛菩提海第 437期）討論了 *Anuttarāṃ samyaksaṃbodhim*「無上正等正覺」。這是動名詞 *abhisaṃbudhya*「證得、了知」的直接賓語，字義是「已經完全地徹底覺悟」，在那一課也討論到。

釋迦牟尼佛不僅能在這樣的一個世界成佛，而且他也有*dharmo deśitaḥ*「教法」傳下來。「他講授了佛法」。實際上，這句短語是被動語態結構句型。*dharmo*是主格、單數、陽性。謂詞是以 *deśitaḥ*,表示。它是得自字根√*diś*-「指示、顯示」的使役字幹的完成式被動分詞。這是佛梵的一個典範形式，意義是講授或介紹，幾乎都是以法作為它的賓語。現在式主動語態直陳第三人稱、單數是*deśayati*「他講

The Buddhas of the six directions continue to speak in praise of Shakyamuni Buddha, saying what a very difficult thing he has done. Specifically, *sahāyāṃ lokadhātau* **in the Saha World**, Shakyamuni Buddha's *anuttarāṃ samyaksaṃbodhimabhisaṃbudhya*—**having accomplished Unsurpassed, Proper, Equal, Right Enlightenment**—was very difficult thing to do. The *Sahā Loka-dhātau* or **Saha World-system** was discussed fully in Lesson 44 (VBS #389). The root √*sah*- means **able to endure**, for the living beings in this world-system, which is ours right now, are able to put up with constant bitter suffering yet still feel there is a lot of happiness to be obtained in this world. Actually, the nature of the Saha world is such that any happiness in it is only the cause of future suffering, and so its inhabitants constantly mistake suffering for bliss. *Anuttarāṃ samyaksaṃbodhim* **Unsurpassed, Proper, Equal, Right Enlightenment** was discussed in Lesson 90 (VBS #437). It is the direct object of the gerund *abhisaṃbudhya* **having accomplished,** literally **having thoroughly and properly awakened,** also discussed in that lesson.

Not only was Shakyamuni Buddha able to become a Buddha in such a world, but also by him there was *dharmo deśitaḥ*, literally **Dharma taught. He has taught the Dharma.** The phrase is literally a passive construction, *dharmo* being nominative singular masculine, with the predicate expressed by *deśitaḥ*, perfect passive participle formed from the causative stem of root √*diś*- **point out/**

授」，有時以 *deśeti* 出現。被動語態結構句型中的動作者是以具格表示，它在前一句 *bhagavatā śākyamuninā śākyādhirājena*「釋迦牟尼世尊，至高的釋迦王」中被省略掉，如第128課（金剛菩提海第 476期）中所討論。

sarva-loka-vipratyayanīyo「一切世間難信、勉強接受」描述了法。*Sarva* 指「一切」，*loka* 是「世界」，這兩個詞與動詞狀形容詞 *vipratyayanīya*「難信、勉強接受」組合。這三個詞組成的形容詞修飾了 *dharmo*「法」。所以複合詞是主格、單數、陽性。*Vipratyayanīya* 是佛梵形式，由接頭 *vi-* 組成，在這裏產生了否定的力量，並被翻成「難以或不情願」。從梵文的被動語態結構句型轉換成英文中常見的主動語態結構句型時，它成為「不願意」。其次接頭 *prati-* 與字根√*i-* 結合組成 *prati*，以現在式（第三人稱、單數、現在式主動語態直陳）出現為 *pratyeti*，使役詞 *pratyayati*「他、她、它認可、接受、相信」。動詞狀形容詞在這一段文的力量是「為……相信」，接頭 *vi-* 添加了限制：這是很難為一切世間這麼做的——再次是被動語態結構句型。*sarva-loka* 轉成主動語態時是主語。如果不複合的話，將是具格。事實上，*sarva-loka* 也可以是複數，「所有一切的世界」。在這個複合詞中，不指定是單數或複數。其餘的詞將在下一課解釋。

show. This is a regular form in Buddhist Sanskrit meaning to teach or make known, almost always with Dharma as its object. The present active indicative third person singular is *deśayati* **he teaches** (sometimes appearing as *deśeti*). The agent in passive constructions is expressed in the instrumental case, and **he** is understood from the previous sentence which had *bhagavatā śākyamuninā śākyādhirājena* **(the) (World-)Honored One Shakyamuni, the Supreme Shakyan King,** discussed in Lesson 128 (VBS #476).

That Dharma is described as being *sarva-loka-vipratyayaniyo* **accepted reluctantly.** *Sarva* means **all,** *loka* means **world,** and the two words are in compound with the gerundive *vipratyayaniya* **accepted reluctantly/ believed with difficulty.** The three words compose an adjective modifying *dharmo* **Dharma,** and so the compound is nominative singular masculine. *Vipratyayaniya* is a Buddhist Sanskrit form, composed of the prefix *vi-* which here has a negative force, and has been translated **with difficulty,** or **reluctantly.** In transposing the passive construction of the Sanskrit to the active construction more familiar in English, it has become **is reluctant to.** Next there is the prefix *prati-* combined with root √*i-*. The combination gives *prati*, appearing in the present tense (3rd person singular present active indicative) as *pratyeti*, causative *pratyayati* **he/she/it recognizes/ accepts/believes.** The force of the gerundive in this passage is **to be believed,** and the prefix *vi-* adds the limitation: It's hard for all the world to do so—again a passive construction, since *sarva-loka* would be in the instrumental case if not in compound, and so becomes the subject when turned around to the active version. Actually, *sarva-loka* could also be plural, **all worlds,** since it is in compound and so not specified as to singular or plural. The remaining words will be explained in the next lesson.

SANSKRIT LESSON #130

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中譯　Translated into Chinese by Bhikshuni Heng Tyan

梵文 第一百三十課

तन्ममापि शारिपुत्र परमदुष्करँ यन्मया सहायाँ लोकधातावनुत्तराँ सम्यक्सँबोधिमभिसँबुध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः सत्त्वकषाये दृष्टिकषाये क्लेशकषाय आयुष्कषाये कल्पकषाये ॥१९॥

tanmamāpi śāriputra paramaduṣkaraṃ yanmayā sahāyāṃ lokadhātāvanuttarāṃ samyaksaṃbodhimabhisaṃbudhya sarvalokavipratyayanīyo dharmo deśitaḥ sattvakaṣāye dṛṣṭikaṣāye kleśakaṣāya āyuṣkaṣāye kalpakaṣāye. // 19 //

It indeed, Shariputra, is a most difficult deed of mine, that in the Saha World, having accomplished Proper, Equal, Right Enlightenment, I have taught the Dharma which all the world is reluctant to believe, in the living beings turbidity, the views turbidity, the afflictions turbidity, the life-span turbidity, and the kalpa turbidity.

舍利弗。當知我於五濁惡世，行此難事，得阿耨多羅三藐三菩提，為一切世間說此難信之法，是為甚難。

釋迦牟尼佛確認了六方佛所說關於他的話，並告訴他的弟子舍利弗 *tan*「它」 *api*「確實是」（「是」被省略了。*Api* 是附在出現於它前面的詞的一個分詞） *Mama*「我的」 *parama*（一件）「最」 *duṣkaram*「難行的事」（第128課在金剛菩提海第476期）有詳盡的討論。佛陀接著以單詞 *yan*「那」（關係代詞，其前身是 *tan*）具體說明這一行為，及與六方佛所說幾乎相同的一句話。唯一不同的是，佛現在說 *mayā*「由我」－第一人稱、單數人稱代名詞的具格、單數、陽性，並表示行動者的被動結構句型。（詳細資料請看前面的課，金剛菩提海第477期。）

前文提到「五濁」（*pañcakaṣāyāḥ*），但沒有予以解釋。*Kaṣāya* 是陽性名詞，意思是「沉澱物、泥沙」等「污垢、污物、或污漬」，因此是「污濁、渾濁」的意思。在梵文手稿中，這一課和上一課的五濁順序是以不同的順序列出。漢譯

Shakyamuni Buddha now confirms what the Buddhas of the six directions have said concerning him, telling his disciple Shariputra *tan* **it** *api* **indeed** (**is** is understood; *api* is a particle attached to the word that comes before it) *parama* **(a) most** *duṣkaram* **difficult deed** (discussed in detail in Lesson 128 (VBS #476) *mama* **of mine.** The Buddha goes on to specify what that deed is with the word *yan* **that** (relative pronoun whose antecedent is *tan*) followed by almost the same sentence that appeared previously as what the Buddhas of the six directions said. The only difference is that the Buddha now says *mayā* **by me**, instrumental singular masculine of the personal pronoun first person singular, and expressing the agent of the passive construction. (See previous lesson in VBS #477 for details.)

The five turbidities (*pañcakaṣāyāḥ*) were mentioned but not explained in the previous text. The word *kaṣāya* is a masculine noun which means **sediment** and so **dirt, filth, or stain**—hence **turbidity**. In the Sanskrit manuscript being used for these lessons, these five are listed in different order in the previous

lesson and this one. In the Chinese translation most often used for recitation, the first is the *kalpa* **kalpa/aeon/time division** turbidity, the second is the *dṛṣṭi* **views** turbidity (from root √*dṛś-* **see**), and the third is the *kleśa* **afflictions** turbidity. The masculine noun *kleśa* derives from the root √*kliś-* **trouble/torment/afflict**. In the Chinese, the fourth is the *sattva* **(living) beings** turbidity, and the fifth is the *āyus* **life-span** turbidity. One often finds the phrase *pañcakaṣāya-kāle* **in the (evil) time of the five turbidities** – *kāla*, meaning **time**, appearing in the locative singular as *kāle* **in the time**. Each turbidity in the text in this lesson is in the locative singular, and so ends in *-e*, with the exception of when *kaṣāye* comes before the word *āyus*, which begins with a vowel. In that case, external sandhi takes place, and final *-e* becomes *-a*.

Because it is very hard to accomplish Buddhahood in a world like the Saha World with its five unclarities that make it turbid, the Buddha agrees that it is a very difficult deed he has done. And to speak the Dharma for the beings in that world is an even more difficult thing to do, for they find the Dharma most hard to believe.

最常用的課誦，第一是 *kalpa* 「劫、世、時分濁」。第二是*dṛṣṭi*「見濁」（得自字根 √*dṛś-*「見」）。第三是 *kleśa* 「煩惱濁」。得自字根 √*kliś-* 「煩惱、痛苦、苦惱」的陽性名詞。

第四是 *sattva* 「眾生濁」。第五是 *āyus* 「命濁」。*pañcakaṣāya-kāle*「於五濁惡世」是句常見的短語。*Kāla*是「時間」。當它是處格、單數時為 *kāle*「在⋯期時」。這一課經文的每一種濁，都是處格、單數，因此是以 *-e* 結尾，除了在以元音開頭的 *āyus* 之前出現的 *kaṣāye* 之外。在這種情況下，外部連接音變產生，末尾的 *-e* 成為 *-a*。

由於是很難在一個像娑婆世界一般，與它的五種不清而渾濁的世界成佛，佛陀同意他完成了甚難行的事。並且對這個世界的人講演佛法是更難的事，因為他們覺得佛法是最難信的。

SANSKRIT LESSON #131

比丘尼恒賢 文　By Bhikshuni Heng Hsien
比丘尼恒田 中譯　Translated into Chinese by Bhikshuni Heng Tyan

इदमवोचद्भगवानात्तमनाः । आयुष्माञ्शारिपुत्रस्ते च भिक्षवस्ते च बोधिसत्त्वाः
सदेवमानुषासुरगन्धर्वश्च लोको भगवतो भाषितमभ्यनन्दन् ॥२०॥
॥ सुखावतीव्यूहो नाम महायानसूत्रं ॥

idamavocadbhagavānāttamanāḥ / āyuṣmāñśāriputraste ca bhikṣavaste ca bodhisattvāḥ
sadevamānuṣāsuragandharvaśca loko bhagavato bhāṣitamabhyanandan // 20 //
// sukhāvatīvyūho nāma mahāyānasūtram //

(idam avocad bhagavān ātta-manāḥ / āyuṣmāñ śāriputras te ca bhikṣavas te ca bodhisattvāḥ
sa-deva-mānuṣa-asura-gandharvaś ca loko bhagavato bhāṣitam abhyanandan // 20 //
// sukhāvatī-vyūho nāma mahā-yāna-sūtram //)

When the World Honored One had said this, they were delighted. Venerable Shariputra and the other Bhikshus, the Bodhisattvas, and the world with its gods, humans, asuras and gandharvas, rejoiced at what had been said by the World Honored One. (20) (End of the) Great Vehicle Sutra called "The Layout of the Land of Happiness."

佛說此經已，舍利弗，及諸比丘菩薩，一切世間天人阿修羅等，聞佛所說，
歡喜信受，作禮而去。(20)　(終)　名「聖極樂莊嚴大乘經」

（一時——省略）*bhagavān*「世尊」*avocat* (*avocad* 按照外連聲)「曾述及」*idam* 「這一點」，這是指釋迦牟尼佛已講完此經。*Bhagavān* 是主格、單數、陽性，為子句的主語。*Idam* 是指示代詞的賓格、單數、中性，為動詞的直接賓語。*Avocat* 是動詞，為不定過去時，第三人稱、單數、直陳、主動語態，得自字根 √*uc-*「講」，按照反向的 *guṇa* 成為 *vac-*。*Voca-* 是不定過去時的字幹，並被當作中級的字根形式。

Āttamanās (*āttamanāḥ* 按照外連聲) 是主格、複數、陽性，意思是（他們——省略）「欣悅的、歡喜的」。字幹形式 *Āttamana-*，是由名詞 *manas*「心、意」，和 *ā* 的完成式被動分詞 *ātta* + √*dā-*「給、施」，因此是狂喜（悅豫），或 √*āp-*「得、到達」的完成式被動分詞 *āpta*，意思

(**When**—understood) *bhagavān* (**the World-)Honored (One)** *avocat* (*avocad* by external sandhi) **had said** *idam* **this**, means when Shakyamuni Buddha had finished speaking this Sutra. *Bhagavān* is nominative singular masculine, the subject in the clause. *Idam* is accusative singular neuter of the demonstrative pronoun, and is direct object of the verb. *Avocat* is the verb, in the aorist tense, third person singular indicative active from root √*uc-* **speak**, which by reverse *guṇa* becomes *vac-*. *Voca-* is the aorist stem, and is treated as a secondary root form.

Āttamanās (*āttamanāḥ* by external sandhi) is nominative plural masculine, and means (**they were**—understood) **delighted**. *Āttamana-*, the stem form, is a compound said to be composed of the noun *manas* **mind**, and either *ātta*, the perfect passive participle of *ā* + √*dā-* **take/receive**, hence **transported (with joy)**, or *āpta*, the perfect passive participle of √*āp-* **reach/obtain**, in the sense of having reached one's

是達到目標或願望。它修飾了以摘要形式列出的與會大眾或法會。他們聽了佛說阿彌陀經,都異常歡喜。

Āyuṣmān (āyuṣmāñ 按照外連聲)「尊者」是修飾 sāriputras「舍利弗」——佛的弟子的名字,也是這部經的當機者的形容詞。兩者都是主格、複數、陽性形式。然後是 te 「那」,意思是「那些」,指示代詞的主格、複數、陽性,一般用作第三人稱代詞「他、她、它、他們」。Ca…ca 這兩個相關詞的字義是「兩者……和」。Bhikṣavas「比丘」是 bhikṣu 的主格、複數、陽性。加上複數的字尾 -as 時,末尾的 u- 成為 -av-。

Bodhisattvās (bodhisattvāḥ 按照外連聲)是 bodhisattva—的主格、複數、陽性。這個用詞在英語是「菩薩」。它的字義是「覺」(bodhi)「有情」(sattva)。下一個名詞是 loko (那)「世界」,字幹 loka- 字義是「有人居住的世界」,因此通常是指世界上的人——的主格、複數、陽性。它為 sa- 「與」+ deva 「天」+ mānuṣa「人」+ asura「阿修羅」,也就是好勇鬥狠的眾生 + gandharva「乾達婆」,也就是樂神的複合形容詞所修飾。複合詞以 -s 結尾,因為它是主格、單數、陽性,與 loko 一致。注意,mānuṣa + asura 組成 mānuṣāsura。

Abhyanandan 是動詞,為不定過去時,第三人稱、複數、直陳、主動語態,得自接頭 abhi- 和字根 √nand-,意思是(他們)「喜悅、感嘆」。bhāṣitam(所)「說、言」,是字根 √bhāṣ-「語、云、說」,在此是實詞——一個獨立的字 —— 的完成式被動分詞的中性、單數、賓格的直接賓語。為 bhagavatas (bhagavato 按照外連聲——同樣的現象可在 loko 見到,在連聲之前是 lokas)所修飾,屬格、單數、陽性名詞,字義是「世尊」。這句話是指佛所說的。所有與會大眾都歡喜地聽到了佛說阿彌陀經。

竟:這部經以重述經題結束,表明已經講完此經,讓讀者可以把聽經功德迴向法界所有眾生。是故經云:mahā「名」sukhāvatī「極樂淨土」vyūha (vyūho 按照外連聲)「莊嚴」mahā「大」yāna「乘」sūtram「經」(終)。Vyūha 也是「佈局」的意思。現在描述阿彌陀佛極樂世界的經到此結束。

aim or wish. It modifies the members or the Dharma Assembly who are about to be listed in summary form. They all were very delighted in mind at having heard the Buddha speak the Amitabha Sutra.

Āyuṣmān (āyuṣmāñ by external sandhi) **Venerable** is the adjective modifying sāriputras **Shariputra**, the name of the Buddha's disciple for whom the Sutra was directly spoken. Both are nominative singular masculine forms. Then there were te **the**, literally **those**, nominative plural masculine of the demonstrative pronoun which is used as the general third person personal pronoun **he/she/it/they**. Ca…ca are correlatives meaning literally **both … and**. Bhikṣavas **bhikshus** is nominative plural masculine of bhikṣu, final u- becoming -av- when the plural suffix -as is added.

Bodhisattvās (bodhisattvāḥ by external sandhi) is nominative plural masculine of bodhisattva—which is the word used in English—**Bodhisattvas**. It means literally **Enlightenment** (bodhi) **Being** (sattva). The next noun is loko (**the**) **world**, nominative singular masculine of stem loka- which means literally **inhabited world**, and so often refers to the people in the world. It is modified by the compound adjective sa- **with** + deva **god(s)** + mānuṣa human(s) + asura **asura(s)**, that is, pugnacious beings + gandharva **gandharva(s)**, that is, musical spirits. The compound ends in -s for it is nominative singular masculine to agree with loko. Note that mānuṣa + asura gives mānuṣāsura.

Abhyanandan is the verb, in the aorist tense, third person plural indicative active, from prefix abhi- and root √nand-, and means (**they**) **rejoiced at**. It takes as its direct object bhāṣitam (**what had been**) **said**, neuter singular accusative of the perfect passive participle of root √bhāṣ- **speak/say**, here used as a substantive—a word on its own. It is modified by the genitive singular masculine noun bhagavatas (bhagavato by external sandhi—the same phenomenon observed in loko which was lokas before the sound change) **by** (literally **of**) (**the World-**) **Honored** (**One**). The phrase means what the Buddha had said. All in the Assembly rejoiced at having heard the Buddha speak the Amitabha Sutra.

The Sutra closes with a restatement of the title, an indication that the Sutra has been completed so that the reader can transfer the merit and virtue from having heard it to all the living beings of the Dharma Realm. It therefore says: (End of the) mahā **Great** yāna **Vehicle** sūtram **Sutra** nāma **called** vyūha (vyūho by external sandhi) **Layout** sukhāvatī **of the Land of Happiness**. Vyūha can also mean **arrangement**. This is the close of the Sutra that describes the Land of Ultimate Bliss of Amitabha Buddha.