Sanskrit Lesson #131

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梵文

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इदमवोचद्भगवानात्तमनाः । आयुष्माञ्शारिपुत्रस्ते च भिक्षवस्ते च बोधिसत्त्वाः
सदेवमानुषासुरगन्धर्वश्च लोको भगवतो भाषितमभ्यनन्दन् ॥२०॥
॥ सुखावतीव्यूहो नाम महायानसूत्रँ ॥

*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 *śāriputras*「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 *śāriputras* **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.