



# 梵文第六十五課

## SANSKRIT LESSON #65

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शकटचक्रप्रमाणपरिणाहानि । एवँरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः  
समलंकृतं तद्बुद्धक्षेत्रं ॥४॥

*śakaṭacakrapramāṇapariṇāhāni/ evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ  
samalaṅkṛtaṃ tadbuddhakṣetraṃ//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<sup>1</sup> 極樂世界的蓮華池 (*puṣkarīṇyaḥ*)，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 ( $\sqrt{nah}$ -) 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。英文則簡易為其周長。複合詞的第二個部份是個中性詞，意為量 / 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。輪可為許多型 / 號。最後一部份車 (*śakaṭa*)，亦為一中性詞，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<sup>1</sup> of the *puṣkarīṇyaḥ* 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  $\sqrt{nah}$ - 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,<sup>2</sup> 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<sup>2</sup>。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<sup>3</sup>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 *samaḷaṅkṛtaṃ*) 此佛土 (*tad-buddha-kṣetraṃ*) 。



Śākyamuni Buddha again addresses his disciple Śāriputra by name as he repeats the previous refrain at the close of this, the fourth section:<sup>3</sup> *evaṃrūpaiḥ* with such *buddha-kṣetra-guṇa-vyūhaiḥ* **Buddhaland-quality-arrays** *samaḷaṅkṛtaṃ* **(is) adorned** *tad-buddha-kṣetraṃ* **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.

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「我思路絕」，我這個思想的路都斷了，「鮮言說」，所謂「言語道斷，心行處滅。」「虛空大地無知己」，盡虛空遍大地沒有真正知己的。「微塵利海少音識」，也沒有一個知音，也沒有一個認識的，都沒有。「真應禪師光遍照」，這個真應禪師他能作疾風中的勁燭，烈火內的精金，做人中的龍象，天上的星星月亮，所以光遍照，他的光明遍照。「四眾」就是比丘、比丘尼、優婆塞、優婆夷，「徒弟」他的徒弟，「常追隨」，當時都常常跟著他學佛法。我講得對不對，你們各位可以來共同加以研究。

(Continued from page 13)

**My thoughts are cut off and words are rare.** The path of my thinking, my reflecting, is gone.

The path of language is cut off,  
And the place of the mind's workings is extinguished.

**Throughout space and the great earth, no one knows me.** To the ends of space and the entire earth, there isn't anyone who truly knows me. **In seas of worlds like motes of dust, few recognize me.** There isn't anyone who knows my sound or who recognizes me – no one at all.

**Dhyana Master True Response's light shines everywhere.** He was like a sturdy candle in a gale, pure gold in a blazing fire, a dragon and elephant among people, the sun, moon, and stars in the sky – and so his light shines universally. **The fourfold assembly of disciples** – Bhikshus, Bhikshunis, Upasakas, and Upasikas – **always follows him** to study the Buddhadharma.