

梵文第八十二課

SANSKRIT LESSON #82

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ते पुनः पक्षिसङ्घास्तेनामितायुषा तथागतेन निर्मिता धर्मशब्दं
निश्चारयन्ति । एवंपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं
तद्बुद्धक्षेत्रं ॥६॥

*te punaḥ pakṣisaṅghāstenāmitāyusā tathāgatena nirmitā dharmasabdāṃ niścārayanti/
evaṃ rūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṅkṛtaṃ 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.

是諸衆鳥，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。可是為何又有這些鳥呢？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、語幹為 *ta-*），*pakṣi-saṅghas*「群眾」（*saṅghas*）「鳥」（*pakṣin*，複合字中的 *pakṣi*—字面義為「翅膀 *pakṣa* 持有者 *-in*」）。這個複合字是主格、複數、陽性，為句中的主詞。他們已被 *nirmitā (s)*「變化所作」。注意因為下一個字的 *dh-* 有發音，所以此字（主格、複數、陽性）的 *-s* 就被省略。*Nirmitās* 為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 $\sqrt{mā}$ -「計量、計度」就如同英語裡加了 *-ed*。

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 $\sqrt{mā}$ - **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-*) , *tathāgata* **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 *amitā* 「無量」, 從字根 $\sqrt{mā}$ - 「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 $\sqrt{mā}$ - 皆減弱為 \sqrt{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」 *dharmā* 「法」 *śabdā* 「音、聲」。*Niścārayanti* 是這句的限定動詞。是使役語幹, 由字根 \sqrt{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 *paḥṣiṣaṅghas* 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 samalākṛtaṃ tad
buddhakṣetraṃ*. 「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-*, *tathāgata* **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 $\sqrt{mā}$ - measure + prefix *a-* un- + the perfect passive participle suffix *-ta*. Note that in both *nirmita* and *amita* the root $\sqrt{mā}$ - is weakened to \sqrt{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 *dharmā* **Dharma śabdā** 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 \sqrt{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 *paḥṣiṣaṅghas* is linked with *tena*, and how the final *-a* of *tena* combines with the following *a-* of *amitāyuṣā* as one long *ā*.

*evaṃrūpaiḥ śāriputra buddhakṣetra-
guṇavyūhaiḥ samalākṛtaṃ tad
buddhakṣetraṃ*. **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 *Sukhāvātī*, which form part of that land's adornments.