

梵文第九十七課

SANSKRIT LESSON #97

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यत्र हि नाम तथारूपैः सत्पुरुषैः सह समवधानं
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 $\sqrt{bhū}$ - 「**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 $\sqrt{dhā}$ - 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 $\sqrt{bhū}$ - **be/become**. The subject of that predicate is then the neuter noun *samavadhānam* **(a) meeting/ (a) being brought together**, nominative singular, from root $\sqrt{dhā}$ - **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.