



梵文第一百十七課

SANSKRIT LESSON #117

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एवमधस्तायाँ दिशि सिँहो नाम तथागतो यशो नाम तथागतो यशःप्रभासो
नाम तथागतो धर्मो नाम तथागतो धर्मधरो नाम तथागतो धर्मध्वजो
नाम तथागतो

*evam-adhastāyāṃ diśi siṃho nāma tathāgato yaśo nāma tathāgato yaśahprabhāso nāma tathāgato
dharmo nāma tathāgato dharmadharo nāma tathāgato dharmadhvaajo 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 *siṃha* 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 *dharmā* 達摩、法，接著的佛名是法 *dhara* 執、持的直接受詞，得自字根 \sqrt{dhr} - 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敘述。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 *siṃha* **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 *dharmā* **Dharma**, and the following has Dharma as the direct object of *dhara* **maintaining**, from root \sqrt{dhr} - **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.