



# 梵文第六十七課

## SANSKRIT LESSON #67

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तत्र च बुद्धक्षेत्रे त्रिष्कृत्वो रात्रौ त्रिष्कृत्वो दिवसस्य  
पुष्पवर्षं प्रवर्षति दिव्यानां मन्दारवपुष्पाणां ।

*Tatra ca buddhakṣetre triṣkṛtvo rātrau triṣkṛtvo divasasya puṣpavarṣam pravarṣati divyānāṃ māndāravapuṣpāṇāṃ/*

And in that Buddhaland, three times a night and three times a day, there rains a flower-rain of heavenly *māndārava* flowers.

晝夜六時，雨天曼陀羅華。

在這阿彌陀經的第五科中，釋迦牟尼佛描述了極樂世界(Sukhāvati)之常作天樂，黃金為地。在這一課，佛敘述天恆雨華，說道，且 ca 於彼 tatra 佛國土 buddhakṣetre，即在極樂世界 Sukhāvati，三次 triṣkṛtvo (副詞 triṣkṛtvas 的末尾 -as 變音為 -o) tri- 即是「三」。一夜 rātrau 是陰性詞，rātri 「夜」之處格、單數，意思為「一夜」，含「於每夜」之義。divasasya 是 divasa 「晝」之屬格、單數，意思為「一日」，含「於每日」之義。

因此，晝夜六時 pravarṣati 降雨 (語根 √vr̥ś- 「雨」之第三者、單數、主動陳述詞)。puṣpa-varṣam 「華雨」為動詞之直接受語。這個對格、單數複合詞是由中性詞 puṣpa 「華」及 varṣa 「雨」組合而成。(亦從語根 √vr̥ś- 「雨」而來)。The puṣpa-varṣa 「華雨」是 divyānām 「屬天

In this, the fifth section of the *Amitābha Sūtra*, Śākyamuni Buddha has described the continual heavenly music in the Land of Ultimate Bliss (Sukhāvati), and how the ground is gold. In this lesson, the Buddha describes the constant rain of heavenly flowers, saying, *ca and tatra in that buddhakṣetre Buddhaland*, i.e. Sukhāvati, *triṣkṛtvo* (the adverb *triṣkṛtvas* with sound change of final -as to -o) **three times** (*tri-* being the word for **three**) *rātrau a night*. *Rātrau* is locative singular of the feminine noun *rātri night*, and so means **a night** in the sense of **during each night**, and *divasasya* is genitive singular of *divasa day*, meaning **(of) a day** in the sense of **during each day**.

Therefore, in the six periods of the day and night *pravarṣati there/it rains* (third person singular indicative active verb from root √vr̥ś- **rain**) *puṣpa-varṣam flower-rain*, the direct object of that verb. That accusative singular compound is composed of the neuter nouns *puṣpa flower* and *varṣa rain* (also from root √vr̥ś- **rain**). The *puṣpa-varṣa flower-rain* is one *divyānām of heavenly* (genitive plural neuter of the adjective *divya heavenly*)

的」(華之屬格、複數、中性。形容詞 divya 「天」) mādārava-puṣpānām 「曼陀羅華」, puṣpa 「華」及 mādārava 「曼陀羅樹」, 天界的鮮紅色華之屬格、複數、中性複合詞。在這世界上, 誠心及精進修學佛法的人, 當他們持念阿彌陀佛之聖號時, 往往會見到這種天雨降華之景象。

*mādārava-puṣpānām mādārava flowers*, a genitive plural neuter compound of *puṣpa* flower and *mādārava*, the name of a bright red flower found in the heavens. People who cultivate the Buddhadharma vigorously and sincerely often see such a rain of flowers right here on earth, for example while reciting the name of Amitābha Buddha.

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「因緣如是」, 這種如是因如是緣, 有這種的緣。「業交煎」, 這是一種業報, 應該就受這種果報, 起惑、造業、受報, 做鬼也是有鬼的果報。

今天講了很多, 大約你翻譯的時間也要很長, 今天我又想起我做鬼的工作, 所以告訴告訴你們各位, 信不信這我不管。

怎麼樣做螞蟻? 怎麼樣做蚊蟲? 怎麼樣做鬼? 怎麼樣在地獄? 怎麼樣做畜生? 都可以告訴你們, 到什麼時候什麼樣子? 我今天就是講一講做鬼的樣子, 它總吃東西, 總覺得餓, 所以叫餓鬼。

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**Causes and conditions being what they are, they are tortured in their own karma.** As are the causes and conditions, so do the karmic retributions come about. Because of the kind of karma these ghosts have, they have to undergo such torturing retribution. We give rise to delusion, create karma, and undergo retribution. These ghosts' retribution is to be burned as if they were being fried. It's incredible!

I've talked a lot today; you'll probably need more time for translation. Because I thought about the things I did as a ghost, so I told you about it. Whether you believe or not, it's up to you.

How does one become an ant? How does one get to be a mosquito? How does one become a ghost? How does one end up in a hell? How does one become an animal? I can tell you all about them, about what they are like at any particular time. Today, I just talked about the ghosts. They eat all the time and yet feel hungry; that's why they are called hungry ghosts.



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