

梵文第八十五課

SANSKRIT LESSON #85

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्रतेषाँ मनुष्याणँ तँ शब्दँ श्रुत्वा बुद्धानुस्मृतिः काये सँतिष्ठति
धर्मानुस्मृतिः काये सँतिष्ठति सङ्घानुस्मृतिः काये सँतिष्ठति ।

*tatra teṣāṃ manuṣyāṇāṃ taṃ śabdaṃ śrutvā buddha-anuśmṛtiḥ kāye saṃtiṣṭhati
dharma-anuśmṛtiḥ kāye saṃtiṣṭhati saṅgha-anuśmṛtiḥ kāye saṃtiṣṭhati /*

There, for those people, when they hear that sound, mindfulness of the Buddha is accomplished, mindfulness of the Dharma is accomplished, (and) mindfulness of the Saṅgha is accomplished.

聞是音者，自然皆生念佛、念法、念僧之心。

tatra 「在那裡」—在阿彌陀佛的極樂國土，
teṣāṃ 「對於那些」 *manuṣyāṇāṃ* 「居民」—
出生在那兒的人， *śrutvā* 「已經聽到／當他
們聽到」 *taṃ* 「那個」 *śabdaṃ* 「聲音」—那
個出自微風吹動諸寶行樹及寶羅網的微妙聲
音， *buddhānuśmṛtiḥ* 「念佛」—一心念著佛，
saṃtiṣṭhati 「成就」 *kāye* 「於（他們）身上」。
和 *dharmānuśmṛtiḥ* 「念法」—一心念著法，
saṃtiṣṭhati 「成就」 *kāye* 「於（他們）身上」。
和「念僧」—一心念著僧， *saṃtiṣṭhati* 「成就」
kāye 「於（他們）身上」。總之，他們所必須
做的事，唯有一樁：即是聆聽微風吹動諸寶行
樹及寶羅網，所發出的微妙聲音。只要聽聞了

Tatra there, in Amitābha Buddha's Land of Ulti-
mate Bliss, *teṣāṃ for those manuṣyāṇāṃ (for)*
people, the beings born there, *śrutvā having*
heard/when they hear taṃ that śabdaṃ sound, the
sweet and delightful sound that comes forth when
the gentle wind stirs the *tala* trees and nets of little
bells, *buddhānuśmṛtiḥ Buddha-mindfulness*, mind-
fulness of the Buddha, *saṃtiṣṭhati is accomplished*
kāye in (their) body, in their persons—this just
means in those people. Also, *dharmānuśmṛtiḥ*
Dharma-mindfulness, mindfulness of the Dharma
saṃtiṣṭhati is accomplished kāye in (their) body, and

這樣的聲音，他們的心念裡就全都充滿了三寶：佛、法、僧。

字彙與文法

ta —

這個、那個（指示代名詞）

teṣāṃ 屬格、多數陽性，在此做爲間接受詞，也是指示形容詞來形容 *manuṣyāṇāṃ*。

taṃ 受格、單數、陽性，在此是爲 *śrutvā* 的直接受格，也是做指示形容詞來形容 *śabdaṃ*。

manuṣya —

人、男人、人類（是由形容詞 *manuṣya* 「人的」而成的陽性名詞）在此是間接受詞「（的）人」

śabda —

聲音（陽性名詞）

śabdaṃ 受格、單數、陽性 *śrutvā* 的直接受格。

śru —

聽（動詞的字根） *śrutvā*（聽到／當（他們）聽到） *-tvā* — 動名詞字尾加上字根 *śru-*

anusmṛti —

念（陰性名詞，由字根 *smṛ-* 「憶念／記憶」 + 字首 *anu* 和名詞字尾 *-ti*）

kāya —

身體（陽性名詞） *kāye* 處格、單數、陽性。自身、本身。

saṃ- *sthā-* 安住、存在（由字根 *sthā-* 留、住、居、置 + 字首 *saṃ-* 共、同。）引申爲安住、成就、具足等義。動詞的 *saṃtiṣṭhati* 第三人稱、單數、現在式、主動陳述語態。

saṅghānusmṛtiḥ **Saṅgha-mindfulness**, mindfulness of the Saṅgha, *saṃtiṣṭhati* **is accomplished** *kāye* **in (their) body**. All they have to do is to hear the wind blowing through the trees and nets of bells, and they become fully mindful of the Triple Jewel: the Buddha, the Dharma, and the Saṅgha.

Vocabulary and grammar

ta- **this, that** (demonstrative pronoun).

teṣāṃ genitive plural masculine, here used as indirect object **for those**, and as a demonstrative adjective modifying *manuṣyāṇāṃ*.

taṃ accusative singular masculine, here direct object of *śrutvā*, and used as a demonstrative adjective modifying *śabdaṃ*.

manuṣya **person, man, human being** (masculine noun from the adjective *manuṣya* **human**).

manuṣyāṇāṃ genitive plural masculine, here indirect object (**for**) **people**.

śabda **sound** (masculine noun).

śabdaṃ accusative singular masculine, direct object of *śrutvā*.

śru- hear (verbal root)

śrutvā **having heard/when (they) hear** (gerund suffix *-tvā* added to root *śru-*).

anusmṛti **mindfulness** (feminine noun from root *smṛ-*

remember/recollect/be mindful of, + prefix *anu-* and noun suffix *-ti*).

kāya **body** (masculine noun) *kāye* locative singular masculine: **in body**, i.e. **in (their) persons**.

saṃ- *sthā-* **stand together** (root *sthā-* **stand** + prefix *saṃ-* **together**). By extension means **abide, succeed, and be accomplished**.

saṃtiṣṭhati third person singular present active indicative of the verb: **(it) becomes accomplished**.