梵文第八十七課

SANSKRIT LESSON #87

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तत्किँ मन्यसे शारिपुत्र केन कारणेन स तथागतोऽ
मितायुर्नामोच्यते।

Tatkiṃ manyase śāriputra kena kāraṇena sa tathāgato'mitāyurnāmocyate

What do you think, Śāriputra? For what reason is that Thus Come One named Limitless Life?

舍利弗，於汝意云何，彼佛何故號阿彌陀佛？

釋迦牟尼佛問 *Śāriputra* 舍利弗，*tat* 於此 *manyase²* 汝意 *kiṃ¹* 云何？*sa⁵ tathāgato⁶* 彼佛 *kena³* 何 *kāraṇena⁴* 故 *namocyate* 號 *'mitāyur⁷* 阿彌陀(無量壽)？梵文的詞序把主動詞放在後面，按字義 *nāma⁹* 名號 *ucyate⁸* 稱為 *'mitāyur*，即 *amitāyus* 無量壽。*Amita* 是無量，*āyus* 是壽。字義上這個複合詞是擁有無量壽命者。為什麼阿彌陀佛有那個名字呢？

註：
1. 疑問代名詞之對格、單數、中性。
2. 第二單人稱動詞字根 √*man-* 思惟之現在式陳述語氣及物、反身。語態。
3. 疑問形容詞之具格、單數、中性，修飾 *kāraṇena*。

Śākyamuni Buddha now asks *tat* **this** *kiṃ¹* **what** *manyase²* **do you think** *śāriputra* **Śāriputra?** *Kena³* **for/by what** *kāraṇena⁴* **reason** (is) *sa⁵* **that** *tathāgato⁶* **Thus Come One** *'mitāyur⁷* **Limitless Life** *namocyate* **(is) named?** Word order in Sanskrit puts the main verb at the end, literally *ucyate⁸* **he is called/is he called** *nāma⁹* **by name** *'mitāyur,* **that is,** *amitāyus* **Limitless/Unlimited Life.** *Amita* means **unlimited,** and *āyus* means **life,** and so the compound means literally **one who has unlimited life.** Why does the Buddha Amitāyus have that name?

Notes:
1. Accusative singular neuter of the interrogative pronoun.
2. Second person singular verb, present indicative

4. 中性名詞 *kāraṇa* 之具格、單數。

5. 指示形容詞之主格、單數修飾陽性名詞 *tathāgato*。注意變音(字音組合)使 *sas* 於此在詞首 *t-* 前成爲 *sa*。

6. 陽性名詞 *tathāgata*，動詞 *ucyate* 之主語，之主格、單數。注意詞尾 *-s* 和詞首 *a-* 組合變成 *-o-*。

7. 正如註六所聞，*amitāyus* 之詞首 *a-* 消失，和詞尾 *-s* 在詞首 *n-* 之前成爲 *-r*。

8. 第三單人稱動詞字根 √*vac-* 在顛倒的 *uc-* 成爲現在語幹，之現在式陳述語氣被動。語態。

9. 中性名詞 *nāman* 之副詞的對格。*nāma* 的詞尾 *-a* 和 *ucyate* 的詞首 *u-* 組合成 *-o-* 變成 *-ocyate*。

middle voice, of root √*man-* **think**.

3. Instrumental singular neuter of the interrogative adjective, modifying *kāraṇena*.

4. Instrumental singular of the neuter noun *kāraṇa*.

5. Nominative singular of the demonstrative adjective, modifying the masculine noun *tathāgato*. Note that sound sandhi (sound combination) makes *sas* appear here as *sa* before initial *t-*.

6. Nominative singular of the masculine noun *tathāgata*, subject of verb *ucyate*. Note that final *-s* becomes *-o-* in combination with initial *a-*.

7. Initial *a-* of *amitāyus* disappears as per note 6, and final *-s* becomes *-r* before initial *n-*.

8. Third singular verb, present indicative passive, of root √*vac-* which forms the present stem in reversed *uc-*.

9. Adverbial accusative of the neuter noun *nāman*. Final *-a* of *nāma* and initial *u-* of *ucyate* combine into *-o-* giving *-ocyate*.
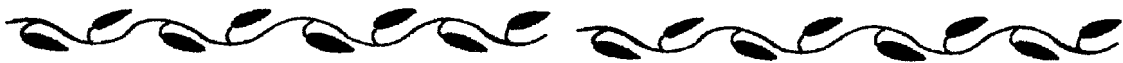
言一行，無論什麼，都是老老實實的去躬行實踐。自己做到了，要以身教、或者不是以言教——就是以身作則，也常常給人做一個榜樣；你自己若能給人做個榜樣，那能感化人，無形中，他就受你的教化，所以感萬物而妙通玄。

practice what you preach. What does it mean to actually practice what you preach? It means in your cultivation and in carrying out all of your activities you shuld practice what you preach. We must honestly practice in every move we make, every word we speak, and every action we do. If you can do this, then you are a good example for others. You can either teach others by speech or by being a good example. Your actions will influence others in a wordless way. Others will naturally follow your teaching. That is how we influence all the myriad creatures and **discover a mysterious wonder.**