

梵文第九十四課

SANSKRIT LESSON #94

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पुनरपरं शारिपुत्र ये ऽमितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपन्नाः
शुद्धा बोधिसत्त्वा अविनिवर्तनीया एकजातिप्रतिबद्धास्

*punaraparam śāriputra ye 'mitāyusaṣastathāgatasya buddhakṣetre sattvā upapannāḥ śuddhā
bodhisattvā avinivartanīyā ekajātipratibaddhās...*

Moreover, Śāriputra, those beings who have reached the Buddhland of the Thus Come One Limitless Life are pure Bodhisattvas, irreversible, and bound by one birth...

又舍利弗，極樂國土，衆生生者，皆是阿鞞跋致，其中多有一生補處。

字彙及文法：

punaraparam - 再者

śāriputra - 專屬名詞；呼格、單數、陽性。

ye - (那些) 什麼樣的人；關係代名詞，主格、複數、陽性。

amitāyusaṣ - 專屬名詞；「無量壽」，屬格、單數、陽性。

tathāgatasya - 爲名詞 *tathāgata* 「如來」的屬格、單數、陽性。

Vocabulary and Grammar:

punaraparam **moreover**

śāriputra proper name; vocative singular, masculine

ye (**those**) **who**—relative pronoun, nominative plural masculine

amitāyusaṣ proper name; **Limitless Life**, genitive singular mas.

tathāgatasya genitive singular mas. of the noun

buddhakṣetre – 處格；為中性名詞 *buddhakṣetra* 「佛土」的單數。

sattvā(s) – 名詞 *sattva* (be 動詞的現在分詞) 的主格、複數、陽性。

upapannā(s/h) – 為被動語態過去分詞「到達」的主格、複數、陽性；將字首 *upa-*、字根 \sqrt{pad} 及字尾 *-na* 三者加以同化後產生。

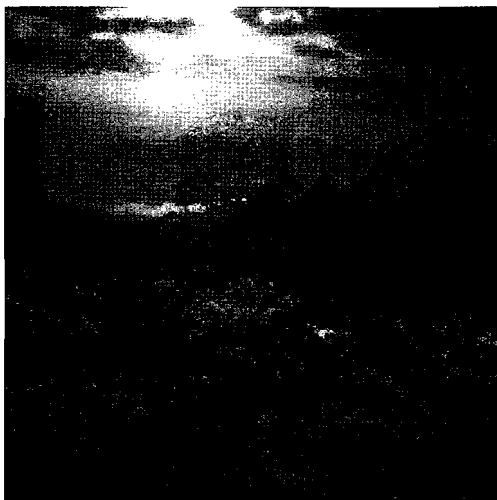
śuddhā(s) – 為被動語態過去分詞的主格、複數、陽性；當做形容詞使用。將字根 $\sqrt{śudh}$ 和字尾 *-ta* 加以同化後生成。

bodhisattvā(s) – 是名詞 *bodhisattva* 「覺者」的主格、複數、陽性。

avinivartanīyā(s) – 為動詞狀形容詞的主格、複數、陽性。由否定的前綴 *a-*、字首 *vi-* + *ni-* 字根 $\sqrt{vṛt}$ 「動、轉、進」，和會產生字根 *guṇa* 的動詞狀形容詞的字尾 *-anīya* = 「不退轉」

ekajātīpratibaddhā(s) – 主格、複數、陽性；將 *eka* 「一」、*jāti* 「生」、字首 *prati-*、和字根 \sqrt{bandh} 繫、縛，字尾 *-ta* 同化後產生「一生補處」的意義。

所有出生到無量壽（阿彌陀佛）的佛土的眾生，有三種不退轉：位不退、行不退、念不退。他們絕不會在求證菩提的修行上退轉。其中有許多眾生一生便可補處佛位，就可以成佛了。他們到底有多少呢？



tathāgata **Thus Come One**

buddhakṣetre locative singular of the neuter noun *buddhakṣetra* **Buddhaland**

sattvā(s) nom. pl. mas. of noun *sattva* **being**

upapannā(s/h) nom. pl. mas. of perfect passive participle **have reached**, from prefix *upa-*, root \sqrt{pad} and suffix *-na* by assimilation

śuddhā(s) nom. pl. mas. of perfect pass. participle used as adjective, from root $\sqrt{śudh}$ and suffix *-ta* by assimilation

bodhisattvā(s) nom. pl. mas. of noun *bodhisattva* **enlightenment-being**

avinivartanīyā(s) nom. pl. mas. of the gerundive from privative prefix *a-*, prefixes *vi-* + *ni-*, root $\sqrt{vṛt}$ **turn**, and gerundive suffix *-anīya* which causes *guṇa* of root = **irreversible**

ekajātīpratibaddhā(s) nom. pl. mas. from *eka* **one**, *jāti* **birth**, prefix *prati-* and root \sqrt{bandh} and suffix *-ta* by assimilation **bound by one birth**

All the beings who reach the Buddhaland of the Buddha of Limitless Life—Amita Buddha—are irreversible in position, thought, and conduct. They never retreat from their quest for Bodhi, and many of them will in this very life realize Buddhahood, being tied by their very last single lifetime only. How many of them are there?