

梵文第九十五課

SANSKRIT LESSON #95

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तेषाँ शारिपुत्र बोधिसत्त्वानाँ न सुकरँ प्रमाणमाख्यातुम्
अन्यत्राप्रमेयासँख्येया इति सँख्याँ गच्छँति ॥

*teṣāṃ Śāriputra bodhisattvānāṃ na sukaraṃ pramāṇam-ākhyātum
anyatrāprameyāsamkhyeyā iti samkhyāṃ gacchānti //*

Śāriputra, it is not easy to state the number of those Bodhisattvas, otherwise than they go to the reckoning 'immeasurable, incalculable'.

舍利弗，諸菩薩衆，非是算數之所能知之。

字彙及文法：

teṣāṃ – 「那些的」(語幹 *ta-*)，屬格、指示形容詞、複數，其格、數和 *bodhisattvānāṃ* 一致。

bodhisattvānāṃ – 「菩薩的」，屬格、複數、陽性(語幹為 *bodhisattva-*) 從屬於 *pramāṇam*。

pramāṇam – 「量；尺度；容積」，對格、單數、中性名詞(語幹 *pramāṇa-*)；*ākhyātum* 的直接受詞。

ākhyātum – 「語；告；名；呼」，這個不定詞是由字首 *ā-* + 字根 $\sqrt{khyā}$ + 不定詞字尾 *-tum* 組成，從屬於 *na sukaraṃ*。

Vocabulary and Grammar:

teṣāṃ of those (stem *ta-*), genitive plural of the demonstrative adjective, agreeing with *bodhisattvānāṃ*

bodhisattvānāṃ of Bodhisattvas, genitive plural masculine (stem *bodhisattva-*), dependent on *pramāṇam*.

pramāṇam number/quantity/measure, accusative singular neuter noun (stem *pramāṇa-*), direct object of *ākhyātum*.

ākhyātum to state/tell, infinitive from prefix *ā-*, root $\sqrt{khyā}$, and infinitive suffix *-tum*, and dependent on *na sukaraṃ*.

sukaram - 「容易」對格、單數、中性形容詞（語幹為 *sukara-*），此處被用以支配（與人稱無關）不定詞 *ākhyātum*（去說出那些確實的數目是不容易的...）

na- 「不」，為語尾無變化的否定詞，用以否定 *sukaram*，參閱本刊第 440 期，有個與這個幾乎完全相同的片語，裡頭已有詳盡的討論。

anyatra - 「然；外；他處；餘處；他場合」，此字無語尾變化，作為引導後面的字詞之用。

gacchamti 釋（和 *gacchanti* 相同） - 「他們去」，第三人稱、複數、現在式、直敘法、主動語態動詞。此字由字根 \sqrt{gam} - 「去」+ 已知的主詞 *bodhisattvās* 組成。

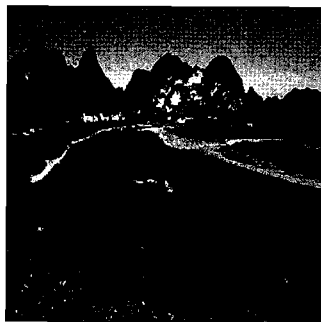
saṃkhyām - 「估計；總計；計算」，對格、陰性名詞（語幹 *saṃkhyā*）的單數形。此字由字首 *saṃ-* 「一起」+ 字根 $\sqrt{khyā}$ 「看」（這個字根也出現在 *ākhyā-* 「語／告」裡）形成，為動詞 *gacchanti* 的直接受詞。

iti - 不變詞，用以表示引用語（此處為 *aprameyā(s)* 和 *asaṃkhyeyā(s)*）的結束。

aprameyā(s) - 「無限的」，此字由否定字首 *a-* + 字首 *pra-* 「前；進；去」+ 字根 $\sqrt{mā}$ - 「計量；計度」+ 動詞狀形容詞的字尾 *-eya* 構成。用以修飾 *bodhisattvā(s)*（已知為動詞 *gacchanti* 的主詞）。

asaṃkhyeyā(s) - 「不可計量」，和 *aprameyā(s)* 的用法相同。此字是由兩個字首 *a-* 和 *saṃ-* + 字根 $\sqrt{khyā}$ 組成。

若是你想描敘阿彌陀佛的極樂國土，總共有多少菩薩在那兒，你所能說的僅只是一些表示數目無限大的字眼罷了，像是「無量的」「不可計量」等等。



sukaram **easy**, accusative singular neuter of the adjective (stem *sukara-*), here used impersonally governing the infinitive *ākhyātum* (**It is not easy to state the number of those etc.**)

na **not** indeclinable negative, negating the word *sukaram*. See VBS #440 for full discussion of an almost identical phrase.

anyatra **otherwise/in another manner (than)**, indeclinable and introducing what follows.

gacchamti (equals *gacchanti*), **they go**, third person plural present indicative active of verb from root \sqrt{gam} - **go**, with understood subject *bodhisattvās* in form.

saṃkhyām **(the) reckoning/summing up/calculation**, accusative singular of the feminine noun (stem *saṃkhyā-*), from prefix *saṃ-* **together** and root $\sqrt{khyā}$ - **see** (also the root involved in *ākhyā-* **state/tell**). Accusative of object of motion expressed in verb *gacchanti*.

iti particle indicating end of quote, here of the two words *aprameyā(s)* and *asaṃkhyeyā(s)*.

aprameyā(s) **immeasurable**, from negative prefix *a-* plus prefix *pra-* forth and root $\sqrt{mā}$ - **measure**, which by adding the gerundive suffix *-eya* gives the meaning of not to be measured. Here used as adjective modifying *bodhisattvā(s)* understood as the subject of verb *gacchanti*.

asaṃkhyeyā(s) **incalculable**, used the same way as *aprameyā(s)*, from prefixes *a-* and *saṃ-* and root $\sqrt{khyā}$.

All you can do if you want to describe how many Bodhisattvas there are in the Land of Happiness of Amita Buddha is state the name of an immense number such as **immeasurable** or **incalculable**.