

梵文第九十六課

SANSKRIT LESSON #96

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तत्र खलु पुनः शारिपुत्र बुद्धक्षेत्रे सत्त्वैः प्रणिधानं
कर्तव्यं । तत्कस्माद्धेतोः ।

*tatra khalu punaḥ Śāriputra buddhakṣetre sattvaiḥ praṇidhānaṃ kartavyaṃ /
tatkasmāddhetoḥ*

Moreover, Śāriputra, living beings should make the vow for that Buddhaland. Why is that?

舍利弗，衆生聞者， 應當發願，願生彼國，所以者何？

釋迦牟尼佛繼續對弟子舍利弗說道：*khalu punaḥ* 「並且，你應該知道」（這一句在 VBS#395 中作過詳盡的討論，而且在 #435 和 #439 期裡我們也都見過。）*tatra* 「關於那個」（#391 期中已經介紹過這個字），與 *buddhakṣetra* 「在那個極樂世界」。（VBS#395 中有討論過）*buddhakṣetra* 的緣起在 #392 中有。VBS#411,412, 418,426 也都可以找得到 *tatra...buddhakṣetre*。可是在此處，*tatra* 這個位置格卻不以「在」作為它現在的解釋，而是表達「關於」或「至於」這一類的意義。

Śākyamuni Buddha continues speaking to his disciple Śāriputra Śāriputra saying: *khalu punaḥ* **moreover you should know**, which was discussed in detail in VBS #395, and which we have seen in issues #435 and #439. *Tatra in that* was introduced in issue #391, and its use with *buddhakṣetre (in) Buddhaland* parallels *tatra...sukhāvatyāṃ lokadhātau in that World of Happiness* discussed in VBS #395. The derivation of *buddhakṣetra* was given in VBS #392, and we've seen *tatra...buddhakṣetre* frequently (VBS #411, 412, 418, 426). However here, instead of meaning **in**, the locative case signifies **with respect to or for**.

從中性名詞 *praṇidhānam* 「誓願；發願；祈願」衍生的 *praṇidhāna* 是這個句子文法上的主詞。動詞狀形容詞 *kartavyam* 「(是)被造成」是述部，它由字根 \sqrt{kr} -「作／行爲」(*karma* 「行爲」)是由此字而來)+ 動詞狀形容詞的字尾 *-tavya* 而形成。其最後的 *-ṃ* 表示主格、單數，*sattvaiḥ* (*sattvais*) 字面義為「依眾生」，(是陽性名詞 *sattva* 「有情；眾生」的具格複數形) 表示要藉著行爲者，動作才得以進行。但在此我們不說「願由眾生所發」而可說是「眾生應當發願」，在此是發願往生於此佛土中 *tatasmāddhetoḥ* 「所以者何？」在 VBS #425 期有很詳盡的分析。下一期我們可以知道答案。

The grammatical subject of the sentence is *praṇidhānam*, from the neuter noun *praṇidhāna* **vow**. The predicate is the gerundive *kartavyam* (**is to be made**). It comes from the root \sqrt{kr} - **make/do** (from which the word *karma deed* is derived), to which the gerundive suffix *-tavya* is added. Final *-ṃ* here indicates the nominative singular. *Sattvaiḥ* (*sattvais*) means literally **by (living) beings**, and is instrumental plural of the masculine noun *sattva being*, expressing the agents by whom the action should be performed. In English, instead of **a vow is to be made by beings**, we can say **beings should make a vow**. In this case it's a vow to be reborn within that Buddhaland – a vow with respect to it or **for** it. *Tatasmāddhetoḥ* **Why is that?** was thoroughly analyzed in VBS #425. The answer awaits the next Sanskrit lesson.



達摩鎮鳥瞰圖 an aerial view of Talmage, CA