

梵文第一〇三課

SANSKRIT LESSON #103

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

स कालं कृत्वा तस्यैवामितायुषस् तथागतस्य बुद्धक्षेत्रे
सखावत्यां लोकधातवुपत्स्यते ।

*sa kālaṃ kṛtvā tasyaivāmitāyusaḥ tathāgatasya buddhakṣetre sukhāvatyāṃ
lokadhātavupatsyate /*

**He, having ended his life, will arrive in the Land of Happiness, the
Buddhland of that very Thus Come One Limitless Life (Amitāyus).**

是人終時，即得往生阿彌陀(Amitāyus)佛極樂國土。

阿彌陀經這句經文繼續回答金剛菩提海第 96 課 (VBS #443) 所提出的問題：為何眾生應當發願，願生無量光佛（亦稱無量壽——兩者皆是阿彌陀佛）的極樂世界？在回答這個問題時，經文是到了命終的關鍵時刻及在此緊要關頭念阿彌陀佛名號的濟度力量。在這一課，我們會學習不僅阿彌陀佛屆時會現在其前（第 101 課），令他或她得以心不顛倒而往生（第 102 課），任何善男子善女人聞說阿彌陀佛，執持名號，若一日乃至七日，一心不亂（第 99 及第 100 課），*sa*（在諧音組合之前是 *sas*）他（或她——參考前幾期的討論；在此它是指代詞的陽性、單數、主格及定動詞的主詞），*kālan kṛtvā* 命終不會繼續在六道——天、阿修羅、人、畜生、餓鬼

This sentence of the *Buddha Speaks of Amitābha Sutra* continues to answer the question asked in Lesson 96 (VBS #443): Why should beings make the vow to be reborn in the Land of Happiness (*Sukhāvati*) of Amitābha Buddha (also called *Amitāyus*—in either case Amita Buddha)? In answering that question, the Sutra has been leading up the critical moment of death and the saving power of mindfulness of Amita Buddha's name at that crucial time. In this lesson we learn that not only will the Buddha appear before one (Lesson 101) so he or she will pass on with mind unconfused (Lesson 102), but if any good man or good woman has heard his name and been singlemindedly mindful of Amita Buddha for up to seven days (Lessons 99 and 100), *sa* (*sas* before the sound combination) **he** (or **she**—see previous issues for discussion; here it is masculine singular nominative of the demonstrative pronoun and subject of the finite verb), *kālan kṛtvā* **having ended his (or her) life**, will not have to continue suffering on the wheel of rebirth among the six

及地獄——中輪轉受苦，不知下一生會生到何趣。字根 *kr-* 作、辦再次被用（參見前幾期），但在此是與動名詞後綴 *-tvā* 一起（用 *-tvā* 而非用後綴 *-ya*。 *-ya* 是用於有前綴冠在字根前之時）。

句子中的定動詞表示念佛到了極處：*upapatsyate*（他或她）會到達。這個動詞是由字根 $\sqrt{\text{pad-}}$ 和前綴 *upa-* 組成。在第 94 課 (VBS #441) 以 *upapanna* 出現，翻譯為已到達。在第 98 課 (VBS #445) 作為 *upapadyante*：（他們）抵達。注意定動詞表示人稱、數的形式是以 *-e* (*-nte*, *-te*) 做字尾。表明它不是一個主動動詞，而是及物的、反身的形式（也不是被動的，遵照行事）。*Upapatsyate* 是第三人稱、單數、未來式、直陳、及物、反身動詞。

他或她所將到達的地方是由方位短語 *buddhakṣetre sukhāvatyāṃ lokadhātau*（當下一個字是以 *-u* 開始時，*-u* 在諧音組合時成為 *-v*，字母是連接著寫的）陳述：極樂國土。這句話在其他課已作了詳細的討論——參考第 96 課 (VBS #443)。 *Tasya-eva* 那一個 (*eva*) 在諧音組合和書寫上連接成 *tasyaiva* 其字尾又與 *amitāyusas-tathāgatasya* 無量壽 (**Amitāyus**) 如來的字首 *a-* 組合。這兩個詞通常是寫成字尾 *-s* 和字首 *t-* 連接在一起。在此它們是分開的，因為剛好在這裡斷行，參考第 94 課中的討論。

這是念佛對眾生的一大好處：可以往生極樂國土。因此，佛教道場定期的舉辦佛七，以便行人在法會期間可一心持念阿彌陀佛的名號，並發願求生極樂國土。



destinies of gods, asuras, humans, animals, hungry ghosts and hell-beings, never knowing in which he or she will turn up next. Again root *kr-* **do/make** is used (see previous issues), but here with the gerund suffix *-tvā* (used rather than the suffix *-ya* which occurs when there is a prefix before the root).

The finite verb of the sentence expresses the culmination of mindfulness of the Buddha: *upapatsyate* (**he or she**) **will arrive**. This verb is formed from root $\sqrt{\text{pad-}}$ and prefix *upa-* which occurred as *upapanna* in Lesson 94 (VBS #441), there translated as **have reached**, and as *upapadyante* in Lesson 98 (VBS #445): (**they**) **do arrive**. Note how the final suffix showing person and number in the finite verbal forms in this case ends in *-e* (*-nte*, *-te*), indication that it is not an active verb but middle voice (also not passive, acted upon). *Upapatsyate* is third person singular future indicative middle.

Where he or she will arrive is stated in the locative phrase *buddhakṣetre sukhāvatyāṃ lokadhātau* (*-u* becomes *-v* in sound combination with following initial *u*, and the letters are combined in writing): **in the Land of Happiness, the Buddhaland**. That phrase was discussed at length in various lessons—see Lesson 96 (VBS #443) for references. *Tasya-eva* of that very (*eva*) combines in sound and writing to make *tasyaiva*, the final *-a* of which in turn combines with the initial *a-* of *amitāyusas-tathāgatasya* **Thus Come One Limitless Life (Amitāyus)**. Those two words would normally link the final *-s* and initial *t-* when written, but are here separated because on different lines. See Lesson 94 for discussion.

This is the great advantage that mindfulness of the Buddha Amitābha (Amitāyus) can have for living beings: rebirth in the Land of Ultimate Bliss. For that reason in Buddhist Way Places seven-day sessions are regularly held, during the course of which cultivators can with one mind hold the name of Amitābha Buddha and seek rebirth in the Land of Happiness *Sukhāvati*.