

# 梵文第一〇四課

## SANSKRIT LESSON #104

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तस्मात्तर्हि शरिपुत्र इदमर्थवशं संप्रयमान एव वदामि०

*tasmāt-tarhi śāriputra idam-arthavaśam sampraśyamāna evaṃ vadāmi ...*

Therefore, then, Śāriputra, perceiving this benefit I speak thus . . .

舍利弗，我見是利，故說此言。

Śākyamuni 釋迦牟尼佛開始繼續對在第 96 課 (VBS #443) 所提問的問題，即 *tat kasmād-d-hetoḥ* 作個總結。為何眾生應當發願，願生 **Amitābha** 阿彌陀佛的國土？這兩課中間其餘的課說明了原因，當其人臨命終時，阿彌陀佛與諸菩薩聲聞聖眾確實會現在其前。*Tasmāt* 因此，是與下一個字連寫在一起，它是個個別的詞。形式上，它是指代名詞的奪格、單數、中性。字面意義是從此或從彼。*Tarhi* 然後，是源於 *tad-hi* 的一個無語尾變化詞，發音逐漸變更。

*Śariputra* 舍利弗，像平常一樣，是佛對其弟子，發言對象的呼格（直接稱呼）。明智的 **Śariputra** 舍利弗尊者。在句子的動詞前是分詞 *sampraśyamāna*（變音前是 *sampraśyamānas*，它在以元音開頭的下一個字之前失去了字尾 *-s*）。其意義為察覺，是個形容詞，與主要動詞的主語一致——佛以第一人、單數自稱——是主格、單數、陽性詞。它是由前綴 *sam-* 及字根  $\sqrt{paś}$ - 組成，字面意義是共

Śākyamuni Buddha continues by starting a summation of the answer to the question asked in Lesson 96 (VBS #443), namely *tat kasmād-d-hetoḥ*? **Why should living beings make the vow for that Buddhaland of Amitābha Buddha?** The lessons in between have stated reasons, culminating in the certitude of being led by the Buddha Amitābha and a host of Bodhisattvas and Sound Hearers to the Land of Happiness when the end of one's life comes. *Tasmāt* **therefore** is linked with the following word in writing here, but is a separate word. In form it is ablative singular neuter of the demonstrative pronoun, and means literally **from this** or **from that**. *Tarhi* **then** is an indeclinable from *tad-hi*, the pronunciation having gradually altered.

*Śariputra* is, as usual, the vocative case (the case of direct address) of the name of the disciple to whom the Buddha is speaking: the Venerable and wise **Śariputra**. The verb of the sentence is preceded by a participle *sampraśyamāna* (*sampraśyamānas* before the sound change at the end took place and final *-s* was lost before the vowel that begins the next word). It means **perceiving**, and is in form an adjective agreeing with the subject of the main verb—the Buddha speaking of himself in the first person singular—and so is nominative singular masculine. It is composed of prefix *sam-* and root  $\sqrt{paś}$ -, literally **seeing together** but amounting to **seeing/perceiving/considering**. Infix *-ya-* is the suffix that

睹，相等於看見、察覺、會見。後綴 *-ya-* 是動詞現在式字幹。這個動詞僅用於現在時態。另一字根  $\sqrt{drś}$ - 被用於表達看見的其他時態。另一後綴 *-māna-* 是現在式、反身及物語態分詞的後綴。

*Idam* 此，之前已經討論過。在此，它與名詞 *arthavaśam* 利益是一致的。這是兩個個別的名詞，在書寫上是聯繫在一起的。它們的字尾 *-m* 是對格、單數、陽性。複合詞 *arthavaśa* 是由兩個陽性名詞 *artha* 利益、義理、意義，及 *vaśa* 威力、願力組成。但實際上是相等於 *artha*。 *Vadāmi* 我說，是現在主動指示形式，源於字根  $\sqrt{vad}$ - 語、云，而 *evam* 是如是。



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老修行說：「那你的意思怎麼樣呢？」他說：「我的意思，你現在不要入定了。身體好像一個房子似的，你的房子已經壞了、不能用了，你動都不能動了，坐得腿都不能再伸開了。你身體已經變成一個爛房子、一個怪房子，這個房子已經壞了，不能用了。你換一個新的房子，幫我弘揚佛法，這才是個好辦法。」

老修行想了一想，說：「Yes！我就聽你的，善知識的開導。那麼我到什麼地方去換房子呢？」，玄奘法師說：「你去到中國長安，你看房子的那個瓦是黃琉璃瓦，你到那地方去找一個房子，你在那個地方住等我回來，我們倆好弘揚佛法。」，老修行說：「好的，那我就幫你去弘揚佛法了。」於是就跑了。他這個也可以說是佛性，也可以說是識神，也可以說就是做鬼的鬼，又叫中陰身，這個東西就從壞房子跑出去了，就到中國長安。

◎ 待續

forms the verbal stem, here the present stem. This verb is only used in the present tense, another root  $\sqrt{drś}$ - being used to express **see** in other tenses. Suffix *-māna-* is the participial suffix for the present participle in the middle voice.

*Idam this* was discussed before. Here it agrees with the noun *arthavaśam* **benefit**. They are, again, two separate words which are linked together in the writing system, and so each has the *-m* final ending of the accusative singular masculine. The compound is *arthavaśa* a combination of the two masculine nouns *artha* **benefit/reason/meaning** and *vaśa* **power/will**, but it is virtually equivalent to just *artha*. *Vadāmi I speak* is present active indicative from root  $\sqrt{vad}$ - **speak**, and *evam* means **thus**.

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The old cultivator said, "What do you say then?" "I say, don't enter *samadhi* now. The body is like a house. Yours has already decayed and become useless. You can't even move and are not able to stretch out your legs. Your body has become a rotten and strange house, which can no longer be used. You should switch to a new house so that you can help me propagate the Buddha Dharma. This will be the best way.

The old cultivator thought about it and replied, "Yes! I will listen to you – the guidance from a good and wise teacher. Where should I go in order to change my house - meaning the body? Dharma Master Xuanzhuang said, "go to Chang'an in China. When you see a house with yellow crystal shingles, that's where you will find a good house. Wait for me there so that we can propagate the Buddha Dharma together when I return." The old cultivator said, "All right, I will help you proclaim the Buddha Dharma." After saying this, he left. You could say it's his Buddha nature, his consciousness or the spirit that can turn into ghosts. It is also known as the intermediate *skandha* body, which left the old cultivator's physical body and went to Chang'an.