



# 梵文第一〇五課

## SANSKRIT LESSON #105

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

सत्कृत्य कुलपुत्रेण वा कुलदुहित्रा वा तत्र बुद्धक्षेत्रे  
चित्तप्रणिधानं कर्तव्यं // १० //

*satkṛtya kulaputreṇa vā kuladuhitrā vā tatra buddhakṣetre  
cittapraṇidhānaṃ kartavyaṃ // 10 //*

... (that) a vow for that Buddhaland should be earnestly  
made by a good man or a good woman.

若有衆生，聞是說者，應當發願，生彼國土。

釋迦牟尼佛在總結這一節自第96課 (VBS#443)始，即說明為何眾生應當發願，願生阿彌陀佛的國土，這一課對所列的原因之最後總結作出結論。這個聲明是在第104課(VBS#451)開始的「舍利佛，我見是利，故說此言。」在此間接陳述佛陀所謂如是是什麼——即 *satkṛtya* 供養、歡待(源於動名詞，字面意思是實際做到，一般用於表示恭敬供養、奉承等等的副詞) *cittapraṇidhānaṃ* 心願，主格、單數、中性與源於字根  $\sqrt{kr}$ - 的動詞狀形容詞，中性、單數、主格 *kartavyaṃ* 應當發、應當作，構成被動動詞的主詞。這兩個詞語在第96課(VBS#443)已討論過。短句 *tatra buddhakṣetre* 為彼佛國土亦然。

如前，彼等應當發願，文法上的媒介是以具格來表達。在此是由 *kulaputreṇa* 善男子，*vā* 或，*kuladuhitrā* 善女人。這些詞語的確切意思已在第99課(vbs#446)討論過，相關連接詞 *vā . . . vā* 的用法亦然。*Citta* 思、心，是同一個用於表達發菩提心

Śākyamuni Buddha is concluding the section on the reason why living beings should make the vow to be reborn in the Buddhaland of Amitābha Buddha that began in Lesson 96 (VBS #443), and this lesson concludes the final summarizing statement that follows the reasons. That statement, which was started in Lesson 104 (VBS #451) with **Therefore, then, Śāriputra, perceiving this benefit I speak thus**, here gives the indirect statement describing what the Buddha means by **thus**—namely that *satkṛtya* **earnestly** (adverb from the gerund; literally **having done truly**, & generally used to mean **having treated with respect**, hence **devotedly, zealously**, etc.) *cittapraṇidhānaṃ* a **vow**, nominative singular neuter subject of the passive verb construction with the neuter singular nominative form of the gerundive from root  $\sqrt{kr}$ - : *kartavyaṃ* **should be made**. Both words were discussed in Lesson 96 (VBS #443), as was the phrase *tatra buddhakṣetre* **for that Buddhaland**.

As before, those who should make the vow, the agents in grammatical terms, are expressed in the instrumental case, here *kulaputreṇa* **by a good man** *vā* **or** *kuladuhitrā* **(by) a good woman**. The exact meaning of the words was discussed in Lesson 99 (VBS #446), as was the use of the correlatives *vā . . . vā*. *Citta* **mind/heart** is the same word that is used in the expression meaning to bring forth the Bodhi mind or heart, the resolve for Bodhi: *bodhicitta*, and so *citta* is virtually the equivalent of *praṇidhāna* **vow**.

的字，*bodhicitta*，所以 *citta* 實質上是相當於 *praṇidhāna* 心願。

這就結束了第十節的經文，它對眾生闡述念阿彌陀佛名號的原因，其結果是阿彌陀佛確實會接引眾生往生到安養、極樂世界。

待續

This concludes the tenth section of the Sutra which tells living beings about the good reasons for reciting the name of Amita Buddha which are the good results culminating in the certitude of being led by Amita Buddha to the Land of Happiness, of Ultimate Bliss.

To be continued



### 更正啓事

上二期因技術上的困難，以致刊出之文中，字型出現許多錯誤，本期予以一一更正如下，在此謹向讀者致歉！

更正：本刊十一月份 450 期梵文第一 0 三課

स कालं कृवा तस्यैवामितायषस्तथागतस्य बुद्धक्षेत्रे  
सुखावत्याँ लोकधातवुपपत्स्यते ।

2. 內文第 18 頁倒數第三行（中文部分在倒數第二行「是人終時」梵字爲：*kālaṃ kṛtvā*

3. 內文第 19 頁第三行（中文部分在第二行）字根「作」應爲：*√kṛ-*

4. 內文第 19 頁第三段的文字：「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，因爲剛好在這裡斷行。」是不需要的，因它們在同一行是連著的（請看上列梵字經文）。

更正：本刊十二月份 451 期梵文第一 0 四課，第 18 頁第二段，第一行和第三行 *Śāriputra* 舍利弗第一個字母爲：*ā*。

**Editor's note:** Due to technical difficulties, there were numerous errors in the last two issues' lessons. Therefore, we are making the corrections below. Our sincere apology to all the readers.

**Corrections to Sanskrit Lesson #103** (VBS #450, November 2007 issue):

1. On page 18, the Sutra text in *devanāgarī* should read as follows:

स कालं कृवा तस्यैवामितायषस्तथागतस्य बुद्धक्षेत्रे  
सुखावत्याँ लोकधातवुपपत्स्यते ।

2. On page 18, the 3<sup>rd</sup> line (English) [2<sup>nd</sup> line in Chinese] from the bottom, the words for **having ended his (or her)** should be corrected as: *kālaṃ kṛtvā*

3. On page 19, the 3<sup>rd</sup> line from top (English) [2<sup>nd</sup> line in Chinese], the root for **do/make** should be written as: *√kṛ-*

4. On page 19, the sentence in the 3<sup>rd</sup> paragraph "Those two words would normally link the final -s and initial t- when written, but are here separated because on different lines" is not relevant in this lesson, since they can be combined together on the same line (see the correction above).

**Correction to Sanskrit Lesson #104** (VBS #451, December 2007 issue):

On page 18, in the 2<sup>nd</sup> paragraph, on the 1<sup>st</sup> and 3<sup>rd</sup> lines, the first vowel in the name *Śāriputra* should be *ā*.

The same corrections should be made to the Chinese and to the English.

