



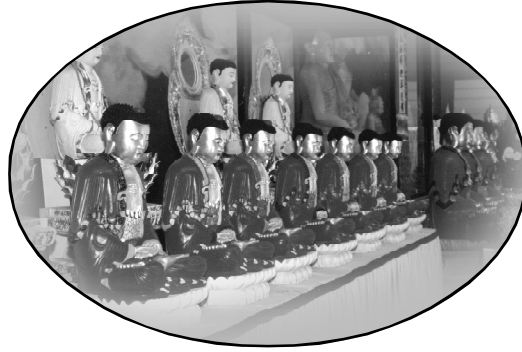
梵文第一〇七課 SANSKRIT LESSON #107

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मेरुध्वजो नाम तथागतो महामेरुर्नाम तथागतो मेरुप्रभासो नाम
तथागतो मञ्जुध्वजो नाम तथागतो°

*merudhvajo nāma tathāgato mahāmerur-nāma tathāgato meruprabhāso nāma
tathāgato mañjudhvajo nāma tathāgato. . .*

... the Thus Come One Sumeru Banner, the Thus Come One Great Sumeru, the Thus
Come One Sumeru Light, the Thus Come One Auspicious Banner ...



• • • 須彌相如來，大須彌如來，須彌光如來，妙幢如來 • • •

上一課，śākyamuni 釋迦牟尼佛開始提出以 Akṣobhya 阿閼鞞佛為教主的東方諸佛名字，其他具代表性的佛名卻在這一課中提出。他們的名字與梵文的如來都是主格，因為它們都是句子的主語。第一尊佛的字面翻譯是 *merudhvajo nāma tathāgato*，名為須彌相（妙高山幢）如來。*Nāma* 是中性名詞；*nāman* 為名字的副詞性質對格。陽性名詞 *meru* 是俗稱，為須彌山或妙高山的山名，它是一個世界體系的中心。下一尊佛名為 *mahā meru* 須彌。其次是 *meru prabhāsa* 光。這一句的字尾是 *-o*，這是個陽性名詞。總而言之，只要是佛名，便屬陽性。同樣的，最後一尊佛的名字是 *dhvaja*，與第一尊佛名相同。*mañju* 是吉祥，幸運的意思。

śākyamuni Buddha began naming the Buddhas of the eastern direction in the previous lesson with the Thus Come One named Akṣobhya, Host of that division. Other representative Buddhas are named in this lesson, their names and the Sanskrit for **Thus Come One** both appearing in the nominative case since they are subjects in the sentence. The literal translation of the first Buddha, *merudhvajo nāma tathāgato*, is as **(Su)meru Banner by name Thus Come One**. *Nāma* is the adverbial accusative of the neuter noun *nāman* **name**. The masculine noun *meru* is the name of the mountain commonly called Mount Sumeru, **Wonderfully High Mountain**, which forms the center of a world-system. The next Buddha is named *mahā meru Sumeru*, and the Buddha following is named *meru Sumeru prabhāsa* **Light** or **Splendor**—which appears with final *-o* when used in the sentence. It is a masculine noun, but would be masculine anyway as the name of the Buddha. The same is true of *dhvaja* in the final Buddha's name as in the first—and *mañju* means **Auspicious** or **Lucky**.