



# 梵文第一百二十課

## SANSKRIT LESSON #120

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इद्रकेतुध्वजराजो नाम तथागतो गन्धोत्तमो नाम तथागतो गन्धप्रभासो  
नाम तथागतो<sup>०</sup>

*indraketudhvajarājo nāma tathāgato gandhottamo nāma tathāgato gandhaprabhāso  
nāma tathāgato...*

...the Thus Come One named Banner King with Indra's Emblem, the Thus Come One named Superior  
Fragrance, the Thus Come One named Fragrant Light...

帝幡幢王佛，香上佛，香光佛，...

接著，經文繼續描述上方世界（上方是經文中所列六方的最後一方）並介紹其中有代表性的佛的名字。這一課介紹三尊 *tathāgatāḥ*（如來）的名字。在每個名字裏，*Nāma* 是「名為」的意思，英文翻譯為 *named*（中文不翻）。每個名字都是和 *tathāgata* 一樣的主格、單數、陽性複合詞。在這一課裏，雖然這些主格、單數、陽性複合詞的結尾詞在外部連接音變方面以 *-o* 出現，但卻總是以 *-as* 開頭。這種音變之前已曾多次描述過。因為複合詞是佛的名字，所以整體上是陽性的，即使該複合詞的最後一個詞性別不同。

在添加任何結尾詞之前，第一個名字是 *indra-ketu-dhvaja-rāja-*（帝幡幢王）。要注意的是，該複合詞的最後一個詞是不同類型的名詞，單獨出現時是 *rājan*，而其主格、單數形式變成 *rājā*（這個詞的意思是「王」，本身是陽性詞）；這樣，這個詞就和整個名字的名詞類型相符合，因此該名字採用短 *-a* 類名詞的結尾方式。*Indra*（因陀羅）是 *Trayastrīṃśa*（三十三天）的天主，也就是上帝的名字（因陀羅的字義是上帝）。*Ketu* 是指幡或旗幟，源於字根  $\sqrt{cit}$ -（意思是發光或清晰可見），是個陽性詞。梵文翻成中文，往往是音譯而不是翻譯；因此 *Ketu* 翻成、書寫成雞兜（漢語拼音是 *ji dou*）。通常，接下來是另一個近義詞，這裏也不例外：*dhvaja*，意思是幢或旗幟，也是個陽性詞。

第二個和第三個名字都包含有字幹 *-gandha-*（意思是芬芳或香），也是陽性詞。其中一個名字以 *uttama-*（至高、至上）作為結尾；*Gandha* 最後的 *-a* 加上開頭的 *u-* 接合成為 *-o-*。另一個名字以陽性詞 *prabhāsa* 作為結尾，意思是光輝或光明。

The direction above, last of the six directions listed in the text, continues to be described and representative Buddhas' names introduced. There are three *tathāgatāḥ* **Thus Come Ones'** names in this lesson. *Nāma* in each case means **by name**, hence **named**. Each name is a compound word, in the masculine singular nominative, as is *tathāgata*. In this lesson, every time the nominative singular masculine ending appears as *-o* in external *sandhi*, but started out as *-as*. That sound change has been described many times before. Even when the final word in the compound is of another gender, the compound as a whole is masculine because it is the Buddha's name.

The first name is *indra-ketu-dhvaja-rāja-* before any ending is added. Note that while the final word in the compound is of a different noun type and would by itself appear as *rājan*, becoming *rājā* in the nominative singular (the word itself, which means **king**, is masculine), it conforms to the noun type of the name, and so takes the ending of short *-a* class nouns. *Indra* is the name of the god who is **Lord (Indra literally means Lord)** in the *Trayastrīṃśa* Heaven, the Heaven **of the Thirty-Three**. *Ketu* means **emblem** or **standard**, as for example a flag or ensign. It is a masculine word deriving from the root  $\sqrt{cit}$ - which means to shine or be clearly visible. In Chinese the Sanskrit is often transliterated instead of translated, and it appears written as 雞兜 ("ji dou" in pinyin) standing for *ketu*, often, as here, followed by another word of similar meaning: *dhvaja* **banner, standard, or emblem**, which is also masculine in gender.

The second and third names both contain the word for **fragrance** or **incense**—*gandha-* in stem form, also masculine. One name ends in *uttama-* **superior** or **highest**, and the final *-a* of *gandha* + initial *u-* give *-o-* at their juncture. The other name ends in the masculine word *prabhāsa* which means **splendor** or **light**.