



SANSKRIT LESSON #124

比丘尼恒賢 文 By Bhikshuni Heng Hsien
比丘尼恒田 中譯 Translated into Chinese by Bhikshuni Heng Tyan梵文
第一百二十四課

ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वास्य धर्मपर्यायस्य नामधेयं श्रोष्यन्ति
तेषां च बुद्धानां भगवतां नामधेयं धारयिष्यन्ति सर्वे ते बुद्धपरिगृहीता
भविष्यन्त्यविनिवर्तनीयाश्च भविष्यन्त्यनुत्तरायां सम्यक्संबोधौ ।

*ye kecicchāriputra kulaputrā vā kuladuhitaro vāsya dharmaparyāyasya nāmadheyam śroṣyanti
teṣāṃ ca buddhānāṃ bhagavatāṃ nāmadheyam dhārayiṣyanti sarve te buddhaparigrhītā
bhaviṣyantyanivartanīyāś ca bhaviṣyantyanuttarāyāṃ samyak-sambodhau.*

Shariputra, if any good men or good women hear the name of this discourse on Dharma and hold the name of these Buddhas, World Honored Ones, they all will be protected by the Buddhas, and will become irreversible from the Unsurpassed Proper and Equal Right Enlightenment.

舍利弗。若有善男子、善女人，聞是經受持者，及聞諸佛名者，是諸善男子、善女人，皆為一切諸佛之所護念，皆得不退轉於阿耨多羅三藐三菩提。

釋迦牟尼佛繼續對他的弟子 *Sāriputra* 舍利弗（呼格、單數、陽性詞）解釋為何 *Amitāba Sūtra* 阿彌陀經被稱為一切諸佛所護念經。其開頭語與第99課大致相同（金剛菩提海第446期），並已作了詳盡的說明。唯獨這裏使用的是複數形式。*ye* 及 *ke-cid* 與未來式指示主動詞 *śroṣyanti* 的組合，表達了「即便要」的概念，這是第三人稱、複數，在這裏翻譯成「聽聞」。*ye* 及 *ke-cid* 所修飾的動詞的實際主語是（*kulaputrās*）善男子和（*kuladuhitaras*）善女人。直接賓語 *nāmadheyam* 「名稱」是賓格、單數、中性詞。從屬於它的短語是 *asya* 「此」（*vā + asya* 組成 *vāsya*）*dharmaparyāyasya* 「法門、法的論述」- 是屬格、單數、陽性詞。

「假使」子句中的第二個動詞 *dhārayiṣyanti* 是未來式指示主動詞，第三人稱、複數，英文翻譯成「掌握」。直接受詞是 *nāmadheyam*，與前面相同。梵文把英文的介詞短語表達為從屬於它的屬格：*teṣāṃ* 這些 *buddhānāṃ* 佛 *bhagavatām* 世尊（全是屬格、複數、陽性詞。）*Ca* 「和」及其位置也已多次討論過。

在所形成的子句中，可看到「假使」子句的主語為指示形容詞 *te* 所表達，而其卻為 *sarve* 「一切」所修飾，它們同是主格、複數、陽性詞。主要動詞 *bhaviṣyanti* 出現了兩次，第一次被翻為「將」，第二次被翻為「將成為」。由於外部連接音變，字尾的 *-i* 成為了 *-y*。隨後的 *a-* 被寫成 *ya* 的元音的短 *-a-*。基於行的結尾，梵文的原文中並沒有把這顯示出來。得自字根 $\sqrt{bhū}$ -「成為」的動詞把兩個謂詞連接，在此它是未來式指示主動詞，第三人稱、複數。一是完成式被動分詞 *parigrhīta* 「攝受、擁護、護念」，它的主格、複數、陽性詞字尾，與主詞一致，正如第二的 *avinivartanīya* 「不退轉」的動詞狀形容詞形式，這已在第94課詳盡的討論過（金剛菩提海第441期）。它採取了 *anuttara* 無上 *samyak-sambodhi* 正等正覺的處格，並解釋了字尾的形成。

Shakyamuni Buddha continues to speak to his disciple *Sāriputra* (vocative, singular masculine), explaining why the *Amitāba Sūtra* is called one of which all Buddhas are mindful and protective. The opening words are about the same as in Lesson #99 (VBS #446), which explained them in full. Here, however, the plural forms are used: *ye* and *ke-cid* express the idea **if any** in combination with the future indicative active verb *śroṣyanti*, third person plural, here translated **hear**. The actual subjects of the verb, which *ye* and *ke-cid* modify, are **good men** (*kulaputrās*) and **good women** (*kuladuhitaras*), the direct object is *nāmadheyam* **name**, accusative singular neuter. Dependent upon it is the phrase *asya of this* (*vā + asya* giving *vāsya*) *dharmaparyāyasya* **discourse on Dharma**-genitive singular masculine.

The "if" clause contains a second verb, *dhārayiṣyanti* future indicative active, third person plural, translated simply as **hold** in English. The direct object as before is *nāmadheyam*, and what is in English a prepositional phrase is expressed in Sanskrit by the genitive case depending on it: *teṣāṃ of these buddhānāṃ Buddhas bhagavatām World Honored Ones (all genitive plural masculine). *Ca* **and** and its position have been discussed many times before.*

The result clause sees the subjects of the "if" clause expressed by the demonstrative adjective *te*, modified by *sarve* **all**, both in the nominative plural masculine. The main verb occurs twice: *bhaviṣyanti*, translated the first time as **will be** and the second time as **will become**. In external sandhi, the final *-i* becomes *-y*, and the following *a-* is written as the short *-a-* vowel of *ya*. There are two predicates linked by that verb which is from root $\sqrt{bhū}$ - **be/become**, and is here future indicative active, third person plural. The first is the perfect passive participle *parigrhīta* **protected**, here having the nominative plural masculine ending to agree with the subject, as does the second, the gerundive form *avinivartanīya* **irreversible**, which was discussed in full in Lesson 94 (VBS# 441). It calls for the locative case of *anuttara* **unsurpassed** *samyak-sambodhi* **right-and-equal, proper enlightenment**, which accounts for the endings.