



SANSKRIT LESSON #125

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梵文

第一百二十五課

तस्मात्तर्हि शारिपुत्र श्रद्धधाध्वं प्रतीयथ माकाङ्क्षयथ मम च तेषां च बुद्धानां
 भगवतां । ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वा तस्य भगवतो
 ऽमितायुषस्तथागतस्य बुद्धक्षेत्रे चित्तप्रणिधानं करिष्यन्ति कृतं वा कुर्वन्ति वा सर्वे
 ते ऽविनिवर्तनीया भविष्यन्त्यनुत्तरायां सम्यक्संबोधौ तत्र च बुद्धक्षेत्र
 उपपत्स्यन्त्युपपन्ना वोपपद्यन्ति वा ।

*tasmāttarhi śāriputra śraddadhādhvaṃ pratīyatha mākāṅkṣayatha mama ca teṣāṃ ca buddhānāṃ
 bhagavatāṃ. ye kecicchāriputra kulaputrā vā kuladuhitaro vā tasya bhagavato
 'mitāyusaṣṭathāgatasya buddhakṣetre cittapraṇidhānaṃ kariṣyanti kṛtaṃ vā kurvanti vā sarve
 te 'vinivartanīyā bhaviṣyantyanuttarāyāṃ samyaksaṃbodhau tatra ca buddhakṣetra
 upapatsyantyupapannā vopapadyanti vā.*

Therefore, Śāriputra, believe, accept, and do not doubt me and those Buddhas, World Honored Ones. Śāriputra, any sons of good family or daughters of good family who will make, or have made or are making the mental resolve for the Buddhahood of that World Honored One, the Thus Come One Limitless Life, will all become irreversible from Unsurpassed Right and Equal Proper Enlightenment and will be born or have been born or are being born in that Buddhahood.

是故舍利弗，汝等皆當信受我語，及諸佛所說。舍利弗。若有人已發願、今發願、當發願，欲生阿彌陀佛國者，是諸人等，皆得不退轉於阿耨多羅三藐三菩提，於彼國土，若已生、若今生、若當生。

複習：

關於第二句的開頭，請參考前面的課程。

cittapraṇidhānaṃ 請看第105課（金剛菩提海第452期）。

tasmāt-tarhi 請看第104課（金剛菩提海第451期）。

upapatsyate 請看第103課（金剛菩提海第450期）（第三人稱、單數、為己式，在此是第三人稱、複數、主動式）。

kariṣyati 請看第101課（金剛菩提海第448期）（第三人稱、單數，在此是第三人稱、複數）。

vā...vā 請看第100課（金剛菩提海第447期）（在此是由 *vā + upapadyanti* 組成 *vopapadyanti*）。

關於第二句的結構的詳細討論，請參考第99課（金剛菩提海第446期）。

upapadyante 請看第98課（金剛菩提海第445期）（在此是 *-anti*，主動式）。

Review:

Consult Lesson 124 (VBS #472) for the beginning of the second sentence;

Lesson 105 (VBS #452) for *cittapraṇidhānaṃ*;

Lesson 104 (VBS #451) for *tasmāt-tarhi*;

Lesson 103 (VBS #450) for *upapatsyate* (there 3rd person singular, middle, related to the 3rd plural active here);

Lesson 101 (VBS #448) for *kariṣyati* (there 3rd singular, here 3rd plural),

Lesson 100 (VBS #447) for *vā...vā* (here *vā + upapadyanti* becomes *vopapadyanti*);

Lesson 99 (VBS #446) for long discussion of the structure seen here in the second sentence;

Lesson 98 (VBS #445) for *upapadyante* (here *-anti*, active);

Lesson 97 (VBS #444) for *bhavati* (here *-anti*, 3rd plural);

Lesson 96 (VBS #443) for *tatra buddhakṣetre* (here final *-e* becomes *-a* before following initial *u-*);



bhavati 請看第97課（金剛菩提海第444期）（在此是 *-anti*，第三人稱、複數）。

tatra buddhakṣetre 請看第96課（金剛菩提海第443期）（在此是最後的 *-e* 在居後的字首 *u-* 之前成為 *-a*）。有關 *sāriputra, ye, avinivartanīyās*; 及 *amitāyūṣas-tathāgatasya* 和 *upapannās* 的詳細討論，請看第94課（金剛菩提海第441期）。（亦在第68課（金剛菩提海第413期））。並參考第110課（金剛菩提海第 458期）對祈使式 *pratīyatha* 的詳盡討論。

同時對 *Teṣāṃ buddhānāṃ bhagavatām* 屬格、複數、陽性詞，也應該較為熟悉。*Mama* 的字義是「我的」，屬格、單數、陽性詞。所有的屬格同樣地是動詞「信受」的賓語。*Mā* 是祈使動詞前的否定式，它是個個別詞，但與其否定的動詞的開頭相連接：*mākāṅkṣayatha*。注意兩個祈使語以 *-tha* 作為他們的字尾，不同點在於得自 *śrad-√dhā-* 「相信」的第一個動詞，用的是為己式，而不是主動式的字尾：*-dhvam*，而產生了 *dadhādhvam* 的格式，這是由於 *√dhā-* 是屬於重複級動詞。實際上古文的格式應該是 *dhadhvam*，這是佛教的用法。*mā + ākāṅkṣ-*（接頭詞 *ā-* + 字根 *√kāṅkṣ-*）「疑惑」，是佛教的意義。這種區分也可以解釋成不帶接頭詞的形式，但手稿上有否定式連接上的誤差：*mā kāṅkṣayatha* (= *kāṅkṣatha*)。

第二長句的結構與上一課相同，但用的是更複雜的謂詞。第一個子句的主語與上一課相同，但卻有三個動詞，其中只有兩個是限定式：*karīṣyanti*（未來式、第三人稱、單數、主動式）和 *kurvanti*（現在式、第三人稱、單數、主動式）。*Kṛtam* 是完成式被動分詞，與其他動詞的直接賓語一致：*cittapraṇidhānam*，字義是「心願」，相等於過去式。第二個子句包含了兩個部分，其一用的是動詞 *bhaviṣyanti*（未來式），另一用的是涉及三世的三個動詞。

Lesson 94 (VBS #441) for long discussion including *sāriputra, ye, avinivartanīyās*; also *amitāyūṣas-tathāgatasya* and *upapannās* (also in Lesson 68 (VBS #413));

Lesson 110 (VBS #458) for full discussion of the imperative *pratīyatha*.

Teṣāṃ buddhānāṃ bhagavatām, genitive plural masculine, should also be familiar by now. *Mama* is genitive singular masculine of **me** literally. All are in the genitive case as objects of the verbs of faith and acceptance. *Mā* is the form of the negative before an imperative verb, and is a separate word but joined to the beginning of the verb it negates here: *mākāṅkṣayatha*. Note that two of the imperatives have *-tha* as their ending, but the first verb, from *śrad-√dhā-* **to believe** differs in that it uses middle rather than an active ending: *-dhvam*, occurring on the form *dadhādhvam*, for the verb *√dhā-* belongs to the reduplicating class. The classical form should actually be *dhadhvam*, and this form is Buddhist usage. In *mā + ākāṅkṣ-* (prefix *ā-* + root *√kāṅkṣ-*), **doubt** is the Buddhist meaning. Division could also interpret the form as not having a prefix but having the negative joined in the manuscript by error: *mā kāṅkṣayatha* (= *kāṅkṣatha*).

The second, very long, sentence uses the same structure as in the previous lesson, but with a more complicated predicate. The first clause has the same subjects as in that lesson, but three verbs, only two of which are finite: *karīṣyanti* (future, 3rd singular active) and the present 3rd singular active *kurvanti*. *Kṛtam* is the perfect passive participle agreeing with the direct object of the other verbs: *cittapraṇidhānam*, literally **mind-vow**, making the equivalent of a past tense. The second clause has two parts, one with the verb *bhaviṣyanti* (future) and the other with three verbs covering the three periods of time.