



# SANSKRIT LESSON #126

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

第一百二十六課

तस्मात्तर्हि शारिपुत्र श्राद्धैः कुलपुत्रैः कुलदुहितृभिश्च तत्र बुद्धक्षेत्रे  
चित्तप्रणिधिरुत्पादयितव्यः ॥ १७ ॥

*tasmāt-tarhi śāriputra śrāddhaiḥ kulaputraiḥ kuladuhitṛbhiḥca tatra buddhakṣetre  
cittapraṇidhir-utpādayitavyaḥ. //17//*

Therefore, Shariputra, good men and good women of faith should make the vow  
for that Buddhaland.

是故舍利弗，諸善男子、善女人，若有信者，應當發願，生彼國土。

佛陀繼續對他的弟子舍利弗解釋說，那些發願往生阿彌陀佛極樂世界的眾生所得到的許多殊勝利益。經過相當長的討論後，佛陀總結說：*tasmāt tarhi* 因此，基於上述的原因，*śāriputra* 舍利弗，*kulaputraiḥ* 諸善男子 *ca* 及 *kuladuhitṛbhiḥ* 善女人，*utpādayitavyaḥ* 應當 *cittapraṇidhir* 發願 *tatra*，生彼 *buddhakṣetre* 國土。

*Tasmāt-tarhi* 在第104課（金剛菩提海第451期）已解釋過。關於 *kulaputra* 和 *kuladuhitṛ* 的衍生，請看第99課（金剛菩提海第446期）。第96課（金剛菩提海第443期）和第105課（金剛菩提海第452期）對大致相同的字，作有類似的被動造句。迄今為止，這是所發生最複雜的事情。處格短語 *tatra kṣetre* 表達了發願的目標，字面上具含處格的力量。句子的動作者，也就是執行

The Buddha continues to explain to his disciple Shariputra the very many wonderful advantages gained by those who make the resolution to be reborn in Amitabha Buddha's Land of Ultimate Bliss. At the end of a fairly long discussion, the Buddha summarizes saying: *tasmāt tarhi* **therefore**, that is, for the reasons just given, *śāriputra* **Shariputra**, *kulaputraiḥ* **by good men** *ca* **and** *kuladuhitṛbhiḥ* **(by) good women** *cittapraṇidhir* **(the) mind-vow** *utpādayitavyaḥ* **is to be made/ should be made** *tatra* **for that** *buddhakṣetre* **Buddhaland**.

*Tasmāt-tarhi* was explained in Lesson 104 (VBS #451), and the derivation of *kulaputra* and *kuladuhitṛ* in Lesson 99 (VBS #446). There has been a similar passive construction involving roughly the same words already in Lesson 96 (VBS #443) and Lesson 105 (VBS #452). This is the most complex occurrence so far. The locative phrase *tatra kṣetre* expresses the goal of the vow that is made, having somewhat the literal meaning **with respect to** as the force of the locative case. The agent in the sentence, that



人，以具格出現。在這裏形容詞 *śrāddhaiḥ* 「有信念的，信仰者」，修飾兩個名詞。詞滙形式是 *śrāddha*，得自於名詞 *śrat* 「真理、信仰」加上動詞的字根  $\sqrt{dhā}$ -「安置、寄予」，因此是「寄予信心，相信」。

在此，這兩個具格的名詞被翻譯成主動動詞的主語一般，以單詞「願」，詞滙形式是 *citta-praṇidhi*，作為直接賓語。然而，「願」是句子文法上的主語，被動語態的動詞是 *utpādayitavyaḥ* 「應作、應發」。至此對動詞的使役詞幹的動詞狀形容詞形式已應該見慣：接頭 *ut-* + 動詞的字根  $\sqrt{pad-}$ 。動詞「是」被省略而不表示，全寫是 *asti*。

在這以前，單詞「願」——發願願生彼無量光、無量壽佛國——是中性的名詞 *praṇidhāna* 主格、單數格式是 *praṇidhānam*。在這裏，「願」的單詞是 *praṇidhi*，陽性形式具有類似的衍生。*citta* 「心」曾經與這個詞組合，恰巧與這裏的陽性形式一致。「心願」簡單來說就是「願」。前面的課程對音變（內部和外部連接音變），乃至造句的文法等，有更詳細的說明。

is the people who perform the action, appears in the instrumental case. Here there are two nouns modified as well by the adjective *śrāddhaiḥ* of faith/ who believe. The lexical form is *śrāddha*, from the noun *śrat* truth/ faith and the verbal root  $\sqrt{dhā}$ - put/ place— hence, place faith in/ believe.

The two nouns in the instrumental case are translated here as if they were the subjects of an active verb, with *citta-praṇidhi*, lexical form of the word for vow, as the direct object. However, the vow is the grammatical subject of the sentence, and its verb in the passive voice is *utpādayitavyaḥ* is to be made/ should be produced. The form is the gerundive of the causative stem of the verb which should now be familiar: prefix *ut-* + verbal root  $\sqrt{pad-}$ . The verb *be* is understood, not expressed, and would be *asti* it is if it were written in full.

Previously, the word for the vow to be reborn in the Land of the Buddha of Limitless Life and Limitless Light was the neuter noun *praṇidhāna*, *praṇidhānam* when appearing in the nominative singular. Here the word for vow is *praṇidhi*, a masculine form of similar derivation. Once before, the word *citta* mind was compounded with the word, and that happens with the masculine form here. **Mind-vow** simply is **vow**, of course. More detail was given concerning sound changes (internal and external *sandhi*) in previous issues, as well as the grammar of such constructions.



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