

Sanskrit Lesson #15

梵文第十五課

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अभिज्ञानाभिज्ञातैः

Abhijñānābhijñātaiḥ
known for knowledge

The 1250 Bhikṣus who continually follow Śākyamuni Buddha, and who are therefore present at the speaking of the *Amitābha Sūtra* are all अभिज्ञानाभिज्ञातैः *abhijñānābhijñātaiḥ*, known for knowledge. Notice the ending *-aiḥ* by which this particular phrase (a single compound word in Sanskrit) is made to agree with the previous noun it describes. (1)

The character ज्ञ *jñ* represents the combination of two consonants, ज्ञ *j* and ञ *ñ*. In most instances consonant clusters clearly retain the characteristic features of the original letters, but a few, like ज्ञ *jñ*, are so commonly used that they evolve into simpler shapes. क्ष *kṣ*, the combination of क् *k* and ष *ṣ*, as in भिक्षु *bhikṣu*, is another example. Do not confuse ज्ञ with क्ष.

In the text, the first word of the compound *abhijñānābhijñātaiḥ* is अभिज्ञान *abhijñāna*, a neuter noun which literally means recognition, remembrance, recollection. It consists of the prefix अभि *abhi-* which suggests either a face-to-face encounter, or superiority, and the root ज्ञा *jñā* which means to know or be aware. The word *abhijñāna* can then mean either a concrete instance of recognition or acknowledgement, or transcendental knowledge in general. In the first case the *jñāna*, knowing, is *abhi-*, face-to-face, recognition in the sense either of remembering what was previously known when confronted with it face-to-face, or of acknowledging the presence of something or someone. In the second case the *jñāna*, knowledge, is *abhi-*, superior, recognition in the sense of insight into the true nature of reality. The one Sanskrit word अभिज्ञान covers both concepts, for the highest knowledge is that of one's own Buddhature. It is never lost, but need only be faced and recognized to be known.

अभिज्ञानाभिज्ञातैः

Abhijñānābhijñātaiḥ
衆所知識

釋迦牟尼佛的常隨衆一千二百五十比丘，也在講《阿彌陀經》的法會上，他們都是 अभिज्ञानाभिज्ञातैः *abhijñānābhijñātaiḥ* 衆所知識。注意這一句（在梵文是一個複合字）的尾音 *-aiḥ* 是與其所形容的前一個字名詞一致。(1)

字 ज्ञ *jñ* 是兩個子音； ज्ञ *j* 和 ञ *ñ* 合併而成。大部份的子音群裡還保有字的原來型態，但有一些如 ज्ञ *jñ* 因為常用所以進展成較簡單的型式，另一個例子就是 भिक्षु *bhikṣu* 的 क्ष *kṣ* 是 क् *k* 和 ष *ṣ* 合成而寫成 क्ष，不要將 ज्ञ 和 क्ष 混淆。

這一句複合字 *abhijñānābhijñātaiḥ* 的第一個字 अभिज्ञान *abhijñāna* 是一中性的名詞，意思是「認知、記憶、回憶」。其字首 अभि *abhi-* 有兩意義，一是面對面相遇，另一是超越，而字根 ज्ञा *jñā* 則是知道或認識，所以 *abhijñāna* 可解釋為具體的認知或一般超然的知識。以具體的認知來說 *jñāna* 「認知」是 *abhi-* 「面對面的」，所以這個認知是過去已記得，現在又面對面出現而記得，或者是對某些事或某些人的出現而認知。以第二個情形超越的來說，*jñāna* 「知識」是 *abhi-* 「超越的」，對實際的眞性有內在的認知。所以梵文字包含了二個意思。每個人本身的佛性是最高的知識，它永遠不失，只

The second word is अभिज्ञातः *abhiññātaiḥ*. *Abhiññāna* ends and *abhiññātaiḥ* begins with a short *a*. The two short *a*'s fall together in one long sound *ā*, so the compound word is written *abhiññātābhiññātaiḥ*. The stem is *abhiññāta*, which means **recognized, renowned**, coming from the same elements *abhi-* and *jñā-*. ज्ञात *jñāta* is the perfect passive participle of the root *jñā-* **know**, and so means **known**. The Bhīkṣus have recognized their own inherent wisdom and consequently are renowned among living beings.

One small change, that of न *na* to त *ta*, and the first word of the compound would also be *abhiññāta* instead of *abhiññāna*. Known known is what the text would then mean, the repetition indicating intensity, and amounting to **well-known**. In either case the Bhīkṣus are well-known because they **know**. Note: (1) C.f. VBS 357 For full discussion. ☞ To be continued

是要我們去面對它和認識它，它才能夠被了解。第二個字 अभिज्ञातः *abhiññātaiḥ* 前一個字 *abhiññāna* 的字尾和 *abhiññātaiḥ* 的字首都是短音 *a*，二個短音在一起成一長音 *ā*，所以複合字寫成 *abhiññātābhiññātaiḥ*。

這個字的字幹是 *abhiññāta* 意思是為認知的，來自相同的成份 *abhi-* 和 *jñā-*。ज्ञात *jñāta* 是字根 *jñā-* 「知道」的（被動）過去分詞，所以意思是「所知的」比丘們已認知他們自己本有的智慧，因此而為衆所知道。

如果我們把第一個字的 *na* 改成 *ta* 則成為 *abhiññāta* 而不是 *abhiññāna* 那經文意思則成為「所知的，所知的」如此重複，是對「所知的」加強語氣。無論如何比丘們是因為他們知道而成為衆所知識。(1) 請參考本刊357期。☞待續

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坐了時間沒有到，他就站起來，或者和誰談一談話，那麼他也不能閉悟成佛了。他就因為他這種的堅固忍耐心比任何人都堅固，才能打破一切難關證果成佛。

各位想一想，佛坐了七七四十九天，我們能坐七天不能？我們要能坐七天，那也差不多了，恐怕連七天也坐不到。佛他發的誓願像金剛那麼的堅固，不像我們人那麼隨便所以他成道。各位研究研究他怎麼成道的，就因為有一個忍耐心，忍人所不能忍的，做人所不能做的，在菩提樹下也不吃不睡，就在那兒打坐，坐了四十九天沒有站起來走過一步路，因為這樣子，所以夜睹明星而悟道，在這個菩提樹下證果成佛。

「善度含識出陷泥」：成佛之後又看見我們所有受苦的衆生，還都在這兒這樣受苦，所以他雖然不願意做什麼事情，但是也不忍不度化我們這一些受苦的衆生。所以他願意善遍令我們這一切衆生，都從這個苦海裏頭出去。我們在六道輪迴，就好像在大澤裏頭被泥陷住了，拔不出腿來，那麼佛幫一幫我們的忙，把我們從這個深陷的泥潭裡頭拉出去，這是善度含識出陷泥。

In that case, although he had avowed that he would sit beneath the Bodhi tree and not get up until he became a Buddha, still, before the time had arrived, he might have gotten up and taken a walk or become involved in a conversation. He might be inclined to “shoot the fat”—gossip with his buddies—and he would never have been able to become a Buddha.

But his patience was so incredibly firm. That patience is what enabled him to break through all the difficult barriers, to certify to the fruitions, and to become a Buddha. Think about it. The Buddha sat for seven weeks—forty-nine days. Could we sit for even seven days? Being able to sit for a week would be a good start. It's to be feared we can't even do that.

The Buddha's vows were as strong as Vajra. He was not casual like we are. Let us look into his realization of the Way. How did he do it? He used patience. His patience was such that he bore what others cannot bear. He did what others cannot do. Beneath the Bodhi tree he fasted and did not sleep. He meditated, that was all. During those seven weeks he never stood up or took a walk. Because of that, he was able to suddenly become enlightened. At night he saw a star and awakened to the Way. Beneath the Bodhi tree he certified to the fruitions and became a Buddha. After he realized Buddhahood he observed all of us beings undergoing suffering. He saw how we continued to suffer and although basically he didn't want to get involved, he couldn't refrain from rescuing and transforming us suffering beings. That is why he goes on saving beings everywhere, lifting us out of the mire. He wanted to enable all of us beings to escape the sea of suffering. Here in the six paths of rebirth, we are as if trapped in a bog—stuck in the mud. We can't pull our legs out. The Buddha gives us a hand and lifts us out of the mire.