



梵文第三十九課

SANSKRIT LESSON #39

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比丘尼恆懿中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

नित्योद्युक्तेन च बोधिसत्त्वेन

nityodyuktena ca bodhisattvena

常精進菩薩

佛說阿彌陀經法會上，後三個菩薩的第二位是常精進

Nityodyukta 菩薩，鳩摩羅什法師翻成此名。नित्य *Nitya* 是「繼續的、永久的、永恆的」；在複合字 *nityodyukta* 裡翻成副詞「常」或「恆」。複合字的第二部份是

udyukta 直譯是軛連，उद् *ud-* 是字首語，意思是「上、起」；युक्त *yukta* 是「連」的意思，從字根

युज् *yuj-* 「連起、合起、扣起」，這個字和 *yoga, yogin, yoginī*

三個字都來自同字根。動詞可擴張其意義而成爲「致力於……(某事)

」或「決定做(某)事」當 *nitya* 和 *udyukta* 合起來則成爲

Nityodyukta，合併的部份發音改成 -o-，意思爲「永遠的努力」，這是因爲這位菩薩在他的修行和救度眾生是永遠精進的。

◎「上虛下雲老和尚在雲居山的事蹟點滴」文暫停刊載。

◎“The Biography of Venerable Master Hsu Yun in Yunju Mountain” is temporarily discontinued.

नित्योद्युक्तेन च बोधिसत्त्वेन

nityodyuktena ca bodhisattvena

“and Nityodyukta Bodhisattva”¹

The second of the three concluding Bodhisattvas named as present in the *Sukhāvativyūha Sūtra* Assembly is the Bodhisattva Nityodyukta. The Chinese Dharma Master Kumārajīva translated that Bodhisattva’s name as Ever Vigorous.² नित्य *Nitya* in Sanskrit means **continual, perpetual, eternal**. In the compound *nityodyukta* it may be interpreted as the adverb **ever or eternally**. The second part of the compound is the word *udyukta*, which literally means **yoked up**. उद् *ud-* is the prefix meaning **up**, and युक्त *yukta* means **yoked**, from the root युज् *yuj-* **yoke, join, fasten**. It is the same root from which the words *yoga, yogin, and yoginī* are derived. By extension, the verb can mean **apply one’s self to (something) or set to work**. *Nityodyukta* then—notice the sound change to -o- that occurs when *nitya* and *udyukta* are put together—means something like **eternally applied**, referring to the fact that this Bodhisattva is ever vigorous in his cultivation of the Way and his rescuing of living beings.³

Notes:

1. 常精進菩薩 *chang jing jin pu sa*

2 Cf. note 1. Mvy. 696 has 恆 *heng* for 常 *chang*, with the same meaning. Tibetan has *rtag-tu brtson*. *Rtag-tu* means **always**, and *brtson-pa* means **to strive**.

3. Cf. Tripitaka Master Hua, *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, Sino-America Buddhist Association, San Francisco (1974), p.105.