



梵文第四十課

SANSKRIT LESSON #40

比丘尼恆賢文 BY BHIKSHUNI HENG HSIEN

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

अनिक्षिप्तधुरेन च
बोधिसत्त्वेन ।

*Anikṣiptadhurena ca
bodhisattvena*

不休息菩薩

在梵文裡最後一個被提到的菩薩於阿彌陀經裡是不休息菩薩，但在中文裡鳩摩羅什法師沒放此菩薩的名字。前兩位菩薩是乾陀波提菩薩和常精進菩薩，不休息菩薩

Anikṣiptadhura 通常是與常精進菩薩的名字放在一起，如在妙法蓮華經裡，並沒提乾陀波提菩薩，但常精進菩薩和不休息菩薩則依次而出現。妙法蓮華經也是由鳩摩羅什法師所翻，再者明朝蓮池大師所著《阿彌陀經疏鈔》將我們經文並乾陀波提菩薩譯成「不休息」與「常精進」成對。明朝的異文融合，卻也保留了梵文裡最後所提的菩薩 *Anikṣiptadhura*。

在字 *Anikṣiptadhura* 裡，**अ** *a-* 是否定的字首，意思是「不，等」。*Nikṣipta* 是由字首 **नि-** *ni-* 「下」和字根 **क्षिप्-** *kṣip-* 「拋、擲」合成的。字尾 **-ta** 是過去被動分詞，所以

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Anikṣiptadhurena ca bodhisattvena

“and *Anikṣiptadhura Bodhisattva*.”¹

In the Sanskrit version of the *Amitābha Sūtra* (the *Sukhāvativyūha Sūtra*), the third of the concluding Bodhisattvas named in the description of the Assembly is the Bodhisattva *Anikṣiptadhura*, but in the Chinese translation by Dharma Master Kumārajīva, only two Bodhisattvas are named instead of three. The first named is a Chinese transliteration of *Gandhahastin Bodhisattva*,² and the second name is a translation into Chinese of *Nityodyukta Bodhisattva* as **Ever Vigorous**.³ There is no equivalent of the Bodhisattva *Anikṣiptadhura* who is the usual companion of the Bodhisattva *Nityodyukta*. For instance, in the *Lotus Sūtra*,⁴ when the assembly is named, the Bodhisattva *Gandhahastin* does not appear, but the Bodhisattvas *Nityodyukta* and *Anikṣiptadhura* are named, in that order. The Chinese version of the *Lotus Sūtra*, made by the same Dharma Master Kumārajīva,⁵ translated those two Bodhisattvas' names respectively as **Never Resting**⁶ and **Ever Vigorous**. Furthermore, the Ming Dynasty Commentary to the *Amitābha Sūtra*, by Great Master Lian Chi,⁷ explained the transliteration of *Gandhahastin* in our text as meaning **Never Resting**, i.e. *Anikṣiptadhura*, making a pair with **Ever Vigorous**, i.e. *Nityodyukta*. The Ming Dynasty conflation, therefore, preserves a trace of the third Bodhisattva *Anikṣiptadhura* of the Sanskrit text.

In *Anikṣiptadhura*, **अ** *a-* is a negative prefix meaning **not**, etc. *Nikṣipta* is made up of the prefix **नि-** *ni-* **down**, the root **क्षिप्-** *kṣip-* **toss, throw**, and the suffix **-ta** of the perfect passive participle **क्षिप्त** *kṣipta*. *Nikṣipta* therefore means **thrown down, abandoned, cast aside**. *A-* negates that meaning, so *anikṣipta* means **not thrown**



Nikṣipta 是指「拋下、捨棄、拋棄」。而 *a-* 則將其意義否定，所以 *anikṣipta* 是「不放棄，等」。這分詞修飾字 ध्रु *dhura* 「負荷、擔負」，由字根 धृ- *dhr-* 而來，意思是「把住、支持、持續」，所以直譯這位菩薩的名字是「從不放棄其擔負者」，表示這位菩薩從不休息、永遠精進。

down, etc.. That participle modifies ध्रु *dhura*, the word for burden which is derived from the root धृ- *dhr-* bear, hold, sustain. This Bodhisattva's name *Anikṣiptadhura*, literally **One Whose Burden Has Not Been Thrown Down**, indicates that this Bodhisattva never rests, but is ever vigorous!

Notes:

1. Chinese has no equivalent here.
2. Cf. VBS #382.
3. Cf. VBS #384.
4. *Saddharmapuṇḍarika Sūtra*, Vaidya ed. 1.25.
5. 妙法蓮華經 *miao fa lian hua jing*, with Commentary by Tripiṭaka Master Hua, translated by the Buddhist Text Translation Society, San Francisco, California.
6. 不休息 *bu xiu xi*; Mvy. 719 gives 不棄精進 *bu chi jing jin*, (with) **Vigor Not Abandoned**. Tibetan has *brtson-pa mi gtoñ-ba*. *Brtson-pa* means **striving**, *mi* means **not**, and *gtoñ-ba* means **abandon(ed)**.
7. 明蓮池大師著「阿彌陀經疏鈔」，青蓮出版社 Hong Kong, 1969; Taiwan reprint, 1973.
8. Cf. Tripiṭaka Master Hua, *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, San Francisco (1974), p. 105.

上人問答錄 Q & A with the Venerable Master

問：怎麼樣可以不餓？

答：氣足不餓。你氣要充足了，你就幾天不吃飯，也沒有什麼問題的，講話還是那麼大聲，不會說一不吃飯，這個聲音就小了，沒有氣力了。因為你真氣升起來了，源源不斷就好像電流似的總是跑。

Q: How can one avoid hunger?

A: If your energy (*chi*) is full, you will not be hungry. If your energy is full, you can go for days without eating and it will not be any problem. Your voice will still be just as loud. Your voice will not become weak and soft as a result of not having eaten. When your true energy is generated, it flows continuously and without interruption like an electric current.

問：怎麼樣可以不瞋？

答：神足不瞋。你要是神足就不瞋。睡那麼多覺為什麼呢？就因為陰氣盛才睡覺，你陽氣要是盛就不會睡那麼多覺。

Q: How can one avoid sleepiness?

A: If your vital spirit is full, you will not feel sleepy. Why do you sleep so much? It's because your yin energy prevails. If your yang energy were dominant, you would not sleep so much.