

梵文第九十二課

SANSKRIT LESSON #92

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य खलु पुनः शारिपुत्र तथागतस्य* आभाप्रतिहता
सर्वबुद्धक्षेत्रेषु । तेन कारणेन स तथागताऽमिताभो नामोच्यते ॥

Tasya khalu punaḥ śāriputra tathāgatasya ābhāpratihatā
sarvabuddhakṣetreṣu / tena kāraṇena sa tathāgato 'mitābho nāmocyate //*

You should know, Śāriputra, again the light of that Thus Come One is unobstructed throughout all Budhalands. For this reason that Thus Come One is named “Limitless Light.”

於汝意云何，彼佛光明無量，照十方國，無所障礙，是故號為「阿彌陀」。

釋迦牟尼佛繼續為弟子舍利弗，解說阿彌陀佛的名號 *khalu* 「你應該知道」 *punaḥ* 「再次」，此 *ābhā* 「光明」(陰性名詞，主格、單數，為句中主詞) *tasya* 「那個的」 *tathāgatasya* 「如來」(解釋參閱前數課) 「是」(已知義，梵文中不顯示) *apratihatā* 「不妨礙、不障害」，這是一個被動語態的過去分詞，其字根 \sqrt{han} - 「撞打／擊殺／阻礙」 + 字首 *prati*- 「相向」，並附上過去分詞的字尾 *-ta* (此處 *-tā* 皆與 *ābhā* 在格、數、性、人稱上一致)，這個否定詞係因帶了字首 *a*- 「非」所致，但請留意這個 *a*- 在發音和書寫上是如何地與前面 *ābhā* 居後的長母音 *-ā* 合併。

Śākyamuni Buddha continues to explain the name of Amita Buddha to his disciple *śāriputra* **Śāriputra**, saying *khalu* **You should know**, *punaḥ* **again** the *ābhā* **light** (feminine noun, nominative singular, subject of the sentence) *tasya* **of that** *tathāgatasya* **Thus Come One** (see previous lessons for explanation) **is** (understood, not expressed by a word in Sanskrit) *apratihatā* **unobstructed**. This is the perfect passive participle of root \sqrt{han} - **strike/hit/obstruct** + prefix *prati*- **against** and suffix *-ta* of the perfect participle, here *-tā* to agree with *ābhā*. It is negated by the privative prefix *a*- **un-**, but note how *a*- combined in sound and writing with the previous long *-ā* final on *ābhā*.

佛陀的光究竟無礙到什麼樣的程度呢？此光遍及各處（以位置格、多數、中性字尾 *-eṣu* 所表示）*sarva* 遍「所有的」*buddha* 「佛」*kṣetreṣu* 「土」。 *Kṣetra* 是個中性名詞，意謂「國土」，在這裡它和「所有的」、「佛」等字組合形成的意義，在梵語中用一個長字便足以表示，而在英文中卻需要上好幾個字。

Tena 「因為這個」*kāraṇena* 「緣故」*sa* 「是以」*tathāgato* 「如來」*nāmocyate* 「被稱爲」*amita* 「無量的」- 參閱前幾課關於這些字義的解釋 *-ābho* 「光」。那就是何以他被稱爲「阿彌陀佛」：*amita* 「無量的」+ *ābhā* 「光」，逐字翻譯則爲「一位擁有無限量光的人」。注意 *ābhā* 何以會變成 *ābho*，是因為在這樣一個專屬複合名詞中，整個名字全在表示此人的性別（此處佛就意謂陽性）- 即便這個名詞是以陰性爲起首的這個字會依照它在句子中的使用狀況而改變其詞形。（此處是主格、單數、陽性，是爲敘述主格）。現在，我們終於明白阿彌陀佛何故號「阿彌陀」—「無量光」了。

* 留意此短母音 *-a* 與下一字起首的 *a-*，二者在書寫上的合併，這種方式平時雖然很常見，可是爲使字義較爲明晰起見，並凸顯個別的字，這兒就不這麼用了。

佛陀稱何無量



To what extent is that Buddha's light unobstructed? It extends **through-out** (indicated by the locative plural neuter suffix *-eṣu*) *sarva* **all buddha** **Buddha** *kṣetreṣu* **lands**. *Kṣetra* is a neuter noun meaning **land**, and it is here compounded with the words for **all** and **Buddha** to form what can be said in one long word in Sanskrit but takes many words in English.

Tena **for this** *kāraṇena* **reason** *sa* **that** *tathāgato* **Thus Come One** *nāmocyate* **is named** *amita* **Limitless**—see previous lessons for explanation of these words—*ābho* **Light**. That's why he is called **Amitābha Buddha**: *amita* **limitless** + *ābhā* **light**, literally **the one who possesses light that is unmeasured/limitless**. Note

that *ābhā* became *ābho*, for in such a compound of possession the entire name is the gender of the person (here masculine for it is the Buddha) even though the noun was feminine to begin with, and is inflected according to how the word is used in the sentence, here being nominative singular masculine, a predicate nominative. Now we know why Amita Buddha is called **Amitābha—Limitless Light**.

* Note how this final short *-a* could have been combined in writing with the following initial *ā-* of the next words. That would be the normal method, but was not done here so that the meaning and individual words would be clearer.

