

## 梵文第一〇二課

## SANSKRIT LESSON #102

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सो ऽविपर्यस्तचित्तः कालं करिष्यति च ।

*so 'viparyastacittaĒ kĀla× kariṣyati ca /*

... and he (or she) will end (his or her) life with mind not upside-down.

是人終時，心不顛倒。

第九十九課(VBS #446)以長句開頭，描述若有善男子善女人，執持阿彌陀佛的名號至一心不亂，是人命終時，阿彌陀佛與諸聲聞、菩薩眾會現在其前。這一課把長句結束，說明其他要發生的事情。 *ca* 而、又，出現在末尾，字面上翻在動詞 *kariṣyati* 結束 *kĀla×* (他或她) 的生命(見第101課，VBS #448期的詳細討論)之前。英文卻需要翻在介紹指示代詞他或她之前。 *so* 代表 *sas*，這是標準的變音例子，最後的 *-as* 鄰次最初的 *a* 時變為 *-o*，同時也消失(發音時省略掉，為省略號'所註明)。它與101課的 *sa*(原字 *sas*) 是同一形式，但在此是以代詞來替代指示形容詞，它是主格、單數、陽性，也可指陰性。

Lesson 99 (VBS #446) began a long sentence describing how if a good man or good woman recites the name of Amitābha Buddha singlemindedly, when that person's life ends Amitābha Buddha will appear before that person, surrounded as well by attending Sound Hearers and Bodhisattvas. This issue ends the sentence by stating what else will happen, *ca* and occurring at the very end, literally to be translated just before the verb *kariṣyati* will end *kĀla×* (his or her) life (see Lesson 101, VBS #448 for full discussion), but in English needing to be translated before the introductory demonstrative pronoun *so* he (or she). *So* stands for *sas*, and is another example of the standard sound change of final *-as* to *-o* before initial *a* which is then lost (elided, as indicated by the apostrophe: '). It is the same form to begin with as what was seen as *sa* (originally *sas*) in Lesson 101, but here is a pronoun instead of the demonstrative adjective; and it is nominative singular masculine, although it can denote the feminine as well.



要不是在開始時有變音，'*viparyastacittaĒ* 的全寫是 *aviparyastacittaĒ*。在另一對外變音的  $\text{ṅ} \text{ṅ}$  ——兩個字之間的變音——假如一個字的字尾是 *-s*，下個字的字頭不是 *k*，那麼這個字的字尾不會變成 *-Ē*。在 *avikṣiptacitto* (*avikṣiptacittas*) 一心不亂的模型，它是個所有格形容複合詞，在第100課 (VBS #447) 有討論到。這裏所指的是心不顛倒或以不顛倒之心。前綴 *a-* 意思是不、非。*Citta* 意思是心、思。*Viparyasta* 顛倒是完成式過去分詞由字根  $\sqrt{as}$ - 扔、投而來 (與字根  $\sqrt{as}$ - 聯系動詞不同)，加上前綴 *vi-* 和 *pari-*，*-ta* 是分詞的後綴，取主格、單數、陽性的語尾，與 *sas/so* 一致。

念阿彌陀佛的人面臨死亡時意不顛倒，絕不會有顛倒的反應，認為願意求生極樂世界是過於無聊。

'*viparyastacittaĒ* then would be written in full *aviparyastacittaĒ*, were it not for the sound change at the beginning, and would appear as *aviparyastacittas* if final *-s* had not become *-Ē* in another example of external sandhi — change of sound between words — before initial *k*. It is a possessive adjective compound on the model of *avikṣiptacitto* (*avikṣiptacittas*) **with one heart unconfused** discussed in Lesson 100 (VBS #447). Here the meaning is **with mind not upside-down, or with uninverted mind**. The prefix *a-* means *un-*. *Citta* means **heart** or **mind**. *Viparyasta* **inverted** is the perfect passive participle from root  $\sqrt{as}$ - **throw** (not the same as root  $\sqrt{as}$ - **be**), + prefixes *vi-* and *pari-*, *-ta* being the participial suffix which then takes the nominative singular masculine case ending to agree with *sas/so*.

The person who is mindful of Amita Buddha will meet death without confusion, and would never have the upside-down reaction that he or she would be too bored in the Land of Happiness to want to be reborn there.

