



梵文第一〇八課

SANSKRIT LESSON #108

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN
比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवंप्रमुखाः शरिपुत्र पूर्वस्याँ दिशि गङ्गानदीवालुकोपमा
बुद्धा भगवन्तः०

*evampramukhāḥ śāriputra pūrvasyāṃ diśi gaṅgānadīvālukopamā
buddhā bhagavantaḥ . . .*

... with such Leaders, Śāriputra, in the eastern direction the Buddhas, World Honored Ones,
comparable to Ganges River sand ...

與如是等上首。舍利弗，東方諸佛、世尊等恒河沙數。

這是延續第十一章節東方諸佛的名單。 *Evampramukhāḥ* 出現在彼方最重要的佛被列出之後。它是個與主語一致的從屬形容複合詞（主要動詞還在後頭）：*buddhā*（詞與詞之間變音時為 *buddhās*）。它是由名詞 *mukha* 口、面、門，因此為首、上、首領，與接頭 *pra-* 結合成形容詞，在此具實質意義的上首。它是複合詞的最後部分，以不變詞 *evam* 此等為第一部分。它與 3-7 及 3-8 的疊句中之 *evamrūpaiḥ* 的用法相同。是修飾第二部分：如是等上首的形容詞。同是這些複合詞具有的從屬概念的翻譯：諸佛以如上述如是等佛為上首。名詞 *bhagavantaḥ* (*bhagavantas*) 與 *buddhāḥ* 同格。這三個詞都是主格、複數、陽性。注意從屬後綴 *-vant* 是這個名詞的結尾。所以有 *-vān*（在主格、單數、陽性時是長 *ā*）和 *-vantas*，作為主格、複數、陽性。而有 *-ant* 的分詞，恰與之相反，在第一種情況下是短 *a*，第二種情況下沒有 *n*。

Pūrvasyāṃ 是形容詞 *pūrvā* 昔、前、東方（用代詞語尾變化來說明相對位置）的處格、單數、陰性。它與陰性名詞 *diś* 方位、方向一致。由字根 \sqrt{di} 指示得來。另一個與 *buddhāḥ* 一致的從屬形容複合詞是 *gaṅgānadīvālukopamā(ḥ)*。它是由四個名詞組成。 *gaṅgā*

This continues the list in section 11 of the Buddhas in the East. *Evampramukhāḥ* comes after naming the most important Buddhas of that direction, and it is a possessive adjective compound agreeing with the subject (of the main verb yet to come): *buddhā* (*buddhās* before external sandhi). It is composed of the noun *mukha* **mouth/face/door**, hence **head/top/chief**, which combines with the prefix *pra-* **very** to make the adjective here used as a substantive meaning **chief/leader(s)** as final member of the compound which has the indeclinable *evam* **such/thus** as its first element—used in the same way as in *evamrūpaiḥ* of the refrain to sections 3-7 and 8, that is, as an adjective modifying the second member: **such Leaders. With** is the translation of the possessive idea inherent in such compounds: the Buddhas have such Buddhas as previously named at their head. The noun *bhagavantaḥ* (*bhagavantas*) is in apposition to *buddhāḥ*, all three words being in the nominative plural masculine. Note that the possessive suffix *-vant* terminates this noun, which therefore has *-vān* (long *ā* in the nominative singular masculine) and *-vantas* as the nominative plural masculine. Participles in *-ant*, by contrast, have short *a* in the first case and lack *n* in the second.

Pūrvasyāṃ is locative singular feminine of adjective *pūrvā* **before/in front/east** (uses the pronominal declension when stating relative location). It agrees with the feminine noun *diś* **direction**, from the root \sqrt{di} - **to point**.



(陰性) 恒河，*nadī* (陰性) 江河，*vālukā* (陰性) 沙和 *upamā* (陰性) 比量、喻。雖然複合詞的成員全是陰性名詞。從屬形容詞本身是陽性，因其修飾了陽性名詞 *buddhāḥ*，意思是佛有、或以其喻恒河沙、如恒河沙數。並以沙子極細，所以有極其眾多的沙子。

Another possessive adjective compound in agreement with *buddhāḥ* is *gaṅgānadivālukopamā(h)* which is composed of four nouns: *gaṅgā* (fem.) the Ganges, *nadī* (fem.) **river**, *vālukā* (fem.) **sand**, and *upamā* (fem.) **comparison/simile**. Even though the members of the compound are all feminine nouns, the possessive adjective itself is masculine, for it modifies the masculine noun *buddhāḥ* and means Buddhas **possessing or with as their comparison sand of the Ganges River**, that is, equal in number to the amount of grains of sand in the Ganges River, noted for its extremely fine and so extremely numerous grains of sand.



更正啟事

梵文 105 課(二零零八一月份 452 期)

更正：在更正 103 課，devanagari 第三字寫成 क्वा，應改寫成 क्त्वा。

梵文 106 課(二零零八二月份 453 期)

更正：經文與解釋第三段，正確形式應是 *pērvasyāx*。

Editor's note: Corrections to Previous Sanskrit Lessons

Sanskrit Lesson 105 (January 2008, VBS #452)

In the correction for Lesson #103, the third word in the devanagari appears as क्वा but it should be क्त्वा .

Sanskrit Lesson 106 (February 2008 VBS #453)

In both the Sutra text and the third paragraph of the explanation, the correct form of the word should be *pērvasyāx*.

Translation Corner 翻譯園地

比丘 近巖 文 BY BHIKSHU JIN YAN 3-18-2008

順手寫一點在翻譯上所碰到有趣之事，藉以拋磚引玉。今早幾個人在一小小辦公室中重校《普賢行願品》。遇到一個詞：口頭禪。有如下幾個譯法：

From time to time during the review of a translation, many small yet interesting things occurred. By putting something out, we hope to attract the “real jade” from people. This morning a few people, including me, gathered in a small office to review the *Universal Worthy Bodhisattva's Practice and Vows Chapter*. We encountered a recurring term in Buddhism – *kou tou chan*. There are a few ways to translate. After compare a few of them, we found that #5 of the following is the closest in meaning although it is a bit longer in wording.

「禪」常翻 為 Chan Zen 或 Ch'an.

「口頭禪」就翻成：

- 1) word-mouth Chan
- 2) Intellectual Zen
- 3) Verbal Chan
- 4) Chan on the lip
- 5) Chan that is just the talk

經過研究討論，發現第五個與意思最近。其他翻譯之細微差別，就留給諸仁者去剖斷。

As how the rest of the four differ in their usage or subtle meanings, we invite all those who are interested to input.