



梵文第一百十一課

SANSKRIT LESSON #111

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवं दक्षिणस्याँ दिशि चन्द्रसूर्यप्रदीपो नाम तथागतो यशःप्रभो
नाम तथागतो महार्चिस्कन्धो नाम तथागतो मेरुप्रदीपो नाम
तथागतो ऽनन्तवीर्यो नाम तथागत°

*eva × dakṣiṇāsyā × diśi candrasūryapradīpo nāma tathāgato yaśāḥprabho
nāma tathāgato mahārciskandho nāma tathāgato merupradīpo nāma
tathāgato 'nantavīryo nāma tathāgata ...*

In the same way, in the southern direction there is the Thus Come One named Lamp of Sun and Moon, the Thus Come One Light of Renown, the Thus Come One Great Blazing Shoulders, the Thus Come One Sumeru Lamp, the Thus Come One Infinite Vigor ...

南方世界，有日月燈佛，名聞光佛，大燄肩佛，須彌燈佛，無量精進佛。

這一段是第十二章節的開始，其中描述了南方諸佛。南方屬火和代表夏季。顏色是紅色。為寶生佛所管轄的寶生部。在這裏，其他具有代表性的佛名被提出來。其句型與東方是相同的--從第106課（vbs第453期）開始，唯除其導言被簡化為 *eva ×* 同、同樣的。在方位短語 *dakṣiṇāsyā ×* 南方 *diśi* 方向、方位、方處中，形容詞——南方——修飾了名詞——方向。在那一課它被描述為 *pūrvāsyā × diśi*。諸佛的名字是以同樣的方式被提出來。梵文並沒有相等於那兒有的英文詞句。 *Tathāgata* 及其主格、單數、陽性後綴由於外部連接音變的語尾變化也已描述過，方式與 *nāma* 命名/名字一樣。諸佛的名字是所有格形容詞的名詞化。第一個名字是由 *candra* 月亮，*sūrya* 太陽、日，及 *pradīpa* 燈火等字組成。接下來一個名字是由 *yaśas* (*yaśāḥ*) 名聞、名譽、聞譽，及 *prabhā* 光明等字組成。其次是由 *mahā* 大，*arcis* (在複合詞為 *arci*) 火光、焰，及 *skandha* 肩等字組成。接下來是由 *meru* 須彌山，及 *pradīpa* 燈火等字組成。最後一個名字是由 *ananta* 無量，及 *vīrya* 精進等字組成。

This passage begins section twelve, which describes the Buddhas of the southern direction, that of the element fire and the summer season. Its color is red, and it is the Jeweled Production Division ruled by Jeweled Production Buddha. Here, other representative Thus Come Ones are named. The construction is identical to that for the eastern direction, which began in Lesson 106 (VBS #453), except that the introduction is simplified to the one word *eva ×*, in the same way. In the locative phrase *dakṣiṇāsyā ×*, in the southern, *diśi* (in the) direction, the adjective for "southern" modifies the noun that means "direction", as described for *pūrvāsyā × diśi* in that lesson. The Buddhas are named in the same way, without a Sanskrit equivalent for the English words "there is." *Tathāgata* and its variations of the nominative singular masculine suffix, due to external sandhi, have also been described before, as has *nāma*, named/by name. The Buddhas' names are possessive adjective compounds nominalized. The first name is composed of the words *candra* moon, *sūrya* sun, and *pradīpa* lamp. The next name is composed of the words *yaśas* (*yaśāḥ*) renown, and *prabhā* light. In the following names, there are the words *mahā* great, *arcis* (*arci* in compounds) flame/blazing, and *skandha* shoulder. *Meru* stands for Mount Sumeru, and *pradīpa* again means lamp. The final name is composed of *ananta* infinite, and *vīrya* vigor.