



梵文第一百十五課

SANSKRIT LESSON #115

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एवमुक्तरायं दिशि महार्चिस्कन्धो नाम तथागतो वैश्वानरनिर्घोषो नाम
तथागतो दुन्दुभिस्वरनिर्घोषो नाम तथागतो दुष्प्रधर्षो नाम तथागत
आदित्यसंभवो नाम तथागतो जलेनिप्रभो नाम तथागतः प्रभाकरो नाम तथागत°

*evamuttarĀyā × diāi mahārciskandho nĀma tathĀgato vaiāvĀnaranirghoṣo nĀma
tathĀgato dundubhisvaranirghoṣo nĀma tathĀgato duṣṣpradharṣo nĀma tathĀgata
Ādityasa × bhavo nĀma tathĀgato jaleniprabho nĀma tathĀgataĒ prabhĀkaro nĀma tathĀgata ...*

In the same way, in the northern direction there is the Thus Come One named Great Ray Shoulders, the Thus Come One named Far-Reaching Sound, the Thus Come One named Drumroll Sound, the Thus Come One named Hard to Injure, the Thus Come One named Sun Birth, the Thus Come One named Net Light, and the Thus Come One named Emitting Light ...

北方世界，有燄肩佛，最勝音佛，鼓音佛，難沮佛，日生佛，網明佛，光作佛。...

這一課介紹的是 *uttara* 北方，並列舉了具代表性的佛名。北方是羯磨部，也是成就部，其教主是 *Amoghasiddhi* 不空成就佛。正如西方屬金，是白色，而北方則屬水，是黑色。西方代表秋季，而北方則代表冬季。

第106和111(VBS第453及459期)課解釋了這一節的整體文法和措辭。佛名的構造可參考前邊的課並藉以熟悉之。

第一個佛名是由 *mahĀ* 大 + *arcis* 火光、火焰 + *skandha* 所組成 - 參考第113課(VBS第461期)對於這個字的討論，它一般的意思是肩。第二個佛名是由 *vaiāvĀnara* 深遠的，一個由 *viāva* 所有的和 *nara* 人、凡夫所組成的形容詞 - 這是普及全人類的一種觀念。它與 *nirghoṣa* 聲音組合。接著是 *duṇḍubhi* 大鼓 + *svara* 音聲、音響，是聲音的另一個詞語。*nirghoṣa* 泛指一般聲樂的聲音、呼叫聲和噪音。*svara* 亦含有口音、曲調和音符的特殊意思，在此可指節拍或打鼓聲。

接著是 *duṣṣpradharṣa* 難(*duṣ-*)沮、傷害。然後是 *Āditya* 太陽、日 + *sa × bhava* 出生、生和 *jalenī* 網 + *prabhā* 光、光明 - 字尾 *-Ā* 的縮短已解釋過。最後的佛名是 *prabhā* 光、光明 + *-kara* 作，太陽、光作，即發光地，也是第三地的菩薩的名稱。

This lesson introduces the *uttara* northern direction, citing the names of representative Buddhas. The North is the Karma Division, also known as the Accomplishment Division, whose Dharma Host is Amoghasiddhi **Accomplishment Not In Vain** Buddha. Just as the West is associated with the element metal and the color white, the North is associated with the element water and the color black. And just as the West stands for the Autumn season, the North stands for the Winter.

Lessons 106 and 111 (VBS #453 and 459) explain the overall grammar of this passage and its phrasing. The makeup of the Buddhas' names should be familiar from previous lessons, which can be consulted.

The name of the first Buddha is composed of *mahĀ* great + *arcis* ray/flame + *skandha* -c.f. Lesson 113 (VBS #461) for discussion of this word whose usual meaning is **shoulder**. The name of the second Buddha is from *vaiāvĀnara* far-reaching, an adjective formed from *viāva* all and *nara* human/mortal—the idea being that of extending to all humanity. It is combined with *nirghoṣa* sound. Then there is *duṇḍubhi* drum + *svara*, another word meaning sound. But whereas *nirghoṣa* refers to vocal sounds and cries and noise in general, *svara* can also have specialized meanings such as **accent, tune, note**, and in this case can refer to the beat or rolling of the drum.

Continuing, there is *duṣṣpradharṣa* hard (*duṣ-*) to injure, then *Āditya* sun + *sa × bhava* birth, and *jalenī* net + *prabhā* light—shortening of final *-Ā* was explained before. Finally there is the Buddha *prabhā* light + *-kara* making, i.e. **emitting light**, also the name of the Third of the Ten Bodhisattva Grounds.