



梵文第一百十九課

SANSKRIT LESSON #119

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एवमुपरिष्ठायां दिशि ब्रह्मघोषो नाम तथागतो नक्षत्रराजो नाम तथागत°

evamupariṣṭhāyāṃ diśi brahmaghoṣo nĀma tathĀgato nakṣatrarĀjo nĀma tathĀgata ...

In the same way, in the direction above there is the Thus Come One named Brahma Sound, the Thus Come One named Constellation King...

上方世界，有梵音佛，宿王佛，...

這一課介紹的是upariṣṭhā上(字面意義:upari上 + stha 站立、居住，在i之後聲音由stha變為 ṣṭhā) dik方。有時梵語會用ērdhvam及adhas作為上、下方。第一位代表佛nĀma名為brahma梵ghoṣa音tathĀgata 如來。又有tathĀgata如來nĀma號為nakṣatra 宿、星宿 rĀjĀ王。

第106和111(VBS#453及#459)課解釋了這一節的文法和措辭。

中性名詞nakṣatra星宿或星座是古印度的天文體系。早在釋迦牟尼佛前它便存在了。佛陀和弟子們繼續用它來建立佛曆。在這制度的基礎上，及按照印度的氣候，每年可分為三個主要的周期：涼、熱，及多雨。陰曆一年十二個月可被分成每四個月一組。此外，還有六個季節(ātu)，每季約兩個月。陰曆每個月是二十七天七又四分之三小時。同時每月被劃分為二十七個星區。每個區域各有一個與其相應的nakṣatra星宿。由於陽曆的月份比陰曆的月份稍長，中間必須周期性的插入第二十八個nakṣatra星宿來調整朔望月。同樣的情形亦發生在陰曆的月份。陰曆一年十二個月只有約三百五十四天，而陽曆一年十二個月約有三百六十五天，因此，每隔三十個月，便有一個(dvitiya第二)閏月。或是閏Āṣāḍha八月或是閏Ārāvaḍa九月來調整歲差。所以每個第二或第三年便有一個閏月--第十三個月。大約是比其他年份長二十九天。懂得這個印度系統可以幫助我們了解在Tripiṭaka大藏經所提到的時間 - 日、月，及季節。

This lesson introduces the dik **direction** which is upariṣṭhā **above** (literally: upari **above** + stha **standing**, with sound change of stha to ṣṭhā after i). Sometimes sanskrit uses ērdhvam for **above** and adhas for **below** instead. The first representative tathĀgata **Thus Come One** is the Buddha nĀma **named** brahma **Brahma/pure** ghoṣa (**vocal sound**). There is also the tathĀgata **Thus Come One** nĀma **named** nakṣatra **Constellation** rĀjĀ **King**. Lessons 106 and 111 (VBS #453 and #459) discussed grammar and phrasing.

The neuter noun nakṣatra **constellation** or **lunar mansion** refers to the ancient system of astronomy used in India. It existed before Shakyamuni Buddha's time and the Buddha and the Buddha's disciples continued to use it in establishing the Buddhist calendar. According to this system, based on India's climate as well, the year falls into three main periods: Cool, Hot, and Rainy. The twelve months of the year by the lunar calendar therefore form groups of four months each. There are also six seasons (ātu), each of about two months. A month by the lunar calendar is made up of twenty-seven solar days and seven and three quarters hours, so twenty-seven divisions, each corresponding to a nakṣatra, were made. A twenty-eighth intercalary nakṣatra must be added periodically because the solar month is slightly longer than the lunar month. The same thing happens with the lunar months because the twelve lunar months make only about 354 days but twelve solar months are about 365 days. So every thirty months, an intercalary (dvitiya **second**) month is added to the year, repeating either the month Āṣāḍha or the month Ārāvaḍa. Thus every second or third year contains thirteen months, and is some twenty-nine days longer than other years. Knowing this Indian system helps us to understand references to times of day, months, and seasons in the Tripiṭaka.