



梵文第一百二十九課 SANSKRIT LESSON #129

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比丘尼恒田 中譯 Translated into Chinese by Bhikshuni Heng Tyan

सहायाँ लोकधातावनुत्तराँ सम्यक्संबोधिमभिसंबुध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः
कल्पकषाये सत्त्वकषाये दृष्टिकषाये आयुष्कषाये क्लेशकषाये ॥ १८ ॥

*sahāyāṃ lokadhātāvanuttarāṃ samyaksambodhimabhisambudhya sarvalokavipratrayanīyo
dharmo deśitaḥ kalpakāṣāye sattvakāṣāye drṣṭikāṣāya āyusṣkāṣāye kleśakāṣāye. // 18 //*

In the Saha World, having accomplished Unsurpassed, Proper, Equal, Right Enlightenment, he has taught the Dharma which all the world is reluctant to believe, in the kalpa turbidity, the living beings turbidity, the views turbidity, the life-span turbidity, and the afflictions turbidity.

…… 能於娑婆國土，五濁惡世，劫濁、見濁、煩惱濁、衆生濁、命濁中，
得阿耨多羅三藐三菩提。為諸衆生，說是一切世間難信之法。

六方佛繼續稱讚釋迦牟尼佛，說他完成了甚難行的事。具體來說，釋迦牟尼佛在 *sahāyāṃ lokadhātau* 「娑婆世界」 *anuttarāṃ samyaksambodhimabhisambudhya* — 「證得了無上正等正覺」，這是甚難做到的事。第44課（金剛菩提海第 389期）對 *Sahā Loka-dhātau* 「娑婆世界」有詳盡的討論。字根 $\sqrt{sah-}$ 是「堪忍」的意思，我們現在這個世界的眾生，堪能忍受持續的痛苦，但仍覺得世界上有很多快樂可得。其實，娑婆世界的性質就是這樣，世上任何的快樂只是未來的苦因，所以它的居民不斷錯誤的染苦為樂。第90課（金剛菩提海第 437期）討論了 *Anuttarāṃ samyaksambodhim* 「無上正等正覺」。這是動名詞 *abhisambudhya* 「證得、了知」的直接賓語，字義是「已經完全地徹底覺悟」，在那一課也討論到。

釋迦牟尼佛不僅能在這樣的一個世界成佛，而且他也有 *dharmo deśitaḥ* 「教法」傳下來。「他講授了佛法」。實際上，這句短語是被動語態結構句型。*dharmo* 是主格、單數、陽性。謂詞是以 *deśitaḥ* 表示。它是得自字根 $\sqrt{dis-}$ 「指示、顯示」的使役字幹的完成式被動分詞。這是佛梵的一個典範形式，意義是講授或介紹，幾乎都是以法作為它的賓語。現在式主動語態直陳第三人稱、單數是 *deśayati* 「他講

The Buddhas of the six directions continue to speak in praise of Shakyamuni Buddha, saying what a very difficult thing he has done. Specifically, *sahāyāṃ lokadhātau* **in the Saha World**, Shakyamuni Buddha's *anuttarāṃ samyaksambodhimabhisambudhya*—**having accomplished Unsurpassed, Proper, Equal, Right Enlightenment**—was very difficult thing to do. The *Sahā Loka-dhātau* or **Saha World-system** was discussed fully in Lesson 44 (VBS #389). The root $\sqrt{sah-}$ means **able to endure**, for the living beings in this world-system, which is ours right now, are able to put up with constant bitter suffering yet still feel there is a lot of happiness to be obtained in this world. Actually, the nature of the Saha world is such that any happiness in it is only the cause of future suffering, and so its inhabitants constantly mistake suffering for bliss. *Anuttarāṃ samyaksambodhim* **Unsurpassed, Proper, Equal, Right Enlightenment** was discussed in Lesson 90 (VBS #437). It is the direct object of the gerund *abhisambudhya* **having accomplished**, literally **having thoroughly and properly awakened**, also discussed in that lesson.

Not only was Shakyamuni Buddha able to become a Buddha in such a world, but also by him there was *dharmo deśitaḥ*, literally **Dharma taught. He has taught the Dharma**. The phrase is literally a passive construction, *dharmo* being nominative singular masculine, with the predicate expressed by *deśitaḥ*, perfect passive participle formed from the causative stem of root $\sqrt{dis-}$ **point out/**



授」，有時以 *deṣeti* 出現。被動語態結構句型中的動作者是以具格表示，它在前一句 *bhagavatā śākyamuninā śākyādhirājena* 「釋迦牟尼世尊，至高的釋迦王」中被省略掉，如第128課（金剛菩提海第 476期）中所討論。

sarva-loka-vipratyayanīyo 「一切世間難信、勉強接受」描述了法。*Sarva*指「一切」，*loka*是「世界」，這兩個詞與動詞狀形容詞 *vipratyayanīya* 「難信、勉強接受」組合。這三個詞組成的形容詞修飾了 *dharmo* 「法」。所以複合詞是主格、單數、陽性。*Vipratyayanīya* 是佛梵形式，由接頭 *vi-* 組成，在這裏產生了否定的力量，並被翻成「難以或不情願」。從梵文的被動語態結構句型轉換成英文中常見的主動語態結構句型時，它成為「不願意」。其次接頭 *prati-* 與字根 \sqrt{vi} - 結合組成 *prātī*，以現在式（第三人稱、單數、現在式主動語態直陳）出現為 *pratyeti*，使役詞 *pratrayati* 「他、她、它認可、接受、相信」。動詞狀形容詞在這一段文的力量是「為……相信」，接頭 *vi-* 添加了限制：這是很難為一切世間這麼做的——再次是被動語態結構句型。*sarva-loka* 轉成主動語態時是主語。如果不複合的話，將是具格。事實上，*sarva-loka* 也可以是複數，「所有一切的世界」。在這個複合詞中，不指定是單數或複數。其餘的詞將在下一課解釋。

show. This is a regular form in Buddhist Sanskrit meaning to teach or make known, almost always with Dharma as its object. The present active indicative third person singular is *deśayati* **he teaches** (sometimes appearing as *deṣeti*). The agent in passive constructions is expressed in the instrumental case, and **he** is understood from the previous sentence which had *bhagavatā śākyamuninā śākyādhirājena* **(the) (World-)Honored One Shakyamuni, the Supreme Shakyani King**, discussed in Lesson 128 (VBS #476).

That Dharma is described as being *sarva-loka-vipratyayanīyo* **accepted reluctantly**. *Sarva* means **all**, *loka* means **world**, and the two words are in compound with the gerundive *vipratyayanīya* **accepted reluctantly/ believed with difficulty**. The three words compose an adjective modifying *dharmo* **Dharma**, and so the compound is nominative singular masculine. *Vipratyayanīya* is a Buddhist Sanskrit form, composed of the prefix *vi-* which here has a negative force, and has been translated **with difficulty**, or **reluctantly**. In transposing the passive construction of the Sanskrit to the active construction more familiar in English, it has become **is reluctant to**. Next there is the prefix *prati-* combined with root \sqrt{vi} -. The combination gives *prātī*, appearing in the present tense (3rd person singular present active indicative) as *pratyeti*, causative *pratrayati* **he/she/it recognizes/ accepts/believes**. The force of the gerundive in this passage is **to be believed**, and the prefix *vi-* adds the limitation: It's hard for all the world to do so—again a passive construction, since *sarva-loka* would be in the instrumental case if not in compound, and so becomes the subject when turned around to the active version. Actually, *sarva-loka* could also be plural, **all worlds**, since it is in compound and so not specified as to singular or plural. The remaining words will be explained in the next lesson.



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