



梵文第五十課

SANSKRIT LESSON #50

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तत्र खलु पुनः शरिपुत्र सुखावत्याँ
लोकधातौ न-अस्ति सत्त्वानाँ कायदुःखँ
न चित्तदुःखँ

*Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ
lokadhātau na-asti sattvānāṃ kāyaduḥkhaṃ
na cittaduḥkhaṃ*

(復次，舍利弗當知)，其國眾生，無有眾苦。

釋迦牟尼佛剛剛對其弟子提出問題：「彼土 (loka-dhātu) 何故名為極樂 (Sukhāvātī)？」其弟子舍利弗 Śāriputra 對阿彌陀佛的西方極樂世界一無所知，所以佛接自己回答問題道：「復次，舍利弗當知，極樂國土，Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau。雖然 tatra 是個副詞，字義是「那裏」，在佛經中，它經常被用在字根的字義上，如在此處，「在那」取代了變格指示形容詞修飾名詞。在這裏雖然 tatra 取代了 tasyām 修飾 Sukhāvatyāṃ lokadhātau，整個片語的意思是「在那個安樂土中。」顯而易見的，tasyām 及 Sukhāvatyāṃ 這兩個處格、單數皆以 -ā m 結尾，兩者皆是陰性。Lokadhātau 亦是處格、單數、陰性。(lokadhātau 世界，是個名詞，其語幹是以 -u 結尾，在此文中是陰性)。但 -o 已附加到其 -u 的語幹，由於音聲的合併 (sandhi) 產生了二合元音 -au。

當佛有要事說時，他經常用片語 khalu punaḥ 「復次汝當知」來介紹他要聲明的事，以吸引聽眾的注意力。不變格虛詞 khalu 的字義是

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न-अस्ति सत्त्वानाँ कायदुःखँ न चित्तदुःखँ

*Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau
na-asti sattvānāṃ kāyaduḥkhaṃ na cittaduḥkhaṃ*

“Further you should know, Śāriputra, in that world of Happiness living beings have no physical or mental suffering.”

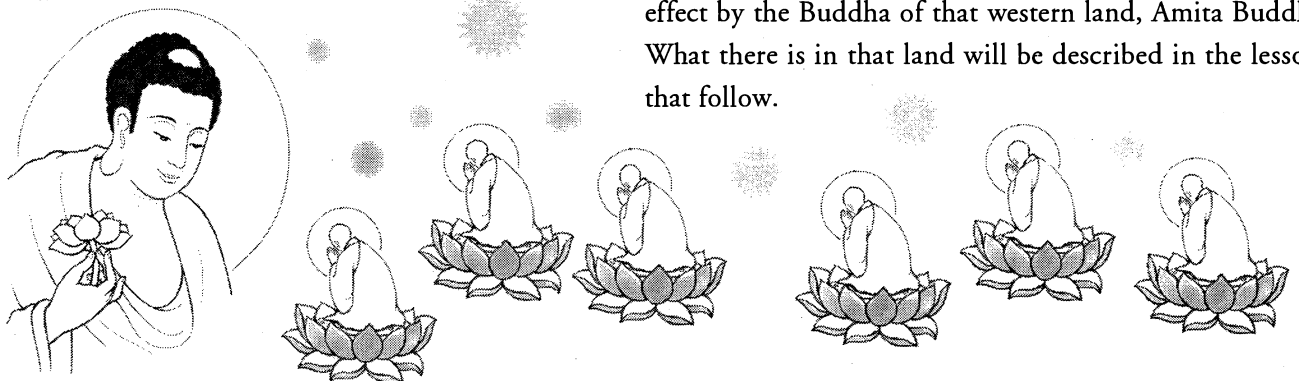
Śākyamuni Buddha has just posed the question to his disciple, “Why is that world (*loka-dhātu*) called (one) of Happiness (*Sukhāvātī*)?” His disciple Śāriputra, however, knows nothing of the western Land of Ultimate Bliss of Amita Buddha, and so the Buddha goes on to answer his own question saying, *tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau*. Although *tatra* is an adverb meaning **there**, in Buddhist sūtras it is often used in its root meaning, as here, **in that**, replacing a declinable demonstrative adjective modifying a noun. Here *tatra* replaces *tasyām* modifying *Sukhāvatyāṃ lokadhātau*, the total phrase meaning **in that world of Happiness**. It is easy to see that the two locative singulars *tasyām* and *Sukhāvatyāṃ* both end in *-ām*, and both are feminine. *Lokadhātau* is also locative singular feminine (*lokadhātu*, a noun whose stem ends in *-u*, is feminine in our text), but it has added *-o* to the stem in *-u*, which by sound combination (*sandhi*) yields the diphthong *-au*.

When the Buddha has something important to say, he often introduces his statement with the phrase *khalu punaḥ further you should know* to catch the listeners' attention. The literal meaning of the indeclinable particle *khalu* is something like **indeed** or **verily**. *Punar* (*punaḥ* before *s-*)

「當然」或「確實」。Punar (在s-之前是punah) 是不變格字，字義是「再者」或「此外」。舍利弗 Śāriputra，同上，是呼格、單數、陽性。用於佛直接向其弟子舍利弗說時。na 的意思是「不」。兩個關聯連詞 na 字義代表「不是…就是」。asti 是第三人稱、現在時式、陳述語氣、主動動詞形式，由語根 √as- 構成動詞的進行時態。所以 asti 的意思是「他 / 她 / 它 / 那裏」現在。asti 的主詞，被 na 「不」所否定，是複合的。第一部份是 kāyaduḥkham 身苦，第二部份，由第二個關聯連詞 na 與第一部份結合，是 cittaduḥkham 心苦。確如片語所顯示，「無有身苦，亦無有心苦。」英文寧可選擇改述。kāyaduḥkham 是個複合詞，主格、單數，它的性別是取自苦 duḥkha- 這個中性詞。按常例，複合詞的性別與複合詞中最後一個詞的性別相同，所有格形容複合詞除外，目前它與我們無關。Kāya 的意思是「身體」，但在英文人們可以把它翻譯成「身苦」。由於 citta- 的意思是「心」，複合詞 cittaduḥkham 仍然是主格、單數、中性，意思是「心苦。」

當梵文要顯示所屬關係時，它可以組成一個所有格形容複合詞，或者用一種特別的結構，在那種情形之下，所屬項目成為聯係動詞的主詞，而擁有者是被置於屬格。這裏採用的是第二類。正如 sattvānām 「屬於眾生的」是屬格、複數、中性，表示所屬（非所屬，既然已被否定）的身或心苦。在英文，當然，眾生是具有動詞的主詞，所屬物是動詞的直接受詞。

在 Sukhāvātī 安樂世界，那裏根本沒有任何痛苦，這是由於阿彌陀佛，那個西方國土的佛所發的弘誓願。下面的課程將會敘述那個國土中的情形。



is an indeclinable meaning **again** or **further**. Śāriputra is, as previously, the vocative singular masculine, as the disciple Śāriputra is being directly addressed. Na means **not**. Two correlative na's literally represent **neither...nor**. Asti is the third singular present indicative active verb form from the root √as- **be**, and so asti means **(he/she/it/there) is**. The subject of asti, negated by na, is complex, the first part being kāyaduḥkham and the second part, joined to the first by the second correlative na, is cittaduḥkham. Very literally the phrase would read, **Neither body-suffering is, nor mind suffering**. English prefers a paraphrase. Kāyaduḥkham is a compound noun, nominative singular, and takes its gender from the neuter word for **suffering, duḥkha-**. The gender of compounds regularly is identical with the gender of the final word of the compound, except in the case of possessive adjective compounds which do not concern us now. Kāya- means **body**, but one may render the compound into English as **physical suffering**. Inasmuch as citta- means **mind**, the compound cittaduḥkham, again nominative singular neuter, means **mental suffering**.

When Sanskrit wishes to indicate possession, it may do so by forming a possessive adjective compound, or it can use a special construction in which the item possessed becomes the subject of the verb **to be**, and the possessor is put into the genitive case. The second alternative is employed here, as **sattvānām of living beings** is genitive plural neuter, indicating possession (non-possession since negative) of physical or mental suffering. English, of course, makes the beings the subject of the verb **to have**, and the things possessed are expressed as direct objects of the verb in English.

In Sukhāvātī then, the world of Happiness, there simply isn't any pain or suffering, due to the vows made to that effect by the Buddha of that western land, Amita Buddha. What there is in that land will be described in the lessons that follow.