

梵文第八十八課

SANSKRIT LESSON #88

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तस्य खलु पुनः शारिपुत्र तथागतस्य तेषां च मनुष्याणाम्
अपरिमितमायुःप्रमाणं ।

*tasya khalu punaḥ śāriputra tathāgatasya teṣāṃ ca manuṣyāṇāṃ aparimitam-
āyuhpramāṇam /*

Moreover you should know, *Śāriputra*, the length of life of that Thus Come One and of those people is unlimited.

又舍利弗，彼佛壽命，及其人民無量無邊阿僧祇劫。

第八節是以提問為何阿彌陀佛擁有無量壽的名號。而現在是開始答覆這個問題。釋迦牟尼佛告訴其弟子舍利弗 *śāriputra* 「又舍利弗，彼佛壽命，及其人民無量無邊」。

這一句的主詞是 *āyuhpramāṇam*，中性詞 *pramāṇa* 「量、尺度、容積」的主格、單數，加上中性詞 *āyus* 壽命，在 *pramāṇa* 的 *p-* 之前成爲 *āyuh*，組成複合詞 *āyuhpramāṇa* 「壽命限量」。 *tasya tathāgatasya* 是主詞的從屬，屬格、單數、陽性。及 *teṣāṃ manuṣyāṇāṃ* 屬格、複數、陽性。動詞「是」沒有被表

Section Eight began by asking why Amitābha Buddha has the name Amitāyus, which now starts to be answered. Śākyamuni Buddha tells his disciple *Śāriputra (śāriputra)*, “Moreover (*punaḥ*) you should know (*khalu*), the length (*pramāṇam*) of life (*āyuh*) of that (*tasya*) Thus Come One (*tathāgatasya*) and of those (*teṣāṃ*) people (*manuṣyāṇāṃ*) is unlimited (*aparimitam*).”

The subject of this sentence is *āyuhpramāṇam*, nominative singular of the neuter noun *pramāṇa* length/measure/extent, to which is added the neuter noun *āyus* life/duration of life, *āyuh* before the *p-* of *pramāṇa* when put into compound to make the compound noun *āyuhpramāṇa* length of life. Dependent on the subject

達，唯有完成式被動分詞 *aparimita* 「限界」(否定的接頭 *a-*，「不」、「非」，接頭 *pari-* 遍，及字根 $\sqrt{mā}$ 「計量」、「計度」)。這個分詞被當成形容詞來修飾 *āyuhpramāṇam*。

既然屬格表示擁有，這等於說「那個如來及其人民擁有無量無邊的壽命。從這一些您是否可推想彼佛何故號阿彌陀「無量壽」？」

are *tasya tathāgatasya*, genitive singular masculine, and *teṣāṃ manuṣyāṇāṃ*, genitive plural masculine. No verb **is** expressed, but simply the perfect passive participle *aparimita* **unmeasured/unlimited** (privative prefix *a-un-*, prefix *pari-* **around**, and root $\sqrt{mā}$ -**measure**). The participle is used as an adjective modifying *āyuhpramāṇam*.

Since the genitive case denotes possession, this amounts to saying, **That Thus Come One and those people have a duration of life which is unmeasured, limitless.** Are you able to tell from this much why that Buddha is called Amitāyus?



這世界上無論好和不好，都是教人覺悟。好，就是教你覺悟好的地方；不好，就是教你覺悟不好的地方。好和不好都能覺悟，便沒有問題了。若好的不覺悟，便執著在這個好上；不好的不覺悟，便執著在一個不好上。無論執著「好」或「不好」，都是一種執著，有這種執著，在道業上就不能有所成就。必須要把好和不好的都看破，順境逆境都能處之泰然，就可以不被境界所轉。

Everything in the world, both good and bad, is telling us to wake up. Good things help us wake up to the positive aspect of things; bad things make us aware of the negative side of things. If we awaken to both the good and the bad, there is no problem. If we don't wake up to the good, we'll be attached to good things. Likewise, if we aren't aware of the bad, we'll be attached to bad things. Either way, we will have attachments and be unable to realize the Way. We must see through both good and bad, and be at ease in both favorable and adverse situations. We shouldn't be affected by external circumstances.

— 宣公上人 Venerable Master Hua