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सुदुष्करं भगवता शाक्यमुनिना शाक्याधिराजेन कृतं ।

suduṣkaram bhagavatā śākyamuninā śākyādhirājena kṛtam.

Something very difficult to do has been done by the World-Honored One Shakyamuni,
the Supreme Shakyan King.

而作是言：「釋迦牟尼佛能為甚難希有之事 ……。」

前邊經文所列出的六方佛，包括阿彌陀佛，異口同音的稱讚釋迦牟尼佛，加強了為何眾生應該相信和接受淨土法門的理由。他們說： *śākyamuninā* 「釋迦牟尼」 *bhagavatā* 「世尊」， *śākyādhirājena* 「至高的釋迦王」 *kṛtam* 「能行」 *suduṣkaram* 「甚難行的事」。

這一句雖是被動語態，結構卻非常簡單。主語是主格、單數、中性名詞 *suduṣkaram* 「甚難行的事、甚難的事」。 *Suduṣkara* (語幹形式) 得自字根 \sqrt{kr} - 「行、做」，加上字尾 *-a*，由於字根的加強，成為 *kara* 「行為、做」。接頭 *su-* 即「良好的、適當的」，因此是「甚、非常」。接頭 *dus-* 在這裏是「艱難的或艱苦的」，由於音變，在 *k-* 之前成為 *duṣ-*。其他連接音變的形式是 *duś-*， *duḥ-*， *dur-* 及 *dū-*。因此， *su + duṣ + kara* 具「甚難行的事、甚難的行為」的意思。

這個謂詞是完成式被動分詞 *kṛtam*，字義是「完成」。在這裏它是主格、單數、中性名詞，與 *suduṣkaram* 一致。字幹形式是 *kṛta-*，也是得自字根 \sqrt{kr} - 「行、做」。被省略而未表示的助動詞 *asti* (它) 「是」，與主詞結合時被翻成「完成」。

正如所見，行為者或動作者是以具格表示的被動造句。在這裏釋迦牟尼佛完成了的動作是，甚難的事。所以這三個提及佛的詞是具格、單數、中性名詞。 *Śākyamuninā* 「釋迦牟尼佛」是主要的名詞，與它同格的是 *bhagavatā* 「世尊」及 *śākyā-adhirājena* 「至高的釋迦王」。有時，僅僅被翻成「釋迦主」。字幹形式是 *adhi-rājan*。 *Rājan* (一般是 *rājā*) 是「國王」的意思。接頭 *adhi-* 予以超越或至高的概念。

The Buddhas of the six directions listed previously in the Sutra text, including Amita Buddha, simultaneously praise Shakyamuni Buddha, reinforcing how living beings should definitely believe in and accept the Pure Land Dharma Door. They say: *suduṣkaram* (something) very difficult to do *kṛtam* has been done *bhagavatā* (by) (the) (World-)Honored One *śākyamuninā* Shakyamuni *śākyādhirājena* (the) Supreme Shakyan King.

This sentence, although in the passive voice, has a very simple structure. The subject is the nominative singular neuter noun *suduṣkaram* (something) very difficult to do / a very difficult deed. *Suduṣkara* (the stem form) derives from root \sqrt{kr} - do/make, the addition of suffix *-a* resulting in *kara* doing/making, due to strengthening of the root. The prefix *su-* means well, hence very. The prefix *dus-* here means difficult or hard, by sound change becoming *duṣ-* before *k-*. Other forms in *sandhi* are *duś-*, *duḥ-*, *dur-*, and *dū-*. Therefore, the meaning of *su + duṣ + kara* is (something) very difficult to do / a very difficult deed.

The predicate is the perfect passive participle *kṛtam* which means literally having been done. Here it is nominative singular neuter, agreeing with *suduṣkaram*. The stem form is *kṛta-*, and it also comes from the root \sqrt{kr} - do/make. One understands the unexpressed auxiliary verb *asti* (it) is, and so in combination with the subject it is translated has been done.

As we have seen, the agent (the person or thing that carries out the action) in passive constructions is expressed in the instrumental case. Here the action, the very difficult deed, is done by the Buddha Shakyamuni, and so the three words referring to the Buddha are in the instrumental singular masculine. *Śākyamuninā* Shakyamuni is the main noun, and in apposition to it are *bhagavatā* (by) (the) (World-)Honored One and *śākyā-adhirājena* (by) (the) Supreme Shakyan King. Sometimes this is simply translated Shakyan Lord.



Śākya 的字義是 *Śakas* 「釋迦族的後裔」 (= *śaka abhijano'sya*)，這是古印度迦毗羅衛國四周顯赫的刹帝族的名稱。形容詞 *śakya* 來自字根 $\sqrt{\text{śak-}}$ 「能」，因此是「能夠的、有能力的」。所以 *śākya* 釋迦是「能仁」的意思。*Muni* 牟尼是個指「聖人或賢人」的名詞，尤其是指那些發願終身止語的人。因此 *muni* 牟尼是「寂默」的意思。這兩個詞 *śākya + muni* 在一起指圓融的慈悲救護眾生行動，它在實相智慧中是寂然不動的。下一句來將敘述釋迦牟尼佛所做的甚難執行的事。

The stem form is *adhi-rājan*. *Rājan* (often appearing as *rājā*) means **king**, and the prefix *adhi-* gives the idea of surpassing or supremacy.

Śākya means literally **descended from the Śakas** (= *śaka abhijano'sya*), and is the name of the Kshatriya clan prominent in the area around the city of Kapilavastu in ancient India. The adjective *śakya* derives from the root $\sqrt{\text{śak-}}$ **be able**, and so means **able/capable of being**. Hence *śākya* is interpreted as meaning **able to be humane**. *Muni* is a noun meaning **saint or sage**, especially one who has taken a vow of silence. Hence *muni* is interpreted as meaning **still and silent**. The two words *śākya + muni* together refer to the interpenetration and perfect fusion of the movement of compassion in rescuing living beings while unmoving in the stillness of real mark wisdom. The very hard-to-do deed done by the Buddha Shakyamuni will be described in the next sentence.