



梵文第四十七課

SANSKRIT LESSON #47

比丘尼恆賢文 BY BHIKSHUNI HENG HSIEN

比丘尼恆田中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

अस्ति शारिपुत्र पश्चिमे दिग्भग
इतो बुद्धक्षेत्रं कोटिशतसहस्रं
बुद्धक्षेत्राणाम् अतिक्रम्य
सुखावती नाम लोकधातुः।

*asti śāriputra paścime digbhaga ito
buddhakṣetraṃ koṭīśatasahasraṃ
buddhakṣetrāṇām atikramya sukhāvātī
nāma lokadhātuḥ.*

從是西方，過十萬億佛土，有世界名曰極樂

有 (*asti*，第三人稱、單數形式、現在式主動語態、陳述語氣的動詞時式。語根 \sqrt{as} - 是，用以構成動詞的進行時態)。釋迦牟尼佛 Śākyamuni Buddha 繼續對其弟子舍利弗說 Śāriputra (Śāriputra，陽性、單數、呼格)。方位 (*digbhage*；在本文 *digbhaga*，因為處格、單數的最後 -e 在 *ito* 的最初 *i*- 變弱)。西方 (*paścime* 處格、單數、陽性，與 *digbhage* 一致)。從是 (*itas*；在這兒的上下文作 *ito*，因為當接下來的字是以有聲開始時，最後的 -as 通常是成爲 -o)。有世界 (*buddhakṣetraṃ*，中性、單數、主格 *asti* 的主語)。過 (*atikramya*；前綴 *ati-* 是在那邊，即再往前去，語根 \sqrt{kram} - 是邁大步走或去，故行至遠處。從綴 -ya 指示出 *atikramya* 是個動名)。百 (*śata*) 千 (*sahasram*，對格、單數、中性，

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सुखावती नाम लोकधातुः।

*asti śāriputra paścime digbhaga ito buddhakṣetraṃ
koṭīśatasahasraṃ buddhakṣetrāṇām atikramya sukhāvātī
nāma lokadhātuḥ.*

There is, Śāriputra, in the direction west from here a Buddhaland—when one has travelled over hundreds of thousands of koṭis of Buddhalands—the World of Happiness by name.

There is (*asti*, third person singular, present active indicative of the root \sqrt{as} - be), says Śākyamuni Buddha, continuing to address his disciple Śāriputra (*Śāriputra*, masculine, singular, vocative), in the direction (*digbhage*; *digbhaga* in our text because the final -e of the locative singular is weakened before the initial *i*- of *ito*) west (*paścime*, locative singular, masculine, agreeing with *digbhage*) from here (*itas*; *ito* in this context because final -as regularly becomes -o when the following word begins with a voiced sound) a Buddhaland (*buddha-kṣetraṃ*, neuter singular nominative, subject of *asti*)—when one has travelled over (*atikramya*; the prefix *ati-* means over in the sense of beyond; the root \sqrt{kram} - means stride or go, hence travel, and the suffix -ya indicates that *atikramya* is a gerund) a hundred (*śata*) thousand (*sahasram*, accusative singular neuter, direct object of *atikramya*) koṭis (*koṭi*; a koṭi is a very high number. Here *koṭi-śata-sahasra* is a compound, literally a koṭi-hundred-

atikramya 的直接受詞)。俱胝或千萬 (koṭi; 一俱胝是個極大數。在此 koṭi-sahasra 是個複合詞, 字義是百千俱胝)。佛土 (buddhakṣetrāṇām, 屬格、複數、中性; kṣetra 字義是田地)。世界 (lokadhātuḥ, 陽性、單數、謂詞、主格, 形容 buddhakṣetraṃ)。極樂 (sukhāvati, 陰性、單數、謂詞、主格, 形容 lokadhātuḥ)。名曰 (nāma, 中性名詞 nāman 名的副詞 片語、對格)。佛陀對其弟子舍利弗說, 從是西方, 過百千俱胝佛國土外, 有世界名曰極樂。

thousand) of **Buddhalands** (*buddha-kṣetrāṇām*, genitive plural neuter; *kṣetra* very literally means **field**) **the World** (*lokadhātuḥ*, masculine singular, predicate nominative describing *buddhakṣetraṃ*) **of Happiness** (*sukhāvati*, feminine singular, predicate nominative describing *lokadhātuḥ*) **by name** (*nāma*, adverbial accusative of the neuter noun *nāman* **name**). The Buddha is telling his disciple Śāriputra that, located west from where we are, over a hundred-thousand koṭis of Buddhalands away, there is a Buddhaland, a world, called the Land of Happiness.

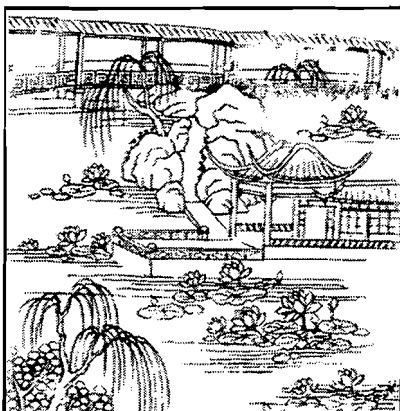
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答曰。愚癡人者。非謂如牛羊等愚癡。是人欲求實道。邪心觀故生種種邪見。如是愚癡人當觀因緣是名為善對治法。若行瞋恚姪欲人欲求樂欲惱他。於此人中非善非對治法。不淨慈心思惟。是二人中是善是對治法。何以故。是二觀能拔瞋恚貪欲毒刺故。

復次著常顛倒眾生。不知諸法相似相續。有如是人觀無常。是對治悉檀。非第一義。何以故。一切諸法自性空故。如說偈言

無常見有常
是名為顛倒
空中無無常
何處見有常

待續



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Reply: "Deluded person" is not a reference to delusion on a par with that of oxen or sheep. Such a person desires to seek out the actual Way. [But] because of contemplation undertaken with a mind affected by false premises, he generates all manner of false views. Deluded people like these ought to engage in the contemplation of causes and conditions. This is a good therapeutic dharma.

Because one who acts out of hatefulness or one who acts out of sensual desire wishes to seek [in the one case] after pleasure or wishes [in the other case] to torment others, [causes-and-conditions contemplation] is not good for these people and it is a nontherapeutic dharma. For these two types of people, deliberation upon impurity [for the one] and upon kindheartedness [for the other] constitute good and therapeutic dharmas. Why? Because these two contemplations are able to pull out the poisonous thorns of hatefulness and desire.

[Non-ultimacy of "Impermanence" Teachings]

Moreover, those beings who possess the inverted view of being attached to [the illusion of] permanence are not aware that dharmas [only] appear to be continuous. For individuals such as these, the contemplation of impermanence is the [appropriate] therapeutic siddhānta dharma. It is not, however, the [siddhānta] of the supreme meaning. Why [not]? Because all dharmas are devoid of a self-existent nature. This is as stated in a verse:

To see permanence amidst what is impermanent,—
This is what is known as inverted view.
Since there is no impermanence in emptiness,
Where could one perceive permanence?

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