



SANSKRIT LESSON #130

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

梵文

第一百三十課

तन्ममापि शारिपुत्र परमदुष्करं यन्मया सहायाँ लोकधातावनुत्तराँ
सम्यक्संबोधिमभिसंबुध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः सत्त्वकषाये
दृष्टिकषाये क्लेशकषाय आयुष्कषाये कल्पकषाये ॥१९॥

*tanmamāpi śāriputra paramaduṣkaraṃ yanmayā sahāyāṃ lokadhātāvanuttarāṃ
samyaksambodhimabhisambudhya sarvalokavipratayānīyo dharmo deśitaḥ sattvakaṣāye
dṛṣṭikaṣāye kleśakaṣāya āyuskaṣāye kalpakaṣāye. // 19 //*

It indeed, Shariputra, is a most difficult deed of mine, that in the Saha World, having accomplished Proper, Equal, Right Enlightenment, I have taught the Dharma which all the world is reluctant to believe, in the living beings turbidity, the views turbidity, the afflictions turbidity, the life-span turbidity, and the kalpa turbidity.

舍利弗。當知我於五濁惡世，行此難事，得阿耨多羅三藐三菩提，
為一切世間說此難信之法，是為甚難。

釋迦牟尼佛確認了六方佛所說關於他的話，並告訴他的弟子舍利弗 *tan* 「它」 *api* 「確實是」（「是」被省略了。*Api* 是附在出現於它前面的詞的一個分詞） *Mama* 「我的」 *parama* （一件）「最」 *duṣkaram* 「難行的事」（第128課在金剛菩提海第476期）有詳盡的討論。佛陀接著以單詞 *yan* 「那」（關係代詞，其前身是 *tan*）具體說明這一行為，及與六方佛所說幾乎相同的一句話。唯一不同的是，佛現在說 *mayā* 「由我」- 第一人稱、單數人稱代名詞的具格、單數、陽性，並表示行動者的被動結構句型。（詳細資料請看前面的課，金剛菩提海第477期。）

前文提到「五濁」（*pañcakaṣāyāḥ*），但沒有予以解釋。*Kaṣāya* 是陽性名詞，意思是「沉澱物、泥沙」等「污垢、污物、或污漬」，因此是「污濁、渾濁」的意思。在梵文手稿中，這一課和上一課的五濁順序是以不同的順序列出。漢譯

Shakyamuni Buddha now confirms what the Buddhas of the six directions have said concerning him, telling his disciple Shariputra *tan it api indeed* (*is* is understood; *api* is a particle attached to the word that comes before it) *parama (a) most duṣkaram difficult deed* (discussed in detail in Lesson 128 (VBS #476) *mama of mine*. The Buddha goes on to specify what that deed is with the word *yan that* (relative pronoun whose antecedent is *tan*) followed by almost the same sentence that appeared previously as what the Buddhas of the six directions said. The only difference is that the Buddha now says *mayā by me*, instrumental singular masculine of the personal pronoun first person singular, and expressing the agent of the passive construction. (See previous lesson in VBS #477 for details.)

The five turbidities (*pañcakaṣāyāḥ*) were mentioned but not explained in the previous text. The word *kaṣāya* is a masculine noun which means **sediment** and so **dirt, filth, or stain**—hence **turbidity**. In the Sanskrit manuscript being used for these lessons, these five are listed in different order in the previous

lesson and this one. In the Chinese translation most often used for recitation, the first is the *kalpa kalpa/aeon/time division* turbidity, the second is the *dr̥ṣṭi views* turbidity (from root $\sqrt{dr̥ṣ-}$ see), and the third is the *kleśa afflictions* turbidity. The masculine noun *kleśa* derives from the root $\sqrt{kliś-}$ trouble/torment/afflict. In the Chinese, the fourth is the *sattva (living) beings* turbidity, and the fifth is the *āyus life-span* turbidity. One often finds the phrase *pañcakaśāya-kāle in the (evil) time of the five turbidities – kāla*, meaning **time**, appearing in the locative singular as *kāle in the time*. Each turbidity in the text in this lesson is in the locative singular, and so ends in *-e*, with the exception of when *kaśāye* comes before the word *āyus*, which begins with a vowel. In that case, external sandhi takes place, and final *-e* becomes *-a*.

Because it is very hard to accomplish Buddhahood in a world like the Saha World with its five unclaritys that make it turbid, the Buddha agrees that it is a very difficult deed he has done. And to speak the Dharma for the beings in that world is an even more difficult thing to do, for they find the Dharma most hard to believe.



最常用的課誦，第一是 *kalpa* 「劫、世、時分濁」。第二是 *dr̥ṣṭi* 「見濁」（得自字根 $\sqrt{dr̥ṣ-}$ 「見」）。第三是 *kleśa* 「煩惱濁」。得自字根 $\sqrt{kliś-}$ 「煩惱、痛苦、苦惱」的陽性名詞。

第四是 *sattva* 「眾生濁」。第五是 *āyus* 「命濁」。 *pañcakaśāya-kāle* 「於五濁惡世」是句常見的短語。*Kāla*是「時間」。當它是處格、單數時為 *kāle* 「在…期時」。這一課經文的每一種濁，都是處格、單數，因此是以 *-e* 結尾，除了在以元音開頭的 *āyus* 之前出現的 *kaśāye* 之外。在這種情況下，外部連接音變產生，末尾的 *-e* 成為 *-a*。

由於是很難在一個像娑婆世界一般，與它的五種不清而渾濁的世界成佛，佛陀同意他完成了甚難行的事。並且對這個世界的人講演佛法是更難的事，因為他們覺得佛法是最難信的。