



# 梵文第一〇六課

## SANSKRIT LESSON #106

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比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तद्यथापि नाम शारिपुत्र अहमेतर्हि ताँ परिकीर्तयामि एवमेव  
शारिपुत्र पूर्वस्याँ दिश्यक्षोभ्यो नाम तथागतो°

*tadyathāpi nāma śāriputra ahametarhi tāṃ parikīrtayāmi evameva  
śāriputra pērvasyāṃ diśyakṣobhyo nāma tathāgato . . .*

Śāriputra, just as I now praise them, in the same way, Śāriputra,  
in the Eastern direction there is the Thus Come One Akṣobhya . .

舍利佛，如我今者，讚歎阿彌陀佛不可思議功德之利。  
東方亦有阿閼鞞佛

釋迦牟尼佛對其弟子說，「Śāriputra 舍利佛，*tadyathāpi nāma* 正如 *aham* 我 *etarhi* 現今 *parikīrtayāmi* 稱讚 *tāṃ* 彼等。」如果原稿的梵文規則化，*tāṃ* 是寫成 *tān*，使指示代詞的對格、複數、陽性明顯化。尼泊爾原稿規則性的把所有鼻音更替成母音 (*m*)。在這種情況下，形式類式代詞的陰性、對格。*Parikīrtayāmi* 是第一子句的有限式動詞，而且是第一人稱、單數、現代直陳主動形成。字尾 *-āmi* 提供了這訊息。同時是以我為主詞。在此，反意連接代詞 *aham* 也被提出，因被列出來的如來名號有差異。動詞是由前綴 *pari-* (字義是遍) 與字根 *√kīrt-* 名聲、名聞、稱說組成。此項結合即是表揚、稱讚。*Tān* (*tāṃ*) 彼等是動詞的直接受詞。*Evam-eva* 同，即，正，亦，*Śāriputra* 舍利佛引出了下一子句。它並沒有有限式動詞，而英文必須提供在彼處。

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Śākyamuni Buddha says to his disciple, *tadyathāpi nāma* **just as aham I etarhi now parikīrtayāmi (I) praise tāṃ them, Śāriputra Śāriputra.** If the Sanskrit of the manuscripts is regularized, the form *tāṃ* would be written *tān*, making it clearly the accusative plural masculine of the demonstrative pronoun. The Nepalese manuscripts regularly replace any nasal with *anusvāra* (*m*), which in this case makes the form resemble the feminine accusative of the pronoun.

*Parikīrtayāmi* is the finite verb of the first clause, and is first person singular present tense, indicative active. The ending *-āmi* gives much of that information, along with the fact that the subject is **I**. Here, however, the disjunctive pronoun *aham* is also given, for there is a contrast with the names of the Thus Come Ones to be listed. The verb is formed from the prefix *pari-* (literally **around**) and the root *√kīrt-* **mention/name/praise**; and the combination means **praise** or **celebrate** as well. *Tān* (*tāṃ*) **them** is the direct object of that verb.

*Evam-eva in the same way, Śāriputra Śāriputra*, introduces the next clause which contains no finite verb although English must supply **there is**. The locative phrase gives the place: *pērvasyāṃ in the Eastern diśi* (*diśy* before the following vowel) **direction. Tathāgato the Thus Come One Akṣobhyo Akṣobhya** is the subject of that clause and so is in the nominative case, singular and masculine.

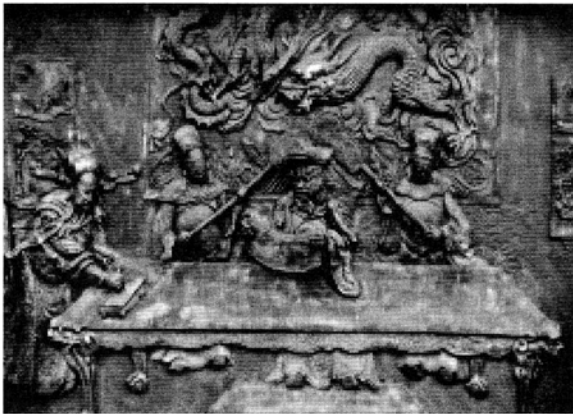
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摻雜。怎麼叫靈文呢？這個咒是梵天的，是釋迦牟尼佛用它來救阿難所說的咒，所以一般人都不會用。我再告訴你們一句，我從小到處降妖捉怪，能變化人形的妖魔鬼怪，我遇到很多，大約也有一百多。牠們到處害人，我就用〈楞嚴咒〉來降伏牠們。結果妖魔鬼怪都想和我決一死戰，所以麻煩就來了，惹出很多麻煩。因為這個，現在年紀老了，可能是老奸巨猾了，就再不和牠們鬥了。

因為「爭是勝負心，與道相違背；便生四相心，由何得三昧？」三昧，就是正定、正受。你和大家去一爭，就爭勝負了。或者你輸我勝，你勝我輸，這爭是勝負心。「與道相違背」，這和修道是相違背的。「便生四相心」，就有我相、人相、眾生相、壽者相。

這四相一現前，怎麼會有定力？怎麼會有正定、正受？所以我們什麼事情不要用暴力來解決問題，要和平解決問題，不要上下交征利，要大家和氣慈祥。這個國家若都和和氣氣的，這國家一定昌盛；你們大家一天到晚打架，你爭我奪的，你打我罵的，這樣子這是一個不祥的預兆。



and was spoken by Shakyamuni Buddha to rescue Ananda. But ordinary people do not know how to use it. I will tell you that since I was little, I went around defeating and catching monsters and goblins. I've encountered probably over a hundred demonic beings who can take on human form. They were harming a lot of people everywhere, so I used the Shurangama Mantra to subdue them. As a consequence, all the demons wanted to fight me to the death, and that was when the trouble came. Now, because I'm getting on in years—perhaps I'm getting to be an old rogue—I've quit fighting them.

Fighting involves the thought of victory and defeat,  
And goes in opposition to the Way.  
When the four marks arise in the mind,  
How can we obtain Samadhi?

Samadhi refers to proper concentration. As soon as you fight with others, there will be victory and defeat. Either you win and I lose, or I win and you lose. So fighting involves the thought of victory and defeat. That contradicts the cultivation of the Way. When the four marks (the mark of a self, the mark of others, the mark of living beings, and the mark of a life span) arise, how can you obtain Samadhi? How can you have proper concentration? Therefore, we should not solve problems by force. We should use a peaceful method. We should not fight with each other for the sake of gain. Everyone should be kind and courteous. If the country is in harmony, it will certainly prosper. If people fight, rob and scold one another all the time, that is really an inauspicious sign.

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方位短語指出了處所：*pūrvasyām* 在東方 *diśi* (在下一個元音之前是 *diśy*) 方向、方位、方處。

*Akṣobhya* 阿閼鞞佛 *Tathāgato* 如來，是子句的主詞，屬主格、單數、陽性。佛的名號是由否定前綴 *a-*，不、非，加上源於字根  $\sqrt{kṣubh}$ - 震、震動、動的動詞狀形容詞組成。在表示起因的形式加強為現在式的 *kṣobh-*，再加上動詞狀形容詞後綴 *-ya* (主格格式語尾變化為 *-yo*)，字義是不動、無動、不可動搖。這是 *Bhaiṣajya-guru*，藥師佛東方金剛部的教主。東方是春天青色木。

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The Buddha's name is composed of the privative prefix *a-* which means **un-**, plus the gerundive from the root  $\sqrt{kṣubh}$ - **shake/disturb**, but in its causative form strengthened to *kṣobh-* in the present tense, to which is added the gerundive suffix *-ya* (*-yo* when inflected for the nominative case). It means literally **Unshakable**. This is *Bhaiṣajya-guru*, **Medicine Master**, Buddha, ruler of the Eastern Vajra Division of the color blue/green for Spring and the element wood.