



梵文第一百一十課

SANSKRIT LESSON #110

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比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

प्रतीयथ यूयमिदमचिन्त्यगुणपरिकीर्तनं सर्वबुद्धपरिग्रहं
नाम धर्मपर्यायं ॥ ११ ॥

*pratīyatha yūyamidamacintyagūṇaparikīrtanaṃ sarvabuddhaparigrahaṃ
nāma dharmaparyāyaṃ ॥ 11 ॥*

‘All of you, believe and accept this discourse on Dharma which is called one that is praised for its inconceivable qualities and receives the protection of all Buddhas.’

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

這一課，是東方諸佛以其廣長舌所說的話，他們 *kurvanti* 作是 *nirveṭhanam* 宣說——如在上課中所討論到。他們說：*pratīyatha yūyam* 汝等應當信受。*Pratīyatha* 是句子的主要動詞。它是祈使模式。這模式是由祈使結尾顯示，第二人稱、複數（由於諸佛是對一切眾生說）。後綴 *-tha* 是直接附加到動詞的詞幹上。在此，*pratīya-* 是由前綴 *prati-* 加上字根 *i-* 而組成。這樣經由前綴和字根結合而成的動詞，即相信或接受，含有信任及發趣的意思。*Yūyam* 在此是人稱代詞，你，用於呼格的直接稱呼。這是第二人稱、複數，與祈使動詞相同。

Idam 的意思是這個，它是指示形容詞的對格、單數、陽性，與動詞的直接受詞：*Dharmaparyāyaṃ* 是法門，一致，它也是對格、單數、陽性，與兩個描述它的詞一樣，*acintyagūṇaparikīrtanam* 稱說、讚賞其不可思議功德，和 *sarvabuddhaparigrahaṃ* 為一切諸佛所攝受、擁護。*Nāma* 是名為，同前。換句話說，這是被讚（*parikīrta*）為不可思議（*acintya*）功德（*guṇa*）的一部經或一個法門。同時也是一部為諸佛（*sarva*）所攝受、護念（*parigraha*）的一部經。

In this lesson, we have the words spoken by the Buddhas of the eastern direction with their vast, long tongue—the *nirveṭhanam* proclamation which they *kurvanti* make—as discussed in the previous lesson. What they say is: *pratīyatha yūyam* **Believe and accept, all of you.** *Pratīyatha* is the main verb in the sentence, and it is in the imperative mode. That mode is indicated by the imperative ending which is, in the second person plural (called for because the Buddhas are speaking to all living beings), the suffix *-tha*. It is added directly to the stem of the verb, in this case *pratīya-*, which is composed of the prefix *prati-* plus the root *i-*. That combination of prefix and verbal root gives a verb that means either **believe** or **accept**, and contains the idea of trusting in and being resolved upon as well. *Yūyam* here is the personal pronoun **you**, used in the vocative case of direct address, and it is second person plural as is the imperative verb.

Idam means **this**, and it is the accusative singular masculine of the demonstrative adjective, and agrees with the direct object of the verb: *dharmaparyāyaṃ* discourse on Dharma, also accusative singular masculine as are the two words that describe it: *acintyagūṇaparikīrtanam* praised as having inconceivable qualities and *sarvabuddhaparigrahaṃ* having assistance from all Buddhas. *Nāma*, as before, means **by name**. In other words, this Sutra or discourse on Dharma is one that is praised (*parikīrta*) for its qualities (*guṇa*) that are inconceivable (*acintya*), and it is known as a Sutra that receives the assistance and protection (*parigraha*) from all (*sarva*) Buddhas.