



梵文第一百二十三課 SANSKRIT LESSON #123

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तत्किं मन्यसे शारिपुत्र केन कारणेनायं धर्मपर्यायः सर्वबुद्धपरिग्रहो नामोच्यते ।

tat kiṃ manyase śāriputra kena kāraṇenāyaṃ dharmaparyāyaḥ sarvabuddhapari-graho nāmocyate.

What do you think, Śāriputra? For what reason is this discourse on Dharma called one that receives the protection of all Buddhas?

舍利弗，於汝意云何，何故名為一切諸佛所護念經？

這一課開始講解第十七章，並提出了一個和第87課和第91課（金剛菩提海第434期和第438期）中所描述的同樣的問題：*tat kiṃ manyase śāriputra?* 「舍利弗，於汝意云何？」Śāriputra舍利弗，你認為（*manyase*）如何（*tat kiṃ*）？有關這個句子語法方面的討論，請參閱金剛菩提海第434期。該期金剛菩提海也詳盡地解釋了*Kena kāraṇena*「何故」。在梵文裡裏，這些詞語引入了主語，而動詞是在句尾。但是在英文裡裏，詞序則前後倒置，「是」被放在主語的前面，以表明這是一個問題。

諸佛以其廣長舌相說道：*pratīyatha yūyam-idam-acintya-guṇa-parikīrtanaṃ sarva-buddha-parigrahaṃ nāma dharmaparyāyam*：「汝等眾生，當信是稱讚不可思議功德，一切諸佛所護念經。」

這句話中的「此法(經)」這個詞是一個主格、單數、陽性詞，因為它是主語，而不是像前邊一樣的直接賓語；因此，該詞是：*ayaṃ*（這 - 請注意外部的連接音變連接前面詞的最後一個字母-*a*與這個字的首字母-*a*-）*dharmaparyāyaḥ*「此法(經)」。問題中只包括了佛所說的短語的一部分：*sarva-buddhapari-graho*（此為）一切諸佛所護念（經）。

完整的討論請見第110課（金剛菩提海第458期）。這裏的主要動詞是*nāmocyate*「被稱為」；有關這個詞的討論，請見第87課（金剛菩提海第434期）。當問題已經完全回答後，佛用短語「是故」作為結束，其用意在於提醒我們這個問題是什麼以及在何處開始。問題不在此經(法)名字的含義，而在於討論一切諸佛如何護念此經及讀誦受持此經的人。

This lesson begins Section Seventeen, and asks a question in the same manner described in Lessons 87 and 91 (VBS #434 and #438): *tat kiṃ manyase śāriputra?* **What (tat kiṃ) do you think (manyase), Śāriputra?** See VBS #434 for grammatical discussion. *Kena kāraṇena for what reason* was also thoroughly presented in that issue. Those words introduce the subject in Sanskrit, and the verb comes at the end of the sentence, whereas English inverts the word order to indicate it is a question and puts **is** before the subject.

All Buddhas spoke with their vast, long tongue, saying: *pratīyatha yūyam-idam-acintya-guṇa-parikīrtanaṃ sarva-buddhapari-grahaṃ nāma dharmaparyāyam*: **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.** In this sentence now, the word for **discourse on Dharma** appears in the nominative singular, masculine, since it is the subject instead of the direct object as before. Therefore it reads: *ayaṃ (this – note that external sandhi brings about the joining of final -a of the word before with the initial a- of this word) dharmaparyāyaḥ discourse on Dharma.* Only part of the phrase the Buddhas speak is included in the question: *sarva-buddhapari-graho (one that) receives the protection of all Buddhas.*

For a full discussion, see Lesson 110 (VBS #458). The main verb here is *nāmocyate is called*, which was discussed in Lesson 87 (VBS #434). When the answer has been completely given, the Buddha will end with the phrase **for that reason**, reminding us of how and where the question began. The question is not so much a matter of the meaning of the name of the discourse on Dharma, but is rather a discussion of how all Buddhas protect this Sutra and those who recite and uphold it.