



梵文第一百二十七課 SANSKRIT LESSON #127

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तद्यथापि नाम शारिपुत्राहमेतर्हि तेषां बुद्धानां भगवतामेवमचिन्त्यगुणान्परिकीर्तयामि एवमेव
शारिपुत्र ममामि ते बुद्धा भगवन्त एवमचिन्त्यगुणान्परिकीर्तयन्ति ।

*tadyathāpi nāma śāriputrāhametarhi teṣāṃ buddhānāṃ
bhagavatāmevamacintyaguṇāṅparikīrtayāmi evameva śāriputra mamāpi te buddhā bhagavanta
evamacintyaguṇāṅparikīrtayanti.*

**Shariputra, just as I now praise the thus inconceivable qualities of those Buddhas,
World-Honored Ones, in the same way, Shariputra, those Buddhas, World-Honored Ones,
also praise my thus inconceivable qualities.**

舍利弗，如我今者，稱讚諸佛不可思議功德，彼諸佛等，亦稱讚我不可思議功德。

釋迦牟尼佛繼續告訴他的弟子舍利弗，十方諸佛之間的相互關係。那一段經文，以字尾分段時，內容是：舍利弗，如我今者，稱讚諸佛不可思議功德，彼諸佛等，亦稱讚我不可思議功德。

先前在第106課（金剛菩提海第 453期）出現的結構，也有 *tadyathāpi nāma*，就意義而言是「正象」，稍後由 *evam-eva* 「同樣地、亦」延續。如前，第一個子句的動詞，由 *aham* 「我」所強調，並 *parikīrtayāmi*（我）稱讚。第106課對此有詳盡的討論。在這種情況下，直接賓語更為複雜，但是，作為一個主要建立於賓格、複數、陽性 *guṇān* 「功勳、功德」的複合詞，；由複合詞 *evam* 「如是、同」 *acintya* 「不可思議」形容，合起來成為「不可思議功德」。它反過來支配一個所有屬格，在這裏它是陽性、複數。基本的字是 *buddhānām* 「諸佛的」。與佛同格的是 *bhagavatām* 「世尊」。兩者皆由指示代詞 *teṣām* 「那些」修飾。這句話已多次在前面的課程出現過，所以在此不需贅述。

正如釋迦牟尼佛現在稱讚其他諸佛的 *guṇān* 「功勳或功德」，同樣的（他告訴他的弟子舍利弗），*te* 「那些」（這次是主格、複數、陽性，因為新子句的主語是現在）*buddhā* 「佛」（末尾的 *-s* 在隨後的音之前捨去），*bhagavanta*（同樣的，末尾的

Shakyamuni Buddha continues to tell his disciple **Shariputra** about the interrelation of the Buddhas of the ten directions. The text, when divided according to word endings, reads:

*tad-yathā-api nāma śāriputra aham etarhi teṣāṃ buddhānāṃ
bhagavatām evam-acintya-guṇān parikīrtayāmi evam-eva
śāriputra mama api te buddhā bhagavanta evam-acintya-guṇān
parikīrtayanti.*

The structure appeared previously in Lesson 106 (VBS #453), which also had *tadyathāpi nāma* in the sense of **just as**, picked up later on by *evam-eva* **in the same way**. The verb of the first clause, as before, is reinforced by *aham I*, and is *parikīrtayāmi (I) praise*, discussed in full in Lesson 106. The direct object is more complex in this instance, however, being a compound based mainly on the accusative plural masculine *guṇān* **qualities**, described by the compound *evam thus acintya inconceivable*, together making **thus inconceivable qualities**. That in turn governs a possessive genitive, here masculine plural, the basic word being *buddhānām* **of Buddhas**. In apposition to **Buddhas** is **World-Honored Ones—bhagavatām**—both being modified by the demonstrative pronoun *teṣām* **those**. The words have occurred many times in previous lessons, and so do not need to be considered in detail here.

Just as Shakyamuni Buddha now is praising the *guṇān*—**meritorious qualities** or **meritorious virtues**—of all the other Buddhas, in the same way (he tells his disciple Shariputra), *te those* (nominative plural masculine this time, since now the subject of



-s 在外部連接音變時捨去)「世尊」*api*「也」*parikīrtayanti* (他們)稱讚 *mama*「我的」(請注意,字面上梵語 *mama-api* 是說「也對我的」,而不是把「也」和動詞放在一起)*evam-acintya-guṇān*「如是不可思議功德」。

那詞序在英語似乎是前所未有的,所以翻譯時採用的是慣例的英語詞序。從字面上看,梵文如下:如我今者,舍利弗,稱讚諸佛世尊如是不可思議功德,同樣的,舍利弗,彼諸佛世尊等亦稱讚我如是不可思議功德。

當釋迦牟尼佛是主時,所有十方諸佛是伴,並稱讚釋迦牟尼佛的功德 — *guṇa* 也是德行的意思,所謂卓越的功勳,或功德。梵語在描述佛菩薩時,這個詞通常是複數形式,因為佛菩薩是賦予無量如是不可思議功勳質或功德的。



→ 上承 封底

在最後一站龍泉寺開示時,他彈吉他唱虛雲老和尚的英文開悟偈「杯子撲落地,響聲明瀝瀝……」,並彈吉他教導信眾用英文演唱大家熟知的外國民歌改編的佛曲,引起相當的共鳴。他說用吉他演唱佛曲是一種方便法,不喜聽經的,唱佛曲一樣可以度眾生學佛。那用其他的工具行嗎?

只要我們留意,其實不只音樂,其他寫作、繪畫、吟詩填詞、建築、雕塑,乃至攝影、電影、電視,甚至各行各業謀生所使用的工具,只要善用其心——一顆慈悲喜捨的心,熟練技巧,都應可以拿來度化眾生,而不必拘泥於傳統方式,不是嗎?從恆實法師身上,我們看到運用多元化工具弘法利生一個成功的典範。

the new clause) *buddhā* **Buddhas** (with final -s dropped before following sound), *bhagavanta* (again, final -s is dropped by external sandhi) **World-Honored Ones** *api* **also** *parikīrtayanti* **(they) praise** *mama* **of me = my** (note that Sanskrit says literally *mama-api* **of me also**, instead of putting **also** with the verb) *evam-acintya-guṇān* **thus inconceivable qualities**.

The word order seems a little strange in English, and so the usual English order has been adopted in translation. Literally, the Sanskrit reads: **Just as, Shariputra, I now of those Buddhas, (World-)Honored Ones, the thus inconceivable qualities praise, in the same way, Shariputra, of me also those Buddhas, (World-)Honored Ones, the thus inconceivable qualities praise.**

When the Buddha Shakyamuni is the Host, all the Buddhas of the ten directions are the “attendants,” and praise Shakyamuni Buddha’s **merit and virtue**—*guṇa* meaning also **virtue** in the sense of excellent quality — or **meritorious virtues**. In Sanskrit, when describing Buddhas and Bodhisattvas, the word is usually found in the plural, for Buddhas and Bodhisattvas are endowed with infinite amounts of such inconceivable meritorious qualities or virtues.



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It begins: “The cup falls on the ground, the breaking sound is clear and crisp....” He also taught people how to sing well-known English folksongs, all of which was well received by everyone. Dharma Master Sure plays guitar and sings Buddhist songs as an expedient way to reach those who don’t like listening to traditional sutras. Singing Buddhist songs has the same effect of crossing over living beings, leading them to learn Buddhism. What about other tools for such purpose?

As long as we pay attention to our surroundings, we will find that many activities and things are instruments of the Buddha’s wisdom. Not only music, but writing, painting, architecture, sculpture and photography can be used as vessels of the Buddha’s wisdom to benefit living beings. Even movies, television shows and other media have the power of bringing goodness into people’s lives. If we have a kind, compassionate, joyous, and generous heart, we can help transform living beings. We don’t have to limit ourselves to traditional ways; this is something that we can all learn from Dharma Master Sure. We see that he is a successful example of using multidimensional tools to bring the Dharma to everyone.