

密教簡介

咒語字句淺釋法與八轉聲語辭用例簡介(2)

(本篇文章為張玄祥居士所撰，未經同意，請勿引用轉載，以免犯戒。)

四、楞嚴咒第五會部份咒語翻譯(續)

上一期已將八轉聲語義翻譯入本楞嚴咒部份咒語中，現在來作細部解析，各詞句與八轉聲之關係。楞嚴咒是咒中之王，是道場結界之勝咒，一般寺廟每天都要持誦此楞嚴咒，下面這一段試著用八轉聲不同意涵，來翻譯此片段咒語。

若您懂得八轉聲音(subanta)辭類尾部變化，其在咒語中所代表的特殊意義，就能如實地知道梵咒中的真實語意。上面已提及以名詞句子詞尾八轉聲的變化，就能得知其真實語意，那您可能就會有下列的翻譯含意語句出現。此部份咒語中也有丁彥哆聲 *tiñanta*，丁彥哆者專指梵語中動詞之變化者，表示法有十八種變化，本咒「迦嚧彌」就是丁彥哆聲 *tiñanta*。本段咒語經仔細考證後，其羅馬字似應為：

舉一例解釋咒語翻譯

*sitātapatra mahā vajroṣṇīṣāṃ mahā pratyaṅgiraṃ yāvat dvādaśa
yojanābhyam tareṇa sāmam bandham karomi。*

因古德所依版本不同，故字聲發音會有不同，如有不同處會加以討論，以利讓讀者更能懂得其不同處。以下大正版為主，以房山版為輔、加以比較說明。

大正版：

悉怛多鉢怛囉(花蓋)(四百十九)摩訶 跋折嚧(大金剛藏)(四百二十)瑟尼衫 摩訶 鉢囉登祇

藍(四百二十一)夜婆 埵陀舍 喻社那(乃至十二由旬成界地)(四百二十二)便怛囉拏 昆(入聲)地夜
 畔馱 迦嚧彌(云我大明呪十二由旬結界禁縛莫入)。(紅字語句多出，不同)

房山版

悉跢鉢怛嚧^{六十摩賀引} 嚧日嚧^{二合瑟拏二合引} 釤^{六十一摩賀引} 鉢囉^{二合底孕二合} 儼
 嚧^{六十二夜嚧} 納嚧^{二合娜捨} 痰惹^{引曩} 辯法^{怛囉拏六十三} 泉^{星異反麼引} 滿鄧 迦嚧弭^{六十}
 四(紅字語句多出，不同)

第一句 sitqtapatra mahā vajroṣṇīṣāṃ

1. sitātapatra

大正版：

- | | |
|----------------------------|---|
| 1 (mwd) sitAtapatra | n. a white umbrella (emblem of royalty) Sin6ha7s. |
| 2 (cap) sitAtapatra | n. a white umbrella (emblem of royal dignity). |

sitqtapatra 是白傘蓋(a white umbrella)，**sita** 是白的、光明的、清淨的、純潔的。white, bright, clear, pure。ātapatra 是大的傘、有傘蓋護頭的傘。sita+ātapatra 連結成 sitqtapatra。兩句 sandhi 連結成 sitqtapatra，

- 1 (mwd) **Atapatra** n. "heatprotector" (ifc. f. %{A} Megh. Katha1s.), a large umbrella (of silk or leaves) | mfn. forming an umbrella (as the branches of a tree) BHP.
 2 (cap) **Atapatra** n. a large umbrella used as a parasol.

The Sandhi Engine

The internal sandhi of **sita** and **ātapatra** is **sitātapatra**

सित | आतपत्र = सितातपत्र

sitqatraptra 由下表中知悉，是八轉聲中的呼格(vocative)，所以直譯成“大白傘蓋”即可。

依現在的梵語字網，產生上表八轉聲中，各格位說明如下：

- (1)nominative 是體格、主格。
- (2)vacative 是呼格，接受稱呼的名詞。
- (3)Accusative 是業格，用格，今稱受格，是受了什麼事情。
- (4)Instrumental 是具格、用什麼工具來做事。
- (5)Dative 是與格、為格，給了什麼，做了什麼。
- (6)Ablative 是從何處，因為什麼而來。
- (7)Genitive 是屬格，屬於誰的。
- (8)Locative 是位格，處於何位置，放於何地位、…。

若依房山版：悉路鉢但囀 sitqatraptram 是為業格，用格，受格，可以翻成依此…，依此大白傘蓋之意。因後面「摩賀引 嚙日靈二合瑟拏二合引鈇六十一摩賀引 鉢囉二合底孕二合礙嚙六十二」mahā vajroṣṇīṣām 及 mahā pratyāṅgiram 都是用業格、用格、受格，所以此句 sitqatraptra，用 sitqatraptram 可能比較一致。結果可以翻譯成「依此、用此大白傘蓋，…。」又 sitqatraptram 因後接 mahā，其 m 讀音會轉成大空鼻音，所以要寫成 ram，m 底下有一點是鼻子音。此點以下皆同，不再贅述。

Declension table of *sitātapatra*?

Masculine	Singular	Dual	Plural
Nominative	sitātapatraḥ	sitātapatrau	sitātapatrāḥ
Vocative	sitātapatra	sitātapatrau	sitātapatrāḥ
Accusative	sitātapatram	sitātapatrau	sitātapatrān
Instrumental	sitātapatreṇa	sitātapatrābhyām	sitātapatraiḥ
Dative	sitātapatrāya	sitātapatrābhyām	sitātapatrebhyaḥ
Ablative	sitātapatrāt	sitātapatrābhyām	sitātapatrebhyaḥ
Genitive	sitātapatrasya	sitātapatrayoḥ	sitātapatrānām
Locative	sitātapatre	sitātapatrayoḥ	sitātapatresu

2.Mahā

原形字是 mahat，當作一獨立字時，就成爲 mahā，還是有偉大、巨大之意，詳下圖文。

10 (mwd) **mahA** in comp. for $\%$ {mahat} (in RV. ii, 22, 1 and iii, 23; 49, 1 used for $\%$ {mah as an independent word in acc. sg. $\%$ {mahA4m} = $\%$ {mahAntam}).

Declension table of <i>mahā</i>			
Masculine	Singular	Dual	Plural
Nominative	mahāḥ	mahau	mahāḥ
Vocative	mahāḥ	mahau	mahāḥ
Accusative	mahām	mahau	mahāḥ
Instrumental	mahā	mahābhyām	mahābhiḥ
Dative	mahe	mahābhyām	mahābhyaḥ
Ablative	mahaḥ	mahābhyām	mahābhyaḥ
Genitive	mahaḥ	mahoḥ	mahām mahanām
Locative	mahi	mahoḥ	mahāsu

又依 sandhi 連詞的原則，前一字 mahā 與後一字 vajroṣṇīṣaṃ 成連詞時，當要用原形 mahaḥ，由上八轉聲表知其原形呼格 mahāḥ。Mahāḥ 連結 vajra 則成爲 mahā vajra，此ḥ之聲音已不見，就僅成 mahā vajra。

The Sandhi Engine

The external sandhi of **mahāḥ** and **vajra** is **mahāvajra**

महाः | वज्र = महावज्र

3.vajroṣṇīṣam

由下表知 vajroṣṇīṣam 是 vajra 連結 uṣṇīṣam，uṣṇīṣam 是業格與主格(體格)，主格 nom 金剛佛頂尊，要做什麼事業 acc 即是依此、用此、受此大金剛佛頂尊之義。

Vajra 連結成複合詞時，要用呼格原形，如下八轉聲表。而 uṣṇīṣa 是用其業格(accusative)，有依此、用此、受此…之義。vajra 連結 uṣṇīṣam，即成 vajroṣṇīṣam，詳下 sandhi 表。而 vajroṣṇīṣam 後接 mahā pratyāṅgiraṃ，外連結讀音時，vajroṣṇīṣam 連詞複合詞字最後 m 會轉為鼻音，vajroṣṇīṣam̐。(下同不再贅述。)

vajroṣṇīṣam
वज्रोष्णीषम्

vajra	{ iic. }[vajra]	1.1	{ Compound }
uṣṇīṣam	{ acc. sg. n. nom. sg. n. }[uṣṇīṣa]	2.1	{ Object [N] Subject [N] }

Declension table of vajra

	Masculine	Singular	Dual	Plural
Nominative	vajrah	vajrau	vajrah	vajrah
Vocative	vajra	vajrau	vajrah	vajrah
Accusative	vajram	vajrau	vajrah	vajrah
Instrumental	vajreṇa	vajrābhyām	vajraih	vajraih
Dative	vajrāya	vajrābhyām	vajrebhyaḥ	vajrebhyaḥ
Ablative	vajrāt	vajrābhyām	vajrebhyaḥ	vajrebhyaḥ
Genitive	vajrasya	vajrayoḥ	vajrānām	vajrānām
Locative	vajre	vajrayoḥ	vajreṣu	vajreṣu

uṣṇīṣam 是連結詞 vajrouṣṇīṣa，取其業格，有依此、用此、受此、…，所以連成複合詞後就成為 vajrouṣṇīṣam̐。

Declension table of *uṣṇīṣa*

Neuter	Singular	Dual	Plural
Nominative	uṣṇīṣam	uṣṇīṣe	uṣṇīṣāṇi
Vocative			
Accusative	uṣṇīṣam	uṣṇīṣe	uṣṇīṣāṇi
Instrumental	uṣṇīṣeṇa	uṣṇīṣābhyām	uṣṇīṣaiḥ
Dative	uṣṇīṣāya	uṣṇīṣābhyām	uṣṇīṣebhyaḥ
Ablative	uṣṇīṣāt	uṣṇīṣābhyām	uṣṇīṣebhyaḥ
Genitive	uṣṇīṣasya	uṣṇīṣayoḥ	uṣṇīṣāṇām
Locative	uṣṇīṣe	uṣṇīṣayoḥ	uṣṇīṣeṣu

The Sandhi Engine

The internal sandhi of *vajra* and *uṣṇīṣam* is *vajroṣṇīṣam*

वज्र | उष्णीषम् = वज्रोष्णीषम्

The Sandhi Engine

The external sandhi of *vajroṣṇīṣam* and *mahā* is *vajroṣṇīṣam mahā*

वज्रोष्णीषम् | महा = वज्रोष्णीषम्महा

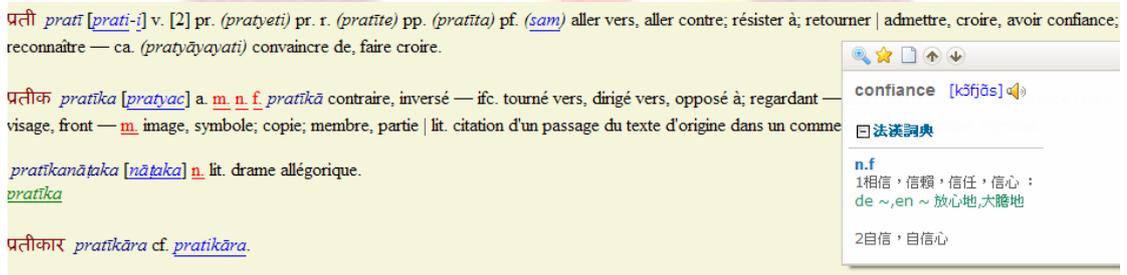
所以本句 *sitāpatraṃ mahā vajroṣṇīṣam*，要翻譯成“依此大白傘蓋，用此大金剛佛頂尊”。此句若不將“依此、用此…”翻譯進去咒語中，就會形成白傘蓋、大金剛佛頂，這樣翻譯就成爲一些名詞的堆積而已，沒有把實際咒語的意思解釋出來。這是八轉聲用在介系詞上的功能，學咒語者不能不知道也。

第二句 mahā pratyāṅgiraṃ

1. mahā 如上句，不贅述。

2. pratyāṅgiraṃ

本複合詞是 *pratī* 連結 *aṅgir* 而成 *pratyāṅgir*，*pratī* 是具有信心的，*aṅgir* 是聖人 *sage*，*pratyāṅgir* 指具有可信的聖人。



प्रती *pratī* [prati-] v. [2] pr. (*pratyeti*) pr. r. (*pratīte*) pp. (*pratīta*) pf. (*sam*) aller vers, aller contre; résister à; retourner | admettre, croire, avoir confiance; reconnaître — ca. (*pratyaṅyati*) convaincre de, faire croire.

प्रतीक *pratīka* [pratyac] a. m. n. f. *pratīkā* contraire, inversé — ifc. tourné vers, dirigé vers, opposé à; regardant — visage, front — m. image, symbole; copie; membre, partie | lit. citation d'un passage du texte d'origine dans un comme

pratīkanāṭaka [nāṭaka] n. lit. drame allégorique.

pratīka

प्रतीकार *pratīkāra* cf. *pratīkāra*.

अङ्गिर् *aṅgir* m. myth. np. du sage [ṛṣi] *Aṅgī*; il reçut le savoir sacré

confiance [kɔ̃fjãs] n.f. 1 相信，信賴，信任，信心： de ~, en ~ 放心地，大膽地 2 自信，自信心

The Sandhi Engine

The internal sandhi of *pratī* and *aṅgir* is *pratyāṅgir*

प्रती | अङ्गिर् = प्रत्यङ्गिर्

而 *aṅgir* 是用其業格(accusative)*aṅgiraṃ*，有”依此、用此、受此聖人…”之義。所以本句 *mahā pratyāṅgiraṃ* 還是要翻譯成”依此、受此可信賴的大聖人福德…”。

Declension table of *aṅgir*

Masculine	Singular	Dual	Plural
Nominative	aṅgīḥ	aṅgirau	aṅgiraḥ
Vocative	aṅgīḥ	aṅgirau	aṅgiraḥ
Accusative	aṅgiram	aṅgirau	aṅgiraḥ
Instrumental	aṅgirā	aṅgīrbhyām	aṅgīrbhiḥ
Dative	aṅgire	aṅgīrbhyām	aṅgīrbhyaḥ
Ablative	aṅgiraḥ	aṅgīrbhyām	aṅgīrbhyaḥ
Genitive	aṅgiraḥ	aṅgiroḥ	aṅgirām
Locative	aṅgiri	aṅgiroḥ	aṅgīrṣu

第三句 yāvad dvādaśa yojanābhyām tareṇa

1. yāvat 在...距離內

1 (mwd) **yāvat** mf(Atl)n. (fr. 3. %ya) ; correlative of %tAvat q.v.) as great , as large , as much , as many , often , as frequent , as far , as long , as old &c. (or how great &c. = quantus , quot or qualis) RV. &c. (%yA4vantaH@ki4yantaH) , `` as many as `` TBr. ; %yA4vad@vA@yAvad@vA} , `` as much as possible `` S3Br. ; %yAvat@tAvat} , `` so much as `` , in alg. applied to the first unknown quantity x] or so much of the unknown as its co-efficient number ; in this sense also expressed by the fir syllable %yA} cf. IW. 182 ; %iti@yAvat} in Comms. `` just so much `` , `` only so `` , `` that is to

यावत् *yāvat* [vr. *ya_l-vat*] a. m. n. f. *yāvati* (aussi grand) que, (aussi nombreux) que, (autant) que — adv. aussi longtemps que, tant que, aussitôt que | c jusqu'à <abl.>; cependant, dans l'intervalle | [suppl. de *tAvat*] (tant) que, comme; (aussitôt) que; <fut. pr.> indique que l'action va avoir lieu. *iti yāvat* soit, c'est-à-dire.

intervalle : (沒有結果)

intervalle [ĕterval] à *caitra*.

法漢詞典

間隔；距離；間歇；[計算機]時間間隔；間隙；幕間休息間歇

ébrique; équation linéaire, règle de trois.

yāvat 本是有半音 t，與後詞 dvādaśa 連音後，t 字母會變成 d 字母，所以要表示為 yāvad。

The Sandhi Engine

The external sandhi of **yāvat** and **dvādaśa** is **yāvaddvādaśa**

यावत् | द्वादश = यावद्द्वादश

2. dvādaśa 直呼數目 十二

1 (mwd) **dvAdaza**
2 (mwd) **dvAdaza**

and see below.

1 mf(%{14})n. the twelfth VS. S3Br. Mn. MBh. &c. (du. the eleventh and twelfth Kāt2h.) ; ifc. (f. %{A}) forming 12 with (cf. %{azva-} add.) ; consisting of 12 , 12 fold RV. S3Br. ; increased by 12 Kāt1yS3r. : (%{14}) f. (sc. %{rAtri@or@tithi}) the 12 day of the half-month ; n. a collection or aggregate of 12 S3Br.

Declension table of *dvādaśa*?

Masculine	Singular	Dual	Plural
Nominative	dvādaśah	dvādaśau	dvādaśāḥ
Vocative	dvādaśa	dvādaśau	dvādaśāḥ
Accusative	dvādaśam	dvādaśau	dvādaśān
Instrumental	dvādaśena	dvādaśābhyām	dvādaśaitḥ
Dative	dvādaśāya	dvādaśābhyām	dvādaśebhyaḥ
Ablative	dvādaśāt	dvādaśābhyām	dvādaśebhyaḥ
Genitive	dvādaśasya	dvādaśayoḥ	dvādaśānām
Locative	dvādaśe	dvādaśayoḥ	dvādaśeṣu

3. yojanābhyam

yojana 有「附輓」之義，由語根 yuj 而來的名詞。印度的牛帶著轡走一天為一由旬，此處共有十二由旬數之距離，由旬距離不一，有說 40 里，有說 32 里，佛教大多以十二里為主，約為 7.2 公里。此處用呼格(voc)，用原形呼格 yojana 才能與 abhyam 連結成複合辭。

योजन yojana [voj-ana] m. n. équipement, harnais; jonction, union; attelage | arrangement, préparation; emploi, usage | lieu, mesure de distance de rout
2 relais, parcourue sans déteiler (valant entre 5 et 15 km) — f. yojanā ifc. id.

Declension table of *yojana*

Masculine	Singular	Dual	Plural
Nominative	yojanah	yojanau	yojanāḥ
Vocative	yojana	yojanau	yojanāḥ
Accusative	yojanam	yojanau	yojanān
Instrumental	yojanena	yojanābhyām	yojanaiḥ
Dative	yojanāya	yojanābhyām	yojanebhyaḥ
Ablative	yojanāt	yojanābhyām	yojanebhyaḥ
Genitive	yojanasya	yojanayoḥ	yojanānām
Locative	yojane	yojanayoḥ	yojanesu

此複合辭後一個句字是 *abhyam*，*abhyam* 此是 *abhī* 語詞之變化。*Abhī* 是往前，英文 *approach forward* 之意。由八轉聲中可知 *abhyam* 是業格，有依此、用此、受此之意。

3 (mwd) **abhī** 1 mfn. fearless R. Ragh.

4 (mwd) **abhī** 2 ({i}), {abhy-e4ti} (Imper. 2. sg. {abhI74hi} ; impf. 3. pl. {-Ayan} , 3. sg. A1. {-Ayata} ; ind. {abhI74tya}) to come near , approach , go up to or towards (acc.) RV. &c. ; (with {sakAzam} or {samIpam} or {pArzve}) id. Pan5cat. ; to go along or after (acc.) RV. &c. ; to enter , join , go over to Mi Bhat2i2. ; (with a pr. p.) to begin to , (perf. 3. pl. {abhI7yu4H}) S3Br. ; to reach , obtain RV. &c. ; to get fall into (acc.) MBh. &c. ; to come to , fall to one's share (with acc.) Bhat2i2. ; (said of the sun) to rise (as i he came nearer ; also with {abhitarAm} [q. v.] instead of {abhi}) AitBr. , (with {astam}) to set MBh. 1797 (cf. {abhy-aya}) : Pass. {abhI7yate} , to be perceived , known BhP. : Intens. (1. pl. {-Imahe}) to ask , request RV. i , 24 , 3.

Declension table of *abhī*

Masculine	Singular	Dual	Plural
Nominative	abhīḥ	abhyā	abhyaḥ
Vocative	abhi	abhyā	abhyaḥ
Accusative	abhyam	abhyā	abhyaḥ
Instrumental	abhyā	abhibhyām	abhibhiḥ
Dative	abhye	abhibhyām	abhibhyaḥ
Ablative	abhyaḥ	abhibhyām	abhibhyaḥ
Genitive	abhyaḥ	abhyoḥ	abhinām
Locative	abhyi	abhyoḥ	abhisu

abhyam

{%{abhy-a4mIti} (VS. [quoted in PaIn2. 7-2, 34 Sch. ; cf. also ib. 3, 95 Sch.]; 2. ama4nti) and impf. A1. {%{-a4manta}) to advance violently against, pain, hurt R' 86, 8 VS.

abhyam 依上述英文說明，**abhyam** 有對於傷害、痛苦等作有力的突破。然後此詞據與 **yojana** 連結，省掉 **abhyam** 之 **a** 音，就形成 **yojanabhyam**，**bhyam** 就要單讀發音成“便 怛囉拏” (**bhyaṃ tareṇa**)。

4.(a)bhyaṃtareṇa

abhyaṃtareṇa
अभ्यन्तरेण

abhyam	{ acc. sg. m. }[<u>abhī 2</u>]	1.1	{ Object [M] }
tareṇa	{ i. sg. m. }[<u>tara</u>]	2.1	{ by [M] }

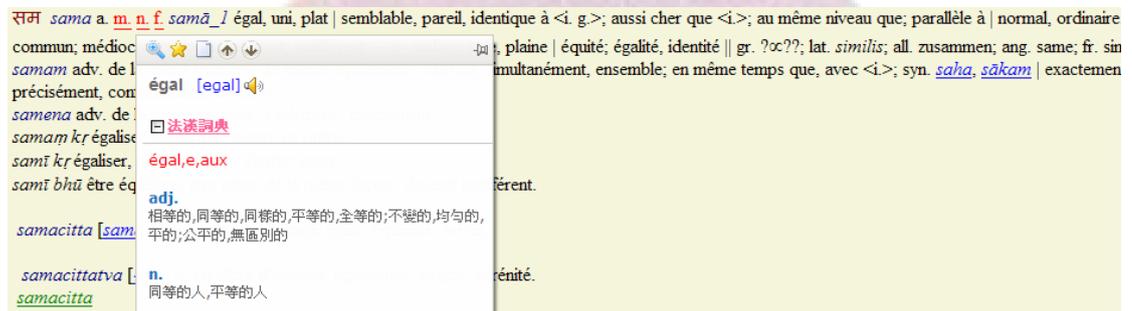
Declension table of abhī 2

Masculine	Singular	Dual	Plural
Nominative	abhīḥ	abhyā	abhyaḥ
Vocative	abhi	abhyā	abhyaḥ
Accusative	abhyam	abhyā	abhyaḥ
Instrumental	abhyā	abhibhyām	abhibhiḥ
Dative	abhye	abhibhyām	abhibhyaḥ
Ablative	abhyaḥ	abhibhyām	abhibhyaḥ
Genitive	abhyaḥ	abhyoḥ	abhinām
Locative	abhyi	abhyoḥ	abhiṣu

第四句 Samam bandham karomi

1.samam

是由 **sama** 詞類變化而來，還是取其業格(acc)，依此、用此平等地、均勻地成就…某業用。也有渴望地、堅定地完成某事。



The screenshot shows a dictionary entry for the Sanskrit word 'सम' (sama). It lists various grammatical forms and their meanings in French. Key entries include: 'sama' as an adjective meaning 'égal, uni, plat' (equal, uniform, flat); 'samam' as an adverb meaning 'précisément, conformément' (precisely, in conformity); 'samam kr' as a verb meaning 'égaliser' (to equalize); and 'samacitta' as a noun meaning 'samant' (uniformity). The entry also includes a small audio icon and a search bar.

samam 2 A1. %{-amate}, to ask eagerly, solicit, win over RV. ; to fix or settle firmly ib. ; to ally or connect one's self with .
-> 1. camam; 2. caman2

Declension table of *sama*

	Masculine	Singular	Dual	Plural
Nominative	samaḥ	samau	samāḥ	samāḥ
Vocative	sama	samau	samāḥ	samāḥ
Accusative	samam	samau	samān	samān
Instrumental	samena	samābhyām	samāḥ	samāḥ
Dative	samāya	samābhyām	samebhyaḥ	samebhyaḥ
Ablative	samāt	samābhyām	samebhyaḥ	samebhyaḥ
Genitive	samasya	samayoh	samānām	samānām
Locative	same	samayoh	sameṣu	sameṣu

2.bandham

是 bandha 網綁之義，引伸為結界，有把一定範圍，轉化成 bandham

業格(acc)，意為用此咒、依此咒、受此咒力、…堅定地成結界之業行。

बन्ध *bandha* [*bandh*] **m.** action de lier, ligature | lien, attache, chaîne, entrave; tendon | union, posture sexuelle, de gymnastique ou de yoga | lier : (沒有結果) lement au monde par la chaîne de no genre de composition de poé

katham bandhaḥ katham m
connaissance, par l'ignorance

bandhakavitva [*kavitva*] **n.**
bandha

बन्धक *bandhaka* [*bandha-*

bandhakatva [*-tva*] **n.** servi
yatra yatra karmatvam tatr

lier [lje] 

法漢詞典

v.t.
1. 綁，捆，縛：
lier de la paille en bottes 把稻草捆成束
lier avec une corde 用繩捆綁
lier les cordons de ses souliers 系鞋帶
être fou à lier [轉，夸]瘋到極點
lier les mains à (de) qn 縛住某人雙手；[轉]
使某人束手無策

Comment somme
gures).
y a servitude.

Declension table of *bandha*

	Masculine	Singular	Dual	Plural
Nominative		bandhaḥ	bandhau	bandhāḥ
Vocative		bandha	bandhau	bandhāḥ
Accusative		bandham	bandhau	bandhān
Instrumental		bandhena	bandhābhyām	bandhāiḥ
Dative		bandhāya	bandhābhyām	bandhebhyaḥ
Ablative		bandhāt	bandhābhyām	bandhebhyaḥ
Genitive		bandhasya	bandhayoḥ	bandhānām
Locative		bandhe	bandhayoḥ	bandheṣu

3.karomi

此段咒語中唯一的動詞變化，是屬於丁彥哆聲 (tiṅanta)。karomi 是 kr 動詞第 8 類第一人稱(first)、現在式(present)、單數(singular)變化，詳下表中有紅色框框者。故迦嚧彌 karomi 要翻譯成由我現在單一持咒地來完成…工作，主要當然是指結界諸工作。因迦嚧彌 karomi 意即由此咒語現在由我(第一人稱)持咒來完成、實現結界之法事。

कृ क्र_1 v. [5] pr. (kṛoti) pr. r. (kṛute) v. [8] pr. (karoti) pr. r. (kurute) imp. (kuru) fut. (kariṣyati) pft. (cakāra) pft. r. (cakre) aor. (akārṣīt) aor. (akṛta) cond. (akariṣyat) pp. (kṛta) ppr. (kurvat) ppr. ps. (kriyamāna) ppft. (cakṛvas) inf. (kartum) pfp. (kārya, karaṇīya, kartavya, kṛtya) abs. (kṛ kṛtya, kāram) pf. (adhi, anu 1, apa, ā, upa, tīras, vi, pari, puras, pra, prati, bahis, vi, sam) faire; accomplir | produire, créer, préparer, fabriquer | rei <acc.> tel à <acc.> — ps. (kriyate) être fait, être accompli, être créé — ca. (kārayati) pp. (kārita) faire faire (accomplir : 沒有結果) (cikīṣati) dés. r. (cikīṣate) pp. (cikīṣita) vouloir faire || lat. *creare*; fr. *créer*.
 mā kārṣh inj. ne fais pas.
 mā kṛthāḥ inj. ne fais pas.
 kālam kṛ mourir [«avoir accompli son temps»].
 daṇḍam kṛ infliger un châtement.
 manasā kṛ penser, considérer.
 vaśi kṛ soumettre à sa volonté.
 sakhyam kṛ lier amitié.
 padam kurute il fait un pas; il pose le pied.
 yatheccham kuru fais comme il te plaît.

कृ क्र_2 aor. (akārīt) int. (cakṛti) mentionner, louer, célébrer.

कृच्छ्र कृच्छ्र [vn. kṛcchra] v. [10] pr. r. (kṛcchrāyate) éprouver des difficultés.

कृच्छ्र कृच्छ्रा [kṛ] a. m. n. difficile, fâcheux, dangereux; mauvais (maladie) — n. difficulté, besoin, danger.
 kṛcchrena var. kṛcchrāt adv. avec difficulté

accomplir [akōplir][sakōplir]

法漢詞典

vt.
 完成,實現

n.
 保持(經營,扣留,遵守,拿著)

S[∞]
 完成,實現

v.t.
 1.完成,實現:
 accomplir une tâche avant terme 提前完
 一項任務
 accomplir des exploits immortels pour la
 cause de la libération de l'humanité 為
 了解放事業立下不朽的功勳。

Conjugation tables of kr_1

Primary Conjugation

Present

Active	Singular	Dual	Plural	Middle	Singular	Dual	Plural	Passive	Singular
First	karomi	kurvaḥ	kurmaḥ	First	kurve	kurvahe	kurmahe	First	kriye
Second	karosi	kuruthaḥ	kurutha	Second	kuruse	kurvāthe	kurudhve	Second	kriyase
Third	karoti	kurutaḥ	kurvanti	Third	kurute	kurvāte	kurvate	Third	kriyate

第四句 **samam bandhaṃ karomi** 要翻譯成”依此、用此楞嚴咒平等地、堅定力作結界之舉，由我現在所作持咒事，來實現結界之法事。

四、整段用八轉聲理念翻譯

**sitātapatram mahā vajroṣṇīṣāṃ mahā pratyāṅgiram yāvat dvādaśa
 yojanābhyāṃ tareṇa samaṃ bandhaṃ karomi**

「依此大白傘蓋、依此大金剛勝尊佛頂，也依此足得信賴的大聖人釋迦牟尼佛，依上述諸佛德來作結界之法事。讓我利用此楞嚴咒穿越過本處周匝十二由旬範圍內外，由我所作法事來實現、完成結界之法事，使無益之眾生禁縛莫入。」

(待續)

