

# 梵文第九十課

## SANSKRIT LESSON #90

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तस्य च शारिपुत्र तथागतस्य दश कल्पा  
अनुत्तरं सम्यक्संबोधिम् अभिसंबुद्धस्य ॥ इ ॥

*tasya ca śāriputra tathāgatasya daśa kalpā  
anuttaram samyakṣambodhim-abhisambuddhasya //8//*

And Śāriputra, that Thus Come One accomplished  
Unsurpassed, Proper, Equal, Right Enlightenment ten kalpas ago.

舍利弗，阿彌陀佛成佛以來，於今十劫。

釋迦牟尼佛仍在為舍利弗講述阿彌陀佛的無量壽。現在，他又說了: *ca*「並且」 *śāriputra*「舍利弗」 *tasya*「於中」 *tathāgatasya*「如來」 *abhisambuddhasya*「經達到」 *anuttaram*「至高無上的」 *samyak-*「正等」 *ṣambodhim*「正覺」(於今) *daśa*「十個」 *kalpā(h)*「劫/無限長的時間」。

這結構在英文顯得很特殊。這一句之文法上的主題是 *kalpā(h)*「劫」(主格、複數、陽性)由 *daśa*「十個」修飾。裡頭沒有限定動詞，反而用上了屬格(陽性、單數)，如 *tasya tathāgatasya* 和 *abhisambuddhasya* 它們的字尾都是以 *-sya* 表示為屬格。語幹 *abhisambuddha-*

Śākyamuni Buddha has been telling his disciple Śāriputra about the measureless life span of Amita Buddha. Now he says: *ca and śāriputra Śāriputra, tasya of that tathāgatasya Thus Come One abhisambuddhasya having accomplished anuttaram unsurpassed, samyak- proper, equal ṣambodhim right enlightenment* (there are) *daśa ten kalpā(h) kalpas/aeons.*

The construction sounds unusual in English. The grammatical subject of the sentence is *kalpā(h) kalpas*, nominative plural masculine, modified by *daśa ten*. No finite verb is expressed. Instead, the genitive case is used (masculine singular),

照字面翻，意為“究竟全然地開悟”，來自字根  $\sqrt{budh}$  「覺悟」，上加兩字首 *abhi-* 和 *sam-*，並加上完成式及物、反身／被動語態分詞 *-ta* 為字尾。在 *budh + ta* 方面，*t* 同化為 *d*，送氣音 (*h*) 換到末尾，於是有了 *buddha-* 「開悟的」這個分詞，它帶著一個對格（陰性、單數，因 *bodhi* 是陰性名詞），是 *sambodhim* 「正覺」— 其被最高級形式的形容詞 *anuttaram*（對格、單數、陰性）所修飾。

若按字面直譯，這段文字讀來應是這樣，「而且，舍利弗，於中如來究竟全然地開悟，達到至高無上的正等正覺：十劫」，亦即「彼佛成佛以來，於今十劫」— 意指此事自發生迄今，有這樣久的時間了— 真是好長好長啊！

indicated by the ending *-sya* on *tasya*, *tathāgatasya*, and *abhisambuddhasya*. The stem *abhisambuddha-* means literally **fully and rightly awakened**, from root  $\sqrt{budh}$  **wake up** plus the two prefixes *abhi-* and *sam-*, and the perfect middle/passive participle suffix *-ta*. In *budh + ta*, *t* assimilates to *d*, and the aspiration (*h*) shifts to the end, giving *buddha-awakened*. That participle takes an internal accusative (feminine singular because *bodhi* is a feminine noun) *sambodhim* **right enlightenment**, modified by the superlative adjective (accusative singular feminine) *anuttaram*.

Literally the phrase reads, **And Śāriputra, of that Thus Come One fully and rightly awakened to unsurpassed, proper, equal, right awakening: ten kalpas.** That is equivalent to, **that Thus come One awakened to unsurpassed, proper equal, right enlightenment has ten kalpas** —which just means it has been that long since it happened—quite a long time!



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「辯才無礙勝議強」：若遇到好辯的人，他們也辯才無礙。般帝，就是「辯才無礙，具大智慧」。有了根本智，所以他得到辯才無礙；他和人辯論，一定每一次都是勝利的，沒有輸的時候。為什麼呢？就因為他得到根本的智慧了，認識根本的道理了。

這句咒大概的意思就是這樣子。

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**When eloquence is unhindered, we express exalted meanings.** Sometimes we will run into people who are interested in debate and also have unobstructed eloquence. *Bwo di* means unhindered eloquence and with great wisdom. When we have our fundamental wisdom, we will gain unhindered eloquence. This person will surely win the debate every single time and never lose. Why? He has attained his fundamental wisdom and truly understands the basic principle.

This is the general meaning of the line.