



梵文第六十九課

SANSKRIT LESSON #69

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

त एकेन पुरोभक्तेन कोटिशतसहस्रं बुद्धानां
वन्दन्त्यन्याँल्लोकधातुंगत्वा ।

*Ta ekena purobhaktena koṭīśatasahasraṃ buddhānāṃ
vandantyanāṃllokadhātūngatvā*

於朝食頃，禮拜他方十萬億佛

.... they, in the time of a single breakfast, worship a hundred thousand koṭis of Buddhas, having gone to other world-systems.

上一期提到在極樂世界的眾生，這一期就說 *te*¹ 「他們」 *ekena purobhaktena* 「在一頓」 (*eka* 「一」) 早餐 *purobhakta*² 的時間，「禮拜」 *vandanti*³ *koṭīśatasahasraṃ*^{4,5} 「一百」 *śata* («一千」 *sahasra*) 「千萬、俱胝」 *koṭi* (*koṭi*) *buddhānāṃ*⁶ 「佛」 *gatvā*⁷ 「去、行」 *anyān*⁸ 「他、他方」 *lokadhātūn*⁹ 「世界」。注意梵文和英文不同點是梵文把動詞放在一句的最後，極樂世界的眾生用他們的神通，在短短的一餐飯時間（也許半小時）就能夠到其他世界去禮拜這麼多佛。

1. 尾音 *-e* 在 *ekena* 的首字 *e-* 之前改成 *-a*，*te* 是代名詞的語尾變化中的主格、複數、陽性代名詞。
2. 二個字都是助格、單數、中性。
3. 是字根 *√vand-* 「禮拜、讚歎」的第三人稱，複數，現在式主動語態陳述語氣。
4. *koṭi* 是陰性名詞，代表 100 個 *lakṣa lakh*，一個 *lakh* 是等於十萬億，所以一個 *koṭi* 是一千萬。

The previous lesson discussed the living beings who are born in the Land of Happiness. This lesson says *te* **they**¹ *ekena purobhaktena* **in (the time of) a single (eka one) breakfast (purobhakta²) vandanti worship**³ *koṭīśatasahasraṃ a hundred (śata) thousand (sahasra) koṭi's (koṭi)*^{4,5} *buddhānāṃ of Buddhas*⁶, *gatvā having gone to*⁷ *anyān other*⁸ *lokadhātūn world-systems*⁹. Note how Sanskrit differs from English in tending to put verbs at the end of their phrases. Using their spiritual penetrations, the residents of the Land of Happiness, in the short period of time it takes to eat a meal—perhaps half an hour—are able to go to other world systems and worship that many Buddhas.

1. The final *-e* of *te* becomes *-a* before the following *e-* of *ekena*. *Te* is nominative plural masculine of the pronominal declension.
2. Both words are instrumental singular neuter.
3. 3rd person plural, present active indicative from root *√vand-* **greet/worship/praise**.
4. *koṭi* is a feminine noun representing 100 *lakṣa lakh*. One lakh is 100,000, so one *koṭi* is 10,000,000.



5. 這個複合字是受格、單數、陰性，為 *vandanti* 的直接受詞。
 6. 是屬格、複數、陽性。
 7. 字根 \sqrt{gam} -「去」的動名詞加受格。
 8. 尾音變化 a) *vandanti* 尾音在 *anyān* 之前改成 *y*。b) 而 *anyān* 尾音 *-n* 在 *l* 之前改成 *ml* 兩者都是變化有規則的。*anyān* 是受格多數，陽性配合 *lokadhātūn*。
 9. 受格（是動詞的直接受詞）多數，陽性。
5. The compound is accusative singular neuter, direct object of *vandanti*.
 6. Genitive plural masculine.
 7. Gerund from root \sqrt{gam} -go (to) + accusative.
 8. Note the sound changes: a) The final *-i* of *vandanti* became *-y* before the *a-* of *anyān*, b) The final *-n* of *anyān* became *-ml* before the following *l*. Both are regular. *Anyān* is accusative plural masculine modifying *lokadhātūn*.
 9. Accusative (direct object of motion) plural masculine.



（上接第 13 頁）

「以偈寄王曙侍郎」，寫一首偈頌給當時一個侍郎，是一個很大的官，寄給他；「其略曰」，大略是這麼說的：「吾年八十五」，我已經活到八十五歲，「修因至如此」，我修的因就這樣子，「問我歸何處」，你要問我到什麼地方去，「頂相終難睹」，在這無見頂相誰也看不見的地方。我到什麼地方去？我到那個沒有罣礙的地方去。

「停筆而化」，把筆停住了，就這麼圓寂了，「塔於本山」。

☞ 待續

(Continued from page 13)

the Master sent a verse to the minister Wang Shu, who was a great official at that time, the contents of which read: In my eighty-five years, the causes I have cultivated have brought me to this point. I have lived for eighty-five years, and the causes I have cultivated are just like this. You ask me where I'm about to return to. The appearance of the summit is not easily visible. If you ask me where I am heading for, I am going to a place where the summit is not easy to see. Nobody can see it; I am going to the place of no-attachment.

At that point, his brush stopped, and he passed into the stillness. His stupa was erected on that mountain. Then he stopped writing with his brush, and passed into quiescence. His stupa was built near Dayang Monastery.

☞ To be continued