



梵文第五十二課

SANSKRIT LESSON #52

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पुनरपरं शरिपुत्र सुखावती लोकधातुः
सप्तभिर्वेदिकाभिः सप्तभिस् तालपङ्क्तिभिः
किङ्किणीजालैश्च समलङ्कृता

*punaraparam śāriputra sukhāvatī lokadhātuḥ
saptabhirvedikābhiḥ saptabhis tālapaṅktibhiḥ
kiṅkiṇījālaiśca samalaṅkṛtā*

又舍利弗，極樂國土七重欄盾，七重羅網，
七重行樹。

釋迦牟尼佛繼續描述極樂世界，punar 是副詞意為「又」，而 aparam 另一個副詞意思是「其次」這兩個合起來成為又「復次」的意思，佛弟子舍利弗 Śāriputra 一樣的又是呼格，sukhāvatī 「快樂的」lokadhātuḥ 「國土／世界」這兩個都是主格單數陰性，是不顯示，動詞 asti 「是／有」的主詞，而修飾主詞的是 samalaṅkṛtā 「莊嚴」被動完成分詞，主格單數陰性，其字的基本來源是字根 √kr- 「做、造」。

以下三句是描述莊嚴極樂世界項目，其結構極相似都是助格多數。

saptabhir vedikābhiḥ

saptabhis tālapaṅktibhiḥ

kiṅkiṇījālaiś ca 是附尾字，「和」的意思。

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Moreover, Śāriputra, the world of Happiness is adorned with seven latticed railings, seven rows of *tāla* trees, and nets of little bells.

Śākyamuni Buddha, to continue the description of the Land of Happiness, uses *punar*, an adverb meaning **again**, and *aparam*, another adverb meaning **posterior** and so **further**. The two together amount to **moreover**. The Buddha's disciple *Śāriputra* is again addressed in the vocative case. *Sukhāvatī* of Happiness and *lokadhātuḥ* world are both nominative singular feminine, subject of an inexpressed verb *asti* is, and modified by the perfect passive participle, nominative singular feminine, *samalaṅkṛtā* adorned, which is based on the root √kr- do/make.

Note the similarity of structure in the three phrases in the instrumental plural which describe the items with which the world of Happiness is adorned:

saptabhir vedikābhiḥ

saptabhis tālapaṅktibhiḥ

kiṅkiṇījālaiś (ca, an enclitic, means and).

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