

# 梵文第五十五課

## SANSKRIT LESSON #55

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एवँरुपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः  
समलंकृतं तद्बुद्धक्षेत्रम् ॥३॥

*evamrūpaiḥ Śāriputra buddhakṣetraguṇavyūhaiḥ  
samalaṅkṛtaṃ tadbuddhakṣetram ॥3॥*

舍利弗，極樂國土成就如是功德莊嚴

阿彌陀經 *Amitābha Sūtra* 經文裏才敘述過阿彌陀佛極樂世界的情景，「有七重欄楯，七重行樹，七重羅網，皆是四寶周匝圍繞，」其七重行樹，排列整齊，由任何一個角度來看，都是七行並列，是非常莊嚴和美感的安排，所以總括以上，經文又說：「舍利弗 Śāriputra，極樂國土成就如是功德莊嚴。」

「如是」*evamrūpaiḥ* 是形容詞，由不變化詞「如此」*evam* 和中性名詞「形相」*rūpa*，這是個所有形容詞的複合字，直譯是「有如此形相的」，等於「如是」(*evam*)。要注意其 *m* 在 *rūpa* 的 *r* 之前改成 *m*。在任何非唇音的字或半子音，都是如此。*evamrūpaiḥ* 是助格、複數、陽性，修飾 *buddhakṣetraguṇavyūhaiḥ*，這當然也是助格、複數、陽性。舍利弗 Śāriputra，是呼格、單數、感歎詞，只是釋迦牟尼佛 Śākyamuni Buddha 稱呼他的弟子，並非敘述的一部份。

國土功德莊嚴 *buddhakṣetraguṇavyūha*，是從

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*evamrūpaiḥ Śāriputra buddhakṣetraguṇavyūhaiḥ  
samalaṅkṛtaṃ tadbuddhakṣetram ॥3॥*

With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

The text of the *Amitābha Sūtra* has just described the World of Happiness (Sukhāvātī), the Land of Uitimate Bliss of the Buddha Amitābha, as “adorned with seven latticed railings, seven rows of *tala* trees, and nets of little bells, everywhere surrounded, splendid, beautiful, of the four jewels, that is, of gold, silver, lapis lazuli and crystal.” The seven rows of trees are so arranged that when looked at from any angle or direction there are seven rows, a very ornamental and aesthetically pleasing arrangement. Then, in the summary refrain above, the sūtra reads: **With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.**

*Evamrūpa* **such** is an adjective composed of the indeclinable *evam* **thus/so** and the neuter noun *rūpa* **form**. It is a possessive adjective compound meaning literally **possessing a form** (*rūpa*) **that is thus** (*evam*), which amounts to **such**. Note the regular change of *m* to *m̐* (*anusvara*) before the *r* of *rūpa*, as before any non-labial consonant or semi-consonant. *Evamrūpaiḥ* is instrumental plural masculine, modifying *buddhakṣetraguṇavyūhaiḥ* which, of course, is also instrumental plural masculine. Śāriputra



屬關係的名詞複合字的複句。陽性名詞「佛」*Buddha*，是被動完成分詞的實質用法，直譯是「覺」，由字根「醒悟」√*budh-*而來。*Kṣetra*是中性的名詞，意為「土地／國」，由字根√*kṣi-*「居住／停留／住」（尤指安靜的）而來。

*Guṇa* 是陽性名詞，意為「好的質、德行、優良。」要注意在這裏，以及大多數的情形下，在複合字裏只有最後的字，才會因數量或格而有變化的詞形。所以不管 *buddha*，*kṣetra* 和 *guṇa* 是單數或複數，必須由文章的前後關係而決定，或者成不定詞。和複合形容詞正相反，如 *evamrūpa* 其數目、性別和格式依其修飾的名詞。而複合名詞，如 *buddhakṣetraguṇavyūha*，則照其最後一個字（在這裏 *vyūha*）的數目、性別和格而定。

*Vyūha* 是由其字根√*ūh-*「推／搬」而來。再加上字首 *vi-*（在字母之前，*vy-*）本來 *dvi-* 字是「二」的意思，於是加上了分開的意義在內。由直譯是「推開」，*vy* 加上 *ūh-* 的意思延伸為「分割」和「散佈」，排列整齊的，也即是佈置、排列。通常 *Vyūha* 翻成中文是裝飾及淨化。一般用於莊嚴和淨化佛國土 *buddhakṣetras*。

嚴飾 *samalamkṛta* 中的 *-ta* 是被動完成分詞的字尾。其字根是√*kr-* 做、製，被加上字首 *sam-* 共同，和 *alam* 充分（*m* 在 *k* 之前成爲 *m̐*）。*Sam-* 延伸為有完成或圓滿的概念，而 *alam* 則強調之。總而言之，*sam-alam-kr-* 翻成中文的意思是高度裝飾、淨化、莊嚴。

*Samalamkṛtam* 是中性、單數、主格，修飾名詞佛國土 *buddhakṣetram*，即這項陳述中的主詞。動詞 *asti* 是，被省略了，在梵文中一般是如此。*Tad* 是指示形容詞，這／那，是主格、單數、中性，修飾佛國土 *buddhakṣetram*。這個指示詞在代名詞或形容詞是同樣的形式 - 不總是有區別。並且彼佛國土 *tadbuddhakṣetram* 在梵文書寫體 Devanagari 中是寫成一個字。*Tad* 這／那有時被當作複合詞的一部份，而不是各別的字。此佛國土即是安樂土，阿彌陀佛的極樂世界。

is simply a vocative singular interjection addressed by Śākyamuni Buddha to his disciple, not part of the description.

*Buddhakṣetraguṇavyūha* is a complex compound of nouns in dependent relationship: **array of qualities of a land of a Buddha**. The masculine noun *Buddha* is a substantive use of the perfect passive participle that means literally **awakened**, from the root √*budh-* **wake up**. *Kṣetra* is a neuter noun meaning **land/soil/field** from the root, √*kṣi-* **abide/remain/dwell** (especially quietly). *Guṇa* is a masculine noun meaning (**good**) **quality, virtue, excellence**. Note that here, as in most cases, only the final member of a compound is inflected for number of case, and so whether *buddha*, *kṣetra* and *guṇa* are singular or plural must be determined by context or left indefinite. As opposed to an adjectival compound like *evamrūpa* which takes the number, gender and case of the noun it modifies, a noun compound like *buddhakṣetraguṇavyūha* regularly has the number, case and gender of the final word of the compound, here *vyūha* **array**.

*Vyūha* is formed from the root √*ūh-* **push/move** to which is added the prefix *vi-* (*vy-* before a vowel), originally the word *dvi-* **two**, hence adding the idea of division. From the notion of **pushing apart**, the literal meaning of *vy + ūh-* is extended to mean **dividing up** and **distributing** in an orderly way, and so **arrangement/array**. *Vyūha* was often translated into Chinese as **adornment and purification**, and is regularly used of the adornment and purification of *Buddhakṣetras*, *Buddhalands*.

In *samalamkṛta*, *-ta* is the perfect passive participle suffix, whose root is, √*kr-* **do/make**, to which are prefixed *sam-* **together** and *alam* **enough** (*m* becomes *m̐* before *k*). *Sam-* by extension gives the idea of completion or perfection, which *alam* intensifies. Altogether *sam-alam-kr-* means **decorate highly/embellish/adorn**. *Samalamkṛtam* is neuter singular, nominative, modifying the noun *buddhakṣetram*, which is the subject of the statement. The verb *asti* is omitted, as regularly in Sanskrit. *Tad* is the demonstrative adjective **this/that**, nominative singular neuter modifying *buddhakṣetram*. The demonstrative has the same forms whether used as pronoun or adjective—which is not always distinguished. Also, *tadbuddhakṣetram* is written as one word in the Devanagari script, and the demonstrative *tad* is sometimes considered to be part of the compound instead of a separate word. “This *Buddhaland*” is *Sukhāvātī*, the Land of Ultimate Bliss of the Buddha Amitābha.

