



梵文第五十九課

SANSKRIT LESSON #59

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समतीर्थकाः काकपेयाः सुवर्णवालुकासंस्तुताः ।

samatīrthakāḥ kākapeyāḥ suvarṇavālukāsamstṛtāḥ

...up to the edges, level with the brim, spread over with golden sand.

充滿其中池底純以金沙布地。

極樂世界的蓮花池在上期描述為「八功德水，充滿其中」這些池現在又被描述為 *samatīrthakāḥ* 「到邊」。形容詞 *sama* 是「和……同，在……水平上，到……」的意思，而中性名詞 *tīrtha* 是池或河邊的浴階，最終是代表池或河的岸邊。所以 *sama* 和 *tīrtha* 成了一個所有形容詞複合字，字幹為 *samatīrtha*，在經文是主格、複數、陰性和前文 *puṣkarīṇyaḥ* 配合。

Kākapeyāḥ 是「滿，與邊齊平」的意思，直譯是「烏鴉可飲到」也是另一個配合 *puṣkarīṇyaḥ* 「蓮花池」的主格、複數、陰性複合形容詞，陽性名詞 *kāka* 是「烏鴉」的意思，而 *peya-* 「可飲到」是字根 $\sqrt{pā}$ - 「飲」的動詞狀的形容詞。

Suvarṇavālukāsamstṛtāḥ 「金沙布地」是另一個配合 *puṣkarīṇyaḥ* 的主格、複數、陰性複合形容詞。形容詞 *suvarṇa* 是「黃金色」的意思，直譯是「妙色」。陰性名詞 *vālukā* 是「沙」的意思（單數

The *puṣkarīṇyaḥ* **lotus pools** in the World of Happiness of the Buddha Amitābha were described (c.f. issue #403) as being **filled with water endowed with eight qualities**. Those pools are now described as having that water *samatīrthakāḥ* **up to the edges**. The adjective *sama* means **the same as/on a level with/up to**, and the neuter noun *tīrtha* means a bathing ghat, and eventually stood for the edge or bank of a body of water like a river or a pool. Together *sama* and *tīrtha* form the possessive adjective compound whose stem is *samatīrtha* and which occurs in our text in the nominative plural feminine agreeing with *puṣkarīṇyaḥ*

Kākapeyāḥ **level with the brim** literally means **crow-drinkable**, and is another compound adjective nominative plural feminine agreeing with *puṣkarīṇyaḥ*, the lotus pools. The masculine noun *kāka* means **crow**, while *peya-* **drinkable** is the gerundive of the root $\sqrt{pā}$ - **drink**.

Suvarṇavālukāsamstṛtāḥ **spread over with golden sand** is a further compound adjective, nominative plural feminine agreeing with *puṣkarīṇyaḥ*. By itself the adjective *suvarṇa* means **golden**, literally **well-hued** (*su-varṇa*). The feminine noun *vālukā* means **sand** (singular and plural). *Samstṛtāḥ* **spread over with**,



和複數) 性名詞，由字根 \sqrt{str} -*Samstrtāḥ* 布地，語幹 *samstrta-* 是被動完成性分詞，由字根 \sqrt{str} - 撒、播、布，加上前綴 *sam-* 而來。即前文八功德水充滿其中，池底純以金沙布地。池中的水細軟異常。看似有水，伸手觸摸時，卻似無水似的。它予人是水的感覺，卻又不可把捉。看它似乎不在那裏，但它又確實在那裏。池水亦非常芳香，人一旦入了水中，就不會再想要出來。人一旦入了池裏，業障就會消除。沒有業障則沒有煩惱，這就像鋪上一層金沙。

* 蓮花池及池水八德在佛說阿彌陀經淺釋 191 至 196 頁有詳盡的說明。宣公上人講述，佛經翻譯委員會，中美佛教協會，三藩市，1974。

whose stem form is *samstrta-*, is the perfect passive participle of the root \sqrt{str} - **spread/strew/cover** with the prefix *sam-*. That is, the waters endowed with the eight qualities described before* fill the lotus pools up to the edges and level with the brim, while the bottom of each pool is spread over with golden sand.

The water in the pools is very subtle and soft. It looks like water, but when you reach out to touch it, it's as if there were nothing there. It has the feel of water, but you cannot get hold of it. It's as if it were not there, but nonetheless it is there. The water is also very fragrant, and once you get in it, you never want to come out. Once you enter the pools, your karmic obstacles dissolve. With no karmic obstacles there are no afflictions, and this is like a covering of golden sand.

* The lotus pools and the water's eight qualities are described in full in *A General Explanation of The Buddha Speaks of Amitābha Sutra* by Tripiṭaka Master Hua, Buddhist Text Translation Society, the Sino-American Buddhist Association, San Francisco, 1974, pp. 115-121.

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各位，我講的或有不合理之處，你們若有特別的見解，或特別的講法，可以提出來討論。並不是我所講的就完全是正確的，我這不過是掛一漏萬，說一少分。你們誰若有高深的見地，可提出來和大家做參考。

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Everyone, if there is something that does not make sense in my talk, or if you have a special understanding or interpretation, you may bring it up for discussion. It's not the case that my explanation is absolutely correct. I'm only giving a brief explanation that leaves a lot out. Whoever has a profound understanding may share it with everyone.

