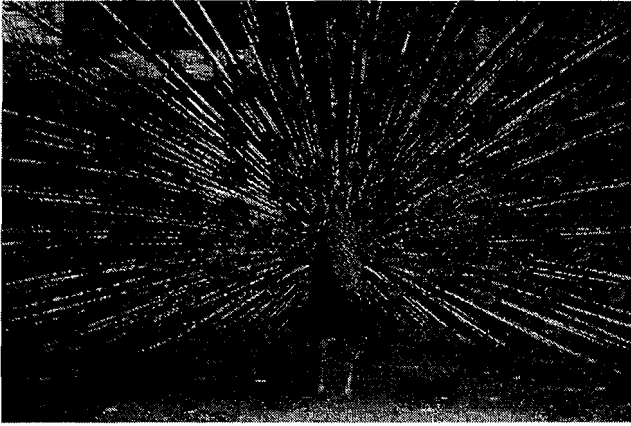


梵文第八十課

SANSKRIT LESSON #80

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釋迦牟尼佛在描述了極樂世界的 *hamsāḥ* 「雁」，*krauñcāḥ* 「鴻鵠」和 *mayūrāḥ* 「孔雀」如何出和雅音，宣流佛法之後，就問舍利弗是否他視此鳥為 *tiryagyonigatāḥ* 「業報所生」。在舍利弗準備回答之前，佛陀又說了：*na punar-evaṃ draṣṭavyaṃ*，「不可作如是觀」。接著佛陀又問：*tatkasmāddhetoḥ*，「何以故？」

Tat 為主格、中性、單數的指示代名詞「這個／那個」。在梵文的書寫體系中，雖然後面的 *-t* 被改成發音的 *kasmād* 後，再加在 *hetoḥ* 起首的 *h-* 之前。至於 *hetoḥ* 起首的 *h-* 也受到影響而變成了 *dh-*。而且，為了書寫省事，在經文中這兩個字是合起來寫的。

Hetoḥ 是陽性名詞 *hetu* 「因／原因」的奪格、單數。此處，這個奪格表示原因或發端，所以 *kasmād-d-hetoḥ* 意為「所以者何？何故。」照字面翻譯，*tad kasmād-d-hetoḥ* 是在問「這是什麼道理？」，亦即，為何我們不應把極樂世界的眾鳥視為墮落到三惡道中之畜生道的眾生？

तत्कस्माद्धेतोः । *tatkasmāddhetoḥ/*
Why is that? 所以者何？

After describing how the *hamsāḥ* geese, *krauñcāḥ* curlews, and *mayūrāḥ* peacocks chant the Buddhadharmā in Sukhāvati, Śākyamuni Buddha asked his disciple Śāriputra if he thought the birds were *tiryagyonigatāḥ*, born as animals because of karmic retribution. Before Śāriputra could answer, the Buddha said: *na punar-evaṃ draṣṭavyaṃ*, “It shouldn’t be seen that way.” Now the Buddha asks: *tatkasmāddhetoḥ*, **Why is that?**

Tat is the nominative neuter singular of the demonstrative pronoun “this/that.” In the Sanskrit writing system, the final *-t* is joined to the initial *k-* of *kasmād*, but they are separate words.

Kasmāt is the ablative singular masculine of the interrogative pronoun **who/what?** Here it is written *kasmād*, final unvoiced *-t* changing to voiced *-d* before the initial *h-* of *hetoḥ*. The initial *h-* of *hetoḥ* is in turn influenced to become *dh-*, and for economy in writing, the two words are also joined in the script.

Hetoḥ is the ablative singular of the masculine noun *hetu* **cause/reason**. The ablative case here expresses cause or origin, and so *kasmād-d-hetoḥ* means **for what reason?** and *tad kasmād-d-hetoḥ* literally asks, “This for what reason?” That is, why shouldn’t we consider the birds in the Land of Happiness beings that have fallen into the destiny of animals, one of the three evil destinies?