

梵文第八十一課

SANSKRIT LESSON #81

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नामापि शारिपुत्र तत्र बुद्धक्षेत्रे निरयाणं नास्ति तिर्यग्योनीनां
यमलोकस्य नास्ति ।

*nāmāpi śāriputra tatra buddhakṣetre nirayāṇaṃ nāsti tiryagyonīnāṃ
yamalokasya nāsti /*

Śāriputra, in that Buddhaland there is not even the name of hells, nor is there of animals or of Yama's world.

彼佛國土，無三惡道。舍利弗，其佛國土，尚無惡道之名，
何況有實。

之前佛陀已經問過他的弟子舍利弗，何以不應把極樂世界的眾鳥視為罪報所生。現在，佛陀又自問自答地說道 *tatra* 「在那個」 *buddhakṣetre* 「佛土、佛國」 *nāsti* 「有」 (*asti* 為第三人稱、單數、現在式、主動語態、直敘法、來自字根 *√as-* 「有」) 「非」 (*na* 為否定不變詞) - 注意 *api* 「甚至」 (用作加強語氣節不變詞) 為 *nāsti* 組合而成。 *nāma* 「這一名稱、名」 (主格、中性名詞 *nāman* 的單數形) - 注意 *nāmāpi* 為 *nāma + api* 合成 - *nirayāṇaṃ* 地獄道的 (屬格、陽性名詞 *niraya* 「地獄道」的複數形)。

留意梵文中主詞的位置。此處的主詞 *nāma* 放在句首，而限定動詞 (此處為 *asti*) 則

The Buddha has just asked his disciple Śāriputra why he shouldn't consider the birds in Sukhāvātī beings who have fallen to be animals. Now the Buddha begins to answer his own question, saying, *tatra in that buddhakṣetre Buddhaland nāsti there is* (*asti*, third person singular present active indicative from root *√as- be*) **not** (*na* negative particle)—note that *na + asti* combine to make *nāsti—api even* (emphatic particle) *nāma the name* (nominative singular of the neuter noun *nāman*)—note that *nāma + api* combine to make *nāmāpi—nirayāṇaṃ of the hells* (genitive plural of the masculine noun *niraya hell*).

Notice how Sanskrit places the main word, here the subject *nāma*, first in the sentence, and tends to put the finite verb, here *asti*, at the end. Not even the name of the hells or hell beings exists in the Land



置于句末。在阿彌陀佛的極樂國土，尚無地獄道之名，何況有實。*nĀsti*「也沒有」（意涵「名字」在此）*tiryagyonġnĀx*「畜牲道的、傍生」（意涵「或者」在此省略）*yamalokasya*「鬼道的、冥界、琰魔界」。梵字 *nĀma*「名字」有三個從屬屬格：① *nirayĀŪĀx*「地獄道的」；② *tiryagyonġnĀx*「畜生道的」（屬格，為複合名詞 *tiryagyonġ* 的複數形，若照字面義，*tiryāñc*「橫走、斜、歪／畜牲-」*yonġ*「子宮／出生之處」）；③ *yamalokasya*「鬼道的」（屬格、單數、複合字，為 *yama*「閻羅王」，+ *loka*「世界」、視界、世間）

在極樂國土——不要說真有三惡道了——即連三惡道（地獄、畜牲、餓鬼）的名稱都不曾聽聞的。

of Happiness of AmitĀbha Buddha, *nĀsti* nor is there (understood the name) *tiryagyonġnĀx* of animals (understood or) *yamalokasya* (of) ghosts. The Sanskrit word *nĀma* name has three dependent genitives: 1) *nirayĀŪĀx* of the hells; 2) *tiryagyonġnĀx* of animals (genitive plural of the compound noun *tiryagyonġ*, literally *tiryāñc* going horizontally/an animal, *yonġ* womb/place of birth); and 3) *yamalokasya* of Yama's world (genitive singular of the compound noun from *yama* Yama, King of the ghosts + *loka* world).

In the Land of Happiness, there aren't even words to name the three evil paths, those of hell-beings, animals or ghosts.



世界為什麼有戰爭？

就是因為我們心裏天天都在那兒戰爭，天天都在那兒和自己過不去，這真是一個很矛盾的行為。心裏的嫉妒障礙、恨怨惱怒煩都消除了，這就是心裏的原子彈、核子彈都消滅了。因此每一個人都要知道世界的大戰爭，就由我們心裏的小戰爭引起的。

所以我們必須先把自己的小戰爭平息了，大的戰爭才會沒有。

Why are there wars in the world?

It is because very day we are at war in our hearts. We cannot get along with ourselves. This really is contradictory behavior. If the jealousy, obstruction, hatred, and anger in our hearts cease, it is like an atom bomb or nuclear bomb disappearing.

Therefore, everyone should know that all the big wars in the world start from the small wars within our hearts. We have to stop our own small wars, and then the big wars will cease to be.

—— 宣公上人語錄 Venerable Master Hua

