梵文第七十八課

SANSKRIT LESSON #78

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तत्किँ मन्यसे शारिपुत्र
तिर्यग्योनिगतास्ते सत्त्वा: ।

tat-kiṃ manyase śāriputra tiryagyonigatās-te sattvāḥ /

What do you think, Śāriputra? Are these beings that have fallen to animal birth?"

舍利弗，於意云何？這些眾生已經墮落到畜生趣否？

釋迦牟尼佛在告訴了舍利弗，關於極樂世界的眾鳥宣說法音的事之後，現在佛就問他一個問題：*tat-kiṃ*「什麼」（照字面來說，*tat*是彼、彼等，*kiṃ* 是「何者、如何、何故」，兩者都是直接受格、單數、中性的代名詞。前者爲指示詞，後者是疑問詞。）是動詞 *manyase* 的直接受詞。*manyase*「你認爲呢？」（第二人稱、單數、現在式、直敍式、反身的、來自字根 √*man*-「思惟」），*śāriputra*「舍利弗」（呼格、單數、陽性的專有代名詞）與 *sattvāḥ*「生物、有情、眾生、生命」有一致性（人稱、性數、格等），*tiryagyonigatās*「（那些生物、有情、眾生、生命）已經墮落（字面義爲「去到」）到畜生趣」（主格、多數、陽性、完成式，來自字根 √*gam*-「行、去」），其與前面 *te sattvāḥ* 也是一致的（人稱、性、數、格等）。

梵文並不需要一個定動詞，像是 *santi*「（他們）是」，因爲過去分詞本身即具動詞的效力。當佛陀問道：「你認爲這些淪爲畜生趣的鳥，是它們的業報有以致此的嗎？」你以爲呢？

Śākyamuni Buddha has just told his disciple Śāriputra about the birds that speak Dharma in the Land of Happiness, and now he asks him a question: *tat-kiṃ* **what** (literally *tat* **that** *kiṃ* **what**, both accusative singular neuter pronouns, the first demonstrative, the second interrogative), direct objects of the verb *manyase* **do you think** (second person singular, present indicative middle from root √*man*- **think**), *śāriputra* **Śāriputra** (vocative singular masculine; a proper noun)? **Are** (understood) *te* **these** (nominative plural masculine of the demonstrative pronoun), agreeing with *sattvāḥ* **beings** *tiryagyonigatās* **(that) have fallen**—literally '**gone**'—**to animal birth**"—the nominative plural masculine perfect participle from root √*gam*- **go**, agreeing with *te sattvāḥ*.

Sanskrit does not require a finite verb such as *santi* **(they) are**, and the past participle itself has a verbal force. The Buddha is asking, "Do you think these birds are beings that have fallen into the destiny (*gati*) of animals as retribution for their karmic offenses?" What is your opinion?