

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。

編者按：上期因技術上的困難，以致刊出之文中，字型出現許多錯謬。本期予以重刊，並謹向作者與讀者致歉！
Editor's note: Due to technical difficulties, there were numerous font errors in last issue's lesson. Therefore we are printing the correct version here. Our sincere apology to the author and all the readers!

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 \sqrt{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 - *nirayāṇāṃ* 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 \sqrt{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*—*nirayāṇāṃ* **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）*tiryagyoninām*「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 *nirayāṇām*「地獄道的」；② *tiryagyoninām*「畜生道的」（屬格，為複合名詞 *tiryagyonī* 的複數形，若照字面義，*tiryāṅc*「橫走、斜、歪／畜牲-」*yonī*「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) *tiryagyoninām of animals* (understood or) *yamalokasya (of) ghosts*. The Sanskrit word *nāma name* has three dependent genitives: 1) *nirayāṇām of the hells*; 2) *tiryagyoninām of animals* (genitive plural of the compound noun *tiryagyonī*, literally *tiryāṅc going horizontally/an animal, yonī 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.

念 Thought

我們每一念都要很小心的，每一念若是善，則光明越來越多；但若念惡，則越來越黑暗。善人有股白光，惡人有股黑氣，所以作善作惡，自然會現出形象出來。你能瞞得了人，但瞞不了鬼神、佛菩薩。所以，修行是「舉動行為管自己，行住坐臥不離家。」要念念清淨，念念光明；不要念念染污，念念黑暗。

We must be careful in every thought. If every thought is benevolent, then brightness will increase. If every thought is evil, then darkness will increase. Kind people give off a white light. Evil people emit a black energy. So whether you do good or evil, there will be some manifestation. You might be able to fool people, but you cannot fool the spirits, Buddhas, or Bodhisattvas. Therefore, cultivation means, "In everything you do, watch over yourself. Whether you are moving or still, awake or asleep, do not depart from home." Your thoughts should be pure and bright. They should not be polluted and dark.

—— 宣公上人語錄 Venerable Master Hua