



梵文第五十一課

SANSKRIT LESSON #51

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अप्रमाणान्येव सुखकारणानि । तेन कारणेन
सा लोकधातुः सुखावतीत्युच्यते ॥२॥

*apramāṇāny eva sukhakāraṇāni. tena kāraṇena sā
lokadhātuḥ sukhāvati-ity ucyate ॥2॥*

但受諸樂，故名極樂。

釋迦牟尼佛宣說小本安樂土經 *Sukhāvativyūha Sūtra*，剛剛告訴其弟子說安樂土的眾生沒有身苦 *kāya-duḥkham* 以及心苦 *citta-duḥkham*，反之，佛陀繼續說：「但受諸樂。 *apramāṇāny eva sukhakāraṇāni*」所屬結構被轉入此處。前邊所提到的眾生 *sattvānām*，屬格、複數，擁有 *apramāṇāni sukhakāraṇāni* 但受諸樂，以主格、複數、中性來表達。不變虛詞 *eva*，「僅僅，只有。」按慣例在其所指示的名詞後出現。在此 *eva* 的最初母音令 *apramāṇāni* 的最終 *-i* 變為相關的滑音 *-y*。在梵文的書寫系統中，這兩個字是不中斷而聯寫在一起的。

Apramāṇa 形容詞，意義為「無量、無數。」它是由負前綴詞 *-a* 及中性名詞「量 *pramāṇa*」組成。而那名詞，卻是從動詞語根 $\sqrt{mā}$ - 而來，表達度量的概念。它是由名詞性後綴 *-ana* 所造成。當組合在一起時，兩個母音 *a* 合拼成一個音 \bar{a} 。前綴 *pra-* 令在 *-ana* 的 *n* 的變成捲舌音 η ，即使是在某些距離之後。因為在 *n* 之後即是一個母音（假如是半母音或鼻音在

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*apramāṇāny eva sukhakāraṇāni. tena kāraṇena sā lokadhātuḥ
sukhāvati-ity ucyate ॥2॥*

“just limitless reasons for happiness. For that reason this world is called that of Happiness.” (2)

Śākyamuni Buddha, speaking the shorter *Sukhāvativyūha Sūtra*, has just told his disciples that, in the Land of Happiness, living beings have no *kāya-duḥkham* and no *citta-duḥkham*, physical or mental suffering, but, the Buddha now continues, *apramāṇāny eva sukhakāraṇāni*, just limitless reasons for happiness. The possessive construction is carried over here. The living beings previously mentioned in the genitive plural, *sattvānām*, possess the *apramāṇāni sukhakāraṇāni*, stated in the nominative plural neuter. The indeclinable particle *eva*, just, only, occurs, as regularly, in second position after the noun to which it refers. Here the initial vowel of *eva* makes the final *-i* of *apramāṇāni* change to the related glide sound *-y*. In the Sanskrit writing system, the two words are then written together with no break.

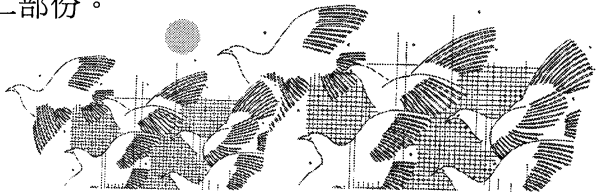
Apramāṇa, the adjective meaning limitless, measureless, consists of the negative prefix *-a* and the neuter noun *pramāṇa*, measure. That noun, in turn, is based upon the verbal root $\sqrt{mā}$ -, expressive of the concept of measurement, and it is built up by means of the nominal suffix *-ana*. When combined, the two *a* vowels coalesce in one sound \bar{a} . The *r* introduced by the prefix *pra-* retroflexes the *n* in *-ana* to η , even at that distance, because the *n*

後隨著的話，也是如此），及沒有音，捲舌或齒的子音（-y- 是唯一的例外）介於 *r* 和 *n* 之間。這種現象只發生個別單字中，而非在字與字之間，所以被稱為內，與外相反的組合。主格、複數、中性後綴 *-ani* 附加到語幹 *apramāṇa-* 上。兩個母音 *a* 再度合拼成一個長 *ā*，成為 *apramāṇāni*，在 *eva* 之前是 *apramāṇāny*。

Sukha-kāraṇāni 以同樣的主格、複數、中性後綴 *-ani* 附加到語幹 *kāraṇa* 上，這中性名詞的意義是「原因」或「理由」。*Kāraṇa* 接著與名詞「快樂 *sukha*」組成複合詞，成為從屬關係：「快樂的原因或理由。」動詞語根是 $\sqrt{kr-}$ ，意義是「幹，做。」當名詞性詞尾 *-ana* 附加上後，語根的 *r* 加強變成 *ār* (*vrddhi* 增值級)。留意 *r* 再次的，同上，把 *n* 變成捲舌 *ṇ*。形容詞 *apramāṇāni* 修飾了名詞性複合詞 *sukha-kāraṇāni*，和簡潔的肯定了在阿彌陀佛的極樂世界「但受諸樂。」*tena kāraṇena sā lokadhātuḥ sukhāvātī-ity ucyate* 故名極樂。問那問題的片語，「何故 *kena kāraṇena*」，現在被片語「是故 *tena kāraṇena*」所取代，而回答了問題。*tena* 當然是指示形容詞「這或那。」這句話在上一期 # 395 已經詳盡的討論過。解釋了名題，我們即結束經文的第二部份。

is followed immediately by a vowel (it would also hold true if followed by a semi-vowel or nasal), and no palatal, retroflex or dental consonant (-y- would be the only exception) comes between the *r* and the *n*. That is a phenomenon that only takes place within individual words, not between separate words, and so is known as internal, as opposed to external, *sandhi*. To the stem *apramāṇa-* is added the nominative plural neuter suffix *-ani*. The two *a* vowels again coalesce to one long *ā*, giving *apramāṇāni*, *apramāṇāny* before *eva*.

Sukha-kāraṇāni ends with the same nominative plural neuter suffix *-ani*, added to the stem *kāraṇa*, the neuter noun meaning **cause** or **reason**. *Kāraṇa* in turn is joined in compound with the noun *sukha*, **happiness**, in dependent relationship: **causes/reasons for happiness**. The verbal root is $\sqrt{kr-}$, meaning **do, make**. When the nominal suffix *-ana* is added, the *r* of the root is strengthened to *ār* (*vrddhi* grade). Note that *r* again, as above, retroflexes *n* to *ṇ*. The adjective *apramāṇāni* modifies the nominal compound *sukha-kāraṇāni*, and compactly affirms that there are limitless causes for bliss in Amitābha Buddha's Western Land of Happiness, *tena kāraṇena sā lokadhātuḥ sukhāvātī-ity ucyate*, **for that reason it is called the world of Happiness**. For the phrase that asked the question *kena kāraṇena, for what reason?* is now substituted the phrase *tena kāraṇena, for that reason*, which answers the question. *Tena* is, of course, the demonstrative adjective **this/that**. This sentence was discussed in detail in the previous issue #395. With the explanation of the name, we come to the end of section two of the Sūtra.



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