

# Amitabha Sutra

## Sanskrit Lesson

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एवं दक्षिणस्यां दिशि  
चन्द्रसूर्यप्रदीपो नाथ  
तथागतौ यशःप्रभो नाथ  
तथागतौ महार्चिस्कन्धो  
नाथ तथागतौ यैरुप्र-  
दीपो नाथ तथागतौ ऽ  
नन्तवीर्यो नाथ तथागत°

EVAM DAKṢIṆASYĀM DĪŚI CANDRASŪRYAPRADĪPO NĀMA  
TATHĀGATO VAŚAHPRABHO NĀMA TATHĀGATO  
MAHĀRCISKANDHO NĀMA TATHĀGATO MERUPRADĪPO NĀMA  
TATHĀGATO'NANTAVĪRYO NĀMA TATHĀGATA...

"In the same way, in the southern direction there is the Thus Come One named Lamp of Sun and Moon, the Thus Come One Light of Renown, the Thus Come One Great Blazing Shoulders, the Thus Come One Sumeru Lamp, the Thus Come One Infinite Vigor..."

This passage begins section number twelve which describes the Buddhas of the Southern direction which is that of the element fire and the summer season. Its color is red, and it is the Jeweled Production Division ruled by Jeweled Production Buddha. Here other representative Thus Come Ones are named. The construction is identical to that for the Eastern direction which began in VBS #141, except that it is simplified to the one word *evam* "in the same way" as introduction. In the locative phrase *dakṣiṇasyāṃ* "in the southern" *dīśi* "(in the) direction," the adjective for "southern" modifies the noun that means "direction," as described for *pūrvasyāṃ dīśi* in that issue. The Buddhas are named in the same way, without a Sanskrit equivalent for the English words "there is." *Tathāgata* & its variations of the nominative singular masculine suffix due to external *saṅdhi* has also been described before, as has *nāma* "named/by name." The Buddhas' names are possessive adjective compounds nominalized. The first name is composed of the words *candra* "moon," *sūrya* "sun," and *pradīpa* "lamp." The next name is composed of the words *yasas* (*yasah*) "renown," and *prabhā* "light." In the following, there are the words *mahā* "great," *arcis* (*arci* in compounds) "flame/blazing," and *skandha* "shoulder." *meru* stands for Mt. Sumeru, and *pradīpa* again means "lamp." The final name is composed of *ananta* "infinite," and *vīrya* "vigor."

-to be continued