

AMITABHA SUTRA

Sanskrit Lesson
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तस्मात्तर्हि शारिपुत्र श्रद्धाध्वं
प्रतीयथ माकाङ्क्षयथ मम च तेषां
च बुद्धानां भगवतां । ये केचि-
च्छारिपुत्र कुलपुत्रा वा कुलद्रुहि-
तरौ वा तस्य भगवतो ऽमितायुष-
स्तथागतस्य बुद्धक्षेत्रे चित्तप्रणि-
धानं करिष्यन्ति कृतं वा कुर्वन्ति
वा सर्वे ते ऽविनिवर्तनीया भवि-
ष्यन्त्यनुत्तरायां सम्यक्संबोधौ
तत्र च बुद्धक्षेत्रे उपपत्स्यन्त्युप-
पन्ना वीपपद्यन्ति वा ।

TASMĀTTARHI ŚĀRIPUTRA ŚRADDADHĀDHVAṀ PRATĪVATHA
MĀKĀṆKṢAYATHA MAMA CA TEṢĀM CA BUDDHĀNĀM BHAGA-
VATĀM / YE KECICCHĀRIPUTRA KULAPUTRĀ VĀ KULADUHI-
TARAU VĀ TASVA BHAGAVATO 'MITĀYUṢASTATHĀGATASYA
BUDDHAKṢETRE CITTAPRAṆIDHĀNAM KARIṢYANTI KṚTAM
VĀ KURVANTI VĀ SARVE TE 'VINIVARTANĪYĀ BHAVI-
ṢYANTYANUTTARĀYĀM SAMYAKSAMBODHAU TATRA CA
BUDDHAKṢETRA UPAPATSYANTYUPAPANNĀ VOPAPADYANTI VĀ /

"Therefore, Shariputra, believe, accept, and do not doubt me and those Buddhas, World Honored Ones. Shariputra, any sons of good family or daughters of good family who will make, or have made or are making the mental resolve for the Buddhaland of that World Honored One, the Thus Come One Limitless Life, will all become irreversible from Unsurpassed Right and Equal Proper Enlightenment and will be born or have been born or are being born in that Buddhaland."

Review: consult issue #162 for beg. of 2nd sentence; issue #140 for *cittapranidhānam*; #139 for *tasmāt-tarhi*; #138 for *upapatsyate* (there 3rd sing. middle, related to the 3rd pl. active here); #136 for *karisyati* (there 3rd sing., here 3rd pl.); #135 for *vā...vā* (here *vā* + *upapadyanti* becomes *vopapadyanti*); #134

for long discussion of structure seen here in second sentence; #133 for *upapadyante* (here -anti, active); #132 for *bhavati* (here -anti, 3rd pl.); #131 for *tatra buddhakṣetre* (here final -e becomes -a before following initial u-); #129 for long discussion including *śāriputra*, *ye*, *avinivartaniyās*; also *amitāyusas-tathāgatasya* and *upapannās* (also in #103); and #145 for full discussion of the imperative *pratiyatha*. *tesām buddhānām bhagavatām*, genitive pl. mas., should also be familiar by now. *mama* is gen. sing. mas. "of me" literally, all genitive as object of the verbs of faith and acceptance. *mā* is the form of the negative before an imperative verb, and is a separate word but joined to the beg. of the verb it negates here: *mākāṅkṣayatha*. Note that two of the imperatives have -tha as their ending, but the first verb, from *śrad-* / *śdhā-* "to believe" differs in that it uses middle rather than an active ending: -dhvam, occurring on the form *dadhādhvam*, for the verb / *śdhā-* belongs to the reduplicating class. The classical form should actually be *dhādhvam*, and this form is Buddhist usage. In *mā* + *ākāṅkṣ-* (prefix *ā-* + root / *kāṅkṣ-*), "doubt" is the Buddhist meaning. Division could also interpret the form as not having a prefix but having the negative joined in the manuscript by error: *mā kāṅkṣayatha* (= *kāṅkṣatha*).

The second, very long, sentence uses the same structure as in the previous lesson (#162), but with more complicated predicate. The first clause has the same subjects as in that lesson, but three verbs, only two of which are finite: *karisyanti* (future, 3rd sing. active) and the present 3rd sing. active *kurvanti*. *kṛtam* is the perfect passive participle agreeing with the direct object of the other verbs: *cittapranidhānam*, literally "mind-vow," making the equivalent of a past tense. The second clause has two parts, one with verb *bhaviṣyanti* (future) and the other with three verbs covering the three periods of time.