

# Amitabha Sutra

## Sanskrit Lesson

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तस्मात्तार्ह शारिपुत्र आद्वैः कुलपुत्रैः  
कुलद्रुहितमिच्च तत्र बुद्धक्षेत्रे  
चित्तप्रणिधिस्त्यादयितव्यः ॥१७॥

TASMĀT-TARHI ŚĀRIPUTRA ŚRĀDDHAIḤ KULAPUTRAIḤ  
KULADUHITRBHIŚCA TĀTRA BUDDHAKṢETRE  
CITTAPRANIDHIR-UTPĀDAYITAVYAḤ // 17 //

"Therefore, Śāriputra, good men and good women of faith should make the vow for that Buddhaland."

The Buddha continues to explain to his disciple Śāriputra the very many wonderful advantages gained by those who make the resolution to be reborn in Amitābha Buddha's Land of Ultimate Bliss. At the end of a fairly long discussion, the Buddha summarizes saying: *tasmāt tarhi* "therefore," that is, for the reasons just given, *śāriputra, kulaputraiḥ* "by good men" *ca* "and" *kuladuhitrbhis* "(by) good women" *citta-pranidhir* "(the) mind-vow" *utpādayitavyaḥ* "is to be made"/"should be made" *tatra* "for that" *buddha-kṣetre* "Buddhaland."

*tasmāt-tarhi* was explained in #139, and the derivation of *kulaputra* and *kuladuhitṛ* in issue #134. There has been a similar passive construction involving roughly the same words already in issues #131 and #140. This is the most complex occurrence so far. The locative phrase *tatra kṣetre* expresses the goal of the vow that is made, having somewhat the literal meaning "with respect to" as the force of the locative case. The agent in the sentence, that is the people who perform the action, appears in the instrumental case. Here there are two nouns modified as well by the adjective *śrāddhaiḥ* "of faith"/"who believe." The lexical form is *śrāddha*, from the noun *śrat* "truth"/"faith" and the verbal root *√dhā-* "put"/"place"--hence, "place faith in"/"believe."

The two nouns in the instrumental case are translated here as if they were the subjects of an active verb, with *citta-pranidhi*, lexical form of the word for "vow," as the direct object. However, the vow is the grammatical subject of the sentence, and its verb in the passive voice is *utpādayitavyaḥ* "is to be made"/"should be produced." The form is the gerundive of the causative stem of the verb which should now be familiar: prefix *ut-* + verbal root *√pad-*. The verb "be" is understood, not expressed, and would be *asti* "it is" if it were written in full.

Previously, the word for the vow to be reborn in the Land of the Buddha of Limitless Life and Limitless Light was the neuter noun

*praṇidhāna, praṇidhānam* when appearing in the nominative singular. Here the word for vow is *praṇidhi*, a masculine form of similar derivation. Once before, the word *citta* "mind" was compounded with the word, and that happens with the masculine form here. "Mind-vow" simply is "vow," of course. More detail was given concerning sound changes (internal and external *sandhi*) in previous issues, as well as the grammar of such constructions. --to be continued