

Sanskrit Lesson  
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AMITABHA SUTRA

तद्यथापि नाम शारिपुत्र अहमेतदि  
तां परिकीर्तयामि एवमेव शारिपुत्र  
पूर्वस्यां दिश्यन्तोभ्यो नाम तथागती

TADVATHĀPI NĀMA ŚĀRIPUTRA AHAMETARHI  
TĀM PARIKĪRTAYĀMI EVAMEVA ŚĀRIPUTRA  
PŪRVASVĀM DIŚVAKṢOBHYO NĀMA TATHĀGATO...

"Śāriputra, just as I now praise them, in the same way, Śāriputra, in the Eastern direction there is the Thus Come One Akṣobhya..."

Śākyamuni Buddha says to his disciple, *tadyathāpi nāma* "just as" *aham* "I" *etarhi* "now" *parikīrtayāmi* "(I) praise" *tām* "them," *śāriputra* "Śāriputra." If the Sanskrit of the manuscripts is regularized, the form *tām* would be written *tān*, making it clearly the accusative plural masculine of the demonstrative pronoun. The Napalese manuscripts regularly replace any nasal with anusvara (m), which in this case makes the form resemble the feminine accusative of the pronoun.

*parikīrtayāmi* is the finite verb of the first clause, and is first person singular present tense, indicative active. The ending *-āmi* gives much of that information, along with the fact that the subject is "I." Here, however, the disjunctive pronoun *aham* is also given, for there is a contrast with the names of the Thus Come Ones to be listed. The verb is formed from the prefix *pari-* (literally "around") and the root *√kīrt-* "mention/name/praise;" and the combination means "praise" or "celebrate" as well. *tān* (*tām*) "them" is the direct object of that verb.

*evam-eva* "in the same way," *śāriputra* "Śāriputra," introduces the next clause which contains no finite verb although English must supply "there is." The locative phrase gives the place: *pūrvasyām* "in the Eastern" *dībi* (*dīby* before the following vowel) "direction". *Tathāgato* "the Thus Come One" *Akṣobhya* "Akṣobhya" is the subject of that clause and so is in the nominative case, singular and masculine. The Buddha's name is composed of the privative prefix *a-* which means "un-," plus the gerundive from the root *√kṣubh-* "shake/disturb," but in its causative form strengthened to *kṣobh-* in the present tense, to which is added the gerundive suffix *-ya* (*-yo* when inflected for the nominative case). It means literally "Unshakable." This is *Bhaiṣajya-guru*, "Medicine Master," Buddha, ruler of the Eastern Vajra Division of the color blue/green for Spring and the element wood.

—to be continued