

From the Vajra Prajna Paramita Sutra

अथ खल्वायुष्मान्स्मृतिरुत्थायासनाद्
एकांसमृतरासङ्गं कृत्वा दक्षिणं जानु-
मण्डलं पृथिव्यां प्रतिष्ठाप्य येन
भगवांस्तेनाञ्जलिं प्रणम्य भगवन्तम्
एतदवोचत्

ATHA KHALV ĀYUṢMĀN SUBHŪTIR UTTHĀYĀSANĀD
EKĀMSAM UTTARĀSANGAM KṚTVĀ DAKṢIṆAM JĀNU-
MAṆḌALAM PṚTHIVYĀM PRATIṢṬHĀPYA YENA
BHAGAVĀMS TENĀNJALIM PRANAMYA BHAGAVANTAM
ETAD AVOCAT.

This lesson continues to discuss the six types of compounds in Sanskrit.

5. avyayibhāva compounds, or Adverbial Compounds. The Sanskrit name for these compounds is traditionally translated into Chinese as "Associative" Compounds (隣近釋). The traditional Chinese explanation is that the name "Associative" derives from force being added by association from related dharmas. An example is when one speaks of the four "Stations of Mindfulness" smṛtyupasthāna (smṛti "mindfulness" + upasthāna "station"). Basically they involve employing wisdom to contemplate the body, feelings, thoughts and dharmas:

- 1) kāya-smṛtyupasthāna "(the) station of mindfulness of the body (as impure)."
- 2) vedanā-smṛtyupasthāna "(the) station of mindfulness of feelings (as suffering)."
- 3) citta-smṛtyupasthāna "(the) station of mindfulness of thoughts (as impermanent)."
- 4) dharma-smṛtyupasthāna "(the) station of mindfulness of dharmas (as having no self)."

But now the term used is smṛti "mindfulness." Wisdom is discerning and understanding, whereas mindfulness is recording and not forgetting. Since the meanings of wisdom and mindfulness are associated, the name "wisdom" is hidden

and one speaks of four types of mindfulness. This is a case of hiding what one actually is and going along with something else. That is, although wisdom is the substance of the stations of mindfulness, the name is "stations of mindfulness," adding the associated force of mindfulness which brings wisdom into play and interacts with it. Another such example is that of intellect and consciousness, whose meanings are closely associated with each other.

Note, however, that the Sanskrit grammarians explain the name of the compound avyayibhāva as being derived from the compound verb made up of avyaya "uninflected" and the root √bhū- "become." The explanation is that something becomes an indeclinable. They apply this term avyayibhāva to secondary adjective compounds which are used as adverbs (and so appear in the accusative case) if those compounds have an indeclinable part of speech or a particle as their first part or "member." An example is upanadi "near the river," an adverb of place made up of the indeclinable prefix upa- "near," and the noun naḍi "river." Another example is pratinisam "every night," an adverb of time, which is made up of the indeclinable prefix prati "every," and the noun nisam, "night." Another example is yathavaśam "at will," an adverb of manner made up of the indeclinable yathā "as" or "according to (one's)," and the noun vaśa (accusative vaśam) "will."