

From the Vajra Prajna Paramita Sutra

continued from issue #224

अथ खल्वयस्मिन्सुभूतिरुत्थायासनाद्
एकांसमुत्तरासङ्गं कृत्वा दक्षिणं जानु-
मण्डलं पृथिव्यां प्रतिष्ठाप्य येन
भगवांस्तेनाञ्जलिं प्रणम्य भगवन्तम्
एतदवोचत्

ATHA KHALV ĀYUṢMĀN SUBHŪTIR UTTHĀVĀSANĀD
EKĀMSAM UTTARĀSĀNGAṀ KṚTVĀ DAKṢIṆAṀ
JĀNU-MANḌALAṀ PRTHIVYĀṀ PRATIṢṬHĀPYA
YENA BHAGAVĀMS TENĀÑJALIṀ PRAṆAMYA
BHAGAVANTAM ETAD AVOCAT.

"Then the Elder Subhūti, having arisen from his seat, having bared one shoulder of his upper garment, having placed his right knee on the ground, and having placed his palms together before the Honored One,*said this*to the Honored One."*

This lesson considers the long sentence, which began in VBS issue #212, as a whole. To review, issue #212 gave the text for the first time, and introduced the remaining external sandhi rules, those for stops. Issues #213 - 215 applied all the external sandhi rules to the text, and assigned some homework on sandhi. There was no lesson in issue #216. Issue #217 gave the answers to the homework on sandhi, and assigned exercises on sandhi. Issue #218 gave the answers to the exercises on sandhi, presented a review, and assigned exercises applying what was learned in all previous lessons to the present text. Issue #219 gave the answers to the exercises, discussed gerunds in general, and made an overall analysis of the subject of the the sentence as whole and of the first subordinate clause. It then assigned homework on subordinate clauses. Issue #220 gave the answers to the homework, which identified the subordinate clauses and the gerunds in the text, matching the Sanskrit with the English for the clauses and for the individual words in the clauses. Issues #221 and #222 gave a detailed analysis of the gerund utthāya and its other verb forms. Issue #223 concluded the other verb forms and gave a detailed explanation of the gerund pratiṣṭhāpya. Detailed analysis of the gerund kṛtvā had already been given in VBS #195. Issue #224 gave a detailed explanation of the final gerund praṇamya and of the other words in its clause.

The overall structure of the sentence is as follows:

atha khalu "then" — transitional words beginning the sentence

āyusmān subhūtiḥ "(the) Elder Subhūti," — subject of the sentence as a whole;

utthāyāsanāt "having arisen from (his) seat," — first subordinate clause;

ekāmsam uttarāsaṅgaṁ kṛtvā "having bared one shoulder of (his) upper garment," — second subordinate clause;

dakṣiṇaṁ jānumaṇḍalaṁ prthivyāṁ pratiṣṭhāpyā "having placed his right knee on the ground," — third subordinate clause;

yena bhagavāms tenāñjaliṁ praṇamya "having placed his palms together before the Honored One,"* — fourth subordinate clause;

bhagavantam etad avocat "said this* to the Honored One."* — main verb of the sentence with its direct and indirect objects.

*Note the changes to the English translation of the text as of this lesson.

Some words in the subordinate clauses have not yet been fully explained. For example, in the first subordinate clause, the word āsanāt "from (his) seat" is in the ablative case, and it is singular in number and neuter in gender. The lexical ("stem") form is āsana- "seat/sitting," and it belongs to the short -a declension, which was discussed in VBS issues #173, 178, and 184. The word āsana- itself has also occurred in the Sutra text in a previous passage (eva-āsane — see VBS #185 which gave the derivation), and in the compounds mentioned in VBS #186 (padma-āsana, vajra-āsana). As a neuter noun of the short -a class, āsana- follows the chart given for vana- "forest" in VBS #178. That chart, however, only gave the singular forms. What follows is a chart of āsana- in the singular, dual, and plural.

SHORT -a DECLENSION NOUNS — NEUTER			
	singular	dual	plural
Nom.	āsanam	āsane	āsanāni
Acc.	āsanam	āsane	āsanāni
Inst.	āsanena	āsanābhyām	āsanais
Dat.	āsanāya	āsanābhyām	āsanebhyas
Abl.	āsanāt	āsanābhyām	āsanebhyas
Gen.	āsanasya	āsanayos	āsanānām
Loc.	āsane	āsanayos	āsaneṣu
Voc.	āsana	āsane	āsanāni

The ablative is the "from" case. It is used to express "from" in its various meanings. Here it is used in the sense of leaving or removal from a place. It can also express separation, comparison, source, reason, and material something is made from. The precise shade of meaning can be determined from the context.

to be continued