

From the Vajra Prajna Paramita Sutra

अथ खट्वायुष्मान्सुभूतिरुत्थायासनाद्
एकांसमुत्तरासङ्गं कृत्वा दक्षिणं जानु-
मङ्गलं पृथिव्यां प्रतिष्ठाप्य येन
भगवांस्तेनान्नलिं प्रणम्य भगवन्तम्
एतदवोचत्

ATHA KHALV ĀYUṢMĀN SUBHŪTIR UTTHĀYĀSANĀD
EKĀMSAM UTTARĀSĀNGAṂ KṚTVĀ DAKṢIṆAṂ JĀNU-
MAṆḌALAṂ PRTHIVYĀM PRATIṢṬHĀPYA YENA
BHAGAVĀMS TENĀNJALIṂ PRANAMYA BHAGAVANTAM
ETAD AVOCAT.

Then the Elder Subhuti, 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:

Issue #238 began the discussion of compounds in Sanskrit, explaining the first of six types, the karma-dhārava compounds (持業釋; also called 同依釋) compounds. This lesson will consider some further types from the six.

2. tat puruṣa compounds, or Dependent Determinative Compounds. tat is an adjective derived from a demonstrative pronoun, and means "that one's," or "his." puruṣa is a masculine noun meaning "person" or "man" (analyzed as "man of his"). The traditional Chinese explanation of that name is "relying on host" compounds (依主釋), also sometimes called "relying on the knight" compounds (依士釋). The explanation is as follows: From the substance relied on, the dharma which relies on it is established. An example is caṅksur-vijñāna "eye-consciousness" (caṅksur "eye" + vijñāna "consciousness," analyzed as "consciousness of eye"). It is so called because the consciousness is produced relying on the eye. The eye is the substance which is relied on, and the consciousness is the dharma which relies

on it. Basically the name is made up of two different dharmas, the final member of the compound being the dharma which relies on another dharma--the dharma which is relied on, which comes first in the compound.

3. bahu-vr̥hi compounds, or Possessive Adjective Compounds. The literal translation of the Sanskrit name for these compounds is "(possessing) much rice" compounds (bahu "much" + vr̥hi "rice"). The traditional Chinese translation of these is "possessing wealth" compounds, or "(possessing) much wealth" compounds (有, 或多, 財釋), interpreted as follows: These completely take something else for their own name. For example, a worldly wealthy person is analyzed as "(someone possessing) wealth," but just the wealth itself makes up the name. Another example is that "Enlightened One" is analyzed as "(one possessing) enlightenment," and so "enlightenment" alone makes up the designation of the person, while "person possessing" that enlightenment is understood. Another example is viñapti-mātratā-siddhi-sastra "Accomplishment-Due-to-Consciousness-Only-Treatise," which is analyzed as "Treatise (whose principle is that of) Accomplishment Due to Consciousness Only." These examples all follow the model of much wealth" meaning "one who possesses much wealth."

4. dvandva compounds, or Copulative (Aggregative) Compounds. In Sanskrit, dvandva means literally "pair" or "couple." The traditional Chinese translation of this is "mutually contrasted" compounds (相違釋), explained as follows: In these kinds of compounds, two substances which are mutually contrasted retain their individuality even though joined. An example is "teaching-contemplation," which is analyzed as "teaching and contemplation." That is, "teaching" and "contemplation" are basically two separate items, and yet the two mutually contrasted things are joined to make one noun. Other examples are aho-rātram "(a) day (and a) night," and candra-tārakam "moon and stars."

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