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ŚRADDHĀ IN THE SENSE OF DESIRE

Minoru Hara, Tokyo

Among the many important studies which have been written by eminent scholars in the past on the Sanskrit religious term śraddhā,¹ the monograph by H.-W. Köhler is worthy of special note, because of his unique interpretation of the term as Freigebigkeit and Spendefreudigkeit.² His interpretation brought to light an important semantic aspect of the word and enabled us to solve many conundrums of Vedic and Buddhist literature. Since the present writer had the occasion to write a review of this important work,³ and in view of limitations of space, we dispense here with entering into a detailed discussion of the content of the afore-mentioned monograph.

What is presented here is only the result of a modest gleaning from classical Sanskrit literature of usages of the word in the sense of desire, as is attested by later Indian lexicographers (sprhā, kānkṣā, lālasā, icchā and abhilāṣa).⁴ This meaning of the word seems to occur in classical Sanskrit, particularly when the word appears as the last element of a compound (yuddha-śraddhā, jīvita-śraddhā, bhoga-śraddhā, etc.), although we occasionally notice that there is a considerable range of meanings from a simple curiosity to a vehement desire. Köhler, himself, mentions this semantic aspect of the word (Verlangen) by way of introduction to his main discussion and quotes an example of yathā-śraddham⁵ from the well known passage of the Nalopākhyāna,

A Bibliography is given in my article, "Note on Two Sanskrit Religious Terms, Bhakti and Śraddhā," IIJ 7 (1964) p. 139, notes 30ff., and my review of Köhler's work IIJ 19 (1977) p. 105, note 1.

2 Hans-Werbin Köhler, Śrad-dhā in der vedischen und altbuddhistischen Literatur, Herausgegeben von Klaus L. Janert (= Glasenapp-Stiftung Band 9) Wiesbaden, Franz Steiner Verlag 1973.

3 III 19 (1977), pp. 105-108.

- 4 As listed by Köhler (p. 3), Śāśvatakosa 670 (śrāddhatva-kānkṣayoh śraddhā), Amarakoṣa 3.3.102 (śraddhā sampratyayah sprhā), Halāyuddha 4.95 (tatheti pratyayah śraddhā) and 2.343 (Hemacandra 54) (dohadam daurhrdam śraddhā lālasā ca samāh smrtāh), Vaijayantī 98.360 (garbhinyāh punar icchāyām śraddhā dohaladauhrde) and 223.76 (śraddhāstikyābhilāsayoh).
- 5 Cf. Köhler, op. cit., pp. 5-6.

sā namaskrtya devebhyah prahasya nalam abravīt pranayasva yathā-śraddham rājan kim karavāni te(MBh. 3.53.1)

"After having paid hommage to the gods, she (Damayantī) said to Nala with a smile: 'Speak without reserve as you like, O king, what can I do for you?" (Sprich Wünsche aus nach (Herzens-)Lust!...Köhler)⁶

The main purpose of this essay, then, is to present the material which has so far been collected by the present writer, to arrange it systematically, and to discuss some problems which arise from it with a view to contributing towards a more comprehensive study of the subject in future.

1

(1) The most frequent occurrence of the word śraddhā in the sense of desire is found in the compound yuddha-śraddhā (strong desire, or eagerness for fighting). This compound, however, occurs in the Mahābhārata without exception in proclamations of war, where it is governed by forms of either the verb vi-nī- in either the present or future tenses, or of the verb chid-, but only in the present tense. Among the occurrences with vinesyāmi, we can distinguish the following three types.

tistha tistha na me jīvan dronaputra gamisyasi yuddha-śraddhām aham te 'dya vinesyāmi ranājire (MBh. 7.131.62)

"(Ghatotkaca said,) Wait, wait, O son of Drona, you shall not go (escaping) from me with your life. I shall today dispel your eagerness for fighting."

kim katthitena bahudhā yudhyasvādya mayā saha adya te 'ham vinesyāmi yuddha-śraddhām vrkodara (MBh. 9.32.46)

"(Duryodhana said,) What need is there to boast multifariously. Fight now with me! Today, I shall beat out of you your desire for fighting, O Vrkodara!"8

sarva-śastrāni cādatsva yojayasva ca vāhinīm aham hi te vinesyāmi yuddha-śraddhām itah param (MBh. 5.94.24)

- 6 Cf. MBh. 8.23.53cd (utsrjeyam yathā-śraddham aham vāco 'sya samnidhau). For additional occurences of yathā-śraddham, cf. also MBh. 1.193.14, 3.156.31, 3.218.18 and, for yathā-vidhim yathā-śraddham, cf. MBh. 3.199.11 and 12.192.94. We shall discuss yathā-śraddham of Kāmasūtra 1.4.16 later. Furthermore, we find yathā-kāmam yathā-śraddham in MBh 1 Appendix 1.114.350 (p. 963, left column).
- 7 We find the same phrase with a slight variation in MBh. 7.141.15 and 7.150.63.
- 8 Almost the same phrase is repeated in MBh. 9.55.36.

"(Nara said,) Take up all your weapons and array your army. I shall relieve you of your desire for battle for evermore."

In place of the future form, the present form of the same verb appears in the following passage.

yāvad asya sitair bānaih samrambham vinayāmy aham yuddha-sraddhām ca kaunteya jīvitasya ca samyuge (MBh. 7.169.56)

"(Sahadeva said,) (let him come to me....) until, with my sharp arrows, O son of Kuntī, I remove his arrogance (samrambha), quench his desire for battle and crush his hope of life on the battle field."

The verbal root chid- appears in the same context.

na hy aham nādya vikramya sthaviro pi šišos tava yuddha-śraddhām rane chindyām jīvitasya ca sūtaja (MBh. 5.166.3)

"(Bhīṣma said,) For, certainly today, though I am old and you are young in age, showing prowess, I will quell your desire for battle and crush your hope of life, O son of Sūta!"

However, if we turn our attention to another Epic, the Rāmāyaṇa, the syntactic outlook around the compound *yuddha-śraddhā* changes completely because of a different phraseology. Here we do not meet any more constructions with the verbs *vi-nī*- and *chid*-. Let us examine the examples all found in the last Kānda of the Rāmāyaṇa.

yuddha-śraddhātha vā te 'sti śaṅkha-cakra-gadādhara aham sthito 'smi paśy āmi balam darśaya yat tava (R.7.8.5)

"(Mālyavat said,) Or, if ever you have desire to fight, O holder of the conch, discuss, and mace, here I stand: show your prowess that I may see it."

kṣamasvādya daśagrīva usyatām rajanī tvayā yuddha-śraddhā tu yady asti śvas tāta samare 'rjunam (R.7.32.29)

"O Daśagrīva, would you please wait until tomorrow. If you still have desire to fight, then (challenge) Arjuna (Haihaya) tomorrow, O dear friend."

evam uktās tu śakrena devāh śakra-samā yudhi samnahyanta mahāsattvā yuddha-śraddhā-samanvitāh (R. 7.27.5)

9 Compare yoddhum icchasi in the preceding verse (R. 7.32.28) and the compound yuddha-trsnā-samāvrtā in the following verse (R. 7.32.30).

"Having been thus addressed by Indra, the great-spirited gods, who were equal to Indra in battle, armed themselves, being fully endowed with the eagerness for fighting."

We notice further that this compound is used in the Mudrārākṣasa where the great sword is described.

nistrimśo 'yam vigata-jalada-vyoma-samkāśa-mūrtir yuddha-śraddhā-pulakita iva prāpta-sakhyah karena (Mudrārākṣaṣa 6.19 ab)

"This sword (of mine), whose shape resembles the sky destitute of cloud, appears (now) as if thrilling with eagerness for fighting, when accompanied (= grasped) by the hand..."

(2) Occasionally, kalaha (fight, violence) substitutes for yuddha. In the opening verse of the Caṇḍīśakata, which is attributed to Bāṇa, we have the compound kalaha-śraddhā.

mā bhānksīr vibhramam bhrūr adhara vidhuratā keyam āsyāsya rāgam pāne prāny eva nāyam kalayasi kalaha-śraddhayā kim triśūlam (Candīśataka 1 ab)

"Spoil not your coquetry, O brow (by contracting the eyebrows — bhrūbhanga); O lower lip, what is this separation (from the upper lip by opening your mouth wide)? O mouth, leave aside your redness (because of gaping)! O hand, this (demon Mahiṣa) is no longer breathing. Why, then, do you wield a trident with the desire for battle?"

(3) As we have seen above in MBh 5.166.3 and 7.169.56 (yuddha-śraddhām ... jīvitasya), the word śraddhā is often construed with jīvita (life). In another Epic, the Rāmāyaṇa, we come across a similar construction. Thus, we read in Sītā's lamentation in confinement,

kā ca me jīvite śraddhā sukhe vā tam priyam vinā bhartāram sāgarāntāyā vasudhāyāh priyamvadam (R. 5.24.7)

"What desire could I cherish in my life¹⁰ and (what) happiness (could I seek) without my beloved (Rāma) of kind words, who is (also) the husband of the earth which extends herself to the ocean." 11

10 Compare also R. 5.24.5 (na hi me jīvitenārtho...)

¹¹ For the idea of the king as bhartr vasudhāyāh, cf. M. Hara, "The King as a Husband of the Earth (mahīpati)," Asiatische Studien 27 (1973), pp. 97ff.

Similarly in the lamentation of Gālava who enraged his teacher Viśvāmitra we read:

kuto me bhojana-śraddhā sukha-śraddhā kutaś ca me śraddhā me jīvitasyāpi chinnā kim jīvitena me (MBh. 5.105.4)

"How could I cherish a desire for eating or happiness? My desire for living is shattered. What is the use of my life?"

Apart from these constructions of the word śraddhā with jīvita, which stands either in locative or in genitive, we have the compounded form jīvita-śraddhā. Although the textual transmission is not completely free of obscurity, we read in the second book of the Rāmāyaṇa,

tam dhik-śabdam nrpah śrutvā svastrībhih samudīritam ciccheda jīvita-śraddhām dharme yaśasi cātmanah (R. 2.38.2 Bombay)¹²

"Having heard the reproach which women of his family raised (against Kaikeyī), the king (Daśaratha) lost (his) desire for life, and hope for religious merit (in the next world), and for his own fame (in this world)."

(4) In this connection we may refer to its construction with manujajanman. In praising the king, the sage Divākaramitra speaks as follows,

yat satyam mumuksor api me punya-bhājam ālokya punah śraddhā jātā manuja-janmani (Harsacarita p. 239, lines 21-22)

"Indeed, although I have been longing for liberation, the sight of you who partake of bliss has made me once again attached to human birth!"

- (5) We should note in passing that the word śraddhā is construed with sukha (happiness) in the examples quoted above, either in compounded form (sukha-śraddhā in MBh. 5.105.4) or the latter standing in the locative case (śraddhā sukhe vā in R.5.24.7).
- (6) Likewise the word *dharma* in its locative case is construed with the word *śraddhā* (ciccheda jīvita-śraddhām dharme... R.2.38.2 Bombay).
- (7) The word yaśas also appears in the same position as dharma in the above quoted passage of the Bombay edition of the Rāmāyana (ciccheda jīvita-śraddhām dharme yaśasi cātmanah R.2.38.2 Bombay). The former,

¹² This verse is reconstructed in the Baroda Critical Edition (vol. 2, p. 212, under R.2.33.13, 871).

that is *dharma*, is related to the next world and the latter, *yaśas*, to this world, that is fame.

(8) Next, we shall consider examples where the word śraddhā is construed with more concrete objects of enjoyment. First there is the kingship (rājya) of which the greedy Duryodhana was covetous.

abhyakrośan somakās tatra pārtham tvarasva yāhy arjuna vidhya karnam chinddhy asya mūrdhānam alam cirena śraddhām ca rājyād dhrtarāstra-sūnoh (MBh.8.65.10)

"Then, the Somakas shouted loudly to the son of Prthā, saying, 'Be quick, O Arjuna, go and pierce Karna! Cut off his head without delay (so that you may) annihilate the covetousness of Dhrtarāṣṭra's son for the kingdom."

(9) Another military term, sādhana (army), forms a compound with śraddhā in a pun of Harsacarita. In a description of an ideal king we read,

tathā ca – asya vimalesu sādhusu ratna-buddhiḥ, na śilā-śakalesu/ muktā-dhavalesu gunesu prasādhana-dhīḥ, nābharana-bhāresu/ dānavatsu karmasu sādhana-śraddhā, na kari-kītesu... (Harsacarita p. 54, lines 11-13)

"For his idea of a jewel (is to be found) among men of pure virtue, but not among fragments of stone. He understands adornment to be virtues (which are) stainless like pearls, but not heaps of ornaments. His desire of accomplishing (something) (sādhana-śraddhā: sādhana in the sense of sampādana) consists in deeds of generous act of giving (dāna in the sense of dhana-tyāga), but not in wretched elephants (dāna in the sense of mada)."¹³

(10) A more general term, *bhoga* (enjoyment), forms compounds with \dot{s} fraddh \bar{a} . In the description of the misery of servitude, we read,

kīdršam jīvitam, kah purusābhimānah, ... kīdršī bhoga-śraddhā, prabala-paṅka iva sarvam adhastān nayati dāruno dāsa-śabdah. (Harsacarita p. 224, lines 11-13)

"What is his life like? What manly pride has he? What hope for enjoyment? This cruel name 'servant' drags everything down below, like a dangerous mire."

- (11) In the same context Harşacarita has used śraddhā in a compound with dhana (wealth).
- 13 It is not easy to render this verse of Harsacarita into English satisfactorily. Below is the text of the commentary,

dānam dhana-tyāgah, madaś ca/ sādhanam sampādanam, sainyam ca/ sādhyate 'neneti krtvā/ (p. 54).

dhana-śraddhayā kleśān upārjayatah ... (Harsacarita p. 223, line 13)

"(In the situation of being a servant) one heaps up troubles, despite one's hopeful desire to gain wealth...."

(12) The word also forms compounds with *vidyā-siddhi* (the efficacy of a magical spell). Harṣacarita has described the sage Bhairavācārya as follows,

pralamba-śravanapālī-prenkhitābhyām sphātika-kundalābhyām śukra-bṛhaspatibhyām iva surāsura-vijaya-vidyā-siddhi-śraddhayānubadhyamānam... (Harṣacarita, p. 103, lines 20-22)

- ".... him, who is accompanied by (=wears) a pair of crystal ear-rings, dangling from his pendulous ear-lobes, which are like the (glittering) planets Venus and Jupiter, that is, Śukra and Bṛhaspati, who are attending at his heel with their desire for the efficacy of a magical spells which bring victory to each side, that is, Asuras and gods."
- (13) As an example of śraddhā in the sense of Freigebigkeit or Spende-freudigkeit, we have the compound pradāna-śraddhā in Kathāsaritsāgara. The king Vatsa speaks of himself as follows,

tato dhanārjanecchā me pradāna-śraddhayodabhūt asamtustasya bahvyāpi pitr-upārjitayā śriyā (KSS. 67.39)

"Then, I formed the design of acquiring wealth with the desire to give it away, as I was not satisfied even with the vast fortune accumulated by my father."

(14) Above, in the story of Gālava, we encountered śraddhā construed with bhojana (kuto me bhojana-śraddhā, MBh.5.105.4). This compound means the desire to eat, that is, appetite; but there are other examples where śraddhā occurs in close context with food and drink.

ekadā prerito dhātrā sa bhāryām abravīn nijām ksīrinīm prati jātā me śraddhā tām adya me paca (KSS. 65.142)

"Once, prompted by Providence he said to his wife: I have conceived the desire for a milk pudding (ksīrinī), so, cook me one today."

In the following Prākrit passages the object of one's appetite is more specific.

bho jadhā kassa vi pindakhajjūrehim uvveidassa tintidiāe saddhā bhodi tadhā anteura-itthī-radana-paribhoino bhavado iam patthanā (Śakuntala 2.9.1-3, R. Pischel ed., HOS 16, p. 22, lines 3-5)

"Like someone who is tired of good dates and cherishes a desire for sour tamarind, so now you long for (this country girl), after having tasted the pearls of the women's compound."

bhanāhi Mūladevam, jahā: ucchūna uvari saddhā Devadattāe, tā pesehi me (H. Jacobi, Ausgewählte Erzählungen im Māhārāshtrī p. 59, lines 11-12)

"Tell Mūladeva that Devadattā has a craving for sugar cane; therefore send me some." 14

In the following passage from Harivamsa, śraddhā is construed with the verbal root bhuj- with the instrumental case, where parā śraddhā means a hearty appetite.¹⁵

tal-loka-kartrā satkriya dattam munir udāra-dhīh bubhuje vadatām śresthah śraddhayā parayā yutah (H.2.67.42)

"Then, the world-creator (Kṛṣṇa) hospitably offered food. The sage of lofty thought (Nārada), who is also the best among the speakers, ate it with a hearty appetite."

Śraddhā in the sense of dohada, 16 the special longing of a pregnant woman, is only a natural extension of this meaning of appetite.

(15) Our word śraddhā is also imbued with a tinge of carnal desire. Twice in Harṣacarita we encounter the compound śraddhā-kāmuka, the paramour, which is construed with feminine nouns.

bho vidyādharī-śraddhā-kāmuka (p. 112, line 17)

"Ho, my would-be paramour of vidyādharīs (Cowell translation)."

sarvorvī-śraddhā-kāmukānām alīka-vijigīsūnām (p. 192, lines 11-12)

"Of these mock conquerors, the would-be lovers of the whole earth (Cowell)."17

In the following passages the verbal root śraddhā- takes as its objects āhāra (meal) and matsya (fish) respectively:

nāhāram śraddadhe paśyann āhāram tad alamkrtīh (KSS. 73.359ab) deham tyaksyan nirāhārah sthitas tatra vilokya sah

dāśān bhaksayato matsyān manasā śraddadhe ksudhā (KSS.112.139)

- 15 It is interesting to note that śraddhayā parayā in this context is never used in the sense of appetite in the Mahābhārata. With the help of the Pratīka Index, I was able to check through the occurrences (MBh. 5.36.33, 6.34.2, 6.39.17, 13.23.3, 13.35.10, 13.64.13, 14.93.63), where the context always requires us to understand it in the sense of belief, or faith.
- 16 For this word, see H. Lüders, "Zwei indische Etymologien," *Philologica Indica* (Göttingen 1940), pp. 44-47.
- 17 For the image of the earth as wooed by the ambitious king, see my article quoted above note 11, pp. 100ff.

(16) In the following passage the word śraddhāvat and śraddadhāna seem to indicate a more violent sexual appetite, although van Buitenen has translated them both "faith(fully)". It is from the well-known dialogue between Agastya and Lopamudrā.

sahasra-sammitah putra eko me 'stu tapodhana eko hi bahubhih śreyān vidvān sādhur asādhubhih (20) sa tatheti pratijāna tayā samabhavan munih samaye samasīlinyā śraddhāvāñ śraddadhānayā (21) tata ādhāya garbham tam agamad vanam eva sah (MBh. 3.97.22ab)

"(Lopamudrā said,) 'Let me have one son who equals a thousand, O ascetic, for one wise and virtuous son is better than many of no virtue!' 'So shall it be' promised the sage (Agastya), and at the right time he copulated with her, the congenial one, both of them possessed carnal desire. Having planted the seed, he then departed to the forest." ¹⁸

Again, in the Astāvakra-dik-samvāda, where diś, the Northern quarter, approaches him amourously in disguise, we read,

kaumāram brahmacaryam me kanyaivāsmi na samsayah kuru mā vimatim vipra sraddhām vijahi mā mama (MBh. 13.21.20)

"Already in my childhood I have adopted the vow of chastity¹⁹ and I am a virgin. There is no doubt about it. Make no disagreement, O sage, never frustrate my carnal desire!"²⁰

The verb form $\dot{s}rad$ - $dh\bar{a}$ - is also used in the same sense in the following passage:

vyadhād yudhi na kose tu yo dīnārātiraksanam ratim ca dharma-caryāsu śraddadhe nānganāsu yah (KSS.118.12)

"He (the king Marudhvaja) protected his helpless enemy (dīna-arātiraksana) in battle, but he did not exhibit any mean parsimony (dīnāra-atiraksana) with regard to his treasure. He believed in performance of religious duty, but he was never desirous for women."

¹⁸ For this famous story, cf. P. Thieme, "Agastya und Lopamudrā," Kleine Schriften (Wiesbaden, 1984), pp. 202ff.

¹⁹ For this term, cf. P. Thieme, "Jungfraugatte," Kleine Schriften, pp. 426ff., especially pp. 431-2.

²⁰ Compare also stri-cāpala in MBh. 13.22.4 and strīnām...maithuna-jvara in MBh. 13.22.5.

(17) Finally, we shall collect passages where the word śraddhā is used in a less violent and more natural sense of curiosity, interest, and willingness.

First, we shall discuss the passages from the Kathāsaritsāgara which are often quoted in dictionaries.

śraddhām ākhyāhi nas tāvad yathesta-sulabhā divi kiyat-pramānā bhavatā modakā bhaksitā iti (KSS.65.196)²¹

"Tell us now, to satisfy our curiosity: how large were those sweetmeats you ate, of which a never-failing supply can be obtained in heaven!"

tad ekadā vaiśravaņo drstvā snātvātra mānase jāta-śraddho 'mbuje tasmin harasyārabhatārcanam (KSS.72.39)

"Once, when Kubera saw that lotus while taking bath in Mānasa lake, he became interested in it. He started to worship Śiva (with a view to obtaining it.)" 22 23

Śraddadhānatā is also used in the same sense.

divā-svapne vivāde ca pramādesu ca vai ratih nrtya-vāditra-gītānām ajñānāc chraddadhānatā dveso dharma-viśesānām ete vai tāmasā gunāh (MBh. 12.301.27)

"Taking pleasure in sleeping during the day, in quarrelling and intoxications: a curious inclination out of ignorance towards dancing, singing, and playing musical instruments; an aversion to special religious duties; all these are indeed the characteristic features (guna) of tamas."

An adjectival form śraddhālu is again used in the same sense. A Prākrit passage in Harṣa's Ratnāvalī Act I reads as follows,

esā khu avarā nomāliā-ladā jāe aāla-kusuma-samuggama-saddhālueņa bhaṭṭiṇā appā āāsīadi (M. Lehot ed., p. 13, lines 23 ff.)

"This, here, is another creeper of Navamālikā, for which the Master exerts himself $(\bar{a}y\bar{a}s$ -), desiring the outcome (samudgama) of unseasonable flower (akāla-kusuma)."

21 Cf. Köhler, op.cit., p. 3, note 10 (stille unsere Neugier und sage uns!).

22 Cf. Kāmasūtra 1.4.36, where the mode of life of the Nāgaraka is prescribed. He must talk about the way of life (nāgaraka-janasya vrttam varnayan) to his colleagues and arouse curiosity among them (śraddhām ca janayan...).

One may take śraddhā in the compound krta-śraddha also in the sense of desire. The compound occurs in Bhāsa's Pañcarātra 1.21 (krta-śraddho hy ātmā vahati paritosam gurujano...), which A. Woolner and L. Sarup rendered into "my mind is confident..."

(18) The above discussion encourages us to examine further the phrases where the word śraddhā is accompanied by enclitic forms of the first and second person pronouns (me, te). In these cases the word simply means inclinations (to), or interest (in). In Śiśupāla's address to Kṛṣṇa we read:

kṣama vā yadi te śraddhā mā vā kṛṣṇa mama kṣama kṛuddhād vāpi pṛasannād vā kim me tvatto bhavisyati (MBh. 2.42.20)

"O Kṛṣṇa, pardon me, if you are so inclined, or pardon me not! What would it be to me, whether you (are) angry or friendly?"²⁴

In the plays attributed to Bhāsa, we come across the phrase na me saddhā three times in the mouth of the Vidūṣaka, which A. Woolner and L. Sarup have rendered "I have no faith." The phrase occurs twice in Cārudatta in response to an imperative request of the hero and once in Avimāraka in response to the hero's solicitation. The passages in question are:

Nāyakah — maitreya, gaccha, catuspathe balim upahara mātrbhyah Vidūsakah — na me saddhā, anno gacchadu (Cārudatta 1.21.5-7)²⁵

"(Hero): Maitreya, go and make an oblation to the mothers in the square! (Jester): I am not so inclined. Let somebody else go."

Nāyakah — maitreya, grhyatām Vidūsakah — na me saddhā (Cārudatta 1.28.20-21)

"(Hero): Maitreya, take (these jewels)! (Jester): I am not so inclined.

Avimārakaḥ — mūrkha, alam alam vilambitena/ tvarate me manah kāntā-darśanāya (ākarsati)

Vidūsakah - na me saddhā (Avimāraka 4.21.40-42)

"(Avimāraka): Idiot, do not delay. My heart runs forward to see my beloved (he drags him along).

(Jester): I do not like it."26

- 24 Cf. yadi te śraddhā in MBh. 14.55.19 and yadi vai tatra te śraddhā... in MBh. 18.2.13.
- The corresponding passage in the Mrcchakatika has bho na gamissam (Oh, I would not go!) The whole text reads as follows,

Cārudattah — vayasya, samāpta-japo 'smi/tat sāmpratam gaccha/ mātrbhyo balim upahara//

Vidūsakah — bho, na gamissam (Mrcchakatika 1.35.8-10)

26 G. Morgenstierne translated here "ich wage es nicht." (Über das Verhältnis zwischen Cārudatta und Mrcchakatika, Leipzig 1921, p. 19). Cf. Köhler, op. cit., p. 4, note 12. Cf. also Ganapati Sastri's rendering āsthā for saddhā in the Trivandrum Play.

II

The preceding discussion provides ample testimony to the fact that, in addition to the ordinary meaning "faith, or belief (Glaube)," the meaning "desire (Verlangen)" is also attested for the word śraddhā in classical Sanskrit literature. In conclusion, we can summerize:

First, the word śraddhā is used in close context with words expressive of fighting (yuddha, kalaha) especially with the semantic connotation of vehement desire. Other terms indicative of military success such as rājya, sādhana, vidyā-siddhi are to be noted in this connection.

Its semantic aspect of a less vehement, yet ardent hope can be seen in those examples where the word is construed with such words as jīvita (life), sukha (happiness), bhoga (enjoyment), yaśas (fame), and dhana (wealth). We should not overlook the fact that such religious terms as dharma (religious merit) and pradāna (giving) occur in close context with our word.

Its tendency to mean appetite is also discernable, when the word occurs in compounds with words for food and drink (bhojana, tintidikā and iksu). Occasionally, the word even means carnal desire (aṅganā).

Finally, a less ardent and more natural sense of curiosity, or interest, can be seen in the examples collected in sections 17 and 18.

Turning from the word's semantics to its syntax, the following points are worthy of note. Apart from compounds such as yuddha-śraddhā and bhoga-śraddhā, śraddhā ordinarily governs the locative case (śraddhā jīvite, sukhe, dharme, etc.), but we notice occasionally that it governs the genitive case (jīvitasya). Furthermore, the use of prepositions such as prati with the accusative (kṣīrinīm prati śraddhā) and upari with the genitive (ucchūna uvari saddhā) should be noted.

Since śraddhā has a semantic value comparable to kāma (spṛhā, abhilāṣa, etc.), it often occurs in construct with the infinitive (desire, or willingness to), or with the locative case with the value of an infinitive. In order to illuminate these points, below we shall enumerate some examples.

In the description of the krta-yuga, we read,

yāvad yāvad abhūc chraddhā deham dhārayitum nrnām tāvad tāvad ajīvams te nāsīd yama-krtam bhayam (MBh. 12.200.34)

"(In those days) men lived as long as they wished to live (dhārayitum) and they had no fear caused by Yama (the god of death)."

In the dialogue between a Brahmin recitor and Dharma personified, the former declines to ascend to heaven without a body. He says as follows,

na rocaye svarga-vāsam vinā dehād aham vibho gaccha dharma na me śraddhā svargam gantum vinātmanā (MBh. 12.192.24)

"I would not like to reside in heaven without body, O puissant Lord. Leave me here, O Dharma. I have no desire to go (gantum) to heaven without a body."

In the dialogue between Nārada and Kṛṣṇa, the former urges the latter to have Aniruddha married soon. A passage of the Harivaṃśa reads as follows,

aniruddhasya vīryākhyo vivāhah kriyatām vibho jambūlamānikām drastum śraddhā hi mama jāyate (H.2.127.21)

"Let the wedding called that (which is accomplished by means) of valour of Aniruddha be performed (soon), O puissant Lord. For I want to watch at (drastum) jambūlamānikā."

Here *vīryākhya vivāha* is apparently the Rākṣasa form of marriage,²⁷ and *jambūlamāṇikā*, or *jambūlamālikā* or simply *jambūla* are special jesting compliments addressed to the bride and the bridegroom by the friends and female relatives of the bridegroom. Nīlakaṇṭha here glosses *draṣṭum* with *śrotum*.²⁸ 29

Examples of *nomina actionis* in the locative case, which are used in place of infinitives, are as follows,

sarvathā nāsty avaktavyam mayā saumya tavāgratah yadi te śravane śraddhā śrūyatām raghunandana (R.7.49.16)

"Under no circumstance I do keep a secret from you, O good man. Thus, if you are interested in listening to it, O joy of the Raghu, hear it from me."

- 27 Cf. M. Hara, "Note on the Rākṣasa Form of Marriage," Journal of the American Oriental Society 94 (1974), pp. 296-306.
- 28 Cf. also Jayamangala ad Kāmasūtra 1.4.16 (tato yathā-śraddham esām darśanam utsargo vā): yathā-śraddham iti punar drastum yadi śraddhāsti punar āgantūnām nrtyatām daršanam, no cet utsargah priyālāpaih sampresanam.
- 29 Another example can be gleaned from MBh.12.193.7, although the text-reading is not completely free from obscurity.

yady evam aphalā siddhih śraddhā ca japitum tava.

Note also that the preceding verse (12.193.6) has śraddhā...japato...in place of japitum.

esa te nrga-śāpasya vistaro 'bhihito mayā yady asti śravane śraddhā śrnusvehāparām kathām (R.7.55.1 Bombay)

"I have explained to you in detail about the curse of Nrga, but if you desire to listen, 30 listen now to another story."

The accusative case of the nomen actionis with prati also occurs in a similar context.

kim tv adya yadi te śraddhā gamanam prati bhārgava anujñām grhya mattas tvam grhān gacchasva mā ciram (MBh. 14.55.19)

"(Gautama said to his disciple, Uttanka) But if you desire to go (gamanam prati), O scion of Bhrgu's race, go home without delay after having gotten permission from me."

In the next verse, although it lacks the infinitive and the *nomen actionis*, we discern the same shade of meaning. When Yudhisthira wanted to leave heaven for hell to find his brothers, the gods said to him as follows,

yadi vai tatra te śraddhā gamyatām putra mā ciram priye hi tava vartāmo devarājasya śāsanāt (MBh. 18.2.13)

"If you desire (to go) there, O son, go there without delay. We are ready to do what is agreeable to you at the command of Indra, the lord of the gods."

30 Cf. also yair nāmadheyaih stutavān dakso devah prajāpatih vaktum arhasi me tāta śrotum śraddhā mamānagha (MBh. 12, Appendix 28, 156-7, vol. 16, p. 2057).

Notes

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The texts and abbreviations used in this paper are as follows,

Avimāraka: Bhāsa-nātaka-cakram, Poona Oriental Series 54 (Poona 1951).

Candīśataka: The Candīśataka of Bāna, ed. by G.P. Quackenbos. Columbia University Indo-Iranian Series edited by A.V. Williams Jackson vol. 9 (New York Reprint 1965).

Cārudatta: Bhāsa-nātaka-cakram, Poona Oriental Series 54 (Poona 1951).

H.: Harivamśa. Chitrashala Press (Poona 1936).

HOS.: Harvard Oriental Series (Cambridge, Massachusetts).

Harsacarita. NSP. 1946.

IIJ.: Indo-Iranian Journal (The Hague).

KSS.: The Kathāsaritsāgara of Somadevabhatta, NSP. 1930.

MBh.: The Mahābhārata (the Poona Critical Edition).

Mrcchakatika. NSP. 1950.

Mudrārāksasa. The Mukrārāksasa of Viśākhadatta, ed., by A Hillebrandt (Breslau 1912).

NSP.: Nirnaya Sagar Press (Bombay).

Pañcarātra: Bhāsa-nātaka-cakram, Poona Oriental Series 54 (Poona 1951).

R.: The Vālmīki Rāmāyana (the Baroda Critical Edition, unless otherwise indicated).

Ratnāvalī.: Harsa's Ratnāvalī, texte traduit par M. Lehot. Collection Émile Senart (Paris 1933).