

# संस्कृत भाषा परिचयः

## An Introduction to Sanskrit : Unit – XIX

M. R. Dwarakanath

### ॥ श्रीबाणभट्टविरचितायां कादम्बरीकथायां उज्जयिनीवर्णनम् ॥

अस्ति सकलत्रिभुवनललामभूता प्रसवभूमिरिव कृतयुगास्यात्मनिवासोचिता भगवता महाकालाभिधानेन भुवनत्रयसर्गस्थितिसंहारकारणेन प्रमथनाथेनापरेव पृथिवी समुत्पादिता द्वितीयपृथिवीशङ्कया च जलनिधिनेव रसातलगभीरेण परिखावलयेन परिवृता पशुपतिनिवासप्रीत्या च गगनपरिसरोल्लेखिशिखरमालेन कैलासगिरिणेव सुधासितेन प्राकारमण्डलेन परिगता प्रकटशङ्खशुक्तिमुक्ताप्रवालमरकतमणिशाशिभिश्चामी करचूर्णसिकतानिकरनिचितैरायामिभिरगस्त्यपरिपीतसलिलैः सागरैरिव महाविपणिपथैरुपशोभिता सुरासुरसिद्धगन्धर्वविद्याधरोरगाध्यासिताभिश्च त्रिशालाभिरवरितोत्सवप्रमदावलोकनकुतूहलादम्बरादवतीर्णाभिर्दिव्यविमानपङ्क्तिभिरिवालङ्कृता मथनोद्धतदुग्धधवलितमन्दरद्युतिभिः कनक मयामलकलशशिखरैरनिलदोलयितसितध्वजैरुपरिपतदभ्रगङ्गैरिव तुषारगिरिशिखरैरमरमन्दिरैर्विराजितशृङ्गाटका सुधावेदिकोपशोभितोदपानैरन वरतचलितजलघटीयन्त्रसिच्यमानहरितोपवनान्धकारैः केतकीधूलिधूसरैरुपशय्यकैरुपशोभिता मदमुखरमधुकरपटलान्धकारितनिष्कृता स्फुर दुपवनलताकुसुमपरिमलसुरभिसमीरणा रणितसौभाग्यघण्टैरालोहितांशुकपताकैराबद्धरक्तचामरैर्विद्रुममयैः प्रतिभवनम् उच्छ्रितैर्मकराङ्कितैः मद नयष्टिकेतुभिः प्रकाशितमकरध्वजपूजा सततप्रवृत्ताध्ययनध्वनिधौतकल्मषा स्तिमितमुरजरवगम्भीरगजितेषु सलिलसीकरासारचितदुर्दिनेषु पर्य्यस्तरविकिरणरचितसुरचापचारुषु धारागृहेषु मत्तमयूरमण्डलैर्मण्डलीकृतशिखण्डैस्ताण्डवव्यसनिभिराबध्यमानकेकारवकोलाहला विकच कुवलयकान्तैरुत्फुल्लकुमुदधवल्लोदरैरनिमिषदर्शनरमणीयैराखण्डललोचनैरिव सहस्रसङ्ख्यैरुद्भासिता सरोभिः अविरलकदलीवनकलिताभिर मृतफेनपुञ्जपाण्डुराभिर्दिशि दिशि दन्तवलभिकाभिर्धवलीकृता यौवनमदमत्तमालवीकुचकलशक्षुभितसलिलया भगवतो महाकालस्य शिरसि सुरसरितमालोक्य समुपजातेष्वयैव सतताबद्धतरङ्गभ्रुकुटीलेखया खमिव क्षालयन्त्या शिप्रया परिक्षिप्ता सकलभुवनखातयशसा हरजटा चन्द्रेणैव कोटिसारेण मैनाकेनेवाविदितपक्षपातेन मन्दाकिनीप्रवाहेणैव प्रकटितकनकपद्मराशिना स्मृतिशास्त्रेणैव सभावसथकूपप्रपारामसुरसदन सेतुयन्त्रप्रवर्तकेन मन्दरेणैवोद्धतसमस्तसागररत्नसारेण सङ्गृहीतगारुडेनापि भुजङ्गभीरुणा खलोपजीविनाऽपि प्रणयिजनोपजीव्यमानविभवेन वीरेणापि विनयवता प्रियंवदेनापि सत्यवादिना अभिरूपेणापि स्वदारसन्तुष्टेन अतिथिजनाभ्यागमार्थिनापि परप्रार्थनानभिज्ञेन कामार्थपरेणापि धर्मप्रधानेन महासत्त्वेनापि परलोकभीरुणा सकलविज्ञानविशेषविदा वदान्येन दक्षेण स्मितपूर्वाभिभाषिणा परिहासपेशलेन उज्ज्वलवेशेन शिक्षिताशेषदेशभाषेण वक्रोक्तिनिपुणेन आख्यायिकाख्यानपरिचयचतुरेण सर्वलिपिज्ञेन महाभारतपुराणरामायणानुरागिणा बृहत्कथाकुशलेन द्यूतादिकलाकलापपारणेण श्रुतरागिणा सुभाषितव्यसनिना प्रशान्तेन सुरभिमासमारुतेनेव सततदक्षिणेन हिमगिरिकाननेनेवान्तस्सरलेन लक्ष्मणे नेव रामाराधननिपुणेन शत्रुघ्नेनेवाविष्कृतभरतपरिचयेन दिवसेनेव मित्रानुवर्तिना बौद्धेनेव सर्वास्तिवादशूरेण साङ्ख्यगमेनेव प्रधानपुरुषोपेतेन जिनधर्मेणैव जीवानुकम्पिना विलासिजनेनाधिष्ठिता सशैलेव प्रासादैः सशाखानगरेव महाभवनैः सकल्पवृक्षैव सत्पुरुषैः दर्शितविश्वरूपेव चित्रभित्तिभिः सन्ध्येव पद्मरागानुरागिणी अमराधिपमूर्तिरिव मखशतानलधूमपूता पशुपतिलास्यक्रीडेव सुधाधवलाट्टहासा वृद्धेव जातरूप क्षया गरुडमूर्तिरिवाच्युतस्थितिरमणीया प्रभातवेलेव प्रबुद्धसर्वलोका शबरवसतिरिवावलम्बितचारुचामरनागदन्तधवलगृहा शेषतनुरिव सदा सन्नवसुधाधरा जलधिमथनवेलेव महाघोषपूरितदिगन्तरा प्रस्तुताभिषेकभूमिरिव सन्निहितकनकघटसहस्रा गौरीव महासिंहासनोचितमूर्तिरिदि तरिव देवकुलसहस्रसेव्या महावराहलीलेव दर्शितहिरण्याक्षपातास्तीकतनुरिवानन्दितभुजङ्गलोका हरिवंशकथेवानेकबालक्रीडारमणीया प्रक टाङ्गनोपभोगाप्यखण्डितचरित्रा रक्तवर्णापि सुधाधवलावलम्बितमुक्ताकलापापि विहारभूषणा बहुप्रकृतिरपि स्थिरा विजितामरलोकद्युतिरन्वती षूज्जयिनी नाम नगरी ।

[The actual story of Kadambari begins at this point with a description of the city of Ujjayini in the kingdom of Avanti, which is in modern Madhya Pradesh in India. As this is a rather long passage, we will skip the usual पदच्छेद ।

There is [prt,3p,s] (अस्ति √अस्) a city [f,N,s] (नगरी) by name [I] (नाम) Ujjayini [f,N,s] (उज्जयिनी) the foremost among all the three worlds [f,N,s] (सकल-त्रिभुवन-ललामभूता) in Avanti [f,L,pl] (अवन्तीषु) । It is, as it were [I] (इव) the very birthplace [f,N,s] (प्रसव-भूमिः) of Krutayuga [m,G,s] (कृतयुगस्य) । Deemed a suitable residence for himself [f,N,s] (आत्म-निवास-उचिता) by the Lord [m,I,s] (भगवता) Mahakala by name [m,I,s] (महाकाल-अभिधानेन) the causator of creation, sustenance and destruction of the three worlds [m,I,s] (भुवन-त्रय-सर्ग-स्थिति-संहार-कारणेन) the Lord of the Shivaganas [m,I,s] (प्रमथ-नाथेन) as though [I] (इव) a second [f,N,s] (अपरा) earth [f,N,s] (पृथिवी) was created [f,N,s] (समुत्पादिता) । Surrounded [f,N,s] (परिवृता) by a ringed trench [m or n,I,s] (परिखा-वलयेन) deep as the nether world, Rasatala [m or n,I,s] (रसातल-गभीरेण) as though [I] (इव) by the ocean [m,I,s] (जल-निधिना) by the mistaken notion of a second earth [f,I,s] (द्वितीय-पृथिवी-शङ्कया) । And [I] (च) surrounded [f,N,s] (परिगता) by the whitewashed [n,I,s] (सुधा-सितेन) circular abutment [n,I,s] (प्राकार-मण्डलेन) like [I] (इव) by that which has a garland of peaks that scratch the border of the sky [m,I,s] (गगन-परिसर-उल्लेखि-शिखर-मालेन) by the mount Kailasa [m,I,s] (कैलास-गिरिणा) due to Pasupati's love for residence [f,I,s] (पशुपति-निवास-प्रीत्या) । (The city) gleams [f,N,s] (उपशोभिता) with the great streets of the market place [m,I,pl]

(महाविपणिपथैः) of wide stretches [m,I,pl] (आयामिभिः) with evident heaps of conch, shell, pearl, coral and emerald gems [m,I,pl] (प्रकट-शङ्ख-शुक्ति-मुक्ता-प्रवाल-मरकत-मणि-राशिभिः) and [I] (च) with an abundant mass of powdered gold dust [m,I,pl] (चामीकरचूर्ण-सिकता-निकर-निचितैः) like (इव) by the oceans [m,I,pl] (सागरैः) the waters of which were sipped by sage Agastya [m,I,pl] (अगस्त्य-परिपीत-सलिलैः) । The city is decorated [f,N,s] (अलङ्कृता) by the artist's studios [f,I,pl] (चित्रशालाभिः) presided by the gods, the demons, the Siddhas, the Gandharvas, the Vidyadharas and Nagas [f,I,pl] (सुर-असुर-सिद्ध-गन्धर्व-विद्याधर-उरग-अध्यासिताभिः) like [I] (इव) by an array of excellent aerial chariots [f,I,pl] (दिव्य-विमान-पङ्क्तिभिः) descended [f,I,pl] (अवतीर्णाभिः) from the sky [m or n,I,s] (अम्बरतलात्) out of eagerness to see the women folk gathered for the unending festivities [n,Ab,s] (अविरत-उत्सव-प्रमदा-अवलोकन-कुतूहलात्) । The city has its cross roads radiated [f,N,s] (विराजित-शृङ्गाटका) with dwellings of the gods [n,I,pl] (अमर-मन्दिरैः) having the luster of the Mandara mountain whitened by the milk rising from the churning (of the ocean) [n,I,pl] (मथन-उद्धत-दुग्ध-धवलित-मन्दर-द्युतिभिः) with peaks like pots of pure gold [n,I,pl] (कनकमय-अमल-कलश-शिखरैः) with white flags fluttering in the wind [m,I,pl] (अनिल-दोलयित-सित-ध्वजैः) as if [I] (इव) with peaks of snow capped mountains [m or n,I,pl] (तुषार-गिरि-शिखरैः) with Gangotri flowing above [m or n,I,pl] (उपरि-पतत्-अभ्रगङ्गैः) । (The city) is beautified [f,N,s] (उपशोभिता) by the boundaries of the city [n,I,pl] (उपशाल्यकैः) which have wells with white-washed platforms [n,I,pl] (सुधा-वेदिका-उपशोभित-उदपानैः) and gardens dark

green (with water) sprinkled by constantly moving machines of water pots [n,I,pl] (अनवरत-चलित-जल-घटी-यन्त्र-सिच्यमान-हरित-उपवन-अन्धकारैः) and which are smoky gray by the pollen of Ketaki flowers [n,I,pl] (केतकी-धूलि-धूसरैः) । The city has its atria darkened by the swarm of bees humming due to intoxication (from nectar) [f,N,s] (मद-मुखर-मधुकर-पटल-अन्धकारित-निष्कुटा) । The breeze in the city is sweetened by the fragrance of blooming flowers of the garden creepers [f,N,s] (स्फुरत्-उपवन-लता-कुसुम-परिमल-सुरभि-समीरणा) । The city has the worship of Makaradhwaya (Cupid) enlivened [f,N,s] (प्रकाशित-मकर-ध्वज-पूजा) in every house [I - adverb] (प्रतिभवनम्) with flagpoles of Madana [m,I,pl] (मदन-यष्टि-केतुभिः) made of coral [m,I,pl] (विद्रुममयैः) raised high [m,I,pl] (उच्चैः) with the crocodile emblem (of Manmatha) [m,I,pl] (मकर-अङ्कितैः) with the tinkling of auspicious anklets [m,I,pl] (रणित-सौभाग्य-घण्टैः) with copper red colored cloth banners [m,I,pl] (आलोहित-अंशुक-पताकैः) and with well secured red fans [m,I,pl] (आबद्ध-रक्त-चामरैः) । The sins (of the city) washed away by the prevalent sound of constant (Vedic) chants [f,N,s] (सतत-प्रवृत्त-अध्ययन-ध्वनि-धौत-कल्मषा) । The city is characterized by a confused noise created by the entwined cacophony of peacocks [f,N,s] (आबध्यमान-केकारव-कोलाहला) made by arrays of intoxicated peacocks [n,I,pl] (मत्त-मयूर-मण्डलैः) who are dance enthusiasts [n,I,pl] (ताण्डव-व्यसनिभिः) and have feathers fanning into a circle [n,I,pl] (मण्डलीकृत-शिखण्डैः) in houses with fountains [n,L,pl] (धारगृहेषु) in which the heavy water spray makes them appear like bad (cloudy) days

[n,L,pl] (सलिल-सीकर-आसार-रचित-दुर्दिनेषु) in which the deep rumbling (of the water) sounds like the still sound of the drum [n,L,pl] (स्तिमित-मुरज-रव-गम्भीर-गर्जितेषु) which look charming with the rainbows (bows of the gods) created by scattered sunlight [n,L,pl] (पर्यस्त-रवि-किरण-रचित-सुर-चाप-चारुषु) । (The city) gleams [f,N,s] (उद्भासिता) with lakes [n,I,pl] (सरोभिः) in the thousands [n,I,pl] (सहस्र-सङ्घैः) with the beauty of fully opened blue lotuses [n,I,pl] (विकच-कुवलय-कान्तैः) with fully opened white lotuses with pure white centers [n,I,pl] (उत्फुल्ल-कुमुद-धवल-उदरैः) with pretty to behold fishes [n,I,pl] (अनिमिष-दर्शन-रमणीयैः) like [I] (इव) the (twinkle-less) eyes of Indra [n,I,pl] (आखण्डल-लोचनैः) । (The city) is whitened [f,N,s] (धवलीकृता) by penthouses of ivory [f,I,pl] (दन्त-वलभिकाभिः) in every direction [f,I,s] (दिशि दिशि) white as plentiful foam of nectar [f,I,pl] (अमृत-फेन-पुञ्ज-पाण्डुराभिः) and characterized by a dense grove of banana plants [f,I,pl] (अविरल-कदली-वन-कलिताभिः) । (The city) is surrounded [f,N,s] (परिक्षिप्ता) by the river Sipra [f,I,s] (शिप्रया) whose water is agitated by the pot like breasts of the Malavi damsels intoxicated by the arrogance of youth [f,I,s] (यौवन-मद-मत्त-मालवी-कुच-कलश-क्षुभित-सलिलया) and who is as if [I] (इव) one in whom envy has been generated [f,I,s] (समुपजात-ईर्ष्या) having seen [ger] (आलोक्य) on the head [n,L,s] (शिरसि) of the Lord [m,G,s] (भगवतः) Mahakala's [m,G,s] (महाकालस्य) the Ganga (river of the gods) [f,A,s] (सुर-सरितम्) and who has continuously set waves resembling the arches of eye brows [f,I,s] (सतत-बद्ध-तरङ्ग-भ्रुकुटी-लेखया) cleansing [f,I,s] (क्षालयन्त्या) the sky [n,A,s] (खम्) ।

Now we have a series of similes comparing the people of the city to some of the best and greatest. We separate them for the sake of clarity.

All the similes are finally connected to the phrase विलासिजनेनाधिष्ठिता – which comes much later. All the words in the instrumental singular are to be related with the term – by sportive people [m,I,s] विलासिजनेन – and that in turn goes with the term – (the city) is inhabited [f,N,s] अधिष्ठिता

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) whose glory is famous in all the worlds [m,I,s] (सकल-भुवन-ख्यात-यशसा) and whose wealth is in tens of millions [m,I,s] (कोटिसारेण) like [I] (इव) by the moon (whose essence is in the tips i.e. rays) in the locks of Shiva [m,I,s] (हर-जटा-चन्द्रेण)। In this simile the pun is on the word कोटिसारेण. There are such puns in all of the following similes and contrasts.

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who were not partisans [m,I,s] (अविदित-पक्षपातेन) like [I] (इव) by the Mainaka mountain (which did not have to experience the clipping of its wings by Indra) [m,I,s] (मैनाकेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who reveal collections of massive wealth [m,I,s] (प्रकटित-कनक-पद्म-राशिना) like [I] (इव) by the flood of Mandakini river (that reveals masses of golden lotuses) [m,I,s] (मन्दाकिनी-प्रवाहेण) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who build assemblies, hermitages, wells, watering places,

gardens, worship rooms, bridges and gadgets [m,I,s] (सभा-आवसथ-कूप-प्रपा-आराम-सुरसदन-सेतु-यन्त्र-प्रवर्तकेन) like [I] (इव) by the remembered scripture (which propounds the building of assemblies etc.) [n,I,s] (स्मृति-शास्त्रेण) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who bear the best of all jewels of the sea [m,I,s] (उद्धृत-समस्त-सागर-रत्न-सारेण) like [I] (इव) by the Mandara mountain (that upholds the best of jewels from the ocean) [m,I,s] (मन्दरेण) ।

Now we have a series of contrasts again referring to the people of the city!

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) possess Garuda's spell (the science of counteracting poison) [m,I,s] (सङ्गृहीत-गारुडेन) are fearful of snakes (or evil people) [m,I,s] (भुजङ्ग-भीरुणा) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) get their livelihood only from their fields or from whom the lowly derive their livelihood [m,I,s] (खल-उपजीविना) support loving people with one's wealth [m,I,s] (प्रणयि-जन-उपजीव्यमान-विभवेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) valorous [m,I,s] (वीरेण) are possessed with humility [m,I,s] (विनयवता) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) speak sweetly [m,I,s] (प्रियंवदेन) speak the truth [m,I,s] (सत्य-वादिना) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) possessed with beauty [m,I,s] (अभिरूपेण) are satisfied with one's wife [m,I,s] (स्वदार-सन्तुष्टेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) desirous of pleasing visitors [m,I,s] (अतिथि-जन-अभ्यागम-अर्थिना) are not skilled in supplicating others [m,I,s] (पर-प्रार्थिना-अनभिज्ञेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) devoted to wealth and enjoyments [m,I,s] (काम-अर्थ-परेण) regard Dharma as most important [m,I,s] (धर्म-प्रधानेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who even though [I] (अपि) possessed of extraordinary prowess [m,I,s] (महा-सत्त्वेन) are fearful of the next world (and hence act righteously) [m,I,s] (पर-लोक-भीरुणा) ।

The passages above are beautifully composed to admit of a variety of meanings. We have given one basic translation as a starting point. The reader can think of other interpretations or refer to the Sanskrit commentaries for further insight.

{To be continued in the next issue}

Because of space consideration, the grammar portion will be continued in the next issue.

## Sanskrit Crossword #18 (One syllable per box)

### Clues Across:

१	एतौ गजे द्वौ स्तः
४	रिपु वा शत्रु
५	विष्णोः चतुर्विंशतिनामसु षष्ठं
६	अग्रिमस्य विप्रतिपक्ष
८	मार्ग वा अध्वन्
१०	यज्ञ वा ऋतु
११	क्षपा वा निशा
१२	मार्ग वा अध्वन्
१३	यज्ञे स्थिता या सा

### Clues Down

२	नलस्य पत्नी (सम्बोधनम् )
३	ईर्ष्या
४	विनतायाः अपत्यं पुमान्
६	अग्रजस्य विप्रतिपक्ष
७	नरश्रेष्ठ
८	अवस्थायाः अभावः
९	यस्य चोरः श्रीकृष्णः तत्

१	२		३		४	
	५					
६		७		८		९
		१०				
११				१२		
		१३				

### Solution to crossword # 17

१ यक्ष । ४ वधु । ५ पाकशासन । ६ सरमा । ८ प्रल  
प । १० तारका । ११ चरम । १२ शरीर । १३ हीर  
क ॥ २ क्षपाकर । ३ ईशान । ४ वनमाला । ६ सहच  
र । ७ मातामही । ८ प्रकाशक । ९ पत्रस्थ ॥