

# संस्कृत भाषा परिचयः

## An Introduction to Sanskrit : Unit – XX

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॥ श्रीबाणभट्टविरचितायां कादम्बरीकथायां उज्जयिनीवर्णनम् ॥

We will continue with the translation of the 1<sup>st</sup> sentence of Bana's description of the city of Ujjayini in his Kadambari, from where we left off at the end of Unit XIX.

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who know and discern all the sciences, [m,I,s] (सकलविज्ञानविशेषविदा) who are generous, [m,I,s] (वदान्येन) who are skilled at any task, [m,I,s] (दक्षेण) who are smiling even as they initiate conversation, [m,I,s] (स्मितपूर्वाभिभाषिणा) who are charmingly witty, [m,I,s] (परिहासपेशलेन) who don bright clean clothes, [m,I,s] (उज्ज्वलवेशेन) who are instructed in the languages of all nations, [m,I,s] (शिक्षिताशेषदेशभाषेण) who are skilled in double entendres, [m,I,s] (वक्रोक्तिनिपुणेन) who are skilled in the subtleties of rhetoric, (familiarity in communicating certain works of prose) [m,I,s] (आख्यायिकाख्यानपरिचयचतुरेण) who are knowledgeable about various scripts, [m,I,s] (सर्वलिपिज्ञेन) who are passionate about Mahabharata and Ramayana epics, [m,I,s] (महाभारतपुराणरामायणानुरागिणा) who are skilled in fantastic tales, [m,I,s] (बृहत्कथाकुशलेन) who excel at all arts including gambling, [m,I,s] (द्यूतादिकलाकलापपारगेण) who love the scriptures, [m,I,s] (श्रुतरागिणा) who are addicted to sweet talk, [m,I,s]

(सुभाषितव्यसनिना) and who are ever calm [m,I,s] (प्रशान्तेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who are always generous [m,I,s] (सततदक्षिणेन) (pun on दक्षिण) like [I] (इव) the breeze of spring [m,I,s] (सुरभिमासमारुतेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who are inwardly honest and upright [m,I,s] (अन्तःसरलेन) like [I] ((इव) the straight trees of the Himalaya forest [m,I,s] (हिमगिरिकाननेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who are adept in worship of Rama [m,I,s] (रामाराधननिपुणेन) like [I] (इव) Lakshmana [m,I,s] (लक्ष्मणेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who exhibit prowess in Bharatanatya [m,I,s] (आविष्कृतभरतपरिचयेन) like [I] (इव) Shatrughna [m,I,s] (शत्रुघ्नेन) । Here the reference is to Shatrughna's intimate familiarity with his brother Bharata as well as the dance form of Bharata.

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who follow their friends [m,I,s] (मित्रानुवर्तिना) like

[I] (इव) the day follows the sun [m,I,s] (दिवसेन) । Here, the play is on the word मित्र which can mean the sun or friend!

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who are adept at arguing that everything exists [m,I,s] (सर्वास्तिवादशूरेण) like [I] (इव) the Buddhists [m,I,s] (बौद्धेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who are associated with important people [m,I,s] (प्रधानपुरुषोपेतेन) like [I] (इव) the Sankhya philosophy (pun on प्रधानपुरुष) [m,I,s] (सांख्यागमेन) ।

(The city is inhabited [f,N,s] अधिष्ठिता by sportive people [m,I,s] विलासिजनेन) who fear for all forms of life [m,I,s] (जीवानुकम्पिना) like [I] (इव) the Jains [m,I,s] (जिनधर्मेण) । In these statements, personal philosophies of materialism, compassion etc. are compared to the religious philosophies.

Now we depart from the description of the inhabitants of Ujjayini to the description of other features in the city.

(It was) as if [I] (इव) The city [f,N,s] (नगरी) by name [I] (नाम) Ujjayini [f,N,s] (उज्जयिनी) in the province of Avanti [f,L,pl] (अवन्तीषु) surpassed the splendor of the abode of gods [f,N,s] (विजितामरलोकद्युतिः) । Such a city ...

With palaces [m,I,pl] (प्रासादैः) like [I] (इव) mountains with peaks [f,N,s] (सशैला) । With mansions [n,I,pl] (महाभवनैः) like [I] (इव) a city with suburbs [f,N,s] (सशाखानगरी) । With noble people [m,I,pl] (सत्पुरुषैः) like [I] (इव) the tree of paradise,

Parijata [f,N,s] (कल्पवृक्षा) । With walls decorated [f,I,pl] (चित्रभित्तिभिः) like [I] (इव) the revelation of the cosmic form [f,N,s] (दर्शितविश्वरूपा) ।

Now we see aspects of the city in direct similes.

Resembling a red ruby [f,N,s] (पद्मरागानुरागिणी) like [I] (इव) the dusk [f,N,s] (सन्ध्या) । Purified by the smoke of the fires of numerous sacrifices [f,N,s] (मखशतानलधूमपूता) like [I] (इव) the visage of Indra [f,N,s] (अमराधिपमूर्तिः) । The laughter emanating from beautiful whitewashed mansions [f,N,s] (सुधाध्वलाट्टहासा) like [I] (इव) the dance of Shiva [f,N,s] (पशुपतिलास्यक्रीडा) । The golden houses [f,N,s] (जातरूपक्षया) like [I] (इव) a elderly (bejeweled) lady [f,N,s] (वृद्धा) । Beguiling as the seat of Vishnu [f,N,s] (अच्युतस्थितिरमणीया) like [I] (इव) the visage of Garuda [f,N,s] (गरुडमूर्तिः) । All the enlightened subjects [f,N,s] (प्रबुद्धसर्वलोका) like [I] (इव) at the time of waking (enlightenment) [f,N,s] (प्रभातवेला) । Houses whitened by ivory and bedecked with beautiful hanging fans [m,N,pl] (अवलम्बितचारुचामरनागदन्तधवलगृहा) like [I] (इव) the residence of aborigines [f,N,s] (शबरवसतिः) । The mountains always situated near by [f,N,s] (सदासन्नवसुधाधरा) like [I] (इव) the (resting) body of the serpent Shesha [f,N,s] (शेषतनुः) । Great sounds filling in all directions [f,N,s] (महाघोषपूरितदिगन्तरा) like [I] (इव) at the time of the churning of the ocean [f,N,s] (जलधिमथनवेला) । Thousands of golden pots placed [f,N,s] (सन्निहितकनकघटसहस्रा) as if [I]

(इव) (it was) the land set for a coronation [f,N,s] (प्रस्तुताभिषेकभूमिः) । Figures deserving of great thrones [f,N,s] (महासिंहासनोचितमूर्तिः) like [I] (इव) Gowri (who rides a lion - pun on सिंहासन) [f,N,s] (गौरी) । (Ujjayini's populace) in service of a multitude of lineages of gods [f,N,s] (देवकुलसहस्रसेव्या) like [I] (इव) Aditi (who was worshipped by her many children, the gods) [f,N,s] (अदितिः) । (Ujjayini's populace) have displayed the play of golden dice [f,N,s] (दर्शितहिरण्याक्षपाता) like [I] (इव) the play of the great incarnation Varaha [f,N,s] (महावराहलिला) - pun on हिरण्याक्ष । (Ujjayini's populace) made the realms of paramours happy [f,N,s] (आनन्दितभुजङ्गलोका) like [I] (इव) the body of the sage Astika (who foiled the great serpent sacrifice) [f,N,s] (आस्तीकतनुः) - pun on भुजङ्ग । (Ujjayini) is fascinating with many children at play [f,N,s] (अनेकबालक्रीडारमणीया) like [I] (इव) the story of Harivamsa [f,N,s] (हरिवंशकथा) ।

In the following, the author paints a picture of Ujjayini in contrasts. How the same place can look very different when viewed differently.

Although [I] (अपि) the women folk are enjoying themselves vividly [f,N,s] (प्रकटाङ्गनोपभोगा) their behavior is not censured [f,N,s] (अखण्डितचरित्रा) । Although [I] (अपि) red in color [f,N,s] (रक्तवर्णा) the (houses) are white washed [f,N,s] (सुधाधवला) । Although [I] (अपि) pearl necklaces abound [f,N,s] (अवलम्बितमुक्ताकलापा) it seems undecorated [f,N,s] (विहारभूषणा) । Although [I] (अपि) variegated by nature (fickle minded) [f,N,s] (बहुप्रकृतिः) it is stable

[f,N,s] (स्थिरा) । Such was the city of Ujjayini.

### सुबन्तप्रकरणम् : Declension (Contd.)

We will continue where we left off in unit XVIII to gain a general familiarity with विभक्तिप्रत्ययाः । To recap, the terminations are added to the प्रातिपदिकम् । This process is most straightforward when either the प्रातिपदिकम् ends in a consonant or the affix begins with one.

12. Instrumental singular takes the affix आ । However, रामेण, हरिणा, गुरुणा, are best memorized. ऋ and ई ending nominals behave familiarly पितृ - पित्रा, नदी - नद्या । Some of the ई, ऊ ending nominals where the ई or ऊ belongs to a verbal root may be treated as इ+इ, उ+उ । स्त्री - स्त्रिया, भू - भुवा । Neuter nouns take an additional न् । मधु - मधुना, वारि - वारिणा ।

13. Dative singular takes the affix ए । रामाय, फलाय, रमायै are again, best memorized. ऋ ending nominals behave the same as in instrumental singular. पितृ - पित्रे । हरि - हरये, मति - मत्तै वा मतये । Either the final vowel or the affix is strengthened by गुण वा वृद्धि । Neuter nouns take on the additional न् । मधु - मधुने । However, दधि - दध्ने ।

14. Ablative and possessive singular take the affix अः । These two cases have identical forms except for अ (रामात् रामस्य) ending nouns and most pronouns. Notice below how the two vowels appear to change positions and an occasional strengthening of the vowel : हरि - हरेः, मति - मत्याः मतेः, धेनु - धेन्वाः धेनोः

। However, पितृ – पितुः । Neuter nouns once again take न् । मधु – मधुनः ।

15. Possessive and locative dual take the affix औः । These two cases have identical forms. For अ ending nouns and most pronouns य् is added (रामयोः, रमयोः). ऋ ending nominals behave familiarly. पितृ – पित्रोः । Neuter nouns once again take न् । मधु – मधुनोः ।

16. Locative singular takes the affix इ । Sometimes, the final vowel is replaced by औ वा आम् । हरि – हरौ, नदी – नद्याम् । रमा – रमायाम् । But भू – भुवि । ऋ is strengthened पितृ – पितरि । Neuter nouns once again take न् । मधु – मधुनि ।

17. We will now briefly touch on the 5 highlighted boxes in Unit XVIII.

A. The neuter nouns have identical forms in the nominative and accusative. Typical forms are:

फलम् फले फलानि । वारि वारिणी वारीणि ।

महत् महती महान्ति । पचत् पचन्ती पचन्ति ।

कर्म कर्मणी कर्माणि । मनः मनसी मनासि ।

Notice the consistency of the short and long vowels patterns.

B. Masculine and feminine nouns have identical duals in nominative and accusative. Also Accusative singular always ends in म् वा अम् । Thus, we need again to look at only the nominative patterns. A few common types are as follows:

रामः रामौ रामाः । हरिः हरी हरयः । धाता धातारौ धातारः । रमा रमे रमाः । नदी नद्यौ नद्यः । स्त्री स्त्रियौ स्त्रियः । मरुत् मरुतौ मरुतः । राजा राजानौ राजानः । करी करिणौ करिणः । वेधाः वेधसौ वेधसः ॥

We conclude this section on declension by again noting that the foregoing is to be taken strictly as rules-of-thumb.

### Influence of Sanskrit on Indo-European languages:

It is well known that words like father, mother, sister, daughter, you, me and some numbers have their origin in Sanskrit. This similarity becomes more apparent when we look, not just at English, but include Latin, Greek and German. It seemed fun to compile a few not so familiar words.

अर्ज्	earn	यु	unite
कृत्	cut	राय	royalty
क्रूर	cruel	रु	rue
क्रन्द् – क्रुश्	cry	लिह्	lick
ग्रावन्	gravel	ली	lean
गौ	cow	वरण्ड	veranda
ग्रह्	grasp	वश्	wish
जानु	genu(l)	सम	same
ज्ञा	gnosis	सिव्	sew
तत्	that	सूनु	son
त्वम्	thou	सिव्	sew
नाम	name	संज्ञा	sign
नासा	nose	स्तृ	strew
पाद	ped(l)	स्था	stand
पेषणि	pestle	स्नायु	sinew
मनस्	mind	स्विद्	sweat
तुमुल	tumult	शृ (शीर्यते)	shear

बाध्	bother	स्मि	smile
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With this unit, we conclude these Sanskrit lessons. I am deeply indebted to SVBF for giving me the rare opportunity to write these articles for this esteemed journal, although baring my ignorance in the process. I am hugely indebted to Sri Satish Karandikar who has painstakingly corrected many, many errors in proof. However, the left over errors are entirely mine and mine alone.

### Sanskrit Crossword #19

(One syllable per box)

#### Clues Across:

- १ ब्राह्मण  
 ४ बधिर वा अकर्ण  
 ५ प्रस्थानत्रय्याम् एका  
 ६ माता  
 ८ निपुण, प्रवीण, सुस्थिता इत्यादयः  
 १० नीलोत्पल  
 ११ निष्कपट, सरल प्रभृतयः  
 १२ सुन्दरा, लावण्य  
 १३ नृतो णिजन्तः

#### Clues Down:

- २ चूर्णित, क्षुण्ण, अनिल  
 ३ सीमा, मर्यादा  
 ४ तदृशस्य प्रतिपक्ष  
 ६ उदधि, समुद्र  
 ७ कर्पूर आरति  
 ८ नीलोत्पल  
 ९ लघोर्मत्वर्थीयः

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

#### 1. Solution to crossword # 18

१ रद । ४ वैरि । ५ मधुसूदन । ६ अन्तिम । ८ अय  
 न । १० हवन । ११ रजनी । १२ वर्तनी । १३ यज्ञस्  
 था ॥ २ दमयन्ती । ३ असूय । ४ वैनतेय । ६ अवर  
 ज । ७ महनीय । ८ अनवस्था । ९ नवनीत ॥

॥ श्रीकृष्णार्पणमस्तु ॥