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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*, *kāṅkṣā*, *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-śraddham*⁵ from the well known passage of the Nalopākhyāna,

- 1 A Bibliography is given in my article, "Note on Two Sanskrit Religious Terms, Bhakti and Śraddhā," *III* 7 (1964) p. 139, notes 30ff., and my review of Köhler's work *III* 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), Śāśvatakoṣa 670 (*śrāddhatva-kāṅkṣayoḥ 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 smrtāḥ*), Vaijayantī 98.360 (*garbhinyāḥ punar icchāyām śraddhā dohaladauhrde*) and 223.76 (*śraddhāstikyābhilāṣayoḥ*).
- 5 Cf. Köhler, *op. cit.*, pp. 5-6.

*sā namaskṛtya devebhyah prahasya nalam abravīt
pranayasva yathā-śraddham rājan kiṃ karavāni te* (MBh. 3.53.1)

“After having paid homage 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.

I

(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 droṇaputra gamisyasi
yuddha-śraddhām aham te 'dya vinesyāmi raṇājire* (MBh. 7.131.62)

“(Ghatotkaca said,) Wait, wait, O son of Droṇa, you shall not go (escaping) from me with your life. I shall today dispel your eagerness for fighting.”⁷

*kiṃ katthitena bahudhā yudhyasvādyā mayā saha
adya te 'ham vinesyāmi yuddha-śraddhām vṛkodara* (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 Vṛkodara!”⁸

*sarva-śastrāṇi cādatsva yojayasva ca vāhinīm
aham hi te vinesyāmi yuddha-śraddhām itaḥ param* (MBh. 5.94.24)

6 Cf. MBh. 8.23.53cd (*utsrjeyam yathā-śraddham aham vāco 'sya samnidhau*). For additional occurrences 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-kāmaṃ 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 śitair bānaiḥ samrambham vinayāmy aham
yuddha-śraddhām 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 nādyā vikramya sthaviro pi śiṣos tava
yuddha-śraddhām raṇe chindyām jīvitasya ca sūta* (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 Kāṇḍa 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.”⁹

*evam uktās tu śakreṇa devāḥ śakra-samā yudhi
samnahyanta mahāsattvā yuddha-śraddhā-samanvitāḥ* (R. 7.27.5)

9 Compare *yoddhum icchasi* in the preceding verse (R. 7.32.28) and the compound *yuddha-trṣṇā-samāvṛtā* 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 kareṇa
(Mudrārākṣasa 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 bhāṅkṣīr vibhramam bhrūr adhara vidhuratā keyam āsyāsyā rāgam
pāṇe prāṇy eva nāyam kalayasi kalaha-śraddhayā kiṃ trīśūlam
(Caṇḍīśakata 1 ab)*

“Spoil not your coquetry, O brow (by contracting the eyebrows — *bhrūbhaṅga*); 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 taṃ priyam vinā
bhartāram sāgarāntāyā vasudhāyāḥ 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 vasudhāyāḥ*, 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 kiṃ 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-śabdāṃ nṛpaḥ śrutvā svastrībhiḥ samudīritam
ciccheda jīvita-śraddhāṃ 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 *manuja-janman*. In praising the king, the sage Divākaramitra speaks as follows,

*yat satyaṃ mumukṣor api me punya-bhājam ālokya punaḥ śraddhā
jātā manuja-janmani* (Harṣacarita 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-śraddhāṃ 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 Rāmāyaṇa (*ciccheda jīvita-śraddhāṃ 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 cireṇa
śraddhām ca rājyād dhṛtarāṣṭra-sūnoḥ* (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 Dhṛtarāṣṭra’s son for the kingdom.’”

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

*tathā ca – asya vimalaṣu sādhuṣu ratna-buddhiḥ, na śilā-śakaleṣu/ muktā-dhavaṣu
guṇeṣu prasādhana-dhīḥ, nābharana-bhāreṣu/ dānavatsu karmasu sādhanā-śraddhā,
na kari-kīṭeṣu...* (Harṣacarita 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 *śraddhā*. In the description of the misery of servitude, we read,

*kīdrśaṃ jīvitam, kaḥ puruṣābhīmānaḥ, ... kīdrśī bhoga-śraddhā, prabala-panka iva
sarvaṃ adhaṣṭān nāyati dāruṇo dāsa-śabdah.* (Harṣacarita 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 Harṣacarita has used *śraddhā* in a compound with *dhana* (wealth).

13 It is not easy to render this verse of Harṣacarita into English satisfactorily. Below is the text of the commentary,

*dānam dhana-tyāgaḥ, madaś ca/ sādhanam sampādanam, sainyaṃ ca/
sādhyaṭe 'neneti kṛtvā/* (p. 54).

dhana-śraddhayā kleśān upārjayataḥ ... (Harṣacarita 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-śraṇapālī-prenkhītābhyām sphāṭika-kuṇḍalābhyām śukra-br̥haspatibhyām 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 Br̥haspati, 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 *Spendefreudigkeit*, 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 abravān nijām
kṣīrīṇiṃ 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 (*kṣīrīṇi*), so, cook me one today.”

In the following Prākṛit passages the object of one’s appetite is more specific.

*bho jadhā kassa vi piṇḍakhajjūrehiṃ uvveidassa tintiḍiāe saddhā bhodi tadhā
anteura-iṭṭhī-radana-paribhoīno 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.”

bhañāhi Mūladevam, jahā: ucchūṇa uvari saddhā Devadattāe, tā pesehi me (H. Jacobi, *Ausgewählte Erzählungen im Māhārāṣṭrī* 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 Harivaṃśa, *śraddhā* is construed with the verbal root *bhuj-* with the instrumental case, where *parā śraddhā* means a hearty appetite.¹⁵

*tal-loka-kartrā satkrtya dattam munir udāra-dhīḥ
bubhuje vadatām śreṣṭhaḥ 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 vidyādhārī-śraddhā-kāmuka (p. 112, line 17)

“Ho, my would-be paramour of vidyādhārīs (Cowell translation).”

sarvorvī-śraddhā-kāmukānām alika-vijigīṣūṇām (p. 192, lines 11-12)

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

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

nāhāram śraddadhe paśyann āhāram tad alamkrīḥ (KSS. 73.359ab)

deham iyakṣyan nirāhārah sthitas tatra vilokyā sah

dāśān bhakṣayato matsyān manasā śraddadhe kṣudhā (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 bahubhiḥ śreyān vidvān sādhuḥ asādhubhiḥ (20)
sa tatheti pratijñāya tayā samabhavan munih
samaye samaśilinyā śraddhāvān śraddadhānaya (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 *Aṣṭāvakra-dik-samvāda*, where *diś*, the Northern quarter, approaches him amorously in disguise, we read,

*kaumāraṁ brahmacāryaṁ me kanyaivāsmi na saṁśayaḥ
kuru mā vimatiṁ vipra śraddhāṁ 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 *śrad-dhā-* is also used in the same sense in the following passage:

*vyadhād yudhi na koṣe tu yo dīnārātīrakṣaṇam
ratim ca dharma-cāryāsu śraddadhe nāṅganāsu yaḥ (KSS.118.12)*

“He (the king Marudhvaja) protected his helpless enemy (*dīna-arātīrakṣaṇa*) in battle, but he did not exhibit any mean parsimony (*dīnāra-atīrakṣaṇa*) 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-pramāṇā bhavatā modakā bhakṣitā 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 vaiśravaṇo dr̥stvā 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
nr̥tya-vādītra-gītānām ajñānāc chraddadhānatā
dveṣo dharma-viśeṣānām ete vai tāmasā guṇāḥ* (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 (*guṇa*) of *tamas*."

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

*esā khu avarā nomāliā-ladā jāe āla-kusuma-samuggama-saddhāluena bhaṭṭinā appā
āśīadi* (M. Lehot ed., p. 13, lines 23 ff.)

"This, here, is another creeper of Navamālikā, for which the Master exerts himself (*āyās*-), 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 vṛttam vamaṇam*) to his colleagues and arouse curiosity among them (*śraddhām ca janāyaṇ...*).

23 One may take *śraddhā* in the compound *kṛta-śraddha* also in the sense of desire. The compound occurs in Bhāsa's Pañcarātra 1.21 (*kṛta-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
kruddhād vāpi prasannād vā kim me tvatto bhaviṣyati* (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:

Nāyakaḥ — *maitreya, gaccha, catuspathe balim upahara mātṛbhyah*
Vidūṣakaḥ — *na me saddhā, anṇo 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."

Nāyakaḥ — *maitreya, gr̥hyatām*
Vidūṣakaḥ — *na me saddhā* (Cārudatta 1.28.20-21)

"(Hero): Maitreya, take (these jewels)!

(Jester): I am not so inclined.

Avimārakaḥ — *mūrkhā, alam alam vilambitena/ tvarate me manaḥ kāntā-darśanāya*
(*ākaraṣati*)

Vidūṣakaḥ — *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.

25 The corresponding passage in the Mṛcchakatika has *bho na gamissam* (Oh, I would not go!) The whole text reads as follows,

Cārudattaḥ — *vayasya, samāpta-japo 'smi/tat sāmpratam gaccha/
mātṛbhyo balim upahara//*

Vidūṣakaḥ — *bho, na gamissam* (Mṛcchakatika 1.35.8-10)

26 G. Morgenstierne translated here "ich wage es nicht." (*Über das Verhältnis zwischen Cārudatta und Mṛcchakatika*, 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 *ikṣu*). 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*, *dharma*, etc.), but we notice occasionally that it governs the genitive case (*jīvitasya*). Furthermore, the use of prepositions such as *prati* with the accusative (*kṣīrīṇīm prati śraddhā*) and *upari* with the genitive (*ucchūṇa uvari saddhā*) should be noted.

Since *śraddhā* has a semantic value comparable to *kāma* (*sprhā*, *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 *kṛta-yuga*, we read,

*yāvad yāvad abhūc chraddhā deham dhārayitum nṛmān
tāvad tāvad ajīvams te nāsīd yama-kṛtām 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 rocaṣe svarga-vāsam vinā dehād ahaṁ vibho
gaccha dharma na me śraddhā svargaṁ 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 Harivaṁśa reads as follows,

*aniruddhasya vīryākhyo vivāhaḥ kriyatām vibho
jambūlamānikāṁ draṣṭum 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 (*draṣṭum*) *jambūlamānikā*."

Here *vīryākhyo vivāha* is apparently the Rākṣasa form of marriage,²⁷ and *jambūlamānikā*, 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 tavāgrataḥ
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 Jayamaṅgala ad Kāmasūtra 1.4.16 (*tato yathā-śraddham eṣāṁ darśanam utsargo vā*): *yathā-śraddham iti — punar draṣṭum yadi śraddhāsti punar āgantūnām nṛtyatām darśanam, no cet utsargah priyālāpaiḥ sampreṣanam.*

29 Another example can be gleaned from MBh.12.193.7, although the text-reading is not completely free from obscurity.

yady evam aphalā siddhiḥ śraddhā ca japitum tava.

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

*eṣa te nṛga-śāpasya vistaro 'bhihito mayā
yady asti śravane śraddhā śṛṇuṣvehāparāṃ kathāṃ* (R.7.55.1 Bombay)

"I have explained to you in detail about the curse of Nṛga, 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.

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

"(Gautama said to his disciple, Uttāṅka) But if you desire to go (*gamanam prati*), O scion of Bhṛgu'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 Yudhiṣṭhira 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 nāmadheyaiḥ stutavān dakṣo devaḥ prajāpatiḥ
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,

- Avimārika: *Bhāsa-nāṭaka-caṅkram*, Poona Oriental Series 54 (Poona 1951).
 Caṇḍīśataka: *The Caṇḍīśataka of Bāṇa*, ed. by G.P. Quackenbos. Columbia University Indo-Iranian Series edited by A.V. Williams Jackson vol. 9 (New York Reprint 1965).
 Cārudatta: *Bhāsa-nāṭaka-caṅkram*, Poona Oriental Series 54 (Poona 1951).
 H.: *Harivaṃśa*. Chitrashala Press (Poona 1936).
 HOS.: *Harvard Oriental Series* (Cambridge, Massachusetts).
 Harṣacarita. NSP. 1946.
 IJ.: *Indo-Iranian Journal* (The Hague).
 KSS.: *The Kathāsaritsāgara of Somadevabhāṭṭa*, NSP. 1930.
 MBh.: *The Mahābhārata* (the Poona Critical Edition).
 Mṛcchakaṭika. NSP. 1950.
 Mudrārāksasa. *The Mukrārāksasa of Viśākhadatta*, ed., by A. Hillebrandt (Breslau 1912).
 NSP.: *Nimaya Sagar Press* (Bombay).
 Pañcarātra: *Bhāsa-nāṭaka-caṅkram*, Poona Oriental Series 54 (Poona 1951).
 R.: *The Vālmīki Rāmāyaṇa* (the Baroda Critical Edition, unless otherwise indicated).
 Ratnāvalī.: *Harṣa's Ratnāvalī*, texte traduit par M. Lehot. Collection Émile Senart (Paris 1933).