

A NOTE ON SANSKRIT GANDHA

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It is well known that the Sanskrit word *gandha* means ‘scent’, but the word at the same time is impregnated with several derivative senses along with the diffusive nature of scent. As a matter of fact, the *Viśvaprakāśa* of Maheśvara, for example, lists as its synonyms such words as *leśa* (a small portion), *sambandha* (connection) and *garva* (pride), beside *gandhaka* (scent) and *āmoda* (fragrance).¹

It is one of its compounded forms, *yaśo-gandha*, that inspired the present writer to dedicate this humble study to the *Festschrift* for Dr. B. Tikkanen, for his scholarship reaches as far as the Far East blown by the wind (*gandha-vāha*) of international reputation (*yaśas*).

1. GANDHA AS A GUṆA

1.1.

1.1.1. As will be discussed presently (1.1.2.), in ancient India, *gandha* was spoken of as an attribute (*guṇa*) of the earth, but we already meet this connection of *gandha* with *bhūmi* in the *Atharva-veda* 12.1.23–5.² In the well-known hymn to the earth, we read.

yas te gandhaḥ pṛthivi sambabhūva yaṁ bibhraty ośadhayo yam āpaḥ
yaṁ gandharvā apsarasaś ca bhejire tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana (23)
yas gandhaḥ puṣkaram āviveśa yaṁ saṁjabhruḥ sūryāyāvivāhe
amartyāḥ pṛthivi gandham agre tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana (24)
yas te gandhaḥ puruṣeṣu strīṣu puṁsu bhago ruciḥ
yo aśveṣu vīreṣu yo mṛgeṣūta hastiṣu
kayāyāṁ varco yad bhūme tenāsmāṁ api saṁ srja mā no dvikṣata kaścana
(AV. 12.1.25)

What odor of thine, O earth, came into being, which the herbs, which the waters bear, which the Gandharvas and Apsarases shared – with that do thou make me odorous; let no one soever hate us (23).

1 *gandho gandhaka āmode leśe sambandha-garvayoḥ* in *dhāntarvarga* 8ab CSS 82 and Mallinātha ad Śīsupālavadha 14.84.

2 Bäumer 1996: 370 ff.

What odor of thine, entered into the blue lotus; which they brought together at Sūryā's wedding – the immortals, O earth, (what) odor in the beginning – with that do thou make me odorous; let no one soever hate us.

What odor of thine is in human beings; in women, in men, (what) portion, pleasure; what in horses, in heroes, what in wild animals and in elephants; what splendor, O earth, in maiden – with that do thou unite us also; let no one soever hate us. (Whitney)

1.1.2. However, it is in the Vaiśeṣika system of philosophy that we find a theoretical discussion on *gandha*, in which it is enumerated as one of the seventeen *guṇa*-s.³ The basic *sūtra* reads as follows.

rūpa-rasa-gandha-sparśāḥ saṅkhyāḥ parimāṇāni pṛthaktvaṁ saṁyoga-vibhāgau paratvāparatave buddhayaḥ sukha-duḥkhe icchā-dveṣau prayatnaḥ ca guṇāḥ (VS 1.1.5)

The qualities are (seventeen in number, viz.) colour, taste, smell, touch, numbers, dimension, separateness, conjunction, disjunction, otherness, sameness, judgement, pleasure, pain, desire, hatred, and effort.

All these seventeen qualities (*guṇa*) are supposed to belong to (*samavāya*) the particular substances (*dravya*) which are nine in number. The preceding *sūtra* reads as follows.

pṛthivy-āpas tejo vāyur ākāśaṁ kālo dig ātmāmana iti dravyāṇi (VS 1.1.4)

The substances (are nine in number, viz.) earth, water, fire, wind, ether, time, space (lit. direction), soul and the thinking organ.

Among these, *gandha* is the quality peculiar to the substance earth (*pṛthivī*), which, in turn, is furnished with *rūpa*, *rasa* and *sparśa* in addition to *gandha*.⁴ The relevant passages read as follows.

rūpa-rasa-gandha-sparśavatī pṛthivī (VS 2.1.1)

vyavasthitaḥ pṛthivyām gandhaḥ (VS 2.2.2)

The (substance) earth is possessed of (the following four qualities, viz.) colour, taste, scent and touch.

Scent is established in (the substance) earth.⁵

3 Later, the number increased up to twenty-four in Praśastapāda-bhāṣya and Tarkasaṅgraha.

4 Potter 1977: 87 and 113. Cf. also the Chinese Vaiśeṣika version which reads as follows: 地云何。謂有色味香触是為地 (Taisho 54.1262c21–22) =/= *kāpṛthivī? yārūpa-rasa-gandha-sparśavatīsaiva pṛthivī* (reconstructed Sanskrit version?)

What is earth? That which has colour, taste, smell and touch is earth. *ko gandhaḥ? yo ghrāṇa-mātra-grāhya ekāśritaḥ sa eva gandhaḥ* = 「香云何謂唯鼻所取一依名香」 (Taisho.54.1263a8)

What is scent? That which is perceived only by nose and has one (substance) as its locus, is smell.

5 Praśastapāda 29 (*kṣitāv eva gandhaḥ*). Cf. also *puṇyo gandhaḥ pṛthivyām ca tejaś cāsmi vibhāvasau jīvanam sarva-bhūteṣu tapaś cāsmi tapasviṣu* (Bhagavad-gītā 7.9).

1.1.3. However, the inherence of *guṇa* in *dravya* is more systematically defined in Gautama's Nyāya-sūtra.

*gandha-rasa-rūpa-sparśa-śabdānām sparśa-paryantāḥ pṛthivyāp-tejo-vāyūnām
pūrvam pūrvam apohyākāśasyottaraḥ* (NS 3.1.60)

Among (the five qualities, viz.) smell, taste, colour, touch and sound, those (qualities) ending in touch belong to the earth. (The qualities) excepting the one preceding belong to water, fire and wind respectively, and the last (quality, that is sound) belongs to ether.

1.2.

However, as E. Frauwallner once elucidated, this philosophical analysis mentioned above is historically preceded by unsystematic analyses which are scattered throughout the great Epic. We shall examine them in due order.

1.2.1. Quite unrelated to the philosophical systems, we meet another set of ten qualities of earth in the Śānti-parvan.

*bhūmeḥ sthairyaṁ pṛthutvaṁ ca kāṭhīnyaṁ prasavātmataḥ
gandho gurutvaṁ śaktiś ca saṁghātaḥ sthāpanādbhṛtiḥ* (MBh. 12.247.3)

To the earth, belong (ten qualities, namely) firmness, breadth, hardness, productivity, Scent, heaviness, power, union, foundation and support.

1.2.2. Vyāsa in his discourse to Śuka says that each of the five substances has three qualities (*guṇa*).

*śabdaḥ śrotraṁ tathākhāni trayam ākāśa-sambhavam
prāṇas ceṣṭā tathā sparśa ete vāyu-guṇās trayas (9)
rūpaṁ cakṣur vipākaś ca tridhā jyotir vidhīyate
raso 'tha rasanām sneho guṇās tv ete trayo 'mbhasām (10)
ghreyaṁ ghrāṇam śarīraṁ ca bhūmer ete guṇās trayas
etāvān indriya-grāmo vyākhyāta pāñca-bhautikaḥ (11)
vāyoḥ sparśo raso'dbhyaś ca jyotiṣo rūpaṁ ucyate
ākāśa-prabhavaḥ śabdo gandho bhūmi-guṇaḥ smrṭtaḥ* (MBh. 12.239.12)

Sound, ear and cavity (=space); these three spring from ether.

Breath, action and touch; these are attributes of wind.

Colour, eyes and ripening; fire is defined in three ways.

Taste, tongue and humidity; these three are attributes of water. Scent, nose and body; these three are the attributes of earth.

So far are explained a group of sense-organs consisting of the five elements.

It is said that the attribute of wind is touch, that of water is taste, that of fire is colour.

Sound originates from ether and scent is said to be the attribute of earth.⁶

1.2.3. Another set of five is also referred to in the so-called ‘accumulation theory’. Another of Vyāsa’s discourses to Śuka, where the cosmogonic evolution and dissolution are explained (MBh. 12.224.33 ff. [= Bombay 12.232.2 ff.]), teaches that *bhūmi* is furnished with five *guṇa*-s. The relevant passages in the “Accumulationstheorie” (Frauwallner) read as follows.

jyotiṣo ’pi vikurvāṇād bhavanty āpo rasātmikāḥ
adbhyo gandha-guṇā bhūmiḥ purvaiṣā sṛṣṭir ucyate (38)
guṇāḥ pūrvasya pūrvasya prāpnuvanty uttarottaram
teṣāṃ yāvat-ithaṃ yad-yat tat-tat tāvad guṇaṃ smṛtam (MBh. 12.224.39)

From light, by modification, arises water having taste for its attribute.

From water arises earth having scent for its attribute. Such is said to be the primordial creation.

These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung.⁷

Thus, earth (*bhūmi*) possesses all these five; water (*ap*) possesses these five except for smell (*gandha*); fire (*agni*) possesses four except for taste (*rasa*); wind (*vāyu*) possesses these three except for colour (*rūpa*); and finally *ākāśa* possesses these two except for *sparśa*, that is, sound (*śabda*) only.⁸

6 Cf. MBh. 12.225.3 (*bhūmer api guṇaṃ gandham āpa ādadate yadā*), MBh. 12.177.26 (*bhūmer gandha-guṇān vetri*) and MBh. 14.28.19 (*bhūmer gandha-guṇān bhūnikṣe*). Cf. also Halbfass 1992: 50, 63, 109 n. 49. I owe this reference to Halbfass’s work to Prof. H. Marui.

7 Frauwallner 1982: 39 ff. We find a similar theory in Saṃjaya’s discourse to Dhṛtarāṣṭra, which reads:

bhūmir āpas tathā vāyur agnir ākāśam eva ca
guṇottarāṇi sarvāṇi teṣāṃ bhūmiḥ pradhānataḥ (4)
śabdaḥ sparśaśca rūpaṃ ca raso gandhaśca pañcamāḥ
bhūmer ete guṇāḥ proktā ṛṣibhis tattva-vedibhiḥ (MBh. 6.6.5.)

Earth, water, wind, fire and ether (= space).

These (substances) possess (in addition to their own) all the attributes of the preceding ones. Earth is predominant.

Sound, touch, colour, taste and scent as the fifth.

These attributes belong to earth. Thus it is proclaimed by the seers who know the truth.

8 For the epic cosmography, cf. also Hilgenberg 1934 and Belvalkar 1939.

2. KINDS OF GANDHA

Next, we shall examine the problem of how many sorts of scent did the ancient Hindus distinguish and discuss them in ascending order.

2.1. Two: The philosophical treatises distinguish two sorts only, fragrant and non-fragrant.

gandhaḥ surabhis asurabhiś ca (Candrānanda ad VS 2.1.1)

Scent is either fragrant or non-fragrant.

Moreover, Annambhaṭṭa says as follows:

*ghrāṇa-grāhyo guṇo gandhaḥ // sa dvividhaḥ surabhir asurabhiś ca // pṛthivī-mātra-
vṛttiḥ* (Tarka-saṅgraha)⁹

Scent is the quality perceptible by nose. It is of two sorts, fragrant and non-fragrant. It resides only in the earth.¹⁰

2.2. Three: Pali Buddhist texts enumerate three kinds of scent of a tree. Ānanda asked the Buddha as follows:

*katamāni tīṇi? mūla-gandho, sāra-gandho, puppha-gandho. imāni kho bhante
tīṇi gandha-jātāni yesam anuvātam yeva gandho gacchati no paṭivātam*
(AN 1.225.22–26)

*What are these three? They are root-scent, heart-wood scent and the scent of flowers.
These are three sorts of scent which go with the wind, but not against the wind.*¹¹

9 Foucher 1949: 60.

10 Other occurrences of *gandha* in VS and NS are as follows:

puṣpa-vastrayoh sati sannikarṣe gandhāntarā aprādurbhāvo vastre gandhābhāva-liṅgam (VS 2.2.1)

etena rasa-gandha-sparśeṣu jñānaṁ vyākhyātam (VS 4.1.10)

iṣṭa-rūpa-rasa-gandha-sparśam prokṣitam abhyukṣitam ca tac chuci (VS 6.2.5)

pṛthivyām rūpa-rasa-gandha-sparśā dravyānityatvād anityāḥ (VS 7.1.2)

rūpa-rasa-gandha-sparśa-vyatirekād arthāntaram ekatvaṁ tathā pṛthaktvam (VS 7.2.1)

bhūyastvād gandhavattvāc ca pṛthivī gandha-jñāne (VS 8.2.5).

In the Nyāya-sūtra, the occurrences are as follows:

gandha-rasa-rūpa-sparśa-śabdāḥ pṛthivy-ādi-guṇās tad-arthāḥ (NS 1.1.14)

gandha-kleda-pāka-vyūhāvakāśa-dānebhyaḥ pāñca-bhautikam (NS 3.1.31)

gandhatvādy-avyatirekād gandhādīnām apratiśedhaḥ (NS 3.1.56).

11 These three (*mūla-gandha*, *sāra-gandha*, *puppha-gandha*) are also referred to in Dhamma-saṅgaṇi 655, which is to be dealt with below.

2.3. Four: In *Abhidharma-kośa* it is defined as four sorts:

*rūpaṃ dvidhāvīṃśatidhā śabdāḥ tv aṣṭa-vidhaḥ
ṣoḍhā rasaḥ catur-vidho gandhaḥ sparśam ekādaśātmakam* (*Abhidharma-kośa* 1.10)

The colour is of two kinds or twenty kinds, whereas sound is of eight sorts. Taste is of six kinds, scent is of four kinds,¹² and touch consists of eleven kinds.¹³

The commentary reads as follows:

sugandha-durgandhayoḥ sama-viśama-gandhatvāt, trividhas tu śāstre, “sugandho durgandhaḥ sama-gandha”iti

Since there are equal and unequal (*sama*, *viśama*=*utkaṭa*, *anutkaṭa*) for good smell and bad smell (it is called “of four kinds”). But in the treatise it is said to be of three kinds, that is, “good smell, bad smell and equal smell”.

The treatise (*śāstra*) here mentioned is none other than the *Prakaraṇa-pāda Śāstra* I (阿毘達磨品類足論卷一) which excludes *viśama*.¹⁴

2.4. Nine: In Bhṛgu’s discourse, we meet the nine kinds (*guṇa*) of scent.

*tasya gandhasya vaksyāmi vistarābhibhitān guṇān
iṣṭaś cāniṣṭa-gandhaś ca madhuraḥ kaṭur eva ca (27)
nirhārīsambhataḥ snigdho rūkṣo viśada eva ca
evaṃ nava-vidho jñeyaḥ pāṛthivo gandha-vistarāṇ* (MBh. 12.177.28)

Now I shall speak of the kinds of scent in detail. They are agreeable (*iṣṭa*), disagreeable (*aniṣṭa*), sweet (*madhu*), pungent (*kaṭu*), stale (*nirhārīn*),

compound (*sambhata*),¹⁵ soft (*snigdha*), astringent (*rūkṣa*) and tender (*viśada*).¹⁶ All these nine kinds of scent are founded upon the earth-element.

Here we notice the four contrasts; that is between *iṣṭa* and *aniṣṭa*, *madhu* and *kaṭu*, *nirhārīn* and *sambhata* and *snigdha* and *rūkṣa*. The ninth, *viśada*, however, is somewhat isolated.¹⁷

12 Cf. La Vallée Poussin 1980: I 18.

13 色二或二十 声唯有八種 味六香四種 触十一為性 (大正29.2b.22–23), 当說香处。香有四種。好香惡香等不等香有差別故。本論中說。香有三種。好香惡香及平等香。(大正29.2c.20–21).

14 Taisho 26.692c22–23: (謂諸所有香。若好香，若惡香，若平等香，鼻所嗅)。We have a similar list of three in the *Mānameyodaya* 18.4 which reads as follows: *gandho ghrāṇendriya-mātra-grāhyaḥ pṛthivī-mātravartiviśeṣa-guṇaḥ, sa ca sugandha-durgandha-sādhāraṇa-gandha-bhedena trividhaḥ* (ALB Series 105 245 [Adyar 1933]). I owe this reference to Dr. H. Marui.

15 Comm. *sambhataś citra-gandho ’neka-dravya-kalkagataḥ*.

16 Comm. *viśadaḥ śāly-annādau*.

17 The Poona Critical Edition lists *viśada* (poisonous) and *vikhada*.

2.5. TEN:

2.5.1. The same is repeated with an addition of amla (sour) in the Āśvamedhika Parvan:

*iṣṭaś cāniṣṭa-gandhaś ca madhuro 'mlaḥ kaṭuṣ tathā
nirbhārisambhataḥ snigdho rūkṣo viśada eva ca
evam daśa-vidho jñeyaḥ pāṛthivo gandha ity uta* (MBh. 14.49.42)

Agreeable and disagreeable odour, also sweet, sour, pungent,¹⁸ stale, compound, soft, astringent and tender.

The text continues by enumerating six kinds of *rasa* (43–44), twelve of *rūpa* (45–47), twelve of *sparśa* (48–50) and ten of *śabda* (MBh. 14.49.51–53).

2.5.2. The Dhamma-saṅgaṇi 625 lists another set of ten:

*katamam tam rūpaṃ gandhāyatanam? yo gandho catunnaṃ mahā-bhūtānaṃ upā-
dāya anidassano sappatiḅho mūla-gandho sāra-gandho taca-gandho patta-gandho
puppha-gandho phala-gandho āma-gandho vissa-gandho sugandho duggandho*¹⁹

What is that (material) form which is the abode of scent? That scent which is derived from the four great elements is invisible and produces impact, such as the scent of roots, sap, bark, leaves, flowers, fruits; verminous scent, putrid scent, pleasant and unpleasant scent.²⁰

Here we can distinguish two groups. The first six kinds of scent belong to the six parts of a tree, of which *mūla-*, *sāra-*, *puppha* are mentioned in AN 1.225, as we have seen above, and the remaining four (*āma-gandha*, *vissa-gandha*, *su-gandha*, *dug-gandha*) are the ordinary sorts of scent.²¹

18 These three, *madhu*, *amla*, *kaṭu*, are also repeated in MBh. 14.49.44 which enumerates six kinds of taste (*rasa*).

19 Cf. PTS Text Series 31, ed. by E. Müller (London 1978).

20 In the description of *go-loka*, we also meet *puṣpa*, *phala*, *patra*.

*nitya-puṣpa-phalās tatra nagāḥ patra-rathākulāḥ
divya-gandha-rasaiḥ puṣpaiḥ phalaiśca bharatarṣabha* (MBh. 13.80.26)

21 Its Chinese equivalent (法雲足論10) reads as follows:

根香、莖香、枝香、葉香、花香、果香、好香、惡香、平等香、及余所有鼻根所嗅
(大正 26,500b12–14).

3. SOURCES OF SCENT

Next, we shall ask what are the sources of *gandha*? In addition to fragrant flowers and incenses, we meet in classical Sanskrit literature such animals as an elephant in rut and a musk-deer as the sources of scent.

3.1. Flowers²² and trees.²³ Bees visit fragrant flowers such as *yūdhika*, *navamallika*, *campaka* and water-lily.

*gandhādhyānī navamallikānī madhukaras tyaktvāgato yūthikānī
daivāt tān ca vihāya campaka-vanānī paścāt sarojaṁ gataḥ
baddhas tatra niśākareṇa vidhinākrandaty asau mūḍha-dhīh
santoṣeṇa vināparābhava-padam prāpnoti kāmāturaḥ* (IS 2082)

(First,) a bee goes to *yūthika*-s, leaving *navamallikā* rich in fragrance, but due to destiny, leaving them again, he comes to a *campaka*-forest and then to a water-lily. There he is locked by the moon(-rise) and cries, the fool! A greedy man meets destruction, being never satisfied.

Ketakī appears in a similar context.

*gandhādhyāsau bhuvana-viditāketakīsvaṛṇa-varṇā
padma-bhrāntīyācapala-madhupaḥ puṣpa-madhye papāta
andhī-bhūtaḥ kusuma-rajāsākaṇṭakair lūna-pakṣaḥ
sthātum gantum dvayam api sakhe naiva śakto dvirephaḥ* (IS 2083)

The golden coloured Ketakī is known in the world as rich in fragrance.

A frivolous bee fell into the middle of a flower, falsely taking it to be a water-lily.

Being made blind by the pollen of flowers and bereft of wings by thorns,

it was able neither to remain there nor to go out (from there).²⁴

22 MBh. 3.1.22 (*puṣpa-gandha*) and IS 1418 (*suvrkṣeṇa puṣpītena sugandhinā*).

23 A garland (*sraja*), a collection of flowers, is also fragrant. Cf. MBh. 3.247.15 (*na mlāyanti srajas teṣāṁ divya-gandhāmanoramāḥ*).

24 Cf. Gītagovinda 1.10cd:

*iha hi dahati cetaḥ ketakī-gandha-bandhuḥ
prasaraḍ-asama-bāṇa-prāṇavad gandha-vāhaḥ.*
Cf. also IS 1159, 1719, 2128, 3897, 6331, 7093.

Candana is known for its fragrance.

prabhūta-vayasah puṁso dhiyaḥ pākaḥ pravartate

jṛṅhasya candana-taror āmoda upajāyate (IS 4262)

Maturity of thought comes to a man of advanced age.

Diffusive fragrance is born of an old sandal tree.²⁵

3.2. Pollen-powders (*reṇu, rajas*):

dadau rasāt paṅkaja-reṇu-gandhi gajāya gaṇḍūṣa-jalaṁ kareṇuḥ

ardhopabhuktena bisena jāyām sambhāvayām āsa rathāṅganāmmā
(Kumārasaṁbhava 3.37)

Out of love, the she-elephant gave a mouthful of water, fragrant with the pollen of lotuses, to the elephant. The ruddy goose honoured his wife with a half-eaten lotus-fibre.²⁶

25 Cf. also IS 2081 and 3458. As we shall see later, *candana, tagara, mallikā, uppala* and *vassikā* are also mentioned in Dhammapada 54 and 55.

The opposite is the *Kimśuka*.

rūpa-yauvana-saṁpannāviśāla-kula-sambhāvāḥ

vidyā-hīnāna śobhante nirgandhāiva kimśukāḥ (IS 5795)

Possessed of beauty (and) youth, sprung from a noble race, destitute of knowledge, they shine not.

They are like scentless kimsuka flowers (held worthless though beautiful).

(Sternbach 30 [No.46])

Cf. also:

śobhādhāre kusuma-nikare kimśuke nāsti gandho

gandhādhare bhujaga-bhavane candane nāsti puṣpam

iṣṭau vṛkṣe na bhavati phalaṁ ketakīkaṇḍakāḍhyā

ekādhāre sakala-subhagaṁ durlabhaṁ hi triloke (IS 7607)

darśanīyās ca ye mūrkhāḍhanavantaś ca nirguṇāḥ

dūrasthā api dr̥ṣyante kimśukāiva puṣpitaḥ (IS 7534).

26 Cf. also:

nānā-puṣpa-rajo-miśro gaja-dānādhivāsitaḥ

divya-strī-gīta-bahulo māruto 'tra sukho vavau (MBh. 13.14.34)

dara-vidalita-mallī-valli-cañcat-parāga-

prakaṭita-paṭavāsair vāsayan kānanāni (Gītagovinda 1.10ab).

Cf. also Ṛtusaiṁhāra 2.26c (*janita-rucira-gandhaḥ ketakīnām rajobhiḥ*) and 2.33cd (*kuvalaya-rajo-gandhibhir...mārudbhiḥ*).

3.3. Incense (*dhūpa*). Scent comes out of incense:

gurūṇi vāsāmsi vihāya tūrṇam tanūni lākṣā-rasa-rañjitāni

sugandhi-kālāguru-dhūpitāni dhatte janah kāma-madālasāṅgaḥ (Ṛtusamhāra 6.13)

Quickly taking her heavy clothes off, she put thin ones on, dyed with lac and perfumed by the fragrant aloe, her body somehow languid with love-intoxication.²⁷

3.4. Ichor (*mada, dāna*): Ichor, the juice that exudes from the temples of an elephant in rut, discharges a smell. It is the bee that is often bewitched to self-destruction by the fragrance.

gandha-lubdho madhukaro dānāsava-pipāsayā

abhyety asukha-saṁcārām gaja-karṇa-jhalañ-jhalām (IS 2080 = Nītisāra 1.45)

A bee greedy for fragrance, wishing to drink the ichor-decoction, falls into the constant flapping of the elephant's ears where it is not easy to move.²⁸

3.5. Musk (*mṛga-nābhi*):

mṛganābhi-samāpṛitir na tu gopāyyate kvacit

āvṛtāpi punas tasya gandhaḥ sarvatra gacchati (IS 7597)

Like musk, fondness can never be concealed.

Though concealed, its scent goes everywhere.²⁹

3.6. Though the word *gandha* itself does not appear, some parts of the human body are described as desirable objects to be smelled (*ghrāya*), attracting people with their redolence.

3.6.1. Breath (*āsyā-pavana*). The breath of a beautiful woman is a fragrant thing to be smelled.

²⁷ Cf.

aguru-surābhi-dhūpāmoditaṁ keśa-pāśam (5.12a)

śivāmsi kālāguru-dhūpitāni (4.5c)

prakāma-kālāguru-dhūpa-vāsitaṁ (5.5c)

kālāguru-pracura-candana-carcitāṅgyaḥ

puṣpāvataṁsa-surabhī-kṛta-keśapāśāḥ (Ṛtusamhāra 2.21ab).

²⁸ Cf.

nānā-puṣpa-rajo-gaja-dānādhivāsitaḥ (MBh. 13.14.34ab)

tasyās tiktair vana-gaja-madair vāsitaṁ vānta-vṛṣṭir (Megha-dūta 20a)

vanya-kari-dāna-kṛtādhivāsaḥ ... śākhī (Śisupālavadha 5.42bc).

²⁹ Raghu-vaṁśa 4.74:

viśāśramur namerūṇām chāyāsv adhyāsya sainikāḥ

dr̥ṣaḍo vāsitotsaṅgāniṣaṇṇa-mṛganābhībhiḥ.

*draṣṭavyeṣu kim uttamam mṛga-dṛśām prema-prasannam mukham
ghrātavyeṣu api kim tad-āśya-pavanaḥ śravyeṣu kim tad-vacaḥ* (IS 2999ab)

What is the best to be seen? The charming face of the deer-eyed women in love.

What is to be smelled? The breeze (=breath) of her mouth. What is to be heard?
Her voice.

3.6.2. Face (*sugandhi mukha*): The face of the beloved person is often described as fragrant. In his lamentation, King Daśaratha says:

*sadṛśam śāradasyendoḥ phullasya kamalasya ca
sugandhi mama nāthasya dhanyā drakṣyanti tan mukham* (R. 2.58.53)

How fortunate they would be, who see my protector(=Rāma)'s face, comparable to the autumn moon and fragrant as a full-blown lotus, and so fragrant.³⁰

3.6.3. Sniff-kiss: The fragrance of the face leads us on to the Sanskrit expression *ghrāya vadanam*.

*aham tenāhūtā kim api kathayāmi vijane
samīpe cāsīnāsarasa-hṛdayatvād avahitā
tataḥ karṇopānte kim api vadatāghrāya vadanam
grhītādhammille sakhi sa ca mayāgāḍham adhare* (Amaru-śataka 98)

'I have a word for you', he said and drew me to a lonely spot; and as my heart was filled with eager longing, I sat close to him and was attentive; then whispering something in my ear and smelling my mouth he caught hold of the braid of my hair and sipped the nectar from my lip.³¹

³⁰ We have the compound *kāya-gandha* (scent of the body) in the Visuddhimagga 58.7.

³¹ The same idea of sniff-kiss is illustrated by various expressions such as *mūrdhni upāghrāya* (MBh. 1.68.60, Kumārasambhava 13.2), *āghrāta mūrdhni* (MBh. 7.102.53), *śirasy upāghrāya* (Buddhacarita 3.7, Kumārasambhava 13.4, Kādambarī 506.8) and *śirasi jighrati* (Śiśupālavadha 13.12). Cf. also Meyer 1971: 193, Hopkins 1907, Emeneau 1988: 82–83, and Gonda 1969: 49, Sharma 1986: 257 note 1.

4. THE MOVEMENT OF GANDHA (DIFFUSION AND IMPREGNATION)

One of the characteristic features of *gandha* is its movement. Leaving its sources (*āśraya*), *gandha* either dissolves in the air or settles in something else.³² To begin with, let us first examine its diffusion.

4.1. Diffusion

4.1.1. It is wind (*vāyu*) that causes scent to diffuse,³³ as the compound *gandha-vāha* (carrier of scent) itself indicates.³⁴

śarīraṁ yad avāpnoti yac cāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti vāyur gandhān ivāśrayāt (Bhagavad-gītā 15.8)

When he acquires a body and also when he departs (from it) the Lord (=individual soul) moves taking them along, as the wind odours from their home (Edgerton).³⁵

4.1.2. Though diffusing, *gandha* is still inseparable from its origin, that is, the scent-bearer. Thus, occasionally *gandha* reveals the presence of its bearer in the vicinity.

4.1.2.1. Rākṣasa, the man-eater, is said to smell out the scent of his prey, that is, a human being.

duṣṭo mānuṣa-māṁsādo mahākāyo mahābalaḥ
āghrāya mānuṣaṁ gandhaṁ bhaginīm idam abravīt (MBh. 1.139.4)

Then this evil, large-bodied, powerful devourer of human flesh, sniffing the smell of humans, said to his sister (van Buitenen).³⁶

32 The settlement of a flower's scent in cloth is mentioned in VS 2.2.1 (*puṣpa-vastrayoh sati saṁnikarṣe gandhāntarāprādurbhāvo vastre gandhābhāva-liṅgam*).

33 Cf. MBh. 3.266.3ab (*kumudotpala-padmanām gandham ādāya vāyunā*).

34 Cf. MBh. 1.23.3, Gītagovinda 1.10.

35 Śaṅkara gives the following commentary:

yadāca pūrvasmāc charīrāc charīrāntaram avāpnoti tadāgṛhītvaitāni manaḥ-śaṣṭhānīndriyāṇi saṁyāti saṁyag-yāti gacchatīti // kim ivety āha vāyuh pavano gandhān iva āśayāt puṣpādeḥ.

36 Cf. MBh. 1.139.8:

gaccha jānīhi ke tv ete śerate vanam āśritāḥ
mānuṣo balavān gandho ghrāṇaṁ tarpayātīva me.

4.1.2.2. A parasite in the dark detects the presence of a courtesan by the fragrance of her ornaments.

viṭaḥ – hanta vañcitāḥ smaḥ vasantasene' upalabdhedānīm asi

kāmaṁ pradoṣa-timireṇa na dṛśyase tvam

saudāmanīva jaladodara-saṁmiruddhā

tvām sūcayisyati hi vāyu-vaśopanīto

gandhaśca śabda-mukharāṇi ca bhūṣaṇāmi (Cārudatta 1.18 = Mṛcchakaṭika 1.35)

Parasite – Oh, we have been cheated. Vasantasenā, I know now where you are.

Albeit you art not visible in the evening dusk, like a lightning flash confined in the belly of a cloud, your jingling ornaments will betray (*sūc-*) you and your perfume wafted by the breeze (Woolner).³⁷

4.1.2.3. It reveals something hidden in secret.

mṛga-nābhi-samāpṛītir na tu goṇāyyate kvacit

āvṛtāpi punas tasya gandhaḥ sarvatra gacchati (IS 7597)

Fondness (*prīti*)³⁸ cannot be concealed like musk.
Even though it is covered, scent goes everywhere.

4.1.3. Air or atmosphere As *gandha* indicates the presence of its bearer, occasionally it is used in the sense of 'air' or 'atmosphere'. Thus, timid soldiers tremble merely at the *gandha* of an enemy-general, even without seeing him.

gandhenāpi hi saingrāme tasya kruddhasya śātravaḥ

visamjñāhata-bhūyiṣṭhā vepanti ca patanti ca (MBh. 7.173.17=13.145.8)

On the battlefield, even at the scent of him (= Rudra-Śiva) in anger, enemies become senseless and almost dead. They simply tremble and fall.³⁹

37 Cf. also:

viṭaḥ – atha kim // eṣāgandhānusāreṇa grhītā (Cārudatta 1.22 prose)

surabhi-snāna-dhūpānuviddha iva gandhaḥ (Cārudatta 1.21 prose)

Gaṇikā – (prāvārakam grhītvāsaharṣam) anudāsīṇam jovvaṇam se paḍavāsa-gandho sūedi (Cārudatta 1.26 prose).

38 Böhtlingk translates it as 'Freundschaft'.

39 Similarly, all the Pāñcāla soldiers were frightened by Karṇa:

sarve pāñcālāhy udvijante sma karṇād gandhād gāvaḥ kesariṇo yathaiiva (MBh. 8.47.9cd)

For all the Pāñcālas trembled at Karṇa, like kine at the scent of a lion.

For the elephant trembling even at the scent of a lion, cf.

tato bhagavatā dakṣiṇe karatāle pañca simhāḥ kesariṇaḥ paṭṭadhā ariṇo nimitāḥ. sa teṣāṁ gandham ghrātvāmūtra-purīṣam utstjan niṣpalāyitum ārabdaḥ (Mūlasarvāstivādavinaya Gnoli 2.188)

dvīpas tad-gandham āghrāya darpāpasmāra-vāraṇam

4.1.4. Thus *gandhenāpi na* indicates the absolute negation.

bhagnāmayaikena parāsa-sainyā adyāpi gandhena na saṁśrayante (Avimārika 2.9ab)

All alone I defeated my opponents with their armies. To this day there is no trace of them. (Woolner)⁴⁰

4.1.5. The beasts and birds are good at smelling things out. In the well-known Balāka episode, a wild beast (*śvāpaka*) is described as *ghrāṇa-cakṣus*.

athāpaśyat sa pītodaṁ śvāpadaṁ ghrāṇa-cakṣuṣam (MBh. 8.49.36cd)

Then, he saw a wild beast (*śvāpada*), which has its nose as eyes, drinking water.⁴¹

A cow is said to see through smell (*gandhena paś-*).

gandhena gāvaḥ paśyanti vedaiḥ paśyanti vai dvijāḥ

cāraiḥ paśyanti rājānaś cakṣurbhyām itare janāḥ (IS 2084 = MBh. 5.34.32)

By means of smell cows see (*gandhena paś-*), by the Vedas the twice-born see;

By spies kings see and other common people see by the eyes.

4.2. Impregnation (*vāsana*): When, however, without being dissolved in the air, *gandha* settles down upon something, the thing thus settled down upon is impregnated with that *gandha*.

4.2.1. Cloth, water and the ground are impregnated by a flower's fragrance. When the Pāṇḍavas in exile left the town for the forest, the citizens entreated them as follows:

śrūyatām cābhidhāsyāmo guṇa-doṣān naraṛṣabhāḥ

śubhāśubhādhivāsena saṁsargaṁ kurute yathā (21)

vastram āpas tilān bhūmim gandho vāsayate yathā

puṣpāṇām adhivāsena tathāsaṁsarga-jāguṇāḥ (MBh. 3.1.22)

Listen, bulls among men, we shall declare how association with good or evil affects virtues or vices (of others).

abhūt sruta-śakṣṇ-mūtraḥ sahasaiva parām-mukhaḥ (Bodhisattvāvadānakalpalatā 28.25.). I owe this reference to Zin 2006: 73.

40 Cf. Mṛcchakaṭika 8:

Śakāraḥ – bhāve' akajjāba gamdhe vi ṇatthi (*bhāva! akāryasya gandho 'pi nāsti* [8.22 prose]) and *akajjāba gamdhe vi ṇatthi* (8.24 prose).

41 See Matilal 1989: 12 and Hara 1997. Cf. also:

te mṛga-pakṣiṇo tena viṣa-kṛtasya kṣuraprasya śabdena śabdavedhi-gandhena diśo daśa prapalānā (Mahāvastu 2.213.5).

As the fragrance of flowers infuses a cloth, water,⁴² sesame seeds and the ground through its super-imposition (*adhivāsa*),⁴³ so too do virtues spring from association.

4.2.2. The whole wood (*vana*) is made fragrant by a full-blossomed tree.

ekenāpi svr̥kṣeṇa puṣpitenā sugandhinā

vāsitaṃ tad vanaṃ sarvaṃ saputreṇa kulāṃ yathā (IS. 1418)

The whole forest is made fragrant (*vāsita*)⁴⁴ even by a (single) good tree fragrant in blossom, as the whole family by a good son.

4.2.3. The wind catches the scent while carrying it. In the description of Upamanyu's hermitage, it is said:

nānā-puṣpa-rajo-miśro gaja-dānādhivāsitaḥ

divya-strī-gīta-bahulo māruto 'tra sukho vavau (MBh. 13.14.34)

There, a pleasant breeze blew, which was mixed with the pollen of various flowers and scented (*adhivāsita*) with the ichor of elephants, and also as melodious as the song of divine damsels.⁴⁵

4.2.4. The bedroom is also perfumed with incense (*dhūpa*) for romantic love-making.

prakāma-kālāguru-dhūpa-vāsitaṃ viśanti śayyā-gṛham utsukāḥ striyaḥ
(Ṛtusamhāra 5.5cd)

The passionate women enter the bedroom which has been scented with the strong incense of sandalwood.

42 For *vāsita payas*, cf.

lilotkhāta-mṛṇāla-kāṇḍa-kavala-chedeṣu saṃpādītāḥ puṣyat-puṣkara-vāsitasya payaso gaṇḍūṣa-saṃkrāntayaḥ

sekaḥ śikariṇā kareṇa vibhitaḥ kāmāṃ virāme punar yat snehād anarāla-nāla-nalinī-patrātapatraṃ dhṛtaṃ (Uttara-rāma-carita 3.16 = Mālatī-mādhava 9.34).

Whenever she finished a mouthful of her repast of lotus-stalks playfully uprooted, he gave her mouthfuls of water scented (*vāsita*) with blooming lotuses;

Then he gave her a bath with his trunk scattering a shower of spray; (granted all this;) but at its close, he did not affectionately hold over her the umbrella of a lotus-leaf with a straight stalk.

43 The word *adhivāsa* means literally 'staying upon' (of fragrance) of flowers. Cf. Sāṃkhya-kārikā 40cd (*saṃsarati nirupabhogaṃ bhāvair adhvāsitaṃ liṅgam*).

44 For the expressions *vas-*, *vās-aya-ti*, *vās-i-ta*, cf. also Raghuvamśa 4.74, Ṛtusamhāra 5.5, Meghadūta 20 and Gītagovinda 1.10.

45 For *adhivāsaya-*, cf. also MBh. 1.113.18 (*tat-sarva-gandhādhivāsitaṃ*), MBh. 5.80.33–34 (*puṇya-gandhādhivāsitaṃ...keśa-pakṣaṃ*), MBh. 3.44.17 (*divya-gandhādhivāsena*) and R. 5.7.23 (*divya-gandhādhivāsita*).

4.7.5. The scent of ichor also impregnates a tree (*kṛtādhivāsa*).

sevyo 'pi sānunayam ākalanāya yantrānītena vanya-kari-dāna-kṛtādhivāsaḥ
nābhāji kevalam abhāji gajena śākhinānyasya gandham api māna-bhṛtaḥ sahante
 (Śiśupālavadha 5.42)

Though served courteously by a mahout and led to a tree for hitching, a (noble) elephant did not resort to it, and destroyed it instead, if it had been perfumed by the ichor of a wild elephant.

Those who hold self-respect (*māna-bhṛt*) never bear even the scent (=pride) of somebody else.⁴⁶

4.2.6. The mouth:

locanādhara-kṛtābṛta-rāgāvāsītānana-viśeṣita-gandhā
vāruṇīpara-guṇātma-guṇānām vyatyayam vinimayam nu vitene (Kirātārjunīya 9.60)

Taking redness out of the lips, granting it (or passion: *rāga*) to the eyes,
 and making her mouth perfumed (*vāsita*), did wine intentionally or unintentionally⁴⁷
 exchange the attribute of one with that of the other?

Redness is the attribute (*guṇa*) peculiar to lips, but now transformed into that of eyes, and scent is peculiar to nose, but now is made into the attribute of mouth.

4.2.7. The word *vāsanā* becomes an important concept in Indian epistemology, and is occasionally replaced by *bhāvanā*.

5. ALLEGORICAL USE

The diffusing nature of *gandha* is responsible for the production of such allegorical compounds as *yaśo-gandha*, *śīla-gandha*. Next, we shall investigate its allegorical usage.

5.1. *satām gandha*:

na puppha-gandho paṭivātam eti na candanaṁ tagara-mallikāvā
satañ ca gandho paṭivātam eti sabbādisāsap-puriso pavāti (Dhammapada 54 = AN
 1.226.27-30 = MP 333.18–21)

⁴⁶ Here, we perceive the double meaning of *gandha* as scent (*āmoda*) and pride or arrogance (*garva*). We shall discuss this problem later, at the end of this article.

⁴⁷ 'zufällige oder absichtliche Vertauschung' (Cappeller) for *vyatyaya vinimaya*.

The smell of flowers does not go against the wind, nor (the smell of) jasmine nor incense nor sandalwood,

but the smell of the good does go against the wind. A good man perfumes all directions (Norman).⁴⁸

5.2. *dharmā-gandha*:

vāti gandhaḥ sumanasām prativātām kathāmcana

dharmā-jas tu manuṣyāṇām vāti gandhaḥ samantataḥ (IS 6037 = R. 2.61.19G)

The scent of flowers goes against the wind somehow.

But the scent born out of men's virtue goes all around.

5.3. *śīla-gandha*:

candanaṁ tagaraṁ vāpi uppalaṁ atha vassikā

etesaṁ gandha-jātānaṁ śīla-gandho anuttaro (55)

appamatto ayaṁ gandho yāyaṁ tagara-candanā

yo ca śīla-vataṁ gandho vāti devesu uttamo (Dhamma-pada 56)

Sandalwood or incense, lotus or jasmine,

among these kinds of perfume, the perfume of virtue is supreme. (55)

Of limited extent is this perfume, which is (of) incense and sandalwood;

but the perfume of virtuous men blows among the gods as best (56) (Norman).⁴⁹

48 Cf. Udānavarga 6.16:

*na puṣpa-gandhaḥ prativātām eti na vāhmijāt tagarāc candanād vā
satām tu gandhaḥ prativātām eti sarvādiśaḥ sat-puruṣaḥ pravāti.*

The Abhidharmakośa-bhāṣya 3.68 has *na maulikas tāgaraś cāndano vā* in b (p.168.24).

49 Cf.

tagarāc candanāc cāpi vārṣikāyās tathotpalāt

etebhyo gandha-jātebhyaḥ śīla-gandhas tv anuttaraḥ (Udānavarga 6.17).

anumānena jānanti ghāyitrivāgandham uttamam;

yathāyaṁ vāyatīgandho hessanti pupphitādumā;

tath'evāyaṁ śīla-gandho pavāyati sadevake

anumānena nātabbām; atthi Buddho anuttaro (MP 347.1–4).

A variation of *anuvāta* and *paṭivāta* is also found in Visuddhimagga.

śīla-gandha-samo gandho kuto nāma bhavissati

yo samaṁ anuvāte ca paṭivāte ca vāyati? (Visuddhimagga 10.11–12).

For *dasa diśā*, cf. also

kāya-gandho pi pāmojjaṁ silavantassa bhikkhuno

karoti api devānaṁ śīla-gandhe kathāvākā?

sabbesaṁ gandha-jātānaṁ sampattiṁ abhibhuyyati

avighāti dasa diśā śīla-gandho pavāyati (Visuddhimagga 58.7–10).

For *śīla-maya gandha*, cf.

5.4. *yaśo-gandha*: Fame and reputation spreads like *gandha*.

gandhair vāmālyair vākiṃ śilavato muhūrta-ramaṇīyaiḥ

diśi diśi yasya prasṛto guṇādhivāso yaśo-gandhaḥ (Nītidviṣaṣṭhika 40 = ALB 47)

Of what use are perfumes and garlands, which are attractive to a moment for a man of virtue, whose fragrance of fame scented with virtues spreads through each and every quarter.

5.5. *guṇa-gandha**: Though the compound *guṇa-gandha* as such does not appear, we have *guṇa-gandhika* in a BHS text.

yasya guṇaiḥ satatam guṇa-gandhikā bhonti surāsura-yakṣa-mahoragāḥ

so guṇavān guṇa-rāja-kulodīto bodhi-viṭape upaviṣṭu guṇodadhīḥ (Lalitavistara 293.5–8).

That virtuous man (*guṇavat*), a descendant of the noble family of Guṇarāja and the ocean of virtues, is sitting under the bodhi-tree, by reason of whose virtues, gods, Asura, Yakṣas and Mahoragas ever appear to have the scent of virtues.⁵⁰

It is possible to take the word *guṇa-gandhika* in the pejorative sense as F. Edgerton proposes who translated the verse as “by reason of whose virtues the gods ... are (or perhaps with v.l. *bhānti* appear) possessed of a mere semblance of virtue (in comparison)”.⁵¹ We shall take up later *-gandha* used in the meaning of ‘a mere semblance’.

6. GANDHA IN OTHER COMPOUNDED FORMS

6.1. Similarity (*abi-gandha*)

Since scent is inseparably related to the scenting entity, there exists a similarity between them. When Ruru killed a lizard (Ḍuṇḍubha), this non-poisonous kind of snake complained to Ruru as follows.

kacci no vattha-pasuto kacci no bhūsanārato
kacci sīla-mayaṃ gandham tvam vāsi netarāpajā (Theragāthā28).

For *sīlaṃ gandha*, cf.

sīlaṃ setu mahesakkho, sīlaṃ gandho anuttaro

sīlaṃ vilepanaṃ seṭṭhaṃ yena vāti diso disam (Theragāthā615).

Cf. also 雜阿含經38(T.2.278)、增壹阿含經13(T.2.613)、別譯雜阿含經1(T.2.376)、佛說戒德香經(T.2.507)、佛說戒香經(T.2.508).

50 For **pṛīti-gandhi*, cf. IS 7597 as we have quoted above.

51 BHSD 200.

anye te bhujagā vipra ye daśantīha mānavān
duṇḍubhān abhi-gandhena na tvam̐ hīnsitum arhasi (MBh. 1.10.3)

Those are other reptiles that bite human beings.
 Do not kill lizards because we resemble snakes!

6.2. Companion (*sa-gandha*)

Thus, when it is applied to human beings, it comes to mean ‘companion’.

saccham̐ savvo sagandhe vīśasadi jado duve vi tumbe āraṇṇakāo tti (Śakuntala 5.21.18)
 Truly everyone trusts the one who has the same scent. You two are both dwellers
 in the forest (Emeneau).⁵²

6.3. Mere resemblance:

6.3.1. *svajana-gandha* (distant kinsman). While enumerating the names of his colleagues one after another, Cāṇakya says:

devasya svajana-gandhir mahārāja-balaguptaḥ (Mudrārākṣasa 3.24 prose p. 86 line 3)
 Next comes the great king Balagupta, who is a distant kinsman of His Majesty.⁵³

6.3.2. *bhrātr-gandha* (brother by name = pseudo-brother). Though closely connected, scent is not the scenting entity itself; hence its usage “possessed of a mere semblance”, and even sometimes “pseudo-”.

The brothers Vālin and Sugrīva become hostile and call each other *bhrātr-gandha*:

kenāpāśrayavān prāpto mamaīṣa bhrātr-gandhikaḥ (MBh. 3.264.19cd)
 Look, with whom this mock brother of mine has found protection (van Buitenen).
gatvā cāhvaya sugrīva vālinam̐ bhrātr-gandhinam (R. 4.12.13cd)
 On reaching there, O Sugrīva, challenge Vālin who is a brother in name only.⁵⁴

52 Cf. Meghadūta 9:

mandam̐-mandam̐ nudati pavanaś cānukūlo yathā tvām̐
vāmaś cāyam̐ nadati madhuraṁ cātakas te sa-gandhaḥ
garbhādhāna-kṣama-paricayān nūnam̐ ābaddha-mālāḥ
seviṣyante nayana-subhagaṁ khe bhavantam̐ balākāḥ.

53 The commentary says *svajanasya gandhaḥ sambandha-sthāstī*.

54 Cf. Satyavrat Shastri 1964: 73. Cf. also,

prāṇebhyo 'pi garīyān me tatra bhartāmahā-balaḥ
so 'pi tvayāhatas tāta ripuṇā bhrātr-gandhinā (R. 7.24.28cd-29ab Bombay = Baroda 486* p.160).

6.4. Pride. As we have seen above, a man of self-respect (*māna-bhṛt*) cannot bear the *gandha* of another (*nānyasya gandham api mānabhṛtaḥ sahaṅte: Śiśupālavadhā* 5.42). There we could discern the word *gandha* used in the sense of both ‘scent’ and ‘pride’ (*garva*).

6.4.1. The use of *gandha* in the sense of *garva* is seen in the compound *ātta-gandha*.

pakṣa-chidāgotrabhidāttā-gandhāḥ śaraṇyam enaṁ sataśo mahīdhṛḥ

nṛpāivopaplavināḥ parebhyo dharmottaraṁ madhyamam āśrayante (Raghuvamśa 13.7)

The mountains by hundreds, having their pride humbled by Indra, the wing-cutter, took refuge under it (the ocean),

as kings harassed by their enemies solicit a highly righteous and neutral monarch.⁵⁵

6.4.2. However, we can see that the word *gandha* keeps its meaning of ‘perfume’ in the uncompounded construction *gandham ādāya*, instead of *ātta-gandha*. In *Bālarita*, a man speaks of the miracle performed by Kṛṣṇa as follows:

*eṣa idānīm nandagopa-putra ... mādanikāṁ nāma kubjikāṁ dṛṣṭvā, tasyā hastād
gandham ādāya sva-gātram anulīpya tenaiva hastena kubja-sthānum ārjanena
vigata-kubja-bhāvāṁ tām kṛtvā ...* (Bālarita 5.2. prose)

Now this son of Nandagopa ... having seen a hump-backed girl Madanikā, took (*ādāya*) the unguents (*gandha*) out of her hands and anointed his own limbs. Then he rubbed her hump with his hand and made her straight ...

6.4.3. It was Māgha’s skill in *śleṣa* that combined these two meanings of *gandha*, scent (*āmōda*) and pride (*garva*), in one and the same verse.

nātta-gandham avadhūya śatrubhiś chāyayā ca śamitāmara-śramam

yo ’bhīmānam iva vṛtra-vidviṣaḥ pārijātam udamūlayad divaḥ (Śiśupālavadhā 14.84)

(Hari) who, after having shaken it out, uprooted the Pārijāta tree of heaven, the pride(-symbol) of Indra, the fragrance of which had never been smelled before by his enemies, and which used to quench gods’ fatigue (caused by heat) by its shadow, as if he (by this deed) exterminated the arrogance (*abhīmāna=ahaṁkāra*) of Indra, which had never been overcome (*nātta-gandha=anabhibhūta*) by his enemies, and by which he used to expel gods’ afflictions (*śrama*) by protection (*chāyayā = anātapena, pālanena ca*).⁵⁶

55 Mallinātha comments here *ātta-gandhā = hṛta-garvāḥ / abhibhūtāṅg arthaḥ. “gandho gandhaka āmode leśe sambandha-garvayoh”iti viśvaḥ // “ātta-gandho ’bhībhūta syāt” ity amarāḥ. Cf. Śakuntala 6.25 prose rājā – kenātta-gandho māṇavakah? (who did humiliate Māṇavaka?)*

56 The words in bracket are given by Mallinātha.

Yet, here a key which links *āmoda* (scent) and *garva* (pride) seems to lie in its third meaning, that is, *leśa* (small portion). We have seen above in Śiśupālavadhā 5.42 that the noble elephant (*gaja*) cannot bear to be fastened to a tree which has been scented (*adhivāsa*) by the ichor of another wild elephant (*vanya-karin*). The noble elephant cannot humiliate himself by giving precedence to a wild elephant even a small amount (*leśa*). That is to say, even a small amount (*leśa*) of scent (*āmoda*) of a wild elephant makes the noble elephant feel himself humiliated, as being deprived (*ātta*) of pride (*gandha*).

ABBREVIATIONS

- ALB Adyar Library Bulletin. Adyar.
 AN Aṅguttara-Nikāya. PTS edition.
 BHSD Buddhist Hybrid Sanskrit Dictionary by F. Edgerton. New Haven 1953.
 CSS Chawkhamba Sanskrit Series. Varanasi.
 IS Indische Sprüche, herausgegeben von O. Böhtlingk. Osnabrück Reprint 1966.
 JAOS Journal of the American Oriental Society. Baltimore.
 MBh. The Mahābhārata. Poona critical edition.
 MP Milinda Panha ed. by V. Trenckner. PTS edition.
 NS Nyāya-sūtras of Gautama. Anandasrama Sanskrit Series, 91.
 PTS Pali Text Society. London.
 R. The Vālmiki Rāmāyaṇa. Baroda critical edition.
 VS Vaiśeṣika-sūtra of Kanauda. Gaekwads' Oriental Series, 134.

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