

SRADDHĀVIVEŚA

The phrase quoted above as the title of this article, which appears in the introductory prose portion of the *Kāṭhaka Upaniṣad*, is well-known to students of Sanskrit literature. This short legend preceding the main body of the *Upaniṣad*, the versified philosophical dialogue between Yama and Naciketas, is almost identical with that found in the *Taittirīya Brāhmaṇa* (3.11.8). This parallel between the *Kāṭhaka Upaniṣad* and the *Taittirīya Brāhmaṇa* has been pointed out by a number of Indologists in the past¹, and it is considered that this portion of the *Taittirīya Brāhmaṇa* may have been taken over word by word from the lost *Kāṭhaka Brāhmaṇa*².

According to the generally accepted English translation³, the introductory story of the Naciketas legend is as follows. Uśant, the son of Vājaśravas, gave all his possessions (*sarva-vedas*) as a religious gift. He had a son, Naciketas by name. Faith (*śraddhā*) entered (*āviveśa*) into

* I would like to express my thanks to my friend, Dr. Richard F. Young, who kindly took the trouble to read through my original manuscript and correct my English. This article is a part of a monograph on *āveśa*, which I am preparing for publication in Japanese. Abbreviations used in this article are as follows: MBh.: *Mahābhārata* (The Poona Critical Edition), R.: *Rāmāyaṇa* (The Baroda Critical Edition), H.: *Harivaṃśa* (The Poona Critical Edition, unless otherwise indicated), KSS.: *Kāthāsaritśāgara* (NSP. 1915), ASS.: Anandaśrama Sanskrit Series (Poona), TSS.: Trivandrum Sanskrit Series (Trivandrum), NSP.: Nirṇaya Sagar Press (Bombay).

1. Cf., for example, F. WELLER, *Versuch einer Kritik der Kaṭhopeniṣad*, Berlin, 1953, pp. 110 ff.

2. Cf. M. WITZEL, *An Unknown Upaniṣad of the Kṛṣṇa Yajurveda: The Kaṭha-śikṣā-upaniṣad*, in « Journal of the Nepal Research Centre », I (1977), pp. 139-40. As regards the position of this verse-upaniṣad in the whole canon of the Kaṭha school, cf. his article p. 152 and his *Die Kaṭha-śikṣā-upaniṣad und ihr Verhältnis zur śikṣā-vallī der Taittirīya-upaniṣad* in WZKSA, 23 (1979), p. 7 and 10.

3. The following quotations are mainly taken from the translation of R. E. HUME, *The Thirteen Principal Upaniṣads*, Oxford, 1921.

him, though he was only a lad, while the sacrificial gifts (*dakṣiṇā*) were being led up. He thought,

« Their water drunk, their grass eaten, their milk milked, barren!
Joyless certainly are those worlds he goes to, who gives such (cow) »⁴.

pīṭadakā jagdha-tṛṇā dugdha-dohā nirindriyāḥ

*anandā nāma te lokāḥ tān sa gacchati tā dadat (1.3)*⁵

Then he said to his father: « To whom will you give me? » — a

second time —, a third time. To him then he said: « To Death I give you ».

This verse (1.3) seems to have a distant echo in one passage of the *gopradānika* section of the *Mahābhārata* (13.76), in which the reward for giving an inadequate gift — in this case an unproductive cow — to Brahmins is mentioned.

« One who gives (unto a Brahmin) a cow that drinks nothing but water and eats only grass, that has her milk dried up and is barren, goes to those worlds which are of demoniac (*asurya*) nature ».

asuryā nāma te lokā gām dattvā tatra gacchati

pīṭadakāṃ jagdha-tṛṇāṃ naṣṭa-dugdhaṃ nirindriyāṃ (MBh. 13.76.5)

Now, regarding our own phrase, the meaning of its first part, viz.

the word *śraddhā*, has been well established by H.-W. Köhler. In his illuminating monograph⁶, he proposed a unique interpretation of the word as *Spendefreudigkeit* or *Freigebigkeit*, rather than *Glaube*⁷. This interpretation of the word is eminently suitable to our context as is pointed out by L. Alsdorf⁸, but Köhler's proposition may further be verified if the second part of our phrase, the concept of the verb *ā-viś-* will be analysed more precisely. It is, then, with a view toward substantiating Köhler's interpretation of *śraddhā* and to reaching a better understanding of the phrase *śraddhāviveśa*, that the present writer presents here a philological study of *ā-viś-* on the basis of passages appearing in the Epics and classical Sanskrit literature.

In our Upaniṣadic passage, the verb *āviveśa* is usually rendered as the English word *entered*⁹. However, *enter* (*viś-* with its compounded

4. The interpretation of this verse varies from one translator to the other. Personally, I prefer the traditional translation, especially to that by J. Charpentier, who emended *ananda* to *ānanda* in IA, 57 (1927), p. 221. Cf. also P. Thieme's ingenious translation in his *Zum parenthetischen Nominalsatz im Indischen* in KZ, 68 (1944), pp. 216-17.

5. For this verse, cf. P. HORSCH, *Die vedische Gāthā- und Śloka-literatur*, Bern, 1966, p. 166.

6. Cf. HANS-WERBIN KÖHLER, *Śrad-dhā in der vedischen und altbuddhistischen Literatur*, Wiesbaden, 1973.

7. Cf. my review of the book in IJ, 19 (1977), pp. 105-8.
ZDMG, 100 (1950), p. 636.

9. One must note that J. Charpentier translates the verb into *took possession of* (IA, 57, p. 221) and H.-W. Köhler into *überkam* (*op. cit.*, p. 42), as P. Deussen once did (*Sechzig Upaniṣad's des Veda*, p. 226).

forms such as *pra-viś-*, *sam-ā-viś-*, etc.) is a verbal concept which is not used in a plain and simple way in classical Sanskrit literature. Primarily, the verb is construed with physical objects, such as caves, houses, forests, etc., which stand in the accusative case of direction with the verb in question. A few examples will suffice to illustrate this:

viviśus te mahā-raṅgaṃ nṛpāḥ simhā ivācalam (MBh. 3.54.3)
praviveśa grhaṃ śrīmān yathā caitrarathaṃ prabhuḥ (MBh. 3.243.17)
uktvā bhīṣma-vadhāyeti praviveśa hutāsanam (MBh. 5.188.18)¹⁰

Besides this primary usage, we often meet its extended, figurative usage, in which the object of entering is the seat of emotion, such as the mind (*mānasa*, *citta*) or heart (*hṛdaya*). To captivate another's mind with personal charm is often expressed in Sanskrit literature as entering into the mind of another.

sā ca dṛṣṭā praviṣṭaiva hṛdayaṃ me mṛgekṣanā (KSS. 104.96)
citraṃ śruti-pathenādau praviśyānyonya-mānasam
anirgatyāpy aviśatāṃ dṛṣṭi-mārgeṇa tau punaḥ (KSS. 65.248)¹¹

Skillful classical writers combined these primary and secondary usages in their ornate phraseology:

tato madanasenā sā viveśa svagr̥hāntaram
cittaṃ ca dharmadattasya tad-anālokana-vyathā (KSS. 84.11)
saṃmānya rāja-lokaṃ ca vatsarājāḥ kṛtotsavaḥ
cittaṃ sarva-janasyeva viveśāntaḥpuraṃ tataḥ (KSS. 18.26)
candrāpido 'pi praviśya svacchandaṃ kādambarī-hṛdayam iva
dviṭiyāṃ maṇi-grhaṃ... (Kādambarī p. 357, lines 7-8, NSP. 1928)¹²

Apart from these literary usages, the verbal forms *ā-viś-*, *pra-viś-*, *anu-praviś-* appear in magical and yogic contexts. The *Pāśupata-sūtras* guarantee adepts an ability to enter another's body¹³, and this technique is taught in Patañjali's *Yoga-sūtra* under the technical term of *para-śarīrāveśa*¹⁴. Furthermore, this art of entering another's body constitutes a well-known literary motif in Hindu myths¹⁵. In philosophical contexts,

10. Cf., for example, MBh. 3.243.17 (*praviveśa grhaṃ*), 3.244.16 (*viviśus...vanam*), 3.268.19 (*prāsāda-talam āviśat*), 6.60.19 (*syandanopastha āviśat*), 7.165.56 (*nakṣatrapatham āviśat*). As for *āvikāśam āviśya*, cf. R. 1.33.4, 1.42.19, 3.50.29, 5.1.118, 157, 181, 6.31.62, 40.59, 45.33, 57.45.

11. Cf., for example, KSS. 10.89 (*sā...hṛdayaṃ tasya viveśa*), 71.102 (*śrotreṇa netreṇa praviṣṭāṃ iva tāṃ hṛdi*), 72.286 (*vaṇik-putrasya dṛṣṭaiva viveśa hṛdi kanyakā*), 90.46 (*muṣita-citto 'ntardṛṣṭi-mārga-praviṣṭayā*).

12. Cf. also KSS. 81.49-50.

13. *Pāśupata-sūtra* (TSS. 141) 1.29 (*sarvāṃś cāviśati*) and 1.30 (*sarveṣāṃ cānā-veśyo bhavati*).

14. *Yoga-sūtra* 3.38 (*bandha-kāraṇa-śaithilyāt pracāra-saṃvedanāc ca cittasya para-śarīrāveśaḥ: yogi cittaṃ sva-śarīrān niṣkṛṣya śarīrāntareṣu niḥṣpati Vyāsa-bhāṣya*).

15. Cf. M. BLOOMFIELD, *On the Art of Entering Another's Body* in PAPHs, 56 (1917), pp. 1-43, C. H. TAWNEY and N. M. PENZER, *The Ocean of Story*, vol. 4, London, 1925, pp. 46-8, and M. ELIADE, *Le Yoga, Immortalité et Liberté*, Paris, 1954, pp. 160 and 380.

the verb *viś-* with its compounded forms has occasionally the meaning of superceding or pervading, but its use in philosophical and religious texts may require yet another monograph¹⁶.

With this brief introduction, our study of the verb *ā-viś-* is now to become more specific. The method used here in order to ascertain the semantic aspects of *ā-viś-* is to investigate carefully the kinds of nouns with which it is construed or compounded. To be more precise, for the purpose of arriving at a better understanding of the Upaniṣadic passage *śraddhāviveśa*, we shall first enumerate as many nominal concepts as possible which stand as the subject of the act expressed by *ā-viś*. After this mechanical enumeration, an analytical investigation of these nominal concepts, which are comparable to *śraddhā* in some way or other, will reveal several semantic values of the verb.

I

<i>adharma</i>	yadādharma-samāviṣṭo dhanam gṛhṇāti taskaraḥ ramate nirharan stenaḥ para-vittam arājake [(MBh. 12.251.17)]
<i>ahaṃkāra</i>	athendrasya bhaviṣyatvād ahaṃkāras tam āviśat sarvāś caiva kriyās tasya paryahīyanta bhūpate [(MBh. 13.102.10)]
<i>alakṣmī</i>	alakṣmīr āviśaty enaṃ śayānam alasaṃ naram niḥsaṃśayaṃ phalaṃ labdhvā dakṣo bhūtim upāśnute [(MBh. 3.33.39) ¹⁷]
<i>anartha</i>	nūnaṃ te hrdayaṃ kāma vajra-sāra-mayaṃ dṛḍham yad anartha-śatāviṣṭaṃ śatadhā na vidīryate [(MBh. 12.171.23) ¹⁸]
<i>asukha</i>	asya gātra-gatān bāṇān kārṣṇibāhubalārpitān uddharanty asukhāviṣṭā mūrcchamānāḥ punaḥ punaḥ [(MBh. 11.25.11) ¹⁹]
<i>asura</i>	bhīṣma-droṇa-kṛpādīṃś ca pravekṣyanty apare 'surāḥ yair āviṣṭā gṛhṇāṃ tyaktvā yotsyante tava vairibhiḥ [(MBh. 3.240.11)]
<i>avamāna</i>	na krodho na ca mātsaryaṃ nāvamāno na saṃbhramaḥ saputra-dāram uñchantam āviveśa dvijottamam [(MBh. 3.246.20)]

16. For its usages in tantric texts, cf. G. TUCCI, *The Theory and Practice of the Maṇḍala*, London, 1961, p. 29 (*avāhana* or *samāveśa*), and the *Hōbōgirin*, *Dictionnaire encyclopédique du Bouddhisme d'après les Sources chinoises et japonaises*, I, Tokyo, 1929, p. 7 (*abisha*). I owe these references to my friend, Mr. N. Iyanaga.

17. Cf. MBh. 3.92.10-11.

18. Cf. MBh. 10.10.19.

19. Cf. MBh. 3.62.23, 11.16.52, 11.25.11.

<i>avṛṣṭi</i> and <i>ativṛṣṭi</i>	aśīte vidyate śītaṃ śīte śītaṃ na vidyate avṛṣṭir ativrṣṭiś ca vyādhiś cāviśati prajāḥ [(MBh. 12.91.34)]
<i>ārti</i>	ārtiḥ parā māviśati yataḥ śamsasi me hatam kurūṇāṃ ṛṣabhaṃ vīram akampyaṃ puruṣarṣabham [(MBh. 6.15.4)]
<i>bhaya</i>	tad apy astram mahātejāḥ kṣaṇenaiva vyaśātayat brahmāstre tu hate rājan bhayaṃ mām mahad āviśat [(MBh. 3.163.35) ²⁰]
<i>bhī</i>	mām ca bhīr āviśat tivrā tasmin vigata-cetasi sa ca mām vigata-jñānaḥ samtrasta idam abravīt [(MBh. 3.168.16) ²¹]
<i>cintā</i>	kim evaṃ cintayāviṣṭo na kiṃcid api bhāṣase cintāṃ kartuṃ vṛthā deva na tvam arhasi mādharma [(H. 109.23) ²²]
<i>darpa</i>	āniyatām eṣa yato 'ham ārān mainaṃ darpaḥ punar apy āviśeta (MBh. 1.189.17cd) ²³
<i>dānava</i>	yudhi samprahariṣyanto mokṣyanti kurusattama niḥsnehā dānavāviṣṭāḥ samākrānte 'ntarātmani [(MBh. 3.240.13) ²⁴]
<i>duḥkha</i>	tasyāṃ tathā bruvatyāṃ tu duḥkhaṃ mām mahad āviśat śoke yaudhiṣṭhire magnā nāhaṃ jīvitum utsahe [(MBh. 4.18.8) ²⁵]
<i>durbhikṣa</i>	anayāḥ sampravarteran bhaved vai varṇa-samkaraḥ durbhikṣam āviśed rāṣṭraṃ yadi rājā na pālayet [(MBh. 12.68.29)]
<i>dainya</i>	samhāram āsāṃ vṛddhānāṃ tato svakārya-kuśalābhyāṃ te sambhrāmyante ha naipuṇāt [(MBh. 12.149.105)]
<i>ghṛṇā</i>	śīla-doṣād ghṛṇāviṣṭā āṅśamsyāt paramtapa kleśāṃs titikṣase rājan nānyaḥ kaś cit praśamsati [(MBh. 3.36.18)]
<i>harṣa</i>	jaṭilaṃ devarājasya tapo-yuktam akalmaṣam harṣeṇa mahatāviṣṭāḥ phalgunasyātha darśanāt [(MBh. 3.162.10) ²⁶]

20. Cf. MBh. 3.2.15, 3.57.2, 3.190.31, 3.274.20, 4.27.17, 5.58.10, 5.191.12.

21. Cf. MBh. 5.185.5, 6.73.11, 8.28.40, 8.37.33.

22. Cf. MBh. 2.72.1, R. 1.54.8, H. 106.53, 106.62, 107.58, 108.4.

23. Cf. MBh. 3.92.7, 3.268.13, 5.94.32.

24. Cf. MBh. 3.240.34 (*dānavākṛānta-cetas*).

25. Cf. MBh. 3.142.12, 4.18.34, 6.15.69, 6.84.35, 6.92.1, 6.94.1.

26. Cf. MBh. 3.162.10, 12.168.31.

<i>hrī</i>	hriyā ca parayāviṣṭo bhavantam nādhigacchati putra-śokābhisaṃtaptam buddhi-vyākulitendriyam [(MBh. 9.62.54)]
<i>jvara</i>	yadainam patitam bhūmāv apaśyam rudhirokṣitam tadaivāviśad atyugro jvaro me munisattama [(MBh. 12.27.12)] ²⁷
<i>kalī</i>	kṛtvā mūtram upaspr̥śya saṃdhyām āste sma naiśadhaḥ akṛtvā pādayoḥ śaucaṃ tatrainaṃ kalir āviśat [(MBh. 3.56.3)] ²⁸
<i>kāla</i>	kāla evātra kālena nigrāhānugrahau dadat buddhim āviśya bhūtānām dharmārtheṣu pravartate [(MBh. 13.150.2)]
<i>kaśmala</i>	nakulas tu bhṛśam viddhaḥ syālena tava dhanvinā niśasāda rathopasthe kaśmalaṃ cainam āviśat [(MBh. 7.144.7)] ²⁹
<i>kāma</i>	sarvair etair madair mattāv anyonyam bhrukuṭi-kṛtau mada-kāma-samāviṣṭau parasparam athocatuḥ [(MBh. 1.204.15)] ³⁰
<i>kautūhala</i>	etad icchāmy aham tvattaḥ śrotum bhārgavanandana kautūhala-samāviṣṭo yathātathyam mahāmune [(MBh. 3.207.5)] ³¹
<i>kopa</i>	tam aśuśrūsamānam tu vilikhantam vasuṃdharām dṛṣṭvā duryodhanam rājan maitreyam kopa āviśat [(MBh. 3.11.30)] ³²
<i>krodha</i>	yadāham nādhigacchāmi buddhyā bahu vicārayan saṃhāram āsām vṛddhānām tato māṃ krodha āviśat [(MBh. 12.249.5)] ³³
<i>kṛpā</i>	tato 'ham kṛpayāviṣṭo vinindyātmanam ātmanā dhig dhig ity abruvam yuddham kṣatram ca bharatarṣbha (MBr. 5.180.36)] ³⁴
<i>ksudh</i>	sa kasmimś cit kṣudhāviṣṭaḥ phala-bhāra-samanvitam bilbam dadarśa kasmimś cid āruroha kṣudhānvitah [(MBh. 14.57.19)] ³⁵

27. Cf. MBh. 7.172.19, 12.272.40, 12.273.1.

28. Cf. MBh. 3.56.9, 16, 3.92.10.

29. Cf. MBh. 3.99.9, 5.49.10.

30. Cf. MBh. 14.18.4 (*kāma-manyu-samāvṛtaḥ*).

31. Cf. MBh. 13.20.43, H. 100.39, 100.48.

32. Cf. MBh. 3.116.22, 13.53.23, R. 6.80.16.

33. Cf. MBh. 3.246.20, 4.21.57, 5.182.12, 6.80.12, 6.86.37, 6.88.2.

34. Cf. MBh. 3.10.11, 3.284.8, 5.180.36, 6.23.28, 6.24.1, 12.49.47.

35. Cf. MBh. 12.139.31, 14.93.8, 13.70.6.

<i>lobha</i>	dhanavān krodha-lobhābhyām āviṣṭo naṣṭa-cetanaḥ tiryagīkṣaḥ śuṣka-mukhaḥ pāpako bhrukuṭīmukhaḥ [(MBh. 12.170.14) ³⁶
<i>mada</i>	te tu pāna-madāviṣṭās coditās caiva manyunā yuyudhānam athābhyaghnann ucchiṣṭair bhājanais tadā [(MBh. 16.4.31) ³⁷
<i>manmatha</i>	sa tām bhujābhyām pīnābhyām paryaśvajata mārutaḥ manmathāviṣṭa-sarvāṅgo gatātmā tām aninditām [(R. 4.65.15) ³⁸
<i>manyu</i>	naiṣā tava mamaṣeti tatra tau manyur āviṣat tasyā hetor gade bhīme tāv ubhāv apy agrhṇatām [(MBh. 1.204.17) ³⁹
<i>māna</i>	tatas teṣu pralīneṣu jājalir jāta-vismayaḥ siddho 'smīti matiṃ cakre tatas taṃ māna āviṣat [(MBh. 12.253.38)
<i>mātsarya</i>	apradāya dvijātibhyo mātsaryāviṣṭa-cetasāḥ vayaṃ te rāja-kalayo bhaviṣyāmo viśām pate [(MBh. 12.12.29) ⁴⁰
<i>moha</i>	śūrān praharato drṣṭvā kṛtāstrān rudhiroksitān bahūn apy āviṣan moho bhīrūn hṛdaya-durbalān [(MBh. 7.31.32) ⁴¹
<i>mṛtyu</i>	yauvanasthāṃś ca bālāṃś ca vṛddhān garbhagatān api sarvān āviṣate mṛtyur evaṃbhūtam idaṃ jagat [(MBh. 12.149.41) ⁴²
<i>nidrā</i>	udayābhyuditaṃ drṣṭvā śasāṅkaṃ ca viśeṣataḥ āviveśa na taṃ nidrā niśāsu śayanam gatam [(R. 4.26.7) ⁴³
<i>pāpman</i>	ebhiḥ pāpmabhir āviṣṭo rājyaṃ tvam abhikāṅkṣasi nirāmiṣo vinirmuktaḥ praśāntaḥ susukhī bhava [(MBh. 12.17.2)
<i>pauruṣa</i>	āviṣṭa iva madreśo manyunā pauruṣeṇa ca prācchādayad arīn saṃkhye kāla-sṛṣṭa ivāntakaḥ vinardamāno madreśo megha-hlādo mahābalaḥ [(MBh. 9.10.24)

36. Cf. MBh. 6.84.33, 12.170.14.

37. Cf. MBh. 3.178.31, H. 62.69.

38. Cf. R. 3.44.13, 3.46.17, 4.1.14.

39. Cf. MBh. 1.171.6, 3.46.20, 5.150.9, 5.172.19, 8.49.5.

40. Cf. MBh. 3.246.20.

41. Cf. MBh. 3.19.7, 3.22.22, 3.178.29, 3.291.27, 4.42.6, 6.50.78, 6.84.33.

42. Cf. MBh. 3.186.7, 14.18.32.

43. Cf. H. 48.3.

<i>pipāsā</i>	kṣut-pipāsā-śramāviṣṭo munir uddālakis tadā yamam paśyeti tam putram aśapat sa mahātapāḥ [(MBh. 13.70.6) ⁴⁴
<i>prajāgara</i>	na paṇḍavānām śibire kaś cit suṣvāpa tām niśam prajāgaraḥ sarva-janam āviveśa viśam pate [(MBh. 7.56.7) ⁴⁵
<i>rajas</i>	atha brahma-vadhyā-bhaya-pranaṣṭe trailokya-nāthe śacīpatau jagad anīśvaram babhūva (1) devān rajas tamaś cāviveśa (MBh. 12.329.29.2) ⁴⁶
<i>rāga</i>	rāga-śoka-samāviṣṭam pañca-srotaḥ-samāvṛtam pañcabhūta-samāyuktaṁ nava-dvāram dvidaivatam [(MBh. 14.42.51)
<i>rākṣasa</i>	saṁśaptakāś ca te vīrā rākṣasāviṣṭa-cetasah rajas-tambohyām ākrāntāḥ phalgunasya vadhaiṣiṇaḥ [(MBh. 3.240.33)
<i>roṣa</i>	tasya śārṅga-vinirmuktair bahubhir marmabhedibhiḥ puram nāsādyata śarais tato mām roṣa āviśat [(MBh. 3.21.18) ⁴⁷
<i>ruṣ(ā)</i>	tato bhīmo ruṣāviṣṭaḥ putrasya tava māriṣa sārathiṁ caturaś cāśvān bāṇair ninye yama-kṣayam [(MBh. 9.25.25)
<i>sambhrama</i>	sā tu vai tvaritaṁ gatvā ghūrṅikāsura-mandiram drṣṭvā kāvyam uvācedaṁ sambhramāviṣṭa-cetanā [(MBh. 1.73.25) ⁴⁸
<i>sattva</i>	na dveṣṭy akuśalaṁ karma kuśale nānuṣajjate tyāgī sattva-samāviṣṭo medhāvī chinna-saṁśayaḥ [(MBh. 6.40.10) ⁴⁹
<i>śoka</i>	śoka-sthāna-sahasrāṇi bhaya-sthāna-śatāni ca divase divase mūḍham āviśanti na paṇḍitam [(MBh. 3.2.15) ⁵⁰
<i>śrama</i>	kṣut-pipāsā-śramāviṣṭo munir uddālakis tadā yamam paśyeti tam putram aśapat sa mahātapāḥ [(MBh. 13.70.6)

44. Cf. H. 2.88.75 (The Chitrashala Press).

45. Cf. MBh. 5.33.13.

46. Cf. MBh. 12.207.12, 12.245.11, 12.330.53, 12.335.60, 12.335.64.

47. Cf. MBh. 3.21.18, 3.60.34, 10.15.18, 12.278.33.

48. Cf. MBh. 3.246.20, R. 6.47.80.

49. Cf. MBh. 12.308.16, 12.308.167.

50. Cf. MBh. 3.74.7, 3.263.23, 3.264.48 and O. Böhtlingk: *Indische Sprüche* 6525.

<i>tamas</i>	tasya bhittvā tanutrāṇaṃ kāyam abhyapatac charaḥ tataḥ sa tamasāviṣṭo na sma kiṃcit prajajñivān [(MBh. 4.55.24) ⁵¹
<i>tuṣṭi</i>	api naḥ saṃśayasyānte manas tuṣṭir ihāviṣet api no bhāgadheyāni śubhāni syuḥ paraṃtapa [(MBh. 1.187.5)
<i>vepathu</i>	sā tasya dvijamukhyasya nipapāta bhujāntare vihvalāś cābhavad rājan vepathuś cainam āviśat [(MBh. 5.185.13)
<i>vismaya</i>	sa tu rājā dvijaṃ drṣṭvā tatraivāntarhitam tadā babhūva vismayāviṣṭaḥ pṛthāṃ ca samapūjayat [(MBh. 3.289.23) ⁵²
<i>viṣṇu</i>	tam āviśat tato viṣṇur bhagavāṃs tejasā prabhuḥ uttaṅkasya niyogena lokānāṃ hita-kāmyayā [(MBh. 3.195.12) ⁵³
<i>vyādhi</i>	aśīte vidyate śītam śīte śītam na vidyate avrṣṭir ativrṣṭiś ca vyādhiś cāviśati prajāḥ [(MBh. 12.91.34)
<i>yakṣa</i>	āviśanti ca yaṃ yakṣāḥ puruṣaṃ kāla-paryaye unmādyati sa tu kṣipraṃ jñeyo yakṣa-grahas tu saḥ [(MBh. 3.219.51)
<i>yakṣman</i>	dakṣa-śāpāt somaṃ rājānaṃ yakṣmāviveśa (1) sa yakṣmaṇāviṣṭo dakṣam agamat (MBh. 12.329,46.2) ⁵⁴

II

If we examine the nature of the nominal concepts presented above in alphabetical order, they may be classified into the categories listed below.

1. Words expressive of violent emotion, such as anger (*krodha*, *kopa*, *roṣa*, *manyu*), agony (*ārti*), manly valor (*pauruṣa*), joy (*harṣa*), grief (*śoka*), fear (*bhī*, *bhaya*) and agitation (*sambhrama*).
2. Words expressive of selfish vice (*adharmā*, *pāpman*), such as self-conceit (*ahaṅkāra*), arrogance (*darpa*), haughtiness (*māna*), contempt (*avamāna*), malice (*mātsarya*) and greed (*lobha*).

51. Cf. MBh. 12.245.11, 12.329.29.2, 12.330.53, 12.335.60, 12.335.64.

52. Cf. MBh. 1.93.14, 3.289.23, 5.118.16, 6.33.14.

53. Cf. MBh. 5.10.38, 12.59.130, 12.273.31, 12.328.33, H. 9.65.

54. Cf. MBh. 12.329.46.5.

3. Words expressive of affection in general⁵⁵ and sexual desire in particular, such as *kāma*, *rāga*, *manmatha* and *madana*⁵⁶.
4. Words expressive of suffering and disease, such as pain (*duḥkha*, *asukha*), delusion (*moha*), depression or swoon (*kaśmala*), seizure (*vepathu*), fever (*jvara*), and consumption (*yakṣman*).
5. Words expressive of demoniacal beings (*bhūta*), who assail humans by the act of possession. These are *yakṣa*, *rākṣasa*, *dānava*, *asura* and *kali*⁵⁷.
6. Words expressive of physiological impulse, such as hunger (*kṣudh*), thirst (*pipāsā*, *trṣṇā*), drowsiness (*nidrā*)⁵⁸, fatigue (*śrama*)⁵⁹, sleeplessness (*prajāgara*) and intoxication (*mada*).
7. Words expressive of mental impulse and excitement, such as anguish (*cintā*)⁶⁰, curiosity (*kautūhala*), astonishment (*vismaya*), compassion (*kṛpā*, *ghṛṇā*), bashfulness (*lajjā*)⁶¹ and shame (*hrī*)⁶².
8. Words expressive of calamity (*alakṣmī*, *anartha*), such as draught (*avr̥ṣṭi*), flood (*ativr̥ṣṭi*), epidemics (*vyādhi*), and famine (*durbhikṣa*)⁶³.

In the classification above, we notice that the nominal concepts standing as the subject of *ā-viś-* are more or less characterized by overpowering impulse, psychological and physiological as well, which originate either from outside or inside the human being. These impulses overtake human beings especially when they are off-guard, who, once overtaken, can hardly resist. Those who are suddenly seized by violent emotion (anger, fear, grief, desire, etc.); those who are possessed by demoniacal beings (*bhūta*); those who are in the grip of disease (seizure, swoon, etc.); cities which fall unexpectedly into natural calamities (flood,

55. For its construction with *preman*, cf. *Amaruśataka* 37 (*pre-māveśita*), 43 (*pre-māveśa*, lect. var. for *pre-mābandha*), *Kādambarī* p. 357, line 3 (*pre-māveśa*).

56. For *madanāveśa*, cf. *Daśakumāracarita* p. 48, line 7 (NSP. 1951), *Kādambarī* p. 271, line 4, p. 280, line 7, and KSS. 22.113, 95.23 (*madanāviṣṭa*). For its construction with *smara*, cf. KSS. 37.205 (*smarāveśa-vivaśa*), 65.230 (*ārūḍha-smarāveśa*), 81.55 (*smarāviṣṭa*), 119.156 (*smara-jvarāveśa-vivaśa*). For *manmatha-śarāviṣṭa*, cf. R. 3.44.13, 3.46.17.

57. For its construction with *vetāla*, cf. KSS. 73.290, 77.68 (*vetālānupraviṣṭa*) and the compound *vetālādhiṣṭhita* in 73.292.

58. Cf. *Saundarananda* (E. H. Johnston ed.) 14.31 (*nidrām nāveṣṭum arhasi*).

59. Its construction with *glāni* occurs in H. 2.88.75 (Chitrashara Press).

60. Its construction with *utkalikā* (= *hṛl-lekhā*, comm.) occurs in *Kādambarī* p. 373, line 10 (*utkalikāveśāt*).

61. For its construction with *lajjā*, cf. H. (Chitrashara Press) 3.115.39 (*lajjā-samāviṣṭa*).

62. We have also a compound *bhakti-rasāveśa* in KSS. 25.230.

63. *yoga-kṣema* is construed with the verb in its negative context, *yoga-kṣemā hi bahavo rāṣṭraṃ nāsyāviśanti tat* (MBh. 13.61.39).

epidemics, famine etc.) — all those under the impact of *force majeure* are termed *āviṣṭa*. We discern that there are semantic values attached to the verb *ā-viṣ-*, such as possession, seizure and convulsion, and that its infinite form *āviṣṭa* is almost synonymous with *ākṛānta* (seized)⁶⁴, *grasta* (stricken)⁶⁵, *grhīta* (overtaken)⁶⁶, *abhibhūta* (overpowered)⁶⁷, and *ārūḍha* (ridden)⁶⁸.

Another⁶⁹ point which should not be overlooked in this connection is that *ā-viṣ-* appears in the context of a god's incarnation as a human being. At the behest of the sage Uttānka, the god Viṣṇu, with a view to destroying the demon Dhundhu, entered (*āviṣat*) into king Kuvalāśva,

*tam āviṣat tato viṣṇur bhagavāṃs tejasā prabhuh
uttānkasya niyogena lokānāṃ hita-kāmyayā* (MBh. 3.195.12 = H. 9.65).

The same god assisted Indra to defeat Vṛtra, entering into (*praviṣya*) the foam thrown by Indra at the demon,

*savajram atha phenam taṃ kṣipram vṛtre nisṛṣṭavān
praviṣya phenam taṃ viṣṇur atha vṛtram vyanāśayat* (MBh. 5.10.38)⁷⁰

The divinity of king⁷¹ is authenticated by the fact that the god incarnates (*āviveśa*) himself in the king,

*tapasā bhagavān viṣṇur āviveśa ca bhūmipam
devavan naradevānāṃ namate yaj jagan nṛpa* (MBh. 12.59.130)⁷²

64. Cf. KSS. 104.65 (*ākṛānta iva bhūtena*) and 122.87 (*bhūtākṛānta*).

65. Cf. the paraphrase of the word *āviṣṭa* in *Kādambari's* commentary p. 474, line 8; p. 525, line 4; p. 534, line 12; and p. 559, line 2 (*bhūta-grasta*).

66. Cf. the paraphrase of *āviṣṭa* in *Kādambari's* commentary p. 528, line 11; p. 529, line 10 (*bhūta-grhīta*); and *Harṣacarita's* commentary (NSP. 1925) p. 132, line 13 (*bhūtādi-grhīta*).

67. Cf. the paraphrase of *āviṣṭa* in *Kādambari's* commentary p. 227, line 8 (*bhūtābhibhūta*), and p. 287, line 11 (*bhūtonmāda-vāta-rogaḥbhibhūta*).

68. Cf. M. HARA, *Miscellanea Pāsupatica*, in «Kavirāj Abhinandana Grantha», Lucknow, 1967, pp. 58 ff. (*kāyārohaṇa*). Cf. also *adhiṣṭhita* in *vetālādhiṣṭhita* (KSS. 73.292), *adhiruh-* in MBh. 3.219.52, and *adhyāsa* in paraphrase of *āveśa* in *Kādambari's* commentary p. 288, line 2.

69. Words appearing in close relation to *āviṣṭa* (*iva*) are as follows: *graha-grhīta* (*iva*) *āviṣṭa* (*iva*) *unmatta* (*iva*) *bhūtopahata* (*iva*) (*Kādambari* p. 309, line 10); *matta* (*iva*) *āviṣṭa* (*iva*) *viyukta* (*iva*) (*Kādambari* p. 525, line 4); *āviṣṭa* (*iva*) *matta* (*iva*) *unmādād āpantanta* (*Kādambari* p. 528, line 11); *āviṣṭa* (*iva*) *stambhita* (*iva*) (*Kādambari* p. 534, line 12); *andha* (*iva*) *badhira* (*iva*) *mūka* (*iva*) *jaḍa* (*iva*) *āviṣṭa* (*iva*) (*Kādambari* p. 474, line 8).

One may also note the usage of *āveśa*, which appears in the definition of *apa-smāra* in treatises on dramaturgy, for example, in *Daśarūpa* 4.31 (*āveśo graha-duḥkḥādyair apasmāro yathāvidhīḥ bhūpāta-kampa-prasveda-lālāphenodgamādayaḥ*). For a further reference, cf. GEORGE C. O. HAAS, *The Daśarūpa*, New York, 1912, p. 119.

70. Cf. also MBh. 12.272.31 (*aindraṃ samāviṣad vajram*).

71. Cf. E. W. HOPKINS, *The Divinity of Kings* in JAOS, 51 (1933), p. 314.

72. Cf. also MBh. 3.220.9 (*rudreṇāgniṃ samāviṣya svāhām āviṣya comayā*); 10.7.64 (*evam uktvā maheśvāsaṃ bhagavān ātmanas tanum āviveśa*); 12.328.33 (*bhārāvatarānṛthaṃ hi praviṣṭau mānuṣiṃ tanum*); 13.103.14 (*sthānu-bhūtasya tasyātha jaṭāḥ praviṣad acyutah*); H. 47.25 (*svapna-rūpeṇa teṣāṃ vai viṣṇur dehān athāviṣat*).

The enchanted heroine Mahāśvetā, admiring the handsome Candrāpīḍa, regards this young ascetic as an embodiment of whole moon-beams,

*alīkaṃ cedam yathā kila sakalāḥ kalāḥ kalāvato bahula-pakṣe kṣīya-
mānasya suṣumnā-nāmnā raśminā ravir āpibatīti, tāḥ khalv asya
gabhastayaḥ samastā vapur idam āviśantīti* (Kādambarī p. 266, lines
8 ff., NSP. 1928).

In the story of Viṣṇu's incarnation as a boar to save the earth, we also find this same usage of the verb,

*kiṃ nu rūpam ahaṃ kṛtvā uddhareyaṃ mahim imām
jala-kṛīḍānusadṛśaṃ vārāhaṃ rūpam āviśat*

[(Liṅga Purāṇa I.70.125, Veṅkaṭeśvara Press, Bombay, 1908)

Likewise, we read in the story of Śiva's incarnation as Lakulīśa,

*śmaśāne mṛtam utsṛṣṭaṃ dṛṣṭvā kāyam anāthakam
brāhmaṇānāṃ hitārthāya praviṣṭa yoga-māyayā*

[(Liṅga Purāṇa 1.24.122)⁷³.

The god entered the dead body (of a Brahmin), which had been abandoned without care in a cremation-ground, and became, in consequence, Lakulīśa, Śiva incarnate.

III

With the investigation above, let us visualize more concretely the concept expressed by the verb *ā-viś*, using the examples of *krodha* and *manmatha*.

First, in the battle field, when fury (*krodha* or *manyu*) overtakes (*ā-viś*-) an Epic hero, his body becomes pervaded by it throughout, so much so that he looks as if he were possessed by it. Nobody, including himself, could resist this assault of violent emotion, for he is completely overtaken as though he were driven by it. He is fury incarnate, so to speak.

Second, Rāvaṇa, who is captivated by the beauty of Sītā and love-stricken, is depicted as *madanāviṣṭa*. Being a helpless captive of carnal desire, he loses all control over himself, and nobody is able to dissuade him from immoral thoughts. He appears as carnal desire itself.

Indeed, *śraddhā* is not such violent emotional excitement as fury (*krodha* or *manyu*) and carnal desire (*madana*); it is a sort of inclination or volition (*ditsutva*)⁷⁴ comparable to *kṛpā* or *kautūhala*. But once

73. Vāyu Purāṇa (ASS. 49) 23.220 has *lokam* for *kāyam*. Cf. M. HARA, *Miscellanea Pāśupātica*, in « Kavirāj Abhinandana Grantha », p. 63, note 23.

74. This is a gloss on the word *śraddhā* given by Śaṅkara *ad Brhadāraṇyaka Upaniṣad* 3.9.21 (ASS. 15, p. 509). Cf. H.-W. KÖHLER, *op. cit.*, p. 37.

seized (*āviṣṭa*) by it, one may not find it an easy task to avert one's attention toward other directions — especially if the person in question is still a young boy. Naciketas, while beholding the sacrificial gift being led up on the occasion of his father's offering of *sarva-vedas*, was much disturbed by the inadequacy of the gift⁷⁵, and consequently seized by *Freigebigkeit*. He became the incarnation of *Spendefreudigkeit* itself. Being *āviṣṭa* by *śraddhā* resulted in his persistent repetition of the same question to his father, twice and thrice, which, in turn, provoked the latter's angry statement, *mṛtyave tvā dadāmi* (« To Death I give you »).

75. Cf. the Epic passage quoted above (MBh. 13.76.5), H.-W. KÖHLER, *op. cit.*, pp. 42-3 (Kühe allein hält er für eine unvollkommene *dakṣiṇā*), and H. D. VELANKAR, *The Rgvedic Origin of the Story of Naciketas* (RV. X.135), in « Mélanges d'Indiologie à la mémoire de L. Renou », Paris, 1968, p. 765 (indirectly suggesting that the *dakṣiṇā* which was being offered was a fraud...).