

from the heavenly Gandharva. With Jains he is an attendant of the seventeenth Arhat of the present Avasarpīṭī. The Gandharvas as a class have the same characteristic features as the one Gandharva; they live in the sky, guard the Soma, are governed by Varuṇa (just as the Apsarasas are governed by Soma), know the best medicines, regulate the course of the asterisms (in one passage of the Vājasaneyi-Saṃhitā twenty-seven being mentioned), follow after women and are desirous of intercourse with them. As soon as a girl becomes marriageable, she belongs to Soma, the Gandharvas, and Agni. The wives of the Gandharvas are the Apsarasas, and like them the Gandharvas are invoked in gambling with dice; they are also feared as evil beings together with the Rakshasas, Kimdins, Piśācas, &c., amulets being worn as a protection against them. In the Śatapatha-Brahmaṇa they are called the preceptors of the Rishis. In epic poetry the Gandharvas are the celestial musicians or heavenly singers who form the orchestra at the banquets of the gods, and they belong together with the Apsarasas to Indra's heaven, sharing also in his battles. In the more systematic mythology the Gandharvas constitute one of the classes into which the higher creation is divided (e. g. gods, manes, Gandharvas; or gods, Asuras, Gandharvas, men, &c.). In one passage of the Taittirīya-Āraṇyaka eleven classes of Gandharvas are mentioned. The chief or leader of the Gandharvas is named Citra-ratha. They are sometimes called the creatures of Prajapati or Brahmā. With Jains the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*—a singer; the Koil or black cuckoo; the soul after death, and previous to its being born again (corresponding in some respects to the western notion of a ghost); a horse; the sun; a sage, a pious man; a kind of deer, according to some, the musk deer; (Ṛ), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. *κέρραυπος*].—*Gandharva-khaṇḍa*, one of the nine divisions of Bhārata-varsha.—*Gandharva-grīhita*, *as, ā, am*, Ved. possessed by a Gandharva.—*Gandharva-graha*, *as, m.* the being possessed by a Gandharva.—*Gandharva-nagara* or *gandharva-pura*, *am, n.* the city of the Gandharvas, an imaginary town in the sky, probably the result of the phenomenon called mirage.—*Gandharvanagarākāra* (*ra-ākā*), *as, ā, am*, resembling the city of the Gandharvas.—*Gandharva-patnī*, *f.*, Ved. the wife of a Gandharva, an Apsaras.—*Gandharva-rāja*, *as, m.* Citra-ratha, chief of the Gandharvas.—*Gandharvartu* (*va-rītu*), *us, m.*, Ved. the time or season of the Gandharvas.—*Gandharva-vidyā*, *f.* the science of the Gandharvas, music, dancing.—*Gandharva-rivāha*, *as, m.* one of the forms of marriage described in Manu III. 27, &c., viz. the form of the Gandharvas; it is described as a marriage proceeding entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives, and is allowable between persons of the second or military class.—*Gandharva-veda*, *as, m.* the Gandharva-veda, the science of music considered as a branch of the Sāma-veda.—*Gandharva-hasta* or *gandharva-hastaka*, *as, m.* the castor-oil tree, Palma Christi or Ricinus Communis (the leaves being compared to the foot of a deer).

गन्धारी *gandhāra*, *ās, m. pl.*, N. of a people [cf. *gāndhārī*]; (Ṛ), f., N. of a Vidyā-devī; (a various reading has *gāndhārī*.)

Gandhārī, *ayās, m. pl.*, N. of a people.

गन्धाली *gandhālī*, *f.* a wasp; a creeping plant, *Poederia Fœtida*, commonly *gāndhālī* or *gandha-bhādālī*; [cf. *gandholī*].—*Gandhālī-garbha*, *as, m.* small cardamoms (*sūkshmaīṭā*).

गन्धोलि *gandholī*, *is, f.* the plant *Curcuma Amhaldī* or *Zerumbet*; = *sañī*; [cf. *gandholī* below].

Gandholī, *f* [cf. *gandhālī* above], a wasp; the plant *Poederia Fœtida* (= *bhadrā*), *Cyperus Rotundus*,

a fragrant grass; the plant *Curcuma Amhaldī* or *Zerumbet*; dried ginger, = *suñḥī*.

गभ *gabha*, *as, m.* (fr. *gabh*, = *gambh*, = *jambh*), Ved. a slit, anything split asunder, cleft; the vulva; [cf. *gabhastī*, *gabhira*, *gambhira*.]

गभस्तल *gabhastala*, *am, n.*, N. of a hell; [cf. *gabhastī-mat*.]

गभस्ति *gabhastī*, *is, is, m. f.* (related to *gabha*; the original meaning may have been a fork), Ved. a particular part of a carriage, the shaft; the double-edged thunderbolt of Indra (?); the fore part of the arm, the hand; a ray of light, a sun-beam, a moon-beam, i. e. the hands of the sun or moon; (*is*), *m.* the sun; (*is*), *f.* an epithet of Svāhā, the wife of Agni.—*Gabhastī-nemi*, *is, m.* the son of Kṛishṇa.—*Gabhastī-pāṇi*, *is, m.* the sun, 'having rays for hands'.—*Gabhastī-pūta*, *as, ā, am*, Ved. purified with the hands.—*Gabhastī-mat*, *ān, atī, at*, shining, brilliant; (*ān*), *m.* the sun; N. of one of the nine divisions of Bhārata-varsha; (*at*), *n.* one of the seven divisions of Pātāla or the region below the earth.—*Gabhastī-hasta*, *as, m.* the sun; [cf. *gabhastī-pāṇi*.]

गभिषक *gabhi-shak*, *ind.* (fr. *gabhi*, related to *gabha* and *śaj* fr. *rt. sañj*), Ved. deeply down, far down or within; [cf. *ānushak*.]

गभीका *gabhikā*, *f.*, N. of a plant and its fruit.

गभीर *gabhira* or *gambhira*, *as, ā, am* (related to *gabha* and *gabhastī*, 'a deep cleft'; the Rīg-veda generally uses *gabhira* and only *gambhira* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhira* is the more usual form, but *gabhira* occurs occasionally even in the latest writers) deep (opposed to *gāḍha* and *dīna*); deep in sound, deep-sounding, hollow in sound, hollow-toned (therefore enumerated in the Nighaṇṭu among the synonyms of *vāc*); profound, sagacious, grave, serious, solemn, earnest, secret, mysterious; dense, impervious; not to be penetrated, not to be investigated or explored, inscrutable, difficult to be perceived or understood; inexhaustible, continuous, uninterrupted (as time &c.). The deepness of a man's navel, of his voice, and of his character are sometimes praised together: when a man is said to have a deep navel, voice and character, he is said to be *trī-gambhīrah*: (*as*), *m.* (without the nasal), N. of a descendant of Āyū; (with the nasal), the lemon tree [cf. *jambhira* and *jambhira*]; a lotus; a Mantra of the Rīg-veda; (*ā*), *f.* hiccup, violent singultus; N. of a river; *gabhira*, *am, n.* depth; [cf. Lith. *gillybe*, *gelme*, *gylle*; *gillus*; Slav. *glābok*; *glābina*.]—*Gambhira-etas*, *ās, ās, as*, Ved. of profound mind.—*Gambhira-tā*, *f.* or *gambhira-tva*, *am, n.* depth (of water); depth of sound; profoundness, earnestness, sagacity.—*Gambhira-dhvani*, *is, m.* a deep sound, low note or tone.—*Gambhira-nāda* or *gabhira-sabda*, *as, m.* a deep or hollow sound, thundering, roaring.—*Gambhira-nṛgghosha*, *as, m.*, N. of a Nāga.—*Gambhira-vedin*, *ī, inī, ī* lit. deeply sagacious, restive (as an elephant).—*Gambhira-vedha*, *as, ā, am*, very penetrating.—*Gambhira-vepas* or *gabhira-vepas*, *ās, ās, as*, Ved. moved deeply or inwardly, deeply excited.—*Gambhira-saṅsa*, *as, ā, am*, Ved. ruling secretly or in a hidden manner; (Sāy.) whose praise is inexhaustible, an epithet of Varuṇa.—*Gambhira-sattva-svara-nābhī*, *is, is, ī*, having a deep character, voice, and navel.—*Gambhira-svāmin*, *ī, n.* the inscrutable lord; N. of a figure representing Nārāyaṇa.—*Gambhīrārtha* (*ra-ar*), *as, m.* profound sense or meaning.

Gabhīrikā, *f* a large drum with a deep sound; a gong; [cf. *gambhīraka*.]

Gambhīraka, *as, ikā, am*, lying deep; (with *dṛishṭī*), a particular disease of the eye, which causes the pupil to contract and the eye to sink in its socket; (*ikā*), *f.*, N. of a river.

गभोलिक *gabholika*, *as, m.* a small round pillow, = *masūra*.

गम् I. *gam*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 1, Pres. P. *gamati*; Pot. P. *gamet*; Impv. P. 1st sing. *gamāni*, &c. II) According to the rule for cl. 2, Pres. P. *ganti*; Pot. P. *gamyāt*; Impv. P. and sing. *gahi*, 3rd *gantu*; Impf. P. 2nd and 3rd sing. *agan*, 1st pl. *aganma*; 3rd pl. *aganan*; Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *gantī*; Pot. P. *gamyāt*; Impf. P. *ajagan*. IV) According to the rule for cl. 1, with substitution of *ga* for *gam* (this is the only formation used in classical Sanskrit), Pres. P. *gābhati*; Pot. *gābhet*, &c. (the A. is often found in epic poetry); Perf. *jagama* or *jaḡama*, *jagantha* or *jaḡamitha*, *jaḡāma*, 2nd du. *jaḡamthas*, 2nd pl. *jaḡama*; Perf. Part. *jaganvas* or *jagmīvas*, *ī, jagmūshī*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, A. *agansta* and *agata*, *agaṅsmahi* and *ayasmahi*; Inf. *gantum*, Ved. *gantave*, *gantavai*, *gamadhya*; Ind. Part. *gatvā*, Ved. *gatvī*, *gatvāya*; to go, move, go to or towards; to go away; to set out; to come; to go or pass as time (e. g. *kāle ga*/*chati*, time going on, in the course of time); to go towards, approach (with acc. or loc. or dat. or with *prati*), arrive at, fall to the share of; to go against with hostile intentions, attack; to approach carnally, have intercourse with a woman (with acc.); to go to any state or condition, to become (e. g. *mītrātām ga*/*chati*, he goes to friendship, i. e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratiḡam gam*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām avanīḡ gam*, to go to the earth with the knees, to kneel down; *dharanīm mūr-dhnā gam*, to go to the earth with the head, to bow, make a bow; *manasā gam* (or without *manasā*), to go with the mind, observe, perceive; understand, guess; *doshēḡa* or *doshato gam*, to approach with an accusation, to ascribe guilt to a person (acc.); Pass. *gamīyate*, to be gone &c., to be understood, to be meant: Caus. *gamayati*, *-yītum*, to cause to go or come, lead or conduct towards; to send to (dat.); to bring to a place (acc.); to cause to go to any condition (acc.), cause to become; to spend time; to impart, grant; to cause to understand, to make clear or intelligible, explain; to convey an idea or meaning, denote; (causal of the causal) to cause a person (acc.) to go by means of another: Desid. P. A. *jigamīshati*, *jigānsate*, to wish to go, to be going, to strive to approach; to wish to bring; Intens. *jangamyate*, *jangamīti*, Ved. *janganti* and *ganiganti*, to visit; [cf. Goth. *gam*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *quæmo*.]

Gat, *t, t, t*, (at the end of a compound) going; [cf. *adhva-gat*.]

Gata, *as, ā, am*, gone, gone away, departed, departed from the world, deceased, dead; past (as time), gone by; disappeared; come, come forth from, come to, approached, arrived at, being in, situated in, contained in (with acc. or loc. or with *prati* and acc. or in a compound, e. g. *sabhāḡ gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *mṛigam prati gata*, directed towards the deer; *ratha-gata*, sitting or standing in a carriage; *āḡya-gata*, tūrya-gata, *antyā-gata*, taking the first, fourth, last place; *sarva-gata*, spread everywhere), gone to any state or condition, fallen into (with acc. or loc. or in compounds, e. g. *kshayam* or *kshaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e. g. *putra-gataḡ snehaḡ*, love directed towards the son; *tvaḡ-gata*, belonging to thee); frequented, visited; spread abroad, celebrated; known, understood; (*am*), *n.* going, motion, manner of going; the place where any one has gone; anything past or done, an event; diffusion, extension, celebration; manner.—*Gata-kalmasha*, *as, ā, am*, freed