SOME LEXICOGRAPHICAL NOTES ON THE UPANIŚADS

by

M. A. MEHENDALE

Poona

1. **Suṣi-** "Höhlung eines Rohrs" Kāṭh. 19.1 (Böhtlingk-Roth, *Skt. Wb.*) is to be corrected to *suṣirā* in this passage and in KapKŚ. 29.8 according to Wackernagel-Debrunner, *Altind. Gramm.* II/2, *Nachträge*, p. 939. Böhtlingk (*pw.*) gives one more reference, the Commentary on ĀpŚŚ. 7.26.11, but the reference to ChU. 3.13.2–5 should also have been given. On the other hand, *devasuṣi- ChU.* 3.13.1 "eine zu den Göttern führende Öffnung...." (BR), "Götterhöhlung (im Herzen)" (Böhtlingk) has already been recorded. Cf. also *pariṣuṣiram* Śāṅkh., Ār. 11.1 (v. 1. *pariṣuṣiram* in the Leiden manuscript).

As regards the etymology of this word, Walde-Pokorny I, p. 365 suggest that it is probably to be derived from √śvi- "to swell" with s-extension. Wackernagel-Debrunner, *Altind. Gramm.* II/2, § 230b (p. 363) derive *suṣila-* (Pañcar. 3.10.11 cited in Böhtlingk) from √suṣ- "to dry". They also suggest, although with a question mark, to equate *suṣila- with suṣirā-, which latter they explain as *suṣi-rā-.²* (§685b, p. 857). But how they derive *suṣi-* itself is not clear.

It may be suggested that *suṣi-* is to be derived from √śvas-: *suṣ-* "to blow, etc.". This derivation would be both formally and semantically better. It has to be noted that the word is also written as *suṣi-*² which, if the etymology suggested here is correct, should be regarded as the primary form. *suṣi-* would then be a secondary form arisen due to dissimilation. As for Amg. *jhusira-* "löchrig, hohl" (Pischel, *Gramm. der Prakrit-Sprachen*, § 211), it seems that the initial ś- became ch-, which owing to voicing became jh-. Amg. *jhusira-* is a more likely development from *suṣira-* than from *suṣira-.*

---

¹ And not as *su-sirā-* (Grassmann, Monier-Williams, Wackernagel, I, § 83d, p. 94, II/1 § 42b, p. 98).
² Uhlenbeck, *Kurzgez. etym. Wb. der ai. Sprache*, regards the form *suṣi-* as perhaps better than *suṣi-*.
2. **atighni** - BĀU. 2.1.19. is explained by BR as follows: "(von han mit ati), adj. vollständig vernichtend, davon f. "ghnī, vielleicht mit Ergänzung von avasthā, ein alles Unangenehme vergessen machender Zustand". This is following Śaṅkara, cf. atisāyena dhūkhām hantī ity atighni, ānandasyā-vasthā…. Böhtlingk regards it as a noun and renders it better as "die höchste Stufe". The meaning given by Monier-Williams "utter oblivion or profound sleep (obliterating all that is disagreeable in the past, and regarded as the highest condition of bliss)" is not quite suitable for the Upaniṣadic passage which runs as follows: sa yathā kumāro vā mahārājo vā mahābrāhmaṇo vā tīghnūm ānandasya gatvā sayitaivam evaśa etac chete. The expression atighnīm ānandasya gatvā obviously means "having reached the excess, or the utmost stage of joy". This meaning of atighnī is to be derived from ati √han- "to strike beyond (the limit)" which, when used as a mark of excellence in a feat would mean "surpass all others". Regarded this way, the expression would mean "having reached that utmost stage of joy which surpasses all other conditions of joy of lesser degree". We may compare here the use of ati √vyadh- "to pierce through, beyond" which in the RV. 4.8.8 is used as a mark of excellence: sā vīpraś caṛṣanādāṁ śāvasā mānusānām áti kṣiprāva vidhyati "Dieser Redekundige übertrifft mit Kraft (die Reden aller) Völker, (aller) Menschen wie die schnellende (Bogenschnelle)" [Geldner]. Instead of a bow-string, we should better think of an arrow (iṣu-).

We may also discuss here the word atighnyā- occurring in AV. 11.9.16 (= 11.7.16) which, according to the lexicons, is derived from atighnī- and hence rendered as "überwältigend (?)" BR,⁴ "am höchsten stehend" Böhtlingk, "one who is in the condition ati-ghnī" Monier-Williams. The AV. passage runs as follows: sā kṣiyati vīśvayeśāno viṣā hāṁyāṁ atighnyāḥ "he (= ucchiṣṭa- "the remnant of the offering") dwells, ruler of all, an overpowering (?) bull upon the earth" (Whitney). But in this context, as an adjective of bull, the word is better interpreted as "beyond those that may be killed" (ati-*ghnyā-). The word would then be almost identical in meaning with āghnya- (or aghnya-). We may compare this interpretation of ati-gnhyā- with ati-martya- "superhuman" Bhāg. Pur. 1.1.20 (BR, additions in vol. V), and upārī-martya-⁵ "superior to men" RV. 8.19.12. mārtya- has been treated as a gerundive reformed from

---

3 Cf. "ein Übermass von Wonne geniessend" Deussen, "Höhepunkt der Wonne" Böhtlingk, "the summit of bliss" Hume.
4 Also Wackernagel-Debrunner, II/2, § 642γ, small type, p. 791.
5 Cf. however Wackernagel-Debrunner, II/2, § 653, small type, p. 814, where the possibility of upārī-martya- being derived from upārī-marta- + ya- is also mentioned.