from the heavenly Gandharva. With Jainas he is an attendant of the seventeenth Arhat of the present Avasarpiṇī. 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, Kimīdins, Piśāćas, &c., amulets being worn as a protection against them. 'In the Śatapatha-Brāhmaṇa they are called the preceptors of the Ṛishis. 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 Prajāpati or Brahmā. With Jainas the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*— a singer; the Koïl 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; (*ī*), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. *κένταυρος.*] — *Gandharva-khaṇḍa*, one of the nine divisions of Bhāratavarsha. — *Gandharva-gṛihīta*, *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-ā°*), *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-ṛitu*), *us*, m., Ved. the time or season of the Gandharvas. — *Gandharva-vidyā*, f. the science of the Gandharvas, music, dancing. — *Gandharva-vivāha*, *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.)

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

Gandhāri, *ayas*, m. pl., N. of a people.

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

गन्धोलि *gandholi*, *is*, f. the plant Curcuma Amhaldi or Zerumbet, = *śaṭī*; [cf. *gandholī* below.]

Gandholī, f [cf. *gandhālī* above], a wasp; the plant Pœderia Fœtida (= *bhadrā*), Cyperus Rotundus, a fragrant grass; the plant Curcuma Amhaldi or Zerumbet; dried ginger, = *śuṇṭhī*.

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

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

गभस्ति *gabhasti*, *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. — *Gabhasti-nemi*, *is*, m. an epithet of Kṛishṇa. — *Gabhasti-pāṇi*, *is*, m. the sun, 'having rays for hands.' — *Gabhasti-pūta*, *as*, *ā*, *am*, Ved. purified with the hands. — *Gabhasti-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. — *Gabhasti-hasta*, *as*, m. the sun; [cf. *gabhasti-pāṇi*.]

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

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

गभीर *gabhīra* or *gambhīra*, *as*, *ā*, *am* (related to *gabha* and *gabhasti*, 'a deep cleft;' the Ṛig-veda generally uses *gabhīra* and only *gambhīra* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhīra* is the more usual form, but *gabhīra* occurs occasionally even in the latest writers), deep (opposed to *gādha* and *dīna*); deep in sound, deep-sounding, hollow in sound, hollow-toned (therefore enumerated in the Nighaṇṭu among the synonyms of *vāć*); 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 *tri-gambhīraḥ*; (*as*), m. (without the nasal), N. of a descendant of Āyu; (with the nasal), the lemon tree [cf. *jambhīra* and *jambīra*]; a lotus; a Mantra of the Ṛig-veda; (*ā*), f. hiccup, violent singultus; N. of a river; *gabhīra*, *am*, n. depth; [cf. Lith. *gillybe*, *gelme*, *gyle*; *gillus*: Slav. *glûbok*; *glûbina*.] — *Gambhīra-ćetas*, *ās*, *ās*, *as*, Ved. of profound mind. — *Gambhīra-tā*, f. or *gambhīra-tva*, *am*, n depth (of water); depth of sound; profoundness, earnestness, sagacity. — *Gambhīra-dhvani*, *is*, m. a deep sound, low note or tone. — *Gambhīra-nāda* or *gabhīra-śabda*, *as*, m. a deep or hollow sound, thundering, roaring. — *Gambhīra-nirghosha*, *as*, m., N. of a Nāga. — *Gambhīra-vedin*, *ī*, *inī*, *i* lit. deeply sagacious, restive (as an elephant). — *Gambhīra-vedha*, *as*, *ā*, *am*, very penetrating. — *Gambhīra-vepas* or *gabhīra-vepas*, *ās*, *ās*, *as*, Ved. moved deeply or inwardly, deeply excited. — *Gambhīra-śaṃsa*, *as*, *ā*, *am*, Ved. ruling secretly or in a hidden manner; (Sāy.) whose praise is inexhaustible, an epithet of Varuṇa. — *Gambhīra-sattva-svara-nābhi*, *is*, *is*, *i*, having a deep character, voice, and navel. — *Gambhīra-svāmin*, *i*, m. 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 *dṛishṭi*), 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 1. *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. *agman*; Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *jaganti*; Pot. P. *jagamyāt*; Impf. *ajagan*. IV) According to the rule for cl. 1, with substitution of *gaććh* for *gam* (this is the only formation used in classical Sanskṛit), Pres. P. *gaććhati*; Pot. *gaććhet*, &c. (the A. is often found in epic poetry); Perf. *jagama* or *jagāma*, *jagantha* or *jagamitha*, *jagāma*, 2nd du. *jagmathus*, 2nd pl. *jagma*; Perf. Part. *jaganvas* or *jagmivas*, f. *jagmushī*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, A. *agaṃsta* and *agata*, *agaṃsmahi* and *ayasmahi*; Inf. *gantum*, Ved. *gantave*, *gantavai*, *gamadhyai*; 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 gaććhati*, 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. *mitratāṃ gaććhati*, he goes to friendship, i. e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratīpaṃ gam*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām avanīṃ gam*, to go to the earth with the knees, to kneel down; *dharaṇīṃ mūrdhnā 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; *dosheṇa* or *doshato gam*, to approach with an accusation, to ascribe guilt to a person (acc.): Pass. *gamyate*, to be gone &c., to be understood, to be meant: Caus. *gamayati*, *-yitum*, 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. *jigamishati*, *jigaṃsate*, to wish to go, to be going, to strive to approach; to wish to bring: Intens. *jaṅgamyate*, *jaṅgamīti*, Ved. *jaṅganti* and *ganīganti*, to visit; [cf. Goth. *qvam*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *guemio*.]

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. *sabhāṃ gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *mṛigaṃ prati gata*, directed towards the deer; *ratha-gata*, sitting or standing in a carriage; *ādya-gata*, *tūrya-gata*, *antya-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. *kshayaṃ* or *kshaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e. g. *putra-gataḥ snehaḥ*, love directed towards the son; *tvad-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