

Chapter IX

I N F I N I T I V E

The Infinitive is mostly employed to express the aim of an action and may, in general, be used wherever the Dative of purpose is employed.

(1) Infinitive denoting the sense of Dative of Purpose

e.g. jñāti vṛtti nimittartham viniyantum ihāgataḥ! (M.2.20.12)
 "We have come here to slay you, for the prosperity of our relatives"; tataś cedipuram prāptau Saṅkarṣaṇa Janārdanaui Yādavaḥ yādavīm draṣṭum śvasārtām pitus tadā! (M.2.40.24)
 "Then, Saṅkarṣaṇa and Janārdana reached Cedipura, to see their father's sister"; jagāma Bhojanagaraṁ draṣṭum Ausīnaram nṛpam! (M.5.116.2) "Went to the city of the Bhojas for waiting upon King Uśīnara"; tasmād yāsyāmi tīrthāni Sarasvatyā niṣevitum (M.5.154.33) "For these reasons I shall now repair to the tīrtha of the Sarasvati"; draṣṭum Bharadvājam ṛṣi pravargyam ṛtvik sadasyair Bharataḥ pratasthe! (R.2.89.22)
 "Then the prince accompanied by the Guru Vasiṣṭha and other priests went to see the sage Bharadvāja"; aham tu tam naravyāgham upayātaḥ prasādakaḥ! pratinetum Ayodhyāyām pādau cāsyābhivanditum! (R.2.90.17) "I go to gratify that great prince by offering salutations to him and with the intention of bringing him back to the capital"; ito gacchata Rāmasya vyavasāyam parīkṣitum! (R.6.29.19) "Go and find out Rāma's plans"; abhiniryāntu Rāmasya draṣṭum śāśi nibham mukham!

(R.6.127.5) "let .. issue forth (from the capital) in order to behold the countenance of Rāma which is as lovely as the moon".

(2) The infinitive is used with certain verbs meaning 'to be able', 'proper' etc.

e.g. na ca śaknōmi te tāta sthātum pramukhate yudhi!

(M.2.23.22) "But, Oh child, I cannot stand before you in the battle"; na hi rājyam mahāprājña svena kāmēna śakyate! avāptum rakṣitum vāpi bhoktum vā bharatarāṣṭha (M.5.127.21)

"Nobody, O best of the Bharatas succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom";

ubhayaṁ nāśakat sūtaḥ kartum adhvani coditaḥ! (R.2.40.32)

"urged (both ways) on the road, the charioteer (however) could do neither"; na śekuḥ sahitum dīptam pataṅgā jvalanam yathā!

(R.6.96.2) "(The monkeys) were unable to endure (those arrows caused of Rāvaṇa) as butterflies and a scorching fire"; uktaṁ tvayā buddhimatā yan nānyo vaktum arhati!

(M.2.14.1) "Intelligent as you are, you have spoken the words which cannot be uttered by others"; tat samartham

śubham vākyam dharmārthasahitam hitam! Dhārtarāṣṭrah saha-mātyo grahitum Vidurārhati! (M.5.91.12) "It behoveth Dhṛata-

rāṣṭra's son, therefore, O Vidura, with his counsellors to accept my good and beneficial counsels, that are consistent

with virtue and profit and competent to dispel the present calamity"; taṁ tu mām jīvaloko 'yam nūnam ākreṣṭum arhati!

(R.2.12.82) "This world of living beings is surely fit to

revile me"; tatrāpi ca mahārāja na doṣam kartum arhasi!
 (R.6.10.23) "O Great monarch (even if it is my error) you
 should not condemn me"; tribhir bhavadbhir vinā nāham jīvi-
 tum utsahe! (M.2.18.13) "I do not want to live without you
 three"; notsaheyam punar gantum svajanam prati tāpasāh!
 (M.5.173.16) "I do not venture to go to my relatives, ye
 ascetics" kaś ca daivena Saumitre yoddhum utsahate pumān!
 (R.2.22.21) "What man can dare contend, Oh son of Sumitrā
 with destiny"; guruṁ bhāram na voḍhum aham utsahe! (R.6.128.3)
 "I do not want to bear the heavy load (of kingdom)".

In Rāmāyaṇa the infinitive is used once with an
 object. Thus :- na jīvitum tvām viṣahe! (R.2.12.110) "I do
 not wish you to survive".

(3) Infinitive is used with words such as 'alam' 'samartha'
 and paryāpta' expressive of capability and the words 'yukta'
 'kṣama' etc. meaning proper.

alam (able to)

gadāvegām ca Bhīmasya nālam soḍhum narādhipāh!
 (M.2.72.32) "Those kings will scarcely be able to bear the
 force of Bhīma's mace"; avidheyāni hīmāni vyāpādayitum
 apy alam! (M.5.127.23) "If not controlled these can even slay
 their possessor"; nālam anyam avajñātum avajñātōpi Keśavaḥ!
 (M.5.86.8) "None however can treat him with disrespect,

¹
 The Dative also is employed with these words,
 expressing ~~xxx~~ similar meaning (see pp. 130)

for Keśava is not contemptible"; aham eko mahīpālān alam
vārayitum balāt! (R.2.23.29) "I am capable of repelling
(hostile) monarchs forcibly single handed"; nālam dvitīyam
vacanam putro mām prati bhāṣitum! (R.2.12.65) "My son
(Rāma) is incapable of addressing a word of protest to me".

samartha (capable of)

samartho 'si mahīm jetum (R.2.11.10) "You are cap-
able of conquering the earth"; samarthaḥ praśamaṁ caiṣām
kartum tvam asi keśava! (M.5.81.2) "Oh Keśava, you are
competent to bring about reconciliation (between the
Pāṇḍavas and the sons of Dhṛtarāṣṭra)"; ekaikaśaḥ samarthā
sma vijetum sarva pāṛthivān! (M.5.54.19) "Every one of us is
singly capable of vanquishing all the kings of the earth";
daivam puruṣakāreṇa yaḥ samarthaḥ prabādhitum! (R.2.23.17)
"A man who is capable of setting aside the decree of fate
through personal effort"; kaḥ samartho 'dhikam kartum
krātāntasyeva tiṣṭhataḥ! (R.2.21.9) "Before your standing
as death, who will be able to exhibit greater valour (Oh
scion of Raghu)"; samarthaś cāpy aham setum kartum vai
varuṇālaye! (R.6.22.49) "I can assuredly construct a cause-
way over Varuṇa's domain"; nendrāri bānābhīhato hi kaścit
prāṇān samarthaḥ samare 'bhipātum! (R.6.73.4) "He whom the
enemy of Indra strikes with his shafts in the fight is
not able to preserve his life".

paryāpta (capable of; match for)

na cāpi mama paryāptā sahitā sarvapārthivāḥ!
kruddhasya pramukhe sthātum! (M.5.91.21) "All the kings of

the earth united together, are no match for me"; na hīme sarvarājānaḥ paryāptā sahitas tvayā! kruddhasya Bhīmasenasya prekṣitum mukham āhave! (M.5.122.46) "All these kings, together with thee at their head, are incapable of even looking at the face of Bhīma, when angry".

parākrānta (competent)

parākrānto hy aḥam Pāṇḍūn saputrān yoddhum āhave! (M.5.56.40) "I am powerful enough to encounter in battle, the Pāṇḍavas with their sons".

yuktam (befitting, proper)

yuktam etat tritīyāyām prakṛtau vartatā tvayā! ... vaktum! (M.2.28.2) "It is befitting you, to speak like this, as you are in your third stage of life"; nāyam pāpaḥ mayā Kṛṣṇa yuktasīd anurodhitam! (M.2.22.2) "It is not proper on my part to fight against this sinner"; na tu yuktam raṇe hantum divyairāstraiḥ pṛthagjanam! (M.5.195.15) "It is not, however, proper to slay ordinary men in battle by means of celestial weapons"; na cāpi yuktam Kaunteya nivartitum ayudh yataḥ! (M.5.151.25) "Besides this, Oh son of Kuntī, we cannot withdraw without engaging in battle"; yaḥ saṁsadi prakṛtibhirbhaved yuktaḥ upāsitum! (R.2.99.37) "My brother worthy of a seat in the royal assembly, beloved of his counsellors"; yuktas tv ayam tārāyitum sametya kākutsthapātāla mukhe patan saḥ! (R.6.14.20) "It is for you unitedly to rescue that monarch, who is sinking into the mouth of the Kākutstha (the scion of Kakutstha) hell".

kṣamam (proper)

na tu kṣamam vīryavatā tena dharmānuvartinā! vairam
nirarthakam kartum (R.6.9.16) "It is not proper to enter into
hostilities with that powerful and virtuous prince who would
never initiate warfare without a definite cause"; anena tu
vanam durgam gantum Rāghava te kṣamam! (R.2.119.21) "Oh
the scion of Raghu, let it be thy path also to go to the
forest".

nyāyah (proper)

nahī Rāmo raṇe jetum tvayā nyāyayaḥ kurūdvaha! (R.5.186.16)
"It is not proper for thee, Oh perpetuator of Kuru's race,
to vanquish Rāma in battle".

sadrśam (proper)

ubhābhyām sadrśam nāma vaktum aprastave stavam
(R.6.29.8) "you should ^{that} hymn the praise of the foe .. is
unbecoming".

(4) Infinitive is used with 'kāla' and the like meaning
"it is time to do something" e.g.

kālo gantum naraśreṣṭha bhikṣārtham aparam nṛpam!
(M.5.114.19) "The time has come, Oh foremost of men, for me
to go to some other king for alms"; bhartṛpiṇḍasya kālo 'yam
nirveṣṭum (R.6.97.5). "The time has come to return the
favours thy master has bestowed on thee"; na kālah pari-
śocitum! (R.6.109.16) "It is not the time to weep".

(5) The Infinitives are compounded with the noun 'kāma'

and 'manas' to express "wish for or have a mind for something". In such compounds the infinitive loses its final nasal '-m'. Thus :-

mitrāṇi draṣṭukāmeṇa putrāṇām ca balābalaṃ (M.2.65.12)
 "With a desire to see the friends and the relative strength
 of his sons"; draṣṭukāmāḥ sabhām caiva Dharmarājam Yudhi-
 ṣṭhiraṃ (M.2.21.3) "Desirous of seeing the sabhā and
 Yudhiṣṭhira as well"; sa tu rājā punas tasyāḥ kartukāmā
 svayamvaram (M.5.116.1) "King desirous again, of disposing
 of his daughter in svayamvara"; draṣṭukāmam Janārdanam
 (M.5.92.24) "Desirous of seeing Janārdana"; ṣaṣṭ parityaktukāmas
 tvam (R.2.30.5) "You are inclined to desert me"; nivartayitu-
 kāmas tu tvām etad vākyam abravīt (R.2.110.2) "He has thus
 spoken through his desire to persuade you to return to the
 capital"; trātu kāmam tato yuddhe hatvā gṛdhraṃ Jaṭāyuṣam
 (R.6.126.26) "Slaying the vulture Jaṭāyu, who sought to deli-
 ver her"; sa hotukāmo duṣṭātmaḥ gataś caityam Nikumbhilām
 (R.6.82.23) "The wicked Indrajitṣ desirous of offering
 oblations went to the sacrificial altar of Nikumbhilā"
 Duryodhano yodhumanāḥ samare Savyasācinā (M.5.62.28)
 "Duryodhana desires an encounter in battle with Savyasācin";
 akaṅṭhakām bhoktumanā rājyam (R.2.90.13) "Thou desirous of
 enjoying the kingdom without enemy".