

The Aruna Sanskrit Language Series

The Bhagavad Gita Dictionary

A.K. Aruna

PDF version

New and Improved!

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Second Edition

Upasana Yoga Media

Second edition 2012

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ISBN (PDF): 978-1-938597-02-2

Published by

Upasana Yoga Media

Palm Desert, CA

www.UpasanaYoga.org

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Invocation

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥

Nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam.

Devīm sarasvatīm caiva tato jayam udīrayet.

Bowing to Lord *Nārāyaṇa* (*Kṛṣṇa*), to *Nara*, the best of men [namely *Arjuna*], and to the Goddess [of knowledge] *Sarasvatī*, then may one commence the [lore called] *Jaya* (Victory).

Mahābhārata 1.1

The Aruna Sanskrit Language Series

The Aruna Sanskrit Language Series is a groundbreaking series of media that enriches the study of both the Sanskrit language and Vedanta. The six titles currently in the series are highly flexible and cross-referenced, guiding readers through Sanskrit basics to proficient level—unlocking the vocabulary and grammar and helping them comprehend the deeper meaning of the Bhagavad Gita. These titles are available through the publishing arm of Upasana Yoga at www.UpasanaYoga.org.

Other Titles in *The Aruna Sanskrit Language Series* (available in Print & PDF)

The Aruna Sanskrit Grammar Reference

The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two

The Bhagavad Gita Reader: Sanskrit/English Parallel Text

The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary

The Sanskrit Reading Tutor: *Read It, Click It, Hear It!* (only in PDF)

Other Titles by A.K. Aruna

The Bhagavad Gita: Victory Over Grief And Death

Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedanta Scripture

Patanjali Yoga Sutras: A Translation in the Light of Vedanta Scripture

Acknowledgments

Timeless adoration to my guru, Swami Dayananda Saraswati, a brilliant link in the tradition between the original knowledge of reality and today. Under his tutelage many gifted teachers are reinvigorating the Vedanta teaching tradition throughout India and the world in many different languages.

In preparing the *Bhagavad Gita Dictionary* I am indebted to Swami Dayananda Saraswati's *Bhagavadgita Home Study Course*, the *Bhashya* of Sri Sankaracarya, Taranatha Bhattacharya's *Sabdastoma-Mahanidhi (A Sanskrit Dictionary)*, Macdonell's *A Practical Sanskrit Dictionary*, Sir Monier Williams' *A Sanskrit-English Dictionary* and his *A Dictionary, English and Sanskrit*, V. P. Apte's *The Practical Sanskrit-English Dictionary*, *The Student's English-Sanskrit Dictionary* and his *Sanskrit-Hindi Kosha*, Pandit S. Ramasubba Sastri's *Kridantarupamala*, Krishna Vishor's *Gita Prakasa*, and finally Amritsariya Ram Bhanot's *Shrimad Bhagavad Gita with Amritavarshini Tika*.

I hope you enjoy this dictionary as much as I did compiling it.

Abbreviations

a. or adj.	adjective(s)	des.	desiderative
abl.	ablative	du.	dual(s)
acc.	accusative	encl.	enclitic
act.	active	esp.	especially
adv.	adverb	ex.	except
aor.	aoist (tense)	f. or fem.	feminine(s)
◦—	as first member	fr.	from
—◦	as second member	fut.	future
aspir.	aspiration	fut. pt.	future participle (active)
आ◦ or <i>Ā.</i>	<i>Ātmanaipada</i>	gram.	grammar
aug.	augment	gutt.	guttural(s)
b/4	before	impf.	imperfect
bene.	benedictive	impv.	imperative
बृ०उ०	<i>Bṛhadāranyaka Upaniṣad</i>	in.	indeclinable
B.H.S.C.	<i>Bhagavadgītā</i> Home Study Course, by Swami Dayananda	in. pt.	indeclinable participle
छा०उ०	<i>Chāndogya Upaniṣad</i>	inf.	infinitive
cf.	compare	intens.	intensive(s)
ch.	chapter	interj.	interjection(s)
cj.	conjunction	irreg.	irregular
compd.	compound	क०उ०	<i>Kātha Upaniṣad</i>
conj.	conjugation	m. or masc.	masculine(s)
cons.	consonant(s)	mid.	middle (<i>Ātmanaipada</i>)
corr.	correlative	n. or neut.	neuter(s)
cpv.	comparative	nom.	nominative
cs.	causal	num.	numeral
decl.	declension(s)	opt.	optional(ly)
den.	denominative(s)	orig.	originally
		पर०, Par. or P.	<i>Parasmaipada</i>

Abbreviations (cont.)

pt.	participle(s)	reflex.	reflexive
pcl.	particle(s)	rel.	relative
ps.	passive	resp.	respective(ly)
past act. pt.	past active participle	ऋ०वे०	<i>R̥g Veda</i>
pp.	past participle (passive)	√	root
perf.	perfect (tense)	s.	strong
peri.	periphrastic	s.f.	stem final
pl.	plural	sec.	secondary
poss.	possibly	semiv.	semivowel(s)
poss. prn.	possessive pronoun	sibi.	sibilant(s)
pot.	potential (mood)	sg.	singular
pot. ps. pt.	potential passive participle	spv.	superlative
prep.	preposition(s)	suff.	suffix(es)
pr.	present	श्रे०उ०	<i>Śvetāśvara Upaniṣad</i>
pr. pt.	present participle (active)	तै०उ०	<i>Taittirīya Upaniṣad</i>
pr. mid. pt.	present middle participle	term.	termination(s)
pri.	primary	∴	therefore
prn.	pronoun	U.	<i>Ubhayapada</i>
prn. a.	pronominal adjective	vow.	vowel(s)
redup.	reduplicated/reduplication	w.	weak
redup. perf.	reduplicated perfect participle	w/	with
pt.	(active)	w/wo	with or without

The Aruna Sanskrit Language Series

The first title in *The Aruna Sanskrit Language Series* is *The Aruna Sanskrit Grammar Reference*. The *Grammar Reference* follows the reference style presentation of grammar. This will provide a logical, consistent and complete exposition of the grammar for reading-only proficiency. The grammar uses minimal wording and presents the material in outline and chart form as much as possible to maximize your visual memory of the information. This method also greatly assists review and re-review of the grammar, necessary to master the subject. Several of the charts have multiple forms within them that demonstrate simple, easy to remember patterns which are overlooked by many grammar books. This helps you to also logically remember the information. The grammar is presented in the Western style, which emphasizes analytic, reading skills, as opposed to the more difficult composition and speaking skills. As much as possible, the examples in the book are taken from the Bhagavad Gita, so your targeted vocabulary builds quickly.

The second title in *The Aruna Sanskrit Language Series* is *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita Chapter Two*. The exercise in the first lesson of the *Aruna Coursebook* directs the student to the *Script Reading Exercise*, given in its appendix. This section provides the complete Bhagavad Gita second chapter in large-print Sanskrit with transliteration using the English alphabet under each line, followed with the entire chapter again with only the large-print Sanskrit to test your progress. The text and transliteration are broken down in two separate ways to show the separate syllables and then the individual words, thus progressively showing the student the proper methodology for correctly pronouncing the original Sanskrit text. This section should provide all the necessary practice material for the student to learn the Sanskrit script—essential for proceeding through the rest of this work and any other Sanskrit work. For students who need help in pronunciation of Sanskrit words, I highly advise finding a teacher, a friend or someone in your community who will surprise you with their readiness to assist you—knowledge of Sanskrit and its literature seems to nurture this helpful attitude. These people need not know the meaning of all the Sanskrit words, but they can read the Sanskrit script. Additionally, a tape or CD of the Bhagavad Gita is available through the Arsha Vidya Gurukulam (www.arshavidya.org).

An alternative help for this *Script Reading Exercise* is the specially developed *Sanskrit Reading Tutor: Read It, Click It, Hear It!*, a uniquely formatted PDF file that has the alphabet sections from the *Grammar Reference* plus the *Script Reading Exercise* of the *Grammar Coursebook*. The special feature of the PDF is that one can click on any of the characters in the alphabet section to hear its pronunciation, and on any of the individual lines, quarter

verses, or their syllables of Script Reading Exercise to hear their pronunciation. In this way one can have each of these script elements individually re-read to you over and over while you are seeing the script on your screen—a unique and invaluable tool for learning the script and its pronunciation.

The rest of the lessons in the *Aruna Coursebook* give a relatively quick overview of the entire *Grammar Reference*—its layout, its methodology and how its grammar rules are to be understood. Enough explanation with little redundancy is provided to explain the outlined and charted grammar presented in the *Grammar Reference* so that you can learn on your own with little or no assistance from a teacher, assuming you can apply a post-high school aptitude towards this work.

The examples and exercises in the *Aruna Coursebook* are drawn from the second chapter of the Bhagavad Gita, which is taught completely in prose format, then finally in verse format. In the *Aruna Coursebook*, vocabulary is presented by giving the English meaning of the individual words, their grammar and also their contextual use within expressions from the Gita. This should make it very easy to learn the vocabulary. By teaching the vocabulary of the verses in a consistent Sanskrit prose order, which is syntactically based, the student gains a quicker grasp of Sanskrit syntax. All exercise expressions and sentences are taken directly from the Gita—no extraneous material is presented. These words, expressions and sentences are repeated throughout the *Aruna Coursebook* in the lessons and exercises to assist your memory; nothing is taken for granted as you progress through the *Aruna Coursebook*. All the examples and lessons are cross-referenced to their specific verses in the Gita, so the context and the English translation given therein will provide an answer-key and guide for the student's work.

After knowing the prose order of all the verses of the second chapter, the student is then introduced to the analysis of verses so that he or she can quickly and confidently see the meaning of the Bhagavad Gita verses directly. Concepts presented in the Gita are expounded, so that non-Indian and Indian students alike can appreciate the depth of discussion within the Gita.

The *Aruna Coursebook* forms a four to twelve month full-time course in itself, depending on the effort put forth and any previous exposure to this language or familiarity with other languages that may have affinity to the Sanskrit language. At the completion of The *Aruna Coursebook* you will be familiar with the entire range of Sanskrit grammar for reading proficiency and be able to sight read with understanding all the verses of the second chapter of the Bhagavad Gita, which briefly presents the entire teaching of the Gita.

The third title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Dictionary*. This is a Sanskrit to Sanskrit and English dictionary of the entire Bhagavad Gita. Many entries include reference citations to

grammatical rules for their peculiar formations presented in *Grammar Reference*. The derivation of many words is included as appropriate. The entries also provide Sanskrit synonyms and/or meanings, plus contextual Sanskrit analysis of compound words, so that your vocabulary builds beyond the Gita with each use. The goal of this vocabulary building is to encourage you to start to think in Sanskrit while you read Sanskrit—a multiplying effect that greatly enhances learning and builds the skills necessary to progress to Panini and the full grasp of the Sanskrit language, if you so choose.

The fourth title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Reader: Sanskrit/English Parallel Text*, consisting of all eighteen chapters of the Bhagavad Gita. It presents on each left-hand page the Gita verses, then on the opposing page the same verses in easier to understand prose order and an English translation of those verses, in columnar format.

The purpose of this section and its design is three-fold. First, you are instructed to read Gita verses daily. Reading skills are encouraged and developed so that you can read Sanskrit text as effortlessly as your native language. By reading down each of the respective pages, the student can quickly read either the original verses, the prose version, or the English rendering—as well as relate these three by reading across the opposing pages. Later understanding of what you are reading follows and is greatly enhanced by this exercise.

Secondly, the prose presentation of the verses quickly brings you to an understanding of the meaning of the verses, well before the difficult skill of unraveling the grammar packed into verse form. Breaking with tradition, all words in the prose are grammatically split apart, helping you see the individual words with their full grammatical form. Interspersed in the prose in parentheses are additional Sanskrit words necessary to help you comprehend the meaning and context of certain words, and to understand the not-so-obvious references of certain pronouns found in some verses.

Thirdly, the English translation is given out-of-the-way in its own column to de-emphasize your dependence on English as a medium for understanding Sanskrit. This translation doubles as a quick answer-key to the *Aruna Coursebook* exercises, which are all cross-referenced to the matching verses. Additionally, contextual explanation is added in parentheses so as not to mislead the reader into confusing editorial commentary with the actual translation. This is a feature sorely lacking in existing translations that I have come across. Certain Sanskrit words that have a depth of technical and cultural meaning packed into them, or intentionally have multiple meanings, are well explained in the *Aruna Coursebook* and in *The Bhagavad Gita Dictionary*. After being initially translated, the original Sanskrit word is then used in the English translation of the following verses and is clarified, if necessary, only in parenthetical commentary. This makes for better

readability of the translation, during this language study and especially after this study—once you realize that there are no equivalent, concise expressions in English for certain Sanskrit words, nor need they be manufactured.

The fifth title in *The Aruna Sanskrit Language Series* is *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. The *Gita Key* also can be used as a quick answer-key to the *Aruna Coursebook* exercises. By collecting the vocabularies together, this becomes a marvelous tool to study the grammar, syntax and meaning of the verses of the entire Bhagavad Gita.

The Aruna Sanskrit Language Series was arranged for the following reasons. The *Grammar Reference* and the *Aruna Coursebook* are meant to stand together as an introduction to Sanskrit, without needing the other three books. If the student wants to proceed in this learning of the Bhagavad Gita, then minimally the *Gita Key* is also required. The *Gita Dictionary* was separated from the other books as it is more convenient to have a separate dictionary that can be opened as a reference for the *Aruna Coursebook*, *Gita Reader*, and *Gita Key*, or as a reference tool apart from this series. If one is not interested in learning Sanskrit grammar and can read the Sanskrit script, yet wants to know the Bhagavad Gita and how its meaning is arrived, then just the *Gita Key* will more or less suffice, though its thousands of grammar rule references require the *Grammar Reference*. If one simply wants a very good translation of the Bhagavad Gita and can read the Sanskrit script, then the *Gita Reader* is complete in itself. If you cannot read the Sanskrit script, but still want to see this same good translation, then see this author's *The Bhagavad Gita: Victory Over Grief and Death*. It has the same English translation of the entire Bhagavad Gita within it, with the number of Sanskrit words, in transliteration, retained in the translations greatly reduced from the *Gita Reader* version.

Although not specifically designed as a classroom text, the various components of this work may be used as an aid or auxiliary to classroom instruction. On the other hand, this work specifically helps those who have students who are interested in learning Sanskrit, but who do not have the time, materials or expertise to teach the subject themselves, yet can act as an occasional or regular coach for these students.

If the reader is already familiar with or knowledgeable in Sanskrit, then this series provides the benefits of a quick but thorough reference guide to the grammar of written Sanskrit for personal or teaching purposes, and an in-depth analysis of each word, each compound-word, each sentence, and each topic of the Bhagavad Gita—in accordance with the ancient core tradition, free from any new-age accretion. Therefore nothing stands between you and the original text. You will understand in English, what Arjuna heard in Sanskrit from Lord Krishna.

The Bhagavad Gita Dictionary Introduction

The following serves as a dictionary of the complete text of the *Bhagavad Gītā*, including the short statements after each of the chapters. Each entry is listed alphabetically according to the *Deva-nāgarī* alphabet (see the following alphabetical chart). These entries are condensed—similar to most dictionaries. Below are some sample entries, followed by an explanation of the various features within these and other entries. The features in these entries are cross-referenced, with their explanations numbered. All instances of the same feature are marked, except where the feature is too numerous in which case only the first several are marked.

पूर्व *pūrva*¹ (*pūr-va*)⁵ *prn. a.*^{7 11} (*pl.*¹¹ पूर्व 4.16.3:¹¹) (*fr.*¹¹ √पृ¹⁵ व्यापने¹⁸ fill¹⁶ 2.69:^{11 11} or √पृ¹⁵ अग्र-गमने¹⁸ go ahead¹⁶) आद्य first,²⁰ प्राच्य prior (in time or place)^{19 20}, of long ago,²⁰ ancient,²⁰ former,²⁰ eastern (where the sun first appears to rise)^{19 16}. पूर्व¹⁰ *pūrva m. pl.*² ancestors, forefathers.¹⁶ ◌अभ्यास *-abhyāsa*² *m.*⁸ पूर्व-कृतः अभ्यासः¹⁷ previous practice (including from previous human lives, भ०गी०६.४४)^{19 16}. ◌कम् *-kam*³ *in.*⁷ *in compd.* —◌ पुरो-गमे¹⁸ preceded by;²⁰ अनुसारतः¹⁸ with, backed by, in accordance with.¹⁶ ◌तर *-tara*³ *cpv. a.*⁷ (6.25:¹¹) earlier.¹⁶ ◌म् *-m*³ *in.*⁷ (6.16:¹¹) प्राक्¹⁸ before (in time or place)¹⁹, already.¹⁶

पृथक् *prthak*¹ *pr̥th-a[ñ]k*^{5 6} *in.*⁷ (*fr.* √प्रथ्¹⁵ विस्तारे¹⁸ + *suff./noun fr.* √अञ्च्¹⁵ गतौ¹⁸ “go wide apart”) भिन्ने¹⁸ separately, apart, distinct, distinctly; नाना-रूपे¹⁸ severally. पृथक् **पृथक्** *prthak prthak in.* विभिन्नम्¹⁸ individually. ◌त्व *-tva*³ (◌क्त्व)⁴ *n.*⁷ भिन्नत्व separateness, being distinct. ◌त्वेन *-tvena*³ (*inst.* ◌क्त्वेन)⁴ *in.*⁷ विभिन्नम्¹⁸ separately, severally. ◌विध *-vidha*² (◌ग्वि०)⁴ *a. pl.*² नाना-विधाः various kinds.

अह् ¹*ah* (⁵*ah*) ⁷√4.P. (⁷*defective root, perf. sg.* आह 5.8.5: *pl.* आहुः 2nd *sg.* आत्थ 5.28:) ¹²व्यक्तायां
वाचि ¹⁸speak (aloud) ¹⁹; √4.U. दीप्तौ ¹⁸shine. प्र° *pra-* ¹³प्रकर्षेण° thoroughly speak,
teach, speak of.

आह ¹⁴*āha* ¹(*āh-a*) ⁵*perf. 3rd sg.* ⁷(*of* √अह् ¹⁵व्यक्तायां वाचि ¹⁸speak 5.8.5:) (he/she/it/who) ¹⁹
said, (*commonly with pr. sense*) ¹⁹says, calls.

¹A separate entry is made for every word, including each individual word in a compound. These words are in large *Deva-nāgarī* font followed by their international transliteration. In these transliterations, where it is possible to distinguish component words within one compound, I have hyphenated the components. For instance, see the entry for अकर्तृ, where the transliteration is given as *a-kartṛ*, so the reader can visually see that this word is made up of two components, “a” and “kartṛ.” Also included in separate entries of this dictionary are a few common prefixes, suffixes, and special compound forms that will assist the student in understanding the composition of some of the words in this dictionary.

²The full compounds, also in large *Deva-nāgarī* font followed by their international transliteration, are listed in separate sentences under the entry for their first component word, using the symbol for abbreviation, “°”, to represent that first word, rather than continually writing it fully for each compound. The expression *in compd.* ° means the component word in this entry would be at the end of a compound with another word and have the meaning within the compound as indicated in the entry. If the symbol was reversed, °-, then the component word in this entry would be the first word in compound with another word and have the meaning within the compound as indicated in the entry.

³Where a word is used in the text with and without a secondary suffix or an indeclinable ending, then these suffixes and endings are likewise listed, in large *Deva-nāgarī* font followed by their international transliteration, under the entry for the stem word, just like and alphabetically among, the compounds.

⁴Where there would be *sandhi* rules in play, beyond simple lengthening of the combined vowel, once the initial word and the rest of the compound or secondary suffix are united, this is indicated in parentheses, showing just as much of the context around the *sandhi* to clarify the application of the rule.

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⁵For most words having a separate entry, if there is extra information about their components or their accent, then their transliteration is again given in parentheses but with their separable components distinguished by hyphens, according to conservative derivation. A split of a long vowel or a diphthong vowel is made if the vowel's components split between two successive components of the word. These derivations may differ in a few places with classical Paninian grammar, e.g., where a derivation is used that is said to be based on a Vedic verbal root, which fell out of use well before Panini and thus did not find its way into the classical grammar system. Where the classical derivation from a root seems to stretch logic or phonetics too much, and no better root can be found, then the word's derivation is not indicated. In some cases these words, like many words in many other languages, just come into existence from common usage, instead of from the grammarian's workshop. These may have come from local dialects, for example. In giving the transliteration of words within parentheses, a character in square brackets may be included that indicates a character which is elided due to various rules regarding the joining of suffixes.

⁶Those words that normally have a stress accent that is based on a Vedic accent, noted in Macdonell's or Sir Monier-Williams' dictionaries, or that is easily assumed from the words' grammatical derivation, e.g., the accented past participle suffix, are so marked in their transliteration in parentheses. As noted in the preceding grammar, for various reasons, the accent of compound or of a stem plus a secondary suffix may shift. As this is often highly contextual, only a few of these instances have been shown. Note that an accent may also shift in the declined form of a word.

⁷Next follows in italics the word's part of speech, e.g., “√1.P.” for 1st class *parasmai-pada* root, or “a.” for adjective. For brevity purposes, liberal use of abbreviations have been made. They are listed in the beginning of this book to assist in this area.

⁸Where only a gender is given, such as “m.”, then the word is a substantive of that gender. Some substantives may take two genders, in which, if the meaning is the same, both genders are simply listed together, such as “m.m.”, where the more common gender is put first.

⁹Some of these substantives are used in the *Bhagavad Gītā* in the plural, where contextually this affects their definition. This is indicated in italic with “pl.” and the following definition reflects the plural (or dual) sense.

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¹⁰ Certain words are either an adjective or a substantive. In those cases where it benefits the student, both are given, even though only one may appear in the *Bhagavad Gītā*, and are usually separated in separate sentences in the entry with both in large *Deva-nāgarī* font followed by their international transliteration.

¹¹ Grammatical comments in entries are always put in italics. Occasionally, grammatical rules from *The Aruna Sanskrit Grammar Reference* used to form a word or indicate its syntax are shown for an interesting or uncommon formation or usage. These rule numbers are in a prescribed format, e.g. “4.16.3:” indicates the third sub-rule under rule number 112 in the *Grammar Reference*.

¹² If the entry is for a root, its various conjugational and participial forms as are met with in the *Bhagavad Gītā* are shown next, and are given in the same order as the grammatical forms are presented in the *Grammar Reference*. Usually only one representative form is given, appropriate to each tense and mood used in our text. The student is to assume the listed form is the 3rd person singular unless specified otherwise. The exception is the imperative mood, where the 2nd person singular should naturally be assumed.

¹³ Similar to compound words, if a root is employed as a verb or a participle in the *Bhagavad Gītā* and is compounded with a prefix, then the prefix (or the combined prefix) is listed, in large *Deva-nāgarī* font followed by their international transliteration, under the entry for the root to which it is prefixed.

¹⁴ Where the student may find it difficult to identify the root due to the transformation it may undergo in verb formation, or because of its prefix, then an additional separate entry is often given for the full verb form with prefix. Although, this was usually done only for the verbs in the second chapter of the *Bhagavad Gita* (as a help during the lessons in *The Aruna Coursebook*). All participles with their prefixes attached are listed in their separate alphabetical entry.

¹⁵ If the entry is for a verbal form, participle, adjective, or noun, where the root from which it is derived is clear and is informative, then that root is also given, with the radical symbol preceding it, e.g., √अङ्.

¹⁶ A definition, or more usually a synonym, is given, first in *Saṃskṛta*, if a ready definition/synonym is available, then the same definition is given in English (specifically, in American English). If there are any *Saṃskṛta* words in the English version of the definitions, they are only given only in their international transliteration. This should visually help the student know that this *Saṃskṛta* word is still part of the current definition, and not a new synonym/definition. If a one word *Saṃskṛta* synonym is available it is given without being declined (as is the custom, adjectives are shown in their masculine form).

¹⁷ If a multi-word synonymous *Samṣkṛta* expression or a definition is given then it is fully declined to show the grammatical relationships between the words used, though, to help the beginning student, *sandhi* rules usually haven't been applied. These synonyms and synonymous expressions may have their compounded component words separated by a hyphen. This hyphenation is added only where it would not interfere in the way the *Deva-nāgarī* script is written. In the above, “पूर्व-कृतः” is a compounded word where a hyphen can be inserted without interfering with the *Deva-nāgarī* writing of the word पूर्वकृतः, whereas hyphenation would not be inserted in a compound such as “अल्पार्थ” because it would split the vowel *sandhi*. In this latter example, I have avoided writing अल्प-अर्थे since the hyphen would make the expression be pronounced differently, namely *alpa-arthe* instead of *alpārthe*. Assuming that the reader may be familiar with most vowel *sandhis*, but not be too familiar with the vast vocabulary of *Samṣkṛta*, this kind of hyphenation of long *Samṣkṛta* expressions can help, without interfering with the correct pronunciation of these compounds.

¹⁸ In defining verbal roots and many indeclinables, the more conventional definition format has been employed, using the locative case to express “in the sense of” (7.13.1.g.). For many common *Samṣkṛta* words, a broad range of meanings have been given, without being exhaustive; for other words, their meanings have been limited to their sense within the *Bhagavad Gītā*.

¹⁹ The English definitions often are expounded with phrases in parenthesis that may or may not be expressed in the preceding *Samṣkṛta* definition. These parenthetical statements are meant to extrapolate beyond the literal meaning to give either their contextual senses (often with the text verse number, if highly contextual), fuller accounts of each word, or alternate expressions. Where there is explanation far beyond the literal definition, that explanation is put in italics, and may be put in a separate sentence instead of in parenthesis.

²⁰ For those words with multiple meanings, the meanings which are alike have been separated by commas, and less alike meanings by semi-colons. This separation is often quite arbitrary, given the natural plasticity of the senses of many *Samṣkṛta* words. Often multiple, like-meaning *Samṣkṛta* or English synonyms are given just to help mutually limit their range of meanings to the appropriate sense of the word being defined. Where a contextual meaning is not the basic meaning of individual word, a series of synonyms have usually been given that first starts with the basic meaning of the word and finally works its way to the appropriate contextual meaning, exemplifying how the basic sense of the word is morphed into its actual contextual sense. In most cases, the meanings of compounds are necessarily contextual.

ALPHABET

Devanāgarī alphabet with international transliteration, sound, and location. (Alphabetical order)								
Vowels					Consonants <i>(continuation col. 1)</i>			
Initial	Medial	Translit.	Sounds Like	Location	Initial or Medial	Translit.	Sounds Like	Location
अ		<i>a</i>	<i>o</i> in son	guttural	च	<i>c</i>	<i>ch</i> in catch	palatal
आ	।	<i>ā</i>	<i>o</i> in bottle		छ	<i>ch</i>	<i>chh</i> in catch him	
इ	ि	<i>i</i>	<i>e</i> in be	ज	<i>j</i>	<i>ge</i> in hedge		
ई	ी	<i>ī</i>	<i>e</i> in bee	झ	<i>jh</i>	<i>geh</i> in hedgehog		
उ	ु	<i>u</i>	<i>o</i> in move	ञ	<i>ñ</i>	<i>n</i> in cringe		
ऊ	ू	<i>ū</i>	<i>oo</i> in moon	ट	<i>ṭ</i>	<i>t</i> in but	cerebral	
ऋ	ृ	<i>ṛ</i>	<i>rh</i> in rhythm	ठ	<i>ṭh</i>	<i>th</i> in but how		
ॠ	ॡ	<i>ṝ</i>	<i>rh</i> - <i>elongated</i>	ड	<i>ḍ</i>	<i>d</i> in god		
लृ	ॠ	<i>ḷ</i>	<i>le</i> in table	ढ	<i>ḍh</i>	<i>dh</i> in godhead		
ए	ै	<i>e</i>	<i>a</i> in tape	ण	<i>ṇ</i>	<i>n</i> in under		
ऐ	ॐ	<i>ai</i>	<i>y</i> in my	त	<i>t</i>	<i>t</i> in cat	dental	
ओ	ौ	<i>o</i>	<i>oe</i> in toe	थ	<i>th</i>	<i>th</i> in cat hair		
औ	ौ	<i>au</i>	<i>ow</i> in now	द	<i>d</i>	<i>d</i> in mad		
Consonants					ध	<i>dh</i>		<i>dh</i> in madhouse
Initial or Medial	Translit.	Sounds Like	Location	न	<i>n</i>	<i>n</i> in numb		
:	<i>ḥ</i>	<i>half an h</i>	guttural or labial	प	<i>p</i>	<i>p</i> in loop		
ः	<i>m̐</i>	<i>n</i> in French: bon	conforms to preceding vowel	फ	<i>ph</i>	<i>ph</i> in loop-hole		
क	<i>k</i>	<i>ck</i> in block	guttural	ब	<i>b</i>	<i>b</i> in rob		
ख	<i>kh</i>	<i>ckh</i> in blockhead		भ	<i>bh</i>	<i>bh</i> in rob him		
ग	<i>g</i>	<i>g</i> in log		म	<i>m</i>	<i>m</i> in much		
घ	<i>gh</i>	<i>gh</i> in log-hut		य	<i>y</i>	<i>y</i> in young		
ङ	<i>ṅ</i>	<i>ng</i> in song		र	<i>r</i>	<i>r</i> in drama		

Devanāgarī alphabet with international transliteration, sound, and location (continued)

Consonants (*continuation col. 2*)

Initial or Medial	Translit.	Sounds Like	Location
ल	<i>l</i>	l <i>in</i> luck	dental
व	<i>v</i> (<i>w</i>)	v <i>in</i> avert/ w <i>in</i> Swami	labial-dental/ bilabial
श / ष	<i>ś</i> (<i>sh</i>)	sh <i>in</i> ship	palatal
ष	<i>ṣ</i> (<i>sh</i>)	sh <i>in</i> bushel	cerebral
स	<i>s</i>	s <i>in</i> sit	dental
ह	<i>h</i>	<i>soft h</i> <i>in</i> hum	guttural

There is a tendency to slightly aspirate initial mutes, such as “k,” “t,” and “p” in English. In *Samskr̥ta*, initial nonaspirate mutes (*k*, *g*, *c*, *j*, *t*, *d*, *t*, *d*, *p*, and *b*) are more like these sounds at the end of isolated English words—where the aspiration is mostly cut off.

अ *a* *prn. stem* for इदम् this (4.8:), also used in forming some particles, e.g., अत्र *a-tra* in this.

अ *a* *neg. pcl. in compd.* ◦— 6.33: before cons. (अन् before vowels) अ-भावे not, absence of, lacking, ०रहित without, -less, free from—; मुक्ते free from— (i.e., even though not without...still not affected by, indifferent to; also unconnected with as in one who awakens is unconnected with what happened in dream, whose subjective happenings belong to another order of reality than the objective waking world); विरोधे opposed to, opposite of; अन्यार्थे other than, un—; अल्पार्थे inadequately; दुःखेन difficult; अधिक्षेपे in the sense of derision, meaning bad, wrong.

अंश *aṃśa* (aṃśa) *m.* (2.104:) एक-देश a part, a fraction, (in regard to a partless whole, an अंश would be) an aspect (i.e., one of the ways in which a whole may be viewed or contemplated, भ०गी०१५.७).

अंशु *aṃśu* (aṃśu) *m.* (2.104:) किरण ray of light.
०मत् *-mat* *a.* अंशवः रश्मयः अस्य अस्ति having rays; *m.* सूर्य the sun.

अकर्तृ *a-kartr* (a-kar-tr) *m.* (fr. √कृ करणे do) न कारकः not a doer, not an agent of action, not a

maker, not an author, कर्तृत्वम् अ-भावः absence of doership.

अकर्मन् *a-karman* (a-kar-man) *n.* (fr. √कृ करणे do) अ-करण not doing, inaction; कर्माभाव actionlessness. **अकर्म** *a-karma* in compd. ◦—, (6.29:). **०कृत्** *-kṛt* *a.* (6.24:) न कर्म करोति not doing action.

अकल्मष *a-kalmaṣa* (a-kalmaṣa) *a.* धर्माधर्मादिवर्जित free from impurities (such as karmic merit or demerit, etc.).

अकार *a-kāra* (a-kār-a) *m.* (fr. √कृ करणे do) अ-इति वर्णः the sound or letter *a* (अ).

अकार्य *a-kārya* (a-kār-ya) *pot. ps. pt.* (of √कृ करणे do 6.8:) अ-कर्तव्य not to be done. **अकार्य** *a-kārya* *n.* अ-कर्तव्य-कर्मन् misdeed.

अकीर्ति *a-kīrti* (a-kīrt-i) *f.* (fr. √कीर्त् संशब्दने proclaim) अ-यशस् ill-fame, dishonor. **०कर** *-kara* *a.* अ-कीर्ति करोति producing ill-fame; न कीर्ति करोति not producing honor.

अकुशल *a-kuśala* (a-kuś-a-la) *a.* (कुश a grass used for sacred rituals fr. √कुश् संश्लेषे encircle) अ-युक्त improper, अ-शोभन inauspicious.

अकृत *a-kṛta* (a-kṛ-ta) *pp.* (of √कृ करणे do) not

done, unaccomplished, unprepared; not doing.

◦आत्मन् *-ātman* *a.* अ-कृतः अ-संस्कृतः आत्मा अन्तः-करणं येन with an unprepared mind.

◦बुद्धित्व *-buddhitva* *n.* न कृता बुद्धिः येन तस्य भाव being one with an unprepared mind.

अकृतस्र *a-kṛtsna* (*ā-kṛt-sna*) *a.* (*fr.* √कृत् वेषणे surround) न स-कलः incomplete. ◦विद् *-vid* *a.* (6.24:) अ-कृतस्रा प्रज्ञा यस्य whose knowledge is incomplete (without self-knowledge [आत्म-ज्ञान]).

अक्रिय *a-kriya* (*a-kri-ya*) *a.* (*fr.* √कृ करणे do 2.70:) अनग्नि-साधनाः अपि अ-विद्यमानाः क्रियाः तपो-दानादिकाः यस्य who has stopped doing (other) practices or duties (not involving a ritual fire, such as prayful disciplines and charity, भ०गी०६.१).

अक्रोध *a-krodha* (*ā-krodh-a*) *m.* (*fr.* √क्रुध् कोपे be angry) क्रोधस्य उपशमनम् resolution of anger (*accomplished by inquiring into and management of one's mechanical thinking based on one's history of built-up notions of limitations, which get triggered by almost any current event, भ०गी०१६.२*).

अक्लेद्य *a-kledya* (*a-kled-ya*) *pot. ps. pt.* (*of cs.* √क्लिद् आर्द्री-भावे become wet 6.8:) cannot be made wet.

अक्ष *akṣa* (*akṣ-a*) *m.* (*fr.* √अक्ष् व्याप्तौ reach) द्यूत-साधन a die used in gambling, पाशकादि playing dice or other forms of gambling; रथावयवः चक्रः च an axis or chariot axle, also a wheel; *m.n.* इन्द्रिय sense organ, *in compd.* —◦ चक्षुस् (अक्षि) eye.

अक्षय *a-kṣaya* (*a-kṣay-a*) *a.* (*fr.* √क्षि क्षये decline) अपचय-रहित does not decrease, does not (wax or) wane, unending.

अक्षर *a-kṣara* (*a-kṣār-a*) *a.* (*fr.* √क्षर् सञ्चलने flow) न क्षरति इति अ-क्षरः अ-विनाशी imperishable.

अक्षर *a-kṣara* *m.* ईश्वर the Lord. अक्षर *a-kṣara* *n.* अ-कारादि-वर्ण letter of alphabet, syllable; ब्रह्मन् (the imperishable) reality (called *brahman*).

◦ब्रह्मयोग *-brahma-yoga* *a.* अ-क्षर-ब्रह्म इति योगः प्रकरणं यस्य whose topic is the imperishable reality. ◦समुद्भव *-samudbhava* *a.* ईश्वरात् समुद्भवः उत्पत्तिः यस्य born of the Lord.

अक्षि *akṣi* (*ākṣ-i*) *n.* (*fr.* √अक्ष् व्याप्तौ reach) (*f.* ई) नेत्र eye.

अखिल *a-khila* (*a-khila*) *a.* अ-छिद्र without a gap, समग्र entire, all, complete, in entirety.

अगत *a-gata* (*a-ga[m]-ta*) *pp.* (*of* √गम् चरणे go 6.6:) not gone. ◦असु *-asu* (*a-gata-asu*) *a.* न गताः

असवः प्राणाः यस्मात् from whom the life's breath(s) is not (yet) gone, अ-गत-प्राण not (yet) dead.

अग्नि *agni* (a[n̄]g-ni) *m.* (fr. √अङ् गतौ move [upward]) ज्वलन fire; अग्नि-देवता the deity that is fire; अग्नि-भूत one of the five basic elements called fire (*tāpa-prakāśa* [heat and light], i.e., energy).

अग्र *agra* (ā[n̄]g-ra) *n.* (fr. √अङ् गतौ move [upward]) उपरि-भाग top part, tip, point; पूर्व-भाग front part, beginning; प्रधान main thing.

अघ् *agh* √10.U. पाप-करणे go wrong.

अघ *agha* (agh-ā) *n.* (fr. √अघ् पाप-करणे go wrong) पाप karmic demerit; अपराध transgression.
 ◦आयुस् *-āyus* *a.* पापं जीवनं यस्य whose life is (mostly the result of and productive of) karmic demerit.

अङ्क *aṅk* √1.Ā. लक्षणे mark.

अङ्क *aṅka* (aṅk-ā) *m.* (fr. √अङ्क लक्षणे mark) चिह्न mark, sign; समीप proximity, side, lap; नाटक-परिच्छेद an act in a play.

अङ्ग *aṅg* √1.P. गतौ move.

अङ्ग *aṅga* (aṅg-a) *n.* (fr. √अङ्ग गतौ move) देह

body; अवयव limb, member; अ-प्रधान secondary part; उपाय means, resource.

अचर *a-cara* (a-car-a) *a.* (fr. √चर् गतौ move) न चरति इति not moving, what does not move.

अचल *a-cala* (a-cal-a) *a.* (fr. √चल् कम्पने shake) न चलति इति does not move, immovable, still, steady, firm. ◦प्रतिष्ठ *-pratiṣṭha* *a.* अ-चला प्रतिष्ठा अवस्थिति यस्य whose base is unmoving.

अचापल *a-cāpala* (a-cāp-al[a]-a) *n.* (fr. √चप् परिकल्पने tremble) अ-सति प्रयोजने वाक्पाणि-पादादीनाम् अ-व्यापारयितृत्वम् absence of physical agitation (meaningless activity of speech, hands, feet, etc.).

अचिन्त्य *a-cintya* (a-cint-ya) *pot. ps. pt.* (of √चिन्त् स्मृत्याम् mentally reflect upon) मनो-विषयत्वम् अ-योग्यः cannot be an object of the mind, not an object of thought. ◦रूप *-rūpa* *a.* अस्य रूपं न चिन्तयितुं शक्यते whose form cannot be comprehended.

अचिर *a-cira* (a-ci-ra) *a.* (fr. √चि सङ्ग्रहणे gather) अल्प-काल-स्थायिन् existing for a short period of time, momentary; न चिरः no delay, immediate.

◦एण *-eṇa* (*inst.* ◦रेण) *in.* क्षिप्रम् shortly; अनन्तरम्

immediately.

अचेतस् *a-cetas* (*a-cet-ās*) *a.* (fr. √चित् सञ्ज्ञाने understand) अ-विवेकिन् non-discerning.

अच्छेद्य *a-cchedya* (*a-cched-ya*) *pot. ps. pt.* (of √छिद् द्वैधी-करणे sever 6.8: & 2.60:) cannot be cut.

अच्युत *a-cyuta* (*a-cyu-ta*) *m.* (fr. *pp.* of √च्यु गतौ waver) च्युतिः व्यभिचारः न अस्ति यस्य (Lord *Kṛṣṇa*) one who is free from change.

अज् *aj* √1.P. गतौ move; क्षेपणे throw, drive.

अज *a-ja* (*a-jā*) *a.* (fr. √जन् उत्पत्त्याम् be born 6.24.3:) न जायते इति not born, unborn, not an effect. **अज** *a-ja* (*aj-ā*) *m.* (fr. √अज् क्षेपणे drive) छाग goat.

अजय *a-jaya* (*ā-jay-a*) *m.* (fr. √जि लाभे be victorious) न विजयः non-victory, loss.

अजस्र *a-jasra* (*ā-jas-ra*) *a.* (fr. √जस् ग्लाने be exhausted *Vedic*) सन्तत continuous, विच्छेद-रहित uninterrupted. **म्** *-m* (*acc.*) *in.* सततम् continually.

अजानत् *a-jānat* (*a-jā-n-at*) *pr. pt.* (of √ज्ञा अवबोधने know 5.23.2:) न जानन् not knowing.

अजिन *ajina* (*aj-[a]-ina*) *n.* चर्मन् hide, skin (of an animal).

अज्ञ *a-jñā* (*a-jñā*) *a.* (fr. √ज्ञा अवबोधने know 6.24.1:) अ-ज्ञानिन् ignorant; अ-विवेकिन् non-discerning.

अज्ञान *a-jñāna* (*a-jñā-ana*) *n.* (fr. √ज्ञा अवबोधने know) न ज्ञानम् not knowledge, ignorance, अ-विवेक lack of discernment, तत्त्वाज्ञान not discerning reality; ज्ञान-विरोध what is opposed to knowledge, ज्ञान-साधन-विरोध an obstacle to the means for gaining knowledge. **ज** *-ja* *a.* (6.24.3:) अ-विवेकात् जातः born of a lack of discernment.

विमोहित *-vimohita* *a.* अ-ज्ञानेन विविधम् अ-विवेक-भावम् आपन्नः become variously lacking in discernment due to ignorance. **सम्भूत** *-sambhūta* *a.* अ-ज्ञानात् अ-विवेकात् जातः born of a lack of discernment. **सम्मोह** *-sammoha* *m.* अ-ज्ञान-निमित्तः सम्मोहः अ-विवेकः delusion caused by ignorance.

अञ्च *añc* √1.P. गतौ go; पूजने worship.

अञ्ज *añj* √7.P. (*pp.* अक्त 6.6: & 2.81:) व्यक्तौ (प्रत्यक्षे) be manifest; विलेपने anoint; अलं-कारे adorn. **वि** *vi-* (व्य०) be manifest, etc.

अञ्जलि *añjali* (*añj-ali*) *m.* (fr. √अञ्ज व्यक्तौ be manifest) संयुत-कर-पुट cupping the two hands

together (in supplication—acknowledging the divinity manifest as the other).

अण् *aṅ* √1.P. शब्दार्थे sound.

अण् *aṅ* √4.Ā. प्राणने breathe.

अणीयस् *aṅīyas* (*aṅ-ī-yas*) *cpv. a.* (fr. √अण् sound or breathe, or fr. अणु small 6.25:) सूक्ष्मतर smaller, subtler.

अणु *aṅu* (*aṅ-u*) *a.* (fr. √अण् शब्दार्थे sound or प्राणने breathe) सूक्ष्म small, subtle (*in two aspects: antaḥ-stha* [small and hence in-most, central, elemental, basic, or substrative]; and *dur-vijñeya* [difficult to grasp or understand]). **अणु** *aṅu* *n.* सूक्ष्म-परिमाण the smallest perceptible quantity.

अत् *at* √1.P. सातत्य-गमने go continuously, wander.

अतत्त्व *a-tattva* (*a-tat-tva*) *n.* न तथ्य not as it is, न सत्यम् non-reality. **अर्थवत्** *-arthavat* *a.* यथा-भूतः अर्थः तत्त्वार्थः सः अस्य ज्ञेय-भूतः अस्ति इति तत्त्वार्थवान् न तत्त्वार्थवान् without truth (i.e., without knowing a thing as it is).

अतन्द्रित *a-tandrita* (*a-tandr-i-ta*) *pp.* (of *den.* √तन्द्रय 6.6: fr. तन्द्रा आलस्य 5.43:) not wearied, not lazy.

अतपस्क *a-tapaska* (*a-tap-as-kā*) (6.39: बहु-व्रीहि

from नञ्-तत्पुरुषः with क suffix redundantly added to unusual final असु) *a.* (fr. √तप् सन्तापे be hot) अ-विद्यमानं तपः यस्य who has no prayerful discipline.

अतस् *atas* (*ā-tas*) *in.* (6.19:) अस्मात् from this, because of this, ततः therefore. **अतः ऊर्ध्वम्** *ataḥ ūrdhvam* *in.* thereupon. **अतः परम्** *ataḥ param* *in.* hereafter.

अति *ati* *in.* prefix and in *cmpd.* °- अतिशये very, exceedingly, too; उपरि over, beyond.

अतिनीच *atinīca* (*ati-nīc-a*) *a.* (नीच् *is weak base of* न्यच् downward 3.25:) अतीव अधः-स्थः too low.

अतिमान *atimāna* (*ati-mān-ā*) *m.* (fr. √मन् चिन्तायाम् think) अत्यर्थं मानः exaggerated self-opinion.

अतिमानिता *atimānitā* (*ati-mān-i[n]-t[a]-ā*) *f.* (fr. √मन् चिन्तायाम् think) अत्यर्थं मानः अतिमानः सः यस्य विद्यते सः अतिमानी तद्भावः अतिमानिता an exaggerated self-opinion, demanding respect from others (*see nātimānitā*).

अतिरिच्यते *atiricyate* (*ati-ric-ya-te*) *ps. pr. 3rd sg.* (of √रिच् निःसारणे leave) (he/she/it/who) is worse than (*w/ acc., abl.*).

अतिस्वप्न *atisvapna* (*ati-svāp-na*) *a.* (fr. √स्वप् शये lie down) अतीव स्वप्नः यस्य who sleeps too much.
शील *-śīla* *a.* अति स्वप्तुं शीलं यस्य who has a habit of sleeping too much.

अतीत *atīta* (*ati-i-ta*) *pp.* (of √इ गतौ go/reach), अतिक्रम्य गतः gone beyond, out of reach, exceed(ed), transcended; मृत passed away, died.

अतीत्य *atītya* (*ati-i-tya*) *in. pt.* (of √इ गतौ go/reach 6.9:) अतिक्रम्य going beyond, crossing over, exceeding, transcending.

अतीन्द्रिय *atīndriya* (*ati-ind-r[a]-iya*) *a.* (fr. √इन्द्र परमैश्वर्ये have great power) इन्द्रिय-गोचरातीत beyond (not within) the scope of the senses.

अतीव *atīva* (*ati-iva*) *in.* अत्यन्तम् exceedingly.

अत्यद्भुत *atyadbhuta* (*aty-ad[i]-bhu-ta*) *a.* (*irreg. form fr.* अति + अति + √भू सत्तायाम् be 2.43:) अतीव न भूतः very unprecedented, very extraordinary.

अत्यन्त *atyanta* (*aty-ant-a*) *a.* (fr. √अन्त् बन्धने bind, limit) आन्त to the end, complete. **म् -m in.** (7.8.8:) आन्तम् to the end, completely; निरतिशयम् surpassing, absolute.

अत्यय *atyaya* (*aty-ay-a*) *m.* (fr. √इ गतौ go/reach) अतिक्रमः crossing, stepping over.

अत्यर्थ *atyartha* (*aty-ar-tha*) *in compd. ◌- in.* (fr. √ऋ प्रापणे acquire) अतिशयेन very, absolutely. **म् -m in.** (7.8.8:) अतिशयेन very, absolutely.

अत्यश्नत् *atyaśnat* (*ati-aś-n-at*) *pr. pt.* (of √अश् भोजने eat) अतीत्य अश्नन् overeating.

अत्याग्नि *a-tyāgin* (*a-tyāg-in*) *a.* (fr. √त्यज् अतादात्म्ये disown, renounce 2.82:) अ-त्यजन not renouncing; अ-त्यजन-शील one who does not (cannot) renounce, a non-renunciate.

अत्युच्छ्रित *atyucchrita* (*aty-uc-chri-ta*) *pp.* (of अत्युद् + √श्रि अतीव उत्कर्षे be too lofty 2.24: & 2.45: & 2.56:) अतीव उच्छ्रितः too elevated.

अत्युष्ण *atyuṣṇa* (*aty-uṣ-ṇa*) *a.* (fr. √उष् दाहे burn) अतीव उष्णः too spicy hot.

अत्र *atra* (*ā-tra*) *in.* (6.19:) अस्मिन् in this, here, with reference to this.

अथ *atha* (*ā-tha*) *in.* (6.19:) आनन्तर्ये (“immediate succession”) thereafter, then; अधिकारे (“what is begun”) now; पक्षान्तरे but, if, अभ्युपगमार्थे now if (initiating a supposition); समुच्चये and; मङ्गले *invoking auspiciousness.* **अथ उ** *atha u* (अथो) अपि and also, and even, अथ then, etc. **अथ चेत्** *athacet* यदि now if, but if. **अथ वा** *atha vā* (*also*

written अथवा) पक्षान्तरे otherwise, on the other hand, else, or.

अदक्षिण *a-dakṣiṇā* (*a-dakṣ-iṇā*) *a.* (*fr.* √दक्ष् कुशलं be suitable, be skillful 2.92:) यज्ञ-शेषं कर्मणः साङ्गताथं देयं द्रव्यं दक्षिणा तथा रहितः without (proper) *dakṣiṇā* (wealth) (i.e., property, cattle, money, etc.) given out appropriate to the function (of each of the officiating priests and other *brāhmaṇas*) to complete a ritual.

अदम्भित्व *a-dambhitva* (*a-dambh-i-tva*) *n.* (*fr.* √दम्भ् कपटे deceive) स्व-धर्म-प्रकटी-करणं दम्भित्वं तदभावः absence of hypocrisy (falsely declaring my virtues, demanding that others know my virtues that I don't have), the absence of the imposition (*adhyāsa*) of hypocrisy upon myself.

अदस् *adas* (*a-d-ās*) *prn. n.* (*m.f.* असौ, *m. pl.* अमी 4.9:) यत् विप्रकृष्टम् that, he, she, it—generally referring to what is remote.

अदाह्य *a-dāhya* (*a-dāh-ya*) *pot. ps. pt.* (*of* √दह् भस्मी-करणे burn 6.8:) cannot be burnt.

अदृष्ट *a-dr̥ṣṭa* (*a-dr̥ṣṭa*) *pp.* (*of* √दृश् प्रेक्षणे see 2.85:) unseen. **पूर्व** *-pūrva* *a.* पूर्व न दृष्टः not seen before.

अदेशकाल *a-deśa-kāla* (*a-deś-a-kāl-a*) *m.* (देश *fr.* √दिश् दाने grant, अवकाशं दीयते what is granted space/accomodation, काल *fr.* √कल् सङ्ख्याने count) अ-देशः अ-पुण्य-देशः अ-कालः पुण्य-हेतुत्वेन अ-प्रख्यातः च the wrong (inauspicious) place and the wrong (inauspicious) time.

अद्भुत *adbhuta* (*ād[i]-bhu-ta*) *a.* (*irreg. form fr.* अति + √भू be 2.43:) न भूतः unprecedented, extraordinary, आश्चर्य wonderful.

अद्य *adya* (*a-dyā*) *in.* today; इदानीम् now.

अद्रोह *a-droha* (*a-droh-a*) *m.* (*fr.* √द्रुह जिघांसायाम् bear malice or hatred) पर-जिघांसाभाव absence of malice.

अद्वेष *a-dveṣṭr* (*a-dveṣ-ṭr*) *a.* (*fr.* √द्विष् अ-प्रीतौ not be pleased) न द्वेषा who does not become displeased.

अधम *adhama* (*adha-ma*) *spv. a.* निकृष्ट low, lowest.

अधर्म *a-dharma* (*ā-dhar-ma*) *m.* (*fr.* √धृ धारणे sustain) अ-कर्तव्य what is not to be done, corruption (not in keeping with the natural order of the universe), mal-adaptive action (not in keeping with the circumstances); पाप-कर्म

action that yields *pāpa* (unfavorable results); पाप the unfavorable result itself. **अभिभव** *-abhibhava* *m.* अ-धर्मस्य अभिभवः पराजयः overwhelming of corruption, being overwhelmed by corruption.

अधस् *adhas* (*adhās*) *in.* (6.16:) नीचे low, down; निकृष्ट lower, inferior. **शाख** *-śākha* (०धः०) *a.* अधः निकृष्टं शाखाः यस्य whose branches are inferior (i.e., *jagat* [the varied universe, the seen effects within time and space]—effects are always viewed as inferior to their material cause [*māyā*], भ०गी०१५.१).

अधि *adhi* *in.* *prefix intensifying the meaning of the root to which it is prefixed*; उपरि above, over (positionally); आतिशये fully, completely; आधिक्ये besides, in addition; over, above (*in the sense of अधिकारे* authority or connection, ऐश्वर्ये power, or स्वत्वे ownership); *in* प्रादि-समास-*s* (*declinable cmpds.* 6.36:) — *it may also have the special sense of मुख्य primary, as well as the sense of the locative case (existing) in, on, concerning, centering on*; *in* अव्ययी-भाव-समास-*s* (*n. sg. indeclinable cmpds.* 6.41:) — *it often has the special sense of अधिकृत्य with reference to—, concerning—, being centered on—.*

अधिक *adhika* (*adhi-ka*) *a.* अतिरिक्त better, superior, surpassing, greater. **तर** *-tara* *cpv.* *a.* (6.25:) अधिक better, etc.

अधिकार *adhikāra* (*adhi-kār-a*) *m.* (*fr.* √कृ करणे do) अधीक्षण (प्रभुत्व) authority, वश control, the ability to choose and make the choice fructify; योग्यता eligibility, entitlement, right; आरम्भ heading; प्रकरण chapter, topic.

अधिदैव *adhidaiva* (*adhi-daiv-[a]-a*) *a.* (*fr.* √दिव् द्युतौ shine) दैवानि अधिकृतः centered on (existing in) deities (i.e., the basis of the deities). **अधिदैव** *adhidaiva* *n.* अधिदैवत the chief deity.

अधिदैवत *adhidaivata* (*adhi-daiv-a-t[ā]-a*) *a.* (*fr.* √दिव् द्युतौ shine) दैवतानि अधिकृतः centered on (existing in) deities (i.e., the basis of the deities). **अधिदैवत** *adhidaivata* *n.* मुख्य-देवता the chief deity (भ०गी०८.४).

अधिप *adhīpa* (*adhi-p[ā]-a*) *m.* (*fr.* √पा रक्षणे protect 6.24.1:) पालु protector, ruler.

अधिभूत *adhibhūta* (*adhi-bhū-ta*) *a.* (*fr.* √भू सत्तायाम् be) भूतानि अधिकृतः centered on (existing in) beings (i.e., the basis of beings). **अधिभूत** *adhibhūta* *n.* जगत् the world, any existent thing

(भ०गी०८.४).

अधियज्ञ *adhiyajña* (*adhi-yaj-ña*) *a.* (fr. √यज् देव-पूजायाम् worship 2.87:) यज्ञान् अधिकृतः centered on (existing in) rituals (i.e., the basis of ritual).

अधियज्ञ *adhiyajña* *m.* परमेश्वर the Lord (भ०गी०८.४).

अधिष्ठान *adhiṣṭhāna* (*adhi-ṣṭhā-ana*) *n.* (fr. √स्था गति-निवृत्तौ remain 2.101:) स्थिति place, locus, आश्रय abode; अधिकरण substratum, substance.

अधिष्ठाय *adhiṣṭhāya* (*adhi-ṣṭhā-ya*) *in. pt.* (of √स्था गति-निवृत्तौ remain 2.101:) वशी-कृत्य wielding, in command of, presiding over (*w/acc.*).

अध्यक्ष *adhyakṣa* (*adhy-akṣ-a*) *m.* (fr. √अक्ष व्याप्तौ reach) साक्षिन् eye-witness, the witnessing conscious being; अवेक्षक overseer, presiding presence.

अध्ययन *adhyayana* (*adhy-ay-ana*) *n.* (fr. अधि + √इ study) पठन study (esp. of *Veda*).

अध्यात्म *adhyātma* (*adhy-āt-ma[n]*) *a.* (fr. √अत् सातत्य-गमने go continuously, wander, *within Upaniṣad tradition where precise meaning overrides phonetics it is said to be fr. √आप् व्यापने pervade*)

आत्मानं देहम् अधिकृतः centered on (existing in) the body/oneself (i.e., the basis of oneself).

अध्यात्म *adhyātma* *n.* प्रत्यगात्मन् the (innermost) self (myself, I), ब्रह्मन् reality (centered on / existing in this body, i.e., the *pratyag-ātman/jīva*, भ०गी०८.३). °चेतस् *-cetas* *n.*

अध्यात्मनि अन्तः-करणम् a mind centered on I (*pratyag-ātman*), a mind centered on oneself (as *brahman*, भ०गी०८.३). °ज्ञाननित्यत्व *-jñāna-nityatva* *n.*

आत्मादि-विषयं ज्ञानं अद्यात्म-ज्ञानं तस्मिन् नित्य-भावः नित्यत्वम् being always centered on knowledge of the I (*ātman*, भ०गी०१३.११).

°नित्य *-nitya* *a.* परमात्म-स्वरूपालोचने नित्यः तत्परः always focused on the (limitless) self, always focused on reality.

°विद्या *-vidyā* *f.* आत्मनि अधिकृता विद्या knowledge centered on I (*ātman*).

°सञ्ज्ञित *-sañjñita* *a.* अध्यात्मः इति आत्मनि अधिकृतः आत्मानात्म-विवेक-विषयः आख्यातः known as (*adhyātma-vidyā* [knowledge]) centered on the self (the distinction between myself and the what is not myself).

अध्याय *adhyāya* (*adhy-āy-a*) *m.* (fr. अधि + √इ study) पठन study (esp. of *Veda*); स्कन्ध chapter,

section of a treatise.

अध्रुव *a-dhruva* (*a-dhruv-a*) *a.* (fr. √ध्रु स्थैर्ये be firm 2.67:) अ-चिर not long-lasting; न अ-वश्यः uncertain.

अन् *an* √2.P. प्राणने breathe, live.

अन् *an* *neg. pcl. in compd.* — 6.33: before vowels (अ before cons.) अ-भावे not, absence of, lacking, ०रहित without, -less, free from-; मुक्ते free from- (i.e., even though not without, still not affected by, indifferent to; also unconnected with as in one who awakens is unconnected with what happened in dream, whose subjective happenings belong to another order of reality than the objective waking world); विरोधे opposed to, opposite of; अन्यार्थे other than, un-; अल्पार्थे inadequately; दुःखेन difficult; अधिक्षेपे in the sense of derision, meaning bad.

अनघ *an-agma* (*an-agh-a*) *a.* (fr. √अघ् पाप-करणे go wrong) पाप-रहित (relatively) sinless (i.e., virtuous), अ-व्यसन without vice; पाप-विमुक्त free from vice. **अनघ *an-agma*** *m.* (Arjuna) one without (i.e., very little) vice, sinless one.

अनन्त *an-anta* (*an-ant-ā*) *a.* (fr. √अन्त् बन्धने bind, limit) न अस्ति अन्तः परिच्छेदः देशतः कालतः

वस्तुतः वा यस्य without limitation (from dimension, from time, or from other objects), अ-पार endless, limitless, boundless, सङ्ख्यातीत countless, innumerable. **अनन्त *an-anta*** *m.* (Lord Kṛṣṇa) used as an epithet of the Lord; शेष the name of the thousand-headed serpent upon whose coils Lord Viṣṇu reclines. **०बाहु *-bāhu*** *a.* अनन्ताः बाहवः यस्य whose arms are countless. **०रूप *-rūpa*** *a.* अनन्तानि रूपाणि अस्य whose forms are endless. **०विजय *-vijaya*** *m.* (अनन्ताः विजयाः यस्य “of countless victories,” or अनन्तः विजयः यस्य “whose victory is endless”) the name of Yudhi-ṣṭhira’s conch. **०वीर्य *-vīrya*** *a.* अनन्तं वीर्यं यस्य whose power is limitless. **०वीर्यामितविक्रम *-vīryāmita-vikrama*** *a.* अनन्तं वीर्यं सामर्थ्यं यस्य च अ-मितः विक्रमः पराक्रमः यस्य च who has infinite power and infinite prowess.

अनन्तर *an-antara* (*an-ant-a-rā*) *a.* (fr. √अन्त् बन्धने bind, limit) न मध्य without interval, immediate, next. **०म् *-m*** *in.* (6.16:) सद्यः immediately.

अनन्य *an-anya* (*ān-anya*) *prn. a.* न अन्य no other, undivided, complete; अ-पृथग्भूत not

separate (from Me, the Lord, भ०गी०९.२२), no other (outside of Me, the Lord, भ०गी०११.५४).

०चेतस् *-cetas* *a.* न अन्य-विषये चितः यस्य whose mind (sees) no other. ०भाज् *-bāj* *a.* (6.24):

अनन्य-भक्तिः सन् being one whose seeks (Me, the Lord, भ०गी०९.३०) as not separate. ०मनस् *-manas*

a. न अन्य-विषये चितः यस्य whose mind (sees) no other. ०योग *-yoga* *m.* अ-पृथक्समाधि vision of

identity in which there is no other (i.e., no other entity—which is *tattva-jñāna* [knowledge of reality]; or, no other goal—which is a mature understanding of the human condition called *viveka-vairāgya* [discernment and objectivity]).

अनपेक्ष *an-apekṣa* (*an-apa-īkṣ-a*) *a.* (fr. √ईक्ष् दर्शने see 2.8:) देहेन्द्रिय-विषय-सम्बन्धादिषु अपेक्षानिःस्पृहः यस्य who has no dependence (i.e., no requirement/anticipation towards the relationship between the body, senses, and objects for gaining happiness, भ०गी०१२.१६).

अनपेक्ष्य *an-apekṣya* (*an-apa-īkṣ-ya*) *in. pt.* (of √ईक्ष् दर्शने see 2.8:) न अपेक्षा कृत्वा not regarding, disregarding.

अभिष्वङ्ग *an-abhiṣvaṅga* (*an-abhi-ṣvaṅg-a*) *m.* (fr. √स्वञ्ज् परिष्वङ्गे embrace 2.92: & 2.82:)

अभिष्वङ्गः सक्ति-विशेषः एव अनन्यात्म-भावना-लक्षणः, यथा अन्यस्मिन् सुखिनि दुःखिनि वा अहम् एव सुखी अहम् एव दुःखी च, जीवति मृते वा अहम् एव जीवामि मरिष्यामि च इति तदभावः lack of identification (a type of attachment characterized by identifying with another, such as when another is happy or sad then I am happy or sad, or while another survives or dies I survive or will die).

अनभिसन्धाय *an-abhisandhāya* (*an-abhi-sandhā-ya*) *in. pt.* (of √धा धारणे hold 2.55:) न उद्देश्य not anticipating, not requiring, not expecting.

अनभिसेह *an-abhisneha* (*an-abhi-sneh-a*) *a.* (fr. √सिंह् सेहे cling like oil, प्रीतौ be affectionate) रागवर्जित without binding attraction.

अनल *an-ala* (*an-ala*) *m.* न अस्य अलं पर्याप्तिः विद्यते इति (अग्निः) fire, that for which there is never enough (fuel).

अनवलोकयत् *an-avalokayat* (*an-ava-lok-ay[a]-at*) *pr. pt.* (of *cs.* √लोक् अवलोकने experience) अवलोकनम् अ-कुर्वन् not looking.

अनवाप्त *an-avāpta* (*an-ava-āp-ta*) *pp.* (of √आप् लम्भने obtain) अ-प्राप्त not accomplished.

अनश्नत् *an-aśnat* (*an-aś-n-at*) *pr. pt.* (of √अश्

भोजने eat) न अश्नन् not eating. **एकान्तम् अनश्नत्**
ekāntam an-aśnat न अत्यन्तम् अश्नन् not eating
fully, under eating.

अनसूय *an-asūya* (*an-asūy[ā]-a*) *a.* (6.39:) असूया-
वर्जित not being cynical (finding fault in virtues).

अनसूयत् *an-asūyat* (*an-asūy[ā]-[a]-at*) *pr. pt.* (*of*
den. fr. असूया 5.43:) असूयां गुणेषु दोषारोपणम् अ-कुर्वन्
not being cynical (finding fault in virtues), अ-
निन्दत् not blaming (e.g., teacher, fellow students,
yourself).

अनसूयु *an-asūyu* (*an-asūy[ā]-u*) *a.* न अस्य असूयां
गुणेषु दोषारोपणम् who is not cynical (finding fault
in virtues), who does not blame (e.g., teacher,
fellow students, him/herself).

अनहंवादिन् *an-ahaṃ-vādin* (*an-ahaṃ-vād-[a]-*
in) *a.* न अहं वदति इति (lit. “who does not claim I
[...did this, or this is mine!]”) without egoism.

अनहङ्कार *an-ahaṅkāra* (*an-ahaṅ-kār-a*) *m.*
अहङ्कारभाव (*as a value*) absence of arrogance
(presenting oneself in the reflection of some
glory in your possession); (*as a result of knowledge*)
absence of the judgments “I am only this
much” and “this is mine.”

अनात्मन् *an-ātman* (*an-āt-mān*) *a.* (*fr.* √अत्
सातत्य-गमने go continuously, wander) अ-विद्यमानः
जितात्मा जित-कार्य-करण-सङ्घातः यस्य who has not
(mastered) oneself (this body-mind complex).

अनात्मन् *an-ātman* *m.* न आत्मा what is not I.

अनादि *an-ādi* (*an-ā-d[ā]-i*) *a.* (*fr.* आ + √दा स्वी-
करणे take in hand, commence) आदि-रहित
beginningless, uncaused, not a cause. **०त्व** *-tva* *n.*
(०त्वात् *abl.* 7.11.1:) (because) it is beginningless
(भ०गी०१३.३१). **०मत्** *-mat* *a.* आदिः अस्य न अस्ति
having no beginning. **०मध्यान्त** *-madhyānta* *a.*
आदिः च मध्यं च अन्तः च न विद्यते यस्य having no
beginning, middle, or end.

अनामय *an-āmaya* (*an-ām-ayā*) *a.* (*fr.* √अम् रोगे
be ill, or *an-ā-may-ā* आ + √मी हिंसायाम् destroy)
पीडा-रहित without affliction; पीडा-विमुक्त free
from affliction.

अनारम्भ *an-ārambha* (*an-ā-rambh-a*) *m.* (*fr.*
√रभ् कार्योपक्रमे undertake) न कार्योपक्रमः not
undertaking (an activity); न अनुष्ठानम् not
performing.

अनार्य *an-ārya* (*an-ār-ya*) *a.* (*likely pot. ps. pt. of*
√ऋ प्रापणे attain, or *an-ār-y[a]-a* *fr.* अर्य *meaning*

श्रेष्ठ best) न आर्यः वैदिकः not of or for a person of the Vedic culture; अ-संस्कृत uncultured. **०जुष्ट** *-juṣṭa* *a.* वैदिकस्य न जुष्टः not acceptable of or for a person of the Vedic culture, not found in a person of the Vedic culture.

अनावृत्ति *an-āvṛtti* (*an-ā-vṛt-ti*) *f.* (*fr.* आ + √वृत् गतौ return) न प्रत्यागमनम् no return, no re-birth.

अनाशिन् *a-nāśin* (*a-nāś-[a]-in*) *a.* (*fr.* √नश् अ-दर्शने be lost) अ-क्षयिन् unperishing, indestructible, imperishable.

अनाश्रित *an-āśrita* (*an-ā-śri-ta*) *pp.* (*of* √श्रि आलम्बने depend on) न आश्रय-प्राप्तः without depending on (*v/acc.*).

अनिकेत *a-niketa* (*a-ni-ket-a*) *a.* (*fr.* √कित् ज्ञाने know) निकेतः आश्रयः निवासः नियतः न विद्यते यस्य who has no permanent dwelling place, i.e., does not own a house (or does not have ownership towards a house he/she owns).

अनिच्छत् *an-icchat* (*an-icch-[a]-at*) *pr. pt.* (*of* √इष् अन्वेषणे seek 5.17.3:) अभिलाषम् अ-कुर्वन् not wishing, not choosing.

अनित्य *a-nitya* (*a-ni-tya*) *a.* (6.27:) अचिर temporary; स-कालिक time-bound.

अनिर्देश्य *a-nirdeśya* (*a-nir-deś-ya*) *pot. ps. pt.* (*of* √दिश् आज्ञापने point out 6.8:) न निर्देष्टुं शक्यते cannot be described (i.e., delimited by words).

अनिर्विण्ण *a-nirviṇṇa* (*a-nir-viṇ-na*) *pp.* (*of* √विद् लाभे attain 6.6: & 2.92:) find, निर्वेद-रहित (निरादार-वर्जित) without indifference. **०चेतस्** *-cetas* *n.* न निर्विण्णं चेतः a mind that is not indifferent (i.e., that is committed).

अनिष्ट *an-iṣṭa* (*an-iṣ-ṭa*) *pp.* (*of* √इष् अन्वेषणे seek 2.88:) what is not desired, undesirable.

अनीक *anīka* (*ān-īka*) *n.* (*fr.* √अन् प्राणने breathe) मुख face, अग्र-भाग front; सेना army.

अनीश्वर *an-īśvara* (*ān-īś-vara*) *a.* (*fr.* √ईश् शासने rule) न धर्माधर्म-स-व्यपेक्षकः अस्य शासिता ईश्वरः विद्यते इति for whom there is no Lord (no law, no necessitator connected with *dharma* and *a-dharma*), god-less.

अनु *anu* *in.* used as prefix, in *cmpd.* ०— and as separable adv. in the following senses: पश्चात् after, behind; सहार्थे with, along with; हीने subordinate, inferior; भागे having a part or share; पुनरावृत्तौ repetition (*mostly in cmpd.*); अभिमुखम् towards, before, at; क्रमे in orderly succession; सादृश्ये like;

अनुरूपे in conformity with, following.

अनुकम्पा *anukampā* (*anu-kamp-[a]-ā*) *f.* (*fr.* √कम्प् चलने tremble, अनु + कम्प् tremble along with another) दया compassion. **०अर्थम् -artham** *in.* (6.32:) दयायाः अर्थम् out of compassion.

अनुग्रह *anugraha* (*anu-grah-a*) *m.* (*fr.* √ग्रह उपादाने grasp) प्रसाद gracious gift (to, *but usually* from, the Lord), blessing, आनुकूल्य a favor.

अनुचिन्तयत् *anucintayat* (*anu-cint-ay[a]-at*) *pr. pt.* (*of* √चिन्त् स्मृत्याम् mentally reflect on) शास्त्राचार्योपदेशम् अनुध्यायन् reflecting on the teaching (of the scripture and the teacher).

अनुत्तम *an-uttama* (*an-ut-tama*) *spv. a.* (“un-topped,” “no beyond”) अत्यन्त-श्रेष्ठ very best, beyond which there is nothing greater.

अनुदर्शन *anudarśana* (*anu-darś-ana*) *n.* (*fr.* √दृश् प्रेक्षणे see) आलोचन seeing.

अनुद्विग्न *an-udvigna* (*an-ud-vig-nā*) *pp.* (*of* √विज् चलने be agitated 6.6: *irreg., i.e.,* 2.82:) न प्रक्षुभितः not shaken, not affected. **०मनस् -manas** *a.* अप्रक्षुभितं चित्तं यस्य whose mind is not affected.

अनुद्वेगकर *an-udvegakara* (*an-ud-veg-a-kar-a*) *a.* (*fr.* √विज् भये be afraid, चलने be agitated 2.82:)

प्राणिनाम् अ-दुःख-करः not agitating (to other living beings).

अनुपकारिन् *an-upakārin* (*an-upa-kār-in*) *a.* (*fr.* √कृ करणे do) प्रत्युपकारासमर्थ (someone) not capable of a (return) favor; प्रत्युपकार-समर्थ निरपेक्षः without regard to (someone’s) ability to (return) favor.

अनुप्रपन्न *anuprapanna* (*anu-pra-pan-nā*) *pp.* (*of* √पद् गतौ go 6.6:) अनुष्ठित follow (*pp. with active meaning*).

अनुबन्ध *anubandha* (*anu-bandh-a*) *m.* (*fr.* √बन्ध संयमने bind) सम्बन्ध connection; परम्परा flow, continuity; प्रकृतस्य अनुवर्तनम् consequence (of what happened before), अवसानोत्तर end. **०इन् -in** (०न्धिन्) *a.* usually at the end of a *compd.* —० सम्बद्ध connected (with), connecting (to).

अनुभाव *anubhāva* (*anu-bhāv-a*) *m.* (*fr.* √भू सत्तायाम् be) उपभोग consumption; ओजस् power, महिमन् dignity, यशस् honor.

अनुमन्तृ *anumantr* (*anu-man-tr*) *a. or m.* (*fr.* √मन् चिन्तायाम् think) अनुमतिः कुर्वत्सु तत्क्रियासु परितोषः तत्कर्ता the one who gives permission (who is completely satisfied in the acts of those who are

performing action), the permitter.

अनुरूप *anurūpa* (*ānu-rūp-a*) *a.* स-दृश in the same form; योग्य fit for, suitable to (*w/gen.*), अनुकूल in keeping with

अनुलेपन *anulepana* (*anu-lep-ana*) *n.* (*fr.* √लिप् उपदेहे anoint) अभिषेचन anointing; विलेप ointment.

अनुविधीयते *anuvīdhīyate* (*anu-vi-dhī-ya-te*) *ps.* *pr.* 3rd *sg.* (*of* √धा धारणे hold 5.37.1:) (he/she/it/who) follows (in the wake of) (*w/acc., gen.*).

अनुशासितृ *anuśāsitr̥* (*anu-śās-i-tr̥*) *a.* (*fr.* √शास् rule) प्रशासितृ ruler.

अनुशोचितुम् *anusocitum* (*anu-śoc-i-tum*) *inf.* (*of* √शुच् दुःखे sorrow) to grieve.

अनुषङ्गते *anusajjate* (*anu-śajj-a-te*) *pr.* 3rd *sg.* (*of* √सञ्ज् संसर्गे attach 2.101:) (he/she/it/who) is attached.

अनुसन्तत *anusantata* (*anu-san-ta[n]-tā*) *pp.* (*of* √तन् विस्तारे stretch 6.6: & 2.55:) अनुप्रविष्ट spread about (*in the imagery of the tree of the universe, pictured as the sacred fig-tree [the Pīpal tree, not the Banyan tree which has aerial roots descending from its branches], there are secondary roots, described as anusantatāni*

[spread about] *from the tap root, they reach adhas* [downwards], *meaning in the world of humans and karman*, भ०गी०१५.२).

अनुस्मरत् *anusmarat* (*anu-smar-[a]-at*) *pr. pt.* (*of* √स्मृ चिन्तायाम् remember, आध्याने contemplate) अनुचिन्तयत् contemplating, remembering.

अनेक *an-eka* (*an-eka*) *a.* (“not one”) बहु many, countless (esp. in reference to a limitless being).

०अद्भुतदर्शन *-adbhuta-darśana* *a.* अनेकानि अद्भुतानि विस्मापकानि दर्शनानि यस्मिन् in which are countless amazing sights.

०चित्तविभ्रान्त *-citta-vibhrānta* *a.* अनेकैः चित्तैः विविधं भ्रान्तः variously deluded by many (such) thoughts.

०जन्मसंसिद्ध *-janma-samsiddha* *a.* अनेकेषु जन्मसु उचितेन संसिद्धः accomplished (by accumulated effort)

after many births.

०दिव्याभरण *-divyābharāṇa* *a.* अनेकानि दिव्यानि आभरणानि यस्मिन् in which are countless celestial ornaments.

०धा *-dhā* *in.* (6.19:) अनेकप्रकारेण in manifold ways.

०बाहूदरवक्त्रनेत्र *-bāhūdara-vaktra-netra* *a.* अनेके बाहवः उदराणि वक्त्राणि नेत्राणि च यस्य as having countless arms, bellies, mouths, and eyes.

०वक्त्रनयन *-vaktracnayana* *a.* अनेकानि वक्त्राणि नयनानि च यस्मिन् in which are countless

mouths and eyes. °वर्ण *-varṇa* *a.* अनेके वर्णाः
रूपाणि यस्य having countless appearances.

अन्त् *ant* √1.P. बन्धने bind, limit.

अन्त *anta* (*ānt-a*) *m.* (sometimes *n.*) (fr. √अन्त् बन्धने bind, limit) सीमन् border, limit, end; निश्चय conclusion, निर्णय resolution, outcome, determination; अवसान cessation, मरण death; उपशम alleviation. °काल *-kāla* *m.* अन्ते मरणे कालः the time of death. °गत *-gata* *a.* (“come to an end”) क्षीण exhausted, समाप्त-प्राय mostly finished. °वत् *-vat* *a.* अन्तः अस्य अस्ति having an end, limited.

अन्तर् *antar* (*antār*) *in. prefix* मध्ये within, between. °आत्मन् *-ātman* *m.* अन्तर् आत्मा the self; अन्तः-करण mind (भ०गी०६.४७). °आराम *-ārāma* *a.* अन्तर् आत्मनि एव आरमणं आक्रीडा यस्य whose pleasure/reveling is in him/herself. °ज्योतिस् *-jyotis* *a.* अन्तर् आत्मनि एव ज्योतिः प्रकाशामिकं अन्तः-करणं यस्य whose mind is centered in *ātman* (the self). °शरीरस्थ *-śarīra-stha* (°:श० 2.24: & 2.28:) *a.* अन्तर् शरीरे स्थितः obtaining within the body. °सुख *-su-kha* (°:सु० 2.24: & 2.28:) *a.* अन्तर् आत्मनि एव सुखं यस्य whose fulfillment is within him/herself. °स्थ *-stha*

(°:स्थ 6.24.1: & 2.24: & 2.28:) *a.* अन्तर् तिष्ठति इति exists within.

अन्तर *antara* (*ānta-ra*) *prn. a.* अन्य other, another; मध्य inner. **अन्तर *antara*** *n.* व्यवधान interval, separation, भेद difference, distinction; मध्य middle, interior. °ए *-e* (*loc.* °रे) °म् *-m* (*acc.*) *in.* मध्ये within, in between (*with gen., loc., or in compd.* -°).

अन्तिक *antika* (*ant-[a]-ikā*) *a.* (fr. √अन्त् बन्धने bind, limit) समीप near, at hand. **अन्तिक *-antika*** *n.* सामीप्य nearness, vicinity. °ए *-e* (°के *loc.*) *in.* समीपे near, close at hand.

अन्न *anna* (*ān-na*) *n.* (fr. √अद् भक्षणे eat, or fr. √अन् प्राणने live) आहार food. °सम्भव *-sambhava* *m.* अन्नस्य उत्पत्तिः birth of food, food is born.

अन्य *anya* (*anyā*) *prn. a.* (*n. nom. sg.* अन्यद् 4.16.1:) इतर other, another; different; a certain. **किम् अन्यद् *kim anyad*** (lit. “what else?”) nothing else, no other, none other than. °त्र *-tra* *in.* (6.19: & 6.16:) अन्यस्मिन् in other, in another, in reference to other; वर्जने other than, except (*w/abl.*). °था *-thā* *in.* (6.19:) इतरथा otherwise, other than (*w/abl.*). °देवता *-devatā* *f. pl.* अन्याः

देवता: other deities, deities as other (than the Lord [*paramātman*], भ०गी०७.२०). **देवताभक्त** *-devatā-bhakta* *a.* अन्यासु भिन्नासु देवतासु भक्तः who worships the deities as different (from Me, the Lord, and from each other).

अन्याय *a-nyāya* (*a-ny-āy-a*) *a.* (fr. √इ प्राप्तौ attain) विचार-शून्य lacking inquiry; औचित्य-शून्य lacking propriety. **अन्याय** *a-nyāya* *m.* विचाराभाव lack of inquiry; अ-नौचित्य inappropriate or illegal behavior.

अन्वशोचस् *anvaśocas* (*anv-a-śoc-as*) *impf.* 2nd sg. (of √शुच् दुःखे sorrow) (you) grieved, have grieved (भ०गी०२.११) (*impf.* loosely used like an aorist expressing an action completed at the present time 7.22.3:).

अन्वित *anvita* (*anv-i-tā*) *pp.* (of √इ प्राप्तौ attain) अनुगत accompanied with, possessing, filled with, riddled with, endowed with.

अप् *ap* *f.* (only in *pl.*, *nom. voc.* आपः, *acc.* अपः 3.16:) जल water; आपः भूतम् the element water (i.e., द्रवता/liquidity).

अप *apa* (*āpa*) *in. prefix* in the sense of वियोगे away from; विकृतौ deterioration; विपरीते opposition,

negation, contradiction; निदर्शने direction, mention; वर्जने exclusion; चौर्ये concealment, denial. **अप** *apa* *in. in compd. with nouns and non-verbal adjectives* °— it also has the senses of दुर् bad, inferior, wrong, etc.; अधस् downward.

अपमान *apamāna* (*apa-mān-a*) *m.n.* (fr. √मन् चिन्तायाम् think) अवज्ञा disrespect.

अपर *a-para* (*ā-par-a*) *prn. a.* (fr. √पु, न पृणाति सन्तोषयति what/who does not satisfy, as mental satisfaction only comes from within oneself, not from outside of oneself, since desires are, like fire, unquenchable) (sometimes declines like and has subst. sense of a pronoun 4.16.3:) अन्य other; अतिरिक्त more, additional; भिन्न different; न स्वः not one's own; न पूर्वः latter, later, last; न अस्ति परः यस्मात् from which there is not a greater, unrivalled; निकृष्ट (न परः not superior, or poss. āpa-ra see ०२ 6.27:) inferior, lower. **स्परसम्भूत** *-s-para-sambhūta* (*apara-s-para-sambhūta* (2.26:) *a.* काम-प्रयुक्तयोः स्त्री-पुरुषयोः अन्योन्य-संयोगात् सम्भूतः born of the mutual union (of female and male, भ०गी०१६.८).

अपराजित *a-parājita* (*ā-parā-ji-ta*) *pp.* (of परा + √जि लाभे be victorious 6.12:) न पराजितः not

conquered, unsurpassed.

अपरिग्रह *a-parigraha* (*a-pari-grah-a*) *a.* (fr. √ग्रह उपादाने grasp) परिग्रह-रहित without possessions.

अपरिमेय *a-parimeya* (*a-pari-me-ya*) *pot. ps. pt.* (of √मा माने measure 6.8:) न परिमातुं शक्यते cannot be measured, immeasurable, innumerable.

अपरिहार्य *a-parihārya* (*a-pari-hār-ya*) *pot. ps. pt.* (of परि + √ह परिवर्जने avoid 6.8:) cannot be given up, unavoidable.

अपर्याप्त *a-paryāpta* (*a-pary-āp-ta*) *pp.* (of √आप् लम्बने reach) अ-समर्थ insufficient (*the common meaning*), न परिगतः (*the literal sense of the root in passive “not reached around”*) not surrounded, overwhelming (*as the contextual meaning in भ०गी०१.१०*). *Dur-yodhana’s forces were eleven divisions, about 2,400,000 fighters, assuming each division (akṣauhini) has the full traditional compliment of forces. They were larger than the Pāṇḍava forces numbering seven divisions, or about 1,500,000 fighters. See B.H.S.C. vol. 1 pp. 113-4. At the end of the war, only ten warriors survived or remained: three on Dur-yodhana’s side and seven on Pāṇḍava’s winning side!*

अपलायन *a-palāyana* (*a-palā-ay-ana*) *m.n.* (fr.

परा + √इ अपसरे गतौ go away 1.5.d:) अ-पराङ्मुखी-भाव not turning or running away.

अपहृत *apahrta* (*apa-hr-tā*) *pp.* (of परि + √ह स्तैन्ये take or steal away) taken away, carried away, stolen. **चेतस् -cetas** *a.* अपहृतं चेतः ज्ञानं यस्य whose mind is taken away (i.e., whose knowledge is not there when needed). **ज्ञान -jñana** *a.* संमुषित-विवेक robbed of discriminating capacity.

अपात्र *a-pātra* (*a-pā-tra*) *n.* (fr. √पा पाने drink) (lit. “not a vessel”) अ-योग्य-पुरुष unworthy person (for charity, etc.).

अपान *apāna* (*apa-an-ā*) *m.* (fr. √अन् प्राणने breathe) अधो-गमन-वायु the downward breath (i.e., inhalation), one of the five *prāṇas* [energies], downward force in the body including evacuation.

अपायिन् *apāyin* (*apa-ay-[a]-in*) *a.* (fr. अप + √इ अपसरे गतौ go away, end) अन्तवत् having an end.

अपावृत *apāvṛta* (*apa-ā-vṛ-tā*) *pp.* (of √वृ आच्छादने cover) उद्घाटित open.

अपाश्रित्य *apāśritya* (*ap-ā-śri-tya*) *in. pt.* (of √श्रि सेवायाम् seek, आलम्बने depend on 6.9:) अनुष्ठाय

following, taking refuge in (*w/ acc.*).

अपि *api* (*āpi*) *in. adv.* समुच्चये and, also; अवधारणे only, even; यद्यपि even though, though. *Connects (like ca [and]) parts of a sentence; always follows the word to which it belongs; at beginning of sentence it is used as an interrogative particle.* **अपि** *api* *in. prefix* सामीप्ये near; उपरि on, upon, over, above; अन्तरे - in, within.

अपुनरावृत्ति *a-punarāvṛtti* (*a-punar-ā-vṛt-ti*) *f.* (*fr.* आ + √वृत् प्रत्यागमने return) अ-पुनर्देह-सम्बन्ध no re-birth.

अपैशुन *a-paiśuna* (*a-paiś-un[a]-a*) *n.* (*fr.* √पिश् अवयवे form, carve out) परस्मै पर-रन्ध्र-प्रकटी-करणं पैशुनं तदभावः अ-पैशुनं अ-पिशुनता not exposing a defect of one person to another, absence of gossiping or slandering.

अपोहन *apohana* (*apa-uh-ana*) *n.* (*fr.* अप + √वह अपहरणे carry away 2.3.a: & 2.8:) अपगमन departure, lapse, forgetting (departure of information in the mind, or, usually, the lack of [timely] access to the information).

अप्यय *apyaya* (*api-ay-a*) *m.* (*fr.* √इ गतौ go) प्रवेश entrance; लय disappearance (into something

else).

अप्रकाश *a-prakāśa* (*a-pra-kāś-a*) *m.* (*fr.* √काश् दीप्तौ shine) न दीप्तिः absence of light, darkness; (*as an attribute of the mind*) dullness, अ-विवेक lack of discernment.

अप्रतिम *a-pratima* (*a-prati-ma*) *a.* (अ + प्रतिमा, *fr.* √मा माने measure) प्रतिमीयते यथा सा प्रतिमा न विद्यते यस्य what has no comparison, nothing similar to be measured against, incomparable. **प्रभाव** *-prabhāva* *a.* अ-प्रतिमः प्रभावः यस्य (*m.* Lord *Kṛṣṇa*) whose glory is incomparable.

अप्रतिष्ठ *a-pratiṣṭha* (*a-prati-ṣṭhā*) *a.* (*fr.* प्रति + √स्था प्रकर्षेण गति-निवृत्तौ be established 2.101:) निराश्रय without support, without a basis (existentially, no permanent reality throughout this ephemeral existence; or ethically, no *dharma-adharma* [no natural retribution or justice] for virtuous or non-virtuous activity, i.e., according to brute mentality, भ०गी०१६.८).

अप्रतीकार *a-pratīkāra* (*a-pratī-kār-a*) *a.* (*fr.* √कृ करणे do 6.12: *irreg. prefixing*) न अस्ति प्रतिकारः यस्य without resisting, not resisting.

अप्रदाय *a-pradāya* (*a-pra-dā-ya*) *in. pt.* (*of* √दा

दाने give 6.9:) not giving.

अप्रमेय *a-prameya* (*a-pra-me-ya*) *pot. ps. pt.* (of √मा माने measure 6.8:) प्रत्यक्षादि-प्रमाणैः अ-परिच्छेद्यः cannot be separately known (as an object) by the *pramāṇas* (the means of knowledge: seeing, etc.), cannot be grasped with the senses.

अप्रवृत्ति *a-pravṛtti* (*a-pra-vrt-ti*) *f.* (fr. प्र + √वृत् अग्रे चलने set in motion) प्रवृत्त्यभाव absence of activity.

अप्राप्य *a-prāpya* (*a-pra-āp-ya*) *pot. ps. pt.* (of √आप् लम्भने obtain) not having gained.

अप्रिय *a-priya* (*a-priy-ā*) *a.* (fr. √प्री तर्पणे satisfy 2.67:) न हृद्यः unpleasant.

अफल *a-phala* (*a-phal-a*) *a.* (fr. √फल् विशरणे burst) फल-वर्जित without a result. **०आकाङ्क्षिन्-*ākāṅkṣin*** *a.* न फलस्य काङ्क्षी not anticipating a result, not requiring a result. *But why do an action without anticipating a result? Because one is only capable of doing an action, whereas one is not capable of determining the result (भ०गी०२.४७), which depends on many more factors outside one's control. So anticipation is an inappropriate attitude to take toward the results of action. The appropriate attitude taken to the result is*

*called prasāda-buddhi (an attitude of gracefully accepting the result as coming from the Lord—the Lord whose embodiment is this universe, and all its laws of nature, and who is oneself). And why do an action without requiring/desiring its result? Because it is your duty (भ०गी०३.१९), and because it is for the good of the society (भ०गी०३.२०), and because it is reciprocating within the cyclic order of the universe (भ०गी०३.१६), and, for these reasons, it gives you antaḥ-karaṇa-suddhi (a certain clarity [less conflicts] of mind) (भ०गी०५.१९), conducive for assimilating tattva-jñāna (knowledge of realities) (भ०गी०२.६४-६५), which is mokṣa (freedom) and that alone is the goal of the most mature person in the vision of this teaching. The appropriate attitude taken to the action is called Īśvarārpaṇa-buddhi (an attitude of offering to the Lord). ०प्रेप्सु-*prepsu* *a.* फलं प्रेप्सति इति फल-प्रेप्सुः फल-तृष्णः तद्विपरीतः without a requirement to attain a result.*

अबुद्धि *a-buddhi* (*a-bud-dhi*) *a.* (fr. √बुध् अवगमने know 2.76: & 2.78:) अ-विवेकिन् lacking discernment.

अभक्त *a-bhakta* (*a-bhak-ta*) *pp.* (of √भज् सेवायाम् seek 2.81:) गुरौ देवे च भक्ति-रहितः who has no devotion (towards the teacher and the Lord).

अभय *a-bhaya* (*a-bhay-a*) *n.* (fr. √भी त्रासे fear 2.71:) त्रासा-भाव fearlessness, भीरु-मुक्ति freedom from fear.

अभवितृ *a-bhavitṛ* (*a-bhav-i-tr*) *a.* (fr. √भू उत्पादे become 2.71:) अ-भावं गन्ता one that comes not to be, one that ceases to be (*as in the 2nd pāda* of भ०गी०२.२०, “*nāyaṃ bhūtvā'bhavitā vā na bhūyah* *Not that, coming to be, it again comes not to be, or the opposite [i.e., a-bhūtvā bhūyah bhavitā (not that) becoming non-existent, it again comes to be]*”).

अभाव *a-bhāva* (*ā-bhāv-a*) *m.* (fr. √भू सत्तायाम् be, उत्पादे become 2.71:) अ-भवन non-being, न अस्तित्ता non-reality (“no is-ness”); उद्भव-विपर्यय un-becoming (i.e., change), death, destruction (of one form into another form).

अभावयत् *a-bhāvayat* (*a-bhāv-ay[a]-at*) *pr. pt.* (of *cs.* √भू विचारणे reflect upon 2.71:) not contemplative.

अभि *abhi* *in. prefix* आभिमुख्ये towards, to; सामीप्ये near; विरुद्धे against; उपरि on, upon, over, above; अत्यर्थम् greatly, excessively.

अभिक्रम *abhikrama* (*abhi-kram-a*) *n.* (fr. √क्रम् पाद-विक्षेपे step) प्रारम्भ undertaking, effort; आरोहण

ascent, progress. ०नाश *-nāśa* *m.* अभिक्रमस्य नाशः loss of progress.

अभिजनवत् *abhijanavat* (*abhi-jan-a-vat*) *a.* (fr. √जन् उत्पत्त्याम् be born.) उच्च-कुलवत् having an exalted family.

अभिजात *abhi-jāta* (*abhi-jā[n]-tā*) *pp.* (of √जन् उत्पत्त्याम् be born 6.6: *irreg.*, cf. 5.16.4:) उत्पन्न born.

अभितस् *abhitas* (*abhi-tas*) *in.* (6.19:) समीप्ये near; उभयतस् on both sides, उभयतस् जीवतां मृतानां च both (in the here and the hereafter, भ०गी०५.२६).

अभिधीयते *abhidhīyate* (*abhi-dhī-ya-te*) *ps. pr.* 3rd *sg.* (of अभि + √धा आख्याने mention 5.37.1:) (he/she/it/who) is said to be, is called.

अभिप्रवृत्त *abhipravṛtta* (*abhi-pra-vṛt-tā*) *pp.* (of √वृत् प्रवृत्तौ be engaged, perform) व्यापारित fully engaged.

अभिभव *abhibhava* (*abhi-bhav-a*) *m.* (fr. अभि + √भू प्रतिमुखं सत्तायाम् be against 2.71:) पराजय overwhelming, predominance, conquering, defeating; *in compd.* — being overwhelmed by.

अभिभूय *abhibhūya* (*abhi-bhū-ya*) *in. pt.* (of अभि + √भू प्रतिमुखं सत्तायाम् be against 6.9:) आक्रम्य overwhelming.

अभिमान *abhimāna* (*abhi-mān-ā*) *m.* (fr. √मन् चिन्तायाम् think) अत्यर्थं मान exaggerated self-opinion, demanding respect from others.

अभिमुख *abhimukha* (*abhi-mukha*) *a.*
अभिमुखागत facing, converging.

अभियुक्त *abhiyukta* (*abhi-yuk-tā*) *pp.* (of √युज् सङ्गमने unite 2.81:) अभियोगिन् being one with, devoted to.

अभिरक्षित *abhirakṣita* (*abhi-rakṣ-i-tā*) *pp.* (of √रक्ष् पालने protect 6.6:) पालित protected.

अभिरत *abhirata* (*abhi-ra[m]-tā*) *pp.* (of √रस् क्रीडायाम् revel 6.6:) who delight; तत्पर having that (*whatever that is*) as the ultimate, who are dedicated.

अभिविज्वलत् *abhivijvalat* (*abhi-vi-jval-[a]-at*)
pr. pt. (of √ज्वल् दीप्तौ burn) burning, flaming.

अभिसन्धाय *abhisandhāya* (*abhi-san-dhā-ya*)
in. pt. (of √धा धारणे hold 2.55:) उद्दिश्य with respect to, keeping in view, having as purpose.

अभिहित *abhihita* (*abhi-hi-tā*) *pp.* (of अभि + √धा आख्याने mention 6.6: *irreg.*) has been told.

अभ्यधिक *abhyadhika* (*abhy-adhi-ka*) *a.* अधिक (अतिरिक्त) surpassing, superior, better.

अभ्यन्तर *abhyantara* (*abhy-ant-a-ra*) *prn. a.* (fr. √अन्त् बन्धने bind, limit) मध्य inner, inside.

अभ्यर्च्य *abhyarcyā* (*abhy-arc-ya*) *in. pt.* (or *pot. ps. pt.*) (of √अर्च् पूजायाम् worship 6.9:) worshipping, invoking (the whole Lord in a local form. *A common expression of this pūjā (worship) in the darkened interior of the temple is showing a small oil lamp, which stands for the devotee's small intellect, before a form of the Lord lighting up a small portion of the form at a time, but at the same time recognizing that all of this form and all forms are the Lord by reciting mantras that express this idea, such as in क०उ०२.२.१५ and echoed in भ०गी०१५.६.*)

अभ्यसन *abhyasana* (*abhy-as-ana*) *n.* (fr. √अस् क्षेपणे cast, throw) आवृत्ति (daily) repetition.

अभ्यसूयक *abhyasūyaka* (*abhy-asūy[ā]-aka*) *a.* (fr. असूया) असूयां गुणेषु दोषारोपणम् अभिकुर्वन् cynical (finding fault in virtues), सन्मार्ग-स्थानां गुणेषु अ-सहमानः who cannot stand the virtues of those who follow *dharma*.

अभ्यसूयत् *abhyasūyat* (*abhy-asūy[ā]-[a]-at*) *pr. pt.* (of *den. fr.* असूया 5.43:) असूयां गुणेषु दोषारोपणम् अभिकुर्वन् being cynical (finding fault in virtues),

निन्दत् blaming (e.g., teacher, fellow students, yourself).

अभ्यसूयति *abhyasūyati* (*abhy-asūy[ā]-a-ti*) *pr.* 3rd *sg.* (*of den. fr.* असूया 5.43:) (he/she/it/who) is cynical (finds fault in virtues).

अभ्यहन्यन्त *abhyahanyanta* (*abhy-a-han-y[a]-anta*) *ps. impf.* 3rd *pl.* (*of* अभि + √हन् नादे sound 5.5.b:) (they) were sounded.

अभ्यास *abhyāsa* (*abhy-ā-as-a*) *m.* (*fr.* √अस् क्षेपणे cast) आवृत्ति (daily) repetition (in reading, listening, or study), continued practice, समान-प्रत्ययावृत्ति repetition (of the same or like thought in contemplation). **योग** *-yoga* *m.* अभ्यासः एव योगः the *yoga* (means/discipline) consisting of continued practice (study and contemplation). **योगयुक्त** *-yoga-yukta* *a.* अभ्यासः एव योगः तेन युक्तः endowed with the *yoga* consisting of continued practice (study and contemplation).

अभ्युत्थान *abhyutthāna* (*abhy-ut-thā-ana*) *n.* (*fr.* अभि + उद् + √स्था गति-निवृत्तौ arise 2.99:) उद्भव rise, ascendancy.

अभ्र *abhra* (*abhra*) *n.* मेघ cloud.

अम् *am* √10.P. (*or* 1.P. *caus.*) रोगे be ill.

अमर्ष *a-marṣa* (*a-marṣ-a*) *m.* (*fr.* √मृष् तितिक्षायाम् allow) क्षमा-विरुद्ध intolerance; कोप anger.

अमल *a-mala* (*a-mal-a*) *a.* (*fr.* √मल् धृतौ cling) पाप-रहित without karmic demerit, पाप-विमुक्त free from karmic demerit.

अमानित्व *a-mānitva* (*a-mān-i-tva*) *n.* (*fr.* √मन् चिन्तायाम् think) अभिमानः मानः अस्य इति मानी तस्य मानिनः भावः मानित्वं आत्मनः गुणाविष्करणं तदभावः absence of conceit (boasting of myself, demanding that others know my virtues), the absence of the imposition (*adhyāsa*) of conceit upon myself.

अमित *a-mita* (*a-mi-tā*) *pp.* (*of* √मा माने measure 6.6:) (lit. “not measured”) immeasurable, innumerable.

अमी *amī* *prn. m. pl. nom.* (*of* असौ/अदस् 4.9:) those.

अमुत्र *amutra* (*amu-tra*) *in.* (6.19:) अमुष्मिन् in that; परस्मिन् लोके in the other world, hereafter. **इह अमुत्र वा** *iha amutra vā in.* इह लोके परस्मिन् वा लोके in this world or the next, here or hereafter.

अमूढ *a-mūḍha* (*a-mū-ḍha*) *pp.* (*of* √मुह् वैचित्ये be confused 2.107:) not deluded.

अमृत *a-mṛta* (*a-mṛ-ta*) *pp.* (*of* √मृ प्राण-त्यागे die) not killed, immortal; शाश्वत perpetual, relatively eternal (till the end of a *kalpa* [eon], until the next birth, etc.); अ-काल not within time. **अमृत *a-mṛta*** *n.* अ-कालता immortality; मोक्ष complete freedom (in this life); यज्ञावशिष्ट-द्रव्य (प्रसाद) offering left after a *yajña* (ritual) (which is then distributed to the participants and the public), सुधा immortal nectar (in the mythology it is described like milk that, a sip of which, gives immortality—an allegory to gaining self-knowledge). **उद्भव *-udbhava*** (०तो०) *a.* अ-मृतस्य जातः born of immortal nectar; अ-मृत-निमित्त-मथनोद्भव born from (the churning of the primordial milky ocean by the deities for producing) immortal nectar (भ०गी०१०.२७). **उपम *-upama*** (०तो०) *a.* अ-मृतम् उपमा यस्य like immortal nectar. **त्व *-tva*** *n.* स्वर्ग-स्थान a stay in heaven (where there is no ageing, no mortality, yet is temporary); मोक्ष complete freedom in this life.

अमेध्य *a-medhya* (*a-medh-ya*) *pot. ps. pt.* (*of* √मेध् मेधे offer) not fit to be offered (or is not an offering, i.e., has not been first offered to the

Lord), unfit as an offering.

अम्बर *ambara* (*āmbara*) *n.* आच्छादन clothing.

अम्बु *ambu* *n.* जल water. **वेग *-vega*** *m.* अम्बूनां वेगः flow of waters.

अम्भस् *ambhas* (*āmbhas*) *n.* जल water.

अम्ल *amla* *a.* रस-भेद a kind of taste: sour.

अयज्ञ *a-yajña* (*a-yaj-ñā*) *a.* (*fr.* √यज् देव-पूजादिषु worship 2.87:) यज्ञः यस्य न अस्ति इति who does not perform ritual (*yajña*).

अयथावत् *a-yathāvat* (*a-ya-thā-vat*) *in.* (6.19:) न यथावत् falsely, wrongly.

अयति *a-yati* (*a-yāt-i*) *m.* (*fr.* √यत् उद्यमे make effort) अ-प्रयत्नवत् one who does not make (proper) effort.

अयन *ayana* (*āy-ana*) *n.* (*fr.* √इ गतौ go/attain) गतौ going, course, goal; सैन्य-निवेश-विशेष-रूप-व्यूह-प्रवेश-मार्ग an entrance, a lane (of attack into any special array of troops, भ०गी०१.११).

अयशस् *a-yaśas* (*a-yaś-as*) *n.* अ-धर्म-निमित्ता अ-कीर्तिः ill-fame (due to one's *a-dharma*).

अयुक्त *a-yukta* (*a-yuk-ta*) *pp.* (*of* √युज् सङ्गमने unite 2.81:) अ-समाहित not composed, not

tranquil, not clear, disturbed; अ-सम्पन्न unprepared; अननुष्ठित not committed.

अयोगतस् *a-yogatas* (*a-yog-a-tas*) *in.* (6.19: *Ablative*) (*fr.* √युज् सङ्गमने unite, समाधाने contemplate, प्रयत्ने make effort) योगेन विना without *yoga* (a valid means for spiritual maturity).

अरति *a-rati* (*a-ra[m]-ti*) *f.* (*fr.* √रम् क्रिडायाम् revel) अ-रमण not longing.

अरागद्वेषतस् *a-rāga-dveṣatas* (*a-rāg-a-dveṣ-a-tas*) *in.* (6.19:) (राग *fr.* √रञ्ज् प्रलोभने attracted, द्वेष *fr.* √द्विष् अ-प्रीतौ displeased) राग-प्रयुक्तेन च द्वेष-प्रयुक्तेन च राग-द्वेषतः तद्विपरीतः without attraction or repulsion, free from attraction or repulsion.

अरि *a-ri* (*a-r-i*) *m.* (*fr.* √रि निक्षेपे offer, न अर्पणम् “not giving”) शत्रु foe. **सूदन** *-sūdana* *m.* अ-रीन् सूदयति (Lord *Kṛṣṇa*) (who does the) destroying of foes, destroyer of foes (those who only take and never give back, who fight against the natural, reciprocating order).

अर्क *arka* (*ark-ā*) *m.* (*fr.* √अर्च् पूजायाम् worship 2.82:) सूर्य sun.

अर्च् *arc* (=√रुच् √1.P. सुतौ) √1.P. (*in. pt.* °अर्च्य

6.6.; *inf.* अर्चितुम्) पूजायाम् worship, praise. **अभि°** *abhi-* worship, etc.

अर्चितुम् *arcitum* (*arc-i-tum*) *inf.* (*of* √अर्च् पूजायाम् worship) to worship.

अर्जुन *arjuna* (*arj-una*) *a.* (*fr.* √रुज् प्राप्तौ शक्ति-प्राप्तौ acquire, be vigorous) शुक्ल bright, pure (“अहः च कृष्णम् अहर् अर्जुनं च the day is overcast and the day is clear,” ऋग् वेद ६.१.१). **अर्जुन** *arjuna* *m.* name of a son of *Pāṇḍu* and *Kuntī*, student of *Kṛṣṇa* in the *Bhagavad Gītā*. **विषादयोग** *-viṣāda-yoga* *a.* अर्जुन-विषादः इति योगः प्रकरणं यस्य whose topic is *Arjuna*’s sorrow.

अर्थ *arth* √10.Ā. (*pr.* अर्थयते) उपयाचने request, pray. **प्र°** *pra-* request, etc.

अर्थ *artha* (*ar-tha*) *m.* (*fr.* √रुच् प्रापणे acquire) लक्ष्य aim, goal, pursuit; प्रयोजन purpose, use, motive, sake; अभिप्राय meaning, intention; द्रव्य wealth, thing(s); विषय subject-matter, situation; *in empd.* –° निमित्तम् for the sake of. **°अय** *-aya* (*dat.*) **°ए** *-e* (°र्थे *loc.*) **°एन** *-ena* (°र्थेन *inst.*) **°म्** *-m* (*acc.*) *in.* निमित्तम् for the sake of, on account of. **°अर्थिन्** *-arthin* *a.* धन-कामिन् who desires/requires wealth. **°काम** *-kāma* *n. sg.* (*or m. du.* °मे 6.40:)

अर्थः च कामः च security and pleasure (*the second and third of the four puruṣārthas* [*human goals, levels of maturity*]); *dharma* [*harmony with nature and creatures, including fellow humans, protecting and contributing to the environment, living in conformity to basic human values*], *artha* [*security wealth, power, recognition*], *kāma* [*pleasure sensual, intellectual, aesthetic*] and *mokṣa* [*complete freedom*]); **काम -kāma** *a.* अर्थान् कामयति इति desirous of/ requiring (their own) ends/goals (भ०गी०२.५), अर्थानां कामानि यस्य having desires for (their own) ends/goals; अर्थाः च कामाः च यस्य having security and pleasure goals. **व्यपाश्रय -vyapāśraya** *m.* अर्थस्य आलम्बनम् dependence for any thing. **सञ्चय -sañcaya** *m.* अर्थस्य सञ्चयः accumulating wealth.

अर्थीय *arthīya* (*ar-th[a]-īya*) *a.* in *compd.* — (fr. √ऋ प्रापणे acquire) अभिप्रेत intended for—.

अर्दन *ardana* (*ard-ana*) *a.* (fr. √अर्द् गतौ go, याचने pray) गमन moving, going; याचन praying, asking; (*poss. fr.* √ऋद् विक्षेपे disperse or क्लेशे afflict) क्लेशक afflicting.

अर्पण *arpaṇa* (*ar-p-aṇa*) *n.* (fr. *cs.* √ऋ गतौ go 5.40: *irreg.*) निक्षेपण tossing, offering (into the

fire); निक्षेपण-करणे the instrument or means for offering.

अर्पित *arpita* (*ar-p-i-tā*) *pp.* (of *cs.* √ऋ गतौ go 6.6:) cast, placed into, offered, resolved into (lit. cause to go/attain). **मनोबुद्धि -mano-buddhi** (2.24: & 2.33:) *a.* अर्पिते मनो-बुद्धी यस्य whose mind and intellect are (both) offered (to Me, the Lord, भ०गी०८.७), whose mind and intellect are (both) resolved (in Me, the Lord, भ०गी०१२.१४).

अर्यमन् *aryaman* (*ar-ya-mān*) *m.* (fr. √ऋ प्रापणे attain) आदित्य-भेदः पितृ-राजा one of the *ādityas* (sun deities) and king of the ancestors.

अर्ह *arh* √1.P. (*pr.* अर्हति) पूजायाम् be worthy; (*with inf.*) शक्ते be able, can, योग्यत्वे fit for (*having sense of potential*); कर्तव्यतायाम् ought (to), should (*having sense of imperative*).

अर्ह *arha* (*arh-a*) *a.* (fr. √अर्ह योग्यत्वे fit for) योग्य deserving, worthy, qualified, able.

अलस *a-lasa* (*a-las-ā*) *a.* (fr. √लस् क्रीडने play) अप्रवृत्ति-शीलः कर्तव्येषु अपि not actively engaged (even in what is supposed to be done, भ०गी०१८.२८), not lively, lazy.

अलाभ *a-lābha* (*a-lābh-a*) *m.* (fr. √लभ् प्राप्तौ

obtain) अ-प्राप्ति loss, non-gain.

अलोलुप्तव *a-loluptva* (*a-lo-lup-tva*) *n.* (*fr. intens.* √लुप् विमोहने confound 5.13.1; possibly cognate to √लुभ् गार्ध्वे covet) इन्द्रियाणां विषय-सिन्नधौ अ-विक्रिया absence of agitation of the senses in the presence of objects, अतिलोभायुक्ति absence of intense greed or covetousness.

अल्प *alpa* (*ālpa*) *prn. a.* क्षुद्र small, feeble; परिमित limited. **बुद्धि** *-buddhi* *a.* विषय-विषया अल्प एव बुद्धिः यस्य whose mind is limited (to just the field of sense objects). **मेधस्** *-medhas* *a.* अल्प-प्रज्ञ having limited discrimination.

अव् *av* √1.P. रक्षणे protect.

अव *ava* *in. prefix* नीचे down; परे off, away; निश्चये definitely, certainly; अनादरे disrespect, disregard.

अवगम *avagama* (*ava-gam-a*) *m.* (*fr. √गम्* प्राप्तौ reach) ज्ञान knowledge, understanding, appreciation.

अवज्ञात *avajñāta* (*ava-jñā-tā*) *pp.* (*of √ज्ञा* अवबोधने know) अनादृत disrespected, accompanied with disrespect.

अवध्य *a-vadhya* (*a-vadh-yā*) *pot. ps. pt.* (*of √वध्* नाशने destroy) नाशनं न अर्हति indestructible.

अवनि *avani* (*av-ā-ni*) *f.* (*or °नी*) (*fr. √अव्* रक्षणे protect) भूमि earth; नदी river. **पालसङ्घ** *-pālasaṅgha* *m. pl.* अवनिं पृथ्वीं पालयन्ति इति hosts of kings (protectors of the earth).

अवबोध *avabodha* (*ava-bodh-a*) *m.* (*fr. √बुध्* अवगमने know) जागर waking; ज्ञान knowledge, perception.

अवर *avara* (*āva-ra*) *prn. a.* अधम inferior.

अवश *a-vaśa* (*a-vaś-ā*) *a.* (*fr. √वश्* इच्छायाम् wish) अ-स्व-तन्त्र without control, helpless, without will.

अवष्टभ्य *avaṣṭabhya* (*ava-ṣṭabh-ya*) *in. pt.* (*of √स्तभ्* दृढं करणे make firm *w/irreg. application of 2.101:*) आश्रित्य relying on, having recourse to; वशी-कृत्य controlling.

अवस्थातुम् *avasthātum* (*ava-sthā-tum*) *inf.* (*of √स्था* गति-निवृत्तौ remain) to stand.

अवस्थित *avasthita* (*ava-sthi-tā*) *pp.* (*of √स्था* गति-निवृत्तौ remain 6.6:) स्थित based, fixed, standing, stationed, abiding.

अवहास *avahāsa* (*ava-hās-a*) *m.* (*fr. √हस्* laugh) परिहास jest. **अर्थम्** *-artham* *in.* (6.32:) परिहास-प्रयोजनाय out of jest.

अवाच्य *a-vācya* (*a-vāc-ya*) *pot. ps. pt.* (of √वच् परिभाषणे speak 6.8:) unspeakable. **वाद** *-vāda* *m.* *pl.* अ-व्यक्तव्याः वादाः (vulgar) speech that should not be spoken.

अवाप्तव्य *avāptavya* (*ava-āp-tavya*) *pot. ps. pt.* (of √आप् लम्बने obtain) to be obtained or accomplished.

अवाप्तुम् *avāptum* (*ava-āp-tum*) *inf.* (of √आप् लम्बने obtain) to gain.

अवाप्य *avāpya* (*ava-āp-ya*) *in. pt.* (of √आप् लम्बने obtain) obtaining, accomplishing.

अविकम्प *a-vikampa* (*a-vi-kamp-a*) *a.* (fr. √कम्प चलने waver) अ-प्रचलित unshaking.

अविकार्य *a-vikārya* (*a-vi-kār-ya*) *pot. ps. pt.* (of √कृ करणे do 6.8:) अ-परिणाम-योग्य not able to be modified.

अविज्ञेय *a-vijñeya* (*a-vi-jñe-ya*) *pot. ps. pt.* (of √ज्ञा अवबोधने know 6.8:) न ज्ञातव्यः unknowable; दुःखेन ज्ञातव्यः difficult to know.

अविद्वस् *a-vidvas* (*a-vid-vas*) *redup. perf. pt.* (of √विद् ज्ञाने know 5.28: & 6.4:) न ज्ञानी unwise person.

अविधि *a-vidhi* (*a-vi-dh[ā]-i*) *a.* (fr. √धा प्रदाने

give, set) आज्ञा-रहित not having direction or instruction, प्रमाण-रहित not having a valid means of knowing (*that the Lord is adhiyajña* [centered on worship], भ०गी०९.२३). **पूर्वकम्** *-pūrvakam* *in.* प्रमाण-रहित-पूर्वकम् being preceded by ignorance, not in accordance with a valid means of knowing, not according to injunction (from the *Veda*).

अविनश्यत् *a-vinaśyat* (*a-vi-naś-y[a]-at*) *pr. pt.* (of √नश् अ-दर्शने be lost) न नाशं गच्छन् not being destroyed; what does not perish.

अविनाशिन् *a-vināśin* (*a-vi-nāś-[a]-in*) *a.* (fr. √नश् अ-दर्शने be lost) अ-क्षयी indestructible.

अविपश्चित् *a-vipaścīt* (*a-vipaś-cit*) *a.* न विप्रकृष्टं चेतति short-sighted thinker, अ-विवेकी non-discerning.

अविभक्त *a-vibhakta* (*a-vi-bhak-ta*) *pp.* (of √भज् विभागे divide 2.81:) अ-विच्छिन्न not divided, undivided, एक one.

अविरुद्ध *a-viruddha* (*a-vi-rud-dha*) *pp.* (of √रुध् आवरणे impede 2.76: & 2.78:) प्रतिकूलं अ-कृतः not opposed to (*w/inst.*).

अवेक्ष्य *avekṣya* (*ava-īkṣ-ya*) *in. pt.* (*or pot. ps. pt.*)

(of √ईक्ष् दर्शने see) अधिकृत्य (उद्दिश्य) regarding.

अव्यक्त a-vyakta (a-vy-a[n̄]k-ta) *pp.* (of √अञ् प्रत्यक्षे be manifest 6.6: & 2.81:) न व्यक्तः not objectified, अ-प्रकाशित unmanifest, not manifest, अ-प्रत्यक्ष unseen, सर्व-करणाविषयत्वात् न व्यज्यते cannot be manifest since not an object to any of the senses; अ-स्थूल non-material, formless.

अव्यक्त a-vyakta *n.* अ-प्रकाशिता स्थितिः unmanifest condition, प्रलय dissolution of the universe; निराकारं ब्रह्म the unmanifest reality, निर्गुण-ब्रह्मन् reality without qualification. **आदि**

-ādi *a.* अ-व्यक्तः अ-प्रत्यक्षः आदिः यस्य whose beginning is unseen (i.e., unseen before [its] beginning) 6.39: **आसक्तचेतस् -āsakta-cetas**

a. अ-व्यक्ते आसक्तं चेतः यस्य whose mind is committed to what is not manifest (*nir-ākāram brahma* [formless reality]). **निधन -nidhana** *a.*

अ-व्यक्तं अ-प्रत्यक्षं निधनं मरणं यस्य whose end is unseen (i.e., unseen after [its] end—said of the *jīva* [individual] about whom, like a moving arrow emerging out of darkness and back into darkness, no one knows where or what it was, nor where or what it will be afterwards,

भगी०२.२८). **मूर्ति -mūrti** *a.* न व्यक्ता मूर्तिः स्वरूपं

यस्य whose form (nature) is not objectified.

सञ्ज्ञक -sañjñaka *a.* अ-व्यक्तं इति आख्या named “a-vyakta.”

अव्यभिचार a-vyabhicāra (a-vy-abhi-cār-a) *m.* (*fr.* √चर् गतौ go/attain) अ-च्युति not swerving, not failing. **इन् -in** (०रिन्) *a.* (*f.* **इणी -iṇī** 3.15: & 3.9: & 2.92:) अ-प्रतिकूल unswerving. **एन -ena** (*inst.* ०रेण) *in.* अ-च्युतेन without swerving, without failure.

अव्यय a-vyaya (a-vy-ay-a) *a.* (*fr.* वि + √इ अपसरे गतौ go away 2.71:) उपचयापचयौ न याति इति what does not wax or wane, unchanging, changeless, imperishable; दीर्घ-कालिक (relatively) long-lasting. **आत्मन् -ātman** *a.* अ-व्ययः आत्मा यस्य whose nature (*sva-rūpa*) (or *jñānādi-śakti* [capacities of intelligence, etc.], भगी०४.६) does not wane, undiminished.

अव्यवसायिन् a-vyavasāyin (a-vy-ava-sāy-[a]-in) *a.* (*fr.* √सो/√सि अन्त-कर्मणि bring to an end or a resolve) प्रमाण-जनित-विवेक-बुद्धि-रहित without a discerning understanding (born of a valid means of knowledge), lacking resolution.

अश् as √5.U. (*pr.* P. अश्नोति *Ā.* अश्नुते, *pr. pt.* अश्नत्)

व्याप्तौ attain, gain, reach.

अश् *aś* √9.P. (pr. sg. अश्नाति, pl. अश्नन्ति, pr. pt. अश्नत्) भोजने eat, consume, स्वी-करणे receive.

अशक्त *a-śakta* (*a-śak-ta*) pp. (of √शक् सामर्थ्ये be able) is not able, cannot (*with inf.*).

अशन *aśana* (*aś-ana*) (fr. √अश् भोजने eat) n. भोजन the act of eating, the food itself.

अशम *a-śama* (*a-śam-a*) m. (fr. √शम् सन्तुष्टे be satisfied) अन्तः-करणस्य अनुपशमः restlessness of the mind, lack of clarity.

अशस्त्र *a-śastra* (*a-śas-tra*) a. (fr. √शस् हिंसायाम् injure) शस्त्र-रहित unarmed, न अस्ति शस्त्रं पाण्योः यस्य without a weapon (in the hands).

अशान्त *a-śānta* (*a-śān-ta*) pp. (of √शम् सन्तुष्टे be satisfied, प्रसन्ने be clear 6.6: irreg. & 2.55:) अ-सन्तुष्ट not satisfied, अ-प्रसन्न not clear.

अशाश्रित *a-śāśvata* (*a-śāśvat-a*) a. अनवस्थित ever changing; अ-नित्य finite.

अशास्त्रविहित *a-śāstra-vihita* (*a-śās-tra-vi-hi-ta*) a. (शास्त्र fr. √शास् ज्ञापने teach, विहित fr. √धा प्रदाने give, set) न शास्त्रेण विहितः not enjoined by *śāstra* (sacred instructional literature).

अशिन् *aśin* (*aś-in*) (fr. √अश् भोजने eat) a. अशितुं शीलं यस्मिन् in whom is the habit to eat.

अशुचि *a-śuci* (*a-śuc-i*) a. (fr. √शुच् स्वच्छतायाम् be clean) अ-शुद्ध impure, unclean, unworthy. **व्रत -vrata** a. अ-शुचीनि व्रतानि यस्य whose vows are unworthy.

अशुभ *a-śubha* (*a-śubh-a*) a. (fr. √शुभ् दीप्तौ shine, शोभने be beautiful) न रम्यः unpleasant; अ-शुभ-कर्म-कारिन् those who do ugly deeds. **अशुभ *a-śubha*** n. संसार the unpleasant life of becoming (भ०गी०४.१६).

अशुश्रूषु *a-śuśrūṣu* (*a-śu-śrū-ṣ[a]-u*) a. (fr. des. of √श्रु आकर्णने hear 5.41: & 5.8.4:) न श्रवणेच्छवान् not willing to listen.

अशेष *a-śeṣa* (*a-śeṣ-a*) a. (fr. √शिष् अवशेषणे leave as a remainder) न अस्ति शेषः यस्य without remainder, entire. **एन -ena** (inst. षेण 2.92:) **न्तस् -tas** (6.19:) **न्म् -m** (acc.) in. अ-खण्डम् entirely, completely, all.

अशोच्य *a-śocya* (*a-śoc-ya*) pot. ps. pt. (of √शुच् दुःखे grieve 6.8:) not to be grieved.

अशोष्य *a-śoṣya* (*a-śoṣ-ya*) pot. ps. pt. (of cs. √शुष् निर्जले be dry 6.8:) cannot be dried.

अश्रत् *aśnat* (*aś-n-at*) *pr. pt.* (of √अश् भोजने eat) eating.

अश्मन् *aśman* (*āś-man*) *m.* (fr. √अश् व्याप्तौ attain) पाषाण stone.

अश्रद्धान *a-śrad-dadhāna* (*a-śrad-dadh-āna*) *pr. mid. pt.* (of √धा प्रदाने give 6.5: & 5.8.2: & 5.20.2: & 6.13:) अ-विश्वासवत् having no trust.

अश्रद्धा *a-śrad-dhā* (*ā-śrad-dh[ā]-[a]-ā*) *f.* (fr. श्रद् heart/mind + √धा प्रदाने give 6.13:) अ-विश्वास no respect, no trust; भक्ति-रहित no faith or devotion (towards the Lord).

अश्रु *aśru* (*āś-ru*) *n.* (fr. √अश् व्याप्तौ fill, अश्रुते नेत्रे अ-दर्शनाय filling the eyes so they cannot see) नेत्राम्बु tear drop. **०पूर्णाकुलेक्षण *-pūrṇākulekṣaṇa*** *a.* अश्रुभिः पूर्णे च आकुले च ईक्षणे यस्य whose eyes are full of tears and stressed.

अश्रौषम् *a-śrauṣam* (*a-śrau-ṣ-am*) स्-*Aorist 1st* sg. (of √श्रु आकर्णने 5.30.1.b: & 2.101:) (I) have heard.

अश्व *aśva* (*āś-va*) *m.* (fr. √अश् व्याप्तौ reach) हय horse.

अश्वत्थ *aśvattha* (*aś-va-tthā*) *m.* (अश्व “horse” fr.

√अश् व्याप्तौ reach, °त्थ being a Prākṛta form from °स्थ “stand,” itself from √स्था 6.24.1:) वृक्ष-भेद the sacred fig-tree, ficus religiosa (the common name is Peepul or Pipal tree [pippala in *Saṃskṛta*], a long-lived tree where one in Sri Lanka is over 2200 years old, and is mainly used as a shade tree for travelers and animals, such as horses). **अश्वत्थ *aśvattha*** *a-śva-tthā m.* (in the context of the tree of *samsāra* imagery, भ०गी०१५.१, lit. “न श्वः अपि तिष्ठति what does not remain [in the same form] even [till] tomorrow,”) this world of *samsāra*.

अश्वत्थामन् *aśvatthāman* (*aś-va-tthā-man*) *m.* (fr. √अश् व्याप्तौ reach) (अश्वस्य इव स्थाम बलम् अस्य “whose stamina is like that of a horse”) the name of *Droṇa*’s son, who fought on *Duryodhana*’s side.

अश्विन् *aśvin* (*aś-v[a]-in*) *m. du.* (fr. √अश् व्याप्तौ reach) अश्विनौ देवते the twin deities (charioteers of the sun. They are the dawn [the harbingers of visual duality]. One is the physician, and the other is the surgeon for the gods).

अष्टन् *aṣṭan* (*aṣ-ṭan*) *num. a. n. pl.* (4.23.a:) eight. **अष्ट *aṣṭa*** (6.29:) in *cmpd.* —. °दश **-daśa** ordinal

(4.26:) seventeenth. **०धा -dhā** *in.* (4.28:) eight-fold.

अष्टम *aṣṭama* (*aṣ-ṭa[n]-mā*) *ordinal* (4.26:) eighth.

अस् *as* √2.P. (*pr. sg.* अस्ति *pl. सन्ति* 5.19.4: 2nd *sg.* असि 5.19.4:, *impf. 1st sg.* आसम्, *impv. 3rd sg.* अस्तु, *pot. 3rd sg.* स्यात् 3rd *pl. स्युः* 1st *sg.* स्याम् 5.19.4:, *perf.* आस 3rd *sg.*, *pr. pt.* सत् 5.19.4:) भुवि *be.*

अस् *as* √4.P. (*pr.* अस्यति, *pp.* अस्त, *in. pt.* ०अस्य) क्षेपणे *cast, throw.* व्युद् ० **vyud-** विष्वङ् निधाने *cast about;* त्यागे *renounce.* सन्नि ० **sanni-** (०त्र्य०) सम्यङ् निधाने *completely cast aside,* सम्यक् त्यागे *completely renounce.*

असंयत *a-samyata* (*a-saṃ-ya[m]-ta*) *pp.* (*of* √यम् सन्तुष्टे *be satisfied* 6.6: & 2.54:) अ-वशी-कृत *not mastered.* ०आत्मन् -**ātman** *a.* अ-वशी-कृतम् अन्तः-करणं यस्य *whose mind is not mastered.*

असंशय *a-saṃśaya* (*a-saṃ-śay-a*) *a.* (*fr.* सम् + √शी सन्देहे *lit.* “lie together,” *be confused* between the two 2.54:) अ-सन्देह *doubtless,* without doubt. असंशय ***a-saṃśaya*** *m.* न संशयः *no doubt, a lack of doubt.* ०म् -**m** (*acc.*) *in.* no doubt, doubtlessly.

असक्त *a-sakta* (*ā-sa[ñ]k-ta*) *pp.* (*of* √सञ्ज् संसर्गे

attach 6.6: & 2.81:) सङ्ग-रहित *unattached* (*in* reference to *karma-yoga*, it is descriptive of a mind that is not attached to fulfilling *rāgas* and *dveṣas* [attractions and repulsions], i.e., the mind has little or no requirement to fulfill them in order to be satisfied—directly related to *samatva* [sameness of attitude/understanding] *in* भ०गी०२.४८), not identified (with possessions). ०आत्मन् -**ātman** *a.* अ-सक्तम् अन्तः-करणं यस्य *whose mind is unattached/not identified.* ०बुद्धि -**buddhi** *a.* अ-सक्तम् अन्तः-करणं यस्य *whose mind is not attached* (anywhere, to any one thing by uncontrolled likes and dislikes).

असक्ति *a-sakti* (*a-sak-ti*) *f.* (*fr.* √सञ्ज् संसर्गे *attach* तादात्म्ये *identity* 2.81:) विषयेषु आसक्तिः तदभावः *absence of fixation towards objects, absence of ownership.*

असङ्ग *a-saṅga* (*a-saṅg-a*) *a.* (*fr.* √सञ्ज् संसर्गे *attach* तादात्म्ये *identity* 2.82:) अनासक्त *not attached, non associated, not identified with.* असङ्ग ***a-saṅga*** *m.* अ-सङ्गति *non-association or non-attachment* (*in* reference to *karma-yoga*, it is with reference to a mind that is not attached to fulfilling *rāgas* and *dveṣas* [attractions and

repulsions], i.e., the mind has little or no requirement to fulfill them in order to be satisfied—directly related to *samatva* [sameness of attitude/understanding] in भ०गी०२.४८), अ-तादात्म्य non-identity with; पुत्र-वित्त-लोकैषणाभ्यः व्युत्थानम् independence from seeking (or detachment from) progeny, security, and experiences. शस्त्र -*śastra* *n.* अ-सङ्गः एव शस्त्रम् the ax (or sword) that is detachment (भ०गी०१५.३).

असत् *a-sat* (*ā-[a]s-at*) *pr. pt.* (of √अस् भुवि be 6.4: & 5.19.4:) अ-विद्यमान not real, non-existent, non-being; सतः अन्यद् other than real, unreal; अ-साधु wrong, bad, non-virtuous, improper, mal-adaptive. **असत् *a-sat*** *n.* सतः अन्यद् (*āgama-apāyin*, what has a beginning and/or an end, भ०गी०२.१४-१६) the unreal, what is other than the real, त्रि-कालबाधितं सत्यम् the real/reality is what cannot be negated at any time, what is time-less, नामदेय “exists” in name only, मिथ्या what is apparent (apparently existing), अ-निर्वचनीय what cannot be categorically said to exist or not exist, व्यवहारिक-सत्य the transactional world, कार्य the effect (called this world, including this mind-body complex). कृत -*krta* *a.* (*a-satkrta*

“treated like [you were] not there”) अवज्ञात without proper respect, ignored, slighted; (as *asat-krta*) अ-सम्यक् कृतः done improperly, disrespected. ग्राह -*grāha* (असद् 2.43:) *m.* अ-शुभ-निश्चय improper understanding.

असत्य *a-satya* (*a-[a]s-at-yā*) *a.* (fr. सत् *pr. pt.* of √अस् भुवि be 6.4: & 5.19.4:) अ-तथ्य not as it is, unreal, untruthful, false. **असत्य *a-satya*** *n.* त्रि-काल-बाधित what is negated (i.e., never permanent) in the three times (past, present, or future; waking, dreaming, or sleeping), unreality, falsehood.

असन्न्यस्त *a-sannyasta* (*a-san-ny-as-ta*) *pp.* (of √अस् क्षेपणे cast away 2.55:) अ-परित्यक्त who has not completely renounced. सङ्कल्प -*sankalpa* *a.* अ-परित्यक्तः फल-विषय-सङ्कल्पः अभिसन्धिः यस्य who has not completely given up anticipation/requirement/scheming (regarding the results of action, like heaven, etc.).

असपत्न *a-sapatna* (*a-sa-pat-nā*) *a.* (स fr. सह with, पत्न/पत्नी *perhaps* fr. √पा रक्षणे protect) अ-शत्रु without a rival.

असमर्थ *a-samartha* (*a-sam-ar-tha*) *a.* (fr. √ऋ

प्रापणे acquire) अ-शक्त unable (*with dat., loc., inf., or in compd. -°*).

असम्मूढ *a-sammūḍha* (*a-sam-mū-ḍhā*) *pp.* (*of* √मुह वैचित्त्ये be confused 2.107:) without delusion.

असम्मोह *a-sammoha* (*a-sam-moh-a*) *m.* (*fr.* √मुह वैचित्त्ये be confused) न सम्मोहः non-delusion, freedom from delusion.

असि *asi* (*as-i*) *m.* (*fr.* √अस् क्षेपणे propel) खड्ग sword.

असित *asita* (*āsita*) *m.* मुनि-भेद a seer/sage called *Asita*.

असिद्धि *a-siddhi* (*a-sid-dhi*) *f.* (*fr.* √सिध् संराद्धौ succeed 2.76: & 2.78:) अ-पूर्णता incompleteness; विफलता non-success.

असु *asu* (*ās-u*) *m.* (*fr.* √अस् क्षेपणे throw, अस्यते क्षिप्यते what is expelled) प्राण life-breath, breath.

असुख *a-sukha* (*a-su-kha*) *a.* (*fr.* √खन् अवदारणे dig 6.24.3:, originally in ऋ०वे० meaning “having a सु/good ख/axle-hole,” i.e., a smooth ride; or सुष्टं खनति easy dig [*a very apt, basic agricultural metaphor*], also सुष्टं खम् “a good space (in the heart/mind),” *cf.* दुःख) सुख-वर्जित (6.24.3:) unpleasant, not easy.

असुर *asura* (*as-u-ra*) *m.* (*fr.* √अस् क्षेपणे cast, throw) अस्यति क्षिपति देवान् one who shoots at (fights) the deities (i.e., who goes against the forces of nature, against *dharma*), (*in mythological language*) a demon.

असृष्ट *a-sṛṣṭa* (*a-sṛṣ-ṭa*) *pp.* (*of* √सृज् विसर्गे emit 2.81: & 2.88:) न उत्पादितः not manifested; न विसृष्ट not distributed. °अन्न *-anna* *a.* न सृष्टम् अन्नं यस्मिन् in which food is not distributed.

अस्थिर *a-sthira* (*ā-sthi-ra*) *a.* (*fr.* √स्था गति-निवृत्तौ remain) स्थिर-भिन्न without steadiness, unsteady.

अस्मदीय *asmadīya* (*asmad-īya*) *poss. prn.* (4.15:) अस्माकम् our.

अस्माकम् *asmākam* (*asma-āka-m*) *prn. pl. gen.* (*of* अहम् 4.2.a:) our.

अस्वर्ग्य *a-svargya* (*a-svar-g[a][m]-yā*) *a.* (स्वर् heaven/shining space *fr.* √स्वृ [=√स्वर्] शब्दोपतापयोः resound/praise or heat/shine, °ग *fr.* √गम् प्राप्तौ attain (6.24.3:); or *per Paninian grammar fr.* √गै गाने sing, what is sung about in Vedic accent/*svarita*, or *a-sv-arg-ya fr.* सु + √ऋज् गति attain good 2.82:) स्वर्गं न प्राप्तिः not leading to

heaven.

अह् *ah* √4.P. (*defective root, perf. sg.* आह 5.8.5: *pl.* आहुः 2nd *sg.* आत्थ 5.28:) व्यक्तायां वाचि speak (aloud); √4.U. दीप्तौ shine. **प्र** *pra-* प्रकर्षेण^० thoroughly speak, teach, speak of.

अहत्वा *a-hatvā* (*a-ha[n]-tvā*) *in. pt.* (of √हन् हिंसायाम् destroy 6.9: & 6.6:) not killing.

अहन् *ahan* (*ah-an*) *n.* (*fr.* √अह दीप्तौ shine 3.21:) दिवस day (including night-time or excluding night-time); अहः देवता the deity that is the day (भ०गी०८.२४). Usually अहर् *in compd.* — 3.21.a.: **आगम** -*āgama* (अहरा^० 3.21.a: & 2.24: & 2.34:) *m.* अह्नः आगमः the coming of the day, ब्रह्मणः प्रबोधकालः the awakening (of Lord *Brahmā*, भ०गी०८.१८). **रात्रविद्** -*rātra-vid* (होरा^० 3.21: & 2.24: & 2.33: & 6.24:) *a.* अहो-रात्रे वेति who knows a day and a night (of Lord *Brahmā*, भ०गी०८.१७); काल-सङ्ख्या-विद् who reckons time.

अहम् *aham* (*ah-ām*) *prn. nom. sg.* (*pl. nom.* वयम् 4.2:) (*poss. fr.* √अह दीप्तौ shine, व्यक्तायां वाचि speak aloud) I, आत्मन् myself. **कार** -*kāra* (०ङ्क० 2.55:) *m.* कार्य-करण-सङ्घातात्म-प्रत्यय the judgment/notion that I (am this collection of effects and

causes), the “I”-sense, the judgment that I (am only this or that much), कर्तृत्वं भोक्तृत्वं च the status of being an agent and a consumer, (*in the context of the manifestation of the universe*) the “I”-sense of the Lord when He says “Let Me become many,” etc., Lord *Brahmā* (*Hiraṇyagarbha*); अभिमान egotism, exaggerated self-opinion. **कारविमूढात्मन्** -*kāra-vimūḍhātman* (०ङ्क० 2.55:) *a.* कार्य-करण-सङ्घातात्म-प्रत्ययः अहङ्कारः तेन विविधं नाना-विधं मूढः अन्तः-करणं यस्य whose mind is confused (in many and various ways) by a judgment about I (the judgment that I am this collection of effects and causes, i.e., that I am this collection of gross and subtle elements, the combination of body and mind). **कृत** -*kṛta* (०ङ्क० 2.55:) *a.* अहङ्कारिन् (thinking) “I did (this).”

अहिंसा *a-himsā* (*ā-hims-[a]-ā*) *f.* (*fr.* √हिंस् हिंसायाम् destroy 2.104:) प्राणिनाम् अ-पीडनम् not (deliberately for my own sake) hurting any living being (including my own body and mind) (this, as well as any other value, needs to be interpreted in each situation according to *dharma*, such as in *Arjuna*’s situation, where it

was his duty to fight in that particular war),
harmlessness.

अहित *a-hita* (*ā-hi-ta*) *pp.* (of √धा धारणे support 6.6:) hostile. **अहित *a-hita*** *m.* शत्रु enemy.

अहेतुक *a-haituka* (*a-hai-tu-ka*) *a.* (fr. √हि प्रेरणे impel, वृद्धौ promote) हेतु-वर्जित without reason, illogical.

अहो *aho* *interj.* शोके oh! (exclamation expressing sorrow, धिगर्थे anger, blame; or विस्मये surprise, प्रशंसायाम् praise). **अहो बत *aho bata*** *interj.* अहो (with the same exclamation expressing as above).

आ *ā* *in. prefix* सामीप्ये near; अभिमुखम् towards; (with verbs of motion) विपरीते expresses the reverse direction; (with adjectives and some nouns) अल्पार्थे a little, slightly, scarcely. **आ *ā*** *in. (w/abl. 6.15: or in अव्ययी-भाव indeclinable compd. with substantives °-)* पर्यन्तम् up to- (but excluding), as far as-, (sometimes means) from-, सह including- (up to and including).

आकर *ākara* (*ā-kar-ā*) *m.* (fr. √कृ करणे do) समूह collection, deposit, mine, source; (fr. √कृ विक्षेपे) आकिरति इति who scatters, bestower (usually in compd. -°).

आकाङ्क्षिन् *ākāṅkṣin* (*ā-kāṅkṣ-[a]-[ā]-in*) *a.* (fr. √काङ्क्ष इच्छायाम् wish) आकाङ्क्षा आशा अस्य इति having an anticipation, anticipating, desiring, requiring.

आकाश *ākāśa* (*ā-kāś-ā*) *m.n.* (fr. cs. √काश् व्यञ्जने reveal) अवकाशयति इति what gives room, खम् space, आकाशः भूतम् the element space. **स्थित *-sthita*** *a.* आकाशे स्थितः which exists in space.

आकुल *ākula* (*ā-kul-a*) *a.* (fr. √कुल् संहतौ compact, collect) आर्त distressed, stressed.

आकृति *ākṛti* (*ā-kṛ-ti*) *f.* (fr. √कृ करणे do) अवयव-संस्थान component part; आकार form, appearance.

आख्यात *ākhyāta* (*ā-khyā-tā*) *pp.* (of √ख्या प्रकथने tell) कथित told.

आगत *āgata* (*ā-ga[m]-tā*) *pp.* (of आ + √गम् समीपे गतौ come 6.6:) समनुप्राप्त attained, come back to.

आगम *āgama* (*ā-gam-a*) *m.* (fr. आ + √गम् समीपे गतौ come) उत्पत्ति a beginning. **अपायिन् *-apāyin*** *a.* आगमः च अपायः च यस्य having a beginning and an end.

आचरत् *ācarat* (*ā-car-[a]-at*) *pr. pt.* (of आ + √चर् निर्वर्तने perform) कुर्वत् performing.

आचार *-ācāra* (*ā-cār-a*) *m.* (fr. आ + √चर् निर्वर्तने

perform) वृत्त (व्यवहार) conduct, behavior; सदाचार virtuous conduct.

आचार्य *ācārya* (*ā-cār-ya*) (Vedic accent: *ācāria*) *m.* (*fr.* √चर्) आचाराध्यापक the one who communicates the tradition, a teacher, स्वयम् आचरति अन्यान् च आचारयति one who himself or herself understands and follows (the tradition) and who also makes others understand and follow, an exemplar and teacher. **उपासन *-upāsana*** (°र्यो°) *n.* मोक्ष-साधनोपदेष्टुः आचार्यस्य सेवनम् reverence for and attendance to the teacher (who teaches the means for complete freedom).

आज्य *ājya* (*āj-ya*) *n.* घृतं सूर्याग्नी-भूतम् clarified butter (ghee) melted by the sun.

आढ्य *ādhyā* (*ā-dhy-ā*) *a.* धनिन् wealthy.

आततायिन् *ātatāyin* (*ā-ta[n]-ta-ā-y-in*) *a.* (*fr.* आ + √तन् विस्तारे stretch plus आ + √इ आगमने come) आततेन विस्तीर्णेन शस्त्रादिना आयितुं शीलम् अस्य whose nature is to approach (with bow) stretched, वधोद्यत bent on killing, *technically* any one of the six felons: *agni-da* (an arsonist), *gara-da* (one who poisons another), *śastronmatta*

(one who madly attacks with a weapon [an unarmed person]), *dhanāpaha* (a stealer of wealth), *kṣatra-hara* (a stealer of land [including the euphuistically labeled “pioneer”]), and *dāra-hara* (a kidnapper of someone’s wife), which at that time were all punishable by death on sight (*and all these crimes were committed by Dur-yodhana against the Pāṇḍavas*).

आत्थ *āttha* (*āt-tha*) *perf.* 2nd *sg.* (*of* √अह व्यक्तायां वाचि speak 5.28:) (you) said, (*commonly with pr. sense*) say, call, tell.

आत्मन् *ātman* (*ā-at-mān*) *m.* (*fr.* √अत् सातत्य-गमने go continuously, wander; *within Upaniṣad teaching tradition where, when necessary, precision in meaning overrides the niceties of phonetics, the word ātman, directly meaning “the all-pervading reality,” “the source and resolution of everything,” and “the limitless conscious being” as distinguished from indirectly meaning “the traveling jīva,” is said to be related to* √आप् व्यापने pervade [cf. 3.16.b:], आ + √दा ग्रहणे take in, *and* आ + √अद् भक्षणे experience—i.e., who is *brahman* [the one who pervades, who is all this], and who is also *jīva* [oneself the experiencer of all this]) अहम् I, the self, साक्षिन्

the witness (of all), चैतन्य the conscious being, परमात्मन्, ब्रह्मन् reality; कार्य-करण-सङ्घात-परिच्छिन्न-चैतन्य the conscious being limited to the body-mind complex, i.e., the *jīva* or individual (who travels from birth to birth); *what one takes oneself to be*: रूप this form, देह the body, प्राण the life force within, मनस् the mind, *or* बुद्धि intellect (which are also where the *ātman* is mistakenly understood), *or* कार्य-करण-सङ्घात the entire body-mind complex; सत्त्व one's character, mental makeup; **आत्मन् *ātman*** *reflex. prn. a.* स्व oneself, himself, herself, itself, yourself. **आत्म *ātma*** (6.29:) *in compd.* —° *as a final member has the meaning स्व-रूप of the nature of—, प्राचुर्य (mostly) full of—.*
°औपम्य *-aupamyā* (आत्मौ°) *n.* आत्मा स्वयम् एव उपमा तस्या उपमायाः भावः oneself being the basis of comparison (i.e., as for yourself, so for others, भ०गी०६.३२). **°क *-ka*** *a.* (*f.* °का) *in compd.* —° स्व-रूप having the nature of—, consisting of—.
°कारण *-kāraṇa* *n.* आत्मनः एव हेतुः (only) for the sake of oneself. **°तृप्त *-tripta*** *a.* आत्मना एव तुष्टः satisfied with myself (*paramātman*) alone.
°परदेह *-para-deha* *m. pl.* स्व-देहः च पर-देहाः च one's own body and another's bodies.

°बुद्धिप्रसादज *-buddhi-prasāda-ja* *a.* आत्मनः बुद्धिः आत्म-बुद्धिः आत्म-बुद्धेः प्रसादः स्वच्छता ततः जातः born of the clarity of self-knowledge.
°भावस्थ *-bhāva-stha* *a.* आत्मनः अन्तः-करणस्य भावः आशयः तस्मिन् एव स्थितः (*aham* [I] the Lord as *pratyag-ātman*, भ०गी०१०.११) obtaining in (every) thought of the mind. **°माया *-māyā*** *f.* आत्मनः माया My (the Lord's, भ०गी०४.६) own projecting power. **°योग *-yoga*** *m.* आत्मनः ऐश्वर्यस्य योगः सामर्थ्यम् My (the Lord's, भ०गी०११.४७) own power.
°रति *-rati* *a.* आत्मनि एव रतिः यस्य whose pleasure is only within oneself (and not in external objects); आत्म-ज्ञान-निष्ठ devoted only in (knowing, भ०गी०३.१७) oneself. **°वत् *-vat*** *a.* (6.27:) (आत्मा बुद्धिः अस्य अस्ति “possessing an intellect” बुद्धिमत्, *an equivalent to the expression* “keeping one's wits”) अ-प्रमत्त attentive. **°वश्य *-vaśya*** *a.* स्व-वशी-भूत under one's command. **°विनिग्रह *-vinigraha*** *m.* आत्मनः संयमः self-discipline, मनो-निरोध discipline over the mind, आत्मनः अपकारकतया आत्म-शब्द-वाच्यस्य कार्य-करण-सङ्घातस्य विनिग्रहः स्व-भावेन सर्वतः प्रवृत्तस्य सन्मार्गे एव निरोधः holding to the pursuit of truth, away from the various tendencies (such as laziness, a

condition of *tamas*) natural to this mind-body complex we call ourselves, which can be detrimental (by pursuing what keeps us in *samsāra*). **विभूति -vibhuti** *f.* स्वस्य विभूति my glory. **विशुद्धि -viśuddhi** *f.* सत्त्व-शुद्धि transparency/clarity of character/mind (the immediate purpose of *karma-yoga*) (i.e., an unconflicted and calm mind born of following a life of *dharma*). **शुद्धि -śuddhi** *f.* सत्त्व-शुद्धि transparency/clarity of character/mind (i.e., an unconflicted and calm mind born of following a life of *dharma*). **संयमयोगाग्नि -saṁyama-yogāgni** *m.* आत्मनि संयमः आत्म-संयमः स एव योगाग्निः the fire is the discipline that is the mastery over oneself (body-mind complex). **संस्थ -saṁstha** *a.* आत्मनि अवस्थितः centered on I (*ātman*). **सम्भावित -sambhāvita** *a.* सर्व-गुण-विशिष्टतया आत्मना एव सम्भावितः न साधुभिः honored (as having all special virtues) only by oneself (not by those qualified to discern virtue).

आत्यन्तिक ātyantika (*āty-ant-[a]-ika*) *a.* (*fr.* √अन्त् बन्धने bind, limit) अत्यन्तम् एव भवति इति being beyond the end, अनन्त without limit, absolute.

आदर्श ādarśa (*ā-darś-ā*) *m.* (*fr.* √दृश् प्रेक्षणे see) दर्पण mirror.

आदि ādi (*ā-d[ā]-i*) *a.* (*fr.* आ + √दा स्वी-करणे take in hand, commence) *in compd.* — प्रथम first; *in compd.* — beginning with, etcetera (6.39). **आदि ādi** *m.* प्रभव beginning, origin; कारण cause. **अन्तवत् -antavat** (अन्तवत्) *a.* आदिः च अन्तः च यस्य having a beginning and an end. **कर्तृ -kartṛ** *m.* प्रथमं कारण the primal cause. **देव -deva** *m.* प्रथमः देवः the first among the gods; आदौ दीव्यति the one who shines at the beginning, the Lord who was there at the beginning.

आदित्य āditya (*ā-d[ā]-i-t[i]-ya*) *m.* (*lit.* “son of अ-दिति” *fr.* √दा दाने give, अ-दिति without giving) सूर्य sun; सूर्य-देवता the sun deity; *pl.* (*in* पुरा^० *lit.*) the twelve suns/deities (in the twelve months of the year): *Dhātṛ, Matra, Aryaman, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvat, Pūṣan, Savitr, Tvaṣṭṛ,* and *Viṣṇu*. **गत -gata** *a.* आदित्याश्रय obtaining in the sun. **वत् -vat** *in.* (6.19): सूर्यः इव like the sun. **वर्ण -varṇa** *a.* सूर्यस्य इव नित्य-चैतन्य-प्रकाशः वर्णः यस्य whose appearance (ever effulgent conscious being, भ०गी०८.९) is like that of the sun.

आद्य ādya (*ā-d[ā]-y-a*) *a.* (*fr.* आ + √दा स्वी-करणे

take in hand, commence) प्रथम first, primal. **आद्य** *ādya* *n.* आदौ भवः which exists in the beginning, the cause.

आधत्स्व *ādhatṣva* (*ā-dhat-sva*) *impr.* 2nd *sg.* (of √धा धारणे hold प्रदाने place 5.20.2: & 2.76: & 2.77: & 2.42:) (you) please hold, place.

आधाय *ādhyāya* (*ā-dhā-ya*) *in. pt.* (of √धा प्रदाने give) निक्षिप्य offering unto (*loc.*), धारणं कृत्वा placing.

आधिपत्य *ādhipatya* (*ādhi-p[ā]-a-t[i]-ya*) *n.* (fr. अधि + √पा रक्षणे protect) ऐश्वर्य्य lordship.

आनक *ānaka* (*ān-aka*) *m.* (fr. √अन् प्राणने breathe) पटह-भेद a type of (small or large) drum (*including* a large military drum beaten at one end).

आनन *ānana* (*ān-ana*) *n.* (fr. √अन् प्राणने breathe) मुख face, mouth.

आप् *āp* √5.P. (*sometimes* *Ā.*) (*pr.* 3rd *sg.* आप्नोति *pl.* आप्नुवन्ति 5.21.2: 2nd *sg.* आप्नोषि 2.101.: *pot.* आप्नुयात् 1st *sg.* आप्नुयाम्, *fut.* आप्स्यति °ते 2nd *pl.* आप्स्यथ *Ā.* 1st आप्स्ये, *ps. pr.* आप्यते, *pp.* आप्त, *pot. ps. pt.* आप्य, *in. pt.* °आप्य, *inf.* आप्तुम्) लम्भने obtain, attain, reach, incur; अन्तर्भवने exist in, obtain in, attain in, pervade. **अव°** *ava-* obtain, etc. **परि°** *pari-*

(पर्य्°) reach around; *ps.* be full (*or the opposite:* be surrounded, *see paryāpta*). **परिसम्°** *parisam-* *ps.* अन्तर्भूते be contained in, be subsumed in, be culminated in. **प्र°** *pra-* obtain, etc. **वि°** *vi-* (व्य्°) obtain, etc., प्रवेशने pervade. **सम्°** *sam-* obtain, etc.; सम्यक्° completely obtain, etc.

आपन्न *āpanna* (*ā-pan-nā*) *pp.* (of √पद् प्राप्तौ attain 6.6:) प्राप्त attained, become, gaining, falling into.

आपस् *āpas* (*āp-as*) *f. pl. nom. voc.* (of अप् water) O water.

आपूर्य *āpūrya* (*ā-pūr-ya*) *in. pt.* (of √पृ व्यापने fill 6.9: & 2.69:) filling.

आपूर्यमाण *āpūryamāṇa* (*ā-pūr-ya-māṇa*) *pr. ps. pt.* (of √पृ व्यापने fill 5.37.4: & 2.92:) being full, which is full.

आप्तुम् *āptum* (*āp-tum*) *inf.* (of √आप् लम्भने obtain) to obtain, to accomplish.

आभरण *ābharṇa* (*ā-bhar-aṇa*) *n.* (fr. √भृ धारणे bear 2.92:) भूषण ornament (that one wears).

आभास *ābhāsa* (*ā-bhās-a*) *m.* (fr. √भास् दीप्तौ shine) अवभासते इति what appears; अन्य-धर्मस्य अन्यस्मिन् आरोपेण भानम् an appearance (in one thing of the attributes of another due to

erroneous imposition), a manifestation.

आमय *āmaya* (*ām-a-ya*) *m.* (fr. √अम् रोगे be ill + √या गतौ go 6.24.1:) आमं रोगं याति अनेन disease, ill-health.

आयाम *āyāma* (*ā-yām-a*) *m.* (fr. √यम् विस्तारे extend) दैर्घ्यं length, duration.

आयास *āyāsa* (*ā-yās-ā*) *m.* (fr. √यास् प्रयत्ने make effort) परिश्रम exertion, toil, trouble.

आयुध *āyudha* (*ā-yudh-a*) *n.* (fr. √युध् सम्ग्रहारे fight) प्रहरण weapon.

आयुस् *āyus* (*ā-y-us*) *n.* (fr. √इ गतौ move) जीवन life; जीवनावधि allotted term of life. **०सत्त्व-बलारोग्यसुखप्रीतिविवर्धन -sattva-balārogya-su-kha-prīti-vivardhana** (०युःस०) *a.* आयुः च सत्त्वं च बलं च आरोग्यं च सुखं च प्रीतिः च तासां विवर्धनः (food) that increases longevity, mental clarity, strength, health, pleasure (in taste), and satisfaction (visually and physically, भ०गी०१७.८).

आरम्भ *ārambha* (*ā-rambh-ā*) *m.* (fr. √रभ् कार्योपक्रमे undertake an action) उपक्रम beginning, initiation (of activities or an event); कार्य undertaking, amending, action, work, endeavor.

आराधन *ārādhana* (*ā-rādh-ana*) *n.* (fr. √राध्

ससिद्धौ accomplish, flourish) प्राप्ति accomplishment; पूजन propitiating (causing to flourish), propitiation, worship.

आराम *ārāma* (*ā-rām-ā*) *m.* (fr. √रम् क्रीडायाम् play) आरमण (क्रीडा) reveling, pleasure.

आरुरुक्षु *ārurukṣu* (*ā-ru-ruk-ṣ[a]-u*) *a.* (fr. des. of √रुह् प्रादुर्भावे be manifest 5.41: & 2.105: & 2.76:) आरोढुम् इच्छन् desiring to attain or rise to.

आरूढ *ārūḍha* (*ā-rū-ḍha*) *pp.* (of √रुह् प्रादुर्भावे be manifest 2.107:) उत्थित risen; अधिष्ठित standing on, mounted on (*acc. or loc.*); सिद्ध attained.

आरोग्य *ārogya* (*ā-rog[a]-ya*) *n.* (fr. √रुज् भङ्गे break 2.82:) अ-रोगस्य भावः the state of being free from disease, health.

आर्जव *ārjava* (*ārj-av-a*) *n.* (fr. √रज् गतौ go, प्राप्तौ acquire) ऋजु-भावः अ-वक्रत्वम् straightforwardness (alignment of thought, word, and deed, *in that causal order only, so that all action is in keeping with my word, and my word is in keeping with my thought—not the other way around where my actions dictate my word and thought*).

आर्त *ārta* (*ā-r-tā*) *pp.* (of √रृह् गतौ go प्रापणे attain 2.18:) आर्ति-परिगृहीत seized by trouble.

आर्य *ārya* (*ār-ya*) *a.* (fr. √ऋ प्रापणे attain) वैदिक conforming to the Veda, संस्कृत cultured. “कर्तव्यम् आचरन् कामम् अ-कर्तव्यम् अनाचरन्। तिष्ठति प्राकृताचारे स वा आर्य इति स्मृतः॥ The one who follows what is to-be-done, does not follow after pleasures not to-be-done, and is steadfast in following the natural order (*dharma*) is said to be an *ārya*.”

आलय *ālaya* (*ā-lay-a*) *m.* (fr. √ली श्लेषणे adhere) आश्रय abode.

आलस्य *ālasya* (*ā-las[a]-ya*) *n.* (fr. √लस् क्रीडायाम् play) अ-लसस्य भावः the state of being not lively, अ-वश्य-कर्तव्ये अनुसाह-रूपे अ-लसत्वम् laziness (in undertaking what is necessary to do).

आवयोस् *āvayos* (*āva-yos*) *prn. du. gen. loc.* (of अहम् 4.2:) our, between us, among us (two).

आवर्तिन् *āvartin* (*ā-vart-in*) *a.* (fr. आ + √वृत् प्रत्यागमने return) आवर्तन-स्व-भाव having (the nature of) returning.

आवह *āvaha* (*ā-vah-a*) *a.* (fr. √वह प्रापणे convey) आहर bringing.

आविश्य *āviśya* (*ā-viś-ya*) *in. pt.* (of √विश् अन्तर्गमने enter into) having entered.

आविष्ट *āviṣṭa* (*ā-viṣ-tā*) *pp.* (of √विश् अन्तर्गमने enter into 2.85:) अभिभूत overwhelmed, व्याप्त pervaded with (*ps. meaning*); व्यापक having pervaded (*act. meaning* 7.17.2:).

आवृत *āvṛta* (*ā-vr-tā*) *pp.* (of √वृ आच्छादने cover) आच्छादित covered.

आवृत्ति *āvṛtti* (*ā-vrt-ti*) *f.* (fr. आ + √वृत् प्रत्यागमने return) प्रत्यागमन return, re-birth; अभ्यास repetition.

आवृत्य *āvṛtya* (*ā-vr-tya*) *in. pt.* (of √वृ आच्छादने cover 6.9:) आच्छाद्य covering; आवाप्य pervading.

आवेशित *āveśita* (*ā-veś-i-tā*) *pp.* (of *cs.* √विश् अन्तर्गमने enter into 6.6:) अन्तर्स्थापित placed into, caused to enter, absorbed. **चेतस् -*cetas*** *a.* आवेशितं समाहितं चेतः यस्य whose mind is absorbed.

आवेश्य *āveśya* (*ā-veś-ya*) *in. pt.* (of *cs.* √विश् अन्तर्गमने enter into 6.9:) अन्तरं स्थापित्वा placing into.

आश *āśa* (*āś-a*) *a.* (fr. √अश् भोजने eat) *in compd.* –० आशिन् eater. **आश *āśa*** *m.* अन्न food; अशन eating.

आशय *āśaya* *ā-śay-ā* *m.* (fr. √शी स्वप्ने lie down, sleep) आधार resting-place, seat, place; चित्त mind

(seat of thought).

आशा āśā (ā-aś-ā) *f.* (fr. √अश् व्याप्तौ reach) अनधिगत-विषया तृष्णा longing for what is not yet gained, hope, requirement, anticipation, expectation; **आशा āśā** (āśā) दिश् (compass) direction, quarter, region. **पाशशत -pāśa-śata** *n.* आशा एव पाशाः तच्छतम् hundred(s) of fetters that are anticipations/requirements.

आशिन् āśin (āś-in) *a.* (fr. √अश् भोजने eat) अशन-शील who has the nature to eat.

आशिस् āśis (ā-śis) *f.* (fr. आ + √शास् प्रार्थनायाम् ask, taking weak base form शिस् 5.19.11:) (nom. sg. °शीः 3.6.1:) हित-प्रार्थन wish, prayer, benediction.

आशु āśu *in.* शीघ्रम् soon.

आश्चर्य āścarya (ā-ś-car-ya) *a.* (likely *pot. ps. pt. of* आ + √चर् सामीप्ये गतौ approach) अद्भुत extraordinary, marvelous; अ-पूर्व surprising, अ-दृष्टं पूर्व not seen before, rare. **आश्चर्य āścarya** *n.* विस्मय a wonder, a marvel, अ-पूर्व वस्तु a rarity. **°वत् -vat** *in.* (6.19:) आश्चर्य-तुल्यम् like a wonder.

आश्रय āśraya (ā-śray-a) *m.* (fr. √श्रि आलम्बने depend on) आधार basis, support, foundation.

आश्रित āśrita (ā-śri-tā) *pp.* (of √श्रि सेवायाम् seek)

सेवित sought; प्रतिपन्न taken refuge in, has obtained, obtaining, committed to, tend(ed) towards.

आश्रित्य āśritya (ā-śri-tya) *in. pt.* (of √श्रि सेवायाम् seek 6.9:) seeking; taking to, taking refuge in.

आश्रासयामास āśvāsayāmāsa (ā-śvās-ay[a]-ā-m-ās-a) *cs. peri. perf. 3rd or 1st sg.* (of √श्रस् प्राणे breathe 5.29:) (he/she/it/who/I) caused to breathe, revived, allowed to catch (his/her) breath, soothed, calmed.

आस् ās √2.Ā. (*pr. sg.* आस्ते *pl.* आसते 5.6.b., *pot.* आसीत्, *pr. mid. pt.* आसीन *irreg.* °ईन for °आन) उपवेशने sit, enter, engage in; गति-निवृत्तौ remain.

उद्° ud- उपेक्षणे indifferent, being neutral (i.e., “not moving” or “not being moved”). **उप° upa-** आश्रये seek, perform (esp. of *upāsana* [a meditation that is a purely mental worship in which one thing is super-imposed on another thing]), do *upāsana*, worship. **पर्युप° paryupa-** आश्रये resort to, seek, enter into, contemplate; अनुष्ठाने practice, follow, perform (esp. of *upāsana*).

आसक्त āsakta (ā-sa[ñ]k-tā) *pp.* (of √सञ्ज संसर्गे

attach, तादात्म्ये identify with 6.6: & 2.81:) attached to, identified with; committed. **मनस् -manas**
a. आसक्तं मनः यस्य whose mind is committed (भ०गी०७.१).

आसङ्ग āsaṅga (*ā-saṅg-ā*) *m.* (*fr.* √सञ्ज् संसर्गे attach, तादात्म्ये identify with 2.82:) प्राप्ते विषये मनसः प्रीति-लक्षणः संश्लेषः excessive attachment of the mind characterized by love towards objects that one has; तादात्म्य identification (with).

आसद् āsada (*ā-sad-a*) *m.* (*fr.* √सद् प्राप्तौ attain) प्राप्ति meeting, arrival, fixing.

आसन āsana (*ās-ana*) *n.* (*fr.* √आस् sit) उपवेशन sitting, seat (place for sitting); स्थिति position.

आसम् āsam (*ā-as-am*) *impf. 1st sg.* (*of* √अस् भुवि be) (I) was.

आसाद्य āsādyā (*ā-sād-ya*) *in. pt.* (*of* *cs.* √सद् प्राप्तौ attain) सम्प्राप्य attaining.

आसीन āsīna (*ās-īna*) *pr. mid. pt.* (*of* √आस् irreg. ईन *for* आन) sitting, remaining.

आसुर āsura (*ās-ur[a]-ā*) *a. (f. ई)* (*fr.* असुर, अस्यति क्षिपति देवान् who goes against the deities, *fr.* √अस् क्षेपणे cast, throw) असुरस्य अस्य इति आसुरः अ-धर्मो against *dharma*, तामसिक predominantly of *tamo-*

guna, barbaric (who is untrusting and *tamas-ic*), demonic (*even a demon is not completely demonic. Everyone is essentially satyaṃ jñānam an-antam [completely free consciousness-existence]. This cannot be completely hidden even by the darkest ignorance, so everyone has some virtuous traits—be it loyalty, commitment, or whatever, even if fleetingly*); अ-युक्त inappropriate, unworthy (e.g., unworthy behavior). **निश्चय -niścaya** *a.* आसुरः निश्चयः यस्य whose conviction is unworthy.

आस्तिक्य āstikya (*ās-ti-k[a]-ya*) *n.* (*fr.* √अस् भुवि be) आस्तिक-भावः श्रद्धानता आगमार्थेषु acceptance in the veracity of the *Veda*-s.

आस्थाय āsthāya (*ā-sthā-ya*) *in. pt.* (*of* √स्था गति-निवृत्तौ remain) आश्रित्य following.

आस्थित āsthita (*ā-sthi-tā*) *pp.* (*of* √स्था गति-निवृत्तौ 6.6:) पर्वत्त proceeded; अनुष्ठित followed; आरूढ mounted; प्राप्त attained; अपेक्षित regarded (as); स्थित remained.

आह āha (*āh-a*) *perf. 3rd sg.* (*of* √अह व्यक्तायां वाचि speak 5.8.5:) (he/she/it/who) said, (*commonly with pr. sense*) says, calls.

आहव āhava (*ā-hav-a*) *m.* (*fr.* √ह्वे स्पर्धायाम् call out

a challenge) युद्ध challenge, contest, battle.

आहार āhāra (ā-hār-a) *m.* (fr. √ह प्राणणे acquire)

आहरण gathering; भोजन eating; अन्न food.

आहुस् āhus (āh-us) *perf. 3rd pl.* (of √अह व्यक्तायां वाचि speak) (they) said, (commonly with *pr. sense*) say, call.

आहो āho (āho) *in.* अथवा or.

इ i √2.P. (अधि + √इ is usually *Ā.*) (*pr.* एति 5.3.; *fut.* एष्यति 5.33.; *pp.* इत, *in. pt.* °इत्य 6.9:) गतौ go; प्राप्तौ attain, take to— (*w/abstract noun in acc. 7.8.2.*).

अति° ati- अतिगमने go beyond, transcend.

अधि° adhi- 2.Ā. पठने study, recite (esp. the *Veda*). **अनु° anu-** (अन्व्°) अनुगमने fill, pervade.

अप° apa- अपसरे° go away, end. **उप° upa-** समीपे° go towards; reach, attain. **परा° parā-** अपसरे° go away, end. **प्र° pra-** अपसरे° go away, disappear, die. **प्रत्यव° pratyava-** प्रतिकूले° go

against, offend; नीचे° go down (again), diminish. **वि° vi-** अपसरे° go away, disappear. **विपरि° vipari-** विपर्यये turn around, reverse, fail. **व्यति° vyati-** व्यतिक्रमणे elapse. **व्यप° vyapa-** विगमने depart, cease. **समति° samati-** अतिगमने go

beyond, transcend; व्यतिक्रमणे elapse. **समनु°**

samanu- (समन्व्°) *ps.* संयुक्ते be endowed with. **समव° samava-** मिलिने come together, assemble.

इक्ष्वाकु ikṣvāku (ikṣvāku) *m.* मनु-पुत्र son of *Manu* (son of the sun deity, the first man in each age of *Manu* [called a *Manvantara*]).

इङ्ग ing √1.U. (*pr.* इङ्गति °ते) गतौ move, चलने stir, flicker (of a flame), waver.

इच्छत् icchat (icch-[a]-at) *pr. pt.* (of √इष् अन्वेषणे seek 5.17.3:) having a tendency or preference for, desiring, requiring.

इच्छति icchati (icch-a-ti) *pr. 3rd sg.* (of √इष् अन्वेषणे seek 5.17.3:) (he/she/it/who) desires, requires.

इच्छा icchā (icch-ā) *f.* (fr. √इष् अन्वेषणे seek) सङ्कल्प wish, anticipation; काम desire, requiring, requirement, anticipation, expectation.

द्वेषसमुत्थ -dveṣa-samuttha *a.* इच्छा च द्वेषः च इच्छा-द्वेषौ ताभ्यां समुत्तिष्ठति इति born of desire/ requiring and aversion.

इज्य ijya (ij-ya) *pot. ps. pt.* (of √यज् देव-पूजादिषु worship 6.8: *irreg.*) पूज्य to be worshipped. **इज्या ijyā** *f.* यज्ञ ritual.

इतर *itara* (*i-tara*) *prn. a.* 4.16.1: other.

इतस् *itas* (*i-tās*) *in.* (6.19:) अस्मात् from this, from here, hence.

इति *iti* *pcl.* thus (after an exposition, or after an explicit listing of one or more items to be discussed or defined), equivalent of an end-quote (there is no begin-quote identifier), at the end of a direct or indirect quote, or a thought not uttered; हेतु ending an expression of the reason for what what lies outside of that expression. (भ०गी०४.३). **इति अर्थः** *iti arthaḥ* (इत्य०) *m.* इति अभिप्रायः i.e.—, the idea is—, in other words—.

इदम् *idam* (*i-d-ām*) *prn. n.* (*m.* अयम्, *f.* इयम्, *m. pl.* इमे 4.8:) यत् सन्निकृष्टम् this, he, she, it—generally referring to what is near. **इदम्** *idam* *in.* इह now, here, इतः thus.

इदानीम् *idānīm* (*i-d-ānīm*) *in.* (6.19:) अधुना now, at this moment.

इध् *idh* (=√इन्ध) √2.Ā. (*pp.* इद्ध 2.76: & 2.78:) दीप्तौ ignite, kindle. **सम्** *sam-* ignite, etc.

इन्द्र *ind* √1.P. परमैश्वर्ये have great power.

इन्द्र *indra* (*ind-ra*) *m.* (*fr.* √इन्द्र परमैश्वर्ये have great power) देवाधिप leader of the deities, Lord इन्द्र; *in compd.* —० नायक chief, leader, king.

इन्द्रिय *indriya* (*ind-r[a]-iyā*) *a.* (*fr.* √इन्द्र परमैश्वर्ये have great power) belonging to Lord *Indra*. **इन्द्रिय** *indriya* *n.* शक्ति power; *pl.* ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च the organs, the sense organs, the powers or functions of knowing (sensing): hearing, feeling (touching), seeing, tasting, and smelling (matching the five sense objects: space, air, fire, water, and earth), also the powers of action: speech, hands (fashioning), feet (locomotion), evacuation, and generation. **अग्नि** *agni* *m. pl.* ज्ञानेन्द्रियाणि एव अग्रयः the fires that are organs of sense perception. **अर्थ** *-artha* *m. pl.* इन्द्रियाणाम् अर्थाः विषयाः objects of the senses. **आराम** *-ārāma* *a.* इन्द्रियैः आक्रीडा विषयेषु यस्य who (finds his/her) pleasure through the senses (in the playground of objects), given only to sensual pursuits. **कर्मन्** *-karman* *n.* इन्द्रियाणां क्रिया activity of the sense and action organs. **गोचर** *-gocara* *m. pl.* शब्दादयः विषयाः (the field of) sense objects (such as sounds, etc.). **ग्राम** *-grāma* *m.* इन्द्रिय-समुदाय the group of sense and action organs.

इव *iva* (*i-va*) *in.* (6.19:) यथा in which way, like, as, an enclitic that follows the word it modifies; may also

follow a verb with the sense of seems to—.

इष् *iṣ* √4.P. गतौ move, set in motion.

इष् *iṣ* √6.P. (pr. इच्छति 5.17.3.; impv. इच्छ 5.17.3.; pr. pt. इच्छत् 5.17.3.; pp. इष्ट 2.88.; in. pt. इष्ट्वा 2.88.)
अन्वेषणे seek, strive for, wish, anticipate, desire, require. **अनु** *anu-* (अन्वि 2.11:) seek, etc.

इषु *iṣu* (*iṣ-u*) *f.* (fr. √इष् गतौ move) शर arrow.
०**आस** *-āsa* (०ष्वा०) *m.* (lit. “arrow shooter”) चाप (धनुस्) archery bow; धन्विन् bowman, archer (*also used as an adjective in this sense*).

इष्ट *iṣṭa* (*iṣ-tā*) *pp.* (of √इष् अन्वेषणे seek 2.88:) what is desired, desirable, beloved, favorite. **इष्ट** *iṣṭa* *pp.* (of √यज् देव-पूजा-सङ्गति-करण-यजन-दानेषु worship 6.6: & 2.3.a: & 2.81: & 2.88:) पूजित worshiped (भ०गी०१८.७०). ०**अनिष्टोपपत्ति** *-an-iṣṭopapatti* *f. pl.* इष्टानां अनिष्टानां च उपपत्तयः सम्प्राप्तयः occurrences of the desirable and undesirable. ०**कामदुह** *-kāma-duh* *f.* (sg. nom. ०धुक् 3.6.m:) (6.24:) अभिप्रेतान् कामान् फल-विशेषान् दोग्धि what yields all desired results, the wish-fulfilling cow.

इष्ट्वा *iṣṭvā* (*iṣ-tvā*) *in. pt.* (of √यज् देव-पूजादिषु worship 6.9: & 2.3.a: & 2.81: & 2.88:) propitiating.

इह *iha* (*i-hā*) *in.* (6.19:) अत्र here, अस्मिन् in this, in this world, in this life, in regard to this; इदानीम् now.

ईक्ष् *īkṣ* √1.Ā. (pr. ईक्षते 1st sg. ईक्षे, pot. ps. pt. ईक्ष्य, in. pt. ०ईक्ष्य) दर्शने see, ज्ञाने know. **अप** *apa-* (अपे 2.8:) अवलोकने observe, consider, regard. **अव** *ava-* (अवे 2.8:) अवलोकने observe, consider; संदर्शने examine. **निस्** *nis-* (निरी 2.24: & 2.29:) see, etc.; संदर्शने examine. **वि** *vi-* (वीक्ष्) see, etc. **सम्** *sam-* see, etc. **सम्प्र** *sampra-* (०प्रे 2.8:) see, etc.

ईक्षण *īkṣaṇa* (*īkṣ-ana*) *n.* (fr. √ईक्ष् दर्शने see) दर्शन sight; चक्षुर् eye.

ईड् *īd* √2.Ā. (pot. ps. pt. ईड्य) स्तुतौ praise, worship.

ईड्य *īdya* (*īd-ya*) *pot. ps. pt.* (of √ईड् स्तुतौ praise) to be praised, worshipful.

ईदृश् *īdrś* (*ī-drś*) *a.* (fr. pronominal stem इ of इदम् compounded with √दृश् प्रेक्षणे see, alternatively Paninian grammar takes ०दृश्/०दृश as a suffix) (nom. sg. ०दृक्) (4.17.1:) (lit. “of this appearance”) एवं-विध of this kind, such.

ईदृशा *īdrśa* (*ī-drś-a*) *a.* (fr. pronominal stem इ of इदम् compounded with √दृश् प्रेक्षणे see [4.17.2:], alternatively

Paninian grammar takes °दृश्/°दृश as a suffix) (lit. “of this appearance”) एवं-विध of this kind, such.

ईप्सु *īpsu* (*īp-s[a]-u*) *a.* (fr. des. of √आप् लम्बने obtain 5.41: & 5.12.2:) ईप्सति इति desiring to obtain.

ईश् *īś* √2.Ā. शासने rule.

ईश *īśa* (*īś-a*) *a.* (fr. √ईश् शासने rule) स्वामिन् master, lord. **ईश *īśa*** *m.* देव deity, the Lord (manifest through that deity).

ईश्वर *īśvara* (*īś-varā*) *m.* (fr. √ईश् शासने rule) ईशन-शील the one who rules (including the *jīva*, who rules his or her body-mind complex, भ०गी०१५.८), प्रभु master, leader; परमेश्वर the Lord (the embodiment of all physical laws, including the law of *karman*). **°भाव -*bhāva*** *m.* ईश्वरस्य प्रभोः भावः leadership, lordship.

ईह *ih* √1.Ā. (pr. ईहते) चेष्टायाम् exert, engage in (*w/acc.*).

उक्त *ukta* (*uk-tā*) *pp.* (of √वच् परिभाषणे speak 6.6: & 2.3.a: & 2.80:) said, told.

उक्त्वा *uktvā* (*uk-tvā*) *in. pt.* (of √वच् परिभाषणे speak 6.9: & 6.6: & 2.3.a: & 2.80:) having spoken.

उग्र *ugra* (*ug-rā*) *a.* (prob. fr. √वज् स्थैर्ये be firm

2.3.a: & 2.82:, of. ओजस्) उत्कट violent, excessive, severe. **°कर्मन् -*karman*** *a.* कूराणि कर्माणि यस्य whose actions are violent or cruel. **°रूप -*rūpa*** *a.* कूरं रूपं यस्य whose form is violent.

उच्च *ucca* (*uc-ca*) *a.* (fr. उद् + च in. 2.45:) उन्नत high, loud. **°ऐस् -*ais*** (°द्वैस् *pl. inst.*) *in.* उन्नते highly, loudly. **उच्चैःश्रवस् *uccaiḥ-śravas*** *m.* (lit. “tall ears”) उन्नत-कर्णः समुद्र-जातः श्वेत-वर्णः इन्द्रस्य वाहन-भूतः अश्व-भेदः the name of a white horse born of the (churning of the milky) ocean who became a vehicle for Lord *Indra*.

उच्छिष्ट *ucchiṣṭa* (*uc-chiṣ-ṭa*) *pp.* (of √शिष् अवशेषणे leave as a remainder 2.45: & 2.56: & 2.88:) अवशिष्ट left over. **उच्छिष्ट *ucchiṣṭa*** *n.* भुक्त-शिष्ट leavings, scrapes (from someone else’s plate).

उच्छोषण *ucchoṣaṇa* (*uc-choṣ-aṇa*) *a.* (fr. उद् + च्. √शुष् make dry 2.24: & 2.45:) जलापहरण drying up.

उच्यते *ucyate* (*uc-ya-te*) *ps. pr. 3rd sg.* (of √वच् परिभाषणे speak 5.37.6: & 2.3.a:) (he/she/it/who) is said, is called.

उत *uta* (*u-tā*) *in.* अपि also, and, even; (*at the end of a line of verse with the sense of*) किल indeed

(expressing emphasis, or just filling the meter).

उत्क्रामत् *utkrāmat* (*ut-krām-[a]-at*) *pr. pt.* (of √क्रम् पाद-विक्षेपे walk 5.15.1:) विगच्छत् departing, dying.

उत्तम *uttama* (*ut-tamā*) *spv. a.* (fr. prefix उद् 6.25:) उत्कृष्ट most, highest, greatest, best, most profound, most exalted, better or higher than (*w/abl.*), पर (सीमापरिच्छिन्न) limitless, transcendent (of limitations). °अङ्ग *-aṅga* *n.* (lit. “highest limb”) शिरस् head. °ओजस् *-ojas* (°मौ°) *m.* (उत्तमं तेजः यस्य lit. “of greatest power”) name of a brother of *Yudhā-manyu* on the *Pāṇḍava* side. °विद् *-vid* *m.* (6.24:) उत्तमं वेत्ति who knows the most exalted (deities, like *Indra*, etc., भ०गी०१४.१४).

उत्तर *uttara* (*ūt-tara*) *prn. spv. a.* (fr. prefix उद् 6.25:) उत्तर-स्थ northern (*opp. dakṣiṇa*) (in this sense declines like *prn. a.* 4.16.3:); उच्चतर upper, higher (*opp. adhara*); उत्तर-वर्तिन् later, last (*opp. pūrva*), आगामिन् future; वाम left (facing the rising sun for prayer, the left is towards the north) (*opp. to dakṣiṇa*); मुख्य chief, श्रेष्ठ superior, अधिक exceeding. उत्तर *uttara* *n.* प्रतिवचन reply, answer; in *compd.* — आवरण a cover. °अयण *-ayaṇa* (°ण because of

2.92:) *n.* उत्तर-स्था गतिः northward course (of the sun); षण्मासाः उत्तरायणम् the six months in which (the sun) moves northward; षण्मासाः उत्तरायणं देवता the deity that is the six-months of the northern course of the sun (भ०गी०८.२४).

उत्तिष्ठ *uttiṣṭha* (*ut-tiṣṭh-a*) *impv. 2nd sg.* (of उद् + √स्था ऊर्ध्वं गति-निवृत्तौ stand up 5.15.4: & 2.24:) (you) please get up, stand up.

उत्थ *uttha* (*ut-[s]tha*) *a.* (fr. उद् + √स्था ऊर्ध्वं गति-निवृत्तौ stand up 2.99: & 2.24:) only in *compd.* — (6.24.1:) उत्तिष्ठति इति what arises—; तस्मात् उत्थित arisen from—.

उत्थित *utthita* (*ut-[s]thi-tā*) *pp.* (of उद् + √स्था ऊर्ध्वं गति-निवृत्तौ stand up 6.6: & 2.99: & 2.24:) ऊर्ध्वं स्थितः arisen.

उत्सन्न *utsanna* (*ut-san-nā*) *pp.* (of √सद् विशरणे disintegrate 6.6: & 2.24:) नष्ट destroyed. °कुलधर्म *-kula-dharma* *a.* उत्सन्नः कुलस्य धर्मः यस्य who has destroyed the family tradition (भ०गी०१.४४).

उत्सादन *utsādana* (*ut-sād-ana*) *n.* (fr. उद् + √सद् विशरणे disintegrate 2.24:) विनाश destruction, विनाशन destroying. °अर्थम् *-artham* *in.* (6.32:) विनाशस्य अर्थम् for destroying.

उत्साह *utsāha* (*ut-sāh-a*) *m.* (fr. √सह क्षमायाम् endure) उद्यम effort, diligence; क्षमा endurance.

उत्सृज्य *utsrjya* (*ut-srj-ya*) *in. pt.* (of √सृज् विसर्गे emit 6.9: & 2.24:) त्यक्त्वा casting away.

उद् *ud* *in. prefix* उच्चे up, upwards, upon, over; परे beyond; बहिस् forth, out, apart.

उद *uda* (*ud-a*) (उदन् *per Paninian grammar, which drops न् as first or last member of compd. 6.29:*) (fr. √उन्द् क्लेदने wet) *only in compd. for उदक water.* **पान** *-pāna m.n.* (lit. “water-drinking”) कूप-तडागादि a water-hole, bathing tank, etc.

उदक *udaka* (*ud-a-kā*) *n.* (fr. √उन्द् क्लेदने wet) जल water.

उदर *udara* (*ud-ār-a*) *n.* (maybe fr. √ऋ गतौ move) जठर belly.

उदार *udāra* (*ud-ār-a*) *a.* (fr. √ऋ प्रापणे attain) उत्कृष्ट exalted.

उदासीन *udāsīna* (*ud-ās-īna*) *pr. mid. pt.* (of √आस् उपवेशने sit *irreg.* °ईन for °आन) being indifferent, उपेक्षक indifferent, neutral (understands both sides in any dispute and is not dependent upon its outcome). **उदासीन** *udāsīna m.* न कस्यचित् पक्षं भजते one who does not take a side (in a

dispute), bystander, an acquaintance. **वत् -vat** *in.* (6.19:) यथा उपेक्षकः कश्चित् like (someone) indifferent, seemingly indifferent.

उदाहृत *udāhṛta* (*ud-ā-hṛ-tā*) *pp.* (of उदा + √ह वाचि speak) stated, said, called.

उदाहृत्य *udāhṛtya* (*ud-ā-hṛ-tya*) *in. pt.* (of उदा + √ह वाचि speak 6.9:) उच्चार्य pronouncing.

उद्दिश्य *uddiśya* (*ud-diś-ya*) *in. pt.* (of √दिश् आज्ञापने point out) (lit. “pointing to”) अपेक्ष्य with regard to, considering; प्रति towards, अर्थम् for.

उद्देश *uddeśa* (*ud-deś-a*) *m.* (fr. √दिश् आज्ञापने point out) निर्देश reference, description; अन्वेषण inquiry. **तस् -tas** *in.* (6.19:) एक-देशेन in part; सङ्क्षेपेण in summary.

उद्भव *udbhava* (*ud-bhav-a*) *a.* (fr. √भू उत्पादे become) *in compd.* —° उत्पत्तिः यस्य born of—. **उद्भव** *udbhava m.* उत्पत्ति origin, birth; उदय arising, prosperity.

उद्यत *udyata* (*ud-ya[m]-tā*) *pp.* (of उद् + √यम् उत्थापने hold up 6.6:) ऊर्ध्वी-कृत up held, raised, poised; युक्त prepared, about to, set to (*with dat., loc., inf., or in compd.* —°).

उद्यम्य *udyamya* (*ud-yam-ya*) *in. pt.* (of उद् + √यम्
उत्थापने hold up) raising.

उद्वेग *udvega* (*ud-veg-a*) *m.* (fr. √विज् भय-चलनयोः
be afraid, be agitated 2.82:) व्याकुल-चित्ता
agitated state of mind, anxiety.

उन्द *und* √7.P. क्लेदने wet. **सम्** *sam-* wet.

उन्मिषत् *unmiṣat* (*un-miṣ-[a]-at*) *pr. pt.* (of उद् +
√मिष् उन्मीलने open the eyes 2.24: & 2.44:)
opening the eyes.

उप *upa* *in. prefix* सामीप्ये near, next to; अन्तर्
within, into; आरम्भे *expressing commencement*;
पूजायाम् *expressing reverence or worship*. **उप** *upa* *in. in*
cmpd. with nouns and non-verbal adjectives — it also
has the senses: अधीनतायाम् subordinate, inferior;
(with numerals) प्रायः nearly.

उपद्रष्टृ *upadraṣṭr* (*upa-draṣ-ṭr*) *m.* (fr. √दृश् प्रेक्षणे
see 2.85:) समीप-स्थः सन् द्रष्टा immediate witness.

उपनिषद् *upaniṣad* (*upa-ni-ṣād*) *f.* (fr. √सद्
विशरणे disintegrate, अवसादने bring to an end,
प्राप्तौ attain/know 6.24: & 2.101:) ब्रह्म-विद्या वेदान्तः
the concluding section/knowledge of *Veda* (any
complete book of knowledge, esp. the four
Vedas: *R̥g*, *Yajus*, *Sāma*, and *Atharvan*) which

concluding section teaches *brahman*, the final
teaching of the *Veda*. *Upa* + *ni* + √*sad* means
what causes the disintegration and (final)
destruction (√*sad viśarane avasādane*) of what is
not wanted, i.e., *samsāritvam*, and the attainment
(√*sad gatau*) of what is wanted, i.e., *mokṣa*, by
definite knowledge (*ni- niścayena jñānena*) of
what is nearest (*upa- upānte*), i.e., the *pratyag-*
ātman (or *upa- upagamanasya* [for the one who
approaches] the teacher).

उपपत्ति *upapatti* (*upa-pat-ti*) *f.* (fr. उप + √पद्
समीपे गतौ approach 2.42:) सङ्गति occurrence; युक्ति
connection, proof, reasoning.

उपपन्न *upapanna* (*upa-pan-nā*) *pp.* (of उप + √पद्
समीपे गतौ approach 6.6:) आगत has come.

उपभोग *upabhoga* (*upa-bhog-a*) *m.* (fr. √भुज्
भोजने consume) आस्वाद consumption,
experiencing.

उपमा *upamā* (*upa-m[ā]-[a]-ā*) *f.* (fr. √मा माने
measure) सादृश्य simile, comparison.

उपरत *uparata* (*upa-ra[m]-tā*) *pp.* (of √रम् निवृत्तौ
stop 6.6:) ceased, quit.

उपविश्य *upaviśya* (*upa-viś-ya*) *in. pt.* (of √विश्

अन्तर्गमने enter into 6.9:) sitting down, entering.

उपसङ्गम्य *upasaṅgamyā* (*upa-saṅ-gam-ya*) *in. pt.* (of √गम् attain 6.9: & 2.55:) समीपं गत्वा to be attained.

उपस्थ *upastha* (*upā-stha*) *m.* (fr. √स्था अन्तर् गति-निवृत्तौ stand within) पीठ (lower) seat.

उपहत *upahata* (*upa-ha[n]-tā*) *pp.* (of √हन् हिंसायाम् destroy 6.6:) अभिभूत overwhelmed, overcome.

उपहत *upahr̥ta* (*upa-hr̥-tā*) *pp.* (of √ह हरणे convey) प्रापित offered.

उपाय *upāya* (*upa-ay-a*) *m.* (fr. √इ प्राप्तौ reach) उपगमन approach; साधन means, method. **०तस् -tas** *in.* (6.19:) उपायात् by (proper) means.

उपाश्रित *upāśrita* (*upa-ā-śri-tā*) *pp.* (of √श्रि सेवायाम् seek) आश्रय-प्राप्त taken refuge in (*w/acc.*), committed to.

उपाश्रित्य *upāśritya* (*upa-ā-śri-tya*) *in. pt.* (of √श्रि सेवायाम् seek 6.9:) अनुष्ठाय following, taking refuge in (*w/acc.*).

उपासन *upāsana* (*upa-ās-ana*) *n.* (fr. √आस् उपवेशने sit) सेव worship (esp. mentally worshipping or appreciating some aspect of the

Lord), reverence (in attitude), service (in actions).

उपेत *upeta* (*upa-i-tā*) *pp.* (of √इ प्राप्तौ reach) उपगत arrived; युक्त endowed (*w/inst.*), *in compd.* –o possessed of.

उपेत्य *upetya* (*upa-i-tya*) *in. pt.* (of √इ प्राप्तौ reach 6.9:) उपगम्य reaching.

उपैष्यसि *upaiṣyasi* (*upa-e-ṣya-si*) *fut. 2nd sg.* (of √इ प्राप्तौ reach 2.9: & 2.101:) you will attain.

उभ *ubha* (*ubh-ā*) *prn. a.* (only in *du.* 4.16.b:) द्वय both.

उभय *ubhaya* (*ubhā-ya*) *prn. a.* (only in *sg. or pl.* 4.16.2:) द्वय both. **०विभ्रष्ट -vibhraṣṭa** *a.* उभाभ्याम् अधः-पतितः fallen from both.

उरस् *uras* *n.* वक्षस् chest. Often **उर** *ura* *in compd.* ०- **०ग -ga** (*urā-ga*) *m.* (lit. “moves on its chest”) सर्प snake.

उल्ब *ulba* (*ūlba*) *n.* गर्भ-वेष्टन womb.

उवाच *uvāca* (*u-vāc-a*) *perf. 3rd sg.* (of √वच् परिभाषणे speak 5.10.3:) (he/she/it/who) said.

उशनस् *uśanas* (*uś-ān-as*) *m.* (3.6.i: *irreg. nom. sg.* ०ना) उशना कविः the name of a seer in the Vedas,

he is also called *Śukra*, the counsel for the *asuras* (demons).

उष् *uṣ* √1.P. दाहे burn.

उषित्वा *uṣitvā* (*uṣ-i-tvā*) *in. pt.* (of √वस् स्थाने stay 6.9: & 2.3.a: & 2.101:) वासं अनुभूय having lived (there).

उष्ण *uṣṇa* (*uṣ-ṇā*) *a.* (fr. √उष् दाहे burn) तप्त hot; रस-भेद a kind of taste: spicy hot. **उष्ण** *uṣṇa n.* तप्तता heat, hot season.

ऊरु *ūru* (*ūrū*) *m.* सक्थि thigh.

ऊर्जित *ūrjita* (*ūrj-i-tā*) *pp.* (of *den.* fr. ऊर्ज् meaning बल force) बलातिशय-युक्त powerful, mighty.

ऊर्ध्व *ūrdhva* (*ūrdh-vā*) *a.* उच्च raised, elevated, upward; उत्कृष्ट superior, beyond. **०म् -m** *in.* (6.16:) उच्चैः high, above, उपरि afterwards. **०मूल -mūla** *a.* ऊर्ध्वं मूलं यस्य whose root is superior or beyond (i.e., अ-व्यक्त/माया [the unseen, unmanifest cause of the seen universe]—a material cause is always viewed as superior to its effects, भ०गी०१५.१).

ऊष्मप *uṣmapa* (*uṣ-ma-pa*) *m. pl.* (fr. √उष् दाहे burn + √पा पाने drink 6.24.1:) (lit. “drinking the stream of hot [श्राद्ध] food”) पितृ-गण-भेद a certain

group of ancestors.

ऋ *r* √6.P. (pr. ऋच्छति 5.17.3:, pp. ऋत, pp. ऋ. अर्पित 6.6:) गतौ go; प्रापणे gain, attain; ऋ. निक्षेपे cast, offer, resolve (the mind) into. **आ० ā-** आर्ति-परिग्रहणे get into trouble. **सम्० sam-** go, etc.

ऋच् *rc* *f.* (fr. √ऋच् स्तुतौ praise) सूक्त a Vedic hymn (in general); ऋग्वेदस्य मन्त्रः a mantra (here a metrical verse that is so recited) of or from the *Rg Veda*; generally in *pl.* ऋग्वेद the whole *Rg Veda* (10,522 mantras in the *samhita* section, i.e., the initial, pure mantra section without the *brāhmaṇa* [the ensuing internal prose commentary]).

ऋच्छा *rcchā* (*rcch-ā*) *f.* (fr. √ऋच्छ् गमने befall, incur) संगति occurrence.

ऋज् *rj* √1.Ā. प्राप्तौ acquire, शक्ति-प्राप्तौ be vigorous.

ऋत *ṛta* (*r-tā*) *pp.* (of √ऋ गतौ go प्रापणे attain) सत्य true, उचित fitting (true to the facts). **ऋत** *ṛta n.* सत्यम् truth.

ऋतु *rtu* (*r-tū*) *m.* (fr. √ऋ गतौ go/attain) शिशिरः वसन्तः ग्रीष्मः वर्षा शरद् हिमः षट् ऋतवः इति काल-भेदः season (the six seasons of two lunar months each are in order described here more in terms

of the northern Indian climate: the cool [*śísira*, part of January to part of March], spring, summer, rainy, autumn, and start of cool).

ऋते *ṛte* (*ṛtè*) *in.* (6.16:) विना without, except (*w/ acc. or abl.*).

ऋद्ध *ṛddha* (*rd-dhà*) *pp.* (of $\sqrt{\text{ऋध्}}$ वृद्धौ thrive 2.76: & 2.78:) सुस्थ prosperous.

ऋध् *ṛdh* $\sqrt{4.P.}$ (also 5.P.) (*pp.* ऋद्ध 2.76: & 2.78:) वृद्धौ thrive, increase. **सम्** *sam-* thrive, etc.

ऋष् *ṛṣ* $\sqrt{6.P.}$ गतौ flow, attain.

ऋषभ *ṛṣabha* (*ṛṣ-a-bhà*) *m.* (*fr.* $\sqrt{\text{ऋष्}}$ गतौ flow, attain) वृषभ bull; श्रेष्ठ chief (*in compd. -o*).

ऋषि *ṛṣi* (*ṛṣ-i*) *m.* (*fr.* $\sqrt{\text{ऋष्}}$ गतौ flow, attain) सम्यग्दर्शिन् a seer (of the Vedic mantras), one with clear knowledge, sage.

एक *eka* *num. a.* (4.23.a:) one. **एक** *eka* *prn. a.* single, alone; a, an (*an indefinite article* 7.3.2:), a certain, some one; केवल only; अ-द्वितीय non-dual, oneness. **एकम् अक्षरम्** *ekam a-kṣaram n.* ओङ्कार the sacred sound symbol *Om* (भ०गी०१०.२५). **अंश** *-aṃśa m.* एकः भागः one part. **अक्षर** *-a-kṣara n.* एकम् अ-क्षरम् single syllable. **अग्र** *-agra a.* एकम् अग्रं विषयः यस्य having a single

subject matter, single-pointed. **अन्तम्** *-antam in.* अत्यन्तम् fully, adequately. **अत्व** *-tva n.* ऐक्य oneness, identity, being one, अभेद being not different. **भक्ति** *-bhakti a.* एकस्य एव भक्तिः यस्य whose worship is of the one (the Lord who is everything). **स्थ** *-stha a.* (6.24.1:) एकस्मिन् एव स्थितः in one place, together, एकस्मिन् आत्मनि स्थितः united or resolved into one (*ātman*, भ०गी०१३.३०).

एकादश *ekā-daśa* (*ekā-daś-à*) *ordinal* (4.23.b: & 4.26:) eleventh.

एकाकिन् *ekākin* (*ek[a]-ākin*) *a.* अ-सहाय without a companion, alone.

एतद् *etad* (*e-tà-d*) *prn.* (*m.* एषः, *n.* एतद्, *f.* एषाः 4.7:) यत् समीपतरम् this, he, she, it—*generally referring to what is immediate (more near than इदम्)*. **एतद्** *etad in.* एवम् in this way; अतः thus; अत्र here, now. **योनि** *-yoni a.* एते परापरे प्रकृती योनिः यस्य having these two (the lower and higher *prakṛtis*, भ०गी०७.६) as their source.

एतावत् *etāvat* (*etā-vat*) *a.* इयत् so much, so many, this much or many; एतदवधि so far, this far.

एति *eti* (e-ti) *pr.* 3rd *sg.* (of √इ प्राप्तौ reach) (he/she/it/who) goes, reaches, attains.

एधस् *edhas* (é[n]dh-as) *n.* (fr. √इन्ध् दीप्तौ kindle) इन्धन fuel, काष्ठ wood log.

एन *ena* (e-na) *defective enclitic prn.* (*m.* एनम्, *n.* एनद्, *f.* एनाम् 4.10:) this, he, she, it.

एव *eva* (e-và) *in.* (6.19:) अवधारणे only, just, the very same, a restrictive particle following the word to which it belongs; sometimes merely for stress or to fill meter.

एवम् *evam* (e-và-m) *in.* (6.19:) येन प्रकारेण in this way; यथा as, such. **रूप** *-rūpa* (०वंरू०) *a.* यथा-दर्शितं रूपं यस्य of such (a previously shown) form. **विध** *-vidha* (०ववि०) *a.* यथा-प्रकार in such a manner, in such a form.

एष्यति *esyati* (e-sya-si) *fut.* 3rd *sg.* (of √इ गतौ go/attain 5.33: & 2.101:) (he/she/it/who) will go, will attain.

ऐकान्तिक *aikāntika* (aika-ant-[a]-ika) *a.* (fr. √अन्त् बन्धने bind, limit) (lit. “being the only end or conclusion”) एकान्तं व्याप्नोति attaining exclusiveness or perfection, attaining absolute necessity, अव्यभिचारिन् unflinching, unerring, not

subject to negation.

ऐरावत *airāvata* (airā-vat-a) *m.* (इरा water/milk fr. √इ प्राप्तौ reach) इरावान् समुद्रः तत्र भवः one who is born of the (mythological milky) ocean (*irāvat*); समुद्र-जातः श्वेत-वर्णः इन्द्रस्य वाहन-भूतः गज-भेदः the name of a white elephant born of the (churning of the milky) ocean who became a vehicle for Lord *Indra*.

ऐश्वर *aiśvara* (aiś-var[a]-a) *a.* (fr. √ईश् शासने rule) ईश्वर-भव lordly, as the Lord. **ऐश्वर** *aiśvara* *n.* प्रभुत्व lordship; शक्ति power, the power which is the Lord.

ऐश्वर्य *aiśvarya* (aiś-var[a]-ya) *n.* (fr. √ईश् शासने rule) प्रभुत्व lordship; शक्ति power, the power which is the Lord.

ओजस् *ojas* (oj-as) *n.* (prob. fr. √वज् स्थैर्ये be firm 2.3.a.; cf. वज्र) बल strength, तेजस् power.

ओम् *om* (óm) *in.* (fr. √अव् रक्षणे protect; the syllable is composed of [but **not separately pronounced with**] the three letters *à u m*, upon which in *Māṇḍūkya Upaniṣad* are superimposed as a *praṇava* [sound symbol] the threefold manifestation of life's experience: waking-consciousness, dream-consciousness, and sleep-

consciousness; with the so-called “fourth” being ātman/brahman, the silent basis before, during, and after those three [sounds/experiences]. Sometimes written with the pratimā [stylized written symbol] ॐ n. ब्रह्मन् reality (“ओम् इति ब्रह्म,” तै०उ०१.८.१); प्रणव the sacred sound “Om”; आरम्भे used at commencement (and conclusion) of an act; मङ्गले used to invoke auspiciousness; स्वी-कारे yes, एवम् अस्तु may it be so. **०कार -kāra** (०ङ्का० 2.55:) m. प्रणव the sacred sound symbol Om. **ओं तत्सत् om tat sat Om** (ātman/brahman) is that reality.

ओषधि oṣadhi (or **०धी**) (oṣ-a-dh[ā]-i) f. (fr. ओष burning, maybe contextually sunrays + √धा धारणे hold) व्रीहि-यवादि a plant (such as rice, barley, etc.).

औपम्य aupamya (aupam[ā]-ya) n. (fr. √मा माने measure) उपमायाः भावः basis of comparison (upamā).

औषध auśadha (auṣ-a-dh[i]-ā) n. (lit. “made from oṣadhi [plants]”) सर्व-प्राणिभिः यद् अद्यते what is eaten by all living beings, food; व्याध्युपशमनार्थं भेषजम् herbal medicine (for curing hunger and other diseases).

क ka interrogative prn. (m. कः, n. किम्, f. का) प्रश्ने who, what, which? why? w/inst. निन्दायाम् “what is gained by...?” or “what is the use of...?” (usually with the neuter form किम् (7.9.7): **०अपि -api** (m. कोऽपि, n. किमपि, f. कापि), **०चन -cana** (m. कश्चन, n. किञ्चन, f. काचन), **०चिद् -cid** (m. कश्चिद्, n. किञ्चिद्, f. काचिद्) prn. compd. a. or noun (where only prn. stem क is inflected) (an indefinite) some, any, a certain, one, a rare one; with **न** (e.g., **na kiñ-cid**) no one, nothing 4.20:.

क ka n. सुख happiness; जल water. **क ka** m. ब्रह्मन् reality; प्रजा-पति Lord Prajā-pati.

कञ्चिद् kac-cid (kac-cid) in. (Vedic neut. sg. acc. कद् + चिद् 4.20: & 2.24: & 2.45:) प्रश्ने (a particle of interrogation expressing) has? (meaning I hope that?); (with a negative) I hope not that—?

कटु kaṭu a. रस-भेद a kind of taste: pungent. **०अम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिन -amla-lavaṇātyuṣṇa-tīkṣṇa-rūkṣa-vidāhin** (०ट्वल्) a. अतीव कटुः च अम्लः च लवणः च उष्णः च तीक्ष्णः च रूक्षः च विदाही च (too) pungent, sour, salty, spicy hot, bitter, astringent, or burning (भ०गी०१७.९).

कतर *katara* (ka-tarā) *prn.* (*n. sg.* कतरद् 4.16.1:) तयोः किम् which of the two?

कथ् *kath* √10.U. (*impv.* कथय, *fut.* कथयिष्यति, *pr. pt.* कथयत्) वाक्य-प्रबन्धे report (verbally or in writing), tell.

कथम् *katham* (ka-thām) *in.* (6.19:) केन प्रकरणेन in what way, how?

कथयत् *kathayat* (kath-ay[a]-at) *pr. pt.* (of √कथ् वाक्य-प्रबन्धे report) talking, telling, teaching.

कदा *kadā* (ka-dā) *in.* (6.19:) कस्मिन् काले at which time, when? °चन *-cana* or °चिद् *-cid* *in.* कस्मिञ्चित् काले (*an indefinite*) at some time; *with* न (e.g., *na kadā-cana*) never (4.20:).

कन्दर्प *kandarpa* (kan-darp-a) *m.* (कम् *meaning* सुखम् pleasure + दर्प *fr.* √दृप् मोहले be confused, be proud) कं सुखं तेन दृष्यति (हर्षयति मोहयति वा) what (or who) elates or deludes by pleasure, काम desire, passion, love; काम-देव the deity that is love/desire.

कपि *kapi* (kap-i) *m.* (*fr.* √कम् चलने waver) वानर monkey. °ध्वज *-dvaja* *a.* कपि हनुमान् ध्वजे यस्य (*Arjuna*) who has Lord *Hanumān* on his banner. Lord *Hanumān* (*the son of the Lord as Wind, the same*

as was Bhīma, Arjuna's brother) offered to sit atop *Arjuna's* chariot as his banner to bless their side. He slept through most of the war as he was very old and the battles were not the equal of the one he saw between Lord *Rāma* and the ten-headed demon *Rāvaṇa* in the more ancient *Rāmāyaṇa* epic (*as Vyāsa playfully knits together in this side story India's two great epics*).

कपिल *kapila* (kap-i-lā) *a.* (*fr.* √कम् चलने waver) पिङ्गल-वर्ण tan colored (monkey-colored). **कपिल** *kapila* *m.* मुनि-भेदः the name of a seer/sage and a *siddha* (one who is born already wise) who as a young boy was said to have taught his mother *brahma-vidyā* (the knowledge of reality).

कम् *kam* √1.Ā. इच्छायाम् desire.

कमल *kamala* (kam-ala) *m.n.* (*fr.* √कम् इच्छायाम् desire) उत्पल lotus. °आसनस्थ *-āsana-stha* *a.* कमलस्य आसने स्थितः (said of Lord *Brahmā*, the originator of the universe, who is picturesquely portrayed as) seated in the lotus (in the universe, i.e., in *Brahma-loka* [the heaven of Lord *Brahmā*] within the universe; that lotus/universe itself growing from the navel of [i.e., sustained by] Lord *Viṣṇu*, see *pralaya*). °पत्राक्ष *-patrākṣa* *m.* कमलस्य पत्रं कमल-पत्रं तद्वत् अक्षिणी यस्य (Lord

Kṛṣṇa) whose eyes are like a lotus petal.

कम् *kamp* √1.Ā. (*inf.* कम्पितुम्) चलने waver. **वि०**
vi- waver.

कर *kara* (*kar-ā*) *a.* (*fr.* √कृ करणे do) उत्पदक
producing (*usually in cmpd.* —°).

करण *karāṇa* (*kār-aṇa*) *n.* (*fr.* √कृ करणे do 2.92:)
साधन means, instrument; इन्द्रिय organ (of action,
perception, or knowledge—the means for
movement, sensing, or understanding).

कराल *karāla* *a.* विकट (विकृत) horrible.

करुण *karuṇa* (*karuṇa*) *a.* करुणा कृपा दुःखितेषु दया
तद्गान् करुणः who has compassion, has sympathy
(towards those in pain).

कर्ण *karṇa* (*kārṇa*) *m.* श्रवणः ear; name of a great
warrior fighting against the *Pāṇḍavas* (a foe of
Arjuna, who was generally, including by himself,
thought to be a son of a chariot driver, but was
actually a secreted older brother to the
Pāṇḍavas).

कर्तव्य *kartavya* (*kar-tavya*) *pot. ps. pt.* (*of* √कृ
करणे do 6.8:) करणीय to be done.

कर्तुम् *kartum* (*kār-tum*) *inf.* (*of* √कृ करणे do 6.10:
& 5.34:) to do.

कर्तृ *kartṛ* (*kar-tr̥*) *m.* (*fr.* √कृ करणे do) कारक doer,
the agent of action, maker, author. °त्व *-tva n.*
कर्तृता doership; उत्पादकत्व origination.

कर्मन् *karman* (*kār-man*) *n.* (*fr.* √कृ करणे do)
क्रिया action (*often limited to choice-based and therefore
human action that creates puṇya or pāpa* [meritous
or demeritous results], *i.e., action born of the
judgment “I am the doer,” “I am the experiencer”*
ahaṃ kartā ahaṃ bhoktā), बन्धनम् एव कर्म action
that binds (the agent of the action to the
eventual result of the action, which may require
another birth, for a different type of body, in
order to experience the result); कर्तव्य duty; विधि
enjoined action, ritual (*There are three technical
categories of enjoined actions or rituals prescribed in the
Veda. They are: nitya-karman* [daily rituals that must
be done], *naimittika-karman* [occasional rituals that
must be done at various times], and *kāmya-karman*
[optional rituals that may be done to attain certain
desirable results]. *Also the term kāmya-karman may be
extended to the first two [that are considered kartavya
(to-be-done duties or obligatory actions), and this is how
Lord Kṛṣṇa used the term in भ०गी०१८.२], in as much as
they may be performed to gain puṇya, a desirable result*

such as heaven, and in as much as even these duties cease to be obligatory duties through the formal ceremony of taking to a lifestyle of *sannyāsa*, भ०गी०१८.२. When even this notion of gaining a desirable result drops due to natural maturity and by inquiry guided by a teacher and texts like the *Bhagavad Gītā*, then the *karma-yogin* who still carries out these activities—simply because it is a duty, simply because they are for rallying the people to the path of *dharma*, and simply because it is reciprocating within the cyclic order of the universe—is living a life equivalent to a *sannyāsin*. Both these lifestyles, *karma-yoga* and *sannyāsa*, are sanctioned by the *Veda*, are an expression of the knowledge that is eternally true, and are conducive for gaining clarity in that knowledge); sometimes used for कर्म-फल the result of action, ईप्सिततमं कर्तुः what is most desired by an agent, the desired object (भ०गी०१८.१८); (in the terminology of the grammarian *Pāṇini*) the grammatical object (in a sentence). **कर्म *karma*** in *compd.* —, (6.29): **०अनुबन्धिन् -*anubandhin*** *a.* कर्म धर्माधर्म-लक्षणम् अनुबन्धः अस्य connecting to *karman* (karmic merit and demerit—said of the secondary roots [*rāga-dveṣas* (overpowering likes and dislikes)] feeding the tree of *samsāra*

that are born of *karman* and which lead to further *karman*, भ०गी०१५.२). **०इन् -*in*** (०र्मिन्) *a.* अग्नि-होत्रादि-कर्मानुवर्तिन् who performs Vedic rituals (such as the daily fire ritual called *agnihotra*, etc.). **०इन्द्रिय -*indriya*** (०मेन्द्रि०) *n. pl.* कर्मणां इन्द्रियाणि the organs/functions of action (within the body): the organ of speech, hands (fashioning), feet (locomotion), evacuation, and generation. **०कृत् -*kṛt*** *a.* (6.24.2): कर्म करोति who does action. **०चोदना -*codanā*** *f.* कर्मणां प्रवर्तिका what impels action, instigator of action. **०ज -*ja*** *a.* (6.24.3): कर्मभ्यः जातः arising from actions. **०फल -*phala*** *n.* कर्मणः फलम् result of action. **०फलत्याग -*phala-tyāga*** *m.* कर्मणां फलस्य त्यागः renunciation of (the false notion of being the author and experiencer of) the result of action. **०फलत्यागिन् -*phala-tyāgin*** *a.* कर्मणां फलस्य त्यागी one who renounces (the false notion of being the author and experiencer of) the result of action. **०फलप्रेप्सु -*phala-prepsu*** *a.* कर्म-फलं प्रेप्सति इति who has a requirement/anticipation (i.e., binding desire) to obtain the result of action. **०फलसंयोग -*phala-samyoga*** *m.* कर्म-फलस्य संयोगः connection with (i.e., attainment

of) the results of action. **०फलहेतु -phala-hetu**
n. कर्म-फलानां कारणम् (भ०गी०२.४७, do not take yourself as the...) cause of the results of action.
०फलासङ्ग -phalāsaṅga *m.* कर्मसु अभिमानं फलेषु आसङ्गः च identification with actions and attachment to results.
०बन्ध -bandha *m.* कर्म एव बन्धः bondage which is but *karman* (“*ahaṃ kartā* I am the doer” backed action).
०बन्धन -bandhana *a.* कर्म बन्धनं यस्य for whom *karman* binds; *n.* कर्म एव बन्धनम् the bondage that is action.
०योग -yoga *m.* कर्म एव योगम् उपायः the means which is but *karman* (as a *bhoktr*/experiencer with *samatva*/evenness of attitude, as a *kartr*/doer with *kauśalya*/propriety, i.e., in keeping with *dharma*); कर्म-निष्ठा pursuit of duty (as a means for preparing the mind for *ātma-jñāna*), उपासन invoking or appreciating the Lord in all one’s activities.
०योग -yoga *a.* कर्म इति योगः प्रकरणं यस्य whose topic is *karman*.
०सङ्ग -saṅga *m.* दृष्टादृष्टार्थेषु कर्मसु सञ्जनं तत्परता attachment (excessive devotion) in action (or in rituals, for their results seen in this life or in any future life).
०सङ्गिन् -saṅgin *a.* कर्मणि आसङ्गवान् committed to (the results of) action.
०सङ्ग्रह

-saṅgraha *m.* कर्मणः सङ्ग्रहः total components (i.e., constituents) of action.
०सञ्ज्ञित -sañjñita
a. कर्म-शब्दित called “*karman*.”
०सन्न्यास -sannyāsa *m.* कर्मणः परित्यागः complete renunciation of action.
०सन्न्यासयोग -sannyāsa-yoga *m.* कर्म-सन्न्यासः इति योगः प्रकरणं यस्य whose topic is *karma-sannyāsa*.
०समुद्भव -samudbhava *a.* कर्मणः उत्पत्तिः यस्य born of *karman*.

कर्शयत् *karśayat* (*karś-ay[a]-at*) *pr. pt.* (*of* *cs.* $\sqrt{\text{कृ}}\text{श्}$ तनू-करणे become thin) कृशी-कुर्वत् emaciating.

कल् *kal* $\sqrt{10.P.}$ (*pr. pt.* कलयत्) सङ्ख्याने enumerate, calculate; गतौ go, take to; क्षेपे impel; 1.Ā. शब्दे sound.

कलयत् *kalayat* (*kal-ay[a]-at*) *pr. pt.* (*of* $\sqrt{\text{कल्}}$ सङ्ख्याने enumerate) कलनं गणनं कुर्वन् one who calculates.

कलिल *kalila* (*kal-i-la*) *a.* (*of* $\sqrt{\text{कल्}}$ क्षेपे impel) गहन thick, dense, मिश्र mixture, impure.
कलिल *kalila* *m.* कालुष्य (मलिनता) turbidness, confusion (of the mind).

कलेवर *kalevara* (*kale-var-a*) *n.* (poss. *kale-vara*)

कले शुक्रे वरं श्रेष्ठम् “best in seed”) देह body.

कल्प *kalpa* (*kālp-a*) *m.* (*fr.* √कृप् सामर्थ्ये be able, be fit for) न्याय rule, usage; ब्रह्म-दिन a day of Lord *Brahmā*, the length in time of one manifestation of the universe (*kalpa* = 1,000 *mahā-yugas* = 1,000 cycles of the 4 *yugas* = 4.32 billion human years = 1 day-time of Lord *Brahmā*, see *pralaya*).
आदि *-ādi* *m.* उत्पत्ति-काल the beginning (moment) of the manifestation period of the universe.
क्षय *-kṣaya* *m.* कल्पस्य क्षय the waning (moment) of the manifestation period of the universe, प्रलय-काल the start of *pralaya* (the dissolution of the universe).

कल्पते *kalpate* (*kālp-a-te*) *pr.* 3rd *sg.* (*of* √कृप् सामर्थ्ये be able, be fit for) (he/she/it/who) is fit (for).

कल्मष *kalmaṣa* *n.* पाप karmic demerit; अ-शुद्धि impurity, अन्तः-करणाशुद्धि impurity of the mind (what blocks one from assimilating *tattva-jñāna*, i.e., *rāga-dveṣas*, etc.), impediment.

कल्याण *kalyāṇa* (*kal-yā-āṇa*) *a.* (*fr.* √कल् शब्दे sound) शुभ-युक्त pleasant, beautiful, good.

कल्याण *kalyāṇa* *n.* मङ्गल the good, virtue,

health, prosperity. **कृत्** *-kṛt* *a.* (6.24.2:) शुभ-कृत् who performs good actions, who does adaptive actions (in conformity with *dharma*).

कवि *kavi* (*kav-i*) *m.* (*fr.* √कु शब्दे sound) मेधाविन् wise person, sage, seer, क्रान्त-दर्शिन one who sees far (– all, as well as past, present, and future), सर्व-ज्ञ one who is all-knowing (in general, i.e., knowing the essence of everything; not in detail, which only can be attributed to the Lord who is everything, and lights up everything as the only conscious being).

कश् *kaś* √2.Ā. शासने whip, strike.

कश्चिद् *kaś-cid* (*kaś-cid*) (*see ka + cid*) *pr. m. f. n. masc. sg. nom.* (an indefinite) some, any, a certain.

कश्मल *kaśmala* (*kaś-mal-a*) *n.* (*fr.* √कश् शासने whip, strike) अवसाद despair.

कस्मात् *kasmāt* (*kā-smāt*) *in.* किम् why?

काङ्क्ष *kāṅkṣ* √1.P. (*sometimes* Ā. *in epic lit.*) (*pr.* काङ्क्षति Ā. 1st *sg.* काङ्क्षे, *pr. pt.* काङ्क्षत्, *pp.* काङ्क्षित 6.6:) इच्छायाम् desire, long for, strive for, anticipate, require, expect. **आ** *ā-* desire, etc.

काङ्क्षत् *kāṅkṣat* (*kāṅkṣ-[a]-at*) *pr. pt.* (*of* √काङ्क्ष इच्छायाम् desire) प्रार्थयत् desiring, requiring.

काङ्क्षित *kāṅkṣita* (*kāṅkṣ-i-tā*) *pp.* (of √काङ्क् इच्छायाम् desire 6.6:) desired, required.

काङ्क्षिन् *kāṅkṣin* (*kāṅkṣ-[a]-[ā]-in*) *a.* (fr. √काङ्क् इच्छायाम् desire) काङ्क्षा इच्छा अस्य इति having a desire, desirous, requiring, seeking.

काञ्चन *kāñcana* *n.* सुवर्ण gold.

काम *kāma* (*kām-a*) *m.* (fr. √कम् इच्छायाम् desire) इच्छा like (non-binding desire), inclination, preference; राग-द्वेषौ attraction and repulsion, requirement/anticipation (requirements in order to be happy and anticipation of their fruition), binding desire (for or against—“binding” in the sense that it forces one into actions that commit one to reaping their specific results in this life, or necessitating future lives), demand, craving, requiring, want; काम-विषय object of desire; काम-पुरुषार्थ the third of the four *puruṣārthas* (see *artha-kāma*); *a.* कामयते इति *in compd.* —° desirous of. °आत्मन् *-ātman* *a.* कामेषु आत्मा अन्तः-करणं यस्य whose mind is (steeped) in desires, बन्दन-कामानां प्राचुर्यम् full of requiring (of binding desires). °ईप्सु *-īpsu* (°मे°) *a.* कर्म-फलं ईप्सति इति काम-प्रेप्सुः with a requirement/anticipation to attain an object of desire. °उपभोगपरम *-upabhoga-parama*

(°मे°) *a.* काम्यन्ते इति कामाः विषयाः तेषाम् उपभोगः परमः यस्य having consumption of objects of desire as the ultimate (in life). °काम *-kāma* *a.* कामान् विषयान् कामयते इति who requires objects of desire. °कामिन् *-kāmin* *a.* कामाः विषयाः तान् कामयितुं शीलं यस्य whose tendency is to require/anticipate objects. °कार *-kāra* *m.* कामस्य करणम् action (i.e., pressure) of desire, the action of requiring. °कारतस् *-kāratas* *in.* (6.19:) कामस्य करणतः due to the action (i.e., pressure) of desire, due to the action of requiring. °क्रोधपरायण *-krodha-parāyaṇa* *a.* काम-क्रोधौ परम् अयनम् आश्रयः यस्य whose ultimate end is requiring/desire (initially) and anger (eventually). °क्रोधवियुक्त *-krodha-viyukta* *a.* कामः च क्रोधः च काम-क्रोधौ ताभ्यां विमुक्तः free from requiring and anger. °क्रोधोद्भव *-krodhodbhava* *a.* कामः च क्रोधः च तौ उद्भवः यस्य whose origin is requiring and anger. °दुह *-duh* *f.* (*nom. sg.* धुक 3.6.m.) (6.24:) (lit. “wish yielder”) वसिष्ठस्य सर्व-कामानां दोग्धी गौः (*in mythology*, seer/sage *Vasiṣṭha*’s) milk-cow who yields all desirable things (for one who is a *brāhmaṇa* by attitude), produced from the churning of the primordial

milky ocean by the deities and demons. **भोग**
-bhoga *m.* कामस्य भोगः object of desire.
भोगार्थम् -bhogārtham *in.* (6.32:) काम-भोग-
 प्रयोजनाय for the consumption of objects of
 desire. **रागबलान्वित -rāga-balānṛita** *a.* कामः
 च रागः च काम-रागौ तत्कृतं बलं काम-राग-बलं तेन
 अन्वितः filled with the pressure of requiring
 (demands for fulfilling likes and dislikes) and
 attraction (adding virtues on things that they
 don't have). **रागविवर्जित -rāga-vivarjita** *a.*
 कामः तृष्णा अ-सन्निकृष्टेषु विषयेषु रागः रञ्जना प्राप्तेषु
 विषयेषु, कामः च रागः च काम-रागौ ताभ्यां विवर्जितः
 who is free from requiring (towards unattained
 objects) and attachment (towards attained
 objects, literally “brightening up because of the
 acquired objects”). **रूप -rūpa** *a.* कामः एव रूपः
 अस्य whose form is but *kāma*, as काम.
सङ्कल्पवर्जित -saṅkalpa-varjita *a.* कामैः
 तत्कारणैः च सङ्कल्पैः वर्जितः free from *kāma* and
 (its cause) *saṅkalpa* (scheming for the future).
हेतुक -haituka *a.* कामः हेतुः यस्य whose cause is
 (binding) passion.

काम्य *kāmya* (*kām[a]-ya*) *a.* (*fr.* $\sqrt{\text{कम्}}$ इच्छायाम्
 desire) कमनीय desirable, backed by desire;

ऐच्छिक optional; यत् किञ्चित् फलम् उद्दिश्य यज्ञ-दान-
 तपः-क्रिया क्रियते बहुलायासं तत् काम्यं परिकीर्तितम्
 any rite such as a ritual, charity or prayerful
 discipline which is done with a view to (its)
 result and involves much effort is proclaimed to
 be a *kāmya* (optional) *karman*. **काम्या *kāmyā*** *f.*
 इच्छा desire.

काय *kāya* *m.* देह body. **क्लेशभय -kleśa-bhaya**
n. शरीरस्य दुःखस्य भयम् fear of affliction to the
 body. **शिरोग्रीव -śiro-grīva** *n. sg.* कायः च शिरः
 च ग्रीवा च (2.4: & 2.24: & 2.33:) body-head-neck.

कार *kāra* (*kār-a*) *a.* (*fr.* $\sqrt{\text{कृ}}$ करणे do) generally in
comp. — करण performing—, performer of—,
 causing—. **कार *kāra*** *m.* कर्तृ doer, maker; करण
 action, making; (*in comp.* —) अक्षर the letter—,
 sound—, also considered a suffix (—कार) उच्चारणार्थे for
 the sake of pronouncing—. **क -ka** *a.* in *comp.* — कर
 performing—, performer of—, causing—. **तस्**
-tas *in.* (6.19:) in *comp.* — करणात् because of the
 action of—, out of (binding) desire.

कारण *kāraṇa* (*kār-aṇa*) *n.* (*fr.* *cs.* $\sqrt{\text{कृ}}$ करणे do)
 हेतु cause, reason; उपाय means; sometimes in *comp.*
 — for the sake of—.

कारयत् *kārayat* (*kār-ay[a]-at*) *pr. pt.* (of *cs.* √कृ करणे do) causing (others) to act.

कार्पण्य *kārapanya* (*kārp-an[a]-ya*) *n.* (*fr.* √कृप् दौर्बल्ये be weak, pity 2.92:) दीनता miserliness (unwillingness to employ one's resources when required, *cf.* षु०उ०३.८.१०, “one who departs from this world without knowing this imperishable, O *Gārgya*, is a miser,” and भ०गी०२.४२, “कृपणाः फल-हेतवः Those motivated only for the results of action are misers”); कृपा pity. **दोषोपहतस्वभाव *-doṣopahata-sva-bhāva*** *a.* कार्पण्यम् एव दोषः तेन उपहतः स्व-भावः यस्य (lit. “whose disposition [i.e., mind] is overcome with the defect of miserliness”) whose mind is overcome with miserliness; whose mind is overcome with pity.

कार्य *kārya* (*kār-ya*) *pot. ps. pt.* (of √कृ करणे do 6.8:) कर्तव्य to be done, to be made. **कार्य *kārya*** *n.* प्रयोजन purpose; विकार effect; कर्मन् duty (what is to be done), service, activity. **अकार्य *-a-kārya*** *n. du.* विहित-प्रतिषिद्धे लौकिके वैदिके वा शास्त्र-बुद्धेः कर्तव्याकर्तव्ये what is to be done and not to be done (in regard to enjoined and prohibited actions, expounded both commonly and scripturally). **अकार्यव्यवस्थिति *-a-kārya-***

vyavasthiti *f.* कार्यस्य च अ-कार्यस्य च व्यवस्थितिः determination of what is to be done and not to be done. **करणकर्तृत्व *-karaṇa-kartṛtva*** *n.* कार्यं शरीरं विषयानि च करणानि सर्वेन्द्रियाणि गुणानि च कार्य-करणानि तेषां कर्तृत्वं उत्पाधित्वम् origination of the effects (the body and objects) and the instruments (for experiencing them, i.e., the senses and mind, including their attributes, such as pleasure, pain, etc.).

काल *kāla* (*kāl-ā*) *m.* (*fr.* √कल् सङ्ख्याने count) समय time, juncture, occasion, season; यम Lord Death. **अनलसन्निभ *-an-ala-sannibha*** *a.* प्रलय-काले अनलः अग्निः कालानलः तत्सदृशः like the fire (at the end) of time (at the end of a cosmic cycle, when the universe is resolved in a conflagration into an unmanifest state).

काश् *kāś* √1.U. (*cs. pr.* काशयति ँते) दीप्तौ shine; *cs.* व्यञ्जने reveal. **प्र० *pra-*** shine, etc.

काशिराज *kāśi-rāja* (*kāś-i-rāj-a*) *m.* (*fr.* √काश् दीप्तौ shine) काश्याः राजा the king of the *Kāśis*, who fought on the *Pāṇḍava* side.

काश्य *kāśya* (*kāś-y-a*) *m.* (*fr.* √काश् दीप्तौ shine) (7.4.5:) काश्याः राजा a name for the king of the

Kaśis on the Pāṇḍava side.

कित् *kit* √3.P. (*Vedic*) ज्ञाने know.

किम् *kim* *interrogative prn.* (*n. sg. nom., see also prn. stem क*) प्रश्ने who, what, which? why? 4.12.; *w/inst.* निन्दायाम् “what is gained by...?” or “what is the use of...?” (7.9.7:). **किम्** *kim* *interrogative pcl.* (6.20:) कथा how? प्रश्ने why? (*often not translated, except by turning an expression into a question of whether something is or is not*); bad; *w/negative निषेधे* not, never. **आचार -ācāra** *m.* कः अस्य आचारः what is his conduct? (भ०गी०१४.२१). **किम् नु** *kim nu* *interj.* निन्दायाम् how much less! or how much more! (as a censure).

किरीट *kirīṭa* (*kirīṭ-a*) *n.* मुकुट crown, jeweled headband. **इन् -in** (०टिन्) *a.* किरीटं नाम शिरो-भूषण-विशेषः तत् यस्य अस्ति (*m. Arjuna* or Lord *Kṛṣṇa*) adorned with a crown.

किल्बिष *kilbiṣa* (*kilbiṣ-a*) *n.* पाप karmic demerit; अपराध transgression, fault (which for the one who wants complete freedom, even *punya* as well as *pāpa* are faults, as they both bind one to *samsāra*).

कीर्त् *kīrt* (or √कृत्, or maybe a den. fr. कीर्ति) √10.U.

(*pr. pt.* कीर्तयत्, *pp.* कीर्तित 6.6:) संशब्दने proclaim, narrate, recite, acknowledge. **परि०** *pari-* proclaim, etc. **सम्प्र०** *sampra-* proclaim, etc.; सम्यक् प्रकर्षेण० state very well.

कीर्तयत् *kīrtayat* (*kīrt-ay[a]-at*) *pr. pt.* (of √कीर्त् संशब्दने proclaim) acknowledging.

कीर्ति *kīrti* (*kīrt-i*) *f.* (fr. √कीर्त् संशब्दने proclaim) यशस् fame, honor, name recognition.

कुतस् *kutas* (*ku-tas*) *in.* (6.19:) कस्मात् from which or what, how? निन्दायाम् how much less!

कुन्ति *kuntī* *m. pl.* name of a people. **भोज -bhoja** *m.* name of the king of the *Kuntī* people, who adopted *Kuntī*, and who fought on the *Pāṇḍava* side.

कुन्ती *kuntī* *f.* mother of the *Pāṇḍavas*. *She was given, as a young girl, the gift by the irascible brahmin Dur-vāsas to conceive a son by any deity she so invoked. In her virginity to test the boon, she invoked Lord Sun and gave birth to Karṇa, whom she secretly adopted out. Once married to Pāṇḍu, who could not have progeny due to a curse, she was allowed to give birth to Yudhi-ṣṭhira through Lord Dharma, Bhīma through Lord Vāyu, and Arjuna through Lord Indra, hence their special*

gifts and powers. ०पुत्र **-putra** *m.* कुन्त्याः पुत्र a son of Kuntī.

कुरु *kuru* (*kur-u*) *m.* (fr. √कृ करणे do, cf. 5.22.1:) name of a king (founder of the *Kuru* dynasty).
 ०क्षेत्र **-kṣetra** *n.* कुरोः भूमिः the land or field of *Kuru*, an extensive plain (72 by 72 miles) near present day Delhi, and the site of the great war in the Mahabharata epic.
 ०नन्दन **-nandana** *m.* (*Arjuna*) कुरून् नन्दयति इति the one who brings joy to the *Kuru* people.
 ०प्रवीर **-pravīra** *m.* (*Arjuna*) कुरोः शूरः hero of the *Kuru* people.
 ०वृद्ध **-vrddha** *a.* कुरूणां वृद्धः the senior of the *Kuru* family.
 ०श्रेष्ठ **-śreṣṭha** *m.* (*Arjuna*) कुरोः प्रधानः best of the *Kuru* people.
 ०सत्तम **-sattama** *a.* (*m.* *Arjuna*) कुरोः अतिशय-साधुः very best of the *Kuru* people.

कुर्वत् *kurvat* (*kur-v-at*) *pr. pt.* (of √कृ करणे do 5.22.1:) doing, acting, performing action.

कुर्वाण *kurvāṇa* (*kur-v-āṇa*) *pr. mid. pt.* (of √कृ करणे do 6.5: & 2.92:) अनुतिष्ठत् following, performing

कुल् *kul* √1.P. संहतौ compact, collect.

कुल *kula* (*kul-a*) *n.* (fr. √कुल् संहतौ compact,

collect) वंश family, lineage, clan; स-जातीय-गण (“group of the same kind”) community, guild, herd, flock, swarm.
 ०क्षय **-kṣaya** *m.* कुलस्य क्षयः destruction of the family.
 ०क्षयकृत **-kṣaya-kṛta** *a.* कुलस्य क्षयेण कृतः acquired by destroying the family.
 ०घ्न **-ghna** *a.* कुलं हन्ति इति destroyer of the family or clan.
 ०धर्म **-dharma** *m.* कुलस्य धर्मः family or clan custom, clan tradition.
 ०स्त्री **-strī** *f. pl.* कुलस्य स्त्रियः the women of the clan (the women being the maintainers of the family traditions, भ०गी०१.४१).

कुश् *kuś* (or कुस्) √4.P. सश्लेषे embrace, encircle.

कुश *kuśa* (*kuś-a*) *m.* (fr. √कुश् सश्लेषे encircle) तृण-विशेष a kind of grass (*also called darbha*) (used for covering the ground of a ritual area; the grass is long and has a sharp end; it can be woven into rope or a mat).

कुशल *kuśala* (*kuś-a-la*) *a.* (fr. कुश a grass used for sacred rituals) युक्त (यथार्थ) proper, शोभन auspicious.

कुसुम *kusuma* *n.* पुष्प flower. ०आकर **-ākara** *m.* (lit. “bestower of flowers”) वसन्त the spring season (*see rtu*).

कूट *kūta* (*kūta*) *a.* निश्चल immovable, immutable; (also *kūtā*) मिथ्यार्थे false, deceptive. **कूट** *kūta* *m.n.* धान्यादि-राशि heap (of grain, etc.); अयो-घन iron hammer; माया deception, the (mere) apparent. **स्थ** *-stha* *a.* (6.24.1:) कूटं निश्चलं तिष्ठति who or what remains immutable or unchanged (a *jñānin*, भ०गी०६.८); कूटे मायायां तिष्ठति what remains (true) in the apparent (*brahman*, भ०गी०१२.३), अनेक-माया-वञ्चनादि-प्रकारेण स्थितः what remains (as material cause of the world, as *māyā*) in the (endless) form(s) of deception (because, without this teaching, we misunderstand ourselves, the world, and the Lord, भ०गी०१५.१६).

कूर्म *kūrma* (*kūrmā*) *m.* turtle.

कृ *kr̥* √४.U. (*pr.* करोति कुरुते 5.22.1: *pl.* कुर्वन्ति 5.22.1:, *impf.* *Ā.* 3rd *pl.* अकुर्वत 5.6.b:, *impv.* *P.* कुरु *Ā.* कुरुष्व 5.22.1: & 2.101:, *pot.* *P.* कुर्यात् 1st *sg.* कुर्याम् 5.22.1:, *fut.* करिष्यति *Ā.* 1st *sg.* करिष्ये, *ps.* *pr.* क्रियते 5.37.3:, *cs.* *pr.* कारयति, *cs.* *ps.* *pr.* कार्यते 5.37.7:, *pr.* *pt.* कुर्वत् 5.22.1:, *pr.* *pt.* *cs.* कारयत्, *pr.* *ps.* *pt.* क्रियमाण 6.5: & 2.92:, *pr.* *mid.* *pt.* कुर्वाण 6.5: & 2.92:, *pp.* कृत, *pot.* *ps.* *pt.* कार्य 6.8: or कर्तव्य 6.8:, *in.* *pt.* कृत्वा, *inf.* कर्तुम् 6.10: & 5.34:) करणे (कल्पने) do, accomplish, make, used with nouns in acc. to express the tense or

mood of accomplishing the action indicated by the noun.

नि० *ni-* नीचे० make low, bring down, humble.

वि० *vi-* वैपरीत्ये० make different, modify.

कृत् *kr̥t* *a.* (*fr.* √कृ करणे do) only in *cmpd.* — (6.24.2:) करोति इति what does (the action of)–.

कृत *kr̥ta* (*kr-tā*) *pp.* (of √कृ करणे do) having done, done, performed, accomplished, acquired; doing; *in cmpd.* — also has the sense of विषय relating to–, having to do with–. **कृत** *kr̥ta* *n.* कर्म action. **अञ्जलि** *-añjali* *a.* संपुटी-कृत-हस्त with hands folded (in supplication). **अन्त** *-anta* *a.* कृतं कर्म तस्य अन्तः परिसमाप्तिः यस्मिन् where action is brought to an end; *m.* कृतान्तः वेद-कर्मणः अन्तः वेदान्तः *Vedānta* (the *Upaniṣads*, which teach *brahma-vidyā* wherein one understands oneself as free from all *karman*), the culmination of the *Veda* (which mostly prescribes ritual actions, भ०गी०२.४२–४६ and १८.१३). **ए** *-e* (०ते *loc.*) *in.* (6.16:) अर्थे on account of, for the sake of (*w/gen.* or *in cmpd.* —). **कृत्य** *-kr̥tya* *a.* कृतं कृत्यं कर्तव्यं येन by whom what is to be done has (all) been done, who has accomplished (all of) his/her duties. **निश्चय** *-niścaya* *a.* कृतः निश्चयः येन (lit. “by whom resolve is formed”) having

resolved.

कृतिन् *kr̥tin* (*kr̥t-in*) *a.* (fr. √कृ करणे do) कारिन् doing; कृत-कार्य accomplished.

कृत्वस् *kr̥tvas* (*kr̥t-tv-as*) (fr. √कृ करणे do) in *compd.* — *o.* in. (4.27:) °गुण —times (used with numerals).

कृत्वा *kr̥tvā* (*kr̥t-vā*) *in. pt.* (of √कृ करणे do 2.11:) निर्वृत्य doing, performing. **बहिस् कृत्वा *bahis kr̥tvā*** (*bahih̥ kr̥tvā*) *in. pt.* बाह्यः बहिर् एव कृतः भवति what is external remaining external (भ०गी०५.२७), i.e., keeping external.

कृत्स्न *kr̥tsna* (*kr̥t-snā*) *a.* (fr. √कृत् वेष्टने surround) स-कल complete, entire, in entirety. **°कर्मकृत् - karma-kr̥t** *a.* समस्त-कार्य-कृत् who has accomplished everything that is (essential) to-be-done (i.e., who is *mukta* [completely free]). **°वत् -vat** *in.* समस्तम् इव as though (it is) complete, as if (it is) everything. **°विद् -vid** *a.* (6.24:) कृत्स्ना प्रज्ञा यस्य whose knowledge is complete (with *ātma-jñāna*).

कृप् *kr̥p* √6.Ā. (*Vedic*) दौर्बल्ये be weak, pity.

कृपण *kr̥paṇa* (*kr̥p-aṇā*) *m.* (fr. √कृप् दौर्बल्ये be weak, pity 2.92:) दीन miser (बृ०उ०३.८.१० “he who, without knowing this immutable one, O Gargi,

departs from this world, he is a *kr̥paṇa*”) (*one who is unwilling to employ one’s resources when required, who does not chose to inquire into one’s own nature and thus end samsāritva, when one has this human capability of choice and the means for inquiry are available*).

कृपा *kr̥pā* (*kr̥p-[a]-ā*) *f.* (fr. √कृप् दौर्बल्ये be weak, pity) करुणा pity (along with its accompanying regret), commiseration, rue; दया compassion. **कृप *kr̥pa*** *m.* (कृपाचार्य) *Droṇa*’s brother-in-law, who fought on *Dur-yodhana*’s side.

कृश *kr̥ś* √4.P. (*cs. pr.* कर्शयति, *pr. pt. cs.* कर्शयत्) ननु-करणे become thin; *cs.* make thin, emaciate.

कृष् *kr̥ṣ* √1.P. (*pr.* कर्षति) आकर्षणे draw (drag along), pull, attract.

कृषि *kr̥ṣi* (*kr̥ṣ-i*) *f.* (fr. √कृष् आकर्षणे drag) भूमेः विलेखनम् plowing (the land), agriculture (भ०गी०१८.४४). **°गौरक्ष्यवाणिज्य -gau-rakṣya-vāṇijya** *n.* कृषिः च गौ-रक्ष्यं च वाणिज्यं च agriculture, maintaining animals, and commerce.

कृष्ण *kr̥ṣṇa* (*kr̥ṣ-ṇā*) *a.* (fr. √कृष् आकर्षणे draw, attract) कृष्ण-वर्णिन् dark, black, नील dark-blue.

कृष्ण *kr̥ṣṇa* *m.* name of a son of *Vasu-deva* and

Devakī, and grandson of *Śūra* who was also the father of *Kuntī* (*Arjuna*'s mother), teacher of *Arjuna* in the *Bhagavad Gītā*, विष्णु-अवतार incarnation of Lord *Viṣṇu*. कृष्ण *kr̥ṣṇa* *n.* कृष्ण-वर्ण dark color; कृष्ण-पक्ष the dark fortnight, the period of the waning of the moon; कृष्ण-पक्ष-देवता the deity that is the dark fortnight (भ०गी०८.२५); कृष्ण-पक्ष-देवता-गति the path (of the departed *jīva*) associated with the deity which is the dark fortnight (भ०गी०८.२६).

कूप *kūp* √1.Ā. (प्र. कल्पते) (said to be a substitute for √कृप् with the following meaning) सामर्थ्ये fit for, conduce to, become; कल्पने (करणे) fashion, make.

केतु *ketu* (*ket-u*) *m.* (fr. √कित् ज्ञाने know) द्युति light, ray of light, splendor; पताका banner, flag; चिह्न mark, sign.

केवल *kevala* (*kēvala*) *a.* एक alone, pure, only, mere; कृष् complete, every, all. **०म् -m** *in.* (7.8.8) एव only; सर्वशस् entirely; मात्रम् but (only...).

केशव *keśava* (*keś-a-va*) *m.* (Lord *Kṛṣṇa*) केशि-निषूदन the destroyer of the demon *Keśin*. **०अर्जुन** *-arjuna* *m. du.* केशवः च अर्जुनः च *Kṛṣṇa* and

Arjuna.

केशिन् *keśin* (*keś-[a]-in*) *m.* (lit. “having a mane”) केशि-नामा हय-च्छद्वा कश्चित् असुरः the name of a demon disguised as a horse. केशि *keśi* *in* *compd.* ०- **०निषूदन -niṣūdana** (०शिनि०) *m.* केशिन् निषूदितवान् (Lord *Kṛṣṇa*) the destroyer of the demon *Keśin*.

कौन्तेय *kaunteya* (*kaunt[ī]-eya*) *m.* (*Arjuna*) कुन्त्याः अपत्यम् son of *Kuntī* (*Prthā* wife of *Pāṇḍu*).

कौमार *kaumāra* (*kau-mār-[a]-a*) *n.* (maybe fr. कु + √मृ प्राण-त्यागे die, i.e., lacking death) कुमार-भाव pre-puberty (before *yauvana*), बाल्यावस्था childhood.

कौशल *kaśāla* (*kaś-a-l[a]-a*) *n.* (maybe fr. √कुश् [०स्] सञ्छेपे embrace, encircle) कुशल-भावः उचित-भावः (यथार्थता) discretion, appropriateness, propriety (as in भ०गी०२.५०, i.e., living a life of *dharma*, knowing the proper thing to do at the proper time, where the end does not justify the means, where the end and the means are in keeping with *dharma*—by this one protects oneself, cf. “धर्मात्र प्रमदितव्यम्। कुशलान्न

प्रमदितव्यम्,” तै०उ०१.११); कल्याण prosperity; नैपुण्य expertise, skillfulness. *This last meaning, “skillfulness,” has been adopted (copied?) by many translators in भ०गी०२.५०. But without a clear explanation of what that means in the context it can be very misleading. At best this meaning in the context of karma-yoga can be employed metaphorically for the careful cutting and handling of the sharp edged kuśa grass used as mats in rituals, hence this same skill and care should be employed in doing karman that needs to be carefully selected and handled so as not to hurt one with its binding nature. But this physical-handling metaphor does not do the work of a definition of karma-yoga, which is essentially a mental attitude. And भ०गी०२.५० is a definition of karma-yoga. The central tāt-parya/purport of the Bhagavad Gītā is not business management, rather it is personal maturation and mokṣa/complete freedom. Karma-yoga cannot make you a more skillful worker, or efficient warrior, as it has nothing whatsoever to do with skill in action as we normally understand skill. Arjuna was already the most skillful warrior of his time, but it does not follow that he must then have been an accomplished karma-yogin before Kṛṣṇa even started His discourse. Who would*

think the most skilled warrior, entrepreneur, politician, artist, athlete, and entertainer would, because of their skill, be the best prepared for mokṣa? In most Sanskrit dictionaries you will see two main meanings for kauśalya, “prosperity” and “skillfulness.” Please see The Aruna Coursebook Lessons 35 and 53. Rather, here the etymological meaning, kuśala-bhāva, is clearly the most appropriate, as kauśalya means “the nature of being kuśala,” and the primary conventional meaning of kuśala is “proper,” therefore kauśalya clearly can and does mean “propriety,” and this ties karma-yoga as a definition directly to doing what is one’s duty, svadharma. And this meaning is the most appropriate in the context, as nowhere else in the Bhagavad Gītā is it claimed that karma-yoga gives you skills or makes you prosperous. And everywhere in the Bhagavad Gītā karma-yoga is presented as doing one’s duty because it is to-be-done, and not because one will gain some limited result like marketable skills, special powers, a kingdom, or heaven. That is, you do an action just because it is the right thing to do—and that is what personal maturity is all about.

ऋतु *kratu* (kr-a-tu) *m.* (fr. √कृ करणे do) श्रौत-कर्मन्
Vedic ritual; सङ्कल्प resolution, purpose.

क्रम् *kram* √1.U. (*pr.* क्रामति ०ते 5.15.1., *pr. pt.* क्रामत् 5.15.1., *pp.* क्रान्त 6.6:) पाद-विक्षेपे walk, step; गतौ move. **अभि० *abhi-*** walk, etc. **उद्० *ud-*** (उत्क्०) विगमने depart, die. **वि० *vi-*** परिक्रमे step over, overtake.

क्रियमाण *kriyamāṇa* (*kri-ya-māṇa*) *pr. ps. pt.* (of √कृ करणे do 6.5: & 5.37.3:) is performed.

क्रिया *kriyā* (*kri-yā*) *f.* (*fr.* √कृ करणे do 2.70:) कर्मन् action, activity, a practice; अग्नि-होत्रादि: श्रौतादि-कर्म ritual (prescribed in the *Veda*, such as *agni-hotra*, etc.). **विशेषबहुल *-viśeṣa-bahula*** *a.* क्रियाणां विशेषा: क्रिया-विशेषा: ते बहुला: यस्य involving many special kinds of rituals (or practices).

क्रुध् *krudh* √4.P. कोपे be angry.

क्रूर *krūra* (*krūra*) *a.* कठिन harsh, severe; निर्दय lacking compassion, cruel.

क्रोध *krodha* (*kródh-a*) *m.* (*fr.* √क्रुध् कोपे be angry) कोप anger.

क्लिद् *klid* √4.P. (*cs. pr.* क्लेदयति, *pot. ps. pt.* क्लेद्य 6.8:) आर्द्रि-भावे become wet; *cs.* आर्द्रि-भाव-करणे make wet, soak.

क्लिश् *kliš* √4.Ā. or 9.P. (*pp.* क्लिष्ट 2.85:) Ā. उपतापे be

afflicted; *P.* विबाधने afflict, torment. **परि० *pari-*** be afflicted, etc.

क्लीब् *klīb* √1.Ā. अ-धाष्ट्ये be not bold, be timid.

क्लेश *kleśa* (*kleś-a*) *m.* (*fr.* √क्लिश् विबाधने afflict) दुःख pain, trouble; रोगादि an affliction (disease, etc.).

क्लैब्य *klaibya* (*klaib-[a]-ya*) *n.* (*fr.* √क्लीब् अ-धाष्ट्ये be not bold, be timid) अ-पौरुष unmanliness or unwomanliness, neither a man or a woman; न उपयुक्तता impotency, inability to usefully act.

क्व *kva* *in.* कस्मिन् where? when? **चिद् *-cid*** *in.* कस्मिन् चिद् (*an indefinite*) somewhere, sometime. **न क्वचिद् *na kva-cid*** *in.* न कस्मिन् चिद् no where, never.

क्षण् *kṣaṇ* (=√क्षन् 2.92:) √8.U. हिंसायाम् harm, break.

क्षण *kṣaṇa* (*kṣaṇ-a*) *m.n.* (*fr.* √क्षण् हिंसायाम् break) निमिष moment. **०म् *-m*** *in.* एक-पदम् for a moment.

क्षत्रिय *kṣatriya* (*kṣa[n]-tr[a]-iya*) *m.* (*fr.* √क्षण् हिंसायाम् harm) क्षणनात् त्रायते one who protects from harm, a person of the military or ruling class (by *jāti*/birth [as one was generally born

into and brought up in the family's trade], or simply by *sva-bhāva*/disposition). *According to karman with its emphasis on personal responsibility, one is born into a life for which one is suited and which is deserved.*

क्षपित *kṣapita* (*kṣa-p-i-tā*) *pp.* (of *cs.* √क्षि हिंसायाम् destroy 5.40: *irreg. like* √जि) नाशित caused to exhaust, destroyed.

क्षम् *kṣam* √1.Ā. (also 4.P.) (*cs. pr. 1st sg.* क्षामये) सहने endure; *cs.* क्षमां कारणे ask patience and understanding.

क्षमा *kṣamā* (*kṣam-[a]-ā*) *f.* (*fr.* √क्षम् सहने endure) आकृष्टस्य ताडितस्य वा अ-विकृत-चित्तता no change in the mind towards mental or physical affliction (where a reaction like anger does not even arise), accommodation, composure, patience, and understanding.

क्षमिन् *kṣamin* (*kṣam-[ā]-in*) *a.* (*fr.* √क्षम् सहने endure) क्षमावत् accommodative, patient, and understanding.

क्षय *kṣaya* (*kṣay-a*) *m.* (*fr.* √क्षि हिंसायाम् destroy) अपचय decrease; नाश destruction, loss.

क्षर *kṣara* (*kṣar-a*) *a.* (*fr.* √क्षर् सञ्चलने flow, wane)

क्षरति इति what perishes, perishing, विनाशिन् destructible.

क्षत्र *kṣātra* (*kṣā[n]-tr[a]-a*) *a.* (क्षत्र dominion, *said to be fr.* √क्षण् हिंसायाम् harm) क्षत्र-सम्बन्धिन् related to or connected with the military or ruling class.

क्षत्र *kṣātra* *n.* क्षत्र-जाति the military or ruling class (by *jāti*/birth or *sva-bhāva*/disposition). *According to karman with its emphasis on personal responsibility, one is born into a life for which one is suited and which is deserved.*

क्षान्ति *kṣānti* (*kṣān-ti*) *f.* (*fr.* √क्षम् सहने endure 2.55:) परापराध-प्राप्तौ अ-विक्रिया remaining unchanged (when wronged by another), accommodation, being patient, and understanding towards others (accepting the other person's limitations, and understanding the background behind that person's action, i.e., initially with a mastered mind not emotionally reacting to the wrongs, then with the informed intellect not allowing the build up of hurt and resentment).

क्षि *kṣi* √5.P. (*pp.* क्षित or क्षीण 6.6: *w/irreg. lengthening of इ, pp. cs.* क्षयित or क्षपित 5.40: *irreg. like* √जि) हिंसायाम् destroy; *ps.* क्षये decline, exhaust.

क्षि *kṣi* √1.P. or 6.P. (pr. 1. क्षयति 6. क्षियति 2.67:) धरणे possess, रक्षणे govern, rule, protect; निवासे dwell (peacefully).

क्षित् *kṣit* (*kṣi-t*) a. (fr. √क्षि रक्षणे govern) only in *compd.* -° (6.24.2:) क्षियति रक्षति इति protect-.

क्षिप् *kṣip* √6.P. (pr. क्षिपति) प्रेरणे throw.

क्षिप्र *kṣipra* (*kṣip-rā*) a. (fr. √क्षिप् प्रेरणे throw) शीघ्र quick. **म्**-*m* in. (7.8.8:) शीघ्रम् quickly.

क्षीण *kṣīṇa* (*kṣī-nā*) pp. (of √क्षि हिंसायाम् destroy *m/irreg. lengthening of इ*) नष्ट exhausted, destroyed. **कल्मष** -*kalmaṣa* a. क्षीणानि कल्मषाणि पापानि यस्य whose impediment (or karmic demerit) is destroyed.

क्षुद् *kṣud* √1.U. and 7.U. सम्पेषणे pound, trample upon.

क्षुद्र *kṣudra* (*kṣud-rā*) a. (fr. √क्षुद् सम्पेषणे pound) अल्प small, lowly (down-trodden).

क्षेत्र *kṣetra* (*kṣé-tra*) n. (fr. √क्षि निवासे dwell) भूमि a field; क्षेत्रवत् क्षेत्रम् what is like a harvest field, कार्य-करण-सङ्घात the human mind-body complex (where the fruits of *punya* and *pāpa* are reaped), महा-भूतादि-सङ्घात everything consisting of the basic elements plus their cause and all their

modifications (including the mind, भ०गी०१३.५-६), i.e., the gross, the subtle, and the unmanifest universe (including this human mind-body complex). **०इन् -in** (०त्रिन्) a. क्षेत्रम् अस्य अस्ति who has a *kṣetra* (a mind-body complex, a universe), आत्मन् (the one) who obtains in the universe (भ०गी०१३.३३). **०क्षेत्रज्ञ -kṣetra-jñā** m. du. क्षेत्रं च क्षेत्र-ज्ञः च the mind-body/universe and the knower of the mind-body/universe, the field and the knower of the field. **०क्षेत्रज्ञविभागयोग -kṣetra-jñā-vibhāga-yoga** a. क्षेत्र-क्षेत्र-ज्ञ-विभागः इति योगः प्रकरणं यस्य whose topic is the distinction between the *kṣetra* and the *kṣetra-jñā*. **०क्षेत्रज्ञसंयोग -kṣetra-jñā-samyoga** m. क्षेत्रस्य च क्षेत्र-ज्ञस्य च संयोगः the (mistaken) connection between *kṣetra* and *kṣetra-jñā* (भ०गी०१३.२६). **०ज्ञ -jñā** m. (6.24.1:) क्षेत्रं जानाति इति the knower of the *kṣetra* (the universe); क्षेत्रं ज्ञायते अनेन because of whom this universe is known.

क्षेम *kṣema* (*kṣé-ma*) m. (fr. √क्षि धरणे possess, रक्षणे protect, निवासे dwell [*esp.* in an undisturbed place]) प्राप्तस्य रक्षणम् protecting what one has, being defensive; सु-रक्षित what one wants to protect, कुशल the agreeable, prosperity, health.

०तर *-tara* *cpv. a.* (6.25:) अधिक-कुशल-कर more agreeable, better.

ख *kha n.* आकाश space.

खन् *khan* √1.U. अवदारणे dig.

ख्या *khyā* √2.P. (*impv.* ख्याहि 5.6.a.; *pp.* ख्यात) प्रकथने tell. आ० *ā-* tell. सम्० *sam-* (सङ्ख्य् 2.55:) tell, सम्प्रकथने tell completely; गणने enumerate.

ग *ga* (*ga[m]*) *a.* (*fr.* √गम् go) *only in compd.* — (6.24.3:) गच्छति इति what goes—; गमन moving—.

गच्छत् *gacchat* (*gacch-[a]-at*) *pr. pt.* (*of* √गम् go 5.15.6:) moving, walking.

गज *gaja m.* हस्तिन् elephant. ०इन्द्र *-indra* (०जे०) *m.* हस्तीश्वर great elephant, noble elephant.

गण् *gaṇ* √10.U. सङ्ख्याने count, enumerate.

गण *gaṇa* (*gaṇ-ā*) *m.* (*of* √गण् सङ्ख्याने count) समूह collection, group.

गत *gata* (*ga[m]-tā*) *pp.* (*of* √गम् चरणे go, attain 6.6:) चलित gone; प्राप्त reached, attained; *in compd.* — ० आश्रय resting or obtaining in—, (*often having just the sense of the loc.*) in—. ०असु *-asu* (*gata-āsu*) *a.* गताः असवः प्राणाः यस्मात् from whom the life's breath(s) is gone, गत-प्राण (“lifeless”) dead.

०आगत *-āgata* *pp. a.* (*in n. sg. or pl.*) गतं च आगतं च गतागतं गमनागमने coming and going, transient; *n.* संसार temporal existence. ०रस *-rasa a.* रस-वियुक्त without taste, whose taste has gone. ०व्यथ *-vyatha a.* गता व्यथा भयं यस्मात् from whom fear is gone, who has no fear. ०सङ्ग *-saṅga a.* निवृत्त-सङ्गति without association or attachment, free from association or attachment; अ-तादात्म्य no identity with. ०सन्देह *-sandeha a.* मुक्त-संशय free from doubt.

गति *gati* (*gā[m]-ti*) *f.* (*fr.* √गम् चरणे go, प्राप्तौ attain 6.6:) गमन going, ज्ञान knowledge (*mano-gamana* [going/reaching with the mind]); मार्ग course, उपाय means; अवस्था condition, state, nature; प्राप्ति attainment, लक्ष्य goal, end, फल result, lot.

गत्वा *gatvā* (*ga[m]-tvā*) *in. pt.* (*of* √गम् चरणे go, प्राप्तौ attain 6.9: & 6.6:) having gone, having attained.

गदा *gadā* (*gad[a]-ā*) *f.* लौह-मय-दण्ड club made of or spiked with iron, a mace. ०इन् *-in* (०दिन्) *a.* गदा अस्य विद्यते bearing a mace (said of Lord *Kṛṣṇa*—his weapon for beating down ego [*ahankāra*]).

गद्गद *gadgada* (*gad-gad-a*) *n.* (*fr. intens. of* √गद् व्यक्तायां वाचि speak 5.42: & 5.13.2:) वाक्-स्खलन (अ-स्पष्ट-वदन) faltering in speech, stammer.

गन्तव्य *gantavya* (*gan-tavya*) *pot. ps. pt.* (*of* √गम् चरणे go, प्राप्तौ attain 2.55:) to be attained.

गन्तासि *gantāsi* (*gan-tā-asi*) *peri. fut. 2nd sg.* (*of* √गम् चरणे go, प्राप्तौ attain 5.34: & 2.55:) (you) will go to, will attain.

गन्ध *gandha* (*gandh-ā*) *m.* वास fragrance.

गन्धर्व *gandharva* (*gandh-ar-va*) *m.* स्वर्ग-गायक-देव-योनि-भेद celestial musicians in heaven.
यक्षासुरसिद्धसङ्घ *-yakṣāsura-siddha-saṅgha* *m. pl.* गन्धर्वाः च यक्षाः च असुराः च सिद्धाः च तेषां सङ्घाः groups of *gandharvas*, *yakṣas*, *asuras*, and *siddhas*.

गम् *gam* √1.P. (*pr.* गच्छति 5.15.6:, *impv.* गच्छ, *pot.* गच्छेत्, अ-*Aorist* 2nd *sg.* अगमः [मा गमः 5.5.c:], *peri. fut.* 2nd *sg.* गन्तासि *gan-tā-asi* 5.34: & 2.55:, *ps. pr.* गम्यते, *pr. pt.* गच्छत् 5.15.6:, *pp.* गत 6.6:, *pot. ps. pt.* गम्य *or* गन्तव्य 2.55:, *in. pt.* गत्वा 6.9: & 6.6: °गम्य 6.9:) चरणे go, move; प्राप्तौ reach, approach, attain, take to— (*w/abstract noun in acc.* 7.8.2:), know (attain with the mind). अधि° *adhi-* reach, etc. अव°

ava- reach, etc. आ° *ā-* reach, etc; समीपे° come. उपसम्° *upasam-* (°सङ्ग° 2.55:) reach, etc. नि° *ni-* निश्चयेन° reach, etc. वि° *vi-* पृथक्करणे° go away, depart. समधि° *samadhi-* reach, etc. समा° *samā-* मिलिने come together.

गम्य *gamyā* (*gam-ya*) *pot. ps. pt.* (*of* √गम् चरणे go, प्राप्तौ attain) गमनीय to be attained.

गरीयस् *garīyas* (*gar-ī-yas*) *cpv. a.* (*fr.* √गृ शब्दे invoke, *or fr.* गुरु honorable 6.25:) गुरुतर more honorable, venerable, greater, better.

गर्भ *garbha* (*gārbh-a*) *m.* उल्ब womb; गर्भ-स्थ fetus, embryo. गर्भं दधामि *garbham dadhāmi* I place the seed, I impregnate (भ०गी०१४.३).

गह *gah* √10.U. गहने be thick, enter into deeply.

गहन *gahana* (*gāh-ana*) *a.* दुर्गम difficult to attain, difficult to know; दुष्प्रवेश difficult to enter, dense, impenetrable.

गाण्डीव *gāṇḍīva* (*or* गाण्डिव) *m.n.* the name of Arjuna's bow (given to him by Lord Agni); (any) bow.

गात्र *gātra* (*gā-tra*) *n.* (*fr.* √गा गतौ move) अङ्ग limb (of the body), देह body.

गाम् *gām* (*gā-m*) *f. acc. sg.* (*of* गो 3.41:) the earth,

etc.

गामिन् *gāmin* (*gām-in*) a. (fr. √गम् चरणे go) गन्तुं शीलम् अस्य इति inclined to go.

गायत्री *gāyatrī* (*gāy-a-tr[a]-rī*) f. (fr. √गै [=√गा 5.8.8:] गाने sing) मन्त्र-भेद name of a certain mantra — तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥ (This particular mantra is given to a young child during the upanayana ceremony initiating the child into brahma-carya. It means “We meditate upon that to be worshipped of the sun as [this] effulgence of the Lord which impels our intellects,” which can be understood one way as a simple devotion by a child, and later understood another way as an expression of brahma-vidyā. It is chanted in the *gāyatrī* meter (hence its name) during sunrise, mid-day, and sunset prayers, hence its reference to the sun, and on other occasions also); छन्दो-भेद the name of a meter (consisting of three *pādas* [quarters/feet] of eight syllables each. In the first *pāda* of the above verse, as is common in the Veda, and in particular for the Vedic future passive participle suffix: °एन्य replaced in classical *Saṃskṛta* by °अनीय, the semi-vowel य् reverts back to a vowel for metrical and pronunciation purposes, hence *tat-sa-vi-tur-va-re-ṇi-am*, thus

“am” accounts for the eighth syllable. This reversion of the य् to इ is also required in order to get the normal form of the *gāyatrī* meter with its 5th-6th-7th syllables of each *pāda* as light-heavy-light respectively).

गिर *gir* f. (fr. √गृ शब्दे speak 2.67:) वाक्य speech, word(s).

गीत *gīta* (*gī-ta*) pp. (of √गै [=√गा 5.8.8:] गाने sing 6.6:) sung. **गीत *gīta*** n. गान song, poem. **गीता *gītā*** f. श्रुत्यनुवादकं गीतम् a poem in keeping with what is said in the *śruti* (scripture, a feminine word).

गुडाकेश *guḍākeśa* m. (Arjuna) गुडाकायाः आलस्यस्य ईशः who is a master over lethargy, गुडाकायाः निद्रायाः ईशः who is a master over sleep; (perhaps alternatively derived as) गुडः गोलकः केशः यस्य whose hair is gathered on top (in a ball [guda] (as Lord Śiva is depicted, for whom this compound is also an epithet; and in regards to Arjuna, perhaps in preparation of an archer for battle, in which case it could be a fitting epithet signifying prepared for battle/archery). Some Western translators take this compd. to mean “whose hair is thick,” but this is neither a fitting epithet of the greatest warrior of his time, nor is *guda* in the sense of “thick” any more attested in

existing *Samskṛta* literature than they claim is the word *guḍākā* in the sense of “lethargy or sleep,” apart from this compound. Besides, the surviving *Samskṛta* literature today is only a fraction of the literary and spoken *Samskṛta* that flourished at any one time in the past, and many words have a one-time meaning in a certain compound or in a certain literary context, therefore “elsewhere unattested meaning” is quite an empty argument when placed against the interpretation of vastly better read scholars of the past who themselves were undoubtedly fluent speakers of the language, and who lived in the culture in which this language flourished.

गुण *guṇ* √10.U. आमन्त्रणे invite, address.

गुण *guṇa* (*guṇ-ā*) *m.* (fr. √गुण् आमन्त्रणे invite, address) रज्जु-तन्तु strand of rope (three strands making a strong rope); धर्म (proper or improper) virtue; विशेष quality, attribute; धर्म principle (a basic or fundamental constituent within any thing/system proposed for explaining some aspect of that thing/system); *pl.* सत्त्व-रजस्तमो-रूप-गुण-त्रय the three-fold *guṇas* (the subtle principles of the universe—esp. of mental dispositions): *sattva* (energy, potency, *mentally it is the very nature of thought, which is naturally*

clear), *rajas* (movement, *mentally it is agitation, when the thinking process becomes muddled through agitation*), and *tamas* (mass, *mentally it is dullness, when the thinking process becomes muddled through dullness*) (see श्रु०उ०४.५, ५.७ for one of the few presentations of the *guṇas* in the *Upaniṣad* literature) (*These three guṇas likely are derived from or in parallel with the concepts that are widely developed in the Upaniṣad literature, namely the three regions of the world: the light-giving heavens [i.e., sattva], the turbulent atmosphere and clouds [i.e., rajas], and the dense, inert earth [i.e., tamas]; or the three tangible elements: fire [i.e., sattva], water [i.e., rajas], and earth [i.e., tamas]—the later trio as implying the concept of the parallel application of the three guṇas is, I think, found in छा०उ०६.४.१-६, and then perhaps slightly more elaborated in श्रु०उ०, cited above*); (*pl.*) जगत् the world or universe (including this body-mind complex), कार्य-करण-सङ्घात this body-mind complex, गुण-कार्याणि the effects of the *guṇas*. ◦अतीत -*atīta* *a.* गुणान् अतीतः crossed over the *guṇas*. ◦अन्वित -*anvita* *a.* सुख-दुःख-मोहाख्यैः गुणैः अन्वितं अनुगतः endowed with (the effects/modifications of) the *guṇas* (such as

pleasure, pain, and delusion, भ०गी०१५.१०). **०कर्मन् -karman** *n. pl.* गुणानां कर्माणि the actions of the *guṇas* (6.32); गुणाः च कर्माणि च (the effects/modifications of) the *guṇas* and (their) actions (6.40). **०कर्मविभाग -karma-vibhāga** *m.* गुण-विभागः कर्म-विभागः च (भ०गी०३.२८) the distinction of the *guṇas* (from I) and the distinction of *karman* (from I). **०कर्मविभागशस् -karma-vibhāgaśas** *in.* (6.19) गुण-विभागशः कर्म-विभागशः च according to the division of *guṇa* (mental disposition) and *karman* (duty). **०तस् -tas** *in.* (6.19) सत्त्वादि-गुणेन according to the *guṇas*. **०त्रयविभागयोग -traya-vibhāga-yoga** *a.* गुण-त्रय-विभागः इति योगः प्रकरणं यस्य whose topic is the division of the three *guṇas*. **०प्रवृद्ध -pravṛddha** *a.* गुणैः सत्त्व-रजस्तमोभिः प्रवृद्धः स्थूली-कृतः nourished by the *guṇas*. **०भेदतस् -bhedatas** *in.* (6.19) गुणानां सत्त्वादीनां भेदेन according to the differences in (the preponderance of each of the) *guṇas*. **०भोक्तृ -bhoktr** *a.* गुणानां सत्त्व-रजस्तमां शब्दादि-द्वारेण सुख-दुःख-मोहाकार-परिणतानां उपलब्धा the experiencer of *guṇas* (which through the elements of sound, etc. transform into the forms: pleasure, pain, and

delusion). **०मय -maya** *a. (f. ई)* गुण-विकार modification of the (three) *guṇas*, in the form of the (three) *guṇas*. **०सङ्ख्यान -saṅkhyāna** *n.* गुणानां सङ्ख्यानं शास्त्रम् the teaching of the *guṇas*. **०सङ्ग -saṅga** *m.* गुणेषु सङ्गः attachment towards the *guṇas*. **०सम्मूढ -sammūḍha** *a.* कार्य-करण-सङ्घताविवेकिन् who confuses (him/herself) with this body-mind complex.

गुरु guru (*gur-u*) *a. (fr. √गृ शब्दे speak, स्तुतौ praise, or fr. √गृ निगरणे devour, cf. 2.69)* प्रशस्य honorable; महत् great, big, heavy. **गुरु guru** *m.* गृणाति उपदिशति धर्म गिरति वा अ-ज्ञानं one who teaches *dharma* or who destroys ignorance, a parent, गु-शब्दः तु अन्धकारः स्यात् रु-शब्दः तन्निरोधकः अन्धकार-निरोधित्वात् गुरुः इति अभिधीयते a teacher is called a “*guru*” (because he or she removes darkness [i.e., ignorance], since the sound “*gu*” [as in the verbal root “*guh*”] means darkness, and the sound “*ru*” [as in the verbal root “*rudh*”] means the remover of that).

गुह् guh *√1.U. (pot. ps. pt. गुह्य) संवरणे conceal, hide.*

गुह्य guhya (*gūh-ya*) *pot. ps. pt. (of √गुह संवरणे conceal) गोप्य to be hidden; रहस्य hidden, secret.*

गुह्य *guhya* *n.* रहस्यम् a secret. **०तम** *-tama* *cpv. a.* (6.25:) गोप्यतम most secret (*because it was hitherto unknown, it needs special teaching to be known, it remains unknown even though taught, or it is too precious or sacred to be revealed to just anyone, भ०गी०९.१*). **०तर** *-tara* *cpv. a.* (6.25:) गोप्यतर more secret.

गृह *grha* (*grh-ā*) *m.* (*fr.* √ग्रह उपादाने grasp 2.3.a:) गेह (वास) house, home.

गृहीत *grīta* (*grh-ī-ta*) *pp.* (*of* √ग्रह उपादाने take 6.6: *irreg. lengthening of connecting इ vowel*) स्वी-कृत taken, gripped; *in compd.* —० युक्त endowed with.

गृहीत्वा *grhītvā* (*grah-ī-tvā*) *in. pt.* (*of* √ग्रह उपादाने take 6.9:) स्वी-कृत्वा taking, assuming.

गृह्णत् *grhṇat* (*grh-ṇ-at*) *pr. pt.* (*of* √ग्रह उपादाने take 5.23.2:) grasping.

गृ *gr̥* √6.P. (*pr.* गिरति 2.67:) निगरणे swallow, devour.

गृ *gr̥* √9.P. (*pr.* गृणाति 5.23.3:) शब्दे call out, invoke, pray, स्तुतौ praise.

गेह *geha* *n.* गृह house, home.

गै *gai* (=√गा 5.8.8:) √1.P. (*pp.* गीत 5.8.8: & 6.6:) गाने sing.

गो *go* (3.41:) *m.* वृषभ bull; *pl.* स्वर्ग heavens; *pl.* किरण rays, any of the heavenly bodies: sun, moon, and stars. **गो** *go* *f.* धेनु cow; भूमि earth; वाच् speech, words. **०चर** *-cara* *m.* (lit. “cow pasture”) क्षेत्र field; *pl.* इन्द्रिय-विषया: (the field of) sense objects. **०मुख** *-mukha* *m.* (गो: इव मुखम् अस्य “like of a cow’s head”) कुटिलाकारं वाद्य-भाण्डम् a curved musical instrument (*probably made from or resembling a cow’s horn*). **०विन्द** *-vinda* *m.* (Lord *Kṛṣṇa*) गां विन्दति (“finder of cow(s)”) the cowboy; गोभिः वेद-वाक्यैः विद्यते लभ्यते the one who is understood (found) through words (of the *Upaniṣads*).

गोपृ *gopṛ* (*gop-tr*) *a.* (*fr.* √गुप् रक्षणे protect) रक्षणं कर्ता protector.

गौरक्ष्य *gau-rakṣya* (*gau-rakṣ[a]-ya*) *n.* (*fr.* √रक्ष् पालने protect) गा: रक्षति इति गो-रक्ष: तस्य भाव: गौ-रक्ष्यं पशु-पाल्यं इत्यर्थ: business of tending cows or cattle, animal husbandry, maintaining (domestic) animals (भ०गी०१८.४४).

ग्रस् *gras* √1.Ā. (*pr. mid. pt.* ग्रसमान) अदने devour, swallow.

ग्रसमान *grasamāna* (*gras-a-māna*) *pr. mid. pt.* (*of*

√ग्रस् अदने devour) devouring, swallowing.

ग्रसिष्णु *grasiṣṇu* (*gras-iṣṇu*) *a.* (fr. √ग्रस् अदने devour) ग्रसन-शील naturally devouring. **ग्रसिष्णु** *grasiṣṇu m.* a devourer.

ग्रह *grah* √9.U. (pr. गृह्णाति गृह्णते 5.23.2., ps. pr. गृह्यते 5.37.6: & 2.3.a., pr. pt. गृह्णत् 5.23.2., pp. गृहीत 6.6: irreg. lengthening of connecting इ vowel, pot. ps. pt. ग्राह्य 6.8:, in. pt. गृहीत्वा 6.9: & 6.6:) उपादाने (स्वी-कारे) take, grasp, take control, master. **नि० ni-** स्वी-कारे take control; प्रत्याहरणे withdraw.

ग्राम *grāma m.* ग्रह-समूह village; समुदाय collection, group.

ग्राह *grāha* (*grāh-a*) *a.* (fr. √ग्रह उपादाने grasp) आदान receiving, taking; ग्रहण holding, grasping.

ग्राह *grāha m.* ज्ञान understanding.

ग्राह्य *grāhya* (*grāh-ya*) *pot. ps. pt.* (of √ग्रह उपादाने take 6.8:) to be grasped.

ग्रीवा *grīvā* (*grī-vā*) *f.* (fr. √गृ निगरणे swallow) कण्ठ neck.

ग्लानि *glāni* (*glā-ni*) *f.* (fr. √ग्लै हर्ष-क्षये be weary [mentally], धातु-क्षये wane, fade [physically]) क्षय waning.

ग्लै *glai* √1.P. हर्ष-क्षये be weary (mentally), धातु-क्षये

wane, fade (physically).

घातयति *ghātayati* (*ghāt-aya-ti*) *cs. pr. 3rd sg.* (of √हन् हिंसायाम् destroy 5.40:) (he/she/it/who) causes to kill, causes the death of.

घुष् *ghuṣ* √1.P. शब्दे make a sound.

घोर *ghora* (*ghor-ā*) *a.* (fr. √घुर् भीम-भवने be frightful) क्रूर cruel, gruesome, horrendous, frightful.

घोष *ghoṣa* (*ghoṣ-a*) *m.* (fr. √घुष् शब्दे make a sound) ध्वनि noise.

घ्न *ghna* (*ghn-a*) *a.* (derived from the weak form of °हन्, the bare root stem 6.24: from the root √हन् at the end of a compd., with the addition of अ to make the declension of the compd. easier, cf. 3.21:) only in compd. —° हन्ति इति who kills—, killer of—, destroyer of—.

घ्नत् *ghnat* (*ghn-at*) *pr. pt.* (of √हन् हिंसायाम् destroy 6.4: & 5.19.5:) killing.

घ्रा *ghrā* √1.P. (pr. जिघ्रति 5.15.4:, pr. pt. जिघ्रत् 5.15.4:) गन्धोपादाने smell, sense smells.

घ्राण *ghrāṇa* (*ghrā-na*) *n.* (fr. √घ्रा smell) गन्धोपादन smelling; घ्राण-ज्ञानेन्द्रिय the sense of smell.

च *ca* *encl. cj.* समुच्चये and, also, placed at the end of each

connected word or only at the end of the last connected word, similarly connecting phrases at the appropriate position for an enclitic particle in the phrase(s) 4.3: & 7.2:.

चक्र *cakra* (ca-kr-a) *n.* (fr. redupl. of √कृ करणे do 5.8.3:) रथाङ्ग wheel; मण्डल disk; शिव-दत्त the discus of Lord Kṛṣṇa (his boomerang-flight-like weapon for destroying the enemies: *kāma* and *krodha*). **०इन् -in** (०क्रिन्) *a.* चक्रम् अस्य अस्ति holding a discus. **०हस्त -hasta** *a.* चक्रं हस्ते यस्य holding a discus in one hand.

चक्ष् *caḥṣ* √2.Ā. (pr. 3rd pl. चक्षते 5.6.c., poss. *a* reduplicated form of √काश् दीप्तौ shine ca-k[ā]ś 5.8.3:) व्यक्तायां वाचि announce, tell; दर्शने see, look. **परि० pari-** announce, etc.

चक्षुस् *caḥṣus* (caḥṣ-us) *n.* (fr. √चक्ष दर्शने see) लोचन eye; दृष्टि vision, दर्शन-ज्ञानेन्द्रिय the sense of seeing.

चञ्चल *cañcala* (ca-ñ-cal-a) *a.* (said to be fr. √चञ्च गतौ move, but probably an irreg. intens. redup. of √चल् गतौ move 5.13.2: expecting चल्चल्, cf. intens. redup. syllable of √चर् गतौ move चञ्चूर् 5.42: & 1.5.d:) अत्यर्थं चलम् very agitated, very mobile, fleeting,

flickering. **०त्व -tva** *n.* सङ्क्षोभ agitation.

चतुर् *catur* (cat-ūr) *num. a. m.n. pl.* (f. pl. चतुस् 4.25:) four. **चत्वारः मनवः** *catvāraḥ manavaḥ* the four (special of the fourteen) *Manus: Dakṣa-sā-varṇi, Brahma-sā-varṇi, Dharma-sā-varṇi, and Rudra-sā-varṇi.* **०थ -tha** *cat-ur-thā ordinal* (4.26:) fourth. **०दश -daśa** *ordinal* (4.26:) fourteenth. **०भुज -bhuja** *a.* चत्वारः भुजाः यस्य (*m. Kṛṣṇa/ Viṣṇu*) who has four arms (represented as holding a discus [for destroying *kāma* and *krodha*], a mace [for beating down *ahankāra*], a conch [=Vedas] calling the people to His teaching, and the fourth pointing to his feet indicating surrender as the alternative to his discus and mace). **०विध -vidha** *a.* चतुः-प्रकार four-fold.

चन्द्रमस् *candramas* (cand-rā-mas) *m.* (fr. √चन्द आह्लादे be glad, दीप्तौ shine) चन्द्र moon.

चम् *cam* √1.P. अदने eat, (*m. आ०*) drink, sip; नाशने destroy, consume.

चमू *camū* (cam-ū) *f.* (fr. √चम् नाशने destroy) सेना army.

चर् *car* √1.P. (pr. चरति, *impv.* चर, *pr. pt.* चरत्, *pp.*

चरित) गतौ move, go, take to. आ० *ā-* निर्वर्तने perform, follow; सामीप्ये approach. निस्० *nis-* (०श्चि० 2.24: & 2.27:) निर्गमने go away. समा० *samā-* निर्वर्तने perform, follow.

चर *cara* (*car-a*) *a.* (fr. √चर् गतौ move) जङ्गम moving, what moves. ०अचर *-acara* *a.* चरः अचरः वा mobile and/or immobile (i.e., sentient and/or insentient).

चरत् *carat* (*car-[a]-at*) *pr. pt.* (of √चर् गतौ move) moving.

चल् *cal* √1.P. (*pr.* चलति, *cs. pr.* चालयति, *cs. pot.* चालयेत्, *cs. ps. pr.* चाल्यते, *pp.* चलित 6.6:) कम्पने shake, be agitated; गतौ move. वि० *vi-* shake, etc.; *cs.* व्यथा-करे disturb, afflict.

चल *cala* (*cal-a*) *a.* (fr. √चल् कम्पने shake) कम्पन agitated; चञ्चल fleeting.

चलित *calita* (*cal-i-tā*) *pp.* (of √चल् गतौ move 6.6:) moved, wandered. ०मानस *-mānasa* *a.* चलितं मानसं मनः यस्य whose mind wanders away.

चातुर्वर्ण्य *cātur-varṇya* (*cātur-var-ṇ[a]-ya*) *n.* (fr. चतुर् four + √वृ आच्छादने cover) चतुर्वर्ण-गण four-fold grouping (for any human society [*mānuṣe loke*], in relation to function [*karman*] they are:

brāhmaṇa-varṇa educators, *kṣatriya-varṇa* administrators, *vaiśya-varṇa* entrepreneurs, and *śūdra-varṇa* laborers).

चान्द्रमस *cāndramasa* (*cānd-ra-mas-a*) *a.* (fr. √चन्द् आह्लादे be glad, दीप्तौ shine) चन्द्रमसि भवः lunar, of the moon.

चाप *cāpa* (*cāp-a*) *m.n.* धनुस् archery bow.

चारिन् *cārin* (*cār-in*) *a.* (fr. √चर् गतौ move) गमन moving, अनुवर्तिन् being engaged in.

चि *ci* √5.U. (*pp.* चित, *in. pt.* ०चित्य 6.9:) सङ्ग्रहणे gather (esp. ritual firewood); gather (with the mind). निस्० *nis-* (०श्चि० 2.24: & 2.27:) निर्णयने determine. विनिस्० *vinis-* (०श्चि० 2.24: & 2.27:) निर्णयने determine. सुनिस्० *sunis-* (०श्चि०) निर्णयने determine.

चिकीर्षु *cikīrṣu* (*ci-kir-ṣ[a]-u*) *a.* (fr. *des. of* √कृ करणे do 5.41: & 5.8.3:) कर्तुम् इच्छुः desirous to do.

चित् *cit* √1.P. (*cognate to Vedic* √कित् ज्ञाने know) (*pp.* चित्त) सञ्ज्ञाने understand, perceive.

चित्त *citta* (*cit-tā*) *pp.* (of √चित् सञ्ज्ञाने understand) thought, perceived. चित्त *citta* *n.* अन्तः-करण mind.

चित्र *citra* (*cit-rā*) *a.* नाना-वर्ण multicolored. ०रथ

-ratha *a.* चित्र-रथः यस्य having a brilliant chariot;
m. the name of a king and great artist, born of the celestial sage *Kaśyapa*.

चिन्त् *cint* √10.P. (*pot.* चिन्तयेत्, *pr. pt.* चिन्तयत्, *pot. ps. pt.* चिन्त्य) स्मृत्याम् reflect, ponder, think, contemplate. **अनु** *anu-* शास्त्राचार्योपदेशतः स्मृत्याम् accordingly reflect (upon the teaching of the scripture and the teacher). **परि** *pari-* परितः^० contemplate everywhere.

चिन्तयत् *cintayat* (*cint-ay[a]-at*) *pr. pt.* (of √चिन्त् स्मृत्याम् mentally reflect upon) contemplating, remembering.

चिन्ता *cintā* (*cint-[a]-ā*) *f.* (*fr.* √चिन्त् स्मृत्याम् mentally reflect upon) अभीक्षण-चिन्ता thinking over and over, ruminating, worrying, anxiety.

चिन्त्य *cintya* (*cint-ya*) *pot. ps. pt.* (of √चिन्त् स्मृत्याम् mentally reflect upon) ध्येय to be meditated upon.

चिर *cira* (*ci-rā*) *a.* (*fr.* √चि सङ्ग्रहणे gather) दीर्घ-काल-स्थायिन् lasting a long time. **आत्** *-āt* (*abl.*) **एन** *-ena* (रेण *inst.*) *in.* दीर्घेण कालेन after a long time.

चूर्ण *cūrṇ* √10.U. (*pp.* चूर्णित 6.6.) पेषणे crush,

grind.

चूर्णित *cūrṇita* (*cūrṇ-i-ta*) *pp.* (of √चूर्ण् पेषणे crush 6.6.) crushed.

चेकितान *cekitāna* (*cè-kit-āna*) *m.* (*fr.* *intensive perf. mid. pt. of Vedic* √कित् ज्ञाने know 5.13.1: & 6.5:) name of a *Yādava* chieftain on the *Pāṇḍava* side.

चेतन *cetana* (*cet-ana*) *a.* (*fr.* √चित् सञ्ज्ञाने understand) चैतन्य-युक्त being conscious. **चेतन** *cetana* *m.* चेतनः भूतः a conscious being. **चेतना** *cetana* *f.* बुद्धि-वृत्ति faculty of cognition, बुद्धि the cognition itself.

चेतस् *cetas* (*cèt-as*) *n.* (*fr.* √चित् सञ्ज्ञाने understand) मनस् mind. **आ** *-ā* (*inst.*) *in.* बुद्ध्या in the mind, mentally.

चेद् *ced* (*cà-id*) *pcl.* यदि if (वारणोपदेशे used to point out an antithesis), never begins a sentence or *pāda* (like *enclitic*).

चेष्ट *ceṣṭ* √1.Ā. (*pr.* चेष्टते) ईहायाम् (उद्यमे) act, move the limbs.

चेष्टा *ceṣṭā* (*ceṣṭ-[a]-ā*) *f.* (*fr.* √चेष्ट उद्यमे act) कायिक-व्यापर bodily movement, gesture, activity.

चैल *caila* *n.* वस्त्र cloth, garment. **अजिनकुशोत्तर** *-ajina-kuśottara* *a.* चैलं च अजिनं च कुशाः च

उत्तरं आवरणं यस्मिन् तत् that on which the cover is a cloth, hide, and grass (as an example of an *āsana* [seat], from bottom up: 1st the *kuśa* grass for insulation from damp or cold ground, 2nd a hide for padding and protection from the sharp pointed *kuśa* grass, and 3rd a cloth or clothing for softness and protection from possible irritation from the hide, भ०गी०६.११).

चोदना *codanā* (*cod-an[a]-ā*) *f.* (*fr.* √चुद् प्रेरणे impel) प्रवर्तना-वाक्य a statement that promotes action; प्रवर्तिक that which impels, an impeller.

च्यु *cyu* √1.U. (*pr.* च्यवति ँते 5.3: & 2.3: & 2.71:; *pp.* च्युत) गतौ go, waver, fall; हानौ abandon, lose (*w/abl.*).

छन्दस् *chandas* (*chānd-as*) *n.* (*fr.* √छन्द संवरणे cover, इच्छायाम् wish, desire) वेद Vedic text; वृत्त the meter of a verse, the arrangement of syllables in a verse and their quality (light or heavy); *n. pl.* वेदाः the Vedas, verses of the Vedas.

छलयत् *chalayāt* (*chal-a-y[a]-at*) *pr. pt.* (*of den.* *fr.* छल meaning माया 5.43:) deceiving, what deceives.

छित्त्वा *chittvā* (*chit-tvā*) *in. pt.* (*of* √छिद् द्वैधी-करणे

sever 2.42:) severing, cutting, felling (a tree).

छिद् *chid* √7.U. (*pr.* P. *sg.* छिनत्ति *pl.* छिन्दन्ति, *pp.* छिन्न 6.6:; *pot. ps. pt.* छेद्य 6.8:; *in. pt.* छित्त्वा 2.42:; *inf.* छेतुम् 6.10: & 5.34:) द्वैधी-करणे sever, cut; नाशने destroy. **सम्**° *sam-* (सञ्छ् 2.55:) sever, etc.

छिन्न *chinna* (*chin-nā*) *pp.* (*of* √छिद् द्वैधी-करणे sever 6.6:) severed (6.6:). **अभ्र** *-abhra* *n.* छिन्नं मेघः cloudlet, a cloud split off from a cloud bank. **द्वैध** *-dvaidha* *a.* छिन्नं द्वैधं संशयः यस्य whose doubt(s) has been resolved. **संशय** *-saṁśaya* *a.* छिन्नः संशयः यस्य whose doubt(s) has been resolved.

छेतुम् *chettum* (*chet-tum*) *inf.* (*of* √छिद् द्वैधी-करणे sever 6.10: & 5.34:) to sever, to eliminate.

छेत् *chettr* (*chet-tr*) *a.* (*fr.* √छिद् द्वैधी-करणे sever 2.42:) नाशितृ destroyer, remover.

ज *ja* *a.* (*fr.* √जन् उत्पत्त्याम् be born) *only in compd.* ° (6.24.3:) जात is born of–, caused by–.

जगत् *jagat* (*ja-ga-t*) *a.* (*fr. redup.* √गम् or √गा *both meaning* चरणे go, प्राप्तौ attain 5.8.3:; popular etymology is √जन् + √गम् “born-gone” 6.24.3: i.e., ephemeral) जङ्गम moving, all that moves.

जगत् *jagat* *n.* विश्व all, universe (the entire gross

and subtle universe, including one's own body-mind complex), लोक world, earth, beings, human beings. °निवास *-nivāsa* (°त्रिं) *m.* जगतः निवासः आश्रयः (Lord *Kṛṣṇa*) the abode of the universe, the Lord. °पति *-pati m.* विश्वस्य प्रभुः Lord of the universe.

जघन्य *jaghanya* (*ja-ghan-[a]-ya*) *a.* (*fr.* जघन posterior, rump, *fr.* reduplication of √हन् हिंसायाम् destroy 5.8.3: with ह् reverting to घ् cf. 2.105:) अधम lowest, चरम last. °गुणवृत्तस्थ *-guṇa-vṛtta-stha* (or °वृत्ति°) *a.* (6.24.1:) जघन्यः च असौ गुणः च जघन्य-गुणः तमः तस्य वृत्तं निद्रालस्यादि तस्मिन् स्थितः who are situated in the condition (i.e., sleepiness, laziness, etc.) of the bottom *guṇa* (*tamas*).

जङ्गम *jaṅgama* (*jaṅ-gam-a*) *a.* (*fr.* intens. of √गम् go 5.13.2: & 2.55:) गति-शक्ति-युक्त having the power to move, moving, mobile. **जङ्गम *jaṅgama n.*** जङ्गम-भूत a mobile being (*opposed to sthāvara*).

जन् *jan* √4.Ā. (*pr.* जायते 5.16.4:, *cs. pot.* जनयेत्, *pr. pt.* *cs.* जनयत्, *pp.* जात 6.6: *irreg.*) उत्पत्त्याम् be born, arise, be (by nature), become. **अभि° *abhi-*** be born, etc. **उप° *upa-*** be born, etc. **सम्° *sam-*** (सञ्ज° 2.55:) be born, etc.

जन *jana* (*jan-a*) *m.* (*fr.* √जन् उत्पत्त्याम् be born) प्रजा people (*with plural sense even in the singular*), जन्तु creature, person. °अधिप *-adhipa m.* जनानाम् अधिपः protector of people, king. °अर्दन *-ardana m.* (*fr.* √अर्द् गतौ go याचने pray) जनान् अर्दति (Lord *Kṛṣṇa*) the one who takes people (to their just end by giving them their *karma-phala*), जनैः अर्द्यते the one who is prayed to by the people; (*poss. fr.* √ऋद् विक्षेपे disperse or क्लेशे afflict) जनानां क्लेशकः the one who afflicts people (by giving them their *karma-phala*, thus continuing their *samsāra*). °संसद् *-saṃsad f.* जनानां समवायः the company of people.

जनक *janaka* (*jan-akā*) *m.* (*fr.* √जन् उत्पत्त्याम् be born) पितृ father; King जनक (regarded as an enlightened emperor, very supportive of scriptural scholarship). °आदि *-ādi a. pl.* beginning with King *Janaka*, etc. 6.39:.

जन्तु *jantu* (*jan-tu*) *m.* (*fr.* √जन् उत्पत्त्याम् be born) प्राणिन् creature; अ-विद्या-दोषात् देहात्माभिमानी जीवः an individual (with the judgment that “I am this body” due to ignorance which is the problem).

जन्मन् *janman* (*jan-man*) *n.* (*fr.* √जन् उत्पत्त्याम् be born) उद्भव (उत्पत्ति) birth. **जन्म *janma*** *in cmpd.*

◌, (6.29:). ◌**कर्मफलप्रद -*karma-phala-prada***
a. (6.24.1:) कर्मणः फलं कर्म-फलं जन्म एव कर्म-फलं तत् प्रददाति इति what gives (another) birth as a result of action(s). ◌**बन्ध -*bandha*** *m.* जन्म एव बन्धः bondage which is (re-)birth. ◌**बन्धविनिर्मुक्त -*bandha-vinirmukta*** *a.* जन्म एव बन्धः जन्म-बन्धः तेन विनिर्मुक्तः freed from the bondage which is (re-)birth (“birth” here being *upalakṣaṇa* for [implying] all change, all becoming, since all change essentially involves being born into something else). ◌**मृत्युजरादुःख -*mṛtyu-jarā-duḥ-kha*** *n. pl.* जन्म च मृत्युः च जरा च दुःखानि च birth, death, ageing, and sorrow. ◌**मृत्युजरा-व्याधिदुःखदोषानुदर्शन -*mṛtyu-jarā-vyādhi-duḥ-kha-doṣānudarśana*** *n.* जन्म च मृत्युः च जरा च व्याधयः च तेषु जन्मादिषु दुःख-दोषं अनुदर्शनम् seeing the problem of sorrow in birth, death, ageing, and diseases.

जप *japa* (*jāp-a*) *m.* (*fr.* √जप् व्यक्तायां वाचि मानसे च utter outloud or mentally) मनसा वेद-मन्त्रादेः आवृत्तिः mental repetition of a Vedic *mantra* (or the name[s] of the Lord). ◌**यज्ञ -*yajña*** *m.* जपः एव यज्ञः worship consisting of simply *japa*.

जय *jaya* (*jay-ā*) *m.* (*fr.* √जि लाभे be victorious 2.3:

& 2.71:) विजय victory. ◌**अजय -*a-jaya*** *m. du.* जयः च अ-जयः च victory and/or defeat.

जयत् *jayat* (*jay-[a]-at*) *pr. pt.* (*of* √जि लाभे be victorious 2.71:) victorious. ◌**रथ -*ratha*** (◌यद्र◌) *a.* जयत् रथः यस्य whose chariot is victorious; *m.* name of a king with a huge army, a brother-in-law to *Dur-yodhana*, who fought on *Dur-yodhana*'s side.

जरा *jarā* (*jar-[a]-ā*) *f.* (*fr.* √जू वयो-हानौ lose vigor) जीर्णवस्था old age (after *yauvana*), वयो-हानि wearing out, ageing. ◌**मरणमोक्ष -*maraṇa-mokṣa*** *m.* जरा-मरणयोः मोक्षः complete freedom from old age and death.

जस् *jas* √1.Ā. ग्लाने be exhausted (*Vedic*).

जहाति *jahāti* (*ja-hā-ti*) *pr. 3rd sg.* (*of* 3.P. √हा त्यागे abandon 5.8.3:) (he/she/it/who) abandons.

जहि *jahi* (*ja-hi*) *impv.* (*of* √हन् हिंसायाम् destroy 5.19.5: & 5.6.a:) (you please) destroy.

जागृ *jāgr* √2.P. (*pr. sg.* जागर्ति *jāgar-ti pl.* जाग्रति *jāgr-ati* 5.19.10:, *pr. pt.* जाग्रत्) निद्रा-क्षये (प्रबुद्धे) be awake, be watchful.

जाग्रत् *jāgrat* (*jāgr-at*) *pr. pt.* (*of* √जागृ निद्रा-क्षये be awake) being awake.

जात *jāta* (jā[n]-tā) *pp.* (of √जन् उत्पत्त्याम् be born 6.6: *irreg.*) उत्पन्न born.

जाति *jāti* (jā[n]-ti) *f.* (fr. √जन् उत्पत्त्याम् be born) जन्मन् birth; वंश family, lineage, clan; प्रकार species, class, kind, group. **धर्म** *-dharma* *m. pl.* जात्याः धर्माः the traditions of the (larger) group (i.e., of the community, भ०गी०१.४३).

जातु *jātu* (jā-tu) *in.* कदा-चिद् ever. **न जातु** *na jātu* *in.* never.

जानत् *jānat* (jā-n-at) *pr. pt.* (of √ज्ञा अवबोधने know 5.23.2:) knowing.

जायते *jāyate* (jā-ya-te) *pr. 3rd sg.* (of √जन् उत्पत्त्याम् be born 5.16.4:) (he/she/it/who) is born, arises.

जाल *jāla* (jāl-a) *n.* (fr. √जल् अपवारणे cover) आनाय net.

जाह्नवी *jāhnavī* (jāhnav-ī) *f.* (lit. “sprung from King जह्वु”) गङ्गा the sacred Gaṅgā (Ganges) river.

जि *ji* √1.P. (Ā. with परा० and वि०) (pr. जयति ०ते, *pot. 3rd pl.* जयेयुः 1st *pl.* जयेम, *peri. fut. 2nd sg.* जेतासि je-tā-asi 5.34: & 5.19.4:, *des. pr.* जिगीषति ०ते 5.41: *irreg., pr. pt. des.* जिगीषत् 5.41: *irreg., pp.* जित, *in. pt.*

जित्वा) लाभे be victorious, succeed; अभिभवे defeat; *ps.* वशी-कृते placed under control. **परा०** *parā-* be victorious, etc. **वि०** *vi-* be victorious, etc. **सम्०** *sam-* (सञ्ज० 2.55:) be victorious, etc.

जिजीविषामस् *jijīviṣāmas* (ji-jīv-i-ṣā-mas) *des. pr. 1st pl.* (of √जीव् प्राण-धारणे be alive 5.41: & 5.8.6: & 5.5.a:) (we) (would 7.23.2:) want to live.

जिगीषत् *jigīṣat* (ji-gī-ṣ[a]-at) *pr. pt.* (of *des.* √जि लाभे be victorious 5.41: *irreg.*) (those) desiring victory or success.

जिघ्रत् *jighrat* (jighr-[a]-at) *pr. pt.* (of √घ्रा गन्धोपादाने sense smells 5.15.4:) smelling.

जिज्ञासु *jijñāsu* (ji-jñā-s[a]-u) *a.* (fr. *des.* of √ज्ञा अवबोधने know 5.41: & 5.8.4:) ज्ञातुम् इच्छन् desiring to know.

जित *jīta* (jī-tā) *pp.* (of √जि लाभे succeed) वशी-कृत placed under authority (*in terms of self-discipline* under authority of an informed intellect over mind, senses), mastered; अभिभूत is overcome, is defeated. **आत्मन्** *-ātman* *a.* कार्य-करण-सङ्घातः आत्मा जितः येन who has discipline over oneself (this body-mind complex). **इन्द्रिय** *-indriya* (०ते०) *a.* जितानि इन्द्रियाणि येन who has discipline

over his/her senses. **सङ्गदोष -saṅga-doṣa** *a.* सङ्गः एव दोषः सङ्ग-दोषः जितः सङ्ग-दोषः येन who has conquered the fault of attachment.

जित्वा *jītvā* (*ji-tvā*) *in. pt.* (of √जि लाभे be victorious) winning, conquering.

जीर्ण *jīrṇa* (*jīr-nā*) *pp.* (of √जृ वयो-हानौ lose vigor 6.6: & 2.68: & 2.92:) वयो-हात (दुर्बलतां गतः) old, worn out.

जीव् *jīv* √1.P. (*pr.* जीवति, *des. pr.* 1st *pl.* जिजीविषामः 5.41: & 5.8.6:, *pp.* जीवित 6.6:) प्राण-धारणे be alive, live.

जीव *jīva* (*jīv-ā*) *a.* (*fr.* √जीव् be alive) प्राण-धारण alive. **जीव *jīva*** *m.* चेतन-व्यक्ति a living being, an individual; देहादि-परिच्छिन्नं चैतन्यम् (my)self associated with this body (then the next, the next, and on and on). **भूत -bhūta** *a.* जीवः भवति being an individual (*kartā bhoktā iti* [the doer and experiencer]). **लोक -loka** *m.* जीवानां लोकः the world of individuals.

जीवन *jīvana* (*jīv-ana*) *n.* (*fr.* √जीव् प्राण-धारणे be alive) वृत्ति life, existence.

जीवित *jīvita* (*jīv-i-tā*) *pp.* (of √जीव् प्राण-धारणे be alive) alive. **जीवित *jīvita*** *n.* (7.17.3:) जीवन life,

living, livelihood.

जुष् *juṣ* √6.Ā. (*cs. pr.* जोषयति °ते, *cs. pot.* जोषयेत्, *pp.* जुष्ट 2.88:) प्रीतौ like, enjoy; सेवने devote to, frequent, resort to; *cs.* encourage, encourage to do or frequent.

जुष्ट *juṣṭa* (*juṣ-tā*) *pp.* (of √जुष् प्रीतौ like 2.88:) प्रित accepted, प्रिय acceptable; सेवित resorted (to), practised, found (in).

जुहति *juhvati* (*ju-hv-ati*) *pr.* 3rd *pl.* (of √हु दाने, यज्ञं करणे 5.6.c:) (they) offer, (they) perform ritual.

जृ *jṛ* √4.P. (*pp.* जीर्ण 6.6: & 2.68: & 2.92:) वयो-हानौ lose vigor, wear out, grow old.

ज्ञ *jñā* *a.* (*fr.* √ज्ञा अवबोधने know) *only in compd.* – (6.24.1:) जानाति इति the one who knows–.

ज्ञा *jñā* √9.U. (*pr.* जानाति जानीते 5.23.2: & 5.3: Ā. 1st जाने 5.23.2:, *impv. P.* जानीहि *jā-nī-hi* 5.23.2: & 5.6.a:, *pot. P.* 1st *sg.* जानीयाम् 5.23.2: & 5.3:, *fut.* ज्ञास्यसि, *pr. pt.* जानत् 5.23.2:, *pp.* ज्ञात, *pot. ps. pt.* ज्ञेय 6.8: *or* ज्ञातव्य, *in. pt.* ज्ञात्वा °ज्ञाय, *inf.* ज्ञातुम्) अवबोधने know. **अभि° *abhi-*** know. **अव° *ava-*** परिभवने (अनादरे) disregard, disrespect. **प्र° *pra-*** know. **प्रति° *prati-*** know; अङ्गी-करणे accept, own up to, promise. **वि° *vi-*** know.

ज्ञात *jñāta* (*jñā-tā*) *pp.* (of √ज्ञा अवबोधने know) विदित known, having known.

ज्ञातव्य *jñātavya* (*jñā-tavya*) *pot. ps. pt.* (of √ज्ञा अवबोधने know) विदितव्य to be known.

ज्ञातुम् *jñātum* (*jñā-tum*) *inf.* (of √ज्ञा अवबोधने know) to know.

ज्ञात्वा *jñātvā* (*jñā-tvā*) *in. pt.* (of √ज्ञा अवबोधने know) विदित्वा knowing.

ज्ञान *jñāna* (*jñā-ana*) *n.* (fr. √ज्ञा अवबोधने know) बोद्ध knowing; विद्या knowledge (any knowledge of reality, of *dharma* and *a-dharma*, etc.), understanding (of correct *puruṣārtha*, etc. that is conducive to gaining knowledge of reality); ज्ञायते अनेन that by which you know, अन्तः-करण-वृत्ति a thought-modification of the mind; विवेक discriminating capacity, discernment; तत्त्व-ज्ञान discerning reality (which is *jñānārtha*/the goal of knowledge); उपदेश the teaching, the teaching methodology, ज्ञान-साधन the means of knowledge (भ०गी०१३.७-११), अधिकारित्व the qualifications which one needs in order to know (such as values conducive for knowledge of oneself). **अग्नि *agni*** *m.* ज्ञानं एव अग्निः the fire

that is knowledge. **अग्निदग्धकर्मन् *-agnidagdha-karman*** *a.* (कर्मादौ अ-कर्मादि-दर्शनं) ज्ञानं तद् एव अग्निः तेन ज्ञानाग्निना दग्धानि कर्माणि यस्य whose *karmas* are burned up by the fire that is knowledge (i.e., the view of actionlessness in action, etc., भ०गी०४.१९). **अवस्थितचेतस् *-avasthita-cetas*** *a.* ज्ञाने एव अवस्थितं चेतः यस्य whose mind is rooted in knowledge. **असि *-asi*** *m.* ज्ञानम् एव असिः खड्गः the sword which is but knowledge; असिः इव ज्ञानम् knowledge that is like a sword. **इन् *-in*** (०निन्) *a.* विद्वत् knowing, ज्ञानम् अस्य अस्ति one who knows; तत्त्व-विद् the knower of the truth; पण्डित scholar. **कर्म-सन्न्यासयोग *-karma-sannyāsa-yoga*** *a.* ज्ञानं कर्म-सन्न्यासः च इति योगः अधिकरणः यस्य whose topic is knowledge and renunciation of action. **गम्य *-gamyā*** *pot. ps. pt.* ज्ञानेन गमनीयम् to be attained by knowledge; *n.* ज्ञान-फल the result (culmination) of knowledge. **चक्षुस् *-cakṣus*** *n.* शास्त्राचार्य-प्रसादोपदेश-जनितं ज्ञानम् एव चक्षुः the vision that is the knowledge (born of the teaching, and the grace of the *śāstra* and the teacher), the “eye of wisdom” (because, like eye-sight, the knowledge of the self is immediate

and conclusive evidence, भ०गी०१३.३४); *a.* ज्ञानस्य चक्षुः यस्य one who has the vision that is knowledge. **०तपस् -tapas** *n.* ज्ञानम् एव तपस् साधनम् the discipline that is knowledge. **०दीप -dīpa** *m.* दीपः इव ज्ञानम् knowledge which is like a lamp (6.34: 1st member is a noun in comparison), the lamp that is knowledge. **०दीपित -dīpita** *a.* विवेक-विज्ञानेन उज्ज्वल-भावम् आपादिते set on fire by discerning knowledge. **०निर्धूतकल्मष -nirdhūta-kalmaṣa** *a.* ज्ञानेन निर्धूतः निहतः कल्मषः यस्य whose impurities have been shaken off (removed) by knowledge. **०प्लव -plava** *m.* ज्ञानम् एव प्लवः the raft that is but knowledge (that metaphorically ferries you over the ocean of *saṃsāra* to *param*); प्लवः इव ज्ञानम् knowledge that is like a raft (the imagery is of a small raft, i.e., the teaching that is not wetted by the dark, swift water of *saṃsāra*, taking you as an individual to the far shore of enlightenment, with the necessary assistance of the pilot, the *guru*). **०यज्ञ -yajña** *m.* ज्ञानम् एव यज्ञः (for *sannyāsins* not eligible for rituals) the worship consisting of knowledge/study. **०योग -yoga** *m.* ज्ञानम् एव योगः (साङ्ख्य-योगः) the means (*yoga*) that is knowledge;

ज्ञान-निष्ठा pursuit of knowledge (to the exclusion of other pursuits, i.e., *sannyāsa*). **०योग-व्यवस्थिति -yoga-vyavasthiti** *f.* ज्ञानं शास्त्रतः आचार्यतः च आत्मादि-पदार्थानां अवगमः अवगतानाम् इन्द्रियाद्युपसंहारेण एकाग्रतया स्वात्म-संवेद्यतापादनं योगः तयोः ज्ञान-योगयोः व्यवस्थितिः तन्निष्ठता steadiness in (or commitment to) knowledge and contemplation (i.e., knowledge of oneself, the world, and the Lord as received from the teaching and a teacher, and assimilation in one's mind of that knowledge through contemplation, and with a certain mastery over the senses and the body). **०वत् -vat** *a.* ज्ञानम् अस्य अस्ति who has knowledge, तत्त्व-ज्ञानिन् who knows (the *tattva*). **०विज्ञानतृप्तात्मन् -vijñāna-tṛptātman** *a.* ज्ञानं शास्त्रोक्त-पदार्थानां परिज्ञानं, विज्ञानं तु शास्त्रतः ज्ञातानां तथैव स्वानुभव-करणं, ताभ्यां ज्ञान-विज्ञानाभ्यां तृप्तः आत्मा अन्तः-करणं यस्य whose mind is content with his/her knowledge (of the teaching of the self) and with his/her assimilation of that knowledge. **०विज्ञाननाशन -vijñāna-nāśana** *a.* ज्ञानं शास्त्रतः आचार्यतः च आत्मादीनाम् अवबोधः, विज्ञानं विशेषतः तदर्थानुभवः, तयोः ज्ञान-विज्ञानयोः श्रेयः-प्राप्ति-हेत्वोः नाशनं नाश-करः the cause for the

destruction of both the knowledge and the assimilation of that knowledge (of the self).
 ◦विज्ञानयोग *-vijñāna-yoga* *a.* ज्ञानं शास्त्रतः आचार्यतः च आत्मादीनाम् अवबोधः, विज्ञानं विशेषतः तदर्थानुभवः, ते ज्ञान-विज्ञाने इति योगः प्रकरणं यस्य whose topic is knowledge and the assimilation of that knowledge. ◦सङ्ग *-saṅga* *m.* ज्ञानस्य सङ्गः attachment to knowing. ◦सञ्छिन्नसंशय *-sañchinna-saṁśaya* *a.* (2.55:) ज्ञानेन सञ्छिन्नः संशयः यस्य *a.* whose doubt has been completely severed by knowledge.

ज्ञेय *jñeya* (*jñe-ya*) *pot. ps. pt.* (of √ज्ञा अवबोधने know 6.8:) ज्ञातव्य should be known, to be known. ज्ञेय *jñeya* *n.* ज्ञानस्य विषयः object of knowledge, the object (to be) known.

ज्यायस् *jiyāyas* (*jiyā-yas*) *cpv. a.* (fr. √ज्या overpower 6.25:) अधिक-वृद्ध older; अधिक-शक्त more powerful, अधिकतर foremost, superior.

ज्योतिस् *jiyotis* (*jiyot-is*) *n.* (a phonetic variant of द्योतिस् which is fr. √द्युत् shine) प्रकाश light, अग्नि fire; प्रकाशात्मकं चैतन्यम् (luminous) conscious being; प्रकाशात्मकं अन्तः-करणम् (luminous) mind; दिव् heaven (भ०गी०८.२५); ज्योतिर्देवता the deity that is light or fire (भ०गी०८.२४); *pl.* स्वर्गीयाः पिण्डाः the

luminous bodies in the sky.

ज्वर *jvara* (*jvar-a*) *m.* (fr. √ज्वर् रोगे be hot with fever) (“be heated,” cf. ज्वल 1.5.d:) सन्ताप anguish or fever, शोक sorrow.

ज्वल् *jval* √1.P. (*pr.* ज्वलति, *pr. pt.* ज्वलत्) दीप्तौ burn, flame, shine. अभिवि◦ *abhivi-* burn, etc.

ज्वलत् *jvalat* (*jval-[a]-at*) *pr. pt.* (of √ज्वल् दीप्तौ burn) burning.

ज्वलन् *jvalana* (*jval-ana*) *a.* (fr. √ज्वल् दीप्तौ burn) दीप्त burning. ज्वलन् *jvalana* *m.* अग्नि fire.

झष *jhaṣa* (*jhaṣa*) *m.* मत्स्य fish, aquatic creature.

तत *tata* (*ta[n]-tā*) *pp.* (of √तन् विस्तारे stretch 6.6:) व्याप्त pervaded.

ततस् *tatas* (*tā-tas*) *in.* (6.19: Ablative) तस्मात् from or than that, therefore; पश्चात् then, after that.

यतस् यतस्...ततस् ततस् *yatas yatas...tatas tatas* from whichever...from that, whenever...then.

तत्त्व *tattva* (*tat-tva*) *n.* (“that-ness”) तथ्य as it is, तस्य भावः the nature of that (the world, myself, and the Lord), स्व-रूप (its) nature; सत्य what is, truth, आत्मन्/ब्रह्मन् reality which is oneself. तत् इति सर्वनाम, सर्वं च ब्रह्म, तस्य नाम तत् इति, तद्भावः

इति तत्त्वम् “*tat*” (that) is a pronoun for every thing, and every thing is *brahman* (reality), so “*tat*” is a name for *brahman*. “Being *tat*” is *tattva*. “तत् त्वम् असि श्वेतकेतो You are *tat* (that [*brahman*]), O *Śvetaketu*,” छा०उ०६.८.७-६.१६.३. ०एन *-ena* (तेन *inst.*) *in*. यथावत् as it is, in reality. ०ज्ञानार्थदर्शन *-jñānārtha-darśana* *n*. तत्त्व-ज्ञानस्य अर्थः मोक्षः संसारोपरमः तस्य आलोचनम् seeing the goal (i.e., complete freedom, cessation of becoming) of the knowledge of truth. ०तस् *-tas* *in*. (6.19:) यथावत् as it is, in truth, in reality; (०तस् *with sense of ablative* 6.19:) from reality. ०दर्शिन *-darśin* *a*. तत्त्वं द्रष्टुं शीलं यस्य who lives the vision of the truth (i.e., *sthita-prajña*, *brahma-niṣṭha*), who has the vision of the truth at all times. ०विद् *-vid* *m*. (6.24:) तत्त्वं वेति the one who knows the truth.

तत्र *tattra* (*tā-tra*) *in*. (6.19:) तस्मिन् in that, there, with reference to that, at that time, then; तेषु with reference to those, among those.

तथा *tathā* (*tā-thā*) *in*. (6.19:) तेन प्रकारेण in that way, thus, so, so also, similarly; समुच्चये also, and. तथा अपि *tathā api* nevertheless, still, even. यथा...तथा *yathā ...tathā* as...so.

तद् *tad* (*tā-d*) *prn.* (*m*. सः, *n*. तद्, *f*. सा 4.6:) यत् परोक्षम् that, he, she, it—*generally referring to what is out of sight* (4.5:). तद् *tad* *in*. तत्र there, then, ततः thereafter; (*corr.* यद्...तद्...) so, thus. तद् तद् *tad tad* that very. तद् यद् *tad yad* that which. ०अनन्तरम् *-an-antaram* *in*. ततः ऊर्ध्वम् सद्यः immediately after that. ०अर्थम् *-artham* *in*. (6.32:) तत्प्रयोजनाय for the sake of that. ०अर्थीय *-arthīya* *a*. सः अर्थः यस्य having that/those as its purpose, for the sake of that/those. ०आत्मन् *-ātman* *a*. तद् एव परं ब्रह्म आत्मा यस्य whose self (is known) as that (*param brahman*, भ०गी०५.१७). ०निष्ठ *-niṣṭha* (तन् 2.24: & 2.44:) *a*. तस्मिन् ब्रह्मणि एव अभिनिवेशः तात्पर्यं यस्य whose sole commitment is in that (*brahman*, भ०गी०५.१७). ०पर *-para* (तत् 2.24:) *a*. तत् परम् उत्तमं यस्य having that as the ultimate. ०परायण *-parāyaṇa* (तत् 2.24:) *a*. तद् ब्रह्म एव परा गतिः यस्य having that (*brahman*) as the ultimate end. ०प्रसाद *-prasāda* (तत् 2.24:) *m*. तस्य ईश्वरस्य प्रसादः अनुग्रहः the grace of that (Lord, भ०गी०१८.६२). ०बुद्धि *-buddhi* *a*. तस्मिन् ब्रह्मणि गता बुद्धिः यस्य whose intellect (knowledge) has attained that (*param brahman*, भ०गी०५.१७). ०भावभावित *-bhāva-bhāvita* *a*.

तस्मिन् भावः तद्भावः सः भावितः being (having been made) in that state. **वत् -vat** *in.* (6.19:) तथा similarly (*corr.* यद्वत्...तद्वत्...). **विद् -vid** *m.* (6.24:) तं वेत्ति जानाति इति the one who knows that, the knower of that.

तदा tadā (*ta-dā*) *in.* (6.19:) तस्मिन् काले at that time, then, *correlative with* यदा.

तन् tan $\sqrt{8}$.U. (*pp.* तत 6.6:) विस्तारे stretch. **अनुसम् अनुसम्-** (०सन्त० 2.55:) पार्श्वतः० stretch along side. **वि० vi-** stretch.

तनु tanu (*tan-u*) (*fr.* $\sqrt{तन्}$ विस्तारे stretch) *a.* क्षीण slender, thin; मधुर moderate, soft. **तनु tanu** *f.* व्यक्ति manifestation, body, रूप form.

तप् tap $\sqrt{1}$.U. or 4.U. (*pr.* 1.U. तपति ०ते 4.U. तप्यति ०ते, *pr. pt.* तपत्, *pp.* तप्त) सन्तापे (दाहे) be hot; तापके heat, burn, scorch. **प्र० pra-** heat, etc.

तप tapa (*tāp-a*) (*fr.* $\sqrt{तप्}$ सन्तापे be hot, heat) *a. in compd.* -० तापक heating; पीडक tormentor, vexer.

तपत् tapat (*tap-[a]-at*) *pr. pt.* (*of* $\sqrt{तप्}$ सन्तापे be hot, heat) heating, scorching.

तपस् tapas (*tāp-as*) *n.* (*fr.* $\sqrt{तप्}$ सन्तापे be hot, heat) अग्नि fire; पीडा pain; साधन prayerful discipline (hence called religious discipline), any

difficulty one undergoes to accomplish some end (esp. when that end is for gaining the Lord). **यज्ञ -yajña** (०पो० 2.24: & 2.33:) *a.* तपः यज्ञः यस्य for whom prayerful discipline is the worship (offering to the Lord). **विन् -vin** (*tapas-vin*) *a.* तपस्वत् who does *tapas*, ascetic.

तपस्य tapasya (*tāp-as-ya*) *den. P.* (*fr.* तपस्) (*pr.* 2nd *sg.* तपस्यसि) तपसि undertake a discipline.

तप्त tapta (*tap-tā*) *pp.* (*of* $\sqrt{तप्}$ सन्तापे be hot, heat) दग्ध heated, burned, consumed; तपसः अनुष्ठितः performed as a discipline.

तम tama *spv. suffix* (6.25:) अतिशय best-.

तमस् tamas (*tām-as*) *n.* (*fr.* $\sqrt{तम्}$ खेदे be faint) अन्धकार darkness; मोह delusion, अ-ज्ञान ignorance; गुण-भेद one of the three principles [gunas], as a mental disposition it is dullness. **द्वार -dvāra** (०मो० 2.24: & 2.33:) *n. pl.* तमसः नरकस्य दुःख-मोहात्मकस्य द्वाराणि कामादयः the gateways (i.e., requiring, etc.) to darkness (i.e., to hell, in the form of pain and delusion, भ०गी०१६.२२).

तर tara *cpv. suffix* (6.25:) अधिक better-.

तव tava (*tāva*) *prn. sg. gen.* (*of* त्वम्) your.

तस्मात् tasmāt (*tā-smāt*) *prn. abl. sg.* from that.

तस्मात् *in.* ततः therefore.

तात *tāta m.* पितृ father; *voc.* (addressing elders, superiors, children, or pupils) dear.

तामस *tāmasa (tām-as-a) a.* (*fr.* √तम् खेदे be faint) (*f.* ई) तमसः तमो-गुण-प्रधानात् भवति what is of or predominantly from *tamas guṇa*, तमो-गुण-प्रधान who is predominantly of the *tamas* mental disposition, dull. °प्रिय *-priya a.* तामासानां प्रियः favorite of dull people (or favorite when a person is dull).

तावत् *tāvat (tā-vat) pr. a.* (4.18:) (correlative with यावत्) ...that much; ...that long; ...that far.

तिज् *tij √1.Ā. (des. impv. 2nd sg. तितिक्षस्व 5.41:)* तीक्ष्णी-करणे sharpen; क्षमायाम् endure, allow (accept objectively, with understanding devoid of complaints, the contacts with the natural pairs of opposites in the world, भ०गी०२.१४).

तिष्ठत् *tiṣṭhat (tiṣṭh-[a]-at) pr. pt. (of √स्था गति-निवृत्तौ remain 5.15.4:)* remaining.

तिष्ठति *tiṣṭhati (tiṣṭh-a-ti) pr. 3rd sg. (of √स्था गति-निवृत्तौ remain 5.15.4:)* (he/she/it/who) remains.

तीक्ष्ण *tīkṣṇa (tīk-ṣṇa) a.* (*fr.* √तिज् निशाने sharpen or be sharp 2.81:) तीव्र sharp, intense, violent; रस-

भेद a kind of taste: bitter (*tikta*).

तु *tu tu pl.* पक्षान्तरे but, whereas, rather, than, *never begins a sentence or pāda (like enclitic), sometimes merely for stress like eva.*

तुमुल *tumula a.* व्याकुल tumultuous.

तुल्य *tulya (tul-ya) a.* (*fr.* √तुल् उन्माने weigh) स-दूश alike, same, similar. °निन्दात्मसंस्तुति *-nindātma-saṃstuti a.* निन्दा च आत्म-संस्तुतिः च निन्दात्म-संस्तुती तुल्ये यस्य for whom censure and praise of himself (or herself) are alike. °निन्दास्तुति *-nindā-stuti a.* निन्दा च स्तुतिः च निन्दा-स्तुती ते तुल्ये यस्य for whom censure and praise are alike (as addressing only this body or mind, since the full and complete *ātman* cannot be flattered or damaged by any misconception of it). °प्रियाप्रिय *-priyāpriya a.* प्रियं च अ-प्रियं च प्रियाप्रिये तुल्ये समे यस्य for whom the pleasant and the unpleasant are (objectively viewed) the same (way) (i.e., *that all creatures avoid the unpleasant and do not avoid the pleasant, and that this body and mind is of the same nature as creatures, yet certain situations are unavoidable and therefore are accepted as they are*).

तुष् *tuṣ* √4.P. (*pr.* तुष्यति, *pp.* तुष्ट 2.88:) तृप्तौ be satisfied. **सम्** *sam-* (सन्त् 2.55:) be satisfied.

तुष्ट *tuṣṭa* (*tuṣ-tā*) *pp.* (*of* √तुष् प्रीतौ be satisfied 2.88:) satisfied, pleased, happy.

तुष्टि *tuṣṭi* (*tuṣ-ti*) *f.* (*fr.* √तुष् तृप्तौ be satisfied 2.88:) सन्तोष satisfaction, contentment, लाभेषु पर्याप्त-बुद्धिः a sense of “enough” towards whatever comes.

तूष्णीम् *tūṣṇīm* (*tūṣṇīm*) *in.* मौनी-भूय turning silent.

तृतीय *trītiya* (*tr-tīya*) *ordinal* (4.26:) third.

तृप् *trp* √4.P. (*pp.* तृप्त) प्रीणने be content.

तृप्त *trpta* (*trp-tā*) *pp.* (*of* √तृप् प्रीणने be content) तुष्ट satisfied.

तृप्ति *trpti* (*trp-ti*, *also* *trp-ti*) *f.* (*fr.* √तृप् प्रीणने be content) तुष्टि satisfaction, satiation.

तृष्णा *trṣṇā* (*trṣ-ṇ[a]-ā*) *f.* (*fr.* √तृष् पिपासायाम् be thirsty) अ-प्राप्ताभिलाष longing (for what one does not have), thirsting. **आसङ्गसमुद्भव** *-āsaṅga-samudbhava* *a.* तृष्णा च आसङ्गः च तृष्णासङ्गयोः समुद्भवं यस्य born of longing (towards what one does not yet have) and attachment (towards what one has).

तृ *tr* √1.P. (*pr.* तरति 2.3., *fut.* तरिष्यति 5.33: & 2.101:) प्लवने swim, sail, fly; लङ्घने leap over, cross. **अति** *ati-* cross over. **व्यति** *vyati-* cross over. **सम्** *sam-* (सन्त् 2.55:) cross over.

ते *te* *encl. prn. sg. dat. gen. (of* त्वम्) for or unto you, your. **ते** *te* *prn. masc. pl. nom. and neut./fem. du. nom./acc. (of* तद्) they, those.

तेजस् *tejas* (*tēj-as*) *n.* (*fr.* √तिज् निशाने sharpen or be sharp) दीप्ती-तापौ light and heat (defining attributes of *agni*), brilliance, radiance; प्रभाव majesty, power, splendor, glory; प्रागल्भ्य self-confidence. **अंशसम्भव** *-aṁśa-sambhava* (°जोश° or written °जोऽश°) *a.* तजसः अंशः एक-देशः सम्भवः यस्य born of a fraction of (My, the Lord's, भ०गी०श०.४१) power. **मय** *-maya* (°जोम°) *m.* तेजः-प्राय full of (mostly of) brilliance. **राशि** *-rāśi* (°जोरा°) *m.* तेजः-पुञ्ज mass of brilliance. **विन्** *-vin* (°स्विन्) *a.* तेजो-युक्त who has *tejas* (who has force, combined mental and moral power, majesty, self-confidence, and passion in his/her life).

तोय *toya* (*tōya*) *n.* जल water.

त्यक्त *tyakta* (*tyak-tā*) *pp.* (*of* √त्यज् हानौ abandon

2.81:) given up, renounced. **ञ्जीवित -jīvita** *a.* त्यक्तं जीवनं येन who has given up (his/her) life. **०सर्वपरिग्रह -sarva-parigraha** *a.* त्यक्तः सर्वः स्वी-कारः येन who has disowned every possession.

त्यक्तुम् tyaktum (*tyak-tum*) *inf.* (of √त्यज् हानौ abandon 2.81:) to give up.

त्यक्त्वा tyaktvā (*tyak-tvā*) *in. pt.* (of √त्यज् हानौ abandon 2.81:) giving up, disowning, not identifying with.

त्यज् tyaj √1.U. (*pr.* त्यजति ०ते, *pot. P.* त्यजेत्, *pr. pt.* त्यजत्, *pp.* त्यक्त 2.81:, *pot. ps. pt.* त्याज्य 6.8:, *in. pt.* त्यक्त्वा 2.81: ०त्यज्य, *inf.* त्यक्तुम् 2.81:) हानौ abandon, leave; अ-तादात्म्ये renounce, disown, not identify with. **परि० pari-** परितः० completely abandon, etc.

त्यजत् tyajat (*tyaj-[a]-at*) *pr. pt.* (of √त्यज् हानौ abandon) परित्यजत् disowning; giving up.

त्याग tyāga (*tyāg-ā*) *m.* (*fr.* √त्यज् हानौ abandon 2.82:) सन्न्यास mature renunciation (and the lifestyle born out of that complete renunciation) (–not to be confused with denunciation, it is instead a natural maturation process, like

abandoning marbles and balloons); कर्म-फल-त्याग the process of a maturing renunciation (of the results of action) (and the lifestyle born out of that attitude, involving an appreciation of the Lord as everything). **०इन् -in** (०गिन्) *a.* त्यजन renouncing; त्यजन-शील one who renounces, a renunciate. **०फल -phala** *n.* त्यागस्य फलम् the result of renunciation.

त्याज्य tyājya (*tyāj-ya*) *pot. ps. pt.* (of √त्यज् हानौ abandon 6.8:) त्यक्तव्य to be giving up.

त्रय traya (*tray-ā*) *a.* (*f.* ई) threefold; *n.* त्रितय triad, group of three. **त्रयीधर्म trayī-dharma** *m.* त्रय्या श्रुतिना वेद-त्रयेण विधीयमानः धर्मः ritual (that is enjoined) by (any of the) the three *Vedas*, वैदिकं कर्म Vedic ritual.

त्रयोदश trayo-daśa (*trayo-daś-ā*) *ordinal* (4.23.d: & 4.26:) thirteenth.

त्रि tri *num. a. m.n. pl.* (*f. pl.* तिसृ 4.25:) three. **०धा -dhā** *in.* (6.19: & 4.28:) त्रि-प्रकारेण threefold. **०विध -vidha** *a.* त्रि-प्रकार threefold.

त्रै Trai (=√त्रा 4.Ā. 5.8.8:) √1.Ā. (*pr.* त्रायते 2.71:) पालने protect.

त्रैगुण्य trai-guṇya (*trai-guṇ-[a]-ya*) *n.* (*fr.* √गुण्

आमन्त्रणे invite, address) त्रयाणां गुणानां सत्त्व-
रजस्तमसां समाहारः the combination of the three
guṇas (see श्रे०उ०५.७), i.e., *samsāra*. **विषय**
-viṣaya *a.* त्रै-गुण्यं संसारः विषयः प्रकाशयितव्यः यस्य
having *samsāra* as the subject matter.

त्रैलोक्य *trai-lokya* (*trai-lok[a]-ya*) *n.* (fr. √लोक
दर्शने see) त्रयाणां लोकानां समाहारः the collection of
the three worlds (स्वर्ग-मर्त्य-पातालात्मकं लोक-त्रयम्
the three spheres of heaven, of mortals, and of
hell; or *bhūr, bhūvas, svar* [earth, intermediate
region (i.e., the atmosphere), and heaven]).
राज्य **-rājya** *n.* त्रै-लोक्यस्य राज्यम् dominion over
the three worlds.

त्रैविद्य *trai-vidya* (*trai-vid-y[a]-[ā]-a*) *a.* (fr. √विद्
ज्ञाने know) ऋग्-यजुः-साम-विद् versed in the three
Vedas (either *Rg Veda, Yajur Veda, and Sāma*
Veda which predominate in Vedic rituals; or the
three types of Vedic mantra: *ṛc* recited
metrically, *sāman* sung, and *yajus* read as prose).

त्वच् *tvac* *f.* चर्मन् skin or hide, वल्क bark.

त्वद् *tvad* (*tv-ad*) *prn.* 2nd *person sg. abl.* from you;
prn. 2nd *person sg. in compd.* ०- 4.2: for त्वम् you.

अन्य **-anya** *prn.* त्वत्तः अन्य other than you,

anyone (other) than you. **तस्** **-tas** (०त्स 2.4: &
2.24:) *in.* (6.19:) त्वत्सकाशात् from you. **प्रसाद**
-prasāda (०त्प्र 2.24:) *m.* तव प्रसादः your grace
(भ०गी०१८.७३). **सम** **-sama** (०त्स 2.24:) *a.* तव समः
equal to you.

त्वम् *tvam* (*tv-ām*) *prn.* (*sg. nom.*) you 4.2:.

त्वर् *tvar* √1.Ā. (*pr.* त्वरते, *pr. mid. pt.* त्वरमाण 6.5: &
2.92:) वेगे hasten, be quick.

त्वरमाण *tvaramāṇa* (*tvar-a-māṇa*) *pr. mid. pt.* (of
√त्वर् वेगे hasten 6.5: & 2.92:) hurrying.

त्वा *tvā* *encl. prn. sg. acc.* (of त्वम् 4.2:) to you.

द *da* *a.* (fr. √दा दाने give) *only in compd.* ०- (6.24.1)
ददाति इति what gives-.

दंष्ट्र *daṁṣtra* (*dāṁṣ-tra*) *m.* (fr. √दंश् दंशने bite
2.104:) (fr. आ) दन्त-पङ्क्ति-द्वय-प्रान्त-स्थः दन्त-भेदः fang
or tusk (teeth that are positioned at the two ends
of a row of teeth). **कराल** **-karāla** (दंष्ट्राक०) *a.*
दंष्ट्राभिः करालः विकटः horrible with fangs.

दक्ष *dakṣa* (*dākṣ-a*) *a.* (fr. √दक्ष कुशलं be suitable,
be skillful) निपुण able, skillful, कार्य-कुशल suitable
or proper in duties, प्रत्युत्पन्नेषु कार्येषु सद्यः यथावत्
प्रतिपत्तुं समर्थः able to make quick and appropriate
decisions regarding present matters, adept, wise

in all situations.

दक्षिण *dakṣiṇa* (*dākṣ-īṇa*) *prn. a.* (*fr.* √दक्ष् कुशले

be suitable, be skillful 2.92:) अवाच् southern; अ-
वाम-भाग-स्थ being on the right side (when facing
the rising sun for prayer, the south is on your
right) (*opp.* *vāma*, left); सरल honest, upright.

दक्षिण *dakṣiṇa* *m.n.* दक्षिण-भाग the right side,

south. **दक्षिणा** *dakṣiṇā* *f.* यज्ञ-शेषं कर्मणः साङ्गतार्थं

देयं द्रव्यम् wealth (property, cattle, money, etc.)

given out appropriate to the function (of each of

the officiating priests and other *brāhmaṇas*) to

complete a ritual. **अयन** *-ayana* *n.* सूर्यस्य

दक्षिण-गतिः southward course (of the sun);

षण्मासाः दक्षिणायणम् the six months in which (the

sun) moves southward; षण्मासाः दक्षिणायणं देवता

the deity (the aspect of the Lord) that is the six-

months of the southern course of the sun

(भ०गी०८.२५).

दग्ध *dagdha* (*dag-dhā*) *pp.* (*of* √दह् भस्मी-करणे

burn 2.106: & 2.76: & 2.78:) burned.

दण्ड *daṇḍa* (*daṇḍā*) *m.* दम्यते अनेन (दमन-कारणम्)

what tames—a staff or club; force of arms,

army; punishment; mastery, discipline.

दत्त *datta* (*dat-tā*) *pp.* (*of* √दा दाने give 6.6: *irreg.*)
given.

दध्मौ *dadhmau* (*da-dhm-au*) *perf. 3rd sg.* (*of* √ध्मा
नादे blow 5.8.2: & .4: & 5.27.2.d:) (he/she/it/who)
blew.

दम् *dam* √4.P. (*pr. pt. cs.* दमयत्) उपशमे be tame, be
tranquil; tame, subdue, master.

दम *dama* (*dam-a*) *m.* (*fr.* √दम् उपशमे be tame)
बाह्येन्द्रियोपशम tranquility of the external organs
(of the organs of action and the sense organs),
mastery over behavior, restraint.

दमयत् *damayat* (*dam-ay[a]-at*) *pr. pt.* (*of cs.* √दम्
उपशमे be tame) taming; दमयितृ who enforces
discipline.

दम्भ *dambha* (*dambh-a*) *m.* (*fr.* √दम्भ् कपटे
deceive) धर्म-ध्वजित्व hypocrisy (falsely declaring
one's virtues, demanding that others know your
virtues that you don't have), pretension. **अर्थम्**

-artham *in.* (6.32:) दम्भात् out of hypocrisy.

अहङ्कारसंयुक्त *-ahaṅkāra-samyukta* *a.* दम्भेन

च अहंकारेण च संयुक्तः endowed (riddled) with

hypocrisy and egotism. **मानमदान्वित** *-māna-*

madānvita *a.* दम्भः च मानः च मदः च दम्भ-मान-

मदाः तैः अन्वितः filled with hypocrisy, demands for respect, and with arrogance.

दय् day √1.Ā. दाने give; गतौ go; रक्षणे protect, करुणायाम् show compassion; हिंसायाम् injure; आदाने take.

दया dayā (day-[a]-ā) f. (fr. √दय् करुणायाम् show compassion) कृपा भूतेषु दुःखेषु compassion towards suffering living beings.

दर्प darpa (darp-a) m. (fr. √दृप् हर्षे मोहने be elated or be deluded) विद्या-धन-स्व-जनादि-निमित्तः उत्सेकः arrogance (due to one's education, wealth, family connections, etc., born out of not understanding the factors responsible for what one has, thinking "I am responsible for these," instead of the appropriate attitude of gratitude and objectivity).

दर्शन darśana (darś-ana) n. (fr. √दृश् प्रेक्षणे see) पश्यति इति seeing, vision, what sees, the eye, knowing, teaching; दृश्यते इति the seen, appearance, what is seen, object (a sight); in *compd.* — दर्शनं यस्य having the appearance of—.
काङ्क्षिन् -kāṅkṣin a. दर्शनस्य काङ्क्षा इच्छा अस्य इति desirous of seeing.

दर्शयामास darśayāmāsa (darś-ay[a]-ā-m-ās-a) *cs. peri. perf. 3rd or 1st sg. (of √दृश् प्रेक्षणे see 5.29:)* (he/she/it/who/I) showed.

दर्शित darśita (darś-i-tā) *pp.* (of *cs.* √दृश् प्रेक्षणे see 6.6:) was shown.

दर्शिन् darśin (darś-in) a. usually at the end of a *compd.* — (fr. √दृश् प्रेक्षणे see) दर्शन-शील one whose nature is to see—, पश्यति इति who sees—.

दशन् daśan daś-an (also daś-ān) *num. a. n. pl.* (4.23.a:) ten.

दशन daśana (daś-ana) m. (fr. √दंश् दंशने bite) दन्त tooth. **अन्तर -antara** a. दन्त-मध्य between the teeth.

दशम daśama (daś-a[n]-mā) *ordinal* (4.26:) tenth.

दह dah √1.P. (pr. दहति, ps. pr. दह्यते, pp. दग्ध 2.106: & 2.76: & 2.78:, pot. ps. pt. दाह्य 6.8:) भस्मी-करणे burn, consume with fire; ps. be burned. **परि° pari-** burn, etc.; ps. burns (*w/ active sense* 7.28:).

दा dā √3.U. (pr. ददाति दत्ते 5.20.1:, fut. दास्यति °ते, ps. pr. दीयते 5.37.1:, pp. दत्त 6.6: *irreg. and after certain prefixes it contracts to* दत्, pot. ps. pt. दातव्य, in. pt. °दाय 6.9:) दाने give (see also the root यम्), put. **आ° ā-** स्वी-करणे take, accept. **प्र° pra-** give, etc. **व्या°**

vyā- विवरणे open.

दक्ष्य *dākṣya* (*dākṣ-[a]-ya*) *n.* (*fr.* √दक्ष कुशले be suitable, be skillful) दक्षस्य भावः adroitness, सहसा प्रत्युपनेषु कार्येषु अ-व्यामोहेन प्रवृत्तिः ability to act without confusion in suddenly presented situations demanding action.

दातव्य *dātavya* (*dā-tavya*) *pot. ps. pt.* (*of* √दा दाने give) to be given.

दान *dāna* (*dā-ana*) *n.* (*fr.* √दा दाने give) दानं करणम् the act of giving or offering, charity, यथा-शक्ति सविभागः (propriety in) distribution according to one's capacity; उपहार the gift or offering itself.
◦**क्रिया -*kriyā*** *f.* दानस्य क्रिया activity of charity.

दानव *dānava* (*dānav-a*) *m.* दनवाः अपत्यम् offspring of the female demon *Danu*, राक्षस a demon.

दार *dāra* (*dār-ā*) *m.* (*fr.* √दृ आदरे respect) पत्नी wife.

दिव् *div* √1.P. or 10.U. (*pr.* देवति, देवयति ◦ते) अर्दने lament, distress. परि◦ ***pari-*** lament, etc.

दिव् *div* √4.U. (*pr.* दीव्यति ◦ते 5.16.1:) द्युतौ shine (orig. throw rays of light); क्रीडायाम् play (esp. throw dice).

दिव् *div* (*div*) (*weak stem for द्यु before vowel terms.* 3.35:) *f.* (*fr.* √दिव् द्युतौ shine) स्वर्ग heaven; आकाश sky.

दिव्य *divya* (*div-yā*) *a.* (*fr.* √दिव् द्युतौ shine) दिवि भवः heavenly, divine, अ-प्राकृत not ordinary, extraordinary; द्योतनात्मक effulgent.

◦**अनेकोद्यतायुध -*an-ekodyatāyudha*** *a.* दिव्यानि अनेकानि उद्यतानि आयुधानि अस्यादीनि यस्मिन् in which are many extraordinary upraised weapons. ◦**गन्धानुलेपन -*gandhānulepana*** *a.*

दिव्यं गन्धानुलेपनं यस्य (anointed) with a celestial fragrant ointment. ◦**माल्याम्बरधर -*mālyāmbara-dhara*** *a.*

दिव्यानि माल्यानि पुष्पाणि अम्बराणि वस्त्राणि च धारयति इति wearing celestial garlands and attire.

दिश् *diś* √6.U. (*fut.* देख्यति ◦ते 2.86:, *pp.* दिष्ट 2.85:, *pot. ps. pt.* देश्य 6.8:, *in. pt.* ◦दिश्य) दाने grant; आज्ञापने point out, teach, reveal. उद्◦ ***ud-*** point out, etc. उप◦ ***upa-*** point out, etc. निस्◦ ***nis-*** (निर्द्◦ 2.24: & 2.29:) point out, etc. प्र◦ ***pra-*** point out, etc.

दिश् *diś* (*diś*) *f.* (*fr.* √दिश् दाने grant, अवकाशं ददाति what grants space/accomodation) आशा (compass) direction (north, south, east, west, north-east, etc.), quarter, region; *pl.* all

directions, (in) all directions.

दिह् *dih* √2.U. (pp. दिग्ध 2.106:, 2.76: & 2.78:) उपचये augment, smear, stain. **प्र° *pra-*** augment, etc.

दीप् *dīp* √4.Ā. (pp. दीप्त, pp. cs. दीपित 6.6:) ज्वलने shine, burn. **प्र° *pra-*** shine, etc.

दीप *dīpa* (*dīp-a*) *m.* (fr. √दीप् ज्वलने shine) प्रदीप oil lamp.

दीपित *dīpita* (*dīp-i-tā*) *pp.* (of cs. √दीप् ज्वलने burn 6.6:) lit.

दीप्त *dīpta* (*dīp-tā*) *pp.* (of √दीप् ज्वलने shine, burn) illumined, blazing, brilliant. **°अनलार्कद्युति *-an-alārka-dyuti*** *a.* अनलः च अर्कः च अनलार्कौ दीप्तौ अनलार्कौ दीप्तानलार्कौ तयोः द्युतिः इव द्युतिः तेजः यस्य whose brilliance is like a blazing fire or the (blazing) sun. **°विशालनेत्र *-viśāla-netra*** *a.* दीप्तानि प्रज्वलितानि विशामानि विस्तीर्णानि नेत्राणि यस्मिन् in whom are (countless) brilliant, large eyes. **°हुताशवक्त्र *-hutāśa-vaktra*** *a.* दीप्तः च असौ हुताशः च अग्निः च इव वक्त्रं यस्य whose mouth(s) is/are like blazing fire(s).

दीप्ति *dīpti* (*dīp-ti*) *f.* (fr. √दीप् ज्वलने shine) प्रभा brilliance, light. **°मत् *-mat*** *a.* दीप्तिः अस्य अस्ति having brilliance.

दीर्घ *dīrgha* (*dīrghā*) *a.* आयत extended (in space or time), long. **°सूत्रिन् *-sūtrin*** *a.* (lit. “long-threaded”) कर्तव्यानां दीर्घ-प्रसारणः यत् अद्य श्वः वा कर्तव्यं तत् मासेन अपि न करोति stretching out (what is to be done—today or tomorrow—that is not done even within a month), procrastinating, procrastinator.

दुःख *duḥ-kha* (*duḥ-khā*) *a.* (fr. √खन् अवदारणे dig, दुष्टं खनति difficult dig, or “having a bad/out-of-round axel-hole,” also दुष्टं खम् “a bad space (in the heart/mind),” cf. सुख) अ-प्रीय unpleasant, painful. **दुःख *duḥ-kha*** *n.* शोक sorrow (in the form of guilt, regarding one’s own omissions and commissions, and of hurt, regarding others’ omissions and commissions); पीडा physical pain; दुःख-प्राप्ति unpleasant or painful situation, adversity. **°अन्त *-anta*** *m.* दुःखस्य अन्तः अवसानं उपशमः च cessation (or alleviation) of sorrow. **°आलय *-ālaya*** *m.* दुःखानाम् आश्रयः abode of misery. **°तर *-tara*** *cpv.* *a.* (6.25:) अधिक-दुःख-कर more painful. **°म् *-m*** *in.* (7.8.8:) दुःखेन with difficulty. **°योनि *-yoni*** *f.* दुःख-कारण the source of the unpleasant/pain. **°शोकामयप्रद *-śokāmaya-prada*** *a.* दुःखं च शोकं

च आमयं च प्रयच्छति इति that gives pain, sorrow, and disease. **संयोगवियोग -*saṃyoga-viyoga***

m. दुःखैः संयोगः दुःख-संयोगः तेन वियोगः disassociation from association with sorrow (a definition of *yoga*). **हन् -*han*** *a.* (6.24: & 3.21:) दुःखानि सर्वाणि हन्ति what destroys (all) sorrows.

दुष् *duṣ* √4.P. (*pr.* दुष्यति, *pp.* दुष्ट 2.88:) वैक्लव्ये (रूप-भङ्गे) be bewildered, be corrupted, be defiled, be debased. **प्र^० *pra-*** be bewildered, etc.

दुष्ट *duṣṭa* (*duṣ-ṭā*) *pp.* (*of* √दुष् रूप-भङ्गे be corrupted 2.88:) भ्रष्ट corrupted, become corrupt, degraded, adulterated, debased.

दुस् *duṣ* *in.* (*maybe fr.* √दुष् रूप-भङ्गे be corrupted) *in compd.* ◦- (6.36:) दुष्ट ill-fittingly, improper, mal-adaptive (not in keeping with *dharma* and the circumstances). **अत्यय -*atyaya*** (दुर् 2.24: & 2.29:) *a.* दुःखेन अतिक्रमः यस्य difficult to cross (lit. “whose crossing is with difficulty”). **आसद -*āsada*** (दुर् 2.24: & 2.29:) *a.* दुःखेन आसादनं प्राप्तिः यस्य difficult to get a fix on. **कृत् -*kṛt*** (दुष्^० before क् प्, *perhaps influenced by* 2.101: *and/or the root* √दुष् *from which* दुस् *is derived, an exception to general sandhi rules where we would expect* दुः^० 2.24: *i.e., jihvāmūlīya or upadhmānīya cf. 1.5.b., or expect* दुस्^०

2.26:) *m.* (6.24.2:) अ-धर्मं करोति one who takes to *a-dharma*. **कृत -*krta*** (दुष्^० before क् प्) *n.* पाप karmic demerit. **कृतिन् -*kṛtin*** (दुष्^० before क् प्) *a.* पाप-कारिन् doing improper acts, doing mal-adaptive acts (not in keeping with *dharma* and the circumstances). **ग -*ga*** (दुर् 2.24: & 2.29:) *a.* (6.24.3:) दुःखेन सम्पाद्यः difficult to go past or accomplish; *n.* दुःख difficulty, संसार the life of continual becoming. **गति -*gati*** (दुर् 2.24: & 2.29:) *f.* कुत्सिता गतिः a bad end, a bad result. **निग्रह -*nigraha*** (दुर् 2.24: & 2.29:) *a.* दुःखेन निरोधः यस्य difficult (or impossible) to restrain. **निरीक्ष्य -*nirīkṣya*** (दुर् 2.24: & 2.29:) *a.* दुःखेन निरीक्ष्यः difficult to see. **पूर -*pūra*** (दुष्^० before क् प्, *perhaps influenced by* 2.101: *and/or the root* √दुष् *from which* दुस् *is derived, an exception to general sandhi rules where we would expect* दुः^० 2.24: *i.e., jihvāmūlīya or upadhmānīya cf. 1.5.b., or expect* दुस्^० 2.26:) *a.* अ-शक्य-पूरण whose satisfaction is difficult, insatiable. **पूरण -*pūraṇa*** (दुष्^० before क् प्) *a.* दुःखेन पूरणम् अस्य whose satisfaction is difficult, insatiable. **प्राप -*prāpa*** (दुष्^० before क् प्) *a.* दुःखेन प्राप्यते इति difficult to gain. **बुद्धि -*buddhi*** (दुर् 2.24: & 2.29:) *a.* कुत्सिता बुद्धिः यस्य whose thinking

is distorted. **०मति -mati** (दुर् 2.24: & 2.29:) *a.* कुत्सिता मतिः यस्य whose thinking is distorted. **०मेधस् -medhas** (दुर् 2.24: & 2.29:) *a.* कुत्सित-मेधाः पुरुषः (a person) whose thinking is distorted. **०योधन -yodhana** (दुर् 2.24: & 2.29:) *m.* (दुःखेन युध्यते इति “difficult to fight”) the eldest of the hundred sons of the blind King *Dhṛta-rāṣṭra* and cousin to the *Pāṇḍavas*, who was raised by parents blind to his needs, and who suffered humiliation while growing up by being continually bested by his cousins, especially at the hands of *Bhīma*—his resulting warped mind, his unmerited power given to him by his blind father, and his lack of a sense for *dharma* and propensity for *a-dharma* led inevitably to the great war. **०लभतर -labhatara** (दुर् 2.24: & 2.29:) *cpv. a.* दुःखेन लभतरः more difficult to attain.

दुह duh √2.U. प्रपूरणे fulfill, yield.

दुह duh *a.* (fr. √दुह प्रपूरणे fulfill, yield) *only in cmpd.*
—० (6.24:) दोग्धि इति what fulfills—, what yields—.

दूर dūra (*dūra*) *a.* विप्रकृष्ट distant, far; अ-गोचर out of view. **०एण -eṇa** (रेण *inst.*) *in.* by far. **०स्थ -stha** *a.* (6.24.1:) विप्रकृष्ट distant, far; अ-गोचर out

of view. **०स्थम् -stham** *in.* (7.8.8:) दूरम् as distant, as far.

दृढ dṛḍha (*dr-dhā*) *pp.* (of √दृह वृद्धौ be strong/firm 2.111:) अ-चल fixed, immovable; कठिन hard, firm; अतिशय intense. **०निश्चय -niścaya** *a.* दृढः स्थिरः आत्म-तत्त्व-विषये निश्चयः अध्यक्षः यस्य whose resolve (regarding the truth of himself or herself) is firm. **०म् -m** *in.* (7.8.8:) अ-व्यभिचारेण firmly, definitely; अतिशयेन very. **०व्रत -vrata** *a.* दृढं व्रतं यस्य whose vow(s) is firm, whose commitment is firm.

दृश् दृś √1.P. (*pr.* पश्यति 5.15.6:, *impf.* अपश्यत् 5.15.6:, *impv.* पश्य 5.15.6:, *pot.* पश्येत् 5.15.6:, *fut.* द्रक्ष्यति 2.86:, *ps. pr.* दृश्यते, *cs. impv.* दर्शय, *cs. peri. perf.* दर्शयामास 5.29:, *pr. pt.* पश्यत् 5.15.6:, *pp.* दृष्ट 2.85:, *pp. cs.* दर्शित 6.6:, *past act. pt.* दृष्टवत् 6.7: & 2.85:, *in. pt.* दृष्ट्वा 2.85:, *inf.* द्रष्टुम् 2.85:) प्रेक्षणे see, know (see with the intellect, know with the same clarity as seeing), discern; *cs.* प्रकाशने show, make see. **अनु० anu-** see, etc.; कश्चित्प्रकार-प्राप्त-ज्ञापने० accordingly see, accordingly understand (i.e., as taught in some manner), शास्त्राचार्योपदेशे० see in keeping with the teaching as taught by a teacher. **प्र० pra-** see, etc. **सम्० sam-** सम्यक्० clearly see, know.

दृष्ट *dr̥ṣṭā* (*dr̥ṣ-tā*) *pp.* (*of* √दृश् प्रेक्षणे see 2.85:) seen, known, discerned. **पूर्व *-pūrva*** *a.* पूर्व दृष्टः seen before.

दृष्टवत् *dr̥ṣṭavat* (*dr̥ṣ-tavat*) *past act. pt.* (*of* √दृश् प्रेक्षणे see 6.7: & 2.85:) having seen.

दृष्टि *dr̥ṣṭi* (*dr̥ṣ-ti*) *f.* (*fr.* √दृश् प्रेक्षणे see 2.85:) दर्शन seeing, sight, vision; बुद्धि understanding, opinion; नेत्र eye.

दृष्ट्वा *dr̥ṣṭvā* (*dr̥ṣ-tvā*) *in. pt.* (*of* √दृश् प्रेक्षणे see 2.85:) seeing, knowing.

दृढ *dr̥h* √1.P. (*pp.* दृढ 2.111:) वृद्धौ be strong, be firm.

दृ *dr̥* √9.P. (*cs. impf.* अदारयत्) विदारणे tear, break open, pierce. **वि° *vi-*** tear, etc.

देव *deva* (*dev-ā*) *a.* (*fr.* √दिव् द्युतौ, दीव्यति इति that which shines) द्योतनात्मक effulgent; स्वर्ग्य celestial; पूज्य worshipful. **देव *deva*** *m.* (*f.* ई) अ-मर an immortal (having a subtle body that does not decay, yet is time bound), इन्द्रादि any of the hosts of celestial deities (*devatās*, several of them are considered as heavenly posts, such as Lord *Indra* and Lord *Brahmā*, to which are appointed various exalted *jīvas* for the duration of one or more world cycles [*kalpas*]); परमेश्वर the Lord

(viewed as *Viṣṇu*, *Śiva*, *Brahman*, *Hiraṇyagarbha*, *Prajā-pati*, etc., who are also termed “gods,” e.g., Lord *Viṣṇu* is the Lord viewed as the sustainer, but they in fact are “deities” in the sense of being particular aspects or facets of *Parameśvara*—the only Lord who is everything); द्योतनात्मकः आत्मा luminous conscious being, I (the self); इन्द्रिय the Lord viewed as any of the sense organs (who thus illumine the world); देवता presiding deity, the Lord viewed as any form or function in the world (as the *nimitta-kāraṇa* [efficient/intelligent cause] of that form or function), a limited god (such as the concept of a god residing in a heaven, battling a devil, and excluding me—in fact then excluding every “me” in the universe, and so is overwhelmingly outnumbered, and, being there in heaven and not here, can thus become irrelevant to every “me” in the universe). **ईश *-īśa*** (°वे°) *m.* देवानां ईशः the Lord of the deities (i.e., the Lord who constitutes all deities). **ऋषि *-ṛṣi*** (°वर्षि) *m.* देवः एव ऋषिः one who is a deity and a sage, a divine sage. **दत्त *-datta*** *m.* देवैः दत्तः given by the gods; the name for *Arjuna*’s conch (given to him by a

god). **देव -deva** *m.* देवानां देवः the Lord of the deities (i.e., the Lord who constitutes all deities), (Lord *Kṛṣṇa*) used as an epithet of the Lord. **द्विज-गुरुप्राज्ञपूजन -dvi-ja-guru-prājña-pūjana** *n.* देवाः च द्वि-जाः च गुरवः च प्राज्ञाः च तेषां पूजनम् worshipping/honoring the deities, the twice-born (i.e., those initiated into scriptural study), teachers, and scholars. **भोग -bhoga** *m.* देवानां भोगः experiences of the celestial deities. **यज् -yaj** *a.* (6.24:) देवान् यजते who worships the deities. **वर -vara** *a.* देवानां वरः श्रेष्ठः exalted among deities. **व्रत -vrata** *a.* देवेषु व्रतं नियमः यस्य who has commitment towards the deities.

देवता devatā (*dev-ā-t[a]-ā*) *f.* (*fr.* √दिव् द्युतौ, दीव्यति इति that which shines) दिव्या प्रतिष्ठा शक्तिः वा the Lord viewed as any form or function in the world (considered as the presiding deity which is that form or function, as the *nimitta-kāraṇa* [efficient/intelligent cause] of that form or function in which the entire *Parameśvara* can be appreciated in this one form or function—rather than as the *upādāna-kāraṇa* [material cause] of which this one form or function is a limited presentation), a deity.

देवल devala (*dev-a-la*) *m.* मुनि-भेद a seer/sage called *Devala*.

देश deśa (*deś-ā*) *m.* (*fr.* √दिश् दाने grant, अवकाशं दीयते what is granted space/accomodation) स्थान place, region.

देह deha (*deh-a*) *m.n.* (*fr.* √दिह् उपचये [लेपे वृद्धौ च] anoint, augment, देग्धि प्रतिदिनम् “what is anointed daily”) सङ्ग्रह embodiment, शरीर the body (*dahana-yogyā* [what is subject to cremating]). **अन्तरप्राप्ति -antara-prāpti** *f.* (देहात्) अन्यः देहः देहान्तरं तस्य प्राप्तिः gain of another body (after this one). **इन् -in** (इहन्) *a.* शरीरम् अस्य अस्ति who has a body, embodied; *m.* जीवात्मन् myself/oneself associated with the body, देहात्माभिमानो जीवः myself/oneself with the judgment that I am the body, an individual. **भृत् -bhṛt** *a.* (6.24.2:) देहवत् having a body; *m.* देहं बिभर्ति इति a corporal being, जीव embodied one, esp. a human being; देहात्माभिमानवत् having the judgment that oneself is the body. **वत् -vat** *a.* देहः अस्य अस्ति having a body; देहाभिमानवत् having the judgment that one is the body. **समुद्भव -samudbhava** *a.* देहस्य उत्पत्ति-बीज-भूतः the origin of the body.

देहिक *dehika* (*deh-ika*) *a.* (fr. √दिह उपचये [लेपे वृद्धौ च] anoint, augment) शरीर-सम्बन्दिन् related to the body or embodiment.

दैत्य *daitya* (*dait[i]-ya*) *n.* दिति-वंश्य descendant of Diti (the wife of *Hiranya-kaśyapu*—all her descendants are demons), a demon.

दैव *daiva* (*daiv-[a]-a*) *a.* (fr. ई) (fr. √दिव् द्युतौ, दीव्यति इति that which shines) देवात् आगतः what has come from the Lord or the deities; देवस्य इदम् having to do with the Lord or the deities, belonging to the Lord or the deities, divine, uplifting, सात्त्विक predominantly of सत्त्व-गुण; युक्त appropriate, worthy (e.g., a worthy behavior).

दैव *daiva* *n.* देवता deity. **०आसुरसम्पद्धिभागयोग -āsura-sampad-vibhāga-yoga** *a.* दैवासुर-सम्पद्धिभागः इति योगः प्रकरणं यस्य whose topic is the distinction between worthy and unworthy dispositions.

दोष *doṣa* (*doṣ-a*) *m.* (fr. √दुष् रूप-भङ्गे be corrupted) विकार fault, defect; पाप karmic demerit, crime. **०वत् -vat** *a.* दोषः अस्य अस्ति having a defect, defective.

दौर्बल्य *daur-balya* (*daur-bal[a]-ya*) *n.* (fr. √बल्

प्राणने animate) शक्ति-क्षय weakness.

द्यु *dyu* √2.P. अभिगमने rush at, attack.

द्यु *dyu* *f.* (fr. √दिव् द्युतौ shine) (*weak stem* दिव्, *sg. loc.* दिवि 3.35:) स्वर्ग heaven; आकाश sky.

द्युत् *dyut* √1.Ā. दीप्तौ shine.

द्युति *dyuti* (*dyut-i*) *f.* (fr. √द्युत् दीप्तौ shine) प्रभा brilliance.

द्युम् *dyumna* (*dyu-mnā*) *n.* (fr. √द्यु अभिगमने rush at) धन wealth; बल power.

द्यूत *dyūta* (*dyū-tā*) *n.* (fr. √दिव् द्युतौ shine) दुरोदर gambling, dice.

द्यौ *dyo* (*dyo*) *f.* (fr. √द्युत् दीप्तौ shine) (3.41:) स्वर्ग heaven; आकाश sky. **द्यावापृथिव्यास्** *dyāvā-prthivyos* (द्यावा is a frozen Vedic dual in place of द्यावौ 6.40:) *f. du. gen. or loc.* दौः च पृथिवी च तयोः of (or in) heaven and earth.

द्रव्य *dravya* (*drav-ya*) *pot. ps. pt.* (of √द्रु गतौ move/attain 6.8: & 2.3: & 2.71:) moveable. **द्रव्य** *dravya* *n.* वित्त wealth; वस्तु object, thing. **०यज्ञ -yajña** *a.* तीर्थेषु द्रव्य-विनियोगं यज्ञ-बुद्ध्या करोति यः who with an attitude of worship (*yajña* [offering to the Lord]) employs his/her wealth (for those who are deserving), द्रव्येण यज्ञः यस्य for whom there is

ritual involving materials (*rather than* मनसा एव यज्ञः a ritual performed only mentally). **◦मय -maya** *a.* द्रव्य-प्रचुर consisting mostly of materials.

द्रष्टृ draṣṭṛ (*draṣ-ṭṛ*) *m.* (*fr.* √दृश् प्रेक्षणे see 2.85:) दर्शनं कर्ता seer, the one who sees; विद्वत् the one who knows (the truth).

द्रष्टुम् draṣṭum (*drāṣ-ṭum*) *inf.* (*of* √दृश् प्रेक्षणे see 6.10: & 2.85:) to see.

द्रा drā √2.P. गतौ move, run; स्वप्ने (*also* 4.U.) sleep.

द्रु dru √1.P. (*pr.* द्रवति, *pot. ps. pt.* द्रव्य 6.8:) गतौ move, run, rush, flow.

द्रु dru (*dr-ù*) *m.* (*fr.* √दृ विदारणे split) वृक्ष tree; शाखा branch.

द्रुपद् dru-pada (*dru-pad-a*) *m.* name of the king of the Pāñcāla's, the father of Drau-padī (Kṛṣṇā, the wife of the five Pāñḍavas). He was a rival of Droṇa. **◦पुत्र -putra** *m.* द्रु-पदस्य पुत्रः son of Dru-pada, by the name of Dhr̥ṣṭa-dyumna, and commander-in-chief of the Pāñḍava army.

द्रुह druḥ √4.P. जिघांसायाम् bear malice or hatred.

द्रोण droṇa (*dròṇa*) *m.* द्रोणाचार्य name for Kaurava's (Dur-yodhana, etc.) and Pāñḍava's

teacher of the science of war. He fought on Dur-yodhana's side.

द्रोह droha (*droh-a*) *m.* (*fr.* √द्रुह जिघांसायाम् desire to harm) विश्वास-भङ्ग betrayal, treachery.

द्रौपदेय drau-padeya (*drau-pad-e-ya*) *m. pl.* द्रु-पदस्य अपत्यं स्त्री द्रौ-पदी नाम द्रौ-पद्याः पुत्राः the five sons of Drau-padī (daughter of Dru-pada) born to each one of the five Pāñḍavas.

द्व dva (*dvà*) *num. a. du.* (4.25:) two, both. **द्वादश dvā-daśa** (*dvā-daś-à*) *ordinal* (4.23.c: & 4.26:) twelfth.

द्वन्द्व dvan-dva (*dva-n-dvā*) *n.* (lit. "two-two" here the prior member retains an anomalous frozen 2nd case singular form) द्वयम् pair, the pairs of opposites (*natural to the world, like cold and hot, pleasure and pain, which are not produced by the mind, but by nature, and which themselves do not delude an individual, although an individual can be deluded about them*); तौ एव राग-द्वेषौ शीतोष्णवत् परस्पर-विरुद्धौ सुख-दुःख-तद्धेतु-विषयौ यथा-कालं सर्व-भूतैः सम्बध्यमानौ द्वन्द्व-शब्देन अभिधीयेते the word dvandva (*also*) designates the pair attraction and repulsion (rāga-dveṣa), which are mind-made and which do delude, or rather

constitute an important aspect of the delusion of, an individual, towards pleasure, pain, and their causes, and which two are mutually opposed to each other like cold and hot, and which two afflict all beings in due course).

द्वन्द्व *dvan-dva* *m.* (6.40: in grammar meaning) द्वन्द्वः समासः the list compound (where each member is of equal importance, and is conjoined with each other by “and,” sometimes “or,” e.g., *dvandva* means “two and two” i.e., “pair(s)”). **अतीत-*atīta*** *a.* (“gone beyond-,” i.e., “out of the reach of-”) द्वन्द्वैः शीतोष्णादिभिः अ-विषण्ण-चित्तः whose mind is not afflicted by the pairs of opposites (i.e., whose mind is not afflicted by the natural pairs of opposites, such as hot and cold, pleasure and pain, because that mind has neutralized or eliminated the mind-made pair of *rāga-dveṣa*, attraction and repulsion, itself born of ignorance). **मोह-*moha*** *m.* द्वन्द्व-निमित्तः मोहः delusion occasioned by (i.e., that arises in the mind upon the natural occurrence of) the pairs of opposites (भ०गी०७.२७). **मोहनिर्मुक्त-*moha-nirmukta*** *a.* द्वन्द्व-मोहेन निर्मुक्तः freed from delusion occasioned by the (natural) pairs of opposites.

द्वार *dvāra* (*dvāra*) *n.* प्रतिहार gate, gateway, door;

pl. figuratively the sense organs (gateways into the mind, and out to the environment).

द्वि *dvi* *num. in compd.* (4.23:) two. **ज्ज-*ja*** *a.* (6.24.3:) द्वे जन्मनी यस्य twice-born; *m.* ब्राह्मणादि-वर्ण-त्रय one from the three classes: *brāhmaṇa*, *kṣatriya*, or *vaiśya* (often limited to just a *brāhmaṇa*) (The second birth is through the *upanayana-saṃskāra* [the sacred-thread ceremony performed for the above three classes, initiating a youngster as a student of the Vedas]); *pl.* अण्ड-जानि विह-गादीनि egg-born creatures such as birds (laid, then hatched). **ज्जोत्तम-*jottama*** *m.* द्विजानाम् उत्तमः the best among *brāhmaṇas* (or among the scriptural educated classes of people). **तीय-*tīya*** *ordinal* (4.26:) second. **विध-*vidha*** *a.* द्वि-प्रकार twofold.

द्विष् *dviṣ* √2.U. (*pr.* द्वेष्टि ष्टे 2.88:, *pr. pt.* द्विषत्, *pot. ps. pt.* द्वेष्य 6.8:) अ-प्रीतौ not be pleased, displeased, hate, despise. **प्र-*pra-*** not be pleased, etc.

द्विषत् *dviṣat* (*dviṣ-at*) *pr. pt.* (of √द्विष् अ-प्रीतौ not be pleased) hating, hateful, being displeased.

द्वेष *dveṣa* (*dvēṣ-a*) *m.* (*fr.* √द्विष् अ-प्रीतौ not be pleased) विराग repulsion, aversion, displeasure, बन्दन-काम binding desire (against a result).

द्वेषि *dveṣṭi* (*dvēṣ-ti*) *pr.* 3rd *sg.* (of √द्विष् अ-प्रीतौ not be pleased 2.88:) (he/she/it/who) despises.

द्वेष्य *dveṣya* (*dvēṣ-ya*) *pot. ps. pt.* (of √द्विष् अ-प्रीतौ not be pleased 6.8:) hateful, displeasing. **द्वेष्य** *dveṣya* *m.* आत्मनः अ-प्रियः someone or something not to one's liking.

द्वैध *dvaiddha* (*dvai-dh[ā]-a*) *a.* द्वि-प्रकार twofold. **द्वैध** *dvaiddha* *n.* संशय doubt.

धन् *dhan* √3.P. (*Vedic*) धान्ये bear fruit. **नि०** *ni-* उपरमे० stop bearing fruit, end, die.

धन *dhana* (*dhān-a*) *n.* (fr. *Vedic* √धन् धान्ये bear fruit; or perhaps *dh[ā]-āna* fr. √धा धारणे hold, प्रदाने give) वसु goods, wealth, property; युद्ध-जित booty (won through conquest), prize. **ञ्जय -ñ-jaya** (*dhana-ñ-jaya*) *m.* (6.32: & 2.55:) धनं जयति इति (*Arjuna*) winner of laurels (titles and wealth through his prowess). **मानमदान्वित -māna-madānvita** *a.* धन-निमित्तः मानः मदः च ताभ्याम् अन्वितः filled with demands for respect and with arrogance because of wealth.

धनुस् *dhanus* (*dhān-us*) *n.* (fr. √धन् धान्यार्जने acquire wealth) चाप archery bow. **धर -dhara** (०नुर्ध० 2.24: & 2.29:) *a.* धनुः धारयति इति who bears

the bow, archer.

धर *dhara* (*dhar-a*) *a.* (fr. √धृ धारणे support) *only in compd.* — (6.38:) धारयति इति wearing—, bearing—.

धर्म *dharmā* (*dhār-ma*) *m.* (fr. √धृ धारणे support, धारयति इति that which supports, ध्रियते लोकः अनेन that by which the world/person is supported) कर्तव्य what is to be done, duty, tradition (which supports the individual's maturation, and provides a conducive/supportive society for this maturation), adaptive action (in keeping with the circumstances), practice, (proper) method, (*hence*) teaching or knowledge; the first of the four *puruṣārthas* (*see artha-kāma*); निष्ठा lifestyle (esp. in pursuit of the first and last *puruṣārthas*: *dharmā* and *mokṣa*); प्राकृताचार (आनुलोम्य) the natural order within the universe, ईश्वर-नियम the Lord's order (i.e., the Lord as the order) manifest in the universe (*materially and subtly as the natural physical and psychological laws applicable throughout the universe, and ethically as the natural retribution or justice for virtuous or non-virtuous activity in the form of what are called punya and pāpa, which are created only by a human [or equivalent to human in other worlds] willful action, and*

remain to fructify eventually as a positive or negative experience, respectively, either in this life or in a later life—therefore connected with a fact of a continuance of the individual after the current life-span); पुण्य-कर्म action that yields *puṇya* (favorable results); पुण्य the favorable result itself; स्व-भाव intrinsic nature (*ātman*). **०अविरुद्ध -a-viruddha** *a.* धर्मस्य अप्रतिकूल-करी not opposed to *dharma*. **०आत्मन् -ātman** *a.* धर्मानुकूलं चित्तं यस्य whose mind conforms to *dharma*. **०कामार्थ -kāmārtha** *m. pl.* धर्मः च कामः च अर्थः च (the first three *puruṣārthas* as goals:) *dharma* (i.e., contextually limited to accumulating *puṇya* [*karma*-ic merit], भ०गी०१८.३४), pleasure and security. **०क्षेत्र -kṣetra** *n.* धर्मस्य भूमिः the field of *dharma*. **०संस्थापनार्थ -saṁsthāpanārtha** *m.* धर्मस्य सम्यक् स्थापनं धर्म-संस्थापनं तद् अर्थः the goal that is the proper establishment of *dharma*. **०सम्मूढचेतस् -sammūḍha-cetas** *a.* धर्मे सम्मूढं चेतः यस्य whose mind is confused about *dharma*.

धर्म्य dharmya (*dhar-m[a]-ya*) *a.* (*fr.* √धृ धारणे support) धर्म-युक्त in keeping with *dharma*, just, कर्तव्य-सङ्गत appropriate, adaptive (in keeping with the circumstances). **०अमृत -a-mṛta** *a.*

धर्मात् अनपेतं धर्म्यं च तत् अ-मृतं च तत् अ-मृतत्व-हेतुत्वात् (भ०गी०१२.२०, this life as previously described) which is in keeping with *dharma* and is immortal (in that it leads to immortality).

धा dhā √3.U. (*pr.* दधाति धत्ते 5.8.2: & 5.20.2:, *impv.* धत्स्व 5.20.2: & 2.76: & 2.77: & 2.42:, *fut.* धास्यति ०ते, *ps. pr.* धीयते 5.37.1:, *pr. mid. pt.* दधान 5.20.2: & 6.13: & 6.5:, *pp.* हित 6.6:, *pot. ps. pt.* धेय 6.8:, *in. pt.* ०धाय, *inf.* धातुम्) धारणे hold, support, grasp (physically or mentally); प्रदाने give, place, set; रचने fashion, make, form; पोषणे nurture. **अनुवि० anuvi-** अनुकूलं *ps.* be in conformity with, follow in the wake of (*w/acc., gen.*). **अभि० abhi-** आख्याने mention, tell; स्थापने explain, teach; *ps.* is said to be, is called. **अभिसम्० abhisam-** (०सन् 2.55:) उद्देशे point at, aim at, have in view, regard. **आ० ā-** निक्षेपणे place, offer. **नि० ni-** नीचे धारणे put down. **प्रणि० praṇi-** प्रकर्षेण नीचैः करणे lay down, prostrate, bow low; प्रदाने distribute. **वि० vi-** रचने make, form; प्रदाने distribute; वशी-करणे command, control. **व्या० vyā-** विधुरे be separated, be afflicted, be out of health; प्रदाने distribute; वशी-करणे command, control. **समा० samā-** एकी-करणे bring together, absorb;

सम्यक्-आधारणे (truly, completely) place, hold.

धातृ *dhātṛ* (*dhā-tr*) *m.* (fr. √धा धारणे support प्रदाने give) विभक्तृ the one who dispenses (the results of all actions, भ०गी०८.९); धारण-कर्तृ the sustainer.

धामन् *dhāman* (*dhā-man*) *n.* (fr. √धा धारणे support) गेह home, dwelling; आश्रय abode; ज्योतिस् light, splendor.

धारणा *dhāraṇā* (*dhār-aṇ[a]-ā*) *f.* (fr. *cs.* √धृ धारणे support) धरण (the act of) holding; स्थिति steadiness.

धारयत् *dhārayat* (*dhār-ay[a]-at*) *pr. pt.* (fr. √धृ धारणे support) holding; bearing (in mind), knowing, maintaining.

धार्तराष्ट्र *dhārta-rāṣṭra* (*dhār-ta-rāṣ-tr[a]-a*) *m.* धृत-राष्ट्रस्य अपत्यम् son of the blind King *Dhṛta-rāṣṭra*, *pl.* the hundred sons of that king, धृत-राष्ट्रस्य सहायाः the allies of King *Dhṛta-rāṣṭra*.

धी *dhī* (*dhī*) *f.* (fr. √ध्ने चिन्तायाम् think over, with ०यै [or ०या 5.8.8:] being reduced to ई similar to *samprasāraṇa* 2.3.a:) बुद्धि thought, intelligence, intellect; प्रज्ञा wisdom, knowledge. **०मत् *-mat*** *a.* बुद्धिमत् thoughtful, intelligent, learned, wise.

धीर *dhīra* (*dhī-ra*) *a.* (fr. √ध्ने चिन्तायाम् think

over) बुद्धिमत् one who uses his intellect (well), विवेकिन् discerning, discriminating (*dharma* from *a-dharma*, *sat* from *a-sat*, *ātman* from *an-ātman*), तत्त्व-ज्ञानिन् knower of the truth.

धू *dhū* √6.P. (*pp.* धूत) विधूनने shake. **निस् *nis-*** (०२.2.24: & 2.29:) shake off (*like a powerful horse shakes off dust*), remove.

धूम *dhūma* (*dhū-mā*) *m.* (fr. √धू विधूनने shake) smoke, दहन-केतन a sign of fire; धूम-देवता the deity that is smoke (भ०गी०८.२५).

धृ *dhṛ* √1.U. (*apart from pot., there is no pr. stem; uses cs. stem instead with no obvious causal sense*) *pot. P.* धरेत्, *cs. pr.* धारयति ०ते 5.40:, *cs. impv. P.* धारय 5.40:, *cs. ps. pr.* धार्यते 5.37.7:, *pr. pt. cs.* धारयत्, *pp.* धृत) धारणे support, hold, bear, sustain; ज्ञाने know (bear in mind); ग्रहणे grasp, seize. **उद् *ud-*** ऊर्ध्वम् hold or lift up. **उप *upa-*** support, etc.

धृत *dhṛta* (*dhṛ-tā*) *pp.* (of √धृ धारणे hold) seized. **०राष्ट्र *-rāṣṭra*** *m.* धृतं राष्ट्र येन (lit. “who has seized the kingdom”) King *Dhṛta-rāṣṭra*, the blind son of *Vyāsa* and older brother of *Pāṇḍu*.

धृति *dhṛti* (*dhṛ-ti*) *f.* (fr. √धृ धारणे hold) धैर्य resolve, firmness, fortitude; तुष्टि satisfaction. **०उत्साह-**

समन्वित *-utsāha-samanvita* *a.* धृतिः धारणं
उत्साहः उद्यमः ताभ्यां समन्वितः संयुक्तः endowed
with resolve and effort (or endurance). **०गृहीत**
-grhīta *a.* धैर्येण युक्तः endowed with resolve.

धृष् *dhṛṣ* √5.P. (*pp.* धृष्ट 2.88:) प्रागल्भ्ये be bold.

धृष्ट *dhṛṣṭa* (*dhṛṣ-tā*) *pp.* (*of* √धृष् प्रागल्भ्ये be bold
2.88:) अ-विनीत bold, impertinent, निर्भय
courageous. **०केतु** *-ketu* *m.* (lit. “bold-flag”)
name of a great warrior on the *Pāṇḍava* side.
०द्युम्न *-dyumna* *m.* (lit. “bold-power”) name of
a warrior on the *Pāṇḍava* side.

धेनु *dhenu* (*dhe-nū*) *f.* (*fr.* √धे पाने suckle) गो milk-
cow; *in compd.* -० female-.

ध्मा *dhmā* √1.P. (*perf.* दध्मौ 5.8.2: & .4: & 5.27.2.d: 3rd
du. दध्मतुः 3rd *pl.* दध्मुः) नादे blow (esp. a conch);
समिद्धे kindle a flame (by blowing). **प्र०** *pra-*
blow, etc.

ध्यान *dhyāna* (*dhyā-ana*) *n.* (*fr.* √ध्या चिन्तायाम्
think over 5.8.8:) चिन्तन meditation or
contemplation. ध्यान is of two types: *upāsana*
(meditation or prayer) and *nididhyāsana*
(contemplation). *Upāsana* is *sajātīya-vṛtti-*
pravāha (a consistent, undisturbed flow of

thoughts) centered on an object as an aspect of
the Lord (which flow of thoughts may
temporarily resolve in *nirvikalpa-samādhi*), this
is done for steadiness of mind and obtaining
grace. It is a method within *karma-yoga*, and is
preliminary within *jñāna-yoga*. *Nididhyāsana*
starts with turning the attention from objects to
myself as their witness, then bringing in the
teaching of *pratyag-ātman* (i.e., “I am *pūrṇa*
[complete],” etc.), and seeing the truth of these
words. This is done after sufficient study with a
teacher for removing any obstructions to
assimilating the teaching. **०योग** *-yoga* *a.* ध्यानम्
इति योगः प्रकरणं यस्य whose topic is *dhyāna*.
०योगपर *-yoga-para* *a.* ध्यानम् आत्म-स्व-रूप-
चिन्तनं योगः आत्म-विषये एकाग्रि-करणं तौ ध्यान-योगौ
परत्वेन कर्तव्यौ यस्य for whom contemplation (on
the nature of oneself) and dedication (focusing
only on oneself) are the ultimate (means) (i.e.,
who lives as a *sannyāsin*, भ०गी०१८.५२).

ध्यायत् *dhyāyat* (*dhyāy-at*) *pr. pt.* (*of* √ध्या 2.71:)
चिन्तयत् mentally dwelling, continually reflecting
upon, meditating.

ध्यायै *dhyai* (=√ध्या 5.8.8:) √1.P. (*pr. pt.* ध्यायत् 2.71:)

चिन्तायाम् think over, meditate, contemplate.

ध्रु *dhru* √1.P. स्थैर्ये be firm.

ध्रुव *dhruva* (*dhruv-ā*) *a.* (fr. √ध्रु स्थैर्ये be firm 2.67.; some Western grammarians derive it from √धृ धारणे hold, and consider that √ध्रु is a root only proposed to explain this word and its derivatives. But I doubt that this would be considered a fault by Paninian grammarians, since the roots are considered by them as basic meaningful sounds from which are derived both verbs and nouns, not just verbs to which many Western grammarians limit roots. Paninian grammarians will propose a root which explains a range of words, which range does not necessarily have to include a verbal form. Though, once proposed as a root in the grammatical literature, some writer may then create a verb from it. But when the range of nouns being explained by a particular root is significantly narrowed, there may arguably be a diminished need for proposing such a root. However, claiming that no verbs, or no more nouns, were formed from a proposed root based on the limited literature that has survived is almost baseless.) अ-व्यभिचारिन् permanent (in time or form); अ-वश्य certain, definite.

ध्वज *dhvaja* (*dhvaj-ā*) *m.* पताका banner, flag; चिह्न

token, symbol.

न *na* *nā* *neg. pcl.* अ-भावे no, not; निषेधे *expressing denial.* **न च** *na ca* *nor.* **न वा** *na vā* or not, or the negative, or the opposite.

नकुल *nakula* *m.* (poss. fr. Vedic नक् “night”) mongoose; (न अस्ति कुलं यस्य “having no family”) Lord Śiva; one of the twins of the five sons of Pāṇḍu through his second wife Mādri.

नक्षत्र *nakṣatra* (*nākṣ-a-tra*) *n.* (fr. √नक्ष् गतौ move) रात्र्यां ज्योतिः a luminary in the night (sky).

नचिर *na-cira* (*na-ci-ra*) *a.* (fr. न not + √चि सङ्ग्रहणे gather 6.33:) अ-चिर not long (time). **आत्-āt** (*abl.*) **एन-ena** (*inst.* ०रेण 2.92:) *in.* न दीर्घेण कालेन not after a long time, before long, क्षिप्रम् quickly; न चिरेण in no time.

नद् *nad* √1.P. (*pr. pt. cs.* नादयत्, *in. pt.* ०नद्य) अ-व्यक्ते शब्दे roar, make an indistinct sound. **वि० vi-** roar, etc. **व्यनु० vyanu-** भूयस्० resound, reverberate.

नदी *nadī* (*nad-ī*) *f.* (fr. √नद् अ-व्यक्ते शब्दे roar) सरित् river.

नन्द *nand* √1.P. (*pr.* नन्दति) प्रीतौ be pleased. **अभि० abhi-** be pleased.

नन्दन *nandana* (*nand-ana*) *a.* (fr. √नन्द् प्रीतौ be

pleased) हर्ष-कर pleasing. **नन्दन** *nandana* *m.* पुत्र son, descendant. **नन्दन** *nandana* *n.* हर्ष joy.

नभ् *nabh* $\sqrt{1.A.}$ विदलने burst.

नभस् *nabhas* (*nābh-as*) *n.* (*fr.* $\sqrt{नभ्}$ विदलने burst) मेघ cloud; (*hence*) sky, heaven(s). **स्पर्श** *-sprśa* (०भःस्पृ०) *a.* नभः स्पृशति इति reaching to the sky.

नम् *nam* $\sqrt{1.P.}$ (*pot. pl.* नमेरन्, *in. pt.* ०नम्य 6.9:) प्रहृत्वे bow; त्यागे surrender. **प्र०** *pra-* (प्रण० 2.92:) bow.

नमस् *namas* (*nām-as*) *n.* (*fr.* $\sqrt{नम्}$ प्रहृत्वे bow down) नति bowing, नमस्कार adoration (in word or deed), salutation; त्याग surrendering. **नमस् अस्तु ते** *namas astu te* (*namo'stu te*) salutation to you. **नमस् नमस् अस्तु ते** *namas namas astu te* (*namo namo'stu te*) repeated salutations to you. **०कृ -kr** (*verbal compd.* 6.13:, *impv.* ०कुरु should surrender, *in. pt.* ०कृत्वा bowing or surrendering) bow, surrender, do salutation(s).

नमस्य *namasya* (*nam-as-yā*) *den. P.* (*fr.* नमस्) (*pr.* 3rd *pl.* नमस्यन्ति) नतौ bow; त्यागे surrender.

नमस्यत् *namasyat* (*nam-as-y[a]-at*) *pr. pt.* (*of den.* $\sqrt{नमस्य}$) bowing; surrendering.

नयन *nayana* (*nay-ana*) *n.* (*fr.* $\sqrt{नी}$ प्रापणे take,

lead) नेत्र eye.

नर *nara* (*nār-a*) *m.* (*poss. fr.* $\sqrt{नृ}$ प्रापणे lead, *cf.* नृ *m.* *meaning* मनुष्य) मनुष्य man, person. **०अधम** *-adhama* *spv. a.* नराणां मध्ये अधमः निकृष्टः lowest among people. **०अधिप** *-adhīpa* *m.* (6.24.1:) मनुष्याणां राजा king (of people). **०पुङ्गव** *-puṅgava* *m.* पुङ्गवः इव नरः (lit. “bull among men” 6.34:) the best of men. **०लोकवीर** *-loka-vīra* *m.* मनुष्य-लोके शूरः a hero in the world of people.

नरक *naraka* (*nār-aka*) *m.* (*poss. fr.* $\sqrt{नृ}$ प्रापणे lead) पापिनां दुःख-भोग-स्थान-भेदः a place for transgressors (of *dharma*) to experience pain, hell (*of which there are said to be seven temporary abodes “below” the ordinary physical universe: a-tala, vi-tala, su-tala, rasā-tala, talā-tala, mahā-tala, and pātāla, in successively more painful order. These worlds are not physical and don't decay, unlike bhū-loka [the physical universe], but are subtle, of the same nature as the mind and the dream world, [so “below” has no necessary physical sense, but rather means “worse”] and the inhabitants likewise have only an appropriate subtle body, like a dream body, to experience what that hell provides).*

नव *nava* (*nāv-a*) *a.* (fr. √नु स्तुतौ praise, proclaim)
नूतन (प्रत्यग्र) new.

नवन् *navan* (*nāv-an*) *num. a. n. pl.* (4.23.a:) nine.

नव *nava* (6.29:) *in compd.* ◌. **द्वार** *-dvāra* *a.*
गोपुर nine-gated; *n.* नव द्वाराणि यस्य देहः (the
body) with nine apertures (7 on the head and 2
below).

नवम *navama* (*nav-a[n]-mā*) *ordinal* (4.26:) ninth.

नश् *naś* √4.P. (*pr.* नश्यति, *fut.* 2nd sg. नङ्क्षसि 5.33: &
2.86:, *cs. pr.* नाशयति, *pp.* नष्ट 2.85:, *pp. cs.* नाशित 6.6:,
pr. pt. नश्यत् 5.19.4:) अ-दर्शने disappear, be lost,
(भङ्गी◦६.३०) परोक्षतां गमने become remote (away
from oneself, i.e., an object that can be lost);
मरणे die, perish, be destroyed; क्षये wane; *cs.* प्रध्वंसे
destroy, dispel. **प्र**◦ *pra-* (प्रण◦ 2.92:) disappear,
etc. **वि**◦ *vi-* disappear, etc.

नश्यत् *naśyat* (*naś-y[a]-at*) *pr. pt.* (of √नश् अ-दर्शने
be lost) नाशं गच्छन् being destroyed.

नष्ट *naṣṭa* (*naś-tā*) *pp.* (of √नश् अदर्शने be lost 2.85:)
नाशं गतः lost, gone, destroyed, declined.
◦**आत्मन्** *-ātman* *a.* नष्ट-स्व-भावः विभ्रष्ट-पर-लोक-
साधनः who is lost (having lost the means to a
better life); नष्ट-बुद्धि whose intellect is destroyed.

नस् *nas* *encl. prn. pl. acc. dat. gen.* (of अहम् 4.2:) us,
for us, our.

नाग *nāga* (*nāgā*) *m.* सर्प-भेद a kind of serpent (*in
mythology* a snake with many heads); *also, in
general,* any snake.

नातिमानिता *nātimānitā* (*na-ati-mān-i-t[a]-ā*) *f.*
(fr. √मन् चिन्तायाम् think 6.33:) अत्यर्थं मानः
अतिमानः सः यस्य विद्यते सः अतिमानी तद्भावः
अतिमानिता तद्-अ-भावः नातिमानिता absence of an
exaggerated self-opinion, absence of demanding
respect from others.

नाद *nāda* (*nād-ā*) *m.* (fr. √नद् अ-व्यक्ते शब्दे make
an indistinct sound) शब्द roar, noise.

नाना *nānā* (*nānā*) *in.* बहु-धा variously, differently;
often used like an adj., esp. in compd. ◌- अनेक many.
◦**भाव** *-bhāva* *n. pl.* अनेकानि भावानि many
beings, many existences. ◦**वर्णाकृति** *-varṇākṛti*
a. pl. अनेकाः वर्णाः आकृतयः च येषाम् having many
colors and forms. ◦**विध** *-vidha* *a. pl.* अनेक-प्रकार
many varieties. ◦**शस्त्रप्रहरण** *-śastra-
praharaṇa* *a.* अनेकानि शस्त्राणि प्रहरणानि च यस्य
having many (kinds of) hand-held weapons
(śastras) and missiles.

नान्यगामिन् *nānya-gāmin* (*na-anya-gām-in*) *a.*
(6.33:) न अन्यत्र गन्तुं शीलम् अस्य इति not inclined
to go elsewhere.

नामन् *nāman* (*nā-man*) *n.* अभिधा name. नाम
nāma *in.* नामतः by name. नाम *nāma* (6.29:) *in*
cmpd. ◦- .०यज्ञ *-yajña* *m.* नाम-मात्रः यज्ञः ritual in
name only (being not in accordance with
scriptural injunction and/or being done by those
lacking *śraddhā*).

नायक *nāyaka* (*nāy-a-ka*) *m.* (*fr.* √नी प्रापणे take,
lead) नेतृ leader.

नारद *nārada* (*nār-a-da*) *m.* (*poss. fr.* √नृ प्रापणे
lead) मुनि-भेद a seer/sage called *Nāra-da*.

नारी *nārī* (*nār-[a]-ī*) *f.* (*poss. fr.* √नृ प्रापणे lead) स्त्री
woman, female; (*in* भ०गी०१०.३४ *contextually*) *pl.*
स्त्री-लिङ्ग-शब्दाः grammatically feminine gender
words (and what they express).

नावम् *nāvam* (*nāv-am*) *f. sg. acc.* (*of* नौ boat 3.41:)
प्लव boat, small boat.

नाश *nāśa* (*nāś-a*) *m.* (*fr.* √नश् अ-दर्शने be lost)
प्रध्वंस destruction.

नाशन *nāśana* (*nāś-ana*) *a.* (*fr. cs.* √नश् अ-दर्शने be
lost) नाशयति destroying, destructive. नाशन

nāśana *n.* प्रध्वंस destruction.

नाशित *nāśita* (*nāś-i-tā*) *pp.* (*of cs.* √नश् अ-दर्शने be
lost 6.6:) is destroyed.

नासा *nāsā* (*nās-[a]-ā*) *f.* नासिका nose, nostril(s).
◦अभ्यन्तरचारिन् *-abhyantara-cārin* *a.*
नासिकयोः गामी moving in the nostrils.

नासिका *nāsikā* (*nās-ik[a]-ā*) *f.* घ्राण nose, नासा
nostril(s). ◦अग्र *-agra* *n.* नासिकायाः अग्रम् tip of
the nose.

नि *ni* *in.* *prefix* नीचे down, low; तीव्रतायाम् intensely;
नित्यार्थे *expressing continuance or permanence*; निवेशे *in,*
into; सामीप्ये near; उपरमे *expressing cessation*; निश्चये
certainly. नि *ni* *in.* *in cmpd. with nouns and*
non-verbal adjectives ◦- (6.36:) *it sometimes equals*
निस् meaning अ०/अन्० not-, विना without-, मुक्ते
free from-.

निग्रह *nigraha* (*ni-grah-a*) *m.* (*fr.* √ग्रह उपादाने
take) बन्धन (external) restraint.

निगृहीत *nigrhūta* (*ni-grh-ī-tā*) *pp.* (*of* √ग्रह उपादाने
take 6.6: *irreg. lengthening the connecting इ vowel*) स्वी-
कृत be mastered; प्रत्याहरणं कृतः withdrawn.

नित्य *nitya* (*ni-tya*) *a.* (6.27:) शाश्वत eternal,
आपेक्षिक-नित्य relatively eternal (till the end of a

kalpa, until the next birth, etc.); अ-काल timeless, not within (subject to) time, (*therefore*) eternal.

◦अभियुक्त *-abhiyukta* *a.* स-तताभियोगिन् always one with (Me, the Lord, भ०गी०१.२२). ◦जात *-jāta* *a.* नित्यम् उत्पन्नः continually (re)born. ◦तृप्त

-tṛpta *a.* नित्यं प्रितः always contented. *In compd.* ◦— or ◦म् *-m in.* (7.8.8:) सदा continually, ever, always.

◦युक्त *-yukta* *a.* नित्यं सङ्गतः always united (in Me, the Lord, भ०गी०७.१७). ◦वैरिन् *-vairin* *a. or m.* नित्यं विपक्षः a constant enemy. ◦शस् *-śas in.*

(6.19:) सदा continually, ever, always; दीर्घ-कालेन for a (very) long time. ◦सत्त्वस्थ *-sattva-stha* *a.* (6.24.1:) सदा सत्त्व-गुणे आश्रितः ever established in *sattva* (*guṇa*) (in a contemplative disposition).

◦सन्न्यासिन् *-sannyāsin* *a.* नित्यं परित्यागी always a renunciate.

निद्रा *nidrā* (*ni-dr[a]-ā*) *f.* (*fr.* √द्रा स्वप्ने sleep) शयन sleep.

◦आलस्यप्रमादोत्थ *-ālasya-*

pramādottha *a.* (6.24.1:) निद्रा च आलस्यं च प्रमादः च तेभ्यः समुत्तिष्ठति इति arisen from sleepiness, laziness, and carelessness.

निधन *nidhana* (*ni-dhān-a*) *n.* (*fr.* नि + *Vedic* √धन् उपरमे धान्ये stop bearing fruit; *perhaps* *ni-dh[ā]-āna* *fr.* नि + √धा नीचे धारणे put down) अन्त end;

हानि destruction, death.

निधान *nidhāna* (*ni-dhā-ana*) *n.* (*fr.* √धा प्रदाने give, place) निधि treasure, that which is held; आश्रय receptacle, that in which (something) is held, basis, support, निधीयते अस्मिन् the place of resolution (of the effect called the universe, भ०गी०११.३८).

निन्द *nind* √1.P. (*pr.* निन्दति, *pr. pt.* निन्दत्) कुत्सायाम् deride, belittle, find fault with. अभि◦ *abhi-* deride.

निन्दा *nindā* (*nind-[a]-ā*) *f.* (*fr.* √निन्द कुत्सायाम् deride) कुत्सा blame, censure, reproach, reprimand.

निन्दत् *nindat* (*nind-[a]-at*) *pr. pt.* (*of* √निन्द कुत्सायाम् deride) कुत्सां कुर्वन् deriding, belittling.

निबद्ध *nibaddha* (*ni-ba[n]d-dhā*) *pp.* (*of* √बन्ध् संयमने bind 6.6: & 2.76: & 2.78:) नियत bound.

निबन्ध *nibandha* (*ni-bandh-a*) *m.* (*fr.* √बन्ध् संयमने bind) संयमन a restraint, bondage.

निमित्त *nimitta* (*ni-mitta*) *n.* (*maybe fr.* मित *pp.* *of* √मा माने measure) कारण efficient cause (the factor(s) that bring about change [e.g., a clay pot's efficient cause is the potter, the potter's

wheel, etc.], as opposed to the *upādāna* [material cause], i.e., the constituent substance [e.g., the clay]), करण means or instrument; हेतु motive, प्रसङ्ग occasion or circumstance; चिह्न mark, sign, भावि-शुभाशुभ-सूचकः शकुनम् omen (in astrology, etc. that indicates good or bad results in the future). °मात्र -*mātra* *a.* हेत्वात्मक being simply an instrument. °मात्रम् -*mātram* *in.* (7.8.8:) हेतुं केवलम् merely an instrument.

निमिषत् *nimiṣat* (*ni-miṣ-[a]-at*) *pr. pt.* (of √मिष् निमीलने closing the eyes) closing the eyes.

नियत *niyata* (*ni-ya[m]-tā*) *pp.* (of √यम् वशी-करणे exercise authority 6.6:) उपरत restrained, regulated, आनीत brought back, संयत mastered, ruled; शास्त्रोपदिष्ट enjoined by rule or scripture, यथोचित required or proper to do, adaptive (in keeping with *dharma* and the circumstances); नित्य constant, निश्चित certain. °आत्मन् -*ātman* *a.* नियतः संयतः आत्मा अन्तः-करणं यस्य whose mind is mastered. °आहार -*āhāra* *a.* परिमितः आहारः यस्य whose food (consumption) is regulated. °म् -*m* (*acc.*) *in.* ध्रुवम् certainly, assuredly, as a rule. °मानस -*mānasa* *a.* नियतं संयतं मानसं मनः यस्य whose mind is mastered.

नियम *niyama* (*ni-yam-a*) *m.* (fr. √यम् वशी-करणे exercise authority) यन्त्रण restriction; प्रतिज्ञा vow; विधि rule, stipulation.

नियम्य *niyamyā* (*ni-yam-ya*) *in. pt.* (of √यम् वशी-करणे exercise authority 6.9:) वशी-करणं कृत्वा exercising authority (intellect over mind and senses), mastering, ruling; आनयनं कृत्वा bringing back.

नियोजित *niyojita* (*ni-voj-i-tā*) *pp.* (of नि + √युज् प्रेरणे impel 6.6:) प्रेरित impelled.

निरत *nirata* (*ni-ra[m]-tā*) *pp.* (of √रम् निष्ठायाम् be dedicated 6.6:) dedicated, devoted.

निरीक्ष्य *nirīkṣya* (*nir-īkṣ-ya*) *pot. ps. pt.* (of √ईक्ष् दर्शने see) to be seen.

निरुद्ध *niruddha* (*ni-rud-dhā*) *pp.* (of √रुध् निवरणे impede 2.88:) निवारित checked, curbed, वशी-कृत mastered.

निरुध्य *nirudhya* (*ni-rudh-ya*) *in. pt.* (of √रुध् आवरणे cover/impede) निरोधं कृत्वा withdrawing.

निर्देश *nirdeśa* (*nir-deś-a*) *m.* (fr. √दिश् आज्ञापने point out) निर्दिश्यते अनेन इति that by which something is made known, (revealing) expression.

निर्धूत *nirdhūta* (*nir-dhū-tā*) *pp.* (of √धू विधूनने shake) shaken off, removed.

निर्मुक्त *nirmukta* (*nir-muk-tā*) *pp.* (of √मुच् मोक्षणे release 2.80:) अ-बद्ध not bound, free.

निर्वर्तितुम् *nirvartitum* (*nir-vart-i-tum*) *inf.* (of √वृत् गतौ go) परिहरणं कर्तुम् to turn back, to withdraw, to avoid.

निर्वाण *nirvāṇa* (*nir-vā-ṇa*) *n.* (fr. *pp.* of √वा गतौ go 2.92:) निर्वृतिः मोक्षाख्या the freedom or clarity called *mokṣa*. **परम** *-parama* *a.* निर्वाणं मोक्षः तत्परमा निष्ठा यस्य whose goal (culmination) is complete freedom.

निर्वेद *nirveda* (*nir-ved-a*) *m.* (fr. √विद् लाभे attain, with prefix निस् means वियोगे not attain 2.24: & 2.29:) औदासीन्य indifference; वैराग्य dispassion.

निवात *nivāta* (*ni-vā-ta*) *a.* (fr. √वा गतौ go, blow) (नि before nouns sometimes = निस्) वात-वर्जित free from wind. **स्थ** *-stha* *a.* (6.24.1:) वायु-रहिते स्थाने स्थितः (lit. “situated in a place free from wind”) protected from the wind.

निवास *nivāsa* (*ni-vās-a*) *m.* (fr. √वस् स्थाने stay) यस्मिन् प्राणिनः निवसन्ति that in which (beings) dwell, आश्रय an abode.

निवृत्त *nivr̥tta* (*ni-vr̥t-tā*) *pp.* (of √वृत् गतौ go) विरत ceased, ceasing, desist, desisting; अपचय decrease, wane.

निवृत्ति *nivr̥tti* (*ni-vr̥t-ti*) *f.* (fr. √वृत् गतौ go) उपरम cessation, disappearance; प्रवर्तन-विपरीता withdrawal (*opposed to pravṛtti*), renunciation (भ०गी०१८.३०); यस्मात् अनर्थ-हेतोः निवर्तितव्य what is to be withdrawn from (as non-effectual means for human goals, भ०गी०१६.७).

निश् *niś* √1.P. समाधौ bring together, be absorbed.
निशा *niśā* (*niś-[a]-ā*) *f.* (probably fr. √निश् समाधौ bring together, be absorbed, cf. निश् *f.* night) रात्रि night.

निश्चय *niścaya* (*niś-cay-a*) *m.* (fr. √चि सङ्ग्रहणे gather 2.24: & 2.27:) अध्यक्ष्यय firm resolve; निर्णय judgment, decision; सिद्धान्त decided opinion, answer, conclusion.

निश्चित *niścita* (*niś-ci-ta*) *pp.* (of √चि सङ्ग्रहणे gather 2.24: & 2.27:) निर्णीत determined, concluded. **म्** *-m* *in.* (7.8.8:) definitely.

निश्चित्य *niścitya* (*niś-ci-tya*) *in. pt.* (of √चि सङ्ग्रहणे gather 6.9: & 2.24: & 2.27:) निर्णयं कृत्वा having determined.

निःश्रेयस *niḥśreyasa* (*niḥ-śre-yas-a*) *a.* (*fr. cpv. of श्री which is fr. √श्रि सेवायाम् seek*) निश्चितं श्रेयस् definitely better.

निःश्रेयस *niḥśreyasa* *n.* (literally “the best”) मोक्ष complete freedom.

०कर *-kara* *a.* मोक्षं कुरुते (6.38:) bringing about complete freedom, leading to complete freedom.

निषूदन *niṣūda* (*ni-ṣūd-ana*) *n.* (*fr. √सूद् हिंसने destroy 2.101:*) destroying.

निष्ठा *niṣṭhā* (*ni-ṣṭh[a]-ā*) *f.* (*fr. √स्था गति-निवृत्तौ remain 6.24.1:*) स्थिति state, condition, disposition; अनुष्ठेय-तात्पर्य dedicated lifestyle; पर्यवसान conclusion, culmination, end.

निस् *nis* *in. prefix* वियोगे away from, out of, *expressing* separation from; निश्चये certainly; साकल्ये completely; अतीते overly, exceedingly; निषेधे transgressing.

निस् *nis* *in. in compd. with nouns and non-verbal adjectives* ०— (6.36:) *it has the senses* अ०/

अन्० not-, विना without-, मुक्ते free from-.

०अग्नि *-agni* (निर्० 2.24: & 2.29:) *a.* निर्गताः अग्नयः कर्माङ्ग-भूताः यस्मात् who no longer performs the fire rituals.

०अहङ्कार *-ahaṅkāra* (निर्० 2.24: & 2.29:) *a.* निर्गतः (देहादिषु) अहङ्कारः (अहं-प्रत्ययः) यस्मात् without a sense of “I” limited to the body, etc.,

न अस्ति अहङ्कारः यस्य having no egotism.

०आशिस् *-āśis* (निर्० 2.24: & 2.29:) *a.* (*nom. sg. ०शीः 3.6.1:*) न अस्ति आशीः हित-प्रार्थनं यस्य without (i.e., free from) anticipation (of the future certainty of a result), without requirement/expectation.

०आश्रय *-āśraya* (निर्० 2.24: & 2.29:) *a.* न अस्ति आश्रयः यस्य without dependence (on anything).

०आहार *-āhāra* (निर्० 2.24: & 2.29:) *a.* निर्गतः आहारः यस्मात् without feeding, without offering.

०गुण *-guṇa* (निर्० 2.24: & 2.29:) *a.* न सन्ति सत्त्व-रजस्तमासि गुणाः यस्य free from the (three: *sattva*,

rajas, and *tamas*) *guṇas* (constituent principles of the universe).

०गुणत्व *-guṇatva* (निर्० 2.24: & 2.29:) *n.* (०त्वात् *abl.* 7.11.1:) न अस्ति सत्त्व-रजस्तमो-गुण-भावः यस्य (because of) being free from the *gunas*.

०चल *-cala* (निश्० 2.24: & 2.27:) *a.* विक्षेप-वर्जित free from wavering, steady.

०त्रैगुण्य *-trai-guṇya* *a.* न अस्ति त्रै-गुण्यस्य (कामः) यस्य free of (desire for) the three-fold world (for *saṃsāra*).

०दोष *-doṣa* (निर्० 2.24: & 2.29:) *a.* न अस्ति दोषः यस्य without defect, दोषैः अ-संस्पृष्टः untouched by defects.

०द्वन्द्व *-dvan-dva* (निर्० 2.24: & 2.29:) *a.* निर्गतानि सुःख-दुःखादि-द्वन्द्वानि यस्मात् (6.36:) free from the pairs of opposites.

०मम *-mama* (निर्० 2.24: & 2.29:) *a.* न अस्ति मम इदम् इति अभिनिवेशः

यस्य free from the insistence “this is mine.”

◦मल *-mala* (निर् 2.24: & 2.29:) *a.* न अस्ति मलं यस्य free of impurity.

◦मलत्व *-malatva* (निर् 2.24: & 2.29:) *n.* (◦त्वात् *abl.* 7.11.1:) (यस्मात्) न अस्ति मल-सङ्ग-भावः यस्य (because of) being free of impurity.

◦मानमोह *-māna-moha* (निर् 2.24: & 2.29:) *a.* मानः च मोहः च तौ निर्गतौ यस्मात् free from demanding respect and from delusion.

◦योगक्षेम *-yoga-kṣema* (निर् 2.24: & 2.29:) *a.* न अस्ति अप्राप्तस्य प्रापणं योगः च प्राप्तस्य रक्षणं क्षेमः च यस्य free from acquiring and protecting (where previously these were *pradhāna* [foremost] in my life).

◦विकार *-vikāra* (निर् 2.24: & 2.29:) *a.* (fr. √कृ करणे do) न अस्ति विकारः विकृतिः यस्य without change, unaffected, unperturbed.

◦वैर *-vaira* (निर् 2.24: & 2.29:) *a.* न अस्ति वैरं विरोधः यस्य without hostility, without hatred.

◦स्पृह *-spr̥ha* (निः◦ *opt.* before sibilants 2.24: & 2.28:) *a.* निर्गता स्पृहा यस्मात् free from yearning, free from attraction (*rāga*).

निहत *nihata* (*ni-ha[n]-tā*) *pp.* (of √हन् हिंसायाम् destroy 6.6:) destroyed, killed.

निहत्य *nihatya* (*ni-ha[n]-tya*) *in. pt.* (of √हन् हिंसायाम् destroy 6.9:) destroying, killing.

नी *nī* √1.U. (*pr.* नयति ◦ते, *pot.* P. नयेत्) प्रापणे take, lead.

नीति *nīti* (*nī-ti*) *f.* (fr. √नी प्रापणे lead) शुक्राद्युक्त-शास्त्र-विद्या the science (of political and social ethics) taught by seer/sage Śukra and others, न्याय the process of justice, law; कार्य-क्रम the method for doing what is to be done; औचित्य propriety.

नु *nu* √2.P. स्तुतै praise, proclaim. प्र◦ *pra-* (प्रण◦ 2.92:) praise, etc.

नु *nu* *nū pcl.* विकल्पे even, now, still; प्रश्ने (*with interrogatives*) please, indeed.

नुद् *nud* √6.U. (*benedictive w/ simple sense of pot.* 7.26: नुद्यात् *nud-yā-[s]-t* 5.32:) प्रेरणे drive, impel. अप◦ *apa-* निराकरणे drive away, remove.

नृ *nr̥* (*nr̥*) *m.* (*poss. fr.* √नृ प्रापणे lead) नर man; *pl.* मनुष्य human beings, mankind. ◦लोक *-loka* *m.* मनुष्य-लोक the world of humans.

नेत्र *netra* (*ne-tra*) *n.* (fr. √नी प्रापणे lead) चक्षुस् eye.

नैष्कर्म्य *naiṣkarmya* (*naiṣ-kar-m[a][n]-ya*) *n.* (fr. निस् + √कृ करणे do) निष्कर्म-भाव (कर्म-शून्यता) actionlessness, freedom from action.

◦सिद्धि *-siddhi* *f.* निर्गतानि कर्माणि यस्मात् निष्क्रिय-ब्रह्मात्म-

सम्बोधात् सः निष्कर्मा तस्य भावः नैष्कर्म्यं तत् च सिद्धिः च सा नैष्कर्म्य-सिद्धिः the accomplishment that is actionlessness (through the knowledge that I am the actionless reality [*brahman*]).

नैष्कृतिक *naiṣkr̥tika* (*naiṣ-kr̥-ti-ka*) *a.* (= नैकृतिक *cf.* 6.12: *irreg. fr.* नि + √कृ नीचे करणे bring down) निकृत्या तिरस्कारेण जीवति who lives by abusing (others), पर-विभेदन-पर intent on destroying others, क्रूर cruel; शाठ्य-शील deceitful.

नैष्ठिक *naiṣṭhika* (*nai-ṣṭh[a]-[ā]-ika*) *a.* (*f.* ई) (*fr.* √स्था गति-निवृत्तौ remain) निष्ठायां भवः born of commitment (to *karma-yoga* or *jñāna-yoga*).

नो *no* (*na-u*) *in.* (6.20:) न उ not.

नौ *nau* (*nau*) *f.* (नाव्° *is base for 2nd – 7th case 3.41:*) प्लव boat, small boat.

न्याय्य *nyāyya* (*ny-āy-[a]-ya*) *a.* (*fr.* √इ प्राप्तौ attain) न्यायात् अनपेतः in keeping with what is proper, धर्म्य in keeping with *dharma*, adaptive (in keeping with *dharma* and the circumstances), उचित proper.

न्यास *nyāsa* (*ny-ās-a*) *m.* (*fr.* √अस् क्षेपणे cast, throw) त्याग renunciation (of anything).

प *pa* *a.* (*fr.* √पा पाने drink, रक्षणे protect) *only in*

compd. –° (6.24.1:) पिबति इति who drinks–; रक्षति इति who protects–.

पक्ष *pakṣa* (*pakṣā*) *m.* पतत्र wing; पार्श्व side, side (in a dispute). °इन्-*in* (°क्षिन्) *m.* पक्षः पतत्रं यस्य winged creature, विह-ग bird.

पच् *pac* √1.U. (*pr.* पचति °ते) पाके cook.

पञ्चन *pañcan* (*pañc-an*) *num. a. n. pl.* (4.23.a:) five.

पञ्च *pañca* (6.29:) *in compd.* °–. °दश-*daśa* (*pañca-daś-a*) *ordinal* (4.26:) fifteenth. °म-*ma* (*pañc-a[n]-mā*) *ordinal* (4.26:) fifth.

पणव *paṇava* *m.* (*fr.* पण “play” + √वा गतौ blow) पटह-भेद a type of (small) drum (e.g., tabor, etc.).

°आनकगोमुख-*ānaka-go-mukha* *m. pl.* पणवाः च आनकाः च गो-मुखाः च (various) small and large drums, and horns.

पण्डित *paṇḍita* (*paṇḍ-itā*) *a.* बुद्धिमत् intelligent. *Said to be from* पण्डा “wisdom,” *whereas* पण्ड *means* “eunuch” or “fruit-less.” *पण्डित is perhaps originally a vernacular derogatory term, or perhaps a play on these two source meanings, as its derogatory sense is occasionally employed in literature towards someone who has learning but lacks wisdom—the fruit of learning.*

पण्डित *paṇḍita* *m.* शास्त्र-ज्ञ a learned person,

esp. a teacher; तत्त्व-विद् knower of the truth.

पत् *pat* √1.P. (pr. पतति) च्युतौ fall; गतौ move.

पतङ्ग *pataṅga* (pat-aṅ-ga) *m.* (पतन् or पतम् fr. √पत् च्युतौ fall, गतौ move, ग fr. √गम् चरणे go 2.55; पतन् सन् गच्छति what moves while flying, or पतं पतेन गच्छति what moves by wing) पक्षिन् winged creature: bird, flying insect (esp. moth), etc.

पति *pati* (pāti) *m.* (perhaps fr. √पा रक्षणे protect) प्रभु master, lord; स्वामिन् owner; भर्तृ husband.

पत्र *patra* (pa[t]-tra) (fr. √पत् च्युतौ fall, गतौ move) (also etymologically, and likely originally, written पत्र, with the simplification of the conjunct cons. due to regional language influence of this common word) *n.* वाहन vehicle (car, horse, etc.); पर्ण leaf, a (palm, etc.) leaf on which to write; दल flower petal; पक्षिणां पक्षः feather.

पथ *path* *m.* (weak stem of पन्थन् 3.21:) मार्ग path.

पद् *pad* √4.A. (pr. पद्यते 1st पद्ये, pp. पत्र 6.6:) गतौ go; प्राप्तौ reach, attain. The meaning of this root, like several roots meaning simply “go,” is greatly modified by its prefixes. अनुप्र° *anupra-* शरण-गतौ take refuge, seek, surrender, worship; अनुष्ठाने follow, comply with (pp. with active meaning). आ° *ā-*

समीपे° approach, enter; प्राप्तौ attain. उप° *upa-* समीपे° come, approach; उत्पादे exist, be, happen; प्राप्तौ attain; योग्यतायाम् be suitable for, be fit for, be proper. प्र° *pra-* शरण-गतौ take refuge, seek, surrender, worship; प्राप्तौ attain. प्रति° *prati-* अभिमुखम् go towards; विपरीतम् go back; प्राप्तौ attain, understand. विप्रति° *viprati-* नाना-गतौ scatter, be distracted. सम्° *-sam* प्राप्तौ attain.

पद *pada* (pad-ā) *n.* (fr. √पद् प्राप्तौ attain) पाद foot, (since most animals are four-footed, therefore) one quarter, quarter of a verse; चिह्न mark, sign; प्रदेश place, destination; स्थान condition, state, rank, status; परम-पद (मोक्षाख्यं विष्णोः पदं) Viṣṇu’s status (cf. क०उ०३.९) called *mokṣa* (complete freedom), the greatest attainment, the goal, the end; शब्द word, *pl.* सुप्-तिङ्-अन्ताः words that end in declension (°सु, etc.) or conjugation (°ति, etc.) terminations. This technical definition of a word also influences the written and spoken usage of individual words, in that, if an individual substantive or adjective is given, even though it does not itself grammatically take part in the sentence in which it is embedded, which is the case when it is employed in a non-Saṃskṛta sentence or in isolation from a sentence (such as a dictionary entry or

as a book title), it will usually be declined in the nominative singular, although words ending in a nominative visarga may drop the visarga, “as if” by sandhi, e.g., “Īsvara” instead of “Īsvaraḥ.” This convention thus applies when these words are expressed in English sentences, e.g., “by Bhagavān’s (Bhagavat in masc. nom. sg.) grace one may come to know the ātmā (ātman in masc. nom. sg.)” I have deliberately chosen mostly to not follow this convention in this work as my purpose is to show to the beginner the basic elements of the language, although some words, especially the names of the Lord, sound too strange to me in their raw substantive, undeclined form for me to be adamant about my convention, so I would write “by Bhagavān’s (retaining the convention) grace one may come to know the ātman.”

पद्म *padma* (pad-ma) *m.n.* कमल lotus. **पत्र *-patra*** *n.* कमलस्य पर्णम् lotus leaf.

पन्थन् *panthan* (panth-an) *m.* (3.21: weak stem पथ्, *sg. loc.* पथि) मार्ग path.

पर *para* (pār-a) *prn. a.* (fr. √पृ व्यापने fill, पालने protect, पिपति व्याप्नोति इति पिपति रक्षति यस्मात् इति वा “what pervades” or “what one protects oneself from”) (4.16.3:) अन्य other, another; भिन्न

different, outside of, beyond (*w/abl.*); दूर distant (in space or time), further; उत्तर-गामिन् subsequent (in time *w/abl.*); उत्तर better, superior, higher (*w/abl.*); उत्तम best, ultimate; केवल one and only; अनन्त limitless; निरतिशय extreme (high, deep, etc.); *in compd.* –° having— as the ultimate, wholly devoted to— . **पर *para*** *n.* अन्त end, summit, गति goal; ब्रह्मन् reality. **अयन *-ayana*** (परायण 2.92:) *n.* उत्तमा गति: ultimate end. **उत्तर *-tara*** *cpv. a.* (6.25:) अधिक superior. **उत्स *-tas*** *in.* (6.19: & 6.16:) परस्मात् from another; पर different, etc. **धर्म *-dharma*** *m.* अन्य-कर्तव्य another’s duty, different duty (not your own). **उन्तप *-n-tapa*** *para-m-tapa m.* परान् शत्रून् तापयति (Arjuna) the one who vexes foe(s) (*in* भ.गी.२.९ an alternate reading to “परन्तप:,” a nominative, is “परन्तप,” a vocative—the first refers to Arjuna; the later less appropriately to Dhṛta-rāṣṭra). **उम् *-m*** *in.* (6.16:) पश्चात् after; (6.20:) अधिकम् highly, completely, clearly; केवलम् only, किन्तु but, however. **उम्पराप्राप्त *-m-parā-prāpta*** (para-m-parā-prapta) *a.* (6.32:) परं परतः प्राप्तः handed down from one to another. **उम्पर *-s-para*** (para-s-para) (2.26:) *a.* इतरेतर one another,

mutually.

परम *parama* (*par-a-mā*) *spv. a.* (fr. पर superior) उत्कृष्ट most exalted, paramount; निरतिशय without a beyond, limitless. **परम *parama*** *n.* उत्कृष्ट-वस्तु the ultimate reality, the limitless being. **०आत्मन् -*ātman*** *m.* परमः आत्मा the limitless *ātman*, the limitless I. **०इष्वास -*iṣvāsa*** (०मे०) *a.* परमः इष्वासः धनुः यस्य who has a great bow; *m.* परमः इष्वासः an expert bowman. **०ईश्वर -*īśvara*** (०मे०) *m.* परमः च असौ ईश्वरः च ईशन-शीलः च इति the one who is limitless and is the Lord (the one who rules), the limitless Lord.

परस् *paras* (*par-ās*) *in.* (6.19: *Vedic*) दूरे far, beyond. **०तात् -*tāt*** (*par-ās-tāt*) *in.* (6.19: & 6.16:) परतः beyond.

परा *parā* *in.* *prefix* अपसरे away, off; अग्रे forth; पृष्ठतः backward.

परि *pari* *in.* *prefix* सर्वतः around, about; अभिमुखे against, opposite to; शेषे beyond, above, more than.

परिकीर्तित *parikīrtita* (*pari-kīrt-i-tā*) *pp.* (of $\sqrt{\text{कीर्त्}}$ संशब्दने proclaim 6.6:) is stated, is proclaimed.

परिक्लिष्ट *parikliṣṭa* (*pari-kliṣ-tā*) *pp.* (of $\sqrt{\text{क्लिश्}}$ उपतापे be afflicted 2.85:) खेद-संयुक्त fraught with pain.

परिग्रह *parigraha* (*pari-grah-ā*) *m.* (fr. $\sqrt{\text{ग्रह}}$ उपादाने take) स्वी-कार possession.

परिचर्या *paricaryā* (*pari-car-y[a]-ā*) *f.* (fr. *pot. ps. pt.* of $\sqrt{\text{चर्}}$ गतौ move) शुश्रूषा service, labor. **०आत्मक -*ātmaka*** *a.* परिचर्या स्व-भावः यस्य in the form of service.

परिचिन्तयत् *paricintayat* (*pari-cint-ay[a]-at*) *pr. pt.* (of $\sqrt{\text{चिन्त्}}$ स्मृत्याम् remember) परितः चिन्तयन् contemplating everywhere.

परिज्ञातृ *parjñātr* (*pari-jñā-tr*) *a.* (fr. $\sqrt{\text{ज्ञा}}$ अवबोधने know) ज्ञान-भोक्तृ the experiencer of knowledge (of the *antaḥ-karaṇa-vṛttis* [thoughts]); the knower.

परिणाम *pariṇāma* (*pari-nām-a*) *m.* (fr. $\sqrt{\text{नम्}}$ प्रहृत्वे bend, submit) विकार transformation.

परित्यज्य *parityajya* (*pari-tyaj-ya*) *in. pt.* (of $\sqrt{\text{त्यज्}}$ हानौ abandon 6.9:) सन्न्यस्य completely giving up.

परित्याग *parityāga* (*pari-tyāg-a*) *m.* (fr. $\sqrt{\text{त्यज्}}$ हानौ abandon 2.82:) सर्वथा त्यागः complete

renunciation. ०इन् *-in* (०गिन्) *a.* परित्यक्तुं शीलम् अस्य अस्ति who naturally and completely renounces (the false judgment of *kartrtva* [doership]—not through non-action, but by the knowledge that “I am not the doer”).

परित्राण *paritrāṇa* (*pari-trā-aṇa*) *m.* (fr. √त्रै पालने protect 5.8.8:) परिरक्षण protection (from all sides [*pari-*]), preservation.

परिदेवना *paridevanā* (*pari-dev-an[a]-ā*) *f.* (fr. √दिव् अर्दने lament) प्रलाप lamenting, bewailing.

परिपन्थिन् *paripanthin* (*pari-panth-in*) *a.* or *m.* (3.21:) (lit. “against the path”) प्रतिबन्ध obstacle; प्रतिपक्ष opposition, enemy.

परिप्रश्न *paripraśna* (*pari-praś-na*) *m.* (fr. √प्रच्छ् ज्ञीप्सायाम् ask 2.83:) पृच्छा inquiry, जिज्ञासा desiring to know.

परिमार्गितव्य *parimārgitavya* (*pari-mārg-[a]-i-tavya*) *pot. ps. pt.* (of *den. fr.* मार्ग path 5.43:) to be sought (on the well-trodden path of inquiry).

पर्जन्य *parjanya* (*parjanya*) *m.* (*poss. parj-anya fr.* √पृच् संपर्के mix, unite, or *par-jan-ya fr.* √पृ व्यापने fill + √जन् उत्पत्त्याम् be born) मेघ rain-cloud; वर्ष rain; इन्द्र Lord *Indra*.

पर्ण *parṇa* (*parṇā*) *n.* पत्र wing, feather, छद leaf.

पर्यन्त *paryanta* (*pary-ant-ā*) *a.* (fr. √अन्त् बन्धने bind, limit) परिगतः अन्तं सीमाम् reaching the limit. **पर्यन्त** *paryanta* *m.* सीमन् boundary, limit, circumference. *In compd.* —० or ०म् *-m in.* up to—, as far as—, lasting—.

पर्याप्त *paryāpta* (*pary-āp-tā*) *pp.* (of √आप् लम्बने reach) समर्थ sufficient (*the common meaning*), परिगत (*the literal sense of the root in passive* “reached around”) surrounded, overwhelmed (*as the contextual meaning in भ०गी०१.१०*). *The Pāṇḍava forces were seven divisions, about 1,500,000 fighters (smaller than Dur-yodhana’s forces of eleven divisions, about 2,400,000 fighters, see B.H.S.C. vol. 1 pp.113-4). At the end of the war, only ten survived or remained: three on Dur-yodhana’s side and seven on Pāṇḍava’s winning side!*

पर्युषित *payuṣita* (*pary-uṣ-i-ta*) *pp.* (of √वस् स्थाने stay 6.6: *irreg.*) रात्रि-अन्तरित stood a night, stale (*esp. food that has been cooked and then left overnight*).

पवत् *pavat* (*pav-[a]-at*) *pr. pt.* (of √पू शोधने purify) purifying, that which purifies.

पवन *pavana* (*pāv-ana*) *m.* (fr. √पू शोधने purify) वायुः अग्निः वा (*usually*) wind, (*sometimes*) fire (*both are purifiers*).

पवित्र *pavitra* (*pav-i-tra*) *n.* (fr. √पू शोधने purify) शुद्धि-कर purifier.

पश्यत् *paśyat* (*paśy-[a]-at*) *pr. pt.* (of √दृश् प्रेक्षणे see 5.15.6:) seeing; who sees (knows).

पश्यति *paśyati* (*paśy-a-ti*) *pr. 3rd sg.* (of √दृश् प्रेक्षणे see 5.15.6:) (he/she/it/who) sees.

पा *pā* √1.P. (*pr.* पिबति 5.15.4:) आचमने drink.

पा *pā* √2.P. रक्षणे protect. अधि° *adhi-* protect.

पाञ्चजन्य *pāñca-janya* (*pāñc-a[n]-jan-[a]-ya*) *m.* (fr. √जन् उत्पत्त्याम् be born) पञ्च-जने दैत्य-भेदे भवः विष्णु-शङ्खः the name of Lord *Kṛṣṇa*'s conch (from the demon *Pañca-jana*, who had hidden in the form a conch, slain by *Kṛṣṇa*).

पाणि *pāṇi* (*pān-i*) *m.* (fr. √पण् व्यवहारे transact) कर hand.

पाण्डव *pāṇdava* (*pāṇdav-a*) *m.* पाण्डोः अपत्यम् son or descendant of King *Pāṇḍu*, any of his five sons: *Yudhi-ṣṭhira*, *Bhīma*, *Arjuna*, *Nakula*, and *Saha-deva*. °अनीक *-anika* *n.* पाण्डवानाम् अनीकं सेना army of the *Pāṇḍavas*.

पाण्डु *pāṇḍu* (*pāṇḍu*) *m.* King *Pāṇḍu*, actually the younger son of *Vyāsa* (our author of this epic) but officially the son of *Vyāsa*'s half-brother, King *Vicitra-vīrya*. *Pāṇḍu* died much before the war started, and was the brother of the sitting blind King *Dhṛta-rāṣṭra* (whose son *Duryodhana* instigated the war). °पुत्र *-putra* *m. pl.* पाण्डोः पुत्राः the sons of *Pāṇḍu*, the *Pāṇḍavas*.

पातक *pātaka* (*pāt-a-ka*) *n.* (fr. √पत् च्युतौ fall, पातयति “causing to fall”) पाप offense, crime, sin.

पात्र *pātra* (*pā-tra*) *n.* (fr. √पा पाने drink) जलाद्याधार a vessel (for holding water, etc.); worthy person (i.e., a vessel for receiving knowledge, charity, etc.).

पाद *pāda* (*pād-a*) *m.* (fr. √पद् गतौ move) चरण foot (of a human, animal, or inanimate object); (foot of a quadruped, *hence*) quarter, a quarter of a four-part verse.

पान *pāna* (*pā-āna*) *n.* (fr. √पा आचमने drink) आचमन drinking.

पाप *pāpa* (*pā-pā*) *a.* (fr. √पा रक्षणे protect) पापं यस्य who or what has *pāpa* (the unwanted results of inappropriate acts), प्रतिषेद्ध-कारिन् who does

prohibited acts (lying, injuring, etc.). **पाप** *pāpa* *m.* पाप-कृत् one who does *pāpa*. **पाप** *pāpa* *n.* पाति रक्षति अस्मात् इति that from which one protects/guards against, अ-निष्ट-कर्म-फल an unwanted result of *karman*, दुर्-अ-दृष्ट bad or painful result, karmic demerit (normally opposed to *punya*, but also includes *punya* for those who seek *mokṣa*, as *punya* also binds one to further re-birth to exhaust it), transgression; पाप-कर्मन् an act that produces *pāpa*. **कृत्तम** *-kṛttama* (*pāpa-kṛttama*) *śpṛ. a.* अतिशयेन पाप-कृत् the one who does the worst *pāpa-karmas*. **योनि** *-yoni* *a.* पापं योनिः जन्म यस्य whose birth is not wanted (i.e., whose family life would not be conducive to a life of *dharma*).

पाप्मन् *pāpman* (*pāp-mān*) *a.* (*fr.* √पा रक्षणे protect) प्रतिषेद्ध-कारिन् who does prohibited acts, अपकारिन् harmful, sinful. **पाप्मन्** *pāpman* *m.* पाप karmic demerit, transgression.

पारुष्य *pāruṣya* (*pār-uṣ[a]-ya*) *n.* (*fr.* √पृ व्यापने fill) क्रौर्यं harshness (esp. in speech) (*opposed to mārḍava*).

पार्थ *pārtha* (*pārth[ā]-a*) *m.* (*Arjuna*) पृथायाः अपत्यम् son of *Prthā* (*Kuntī*, wife of *Pāṇḍu*).

पाल *pāla* (*pā-la*) *m.* (*fr.* √पा रक्षणे protect) रक्षक protector.

पावक *pāvaka* (*pāv-a-kā*) *m.* (*fr.* √पू शोधने purify) अग्नि fire (the purifier); अग्नि-देवता the deity that is fire.

पावन *pāvana* (*pāv-ana*) *a.* (*fr.* √पू शोधने purify) विशुद्धि-कर purifying. **पावन** *pāvana* *n.* विशुद्धि purification.

पाश *pāśa* (*pāś-a*) *m.* (*fr.* √पश् बन्धने bind) मृग-विहगादि-बन्धन snare or fetter (for wild animals, birds, etc.); रज्जु rope or cord.

पिण्ड *piṇḍa* (*piṇḍa*) *m.* गोल ball, lump; पितृभ्यः गोलाकरम् अन्नम् food (cooked rice or flour) in the form of a ball (offered with prayers regularly and on special occasions, called *śrād-dha*, to one's ancestors of the three proceeding generations on the paternal and maternal side, i.e., the father's and mother's ancestors of the male head of the extended family, for symbolically offering them "sustenance" and the prayers for neutralizing any of their sins of omission or commission).

पितृ *pitṛ* (*pi-tṛ*) *m.* (*fr.* √पा रक्षणे protect, पाति रक्षति

अपत्यम् “the one who protects the progeny”) जनक father; जनयितृ (masculine or efficient) cause (of the world, भ०गी०९.१७); *pl.* पूर्व-जाः ancestors, respected elders. **०मह -maha** (०ताम० *here the 1st member is irregularly in nom. sg., cf. 6.40;* notice also that the natural word order of this *cmpd.* is irregularly reversed with the descriptive *adj.* as the second member 6.34:) *m.* (lit. “father-grand”) पितुः पिता father’s father, grandfather; जनयितुः जनयिता (i.e., the uncaused) cause of the cause (of the world, भ०गी०९.१७). **०व्रत -vrata** *a.* पितृषु व्रतं नियमः यस्य who have commitment towards their ancestors.

पीडा pīḍā (pīḍ-[a]-ā) *f.* (*fr.* √पीड् बाधने oppress) व्यथा (दुःख) injury, harm, distress, pain.

पुङ्गव puṅ-gava (puṅ-gava) *m.* पुमान् गौः male-ox, bull; *in cmpd.* — श्रेष्ठ best of—.

पुण्य puṇya (pu-ṇya) *a.* (*maybe fr.* √पू शोधने purify) पवित्र beneficial, purifying, auspicious; शुचि pure, गुणिन् virtuous, adaptive (in keeping with *dharma*); मधुर sweet. **पुण्य puṇya** *n.* शुभादृष्टः धर्मः beneficial unseen merit (in the karmic account of the *jīva*/individual) इष्ट-कर्म-फल beneficial result of *karman* (that fructifies in this life), शुभादृष्ट good or pleasant result, *opposed to pāpa*;

पुण्य-कर्मन् an act that produces *puṇya*. **०कर्मन् -karman** *a.* पुण्यं कर्म यस्य whose actions are beneficial, who do beneficial actions, whose actions are adaptive (in keeping with *dharma* and the circumstances). **०कृत् -kṛt** *a.* (6.24.2:) पुण्यं करोति one who performs beneficial actions. **०फल -phala** *n.* पुण्यं च तत् फलं च a beneficial result, merit.

पुत्र putra (putrā) *m.* (*fr.* √पू शोधने purify, पितरं त्रायते “the one who protects [atones] the father”) सुत son; प्रिय-वत्स *as an affectionate form of address, meaning* “dear child.” **०दारगृहादि -dāra-grhādi** *a. pl.* पुत्रः च दारः च गृहः च गृहं च आदिः येषाम् beginning with son, wife, house, etc.

पुनर् punar (pūnar) *in.* भूयस् more, moreover, also; द्वितीय-वारे a second time, again, repeat, re-; अधिकारे back, start over; पक्षान्तरे on the contrary, but. **वा पुनर् vā punar** *in.* (*esp. at the end of a verse*) वा or, पक्षान्तरे on the other hand. **०आवर्तिन् -āvartin** *a.* पुनरावर्तन-स्व-भाव having the nature of returning, that from which there is returning. **०जन्मन् -janman** *n.* पुनरुत्पत्ति re-birth.

पुमस् pumams (pu-mams) *m.* (*strong stem* पुमांस्,

weak stem पुंस् 3.26: & 2.104:) नर man.

पुर *pur* √6.P. अग्र-गमने go ahead.

पुर *pura* (*pur-a*) *n.* (fr. √पृ व्यापने fill or √पुर अग्र-गमने go ahead) नगर city; कोट fortress.

पुरस् *puras* (*pur-ās*) *in.* (fr. √पुर अग्र-गमने go ahead) पूर्वस्मिन् कालादौ before (in time or place), अग्रतः in front; in or from the east (i.e., in front of you when greeting the Lord in the form of the sun in the morning). **ःतात्** *-tāt in.* (6.16:) पुरस् before, etc.

पुरा *purā* (*pur-ā*) *in.* (6.16:) (fr. √पुर अग्र-गमने go ahead) चिरम् long ago, आरम्भे in the beginning.

पुराण *purāṇa* (*pur-ā-na*) *a.* (f. ई) (fr. √पुर अग्र-गमने go ahead) पुरा-भव exists now as before, always there, eternal (because of the base word *purā* [long ago], when this word is used along with another word whose meaning also is “eternal,” then it is distinguished from its synonym as pertaining to “what was the same long ago,” i.e., without growth, भ०गी०२.२०), ancient. **पुराण** *purāṇa n.* पुनरुत्पत्ति tales of past ages, a mix of ancient and legendary history. These are meant to describe: *sarga* (the creation of the universe), *pratisarga* (its dissolution and

(re-)manifestation), *vaṁśa* (the geneologies of the gods, sages and kings), *manvantaras* (the reigns of the progenitor Manus), and *vaṁśānucarita* (the history of the solar and lunar dynasties)—in order to illustrate to the unread populace in an entertaining way the teachings of the Vedas and the Vedic culture. Not to simply recount actual history as some literalists would believe, in which case it probably would have been written much differently, similar to our dry history books we have today which only enumerate what the authors think were the facts. These texts and the *Iti-hāsas* (epics), which include the *Mahā-bhārata*, are looked upon as *pramāṇa* (means of knowledge) regarding the subtle affairs of the gods, and those material affairs of the world and mankind, not otherwise known to our senses and sciences.

पुरातन *purātana* (*pur-ā-tana*) *a.* (fr. √पुर अग्र-गमने go ahead 6.27:) पुरा-भव exists now as before (i.e., ever the same), always there, eternal, ancient.

पुरुजित् *puru-jit* (*pur-u-jit*) *m.* (पुरु fr. √पृ व्यापने fill or √पुर अग्र-गमने go ahead + √जि लाभे be victorious 6.24.2:) name of a brother of *Kuntibhoja* (the latter had adopted *Kuntī*, the

Pāṇḍava's mother), who fought on the *Pāṇḍava* side.

पुरुष *puruṣa* (*pur-u-ṣa*) *m.* (*fr.* √पृ व्यापने fill or √पुर अग्र-गमने go ahead) नर man, person, *sg. or pl.* people; *in gram.* the grammatical person (*uttama-puruṣa* [1st person], etc.); देहिन् the one who fills the body, जीवात्मन् the experiencer; क्षर-पुरुष the one who fills the perishable (i.e., the Lord in the form of the physical universe), and अ-क्षर-पुरुष the one who fills the imperishable (i.e., the Lord in the form of the unmanifest [*a-vyakta* or *māyā*]), हिरण्य-गर्भ (सूत्रात्मन्) the cosmic person (who is the Lord in the form of the total subtle [non-gross, non-material] world, भ०गी०८.४); ईश्वर the one who fills everything, the आत्मन्. **उत्तम** **-uttama** (०षो०) *m.* क्षर-पुरुषः च अ-क्षर-पुरुषः च तौ पुरुषौ ताभ्यां उत्तमः ऊर्ध्वतमः पुरुषोत्तमः (Lord *Kṛṣṇa*, *Parameśvara*) the being (Lord) who transcends (the perishable and imperishable beings, by being the reality itself that is inclusive of these conceptual divisions, as the conscious being transcends thoughts which come and go without leaving a trace upon consciousness, भ०गी०१५.१६-१८). **उत्तमयोग** **-uttama-yoga**

(०षो०) *a.* पुरुषोत्तमः इति योगः प्रकरणं यस्य whose topic is *puruṣottama*. **ऋषभ** **-rṣabha** (०षर्षभ) *m.* पुरुषाणाम् ऋषभः श्रेष्ठः (*Arjuna*) prominent (lit. “bull”) among men. **व्याघ्र** **-vyāghra** *m.* पुरुषाणाम् व्याघ्रः (*Arjuna*) best or fearless (lit. “tiger”) among men.

पुरोधस् *purodhas* (*pur-o-dh[ā]-as*) *m.* (*fr.* √पुर अग्र-गमने go ahead 2.24: & 2.33: + √धा प्रदाने place, lit. “placed in front”) राज-पुरोहित the head priest of the king.

पुष् *puṣ* √1.P. or 9.P. (*pr.* पोषति or पुष्णाति) वर्धने cause to thrive, nourish; (*less commonly*) वृद्धौ thrive.

पुष्कल *puṣkala* (*puṣ-kalā*) *a.* (*fr.* √पुष् वर्धने nourish) श्रेष्ठ excellent, best, सम्पूर्ण rich, full; बहु abundant.

पुष्प *puṣp* √4.P. (*pp.* पुष्पित 6.6:) विकसने expand, blow open, blossom.

पुष्प *puṣpa* (*puṣp-a*) *n.* (*fr.* √पुष्प विकसने expand) कुसुम flower; पुष्प-राग topaz.

पुष्पित *puṣpita* (*puṣp-i-tā*) *pp.* (*of* √पुष्प विकसने expand 6.6:) flowered, flowery.

पू *pū* √9.U. or 1.Ā. (*pr. pt.* पवत्, *pp.* पूत) शोधने

purify.

पूज् *pūj* √10.U. (*pot. ps. pt.* पूज्य) पूजने (अर्चने) worship, honor, treat with respect.

पूजन *pūjana* (*pūj-ana*) *n.* (*fr.* √पूज् अर्चने worship) अर्चन worshipping, honoring.

पूजा *pūjā* (*pūj-[a]-ā*) *f.* (*fr.* √पूज् अर्चने worship) अर्चन worship. ◌**अर्ह -arha** *a.* पूजायाः अर्हः worthy of worship.

पूज्य *pūjya* (*pūj-ya*) *pot. ps. pt.* (*of* √पूज् अर्चने worship) to be worshipped.

पूत *pūta* (*pū-tā*) *pp.* (*of* √पू शोधने purify) शुद्ध purified. ◌**पाप -pāpa** *a.* शुद्ध-किल्बिष cleansed of *pāpa*.

पूति *pūti* (*pū-ti*) *a.* (*fr.* √पूय् दुर्गन्धे putrify) दुर्गन्धि stinking, putrid.

पूय् *pūy* √1.Ā. विशरणे split; दुर्गन्धे putrify.

पूर *pūra* (*pūr-a*) *a.* (*fr.* √पृ व्यापने fill 2.69:) पूरण filling, satisfying. **पूर *pūra*** *m.* पूर्णता fulfillment, satisfaction

पूरण *pūraṇa* (*pūr-aṇa*) *a.* (*fr.* √पृ व्यापने fill 2.69:) पूर्ण-करण filling, satisfying. **पूरण *pūraṇa*** *n.* पूर्णता fulfillment, satisfaction.

पूरुष *pūruṣa* (*pūr-u-ṣa*) (*accented vowel lengthened for meter*) *m.* (*fr.* √पृ व्यापने fill or √पुर अग्र-गमने go ahead) पुरुष person.

पूर्ण *pūrṇa* (*pūr-nā*) *pp.* (*of* √पृ व्यापने fill 2.69: & 6.6: & 2.92:) व्याप्त filled; सिद्ध fulfilled, complete.

पूर्व *pūrva* (*pūr-va*) *prn. a.* (*pl.* पूर्वे 4.16.3:) (*fr.* √पृ व्यापने fill 2.69: or √पुर अग्र-गमने go ahead) आद्य first, प्राच्य prior (in time or place), of long ago, ancient, former, eastern (where the sun first appears to rise). **पूर्व *pūrva*** *m. pl.* ancestors, forefathers. ◌**अभ्यास -abhyāsa** *m.* पूर्व-कृतः अभ्यासः previous practice (including from previous human lives, भ०गी०६.४४). ◌**कम् -kam** *in. in compd.* —◌ पुरो-गमे preceded by; अनुसारतः with, backed by, in accordance with. ◌**तर -tara** *cpv. a.* (6.25:) earlier. ◌**म् -m** *in.* (6.16:) प्राक् before (in time or place), already.

पृ *pr* √3.P. व्यापने fill; (Vedic) तारणे cross over, (hence) पालने protect.

पृच्छामि *prcchāmi* (*prcch-ā-mi*) *pr. 1st sg.* (*of* √प्रच्छ् ज्ञीप्सायाम् ask 5.17.2:) (I) ask.

पृथक् *prthak* (*pr̥th-a[n̄]k*) *in.* (*fr.* √प्रथ् विस्तारे + *stuff./ noun fr.* √अञ्च् गतौ “go wide apart”) भिन्ने

separately, apart, distinct, distinctly; नाना-रूपे severally. **पृथक् पृथक्** *pr̥thak pr̥thak* *in.* विभिन्नम् individually. **०त्व -tva** (०क्त्व) *n.* भिन्नत्व separateness, being distinct. **०त्वेन -tvena** (*inst.* ०क्त्वेन) *in.* विभिन्नम् separately, severally. **०विध -vidha** (०ग्वि०) *a. pl.* नाना-विधा: various kinds.

पृथिवी *pr̥thivī* (*pr̥th-i-v-i*) *f.* (*fr.* √प्रथ् विस्तारे be extended, पृथु “broad” + ई) भूमि earth, soil; पृथिवी भूतम् the element earth (i.e., *ghanatā*/solidity). **०पति -pati** *m.* पृथिव्या: पति: king of the earth.

पृष्ठ *pr̥ṣṭha* *n.* (*poss. fr.* प्र + √स्था remain prominent 2.101:) तनो: पश्चाद्भाग: the back of a body or thing, the top of a horizontal body or thing. **०तस् -tas** *in.* (6.19:) पश्चाद्भागे behind.

पृ *pr̥* √3.P. (*pr. pt.* पूर्यमाण 5.37.4: & 2.92:, *pp.* पूर्ण 6.6: & 2.92:, *in. pt.* ०पूर्य 6.9: & 2.69:) व्यापने fill. **आ० ā-** fill.

पौण्ड्र *paundra* *m.* the name of *Bhīma*'s conch.

पौत्र *pautra* (*pautr[a]-a*) *m.* पुत्रस्य अपत्यम् son's son, grandson; प्रिय-वत्स *as an affectionate form of address, meaning* “dear child.”

पौरुष *pauruṣa* (*pauruṣ[a]-a*) *n.* (*fr.* √पृ व्यापने fill

or पृ अग्र-गमने go ahead) पुरुषस्य भाव: humanity, human intellect; पुरुषस्य उद्यम: human (or personal) effort, आत्म-सामर्थ्य personal capacity.

पौर्व *paurva* (*paurv[a]-a*) *a.* (*fr.* √पृ व्यापने fill 2.69:) *in compd.* ०- पौर्वक previous. **०देहिक -dehika** *a.* पूर्वस्मिन् देहे भव: which existed in a previous body (birth).

प्र *pra* *in. prefix* आरम्भे forth, forward, onward; प्रकर्षेण very, much, greatly; *in* प्रादि-समास-s (*declinable compds.* 6.36:) ०- अग्रे fore-; प्रकृष्ट great- (*in relationships*).

प्रकाश *prakāśa* (*pra-kāś-a*) *a.* (*fr.* √काश् दीप्तौ shine) उज्ज्वल shining; प्रत्यक्ष evident, manifest (to the senses), known. **प्रकाश** *prakāśa* *m.* दीप्ति light, illumination, brightness; प्रत्यक्षता manifestation. **०क -ka** *a.* प्रकाशवत् illuminating.

प्रकीर्ति *prakīrti* (*pra-kīr-ti*) *f.* (*fr.* √कीर्त् संशब्दने proclaim) कीर्तन praise; कीर्ति (यशस्) fame.

प्रकृति *prakṛti* (*pra-kr-ti*) *f.* (*fr.* √कृ करणे do) स्वाभाविक-रूप natural form or condition (of a thing), original condition; पूर्व-कृत-धर्माधर्मादि-संस्कारा: वर्तमान-जन्मादौ अभिव्यक्ता: the latent impressions from proper and improper acts

done in the present or past lives (of an individual) that are now manifest, one's natural and cultivated mental make-up and tendencies, disposition; उपादान-कारण material cause (esp. of the universe), माया the veiling and projection power of the Lord (*see* श्वे०उ०४.१०), nature, निर्मात्री देवता mother nature. **ज -ja** *a.* (6.24.3.) प्रकृतितः जातः born from *prakṛti* (i.e., the mixtures of three *guṇas*—these mixtures constituting every physical and mental entity), प्रकृतिः सम्भवः यस्य born as *prakṛti* (i.e., the unmodified/unmingled three *guṇas*, which constitute *prakṛti*). **सम्भव -sambhava** *a.* प्रकृतिः ईश्वरस्य विकार-कारण-शक्तिः गुणात्मिका माया सा सम्भवः यस्य whose origin is *prakṛti*; प्रकृत्यां गुणात्मिकायां मायायां सम्भवति इति (the three *guṇas*) existing in *prakṛti* as its three constituents (भ०गी०१४.५). (*Prakṛti is the Lord's power as the material cause of the universe. That prakṛti has inherent in it the three constituent principles: sattva, rajas, and tamas, and is also called māyā. The Lord is both puruṣa and prakṛti, the male-female symmetry needed for manifesting this universe of duality from the pairing of the elemental particles to the pairing of the creatures. Puruṣa is the nimitta-kāraṇa [efficient*

cause] that provides the sattā/existence and the jñānatā/intelligence [including the laws or order] to the universe. Prakṛti is the upādāna-kāraṇa [material cause] that provides the rūpa/form to the universe); prakṛti-sambhavāḥ pl. गुणाः प्रकृत्यां सम्भवन्ति (the guṇas, भ०गी०१४.५) existing in prakṛti (i.e., as prakṛti—the three guṇas are the constituents of prakṛti; they are not born from it, since prakṛti is described as tri-guṇātmikā [consisting of the three guṇas]). स्थ -stha *a.* (6.24.1.) प्रकृतौ तिष्ठति इति what abides in *prakṛti*.

प्रछ् *prach* √6.P. (*pr.* पृच्छति 5.17.2.) जीप्सायाम् (*irreg. des. of cs. ज्ञा*) ask.

प्रजन *prajana* (*pra-jan-a*) *m.* (*fr.* √जन् उत्पत्त्याम् be born) प्रजनयितृ the cause for progeny.

प्रजहति *prajahāti* (*pra-ja-hā-ti*) *pr.* 3rd *sg.* (*of* √ह्वा त्यागे 3.P. 5.8.3.) (he/she/it/who) abandons.

प्रजा *prajā* (*pra-j[a][n]-ā*) *f.* (*fr.* √जन् उत्पत्त्याम् be born) अपत्य offspring; जन people. **पति -pati** *m.* सृष्ट्याः पति Lord of the universe (Lord *Brahmā*).

प्रज्ञा *prajñā* (*pra-jñ[ā]-[a]-ā*) *f.* (*fr.* √ज्ञा अवबोधने know, this round-about formation seems justified on the basis of the existence of the intermediate form

प्रज्ञ/intelligent) पाण्डित्य knowledge, wisdom.
 •वाद -*vāda* *m. pl.* प्रज्ञावतां बुद्धिमतां वादाः words of the wise, wise words, words of wisdom.

प्रणम्य *praṇamya* (*pra-nam-ya*) *in. pt.* (of √नम् प्रह्वत्वे bow 6.9: & 2.92:) प्रकर्षेण नमनं कृत्वा bowing.

प्रणय *praṇaya* (*pra-nay-a*) *m. (fr. √नी प्राणणे lead) प्रीति* friendship.

प्रणव *praṇava* (*pra-ṇav-a*) *m. (fr. √नु स्तुतौ praise 2.92:) ओङ्कार Om, the sacred sound symbol of brahman.*

प्रणश्यति *praṇaśyati* (*pra-ṇaś-ya-ti*) *pr. 3rd sg. (of √नश् अ-दर्शने be lost 4.P. 2.92:) (he/she/it/who) disappears, perishes, is destroyed.*

प्रणिधाय *praṇidhāya* (*pra-ṇi-dhā-ya*) *in. pt. (of √धा प्रदाने place 2.92:) प्रकर्षेण नीचैः कृत्वा properly prostrating.*

प्रणिपात *praṇipāta* (*pra-ṇi-pāt-a*) *m. (fr. √पत् च्युतौ fall 2.92:) प्रकर्षेण नीचैः पतनम् surrender (at the feet of the teacher).*

प्रताप *pratāpa* (*pra-tāp-a*) *m. (fr. √तप् दाहे heat) तेजस् majesty, dignity, power. •वत् -vat a. तेजो-युक्त powerful, majestic.*

प्रति *prati* *in. prefix* अभिमुखम् towards, before, at;

प्रतिकूलम् against, counter; उद्दिश्य with regard to.
 प्रति *prati* *prep. (w/acc. 6.15:) अभिमुखम् towards, against; उद्दिश्य (w/gen.) with regard to; वीप्सायाम् repetition (of the preceding words or word).*

प्रतिष्ठा *pratiṣṭhā* (*prati-ṣṭh[ā]-[a]-ā*) *f. (fr. √स्था गति-निवृत्तौ remain 2.101:) स्थिति remaining, standing still; प्रतितिष्ठति अस्मिन् इति that in which something is based, आश्रय basis.*

प्रतिष्ठाप्य *pratiṣṭhāpya* (*prati-ṣṭhā-p-ya*) *in. pt. (of √स्था गति-निवृत्तौ remain 6.9: & 5.40: & 2.101:) स्थापनं कृत्वा setting up.*

प्रतिष्ठित *pratiṣṭhita* (*prati-ṣṭhi-tā*) *pp. (of √स्था गति-निवृत्तौ remain 6.6: & 2.101:) well established.*

प्रत्यक्ष *pratyakṣa* (*praty-akṣ-a*) *a. (fr. √अक्ष व्याप्तौ reach) (lit. “before the eyes”) दृष्टि-गोचर within the scope of perception, perceptible (to any of the five senses); स्पष्ट clear, evident; साक्षात् direct, immediate. प्रत्यक्ष *pratyakṣa* n. इन्द्रिय-जन्य-ज्ञान knowledge that can arise from the sense organs (contacting their respective objects). •अवगम -*avagama* a. प्रत्यक्षं साक्षात् ज्ञानं यस्य directly known.*

प्रत्यनीक *pratyānīka* (*praty-an-īka*) *n.m. (lit.*

“against the army”) अनीकं प्रति प्रतिपक्ष-भूतं अनीकम् opposing army.

प्रत्यवाय *pratyavāya* (*praty-ava-ay-a*) *m.* (*fr.* √इ प्राप्तौ attain 2.71:) वैपरीत्य production of an opposite result, adverse reaction.

प्रत्युपकार *pratyupakāra* (*praty-upa-kār-a*) *a.* (*fr.* √कृ करणे do) प्रतिदान return favor, repayment.
◦अर्थम् -artham *in.* (6.32:) प्रत्युपकारात् for the sake of a return favor.

प्रथ् *prath* √6.P. (*pp.* प्रथित 6.6:) विस्तारे be extended, be unfolded; प्रख्याने be famous, be well told.

प्रथम *prathama* (*pra-thamā*) *a.* (*poss. fr. spv.* suffix तम *in the sense of* “fore-most,” *alternatively fr.* √प्रथ् प्रख्याने be famous) प्रधान chief, foremost; आद्य first (*used as an ordinal* = 1st, 4.26:), earliest.

प्रथित *prathita* (*prath-i-tā*) *pp.* (*of* √प्रथ् प्रख्याने be famous 6.6:) प्रख्यात renowned.

प्रद *prada* (*pra-da*) *a.* (प्र + √दा दाने give) *only in compd.* —◦ (6.24.1:) प्रददाति इति gives—, yields—.

प्रदिग्ध *pradigdha* (*pra-dig-dhā*) *pp.* (*of* √दिह् उपचये augment 2.106:, 2.76: & 2.78:) लिप्त smeared, stained.

प्रदिष्ट *pradiṣṭa* (*pra-diṣ-tā*) *pp.* (*of* √दिश् आज्ञापने point out 2.85:) निर्धारित pointed out, revealed.

प्रदीप्त *pradīpta* (*pra-dīp-tā*) *pp.* (*of* √दीप् ज्वलने shine) glowing, blazing.

प्रद्विषत् *pradviṣat* (*pra-dviṣ-at*) *pr. pt.* (*of* √द्विष् अ-प्रीतौ not be pleased) hating, despising.

प्रनष्ट *pranaṣṭa* (*pra-naṣ-tā*) *pp.* (*of* √नश् अ-दर्शने be lost 2.85:, *an ex. to* 2.92: *as the cerebralization after र् is apparently satisfied by the cerebralization of the remotely following श् by* 2.85:, *instead of changing न् to ण्*) नाशं गतः gone, destroyed.

प्रपन्न *prapanna* (*pra-pan-nā*) *pp.* (*of* √पद् प्राप्तौ attain 6.6:) शरण-गत surrendered.

प्रपश्यत् *prapaśyat* (*pra-paśy-[a]-at*) *pr. pt.* (*of* √दृश् प्रेक्षणे see 5.15.6:) clearly seeing, who clearly see (know).

प्रपश्यामि *prapaśyāmi* (*pra-paśy-ā-mi*) *pr. 1st sg.* (*of* √दृश् प्रेक्षणे see 1.P. 5.15.6: & 5.5.a:) (I) see, clearly see.

प्रपितामह *prapitāmaha* (*pra-pi-tā-mah-a*) (प्रपिता◦ *here the 1st member of the compd.* प्रपितृ *is irregularly in nom. sg.* 6.40:) *m.* (*fr.* √पा रक्षणे protect + √मह पूजायाम् honor) प्रकृष्टः पिता-महः great-

grandfather (6.36); प्रथमः पितुः पिता the first father's father, जनयितुः जनयिता (i.e., the uncaused) cause of the cause (of the world, भ०गी०११.३८).

प्रभव *prabhava* (*pra-bhav-ā*) *m.* (*fr.* √भू सत्तायाम् be) मूल source, उत्पत्तिः origin, *in compd.* —° born—, कारण (material) cause; प्रभाव (प्रभु-शक्ति) majesty, glory.

प्रभविष्णु *prabhaviṣṇu* (*pra-bhav-iṣṇu*) *a.* (*fr.* √भू सत्तायाम् be) प्रभवन-शील naturally creating, naturally manifesting; प्रभु-शील naturally prominent. **प्रभविष्णु** *prabhaviṣṇu* *m.* जनयितृ progenitor, manifestor; प्रभु master, lord.

प्रभा *prabhā* (*pra-bh[ā]-[a]-ā*) *f.* (*fr.* √भा दीप्तौ shine) दीप्ति light, radiance.

प्रभाव *prabhāva* (*pra-bhāv-a*) *m.* (*fr.* √भू सत्तायाम् be) प्रभु-शक्ति might, majesty, glory.

प्रभु *prabhu* (*pra-bhu*) *m.* (*fr.* प्र + √भू प्रकर्षेण सत्तायाम् be in an exalted way) स्वामिन् master, अधिपति Lord, आत्मन् I/myself (as the one for whom the body and mind subserve).

प्रमाण *pramāṇa* (*pra-mā-āṇa*) *n.* (*fr.* √मा माने measure 2.92:) प्रमीयते अनेन that by which one

measures or knows, प्रमा-ज्ञान-साधन a means of knowledge (i.e., any of the various types of sense perceptions and inferences, and *śruti*/scripture); an exemplar, model.

प्रमाथिन् *pramāthin* (*pra-māth-in*) *a.* (*fr.* √मथ् विलोडने churn) क्लेशन-शील harassing, disturbing, distracting.

प्रमाद *pramāda* (*pra-mād-a*) *m.* (*fr.* √मद् हर्ष-ग्लेपनयोः be overjoyed, be in a pitiable condition [दैन्ये]) विक्षिप्त-चित्तता scattered mind, inattention, carelessness, प्राप्त-कर्तव्याकरण not doing what is necessary to do; मद intoxication. **आलस्यनिद्रा** *-ālasya-nidrā* *f.* प्रमादः च आलस्यं च निद्रा च carelessness, laziness, and sleepiness. **मोह** *-moha* *m. du.* प्रमादः च मोहः च carelessness and delusion.

प्रमुख *pramukha* (*pra-mukha*) *a.* अग्र्य front, facing (6.36). **ए** (*loc.* एखे) **तस्** *-tas* *in.* प्रमुखे in front (of).

प्रयच्छति *prayacchati* (*pra-yacch-a-ti*) *pr.* 3rd *sg.* (*of* √यम् वशी-करणे exercise authority 5.15.6:) (he/she/it/who) exercises authority; प्रदाने gives, offers (holds forth).

प्रयत् *prayata* (*pra-ya[m]-tā*) *pp.* (of √यम् वशीकरणे exercise authority 6.6:) वशी-कृत mastered.
 ◦आत्मन् *-ātman* *a.* वशी-कृतान्तः-करणं यस्य whose mind is mastered.

प्रयत्न *prayatna* (*pra-yat-na*) *m.* (fr. √यत् उद्यमे make effort) आयास effort, proper effort; व्यवसाय willful effort, resolve.

प्रयाण *prayāṇa* (*pra-yā-āṇa*) *n.* (fr. √या गतौ move 2.92:) प्रगमन journey, march; मरण death. ◦काल *-kāla* *m.* मरण-काल the time (moment) of death.

प्रयात *prayāta* (*pra-yā-tā*) *pp.* (of √या गतौ go) प्रेत departed, dead.

प्रयुक्त *prayukta* (*pra-yuk-tā*) *pp.* (of √युज् प्रेरणे impel 2.81:) प्रेरित impelled.

प्रलपत् *pralapat* (*pra-lap-[a]-at*) *pr. pt.* (of √लप् व्यक्तायां वाचि talk) talking.

प्रलय *pralaya* (*pra-lay-a*) *m.* (fr. √ली श्लेषणे adhere, द्रवीकरणे dissolve) विनाश destruction, resolution, dissolution (*esp. of the universe [excluding brahma-loka]. In mythology, every kalpa = 1,000 mahā-yugas = 1,000 cycles of the 4 yugas [the 4 yugas are: kali-yuga = 432 thousand yrs., dvā-para-yuga = 864 thousand yrs. (2x kali), tretā-yuga = 1.296 million*

*yrs. (3x kali), and krta-yuga = 1.728 million yrs. (4x kali)] = 4.32 billion human years = 1 day-time of Lord Brahmā, the pralaya being the night-time of equal length, after which the manifestation cycle begins anew with the next day; the life-time of Lord Brahmā being 100 of his years, or a bit over 311 trillion human years [when Lord Brahmā himself is freed and brahma-loka is also resolved, then re-manifested in a new great cycle with another exalted jīva, as Lord Brahmā]. प्रलयम् *pralayam* with verbs and participles meaning “go” has the sense of die (lit. “go to death”). ◦अन्त *-anta* *a.* प्रलयः मरणं अन्तः यस्य whose end is death, which last till death.*

प्रलीन *pralīna* (*pra-lī-nā*) *pp.* (of √ली द्रवीकरणे dissolve 6.6:) मृत deceased, absorbed.

प्रवदत् *pravadat* (*pra-vad-[a]-at*) *pr. pt.* (of √वद् व्यक्तायां वाचि speak) कथनं कुर्वन् talking, one who talks.

प्रवर्तित *pravartita* (*pra-vart-i-tā*) *pp.* (of *cs.* √वृत् गतौ move) प्रेरित set in motion.

प्रवाल *pravāla* (*pra-vāl-a*) (*also प्रवाल*) *m.* (fr. √वल् सञ्चलने move about [to face the light]) अङ्कुर shoot, sprout, bud.

प्रविभक्त *pravibhakta* (*pra-vi-bhak-tā*) *pp.* (of √भज् विभागे divide 2.81:) distinctly divided.

प्रवीर *pravīra* (*prā-vī-ra*) *m.* (fr. *Vedic* √वी प्रेरणे arouse, lead) शूर hero.

प्रवृत्त *pravṛtta* (*pra-vṛt-tā*) *pp.* (of √वृत् प्रवृत्तौ perform) व्यापृत engaged, actively involved; प्रस्थित about to start, starting.

प्रवृत्ति *pravṛtti* (*pra-vṛt-ti*) *f.* (fr. √वृत् आरम्भने undertake) आरम्भ origin, उत्पत्ति rising, manifestation; प्रवर्तन pursuit (of *karman*) (*opp. to nivṛtti*, भ०गी०१८.३०); यस्मिन् पुरुषार्थ-साधने कर्तव्ये प्रवृत्तिः what is to be pursued (as a means for attaining human goals, the four *puruṣārthas*, see *artha-kāma*, भ०गी०१६.७); सामान्य-चेष्टा activity (in general), behavior, function; (as a *vice*) चञ्चल physical restlessness, अतिचेष्टा meaningless activity.

प्रवृद्ध *pravṛddha* (*prā-vṛd-dha*) *pp.* (of √वृध् उपचये increase 2.76: & 2.78:) उद्धृत expanded, increased, great, predominant; स्थूलि-कृत augmented, nourished.

प्रवेष्टुम् *praveṣṭum* (*pra-veṣ-ṭum*) *inf.* (of √विश् अन्तर्गमने enter into 2.85:) to enter, to attain.

प्रव्यथित *pravyathita* (*pra-vyath-i-tā*) *pp.* (of √व्यथ् भय-सञ्चलनयोः be afraid or tremble 6.6:) भयेन प्रचलितः shaking with fear, frightened. ०अन्तरात्मन् *-antarātman* *a.* प्रव्यथितः अन्तरात्मा अन्तः-करणं यस्य whose mind is frightened, deeply frightened.

प्रशस्त *praśasta* (*pra-śa[m]s-tā*) *pp.* (of √शस् स्तुतौ praise 6.6:) प्रशंसनीय praiseworthy, श्रेष्ठ good; शिव auspicious, sacred.

प्रशान्त *praśānta* (*pra-śān-tā*) *pp.* (of √शम् सन्तुष्टे be satisfied 6.6: *irreg. retaining of nasal and lengthening of preceding अ*) उपशान्तः प्रसन्नान्तः-करणः clear (mind). ०आत्मन् *-ātman* *a.* प्रकर्षेण शान्तः आत्मा अन्तः-करणं यस्य whose mind is clear. ०मनस् *-manas* *a.* प्रकर्षेण शान्तः अन्तः-करणं यस्य whose mind is clear.

प्रसक्त *prasakta* (*pra-sa[n̄]k-tā*) *pp.* (of √सञ्ज् संसर्गे attach तादात्म्ये identify with 6.6: & 2.81:) सङ्गिन् attached to, cling to; तदात्म-भूत identifying oneself with.

प्रसङ्ग *prasāṅga* (*pra-sāṅg-a*) *m.* (fr. √सञ्ज् संसर्गे attach 2.82:) आपत्ति occasion, circumstance; आसक्ति attachment. ०एन *-ena* (*inst.* ०ङ्गेन) *in.*

यथा-समयम् according to the opportunity.

प्रसन्न *prasanna* (*pra-san-nā*) *pp.* (*of* प्र + √सद् शुद्धौ be clear 6.6:) प्रशान्त clear, tranquil; सन्तुष्ट pleased, cheerful. **०आत्मन् -ātman** *a.* प्रसन्नं आत्म चेतः यस्य whose mind has clarity or is cheerful. **०चेतस् -cetas** *a.* प्रसन्नं चेतः यस्य who has clarity of mind.

प्रसभ *prasabha* (*pra-sa-bha*) *adv. in compd.* — (*fr.* सह √भा दीप्तौ shine) बलेन forcefully, impulsively. **०म् -m** *in.* बलेन forcefully, impulsively.

प्रसविष्यध्वम् *prasaviṣyadhvam* (*pra-sav-i-sya-dhvam*) *fut. impv. 2nd pl.* (*of* √सु प्रसवने multiply) may you multiply.

प्रसाद *prasāda* (*pra-sād-a*) *m.* (*fr.* प्र + √सद् शुद्धौ be clear) अनुग्रह grace, favor; स्वास्त्य benign disposition, शुद्धि clarity, शान्ति clarity, cheerfulness; देव-नैवेद्य the remnants of an offering to the Lord (which are distributed to the participants of the ritual, and as charity).

प्रसृत *prasṛta* (*pra-sṛ-tā*) *pp.* (*of* √सृ गतौ go/attain) प्रगत extended; निःसृत projected, manifested.

प्रहरण *praharaṇa* (*pra-har-aṇa*) *n.* (*fr.* प्र + √ह

क्षेपणे hurl 2.92:) अस्त्र a weapon to be hurled, missile, arrow.

प्रहसत् *prahasat* (*pra-has-[a]-at*) *pr. pt.* (*of* √हस् हसने laugh) laughing. **प्रहसत् इव *prahasat iva*** (*prahasann iva* 2.62: “as though laughing”) ईषद्वसनं कुर्वन् smiling.

प्रह्लाद् *prahlāda* (*pra-hlād-a*) *m.* (*fr.* √ह्लाद् सुखे be happy) हिरण्य-कशिपोः दैत्यस्य पुत्रः the name of the pious (devoted to Lord *Nārāyaṇa/Viṣṇu*) son of the demon *Hiraṇya-kaśipu*.

प्राक् *prāk* (*prāk*) *in.* (6.16:) (*fr.* प्राच् directed forward) पूर्वस्मिन् काले देशे च before (in time or space), in front of (*v/abl.* 6.16:).

प्रकृत *prākṛta* (*prā-kṛ-t[i]-a*) *a.* (*fr.* √कृ करणे do, प्रकृति-संबन्धिन् connected with nature) नीच base, low; स्व-भाव-सिद्ध original, primary, unmodified; अ-संस्कृत uncultivated; अत्यन्तासंस्कृत-बुद्धिः बाल-समः whose mind is very uneducated (like that of a child), immature. **प्रकृत *prākṛta*** *n.* प्रकृतेः संस्कृत-शब्दात् आगता भाषा a vernacular or provincial dialect derived from *Samkṛta* vocabulary.

प्राच् *prāc* (*prā-a[ñ]c*) *a.* (*fr.* √अञ्च् गतौ go) (*weak*

form used in *cmpd.*, and *n. nom. voc. acc.* of प्राच्/प्राञ्च
3.25:) पूर्वः काले देशे च before (in time or space),
eastward (in front of you facing the rising sun).

प्राज्ञ *prājña* (*prā-jñā*) *a.* (*fr.* √ज्ञा अवबोधने know
6.24.1:) (6.12: *irreg. prefixing*) प्रकर्षेण जानाति इति
learned, wise. **प्राज्ञ** *prājña* *m.* a learned person,
scholar.

प्राञ्जलि *prāñjali* (*pra-āñj-ali*) *a.* (*fr.* √अञ्ज व्यक्तौ be
manifest) सम्पुटी-कृत-हस्त with hands folded (in
supplication).

प्राण *prāṇa* (*pra-aṇ-ā*) *m.* (*fr.* √अन् प्राणने breathe
2.92:) हृदय-स्थः नासाय-वर्ती वायुः the wind/air that
resides in the heart (i.e., in the chest, the center
of the body, as life-force energy) and in the nose
(as breath); वायु-मात्र atmospheric wind; जीवन
life, life-breath; बल energy; पञ्च-वृत्तिकः देह-स्थः
वायु-भेदः the five basic kinds of energy or
physiological functions within the body: *prāṇa*
(outward exhalation), *apāna* (downward
inhalation or energy, including evacuation),
vyāna (dispersing circulation), *udāna* (upward
ejecting energy, a rising force, including
vomiting and including the ejecting of the subtle
body upon the physical body's failure called

death), and *samāna* (uniting digestion);
श्वासोच्छ्वास respiration, breathing in and out;
इन्द्रिय any of the organs/functions within the
body. ◦अपान *-apāna* *m. du.* प्राणः च अपानः च
exhalation and inhalation. ◦अपानगति *-apāna-*
gati *f.* वायोः निर्गमनं च वायोः अधो-गमनं च the flow
of exhalation and inhalation. ◦अपानसमायुक्त
-apāna-samāyukta *a.* प्राणापानाभ्यां समायुक्तः
united with exhalation and inhalation (*or more*
generally, united with respiration and evacuation).

◦आयामपरायण *-āyāma-parāyaṇa* *a.*
कुम्भकाख्यः प्राणायामः परायणं यस्य for whom the
ultimate end is the practice of breath control
(called *kumbhaka* [holding the breath inside for a
certain duration, then holding the breath outside
for a certain duration]). ◦इन् *-in* *a.* प्राणः अस्य
अस्ति इति प्राणवत् living; *m.* जन्तु living creature,
animal, human. ◦कर्मन् *-karman* *n. pl.* प्राणानां
कर्माणि the actions of the (five) *prāṇas*.

प्राधान्य *prādhānya* (*prā-dhā-an[a]-ya*) *n.* (*fr.* √धा
धारणे hold) प्रमुखता prominence, importance.
◦तस् *-tas* *in.* (6.19:) यत्र यत्र प्राधान्यम् wherever
there is importance (भ०गी०१०.१९).

प्राप *prāpa* (*pra-āp-a*) *a.* (*fr.* √आप् लम्बने obtain) *in*

compd. -० प्राप्यते इति gaining-.

प्राप्त *prāpta* (*pra-āp-tā*) *pp.* (*of* √आप् लम्बने obtain) लब्ध attained, gained.

प्राप्ति *prāpti* (*pra-āp-ti*) *f.* (*fr.* √आप् लम्बने obtain) लाभ gaining, a gain.

प्राप्य *prāpya* (*pra-āp-ya*) *pot. ps. pt.* (*of* √आप् लम्बने obtain 6.8:) to be obtained. **प्राप्य** *prāpya* *in. pt.* (*of* √आप् 6.9:) gaining, having gained.

प्रार्थयन्ते *prārthayante* (*pra-arth-ay[a]-ante*) *pr.* 3rd *pl.* (*of* √अर्थ् उपयाचने 5.5.b:) (they) request, pray (for).

प्राह *prāha* (*pra-a-ah-a*) *perf. 3rd sg.* (*of* √अह व्यक्तायां वाचि speak 5.8.5:) (he/she/it/who) told, taught.

प्रिय *priya* (*priy-ā*) *a.* (*fr.* √प्री तर्पणे satisfy 2.67:) हृद्य pleasant, dear, beloved, liked, favorite. **प्रिय** *priya* *n.* अनुग्रह kindness, favor. **प्रिया** *priyā* *f.* कान्ता lady friend or lover. **०कृतम** *-kṛtama* *spv.* *a.* अतिशयेन प्रिय-करः who does the most dear (act or service). **०चिकीर्षु** *-cikīrṣu* *a.* (*fr. des. of* √कृ करणे do 5.41: & 5.8.3:) प्रियं कर्तुम् इच्छुः desirous to please, desirous of doing a favor. **०तर** *-tara* *cpv. a.* (6.25:) अतिशयेन प्रियः more

dear. **०हित** *-hita* *a.* प्रिय-हिते दृष्टदृष्टार्थे pleasant (now) and beneficial (later).

प्री *prī* √9.U. (*ps. pr.* प्रीयते, *pr. ps. pt.* प्रीयमाण 2.92:, *pp.* प्रीत) तर्पणे satisfy, please; be pleased.

प्रीत *prīta* (*prī-tā*) *pp.* (*of* √प्री तर्पणे satisfy) pleased. **०मनस्** *-manas* *a.* प्रीतं मनः यस्य having a pleased mind.

प्रीति *prīti* (*prī-ti*) *f.* (*fr.* √प्री तर्पणे satisfy) स्नेह love; तुष्टि satisfaction, contentment. **०पूर्वकम्** *pūrvakam* *in.* स्नेहेन with love.

प्रीयमाण *prīyamāṇa* (*prī-ya-māṇa*) *pr. ps. pt.* (*of* √प्री तर्पणे satisfy 2.92:) who is pleased.

प्रेत *preta* (*pra-i-tā*) *pp.* (*of* √इ गतौ go) deceased. **प्रेत** *preta* *m.* भूतः ghost (an individual who, due to some type of over-attachment, upon dying can not yet proceed to the next world, but remains in this world as a ghost for some time).

प्रेत्य *pretya* (*pra-i-tya*) *in. pt.* (*of* √इ गतौ go 6.9:) dying, having died, after death.

प्रेप्सु *prepsu* (*pra-īp-s[a]-u*) *a.* (*fr. des. of* √आप् लम्बने obtain 5.41: & 5.12.2:) प्रेप्सति इति desiring to obtain.

प्रोक्त *prokta* (*pra-uk-tā*) *pp.* (*of* √वच् परिभाषणे

speak 6.6: & 2.3.a: & 2.80:) said, told, taught.

प्रोक्तवत् *proktavat* (*pra-uk-tavat*) *past act. pt.* (of √वच् परिभाषणे speak 6.7: & 2.3.a: & 2.80:) told, taught.

प्रोच्यमान *procyamāna* (*pra-uc-ya-māna*) *pr. ps. pt.* (of √वच् परिभाषणे speak 6.5: & 5.37.6:) being told.

प्रोत *protā* (*pra-u-tā*) *pp.* (of √वे तनु-सन्ताने weave 6.6: *weakened by samprasāraṇa* to उ) तनु-सन्तत is woven; extended lengthwise (as the perpendicular threads on a loom); सूत्रयित strung.

पुव *plava* (*plav-ā*) *m.* (*fr.* √पु उपरि गतौ go over) प्लवन floating; लघु-नौका small boat, raft.

पु *plu* √1.Ā. (*pp.* पुत) उपरि गतौ go over, float, fly, jump. **सम्** *sam-* go over, etc.

फल *phal* √1.P. विशरणे burst, break open, perish.

फल *phala* (*phāl-a*) *n.* (*fr.* √फल विशरणे burst, break open, perish) सस्य fruit; कर्म-फल (unseen) reward (of action that fructifies later in this life or a next), result (of action). **आकाङ्क्षिन्** *-ākāṅkṣin* *a.* फलस्य आकाङ्क्षा आशा अस्य इति having an anticipation/requirement for (its) result. **हेतु** *-hetu* *a.* फलानि एव हेतवः यस्य whose

motives are only for the (perishable) results (of action).

बह् *baṁh* (=√बह) √1.Ā. वृद्धौ increase.

बत *bata* *interj.* शोके oh! (*exclamation expressing sorrow*), विस्मये oh! (*exclamation expressing surprise*). **अहो बत** *aho bata* *interj.* अहो oh! (*with the same exclamations expressed above*).

बद्ध *baddha* (*ba[n]d-dhā*) *pp.* (of √बन्ध् संयमने bind 6.6: & 2.76: & 2.78:) bound.

बन्ध् *bandh* √9.P. (*pr.* बध्नाति 5.3.h:, *ps. pr.* बध्यते 5.37.5:, *pp.* बद्ध 6.6: & 2.76: & 2.78:) संयमने bind. **नि** *ni-* bind.

बन्ध *bandha* (*bandh-ā*) *m.* (*fr.* √बन्ध् संयमने bind) संयमन a restraint, bondage.

बन्धन *bandhana* (*bāndh-ana*) *a.* (*fr.* √बन्ध् संयमने bind) वेष्टन binding. **बन्धन** *bandhana* *n.* संयमन a restraint, bondage.

बन्धु *bandhu* (*bāndh-u*) *m.* (*fr.* √बन्ध् संयमने bind) मित्र friend; ज्ञाति kin, relative.

बभूव *babhūva* (*ba-bhū-v-a*) *perf. 3rd sg.* (of √भू सत्तायाम् be 5.28:) (he/she/it/who) was.

बल् *bal* √1.P. प्राणने enliven, animate.

बल *bala* (*bāl-a*) *n.* (fr. √बल् प्राणने animate) शक्ति force, power, pressure; सामर्थ्य capability (to undertake whatever is required), ability, efficacy; सेना army. **०आत् -āt** (*abl.*) **०एन -ena** (०लेन *inst.*) *in.* हठात् forcefully. **०वत् -vat** *a.* (or *in.*) बलम् अस्य अस्ति powerful(ly).

बहिस् *bahis* (*bah-is*) *in.* (6.16:) बाह्यतस् external, outside. **बहिस्** *bahis* *prep.* with certain roots: बहिष्कृ (ष् *is* irreg. application of 2.101:) shut out; बहिर्गम् shut out; बहिर्भू come forth or from.

बहु *bahu* (*bah-ū*) *a.* (often declines in fem. with opt. ई *as* बही 3.30.c:) (fr. √बंह वृद्धौ increase) प्रचुर much, अनेक many, महत् great. **०उदर -udara** (०हूँ) बहूनि उदराणि यस्मिन् in whom are many bellies. **०दंष्ट्राकराल -daṁṣṭrā-karāla** *a.* बह्वीभिः दंष्ट्राभिः करालः विकटः horrible with many fangs. **०धा -dhā** (*bahu-dhā*) *in.* (6.19:) बहु-प्रकारेण in many ways. **०बाहुरुपाद -bāhūru-pāda** *a.* बहवः बाहवः ऊरवः पादाः च यस्मिन् in whom are many arms, thighs, and feet. **०मत -mata** *a.* बहुः मतः well/highly regarded, बहुभिः गुणैः युक्तः इत्येवं मतः considered as having many virtues. **०वक्त्रनेत्र -vaktra-netra** *a.* बहूनि वक्त्राणि मुखानि नेत्राणि चक्षुषि च यस्मिन् within whom are many mouths

and eyes. **०विध -vidha** *a.* बहु-प्रकार many-fold, many and varied. **०शाख -śākha** *a.* बह्व्यः शाखाः यस्य many branched.

बहुल *bahula* (*bah-u-lā*) *a.* (fr. √बंह वृद्धौ increase) बहु much, many, great. **०आयास -āyāsa** *m.* महान् परिश्रमः a lot of effort, a huge effort.

बान्धव *bāndhava* (*bāndh-av-a*) *m.* (fr. √बन्ध् संयमने bind) बन्धु kinsman, relation, friend.

बाल *bāla* *a.* मूर्ख foolish, childish, inexperienced, अ-विवेकिन् non-discerning; तरुण young. **बाल** *bāla* *m.* कुमार child, boy; अ-ज्ञ simpleton, fool.

बाहु *bāhu* (*bāh-ū*) *m.* (fr. √बंह वृद्धौ increase, be strong) भुज arm.

बाह्य *bāhya* (*bāh-[is]-ya*) *a.* (fr. *in.* बहिस् outside) बहिर्भव external. **०स्पर्श -sparśa** *m. pl.* बाह्याः च ते स्पर्शाः च external sense objects.

बिभर्ति *bibharti* (*bi-bhar-ti*) *pr.* 3rd *sg.* (of √भृ धारणे support 6.6: & 2.85:) (he/she/it/who) sustains.

बीज *bīja* (*bī-ja*) *n.* (said to be fr. वि + √जन् उत्पत्त्याम् be born) प्ररोह-कारण seed, cause. **०प्रद -prada** *m.* (6.24.1:) गर्भाधानस्य कर्ता the implanter of the seed, impregnator.

बुद्धि *buddhi* (*bud-dhi*) *f.* (*fr.* √बुध् अवगमने know 2.76: & 2.78:) निश्चय-आत्मिक-अन्तः-करण-वृत्ति the aspect of the mind when it decides, the intellect (as opposed to the *manas*); अन्तः-करणस्य सूक्ष्माद्यर्थावबोधन-सामर्थ्यम् the power of the mind (to know objects such as thoughts etc.) (esp. the human capacity to contemplate its own thoughts), अन्तः-करणस्य विवेक-शक्तिः the discriminating capacity of the mind; समष्टि-बुद्धि (lit. the total/universal *buddhi*) (*in the context of the manifestation of the universe*) the *saṅkalpa* (intention) of the Lord (as the creator at the time of the manifestation of the universe in which *buddhi* the laws are determined by which everything is manifested according to *karman*, see भ०गी०१३.५); ज्ञान knowledge, understanding; भाव conviction, attitude. *When used with or in the sense of yoga, e.g., buddhi-yoga, this "attitude" means vyavasāyātmikā buddhi (a certain definite understanding) about the nature of the Lord, the world and myself based on the teaching within the Bhagavad Gītā and the Upaniṣads, wherein what is śreyas (the ultimate good) for the individual is understood to be mokṣa (complete freedom, which is the attainment of the*

limitless), brought about through understanding this teaching, and that therefore this is my only puruṣārtha (goal in life). When this understanding is applied to all one's activities, then it is here described as the resulting "attitude" one takes to these activities and their results, i.e., this is the motivation for one's activities, not the results of the actions themselves. Material or even spiritual successes play no role in this person's life. There is only one success, and that is mokṣa (complete freedom in this life). This attitude is also described as samatva (sameness of attitude) towards all results and towards all objects in the world. This attitude is shown how to be converted into knowledge when the basis of samatva/sāmya is said to be the sama which is brahman (reality), see भ०गी०५.१८-१९. When one has no clarity about the ultimate goal in life and how to attain it, then one's attitudes and convictions are as innumerable as one's material and spiritual desires, and their means arising in the mind, see भ०गी०२.४१-४४. Once one has more clarity in this initial, relative understanding, then one may (but need not) take to a lifestyle (brahmacharya or sannyāsa) in which gaining this knowledge is the only activity, then that jñāna-niṣṭhā (devotion only to this knowledge) is called jñāna-yoga. Then, in

whichever lifestyle, when that understanding is completely assimilated it is called *jñāna* or *vijñāna*, in which one is then called *sthita-prajña* (one whose wisdom is firm). Although the only knowledge that gives complete freedom is, “*Ahaṃ brahma asmi I am the limitless conscious being,*” and its equivalent expressions [भ०गी०२.११-२५], the preparatory teaching, called *yoga*, is the resulting understanding of the *sthita-prajña*, who has been similarly taught, and as a result has gained this knowledge, towards the world, including this body and mind, and their activities, which prepares the mind of the student, allowing it to gain the same firm vision as the teacher’s and the teaching. It is important to note that it is essentially the same understanding/teaching throughout, it is only one’s clarity and assimilation of it that varies. That is why in भ०गी०१०.१०, *buddhi-yoga* can also mean its goal, “attainment through clear knowledge.” It is a conversion from “the teaching says this about myself” to “I know I am this.” But the simplest, initial manifestation of this understanding is an evenness of attitude towards the results of action, see भ०गी०१२.८-११. **ग्राह्य -grāhya** *pot. ps. pt.* (of √ग्रह उपादाने take, grasp 6.8:) बुद्ध्या ग्रहणं कर्तव्यः to be grasped by the intellect; बुद्ध्या गृह्यते इति is

grasped by the intellect. **नाश -nāśa** *m.* बुद्धेः अभावः loss or incapacity of intellect. **भेद -bheda** *m.* बुद्धेः भङ्गः dissension in the understanding; बुद्धेः पृथक्करणम् leading astray the understanding. **मत् -mat** *a.* बुद्धिः अस्य अस्ति इति विवेकी discerning, the one who makes best use of the intellect (to solve the fundamental problem that is the source of sorrow). **युक्त -yukta** *a.* समत्व-विषयया बुद्ध्या युक्तः endowed with (an evenness of) attitude. **योग -yoga** *m.* समत्व-बुद्धिः एव योगः the *yoga* that is (evenness of) attitude (*karma-yoga*, भ०गी०२.४८-४९); बुद्धिः सम्यग्दर्शनं तेन योगः attainment through clear knowledge (*jñāna-yoga*, भ०गी०१०.१०). **संयोग -saṃyoga** *m.* बुद्ध्या संयोगः connection through the intellect.

बुद्धा buddhvā (*bud-dhvā*) *in. pt.* (of √बुध् अवगमने know 2.76: & 2.78:) knowing.

बुध् budh √1.U. or 4.Ā. (*pr.* बोधति ंते or बुध्यते, *impv.* 1.P. बोध, *cs. pr.* बोधयति, *pr. pt. cs.* बोधयत्, *pot. ps. pt.* बोद्धव्य 6.8: & 2.76: & 2.78.; *in. pt.* बुद्धा 2.76: & 2.78:) अवगमने know; *cs.* अध्यापने teach. **निं ni-** know, etc.; pay heed.

बुध budha (*budh-a*) *a.* (*fr.* √बुध् अवगमने know) ज्ञानिन् who has knowledge. **बुध budha** *m.* मुनि a

sage, wise person.

बृह् *brh* √1.P. (*pr. pt.* बृहत्) वृद्धौ increase, prosper, be big.

बृहत् *brhat* (*brh*-[a]-*at*) *a.* (*pr. pt.* of √बृह् वृद्धौ increase, in form and declension but without *pr. pt.* meaning) विशाल great, extensive; शक्तिमत् powerful. **बृहत् *brhat*** *n.* साम-वेदस्य मन्त्र-भेद certain *mantras* of the *Sāma Veda* (sung in the *brhatī* meter). **बृहत् *brhat*** *m. n.* वाच् speech, prayer. **बृहती *brhatī*** *f.* छन्दो-भेद a meter of thirty-six syllables (8+8+12+8). **०सामन् -*sāman*** *n.* साम-वेदस्य मन्त्र-भेद: certain *mantras* of the *Sāma Veda* (sung in the *brhatī* meter), as well as the *brhatī* meter itself.

बृहस्पति *brhas-pati* (*brh*-*as*-*pāti*) *m.* (*fr. Vedic* बृह् prayer, in *gen. sg.* बृहस् + पति 6.31.5: & 6.29:) बृहः बृहतः वाचः पतिः the Lord of speech (or prayer); इन्द्रस्य पुरो-हितः head priest of Lord *Indra*.

बोद्धव्य *boddhavya* (*bod*-*dhavya*) *pot. ps. pt.* (*of* √बुध् अवगमने know 6.8: & 2.76: & 2.78:) to be known.

बोधयत् *bodhayat* (*bod*-*ay*[a]-*at*) *pr. pt.* (*of cs.* √बुध् अवगमने know) ज्ञापयत् teaching.

ब्रह्मन् *brahman* (*brāh*-*man*) *n.* (*fr.* √बृह् वृद्धौ be big) (*lit.* “the big”) वेद sacred knowledge/scripture; सत्यं ज्ञानम् अनन्तं ब्रह्म limitless reality-consciousness (तै०उ०२.१.१), the limitless conscious being, reality (of everything sentient and insentient, recognized best as the center of one’s own being, as consciousness itself), आत्मन् I, the self. **ब्रह्मन् *brahman*** *m.* ब्राह्मण a person of the class of priests, educators, and judges; Lord ब्रह्मा (*the name of the Lord here shown in masc. nom. sg. to distinguish it from the neut.* ब्रह्मन् “reality”), the Lord as manifestor of the universe, हिरण्य-गर्भ (the first born, from which total subtle being all else is derived). **ब्रह्म *brahma*** in *compd.* ०-, (6.29:). **०अग्नि -*agni*** *m.* ब्रह्मैव अग्निः the fire that is but *brahman*. **०उद्भव -*udbhava*** (०द्भो०) *a.* ब्रह्मणः वेदात् उद्भवः उत्पत्तिः यस्य born of *brahman* (i.e., of the *Veda*, भ०गी०३.१५). **०कर्मन् -*karman*** *n.* ब्राह्मण-जातेः कर्म the duty of a *brāhmaṇa* (भ०गी०१८.४२). **०कर्मसमाधि -*karma-samādhi*** *m.* ब्रह्मैव कर्म ब्रह्म-कर्म तस्मिन् समाधिः यस्य whose vision of identity is that everything (all aspects of activity and its results) is but *brahman*. **०चर्य -*carya*** *n.* गुरु-कुल-वास-लक्षणम् अन्यद्वा ब्रह्म-प्राप्त्यर्थं चरति इति

living in the house of the teacher, or otherwise (if already studied with a teacher, then continued contemplation and teaching others), for attaining (an assimilated knowledge of) *brahman*; (if contextually limited to the body as in भ०गी०१७.१४) बाह्येन्द्रिय-निग्रह restraint of the external organs (including chastity for students in a *guru-kula*). ◦चारिव्रत *-cāri-vrata* *n.* ब्रह्म-चारिणः व्रतं ब्रह्म-चारि-व्रतं ब्रह्म-चर्यं गुरु-शुश्रूषा-भिक्षान्न-भुक्त्यादिः the vow of *brahma-carya* (namely, service to the teacher of *brahman* (i.e., *Veda*), eating food gathered through alms, etc.). ◦निर्वाण *-nirvāṇa* *n.* ब्रह्मणि निर्वृति मोक्षः liberation in (i.e., as) *brahman* (which is *mokṣa*). ◦भुवन *-bhuvana* *n.* ब्रह्म-लोक the 7th heaven wherein is Lord *Brahmā* (the most exalted heaven within *saṃsāra*, where, it is said, Lord *Brahmā* teaches the inmates *brahma-vidyā* to free them from *saṃsāra*). ◦भूत *-bhūta* *a.* ब्रह्म भवति being *brahman*, ब्रह्म-प्राप्त having attained *brahman*, जीवन्मुक्तः “ब्रह्मैव सर्वं” इत्येवं निश्चयवान् (liberated while living) clearly knowing that *brahman* is all this (including me). ◦भूय *-bhūya* *n.* ब्रह्म-भवन being *brahman*, being reality (i.e.,

simply being, without mistaken notions of reality), मोक्ष complete freedom (which is the nature of *brahman*). ◦योगयुक्तात्मन् *-yoga-yuktātman* *a.* ब्रह्मणि योगः समाधिः ब्रह्म-योगः तेन ब्रह्म-योगेन युक्तः समाहितः तस्मिन् व्यापृतः आत्मा अन्तः-करणं यस्य whose mind is endowed with (knowledge of) the identity (of *ātman*) in *brahman*, whose mind is endowed with (or resolved in) the clear knowledge (*yoga* = *samādhi* = *samyag-jñāna*) of *brahman*. ◦वादिन् *-vādin* *a.* ब्रह्मणः वेदस्य वदन-शीलः the one who knows the *Vedas* (भ०गी०१७.२४). ◦विद् *-vid* *a. m.* (6.24:) ब्रह्म जानाति the one who knows the limitless reality; ब्रह्मोपासक *a.* one who meditates on (a manifestation of) *brahman* (in the world). ◦विद्या *-vidyā* *f.* ब्रह्मणः ज्ञानम् knowledge (or teaching) of/about *brahman*. ◦संस्पर्श *-saṃsparśa* *a.* ब्रह्मणा संस्पर्शः यस्य of a contact with *brahman*, (revealed by) the contact with (the knowledge of) *brahman* (भ०गी०६.२८). ◦सूत्रपद *-sūtra-pada* *n. pl.* ब्रह्मणः सूचकानि वाक्यानि ब्रह्म-सूत्राणि तैः पद्यते गम्यते ज्ञायते ब्रह्म इति तानि पदानि concise statements (of the *Veda*, i.e., of the *Upaniṣads*) that reveal *brahman*.

ब्राह्म *brāhma* (*brāh-m[an]-ā*) *a.* (*f.* ई) (*fr.* √बृह् वृद्धौ be big 6.27.b.) ब्रह्मणि अधिष्ठितः being in *brahman* (being *brahman*, as *brahman*).

ब्राह्मण *brāhmaṇa* (*brāh-maṇ-a*) *m.* (*fr.* √बृह् वृद्धौ be big 2.92:) वेद-विद् one learned in the scripture (*brahman*); सात्त्विक-ज्ञानवत् one whose knowledge is *sāttvika* (भ०गी०१८.२०), विवेकिन् discerning person, सत्त्व-गुण-प्रधानवत् a contemplative person; ब्राह्मण-वर्णस्य पुरुषः a person of the class of priests, educators, and judges (by *jāti*/birth [as one was generally born into and brought up in the family's trade], or simply by *sva-bhāva*/disposition) (*According to karman with its emphasis on personal responsibility, one is born into a life for which one is suited and which is deserved*); ब्राह्म belonging to the priests, वेद-भाग the theological exegesis in prose that explain and expound on Vedic hymns or on *Upaniṣad* verses; *pl.* ब्राह्मणादयः *brāhmaṇas*, etc. (i.e., human society, भ०गी०१७.२३). **०क्षत्रियविश् -kṣatriya-viś** *f. pl.* ब्राह्मणाः च क्षत्रियाः च विशः च (the three classes of people, disposition-wise or duty/birth-wise) *brāhmaṇas*, *kṣatriyas*, and *vaiśyas*.

ब्रू *brū* √2.U. (*pr.* ब्रवति ब्रूते 2nd *sg.* ब्रवीषि 5.19.8: &

2.101:, *impf.* अब्रवीत् 5.19.8:, *impv.* ब्रूहि 5.6.a:) व्यक्तायां वाचि speak, tell.

भक्त *bhakta* (*bhak-tā*) *pp.* (*of* √भज् सेवायाम् seek 2.81:) भक्तिमत् devoted, who seeks. **भक्त** *bakta m.* भक्त-जन (सेवक) seeker, devotee.

भक्ति *bhakti* (*bhak-ti*) *f.* (*fr.* √भज् सेवायाम् seek 2.81:) सेवा seeking, worship, devotion. **०उपहृत -upahṛta** *a.* भक्त्या प्रापितः offered out of devotion. **०मत् -mat** *a.* भक्तिः अस्य अस्ति who has devotion. **०योग -yoga** *a.* भक्तिः इति योगः प्रकरणं यस्य whose topic is *bhakti*; *m.* भजनं भक्तिः सः एव योगः the means that is seeking (the Lord), devotion.

भगवत् *bhagavat* (*bhāg-a-vat*) *m.* (*fr.* √भज् दाने dispense 2.82:) ईश्वर the Lord, the one who is said to have the six-fold virtues (*bhagas*/attainments) in absolute measure: *jñāna*/knowledge, *vairāgya*/dispassion, *vīrya*/power, *yaśas*/fame, *śrī*/wealth, and *aiśvarya*/lordship.

भज् *bhaj* √1.U. (*pr.* भजति ०ते, *impv.* *Ā.* भजस्व, *pr. pl.* भजतु, *pp.* भक्त 2.81:) विभागे divide, apportion; दान dispense, offer, प्रतिदान bless (give back); प्राप्तौ obtain (for oneself), partake of, attain;

सेवायाम् seek, pursue, worship; सत्कृतौ (respectfully) receive. प्रवि° *pravi-* प्रकर्षेण विभागे distinctly divide. वि° *vi-* विभागे divide.

भजत् *bhajat* (*bhaj-[a]-at*) *pr. pt.* (of √भज् सेवायाम् seek) seeking.

भर्तृ *bhartr* (*bhar-tr*) *m.* (fr. √भृ पोषणे nurture) पोषितृ nourisher.

भय *bhaya* (*bhay-ā*) *n.* (fr. √भी त्रासे fear 2.71:) त्रास (भी) fear; भय-विषय danger. °अभय *-a-bhaya* *n. du.* भय-विषयः च अ-भय-विषयः च दृष्टादृष्टयोः what is dangerous and what is not dangerous (regarding the seen and the unseen). °आवह *-āvaha* *a.* भयम् आवहति इति what brings fear.

भयानक *bhayānaka* (*bhay-āna-ka*) *a.* (fr. √भी त्रासे fear 2.71:) भयङ्कर frightening.

भरत *bharata* (*bhar-a-tā*) *m.* (fr. √भृ धारणे support) the name of India's first emperor; the country of India (originally the Indus-Saraswati civilization evolved to the present, including, at various stages, current-day Bengal, Pakistan, and part of Afghanistan); (*pl.*) descendents of *Bharata*, all native Indian people. °ऋषभ *-rṣabha* *m.* (°तर्ष° 2.8: & 2.3:) भरतानाम् ऋषभः

(*Arjuna*) prominent (*rṣabha* “bull”) among the descendants of *Bharata*. °श्रेष्ठ *-śreṣṭha* *m.* भरतानां श्रेष्ठः (*Arjuna*) best among the descendants of *Bharata*. °सत्तम *-sattama* *m.* भरतानां अतिशय-साधुः (*Arjuna*) best among the descendants of *Bharata*.

भर्तृ *bhartr* (*bhar-tr*) *m.* (fr. √भृ धारणे support) भरणं करोति the sustainer.

भव *bhava* (*bhav-a*) *impv. 2nd sg.* (of √भू सत्तायाम् be 2.71:) (you) (please) be.

भव *bhava* (*bhav-ā*) *m.* (fr. √भू सत्तायाम् be, उत्पादे become 2.71:) उत्पत्ति birth, becoming, manifestation; आदि origin, beginning; भवन existing, being (*esp. in compd. -°*). °अप्यय *-apyaya* *m. du.* भवः उत्पत्तिः च अप्ययः प्रलयः च manifestation and dissolution.

भवत् *bhavat* (*bhav-[a]-at*) *pr. pt.* (of √भू सत्तायाम् be 2.71:) being. **भवत् *bhavat*** *prn.* (lit. “the one present”) (*for declension purposes bha-vat* 3.13.b: [*per Paninian grammar, said to be from √भा “shine”*], *for conjugation purposes in singular it accepts a 3rd person plural verb* 7.6.A.1:) युष्मद् (honorific) you sir, your honor.

भवन *bhavana* (*bhav-ana*) *n.* (fr. √भू सत्तायाम् be 2.71:) भव being, existence; गृह home, abode.

भवितृ *bhavitr* (*bhav-i-tr*) *a.* (fr. √भू उत्पादे become 2.71:) भावं गन्ता one that comes to be (see *a-bhavitr*) (alternatively this can be taken as a *peri. fut.* 5.34: 3rd sg. “will become,” “will be born” in the interpolation of न वा in भ०गी०२.२०).

भविष्य *bhaviṣya* (*bhav-i-ṣy[a]-a*) *a.* (fr. *fut.* of √भू सत्तायाम् be, *fut. stem here treated like a derivative*, cf. 5.39: & 2.101:) which will exist. **भविष्य** *bhaviṣya* *n.* अनागत the future.

भविष्यत् *bhaviṣyat* (*bhav-i-ṣy[a]-at*) *fut. pt.* (of √भू सत्तायाम् be 2.101:) what will be.

भस्मन् *bhasman* (*bhas-man*) *n.* (fr. √भस् दीप्तौ shine भक्षणे consume) भसित ash(es). **भस्म** *bhasma* (6.29:) in *cmpd.* ०-। ०सात् -*sāt* in. with √अस्, √गम्, √भू or √या meaning भस्मी-भावं कुरुते reduce to ashes.

भा *bhā* √2.P. दीप्तौ shine. प्र० *pra-* shine.

भाग *bhāga* (*bhāg-a*) *m.* (fr. √भज् विभागे divide 2.82:) अंश portion, share; एक-देश a place, a position.

भाज् *bhāj* *a.* (fr. *cs.* √भज् सेवायाम् be, *without a*

causal sense) usually only in *cmpd.* ०- (6.24:) भाजयति इति who worships-; seeks-.

भारत *bhārata* (*bhār-a-t[a]-a*) *m.* (fr. √भृ धारणे support) (generally *Arjuna*, with just one reference to *Dhṛta-rāṣṭra*, भ०गी०१.२४) भरतस्य गोत्रापत्यम् descendant of India's first emperor *Bharata* who was the unifier of the country *Bharata* (India); (*bhā-ra[m]-ta* fr. √भा दीप्तौ shine + √रम् क्रीडायाम् revel, भा ब्रह्म-विद्या तस्यां रमते इति भारत lit. “the one who revels in the light [which is *brahma-vidyā*]”) (as a unique fitting epithet to *Arjuna*) the brilliant (son of India).

भाव *bhāva* (*bhāv-a*) *m.* (fr. √भू सत्तायाम् be, उत्पादे become 2.71:) भवन becoming, being; वस्तु a being or thing, अस्तित्वा existence (“is-ness”), स्थिति state or condition; भावना thought, attitude, contemplation, inquiry, commitment, vision (one's knowledge being as clear as vision); in *cmpd.* ०- स्व-रूप the nature of-। ०संशुद्धि -*saṃśuddhi* *f.* परैः व्यवहार-काले अ-मायावित्त्वम् absence of deceit in the mind (when transacting with others), clean intentions/motivations. ०समन्वित -*samanvita* *a.* भावः भावना परमार्थ-तत्त्वाभिनिवेशः तेन संयुक्तः endowed with vision

(resolution in reality; wherever the mind goes, it remains in contemplation of this reality, भ०गी०१०.८).

भावन *bhāvana* (*bhāv-ana*) *a.* (fr. *cs.* √भू उत्पन्न-करणे cause to be, विचारणे reflect upon 2.71:) उत्पादक producing; चिन्तक thinking of. **भावन** *bhāvana* *m.* कारण the cause. **भावन** *bhāvana* *n.* (or *f.* ०ना) धारण contemplation, विचार inquiry, आत्म-ज्ञानाभिनिवेश commitment (to knowing oneself).

भावयत् *bhāvayat* (*bhāv-ay[a]-at*) *pr. pt.* (of *cs.* √भू धारणे support) धारणं कुर्वन् supporting, etc. (see *cs.* √भू).

भावित *bhāvita* (*bhāv-i-tā*) *pp.* (of *cs.* √भू धारणे support) धारित supported, etc. (see *cs.* √भू).

भाष् *bhāṣ* √1.Ā. (*pr.* भाषते, *impf.* अभाषत, *pot.* भाषेत) व्यक्तायां वाचि speak (aloud), proclaim. **०प्र** *pra-* speak, etc.

भाषा *bhāṣā* (*bhāṣ-[a]-ā*) *f.* (fr. √भाष् व्यक्तायां वाचि speak) वाच् speech, language (including classical *Saṃskṛta*, as opposed to *chāndasa/Vedic Saṃskṛta*); वर्णन description.

भास् *bhās* √1.Ā. (*cs. pr.* भासयते) दीप्तौ shine; *cs.*

प्रकाशने illumine, light up.

भास् *bhās* *f.* (fr. √भास् दीप्तौ shine) दीप्ति effulgence, ray, flame.

भास्वत् *bhāsvat* (*bhās-vat*) *a.* (fr. √भास् दीप्तौ shine) दीप्तिमत् shining.

भिक्ष् *bhikṣ* √1.Ā. भिक्षायाम् collect alms (primarily food).

भिद् *bhid* √7.U. (*pp.* भिन्न 6.6:) विदारणे separate, break down/apart.

भिन्न *bhinna* (*bhin-nā*) *pp.* (of √भिद् विदारणे divide 6.6:) विच्छिन्न divided.

भी *bhī* √3.P. (*pp.* भीत) त्रासे (भय) fear.

भी *bhī* (*bhī*) *f.* (fr. √भी त्रासे fear 6.24:) भय fear.

भीत *Bhīta* (*bhī-tā*) *pp.* (of √भी त्रासे fear) त्रासित frightened. **०भीत** *-bhīta* *a.* अतिभीत very frightened.

भीम *bhīma* (*bhī-mā*) *a.* (fr. √भी त्रासे fear) भय-हेतु frightening. **भीम** *bhīma* *m.* name of the second son of *Pāṇḍu* and a powerful warrior with a club.

०अभिरक्षित *-abhirakṣita* *a.* भीमेन अभिरक्षितः protected by *Bhīma*. **०अर्जुनसम** *-arjuna-sama* *a.* भीमस्य अर्जुनस्य च समः तुल्यः

equal to *Bhīma* and *Arjuna*. ◌कर्मन् *-karman* *a.* भीमानि कर्माणि यस्य whose deeds are frightening; *m.* an epithet for *Bhīma* (whose deeds were frightening, as he did everything in a huge and powerful manner).

भीष्म *bhīṣma* (*bhī-ṣ-mā*) *m.* (*fr.* √भी त्रासे fear) (भयङ्कर frightening) paternal grand-uncle of the *Pāṇḍavas*, and commander-in-chief of the *Kaurava* army on *Dur-yodhana*'s side (*because of an old vow to protect the throne, and unfortunately whomever sat on it, not anticipating that a-dharma could occupy the throne*). ◌अभिरक्षित *-abhirakṣita* *a.* भीष्मेण अभिरक्षितः protected by *Bhīṣma*. ◌द्रोण-प्रमुखतस् *-droṇa-pramukhatas* *in.* भीष्मः च द्रोणः च तयोः प्रमुखतः in front of *Bhīṣma* and *Droṇa*.

भुक्त्वा *bhuktvā* (*bhuk-tvā*) *in. pt.* (*of* √भुज् भोजने consume 2.81:) having consumed.

भुज् *bhuj* √6.P. (*pr.* भुजति) कौटिल्ये bend, curve.

भुज् *bhuj* √7.U. (*pr. sg.* भुनक्ति भुङ्के 2.81: inserted weak form न् assimilated to guttural nasal, *pr. pl.* भुज्जन्ति ँते, *impv. Ā.* भुङ्क्ष्व 2.81: & 2.101:, *pot. Ā.* 1st *sg.* भुञ्जीय, *fut.* भोक्ष्यति ँते 2.81: & 2.101:, *pr. mid. pt.*

भुञ्जान 6.5:, *in. pt.* भुक्त्वा 2.81:, *inf.* भोक्तुम् 6.10: & 2.81:) *Ā.* अभ्यवहारे (भोजने) consume, experience, eat, enjoy; *P.* पालने protect, rule.

भुज *bhuja* (*bhuj-a*) *m.* (*fr.* √भुज् कौटिल्ये bend) कर hand, trunk of an elephant.

भुञ्जान *bhuñjāna* (*bhuñj-āna*) *pr. mid. pt.* (*of* √भुज् भोजने consume 6.5:) consuming, experiencing.

भुवन *bhuvana* (*bhuv-ana*) *n.* (*fr.* √भू सत्तायाम् be) भव being, existence; गृह home, abode.

भू *bhū* √1.P. (*rarely Ā.*) (*pr.* भवति ँते 5.3: & 2.3: & 2.71: *du.* भवतः, *impf.* अभवत्, *impv.* भव, *pot.* भवेत्, *perf.* बभूव 5.27.4:, *Root-Aorist* 2nd *sg.* अभूः [मा भूः], *fut.* भविष्यति, *peri. fut.* भविता, *cs. pr.* भावयति, *cs. impv.* 2nd *pl.* भावयत 3rd *pl.* ँयन्तु, *pr. pt.* भवत्, *pr. pt. cs.* भावयत्, *fut. pt.* भविष्यत्, *pp.* भूत्, *pp. cs.* भावित 6.6:, *in. pt.* भूत्वा ◌भूय) सत्तायाम् be, continue to be; उत्पादे arise, become, happen, be born. *Cs.* उत्पन्नकरणे cause to be; धारणे support; विचारणे reflect upon, contemplate; माने honor. **अभि** ◌ *abhi-* प्रतिमुखम्◦ be against, be victorious, overwhelm. **प्र** ◌ *pra-* arise, manifest; प्रकर्षेण◦ be very much (in a certain way), be in an exalted way, be set. **सम्** ◌ *sam-* be, etc., सम्यक्◦ be specially born

(भ०गी०४.६); *cf.* cause to be, etc.

भू bhū (*bhū*) *f.* (भवि *loc. sg.* 3.36:) (*fr.* √भू सत्तायाम् be 6.24:) लोक world, पृथिवी earth.

भूत bhūta (*bhū-tā*) *pp.* (*of* √भू सत्तायाम् be) having been, become, past; *in compd.* —^o being—, as— **भूत bhūta** *m.n.* जन्तु living being, creature; द्रव्य object, thing, matter; प्रेत departed spirit; *n. pl.* आकाशादि-महा-भूतानि the five basic elements. *They are:* space (*avakāśa / dimension*), air (*calana / movement*), fire (*tāpa-prakāśa / heat and light*), water (*dravatā / liquidity*), and earth (*ghanatā / solidity*) (*in more “modern” terms: space and energy/matter*) sensed in the universe by humans with their five senses: hearing, feeling, seeing, tasting, and smelling. *These are the so-called five “gross” elements. Their matching five “subtle” elements, by the same names, are considered their bases, their underlying causes. The subtle elements are what make up the mind, the senses, the subtle basis for the physical universe, and the subtle worlds consisting of the heavens and the bodies of its occupants. All these subtle worlds are as ethereal as, but not less real than, our thoughts and dreams—except that they are “publicly” available to their inhabitants, not subjective.* **०आदि -ādi** *m.* भूतानां कारणम् cause

of all beings. **०इज्य -ijya** (^{०ते०}) *a.* भूतानाम् इज्या पूज्या यस्य who worship the spirits (including minor deities, भ०गी०९.२५). **०ईश -īśa** (^{०ते०}) *m.* भूतानाम् ईशः the Lord of (all) beings. **०गण -gaṇa** *m. pl.* भूतानां समुदायाः groups of beings; सप्त-मातृकादयः hosts of (harmful) spirits (भ०गी०१७.४). **०ग्राम -grāma** *m.* भूतानां समुदायः group of beings; करण-समुदाय the elements (i.e., the organs of the body, भ०गी०१७.६). **०पृथग्भाव -pṛthag-bhāva** *m.* भूतानां पृथग्भावः पृथक्त्वम् (the apparent) separateness of beings. **०प्रकृतिमोक्ष -prakṛti-mokṣa** *m.* भूतानां प्रकृतिः अ-विद्या-लक्षणा अ-व्यक्ताख्या तस्याः भूत-प्रकृतेः मोक्षणम् freedom from *prakṛti* (the cause) of beings (i.e., freedom from ignorance regarding reality). **०भर्तृ -bhartṛ** *a.* भूतानि बिभर्ति who sustains the beings. **०भावन -bhāvana** *a. m.* भूतानि भावयति who produces all beings. **०भावोद्भवकर -bhāvodbhava-kara** *a.* भूतानां भावः भूत-भावः यस्य उद्भवः भूत-भावोद्भवः तं करोति इति what causes the arising of existence (embodiment) for beings. **०भृत् -bhṛt** *a.* भूतानि बिभर्ति who sustains the beings. **०महेश्वर -moheśvara** *m.* सर्व-भूतानां महान् ईश्वरः the limitless Lord of all beings. **०विशेषसङ्घ -viśeṣa-**

saṅgha *m. pl.* भूतानां विशेषाणां सङ्घः hosts of different types of beings. **सर्ग** *-sarga* *m.* भूतानां मनुष्याणां सर्गः सृष्टिः manifestation of beings (human beings, भ०गी०१६.६). **स्थ** *-stha* *a.* भूतानि तिष्ठति exist in the beings.

भूति *bhūti* (*bhū-ti*) *f.* (*fr.* √भू सत्तायाम् be) विस्तार expansion, prosperity; ऐश्वर्य्यं dominion.

भूत्वा *bhūtvā* (*bhū-tvā*) *in. pt.* (*of* √भू सत्तायाम् be, उत्पादे become) having been, being; भवन-क्रियां अनुभूय having come into being.

भूमि *bhūmi* (*bhū-mi*) *f.* (*fr.* √भू सत्तायाम् be) पृथिवी earth.

भूय *bhūya* (*bhū-ya*) *n.* (*fr.* √भू सत्तायाम् be, उत्पादे become) usually in *compd.* — भवन becoming-, being-.

भूयस् *bhūyas* (*bhū-yas*) *cpv. a.* (*fr.* √भू सत्तायाम् be 6.25:) बहुतर more, greater, further. **भूयस्** *bhūyas* *in.* पुनर् again, moreover; आधिकार्य्यं even more, further, exceedingly.

भृ *bhr̥* √3.P. (*pr.* बिभर्ति 5.3: & 5.8.2:) धारणे support, sustain; पोषणे nurture.

भृगु *bhṛgu* (*bhṛg-u*) *m.* (*fr.* √भ्राज् दीप्तौ shine 2.82:) मुनि-भेद वरुण-पुत्रः a seer/sage who is the son of

Lord *Varuṇa*, also counted among the seven *maharṣis* (called *Prajā-patis*, because they in turn gave birth to the rest of mankind—therefore everyone is descended, including non-Indians, from *ṛṣis*).

भृत् *bhṛt* *a.* (*fr.* √भृ धारणे support) only in *compd.* — (6.24.2:) बिभर्ति इति what supports—, who holds—, who sustains—.

भेद *bheda* (*bhed-ā*) *m.* (*fr.* √भिद् विदारणे separate) पृथक्करण breaking, spitting, separating, sowing dissension, leading astray; भङ्ग interruption, disturbance, dissension; विचार change, modification; विशेष distinction, type, species. **तस्** *-tas* *in.* (6.19:) भेदेन according to difference(s).

भेरी *bherī* (*bhe-r[a]-ī*) *f.* (*of* √भी त्रासे fear) बृहद्-ढक्का kettle drum.

भैक्ष्य *bhaikṣya* (*bhaikṣ-[a]-ya*) *n.* (*fr.* √भिक्ष् भिक्षायाम् collect alms) भिक्षा alms, food (bath, shelter, clothing, etc.) collected from others; भिक्षा-चरण a life of alms, सन्न्यास a life of renunciation for the dedicated pursuit of self-knowledge.

भोक्तुम् *bhoktum* (*bhok-tum*) *inf.* (of √भुज् भोजने consume 6.10: & 2.81:) to consume, to experience, to eat.

भोक्त्र *bhoktr* (*bhok-tr*) *a. or m.* (fr. √भुज् भोजने consume 2.81:) भोगं करोति the one who consumes, consumer, recipient, experiencer. **त्व** *-tva n.* उपलब्धत्व consumership, being the consumer.

भोक्ष्यसे *bhoksyase* (*bhok-sya-se*) *fut. 2nd sg.* (of √भुज् अभ्यवहारे consume, experience 2.81: & 2.101:) (you) will enjoy.

भोग *bhoga* (*bhōg-a*) *m.* (fr. √भुज् भोजने consume 2.82:) अनुभव experiencing, consuming, consumption; विषय object of consumption, experience. **इन् -in** (°गिन्) *a.* भोग-युक्त consuming, consumer, experiencer. **ऐश्वर्यगति** *-aiśvarya-gati* (°गै° 2.10:) *f.* भोगः च ऐश्वर्यं च भोगैश्वर्ये तयोः गतिः प्राप्तिः attainment of power and of objects of consumption. **ऐश्वर्यप्रसक्त** *-aiśvarya-prasakta* (°गै° 2.10:) *a.* भोगे च ऐश्वर्ये च प्रसक्तः attached to consumption and power, attached to objects of consumption and to power.

भोजन *bhojana* (*bhōj-ana*) *n.* (fr. √भुज् भोजने consume) अदन eating, अनुभव consuming, experiencing; आहार food.

भ्रश् *bhraṁś* √1.U. (*pp.* भ्रष्ट 6.6: & 2.85: & 2.104:) अधः-पतने fall. **वि° vi-** fall.

भ्रंश *bhraṁśa* (*bhraṁś-a*) *m.* (fr. √भ्रश् अधः-पतने fall 2.104:) अधः-पतन falling; अनुत्पत्ति failure, loss.

भ्रम् *bhram* √1.P. & 4.P. (*pr.* 1. भ्रमति 4. भ्राम्यति 5.16.1:, *pr. pt. cs.* भ्रामयत्, *pp.* भ्रान्त 6.6: & 2.55:) चरणे roam or wander about, परिवर्तने rotate, spin; अनवस्थाने go astray, deviate, err, waver, doubt; *ps.* be unsteady, be confused, be mistaken. **वि° vi-** roam, etc.

भ्रष्ट *bhraṣṭa* (*bhra[m]ṣ-tā*) *pp.* (of √भ्रश् fall 6.6: & 2.85:) अधः-पतित fallen.

भ्रातृ *bhrātr* (*bhrā-tr*) *m.* एक-पितृ-जात brother (born of the same father); सुहृत् often designates an intimate friend, or used as a term of familiar address, meaning good friend.

भ्रामयत् *bhrāmayat* (*bhrām-ay[a]-at*) *pr. pt.* (of *cs.* √भ्रम् चरणे go) भ्रमणं कारयन् causing to move, causing to wander or roam around, causing to spin around.

भ्रू *bhrū* *f.* भ्रूलता brow, eyebrow.

मंस्यन्ते *maṁsyante* (*maṁ-sya-[a]nte*) *fut. 3rd pl.*
(*of* √मन् चिन्तायाम् 2.93:) (they) will think.

मंह *maṁh* √1.Ā. वृद्धौ increase, be big.

मकर *makara* (*ma-kar-a*) *m.* (*fr.* √कृ हिंसायाम् kill, मनुष्यं कृणाति हिनस्ति one that kills people) जल-जन्तु-भेद a kind of (large) creature of the water (poss. a crocodile, shark, or whale).

मणि *maṇi* (*maṇi*) *m.* रत्न jewel or precious stone.

•**गण** *-gaṇa* *m.* मणीनां समूहः collection of gems.

•**पुष्पक** *-puṣpaka* *m.* मणयः च पुष्पाणि च यस्य the name of *Saha-deva*'s conch ("decorated with various jewels," *puspa* here likely used in one of its subordinate meanings as "topaz," instead of its common meaning of "flower").

मत *mata* (*ma[n]-tā*) *pp.* (*of* √मन् चिन्तायाम् think 6.6:) अभिप्रेत is thought, is regarded, is considered. **मत** *mata* *n.* अभिप्राय opinion, contention, point of view; दृष्टि clear vision, दर्शन teaching.

मति *mati* (*ma[n]-ti*) *f.* (*fr.* √मन् चिन्तायाम् think) ज्ञान understanding, thought, intellectual vision; इच्छा intention, desire.

मत्वा *matvā* (*ma[n]-tvā*) *in. pt.* (*of* √मन् चिन्तायाम् think 6.9: & 6.6:) thinking, knowing.

मथ् *math* √1.P. विलोडने stir, प्रक्षोभणे agitate, disturb. **प्र** *pra-* stir, etc.

मद् *mad* √4. P. (*also* मन्द् 1.Ā.) हर्षे be overjoyed; ग्लेपने be in a pitiable condition.

मद् *mad* (*ma-d*) *prn. 1st person sg. abl.* from me 4.2.; *prn. 1st person sg. in compd. °- 4.2., for sg.* अहम् I, me.

•**अनुग्रह** *-anugraha* *m.* मम अनुग्रहः प्रसादः the blessing for me (*Arjuna*, भ०गी०११.१).

•**अर्थम्** *-artham* •**अर्थे** *-arthe* *in.* (6.32:) मत्प्रयोजनाय for the sake of (attaining) Me (*Parameśvara* [the Lord], भ०गी०१२.१०); for my sake (*Dur-yodhana*'s sake, भ०गी०१.९).

•**अर्पण** *-arpaṇa* *n.* मह्यं समर्पणम् (whatever you do, do as) an offering to Me (*Parameśvara*, भ०गी०९.२७).

•**आश्रय** *-āśraya* *a.* अहम् एव परमेश्वरः आश्रयः यस्य for whom I (*Parameśvara*) am the foundation.

•**कर्मकृत्** *-karma-kṛt* (मत् 2.24:) *a.* (6.24.2:) मदर्थं कर्म मत्कर्म तत् करोति इति who acts for the sake of (i.e., in order to know/attain) Me (the Lord, भ०गी०११.५५).

•**कर्मपरम** *-karma-parama* (मत् 2.24:) *a.* मदर्थं कर्म मत्कर्म तत्परमं यस्य for whom action dedicated to Me (the Lord, भ०गी०१२.१०) is

paramount (i.e., those few or many actions that you direct toward gaining/understanding the Lord—appreciate them as the most important in your life). **०गत -gata** (मद् 2.24: & 2.43:) *a.* मयि (परमेश्वरे) समाहितः absorbed in Me (the Lord). **०गतप्राण -gata-prāṇa** (मद् 2.24: & 2.43:) *a.* मयि (परमेश्वरे) गताः प्राप्ताः प्राणाः यस्य whose *prāṇas* (powers of sensing and action) are resolved in Me (the Lord, भ०गी०१०.९); मद्गत-जीवन whose living is resolved in Me (the Lord, भ०गी०१०.९) (not separated into the compartments: spiritual and secular, which distinction was unknown in the great days of India). **०चित्त -citta** (मच् 2.24: & 2.45:) *a.* मयि चित्तं यस्य whose mind is centered on Me (*Vāsu-deva*, the Lord, भ०गी०६.१४). **०तस् -tas** (मत् 2.4: & 2.24:) *in.* (*ablative sense* 6.19:) मद् than Me (*Parameśvara*, the Lord, भ०गी०७.७), from Me (the Lord, भ०गी०१०.५), because of Me (the Lord, भ०गी०१०.७). **०पर -para** (मत् 2.24:) *a.* अहं (सर्व-प्रत्यगात्मा) परः यस्य having Me (*Vāsu-deva*, the essential I of all beings, भ०गी०२.६१, ६.१४) as the ultimate or end. **०परम -parama** (मत् 2.24:) *a.* अहं (सर्व-प्रत्यगात्मा) परमः परा गतिः यस्य having Me (*Vāsu-deva*, the essential I of all

beings, भ०गी०११.५५) as the paramount (highest achievement). **०परायण -parāyaṇa** (मत् 2.24:) *a.* अहम् एव उत्तमा गतिः यस्य for whom the ultimate end is Me (the Lord, भ०गी०९.३४). **०प्रसाद -prasāda** (मत् 2.24:) *m.* मम ईश्वरस्य प्रसादः My (the Lord's, भ०गी०१८.५६) grace (*which is returned to only you as your own karma-phala, the Lord is ultimately never seen as being partial or operating outside His own laws, therefore there is no special grace that is not in fact deserved by the supplicant*). **०भक्त -bhakta** (मद् 2.24: & 2.43:) *m.* मम (परमेश्वरस्य) भक्तः भक्तिमान् My (the Lord's) devotee, one who is devoted to Me. **०भक्ति -bhakti** (मद् 2.24: & 2.43:) *f.* मयि (परमेश्वरे) भक्तिः भजनम् devotion to Me (the Lord, भ०गी०१८.५४, cf. भ०गी०७.१६-१७). **०भाव -bhāva** (मद् 2.24: & 2.43:) *m.* मम (परमेश्वरस्य) भावः My (the Lord's) nature (called *mokṣa*); मद्गत-भावना whose mind is resolved in Me (भ०गी०१०.६). **०याजिन् -yājīn** (मद् 2.24: & 2.43:) *a.* मम (परमेश्वरस्य) यजन-शीलः who is disposed to perform ritual to Me (the Lord, भ०गी०९.२५), disposed to the worship of Me. **०योग -yoga** (मद् 2.24: & 2.43:) *m.* मम (परमेश्वरस्य) योगः My (the Lord's, भ०गी०१२.११) *yoga* (*described in the*

previous verse as dedication of actions to the Lord as paramount). **मनस् -manas** (मन्० 2.24: & 2.44:) *a.* मयि (वासु-देवे) मनः यस्य whose mind is on Me (the Lord, भ०गी०९.३४). **मय -maya** (मन्० 2.24: & 2.44:) *a.* मत्-स्व-रूप as Me (the Lord, भ०गी०४.१०), ईश्वराभेद-दर्शिन् whose vision is that he or she is not different from Me the Lord. **व्यपाश्रय -vyapāśraya** (मद्० 2.24: & 2.43:) *a.* अहं वासु-देवः ईश्वरः व्यपाश्रयः व्यपाश्रयणं यस्य whose basis is Me (the Lord, भ०गी०१८.५६). **संस्थ -samstha** (मत्० 2.24:) *a.* (6.24.1:) मयि (सर्व-प्रत्यगात्मनि) अवस्थितः centered on Me (*Vāsu-deva*, the essential I of all beings, भ०गी०६.१५). **स्थ -stha** (मत्० 2.24:) *a.* (6.24.1:) मयि (सर्व-प्रत्यगात्मनि) अवस्थितः centered on Me (*Vāsu-deva*, the essential I of all beings, भ०गी०९.४).

मद mada (*mād-a*) *m.* (*fr.* √मद् हर्ष-ग्लेपनयोः be overjoyed, be in a pitiable condition [दैन्ये]) आमोद exhilaration, intoxication (*figuratively or literally*); गर्व arrogance, pride (due to one's education, wealth, family connections, etc., born out of not understanding the factors responsible for what one has, thinking "I am responsible for these," instead of the appropriate attitude of gratitude

and objectivity).

मधु madhu (*mādh-u*) *a.* मधुर sweet, delightful, dear; *n.* पुष्परस honey; *m.* मधु-नामा दैत्यः the name of a demon (the personification of the troublesome ego, "the most dear") (also, along with his companion, *Kaiṭabha*, they are the personification of *rāga-dveṣa* [binding desire for and against a result]). **सूदन -sūdana** *m.* मधुं तन्नामकम् असुरादि सूदयति (Lord *Kṛṣṇa*) destroyer of the demon(s) *Madhu* (and *Kaiṭabha*).

मध्य madhya (*mādh-ya*) *a.* अन्तर middle, between. **मध्य madhya** *n.* मध्य-स्थान middle place or condition, center, (the) between (*w/gen.*). **ए -e** (मध्ये *loc.*) *in.* अन्तरे between, among, in the middle. **स्थ -stha** *a.* (6.24.1:) यः विरुद्धयोः उभयोः हितैषी who wishes good for both disputants, a mediator (lit. "who stands in between").

मन् man √4.Ā. (*pr.* मन्यते 1st *sg.* मन्ये, *pot.* मन्येत, *fut.* मंस्यते 2.93:, *pp.* मत 6.6:, *pot. ps. pt.* मन्तव्य, *in. pt.* मत्वा 6.9: & 6.6:) चिन्तायाम् think, ज्ञाने know.

मनस् manas *mān-as n.* (*fr.* √मन् चिन्तायाम् think) मन्यते अनेन that by which one thinks, (the entire)

faculty of thinking (inclusive of *buddhi*), i.e., the अन्तः-करण the internal faculty (of thinking); सङ्कल्प-विकल्प-आत्मिक-अन्तः-करण-वृत्ति the aspect of the mind when it proposes [tenders sense information or desires] or vacillates [tenders doubts], the emotional and the information gathering mind (as opposed to the *buddhi*/intellect). °आ *ā-* (*inst.*) *in.* बुद्ध्या in the mind, mentally. °गत *-gata* (°नो° 2.24: & 2.33:) *a.* मनसि प्रविष्टः entered into the mind, that occurs in the mind. °प्रसाद *-prasāda* (°नःप्र° 2.24:) *m.* मनसः प्रशान्ति mental clarity. °प्राणेन्द्रियक्रिया *-prāṇendriya-kriyā* (°नःप्र° 2.24:) *f. pl.* मनः च प्राणाः च इन्द्रियाणि च तेषां क्रियाः चेष्टाः the activities of the mind, the physiological functions, and the organs (of action and knowledge). °रथ *-ratha* (°नो° 2.24: & 2.33:) *m.* (lit. “vehicle of the mind”) इच्छा fancy, desire, requirement, anticipation, expectation; *used as an adj.* मनस्तुष्टि-कर pleasing to the mind, pleasing object (भ०गी०१६.१३). °षष्ठ *-ṣaṣṭha* (°नःष° 2.24:) *a. pl.* मनः षष्ठं येषाम् with the mind as the sixth.

मनीषिन् *manīṣin* (*man-īṣ-[ā]-in*) *a.* (*fr.* √मन् चिन्तायाम् think + √ईश् शासने rule) ज्ञानिन् knower

(of *tattva*), पण्डित learned, discerning. **मनीषिन्** *manīṣin m.* बुद्धिमान् पुरुषः a wise person.

मनु *manu* (*mān-u*) *m.* (*fr.* √मन् चिन्तायाम् think) सूर्य-पुत्र son of the sun deity, the first man (in each age of *Manu* [called *manvantaras*]) and first king in the solar dynasty and the seventh (named *Vaivasvata*) and current of the fourteen *Manus* (भ०गी०४.१); any of the fourteen *Manus* (*a different four of whom in any one manvantara are said to the progenitors of the humans within that period, probably one for each of the four varṇas*), each presiding over 1/14th (308 million human years) of a day-time of Lord *Brahmā*.

मनुष्य *manuṣya* (*man-uṣ[a]-ya*) *m.* (*fr.* √मन् चिन्तायाम् think) मानव human being, person. °लोक *-loka m.* मनुष्याणां कर्माधिकाराणां लोकः the world of humans (who alone are qualified to generate karmic merit and demerit, भ०गी०१५.२).

मन्तव्य *mantavya* (*man-tavya*) *pot. ps. pt.* (*of* √मन् चिन्तायाम् think) to be considered.

मन्द *manda* (*mand-a*) *a.* (*fr.* √मद्/मन्द् हर्ष-ग्लेपनयोः be overjoyed, be in a pitiable condition [दैन्ये]) मूर्ख dull, retarded; अ-विवेकिन् lacking

discernment (or in denial of *ātma-jñāna* as *mokṣa*, भ०गी०३.२९).

मन्यु manyu (*man-yu*) *m.* (fr. √मन् चिन्तायाम् think) शोक grief, distress; क्रोध arousal, anger.

मन्त्र mantra (*man-tra*) *m.* (fr. √मन् चिन्तायाम् think) वैदिकं सूक्तम् Vedic metrical or prose statement (used in rituals, and distinguished from the *brāhmaṇa* [the ensuing prose commentary]). **०हीन -hīna** *a.* मन्त्रेण स्वरतः वर्णतः वा वियुक्तः without *mantra* (or defective in their accent or utterance).

मम mama (*māma*) *prn. sg. gen.* (of अहम्) my, mine.

मय maya (*may-a*) *suff.* — in the sense of विकारे modification of—, completely made of—, स्वरूपे of the nature of—; प्रचुरे predominance of—, excess of—; ततः आगते preceding therefrom—.

मरण maraṇa (*mar-aṇa*) *n.* (fr. √मृ प्राण-त्यागे die 2.92:) मृत्यु death; म्रियमान dying.

मरीचि marīci (*mārīci*) *m.* a prominent deity among the *maruts*; name of one of the ten *Prajā-patis*.

मरुत् marut (*mar-ūt*) *m.* (fr. √मृ प्राण-त्यागे die) वायु wind, storm, deity of wind; *pl.* deities of storm.

मर्त्य martya (*mār-t[a]-ya*) *a.* (fr. √मृ प्राण-त्यागे die) मरण-शील mortal. **मर्त्य martya** *m.* मरण-धर्म a mortal. **०लोक -loka** *m.* मर्तानां लोकः the world of mortals (this world).

मल् mal √1.Ā. धृतौ cling.

मल mala (*mal-a*) *n.m.* (fr. √मल् धृतौ cling) पङ्क dirt, रेणु dust; (*metaphorically* like dust) प्रतिबन्ध what impedes clear vision or knowledge; पाप karmic demerit, impurity.

मह mah √1.P. & 10.U. पूजायाम् honor.

महत् mahat (*mah-āt*) *a.* (3.12.a:) (f. ०ती 3.9:) (fr. √मह पूजायाम् honor, or √मंह वृद्धौ be big) बृहत् great (in any quality); अनन्त limitless; normally always in *cmpd.* — as **महा mahā**. The form **महत् mahat** is found outside of *cmpd.* often as a *m.* or *n.* substantive, meaning महा-वस्तु a great thing, in क०उ०१.१.१०—१३ it is the entire manifest (subtle) universe, also called *Hiraṇya-garbha*.

महा mahā (*mah-ā*) *a.* (fr. √मह पूजायाम् honor, or √मंह वृद्धौ be big) great, limitless, in *cmpd.* —. **०अनुभाव -anubhāva** *a.* महान् अनुभावः यशः यस्य highly honored. **०अशन -aśana** *a.* महत् अशनं यस्य who devours much, glutton. **०आत्मन्**

-ātman *a.* अ-क्षुद्र-चित्त whose mind is not small (भ०गी०९.१३), great-minded, तत्त्व-ज्ञानिन् a wise person, वासु-देवः सर्वम् इति ज्ञानवान् सः महात्मा (भ०गी०७.१९) the one who knows “everything is the conscious being (*deva*) in which everything exists” he or she is a *mahātman*; *m.* (Lord *Kṛṣṇa*) ईश्वर the Lord; महा-रूप magnificent form (भ०गी०११.१२). **०इष्वास -iṣvāsa** *a.* (०हे०) महान् इष्वासः यस्य whose bow is great, a great or expert archer. **०ईश्वर -īśvara** *m.* (०हे०) महान् च असौ ईश्वरः च who is limitless and is the Lord, the limitless Lord. **०ऋषि -ṛṣi** (०हर्षि) *m.* महान् च असौ ऋषिः who is great and is a sage, a great sage (10 or 7 of whom, born from the Manus, are also called *Prajā-patis*, since their father is Lord *Brahmā*, Himself called *Prajā-pati/Hiraṇya-garbha*, and because they in turn gave birth to the rest of mankind [*prajāḥ*]). **०ऋषि-सिद्धसङ्घ -ṛṣi-siddha-saṅgha** (०हर्षि) *m. pl.* महर्षीणां सिद्धानां च सङ्घाः the hosts of great sages and divine sages. **०पाप्मन् -pāpman** *a.* महत् पापं करोति who accumulates a lot of karmic demerit. **०बाहु -bāhu** *a.* महान्तौ बाहु यस्य mighty armed one (not just strong but skilled also); *m.* epithet for *Arjuna*. **०भूत -bhūta** *n. pl.* महान्ति च तानि

भूतानि सर्व-विकार-व्यापकत्वात् भूतानि च सूक्ष्माणि (the five) great/pervasive elements (“*great*” because they completely pervade all their modifications [the entire universe], and therefore are also said to be subtle—meaning the inmost material basis/cause of all gross/tangible elements and their aggregate gross objects, and are the material of the unseen, but known or inferred, world including the mind). **०योगेश्वर -yogेश्वर** *m.* योगिनः योगाः तेषाम् महेश्वरः the limitless Lord of the pursuits of the *yogins*. **०रथ -ratha** *a.* महान् रथः यस्य having a great/famous chariot, great warrior. **०शङ्ख -śaṅkha** *m.* महान् शङ्खः huge conch.

महि mahi (*māh-i*) *a.* (*fr.* √मह् पूजायाम् honor, or √मह् वृद्धौ be big) महत् great. **०मन् -man** (*māh-i-mān*) *m.* महत्ता greatness, might, glory.

मही mahī (*māh-[a]-ī*) *f.* (*fr.* √मह् पूजायाम् honor, or √मह् वृद्धौ be big) पृथिवी earth. **०कृते -kṛte** *in.* मह्याः कृते अर्थे for the sake of the earth (i.e., for the sake of a *rājya* [a kingdom] on earth, भ०गी०१.३५). **०क्षित् -kṣit** *m.* (6.24.2) महीं क्षियति रक्षति इति ruler of the earth, king. **०पति -pati** *m.* मह्याः पतिः lord of the earth, king.

मा mā √2.P. & 3. Ā. (*pp.* मित 6.6., *pot.* *ps.* *pt.* मेय

6.8:) माने measure; रचने form, fashion. परि० *pari-* measure, etc. प्र० *pra-* measure, etc.; ज्ञान-साधने prove, establish, make known, fashion a correct notion.

मा *mā* (*mā*) *neg. pcl.* न not, used with an unaugmented aorist or imperfect as a prohibitive imperative 6.20:, also used elliptically without a verb, meaning मा भूत् may (it) not be (cf. भ०गी०११.४९); **मा स्म *mā sma*** (*prohibitive*) not.

मातुल *mātula* (*mātul-a*) *m.* (fr. मातुर् + *masc. suffix* अ 1.5.d:) मातुः भ्रातृ mother's brother, (maternal) uncle.

मातृ *mātr* (*mā-tr*) *f.* (fr. √मा माने measure, माति अपत्यम् “the one who forms the child”) जननी mother; जनयित्री (feminine/material) cause (भ०गी०९.१७).

मात्रा *mātrā* (*mā-tr[a]-ā*) *f.* (fr. √मा माने measure) परिमान measure (of time or space); (*in grammar*) the time it takes to pronounce a short vowel 1.19:; अंश particle; *pl.* आभिः मीयन्ते इति those by which you measure (the world of objects), i.e., the इन्द्रियाणि the senses; मीयन्ते इति what are measured, i.e., the विषयानि the sense objects.

मात्र *mātra* *n. in compd.* —० measure, etc.; *a. in compd.* —० (*in this use, considered a secondary suffix in Paninian grammar*) ०आत्मक consisting only of—, यावदर्थे as much or many as—, केवल mere(ly)— (*in these senses often employed as an indeclinable* ०मात्रम् ०मात्रेण). ०स्पर्श *-sparśa* *m. pl.* मात्राणाम् इन्द्रियाणां स्पर्शाः शब्दादिभिः संयोगाः contacts of the sense organs (with their objects); मात्राः इन्द्रियाणि च स्पर्शाः विषयाः च the sense organs and the sense objects; मात्राः शब्द-रूप-गन्धानि च स्पर्शाः स्पर्शरसाः च विषयाः the sense objects (sound, form/color, and smell—gained over a *mātra*/distance, and touch and taste—gained by *sparśa*/contact with the respective sense organ).

माधव *mādhava* (*mādhav-a*) *m.* (fr. मधु sweet, honey, soma) or *mā-dhav-a* (मा लक्ष्मी तस्याः धवः पतिः) (Lord *Kṛṣṇa*) the Lord of Wealth (Lord *Viṣṇu*, whose wife is “*Mā*” the Goddess of Knowledge/Wealth, Mother = *Lakṣmī*); **माधव *mādhava*** (*mādhav-a*) *pl.* याधवाः another name for *Kṛṣṇa*'s clan, and hence also in *sg.* for *Kṛṣṇa* himself.

मान *māna* (*mān-a*) *m.n.* (fr. √मन् चिन्तायाम् think) सुमान (पूजा) respect; अभिमान demanding respect,

an exaggerated self-opinion. **अपमान**
-apamāna *m.n. du.* मानः च अपमानः च respect
and disrespect.

मानव *mānava* (*mān-av-ā*) *m.* (*fr.* √मन् चिन्तायाम्
think) मन्वपत्य descendant of *Manu* (the first
man), मनुष्य human being, person.

मानस *mānasa* (*mān-as-ā*) *a.* (*fr.* √मन् चिन्तायाम्
think) मनसा सम्बन्धः connected with the mind,
mental. **मानस** *mānasa* *n.* मनस् the mind.

मानुष *mānuṣa* (*mān-uṣ-a* or *mān-uṣ-ā*) *a.* (*f.* ई
(*fr.* √मन् चिन्तायाम् think) मानविन् human. **मानुष**
mānuṣa *m.* मानव human being.

मामक *māmaka* (*māma-kā*) *a.* (4.15:) (*f.* आ) मम
mine, my (*as an adjective, its gender is in agreement*
with what it modifies, not the gender of whomever “me”
is).

माया *māyā* (*mā-yā*) *f.* छद्मन् disguise, (mere)
appearance (*opposed to tattva/as-it-is*), या मा सा
माया इति *Māyā* is what does not (independently)
exist (yet appears to separately exist because of
our ignorance, like the ignorance of a magician’s
trick makes the audience falsely believe that
something was created from nothing, yet does

not confuse the knowers of the trick: the
magician or the wise person); ईश्वर-शक्ति the
Lord’s (projecting) power, ईश्वरस्य उपाधि: the
manifestation of the Lord (as the universe).

मारुत *māruta* (*mār-ut-a*) *m.* (*fr.* √मृ प्राण-त्यागे die)
(*lit.* “belonging to the *maruts*, storm deities”) *m.*
वायु wind.

मार्ग *mārga* (*mārg-a*) *a.* (*fr.* √मृग् अन्वेषणे seek,
forage) मृगस्य सम्बन्धः belonging to wild animals.

मार्ग *mārga* *n.* पथिन् path (orig. the track of the
wild animals), road, way, means. **शीर्ष -śīrṣa** *m.*
पञ्चमं नक्षत्रं मृग-शीर्षः अपि अत्र चन्द्र-मासः the lunar
month where the full-moon “enters” the fifth
lunar house called *mṛga-śīrṣa* (also the end of
the sun’s southern solstice where the sun
“enters” *makara* [Capricorn], a period spanning
part of November and December, a month
astrologically conducive to religious activities).

मार्दव *mārdava* (*mārd-av-a*) *n.* (*fr.* √मृद् क्षोदे
pound, grind to a fine powder) मृदुता gentleness,
अ-क्रौर्य absence of harshness.

माल्य *mālya* (*māl[a]-ya*) *n.* माला string of flowers
or jewels, garland, necklace.

मास māsa (mā-sa) *m.* (fr. √मा माने measure) चन्द्रः the moon; त्रिंशद्दिनात्मकः कालः the time consisting of thirty days (one lunar month, 1/12th of a lunar year—the lunar month is the primary division in India, although solar and astrological months also were calculated).

माहात्म्य māhātmya (māh-ā-āt-m[an]-ya) *n.* (महा fr. √मह पूजायाम् honor, or √मह वृद्धौ be big, आत्मन् fr. √अत् सातत्य-गमने go continuously, wander, within Upaniṣad tradition, where precise meaning sometimes overrides phonetics, it is said to be fr. √आप् व्यापने pervade) महात्मनः भाव glory, greatness.

मित्र mitra (mi[d]-trā) *m.* (poss. fr. √मिद् स्रेहने be attached) स्रेहवत् a buddy, friend. **अरिपक्ष -ari-pakṣa** *m. du.* मित्रस्य च अरेः च पक्षौ the side of a friend and the side of an enemy (in a dispute). **द्रोह -droha** *m.* मित्राणां द्रोहः विश्वास-भङ्गः betrayal of friends.

मिथ्या mithyā (mith-yā) *in.* (later form of Vedic मिथुया *in.* falsely, fr. √मिथ् मिथुने pair, combine, hence confuse one for another) मृषा in vain, uselessly; falsely, not in reality, apparently; often employed, esp. in *cmpd.* ◌—, with an adjectival sense (6.1:) अ-वास्तव apparent, unreal, अ-सत्य false

(e.g., *mithyā vyavasāyah* false resolve, भ०गी०१८.५९). **आचार -ācāra** *a.* मिथ्या आचारः यस्य whose conduct is useless (adjectival sense).

मिश्र miśra (miś-rā) *a.* (poss. fr. √मिश् श्लेषे mix) संयुक्त mixed, combined, manifold, diverse, इष्टानिष्ट-संयुक्तः मनुष्य-लक्षणः a mixture (of the desirable and undesirable, i.e., the human condition, भ०गी०१८.१२).

मिष् miṣ √6.P. (*pr. pt.* मिषत्) उन्-मीलने open (उद्◌) or shut (नि◌) the eyes, blink; स्पर्धायाम् rival, contend. **उद्◌ ud-** (उन्◌ 2.24: & 2.44:) open the eyes. **नि◌ ni-** close the eyes.

मी mī √9.P. हिंसायाम् destroy. **आ◌ ā-** destroy.

मुक्त mukta (muk-tā) *pp.* (of √मुच् मोक्षणे release 2.80:) अ-बद्ध not bound, free from (*with inst., abl., or in cmpd.* ◌—) (normally not used in the sense of free to, liberal, lax); निवृत्त-धर्माधर्मादि-बन्धन free (from bondage that is karmic merit and demerit, etc., which necessitate rebirth); *in cmpd.* ◌— विना without. **सङ्ग -saṅga** *a.* कर्म-फल-सङ्ग-वर्जित freed from attachment (to the results of action).

मुक्त्वा muktvā (muk-tvā) *in. pt.* (of √मुच् मोक्षणे release 2.80:) त्यक्त्वा giving up, renouncing.

मुख mukha (mukha) *n.* (*a. in compd. -o*) आनन mouth (*also figuratively*), face; प्रवेश-निर्गम entrance or exit; आरम्भ beginning; प्रधान the predominant thing, head; शब्द word(s) (भ.गी.४.३२), वेद scripture.

मुख्य mukhya (mukh[a]-ya) *a.* मुखे आद्ये भवः यत् foremost, primary; श्रेष्ठः best, chief, main.

मुच् muc √6.U. (*pr.* मुञ्चति °ते 5.17.1.; *fut.* मोक्षयति °ते 5.33: & 2.80: & 2.101: [*Ā. of* आर्धधातुकलकार-*s can take passive sense* 5.36.a:]; *ps. pr.* मुच्यते, *pp.* मुक्त 2.80.; *in. pt.* मुक्त्वा 2.80: °मुच्य) मोक्षणे release, set free; *ps.* be released, etc. **निस्° nis-** (निर्म° 2.24: & 2.29:) release, etc. **प्र° pra-** release, etc. **वि° vi-** release, etc. **विनिस्° vinis-** (°निर्म° 2.24: & 2.29:) release, etc.

मुद् mud √1.Ā. (*P. for meter*) (*fut.* 1st मोदिष्ये) हर्षे rejoice, enjoy.

मुनि muni (muni) *m.* मनन-शील one who is contemplative, sage, सन्न्यासिन् a renunciate (one of the two general lifestyles discussed in the *Bhagavad Gītā*).

मुमुक्षु mumukṣu (mu-muk-ṣ[a]-u) *a.* (*fr. des. of* √मुच् मोक्षणे release 5.41: & 2.80: & 2.101:) मोक्षेच्छावत्

who desires *mokṣa* (complete freedom) (*since everyone basically only desires complete freedom from limitation, whether they know this clearly or not, then this term is usually limited to those who do clearly know this, because only for them can the correct means be discovered to solve the problem*).

मुह muh √4.P. (*pr.* मुह्यति, *cs. pr.* मोहयति 5.40.; *pp.* मूढ 2.107.; *pp. cs.* मोहित 6.6:) वैचित्त्ये be confused, मोह-प्राप्तौ be deluded; *cs.* make confused. **वि° vi-** be confused, etc. **सम्° sam-** be confused, etc.

मुहुस् muhus (muh-us) *in.* प्रतिक्षणम् every moment, continually. *Often repeated* **मुहुस् मुहुस् muhus muhus** (muhur muhus 2.24: & 2.29:) पौनः-पुन्ये again and again.

मूढ mūḍha (mū-dhā) *pp.* (*of* √मुह वैचित्त्ये be confused 2.107:) confused, deluded. **ग्राह-grāha** *m.* अ-विवेक-निश्चय deluded (non-discerning) understanding. **योनि-yoni** *f. pl.* मूढानां पञ्चादीनां योनयः the wombs of (i.e., births into) those (creatures, i.e., non-humans) who have no discriminative faculty (*buddhi*).

मूर्ति mūrti (mūr-ti) *f.* (*fr.* √मूल्/मूर् प्रतिष्ठायाम् be fixed 1.5.d:) देह body; कठिन्य solidity; आकार

form.

मूर्धन् *mūrdhan* (*mūr-dhān*) *m.* (fr. √मूर्/मूर् प्रतिष्ठायाम् be fixed 1.5.d:) मस्तक head, top of the head.

मूल *mūl* √1.P. प्रतिष्ठायाम् be fixed.

मूल *mūla* (*mūl-a*) *n.* (fr. √मूर्/मूर् प्रतिष्ठायाम् be fixed 1.5.d:) तरु-मूल root (of a plant); आदि origin, beginning.

मृ *mṛ* √6.Ā. (ps. pr. प्रियते with an active sense 5.37.3.; pp. मृत) प्राण-त्यागे die.

मृग *mṛga* (*mṛg-ā*) *m.* (fr. √मृग् अन्वेषणे seek, forage) वन-जन्तु forest creature, wild animal. **०इन्द्र** *-indra* (०गे०) *m.* मृगानां राजा king of beasts, सिंहः व्याघ्रः वा a lion (always) or tiger (in areas where there are no lions).

मृत *mṛta* (*mṛ-tā*) *pp.* (of √मृ प्राण-त्यागे die) dead, has died.

मृत्यु *mṛtyu* (*mṛ-t-yū*) *m.* (fr. √मृ प्राण-त्यागे die 6.26.a:) यम Lord Death; मरण death. **०संसार-वर्त्मन्** *-saṃsāra-vartman* *n.* मृत्यु-युक्तः संसारः मृत्यु-संसारः तस्मिन् वर्त्म मार्गः the path of *saṃsāra* (a life of becoming) filled with death. **०संसार-सागर** *-saṃsāra-sāgara* *m.* मृत्यु-युक्तः संसारः

मृत्यु-संसारः सः एव सागरः इव सागरः दुस्तारत्वात् the ocean (i.e., like an ocean that is difficult to cross over) that is *saṃsāra* (a life of becoming) filled with death.

मृश् *mṛś* √6.P. (in. pt. ०मृश्य) स्पर्शे touch, प्रणिधाने ponder, consider (lay hold of mentally). **वि०** *vi-* touch, etc.

मृष् *mṛṣ* √4.U. तितिक्षायाम् allow, pardon, forebear.

मे *me* *encl. prn. sg. dat. gen.* (of अहम् 4.2:) for or to (unto) me, my.

मेध् *medh* √1.U. (pot. ps. pt. मेध्य) मेधे offer, worship; मेधा-हिंसने mental sacrifice; सङ्गमे unite.

मेधस् *medhas* (*médh-as*) *n.* (fr. √मेध् मेधे orig. fr. √मिथ् सङ्गमे unite) यज्ञ ritual. **मेधस्** *medhas* (*medh-ās*) *in compd.* -० मेधा (प्रज्ञा) intelligence.

मेधा *medhā* (*medh-[a]-ā*) *f.* (fr. √मेध् सङ्गमे unite) बुद्धि intelligence, knowledge; धारण-शक्ति the capacity to retain (what is learned). **०विन्** *-vin* *a.* मेधया आत्म-ज्ञान-लक्षणया प्रज्ञया युक्तः who has knowledge (of him/her self, भ०गी०१८.१०), wise.

मेरु *meru* *m.* पर्वत-भेद name of a great, peaked mountain, a mythical mountain of gold and gems in the center between all the earth's

continents and around which revolve the planets (i.e., in the north, under the pole star, it is indicated to be in the northern Himālaya mountains and from which the river Gaṅgā flows, so it is from the perspective of India to its south that this planetary imagery works).

मैत्र *maitra* (mai[d]-trā) *a.* (poss. fr. √मिद् स्नेहे be attached) मित्र-भाव having the disposition of a friend, friendly.

मोक्ष *mokṣ* (also considered to be a desiderative of √मुच् but without reduplication and lacking the desiderative sense) √1.P. or 10.P. (fut. 1st sg. 10th class मोक्षयिष्यामि) असने (सम्यक् त्यागे) free, set free, release.

मोक्ष *mokṣa* (mokṣ-a) *m.* (fr. √मोक्ष सम्यक् त्यागे free) मुक्ति complete freedom (from any notion of bondage). **०काङ्क्षिन् -kāṅkṣin** *a.* मोक्षार्थिन् who wants to be completely free, मुमुक्षु one who seeks complete freedom. **०परायण -parāyaṇa** *a.* (2.92:) मोक्षः एव परम् अयनं परा गतिः यस्य for whom complete freedom is the ultimate end. **०सन्न्यासयोग -sannyāsa-yoga** *a.* मोक्ष-सन्न्यासः इति योगः प्रकरणं यस्य whose topic is renunciation that gives complete freedom.

मोघ *mogha* (mogh-a) *a.* (fr. √मुह वैचित्त्ये be confused cf. 2.108:) निरर्थक useless, vain, हीन waste. **०आश -āśa** *a.* वृथा आशाः यस्य whose hopes are in vain (i.e., he/she remains unhappy). **०कर्मन् -karman** *a.* मोघानि एव निष्फलानि कर्माणि यस्य whose actions are fruitless (i.e., his/her activities did not prepare the mind for knowledge that frees one from the notion of bondage, as all other actions only change the shape of the bondage). **०ज्ञान -jñāna** *a.* निरर्थकम् एव ज्ञानम् यस्य whose knowledge is useless (i.e., he/she remains immature, and hence cannot assimilate the knowledge acquired). **०म् -m** *in.* (7.8.8:) वृथा in vain, wastefully.

मोह *moha* (moh-a) *m.* (fr. √मुह वैचित्त्ये be confused) अ-विवेक delusion (mistaking what is, for what it is not). **०कलिल -kalila** *m.* अ-विवेकरूपं कालुष्यम् confusion in the form of delusion. **०जालसमावृत -jāla-samāvṛta** *a.* मोहः अ-विवेकः अ-ज्ञानं तद् एव जालम् इव आवरणात्मकत्वात् तेन समावृतः enveloped by delusion (non-discernment, ignorance) which is like a net (since it covers), covered by the net of delusion.

मोहन *mohana* (moh-ana) *a.* (fr. √मुह वैचित्त्ये be

confused) मोह-कर causing delusion, deluding.
मोहन *mohana* *n.* अ-विवेक delusion (mistaking what is, for what it is not).

मोहित *mohita* (*moh-i-tā*) *pp.* (*of cs.* √मुह् वैचित्त्वे be confused 6.6:) is made confused, is deluded.

मोहिन् *mohin* (*moh-in*) *a.* (*f.* ०नी) (*fr.* √मुह् वैचित्त्वे be confused) मोह-कर deluding.

मौन *mauna* (*maunā*) *n.* मुनेः भाव state of being a मुनि; वाक्संयमः discipline over speech (including internal speech, *therefore* discipline over thoughts, भ०गी०१७.१६). ०इन् **-in** (०निन्) *a.* मौनम् अस्य अस्ति who has discipline over speech.

म्रियते *mriyate* (*mri-ya-te*) *ps. pr. 3rd sg.* (*of* √मृ प्राण-त्यागे die, *with an active sense* 5.37.3:) (he/she/it/who) dies.

यक्ष *yakṣa* (*yakṣ-ā*) *n. pl. (in myth)* कुबेर-सेवकाः attendants to *Kubera* (the deity that is wealth).
 ०रक्षस् **-rakṣas** *n. pl.* यक्षाणि च रक्षाणि च protectors and stealers of wealth.

यज् *yaj* √1.U. (*pr.* यजति ०ते, *fut. Ā. 1st* यक्ष्ये 2.81:, *ps. pr.* इज्यते 5.37.6: & 2.3.a:, *pr. pt.* यजत्, *pp.* इष्ट 6.6: & 2.3.a: & 2.81: & 2.88:, *pot. ps. pt.* यष्टव्य 2.81: & 2.88: *or* इज्य 6.8: *irregularly, instead of strengthening, the root*

weakens with samprasāraṇa, in. pt. इष्टा 6.9: & 2.3.a: & 2.81: & 2.88:) देव-पूजा-सङ्गति-करण-यजन-दानेषु worship (of the Lord through daily ritual [*pūjā*], through association with like-minded people [*saṅga*], through daily activities [*karāṇa*], through special occasional rituals [*yajana*], and through giving [*dāna*]).

यजत् *yajat* (*yaj-[a]-at*) *pr. pt. (of* √यज् यजने worship) worship.

यजुस् *yajus* (*yāj-us*) *n.* (*fr.* √यज् यजने worship) यजुर्वेदस्य मन्त्रः a mantra of the *Yajur Veda* (a mix of metrical verses from *Rg Veda*, and of prose); *generally in pl.* यजुर्वेद the whole *Yajur Veda* (1,984 mantras in the *saṃhita* section, i.e., the initial, pure mantra section without the *brāhmaṇa*, the ensuing internal prose commentary).

यज्ञ *yajña* (*yaj-ñā*) *m.* (*fr.* √यज् यजने worship 2.87:) याग ritual; पूजा-कार्य act of worship, (five such acts are enjoined daily of every *brāhmaṇa*: *bhūta-yajña* towards creatures, *manuṣya-yajña* towards society, *pitṛ-yajña* towards elders and ancestors, *deva-yajña* towards the Lord as deities, and *brahma-yajña* towards the *Veda*, i.e., teaching or reciting *Veda*); अग्नि a name for the

deity that is fire; ईश्वर the Lord (यज्ञो वै विष्णुः, तैत्रियसहित १.७.४); (the *yajña* itself and all aspects of the *yajña* are) ब्रह्मन्/आत्मन् (भ०गी०४.२४ and ४.२५). ◌अर्थ *-artha* *m. abl.* (◌अर्थात्) यज्ञस्य ईश्वरस्य अर्थात् for the sake of *yajña* (or the Lord in the form of creatures, society, etc., भ०गी०३.९).

◌क्षपितकल्मष *-kṣapita-kalmaṣa* *a.* यज्ञेन नाशितः कल्मषं यस्य whose faults (of the mind—what blocks one from *tattva-jñāna*) have been destroyed by *yajña* (भ०गी०४.३०). ◌तपःक्रिया

-tapaḥ-kriyā *f. pl.* यज्ञ-क्रियाः च तपः-क्रियाः च activities that are ritual and prayerful discipline.

◌तपस् *-tapas* *n. pl.* यज्ञाः च तपांसि च rituals and disciplines.

◌दानतपःकर्मन् *-dāna-tapaḥ-karman* *n.* यज्ञादि-स्व-रूपं कर्म activity that is a ritual, a charity, or a prayerful discipline.

◌दान-तपःक्रिया *-dāna-tapaḥ-kriyā* *f. pl.* यज्ञादि-स्व-रूपाः क्रियाः activities that are rituals, charities and prayerful disciplines.

◌भावित *-bhāvita* *m.* यज्ञैः वर्धित supported (lit. “caused to be”) through *yajña*.

◌विद् *-vid* *a.* (6.24:) यज्ञ-बुद्धिमत् who have the attitude of worship.

◌शिष्टामृतभुज् *-śiṣṭāmṛta-bhuj* *a.* (6.24:) यज्ञानां शिष्टं यज्ञ-शिष्टं च तत् अ-मृतं च यज्ञ-शिष्टामृतं तत् भुनक्ति इति who

partakes of *a-mṛta* (lit. “immortal”) which is the offering left after a *yajña*, who partakes of the offering (made) immortal after *yajña*.

◌शिष्टाशिन् *-śiṣṭāśin* *a.* देव-यज्ञादीन् निर्वर्त्य तच्छिष्टम् अशनम् अ-मृताख्यम् अशितुं शीलं यस्मिन् in whom is the habit to eat the food (called “immortal”) that is left only after first offering to the Lord in the form of a guest, an ancestor, or a deity.

यत् *yat* √1.U. (usually *Ā.*) (*pr.* यतति ◌ते, *pr. pt.* यतत्, *pr. mid. pt.* यतमान) उद्यमे make effort, strive.

यत *yata* (ya[m]-tā) *pp.* (of √यम् वशी-करणे exercise authority 6.6:) वशी-कृत placed under control (in terms of self-discipline under control of an informed intellect).

◌आत्मन् *-ātman* *a.* संयतेन्द्रिय whose organs (of action and perception) have been mastered (भ०गी०५.२५), संयत-स्व-भाव who has mastered oneself, disciplined.

◌आत्मवत् *-ātmavat* *a.* संयत-चित्त whose mind is disciplined (भ०गी०१२.११).

◌इन्द्रियमनोबुद्धि *-indriya-mano-buddhi* (◌ते◌) *a.* संयतानि इन्द्रियाणि मनः बुद्धिः च यस्य whose senses, mind, and intellect are mastered.

◌चित्त *-citta* *a.* संयतान्तःकरणं यस्य who has mastered his/her

mind. **चित्तात्मन् -cittātman** *a.* चित्तम् अन्तः-करणं च आत्मा शरीरं च तौ उभौ संयतौ येन by whom the mind and body (*bāhya-ātman*) are mastered (भ०गी०४.२१, ६.१०). **चित्तेन्द्रियक्रिय -cittendriya-kriya** *a.* चित्तं च इन्द्रियाणि च चित्तेन्द्रियाणि तेषां क्रिया संयता यस्य whose activity of the mind and senses is mastered. **चेतस् -cetas** *a.* संयतान्तःकरणं यस्य whose mind is mastered. **वाक्कायमानस -vāk-kāya-mānasa** *a.* वाक् च कायः च मानसं च यतानि संयतानि यस्य whose speech, body, and mind are mastered.

यतत् yatat (*yat-[a]-at*) *pr. pt.* (of $\sqrt{\text{यत्}}$ उद्यमे make effort) trying; the one who makes effort.

यतमान yatamāna (*yat-a-māna*) *pr. mid. pt.* (of $\sqrt{\text{यत्}}$ उद्यमे make effort) trying, exerting.

यतस् yatas (*yā-tas*) *in.* (6.19: Ablative) यस्मात् from or than this, from whom or what or which, because, when. **यतस् यतस्...ततस् ततस् yatas yatas...tatas tatas** from whichever...from that, whenever...then.

यति yati (*yāt-i*) *m.* (*fr.* $\sqrt{\text{यत्}}$ उद्यमे make effort) यतन-शील one who makes (proper) effort; सन्न्यासिन् a renunciate.

यत्र yatra (*yā-tra*) *in.* (6.19:) यस्मिन् in this, here, with reference to this, at this time, when.

यथा yathā (*yā-thā*) *in.* (6.19:) येन प्रकरणेन in which way, as, like; *in compd.* ०— (6.41:) युक्तम् appropriate(ly), respective(ly). **यथा...तथा yathā...tathā** as...so. **उक्त -ukta** (०थो०) *a.* येन प्रकरणेन उक्तम् told in this way. **उक्तम् -uktam** (०थो०) *in.* as was told. **भागम् -bhāgam** *in.* युक्त-भागे in respective position(s). **वत् -vat** *in.* यथान्यायं according to usage, accordingly.

यद् yad (*yā-d*) *rel. prn.* (*m.* यः, *n.* यद्, *f.* या 4.11:) which, what, who. **यद् yad** *in.* as a conjunction, meaning that or which, introducing a direct assertion, usually w/o a following इति, after verbs of saying, thinking, etc.; (*corr.* यद्...तद्...) in order that, because, if, when (*esp.* with *pot.* to express a condition) (the second half of the correlative pair may be left off, to be understood within the context). **ऋच्छा -r̥chhā** *f.* (lit. “whatever befalls”) दैव happenstance (not by chance, but rather in the grand, unfathomable scheme of interlacing *karman*). **ऋच्छालाभसन्तुष्ट -r̥chhā-lābhasantusṭa** *a.* अ-प्रार्थित-उपनतः लाभः यद्दृच्छा-लाभः तेन सन्तुष्टः सञ्जात-अलं-प्रत्ययः who is satisfied (i.e.,

there is the accepting thought that “this is enough”) with whatever happens (unasked).

◦**प्रभाव -prabhāva** (यत्प्र०) *a.* ये प्रभावाः उपाधिकृताः शक्तयः यस्य having which glories (powers brought about by the *kṣetra-jñā*’s apparent association with the *kṣetra*, भ०गी०१३.३).

यद् यद् *yad yad* यत्किञ्चिद् whatever, whomever. **यद्वत्**

yadvat in. (6.19:) यथा like, in which way (*corr.*

यद्वत्...तद्वत्...).

यद् वा yad vā whether.

◦**विकारिन् -vikārin** *a.* यः विकारः अस्य having

which or what modification(s).

◦**श्रद्ध -śrad-dha** (यच्छ्र० 2.45:) *a.* या श्रद्धा यस्य जीवस्य सः यच्छ्रद्धः

whatever is one’s *śraddhā* (entire value structure and attitude towards life).

यदा yadā (*ya-dā*) *in.* (6.19:) यस्मिन् काले at which time, when, *correlative with* तदा. **यदा यदा yadā yadā** whenever.

यदि yadi (*yād-i*) *in.* पक्षान्तरे if; सम्भावने suppose.

यदि अपि yadi api (यद्यपि) even though.

यन्त्र yantra (*yan-tra*) *n.* (*fr.* √यम् दमने restrain 2.55:) संयमन a binding, a means of support;

उपकरण apparatus, machine. ◦**आरूढ -ārūḍha** *a.*

यन्त्रम् आरूढः अधिष्ठितः (as if, भ०गी०१८.६१)

mounted on a machine (e.g., a ferris wheel, or a

merry-go-round).

यम् yam √1.P. (*pr.* यच्छति 5.15.6:, *pr. pt.* यमत् *irreg.* *in not taking here the root substitute* यच्छ्, *pp.* यत् 6.6:, *in. pt.* यम्य 6.9:) वशीकरणे exercise authority (intellect over mind and senses), rule, command; दमने tame, नियत-परिमाणे moderate, उपरमे check, restrain, stop, ग्रहने hold; प्रदाने give, offer (hold forth) (also considered in Paninian grammar in the sense of “give” as being from a 1st class version of the root दा with amazingly the same root substitute यच्छ् as the root यम्. However, notice that यम् does not take यच्छ् in the *pr. pt.* This suggests that यच्छ् “give” may possibly have been a defective root used in सार्वधातुकलकार tenses and moods only, and historically became ascribed as coming from यम्, giving it the special sense of “give,” because it naturally follows the mold of गम् गच्छ्, and because it already had a not unrelated sense of “hold (forth)” in the same sense that the root धा means to “hold” as well as to “give,” and/or ascribed as coming from दा, because “give” is that root’s primary meaning. Thus the verb यच्छति “he/she/it gives” will be said to come from a 1st class version of दा by Paninian grammarians, and from यम् by Western grammarians).

आ० ā- विस्तारे extend, stretch. **उद्० ud-** उत्थापने

hold up, raise; उद्योगे prepare. **नि० ni-** exercise authority, restrain; आनयने bring back. **प्र० pra-** exercise authority, etc. **विनि० vini-** exercise authority, restrain. **सन्नि० sannī-** (2.55:) exercise authority, restrain; आनयने bring back. **सम्० sam-** (सं०) exercise authority, restrain.

यम yama (yam-ā) *m.* (fr. √यम् उपरमे restrain) काल Lord death, the presiding deity that is time, the deity that is destruction.

यशस् yaśas (yās-as) *n.* धर्म-निमित्ता कीर्ति: fame (due to one's *dharma*).

यष्टव्य yaṣṭavya (yaṣ-tavya) *pot. ps. pt.* (of √यज् यजने worship 2.81: & 2.88:) to be worshipped, यज्ञ-स्वरूप-निर्वर्तनम् एव कार्यम् to be done simply as (arising from the nature of) worship (भ०गी०१७.११).

यस yas √4.P. प्रयत्ने make effort.

यस्मात् yasmāt (yā-smāt) *prn. abl. sg.* from which.

यस्मात् yasmāt *in.* यतः because.

या yā yā √2.P. (pr. याति, fut. यास्यति, pp. यात) गतौ go; प्रापणे attain. **उप० upa-** go, etc., उपगमने come. **प्र० pra-** अपसरे० go forth, depart, die. **सम्० sam-** (सं०) go, etc.

याजिन् yājīn (yāj-in) *a.* (fr. √यज् यजने worship) यजन-शील who are disposed to rituals.

यात yāta (yā-tā) *pp.* (of √या गतौ go) गत gone, past, elapsed. **याम -yāma** *a.* यातः यामः समयः यस्य whose time or occasion has elapsed.

यात्रा yātrā (yā-tr-ā) *f.* (fr. √या गतौ go) गमन departure, journey, procession; धारण maintenance.

यादव yādava (yādav-a) *a.* यदु-भव (Lord *Kṛṣṇa*) descendant of King *Yadu*, a member of this Vedic clan.

यादस् yādas (yād-as) *n. pl.* जल-जन्तु creatures of the waters (as well as the presiding deities that are the waters, such as Goddess *Gāṅgā*, etc.).

यादृश् yādṛś (yā-dṛś) *a.* (4.17.1:) (6.24:) यस्य इव दर्शनम् अस्य having the appearance of which or what, of which or what description, of what kind or sort.

याम yāma (yāma) *m.* (fr. √या प्रापणे proceed or occur, or fr. √यम् उपरमे restrain) प्रहर night watch, a length of time of about 3 hours (4 *muhūrtas* of 48 minutes each, a *muhūrta* is 1/30th of a day, like a lunar month is 1/30th of a year); समय time,

occasion, season; संयमने restraint.

यावत् *yāvat* (*yā-vat*) *prn. a.* (4.18:) यत्परिमाणं having which (or such an) extent; (correlative with तावत्) as much as...; as long as...; as far as... **यावत् *yāvat*** *in.* (6.16:) साकल्ये in extent, totally; सीमायाम् to the limit (*both of these meanings may sometimes be expressed as "till," "so," or "as long as," i.e., continue such-and-such an action until, or so that, some other action or event is possible.*)

यु *yu* √2.P. बन्धने bind, मिश्रणे mix; अ-मिश्रणे separate.

युक्त *yukta* (*yuk-tā*) *pp.* (*of* √युज् समाधाने unite the mind 2.81:) समाहित well composed, absorbed (*often said of the mind*), contemplative; नियत regulated, moderated; अनुष्ठित committed to; आयुक्त yoked with, सम्पन्न endowed with, prepared, योग-युक्त has committed to or attained (*karma-* or *jñāna-*)*yoga*, a योगिन्, ज्ञान-सम्पन्न endowed with (knowledge). **आत्मन् -*ātman*** *a.* समाहित-चित्तः सन् whose mind is absorbed (in Me, the Lord, भ०गी०७.१८). **आहारविहार -*āhāra-vihāra*** *a.* अन्नं च विहरणं च तौ युक्तौ नियत-परिमाणौ यस्य whose food and activity are regulated or moderated (भ०गी०६.१६-१७). **चेतस्**

-*cetas* *a.* समाहित-चित्त whose mind is absorbed (in Me, the Lord, भ०गी०७.३०). **चेष्ट -*ceṣṭa*** *a.* नियता चेष्टा यस्य whose bodily movement is moderated (i.e., without meaningless, wasted bodily movement). **तम -*tama*** *spv. a.* (6.25:) अतिशयेन युक्त the most exalted of yogins (भ०गी०६.४७, १२.२).

स्वप्नावबोध

-*svapnāvabodha* *a.* युक्तौ स्वप्नः च अवबोधः च तौ नियत-कालौ यस्य whose sleeping and waking (hours) are moderated.

युक्त्वा *yuktvā* (*yuk-tvā*) *in. pt.* (*of* √युज् समाधाने unite the mind 2.81:) समाहितं कृत्वा having composed (the mind), being prepared.

युग *yuga* (*yug-a*) *n.* (*fr.* √युज् सङ्गमने unite 2.82:) युग pair, couple, twins; सत्य-त्रेता-द्वा-पर-कलि-रूपे काल-विशेषे तत् प्रमाणं बृहद् अभिधानम् the name for large periods of time, ages (each lasting many thousands of years, *see pralaya*) called *satya* (or *kr̥ta*), *tretā*, *dvā-para*, and *kali* (cycling through each like a pendulum: *satya* then *tretā*, etc., then, after *kali*, returns *dvā-para* until *satya*, then back again. The present *kali* age, variously calculated to have started around the end of the *Mahābhārata* period, is by one astronomical

calculation to have started on the 13th of February 3102 bc). **युगे युगे** *yuge yuge* *in.* प्रतियुगं in each age, in various ages. **पद् -pad** *in.* (6.24:) युगम् इव पद्यते इति (lit. “happening as a couple”) together; एक-काले at the same time, simultaneously. **सहस्रान्त -sahasrānta** *a.* युगानि स-हस्रणि अन्तः यस्य lasting (four) thousands of *yugas* (i.e., one night-time of Lord *Brahmā*, भ०गी०८.१७, see *pralaya*).

युज् yuj √7.U. (*pr.* युनक्ति युङ्क्ते 2.81: inserted weak form *n* assimilated to guttural nasal, *pot.* P. युञ्ज्यात् *Ā.* युञ्जीत, *fut.* योक्ष्यति ०ते 2.81: & 2.101:, *ps. pr.* युज्यते, *ps. impv.* युज्यस्व, *cs. pr.* योजयति, *pr. pt.* युञ्जत, *pp.* युक्त 2.81:, *pp. cs.* योजित, *pot. ps. pt.* योक्तव्य 6.8: & 2.81:, *in. pt.* युक्त्वा 2.81:) सङ्गमने unite, yoke, connect, join, take to; समाधाने unite the mind (with the object of meditation), meditate, contemplate (भ०गी०६.१०); प्रयत्ने be employed, make effort, prepare; *ps.* समापन्ने prepare (oneself) for (*w/dat.*), commit to (*w/dat.*), be endowed with (*w/inst.*); *cs.* unite, etc., प्रेरणे impel. **अभि० abhi-** unite, etc. **नि० ni-** नियमने bind; प्रेरणे impel, order, compel. **प्र० pra-** unite, etc.; *cs.* प्रेरणे impel. **वि० vi-** विपरीत० (विमुक्तौ) be free, unyoke. **सम्० sam-**

(सं०) unite, etc. **समा० samā-** unite, etc.

युञ्जत युñjat (*yuñj-at*) *pr. pt.* (of √युज् सङ्गमने unite, or समाधाने unite the mind 5.3:) connecting, taking to, uniting (oneself to), meditating; preparing.

युद्ध yuddha (*yud-dhā*) *pp.* (of √युध् सम्प्रहारे fight 2.76: & 2.78:) fought. **युद्ध yuddha** *n.* सङ्ग्राम war, battle, fight, conflict. **विशारद -viśārada** *a.* युद्धे विशारदः पण्डितः expert in warfare.

युध् yudh √4.U. (usually *Ā.*) (*pr.* *Ā.* युध्यते, *impv.* P. युध्य *Ā.* युध्यस्व, *fut.* योत्स्यते 2.76: 1st sg. योत्स्ये, *fut. mid. pt.* योत्स्यमान 6.5: & 2.76: & 2.42:, *pp.* युद्ध 2.76: & 2.78:, *pot. ps. pt.* योद्धव्य 6.8: & 2.76: & 2.78:, *inf.* योद्धुम् 2.76: & 2.78:) सम्प्रहारे fight. **प्रति० prati-** fight.

युध् yudh (*yudh*) *f.* (*fr.* √युध् सम्प्रहारे fight 6.24:) युद्ध battle, war.

युधामन्यु yudhā-manyu (*yudhā-man-yu*) *m.* (युध् *fr.* √युध् सम्प्रहारे fight, मन्यु arousal) (युधा क्रोधः यस्य “aroused by battle” [युधा *inst.* 6.32:]) name of a chieftain on the *Pāṇḍava* side.

युधिष्ठिर yudhi-ṣṭhira (*yudh-i-ṣṭhi-ra*) *m.* (युध् *fr.* √युध् सम्प्रहारे fight, स्थिर *fr.* √स्था गति-निवृत्तौ remain) (2.101: between members of a *cmpd.*) (युधि स्थिरः “firm in battle” [युधि *loc.* 6.32:]) the eldest

of the five sons of *Pāṇḍu* and known for his commitment to *dharma*.

युयुत्सु *yuyutsu* (*yu-yut-s[a]-u*) *a.* (*fr. des. of* √युध् सम्प्रहारे fight 5.41: & 2.76: & 2.42:) युद्धम् इच्छन् desiring to fight, desiring to do battle.

युयुधान *yuyudhāna* (*yu-yudh-āna*) *m.* (*fr. perf. mid. pt.* √युध् सम्प्रहारे fight, “the one who has fought” 6.5:) the name of the son of *Satyaka*, otherwise known by the name *Sātyaki*.

योक्तव्य *yoktavya* (*yok-tavya*) *pot. ps. pt.* (*of* √युज् प्रयत्ने be employed 6.8: & 2.81:) प्रयत्नं कृत्वा should be undertaken, to be pursued.

योग *yoga* (*yōg-a*) *m.* (*fr.* √युज् सङ्गमने unite, समाधाने contemplate, प्रयत्ने make effort 2.82:) संयोग (युक्ति, घटन) union, association, connection (भ०गी०९.५,१०.७), attainment; उपाय method, means, agency (the means for producing an effect—involving doership), योजन preparation and application, सम्यग्दर्शनोपायं कर्मानुष्ठानम् doing one’s duty as a means (for a non-conflicted mind and, eventually, clear knowledge), निग्रह a life of discipline; कर्म-योग-ज्ञान-योग-निष्ठा dedicated pursuit of either *karma-yoga* or *jñāna-yoga*;

योगिन् one who follows a lifestyle of *karma-yoga* (भ०गी०५.५); दुःख-संयोग-वियोग disassociation from association with sorrow (as Lord *Kṛṣṇa*’s definition, भ०गी०६.२३); मनसा कर्म-योग: meditation (as a discipline), ध्यान (either prayerful or contemplative) meditation, contemplation, समाधि vision of identity (in reality with the total, with the Lord), सम्यग्दर्शन-स्तेर्य steadiness of clear knowledge; शक्ति power (esp. as acquired through discipline); परिश्रम exertion; अ-प्राप्तस्य प्रापणम् acquiring what one does not have, or what one wants to acquire (*in the compd.* योग-क्षेम); अधिकार chapter title, प्रकरण topic (that unites/*saṅgamayati* certain verses together so as to complete a chapter) (*a meaning employed in the statements added after each of the chapters in the Bhagavad Gītā by a later editor*); योग-दर्शन the name of a later school of philosophy (*mostly the Sāṅkhya school of philosophy with an Īśvara/Lord as an object of meditation, and not as the author and manifestation of the universe*), also the system of exercise, breathing, and meditation practices (propounded and alluded to in the *Yoga Sutras*, popularly connected to the *Sāṅkhya* school of

philosophy). *The Sāṅkhya philosophy is not directly related to the yoga in the Bhagavad Gītā, and the practices form only a small adjunct (भ०गी०४.२९) to the yoga in the Bhagavad Gītā, which is instead based on the Veda in the light of the Upaniṣads (the conclusion of the Veda that is quoted and paraphrased profusely), and consists of a change in attitude (buddhi) derived from a thorough appreciation of the Lord as everything including oneself—not just practicing postures, breathing exercises, or meditation techniques.* **०आरूढ -ārūḍha** *a.* योगं सिद्धः who has attained (success in) karma-yoga. **०इन् -in** (०गिन्) *a.* उपाय-निष्ठानुवर्तिन् dedicated to agency for change (effecting changes [physical and mental discipline] sufficient to progress to knowledge), योग-निष्ठानुवर्तिन् following a dedicated life of yoga (karma-yoga or jñāna-yoga); समाहित-चित्त whose mind is united (in the Lord, in brahman), contemplative. **०इन् -in** *m.* (०गिन्) (*f.* ०गिनी 3.9:) one who follows a dedicated life of agency for change, one who follows a dedicated life of yoga; a कर्म-योगिन् or a सन्न्यासिन्. **०ईश्वर -īśvara** (०गे०) *m.* योगिनः योगाः तेषाम् ईश्वरः the Lord of the pursuits of the yogins. **०क्षेम -kṣema** *n.* योगः अ-

प्राप्तस्य प्रापणं क्षेमः तद्-रक्षणं तद्-उभयम् both acquiring and protecting; property (what one wants to acquire and protect). **०धारणा -dhāraṇā** *f.* योगेन धरणम् holding by yoga. **०बल -bala** *n.* योगस्य बलम् (mental) strength by yoga. **०भ्रष्ट -bhraṣṭa** *a.* योगात् अधः-पतितः fallen from (did not succeed, in this life, in) yoga. **०माया-समावृत -māyā-samāvṛta** *a.* योगः गुणानां युक्तिः घटनं सः एव माया योग-माया तथा आच्छादितः concealed by māyā which is the union (of the three guṇas, *c.f.* guṇamayī māyā, भ०गी०७.१३ and १४). **०यज्ञ -yajña** *a.* प्राणायाम-प्रत्याहारादि-लक्षणः योगः यस्य for whom yoga (the practice of controlling the breath and mind, etc.) is the worship (yajña [offering to the Lord], भ०गी०४.२८). **०युक्त -yukta** *a.* कर्म-योगेन युक्तः (with a mind) prepared through karma-yoga (भ०गी०५.६), committed to (a life of) karma-yoga (भ०गी०८.२७). **०युक्तात्मन् -yuktātman** *a.* योगेन समाहितं अन्तः-करणं यस्य whose mind is completely composed through (absorbed in) jñāna-yoga (भ०गी०६.२९). **०वित्तम -vittama** *spv. a.* अतिशयेन योगवित् the best knower of yoga. **०शास्त्र -śāstra** *n.* योगे शास्त्रम् instruction on

yoga. ◦संसिद्ध *-saṃsiddha* *a.* योगेन संस्कृतः prepared by (*karma*-)*yoga*; योगे फलम् success in *yoga*. ◦संसिद्धि *-saṃsiddhi* *f.* योगे फलम् success in *yoga*. ◦सञ्ज्ञित *-sañjñīta* *a.* योगम् इति आख्यातः called *yoga*. ◦सन्न्यस्तकर्मन् *-sannyasta-karman* *a.* ज्ञान-योगेन सन्न्यस्तानि कर्माणि यस्य who has renounced action through *yoga* (*jñāna-yoga*). ◦सेवा *-sevā* *f.* योगानुष्ठान following *yoga*. ◦स्थ *-stha* *a.* (6.24.1:) योगे तिष्ठति steadfast in *yoga*.

योत्स्यमान *yotsyamāna* (*yot-sya-māna*) *fut. mid. pt.* (of √युध् सम्प्रहारे fight 6.5: & 2.76: & 2.42:) will be fighting, about to be fighting.

योद्धव्य *yoddhavya* (*yod-dhavya*) *pot. ps. pt.* (of √युध् सम्प्रहारे fight 6.8: & 2.76: & 2.78:) to be fought.

योद्धुम् *yoddhum* (*yod-dhum*) *inf.* (of √युध् सम्प्रहारे fight 2.76: & 2.78:) to fight. **योद्धुकाम** *yoddhu-kāma* *a.* (6.10:) योद्धुं कामः यस्य who has a desire to fight.

योध *yodha* (*yodh-ā*) *m.* (fr. √युध् सम्प्रहारे fight) युद्ध-कारक warrior, fighter. ◦मुख्य *-mukhya* *a.* योधानां मुख्यः श्रेष्ठः prominent among warriors. ◦वीर

-vīra *m.* योधानां वीरः leader among warriors.

योनि *yonī* (*yō-nī*) *f.* (fr. √यु मिश्रणे mix or hold together) कारण source, cause; गर्भ womb.

यौवन *yauvana* (*yauv-an-a*) *n.* (fr. √यु मिश्रणे mix or hold together 2.67: & 2.3:) यूनः भावः मध्यमावस्था च youth and middle age (the procreative years, after *kaumāra* and before *jarā*).

रक्ष् *rakṣ* √1.U. (*impv. 3rd pl.* रक्षन्तु, *pp.* रक्षित 6.6:) पालने protect. अभि◦ *abhi-* protect.

रक्षस् *rakṣas* (*rakṣ-as*) *n.* (fr. √रक्ष् पालने protect) रक्ष्यते हविस् अस्मात् from whom the ritual offering is protected, *pl.* (*in mythology*) nocturnal demons (who disturb rituals).

रजस् *rajas* (*rā[ñ]j-as*) *n.* (fr. √रञ्ज् रागे be colored or red, be impassioned) (*originally* the region of clouds between heaven and earth) रजो-गुण the second of three constituent principles comprising the world (*see guṇa*), *as a mental disposition it is* agitation; रेणु pollen, dust, कल्मष impurity, (*metaphorically* like dust) प्रतिबन्ध what impedes clear vision or knowledge. ◦गुणसमुद्भव *-guṇa-samudbhava* (◦जो◦ 2.24: & 2.33:) *a.* रजः च तत् गुणः च रजो-गुणः समुद्भवः यस्य whose origin

is the *rajas-guṇa* (said of *kāma* and *krodha*).

रञ्ज् *rañj* √4.U. (also 1.U.) (pr. रज्यति ऽते *rañyate* 5.16.2.; ps. pr. रज्यते *rañyate* 5.37.5:) रागे be impassioned, redden (or be colored), प्रलोभने be attracted, crave, कामे desire. अनु० *anu-* be impassioned, etc.

रण् *raṇ* (or =√रन् 2.92:) √1.P. शब्दे sound, resound.

रण *raṇa* (*raṇ-a*) *m.* (fr. √रण् [or √रन् 2.92:] शब्दे resound, रणन्ति शब्दायन्ते अत्र “in which there are clamors”) युद्ध combat, battle. **समुद्यम** *-samudyama* *m.* रणस्य समुद्यमः outset of the battle.

रत *rata* (*ra[m]-tā*) *pp.* (of √रम् क्रीडायाम् play, revel 6.6:) रमण revel; अनुरक्त happily engaged, dedicated.

रति *rati* (*ra[m]-ti*) *f.* (fr. √रम् क्रीडायाम् revel) राग attraction; रमण pleasure; निष्ठा devotion.

रथ *ratha* (*ra-tha*) *m.* (poss. fr. √ऋ गतौ move, or fr. √रम् क्रीडायाम् sport) यान-भेद a kind of vehicle, esp. horse-drawn chariot. **उत्तम** *-uttama* (०थो०) *m.* (the adjectival compd. treated as a masc. noun, 7.5.4:) रथः उत्तमः (word-order reversed in compd. 6.34:) best-chariot, best of chariots. **उपस्थ**

-upastha (०थो०) *m.* (6.24.1:) रथस्य उपस्थः seat (or the lower seat) of the chariot, the driver's seat.

रभ् *rabh* √1.Ā. (orig. = √लभ् ग्रहणे take hold of 1.5.d:) (pr. रभते, ps. pr. रभ्यते) कार्योपक्रमे undertake (an activity). आ० *ā-* undertake. प्रा० *prā-* undertake.

रम् *ram* √1.Ā. (P. only when transitive, taking an object) (pr. रमते, pot. P. रमेत्, pp. रत 6.6:) निवृत्तौ stop, rest, abide; क्रीडायाम् revel, sport, रतिं प्रतिपन्ने become pleased, attain (discover) joy; निष्ठायाम् be dedicated, be devoted. अभि० *abhi-* revel, etc. उप० *upa-* निवृत्तौ stop, rest, abide. नि० *ni-* revel, etc.

रवि *ravi* (*rav-i*) *m.* (fr. √रु शब्दे sound, roar) सूर्य sun.

रस् *ras* √10.U. (pot. ps. pt. रस्य) आस्वादाने taste; स्नेहे feel affection.

रस *rasa* (*ras-a*) *m.* (fr. √रस् आस्वादाने taste स्नेहे feel affection) स्वाद taste (in all the senses of that word), charm; राग attraction; सार essence. **आत्मक** *-ātmaka* *a.* रसः आत्मा यस्य (6.39:) consisting of essence (sap, भ०गी०१५.१३). **वर्जम्** *-varjam* *in.* रसं विषयेषु रागं वर्जयित्वा leaving out

or excluding attraction (towards objects).

रसन *rasana* (*ras-ana*) *n.* (fr. √रस् आस्वादे taste स्नेहेने feel affection) स्वाद taste, tasting; रसन-ज्ञानेन्द्रिय the sense of taste.

रस्य *rasya* (*ras-ya*) *pot. ps. pt.* (of √रस् आस्वादे taste) रसोपेत tasty.

रह *rah* √1.P. (*pp.* रहित 6.6:) त्यागे abandon. **वि०** *vi-* abandon.

रहस् *rahas* (*rah-as*) *n.* (fr. √रह त्यागे abandon) निर्जन seclusion; गोप्य secret; याथार्थ्य as-it-is (rather than how-it-appears).

रहस्य *rahasya* (*rah-as-ya*) *a.* (fr. √रह त्यागे abandon) गुह्य secret. **रहस्य** *rahasya* *n.* गूढ secret place or thing; उपनिषद् the teaching of the most secret of secrets (namely, that the known, but misunderstood, “I” is already the perfection that I am seeking).

रहित *rahita* (*rah-i-tā*) *pp.* (of √रह त्यागे abandon 6.6:) वर्जित without (*with inst. or in cmpd. -o*).

रा *rā* √2.P. दाने give.

राक्षस *rākṣasa* (*rākṣ-as-a*) *a.* (f. ई) (fr. √रक्ष् पालने protect) (lit. “of a रक्षस् [creature from whom you have to protect yourself]”) राक्षस-बन्धिन्

criminal (untrusting and *rajas-ic*); demonic, राजसिक *rajas-ic*, predominantly of *rajas-guṇa*.

राग *rāga* (*rā[ṅ]g-a*) *m.* (fr. √रञ्ज् रागे be impassioned 2.82:) प्रलोभन attraction, craving, बन्दन-काम binding desire (for a result), anticipation, requirement, expectation, anticipating, requiring. **०आत्मक** *-ātmaka* *a.* रागः आत्मा यस्य whose nature is attraction (that is *rañjana* [coloring] the natural purity/clarity of the mind, adding virtues to things which they don't have, and dimming the mind's ability to discern things as-they-are). **०इन्** *-in* (०गिन्) *a.* रागः अस्य अस्ति who has attraction (towards things). **०द्वेष** *-dveṣa* *m. du.* रागः च द्वेषः च attraction and repulsion, like(s) and dislike(s), binding desire (for or against a result). **०द्वेषवियुक्त** *-dveṣa-viyukta* *a.* रागः च द्वेषः च रागद्वेषौ ताभ्यां वियुक्तः free from (being overpowered by) attraction and repulsion, free from (the hold of) attraction and repulsion.

राज् *rāj* √1.U. दीप्तौ shine; शासने rule.

राजन् *rājan* (*rāj-an*) *m.* (fr. √राज् शासने rule) नृप king, prince; क्षत्रिय a member of the governing or military class. **राज** *rāja* at end of a तत्पुरुष *cmpd.*

—, or at beginning of any *compd.* —. **ऋषि -ṛṣi** (°जर्षि 2.8: & 2.3:) *m.* राजा च सः ऋषिः च one who is both a king and a sage; *pl.* राजानः च ऋषयः च kings and sages, राजानः च तानि ऋषयः च those who are both kings and sages. **गुह्य -guhya** *n.* गुह्यानां राजा the king of secrets. **विद्या -vidyā** *f.* विद्यानां राजा the king of all knowledge (all sciences). **विद्याराजगुह्ययोग -vidyā-rāja-guhya-yoga** *a.* राज-विद्या-राजगुह्ये इति योगः प्रकरणं यस्य whose topic is the king of all knowledge and the king of all secrets.

राजस rājasa (rā[ñ]j-as-a) *a.* (f. ई) (fr. √रञ्ज रागे be impassioned 2.82:) रजसः रजो-गुण-प्रधानात् भवति who are of or predominantly from *rajas-guṇa*, रजो-गुण-प्रधान who are predominantly of the *rajas* mental disposition, aggressive.

राज्य rājya (rāj-[an]-yā) *n.* (fr. √राज् शासने rule) ऐश्वर्यं dominion, rulership; राष्ट्र kingdom. **सुखलोभ -su-kha-lobha** *m.* राज्यस्य सुखस्य लोभः greed for the pleasure of a kingdom, greed for kingdom and (its) pleasures.

रात्र rātra (rā-tra) *n.* (fr. √रा दाने give, राति सुखं भयं वा what gives joy or fear) निशा night. Often substituted for रात्रि as final in *compd.* — (6.34:).

रात्रि rātri (rā-tr[a]-i) *f.* (fr. √रा दाने give, राति सुखं भयं वा what gives joy or fear) निशा night; रात्रि-देवता the deity that is night (भ०गी०८.२५). **आगम -āgama** (°व्या०) *m.* रात्र्याः आगमः the coming of the night, ब्रह्मणः स्वाप-कालः the time to go to sleep for Lord *Brahmā* (भ०गी०८.१८).

राधन rādhana (rādh-ana) *n.* (fr. √राध् ससिद्धौ accomplish, propitiate, or satisfy) साधन means for accomplishing; (also *f.* °ना) आराधन (पूजा) propitiation, worship.

राम rāma (rām-ā) *m.* (fr. √रम् क्रीडायाम् revel) परशु-रामः दश-रथ-ज्येष्ठ-पुत्रः बल-रामः त्री-रामः the three *Rāmas* are: *Paraśu-rāma* (the axe-wielding *Rāma*, a *brāhmaṇa*/warrior who vowed to exterminate all *kṣatriyas*), *Rāma* (the famous hero of the *Rāmāyaṇa* epic, the *avatāra* of Lord *Viṣṇu* who personified *dharma*, and a great archer who as a teenager defeated *Paraśu-rāma*), and *Bala-rāma* (the powerful, elder brother of Lord *Kṛṣṇa*, his weapon was the blade of a plow).

राशि rāśi (rās-i) *m.* पुञ्ज (सञ्चय) heap, mass, quantity of.

राष्ट्र *rāṣṭra* (*rāṣ-trā*) *n.* (fr. √राज् शासने rule 2.81: & 2.88:) जन-पद nation of people, kingdom.

रिच् *ric* √7.P. (ps. pr. रिच्यते) निःसारणे leave. अति°
ati- पश्चात्° ps. be left behind, be worse than
(w/ acc., abl).

रिपु *ripu* (*rip-ū*) *m.* शत्रु enemy.

रुद्धा *ruddhvā* (*rud-dhvā*) *in. pt.* (of √रुध् आवरणे cover, निवरणे impede 2.76: & 2.78:) obstructing.

रुद्र *rudra* (*rud-ra*) *m.* (fr. √रुद् अश्रु-विमोचने let out a tear, weep, wail) शिव Lord *Śiva*, the deity that is destruction; *pl.* the eleven sons of *Rudra*.
°आदित्य *-āditya* *m. pl.* रुद्राः च आदित्याः च the *rudras* and the *ādityas*.

रुध् *rudh* √7.U. (pp. रुद्ध 2.76: & 2.78:, in. pt. रुद्धा 2.76: & 2.78: °रुध्य) आवरणे cover; निवरणे impede, check, restrain. नि° *ni-* cover, etc. वि° *vi-* प्रतिकूलं करणे oppose, conflict with.

रुधिर *rudhira* (*rudh-irā*) *n.* (fr. √रुध् आवरणे cover, निवरणे impede) रक्त blood. °प्रदिग्ध
-pradigdha *a.* रुधिरेण प्रदिग्ध लिप्तः drenched with blood.

रुह् *ruh* √1.P. (pp. रूढ 2.107:) बीज-जन्मनि sprout, take root; प्रादुर्भावे be manifest, grow, thrive, rise

up. आ° *ā-* उत्थाने rise, ascend; सिद्धौ attain, accomplish. सुवि° *suvi-* ps. सु-दृढे be well entrenched.

रुक्ष *rūkṣa* (*rūkṣā*) *a.* रस-भेद a kind of taste: astringent (*kaṣāya*).

रूप *rūpa* (*rūp-ā*) *n.* आकार form; स्व-भाव essential nature.

रोमन् *roman* (*rō-man*) (=लोमन् 1.5.d:) *m.* (said to be fr. √रु गति-रेषणयोः go or injure शब्दे sound, but just as likely fr. √रुह् प्रादुर्भावे grow) तनू-रुह body hair (excluding the long hairs of the head, beard, or an animal's mane or tail). रोम *roma* (6.29:) *in* *compd.* °- °हर्ष *-harṣa* *m.* रोमाञ्च bristling of the body hair, goose bumps; रोम्णः हर्षः इव thrill (with rapture or horror). °हर्षण *-harṣaṇa* *a.* रोमाञ्च-कर causing the body hair to bristle, giving goose bumps; रोम्णः हर्षणः इव thrilling (with rapture or horror).

लग् *lag* √1.P. (pp. लग्न) सङ्गे stick. वि° *vi-* stick, etc.

लघु *laghu* (*la[n̄]gh-u*) *a.* (fr. √लङ् गत्यर्थे pass over) अ-गुरु light weight. °आशिन *-āśin* (°ध्वा°) *a.* लघ्वशन-शील who has the habit to eat light (i.e., does not habitually eat him/herself into

sleepiness).

लङ् *laṅgh* √1.P. गत्यर्थे (सीमातिक्रमे) pass over, transgress (*also cs.*).

लप् *lap* √1.P. (*pr. pt.* लपत्) व्यक्तायां वाचि talk (out loud); परिदेवन lament, bewail. **प्र०** *pra-* talk, etc.

लब्ध *labdha* (*lab-dhā*) *pp.* (*of* √लभ् प्राप्तौ obtain 2.76: & 2.78:) obtained, gained.

लब्ध्वा *labdhvā* (*lab-dhvā*) *in. pt.* (*of* √लभ् प्राप्तौ obtain 2.76: & 2.78:) obtaining, attaining.

लभ् *labh* √1.Ā. (*sometimes P.*) (*pr.* लभते 1st लभे, *impv.* लभस्व, *pot. P.* लभेत्, *ps. pr.* लभ्यते, *pp.* लब्ध 2.76: & 2.78:, *pot. ps. pt.* लभ्य, *in. pt.* लब्ध्वा 2.76: & 2.78:) प्राप्तौ obtain, attain, have; ग्रहणे take, take hold of. **उप०** *upa-* obtain, etc.; इन्द्रिय-ग्रहणे perceive, ज्ञाने know.

लभ्य *labhya* (*labh-ya*) *pot. ps. pt.* (*of* √लभ् प्राप्तौ obtain) to be attained.

लवण *lavaṇa* (*lav-aṇa*) *a.* (*fr.* √लू छेदने divide, cut 2.92:) रस-भेद a kind of taste: salty.

लस् *las* √1.P. क्रीडने play.

लाघव *lāghava* (*lā[n̄]gh-av-a*) *n.* (*fr.* √लङ् गत्यर्थे pass over 2.71:) अल्पत्व lightness (*esp.* of mind),

relief; क्षुद्रता insignificance.

लाभ *lābha* (*lābh-a*) *m.* (*fr.* √लभ् प्राप्तौ obtain) प्राप्ति gain. **अलाभ** *-a-lābha* *m. du.* लाभः च अलाभः च gain and loss.

लिङ्ग *liṅga* (*liṅ-a*) *n.* (*fr.* √लिङ् चित्री-करणे mark, paint) चिह्न mark, sign, indication, (*distinguishing*) attribute or characteristic.

लिप् *lip* √6.U. (*pr.* लिम्पति ०ते 5.17.1:, *ps. pr.* लिप्यते) उपदेहे anoint, मलिनी-करण sully, stick to, taint, infect, affect. **उप०** *upa-* anoint, etc.

लिह् *lih* √2.U. (*intens. 2nd form pr. 2nd sg.* लेलित्पसे 5.42: & 5.13.1:) लेहने lick (with the tongue); *intens.* lick repeatedly.

ली *lī* √4.Ā. (*pr.* लीयते *līyate*, *ps. pr.* लीयते *līyāte*, *pp.* लीन 6.6:) श्लेषणे adhere, cling; द्रवी-करणे dissolve.

प्र० *pra-* dissolve, fall apart, नाशे disappear, be destroyed. **प्रवि०** *pravi-* dissolve, fall apart, नाशे disappear, be destroyed.

लुप् *lup* √6.P. (*metrically can be Ā.*) (*pp.* लुप्त) छेदने break, take away, deprive, destroy.

लुप्त *lupta* (*lup-tā*) *pp.* (*of* √लुप् छेदने break) परद्रव्येषु छिन्नः broken, lost, deprived. **पिण्डोदक-क्रिय** *-piṇḍodaka-kriya* *a.* पिण्डस्य च उदकस्य च

क्रिया श्राद्धाख्या सा लुप्ता यस्य who has been deprived of the (post-death) ritual (the special offering) of (cooked) rice-balls (*piṇḍas*) and (the daily offering) of water (with prayers to the ancestors).

लुब्ध *lubdha* (*lub-dha*) *pp.* (of √लुभ् गार्ध्ये covet 2.76: & 2.78:) पर-द्रव्येषु सञ्जात-तृष्णः having a desire towards others' wealth, greedy; तीर्थादौ स्व-द्रव्यापरित्यागी unwilling to part with one's own wealth to a worthy charity, miserly.

लुभ् *lubh* √4.P. (also 6.P.) (*pp.* लुब्ध 2.76: & 2.78:) गार्ध्ये covet; विमोहने be bewildered.

लोक *lok* √1.Ā. (*cs. pr.* लोकयति ँते, *pr. pt. of cs.* लोकयत्) दर्शने see, view, experience; *cs.* अवलोकने experience. अव० *ava-* *cs.* experience.

लोक *loka* (*lok-ā*) *m.* (*fr.* √लोक् अवलोकने experience) (अवलोक्यते इति what is experienced) (any) field of experience, *esp.* this world, (any) world of experience; (लोक्यते अनेन इति that by which one experiences) this life, this embodiment, person, (*sg. or pl.*) people, the populace, all embodiments. ०क्षयकृत् *-kṣaya-* *kṛt a.* (6.24.2:) लोकानां क्षयं करोति इति who

destroys people (or the worlds). ०त्रय *-traya n.* *sg.* (4.30:) लोकानां त्रयं the three worlds: *bhūr*, *bhuvas*, and *sva* [earth, intermediate region, and heaven]; or *sthūla*, *sūkṣma*, and *kāraṇa* [the tangible, the intangible, and the unmanifest]. ०महेश्वर *-maheśvara m.* लोकानाम् महान्तः ईश्वरः the limitless Lord of all worlds. ०सङ्ग्रह *-saṅgraha m.* लोकस्य समूहनम् rallying the people (to the path of *dharma*) (i.e., as a leader, setting an example for the people), लोकस्य उन्मार्ग-प्रवृत्ति-निवारणम् preventing the people's pursuit of the wrong path.

लोभ *lobha* (*lobh-a*) *m.* (*fr.* √लुभ् गार्ध्ये be greedy, विमोहने be bewildered) पर-द्रव्यादित्सा the desire to obtain (*āditsā*) another's possessions, greed. ०उपहतचेतस् *-upahata-cetas* (०भो०) *a.* लोभेन उपहतं चेतः यस्य whose mind is overwhelmed by greed.

लोष्ट *loṣṭa* (*loṣ-ṭā*) *m.n.* (*fr.* √रुज् भङ्गे break 1.5.d: & 2.81:) मृत्पिण्ड a lump of clay or dirt.

वक्तुम् *vaktum* (*vak-tum*) *inf.* (of √वच् परिभाषणे speak 2.80:) to say.

वक्त्र *vaktra* (*vak-tra*) *n.* (*fr.* √वच् परिभाषणे speak

2.80:) मुख mouth, face.

वच् vac √2.P. (*perf.* उवाच 5.10.3:, *fut.* 3rd sg. वक्ष्यति *Ā.* 1st sg. वक्ष्ये 2.80: & 2.101:, *ps. pr.* उच्यते 5.37.6: & 2.3.a:, *pr. ps. pt.* उच्यमान 6.5: & 5.37.6:, *pp.* उक्त 6.6: & 2.3.a: & 2.80:, *past act. pt.* उक्तवत् 6.7:, *pot. ps. pt.* वाच्य 6.8:, *in. pt.* उक्त्वा 2.80:, *inf.* वक्तुम् 2.80:) परिभाषणे speak. **प्र० pra-** speak; प्रकर्षेण० tell thoroughly, teach.

वचन vacana (vác-ana) *n.* (*fr.* √वच् परिभाषणे speak) भाषण speech, words.

वचस् vacas (vác-as) *n.* (*fr.* √वच् परिभाषणे speak) भाषण speech, words.

वज्र vajra (váj-ra) *m.n.* (*prob. fr.* √वज् स्थैर्ये be firm, *cf.* ओजस्) विद्युत् lightning (bolt), *esp. as* the weapon of Lord *Indra* (the weapon is said to be fashioned from the bones of the seer/sage *Dadhīci*).

वत् vat *in.* 6.19: & 6.20: *in compd.* —० *in the sense of* इव like—. **वत् vat** *adj. suff.* 6.27: *in the sense of* धारिन् possessing—.

वद् vad √1.P. (*pr.* वदति, *impv.* वद, *fut.* वदिष्यति, *pr. pt.* वदत्) व्यक्तायां वाचि speak (out loud), tell. **प्र० pra-** speak, etc.

वदन vadana (vád-ana) *n.* (*fr.* √वद् व्यक्तायां वाचि speak) भाषण talking; वक्त्र mouth (that by which one talks).

वध् vadh √1.P. (*pot. ps. pt.* वध्य) मारणे kill, destroy.

वपुस् vapus (váp-us) *n.* (*fr.* √वप् बीज-सन्ताने scatter seed) प्रशस्ताकार beautiful form, शरीर body.

वयम् vayam (vay-ám) *prn. pl. nom.* (*of* अहम्) we.

वर vara (vâr-a) *a.* (*fr.* √वृ स्वी-कारे choose) श्रेष्ठ best, most exalted. **वर vara** *m.* इच्छा wish, याचन request, boon.

वरुण varuṇa (vâr-uṇa) *m.* (*fr.* √वृ आच्छादने cover) अब्देवतानां राजा Lord *Varuṇa*, king of the water-deities; अब्देवता the deity that is water, Lord of water.

वर्ज varja (varj-a) *a.* (*fr.* √वृज् त्यागे avoid) *in compd.* —० हीन without, excluding, excepting.

वर्जित varjita (varj-i-tā) *pp.* (*of cs.* √वृज् त्यागे avoid 6.6:) हीन without, free from (*with inst. or in compd.* —०).

वर्ण varṇa (vâr-ṇa) *m.* (*fr.* √वृ आच्छादने cover 2.92:) जाति species, tribe, family, ब्राह्मणादि-जाति family based societal group (these functional

groups were the *brāhmaṇas* [the educators-priests-judges], etc.); रूप color, appearance (वर्ण्यते अनेन इति “that by which something is described”); भेद kind; *in gram.* अ-काराद्यक्षर a letter or syllable, the sound of a letter or syllable.

◦सङ्कर -*saṅkara* *m.* वर्णानां सङ्करः भ्रमः confusion of the societal groups, वर्णतः सङ्करः societal confusion, confusion in society. *There was a certain amount of flexibility in marriages between the four social groups. A woman could marry within her own, or into the next “higher” social group. But in the Mahā-bhārata war there was to be a mass destruction of the kṣatriya men, and many kṣatriya women would subsequently be forced to marry into “lower” social groups, where the traditions of her own family and group would be forfeited, and only her new husband’s family and group traditions adopted, hence the honoring of many kṣatriya ancestors would come to an end.* ◦सङ्कर-कारक -*saṅkara-kāraka* *a.* वर्ण-सङ्करस्य कारकः causing confusion in the society.

वर्तमान *vartamāna* (*vart-a-māna*) *pr. mid. pt.* (of √वृत् स्थितौ remain प्रवृत्तौ be engaged 6.5:) तिष्ठति इति existing, present; प्रवर्तते इति performing action.

वर्तन् *vartman* (*vart-man*) *n.* (fr. √वृत् स्थितौ remain प्रवृत्तौ be engaged) पथन् path; आचार conduct, custom.

वर्ष *varṣa* (*varṣ-a*) *m.* (fr. √वृष् सेचने sprinkling) वृष्टि rain.

वश् *vaś* √2.P. (*pot. ps. pt.* वश्य 6.8:) कान्तौ wish, choose; प्रभुत्वे will, command.

वश *vaśa* (*vaś-a*) *m.* (fr. √वश् कान्तौ wish) प्रभुत्व authority (intellect over mind and senses), command, power; दमन taming.

वशिन् *vaśin* (*vaś-in*) *a.* (fr. √वश् कान्तौ wish) स्व-तन्त्र who is self-controlled.

वश्य *vaśya* (*vaś-ya*) *pot. ps. pt.* (of √वश् कान्तौ wish) नियन्त्रणीय to be subjected; वशी-भूत subject to will, obedient, disciplined. वश्य *vaśya* *n.* प्रभुत्व authority (intellect over mind and senses), command. ◦आत्मन् -*ātman* *a.* वशी-करणम् आपादितः आत्मा मनः यस्य whose mind has gained mastery.

वस् *vas* √1.P. (*fut. 2nd sg.* वसिष्यसि 5.33: *not taking irreg. form, pp.* उषित 6.6: *irreg., in. pt.* उषित्वा 6.9: & 2.101:) स्थाने stay, abide, dwell; आश्रये rest or depend on. नि◦ *ni-* stay, etc. परि◦ *pari-* stay,

etc.; *pp.* रात्र्यन्तरित stood (a night), stale.

वस् *vas* √2.Ā. आच्छादने cover.

वस् *vas* √5. P. (*Vedic*) दीप्तौ shine.

वस् *vas* *encl. prn. pl. acc. dat. gen.* (of अहम् 4.2:) us, for us, our.

वसु *vasu* (*vas-u*) *m. pl.* (*fr.* √वस् स्थाने dwell) देवताः deities (in general); a special group of eight deities attendant to (dwelling with) Lord *Indra*: *Apa, Dhruva, Soma, Dhara, An-ila (Vāyu), An-ala (Agni), Pratyūṣa (Uṣas), and Prabhāsa.*

वह *vah* √1.U. (*pr.* वहति °ते, *pp.* ऊढ 2.110:) प्रापणे (धारणे) convey, bring, procure, support. **वि०** *vi-* विवाहे take a bride; क्रमेण स्थापने array (esp. in battle formation).

वह्नि *vahni* (*vāh-ni*) *m.* (*fr.* √वह धारणे convey) (“bearer” of the ritual hymns and oblations to the deities) अग्नि fire; अग्नि-देवता the deity that is fire.

वा *vā* √2.P. गतौ go, blow; गन्धने emit fragrance. **निस्** *nis-* (निर्व् 2.24: & 2.29:) blow, etc.; वियोगे go away, blow out, be cooled, be alleviated, be satisfied.

वा *vā* *encl. pcl.* or (*follows the word to which it belongs*);

sometimes इव as it were. **वा...वा** *vā...vā* either...or.

वाक्य *vākya* (*vāk-ya*) *n.* (*likely fr. pot. ps. pt. of* √वच् परिभाषणे speak 2.82:) भाषण speech, words; तत्त्व-निर्णय-हेतु-कथन speech that aims at discerning the truth, honest discussion.

वाच् *vāc* (*vāc*) *f.* (*fr.* √वच् परिभाषणे speak 6.24:) भाषण speech, words. **मय** *-maya* (°ङ्गय 2.4: *general sandhi w/sec. suff. & 2.24: & 2.44:*) *a.* वाक्स्वरूप in the very form of speech, of speech.

वाच्य *vācya* (*vāc-ya*) *pot. ps. pt.* (*of* √वच् परिभाषणे speak 6.8:) to be told, उपदेशनं कर्तव्यम् to be taught (भ०गी०१८.६७).

वाणिज्य *vāṇijya* (*vāṇij-yā*) *m.* वणिक्कर्म business of a merchant, commerce.

वाद *vāda* (*vād-a*) *m.* (*fr.* √वद् वक्तायां वाचि speak) भाषण speech, words; विचार discussion, inquiry. **इन्** *-in* (°दिन्) *a.* वदन-शील one who propounds, one who knows, one who argues, knowing, arguing.

वायु *vāyu* (*vā-yu*) *m.* (*fr.* √वा गति-गन्धने blow or emit fragrance) पवन wind, air; वायु-भूत the element air (i.e., *calana*/movement); वायु-देवता

the deity that is air.

वार्ष्णेय *vārṣṇeya* (*vārṣ-ṇe-yā*) *m.* (*fr.* √वृष् सेचने sprinkling 2.92:) (Lord *Kṛṣṇa*) वृष्णि-वंशोत्पन्न the one from the *Vṛṣṇi* clan (a *Yādava*).

वास *vāsa* (*vās-a*) *m.* (*fr.* √वस् स्थाने dwell) अवस्थान a stay, dwelling (for some time).

वासव *vāsava* (*vās-av-ā*) *a.* (*fr.* √वस् स्थाने dwell) वसुभिः सम्बन्धः connected to (certain) celestial deities. **वासव** *vāsava* *m.* name for *Indra*, chief of the celestial deities.

वासस् *vāsas* (*vās-as*) *n.* (*fr.* √वस् आछादने cover) वस्त्र garment, cloth, वासांसि *n. pl.* (3.6.i:) clothes.

वासुकि *vāsuki* (*vās-u-ki*) *m.* (*fr.* √वस् स्थाने dwell) सर्प-राजन् the name of the poisonous king of snakes in heaven (*used as a rope, with deities on one side and demons on the other, wound around Mt. Mandara, as a churning rod, to churn the milky ocean for the immortal nectar, yielding many other good and bad results also. This myth is used as a rich metaphor for the meditation process*).

वासुदेव *vāsu-deva* (*vās-u-dev-ā*) *m.* (*fr.* √वस् स्थाने dwell) वसु-देवस्य अपत्यम् (*Kṛṣṇa*) son of *Vasudeva*; सर्वे अत्र वसति वासुः स च देवः

ज्योत्यात्मकं चैतन्यम् इति वासु-देवः (परमेश्वरः, परमात्मा) in whom everything exists and who is in the form of conscious being.

वि *vi* *in. prefix* पृथक्करणे apart, away; वैपरीत्ये *the reverse of an action*, un-; प्रभागे dividedly; विशिष्टतायाम् separately; क्रमे in order, orderly; अतिशये intensively. **वि** *vi* *in. in compd. with nouns and non-verbal adjectives* °— (6.36:) *it has the senses of* अ° *negation*, non-, lacking-; अतिशये intensively; वैविध्ये various; अन्तरे differently; वैपरीत्ये the reverse of-, un-; परिवर्तने *expressing a modification of-*; अ-नैचित्ये improperly.

विकम्पितुम् *vikampitum* (*vi-kamp-i-tum*) *inf.* (*of* √कम्प् चलने waver) विचलितुम् to waver.

विकर्ण *vikarṇa* (*vi-karṇ-a*) *m.* an exceptional brother of *Dur-yodhana*, in that he had a sense of justice, who nevertheless fought on *Dur-yodhana*'s side.

विकर्मन् *vikarman* (*vi-kar-man*) *n.* (*fr.* √कृ करणे do) प्रतिषिद्धाचार prohibited action.

विकार *vikāra* (*vi-kār-a*) *m.* (*fr.* √कृ करणे do) परिणाम modification.

विक्रम *vikrama* (*vi-kram-ā*) *m.* (*fr.* √कृ पाद-

विक्षेपे step, walk) चरण walk, motion; शौर्य
prowess; सामर्थ्य might, force.

विक्रान्त *vikrānta* (vi-krān-ta) *pp.* (of √क्रम् पाद-
विक्षेपे step 6.6:) बलवत् powerful.

विगत *vigata* (vi-ga[m]-ta) *pp.* (of वि + √गम्
पृथक्करणे चरणे go away, depart 6.6:) usually in *cmpd.*
○- रहित gone, absent, without; विमुक्त free from
(i.e., whatever it is, it is still there, but it does not
affect me in any way). **इच्छाभयक्रोध** -*icchā-
bhaya-krodha* (○ते○) *a.* इच्छा च भयं च क्रोधः च
ते विगताः यस्मात् from whom requiring, fear, and
anger are gone. **कल्मष** -*kalmaṣa* *a.* विगतं पापं
यस्मात् free from (conflicts born of) *a-dharma.*
ज्वर -*jvara* *a.* विगतः ज्वरः यस्मात् without
anguish. **भी** -*bhī* *a.* विगता भीः भयः यस्मात्
without fear. **स्पृह** -*sprha* *a.* विगता स्पृहा तृष्णा
यस्य without yearning, free from yearning.

विगुण *vi-guṇa* (vi-guṇ-a) *a.* (fr. √गुण् आमन्त्रणे
invite, address) (*a* प्रादिसमास 6.36:) गुण-रहित
without virtue (i.e., does not create *puṇya*, but
also does not create *pāpa*, भ०गी०३.३५).

विच् *vic* √7.U. (*pp.* वित्त 2.80:) पृथग्भाव separate,
sift (grains from chaff, or truth from notions).

विवक्षण *vicakṣaṇa* (vi-cakṣ-aṇā) *a.* (fr. √चक्ष्
दर्शने see) (lit. “clear sighted”) पण्डित learned,
wise.

विचेतस् *vi-cetas* (vi-cet-as) *a.* (fr. √चित् सञ्ज्ञाने
understand) (प्रादिसमास 6.36:) विगत-विवेक
without discernment.

विज् *vij* √6.Ā. (*pr.* विजते, *pot.* विजेत् *P.* for meter, *pp.*
विज्य 6.6: *irreg.*, i.e., 2.81:) भये be afraid; चलने be
agitated, tremble, recoil. **उद्** *ud-* be afraid, etc.
सम् *sam-* (सं○) be afraid, etc.

विजय *vijaya* (vi-jay-ā) *m.* (fr. √जि लाभे be
victorious) जय victory.

विजानत् *vijānat* (vi-jā-n-at) *pr. pt.* (of √ज्ञा
अवबोधने know 5.23.2:) knowing.

विजानीतस् *vijānītas* (vi-jā-nī-tas) *pr. 3rd du.* (of
√ज्ञा 9.P. अवबोधने know 5.23.2: & 5.3:) (they two)
know.

विजित *vijita* (vi-ji-tā) *pp.* (of √जि लाभे be
victorious) वशी-कृत placed under authority (*in*
terms of self-discipline under authority of an
informed intellect over mind, senses, and body).
आत्मन् -*ātman* *a.* विजितः आत्मा येन who has
self-discipline (over body, etc.). **इन्द्रिय**

-indriya (०त्ते०) *a.* विजितानि इन्द्रियाणि यस्य who has discipline over the senses.

विज्ञातुम् *vi-jñā-tum* (*vi-jñā-tum*) *inf.* (of √ज्ञा अवबोधने know) to know.

विज्ञान *vi-jñā-ana* (*vi-jñā-ana*) *m.* (*fr.* √ज्ञा अवबोधने know) ज्ञान knowing, knowledge; (*when contrasted with ज्ञान*) विशेषतः तत्त्वानुभवः the assimilation (*anu-bhava* [the being totally in-keeping-with]) of the distinct knowledge of the *tattva* (i.e., *aham*/I am this limitless *paramātmān* that I want to be). **०सहित -*sahita*** *a.* अनुभव-युक्त along with the assimilation (of the knowledge).

विज्ञाय *vi-jñā-ya* (*vi-jñā-ya*) *in. pt.* (of √ज्ञा अवबोधने know 6.9:) विशेषेण ज्ञात्वा knowing (distinctly).

वितत *vitata* (*vi-ta[n]-tā*) *pp.* (of √तन् विस्तारे stretch 6.6:) विस्तीर्ण extended, elaborated.

वित्त *vitta* (*vit-tā*) *pp.* (of √विद् लाभे attain 2.42:) लब्ध acquired, known (acquired by the mind).

वित्त *vitta* *n.* धन wealth. **०ईश -*īśa*** (०त्ते०) *m.* कुबेर the deity that is wealth.

वित्तम *vittama* (*vit-tama*) *spv. a.* (6.25:) (*fr.* √विद् ज्ञाने know 2.42:) अतिशयेन वेत्ति इति who knows best.

विद् *vid* √2.P. (*pr. sg.* वेत्ति 5.3: & 2.42: *pl.* विदन्ति 1st *pl.* विद्मः, *impv.* विद्धि 5.6.a., *pot.* 3rd *sg.* विद्यात् 1st *sg.* विद्याम्, *perf. w/pres. meaning* 5.28: 3rd *sg.* वेद *pl.* विदुः 2nd *sg.* वेत्थ 2.42: 1st *sg.* वेद 5.28:, *redup. perf. pt.* विद्वस् 5.28: & 6.4:, *pp.* विदित, *pot. ps. pt.* वेद्य *or* वेदितव्य 6.8:, *in. pt.* विदित्वा, *inf.* वेदितुम् 6.10:) ज्ञाने know.

विद् *vid* √6.U. (=√विन्द) (*pr.* विन्दति ०त्ते 5.17.1:, *ps. pr.* विद्यते, *pp.* वित्त 2.42: *or* विन्न 6.6:) लाभे attain, find; *ps.* has the special meaning of exists, is (equivalent to √अस्). **निस्० *nis-*** (निर्व्० 2.24: & 2.29:) निरादारे disregard, be indifferent.

विद् *vid* *a.* (*fr.* √विद् ज्ञाने know) *only in compd.* — (6.24:) जानाति इति who knows—; ध्यायति इति who meditate upon—.

विदाहन् *vidāhin* (*vi-dāh-in*) *a.* (*fr.* √दह भस्मीकरणे burn) दह-जनक burning, inflaming.

विदित *vidita* (*vid-i-tā*) *pp.* (of √विद् ज्ञाने know) ज्ञात known. **०आत्मन् -*ātman*** *a.* ज्ञातः आत्मा यस्य whose self is known.

विदित्वा *viditvā* (*vid-i-tvā*) *in. pt.* (of √विद् ज्ञाने know) ज्ञात्वा knowing.

विद्या *vidyā* (*vid-y[a]-ā*) *f.* (*fr.* √विद् ज्ञाने know) ज्ञान knowledge, science, discipline of knowledge.

◦विनयसम्पन्न *-vinaya-sampanna* *a.* विद्या च विनयः च ताभ्यां संयुक्तः endowed with (*tattva*-) knowledge and objectivity.

विद्वस् *vidvas* (*vid-vās*) *redup. perf. pt.* (of √विद् ज्ञाने know 5.28: & 6.4:) ज्ञानिन् a person with knowledge (of *ātman*).

विधि *vidha* (*vi-dha*) *a.* (fr. √धा धारणे hold) *in compd.* —◦ 6.24.1: प्रकार kind, sort, mode, —fold.

विधान *vidhāna* (*vi-dhā-ana*) *n.* (fr. √धा धारणे hold प्रदाने give) विधि order, rule, injunction. ◦उक्त *-ukta* (◦नो◦) *a.* शास्त्र-चोदित mentioned by injunction(s), enjoined.

विधि *vidhi* (*vi-dh[ā]-i*) *m.* (fr. √धा धारणे hold प्रदाने give) कर्त-व्याकर्तव्य-ज्ञान-कारण what gives knowledge of what it to be done and not to be done, नियोग injunction, शास्त्र-चोदना scriptural injunction, अनुशासन a positive statement expressing the intension of the scripture (opposed to a negative statement called *pratiśedha*); क्रम method, manner, usage. ◦दृष्ट *-duṣṭa* *a.* शास्त्र-चोदनया दृष्टः known through scriptural injunction. ◦हीन *-hīna* *a.* विधिना हीनः विपरीतः वा without (hence possibly opposed to)

scriptural injunction.

विधीयते *vidhīyate* (*vi-dhī-yā-te*) *ps. pr. 3rd sg.* (of √धा रचने fashion, make 5.37.1:) (he/she/it/who) is formed.

विधेय *vidheya* (*vi-dhe-ya*) *pot. ps. pt.* (of वि + √धा वशी-करणे command, control 6.8:) वश्य subject to will, disciplined. ◦आत्मन् *-ātman* *a.* विधेयः इच्छतः आत्मा अन्तः-करणं यस्य whose mind is disciplined (at one's command—when you want its attention, you have it).

विनद्य *vinadya* (*vi-nad-ya*) *in. pt.* (of √नद् अ-व्यक्ते शब्दे make an indistinct sound) sounding, roaring.

विनय *vinaya* (*vi-nay-ā*) *m.* (fr. √नी प्रापणे take, lead) उपशम calmness, अनुनय pleasantness; प्रणाम reverence; शिक्षा education; विचक्षणता discretion, objectivity.

विनश्यत् *vināśyat* (*vi-naś-y[a]-at*) *pr. pt.* (of √नश् अ-दर्शने be lost) नाशं गच्छन् being destroyed; what perishes.

विना *vinā* (*vinā*) *in.* (6.16: with preceding or following *inst. or acc.*, and rarely an *abl.*) वर्जने without.

विनाश *vināśa* (*vi-nāś-a*) *m.* (fr. √नश् अ-दर्शने be

lost) क्षय destruction; अ-दर्शन disappearance.

विनिग्रह *vinigraha* (vi-ni-grah-a) *m.* (fr. √ग्रह उपादाने take) संयम discipline, mastery.

विनियत *viniyata* (vi-ni-ya[m]-tā) *pp.* (of √यम् वशी-करणे exercise authority 6.6:) उपरत restrained, regulated, संयत mastered.

विनियम्य *viniyamya* (vi-ni-yam-ya) *in. pt.* (of √यम् वशी-करणे exercise authority 6.9:) वशी-करणं कृत्वा exercising authority (in self-discipline an informed intellect over mind and senses).

विनिर्मुक्त *vinirmukta* (vi-nir-muk-tā) *pp.* (of √मुच् मोक्षणे free 2.80:) freed.

विनिवृत्त *vinivṛtta* (vi-ni-vṛt-tā) *pp.* (of √वृत् गतौ go) departed, gone. **काम -kāma** *a.* विशेषतः निर्लेपेन निवृत्ताः कामाः यस्य whose requirements/anticipations have completely (without residue) gone.

विनिश्चित *vinīścita* (vi-niś-ci-tā) *pp.* (of √चि सङ्ग्रहणे gather 2.24: & 2.27:) निर्धारित determined, well ascertained, settled (niḥ-saṁśaya-rūpa without doubts).

विन्द *vinda* (vind-a) (fr. √विद्/विन्द् लाभे attain, cf. 5.17.1:) *a. in compd.* —° विन्दति or विद्यते इति finding,

attaining, or found, attained.

विप् *vip* √1.U. (=√वेप्) कम्पने tremble; प्रेरिते be stirred, be inspired (in compd. with विपश्चित् inspired and विपोधा bestowing inspiration).

विप् *vip* (vip) *Vedic a.* (fr. √विप् प्रेरिते be inspired) प्रेरित inspired, aroused.

विपरीत *viparīta* (vi-pari-i-tā) *pp.* (of √इ गतौ go/attain) प्रतिकूल opposite, contrary, otherwise; नियम-विरुद्ध improper; अ-सत्य false.

विपश्चित् *vipaścīt* (vip-aś-cit) *a.* (fr. √विप् प्रेरिते be inspired + √चित् सञ्ज्ञाने understand 2.24: & 2.27:, otherwise said to be fr. वि + प्र + √चित् सञ्ज्ञाने clearly understand) प्रेरित-जानिन् whose understanding is inspired/aroused, विप्रकृष्टं चेतति who sees far, विप्रचेतति who sees clearly, discerning, wise.

विप्रतिपन्न *vipratipanna* (vi-prati-pan-nā) *pp.* (of √पद् गतौ move 6.6:) नाना-गत distracted, bewildered.

विभक्त *vibhakta* (vi-bhak-tā) *pp.* (of √भज् विभागे divide 2.81:) विच्छिन्न divided, distinct.

विभाग *vibhāga* (vi-bhāga) *m.* (fr. √भज् विभागे divide 2.82:) अंश portion, division; भेद distinction. **शस् -śas** *in.* (6.19:) विभाग-प्रकारैः

according to the division (of).

विभावसु *vibhāvasu* (vi-bhā-vas-u) *m.* (विभा *fr.* √भा दीप्तौ shine, वसु *fr.* √वस् स्थाने dwell) विभा-युक्ताः वसवः यस्य whose wealth is (imbued with) brilliance, *hence* अग्नि fire, सूर्य sun.

विभु *vibhu* (vi-bhu) *a.* (*fr.* √भू सत्तायाम् be) व्यापिन् (all) pervading, locationless. **विभु** *vibhu* *m.* प्रभु (the all-pervading) Lord or I (*ātman*).

विभूति *vibhūti* (vi-bhū-ti) *f.* (*fr.* √भू सत्तायाम् be) विस्तार extent; ऐश्वर्य glory. **०मत् -mat** *a.* विभूतिः अस्य अस्ति having glory. **०योग -yoga** *a.* विभूति इति योगः प्रकरणं यस्य whose topic is the glory (of the Lord, भ०गी०१०).

विभ्रम *vibhrama* (vi-bhram-a) *m.* (*fr.* √भ्रम् अनवस्थाने go astray) भ्रंश failure, lapse; विशेषेण भ्रान्तिः confusion.

विभ्रष्ट *vibhraṣṭa* (vi-bhra[m]ṣ-tā) *pp.* (*of* √भ्रंश् अवस्रंसने fall 6.6: & 2.85:) अधः-पतित fallen.

विभ्रान्त *vibhrānta* (vi-bhrān-tā) *pp.* (*of* √भ्रम् अनवस्थाने go astray 6.6: & 2.55:) विविधं भ्रान्तः variously confused.

विमत्सर *vimatsara* (vi-mat-sarā) *a.* (*fr.* √मद् हर्ष-ग्लेपनयोः be overjoyed, be in a pitiable condition

[दैन्ये] 2.42:) अन्य-शुभ-द्वेष-रहित free of repulsion on account of another's virtue or prosperity, free from jealousy.

विमुक्त *vimukta* (vi-muk-tā) *pp.* (*of* √मुच् मोक्षणे release 2.80:) अ-बद्ध not bound, free(d); निवृत्त-धर्माधर्मादि-बन्धन free from bondage (that is karmic merit and demerit).

विमुच्य *vimucya* (vi-muc-ya) *in. pt.* (*of* √मुच् मोक्षणे release) परित्यज्य giving up.

विमूढ *vimūḍha* (vi-mū-ḍhā) *pp.* (*of* √मुह् वैचित्ये be confused 2.107:) व्याकुल confused, deluded. **०आत्मन् -ātman** *a.* विमूढः आत्मा अन्तः-करणं यस्य whose mind is deluded. **०भाव -bhāva** *m.* विमूढ-चित्तता confusion of mind.

विमृश्य *vimṛśya* (vi-mṛś-ya) *in. pt.* (*of* √मृश् प्रणिधाने ponder) आलोचनं कृत्वा pondering, considering.

विमोक्ष *vimokṣa* (vi-mokṣ-a) *m.* (*fr.* √मोक्ष् सम्यक् त्यागे free) मुक्ति complete freedom.

विमोहित *vimohita* (vi-moh-i-tā) *pp.* (*of* *cs.* √मुह् वैचित्ये be confused 6.6:) विविधम् अ-विवेक-भावम् आपन्नः become variously lacking in discernment.

वियुक्त *viyukta* (vi-yuk-tā) *pp.* (*of* वि + √युज्

विपरीत-सङ्गमने disassociate 2.81:) विमुक्त freed.

वियोग *viyoga* (vi-yog-a) *m.* (fr. वि + √युज्
विपरीत-सङ्गमने disassociate 2.82:) विच्छेद
separation, disassociation.

विरहित *virahita* (vi-rah-i-tā) *pp.* (of √रह त्यागे
abandon 6.6:) lacking, without (*w/inst.*).

विराट *virāṭa* (vi-rāṭ-a) *m.* (fr. √राज् दीप्तौ shine *cf.*
2.81:) the name of a king of the *Matsya* and an
ally of the *Pāṇḍavas*.

विलग्न *vilagna* (vi-la[n̄]g-nā) *pp.* (of √लग् सङ्गे
attach 6.6:) stuck.

विवर्जित *vivarjita* (vi-varj-i-tā) *pp.* (of *cs.* √वृज्
त्यागे avoid 6.6:) त्यक्त abandoned, renounced,
excluded; *in compd.* —° रहित free from, without.

विवर्धन *vivardhana* (vi-var-dh-ana) *a.* (fr. √वृध्
उपचये increase) प्रचीयमान increasing. **विवर्धन**
vivardhana *n.* वृद्धि increase, growth.

विवस्वत् *vivasvat* (vi-vas-vat) *m.* (fr. √वस्
आच्छादने cover) सूर्य-देवता a name given to the
sun as a deity (considered the progenitor of the
solar-clan, which includes *Rāma* [*Sītā-rāma*] in
the lineage).

विविक्त *vivikta* (vi-vik-tā) *pp.* (of √विच् पृथग्भावे

separate 2.80:) निर्जन solitary; पवित्र clean; अ-संयुक्त
separate. **देशसेवित्व** *-deśa-sevitva* *a.* विविक्तः
देशः तं सेवितुं शीलम् अस्य तस्य भाव (the nature of
having) the disposition to repair to a quiet place.
सेविन् *-sevin* *a.* अरण्य-नदी-पुलिन-गिरि-गुहादीन्
विविक्तान् देशान् सेवितुं शीलम् अस्य who has the
disposition to repair to a quiet place (such as a
forest, a sandy bank of a river, a mountain , a
cave, etc.).

विविध *vividha* (vi-vi-dha) *a.* (fr. √धा धारणे hold
6.24.1:) विभिन्ना विधा यस्य having different kinds,
of various sorts, various, different.

विवृद्ध *vivrddha* (vi-vrd-dhā) *pp.* (of √वृध् उपचये
increase 2.76: & 2.78:) उद्धृत has increased.

विवेक *viveka* (vi-vek-a) *m.* (of √विच् पृथग्भावे
separate) अवधारण discernment, याथार्थ्येन वस्तु-
स्वरूपावधारण discernment of the inherent nature
of something as-it-is.

विश् *viś* √6.P. (*metrically can be Ā.*) (*pr.* विशति, *impf.*
अविशत्, *cs. pr.* वेशयति 5.40.2:, *cs. impv.* वेशय 5.40.2:,
pp. विष्ट 2.85:, *pp. cs.* वेशित 6.6:, *in. pt.* °विश्य, *in. pt.*
cs. °वेश्य 6.9:, *inf.* वेष्टुम् 6.10: & 2.85:) अन्तर्गमने enter
into; प्राप्तौ attain, occur, exist in; *cs.* अन्तर्स्थापने

place into, cause to enter into. आ० *ā-* enter into, etc., व्यापने pervade; अभिभूते overwhelm; *ps.* be absorbed (mentally or physically). उप० *upa-* enter into, etc.; आसने sit. नि० *ni-* enter into, etc.; *as.* निर्दिष्टं कारणे direct, स्थापने fix, place. प्र० *pra-* enter into, etc. सन्नि० *sanni-* enter into, etc. समा० *samā-* enter into, etc.; व्यापने pervade.

विश् *viś* *f. sg. or pl.* (*fr.* √विश् प्राप्तौ attain अन्तर्गमने enter into 6.24:) मनु-ज people, the populace; *sg. or pl.* वैश (*see vaiśa*) the merchant or agricultural class, or a person in that class (by *jāti* or *svabhāva* [birth or disposition]).

विशारद *viśārada* (*vi-śār-ada*) *a.* (*either fr. vi-śāla-da* “giving a broad base” 6.24.1: *or vi-śārada* “autumnal or mature,” *fr.* √शाल् श्लाघायां दीप्तौ च speak with confidence, shine 1.5.d:) पण्डित skilled, expert; प्रगल्भ bold and mature.

विशाल *viśāla* (*vi-śāl-ā*) *a.* (*fr.* √शाल् श्लाघायां दीप्तौ च speak with confidence, shine) विस्तीर्ण vast, large.

विशिष्ट *viśiṣṭa* (*vi-śiṣ-ṭa*) *pp.* (*of* √शिष् भिन्नता-करणे distinguish 2.88:) परिच्छिन्न distinguished; श्रेष्ठ most important, best.

विशुद्ध *viśuddha* (*vi-śud-dhā*) *pp.* (*of* √शुध् नैर्मल्ये become pure 2.76: & 2.78:) दोष-रहित without defect; विशुचि pure. आत्मन् *-ātman* *a.* विशुद्ध-सत्त्व whose character (mind) is without defect.

विशेष *viśeṣa* (*vi-śeṣ-a*) *m.* (*fr.* √शिष् भिन्नता-करणे distinguish) भेद distinction; प्रकार kind, type, species; व्यक्ति individual.

विश्व *viśva* (*viś-va*) *prn. a.* (*fr.* √विश् प्राप्तौ attain, अन्तर्गमने enter into) स-कल every, all, entire, समस्त complete; सर्व-गत all-pervading. विश्व *viśva* *n.* जगत् universe (the entire gross and subtle universe, including one’s own body-mind complex), world. विश्व *viśva* *m. pl.* दश-गण-देवता-भेद a group of 10 deities (*Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purū-ravas,* and *Mādrava[s]*). ईश्वर *-īśvara* (ॐ) *m.* विश्वस्य ईश्वर: (Lord *Kṛṣṇa*) Lord of the universe. तस् *-tas in.* (6.19:) सर्वत: from or on all sides, everywhere. तोमुख *-to-mukha* (*viśva-tas-mukha*) (2.24: & 2.33:) *a.* सर्वत: आननं यस्य whose face is everywhere, many faceted, all-pervasive, facing all directions, in all directions. मूर्ति *-mūrti* *a.* विश्वं आकार: यस्य (*m.* Lord *Kṛṣṇa*) whose (corporeal) form is the universe. रूप *-rūpa* *a.*

विश्वं रूपं यस्य (*m.* Lord *Kṛṣṇa*) whose form is the universe. **रूपदर्शनयोग -*rūpa-darśana-yoga***
a. विश्वं रूपं पश्यति इति विश्व-रूप-दर्शनं इति योगः प्रकरणं यस्य whose topic is the vision of the cosmic form.

विष *viṣa* (*viṣ-a*) *n.* (*fr.* √विष् सेचने sprinkle) गरल poison.

विषम *viṣama* (*vi-ṣam-a*) *a.* (*fr.* वि + √सम् वैपरीत्ये तुल्ये unbalanced, be agitated 2.101:) विगतः विरुद्धः वा समः uneven or rough. **विषम *viṣama*** *n.* सङ्कट crisis.

विषय *viṣaya* (*vi-ṣay-a*) *m.* (*fr.* √सि बन्धने bind 2.101:) गो-चर (क्षेत्र) field of activity, scope; वस्तु object (*indriya-gocara* [sense object(s) such as sound, etc.]); प्रकरण subject matter, topic. **इन्द्रियसंयोग -*indriya-samyoga*** (ये) *m.* विषयैः इन्द्रियाणां संयोगः contact of the senses with their objects. **प्रवाल -*pravāla*** *a.* विषयाः प्रवालाः यस्य whose buds are the objects (in the world, भ०गी०१५.२).

विषाद *viṣāda* (*vi-ṣād-a*) *m.* (*fr.* √सद् अवसादने put down 2.101:) विषण्णता (अवसाद) sadness, sorrow, depression. **इन् -*in*** (दिन्) *a.* विषादवान् सर्वदा

अवसन्न-स्व-भावः sad, (always) depressed.

विषीदत् *viṣīdat* (*vi-ṣīd-[a]-at*) *pr. pt.* (*of* वि + √सद् म्लाने be despondent 5.15.3: & 2.101:) शोकाकुल sad, despondent.

विष्टभ्य *viṣṭabhya* (*vi-ṣṭabh-ya*) *in. pt.* (*of* √स्तभ् दृढं करणे make firm 2.101:) विशेषतः स्तम्भनं दृढं कृत्वा making firm, sustaining, supporting.

विष्ठित *viṣṭhita* (*vi-ṣṭhi-tā*) *pp.* (*of* √स्था गति-निवृत्तौ remain 6.6: & 2.101:) विशेषेण स्थितः very well present, abiding.

विष्णु *viṣṇu* (*viṣ-ṇu*) *m.* (*fr.* √विष् व्याप्तौ pervade 2.101:) the Lord as preserver of the universe (*which the Lord does all the time as the reality in-forming/pervading all manifestations comprising the universe, but occasionally also takes special forms as avatāras [incarnations], which save the world from situational troubles, of whom Lord Kṛṣṇa in this epic is the latest incarnation*), Lord *Kṛṣṇa*; आदित्य-भेद one of the *āditya* deities.

विसर्ग *visarga* (*vi-sarg-a*) *m.* (*fr.* √सृज् विसर्गे emit 2.82: & 2.101: no change to स् because of radical ऋ) विसर्जन (the act of) releasing; दान (the act of) offering or the offering itself (in a *yajña*); *in*

gram. the final aspiration (1.5.b:).

विसृजत् *visrjat* (vi-srj-[a]-at) *pr. pt.* (of √सृज् विसर्गे) emit 2.101: no change to स् because of radical ऋ) releasing.

विसृज्य *visrjya* (vi-srj-ya) *in. pt.* (of √सृज् विसर्गे) emit 2.101: no change to स् because of radical ऋ) releasing, putting aside, giving up.

विस्तर *vistara* (vi-star-a) *m.* (fr. √स्तृ आच्छादने covering 2.101: no change to स् because of radical ऋ) विस्तार (प्रपञ्च) detail, detailed description. **एण -ena** (*inst.* ०रेण 2.92:) **शस् -śas** (6.19:) *in. n* सङ्केपतः in detail.

विस्तार *vistāra* (vi-stār-a) *m.* (fr. √स्तृ आच्छादने covering 2.101: no change to स् because of radical ऋ) विकास expansion, development, projection.

विस्मय *vismaya* (vi-smay-a) *m.* (fr. √स्मि ईषद्वसने smile, lit. “slight laugh,” an exception to 2.101:) आश्चर्य wonder, awe, amazement. **आविष्ट -āviṣṭa** *a.* विस्मयेन आविष्टः overwhelmed with awe.

विस्मित *vismita* (vi-smi-tā) *pp.* (of √स्मि ईषद्वसने smile, an exception to 2.101:) विस्मयम् आपन्नः struck with wonder.

विहाय *vihāya* (vi-hā-ya) *in. pt.* (of √हा त्यागे abandon) परित्यज्य giving up, discarding.

विहार *vihāra* (vi-hār-a) *m.n.* (fr. √ह हरणे convey) विहरण various activity; गमन going about, walking about. **शय्यासनभोजन -śayyāsana-bhojana** *n.* विहरणं विहारः च शयनं शय्या च आस्थायिका आसनं च अदनं भोजनं च walking, lying down, sitting, and eating.

विहित *vihita* (vi-hi-tā) *pp.* (of √धा प्रदाने give रचने fashion 6.6: irreg.) विदत्त distributed, bestowed; विधिना बोधितः prescribed, ordained, enjoined; निर्मित fashioned, made, formed.

वीक्षन्ते *vikṣante* (vi-īkṣ-[a]-ante) *pr. 3rd pl.* (of √ईक्ष् दर्शने see 5.5.b:) (they) see, gaze upon.

वीत *vīta* (vi-i-tā) *pp.* (of वि + √इ अपसरे गतौ go away) विगत without, usually in *cmpd.* ०- **राग -rāga** *a.* रागः विगतः यस्मात् (lit. “from whom longing is gone”) free from longing. **रागभय-क्रोध -rāga-bhaya-krodha** *a.* रागः च भयं च क्रोधः च विगताः यस्मात् free from longing, fear, and anger.

वीर *vīra* (vī-rā) *m.* (fr. Vedic √वी प्रेरणे arouse, lead) नर man, esp. an heroic man, leader.

वीर्य *vīrya* (*vī-r[a]-ya*) *n.* (*fr.* *Vedic* √वी प्रेरणे arouse, lead) प्रभाव might, power; विक्रान्त-पुरुष hero. **वत्** *-vat* *a.* वीर्य-युक्त valiant.

वृ *vr* √5.U. (*pr.* वृणोति वृनुते, *ps. pr.* व्रियते 5.37.3.; *pp.* वृत, *in. pt.* °वृत्य 6.9.) आच्छादने cover, conceal. **अपा°** *apā-* विपरीत° uncover, open. **आ°** *ā-* cover, etc. **समा°** *samā-* cover, etc.

वृ *vr* √9.Ā. and 5.U. स्वी-कारे choose.

वृक *vrka* (*vr̥ka*) *m.* कौक wolf. **उदर** *-udara* (°को°) *a.* वृकस्य इव उदरं यस्य whose stomach is (taut and hungry) like a wolf's; *m.* an epithet for *Bhīma*.

वृक्ष *vrkṣa* (*vr̥k-ṣā*) *m.* (*fr.* √वृज् वर्जने remove [*cf.* √व्रश्च् छेदने cut down] 2.81: & 2.101:) तरु tree.

वृज् *vrj* √7.U. (*pr.* वृणक्ति वृङ्क्ते 2.81: & 5.3: *inserted strong form* न is assimilated to preceding cerebral 2.92:, and *inserted weak form* न्, blocked from 2.92:, is assimilated to following guttural, *cs. pr.* वर्जयति °ते, *pp. cs.* वर्जित 6.6:) त्यागे avoid, remove, abandon; वृतौ choose; *cs.* abandon. **वि°** *vi-* remove, etc.

वृजिन *vrjina* (*vr̥j-inā*) *a.* (*fr.* √वृज् त्यागे avoid, shun) भुग्न crooked. **वृजिन** *vrjina* *n.* पाप karmic demerit.

वृत् *vrt* √1.Ā. (*P.* for meter and in some tenses, moods, and derivatives) (*pr.* वर्तते *pl.* वर्तन्ते *P. pl.* वर्तन्ति *Ā. 1st sg.* वर्ते, *pot.* वर्तेत *P. 1st sg.* वर्तेयम्, *cs. pr.* वर्तयति °ते 5.40:, *pr. mid. pt.* वर्तमान 6.5:, *pp.* वृत्त, *pp. cs.* वर्तित, *inf.* वर्तितुम्, the °र्त्° within these forms is sometimes shown as °र्त्° 2.63:) स्थितौ remain, stay, live; उत्पादे exist, be, happen, take place; प्रवृत्तौ be engaged, perform, आरम्भणे undertake; with prefixes that can have a directional sense the root often has the basic sense of गतौ move or turn; *cs.* प्रेरणे set in motion. **अति°** *ati-* अतिक्रमणे go beyond, transcend. **अनु°** *anu-* अनुसरणे follow, accordingly follow. **अभिप्र°** *abhipra-* अग्रे चरणे be set in motion, begin, engage, continue, keep going; अभिमुखम् turn towards. **आ°** *ā-* आगमने turn towards, come, approach; प्रत्यागमने return. **नि°** *ni-* विपरीतम् turn back, पुनरागमने return; विरमणे cease, desist; निषेधे turn down, keep away, deny; अपचये decrease, wane. **प्र°** *pra-* अग्रे चरणे be set in motion, begin, engage, continue, keep going; उत्पत्तौ come to be. **विनि°** *vini-* विपरीतम् turn back, depart, desist from. **विपरि°** *vipari-* परितस् turn around, revolve, change. **सम्°** *sam-* (सं°) उत्पत्तौ come to be, happen. **सम्प्र°**

sampra- उत्पत्तौ come to be, happen; उपचये increase, wax (when opposed to *ni-*).

वृत्त *vr̥tta* (*vr̥t-tā*) *pp.* (of √वृत् स्थितौ remain प्रवृत्तौ be engaged) happened. **वृत्त *vr̥tta*** *n.* घटना occurrence; व्यापार action, behavior.

वृद्ध *vr̥ddha* (*vr̥d-dhā*) *pp.* (of √वृध् उपचये increase 2.76: & 2.78:) उपचित increased, grown, matured; वयो-वृद्ध elder, senior; पण्डित wise.

वृध् *vr̥dh* √1.Ā. (*opt. P. in aor., fut., conditional, and des.*) (*pp.* वृद्ध 2.76: & 2.78:) उपचये increase, thrive, prosper; cause to increase or thrive (*only in transitive P. or cs.*). **प्र° *pra-*** increase, etc. **वि° *vi-*** increase, etc.

वृष्णि *vr̥ṣṇi* (*vr̥ṣ-ṇi*) *m. pl.* (*fr.* √वृष् सेचने sprinkling 2.92:) यादवाः the name of *Kṛṣṇa*'s clan.

वे *ve* √1.P. (*pp.* उत 6.6: *weakened by samprasāraṇa to उ*) तन्तु-सन्ताने weave. **प्र° *pra-*** weave.

वेग *vega* (*vēg-a*) *m.* (*fr.* √विज् चलने be agitated 2.82:) विक्षोभ agitation; प्रवाह flow, flood; ज्व speed, haste.

वेत्ति *vetti* (*vēt-ti*) *pr.* 3rd *sg.* (of √विद् ज्ञाने know 2.42:) (he/she/it/who) knows.

वेत्तु *vettu* (*vet-tr*) *m.* (*fr.* √विद् ज्ञाने know 2.42:)

वेदितृ knower (of everything, भ०गी०११.३८).

वेद *veda* (*vēd-a*) *perf. 3rd sg.* (of √विद् ज्ञाने know *unreduplicated w/pres. meaning* 5.28:) (he/she/it/who) knows.

वेद *veda* (*vēd-a*) *m.* (*fr.* √विद् ज्ञाने know) ज्ञान knowledge; धर्म-ब्रह्म-प्रतिपादक-ऋग्यजुः-सामाथर्व-रूप-शास्त्र the sacred teaching/knowledge of *dharma* and *brahman* in the form of the four books: *R̥g Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda* (—sometimes called the three *Vedas*, where the three may refer either to the first three listed above that are central to all the large Vedic ceremonies, or refer to the three Vedic hymn forms: chanted verse, prose, and sung verse, respectively). **०अन्तकृत् *-anta-kṛt*** *a.* वेदस्य अन्तं सिद्धान्तं करोति the author (who is the Lord) of the *Vedānta* (i.e., the *Upaniṣads*, the concluding sections of each of the *Vedas* [the (books of) knowledge of the Lord, the world(s), and the individual], their conclusion being the identity of these apparently separate notions, through the only reality/*brahman*).

०यज्ञाध्ययन *-yajñādhyaṇa* *n.* वेदाध्ययनं च यज्ञाध्ययनं च the study of the *Vedas* and/or the study of their

yajñas (rituals). **०वादरत -vāda-rata** *a.* वेदानां वादेषु बह्वर्थवाद-फल-साधन-प्रकाशकेषु रतः engrossed in the words of the *Veda* (presenting many praises, rewards, and their means). **०विद् -vid** *a.* (6.24:) वेदार्थ-ज्ञ who knows (the meaning/purport of) the *Veda*.

वेदितव्य *veditavya* (*ved-i-tavya*) *pot. ps. pt.* (of √विद् ज्ञाने know 6.8:) ज्ञातव्य to be known, what is to be known.

वेदितुम् *veditum* (*ved-i-tum*) *inf.* (of √विद् ज्ञाने know 6.10:) ज्ञातुम् to know.

वेद्य *vedya* (*ved-ya*) *pot. ps. pt.* (of √विद् ज्ञाने know 6.8:) वेदितव्य to be known, what is to be known.

वेप् *vep* (=√विप्) √1.Ā. (*pr. mid. pt.* वेपमान) कम्पने trembling.

वेपथु *vepathu* (*vep-āthu*) *m.* (*fr.* √वेप् कम्पने tremble) कम्प trembling.

वेपमान *vepamāna* (*vep-a-māna*) *pr. mid. pt.* (of √वेप् कम्पने tremble) trembling.

वैनतेय *vainateya* (*vai-na[m]-t[a]-[ā]-eyā*) *m.* (*fr.* वि + √नम् प्रहृत्वे bow 6.6:) गरुत्मान् विनता-सुतः son of *Vinatā* by the name *Garuḍa*, in mythology a great, high-flying bird (who brought down the

immortal nectar from heaven to win release for his mother from slavery to the serpent mother *Kadru*) and who is the vehicle for Lord *Viṣṇu*.

वैराग्य *vairāgya* (*vai-rā[ñ]g-[a]-ya*) *n.* (*fr.* √रञ्ज् प्रलोभने be attracted 2.82:) विराग-भाव being without attraction, being free from attraction, dispassion, objectivity.

वैरिन् *vairin* (*vai-r[a]-in*) *a.* (*fr.* *Vedic* √वी प्रेरणे arouse, lead) विपक्ष hostile. **वैरिन् *vairin*** *m.* शत्रु enemy.

वैश्य *vaiśya* (*vaiś-ya*) *m.* (*fr.* √विश् प्राप्तौ attain अन्तर्गमने enter into) the merchant or agricultural class, a person in that class (by *jāti*/birth [as one was generally born into and brought up in the family's trade], or simply by *sva-bhāva*/disposition. *According to karman with its emphasis on personal responsibility, one is born into a life for which one is suited and which is deserved*). **०कर्मन् -karman** *n.* वैश्य-जातेः कर्मन् the duties of a *vaiśya*.

वैश्वानर *vaiśvā-nara* (*vaiś-vā-nar-[a]-a*) *a.* (*fr.* √विश् प्राप्तौ attain, अन्तर्गमने enter into) विश्वेषां नराणाम् अयम् what belongs to all mankind.

वैश्वानर *vaiśvā-nara* *m.* अग्नि fire, उदर-स्थः अग्निः the digestive fire (which cooks the food a second time); the deity that is fire.

व्यक्त *vyakta* (vy-a[ñ]k-tā) *pp.* (of √अञ्ज् प्रत्यक्षे be manifest 6.6: & 2.81:) प्रकाशित manifest, दृष्ट seen; स्थूल material, having form. **०मध्य -madhya** *a.* व्यक्तम् अनुपलब्धं मध्यं यस्य manifest in-between.

व्यक्ति *vyakti* (vy-a[ñ]k-ti) *f.* (fr. √अञ्ज् प्रत्यक्षे be manifest 2.81:) प्रकाश manifestation, appearance; पृथगात्मक differentiated thing, a particular, individual.

व्यतिरिष्यति *vyatirisyati* (vy-ati-tar-i-syā-ti) *fut.* 3rd *sg.* (of √तृ लङ्घने leap over 2.101:) (he/she/it/who) will cross (over).

व्यतीत *vyatīta* (vy-ati-i-tā) *pp.* (of √इ गतौ go) अतिक्रान्त have passed (*usually in terms of time*).

व्यथ् *vyath* √1.Ā. (P. for meter) (*pr.* व्यथते, इष्-*Aorist* 2nd *sg.* अव्यथिष्ठाः 5.30.1.c: & 2.88: [मा व्यथिष्ठाः 7.22.4:], *cs. pr.* व्यथयति, *pp.* व्यथित 6.6:) भय-सञ्चलनयोः be afraid or tremble, suffer harm; (*figuratively*) fall apart, perish; *cs.* क्लेश-कारणे afflict, disturb, upset, affect. **प्र० pra-** be afraid, etc.

व्यथा *vyathā* (vyath-[a]-ā) *f.* (fr. √व्यथ् भय-

सञ्चलनयोः be afraid or tremble) भय fear.

व्यदारयत् *vyadārayat* (vy-ā-dār-aya-t) *cs. impf.* 3rd *sg.* (of √दृ विदारणे tear) (he/she/it/who) tore, broke open, pierced.

व्यनुनादयत् *vyanunādayat* (vy-anu-nād-ay[a]-at) *pr. pt.* (of *cs.* √नद् अ-व्यक्ते शब्दे make an indistinct sound) अनुनादं कुर्वन् resounding, reverberating.

व्यपाश्रय *vyapāśraya* (vy-apa-ā-śray-a) *m.* (fr. √श्रि आलम्बने depend on) आलम्बन dependence, अधिष्ठान basis, substratum.

व्यपाश्रित्य *vyapāśritya* (vy-apa-ā-śri-tya) *in. pt.* (of √श्रि आलम्बने depend on 6.9:) आश्रयत्वेन गृहीत्वा taking refuge in (*w/acc.*).

व्यपेत *vyapeta* (vy-apa-i-tā) *pp.* (of √इ गतौ go) विगत lacking, without. **०भी -bhī** *a.* (6.24:) व्यपेता भीः यस्य without fear.

व्यवसाय *vyavasāya* (vy-ava-sāy-a) *m.* (fr. √सो/√सि अन्त-कर्मणि bring to an end or a resolve) निश्चय resolution, a resolve, clarity in thinking. **०आत्मिक -ātmika** *a.* निश्चय-स्व-भावः यस्य (०इक *redundantly added to* बहुव्रीहि-सम्मास 6.39:) well-ascertained.

व्यवसित *vyavasita* (vy-ava-si-tā) *pp.* (of √सो/√सि अन्त-कर्मणि bring to an end or a resolve 5.8.8: & 6.6:) अन्त-कर्मणि bring to an end/resolve 6.6.; निश्चित resolute, determined, resolved, of clear understanding.

व्यवस्थित *vyavasthita* (vy-ava-sthi-tā) *pp.* (of √स्था गति-निवृत्तौ remain 6.6:) स्थित has remained, is there; समागत assembled.

व्यवस्थिति *vyavasthiti* (vy-ava-sthi-ti) *f.* (fr. √स्था गति-निवृत्तौ remain) निष्ठा commitment, steadiness; निर्धारण determining, determination; नियम rule.

व्याघ्र *vyāghra* (vy-ā-ghrā) *m.* (fr. √घ्रा गन्धोपादाने sense smells 6.24.1:) शार्दूल tiger, (*figuratively*) chief.

व्यात्त *vyātta* (vy-ā-t-ta) *pp.* (of व्या + √दा विवरणे open 6.6: irreg. दत्त contracting to त्त after certain prefixes) विवृत open (mouth), gaping. **आनन-ānana** *a.* व्यात्तानि विवृतानि आननानि मुखानि यस्मिन् in whom are (countless) gaping mouths (भ०गी०११.२४).

व्याधि *vyādhi* (vy-ā-dhi) *m.* (fr. व्या + √धा विधुरे be separated, be afflicted) रोग disease.

व्याप्त *vyāpta* (vy-āp-tā) *pp.* (of √आप् अन्तर्भवने pervade) प्रवेशित pervaded.

व्याप्य *vyāpya* (vy-āp-ya) *in. pt.* (of √आप् अन्तर्भवने pervade) pervading.

व्यामिश्र *vyāmiśra* (vy-ā-miś-ra) *a.* (pass. fr. √मिश्र श्लेषे mix) विरोधिन् contradictory.

व्यास *vyāsa* (vy-ās-a) *m.* (fr. √अस् क्षेपणे cast, throw) मुनि-भेद a sage called Vyāsa (lit. “composer or compiler”), by the name of *Kṛṣṇa Dvaipāyana* who fathered both *Dhṛta-rāṣṭra* and *Pāṇḍu*. He is also titled *Veda-vyāsa* as the one who collected together the ancient mantras into the four *Vedas*, is attributed to be the author (arranger/compiler) of many works of mythology called *Purāṇas*, popularizing the teachings of the *Vedas* in the form of story literature, and who was the first to recite the story called *Jaya* and now called the *Mahā-bhārata*, the great epic of India. *This epic initially consisted by its own reckoning of 8,000 verses, first called the Jaya, then later as 24,000 verses, called the Bhārata, and eventually filled out to 100,000 verses (by many times the world’s largest work of literature), in which the Bhagavad Gītā is placed in the middle.* **प्रसाद-prasāda** *m.* व्यासस्य प्रसाद grace/favor of Vyāsa.

व्याहरत् vyāharat (vy-ā-har-[a]-at) *pr. pt.* (of व्या + √ह् bring out) उच्चारयत् calling, chanting.

व्युदस्य vyudasya (vy-ud-as-ya) *in. pt.* (of √अस् क्षेपणे cast, throw) परित्यज्य giving up (i.e., being free from).

व्यूढ व्यूढा (vy-ū-dhā) *pp.* (of वि + √वह् प्रापणे convey 2.110:) व्यूही-कृत formed into battle-array, arrayed.

व्रज् vraj √1.P. (*Ā. for meter*) (*impv.* व्रज, *pot.* *Ā.* व्रजेत) गतौ move; प्राप्तौ attain, take to— (*w/abstract noun in acc.* 7.8.2:).

व्रत vrata (vra-tā) *n.* (*fr.* √वृ स्वी-कारे choose) प्रतिज्ञा vow, commitment.

शंस् śams √1.P. (2.104:) (*pr.* शंसति, *pp.* शस्त 6.6:) स्तुतौ praise. **प्र° pra-** praise.

शक् śak √5.P. (*pr.* शक्नोति, *ps. pr.* शक्यते, *pp.* शक्त, *pot. ps. pt.* शक्य) शक्तौ (सामर्थ्ये) be able; *ps.* yield, be able to— (*with inf.*).

शक्य śakya (śak-ya) *pot. ps. pt.* (of √शक् सामर्थ्ये be able) is possible or able, can (*with inf.*).

शङ्कर śaṅkara (śaṅ-kar-ā) *m.* (*fr.* √शम् सन्तुष्टे be satisfied प्रक्षीणे subside 2.55:) शं करोति इति the one who blesses (by destroying obstacles, esp.

ignorance), शिव Lord of destruction, रुद्र father of the eleven *rudra* deities.

शङ्ख śaṅkha (śaṅ-khā) *m.n.* (*poss. fr.* √शम् सन्तुष्टे be satisfied) कम्बु conch shell.

शठ śaṭha (śaṭha) *a.* मायाविन् deceptive. **शठ śaṭha** *m.* दुर्जन rogue.

शत śata (śatā) *n.* hundred. **°शस् -śas** *in.* (6.19: & 4.29:) शतैः by the hundreds.

शत्रु śatru (śaṅ[d]-tru) *m.* (*fr.* √शद् विशीर्णतायाम् be trampled upon, perish) अरि enemy. **°त्व -tva** *n.* शत्रु-भाव being an enemy. **°वत् -vat** *in.* (6.19:) शत्रु-तुल्यम् like an enemy.

शनैस् śanais (śan[a]-ais) *in.* (*inst. pl. of the otherwise unused शन*) (*often repeated शनैः शनैः*) मन्दम् gently; न सहसा not all at once; अ-शीघ्रम् slowly.

शब्द śabda (śabda) *m.* ध्वन्यात्मक sound; वर्णात्मक sounds (that possess sense) i.e., a word, *in cmpd.* —° the word—; श्रोत्रेन्द्रिय-ग्राह्यः आकाशादि-स्थः गुण-भेदः one of the five basic qualities based on the five (gross) elements (space, etc.) that can be grasped by the sense of hearing. **°आदि -ādi** *a. pl.* शब्दः आदिः येषाम् (the five basic types of qualities or objects) starting with śabda/sound

(*sparśa*/touch, *rūpa*/form, *rasa*/taste, *gandha*/smell) (which match the five *śrotrādi*/senses starting with hearing) 6.39: ०ब्रह्मन् -*brahman* *n.* शब्दात्मिकं ब्रह्म वेदः the literal *Veda*, Vedic text.

शम् śam √4.P. (*pp.* शान्त 6.6: *irreg. retaining of nasal and lengthening of preceding* अ & 2.55:; *in. pt.* ०शम्य 6.9:) सन्तुष्टे be satisfied, प्रसन्ने be clear; प्रक्षीणे be exhausted, subside. प्र० *pra-* be satisfied, etc. **सम्० sam-** (संश०) be satisfied, etc.

शम śama (*śam-a*) *m.* (*fr.* √शम् सन्तुष्टे be satisfied) अन्तः-करणस्य उपशमः clarity of the mind, mastery over thinking, composure; सर्व-कर्मभ्यः निवृत्तिः cessation (from duties, i.e., renunciate lifestyle, where the pursuit of self-knowledge is the only *sādhana*, भ०गी०६.३).

शय्य śayya (*śay-ya*) *pot. ps. pt.* (*of* √शी स्वप्ने sleep, lie down) शयनीय to be lain on. **शय्या śayyā** *f.* शयनीयम् (lit. “suitable for lying on”) bed, couch; शयन resting, lying down.

शरण śaraṇa (*śar-aṇā*) *n.* (*poss. fr.* √श्रि आलम्बने depend on) रक्षण protection, shelter; आश्रय refuge; (*fr.* √शृ हिंसायाम् destroy) घातक killing, falling to pieces.

शरीर śarīra (*śār-īra*) *n.* (*fr.* √शृ हिंसायाम् destroy, disintegrate) देह body, what is subject to disintegration, the body-mind complex. ०इन् -*in* (०रिन्) *a.* शरीरम् अस्य अस्ति having a body, embodied, the one who obtains in the body-mind complex (as myself, as “I”). ०यात्रा -*yātrā* *f.* देहस्य स्थितिः maintenance of the body. ०वाङ्मनस् -*vāñ-manas* (2.24: & 2.44:) *n. pl.* शरीरं च वाच् च मनः च body, speech, and mind. ०विमोक्षण -*vimokṣaṇa* *n.* शरीरात् मोचनम् release from the body, शरीरस्य मरणम् death of the body. ०स्थ -*stha* *a.* (6.24.1:) शरीरे उपलब्धिः भवति obtaining in the body; शरीरेषु आत्मनः उपलब्धिः भवति (the one *ātman*) obtaining in (all) the bodies (भ०गी०१३.३१).

शर्मन् śarman (*śār-man*) *n.* (*poss. fr.* √श्रि सेवायाम् seek) सुख pleasure, joy.

शश् śaś √1.P. प्लुतगतौ leap.

शश śaśa (*śaś-a*) *m.* (*fr.* √शश् प्लुतगतौ leap) शशक rabbit. ०अङ्क -*aṅka* *m.* (lit. “having the marks of a rabbit”) चन्द्र the moon; चन्द्र-देवता the deity that is the moon.

शशिन् śaśin (*śaś-[a]-in*) *m.* (*fr.* √शश् प्लुत-गतौ leap)

(lit. “having [the look of] a rabbit”) चन्द्र moon.
शशि śaśi (6.29:) *in compd.* °- **°सूर्य -sūrya** *m. du.*
 शशी च सूर्यः च the moon and the sun. **°सूर्यनेत्र**
-sūrya-netra *a.* शशि-सूर्यो नेत्रे यस्य whose two
 eyes are the moon and the sun.

शाश्वत् śāśvat (śās-v-at) *in ऋवे° a.* (maybe an old *pr.*
pt. of √शश् पुत-गतौ leap) शाश्वत perpetual, ever the
 same, constant. **शाश्वत् śāśvat** *in.* नित्यम् eternally,
 always; ध्रुवम् certainly.

शस् śas *√1.P.* हिंसायाम् destroy, disintegrate, cut.

शस्त्र śastra (śās-tra) *n.* (*fr.* √शस् हिंसायाम् destroy,
 cut) असि sword, (any hand-held) cutting
 weapon. **°पाणि -pāṇi** *a.* शस्त्रं पाण्योः यस्य in
 whose hands is a weapon, armed. **°भृत् -bhṛt** *a.*
 (6.24.2:) शस्त्राणां धारयिता who bears a weapon.
°सम्पात -sampāta *m.* शस्त्राणां सम्पातः clash of
 swords.

शाखा śākhā (śākhā) *f.* वृक्षस्य अवयव-भेदः branch
 (of a tree), also figuratively a branch or subdivision
 (of any thing or system).

शाधि śādhi (śā[s]-dhi) *impv.* 2nd *sg.* (*of* √शास् ज्ञापने
 teach 5.19.11: & 5.6.a: & 2.100:) (you) please teach.

शान्त śānta (śān-tā) *pp.* (*of* √शम् सन्तुष्टे be

satisfied, प्रक्षीणे be exhausted 6.6: *irreg.* & 2.55:)
 सन्तुष्ट satisfied, प्रसन्न clear; प्रक्षीण exhausted,
 subsided. **°रजस् -rajas** *a.* प्रक्षीण-मोहादि-क्लेश
 whose impurities (delusion, etc.) have subsided.

शान्ति śānti (śān-ti) *f.* (*fr.* √शम् सन्तुष्टे be satisfied
 2.55:) अन्तः-करणस्य उपशमः peace of mind; मोक्ष
 complete freedom.

शारीर śārīra (śār-īr[a]-a) *a.* (*fr.* √शृ हिंसायाम्
 destroy) देह-सम्बद्ध connected with the body,
 शरीर-स्थिति-सम्बद्ध for sustaining the body.

शाल् śāl *√1.Ā.* श्लाघायां speak with confidence; दीप्तौ
 shine.

शाश्वत śāśvata (śāśvat-a) *a.* (*f.* ई) (*fr.* √शश् पुत-
 गतौ leap, allied to the concept of perennial like the
 reoccurring phases of the moon/śaśaṅka) शश्वद्भाव ever
 the same, constant; नित्य (relatively or
 absolutely) eternal (because of the phonetic similarity
 with the word śvas/tomorrow, when this word is used
 along with another word whose meaning also is
 “eternal,” then it is distinguished from its synonym as
 pertaining to “what will remain the same
 tomorrow,” i.e., without decline, भ०गी०२.२०),
 countless. **°धर्मगोप्त -dharma-goptṛ** *a.* शाश्वतः

धर्मः तस्य गोप्ता protector of the perennially eternal *dharma* (laws).

शास् *śās* √2.P. (*pr.* शास्ति & शिष्° *b/4 weak cons.* terms. 5.19.11.; *impv.* शाधि *śā[s]-dhi* 5.19.11: & 5.6.a: & 2.100.; *pot. ps. pt.* शिष्य 6.8: *irreg.*) ज्ञापने teach; नियोगे administer. आ° *ā-* प्रार्थनायाम् ask.

शास्त्र *śāstra* (*śās-trā*) *n.* (*fr.* √शास् ज्ञापने teach) हितानुशासनं ग्रन्थः an instruction (verbal or written, on what is beneficial), teaching, science, वेद sacred instructional literature. °विधानोक्त **-vidhānokta** *a.* विधिः विधानं शास्त्रम् एव विधानं तेन उक्तः what is said by the sacred literature as (i.e., in the form of) injunctions. °विधि **-vidhi** *m.* शास्त्रं वेदः तस्य विधिः कर्त-व्याकर्तव्य-ज्ञान-कारणम् injunctions (which give knowledge of what to do and what not to do) of the sacred literature.

शिखण्डिन् *śikhaṇḍin* (*śikhaṇḍ[a]-in*) *m.* name of the son of *Dru-pada*, who was born a girl (to avenge against *Bhīṣma* for a rejection by him in her prior life). She was brought up by *Dru-pada* as a boy, and was so presented for marriage, but afterwards, to protect her father and his kingdom from her wife's powerful family, she was transformed by her request into a man by a *yakṣa*. In the great war, he/she was instrumental in

defeating *Bhīṣma* (who vowed never to fight against a woman).

शिखरिन् *śikharin* (*śi-kha-r[a]-in*) *m.* (*fr.* √शि तीक्ष्णी-करणे sharpen) (lit. "having a शिखर/peak") पर्वत mountain.

शिरस् *śiras* (*śir-as*) *n.* (*fr.* √शृ हिंसायाम् destroy 2.67:) मूर्धन् head.

शिष् *śiṣ* √7.P. (*ps. pr.* शिष्यते, *pp.* शिष्ट 2.88:) अवशेषणे leave (as a remainder); भिन्नता-करणे distinguish; *ps.* be left, be distinguished. अव° *ava-* leave, etc. उद्° *ud-* (उच्छि° 2.45: & 2.56:) leave, etc. वि° *vi-* distinguish; *ps.* श्रेष्ठे be superior, be better, be exalted.

शिष्ट *śiṣṭa* (*śiṣ-ṭā*) *pp.* (*of* √शिष् अवशेषणे leave 2.88:) left (behind).

शिष्य *śiṣya* (*śiṣ-ya*) *pot. ps. pt.* (*of* √शास् ज्ञापने teach, 6.8: *irreg.*) शिक्षा-योग्य fit to be taught. शिष्य **śiṣya** *m.* student (who is fit to be taught).

शी *śī* √2.Ā. (*pot. ps. pt.* शय्य) स्वप्ने lie down, sleep. सम्° *sam-* (सं° 2.54:) (lit. "lie together," i.e., be confused between the two) सन्देहे be in doubt.

शीत *śīta* (*śī-tā*) *pp.* (*of* √शयै [=√श्या 5.8.8:] हिमे freeze 6.6: *irregularly weakening stem to* शी°) हिम cool,

cold. शीत *śīta* *n.* शीतता the cold. उष्णसुखदुःख *-uṣṇa-su-kha-duḥ-kha* (०तो०) *n. pl.* शीतं च उष्णं च शीतोष्णे ते सुखं च दुःखं च सुख-दुःखे तानि cold-hot and pleasure-pain (etc., the natural pairs of opposites [*dvan-dvas*])—the first pair is representative of the objective creation, the second pair is representative of the mind's natural creation in reaction to the objective world). उष्णसुखदुःखद *-uṣṇa-su-kha-duḥ-kha-da* (०तो०) *a.* (6.24.1:) शीतं च उष्णं च शीतोष्णे ते सुखं च दुःखं च सुख-दुःखे तानि ददाति giving cold-hot pleasure-pain (etc. the natural pairs of opposites [*dvan-dvāni*]).

शीर्ष *śīrṣa* (*śīr-ṣā*) *n.* (fr. √शृ हिंसायाम् destroy 2.68: & 2.101:) शिरस् head, tip, top.

शील *śīla* *n.* स्व-भाव nature, characteristic, सत्त्व mental disposition, character; प्रवृत्ति conduct, lifestyle, habit; *in compd.* -० of the nature of-, disposed to-, dedicated to-, addicted to-, having the habit of-.

शुक्ल *śukla* (*śuk-lā*) (=शुक्ल 1.5.d:) *a.* (fr. √शुच् दीप्तौ shine, burn, *this sense of the root as a verb found only in वेद, cf. 2.24: reversion of palatal to guttural*) उज्ज्वल bright. शुक्ल *śukla* *m.* श्वेत white color; शुक्ल-पक्ष

the bright fortnight, the period of the waxing of the moon; शुक्ल-पक्ष-देवता the deity that is the bright fortnight (भ०गी०८.२४); शुक्ल-पक्ष-देवता-गति the path (of the departed *jīva*) which is associated with the deity that is the bright fortnight (भ०गी०८.२४). कृष्ण *-kṛṣṇa* *a. du.* शुभः च कृष्णः च bright and dark.

शुच् *śuc* √1.P. (pr. शोचति, *impf.* 2nd sg. अशोचः, अ-*Aorist* 2nd sg. अशुचः 5.30.2.a: [मा शुचः 7.22.4:], *pot. ps. pt.* शोच्य 6.8.; *inf.* शोचितुम्) (*orig. in वेद meaning दीप्तौ burn or be bright, hence*) दुःखे sorrow, grieve, क्षोभे fret, worry. अनु० *anu-*grieve, etc.

शुच् *śuc* √4.U. (*orig. in वेद meaning दीप्तौ burn or be bright*) दुःखे grieve; क्लेदे be wet (from tears or from being cleaned/purified); स्वच्छतायाम् be clean (fr. “be bright”), पूर्ती-भावे be pure.

शुचि *śuci* (*śuc-i*) *a.* (fr. √शुच् स्वच्छतायाम् be clean) बाह्येन आभ्यन्तरेण शुद्धः clean (outside and inside); शुभ pure, virtuous.

शुद्धि *śuddhi* (*śud-dhi*) *f.* (fr. √शुध् शौचे become pure) स्वच्छता clarity, purity, transparency.

शुध् *śudh* √4.P. (pp. शुद्ध 2.76: & 2.78:) शौचे (नैर्मल्ये)

become pure. वि० *vi-* become pure. सम्० *-sam* (सं०) become pure.

शुनि *śuni* (*śun-i*) *m. sg. loc.* (of श्वन् 3.21:) कुक्कुरे in a dog, regarding a dog.

शुभ *śubh* √1.Ā. दीप्तौ shine, शोभने be beautiful.

शुभ *śubha* (*śubh-a*) *a.* (fr. √शुभ् दीप्तौ shine) रम्य pleasant, beautiful; मङ्गलीय auspicious. **शुभ** *śubha* *n.* भोग a pleasant, etc. situation. **अशुभ** *-a-śubha* *a.* शुभम् अ-शुभं वा pleasant and/or unpleasant. **अशुभपरित्यागिन्** *-a-śubha-parityāgin* *a.* शुभाशुभे कर्मणी परित्यक्तुं शीलम् अस्य who naturally and completely renounces (the status of being a doer and an experiencer in) pleasant and unpleasant activity. **अशुभफल** *-a-śubha-phala* *a.* शुभाशुभे इष्टानिष्टे फले यस्य having pleasant and unpleasant results, in the form of pleasant and unpleasant results (भ०गी०९.२८).

शुष् *śuṣ* √4.P. (pr. शुष्यति, cs. pr. शोषयति, pot. ps. pt. शोष्य 6.8:) निर्जले be dry; cs. शुष्कीकरणे (make) dry. **उद्** *ud-* (उच्छ् 2.24: & 2.45:) be dry. **परि** *pari-* be dry.

शूद्र *śūdra* (*śūdrā*) *m.* a person of the working (labor) class (by *jāti*/birth [as one was generally

born into and brought up in the family's trade], or simply by *sva-bhāva*/disposition). *According to karman with its emphasis on personal responsibility, one is born into a life for which one is suited and which is deserved.*

शूर *śūra* (*śū-ra*) *a.* (poss. fr. Vedic √शू be superior or victorious) heroic. **शूर** *śūra* *m.* hero, warrior.

शृण्वत् *śṛṇvat* (*śr-nv-at*) *pr. pt.* (of √शृ आकर्णने hear 5.21.3: & 5.3: & 2.11:) hearing, listening.

शृ *śṛ* √9.P. हिंसायाम् destroy, disintegrate.

शैब्य *śaibya* (*śaib[i]-ya*) *m.* name of king of the Śibis and father of *Devikā* (*Yudhi-ṣṭhira*'s other wife), who fought on the *Pāṇḍava* side.

शो *śo* (=√शा 5.8.8:) √4.P. (pp. शित 6.6:) तनू-करणे sharpen; तीक्ष्णी-करणे make firm. **सम्** *sam-* (संशं०) sharpen, etc.

शोक *śoka* (*śok-a*) *m.* (fr. √शुच् दुःखे sorrow 2.82:) दुःख sorrow (in the form of guilt, regarding one's own omission and commissions, and hurt, regarding others' omissions and commissions), grief (*never used in the other sense of duḥ-kha meaning "physical pain"*). *Śoka is held by Lord Kṛṣṇa, starting at the beginning of the teaching with भ०गी०२.११, to be a*

response to the world that is born of ignorance about the nature of oneself. Śoka consists of two components: guilt due to one's own omissions and commissions, and hurt due to other's omissions and commissions. The first is itself fundamentally based on taking oneself as the *kartr* (doer of action), and the later on taking oneself as the *karman* (object of action), i.e., as *bhoktr* (the experiencer of action). Lord Kṛṣṇa teaches throughout the *Bhagavad Gītā* that both of these notions are not the truth, are not *satya* (भ०गी०२.१९, ३.२७, etc.).

०सविग्रमानस *-saṁvigna-mānasa* *a.* शोकेन सविग्रं मानसं यस्य whose mind was overcome with sorrow.

शोचितुम् *śocitum* (*śoc-i-tum*) *inf.* (of √शुच् दुःखे grieve) to grieve.

शौच *śauca* (*śauc-a*) *n.* (fr. √शुच् पूती-भावे become pure) शुचैः भावः purity, cleanliness, काय-मलानां मृज्जलाभ्यां प्रक्षालनं अन्तः च मनसः प्रतिपक्ष-भावनया रागादि-मलानाम् अपनयनं शौचम् washing (away dirt on the body with water and scouring powder, and internally removing mental impurities, such as *rāga* [attraction] by contemplating its flip-side [such as what is not attractive in the attractive object]).

शौर्य *śaurya* (*śau-r[a]-ya*) *n.* (poss. fr. Vedic √शू be superior or victorious) शूरस्य भावः valor.

श्याल *śyāla* (*śyāla*) (or स्याल) *m.* भार्यायाः भ्राता wife's brother, brother-in-law.

श्यै *śyai* (=√श्या 5.8.8:) √1.Ā. (pp. शीत 6.6: irregularly weakening stem to शी०) गतौ go; हिमे freeze, शोषे dry up.

श्रद्धधान *śrad-dadhāna* (*śrad-dadh-āna*) *pr. mid. pt.* (of √धा प्रदाने give 6.5: & 5.8.2: & 5.20.2: & 6.13:) being endowed with trust.

श्रद्धा *śrad-dhā* (*śrad-dh[ā]-[a]-ā*) *f.* (fr. श्रद् heart/mind + √धा प्रदाने give 6.13:) विश्वास trust (esp. in the *Veda* and *guru*), respect, a positive and receptive attitude in learning pending confirmation or dis-confirmation; भक्ति faith, devotion (towards the Lord); (in regard to the use of the word in the 17th chapter of भ०गी०) शील one's entire value structure and attitude towards life; (in regard to the *śruti*) आस्तिक्य-बुद्धि an attitude that the *Veda* is a *pramāṇa* (a valid means of knowledge—when it comes to the Lord, the *ātman*, *karman*, *yajña*, and many other topics that are not within the scope of sense perception

or inference based on sense perception [including instrument readings, etc.]. *Śrad-dhā* is an acceptance that the Veda is a valid means of knowledge to be employed and accepted in its own light without preconceptions or prejudices, like you naturally accept your own eye sight. Of course, they say, “eyes can be deceiving,” nevertheless you still trust your eye sight until there is later dis-confirmation. If the object is blurry, you continue to try to get a better look, still trusting your eyes—you don’t then try to see with your ears! Moreover, when there is dis-confirmation, it is not your original eye sight that is dis-confirmed but instead your erroneous judgment, mostly due to preconceptions and prejudices, based on that eye sight. **त्रयविभागयोग -traya-**

vibhāga-yoga *a.* श्रद्धा-त्रय-विभाग इति योगः प्रकरणं यस्य whose topic is the division into three *śrad-dhās*. **मय -maya** *a.* श्रद्धानस्य प्रचुरः having a predominance of trust, permeated by *śrad-dhā* (respect, trust). **वत् -vat** *a.* श्रद्धा अस्य अस्ति (श्रद्धानः) having trust. **विरहित -virahita** *a.* श्रद्धानेन विरहितः without respect or faith.

श्रवस् śravas (*śrāv-as*) *n.* (fr. √श्रु आकर्णने hear) कर्ण ear; यशस् fame, renown.

श्रि śri √1.U. (pr. श्रयति ँते 5.3: & 2.71.; pot. श्रयेत्, pp.

श्रित, *in. pt.* श्रित्य 6.9:) सेवायाम् seek, tend to (*w/acc. or loc.*); आलम्बने depend on, rest on, take refuge in (*w/acc. or loc.*); प्रतिपत्तौ enter into, obtain, आपतने befall (*w/acc.*). **अत्युद्° atyud-** (अत्युच्छ° 2.24: & 2.45: & 2.56:) अतीव उत्कर्षे very or too distinguished or lofty. **आ° ā-** seek, etc. **उपा° upā-** seek, etc. **व्यपा° vyapā-** seek, etc. **सम्° sam-** (सं°) seek, etc. **समुपा° samupā-** seek, etc.

श्रित śrita (*śri-tā*) *pp.* (of √श्रि सेवायाम् seek) सेवित given (oneself) to, tend towards; प्रतिपन्न taken to.

श्री śrī (*śrī*) *f.* (fr. √श्रि सेवायाम् seek) (*lit.* “that which is sought”) शोभा beauty; विभूति prosperity, glory; सम्पद् wealth; लक्ष्मी deity that is fortune; सरस्वती deity that is learning; *in compd.* — the famous—, the glorious—. **कृष्णार्जुनसंवाद -kṛṣṇārjuna-saṁvāda** *n.* श्री-कृष्णः च अर्जुनः च तयोः संवादम् dialogue between Śrī Kṛṣṇa and Arjuna. **भगवत् -bhagavat** *m.* श्रीयुक्तः भगवान् the Lord, Lord Kṛṣṇa. **मत् -mat** *a.* श्रीः अस्य अस्ति having *śrī*, wealthy (in all ways), fortunate, having value, venerable. **मद्भगवद्गीता -mad-bhagavad-gītā** *pl.* श्री-युक्तस्य भगवतः गीताः अध्याय-रूपाः the (*śruti* based) songs (in the form

of 18 chapters) of (and about) the glorious Lord.

श्रु *śru* √5.P. (pr. शृणोति 5.21.3.; impv. शृणु 5.21.3.; pot. शृणुयात् 5.21.3.; perf. 1st pl. शृश्रुम 5.27.1: & 5.8.1: & .4.; स्-*Aorist* 1st sg. अश्रौषम् 5.30.1.b: & 2.101.; fut. 2nd sg. श्रोष्यसि 5.33: & 2.101.; pr. pt. शृण्वत्, past act. pt. श्रुतवत्, pp. श्रुत, pot. ps. pt. श्रोतव्य 6.8.; in. pt. श्रुत्वा) आकर्णने hear, listen; विचारे listen with understanding, study. **अनु**° *anu-* listen, etc.

श्रुत *śruta* (*śru-tā*) pp. (of √श्रु आकर्णने hear) has been heard.

श्रुतवत् *śrutavat* (*śru-tāvat*) past act. pt. (of √श्रु आकर्णने hear) having been heard.

श्रुति *śruti* (*śru-ti*) f. (fr. √श्रु आकर्णने listen, विचारे listen with understanding, study) श्रवन listening; श्रूयते इति what is listened to, instruction, ज्ञान knowledge (that is passed on by listening); the knowledge that is *a-pauruṣeya* (that comes along, in the form of the *Veda*, with each manifestation of the universe, not originated from the mind of man [*puruṣa*]), that is *an-adhigata* (not attained) by any other available means of knowledge, and is *phalavat* (useful) to

the one who studies it; वेद the body of knowledge called the *Veda*, any body of knowledge equivalent to the *Veda*; कर्ण ear. **परायन** -*parāyana* a. श्रुतिः श्रवणं परं अयनं मोक्ष-मार्ग-प्रवृत्तौ परं साधनं यस्य for whom listening (to the teaching) is the ultimate end (the final means in the pursuit of complete freedom). **मत्** -*mat* a. श्रुतिः श्रवणेद्रियं तत् यस्य having an ear(s) (everywhere, भ०गी०१३.१३). **विप्रतिपन्न** -*vipratipanna* a. अनेक-साध्य-साधन-सम्बन्ध-प्रकाशन-श्रुतिभिः श्रवणैः प्रवृत्ति-निवृत्ति-लक्षणैः विप्रतिपन्नः नाना-प्रतिपन्नः distracted by what one has heard (mostly from the great bulk of the *Veda* regarding various means and ends such as heaven-going, etc., consisting of doing this and avoiding that, but also “new-age” spiritual claims, that existed back then as they do today, २.४१-४५).

श्रुत्वा *śrutvā* (*śru-tvā*) in. pt. (of √श्रु आकर्णने hear) having heard, after hearing.

श्रेयस् *śreyas* (*śre-yas*) cpv. a. (fr. √श्रि सेवयाम् seek, or fr. प्रशस्य praiseworthy 6.25:) प्रशस्यतर (भद्रतर) better, greater; कल्याण-कारक beneficial. **श्रेयस्** *śreyas* n. अतिशयेन उपकार-शीलता the more

beneficial (i.e., *dharma*); अतिशयेन श्रेष्ठता the good, सर्वोत्तम what cannot be bettered, the ultimate good (what is good for every being in every situation at all times, separate from *preyas* [what is pleasant but only in particular, fleeting situations], cf. क०उ०१.२.१-२), मोक्ष complete freedom (the final *puruṣārtha*).

श्रेष्ठ *śreṣṭha* (*śrè-ṣṭha*) *spv. a.* (fr. √श्रि सेवायाम् seek, or fr. प्रशस्य praiseworthy 6.25:) भद्रतम best. **श्रेष्ठ *śreṣṭha*** *m.* नृप a king, प्रधान an important person.

श्रोतव्य *śrotavya* (*śro-tavya*) *pot. ps. pt.* (of √श्रु आकर्णने hear 6.8:) what will be heard, what is to be heard.

श्रोत्र *śrotra* (*śrò-tra*) *n.* (fr. √श्रु आकर्णने hear) श्रवण-ज्ञानेन्द्रिय the sense of hearing. **०आदि -ādi** *a. pl.* (6.39:) श्रोत्रम् आदिः येषाम् (the five functions of perception) starting with *śrotra*/hearing (*tvac*/feeling, *cakṣus*/seeing, *rasana*/tasting, *ghrāṇa*/smelling) (which match the five *śabdādi*/sense objects beginning with sound arising from there being the five elements beginning with space/*ākāśa*, etc.).

श्वन् *śvan* (*śvàn*) *m.* (शुनि *sg. loc.* 3.21:) कुक्कुर dog. **श्व**

śva (6.29:) *in compd.* ०- **०पाक -pāka** *m.* (lit. “one who cooks [and eats] dog”) जात्या बहिष्कृतः a person who lives outside of the cultural norms of Vedic society.

श्वशुर *śvaśura* *a.* पत्युः भार्यायाः च पिता husband’s or wife’s father, father-in-law.

श्वस् *śvas* √2.P. (*cs. peri. perf.* श्वासयामास 5.29:, *pr. pt.* श्वसत्) प्राणने breathe. **आ० ā-** breathe; *cs.* cause to breathe, allow to catch his/her breath, revive, निर्वृतौ soothe, calm.

श्वसत् *śvasat* (*śvas-at*) *pr. pt.* (of √श्वस् प्राणने breathe) breathing.

श्वेत *śveta* (*śvet-à*) *a.* (fr. √श्वित् शौक्ले become white) शुक्ल bright, white.

षष् *ṣaṣ* *num. a. n. pl.* (4.23.a:) six. **०दश -daśa** (षोडश *ṣo-daś-à* *irreg. sandhi* for षष् + द् *with phonetic changes similar to* 2.88: & 2.100: & 2.109:) *ordinal* (4.26:) sixteenth. **०मास -māsa** (षण्मा० 2.24: & 2.44:) *m. pl.* षट् मासाः six-months (esp. while the sun courses north or courses south).

षष्ठ *ṣaṣṭha* (*ṣaṣ-ṭhà*) *ordinal* (4.26:) sixth.

स *sa* *pl. used only in compd.* ०- (=सह 6.39:) सहित with; तुल्य as. **०अधिभूताधिदैवम्**

-adhibhūtādhi-daivam *in.* अधिभूतं च अधिदैवं च अधिभूताधिदैवं सह अधिभूताधिदैवेन वर्तते इति as centered on (living-) beings and the deities (i.e., as being the living beings and the deities, as the basis of the beings and the deities). **◦अधियज्ञम् -adhiyajñam** *in.* सह अधियज्ञेन वर्तते इति as centered on rituals (i.e., as being ritual, as the basis of ritual). **◦अहङ्कार -ahankāra** *a.* अहङ्कारः अभिमानं यस्य अस्ति who has excessive pride (भ०गी०१८.२४). **◦गद्गदम् -gadgadam** *in.* गद्गदेन सह with a stammer, with a faltering voice. **◦चराचर -carācara** *a.* चरेण च अ-चरेण च सह (the world) consisting of both the moving and the non-moving. **◦चेतस् -cetas** *a.* सह चेतसा यः who is with mind, sentient; प्रसन्न-चित्तः प्रकृतिः स्व-भावं गतः who has gotten the mind (back in its original pleased state, भ०गी०११.५१) (i.e., regained one's senses). **◦तत -tata** *in compd.* ◦- or **◦ततम् -tatam** *in.* (fr. pp. of √तन् 6.6:) सर्वदा always; नैरन्तर्ये uninterruptedly, continually. **◦ततयुक्त -tata-yukta** *a.* नित्याभियुक्त always committed. **◦दृश -drśa** *a.* तुल्य-रूप resembling, similar, equal. **◦दृशम् -drśam** *in.* तुल्यम् suitably, in keeping (with). **◦दोष -doṣa** *a.* दोषेण सहितः with defect,

defective. **◦पत्न -patna** (interestingly derived as the masc. equivalent of स-पत्नी “co-wife, having the same husband”) *m.* सह एकार्थे पतति यतते (lit. “one who goes after the same thing [i.e., after Śrī, the Goddess who is wealth and glory—and which mortal is not married to her!]”) the enemy, competitor. **◦विकार -vikāra** *a.* विकार-सहित along with its modifications. **◦विज्ञान -vijñāna** *a.* विज्ञान-सहित with the assimilation of the knowledge. **◦शर -śara** *a.* शरैः सहितः along with the arrows.

संयत saṃyata (saṃ-ya[m]-tā) *pp.* (of √यम् वशीकरणे exercise authority 6.6: & 2.54:) सम्यग् वशीकृतः placed under complete control (in terms of self-discipline, under control of an informed intellect). **◦इन्द्रिय -indriya** (◦ते◦) *a.* संयतानि इन्द्रियाणि यस्य whose senses are placed under complete control (of an informed intellect).

संयम saṃyama (saṃ-yam-a) *m.* (fr. √यम् वशीकरणे exercise authority 2.54:) वशीकरण exercise of authority (in terms of self-discipline, placing the intellect over mind and senses). **◦अग्नि -agni** *m.* इन्द्रिय-संयमः एव अग्निः the fire that is mastery (over the senses).

संयमत् *saṃyamāt* (*saṃ-yam-[a]-at*) *pr. pt.* (of √यम् वशी-करणे exercise authority, *irreg. in not taking here the root substitute यच्छ् 2.54:*) संयमनं कुर्वन् enforcing discipline; one who enforces discipline.

संयमिन् *saṃyamin* (*saṃ-yam-in*) *a. (fr. √यम् वशी-करणे exercise authority 2.54:*) वशी-कारिन् who exercises authority (*in terms of self-discipline placing intellect over mind and senses*).

संयम्य *saṃyamya* (*saṃ-yam-ya*) *in. pt.* (of √यम् वशी-करणे exercise authority, उपरमे stop 6.9: & 2.54:) वशी-करणं कृत्वा exercising authority (*in terms of self-discipline placing intellect over mind and senses*); संवृत्य closing.

संयुक्त *saṃyukta* (*saṃ-yuk-tā*) *pp.* (of √युज् सङ्गमने unite 2.81: & 2.54:) सम्पन्न endowed with.

संयोग *saṃyoga* (*saṃ-yog-a*) *m. (fr. √युज् सङ्गमने unite 2.82: & 2.54:*) मेलन union; सम्बन्ध relationship, connection, association (which may be notional or factual).

संवाद *saṃvāda* (*saṃ-vād-a*) *m. (fr. √वद् व्यक्तायां वाचि speak 2.54:*) सम्भाषण dialogue (*esp. between teacher and student*); संवाद-रूपं ग्रन्थः text in the

form of a dialogue (e.g., the *Bhagavad Gītā*, भ०गी०१८.७०).

सविग्र *saṃvigna* (*saṃ-vig-nā*) *pp.* (of √विज् भये be afraid चलने be agitated 6.6: *irreg., i.e., 2.82: & 2.54:*) आकुल agitated, distressed, overcome.

संवृत्त *saṃvṛtta* (*saṃ-vṛt-tā*) *pp.* (of √वृत् उत्पादे happen 2.54:) सञ्जात become, happened.

संशय *saṃśaya* (*saṃ-śay-a*) *m. (fr. सम् + √शी सन्देहे lit. "lie together," be confused between the two 2.54:*) सन्देह doubt. ◌आत्मन् **-ātman** *a.* संशयेन चित्तं यस्य who has a skeptical mind.

सशित *saṃśita* (*saṃ-śi-tā*) *pp.* (of √शी [=√शा 5.8.8:] तीक्ष्णीकरणे sharpen 6.6: & 2.54:) तीक्ष्णीकृत sharp, firm. ◌व्रत **-vrata** *a.* सम्यक् शितानि व्रतानि यस्य whose vows are firm.

संशुद्ध *saṃśuddha* (*saṃ-śud-dhā*) *pp.* (of √शुध् शौचे become pure 2.76: & 2.78: & 2.54:) निर्दोषं कृतः cleansed, be clean, pure. ◌किल्बिष **-kilbiṣa** *a.* विशुद्ध-पाप cleansed of (free from) karmic demerit.

संशुद्धि *saṃśuddhi* (*saṃ-śud-dhi*) *f. (fr. √शुध् शौचे become pure 2.54:*) स्वच्छता clarity, purity, transparency.

संश्रित *saṁśrita* (*saṁ-śri-tā*) *pp.* (of √श्रि सेवायाम् seek 2.54:) प्रतिपन्न taken to, given (oneself) to.

संसद् *saṁsad* (*saṁ-sad*) *f.* (fr. √सद् अवसादने sit 6.24: & 2.54:) सभा assembly hall, court, company (of people).

संसार *saṁsāra* (*saṁ-sār-a*) *m.* (fr. √सृ गतौ go 2.54:) मिथ्या-ज्ञान-जन्यः जन्म-मरणादि-लक्षण-भवः a notional existence characterized by (continual) birth, death, etc. (everything in-between, and on and on), the condition of thinking that I was born, will die, etc. (due to erroneous notions about myself); विश्व the (ever-perishing) universe; *pl.* संसार-मार्गाः paths of (the individual(s) through) existence (successive lives).

संसिद्ध *saṁsiddha* (*saṁ-sid-dhā*) *pp.* (of √सिध् संराद्धौ succeed 2.76: & 2.78: & 2.54:) सम्पूर्ण fulfilled, complete, मोक्ष complete freedom; संस्कृत prepared, accomplished.

संसिद्धि *saṁsiddhi* (*saṁ-sid-dhi*) *f.* (fr. √सिध् संराद्धौ succeed 2.76: & 2.78: & 2.54:) सम्यक्-पूर्णता final completion, मोक्ष complete freedom; सफलता success.

संस्तभ्य *saṁstabhya* (*saṁ-stabh-ya*) *in. pt.* (of

√स्तम्भ् स्थिरं करणे make firm 6.9: & 2.54:) steadying.

संस्थ *saṁstha* (*saṁ-stha*) *a.* (fr. √स्था गति-निवृत्तौ remain 2.54:) generally in *compd.* —° (6.24.1:) अवस्थित centered on—.

संस्पर्श *saṁsparśa* (*saṁ-sparś-ā*) *m.* (fr. √स्पृश् संस्पर्शने touch 2.54:) संसर्ग contact, touch; संस्पृश्यते इति what is contacted, *pl.* विषयाः sense objects. **ञ -ja** *a.* (6.24.3:) विषयेन्द्रिय-संस्पर्शेन जातः born through contact (of senses with objects).

संस्मृत्य *saṁsmṛtya* (*saṁ-smṛ-tya*) *in. pt.* (of √स्मृ चिन्तायाम् remember 6.9: & 2.54:) चिन्तनं कृत्वा remembering 6.9:, bringing to mind, recalling.

सक्त *sakta* (*sa[kā]k-tā*) *pp.* (of √सञ्ज संसर्गे attach तादात्म्ये identify with 6.6: & 2.81:) attached to, identified with.

सखि *sakhi* (*sākhi*) *m.* (*sg. nom.* सखा, *voc.* सखे, *gen.* सख्युः, *pl. acc.* सखीन् 3.33:) सह-चर companion, buddy, associate, comrade, friend.

सङ्कर *saṅkara* (*saṅ-kar-a*) *m.* (fr. √कृ करणे do 2.55:) मिश्रण mixing up; भ्रम confusion.

सङ्कल्प *saṅkalpa* (*saṅ-kalp-ā*) *m.* (fr. √कृप् सामर्थ्ये be able, be entitled 2.55:) अभीष्ट-सिद्धि fixing (in

the mind) what is desired; “इदम् इति एवम् एव कार्यम्” इति एवं-रूपे मनसः व्यापर-भेदः a type of mental construct in the form “this alone is to be done in this way,” intention; अभिसन्धि fancy, scheme, anticipation, requirement, expectation.

◦प्रभव *-prabhava* *a.* सङ्कल्पः प्रभवः यस्य whose origin is intention, born of intention.

सङ्ख्य *saṅkhyā* (*saṅ-khyā*) *n.* (fr. सम् + √ख्या गणने enumerate, group 6.24.1: & 2.55:) युद्ध battle.

सङ्ख्यान *saṅkhyāna* (*saṅ-khyā-ana*) *n.* (fr. सम् + √ख्या गणने enumerate or group, सम्प्रकथने tell completely 2.55:) गणन enumeration; आख्यान elaboration, narration.

सङ्ग *saṅga* (*saṅ-a*) *m.* (fr. √सञ्ज् संसर्गे attach तादात्म्ये identify with 2.82: & 2.55:) स्पर्श contact; सङ्गति association or attachment, तादात्म्य identity with. ◦रहित *-rahita* ◦वर्जित *-varjita* ◦विवर्जित *-vivarjita* *a.* सङ्गेन वर्जितः without (i.e., free from) attachment (to the result), without identification (with the action—that “I did this”).

सङ्गिन् *saṅgin* (*saṅ-in*) *a.* (fr. √सञ्ज् संसर्गे attach 2.82: & 2.55:) आसङ्गवत् committed, bound.

सङ्ग्रह *saṅgraha* (*saṅ-grah-a*) *m.* (fr. √ग्रह उपादाने take, grasp 2.55:) ग्रहण holding, धारण maintenance; सञ्चय collection, total components.

◦एण *-eṇa* (◦हेण *inst.*) *in.* सङ्क्षेपेण briefly.

सङ्ग्राम *saṅgrāma* (*saṅ-grām-ā*) *m.* (said to be fr. √सङ्ग्राम् युद्धे fight, clearly a denominative root, but used by some recent grammarians to explain the word from which it itself is derived) युद्ध battle.

सङ्घ *saṅgha* (*saṅ-gh-a*) *m.* (fr. सम् + √हन् सङ्गमे where ह् contracts to घ् cf. 2.105:, lit. “strike together” 2.55:) स-जातीय-समूह collection of similar things, often in *cmpd.* —◦ host of—, company of—.

सङ्घात *saṅghāta* (*saṅ-ghāt-ā*) *m.* (said to be fr. सम् + √हन् सङ्गमे where ह् contracts to घ् cf. 2.105:, lit. “strike together” 2.55:) समूह collection, aggregate (often referring to the human body-mind complex).

सञ्चय *sañcaya* (*sañ-cay-a*) *m.* (fr. √चि सङ्ग्रहणे gather 2.55:) समूह accumulation; सङ्ग्रह accumulating.

सञ्छिन्न *sañchinna* (*sañ-chin-nā*) *pp.* (of सम् + √छिद् द्वैधी-करणे sever 6.6: & 2.55:) द्वैधी-कृत severed, cut off, cut out.

सञ्ज sañj (=√सञ्) √1.U. (*pr.* सञ्जति °ते *or* सजति °ते, *ps.* *pr.* सज्यते *or* सञ्जते [सञ्जते is a form assimilated, with ज् → ज्ञ, (back?) from Prākṛta (derived from old and classical Saṃkṛta, Prākṛta is an everyday dialect of the general populace at that time, and, along with classical Saṃkṛta, its dialects were the precursors to modern Indian languages)], *cs.* *pr.* सञ्जयति °ते, *pp.* सक्त 6.6: & 2.81:) संसर्गे attach, cling to (*w/loc.*), तादात्म्ये identify with (cling with the mind to); *ps.* be attached; *cs.* cause attachment, bind to (*w/loc.*).
अनु° anu- (अनुष° 2.101:) attach, etc.; *ps.* be attached to (*w/loc.*). **आ° ā-** attach, etc. **प्र° pra-** attach, etc.

सञ्जनयत् sañjanayat (sañ-jan-ay[a]-at) *pr. pt.* (*of cs.* √जन् उत्पत्त्याम् be born 2.55:) producing.

सञ्जय sañjaya (sañ-jay-ā) *m.* (*fr.* √जि लाभे be victorious 2.55:) name of King *Dhṛta-rāṣṭra*'s minister.

सञ्ज्ञ sañjña (sañ-jña) *a.* (*fr.* √ज्ञा अवबोधने know 6.24.1: & 2.55:) *in compd.* —° सञ्ज्ञा यस्य having the name—.

सञ्ज्ञा sañjñā (sañ-jñ[ā]-[a]-ā) *f.* (*fr.* √ज्ञा अवबोधने know 6.24.1: & 2.55:) नामन् name; बुद्धि

understanding, recognition. °अर्थम् -*artham in.* (6.32:) सञ्ज्ञायाः अर्थम् for the sake of (their) names, in order to introduce their names, for (your) recognition (भ.गी.१.७).

सञ्ज्ञित sañjñita (sañ-jñ[ā]-[a]-i-tā) *pp.* (*of den. fr.* सञ्ज्ञा 5.43: & 6.6:) आख्यात called, named.

सत् sat ([a]s-āt) (*m. sg. nom.* सन् 3.12:) *pr. pt.* (*of* √अस् भुवि be 6.4: & 5.19.4:) विद्यमान being; सत्य real, existent; साधु right, good, virtuous, saintly.

सत् sat *n.* सत्यम् reality (i.e., अहम् त्वम् देही अविनाशी me and you, the indestructible one associated with a body, भ०गी०२.११-१३ and २.१६-२५), ब्रह्मन् the (only) reality, the cause (“सद् एव सोम्य इदम् अग्र आसीत् एकम् एव अद्वितीयम्” छा०उ०६.२.१), आत्मन् the I. °असत् -*a-sat* (°द०

2.43:) *a.* सत् विद्यमानम् अ-सत् च यत्र न अस्ति इति बुद्धिः सदसत् what is existing and what is (considered) non-existing; *n. sg. or du.* सत् सत्यम् च अ-सत् अ-सत्यं सत्यात् अन्यत् च reality and unreality (what is other than reality), cause and effect. *From the point of view of the material cause, like clay and a clay-pot, the effect [the clay-pot] has no existence nor form apart from its material cause [the clay], and is given existence conceptually in name only,*

i.e., essentially only in the minds of the beholders who name it. Even though the effect, such as the clay-pot, may have a practical purpose, still, a bluff can also have a practical purpose. Hence, practicality is not a basis for establishing existence.

◦**असद्योनिजन्मन् -a-sad-yoni-janman** (०द० 2.43:) *n. pl.* सत् च अ-सत् च सदसती साध्वसाधू तयोः योनयः सदसद्योनयः तासु जन्मानि births in virtuous and non-virtuous wombs (*i.e.*, higher and lower births, the “high” birth being human as it alone allows a chance for *mokṣa*, the rest are simply *bhoga-sthānas* [embodiments for experience] but no improvement); *n. sg. or du.* सत् सत्यं अ-सत् अ-सत्यं च reality and non-reality, cause and effect. ◦**कार -kāra** *m.* सम्मानन honoring, showing respect; नमस्कार salutation, prostrating. ◦**कारमानपूजार्थम् -kāra-māna-pūjārtham** *in.* (6.32:) सत्कारः साधु-कारः नमस्कारः तदर्थं, मानः माननं प्रत्युत्थानाभिवादानादिः तदर्थं, पूजा पाद-प्रक्षालनार्चनाशयितृत्वादिः तदर्थम् for the sake of demanding worship in word (praised as a virtuous person), in mind (respected so that others must stand when they greet you), and deed (that others wash your feet, pray before

you, and feed you, भ०गी०१७.१८). ◦**तम -tama** *spv. a.* (6.25:) अतिशय-साधु best; नमस्कार salutation, prostrating. ◦**भाव -bhāva** (०द्भ० 2.43:) *m.* विद्यमानत्व being existent; (*loc.* 7.13.1.g:) in the sense of being existent. ◦**शब्द -śabda** (सच्छ० 2.45: & 2.56:) *m.* सत् इति शब्दः the word “*sat*.”

◦**सत्त्व sattva** ([*a*]s-at-tvā) *n.* (*fr.* सत् *pr. pt.* of √अस् भुवि *be* 6.4: & 5.19.4:) सतः भावः truth, reality, core being; वस्तु entity, existent thing; सत्त्व-गुण the first of three constituent principles comprising the world (*see guṇa*), as a mental disposition it is *bhāvanā* any type or mode of thinking, hence *sattva* also is used to mean *antaḥ-karāṇa*/the mind (*whose nature it is to think, as opposed to being dull or agitated, which are said to be due to the admixtures of tamas and rajas, respectively*); सात्विका भावना contemplative disposition, mental clarity. ◦**अनुरूप -anurūpa** *a.* सत्त्वस्य विशिष्ट-संस्कारोपेतान्तः-करणस्य अनुरूपः अनुकूलः in keeping with *sattva* (*i.e.*, the mind endowed with its specific latent tendencies). ◦**वत् -vat** *a.* सात्विक predominantly *sattv-ic*, contemplative. ◦**संशुद्धि -saṃśuddhi** *f.* सत्त्वस्य अन्तः-करणस्य संशुद्धिः संव्यवहारेषु पर-वञ्चना-मायानृतादि-परिवर्जनम् purity of

mind (i.e., being free from deceit, cheating, falsehood, etc. in one's interactions with others).

◦समाविष्ट *-samāviṣṭa* *a.* सात्त्विका-भावनया संव्याप्तः endowed with clarity of mind. ◦स्थ *-stha* *a.* (6.24.1:) सत्त्व-गुण-वृत्त-स्थ who lives (a life influenced primarily) by सत्त्व-गुण.

सत्य *satya* ([a]s-at-yā) *a.* (fr. सत् *pr. pt.* of √अस् भुवि be 6.4: & 5.19.4:) याथार्थ्यं as it is, real, truthful, true. सत्य *satya* *n.* त्रि-कालाबाधित what can not be negated at any time (i.e., in the past, present, or future; or while waking, dreaming, or sleeping), reality, truth; अ-प्रियानृत-वर्जिता यथा-दृष्टस्य यथा-श्रुतस्य वा आत्मानुभवस्य पर-बुद्धि-सङ्क्रान्तये तथैव उच्चार्यमाणा वाक् सत्यम् truthfulness (speaking about one's own assimilated knowledge just as it was seen or heard so as to communicate it to another intellect in the same way, which words should not be hurtful or false). ◦म् *-m* (*acc.*) *in.* स्वी-कारे yes, correct, truly.

सद् *sad* √1.P. (*pr.* सीदति 5.15.3:, *impv.* सीद, *pot.* 3rd *pl.* सीदेयुः, *cs.* *pr.* 3rd सादयति 1st *Ā.* सादये, *cs.* *pot.* सादयेत्, *cs.* *ps.* *pr.* साद्यते, *pr. pt.* सीदत् 5.15.3:, *pp.* सन्न 6.6:, *in. pt. cs.* ◦साद्य) विशरणे disintegrate, perish; अवसादने put down, sit (esp. at a ritual), sink

down, be limp, loosen, collapse, bring to an end; गतौ reach, attain, (*in terms of the mind*—) know; *cs.* cause to sink, destroy, प्राप्तौ attain. अव◦ *ava-* अधस्◦ sit, etc. आ◦ *ā-* अधस्◦ sit, etc. उद्◦ *ud-* (उत्स्◦ 2.24:) विशरणे perish. उपनि◦ *upani-* (◦निष्◦ 2.101:) *cs.* (*for the word Upaniṣad*) उपान्ते निश्चयेन विशरणं कारणे cause the disintegration (of *samsāritva*) by definite (knowledge) of what is nearest. प्र◦ *pra-* शुद्धौ be clear (of mind), be gracious; *cs.* प्रसाद-प्रार्थने propitiate, seek grace. वि◦ *vi-* (विष्◦ 2.101:) म्लाने be despondent, be sad.

सदा *sadā* (sā-dā) *in.* (6.19:) सर्वस्मिन् काले always.

सदृश *sa-dṛśa* (sa-dṛś-a) *a.* (f. ई) (*fr.* √दृश् प्रेक्षणे see 4.17.2:) तुल्य similar, equal, similar to (*w/inst., gen., or loc., or —*). ◦म् *-m* *in.* (7.8.8:) अनुरूपम् in keeping (with).

सनातन *sanātana* (sanā-tān-a) *a.* (*fr. indeclinable* सना *a Vedic inst. of* सन “old” + ◦तन 6.27:) सदा-भव always exists, ever existent, नित्य eternal; चिरन्तन ancient.

सन्तस् *santas* ([a]s-ant-as) *nom. pl.* (*of* सत् *the pr. pt. of* √अस् भुवि be 6.4: & 5.19.4:) (they) being, *this participle in its various declensions and numbers is often*

employed to turn an accompanying adjective into a participial expression; साधवः virtuous, saintly.

सन्तुष्ट *santuṣṭa* (*san-tuṣ-ṭā*) *pp.* (of √तुष् तृप्तौ be satisfied 2.88: & 2.55:) धृत contented, resolute, देह-स्थिति-कारणस्य लाभे अ-लाभे च उत्पन्नालम्प्रत्यय तथा गुणवल्लाभे विपर्यये च सन्तुष्टः satisfied (who can accept as “enough” the gain or not of the means to sustain the body, whether that gain is palatable or not); वितृष्ण without longing, free from longing.

सन्देह *sandeha* (*san-deh-ā*) *m.* (fr. √दिह उपचये augment, stain 2.55:) संशय doubt.

सन्निभ *sannibha* (*san-ni-bha*) *a.* (fr. √भा दीप्तौ shine, show oneself 2.55:) *usually in compd.* — (6.24.1:) स-दृश like, similar.

सन्नियम्य *sanniyamya* (*san-ni-yam-ya*) *in. pt.* (of √यम् वशी-करणे exercise authority 6.9: & 2.55:) सम्यक् नियम्य उपसंहृत्य completely mastering.

सन्निविष्ट *sanniviṣṭa* (*san-ni-ṣṭa*) *pp.* (of √विष् अन्तर्गमने enter into 2.85: & 2.55:) अन्तर्गत having entered; प्राप्त attaining, being present.

सन्न्यसन *sannyasana* (*san-ny-as-ana*) *n.* (fr. √अस् क्षेपणे cast, throw 2.55:) सम्यक् त्यजनम् completely

renouncing.

सन्न्यस्त *sannyasta* (*san-ny-as-tā*) *pp.* (of √अस् क्षेपणे cast, throw 2.55:) सम्यक् त्यक्तः completely renounced.

सन्न्यस्य *sannyasya* (*san-ny-as-ya*) *in. pt.* (of √अस् क्षेपणे cast, throw 2.55:) सम्यक् त्यक्त्वा completely renouncing.

सन्न्यास *sannyāsa* (*san-ny-ās-a*) (*also written संन्यास 2.55:*) *m.* (fr. √अस् क्षेपणे cast, throw 2.55:) त्याग renunciation (of anything—not “denunciation,” but rather a knowledge-based attitude of total non-dependence and objective acceptance towards anything); कर्म-परित्याग (as a lifestyle available in Indian society) taking a vow releasing one from prescribed societal and religious duties, भिक्षा-चरण (as a lifestyle) a life of (non-competition in the society living on) alms (to dedicate one’s life for study and contemplation on *brahman*), चतुर्थाश्रम (the fourth, and final, of the sanctioned stages of life/āśramas: *brahma-carya*/studentship, *gārha-stha*/house-holding, *vāna-prastha*/retirement [lit. “living in the woods or forest,” e.g. in a forest hermitage, the outskirts of town, or

outside the main family house—with or without one's spouse], and *sannyāsa*/renunciation); (whether a *sannyāsa* or *karma-yoga* lifestyle) सम्यक् त्यागः (परित्यागः) complete renunciation of everything (similar to a mature adult's view towards certain things, like balloons, marbles, dolls, trash, etc.), राग-द्वेष-वियुक्त completely without (i.e., free from) attraction or repulsion towards anything, ज्ञान-कर्म-सन्न्यास giving up (the notion of being a doer and experiencer) of *karman* by the knowledge (“*aham a-kartā* I am not the doer,” “*aham na bhoktā* I am not the experiencer of the result,” even though the body and mind perform action and experience the result). योगयुक्तात्मन् *-yoga-yuktātman* *a.* सन्न्यास-योगः नाम, सन्न्यासः च असौ मत्समर्पणतया कर्मत्वात् योगः च असौ इति, तेन सन्न्यास-योगेन युक्तः आत्मा अन्तः-करणं यस्य whose mind is endowed with *sannyāsa-yoga* (renunciation) (since each action or ritual is viewed as an offering unto the Me, the Lord, and therefore is an attitudinal renunciation) and *yoga* (since it is an action or ritual) (भ०गी०९.२७-२८).

सन्न्यासिन् *sannyāsin* (*san-ny-ās-in*) (*also written*

सन्न्यासिन् 2.55:) *a.* (*fr.* √अस् क्षेपणे cast, throw 2.55:) परित्यागिन् who complete renounces, a renunciate; चतुर्थाश्रमवत् who has taken to the lifestyle of a renunciate (the fourth, and final, stage of a mature life).

सप्तन् *saptan* (*sapt-ān*) *num. a. n. pl.* (4.23.a:) seven. सप्त महर्षयस् *sapta maharṣayas m. pl.* मरीचिः अत्रः पुलहः पुलस्त्यः क्रतुः अङ्गिराः वशिष्ठः च the seven great seers/sages (at the beginning of one, probably the current, of the ages of *Manu*, see *maharṣi*): *Marīci, Atra, Pula-ha, Pulastya, Kratu, Aṅgiras* (or *Bṛgu*, instead), and *Vaśiṣṭha* (= *Vaśiṣṭha*). सप्त *sapta* (6.29:) *in compd.* ०- . षडश *-daśa ordinal* (4.26:) seventeenth.

सप्तम *saptama* (*sapt-a[n]-mā*) *ordinal* (4.26:) seventh.

सम् *sam* √1.P. अ-वैक्लव्ये not be agitated (*cf.* √शम्), तुल्ये be balanced, be even.

सम् *sam in. prefix* तत्त्वे rightly, truly; इष्टे well; योग्ये properly; अ-शेषे completely, fully; सङ्गतौ together; समुच्चये along with.

सम *sama* (*sam-ā*) *a.* (*fr.* √सम् तुल्ये be balanced) तुल्य even, same, equal, in-line (*w/inst. or gen.*

7.9.12: & 7.12.2.b.); शमवत् equanimous. **चित्तत्व**
-cittatva *n.* तुल्य-चित्तता evenness of mind,
 equanimity of mind. **ता -tā** *f.* सम-चित्तता
 evenness (of attitude toward the result),
 equanimity. **त्व -tva** *n.* सम-चित्तता evenness (of
 attitude toward the result, भ०गी०२.४८), sameness
 of *buddhi* (attitude/understanding) towards all
 activities and their results; सम-दर्शनत्व the nature
 of seeing *sama* (*brahman*/reality as-it-is). **दर्शन**
-darśana *a.* सर्वेषु ब्रह्मादि-स्थावरान्तेषु विषमेषु सर्व-
 भुतेषु समं निर्विशेषं ब्रह्मात्मैकत्व-विषयं दर्शनं ज्ञानं यस्य
 whose vision (knowledge) (towards all different
 things from Lord *Brahmā* to the immovable is
 that everthing) is the same (undifferentiated
 concerning their sole identity in *brahman*/reality,
 which is I/oneself). **दर्शिन् -darśin** *a.* समं एकम्
 अ-विक्रियं तत् ब्रह्म द्रष्टुं शीलं यस्य who sees the
 same (one, immutable *brahman* in all beings).
दुःखसुख -duḥ-kha-su-kha *a.* समे दुःख-सुखे
 यस्य सः सुख-दुःख-प्राप्तौ हर्ष-विषाद-रहितः for whom
 (reaction to) pain and pleasure is (relatively) the
 same, who is (relatively) the same in pain and
 pleasure (i.e., neither saddened in pain nor elated
 in pleasure). **बुद्धि -buddhi** *a.* बुद्धिः दृष्टिः समा

यस्य whose vision is the same, who is equal-
 minded. **लोष्टाश्मकाञ्चन -loṣṭāśma-kāñcana**
a. लोष्टं च अश्मा च काञ्चनं च तानि लोष्टाश्म-काञ्चनानि
 समानि यस्य for whom a lump of clay, a stone,
 and gold are (viewed) the same (way) (i.e.,
objectively as-they-are, not subjectively—that they all
equally belong to the earth, with gold having a variable,
subjective, transactional value given to it by certain
societies and different people at different times, but which
offers no more inherent security than a rock, nor can it
make one happy).

समक्ष samakṣa (*sam-akṣ-a*) *a.* (*fr.* √अक्ष् व्याप्तौ
 reach) (lit. “meeting the eye”) प्रत्यक्ष visible. **म्**
-m *in.* (7.8.8:) प्रत्यक्षम् visibly, in the open,
 publicly.

समग्र samagra (*sam-a[n]g-ra*) *a.* (*fr.* √अङ् गतौ
 move [upward]) समन्त entire, all.

समतीत samatīta (*sam-ati-i-tā*) *pp.* (*of* √इ गतौ
 go/reach) अतिक्रम्य गतः gone beyond, out of
 reach; गत past; मृत passed away, died.

समतीत्य samatītya (*sam-ati-i-tya*) *in. pt.* (*of* √इ
 गतौ go/reach 6.9:) अतिक्रम्य going beyond,
 crossing over, exceeding.

समन्त *samanta* (*sām-ant-ā*) *a.* (fr. √अन्त् बन्धने bind, limit) सर्व entire, all. **०आत् -āt** (*abl.*) **०तस् -tas** *in.* (6.19: & 6.16:) सर्वत्र entirely, completely, on all sides.

समन्वित *samanvita* (*sam-anv-i-tā*) *pp.* (of √इ प्राप्तौ attain 2.11:) संयुक्त endowed.

समवस्थित *samavasthita* (*sam-ava-sthi-tā*) *pp.* (of √स्था गति-निवृत्तौ remain 6.6:) सम्यक् अवस्थितः (who/what) remains, is based, is fixed.

समवेत *samaveta* (*sam-ava-i-tā*) *pp.* (of √इ गतौ go 2.8:) मिलित assembled.

समा *samā* *sāmā* *f.* संवत्सर year.

समागत *samāgata* (*sam-ā-ga[m]-tā*) *pp.* (of समा + √गम् मिलिने come together 6.6:) मिलित assembled, gathered.

समाचरत् *samācarat* (*sam-ā-car-[a]-at*) *pr. pt.* (of √चर् गतौ move) कुर्वत् performing.

समाधातुम् *samādhātum* (*sam-ā-dhā-tum*) *inf.* (of समा + √धा एकी-करणे bring together) to absorb.

समाधाय *samādhāya* (*sam-ā-dhā-ya*) *in. pt.* (of समा + √धा एकी-करणे bring together) absorbing, resolving.

समाधि *samādhi* (*sam-ā-dh[ā]-i*) *m.* (fr. समा + √धा एकी-करणे bring together, सम्यक्-आधारणे (truly, completely) place or hold, *some consider the radical आ to be replaced by इ, others that आ weakens to इ*) समाधीयते यस्मिन् इति that in which (all experiences or everything) is brought together or resolved, i.e., the mind (भ०गी०२.४४) (उपलब्धि-स्थानं), knowledge, the vision of identity (भ०गी०४.२४), आत्मन् oneself (भ०गी०२.५३); ध्यान-फल-भेद a possible result in meditation (where the natural appearance of the seer-seen duality, which in itself is not a problem, is temporarily dissolved), मनसः एकाग्रता ध्येयैक-गोचरम् having only the object of meditation in view (without cognizance of a meditator or of meditating). **०स्थ -stha** *a.* (6.24.1:) समाधौ आत्मनि स्थितः whose (mind) abides in *ātman* (भ०गी०२.५४).

समायुक्त *samāyukta* (*sam-ā-yuk-tā*) *pp.* (of √युज् सङ्गमने unite 2.81:) समापन्न endowed with, united with.

समारम्भ *samārambha* (*sam-ā-rambh-a*) *m.* (fr. √रम्भ [=√रम्भ] कार्यापक्रमे undertake) कर्माणि समारभ्यते इति an undertaking, (starting or continuing) an activity.

समाविष्ट *samāviṣṭa* (*sam-ā-viṣ-tā*) *pp.* (of √विश्
अन्तर्गमने enter into 2.85:) संब्याप्त pervaded,
endowed with.

समावृत *samāvṛta* (*sam-ā-vṛ-tā*) *pp.* (of √वृ
आच्छादने cover) सम्यग् आच्छादितः covered,
concealed.

समास *samāsa* (*sam-ās-a*) *m.* (fr. √अस् क्षेपणे cast,
throw) सङ्क्षेप brief exposition; समाहार
combination; in grammar शब्द-समाहारः पृथगर्थानाम्
एकार्थी-भावः a compound of words expressing a
composite of their separate meanings. **एन**
-ena (°सेन *inst.*) **°तस् -tas** *in.* सङ्क्षेपतस् in brief.

समाहर्तुम् *samāhartum* (*sam-ā-har-tum*) *inf.* (of
√ह नाशने destroy 6.10:) to destroy.

समाहित *samāhita* (*sam-ā-hi-tā*) *pp.* (of समा +
√धा एकी-करणे bring together 6.6: *irreg.*) एकी-कृत
composed, quelled; सम्यक्-आहित, स्थित (truly,
completely) place, hold.

समिति *samiti* (*sam-i-ti*) *f.* (fr. √इ गतौ go) युद्ध
battle. **°ञ्जय -ñ-jaya** *samiti-ñ-jaya* (6.32: & 2.55:)
a. समितिं जयति victorious at or in battle.

समिद्ध *samidha* (*sam-id-dhā*) *pp.* (of √इध् दीप्तौ
shine, kindle 2.76: & 2.78:) सम्यक् दीप्तः well-

ignited.

समीक्ष्य *samīkṣya* (*sam-īkṣ-ya*) *in. pt.* (of √ईक्ष्
दर्शने see) seeing.

समुत्थ *samuttha* (*sam-ut-tha*) *a.* (fr. √स्था गति-
निवृत्तौ remain 6.24.1: & 2.99: & 2.42:) *gen. in compd.*
—° सम्यक् उत्पन्नः arisen, born.

समुद्धर्तृ *samuddhartṛ* (*sam-ud-dhar-tr*) *m.* (fr.
समुद् + √धृ ऊर्ध्वं धारणे hold or lift up) उद्धार-कर्तृ
remover, liberator.

समुद्भव *samudbhava* (*sam-ud-bhav-ā*) *a.* (fr. √भू
सत्तायाम् be, उत्पादे become) *in compd.* —° उत्पत्ति
यस्य born of-, उत्पत्ति-बीज-भूत being the source
of-. **समुद्भव** *samudbhava* *m.* उत्पत्ति origin,
birth.

समुद्यम *samudyama* (*sam-ud-yam-a*) *m.* (fr. समुद्
+ √यम् उद्योगे prepare) सम्यक् प्रयत्नः great effort,
undertaking; समारम्भ onset, commencement.

समुद्र *samudra* (*sam-u[n]d-rā*) *m.* (fr. √उन्द् क्लेदने
wet) सागर ocean.

समुपस्थित *samupasthita* (*sam-upa-sthi-tā*) *pp.*
(of सम् + उप + √स्था समीपे गति-निवृत्तौ arrive 6.6:)
has come.

समुपाश्रित *samupāśrita* (*sam-upa-ā-sri-tā*) *pp.*

(of √श्रि आलम्बने depend on) सम्यक् आश्रय-प्राप्तः completely taken refuge in (*w/acc.*), completely committed to.

समृद्ध samrddha (*sam-rd-dhā*) *pp.* (of √रृध् वृद्धौ thrive or increase 2.76: & 2.78:) उद्धृत increased, thriving, rich, full. **वेग -vega** *a.* समृद्धः उद्धृतः वेगः गतिः यस्य full speed.

सम्पद् sampad (*sam-pad*) *f.* (*fr.* √पद् प्राप्तौ attain 6.24:) सम्पत्ति success, attainment; विभूति glory, greatness, wealth.

सम्पन्न sampanna (*sam-pan-nā*) *pp.* (of √पद् प्राप्तौ attain 6.6:) साधित achieved; *in compd.* — संयुक्त endowed with—.

सम्पश्यत् sampas̄yat (*sam-pas̄y-[a]-at*) *pr. pt.* (of √दृश् प्रेक्षणे see 5.15.6:) clearly seeing, knowing, considering; who sees or knows.

सम्पात sampāta (*sam-pāt-a*) *m.* (*fr.* √पत् गतौ go) सङ्ग्राम encounter, collision, battle.

सम्प्रकीर्तित samprakīrtita (*sam-pra-kīrt-i-tā*) *pp.* (of √कीर्त् संशब्दने proclaim 6.6:) well stated.

सम्प्रतिष्ठा sampratīṣṭhā (*sam-prati-ṣṭh[ā]-[a]-ā*) *f.* (*fr.* √वृत् स्थितौ remain) स्थिति continuance, (*in the context of being the third along with ādi/beginning*

and *anta/end*) मध्य middle (continuance).

सम्प्रवृत्त sampravṛtta (*sam-pra-vṛt-tā*) *pp.* (of √वृत् स्थितौ remain) उद्धृत occurred, happened; उपचय increase, wax.

सम्प्रेक्ष्य samprekṣya (*sam-pra-īkṣ-ya*) *in. pt.* (of √ईक्ष् दर्शने see) looking, gazing.

सम्प्लुत sampluta (*sam-plu-tā*) *pp.* (of √प्लु उपरि गतौ go over) flooded. **उदक -udaka** (°तो°) *n.* सम्प्लुतम् उदकम् flooded water, water in flood.

सम्बन्धिन् sambandhin (*sam-bandh-in*) *a.* (*fr.* √बन्ध् संयमने bind) संयुक्त connected, related.

सम्बन्धिन् sambandhin *m.* बन्धु family relation, a relative, kin, friend.

सम्भव sambhava (*sam-bhav-ā*) *a.* (*fr.* √भू सत्तायाम् be, उत्पादे become) *in compd.* — उत्पत्ति यस्य born of—; सम्भवति इति being or occurring in—, existing in—. **सम्भव sambhava** *m.* उत्पत्ति origin, birth; existence.

सम्भावित sambhāvita (*sam-bhāv-i-tā*) *pp.* (of *cs.* √भू विचारणे reflect upon, माने honor 6.6:) *m.* कल्पित supposition; सम्मानित honor.

सम्भूत sambhūta (*sam-bhū-tā*) *pp.* (of √भू सत्तायाम् be, उत्पादे become) जात produced, born.

सम्मूढ *sammūḍha* (*sam-mū[h]-dhā*) *pp.* (of √मुह वैचित्त्वे be confused 2.107:) confused, deluded.

सम्मोह *sammoha* (*sam-moh-ā*) *m.* (fr. √मुह वैचित्त्वे be confused) अ-विवेक complete delusion, confusion.

सम्यक् *samyak* (*sam-y-a[n̄]k*) *in.* (fr. सम्यच् “turn in one direction” 3.24.a.; सम् + इ + √अञ्च *which becomes* समि + अञ्च, hence 2.54: *does not apply, so we don't get संय०*) तत्त्वे rightly, truly; इष्टे well, properly; अ-शेषे completely.

सरस् *saras* (*sār-as*) *n.* (fr. √सृ गतौ go, flow) देव-खातं सरस् natural body of water, lake.

सर्ग *sarga* (*sārg-a*) *m.* (fr. √सृज् विसर्गे emit 2.82:) सृष्टि manifestation (esp. of the universe), the cycle of manifestation (of the universe), जन्मन् birth.

सर्प *sarpa* (*sarp-ā*) *m.* (fr. √सृप् गतौ go, go silently, creep) भुजङ्गम snake.

सर्व *sarva* (*sār-va*) *prn. a.* (fr. √सृ गतौ go) अ-खिल all, entire; (*distributive*) any, every. **सर्व** *sarva m.* *sg.* सर्व-जनः everyone; *pl.* सर्वे जनाः all, everybody, every creature. **सर्व** *sarva n. sg.* सर्व-भूतानि everything. **०अर्थ** *-artha m. pl.* सर्वे पदार्थाः all

objects. **०आरम्भ** *-ārambha m. pl.* सर्वाणि कार्याणि all undertakings, all works. **०आरम्भ-परित्याग्नि** *-ārambha-parityāgin a.* आरभ्यन्ते इति आरम्भाः इहामुत्र-फल-भोगार्थानि काम-हेतूनि कर्माणि सर्वारम्भाः तान् परित्यक्तुं शीलम् अस्य who (naturally and) completely renounces (doership in) all activities (caused by requiring, and for the sake of experiencing the results here or in the hereafter भ.गी.१२.१६); दृष्टादृष्टार्थानि कर्माणि आरभ्यन्ते इति आरम्भाः सर्वान् आरम्भान् परित्यक्तुं शीलम् अस्य who naturally gives up all (extraneous) activities (to gain things seen and not-yet-seen, भ.गी.१४.२५), giving up all (amending) activities. **०आश्चर्यमय** *-āścarya-maya a.* सर्वाश्चर्य-प्राय mostly all a wonder. **०इन्द्रियगुणाभास** *-indriya-guṇābhāsa (०र्वे०) a.* अन्तः-करण-बहिष्करणोपाधि-भूतैः सर्वेन्द्रि-गुणैः अध्यवसाय-सङ्कल्प-श्रवण-वचनादिभिः अवभासते इति (अवभासः यस्य) (merely) appearing as the attributes of all the organs (as the functioning of the internal and external organs—their determinations, uncertainties, hearing, speaking, etc.—that are *upādhis* [incidentals (*see ābhāsa*), not conditioning *brahman* (reality), भ.गी.०१३.१४]). **०इन्द्रियविवर्जित**

-indriya-vivarjita (र्वे) *a.* सर्वैः इन्द्रियैः करणैः रहितः free from all the organs (i.e., from their functioning, भ०गी०१३.१४). **०कर्मन् -karman** *n. pl.* सर्वाणि कर्माणि all actions, any action; सर्व-कर्म-फलानि all (results of) action. **०कर्मफलत्याग -karma-phala-tyāga** *m.* सर्वेषां कर्मणां फल-सन्न्यासः giving up (the false notion of the status of being the author and experiencer of, and the resulting attachment to) the results of all actions (भ०गी०१२.११, cf. with २.४७ and १८.२). **०काम -kāma** *m. pl.* सर्वे कामाः all desires; सर्वे काम-विषयाः all objects of desires. **०किल्बिष -kilbiṣa** *n. pl.* सर्व-पापानि all karmic demerits. **०क्षेत्र -kṣetra** *n. pl.* सर्वाणि क्षेत्राणि all body-mind complexes. **०गत -gata** *a.* सर्व-व्यापिन् all-pervading—either relatively pervading (like space throughout the universe), or अ-देश locationless, not within space (but from which, in which, and into which space/time itself arises-exists-resolves, therefore) all-pervading; सर्व-प्रकाशकत्वात् सर्व-गतम् all encompassing (said of the Vedas because they reveal everything necessary, भ०गी०३.१५). **०गुह्यतम -guhya-tama** *spv. a.* सर्वेभ्यः गुह्यतमम् अत्यन्त-रहस्य the most secret of all. **०ज्ञानविमूढ -jñāna-**

vimūḍha *a.* सर्वेषु ज्ञानेषु विविधं मूढः variously confused in all areas of knowledge. **०तस् -tas** (see below as separate entry सर्वतस्). **०त्र -tra** (*sarvā-tra*) *in.* (6.19): विष्वक् everywhere; सर्वस्मिन् काले at all time(s), always; सर्वेषु भूतेषु in all beings. **०त्रग -tra-ga** (*sarva-tra-ga*) *a.* (6.24.3): सर्वत्र गच्छति going everywhere, being everywhere, all-pervading, (in absolute terms) locationless. **०था -thā** (*sarvā-thā*) *in.* (6.19): सर्व-प्रकारैः in every manner or way, in all kinds/types. **०दुःख -duḥkha** *n. pl.* सर्वे दुःखानि all sorrows. **०दुर्ग -durga** *n. pl.* (6.24.3): सर्वाणि दुस्तराणि संसार-हेतु-जातानि all difficulties (the various reasons for *samsāra*). **०देहिन् -dehin** *a. or m. pl.* सर्वे देहवन्तः all those who have a body. **०द्वार -dvāra** *n. pl.* सर्व-प्रतिहाराः all the gates (the sense organs, भ०गी०८.१२). **०धर्म -dharma** *m. pl.* सर्वे धर्माः पुण्य-पाप-कर्माणि all actions (good and bad, भ०गी०१८.६६). **०पाप -pāpa** *n. pl.* सर्वाणि पापानि all demerit (and merit, भ०गी०१०.३ and १८.६६, as you cannot be released from one without also being released from the other, the golden as well as the iron shackles that bind you to rebirth). **०भाव -bhāva** *m.* सर्वात्मता being the self of all, being (identical with the) all (the Lord who is

all), the self of all (भ०गी०१५.१९); सर्वः भावः चित्तम् all one's being (heart/mind) (भ०गी०१८.६२). **०भूत -bhūta** *n. pl.* सर्वाणि भूतानि all beings, any beings. **०भूतस्थ -bhūta-stha** *a.* (6.24.1:) सर्वेषु भूतेषु स्थितः abiding in all beings. **०भूतस्थित -bhūta-sthita** *a.* सर्वेषु भूतेषु वृत्तः abiding in all beings. **०भूतहित -bhūta-hita** *n.* सर्वेषां भूतानाम् आनुकूल्यम् the good (or the welfare) of all beings (e.g., *a-himsā*/non-injury). **०भूतात्मभूतात्मन् -bhūtātma-bhūtātman** *a.* सर्वेषां ब्रह्मादीनां स्तम्ब-पर्यन्तानां भूतानाम् आत्म-भूतः आत्मा प्रत्यक्चेतनः यस्य सः सम्यग्दर्शी इत्यर्थः whose self (the I) (is known) as the self of all beings (from the Lord of this manifestation down to a tuft of grass), i.e., I am the I of all beings. **०भूताशयस्थित -bhūtāśaya-sthita** *a.* सर्वेषां भूतानाम् आशये अन्तर्हृदि स्थितः residing in the mind(s) of all beings. **०भृत् -bhṛt** *a.* (6.24.2:) सर्वं विभर्ति इति who sustains all. **०यज्ञ -yajña** *m. pl.* सर्वे यज्ञाः all *yajñas*. **०योनि -yoni** *f. pl.* सवाः देव-पितृ -मनुष्य-पशु-मृगादयः योनयः all wombs (of gods, ancestors, humans, domestic animals, wild animals, etc.). **०लोकमहेश्वर -loka-maheśvara** *m.* सर्वेषां लोकानां महान्तम् ईश्वरः the limitless Lord of all worlds. **०विद् -vid** *m.* (6.24:)

सर्वात्मना सर्वे वेत्ति the one who (as well) knows everything (as the self/witness of everything, and as the knower of the one reality—as himself/herself that is everything; not that a wise person knows everything in the universe in detail, which only can be said of the Lord through *māyā-śakti*). **०वृक्ष -vrkṣa** *m. pl.* सर्वे वृक्षाः all trees. **०वेद -veda** *m. pl.* सर्वे वेदाः all the *Vedas*. **०शस् -śas** (*sarva-śās*) *in.* (lit. “each and every one” 6.19:) पूर्णतः completely, सर्वं all; सर्व-प्रकारैः in every way, in every detail. **०सङ्कल्पसन्न्यासिन् -saṅkalpa-sannyāsin** *a.* सर्वान् सङ्कल्पान् इहामुत्रार्थ-काम-हेतून् सन्न्यसितुं शीलं यस्य who has the disposition to renounce all fancies (which are causes of requiring things here and hereafter, i.e., having the ability to see the fancying as it is, and let it drop before it blossoms into a requirement/binding desire, a *rāga*). **०हर -hara** *a.* सर्वं हरति who takes away everything.

सर्वतस् sarvatas (*sar-vā-tas*) *in.* (*fr.* √सृ गतौ *go* 6.19: & 6.16:) (lit. “from all sides”) सर्वत्र everywhere, विष्वच् in all directions. **०अक्षिशिरो-मुख -akṣi-śiro-mukha** (०तोऽक्षि० 2.24: & 2.32:) *a.* सर्वतः अक्षीणि शिरसि मुखानि च यस्य whose

eyes, heads, and mouths are everywhere (भ०गी०१३.१३). **दीप्तिमत् -*dīptimat*** (०तो० 2.24 & 2.33:) *a.* सर्वतः दीप्तिः यस्य अस्ति having light on all sides. **पाणिपाद -*pāṇi-pāda*** (०तः० 2.24:) *a.* सर्वतः पाणयः पादाः च अस्य who has hands and feet everywhere (भ०गी०१३.१३). **श्रुतिमत् -*śrutimat*** (०तः० 2.24:) *a.* सर्वतः श्रुतिः श्रवणेन्द्रियं तत् यस्य whose sense of hearing is everywhere, with ears everywhere (भ०गी०१३.१३).

सव्य *savya* (*savyā*) *a.* वाम left. **सव्य *savya*** *m.* वाम left hand (or arm or foot). **साचिन् -*sācin*** *a.* सव्येन सचति (*m. Arjuna*) who is skilled with the left hand, who is left-handed or is ambidextrous.

सह *sah* √1.Ā. (*pp.* सहित 6.6.; *inf.* सोढुम् 2.109:) क्षमायाम् endure, forbear, forgive; (*in Veda*) अभिभवे conquer.

सह *saha* (*sa-hā*) *in.* (6.19: & 6.16:) सा-हित्ये together, with; सा-कल्ये entirely; सा-दृश्ये similarly; यौग-पद्ये simultaneously; सामर्थ्ये suitably. **ज -*ja*** *a.* (6.24.3:) सह जन्मना एव उत्पन्नः obtained along with the very birth itself, natural, inherent. **देव -*deva*** *m.* the younger of the twins who were the youngest of the five sons of *Pāṇḍu* through his second wife *Mādrī*. **यज्ञ -*yajña*** *a.* यज्ञ-सहित

together with *yajña*.

सहस् *sahas* (*sāh-as*) *n.* (*fr.* √सह अभिभवे conquer) बल might, force. **आ -*ā*** (*inst.* 7.9.14:) *in.* बलेन forcefully; एक-पदे suddenly, all at once; अ-कस्मात् unexpectedly.

सहस्र *sahasra* (*sa-hāsra*) *n.* दश-शत thousand; बहु-सङ्ख्या a large number (of). **कृत्वस् -*kṛtvas*** *in.* (4.27:) स-हस्र-गुण a thousand times. **बाहु -*bāhu*** *a.* स-हस्रं बाहवः यस्य (*m. Lord Kṛṣṇa*) who has a thousand (countless) arms. **युगपर्यन्त -*yuga-paryanta*** *a.* स-हस्राणि युगानि पर्यवसानं यस्य lasting (four) thousands of *yugas* (i.e., one day-time of Lord *Brahmā*, भ०गी०८.१७, *see pralaya*). **शस् -*śas*** *in.* (6.19: & 4.29:) स-हस्रैः by the thousands.

सहित *sa-hita* (*sa-hi-tā*) *pp.* (*of* √धा धारणे hold 6.6:) सह हितः held or placed together; युक्त joined, *in compd.* —० with.

साक्षात् *sākṣāt* (*sa-akṣ-a-āt*) *in.* (*fr.* √अक्ष् व्याप्तौ reach 7.11.3:) प्रत्यक्षे before one's eyes, directly, immediately, clearly.

साक्षिन् *sākṣin* (*sa-akṣ-in*) *m.* (*fr.* √अक्ष् व्याप्तौ reach) साक्षाद्गृ the one who sees with his/her

own eyes (*akṣas*), eye-witness; प्रकाशात्मिकं चैतन्यम् self-luminous conscious being, the witness (of everything in the universe—via every perception, cognition, inference, and speculation—the entire universe ever perceived, remembered, anticipated, inferred, or speculated).

सागर *sā-gara* (*sā-gar[a]-a*) *m.* (fr. स-गर atmosphere (Vedic meaning), lit. “with moisture,” in mythology King Sa-gara whose descendent brought down the river Gaṅgā from heaven which filled the ocean, blessing the ashes of King Sa-gara’s 60,000 sons who died within the depths of the earth, fr. √गृ निगरणे swallow) समुद्र ocean.

साङ्ख्य *sāṅkhya* (*sāṅ-khy[ā]-a*) *m.* (fr. सम् + √ख्या गणने enumerate or group, सम्प्रकथने tell completely 6.24.1: & 2.55:) (lit. “related to reckoning/grouping,” “related to explaining”) विचार inquiry, ज्ञान knowledge, शास्त्र the teaching; आत्मानात्म-विवेक discernment of the self and the non-self, सदसद्विवेक discernment of the real and the unreal, सम्यक् तात्परेण ख्यायते what is taught with conviction, i.e., *brahman*/reality; ज्ञानिन् one who has knowledge; सन्यास (ज्ञान-मार्ग) the lifestyle

of a renunciate; सन्यासिन् one who follows a lifestyle of renunciation, a renunciate (भ०गी०५.५); साङ्ख्य-दर्शन the name of a later school of philosophy (*denying the existence of Īśvara [the Lord] and the efficacy of ritual, and hence hardly related, and, in fact, opposed, to the sāṅkhya and the yoga in the Bhagavad Gītā, which is instead based on an inquiry into the Lord, the world [including ritual], and the self as found in the Upaniṣads, which are quoted and paraphrased profusely in the Bhagavad Gītā in chapter 2 in the section dealing explicitly with sāṅkhya*). **योग -yoga** *a.* साङ्ख्यः इति योगः प्रकरणं यस्य whose topic is sāṅkhya; *m. du.* (योगौ, भ०गी०५.४) साङ्ख्यः च योगः च both sāṅkhya (*tattva-jñāna*) and yoga (*karma-yoga*).

साचि *sāci* (*sāc-i*) *a.* (fr. √सच् समवाये be united) संयुक्त united with, possessed of. साचिन् *sācin* in *cmpd.* — only in सव्य-साचिन्.

सात्त्विक *sātvika* ([*a*]s-āt-tv[*a*]-ika) *a.* (f. ई) (fr. सत् *pr. pt.* of √अस् भुवि be 6.4: & 5.19.4:) *sattv[a]-ic*, सत्त्व-सम्बन्ध connected with *sattva*, सत्त्वात् सत्त्व-गुण-प्रधानात् भवति what is of or predominantly from *sattva-guṇa*, सत्त्व-गुण-प्रधान who is predominantly of *sattva* mental

disposition, contemplative. **प्रिय -priya** *a.* सात्त्विकानाम् इष्टः favorite of contemplative people, favorite of people when they are contemplative.

सात्यकि sātyaki (*sātyak-i*) *m.* son of Satyaka who fought on the Pāṇḍava side.

साध् sādh √5.P. (*pot. ps. pt.* साध्य) ससिद्धौ accomplish.

साधर्म्य sā-dharmya (*sā-dhar-m[a]-ya*) *n.* (*fr.* √धृ धारणे support) स-धर्मस्य समान-धर्मस्य भावः being of the same nature.

साधु sādhu (*sādh-u*) *a.* (*fr.* √साध् ससिद्धौ accomplish) श्रेष्ठ good. **साधु sādhu** *m.* सन्मार्ग-स्थान one who is committed to *dharma* (the “true-course”), शास्त्रानुवर्तिन् one who follows the Vedic teaching, good person, an accomplished person. **भाव -bhāva** *m.* साधुत्व being good, (साधु-भावे *loc.*, 7.13.1.g., in the sense of “being good” भ.गी.१७.२६).

साध्य sādhya (*sādh-ya*) *pot. ps. pt.* (*of* √साध् ससिद्धौ accomplish) to be accomplished. **साध्य sādhya** *m. pl.* द्वा-दश-गण-देवता-भेद a group of 12 deities.

सामन् sāman (*sā-man*) *n.* (*fr.* √सो/√सि [=√सा

5.8.8:] अन्त-कर्मणि bring to an end or a resolve) साम-वेदस्य मन्त्र *a mantra* (here a metrical verse that is sung) of the *Sāma Veda*; generally in *pl.* साम-वेद the whole *Sāma Veda* (1,875 *mantras* [all of which are verbatim from the *Rg Veda*] in the *saṃhita* section, i.e., the initial, pure *mantra* section without the *brāhmaṇa*, the ensuing internal prose commentary). **साम sāma** (6.29:) *in compd.* ◌. **वेद -veda** *m.* the *Sāma Veda*.

सामर्थ्य sāmarthya (*sām-ar-th[a]-ya*) *a.* (*fr.* √ऋ प्रापणे acquire) योग्यता suitability; शक्ति ability.

सामासिक sāmasika (*sām-ās-[a]-ika*) *n.* (*fr.* √अस् क्षेपणे cast, throw) समास-समूह the aggregate of compound words.

साम्य sāmya (*sām[a]-ya*) *n.* तुल्यत्व sameness, that which is by nature the same (which alone is *brahman*, as everything in *saṃsāra* is never the same).

सि si √9.P. बन्धने bind, accompany. **वि° vi-** (विष् 2.101:) bind, etc.

सिंह siṃha (*siṃhā*) *m.* (2.104:) केसरिन् lion. **नाद -nāda** *m.* सिंहस्य नादः इव (like a) lion’s roar.

सिद्ध siddha (*sid-dhā*) *pp.* (*of* √सिध् संराद्धौ succeed

2.76: & 2.78:) पूर्ण fulfilled, complete, successful; संस्कृत prepared, accomplished. **सिद्धि** *siddhi* *m.* *pl.* मुनिः देव-योनि-भेदः ते a class of sages born (already wise) from deities. **सङ्घ** *-saṅgha* *m. pl.* सिद्धानां समुदायाः hosts of divine sages.

सिद्धि *siddhi* (*sid-dhi*) *f.* (*fr.* √सिध् संराद्धौ succeed 2.76: & 2.78:) पूर्णता completion, मोक्ष complete freedom; स-फलता success, accomplishment, पुरुषार्थ-योग्यता maturity (in recognizing what is most important in life); ऐश्वर्य supra-normal power (gained by austerities, etc.). **असिद्धि** *-a-siddhi* (°द्धय°) *f. du.* सिद्धिः च अ-सिद्धिः च success and/or failure.

सिध् *sidh* √4.P. (*pot.* सिध्येत्, *pp.* सिद्ध 2.76: & 2.78:) संराद्धौ succeed, prosper. **प्र**° *pra-* succeed, etc. **सम्**° *sam-* (सं°) succeed, etc.

सीदन्ति *sīdanti* (*sīd-anti*) *pr. 3rd pl. (of √सद् अवसादने loosen 5.15.3:) are limp.*

सु *su* √5.U. (*pr.* सुनोति सुनुते, *fut. impv. 2nd pl. सविष्यध्वम् 5.33: exceptional form combining a fut. stem with an impv. termination) अभिषवे press out (esp. soma juice for yajña); प्रसवने (वृद्धौ उपत्तौ) multiply, procreate. प्र° *pra-* multiply, etc.*

सु *su* *in.* सुष्ठु fittingly, well, adaptive (in keeping with *dharma* and the circumstances); अतिशये very much. **कृत** *-kṛta* *n.* पुण्य merit, पुण्य-कर्मन् virtuous action. **कृतदुष्कृत** *-kṛta-duṣ-kṛta* *n. du.* पुण्य-पापे karmic merit and demerit. **कृतिन्** *-kṛtin* *a.* पुण्य-कर्मन् who does proper actions, whose actions are adaptive (in keeping with *dharma* and the circumstances). **घोष** *-ghoṣa* *m.* (सुखः घोषः यस्य “pleasant sounding”) the name of *Nakula*’s conch. **घोषमणिपुष्पक** *-ghoṣa-maṇi-puṣpaka* *m. du.* सु-घोषः च मणि-पुष्पकः च the names of the conches of *Nakula* and *Sahadeva*, respectively. **दुराचार** *-dur-ācāra* *a.* सुष्ठु दुराचारः अतीव कुत्सिताचारः यस्य whose conduct is highly improper, whose conduct is mal-adaptive (not in keeping with *dharma* and the circumstances). **दुर्दर्श** *-dur-darśa* *a.* अतिशय-दुःखेन दर्शनं यस्य very difficult to see. **दुर्लभ** *-dur-labha* *a.* अतिशय-दुःखेन लाभः यस्य whose attainment is very difficult, अतिशय-विरल very rare. **दुष्कर** *-duṣ-kara* *a.* अतिशय-दुःसाध्य very difficult to do. **लभ** *-labha* *a.* अतिशय-सुखेन लाभः यस्य whose attainment is very easy, easily gained. **सुख** *-sukha* *a.* (6.36:) अतिशय-सुख very

easy.

सुख *su-kha* (*su-kha*) *a.* (fr. √खन् अवदारणे dig 6.24.3.; originally in *Rig Veda* meaning “having a सु/good ख/axle-hole,” i.e., a smooth ride; or सुष्टं खनति easy dig [a very apt, basic agricultural metaphor], also सुष्टं खम् “a good space (in the heart/mind),” cf. दुःख) प्रीय pleasant, good; सु-कर easy; अनुकूल agreeable. **सुख** *su-kha* *n.* प्रीति pleasure, happiness, अनुकूलं प्रसन्न-सत्त्वात्मकं मनः agreeable clear state of mind predominated by the *sattva* principle (not to be confused with emotional elation); सु-ख-प्राप्ति pleasant situation; आनन्द (=अनन्त) fulfillment, fullness (called *mokṣa*, the very nature of *ātman*). **०इन् -in** (०खिन्) *a.* सु-खं प्रीतिः अस्य अस्ति happy. **०एन -ena** (०खेन *inst.*) **०म् -m** (*acc.*) *in.* अनायासेन without effort, effortlessly, easily. **०दुःख -duḥ-kha** *n. du.* (०खे) सु-खं च दुः-खं च pleasure and pain, the pleasant and the unpleasant; *pl.* सु-खानि च दुः-खानि च pleasures and pains, pleasant and unpleasant situations. **०दुःखसञ्ज्ञ -duḥ-kha-sañjña** *a.* (6.24.1.) सु-खदुः-खौ सञ्ज्ञा यस्य known as pleasure and pain. **०सङ्ग -saṅga** *m.* सु-खस्य सङ्गः attachment to pleasure.

सुनिश्चित *su-niścita* (*su-niścita*) *pp.* (of √चि सङ्ग्रहणे gather 2.24: & 2.27:) निर्णीत determined. **०म् -m** *in.* (7.8.8:) definitely.

सुर *su-ra* (*su-ra*) *m.* (fr. सु + √रा दाने give, सुष्टु राति ददाति अभीष्टम् who appropriately gives what is chosen [by one’s action] 6.24.1:) देवता heavenly deity. **०इन्द्रलोक -indra-loka** (०रे०) *m.* सुरानाम् इन्द्रः सः सुरेन्द्रः शत-क्रतुः तस्य लोकः the world of Lord *Indra* (the king of the deities), heaven. **०गण -gaṇa** *m.* सुरानाम् समूहः a host of deities. **०सङ्घ -saṅgha** *m.* सुरानाम् समूहः the host of deities.

सुविरूढ *su-virūḍha* (*su-virūḍha*) *pp.* (of √रूह बीज-जन्मनि प्रादुर्भावे grow, appear 2.107:) सु-दृढ very firm, well entrenched. **०मूल -mūla** *a.* सु-दृढानि मूलानि यस्य whose roots are well entrenched.

सुहृद् *su-hṛd* (*su-hṛ-d*) *m.* (fr. √ह हरणे convey प्रापणे acquire) सुष्टु हृदयं यस्य one who has a benevolent heart/mind, kind-hearted, प्रत्युपकारम् अनपेक्ष्यः उपकारिन् who helps without anticipating/ requiring anything in return, a natural friend. **०मित्रायुदासीनमध्यस्थद्वेषबन्धु -mitrāy-udānīna-madhyastha-dveṣya-bandhu**

(०न्मि०) *m. pl.* सु-हृद्-मित्र-अरि-उदासीन-मध्य-स्थ-द्वेष्य-बन्धु the kind-hearted (*su-hṛd*), friends, enemies, acquaintances, mediators (*madhya-stha*), the hateful, and kin.

सू sū √4.Ā. (*pr.* सूयते) प्राणि-प्रसवे beget, bear offspring. 6.P. प्रेरणे set in motion, impel.

सूच् सूच् √10.U. पैशुन्ये (अन्तर्-दोहे) point out, indicate; betray.

सूक्ष्म सूक्ष्मा (*sūk-ṣma*) *a.* (*fr.* √सूच् पैशुन्ये अन्तर्-दोहे point out, indicate 2.80:) अल्प small, अणु subtle (*in two aspects: antaḥ-stha* [in-most, central, elemental, basic, substrative] and *dur-vijñeya* [difficult to grasp or understand]). ०त्व -*tva n.* सूक्ष्म-भाव subtle nature, being subtle.

सूत सूता (*sū-tā*) *m.* (*fr.* √सू प्रेरणे set in motion) सारथि charioteer, a driver. ०पुत्र -*putra m.* (*Karṇa*) the great warrior fighting against the *Pāṇḍavas* (who was thought to be a son of a chariot driver, but was actually the older brother to the *Pāṇḍavas*).

सूत्र सूत्रा (*sū-tra*) *n.* (*poss. connected with* √सिच् तन्तु-सन्ताने sew, join) तन्तु thread, string; सूचक-वाक्य revealing statement, वस्तु-सङ्ग्रह-वाक्य a

concise statement (used as a memorable statement of a principle or rule); स्थूल-वर्णन outline, plan. ०इन् -*in* (०त्रिन्) *a.* सूत्रम् अस्य अस्ति having a thread.

सूद् सूद् √1.Ā. हिंसायाम् destroy (*also cs. or 10.U.*).

सूदन सूदना (*sūd-ana*) *n.* (*fr.* √सूद् हिंसने destroy) destroying; *a.* सूदनं करोति who destroys, destroyer (०अन *in sense of agent* 6.26:).

सूर्य सूर्या (*sūr-ya*) *m.* (*fr.* √स्वृ [=√स्वर] शब्दोपतापयोः resound, praise, heat/shine, व *weakening to* ऊ *cf.* 2.3.a:) दिवा-कर sun. ०सहस्र -*sahasra n.* सूर्याणां स-हस्रम् a thousand suns.

सृ sr √1.P. (*pp.* सृत) गतौ go, run, flow, blow. प्र० *pra-* go, etc.; प्रगमने reach out, extend. सम्० *sam-* (संसं० 2.55:) go, etc.

सृज् सृज् √6.P. (*pr.* सृजति, *pr. pt.* सृजत्, *pp.* सृष्ट 2.81: & 2.88:, *in. pt.* सृष्टा 2.81: & 2.88: ०सृज्य) विसर्गे emit, release, issue, manifest, उत्पादने effect, bring about. उद्० *ud-* (०त्सु० 2.24:) emit, etc.; त्यागे cast away, give up. वि० *vi-* (विस्० 2.101: *no change to* *s because of radical* ऋ) emit, etc.; त्यागे cast away, give up.

सृति सृति (*sr-ti*) *f.* (*fr.* √सृ गतौ move) गति (पथि)

path.

सृष्ट *sr̥ṣṭa* (*sr̥ṣ-ṭā*) *pp.* (of √सृज् विसर्गे emit 2.81: & 2.88:) उत्पादित manifested, produced, projected.

सृष्ट्वा *sr̥ṣṭvā* (*sr̥ṣ-ṭvā*) *in. pt.* (of √सृज् विसर्गे emit 2.81: & 2.88:) उत्पाद्य manifesting, producing, projecting (“तत् सृष्ट्वा तद् एवानुप्राविशत् [*sah ātmā* (the limitless self)] projected that [*idam sarvam* (the entire universe)], and entered into that itself,” तै०उ०२.६).

सेना *senā* (*sé-n[a]-ā*) *f.* (fr. √सि बन्धने bind, accompany) चमू army. **नी** *-nī* (*senānī*) *m.* (declines like fem. ई, with a few exceptional forms) (lit. “army-leader” fr. √नी प्रापणे) सेनां नयति इति सेनानी: सेना-पति: army-commander.

सेव् *sev* √1.Ā. (pr. सेवते) आश्रयणे resort to; भजने choose, seek, worship, serve. **उप०** *upa-* resort to, etc.; उपभोगे indulge in, consume, experience.

सेवा *sevā* (*sev-[a]-ā*) *f.* (fr. √सेव् भजने seek) भजन seeking, worship, serving; अनुष्ठान following.

सेवित्व *sevitva* (*sev-i-tva*) *n.* (fr. √सेव् भजने seek) usually in *cmpd.* —० सेवितुं शीलम् अस्य who has the disposition to resort to—, resorting to—.

सेविन् *sevin* (*sev-in*) *a.* (fr. √सेव् भजने seek) सेवितुं

शीलम् अस्य इति who has a nature or habit to seek or take to, serving.

सैन्य *sainya* (*sai-n[a]-[ā]-ya*) *n. sg.* (fr. √सि बन्धने bind, accompany) सेनानां समूहः army, सैनिकाः troops, soldiers.

सो *so* (=√सा 5.8.8., this root is also treated as if it is was √सि बन्धने “bind” hence *cs.* साययति *sāy-aya-ti*) √4.P. (*pp.* सित 6.6:) अन्त-कर्मणि bring to an end/resolve. **व्यव०** *vyava-* bring to an end/resolve.

सोढुम् *soḍhum* (*so-ḍhum*) *inf.* (of √सह क्षमायाम् endure 2.109:) to bear, to endure, to withstand, to be patient.

सोम *soma* (*so-ma*) *m.* (fr. √सु अभिषवे press, extract) सार extracted juice of plants, sap or essence of plants; सोम-लतौषधि the *soma-latā* plant (a creeper plant whose certain identity has since been lost, or which no longer exists), the beverage made from it that was used in the ancient Soma ritual; चन्द्र moon, चन्द्र-देवता the deity that is the moon. **प** *-pa* *a.* (6.24.1:) सोमं पिबति one who drinks *soma* (i.e., who participates in rituals).

सौक्ष्म्य *saukṣmya* (*saukṣm[a]-ya*) *n.* सूक्ष्म-भाव being subtle (i.e., being *antaḥ-stha* [in-most,

central, elemental, basic, substrative],
भ०गी०१३.३२).

सौभद्र *sau-bhadra* (*sau-bha[n]d-r[a]-[ā]-a*) *m.* (*fr. Vedic* √भन्द् स्तुते be praised) सु-भद्रायाः अपत्यम् the son of *Su-bhadra* (another wife of *Arjuna*) by the name of *Abhimanyu*. He fought on the *Pāṇḍava* side.

सौमदत्ति *sauma-datti* (*sau-ma-dat-t[a]-i*) *m.* (*fr.* सोम √सु अभिषवे press, extract + *pp.* of √दा दाने give 6.6: *irreg.*) सोम-दत्तस्य अपत्यम् the son of *Soma-datta* (*Bhūri-śravas*), who fought on *Duryodhana's* side.

सौम्य *saumya* (*sau-m[a]-yā*) *a.* (*fr.* √सु अभिषवे press, extract) सोमः चन्द्र-देवता अस्य of the moon-deity, cool and moist (*opposed to* hot and arid), placid, agreeable, pleasing, dear. **०त्व** *-tva* *n.* सौमनस्य benevolence, cheerfulness (that also manifests in one's appearance, भ०गी०१७.१६). **०वपुस्** *-vapus* *a.* सौम्यं प्रसन्नं वपुः देहः यस्य with a pleasing form.

स्कन्द *skanda* (*skand-ā*) *m.* (*fr.* √स्कन्द् गतौ leap upon, assail) देव-सेना-पति the commander of the celestial army, Lord *Su-brahmaṇya*, son of Lord

Śiva.

स्तब्ध *stabdha* (*stab-dhā*) *pp.* (*of* √स्तब् दृढं करणे make firm 2.76: & 2.78:) अ-प्रणतात्मन् not able to bend/bow (physically or mentally), stiff, pompous.

स्तम्भ *stambh* (=√स्तम्भ्) √9.P. (*pp.* स्तब्ध 2.76: & 2.78:, *in. pt.* ०स्तम्भ्य 6.9: & 6.6:) दृढं करणे make firm, support, sustain; प्रतिघाते resist, check, वशी-करणे control. **अव०** *ava-* make firm, etc. **वि०** *vi-* (विष्णु 2.101:) make firm, etc. **सम्०** *sam-* (सं०) make firm, etc.

स्तु *stu* √2.U. (*pr. pl.* स्तुवन्ति 2.67:) स्तुतौ praise.

स्तुति *stuti* (*stu-ti*) *f.* (*fr.* √स्तु स्तुतौ praise) प्रशंसा praise.

स्तेन *stena* (*ste-nā*) *m.* (*fr.* √स्तै [=√स्ता 5.8.8:] वेष्टने cover, encircle, act stealthily) चोर thief.

स्त्री *strī* (*strī*) *f.* (3.37:) नारी female, female of any species, स्त्री-रूप female form (of anything, including words).

स्थ *stha* *a.* (*fr.* √स्था गति-निवृत्तौ remain) *only in compd.* -० (6.24.1:) तिष्ठति इति what remains in-, तस्मिन् स्थितः abiding in-, obtaining in-.

स्था *sthā* √1.P. (*sometimes* *Ā.* after certain prefixes) (*pr.*

तिष्ठति °ते 5.15.4.; *impv.* तिष्ठ 5.15.4.; *fut.* स्थास्यति, *cs.* *pr.* स्थापयति 5.40: *cs. impv.* स्थापय 5.40:; *pr. pt.* तिष्ठत् 5.15.4.; *pp.* स्थित 6.6.; *in. pt.* स्थित्वा 6.9: & 6.6: °स्थाय, *in. pt. cs.* स्थापयित्वा 6.9: & 5.40: °स्थाप्य 6.9: & 5.40:; *inf.* स्थातुम्) गति-निवृत्तौ remain, stand; *cs.* आधाने place, set, station. **अनु°** *anu-* (अनुष् 2.101:) अनुकूलम्° remain in accord with, follow. **अभ्युद्°** *abhyud-* (अभ्युत्थ् 2.99: & 2.24:) ऊर्ध्व° arise. **अव°** *ava-* ध्रुवम्° stand still, remain, abide; आधारे be based, be centered on or in. **आ°** *ā-* remain, etc.; आलम्बने resort to, अनुकूलम्° follow; अपेक्षायाम् regard as; प्रवृत्तौ proceed, आरोहणे mount, attain. **उद्°** *ud-* (उत्थ् 2.99: & 2.24:) ऊर्ध्व° stand up (*impv.* 2nd *sg.* उत्तिष्ठ get up), arise. **उप°** *upa-* अन्तर्° stand within, on or near. **पर्यव°** *paryava-* *Ā.* समन्तत्वे° be well established. **प्रति°** *prati-* (प्रतिष् 2.101:) प्रकर्षण° be established. **वि°** *vi-* (विष् 2.101:) विशेषण° remain present, abide. **व्यव°** *vyava-* *Ā.* ध्रुवम्° stand still, remain. **समव°** *samava-* ध्रुवम्° stand still, remain. **समुप°** *samupa-* समीपे° stand beside, arrive. **स्वनु°** *svanu-* (स्वनुष् 2.101:) साङ्गुष्येन अनुकूलम्° follow/practice virtuously or well.

स्थाणु *sthāṇu* (*sthā-nū*) *a.* (*fr.* √स्था गति-निवृत्तौ

remain) स्थिर stationary, stable. **स्थाणु** *sthāṇu* *n.* स्तम्भ a post.

स्थान *sthāna* (*sthā-ana*) *n.* (*fr.* √स्था गति-निवृत्तौ remain) स्थिति continued existence; अवकाश abode, place, sphere, occasion; वृत्ति station, rank, status; वसति home, settlement; भाजन receptacle. **ए -e** (°ने *loc.*) *in.* (lit. “in place”) युक्तम् properly, rightly, it is proper (that).

स्थानिन् *sthānin* (*sthā-an[a]-in*) *a.* (*fr.* √स्था गति-निवृत्तौ remain) स्थानम् अस्य अस्ति इति having a place, having an existence.

स्थापयित्वा *sthāpayitvā* (*sthā-p-ay[a]-i-tvā*) *in. pt.* (*of cs.* √स्था गति-निवृत्तौ remain 6.9: & 5.40:) स्थापनं कृत्वा placing, having placed.

स्थावर *sthāvara* (*sthā-varā*) *a.* (*fr.* √स्था गति-निवृत्तौ remain) अ-चञ्चल-स्थिर stationary, immobile. **स्थावर** *sthāvara* *m.* पर्वत mountain; *m. n. pl.* वृक्षादीनि स्थावर-भूतानि immovable beings (such as rooted plants). **जङ्गम** *jaṅgama* *n. sg. or pl.* स्थावरं च जङ्गमं च immobile and/or mobile beings (“immobile” in this *cmpd.* can mean either all immobile living beings, such as rooted plants— this context being about *samsāra* [*transmigratory*

existence], or it can more generally mean all objects that lack self-locomotion, including rocks and plants—this context being about *viśva* [the entire universe]).

स्थित *sthita* (*sthi-tā*) *pp.* (of $\sqrt{\text{स्था}}$ गति-निवृत्तौ remain 6.6:) प्रतिष्ठित seated, standing, steady, firm, established, remaining. **धी -dhī** *a.* प्रतिष्ठिता धीः प्रज्ञा यस्य whose wisdom is firm. **प्रज्ञ -prajña** *a.* (6.24.1:) स्थिता प्रतिष्ठिता “अहं अस्मि परं ब्रह्म” इति प्रज्ञा यस्य whose wisdom is firm (i.e., that “I am the limitless reality”—any other knowledge being relative, subject to dismissal/negation in the past/future or in other conditions); प्रतिष्ठिता व्यवसायात्मिका योग-बुद्धि प्रज्ञा यस्य who has a well-discerned wisdom regarding the means to *śreyas*.

स्थिति *sthiti* (*sthi-ti*) *f.* (fr. $\sqrt{\text{स्था}}$ गति-निवृत्तौ remain) भाव being, existing; अवस्था state, condition; अवस्थान continuance, staying; निष्ठा committed lifestyle, pursuit, commitment.

स्थित्वा *sthitvā* (*sthi-tvā*) *in. pt.* (of $\sqrt{\text{स्था}}$ गति-निवृत्तौ remain 6.9: & 6.6:) remaining.

स्थिर *sthira* (*sthi-rā*) *a.* (fr. $\sqrt{\text{स्था}}$ गति-निवृत्तौ

remain) निश्चल unwavering, not moving, (*w/inf.*) firmly resolve to—; कठिन solid, firm; चिर-काल-स्थायिन् long lasting. **बुद्धि -buddhi** *a.* निर्विचिकित्सा बुद्धिः यस्य whose knowledge is without doubts. **म् -m** *in.* (7.8.8:) अ-चलम् steadily. **मति -mati** *a.* स्थिरा परमार्थ-वस्तु-विषया मतिः यस्य whose knowledge (regarding reality—which knowledge alone can be unwavering, as all other knowledge is conditional, relative, and subject to denial) is firm.

स्थैर्य *sthairya* (*sthai-r[a]-ya*) *n.* (fr. $\sqrt{\text{स्था}}$ गति-निवृत्तौ remain) स्थिर-भाव steadfastness; (as a value) मोक्ष-मार्गं एव कृत-व्यवसायित्वम् steadfastness only in the pursuit of complete freedom (which amounts to *sannyāsa* [renunciation]), (otherwise, in *Arjuna*’s situation) steadfastness in the pursuit of *dharma* (as a *yoga*, a means leading to freedom).

सिग्ध *snigdha* (*snig-dhā*) *pp.* (of $\sqrt{\text{सिंह}}$ स्नेहे be oily 2.108:) स्नेहवत् oily.

सिंह *snih* $\sqrt{4.P.}$ (pp. सिग्ध 2.108:) स्नेहे be oily, cling; प्रीतौ be affectionate. **अभि° *abhi-*** be affectionate.

स्पर्श *sparśa* (*sparś-ā*) *m.* (*fr.* √स्पृश् संस्पर्शने touch) संसर्ग contact, touch; स्पृश्यते इति what is contacted, *pl.* विषयाः sense objects.

स्पर्शन *sparśana* (*sparś-ana*) *n.* (*fr.* √स्पृश् संस्पर्शने touch) संसर्ग touch, touching; त्वग्ज्ञानेन्द्रिय the sense of touch.

स्पृश् *sprś* √6.P. (*pr.* *pt.* स्पृशत्) संस्पर्शने touch.

स्पृश *sprśa* (*sprś-a*) *a.* (*fr.* √स्पृश् संस्पर्शने touch) *in compd.* —° स्पृशति इति touching—, reaching to—.

स्पृशत् *sprśat* (*sprś-[a]-at*) *pr.* *pt.* (*of* √स्पृश् संस्पर्शने touch) touching.

स्पृह *sprh* √10.U. ईप्सायाम् desire.

स्पृहा *sprhā* (*sprh-[a]-ā*) *f.* (*fr.* √स्पृह ईप्सायाम् desire) तृष्णा longing, craving, राग attraction.

स्म *sma* *encl. pcl.* for emphasis; gives a present tense verb a past tense meaning 7.21.1.b.:

स्मरत् *smarat* (*smar-[a]-at*) *pr.* *pt.* (*of* √स्मृ चिन्तायाम् remember) remembering; meditating upon.

स्मि *smi* √1.Ā. (*pp.* स्मित) ईषद्वसने smile (lit. “slight laugh”). **वि°** *vi-* be in awe.

स्मृ *smṛ* √1.P. (*pr.* स्मरति, *impv.* स्मर, *pot.* स्मरेत्, *pr.*

pt. स्मरत्, *pp.* स्मृत, *in. pt.* °स्मृत्य 6.9:) चिन्तायाम् remember; आध्याने contemplate. **अनु°** *anu-* contemplate. **सम्°** *sam-* (सं°) remember, etc.

स्मृत *smṛta* (*smṛ-tā*) *pp.* (*of* √स्मृ चिन्तायाम् remember) चिन्तित remembered, brought to mind, considered, cited.

स्मृति *smṛti* (*smṛ-ti*) *f.* (*fr.* √स्मृ चिन्तायाम् remember) संस्कार-अधीनः ज्ञान-भेदः a type of knowledge based on a (previous) mental impression, memory, recognition. **°भ्रश** *-bhraṃśa* *m.* स्मृतेः भ्रंशः अनुत्पत्तिः loss or failure of memory. **°विभ्रम** *-vibhrama* *m.* स्मृतेः भ्रंशः failure of memory.

स्यन्दन *syandana* (*syand-ana*) *m.* (*fr.* √स्यन्द प्रस्रवणे run) रथ war-chariot.

स्यात् *syāt* ([*a*]s-yāt) *pot.* 3rd *sg.* (*of* √अस् भुवि be 5.19.4:) (he/she/it/who) would be, would follow.

स्युस् *syus* ([*a*]s-yus) *pot.* 3rd *pl.* (*of* √अस् भुवि be) (they) would be.

स्रस् *sraṃs* √1.Ā. (*pr.* स्रंसते 2.104:) अधः-पतने fall down, slip down, sink.

स्रोतस् *srotas* (*sro-tas*) *n.* (*fr.* √स्रु गतौ move)

स्रवन्ती flowing water, river.

स्व *sva* (*svā*) *prn. a.* (f. आ) (4.15: & 4.16.3:) निज (“in-born”) my (or our, your, his, etc.) own, one’s own, inherent, natural. **◦अध्याय -*adhyāya*** *m.* ऋगाद्यध्यास reciting to oneself the *Veda* texts. **◦अध्यायज्ञानयज्ञ -*adhyāya-jñāna-yajña*** *a.* स्वाध्यायः यज्ञः यस्य सः स्वाध्याय-ज्ञः ज्ञानं शास्त्रार्थ-परिज्ञानम् यज्ञः यस्य सः ज्ञान-यज्ञः च who as a *yajña* (worship) recites *Veda* and/or who studies the meaning of the scripture. **◦अध्यायाभ्यसन -*adhyāyābhyasana*** *n.* स्वाध्यायस्य अभ्यसनम् (daily) reciting to oneself the *Veda* texts (in the prescribed manner). **◦क -*ka*** *prn. a.* (cf. 4.15:) स्व one’s (his/her/its) own. **◦कर्मन् -*karman*** *n.* स्वस्य कर्म धर्मः one’s own duty. **◦कर्मनिरत -*karma-nirata*** *a.* स्वस्य कर्मणि निरतः dedicated or devoted in one’s own duty. **◦चक्षुस् -*caṣus*** *n.* स्वकीयं चक्षुः one’s own eye(s), one’s own vision. **◦जन -*jana*** *m.* स्वस्य जनः one’s own people, मम जनः my people (भ०गी०१.२८). **◦तेजस् -*tejas*** *n.* स्वकीयं तेजः one’s/my own heat/light/radiance. **◦धर्म -*dharma*** *m.* स्वस्य कर्तव्यम् one’s own duty (within society—by birth, upbringing, or disposition). **◦बान्धव**

-*bāndhava* *m.* स्वस्य बन्धुः one’s (my/our) own kin and friend (*bandhu*). **◦भाव -*bhāva*** *m.* शील disposition, natural tendency; स्वः भावः स्व-भावः स्व-रूपः essential nature, natural constitution; स्वः भावः its/his/her/my nature, its/his/her/my mind; ईश्वरस्य प्रकृतिः त्रि-गुणात्मिका माया the (manifest) nature (of the totality, of the Lord), mother nature. **◦भावज -*bhāva-ja*** *a.* (6.24.3:) जन्मान्तर-कृत-धर्मादि-संस्कारः स्व-भावः ततः जातः born from the mind’s latent tendency (formed from just and unjust acts done in [this and] previous births), born of the mind’s disposition, born of mother nature (ईश्वरस्य प्रकृतिः त्रि-गुणात्मिका माया). **◦भावनियत -*bhāva-niyata*** *a.* स्व-भावेन नियतः enjoined according to one’s disposition. **◦भावप्रभव -*bhāva-prabhava*** *a.* स्व-भावात् प्रभवः यस्य arising from its disposition or from mother nature (ईश्वरस्य प्रकृतिः त्रि-गुणात्मिका माया). **◦स्थ -*stha*** *a.* (6.24.1:) स्वे आत्मनि स्थितः प्रसन्नः the one who abides in himself/herself (contented).

स्वधा *svadhā* (*sva-dhā*) *f.* (poss. fr. सु-धा nectar, fr. √धे [√धा 5.8.8:] पाने drink or fr. √स्वद् आस्वादाने taste) अन्नं पितृभ्यः यद् दीयते the food offered to

the ancestors (in the *śrād-dha* ceremony).

स्वनुष्ठित sv-anuṣṭhita (*sv-anu-ṣṭhi-tā*) *pp.* (of √स्था गति-निवृत्तौ remain 6.6: & 2.101:) साद्-गुण्येन सम्पादितः well (virtuously) performed; सुखेन सम्पादितः enjoyably performed.

स्वप् स्वप् √2.P. (*pr. pt.* स्वपत्) शये lie down, esp. sleep.

स्वपत् स्वपत् (*svap-at*) *pr. pt.* (of √स्वप् शये lie down, esp. sleep) sleeping.

स्वप्न स्वप्ना (*svāp-na*) *m.* (*fr.* √स्वप् शये lie down, esp. sleep) निद्रा sleep; स्वप्न-दर्शन dreaming, day-dreaming; स्वप्न-सृष्टि dream.

स्वयम् स्वयम् (*sva-y-ām*) *in. reflex. prn.* (4.14:) आत्मनम् (*w/nom. sense*) oneself (my/him/her/your/itself), (*w/inst. sense*) by oneself etc., (*w/gen. sense*) one's own etc.; अनायासे without effort, easily, naturally, spontaneously.

स्वर् स्वर् *in.* (*fr.* √स्वृ [=√स्वर्] शब्दोपतापयोः resound/praise or heat/shine) स्वर्ग heaven.

०गति -*gati* *f.* स्वर्ग-गमन going to heaven.

स्वर्ग स्वर्ग-गा (*sva-r-ga[m]*) *m.* (स्वर् heaven/shining space *fr.* √स्वृ [=√स्वर्] शब्दोपतापयोः resound/praise or heat/shine + ०ग *fr.* √गम् प्राप्तौ

attain 6.24.3.; or *per Paninian grammar fr.* √गै गाने sing, “what is sung about in Vedic accent/*svarita;*” or *fr.* सु + √ऋज् गति attain good 2.82:) सुर-लोक heaven (*of which there are said to be six temporary abodes “above” the ordinary physical universe [bhū-loka]. They are: suvar-loka, svar-loka, mahar-loka, janar-loka, tapar-loka, satya-loka, and brahma-loka, in successively more pleasant order. These worlds are not physical and don't decay, unlike bhū-loka [the physical universe], but are subtle, of the same nature as the mind and the dream world, [so “above” has no physical sense, but rather means “better”], and the inhabitants likewise have only an appropriate subtle body, like a dream body, to experience what that heaven provides.* ०द्वार -*dvāra* *n.* स्वर्गस्य द्वारम् gate (or door) of heaven. ०पर -*para* *a.* स्वर्गः परः परम-पुरुषार्थः यस्य having heaven as the ultimate (goal). ०लोक -*loka* *m.* स्वर्गः इति लोकः the world (of experience) called heaven.

स्वल्प sv-alpa (*sv-alpa*) *a.* अतीव अल्पः very little.

स्वस्ति sv-asti (*su-asti*) *in.* (*fr.* √अस् भुवि be, सु + अस्ति lit. “it is good”) क्षेमम् well-being (*often used as a greeting, a farewell, or a prayer in the sense of स्वस्ति अस्तु let there be well-being.*)

स्वृ svṛ (=√स्वर) √1.P. शब्दे resound, praise; उपतापे heat, shine.

ह ha *encl. pcl. a slight expletive.*

हत hata (ha[n]-tā) *pp.* (of √हन् हिंसायाम् destroy 6.6:) killed, being killed, destroyed; what is destroyed, the object being destroyed.

हत्वा hatvā (ha[n]-tvā) *in. pt.* (of √हन् हिंसायाम् destroy 6.9: & 6.6:) killing.

हन् han √2.P. (*rarely Ā.*) (*pr.* हन्ति, *impv.* जहि ja-hi 5.19.5: & 5.6.a.; *pot.* 3rd *pl.* हन्युः 1st *sg.* हन्याम्, *fut.* Ā. 1st हनिष्ये, *ps. pr.* हन्यते *ps. impf.* 3rd *pl.* अहन्यन्त, *cs. pr.* घातयति 5.40.; *pr. pt.* घत् 6.4: & 5.19.5.; *pr. ps. pt.* हन्यमान, *pp.* हत 6.6.; *in. pt.* हत्वा 6.9: & 6.6: °हत्य 6.9.; *inf.* हन्तुम् हिंसायाम् destroy, kill, injure; ताडने beat, strike; *ps.* be killed, etc. **अभि° abhi-** ताडने strike, beat; नादे sound (a musical instrument). **उप° upa-** destroy, etc.; अभिभूते overpower. **नि° vi-** destroy, etc. **प्र° pra-** destroy, etc. **सम्° sam-** सङ्गमे strike together, join together.

हन् han *a.* (fr. √हन् हिंसायाम् destroy) *in compd.* — (6.24:) (*nom. sg.* °हा 3.21:) हन्ति इति what destroys—.

हन्त hanta (hānta) *interj. expressing वाक्यारम्भे well now (starting off a discussion); हर्षे joy; अनुकम्पायाम्*

sympathy; विषादे grief; आर्तौ trouble.

हन्तुम् hantum (hān-tum) *inf.* (of √हन् हिंसायाम् destroy) to kill, to destroy.

हन्तृ hantr (han-tr) *a. or m.* (fr. √हन् हिंसायाम् destroy) हनन-क्रियायाः कर्ता doer of the act of destroying, the agent of destroying, killer.

हन्यमान hanyamāna (han-ya-māna) *pr. ps. pt.* (of √हन् हिंसायाम् destroy) being killed.

हय haya (hāy-a) *m.* (fr. √हि गतौ set in motion) अश्व horse.

हर hara (har-a) *a.* (fr. √ह हरणे take) *only in compd.* —° हरति इति what takes (away, to itself, etc.).

हरि hari (hār-i) *m.* (fr. √ह हरणे take away) हरति इति (Lord Kṛṣṇa) the one who (or whose grace) destroys (all karmic demerit [pāpa]).

हर्ष harṣa (harṣ-a) *m.* (fr. √हृष् तुष्टौ be pleased) सुख joy; इष्टाधिगम-जन्यानन्द happiness arising from gaining something pleasant, elation, exultation. **°अमर्षभयोद्वेग -a-marṣa-bhayodvega** *m. pl.* हर्षः प्रिय-लाभे अन्तः-करणस्य उत्कर्षः रोमाञ्जनाश्रु-पातादि-लिङ्गः च, अ-मर्षः अ-सहिष्णुता च, भयं त्रासः च, उद्वेगः उद्विग्नता च elation (the extreme exultation of the mind upon the gain of

something pleasant, and indicated by bristling of body hairs, shedding tears, etc.), intolerance, fear, and anxiety. **शोकान्वित -śokānvita** *a.* इष्ट-प्राप्तौ हर्षः, अनिष्ट-प्रप्तौ इष्ट-वियोगे च शोकः, ताभ्याम् अन्वितः संयुक्तः subject to elation (upon gaining the pleasant) and sorrow (upon gaining the unpleasant or losing the pleasant).

हर्षण harṣaṇa (*harṣ-aṇa*) *a.* (fr. √हृष् तुष्टौ be pleased) हर्ष-कारक thrilling. **हर्षण harṣaṇa** *n.* हर्ष joy, elation.

हविस् havis (*hav-is*) *n.* (fr. √हु दाने offer) घृतादि-हवनीय-द्रव्य-मात्र anything to be offered (into the ritual fire like ghee, etc.), an oblation.

हस् has √1.P. (*pr. pt.* हसत्) हसने laugh, laugh (gently), smile. **प्र pra-** laugh.

हस्त hasta (*hāsta*) *m.* पाणि hand; शृण्डा trunk of an elephant (which it uses like a hand). **इन् -in** (°स्तिन्) *a.* हस्तः अस्य अस्ति having a hand/trunk; *m.* गज an elephant.

हा hā √3.U. (*pr.* जहाति 5.8.3: जहीते 5.20.3: & .4:; *fut.* हास्यति, *pp.* हीन 6.6:; *in. pt.* हित्वा °हाय) *P.* त्यागे abandon; *Ā.* गतौ move. **परि° pari-** abandon. **प्र° pra-** abandon. **वि° vi-** abandon.

हानि hāni (*hā-ni*) *f.* (fr. √हा त्यागे abandon [the body]) नाश loss, destruction.

हि hi √5.P. प्रेरणे impel, वृद्धौ promote.

हि hi (*hi*) *pcl.* never begins a sentence or pāda, like an enclitic, अवधारणे for emphasis; यतः because; श्लोक-पूरणे often employed just to avoid a hiatus, or to obtain a long vowel for meter.

हिंस् hiṃs √7.P. (2.104:) (*pr.* हिनस्ति 5.3.h:) हिंसायाम् destroy.

हिंसा hiṃsā (*hiṃs-[a]-ā*) *f.* (fr. √हिंस् हिंसायाम् destroy 2.104:) प्राणिनां पीडनम् (deliberately, for your own sake,) hurting any living being (including your own body or mind). **आत्मक -ātmaka** (*f.* °त्मिका) *a.* पर-पीडा-कर-स्व-भाव whose nature is to hurt/injure (another being or oneself).

हित hita (*hi-tā*) *pp.* (of √धा धारणे place 6.6: *irreg.*) स्थापित placed; आनुकूल्य beneficial, good. **काम्या -kāmyā** *f.* हितेच्छा desire for (your) benefit.

हित्वा hitvā (*hi-tvā*) *in. pt.* (of √हा त्यागे abandon 6.9:) disregarding, abandoning.

हिम hima (*himā*) *a.* शीतल cold. **हिम hima** *n.* तुषार snow. **आलय -ālaya** *m.* हिमवत्पर्वत the

snowy *Himālaya* mountains.

हीन *hīna* (*hī-nā*) *pp.* (of √हा त्यागे abandon 6.6:) lacking, without (*w/inst.*).

हु *hu* √3.P. (*pr. sg.* जुहोति 5.8.3: *pl.* जुहति 5.8.3: & 5.6.c: & 2.11:, *pp.* हुत) दाने offer; यज्ञं करणे perform ritual. **उप° *upa-*** offer, etc.

हुत *huta* (*hu-tā*) *pp.* (of √हु दाने offer) offered. **हुत *huta*** *n.* हव्य an oblation; हवन-क्रिया the act of offering (ब्रह्मैव हुतम् [the act of offering is also *brahman*], भ०गी०४.२४). **०आश *-āśa*** *m.* हुतम् अश्नाति इति अग्निः (lit. “who consumes the oblation”) fire.

ह *hr* √1.U. (*pr.* हरति ०ते, *ps. pr.* द्वियते 5.37.3:, *pr. pt.* हरत्, *pp.* हत, *pot. ps. pt.* हार्य 6.8:, *in. pt.* ०हत्य 6.9:, *inf.* हर्तुम् 6.10:) हरणे convey, take (*with the context and the sense of the prefix determining whether to take to someone, take to oneself, take from another, etc.*), प्रापणे acquire, gain, स्वी-करणे take as one’s own, take into oneself, take to, स्तैन्ये steal; नाशने destroy (take away life). **अप° *apa-*** स्तैन्ये take or steal away. **आ° *ā-*** प्रापणे acquire. **उदा° *udā-*** (lit. “bring out”) वाचि speak, call. **उप° *upa-*** प्रदाने bring, offer, take near. **परि° *pari-*** परिवर्जने

avoid, abstain. **व्या° *vyā-*** (lit. “bring out”) वाचि speak, call. **सम्° *sam-*** (सं० 2.54:) स्वी-करणे withdraw (into oneself), take or gather together. **समा° *samā-*** स्वी-करणे withdraw, collect; नाशने destroy.

हत *hṛta* (*hṛ-tā*) *pp.* (of √ह हरणे convey) taken away, robbed. **०ज्ञान *-jñāna*** *a.* अपहत-विवेक-विज्ञान whose (discrimination and assimilation of his/her) knowledge is (or has been) robbed away.

हृद् *hr̥d* (*hr̥-d*) *n.* (*fr.* √ह हरणे convey प्रापणे acquire) अन्तर्भाग the interior, the center of an individual; अन्तः-करण the mind (interior organ of thinking); हृत्पिण्ड the physical heart. **०देश *-deśa*** *m.* हृदः बुद्ध्याः देशः place or seat of the intellect. **०स्थ *-stha*** (०त्स्थ 2.42:) *a.* (6.24.1:) हृदि बुद्धौ स्थितः rooted in the intellect.

हृदय *hr̥daya* (*hr̥-d-aya*) *n.* (*fr.* √ह हरणे convey, प्रापणे acquire) अन्तर्भाग the interior, the center of an individual; अन्तः-करण the mind (interior organ of thinking); हृत्पिण्ड the physical heart (prior to brain surgery experimentation, usually considered to be the central “location” for the subtle, intangible, and therefore locationless

mind, and is frequently used as the locus of meditation). **दौर्बल्य -*daur-balya*** *n.* हृदयस्य दौर्बल्यं शक्ति-क्षयः weakness of heart (i.e., weakness of mind).

हृद्य *hr̥dya* (*hr̥-d-ya*) *a.* (*fr.* √हृ हरणे convey प्रापणे acquire) हृद्य-प्रिय pleasing to the mind.

हृष् *hr̥ṣ* √4.P. (*pr.* हृष्यति, *pot.* हृष्येत्, *pp.* हृष्ट 2.88: or हृषित) तुष्टौ be pleased, be happy, rejoice; , चित्तोत्साहे incite the mind, be elated. **प्र० *pra-*** be pleased, etc.

हृषित *hr̥ṣita* (*hr̥ṣ-i-tā*) *pp.* (*of* √हृष् तुष्टौ be pleased 6.6:) pleased.

हृषीकेश *hr̥ṣīkeśa* (*hr̥ṣ-īka-īś-a*) *m.* (हृषीक sense(s) *fr.* √हृष् चित्तोत्साहे incite the mind, ईश *fr.* √ईश् ऐश्वर्ये rule) हृषीकाणाम् इन्द्रियाणाम् ईशः (Lord *Kṛṣṇa*) lord of the senses (an allusion to *Kṛṣṇa* as chariot driver [the informed intellect (*buddhi*)] holding the reins [the mind (*manas*)] controlling the horses [the senses (*indriyas*)], and instructing *Arjuna* [the chariot master, the individual (*jiva*)], *cf.* क०उ०३.३-९).

हृष्ट *hr̥ṣta* (*hr̥ṣ-tā*) *pp.* (*of* √हृष् तुष्टौ be pleased 2.88:) thrilled. **रोमन् -*roman*** *a.* हृष्टानि रोमाणि यस्य

whose (body) hairs are standing on end (thrilled).

हे *he* *inj.* (6.21:) सम्बोधने *for addressing, usually before a vocative.*

हेतु *hetu* (*he-tu*) *m.* (*fr.* √हि प्रेरणे impel, वृद्धौ promote) निमित्त instrumental cause, factor, कारण (material) cause; अर्थ purpose, motive, sake; न्याय reason, reasoning. **मत् -*mat*** *a.* युक्ति-युक्त having reasoning, with logic.

हेतुक *haituka* (*hai-tu-ka*) *a.* (*fr.* √हि प्रेरणे impel, वृद्धौ promote) हेतुः यस्य having a cause or reason.

ह्रीं *hrī* (*hrī*) *f.* (*fr.* √ह्री लज्जायाम् be modest) लज्जा modesty.

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