

**The Aruna Sanskrit Language Series**

# **The Bhagavad Gita Dictionary**

**A.K. Aruna**

*PDF version*

*New and Improved!*

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# The Bhagavad Gita Dictionary

A.K. Aruna      *PDF version*

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Upasana Yoga Media

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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](http://www.UpasanaYoga.org).

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# 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>Bṛhadāraṇyaka 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
cmpd.	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](http://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

# 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*<sup>1</sup> (*pūr-va*)<sup>5</sup> *prn. a.*<sup>7 11</sup> (*pl.*<sup>11</sup> पूर्व 4.16.3:<sup>11</sup>) (*fr.*<sup>11</sup> √पृ<sup>15</sup> व्यापने<sup>18</sup> fill<sup>16</sup> 2.69:<sup>11</sup> or √पृ<sup>15</sup> अग्र-गमने<sup>18</sup> go ahead<sup>16</sup>) आद्य first,<sup>20</sup> प्राच्य prior (in time or place)<sup>19 20</sup>, of long ago,<sup>20</sup> ancient,<sup>20</sup> former,<sup>20</sup> eastern (where the sun first appears to rise)<sup>19 16</sup>. पूर्व<sup>10</sup> *pūrva m. pl.*<sup>2</sup> ancestors, forefathers.<sup>16</sup> ◌अभ्यास *-abhyāsa*<sup>2</sup> *m.*<sup>8</sup> पूर्व-कृतः अभ्यासः<sup>17</sup> previous practice (including from previous human lives, भ०गी०६.४४)<sup>19 16</sup>. ◌कम् *-kam*<sup>3</sup> *in.*<sup>7</sup> *in compd.* —◌ पुरो-गमे<sup>18</sup> preceded by;<sup>20</sup> अनुसारतः<sup>18</sup> with, backed by, in accordance with.<sup>16</sup> ◌तर *-tara*<sup>3</sup> *cpv. a.*<sup>7</sup> (6.25:<sup>11</sup>) earlier.<sup>16</sup> ◌म् *-m*<sup>3</sup> *in.*<sup>7</sup> (6.16:<sup>11</sup>) प्राक्<sup>18</sup> before (in time or place)<sup>19</sup>, already.<sup>16</sup>

**पृथक्** *prthak*<sup>1</sup> *prth-a[ñ]k*<sup>5 6</sup> *in.*<sup>7</sup> (*fr.* √प्रथ्<sup>15</sup> विस्तारे<sup>18</sup> + *suff./noun fr.* √अञ्च्<sup>15</sup> गतौ<sup>18</sup> “go wide apart”) भिन्ने<sup>18</sup> separately, apart, distinct, distinctly; नाना-रूपे<sup>18</sup> severally. पृथक् **पृथक्** *prthak prthak in.* विभिन्नम्<sup>18</sup> individually. ◌त्व *-tva*<sup>3</sup> (◌क्त्व)<sup>4</sup> *n.*<sup>7</sup> भिन्नत्व separateness, being distinct. ◌त्वेन *-tvena*<sup>3</sup> (*inst.* ◌क्त्वेन)<sup>4</sup> *in.*<sup>7</sup> विभिन्नम्<sup>18</sup> separately, severally. ◌विध *-vidha*<sup>2</sup> (◌ग्वि०)<sup>4</sup> *a. pl.*<sup>2</sup> नाना-विधाः various kinds.

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	palatal	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	labial	ञ	<i>ñ</i>	<i>n</i> in cringe	
ऊ	ू	<i>ū</i>	<i>oo</i> in moon		ट	<i>t</i>	<i>t</i> in but	
ऋ	ृ	<i>r̥</i>	<i>rh</i> in rhythm	cerebral	ठ	<i>ʈ</i>	<i>th</i> in but how	
ॠ	ॡ	<i>r̄</i>	<i>rh</i> - <i>elongated</i>		ड	<i>ḍ</i>	<i>d</i> in god	
ल	ळ	<i>l̥</i>	<i>le</i> in table	dental	ढ	<i>ḍh</i>	<i>dh</i> in godhead	
ए	ै	<i>e</i>	<i>a</i> in tape	guttural-palatal	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	
ओ	ौ	<i>o</i>	<i>oe</i> in toe	guttural-labial	थ	<i>ʈh</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	
<b>Consonants</b>					ध	<i>dh</i>	<i>dh</i> in madhouse	dental
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		

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

**अकर्तृ** *a-kartṛ* (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

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).

*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.* —०).

**करण *karāṇa*** (*kar-āṇa*) *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  
तद्वान् करुणः who has compassion, has sympathy  
(towards those in pain).

**कर्ण *karṇa*** (*karṇa*) *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*** (*kar-tum*) *inf.* (*of* √कृ करणे do 6.10:  
& 5.34:) to do.

**कर्तृ *kartṛ*** (*kar-tr*) *m.* (*fr.* √कृ करणे do) कारक doer,  
the agent of action, maker, author. **०त्व -tva** *n.*  
कर्तृता doership; उत्पादकत्व origination.

**कर्मन् *karman*** (*kar-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*

०तर *-tara* *cpv. a.* (6.25:) अधिक-कुशल-कर more agreeable, better.

ख *kha* *n.* आकाश space.

खन् *khan*  $\sqrt{1.U.}$  अवदारणे dig.

ख्या *khyā*  $\sqrt{2.P.}$  (*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.*  $\sqrt{\text{गम्}}$  go) *only in compd.* — (6.24.3:) गच्छति इति what goes—; गमन moving—.

गच्छत् *gacchat* (*gacch-[a]-at*) *pr. pt.* (*of*  $\sqrt{\text{गम्}}$  go 5.15.6:) moving, walking.

गज *gaja* *m.* हस्तिन् elephant. ०इन्द्र *-indra* (०जे०) *m.* हस्तीश्वर great elephant, noble elephant.

गण् *gaṇ*  $\sqrt{10.U.}$  सङ्ख्याने count, enumerate.

गण *gaṇa* (*gaṇ-ā*) *m.* (*of*  $\sqrt{\text{गण्}}$  सङ्ख्याने count) समूह collection, group.

गत *gata* (*ga[m]-tā*) *pp.* (*of*  $\sqrt{\text{गम्}}$  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.*  $\sqrt{\text{गम्}}$  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*  $\sqrt{\text{गम्}}$  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*]).

√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** *ghāyati* (*ghāt-aya-ti*) *cs. pr. 3<sup>rd</sup> 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-a*) *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) गन्धोपादाने smelling; घ्राण-ज्ञानेन्द्रिय the sense of smell.

**च** *ca* *encl. cj.* समुच्चये and, also, placed at the end of each



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: 1<sup>st</sup> the *kuśa* grass for insulation from damp or cold ground, 2<sup>nd</sup> a hide for padding and protection from the sharp pointed *kuśa* grass, and 3<sup>rd</sup> 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** -*saṃśaya* *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

destruction of both the knowledge and the assimilation of that knowledge (of the self).  
**०विज्ञानयोग -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. **०सङ्ग -saṅga** *m.* ज्ञानस्य सङ्गः attachment to knowing. **०सञ्छिन्नसंशय -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 jyāyas** (*iyā-yas*) *cpv. a.* (fr. √ज्या overpower 6.25:) अधिक-वृद्ध older; अधिक-शक्त more powerful, अधिकतर foremost, superior.

**ज्योतिस् jyotis** (*jyot-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. **अभिवि० abhivi-** burn, etc.

**ज्वलत् jvalat** (*jval-[a]-at*) *pr. pt.* (of √ज्वल् दीप्तौ burn) burning.

**ज्वलन jvalana** (*jval-ana*) *a.* (fr. √ज्वल् दीप्तौ burn) दीप्त burning. **ज्वलन jvalana** *m.* अग्नि fire.

**झष jhaṣa** (*jhaṣa*) *m.* मत्स्य fish, aquatic creature.

**तत tata** (*ta[n]-ta*) *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

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.* 2<sup>nd</sup> person *sg. abl.* from you;  
*prn.* 2<sup>nd</sup> 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* (*daṁṣ-tra*) *m.* (fr. √दंश् दंशने bite  
2.104:) (f. 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* (*dakṣ-a*) *a.* (fr. √दक्ष कुशले 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

deceitful.

**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-सिद्धि the accomplishment that is actionlessness (through the knowledge that I am the actionless reality [brahman]).

**नैष्ठिक** *naiṣṭhika* (*nai-ṣṭh[a]-[ā]-ika*) *a.* (f. ई) (fr. √स्था गति-निवृत्तौ remain) निष्ठयां 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<sup>o</sup> is base for 2<sup>nd</sup> – 7<sup>th</sup> 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* (*pakṣa*) *m.* पतत्र wing; पार्श्व side, side (in a dispute). **इन्** *-in* (इक्षिन्) *m.* पक्षः पतत्रं यस्य winged creature, विह-ग bird.

**पच्** *pac* √1.U. (pr. पचति ऌते) 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]-ma*) *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-ita*) *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,

speak 6.6: & 2.3.a: & 2.80:) said, told, taught.

**प्रोक्तवत्** *proktavat* (*pra-uk-tavat*) *past act. pt.* (of  $\sqrt{\text{वच्}}$  परिभाषणे speak 6.7: & 2.3.a: & 2.80:) told, taught.

**प्रोच्यमान** *procyamāna* (*pra-uc-ya-māna*) *pr. ps. pt.* (of  $\sqrt{\text{वच्}}$  परिभाषणे speak 6.5: & 5.37.6:) being told.

**प्रोत** *protā* (*pra-u-tā*) *pp.* (of  $\sqrt{\text{वे}}$  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-a*) *m.* (*fr.*  $\sqrt{\text{पु}}$  उपरि गतौ go over) प्लवन floating; लघु-नौका small boat, raft.

**पु** *plu*  $\sqrt{1.A.}$  (*pp.* पुत) उपरि गतौ go over, float, fly, jump. **सम्** *sam-* go over, etc.

**फल** *phal*  $\sqrt{1.P.}$  विशरणे burst, break open, perish.

**फल** *phala* (*phal-a*) *n.* (*fr.*  $\sqrt{\text{फल्}}$  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* (=  $\sqrt{\text{बह}}$ )  $\sqrt{1.A.}$  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  $\sqrt{\text{बन्ध्}}$  संयमने bind 6.6: & 2.76: & 2.78:) bound.

**बन्ध्** *bandh*  $\sqrt{9.P.}$  (*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-a*) *m.* (*fr.*  $\sqrt{\text{बन्ध्}}$  संयमने bind) संयमन a restraint, bondage.

**बन्धन** *bandhana* (*bāndh-ana*) *a.* (*fr.*  $\sqrt{\text{बन्ध्}}$  संयमने bind) वेष्टन binding. **बन्धन** *bandhana* *n.* संयमन a restraint, bondage.

**बन्धु** *bandhu* (*bāndh-u*) *m.* (*fr.*  $\sqrt{\text{बन्ध्}}$  संयमने bind) मित्र friend; ज्ञाति kin, relative.

**बभूव** *babhūva* (*ba-bhū-v-a*) *perf.* 3<sup>rd</sup> *sg.* (of  $\sqrt{\text{भू}}$  सत्तायाम् be 5.28:) (he/she/it/who) was.

**बल्** *bal*  $\sqrt{1.P.}$  प्राणने enliven, animate.

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. 3<sup>rd</sup> sg.* (*of* √मृ प्राण-त्यागे die, *with an active sense* 5.37.3:) (he/she/it/who) dies.

**यक्ष *yakṣa*** (*yakṣ-a*) *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. 1<sup>st</sup>* 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 *R̥g 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

*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-a*) *m.* (fr. √युध् सम्प्रहारे fight) युद्ध-कारक warrior, fighter. ◌मुख्य *-mukhya* *a.* योधानां मुख्यः श्रेष्ठः prominent among warriors. ◌वीर

**-वीरा** *m.* योधानां वीरः leader among warriors.

**योनि** *yonī* (*yo-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. 3<sup>rd</sup> 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* (*ra[n̄]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

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. अति० *ati-* पश्चात् *ps.* be left behind, be worse than (*w/ acc., abl.*).

रिपु *ripu* (*rip-u*) *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*.  
०आदित्य *-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: ०रुध्य) आवरणे cover; निवरणे impede, check, restrain. नि० *ni-* cover, etc. वि० *vi-* प्रतिकूलं करणे oppose, conflict with.

रुधिर *rudhira* (*rudh-irā*) *n.* (fr. √रुध् आवरणे cover, निवरणे impede) रक्त blood. ०प्रदिग्ध *-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. आ० *ā-* उत्थाने rise, ascend; सिद्धौ attain, accomplish. सुवि० *suvi-* *ps.* सु-दृढे be well entrenched.

रूक्ष *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.* √रूह 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.* ०- ०हर्ष *-harṣa* *m.* रोमाञ्च bristling of the body hair, goose bumps; रोम्णः हर्षः इव thrill (with rapture or horror). ०हर्षण *-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. वि० *vi-* stick, etc.

लघु *laghu* (*la[n]gh-u*) *a.* (fr. √लङ् गत्यर्थे pass over) अ-गुरु light weight. ०आशिन *-āśin* (०ध्वा०) *a.* लघ्वशन-शील who has the habit to eat light (i.e., does not habitually eat him/herself into



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 गार्ध्वे 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:) गार्ध्वे 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-a'*) *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*, *bhuvā*, and *svā* [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 गार्ध्वे 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-ṭa'*) *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

+ √ह bring out) उच्चारयत् calling, chanting.

**व्युदस्य व्युदस्या** (vy-ud-as-ya) *in. pt.* (of √अस् क्षेपणे cast, throw) परित्यज्य giving up (i.e., being free from).

**व्यूढ व्यूढा** (vy-ū-dha) *pp.* (of वि + √वह 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 व्रता** (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. **प्र० pra-** praise.

**शक् शक** √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-kha) *m.n.* (*poss. fr.* √शम् सन्तुष्टे be satisfied) कम्बु conch shell.

**शठ śaṭha** (śaṭha) *a.* मायाविन् deceptive. **शठ śaṭha** *m.* दुर्जन rogue.

**शत śata** (śata) *n.* hundred. **शसस्-śas** *in.* (6.19: & 4.29:) शतैः by the hundreds.

**शत्रु śatru** (śa[d]-tru) *m.* (*fr.* √शद् विशीर्णतायाम् be trampled upon, perish) अरि enemy. **शत्रुत्व -tva** *n.* शत्रु-भाव being an enemy. **शत्रुत्व -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 compd.* -० 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. **शब्दादि -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*/

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** (śre-ṣṭha) *spv. a.* (fr. √श्चि 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** (śro-tra) *n.* (fr. √श्रु आकर्णने hear) श्रवण-ज्ञानेन्द्रिय the sense of hearing. **०आदि -ādi** *a. pl.* (6.39:) श्रोत्रम् आदि: येषाम् (the five functions of perception) starting with *śrotra*/hearing (*tvac*/feeling, *caḥṣus*/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** (śvan) *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-a) *a.* (fr. √श्वित् शौक्ले become white) शुक्ल bright, white.

**षष् ṣaṣ** *num. a. n. pl.* (4.23.a:) six. **०दश -daśa** (षोडश *ṣo-daś-a* *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.* षद् मासाः six-months (esp. while the sun courses north or courses south).

**षष्ठ ṣaṣṭha** (ṣaṣ-ṭha) *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

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  $\bar{A}$ .) (*pr.* हन्ति, *impv.* जहि ja-hi 5.19.5: & 5.6.a.; *pot.* 3<sup>rd</sup> *pl.* हन्युः 1<sup>st</sup> *sg.* हन्याम्, *fut.*  $\bar{A}$ . 1<sup>st</sup> हनिष्ये, *ps. pr.* हन्यते *ps. impf.* 3<sup>rd</sup> *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** (hanta) *interj. expressing* वाक्यारम्भे well now (*starting off a discussion*); हर्षे joy; अनुकम्पायाम् sympathy; विषादे grief; आतौ trouble.

**हन्तुम् hantum** (han-tum) *inf.* (of √हन् हिंसायाम् destroy) to kill, to destroy.

**हन्तृ hantṛ** (han-tṛ) *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** (hay-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** (har-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