

AAEKO CAME

AAYO CAME

ACHANKA ALL OF A SUDDEN

ADEKO CHHAN STANDING

ADISHYA INVISIBLE, UNSEEN

AGADII TO ADVANCE, MOVE FORTH

AGYA: ORDER OR COMMAND

AGYAKARII: OBEDIENT

AGYANTALAI: BY IGNORANCE

AHIMSA NON-VIOLENCE

AKASH: SKY

AKHIR: FINALLY

AKROSH: RAGE

AKUSHAL UNWHOLESOME

ALAGA SEPARATE, DIFFERENT

ALAK AWAY ?

ALOK ENLIGHTENMENT, LIGHT,
BRIGHTNESS

ANASARAN: ADHERENCE

ANDHAVISHVASA

ANIRUD:APPEAL

ANITYA: IMPERMANENCE

ANUBHAV: EXPERIENCE, FEELING,
SENSATION

ANUKUL FAVORABLE, AGREEABLE,
FRIENDLY

ANURODH: REQUEST, ENTREATY,
PRAYER

ANYAYA INJUSTICE

APHNO OWN

APNAS: OUR

ARCHANA: WORSHIP

ARTAT /ARTHA: THAT IS TO SAY,
WHICH MEANS

ARYA CHARYA: NOBLE MASTERS

ARYA: ARIYAN NOBLE ONES, OR

INDO-ARYAN PEOPLE

ARYAJANAHARUMA RELIGIOUS
FOLLOWERS

ASANKYA: INNUMERABLE

ASATYA: ILLUSORY, NON-EXISTENT

ASTITUVA: ORIGIN, CAUSE,
FOUNDATION

ATANKIT:TERRORISM

ATITVA

ATMA SOUL, SELF

AVASHYAKTA NEED, NECESSITY

AVASTAMA SITUATION

AVODH: INNOCENT

BAALAK ... YOUNG BOY..

BADHA: OBSTACLES

BAL:POWER

BANAUNE: TO MAKE, TO BUILD, TO
REPAIR

BANNU,BANDAE,BANEKO,

BANUDAICHHA.: TO BE MADE/READY

BATA, BATT FROM

BEDHIITYABA

BHAE, BHAEKA, BHAEKO CAME
FORTH, BECOME,

BHAGAVAN THE HONORED ONE

BHAI TO BE

BHANDAA FROM, COMPARED TO

BHANE TO BE

BHANNE COMING FORTH

BHANNO TO BE

BHAR: BURDEN

BHARIEKO: FULL

BHAUTARIRAHEKA:LINGERING (LIKE
GHOSTS...?)

BHAVA: THOUGHT,
FEELING,MENTAL STATE

BHAVANA THOUGHT,
FEELING, MENTAL STATE, SENTIMENT,
MUSING

BHAVANALAI CHHUNA

BHAVASAGARA OCEAN OF EMOTION

BHAVATU MAY

BHAVSAGAR

BHAYO WERE

BHICHHU MONKS

BHITRA: INSIDE, WITHIN, IN

BHOGII: HELPED

BHULIEKA FORGOTTEN

BHULNA: DON'T FORGET

BHUMARIMA

BIBEKSHIL VARIOUS VOWS?

BICAR CONSIDERATION, THOUGHT

BIKHA: POISON

BIKHANDAN: SEPARATED

BILINHUNDAE: TO GET DILUTED OR
LOST

BISWA: WORLD

BODHISATTVA ONE WHO'S ESSENCE
OF INNER STRENGTH IS
ENLIGHTENMENT

BRAHMAND: UNIVERSE

BRAHMANDAHARUMA IN ALL THE
UNIVERSES

BUBHERA

BHULIEKA: FORGOTTEN, LOST

BUDDHA BUDDHA, WISE ONE

BUDDHA GYANI: KNOWING BUDDHA

CHAKRA CHAKRA

CHAKRA: WHEEL, CYCLE

CHAMATKAR MIRACLE

CHAN: ARE

CHATRA SCHOLAR, DISCIPLE

CHATRU BHITRA

CHEDI PENETRATE, CHHEDI

=PENETRATING

CHENIG: MOMENTARY

CHETANA: CONSCIOUS

CHETANASIL: EVER CONSCIOUS

CHHA, CHHAN ARE

CHHAINA. AREN'T

CHHATAPATI

CHHATI: HARM

CHHU. GO (1ST PERSON), AM

CHIJA : THINGS

CHINTAN THOUGHT

CHINTANMAYA FULL OF THOUGHT

CHINTRU

CHITA FUNERAL PYRE

DAICHHANA.

DAR: FEAR

DARSHAN: AUDIENCE, APPEARANCE,
VISION

DAYAN: MERCY

DEKHAA TO SEE

DEKHAUNE: SHOW

DEKHII ..FROM.~ DEKHII...~SAMMA
FROM....TILL/TO

DEKHYAYE: DISPLAYING

DESH LAND, COUNTRY, REGION

DESHTYA DRISHYA VISION/SIGHT

DEVA GOD

DHAKELAI

DHAN: WEALTH, PROPERTY, RICHES

DHARAN GARI

DHARMA: ESSENTIAL QUALITY,
TRUTH, RELIGION, DUTY

DHARNA: THE ACT OF WAITING FOR
SOMETHING

DHARTI: EARTH
DHYAANII MEDITATOR
DHYAN MEDITATION
DHYAN MARGA MEDITATION PATH
DIN DAY
DIN DINAI DAY BY DAY
DINA NOT GIVEN
DINCHAN, DINE: GIVE
DINU, DINUBHAYO GAVE
DIP CANDLE
DIYO, GIVEN
DUI: TWO
DUKHILI: POOR
DUKKHA
DUKKHA/ DUKKHIT SUFFERING
DUKKHANAI DUKKHA SUFFERING
 UPON SUFFERING
EK: ONE
EKANTA SOLITARY
EKLAI ONE
EUTAI HUN. ARE THE SAME
EUTAI THE SAME
GAAU VILLAGE
GADAICHHU.
GADAI
GADHI MAI: KALI MA
GAEKO WENT
GALAT: WRONG
GAN:
GAR, GARAI, GARAUN, GARAUNE,
GARCHA, GARAI, GARAUNDAECHAN:
 FORMS OF THE VERB TO DO
GARAUNECHHA
GARCHAN, GARDA, GARDAE, GARDAI
GARDAI / GARII DOING
GARIDINA, NOT TO DO

GARIRAHAEKOCHAN, GARNA, GARNE
GARIRAKHEKO HUNCHHA. DID
GARNA CHAHADAINA. NOT NOT DONE
GARNA NOT DONE
GARNU DO MAKE
GAUNGHAR: VILLAGES, NATIVE
 PLACE, HOME
GHUMI ROAMING
GUMAI LOSE, FORFEIT
GURU BUDDHA GYANI
GYAAN KNOWLEDGE WISDOM,
GYAT REALIZED
HAMII HARU WE
HAR EVERY, EACH
HARIYO GREEN
HARU PLURAL POSTPOSITION
HASHI HASHI: HAPPILY
HATYA: INJURY, VIOLENCE
HAUN: ARE YOU
HER, HERERA SEE, .LOOK AT, WATCH
HETU: INTENTION
HIMSAK: HARMFUL
HINA: NOT
HINSA: HARM,
HIRTATA: IN THE INTEREST OF
HIT: GAIN, BENEFIT
HOINA. IS NOT
HRDAYA: HEART, MIND, WILL
HU, HUN: IS, ARE
HUDAI GAYO HAPPENED
HUDO
HULAMA TOGETHER
HUNAE: HAPPEN
HUNAECHAINA: NOT HAPPEN
HUNCHHA, HUNCHHAN TO BE
HUNDAE: HAPPENS

HUNNA NOT HAPPEN
IRSYA: JEALOUSY
ISYARLE
JAB . WHEN, THE TIME.,
JAGAI WAKE UP?
JAGAT SENTIENT
JAHAN: HERE, WHERE
JALAI FIRE,
JALAUNA TO SET FIRE TO,
CREMATION
JAN/ JANA PEOPLE,BIRTH, LIFE
JANMA BIRTH, LIFE, NATIVITY,
PRODUCTION
JANMA VASI INHABITANTS
JARAI BLAZING
JASTO: EXAMPLE, KIND OF
JAV DIVINE CHANT
JAVAPH ANSWER
JIIV HUMANS
JIVAN LIFE
JIVAN LIFE, EXISTENCE
JIVAN: LIFE, EXISTENCE, ANIMATION
JIVIT:LIVING
JO
JUN MOON
JYOTI LIGHT
KAHILE: SOMETIMES, WHEN
KALYAN: WELFARE, GOOD
KAM: WORK
KARANLE: DUE TO, FROM (CAUSE)
KARMA: DEED, ACTION, KARMA
KARUNNA:COMPASSION
KASTO:SUCH
KATHINAI
KATI:HOW
KE HO(?) WHAT IS IT?

KEHINAE
KHOLAA SMALL RIVER
KINA: WHY
KINAR BANK (OF RIVER)
KIRAN RAY
KLESHA DISTRESS
KO LAGI: FOR THE SAKE OF
KO OF
KO WHO
KO: (POSTPOSITION) OF, FOR
KUJH: SEARCH
KUL FAMILY
KULALAI
KULE:SOCIETY
KULPUTRA LINEAGES
KUR HO.
KUSHAL HAPPINESS, WELLBEING,
SKILLFUL, PROFICIENT, EXPERT
KUUNAI SOME
LAGI FOR THE SAKE
LAI: (POSTPOSITION) BY, WITH
LAKSHYA ONE HUNDRED THOUSAND,
AIM
LASH DEAD BODY
LE: (POSTPOSITION) BY
LOBH:GREED
LOK WORLD, THE THREE WORLDS,
HEAVEN EARTH AND HELL
LYAUNU/LYAYO BRING/ BROUGHT
MA(POSTPOSITION) IN, AT
MA: I,
MAHA: GREAT
MAHAYAN YANIK GREAT VEHICLE OF
VEHICLES
MAHAYAN: GREAT VEHICLE
MAIMAITREYA:MAI+MAITREYA

MAITRI LOVING KINDNESS
MAIN: SILENT, QUIET
MAN ME
MANAN GADAI SPIRIT, SOUL,
CONSCIOUS
MANAV HUMAN
MANAVKUL: HUMAN
MANDIR: TEMPLE
MANGALAM
MANNA SILENT
MANUKARMANA: WISHES
MARA DEATH
MARGA DHARSHAN INSIGHT
MARGA WAY, PATH
MARGADARSHAN GUIDELINES,
PRECEPTS, BLESSINGS
MATHI ABOVE
MATRA:ONLY
MAYA DARKNESS, CONFUSION
MAYA:LOVE
MILDAINA NOT TO BE.
MILTU: DEATH
MIRTYU DEATH
MOHA: TEMTATION,(INFATUATION,
ILLUSION)
MOKHSYA LIBERATION
MUDAR
MUKTA: SALVATION, FREEDOM
MUKTI: SALVATION, FREEDOM
MUKTIDATAKO
SALVATION+GIVER+OF=SAVIOR
MUKTHI SALVATION, FREEDOM
NABAEKOHINA, NABAHAEKO HU: IT
ISN'T
NABHAE
NABHAERA

NAI HUNCHHA.
NAILINA HULECHHU.
NAJAR SIGHT, EYE
NALAGIMA: LETS NOT ...
NANA – ASANA MANY ASANA?
NAPAERA
NARAMRO: NOT GOOD, BAD
NASAKERA: CANNOT
NASHTA DESTROYED OR MISSING
BIRTH DATA, SCATTERED,
DESTROYED
NAVAM RUP: NINE FORMS
NIDAA SLEEP
NIMIT /NIMTI FOR THE SAKE OF
NIRANKAR: FORMLESS
NIRMAN: CONSTRUCTION, CREATION,
NISKII/ NISKII RAHEKO: CAME OUT,
APPEARED
NITI: POLICY, MORALITY, MANNERS
NITYA: ALWAYS, DAILY
NIYAM : LAW
OM (AUM)
OM NAMO GURU BUDDHA GYANI (PLD
MANTRA, PRAISE AND REFUGE IN
GURU OF BUDDHA WISDOM)
PACCHI AFTER
PAEPACHHI
PAHENLO YELLOW
PAHILE
PAHILO: FIRST
PAIN TAUGHT
PALANA TAKING CARE OF, RAISING,
BRINGING UP, NOURISHING, KEEPING,
TAMING
PANI AND, ALSO
PAP: SIN

PARA FURTHER, BEYOND, OVER ALL
PARAMATMA THE DIVINE SOUL
PARATMA: THE UNIVERSAL SOUL
PARERA, PARI, PARIVARTAN
PARIVARTIT, PARIBARTAN
PARIBARTITRU, PARINAT
GARAUNECHHAN: CHANGE,
 EXCHANGE, TRANSFORM
PARITYAGA: ABANDONMENT,
 ABDICATION, RENOUNCING
PARIVAR COMMUNITY,FAMILY
PARNU, PARYO,.PARNA ,PARNE
PAUCHHAN,.PAUDAA: TO HAPPEN, TO
 OCCUR, TO IGNITE,TO FALL, TO HAVE
 OCCUR, HAPPEN
PHERII: AGAIN
PRAANNI BEING
PRABHAV: INFLUENCE, EFFECT,
 POWER
PRAJAVALIIT INFLAMED,
PRAKATA APPEAR OR TO BE
 EMBODIED
PRANAM GREET
PRANI: BEINGS
PRANN LIFE
PRAPTA, PRAPTAGARAE PRAPTI:
 OBTAINED, RECEIVED, ATTAIN,
 ACQUISITION,ACHIEVED,
PRAVESH ENTRY ADMISSION ACCESS
PRKASH'TRA BRIGHT
PUGERA: ARRIVE, REACH, BE
 FULFILLED
PUNYA: MERIT, INNER SENSE OF
 WELLBEING
PURA: FULL, COMPLETE, ENTIRE,
PUROAVAD: OLD TIME ?

PURTI: TO FULFILL
PURUSH MAN
PUTRA SON,
PUUNYA: MERIT, INNER SENSE OF
 WELLBEING
PUURVA PREVIOUS
RA: AND
RAHANTHYO. REMAINED
RAHECHHA HOLD,
RAHEKA HUNCHHAN.
RAHEKO DID, REMAINED
RAHEKO THIYO. WENT TOWARDS,
 WAS THERE
RAKHII
RAKHNE, RAKHNO: TO KEEP
RAMRO: GOOD
RANG COLOR
RANNHAA
RAT:NIGHT
RUMALIIRAHEKO
RUP, RUPA COUNTENANCE, LOOK,
 FORM,
 RUPI: HAVING THE FORM OF, HAVING
SABAI/ SABAII EVERY
SABANECHHAN.
SABBAE: ALL
SACHATA: TRUE, TRUTHFULNESS
SADA: ALWAYS
SADAIVA: ALWAYS
SADH: FOR, TARGETED AT
SADHANA DEVOTES LABOR OR
 STRIVING
SAKCHA, SAKEKA, SAKEKO CHHU TO
 BE ABLE; TO FINISH,
SAKEMA: CAN, IS ABLE
SAKINA, SAKINCHHA.: CANNOT

SAMAJ: SOCIETY

SMARANNA: REMINDING, MEMORY

SAMARBID: OFFERED, DEDICATED

SAMARPAN DEDICATION, OFFERING,
SURRENDER, DELIVERENCE

SAMASTA: ADJ. WHOLE, ENTIRE, ALL

SAMASYA: PROBLEM, DILEMMA

SAMATA: EQUALNESS, SIMILARITY,

SAMAY FITTINGNESS, OPPORTUNE,
TIME, PERIOD, SEASON

SAMBODHI

SAMMA/SANMA: UPTO, AS FAR AS

SAMPURNA COMPLETE, WHOLE,
ENTIRE, ALL, **SANDESH:**MESSAGE

SANGA WITH

SANGHA: RELIGIOUS COMMUNITY

SANSAR: WORLD

SANSARIK: OF THE WORLD, WORLDLY

SANSKAR: REFORMATION, INITIATION,
TRADITION

SARA SUBSTANCE, ESSENCE

SARAN MA CHU: I GO FOR REFUGE

SARGHASHA

SARVA MANGALAM ASTU: MAY ALL
BEINGS BE HAPPY

SARVA: ALL

SARVAN ALL

SATAU SEVENTH

SATHII FRIENDS

SATKARMA: SEVEN VIRTUES

SATTYA: TRUTH

SATYAGYAN

SETO: WHITE

SHANTI: PEACE

SHARANMA CHHU I TAKE REFUGE

SHARIRA: BODY

SHIL VIRTUE, VOW

SHUBHA AUSPICIOUS, GOOD

SHUKHAI: PLEASURE

SHURU THE START

SILA: VIRTUE, VOW

STHITI PLACE, POSITION,
CIRCUMSTANCE, TIME

SUKAI, SUKHAM, SUKHAI: PLEASURE

SUNII: MAKE OTHERS HEAR, TELL

SUSHIT: GOOD CHARACTER? BEING?

SVARTHA: SELFISHNESS

SVIKARNA, SVIKARNU ACCEPTANCE,
AGREEMENT

TADAPIRAHEKO HUNCHHA.

TADPII: THEN EVEN

TAM: TAMAS GUNA (SLUGGISH VICES
SUCH AS ANGER, LUST, GREED,
GREED, DROWSINESS ETC.)

TAP, TAPA: PRACTICE PENANCE, HEAT,
WARMTH

TARA: BUT

TATA ~ITY. ~ATION

TATHA: AND

TATTVA: TRUTH, TRUE STATE,
ESSENCE, SUBSTANCE, THE REAL
FACTOR OF BRINGING THINGS INTO
EXISTENCE

TAV TILL, UNTIL

TEJASVII LUSTROUS OR LUMINOUS

THAALYO START, BEGIN

THAARU THARU: THE NAME OF AN
ETHNIC GROUP IN NEPAL

THALYO BEGAN, STARTED, RAISED

THAU: PLACE, SPOT, OPPORTUNITY

THIYO WAS

THIKO HIS

TIMI YOU
TIN: THREE
TRAS:THREATS
TRSHNNA: DESIRE, THIRST
TYAGII: THE RENOUNCER
TYAHAN: THERE
TYAKULA: GIVEN UP? SACRIFICE..
TYASTAI: SUCH
TYESAILE: THEREFORE
TYO THAT, THEN
U THIS
UCHIT: THIS KNOWLEDGE?
UDAR GARNE, UDDHAR: KINDNESS,
 CHARITY
ULTA: UPSIDE-DOWN, OPPOSITES
UMER AGE
UPAY: USE, MEANS
USLE HE (THIS BOY)
UTPANNA PRODUCE
UTPAT GARAI OBTAINING,
 PRODUCING
VAA: OR
VACHAN VACHANA,VACHAUNE:
 SPEECH,WORDS OF AUTHORITY
VADHA:KILLING/ SACRIFICE
VADHDAI GAYO WAS MURDERED?
VALAK BOY, YOUTH
VALNA/ BALNU TO LIGHT
VARDHNA TO INCREASE, GROW
VARNA: COLOR
VARSA YEAR
VARTHAN DISCOURSE, PREACHING
VASITA DWELLING, INHABITING
VAstra ROBE, GARMENT
VIBHOR GARAI
VICAR: CONSIDERATION,

OBSERVATION, NOTION, IDEA
 JUDGMENT
VICHHU OR BHICHHU: MONKS
VICLE
VIHINA: DEVOID OF, DEPRIVED OF,
VIPARI: OPPOSITE, CONTRARY,
 REVERSE, ADVERSE, HOSTILE
VISHU: PURE
VISHVA: THE UNIVERSE, THE WHOLE
 WORLD
VISHVASHANTI :WORLD PEACE
VISTARAI GRADUALLY, SLOWLY
VITAT:EXTREME
VOKERA:
VUBHNA:
YAMPA: MAITRI OR MAITREYA IN
 TIBETAN
YANIK: OF VEHICLES
YAPANA: LIVING, MAINTENENCE
YAS KARAN: BECAUSE OF THIS
YAS: THIS
YASAILE IN THE SAME MANNER
YATA HERE, AT THIS PLACE, HITHER
YEHIN: HERE
YO THIS

POSTPOSITIONS:

~**BATA** FROM
 ~**DEKHI:** FROM, SINCE
 ~**LAI** WITH/ IN
 ~**LE:** BY
 ~**MA** AT, TO
 ~**SAMMA:** UNTIL
 ~**VATTA** FROM, OUT FROM