त tá, prn. *of* *the* 3*rd prs.* (nm. sg. m. **sa**, f. **sâ**) he, she, it, they; that, those (a. *or* N2.); sts. *attenuated to an article in* mg.; *correl*. *to (preceding) relative*; *with* prns. *of* 1*st &* 2*nd* prs., e. g. **so'ham** = I being such; *repeated*: this and that, each, several, various, respective; *with relative* (± **vâ**) **ya*h* sa**, whoever; **yat** **tad**, whatever, every, any; **yo ya*h*** - **sa** **sa**, whoever -he; **yad yad** - **tat** **tad**, whatever - that; **tad yathâ**, that *is* as *follows*, that is to say.  
तंस् TA*M*S, pour out (*desires*); cs. **ta*m*saya**, P. shake.

तक् TAK, II. P. rush: pp. **taktá**, rushing along.

तक्मन् tak-mán, m. fever.  
तक्र tak-ra, n. buttermilk mixed *with an equal amount of water*.  
तक्राट takra‿a*t*a, m. churning-stick.  
तक्ष् TAKSH, I. **táksha**, V. P. **taksh*n*o**, hew, carve; split; fashion (esp. *of wood*); make, create; invent, *in* V. *often* *of the artistic work of the* Ri*bhus*: pp.**tash*t*a**. **â**, procure.**pari**, cut to pieces.

तक्ष taksh-a, m. carpenter (-°); N. *of a son of Bharata*: **-ká**, m. cutter (-°); N. *of a serpent demon*; **-a*n*a**, n. cutting, carving; planing.  
तक्षन् táksh-an, m. wood-cutter; carpenter.  
तक्षशिला taksha-*s*ilâ, f. N. *of a city*, *the capital of the Gandhâras*: **-tas**, ad. from Taksha*s*ilâ.  
तङ्गण taṅga*n*a, m. pi. N. *of a people on the upper Sarayû*.

तच्छील ta*k-kh*îla, a. having such a habit; similar.  
तज्जीवन ta*g-g*îvana, n. his livelihood; **-*gñ*a**, a. knowing that; -°, familiar with, versed in; m. connoisseur.  
तञ्च् TA*ÑK*, VII. P. **tanákti**, contract.

तट् TA*T*, I. P. **ta*t*á**, groan.

तट ta*t-*a, m. (n.), **î**, f. slope, bank; *often* -° *of projecting parts of the body*.  
तटद्रुम ta*t*a-druma, m. tree on the bank; **-bhû**, f. bank; **-stha**, a. standing on the slope; indifferent; neutral (*as standing midway between summit and valley*); approximate (*definition*); **-sthita**, pp. indifferent.  
तटाक ta*t*âka, n. pond, lake.  
तटिनी ta*t-*inî, f. (having banks), river: **-pati**, m. ocean.  
तड् TA*D*, cs. **tâ*d*aya**, P. strike, beat; chastise; wound. **pari**, cs. belabour with (mi.). **pra**, cs. strike down. **vi**, cs. wound; strike against (lc.).

तडाग ta*d*âga, n. pond, lake: **-bhedaka**, m. burster of tanks.  
तडित् ta*d-*it, f. lightning: **-vat**, a. containing lightnings, flashing; m. thunder-cloud.  
तडिन्मय ta*d*in-maya, a. resembling lightning; **-mâlâ**, f. flash of lightning.  
तडिल्लता ta*d*il-latâ, f. id.; **-lekhâ**, f. id.

तण्डुल ta*nd-*ulá, m. grain, esp. of rice; grain of rice *as a weight*: **-ka*n*a**, m. grain of rice; **-ka*nd*ana**, n. bran.  
तत 1. tatá, m. father: vc. *also* my son.

तत 2. ta-tá, pp. *of* √1. tan.  
ततस् tá-tas, ad. = ab. sg. du. pl. *of* prn. ta, thence; there; thither; thereupon, then; therefore; **itas tatas**, (from) here and there, hither and thither; **tata*h* katham**, how is it then that -? **tata*h* kim**, what next? = pray go on; what would be the use of it? what can be the harm of it? does it not come to the same thing? **tata*h*** **ksha*n*ât**, - **ksha*n*am**, immediately after; **tata*h* param**, besides this, moreover; thereupon, afterwards; **tata*h*** **pa*sk*ât**, after that, then; **tata*h*** **prabh*ri*ti**, thenceforward; **tatas tata*h***, (from) here and there, hither and thither, everywhere; what next? = pray go on; **tato'nyata*h***, to some other place; **tato'nyatra** = tasmâd anyasmin; **tato'param**, later, afterwards, another time; **yatas tata*h***, from whomsoever = indiscriminately; (from) wherever; **yato yata*h*** - **tatas** **tata*h*** (from) wherever -there (thence); whithersoever - thither.  
ततस्त्य tatas-tya, a. coming from thence.  
ततामह tatâ-mahá, m. grandfather.  
तति 1. tá-ti, a. pl. so many (nm., ac. **táti**).  
तति 2. ta-ti, f. multitude, troop.  
ततिथ tati-thá, a. (**î́**) the so-manieth.  
तत्कर्तव्य tat-kartavya, fp. n. (necessity to do that), appropriate course of action; **-karma-kârin**, a. following the same occupations; **-kârin**, a. doing the same thing; **-kâla**, m. that time, that particular time, previous time: **-m**, at that time, at the same time; instantly, at once; a. happening at the same time *or* at once, **-pari*k*aryâ**, f. immediate hospitality; **-kâlîna**, a. being at *or* belonging to that time; simultaneous; **-k*ri*ta**, pp. caused thereby; **-ksha*n*a**, m. the same moment: **-m**, ab., lc., °-, straightway, instantly.  
तत्तीर tat-tîra, n. its bank.  
तत्त्व tat-tva, n. (that-ness), very essence, true nature, truth, reality; principle (*esp. one of the 25 in the Sâṅkhya philosophy*); *in the Vedânta philosophy the word is artificially analysed into* 'tat tvam,' *that (art)* *thou*, *as expressing the identity of the multiform phenomenal world* (tvam) *with the one undifferentiated invisible Brahma* (tad): in., - **tas**, °-, in reality; truly; exactly; thoroughly.  
तत्त्वज्ञ tattva-*gñ*a, a. knowing thoroughly (-°); **-*gñ*âna**, n. knowledge of real essence, true knowledge; **-dar*s*in**, a. seeing *or* knowing the truth; **-d*ris***, a. id.; **-bodha**, m. knowledge of the truth; *title of two works*; **-bhâva**, m. true being *or* essence; **-bhûta**, pp. true; **-vid**, a. knowing thoroughly (-° *or* g.); **-*s*uddhi**, f. exact knowledge of the truth.  
तत्त्वाख्यानोपमा tattva‿âkhyâna‿upamâ, f. simile *implied* in stating a truth (*e. g. 'thy mouth is not a lotus' implies 'thy mouth is like a lotus'*); **-‿apahnava-rûpaka**, n. simile *implied* in denying the truth (*e. g. 'thy eyes are not eyes but two bees' implies 'thy eyes are like two bees'*); **-‿abhiyoga**, m. prosecution *based* on facts; **-‿artha**, m. matter of fact, truth; true sense of (-°): **-vid**, a. knowing the true sense.  
तत्पद tat-pada, n. its place; the word tad; **-padavî**, f. his path: **y-â*m* pada*m* dhâ**, set foot in his path = imitate *or* vie with him; **-para**, a. 1. following upon that; 2. (having that as the highest), occupied with that only; exclusively devoted to, intent on, (lc., -°): **-tâ**, f. exclusive devotion, intentness; **-parâya*n*a**, a. having that as *their* final aim; **-pâr*s*va**, n. his side; **-purusha**, m. his servant: *the example used to designate the class of* determinative compounds (*i. e. those in which the first part determines or limits the second, specifically those in which the first part has the sense of a case*); **-pûrva**, a. happening for the first time; **-pradhâna**, a. dependent on her; **-prah*ri*sh*t*a**, pp. pleased with that.

तत्र tá-tra (V. *also* **â**), ad. = lc. *of* ta; there; thither; on this occasion, on account of that, in that case, then; **tatra tatra**, always in *or* on that (those); here and there, hither and thither; everywhere; **yatra tatra**, wherever, anywhere; whithersoever; at every opportunity**: yatra tatra‿api**, whithersoever.  
तत्रचक्षुर्मनस् tatra-*k*akshur-manas, a. directing eyes and thoughts thither.  
तत्रत्य tatra-tya, a. being there.  
तत्रभवत् tatra-bhavat, a. respected; m. the gentleman there: **-î**, f. the lady there (*of persons absent from the stage*).  
तत्रस्थ tatra-stha, a. being *or* abiding there.  
तत्रान्तरे tatra‿antare, lc. in the interval, meanwhile.  
तत्संख्याक tat-saṅkhyâ-ka, a. the same in number; **-sama**, a. equal to, synonymous with (-°); **-samaksham**, ad. before his eyes; **-samîpe**, lc. near him; **-sa*m*bandhin**, a. connected with that; **-sp*ri*sh*t*in**, a. touching that *or* those.  
तथा tá-thâ, ad. so, thus (corr. *to* yathâ, as, that; iva, as; yena, that); that is so; so be it, well, yes; so truly (*in oaths*); in like manner, also, likewise; **tathâ *k*a**, similarly, so also; **tathâ‿api**, id.; nevertheless, yet (gnly. *with* corr. yadi‿api, api yadi, kâmam, varam); **tathâ hi**, for so (it is), so for instance, that is to say, namely; **tathâ‿eva**, just so, likewise, similarly (***k*a** *and* **api** *sometimes added*); **tathâ** - **yathâ**, so - that; (so long) - till; **yathâ** **tathâ**, in whatever way, in this way or that, by all means; *by commentators used to indicate that a word is* *used* adverbially (in such a manner that *it is* -): *with* **na**, by no means, practically not; **yathâ** **yathâ** - **tathâ** **tathâ**, in whatever way - so, the more - the more; **na tathâ**, not so, untrue.  
तथागत tathâ-gata, pp. faring *or* behaving thus, so conditioned, such; m. a Buddha; a Buddhist; **-gu*n*a**, a. having such virtues: **-tva**, n. the being such, true state, real nature: **-bhavitavya-tâ**, f. necessity of such a result; **-bhâvin**, a. destined to become such; **-bhûta**, pp. being such, - in such a plight *or* condition: **-mukha**, a. facing the same way.  
तथायतम् tathâ‿âyatam, ad. in the same direction.  
तथारूप tathâ-rûpa, a. so formed, so shaped, of such an appearance; **-rûpin**, a. id.; -**vidha**, a. of such a kind, being in such a condition *or* plight: **-m**, ad. so, thus, in such wise; **-vidhâna**, a. acting thus; **-vîrya**, a. of such might; **-vrata**, a. observing such a course.  
तथ्य tath-ya, a. true; n. truth: in., **-tas**, in accordance with truth; **-va*k*ana**, n. promise.

तद् tá-d, prn. nm., ac. n. *of* ta: *also base* °-; ad. there; thither; so, thus, then, in regard to that (*in the* *Brâhma*n*as*); then, in that case (corr. yadi, *k*ed); therefore, accordingly (corr. yad, yata*h*, yena); now (*common in Brâhma*n*as as a particle of transition*); **tad api**, even that, even then (corr. *k*ed); nevertheless (corr. yadi‿api); **tad yathâ**, this *is* as *follows*, thus for instance.