Sanskrit Glossary of Words from Bhagavadgita

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The following list of words from Bhagavadgita is arranged sequentially as देवनागरी (Transliteration) = meaning.

A caution:
The word by word meanings are given here for reference, gathered from some books, not comprehensively studied or verified by scholars. There is a possibility of subjectiveness in this, however, there is no intention of promoting any sectarian belief. The meanings of the words change with the context as is evident when the words are sorted.

We are limited to the information available.

Please consider the importance of the message rather than technical aspects and refer to more established books.

ॐ (OM) = indication of the Supreme
ॐ (OM) = the combination of letters om (omkara)
ॐ (OM) = beginning with om
ॐका́र (OMkAra) = the syllable om
अंश (a.nsha) = a part
अंशः (a.nshaH) = fragmental particle
अंशुमान् (a.nshumAn) = radiant
अंशेन (a.nshena) = part
अकतार्त (akartAraM) = as the nondoer
अकतार्त (akartAraM) = the nondoer
अकर्म (akarma) = inaction
अकर्मक्रित (akarmakRit) = without doing something
अकङ्कः (akarmaNaH) = without work.
अकङ्कः (akarmaNaH) = of inaction
अकङ्कः (akarmaNaH) = than no work
अकङ्कः (akarmaNi) = in inaction
अकङ्कः (akarmaNi) = in not doing prescribed duties.
अकङ्कः (akalmaShaM) = freed from all past sinful reactions.
अकङ्कः (akAraH) = the first letter
अकङ्कः (akArya) = and forbidden activities
अकङ्कः (akAryaM) = what ought not to be done
अकङ्कः (akArye) = and what ought not to be done
अकङ्कः (akIrti) = infamy
अकङ्कः (akIrtiM) = infamy
अकङ्कः (akIrtiH) = ill fame
अकङ्कः (akurvata) = did they do
अकङ्कः (akushalaM) = inauspicious
अकङ्कः (akRitabuddhitvAt) = due to unintelligence
अकङ्कः (akRitAtmAnaH) = those without self-realization
अकङ्कः (akRitena) = without discharge of duty
अकङ्कः (akRitsnavidAH) = persons with a poor fund of knowledge
अकङ्कः (akriyAH) = without duty.
अकङ्कः (akrodhaH) = freedom from anger
अकङ्कः (akledyaH) = insoluble
अकङ्कः (akhilaM) = in totality
अकङ्कः (akhilaM) = entirely.
अकङ्कः (akhilaM) = entirely
अकङ्कः (agata) = not past
अकङ्कः (agni) = by the fire
अकङ्कः (agniH) = fire
अकङ्कः (agniShu) = in the fires
अकङ्कः (agnau) = in the fire of consummation
अकङ्कः (agnau) = in the fire of
agn (agnau) = in the fire
agn (agnau) = in fire
agra (agraM) = at the tip
agre (agre) = in the beginning
agha (aghaM) = grievous sins
aghau (aghAyuH) = whose life is full of sins
an (aNgaNi) = limbs
achara (acharaM) = and not moving
achara (acharaM) = not moving
acharya (acharasya) = and nonmoving
achala (achalaM) = immovable
achala (achalaM) = unmoving
achala (achalaM) = steady
achala (achalaH) = immovable
achalapratishtha (achalapratishthaM) = steadily situated
achalA (achalA) = unflinching
achalena (achalena) = without its being deviated
achapala (achapalaM) = determination
achintya (achintya) = inconceivable
achintya (achintyaM) = inconceivable
achintya (achintyaH) = inconceivable
achirena (achireNa) = very soon
achetasa (achetasaH) = without KRiShNa consciousness.
achetasa (achetasaH) = having a misled mentality
achetasa (achetasaH) = having undeveloped minds.
achchedya (achchedyaH) = unbreakable
achyuta (achyuta) = O infallible one
achyuta (achyuta) = O infallible KRiShNa
aja (ajaM) = unborn
aja (ajaH) = unborn
ajasra (ajasraM) = forever
aj AnatA (aj AnatA) = without knowing
अजन्ततः (ajAnantaH) = without knowing
अजन्ततः (ajAnantaH) = without spiritual knowledge
अजन्ततः (ajAnantaH) = not knowing
अणीवसं (aNiyA.nsaM) = smaller
अणोः (aNoH) = than the atom
अत जिन्वः (ata UrdhvaM) = thereafter
अत: परः (ataH paraM) = hereafter.
अतः (ataH) = therefore
अतः (ataH) = from this
अतत्वार्थवतः (atattvArthavat) = without knowledge of reality
अतन्द्रितः (atandritaH) = with great care
अतपासः (atapaskAya) = to one who is not austere
अति मानितः (ati mAnitA) = expectation of honor
अति (ati) = greatly
अति (ati) = too much
अति (ati) = too
अतितरङ्गः (atitaranti) = transcend
अतिरिघः (atirichyate) = becomes more.
अतिवर्तः (ativartate) = transcends.
अतीतः (atItaH) = transcendental
अतीतः (atItaH) = surpassed
अतीतः (atItaH) = having transcended
अतीतः (atItaH) = transcending
अतीतिद्रिघः (atIndriyaM) = transcendental
अतीवः (atIva) = very, very
अत्यङ्गः (atyantaM) = the highest
अत्यर्थः (atyarthaM) = highly
अत्यङ्गिनः (atyAginAM) = for those who are not renounced
अत्युषः (atyuShNa) = very hot
अत्यैतिः (atyeti) = surpasses
अतः (atra) = in this matter
अतः (atra) = in this
अत्र (atra) = here
अथ (atha) = also
अथ (atha) = if, therefore
अथ (atha) = if, however
अथ (atha) = even though
अथ (atha) = then
अथ (atha) = thereupon
अथ (atha) = therefore
अथ (atha) = but
अथवा (athavA) = or
अथau (athau) = or in other words
अदम्भित्वं (adambhitvaM) = pridelessness
अदर्श (adarshaH) = mirror
अदक्षणं (adakShiNaM) = with no remunerations to the priests
अदाह्यं (adAhyaH) = unable to be burned
अदृश्यं (adRiShTa) = that you have not seen
अदृश्यपूव (adRiShTapUrvaM) = never seen before
अदेश (adesha) = at an unpurified place
अदभूत (adbhuta) = wonderful
अदभूतं (adbhutaM) = wonderful
अद्य (adya) = today
अद्रोहं (adrohaH) = freedom from envy
अद्वेष्टां (adveShTA) = nonenvious
अधं (adhaH) = downward
अधं (adhaH) = downwards
अधं (adhaH) = down
अधमं (adhamAM) = condemned
अधर्मं (adharma) = irreligion
अधर्मं (adharmaM) = irreligion
अधर्मं (adharmaH) = irreligion
अधर्मस्य (adharmasya) = of irreligion
अधिकं (adhikaM) = more
अधिकः (adhikaH) = greater
अधिकतः (adhikataraH) = very much
अधिकः (adhikAraH) = right
अधिगच्छति (adhigachChati) = attains.
अधिगच्छति (adhigachChati) = is promoted.
अधिगच्छति (adhigachChati) = one attains.
अधिगच्छति (adhigachChati) = does attain.
अधिदेवः (adhidaivaM) = governing all the demigods
अधिदेवः (adhidaivaM) = the demigods
अधिदेवतः (adhidaivataM) = called adhidaiva
अधिभूतः (adhibhUtaM) = the physical manifestation
अधिभूतः (adhibhUtaM) = the material manifestation
अधियज्ञः (adhiyajnaH) = the Supersoul
अधियज्ञः (adhiyajnaH) = the Lord of sacrifice
अधिश्ठानं (adhiShThAnaM) = the place
अधिश्ठानं (adhiShThAnaM) = sitting place
अधिश्यायं (adhiShThAya) = being situated in
अधिश्यायं (adhiShThAya) = being so situated
अध्यायानं (adhyayanaiH) = or Vedic study
अध्यायेऽऽ (adhyakeShyate) = by superintendence
अध्यायः (adhyAtma) = in spiritual knowledge
अध्यायः (adhyAtma) = with full knowledge of the self
अध्यायः (adhyAtma) = pertaining to the self
अध्यायः (adhyAtma) = spiritual
अध्यायः (adhyAtmaM) = transcendental
अध्यायः (adhyAtmaM) = the self
अध्यायानविद्या (adhyAtmavidyA) = spiritual knowledge
अध्येयानं (adhyeShyate) = will study
अध्रुवः (adhruvaM) = temporary.
अनंघः (anagha) = O sinless one.
अनंघः (anagha) = O sinless one
अनंतः (ananta) = unlimited
अनंत (ananta) = O unlimited
अनंत (anantaM) = unlimited
अनंतः (anantaH) = Ananta
अनंतः (anantaraM) = thereafter.
अन्तर (anantarUpa) = O unlimited form.
अन्तर (anantarUpaM) = unlimited form
अन्तरविजया (anantavijayaM) = the conch named Ananta-vijaya
अन्तरीया (anantavIryA) = unlimited potency
अनंतः (anantAH) = unlimited
अन्येचेता (ananyachetAH) = without deviation of the mind
अन्यभाकः (ananyabhAk) = without deviation
अन्यमनसः (ananyamanasaH) = without deviation of the mind
अन्ययः (ananyayA) = unalloyed, undeviating
अन्ययः (ananyayA) = without being mixed with frutitive activities or speculative knowledge
अन्ययोगेन (ananyayogena) = by unalloyed devotional service
अन्यः (ananyAH) = having no other object
अन्यः (ananyena) = without division
अपेक्षः (anapekShaH) = neutral
अपेक्षः (anapekShya) = without considering the consequences
अनिश्वङ्गः (anabhisandhAya) = without desiring
अनिश्वङ्गः (anabhisnehaH) = without affection
अन्यः (anayoH) = of them
अनः (analaH) = fire
अनः (analena) = by the fire
अनलयान (anavalokayAn) = not looking
अनवपत्ति (anavAptaM) = wanted
अनश्नः (anashnataH) = abstaining from eating
अनसुयः (anasuyave) = to the nonenvious
अनसुयः (anasUyaH) = not envious
अनसूयः (anasUyantaH) = without envy
भगवद्गीता शब्दांसूची

अनहांकर (anaha.nvAdi) = without false ego
अनहांकराः (anahaNkAraH) = being without false egoism
अनहंवाद (anAtmanaH) = of one who has failed to control the mind
अनहाद (anAdi) = without beginning
अनहाद (anAdiM) = without beginning
अनहाद्वात (anAditvAt) = due to eternity
अनामयम (anAmayaM) = without any sinful reaction
अनामयम (anAmayaM) = without miseries.
अनारंभाः (anArambhAt) = by nonperformance
अनार्य (anArya) = persons who do not know the value of life
अनावृत्ति (anAvRittiM) = to no return
अनावृत्ति (anAvRittiM) = no return
अनाशिनः (anAshinaH) = never to be destroyed
अनाश्र्तः (anAshritaH) = without taking shelter
अनिकेतः (aniketaH) = having no residence
अनिष्ठ (anichChan) = without desiring
अनित्य (anityaM) = temporary
अनित्य (anityaH) = nonpermanent
अनिर्देश्य (anirdeshyaM) = indefinite
अनिर्विनिवेच्य (anirviNNachetasa) = without deviation
अनिष्ठ (aniShTa) = and undesirable
अनिष्ठ (aniShTaM) = leading to hell
अनिष्ठवर (anIshvaraM) = with no controller
अनुकम्प (anukampArthaM) = to show special mercy
अनुचित्यक्तः (anuchintayan) = constantly thinking of.
अनुसिद्ध (anutiShThanti) = execute regularly
अनुसिद्ध (anutiShThanti) = regularly perform
अनुदशर्म (anudarshanaM) = the finest.
अनुदशर्म (anudarshanaM) = the highest
अनुदशर्म (anudarshanaM) = observing
अनुद्विग्न (anudvignamanAH) = without being agitated in mind
\textbf{anudvegakaraM} = not agitating
\textbf{anupakAriNe} = irrespective of return
\textbf{anupashyati} = one tries to see through authority
\textbf{anupashyati} = sees properly
\textbf{anupashyanti} = can see
\textbf{anupashyAm} = do I foresee
\textbf{anuprapannAH} = following
\textbf{anubandhaM} = of future bondage
\textbf{anubandhIni} = bound
\textbf{anubandhe} = at the end
\textbf{anumanT} = permitter
\textbf{anurajyate} = is becoming attached
\textbf{anulepanaM} = smeared with
\textbf{anuvartate} = follows in the footsteps.
\textbf{anuvartante} = would follow
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\textbf{anuvartante} = would follow

\textbf{aneka} = after many, many
\textbf{aneka} = numerous
\textbf{aneka} = many
\textbf{aneka} = various
�નેકધા (anekadhA) = into many
�નેન (anena) = with these
�નેન (anena) = this
�નેન (anena) = by this sacrifice
�નેન (anena) = by this
�ંત (anta) = end
�ંત (antaM) = or end
�ંત (antaM) = the end
�ંત (antaH) = a limit
�ંત (antaH) = inside
�ંત (antaH) = within
�ંત (antaH) = end
�ંત (antaH) = conclusion
�ંત (antaH) = limit
�ંતસ્થાિન (antaHsthAni) = within
�ંતકાલે (antakAle) = at the end of life
�ંતગત (antagataM) = completely eradicated
�ંતરે (antarArAmaH) = actively enjoying within
�ંતરે (antarAtmanA) = within himself
�ંતર (antarA) = between
�ંતરેણ (antarjyotiH) = aiming within
�ંતરૂપ (antarsukhaH) = happy from within
�ંતવત (antavat) = perishable
�ંતવાત (antavantaH) = perishable
�નિવે (antike) = near
�ંત (ante) = at the end
�ંત (ante) = after
�ન (anna) = of food grains
�ન (annaM) = foodstuff
�નનત (annAt) = from grains
anyā (anya) = of other
anyā (anya) = to other
anyaM (anyaM) = other
anyaH (anyaH) = another
anyaH (anyaH) = other
anyaH (anyaH) = the other
anyat (anyat) = anything else
anyat (anyat) = any other
anyat (anyat) = anything else
anyat (anyat) = anything more
anyat (anyat) = other
anyat (anyat) = there is no other cause
anyatra (anyatra) = otherwise
anyatha (anyatha) = other.
anyaya (anyaya) = by the other
anyAM (anyAM) = another
anyAn (anyAn) = others
anyAni (anyAni) = different
anyAyena (anyAyena) = illegally
anye (anye) = others
anyena (anyena) = by another
anyebhyaH (anyebhyaH) = from others
anvashochaH (anvashochaH) = you are lamenting
anvichCha (anvichCha) = try for
anvitAH (anvitAH) = absorbed
anvitAH (anvitAH) = impelled
anvitAH (anvitAH) = possessed of
apanudyAt (apanudyAt) = can drive away
apamAnayoH (apamAnayoH) = and dishonor.
apamAnayoH (apamAnayoH) = and dishonor
aparaM (aparaM) = any other
aparaM (aparaM) = junior
अपरस्पर (aparaspara) = without cause
अपरा (aparA) = inferior
अपराजित (aparAjitaH) = who had never been vanquished
अपराभि (aparANi) = others
अपरान् (aparAn) = others
अपरिग्रह (aparigrahaH) = free from the feeling of possessiveness.
अपरिमेय (aparimeyaM) = immeasurable
अपरिहार्य (aparihArye) = of that which is unavoidable
अपरे (apare) = others.
अपरे (apare) = others
अपरे (apare) = some others
अपरयण (aparyAptaM) = immeasurable
अपलयन (apalAyanaM) = not fleeing
अपत्यत (apashyat) = could see
अपत्यत (apashyat) = he could see
अपहरत (apahRita) = stolen
अपहरतचेतस (apahRitachetasAM) = bewildered in mind
अपत्रेह (apAtrebhyaH) = to unworthy persons
अपान (apAna) = and the air going downward
अपान (apAna) = the down-going air
अपान (apAnaM) = the air going downward
अपाने (apAne) = in the air which acts downward
अपायन (apAyinaH) = disappearing
अपावर्त (apAvRitaM) = wide open
अपि (api) = again
अपि (api) = although apparently different
अपि (api) = although there is
अपि (api) = although
अपि (api) = also.
अपि (api) = also
अपि (api) = as well as
अपि (api) = in spite of
अपि (api) = including.
अपि (api) = indeed
अपि (api) = even if
अपि (api) = even
अपि (api) = over and above
अपि (api) = certainly
अपि (api) = though
अपि (api) = but
अपि (api) = may be
अपि (api) = verily
अपुनरावृत्ति (apunarAvRittiM) = to liberation
अपृथ्व्योः (apRithivyoH) = to the earth
अपैशुनं (apaishunaM) = aversion to fault-finding
अपोहनं (apohanaM) = forgetfulness
अपयाय (apayau) = disappearance
अप्रकाशः (aprakAshaH) = darkness
अप्रतिमप्रभाव (apratimaprabhAva) = O immeasurable power.
अप्रतिष्ठे (apratishThaM) = without foundation
अप्रतिष्ठ: (apratishThaH) = without any position
अप्रतीकारं (apratIkAraM) = without being resistant
अप्रदय (apradAya) = without offering
अप्रमेयं (aprameyaM) = immeasurable.
अप्रमेयस्य (aprameyasya) = immeasurable
अप्रवृत्तिः (apavrittiH) = inactivity
अप्रायं (aprApyaM) = without achieving
अप्रायं (aprApya) = without obtaining
अप्रायं (aprApya) = failing to attain
अप्रियं (apriyaM) = the unpleasant
अप्रिय: (apriyaH) = and the undesirable
अपसु (apsu) = in water
अफलप्रेवसुनां (aphalaprepsunA) = by one without desire for fruitive result
अपलक्षिकाः (aphalAkANkShibhiH) = who are without desires for fruits
अपलक्षिकाः (aphalAkANkShibhiH) = by those devoid of desire for result
अबुद्धाः (abuddhayaH) = less intelligent persons
अप्रवीत् (abrvIt) = said.
अप्रवीत् (abrvIt) = spoke.
अभक्ताः (abhtkAyA) = to one who is not a devotee
अभयं (abhayaM) = fearlessness
अभये (abhaye) = and fearlessness
अभयत् (abhvat) = became.
अभावः (abhAvah) = changing quality
अभावः (abhAvah) = death
अभावयतः (abhAvayataH) = of one who is not fixed
अभावयतः (abhAvayataH) = began to speak.
अभिक्रमः (abhikrama) = in endeavoring
अभिजनवान् (abhijanavAn) = surrounded by aristocratic relatives
अभिजातः (abhijAtaH) = born of
अभिजातस्य (abhijAtasya) = of one who is born of
अभिजनन्ति (abhijAnanti) = they know
अभिजनाति (abhijAnAti) = one can know
अभिजनाति (abhijAnAti) = can understand
अभिजनाति (abhijAnAti) = does know
अभिजयते (abhijAyate) = takes his birth.
अभिजयते (abhijAyate) = becomes manifest.
अभितः (abhitaH) = assured in the near future
अभिधास्यति (abhidhAsyati) = explains
अभिधीयते (abhidhIyate) = is indicated.
अभिधीयते (abhidhIyate) = is called
अभिधीयते (abhidhIyate) = is said.
अभिनन्ति (abhinandatI) = praises
अभिप्रवृत्तः (abhipravRittaH) = being fully engaged
भगवद्गीता शब्दार्थसूची

अभिभवति (abhibhavati) = transforms
अभिभवत (abhivaVat) = having become predominant
अभिभूत (abhibhUya) = surpassing
अभिभान (abhimanaH) = conceit
अभिभुपा (abhimukhAH) = towards
अभियुक्तानि (abhiyuktAnAM) = fixed in devotion
अभिरति (abhirataH) = following
अभिरक्षणः (abhirakShantu) = should give support
अभिरक्षित (abhirakShitaM) = carefully protected.
अभिरक्षित (abhirakShitaM) = perfectly protected
अभिभिज्ञवति (abhijvalanti) = and are blazing.
अभिसंधाय (abhisandhAya) = desiring
अभिभित (abhihitA) = described
अभ्यवः (abhyadhikaH) = greater
अभ्यनुनादयनः (abhyanunAdayan) = resounding.
अभ्यर्च्य (abhyarchya) = by worshiping
अभ्यसनः (abhyasanaM) = practice
अभ्यसूयकः (abhyasUyakAH) = envious.
अभ्यसूयति (abhyasUyati) = is envious.
अभ्यसूयतः (abhyasUyantaH) = out of envy
अभ्याहन् (abhyahanyanta) = were simultaneously sounded
अभ्यासयोग (abhyAsyoga) = by practice
अभ्यासयोगेन (abhyAsayogena) = by the practice of devotional service
अभ्यासात् (abhyAsAt) = than practice
अभ्यासात् (abhyAsAt) = by practice
अभ्यासेः (abhyAse) = in practice
अभ्यासेन (abhyAsena) = by practice
अभ्युत्थानं (abhyuthAnaM) = predominance
अभ्रं (abhraM) = cloud
अमर्ग्य (amarSha) = distress
अमलानं (amalAn) = pure
अमस्तियतं (amAnitvaM) = humility
अमितविक्रमः (amitavikramaH) = and unlimited force
अभी (amI) = all these
अभी (amI) = all those
अभी (amI) = these
अमुत्र (amutra) = in the next life
अमुत्रा: (amUDhAH) = unbewildered
अमुत (amRita) = nectar
अमुत (amRitaM) = immortality
अमुत (amRitaM) = nectar.
अमुत (amRitaM) = nectar
अमुतत्वषः (amRitattvAya) = for liberation
अमुतत्वषः (amRitabhujaH) = those who have tasted such nectar
�मुतस्य (amRitasya) = of the immortal
�मुतोपमं (amRitodbhavaM) = produced from the churning of the ocean
अमुतोपमं (amRitopamaM) = just like nectar
�मेध्य (amedhyaM) = untouchable
�म्बर (ambara) = dresses
�म्भुवेगः (ambuvegAH) = waves of the waters
�म्भस (ambhasA) = by the water.
�म्भसि (ambhasi) = on the water.
अं (ayaM) = in this
अं (ayaM) = one
अं (ayaM) = this soul
अं (ayaM) = this
अं (ayaM) = these
अं (ayaM) = he
अयति: (ayatiH) = the unsuccessful transcendentalist
अयथावतः (ayathAvat) = imperfectly
अयनेषु (ayaneShu) = in the strategic points
अयशः (ayashaH) = infamy
अयज्ञस्य (ayaj nasya) = for one who performs no sacrifice
भगवद्गीता शब्दांशसूची

अयुक्तः  (ayuktah) = one who is not in KRiShNa consciousness
अयुक्तः  (ayuktah) = not referring to the scriptural injunctions
अयुक्तस्य  (ayuktasya) = of one who is not connected
(with KRiShNa consciousness)
अयुक्तस्य  (ayuktasya) = of one devoid of KRiShNa consciousness
अयोगः  (ayogah) = without devotional service
अरति:  (aratiH) = being without attachment
अरागद्वेशतः  (arAgadveShataH) = without love or hatred
अरि  (ari) = and enemies
अरि  (ari) = enemies
अरिसूदन  (arisUdana) = O killer of the enemies.
अर्क  (arka) = of the sun
अर्चितुः  (archituM) = to worship
अर्जुनं वाच  (arjuna uvAcha) = Arjuna said
अर्जुनः  (arjuna) = O Arjuna.
अर्जुनः  (arjuna) = O Arjuna
अर्जुनः  (arjunaM) = unto Arjuna
अर्जुनः:  (arjunaH) = Arjuna
अर्जुनयोः:  (arjunayoH) = and Arjuna
अर्थः  (artha) = of wealth
अर्थः  (artha) = gain
अर्थः  (artha) = purpose
अर्थः (artha) = for the object
अर्थः (arthaM) = for the purpose of
अर्थः (arthaM) = for the sake of
अर्थः (arthaM) = for the sake
अर्थः:  (arthaH) = is meant
अर्थः:  (arthaH) = purpose
अर्थान्  (arthan) = and economic development
अर्थाधीनः  (arthArthI) = one who desires material gain
अर्थियः  (arthiyaM) = meant
अर्थः  (arthe) = in the matter

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अथः (arthe) = for the sake
अर्पणे (arpaNaM) = as an offering.
अर्पणे (arpaNaM) = contribution
अर्पिता (arpita) = engaged
अर्पिता (arpita) = surrendering
अर्पण (aryamA) = Aryama
अर्पित (arhati) = is able.
अर्पित (arhasi) = deserve.
अर्पित (arhasi) = you deserve.
अर्पित (arhasi) = you deserve
अर्पित (arhasi) = you should.
अर्पित (arhasi) = You are requested
अर्पित (arhasi) = You deserve
अर्पित (arhasi) = You should
अलसः (alasaH) = lazy
अलस्य (alasya) = indolence
�लोलुप्तम् (aloluptvaM) = freedom from greed
अल्पः (alpaM) = very meager
अल्पबुद्धयः (alpabuddhayaH) = the less intelligent
अल्पमेधसी (alpamedhasAM) = of those of small intelligence
अवगच्छ (avagachCha) = must know
अवगम्य (avagamaM) = understood
अवजनन्ति (avajAnanti) = deride
अवतिष्ठिति (avatiShThati) = remains
अवतिष्ठते (avatiShThate) = becomes established.
अवतिष्ठते (avatiShThate) = becomes situated
अवधः (avadhyaH) = cannot be killed
अवनिपाल (avanipAla) = of warrior kings
अवरः (avaraM) = abominable
अवशः (avashaH) = involuntarily
अवशः (avashaH) = automatically
अवशः (avashaH) = helplessly
ભગવદ્ગીતા શાબદાંશ્યું

અવશિષ્ટ (avashiShyte) = remains.
અવાShથભ (avaShTabhya) = accepting
અવાShથભ (avaShTabhya) = entering into
અવાસ (avasaM) = automatically
અવાસાયિેટ (avasAdayet) = put into degradation
અવાસથાંત (avasthAtuM) = to stay
અવાસથિષ્ટ (avasthitaM) = situated
અવાસથિષ્ટ (avasthitaH) = situated
અવાસથિષ્ટ (avasthitaH) = situated
અવાસથિષ્ટા (avasthitAH) = are situated
અવાસથિષ્ટા (avasthitAH) = situated
અવાસથિષ્ટાં (avasthitAn) = arrayed on the battlefield
અવાસથિષ્ટાં (avasthitAn) = situated
અવાહાસારથ (avahAsArthaM) = for joking
અવાજન્ય (avaj nAtaM) = without proper attention
અવાચ (avAchya) = unkind
અવાચય (avAptavyaM) = to be gained
અવાચય (avAptuM) = to achieve
અવાચયું (avApya) = achieving
અવાચયું (avApyate) = is achieved.
અવાચયથ (avApsyatha) = you will achieve.
અવાચયસ (avApsyasi) = will gain.
અવાચયસ (avApsyasi) = you will achieve.
અવાચયસ (avApsyasi) = you will gain.
અવિકાલપેન (avikalpena) = without division
અવિકાર્ય (avikAryaH) = unchangeable
અવિકાર (avidvA.nsaH) = the ignorant
અવિકારું (avidhipUrvakaM) = in a wrong way.
અવિકારું (avidhipUrvakaM) = without following any rule
and regulations.

अविनश्यतं (avinashtant) = not destroyed
अविनश्य (avinish) = imperishable
अविनश्यतिं (avinishaM) = indestructible
अविपश्चितं (avipashchitah) = men with a poor fund of knowledge
अविभक्तं (avibhaktaM) = undivided
अविभक्तं (avibhaktaM) = without division
अविज्ञेयं (avijneyam) = unknowable
अवेक्ष्यं (avekshya) = let me see
अवेक्ष्यं (avekshya) = considering
अव्यक्तं (avyakta) = to the unmanifested
अव्यक्तं (avyakta) = the unmanifest
अव्यक्तं (avyakta) = nonmanifested
अव्यक्तं (avyaktaM) = unmanifested
अव्यक्तं (avyaktaM) = the unmanifested
अव्यक्तं (avyaktaM) = nonmanifested
अव्यक्तं (avyaktaH) = invisible
अव्यक्तं (avyaktaH) = unmanifested
अव्यक्तं (avyaktaH) = unmanifest
अव्यक्तमूर्तिनं (avyaktamurtina) = by the unmanifested form
अव्यक्ततः (avyakta) = toward the unmanifested
अव्यक्ततः (avyakta) = to the unmanifest
अव्यक्ततः (avyakta) = from the unmanifest
अव्यक्तादिनं (avyaktaadina) = in the beginning unmanifested
अव्यक्तारिणीं (avyaktaarinya) = without any break
अव्यक्तारिणीं (avyaktaarinya) = without any break
अव्यक्तारिणीं (avyaktaarinya) = without fail
अव्ययं (avyayan) = without deterioration
अव्ययं (avyayam) = inexhaustible.
अव्ययं (avyayam) = imperishable.
अव्ययं (avyayam) = imperishable
अव्ययं (avyayam) = immutable
अव्ययं (avyayaM) = unchangeable.
अव्ययं (avyayaM) = eternal.
अव्ययं (avyayaM) = eternal
अव्ययं (avyayaM) = everlasting.
अव्ययं (avyayaM) = forever
अव्ययः (avyayaH) = inexhaustible
अव्ययस्य (avyayasya) = of the imperishable
अव्ययसाहित्य (avyayasAhyanAM) = of those who are not in KṚṣṇa consciousness.
अशक्तः (ashaktaH) = unable
अशमः (ashamaH) = uncontrollable
अशयात् (ashayAt) = from their source.
अशस्त्रं (ashastraM) = without being fully equipped
अशांतस्य (ashAntasya) = of the unpeaceful
अशास्त्रं (ashAshvataM) = temporary
अशास्त्र (ashAstra) = not in the scriptures
अशुचि (ashuchi) = to the unclean
अशुचि: (ashuchau) = unclean.
अशुभ (ashubha) = and inauspicious
अशुभ (ashubha) = and the inauspicious
अशुभं (ashubhaM) = evil
अशुभातः (ashubhAt) = from ill fortune.
अशुभातः (ashubhAt) = from this miserable material existence.
अशुभान् (ashubhAn) = inauspicious
अशुभशृष्टि (ashushrUShave) = to one who is not engage in devotional service
अशेषतः (asheShataH) = altogether
अशेषतः (asheShataH) = in full
अशेषतः (asheShataH) = completely
अशेषाविश्व (asheShANi) = all
अशेषेष्टः (asheSheNa) = in detail
अशे‌शन (asheSheNa) = fully
अशो‌च्यान (ashochyAn) = not worthy of lamentation
अशो‌ष्य (ashoShyaH) = not able to be dried
अशन‌त (ashnataH) = of one who eats
अशन‌न (ashnan) = eating
अशन‌नि (ashnanti) = enjoy
अशन‌मि (ashnAmi) = accept
अश्न‌सि (ashnAsi) = you eat
अशनु‌ते (ashnute) = achieves
अशनु‌ते (ashnute) = attains.
अशनु‌ते (ashnute) = enjoys.
अशनु‌ते (ashnute) = one tastes
अशनु‌ते (ashnute) = he enjoys.
अशम (ashma) = stone
अश्रदधान (ashraddadhAnaH) = without faith in revealed scriptures
अश्रद�ान (ashraddadhAnAH) = those who are faithless
अश्रधय (ashraddhayA) = without faith
अश्‌रुपुरऺ (ashrUpUrNAkula) = full of tears
अश्रौष (ashrauShaM) = have heard
अश्वत्थ (ashvatthaM) = a banyan tree
अश्वत्थ (ashvatthaM) = banyan tree
अश्वत्थ (ashvatthaH) = the banyan tree
अश्वत्थमा (ashvatthAmA) = Asvatthama
अश्वन (ashvAnAM) = among horses
अश्विन (ashvinau) = the Asvini-kumaras
अश्विन (ashvinau) = the two Asvinis
अष्टध (aShTadhA) = eightfold.
असंन्यस्त (asa.nnyasta) = without giving up
असंय (asa.nyatA) = unbridled
असंशय (asa.nshayaM) = undoubtedly
असंशय (asa.nshayaM) = without doubt
असंशय (asa.nshayaH) = without doubt.
असंशयः (asa.nshayaH) = beyond a doubt.
असक्त (asakta) = attached
असक्त (asaktaM) = without attachment
असक्त (asaktaM) = without attraction
असक्तः (asaktaH) = unattached
असक्तः (asaktaH) = without attachment
असक्तबुद्धः (asaktabuddhiH) = having unattached intelligence
असक्तात्मः (asaktAtmA) = one who is not attached
असक्तः (asaktiH) = being without attachment
असक्तास्त्रेण (asaNgashastreNa) = by the weapon of detachment
असतः (asat) = effect
असतः (asat) = nonpermanent
असतः (asat) = matter
असतः (asat) = false
असतः (asataH) = of the non existent
असक्तेः (asatkRitaM) = without respect
असक्तेः (asatkRitaH) = dishonored
असतः (asatyaM) = unreal
असपतः (asapatnaM) = without rival
असमार्थः (asamarthaH) = unable
असमूढः (asammUDhaH) = undeluded
असमूढः (asammUDhaH) = without a doubt
असमूढः (asammUDhAH) = unbewildered
असमोहः (asammohaH) = freedom from doubt
आलिः (asi) = you are
आलिः (asi) = You are to be remembered
आलिः (asi) = You are
आलिः (asi) = You have been
आलिः (asitaH) = Asita
आलिः (asiddhyoH) = and failure
आलिः (asiddhau) = failure
आलिः (asukhaM) = full of miseries
ભગવદ્ગીતા શબ્દાર્થ્યુંચી

અસુર (asura) = the demons
અસુન (asUn) = life
અસુટાંન (asRiShTAnnaM) = without distribution of prasAdam
અસુ (asau) = that
અસ્ત્ (asti) = is
અસ્ત્ (asti) = there is
અસ્તુ (astu) = there should be
અસ્તુ (astu) = let it be
અસ્તુ (astu) = let there be
અસ્ત્ર (asthiraM) = unsteady
અસમાધી: (asmadIyaiH) = our
અસમાક (asmAkaM) = our
અસમાક (asmAkaM) = of ours
અસમાત (asmAt) = these
અસમાન (asmAn) = us
અસમાબ (asmAbhiH) = by us
અસ્મ (asmi) = I am
અસ્મ (asmin) = in this
અસ્મ (asmin) = this
અસ્મ (asya) = of it
અસ્મ (asya) = of this tree
અસ્મ (asya) = of this lust
અસ્મ (asya) = of this
અસ્મ (asya) = of the living entity
અસ્મ (asya) = of him
અસ્મ (asya) = this
અસ્મ (asya) = his
અસ્મ (asyAM) = in this
અસ્વાં (asvargyaM) = which does not lead to higher planets
અહ (aha) = said
અહ (ahaM) = I (KRiShNa)
અહ (ahaM) = I am.
अहं (ahaM) = I am
अहं (ahaM) = I
अहं (ahaM) = I
अहं (ahaH) = of daytime
अहं (ahaH) = day
�हं (ahaNkAra) = and egoism
�हं (ahaNkAraM) = of false ego
�हं (ahaNkAraM) = false ego
�हं (ahaNkAraH) = false ego
�हं (ahaNkAravimUDha) = bewildered by false ego
�हं (ahaNkArAt) = by false ego
�हं (ahaNkRitaH) = of false ego
�हं (ahatvA) = not killing
�ह (aharAgame) = at the beginning of the day
�ह (ahi.nsA) = nonviolence
�ह (ahitAH) = unbeneficial.
�ह (ahitAH) = enemies
�ह (ahaitukaM) = without cause
�ह (aho) = alas
�ह (ahorAtra) = day and night
�ह (akShayaM) = unlimited
�ह (akShayaH) = eternal
�ह (akShara) = from the Supreme Brahman (Personality of Godhead)
�ह (akSharaM) = indestructible
�ह (akSharaM) = imperishable
�ह (akSharaM) = that which is beyond the perception of the senses
�ह (akSharaM) = the infallible
�ह (akSharaM) = beyond the senses
�ह (akSharaM) = syllable om
�ह (akSharaH) = infallible
�ह (akSharANAM) = of letters
�ह (akSharAt) = beyond the infallible
आक्षिस (akShi) = eyes
आज्ञा (aj naH) = a fool who has no knowledge in standard scriptures
आज्ञान (aj nAna) = of ignorance
आज्ञान (aj nAna) = by ignorance
आज्ञान (aj nAnaM) = ignorance
आज्ञान (aj nAnaM) = nescience
आज्ञान (aj nAnaM) = nonsense
आज्ञानजं (aj nAnajaM) = due to ignorance
आज्ञानजं (aj nAnajaM) = produced of ignorance
आज्ञानसंभूतं (aj nAnasambhUtaM) = born of ignorance
आज्ञानी (aj nAnAM) = of the foolish
आज्ञानी (aj nAnena) = by ignorance
आकाशं (AkAshaM) = the sky
आकाशस्थतः (AkAshasthitaH) = situated in the sky
आकृतीि (AkRitIni) = forms
आख्यातं (AkhyAtaM) = described
आख्यािह (AkhyAhi) = please explain
आगच्छेत् (AgachChet) = one should come
आगतं (AgataH) = having attained
आगतं (AgatAH) = attained.
आगमं (Agama) = appearing
आगमे (Agame) = on the arrival.
आगमे (Agame) = on the arrival
आचारतः (AcharataH) = acting
आचारति (Acharati) = performs
आचारति (Acharati) = he does
आचारणं (AcharAn) = performing
आचारः (AchAraH) = behavior
आचार्यं (AchArya) = O teacher
आचार्य (AchAryaM) = the teacher
आचार्योः (AchAryAH) = teachers
आचार्यां (AchAryAn) = teachers
AchAryopAsana (AchAryopAsanaM) = approaching a bona fide spiritual master

AjyaM = melted butter

ADhyaH = wealthy

AtatAyinaH = aggressors

AtiShTha = be situated

Attha = have spoken

Atma = in the self

Atma = in their own

Atma = of the self

Atma = Your own

AtmakaM = consisting of

AtmakAraNAt = for sense enjoyment.

AtmatRiptaH = self-illuminated

AtmanaH = on transcendence.

AtmanaH = of one’s own self

AtmanaH = of the conditioned soul.

AtmanaH = of the conditioned soul

AtmanaH = of the person.

AtmanaH = of the living entity

AtmanaH = of the self

AtmanaH = of the soul

AtmanaH = themselves

AtmanaH = his own

AtmanaH = Your

AtmanaH = for the self

AtmanA = by the purified mind

AtmanA = by the pure mind

AtmanA = by the mind

AtmanA = by the living entity

AtmanA = by deliberate intelligence

AtmanA = by Yourself
આત્મિ (Atmani) = in the transcendence
આત્મિ (Atmani) = in the Supreme Soul
આત્મિ (Atmani) = in the self
આત્મિ (Atmani) = in himself
આત્મિ (Atmani) = within the self
આત્મભાવ (AtmabhAva) = within their hearts
આત્મભૂતાત્મા (AtmabhUtAtmA) = compassionate
આત્મમાયયા (AtmamAyayA) = by My internal energy.
આત્મયાેગાત્ (AtmayogAt) = by My internal potency
આત્મરટિં (AtmaratiH) = taking pleasure in the self
આત્મવન્ત (AtmavantaM) = situated in the self
આત્મવશ્યિ (AtmavashyaiH) = under one’s control
આત્મવાન્ (AtmavAn) = established in the self.
આત્મવિનિક્રયા (AtmavinigrahaH) = self-control
આત્મવિભૂતયઃ (AtmavibhUtayaH) = personal opulences
આત્મસંયમ (Atmasa.nyama) = of controlling the mind
આત્મસંસ્તુઃ (Atmasa.nstutiH) = and praise of himself
આત્મસંસ્ત્થઃ (Atmasa.nsthaM) = placed in transcendence
આત્મ (AtmA) = a person
આત્મ (AtmA) = a living entity
આત્મ (AtmA) = with his self
આત્મ (AtmA) = the mind
આત્મ (AtmA) = the self
આત્મ (AtmA) = the soul
આત્મ (AtmA) = the spirit soul
આત્મ (AtmA) = the heart
આત્મ (AtmA) = body
આત્મ (AtmA) = mind
આત્મ (AtmA) = Self
આત્મ (AtmA) = self
આત્મ (AtmA) = soul
આત્મ (AtmA) = spirit
आत्मानं (AtmAnaM) = the conditioned soul
आत्मानं (AtmAnaM) = the mind
आत्मानं (AtmAnaM) = the Supersoul
आत्मानं (AtmAnaM) = the self
�ત्मानं (AtmAnaM) = the soul
�ત्मानं (AtmAnaM) = body, mind and soul
�त्मानं (AtmAnaM) = your soul
�त्मानं (AtmAnaM) = self
�त्मानं (AtmAnaM) = himself (by body, mind and self)
�त्मानं (AtmAnaM) = himself
�त्मानं (AtmAnaM) = Your Self
�ત्मानं (AtmAnaM) = Yourself
�त्मानि (AtmAni) = in the pure state of the soul
�त्मासंभवितः (AtmAsambhavitAH) = self-complacent
�त्मैव (Atmaiva) = just like Myself
आत्मैव (Atmaiva) = the very mind
आत्यंतिकः (AtyantikaM) = supreme
आदत्ते (Adatte) = accepts
आदि (Adi) = beginning
आदि (AdiM) = the origin
आदि (AdiM) = beginning
आदि: (AdiH) = the origin
आदि: (AdiH) = the beginning
आदि: (AdiH) = beginning
आदिकर्त्र (Adikartre) = to the supreme creator
आदियः (AdityaH) = the Adityas
आदियागतः (AdityagataM) = in the sunshine
आदियावतः (Adityavat) = like the rising sun
आदियावरः (AdityavarNaM) = luminous like the sun
आदियानं (AdityAn) = the twelve sons of Aditi
आदियानि (AdityAnAM) = of the Adityas
आदिदेवं (AdidevaM) = the original Lord
Adideva = the original Supreme God
Adau = in the beginning
Adya = immediately
AdyaM = original.
AdyaM = original
AdyaM = the original
Adhatva = fix
Adhaya = resigning
Adhaya = fixing
AdhipatyM = supremacy.
AnanaM = mouths
ApaH = water
ApaH = waters
ApannaM = achieved
ApanAH = gaining
ApuryamAnM = always being filled
ApUrya = covering
AptuM = afflicts one with
AptuM = to get
ApnuyAM = may have.
Apnuvanti = attain
Apnoti = achieves
Apnoti = one achieves
Apnoti = does acquire
AbrahmabhuvanAt = up to the Brahmaloka planet
AbharaNaM = ornaments
AbhAsaM = the original source
Amaya = disease
Amla = sour
AyuH = duration of life
AyudhaM = weapons
AyudhanAM = of all weapons
अरभते (Arabhate) = begins
अरभते (Arabhyate) = is begun
अरभ (Arambha) = endeavors
अरभः (ArambhaH) = endeavor
अरधनन (ArAdhanaM) = for the worship
अरुरक्षी (ArurukShoH) = who has just begun yoga
अरूढ़स्य (ArUDhasya) = of one who has attained
अरूढ़नि (ArUDhAni) = being placed
अरोग्य (Arogya) = health
अर्जवः (ArjavaM) = simplicity
अर्जव (ArjavaM) = honesty
अर्त (ArtaH) = the distressed
अर्खः (ArhAH) = deserving
अलस्य (Alasya) = laziness
अवयोः (AvayoH) = of ours
अवारतेः (Avartate) = comes back
अवार्तिनः (AvartinaH) = returning
अविष्यः (Avishya) = entering
अविष्यः (AviShTaM) = overwhelmed
अविष्यः (AviShTaH) = overwhelmed
अवृत (AvRitaM) = is covered.
अवृत (AvRitaM) = covered
अवृत (AvRitaH) = is covered
अवृता (AvRitA) = covered
अवृता (AvRitAH) = covered.
अवृति (AvRittiM) = return
अवृत्य (AvRitya) = covering
अवेशित (Aveshita) = fixed
अवेश (Aveshya) = establishing
अवेश (Aveshya) = fixing
अव्रियः (Avriyate) = is covered
अवशयस्थितः (AshayasthitAH) = situated within the heart
आशापश (AshApAsha) = entanglements in a network of hope
आश्चर्यमय (AshcharyamayaM) = wonderful
आश्चर्यवत (Ashcharyavat) = as amazing
आश्चर्यवत (Ashcharyavat) = similarly amazing
आश्चर्यणि (AshcharyANi) = all the wonders
आश्रयेत (Ashrayet) = must come upon
आश्रित (AshritaM) = assuming
आश्रित (AshritaH) = taking refuge
आश्रित (AshritaH) = situated
आश्रित (AshritAH) = accepting.
आश्रित (AshritAH) = having taken shelter of
आश्रित्व (Ashritya) = taking shelter of
आश्रित्व (Ashritya) = taking shelter
आश्रयासयामस (AshvAsayAmAsa) = encouraged
आषु (AShu) = very soon
आस (AsaM) = exist
आसक्तमाधि (AsaktamanAH) = mind attached
आसन (Asana) = in sitting
आसन (AsanaM) = seat
आसने (Asane) = on the seat
आसाध (AsAdya) = attaining
आसिन (Asina) = by the weapon
आसिन (AsinaM) = situated
आसिन (AsinaH) = eaters
आसीत (AsIta) = does remain still
आसीत (AsIta) = should be situated
आसीत (AsIta) = should sit
आसीत (AsItaH) = situated
आसुर (AsuraM) = the demoniac
आसुर (AsuraM) = demonic
आसुर (AsuraH) = of demoniac quality
आसुर (AsuraH) = demoniac
AsuranishchayAn = demons.
Asuri = demoniac qualities
AsurIM = atheistic
AsurIM = the demoniac nature.
AsurIM = demoniac
AsurIshu = demoniac
AstikyaM = religiousness
Aste = remains
Asthaya = following
AsthitaH = being situated
AsthitaH = situated in
AsthitaH = situated
AsthitaH = situated
Aha = said
Ahave = in the fight
AhAra = eating
AhAraH = eating
AhAraH = food
AhArAH = eating
Ahu = are said
Ahu = is known
Ahu = is said
Ahu = declare
Ahu = say
Aho = or else
iNgate = waver
iNgate = flickers
ichChati = desires
ichChantaH = desiring
ichChasi = you wish.
ichChasi = you like
ichCha = wishes
इच्छा (ichChA) = desire
इच्छामि (ichChAmi) = I wish
इच्छामि (ichChAmi) = do I wish
इज्येत (ijyate) = is performed
इज्यय (ijyayA) = by worship
इद्यं (iDyaM) = worshipable
इति (itaH) = besides this
इति (itaH) = from this world
इति (itaraH) = common
इति (iti) = also
इति (iti) = in this way
इति (iti) = thus.
इति (iti) = thus
इति (iti) = therefore
इत्युतं (ityuta) = thus it is said.
इत्येवं (ityevaM) = knowing thus
इदं (idaM) = all this
इदं (idaM) = whatever we can see
इदं (idaM) = which we see
इदं (idaM) = this lamentation
इदं (idaM) = this
इदं (idaM) = thus
इदं (idaM) = the following
इदं (idaM) = these
इदनीं (idAnIM) = now
इद्रियं (idRik) = as it is
इद्रियं (indriya) = and the senses
इद्रियं (indriya) = and senses
इद्रियं (indriya) = of the sense organs
इद्रियं (indriya) = the senses
इद्रियं (indriya) = senses
इद्रियं (indriyaH) = senses
भगवद्गीता शब्दांशसूची

इंद्रियगोङर (indriyagocharAH) = the objects of the senses
इंद्रियांग (indriyagrAmaM) = all the senses
इंद्रियांग (indriyagrAmaM) = the full set of senses
इंद्रियस्य (indriyasya) = of the senses
इंद्रियस्याः (indriyasyarthe) = in the sense objects
इंद्रियाः (indriyANAM) = of all the senses
इंद्रियाः (indriyANAM) = of the senses
इंद्रियाः (indriyANi) = the senses
इंद्रियाः (indriyANi) = senses
इंद्रियांमः (indriyarAmaH) = satisfied in sense gratification
इंद्रियांथ (indriyArthAn) = sense objects
इंद्रियांथः (indriyArthebhyaH) = from the sense objects
इंद्रियांथः (indriyArthebhyaH) = from sense objects
इंद्रियांथः (indriyArtheShu) = in the matter of the senses
इंद्रियांथः (indriyArtheShu) = in sense gratification
इंद्रियांथः (indriyebhyaH) = more than the senses
इंद्रियां (indriyaiH) = with the senses
इंद्रियां (indriyaiH) = by the senses
इम (imaM) = all these
इम (imaM) = this science
इम (imaM) = this
इम (imaM) = these
इम: (imAH) = all this
इम: (imAH) = all these
इमः (imAn) = this
इमः (imAn) = these
इमः (ime) = all these
इमः (ime) = these
इमः (imau) = these
इमः (iyaM) = all these
इमः (iyaM) = this
इम (iva) = as if
(iva) = as
(iva) = certainly
(iva) = like that
(iva) = like.
(iva) = like
(iShubhiH) = with arrows
(iShTa) = of all desirable things
(iShTa) = the desirable
(iShTaM) = leading to heaven
(iShTaH asi) = you are dear
(iShTaH) = worshiped
(iShTAH) = palatable
(iShTAn) = desired
(iShTvA) = worshiping
(iha) = in this world
(iha) = in this material world
(iha) = in this yoga
(iha) = in this life.
(iha) = in this life
(iha) = in this
(iha) = in this
(iha) = in the material world
(enha) = in the present body
(ikShvAkave) = unto King Iksvaku
(IdRiShaM) = like this.
(IshaM) = unto the Supreme Lord
(IshaM) = Lord
(Ishvara) = of leadership
(IshvaraM) = the Supersoul
(IshvaraH) = the lord of the body
(IshvaraH) = the lord
(IshvaraH) = the Supreme Lord
(IshvaraH) = the Lord.
(Ihate) = he aspires
(Ihante) = they desire
(IkShaNaM) = eyes
(IkShate) = one sees
(IkShate) = does see
(uktA) = as declared
(uktA) = disclosed
(uktA) = described
(uktA) = said
(uktA) = addressed
(uktA) = is said
(uktAH) = are said
(uktA) = saying
(uktA) = speaking
(ugraM) = terrible
(ugraH) = terrible
(ugrakarmANaH) = engaged in painful activities
(ugrarUpaH) = fierce form
(ugraiH) = severe
(uchchaiH) = very loudly
(uchchaiHshravasaM) = Uccaihsrava
(uchChiShTaM) = remnants of food eaten by others
(uchChoShaNaM) = drying up
(uchChritaM) = high
(uchyate) = is called.
(uchyate) = is called
(uchyate) = is pronounced
(uchyate) = is said to be.
(uchyate) = is said to be
(uchyate) = is said.
(uchyate) = is said
(uta) = it is said.
ભગવદ્ગીતા શાસ્ત્રશુભુયી

ઉત્ક્રામત (utkrAmati) = gives up
ઉત્ક્રામાતં (utkrAmantaM) = quitting the body
ઉત્તમ (uttamaM) = transcendental.
ઉત્તમ (uttamaM) = transcendental
ઉત્તમ (uttamaM) = the best.
ઉત્તમ (uttamaM) = the supreme
ઉત્તમ (uttamaM) = the highest
ઉત્તમ (uttamaH) = the best
ઉત્તમવિદ (uttamavidAM) = of the great sages
ઉત્તમાગ (uttamaNgaiH) = heads.
ઉત્તમાંજ (uttamaujAH) = Uttamauja
ઉત્તમ (uttaraM) = covering
ઉત્તમાંજ (uttarAyaNaM) = when the sun passes on the northern side
ઉત્ત શ (uttiShTha) = get up
ઉત્ત શ (uttiShTha) = stand up to fight
ઉદાહર (utthaM) = produced of
ઉત્તિત (utthitA) = present
ઉત્તસ (utsanna) = spoiled
ઉત્તસાંય (utsAdanArthaM) = for the sake of causing annihilation
ઉત્તસાધન (utsAdyante) = are devastated
ઉત્તસાહ (utsAha) = and great enthusiasm
ઉત્ત વૃણ (utsIdeyuH) = would be put into ruin
ઉત્ત ર્યા (utsRijAmi) = send forth
ઉત્ત ર્ય (utsRijya) = giving up
ઉડક (udaka) = and water
ઉડપાન (udapAne) = in a well of water
ઉડર (udara) = bellies
ઉડાર (udArAH) = magnanimous
ઉડાસન (udAsIna) = neutrals between belligerents
ઉડાસન (udAsInaH) = free from care
ઉડાસનવત (udAsInavat) = as if neutral
ઉડાસનવત (udAsInavat) = as neutral
ભગવદ્ગ્રતા

શદાથર્સૂચી

ઉદાહૃતં (udAhRitaM) = is said to be.
ઉદાહૃતં (udAhRitaM) = exemplified.
ઉદાહરણ (udAhRitaH) = is said
ઉદાહરણ (udAhRitya) = indicating
ઉદિશ્ય (uddishya) = desiring
ઉદિશ્ય (uddeshataH) = as examples
ઉદ્દેશ (uddharet) = one must deliver
ઉદ્ભવ (udbhavaM) = generated from
ઉદ્ભવ (udbhavaM) = produced
ઉદ્ભવ (udbhavaH) = generation
ઉદ્ધરેત (uddharet) = one must deliver
ઉદ્ભવ (udbhavaM) = generated from
ઉદ્ભવ (udbhavaM) = produced
ઉદ્ભવ (udbhavaH) = generation
ઉદ્ધત (udyata) = uplifted
ઉદ્ધત (udyatAH) = trying.
ઉદ્ધત (udyamya) = taking up
ઉદ્ધત (udvijate) = are agitated
ઉદ્ધત (udvijate) = is disturbed
ઉદ્ધત (udvijet) = become agitated
ઉદ્વેગ (udvegaiH) = and anxiety
ઉદ્મિશ (unmiShan) = opening
ઉપદેક્ષ (upadekShyanti) = they will initiate
ઉપદ્રષ્ટ (upadraShTA) = overseer
ઉપધારય (upadhAraya) = know
ઉપધારય (upadhAraya) = try to understand.
ઉપધંશ (upapattiShu) = having obtained
ઉપદ્ય (upapadyate) = attains.
ઉપદ્ય (upapadyate) = is to be found.
ઉપદ્ય (upapadyate) = is deserved
ઉપદ્ય (upapadyate) = is befitting
ઉપદં (upapannaM) = arrived at
 udpam (upamaM) = compared to
 udpam (upamA) = comparison
 upayanti (upayAnti) = come
 uparata (uparataM) = ceased
 uparamate (uparamate) = cease (because one feels
transcendental happiness)
 uparamet (uparamet) = one should hold back
 upalabhyate (upalabhyate) = can be perceived
 upalipyate (upalipyate) = mixes.
 upalipyate (upalipyate) = mixes
 upavishat (upavishat) = sat down again
 upavishya (upavishya) = sitting
 upasaNgamya (upasaNgamya) = approaching
 upasevate (upasevate) = enjoys.
 upasthe (upasthe) = on the seat
 upahata (upahata) = overpowered
 upahata (upahata) = being afflicted
 upahanyAM (upahanyAM) = would destroy
 upAyataH (upAyataH) = by appropriate means.
 upAshritAH (upAshritAH) = being fully situated
 upAshritAH (upAshritAH) = having taken shelter of
 upAshritya (upAshritya) = taking shelter of
 upAsate (upAsate) = worship.
 upAsate (upAsate) = worship
 upAsate (upAsate) = begin to worship
 upetaH (upetaH) = engaged
 upetaH (upetaH) = endowed
 upetya (upetya) = achieving
 upetya (upetya) = arriving
 upaiti (upaiti) = achieves
 upaiti (upaiti) = attains
 upaiShyasi (upaiShyasi) = you will attain.
भगवद्गीता शब्दार्थसूची

उभय (ubhaya) = both
उभयो: (ubhayoH) = of the two
उभयो: (ubhayoH) = of both parties
उभयो: (ubhayoH) = of both
उभयो: (ubhayoH) = both
उभे (ubhe) = both
उभै (ubhau) = both
उरगान (uragAn) = serpents
उर (uru) = thighs
उर्जित (urjitaM) = glorious
उबेन (ulbena) = by the womb
उवाच (uvAcha) = said
उशान (ushanA) = Usana
उश्वत (uShitvA) = after dwelling
उष्ण (uShNa) = summer
उष्ण (uShNa) = heat
उष्णप: (uShmapAH) = the forefathers
उर्ध्व (UrdhvaM) = upward
उर्ध्व (UrdhvaM) = upwards
उर्ध्वमूलं (UrdhvamUlaM) = with roots above
ऋक (Rik) = the Rg Veda
ऋच्छ (RichChati) = one achieves.
ऋच्छ (RichChati) = one attains.
ऋत (RitaM) = truth
ऋतुं (RitUnAM) = of all seasons
ऋते (Rite) = without, except for
ऋद्ध (RiddhaM) = prosperous
ऋषयं (RiShayaH) = those who are active within
ऋषयं (RiShayaH) = sages
ऋषिन् (RiShin) = great sages
ऋषिब्हि: (RiShibhiH) = by the wise sages
एक (eka) = only one
ભગવદ્ગીતા શાબડાચૂંદી

અેક (eka) = only
અેક (eka) = by one
અેક (ekaM) = in one
અેક (ekaM) = one
અેક (ekaM) = only one
અેક (ekaM) = only
અેક: (ekaH) = alone
અેક: (ekaH) = one
અેકત્વ (ekatvaM) = in oneness
અેકત્યે (ekatvena) = in oneness
અેકમક્ષર (ekamakSharaM) = pranava
અેકય (ekayA) = by one
અેકસ્તં (ekasthaM) = in one place
અેકસ્તં (ekasthaM) = situated in one
અેકમિન (ekasmin) = in one
અેકકી (ekakI) = alone
અેકગ્રા (ekAgraM) = with one attention
અેકગ્રે (ekAgreNa) = with full attention
અેકાત (ekAntaM) = overly
અેકાક્ષર (ekakSharaM) = the one syllable
અેક (eke) = one group
અેકન (ekena) = alone
અેત (etat) = all this
અેત (etat) = on this
અેત (etat) = this is
અેત (etat) = this
અેત (etat) = thus
અેત (etat) = these two natures
અેત (etat) = these
અેત્ય (etayoH) = of these two
અેતસ્વ (etasya) = of this
અેતર (etAM) = all this
अेति (etAM) = this
अेत्तन् (etAn) = all of them
अेत्तन् (etAn) = all these
अेत्तन् (etAn) = these
अेत्तन् (etAn) = all these
अेत्तन् (etAn) = these
अेत्तपत् (etAvat) = thus
अेति (eti) = gets
अेति (eti) = comes
अेति (eti) = does attain
अेते (ete) = all these
अेते (ete) = they
अेते (ete) = these two
अेते (ete) = these
अेते (ete) = those
अेतेन (etena) = by this kind
अेतेन (etena) = by this
अेतेशि (eteShAM) = of the Pandavas
अेतेतः (etaiH) = all these
अेतेतः (etaiH) = by all these
अेतेतः (etaiH) = from these
अेधान्सि (edhA.nsi) = firewood
अेनं (enaM) = about the soul
अेनं (enaM) = this (soul)
अेनं (enaM) = this soul
अेनं (enaM) = this
अेनं (enaM) = him
अेफ़िः (ebhiH) = all these
अेफ़िः (ebhiH) = from the influence of these
अेफ़िः (ebhyaH) = above these
अेफ़िः (ebhyaH) = to these demigods
अेव च (eva cha) = also
વષદા (eva hi) = certainly.
વષ (eva) = alone
વષ (eva) = also
વષ (eva) = it is all like that
વષ (eva) = indeed
વષ (eva) = even
વષ (eva) = ever
વષ (eva) = only
વષ (eva) = certainly
વષ (eva) = completely
વષ (eva) = thus
વષ (eva) = like that
વષ (eva) = like this
વષ (eva) = simply
વષ (eva) = surely
વષ રુપ: (evaM rUpaH) = in this form
વષ (evaM) = as mentioned above
વષ (evaM) = in this way
વષ (evaM) = thus
વષ (evaM) = like this
વષનીધ: (eva.nvidhaH) = like this
વષનીધ: (eva.nvidhAH) = like this
વષાચર (evApi) = also
વષ: (eShaH) = all this
વષ: (eShaH) = this
વષ અલ્લા (eShA) = all this
વષ અલ્લા (eShA) = this
વષ અલ્લા (eShAM) = of them
વષયાત્િ (eShyati) = comes
વષયાત્િ (eShyasi) = you will attain
વષયાત્િ (eShyasi) = you will come
અલ્લાંનિકાય: (aikAntikasya) = ultimate
ભગવદ્ગીતા શાસ્ત્રસૂચી

空气婆（airAvatam）= Airavata
欢喜心（aishvarya）= and opulence
ोजस（ojas）= by My energy
比较（aupamyena）= by comparison
妙药（auShadhaM）= healing herb
妙药（auShadhIH）= vegetables
કૃ（kaM）= whom.
કૃ（kaM）= whom
કુ（kaH）= who
कच्चत（kachchit）= whether
ક્ત（kaTu）= bitter
કતરત（katarat）= which
કથ મ（kathaM）= why
કથ（kathaM）= how
કથ ભ（kathaya）= describe
કથ ભ（kathayataH）= speaking
કથ ભ（kathayantaH）= talking
કથીયા ભ（kathiyAyanti）= will speak
કથીયા ભ（kathiyAyAmi）= I shall speak
કદા ભ（kadAchana）= at any time
કદા ભ（kadAchit）= at any time (past, present or future)
કન્દાપ（kandarpaH）= Cupid
કન્ધગ（kapidhvajaH）= he whose flag was marked with Hanuman
કપલ મુ્ન（kapilaH muniH）= Kapila Muni.
કમલપત્ર（kamalapatrAkSha）= O lotus-eyed one
કમલાસન（kamalAsanasthaM）= sitting on the lotus flower
કરં（karaM）= the cause of
કરા（karaNaM）= instruments
કરા（karaNaM）= the cause
કરા（karaNaM）= the means
કરા（karaNaM）= the senses
કરાલં (karAlaM) = horrible
કરાલનિ (karAlAni) = terrible
કરિશ્યાતી (kariShyati) = can do.
કરિશ્યાસિ (kariShyasi) = perform
કરિશ્યાસિ (kariShyasi) = you will do
કરીશે (kariShye) = I shall execute
કરુના (karuNaH) = kindly
કરોલિ (karoti) = do
કરોલિ (karoti) = performs
કરોમી (karomi) = I do
કરોલિ (karosi) = you do
કરની (karNaM) = Karna
કરનો (karNaH) = Karna
કરત્વય (kartavyaM) = prescribed duty
કરત્વયનિ (kartavyAni) = should be done as duty
કરતી (kartA) = worker
કરતી (kartA) = creator
કરતી (kartA) = the worker
કરતી (kartA) = the doer
કરતી (kartA) = doer
કરતી (kartA) = such a worker
કરતો (kartAraM) = the worker
કરતો (kartAraM) = the father
કરતો (kartAraM) = performer
કરુ (kartuM) = to act
કરુ (kartuM) = to execute
કરુ (kartuM) = to do
કરુ (kartuM) = to perform
કરુ (kartuM) = do
કરત્ર્વ (kartRitvaM) = proprietorship
કરત્ર્વે (kartRitve) = in the matter of creation
કરમ (karma) = action
કમર્ (karma) = actions
કમર્ (karma) = activities
કમર્ (karma) = activity
કમર્ (karma) = and work
કમર્ (karma) = in activities
કમર્ (karma) = work
કમર્ (karma) = works
કમર્ (karma) = of work
કમર્ (karma) = to work
કમર્ (karma) = the work
કમર્ (karma) = duties
કમર્ (karma) = duty
કમર્ (karma) = prescribed duties
કમર્ (karma) = prescribed duty
કમર્ (karma) = fruitive action
કમર્ (karma) = fruitive activities
કમર્એ (karmajaM) = due to fruitive activities
કમર્ (karmajA) = from fruitive work.
કમર્એ (karmajAn) = born of work
કમર્એ (karmaNaH) = of activities
કમર્ (karmaNaH) = of work
કમર્એ (karmaNaH) = than work
કમર્ (karmaNaH) = than fruitive action
કમર્ (karmaNA) = activities
કમર્ (karmaNA) = by work
કમર્ (karmaNAM) = activities.
કમર્ (karmaNAM) = in activities
કમર્ (karmaNAM) = whose previous activities
કમર્ (karmaNAM) = of activities
કમર્ (karmaNAM) = of all activities
કમર્ (karmaNAM) = of prescribed duties
કમર્ (karmaNAM) = of fruitive activities
(karmaNi) = activities
(karmaNi) = in action
(karmaNi) = in activity
(karmaNi) = in the performance of prescribed duties
(karmaNi) = in prescribed duties
(karmaNi) = in prescribed duty.
(karmaNi) = work
(karmaphala) = in the result of the work
(karmaphala) = with the results of activities
(karmaphala) = the fruit of the work
(karmaphalaM) = of the result of work
(karmaphalaM) = the results of all activities
(karmaphalatyAgaH) = renunciation of the results of fruitive action
(karmaphalAsaNgaM) = attachment for fruitive results
(karmaphale) = in fruitive action
(karmabandhaM) = bondage of reaction
(karmabandhanaH) = bondage by work
(karmabhiH) = by the reaction of such work
(karmabhiH) = from the bondage of the law of fruitive actions.
(karmayogaM) = devotion
(karmayogaH) = work in devotion
(karmayogeNa) = by activities without fruitive desire
(karmayogeNa) = by the linking process of devotion
(karmasa.nnyAsAt) = in comparison to the renunciation of fruitive work
(karmasaNginAM) = who are attached to fruitive work
(karmasaNgisHu) = in the association of those engaged in fruitive activities
(karmasaNgena) = by association with
fruitive activity

- **karmasu**: activities.
- **karmasu**: in all activities
- **karmasu**: in discharging duties
- **karmasu**: in fruitive activities
- **kARMAnA**: the fruits of actions
- **kARMAnA**: whose work
- **kARMAni**: activities
- **kARMAni**: all works
- **kARMAni**: all kinds of work
- **kARMAni**: in fruitive activity
- **kARMAni**: work
- **kARMAni**: works
- **kARMAni**: the activities
- **kARMAni**: your duties
- **kARMAni**: functions
- **kARMibhyaH**: than the fruitive workers
- **kARMendriyA**: the five working sense organs
- **kARMendriyaiH**: by the active sense organs
- **karShati**: is struggling hard.
- **karShayantaH**: tormenting
- **kalayatAM**: of subduers
- **kalilaAM**: dense forest
- **kalevaraM**: this body
- **kalevaraM**: the body
- **kalpate**: is considered eligible.
- **kalpate**: is qualified.
- **kalpate**: becomes.
- **kalpakShaye**: at the end of the millennium
- **kalpAdau**: in the beginning of the millennium
- **kalmaShaH**: all material contamination
- **kalmaShAH**: of sinful reactions
卫视 (kalmaShAH) = misgivings.

睥世 (kalyANkRit) = one who is engaged in auspicious activities

વા (kavayaH) = the intelligent

વા (kavayaH) = the learned

વૃ (kaviM) = the one who knows everything

વૃ (kaviH) = the thinker.

વીવિ (kavInAM) = of all great thinkers

વથ (kashchana) = anyone.

વથ (kashchana) = any

વથ (kashchana) = whatever

વૃષ્ટ (kashchit) = anyone

વૃષ્ટ (kashchit) = any

વૃષ્ટ (kashchit) = someone.

વૃષ્ટ (kashchit) = someone

મા (kashmalaM) = dirtiness

મા (kasmAt) = why

માવિ (kasyachit) = anyone's

ા (kA) = what

ા (kAM) = which

ાવિ (kANkShati) = desires

ાવિ (kANkShantaH) = desiring

ાવિ (kANkShitaM) = is desired

ા (kANkShe) = do I desire

ામા (kA nchanaH) = gold.

ામા (kA nchanaH) = gold

મ (kAma) = of lust

મ (kAma) = desire

મ (kAma) = passion

મ (kAma) = based on desire for sense gratification

મ (kAma) = lust

મ (kAma) = sense gratification
કામ (kAma) = from desires
કામ (kAmaM) = lust
કામ (kAmaH) = desire
કામ (kAmaH) = lust
કામ (kAmaH) = sex life
કામકામ (kAmakAmAH) = desiring sense enjoyments
કામકામ (kAmakAmI) = one who desires to fulfill desires.
કામકારત (kAmakArataH) = acting whimsically in lust
કામકારે (kAmakAreNa) = for enjoying the result of work
કામધુક (kAmadhuk) = the surabhi cow
કામધુક (kAmadhuk) = bestower.
કામભાેગેષ (kAmabhogeShu) = to sense gratification
કામં (kAmarUpaM) = in the form of lust
કામં (kAmarUpeNa) = in the form of lust
કામહાઇતુક (kAmahaitukaM) = it is due to lust only.
કામ (kAmaH) = desires
કામ (kAmaH) = from lust
કામાત (kAmAt) = from desire
કામાના (kAmAtmAnaH) = desirous of sense gratification
કામા (kAmAn) = desiring
કામા (kAmAn) = desires for sense gratification
કામા (kAmAn) = material desires for sense gratification
કામા (kAmAn) = material desires
કામા (kAmAn) = his desires
કામએપભ (kAmebpsunA) = by one with desires for fruitive results
કામએ (kAmebhyaH) = material sense gratification
કામ (kAmaiH) = by desires
કામઓભ (kAmopabhoga) = sense gratification
કામયા (kAmyAnAM) = with desire
કાય (kAya) = body
કાય (kAya) = for the body
કાય (kAyaM) = the body
कायेन (kAyena) = with the body
कारकैः (kArakaiH) = which are causes
कारणः (kAraNa) = and cause
कारणं (kAraNaM) = the means
कारणानि (kAraNAni) = causes
कारणे (kArayan) = causing to be done.
कार्पण्य (kArpaNya) = of miserliness
काय (kArya) = what ought to be done
काय (kArya) = of effect
काय (kArya) = duty
काय (kAryaM) = as duty
काय (kAryaM) = it must be done
काय (kAryaM) = what ought to be done
काय (kAryaM) = obligatory
काय (kAryaM) = duty
काय (kAryaM) = must be done
कायते (kAryate) = is forced to do
काय (kArye) = work
कालं (kAlaM) = time
कालः (kAlaH) = time
कालानल (kAlAnala) = the fire of death
काले (kAle) = at a proper time
काले (kAle) = at the time
काले (kAle) = and unpurified time
काले (kAle) = time
कालेन (kAlena) = in course of time
कालेन (kAlena) = in the course of time
कालेशु (kAleShu) = times
कालिष्ठः (kAshirAjaH) = Kasiraja
काश्यः (kAshyaH) = the King of Kasi (Varanasi)
किम (kiM) = what is there.
किम (kiM) = what is
(kiM) = what use
(kiM) = what
(kiM) = why
(kiM) = how much
(kiM) = how.
(kiM) = how
(ki nchana) = any
(ki nchit) = anything else
(ki nchit) = anything
(kim nu) = what to speak of
(kirITin) = Arjuna
(kirITinaM) = with helmet
(kirITinaM) = with helmets
(kilbishaM) = sinful reactions.
(kilbiShaH) = all of whose sins
(kilbiShaiH) = from sins
(kIrtaH) = chanting
(kIrTiM) = reputation
(kIrTiH) = fame
(kutaH) = where is
(kutaH) = wherefrom
(kutaH) = how is it possible
(kuntibhojaH) = Kuntibhoja
(kuntIputraH) = the son of Kunti
(kuru) = just perform
(kuru) = do
(kuru) = perform.
(kuru) = perform
(kurute) = it turns
(kurute) = turns
(kurute) = does perform
(kurunandana) = O beloved child of the Kurus
कुरुनंदन (kurunandana) = O son of Kuru.
कुरुप्रवीर (kurupravIra) = O best among the Kuru warriors.
कुरुविद्या (kuruvRiddhaH) = the grandsire of the Kuru dynasty (Bhishma)
कुरुश्रेष्ठ (kurushreShTha) = O best of the Kurus.
कुरुष्य (kuruShva) = do
कुरुसत्तम (kurusattama) = O best amongst the Kurus.
कुरुक्षेत्र (kurukShetre) = in the place named Kuruksetra
कुरुन (kurUn) = the members of the Kuru dynasty
कुर्य (kuryAM) = I perform
कुर्यत् (kuryAt) = must do
कुर्य (kuru) = doing anything
कुर्य (kuru) = performing
कुर्यन्ति (kurvanti) = they do
कुर्यन्ति (kurvanti) = they perform
कुर्यन्तिः (kurvannapi) = although engaged in work
कुर्याण: (kurvANaH) = performing
कुर्यन् (kurvAn) = doing
कुलं (kulaM) = family
कुलाण्नपी (kulaghnAnAM) = of the destroyers of the family
कुलाण्नपी (kulaghnAnAM) = for those who are killers of the family
कुलधर्म: (kuladharmAH) = the family traditions
कुलधर्म: (kuladharmAH) = family traditions
कुलधर्माणि (kuladharmANAM) = of those who have the family traditions
कुलस्त्रिय (kulastriyaH) = family ladies
कुलस्य (kulasya) = for the family
कुलशय (kulakShaya) = in killing the family
कुलशय (kulakShaya) = in the destruction of a dynasty
कुलशये (kulakShaye) = in destroying the family
कुले (kule) = in the family
कुश (kusha) = and kusa grass
कुशाले (kushale) = in the auspicious
kusumakara: (kusumakaraH) = spring.
kutas: (kUTasthaM) = unchanging
kutas: (kUTasthaH) = in oneness
kutas: (kUTasthaH) = spiritually situated
kurma: (kurmaH) = tortoise
krit: (krita) = determined
krit: (kritaM) = as performed.
krit: (kritaM) = was performed
krit: (kritaM) = done
krit: (kritaM) = performed
kritakritya: (kritakrityaH) = the most perfect

in his endeavors
kritanjali: (krita njaliH) = with folded hands
kritante: (kritante) = in the conclusion
kritena: (kritena) = by discharge of duty
kritva: (kritva) = after doing
kritva: (kritva) = keeping
kritva: (kritva) = doing so
kritva: (kritva) = doing
kritva: (kritva) = making
kritsnaM: (kritsnaM) = all
kritsnaM: (kritsnaM) = in total
kritsnaM: (kritsnaM) = whole
kritsnaM: (kritsnaM) = entire
kritsnaM: (kritsnaM) = everything
kritsnaM: (kritsnaM) = complete
kritsnaM: (kritsnaM) = completely
kritsnaM: (kritsnaM) = the whole
kritnakarmakrit: (kritnakarmakrit) = although engaged

in all activities.
kritnavat: (kritnavat) = as all in all
kritnavit: (kritnavit) = one who is in factual knowledge
(kRitsnasya) = all-inclusive  
(kRipAH) = Krpa  
(kRipANAH) = misers  
(kRipayA) = by compassion  
(kRishi) = plowing  
(kRiShNa) = O KRiShNa  
(kRiShNaM) = unto KRiShNa  
(kRiShNaH) = the fortnight of the dark moon  
(kRiShNaH) = Lord KRiShNa  
(kRiShNAt) = from KRiShNa  
(kRiShNe) = and darkness  
(ke) = who  
(kechit) = some of them  
(kechit) = some  
(kena) = by what  
(kevalA) = only  
(kevalaiH) = purified  
(keshava) = of Lord KRiShNa  
(keshava) = O killer of the demon Kesi (KRiShNa).  
(keshava) = O KRiShNa.  
(keshava) = O KRiShNa  
(keshavasya) = of KRiShNa  
(keshinishUdana) = O killer of the Kesi demon.  
(keShu) = in which  
(kaiH) = with whom  
(kaiH) = by which  
(kaunteya) = O son of Kunti  
(kaunteyaH) = the son of Kunti  
(kaumaRах) = boyhood  
(kaushalaM) = art.  
(kratuH) = Vedic ritual  
(kriyaH) = and activities
क्रयते (kriyate) = is performed
क्रयते (kriyante) = are done
क्रयमाणि (kriyamANAni) = being done
क्रयमाणि (kriyamANAni) = being performed
क्रयः (kriyAH) = activities
क्रयः (kriyAH) = the activities
क्रयः (kriyAH) = performances.
क्रयः (kriyAH) = performances
क्रयविशेष (kriyAvisheSha) = pompous ceremonies
कूर्ण (krUrAn) = mischievous
क्रोध (krodha) = and anger
क्रोध (krodhaM) = anger
क्रोध (krodhaH) = anger
क्रोध (krodhaH) = and anger
क्रोध (krodhaH) = wrath
क्रोधात्व (krodhAt) = from anger
क्लेदयति (kledayanti) = moistens
क्लेश (klesha) = trouble
क्लेश (kleshaH) = trouble
क्लैब्यं (klaibyaM) = impotence
क्वचित् (kvachit) = at any time.
ख (khaM) = ether
खे (khe) = in the ether
गच्छति (gachChati) = achieves.
गच्छति (gachChati) = goes.
गच्छन् (gachChan) = going
गच्छति (gachChanti) = attain
गच्छति (gachChanti) = go
गच्छति (gachChanti) = they reach
गजेन्द्रान् (gajendrANAM) = of lordly elephants
गत (gata) = removed
गत (gata) = lost
गतः (gataH) = returned.
गतरस (gatarasM) = tasteless
गतयथः (gatyathAH) = freed from all distress
गतसङ्गः (gatasNgasya) = of one unattached to the
modes of material nature
गतः (gatAH) = attained.
गतः (gatAH) = going
गतः (gatAH) = having achieved.
गतागतं (gataMgataM) = death and birth
गति (gati) = ways of passing
गति (gati) = the movement
गति (gatiM) = destination.
गति (gatiM) = destination
गति (gatiM) = perfectional stage.
गति (gatiM) = progress
गति (gatiH) = entrance.
गति (gatiH) = goal
गति (gatiH) = progress
गत्वा (gatvA) = attaining
गत्वा (gatvA) = going
गदिन (gadinaM) = with club
गदिन (gadinaM) = with maces
गतयथः (gatyathasya) = to be reached
गतसङ्गः (gatasNgasya) = you shall go
गंध (gandha) = fragrances
गंधः (gandhaH) = fragrance
गंधर्वं (gandharvaM) = of the Gandharvas
गंधर्वानाम (gandharvANAM) = of the citizens of the Gandharva planet
गंधान् (gandhAn) = smells
गमः (gamaH) = take to
गमिते (gamyate) = one can attain
<table>
<thead>
<tr>
<th>Gujarati Thesaurus Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ગરીયા (garIyaH)</td>
<td>better</td>
</tr>
<tr>
<td>ગરીયાસે (garIyase)</td>
<td>who are better</td>
</tr>
<tr>
<td>ગરીયાન (garIyAn)</td>
<td>glorious</td>
</tr>
<tr>
<td>ગર્ભ (garbhaM)</td>
<td>pregnancy</td>
</tr>
<tr>
<td>ગર્ભ: (garbhaH)</td>
<td>embryo</td>
</tr>
<tr>
<td>ગવી (gavi)</td>
<td>in the cow</td>
</tr>
<tr>
<td>ગહના (gahanA)</td>
<td>very difficult</td>
</tr>
<tr>
<td>ગબ્ત (gAM)</td>
<td>the planets</td>
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<tr>
<td>ગબ્તી (gANDIvaM)</td>
<td>the bow of Arjuna</td>
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<tr>
<td>ગબ્તિર (gAtrANi)</td>
<td>limbs of the body</td>
</tr>
<tr>
<td>ગયાત્રી (gAyatrI)</td>
<td>the Gayatri hymns</td>
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<tr>
<td>ગિરામ (girAM)</td>
<td>of vibrations</td>
</tr>
<tr>
<td>ગિત (gItaM)</td>
<td>described</td>
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<tr>
<td>ગૂડાકેશ (guDAkesha)</td>
<td>O Arjuna</td>
</tr>
<tr>
<td>ગૂડાકેશ: (guDAkeshaH)</td>
<td>Arjuna, the master of curbing ignorance</td>
</tr>
<tr>
<td>ગૂડાકેશન (guDAkeshena)</td>
<td>by Arjuna</td>
</tr>
<tr>
<td>ગુ (guNa)</td>
<td>of quality</td>
</tr>
<tr>
<td>ગુ (guNa)</td>
<td>of the qualities</td>
</tr>
<tr>
<td>ગુ (guNa)</td>
<td>quality</td>
</tr>
<tr>
<td>ગુ (guNa)</td>
<td>by the modes of material nature</td>
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<tr>
<td>ગુ (guNa)</td>
<td>by the modes</td>
</tr>
<tr>
<td>ગુ (guNa)</td>
<td>of works under material influence</td>
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<tr>
<td>ગુ (guNa)</td>
<td>in material activities</td>
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<td>ગુનભ (guNataH)</td>
<td>by the modes of material nature</td>
</tr>
<tr>
<td>ગુનભ (guNabhedataH)</td>
<td>in terms of different modes of material nature</td>
</tr>
<tr>
<td>ગુનભ (guNabhoktRi)</td>
<td>master of the gunas</td>
</tr>
<tr>
<td>ગુન મયી (guNamayI)</td>
<td>consisting of the three modes of material nature</td>
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<tr>
<td>ગુન મયી: (guNamayaiH)</td>
<td>consisting of the gunas</td>
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<tr>
<td>ગુનભ (guNasa.nkhyAne)</td>
<td>in terms of different modes</td>
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<tr>
<td>ગુનભ (guNasaNgaH)</td>
<td>the association with</td>
</tr>
</tbody>
</table>
the modes of nature

\text{गुंध्यो:} (guNAH) = the qualities
\text{गुंध्यो:} (guNAH) = senses
\text{गुंध्यातीत:} (guNAtItaH) = transcendental to the material modes of nature

\text{गुंध्यन्} (guNAn) = qualities
\text{गुंध्यन्} (guNAn) = the three modes of nature
\text{गुंध्यन्} (guNAn) = the modes of nature
\text{गुंध्यन्} (guNAn) = the modes of material nature
\text{गुंध्यन्वित:} (guNAnvitaM) = under the spell of the modes of material nature

\text{गुंध्येभ्यो:} (guNebhyaH) = to the modes of nature
\text{गुंध्येभ्यो:} (guNebhyaH) = than the qualities
\text{गुंध्ये} (guNeShu) = in sense gratification
\text{गुंध्य:} (guNaiH) = the modes of material nature
\text{गुंध्य:} (guNaiH) = by the qualities.
\text{गुंध्य:} (guNaiH) = by the qualities
\text{गुंध्य:} (guNaiH) = by the modes of material nature.
\text{गुंध्य:} (guNaiH) = by the modes
\text{गुंध्य:} (guNaiH) = modes of material nature.
\text{गुरु:} (guru) = the spiritual master
\text{गुरु:} (guruH) = master
\text{गुरुअपि} (guruNApi) = even though very difficult
\text{गुरुन्} (gurun) = the superiors
\text{गुरुन्} (gurun) = superiors
\text{गुह्य:} (guhyaM) = confidential subject
\text{गुह्य:} (guhyaM) = confidential secret
\text{गुह्य:} (guhyaM) = confidential
\text{गुह्यतमः} (guhyatamaM) = the most confidential
\text{गुह्यतः} (guhyataraM) = still more confidential
\text{गुह्य:} (guhyAt) = than confidential
\text{गुह्यन्तः} (guhyAnAM) = of secrets
भगवद्गीता शब्दांशसूची

{gRiNanti} = are offering prayers
{gRihAsru} = home, etc.
{gRiTVa} = taking
{gRiNH} = accepting
{gRiNHATi} = does accept
{gRiHYATe} = can be so controlled.
{gehe} = in the house
{go} = of cows
{gomukhAH} = horns
{govinda} = O KRiShNa
{govindaM} = unto KRiShNa, the giver of pleasure to the senses
{grasaMAnAH} = devouring
{grasiShNu} = devouring
{grAhAn} = things
{grAheNa} = with endeavor
{grAhyAM} = accessible
{grIvAM} = neck
{glAniH} = discrepancies
{ghAtayati} = causes to hurt
{ghoraM} = harmful to others
{ghoraM} = horrible
{ghore} = ghastly
{ghoSHAH} = vibration
{ghnataH} = being killed
{ghrANAAM} = smelling power
{cha} = and also
{cha} = and.
{cha} = and
{cha} = also.
{cha} = also
{cha} = as well as
{cha} = indeed
_cha_ (cha) = respectively
_चक्र_ (chakraM) = cycle
_चक्रहस्त_ (chakrahastaM) = disc in hand
_चक्रिन_ (chakriNaM) = with discs
_चार_ (cha nchalaM) = flickering
_चक्रहस्तवात्_ (cha nchalatvAt) = due to being restless
_चतुर्भूजिन_ (chaturbhujena) = four-handed
_चतुर्विध_ (chaturvidhaM) = the four kinds.
_चतुर्विधः_ (chaturvidhAH) = four kinds of
_चत्वारः_ (chatvAraH) = four
_चन्द्रमसी_ (chandramasi) = in the moon
_चामू_ (chamUM) = military force
_चार_ (chara) = the moving
_चार_ (chara) = moving
_चारं_ (charaM) = moving
_चारति_ (charati) = does
_चारति_ (charati) = lives
_चारण_ (charan) = acting upon
_चारन्ति_ (charanti) = practice
_चाराचरं_ (charAcharaM) = moving and nonmoving.
_चाराचरम्_ (charAcharam) = the moving and the nonmoving
_चलं_ (chalaM) = flickering
_चलति_ (chalati) = moves
_चलित_ (chalita) = deviated
_चक्षुः_ (chakShuH) = eyes
_चतुर्विद्वः_ (chAturvarNyaM) = the four divisions of human society
_चन्द्रमसं_ (chAndramasaM) = the moon planet
_चापं_ (chApaM) = the bow
_चैपि_ (chApi) = also
_चारिणौ_ (chAriNau) = blowing
_चामि_ (chAsmi) = as I am
विक्रमः (chikIrShavaH) = wishing.
विक्रमः (chikIrShuH) = desiring to lead
शिर (chitta) = by anxieties
शिर (chittaM) = the mind and its activities
शिर (chittaM) = mind
शिर (chittaM) = mental activities
शिर: (chittaH) = concentrating the mind
शिर: (chittaH) = being in consciousness
शिरतमः (chittAtmA) = mind and intelligence
शिरसः (chitrarathaH) = Citraratha
शिरत्यतः (chintayantaH) = concentrating
शिरत्येतः (chintayet) = should think of.
शिरतः (chintAM) = fears and anxieties
शिरः (chirAt) = after a long time
शून्तिः (chUrNitaiH) = with smashed
शेर्नः (chekitAnaH) = Cekitana
चेत (chet) = if
चेतः (chetanA) = the living force.
चेतः (chetanA) = living symptoms
चेतसः (chetasah) = whose wisdom
चेतसः (chetasah) = their hearts
चेतसः (chetasA) = by intelligence
चेतसः (chetasA) = by consciousness
चेतसः (chetasA) = by the mind and intelligence
चेतसः (chetasA) = by the mind
चेतसः (chetasAM) = of those whose minds.
चेतसः (chetasAM) = of those whose minds
चेतः (chetAH) = in heart
चेतः (cheShTaH) = the endeavors
चेतः (cheShTate) = tries
चेतः (cheShTasya) = of one who works for maintenance
चेतापिन (chailAjina) = of soft cloth and deerskin
\text{chodanA} = \text{the impetus}
\text{chyavanti} = \text{fall down}
\text{ChandAM} = \text{of all poetry}
\text{ChandA.nsi} = \text{the Vedic hymns}
\text{ChandobiH} = \text{by Vedic hymns}
\text{ChalayAM} = \text{of all cheats}
\text{Chittva} = \text{cutting}
\text{ChittvA} = \text{cutting off}
\text{Chindanti} = \text{can cut to pieces}
\text{Chinna} = \text{torn}
\text{Chinna} = \text{having cut off}
\text{Chinna} = \text{having torn off}
\text{ChettA} = \text{remover}
\text{ChettuM} = \text{to dispel}
\text{jagat} = \text{universe.}
\text{jagat} = \text{universe}
\text{jagat} = \text{cosmic manifestation}
\text{jagat} = \text{the universe}
\text{jagat} = \text{the whole world}
\text{jagat} = \text{the entire world}
\text{jagat} = \text{the cosmic manifestation}
\text{jagat} = \text{the material world.}
\text{jagataH} = \text{universe}
\text{jagataH} = \text{of the world}
\text{jagataH} = \text{of the material world}
\text{jagatpate} = \text{O Lord of the entire universe.}
\text{jagannivAsa} = \text{O refuge of the universe.}
\text{jagannivAsa} = \text{O refuge of the universe}
\text{jagannivAsa} = \text{O refuge of the worlds.}
\text{jagrataH} = \text{or one who keeps night watch too much}
\text{jaghanya} = \text{of abominable}
\text{jaNgamaM} = \text{moving}
जनः (janaH) = person
जनकादयः (janakAdayAH) = Janaka and other kings
जनादेत (janayet) = he should cause
जनसंसदि (janasa.nsadi) = to people in general
जनः (janAH) = people.
जनः (janAH) = persons.
जनः (janAH) = persons
जनाधिपः (janAdhipaH) = kings
जनानी (janAnAM) = of the persons
जनार्दन (janArdana) = O killer of the atheists
जनार्दन (janArdana) = O KRiShNa.
जनार्दन (janArdana) = O KRiShNa
जनार्दन (janArdana) = O chastiser of the enemies
जनार्दन (janArdana) = O maintainer of all living entities.
जनता: (jantavaH) = the living entities.
जनम (janma) = of birth
जनम (janma) = birth
जनम (janma) = births
जनाकार्मफलप्रदां (janmakarmaphalapradAM) = resulting in good
birth and other fruitive reactions
जनमनी (janmanAM) = repeated births and deaths
जनमनि जनमनि (janmani janmani) = in birth after birth
जनमबंध (janmabandha) = from the bondage of birth and death
जनमसू (janmasu) = in births.
जनमानि (janmAni) = births
जपायज (japayaj naH) = chanting
जयः (jayaH) = victory
जयद्रथं (jayadrathaM cha) = also Jayadratha
जयआजयृ (jay.Ajayau) = both victory and defeat
जयेम (jayema) = we may conquer
जयेयुः (jayeyuH) = they conquer
जराः (jarA) = and old age
જરા (jarA) = old age
જરા (jarA) = from old age
જહાં (jahAti) = can get rid of
જહિ (jahi) = conquer
જહિ (jahi) = destroy
જગરત (jAgarti) = is wakeful
જગરત (jAgarti) = are awake
જતસય (jAtasya) = of one who has taken his birth
જતા: (jAtAH) = born
જતિધમ: (jAtidharmAH) = community projects
જતુ (jAtu) = at any time
જતુ (jAtu) = ever
જનન (jAnan) = even if he knows
જનનત (jAnAti) = knows
જને (jAne) = I know
જયાત (jAyate) = is taking place
જયાત (jAyate) = comes into being
જયાત (jAyate) = takes birth.
જયાત (jAyate) = takes birth
જયાયં (jAyante) = are manifested
જયાયં (jAyante) = develop
જલ (jAla) = by a network
જાહ્ની (jAhnavI) = the River Ganges.
જગ્રાંધ (jigiShatAM) = of those who seek victory
જિગ્રાંધ (jighran) = smelling
જીજ્વિધામ: (jijIviShAmaH) = we would want to live
જિત (jita) = having conquered
જિત: (jitaH) = conquered
જિતાત્મ (jitAtmanaH) = of one who has conquered his mind
જિતાત્મ (jitAtmA) = having control of the mind
જિતેન્દ્ર: (jitendriyaH) = having conquered the senses
જિત્વ (jitvA) = conquering
by conquering
comprising the living entities
the inquisitive
the inquisitive
old and useless
old and worn out
lives.
life
the conditioned living entity
in the world of conditional life
living
practiced by
you offer
offer
they sacrifice.
sacrifice.
living
living
better
better
the light
the source of light
light
in all luminous objects
of all luminaries
blazing
a fire
of all fish
unto Arjuna
unto Him
\(\text{તં} = \text{unto him}\)
\(\text{તં} = \text{Him}\)
\(\text{તં} = \text{to Him}\)
\(\text{તં} = \text{that}\)
\(\text{તં} = \text{him}\)
\(\text{તં} = \text{he}\)

\(\text{તત્} \text{સવ稘} = \text{all those}\)
\(\text{તત્} \text{તત્} = \text{all those}\)
\(\text{તત્} = \text{actually that}\)
\(\text{તત્} = \text{and that alone}\)
\(\text{તત્} = \text{all those}\)
\(\text{તત્} = \text{of Him}\)
\(\text{તત્} = \text{that knowledge of different sacrifices}\)
\(\text{તત્} = \text{that.}\)
\(\text{તત્} = \text{that}\)
\(\text{તત્} = \text{therefore}\)
\(\text{તત્} = \text{for that}\)

\(\text{તતં} = \text{is pervaded.}\)
\(\text{તતં} = \text{is pervaded}\)
\(\text{તતં} = \text{pervaded}\)

\(\text{તતઃ} \text{અેવ} = \text{thereafter}\)
\(\text{તતઃ} = \text{than that}\)
\(\text{તતઃ} = \text{then}\)
\(\text{તતઃ} = \text{thereafter}\)
\(\text{તતઃ} = \text{therefore}\)
\(\text{તતઃ} = \text{from that}\)

\(\text{તતંતતં} = \text{from there}\)
\(\text{તતઃ} = \text{of the truth}\)
\(\text{તતઃ} = \text{the truth}\)

\(\text{તતઃ} = \text{in truth}\)
\(\text{તતઃ} = \text{in reality}\)
\(\text{તતઃ} = \text{in fact.}\)
(tattvataH) = factually
(tattvataH) = from the truth
(tattvavit) = one who knows the truth
(tattvavit) = the knower of the Absolute Truth
(tattvajnAna) = of knowledge of the truth
(tattvena) = in reality
(tattvena) = in fact
(tatparaM) = KRaShNa consciousness.
(tatparaM) = transcendental
(tatparaH) = very much attached to it
(tatparayaNaH) = who have completely taken shelter of Him
(tatprasAdAt) = by His grace
(tatbuddhayaH) = those whose intelligence
                   is always in the Supreme
(tatra) = into that
(tatra) = therein
(tatra) = thereupon
(tatra) = there
(tatra) = therefore
(tatvidaH) = by those who know this.
(tatsamakShaM) = among companions
(tathA) = also
(tathA) = as also
(tathA) = as well as.
(tathA) = as well as
(tathA) = in that way
(tathA) = in the same way
(tathA) = too
(tathA) = that
(tathA) = thus.
(tathA) = thus
(tathA) = similarly.
तथा (tathA) = similarly
तथा (tathA) = so
तथैव (tathaiva) = still
तथैव (tathaiva) = in that position
तथैव (tathaiva) = similarly
तद्धाम (taddhAma) = that abode
तद्नून्तरं (tadanantaraM) = thereafter.
तद (tadA) = at that time.
तद (tadA) = at that time
तद्वत्र (tadvat) = those whose minds are always in the Supreme
तद्विद्ध (tadviddhi) = you must know it
तनु (tanuM) = a body
तनु (tanuM) = form of a demigod
तनिष्ठा (tanniShThAH) = those whose faith is only meant for the Supreme
तपः (tapaH) = and penance
तपः (tapaH) = austerities
तपः (tapaH) = austerity
तपः (tapaH) = penance
तपःसु (tapaHsu) = in undergoing different types of austerities
तपःत (tapantaM) = heating.
तपसः (tapasA) = by the pance
तपसः (tapasA) = by serious penances
तपसः (tapasAM) = and penances and austerities
तपसि (tapasi) = in penance
तपस्यि (tapasyasi) = austerities you perform
तपस्यिः (tapasvibhyaH) = than the ascetics
तपस्यिः (tapasviShu) = in those who practice penance.
तपमि (tapAmi) = give heat
तपोमि (tapobhiH) = by serious penances
तपोयज (tapoyaj nAH) = sacrifice in austerities
(taptaM) = executed
(tapyante) = undergo
(tamaH) = in ignorance.
(tamaH) = the mode of ignorance
(tamaH) = darkness
(tamasa) = by illusion
(tamasaH) = of the mode of ignorance
(tamasaH) = to darkness
(tamasaH) = the darkness
(tamasaH) = from the mode of ignorance
(tamasi) = in ignorance
(tamasi) = the mode of ignorance
(tamodvAraiH) = from the gates of ignorance
(tayA) = with that
(tayA) = by such things
(tayoH) = of the two
(tayoH) = of them
(taranti) = overcome
(tariShyasi) = you will overcome
(tava) = unto you
(tava) = of yours
(tava) = your
(tava) = Your.
(tava) = Your
(tasmAt) = to that
(tasmAt) = than him
(tasmAt) = therefore
(tasmin) = in that
(tasya tasya) = to him
(tasya) = its
(tasya) = of Him
(tasya) = of that demigod
tasya (tasya) = of that
tasya (tasya) = of them
tasya (tasya) = of him
tasya (tasya) = to him
tasya (tasya) = his
tasya (tasya) = for him
tasyAM (tasyAM) = in that
tAM (tAM) = that
tAta (tAta) = My friend
tAn (tAn) = all of them
tAn (tAn) = them
tAn (tAn) = they are
tAn (tAn) = those.
tAn (tAn) = those
tAni (tAni) = all of them
tAni (tAni) = all those
tAni (tAni) = those senses
tAni (tAni) = those

tAmasa (tAmasa) = to one in the mode of darkness
tAmasaM (tAmasaM) = in the mode of ignorance
tAmasaM (tAmasaM) = in the mode of darkness
tAmasaH (tAmasaH) = in the mode of ignorance

tAmasAH (tAmasAH) = in the mode of ignorance

tAmasAH (tAmasAH) = persons in the mode of ignorance.
tAmasI (tAmasI) = in the mode of ignorance.
tAmasI (tAmasI) = in the mode of ignorance

tAvAn (tAvAn) = similarly
tAsAM (tAsAM) = of all of them

titikShasva (titikShasva) = just try to tolerate
tiShThati (tiShThati) = exists.
tiShThati (tiShThati) = remains

tiShThati (tiShThati) = resides
ભગવદ્ગીતા

શદાથર્સૂચી

(તિશ્યષા) = residing
(તિશ્યના) = pungent
(તુ) = and
(તુ) = also
(તુ) = indeed
(તુ) = only
(તુ) = certainly
(તુ) = but
(તુ) = however
(તુમુલ) = uproarious
(તુમુલ) = tumultuous
(તુલ્ય) = equal
(તુલ્ય) = equally disposed
(તુલ્ય) = equal
(તુલ્ય) = equal
(તુષ્ટ) = satisfied
(તુષ્ટ) = satisfaction
(તુષ્ટ) = silent
(તુષ્ટઃ) = one becomes satisfied
(તુષ્ટઃ) = become pleased
(તુપ્ત) = satisfied
(તુપ્ત) = being satisfied
(તુપ્ત) = satisfaction
(તુપ્ત) = with hankering
(તે) = all of them
(તે) = unto you
(તે) = unto You
(તે) = of you
(તે) = of You
(તે) = to you.
(તે) = to you


te (te) = they are

te (te) = they.

te (te) = they

te (te) = those

te (te) = by you

te (te) = by You

te (te) = you

te (te) = your

te (te) = such persons

te (te) = Your

te (te) = for your

te.api (te.api) = even they

tejaH (tejaH) = of the splendor

tejaH (tejaH) = the splendor

tejaH (tejaH) = power

tejaH (tejaH) = prowess

tejaH (tejaH) = vigor

tejaH (tejaH) = splendor

tejaH (tejaH) = heat

tejasvinAM (tejasvinAM) = of everything splendid

tejasvinAM (tejasvinAM) = of the powerful

tejobhiH (tejobhiH) = by effulgence

tejomayaM (tejomayaM) = full of effulgence

tejorAshiM (tejorAshiM) = effulgence

tena (tena) = with that

tena (tena) = by that lust

tena (tena) = by that

tena (tena) = by him

tenaiva (tenaiva) = in that

teShAM (teShAM) = unto them

teShAM (teShAM) = out of them

teShAM (teShAM) = of them
(teShAM) = their
(taiH) = by them
(taistaiH) = various
(toyaM) = water
(tau) = they
(tau) = those
(tyakta) = giving up
(tyaktajIvitAH) = prepared to risk life
(tyaktuM) = to be renounced
(tyaktvA) = giving up
(tyaktvA) = renouncing
(tyaktvA) = leaving aside
(tyaktvA) = having given up
(tyajati) = gives up
(tyajan) = quitting
(tyajet) = one must give up.
(tyajet) = one should give up
(tyajet) = gives up
(tyAga) = of renunciation
(tyAgaM) = renunciation
(tyAgaH) = renunciation
(tyAgasya) = of renunciation
(tyAgAt) = by such renunciation
(tyAgI) = the renouncer
(tyAge) = in the matter of renunciation
(tyAjyaM) = are to be given up
(tyAjyaM) = to be given up
\textbf{t\textashy{a}jyaM} = must be given up
\textbf{trayaM} = the three divisions
\textbf{trayaM} = three
\textbf{trayI} = of the three Vedas
\textbf{trAyate} = releases
\textbf{tridhA} = of three kinds
\textbf{tribhiH} = of three kinds
\textbf{tribhiH} = three
\textbf{trividhA} = of three kinds
\textbf{trividhA} = of three kinds
\textbf{trividhA} = threefold
\textbf{trividhaH} = of three kinds
\textbf{tribhiH} = three
\textbf{trividhaH} = of three kinds
\textbf{trividhaH} = threefold
\textbf{tribhI} = of three kinds
\textbf{trividhaH} = of three kinds
\textbf{trividhA} = of three kinds
\textbf{tribhiH} = three
\textbf{tribhiH} = of three kinds
\textbf{tribhiH} = three
\textbf{tribhiH} = of three kinds
\textbf{trividhaH} = the knowers of the three Vedas
\textbf{tvaM} = unto You
\textbf{tvaM} = you
\textbf{tvaM} = You are
\textbf{tvaM} = You
\textbf{tvaM} = from You
\textbf{tvak} = skin
\textbf{tvat} = than you
\textbf{tvat} = than You
\textbf{tvat} = from You
\textbf{tvatprasAd} = by Your mercy
\textbf{tvatsamaH} = equal to You
\textbf{tvadanyena} = besides you
\textbf{tvayA} = by you
\textbf{tvayA} = by You


\texttt{tvayi} = unto you

\texttt{tvaramANAH} = rushing

\texttt{tvA} = unto you

\texttt{tvAM} = unto You

\texttt{tvAM} = of You

\texttt{tvAM} = you

\texttt{tvAM} = You

\texttt{da.nDaH} = punishment

\texttt{da.nShTrA} = teeth

\texttt{dagdha} = burned

\texttt{dattaM} = given

\texttt{dattAn} = things given

\texttt{dadAmi} = I give

\texttt{dadAsi} = you give away

\texttt{dadHAmi} = create

\texttt{dadhmuH} = blew

\texttt{dadhmau} = blew

\texttt{damaH} = control of the senses

\texttt{damaH} = controlling the mind

\texttt{damaH} = self-control

\texttt{damayatAM} = of all means of suppression

\texttt{dambha} = with pride

\texttt{dambha} = of pride

\texttt{dambha} = pride

\texttt{dambhaH} = pride

\texttt{dambhena} = with pride

\texttt{dambhena} = out of pride

\texttt{dayA} = mercy

\texttt{darpaM} = pride

\texttt{darpaM} = false pride

\texttt{darpaH} = arrogance

\texttt{darshanaM} = philosophy
दर्शनं (darshanaM) = sights
दर्शननक्षणं (darshanakAnkShiNaH) = aspiring to see.
दर्शनं (darshaya) = show
दर्शयमार्गं (darshayMAsa) = showed
दर्शितं (darshitaM) = shown
दर्शनं: (darshinaH) = seers.
दर्शितं: (darshibhiH) = by the seers.
दर्शनान्तरे (dashanAntareShu) = between the teeth
दस्तिकं (dashaikaM) = eleven
दाहि (dahati) = burns
दक्षं (dakShaH) = expert
दक्षिणायनं (dakShiNAyanaM) = when the sun passes on the southern side
दानं (dAHAyanaM) = when the sun passes
दातव्यं (dAtavyaM) = worth giving
दानं (dAna) = of charity
dān (dAn) = charity
dānan (dAnaM) = generosity
dānan (dAnaM) = charity
dानवं (dAnavaH) = the demons.
dाने (dAne) = in charity
dानेन (dAnena) = by charity
dानेशु (dAneShu) = in giving charities
dाने (dAnaiH) = by charity
dारा (dArA) = wife
dास्यं (dAsyante) = will award
dास्यामि (dAsyAmi) = I shall give charity
dास्यं (dAkShyaM) = resourcefulness
dिवि (divi) = in the sky
dिवि (divi) = in the higher planetary system
dिवि (divi) = in heaven
dिव्यं (divya) = divine
ભગવદ્ગ્રતા

શદાથર્સૂચી

િદવ્યં (divyaM) = in the spiritual kingdom.
િદવ્યં (divyaM) = transcendental
િદવ્યં (divyaM) = divine
િદવ્યા (divyAH) = divine
િદવ્યાઃ (divyAn) = celestial
િદવ્યાઃ (divyAn) = divine.
િદવ્યાની (divyAnAM) = of the divine
િદવ્યાનિ (divyAni) = divine
િદવ્યા (divyau) = transcendental
િદશઃ (dishaH) = in all directions
િદશઃ (dishaH) = on all sides
િદશઃ (dishaH) = the directions
િદશઃ (dishaH) = directions
િદશ (dIpaH) = a lamp
િદશ (dIpena) = with the lamp
િદશ (dIpta) = glowing
િદશ (dIpta) = blazing
િદશ (dIptaM) = glowing
િદશ (dIptAnala) = blazing fire
િદશ (dIptimantaM) = glowing
િદ (dIyate) = is given
િદ (dIrghasUtrI) = procrastinating
િદ (duHkha) = and pain
િદ (duHkha) = in distress
િદ (duHkha) = of the distress
િદ (duHkha) = of distress
િદ (duHkha) = distress
િદ (duHkhaM) = unhappy
િદ (duHkhaM) = with trouble
િદ (duHkhaM) = distress
િદ (duHkhaM) = misery
િદ (duHkhataraM) = more painful
दुहखान (duHkhahA) = diminishing pains.
दुहखान (duHkhAnAM) = and distress
दुहखान (duHkhAnAM) = material miseries
दुहखलयं (duHkhAlayaM) = place of miseries
दुहख (duHkhe) = and distress
दुहख (duHkhena) = by miseries
दुहख (duHkheShu) = and distress
दुहख (duHkheShu) = in the threefold miseries
दुहखोः (duHkhaiH) = the distresses
दुसत्या (duratyayA) = very difficult to overcome
दुरस्त (durAsadaM) = formidable.
दुरामलिं (durgatiM) = to degradation
दुरामलिं (durgANi) = impediments
दुर्मिराम (durnigrahaM) = difficult to curb
दुर्मिराम (durnirIkShyaM) = difficult to see
दुर्मुखोः (durbuddheH) = evil-minded
दुर्मुखोः (durmatiH) = foolish.
दुर्मुख (durmehA) = unintelligent
दुर्मुखोः (duryodhanaH) = King Duryodhana
दुर्मलाम (durlabhataraM) = very rare
दुर्मलाम (duShkRitAM) = of the miscreants
दुर्मलाम (duShkRitinaH) = miscreants
दुर्मलाम (duShTAsu) = being so polluted
दुर्मलाम (duShpUraM) = insatiable
दुर्मलाम (duShpUreNa) = never to be satisfied
दुर्मलाम (duShprApaH) = difficult to obtain
दुर्मलाम (dUrasatamaM) = far away
दुर्मलाम (dUreNa) = discard it at a long distance
दुर्मलाम (dRiDhaM) = obstinate
दुर्मलाम (dRiDhaM) = very
दुर्मलाम (dRiDhanishchayaH) = with determination
دولة: (dRiDhavratAH) = with determination.
dde: (dRiDhavratAH) = with determination
dhena (dRiDhena) = strong
de: (dRiShTaH) = observed
dhavan (dRiShTavAn) = seeing
dhavanasi (dRiShTavAnasi) = as you have seen
dhita (dRiShTiM) = vision
dhita (dRiShTvA) = after seeing
dhita (dRiShTvA) = by experiencing
dhita (dRiShTvA) = by seeing
dhita (dRiShTvA) = looking upon
dhita (dRiShTvA) = seeing
deva (deva) = of the Supreme Lord
deva (deva) = O Lord
deva (deva) = my Lord
devaM (devaM) = to the Supreme Personality of Godhead
devaM (devaM) = shining
devat (devatA) = gods
devat (devatAH) = the demigods
devat (devatAH) = demigods
devadattaM (devadattaM) = the conchshell named Devadatta
devadeva (devadeva) = O Lord of all demigods
devedeva (devadevasya) = of the Supreme Personality of Godhead
devabhogAn (devabhogAn) = the pleasures of the gods.
devayajaH (devayajaH) = the worshipers of the demigods
devarShiH (devarShiH) = the sage among the demigods
devarShINAM (devarShINAM) = of all the sages amongst the demigods
devalaH (devalaH) = Devala
devavara (devavara) = O great one amongst the demigods
devavratAH (devavratAH) = worshipers of demigods
deVAH (devAH) = the demigods
deVAH (devAH) = demigods
**Bhagavad Gita Shabdāyukti**

- **devAn** = all the demigods
- **devAn** = to the demigods
- **devAn** = demigods
- **devAnAM** = of all the demigods
- **devAnAM** = of the demigods
- **devesha** = O God of the gods
- **devesha** = O Lord of all lords
- **devesha** = O Lord of lords
- **deShu** = amongst the demigods
- **desha** = places
- **deshe** = in a proper place
- **deshe** = land
- **deha** = the body
- **dehaM** = in the bodies
- **dehaM** = this body
- **dehabhRit** = the embodied
- **dehabhRitA** = by the embodied
- **dehabhRitAM** = of the embodied
- **dehavadbhiH** = by the embodied
- **dehAH** = material bodies
- **dehAntara** = of transference of the body
- **dehinaM** = of the embodied.
- **dehinaM** = the embodied.
- **dehinAM** = of the embodied
- **dehI** = the embodied soul
- **dehI** = the embodied.
- **dehI** = the embodied
- **dehI** = the owner of the material body
- **dehInaM** = the living entity
- **dehInaH** = of the embodied
- **dehInaH** = for the embodied
- **dehe** = in this body
\textbf{dehe} (dehe) = in the body
\textbf{dehe} (dehe) = body
\textbf{dehe.asmin} (deheShu) = bodies
\textbf{daityAnAM} (deheShu) = of the demons
\textbf{daivaM} (daivaM) = in worshipping the demigods
\textbf{daivaM} (daivaM) = the Supreme
\textbf{daivaH} (daivaM) = godly
\textbf{daivaH} (daivaM) = the divine
\textbf{daivI} (daivaM) = transcendental
\textbf{daivIM} (daivaM) = transcendental
\textbf{daivIM} (daivaM) = the transcendental nature
\textbf{daivIM} (daivaM) = divine
\textbf{doSha} (doSha) = the fault
\textbf{doSha} (doSha) = by the weakness
\textbf{doShaM} (doShaM) = crime
\textbf{doShaM} (doShaM) = fault
\textbf{doShavat} (doShavat) = as an evil
\textbf{doShAH} (doShAH) = the faults
\textbf{doShena} (doShena) = with fault
\textbf{doShaiH} (doShaiH) = by such faults
\textbf{daurbalyaM} (daurbalyaM) = weakness
\textbf{dyutaM} (dyutaM) = gambling
\textbf{dyutiM} (dyutiM) = the sunshine
\textbf{dyau} (dyau) = from outer space
\textbf{dravanti} (dravanti) = are fleeing
\textbf{dravanti} (dravanti) = glide
\textbf{dravyamayAt} (dravyamayAt) = of material possessions
\textbf{dravyayaj nAH} (dravyayaj nAH) = sacrificing one’s possessions
\textbf{draShTA} (draShTA) = a seer
\textbf{draShTuM} (draShTuM) = to be seen
\textbf{draShTuM} (draShTuM) = to see
(draShTuM) = be seen
(drakShyasi) = you will see
(drupadaH) = Drupada, the King of Pancala
(drupadaH) = Drupada
(drupadaputreNa) = by the son of Drupada
(droNa) = the teacher Drona
(droNaM cha) = also Drona
(droNaM) = Drona
(droNaH) = Dronacarya
(draupadeyAH) = the sons of Draupadi
(dvandva) = of duality
(dvandva) = duality
(dvandvaH) = the dual
(dvandvaiH) = from the dualities
(dvAraM) = gate
(dvAraM) = door
(dvija) = the brahmanas
(dvijottama) = O best of the brahmanas
(dvidhA) = two kinds of
(dviShataH) = envious
(dveSha) = and detachment
(dveSha) = and hate
(dveShaH) = hatred
(dveShau) = and hatred
(dveShau) = also detachment
(dveShTi) = abhors
(dveShTi) = envies
(dveShTi) = grieves
(dveShTi) = hates
(dveShya) = the envious
(dveShyaH) = hateful
(dvaidhAH) = duality
dvau = two

dhana = wealth

dhananjaya = O Arjuna

dhananjaya = O winner of wealth, Arjuna.

dhananjaya = O winner of wealth.

dhananjaya = O conqueror of wealth (Arjuna).

dhananjaya = O conqueror of wealth

dhananjaya = O conqueror of riches.

dhananjaya = O conqueror of riches

dhananjayaH = Arjuna

dhananjayaH = Dhananjaya (Arjuna, the winner of wealth)

dhanamana = of wealth and false prestige

dhanani = riches

dhanu = bow

dhanurdhara = the carrier of the bow and arrow

dhara = wearing

dharma = of religion

dharma = principles of religion

dharma = religion

dharma = religiosity

dharma = the principles of religion

dharma = doctrines

dharma = religion

dharmasya = occupation

dharmasya = of the constitutional position

dharmasya = of religion

dharmasya = toward the process of religion

dharmakshete = in the place of pilgrimage

dharmacita = righteous

dharmaviruddhaH = not against religious principles

dharme = religion

dharmya = as a religious duty
धर्म (dharmyaM) = the principle of religion
धर्म (dharmyaM) = sacred
धर्मात (dharmyAt) = for religious principles
धात (dhAtA) = the creator
धात (dhAtA) = supporter
धातर (dhAtAraM) = the maintainer
धाम (dhAma) = abode
धाम (dhAma) = refuge
धाम (dhAma) = sustenance
धारयते (dhArayate) = one sustains
धारयन (dhArayan) = considering,
धारयन (dhArayan) = holding
धारयामि (dhArayAmi) = sustain
धातराष्ट्रस्य (dhArtarASHTrasya) = for the son of Dhritarashtra
धातराष्ट्र (dhArtarASHTrAH) = the sons of Dhritarashtra.
धातराष्ट्र (dhArtarASHTrAH) = the sons of Dhritarashtra
धातराष्ट्राः अ (dhArtarASHTrANAM) = of the sons of Dhritarashtra
धातराष्ट्राः (dhArtarASHTrAH) = the sons of Dhritarashtra
धारयते (dhArayate) = is utilized or exploited
धीमति (dhImatA) = very intelligent.
धीमति (dhImatAM) = of those who are endowed with great wisdom
धीर (dhIraM) = patient
धीरः (dhIraH) = the sober
धीरः (dhIraH) = steady
धुमः (dhumaH) = smoke
धूमेन (dhUmena) = with smoke
धूमेन (dhUmena) = by smoke
धृतराष्ट्र उवच (dhRitarASHTra uvAcha) = King Dhritarashtra said
धृतराष्ट्रस्य (dhRitarASHTrasya) = of Dhritarashtra
धृतिः (dhRiti) = with determination
धृतिः (dhRitiM) = steadiness
धृतिः (dhRitiH) = conviction
bhagvadita shastra-sauri

धृतिः (dhRitiH) = determination
धृतिः (dhRitiH) = firmness
धृतिः (dhRitiH) = fortitude
धृतिः (dhRitiRitigRihayAm) = carried by conviction
धृतेः (dhRiteH) = of steadiness
�ृत्यं (dhRityaH) = by determination
dृत्य (dhRityaH) = determination
dृष्टेणु (dhRiShTaketuH) = Dristaketu
dृष्टिः (dhRiShTadyumnaH) = Dristadyumna (the
  son of King Drupada)
धेनुन (dhenUnAM) = of cows
d्यान (dhyAnaM) = meditation
d्यानयोगपरं (dhyAnayogaparH) = absorbed in trance
d्यानतः (dhyAnat) = than meditation
d्यानेन (dhyAnena) = by meditation
d्यायत: (dhyAyataH) = while contemplating
d्यायतः (dhyAyantaH) = meditating
d्वुं (dhruvaM) = it is also a fact
d्वुं (dhruvaM) = fixed
d्वुं (dhruvaH) = a fact
d्वुं (dhruvA) = certain
न करोति (na karoti) = never does anything
न कश्चत (na kashchet) = no one
न चिरेण (na chireNa) = without delay
न दृष्टवयं (na dRiShTapUrvaM) = no one has previously seen.
न द्वेषिः (na dveShTi) = does not hate
न निवृताति (na nivRittani) = nor stopping development
न पुनः (na punaH) = nor again
न मध्यम (na madhyaM) = no middle
न योत्से (na yotsye) = I shall not fight
न लिपयते (na lipyate) = nor is he entangled.
न श्रोत्सर्वे (na shrosyasi) = do not hear
\( \text{\textbullet} \) (na) = there is not
\( \text{\textbullet} \) (na) = did not
\( \text{\textbullet} \) (na) = do not
\( \text{\textbullet} \) (na) = does not
\( \text{\textbullet} \) (na) = neither
\( \text{\textbullet} \) (na) = never
\( \text{\textbullet} \) (na) = no one
\( \text{\textbullet} \) (na) = no
\( \text{\textbullet} \) (na) = not
\( \text{\textbullet} \) (na) = not
\( \text{\textbullet} \) (na) = nothing
\( \text{\textbullet} \) (na) = nor
\( \text{\textbullet} \) (na) = should not
\( \text{\textbullet} \) (naH) = us
\( \text{\textbullet} \) (naH) = our
\( \text{\textbullet} \) (naH) = to us
\( \text{\textbullet} \) (naH) = by us
\( \text{\textbullet} \) (naH) = for us

\( \text{\textbullet} \) (nakulaH) = Nakula
\( \text{\textbullet} \) (nadInAM) = of the rivers

\( \text{\textbullet} \) (nabhaH) = the sky
\( \text{\textbullet} \) (nabhaHspRishaM) = touching the sky
\( \text{\textbullet} \) (namaH astu) = I offer my respects
\( \text{\textbullet} \) (namaH astu) = obeisances
\( \text{\textbullet} \) (namaH) = again my respects
\( \text{\textbullet} \) (namaH) = offering obeisances
\( \text{\textbullet} \) (namaH) = offering my respects
\( \text{\textbullet} \) (namaH) = my respects
\( \text{\textbullet} \) (namaskuru) = offer obeisances
\( \text{\textbullet} \) (namaskuru) = offer your obeisances
\( \text{\textbullet} \) (namaskRitvA) = offering obeisances
\( \text{\textbullet} \) (namaste) = offering my respects unto You.
नमस्यां (namasyantaH) = offering obeisances

नमस्यांति (namasyanti) = are offering respects

नमेत्तृ (nameran) = they should offer proper obeisances

नयनं (nayanaM) = eyes

नयेत (nayet) = must bring under.

नरं (naraH) = a person

नरं (naraH) = a man.

नरं (naraH) = a man

नरं (naraH) = human being.

नरकस्य (narakasya) = of hell

नरक्य (narakAya) = make for hellish life

नरें (narake) = in hell

नरें (narake) = into hell

नरपुंगव� (narapuNgavaH) = hero in human society.

नरलोकवीराः (naralokavIrAH) = kings of human society

नराणम (narANAM) = among human beings

नराधमाः (narAdhamAH) = lowest among mankind

नराधमान (narAdhamAn) = the lowest of mankind

नराधिपः (narAdhipaM) = the king.

नरैं (naraiH) = by men

नवं (navaM) = a boat

नवद्वारे (navadvAre) = in the place where there are nine gates

नवानि (navAni) = new garments

नवानि (navAni) = new sets

नश्यति (nashyati) = perishes

नश्याः (nashyAtsu) = being annihilated

नष्ट (naShTa) = having lost

नष्ट (naShTaH) = dispelled

नष्ट (naShTaH) = scattered

नष्टान् (naShTAn) = all ruined

नष्टे (naShTe) = being destroyed

नक्षत्राणां (nakShatrANAM) = of the stars
ભગવદ્ગ્રતા

શદાથર્સૂચી

(નાગાનં) = of the manyhooded serpents
(નાના) = many
(નાના) = variegated
(નાનાબાબુ) = multifarious situations
(નાનાવિધાન) = variegated
(નાનાત) = no end
(નાનાભાવાન્) = multifarious
(નાનાિવધાિન) = variegated
(નાનાત) = no end
(નાના) = without their being deviated
(નાનાિવધાિન) = does not know
(નામ) = in name only
(નાયકા) = captains
(નારા) = Narada
(નારા) = of women
(નાસા) = loss
(નાસા) = the destroyer.
(નાસા) = destructive
(નાસા) = dispel
(નાસા) = for destruction
(નાસા) = is destroyed
(નાસા) = within the nostrils
(નાસા) = of the nose
(નાસા) = there is not
(નાસા) = there cannot be
(ની) = without
(ની) = leading to the path of liberation
(ની) = desireless
(ની) = attains
(ની) = gains.
(ની) = so curbed down
(ની) = withhold
(ની) = subduing
(ની) = repression
(ની) = always
**nitya** (nitya) = regularly

**nityaM** (nityaM) = always existing

**nityaM** (nityaM) = always

**nityaM** (nityaM) = as an eternal function

**nityaM** (nityaM) = eternally

**nityaM** (nityaM) = constant

**nityaM** (nityaM) = twenty-four hours a day

**nityaM** (nityaM) = perpetually

**nityaM** (nityaM) = forever

**nityaH** (nityaH) = eternal

**nityaH** (nityaH) = everlasting

**nityajAtaM** (nityajAtaM) = always born

**nityatvaM** (nityatvaM) = constancy

**nityayuktH** (nityayuktH) = always engaged

**nityayuktAH** (nityayuktAH) = perpetually engaged

**nityavairiNa** (nityavairiNa) = by the eternal enemy

**nityaH** (nityaH) = regularly

**nityasattvasthaH** (nityasattvasthaH) = in a pure state of spiritual existence

**nityasya** (nityasya) = eternal in existence

**nityaH** (nityaH) = in eternity

**nirasi** (nirasi) = sleep

**nirAbhiH** (nirAbhiH) = and sleep

**nirhanaM** (nirhanaM) = destruction

**nirhanAni** (nirhanAni) = when vanquished

**nirhAnaM** (nirhAnaM) = basis

**nirhAnaM** (nirhAnaM) = resting place

**nirhAnaM** (nirhAnaM) = refuge

**nindantaH** (nindantaH) = while vilifying

**nindA** (nindA) = in defamation

**nibaddhaH** (nibaddhaH) = conditioned

**nibadhAni** (nibadhAni) = do condition
निबधन्ति (nibadhnanti) = bind
निबधन्ति (nibadhnat) = binds
निबध्यते (nibadhhyate) = becomes affected.
निबध्यते (nibadhhyate) = becomes entangled.
निबधन्ति (nibadhnanti) = do bind
निब्याय (nibandhAya) = for bondage
निबध (nibodha) = just understand
निबध (nibodha) = just take note of, be informed
निबध (nibodha) = try to understand
निमित्ताम (nimittamAtraM) = just the cause
निमित्तानि (nimittAni) = causes
निमिषन् (nimiShan) = closing
नियत (niyata) = having controlled
नियत (niyataM) = always
नियत (niyataM) = prescribed
नियत (niyataM) = regulated
नियतामनसः (niyatamanasaH) = with a regulated mind
नियतस्य (niyatasya) = prescribed
नियतः (niyatAH) = controlled
नियतात्मः (niyatAtmabhiH) = by the self-controlled.
नियमं (niyamaM) = regulations
नियमः (niyamya) = by regulating
नियमः (niyamya) = regulating
नियोजयसि (niyojayasi) = You are engaging
नियोजितः (niyojitaH) = engaged.
नियोक्ष्यति (niyokShyati) = will engage.
निरतः (nirataH) = engaged
निरहानकरः (nirahaNkAraH) = without false ego
निराशी (nirAshIH) = without desire for the result
निराशी (nirAshIH) = without desire for profit
निराशी (nirAshIH) = without being attracted by anything else
निराश्रयः (nirAshrayaH) = without any shelter
निरधारस्य (nirAhArasya) = by negative restrictions
निरखेष्ट (nirIkShe) = may look upon
निरखुर्द (niruddhaM) = being restrained from matter
निरध्या (nirudhya) = confining
निरादुप (nirguNaM) = without material qualities
निरादुपत्त (nirguNatvAt) = due to being transcendental
निर्देश (nirdeshaH) = indication
निर्दीश (nirdoShaM) = flawless
निरधव (nirdvandvaH) = without duality
निरधव (nirdvandvaH) = free from all dualities
निरखु (nirdhUta) = cleansed
निरमम (nirmamaH) = with no sense of proprietorship
निरमम (nirmamaH) = without a sense of proprietorship
निरमम (nirmamaH) = without ownership
निरमल (nirmalaM) = purified
निरमलत (nirmalatvAt) = being purest in the material world
निरमक्त (nirmuktAH) = free from
निर्योगक्षेम (niryogakShemaH) = free from ideas of gain and protection
निर्यानपरम (nirvANaparamAM) = cessation of material existence
निरिक्ष (nirvikAraH) = without change
निरेश (nirvedaM) = callousness
निरेश (nirvairaH) = without an enemy
निर्वत (nivartate) = comes back.
nिर्वत (nivartate) = he ceases from.
nिर्वतित (nivartanti) = they come back
निर्वत (nivartante) = come back
निर्वत (nivartante) = they come back
निर्वतित (nivartituM) = to cease
निरस्मित्हिः (nivasiShyasi) = you will live
निरवतस्थ (nivAtasthaH) = in a place without wind
निराशा (nivAsaH) = abode
निरृत्ति (nivRittiM) = not acting improperly
निःपृति (nivRittim) = not doing
निवेशय (niveshaya) = apply
निश (nishA) = is night
निश (nishA) = night
निश्चयं (nishchayaM) = certainty
निश्चयः (nishchayaH) = in certainty.
निश्चयेन (nishchayena) = with firm determination
निश्चलति (nishchalati) = becomes verily agitated
निश्चला (nishchalA) = unmoved
निश्चित (nishchitaM) = confidently
निश्चित (nishchitaM) = definite
निश्चितः (nishchitAH) = having ascertained
निश्चित्य (nishchitya) = ascertaining
निःश (niShThA) = the stage
निःश (niShThA) = the faith
निःश (niShThA) = faith
निःश्रागुः (nistraiguNyaH) = transcendental to the three
    modes of material nature
निःपृवः (nispRihaH) = devoid of desire
निःहतः (nihatAH) = killed
निःहत्य (nihatya) = by killing
नीच (nIchaM) = low
नीतिः (nItiH) = morality
नु (nu) = of course
नृलोकः (nRiloke) = in this material world
नृशु (nRiShu) = in men.
नेत्रं (netraM) = and eyes
नेत्रं (netraM) = eyes
नैव (naiva) = never is it so
नैशक्रमः (naiShkarmyaM) = freedom from reaction
नैशक्रमसिद्धः (naiShkaryaSiddhiM) = the perfection of nonreaction
नैशक्रितिः (naiShkRitikaH) = expert in insulting others
Naisthikī (naiShThikIM) = unflinching

Nī (no) = nor

Nyaya (nyAyyaM) = right

Nyāsa (nyAsaM) = renunciation

Pachanti (pachanti) = prepare food

Pachami (pachAmi) = I digest

Pa (pa ncha) = five

PanchaM (pa nchamaM) = the fifth.

Paṇṇavaṇaka (paNavAnaka) = small drums and kettledrums

PaNDitaM (paNDitaM) = learned

PaNDitAH (paNDitAH) = the learned.

PaNDitAH (paNDitAH) = those who are wise

PataNgAH (pataNgAH) = moths

Patanti (patanti) = they glide down

Patanti (patanti) = fall down

PatraM (patraM) = a leaf

Pathi (pathi) = on the path.

PadaM (padaM) = abode

PadaM (padaM) = position

PadaM (padaM) = legs

PadaM (padaM) = situation

PadaI (padaiH) = by the aphorisms

PadmapatraM (padmapatraM) = a lotus leaf

Para (para) = and in other

ParaM (paraM) = transcendental

ParaM (paraM) = the Supreme.

ParaM (paraM) = the Supreme

ParaM (paraM) = the supreme

ParaM (paraM) = beyond

ParaM (paraM) = superior

ParaM (paraM) = supreme
भगवद्गीता शब्दांशसूची

परं (paraM) = far superior things
परंतप (para.ntapa) = O chastiser of the enemies.
परं (paraH) = in the next life
परं (paraH) = transcendental
परं (paraH) = the ultimate goal.
परं (paraH) = the Supreme, than whom no one is greater
परंत (parataH) = superior
परंत (parataraM) = superior
परधम (paradharmaH) = duties prescribed for others
परधम (paradharmAt) = than another’s occupation
परधम (paradharmAt) = than duties mentioned for others
परंतप (parantapa) = O Arjuna, subduer of the enemies.
परंतप (parantapa) = O killer of the enemies
परंतप (parantapa) = O chastiser of the enemy
परंतप (parantapa) = O conqueror of enemies.
परंतप (parantapa) = O conqueror of the enemies
परंतप (parantapa) = O mighty-armed one.
परंतप (parantapa) = O subduer of the enemies
परंतप (parantapa) = O subduer of the enemy.
परंतप (parantapaH) = the chastiser of the enemies
परम (parama) = the supreme
परम (parama) = beyond material nature
परम (paramaM) = transcendental
परम (paramaM) = the divine
परम (paramaM) = the Supreme
परम (paramaM) = the supreme
परम (paramaM) = most
परम (paramaM) = supreme
परम (paramaH) = dedicated to
परम (paramaH) = perfect
परम (paramAM) = ultimate
परम (paramAM) = the ultimate
Paramā (paramAM) = the supreme
Paramā (paramAM) = supreme
Paramāḥ (paramAH) = the highest goal of life
Paramātm (paramAtma) = the Supersoul
Paramātm (paramAtmA) = the Supersoul
Paramesvāra (parameshwara) = O Supreme Lord
Paramesvāra (parameshwaraM) = the Supersoul
Paramēṣṭā (parameShvAsaH) = the great archer
Paramāṇ (paramparA) = by disciplic succession
Paramā (parayA) = of a high grade
Paramā (parayA) = transcendental
Parastat (parastAt) = transcendental.
Paraspara (parasparaM) = among themselves
Paraspara (parasparaM) = mutually
Parasya (parasya) = to others
ParA (parA) = transcendental.
ParA (parA) = superior
ParA (parAM) = to the supreme
ParA (parAM) = transcendental.
ParA (parAM) = transcendental
ParA (parAM) = the transcendental
ParA (parAM) = the supreme
ParA (parAM) = the highest
Parāṇi (parANi) = superior
Parāyaṇaḥ (parAyaNaH) = being so destined
Parāyaṇaḥ (parAyaNAH) = always situated in the mentality
Parāyaṇaḥ (parAyaNAH) = so inclined
Pari (pari) = sufficiently
Parikrtitaḥ (parikIrtitaH) = is declared.
Pariklīṣṭaḥ (parikliShTaM) = grudgingly
Parigrahaḥ (parigrahaH) = and acceptance of material things
Parigrahaḥ (parigrahaH) = sense of proprietorship over possessions
bhagvadgita shabdasaurusi

paricharya (paricharya) = service
parichakShate (parichakShate) = is called.
parichakShate (parichakShate) = is to be considered.
parichintayan (parichintayan) = thinking of
pariNAme (pariNAme) = at the end
parityajya (parityajya) = abandoning
parityAgah (parityAgah) = renunciation
parityAgI (parityAgI) = renouncer
paritrANAy (paritrANAy) = for the deliverance
paridahyate (paridahyate) = is burning.
paridevanA (paridevanA) = lamentation.
paripanthinau (paripanthinau) = stumbling blocks.
pariprashnena (pariprashnena) = by submissive inquiries
parimArgitavyaM (parimArgitavyaM) = has to be searched out
parishuShati (parishuShati) = is drying up.
parisamapyle (parisamapyle) = end.
paryaJATa (paryaJATa) = the knower
parjanyaH (parjanyaH) = rain
parjanyAt (parjanyAt) = from rains
parNAni (parNAni) = the leaves
paryantaM (paryantaM) = including
paryAptaM (paryAptaM) = limited
paryupAsate (paryupAsate) = worship perfectly
paryupAsate (paryupAsate) = completely engage in worshiping
paryupAsate (paryupAsate) = completely engage
paryupAsate (paryupAsate) = properly worship
paryaShitaM (paryaShitaM) = decomposed
pavatAM (pavatAM) = of all that purifies
pavanaH (pavanaH) = the wind
pavitraM (pavitraM) = that which purifies
pavitraM (pavitraM) = the pure
pavitraM (pavitraM) = pure
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>પવિત્ર (pavitraM)</td>
<td>sanctified</td>
</tr>
<tr>
<td>પશ્ય (pashya)</td>
<td>just behold</td>
</tr>
<tr>
<td>પશ્ય (pashya)</td>
<td>just see</td>
</tr>
<tr>
<td>પશ્ય (pashya)</td>
<td>behold</td>
</tr>
<tr>
<td>પશ્ય (pashya)</td>
<td>see</td>
</tr>
<tr>
<td>પશ્યતઃ (pashyataH)</td>
<td>for the introspective</td>
</tr>
<tr>
<td>પશ્યતિ (pashyati)</td>
<td>actually sees.</td>
</tr>
<tr>
<td>પશ્યતિ (pashyati)</td>
<td>sees perfectly.</td>
</tr>
<tr>
<td>પશ્યતિ (pashyati)</td>
<td>sees</td>
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<tr>
<td>પશ્યત (pashyati)</td>
<td>sees</td>
</tr>
<tr>
<td>પશ્યત (pashyati)</td>
<td>sees</td>
</tr>
<tr>
<td>પશ્યત (pashyati)</td>
<td>sees</td>
</tr>
<tr>
<td>પાણ (pANi)</td>
<td>hands</td>
</tr>
<tr>
<td>પાણ (pANi)</td>
<td>O son of Pandu.</td>
</tr>
<tr>
<td>પાણ (pANi)</td>
<td>O son of Pandu</td>
</tr>
<tr>
<td>પાણ (pANDavaH)</td>
<td>Arjuna (the son of Pandu)</td>
</tr>
<tr>
<td>પાણ (pANDavaH)</td>
<td>Arjuna</td>
</tr>
<tr>
<td>પાણ (pANDavaH)</td>
<td>the son of Pandu (Arjuna)</td>
</tr>
<tr>
<td>પાણ (pANDavAH)</td>
<td>the sons of Pandu</td>
</tr>
<tr>
<td>પાણ (pANDavAnAM)</td>
<td>of the Pandavas</td>
</tr>
<tr>
<td>પાણ (pANDavAnIkaM)</td>
<td>the soldiers of the Pandavas</td>
</tr>
<tr>
<td>પાણ (pANDuputranAM)</td>
<td>of the sons of Pandu</td>
</tr>
<tr>
<td>પાતક (pAtakaM)</td>
<td>sinful reactions</td>
</tr>
<tr>
<td>પાતક (pAtakaM)</td>
<td>to a suitable person</td>
</tr>
<tr>
<td>પદ (pAdaM)</td>
<td>and legs</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
પાપ (pApAM) = vices
પાપ (pApAM) = sin
પાપ (pApAM) = sins
પાપ (pApAM) = sinful reaction
પાપકૃત્તમ (pApakRittamaH) = the greatest sinner
પાપયાેનય (pApayonayaH) = born of a lower family
પાપ (pApAH) = of sins
પાપ (pApAH) = sinners
પાપસ્ર (pApAt) = from sins
પાપેન (pApena) = by sin
પાપેલ (pApebhyaH) = of sinners
પાપેલ (pApebhyaH) = from sinful reactions
પાપેશુ (pApeShu) = unto the sinners
પાપમાં (pApmAaM) = the great symbol of sin
પારૂશ (pAruShyaM) = harshness
પાર્ (pArtha) = O Partha (Arjuna)
પાર્ (pArtha) = O son of Pritha (Arjuna)
પાર્ (pArtha) = O son of Pritha
પાર્ (pArthaH) = Arjuna
પાર્ (pArthaH) = the son of Pritha
પાર્થ (pArthasya) = and Arjuna
પાર્થય (pArthAya) = unto Arjuna
પાવક (pAvakaH) = fire, electricity
પાવક (pAvakaH) = fire
પાવનાની (pAvanAni) = purifying
મિનદ (piNDa) = of offerings of food
મિતર (pitaraH) = fathers
મિતર (pitaraH) = forefathers
મિત્ર (pitA) = the father
મિત્ર (pitA) = father.
મિત્ર (pitA) = father
મિત્રમહ (pitAmahaH) = grandfather
पितामहः (pitAmahaH) = the grandfather
पितामहः (pitAmahAH) = grandfathers
पितामहान् (pitAmahAn) = grandfathers
पितृ (pitRin) = fathers
पितृर्वतः (pitRivratAH) = worshipers of ancestors
पितृणि (pitRINAM) = of the ancestors
पितृः (pitRIn) = to the ancestors
पितेव (piteva) = like a father
पीड़य (pIDayA) = by torture
पुंसः (pu.nsaH) = of a person
पुणय (puNya) = pious
पुणयं (puNyaM) = pious
पुणयः (puNyaH) = original
पुणयकर्माणि (puNyakarmaNAM) = of the pious.
पुणयक्रिৎ (puNyakRitaM) = of those who performed pious activities
पुणयफलं (puNyaphalaM) = result of pious work
पुणयः (puNyAH) = righteous
पुणेऽ (puNye) = the results of their pious activities
पुत्र (putra) = for son
पुत्रस्य (putrasya) = with a son
पुत्रः (putrAH) = the sons
पुत्रः (putrAH) = sons
पुत्राः (putrAn) = sons
पुनः पुनः (punaH punaH) = again and again
पुनः पुनः (punaH punaH) = repeatedly.
पुनः (punaH) = again.
पुनः (punaH) = again
पुनर्जन्म (punarjanma) = rebirth
पुनश्च (punashcha) = and again
पुमान् (pumAn) = a person
पुरस्तात् (purastAt) = from the front
पुरः (purA) = anciently
पुर (purA) = formerly.
पुर (purA) = formerly
पुराण (purANaM) = the oldest
पुराण: (purANaH) = old
पुराण: (purANaH) = the oldest
पुराणी (purANI) = very old.
पुरातन: (purAtanaH) = very old
पुरुजित (purujit) = Purujit
पुरुष (puruShaM) = to a person
पुरुष (puruShaM) = the enjoyer
पुरुष (puruShaM) = the Personality of Godhead
पुरुष (puruShaM) = the living entities
पुरुष (puruShaM) = the living entity
पुरुष (puruShaM) = personality
पुरुष (puruShaM) = Personality of Godhead
पुरुष: (puruShaH) = a man
पुरुष: (puruShaH) = enjoyer
पुरुष: (puruShaH) = the universal form
पुरुष: (puruShaH) = the living entity
पुरुष: (puruShaH) = the Supreme Personality
पुरुष: (puruShaH) = personality
पुरुष: (puruShaH) = person
पुरुष: (puruShaH) = living entity
पुरुषर्थ (puruSharshabha) = O best among men
पुरुषयाघ्र (puruShavyAgrha) = O tiger among human beings
पुरुषशय (puruShasya) = of a man
पुरुष (puruShAH) = such persons
पुरुषोत्तम (puruShottama) = O greatest of all persons
पुरुषोत्तम (puruShottama) = O best of personalities.
पुरुषोत्तम (puruShottama) = O Supreme Person
पुरुषोत्तम (puruShottamaM) = the Supreme Personality of Godhead
पुरुषोत्तम: (puruShottamaH) = as the Supreme Personality.
puruSh (puruShau) = living entities
pure (pure) = in the city
purodhasAM (purodhasAM) = of all priests
puShNAmi (puShNAmi) = am nourishing
puShpaM (puShpaM) = a flower
puShpitAM (puShpitAM) = flowery
pujA (pujA) = and worship
pujAnaM (pujAnaM) = worship
pujArhau (pujArhau) = those who are worshipable
pujyaH (pujyaH) = worshipable
uta (uta) = purified
UtAH (UtAH) = being purified
uti (uti) = bad-smelling
UruShaH (UruShaH) = a man.
UruShaH (UruShaH) = a man
Urva (Urva) = previous
UrvataraM (UrvataraM) = in ancient times
Urvameva (Urvameva) = by previous arrangement
UrvANi (UrvANi) = before
Urve (Urve) = before
UrvaiH (UrvaiH) = by the predecessors
UrvaiH (UrvaiH) = by past authorities
RichChAmi (RichChAmi) = I am asking
Rithak = each separately.
Rithak = different
Rithak = differently
Rithak = variously
Rithak = separate
Rithaktvena = in duality
Rithaktvena = differently
Rithaktvena = because of division
pRithagvídhaM = of different kinds
pRithagvídHAH = variously arranged.
pRithagvídhan = different
pRithagbhAvanM = separated identities
pRithivIM = the surface of the earth
pRithivIpatan = O King
pRithivyAM = in the earth
pRithivyAM = on the earth
pRishThataH = from behind
pau.nDraM = the conch named Paundra
pau.trAH = grandsons
pau.trAn = grandsons
pau.rShaM = ability
pau.rShaM = self-sanctioned
paurvadehikaM = from the previous body
prakAshaM = illumination
prakAshaH = the quality of illumination
prakAshaH = manifest
prakAshakaM = illuminating
prakAshayati = illuminates
prakAshayati = discloses
prakIrtya = by the glories
prakRiti = in material nature
prakRiti = material nature
prakRiti = from material nature
prakRitiM = in the transcendental form
prakRitiM = energy
prakRitiM = to my own nature
prakRitiM = the material nature
prakRitiM = nature
prakRitiM = material nature
prakRitiH = energies
"भगवद्‌गः‌ता" 

प्रकृतिः (prakRitiH) = material nature
प्रकृतिजन् (prakRitijAn) = produced by the material nature
प्रकृतिज (prakRitijH) = born of the modes of material nature
प्रकृतिज (prakRitijH) = born of material nature
प्रकृतिज (prakRitisthaH) = being situated in the material energy
प्रकृते (prakRiteH) = of the force of nature
प्रकृते (prakRiteH) = of material nature
प्रकृते (prakRiteH) = modes of nature
प्रकृत्या (prakRityA) = by nature
प्रकृत्या (prakRityA) = by material nature
प्रजनः (prajanaH) = the cause for begetting children
प्रजातिः (prajahAti) = gives up
प्रजह (prajahi) = curb
प्रजः (prajAH) = generations
प्रजः (prajAH) = population.
प्रजः (prajAH) = living entities.
प्रजातिः (prajAnAti) = knows
प्रजानमि (prajAnAmi) = do I know
प्रजापतिः (prajApatiH) = the Lord of creatures
प्रजापतिः (prajApatiH) = Brahma
प्रणाय (praNamya) = offering obeisances.
प्रणाय (praNamya) = offering obeisances
प्रणयेन (praNayena) = out of love
प्रणः (praNavaH) = the three letters a-u-m
प्रणायति (praNashyati) = is lost.
प्रणायति (praNashyati) = one falls down.
प्रणायति (praNashyati) = perishes.
प्रणायति (praNashyanti) = become vanquished
प्रणायसि (praNashyAmi) = am lost
प्रणः (praNaShTaH) = dispelled
प्रणिधाय (praNidhAya) = laying down
प्रणिपातेन (praNipAtena) = by approaching a spiritual master
pratapanti (pratapanti) = are scorching
pratApavAn (pratApavAn) = the valiant.
prati (prati) = towards.
pratijAnhi (pratijAnhi) = declare
pratijAne (pratijAne) = I promise
pratipadyate (pratipadyate) = attains.
pratiyotsAmi (pratiyotsAmi) = shall counterattack
pratiShThA (pratiShThA) = the rest
pratiShThApya (pratiShThApya) = placing
pratiShThitaM (pratiShThitaM) = situated.
pratiShThita (pratiShThita) = fixed.
pratyAvAyaH (pratyAvAyaH) = diminution
pratyakSha (pratyakSha) = by direct experience
pratyAnkeShu (pratyAnkeShu) = on the opposite sides
pratyupArAthaM (pratyupArAthaM) = for the sake of getting some return
prathitaH (prathitaH) = celebrated
pradadhmatuH (pradadhmatuH) = sounded.
pradAH (pradAH) = causing.
pradigdhAn (pradigdhAn) = tainted with.
pradiShTaM (pradiShTaM) = indicated
pradiptaM (pradiptaM) = blazing
praduShyanti (praduShyanti) = become polluted
pradviShantaH (pradviShantaH) = blaspheming
prapadyate (prapadyate) = surrenders
prapadyante (prapadyante) = surrender
prapadye (prapadye) = surrender
prapannaM (prapannaM) = surrendered.
prapashya (prapashya) = just see.
prapashyadbhiH (prapashyadbhiH) = by those who can see
prapasyAmi (prapasyAmi) = I see
prapitAmahaH (prapitAmahaH) = the great-grandfather
prabhavam (prabhavaM) = origin, opulences
prabhavaH (prabhava) = creation
prabhavaH (prabhava) = the source of generation
prabhavaH (prabhava) = the source of manifestation
prabhavati (prabhavati) = is manifest
prabhavanti (prabhavanti) = become manifest
prabhavanti (prabhavanti) = flourish
prabhavan (prabhavan) = born of
prabhavisnu (prabhavisnu) = developing
prabhaviH (prabhaviH) = born of
prabhA (prabhA) = the light
prabhAvaH (prabhAvaH) = influence
prabhAsheta (prabhAsheta) = speaks
prabhuH (prabhuH) = the master of the city of the body
prabhuH (prabhuH) = the Lord
prabhuH (prabhuH) = Lord
prabho (prabho) = O my Lord
prabho (prabho) = O Lord
pramAnaM (pramAnaM) = evidence
pramAnaM (pramAnaM) = example
pramAthi (pramAthi) = agitating
pramAthini (pramAthini) = agitating
pramAda (pramAda) = and illusion
pramAda (pramAda) = with madness
pramAda (pramAda) = madness
pramAdaH (pramAdaH) = madness
pramAdAt (pramAdAt) = out of foolishness
pramAde (pramAde) = in madness
pramukhataH (pramukhataH) = in front of
pramukhe (pramukhe) = in the front
pramuchyate (pramuchyate) = is completely liberated.
pramuchyate (pramuchyate) = is delivered.
praschati (prayachChati) = offers
pryatAmanah (prayatAtmanah) = from one in pure consciousness.
pryatA (prayatA) = by rigid practice
pryanah (pryanah) = of death
pryanakAle (pryanakAle) = at the time of death
pryatAt (prayAt) = those who pass away
pryatAt (prayAt) = having departed
pryat (prayat) = goes
pryat (prayat) = leaves
pryuktaH (pryuktaH) = impelled
pryujiyate (pryujjyate) = is used
pralapan (pralapan) = talking
pralayaM (pralayaM) = dissolution
pralayaH (pralayaH) = annihilation
pralayaH (pralayaH) = dissolution
pralayAntAM (pralayAntAM) = unto the point of death
pralaye (pralaye) = in the annihilation
pralinaH (pralinaH) = being dissolved
pralIyate (pralIyate) = is annihilated
pralIyante (pralIyante) = are annihilated
pravadatAM (pravadatAM) = of arguments
pravadanti (pravadanti) = say
pravartate (pravartate) = act.
pravartate (pravartate) = emanates
pravartante (pravartante) = they flourish
pravartante (pravartante) = begin
pravartitaM (pravartitaM) = established by the Vedas
pravakShyami (pravakShyami) = I am speaking
pravakShyami (pravakShyami) = I shall explain
pravakShyami (pravakShyami) = I shall now explain
pravakShyami (pravakShyami) = I shall speak
pravakShye (pravakShye) = I shall explain.
pravAlAH (pravAlAH) = twigs
pravibhaktaM (pravibhaktaM) = divided
pravibhaktAni (pravibhaktAni) = are divided
pravillaye (pravillaye) = merges entirely.
pravishanti (pravishanti) = enter
pravRittaH (pravRittaH) = engaged
pravRittiM (pravRittiM) = acting properly
pravRittiM (pravRittiM) = attachment
pravRittiM (pravRittiM) = doing
pravRittiM (pravRittiM) = mission.
pravRittiM (pravRittiM) = activity
pravRittiM (pravRittiM) = the emanation
pravRittiM (pravRittiM) = the beginning
pravRitte (pravRitte) = while about to engage
pravRiddhaH (pravRiddhaH) = great
pravRiddhAH (pravRiddhAH) = developed
pravRiddhe (pravRiddhe) = developed
praveShTuM (praveShTuM) = to enter into
pravyathita (pravyathita) = perturbed
pravyathitaM (pravyathitaM) = perturbed
pravyathitAH (pravyathitAH) = perturbed
prashaste (prashaste) = in bona fide
prashAnta (prashAnta) = unagitated
prashAnta (prashAnta) = peaceful, fixed on the lotus feet of KRiShNa
prashAntasya (prashAntasya) = who has attained tranquillity
by such control over the mind
prasaktAH (prasaktAH) = attached
prasaktAnAM (prasaktAnAM) = for those who are attached
prasaNgena (prasaNgena) = because of attachment
prasannachetasaH (prasannachetasaH) = of the happy-minded
prasannAtmA (prasannAtmA) = fully joyful
prasannena (prasannena) = happily
પ્રસભં (prasabhaM) = presumptuously
પ્રસભં (prasabhaM) = by force
પ્રસભિયાસ (prasaviShyadhvaM) = be more and more prosperous
પ્રસાદ (prasAdaM) = the mercy of the Lord
પ્રસાદજ (prasAdajaM) = born of the satisfaction.
પ્રસાદે (prasAdaye) = to beg mercy
પ્રસા (prasAde) = on achievement of the causeless mercy of the Lord
પ્રસિદ્ધેય (prasiddhyet) = is effected
પ્રસી (prasIda) = just be gracious
પ્રસી (prasIda) = be gracious
પ્રસી (prasIda) = be pleased
પ્રસ્ત (prasRitA) = extended
પ્રસ્ત (prasRitAH) = extended
પ્રસાદ્ર (praharaNAH) = equipped with
પ્રસાંશ (prahasan) = smiling
પ્રસાય (prahAsyasi) = you can be released from.
પ્રસય (prahRiShyati) = is rejoicing
પ્રસય (prahRiShyet) = rejoices
પ્રસહ (prahlAdaH) = Prahlada
પ્રસ (praj nA) = and worshipable personalities
પ્રસ (praj nA) = intelligence
પ્રસ (praj nA) = consciousness
પ્રસ (praj nA) = perfect knowledge
પ્રસ (praj nAM) = intelligence
પ્રસાધ (praj nAvAdAn) = learned talks
પ્રસ (prAk) = before
પ્રસ (prAkRitaH) = materialistic
પ્રશજલ (prA njalayaH) = with folded hands
પ્રસ (prANa) = of the air going outward
પ્રસ (prANa) = the outgoing air
પ્રસ (prANa) = life
પ્રસ (prANaM) = the air which acts outward
प्राण (prANaM) = the life air
प्राणकर्मिणी (prANakarmANi) = functions of the life breath
प्राण (prANAn) = the outgoing air
प्राण (prANAn) = lives
प्राणान्त (prANApAnau) = up-and down-moving air
प्राणायाम (prANAyAma) = trance induced by stopping all breathing
प्राणिन (prANinAM) = of all living entities
प्राण (prANe) = in the air going outward
प्राणेशु (prANeShu) = in the outgoing air
प्राध्याय (prAdhAnyataH) = which are principal
प्राप्त (prAptaM) = received
प्राप्त (prAptaH) = achieving
प्राप्ति (prAptiH) = achievement
प्राप्तयु (prApnuyAt) = he attains
प्राप्तप्राप्ति (prAptuprApti) = achieve
प्राप्ति (prApya) = achieving
प्राप्ति (prApya) = after achieving
प्राप्ति (prApya) = obtaining
प्राप्ति (prApya) = gaining
प्राप्ति (prApyate) = is achieved
प्राप्ति (prApsyasi) = you will get
प्राप्ति (prApsyasi) = you gain
प्राप्ति (prApsyae) = I shall gain
प्राप्ति (prApsyate) = begins
प्राप्ति (prApsyate) = pray for
प्राप्ति (prAha) = told
प्राप्ति (prAhuH) = is called
प्राप्ति (prAhuH) = is said
प्राप्ति (prAhuH) = call
प्राप्ति (prAhuH) = they say
प्रेमि (priya) = well
प्रेमि (priya) = to the dear
priya (priya) = dear
priyaM (priyaM) = the pleasant
priyaM (priyaM) = dear.
priyaH (priyaH) = a lover
priyaH (priyaH) = dear.
priyaH (priyaH) = dear
priyaH (priyaH) = very dear.
priyaH (priyaH) = very dear
priyakRittamaH (priyakRittamaH) = more dear
priyataraH (priyataraH) = dearer
priyAH (priyAH) = palatable.
priyAyAH (priyAyAH) = with the dearmost
prItamanAH (prItamanAH) = pleased in mind
prIti (prIti) = and satisfaction
prItiH (prItiH) = pleasure
prItipUrvakaM (prItipUrvakaM) = in loving ecstasy
prIyamANAya (prIyamANAya) = thinking you dear to Me
pretAn (pretAn) = spirits of the dead
pretya (pretya) = after death
prepsuH (prepsuH) = desiring
proktaM (proktaM) = is called
proktaM (proktaM) = is said
proktaM (proktaM) = declared
proktaH (proktaH) = described
proktaH (proktaH) = said
proktaH (proktaH) = spoken
proktavAn (proktavAn) = instructed
prokta (prokta) = were said
proktaH (proktaH) = spoken
proktAni (proktAni) = said
prochyate (prochyate) = are said
prochyamAnaM (prochyamAnaM) = as described by Me
pronounced (protaM) = is strung

fruit (phala) = of the result

fruit (phala) = of the results

fruit (phala) = of results

fruit (phalaM) = a result

fruit (phalaM) = a fruit

fruit (phalaM) = the result.

fruit (phalaM) = the result

fruit (phalaM) = the results

fruit (phalaM) = the fruitive result

fruit (phalaM) = results

fruit (phalaM) = fruit

fruit (phalaH) = those desiring fruitive results.

fruit (phalaAnkShI) = desiring fruitive results

results (phalAni) = results

fruit (phale) = in the result

fruit (phaleShu) = in the fruits

fruits (phalaiH) = results

how strange it is

being bound (baddhAH) = being bound

conditions (badhnAti) = conditions

becomes entangled. (badhyate) = becomes entangled.

bondage (bandhaM) = bondage

from the bondage (bandhanaiH) = from the bondage

from bondage (bandhAt) = from bondage

friend (bandhuH) = friend

and the relatives or well-wishers (bandhuShu) = and the relatives or well-wishers

relatives (bandhUn) = relatives

became (babhUva) = became

by the force (bala) = by the force

strength (bala) = strength

strength (balaM) = strength
ભગવદ્ગીતા શાસ્ત્રસૂચી

બલ (balaM) = false strength
બલવત (balavat) = strong
બલવતલ (balavatAM) = of the strong
બલવાન (balavAn) = powerful
બલ (balAt) = by force
બહ (bahavaH) = in great numbers
બહ (bahavaH) = the many
બહ (bahavaH) = many
બહ (bahiH) = external
બહ (bahiH) = outside
બહ (bahu) = many
બહ (bahuda.nShTrA) = many teeth
બહ (bahudhA) = in diversity
બહ (bahudhA) = in many ways
બહ (bahunA) = many
બહ (bahumataH) = in great estimation
બહ (bahulAM) = various
બહ (bahulAyAsaM) = with great labor
બહ (bahuvidhAH) = various kinds of
બહ (bahushAkhAH) = having various branches
બહ (bahUdaraM) = many bellies
બહ (bahUn) = many
બહ (bahUnAM) = many
બહ (bahUni) = many
બહ (bAlAH) = the less intelligent
બહ (bAhu) = arms
બહ (bAhuM) = arms
બહ (bAhyasparsheShu) = in external sense pleasure
બહ (bAhyAn) = unnecessary
બહ (bibharti) = is maintaining
બહ (bIjaM) = the seed
બહ (bIjaM) = seed
bhājaprāda: (bIjapradaH) = the seed-giving
buddhya: (buddhya) = with the intelligence
buddhya: (buddhya) = by intelligence
buddhya: (buddhya) = understanding
buddhya: (buddhya) = knowing
buddhayaH: (buddhayaH) = intelligence
buddhi: (buddhi) = of intelligence
buddhi: (buddhi) = by intelligence
buddhiM: (buddhiM) = intelligence
buddhiH: (buddhiH) = and intelligence
buddhiH: (buddhiH) = intelligence
buddhiH: (buddhiH) = intellect
buddhiH: (buddhiH) = understanding
buddhiH: (buddhiH) = transcendental intelligence
buddhiH: (buddhiH) = transcendental service with intelligence
buddhiH: (buddhiH) = the intelligence
buddhiH: (buddhiH) = devotional service to the Lord
buddhinAshaH: (buddhinAshaH) = loss of intelligence
buddhinAshAt: (buddhinAshAt) = and from loss of intelligence
buddhibhedaM: (buddhibhedaM) = disruption of intelligence
buddhimatAM: (buddhimatAM) = of the intelligent
buddhimAn: (buddhimAn) = intelligent
buddhimAn: (buddhimAn) = is intelligent
buddhiyuktaH: (buddhiyuktaH) = one who is engaged in devotional service
buddhiyuktAH: (buddhiyuktAH) = being engaged in devotional service
buddhiyogaM: (buddhiyogaM) = devotional activities
buddhiyogaM: (buddhiyogaM) = real intelligence
buddhiyogAt: (buddhiyogAt) = on the strength of KRiShNa consciousness
buddhisa.nyogaM: (buddhisa.nyogaM) = revival of consciousness
buddheH: (buddheH) = of intelligence
buddheH: (buddheH) = to intelligence
buddheH: (buddheH) = more than the intelligence
भगवद्गीता शब्दांशसूची

(budhau) = in such consciousness
(budhaH) = the intelligent person.
(budAH) = the learned
(budAH) = those who know.
(bRhahatSama) = the BrAhat-sama
(bRhahatpi) = Brhaspati
(boddhavyaM) = should be understood
(bodhayantaH) = preaching
(bravi) = I am speaking
(bravi) = You are explaining
(brahma) = absolute
(brahma) = of a brahmana
(brahma) = of the Absolute Truth
(brahma) = to the Absolute
(brahma) = transcendence
(brahma) = truth
(brahma) = the Absolute
(brahma) = the Vedas
(brahma) = the Supreme
(brahma) = the supreme
(brahma) = Brahman
(brahma) = like the Supreme
(brahma) = supreme
(brahma) = spiritual in nature
(brahma) = spiritual kingdom
(brahma) = spiritual
(brahma) = spirit
(brahma) = from the Vedas
(brahmacharyaM) = celibacy
(brahmachArivrate) = in the vow of celibacy
(brahmaNaH) = of transcendence
(brahmaNaH) = of the impersonal brahmajyoti


\( \text{bhagvadGita} \)  

\( \text{shadasruch} \)  

\( \text{brahmanaH} \) = of the Vedas  

\( \text{brahmanaH} \) = of the Supreme  

\( \text{brahmanaH} \) = of Brahma  

\( \text{brahmanaH} \) = than Brahma  

\( \text{brahmaNa} \) = by the spirit soul  

\( \text{brahmaNi} \) = in the transcendence  

\( \text{brahmaNi} \) = in the Supreme  

\( \text{brahmaNi} \) = unto the Supreme Personality of Godhead  

\( \text{brahmanirvanaM} \) = the spiritual kingdom of God  

\( \text{brahmanirvanaM} \) = liberation in the Supreme  

\( \text{brahambhuyaya} \) = elevated to the Brahman platform  

\( \text{brahambhutaM} \) = liberation by identification with the Absolute  

\( \text{brahambhutaH} \) = being one with the Absolute  

\( \text{brahambhutaH} \) = being self-realized  

\( \text{brahambhuyaya} \) = for self-realization  

\( \text{brahmayoga} \) = by concentration in Brahman  

\( \text{brahmanvidaM} \) = of the transcendentalists.  

\( \text{brahavit} \) = one who knows the Supreme perfectly  

\( \text{brahmaVida} \) = who know the Absolute  

\( \text{brahmasansparshaM} \) = being in constant touch with the Supreme  

\( \text{brahmasutra} \) = of the Vedanta  

\( \text{brahmaNaM} \) = Brahma  

\( \text{brahmaNa} \) = of the brahmanas  

\( \text{brahmaNasya} \) = of the man who knows the Supreme Brahman  

\( \text{brahmaNAH} \) = the brahmanas  

\( \text{brahmaNAH} \) = brahmanas  

\( \text{brahmaNe} \) = in the brahmana  

\( \text{brahmi} \) = spiritual  

\( \text{bruh} \) = tell  

\( \text{bruh} \) = please tell
bhaktaH = devotee
bhaktaH = devotees
bhaktAH = devotees
bhaktiM = devotional service
bhaktiH = in devotional service
bhaktiH = devotion
bhaktimAn = engaged in devotion
bhaktimAn = devotee
bhaktiyogena = by devotional service
bhakteShu = amongst devotees
bhaktyA = in devotion
bhaktyA = in full devotion
bhaktyA = with devotion
bhaktyA = by devotional service
bhaktyA = by pure devotional service
bhaktiyapahRitaM = offered in devotion
bhagavan = O Supreme
bhagavAn = O Personality of Godhead
bhajatAM = in rendering devotional service
bhajati = renders devotional service
bhajati = serves in devotional service
bhajate = is engaged in devotional service
bhajate = renders transcendental loving service
bhajanti = render transcendental service
bhajanti = render service
bhajante = engage in devotional service
bhajante = become devoted
bhajante = render services
bhajasva = be engaged in loving service
bhajAmi = reward
bhaya = fear
bhayaM = fear
bhayaM = fearfulness
bhayAt = out of fear
bhayAt = danger.
bhayAnaki = very fearful
bhayaH = dangerous.
bhayena = out of fear
bharatarShabha = O great one amongst the descendants of Bharata.
bharatarShabha = O chief amongst the descendants of Bharata.
bharatarShabha = O chief of the descendants of Bharata.
bharatarShabha = O chief of the Bharatas.
bharatarShabha = O best amongst the Bharatas.
bharatarShabha = O best of the Bharatas.
bharatarShabha = O lord of the Bharatas.
bharatashreShTha = O chief of the Bharatas
bharatasattama = O best of the Bharatas
bhartA = master
bhartA = sustainer
bhava = appearance
bhava = just become.
bhava = just become
bhava = become
bhava = be
bhavaH = birth
bhavaH = develop
bhavaH = Your
bhavati = it so becomes
bhavati = is
bhavati = comes
bhavati = takes place
bhavati = takes birth
bhavati = there is
bhavati = become manifested
bhavati = becomes possible
bhavati = becomes prominent
bhavati = becomes
bhavantam = You
bhavantaH = you
bhavanti = are
bhavanti = grow
bhavanti = come about
bhavan = your good self
bhavan = You
bhavami = I become
bhavitA = will come to be
bhavitA = will become
bhavishyatam = of future manifestations
bhavishyati = it will increase in the future
bhavishyanti = will be
bhavishyan = future
bhavishyan = shall exist
bhavet = would be.
bhavet = there were
bhasmasat = ashes
bhasmasat = to ashes
bhAH = light
bhArata = O Dhritarashtra, descendant of Bharata
bhArata = O descendant of the Bharata dynasty.
bhArata = O descendant of Bharata.
bhArata = O descendant of Bharata
bhArata = O best of the Bharatas.
bhArata = O son of Bharata.
bhArata = O son of Bharata
bhArata (bhArata) = O scion of Bharata
bhAva (bhAva) = of one’s nature
bhAva (bhAva) = state of being
bhAvM (bhAvM) = existence
bhAvM (bhAvM) = nature
bhAvM (bhAvM) = situation
bhAvH (bhAvH) = endurance
bhAvH (bhAvH) = the nature
bhAvH (bhAvH) = nature
bhAvH (bhAvH) = states of being
bhAvanA (bhAvanA) = fixed mind (in happiness)
bhAvayaTah (bhAvayaTah) = having pleased
bhAvayantaH (bhAvayantaH) = pleasing one another
bhAvayantu (bhAvayantu) = will please
bhAvasamanvitaH (bhAvasamanvitaH) = with great attention.
bhAvAH (bhAvAH) = natures
bhAvitAH (bhAvitAH) = remembering.
bhAveShu (bhAveShu) = natures cintyah
bhAvaiH (bhAvaiH) = by the states of being
bhAshase (bhAshase) = speaking
bhAsha (bhAsha) = language
bhAsaH (bhAsaH) = effulgence
bhAsaH (bhAsaH) = rays
bhAsayate (bhAsayate) = illuminates
bhAsvatA (bhAsvatA) = glowing.
bhitAH (bhhitAH) = out of fear
bhinnA (bhinnA) = separated
bhItaM (bhItaM) = fearful
bhItabhItaH (bhItabhItaH) = fearful
bhItAni (bhItAni) = out of fear
bhIma (bhIma) = by Bhima
bhImakarmA (bhImakarmA) = one who performs herculean tasks
भीमाजुर्न (bhImArjuna) = to Bhima and Arjuna
भीष (bhIShma) = Grandfather Bhishma
भीष (bhIShma) = by Grandfather Bhishma
भीष च (bhIShmaM cha) = also Bhishma
भीष म (bhIShmaM) = unto Grandfather Bhishma
भीष म (bhIShmaM) = Bhishma
भीष म (bhIShmaH) = Grandfather Bhishma
भीष म (bhIShmaH) = Bhishmadeva
भृक्त (bhuktvA) = enjoying
भृक्ते (bhuNkte) = enjoys
भृक्तय (bhuNkShva) = enjoy
भृजते (bhu njate) = enjoy
भृजानं (bhu njAnaM) = enjoying
भृजय (bhu njIya) = one has to enjoy
भृम (bhumau) = on the earth
भृवि (bhuvi) = in this world.
भृ (bhUH) = become
भृत (bhUta) = of everything that be
भृत (bhUta) = of creation
भृत (bhUta) = of the living entity
भृत (bhUta) = of living entities
भृत (bhUta) = living entities
भृत (bhUtaM) = created being
भृतान (bhUtagnAn) = ghosts
भृताम (bhUtargAmaM) = all the cosmic manifestations
भृताम (bhUtargAmaM) = the combination of material elements
भृताम (bhUtargAmaH) = the aggregate of all living entities
भृतार्थ (bhUtabhartRi) = the maintainer of all living entities
भृतार्थ (bhUtabhAvana) = O origin of everything
भृतार्थन (bhUtabhAvanaH) = the source of all manifestations.
भृतार्थोधितम (bhUtabhAvodbhavakaraH) = producing the material bodies of the living entities
bhUtabhRit = the maintainer of all living entities
bhUtasargau = created living beings
bhUtasthaH = in the cosmic manifestation
bhUtAnAM = of all those who are born
bhUtAnAM = of all living entities
bhUtAnAM = of living entities
bhUtAnAM = the living entities
bhUtAni = all creation
bhUtAni = all people
bhUtAni = all beings
bhUtAni = everything created
bhUtAni = the material bodies
bhUtAni = living entities (that are born)
bhUtAni = living entities
bhUtAnI = all of this material manifestation
bhUtAnI = all that are created
bhUtAnI = all living entities
bhUtAnI = entities
bhUtAnI = to the ghosts and spirits
bhUtAnI = the living entities
bhUtAnI = living entities
bhUtiH = exceptional power
bhUtejyAH = worshipers of ghosts and spirits
bhUtesha = O Lord of everything
bhUteShu = in all beings
bhUteShu = in all living beings
bhUteShu = towards all living entities
bhUteShu = manifestation
bhUteShu = living entities
bhUtvA bhUtvA = repeatedly taking birth
bhUtvA = becoming
bhUtvA = so being
bhUtvA (bhUtvA) = having come into being
bhUtvA (bhUtvA) = having been
bhUmH (bhUmH) = earth
bhUyaH (bhUyaH) = again
bhUyaH (bhUyaH) = or is again coming to be
bhUyaH (bhUyaH) = further
bhRiguH (bhRiguH) = Bhrigu
bhedAM (bhedAM) = the differences
bheryaH (bheryaH) = large drums
bhaikShyaM (bhaikShyaM) = by begging
bhoktA (bhoktA) = the enjoyer
bhoktA (bhoktA) = supreme enjoyer
bhoktAraM (bhoktAraM) = the beneficiary
bhoktuM (bhoktuM) = to enjoy life
bhoktRitve (bhoktRitve) = in enjoyment
bhoga (bhoga) = in sense enjoyment
bhoga (bhoga) = to material enjoyment
bhoga (bhoga) = sense enjoyment
bhogAH (bhogAH) = enjoyments
bhogAH (bhogAH) = material enjoyment
bhogAn (bhogAn) = enjoyable things
bhogAn (bhogAn) = necessities of life
bhogI (bhogI) = the enjoyer
bhogaiH (bhogaiH) = enjoyment
bhojanaM (bhojanaM) = eating
bhojaneShu (bhojaneShu) = or while eating together
bhokShyase (bhokShyase) = you enjoy
bhramati (bhramati) = forgetting
bhrAtRin (bhrAtRin) = brothers
bhramayan (bhramayan) = causing to travel
bhruvoH (bhruvoH) = the eyebrows
bhruvoH (bhruvoH) = the two eyebrows
�ગવદ્ગ્રતા  શાસ્ત્રસૂચી

મંસયાને (ma.nsyante) = they will consider
મકરઃ (makaraH) = the shark
મચ્ચત્તઃ (machchittaH) = in consciousness of Me
મચ્ચત્તા� (machchittAH) = their minds fully engaged in Me
મલિગણapture (maNigaNAH) = pearls
મત (mat) = unto Me
મત (mat) = upon Me (KRiShNa)
મત (mat) = of Mine
મત (mat) = of Me
મત (mat) = Me
મત (mat) = My
મત (mat) = having
મત (mataM) = injunction
મત (mataM) = injunctions
મત (mataM) = opinion
મતે મે (mataH me) = this is my opinion.
મત (mataH) = in My opinion.
મત (mataH) = is considered.
મત (mataH) = considered
મતઆ (matA) = are considered
મતઆ (matA) = is considered
મતઆ (matAH) = are considered.
મતિ (matiH) = opinion.
મતિ (matiH) = opinion
મતિ (matiH) = determination
મતિમભ (matirmama) = my opinion.
મતે (mate) = in the opinion
મતકરમ (matkarma) = My work
મતકરમકૃત (matkarmakRit) = engaged in doing My work
મતા (mattaH) = beyond Me
મત (mattaH) = from Me
મતપરં (matparaM) = subordinate to Me
भगवद्ग़ीता शब्दालंबूणि

<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>मत्परः (matparaH)</td>
<td>in relationship with Me</td>
</tr>
<tr>
<td>मत्परः (matparaH)</td>
<td>under My protection</td>
</tr>
<tr>
<td>मत्परमः (matparamA)</td>
<td>considering Me the Supreme</td>
</tr>
<tr>
<td>मत्परमः (matparamA)</td>
<td>taking Me, the Supreme Lord, as everything</td>
</tr>
<tr>
<td>मत्परः (matparAH)</td>
<td>being attached to Me</td>
</tr>
<tr>
<td>मत्परायणः (matparAyaNaH)</td>
<td>devoted to Me.</td>
</tr>
<tr>
<td>मत्प्रसादः (matprasAdAt)</td>
<td>by My mercy</td>
</tr>
<tr>
<td>मत्वः (matvA)</td>
<td>knowing</td>
</tr>
<tr>
<td>मत्वः (matvA)</td>
<td>thinking</td>
</tr>
<tr>
<td>मतस्थः (matsa.nsthAM)</td>
<td>the spiritual sky (the kingdom of God)</td>
</tr>
<tr>
<td>मतस्थः (matsa.nsthAM)</td>
<td>in Me</td>
</tr>
<tr>
<td>मतस्थः (matsa.nsthAM)</td>
<td>situated in Me</td>
</tr>
<tr>
<td>मदभक्तः (madbhaktaH)</td>
<td>My devotee</td>
</tr>
<tr>
<td>मदभक्तिः (madbhaktiM)</td>
<td>My devotional service</td>
</tr>
<tr>
<td>मदभावः (madbhAvaM)</td>
<td>to My spiritual nature</td>
</tr>
<tr>
<td>मदभावः (madbhAvaM)</td>
<td>transcendental love for Me</td>
</tr>
<tr>
<td>मद्व्यपाश्रयः (madvyapAshrayaH)</td>
<td>under My protection</td>
</tr>
<tr>
<td>मद (mada)</td>
<td>in the delusion</td>
</tr>
<tr>
<td>मद (madaM)</td>
<td>illusion</td>
</tr>
<tr>
<td>मदनुग्रहे (madanugrahAya)</td>
<td>just to show me favor</td>
</tr>
<tr>
<td>मद्ध (madarthaM)</td>
<td>for My sake</td>
</tr>
<tr>
<td>मद्ध (madarthe)</td>
<td>for my sake</td>
</tr>
<tr>
<td>मदान्वितः (madAnvitAH)</td>
<td>absorbed in the conceit</td>
</tr>
<tr>
<td>मदाश्रयः (madAshrayaH)</td>
<td>in consciousness of Me (KRiShNa consciousness)</td>
</tr>
<tr>
<td>मद्गतप्राणः (madgataprANAH)</td>
<td>their lives devoted to Me</td>
</tr>
<tr>
<td>मद्गतेन (madgatena)</td>
<td>abiding in Me, always thinking of Me</td>
</tr>
<tr>
<td>मद्भक्तः (madbhaktaH)</td>
<td>engaged in My devotional service</td>
</tr>
<tr>
<td>मद्भक्तः (madbhaktaH)</td>
<td>My devotee</td>
</tr>
<tr>
<td>मद्भावः (madbhAvaM)</td>
<td>My nature</td>
</tr>
</tbody>
</table>
भगवद्गीता शब्दावली

मद्भावः (madbhAvAH) = born of Me

मद्भावः (madbhAvAya) = to My nature

मद्याजः (madyAjI) = My worshiper

मद्हुसूदन (madhusUdana) = O Madhusudana

मद्हुसूदन (madhusUdana) = O killer of Madhu

मद्हुसूदन (madhusUdana) = O killer of the demon Madhu (KRiShNa)

मद्हुसूदन (madhusUdana) = O killer of the demon Madhu

मद्हुसूदन (madhusUdanaH) = the killer of Madhu.

मध्य (madhya) = middle

मध्य (madhyaM) = middle

मध्यस्थ (madhyastha) = mediators between belligerents

मध्यानि (madhyAni) = in the middle

मध्य (madhye) = in the middle

मध्य (madhye) = in the midst

मध्य (madhye) = between

मन (mana) = and false prestige

मनः (manaH) = with the mind

मनः (manaH) = of the mind

मनः (manaH) = the mind.

मनः (manaH) = the mind

मनः (manaH) = mind

मनवसाहः (manaHprasAdaH) = satisfaction of the mind

मनवः (manavaH) = Manus

मनवेव (manave) = unto the father of mankind

( of the name Vaivasvata)

मनसं (manasaM) = whose mind

मनसः (manasaH) = more than the mind

मनसः (manasaA) = with the mind

मनसः (manasaA) = by the mind

मनीषिणः (manIShiNaH) = great thinkers

मनीषिणः (manIShiNaH) = great sages or devotees

मनीषिणः (manIShiNAM) = even for the great souls.
भगवद्गुप्तशदासूची

मनु: (manuH) = the father of mankind
मनुश्यलोकि (manuShyaloke) = in the world of human society.
मनुश्यः (manuShyAH) = all men
मनुश्यान्ति (manuShyANAM) = of men
मनुश्यान्ति (manuShyANAM) = of such men
मनुश्येशु (manuShyeShu) = among men
मनुश्येशु (manuShyeShu) = in human society
मनोगतान् (manogatAn) = of mental concoction
मनोभिः (manobhiH) = and mind
मनोरथं (manorathaM) = according to my desires
मन्तव्यः (mantavyaH) = is to be considered
मन्त्रः (mantraH) = transcendental chant
मन्त्रहीनं (mantrahInaM) = with no chanting of the Vedic hymns
मदनः (mandAn) = lazy to understand self-realization
मन्मनाः (manmanAH) = always thinking of Me
मन्मनाः (manmanAH) = thinking of Me
मन्मया (manmayA) = fully in Me
मन्येत (manyate) = considers
मन्येत (manyate) = thinks
मन्येत (manyate) = he thinks.
मन्येत्ते (manyante) = think
मन्येत्से (manyase) = you think
मन्येत्से (manyase) = you so think
मन्येत्से (manyase) = You think
मन्ये (manye) = I accept
मन्ये (manye) = think
मन्येत (manyeta) = thinks
मम (mama) = of Mine
मम (mama) = My.
मम (mama) = My
मम (mama) = to Me
मम (mama) = my.
mama (mama) = my
maya (mayaH) = full of
mayA (mayA) = Me
mayA (mayA) = by Me.
mayA (mayA) = by Me
mayA (mayA) = by me.
mayA (mayA) = by me
mayA (mayA) = me
mayi (mayi) = are in Me
mayi (mayi) = in Me.
mayi (mayi) = in Me
mayi (mayi) = unto Me
mayi (mayi) = upon Me
mayi (mayi) = to Me
maraNa (maraNa) = and death
maraNAt (maraNAt) = than death
marichi (marichiH) = Marici
marutaH (marutaH) = the Maruts
marutaH (marutaH) = the forty-nine Maruts (demigods of the wind)
marutaM (marutaM) = of the Maruts
martyalokaM (martyalokaM) = to the mortal earth
martyeShu (martyeShu) = among those subject to death
malena (malena) = by dust
mahat (mahat) = great
mahat (mahat) = the total material existence
mahat (mahat) = very great
mahataH (mahataH) = from very great
mahatA (mahatA) = great
mahati (mahati) = in a great
mahatIM (mahatIM) = great
mahadyoniH (mahadyoniH) = source of birth in the material substance
maharShayaH (maharShayaH) = great sages
महर्षिः  (maharShyaH) = the great sages
महर्षी (maharShi) = great sages
महर्षीं (maharShINAM) = among the great sages
महर्षीं (maharShINAM) = of the great sages
महात्मन्  (mahAtman) = O great one.
महात्मन्  (mahAtman) = O great one
महात्मनः (mahAtmanaH) = of the great soul
महात्मनः (mahAtmanaH) = the great souls
महात्मनः (mahAtmanaH) = the great Lord.
महात्मा (mahAtmA) = great soul
महात्मा (mahAtmA) = the great one.
महात्मनः (mahAtmanaH) = the great souls
महान्  (mahAn) = great
महानुभवान्  (mahAnubhavAn) = great souls
महापायमा (mahApApmA) = greatly sinful
महाबाहुः (mahAbAhuH) = mighty-armed
महाबाहो  (mahAbAho) = O mighty-armed one
महाबाहो (mahAbAho) = O mighty-armed KRiShNa
महाबाहो (mahAbAho) = O mighty-armed
महाबूतानी (mahAbUtAnI) = the great elements
महायोगेश्वरः  (mahAyogeshvaraH) = the most powerful mystic
महारथः (mahArathaH) = one who can fight alone against thousands
महारथः  (mahArathaH) = great fighter.
महारथः (mahArathAH) = great chariot fighters.
महारथः (mahArathAH) = the great generals
महाशंक्खः (mahAshaNkhaM) = the terrific conchshell
महाशानः (mahAshanaH) = all-devouring
महिमाः (mahimAnaM) = glories
मही (mahIM) = the world
महीक्षतां (mahIkShitAM) = for the sake of the earth
महीपते (mahIpate) = O King.
महीकृत्तिः (mahIkShitAM) = chiefs of the world
maheshvara (maheshvaraM) = the Supreme Lord
maheshvara (maheshvaraM) = the supreme proprietor.
maheshvara (maheshvaraM) = the supreme master
maheswara (maheshvaraH) = the Supreme Lord
maheswara (maheshvaraH) = mighty bowmen
mA (mA sma) = do not
mA (mA) = do not
mA (mA) = never
mA (mA) = let it not be
mA (mAM) = about Me
mA (mAM) = in Me
mA (mAM) = unto Me.
mA (mAM) = unto Me
mA (mAM) = unto me
mA (mAM) = upon Me
mA (mAM) = on Me
mA (mAM) = of Me
mA (mAM) = Me (KRiShNa)
mA (mAM) = Me (Lord KRiShNa)
mA (mAM) = Me
mA (mAM) = to Me (the Supreme Lord)
mA (mAM) = to Me
mA (mAM) = toward Me
mA (mAM) = me
mAAta (mAAtA) = mother
mAAtulAH (mAAtulAH) = maternal uncles
mAAtulAn (mAAtulAn) = maternal uncles
mAAtRAsparshaH (mAAtRAsparshaH) = sensory perception
mAdhava (mAdhava) = O KRiShNa, husband of the goddess of fortune.
mAdhava (mAdhavaH) = KRiShNa (the husband of the goddess of fortune)
mAna (mA) = in honor
mAAnA (mA) = honor
**Bhagavad Gita Shabdārthāḥ Śūryāḥ**

- **मान** (mAna) = false prestige
- **मानष** (mAnavaH) = a man.
- **मानष** (mAnavaH) = a man
- **मानष** (mAnavAH) = human beings
- **मानस** (mAnasaM) = of the mind
- **मानस** (mAnasaH) = and mind
- **मानस** (mAnasaH) = within the mind.
- **मानस** (mAnasaH) = who has such a mind
- **मानस** (mAnasAH) = from the mind
- **मानुष** (mAnuShaM) = human
- **मानुष** (mAnuShIM) = in a human form
- **मानुष** (mAnuShe) = in human society
- **मांक** (mAmakaM) = from Me.
- **मांक** (mAmakAH) = my party (sons)
- **मांक** (mAmikAM) = My
- **मायय** (mAyayA) = under the spell of material energy.
- **मायय** (mAyayA) = by the illusory energy
- **माय** (mAyA) = energy
- **मायमेत** (mAyAmetAM) = this illusory energy
- **मात** (mArutaH) = wind.
- **माघशीष्ट** (mArgashIrShaH) = the month of November-December
- **माधव** (mArdavaM) = gentleness
- **माल** (mAlya) = garlands
- **मासन** (mAsAnAM) = of months
- **माहत्म्य** (mAhAtmyaM) = glories
- **मित्र** (mitra) = of friends
- **मित्र** (mitra) = benefactors with affection
- **मित्रद्रोह** (mitradrohe) = in quarreling with friends
- **मित्रेय** (mitre) = to a friend
- **मित्राचार** (mithyAchAraH) = pretender
- **मित्राष्ट्र** (mithyaiShaH) = this is all false
- **मित्री** (mishraM) = mixed
भगवद्गीता शब्दांशसूची

मुક्तं (muktaM) = liberated
मुक्तः (muktaH) = being liberated
मुक्तः (muktaH) = liberated
मुक्तः (muktaH) = freed
मुक्तसङ्गः (muktasaNgaH) = liberated from all material association
मुक्तसङ्गः (muktasaNgaH) = liberated from association
मुक्तस्य (muktasya) = of the liberated
मुक्तः (muktvA) = quitting
मुखं (mukhaM) = mouth
मुखं (mukhaM) = faces
मुभुनि (mukhAni) = faces
मुखे (mukhe) = through the mouth
मुखः (mukhyaM) = the chief
मुच्यः (muchyante) = get relief
मुच्यः (muchyante) = become free
मुनयः (munayaH) = the sages
मुनि: (muniH) = a thinker
मुनि: (muniH) = a sage
मुनि: (muniH) = the transcendentalist
मुनीनि: (munInAM) = of the sages
मुने: (muneH) = of the sage
मुने: (muneH) = sage.
मुमुक्षुनि: (mumukShubhiH) = who attained liberation
मुहुः: (muhurmuhuH) = repeatedly.
मुह्यः (muhyati) = is deluded.
मुह्यः (muhyati) = is bewildered
मुह्यः (muhyanti) = are bewildered
मूढः (mUDha) = foolish
मूढः (mUDhaH) = foolish
मूढः (mUDhayoniShu) = in animal species
मूढः (mUDhAH) = the foolish
मूढः (mUDhAH) = foolish men
भगवद्गीता शब्दांकृति

मूर्त्यः (mUrtayaH) = forms
मूर्तिः (mUrdhni) = on the head
मूलं (mUlaM) = rooted
मूलानि (mUlAni) = roots
मूगः (mRigANAM) = of animals
मूगेनः (mRigendraH) = the lion
मूर्तं (mRitaM) = dead
मूर्तस्य (mRitasya) = of the dead
मूृषु (mRityu) = of death
मूृषु (mRityu) = death
मूृषु (mRityuM) = the path of death
मूृषुः (mRityuH) = death
मे (me) = unto Me
मे (me) = unto me.
मे (me) = unto me
मे (me) = of Mine
मे (me) = Mine
मे (me) = My.
मे (me) = My
मे (me) = to Me.
मे (me) = to Me
मे (me) = by Me
मे (me) = mine
मे (me) = my
मे (me) = for me
मे (me) = from Me
मेध (medhA) = intelligence
मेधावी (medhAvI) = intelligent
मेरुः (meruH) = Meru
मैत्रेः (maitraH) = friendly
मोघः (moghaM) = uselessly
मोघकर्मानः (moghakarmANaH) = baffled in frutitive activities
मोघज्ञानः (moghaj nAnAH) = baffled in knowledge
मोघश् (moghAshAH) = baffled in their hopes
मोदिश्ये (modiShye) = I shall rejoice
मोह (moha) = of illusion
मोह (moha) = of illusions
मोह (moha) = delusion
मोह (mohaM) = illusion
मोह (mohaM) = to illusion
मोह (mohaH) = and illusion
मोह (mohaH) = illusion
मोहान (mohanaM) = illusory
मोहान (mohanaM) = the delusion
मोहयसि (mohayasi) = You are bewildering
मोहात (mohAt) = by illusion
मोहित (mohitaM) = deluded
मोहितः (mohitAH) = are bewildered
मोहिनी (mohinIM) = bewildering
मोहेन (mohena) = by the illusion
मोह (mohaM) = by illusion
मोक्ष (mokSha) = for liberation
मोक्ष (mokShaM) = the liberation
मोक्ष (mokShaM) = liberation
मोक्षातुः (mokShatuh) = by those who actually desire liberation.
मोक्षाय (mokShAya) = for the purpose of liberation
मोक्ष (mokShyase) = you will be released
मोक्ष (mokShyase) = you will be liberated
मोक्ष (mokShyase) = you will become free
मौन (maunaM) = gravity
मौन (maunaM) = silence
मौन (mauni) = silent
ભગવદ્ગ્રથ શઃદાથર્સૂચી

ભગવદ્ગ્રથ (mriyate) = dies

ભ' (yaM yaM) = whatever

ભ' (yaM) = unto whom

ભ' (yaM) = what

ભ' (yaM) = which

ભ' (yaM) = one to whom

ભ' (yaM) = that which

ભ: સ: (yaH saH) = that which

ભ: (yaH) = a person who

ભ: (yaH) = anyone who

ભ: (yaH) = anyone

ભ: (yaH) = which

ભ: (yaH) = whoever

ભ: (yaH) = who

ભ: (yaH) = one who

ભ: (yaH) = he who

યજ્રત: (yajantaH) = sacrificing

યજ્રતી (yajanti) = they worship

યજ્રતે (yajante) = worship

યજ્રતે (yajante) = they worship by sacrifices

યજ્રતે (yajante) = they perform sacrifice

યજ્રતઃ (yajinaH) = devotees

યજુ: (yajuH) = the Yajur Veda

યત (yat) = as

યત (yat) = in which

યત (yat) = if

યત (yat) = with which

યત (yat) = whatever

યત (yat) = what

યત (yat) = whichever

યત (yat) = which

યત (yat) = where

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\textit{yat\textsubscript{2}} = that which
\textit{yat\textsubscript{2}} = that
\textit{yat\textsubscript{2}} = because.
\textit{yat\textsubscript{2}} = because
\textit{yat\textsubscript{2}} = having what
\textit{yat\textsubscript{2}} = having which
\textit{yata} = controlled
\textit{yata} = having controlled
\textit{yataH} = from which
\textit{yataH} = from whom
\textit{yachitta} = controlling the mind
\textit{yachittasya} = whose mind is controlled
\textit{yachittAtmA} = always careful in mind
\textit{yachetasAM} = who have full control over the mind
\textit{yatAtA} = while endeavoring
\textit{yatAtA} = while endeavoring
\textit{yatAM} = of those so endeavoring
\textit{yatati} = endeavors
\textit{yatate} = he endeavors
\textit{yatantaH} = endeavoring
\textit{yatantaH} = fully endeavoring
\textit{yatanti} = endeavor
\textit{yatAnaH} = endeavoring
\textit{yatAyA} = enlightened persons
\textit{yatAyA} = great sages
\textit{yatyataH} = wherever
\textit{yatAtma} = self-controlled
\textit{yatAtmanAH} = engaged in self-realization
\textit{yatAtmavAn} = self-situated.

\textit{yatInAM} = of the saintly persons
\textit{yatra} = at which
\textit{yatra} = in which
\text{yatra} = \text{in that state of affairs where}
\text{yatra} = \text{wherein}
\text{yatra} = \text{where}
\text{yathA} = \text{as it is}
\text{yathA} = \text{as much as}
\text{yathA} = \text{as.}
\text{yathA} = \text{as}
\text{yathA} = \text{just as}
\text{yathA} = \text{how}
\text{yathAbGya} = \text{as differently arranged}
\text{yathAv} = \text{as they are}
\text{yadA yadA} = \text{whenever and wherever}
\text{yadA} = \text{when}
\text{yadi} = \text{if}
\text{yadi} = \text{even if}
\text{yadRichChya} = \text{by its own accord}
\text{yadRichCh} = \text{out of its own accord}
\text{yadyat} = \text{whatever}
\text{yadvat} = \text{as}
\text{yadvA} = \text{whether}
\text{yantra} = \text{on a machine}
\text{yamaH} = \text{the controller of death}
\text{yamaH} = \text{the controller}
\text{yayA} = \text{by which}
\text{yayA} = \text{by whom}
\text{yashaH} = \text{fame}
\text{yaShTavya} = \text{must be performed}
\text{yasmAt} = \text{because}
\text{yasmAt} = \text{from whom}
\text{yasmin} = \text{in which}
\text{yasmin} = \text{where}
\text{yasya} = \text{whoever}
yasya (yasya) = whom
yasya (yasya) = whose
yasya (yasya) = one whose
yasya (yasya) = of which
yasya (yasya) = in which
yakSha (yakSha) = the Yaksas
yakSharakShasAM (yakSharatShasAM) = of the Yaksas and Raksasas
yakSharatShAinsi (yakSharatShAinsi) = demons
yakShye (yakShye) = I shall sacrifice
yaj na (yaj na) = of sacrifice
yaj na (yaj na) = of sacrifices
yaj naM (yaj naM) = sacrifice
yaj naM (yaj naM) = sacrifices
yaj naH (yaj naH) = performance of yajna
yaj naH (yaj naH) = performance of sacrifice
yaj naH (yaj naH) = sacrifice
yaj naH (yaj naH) = smrti sacrifice
yajnabhAvitAH (yaj nabhAvitAH) = being satisfied by the performance of sacrifices
yajnavidaH (yaj navidaH) = conversant with the purpose of performing sacrifices
yajnashiShTa (yaj nashiShTa) = of the result of such performance of yajna
yajnashiShTA (yaj nashiShTA) = of food taken after performance of yajna
yajnakShapita (yaj nakShapita) = being cleansed as the result of such performances
yaj nAH (yaj nAH) = sacrifice
yaj nAH (yaj nAH) = sacrifices
yaj nAt (yaj nAt) = than the sacrifice
yaj nAt (yaj nAt) = from the performance of sacrifice
yaj nAnAM (yaj nAnAM) = of sacrifices
yaj nAnAM (yaj nAnAM) = sacrifices
યજ્ય (yaj nAya) = for the sake of Yajna (KṚShNa)
યજ્યાર્ત (yaj nArthAt) = done only for the sake of Yajna, or Visnu
યજ્ય (yaj ne) = in sacrifice
યજ્ય (yaj nena) = by the sacrifice
યજ્ય (yaj nena) = by sacrifice
યજ્યચુ (yaj neShu) = in the performances of yajna, sacrifice
યજ્ય (yaj naiH) = with sacrifices
યા (yA) = what
યા (yA) = which
યા (yA) = that which
યા યા (yAM yAM) = whichever
યાજ (yAji) = worshiper
યાતયામ (yAtayAmaM) = food cooked three hours before being eaten
યાત (yAti) = achieves
યાત (yAti) = attains
યાત (yAti) = one achieves
યાત (yAti) = goes
યાત (yAti) = reaches
યાત (yAti) = he goes
યાત (yAti) = maintenance
યાદસા (yAdasAM) = of all aquatics
યાદ્રક (yAdRik) = as it is
યાનુ (yAn) = those who
યાત્ર (yAnti) = attain
યાત્ર (yAnti) = approach
યાત્ર (yAnti) = undergo
યાત્ર (yAnti) = enter
યાત્ર (yAnti) = go
યાત્ર (yAnti) = do approach
યાબ્ધ (yAbhiH) = by which
યામમ (yAmimAM) = all these
યાવત (yAvat) = as long as
yAvat = whatever
yAvAn = all that
yAvAn = as much as yah
yAsyasi = you will go
yAsyasi = you shall go
yukta = regulated
yuktaH = in trance
yuktaH = is in the transcendental position
yuktaH = well situated in yoga
yuktaH = engaged in the divine consciousness
yuktaH = engaged
yuktaH = endowed
yuktaH = one who is engaged in devotional service
yuktaH = competent for self-realization
yuktaH = the actual yogi
yuktaH = dovetailed
yuktachetasaH = their minds engaged in Me.
yuktatamaH = the greatest yogi
yuktatamAH = most perfect in yoga
yuktasya = engaged
yuktAH = engaged
yuktAtma = having the mind firmly set on
yuktAtmA = engaged in devotional service
yuktAtmA = self-connected
yukte = being yoked
yuktena = being engaged in meditation
yuktaiH = engaged
yuktvA = being absorbed
yuga = millenniums
yugapat = simultaneously
yuge = after millennium.
yuge = millennium
yujyate (yujyate) = is used
yujyate (yujyate) = is engaged
yujyasva (yujyasva) = engage (fight)
yujyasva (yujyasva) = be so engaged
yuṣjataḥ (yu njataH) = constantly engaged
yuṣjanaḥ (yu njan) = engaging in yoga practice
yuṣjanaḥ (yu njan) = practicing
yuṣjataḥ (yu njIta) = must concentrate in KṚṣṇa consciousness
yuṣjatas (yu njuAt) = should execute
yuddhaM (yuddhaM) = war
yuddhavishāraḥ (yuddhavishAradhA) = experienced in military science.
yuddhat (yuddhAt) = than fighting
yuddhyā (yuddhAya) = to fight
yuddhyā (yuddhAya) = for the sake of fighting
yuddha (yuddhe) = in the fight
yuddha (yuddhe) = in battle
yuddha (yuddhe) = on this battlefield
yuddhamāṇuḥ (yuddhamāṇuH) = Yudhamanyu
yuddhi (yuddhi) = in the fight
yuddhiṣṭhiraḥ (yuddhiṣṭhiraH) = Yudhisthira
yuddhyā (yuddhya) = fight
yuddhyasva (yuddhyasva) = just fight
yuddhyasva (yuddhyasva) = fight
yuddhaśv (yuddhaśv) = desiring to fight
yuddhaśu (yuddhaśuM) = all in a fighting spirit
yuddhaśaṁ (yuddhaśaṁ) = Yuyudhana
ye (ye) = all which
ye (ye) = all who
ye (ye) = all those who
ye (ye) = all those
ye (ye) = who
ye (ye) = those who
ભગવદ્ગીતા શબ્દકોશી


d (ye) = those
d (yena) = by which
d (yena) = by whom
d-ન (yenakenachit) = with anything
d (yeShAM) = whose
d (yeShAM) = of whom
d (yeShAM) = of them
d (yeShAM) = for whom
d (yo.ayaM) = this system
d (yoktavyaH) = must be practiced
d (yoga) = in devotion
d (yoga) = eightfold yoga
d (yoga) = of linking up
d (yoga) = the yoga
d (yoga) = the linking process
d (yoga) = by devotional service in karma-yoga
d (yoga) = requirements
d (yogaM) = action in devotion
d (yogaM) = in devotional service
d (yogaM) = in meditation
d (yogaM) = in yoga
d (yogaM) = the eightfold yoga system
d (yogaM) = the science of one’s relationship to the Supreme
d (yogaM) = devotional service
d (yogaM) = mystic power
d (yogaM) = mysticism
d (yogaM) = yoga practice
d (yogaM) = linking with the Supreme
d (yogaM) = self-realization
d (yogaH) = KRiShNa consciousness
d (yogaH) = the science of one’s relationship with the Supreme
d (yogaH) = the science of yoga
yogaH = practice of yoga
yogaH = mysticism
yogaH = yoga system
yogaH = yoga
yogaH = linking with the Supreme
yogaH = self-realization
yogadhAraNAM = the yogic situation.
yogabalena = by the power of mystic yoga
yogabhraShTaH = one who has fallen from the path of self-realization
yogamAyA = by internal potency
yogamaishvaraM = inconceivable mystic power.
yogamaishvaraM = inconceivable mystic power
yogayaj nAH = sacrifice in eightfold mysticism
yogayuktaH = engaged in KRiShNa consciousness
yogayuktaH = engaged in devotional service
yogayuktaH = one engaged in devotional service
yogayuktAtmA = one who is dovetailed in KRiShNa consciousness
yogavittamAH = the most perfect in knowledge of yoga.
yogas.nsiddhiM = the highest perfection in mysticism
yogas.nj nitaM = called trance in yoga.
yogasevayA = by performance of yoga
yogasthaH = equipoised
yogasya = about yoga
yogAt = from the mystic link
yogAya = for the sake of devotional service
yogArUDhaH = elevated in yoga
yogin = O supreme mystic
yoginaM = yogi
yoginaH = of the yogi
yoginaH = KRiShNa conscious persons


- **yogini** (yoginaH) = transcendentalists
- **yogini** (yoginaH) = different kinds of mystics
- **yogini** (yoginaH) = mystics
- **yogini** (yoginaH) = for the devotee.
- **yogini** (yoginAM) = of the devotees.
- **yogini** (yoginAM) = of yogis
- **yogini** (yoginAM) = of learned transcendentalists
- **yoginI** (yogI) = a transcendentalist
- **yoginI** (yogI) = a mystic transcendentalist
- **yoginI** (yogI) = a mystic
- **yoginI** (yogI) = one who is in touch with the Supreme Self
- **yoginI** (yogI) = one engaged in devotion
- **yoginI** (yogI) = the transcendentalist
- **yoginI** (yogI) = the devotee of the Lord
- **yoginI** (yogI) = the devotee
- **yoginI** (yogI) = the mystic transcendentalist
- **yoginI** (yogI) = the mystic
- **yoginI** (yogI) = the yogi
- **yoginI** (yogI) = mystic
- **yoginI** (yogI) = such a transcendentalist
- **yoge** (yoge) = in work without frutitive result
- **yogena** (yogena) = in devotional service
- **yogena** (yogena) = by the yoga system
- **yogena** (yogena) = by practice of such bhakti-yoga
- **yogena** (yogena) = by yoga practice
- **yogeshvara** (yogeshvara) = O Lord of all mystic power
- **yogeshvara** (yogeshvaraH) = the master of mysticism
- **yogeshvaraAt** (yogeshvarAt) = from the master of all mysticism
- **yogaiH** (yogaiH) = by devotional service
- **yogau** (yogau) = work in devotional service
- **yotsyamAnAn** (yotsyamAnAn) = those who will be fighting
- **yoddhavyaM** (yoddhavyaM) = have to fight
yoddhākamānaḥ = desiring to fight
yodhamukhyaiḥ = chiefs among the warriors
yodhavīraṇaḥ = great warriors
yodhaḥ = the soldiers.
yonayāḥ = sources of
yoni = species of life
yonim = species
yoniḥ = source of birth
yonishu = into the wombs.
yoniniḥ = whose source of birth
yauvanaḥ = youth
rajaḥ = in passion
rajaḥ = the mode of passion
rajasaḥ = of the mode of passion
rajasaḥ = from the mode of passion
rajasi = in passion
rajasi = of the mode of passion
rajoguṇa = the mode of passion
raṇaḥ = strife
raṇat = from the battlefield
raṇe = in the fight
raṇe = on the battlefield
ratāḥ = engaged.
rathaḥ = of the chariot
rathaṁ = the chariot
rathottamaṁ = the finest chariot.
ramate = one enjoys
ramate = takes delight
ramanti = enjoy transcendental bliss
raviḥ = the sun
raviḥ = sun
rasaḥ = taste
રસ: (rasaH) = sense of enjoyment
રસન: (rasanaM) = tongue
રસાવર્જ (rasavarjaM) = giving up the taste
રસાત્મક: (rasAtmakaH) = supplying the juice.
રસ્યા: (rasyAH) = juicy
રહસ: (rahasi) = in a secluded place
રહસ્યં (rahasyaM) = mystery
રક્ષાંસ (rakShA.nsi) = the demons
રાગ (rAga) = attachment
રાગ (rAga) = and attachment
રાગાત્મક: (rAgAtmakaM) = born of desire or lust
રાગી (rAgI) = very much attached
રાજશ્ર્યઃ (rAjarShayaH) = the saintly kings
રાજશ્ર્યઃ (rAjarShayaH) = saintly kings
રાજવિદય: (rAjavidyA) = the king of education
રાજસં (rAjasaM) = in terms of passion.
રાજસં (rAjasaM) = in the mode of passion.
રાજસઃ (rAjasaH) = in the mode of passion
રાજસાઃ (rAjasAH) = those situated in the mode of passion
રાજસા: (rAjasI) = in the mode of passion.
રાજસા: (rAjasI) = in the mode of passion
રાજન (rAjan) = O King
રાજયં (rAjyaM) = kingdom
રાજ્યસ્ય (rAjyasya) = for the kingdom
રાજ્યસુક્લાેભેન (rAjyasukhalobhena) = drive by greed for royal happiness.
રાજેન (rAjyena) = is the kingdom
રાિ (rAtri) = of night
રાિ (rAtriM) = night
રાિ (rAtriH) = night
રાિં (rAtryAgame) = at the fall of night
રામ (rAmaH) = Rama
રાખ્સી (rAkShasIM) = demonic
રિપુ (ripuH) = enemy
રુદ્વ (ruddhvA) = checking
રુદ્ર (rudra) = manifestations of Lord Siva
રુદ્રાં (rudrANAM) = of all the Rudras
રુદ્રાન (rudrAn) = the eleven forms of Rudra
રુધ્ર (rudhira) = blood
રૂક્ષ (rukSha) = dry
રુપ (rUpaM) = whose form
રુપ (rUpaM) = the form
રુપ (rUpaM) = form
રુપમેશવર (rUpamaishvaraM) = universal form.
રૂપસય (rUpasya) = form
રૂપાશ્ર (rUpANi) = forms
રૂપેશ (rUpeNa) = form
રોમાર્ષા (romaharShaH) = standing of hair on end
રોમાર્ષાં (romaharShaNaM) = making the hair stand on end.
લઘ્વાશી (laghvAshI) = eating a small quantity
લઘઢ (labdhaM) = gained
લઘઢ (labdhA) = regained
લઘઢ (labdhvA) = by attainment
લઘઢ (labdhvA) = having achieved
લઘઢ (labhate) = achieves
લઘઢ (labhate) = obtains
લઘઢ (labhate) = gains
લઘઢ (labhante) = achieve
લભતે (labhante) = attain.
લભતે (labhante) = do achieve
લભસ્વ (labhasva) = gain
લભે (labhe) = I obtain
લભેત (labhet) = gains.
લભ: (labhyaH) = can be achieved
લભશ (lavaNa) = salty
લભધવ (lAghavaM) = decreased in value.
લભ (lAbha) = with gain
લભ (lAbhaM) = gain
લભાલભા (lAbhAlAbhau) = both profit and loss
લભસ્વ (lNgiH) = symptoms
લભ (lipyate) = is attached
લભ (lipyate) = is affected
લભ (lipyate) = is entangled.
લમં (limpanti) = do affect
લુપ (lupta) = stopped
લુદ્ધઃ (lubdhaH) = greedy
લેલહ્યસે (lelihyase) = You are licking
લોક (loka) = of the universe
લોક (loka) = of the worlds
લોક (loka) = of the planets
લોક (loka) = the planetary systems
લોક (lokaM) = universe
લોક (lokaM) = the world
લોક (lokaM) = planet
લોક: (lokaH) = world
લોક: (lokaH) = people
લોક: (lokaH) = persons
લોકત્રય (lokatraye) = in the three planetary systems
લોકસંગ્રહ (lokasa.ngrahaM) = the people in general.
લોકસંગ્રહ (lokasa.ngrahaM) = the people in general
લોકાઃ (lokâha) = of all the world
લોકાઃ (lokâha) = of the people
લોક: (lokâ) = all the world
લોક: (lokâ) = all the planets
લોક: (lokâ) = all people
લોક: (lokâ) = worlds
લોક: (lokâ) = the planetary systems
લોક (lokâ) = planet
લોકત (lokat) = from people
લોકત (lokat) = all the planets
લોકત (lokat) = all people
લોકત (lokat) = world
લોકત (lokat) = the planets
લોકત (lokat) = people
લોકત (lokat) = planets
લોક (loke) = in this world
લોક (loke) = in the world
લોક (loke) = within this world
લોકે (lokeShu) = planetary systems
લોક (lobha) = by greed
લોક (lobhaH) = greed
લોક (loShTa) = a lump of earth
લોક (loShTra) = pebbles
વ: (vah) = unto you
વ: (vah) = you
વ: (vah) = your
વક્તું (vaktuM) = to say
વક્ત્ર (vaktra) = mouths
વક્ત્ર (vaktra) = faces
વક્ત્રા (vaktrAni) = the mouths
વક્ત્રા (vaktrAni) = mouths
વે (vachaH) = instruction
ved (vachaH) = words.
ved (vachaH) = words
vednapa (vachanaM) = word
vednapa (vachanaM) = order
vednapa (vachanaM) = the speech
vedja (vajraM) = the thunderbolt
ved (vada) = please tell
veda (vadati) = speaks of
vednai (vadanaiH) = by the mouths
veda (vadanti) = say
veda (vadasi) = You tell
vedasthatta (vadishyanti) = will say
veda (vantaH) = subject to
veda (vayaM) = we
veda (vara) = O best.
vednapa (varuNaH) = water
vednapa (varuNaH) = the demigod controlling the water
veda (varjitaH) = are devoid of
veda (varNa) = colors
veda (varNaM) = colors
vednasankara (varNasaNkara) = of unwanted children
vednasankara (varNasaNkaraH) = unwanted progeny.
veda (vartate) = is there
veda (vartate) = remains.
veda (vartate) = remains
veda (vartante) = are acting
veda (vartante) = are being engaged
veda (vartante) = let them be so engaged
vedamana (vartamaHaH) = being situated
vedamanaani (vartamAnAni) = present
veda (varte) = I am engaged
veda (varteta) = remains
varteyam (varteyaM) = thus engage
vartma (vartma) = path
vartmani (vartmanI) = on the path.
vart (varShaM) = rain
vash (vashaM) = control
vashAt (vashAt) = under obligation.
vashI (vashI) = one who is controlled
vash (vash) = in full subjugation
vashy (vashya) = controlled
vasavaH (vasavaH) = the Vasus
vasun (vasun) = the eight Vasus
vasunAM (vasunAM) = of the Vasus
vahami (vahAmI) = carry
vahniH (vahniH) = fire
vakShyami (vakShyAmI) = I am speaking
vakShyami (vakShyAmI) = I shall describe
vakShyami (vakShyAmI) = shall explain
vakShyami (vakShyAmI) = say
vA (vA) = either
vA (vA) = or
vak (vAk) = speech
vak (vAk) = fine speech
vAkyaM (vAkyaM) = words
vAkyena (vAkyena) = words
vAnmayaM (vAnmayaM) = of the voice
vAchaM (vAchaM) = words
vAchyaM (vAchyaM) = to be spoken
vAnijyaM (vAnijyaM) = trade
vAdaH (vAdaH) = the natural conclusion
vAdan (vAdan) = fabricated words
vAdinaH (vAdinaH) = the advocates
vApi (vApi) = at all
vāpi (vApi) = either
vāyu: (vAyuH) = wind
vāyu: (vAyuH) = air
vāyu: (vAyuH) = the wind
vāyu: (vAyuH) = the air
vāyo: (vAyoH) = of the wind
vāṟṇya (vArShNeya) = O descendant of VRiShNi
vās: (vAsaH) = residence
vāsā: (vAsavaH) = the heavenly king
vāsāṃśi (vAsA.nsi) = garments
vāsūḍ: (vAsukiH) = Vasuki.
vāsudeva: (vAsudevaH) = KRiShNa in Dvaraka
vāsudeva: (vAsudevaH) = the Personality of Godhead, KRiShNa
vāsudevasya (vAsudevasya) = of KRiShNa
vāsudeva: (vAsudevAH) = KRiShNa
vikampitum (vikampituM) = to hesitate
vikarṇa: (vikarNaH) = Vikarna
vikarmaṇa: (vikarmaNaH) = of forbidden work
vikarṇaṇā (vikArAn) = transformations
vikāri (vikAri) = changes
vikānta: (vikrAntaH) = mighty
vigata: (vigata) = having discarded
vigata: (vigata) = freed from
vigata: (vigataH) = is removed
vigatajvara: (vigatajvaraH) = without being lethargic.
vigatabhi: (vigatabhIH) = devoid of fear
vigatasprīha: (vigataspRihaH) = without being interested
vigatasprīha: (vigataspRihaH) = without material desires
viguṇa: (viguNaH) = imperfectly performed
viguṇa: (viguNaH) = even faulty
vichakṣaṇa: (vichakShaNaH) = the experienced.
vichālayet (vichAlayet) = should try to agitate.
(vichAlyate) = is agitated
(vichAlyate) = becomes shaken
(vichetasaH) = bewildered
(vijayaM) = victory
(vijayaH) = victory
(vijAnataH) = who is in complete knowledge.
(vijAnItAH) = are in knowledge
(vijAnIyaM) = shall I understand
(vijitAtmA) = self-controlled
(vijitendriyaH) = sensually controlled
(vitataH) = are spread
(vitteshaH) = the lord of the treasury of the demigods
(vidaH) = who understand
(vidadhAmi) = give
(vidAhinaH) = burning
(vditAtmanAM) = of those who are self-realized.
(vidtvA) = knowing it well
(vidtvA) = knowing
(viduH) = understood
(viduH) = know
(viduH) = can know
(viduH) = they know
(viddhi) = understand
(viddhi) = know it well
(viddhi) = know it
(viddhi) = know
(viddhi) = just try to understand
(viddhi) = try to understand
(viddhi) = try to know
(viddhi) = must be known
(viddhi) = you may know
(viddhi) = you must know
vedhi (viddhi) = you should know
vedha (vidmaH) = do we know
vedhale (vidyate) = exist.
vedhale (vidyate) = exists
vedhale (vidyate) = takes place.
vedhale (vidyate) = there is.
vedhale (vidyate) = there is
vedha (vidyA) = with education
vedhate (vidyAt) = know
vedhate (vidyAt) = you must know
vedhan (vidyAnAM) = of all education
vedhamah (vidyAmahaM) = shall I know
vedvan (vidvAn) = a learned person
vedvan (vidvAn) = the learned
vedhana (vidhAna) = the regulations
vedhanoktaH (vidhAnoktaH) = according to scriptural regulation
vedhidhistaH (vidhidiShTaH) = according to the direction of scripture
vedhidhina (vidhihInaM) = without scriptural direction
vedhiyate (vidhIyate) = does take place.
vedheyatma (vidheyAtmA) = one who follows regulated freedom
vednakshya (vinaNkShyasi) = you will be lost.
vednya (vinadya) = vibrating
vednya (vinaya) = and gentleness
vednya (vinashyati) = is annihilated.
vednya (vinashyati) = falls back
vednyastyu (vinashyatsu) = in the destructible
vedna (vinA) = without
vedna (vinAshaM) = destruction
vedna (vinAshaH) = destruction
vednashya (vinAshAya) = for the annihilation
vednagraha (vinigrahaH) = control
vednitya (viniyataM) = particularly disciplined
(viniyamya) = regulating
(vinirmuktAH) = liberated
(vinivartante) = are practiced to be refrained from
(vinvRitta) = disassociated
(vinishchitaiH) = certain.
(vindati) = achieves
(vindati) = attains
(vindati) = enjoys.
(vindati) = enjoys
(vindate) = enjoys
(vindAmi) = I have
(viparivartate) = is working.
(viparItaM) = the opposite
(viparItAn) = in the wrong direction
(viparItAni) = just the opposite
(vipashchitaH) = full of discriminating knowledge
(vipratipannA) = without being influenced by the fruitive results
(vibhaktaM) = divided
(vibhakteShu) = in the numberless divided
(vibhAgayH) = differences
(vibhAgashaH) = in terms of division
(vibhAvasau) = in the fire
(vibhuM) = greatest
(vibhuH) = the Supreme Lord
(vibhUtayaH) = opulences
(vibhUti) = opulences
(vibhUtM) = opulence
(vibhUtM) = opulences
(vibhUtinAM) = opulences
(vibhUtiH) = opulences
(vibhUteH) = of opulences
(vibhraMAH) = bewilderment
-deviated from
-perplexed
-free from envy
-being liberated
-being freed from
-liberated
-of those who are liberated
-by one who has become free from
-being delivered from
-one gives up
-one is bewildered
-foolish
-bewildered
-bewilderment
-foolish persons
-perfectly befooled
-deliberating
-bewilders
-deluded.
-giving up
-meant for liberation
-you will be liberated.
-extinction
-without
-(the prince who gave shelter to the Pandavas while they were in disguise)
-Virata
-becoming attached
-devoid of
-being without
-increasing
-of the sun-god
vivasvate (vivasvate) = unto the sun-god
vivashvan (vivashvan) = Vivasvan (the sun-god’s name)
vivikta (vivikta) = to solitary
vivkastevi (vivkastevi) = living in a secluded place
vividha (vividha) = various
vividhA (vividhA) = various
vividhai (vividhai) = various
vividdha (vividdha) = increased
vividdhe (vividdhe) = when there is an excess
vividdhe (vividdhe) = when developed
vishate (vishate) = he enters
vishanti (vishanti) = are entering
vishanti (vishanti) = enter
vishanti (vishanti) = fall down
vishAM (vishAM) = and the vaisyas
vishAla (vishAla) = very great
vishAlaM (vishAlaM) = vast
vishTAH (vishTAH) = especially powerful
vishyate (vishyate) = is considered better
vishyate (vishyate) = is better.
vishyate (vishyate) = is by far the better.
vishyate (vishyate) = is special
vishyate (vishyate) = is far advanced.
vishuddhayA (vishuddhayA) = fully purified
vishuddhaye (vishuddhaye) = for clarifying.
vishuddhAtmA (vishuddhAtmA) = a purified soul
visheShasaNghAn (visheShasaNghAn) = specifically assembled
vishva (vishva) = universe
vishva (vishva) = the universe
vishva (vishva) = the entire universe
vishvatomukha (vishvatomukha) = and in the universal form.
vishvatomukha (vishvatomukha) = all-pervading.
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viṣṇutoṃkuḥ (vishvatomukhaḥ) = Brahma.
viṣṇuṃūṭ (vishvamUrte) = O universal form.
viṣṇup (vishvarUpa) = in the form of the universe.
viṣṇasya (vishvasya) = universe
viṣṇ (vishve) = the Visvedevas
viṣṇaḥ (vishveshvara) = O Lord of the universe
viṣṇiv (vishamiva) = like poison
viṣṇe (vishame) = in this hour of crisis
viṣṇ (vishaya) = of the objects of the senses
viṣṇ (vishaya) = sense objects
viṣṇaḥ (vishayAh) = on the subject matter
viṣṇaḥ (vishayAh) = objects for sense enjoyment
viṣṇān (vishayAn) = objects of sense gratification
viṣṇān (vishayAn) = the sense objects
viṣṇān (vishayAn) = sense objects
viṣṇād (vishAdaM) = moroseness
viṣṇādi (vishAdi) = morose
viṣṇīdān (vishIdan) = while lamenting
viṣṇīdanta (vishIdantaM) = unto the lamenting one
viṣṇīdanta (vishIdantaM) = lamenting
viṣṇabhya (vishTabhya) = pervading
viṣṇī (vishThitaM) = situated.
vishnuḥ (vishNuH) = Vishnu
vishno (vishNo) = O all-pervading Lord.
vishno (vishNo) = O Lord Visnu.
vīṣṇaḥ (visargaḥ) = creation
vīṣṇujan (visRijan) = giving up
vīṣṇaḥ (visRijAmi) = I create
vīṣṇaḥ (visRijAmi) = create
vīṣṇaḥ (visRijya) = putting aside
vīṣṭaḥ (vistaraH) = the expanse
vīṣṭaḥ (vistarashaH) = at great length
vistarash (vistarashaH) = in detail
vistarasya (vistarasya) = to the extent
vistareNa (vistareNa) = in detail
vistaRM (vistaRM) = the expansion
vismayaH (vismayaH) = wonder
vismayAviShTaH (vismayAviShTaH) = being overwhelmed with wonder
vismitAH (vismitAH) = in wonder
vihAya (vihAya) = giving up
vihAra (vihAra) = in relaxation
vihArasya (vihArasya) = recreation
vihitaM (vihitaM) = directed
vihitAH (vihitAH) = used
vihitAn (vihitAn) = arranged
vij nAtuM (vij nAtuM) = to know
vij nAna (vij nAna) = and realized knowledge
vij nAna (vij nAna) = and scientific knowledge of the pure soul
vij nAna (vij nAna) = realized knowledge
vij nAnaM (vij nAnaM) = wisdom
vij nAnaM (vij nAnaM) = numinous knowledge
vij nAya (vij nAya) = after understanding
vIta (vIta) = free from
vIta (vIta) = freed from
vItarAgAH (vItarAgAH) = in the renounced order of life
vIryavAn (vIryavAn) = very powerful
vIryAM (vIryAM) = glories
vIkShante (vIkShante) = are beholding
vRikodaraH (vRikodaraH) = the voracious eater (Bhima).
vRijanaM (vRijanaM) = the ocean of miseries
vRittisthAH (vRittisthAH) = whose occupation
vRiShNInAM (vRiShNInAM) = of the descendants of VRiShNi
vegaM (vegaM) = urges
vegAH (vegAH) = speed
vetta (vetta) = the knower
vetti (vetti) = understands
vetti (vetti) = one knows
vetti (vetti) = knows
vetti (vetti) = does know
vettha (vettha) = know
veda (veda) = know
veda (veda) = knows
veda (veda) = do know
vedayaj (vedayaj na) = by sacrifice
vedavAdaratAH (vedavAdaratAH) = supposed followers of the Vedas
vedavit (vedavit) = the knower of the Vedas.
vedavit (vedavit) = the knower of the Vedas
vedavidaH (vedavidaH) = persons conversant with the Vedas
vedAH (vedAH) = Vedic literatures
vedAH (vedAH) = the Vedic literature
vedAnAM (vedAnAM) = of all the Vedas
vedAntakRit (vedAntakRit) = the compiler of the Vedanta
veditavyaM (veditavyaM) = to be understood
vedituM (vedituM) = to understand
vede (vede) = in the Vedic literature
vedeShu (vedeShu) = in the study of the Vedas
vedeShu (vedeShu) = Vedic literatures
vedeShu (vedeShu) = the Vedas
vedaiH (vedaiH) = by the Vedas
vedaiH (vedaiH) = by study of the Vedas
vedyaM (vedyaM) = what is to be known
vedyaM (vedyaM) = the knowable
vedyaH (vedyaH) = knowable
vepathuH (vepathuH) = trembling of the body
vepamAnaH (vepamAnaH) = trembling
vainateyaH (vainateyaH) = Garuda
vairAgyaM (vairAgyaM) = detachment
vairAgyaM (vairAgyaM) = renunciation
vairAgyeNa (vairAgyeNa) = by detachment
vairiNaM (vairiNaM) = greatest enemy.
vaishya (vaishya) = of a vaisya
vaishyaH (vaishyaH) = mercantile people
vaishvAnaraH (vaishvAnaraH) = My plenary portion as the digesting fire
vyakta (vyakta) = manifested
vyaktayaH (vyaktayaH) = living entities
vyaktiM (vyaktiM) = personality
vyaktiM (vyaktiM) = revelation
vyatitariShyati (vyatitariShyati) = surpasses
vyatItAni (vyatItAni) = have passed
vyatta (vyatta) = open
vyathanti (vyathanti) = are disturbed
vyathayanti (vyathayanti) = are distressing
vyathA (vyathA) = trouble
vyathiShThAH (vyathiShThAH) = be disturbed
vyadArayat (vyadArayat) = shattered
vyapShrayaH (vyapShrayaH) = taking shelter of.
vyaAsritya (vyapShrayaH) = particularly taking shelter
vyapetabhIH (vyapetabhIH) = free from all fear
vyavAsaH (vyavAsaH) = enterprise or adventure
vyavAsaH (vyavAsaH) = determination
vyavAsatmikA (vyavAsatmikA) = resolute in KRiShNa consciousness
vyavAsatmikA (vyavAsatmikA) = fixed in determination
vyvasiH (vyvasiH) = situated in determination
vyvasitaH (vyvasitaH) = situated
vyavasthitan (vyavasthitan) = situated
vyavasthitiH (vyavasthitiH) = the situation
vyavasthitau (vyavasthitau) = in determining
vyavasthitaH (vyavasthitaH) = put under regulations
vyavasthitau (vyavasthitaH) = have decided


**_Bhagavatīta śabdarṣaṃvāraḥ_**

**व्यधि** (vyAdhi) = and disease  
**व्यपं** (vyAptaM) = pervaded  
**व्यप्य** (vyApya) = pervading  
**व्युमिष्रेण** (vyAmishreNa) = by equivocal  
**व्यसः** (vyAsaH) = Vyasa, the compiler of all Vedic literature  
**व्यसः** (vyAsaH) = Vyasa  
**व्यसप्रसादात** (vyAsaprasAdAt) = by the mercy of Vyasadeva  
**व्याहरनष** (vyAharan) = vibrating  
**व्युदस्य** (vyudasya) = laying aside  
**व्युष्ठ** (vyUDhaM) = arranged in a military phalanx  
**व्युष्ठ** (vyUDhAM) = arranged  
**व्रजः** (vraja) = go  
**व्रजेत** (vrajeta) = walks  
**व्रतः** (vratAH) = avowed.  
**शंसिः** (sha.nsasi) = You are praising  
**शकनोति** (shaknoti) = is able  
**शकनोऽि** (shaknomi) = am I able  
**शकनोषि** (shaknoShi) = you are able  
**शकन्यः** (shakyaM) = is able  
**शकन्यः** (shakyaM) = is possible  
**शक्यः** (shakyaH) = it is possible  
**शक्यः** (shakyaH) = can  
**शक्यः** (shakyaH) = possible  
**शक्यः** (shakyaH) = practical  
**शक्यः** (shakyase) = are able  
**शकुः** (shaNkaraH) = Lord Siva  
**शक्खः** (shaNkhaM) = conchshell  
**शक्खः** (shaNkhAH) = conchshells  
**शक्खः** (shaNkhAn) = conchshells  
**शक्खः** (shaNkhau) = conchshells  
**शक्षः** (shaThaH) = deceitful  
**शतः** (shatashaH) = hundreds
ભગવદ્ગીતા શબ્દાંશ્યૂચી

shātai (shataiH) = by hundreds
shātu (shatruM) = the enemy
shātu (shatruH) = enemy
shāturve (shatrutve) = because of enmity
shātun (shatrun) = enemies
shātuva (shatruvat) = as an enemy.
shatai (shatrau) = to an enemy
shanai (shanaiH) = gradually
shanai (shanaiH) = step by step
shanti (shantiM) = perfect peace
shabda (shabdaH) = combined sound
shabda (shabdaH) = sound vibration
shabdabrama (shabdabrahma) = ritualistic principles of scriptures
shabdadin (shabdAdin) = such as sound
shabdadin (shabdAdin) = sound vibration, etc.
shama (shamaM) = mental tranquillity
shama (shamaH) = cessation of all material activities
shama (shamaH) = control of the mind
shayyA (shayyA) = in lying down
sharnaM (sharaNaM) = refuge
sharnaM (sharaNaM) = full surrender
sharnaM (sharaNaM) = for surrender
sharanagachcha (sharanagachCha) = surrender
sharIra (sharIra) = the body
sharIra (sharIra) = bodily
sharIra (sharIra) = by the body
sharIraM (sharIraM) = the body
sharIraM (sharIraM) = pertaining to the body
sharIraM (sharIraM) = body
sharIrasthaM (sharIrasthaM) = situated in the body
sharIrasthaM (sharIrasthaM) = situated within the body
sharIrasthaH (sharIrasthaH) = dwelling in the body
sharIrANi = bodies
sharIrNaH = of the embodied soul
sharIre = in the universal form
sharIre = on the body
sharIre = the body.
sharma = grace
shashANkaH = the moon
shashisUryayoH = of the moon and the sun
shashI = the moon.
shashI = the moon
shashvachChAntiM = lasting peace
shastra = weapons
shastrapANayaH = those with weapons in hand
shastrabhRitAM = of the carriers of weapons
shastrasampAte = in releasing his arrows
shastrANi = weapons
shAkhaM = branches
shAkhAH = branches
shAdhi = just instruct
shAntaH = peaceful
shAntarajasaM = his passion pacified
shAntiM = peace
shAntiM = perfect peace
shAntiM = relief from material pangs
shAntiH = tranquillity
shAntiH = peace
shArIraM = in keeping body and soul together
shAshvataM = eternal.
shAshvataM = original
shAshvataM = the eternal
shAshvataH = permanent
shAshvatadharmagoptA = maintainer of the
eternal religion

शाश्वतस्य (shAshvatasya) = of the eternal
शाश्वतः (shAshvatAH) = eternal.
शाश्वती (shAshvatI) = many
शाश्वते (shAshvate) = of the Vedas
शास्त्र (shAstra) = of scripture
शास्त्रं (shAstraM) = the scriptures
शास्त्रं (shAstraM) = revealed scripture
शास्त्रिविधि (shAstravidhi) = the regulations of the scriptures
शास्त्रिविधि (shAstravidhi) = the regulations of scripture
शिक्षानी (shikhaNDI) = Sikhandi
शिक्षानां (shikhariNAM) = of all mountains
शिरः (shiraH) = head
शिरः (shiraH) = heads
शिरसः (shirasA) = with the head
शिष्यः (shiShyaH) = disciple
शिष्येषः (shiShyeNa) = disciple
शीतः (shIta) = in cold
शीतः (shIta) = winter
शुकः (shukla) = light
शुकः (shuklaH) = the white fortnight
शुचः (shuchaH) = worry.
शुचः (shuchaH) = worry
शुचि: (shuchiH) = pure
शूचिनां (shuchInAM) = of the pious
शूची (shuchau) = in a sanctified
शूचिहयेः (shuddhaye) = for the purpose of purification.
शुनि (shuni) = in the dog
शुभ: (shubha) = of the auspicious
शुभः (shubha) = good
शुभः (shubha) = from auspicious
शुभानु (shubhAn) = the auspicious
ભગવદ્ગિતા શબ્દાર્થસૂચી

શૂદ (shUdraH) = lower-class men
શૂદસ્વ (shUdrasya) = of the shudra
શૂદરાં (shUdrANAM) = of the shudras
શૂર (shUrAH) = heroes
શૂર (shRiNu) = understand.
શૂર (shRiNu) = just hear.
શૂર (shRiNu) = just hear
શૂર (shRiNu) = try to hear.
શૂર (shRiNu) = listen.
શૂર (shRiNu) = hear from Me.
શૂર (shRiNu) = hear.
શૂર (shRiNu) = hear
શૂરયાત (shRiNuyAt) = does hear
શૂરણ (shRiNoti) = hears of
શૂરવત (shRiNvataH) = hearing
શૂરવત (shRiNvan) = hearing
ચિદ (shaibyaH) = Saibya
ચિક (shoka) = by lamentation
ચિક (shoka) = misery
ચિક (shokaM) = lamentation
ચિદ (shochati) = laments
ચિચિદ (shochituM) = to lament
ચિચિદ (shoShayati) = dries
ચિચિદ (shauchaM) = cleanliness
ચિચિદ (shauchaM) = purity
ચિચિ (shauryaM) = heroism
ચિચિ (shyAlAH) = brothers-in-law
ચિચિદ (shraddadhAnAH) = with faith
ચિદ (shraddhaH) = faith
ચિદ (shraddhayA) = inspiration
ચિદ (shraddhayA) = with faith
ચિદ (shraddhayA) = full faith

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(shraddhayAnvitA) = with faith
(shraddhA) = the faith
(shraddhA) = faith
(shraddhAM) = faith
(shraddhAvantaH) = with faith and devotion
(shraddhAvAn) = a faithful man
(shraddhAvAn) = in full faith
(shraddhAvAn) = faithful
(shritA) = taking shelter of.
(shrI) = opulence or beauty
(shrI) = opulence
(shrIbhagavAnuvAcha) = the Personality of Godhead said
(shrIbhagavAnuvAcha) = the Supreme Personality of Godhead said
(shrIbhagavAnuvAcha) = the Supreme Lord said
(shrImat) = beautiful
(shrImataM) = of the prosperous
(shrutaM) = heard
(shrutavAn) = have heard
(shrutasya) = all that is already heard
(shrutI) = of Vedic revelation
(shrutimayA) = inclined to the process of hearing.
(shrutimat) = having ears
(shrutau) = have been heard
(shrutvA) = by hearing
(shrutvA) = having heard
(shrutvA) = hearing
(shreyaH) = all-good
(shreyaH) = it is better
(shreyaH) = is more beneficial
shañyaH = good
shañyaH = better engagement
shañyaH = better
shañyaH = benediction
shañyaH = real benefit
shañyaH = greater
shañyaH = better
shañyaH = far better
shañyaH = a respectable leader
shrotañya = toward all that is to be heard
shrotraM = ears
shrotrAdIni = such as the hearing process
shvapAke = in the dog-eater (the outcaste)
shvashurAñ = fathers-in-law
shvashUrAñ = fathers-in-law
shvasan = breathing
shvetaiH = with white
ShaNmAñ = the six months
ShaShThANi = the six
sa = with both
sa = with
sa = that
sa.ngavarjitaH = freed from the contamination of fruitive activities and mental speculation
sa.ngrahaH = the accumulation.
sa.ngraheNa = in summary
sa.ngrAmaM = fighting
sa.nnyasta = one who has renounced
sa.nnyasya = giving up completely
sa.nnyasya = giving up
sa.nnyAsa = of renunciation
sa.nnyAsaM = the renounced order of life
\textbf{Bhagavadgita} \\ 

\textbf{sān̄yaśā} (sa.nyAsaM) = renunciation
\textbf{sān̄yaśa} (sa.nyAsaH) = the renounced order of life
\textbf{sān̄yaśa} (sa.nyAsaH) = renunciation of work
\textbf{sān̄yaśa} (sa.nyAsaH) = renunciation
\textbf{sān̄yaśanaAt} (sa.nyAsaNaAt) = by renunciation
\textbf{sān̄yaśa} (sa.nyAsasya) = of renunciation
\textbf{sān̄yaśa} (sa.nyAsI) = in the renounced order
\textbf{sān̄yaśa} (sa.nyAsI) = renouncer
\textbf{sān̄yaśa} (sa.nyAsInAM) = for the renounced order
\textbf{sān̄yaśena} (sa.nyAsena) = by the renounced order of life
\textbf{sān̄ya} (sa.nyata) = controlled
\textbf{sān̄ya} (sa.nyama) = of restraint
\textbf{sān̄ya} (sa.nyamatAM) = of all regulators
\textbf{sān̄ya} (sa.nyamI) = the self-controlled
\textbf{sān̄ya} (sa.nyamya) = keeping under control
\textbf{sān̄ya} (sa.nyamya) = controlling
\textbf{sān̄ya} (sa.nyamya) = completely subduing
\textbf{sān̄yaati} (sa.nyAti) = goes away
\textbf{sān̄yaati} (sa.nyAti) = verily accepts
\textbf{sān̄ya} (sa.nyuktAH) = engaged
\textbf{sān̄ya} (sa.nyogaM) = connection
\textbf{sān̄ya} (sa.nyogAt) = by the union between
\textbf{sān̄ya} (sa.nyogAt) = from the combination
\textbf{sān̄ya} (sa.nvAdaM) = conversation
\textbf{sān̄ya} (sa.nvAdaM) = discussion
\textbf{sān̄ya} (sa.nvAdaM) = message
\textbf{sān̄ya} (sa.nvigna) = distressed
\textbf{sān̄ya} (sa.nvRittaH) = settled
\textbf{sān̄ya} (sa.nshaya) = of doubts
\textbf{sān̄ya} (sa.nshaya) = doubtful
\textbf{sān̄ya} (sa.nshayaM) = doubt
\textbf{sān̄ya} (sa.nshayaM) = doubts

\begin{center}
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\end{center}
संशयः (sa.nshayaH) = all doubts.
संशयः (sa.nshayaH) = doubt.
संशयः (sa.nshayasya) = of the doubt
संशयः (sa.nshityaH) = taken to strict vows.
संशुधः (sa.nshuddha) = washed off
संशुধः (sa.nshuddhiH) = purification
संशीतः (sa.nshritAH) = having taken shelter of
संसारः (sa.nsAra) = in material existence
संसारेषु (sa.nsAreShu) = into the ocean of material existence
संसारः (sa.nsiddhaH) = having achieved perfection
संसारः (sa.nsiddhaH) = he who is mature
संसारः (sa.nsiddhiM) = in perfection
संसारः (sa.nsiddhiM) = perfection
संसारः (sa.nsiddhau) = for perfection
संस्थापः (sa.nsthApanArthAya) = to reestablish
संस्थापः (sa.nsparshajAH) = by contact with the material senses
संस्थापः (sa.nsmRitya) = remembering
संस्थापः (sa.nharate) = winds up
संज्ञकः (sa.nj nake) = which is called.
संज्ञकः (sa.nj nArthaM) = for information
संज्ञकः (sa.nj nitaM) = in the matter of
संज्ञकः (sa.nj nitaH) = is called.
संज्ञकः (sa.nj naiH) = named
अः (saH) = anyone
अः (saH) = it
अः (saH) = He
अः (saH) = that knowledge
अः (saH) = that person
अः (saH) = that
अः (saH) = thus
अः (saH) = the same
abh (saH) = these
abh (saH) = such
abh (saH) = he is.
abh (saH) = he is
abh (saH) = he.
abh (saH) = he
sakt (saktaM) = attached
sakt (saktAH) = attached
sakt (saktAH) = being attached
sakh (sakhA) = friend
sakhIn (sakhIn) = friends
sakhaiva (sakhaiva) = like a friend
sakhyaH (sakhyuH) = with a friend
sagadgadaM (sagadgadaM) = with a faltering voice
sakaraH (saNkaraH) = such unwanted children
saNkarasya (saNkarasya) = of unwanted population
saNkalpa (saNkalpa) = determination
saNkalpa (saNkalpa) = mental speculations
saNkalpaH (saNkalpaH) = desire for self-satisfaction
saNkhye (saNkhye) = in the battlefield
saNga (saNga) = association
saNga (saNga) = of association
saNgaM (saNgaM) = attachment
saNgaM (saNgaM) = association
saNgaH (saNgaH) = attachment
saNgarahitaM (saNgarahitaM) = without attachment
saNgavivarjitaH (saNgavivarjitaH) = free from all association
saNgAt (saNgAt) = from attachment
saNgena (saNgena) = by association
saNghAH (saNghAH) = the assemblies
saNghAtaH (saNghAtaH) = the aggregate
saNghaiH (saNghaiH) = the groups
ભગવદ્ગીતા શાસ્ત્રશુલ્લી

સચેતા: (sachetAH) = in my consciousness
સચ્છદ: (sachChabdaH) = the sound
સાજજેત: (sajjate) = becomes attached.
સાજજાંત: (sajjante) = they become engaged
સાજયાન: (sa nchayAn) = accumulation.
સાજ્ઞીતન: (sa nChinna) = cut
સાજ્ઞાન: (sa njanayan) = increasing
સાજય ઉદય: (sa njaya uvAcha) = Sanjaya said
સાજયા: (sa njaya) = O Sanjaya.
સાજયાલત: (sa njayati) = binds
સાજયાયાત: (sa njAyate) = comes into being
સાજયાયાત: (sa njAyate) = develops
સાત: (sat) = eternal
સાત: (sat) = cause
સાત: (sat) = the word
સાત: (sat) = the Supreme
સાત: (sat) = spirit
સાત: (sataH) = of the eternal
સાતત: (satata) = always
સાતત: (satataM) = always
સાતત: (satataM) = constantly
સાતત: (satataM) = twenty-four hours a day
સાતતયુક્તાન: (satatayuktAnAM) = always engaged
સાતી: (sati) = being
સાતકાર: (satkAra) = respect
સાત્વ: (sattva) = in goodness
સાત્વ: (sattva) = existence
સાત્વ: (sattvaM) = in goodness
સાત્વ: (sattvaM) = existence
સાત્વ: (sattvaM) = the mode of goodness
સાત્વ: (sattvaM) = the strength
સાત્વવાત: (sattvavataM) = of the strong
सत्वसंशूद्धः (sattvasa.nshuddhiH) = purification of one’s existence
सत्वस्थः (sattvastH) = those situated in the mode of goodness
सत्वात् (sattvAt) = from the mode of goodness
सत्वानुपः (sattvAnurUpa) = according to the existence
सत्वे (sattve) = the mode of goodness
सत्यः (satyaM) = truth
सत्यः (satyaM) = truthful
सत्यः (satyaM) = truthfulness
सत्यः (satyaM) = truly
सद्भवे (sadbhave) = in the sense of the nature of the Supreme
सदसत् (sadasat) = in good and bad
सदसत् (sadasat) = to cause and effect
सद (sadA) = always
सद (sadA) = constantly
सदशः (sadRishM) = accordingly
सदशः (sadRishM) = in comparison
सदशः (sadRishaH) = like
सदशः (sadRishI) = like that
सदीशः (sadoShaM) = with fault
सन् (san) = being so
सनातनः (sanAtanaH) = eternal
सनातनः (sanAtanaH) = original, eternal
सनातनः (sanAtanaH) = eternal
सनातनः (sanAtanaH) = eternally the same.
सनातनः (sanAtanaH) = eternal
सन्तः (santaH) = the devotees
सन्ताशिष्यः (santariShyasi) = you will cross completely.
सन्तुष्टः (santuShTaH) = perfectly satiated
सन्तुष्टः (santuShTaH) = satisfied
सन्तोषः (sandRishyante) = are seen
सन्देहः (sandehaH) = all doubts
सन्निभानि (sannibhAni) = as if
sānīyamya (sanniyamya) = controlling
sānivīṣṭa (sannivīṣṭa) = situated
sapta (sapatA) = enemies.
sapta (sapatA) = seven
sāndhavān (sabAndhava) = along with friends
sama (sama) = unaltered
sama (sama) = equal
sama (sama) = equally
sama (sama) = equipoised
sama (sama) = in equanimity
sama (sama) = equally
sama (sama) = straight
sama (sama) = equal
sama (sama) = equally disposed
sama (sama) = equipoised
sama (sama) = peacefulness
sama (sama) = steady
samagra (samagra) = all
samagra (samagra) = in total
samagra (samagra) = completely
samagruṇa (samagruṇa) = all
samachittatva (samachittatva) = equilibrium
samatā (samata) = equilibrium
samatītya (samatītya) = transcending
samatAni (samatAni) = completely past
samatva (samatva) = equanimity
samadarśana (samadarśana) = seeing equally.
samadarśina (samadarśina) = who see with equal vision.
samadhigachChati (samadhigachChati) = attains.
samantara (samantara) = from all sides.
samantara (samantara) = everywhere
samantara (samantara) = from all directions
समन्वित:  (samanvitaH) = qualified
समबुधम्: (samabuddhayaH) = equally disposed
समबुधि: (samabuddhiH) = having equal intelligence
समवस्थित: (samavasthitaM) = equally situated
समवेता: (samavetAH) = assembled
समवेतान्: (samavetAn) = assembled
समः: (samAH) = equal
समः: (samAH) = years
समागतः: (samAgatAH) = assembled
समाचर: (samAchara) = do perfectly.
समाचर: (samAchara) = perform
समाचरन्: (samAcharan) = practicing.
समाधातुं: (samAdhAtuM) = to fix
समाधाय: (samAdhAya) = fixing
समाधिना: (samAdhinA) = by complete absorption.
समाधिस्थस्य (samAdhisthasya) = of one situated in trance
समायी (samAdhau) = in transcendental consciousness,
or KRiShNa consciousness
समायी (samAdhau) = in the controlled mind
समापोषि (samApnoShi) = You cover
समायुक्तः: (samAyuktaH) = keeping in balance
समारम्भः (samArambhAH) = attempts
समाविष्ट: (samAviShTaH) = absorbed
समावृत्: (samAvRitaH) = covered
समावृत्: (samAvRitaH) = surrounded
समासत: (samAsataH) = in summary
समासेन (samAsena) = in summary
समासेन (samAsena) = summarily
समाखतुं (samAhartuM) = in destroying
समाहित: (samAhitaH) = approached completely
समितिज्ञः: (samiti njayaH) = always victorious in battle
समिष्टः: (samiddhaH) = blazing
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samiksha (samIKShya) = after seeing
samutthana (samutthena) = arisen from
samuddhartA (samuddhartA) = the deliverer
samudbhavaM (samudbhavaM) = directly manifested
samudbhavaM (samudbhavaM) = produced of
samudbhavaH (samudbhavaH) = born of.
samudbhavaH (samudbhavaH) = born of
samudbhavAn (samudbhavAn) = produced of
samudhyame (samudhyame) = in the attempt.
samudraM (samudraM) = the ocean
samupasthitaM (samupasthitaM) = arrived
samupasthitaM (samupasthitaM) = present
samupAshritaH (samupAshritaH) = having taken shelter of
samRiddha (samRiddha) = with full
samRiddhaM (samRiddhaM) = flourishing
samRiddhavegaH (samRiddhavegaH) = with full speed.
same (same) = in equanimity
samau (samau) = in suspension
sampat (sampat) = assets
sampadaM (sampadaM) = assets
sampadaM (sampadaM) = the qualities
sampadyate (sampadyate) = he attains
sampanne (sampanne) = fully equipped
sampashyan (sampashyan) = considering
samprakIrtitaH (samprakIrtitaH) = is declared.
sampratiShThA (sampratiShThA) = the foundation
sampravRittAni (sampravRittAni) = although developed
samprekShya (samprekShya) = looking
samplutodake (samplutodake) = in a great reservoir of water
sambandhinaH (sambandhinaH) = relatives
sambhavaM (sambhavaM) = born of.
sambhavaH (sambhavaH) = the possibility
संभवः (sambhavaH) = production
संभवन्ति (sambhavanti) = they appear
संभवः (sambhavAh) = produced of
संभवः (sambhavAn) = produced of.
संभवामि (sambhavami) = I do appear
संभवामि (sambhavami) = I do incarnate
संभवितस्य (sambhavitasya) = for a respectable man
संभूतः (sambhUtaM) = arisen kim
संमूढः (sammUdha) = bewildered
संमूढः (sammUdhaH) = befooled by material identification
संमोहः (sammoHaaM) = into delusion
संमोहः (sammoHah) = the illusion
संमोहः (sammoHah) = perfect illusion
संमोहतः (sammoHaaHt) = from illusion
सम्यः (samyak) = complete
सम्यः (samyak) = completely
सरस्म (sarasAM) = of all reservoirs of water
सर्गः (sargaH) = birth and death
सर्गानम (sargANaM) = of all creations
सर्गः (sarge) = while taking birth
सर्गापः (sarge.api) = even in the creation
सर्पानम (sarpANaM) = of serpents
सर्वः (sarva) = all kinds of
सर्वः (sarva) = all respectively
सर्वः (sarva) = all
सर्वः (sarva) = in all
सर्वः (sarva) = of all
सर्वः (sarva) = because You are everything
सर्वः (sarva) = for all kinds of
सर्वः (sarvaM) = all of the body
सर्वः (sarvaM) = all that be
सर्वः (sarvaM) = all such sinful reactions
sarv (sarvaM) = all
sarv (sarvaM) = whole
sarv (sarvaM) = everything
sarv (sarvaH) = all
sarv (sarvaH) = everything.
sarvkarma (sarvakarma) = of all activities
sarvakarmAni (sarvakarmAni) = all kinds of activities
sarvakarmAni (sarvakarmAni) = all reactions to material activities
sarvagata (sarvagataM) = all-pervading
sarvagata (sarvagataH) = all-pervading
sarvaghyatama (sarvaghyatamaM) = the most confidential of all
sarvata (sarvataH) = in all respects
sarvata (sarvataH) = everywhere
sarvata (sarvataH) = on all sides
sarvata (sarvataH) = from all sides
sarvatra (sarvatra) = everywhere
sarvatraga (sarvatragaM) = all-pervading
sarvatraga (sarvatragaH) = blowing everywhere
sarvatha (sarvatha) = in all ways
sarvatha (sarvatha) = in all respects
sarvadehin (sarvadehinAM) = of all embodied beings
saradvArAni (saradvArAni) = all the doors of the body
saradvAreShu (saradvAreShu) = in all the gates
sarvadharmAn (sarvadharmAn) = all varieties of religion
sarvapaiH (sarvapaiH) = from all sinful reactions
sarvabhAvena (sarvabhAvena) = in all respects
sarvabhUta (sarvabhUta) = of all living entities
sarvabhUta (sarvabhUta) = to all living entities
sarvabhUta (sarvabhUta) = for all living entities
sarvabhUtaM (sarvabhUtaM) = situated in all beings
sarvabhUtaM (sarvabhUtaM) = situated in everyone’s heart
sarvabhUtaite (sarvabhUtaite) = for the welfare of all living entities
sarvabhūtānāṁ (sarvabhūtānāṁ) = of all creations
sarvabhūtānāṁ (sarvabhūtānāṁ) = of all living entities
sarvabhūtānāṁ (sarvabhūtānāṁ) = toward all living entities
sarvabhūtānī (sarvabhūtānī) = all created entities
sarvabhūtānī (sarvabhūtānī) = all living entities
sarvabhūtānī (sarvabhūtānī) = among all living entities
sarvabhūtānī (sarvabhūtānī) = among all living beings
sarvabhūtānī (sarvabhūtānī) = in all living entities
sarvabhūtānī (sarvabhūtānī) = to all living entities
sarvabhūtā (sarvabhūtā) = the maintainer of everyone
sarvayoniśu (sarvayoniśu) = in all species of life
sarvaloka (sarvaloka) = of all planets and the demigods thereof
sarvavit (sarvavit) = the knower of everything
sarvānikśau (sarvānikśau) = of all trees
sarvā (sarvā) = altogether
sarvā (sarvā) = all around
sarvā (sarvā) = all kinds of
sarvā (sarvā) = all
sarvā (sarvā) = in all respects.
sarvā (sarvā) = in all respects
sarvasankalpa (sarvasankalpa) = of all material desires
sarvasya (sarvasya) = of all living beings
sarvasya (sarvasya) = of all
sarvasya (sarvasya) = of everyone
sarvasya (sarvasya) = of everything
sarvasya (sarvasya) = to everyone
sarvaharaH (sarvaharaH) = all-devouring
sarvajnāna (sarvajnāna) = in all sorts of knowledge
sarvā (sarvā) = all
sarvāni bhūtāni (sarvāni bhūtāni) = all created beings
sarvāni (sarvāni) = all sorts of
sarvāni (sarvāni) = all
sarvAni (sarvAni) = of all
sarvAn (sarvAn) = all kinds of
sarvAn (sarvAn) = all
sarvAn (sarvAn) = of all varieties
sarvArambha (sarvArambha) = of all endeavors
sarvArambhaH (sarvArambhaH) = all ventures
sarvArthAn (sarvArthAn) = all things
sarve vayaM (sarve vayaM) = all of us
sarve (sarve) = all of them
sarve (sarve) = all sorts of
sarve (sarve) = all.
sarve (sarve) = all
sarvebhyaH (sarvebhyaH) = of all
sarveShAM (sarveShAM) = all types of
sarveShAM (sarveShAM) = all
sarveShu kAleShu (sarveShu kAleShu) = always
sarveShu (sarveShu) = at all
sarveShu (sarveShu) = all
sarveShu (sarveShu) = in all
sarveShu (sarveShu) = everywhere
sarveShu (sarveShu) = to all
sarvaiH (sarvaiH) = all
savikAraM (savikAraM) = with interactions
savyasAchin (savyasAchin) = O Savyasaci.
sasharaM (sasharaM) = along with arrows
saha (saha) = along with
saha (saha) = with
saha (saha) = together
sahajaM (sahajaM) = born simultaneously
sahadevaH (sahadevaH) = Sahadeva
sahasA (sahasA) = all of a sudden
sahasra (sahasra) = one thousand
भगवद्गः (sahasrakRitvaH) = a thousand times
सहस्राहो (sahasrabAho) = O thousand-handed one
सहस्रशः (sahasrashaH) = thousands
सहस्रस्य (sahasrasya) = of many thousands
सहस्रांतः (sahasrAntAM) = similarly, ending after one thousand
सहस्रशु (sahasreShu) = out of many thousands
सहितः (sahitaM) = with
सक्षी (sakShI) = witness
सत (sA) = that is
सत (sA) = that
सत (sA) = this
सागरः (sAgaraH) = the ocean.
सागरः (sAgarAt) = from the ocean
सांख्य (sANkhya) = analytical study of the material world
सांख्य (sANkhyaM) = analytical study
सांख्यानः (sANkhyaAnAM) = of the empiric philosophers
सांख्ये (sANkhye) = in the Vedanta
सांख्ये (sANkhye) = in the fight
सांख्ये (sANkhye) = by analytical study
सांख्येन (sANkhyena) = of philosophical discussion
सांख्येः (sANkhyaIh) = by means of Sankhya philosophy
सत्विकः (sAttvika) = to one in goodness
सत्विकः (sAttvikaM) = in the mode of goodness.
सत्विकः (sAttvikaM) = in the mode of goodness
सत्विकः (sAttvikaH) = in the mode of goodness.
सत्विकः (sAttvikaH) = in the mode of goodness
सत्विकः (sAttvikaH) = in goodness
सत्विकः (sAttvikaH) = those who are in the mode of goodness
सत्विकः (sAttvikI) = in the mode of goodness.
सत्विकः (sAttvikI) = in the mode of goodness
सत्विकः (sAtyakiH) = Satyaki (the same as Yuyudhana,
the charioteer of Lord KRiShNa)

સાધર્મ (sAdharmyaM) = same nature

સાધાસચિવ (sAdhibUta) = and the governing principle of

the material manifestation

સાધયજ્ઞ (sAdhiyajnaM) = and governing all sacrifices

સાધુ (sAdhuH) = a saint

સાધુભાવ (sAdhubhAve) = in the sense of the nature of the devotee

સાધુશુ (sAdhuShu) = unto the pious

સાધુના (sAdhuNAM) = of the devotees

સાધુ (sAdhyAH) = the Sadhyas

સામ (sAma) = the Sama Veda

સામાર્થ્રી (sAmarthyaM) = ability

સામાવે (sAmavedaH) = the Sama Veda

સામાસિક (sAmAsikasya) = of compounds

સામ (sAmnaM) = of the Sama Veda songs

સામે (sAmye) = in equanimity

સામેન (sAmyena) = generally

સાહનકાર (sAhaNkAreNa) = with ego

સાક્ષાત (sAkShAt) = directly

સાહનાદ (si.nhanAdaM) = roaring sound, like that of a lion

સદ્ધાసદ્ધય (siddhyasiddhyoH) = in success and failure

સદ્ધ (siddha) = and the perfected demigods

સદ્ધા (siddhaH) = perfect

સદ્ધયા (siddhaye) = for the perfection

સદ્ધ (siddhaye) = for perfection

સદ્ધાનાં (siddhasaNghAH) = the perfect human beings.

સદ્ધાના (siddhasaNghAH) = perfect beings

સદ્ધાના (siddhAnAM) = of all those who are perfected

સદ્ધાના (siddhAnAM) = of those who have

achieved perfection

સદ્ધ (siddhi) = in perfection

સદ્ધ (siddhiM) = perfection
ભગવદ્ગીતા શાસ્ત્રસૂત્રી

(સિદ્ધ) = success
(સિદ્ધ) = success
(સિદ્ધ) = in success
(સીવાનિ) = are quivering
(સુક્રત) = pious activities
(સુક્રત) = good and bad results
(સુક્રત) = pious
(સુક્રત) = those who are pious
(સુકા) = with happiness
(સુકા) = of happiness
(સુકા) = happiness
(સુકા) = and happiness
(સુકા) = in happiness
(સુકા) = happiness.
(સુકા) = happiness
(સુકા) = happily
(સુકા) = and happiness
(સુકહા) = happiness and distress
(સુકાસ) = of happiness
(સુકાન) = all happiness
(સુકાન) = happiness thereof
(સુકાન) = very happy
(સુકાન) = happy
(સુકહ) = happy
(સુકહ) = in happiness
(સુકહ) = in transcendental happiness
(સુકહ) = in happiness
(સુગ્હશા) = the conches named Sughosa and Manipuspaka
(સુદુરાચાર) = one committing the most abominable actions
(સુદુરાશ) = very difficult to see
ભગવદ્ગીતા શાબદાઃસૂચી

સુલભઃ (sudurlabhaH) = very rare to see.
સુદુકારં (suduShkaraM) = difficult.
સુનિષ્ધિત (sunishchitaM) = definitely.
સુરાગાણ (suragaNAH) = the demigods
સુરસાં (surasaNghAH) = groups of demigods
સુરાણ (surANAM) = of the demigods
સુરેં (surendra) = of Indra
સુલભ (sulabhaH) = very easy to achieve
સુવરુલ (suvirUDha) = strongly
સુસુક (susukhaM) = very happy
સુહૃત (suhRit) = to well-wishers by nature
સુહૃત (suhRit) = most intimate friend
સુહૃદ (suhRidaM) = the benefactor
સુહૃદ (suhRidaH) = well-wishers
સૂતપુત્ર (sUtaputraH) = Karna
સૂત્રે (sUtre) = on a thread
સૂયાય (sUyate) = manifests
સૂયા (sUrya) = and sun
સૂયા (sUrya) = of suns
સૂયા (sUryaH) = the sun
સૂયા સમત્વત્ (sUkShmatvAt) = on account of being subtle
સૂરજ (sRijati) = creates
સૂરજે (sRijAmi) = manifest
સૂરતી (sRitI) = different paths
સૂર્દુદ્ર (sRiShTvA) = creating
સૂર્દુદ્ર (sRiShTvA) = created
સેનયા (senayoH) = of the armies
સેનાનીના (senAnInAM) = of all commanders
સેવતે (sevate) = renders service
સેવયા (sevayA) = by the rendering of service
સેવિત્વ (sevitvaM) = aspiring
સેનયાસ (sainyasya) = of the soldiers
ભગવદ્ગીતા શબ્દાર્થ્યુકી

સોધુ (soDhuM) = to tolerate
સોધુ (soDhuM) = tolerate.
સોમ: (somaH) = the moon
સોમપા: (somapAH) = drinkers of soma juice
સાેઢું (soDhuM) = to tolerate.
સાેમઃ (somaH) = the moon
સાેમપા� (somapAH) = drinkers of soma juice
સાૈભદ્ર� (saubhadraH) = Abhimanyu, the son of Subhadra
સાૈભદ્ર� (saubhadraH) = the son of Subhadra
સાૈમદંત (saumadattiH) = the son of Somadatta
સ્થાયાત: (saumyaM) = very beautiful
સ્થાયાત: (saumyatvaM) = being without duplicity towards others
સ્થાયાપુ (saumyavapuH) = the beautiful form
સ્થાયાત (saukShmyAt) = due to being subtle
સ્કર: (skandaH) = Kartikeya
સ્તાણ: (stabdhaH) = impudent
સ્તાણ: (stabdhaH) = obstinate
સ્તુત: (stutiH) = and repute
સ્તુત: (stutibhiH) = with prayers
સ્તુરનં (stuvanti) = are singing hymns
સ્તેન (stenaH) = thief
સ્તૃનસ (stra.nsate) = is slipping
સ્ત્રા: (striyaH) = women
સ્તૃષુ (strIShu) = by the womanhood
સ્ત: (sthaH) = situated
સ્તહન (sthANuH) = unchangeable
સ્તહન (sthAnaM) = abode
સ્તહન (sthAnaM) = ground
સ્તહન (sthAnaM) = the abode
સ્તહન (sthAnaM) = place
સ્તાન: (sthAni) = situated
સ્તાન: (sthAne) = rightly
સ્તહાણ (sthApaya) = please keep
સ્તહાણિ (sthApayitvA) = placing
સ્તહાર (sthAvara) = not moving
स्थावराः (sthAvarANAM) = of immovable things
स्थास्तिः (sthAsyati) = remains
स्थितः (shtitaM) = situated in the body
स्थितः (shtitaM) = situated
स्थितः (shtitaH) = being situated
स्थितः (shtitaH) = situated.
स्थितः (shtitaH) = situated
स्थितधीः (shtitadhIH) = whose mind is steady
स्थितधीः (shtitadhIH) = one fixed in KRiShNa consciousness
स्थितप्रज्ञः (shtitaH) = transcendentally situated
स्थितप्रज्ञस्य (shtitaH nasya) = of one who is situated
   in fixed KRiShNa consciousness
स्थिताः (shtitaH) = am situated
स्थिताः (shtitaH) = are situated.
स्थितान् (shtitAn) = standing
स्थितिः (shtitiM) = situation
स्थितिः (shtitiH) = the situation
स्थितिः (shtitiH) = situation
स्थिती (shtitau) = situated
स्थित्वा (shtitvA) = being situated
स्थिरः (sthira) = fixed
स्थिरः (sthiraM) = steadily
स्थिरः (sthiraM) = firm
स्थिरः (sthiraH) = still
स्थिरबुद्धः (shtirabuddhiH) = self-intelligent
स्थिरः (sthirAM) = stable.
स्थिरः (sthirAH) = enduring
स्थईः (shtairyAM) = steadfastness
स्निग्धः (snigdhAH) = fatty
स्पर्शः (sparshanaM) = touch
स्पर्शः (sparshAn) = sense objects, such as sound
स्पृशः (spRishan) = touching
ભગવદ્ગીતા શબ્દાંશ્યુચી

અમૃત (spRihA) = aspiration
અમૃત (spRihA) = desire
અમત્ત (smarati) = remembers
અમત્ (smaran) = thinking of
અમત્ (smaran) = remembering
અમૃત (smRitaM) = is understood to be.
અમૃત (smRitaM) = is considered.
અમૃત (smRitaH) = is considered
અમૃત (smRitA) = is considered
અમૃત (smRiti) = of memory
અમૃત (smRitiH) = memory
અમૃત (smRitiH) = remembrance
અમૃતિબન્ધાત (smRitibhra.nshAt) = after bewilderment of memory

સયાત (syandane) = chariot
સયન (syAM) = would be
સયન (syAM) = shall be
સયાત (syAt) = is
સયાત (syAt) = will there be
સયાત (syAt) = exists
સયાત (syAt) = one becomes
સયાત (syAt) = may be
સયાત (syAt) = might be
સયાત (syAt) = remains
સયામ (syAma) = will we become
સ્પુ (syuH) = are
સૃતઃસ્ત (srotasAM) = of flowing rivers
સવ (svaM) = own
સવક (svakaM) = His own
સવકર્મ (svakarma) = in his own duty
સવકર્મા (svakarmaNA) = by his own duties
સવચાક્ષ (svachakShuShA) = your own eyes
ભગવદ્ગીતા શાબદિક્સૂચી

svajanaM (svajana) = own kinsmen
svajanaM (svajana) = kinsmen
svatejas (svatejasA) = by Your radiance
svadharm (svadharmaM) = one’s own religious principles
svadharm (svadharmaM) = your religious duty
svadharm (svadharmaH) = one’s own occupation
svadharm (svadharmaH) = one’s prescribed duties
svadharm (svadharme) = in one’s prescribed duties
svadh (svadhA) = oblation
svanuShThitAt (svanuShThitAt) = perfectly done
svapan (svapan) = dreaming
svapnaM (svapnaM) = dreaming
svapnashIlasya (svapnashIlasya) = of one who sleeps
svapnAvabodhasya (svapnAvabodhasya) = sleep and wakefulness
svabhAva (svabhAva) = their own nature
svabhAvaH (svabhAvaH) = eternal nature
svabhAvaH (svabhAvaH) = characteristics
svabhAvaH (svabhAvaH) = the modes of material nature
svabhAvajaM (svabhAvajaM) = born of his own nature.
svabhAvajaM (svabhAvajaM) = born of his own nature
svabhAvaja (svabhAvaja) = according to his mode of material nature
svabhAvajena (svabhAvajena) = born of your own nature
svabhAvaniyataM (svabhAvaniyataM) = prescribed according
to one’s nature
svayaM (svayaM) = personally.
svayaM (svayaM) = personally
svayaM (svayaM) = himself
svayA (svayA) = by their own.
svarga (svarga) = of the heavenly planets
svargaM (svargaM) = the heavenly kingdom
svargatiM (svargatiM) = passage to heaven
svargparAH (svargparAH) = aiming to achieve heavenly planets
\text{svargalokaM} = \text{heaven}

\text{svalpaM} = \text{a little}

\text{svasti} = \text{all peace}

\text{svathaH} = \text{being situated in himself}

\text{svasyaH} = \text{by his own}

\text{svAM} = \text{of My personal Self}

\text{svAM} = \text{of Myself}

\text{svAdhyAya} = \text{of Vedic study}

\text{svAdhyAya} = \text{sacrifice in the study of the Vedas}

\text{svAdhyAyaH} = \text{study of Vedic literature}

\text{sve sve} = \text{each his own}

\text{svena} = \text{by your own}

\text{ha} = \text{certainly.}

\text{hataM} = \text{killed}

\text{hataH} = \text{being killed}

\text{hataH} = \text{has been killed}

\text{hatAn} = \text{already killed}

\text{hatvA} = \text{killing}

\text{hatvA} = \text{by killing}

\text{haniShye} = \text{I shall kill}

\text{hanta} = \text{yes}

\text{hantAraM} = \text{the killer}

\text{hanti} = \text{kills}

\text{hantuM} = \text{to kill}

\text{hanyate} = \text{is killed.}

\text{hanyate} = \text{is killed}

\text{hanyamAne} = \text{being killed}

\text{hanyuH} = \text{may kill}

\text{hayaiH} = \text{horses}

\text{harati} = \text{takes away}

\text{haranti} = \text{throw}

\text{hariH} = \text{the Supreme Personality of Godhead, KRiShNa}
 hareH = of Lord KRSna
harSha = from happiness
harShaM = cheerfulness
harShaAnvitaH = subject to joy and sorrow
haviH = butter
hastAt = from the hand
hastini = in the elephant
hAniH = destruction
hi = indeed
hi = certainly
hi = surely
hi.nsAM = and distress to others
hi.nsAtmakaH = always envious
hitaM = beneficial
hitaM = benefit.
hitakAmyayA = for your benefit.
hite = in welfare work
hitvA = losing
hinasti = degrade
himAlayaH = the Himalayan mountains.
hutaM = offering.
hutaM = offered in sacrifice
hutaM = offered
hutAshavaktraM = fire coming out of Your mouth
hRita = deprived of
hRitsthaM = situated in the heart
hRidaya = of the heart
hRidayAni = hearts
hRidi = in the heart
hRiddeshe = in the location of the heart
hRidyAH = pleasing to the heart
hRishitaH = gladdened
हरिश्च = O master of all senses
हरिश्च = O master of the senses
हरिश्च = unto Kṛṣṇa, the master of the senses
हरिश्च = unto Lord Kṛṣṇa
हरिश्च = the master of the senses, Kṛṣṇa
हरिश्च = Lord Kṛṣṇa
हरिश्च = Hṛṣikeṣa (Kṛṣṇa, the Lord who directs the senses of the devotees)
हरिश्च = Hṛṣikeṣaḥ = unto Lord Śrī Kṛṣṇa, the master of the senses
हरिश्च = Hṛṣikeśo = with his bodily hairs standing on end due to his great ecstasy
हरिष्यति = takes pleasure
हरिष्यति = I am enjoying
हरिष्यति = I am taking pleasure
हे कृष्ण = O Kṛṣṇa
हे यादव = O Yadava
हे साक्षे = O my dear friend
हेतवः = causes.
हेतुः = cause
हेतुः = the instrument
हेतुनाम = for the reason
हेतुमद्भिः = with cause and effect
हेतोः = in exchange
ह्रियते = is attracted
ह्री = modesty
क्षणं = a moment
क्षत्रिय = the ksatriyas
क्षत्रियशय = of the ksatriya
क्षत्रियाः = the members of the royal order
क्षमः = tolerance
क्षमा = patience.
क्षमा = forgiveness
ક્ષમી (kShamI) = forgiving
ક્ષયં (kShayaM) = destruction
ક્ષયકૃત્ (kShayakRit) = the destroyer
ક્ષયાય (kShayaAya) = for destruction
ક્ષરં (kSharaM) = to the fallible
ક્ષરઃ (kSharaH) = constantly changing
ક્ષરઃ (kSharaH) = fallible
ક્ષાત્રં (kShAtraM) = of a ksatriya
ક્ષાકૃતઃ (kShAntiH) = tolerance
ક્ષમયે (kShAmaye) = ask forgiveness
ક્ષીમામ (kShipAmi) = I put
ક્ષીમા (kShipraM) = very quickly
ક્ષીમા (kShipraM) = very soon
ક્ષીણકૃષામ: (kShINakalmaShAH) = who are devoid of all sins
ક્ષીણે (kShINe) = being exhausted
ક્ષુદ્ર (kShudraM) = petty
ક્ષેત્ર (kShetra) = of the body
ક્ષેત્ર (kShetra) = the field of activities (the body)
ક્ષેત્રં (kShetraM) = this body
ક્ષેત્રં (kShetraM) = the field of activities (the body)
ક્ષેત્રં (kShetraM) = the field of activities
ક્ષેત્રં (kShetraM) = the field
ક્ષેત્રં (kShetraM) = field of activities
ક્ષેત્રજ્ઞ (kShetraj na) = and the knower of the body
ક્ષેત્રજ્ઞ (kShetraj naM) = the knower of the field
ક્ષેત્રજ્ઞ (kShetraj naH) = the knower of the field
ક્ષેત્રજ્ઞા: (kShetraj nayoH) = and the knower of the field
ક્ષેત્રજ્ઞા: (kShetraj nayoH) = of the proprietor of the body
ક્ષેત્રી (kShetrI) = the soul
ક્ષેત્રેષુ (kShetreShu) = in bodily fields
ક્ષેમં (kShemaM) = protection
ક્ષેમતરં (kShemataraM) = better
(j nAtavyaM) = knowable
(j nAtuM) = to know
(j nAtena) = by knowing
(j nAtvA) = knowing well
(j nAtvA) = knowing
(j nAtvA) = thus knowing
(j nAna) = in knowledge
(j nAna) = with knowledge
(j nAna) = of knowledge
(j nAna) = of perfect knowledge
(j nAna) = by acquired knowledge
(j nAna) = by knowledge
(j nAnaM) = into knowledge
(j nAnaM) = knowledge of
(j nAnaM) = knowledge
(j nAnaM) = pure consciousness
(j nAnaM) = phenomenal knowledge
(j nAnaH) = whose knowledge
(j nAnagamyaM) = to be approached by knowledge
(j nAnachakShuShaH) = those who have the eyes of knowledge.
(j nAnachakShuShA) = by the vision of knowledge
(j nAnadIpite) = because of the urge for self-realization.
(j nAnaplavena) = by the boat of transcendental knowledge
(j nAnayaj naH) = sacrifice in knowledge
(j nAnayaj nAH) = sacrifice in advancement of transcendental knowledge
(j nAnayaj nena) = by cultivation of knowledge
(j nAnayogena) = by the linking process of knowledge
(j nAnavatAM) = of the wise
(j nAnavAn) = one who is in full knowledge
(j nAnavAn) = learned
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