Sanskrit Glossary of Words from Bhagavadgita

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The following list of words from Bhagavadgita is arranged sequentially as 
\(\text{देवनागरी} \) (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.

\(\text{ॐ} \) (OM) = indication of the Supreme
\(\text{ॐ} \) (OM) = the combination of letters om (omkara)
\(\text{ॐ} \) (OM) = beginning with om
\(\text{ॐक} \) (OMkAra) = the syllable om
\(\text{अं} \) (a.nsha) = a part
\(\text{अं} \) (a.nshaH) = fragmental particle
\(\text{अं} \) (a.nshumAn) = radiant
\(\text{अं} \) (a.nshena) = part
\(\text{अक} \) (akartAraM) = as the nondoer
\(\text{अक} \) (akartAraM) = the nondoer
\(\text{अक} \) (akarma) = inaction
\(\text{अक} \) (akarmakRit) = without doing something
अकमर्णः (akarmaNaH) = without work.
अकमर्णः (akarmaNaH) = of inaction
अकमर्णः (akarmaNaH) = than no work
अकमर्णि (akarmaNi) = in inaction
अकमर्णि (akarmaNi) = in not doing prescribed duties.
अकलम� (akalmaShaM) = freed from all past sinful reactions.
अकरः (akAraH) = the first letter
अकर्षः (akArya) = and forbidden activities
अकर्षः (akAryaM) = what ought not to be done
अकर्षः (akArye) = and what ought not to be done
अकर्षः (akIrti) = infamy
अकर्षः (akIrtiM) = infamy
अकर्षः (akIrtiH) = ill fame
अकुर्वः (akurvata) = did they do
अकुशः (akushalaM) = inauspicious
अक्रितात्मः (akRitAtmAnaH) = those without self-realization
अक्रितेन (akRitena) = without discharge of duty
अक्रितनविधः (akRitsnavidAH) = persons with a poor fund of knowledge
अक्रियः (akriyAH) = without duty.
अक्रोधः (akrodhaH) = freedom from anger
अक्लेदः (akledyaH) = insoluble
अक्षिलः (akhilaM) = in totality
अक्षिलः (akhilaM) = entirely.
अक्षिलः (akhilaM) = entirely
अगतः (agata) = not past
अगिः (agni) = by the fire
अगिः (agniH) = fire
अगिः (agniShu) = in the fires
अगिः (agnau) = in the fire of consummation
अगिः (agnau) = in the fire of
agnau (agnau) = in the fire
agnau (agnau) = in fire
agra (agraM) = at the tip
agre (agre) = in the beginning
agha (aghaM) = grievous sins
aghayu (aghAyuH) = whose life is full of sins
aNgani (aNgAni) = limbs
achara (acharaM) = and not moving
achara (acharaM) = not moving
acharyya (acharasya) = and nonmoving
achala (achalaM) = immovable
achala (achalaM) = unmoving
achala (achalaM) = steady
achala (achalaH) = immovable
achalaprati (achalapratiShThaM) = steadily situated
achala (achalaA) = unflinching
achalena (achalena) = without its being deviated
achapala (achApalaM) = determination
achintya (achintya) = inconceivable
achintya (achintyaM) = inconceivable
achintya (achintyaH) = inconceivable
achirena (achireNa) = very soon
achetas (achetasaH) = without KRiShNa consciousness.
achetas (achetasaH) = having a misled mentality
achetas (achetasaH) = having undeveloped minds.
achchedha (achChedyaH) = unbreakable
achyuta (achyuta) = O infallible one
achyuta (achyuta) = O infallible KRiShNa
aja (ajaM) = unborn
aja (ajaH) = unborn
ajasra (ajasraM) = forever
ajAnat (ajAnatA) = without knowing
अजन्तं: (ajAnantaH) = without knowing
अजन्तं: (ajAnantaH) = without spiritual knowledge
अजन्तं: (ajAnantaH) = not knowing
अणीयांसं (aNiyA.nsaM) = smaller
अणोः (aNoH) = than the atom
अत: जिध्रः (ata UradhvaM) = thereafter
अत: परः (ataH paraM) = hereafter.
अतः: (ataH) = therefore
अतः: (ataH) = from this
अतत्त्वार्थवतः (atattvArthavat) = without knowledge of reality
अतद्रितः: (atandritaH) = with great care
अतपास्य (atapaskAya) = to one who is not austere
अति मानित्त (ati mAnitA) = expectation of honor
अति (ati) = greatly
अति (ati) = too much
अति (ati) = too
अतिरान्ति (atitaranti) = transcend
अतिरिच्यते (atirichyate) = becomes more.
अतिवर्तनि (ativartate) = transcends.
अतितः: (atItaH) = transcendental
अति: (atItaH) = surpassed
अति: (atItaH) = having transcended
अति (atIva) = transcending
अतिरियं (atIndriyaM) = transcendental
अतिव (atIva) = very, very
अत्यः (atyantaM) = the highest
अत्यः (atyarthaM) = highly
अत्यागिन्तः (atyAginAM) = for those who are not renounced
अत्युः (atyuShNa) = very hot
अत्येति (atyeti) = surpasses
अतः (atra) = in this matter
अतः (atra) = in this
& (atra) = here
& (atha) = also
& (atha) = if, therefore
& (atha) = if, however
& (atha) = even though
& (atha) = then
& (atha) = thereupon
& (atha) = therefore
& (atha) = but
&av (athavA) = or
&au (athau) = or in other words
admb (adambhitvaM) = pridelessness
adar (adarshaH) = mirror
adk (adakShiNaM) = with no remunerations to the priests
adAh (adAhyaH) = unable to be burned
adR (adRiShTa) = that you have not seen
adRtap (adRiShTapUrvaM) = never seen before
ades (adesha) = at an unpurified place
adb (adbhuta) = wonderful
adb (adbhutaM) = wonderful
ady (adya) = today
adro (adrohaH) = freedom from envy
adve (adveShTA) = nonenvious
ad (adhaH) = downward
adh (adhaH) = downwards
adh (adhaH) = down
adhM (adhamAM) = condemned
adh (adharma) = irreligion
adh (adharmaM) = irreligion
adh (adharmaH) = irreligion
adhm (adharmasya) = of irreligion
adh (adhikaM) = more
अधिक: (adhikaH) = greater
अधिकतर: (adhikataraH) = very much
अधिक: (adhikAraH) = right
अधिक: (adhigachChati) = attains.
अधिक: (adhigachChati) = is promoted.
अधिक: (adhigachChati) = one attains.
अधिक: (adhigachChati) = does attain.
अधिदैव: (adhidaivaM) = governing all the demigods
अधिदैव: (adhidaivaM) = the demigods
अधिदैवत: (adhidaivataM) = called adhidaiva
अधिभूत: (adhibhUtaM) = the physical manifestation
अधिभूत: (adhibhUtaM) = the material manifestation
अधियज्ञ: (adhiyajnaH) = the Supersoul
अधियज्ञ: (adhiyajnaH) = the Lord of sacrifice
अधिश्तान: (adhishThAnaM) = the place
अधिश्तान: (adhishThAnaM) = sitting place
अधिष्ठाय: (adhishThAya) = being situated in
अधिष्ठाय: (adhishThAya) = being so situated
अध्ययन: (adhyayanaiH) = or Vedic study
अध्ययन: (adhyakSheNa) = by superintendence
अध्यात्म: (adhyAtma) = in spiritual knowledge
अध्यात्म: (adhyAtma) = with full knowledge of the self
अध्यात्म: (adhyAtma) = pertaining to the self
अध्यात्म: (adhyAtma) = spiritual
अध्यात्म: (adhyAtmaM) = transcendental
अध्यात्म: (adhyAtmaM) = the self
अध्यात्मविद्य: (adhyAtmavidyA) = spiritual knowledge
अध्येय: (adhyeShyate) = will study
अध्रुव: (adhruvaM) = temporary.
अनाध: (anagha) = O sinless one.
अनाध: (anagha) = O sinless one
अननत: (ananta) = unlimited
अनंत (ananta) = O unlimited
अनंतम (anantaM) = unlimited
अनंतः (anantaH) = Ananta
अनंतरः (anantarH) = thereafter.
अनंतः (anantarUpa) = O unlimited form.
अनंतः (anantarUpaM) = unlimited form
अनंतरिजयः (anantavijayaM) = the conch named Ananta-vijaya
अनंतीर्य (anantIryA) = unlimited potency
अनंतः (anantAH) = unlimited
अनंचेतः (ananyachetAH) = without deviation of the mind
अनंभाकः (ananyabhAk) = without deviation
अनंमानसः (ananyamanasaH) = without deviation of the mind
अनंय (ananyayA) = unalloyed, undeviating
�नंय (ananyayA) = without being mixed with fruitive
activities or speculative knowledge
अनंयोगेन (ananyayogena) = by unalloyed devotional service
अनंयः (ananyAH) = having no other object
अनंयेन (ananyena) = without division
अनेकः (anapekShaH) = neutral
अनेकः (anapekShya) = without considering the consequences
अनभिष्वः (anabhishvaNgaH) = being without association
अनभिसङ्खः (anabhisandhAya) = without desiring
अनभिसेनेकः (anabhisnehaH) = without affection
अनयः (anayoH) = of them
अनः (analaH) = fire
अनलेन (analena) = by the fire
अनवलः (anavalokayAn) = not looking
अनवपाम (anavAptaM) = wanted
अनवशः (anashnataH) = abstaining from eating
अनसुयः (anasuyave) = to the nonenvious
अनसुः (anasUyaH) = not envious
�नसूः (anasUyantaH) = without envy
ભગવદ્ગીતા

અનહંવાદ (anaha.nvAdi) = without false ego
અનહંવાદર્સૂ (anahaNkAraH) = being without false egoism
અનહંમ (anAtmanaH) = of one who has failed to control the mind
અનહિ (anAdi) = without beginning
અનહિ (anAdi) = beginningless
અનહિ (anAdiM) = without beginning
અનહિતવાત્ (anAditvAt) = due to eternity
અનામય (anAmayaM) = without any sinful reaction
અનામય (anAmayaM) = without miseries.
અનારિમત (anArAmbhAt) = by nonperformance
અનાય (anArya) = persons who do not know the value of life
અનાવૃત (anAvRittiM) = to no return
અનાવૃત (anAvRittiM) = no return
અનાશિ (anAshinaH) = never to be destroyed
અનાશિ (anAshritaH) = without taking shelter
અનિકેત (aniketaH) = having no residence
અનિકેત (anichChan) = without desiring
અનિષ (anityaM) = temporary
અનિષ (anityaH) = nonpermanent
અનિદેશ શ (anirdeshyaM) = indefinite
અનિવર્તયન્નશ (anirviNNachetasa) = without deviation
અનિષ (aniShTa) = and undesirable
અનિષ (aniShTaM) = leading to hell
અનિષશણ (aniShvaraM) = with no controller
અનુકંપ (anukampArthaM) = to show special mercy
અનુચિતયાન (anuchintayan) = constantly thinking of.
અનુચિતાનિ (anutiShThanti) = execute regularly
અનુચિતાનિ (anutiShThanti) = regularly perform
અનુધામ (anuttamaM) = the finest.
અનુધામ (anuttamAM) = the highest
અનુદારશન (anudarshanaM) = observing
અનુદ્વગ્નાઃ (anudvignamanAH) = without being agitated in mind
anudvegakāraM (anudvegakaraM) = not agitating
anupakArīṇe (anupakArīṇe) = irrespective of return
anupashyati (anupashyati) = one tries to see through authority
anupashyati (anupashyati) = sees properly
anupashyanti (anupashyanti) = can see
anupashyAti (anupashyAti) = do I foresee
anuprapannAḥ (anuprapannAḥ) = following
anubandhaM (anubandhaM) = of future bondage
anubandhIni (anubandhIni) = bound
anubandhe (anubandhe) = at the end
anumantA (anumantA) = permitter
anurajyate (anurajyate) = is becoming attached
anulepanaM (anulepanaM) = smeared with
anuvartate (anuvartate) = follows in the footsteps.
anuvartante (anuvartante) = would follow
anuvartante (anuvartante) = follow
anuvartayati (anuvartayati) = adopt
anuvidyatAye (anuvidyatAye) = becomes constantly engaged
anushAsitAraM (anushAsitAraM) = the controller
anushushruma (anushushruma) = I have heard by disciplic succession.
anushochanti (anushochanti) = lament
anushochituM (anushochituM) = to lament
anuShajjate (anuShajjate) = one necessarily engages
anuShajjate (anuShajjate) = becomes attached
anusantatAṇi (anusantatAṇi) = extended
anusmara (anusmara) = go on remembering
anusmaran (anusmaran) = remembering
anusmareṇu (anusmareṇu) = always thinks of
aneka (aneka) = after many, many
aneka (aneka) = numerous
aneka (aneka) = many
aneka (aneka) = various
अनेकधार्य (anekadhA) = into many
अनेन (anena) = with these
अनेन (anena) = this
अनेन (anena) = by this sacrifice
अनेन (anena) = by this
अट (anta) = end
अट (antaM) = or end
अट (antaM) = the end
अट: (antaH) = a limit
अट: (antaH) = inside
अट: (antaH) = within
अट: (antaH) = end
अट: (antaH) = conclusion
अट: (antaH) = limit
अटस्थानिन (antaHsthAni) = within
अटकलिन (antakAle) = at the end of life
अटगतं (antagataM) = completely eradicated
अटर (antaraM) = the difference
अटर (antaraM) = between
अटरमन (antarAtmanA) = within himself
अटरमन: (antarArAmaH) = actively enjoying within
अटर (antare) = between
अटयोऽिति (antarjyotiH) = aiming within
अटसुङ्ग (antarsukhaH) = happy from within
अटवत् (antavat) = perishable
अटवत्त (antavantaH) = perishable
अटिके (antike) = near
अटे (ante) = at the end
अटे (ante) = after
अन (anna) = of food grains
अन (annaM) = foodstuff
अन (annAt) = from grains
\text{any} = \text{of other}
\text{any} = \text{to other}
\text{anya} = \text{other}
\text{anya} = \text{another}
\text{anya} = \text{the other}
\text{anyat} = \text{anything else}
\text{anyat} = \text{any other}
\text{anyat} = \text{anything else}
\text{anyat} = \text{anything more}
\text{anyat} = \text{other}
\text{anyat} = \text{there is no other cause}
\text{anyatra} = \text{otherwise}
\text{anyath} = \text{other.}
\text{anyay} = \text{by the other}
\text{anyay} = \text{another}
\text{anyAm} = \text{others}
\text{anyAn} = \text{different}
\text{anyAyena} = \text{illegally}
\text{anye} = \text{others}
\text{anyena} = \text{by another}
\text{anybhy} = \text{from others}
\text{anvashocha} = \text{you are lamenting}
\text{anyvicha} = \text{try for}
\text{anyvita} = \text{absorbed}
\text{anyvita} = \text{impelled}
\text{anyvita} = \text{possessed of}
\text{apanudyAt} = \text{can drive away}
\text{apamAnayoH} = \text{and dishonor.}
\text{apamAnayoH} = \text{and dishonor}
\text{apara} = \text{any other}
\text{apara} = \text{junior}
अपरस्पर (aparaspara) = without cause
अपर (aparA) = inferior
अपरजित: (aparAjitaH) = who had never been vanquished
अपराधि: (aparAdhi) = others
अपरान्त (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
अपरयतं (aparyAptaM) = immeasurable
अपलायं (apalAyanaM) = not fleeing
अपशयं (apashyat) = could see
अपशयं (apashyat) = he could see
अपहृत (apahRita) = stolen
अपहृतजीवं (apahRitajeevaM) = bewildered in mind
अपत्रेखय: (apAtrebhye) = 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
अपायिन: (apAyinA) = disappearing
अपवृत्त (apAvRitaM) = wide open
अधिक (api) = again
अधिक (api) = although apparently different
अधिक (api) = although there is
अधिक (api) = although
अधिक (api) = also.
अधिक (api) = also
अधिक (api) = as well as
अधिक (api) = in spite of
अष्ठ (api) = including.
अष्ठ (api) = indeed
अष्ठ (api) = even if
अष्ठ (api) = even
अष्ठ (api) = over and above
अष्ठ (api) = certainly
अष्ठ (api) = though
अष्ठ (api) = but
अष्ठ (api) = may be
अष्ठ (api) = verily
अपुनरावृत्तिः (apunarAvRittiM) = to liberation
अपृथिव्योः (apRithivyO) = to the earth
अपैशुनं (apaishunaM) = aversion to fault-finding
अपोहानं (apohanaM) = forgetfulness
अप्ययोः (apyayau) = disappearance
अप्रकाशः (aprakAshaH) = darkness
अप्रतिमप्रभा (apratimaprabAvA) = O immeasurable power.
अप्रतिश्च (apratishchaM) = without foundation
अप्रतिश्च: (apratishchaH) = without any position
अप्रतीकारं (apratIkaRama) = without being resistant
अप्रदयः (apradaya) = without offering
अप्रमेयः (aprameyaM) = immeasurable.
अप्रमेयस्य (aprameyasya) = immeasurable
अप्रवृत्तिः (apavrRittiH) = inactivity
अप्रायः (aprAya) = without achieving
अप्रायः (aprAya) = without obtaining
अप्रायः (aprAya) = failing to attain
अप्रि: (apriyaM) = the unpleasant
अप्रि: (apriyaH) = and the undesirable
अप्सु (apsu) = in water
अफलप्रेवसुना (aphalaprepsunA) = by one without desire
for fruitive result
अफळः (aphalaṁ) = who are without desires for fruits
अफळः (aphalaṁ) = by those devoid of desire for result
अनुवृद्धः (abuddhaḥ) = less intelligent persons
अग्न्वीतूं (abavituṁ) = said.
अग्न्वीतूं (abavituṁ) = spoke.
अभक्ता (abhaktā) = to one who is not a devotee
अभय (abhaya) = fearlessness
अभय (abhaya) = and fearlessness
अभवत् (abhavat) = became.
अभावः (abhavaḥ) = changing quality
अभावः (abhavaḥ) = death
अभावयत् (abhavayataḥ) = of one who is not fixed
अभावयत् (abhavayataḥ) = began to speak.
अभिक्रमः (abhikramaḥ) = in endeavoring
अभिजनवान् (abhijanavān) = surrounded by aristocratic relatives
अभिजतः (abhijataḥ) = born of
अभिजतस्य (abhijatasya) = of one who is born of
अभिजनन्त (abhijananti) = they know
अभिजनाति (abhijanati) = one can know
अभिजनाति (abhijanati) = can understand
अभिजनाति (abhijanati) = does know
अभिजातेते (abhijayate) = takes his birth.
अभिजातेते (abhijayate) = becomes manifest.
अभिनंतः (abhinantaḥ) = assured in the near future
अभिधास्यति (abhidhāsyati) = explains
अभिधीयते (abhidhiyate) = is indicated.
अभिधीयते (abhidhiyate) = is called
अभिधीयते (abhidhiyate) = is said.
अभिनंति (abhinandati) = praises
अभिप्रावृतः (abhipravṛuttaḥ) = being fully engaged
abhibhavati (abhibhavAt) = transforms
abhibhavat (abhibhavAt) = having become predominant
abhibhya (abhibhya) = surpassing
abhimana (abhimana) = conceit
abhimukha (abhimukhaH) = towards
abhiyuktan (abhiyuktAnAM) = fixed in devotion
abhirata (abhirataH) = following
abhirakShantu (abhirakShantu) = should give support
abhirakShita (abhirakShitaM) = carefully protected.
abhirakShita (abhirakShitaM) = perfectly protected
abhijvalanti (abhijvalanti) = and are blazing.
abhisandhya (abhisandhya) = desiring
abhihit (abhihitA) = described
abhayadhika (abhyadhikaH) = greater
abhyunanAdyan (abhyunanAdyan) = resounding.
abhyarchya (abhyarchya) = by worshiping
abhyasana (abhyasanaM) = practice
abhyasUyak (abhyasUyakAH) = envious.
abhyasUyat (abhyasUyatI) = is envious.
abhyasUyanta (abhyasUyantaH) = out of envy
abhyahanyanta (abhyahanyanta) = were simultaneously sounded
abhyAsyoga (abhyAsyoga) = by practice
abhyAsyogena (abhyAsyogena) = by the practice of devotional service
abhyAsat (abhyAsat) = than practice
abhyAsat (abhyAsat) = by practice
abhyAs (abhyAs) = in practice
abhyAsena (abhyAsena) = by practice
abhyutthana (abhyutthanaM) = predominance
abhra (abhraM) = cloud
amarsha (amarsha) = distress
amalan (amalan) = pure
amAnitham (amAnitham) = humility
अमितविक्रमः (amitavikramaH) = and unlimited force
अभी (amI) = all these
अभी (amI) = all those
अभी (amI) = these
अभुत (amutra) = in the next life
अभूतः (amuUDhAH) = unbewildered
अभूत (amRita) = nectar
अभूत (amRitaM) = immortality
अभूत (amRitaM) = nectar.
अभूत (amRitaM) = nectar
अभूतत्‌ (amRitattvAya) = for liberation
अभूतबुधः (amRitabhujaH) = those who have tasted such nectar
अभूतस्य (amRitasya) = of the immortal
अभूतोत्पमः (amRitodbhavaM) = produced from the
churning of the ocean
अभूतोत्पमः (amRitopamaM) = just like nectar
अभेष्यं (amedhyaM) = untouchable
अभसर (ambara) = dresses
अभुवेगः (ambuvegAH) = waves of the waters
अभसर (ambhasA) = by the water.
अभससि (ambhasi) = on the water.
अथ (ayaM) = in this
अथ (ayaM) = one
अथ (ayaM) = this soul
अथ (ayaM) = this
अथ (ayaM) = these
अथ (ayaM) = he
अथति: (ayatiH) = the unsuccessful transcendentalist
अथथवत् (ayathAvat) = imperfectly
अथनेषु (ayaneShu) = in the strategic points
अथशः (ayashaH) = infamy
अथव्यथः (ayaj nasya) = for one who performs no sacrifice
ભગવદ્ગ્રંથિના શબ્દકોશીગૃહ

અયુકત: (ayuktaH) = one who is not in KRiShNa consciousness
અયુકત: (ayuktaH) = not referring to the scriptural injunctions
અયુકતસ્ય (ayuktasya) = of one who is not connected

(with KRiShNa consciousness)

અયુકતસ્ય (ayuktasya) = of one devoid of KRiShNa consciousness
અયોગ: (ayogataH) = without devotional service
અરટિ: (aratiH) = being without attachment
અરાગદ્વેષત: (arAgadveShataH) = without love or hatred
અરી (ari) = and enemies
અરી (ari) = enemies
અરિસુદન (arisUdana) = O killer of the enemies.
અરે (arka) = of the sun
અરેરુ (archituM) = to worship
અરું ઉવાચ (arjuna uvAcha) = Arjuna said
અરું (arjuna) = O Arjuna.
અરું (arjuna) = O Arjuna
અરું (arjunaM) = unto Arjuna
અરું: (arjunaH) = Arjuna
અરુંયો: (arjunayoH) = and Arjuna
અરે (artha) = of wealth
અરે (artha) = gain
અરે (artha) = purpose
અરે (artha) = for the object
અરે (arthaM) = for the purpose of
અરે (arthaM) = for the sake of
અરે (arthaM) = for the sake
અરે: (arthaH) = is meant
અરે: (arthaH) = purpose
અરેનુ (arthan) = and economic development
અરેથરીસ (arthArthI) = one who desires material gain
અરેરીય (arthiyaM) = meant
અરે: (arthe) = in the matter
अर्थ (arthe) = for the sake
अर्पण (arpaNaM) = as an offering.
अर्पण (arpaNaM) = contribution
अर्पित (arpita) = engaged
अर्पित (arpita) = surrendering
अपर्ण (arpaNaM) = Aryama
अर्पित (arpita) = is able.
अर्पित (arpita) = deserve.
अर्पित (arpita) = you deserve.
अर्पित (arpita) = you deserve
अर्पित (arpita) = you should.
अर्पित (arpita) = You are requested
अर्पित (arpita) = You deserve
अर्पित (arpita) = You should
अलसः (alasaH) = lazy
अलस्य (alasya) = indolence
अलोलुप्त (aloluptvaM) = freedom from greed
अल्प (alpaM) = very meager
अल्पबुद्ध (alpabuddhaH) = the less intelligent
अल्पमेधस (alpamedhasAM) = of those of small intelligence
अवगच्छ (avagachCha) = must know
अवगम (avagamaM) = understood
अवजनन्ति (avajAnanti) = deride
अवतिष्ठति (avatiShThati) = remains
अवतिष्ठते (avatiShThate) = becomes established.
अवतिष्ठते (avatiShThate) = becomes situated
अवधः (avadhyaH) = cannot be killed
अवनिपाल (avanipAla) = of warrior kings
अवरं (avaraM) = abominable
अवशः (avashaH) = involuntarily
अवशः (avashaH) = automatically
अवशः (avashaH) = helplessly
avasishya (avashiShyate) = remains.
avastha (avaShTabhya) = accepting  
avastha (avaShTabhya) = entering into  
avasa (avasaM) = automatically  
avasadayet (vasayate) = put into degradation  
avasthata (avasthAtuM) = to stay  
avasthita (avasthitaM) = situated  
avasthita (avasthitaH) = situated  
avasthita (avasthitaH) = situated  
avasthita (avasthitaH) = situated  
avasthitah (avasthitAn) = arrayed on the battlefield  
avasthitah (avasthitAn) = situated  
avasthitah (avasthitAn) = situated  
avasthitah (avasthitAn) = arrayed on the battlefield  
avahAsArtha (avahAsArthaM) = for joking  
avajnata (avaj nAtaM) = without proper attention  
avachya (avachya) = unkind  
avapta (avaptaM) = to be gained  
avaptu (avaptuM) = to achieve  
avapnota (avapnoti) = achieves  
avapnota (avapnoti) = one achieves  
avapnota (avapnoti) = gets  
avapa (avapa) = achieving  
avapate (avapate) = is achieved.  
avapsatha (avapsatha) = you will achieve.  
avapsasi (avapsasi) = will gain.  
avapsasi (avapsasi) = you will achieve.  
avapsasi (avapsasi) = you will gain.  
avikalpena (avikalpena) = without division  
avikarya (avikaryaH) = unchangeable  
avidvamsa (avidvA.nsaH) = the ignorant  
avidhipUrvaka (avidhipUrvakaM) = in a wrong way.  
avidhipUrvaka (avidhipUrvakaM) = without following any rule
and regulations.

अविनश्यतं (avinashtyaM) = not destroyed
अविनाशि (avinAshi) = imperishable
अविनाशिनं (avinAshtiM) = indestructible
अविपश्चतं (avipashchitaH) = men with a poor fund of knowledge
अविभक्तं (avibhaktaM) = undivided
अविभक्तं (avibhaktaM) = without division
अविज्ञेयं (avijneyaM) = unknowable
अवेक्षे (avekShe) = let me see
अवेक्षश्र (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
अव्यक्तमूर्तिनि (avyaktamUrtinA) = by the unmanifested form
अव्यक्ति (avyakta) = toward the unmanifested
अव्यक्ततत् (avyaktaAt) = to the unmanifest
अव्यक्ततत् (avyaktaAt) = from the unmanifest
अव्यक्तादिनि (avyaktadIni) = in the beginning unmanifested
अव्यभिचारेश्वर (avyabhichAriNyA) = without any break
अव्यभिचारेश्वर (avyabhichAriNyA) = without any break
अव्यभिचारेश्वर (avyabhichAreNa) = without fail
अव्ययं (avyayaM) = inexaustible.
अव्ययं (avyayaM) = imperishable.
अव्ययं (avyayaM) = imperishable
अव्ययं (avyayaM) = immutable
अव्ययः (avyayaM) = unchangeable.
अव्ययः (avyayaM) = eternal.
अव्ययः (avyayaM) = eternal
अव्ययः (avyayaM) = everlasting.
अव्ययः (avyayaM) = forever
अव्ययः (avyayaH) = inexhaustible
अव्ययः (avyayasya) = of the imperishable
अव्ययः (avyayasAm) = of those who are not i
KRiShNa consciousness.
अशक्तः (ashaktaH) = unable
अशमः (ashamaH) = uncontrollable
अशयात् (ashayAt) = from their source.
अशास्त्रमः (ashastraM) = without being fully equipped
अशांतस्य (ashAntasya) = of the unpeaceful
अशवाश्वतं (ashAvshataM) = temporary
अशाष्ट्र (ashAstra) = not in the scriptures
अशुचि (ashuchi) = to the unclean
अशुचि: (ashuchiH) = unclean
अशुचाउ (ashuchau) = unclean.
अशुभ (ashubha) = and inauspicious
अशुभ (ashubha) = and the inauspicious
अशुभं (ashubhaM) = evil
�शुभात् (ashubhAt) = from ill fortune.
�शुभात् (ashubhAt) = from this miserable material existence.
�शुभान् (ashubhAn) = inauspicious
�शुशर्वेषे (ashushrUShave) = to one who is not engage
in devotional service
�शेषतः (asheShataH) = altogether
�शेषतः (asheShataH) = in full
�शेषतः (asheShataH) = completely
�शेषानि (asheShANi) = all
�शेषेन (asheSheNa) = in detail
अशेषेन (asheSheNa) = fully
अशोच्यान् (ashochyAn) = not worthy of lamentation
अशोष्यः (ashoShyaH) = not able to be dried
अशनातः (ashnataH) = of one who eats
अशनाः (ashnan) = eating
अशनतः (ashnanti) = enjoy
अशनामः (ashnAmi) = accept
अशनासः (ashnAsi) = you eat
अशनुतः (ashnute) = achieves
अशनुतः (ashnute) = attains.
अशनुतः (ashnute) = enjoys.
अशनुतः (ashnute) = one tastes
अशनुतः (ashnute) = he enjoys.
अश्म (ashma) = stone
अश्रद्धाः (ashraddadhAnaH) = without faith in revealed scriptures
अश्राद्धाḥ (ashraddadhAnAH) = those who are faithless
अश्रधया (ashraddhayA) = without faith
अश्रूपूर्णकुल (ashrUpUrNAkula) = full of tears
अश्रौष (ashrauShaM) = have heard
अशवत्थाः (ashvatthaH) = the banyan tree
अशवत्थाः (ashvatthaM) = banyan tree
अशवत्थाः (ashvatthaM) = a banyan tree
अशवत्थाम (ashvatthAmA) = Asvatthama
अशवानः (ashvAnAM) = among horses
अशविनी (ashvinau) = the Asvini-kumaras
अशविनी (ashvinau) = the two Asvinis
अष्टध (aShTadhA) = eightfold.
असंर्यः (asa.nnyasta) = without giving up
असंयत (asa.nyatA) = unbridled
असंशयः (asa.nshayaM) = undoubtedly
असंशयः (asa.nshayaM) = without doubt
असंशयः (asa.nshayaH) = without doubt.
abhigraha: (asa.nshayaH) = beyond a doubt.
abhikta (asakta) = attached
abhikta (asaktaM) = without attachment
abhikta (asaktaM) = without attraction
abhikta: (asaktaH) = unattached
abhikta: (asaktaH) = without attachment
abhiktaabuddhi: (asaktabuddhiH) = having unattached intelligence
abhiktaAtmA (asaktAtmA) = one who is not attached
abhiktaH (asaktiH) = being without attachment
abhiktaNgastreNa (asaNgastreNa) = by the weapon of detachment
abhatu (asat) = effect
abhatu (asat) = nonpermanent
abhatu (asat) = matter
abhatu (asat) = false
abhatu: (asataH) = of the nonexistent
abhaut (asatkRitaM) = without respect
abhaut (asatkRitaH) = dishonored
abhaut (asatyam) = unreal
abhaut (asapatnaM) = without rival
abhauttha: (asamartahaH) = unable
abhau: (asammUdhaH) = undeluded
abhau: (asammUdhaH) = without a doubt
abhau: (asammUdhaH) = unbewildered
abhau: (asammohaH) = freedom from doubt
abh (asi) = you are
abh (asi) = You are to be remembered
abh (asi) = You are
abh (asi) = You have been
abh (asitaH) = Asita
abh (asiddhyoH) = and failure
abh (asiddhau) = failure
abh (asukhaM) = full of miseries
असुर (asura) = the demons
असुः (asUn) = life
असुराः (asRiShTAnnaM) = without distribution of prasAdam
असै (asau) = that
अस्ति (asti) = is
अस्ति (asti) = there is
अस्तु (astu) = there should be
अस्तु (astu) = let it be
अस्तु (astu) = let there be
अस्तित्वं (asthiraM) = unsteady
अस्माइः (asmadIyaiH) = our
अस्माकः (asmAkaM) = our
अस्माकः (asmAkaM) = of ours
अस्मात् (asmAt) = these
अस्मान् (asmAn) = us
अस्माभः (asmAbhiH) = by us
अस्मि (asmI) = I am
अस्मिन् (asmin) = in this
अस्मिन् (asmin) = this
अस्य (asya) = of it
अस्य (asya) = of this tree
अस्य (asya) = of this lust
अस्य (asya) = of this
अस्य (asya) = of the living entity
अस्य (asya) = of him
अस्य (asya) = this
अस्य (asya) = his
अस्यं (asyAM) = in this
अस्यवर्गः (asvargyaM) = which does not lead to higher planets
अह (aha) = said
अहः (ahaM) = I (KRiShNa)
अहः (ahaM) = I am.
अહि (ahaM) = I am
अहि (ahaM) = I.
अहि (ahaM) = I
अह (ahaH) = of daytime
अह (ahaH) = day
अहः (ahaH) = and egoism
अहः (ahaH) = of false ego
अहः (ahaH) = false ego
अहः (ahaH) = false ego
अहः (ahaH) = bewildered by false ego
अहः (ahaH) = by false ego
अहः (ahaH) = of false ego
अहः (ahaH) = not killing
अहः (ahaH) = at the beginning of the day
अहः (ahaH) = nonviolence
अहः (ahaH) = unbeneficial.
अहः (ahaH) = enemies
अहः (ahaH) = without cause
अहि (aho) = alas
अहः (ahorAtra) = day and night
अहः (akShayaM) = unlimited
अहः (akShayaH) = eternal
अहः (akShara) = from the Supreme Brahman (Personality of Godhead)
अहः (akSharaM) = indestructible
अहः (akSharaM) = imperishable
अहः (akSharaM) = that which is beyond the perception of the senses
अहः (akSharaM) = the infallible
अहः (akSharaM) = beyond the senses
अहः (akSharaM) = syllable om
अहः (akSharaH) = infallible
अहः (akSharANAM) = of letters
अहः (akSharAt) = beyond the infallible
अक्षिः (akShi) = eyes
अजः (aj naH) = a fool who has no knowledge in standard scriptures
अज्ञतः (aj nAna) = of ignorance
अज्ञतः (aj nAna) = by ignorance
अज्ञान (aj nAnaM) = ignorance
अज्ञान (aj nAnaM) = nescience
अज्ञान (aj nAnaM) = nonsense
अज्ञानजं (aj nAnajaM) = due to ignorance
अज्ञानजं (aj nAnajaM) = produced of ignorance
अज्ञानसंभूतः (aj nAsambhuTaM) = born of ignorance
अज्ञान (aj nAnAM) = of the foolish
अज्ञानेन (aj nAnena) = by ignorance
आकाशः (AkAshaM) = the sky
आकाशिनः (AkAshaIni) = situated in the sky
आकृतिः (AkRitIni) = forms
आख्यातः (AkhyAtaM) = described
आख्यानः (AkhyAhi) = please explain
आगच्छेत् (AgachChet) = one should come
आगतः (AgataH) = having attained
आगतः (AgatAH) = attained.
आगमः (Agama) = appearing
आगमे (Agame) = on the arrival.
आगमे (Agame) = on the arrival
आचरः (AcharaH) = acting
आचरितः (Acharati) = performs
आचरितः (Acharati) = he does
आचरणः (AcharAn) = performing
आचायः (AchAraH) = behavior
आचार्यः (AchArya) = O teacher
आचार्यः (AchAryaM) = the teacher
आचार्यः (AchAryAH) = teachers
आचार्यः (AchAryAn) = teachers
ભગવદ્ગિતા (AchAryopAsanaM) = approaching a bona fide spiritual master

આજ્યં (AjyaM) = melted butter

આઢ̣ઃ (ADhyaH) = wealthy

આતતાિયનઃ (AtatAyinaH) = aggressors

આુષિ (AtiShTha) = be situated

આઢઃ (Attha) = have spoken

આત્મ (Atma) = in the self

આત્મ (Atma) = in their own

આત્મ (Atma) = of the self

આત્મ (Atma) = Your own

આત્મકારણાતો (AtmakAraNAt) = for sense enjoyment.

આત્મનઃ (AtmanaH) = self-illuminated

આત્મ (AtmanaH) = on transcendence.

આત્મ (AtmanaH) = of one’s own self

આત્મ (AtmanaH) = of the conditioned soul.

આત્મ (AtmanaH) = of the conditioned soul

આત્મ (AtmanaH) = of the person.

આત્મ (AtmanaH) = of the living entity

આત્મ (AtmanaH) = of the self

આત્મ (AtmanaH) = of the soul

આત્મ (AtmanaH) = themselves

આત્મ (AtmanaH) = his own

આત્મ (AtmanaH) = Your

આત્મ (AtmanaH) = for the self

આત્મ (AtmanA) = by the purified mind

આત્મ (AtmanA) = by the pure mind

આત્મ (AtmanA) = by the mind

આત્મ (AtmanA) = by the living entity

આત્મ (AtmanA) = by deliberate intelligence

આત્મ (AtmanA) = by Yourself
आत्मिन (Atmani) = in the transcendence
आत्मिन (Atmani) = in the Supreme Soul
आत्मिन (Atmani) = in the self
आत्मिन (Atmani) = in himself
आत्मिन (Atmani) = within the self
आत्मवय (AtmabhAv) = within their hearts
आत्मवृत्तात्मा (AtmabhUtAtmA) = compassionate
आत्मवहय (AtmamAyAyA) = by My internal energy.
आत्मयोजत (AtmayogAt) = by My internal potency
आत्मरति: (AtmaratiH) = taking pleasure in the self
आत्मवर्त (AtmavantaM) = situated in the self
आत्मयश्च (AtmavashyaiH) = under one’s control
आत्मवान् (AtmavAn) = established in the self.
आत्मविनिग्रहः (AtmavinigrahaH) = self-control
आत्मविभूतिः (AtmavibhUtayaH) = personal opulences
आत्मसंयम (Atmasa.nyama) = of controlling the mind
आत्मसन्तुतिः (Atmasa.nstutiH) = and praise of himself
आत्मस्थं (Atmasa.nsthaM) = placed in transcendence
आत्मा (AtmA) = a person
आत्मा (AtmA) = a living entity
आत्मा (AtmA) = with his self
आत्मा (AtmA) = the mind
आत्मा (AtmA) = the self
� (AtmA) = the soul
आत्मा (AtmA) = the spirit soul
आत्मा (AtmA) = the heart
� (AtmA) = body
� (AtmA) = mind
� (AtmA) = Self
� (AtmA) = self
� (AtmA) = soul
� (AtmA) = spirit
अआत‌म (AtmAnaM) = the conditioned soul
अआत‌म (AtmAnaM) = the mind
अआत‌म (AtmAnaM) = the Supersoul
अआत‌म (AtmAnaM) = the self
अआत‌म (AtmAnaM) = the soul
अआत‌म (AtmAnaM) = body, mind and soul
अआत‌म (AtmAnaM) = your soul
अआत‌म (AtmAnaM) = self
अआत‌म (AtmAnaM) = himself (by body, mind and self)
अआत‌म (AtmAnaM) = himself
अआत‌म (AtmAnaM) = Your Self
अआत‌म (AtmAnaM) = Yourself
अआत‌म (AtmAni) = in the pure state of the soul
अआत‌म स‌भ‌व (AtmAsambhavitAH) = self-complacent
अआत‌म (Atmaiva) = just like Myself
अआत‌म (Atmaiva) = the very mind
अआत‌न‌त‌क (AtyantikaM) = supreme
अआत‌त (Adatte) = accepts
अआद (Adi) = beginning
अआद (AdiM) = the origin
अआद (AdiM) = beginning
अआद (AdiH) = the origin
अआद (AdiH) = the beginning
अआद (AdiH) = beginning
अआद (AdiH) = beginning
अआद (Adikartre) = to the supreme creator
अआद (AdityaH) = the Adityas
अआद (AdityagaM) = in the sunshine
अआद (Adityavat) = like the rising sun
अआद (AdityavarNaM) = luminous like the sun
अआद (AdityAn) = the twelve sons of Aditi
अआद (AdityAni) = of the Adityas
अआद (AdidevaM) = the original Lord
AdidevaH = the original Supreme God
Adau = in the beginning
Adya = immediately
AdyaM = original.
AdyaM = original
AdyaM = the original
Adhatsva = fix
Adhaya = resigning
Adhaya = fixing
Adhipatyam = supremacy.
AnanaM = mouths
ApaH = water
ApaH = waters
ApannaM = achieved
Apannah = gaining
ApuryamAnAM = 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
AyH = duration of life
AyudhaM = weapons
AyudhaWM = of all weapons
આરબે (Arabhate) = begins
આરબે (Arabhyate) = begun
આરમ્બ (Arambha) = endeavors
આરમ્બ (ArambhaH) = endeavor
આરભન (ArAdhanaM) = for the worship
આરુરક્ષી (ArurukShoH) = who has just begun yoga
આરુડષ્ય (ArUDhasya) = of one who has attained
આરુડનન (ArUDhAni) = being placed
આરોગ્ય (Arogya) = health
આરજય (ArjavaM) = simplicity
આરજય (ArjavaM) = honesty
આરટી (ArtaH) = the distressed
આરહ (ArhAH) = deserving
આરલસ્ય (Alasya) = laziness
આરાવ્ય (AvayoH) = of ours
આરવત્તૈ (Avartate) = comes back
આરવત્તન (AvartinaH) = returning
આરવિષ્ય (Avishya) = entering
આરવિષ્ટ (AviShTaM) = overwhelmed
આરવિષ્ટ (AviShTaH) = overwhelmed
આરવેત (AvRitaM) = is covered.
આરવેત (AvRitaM) = covered
આરવેત (AvRitaH) = is covered
આરવેત (AvRitA) = covered
આરવેત (AvRitAH) = covered.
આરવેત (AvRittiM) = return
આરવેષ્ય (AvRitya) = covering
આરેખ્યત (Aveshita) = fixed
આરેખ્ય (Aveshya) = establishing
આરેખ્ય (Aveshya) = fixing
આરવ્રિયા (Avriyate) = is covered
આરષયસ્થિત (AshayasthitAH) = situated within the heart
AshcharyamayaM (AshcharyamayaM) = wonderful
Ashcharyavat (Ashcharyavat) = as amazing
Ashcharyavat (Ashcharyavat) = similarly amazing
AshcharyANi (AshcharyANi) = all the wonders
Ashrayet (Ashrayet) = must come upon
AshritaM (AshritaM) = assuming
AshritaH (AshritaH) = taking refuge
AshritaH (AshritaH) = situated
AshritAH (AshritAH) = accepting.
AshritAH (AshritAH) = having taken shelter of
Ashritya (Ashritya) = taking shelter of
Ashritya (Ashritya) = taking shelter
AshvAsayAmAsa (AshvAsayAmAsa) = encouraged
Ashu (ASHu) = very soon
AsaM (AsaM) = exist
AsaktamanAH (AsaktamanAH) = mind attached
Asana (Asana) = in sitting
AsanaM (AsanaM) = seat
Asane (Asane) = on the seat
AsAdya (AsAdya) = attaining
Asina (Asina) = by the weapon
AsinaM (AsinaM) = situated
AsinaH (AsinaH) = eaters
AsIta (AsIta) = does remain still
AsIta (AsIta) = should be situated
AsIta (AsIta) = should sit
AsInaH (AsInaH) = situated
AsuraM (AsuraM) = the demoniac
AsuraM (AsuraM) = demonic
AsuraH (AsuraH) = of demoniac quality
AsuraH (AsuraH) = demoniac
AsuranishchayAn (AsuranishchayAn) = demons.
AsurI (AsurI) = demoniac qualities
AsurIM (AsurIM) = atheistic
AsurIM (AsurIM) = the demoniac nature.
AsurIM (AsurIM) = demoniac
AsurIShu (AsurIShu) = demoniac
AstikyaM (AstikyaM) = religiousness
Aste (Aste) = remains
AsthAya (AsthAya) = following
AsthitaH (AsthitaH) = being situated
AsthitaH (AsthitaH) = situated in
AsthitaH (AsthitaH) = situated
AsthitaH (AsthitaH) = situated
Aha (Aha) = said
Ahave (Ahave) = in the fight
AhAra (AhAra) = eating
AhAra (AhAra) = eating
AhAra (AhAra) = food
AhArAH (AhArAH) = eating
AhuH (AhuH) = are said
AhuH (AhuH) = is known
AhuH (AhuH) = is said
AhuH (AhuH) = declare
AhuH (AhuH) = say
Aho (Aho) = or else
iNgate (iNgate) = waver
iNgate (iNgate) = flickers
ichChati (ichChati) = desires
ichChantaH (ichChantaH) = desiring
ichChasi (ichChasi) = you wish.
ichChasi (ichChasi) = you like
ichA (ichA) = wishes
ichChA (ichChA) = desire
ichChAm (ichChAmi) = I wish
ichChAm (ichChAmi) = do I wish
ijyate (ijyate) = is performed
ijayA (ijyayA) = by worship
iDyaM (iDyaM) = worshipable
itaH (itaH) = besides this
itaH (itaH) = from this world
itarH (itarH) = common
iti (iti) = also
iti (iti) = in this way
iti (iti) = thus.
iti (iti) = thus
iti (iti) = therefore
ityuta (ityuta) = thus it is said.
ityevaM (ityevaM) = knowing thus
idaM (idaM) = all this
idaM (idaM) = whatever we can see
idaM (idaM) = which we see
idaM (idaM) = this lamentation
idaM (idaM) = this
idaM (idaM) = thus
idaM (idaM) = the following
idaM (idaM) = these
idAnIM (idAnIM) = now
idRik (idRik) = as it is
indriya (indriya) = and the senses
indriya (indriya) = and senses
indriya (indriya) = of the sense organs
indriya (indriya) = the senses
indriya (indriya) = senses
indriyaH (indriyaH) = senses
ભગવદ્ગટા  શદાથર્સૂચી  

_indriya_gocharAH_ = the objects of the senses 

_indriyagraMaM_ = all the senses 

_indriyagraMaM_ = the full set of senses 

_indriyasya_ = of the senses 

_indriyasyArth_ = in the sense objects 

_indriyANAM_ = of all the senses 

_indriyANAM_ = of the senses 

_indriyan_ = the senses 

_indriyan_ = senses 

_indriyarAm_ = satisfied in sense gratification 

_indriyarAm_ = sense objects 

_indriyarAm_ = from the sense objects 

_indriyarAm_ = from sense objects 

_indriyarAm_ = in the matter of the senses 

_indriyarAm_ = in sense gratification 

_indriyebha_ = more than the senses 

_indriyai_ = with the senses 

_indriyai_ = by the senses 

_imA_ = all these 

_imA_ = this science 

_imA_ = this 

_imA_ = these 

_imAH_ = all this 

_imAH_ = all these 

_imAn_ = this 

_imAn_ = these 

_ime_ = all these 

_ime_ = these 

_imau_ = these 

_ima_ = all these 

_ima_ = this 

_ima_ = these 

_ima_ = all these 

_ima_ = as if
�ગवद्गः (Bhagavadg) Shadrûṣûṣṭi

17 (iva) = as
17 (iva) = certainly
17 (iva) = like that
17 (iva) = like.
17 (iva) = like

17 (iShubhiH) = with arrows
17 (iShTa) = of all desirable things
17 (iShTa) = the desirable
17 (iShTaM) = leading to heaven
17: āshir (iShTaH asi) = you are dear
17: (iShTaH) = worshiped
17: (iShTAH) = palatable
17: (iShTAn) = desired
17: (iShTvA) = worshiping
18 (iha) = in this world
18 (iha) = in this material world
18 (iha) = in this yoga
18 (iha) = in this life.
18 (iha) = in this life
18 (iha) = in this
18 (iha) = in the material world
18 (ihaiva) = in the present body
18 (ikShvAkave) = unto King Iksvaku
18 (IdRiShaM) = like this.
18 (IshaM) = unto the Supreme Lord
18 (IshaM) = Lord
18 (Ishvara) = of leadership
18 (IshvaraM) = the Supersoul
18: (IshvaraH) = the lord of the body
18: (IshvaraH) = the lord
18: (IshvaraH) = the Supreme Lord
18: (IshvaraH) = the Lord.
ભગવદ્ગ્રતા

શદા thersૂચી

ઈહટે (Ihate) = he aspires

ઈહ્ટે (Ihante) = they desire

ઈક્ષાઃ (IkShanamu) = eyes

ઈક્ષતે (IkShate) = one sees

ઈક્ષતે (IkShate) = does see

ઉક્તં (uktaM) = as declared

ઉક્તં (uktaM) = disclosed

ઉક્તં (uktaM) = described

ઉક્તં (uktaM) = said

ઉક્તક (uktaH) = addressed

ઉક્તક (uktaH) = is said

ઉક્તક (uktAH) = are said

ઉક્તસ (uktva) = saying

ઉક્તસ (uktva) = speaking

ઉગ્રઃ (ugraH) = terrible

ઉગ્ર (ugraM) = terrible

ઉગ્રકંમાર્ણ (ugrakarmAnaH) = engaged in painful activities

ઉગ્રઃ (ugrarupaH) = fierce form

ઉગ્ર્ (ugraiH) = severe

ઉચ્ચ (uchchaiH) = very loudly

ઉચ્ચ શ્રવસં (uchchaiHshravasaM) = Uccaihsrava

ઉચ્ચિશ (uchChiShTaM) = remnants of food eaten by others

ઉચ્ચશા (uchChoShanamu) = drying up

ઉચ્ચકાત (uchChritaM) = high

ઉચ્યતે (uchyate) = is called.

ઉચ્યતે (uchyate) = is called

ઉચ્યતે (uchyate) = is pronounced

ઉચ્યતે (uchyate) = is said to be.

ઉચ્યતે (uchyate) = is said to be

ઉચ્યતે (uchyate) = is said.

ઉચ્યતે (uchyate) = is said

ઉચ્યતે (uchyate) = is said.

ઉત (uta) = it is said.
ભગવદ્ગીતા શાસ્ત્રશોભી

ઉદકમત્ (utkRamati) = gives up
ઉદકમતતં (utkRamantM) = quitting the body
ઉદકમ (uttamaM) = transcendental.
ઉદકમ (uttamaM) = transcendental
ઉદકમ (uttamaM) = the best.
ઉદકમ (uttamaM) = the supreme
ઉદકમ (uttamaM) = the best
ઉદકમવિવિ (uttamavidAM) = of the great sages
ઉદકમપ્રીક્રિ (uttamAngraiH) = heads.
ઉદકમપ્રી (uttamaujAH) = Uttamauja
ઉદકમ (uttaraM) = covering
ઉદકમાં ઉદકમા (uttaraAyaNaM) = when the sun passes on the northern side
ઉદકમ (uttiShTha) = get up
ઉદકમ (uttiShTha) = stand up to fight
ઉદકમ (utthaM) = produced of
ઉદકમિત (utthitA) = present
ઉદકમા (utsanna) = spoiled
ઉદકમાં ઉદકમા (utsAdanArthaM) = for the sake of causing annihilation
ઉદકમાં ઉદકમા (utsAdyante) = are devastated
ઉદકમા (utsAha) = and great enthusiasm
ઉદકમાં ઉદકમા (utsIdeyuH) = would be put into ruin
ઉદકમા (utsRijAmi) = send forth
ઉદકમા (utsRijya) = giving up
ઉદક (udaka) = and water
ઉદકમા (udapAne) = in a well of water
ઉદક (udara) = bellies
ઉદકના (udArAH) = magnanimous
ઉદકના (udAsIna) = neutrals between belligerents
ઉદકના (udAsInaH) = free from care
ઉદકના (udAsInavat) = as if neutral
ઉદકના (udAsInavat) = as neutral


is said to be.

exemplified.

is said

indicating

desiring

as examples

one must deliver

generated from

produced

generation

uplifted

trying.

taking up

are agitated

is disturbed

become agitated

and anxiety

opening

takes place

develops

are born

offer.

ey will initiate

overseer

know

try to understand.

having obtained

attains.

is to be found.

is deserved

is befitting

arrived at
\(\text{ઉપમ} \) (upamaM) = compared to
\(\text{ઉપમ} \) (upamA) = comparison
\(\text{ઉપયાન્ત} \) (upayAnti) = come
\(\text{ઉપસત} \) (uparataM) = ceased
\(\text{ઉપસમે} \) (uparamate) = cease (because one feels transcendental happiness)
\(\text{ઉપસમે} \) (uparamet) = one should hold back
\(\text{ઉપલભ્ય} \) (upalabhyate) = can be perceived
\(\text{ઉપલિફ્ય} \) (upalipyate) = mixes.
\(\text{ઉપલિફ્ય} \) (upalipyate) = mixes
\(\text{ઉપવશ} \) (upavishat) = sat down again
\(\text{ઉપવિશ} \) (upavishya) = sitting
\(\text{ઉપાસ} \) (upasaNgamya) = approaching
\(\text{ઉપસેવ} \) (upasevate) = enjoys.
\(\text{ઉપસ્થ} \) (upasthe) = on the seat
\(\text{ઉપહા} \) (upahata) = overpowered
\(\text{ઉપહા} \) (upahata) = being afflicted
\(\text{ઉપાણ્મે} \) (upahanyAM) = would destroy
\(\text{ઉપાય} \) (upAyataH) = by appropriate means.
\(\text{ઉપાશ્રીત} \) (upAshritAH) = being fully situated
\(\text{ઉપાશ્રીત} \) (upAshritAH) = having taken shelter of
\(\text{ઉપા} \) (upAshritya) = taking shelter of
\(\text{ઉપા} \) (upAsate) = worship.
\(\text{ઉપા} \) (upAsate) = worship
\(\text{ઉપા} \) (upAsate) = begin to worship
\(\text{ઉપે} \) (upetaH) = engaged
\(\text{ઉપે} \) (upetaH) = endowed
\(\text{ઉપે} \) (upeta) = achieving
\(\text{ઉપે} \) (upeta) = arriving
\(\text{ઉપાન્ત} \) (upaiti) = achieves
\(\text{ઉપા} \) (upaiti) = attains
\(\text{ઉપાશ્રી} \) (upaiShyasi) = you will attain.
ubhaya (ubhaya) = both
ubhayoH (ubhayoH) = of the two
ubhayoH (ubhayoH) = of both parties
ubhayoH (ubhayoH) = of both
ubhayoH (ubhayoH) = both
ubhe (ubhe) = both
ubhau (ubhau) = both
uragaN (uragaN) = serpents
uru (uru) = thighs
urjitaM (urjitaM) = glorious
ubhena (ubhena) = by the womb
uvAcha (uvAcha) = said
ushanA (ushanA) = Usana
uShitvA (uShitvA) = after dwelling
uShNa (uShNa) = summer
uShNa (uShNa) = heat
uShmapAH (uShmapAH) = the forefathers
UrdhvaM (UrdhvaM) = upward
UrdhvaM (UrdhvaM) = upwards
UrdhvamUlaM (UrdhvamUlaM) = with roots above
Rik (Rik) = the Rg Veda
RichChati (RichChati) = one achieves.
RichChati (RichChati) = one attains.
RitaM (RitaM) = truth
RitUnAM (RitUnAM) = of all seasons
Rite (Rite) = without, except for
RiddhaM (RiddhaM) = prosperous
RiShayaH (RiShayaH) = those who are active within
RiShayaH (RiShayaH) = sages
RiShin (RiShin) = great sages
RiShibhiH (RiShibhiH) = by the wise sages
eka (eka) = only one
ભગવદ્ગિતા શબ્દાંકષ્યુધી

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
અેકતં (ekatvaM) = in oneness
અેકતવન (ekatvena) = in oneness
અેકમક્ષરં (ekamakSharaM) = pranava
અેકયા (ekayA) = by one
અેકથં (ekasthaM) = in one place
અેકથં (ekasthaM) = situated in one
અેકસ્મિન (ekasmin) = in one
અેકિ (ekIk) = alone
અેકાગ્રં (ekAgraM) = with one attention
અેકાગ્રેણ (ekAgreNa) = with full attention
અેકારં (ekAntaM) = overly
અેકાક્ષરં (ekAkSharaM) = the one syllable
અેક (eke) = one group
અેકન (ekena) = alone
અેતત્ (etat) = all this
અેતત્ (etat) = on this
અેતત્ (etat) = this is
અેતત્ (etat) = this
અેતત્ (etat) = thus
અેતત્ (etat) = these two natures
અેતત્ (etat) = these
અેતયા (etayoH) = of these two
અેટાશ (etasya) = of this
અેતાં (etAM) = all this
अेति (etAM) = this
अेतन् (etAn) = all of them
अेतन् (etAn) = all these
अेतन् (etAn) = these
अेतनिः (etAni) = all these
अेतनिः (etAni) = these
अेतपवत् (etAvat) = thus
अेत (eti) = gets
अेत (eti) = comes
अेत (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
अेतेषां (eteShAM) = of the Pandavas
अेते: (etaiH) = all these
अेते: (etaiH) = by all these
अेते: (etaiH) = from these
अेधांसि (edhA.nsi) = firewood
अें (enaM) = about the soul
अें (enaM) = this (soul)
अें (enaM) = this soul
अें (enaM) = this
अें (enaM) = him
अेष्ठिः (ebhiH) = all these
अेष्ठिः (ebhiH) = from the influence of these
अेष्ठ्यः (ebhyaH) = above these
अेष्ठ्यः (ebhyaH) = to these demigods
अेव च (eva cha) = also
અેવ (eva) = alone
અેવ (eva) = also
અેવ (eva) = it is all like that
અેવ (eva) = indeed
અેવ (eva) = even
અેવ (eva) = ever
અેવ (eva) = only
અેવ (eva) = certainly
અેવ (eva) = completely
અેવ (eva) = thus
અેવ (eva) = like that
અેવ (eva) = like this
અેવ (eva) = simply
અેવ (eva) = surely
અેવ ઉપ: (evaM rUpaH) = in this form
અેવ (evaM) = as mentioned above
અેવ (evaM) = in this way
અેવ (evaM) = thus
અેવ (evaM) = like this
અેવવિધ: (eva.nvidhaH) = like this
અેવવિધ: (eva.nvidhAH) = like this
અેવાપ: (evApi) = also
અેષ: (eShaH) = all this
અેષ: (eShaH) = this
અેવા (eShA) = all this
અેવા (eShA) = this
અેવા (eShAM) = of them
અેજયત (eShyati) = comes
અેજયસ (eShyasi) = you will attain
અેજયસ (eShyasi) = you will come
અેકાંતકશ: (aikAntikasya) = ultimate
Airavata = અૈરાવતં (airAvataM)
divine = અૈશ્વરં (aishvaraM)
and opulence = અૈશ્વયર્ (aishvarya)
by My energy = આૈપʿયેન (aupamyena)
by comparison = આૈષધં (auShadhaM)
healing herb = આૈષધી� (auShadhIH)
vegetables = કહ્ય (kathay)
describe = કથયતઃ (kathayataH)
speaking = કથયતઃ (kathayantaH)
talking = કથય્રત (kathayantaH)
will speak = કથય્રત યી (kathayiShyanti)
I shall speak = કથય્રત યી (kathayiShyAmi)
at any time = કદાચ (kadAchana)
at any time (past, present or future) = કદાચત્ (kadAchit)
Cupid = કરંપાર (kandarpaH)
he whose flag was marked with Hanuman = કપિધવજ (kapidhvajaH)
Kapila Muni = કપિલમુિન (kapilaH muniH)
O lotus-eyed one = કમલપત્રાક્ષ (kamalapatrAkSha)
sitting on the lotus flower = કમલાસનસ્થં (kamalAsanasthaM)
the cause of = કરણં (karaNam)
instruments = કરણં (karaNaM)
the cause = કરણં (karaNaM)
the means = કરણં (karaNaM)
senses = કરણં (karaNaM)
करालं (karAlaM) = horrible
करालनि (karAlAni) = terrible
करिश्यति (kariShyati) = can do.
करिश्यसि (kariShyasi) = perform
करिश्यसि (kariShyasi) = you will do
करिश्ये (kariShye) = I shall execute
करिश्यत (kariShyati) = can do.
करिल (karotI) = do
कलशि (karotI) = performs
करलित (karomi) = I do
करलित (karotI) = you do
करो (karNaH) = kindly
करोति (karoti) = do
करोति (karoti) = performs
करोति (karoti) = I do
करोति (karotI) = you do
करोत (karNaM) = Karna
करोत (karNaH) = Karna
करत्व्यं (kartavyaM) = prescribed duty
करत्व्यानि (kartavyAni) = should be done as duty
करत (kartA) = worker
करत (kartA) = creator
करत (kartA) = the worker
करत (kartA) = the doer
करत (kartA) = doer
करत (kartA) = such a worker
करते (kartAraM) = the worker
करते (kartAraM) = the father
करते (kartAraM) = performer
करत (kartuM) = to act
करत (kartuM) = to execute
करत (kartuM) = to do
करत (kartuM) = to perform
करत (kartuM) = do
करतुष्यं (kartRitvaM) = proprietorship
करतुष्यें (kartRitve) = in the matter of creation
कर्म (karma) = action
કમર્ (karma) = actions
શ„ (karma) = activities
કામ (karma) = activity
કામ (karma) = and work
કામ (karma) = in activities
કામ (karma) = work
કામ (karma) = works
કામ (karma) = of work
કામ (karma) = to work
કામ (karma) = the work
કામ (karma) = duties
કામ (karma) = duty
કામ (karma) = prescribed duties
કામ (karma) = prescribed duty
કામ (karma) = fruitive action
કામ (karma) = fruitive activities
કામા (karmajaM) = due to fruitive activities
કામા (karmajA) = from fruitive work.
કામાં (karmajAn) = born of work
કામા (karmaNaH) = of activities
કામા (karmaNaH) = of work
કામા (karmaNaH) = than work
કામા (karmaNaH) = than fruitive action
કામા (karmaNA) = activities
કામા (karmaNA) = by work
કામા (karmaNAM) = activities.
કામા (karmaNAM) = in activities
કામા (karmaNAM) = whose previous activities
કામા (karmaNAM) = of activities
કામા (karmaNAM) = of all activities
કામા (karmaNAM) = of prescribed duties
કામા (karmaNAM) = of fruitive activities
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ખમિજ (karmaNi) = activities
ખમિજ (karmaNi) = in action
ખમિજ (karmaNi) = in activity
ખમિજ (karmaNi) = in the performance of prescribed duties
ખમિજ (karmaNi) = in prescribed duties
ખમિજ (karmaNi) = in prescribed duty.
ખમિજ (karmaNi) = work
ખમિજ (karmaphala) = in the result of the work
ખમિજ (karmaphala) = with the results of activities
ખમિજ (karmaphala) = the fruit of the work
ખમિજ (karmaphalaM) = of the result of work
ખમિજ (karmaphalaM) = the results of all activities
ખમિજાનાગ: (karmaphalatyAgaH) = renunciation of the results of fruitive action
ખમિજાસનગ: (karmaphalAsaNgaM) = attachment for fruitive results
ખમિજલ (karmaphale) = in fruitive action
ખમિજલં (karmabandhaM) = bondage of reaction
ખમિજલં (karmabandhanaH) = bondage by work
ખમિજલ (karmabhiH) = by the reaction of such work
ખમિજલ (karmabhiH) = from the bondage of the law of fruitive actions.
ખમિજગ ખલ (karmayogaM) = devotion
ખમિજગ ખલ (karmayogaH) = work in devotion
ખમિજગ ખલ (karmayogeNa) = by activities without fruitive desire
ખમિજગ ખલ (karmayogeNa) = by the linking process of devotion
ખમિજગ ખલ (karmas.nnyAsAt) = in comparison to the renunciation of fruitive work
ખમિજગ ખલ (karmasNginAM) = who are attached to fruitive work
ખમિજગ ખલ (karmasNgiShu) = in the association of those engaged in fruitive activities
ખમિજગ ખલ (karmasNgena) = by association with
fruitive activity

कमर्‍सु (karmasu) = activities.
कमर्‍सु (karmasu) = in all activities
कमर्‍सु (karmasu) = in discharging duties
कमर्‍सु (karmasu) = in fruitive activities
कमार्‍ण (karmacanaM) = the fruits of actions
कमार्‍ण (karmacanaM) = whose work
कमार्णि (karmacani) = activities
कमार्णि (karmacani) = all works
कमार्णि (karmacani) = all kinds of work
कमार्णि (karmacani) = in fruitive activity
कमार्णि (karmacani) = work
कमार्णि (karmacani) = works
कमार्णि (karmacani) = the activities
कमार्णि (karmacani) = your duties
कमार्णि (karmacani) = functions
कमिभ्य (karmibhyah) = than the fruitive workers
कमेंद्रि (karmendriyaH) = the five working sense organs
कमेंद्रय (karmendriyaiH) = by the active sense organs
करश्चति (karShati) = is struggling hard.
करश्चयति (karShayantaH) = tormenting
कलयतां (kalayatAM) = of subduers
कलिल (kalilAM) = dense forest
कलेवर (kalevarAM) = this body
कलेवर (kalevarAM) = the body
कलप (kalpate) = is considered eligible.
कलप (kalpate) = is qualified.
कलप (kalpate) = becomes.
कलपकश्ये (kalpakShaye) = at the end of the millennium
कलपद (kalpadau) = in the beginning of the millennium
कल्मश (kalmaShah) = all material contamination
कल्मश (kalmaShah) = of sinful reactions
(kalmaShAH) = misgivings.
(kalyANakRit) = one who is engaged in auspicious activities

(kavayaH) = the intelligent
(kavayaH) = the learned
(kaviM) = the one who knows everything
(kaviH) = the thinker.

(kavInAM) = of all great thinkers

(kashchana) = anyone.
(kashchana) = any
(kashchana) = whatever
(kashchit) = anyone
(kashchit) = any
(kashchit) = someone.
(kashchit) = someone

(kashmalaM) = dirtiness
(kasmAt) = why

(kasyachit) = anyone's

(kA) = what
(kAM) = which

(kANkShati) = desires
(kANkShantaH) = desiring
(kANkShitaM) = is desired
(kANkShe) = do I desire

(kA nchanaH) = gold.

(kA nchanaH) = gold

(kAma) = of lust
(kAma) = desire
(kAma) = passion
(kAma) = based on desire for sense gratification

(kAma) = lust

(kAma) = sense gratification
કામ (kAma) = from desires

કામ (kAmaM) = lust

કામ (kAmaH) = desire

કામ (kAmaH) = lust

કામ (kAmaH) = sex life

કામકામા (kAmakAmaH) = desiring sense enjoyments

કામકામી (kAmakAmaI) = one who desires to fulfill desires.

કામકારત (kAmakAraTaH) = acting whimsically in lust

કામકારેણ (kAmakAraNeNa) = for enjoying the result of work

કામધુક (kAmadhuk) = the surabhi cow

કામધુક (kAmadhuk) = bestower.

કામભાગેષ (kAmabhogeShu) = to sense gratification

કામાપ (kAmarUpaM) = in the form of lust

કામાપિથ (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

કામાતાન (kAmAtmANaH) = desirous of sense gratification

કામાન (kAmAn) = desiring

કામાન (kAmAn) = desires for sense gratification

કામાન (kAmAn) = material desires for sense gratification

કામાન (kAmAn) = material desires

કામાન (kAmAn) = his desires

કામાસુન (kAmepsunA) = by one with desires for fruitive results

કામભય (kAmebhyaH) = material sense gratification

કામ (kAmaiH) = by desires

કામોભાગ (kAmopabhoga) = sense gratification

કામયાં (kAmyAnAM) = with desire

કય (kAya) = body

કય (kAya) = for the body

કય (kAyaM) = the body
કાયેન (kAyena) = with the body
કારકૈ (kArakaiH) = which are causes
કારણ (kAraNa) = and cause
કારણં (kAraNaM) = the means
કારણાિ (kAraNAni) = causes
કારયન્ (kArayan) = causing to be done.
કારપ્ય (kArpaNya) = of miserliness
કાર્ (kArya) = what ought to be done
કારય (kArya) = of effect
કારય (kArya) = duty
કારય (kAryaM) = as duty
કારય (kAryaM) = it must be done
કારય (kAryaM) = what ought to be done
કારય (kAryaM) = obligatory
કારય (kAryaM) = duty
કારય (kAryaM) = must be done
કારયે (kAryate) = is forced to do
કારય (kArye) = work
કાળ (kAlaM) = time
કાળ (kAlaH) = time
કાલાનલ (kAlAnala) = the fire of death
કાળ (kAle) = at a proper time
કાળ (kAle) = at the time
કાળ (kAle) = and unpurified time
કાળ (kAle) = time
કાળે (kAlena) = in course of time
કાળે (kAlena) = in the course of time
કાળે (kAleShu) = times
કાશરાજ (kAshirAjaH) = Kasiraja
કાશ (kAshyaH) = the King of Kasi (Varanasi)
કી (kiM) = what is there.
કી (kiM) = what is
કે (kiM) = what use
કે (kiM) = what
કે (kiM) = why
કે (kiM) = how much
કે (kiM) = how.
કે (kiM) = how
કીવાન (ki nchana) = any
કીવિસ્ત્ર (ki nchit) = anything else
કીવિસ્ત્ર (ki nchit) = anything
કીમુ-નુ (kim nu) = what to speak of
કીરીતિન્ (kirITin) = Arjuna
કીરીતિનિ (kirITinaM) = with helmet
કીરીતિનિ (kirITinaM) = with helmets
કીવિબશં (kilbishaM) = sinful reactions.
કીવિબષ: (kilbiShaH) = all of whose sins
કીવિબષ: (kilbiShaiH) = from sins
કીતલય-ન (kIrtaayantaH) = chanting
કીલિન (kIrtiM) = reputation
કીલિન (kIrtiH) = fame
કુતઃ (kutaH) = where is
કુતઃ (kutaH) = wherefrom
કુતઃ (kutaH) = how is it possible
કુનતીતિજ: (kuntibhojaH) = Kuntibhoja
કુનતીતુત: (kuntIputraH) = the son of Kunti
કુર (kuru) = just perform
કુર (kuru) = do
કુર (kuru) = perform.
કુર (kuru) = perform
કુરુલે (kurute) = it turns
કુરુલે (kurute) = turns
કુરુલે (kurute) = does perform
કુરુનનનનત (kurunandana) = O beloved child of the Kurus
કુરનંદા (kurunandana) = O son of Kuru.
કુરપ્રવીર (kurupravIra) = O best among the Kuru warriors.
કુરુવિડ (kuruvRiddhaH) = the grandsire of the Kuru dynasty (Bhishma)
કુરુશ્્રેષ (kurushreShTha) = O best of the Kurus
કુરુષ (kuruShva) = do
કુરુસત્મ (kurusattama) = O best amongst the Kurus.
કુરુક્ષેઠી (kurukShetre) = in the place named Kuruksetra
કુરુન (kurUn) = the members of the Kuru dynasty
કુર્ય (kuryAM) = I perform
કુર્યાત (kuryAt) = must do
કુર્યન (kurvan) = doing anything
કુર્યન (kurvan) = performing
કુર્વન્ત (kurvanti) = they do
કુર્વન્ત (kurvanti) = they perform
કુર્વન્ત્ (kurvannapi) = although engaged in work
કુર્વાન્ (kurvAnaH) = performing
કુર્વન્ (kurvAn) = doing
કુરા (kulaM) = family
કુરાગ્નાં (kulaghnAnAM) = of the destroyers of the family
કુરાગ્નાં (kulaghnAnAM) = for those who are killers of the family
કુરાધમાર (kuladharmAH) = the family traditions
કુરાધમાર (kuladharmAH) = family traditions
કુરાધમારણ (kuladharmANAM) = of those who have the family traditions
કુરાસ્ત્રિય (kulastriyaH) = family ladies
કુરાસ (kulasya) = for the family
કુરાશય (kulakShaya) = in killing the family
કુરાશય (kulakShaya) = in the destruction of a dynasty
કુરાશયે (kulakShaye) = in destroying the family
કુરે (kule) = in the family
કુશ (kusha) = and kusa grass
કુશલે (kushale) = in the auspicious
कुसुमकर्षः (kusumAkaraH) = spring.
कूटस्थः (kUTasthaM) = unchanging
कूटस्थः (kUTasthaH) = in oneness
कूटस्थः (kUTasthaH) = spiritually situated
कूमः (kUrmaH) = tortoise
कृत (kRita) = determined
कृत (kRitaM) = as performed.
कृत (kRitaM) = was performed
कृत (kRitaM) = done
कृत (kRitaM) = performed
कृतकृत्यः (kRitakRityaH) = the most perfect in his endeavors
कृतान्तः (kRitAnjaliH) = with folded hands
कृतेन (kRitAnte) = in the conclusion
कृतेन (kRitena) = by discharge of duty
कृतवः (kRitvA) = after doing
कृतवः (kRitvA) = keeping
कृतवः (kRitvA) = doing so
कृतवः (kRitvA) = doing
कृतवः (kRitvA) = making
कृतस्य (kRitsnaM) = all
कृतस्य (kRitsnaM) = in total
कृतस्य (kRitsnaM) = whole
कृतस्य (kRitsnaM) = entire
कृतस्य (kRitsnaM) = everything
कृतस्य (kRitsnaM) = complete
कृतस्य (kRitsnaM) = completely
कृतस्य (kRitsnaM) = the whole
कृतसनकर्मकृतः (kRitsnakarmakRit) = although engaged in all activities.
कृतसनवतः (kRitsnavat) = as all in all
कृतसनवितः (kRitsnavit) = one who is in factual knowledge
क्रिष्णस्य (kRitsnasya) = all-inclusive

क्रपा (kRipaH) = Krpa

क्रपाः (kRipaNAH) = misers

क्रपय (kRipayA) = by compassion

क्रिष (kRiShi) = plowing

क्रिष्ण (kRiShNa) = O KRiShNa

क्रिष्णं (kRiShNaM) = unto KRiShNa

क्रिष्णः (kRiShNaH) = the fortnight of the dark moon

क्रिष्णः (kRiShNaH) = Lord KRiShNa

क्रिष्णात् (kRiShNAt) = from KRiShNa

क्रिष्णेः (kRiShNe) = and darkness

केः (ke) = who

केचित् (kechit) = some of them

केचित् (kechit) = some

केन (kena) = by what

केवलं (kevalaM) = only

केवलैः (kevalaiH) = purified

केशव (keshava) = of Lord KRiShNa

केशव (keshava) = O killer of the demon Kesi (KRiShNa).

केशव (keshava) = O KRiShNa.

केशव (keshava) = O KRiShNa

केशवस्य (keshavasya) = of KRiShNa

केशिनिशुद्धं (keshinishUdana) = O killer of the Kesi demon.

केशु (keShu) = in which

केः (kaiH) = with whom

केः (kaiH) = by which

कौंतेय (kaunteya) = O son of Kunti

कौंतेयः (kaunteyaH) = the son of Kunti

कौमारः (kaumAraM) = boyhood

कौशः (kaushalaM) = art.

क्रतुः (kratuH) = Vedic ritual

क्रिया (kriyaH) = and activities
ક્રયે (kriyate) = is performed
ક્રયને (kriyante) = are done
ક્રયમાણને (kriyamANAni) = being done
ક્રયમાણને (kriyamANAni) = being performed
ક્રય (kriyAH) = activities
ક્રય (kriyAH) = the activities
ક્રય (kriyAH) = performances.
ક્રય (kriyAH) = performances
ક્રયવિભ (kriyAviSh) = by pious activities
ક્રયાભ (kriyAbhiH) = pompous ceremonies
ક્રૂરાન (krUrAn) = mischievous
ક્રોધ (krodha) = and anger
ક્રોધ (krodhaM) = anger
ક્રોધ (krodhaH) = anger
ક્રોધ (krodhaH) = and anger
ક્રોધ (krodhaH) = wrath
ક્રોধાત (krodhAt) = from anger
ક્રદયાતિ (kledayanti) = moistens
ક્રહ (klesha) = trouble
ક્રહ (kleshaH) = trouble
ક્રાય (klaibyaM) = impotence
ક્વચિત (kvachit) = at any time.
ક્હ (khaM) = ether
કે (khe) = in the ether
ઘચિત (gachChati) = achieves.
ઘચિત (gachChati) = goes.
ઘચનુ (gachChan) = going
ઘચિત (gachChanti) = attain
ઘચિત (gachChanti) = go
ઘચિત (gachChanti) = they reach
ગજેન્દ્રાણ (gajendrANAM) = of lordly elephants
ગત (gata) = removed


&gta; (gata) = lost
&gtaH; (gataH) = returned.
&gatarasam; (gatarasaM) = tasteless
&gatyath; (gatavyathAH) = freed from all distress
&gatasangya; (gatasaNgasya) = of one unattached to the
    modes of material nature

&gat; (gatAH) = attained.
&gat; (gatAH) = going
&gat; (gatAH) = having achieved.
&gatagataM; (gatAgataM) = death and birth
&gati; (gati) = ways of passing
&gati; (gati) = the movement
&gatiM; (gatiM) = destination.
&gatiM; (gatiM) = destination
&gatiM; (gatiM) = perfectional stage.
&gatiM; (gatiM) = progress
&gatiH; (gatiH) = entrance.
&gatiH; (gatiH) = goal
&gatiH; (gatiH) = progress
&gatvA; (gatvA) = attaining
&gatvA; (gatvA) = going
&gadinaM; (gadinaM) = with club
&gadinaM; (gadinaM) = with maces
&gantavyaM; (gantavyaM) = to be reached
&gantasi; (gantasi) = you shall go
&gandha; (gandha) = fragrances
&gandhaH; (gandhaH) = fragrance
&gandharva; (gandharva) = of the Gandharvas
&gandharvanam; (gandharvanam) = of the citizens of the Gandharva planet
&gandhan; (gandhan) = smells
&gamaH; (gamaH) = take to
&gamyate; (gamyate) = one can attain
better
who are better
glorious
pregnancy
embryo
in the cow
very difficult
the planets
the bow of Arjuna
limbs of the body
the Gayatri hymns
of vibrations
described
O Arjuna
Arjuna, the master of curbing ignorance
by Arjuna
of quality
of the qualities
quality
by the modes of material nature
by the modes
of works under material influence
in material activities
by the modes of material nature
in terms of different modes
of material nature
master of the gunas
consisting of the three modes
of material nature
consisting of the gunas
in terms of different modes
the association with
the modes of nature

\( \text{ગુણા} = \text{the qualities} \)

\( \text{ગુણા} = \text{senses} \)

\( \text{ગુણાતીત} = \text{transcendental to the material modes of nature} \)

\( \text{ગુણન} = \text{qualities} \)

\( \text{ગુણન} = \text{the three modes of nature} \)

\( \text{ગુણન} = \text{the modes of nature} \)

\( \text{ગુણન} = \text{the modes of material nature} \)

\( \text{ગુણન્વીત} = \text{under the spell of the modes of material nature} \)

\( \text{ગુણેય} = \text{to the modes of nature} \)

\( \text{ગુણેય} = \text{than the qualities} \)

\( \text{ગુણે} = \text{in sense gratification} \)

\( \text{ગુણે} = \text{the modes of material nature} \)

\( \text{ગુણે} = \text{by the qualities.} \)

\( \text{ગુણે} = \text{by the qualities} \)

\( \text{ગુણે} = \text{by the modes of material nature.} \)

\( \text{ગુણે} = \text{by the modes} \)

\( \text{ગુણે} = \text{modes of material nature.} \)

\( \text{ગુરુ} = \text{the spiritual master} \)

\( \text{ગુરુ} = \text{master} \)

\( \text{ગુરુખાની} = \text{even though very difficult} \)

\( \text{ગુરુ} = \text{the superiors} \)

\( \text{ગુરુ} = \text{superiors} \)

\( \text{ગુહ્ય} = \text{confidential subject} \)

\( \text{ગુહ્ય} = \text{confidential secret} \)

\( \text{ગુહ્ય} = \text{confidential} \)

\( \text{ગુહ્યતમ} = \text{the most confidential} \)

\( \text{ગુહ્યતર} = \text{still more confidential} \)

\( \text{ગુહ્યત} = \text{than confidential} \)

\( \text{ગુહ્યની} = \text{of secrets} \)


gRiNanti = are offering prayers

gRihAdiShu = home, etc.
gRihItvA = taking
gRihNan = accepting
gRihNAti = 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
grAheyaM = accessible
grIvaM = neck
glAniH = discrepancies
ghAtayati = causes to hurt
ghoraM = harmful to others
ghoraM = horrible
ghore = ghastly
ghoShaH = vibration
ghnataH = being killed
ghrANaM = smelling power
cha = and also
cha = and.
cha = and
cha = also.
cha = also
cha = as well as
cha = indeed
(cha) = respectively

(chakraM) = cycle

(chakrahastaM) = disc in hand

(chakriNaM) = with discs

(chakrahastaM) = flickering

(chakrahastaM) = due to being restless

(chaturbhujena) = four-handed

(chaturvidhaM) = the four kinds.

(chaturvidhAH) = four kinds of

(chatvAraH) = four

(chandramasi) = in the moon

(chamUM) = military force

(chara) = the moving

(chara) = moving

(charaM) = moving

(charatAM) = while roaming

(charati) = does

(charati) = lives

(charan) = acting upon

(charanti) = practice

(charAcharaM) = moving and nonmoving.

(charAchararam) = the moving and the nonmoving

(chalaM) = flickering

(chalati) = moves

(chalita) = deviated

(chakShuH) = eyes

(chAturvarNyaM) = the four divisions of human society

(chAndramasaM) = the moon planet

(chApaM) = the bow

(chApi) = also

(chAriNau) = blowing

(chAsmi) = as I am
ભગવદ્ગીતા શબ્દાર્થો

ચક્રકૃષ: (chikIrShavaH) = wishing.

ચક્રકૃણ: (chikIrShuH) = desiring to lead

ચિત: (chitta) = by anxieties

ચિત: (chittaM) = the mind and its activities

ચિત: (chittaM) = mind

ચિત: (chittaM) = mental activities

ચિત: (chittaH) = concentrating the mind

ચિત: (chittaH) = being in consciousness

ચિતાત્મ (chittAtmA) = mind and intelligence

ચિતરા: (chitrarathaH) = Citraratha

ચિનતયા: (chintayantaH) = concentrating

ચિનતયેત: (chintayet) = should think of.

ચિનત્લ (chintAM) = fears and anxieties

ચિરા: (chirAt) = after a long time

ચુરણટ: (chUrNitaiH) = with smashed

ચેક્રનટ: (chekitAnaH) = Cekitana

ચેત: (chet) = if

ચેતનલ (chetanA) = the living force.

ચેતનલ (chetanA) = living symptoms

ચેતસ: (chetasaH) = whose wisdom

ચેતસ: (chetasaH) = their hearts

ચેતસ (chetasA) = by intelligence

ચેતસ (chetasA) = by consciousness

ચેતસ (chetasA) = by the mind and intelligence

ચેતસ (chetasA) = by the mind

ચેતસ (chetasAM) = of those whose minds.

ચેતસ (chetasAM) = of those whose minds

ચેતા: (chetAH) = in heart

ચેષ: (cheShTaH) = the endeavors

ચેષેત: (cheShTate) = tries

ચેષ્ય (cheShTasya) = of one who works for maintenance

ચૈલા (chailAjina) = of soft cloth and deerskin
(chodanA) = the impetus
(chyavanti) = fall down
(ChandasAM) = of all poetry
(ChandA.nsi) = the Vedic hymns
(ChandobhiH) = by Vedic hymns
(ChalayAM) = of all cheats
(Chittva) = cutting
(ChittvA) = cutting off
(Chindanti) = can cut to pieces
(Chinna) = torn
(Chinna) = having cut off
(Chinna) = having torn off
(ChettA) = remover
(ChettuM) = to dispel
(jagat) = universe.
(jagat) = universe
(jagat) = cosmic manifestation
(jagat) = the universe
(jagat) = the whole world
(jagat) = the entire world
(jagat) = the cosmic manifestation
(jagat) = the material world.
(jagataH) = universe
(jagataH) = of the world
(jagataH) = of the material world
(jagatpate) = O Lord of the entire universe.
(jagannivAsa) = O refuge of the universe.
(jagannivAsa) = O refuge of the universe
(jagannivAsa) = O refuge of the worlds.
(jagrataH) = or one who keeps night watch too much
(jaghanya) = of abominable
(jaNgamaM) = moving
જન:  (janaH) = person
જનકાદયા:  (janakAdayaH) = Janaka and other kings
જનયેત:  (janayet) = he should cause
જનસંસિદ:  (janasa.nsadi) = to people in general
જન:  (janAH) = people.
જન:  (janAH) = persons.
જન:  (janAH) = persons
જનધીપ:  (janAdhipaH) = kings
જનઅંત:  (janAnAM) = of the persons
જનાર્દિન:  (janArdana) = O killer of the atheists
જનાર્દિન:  (janArdana) = O KRiShNa.
જનાર્દિન:  (janArdana) = O KRiShNa
જનાર્દિન:  (janArdana) = O chastiser of the enemies
જનાર્દિન:  (janArdana) = O maintainer of all living entities.
જનતા:  (jantavaH) = the living entities.
જનમ:  (janma) = of birth
જનમ:  (janma) = birth
જનમ:  (janma) = births
જનનકારમચાપલાદાં:  (janmakarmaphalapradAM) = resulting in good birth and other fruitive reactions
જનમઅન:  (janmanAM) = repeated births and deaths
જનમની જનમન:  (janmani janmani) = in birth after birth
જનમભાંત:  (janmabandha) = from the bondage of birth and death
જનમસુ:  (janmasu) = in births.
જનમાન:  (janmA.ni) = births
જાપયાજન:  (japayaj naH) = chanting
જય:  (jayaH) = victory
જયદ્રથં ચ:  (jayadrathaM cha) = also Jayadratha
જયાજય:  (jayAjayau) = both victory and defeat
જયેમ:  (jayema) = we may conquer
જયેયુ:  (jayeyuH) = they conquer
જરા:  (jarA) = and old age
ભગવદ્ગીતા શાસ્ત્રાધિકૃતી

જર (jarA) = old age
જર (jarA) = from old age
જહાત (jahAti) = can get rid of
જહ (jahi) = conquer
જહ (jahi) = destroy
જહલત (jAgarti) = is wakeful
જહલત (jAgrati) = are awake
જહસ (jAtasya) = of one who has taken his birth
જત (jAtAH) = born
જતહમ (jAtidharmAH) = community projects
જત (jAtu) = at any time
જત (jAtu) = ever
જાનન (jAnan) = even if he knows
જાનત (jAnAti) = knows
જાન (jAne) = I know
જાયત (jAyate) = is taking place
જાયત (jAyate) = comes into being
જાયત (jAyate) = takes birth.
જાયત (jAyate) = takes birth
જાયત (jAyante) = are manifested
જાયત (jAyante) = develop
જાય (jAly) = by a network
જાનવી (jAhnavI) = the River Ganges.
જગી શાતામ (jigiShatAM) = of those who seek victory
જઘ્ન (jighran) = smelling
જિજ્ઞશામ (jijIviShAmaH) = we would want to live
જિત (jita) = having conquered
જિત (jitaH) = conquered
જિતાતમ (jitAtmanaH) = of one who has conquered his mind
જિતામ (jitAtmA) = having control of the mind
જિત્યદ (jitendriyaH) = having conquered the senses
જિતવ (jivA) = conquering
જીત (jitvA) = by conquering
જીવશુભ (jivabhUtAM) = comprising the living entities
જીજ્ઞાસ: (jij nAsuH) = inquisitive
જીજ્ઞાસ: (jij nAsuH) = the inquisitive
જ્યોતિ: (jIrNAni) = old and useless
જ્યોતિ: (jIrNAni) = old and worn out
જીવ (jIvati) = lives.
જીવન (jIvanaM) = life
જીવશુભ: (jIvabhUtAH) = the conditioned living entity
જીવલોકે (jIvaloke) = in the world of conditional life
જીવિતે (jIvitenA) = living
જૂહ્યત (juhvati) = offer
જૂહ્યત (juhvati) = they sacrifice.
જૂહ્યત (juhvati) = sacrifice.
જેતાસ (jetAsi) = you will conquer
જોશયેટ (joShayet) = he should dovetail
જ્યાયસ (jyAyasi) = better
જ્યાય: (jyAyAH) = better
જ્યોતિ: (jyotiH) = the light
જ્યોતિ: (jyotiH) = the source of light
જ્યોતિ: (jyotiH) = light
જ્યોતિશ: (jyotIShAM) = in all luminous objects
જ્યોતિશ: (jyotIShAM) = of all luminaries
જ્યલદ્ભ: (jvaladbhiH) = blazing
જ્યલનં (jvalanaM) = a fire
જ્યાણાં (jhaShANAM) = of all fish
t t (taM taM) = corresponding
t t (taM taM) = similar
t (taM) = unto Arjuna
t (taM) = unto Him
\( \text{taM} = \) unto him
\( \text{taM} = \) Him
\( \text{taM} = \) to Him
\( \text{taM} = \) that
\( \text{taM} = \) him
\( \text{taM} = \) he
\( \text{tat sarvaM} = \) all those
\( \text{tat tat} = \) all those
\( \text{tat} = \) actually that
\( \text{tat} = \) and that alone
\( \text{tat} = \) all those
\( \text{tat} = \) of Him
\( \text{tat} = \) that knowledge of different sacrifices
\( \text{tat} = \) that.
\( \text{tat} = \) that
\( \text{tat} = \) therefore
\( \text{tat} = \) for that
\( \text{tataM} = \) is pervaded.
\( \text{tataM} = \) is pervaded
\( \text{tataM} = \) pervaded
\( \text{tataH eva} = \) thereafter
\( \text{tataH} = \) than that
\( \text{tataH} = \) then
\( \text{tataH} = \) thereafter
\( \text{tataH} = \) therefore
\( \text{tataH} = \) from that
\( \text{tataH} = \) from there
\( \text{tattva} = \) of the truth
\( \text{tattvaM} = \) the truth
\( \text{tattvataH} = \) in truth
\( \text{tattvataH} = \) in reality
\( \text{tattvataH} = \) in fact.
तत्पतः (tattvataH) = factually
तत्पतः (tattvataH) = from the truth
तत्पतितः (tattvavit) = one who knows the truth
तत्पतितः (tattvavit) = the knower of the Absolute Truth
तत्प्रज्ञानः (tattvaj nAna) = of knowledge of the truth
तत्प्रेतः (tattvena) = in reality
तत्प्रेतः (tattvena) = in fact
तत्परः (tatparaM) = KRiShNa consciousness.
तत्परः (tatparaM) = transcendental
तत्परः (tatparaH) = very much attached to it
तत्परायणः (tatparAyaNaH) = who have completely taken shelter of Him
तत्प्रसादः (tatprasAdAt) = by His grace
तत्पुत्तः (tatbuddhayaH) = those whose intelligence is always in the Supreme
तत्र (tatra) = into that
तत्र (tatra) = therein
तत्र (tatra) = thereupon
तत्र (tatra) = there
तत्र (tatra) = therefore
तत्विधः (tatvidaH) = by those who know this.
तत्समक्षः (tatsamakShaM) = among companions
तथा (tathA) = also
तथा (tathA) = as also
तथा (tathA) = as well as.
तथा (tathA) = as well
तथा (tathA) = in that way
तथा (tathA) = in the same way
तथा (tathA) = too
तथा (tathA) = that
तथा (tathA) = thus.
तथा (tathA) = thus
तथा (tathA) = similarly.
तथा (tathA) = similarly
तथा (tathA) = so
तथापि (tathApi) = still
तथाव (tathaiva) = in that position
तथाव (tathaiva) = similarly
तद्धाम (taddhAma) = that abode
तदनातरं (tadanantaraM) = thereafter.
तद (tadA) = at that time.
तद (tadA) = at that time
तदवस्त्तः (tadvat) = those whose minds are always in the Supreme
तद्विष्ट (tadviddhi) = you must know it
तनु (tanuM) = a body
तनु (tanuM) = form of a demigod
तनिष्ठ्या (tanniShThAH) = those whose faith is only meant for the Supreme
तप (tapaH) = and penance
तप (tapaH) = austerities
तप (tapaH) = austerity
तप (tapaH) = penance
तपस्व (tapaHsu) = in undergoing different types of austerities
तपस्त (tapantaM) = heating.
तपस्त (tapasA) = by the penance
तपस्त (tapasA) = by serious penances
तपस्त (tapasAM) = and penances and austerities
तपस्ति (tapasi) = in penance
तपस्त्याश्च (tapasyasi) = austerities you perform
तपस्विश्च (tapasvibhyaH) = than the ascetics
तपस्विश्च (tapasviShu) = in those who practice penance.
तपामि (tapAmi) = give heat
तपोमि (tapobhiH) = by serious penances
तपोयज्ञः (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 શાસ્ત્રીય

લિછન (tiShThantaM) = residing
લિછન (tiShThanti) = dwell
લિછન (tiShThasi) = remain.
તીણ (tiKShNa) = pungent
તુ (tu) = and
તુ (tu) = also
તુ (tu) = indeed
તુ (tu) = only
તુ (tu) = certainly
તુ (tu) = but
તુ (tu) = however
તુલ્ય (tulya) = equal
તુલ્ય (tulya) = equally disposed
તુલ્ય (tulyaH) = equal
તુષ્ટ (tuShTaH) = satisfied
તુષ્ટઃ (tuShTiH) = satisfaction
તુષ્ટ્યઃ (tuShNiM) = silent
તુષ્ટઃ (tuShyati) = one becomes satisfied
તુષ્ટઃ (tuShyanti) = become pleased
તૃપત (tRipta) = satisfied
તૃપત (tRiptaH) = being satisfied
તૃપત (tRiptiH) = satisfaction
તૃપત્ય (tRiShNA) = with hankering
તે (te) = all of them
તે (te) = unto you
તે (te) = unto You
તે (te) = of you
તે (te) = of You
તે (te) = to you.
તે (te) = to you
they = (te) = they are
they = (te) = they
they = (te) = they
they = (te) = those
they = (te) = by you
they = (te) = by You
they = (te) = you
they = (te) = your
they = (te) = such persons
they = (te) = Your
they = (te) = for your
even they = (te.api)
of the splendor = (tejaH)
the splendor = (tejaH)
power = (tejaH)
prowess = (tejaH)
vigor = (tejaH)
splendor = (tejaH)
heat = (tejaH)
everything splendid = (tejasvinAM)
the powerful = (tejasvinAM)
by effulgence = (tejobhiH)
full of effulgence = (tejomayaM)
effulgence = (tejomayaM)
with that = (tena)
by that lust = (tena)
by that = (tena)
by him = (tena)
in that = (tenaiva)
unto them = (teShAM)
out of them = (teShAM)
of them = (teShAM)
(teShAM) = their
(teShAM) = for them
(teShu) = in the sense objects
(teShu) = in them
(teShu) = in those
(teShu) = for those
(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
(tyAg) = of renunciation
(tyAgM) = renunciation
(tyAgH) = 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
त्यञ्जः (tyAjyaM) = must be given up
तयः (trayaM) = the three divisions
तयः (trayaM) = three
तयी (trayI) = of the three Vedas
तयेते (trAyate) = releases
तिथ (tridhA) = of three kinds
तिथः (tribhiH) = three
तिथः (tribhiH) = three
तिथः (tribhiH) = threefold
तिथः (tribhiA) = of three kinds
तिथु (triShu) = in the three
तिङ (trIn) = three
तिङु (traiguNya) = pertaining to the three
	 modes of material nature
तिङछ (traigunya) = of the three worlds
तिङः (traividyaH) = the knowers of the three Vedas
तिः (tvaM) = unto You
तिः (tvaM) = you
तिः (tvaM) = You are
तिः (tvaM) = You
तिः (tvaM) = from You
तिः (tvak) = skin
तिः (tvat) = than you
तिः (tvat) = than You
तिः (tvattaH) = from You
तिः (tvatprasAdAt) = by Your mercy
तिः (tvatsamaH) = equal to You
तिः (tvadanyena) = besides you
तिः (tvayA) = by you
तिः (tvayA) = by You
tvayi (tvayi) = unto you
tvaram (tvaramaH) = rushing
tvA (tvA) = unto you
tvAM (tvAM) = unto You
tvAM (tvAM) = of You
tvAM (tvAM) = you
tvAM (tvAM) = You
da.nDaH (dandaH) = punishment
da.nShTrA (dandaShTrA) = teeth
dgdha (dgdha) = burned
dattaM (dattaM) = given
dattAn (dattaAn) = things given
dadAmi (dadAmi) = I give
dadAsi (dadAsi) = you give away
dadhAmi (dadhaAmi) = create
dadhmuH (dadhmuaH) = blew
dadhmau (dadhmau) = blew
da.mH = control of the senses
da.mH = controlling the mind
da.mH = self-control
damayatAM (damayatAM) = of all means of suppression
dambha (dambha) = with pride
dambha (dambha) = of pride
dambha (dambha) = pride
dambhaH (dambhaH) = pride
dambhena (dambhena) = with pride
dambhena (dambhena) = out of pride
dayA (dayA) = mercy
darpaM (darpaM) = pride
darpaM = false pride
darpaH (darpaH) = arrogance
darshanaM (darshanaM) = philosophy
(darshanaM) = sights
(darshanakAnkShiNaH) = aspiring to see.
(darshaya) = show
(darshayAmAsa) = showed
(darshitaM) = shown
(darshinaH) = seers.
(darshibhiH) = by the seers.
(dashanAntareShu) = between the teeth
(dashaikaM) = eleven
(dahati) = burns
(dakShaH) = expert
(dakShiNAyanaM) = when the sun passes on the southern side
(dAH) = giving
(dAtavyaM) = worth giving
(dAna) = of charity
(dAna) = charity
(dAnaM) = generosity
(dAnaM) = charity
(dAnavaH) = the demons.
(dAnene) = in charity
(dAnena) = by charity
(dAneseShu) = in giving charities
(dAnaiH) = by charity
(dArA) = wife
(dAsyante) = will award
(dAsyAmi) = I shall give charity
(dAkShyaM) = resourcefulness
(divi) = in the sky
(divi) = in the higher planetary system
(divi) = in heaven
(divya) = divine
DivyaM = in the spiritual kingdom.
DivyaM = transcendental
DivyaM = divine
DivyaH = divine
DivyaAn = celestial
DivyaAn = divine.
DivyaAnAM = of the divine
DivyaAni = divine
Divyau = transcendental
DishaH = in all directions
DishaH = on all sides
DishaH = the directions
DishaH = directions
DIPA = a lamp
DIpena = with the lamp
DIP = glowing
DIP = blazing
DIPA = glowing
DIptAnala = blazing fire
DIptimanta = glowing
DIyate = is given
DIrghasUtrI = procrastinating
DuHkha = and pain
DuHkha = in distress
DuHkha = of the distress
DuHkha = of distress
DuHkha = distress
DuHkhaM = unhappy
DuHkhaM = with trouble
DuHkhaM = distress
DuHkhaM = misery
DuHkhataraM = more painful
(duHkhasa.nyoga) = of the miseries of material contact

(duHkhahA) = diminishing pains.

(duHkhAnAM) = and distress

(duHkhAnAM) = material miseries

(duHkhAlayaM) = place of miseries

(duHkhe) = and distress

(duHkhena) = by miseries

(duHkheShu) = and distress

(duHkheShu) = in the threefold miseries

(duHkhaiH) = the distresses

(duratyayA) = very difficult to overcome

(durAsadaM) = formidable.

(durgatiM) = to degradation

(durgANi) = impediments

(durnigrahaM) = difficult to curb

(durnirIkShyaM) = difficult to see

(durbuddheH) = evil-minded

(durmatiH) = foolish.

(durmedhA) = unintelligent

(duryodhanaH) = King Duryodhana

(durlabhataraM) = very rare

(duShkRitAM) = of the miscreants

(duShkRitinaH) = miscreants

(duShTAsu) = being so polluted

(duShpUraM) = insatiable

(duShpUreNa) = never to be satisfied

(duShprApaH) = difficult to obtain

(dUrasthaM) = far away

(dUreNa) = discard it at a long distance

(dRIshaM) = obstinate

(dRIshaM) = very

(dRIshchayaH) = with determination
(dRiDhavratAH) = with determination.
(dRiShTaH) = observed
(dRiShTavAn) = seeing
(dRiShTavAnasi) = as you have seen
(dRiShTiM) = vision
(dRiShTvA) = after seeing
(dRiShTvA) = by experiencing
(dRiShTvA) = by seeing
(dRiShTvA) = looking upon
(dRiShTvA) = seeing
(deva) = of the Supreme Lord
(deva) = O Lord
(deva) = my Lord
(devaM) = to the Supreme Personality of Godhead
(devaM) = shining
(devatA) = gods
(devatAH) = the demigods
(devatAH) = demigods
(devadattaM) = the conchshell named Devadatta
(devadeva) = O Lord of all demigods
(devadevasya) = of the Supreme Personality of Godhead
(devabhogAn) = the pleasures of the gods.
(devayajaH) = the worshipers of the demigods
(devarShiH) = the sage among the demigods
(devarShINAM) = of all the sages amongst the demigods
(devalaH) = Devala
(devavara) = O great one amongst the demigods
(devavrataH) = worshipers of demigods
(devAH) = the demigods
(devAH) = demigods
devAn = all the demigods
devAn = to the demigods
devAn = demigods
devAnAM = of all the demigods
devAnAM = of the demigods
devisha = O God of the gods
devisha = O Lord of all lords
devisha = O Lord of lords
devi = amongst the demigods
desha = places
deshe = in a proper place
deshe = land
deha = the body
dehaM = in the bodies
dehaM = this body
dehabhit = the embodied
dehabhitA = by the embodied
dehabhitAM = of the embodied
dehadbhiH = by the embodied
dehaH = material bodies
dehanta = 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
dehi = in this body
dehe (dehe) = in the body
dehe (dehe) = body
dehe.asmin (deheShu) = bodies
dayarn (daityAnAM) = of the demons
dai (daivaM) = in worshipping the demigods
dai (daivaM) = the Supreme
dai: (daivaH) = godly
dai: (daivaH) = the divine
daivi (daivI) = transcendental
daivic (daivIM) = transcendental
daivic (daivIM) = the transcendental nature
daivic (daivIM) = divine
doSha (doSha) = the fault
doSha (doSha) = by the weakness
doSham (doShaM) = crime
doSham (doShaM) = fault
doShavat (doShavat) = as an evil
doShAH (doShAH) = the faults
doShena (doShena) = with fault
doShai (doShaiH) = by such faults
daurbalyaM (daurbalyaM) = weakness
dyut (dyutaM) = gambling
dyut (dyutiM) = the sunshine
dyau (dyau) = from outer space
dravanti (dravanti) = are fleeing
dravanti (dravanti) = glide
dravyamayAt (dravyamayAt) = of material possessions
dravyaj nAH (dravyayaj nAH) = sacrificing one’s possessions
dSh (draShTA) = a seer
dShTuM (draShTuM) = to be seen
dShTuM (draShTuM) = to see
द्रश्तृः (draShTuM) = be seen

द्रक्ष्यसि (drakShyasi) = you will see

द्रुपः (drupadaH) = Drupada, the King of Pancala

द्रुपः (drupadaH) = Drupada

द्रुपपुत्रेण (drupadaputreNa) = by the son of Drupada

द्रोनः (droNa) = the teacher Drona

द्रोनः च (droNaM cha) = also Drona

द्रोनः (droNaM) = Drona

द्रोनः (droNaH) = Dronacarya

द्रापदेयाः (draupadeyAH) = the sons of Draupadi

द्वंदवः (dvandvaH) = the dualities

द्वंदवः (dvandvaH) = duality

द्वंदवः (dvandvaH) = the dual

द्वंदवै (dvandvaiH) = from the dualities

द्वारम् (dvAraM) = gate

द्वारम् (dvAraM) = door

द्विजः (dvija) = the brahmanas

द्विजोतमः (dvijottama) = O best of the brahmanas

द्विविधः (dvividhA) = two kinds of

द्विशतः (dviShataH) = envious

द्वेषः (dveSha) = and detachment

द्वेषः (dveSha) = and hate

द्वेषः: (dveShaH) = hatred

द्वेषः: (dveShau) = and hatred

द्वेषः: (dveShau) = also detachment

द्वेषः (dveShTi) = abhors

द्वेषः (dveShTi) = envies

द्वेषः (dveShTi) = grieves

द्वेषः (dveShTi) = hates

द्वेषः (dveShya) = the envious

द्वेषः: (dveShyaH) = hateful

द्वेषः: (dvaidhAH) = duality
dvau (dvau) = two

dhana (dhanaM) = wealth

dhanajaya (dhana njaya) = O Arjuna

dhanajaya (dhana njaya) = O winner of wealth, Arjuna.

dhanajaya (dhana njaya) = O winner of wealth.

dhanajaya (dhana njaya) = O conqueror of wealth (Arjuna).

dhanajaya (dhana njaya) = O conqueror of wealth

dhanajaya (dhana njaya) = O conqueror of riches.

dhanajaya (dhana njaya) = O conqueror of riches

dhanajayaH (dhana njayaH) = Arjuna

dhanajayaH (dhana njayaH) = Dhananjaya (Arjuna, the winner of wealth)

dhanamana (dhanamAna) = of wealth and false prestige

dhanani (dhanani) = riches

dhanu (dhanuH) = bow

dhanurdharaH (dhanurdharaH) = the carrier of the bow and arrow

dhara (dharaM) = wearing

dharma (dharma) = of religion

dharma (dharma) = principles of religion

dharma (dharma) = religion

dharma (dharma) = religiosity

(dharmaM) = the principles of religion

dharmaM (dharmaM) = doctrines

dharmaM (dharmaM) = religion

dharmasya (dharmasya) = occupation

dharmasya (dharmasya) = of the constitutional position

dharmasya (dharmasya) = of religion

dharmasya (dharmasya) = toward the process of religion

dharmakShetre (dharmanKShetre) = in the place of pilgrimage

(dharmAtmA) = righteous

dharmAviruddhaH (dharmanKAviruddhaH) = not against religious principles

dharme (dharman) = religion

(dharmyaM) = as a religious duty
धर्म (dharmaM) = the principle of religion
धर्म (dharmaM) = sacred
धर्मात्र (dharmaAt) = 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
धारयमि (dhArayAmi) = sustain
धारताष्ट्रस्य (dhArtarAShTrasya) = for the son of Dhritarashtra
धारताष्ट्र: (dhArtarAShTrAH) = the sons of Dhritarashtra.
धारताष्ट्र: (dhArtarAShTrAH) = the sons of Dhritarashtra
धारताष्ट्राणां (dhArtarAShTrANAM) = of the sons of Dhritarashtra
धारताष्ट्राण (dhArtarAShTrAn) = the sons of Dhritarashtra
धारयत: (dhArayate) = is utilized or exploited
धीमति (dhImatA) = very intelligent.
धीमति (dhImatAM) = of those who are endowed with great wisdom
धीर: (dhIraM) = patient
धीर: (dhIraH) = the sober
धीर: (dhIraH) = steady
धुम: (dhumaH) = smoke
धुमेन (dhUmena) = with smoke
धुमेन (dhUmena) = by smoke
धृतराष्ट्र उवच (dhRitarAShTra uvAcha) = King Dhritarashtra said
धृतराष्ट्रस्य (dhRitarAShTrasya) = of Dhritarashtra
धृति (dhRiti) = with determination
धृति (dhRitiM) = steadiness
धृति: (dhRitiH) = conviction
ભગવદ્ગીતા શબ્દાંક્ષી

ધૃતि: (dhRitiH) = determination
ધૃતि: (dhRitiH) = firmness
ધૃતि: (dhRitiH) = fortitude
ધૃતિગૃહીત (dhRitiRihItayA) = carried by conviction
ધૃતઃ: (dhRiteH) = of steadiness
ધૃતય (dhRitya) = by determination
ધૃતથ (dhRityA) = determination
ધૃષ્ટકેતઃ: (dhRiShTaketuH) = Dhristaketu
ધૃષ્ટ્યુમ (dhRiShTadyumnaH) = Dhristadyumna (the son of King Drupada)

ધેનુ (dhenUnAM) = of cows
ધ્યાન (dhyAnaM) = meditation
ધ્યાનયોગપર (dhyAnayogaparaH) = absorbed in trance
ધ્યાનત (dhyAnAt) = than meditation
ધ્યાને (dhyAnena) = by meditation
ધ્યાયત: (dhyAyataH) = while contemplating
ધ્યાયર: (dhyAyantaH) = meditating

ધ્રૂવ (dhruvaM) = it is also a fact
ધ્રૂવ (dhruvaM) = fixed
ધ્રૂવ (dhruvaH) = a fact
ધ્રૂવ (dhruvA) = certain
ન કરશે (na karoti) = never does anything
ન કષ્ટ (na kashchit) = no one
ન ચર (na chireNa) = without delay
ન દૃષ્ટપૂવ (na dRiShTapUrvaM) = no one has previously seen.
ન દ્વેષત (na dveShTi) = does not hate
ન વિપર્યાય (na nivRittAni) = nor stopping development
ન પુણ (na punaH) = nor again
ન મધ્ય (na madhyaM) = no middle
ન યોષે (na yotsye) = I shall not fight
ન લિપય (na lipyate) = nor is he entangled.
ન શ્રોસ્થિ (na shrosyasi) = do not hear
• (na) = there is not
• (na) = did not
• (na) = do not
• (na) = does not
• (na) = neither
• (na) = never
• (na) = no one
• (na) = no
• (na) = nothing
• (na) = nor
• (na) = should not
• (naH) = us
• (naH) = our
• (naH) = to us
• (naH) = by us
• (naH) = for us
• (nakulaH) = Nakula
• (nadInAM) = of the rivers
• (nabhaH) = the sky
• (nabhaHspRishaM) = touching the sky
• (namaH astu) = I offer my respects
• (namaH astu) = obeisances
• (namaH) = again my respects
• (namaH) = offering obeisances
• (namaH) = offering my respects
• (namaH) = my respects
• (namaskuru) = offer obeisances
• (namaskuru) = offer your obeisances
• (namaskRitvA) = offering obeisances
• (namaste) = offering my respects unto You.
ભગવદ્ગ્રતા

(3) (namasyantaH) = offering obeisances
(3) (namasyanti) = are offering respects
(3) (nameran) = they should offer proper obeisances
(3) (nayanaM) = eyes
(3) (nayet) = must bring under.
(3) (naraH) = a person
(3) (naraH) = a man.
(3) (naraH) = a man
(3) (naraH) = human being.
(3) (narakasya) = of hell
(3) (narakAya) = make for hellish life
(3) (narake) = in hell
(3) (narake) = into hell
(3) (narapuNgavaH) = hero in human society.
(3) (naralokavIrAH) = kings of human society
(3) (narANAM) = among human beings
(3) (narAdhamAH) = lowest among mankind
(3) (narAdhamAn) = the lowest of mankind
(3) (narAdhipaM) = the king.
(3) (nariH) = by men
(3) (navaM) = a boat
(3) (navadvAre) = in the place where there are nine gates
(3) (navAni) = new garments
(3) (navAni) = new sets
(3) (nashyati) = perishes
(3) (nashyAtsu) = being annihilated
(3) (naShTa) = having lost
(3) (naShTaH) = dispelled
(3) (naShTaH) = scattered
(3) (naShTan) = all ruined
(3) (naShTe) = being destroyed
(3) (nakShatrANAM) = of the stars
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nAgAnAM</td>
<td>of the manyhooded serpents</td>
</tr>
<tr>
<td>nAn</td>
<td>many</td>
</tr>
<tr>
<td>nAnA</td>
<td>variegated</td>
</tr>
<tr>
<td>nAnAbhAvAn</td>
<td>multifarious situations</td>
</tr>
<tr>
<td>nAnAvidhAni</td>
<td>variegated</td>
</tr>
<tr>
<td>nAntaM</td>
<td>no end</td>
</tr>
<tr>
<td>nAnyagAminA</td>
<td>without their being deviated</td>
</tr>
<tr>
<td>nAbhijAnAti</td>
<td>does not know</td>
</tr>
<tr>
<td>nAma</td>
<td>in name only</td>
</tr>
<tr>
<td>nAyakAH</td>
<td>captains</td>
</tr>
<tr>
<td>nAradaH</td>
<td>Narada</td>
</tr>
<tr>
<td>nArINAM</td>
<td>of women</td>
</tr>
<tr>
<td>nAshaH</td>
<td>loss</td>
</tr>
<tr>
<td>nAshanaM</td>
<td>the destroyer.</td>
</tr>
<tr>
<td>nAshanaM</td>
<td>destructive</td>
</tr>
<tr>
<td>nAshayAmi</td>
<td>dispel</td>
</tr>
<tr>
<td>nAshAya</td>
<td>for destruction</td>
</tr>
<tr>
<td>nAshtanM</td>
<td>is destroyed</td>
</tr>
<tr>
<td>nAsAbhyantara</td>
<td>within the nostrils</td>
</tr>
<tr>
<td>nAsikA</td>
<td>of the nose</td>
</tr>
<tr>
<td>nAsti</td>
<td>there is not</td>
</tr>
<tr>
<td>nAsti</td>
<td>there cannot be</td>
</tr>
<tr>
<td>niH</td>
<td>without</td>
</tr>
<tr>
<td>niHshreyasakaru</td>
<td>leading to the path of liberation</td>
</tr>
<tr>
<td>niHspRiH</td>
<td>desireless</td>
</tr>
<tr>
<td>nigachChati</td>
<td>attains</td>
</tr>
<tr>
<td>nigachChati</td>
<td>gains.</td>
</tr>
<tr>
<td>nigRihItAni</td>
<td>so curbed down</td>
</tr>
<tr>
<td>nigRihNAmi</td>
<td>withhold</td>
</tr>
<tr>
<td>nigrahaM</td>
<td>subduing</td>
</tr>
<tr>
<td>nigrahaH</td>
<td>repression</td>
</tr>
<tr>
<td>nitya</td>
<td>always</td>
</tr>
</tbody>
</table>

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ભગવદ્ગીતા શાસ્ત્રસૂચી

નિસ્થા (nitya) = regularly
નિસ્થા (nityaM) = always existing
નિસ્થા (nityaM) = always
નિસ્થા (nityaM) = as an eternal function
નિસ્થા (nityaM) = eternally
નિસ્થા (nityaM) = constant
નિસ્થા (nityaM) = twenty-four hours a day
નિસ્થા (nityaM) = perpetually
નિસ્થા (nityaM) = forever
નિસ્થા (nityaH) = eternal
નિસ્થા (nityaH) = everlasting
નિસ્થાજત (nityajAtaM) = always born
નિસ્થાતં (nityatvaM) = constancy
નિસ્થાયુક્ત (nityayuktaH) = always engaged
નિસ્થાયુક્ત (nityayuktAH) = perpetually engaged
નિસ્થાવિરણ (nityavairiNa) = by the eternal enemy
નિસ્થા (nityashaH) = regularly
નિસ્થાસ્વસ્તા (nityasattvasthaH) = in a pure state of spiritual existence
નિસ્થા (nityasya) = eternal in existence
નિસ્થા (nityAH) = in eternity
નિદ્રા (nidrA) = sleep
નિદ્રાભ (nidrAbhiH) = and sleep
નિધનં (nidhanaM) = destruction
નિધનનન (nidhanAni) = when vanquished
નિધનં (nidhAnaM) = basis
નિધનં (nidhAnaM) = resting place
નિધનં (nidhAnaM) = refuge
નિદ્રાના (nindantaH) = while vilifying
નિદ્રા (nindA) = in defamation
નિદ્રા (nibaddhaH) = conditioned
નિદ્રાઃ (nibadhnaH) = do condition
nibadhnanti = bind
nibadhnati = binds
nibadhyan (nibadhyate) = becomes affected.
nibadhyan (nibadhyate) = becomes entangled.
nibadhyan (nibadhnanti) = do bind
nibandhAya (nibandhAya) = for bondage
nibodha (nibodha) = just understand
nibodha (nibodha) = just take note of, be informed
nibodha (nibodha) = try to understand
nimittamAtraM (nimittamAtraM) = just the cause
nimittAni (nimittAni) = causes
nimishan (nimiShan) = closing
niyata (niyata) = having controlled
niyataM (niyataM) = always
niyataM (niyataM) = prescribed
niyataM (niyataM) = regulated
niyatamanasaH (niyatamanasaH) = with a regulated mind
niyatasya (niyatasya) = prescribed
niyatAH (niyatAH) = controlled
niyatAtmabhiH (niyatAtmabhiH) = by the self-controlled.
niyamaM (niyamaM) = regulations
niyamya (niyamya) = by regulating
niyamya (niyamya) = regulating
niyojayasi (niyojayasi) = You are engaging
niyojitaH (niyojitaH) = engaged.
niyokShyati (niyokShyati) = will engage.
nirataH (nirataH) = engaged
nirahaNkAraH (nirahaNkAraH) = without false ego
nirAshIH (nirAshIH) = without desire for the result
nirAshIH (nirAshIH) = without desire for profit
nirAshIH (nirAshIH) = without being attracted by anything else
nirAshrayaH (nirAshrayaH) = without any shelter
ભગવદ્ગિતા શાસ્ત્રકુંજી

નિરાધારસ્ય (nirAhArasya) = by negative restrictions
નિરીક્ષિ (nirIkShe) = may look upon
નિરાકૃત (niruddhaM) = being restrained from matter
નિરક્ષયા (nirudhya) = confining
નિરૂપણ (nirguNaM) = without material qualities
નિરૂપનત્વાત (nirguNatvAt) = due to being transcendental
નિરેશ (nirdeshaH) = indication
નિરેયા (nirdoShaM) = flawless
નિર્વંદાહ (nirdvandvaH) = without duality
નિર્વંદાહ (nirdvandvaH) = free from all dualities
નિર્ધૂર્ત (nirdUta) = cleansed
નિર્મમિ (nirmamaH) = with no sense of proprietorship
નિર્મમિ (nirmamaH) = without a sense of proprietorship
નિરમ (nirmamaH) = without ownership
નિરમ (nirmalaM) = purified
નિર્મલત્વાત (nirmalatvAt) = being purest in the material world
નિર્મક (nirmuktAH) = free from
નિર્યોગક્ષેમ (niryogakShemaH) = free from ideas of gain and protection
નિરવાજના પરમ (nirvANaparamAM) = cessation of material existence
નિરવકાર (nirvikAraH) = without change
નિરવર (nirvedaM) = callousness
નિરવા (nirvairaH) = without an enemy
નિરવર્ત (nivartate) = comes back.
નિરવર્ત (nivartate) = he ceases from.
નિરવર્તની (nivartanti) = they come back
નિરવર્તની (nivartante) = come back
નિરવર્તની (nivartante) = they come back
નિરવર્તનુ (nivartituM) = to cease
નિરવસ્થિત (nivasiShyasi) = you will live
નિરવસટહ (nivAtasthaH) = in a place without wind
નિરવસા (nivAsaH) = abode
નિરવૃત (nivRittiM) = not acting improperly

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निवृत्ति (nivRittiM) = not doing
निवेशय (niveshaya) = apply
निश्चा (nishA) = is night
निश्चा (nishA) = night
निश्चय (nishchayaM) = certainty
निश्चय (nishchayaH) = in certainty.
निश्चयेन (nishchayena) = with firm determination
निश्चलित (nishchalati) = becomes verily agitated
निश्चलि (nishchalA) = unmoved
निश्चित (nishchitaM) = confidently
निश्चित (nishchitaM) = definite
निश्चित (nishchitAH) = having ascertained
निश्चित्य (nishchitya) = ascertaining
निश्चा (niShThA) = the stage
निश्चा (niShThA) = the faith
निश्चा (niShThA) = faith
निश्चायुष्म (nistraiguNyaH) = transcendental to the three
modes of material nature
निश्चु (nispRihaH) = devoid of desire
निश्चति (nihatAH) = killed
निश्चय (nihaty) = by killing
नीच (nIchaM) = low
नीति (nItiH) = morality
नु (nu) = of course
नृविक (nRiloke) = in this material world
नृषु (nRiShu) = in men.
नेत्र (netraM) = and eyes
नेत्र (netraM) = eyes
नैव (naiva) = never is it so
नैशक्षय (naiShkarmyaM) = freedom from reaction
नैशक्षर्षिध (naiShkarmyasiddhiM) = the perfection of nonreaction
नैशक्रितिक (naiShkRitikaH) = expert in insulting others


नैश्थिकि (naiShThikIM) = unflinching

नो (no) = nor

न्याय (nyAyyaM) = right

न्यास (nyAsaM) = renunciation

पच्छं (pachanti) = prepare food

पाचमि (pachAmi) = I digest

पाँच (pa ncha) = five

पाँचम (pa nchamaM) = the fifth.

पानवांक (paNavAnaka) = small drums and kettledrums

पाणित (paNDitaM) = learned

पाणितः (paNDitAH) = the learned.

पाणितः (paNDitAH) = the learned

पाणितः (paNDitAH) = those who are wise

पतंग (pataNgAH) = moths

पतंति (patanti) = they glide down

पतंति (patanti) = fall down

पत्र (patraM) = a leaf

पथि (pathi) = on the path.

पद (padaM) = abode

पद (padaM) = position

पद (padaM) = legs

पद (padaM) = situation

पदां (padaiH) = by the aphorisms

पद्मपत्र (padmapatraM) = a lotus leaf

पर (para) = and in other

पर (paraM) = transcendental

पर (paraM) = the Supreme.

पर (paraM) = the Supreme

पर (paraM) = the supreme

पर (paraM) = beyond

पर (paraM) = superior

पर (paraM) = supreme
па (paraM) = far superior things
па૆ (para.ntapa) = O chastiser of the enemies.
па: (paraH) = in the next life
па: (paraH) = transcendental
па: (paraH) = the ultimate goal.
па: (paraH) = the Supreme, than whom no one is greater
па૦: (parataH) = superior
па૦: (parataraM) = superior
па૦મ: (paradharmaH) = duties prescribed for others
па૦મત૦ (paradharmAt) = than another’s occupation
па૦મત૦ (paradharmAt) = than duties mentioned for others
паન૦પ (parantapa) = O Arjuna, subduer of the enemies.
паન૦પ (parantapa) = O killer of the enemies
паન૦પ (parantapa) = O chastiser of the enemy
паન૦પ (parantapa) = O conqueror of enemies.
паન૦પ (parantapa) = O conqueror of the enemies
паન૦પ (parantapa) = O mighty-armed one.
паન૦પ (parantapa) = O subduer of the enemies
паન૦પ (parantapa) = O subduer of the enemy.
паન૦પ: (parantapaH) = the chastiser of the enemies
પરમ (parama) = the supreme
પરમ (parama) = beyond material nature
પરમ (paramaM) = transcendental
પરમ (paramaM) = the divine
પરમ (paramaM) = the Supreme
પરમ (paramaM) = the supreme
પરમ (paramaM) = most
પરમ (paramaM) = supreme
પરમ (paramaH) = dedicated to
પરમ (paramaH) = perfect
પરમ (paramaM) = ultimate
પરમ (paramaM) = the ultimate
Paramā (paramAM) = the supreme
Paramā (paramAM) = supreme
ParamĀḥ (paramAH) = the highest goal of life
Paramatī (paramAtma) = the Supersoul
Paramatī (paramAtmA) = the Supersoul
Paramesvara (parameshvara) = O Supreme Lord
Paramesvara (parameshvaraM) = the Supersoul
Paramesvarāḥ (parameShvAsaH) = the great archer
Paramparā (paramparA) = by disciplic succession
Parayā (parayA) = of a high grade
Parayā (parayA) = transcendental
Parastā (parastAt) = transcendental.
Parasparā (parasparaM) = among themselves
Parasparā (parasparaM) = mutually
Parasya (parasya) = to others
Parā (parA) = transcendental.
Parā (parA) = superior
Parā (parAM) = to the supreme
Parā (parAM) = transcendental.
Parā (parAM) = transcendental
Parā (parAM) = the transcendental
Parā (parAM) = the supreme
Parā (parAM) = the highest
Parānī (parANi) = superior
Parāyaṇāḥ (parAyaNaH) = being so destined
Parāyaṇāḥ (parAyaNAH) = always situated in the mentality
Parāyaṇāḥ (parAyaNAH) = so inclined
Pari (pari) = sufficiently
Parikīrtitā (parikIrtitaH) = is declared.
Parikliṣṭa (parikliShTaM) = grudgingly
Parigraha (parigrahaM) = and acceptance of material things
Parigraha (parigrahaH) = sense of proprietorship over possessions
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
parityANay (parityANay) = for the deliverance
paridadhyate (paridadhyate) = is burning.
paridevanA (paridevanA) = lamentation.
paripanthinau (paripanthinau) = stumbling blocks.
pariprashnena (pariprashnena) = by submissive inquiries
parimArgitavyaM (parimArgitavyaM) = has to be searched out
parishuShyati (parishuShyati) = is drying up.
parisamapyate (parisamapyate) = end.
parijAt (parijAt) = 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
paryuShitaM (paryuShitaM) = decomposed
pavatAM (pavatAM) = of all that purifies
pavanaH (pavanaH) = the wind
pavitraM (pavitraM) = that which purifies
pavitraM (pavitraM) = the purest
pavitraM (pavitraM) = pure
puṣṭa (pavitraM) = sanctified
puṣya (pashya) = just behold
puṣya (pashya) = just see
puṣya (pashya) = behold
puṣya (pashya) = see
puṣyaṭ: (pashyataH) = for the introspective
puṣyaṭi (pashyati) = actually sees.
puṣyaṭi (pashyati) = sees perfectly.
puṣyaṭi (pashyati) = sees
puṣyan (pashyan) = realizing the position of
puṣyan (pashyan) = seeing
puṣyaṇṭi (pashyanti) = can see
puṣyaṇṭi (pashyanti) = see
puṣyaṇmi (pashyAmi) = I see
puṣyaṇmi (pashyAmi) = see
puṣyaṇyet (pashyet) = observes
puṣyaṇyo: (pakShayoH) = to the parties
puṣyaṇyo: (pakShiNAM) = of birds.
puṣyaṇjo: (pA nchajanyaM) = the conchshell named Pancajanya
puṣyaṇi (pANi) = hands
puṣyaṇ (pANDava) = O son of Pandu.
puṣyaṇ (pANDava) = O son of Pandu
puṣyaṇ: (pANDavaH) = Arjuna (the son of Pandu)
puṣyaṇ: (pANDavaH) = Arjuna
puṣyaṇ: (pANDavaH) = the son of Pandu (Arjuna)
puṣyaṇ: (pANDavAH) = the sons of Pandu
puṣyaṇanā (pANDavAnAM) = of the Pandavas
puṣyaṇanā (pANDavAnIkaM) = the soldiers of the Pandavas
puṣyaṇputrā (pANDuputrANAM) = of the sons of Pandu
puṣṭa (pAtakaM) = sinful reactions
puṣtre (pAtre) = to a suitable person
puṣṭa (pAdaM) = and legs
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
પાપ (pApAt) = from sins
પાપ (pApena) = by sin
પાપ (pApebhyaH) = of sinners
પાપ (pApebhyaH) = from sinful reactions
પાપ (pApeShu) = unto the sinners
પાપ (pApmAnaM) = the great symbol of sin
પાપ (pAruShyaM) = harshness
પાપ (pArtha) = O Partha (Arjuna)
pાપ (pArtha) = O son of Pritha (Arjuna)
pાપ (pArtha) = O son of Pritha
પાપ (pArthaH) = Arjuna
પાપ (pArthaH) = the son of Pritha
પાપ (pArthasya) = and Arjuna
પાપ (pArthAya) = unto Arjuna
પાપ (pAvakaH) = fire, electricity
પાપ (pAvakaH) = fire
પાપ (pAvanAni) = purifying
પાપ (piNDa) = of offerings of food
પાપ (pitaraH) = fathers
પાપ (pitaraH) = forefathers
પાપ (pitA) = the father
પાપ (pitA) = father.
pાપ (pitA) = father
પાપ (pitAmahaH) = grandfather
PitaMaha (pitAmahaH) = the grandfather
PitaMaha (pitAmahA) = grandfathers
PitaMahaN (pitAmahAn) = grandfathers
PitaRin (pitRin) = fathers
PitaRivratAh (pitRivratAH) = worshipers of ancestors
PitaRINAM (pitRINAM) = of the ancestors
PitaRIN (pitRIn) = to the ancestors
Piteva (piteva) = like a father
PIDayA (pIDayA) = by torture
Pu.nsaH (pu.nsaH) = of a person
PuNya (puNya) = pious
PuNyaM (puNyaM) = pious
PuNyaH (puNyaH) = original
PuNyakarMANAM (puNyakarmaNAM) = of the pious.
PuNyakRitaM (puNyakRitaM) = of those who performed pious activities
PuNyaphalaM (puNyaphalaM) = result of pious work
PuNyAH (puNyAH) = righteous
PuNye (puNye) = the results of their pious activities
Putra (putra) = for son
Putrasya (putrasya) = with a son
PutrAH (putrAH) = the sons
PutrAH (putrAH) = sons
PutrAn (putrAn) = sons
PunaH punaH (punaH punaH) = again and again
PunaH punaH (punaH punaH) = repeatedly.
PunaH (punaH) = again.
PunaH (punaH) = again
Punarjanma (punarjanma) = rebirth
Punashcha (punashcha) = and again
PumAn (pumAn) = a person
PurastAt (purastAt) = from the front
PurA (purA) = anciently
પુર (purA) = formerly.
પુર (purA) = formerly
પુરાણ (purANaM) = the oldest
પુરાણ (purANaH) = old
પુર (purAtanaH) = very old.
પુરજ (purujit) = Purujit
પુર (puruShaM) = to a person
પુર (puruShaM) = the enjoyer
પુર (puruShaM) = the Personality of Godhead
પુર (puruShaM) = the living entities
પુર (puruShaM) = the living entity
પુર (puruShaM) = personality
પુર (puruShaM) = Personality of Godhead
પુર (puruShaH) = a man
પુર (puruShaH) = enjoyer
પુર (puruShaH) = the universal form
પુર (puruShaH) = the living entity
પુર (puruShaH) = the Supreme Personality
પુર (puruShaH) = personality
પુર (puruShaH) = person
પુર (puruShaH) = living entity
પુરાધ (puruShabha) = O best among men
પુરાગ (puruShavyAghra) = O tiger among human beings
પુરશ (puruShasya) = of a man
પુર (puruShAH) = such persons
પુરઃતમ (puruShottama) = O greatest of all persons
પુરઃતમ (puruShottama) = O best of personalities.
પુરઃતમ (puruShottama) = O Supreme Person
પુરઃતમ (puruShottamaM) = the Supreme Personality of Godhead
પુરઃતમ (puruShottamaH) = as the Supreme Personality.
भगवद्गः (puruShau) = living entities
पुरे (pure) = in the city
पुरोधस्ल (purodhasAM) = of all priests
पुरुषालिः (puShkalAbhiH) = Vedic hymns.
puruṣā (puShNAmi) = am nourishing
पुषा (puShpaM) = a flower
पुष्पितः (puShpitaM) = flowery
पूजा (pUjA) = and worship
पूजनः (pUjAnaM) = worship
पूजारः (pUjArhau) = those who are worshipable
पूज्यः (pUjyaH) = worshipable
पूत (pUta) = purified
पूतः (pUtAH) = being purified
पूति (pUti) = bad-smelling
पूशः (pUruShaH) = a man.
पूडः (pUruShaH) = a man
पूर्वः (pUrva) = previous
पूर्वतः (pUrvataraM) = in ancient times
पूर्वमेव (pUrvameva) = by previous arrangement
पूर्वानि (pUrvANi) = before
पूर्वः (pUrve) = before
पूर्वः (pUrvaiH) = by the predecessors
पूर्वः (pUrvaiH) = by past authorities
पृच्छः (pRichChAmi) = I am asking
पृथः (pRithak) = each separately.
पृथः (pRithak) = different
पृथः (pRithak) = differently
पृथः (pRithak) = variously
पृथः (pRithak) = separate
पृथं (pRithaktvena) = in duality
पृथं (pRithaktvena) = differently
पृथं (pRithaktvena) = because of division
पृष्ठगिरि (prithagvīhā) = of different kinds
पृष्ठगिरि (prithagvīha) = variously arranged.
पृष्ठगिरि (prithagvīha) = different
पृष्ठगिरि (prithagvīha) = separated identities
पृष्ठगिरि (prithagvī) = the surface of the earth
पृष्ठगिरि (prithagvī) = O King
पृष्ठगिरि (prithagvī) = in the earth
पृष्ठगिरि (prithagvī) = on the earth
पृष्ठगिरि (prithagvī) = from behind
पृष्ठगिरि (prithagvī) = the conch named Paundra
पृष्ठगिरि (prithagvī) = grandsons
पृष्ठगिरि (prithagvī) = grandsons
पृष्ठगिरि (prithagvī) = ability
पृष्ठगिरि (prithagvī) = self-sanctioned
पृष्ठगिरि (prithagvī) = from the previous body
पृष्ठगिरि (prithagvī) = illumination
पृष्ठगिरि (prithagvī) = the quality of illumination
पृष्ठगिरि (prithagvī) = manifest
पृष्ठगिरि (prithagvī) = illuminating
पृष्ठगिरि (prithagvī) = illuminates
पृष्ठगिरि (prithagvī) = discloses
पृष्ठगिरि (prithagvī) = by the glories
पृष्ठगिरि (prithagvī) = in material nature
पृष्ठगिरि (prithagvī) = material nature
पृष्ठगिरि (prithagvī) = from material nature
पृष्ठगिरि (prithagvī) = in the transcendental form
पृष्ठगिरि (prithagvī) = energy
पृष्ठगिरि (prithagvī) = to my own nature
पृष्ठगिरि (prithagvī) = the material nature
पृष्ठगिरि (prithagvī) = nature
पृष्ठगिरि (prithagvī) = material nature
पृष्ठगिरि (prithagvī) = energies


pronunciation: (prakRitiH) = material nature  
pronunciation: (prakRitijAn) = produced by the material nature  
pronunciation: (prakRitijaiH) = born of the modes of material nature  
pronunciation: (prakRitijaiH) = born of material nature  
pronunciation: (prakRitisthaH) = being situated in the material energy  
pronunciation: (prakRiteH) = of the force of nature  
pronunciation: (prakRiteH) = of material nature  
pronunciation: (prakRiteH) = modes of nature  
pronunciation: (prakRityA) = by nature  
pronunciation: (prakRityA) = by material nature  
pronunciation: (prajanaH) = the cause for begetting children  
pronunciation: (prajahati) = gives up  
pronunciation: (prajahi) = curb  
pronunciation: (prajAH) = generations  
pronunciation: (prajAH) = population. 
pronunciation: (prajAH) = living entities.  
pronunciation: (prajAnati) = knows  
pronunciation: (prajAnAmi) = do I know  
pronunciation: (prajApatiH) = the Lord of creatures  
pronunciation: (prajApatiH) = Brahma  
pronunciation: (praNamya) = offering obeisances.
pronunciation: (praNamya) = offering obeisances  
pronunciation: (praNayena) = out of love  
pronunciation: (praNavaH) = the three letters a-u-m  
pronunciation: (praNashyati) = is lost.
pronunciation: (praNashyati) = one falls down.  
pronunciation: (praNashyati) = perishes.  
pronunciation: (praNashyanti) = become vanquished  
pronunciation: (praNashyAmi) = am lost  
pronunciation: (praNaShTaH) = dispelled  
pronunciation: (praNidhAya) = laying down  
pronunciation: (praNipAtena) = by approaching a spiritual master
pratapanti (pratapanti) = are scorching
pratApavAn (pratApavAn) = the valiant.
prati (prati) = towards.
pratijAnIhi (pratijAnIhi) = declare
pratijAne (pratijAne) = I promise
pratipayate (pratipayate) = attains.
pratiyotsyAmi (pratiyotsyAmi) = shall counterattack
pratiShThA (pratiShThA) = the rest
pratiShThApya (pratiShThApya) = placing
pratiShThitA (pratiShThitA) = fixed.
pratyavAyaH (pratyavAyaH) = diminution
pratyakSha (pratyakSha) = by direct experience
pratyAnIkeShu (pratyAnIkeShu) = on the opposite sides
pratyupArtha (pratyupArtha) = 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
prapashyAmi (prapashyAmi) = I see
prapitAmahaH (prapitAmahaH) = the great-grandfather


prabhavaM = origin, opulences
prabhavaH = creation
prabhavaH = the source of generation
prabhavaH = the source of manifestation
prabhavati = is manifest
prabhavanti = become manifest
prabhavanti = flourish
prabhavAn = born of
prabhaviShNu = developing
prabhavaiH = born of
prabhuH = the light
prabhAvaH = influence
prabhASHeta = speaks
prabhuH = the master of the city of the body
prabhuH = the Lord
prabhuH = Lord
prabho = O my Lord
prabho = O Lord
pramANaM = evidence
pramANaM = example
pramAthi = agitating
pramAthIni = agitating
pramAda = and illusion
pramAda = with madness
pramAda = madness
pramAdaH = madness
pramAdAt = out of foolishness
pramAde = in madness
pramukhataH = in front of
pramukhe = in the front
pramuchyate = is completely liberated.
pramuchyate = is delivered.
offers = offers
from one in pure consciousness = from one in pure consciousness
by rigid practice = by rigid practice
of death = of death
at the time of death = at the time of death
those who pass away = those who pass away
having departed = having departed
goes = goes
leaves = leaves
impelled = impelled
is used = is used
talking = talking
dissolution = dissolution
annihilation = annihilation
dissolution = dissolution
unto the point of death = unto the point of death
in the annihilation = in the annihilation
being dissolved = being dissolved
is annihilated = is annihilated
are annihilated = are annihilated
of arguments = of arguments
say = say
act. = act.
emanates = emanates
they flourish = they flourish
begin = begin
established by the Vedas = established by the Vedas
I am speaking = I am speaking
I shall explain = I shall explain
I shall now explain = I shall now explain
I shall speak = I shall speak
I shall explain. = I shall explain.
pravAlah = twigs
pravibhaktaM = divided
pravibhaktani = are divided
pravilIyate = merges entirely.
pravishanti = enter
pravRittaH = engaged
pravRittiM = acting properly
pravRittiM = attachment
pravRittiM = doing
pravRittiM = mission.
pravRittiM = activity
pravRittiM = the emanation
pravRittiM = the beginning
pravRitte = while about to engage
pravRiddhaH = great
pravRiddhAH = developed
pravRiddhe = developed
praveShTuM = to enter into
pravyathita = perturbed
pravyathitaM = perturbed
pravyathitAH = perturbed
prashaste = in bona fide
prashAnta = unagitated
prashAnta = peaceful, fixed on the lotus feet of KRiShNa
prashAntasya = who has attained tranquillity
by such control over the mind
prasaktAH = attached
prasaktAnAM = for those who are attached
prasaNgena = because of attachment
prasannachetasaH = of the happy-minded
prasannAtmA = fully joyful
prasannena = happily
prasabhaM = presumptuously
prasabhaM = by force
prasaviShyadhvaM = be more and more prosperous
prasAdaM = the mercy of the Lord
prasAdajaM = born of the satisfaction.
prasAdaye = to beg mercy
prasAde = on achievement of the causeless mercy of the Lord
prasiddhyet = is effected
prasIda = just be gracious
prasIda = be gracious
prasIda = be pleased
prasRitA = extended
prasRitAH = extended
praharaNAH = equipped with
prahasan = smiling
prahAsyasi = you can be released from.
prahRiShyati = is rejoicing
prahRiShyet = rejoices
prahlAdaH = Prahlada
praj nA = and worshipable personalities
praj nA = intelligence
praj nA = consciousness
praj nA = perfect knowledge
praj nAM = intelligence
praj nAvAdAn = learned talks
prAk = before
prAkRitaH = materialistic
prA njalayaH = with folded hands
prANa = of the air going outward
prANa = the outgoing air
prANa = life
prANaM = the air which acts outward
praṇ (prANaM) = the life air
praṇaṃś (prANakarmANi) = functions of the life breath
praṇaḥ (prANAn) = the outgoing air
praṇaḥ (prANAn) = lives
praṇaṃ (praNAnau) = up-and down-moving air
praṇaṃ (prANAyAma) = trance induced by stopping all breathing
praṇinā (prANinAM) = of all living entities
praṇe (prANe) = in the air going outward
praṇeṣu (prANeShu) = in the outgoing air
praṇāyaṃ (prAdhAnyataH) = which are principal
praṇe (prAptaM) = received
praṇaḥ (prAptaH) = achieving
praṇiḥ (prAptiH) = achievement
praṇuyāt (prApnuyAt) = he attains
praṇuvanti (prApnuvanti) = achieve
praṇaḥ (prApya) = achieving
praṇaḥ (prApya) = after achieving
praṇaḥ (prApya) = obtaining
praṇaḥ (prApya) = gaining
praṇāte (prApyate) = is achieved
praṇasyā (prApsyasi) = you will get
praṇasyā (prApsyasi) = you gain
praṇaye (prApsye) = I shall gain
praṇabhate (prArabhate) = begins
praṇathaye (prArthayante) = pray for
praṇaḥ (prAha) = told
praṇuḥ (prAhuH) = is called
praṇuḥ (prAhuH) = is said
praṇuḥ (prAhuH) = call
praṇuḥ (prAhuH) = they say
priyaḥ (priya) = well
priyaḥ (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
proktaA (proktaA) = were said
prokTAH (prokTAH) = spoken
proktAni (proktAni) = said
prochyate (prochyate) = are said
prochyamAnaM (prochyamAnaM) = as described by Me


(bal) = by the force
(bal) = strength
(balM) = strength

(bal) = of the result
(bal) = of the results
(bal) = of results
(balM) = a result
(balM) = a fruit
(balM) = the result.
(balM) = the result
(balM) = the results
(balM) = the fruitive result
(balM) = results
(balM) = fruit

(phalahetavaH) = those desiring fruitive results.
(phalAkAnkShI) = desiring fruitive results
(phalAni) = results
(phale) = in the result
(phaleShu) = in the fruits
(phalaiH) = results

(bata) = how strange it is
(baddhAH) = being bound
(badhnAti) = conditions
(badhyate) = becomes entangled.
(bandhaM) = bondage
(bandhanaiH) = from the bondage
(bandhAt) = from bondage
(bandhuH) = friend
(bandhuShu) = and the relatives or well-wishers
(bandhUn) = relatives
(babhUva) = became

(bal) = by the force
(bal) = strength
(balM) = strength
(balaM) = false strength
(balavat) = strong
(balavAM) = of the strong
(balavAn) = powerful
(balAt) = by force
(bahavaH) = in great numbers
(bahavaH) = the many
(bahavaH) = many
(bahiH) = external
(bahiH) = outside
(bahu) = many
(bahuda.nShTrA) = many teeth
(bahudhA) = in diversity
(bahudhA) = in many ways
(bahunA) = many
(bahumataH) = in great estimation
(bahulAM) = various
(bahulAyAsaM) = with great labor
(bahuvidhAH) = various kinds of
(bahushAkhAH) = having various branches
(bahUdaraM) = many bellies
(bahUn) = many
(bahUnAM) = many
(bahUni) = many
(bAIH) = the less intelligent
(bAhu) = arms
(bAhuM) = arms
(bAhyasparsheShu) = in external sense pleasure
(bAhyAn) = unnecessary
(bibharti) = is maintaining
(bIjaM) = the seed
(bIjaM) = seed
bhijapradaH = the seed-giving
budhyA = with the intelligence
budhyA = by intelligence
budhvA = understanding
budhvA = knowing
buddhayA = intelligence
buddhi = of intelligence
buddhi = by intelligence
buddhiM = intelligence
buddhiH = and intelligence
buddhiH = intelligence
buddhiH = intellect
buddhiH = understanding
buddhiH = transcendental intelligence
buddhiH = transcendental service with intelligence
buddhiH = the intelligence
buddhiH = devotional service to the Lord
buddhinaSHAH = loss of intelligence
buddhinaSHAAt = and from loss of intelligence
buddhibhedaM = disruption of intelligence
buddhimatAM = of the intelligent
buddhimAn = intelligent
buddhimAn = is intelligent
buddhiyukaH = one who is engaged in devotional service
buddhiyukaH = being engaged in devotional service
buddhiyogaM = devotional activities
buddhiyogaM = real intelligence
buddhiyogAt = on the strength of KRiShNa consciousness
buddhisa.nyogaM = revival of consciousness
buddheH = of intelligence
buddheH = to intelligence
buddheH = more than the intelligence
ભગવદ્ગ્રતા

(બુદ્ધ) = in such consciousness
(બુધ) = the intelligent person.
(બુધ) = the learned
(બુધ) = those who know.

(બ્રહ્મ) = the BrAhat-sama
(બ્રહ્મ) = Brhaspati
(બ્રદ્ધું) = should be understood

(બ્રહ્મ) = preaching
(બ્રદ્ધ) = I am speaking
(બ્રદ્ધ) = You are explaining

(બ્રદ્ધ) = absolute
(બ્રદ્ધ) = of a brahmana
(બ્રદ્ધ) = of the Absolute Truth
(બ્રદ્ધ) = to the Absolute
(બ્રદ્ધ) = transcendence
(બ્રદ્ધ) = truth
(બ્રદ્ધ) = the Absolute
(બ્રદ્ધ) = the Vedas
(બ્રદ્ધ) = the Supreme
(બ્રદ્ધ) = the supreme
(બ્રદ્ધ) = Brahman
(બ્રદ્ધ) = like the Supreme
(બ્રદ્ધ) = supreme
(બ્રદ્ધ) = spiritual in nature
(બ્રદ્ધ) = spiritual kingdom
(બ્રદ્ધ) = spiritual
(બ્રદ્ધ) = spirit
(બ્રદ્ધ) = from the Vedas

(બ્રંઢમચાર્ય) = celibacy
(બ્રંઢમચારિત્ર) = in the vow of celibacy
(બ્રંઢમન) = of transcendence
(બ્રંઢમન) = of the impersonal brahmajyoti
ભગવદ્ગીતા શબ્દાયસૂત્રિ

ભગવદ્ગીતા (Bhagavad Gita)  is a Hindu scripture that is part of the Mahabharata. It is a collection of 700 verses of Vedic sastra, songs, and stories. It is a seminal text of Hinduism that has been translated into many languages and is widely studied. The text is primarily in Sanskrit and is a dialogue between the god Krishna and the warrior hero Arjuna. It is a philosophical encyclopedia that offers a comprehensive system of Hindu spirituality. The Bhagavad Gita is a popular text and is often cited as a source of religious and spiritual guidance.

The text is presented in a poetic form that is both poetic and philosophical. It is divided into 18 chapters, each dealing with a different topic. The text is a dialogue between Krishna and Arjuna, and it provides advice on moral and spiritual questions. The text is a source of inspiration and guidance for Hindus and is widely studied and read. It is a popular text that is often cited as a source of religious and spiritual guidance.

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bhaktaH = devotee
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
bhaktyupahRitaM = 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
भय (bhayaM) = fearfulness
भयातु (bhayAt) = out of fear
भयातु (bhayAt) = danger.
भयानकाणि (bhayAnaki) = very fearful
भयावः (bhayAvaha) = dangerous.
भयेन (bhayena) = out of fear
भरतश्रेष्ठ (bharatarShreShTha) = O great one amongst the
descendants of Bharata.
भरतश्रेष्ठ (bharatarShreShTha) = O chief amongst the
descendants of Bharata
भरतश्रेष्ठ (bharatarShreShTha) = O chief of the descendants of Bharata.
भरतश्रेष्ठ (bharatarShreShTha) = O chief of the Bharatas.
भरतश्रेष्ठ (bharatarShreShTha) = O best amongst the Bharatas
भरतश्रेष्ठ (bharatarShreShTha) = O best of the Bharatas.
भरतश्रेष्ठ (bharatarShreShTha) = O lord of the Bharatas.
भरतातिश्रेष्ठ (bharatashreShTha) = O chief of the Bharatas
भरतसत्तम (bharatasattama) = O best of the Bharatas
भर्त (bhartA) = master
भर्त (bhartA) = sustainer
bhav (bhava) = appearance
bhav (bhava) = just become.
bhav (bhava) = just become
bhav (bhava) = become
bhav (bhava) = be
bhavah (bhavaH) = birth
bhavatuh (bhavataH) = develop
bhavatuh (bhavataH) = Your
bhavit (bhavati) = it so becomes
bhavit (bhavati) = is
bhavit (bhavati) = comes
bhavit (bhavati) = takes place
bhavit (bhavati) = takes birth
bhavati (bhavati) = there is
bhavati (bhavati) = become manifested
bhavati (bhavati) = becomes possible
bhavati (bhavati) = becomes prominent
bhavati (bhavati) = becomes
bhavant (bhavantaM) = You
bhavant (bhavantaH) = you
bhavanti (bhavanti) = are
bhavanti (bhavanti) = grow
bhavanti (bhavanti) = come about
bhavan (bhavAn) = your good self
bhavan (bhavAn) = You
bhavami (bhavAmi) = I become
bhavit (bhavitA) = will come to be
bhavit (bhavitA) = will become
bhavishyat (bhaviShyatAM) = of future manifestations
bhavishyati (bhaviShyati) = it will increase in the future
bhavishyanti (bhaviShyanti) = will be
bhavishyani (bhaviShyANi) = future
bhavishyam (bhaviShyAmaH) = shall exist
bhavet (bhavet) = would be.
bhavet (bhavet) = there were
bhasmasat (bhasmasAt) = ashes
bhasmasat (bhasmasAt) = to ashes
bhAH (bhAH) = light
bhArata (bhArata) = O Dhritarashtra, descendant of Bharata
bhArata (bhArata) = O descendant of the Bharata dynasty.
bhArata (bhArata) = O descendant of Bharata.
bhArata (bhArata) = O descendant of Bharata
bhArata (bhArata) = O best of the Bharatas.
bhArata (bhArata) = O son of Bharata.
bhArata (bhArata) = O son of Bharata
bhArata (bhArata) = O scion of Bharata
bhAv (bhAv) = of one’s nature
bhAv (bhAv) = 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)
bhAvayatA (bhAvayatA) = having pleased
bhAvayantaH (bhAvayantaH) = pleasing one another
bhAvayantu (bhAvayantu) = will please
bhAvasamanvitaH (bhAvasamanvitaH) = with great attention.
bhAvAH (bhAvAH) = natures
bhAvitAH (bhAvitAH) = remembering.
bhAviShu (bhAviShu) = 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
bhItabItaH (bhItabItaH) = fearful
bhItAni (bhItAni) = out of fear
bhIma (bhIma) = by Bhima
bhImakarmA (bhImakarmA) = one who performs herculean tasks
ભિમાજુર્ન (bhImArjuna) = to Bhima and Arjuna

ભીમ (bhIShma) = Grandfather Bhishma

ભીમ (bhIShma) = by Grandfather Bhishma

ભીમ ન (bhIShma cha) = also Bhishma

ભીમ મ (bhIShmaM) = unto Grandfather Bhishma

ભીમ (bhIShmaM) = Bhishma

ભીમ (bhIShmaH) = Grandfather Bhishma

ભીમ (bhIShmaH) = Bhishmadeva

ભુક્ત (bhuktvA) = enjoying

ભુંને (bhuNkte) = enjoys

ભુંશ (bhuNkShva) = enjoy

ભુઃજે (bhu njate) = enjoy

ભુઃજાં (bhu njAnaM) = enjoying

ભુઃજય (bhu njIya) = one has to enjoy

ભુમા (bhumau) = on the earth

ભુવ (bhuvi) = in this world.

ભૂ: (bhUH) = become

ભૂત (bhUta) = of everything that be

ભૂત (bhUta) = of creation

ભૂત (bhUta) = of the living entity

ભૂત (bhUta) = of living entities

ભૂત (bhUta) = living entities

ભૂત (bhUtaM) = created being

ભૂતગણાન્ (bhUtagaNAn) = ghosts

ભૂતગ્રામ (bhUtagrAmaM) = all the cosmic manifestations

ભૂતગ્રામ (bhUtagrAmaM) = the combination of material elements

ભૂતગ્રામ (bhUtagrAmaH) = the aggregate of all living entities

ભૂતભાવન (bhUtabhAvana) = the maintainer of all living entities

ભૂતભાવન (bhUtabhAvanaH) = the source of all manifestations.

ભૂતભાવએદ્ભવકર (bhUtabhAvodbhavakaraH) = producing the material bodies of the living entities
bhutabhir = the maintainer of all living entities
bhutasarg = created living beings
bhutasr = in the cosmic manifestation
bhutan = of all those who are born
bhutan = of all living entities
bhutan = of living entities
bhutan = the living entities
bhutan = all creation
bhutan = all people
bhutan = all beings
bhutan = everything created
bhutan = the material bodies
bhutan = living entities (that are born)
bhutan = living entities
bhutan = all of this material manifestation
bhutan = all that are created
bhutan = all living entities
bhutan = entities
bhutan = to the ghosts and spirits
bhutan = the living entities
bhutan = living entities
bhuti = exceptional power
bhuetjy = worshipers of ghosts and spirits
bhutesha = O Lord of everything
bhutesh = in all beings
bhutesh = in all living beings
bhutesh = towards all living entities
bhutesh = manifestation
bhutesh = living entities
bhutvah = repeatedly taking birth
bhutv = becoming
bhutv = so being
 Bhūtvā (bhUtvA) = having come into being
 Bhūtvā (bhUtvA) = having been
 Bhūmiḥ (bhUmIh) = earth
 Bhūyaḥ (bhUyaH) = again
 Bhūyaḥ (bhUyaH) = or is again coming to be
 Bhūyaḥ (bhUyaH) = further
 Bhūyaḥ (bhUyaH) = further
 Bhrigu (bhRiguH) = Bhrigu
 Bhedā (bhedaM) = the differences
 Bheryaḥ (bheryaH) = large drums
 Bhaiksyaḥ (bhaikShyaM) = by begging
 Bhoktaḥ (bhoktA) = the enjoyer
 Bhoktaḥ (bhoktA) = supreme enjoyer
 Bhoktaṃ (bhoktAraM) = the beneficiary
 BhoktuM (bhoktuM) = to enjoy life
 BhoktRitve (bhoktRitve) = in enjoyment
 Bhogaḥ (bhoga) = in sense enjoyment
 Bhogaḥ (bhoga) = to material enjoyment
 Bhogaḥ (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
 Bhojaneṣu (bhojaneShu) = or while eating together
 Bhoṣṣaye (bhokShyase) = you enjoy
 Bhramati (bhramati) = forgetting
 BhrAtRin (bhrAtRin) = brothers
 Bhramayan (bhrAmayan) = causing to travel
 Bhruvoḥ (bhruvoH) = the eyebrows
 Bhruvoḥ (bhruvoH) = the two eyebrows
bhagavad-gita shabda-sauri

मंस्यन्ते (ma.nsyante) = they will consider
मकरः (makaraH) = the shark
मच्छत्तः (machchittaH) = in consciousness of Me
मच्छत्तः (machchittAH) = their minds fully engaged in Me
मणिगणः (maNigaNAH) = pearls
मतः (mat) = unto Me
मतः (mat) = upon Me (KRiShNa)
मतः (mat) = of Mine
मतः (mat) = of Me
मतः (mat) = Me
मतः (mat) = My
मतः (mat) = having
मतः (mataM) = injunction
मतः (mataM) = injunctions
मतः (mataM) = opinion
मतः मे (mataH me) = this is my opinion.
मतः (mataH) = in My opinion.
मतः (mataH) = is considered.
मतः (mataH) = considered
मतः (matA) = are considered
मतः (matA) = is considered
मतः (matAH) = are considered.
मतिः (matiH) = opinion.
मतिः (matiH) = opinion
मतिः (matiH) = determination
मतिर्मम (matirmama) = my opinion.
मतेः (mate) = in the opinion
मतकर्मः (matkarma) = My work
मतकर्मकृत्तः (matkarmakRit) = engaged in doing My work
मतः (mattaH) = beyond Me
मतः (mattaH) = from Me
मतपरः (matparaM) = subordinate to Me
भगवद्गः (matparaH) = in relationship with Me
भगवः (matparaH) = under My protection
भगवः (matparparamaH) = considering Me the Supreme
भगवः (matparamAH) = taking Me, the Supreme Lord, as everything
भगवः (matparAH) = being attached to Me
भगवः (matparAyaNaH) = devoted to Me.
भगवः (matprasAdAt) = by My mercy
भगवः (matvA) = knowing
भगवः (matvA) = thinking
भगवः (matsa.nsthAM) = the spiritual sky (the kingdom of God)
भगवः (matsthAni) = in Me
भगवः (matsthAni) = situated in Me
भगवः (madbhaktaH) = My devotee
भगवः (madbhaktiM) = My devotional service
भगवः (madbhAvaM) = to My spiritual nature
भगवः (madbhAvaM) = transcendental love for Me
भगवः (madvyapAshrayaH) = under My protection
भगवः (mada) = in the delusion
भगवः (madaM) = illusion
भगवः (madanugrahAya) = just to show me favor
भगवः (madarthaM) = for My sake
भगवः (madarthe) = for my sake
भगवः (madAnvitAH) = absorbed in the conceit
भगवः (madAshrayaH) = in consciousness of Me
                                                                      (KRiShNa consciousness)
भगवः (madgataprANAH) = their lives devoted to Me
भगवः (madgatena) = abiding in Me, always thinking of Me
भगवः (madbhaktaH) = engaged in My devotional service
भगवः (madbhaktaH) = My devotee
भगवः (madbhAvaM) = My nature
ской = born of Me

(мадбхаvа) = to My nature

(мадыа) = My worshiper

(мадхаvуна) = O Madhusudana

(мадхаvуна) = O killer of Madhu

(мадчаvуна) = O killer of the demon Madhu (KriShNa)

(мадчаvуна) = O killer of the demon Madhu

(мадчаvуна) = the killer of Madhu.

(ма) = middle

(мадха) = middle

(ма) = middle

(ма) = mediators between belligerents

(ма) = in the middle

(ма) = in the middle

(ма) = in the midst

(ма) = between

(ман) = and false prestige

(ман) = with the mind

(ман) = of the mind

(ман) = the mind.

(ман) = the mind

(ман) = mind

(манапраvа) = satisfaction of the mind

(манава) = Manus

(мана) = unto the father of mankind

(of the name Vaivasvata)

(мана) = whose mind

(мана) = more than the mind

(мана) = with the mind

(мана) = by the mind

(манаvи) = great thinkers

(манаvи) = great sages or devotees

(манаvи) = even for the great souls.
भगवद्गीता शब्दांशुकी

munuḥ (manuH) = the father of mankind
munuṣṭयि (manuShyaloke) = in the world of human society.
munuṣ्यः (manuShyAH) = all men
munuṣ्यः (manuShyANAM) = of men
munuṣ्यः (manuShyANAM) = of such men
munuṣ्येषु (manuShyeShu) = among men
munuṣ्येषु (manuShyeShu) = in human society
manogatAn (manogatAn) = of mental concoction
manobhiH (manobhiH) = and mind
manorathaM (manorathaM) = according to my desires
mantavyaH (mantavyaH) = is to be considered
mantraH (mantraH) = transcendental chant
mantrahInaM (mantrahInaM) = with no chanting of the Vedic hymns
mandAn (mandAn) = lazy to understand self-realization
manmanAH (manmanAH) = always thinking of Me
manmanAH (manmanAH) = thinking of Me
manmayA (manmayA) = fully in Me
manyate (manyate) = considers
manyate (manyate) = thinks
manyate (manyate) = he thinks.
manyante (manyante) = think
manyase (manyase) = you think
manyase (manyase) = you so think
manyase (manyase) = You think
manye (manye) = I accept
manye (manye) = think
manyeta (manyeta) = thinks
mama (mama) = of Mine
mama (mama) = My.
mama (mama) = My
mama (mama) = to Me
mama (mama) = my.
mb (mama) = my
mây (mayaH) = full of
mâyA (mayA) = Me
mâyA (mayA) = by Me.
mâyA (mayA) = by Me
mâyA (mayA) = by me.
mâyA (mayA) = by me
mâyA (mayA) = me
mâyi (mayi) = are in Me
mâyi (mayi) = in Me.
mâyi (mayi) = in Me
mâyi (mayi) = unto Me
mâyi (mayi) = upon Me
mâyi (mayi) = to Me
maraN (maraNa) = and death
maraNAt (maraNAt) = than death
marichi (marichi) = 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 (mahrShayaH) = great sages
maharShayH = the great sages
maharShi = great sages
maharShINAM = among the great sages
maharShINAM = of the great sages
mahAtman = O great one.
mahAtman = O great one
mahAtmanaH = of the great soul
mahAtmanaH = the great souls
mahAtmanaH = the great Lord.
mahAtmA = great soul
mahAtmA = the great one.
mahAtmanaH = the great souls
mahAn = great
mahAnubhavAn = great souls
mahApApmA = greatly sinful
mahAbAhuH = mighty-armed
mahAbAho = O mighty-armed one
mahAbAho = O mighty-armed KRiShNa
mahAbAho = O mighty-armed
mahAbUtAnI = the great elements
mahAyogeshvaraH = the most powerful mystic
mahArathaH = one who can fight alone against thousands
mahArathaH = great fighter.
mahArathAH = great chariot fighters.
mahArathAH = the great generals
mahAshaNkhaM = the terrific conchshell
mahAshanaH = all-devouring
mahimAnaM = glories
mahIM = the world
mahIkRite = for the sake of the earth
mahIpate = O King.
mahIkShitAM = chiefs of the world
भगवद्गृहः (maheshvaraM) = the Supreme Lord
भगवतः (maheshvaraM) = the supreme proprietor.
भगवानः (maheshvaraM) = the supreme master
भगवानः (maheshvaraH) = the Supreme Lord
भगवानः (maheshvAsAH) = mighty bowmen
मा (mA sma) = do not
मा (mA) = do not
मा (mA) = never
मा (mA) = let it not be
मा (mAM) = about Me
मा (mAM) = in Me
मा (mAM) = unto Me.
मा (mAM) = unto Me.
मा (mAM) = unto me
मा (mAM) = upon Me
मा (mAM) = on Me
मा (mAM) = of Me
मा (mAM) = Me (KRiShNa)
मा (mAM) = Me (Lord KRiShNa)
मा (mAM) = Me
मा (mAM) = to Me (the Supreme Lord)
मा (mAM) = to Me
मा (mAM) = toward Me
मा (mAM) = me
माता (mAtA) = mother
मातुला (mAtulAH) = maternal uncles
मातुलान् (mAtulAn) = maternal uncles
मात्राःपशः (mAtrAsparshaH) = sensory perception
माधवः (mAdhava) = O KRiShNa, husband of the goddess of fortune.
माधवः (mAdhavaH) = KRiShNa (the husband of the goddess of fortune)
मान (mA) = in honor
मान (mA) = honor
(mAna) = false prestige
(mAnavaH) = a man.
(mAnavaH) = a man
(mAnavAH) = human beings
(mAnasaM) = of the mind
(mAnasaH) = and mind
(mAnasaH) = within the mind.
(mAnasaH) = who has such a mind
(mAnasAH) = from the mind
(mAnuShaM) = human
(mAnuShIM) = in a human form
(mAnuShe) = in human society
(mAmakaM) = from Me.
(mAmakAH) = my party (sons)
(mAmikAM) = My
(mAyayA) = under the spell of material energy.
(mAyayA) = by the illusory energy
(mAyA) = energy
(mAyAmetAM) = this illusory energy
(mArutaH) = wind.
(mArgashIrShaH) = the month of November-December
(mArdavaM) = gentleness
(mAllya) = garlands
(mAsAnAM) = of months
(mAhAtmyaM) = glories
(mitra) = of friends
(mitra) = benefactors with affection
(mitradrohe) = in quarreling with friends
(mitre) = to a friend
(mithyAchAraH) = pretender
(mithyaiShaH) = this is all false
(mishraM) = mixed


<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mukt</td>
<td>liberated</td>
</tr>
<tr>
<td>mukt</td>
<td>being liberated</td>
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<tr>
<td>muktasaNga</td>
<td>liberated from all material association</td>
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</tr>
<tr>
<td>muktasya</td>
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<tr>
<td>muktA</td>
<td>quitting</td>
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<tr>
<td>mukha</td>
<td>mouth</td>
</tr>
<tr>
<td>mukha</td>
<td>faces</td>
</tr>
<tr>
<td>mukhAni</td>
<td>faces</td>
</tr>
<tr>
<td>mukhe</td>
<td>through the mouth</td>
</tr>
<tr>
<td>mukhya</td>
<td>the chief</td>
</tr>
<tr>
<td>muchyante</td>
<td>get relief</td>
</tr>
<tr>
<td>muchyante</td>
<td>become free</td>
</tr>
<tr>
<td>munaya</td>
<td>the sages</td>
</tr>
<tr>
<td>muni</td>
<td>a thinker</td>
</tr>
<tr>
<td>muni</td>
<td>a sage</td>
</tr>
<tr>
<td>muni</td>
<td>the transcendentalist</td>
</tr>
<tr>
<td>munInAM</td>
<td>of the sages</td>
</tr>
<tr>
<td>mune</td>
<td>of the sage</td>
</tr>
<tr>
<td>mune</td>
<td>sage</td>
</tr>
<tr>
<td>mumukShubhi</td>
<td>who attained liberation</td>
</tr>
<tr>
<td>muhurmuhu</td>
<td>repeatedly</td>
</tr>
<tr>
<td>muhyati</td>
<td>is deluded</td>
</tr>
<tr>
<td>muhyati</td>
<td>is bewildered</td>
</tr>
<tr>
<td>muhyanti</td>
<td>are bewildered</td>
</tr>
<tr>
<td>mUDha</td>
<td>foolish</td>
</tr>
<tr>
<td>mUDhaH</td>
<td>foolish</td>
</tr>
<tr>
<td>mUDhayoniShu</td>
<td>in animal species</td>
</tr>
<tr>
<td>mUDhAH</td>
<td>foolish men</td>
</tr>
</tbody>
</table>
भगवद्गीता शब्दावली

मूर्त्यः (mUrtayaH) = forms
मूर्ति (mUrdhni) = on the head
मूलं (mUlaM) = rooted
मूलाः (mUlAni) = roots
मूग्णः (mRigANAM) = of animals
मूगेनः (mRigendraH) = the lion
मृतं (mRitaM) = dead
मृतस्य (mRitasya) = of the dead
मृत्युं (mRityuM) = the path of death
मृत्युः (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
मेधा (medhA) = intelligence
मेधावी (medhAvI) = intelligent
मेरुः (meruH) = Meru
मैत्रेः (maitraH) = friendly
मोघः (moghaM) = uselessly
मोघकर्मणः (moghakarmANaH) = baffled in frutive activities
भगवद्गःતा 

मघजां:  (moghaj nAnAH) = baffled in knowledge
मघजाः:  (moghAshAH) = baffled in their hopes
मोधषे (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
मोह (mohanaM) = illusory
मोह (mohanaM) = the delusion
मोहयः (mohayasi) = You are bewildering
मोहर्द (mohAt) = by illusion
मोहित (mohitaM) = deluded
मोहितः (mohitAH) = are bewildered
मोहित (mohitIM) = bewildering
मोहेन (mohena) = by the illusion
मोही (mohau) = and illusion
मोक्ष (mokSha) = for liberation
मोक्ष (mokShaM) = the liberation
मोक्ष (mokShaM) = liberation
मोक्षक्रशिनिः (mokShakANkShibhiH) = by those who actually desire liberation.
मोक्षक्रशिकाली (mokShayiShyAmi) = will deliver
मोक्षाय (mokShAya) = for the purpose of liberation
मोक्षाय (mokShyase) = you will be released
मोक्षाय (mokShyase) = you will be liberated
मोक्षाय (mokShyase) = you will become free
मौन (maunaM) = gravity
मौन (maunaM) = silence
मौनि (mauni) = silent
यं (yaM) = whatever
यं (yaM) = unto whom
यं (yaM) = what
यं (yaM) = which
यं (yaM) = one to whom
यं (yaM) = that which
यः सः (yaH saH) = that which
यः (yaH) = a person who
यः (yaH) = anyone who
यः (yaH) = anyone
यः (yaH) = which
यः (yaH) = whoever
यः (yaH) = who
यः (yaH) = one who
यः (yaH) = he who
यज्रतः (yajantaH) = sacrificing
यज्रते (yajanti) = they worship
यज्रते (yajante) = worship
यज्रते (yajante) = they worship by sacrifices
यज्रते (yajante) = they perform sacrifice
यजिनः (yajinaH) = devotees
यजुः (yajuH) = the Yajur Veda
यत् (yat) = as
यत् (yat) = in which
यत् (yat) = if
यत् (yat) = with which
यत् (yat) = whatever
यत् (yat) = what
यत् (yat) = whichever
यत् (yat) = which
यत् (yat) = where


\( \text{ yat} \) (yat) = that which
\( \text{ yat} \) (yat) = that
\( \text{ yat} \) (yat) = because.
\( \text{ yat} \) (yat) = because
\( \text{ yat} \) (yat) = having what
\( \text{ yat} \) (yat) = having which
\( \text{ yata} \) (yata) = controlled
\( \text{ yata} \) (yata) = having controlled
\( \text{ yataH} \) (yataH) = from which
\( \text{ yataH} \) (yataH) = from whom
\( \text{ yachitt} \) (yachitta) = controlling the mind
\( \text{ yachittasya} \) (yachchittasya) = whose mind is controlled
\( \text{ yachittaM} \) (yachittAtmA) = always careful in mind
\( \text{ yachetasAM} \) (yachetAsAM) = who have full control over the mind
\( \text{ yatA} \) (yatA) = while endeavoring
\( \text{ yatAM} \) (yatAM) = of those so endeavoring
\( \text{ yatati} \) (yatati) = endeavors
\( \text{ yatate} \) (yatate) = he endeavors
\( \text{ yatantaH} \) (yatantaH) = endeavoring
\( \text{ yatantaH} \) (yatantaH) = fully endeavoring
\( \text{ yatanti} \) (yatanti) = endeavor
\( \text{ yamAnaH} \) (yamAmanAH) = endeavoring
\( \text{ yayaH} \) (yayaH) = enlightened persons
\( \text{ yayaH} \) (yayaH) = great sages
\( \text{ yasyataH} \) (yasyataH) = wherever
\( \text{ yAtma} \) (yAtma) = self-controlled
\( \text{ yAtmanAH} \) (yAtmanAH) = engaged in self-realization
\( \text{ yAtmAvAn} \) (yAtmAvAn) = self-situated.
\( \text{ yInAM} \) (yInAM) = of the saintly persons
\( \text{ yatra} \) (yatra) = at which
\( \text{ yatra} \) (yatra) = in which
\( \text{yatra} = \text{in that state of affairs where} \)
\( \text{yatra} = \text{wherein} \)
\( \text{yatra} = \text{where} \)
\( \text{yathA} = \text{as it is} \)
\( \text{yathA} = \text{as much as} \)
\( \text{yathA} = \text{as.} \)
\( \text{yathA} = \text{as} \)
\( \text{yathA} = \text{just as} \)
\( \text{yathA} = \text{how} \)
\( \text{yathAbhAgaM} = \text{differently arranged} \)
\( \text{yathAvat} = \text{as they are} \)
\( \text{yadA yadA} = \text{whenever and wherever} \)
\( \text{yadA} = \text{when} \)
\( \text{yadi} = \text{if} \)
\( \text{yadi} = \text{even if} \)
\( \text{yadRichChayA} = \text{by its own accord} \)
\( \text{yadRichChA} = \text{out of its own accord} \)
\( \text{yadyat} = \text{whatever} \)
\( \text{yadvat} = \text{as} \)
\( \text{yadvA} = \text{whether} \)
\( \text{yantra} = \text{on a machine} \)
\( \text{yamaH} = \text{the controller of death} \)
\( \text{yamaH} = \text{the controller} \)
\( \text{yayA} = \text{by which} \)
\( \text{yayA} = \text{by whom} \)
\( \text{yashaH} = \text{fame} \)
\( \text{yaShTavyaM} = \text{must be performed} \)
\( \text{yasmAt} = \text{because} \)
\( \text{yasmAt} = \text{from whom} \)
\( \text{yasmin} = \text{in which} \)
\( \text{yasmin} = \text{where} \)
\( \text{yasya} = \text{whoever} \)
(yasya) = whom
(yasya) = whose
(yasya) = one whose
(yasya) = of which
(yasyAM) = in which
(yakSha) = the Yaksas
(yakSharakShasAM) = of the Yaksas and Raksasas
(yakSharakShA.nsi) = demons
(yakShye) = I shall sacrifice
(yaj na) = of sacrifice
(yaj na) = of sacrifices
(yaj naM) = sacrifice
(yaj naM) = sacrifices
(yaj naH) = performance of yajna
(yaj naH) = performance of sacrifice
(yaj naH) = sacrifice
(yaj naH) = smrti sacrifice
(yaj nabhAvitAH) = being satisfied by the
performance of sacrifices
(yaj navidaH) = conversant with the purpose of
performing sacrifices
(yaj nashiShTa) = of the result of such performance
of yajna
(yaj nashiShTA) = of food taken after performance of yajna
(yaj nakShapita) = being cleansed as the resul
of such performances
(yaj nAH) = sacrifice
(yaj nAH) = sacrifices
(yaj nAt) = than the sacrifice
(yaj nAt) = from the performance of sacrifice
(yaj nAnAM) = of sacrifices
(yaj nAnAM) = sacrifices
ભગવદ્ગીતા

(યાજ્ઞા) = for the sake of Yajna (KṚṣṇa)
(યાજ્ઞા અર્થત) = done only for the sake of Yajna, or Visnu
(યાજ્ઞા) = in sacrifice
(યાજ્ઞા ને) = by the sacrifice
(યાજ્ઞા ને) = by sacrifice
(યાજ્ઞા ને શુ) = in the performances of yajna, sacrifice
(યાજ્ઞા) = with sacrifices
(યા) = what
(યા) = which
(યા) = that which
(યા યા) = whichever
(યાજ) = worshiper
(યાતાયામં) = food cooked three hours before being eaten
(યાત) = achieves
(યાત) = attains
(યાત) = one achieves
(યાત) = goes
(યાત) = reaches
(યાત) = he goes
(યાત્રા) = maintenance
(યાદસાં) = of all aquatics
(યાદૃક) = as it is
(યાન્) = those who
(યાત્ર) = attain
(યાત્ર) = approach
(યાત્ર) = undergo
(યાત્ર) = enter
(યાત્ર) = go
(યાત્ર) = do approach
(યાભ) = by which
(યામિમ) = all these
(યાવત) = as long as
ભગવદ્ગીતા  શબ્દાર્થ્યુંદી

<table>
<thead>
<tr>
<th>શબ્દ</th>
<th>અર્થ</th>
</tr>
</thead>
<tbody>
<tr>
<td>યાસ્યઃ (yAsyasi)</td>
<td>you will go</td>
</tr>
<tr>
<td>યાસ્યઃ (yAsyasi)</td>
<td>you shall go</td>
</tr>
<tr>
<td>યુક્ત (yukta)</td>
<td>regulated</td>
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<td>યુક્ત (yuktaH)</td>
<td>in trance</td>
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<td>યુક્ત (yuktaH)</td>
<td>is in the transcendental position</td>
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<tr>
<td>યુક્ત (yuktaH)</td>
<td>well situated in yoga</td>
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<td>યુક્ત (yuktaH)</td>
<td>engaged in the divine consciousness</td>
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<td>engaged</td>
</tr>
<tr>
<td>યુક્ત (yuktaH)</td>
<td>endowed</td>
</tr>
<tr>
<td>યુક્ત (yuktaH)</td>
<td>one who is engaged in devotional service</td>
</tr>
<tr>
<td>યુક્ત (yuktaH)</td>
<td>competent for self-realization</td>
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<td>યુક્ત (yuktaH)</td>
<td>the actual yogi</td>
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<td>યુક્ત (yuktaH)</td>
<td>dovetailed</td>
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<td>યુક્તચેતસ (yuktachetasH)</td>
<td>their minds engaged in Me.</td>
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<td>યુક્તઘ (yuktatamaH)</td>
<td>the greatest yogi</td>
</tr>
<tr>
<td>યુક્તઘ (yuktatamAH)</td>
<td>most perfect in yoga</td>
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<td>યુક્તસ્ય (yuktasya)</td>
<td>engaged</td>
</tr>
<tr>
<td>યુક્ત (yuktAH)</td>
<td>engaged</td>
</tr>
<tr>
<td>યુક્તથ (yuktAtma)</td>
<td>having the mind firmly set on</td>
</tr>
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<td>યુક્તથ (yuktAtmA)</td>
<td>engaged in devotional service</td>
</tr>
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<td>યુક્તથ (yuktAtmA)</td>
<td>self-connected</td>
</tr>
<tr>
<td>યુક્ત (yukte)</td>
<td>being yoked</td>
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<tr>
<td>યુક્તનં (yuktena)</td>
<td>being engaged in meditation</td>
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<td>યુક્ત (yuktaiH)</td>
<td>engaged</td>
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<tr>
<td>યુક્તનં (yuktvA)</td>
<td>being absorbed</td>
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<td>યુગ (yuga)</td>
<td>millenniums</td>
</tr>
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<td>યુગપત (yugapat)</td>
<td>simultaneously</td>
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<td>યુગ (yuge)</td>
<td>after millennium.</td>
</tr>
<tr>
<td>યુગ (yuge)</td>
<td>millennium</td>
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</tbody>
</table>

bgwordsSeqD.pdf
yujyate (yujyate) = is used
yujyata (yujyata) = is engaged
yujyasva (yujyasva) = engage (fight)
yujyasva (yujyasva) = be so engaged
yujjata (yu njataH) = constantly engaged
yujjan (yu njan) = engaging in yoga practice
yujjan (yu njan) = practicing
yujjāta (yu njIta) = must concentrate in KRiShNa consciousness
yujjasya (yu njyAt) = should execute
yuddha (yuddhaM) = war
yuddhavishāraha (yuddhavishAradAH) = experienced in military science.
yuddha (yuddhAt) = than fighting
yuddha (yuddhAya) = to fight
yuddha (yuddhAya) = for the sake of fighting
yuddhe (yuddhe) = in the fight
yuddhe (yuddhe) = in battle
yuddhe (yuddhe) = on this battlefield
yuddhamanyu (yudhAmanyuH) = Yudhamanyu
yudhi (yudhi) = in the fight
yudhisthira (yudhiShThiraH) = Yudhisthira
yudhya (yudhya) = fight
yudhyasva (yudhyasva) = just fight
yudhyasva (yudhyasva) = fight
yuyutsava (yuyutsavaH) = desiring to fight
yuyutsu (yuyutsuM) = all in a fighting spirit
yuyudeha (yuyudhAnaH) = 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
(ye) = those
(yena) = by which
(yena) = by whom
(yenakenachit) = with anything
(yeShAM) = whose
(yeShAM) = of whom
(yeShAM) = of them
(yeShAM) = for whom
(yo.ayaM) = this system
(yoktavyaH) = must be practiced
(yoga) = in devotion
(yoga) = eightfold yoga
(yoga) = of linking up
(yoga) = the yoga
(yoga) = the linking process
(yoga) = by devotional service in karma-yoga
(yoga) = requirements
(yogaM) = action in devotion
(yogaM) = in devotional service
(yogaM) = in meditation
(yogaM) = in yoga
(yogaM) = the eightfold yoga system
(yogaM) = the science of one’s relationship to the Supreme
(yogaM) = devotional service
(yogaM) = mystic power
(yogaM) = mysticism
(yogaM) = yoga practice
(yogaM) = linking with the Supreme
(yogaM) = self-realization
(yogaH) = KRiShNa consciousness
(yogaH) = the science of one’s relationship with the Supreme
(yogaH) = the science of yoga
yogah = practice of yoga
yogah = mysticism
yogah = yoga system
yogah = yoga
yogah = linking with the Supreme
yogah = self-realization
yogadharam = the yogic situation.
yogalena = by the power of mystic yoga
yogabhatta = one who has fallen from the path of self-realization
yogamaya = by internal potency
yogamaishvara = inconceivable mystic power.
yogamaishvara = inconceivable mystic power
yogayajna = sacrifice in eightfold mysticism
yogayuktta = engaged in KRISHNA consciousness
yogayuktta = engaged in devotional service
yogayuktta = one engaged in devotional service
yogayuktatatma = one who is dovetailed in KRISHNA consciousness
yogavittama = the most perfect in knowledge of yoga.
yogasasiddhi = the highest perfection in mysticism
yogasajna = called trance in yoga.
yogasevya = by performance of yoga
yogastha = equipoised
yogasya = about yoga
yogat = from the mystic link
yogaya = for the sake of devotional service
yogarudha = elevated in yoga
yogin = O supreme mystic
yogina = yogi
yogina = of the yogi
yogina = KRISHNA conscious persons
yoginaH = transcendentalists
yoginaH = different kinds of mystics
yoginaH = mystics
yoginaH = for the devotee.
yoginAM = of the devotees.
yoginAM = of yogis
yoginAM = of learned transcendentalists
yogI = a transcendentalist
yogI = a mystic transcendentalist
yogI = a mystic
yogI = one who is in touch with the Supreme Self
yogI = one engaged in devotion
yogI = the transcendentalist
yogI = the devotee of the Lord
yogI = the devotee
yogI = the mystic transcendentalist
yogI = the mystic
yogI = the yogi
yogI = mystic
yogI = such a transcendentalist
yoge = in work without fruitive result
yogena = in devotional service
yogena = by the yoga system
yogena = by practice of such bhakti-yoga
yogena = by yoga practice
yogeshvara = O Lord of all mystic power
yogeshvaraH = the master of mysticism
yogeshvarAt = from the master of all mysticism
yogaiH = by devotional service
yogau = work in devotional service
yotsyamAnAn = those who will be fighting
yodhavyaM = have to fight
ભગવદ્ગીતા શાસ્ત્રસૂચી

યોધિમાન્ (yodhukAmAn) = desiring to fight
યોધમુખ્ય (yodhamukhyaiH) = chiefs among the warriors
યોધવીર (yodhavIrAn) = great warriors
યોધ (yodhAH) = the soldiers.
યોનય (yonayaH) = sources of
યોની (yoni) = species of life
યોનિ (yonM) = species
યોની (yoniH) = source of birth
યોન્યુ (yonShu) = into the wombs.
યોનીવા (yonIni) = whose source of birth
યૌવન (yauvanaM) = youth
રા (rajaH) = in passion
રા (rajaH) = the mode of passion
રા (rajasH) = of the mode of passion
રા (rajasH) = from the mode of passion
રા (rajasi) = in passion
રા (rajasi) = of the mode of passion
રાજુગ (rajoguNa) = the mode of passion
ર (raNa) = strife
રા (raNaH) = from the battlefield
રા (raNe) = in the fight
રા (raNe) = on the battlefield
રા (ratAH) = engaged.
ર (ratha) = of the chariot
ર (rathaM) = the chariot
રથ (raH) = the finest chariot.
રમા (ramate) = one enjoys
રમા (ramate) = takes delight
રમની (ramanti) = enjoy transcendental bliss
રવી (raviH) = the sun
રવી (raviH) = sun
રસ (rasaH) = taste
rasa: (rasaH) = sense of enjoyment
rasan: (rasaNAm) = tongue
rasavarja: (rasaVArjaM) = giving up the taste
rasatmaka: (rasaAtmakaH) = supplying the juice.
rasa: (rasyAH) = juicy
rahasi: (rahaSI) = in a secluded place
rasasya: (rasaSYaM) = mystery
rakShA.nsi: (rakShA.nsi) = the demons
rAga: (rAga) = protection
rAga: (rAga) = attachment
rAga: (rAga) = and attachment
rAgAtmaka: (rAgaAtmakaM) = born of desire or lust
rAgI: (rAgI) = very much attached
rAjaguhya: (rAjaGuhyaM) = the king of confidential knowledge
rAjan: (rAjan) = O King
rAjarShayaH: (rAjaRShayaH) = the saintly kings
rAjarShayaH: (rAjaRShayaH) = saintly kings
rAjaVidyA: (rAjaVidyA) = the king of education
rAjasA: (rAjaSAm) = in terms of passion.
rAjasA: (rAjaSAm) = in the mode of passion.
rAjasA: (rAjaSAm) = in the mode of passion
rAjasA: (rAjaSAH) = in the mode of passion
rAjasasya: (rAjaSAseyA) = to one in the mode of passion
rAjasAH: (rAjaSAH) = those who are in the mode of passion
rAjasAH: (rAjaSAH) = those situated in the mode of passion
rAjasI: (rAjaSI) = in the mode of passion.
rAjasI: (rAjaSI) = in the mode of passion
rAja: (rAja) = the king
rAjaM: (rAjaM) = kingdom
rAjyasukhalobhena: (rAjaYasukhalobhena) drive by greed for
royal happiness
rAjyasya: (rAjaYasya) = for the kingdom
раджена (rAjqena) = is the kingdom
ради (rAtri) = of night
ради (rAtriM) = night
ради: (rAtriH) = night
раджанаке (rAtryAgame) = at the fall of night
рад: (rAmaH) = Rama
раджаси (rAkShasIM) = demonic
раду (ripuH) = enemy
радхв (ruddhvA) = checking
радра (rudra) = manifestations of Lord Siva
радранам (rudrANAM) = of all the Rudras
радран (rudrAn) = the eleven forms of Rudra
радхира (rudhira) = blood
радха (rukSha) = dry
радп (rUpaM) = whose form
радп (rUpaM) = the form
радп (rUpaM) = form
радпанашде (rUpamaishvaraNAM) = universal form.
радпася (rUpasya) = form
радпанжи (rUpANI) = forms
раднеш (rUpeNa) = form
радмашар (romaharShaH) = standing of hair on end
радмашарнам (romaharShaNaNAM) = making the hair stand on end.
радваш (laghvAshI) = eating a small quantity
радв (labdhaM) = gained
радва (labdhA) = regained
радвва (labdhvA) = by attainment
радвва (labdhvA) = having achieved
радва (labhate) = achieves
радва (labhate) = obtains
радва (labhate) = gains
радва (labhante) = achieve
ભગવદ્ગીતા શબ્દશૂન્યી

લભાત્ (labhante) = attain.
લભાત્ (labhante) = do achieve
લભાસવ (labhasva) = gain
લભે (labhe) = I obtain
લભેત્ (labhet) = gains.
લભય: (labhyaH) = can be achieved
લભા (lavaNa) = salty
લભરં (lAghavaM) = decreased in value.
લભ (lAbha) = with gain
લભં (lAbhaM) = gain
લભાલભા (lAbhAlAbhau) = both profit and loss
લિન્ગે (liNgaiH) = symptoms
લિયાતે (lipyate) = is attached
લિયાતે (lipyate) = is affected
લિયાતે (lipyate) = is entangled.
લિમાંત (limpanti) = do affect
લુપ્ત (lupta) = stopped
લુદઝ (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
લોકરય (lokatraye) = in the three planetary systems
લોકસંગ્રહં (lokasa.ngrahaM) = the people in general.
લોકસંગ્રહં (lokasa.ngrahaM) = the people in general
ભગવદ્ગીતા શાસ્ત્રસૂી:

લોકસ્ય (loksya) = of all the world

લોકસ્ય (loksya) = of the people

લોક (lokAH) = all the world

લોક (lokAH) = all the planets

લોક (lokAH) = all people

લોક (lokAH) = worlds

લોક (lokAH) = the planetary systems

લોક (lokAH) = 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

લોક્ષ્ય (loksyaShu) = planetary systems

લોભ (lobha) = by greed

લોભ (lobhaH) = greed

લોષ્ટ (loShTa) = a lump of earth

લોષ્ટ (loShTra) = pebbles

વ (vaH) = unto you

વ (vaH) = you

વ (vaH) = your

વક્તું (vaktuM) = to say

વક્ત (vaktra) = mouths

વક્ત (vaktra) = faces

વક્તાન્ (vaktraNi) = the mouths

વક્તાન્ (vaktraNi) = mouths

વચ (vachaH) = instruction
(vachah) = words.
(vachah) = words
(vachanaM) = word
(vachanaM) = order
(vachanaM) = the speech
(vajraM) = the thunderbolt
(vada) = please tell
(vadati) = speaks of
(vadanaiH) = by the mouths
(vadanti) = say
(vadasi) = You tell
(vadiShyanti) = will say
(vantaH) = subject to
(vayaM) = we
(vara) = O best.
(varuNaH) = water
(varuNaH) = the demigod controlling the water
(varjitAH) = are devoid of
(varNa) = colors
(varNaM) = colors
(varNasaNkara) = of unwanted children
(varNasaNkaraH) = unwanted progeny.
(vartate) = is there
(vartate) = remains.
(vartate) = remains
(vartante) = are acting
(vartante) = are being engaged
(vartante) = let them be so engaged
(vartamAnaH) = being situated
(vartamAnAni) = present
(varte) = I am engaged
(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 (vashI) = in full subjugation
vashya (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
vAkh (vAkh) = speech
vAkh (vAkh) = 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
veda (vApi) = either
vyu (vAyuH) = wind
vyu (vAyuH) = air
vyu (vAyuH) = the wind
vyu (vAyuH) = the air
vayo (vAyoH) = of the wind
ArShNeya (vA.riShNi) = O descendant of VRiShNi
asa (vAsaH) = residence
asava (vAsavaH) = the heavenly king
Asansi (vAs.Aansi) = garments
Asuki (vAsukiH) = Vasuki.
Asudeva (vAsudevaH) = KRiShNa in Dvaraka
Asudeva (vAsudevaH) = the Personality of Godhead, KRiShNa
Asdevasya (vAsdevasya) = of KRiShNa
AsdevAH (vAsdevAH) = KRiShNa
vikampitu (vikampituM) = to hesitate
vkarNa (vkarNaH) = Vikarna
vkarmaNaH (vkarmaNaH) = of forbidden work
vikArAn (vikArAn) = transformations
vikAri (vikAri) = changes
vkrA (vkrAntaH) = mighty
vigata (vigata) = having discarded
vigata (vigata) = freed from
vigata (vigataH) = is removed
vigatajvara (vigatajvaraH) = without being lethargic.
vigatabhI (vigatabhIH) = devoid of fear
vigataspRiha (vigataspRihaH) = without being interested
vigataspRiha (vigataspRihaH) = without material desires
viguNaH (viguNaH) = imperfectly performed
viguNaH (viguNaH) = even faulty
vchakshaNaH (vchakshaNaH) = the experienced.
vchAlayet (vchAlayet) = should try to agitate.
विचारते  (vichAlyate) = is agitated
विचारते  (vichAlyate) = becomes shaken
विचेतसः  (vichetasaH) = bewildered
विघं  (vijayaM) = victory
विघः  (vijayaH) = victory
विघनत:  (vijAnataH) = who is in complete knowledge.
विघनीतः  (vijAnItAH) = are in knowledge
विघनीणः  (vijAnIyaM) = shall I understand
विजिततमः  (vijitAtmA) = self-controlled
विजितेन्द्रः  (vijitendriyaH) = sensually controlled
विततः  (vitataH) = are spread
वितेशः  (vitteshaH) = the lord of the treasury of the demigods
विदः  (vidaH) = who understand
विदधामि  (vidadhAmi) = give
विदधिनः  (vidAhinaH) = burning
विदितात्मनः  (viditAtmanAM) = of those who are self-realized.
विदित्या  (viditvA) = knowing it well
विदित्या  (viditvA) = knowing
विदः  (viduH) = understood
विदः  (viduH) = know
विदः  (viduH) = can know
विदः  (viduH) = they know
विद्धि  (viddhi) = understand
विद्धि  (viddhi) = know it well
विद्धि  (viddhi) = know it
विद्धि  (viddhi) = know
विद्धि  (viddhi) = just try to understand
विद्धि  (viddhi) = try to understand
विद्धि  (viddhi) = try to know
विद्धि  (viddhi) = must be known
विद्धि  (viddhi) = you may know
विद्धि  (viddhi) = you must know
**Bhagvadgita Shabdaryasuri**

विधि (viddhi) = you should know

विधा (vidmaH) = do we know

विध्ये (vidyate) = exist.

विध्ये (vidyate) = exists

विध्ये (vidyate) = takes place.

विध्ये (vidyate) = there is.

विध्ये (vidyate) = there is

विध (vidyA) = with education

विधात (vidyAt) = know

विधात (vidyAt) = you must know

विधानि (vidyAnAM) = of all education

विधामह (vidyAmahaM) = shall I know

विधान (vidyAn) = a learned person

विधान (vidyAn) = the learned

विधान (vidhAna) = the regulations

विधानोक्त (vidhAnoktaH) = according to scriptural regulation

विधिदश (vidhidiShTaH) = according to the direction of scripture

विधिहीन (vidhihInaM) = without scriptural direction

विधीयते (vidhiyate) = does take place.

विधेयात्म (vidheyAtmA) = one who follows regulated freedom

विनाक्ष (vinaNkShyasi) = you will be lost.

विनाय (vinada) = vibrating

विनाय (vinaya) = and gentleness

विनाशयत (vinashyati) = is annihilated.

विनाशयत (vinashyati) = falls back

विनाशयस (vinashyatsu) = in the destructible

विन (vinA) = without

विनाश (vinAshaM) = destruction

विनाश: (vinAshaH) = destruction

विनाशय (vinAshaAya) = for the annihilation

विनिग्रह (vinigrahaH) = control

विनिययत (viniyataM) = particularly disciplined
vinīyamya = regulating
vinirmuktāḥ = liberated
vinivartante = are practiced to be refrained from
vinivrutta = disassociated
vinīṣchitaiḥ = certain.
vindati = achieves
vindati = attains
vindati = enjoys.
vindate = enjoys
vindami = I have
viparivartate = is working.
viparītaṃ = the opposite
viparītān = in the wrong direction
viparītanī = just the opposite
vipashchitāḥ = full of discriminating knowledge
vipratipanna = without being influenced by the fruitive results
vibhaktam = divided
vibhakteśu = in the numberless divided
vibhagyaḥ = differences
vibhagāḥ = in terms of division
vibhāvasu = in the fire
vibhum = greatest
vibhuḥ = the Supreme Lord
vibhūtayaḥ = opulences
vibhūti = opulences
vibhūtimaḥ = opulence
vibhūtimaḥ = opulences
vibhūtinām = opulences
vibhūtimaḥ = opulences
vibhūtimaḥ = opulences
vibhūtibhiḥ = opulences
vibhuteḥ = of opulences
vibhramaḥ = bewilderment
भगवद्गीता शब्दांशसूची

**vibhraSHtaH** = deviated from
**vibhrAntAH** = perplexed
**vimatsaraH** = free from envy
**vimuktaH** = being liberated
**vimuktaH** = being freed from
**vimuktaH** = liberated
**vimuktAnAM** = of those who are liberated
**vimuktaiH** = by one who has become free from
**vimuchya** = being delivered from
**vimu nchati** = one gives up
**vimuhyati** = one is bewildered
**vimUDha** = foolish
**vimUDhaH** = bewildered
**vimUDhabAvaH** = bewilderment
**vimUDhAH** = foolish persons
**vimUDhAn** = perfectly befooled
**vimRishya** = deliberating
**vimohayati** = bewilders
**vimohitAH** = deluded.
**vimokShaNAt** = giving up
**vimokShAya** = meant for liberation
**vimokShyase** = you will be liberated.
**viyogaM** = extermination
**virahitaM** = without
**virATaH** = Virata (the prince who gave shelter to the Pandavas while they were in disguise)

**vilagnAH** = becoming attached
**vivarjitaM** = devoid of
**vivarjitaM** = being without
**vivardhanAH** = increasing
**vivasvataH** = of the sun-god
vivasvāte (vivasvate) = unto the sun-god
vivasvān (vivasvAn) = Vivasvan (the sun-god’s name)
vivikta (vivikta) = to solitary
vivktaśevi (vivktasevI) = living in a secluded place
vividha (vividhaH) = various
vividhā (vividhAH) = various
vividhai (vividhaiH) = various
vividdha (vivRiddhaM) = increased
vividdhe (vivRiddhe) = when there is an excess
vividdhe (vivRiddhe) = 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
vishiShTAH (vishiShTAH) = especially powerful
vishiShyate (vishiShyate) = is considered better
vishiShyate (vishiShyate) = is better.
vishiShyate (vishiShyate) = is by far the better.
vishiShyate (vishiShyate) = is special
vishiShyate (vishiShyate) = is far advanced.
vishuddhayA (vishuddhayA) = fully purified
vishuddhaye (vishuddhaye) = for clarifying.
vishuddhAtmA (vishuddhAtmA) = a purified soul
visheShasaNghAn (visheShasaNghAn) = specifically assembled
vishva (vishvaM) = universe
vishva (vishvaM) = the universe
vishva (vishvaM) = the entire universe
vishvatomukhaM (vishvatomukhaM) = and in the universal form.
vishvatomukhaM (vishvatomukhaM) = all-pervading.
(vishvatomukhaH) = Brahma.
(vishvamUrte) = O universal form.
(vishvarUpa) = in the form of the universe.
(vishvasya) = universe
(vishve) = the Visvedevas
(vishveshvara) = O Lord of the universe
(vishamiva) = like poison
(vishame) = in this hour of crisis
(vishaya) = of the objects of the senses
(vishaya) = sense objects
(vishayAH) = on the subject matter
(vishayAH) = objects for sense enjoyment
(vishayAn) = objects of sense gratification
(vishayAn) = the sense objects
(vishayAn) = sense objects
(vishAdaM) = moroseness
(vishAdi) = morose
(vishIdan) = while lamenting
(vishIdantaM) = unto the lamenting one
(vishIdantaM) = lamenting
(vishTabhya) = pervading
(vishThitaM) = situated.
(vishNuH) = Vishnu
(vishNo) = O all-pervading Lord.
(vishNo) = O Lord Visnu.
(visargaH) = creation
(visRijan) = giving up
(visRijAmi) = I create
(visRijAmi) = create
(visRijya) = putting aside
(vistaraH) = the expanse
(vistarashaH) = at great length
विस्तारः (vistarashaH) = in detail
विस्तारः (vistarasya) = to the extent
विस्तारे (vistareNa) = in detail
विस्तारं (vistAraM) = the expansion
विसमयः (vismayaH) = wonder
विसमयःविषेः (vismayAviShTaH) = being overwhelmed with wonder
विस्मितः (vismitAH) = in wonder
विहः (vihAya) = giving up
विहः (vihAra) = in relaxation
विहःस्य (vihArasya) = recreation
विहितः (vihitaM) = directed
विहितः (vihitAH) = used
विहितः (vihitAn) = arranged
विज्ञातुं (vij nAtuM) = to know
विज्ञानः (vij nAna) = and realized knowledge
विज्ञानः (vij nAna) = and scientific knowledge of the pure soul
विज्ञानः (vij nAna) = realized knowledge
विज्ञानः (vij nAnaM) = wisdom
विज्ञानः (vij nAnaM) = numinous knowledge
विज्ञाय (vij nAya) = after understanding
वीत (vIta) = free from
वीत (vIta) = freed from
वीतरागः (vItarAgAH) = in the renounced order of life
वीर्यवनः (vIryavAn) = very powerful
वीर्यः (vIryAM) = glories
वीक्षणः (vIkShante) = are beholding
वृक्षेणः (vRikodaraH) = the voracious eater (Bhima).
वृजः (vRijanaM) = the ocean of miseries
वृत्तिशः (vRittisthAH) = whose occupation
वृष्णीनः (vRiShNInAM) = of the descendants of VRiShNi
वेगः (vegaM) = urges
वेगः (vegAH) = speed


\textbf{Veda} (vetta) = the knower

\textbf{Vetti} (vetti) = understands

\textbf{Vetti} (vetti) = one knows

\textbf{Vetti} (vetti) = knows

\textbf{Vetti} (vetti) = does know

\textbf{Vetth} (vettha) = know

\textbf{Veda} (veda) = know

\textbf{Veda} (veda) = knows

\textbf{Veda} (veda) = do know

\textbf{Vedayaj na} (vedayaj na) = by sacrifice

\textbf{Vedavadarat\textasciitilde} (vedavadarat\textasciitilde) = supposed followers of the Vedas

\textbf{Vedavit} (vedavit) = the knower of the Vedas.

\textbf{Vedavit} (vedavit) = the knower of the Vedas

\textbf{VedavidA\textasciitilde} (vedavidA\textasciitilde) = persons conversant with the Vedas

\textbf{Veda} (vedaH) = Vedic literatures

\textbf{Veda} (vedaH) = the Vedic literature

\textbf{Veda\textasciitilde} (veda\textasciitilde) = of all the Vedas

\textbf{VedantakRit} (vedantakRit) = the compiler of the Vedanta

\textbf{VeditavyaM} (veditavyaM) = to be understood

\textbf{VedituM} (vedituM) = to understand

\textbf{Vede} (vede) = in the Vedic literature

\textbf{VedeShu} (vedeShu) = in the study of the Vedas

\textbf{VedeShu} (vedeShu) = Vedic literatures

\textbf{VedeShu} (vedeShu) = the Vedas

\textbf{VedaiH} (vedaiH) = by the Vedas

\textbf{VedaiH} (vedaiH) = by study of the Vedas

\textbf{VedyaM} (vedyaM) = what is to be known

\textbf{VedyaM} (vedyaM) = the knowable

\textbf{VedyaH} (vedyaH) = knowable

\textbf{VepathuH} (vepathuH) = trembling of the body

\textbf{VepamAnaH} (vepamAnaH) = trembling

\textbf{VainateyaH} (vainateyaH) = Garuda
vairgyam = detachment
vairgyam = renunciation
vairgyn = by detachment
vairnya = greatest enemy.
vaiśya = of a vaisya
vaiśyaḥ = mercantile people
vaishvanaraḥ = My plenary portion as the digesting fire
vyakta = manifested
vyaktayāḥ = living entities
vyaktiḥ = personality
vyaktiḥ = revelation
vyaktitāśyati = surpasses
vyaktiśani = have passed
vyatta = open
vyathanti = are disturbed
vyathayanti = are distressing
vyathā = trouble
vyathishthāḥ = be disturbed
vyadārayat = shattered
vyapashrayaḥ = taking shelter of.
vypashrityaḥ = particularly taking shelter
vyapetabhīḥ = free from all fear
vyavasayaḥ = enterprise or adventure
vyavasayaḥ = determination
vyavasayatmikāḥ = resolute in KRiShNa consciousness
vyavasayatmikāḥ = fixed in determination
vyavasitaḥ = situated in determination
vyavasthitān = situated
vyavasthitiḥ = the situation
vyavasthitai = in determining
vyavasthitai = put under regulations
vyavasitāḥ = have decided
*VyAdhi* (vyAdhi) = and disease

*VyAptaM* (vyAptaM) = pervaded

*VyApya* (vyApya) = pervading

*VyAmishreNa* (vyAmishreNa) = by equivocal

*VyAsaH* (vyAsaH) = Vyasa, the compiler of all Vedic literature

*VyAsaH* (vyAsaH) = Vyasa

*VyAsprasAdAt* (vyAsprasAdAt) = by the mercy of Vyasadeva

*VyAharan* (vyAharan) = vibrating

*Vyudasya* (vyudasya) = laying aside

*VyUDhaM* (vyUDhaM) = arranged in a military phalanx

*VyUDhAM* (vyUDhAM) = arranged

*Vraja* (vraja) = go

*Vrajeta* (vrajeta) = walks

*VratAH* (vratAH) = avowed.

*sha.nsasi* (sha.nsasi) = You are praising

*shaknoti* (shaknoti) = is able

*shaknomi* (shaknomi) = am I able

*shaknoShi* (shaknoShi) = you are able

*shakyaM* (shakyaM) = is able

*shakyaM* (shakyaM) = is possible

*shakyaH* (shakyaH) = it is possible

*shakyaH* (shakyaH) = can

*shakyaH* (shakyaH) = possible

*shakyaH* (shakyaH) = practical

*shakyase* (shakyase) = are able

*shaNkaraH* (shaNkaraH) = Lord Siva

*shaNkhAM* (shaNkhAM) = conchshell

*shaNkhAH* (shaNkhAH) = conchshells

*shaNkhAn* (shaNkhAn) = conchshells

*shaNkhau* (shaNkhau) = conchshells

*shaThaH* (shaThaH) = deceitful

*shatashaH* (shatashaH) = hundreds
by hundreds
the enemy
enemy
because of enmity
enemies
as an enemy.
to an enemy
gradually
step by step
perfect peace
combined sound
sound vibration
ritualistic principles of scriptures
such as sound
sound vibration, etc.
mental tranquillity
cessation of all material activities
control of the mind
in lying down
refuge
full surrender
for surrender
surrender
the body
bodily
by the body
the body
pertaining to the body
body
situated in the body
situated within the body
dwelling in the body
शरीरसङ्ग्र (sharIrANi) = bodies
शरीरिन (sharIrNaH) = of the embodied soul
शरीर (sharIre) = in the universal form
शरीर (sharIre) = on the body
शरीर (sharIre) = the body.
शर्म (sharma) = grace
शाशु (shashANkaH) = the moon
शललिवस्त्र (shashisUryayoH) = of the moon and the sun
शशी (shashI) = the moon.
शशी (shashI) = the moon
शस्वचांति (shashvachChAntiM) = lasting peace
शस्त्र (shastra) = weapons
शस्त्रपान (shastrapANayaH) = those with weapons in hand
शस्त्रभृति (shastrabhRitAM) = of the carriers of weapons
शस्त्रसमप (shastrasampAte) = in releasing his arrows
शस्त्रसिनि (shastrANi) = weapons
शाख (shAkhahM) = branches
शाख (shAkhAH) = branches
शाधि (shAdhi) = just instruct
शान्ति (shAntaH) = peaceful
शान्तरजस (shAntarajasAM) = his passion pacified
शान्ति (shAntiM) = peace
शान्ति (shAntiM) = perfect peace
शान्ति (shAntiM) = relief from material pangs
शान्ति (shAntiH) = tranquillity
शान्ति (shAntiH) = peace
शारीर (shArIraM) = in keeping body and soul together
शार्वत (shAshvataM) = eternal.
शार्वत (shAshvataM) = original
शार्वत (shAshvataM) = the eternal
शार्वत (shAshvataH) = permanent
शार्वताधरमोप्त (shAshvatadharmoOptA) = maintainer of the
eternal religion

शाश्वतस्य (shAshvatasya) = of the eternal
शाश्वतः (shAshvatAH) = eternal.
शाश्वती: (shAshvatIH) = many
शाश्वते (shAshvate) = of the Vedas
शास्त्र (shAstra) = of scripture
शास्त्रं (shAstraM) = the scriptures
शास्त्रं (shAstraM) = revealed scripture
शास्त्रविधि (shAstravidhiM) = the regulations of the scriptures
शास्त्रविधि (shAstravidhiM) = the regulations of scripture
शिखन्दी (shikhaNDI) = Sikhandi
शिखरिजिन (shikhariNAM) = of all mountains
शिर: (shiraH) = head
शिर: (shiraH) = heads
शिरस्म (shirasA) = with the head
शिश्वः (shiShyaH) = disciple
शिश्वेश्वः (shiShyeNa) = disciple
शीत (shIta) = in cold
शीत (shIta) = winter
शुक्ल (shukla) = light
शुक्लः (shuklaH) = the white fortnight
शुचः (shuchaH) = worry.
शुचः (shuchaH) = worry
शुचिः (shuchiH) = pure
शुचिनः (shuchInAM) = of the pious
शुचाइ (shuchau) = in a sanctified
शुध्दाये (shuddhaye) = for the purpose of purification.
शुनि (shuni) = in the dog
शुभः (shubha) = of the auspicious
शुभः (shubha) = good
शुभः (shubha) = from auspicious
शुभाः (shubhAn) = the auspicious


शु德拉 (shUdraH) = lower-class men  
शु德拉 (shUdrasya) = of the shudra  
शु德拉 (shUdrANAM) = of the shudras  
शुर (shUrAH) = heroes  
श्री (shRiNu) = understand.  
श्री (shRiNu) = just hear.  
श्री (shRiNu) = just hear  
श्री (shRiNu) = try to hear.  
श्री (shRiNu) = listen.  
श्री (shRiNu) = hear from Me.  
श्री (shRiNu) = hear.  
श्री (shRiNu) = hear  
श्री (shRiNuyAt) = does hear  
श्री (shRiNoti) = hears of  
श्री (shRiNvataH) = hearing  
श्री (shRiNvan) = hearing  
श्री (shaibyaH) = Saibya  
शोक (shoka) = by lamentation  
शोक (shoka) = misery  
शोक (shokaM) = lamentation  
शोकति (shochati) = laments  
शोकितु (shochituM) = to lament  
शोयति (shoShayati) = dries  
शौच (shauchaM) = cleanliness  
शौच (shauchaM) = purity  
शौर्य (shauryaM) = heroism  
श्याल (shyAlAH) = brothers-in-law  
श्रद्धान (shraddadhAnAH) = with faith  
श्रद्ध (shraddhaH) = faith  
श्रद्धा (shraddhayA) = inspiration  
श्रद्धा (shraddhayA) = with faith  
श्रद्धा (shraddhayA) = full faith
(shraddhayAnvitAH) = with faith

(shraddhA) = the faith

(shraddhA) = faith

(shraddhAM) = faith

(shraddhAvantaH) = with faith and devotion

(shraddhAvAn) = a faithful man

(shraddhAvAn) = in full faith

(shraddhAvAn) = faithful

(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

(shrutiparAyaNAH) = 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
ભગવદ્ગીતા શબ્દાર્થોથી

શ્રેય: (shreyaH) = good
શ્રેય: (shreyaH) = better engagement
શ્રેય: (shreyaH) = better
શ્રેય: (shreyaH) = benediction
શ્રેય: (shreyaH) = real benefit
શ્રેયાન્ (shreyAn) = greater
શ્રેયાન્ (shreyAn) = better
શ્રેયાન્ (shreyAn) = far better
શ્રેષ્ઠ: (shreShThaH) = a respectable leader
શ્રોતવ્યસ્ય (shrotavyasya) = toward all that is to be heard
શ્રોત (shrotraM) = ears
શ્રોત્રિન (shrotrAdIni) = such as the hearing process
શ્વપાકે (shvapAke) = in the dog-eater (the outcaste)
શ્વશુરાઃ (shvashUrAH) = fathers-in-law
શ્વસન (shvasan) = breathing
શ્વેતૈ: (shvetaiH) = with white
ષષ્ઠા: (ShaShThANi) = the six months
ષષ્ઠિ (ShaShThANi) = the six
સ (sa) = with both
સ (sa) = with
સ (sa) = that
સંગવર્જિત: (sa.ngavarjitaH) = freed from the contamination of fruitive activities and mental speculation
સંગ્રાહ: (sa.ngrahaH) = the accumulation.
સંગ્રહેણ (sa.ngraheNa) = in summary
સંગ્રામ (sa.ngrAmaM) = fighting
સંયસ્ત (sa.nnyasta) = one who has renounced
સંયસ્ત્ર (sa.nnyasya) = giving up completely
સંયસ્ત (sa.nnyasya) = giving up
સંયસ (sa.nnyAsa) = of renunciation
સંયસં (sa.nnyAsaM) = the renounced order of life
sannyasa (sa.nnyAsaM) = renunciation
sannyasa (sa.nnyAsaH) = the renounced order of life
sannyasa (sa.nnyAsaH) = renunciation of work
sannyasa (sa.nnyAsaH) = renunciation
sannyasa (sa.nnyAsanAt) = by renunciation
sannyasa (sa.nnyAsasya) = of renunciation
sannyasi (sa.nnyAsI) = in the renounced order
sannyasi (sa.nnyAsI) = renouncer
sannyasi-ni (sa.nnyAsInAM) = for the renounced order
sannyasen (sa.nnyAsena) = by the renounced order of life
sanyat (sa.nyata) = controlled
sanyam (sa.nyama) = of restraint
sanyamat (sa.nyamatAM) = of all regulators
sanyami (sa.nyamI) = the self-controlled
sanyam (sa.nyamya) = keeping under control
sanyam (sa.nyamya) = controlling
sanyam (sa.nyamya) = completely subduing
sanyati (sa.nyAti) = goes away
sanyati (sa.nyAti) = verily accepts
sanyakta (sa.nyuktAH) = engaged
sanyog (sa.nyogaM) = connection
sanyoga (sa.nyogAt) = by the union between
sanyoga (sa.nyogAt) = from the combination
sanyada (sa.nvAdaM) = conversation
sanyada (sa.nvAdaM) = discussion
sanyada (sa.nvAdaM) = message
sanyaga (sa.nvigna) = distressed
sanyogata (sa.nvRittaH) = settled
sanyashya (sa.nshaya) = of doubts
sanyashya (sa.nshaya) = doubtful
sanyak (sa.nshayaM) = doubt
sanyak (sa.nshayaM) = doubts
संशयः (sa.nshayaH) = all doubts.
संशयः (sa.nshayaH) = doubt.
संशयस्य (sa.nshayasya) = of the doubt
संशीतृत्वः (sa.nshitavratAH) = taken to strict vows.
संशुद्ध (sa.nshuddha) = washed off
संशुद्धिः (sa.nshuddhiH) = purification
संश्रितः (sa.nshritAH) = having taken shelter of
संसारः (sa.nsAra) = in material existence
संसारेषु (sa.nsAreShu) = into the ocean of material existence
संसद्धः (sa.nsiddhaH) = having achieved perfection
संसद्धः (sa.nsiddhaH) = he who is mature
संसद्धिः (sa.nsiddhiM) = in perfection
संसद्धिः (sa.nsiddhiM) = perfection
संसद्धौ (sa.nsiddhau) = for perfection
संस्थापनाथयः (sa.nsthApanArthAya) = to reestablish
संस्पर्शः (sa.nsparshajAH) = by contact with the material senses
संस्मृतः (sa.nsmRitya) = remembering
संसर्ते (sa.nharate) = winds up
संज्ञे (sa.nj nake) = which is called.
संज्ञार्थः (sa.nj nArthaM) = for information
संज्ञितः (sa.nj nitaM) = in the matter of
संज्ञितः (sa.nj nitaH) = is called.
संज्ञौ (sa.nj naiH) = named
शः (saH) = anyone
शः (saH) = it
शः (saH) = He
शः (saH) = that knowledge
शः (saH) = that person
शः (saH) = that
शः (saH) = thus
शः (saH) = the same
अ: (saH) = these
अ: (saH) = such
अ: (saH) = he is.
अ: (saH) = he is
अ: (saH) = he.
अ: (saH) = he
अ: (saktaM) = attached
अ: (saktAH) = attached
अ: (saktAH) = being attached
अ: (sakhA) = friend
अ: (sakhIn) = friends
अ: (sakhaiva) = like a friend
अ: (sakhyuH) = with a friend
अ: (sagadgadaM) = with a faltering voice
अ: (saNkaraH) = such unwanted children
अ: (saNkarasya) = of unwanted population
अ: (saNkalpa) = determination
अ: (saNkalpa) = mental speculations
अ: (saNkalpaH) = desire for self-satisfaction
अ: (saNkhye) = in the battlefield
अ: (saNga) = association
अ: (saNga) = of association
अ: (saNgaM) = attachment
अ: (saNgaM) = association
अ: (saNgaH) = attachment
अ: (saNgarahitaM) = without attachment
अ: (saNgavivarjitaH) = free from all association
अ: (saNgAt) = from attachment
अ: (saNgena) = by association
अ: (saNghAH) = the assemblies
अ: (saNghAtaH) = the aggregate
अ: (saNghaiH) = the groups
sachetAḥ (sachetAH) = in my consciousness
sachChabdaḥ (sachChabdaH) = the sound sat
sajjate (sajjate) = becomes attached.
sajjante (sajjante) = they become engaged
sa njChayAn (sa nChayAn) = accumulation.
sajChinna (sa nChinna) = cut
sa njanayan (sa njanayan) = increasing
sa njaya uvAcha (sa njaya uvAcha) = Sanjaya said
sa njaya (sa njaya) = O Sanjaya.
sa njayati (sa njayati) = binds
sa njAyate (sa njAyate) = comes into being
sa njAyate (sa njAyate) = develops
sat (sat) = eternal
sat (sat) = cause
sat (sat) = the word sat
sat (sat) = the Supreme
sat (sat) = spirit
sataḥ (sataH) = of the eternal
satata (satata) = always
satata (satata) = always
satata (satata) = constantly
satata (satata) = twenty-four hours a day
satatayuktAnAM (satatayuktAnAM) = always engaged
sati (sati) = being
satkAra (satkAra) = respect
sattva (sattva) = in goodness
sattva (sattva) = existence
sattva (sattva) = in goodness
sattva (sattva) = existence
sattva (sattva) = the mode of goodness
sattva (sattva) = the strength
sattvavataM (sattvavataM) = of the strong
sattvasa.nshuddhiH = purification of one’s existence
sattvastH = those situated in the mode of goodness
sattvAt = from the mode of goodness
sattvAnurUpA = according to the existence
sattve = the mode of goodness
satyaM = truth
satyaM = truthful
satyaM = truthfulness
satyaM = truly
sadbhave = in the sense of the nature of the Supreme
sadasat = in good and bad
sadasat = to cause and effect
sadA = always
sadA = constantly
sadRishaM = accordingly
sadRishaM = in comparison
sadRishaH = like
sadRishI = like that
sadoShaM = with fault
san = being so
sanAtanaM = eternal atmosphere.
sanAtanaM = original, eternal
sanAtanaH = eternal
sanAtanaH = eternally the same.
sanAtanAH = eternal
santaH = the devotees
santariShyasi = you will cross completely.
santuShTaH = perfectly satiated
santuShTaH = satisfied
sandRishyante = are seen
sandehaH = all doubts
sannibhAni = as if
sanniyamya = controlling
sannivishta = situated
sapatana = enemies.
sapta = seven
sabandhana = along with friends
sama = unaltered
sama = equal
sama = equally
sama = equipoised
samaM = in equanimity
samaM = equally
samaM = straight
samaH = equal
samaH = equally disposed
samaH = equipoised
samaH = peacefulness
samaH = steady
samagrama = all
samagrama = in total
samagrama = completely
samagra = all
samachittatva = equilibrium
samatA = equilibrium
samatitya = transcending
samatItani = completely past
samatva = equanimity
samadarshana = seeing equally.
samadarshina = who see with equal vision.
samadhigachChati = attains.
samantaha = from all sides.
samantat = everywhere
samantat = from all directions
भगवद्गीता शब्दार्थसूची

समान्‌त: (samanvitaH) = qualified
समाबुधः (samabuddhayA) = equally disposed
समाबुधः (samabuddhiH) = having equal intelligence
समावस्थितः (samavasthitA) = equally situated
समावेषः (samavetAH) = assembled
समावेषः (samavetAn) = assembled
समाः (samAH) = equal
समाः (samAH) = years
समागतः (samAgatAH) = assembled
समाचार (samAchara) = do perfectly.
समाचार (samAchara) = perform
समाचारः (samAcharan) = practicing.
समाधातुं (samAdhAtuM) = to fix
समाधाय (samAdhAya) = fixing
समाधिनA (samAdhinA) = by complete absorption.
समाधिस्थः (samAdhisthasya) = of one situated in trance
समाधी (samAdhau) = in transcendental consciousness,
    or KRiShNa consciousness
समाधी (samAdhau) = in the controlled mind
समाप्नो: (samApnoShi) = You cover
समायुक्तः (samAyuktaH) = keeping in balance
समारम्भः (samArambhAH) = attempts
समाविश्च: (samAviShTaH) = absorbed
समावृतः (samAvRitaH) = covered
समावृतः (samAvRitaH) = surrounded
समासः (samAsataH) = in summary
समासः (samAsena) = in summary
समासः (samAsena) = summarily
समाहर्त: (samAhartuM) = in destroying
समाहितः (samAhitaH) = approached completely
समितिज्ञः (samiti njayaH) = always victorious in battle
समिधः (samiddhaH) = blazing
भगवद्गुताओऽर्थसूची

(shastric commentary after seeing) = arisen from
the deliverer = directly manifested = produced of
born of. = born of
produced of = in the attempt.
The ocean = arrived = present
having taken shelter of = with full
flourishing = with full speed.
in equanimity = in suspension
assets = assets
assets = the qualities
he attains
fully equipped
considering
is declared.
the foundation
although developed
looking
in a great reservoir of water
relatives
born of.
the possibility
भगवद्गीता शब्दार्थसूची

संभवः (sambhavaH) = production
संभवनिः (sambhavanti) = they appear
संभवः (sambhavAH) = produced of
संभवान् (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 (sammUdAH) = befooled by material identification
संमोहः (sammohaM) = into delusion
संमोहः (sammohaH) = the illusion
संमोहः (sammohaH) = perfect illusion
संमोहितः (sammohAt) = from illusion
संयकः (samyak) = complete
संयकः (samyak) = completely
सरसाम (sarasAM) = of all reservoirs of water
सर्गः (sargaH) = birth and death
सर्गानां (sargANAM) = of all creations
सर्गः (sarge) = while taking birth
सर्गापि (sarge.api) = even in the creation
सर्पानां (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.
sarvakarma (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
sarvaguhyatama (sarvaguhyatamaM) = 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
sarvehinAM (sarvehinAM) = of all embodied beings
saradvArAni (saradvArAni) = all the doors of the body
saradvAreShu (saradvAreShu) = in all the gates
saradvhAn (saradvhAn) = all varieties of religion
sarvapaiH (sarvapaiH) = from all sinful reactions
sarvbhAvena (sarvbhAvena) = in all respects
sarvbhUta (sarvbhUta) = of all living entities
sarvbhUta (sarvbhUta) = to all living entities
sarvbhUta (sarvbhUta) = for all living entities
sarvbhUsthaM (sarvbhUsthaM) = situated in all beings
sarvbhUsthatM (sarvbhUsthatM) = situated in everyone’s heart
sarvbhUthite (sarvbhUthite) = for the welfare of all living entities
sarvabhuTAnAm = of all creations
sarvabhuTAnAM = of all living entities
sarvabhuTAnAM = toward all living entities
sarvabhuTani = all created entities
sarvabhuTanI = all living entities
sarvabhuTeshu = among all living entities
sarvabhuTeshu = among all living beings
sarvabhuTeshu = in all living entities
sarvabhuTeshu = to all living entities
sarvabhir = the maintainer of everyone
sarvayoniShu = in all species of life
sarvaloka = of all planets and the demigods thereof
sarvat = the knower of everything
sarvavrikShANAM = of all trees
sarvashA = altogether
sarvashA = all around
sarvashA = all kinds of
sarvashA = all
sarvashA = in all respects.
sarvashA = in all respects
sarvasaNkalpa = of all material desires
sarvasya = of all living beings
sarvasya = of all
sarvasya = of everyone
sarvasya = of everything
sarvasya = to everyone
sarvaharaH = all-devouring
sarvaj Ana = in all sorts of knowledge
sarvAH = all
sarvAni bhUtani = all created beings
sarvAni = all sorts of
sarvAni = all
sarvāñi (sarvAni) = of all
sarvān (sarvAn) = all kinds of
sarvān (sarvAn) = all
sarvān (sarvAn) = of all varieties
sarvārmbha (sarvArambha) = of all endeavors
sarvārmbha (sarvArambhaH) = all ventures
sarvārthān (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
sarvebhyaH (sarvebhyaH) = 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
Sahasrakṛtvaḥ (sahasrakṛtvaḥ) = a thousand times
Sahasrabhū (sahasrabhū) = O thousand-handed one
Sahasrāś (sahasrāś) = thousands
Sahasrasya (sahasrasya) = of many thousands
Sahasrānti (sahasrānti) = similarly, ending after one thousand
Sahasreṣu (sahasreṣu) = out of many thousands
Sahita (sahita) = with
Sakshi (sakshi) = witness
Sā (sā) = that is
Sā (sā) = that
Sā (sā) = this
Sahitam (sahitam) = the ocean.
Saharat (saharat) = from the ocean
Sankhyā (sankhyā) = analytical study of the material world
Sankhyām (sankhyām) = analytical study
Sankhyānti (sankhyānti) = of the empiric philosophers
Sankhye (sankhye) = in the Vedanta
Sankhye (sankhye) = in the fight
Sankhye (sankhye) = by analytical study
Sankhyena (sankhyena) = of philosophical discussion
Sankhyaiḥ (sankhyaiḥ) = by means of Sankhya philosophy
Attvika (attvika) = to one in goodness
Attvikaḥ (attvikaḥ) = in the mode of goodness.
Attvikaḥ (attvikaḥ) = in the mode of goodness
Attvikaḥ (attvikaḥ) = in the mode of goodness.
Attvikaḥ (attvikaḥ) = in the mode of goodness
Attvikah (attvikah) = in goodness
Attvikah (attvikah) = those who are in the mode of goodness
Attvikī (attvikī) = in the mode of goodness.
Attvikī (attvikī) = in the mode of goodness
Atyakiḥ (atyakiḥ) = Satyaki (the same as Yuyudhana,
the charioteer of Lord KRiShNa)

\texttt{sadhm\textsubscript{y} = same nature}

\texttt{adhibh\textsubscript{uta} = and the governing principle of}

\texttt{the material manifestation}

\texttt{adhy\textsubscript{in} = and governing all sacrifices}

\texttt{adh\textsubscript{u} = a saint}

\texttt{adh\textsubscript{h\textsubscript{e}}} = in the sense of the nature of the devotee

\texttt{adh\textsubscript{u}sh\textsubscript{u} = unto the pious}

\texttt{adh\textsubscript{un} = of the devotees}

\texttt{adh\textsubscript{y\textsubscript{a}}} = the Sadhyas

\texttt{ama = the Sama Veda}

\texttt{am\textsubscript{a} = ability}

\texttt{am\textsubscript{a\textsubscript{h}}} = the Sama Veda

\texttt{amasik\textsubscript{a} = of compounds}

\texttt{ama\textsubscript{a} = of the Sama Veda songs}

\texttt{amy\textsubscript{e} = in equanimity}

\texttt{amy\textsubscript{e\textsubscript{a}}} = generally

\texttt{ahank\textsubscript{a\textsubscript{r\textsubscript{e}}} = with ego}

\texttt{aks\textsubscript{h\textsubscript{a\textsubscript{t}}} = directly}

\texttt{ghan\textsubscript{a\textsubscript{d\textsubscript{a}}} = roaring sound, like that of a lion}

\texttt{siddh\textsubscript{y\textsubscript{a\textsubscript{d\textsubscript{h\textsubscript{y\textsubscript{o}}}}} = in success and failure}

\texttt{siddha = and the perfected demigods}

\texttt{siddha\textsubscript{h} = perfect}

\texttt{siddh\textsubscript{y\textsubscript{a}}} = for the perfection

\texttt{siddh\textsubscript{y\textsubscript{a}}} = for perfection

\texttt{siddhaNgh\textsubscript{a\textsubscript{h}} = the perfect human beings.}

\texttt{siddhaNgh\textsubscript{a\textsubscript{h}} = perfect beings}

\texttt{sidh\textsubscript{a\textsubscript{n}} = of all those who are perfected}

\texttt{sidh\textsubscript{a\textsubscript{n}}} = of those who have achieved perfection

\texttt{siddhi = in perfection}

\texttt{siddhi\textsubscript{m} = perfection}
\textit{siddhiM} = success
\textit{siddhiH} = success
\textit{siddhau} = in success
\textit{śiddt} = are quivering
\textit{sukRitaM} = pious activities
\textit{sukRitaduShkRite} = good and bad results
\textit{sukRitasya} = pious
\textit{sukRitinaH} = those who are pious
\textit{sukha} = with happiness
\textit{sukha} = of happiness
\textit{sukha} = happiness
\textit{sukhaM} = and happiness
\textit{sukhaM} = in happiness
\textit{sukhaM} = happiness.
\textit{sukhaM} = happiness
\textit{sukhaM} = happily
\textit{sukhaH} = and happiness
\textit{sukhaduHkha} = happiness and distress
\textit{sukhasya} = of happiness
\textit{sukhAni} = all happiness
\textit{sukhAni} = happiness thereof
\textit{sukhinaH} = very happy
\textit{sukhinaH} = happy
\textit{sukhI} = happy
\textit{sukhe} = in happiness
\textit{sukhena} = in transcendental happiness
\textit{sukheShu} = in happiness
\textit{sughoShamaNipuShpakau} = the conches named Sughosa and Manipuspaka
\textit{sudurAchAraH} = one committing the most abominable actions
\textit{sudurdarshaM} = very difficult to see
very rare to see.

difficult.
definitely.
the demigods
groups of demigods
of the demigods
of Indra
very easy to achieve
strongly
very happy
to well-wishers by nature
most intimate friend
the benefactor
well-wishers
Karna
on a thread
manifests
and sun
of suns
the sun
on account of being subtle
creates
manifest
different paths
creating
created
of the armies
of all commanders
renders service
by the rendering of service
aspiring
of the soldiers
ભગવદ્ગીતા શાસ્ત્રીયી

સોદુ (soDhuM) = to tolerate
સોદુ (soDhuM) = tolerate.
સોમ (somaH) = the moon
સોમપા (somapAH) = drinkers of soma juice
સૌભદ્ર (saubhadraH) = Abhimanyu, the son of Subhadra
સૌભદ્ર (saubhadraH) = the son of Subhadra
સૌમદાત (saumadattiH) = the son of Somadatta
સૌમય (saumyaM) = very beautiful
સૌમયતા (saumyatvaM) = being without duplicity towards others
સૌમયવા (saumyavapuH) = the beautiful form
સૌક્ષમય (saukShmyAt) = due to being subtle
સુક (skandaH) = Kartikeya
સુબ (stabdhaH) = impudent
સુબ (stabdhaH) = obstinate
સુટ્ટી (stutiH) = and repute
સુટ્ટબી (stutibhiH) = with prayers
સુવાંંતી (stuvanti) = are singing hymns
સ્તેન (stenaH) = thief
સ્તૃન (stra.nsate) = is slipping
સ્ત્ર (striyaH) = women
સ્ત્રીશ (strIShu) = by the womanhood
સ્ત્ર (sthaH) = situated
સ્તાન (sthANuH) = unchangeable
સ્તાન (sthAnaM) = abode
સ્તાન (sthAnaM) = ground
સ્તાન (sthAnaM) = the abode
સ્તાન (sthAnaM) = place
સ્તાન (sthAni) = situated
સ્તાન (sthAne) = rightly
સ્તાપય (sthApaya) = please keep
સ્તાપયિત (sthApayitvA) = placing
સ્તાવર (sthAvara) = not moving
स्थावरां (sthAvarANAM) = of immovable things
स्थास्यति (sthAsyati) = remains
स्थित (sthitaM) = situated in the body
स्थित (sthitaM) = situated
स्थितः (sthitaH) = being situated
स्थितः (sthitaH) = situated.
स्थितः (sthitaH) = situated
स्थितधीः (sthitadhIH) = whose mind is steady
स्थितधीः (sthitadhIH) = one fixed in KRiShNa consciousness
स्थितप्रज्ञः (sthitaprajnaH) = transcendentally situated
स्थितप्रज्ञस्य (sthitaprajnasya) = of one who is situated in fixed KRiShNa consciousness
स्थितः (sthitAH) = am situated
स्थितः (sthitAH) = are situated.
स्थिताः (sthitAn) = standing
स्थितिति (sthitiM) = situation
स्थितिति (sthitiH) = the situation
स्थितिति (sthitiH) = situation
स्थिती (sthitau) = situated
स्थितप (sthitvA) = being situated
स्थिर (sthira) = fixed
स्थिरः (sthiraM) = steadily
स्थिरः (sthiraM) = firm
स्थिरः (sthiraH) = still
स्थिरबुद्धि (sthirabuddhiH) = self-intelligent
स्थिरः (sthirAM) = stable.
स्थिरः (sthirAH) = enduring
स्थैर्यः (sthairyaM) = steadfastness
स्निग्धः (snigdhAH) = fatty
स्पर्शः (sparshanaM) = touch
स्पर्शः (sparshAn) = sense objects, such as sound
स्पष्टः (spRishan) = touching
भगवद्गीता शब्दांश्चूषी  

सपृह (spRihA) = aspiration  
सपृह (spRihA) = desire  
समरति (smarati) = remembers  
समर (smaran) = thinking of  
समर (smaran) = remembering  
समृद्धि (smRitaM) = is understood to be.  
समृद्धि (smRitaM) = is considered.  
समृद्धि (smRitaH) = is considered  
समृद्धि (smRitaA) = is considered  
समृद्धि (smRiti) = of memory  
समृद्धि (smRitiH) = memory  
समृद्धि (smRitiH) = remembrance  
समृद्धि (smRitiH) = after bewilderment of memory  

स्यंदने (syandane) = chariot  
स्यं (syAM) = would be  
स्यं (syAM) = shall be  
स्यात् (syAt) = is  
स्यात् (syAt) = will there be  
स्यात् (syAt) = exists  
स्यात् (syAt) = one becomes  
स्यात् (syAt) = may be  
स्यात् (syAt) = might be  
स्यात् (syAt) = remains  
स्याम (syAma) = will we become  
स्यु: (syuH) = are  
स्यृतसां (srotasAM) = of flowing rivers  
स्वं (svaM) = own  
स्वकं (svakaM) = His own  
स्वकर्म (svakarma) = in his own duty  
स्वकर्मेश्वर (svakarmaNA) = by his own duties  
स्वचक्षुष्म (svachakShuShA) = your own eyes
swajanaM = own kinsmen
swajanaM = kinsmen
svatejasA = by Your radiance
svadharmaM = one’s own religious principles
svadharmaM = your religious duty
svadharmaH = one’s occupation
svadharmaH = one’s prescribed duties
svadharme = in one’s prescribed duties
svadhA = oblation
svanuShThitAt = perfectly done
svapan = dreaming
svapnaM = dreaming
svapnashIlasya = of one who sleeps
svapnAvabodhasya = sleep and wakefulness
svabhAva = their own nature
svabhAvah = eternal nature
svabhAvah = characteristics
svabhAvah = the modes of material nature
svabhAvajaM = born of his own nature.
svabhAvajaM = born of his own nature
svabhAvaja = according to his mode of material nature
svabhAvajena = born of your own nature
svabhAvaniyataM = prescribed according
to one’s nature
svayaM = personally.
svayaM = personally
svayaM = himself
svayA = by their own.
svarga = of the heavenly planets
svargaM = the heavenly kingdom
svargatiM = passage to heaven
svargaparAH = aiming to achieve heavenly planets
svargalokam = heaven
svalpaM = a little
svasti = all peace
svasthaH = being situated in himself
svasyaH = by his own
svAM = of My personal Self
svAM = of Myself
svAdhyAya = of Vedic study
svAdhyAya = sacrifice in the study of the Vedas
svAdhyAyaH = study of Vedic literature
sve sve = each his own
svena = by your own
ha = certainly.
hataM = killed
hataH = being killed
hataH = has been killed
hatAn = already killed
hatvA = killing
hatvA = by killing
haniShye = I shall kill
hanta = yes
hantAraM = the killer
hanti = kills
hantuM = to kill
hanyate = is killed.
hanyate = is killed
hanyamAne = being killed
hanyuH = may kill
hayaiH = horses
harati = takes away
haranti = throw
hariH = the Supreme Personality of Godhead, KRSNa
 hareH = of Lord KRiShNa
 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.AtmakaH = 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
हरिश्चेत (hRiShIkesha) = O master of all senses
हरिश्चेत (hRiShIkesha) = O master of the senses
हरिश्चेत: (hRiShIkeshaM) = unto KriShNa, the master of the senses
हरिश्चेत: (hRiShIkeshaM) = unto Lord KriShNa
हरिश्चेत: (hRiShIkeshaH) = Krsikesa (KriShNa, the Lord who directs the senses of the devotees)
हरिश्चेत: (hRiShIkeshaH) = the master of the senses, KriShNa
हरिश्चेत: (hRiShIkeshaH) = Lord KriShNa
हरिष्ठरोम (hRiShTaromA) = with his bodily hairs standing on end due to his great ecstasy
हरियति (hRiShyati) = takes pleasure
हरियामि (hRiShyAmi) = I am enjoying
हरियामि (hRiShyAmi) = I am taking pleasure
हे क्रिष्ण (he kRiShNa) = O KriShNa
हे यादव (he yAdava) = O Yadava
हे सखे (he sakhe) = O my dear friend
हेतव: (hetavaH) = causes.
हेतु: (hetuH) = cause
हेतु: (hetuH) = the instrument
हेतुना (hetunA) = for the reason
हेतुमध्यभ: (hetumadbhiH) = with cause and effect
हेतो: (hetoH) = in exchange
हृयते (hriyate) = is attracted
हृ: (hrIH) = modesty
क्षण (kShaNaM) = a moment
क्षत्रिय (kShatriya) = the ksatriyas
क्षत्रियस्य (kShatriyasya) = of the ksatriya
क्षत्रियाः (kShatriyAH) = the members of the royal order
क्षमि: (kShantiH) = tolerance
क्षमा (kShamA) = patience.
क्षमा (kShamA) = forgiveness
ક્ષમિ (kShamI) = forgiving
ક્ષયં (kShayaM) = destruction
ક્ષયકૃત (kShayakRit) = the destroyer
ક્ષયા (kShaya) = for destruction
ક્ષર (kSharaM) = to the fallible
ક્ષર: (kSharaH) = constantly changing
ક્ષર: (kSharaH) = fallible
ક્ષાત્ર (kShAtraM) = of a ksatriya
ક્ષાત્રઃ (kShAntiH) = tolerance
ક્ષમયે (kShAmaye) = ask forgiveness
ક્ષમાત્મ (kShipAmi) = I put
ક્ષમ (kShipraM) = very quickly
ક્ષમ (kShipraM) = very soon
ક્ષીણકૃષિ (kShINakalmaShAH) = who are devoid of all sins
ક્ષીણ (kShINe) = being exhausted
ક્ષુદ્ર (kShudraM) = petty
ક્ષેત્ર (kShetra) = of the body
ક્ષેત્ર (kShetra) = the field of activities (the body)
ક્ષેત્ર (kShetraM) = this body
ક્ષેત્ર (kShetraM) = the field of activities (the body)
ક્ષેત્ર (kShetraM) = the field of activities
ક્ષેત્ર (kShetraM) = the field
ક્ષેત્ર (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
ક્ષેત્રજ્ઞઃ (kShetraj nayoH) = and the knower of the field
ક્ષેત્રજ્ઞઃ (kShetraj nayoH) = of the proprietor of the body
ક્ષેત્રી (kShetrI) = the soul
ક્ષેત્રેષુ (kShetreShu) = in bodily fields
ક્ષેમ (kShemaM) = protection
ક્ષેમતર (kShemataraM) = better
ભગવદ્ગીતા શાસ્ત્રશોર્ષી

( 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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&nAsya = of knowledge
&nAnAH = knowledge
&nAgniH = the fire of knowledge
&nAnAt = than knowledge
&nAnAM = of all knowledge
&nAvasthita = situated in transcendence
&ninaH = of the knower
&ninaH = to the person in knowledge
&ninaH = the self-realized
&nibhyaH = than the wise
&nI = one in full knowledge
&nI = one who is in knowledge
&nI = one who knows things as they are
&nAne = in knowledge
&nena = with knowledge
&nena = by knowledge
&nAsyasi = you can know
&neyaM = to be understood
&neyaM = to be known
&neyaM = the object of knowledge
&neyaM = the objective of knowledge
&neyaM = the knowable
&neyaM = be known
&neyaH = should be known
&neyo.asi = You can be known

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Please send corrections to sanskrit@cheerful.com