Sanskrit Glossary of Words from Bhagavadgita

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

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

We are limited to the information available.
Please consider the importance of the message rather than technical aspects and refer to more established books.

ॐ (OM) = indication of the Supreme
ॐ (OM) = the combination of letters om (omkara)
ॐ (OM) = beginning with om
ॐक्र (OMkAra) = the syllable om
अ (a.nsha) = a part
अिः (a.nshaH) = fragmental particle
अष्टम (a.nshumAn) = radiant
अष्टम (a.nshena) = part
अकांभ (akartAraM) = as the nondoer
अकांभ (akartAraM) = the nondoer
अकर्म (akarma) = inaction
अकर्म (akarmakRit) = without doing something
अकर्म (akarmaNaH) = without work.
(akarmaNaH) = of inaction
(akarmaNaH) = than no work
(akarmaNi) = in inaction
(akarmaNi) = in not doing prescribed duties.
(akalmaShaM) = freed from all past sinful reactions.
(akAraH) = the first letter
(akArya) = and forbidden activities
(akAryaM) = what ought not to be done
(akArye) = and what ought not to be done
(akIrty) = infamy
(akIrtyM) = infamy
(akIrtyH) = ill fame
(akurvata) = did they do
(akushalaM) = inauspicious
(akRitabuddhitvAt) = due to unintelligence
(akRitAtmAnaH) = those without self-realization
(akRitenA) = without discharge of duty
(akRitsnavidAH) = persons with a poor
fund of knowledge
(akriyAH) = without duty.
(akrodhaH) = freedom from anger
(akledyaH) = insoluble
(akhilaM) = in totality
(akhilaM) = entirely.
(akhilaM) = entirely
(agata) = not past
(agni) = by the fire
(agniH) = fire
(agniShu) = in the fires
(agnau) = in the fire of consummation
(agnau) = in the fire of
(agnau) = in the fire
agnau = in fire
agraM = at the tip
agree = in the beginning
aghaM = grievous sins
aghAyuH = whose life is full of sins
aNgaN = limbs
acharaM = and not moving
acharaM = not moving
acharasya = and nonmoving
achalaM = immovable
achalaM = unmoving
achalaM = steady
achalaH = immovable
achalapratiShThaM = steadily situated
achala = unflinching
achalena = without its being deviated
achApalaM = determination
achintya = inconceivable
achintyaM = inconceivable
achintyaH = inconceivable
achireNa = very soon
achetasaH = without KRiShNa consciousness.
achetasaH = having a misled mentality
achetasaH = having undeveloped minds.
achChedyaH = unbreakable
achyuta = O infallible one
achyuta = O infallible KRiShNa
ajaM = unborn
ajaH = unborn
ajasraM = forever
ajAnatA = without knowing
ajAnantaH = without knowing
ಅಜಾನಂತಃ (ajAnantaH) = without spiritual knowledge
ಅಜಾನಂತಃ (ajAnantaH) = not knowing
ಅಣುಯಾವಸಾಯ (aNiyA.nsaM) = smaller
ಅಣು (aNoH) = than the atom
ಅತಾ (ata UrdhvaM) = thereafter
ಅತಾ (ataH paraM) = hereafter.
ಅತಾ (ataH) = therefore
ಅತಾ (ataH) = from this
ಅತತೀತ (atattvArthav) = without knowledge of reality
ಅತತಾತೀತ (atandritaH) = with great care
ಅತಪಯ (atapaskAya) = to one who is not austere
ತಾ ಮನೈತ (ati mAniM) = expectation of honor
ತಾ (ati) = greatly
ತಾ (ati) = too much
ತಾ (ati) = too
ತಾತರಂತಿ (atitaranti) = transcend
ತಾರಿಚ (atirichyate) = becomes more.
ತಾವರ (ativartate) = transcends.
ತಾತ (atItaH) = transcendental
ತಾತ (atItaH) = surpassed
ತಾತ (atItaH) = having transcended
ತಾತ (atItya) = transcending
ತಾವರ (atIndriyaM) = transcendental
ತಾ (atIva) = very, very
ತಾತಂತ (atyantaM) = the highest
ತಾತಂತ (atyarthaM) = highly
ತಾಯಿಗಿತ (atyAginAM) = for those who are not renounced
ತಾಯು (atyuShNa) = very hot
ತಾಯು (atyeti) = surpasses
ತಾ (atra) = in this matter
ತಾ (atra) = in this
ತಾ (atra) = here
(atha) = also
(atha) = if, therefore
(atha) = if, however
(atha) = even though
(atha) = then
(atha) = thereupon
(atha) = therefore
(atha) = but
(athavā) = or
(athau) = or in other words
(adambhitvaM) = pridelessness
(adarshaH) = mirror
(adakShiNaM) = with no remunerations to the priests
(adAhyaH) = unable to be burned
(adRiShTa) = that you have not seen
(adRiShTapUrvaM) = never seen before
(adesha) = at an unpurified place
(adbhuta) = wonderful
(adbhutaM) = wonderful
(adya) = today
(adrohaH) = freedom from envy
(adveShTA) = nonenvious
(adhaH) = downward
(adhaH) = downwards
(adhaH) = down
(adhamAM) = condemned
(adharma) = irreligion
(adharmaM) = irreligion
(adharmaH) = irreligion
(adharmasya) = of irreligion
(adhikaM) = more
(adhikaH) = greater
ಅಭಿಕತರ (adhikataraH) = very much
ಅಭಿಕರ (adhikAraH) = right
ಅಭಿಗಚ್ಛ (adhigachChati) = attains.
ಅಭಿಗಚ್ಛ (adhigachChati) = is promoted.
ಅಭಿಗಚ್ಛ (adhigachChati) = one attains.
ಅಭಿಗಚ್ಛ (adhigachChati) = does attain.
ಅಭಿದೈವ (adhidaivaM) = governing all the demigods
ಅಭಿದೈವ (adhidaivaM) = the demigods
ಅಭಿದೈವತ (adhidaivataM) = called adhidaiva
ಅಭಿಭೂತ (adhibhUtaM) = the physical manifestation
ಅಭಿಭೂತ (adhibhUtaM) = the material manifestation
ಅಭಿಯಾ (adhiyajnaH) = the Supersoul
ಅಭಿಯಾ (adhiyajnaH) = the Lord of sacrifice
ಅಭಿಶ್ಥAna (adhiShThAnaM) = the place
ಅಭಿಶ್ಥAna (adhiShThAnaM) = sitting place
ಅಭಿಶ್ಥ (adhiShThAya) = being situated in
ಅಭಿಶ್ಥ (adhiShThAya) = being so situated
ಅಧ್ಯಯನ (adhyayanaiH) = or Vedic study
ಅಧ್ಯಕ್ಷ (adhyakSheNa) = by superintendence
ಅಧ್ಯ (adhyAtma) = in spiritual knowledge
ಅಧ್ಯ (adhyAtma) = with full knowledge of the self
ಅಧ್ಯ (adhyAtma) = pertaining to the self
ಅಧ್ಯ (adhyAtma) = spiritual
ಅಧ್ಯ (adhyAtmaM) = transcendental
ಅಧ್ಯ (adhyAtmaM) = the self
ಅಧ್ಯ (adhyAtmAvidyA) = spiritual knowledge
ಅಧ್ಯ (adhyeShyate) = will study
ಅಧ್ವ (adhruvaM) = temporary.
ಅನಾ (anagha) = O sinless one.
ಅನಾ (anagha) = O sinless one
ಅನಂ (ananta) = unlimited
ಅನಂ (ananta) = O unlimited
ಅನಂತಂ (anantaM) = unlimited
ಅನಂತಃ (anantaH) = Ananta
ಅನಂತರಂ (anantarM) = thereafter.
ಅನಂತರೂಪ (anantarupa) = O unlimited form.
ಅನಂತರೂಪಂ (anantarupam) = unlimited form
ಅನಂತವಿಜಯ (anantavijayaM) = the conch named Ananta-vijaya
ಅನಂತವಿಜಯಿ (anantavIrya) = unlimited potency
ಅನಂತ (anantAH) = unlimited
ಅನಯಚೇತ (anayachetAH) = without deviation of the mind
ಅನಯಭಾಕ (anayabhAk) = without deviation
ಅನಯಮಾನಾ (anayamanasaH) = without deviation of the mind
ಅನಯಯ (anayA) = unalloyed, undeviating
ಅನಯಯ (anayA) = without being mixed with fruitive
activities or speculative knowledge
ಅನಯಯೋಗೇ (anayayogena) = by unalloyed devotional service
ಅನಯ (anayAH) = having no other object
ಅನಯೇ (anayena) = without division
ಅನಯೆ (anapekshaH) = neutral
ಅನಯೆ (anapekshya) = without considering the consequences
ಅನಭಿಶ್ವ (anabhishvaNgaH) = being without association
ಅನಭಿಸಂ (anabhisandhya) = without desiring
ಅನಭಿಸ್ (anabhisnehaH) = without affection
ಅನಯ (anayoH) = of them
ಅನಯ (analaH) = fire
ಅನಾಲಿ (analena) = by the fire
ಅನವಲಕೇ (anavalokayA) = not looking
ಅನವಪ (anavAptaM) = wanted
ಅನಾಶ್ (anashnataH) = abstaining from eating
ಅನಸ್ (anasuva) = to the nonenvious
ಅನಸ್ (anasuyaH) = not envious
ಅನಸ್ (anasuyantaH) = without envy
ಅನಹಂ (anaha.nvAdi) = without false ego
(anahaNkAraH) = being without false egoism
(anAtmanaH) = of one who has failed to control the mind
(anAdi) = without beginning
(anAdi) = beginningless
(anAdiM) = without beginning
(anAditvAt) = due to eternity
(anAmayaM) = without any sinful reaction
(anAmayaM) = without miseries.
(anArambhAt) = by nonperformance
(anArya) = persons who do not know the value of life
(anAvRittiM) = to no return
(anAvRittiM) = no return
(anAshinaH) = never to be destroyed
(anAshritaH) = without taking shelter
(aniketaH) = having no residence
(anichChan) = without desiring
(anityaM) = temporary
(anityaH) = nonpermanent
(anirdeshyaM) = indefinite
(anirviNNachetasa) = without deviation
(aniShTa) = and undesirable
(aniShTaM) = leading to hell
(anIshvaraM) = with no controller
(anukampArthaM) = to show special mercy
(anuchintayan) = constantly thinking of.
(anutiShThanti) = execute regularly
(anutiShThanti) = regularly perform
(anuttamaM) = the finest.
(anuttamAM) = the highest
(anudarshanaM) = observing
(anudvignamanAH) = without being agitated in mind
(anudvegakaraM) = not agitating
(anupakAriNe) = irrespective of return
(anupashyati) = one tries to see through authority
(anupashyati) = sees properly
(anupashyanti) = can see
(anupashyAmi) = do I foresee
(anuprapannAH) = following
(anubandhaM) = of future bondage
(anubandhIni) = bound
(anubandhe) = at the end
(anumantA) = permitter
(anurajyate) = is becoming attached
(anulepanaM) = smeared with
(anuvartate) = follows in the footsteps.
(anuvartante) = would follow
(anuvartante) = follow
(anuvartayati) = adopt
(anuvidyate) = becomes constantly engaged
(anushAsitAraM) = the controller
(anushushruma) = I have heard by disciplic succession.
(anushochanti) = lament
(anushochituM) = to lament
(anuShajjate) = one necessarily engages
(anuShajjate) = becomes attached
(anusantatAni) = extended
(anusmara) = go on remembering
(anusmaran) = remembering
(anusmaret) = always thinks of
(aneka) = after many, many
(aneka) = numerous
(aneka) = many
(aneka) = various
(anekadhA) = into many
ಅನೆಣ (anena) = with these
ಅನೆಣ (anena) = this
ಅನೆಣ (anena) = by this sacrifice
ಅನೆಣ (anena) = by this
ಅಂಟ (anta) = end
ಅಂಟ (antaM) = or end
ಅಂಟ (antaM) = the end
ಅಂಟ (antaH) = a limit
ಅಂಟ (antaH) = inside
ಅಂಟ (antaH) = within
ಅಂಟ (antaH) = end
ಅಂಟ (antaH) = conclusion
ಅಂಟ (antaH) = limit
ಅಂಟ (antaHsthAni) = within
ಅಂಟ (antakAle) = at the end of life
ಅಂಟ (antagataM) = completely eradicated
ಅಂಟ (antaraM) = the difference
ಅಂಟ (antaraM) = between
ಅಂಟ (antarAtmanA) = within himself
ಅಂಟ (antarArAmaH) = actively enjoying within
ಅಂಟ (antarare) = between
ಅಂಟ (antarjyotiH) = aiming within
ಅಂಟ (antarsukhaH) = happy from within
ಅಂಟ (antavat) = perishable
ಅಂಟ (antavantaH) = perishable
ಅಂಟ (antike) = near
ಅಂಟ (ante) = at the end
ಅಂಟ (ante) = after
ಅನ (anna) = of food grains
ಅನ (annaM) = foodstuff
ಅನ (annAt) = from grains
ಅನ (anya) = of other
<table>
<thead>
<tr>
<th>Kannada Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಅನಯ (anya)</td>
<td>to other</td>
</tr>
<tr>
<td>ಅನಯM (anyaM)</td>
<td>other</td>
</tr>
<tr>
<td>ಅನಯH (anyaH)</td>
<td>another</td>
</tr>
<tr>
<td>ಅನಯH (anyaH)</td>
<td>other</td>
</tr>
<tr>
<td>ಅನಯH (anyaH)</td>
<td>the other</td>
</tr>
<tr>
<td>ಅನಯt (anyat)</td>
<td>anything else</td>
</tr>
<tr>
<td>ಅನಯt (anyat)</td>
<td>any other</td>
</tr>
<tr>
<td>ಅನಯt (anyat)</td>
<td>anything else</td>
</tr>
<tr>
<td>ಅನಯt (anyat)</td>
<td>anything more</td>
</tr>
<tr>
<td>ಅನಯt (anyat)</td>
<td>other</td>
</tr>
<tr>
<td>ಅನಯt (anyat)</td>
<td>there is no other cause</td>
</tr>
<tr>
<td>ಅನಯatra (anyatra)</td>
<td>otherwise</td>
</tr>
<tr>
<td>ಅನಯthA (anyathA)</td>
<td>other.</td>
</tr>
<tr>
<td>ಅನಯA (anyayA)</td>
<td>by the other</td>
</tr>
<tr>
<td>ಅನAy (anyAt)</td>
<td>another</td>
</tr>
<tr>
<td>ಅನAy (anyAt)</td>
<td>others</td>
</tr>
<tr>
<td>ಅನAy (anyAt)</td>
<td>anything else</td>
</tr>
<tr>
<td>ಅನAy (anyAyena)</td>
<td>illegally</td>
</tr>
<tr>
<td>ಅಯe (anye)</td>
<td>others</td>
</tr>
<tr>
<td>ಅಯe (anyena)</td>
<td>by another</td>
</tr>
<tr>
<td>ಅಯbhyaH (anyebhyaH)</td>
<td>from others</td>
</tr>
<tr>
<td>ಅyochchaH (anvashochaH)</td>
<td>you are lamenting</td>
</tr>
<tr>
<td>ಅvichCha (anvichCha)</td>
<td>try for</td>
</tr>
<tr>
<td>ಅvitAH (anvitAH)</td>
<td>absorbed</td>
</tr>
<tr>
<td>ಅvitAH (anvitAH)</td>
<td>impelled</td>
</tr>
<tr>
<td>ಅvitAH (anvitAH)</td>
<td>possessed of</td>
</tr>
<tr>
<td>ಅpUD (apanudyAt)</td>
<td>can drive away</td>
</tr>
<tr>
<td>ಅpAmAnayO (apamAnayoH)</td>
<td>and dishonor.</td>
</tr>
<tr>
<td>ಅpAmAnayO (apamAnayoH)</td>
<td>and dishonor</td>
</tr>
<tr>
<td>ಅಪar (aparaM)</td>
<td>any other</td>
</tr>
<tr>
<td>ಅಪar (aparaM)</td>
<td>junior</td>
</tr>
<tr>
<td>ಅಪar (aparaM)</td>
<td>without cause</td>
</tr>
</tbody>
</table>
अपः (aparA) = inferior
अपरजितः (aparAjitaH) = who had never been vanquished
अपः (aparANi) = others
अपः (aparAn) = others
अपरिग्रहः (aparigrahaH) = free from the feeling of possessiveness.
अपरिमेयः (aparimeyaM) = immeasurable
अपरिहारः (aparihArye) = of that which is unavoidable
अपः (apare) = others.
अपः (apare) = others
अपः (apare) = some others
अपरयातः (aparyAptaM) = immeasurable
अपालयानः (apalAyanaM) = not fleeing
अपशयतः (apashyat) = could see
अपशयतः (apashyat) = he could see
अपहृतः (apahRita) = stolen
अपहृतचतुरः (apahRitachetasAM) = bewildered in mind
अपत्रेभ्यः (apAtrebhyaH) = to unworthy persons
अपानः (apAna) = and the air going downward
अपानः (apAna) = the down-going air
अपानः (apAnaM) = the air going downward
अपानः (apAne) = in the air which acts downward
अपायिनः (apAyinaH) = disappearing
अपावरितः (apAvRitaM) = wide open
अपः (api) = again
अपः (api) = although apparently different
अपः (api) = although there is
अपः (api) = although
अपः (api) = also.
अपः (api) = also
अपः (api) = as well as
अपः (api) = in spite of
अपः (api) = including.
(api) = indeed
(api) = even if
(api) = even
(api) = over and above
(api) = certainly
(api) = though
(api) = but
(api) = may be
(api) = verily

(apunarAvRittiM) = to liberation
(apRithivyoH) = to the earth
(apaishunaM) = aversion to fault-finding
(apohanaM) = forgetfulness
(apyayau) = disappearance
(aprakAshaH) = darkness
(apratimaprabhAva) = O immeasurable power.
(apratiShThaM) = without foundation
(apratiShThaH) = without any position
(apratIkAraM) = without being resistant
(apradAya) = without offering
(aprameyaM) = immeasurable.
(aprameyasya) = immeasurable
(apavrittiH) = inactivity
(aprAya) = without achieving
(aprAya) = without obtaining
(aprAya) = failing to attain
(apriyaM) = the unpleasant
(apriyaH) = and the undesirable
(apsu) = in water
(aphalaprepsunA) = by one without desire for fruitive result
(aphalAkANkShibhiH) = who are without
desires for fruits
अफळकण्कशीभि (aphalAkANkShibhiH) = by those devoid of desire for result
अबृद्धयाः (abuddhayaH) = less intelligent persons
अब्रावित् (abrvIt) = said.
अब्रावित् (abrvIt) = spoke.
अभक्तया (abhaktAya) = to one who is not a devotee
अभयाः (abhayaM) = fearlessness
अभये (abhaye) = and fearlessness
अभवत् (abhavat) = became.
अभावाह (abhAvaH) = changing quality
अभावाः (abhAvaH) = death
अभावायतः (abhAvayataH) = of one who is not fixed
अभीजातः (abhijAtaH) = began to speak.
अभीक्रमा (abhikrama) = in endeavoring
अभिजानवान (abhijanavAn) = surrounded by aristocratic relatives
अभिजातः (abhijAtaH) = born of
अभिजातस्य (abhijAtasya) = of one who is born of
अभिजानंति (abhijAnanti) = they know
अभिजानति (abhijAnAti) = one can know
अभिजानति (abhijAnAti) = can understand
अभिजानति (abhijAnAti) = does know
अभिजानयते (abhijAyate) = takes his birth.
अभिजानयते (abhijAyate) = becomes manifest.
अभिता (abhitA) = assured in the near future
अभिधास्यति (abhidhAsyati) = explains
अभिधियते (abhidhIyate) = is indicated.
अभिधियते (abhidhIyate) = is called
अभिधियते (abhidhIyate) = is said.
अभिनन्दति (abhinandatI) = praises
अभिप्रावरित्ते (abhipravRittaH) = being fully engaged
अभिभावति (abhibhavati) = transforms
abhībhava (abhibhavat) = having become predominant
abhībyahat (abhibhya) = surpassing
abhīmanah (abhimanaH) = conceit
abhīmukha (abhimukhaH) = towards
abhīyuktan (abhiyuktAnAM) = fixed in devotion
abhīrata (abhirataH) = following
abhīrakṣantu (abhirakShantu) = should give support
abhīrakṣita (abhirakShitaM) = carefully protected.
abhīrakṣita (abhirakShitaM) = perfectly protected
abhīvijvali (abhivijvalanti) = and are blazing.
abhīsandha (abhisandhAya) = desiring
abhīhit (abhihitA) = described
abhīadhikā (abhyadhikaH) = greater
abhīyanadaya (abhyanunAdayan) = resounding.
abhīyarchya (abhyarchya) = by worshiping
abhīyasana (abhyasanaM) = practice
abhīsuyaka (abhyasUyakAH) = envious.
abhīsuyati (abhyasUyati) = is envious.
abhīsuyanta (abhyasUyantaH) = out of envy
abhīhanyanta (abhyahanyanta) = were simultaneously sounded
abhīsayoga (abhyasayoga) = by practice
abhīsayogena (abhyasayogena) = by the practice of devotional service
abhīsā (abhyAsat) = than practice
abhīsā (abhyAsAt) = by practice
abhīse (abhyase) = in practice
abhīsena (abhyasena) = by practice
abhīyuttan (abhyutthAnaM) = predominance
abhīra (abhraM) = cloud
abhīra (amarSha) = distress
abhīra (amalAn) = pure
abhīra (amAnitvaM) = humility
abhīra (amitavikramaH) = and unlimited force
(amI) = all these
(amI) = all those
(amI) = these
(amutra) = in the next life
(amUDhAH) = unbewildered
(amRita) = nectar
(amRitaM) = immortality
(amRitaM) = nectar.
(amRitaM) = nectar
(amRitattvAya) = for liberation
(amRitabhujaH) = those who have tasted such nectar
(amRitasya) = of the immortal
(amRitodbhavaM) = produced from the churning of the ocean
(amRitopamaM) = just like nectar
(amedhyaM) = untouchable
(ambara) = dresses
(ambuvegAH) = waves of the waters
(ambhasA) = by the water.
(ambhasi) = on the water.
(ayaM) = in this
(ayaM) = one
(ayaM) = this soul
(ayaM) = this
(ayaM) = these
(ayaM) = he
(ayatiH) = the unsuccessful transcendentalist
(ayathAvat) = imperfectly
(ayaneShu) = in the strategic points
(ayashaH) = infamy
(ayaj nasya) = for one who performs no sacrifice
(ayuktah) = one who is not in KṚṣṇa consciousness
ayuktaH = not referring to the scriptural injunctions
ayuktasya = of one who is not connected
(with KRiShNa consciousness)
ayuktasya = of one devoid of KRiShNa consciousness
ayogataH = without devotional service
aratI = being without attachment
arAgadveShataH = without love or hatred
ari = and enemies
ari = enemies
arisUdana = O killer of the enemies.
arka = of the sun
archituM = to worship
arjuna uvAcha = Arjuna said
arjuna = O Arjuna.
arjuna = O Arjuna
arjunaM = unto Arjuna
arjunaH = Arjuna
arjunayoH = and Arjuna
artha = of wealth
artha = gain
artha = purpose
artha = for the object
arthaM = for the purpose of
arthaM = for the sake of
arthaM = for the sake
arthaH = is meant
arthaH = purpose
arthan = and economic development
arthArthI = one who desires material gain
arthiyaM = meant
arthe = in the matter
arthe = for the sake
ಅಪರಾಂ (arpaNaM) = as an offering.
ಅಪರಾಂ (arpaNaM) = contribution
ಅಪರಾ (arpita) = engaged
ಅಪರಾ (arpita) = surrendering
ಅಪರಾಮ (aryamA) = Aryama
ಅಪರ (arhati) = is able.
ಅಪರ (arhasi) = deserve.
ಅಪರ (arhasi) = you deserve.
ಅಪರ (arhasi) = you deserve
ಅಪರ (arhasi) = you should.
ಅಪರ (arhasi) = You are requested
ಅಪರ (arhasi) = You deserve
ಅಪರ (arhasi) = You should
ಅಲಾಸ (alasaH) = lazy
ಅಲಾಸ (alasya) = indolence
ಅಲುಪ್ತ (aloluptvaM) = freedom from greed
ಅಲಪ (alpaM) = very meager
ಅಲಪಬುದ್ (alpabuddhayaH) = the less intelligent
ಅಲಪೇಮಾ (alpamedhasAM) = of those of small intelligence
ಅವಗಚ (avagachCha) = must know
ಅವಗಮ (avagamaM) = understood
ಅವಜಾಂ (avajAnanti) = deride
ಅವಾಶಿ (avashiShyate) = remains
ಅವಾಶಿ (avasithate) = becomes established.
ಅವಾಶಿ (avasithate) = becomes situated
ಅವಧ (avadhyaH) = cannot be killed
ಅವಾನ (avanipAla) = of warrior kings
ಅವರ (avaraM) = abominable
ಅವಾಶ (avashaH) = involuntarily
ಅವಾಶ (avashaH) = automatically
ಅವಾಶ (avashaH) = helplessly
ಅವಾಶಿ (avashiShyate) = remains.
(avaShTabhya) = accepting
(avaShTabhya) = entering into
(avasaM) = automatically
(vasAdayet) = put into degradation
(avasthuM) = to stay
(avasthitaM) = situated
(avasthitaH) = situated.
(avasthitaH) = situated
(avasthitAH) = are situated
(avasthitAH) = situated
(avasthitAn) = arrayed on the battlefield
(avasthitAn) = situated
(avaAsArthaM) = for joking
(avajnAtaM) = without proper attention
(avAchya) = unkind
(avAptavyaM) = to be gained
(avAptuM) = to achieve
(avApnoti) = achieves
(avApnoti) = one achieves
(avApnoti) = gets
(avApya) = achieving
(avApyate) = is achieved.
(avApsyatha) = you will achieve.
(avApsyasi) = will gain.
(avApsyasi) = you will achieve.
(avApsyasi) = you will gain.
(avidhiUrvaM) = without division
(avidhiAryaH) = unchangeable
(avidvA.nsaH) = the ignorant
(avidhiUrvaM) = in a wrong way.
(avidhiUrvaM) = without following any rule
and regulations.
ಅವಿನಶಯಂ (avinashtam) = not destroyed
ಅವಿಶಿಷ್ಟ (avishikti) = imperishable
ಅವಿಶ್ವಿಷ್ಟ (avishvishistam) = indestructible
ಅವಿಪಖ್ಷಚಿತ (avipashchitaH) = men with a poor fund of knowledge
ಅವಿಖ್ಳತ (avipashchitam) = undivided
ಅವಿಖ್ಳತ (avipashchitam) = without division
ಅವಿಜ್ಞೇಯ (avijneyam) = unknowable
ಅವೇಕ್ಷ (aveksha) = let me see
ಅವೇಕ್ಷಯ (avekshya) = considering
ಅವಯಕ್ (avyakta) = to the unmanifested
ಅವಯಕ್ (avyakta) = the unmanifest
ಅವಯಕ್ (avyakta) = nonmanifested
ಅವಯಕ್ (avyaktaM) = unmanifested
ಅವಯಕ್ (avyaktaM) = the unmanifested
�ವಯಕ್ (avyaktaM) = nonmanifested
ಅವಯಕ್ (avyaktaH) = invisible
�ವಯಕ್ (avyaktaH) = unmanifested
�ವಯಕ್ (avyaktaH) = unmanifest
�ವಯಕ್ (avyaktamurti) = by the unmanifested form
�ವಯಕ್ (avyakta) = toward the unmanifested
�ವಯಕ್ (avyaktat) = to the unmanifest
�ವಯಕ್ (avyaktat) = from the unmanifest
�ವಯಕ್ (avyaktadini) = in the beginning unmanifested
�ವಯಭಿಚಾರ (avyabhicharini) = without any break
�ವಯಭಿಚಾರ (avyabhicharinNi) = without any break
�ವಯಭಿಚಾರ (avyabhicharini) = without fail
�ವಯಯ (avyaya) = without deterioration
�ವಯಯ (avyayaM) = inexaustible.
�ವಯಯ (avyayaM) = imperishable.
�ವಯಯ (avyayaM) = imperishable
�ವಯಯ (avyayaM) = immutable
�ವಯಯ (avyayaM) = unchangeable.
ಅವಯಯ (avyayaM) = eternal.
ಅವಯಯ (avyayaM) = eternal
ಅವಯಯ (avyayaM) = everlasting.
ಅವಯಯ (avyayaM) = forever
ಅವಯ (avyayaH) = inexhaustible
ಅವಯಯ (avyayasya) = of the imperishable
ಅವಯಯ (avyayasAyinAM) = of those who are not i
KRiShNa consciousness.
ಅಶಾ (ashaktaH) = unable
ಅಶಮ (ashamaH) = uncontrollable
ಅಶಯ (ashayAt) = from their source.
ಅಶ (ashastraM) = without being fully equipped
ಅಶ (ashAntasya) = of the unpeaceful
ಅಶ (ashAshvataM) = temporary
ಅಶ (ashAstra) = not in the scriptures
ಅಶ (ashuchi) = to the unclean
ಅಶ (ashuchiH) = unclean
ಅಶ (ashuchau) = unclean.
ಅಶ (ashubha) = and auspicious
ಅಶ (ashubha) = and the auspicious
ಅಶ (ashubhaM) = evil
ಅಶ (ashubhAt) = from ill fortune.
ಅಶ (ashubhAt) = from this miserable material existence.
ಅಶ (ashubhAn) = inauspicious
ಅಶ (ashushrUShave) = to one who is not engage
in devotional service
ಅಶ (asheShataH) = altogether
ಅಶ (asheShataH) = in full
ಅಶ (asheShataH) = completely
�ಶ (asheShANi) = all
�ಶ (asheSheNa) = in detail
�ಶ (asheSheNa) = fully
(ashochyAn) = not worthy of lamentation
(ashoShyaH) = not able to be dried
(ashnataH) = of one who eats
(ashnan) = eating
(ashnanti) = enjoy
(ashnAmi) = accept
(ashnAsi) = you eat
(ashnute) = achieves
(ashnute) = attains.
(ashnute) = enjoys.
(ashnute) = one tastes
(ashnute) = he enjoys.
(ashma) = stone
(ashraddadhAnaH) = without faith in revealed scriptures
(ashraddadhAnAH) = those who are faithless
(ashraddhayA) = without faith
(ashrUpUrNAkula) = full of tears
(ashrauShaM) = have heard
(ashvatthaM) = a banyan tree
(ashvatthaM) = banyan tree
(ashvatthaH) = the banyan tree
(ashvatthAmA) = Asvatthama
(ashvAnAM) = among horses
(ashvinau) = the Asvini-kumaras
(ashvinau) = the two Asvinis
(aShTadhA) = eightfold.
(asa.nnyasta) = without giving up
(asa.nyatA) = unbridled
(asa.nshayaM) = undoubtedly
(asa.nshayaM) = without doubt
(asa.nshayaH) = without doubt.
(asa.nshayaH) = beyond a doubt.
ಅಸಕta (asakta) = attached
ಅಸಕtaM (asaktaM) = without attachment
ಅಸಕta (asakta) = without attraction
ಅಸಕtaH (asaktaH) = unattached
ಅಸಕtaH (asaktaH) = without attachment
ಅಸಕtabuddhiH (asaktabuddhiH) = having unattached intelligence
ಅಸಕAtmA (asaktAtmA) = one who is not attached
ಅಸಕtıH (asaktiH) = being without attachment
ಅಸಕຖರಗಳ (asaNgashastreNa) = by the weapon of detachment
ಅಸat (asat) = effect
ಅಸat (asat) = nonpermanent
ಅಸat (asat) = matter
ಅಸat (asat) = false
ಅಸataH (asataH) = of the nonexistent
ಅಸಕRitaM (asatkRitaM) = without respect
ಅಸಕrıtaH (asatkRitaH) = dishonored
ಅಸatyaM (asatyaM) = unreal
ಅಸapatnaM (asapatnaM) = without rival
ಅಸಮರthaH (asamarthaH) = unable
ಅಸಮೂDhaH (asammUDhaH) = undeluded
ಅಸಮೂDhaH (asammUDhaH) = without a doubt
ಅಸಮೂDhAH (asammUDhAH) = unbewildered
ಅಸಮೂDhAH (asammohahaH) = freedom from doubt
ಅಃ (asi) = you are
ಅಃ (asi) = You are to be remembered
ಅಃ (asi) = You are
ಅಃ (asi) = You have been
ಅಃ (asi) = Asita
ಅಃದೋ (asiddhyoH) = and failure
ಅಃದೌ (asiddhau) = failure
ಅಸುಕhaM (asukhaM) = full of miseries
ಅಸುರ (asura) = the demons
ಅನೇಕ (asUn) = life
ಅನೇಕನೂ (asRiShTAnnaM) = without distribution of prasAdam
ಅನ್ಯನೇ (asau) = that
ಅನೇ (asti) = is
ಅನ್ಯ (asti) = there is
ಅನ್ಯ (astu) = there should be
ಅನ್ಯ (astu) = let it be
ಅನ್ಯ (astu) = let there be
ಅನ್ಯಸೋ (asthiraM) = unsteady
ಅನ್ಯಸೋ (asmadIyaiH) = our
ಅನ್ಯಸೋ (asmAkaM) = our
ಅನ್ಯಸೋ (asmAkaM) = of ours
ಅನ್ಯಸ (asmAt) = these
ಅನ್ಯಸ (asmAn) = us
ಅನ್ಯಸ (asmAbhiH) = by us
ಅನ್ಯ (asmi) = I am
ಅನ್ಯ (asmin) = in this
ಅನ್ಯ (asmin) = this
ಅನ್ಯ (asya) = of it
ಅನ್ಯ (asya) = of this tree
ಅನ್ಯ (asya) = of this lust
ಅನ್ಯ (asya) = of this
ಅನ್ಯ (asya) = of the living entity
ಅನ್ಯ (asya) = of him
ಅನ್ಯ (asya) = this
ಅನ್ಯ (asya) = his
ಅನ್ಯಸ (asyAM) = in this
ಅನ್ಯಸ (asvargyaM) = which does not lead to higher planets
ಅನ್ಯ (aha) = said
ಅನ್ಯ (ahaM) = I (KRiShNa)
ಅನ್ಯ (ahaM) = I am.
ಅನ್ಯ (ahaM) = I am
ಅಹಂ (ahaM) = I.
ಅಹಂ (ahaM) = I
ಅಹಃ (ahaH) = of daytime
ಅಹ� (ahaH) = day
ಅಹಃ (ahaH) = of daytime
�ಹಃ (ahaH) = day
�ಹಃ (ahaH) = of false ego
ಅಹಃ (ahaH) = false ego
�ಹಃ (ahaH) = false ego
�ಹಃ (ahaH) = false ego
�ಹಃ (ahaH) = of false ego
�ಹಃ (ahaH) = false ego
�ಹಃ (ahaH) = false ego
�ಹಃ (ahaH) = false ego
�ಹಃ (ahaH) = of false ego
�ಹಃ (ahaH) = false ego
�ಹ/assertion = bewildered by false ego
�ಹ/assertion = by false ego
�ಹ/assertion = of false ego
�ಹ/assertion = false ego
�ಹ/assertion = false ego
�ಹ/assertion = not killing
�ಹ/assertion = at the beginning of the day
�ಹ/assertion = nonviolence
�ಹ/assertion = unbeneficial.
�ಹ/assertion = enemies
�ಹ/assertion = without cause
�ಹ/assertion = alas
�ಹ/assertion = day and night
�ಹ/assertion = unlimited
�ಹ/assertion = eternal
�ಹ/assertion = from the Supreme Brahman (Personality of Godhead)
�ಹ/assertion = indestructible
�ಹ/assertion = imperishable
�ಹ/assertion = that which is beyond the perception of the senses
�ಹ/assertion = the infallible
�ಹ/assertion = beyond the senses
�ಹ/assertion = syllable om
�ಹ/assertion = infallible
�ಹ/assertion = of letters
�ಹ/assertion = beyond the infallible
�ಹ/assertion = beyond the infallible
�ಹ/assertion = eyes
äґå (aj naH) = a fool who has no knowledge in standard scriptures
äґå (aj nAna) = of ignorance
äґå (aj nAna) = by ignorance
äґå (aj nAnaM) = ignorance
äґå (aj nAnaM) = nescience
äґå (aj nAnaM) = nonsense
äґå (aj nAnajaM) = due to ignorance
äґå (aj nAnajaM) = produced of ignorance
äґå (aj nAnasambhUtaM) = born of ignorance
äґå (aj nAnAM) = of the foolish
äґå (aj nAnena) = by ignorance
äґ (AkAshaM) = the sky
äґ (AkAshasthitaH) = situated in the sky
äґ (AkRitIni) = forms
äґ (AkhyAtaM) = described
äґ (AkhyAhi) = please explain
äґ (AgachChet) = one should come
äґ (AgataH) = having attained
äґ (AgatAH) = attained.
äґ (Agama) = appearing
äґ (Agame) = on the arrival.
äґ (Agame) = on the arrival
äґ (AcharaH) = acting
äґ (Acharati) = performs
äґ (Acharati) = he does
äґ (AcharAn) = performing
äґ (AchAraH) = behavior
äґ (AchArya) = O teacher
äґ (AchAryaM) = the teacher
äґ (AchAryAH) = teachers
äґ (AchAryAn) = teachers
äґ (AchAryopAsanaM) = approaching a bona fide
spiritual master

\( \text{AjyaM} \) = melted butter

\( \text{ADhyaH} \) = wealthy

\( \text{AtAyinaH} \) = aggressors

\( \text{AtShTha} \) = be situated

\( \text{Attha} \) = have spoken

\( \text{Atma} \) = in the self

\( \text{Atma} \) = in their own

\( \text{Atma} \) = of the self

\( \text{Atma} \) = Your own

\( \text{AtmakaM} \) = consisting of

\( \text{AtmakAraNAt} \) = for sense enjoyment.

\( \text{AtmatRiptaH} \) = self-illuminated

\( \text{AtmanaH} \) = on transcendence.

\( \text{AtmanaH} \) = of one’s own self

\( \text{AtmanaH} \) = of the conditioned soul.

\( \text{AtmanaH} \) = of the conditioned soul

\( \text{AtmanaH} \) = of the person.

\( \text{AtmanaH} \) = of the living entity

\( \text{AtmanaH} \) = of the self

\( \text{AtmanaH} \) = of the soul

\( \text{AtmanaH} \) = themselves

\( \text{AtmanaH} \) = his own

\( \text{AtmanaH} \) = Your

\( \text{AtmanaH} \) = for the self

\( \text{AtmanA} \) = by the purified mind

\( \text{AtmanA} \) = by the pure mind

\( \text{AtmanA} \) = by the mind

\( \text{AtmanA} \) = by the living entity

\( \text{AtmanA} \) = by deliberate intelligence

\( \text{AtmanA} \) = by Yourself

\( \text{Atmani} \) = in the transcendence
(Atmani) = in the Supreme Soul
(Atmani) = in the self
(Atmani) = in himself
(Atmani) = within the self
(AtmabhAva) = within their hearts
(AtmabhUtAtmA) = compassionate
(AtmamAyayA) = by My internal energy.
(AtmayogAt) = by My internal potency
(AtmaratiH) = taking pleasure in the self
(AtmavantaM) = situated in the self
(AtmavashyaiH) = under one’s control
(AtmavAn) = established in the self.
(AtmavinigrahaH) = self-control
(AtmavibhUtayaH) = personal opulences
(Atmasa.nyama) = of controlling the mind
(Atmasa.nstutiH) = and praise of himself
(Atmasa.nsthaM) = placed in transcendence
(AtmA) = a person
(AtmA) = a living entity
(AtmA) = with his self
(AtmA) = the mind
(AtmA) = the self
(AtmA) = the soul
(AtmA) = the spirit soul
(AtmA) = the heart
(AtmA) = body
(AtmA) = mind
(AtmA) = Self
(AtmA) = self
(AtmA) = soul
(AtmA) = spirit
(AtmA) = the conditioned soul
(AtmAnaM) = the mind
(AtmAnaM) = the Supersoul
(AtmAnaM) = the self
(AtmAnaM) = the soul
(AtmAnaM) = body, mind and soul
(AtmAnaM) = your soul
(AtmAnaM) = self
(AtmAnaM) = himself (by body, mind and self)
(AtmAnaM) = himself
(AtmAnaM) = Your Self
(AtmAnaM) = Yourself
(AtmAni) = in the pure state of the soul
(AtmAsambhavitAH) = self-complacent
(Atmaiva) = just like Myself
(Atmaiva) = the very mind
(AtyantikaM) = supreme
(Adatte) = accepts
(Adi) = beginning
(AdiM) = the origin
(AdiM) = beginning
(AdiH) = the origin
(AdiH) = the beginning
(AdiH) = beginning
(Adikartre) = to the supreme creator
(AdityaH) = the Adityas
(AdityagataM) = in the sunshine
(Adityavat) = like the rising sun
(AdityavarNaM) = luminous like the sun
(AdityAn) = the twelve sons of Aditi
(AdityAnAM) = of the Adityas
(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
(ApyramANaM) = 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 Brahma-loka planet
(AbharaNaM) = ornaments
(AbhAsaM) = the original source
(Amaya) = disease
(Amla) = sour
(AyuH) = duration of life
(AyudhaM) = weapons
(AyudhAnAM) = of all weapons
(Arabhate) = begins
(Arabhyate) = is begun
(Arambha) = endeavors
(ArambhaH) = endeavor
(ArAdhanaM) = for the worship
(ArurukShoH) = who has just begun yoga
(ArUDhasya) = of one who has attained
(ArUDhAni) = being placed
(Arogya) = health
(ArjavaM) = simplicity
(ArjavaM) = honesty
(ArtaH) = the distressed
(ArhAH) = deserving
(Alasya) = laziness
(AvoyoH) = of ours
(Avartate) = comes back
(AvartinaH) = returning
(Avishya) = entering
(AviShTaM) = overwhelmed
(AviShTaH) = overwhelmed
(AvRitaM) = is covered.
(AvRitaM) = covered
(AvRitaH) = is covered
(AvRitA) = covered
(AvRitAH) = covered.
(AvRittiM) = return
(AvRitya) = covering
(Aveshita) = fixed
(Aveshya) = establishing
(Aveshya) = fixing
(Avriyate) = is covered
(AshayasthitAH) = situated within the heart
(AshApAsha) = entanglements in a network of hope
AshcharyamayaM = wonderful
Ashcharyavat = as amazing
Ashcharyavat = similarly amazing
AshcharyANi = all the wonders
Ashrayet = must come upon
AshritaM = assuming
AshritaH = taking refuge
AshritaH = situated
AshritAH = accepting.
AshritAH = having taken shelter of
Ashritya = taking shelter of
Ashritya = taking shelter
AshvAsayAmAsa = encouraged
AShu = very soon
asaM = exist
AsaktamanAH = mind attached
asana = in sitting
asanaM = seat
asane = on the seat
AsAdya = attaining
Asina = by the weapon
AsinaM = situated
AsinaH = eaters
AsIta = does remain still
AsIta = should be situated
AsIta = should sit
AsInaH = situated
AsuraM = the demoniac
AsuraM = demonic
AsuraH = of demoniac quality
AsuraH = demoniac
AsuranishchayAn = demons.
AsurI = demoniac qualities
AsurIM = atheistic
AsurIM = the demoniac nature.
AsurIM = demoniac
AsurIShu = demoniac
AstikyaM = religiousness
Aste = remains
AsthAya = following
AsthitaH = being situated
AsthitaH = situated in
AsthitaH = situated
AsthitAH = situated
Aha = said
Ahave = in the fight
AhAra = eating
AhAraH = eating
AhAraH = food
AhArAH = eating
AhuH = are said
AhuH = is known
AhuH = is said
AhuH = declare
AhuH = say
Aho = or else
iNgate = waver
iNgate = flickers
ichChati = desires
ichChantaH = desiring
ichChasi = you wish.
ichChasi = you like
ichChA = wishes
ichChA = desire
indriyagṛama = all the senses
indriyagṛama = the full set of senses
indriyasya = of the senses
indriyasyarpî = in the sense objects
indriyanam = of all the senses
indriyanam = of the senses
indriyani = the senses
indriyani = senses
indriyarāmaḥ = satisfied in sense gratification
indriyarthan = sense objects
indriyarthebhyaḥ = from the sense objects
indriyarthebhyaḥ = from sense objects
indriyartheṣu = in the matter of the senses
indriyartheṣu = in sense gratification
indriyebhyaḥ = more than the senses
indriyaiḥ = with the senses
indriyaiḥ = 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
ima = these
iya = all these
iya = this
iva = as if
iva = as
(iva) = certainly
(iva) = like that
(iva) = like.
(iva) = like
(iShubhiH) = with arrows
(iShTa) = of all desirable things
(iShTa) = the desirable
(iShTaM) = leading to heaven
(iShTaH asi) = you are dear
(iShTaH) = worshiped
(iShTAH) = palatable
(iShTAn) = desired
(iShTvA) = worshiping
(iha) = in this world
(iha) = in this material world
(iha) = in this yoga
(iha) = in this life.
(iha) = in this life
(iha) = in this
(iha) = in the material world
(ihaiva) = in the present body
(ikShvAkave) = unto King Iksvaku
(IdRiShaM) = like this.
(IshaM) = unto the Supreme Lord
(IshaM) = Lord
(Ishvara) = of leadership
(IshvaraM) = the Supersoul
(IshvaraH) = the lord of the body
(IshvaraH) = the lord
(IshvaraH) = the Supreme Lord
(IshvaraH) = the Lord.
(Ihate) = he aspires
(**Ihante**) = they desire
(**IkShaNaM**) = eyes
(**IkShate**) = one sees
(**IkShate**) = does see
(**uktAM**) = as declared
(**uktAM**) = disclosed
(**uktAM**) = described
(**uktAM**) = said
(**uktAH**) = addressed
(**uktAH**) = is said
(**uktAH**) = are said
(**uktVA**) = saying
(**uktVA**) = speaking
(**ugrAM**) = terrible
(**ugrAH**) = terrible
(**ugrakarmANaH**) = engaged in painful activities
(**ugrarUpaH**) = fierce form
(**ugraiH**) = severe
(**uchchaiH**) = very loudly
(**uchchaiHshravasaM**) = Uccaihsrava
(**uchChiShTaM**) = remnants of food eaten by others
(**uchChoShaNaM**) = drying up
(**uchChritaM**) = high
(**uchyate**) = is called.
(**uchyate**) = is called
(**uchyate**) = is pronounced
(**uchyate**) = is said to be.
(**uchyate**) = is said to be
(**uchyate**) = is said.
(**uchyate**) = is said
(**uta**) = it is said.
(**utkrAmati**) = gives up
 Benton (utkrAmantaM) = quitting the body
 Uttama (uttamaM) = transcendental.
 Uttama (uttamaM) = transcendental
 Uttama (uttamaM) = the best.
 Uttama (uttamaM) = the supreme
 Uttama (uttamaM) = the highest
 Uttama (uttamaH) = the best
 Uttamavid (uttamavidAM) = of the great sages
 Uttamangai (uttamANgaiH) = heads.
 Uttamauj (uttamaujAH) = Uttamauja
 Uttama (uttaraM) = covering
 Uttaraya (uttarAyaNaM) = when the sun passes on the northern side
 UtiShTha (uttiShTha) = get up
 UtiShTha (uttiShTha) = stand up to fight
 Uttha (utthaM) = produced of
 Utthit (utthitA) = present
 Utsanna (utsanna) = spoiled
 UtsAdanArtha (utsAdanArthaM) = for the sake of causing annihilation
 UtsAdyante (utsAdyante) = are devastated
 UtsAha (utsAha) = and great enthusiasm
 UtsIdeyu (utsIdeyuH) = would be put into ruin
 UtsRijAmi (utsRijAmi) = send forth
 UtsRijya (utsRijya) = giving up
 Udaka (udaka) = and water
 UdapAne (udapAne) = in a well of water
 Udara (udara) = bellies
 UdArAH (udArAH) = magnanimous
 UdAsIna (udAsIna) = neutrals between belligerents
 UdAsInaH (udAsInaH) = free from care
 UdAsInavat (udAsInavat) = as if neutral
 UdAsInavat (udAsInavat) = as neutral
 UdAhRita (udAhRitaM) = is said to be.
ಯುದ್ಧಯತ (udAhRitaM) = exemplified.
ಯುದ್ಧಯ (udAhRitaH) = is said
ಯುದ್ಧಯ (udAhRitya) = indicating
ಯುದ್ಧ (uddishya) = desiring
ಯುದ್ಧ (uddeshataH) = as examples
ಯುದ್ಧ (uddharet) = one must deliver
ಯುದ್ಧ (ubhavaM) = generated from
ಯುದ್ಧ (ubhavaM) = produced
ಯುದ್ಧ (ubhavaH) = generation
ಯುದ್ (udyata) = uplifted
ಯುದ್ (udyatAH) = trying.
ಯುದ್ (udyamya) = taking up
ಯುದ್ (udvijate) = are agitated
ಯುದ್ (udvijate) = is disturbed
ಯುದ್ (udvijet) = become agitated
ಯುದ್ (udvegaiH) = and anxiety
ยುದ್ (unmiShan) = opening
ಯುದ್ (upajAyate) = takes place
ยುದ್ (upajAyate) = develops
ยುದ್ (upajAyante) = are born
ยುದ್ (upajuhvati) = offer.
ยುದ್ (upadekShyanti) = they will initiate
ยುದ್ (upadraShTA) = overseer
ยುದ್ (upadhAraya) = know
ยುದ್ (upadhAraya) = try to understand.
ยು� (upapattiShu) = having obtained
ยು� (upapadyate) = attains.
ยು� (upapadyate) = is to be found.
ยು� (upapadyate) = is deserved
ยು� (upapadyate) = is befitting
�ು� (upapannaM) = arrived at
�ು� (upamaM) = compared to


(upalabhyate) = can be perceived
(upalipyate) = mixes.
(upalipyate) = mixes
(upavishat) = sat down again
(upavishya) = sitting
(upasaNgamya) = approaching
(upasevate) = enjoys.
(upasthe) = on the seat
(upahata) = overpowered
(upahata) = being afflicted
(upahanyAM) = would destroy
(upAyataH) = by appropriate means.
(upAshritAH) = being fully situated
(upAshritAH) = having taken shelter of
(upAshritya) = taking shelter of
(upAsate) = worship.
(upAsate) = worship
(upAsate) = begin to worship
(upetaH) = engaged
(upetaH) = endowed
(upeta) = achieving
(upeta) = arriving
(upaiti) = achieves
(upaiti) = attains
(upaiShyasi) = you will attain.
(ubhaya) = both
(ubhayoH) = of the two
(ubhayoH) = of both parties
(ubhayoH) = of both
(ubhayoH) = both
(ubhe) = both
(ubhau) = both
(uragAn) = serpents
(uru) = thighs
(urjitaM) = glorious
(ulbena) = by the womb
(uvAcha) = said
(ushanA) = Usana
(uShitvA) = after dwelling
(uShNa) = summer
(uShNa) = heat
(uShmapAH) = the forefathers
(UrdhvaM) = upward
(UrdhvaM) = upwards
(UrdhvamUlaM) = with roots above
(Rik) = the Rg Veda
(RichChati) = one achieves.
(RichChati) = one attains.
(RitaM) = truth
(RitUnAM) = of all seasons
(Rite) = without, except for
(RiddhaM) = prosperous
(RiShayaH) = those who are active within
(RiShayaH) = sages
(RiShin) = great sages
(RiShibhiH) = by the wise sages
(eka) = only one
(eka) = only
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>एक (eka)</td>
<td>by one</td>
</tr>
<tr>
<td>एक से (ekaM)</td>
<td>in one</td>
</tr>
<tr>
<td>एक (ekaM)</td>
<td>one</td>
</tr>
<tr>
<td>एक में (ekaM)</td>
<td>only one</td>
</tr>
<tr>
<td>एक ही (ekaM)</td>
<td>only</td>
</tr>
<tr>
<td>एक हें (ekaH)</td>
<td>alone</td>
</tr>
<tr>
<td>एक हें (ekaH)</td>
<td>one</td>
</tr>
<tr>
<td>एकत्व में (ekatvaM)</td>
<td>in oneness</td>
</tr>
<tr>
<td>एकत्वेन (ekatvena)</td>
<td>in oneness</td>
</tr>
<tr>
<td>एकमाक्षरं (ekamakSharaM)</td>
<td>pranava</td>
</tr>
<tr>
<td>एक (ekayA)</td>
<td>by one</td>
</tr>
<tr>
<td>एकस्थाय (ekasthaM)</td>
<td>in one place</td>
</tr>
<tr>
<td>एकस्थाय (ekasthaM)</td>
<td>situated in one</td>
</tr>
<tr>
<td>एकस्मिन (ekasmin)</td>
<td>in one</td>
</tr>
<tr>
<td>एकाक्ष (ekAkI)</td>
<td>alone</td>
</tr>
<tr>
<td>एकाग्र (ekAgraM)</td>
<td>with one attention</td>
</tr>
<tr>
<td>एकाग्रेन (ekAgreNa)</td>
<td>with full attention</td>
</tr>
<tr>
<td>एकांत (ekAntaM)</td>
<td>overly</td>
</tr>
<tr>
<td>एकाक्षरं (ekAkSharaM)</td>
<td>the one syllable</td>
</tr>
<tr>
<td>एका (eke)</td>
<td>one group</td>
</tr>
<tr>
<td>एकेन (ekena)</td>
<td>alone</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>all this</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>on this</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>this is</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>this</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>thus</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>these two natures</td>
</tr>
<tr>
<td>एकत (etat)</td>
<td>these</td>
</tr>
<tr>
<td>एकत्योहरू (etayoH)</td>
<td>of these two</td>
</tr>
<tr>
<td>एकत्स (etasya)</td>
<td>of this</td>
</tr>
<tr>
<td>एकत (etAM)</td>
<td>all this</td>
</tr>
<tr>
<td>एकत (etAM)</td>
<td>this</td>
</tr>
</tbody>
</table>
(etAn) = all of them
(etAn) = all these
(etAn) = these
(etAni) = all these
(etAni) = these
(etAvat) = thus
(eti) = gets
(eti) = comes
(eti) = does attain
(ete) = all these
(ete) = they
(ete) = these two
(ete) = these
(ete) = those
(eten) = by this kind
(eten) = by this
(eteShAM) = of the Pandavas
(etaiH) = all these
(etaiH) = by all these
(etaiH) = from these
(edhA.nsi) = firewood
(enaM) = about the soul
(enaM) = this (soul)
(enaM) = this soul
(enaM) = this
(enaM) = him
(ebhiH) = all these
(ebhiH) = from the influence of these
(ebhyaH) = above these
(ebhyaH) = to these demigods
(eva cha) = also
(eva hi) = certainly.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(eva) = alone</td>
<td></td>
</tr>
<tr>
<td>(eva) = also</td>
<td></td>
</tr>
<tr>
<td>(eva) = it is all like that</td>
<td></td>
</tr>
<tr>
<td>(eva) = indeed</td>
<td></td>
</tr>
<tr>
<td>(eva) = even</td>
<td></td>
</tr>
<tr>
<td>(eva) = ever</td>
<td></td>
</tr>
<tr>
<td>(eva) = only</td>
<td></td>
</tr>
<tr>
<td>(eva) = certainly</td>
<td></td>
</tr>
<tr>
<td>(eva) = completely</td>
<td></td>
</tr>
<tr>
<td>(eva) = thus</td>
<td></td>
</tr>
<tr>
<td>(eva) = like that</td>
<td></td>
</tr>
<tr>
<td>(eva) = like this</td>
<td></td>
</tr>
<tr>
<td>(eva) = simply</td>
<td></td>
</tr>
<tr>
<td>(eva) = surely</td>
<td></td>
</tr>
<tr>
<td>(evaM rUpaH) = in this form</td>
<td></td>
</tr>
<tr>
<td>(evaM) = as mentioned above</td>
<td></td>
</tr>
<tr>
<td>(evaM) = in this way</td>
<td></td>
</tr>
<tr>
<td>(evaM) = thus</td>
<td></td>
</tr>
<tr>
<td>(evaM) = like this</td>
<td></td>
</tr>
<tr>
<td>(eva.nvidhaH) = like this</td>
<td></td>
</tr>
<tr>
<td>(eva.nvidhAH) = like this</td>
<td></td>
</tr>
<tr>
<td>(evApi) = also</td>
<td></td>
</tr>
<tr>
<td>(eShaH) = all this</td>
<td></td>
</tr>
<tr>
<td>(eShaH) = this</td>
<td></td>
</tr>
<tr>
<td>(eShA) = all this</td>
<td></td>
</tr>
<tr>
<td>(eShA) = this</td>
<td></td>
</tr>
<tr>
<td>(eShAM) = of them</td>
<td></td>
</tr>
<tr>
<td>(eShyati) = comes</td>
<td></td>
</tr>
<tr>
<td>(eShyasi) = you will attain</td>
<td></td>
</tr>
<tr>
<td>(eShyasi) = you will come</td>
<td></td>
</tr>
<tr>
<td>(aikAntikasya) = ultimate</td>
<td></td>
</tr>
<tr>
<td>(airAvataM) = Airavata</td>
<td></td>
</tr>
</tbody>
</table>
(aishvarya) = divine
(aishvarya) = and opulence
(ojas) = by My energy
(aupamyena) = by comparison
(auShadhaM) = healing herb
(auShadhIH) = vegetables
(kaM) = whom.
(kaM) = whom
(kaH) = who
(kachchit) = whether
(kaTu) = bitter
(katarat) = which
(kathaM) = why
(kathaM) = how
(kathaya) = describe
(kathayataH) = speaking
(kathayantaH) = talking
(kathiyShyanti) = will speak
(kathiyShyAmi) = I shall speak
(kadAchana) = at any time
(kadAchit) = at any time (past, present or future)
(kandarpaH) = Cupid
(kapidhvajaH) = he whose flag was marked with Hanuman
(kapilaH muniH) = Kapila Muni.
(kamalapatrAkSha) = O lotus-eyed one
(kamalAsanasthaM) = sitting on the lotus flower
(karaM) = the cause of
(karaNaM) = instruments
(karaNaM) = the cause
(karaNaM) = the means
(karaNaM) = the senses
(karAlaM) = horrible
धर्मां (karAlAni) = terrible
शिद्धं (kariShyati) = can do.
शिद्धं (kariShyasi) = perform
शिद्धं (kariShyasi) = you will do
शिद्धं (kariShye) = I shall execute
शिद्धं (karuNaH) = kindly
शिद्धं (karoti) = do
शिद्धं (karoti) = performs
शिद्धं (karomi) = I do
शिद्धं (karosi) = you do
शिद्धं (karNaM) = Karna
शिद्धं (karNaH) = Karna
शिद्धं (kartavyaM) = prescribed duty
शिद्धं (kartavyAni) = should be done as duty
शिद्धं (kartA) = worker
शिद्धं (kartA) = creator
शिद्धं (kartA) = the worker
शिद्धं (kartA) = the doer
शिद्धं (kartA) = doer
शिद्धं (kartA) = such a worker
शिद्धं (kartaraM) = the worker
शिद्धं (kartaraM) = the father
शिद्धं (kartaraM) = performer
शिद्धं (kartuM) = to act
शिद्धं (kartuM) = to execute
शिद्धं (kartuM) = to do
शिद्धं (kartuM) = to perform
शिद्धं (kartuM) = do
शिद्धं (kartRitvaM) = proprietorship
शिद्धं (kartRitve) = in the matter of creation
शिद्धं (karma) = action
शिद्धं (karma) = actions
(karma) = activities
(karma) = activity
(karma) = and work
(karma) = in activities
(karma) = work
(karma) = works
(karma) = of work
(karma) = to work
(karma) = the work
(karma) = duties
(karma) = duty
(karma) = prescribed duties
(karma) = prescribed duty
(karma) = fruitive action
(karma) = fruitive activities
(karmajaM) = due to fruitive activities
(karmajA) = from fruitive work.
karmajAn = born of work
(karmaNaH) = of activities
(karmaNaH) = of work
(karmaNaH) = than work
(karmaNaH) = than fruitive action
(karmaNA) = activities
(karmaNA) = by work
(karmaNAM) = activities.
(karmaNAM) = in activities
(karmaNAM) = whose previous activities
(karmaNAM) = of activities
(karmaNAM) = of all activities
(karmaNAM) = of prescribed duties
(karmaNAM) = of fruitive activities
(karmaNi) = activities
(karmaNi) = in action
(karmaNi) = in activity
(karmaNi) = in the performance of prescribed duties
(karmaNi) = in prescribed duties
(karmaNi) = in prescribed duty.
(karmaNi) = work
(karmaphala) = in the result of the work
(karmaphala) = with the results of activities
(karmaphala) = the fruit of the work
(karmaphalaM) = of the result of work
(karmaphalaM) = the results of all activities
(karmaphalatyAgaH) = renunciation of the results of frutitive action
(karmaphalAsaNgaM) = attachment for frutitive results
(karmaphale) = in frutitive action
(karmabandhaM) = bondage of reaction
(karmabandhanaH) = bondage by work
(karmabhiH) = by the reaction of such work
(karmabhiH) = from the bondage of the law of frutitive actions.
(karmayogaM) = devotion
(karmayogaH) = work in devotion
(karmayogeNa) = by activities without frutitive desire
(karmayogeNa) = by the linking process of devotion
(karmasa.nnyAsAt) = in comparison to the renunciation of frutitive work
(karmasaNginAM) = who are attached to frutitive work
(karmasaNgiShu) = in the association of thos engaged in frutitive activities
(karmasaNgena) = by association with frutitive activity
ಕರ್ಮಸ (karmasu) = activities.
ಕರ್ಮಸ (karmasu) = in all activities
ಕರ್ಮಸ (karmasu) = in discharging duties
ಕರ್ಮಸ (karmasu) = in fruitive activities
ಕರ್ಮನ (karmaNaM) = the fruits of actions
ಕರ್ಮನ (karmaNaM) = whose work
ಕರ್ಮನ (karmaNa) = activities
ಕರ್ಮನ (karmaNa) = all works
ಕರ್ಮನ (karmaNa) = all kinds of work
ಕರ್ಮন (karmaNa) = in fruitive activity
ಕರ್ಮ (karmAni) = work
ಕರ್ಮ (karmAni) = works
ಕರ್ಮ (karmAni) = the activities
ಕರ್ಮ (karmAni) = your duties
ಕರ್ಮ (karmAni) = functions
ಕರ್ಮಭ್ಯ (karmibhyaH) = than the fruitive workers
ಕರ್ಮದ್ರೈಯನ (karmendraiyANi) = the five working sense organs
ಕರ್ಮದ್ರೈಯ (karmendraiyaiH) = by the active sense organs
ಕರ್ಷ (karShati) = is struggling hard.
ಕರ್ಷಯ (karShayantaH) = tormenting
ಕಲಯ (kalayatAM) = of subduers
ಕಲಿ (kalilA) = dense forest
ಕಲೇ (kalevaraM) = this body
ಕಲೇ (kalevaraM) = the body
ಕಲಪ (kalpate) = is considered eligible.
ಕಲಪ (kalpate) = is qualified.
ಕಲಪ (kalpate) = becomes.
ಕಲಪಶಯ (kalpakShaye) = at the end of the millennium
ಕಲಪ (kalpAdau) = in the beginning of the millennium
ಕಲಮಶ (kalmaShaH) = all material contamination
ಕಲಮಶ (kalmaShAH) = of sinful reactions
ಕಲಮಶ (kalmaShAH) = misgivings.
kalyANakRit (kalyANakRit) = one who is engaged in auspicious activities
kavayaH (kavayaH) = the intelligent
kavayaH (kavayaH) = the learned
kaviM (kaviM) = the one who knows everything
kaviH (kaviH) = the thinker.
kaviInAM (kaviInAM) = of all great thinkers
kashchana (kashchana) = anyone.
kashchana (kashchana) = any
kashchana (kashchana) = whatever
kashchit (kashchit) = anyone
kashchit (kashchit) = any
kashchit (kashchit) = someone.
kashchit (kashchit) = someone
kasmalaM (kasmalaM) = dirtiness
kasmAt (kasmAt) = why
kasyachit (kasyachit) = anyone’s
kA (kA) = what
kAM (kAM) = which
kANkShati (kANkShati) = desires
kANkShantaH (kANkShantaH) = desiring
kANkShitaM (kANkShitaM) = is desired
kANkShe (kANkShe) = do I desire
kA nchanaH (kA nchanaH) = gold.
kA nchanaH (kA nchanaH) = gold
kAma (kAma) = of lust
kAma (kAma) = desire
kAma (kAma) = passion
kAma (kAma) = based on desire for sense gratification
kAma (kAma) = lust
kAma (kAma) = sense gratification
kAma (kAma) = from desires
(kAmaM) = lust
(kAmaH) = desire
(kAmaH) = lust
(kAmaH) = sex life
(kAmakAmAH) = desiring sense enjoyments
(kAmakAmI) = one who desires to fulfill desires.
(kAmakArataH) = acting whimsically in lust
(kAmakAreNa) = for enjoying the result of work
(kAmadhuk) = the surabhi cow
(kAmadhuk) = bestower.
(kAmabhogeShu) = to sense gratification
(kAmarUpaM) = in the form of lust
(kAmarUpeNa) = in the form of lust
(kAmahaitukaM) = it is due to lust only.
(kAmAH) = desires
(kAmAH) = from lust
(kAmAt) = from desire
(kAmAtmAnaH) = desirous of sense gratification
(kAmAn) = desiring
(kAmAn) = desires for sense gratification
(kAmAn) = material desires for sense gratification
(kAmAn) = material desires
(kAmAn) = his desires
(kAmpsunA) = by one with desires for fruitle results
(kAmebhyaH) = material sense gratification
(kAmaiH) = by desires
(kAmopabhoga) = sense gratification
(kAmyAnAM) = with desire
(kAya) = body
(kAya) = for the body
(kAyaM) = the body
(kAyena) = with the body
करकै (kArakaiH) = which are causes
करण (kAraNa) = and cause
करणम (kAraNaM) = the means
करणन (kAraNAni) = causes
करणसेन (kArayan) = causing to be done.
kपन (kArpaNya) = of miserliness
कर्य (kArya) = what ought to be done
कर्य (kArya) = of effect
कर्य (kArya) = duty
कर्यम (kAryaM) = as duty
कर्यम (kAryaM) = it must be done
कर्यम (kAryaM) = what ought to be done
कर्यम (kAryaM) = obligatory
कर्यम (kAryaM) = duty
कर्यम (kAryaM) = must be done
कर्यमत्र (kAryate) = is forced to do
कर्यय (kArye) = work
काल (kAlaM) = time
काल (kAlaH) = time
कालनल (kAlAnala) = the fire of death
काल (kAle) = at a proper time
काल (kAle) = at the time
काल (kAle) = and unpurified time
काल (kAle) = time
कालन (kAlena) = in course of time
कालन (kAlena) = in the course of time
कालशु (kAleShu) = times
काशिरज (kAshirAjaH) = Kasiraja
काष्य (kAshyaH) = the King of Kasi (Varanasi)
किस (kiM) = what is there.
kिस (kiM) = what is
किस (kiM) = what use
(kiM) = what
(kiM) = why
(kiM) = how much
(kiM) = how.
(kiM) = how
(ki nchana) = any
(ki nchit) = anything else
(ki nchit) = anything
(kim nu) = what to speak of
(kirITin) = Arjuna
(kirITinaM) = with helmet
(kirITinaM) = with helmets
(kilbishaM) = sinful reactions.
(kilbiShaH) = all of whose sins
(kilbiShaiH) = from sins
(kIrtayantaH) = chanting
(kIrtiM) = reputation
(kIrtiH) = fame
(kutaH) = where is
(kutaH) = wherefrom
(kutaH) = how is it possible
(kuntibhojaH) = Kuntibhoja
(kuntIputraH) = the son of Kunti
(kuru) = just perform
(kuru) = do
(kuru) = perform.
(kuru) = perform
(kurute) = it turns
(kurute) = turns
(kurute) = does perform
(kurunandana) = O beloved child of the Kurus
(kurunandana) = O son of Kuru.
O best among the Kuru warriors.

O best of the Kuru dynasty (Bhishma)

O best of the Kurus

O best among the Kuru warriors.

A grandsire of the Kuru dynasty (Bhishma)

do

O best amongst the Kurus.

in the place named Kuruksetra

the members of the Kuru dynasty

I perform

must do

doing anything

performing

do they

they do

they perform

although engaged in work

performing

doing

family

of the destroyers of the family

for those who are killers of the family

the family traditions

family traditions

of those who have the family traditions

family ladies

for the family

in killing the family

in the destruction of a dynasty

in destroying the family

in the family

and kusa grass

in the auspicious

spring.
अतेन (kUtashtaM) = unchanging
अतेन (kUtasthaH) = in oneness
अतेन (kUtasthaH) = spiritually situated
अतेन (kUrmaH) = tortoise
अतेन (kRita) = determined
अतेन (kRitaM) = as performed.
अतेन (kRitaM) = was performed
अतेन (kRitaM) = done
अतेन (kRitaM) = performed
अतेन (kRitakRityaH) = the most perfect
in his endeavors
अतेन (kRita njaliH) = with folded hands
अतेन (kRitAnte) = in the conclusion
अतेन (kRitena) = by discharge of duty
अतेन (kRitvA) = after doing
अतेन (kRitvA) = keeping
अतेन (kRitvA) = doing so
अतेन (kRitvA) = doing
अतेन (kRitvA) = making
अतेन (kRitsnaM) = all
अतेन (kRitsnaM) = in total
अतेन (kRitsnaM) = whole
अतेन (kRitsnaM) = entire
अतेन (kRitsnaM) = everything
अतेन (kRitsnaM) = complete
अतेन (kRitsnaM) = completely
अतेन (kRitsnaM) = the whole
अतेन (kRitsnakarmakRit) = although engaged
in all activities.
अतेन (kRitsnavat) = as all in all
अतेन (kRitsnavit) = one who is in factual knowledge
अतेन (kRitsnasya) = all-inclusive
(kRipaN) = Krpa
(kRipaN) = misers
(kRipay) = by compassion
(kRiShi) = plowing
(kRiShNa) = O KRiShNa
(kRiShNa) = unto KRiShNa
(kRiShNa) = the fortnight of the dark moon
(kRiShNa) = Lord KRiShNa
(kRiShNa) = from KRiShNa
(kRiShNe) = and darkness
(ke) = who
(kechit) = some of them
(kechit) = some
(kena) = by what
(kevala) = only
(kevalai) = purified
(keshava) = of Lord KRiShNa
(keshava) = O killer of the demon Kesi (KRiShNa).
(keshava) = O KRiShNa.
(keshava) = O KRiShNa
(keshavasya) = of KRiShNa
(keshinishUdana) = O killer of the Kesi demon.
(keShu) = in which
(kaiH) = with whom
(kaiH) = by which
(kaunteya) = O son of Kunti
(kaunteyaH) = the son of Kunti
(kaumAraM) = boyhood
(kaushalaM) = art.
(kratuH) = Vedic ritual
(kriyaH) = and activities
(kriyate) = is performed
kriyante = are done
kriyMANani = being done
kriyAMani = being performed
kriyA = activities
kriyA = the activities
kriyA = performances
kriyAMani = performances
kriyAbhiH = by pious activities
kriyAvisheSha = pompous ceremonies
krUrAn = mischievous
krodha = and anger
krodham = anger
krodHA = anger
krodHA = and anger
krodHA = wrath
krodHA = from anger
kledayanti = moistens
klesha = trouble
klesH = trouble
klaibyaM = impotence
kvachit = at any time.
khaM = ether
khe = in the ether
gachChati = achieves.
gachChati = goes.
gachChan = going
(gachChanti) = attain
(gachChanti) = go
(gachChanti) = they reach
gajendrANAM = of lordly elephants
gata = removed
gata = lost
ga\-\(H\) (gataH) = returned.
gatarasiM (gatarasaM) = tasteless
gatavyathAH (gatavyathAH) = freed from all distress
gatasaNgasya (gatasaNgasya) = of one unattached to the modes of material nature
ga\-\(H\) (gatAH) = attained.
ga\-\(H\) (gatAH) = going
ga\-\(H\) (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
ga\-\(V\) (gatvA) = attaining
ga\-\(V\) (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
gamyate (gamyate) = one can attain
garIyaH (garIyaH) = better
who are better = garIyase
glorious = garIyAn
pregnancy = garbhaM
embryo = garbhaH
in the cow = gavi
very difficult = gahanA
the planets = gAM
the bow of Arjuna = gANDIvaM
limbs of the body = gAtrANi
the Gayatri hymns = gAyatrI
of vibrations = girAM
described = gItaM
O Arjuna = guDAkesha
Arjuna, the master of curbing ignorance = guDAkeshaH
by Arjuna = guNAkeshena
of quality = guNa
of the qualities = guNa
quality = guNa
by the modes of material nature = guNa
by the modes = guNa
of works under material influence = guNakarma
in material activities = guNakarmasu
by the modes of material nature = guNataH
in terms of different modes of material nature = guNabhedataH
master of the gunas = guNabhoktRi
consisting of the three modes of material nature = guNamayI
consisting of the gunas = guNamayaiH
in terms of different modes = guNasa.nkhyAne
the association with the modes of nature = guNasaNgaH
गुण (guNAH) = the qualities
गुण (guNAH) = senses
गुणात्मक (guNAtItaH) = transcendental to the material modes of nature
गुण (guNA) = qualities
गुण (guNA) = the three modes of nature
गुण (guNA) = the modes of nature
गुण (guNA) = the modes of material nature
गुणावृत गुण (guNAvitaM) = under the spell of the modes of material nature
गुणेश्वर (guNebhyaH) = to the modes of nature
गुणेश्वर (guNebhyaH) = than the qualities
गुणेश्वर (guNeShu) = in sense gratification
गुण (guNaiH) = the modes of material nature
गुण (guNaiH) = by the qualities.
गुण (guNaiH) = by the qualities
गुण (guNaiH) = by the modes of material nature.
गुण (guNaiH) = by the modes
गुण (guNaiH) = modes of material nature.
गुरु (guru) = the spiritual master
गुरु (guruH) = master
गुरुप्रेम (guruNApi) = even though very difficult
गुरु (gurun) = the superiors
गुरु (gurun) = superiors
गुह्य (guhyaM) = confidential subject
गुह्य (guhyaM) = confidential secret
गुह्य (guhyaM) = confidential
गुह्यतम (guhyatamaM) = the most confidential
गुह्यतार (guhyataraM) = still more confidential
गुह्य (guhyAt) = than confidential
गुह्य (guhyAnAM) = of secrets
गुह्य (gRiNanti) = are offering prayers
गृहित (gRihAdiShu) = home, etc.
गृहित (gRihItvA) = taking
गृहित (gRihNan) = accepting
गृहित (gRihNAti) = does accept
गृहित (gRihyate) = can be so controlled.
गृहित (gehe) = in the house
गृहित (go) = of cows
गृहित (gomukhAH) = horns
गृहित (govinda) = O KRiShNa
गृहित (govindaM) = unto KRiShNa, the giver of pleasure to the senses
गृहित (grasamAnaH) = devouring
गृहित (grasiShNu) = devouring
गृहित (grAhAn) = things
गृहित (grAheNa) = with endeavor
गृहित (grAhyaM) = accessible
गृहित (grIvaM) = neck
गृहित (glAniH) = discrepancies
गृहित (ghAtayati) = causes to hurt
गृहित (ghoraM) = harmful to others
गृहित (ghoraM) = horrible
गृहित (ghore) = ghastly
गृहित (ghoShaH) = vibration
गृहित (ghnataH) = being killed
गृहित (ghrANaM) = smelling power
गृहित (cha) = and also
गृहित (cha) = and.
गृहित (cha) = and
गृहित (cha) = also.
गृहित (cha) = also
गृहित (cha) = as well as
गृहित (cha) = indeed
गृहित (cha) = respectively
chakrāḥ (chakrāḥ) = cycle
chakrāhastāḥ (chakrāhastāḥ) = disc in hand
chakrīṇāḥ (chakrīṇāḥ) = with discs
chakralaḥ (chakralaḥ) = flickering
chakralavatasyāḥ (chakralavatasyāḥ) = due to being restless
chaturbhujena (chaturbhujena) = four-handed
chaturvidhāṇāḥ (chaturvidhāṇāḥ) = the four kinds.
chaturvidhāḥ (chaturvidhāḥ) = four kinds of
chatvāraḥ (chatvāraḥ) = four
chandramāsi (chandramāsi) = in the moon
chandaḥ (chandaḥ) = military force
charaḥ (charaḥ) = the moving
chā (chā) = moving
chāḥ (chāḥ) = moving
chātāḥ (chātāḥ) = while roaming
charati (charati) = does
charati (charati) = lives
charan (charan) = acting upon
charanti (charanti) = practice
characchāraḥ (characchāraḥ) = moving and nonmoving.
characcharam (characcharam) = the moving and the nonmoving
chālaḥ (chālaḥ) = flickering
chalita (chalita) = moves
chalita (chalita) = deviated
chakṣuḥ (chakṣuḥ) = eyes
chaturvarṇāṇāḥ (chaturvarṇāṇāḥ) = the four divisions of human society
chandramāsaḥ (chandramāsaḥ) = the moon planet
chapāḥ (chapāḥ) = the bow
chapi (chapi) = also
chāriṇāu (chāriṇāu) = blowing
chasmī (chasmī) = as I am
chikṣramaḥ (chikṣramaḥ) = wishing.
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( chkIrShuH ) = desiring to lead
(chitta) = by anxieties
(chittaM) = the mind and its activities
(chittaM) = mind
(chittaM) = mental activities
(chittaH) = concentrating the mind
(chittaH) = being in consciousness
(chittAtmA) = mind and intelligence
(chitrarathaH) = Citraratha
(chintayantaH) = concentrating
(chintayet) = should think of.
(chintAM) = fears and anxieties
(chirAt) = after a long time
(chUrNitaiH) = with smashed
(chekitAnaH) = Cekitana
(chet) = if
(chetanA) = the living force.
(chetanA) = living symptoms
(chetasaH) = whose wisdom
(chetasaH) = their hearts
(chetasA) = by intelligence
(chetasA) = by consciousness
(chetasA) = by the mind and intelligence
(chetasA) = by the mind
(chetasAM) = of those whose minds.
(chetasAM) = of those whose minds
(chetAH) = in heart
(cheShTaH) = the endeavors
(cheShTate) = tries
(cheShTasya) = of one who works for maintenance
(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
(ChalayatAM) = 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
(janaH) = person
Janaka | Janayet | Janasa.nsadi | JanAH | JanAH | JanAH | JanAH |
---|---|---|---|---|---|---|
Janaka and other kings | he should cause | to people in general | people. | persons. | persons | kings |
JanAdhipaH | JanAnAM | JanArdana | JanArdana | JanArdana | JanArdana | JanArdana |
| of the persons | O killer of the atheists | O KRiShNa | O KRiShNa | O chastiser of the enemies | O maintainer of all living entities. |
JantavaH | janma | janma | janma |
| the living entities. | of birth | birth | births |
JanmakarmaphalapradAM | result in good birth and other fruitive reactions |
JanmanAM | repeated births and deaths |
Janmani janmani | in birth after birth |
Janmabandha | from the bondage of birth and death |
Janmasu | in births. |
JanAni | births |
Japayaj naH | chanting |
JayaH | victory |
JayadrathaM cha | also Jayadratha |
jayAjayau | both victory and defeat |
jayema | we may conquer |
jayeyuH | they conquer |
jarA | and old age |
jarA | old age |
(jA) = from old age
(jAti) = can get rid of
(jahi) = conquer
(jahi) = destroy
(jAgarti) = is wakeful
(jAgrati) = are awake
(jAtasya) = of one who has taken his birth
(jAtAH) = born
(jAtidharmAH) = community projects
(jAtu) = at any time
(jAtu) = ever
(jAnan) = even if he knows
(jAnati) = knows
(jAne) = I know
(jAyate) = is taking place
(jAyate) = comes into being
(jAyate) = takes birth.
(jAyate) = takes birth
(jAyante) = are manifested
(jAyante) = develop
(jAla) = by a network
(jAhnavI) = the River Ganges.
(jigiShatAM) = of those who seek victory
(jighran) = smelling
(jijiShAmaH) = we would want to live
(jita) = having conquered
(jitaH) = conquered
(jitAtmanaH) = of one who has conquered his mind
(jitAtmA) = having control of the mind
(jitendriyaH) = having conquered the senses
(jitvA) = conquering
(jitvA) = by conquering
(jivabhUtAM) = comprising the living entities
(jij nAsuH) = inquisitive
(jij nAsuH) = the inquisitive
(jIrNAni) = old and useless
(jIrNAni) = old and worn out
(jIvati) = lives.
(jIvanaM) = life
(jIvabhUtaH) = the conditioned living entity
(jIvaloke) = in the world of conditional life
(jIvitena) = living
(juShTaM) = practiced by
(juho.asi) = you offer
(juhvati) = offer
(juhvati) = they sacrifice.
(juhvati) = sacrifice.
(jetAsi) = you will conquer
(joShayet) = he should dovetail
(jyAyasi) = better
(jyAyAH) = better
(jyotiH) = the light
(jyotiH) = the source of light
(jyotiH) = light
(jyotIShAM) = in all luminous objects
(jyotIShAM) = of all luminaries
(jvaladbhiH) = blazing
(jvalanaM) = a fire
(jhaShANAM) = of all fish
(taM taM) = corresponding
(taM taM) = similar
(taM) = unto Arjuna
(taM) = unto Him
(taM) = unto him
(taM) = Him
(taM) = to Him
(taM) = that
(taM) = him
(taM) = he
(tat sarvaM) = all those
(tat) = all those
(tat) = actually that
(tat) = and that alone
(tat) = all those
(tat) = of Him
(tat) = that knowledge of different sacrifices
(tat) = that.
(tat) = that
(tat) = therefore
(tat) = for that
(tataM) = is pervaded.
(tataM) = is pervaded
(tataM) = pervaded
(tataH eva) = thereafter
(tataH) = than that
(tataH) = then
(tataH) = thereafter
(tataH) = therefore
(tataH) = from that
(tatastataH) = from there
(tattva) = of the truth
(tattvaM) = the truth
(tattvataH) = in truth
(tattvataH) = in reality
(tattvataH) = in fact.
(tattvataH) = factually
(tattvata) = from the truth
(tattvavit) = one who knows the truth
(tattvavit) = the knower of the Absolute Truth
(tattvajnana) = of knowledge of the truth
(tattvena) = in reality
(tattvena) = in fact
(tatpara) = KṚṣṇa consciousness.
(tatpara) = transcendental
(tatpara) = very much attached to it
(tatparayana) = who have completely taken shelter of Him
(tatprasada) = by His grace
(tatbuddhaya) = those whose intelligence is always in the Supreme
(tatra) = into that
(tatra) = therein
(tatra) = thereupon
(tatra) = there
(tatra) = therefore
(tatvida) = by those who know this.
(tatsamakṣaṇa) = among companions
(tathā) = also
(tathā) = as also
(tathā) = as well as.
(tathā) = as well as
(tathā) = in that way
(tathā) = in the same way
(tathā) = too
(tathā) = that
(tathā) = thus.
(tathā) = thus
(tathā) = similarly.
(tathā) = similarly
(tathA) = so
(tathaiva) = in that position
(tathaiva) = similarly
(taddhAma) = that abode
(tadanantaraM) = thereafter.
(tadA) = at that time.
(tadA) = at that time
(tadAtmAnaH) = those whose minds are always in the Supreme
(tadvat) = so
(tadviddhi) = you must know it
(tanuM) = a body
(tanuM) = form of a demigod
(tanniShThAH) = those whose faith is only meant for the Supreme
(tapaH) = and penance
(tapaH) = austerities
(tapaH) = austerity
(tapaH) = penance
(tapaHsu) = in undergoing different types of austerities
(tapantaM) = heating.
(tapasA) = by the penance
(tapasA) = by serious penances
(tapasAM) = and penances and austerities
(tapasi) = in penance
(tapasyasi) = austerities you perform
(tapasvibhyaH) = than the ascetics
(tapasviShu) = in those who practice penance.
(tapAmi) = give heat
(tapobhiH) = by serious penances
(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) = of that
(tasya) = of them
(tasya) = of him
(tasya) = to him
(tasya) = his
(tasya) = for him
(tasyAM) = in that
(tAM) = that
(tAta) = My friend
(tAn) = all of them
(tAn) = them
(tAn) = they are
(tAn) = those.
(tAn) = those
(tAn) = all of them
(tAn) = all those
(tAn) = those senses
(tAn) = those
(tAmasa) = to one in the mode of darkness
(tAmasaM) = in the mode of ignorance
(tAmasaM) = in the mode of darkness
(tAmasaH) = in the mode of ignorance
(tAmasAH) = in the mode of ignorance
(tAmasAH) = persons in the mode of ignorance.
(tAmasI) = in the mode of ignorance.
(tAmasI) = in the mode of ignorance
(tAvAn) = similarly
(tAsAM) = of all of them
(titikShasva) = just try to tolerate
(tiShThati) = exists.
(tiShThati) = remains
(tiShThati) = resides
(tiShThantaM) = residing
(tiShThanti) = dwell
(tiShThasi) = remain.
(tIkShNa) = pungent
(tu) = and
(tu) = also
(tu) = indeed
(tu) = only
(tu) = certainly
(tu) = but
(tu) = however
(tumulaH) = uproarious
(tumulaH) = tumultuous
(tulya) = equal
(tulya) = equally disposed
(tulyaH) = equal
(tuShTaH) = satisfied
(tuShTiH) = satisfaction
(tuShNiM) = silent
(tuShyati) = one becomes satisfied
(tuShyanti) = become pleased
(tRipta) = satisfied
(tRiptaH) = being satisfied
(tRiptiH) = satisfaction
(tRiShNA) = with hankering
(te) = all of them
(te) = unto you
(te) = unto You
(te) = of you
(te) = of You
(te) = to you.
(te) = to you
(te) = they are
(te) = they.
(te) = they
(te) = those
(te) = by you
(te) = by You
(te) = you
(te) = your
(te) = such persons
(te) = Your
(te) = for your
(te.api) = even they
(tejaH) = of the splendor
(tejaH) = the splendor
(tejaH) = power
(tejaH) = prowess
(tejaH) = vigor
(tejaH) = splendor
(tejaH) = heat
(tejasvinAM) = of everything splendid
(tejasvinAM) = of the powerful
(tejobhiH) = by effulgence
(tejomayaM) = full of effulgence
(tejorAshiM) = effulgence
(tena) = with that
(tena) = by that lust
(tena) = by that
(tena) = by him
(tenaiva) = in that
(teShAM) = unto them
(teShAM) = out of them
(teShAM) = of them
(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
(tyAga) = of renunciation
(tyAgaM) = renunciation
(tyAgaH) = renunciation
(tyAgasya) = of renunciation
(tyAgAt) = by such renunciation
(tyAgI) = the renouncer
(tyAge) = in the matter of renunciation
(tyAjyaM) = are to be given up
(tyAjyaM) = to be given up
(tyAjyaM) = must be given up
श्रुतियोऽयं (trayaM) = the three divisions
श्रुतियोऽयं (trayaM) = three
श्रुतियोऽयं (trayI) = of the three Vedas
श्रुतियोऽयं (trAyate) = releases
श्रुतियोऽयं (tridhA) = of three kinds
श्रुतियोऽयं (tribhiH) = of three kinds
श्रुतियोऽयं (tribhiH) = three
श्रुतियोऽयं (trividhaM) = of three kinds
श्रुतियोऽयं (trividhaH) = of three kinds
श्रुतियोऽयं (trividhaH) = threefold
श्रुतियोऽयं (trividha) = of three kinds
श्रुतियोऽयं (triShu) = in the three
श्रुतियोऽयं (trIn) = three
श्रुतियोऽयं (traiguNya) = pertaining to the three
modes of material nature
श्रुतियोऽयं (trailokya) = of the three worlds
श्रुतियोऽयं (traividyaH) = the knowers of the three Vedas
श्रुतियोऽयं (tvaM) = unto You
श्रुतियोऽयं (tvaM) = you
श्रुतियोऽयं (tvaM) = You are
श्रुतियोऽयं (tvaM) = You
श्रुतियोऽयं (tvaM) = from You
श्रुतियोऽयं (tvak) = skin
श्रुतियोऽयं (tvat) = than you
श्रुतियोऽयं (tvat) = than You
श्रुतियोऽयं (tvattaH) = from You
श्रुतियोऽयं (tvatprasAdAt) = by Your mercy
श्रुतियोऽयं (tvatsamaH) = equal to You
श्रुतियोऽयं (tvadanyena) = besides you
श्रुतियोऽयं (tvayA) = by you
श्रुतियोऽयं (tvayA) = by You
श्रुतियोऽयं (tvayi) = unto you
(tvaramANAH) = rushing
(tvA) = unto you
(tvAM) = unto You
(tvAM) = of You
(tvAM) = you
(tvAM) = You
(da.nDaH) = punishment
(da.nShTrA) = teeth
(dagdha) = burned
(dattaM) = given
(dattAn) = things given
(dadAmi) = I give
(dadAsi) = you give away
(dadhAmi) = create
(dadhuH) = blew
(dadhmau) = blew
(damaH) = control of the senses
(damaH) = controlling the mind
(damaH) = self-control
(damayatAM) = of all means of suppression
(dambha) = with pride
(dambha) = of pride
(dambha) = pride
(dambhaH) = pride
(dambhena) = with pride
(dambhena) = out of pride
(dayA) = mercy
(darpaM) = pride
(darpaM) = false pride
(darpaH) = arrogance
(darshanaM) = philosophy
(darshanaM) = sights
(darshanak\text{ANkShiNaH}) = aspiring to see.
(darshaya) = show
(darshay\text{AmAsa}) = showed
(darshitaM) = shown
(darshinaH) = seers.
(darshibhiH) = by the seers.
(dashan\text{AntareShu}) = between the teeth
(dashaikaM) = eleven
(dahati) = burns
(dakShaH) = expert
(dakShi\text{NAyanaM}) = 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.
(dAne) = in charity
(dAnena) = by charity
(dAn\text{eShu}) = in giving charities
(dAnaiH) = by charity
(dArA) = wife
(dAsyante) = will award
(dAsy\text{Ami}) = 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.
दिव्य (divya) = transcendental
दिव्य (divya) = divine
दिव्यह (divyAH) = divine
दिव्यन (divyAn) = celestial
दिव्यन (divyAn) = divine.
दिव्यन (divyAnAM) = of the divine
दिव्यन (divyAni) = divine
दिव्य (divyau) = transcendental
दिश (dishaH) = in all directions
दिश (dishaH) = on all sides
दिश (dishaH) = the directions
दिश (dishaH) = directions
दिप (dIpaH) = a lamp
दिप (dIpena) = with the lamp
दिप (dIpta) = glowing
दिप (dIpta) = blazing
दिप (dIptaM) = glowing
दिप (dIptAnala) = blazing fire
दिप (dIptimantaM) = glowing
दिप (dIyate) = is given
दिप (dIrghasUtri) = procrastinating
दुःख (duHkha) = and pain
दुःख (duHkha) = in distress
�ुःख (duHkha) = of the distress
�ुःख (duHkha) = of distress
�ुःख (duHkha) = distress
�ुःख (duHkha) = unhappy
�ुःख (duHkhaM) = with trouble
�ुःख (duHkhaM) = distress
�ुःख (duHkhaM) = misery
दुःख (duHkhataraM) = more painful
दुःख (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
(dRiDhaM) = obstinate
(dRiDhaM) = very
(dRiDhanishchayaH) = with determination
(dRiDhavratAH) = with determination.
(dRiDhavratAH) = with determination
(dRiDhena) = strong
(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
(devesha) = O God of the gods
(devesha) = O Lord of all lords
(devesha) = O Lord of lords
(deveShu) = amongst the demigods
(desha) = places
(deshe) = in a proper place
(deshe) = land
(deha) = the body
(dehaM) = in the bodies
(dehaM) = this body
(dehabhRit) = the embodied
(dehabhRitA) = by the embodied
(dehabhRitAM) = of the embodied
(dehabdhiH) = by the embodied
(dehAH) = material bodies
(dehAntara) = of transference of the body
(dehinaM) = of the embodied.
(dehinaM) = the embodied.
(dehinAM) = of the embodied
(dehI) = the embodied soul
(dehI) = the embodied.
(dehI) = the embodied
(dehI) = the owner of the material body
(dehInaM) = the living entity
(dehInaH) = of the embodied
(dehInaH) = for the embodied
(dehe) = in this body
(dehe) = in the body
(dehe) = body  
(dehe.asmin) = in this body  
(deheShu) = bodies  
(daityAnAM) = of the demons  
(daiwaM) = in worshiping the demigods  
(daiwaM) = the Supreme  
(daiwaH) = godly  
(daiwaH) = the divine  
(daivI) = transcendental  
(daivIM) = transcendental  
(daivIM) = the transcendental nature  
(daivIM) = divine  
(doSha) = the fault  
(doSha) = by the weakness  
(doShaM) = crime  
(doShaM) = fault  
(doShavat) = as an evil  
(doShAH) = the faults  
(doShena) = with fault  
(doShaiH) = by such faults  
(daurbalyaM) = weakness  
(dyutaM) = gambling  
(dyutiM) = the sunshine  
(dyau) = from outer space  
(dravanti) = are fleeing  
(dravanti) = glide  
(dravyamayAt) = of material possessions  
(dravyayaj nAH) = sacrificing one’s possessions  
(draShTA) = a seer  
(draShTuM) = to be seen  
(draShTuM) = to see  
(draShTuM) = be seen
(drakShyasi) = you will see

(drupadaH) = Drupada, the King of Pancala

(drupadaH) = Drupada

(drupadaputreNa) = by the son of Drupada

(droNa) = the teacher Drona

(droNaM cha) = also Drona

(droNaM) = Drona

(droNaH) = Dronacarya

(draupadeyAH) = the sons of Draupadi

(dvandva) = of duality

(dvandva) = duality

(dvandvaH) = the dual

(dvandvaiH) = from the dualities

(dvAraM) = gate

(dvAraM) = door

(dvija) = the brahmanas

(dvijottama) = O best of the brahmanas

(dvividhA) = two kinds of

(dviShataH) = envious

(dveSha) = and detachment

(dveSha) = and hate

(dveShaH) = hatred

(dveShau) = and hatred

(dveShau) = also detachment

(dveShTi) = abhors

(dveShTi) = envies

(dveShTi) = grieves

(dveShTi) = hates

(dveShya) = the envious

(dveShyaH) = hateful

(dvaisdAH) = duality

(dvau) = two
 dhanaM = wealth
 dhana njaya = O Arjuna
 dhana njaya = O winner of wealth, Arjuna.
 dhana njaya = O winner of wealth.
 dhana njaya = O conqueror of wealth (Arjuna).
 dhana njaya = O conqueror of wealth
 dhana njaya = O conqueror of riches.
 dhana njaya = O conqueror of riches
 dhana njayaH = Arjuna
 dhana njayaH = Dhananjaya (Arjuna, the winner of wealth)
 dhanamAna = of wealth and false prestige
 dhanAni = riches
 dhanuH = bow
 dhanurdharaH = the carrier of the bow and arrow
 dharA = wearing
 dharma = of religion
 dharma = principles of religion
 dharma = religion
 dharma = religiosity
 dharmaM = the principles of religion
 dharmaM = doctrines
 dharmaM = religion
 dharmasya = occupation
 dharmasya = of the constitutional position
 dharmasya = of religion
 dharmasya = toward the process of religion
 dharmakShetre = in the place of pilgrimage
 dharmAtmA = righteous
 dharmAviruddhaH = not against religious principles
 dharme = religion
 dharmaM = as a religious duty
 dharmaM = the principle of religion
dharmyaM = sacred
dharmyAt = for religious principles
dhAtA = the creator
dhAtA = supporter
dhAtAraM = the maintainer
dhAma = abode
dhAma = refuge
dhAma = sustenance
dhArayate = one sustains
dhArayan = considering.
dhArayan = holding
dhArayAmi = sustain
dhArtarAShTrasya = for the son of Dhritarashtra
dhArtarAShTrAH = the sons of Dhritarashtra.
dhArtarAShTrAH = the sons of Dhritarashtra
dhArtarAShTrANAM = of the sons of Dhritarashtra
dhArtarAShTrAn = the sons of Dhritarashtra
dhAryate = is utilized or exploited
dhImatA = very intelligent.
dhImatAM = of those who are endowed with great wisdom
dhIraM = patient
dhIraH = the sober
dhIraH = steady
dhumaH = smoke
dhUmena = with smoke
dhUmena = by smoke
dhRitarAShTra uvAcha = King Dhritarashtra said
dhRitarAShTrasya = of Dhritarashtra
dhRiti = with determination
dhRitiM = steadiness
dhRitiH = conviction
dhRitiH = determination
ದಿಹೃಃ (dhRitiH) = firmness
ದಿಹೃಃ (dhRitiH) = fortitude
ದಿಹೃಃಗೃಿತ (dhRitiH) = carried by conviction
ದಿಹೃ (dhRiteH) = of steadiness
ದಿಹೃ (dhRity) = by determination
ದಿಹೃ (dhRityA) = determination
ದಿಹೃ (dhRitigRihlayA) = Dhristaketu
ದಿಹೃ (dhRitigRihlayA) = Dhristadyumna (the son of King Drupada)

dhenUnAM (dhenUnAM) = of cows

dhyAnaM (dhyAnaM) = meditation

dhyAnayogaparaH (dhyAnayogaparaH) = absorbed in trance

dhyAnat (dhyAnat) = than meditation

dhyAnena (dhyAnena) = by meditation

dhyAyataH (dhyAyataH) = while contemplating

dhyAyantaH (dhyAyantaH) = meditating

dhruvaM (dhruvaM) = it is also a fact

dhruvaM (dhruvaM) = fixed

dhruvA (dhruvA) = certain

na karoti (na karoti) = never does anything

na kashchit (na kashchit) = no one

na chireNa (na chireNa) = without delay

na dRiShTapUrvaM (na dRiShTapUrvaM) = no one has previously seen.

na dveShTi (na dveShTi) = does not hate

na nivRittAni (na nivRittAni) = nor stopping development

na punaH (na punaH) = nor again

na madhyaM (na madhyaM) = no middle

na yotsye (na yotsye) = I shall not fight

na (na) = neither

na lipyate (na lipyate) = nor is he entangled.

na shrosyasi (na shrosyasi) = do not hear

na (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) = not
(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.

(namasyantaH) = offering obeisances
(namasyanti) = are offering respects
(nameran) = they should offer proper obeisances
(nayanaM) = eyes
(nayet) = must bring under.
(naraH) = a person
(naraH) = a man.
(naraH) = human being.
(narakasya) = of hell
(narAya) = make for hellish life
(narake) = in hell
(narake) = into hell
(narpuNgavaH) = hero in human society.
(naralokavIrAH) = kings of human society
(nARANAM) = among human beings
(narAdhamAH) = lowest among mankind
(narAdhamAn) = the lowest of mankind
(narAdhipaM) = the king.
(naraiH) = by men
(navaM) = a boat
(navadvAre) = in the place where there are nine gates
(navAni) = new garments
(navAni) = new sets
(nasyati) = perishes
(nasyAtsu) = being annihilated
(naShTa) = having lost
(naShTaH) = dispelled
(naShTaH) = scattered
(naShTAn) = all ruined
(naShTe) = being destroyed
(nakShatrANAM) = of the stars
(nAgAnAM) = of the manyhooded serpents
(nAnA) = many
(nAnA) = variegated
(nAnAbhAvAn) = multifarious situations
(nAnAvidhAni) = variegated
(nAntaM) = no end
(nAnyagAminA) = without their being deviated
(nAbhijAnAti) = does not know
(nAma) = in name only
(nAyakAH) = captains
(nAradaH) = Narada
(nArINAM) = of women
(nAshaH) = loss
(nAshanaM) = the destroyer.
(nAshanaM) = destructive
(nAshayAmi) = dispel
(nAshAya) = for destruction
(nAshitaM) = is destroyed
(nAsAbhyantara) = within the nostrils
(nAsikA) = of the nose
(nAsti) = there is not
(nAsti) = there cannot be
(niH) = without
(niHshreyasakarau) = leading to the path of liberation
(niHspRihaH) = desireless
(nigachChati) = attains
(nigachChati) = gains.
(nigRihItAni) = so curbed down
(nigRihNAmi) = withhold
(nigrahaM) = subduing
(nigrahaH) = repression
(nitya) = always
(nitya) = regularly
(nityaM) = always existing
(nityaM) = always
(nityaM) = as an eternal function
(nityaM) = eternally
(nityaM) = constant
(nityaM) = twenty-four hours a day
(nityaM) = perpetually
(nityaM) = forever
(nityaH) = eternal
(nityaH) = everlasting
(nityajAtaM) = always born
(nityatvaM) = constancy
(nityayuktaH) = always engaged
(nityayuktAH) = perpetually engaged
(nityavairiNa) = by the eternal enemy
(nityashaH) = regularly
(nityasattvasthaH) = in a pure state of spiritual existence
(nityasya) = eternal in existence
(nityAH) = in eternity
(nidrA) = sleep
(nidrAbhiH) = and sleep
(nidhanaM) = destruction
(nidhanAni) = when vanquished
(nidhAnaM) = basis
(nidhAnaM) = resting place
(nidhAnaM) = refuge
(nindantaH) = while vilifying
(nindA) = in defamation
(nibaddhaH) = conditioned
(nibadhnanti) = do condition
(nibadhnanti) = bind
** BINDS **

** becomes affected.**

** becomes entangled.**

** do bind**

** for bondage**

** just understand**

** just take note of, be informed**

** try to understand**

** just the cause**

** causes**

** closing**

** having controlled**

** always**

** prescribed**

** regulated**

** with a regulated mind**

** prescribed**

** controlled**

** by the self-controlled.**

** regulations**

** by regulating**

** regulating**

** You are engaging**

** engaged.**

** will engage.**

** engaged**

** without false ego**

** without desire for the result**

** without desire for profit**

** without being attracted by anything else**

** without any shelter**

** by negative restrictions**
(nirIKShe) = may look upon
(niruddhαM) = being restrained from matter
(nirudhya) = confining
(nirguNaM) = without material qualities
(nirguNαt) = due to being transcendental
(nirdeshaH) = indication
(nirdoShαM) = flawless
(nirdvandvaH) = without duality
(nirdvandvaH) = free from all dualities
(nirdhαta) = cleansed
(nirmamaH) = with no sense of proprietorship
(nirmamaH) = without a sense of proprietorship
(nirmamaH) = without ownership
(nirmalαM) = purified
(nirmalαt) = being purest in the material world
(nirmuktαH) = free from
(niryogakShemaH) = free from ideas of gain and protection
(nirvANαpαr) = cessation of material existence
(nirvikaRαH) = without change
(nirvedαM) = callousness
(nirvairαH) = without an enemy
(nivαrt) = comes back.
(nivαrt) = he ceases from.
(nivαrtαnti) = they come back
(nivαrtαnt) = come back
(nivαrtαnt) = they come back
(nivαrtitu) = to cease
(nivasiShyαsi) = you will live
(nivAtastθαH) = in a place without wind
(nivAsαH) = abode
(nivRittiM) = not acting improperly
(nivRittiM) = not doing
apply (niveshaya) = apply

is night (nishA) = is night

night (nishA) = night

certainty (nishchayaM) = certainty

certainty (nishchayaH) = in certainty.

with firm determination (nishchayena) = with firm determination

becomes verily agitated (nishchalati) = becomes verily agitated

unmoved (nishchalA) = unmoved

confidently (nishchitaM) = confidently

definite (nishchitaM) = definite

having ascertained (nishchitAH) = having ascertained

ascertaining (nishchitya) = ascertaining

the stage (niShThA) = the stage

the faith (niShThA) = the faith

faith (niShThA) = faith

transcendental to the three modes of material nature (nistraiguNyaH) = transcendental to the three modes of material nature

devoid of desire (nispRihaH) = devoid of desire

killed (nihatAH) = killed

by killing (nihatya) = by killing

low (nIchaM) = low

morality (nItiH) = morality

of course (nu) = of course

in this material world (nRiloke) = in this material world

in men. (nRiShu) = in men.

and eyes (netraM) = and eyes

eyes (netraM) = eyes

never is it so (naiva) = never is it so

freedom from reaction (naiShkarmyaM) = freedom from reaction

the perfection of nonreaction (naiShkarmyasiddhiM) = the perfection of nonreaction

expert in insulting others (naiShkRitikaH) = expert in insulting others

unflinching (naiShThikIM) = unflinching
(no) = nor
(nyAyyaM) = right
(nyAsaM) = renunciation
(pachanti) = prepare food
(pachAmi) = I digest
(pa ncha) = five
(pa nchamaM) = the fifth.
(paNavAnaka) = small drums and kettledrums
(paNDitaM) = learned
(paNDitAH) = the learned.
(paNDitAH) = the learned
(paNDitAH) = those who are wise
(pataNgAH) = moths
(patanti) = they glide down
(patanti) = fall down
(patraM) = a leaf
(pathi) = on the path.
(padaM) = abode
(padaM) = position
(padaM) = legs
(padaM) = situation
(padaiH) = by the aphorisms
(padmapatraM) = a lotus leaf
(para) = and in other
(paraM) = transcendental
(paraM) = the Supreme.
(paraM) = the Supreme
(paraM) = the supreme
(paraM) = beyond
(paraM) = superior
(paraM) = supreme
(paraM) = far superior things
(para.ntapa) = O chastiser of the enemies.

(parah) = in the next life

(parah) = transcendental

(parah) = the ultimate goal.

(parah) = the Supreme, than whom no one is greater

(paratah) = superior

(parataram) = superior

(paradharmah) = duties prescribed for others

(paradharmat) = than another’s occupation

(paradharmat) = than duties mentioned for others

(parantapa) = O Arjuna, subduer of the enemies.

(parantapa) = O killer of the enemies

(parantapa) = O chastiser of the enemy

(parantapa) = O conqueror of enemies.

(parantapa) = O conqueror of the enemies

(parantapa) = O mighty-armed one.

(parantapa) = O subduer of the enemies

(parantapa) = O subduer of the enemy.

(parantapaH) = the chastiser of the enemies

(parama) = the supreme

(parama) = beyond material nature

(paramam) = transcendental

(paramam) = the divine

(paramam) = the Supreme

(paramam) = the supreme

(paramam) = most

(paramam) = supreme

(paramah) = dedicated to

(paramah) = perfect

(paramam) = ultimate

(paramam) = the ultimate

(paramam) = the supreme
paramAM (paramAM) = supreme
paramAH (paramAH) = the highest goal of life
paramAtma (paramAtma) = the Supersoul
paramAtmA (paramAtmA) = the Supersoul
parameshvara (parameshvara) = O Supreme Lord
parameshvaraM (parameshvaraM) = the Supersoul
parameShvAsaH (parameShvAsaH) = the great archer
paramparA (paramparA) = by disciplic succession
parayA (parayA) = of a high grade
parayA (parayA) = transcendental
parastAt (parastAt) = transcendental.
parasparaM (parasparaM) = among themselves
parasparaM (parasparaM) = mutually
parasya (parasya) = to others
parA (parA) = transcendental.
parA (parA) = superior
parAM (parAM) = to the supreme
parAM (parAM) = transcendental.
parAM (parAM) = transcendental
parAM (parAM) = the transcendental
parAM (parAM) = the supreme
parANi (parANi) = superior
parAyaNaH (parAyaNaH) = being so destined
parAyaNAH (parAyaNAH) = always situated in the mentality
parAyaNAH (parAyaNAH) = so inclined
pari (pari) = sufficiently
parikIrtitaH (parikIrtitaH) = is declared.
parikliShTaM (parikliShTaM) = grudgingly
parigrahaM (parigrahaM) = and acceptance of material things
parigrahaH (parigrahaH) = sense of proprietorship over possessions
paricharya (paricharya) = service
parichakShate = is called.
parichakShate = is to be considered.
parichintayan = thinking of
pariNAme = at the end
parityajya = abandoning
parityAgaH = renunciation
parityAgI = renouncer
paritrANAya = for the deliverance
paridahyate = is burning.
paridevanA = lamentation.
paripanthinau = stumbling blocks.
pariprashnena = by submissive inquiries
parimArgitavyaM = has to be searched out
parishuShyati = is drying up.
parisamapyate = end.
parijnAtA = the knower
parjanyaH = rain
parjanyAt = from rains
parNAyi = the leaves
paryantaM = including
paryAptaM = limited
paryupAsate = worship perfectly
paryupAsate = completely engage in worshiping
paryupAsate = completely engage
paryupAsate = properly worship
paryuShitaM = decomposed
pavatAM = of all that purifies
pavanaH = the wind
pavitraM = that which purifies
pavitraM = the purest
pavitraM = pure
pavitraM = sanctified
(pashya) = just behold
(pashya) = just see
(pashya) = behold
(pashya) = see
(pashyataH) = for the introspective
(pashyati) = actually sees.
(pashyati) = sees perfectly.
(pashyati) = sees
(pashyan) = realizing the position of
(pashyan) = seeing
(pashyanti) = can see
(pashyanti) = see
(pashyAmi) = I see
(pashyAmi) = see
(pashyet) = observes
(pakShayoH) = to the parties
(pakShiNAM) = of birds.
(PA nchajanyaM) = the conchshell named Pancajanya
(pANI) = hands
(pANDava) = O son of Pandu.
(pANDava) = O son of Pandu
(pANDavaH) = Arjuna (the son of Pandu)
(pANDavaH) = Arjuna
(pANDavaH) = the son of Pandu (Arjuna)
(pANDavAH) = the sons of Pandu
(pANDavAnAM) = of the Pandavas
(pANDavAnIkaM) = the soldiers of the Pandavas
(pANDuputrANAM) = of the sons of Pandu
(pAtakaM) = sinful reactions
(pATre) = to a suitable person
(pAdaM) = and legs
(pApaM) = vices
(pApaM) = sin
(pApaM) = sins
(pApaM) = sinful reaction
(pApakRittamaH) = the greatest sinner
(pApayonayaH) = born of a lower family
(pApAH) = of sins
(pApAH) = sinners
(pApAt) = from sins
(pApena) = by sin
(pApebhyaH) = of sinners
(pApebhyaH) = from sinful reactions
(pApeShu) = unto the sinners
(pApmAmaM) = the great symbol of sin
(pAruShyaM) = harshness
(pArtha) = O Partha (Arjuna)
(pArtha) = O son of Pritha (Arjuna)
(pArtha) = O son of Pritha
(pArthaH) = Arjuna
(pArthaH) = the son of Pritha
(pArthasya) = and Arjuna
(pArthAya) = unto Arjuna
(pAvakaH) = fire, electricity
(pAvakaH) = fire
(pAvanAni) = purifying
(piNDa) = of offerings of food
(pitaraH) = fathers
(pitaraH) = forefathers
(pitA) = the father
(pitA) = father.
(pitA) = father
(pitAmahaH) = grandfather
(pitAmahaH) = the grandfather
grandfathers (pitAmahAH) = grandfathers
grandfathers (pitAmahAn) = grandfathers
fathers (pitRin) = fathers
worshipers of ancestors (pitRivratAH) = worshipers of ancestors
of the ancestors (pitRINAM) = of the ancestors
to the ancestors (pitRin) = to the ancestors
like a father (piteva) = like a father
by torture (pIDayA) = by torture
of a person (pu.nsaH) = of a person
pious (puNya) = pious
pious (puNyaM) = pious
original (puNyaH) = original
of the pious. (puNyakarmaNAM) = of the pious.
of those who performed pious activities (puNyakRitaM) = of those who performed pious activities
result of pious work (puNyaphalaM) = result of pious work
righteous (puNyAH) = righteous
the results of their pious activities (puNye) = the results of their pious activities
for son (putra) = for son
with a son (putrasya) = with a son
the sons (putrAH) = the sons
sons (putrAH) = sons
sons (putrAn) = sons
again and again (punaH punaH) = again and again
repeatedly. (punaH punaH) = repeatedly.
again. (punaH) = again
again. (punaH) = again
rebirth (punarjanma) = rebirth
and again (punashcha) = and again
a person (pumAn) = a person
from the front (purastAt) = from the front
anciently (purA) = anciently
formerly. (purA) = formerly.
पರ (purA) = formerly
परां (purANaM) = the oldest
परां (purANaH) = old
परां (purANaH) = the oldest
पराण (purANI) = very old.
पराण (purAtanaH) = very old
परु (purujit) = Purujit
परु (puruShaM) = to a person
परु (puruShaM) = the enjoyer
परु (puruShaM) = the Personality of Godhead
परु (puruShaM) = the living entities
परु (puruShaM) = the living entity
परु (puruShaM) = personality
परु (puruShaM) = Personality of Godhead
परुह (puruShaH) = a man
परुह (puruShaH) = enjoyer
परुह (puruShaH) = the universal form
परुह (puruShaH) = the living entity
परुह (puruShaH) = the Supreme Personality
परुह (puruShaH) = personality
परुह (puruShaH) = person
परुह (puruShaH) = living entity
परुषश (puruSharShabha) = O best among men
परुषश (puruShavyAghra) = O tiger among human beings
परुषश (puruShasya) = of a man
परुषश (puruShasya) = such persons
परुषश (puruShottama) = O greatest of all persons
परुषश (puruShottama) = O best of personalities.
परुषश (puruShottama) = O Supreme Person
परुषश (puruShottamaM) = the Supreme Personality of Godhead
परुषश (puruShottamaH) = as the Supreme Personality.
परुष (puruShau) = living entities
pure) = in the city
(purodhasAM) = of all priests
(puShkalAbhiH) = Vedic hymns.
(puShNAmi) = am nourishing
(puShpaM) = a flower
(puShpitAM) = flowery
(pUjA) = and worship
(pUjAnaM) = worship
(pUjArhau) = those who are worshipable
(pUjyaH) = worshipable
(pUta) = purified
(pUtAH) = being purified
(pUti) = bad-smelling
(pUruShaH) = a man.
(pUruShaH) = a man
(pUrvata) = previous
(UrvataraM) = in ancient times
(pUrvameva) = by previous arrangement
(pUrvANi) = before
(pUrve) = before
(pUrvaiH) = by the predecessors
(pUrvaiH) = by past authorities
(pRichChAmi) = I am asking
(pRithak) = each separately.
(pRithak) = different
(pRithak) = differently
(pRithak) = variously
(pRithak) = separate
(pRithaktvena) = in duality
(pRithaktvena) = differently
(pRithaktvena) = because of division
(pRithagvidhaM) = of different kinds
(pRithagvidhAH) = variously arranged.
(pRithagvidhAn) = different
(pRithagbhAvaM) = separated identities
(pRithivIM) = the surface of the earth
(pRithivIpate) = O King
(pRithivyAM) = in the earth
(pRithivyAM) = on the earth
(pRiShThataH) = from behind
(pau.nDraM) = the conch named Paundra
(pautrAH) = grandsons
(pauAn) = grandsons
(pauruShaM) = ability
(pauruShaM) = self-sanctioned
(paurvadehikaM) = from the previous body
(prakAshaM) = illumination
(prakAshaH) = the quality of illumination
(prakAshaH) = manifest
(prakAshakaM) = illuminating
(prakAshayati) = illuminates
(prakAshayati) = discloses
(prakIrtya) = by the glories
(prakRiti) = in material nature
(prakRiti) = material nature
(prakRiti) = from material nature
(prakRitiM) = in the transcendental form
(prakRitiM) = energy
(prakRitiM) = to my own nature
(prakRitiM) = the material nature
(prakRitiM) = nature
(prakRitiM) = material nature
(prakRitiH) = energies
(prakRitiH) = material nature
(prakRitijAn) = produced by the material nature
(prakRitijaiH) = born of the modes of material nature
(prakRitijaiH) = born of material nature
(prakRitisthaH) = being situated in the material energy
(prakRiteH) = of the force of nature
(prakRiteH) = of material nature
(prakRiteH) = modes of nature
(prakRityA) = by nature
(prakRityA) = by material nature
(prajanaH) = the cause for begetting children
(prajahAti) = gives up
(prajahi) = curb
(prajAH) = generations
(prajAH) = population.
(prajAH) = living entities.
(prajAnAti) = knows
(prajAnAmi) = do I know
(prajApatiH) = the Lord of creatures
(prajApatiH) = Brahma
(praNamya) = offering obeisances.
(praNamya) = offering obeisances
(praNayena) = out of love
(praNavaH) = the three letters a-u-m
(praNashyati) = is lost.
(praNashyati) = one falls down.
(praNashyati) = perishes.
(praNashyanti) = become vanquished
(praNashyAmi) = am lost
(praNaShTaH) = dispelled
(praNidhAya) = laying down
(praNipAtena) = by approaching a spiritual master
(pratapanti) = are scorching
(pratApavAn) = the valiant.
(prati) = towards.
(pratijAnIhi) = declare
(pratijAne) = I promise
(pratipadyate) = attains.
(pratiyotsyAmi) = shall counterattack
(pratiShThA) = the rest
(pratiShThApya) = placing
(pratiShThitaM) = situated.
(pratiShThitA) = fixed.
(pratyavAyaH) = diminution
(pratyakSha) = by direct experience
(pratyAnIkeShu) = on the opposite sides
(pratyupArArthaM) = for the sake of getting some return
(prathitaH) = celebrated
(pradadhmatuH) = sounded.
(pradAH) = causing.
(pradigdhAn) = tainted with.
(pradiShTaM) = indicated
(pradIptaM) = blazing
(praduShyanti) = become polluted
(pradviShantaH) = blaspheming
(prapadyate) = surrenders
(prapadyante) = surrender
(prapadye) = surrender
(prapannaM) = surrendered.
(prapashya) = just see.
(prapashyadbhiH) = by those who can see
(prapashyAmi) = I see
(prapitAmahaH) = the great-grandfather
(prabhavaM) = origin, opulences
ಪ್ರಭಾವ (prabhavaH) = creation
ಪ್ರಭಾವ (prabhavaH) = the source of generation
ಪ್ರಭಾವ (prabhavaH) = the source of manifestation
ಪ್ರಭಾವತಿ (prabhavati) = is manifest
ಪ್ರಭಾವತಿ (prabhavanti) = become manifest
ಪ್ರಭಾವತಿ (prabhavanti) = flourish
ಪ್ರಭಾವ (prabhavaH) = born of
ಪ್ರಭಾವಿಶೂ (prabhaviShNu) = developing
ಪ್ರಭಾವ (prabhavaiH) = born of
ಪ್ರಭಾ (prbhA) = the light
ಪ್ರಭಾ (prbhAvaH) = influence
ಪ್ರಭಾಶೇ (prbhASheta) = speaks
ಪ್ರಭು (prabhuH) = the master of the city of the body
ಪ್ರಭು (prabhuH) = the Lord
ಪ್ರಭು (prabhuH) = Lord
ಪ್ರಭೋ (prbo) = O my Lord
ಪ್ರಭೋ (prbo) = O Lord
ಪ್ರಾಮಾಣ್ಯ (pramanNaM) = evidence
ಪ್ರಾಮಾಣ್ಯ (pramanNaM) = example
ಪ್ರಾಮಾಣ್ಯ (pramAthi) = agitating
ಪ್ರಾಮಾಣ್ಯ (pramAthIni) = agitating
ಪ್ರಾಮಾಣ್ಯ (pramAda) = and illusion
ಪ್ರಾಮಾಣ್ಯ (pramAda) = with madness
ಪ್ರಾಮಾಣ್ಯ (pramAda) = madness
ಪ್ರಾಮಾಣ್ಯ (pramAdaH) = madness
ಪ್ರಾಮಾಣ್ಯ (pramAdAt) = out of foolishness
ಪ್ರಾಮಾಣ್ಯ (pramAde) = in madness
ಪ್ರಾಮಾಣ್ಯ (pramukhataH) = in front of
ಪ್ರಾಮಾಣ್ಯ (pramukhe) = in the front
ಪ್ರಾಮಾಣ್ಯ (pramuchyate) = is completely liberated.
p್ರಾಮಾಣ್ಯ (pramuchyate) = is delivered.
p್ರಾಮಾಣ್ಯ (prayachChati) = offers
(prayAtmanah) = from one in pure consciousness.
(prayAt) = by rigid practice
(prayAna) = of death
(prayAnakAli) = at the time of death
(prayAtAhn) = those who pass away
(prayAti) = having departed
(prayAti) = leaves
(prayuktaH) = impelled
(prayujyate) = is used
(pralapan) = talking
(pralayaM) = dissolution
(pralayaH) = annihilation
(pralayaH) = dissolution
(pralayAntAM) = unto the point of death
(pralaye) = in the annihilation
(prallinaH) = being dissolved
(pralIyate) = is annihilated
(pralIyante) = are annihilated
(pravadatAM) = of arguments
(pravadanti) = say
(pravartate) = act.
(pravartate) = emanates
(pravartante) = they flourish
(pravartante) = begin
(pravartitaM) = established by the Vedas
(pravakShyAmi) = I am speaking
(pravakShyAmi) = I shall explain
(pravakShyAmi) = I shall now explain
(pravakShyAmi) = I shall speak
(pravakShye) = I shall explain.
(pravAlAhn) = twigs
(pravibhaktaM) = divided
(pravibhaktAni) = are divided
(pravilIyate) = merges entirely.
(pravishanti) = enter
(pravRittaH) = engaged
(pravRittiM) = acting properly
(pravRittiM) = attachment
(pravRittiM) = doing
(pravRittiM) = mission.
(pravRittiH) = activity
(pravRittiH) = the emanation
(pravRittiH) = 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
by force
be more and more prosperous
the mercy of the Lord
born of the satisfaction.
to beg mercy
on achievement of the causeless mercy of the Lord
is effected
just be gracious
be gracious
be pleased
extended
be gracious
be pleased
extended
Prahlada
and worshipable personalities
intelligence
consciousness
perfect knowledge
intelligence
learned talks
before
materialistic
with folded hands
of the air going outward
the outgoing air
life
the air which acts outward
the life air
functions of the life breath
the outgoing air
lives
up-and down-moving air
trance induced by stopping all breathing
of all living entities
in the air going outward
in the outgoing air
which are principal
received
achieving
achievement
he attains
achieve
achieve
after achieving
obtaining
obtaining
gaining
is achieved
you will get
you gain
I shall gain
begins
pray for
told
is called
is said
call
they say
well
to the dear
dear
 priyaM = the pleasant
 priyaM = dear.
 priyaH = a lover
 priyaH = dear.
 priyaH = dear
 priyaH = very dear.
 priyaH = very dear
 priyakRittamaH = more dear
 priyataraH = dearer
 priyAH = palatable.
 priyAyAH = with the dearmost
 prItamanAH = pleased in mind
 prItya = and satisfaction
 prItiH = pleasure
 prItipUrvakaM = in loving ecstasy
 prIyamANAnA = thinking you dear to Me
 pretAn = spirits of the dead
 pretya = after death
 prepsuH = desiring
 proktaM = is called
 proktaM = is said
 proktaM = declared
 proktaH = described
 proktaH = said
 proktaH = spoken
 proktavAn = instructed
 proktA = were said
 proktAH = spoken
 proktAni = said
 prochyate = are said
 prochyamAnaM = as described by Me
 protaM = is strung
ಭಾಗವಾ (phala) = of the result
ಭಾಗ (phala) = of the results
ಭಾಗ (phala) = of results
ಭಾಗ (phalaM) = a result
ಭಾಗ (phalaM) = a fruit
ಭಾಗ (phalaM) = the result.
ಭಾಗ (phalaM) = the result
ಭಾಗ (phalaM) = the results
ಭಾಗ (phalaM) = the fruitive result
ಭಾಗ (phalaM) = results
ಭಾಗ (phalaM) = fruit
ಭಾಗವಾತವಃ (phalahetavaH) = those desiring fruitive results.
ಭಾಗಕಾಶಿ (phalAkANkShI) = desiring fruitive results
ಭಾಗ (phalAni) = results
ಭಾಗ (phale) = in the result
ಭಾಗ (phaleShu) = in the fruits
ಭಾಗ (phalaiH) = results
ಬಟ (bata) = how strange it is
ಬದು (baddhAH) = being bound
ಬದ್ಧ (badhnAti) = conditions
ಬದ್ಧ (badhyate) = becomes entangled.
ಬಂದ (bandhaM) = bondage
ಬಂದ (bandhanaiH) = from the bondage
ಬಂದ (bandhAt) = from bondage
ಬಂದ (bandhuH) = friend
ಬಂದ (bandhuShu) = and the relatives or well-wishers
ಬಂದ (bandhUn) = relatives
ಬಂದ (babhUva) = became
ಬಲ (bala) = by the force
ಬಲ (bala) = strength
ಬಲ (balaM) = strength
ಬಲ (balaM) = false strength
balavat = strong
balavatAM = 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
bAIAH = the less intelligent
bAhu = arms
bAhuM = arms
bAhyasparsheShu = in external sense pleasure
bAhyAn = unnecessary
bibharti = is maintaining
bIjaM = the seed
bIjaM = seed
bIjapradaH = the seed-giving
(buddhyA) = with the intelligence
(buddhyA) = by intelligence
(buddhvA) = understanding
(buddhvA) = knowing
(buddhayaH) = 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
(buddhinAshAt) = and from loss of intelligence
(buddhibhedaM) = disruption of intelligence
(buddhimatAM) = of the intelligent
(buddhimAn) = intelligent
(buddhimAn) = is intelligent
(buddhiyuktaH) = one who is engaged in devotional service
(buddhiyuktAH) = 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
(buddhau) = in such consciousness
linguistic glossary

**बुधः** (budhaH) = the intelligent person.
**बुधः** (budhAH) = the learned
**बुधः** (budhAH) = those who know.
**ब्रह्माः** (bRihatsAma) = the BrAhat-sama
**ब्रह्मणः** (bRihaspatiM) = Brhaspati
**बोध्यतामः** (boddhayyaM) = should be understood
**बोध्यतामः** (bodhayantaH) = preaching
**ब्रवः** (bravImi) = I am speaking
**ब्रवः** (bravISHi) = You are explaining
**ब्रह्मः** (brahma) = absolute
**ब्रह्मः** (brahma) = of a brahmana
**ब्रह्मः** (brahma) = of the Absolute Truth
**ब्रह्मः** (brahma) = to the Absolute
**ब्रह्मः** (brahma) = transcendence
**ब्रह्मः** (brahma) = truth
**ब्रह्मः** (brahma) = the Absolute
**ब्रह्मः** (brahma) = the Vedas
**ब्रह्मः** (brahma) = the Supreme
**ब्रह्मः** (brahma) = the supreme
**ब्रह्मः** (brahma) = Brahman
**ब्रह्मः** (brahma) = like the Supreme
**ब्रह्मः** (brahma) = supreme
**ब्रह्मः** (brahma) = spiritual in nature
**ब्रह्मः** (brahma) = spiritual kingdom
**ब्रह्मः** (brahma) = spiritual
**ब्रह्मः** (brahma) = spirit
**ब्रह्मः** (brahma) = from the Vedas
**ब्राह्मचर्यः** (brahmacharyaM) = celibacy
**ब्राह्मचर्यविरुधः** (brahmachArivrate) = in the vow of celibacy
**ब्रह्मनः** (brahmaNaH) = of transcendence
**ब्रह्मनः** (brahmaNaH) = of the impersonal brahmajyoti
**ब्रह्मनः** (brahmaNaH) = of the Vedas
(brahmaNaH) = of the Supreme
(brahmaNaH) = of Brahma
(brahmaNaH) = than Brahma
(brahNA) = by the spirit soul
(brahmaNi) = in the transcendence
(brahmaNi) = in the Supreme
(brahmaNi) = unto the Supreme Personality of Godhead
(brahmanirvANaM) = the spiritual kingdom of God
(brahmanirvANaM) = liberation in the Supreme
(brahmabhuyAya) = elevated to the Brahman platform
(brahmabhUtaM) = liberation by identification with the Absolute
(brahmabhUtaM) = being one with the Absolute
(brahmabhUtaM) = being self-realized
(brahmabhUyAya) = for self-realization
(brahmayoga) = by concentration in Brahman
(brahmavAdinAM) = of the transcendentalists.
(brahavit) = one who knows the Supreme perfectly
(brahmavidaH) = who know the Absolute
(brahmasa.nsparshaM) = being in constant touch with the Supreme
(brahmasUtra) = of the Vedanta
(brahMANaM) = Brahma
(brAhmaNa) = of the brahmanas
(brAhmaNasya) = of the man who knows the Supreme Brahman
(brAhmaNAH) = the brahmanas
(brAhmaNAH) = brahmanas
(brAhmaNe) = in the brahmana
(brAhMI) = spiritual
(brUhi) = tell
(brUhi) = please tell
(bhaktaH) = devotee
bhaktaH = devotees
bhaktAH = devotees
bhaktiM = devotional service
bhaktiH = in devotional service
bhaktiH = devotion
bhaktimAn = engaged in devotion
bhaktimAn = devotee
bhaktiyogena = by devotional service
bhakteShu = amongst devotees
bhaktyA = in devotion
bhaktyA = in full devotion
bhaktyA = with devotion
bhaktyA = by devotional service
bhaktyA = by pure devotional service
bhaktupahRitaM = offered in devotion
bhagavan = O Supreme
bhagavAn = O Personality of Godhead
bhajatAM = in rendering devotional service
bhajati = renders devotional service
bhajati = serves in devotional service
bhajate = is engaged in devotional service
bhajate = renders transcendental loving service
bhajanti = render transcendental service
bhajanti = render service
bhajante = engage in devotional service
bhajante = become devoted
bhajante = render services
bhajasva = be engaged in loving service
bhajAmi = reward
bhaya = fear
bhayaM = fear
bhayaM = fearfulness
(bhayAt) = out of fear
(bhayAt) = danger.
(bhayAnAni) = very fearful
(bhayAvahaH) = dangerous.
(bhayena) = out of fear
(bharatarShabha) = O great one amongst the
descendants of Bharata.
(bharatarShabha) = O chief amongst the
descendants of Bharata
(bharatarShabha) = O chief of the descendants of Bharata.
(bharatarShabha) = O chief of the Bharatas.
(bharatarShabha) = O best amongst the Bharatas
(bharatarShabha) = O best of the Bharatas.
(bharatarShabha) = O lord of the Bharatas.
(bharatashreShTha) = O chief of the Bharatas
(bharatasattama) = O best of the Bharatas
(bhartA) = master
(bhartA) = sustainer
(bhava) = appearance
(bhava) = just become.
(bhava) = just become
(bhava) = become
(bhava) = be
(bhavaH) = birth
(bhavataH) = develop
(bhavati) = it so becomes
(bhavati) = is
(bhavati) = comes
(bhavati) = takes place
(bhavati) = takes birth
(bhavati) = there is
bhav (bhavati) = become manifested
bhav (bhavati) = becomes possible
bhav (bhavati) = becomes prominent
bhav (bhavati) = becomes
bhavantaM (bhavantaM) = You
bhavantaH (bhavantaH) = you
bhavanti (bhavanti) = are
bhavanti (bhavanti) = grow
bhavanti (bhavanti) = come about
bhavAn (bhavAn) = your good self
bhavAn (bhavAn) = You
bhavAmi (bhavAmi) = I become
bhavitA (bhavitA) = will come to be
bhavitA (bhavitA) = will become
bhaviShyatAM (bhaviShyatAM) = of future manifestations
bhaviShyati (bhaviShyati) = it will increase in the future
bhaviShyanti (bhaviShyanti) = will be
bhaviShyANi (bhaviShyANi) = future
bhaviShyAmaH (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
ಭದ್ರ (bhAv) = of one’s nature
ಭದ್ರ (bhAv) = state of being
ಭದ್ರಂ (bhAvM) = existence
ಭದ್ರಂ (bhAvM) = nature
ಭದ್ರಂ (bhAvM) = situation
ಭದ್ರ (bhAvH) = endurance
ಭದ್ರ (bhAvH) = the nature
ಭದ್ರ (bhAvH) = nature
ಭದ್ರ (bhAvH) = states of being
ಭದ್ರನ (bhAvanA) = fixed mind (in happiness)
ಭದ್ರಾಯ (bhAvayatA) = having pleased
ಭದ್ರಾಯಂತು (bhAvayantaH) = pleasing one another
ಭದ್ರಾಯಂತು (bhAvayantu) = will please
ಭದ್ರಾಬಸ್ಸು (bhAvasamanvitaH) = with great attention.
ಭದ್ರ (bhAvAH) = natures
ಭದ್ರ (bhAvitAH) = remembering.
ಭದ್ರ (bhAvShu) = natures cintyah
ಭದ್ರ (bhAvaiH) = by the states of being
ಭದ್ರ (bhAShase) = speaking
ಭದ್ರ (bhAShA) = language
ಭದ್ರ (bhAsaH) = effulgence
ಭದ್ರ (bhAsaH) = rays
ಭದ್ರ (bhAsayate) = illuminates
ಭದ್ರ (bhAsvatA) = glowing.
ಭದ್ರ (bhitAH) = out of fear
ಭದ್ರ (bhinnA) = separated
ಭದ್ರ (bhItaM) = fearful
ಭದ್ರ (bhItabhItaH) = fearful
ಭದ್ರ (bhItAni) = out of fear
ಭದ್ರ (bhIma) = by Bhima
ಭದ್ರ (bhImakarmA) = one who performs herculean tasks
ಭದ್ರ (bhImArjuna) = to Bhima and Arjuna
भीष्म (bhīṣma) = Grandfather Bhishma
भीष्म (bhīṣma) = by Grandfather Bhishma
भीष्म (bhīṣma) = also Bhishma
भीष्म (bhīṣma) = unto Grandfather Bhishma
भीष्म (bhīṣma) = Bhishma
भीष्म (bhīṣma) = Bhishmadeva
भीष्म (bhūtvā) = enjoying
भीष्म (bhūnte) = enjoys
भीष्म (bhūnke) = enjoy
भीष्म (bhūnjate) = enjoy
भीष्म (bhūnjana) = enjoying
भीष्म (bhūnjaya) = one has to enjoy
भीष्म (bhūnma) = on the earth
भीष्म (bhūvi) = in this world.
भीष्म (bhūh) = become
भीष्म (bhūta) = of everything that be
भीष्म (bhūta) = of creation
भीष्म (bhūta) = of the living entity
भीष्म (bhūta) = of living entities
भीष्म (bhūta) = living entities
भीष्म (bhūtama) = created being
भीष्म (bhūtaganana) = ghosts
भीष्म (bhūtagrama) = all the cosmic manifestations
भीष्म (bhūtagrama) = the combination of material elements
भीष्म (bhūtagrama) = the aggregate of all living entities
भीष्म (bhūtabhartṛi) = the maintainer of all living entities
भीष्म (bhūtabhavana) = O origin of everything
भीष्म (bhūtabhavana) = the source of all manifestations.
भीष्म (bhūtabhodhvakaṇara) = producing the material bodies of the living entities
भीष्म (bhūtabhṛiti) = the maintainer of all living entities
bhUtasargau = created living beings
bhUtasthaH = in the cosmic manifestation
bhUtAnAM = of all those who are born
bhUtAnAM = of all living entities
bhUtAnAM = of living entities
bhUtAnAM = the living entities
bhUtAni = all creation
bhUtAni = all people
bhUtAni = all beings
bhUtAni = everything created
bhUtAni = the material bodies
bhUtAni = living entities (that are born)
bhUtAni = living entities
bhUtAnI = all of this material manifestation
bhUtAnI = all that are created
bhUtAnI = all living entities
bhUtAnI = entities
bhUtAnI = to the ghosts and spirits
bhUtAnI = the living entities
bhUtAnI = living entities
bhUtiH = exceptional power
bhUtejyAH = worshipers of ghosts and spirits
bhUteSha = O Lord of everything
bhUteShu = in all beings
bhUteShu = in all living beings
bhUteShu = towards all living entities
bhUteShu = manifestation
bhUteShu = living entities
bhUtvA bhUtvA = repeatedly taking birth
bhUtvA = becoming
bhUtvA = so being
bhUtvA = having come into being
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhUtvA</td>
<td>having been</td>
</tr>
<tr>
<td>bhUmIh</td>
<td>earth</td>
</tr>
<tr>
<td>bhUyaH</td>
<td>again</td>
</tr>
<tr>
<td>bhUyaH</td>
<td>or is again coming to be</td>
</tr>
<tr>
<td>bhUyaH</td>
<td>further</td>
</tr>
<tr>
<td>bhRiguH</td>
<td>Bhrigu</td>
</tr>
<tr>
<td>bhedAM</td>
<td>the differences</td>
</tr>
<tr>
<td>bheryA</td>
<td>large drums</td>
</tr>
<tr>
<td>bhaiKShyA</td>
<td>by begging</td>
</tr>
<tr>
<td>bhokTa</td>
<td>the enjoyer</td>
</tr>
<tr>
<td>bhokTa</td>
<td>supreme enjoyer</td>
</tr>
<tr>
<td>bhokTaRaM</td>
<td>the beneficiary</td>
</tr>
<tr>
<td>bhoktuM</td>
<td>to enjoy life</td>
</tr>
<tr>
<td>bhokRitve</td>
<td>in enjoyment</td>
</tr>
<tr>
<td>bhoga</td>
<td>in sense enjoyment</td>
</tr>
<tr>
<td>bhoga</td>
<td>to material enjoyment</td>
</tr>
<tr>
<td>bhoga</td>
<td>sense enjoyment</td>
</tr>
<tr>
<td>bhogAH</td>
<td>enjoyments</td>
</tr>
<tr>
<td>bhogAH</td>
<td>material enjoyment</td>
</tr>
<tr>
<td>bhogAn</td>
<td>enjoyable things</td>
</tr>
<tr>
<td>bhogAn</td>
<td>necessities of life</td>
</tr>
<tr>
<td>bhogI</td>
<td>the enjoyer</td>
</tr>
<tr>
<td>bhogaiH</td>
<td>enjoyment</td>
</tr>
<tr>
<td>bhojanaM</td>
<td>eating</td>
</tr>
<tr>
<td>bhojaneShu</td>
<td>or while eating together</td>
</tr>
<tr>
<td>bhokShyase</td>
<td>you enjoy</td>
</tr>
<tr>
<td>bhramati</td>
<td>forgetting</td>
</tr>
<tr>
<td>bhrAtRin</td>
<td>brothers</td>
</tr>
<tr>
<td>bhrAmayan</td>
<td>causing to travel</td>
</tr>
<tr>
<td>bhruvoH</td>
<td>the eyebrows</td>
</tr>
<tr>
<td>bhruvoH</td>
<td>the two eyebrows</td>
</tr>
<tr>
<td>ma.nsyante</td>
<td>they will consider</td>
</tr>
</tbody>
</table>
(makaraH) = the shark
(machchittaH) = in consciousness of Me
(machchittAH) = their minds fully engaged in Me
(maNigaNAH) = pearls
(mat) = unto Me
(mat) = upon Me (KRiShNa)
(mat) = of Mine
(mat) = of Me
(mat) = Me
(mat) = My
(mat) = having
(mataM) = injunction
(mataM) = injunctions
(mataM) = opinion
(mataH me) = this is my opinion.
(mataH) = in My opinion.
(mataH) = is considered.
(mataH) = considered
(matA) = are considered
(matA) = is considered
(matAH) = are considered.
(matiH) = opinion.
(matiH) = opinion
(matiH) = determination
(matirmama) = my opinion.
(mate) = in the opinion
(matkarma) = My work
(matkarmakRit) = engaged in doing My work
(mattaH) = beyond Me
(mattaH) = from Me
(matparaM) = subordinate to Me
(matparaH) = in relationship with Me
**Bhagavad Gita: The Lord’s Manifestations**

**matparaH** = under My protection

**matparamaH** = considering Me the Supreme

**matparamAH** = taking Me, the Supreme Lord, as everything

**matparAH** = being attached to Me

**matparAyaNaH** = devoted to Me.

**matprasAdAt** = by My mercy

**matvA** = knowing

**matvA** = thinking

**matsa.nsthAM** = the spiritual sky (the kingdom of God)

**matsthAni** = in Me

**matsthAni** = situated in Me

**madbhaktaH** = My devotee

**madbhaktiM** = My devotional service

**madbhAvaM** = to My spiritual nature

**madbhAvaM** = transcendental love for Me

**madvyapAshrayaH** = under My protection

**mada** = in the delusion

**madaM** = illusion

**madanugrahAya** = just to show me favor

**madarthaM** = for My sake

**madarthe** = for my sake

**madAnvit.AH** = absorbed in the conceit

**madAshrayaH** = in consciousness of Me (KRiShNa consciousness)

**madgataprANAH** = their lives devoted to Me

**madgatena** = abiding in Me, always thinking of Me

**madbhaktaH** = engaged in My devotional service

**madbhaktaH** = My devotee

**madbhAvaM** = My nature

**madbhAvAH** = born of Me
ಮಾಡ್ಬ್ಯಾವಾಯ (madbhAvAya) = to My nature
ಮಾಡ್ಯಾಜಿ (madyAjI) = My worshiper
ಮಧುಸುಡಾನ (madhusUdana) = O Madhusudana
ಮಧುಸುಡಾನ (madhusUdana) = O killer of Madhu
ಮಧುಸುಡಾನ (madhusUdana) = O killer of the demon Madhu (KRiShNa)
ಮಧುಸುಡಾನ (madhusUdana) = O killer of the demon Madhu
ಮಧುಸುಡಾನ (madhusUdanaH) = the killer of Madhu.

ಮದ್ಭಯ (madhya) = middle
ಮದ್ಭಯಂ (madhyaM) = middle
ಮದ್ಭಯಸ್ (madhyastha) = mediators between belligerents
ಮದ್ಭಯನಿ (madhyAani) = in the middle
ಮದ್ಭಯ (madhye) = in the middle
ಮದ್ಭಯ (madhye) = in the midst
ಮದ್ಭಯ (madhye) = between
ಮನ (mana) = and false prestige
ಮನ (manaH) = with the mind
ಮನ (manaH) = of the mind
ಮನ (manaH) = the mind.
ಮನ (manaH) = the mind
ಮನ (manaH) = mind
ಮನ (manaH) = mind
ಮನ (manaH) = satisfaction of the mind
ಮನ (manavaH) = Manus
ಮನ (manave) = unto the father of mankind
( of the name Vaivasvata)

ಮನ (manasaM) = whose mind
ಮನ (manasaH) = more than the mind
ಮನ (manasA) = with the mind
ಮನ (manasA) = by the mind
ಮನ (manIShiNaH) = great thinkers
ಮನ (manIShiNaH) = great sages or devotees
ಮನ (manIShiNAM) = even for the great souls.
ಮನ (manuH) = the father of mankind
manuShyaloka (manuShyaloke) = in the world of human society.
manuShAH (manuShyAH) = all men
manuShyANAM (manuShyANAM) = of men
manuShyANAM (manuShyANAM) = of such men
manuShyeShu (manuShyeShu) = among men
manuShyeShu (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.
mama (mama) = my
bhagavā  (mayaH) = full of
dhāra  (mayA) = Me
dhāra  (mayA) = by Me.
dhāra  (mayA) = by Me
dhāra  (mayA) = by me.
dhāra  (mayA) = by me
dhāra  (mayA) = me
māyā  (mayA) = are in Me
māyā  (mayA) = in Me.
māyā  (mayA) = in Me
māyā  (mayA) = unto Me
māyā  (mayA) = upon Me
māyā  (mayA) = to Me
mārana  (maraNa) = and death
mārāṇa  (maraNAt) = than death
marichi  (marIchiH) = Marici
maruta  (marutaH) = the Maruts
marut  (marutaH) = the forty-nine Maruts (demigods of the wind)
mortakṣa  (marutAM) = of the Maruts
martyaloka  (martyalokaM) = to the mortal earth
martyeśu  (martyeShu) = among those subject to death
malena  (malena) = by dust
mahat  (mahat) = great
mahat  (mahat) = the total material existence
mahat  (mahat) = very great
mahata  (mahataH) = from very great
mahat  (mahatA) = great
mahati  (mahati) = in a great
mahata  (mahatIM) = great
mahadyoni  (mahadyoniH) = source of birth in the material substance
maharśaya  (maharShayaH) = great sages
maharśaya  (maharShayaH) = the great sages
mahābhīṣṇu (maharShi) = great sages
mahābhīṣṇurāja (maharShINAM) = among the great sages
mahābhīṣṇurūpa (maharShINAM) = of the great sages
mahātā (mahAtman) = O great one.
mahātā (mahAtman) = O great one
mahātānā (mahAtmanaH) = of the great soul
mahātānā (mahAtmanaH) = the great souls
mahātānā (mahAtmanaH) = the great Lord.
mahātā (mahAtmA) = great soul
mahātā (mahAtmA) = the great one.
mahātānā (mahAtmanaH) = the great souls
mahā (mahAn) = great
mahānubhāvan (mahAnubhavAn) = great souls
mahāpapamā (mahApApmA) = greatly sinful
mahābhāhuḥ (mahAbAhuH) = mighty-armed
mahābhāho (mahAbAho) = O mighty-armed one
mahābhāho (mahAbAho) = O mighty-armed KRiShNa
mahābhāho (mahAbAho) = O mighty-armed
mahābhūtani (mahAbhUtAnI) = the great elements
mahāyogeshvarāḥ (mahAyogeshvaraH) = the most powerful mystic
mahāratha (mahArathaH) = one who can fight alone against thousands
mahāratha (mahArathaH) = great fighter.
mahārathāh (mahArathAH) = great chariot fighters.
mahārathāh (mahArathAH) = the great generals
mahāasankha (mahAshaNkhaM) = the terrific conchshell
mahāshana (mahAshanaH) = all-devouring
mahīmā (mahimAnaM) = glories
mahīmā (mahIM) = the world
mahīkrīta (mahIkRite) = for the sake of the earth
mahīprate (mahIpate) = O King.
mahīṣṭhit (mahIkShitAM) = chiefs of the world
mahīṣṭhit (maheshvaraM) = the Supreme Lord
maheshvarM = the supreme proprietor.
maheshvara = the supreme master
maheshvarH = the Supreme Lord
maheshvaraAsAH = mighty bowmen
mA sma = do not
mA = do not
mA = never
mA = let it not be
mAM = about Me
mAM = in Me
mAM = unto Me.
mAM = unto Me
mAM = unto me
mAM = upon Me
mAM = on Me
mAM = of Me
mAM = Me (KRiShNa)
mAM = Me (Lord KRiShNa)
mAM = Me
mAM = to Me (the Supreme Lord)
mAM = to Me
mAM = toward Me
mAM = me
mAtA = mother
mAtulAH = maternal uncles
mAtulAn = maternal uncles
mAtulAsparshaH = sensory perception
mAdhava = O KRiShNa, husband of the goddess of fortune.
mAdhavaH = KRiShNa (the husband of the goddess of fortune)
mAnA = in honor
mA = honor
mA = false prestige


**man** (mAnavaH) = a man.

**man** (mAnavaH) = a man

**man** (mAnavAH) = human beings

**man** (mAnasaM) = of the mind

**man** (mAnasaH) = and mind

**man** (mAnasaH) = within the mind.

**man** (mAnasaH) = who has such a mind

**man** (mAnasAH) = from the mind

**man** (mAnuShaM) = human

**man** (mAnuShIM) = in a human form

**man** (mAnuShe) = in human society

**man** (mAmakaM) = from Me.

**man** (mAmakAH) = my party (sons)

**man** (mAmikAM) = My

**man** (mAyayA) = under the spell of material energy.

**man** (mAyayA) = by the illusory energy

**man** (mAyA) = energy

**man** (mAyAmetAM) = this illusory energy

**man** (mArutaH) = wind.

**man** (mArgashIrShaH) = the month of November-December

**man** (mArdavaM) = gentleness

**man** (mAlya) = garlands

**man** (mAsAnAM) = of months

**man** (mAhAtmyaM) = glories

**man** (mitra) = of friends

**man** (mitra) = benefactors with affection

**man** (mitradrohe) = in quarreling with friends

**man** (mitre) = to a friend

**man** (mithyAchAraH) = pretender

**man** (mithyaiShaH) = this is all false

**man** (mishraM) = mixed

**man** (muktaM) = liberated
(muktaH) = being liberated
(muktaH) = liberated
(muktaH) = freed
(muktasaNgaH) = liberated from all material association
(muktasaNgaH) = liberated from association
(muktasya) = of the liberated
(muktvA) = quitting
(mukhaM) = mouth
(mukhaM) = faces
(mukhAni) = faces
(mukhe) = through the mouth
(mukhyaM) = the chief
(muchyante) = get relief
(muchyante) = become free
(munayaH) = the sages
(muniH) = a thinker
(muniH) = a sage
(muniH) = the transcendentalist
(munInAM) = of the sages
(muneH) = of the sage
(muneH) = sage.
(mumukShubhiH) = who attained liberation
(muhurmuhuH) = repeatedly.
(muhyati) = is deluded.
(muhyati) = is bewildered
(muhyanti) = are bewildered
(mUDha) = foolish
(mUDhaH) = foolish
(mUDhayoniShu) = in animal species
(mUDhAH) = the foolish
(mUDhAH) = foolish men
(mUrtayaH) = forms
mUrdhni = on the head
mUlAM = rooted
mUlAni = roots
mRigANAM = of animals
mRigendraH = the lion
mRitaM = dead
mRitasya = of the dead
mRityu = of death
mRityu = death
mRityuM = the path of death
mRityuH = death
me = unto Me
me = unto me.
me = unto me
me = of Mine
me = Mine
me = My.
me = My
me = to Me.
me = to Me
me = by Me
me = mine
me = my
me = for me
me = from Me
medhA = intelligence
medhAvI = intelligent
meruH = Meru
maitraH = friendly
moghaM = uselessly
moghakarmANaH = baffled in frutitive activities
moghaj nAnAH = baffled in knowledge
भगवान (moghAshAH) = baffled in their hopes
शिस्तीपुरुष (modiShye) = I shall rejoice
महामन (moha) = of illusion
महामन (moha) = of illusions
महामन (moha) = delusion
महामन (mohaM) = illusion
महामन (mohaM) = to illusion
महामन (mohaH) = and illusion
महामन (mohaH) = illusion
महामन (mohanaM) = illusory
महामन (mohanaM) = the delusion
महामोहायसी (mohayasi) = You are bewildering
महामोहायसी (mohAt) = by illusion
महामोहायसी (mohitaM) = deluded
महामोहायसी (mohitAH) = are bewildered
महामोहायसी (mohinIM) = bewildering
महामोहायसी (mohena) = by the illusion
महामोहायसी (mohau) = and illusion
महामोहायसी (mokSha) = for liberation
महामोहायसी (mokShaM) = the liberation
महामोहायसी (mokShaM) = liberation
महामोहायसी (mokShakANkShibhiH) = by those who actually desire liberation.
महामोहायसी (mokShayiShyAmi) = will deliver
महामोहायसी (mokShAya) = for the purpose of liberation
महामोहायसी (mokShyase) = you will be released
महामोहायसी (mokShyase) = you will be liberated
महामोहायसी (mokShyase) = you will become free
महामोहायसी (maunaM) = gravity
महामोहायसी (maunaM) = silence
महामोहायसी (mauni) = silent
महामोहायसी (mriyate) = dies
(yaM yaM) = whatever
(yaM) = unto whom
(yaM) = what
(yaM) = which
(yaM) = one to whom
(yaM) = that which
(yaH saH) = that which
(yaH) = a person who
(yaH) = anyone who
(yaH) = anyone
(yaH) = which
(yaH) = whoever
(yaH) = who
(yaH) = one who
(yaH) = he who
(yajantaH) = sacrificing
(yajanti) = they worship
(yajante) = worship
(yajante) = they worship by sacrifices
(yajante) = they perform sacrifice
(yajinaH) = devotees
(yajuH) = the Yajur Veda
(yat) = as
(yat) = in which
(yat) = if
(yat) = with which
(yat) = whatever
(yat) = what
(yat) = whichever
(yat) = which
(yat) = where
(yat) = that which
(yat) = that
(yat) = because.
(yat) = because
(yat) = having what
(yat) = having which
(yata) = controlled
(yata) = having controlled
(yataH) = from which
(yataH) = from whom
(yatchitta) = controlling the mind
(yatchittasya) = whose mind is controlled
(yatchittAtmA) = always careful in mind
(yatchetasAM) = who have full control over the mind
(yatataH) = while endeavoring
(yatA) = while endeavoring
(yatAM) = of those so endeavoring
(yatati) = endeavors
(yatate) = he endeavors
(yatantaH) = endeavoring
(yatantaH) = fully endeavoring
(yatanti) = endeavor
(ytamAnaH) = endeavoring
(yataH) = enlightened persons
(yataH) = great sages
(yatasyaH) = wherever
(yatAtma) = self-controlled
(yatAtmanAH) = engaged in self-realization
(yatAtmavAn) = self-situated.
(yatInAM) = of the saintly persons
(yatra) = at which
(yatra) = in which
(yatra) = in that state of affairs where
(yatra) = wherein
(yatra) = where
(yathA) = as it is
(yathA) = as much as
(yathA) = as.
(yathA) = as
(yathA) = just as
(yathA) = how
(yathAbhAgam) = as differently arranged
(yathAvat) = as they are
(yadA yadA) = whenever and wherever
(yadA) = when
(yadi) = if
(yadi) = even if
(yadRichChayA) = by its own accord
(yadRichChA) = out of its own accord
(yadyat) = whatever
(yadvat) = as
(yadvA) = whether
(yantra) = on a machine
(yamaH) = the controller of death
(yamaH) = the controller
(yayA) = by which
(yayA) = by whom
(yashaH) = fame
(yaShTavyaM) = must be performed
(yasmAt) = because
(yasmAt) = from whom
(yasmin) = in which
(yasmin) = where
(yasya) = 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 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 result 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
(yaj nAya) = for the sake of Yajna (KRiShNa)
 muito: (yaj nArthAt) = done only for the sake of Yajna, or Visnu
 micro: (yaj ne) = in sacrifice
 micro: (yaj nena) = by the sacrifice
 micro: (yaj nena) = by sacrifice
 micro: (yaj neShu) = in the performances of yajna, sacrifice
 micro: (yaj naiH) = with sacrifices
 micro: (yA) = what
 micro: (yA) = which
 micro: (yA) = that which
 micro: (yAM yAM) = whichever
 micro: (yAji) = worshiper
 micro: (yAtayAmaM) = food cooked three hours before being eaten
 micro: (yAti) = achieves
 micro: (yAti) = attains
 micro: (yAti) = one achieves
 micro: (yAti) = goes
 micro: (yAti) = reaches
 micro: (yAti) = he goes
 micro: (yAtrA) = maintenance
 micro: (yAdasAM) = of all aquatics
 micro: (yAdRik) = as it is
 micro: (yAn) = those who
 micro: (yAnti) = attain
 micro: (yAnti) = approach
 micro: (yAnti) = undergo
 micro: (yAnti) = enter
 micro: (yAnti) = go
 micro: (yAnti) = do approach
 micro: (yAbhiH) = by which
 micro: (yAmimAM) = all these
 micro: (yAvat) = as long as
 micro: (yAvat) = whatever
(yAvAn) = all that
(yAvAn) = as much as yah
(yAsyasi) = you will go
(yAsyasi) = you shall go
(yukta) = regulated
(yuktAH) = in trance
(yuktAH) = is in the transcendental position
(yuktAH) = well situated in yoga
(yuktAH) = engaged in the divine consciousness
(yuktAH) = engaged
(yuktAH) = endowed
(yuktAH) = one who is engaged in devotional service
(yuktAH) = competent for self-realization
(yuktAH) = the actual yogi
(yuktAH) = dovetailed
(yuktachetasaH) = their minds engaged in Me.
(yuktatamaH) = the greatest yogi
(yuktatamAH) = most perfect in yoga
(yuktasya) = engaged
(yuktAH) = engaged
(yuktAtma) = having the mind firmly set on
(yuktAtmA) = engaged in devotional service
(yuktAtmA) = self-connected
(yukte) = being yoked
(yuktena) = being engaged in meditation
(yuktaiH) = engaged
(yuktvA) = being absorbed
(yuga) = millenniums
(yugapat) = simultaneously
(yuge) = after millennium.
(yuge) = millennium
(yujyate) = is used
ಯುಜ್ಯಾ (yujyate) = is engaged
ಯುಜ್ಯಾಸ್ವ (yujyasva) = engage (fight)
ಯುಜ್ಯಸ್ವ (yujyasva) = be so engaged
ಯುಜಾಂತ (yu njataH) = constantly engaged
ಯುಜಾಂ (yu njan) = engaging in yoga practice
ಯುಜಾಂ (yu njan) = practicing
ಯುಜಾಂ (yu njIta) = must concentrate in KRiShNa consciousness
ಯುಜಾಂ (yu njyAt) = should execute
ಯುದ್ದ (yuddhaM) = war
ಯುದ್ದವಿಶಾದ (yuddhavishAradAH) = experienced in military science.
ಯುದ್ದ (yuddhAt) = than fighting
ಯುದ್ದ (yuddhAya) = to fight
ಯುದ್ದ (yuddhAya) = for the sake of fighting
ಯುದ್ದ (yuddhe) = in the fight
�ುದ್ದ (yuddhe) = in battle
�ುದ್ದ (yuddhe) = on this battlefield
ಯುದ್ದಮನ್ಯು (yudhAmanyuH) = Yudhamanyu
ಯುದ್ (yudhi) = in the fight
ಯುದ್ (yudhiShThiraH) = Yudhisthira
ಯುದ್ (yudhya) = fight
�ುದ್ (yudhyasva) = just fight
�ುದ್ (yudhyasva) = fight
ಯುದ್ (yuyutsavaH) = desiring to fight
�ುದ್ (yuyutsuM) = all in a fighting spirit
�ುದ್ (yuyudhAnaH) = Yuyudhana
ೆ (ye) = all which
ೆ (ye) = all who
ೆ (ye) = all those who
ೆ (ye) = all those
ೆ (ye) = who
ೆ (ye) = those who
ೆ (ye) = those
by which
by whom
with anything
whose
of whom
of them
for whom
this system
must be practiced
in devotion
eightfold yoga
of linking up
the yoga
the linking process
by devotional service in karma-yoga
requirements
action in devotion
in devotional service
in meditation
in yoga
the eightfold yoga system
the science of one’s relationship to the Supreme
devotional service
mystic power
mysticism
yoga practice
linking with the Supreme
self-realization
KRiShNa consciousness
the science of one’s relationship with the Supreme
the science of yoga
practice of yoga
(yogaH) = mysticism
(yogaH) = yoga system
(yogaH) = yoga
(yogaH) = linking with the Supreme
(yogaH) = self-realization
(yogadхаrаnаm) = the yogic situation.
(yogabalena) = by the power of mystic yoga
(yogabhraшtаh) = one who has fallen from the path of self-realization
(yogamаyа) = by internal potency
(yogamaishvaraM) = inconceivable mystic power.
(yogamaishvaraM) = inconceivable mystic power
(yogayajnаh) = sacrifice in eightfold mysticism
(yogayuktaH) = engaged in KriShNa consciousness
(yogayuktaH) = engaged in devotional service
(yogayuktaH) = one engaged in devotional service
(yogayuktаtма) = one who is dovetailed in KriShNa consciousness
(yogavittаh) = the most perfect in knowledge of yoga.
(yогаса.нsiddhiM) = the highest perfection in mysticism
(yогаса.нnіtaM) = called trance in yoga.
(yogasevаyа) = by performance of yoga
(yogaHаh) = equipoised
(yогасyа) = about yoga
(yогаt) = from the mystic link
(yогаyа) = for the sake of devotional service
(yогаrudхаh) = elevated in yoga
(yогин) = O supreme mystic
(yогинаm) = yogi
(yогинаh) = of the yogi
(yогинаh) = KriShNa conscious persons
(yогинаh) = 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 frutitive 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
(yoddhavyaM) = have to fight
(yoddhukAmAn) = desiring to fight
ದೊಳಗಿನೊಂದು ಸಹಸ್ರಾರ್ಥಂ 

ಯೋದಹಮುಕ್ಷೀಯ (yodhamukhyaiH) = chiefs among the warriors  
ಯೋದಹವಿರಾನ (yodhavIrAn) = great warriors  
ಯೋದಹ (yodhAH) = the soldiers.  
ಯೋದಯಾಯಿ (yonayaH) = sources of  
ಯೋಣಿ (yoni) = species of life  
ಯೋಣಿಮ (yoniM) = species  
ಯೋಣಿಹ (yoniH) = source of birth  
ಯೋಣಿಶು (yoniShu) = into the wombs.  
ಯೋಣಿಯನ್ (yonIni) = whose source of birth  
ಯಾವುನಾಮ (yauvanaM) = youth  
ಜಾ (rajaH) = in passion  
ಜಾ (rajaH) = the mode of passion  
ಜಾಸಾ (rajasaH) = of the mode of passion  
ಜಾಸಾ (rajasaH) = from the mode of passion  
ಜಾಸಿ (rajasi) = in passion  
ಜಾಸಿ (rajasi) = of the mode of passion  
ಜಾಗುಣ (rajoguNa) = the mode of passion  
ಜಾ (raNa) = strife  
ಜಾಣತ (raNAt) = from the battlefield  
ಜಾ (raNe) = in the fight  
ಜಾ (raNe) = on the battlefield  
ಜಾತ (ratAH) = engaged.  
ಜಾ (ratha) = of the chariot  
ಜಾ (rathaM) = the chariot  
ಜಾತೊತ್ತಮ (rathottamaM) = the finest chariot.  
ಜಾಮತೇ (ramate) = one enjoys  
ಜಾಮತೇ (ramate) = takes delight  
ಜಾಮತಿ (ramanti) = enjoy transcendental bliss  
ಜಾ (raviH) = the sun  
ಜಾ (raviH) = sun  
ಜಾ (rasaH) = taste  
ಜಾ (rasaH) = sense of enjoyment
rasana (rasanaM) = tongue
rasavarja (rasavarjaM) = giving up the taste
rasAtmaka (rasAtmakaH) = supplying the juice.
rasA (rasA) = tongue
rasavarja = giving up the taste
rasAtmaka = supplying the juice.
rasyAH = juicy
rasi = in a secluded place
rasyaM = mystery
rakShA.nsi = the demons
rakShya = protection
rAgA = attachment
rAgA = and attachment
rAgaM = born of desire or lust
rAgI = very much attached
rAjaguhyAM = the king of confidential knowledge
rAjan = O King
rAjShayaH = the saintly kings
rAjShayaH = saintly kings
rAjavidyA = the king of education
rAjasAM = in terms of passion.
rAjasAM = in the mode of passion.
rAjasAM = in the mode of passion
rAjasAH = in the mode of passion
rAjasasya = to one in the mode of passion
rAjasAH = those who are in the mode of passion
rAjasAH = those situated in the mode of passion
rAjasI = in the mode of passion.
rAjasI = in the mode of passion
rAja = the king
rAjaM = kingdom
rAjaysakhalobhena = drive by greed for royal happiness
rAjasya = for the kingdom
rAjyena = is the kingdom
(rAtri) = of night  
(rAtriM) = night  
(rAtriH) = night  
(rAtryAgame) = at the fall of night  
(rAmaH) = Rama  
(rAkShasIM) = demonic  
(ripuH) = enemy  
(ruddhvA) = checking  
(rudra) = manifestations of Lord Siva  
(rudrANAM) = of all the Rudras  
(rudrAn) = the eleven forms of Rudra  
(rudhira) = blood  
(rukSha) = dry  
(rUpaM) = whose form  
(rUpaM) = the form  
(rUpaM) = form  
(rUpamaishvaraM) = universal form.  
(rUpasya) = form  
(rUpANi) = forms  
(rUpeNa) = form  
(romaharShaH) = standing of hair on end  
(romaharShaNaM) = making the hair stand on end.  
(laghvAshI) = eating a small quantity  
(labdhaM) = gained  
(labdhA) = regained  
(labdhvA) = by attainment  
(labdhvA) = having achieved  
(labhate) = achieves  
(labhate) = obtains  
(labhate) = gains  
(labhante) = achieve  
(labhante) = attain.
**labhante** = do achieve

**labhasva** = gain

**labhe** = I obtain

**labhet** = gains.

**labhyaH** = can be achieved

**lavaNa** = salty

**IaghavaM** = decreased in value.

**IAbha** = with gain

**IAbhaM** = gain

**IAbhAIAAbhau** = both profit and loss

**liNgaiH** = symptoms

**lipyate** = is attached

**lipyate** = is affected

**lipyate** = is entangled.

**limpanti** = do affect

**lupta** = stopped

**lubdhaH** = greedy

**lelihyase** = You are licking

**loka** = of the universe

**loka** = of the worlds

**loka** = of the planets

**loka** = the planetary systems

**lokaM** = universe

**lokaM** = the world

**lokaM** = planet

**lokaH** = world

**lokaH** = people

**lokaH** = persons

**lokatraye** = in the three planetary systems

**lokasa.ngrahaM** = the people in general.

**lokasa.ngrahaM** = the people in general

**lokasya** = of all the world
भगवान् (lokasya) = of the people
भगवः (lokAH) = all the world
भगवः (lokAH) = all the planets
भगवः (lokAH) = all people
भगवः (lokAH) = worlds
भगवः (lokAH) = the planetary systems
भगवः (lokAH) = planet
भगवः (lokAt) = from people
भगवः (lokAn) = all the planets
भगवः (lokAn) = all people
भगवः (lokAn) = world
�गवः (lokAn) = the planets
�गवः (lokAn) = people
�गवः (lokAn) = planets
�गः (loke) = in this world
�गः (loke) = in the world
�गः (loke) = within this world
भगः (lokeShu) = planetary systems
भगः (lobha) = by greed
�गः (lobhaH) = greed
भगः (loShTa) = a lump of earth
भगः (loShTra) = pebbles
वः (vaH) = unto you
वः (vaH) = you
वः (vaH) = your
वः (vaktuM) = to say
वः (vaktra) = mouths
वः (vaktra) = faces
वः (vaktrANi) = the mouths
वः (vaktrANi) = mouths
वः (vachaH) = instruction
वः (vachaH) = words.
ಭಗವಾಂ (vachaH) = words
ವಚಃ (vachanaM) = word
ವಚಃ (vachanaM) = order
ವಚಃ (vachanaM) = the speech
ವಜ್ರ (vajraM) = the thunderbolt
ವದ (vada) = please tell
ವದ (vadati) = speaks of
ವದ (vadanaiH) = by the mouths
ವದ (vadanti) = say
ವದ (vadasi) = You tell
ವದ (vadiShyanti) = will say
ವದ (vantaH) = subject to
ವದ (vayaM) = we
ವದ (vara) = O best.
ವದ (varuNaH) = water
ವದ (varuNaH) = the demigod controlling the water
ವದ (varjitaH) = are devoid of
ವದ (varNa) = colors
ವದ (varNaM) = colors
ವದ (varNasaNkara) = of unwanted children
ವದ (varNasaNkaraH) = unwanted progeny.
ವದ (vartate) = is there
ವದ (vartate) = remains.
ವದ (vartate) = remains
ವದ (vartante) = are acting
ವದ (vartante) = are being engaged
ವದ (vartante) = let them be so engaged
ವದ (vartamAnaH) = being situated
ವದ (vartamAnAni) = present
ವದ (varte) = I am engaged
ವದ (varteta) = remains
ವದ (varteyaM) = thus engage
(vartma) = path
(vartmani) = on the path.
(varShaM) = rain
(vashaM) = control
(vashAt) = under obligation.
(vashI) = one who is controlled
(vashe) = in full subjugation
(vashya) = controlled
(vasavaH) = the Vasus
(vasun) = the eight Vasus
(vasaunAM) = of the Vasus
(vahAmi) = carry
(vahniH) = fire
(vakShyAmi) = I am speaking
(vakShyAmi) = I shall describe
(vakShyAmi) = shall explain
(vakShyAmi) = say
(vA) = either
(vA) = or
(vAk) = speech
(vAk) = fine speech
(vAkyaM) = words
(vAkyena) = words
(vANmayaM) = of the voice
(vAchaM) = words
(vAchyaM) = to be spoken
(vANijyaM) = trade
(vAdaH) = the natural conclusion
(vAdAn) = fabricated words
(vAdinaH) = the advocates
(vApi) = at all
(vApi) = either
(vAyuH) = wind
(vAyuH) = air
(vAyuH) = the wind
(vAyuH) = the air
(vAyoH) = of the wind
(vArShNeya) = O descendant of VRiShNi
(vAsaH) = residence
(vAsavaH) = the heavenly king
(vAsA.nsi) = garments
(vAsukiH) = Vasuki.
(vAsudevaH) = KRiShNa in Dvaraka
(vAsudevaH) = the Personality of Godhead, KRiShNa
(vAsudevasya) = of KRiShNa
(vAsudevAH) = KRiShNa
(vikampituM) = to hesitate
(vikarNaH) = Vikarna
(vikarmaNaH) = of forbidden work
(vikArAn) = transformations
(vikAri) = changes
(vikrAntaH) = mighty
(vigata) = having discarded
(vigata) = freed from
(vigataH) = is removed
(vigatajvaraH) = without being lethargic.
(vigatabhIH) = devoid of fear
(vigatspRihaH) = without being interested
(vigatspRihaH) = without material desires
(viguNaH) = imperfectly performed
(viguNaH) = even faulty
(vichakShaNaH) = the experienced.
(vichAlayet) = should try to agitate.
(vichAlyate) = is agitated
(vichAlyate) = becomes shaken
(vichetasaH) = bewildered
(vijayaM) = victory
(vijayaH) = victory
(vijAnataH) = who is in complete knowledge.
(vijAnItAH) = are in knowledge
(vijAnIyaM) = shall I understand
(vijitAtmA) = self-controlled
(vijitendriyaH) = sensually controlled
(vitataH) = are spread
(vitteshaH) = the lord of the treasury of the demigods
(vidaH) = who understand
(vidadhAmi) = give
(vidAhinaH) = burning
(veditAtmanAM) = of those who are self-realized.
(viditvA) = knowing it well
(viditvA) = knowing
(viduH) = understood
(viduH) = know
(viduH) = can know
(viduH) = they know
(viddhi) = understand
(viddhi) = know it well
(viddhi) = know it
(viddhi) = know
(viddhi) = just try to understand
(viddhi) = try to understand
(viddhi) = try to know
(viddhi) = must be known
(viddhi) = you may know
(viddhi) = you must know
(viddhi) = you should know
(vidmaH) = do we know
(vidyate) = exist.
(vidyate) = exists
(vidyate) = takes place.
(vidyate) = there is.
(vidyate) = there is
(vidyA) = with education
(vidyAt) = know
(vidyAt) = you must know
(vidyAnAM) = of all education
(vidyAmahaM) = shall I know
(vidvAn) = a learned person
(vidvAn) = the learned
(vidhAna) = the regulations
(vidhAnoktaH) = according to scriptural regulation
(vidhidiShTaH) = according to the direction of scripture
(vidhihInaM) = without scriptural direction
(vidhiyate) = does take place.
(vidheyAtmA) = one who follows regulated freedom
(vinaNkShyasi) = you will be lost.
(vinadya) = vibrating
(vinaya) = and gentleness
(vinashyati) = is annihilated.
(vinashyati) = falls back
(vinashyatsu) = in the destructible
(vinA) = without
(vinAshaM) = destruction
(vinAshaH) = destruction
(vinAshAya) = for the annihilation
(vinigrahaH) = control
(viniyataM) = particularly disciplined
(viniyamya) = regulating
vinirmuktAḥ = liberated
vinivartante = are practiced to be refrained from
vinivRittA = disassociated
vinishchitaiH = certain.
vindati = achieves
vindati = attains
vindati = enjoys.
vindati = enjoys
vindate = enjoys
vindAmi = I have
viparivartate = is working.
viparItaM = the opposite
viparItAn = in the wrong direction
viparItAni = just the opposite
vipashchitaiH = full of discriminating knowledge
vipratipannA = without being influenced by the frutitive results
vibhaktaM = divided
vibhakteShu = in the numberless divided
vibhAgayoH = differences
vibhAgashaH = in terms of division
vibhAvasau = in the fire
vibhuM = greatest
vibhuH = the Supreme Lord
vibhUtayaH = opulences
vibhUti = opulences
vibhUtiM = opulence
vibhUtiM = opulences
vibhUtinAM = opulences
vibhUtibhiH = opulences
vibhUteH = of opulences
vibhraamaH = bewilderment
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 nchaH) = one gives up
(vimuhyaH) = one is bewildered
(vimUDha) = foolish
(vimUDhaH) = bewildered
(vimUDhabAvaH) = bewilderment
(vimUDhAH) = foolish persons
(vimUDhAAn) = perfectly befooled
(vimRishya) = deliberating
(vimohayati) = bewilders
(vimohitAH) = deluded.
(vimokShAaNAt) = 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)
(virATaH) = Virata
(vilagnAH) = becoming attached
(vivarjitaM) = devoid of
(vivarjitaM) = being without
(vivardhanAH) = increasing
(vivasvataH) = of the sun-god
(vivasvate) = unto the sun-god
vivasvan (vivasvAn) = Vivasvan (the sun-god’s name)
vivikta (vivikta) = to solitary
viviksati (viviktasevI) = living in a secluded place
vividhaH (vividhaH) = various
vividhAH (vividhAH) = various
vividhaiH (vividhaiH) = various
vivRiddhaM (vivRiddhaM) = increased
vivRiddhe (vivRiddhe) = when there is an excess
vivRiddhe (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
vishvaM (vishvaM) = universe
vishvaM (vishvaM) = the universe
vishvaM (vishvaM) = the entire universe
vishvatomukhaM (vishvatomukhaM) = and in the universal form.
vishvatomukhaM (vishvatomukhaM) = all-pervading.
vishvatomukhaH (vishvatomukhaH) = Brahma.
universal form.

in the form of the universe.

universe

the Visvedevas

O Lord of the universe

like poison

in this hour of crisis

of the objects of the senses

sense objects

on the subject matter

objects for sense enjoyment

objects of sense gratification

the sense objects

sense objects

moroseness

morose

while lamenting

unto the lamenting one

lamenting

pervading

situated.

Vishnu

O all-pervading Lord.

O Lord Visnu.

creation

giving up

I create

create

putting aside

the expanse

at great length

in detail
vistarasya (vistarasya) = to the extent
vistareNa (vistareNa) = in detail
vistAraM (vistAraM) = the expansion
vismayaH (vismayaH) = wonder
vismayAviShTaH (vismayAviShTaH) = being overwhelmed with wonder
vismitAH (vismitAH) = in wonder
vihAya (vihAya) = giving up
vihAra (vihAra) = in relaxation
vihArasya (vihArasya) = recreation
vihitaM (vihitaM) = directed
vihitAH (vihitAH) = used
vihitAn (vihitAn) = arranged
vijnAtuM (vijnAtuM) = to know
vijnAna (vijnAna) = and realized knowledge
vijnAnaM (vijnAnaM) = and scientific knowledge of the pure soul
vijnAna (vijnAna) = realized knowledge
vijnAnaM (vijnAnaM) = wisdom
vijnAnaM (vijnAnaM) = numinous knowledge
vijnAya (vijnAya) = after understanding
vIta (vIta) = free from
vIta (vIta) = freed from
vItarAgAH (vItarAgAH) = in the renounced order of life
vIryavAn (vIryavAn) = very powerful
vIryAM (vIryAM) = glories
vIkShante (vIkShante) = are beholding
vRikodaraH (vRikodaraH) = the voracious eater (Bhima).
vRijanaM (vRijanaM) = the ocean of miseries
vRittisthAH (vRittisthAH) = whose occupation
vRiShNInAM (vRiShNInAM) = of the descendants of VRiShNi
vegaM (vegaM) = urges
vegAH (vegAH) = speed
vetta (vetta) = the knower
(vetti) = understands
(vetti) = one knows
(vetti) = knows
(vetti) = does know
(vettha) = know
(veda) = know
(veda) = knows
(veda) = do know
(vedayaj na) = by sacrifice
(vedavAdaratAH) = supposed followers of the Vedas
(vedavit) = the knower of the Vedas.
(vedavit) = the knower of the Vedas
(vedavidaH) = persons conversant with the Vedas
(vedAH) = Vedic literatures
(vedAH) = the Vedic literature
(vedAnAM) = of all the Vedas
(vedAntakRit) = the compiler of the Vedanta
(veditavyaM) = to be understood
(vedituM) = to understand
(vede) = in the Vedic literature
(vedeShu) = in the study of the Vedas
(vedeShu) = Vedic literatures
(vedeShu) = the Vedas
(vedaiH) = by the Vedas
(vedaiH) = by study of the Vedas
(vedyaM) = what is to be known
(vedyaM) = the knowable
(vedyaH) = knowable
(vepathuH) = trembling of the body
(vepamAnaH) = trembling
(vainateyaH) = Garuda
(vairAgyaM) = detachment
(vairAgyaM) = renunciation
(vairAgyeNa) = by detachment
(vairiNaM) = greatest enemy.
(vaishya) = of a vaisya
(vaishyaH) = mercantile people
(vaishvAnaraH) = My plenary portion as the digesting fire
(vyakta) = manifested
(vyaktayaH) = living entities
(vyaktiM) = personality
(vyaktiM) = revelation
(vyatitariShyati) = surpasses
(vyatItAni) = have passed
(vyatta) = open
(vyathanti) = are disturbed
(vyathayanti) = are distressing
(vyathA) = trouble
(vyathiShThAH) = be disturbed
(vyadArayat) = shattered
(vyapAshrayaH) = taking shelter of.
(vyapAshritya) = particularly taking shelter
(vyapetabhIH) = free from all fear
(vyavasAyaH) = enterprise or adventure
(vyavasAyaH) = determination
(vyavasAyAtmikA) = resolute in KṚṣṇa consciousness
(vyavasAyAtmikA) = fixed in determination
(vyavasitaH) = situated in determination
(vyavasthitAn) = situated
(vyavasthiH) = the situation
(vyavasthitau) = in determining
(vyavasthitau) = put under regulations
(vyavAsitAH) = have decided
(vyAdhi) = and disease
(vyAptaM) = pervaded
(vyApas) = pervading
(vyAmishreNa) = by equivocal
(vyAsaH) = Vyasa, the compiler of all Vedic literature
(vyAsaH) = Vyasa
(vyAsapasAd) = by the mercy of Vyasadeva
(vyAharan) = vibrating
(vyudasya) = laying aside
(vyUDhaM) = arranged in a military phalanx
(vyUDhAM) = arranged
(vraja) = go
(vrajeta) = walks
(vratAH) = avowed.
(sha.nsasi) = You are praising
(shaknoti) = is able
(shaknomi) = am I able
(shaknoShi) = you are able
(shakyaM) = is able
(shakyaM) = is possible
(shakyaH) = it is possible
(shakyaH) = can
(shakyaH) = possible
(shakyaH) = practical
(shakyase) = are able
(shaNkaraH) = Lord Siva
(shaNkhaM) = conchshell
(shaNkhAH) = conchshells
(shaNkhAn) = conchshells
(shaNkhau) = conchshells
(shaThaH) = deceitful
(shatashaH) = hundreds
(shataiH) = by hundreds
śatrū (shatruM) = the enemy
śatrū (shatruH) = enemy
śatrūte (shatrutve) = because of enmity
śatrūn (shatrun) = enemies
śatrūvat (shatruvat) = as an enemy.
śatra (shatrau) = to an enemy
śanai (shanaiH) = gradually
śanai (shanaiH) = step by step
śaṃ (shantiM) = perfect peace
śabda (shabdaH) = combined sound
śabda (shabdaH) = sound vibration
śabdabrahma (shabdabrahma) = ritualistic principles of scriptures
śabdadin (shabdAdin) = such as sound
śabdadin (shabdAdin) = sound vibration, etc.
śama (shamaM) = mental tranquillity
śama (shamaH) = cessation of all material activities
śama (shamaH) = control of the mind
śayā (shayyA) = in lying down
śaraṇa (sharaNaM) = refuge
śaraṇa (sharaNaM) = full surrender
śaraṇa (sharaNaM) = for surrender
śaraṇa gach (sharaNam gachCha) = surrender
śarīra (sharIra) = the body
śarīra (sharIra) = bodily
śarīra (sharIra) = by the body
śarīram (sharIraM) = the body
śarīram (sharIraM) = pertaining to the body
śarīram (sharIraM) = body
śarīrastha (sharIrasthaM) = situated in the body
śarīrastha (sharIrasthaM) = situated within the body
śarīrāna (sharIrasthaH) = dwelling in the body
śarīrāni (sharIrANi) = bodies
(sharIriNaH) = of the embodied soul
(sharIre) = in the universal form
(sharIre) = on the body
(sharIre) = the body.
(sharma) = grace
(shashANkaH) = the moon
(shashisUryayoH) = of the moon and the sun
(shashI) = the moon.
(shashI) = the moon
(shashvachChAntiM) = lasting peace
(shastra) = weapons
(shastrapANayaH) = those with weapons in hand
(shastrabhRitAM) = of the carriers of weapons
(shastrasampAte) = in releasing his arrows
(shastrAni) = weapons
(shAkhaM) = branches
(shAkhAH) = branches
(shAdhi) = just instruct
(shAntaH) = peaceful
(shantarajasaM) = his passion pacified
(shAntiM) = peace
(shAntiM) = perfect peace
(shAntiM) = relief from material pangs
(shAntiH) = tranquillity
(shAntiH) = peace
(shArIraM) = in keeping body and soul together
(shAshvataM) = eternal.
(shAshvataM) = original
(shAshvataM) = the eternal
(shAshvataH) = permanent
(shAshvatadharmagoptA) = maintainer of the eternal religion
शाश्वतस्य (shAshvatasya) = of the eternal
शाश्वतः (shAshvatAH) = eternal. 
शाश्वतः (shAshvatIH) = many
शाश्वते (shAshvate) = of the Vedas
शास्त्र (shAstra) = of scripture
शास्त्रः (shAstraM) = the scriptures
शास्त्रः (shAstraM) = revealed scripture
शास्त्रविद्या (shAstravidhiM) = the regulations of the scriptures
शास्त्रविद्या (shAstravidhiM) = the regulations of scripture
शिक्षाको (shikhaNDI) = Sikhandi
शिक्षिको (shikhariNAM) = of all mountains
शिरः (shiraH) = head
शिरः (shiraH) = heads
शिरसः (shirasA) = with the head
शिश्यः (shiShyaH) = disciple
शिश्येनः (shiShyeNa) = disciple
शितः (shIta) = in cold
शितः (shIta) = winter
शुकः (shukla) = light
शुकः (shuklaH) = the white fortnight
शुचः (shuchaH) = worry.
शुचः (shuchaH) = worry
शुचि (shuchiH) = pure
शुचिनः (shuchInAM) = of the pious
शुचाः (shuchau) = in a sanctified
शुद्धाय (shuddhaye) = for the purpose of purification.
शुष (shuni) = in the dog
शुभः (shubha) = of the auspicious
शुभः (shubha) = good
शुभः (shubha) = from auspicious
शुभानः (shubhAn) = the auspicious
शुद्रः (shUdraH) = lower-class men
(shUdrasya) = of the shudra
(shUdrANAM) = of the shudras
(shUrAH) = heroes
(shRiNu) = understand.
(shRiNu) = just hear.
(shRiNu) = just hear
(shRiNu) = try to hear.
(shRiNu) = listen.
(shRiNu) = hear from Me.
(shRiNu) = hear.
(shRiNu) = hear
(shRiNuyAt) = does hear
(shRiNoti) = hears of
(shRiNvataH) = hearing
(shRiNvan) = hearing
(shaibyaH) = Saibya
(shoka) = by lamentation
(shoka) = misery
(shokaM) = lamentation
(shochati) = laments
(shochituM) = to lament
(shoShayati) = dries
(shauchaM) = cleanliness
(shauchaM) = purity
(shauryaM) = heroism
(shyAlAH) = brothers-in-law
(shraddadhAnAH) = with faith
(shraddhaH) = faith
(shraddhayA) = inspiration
(shraddhayA) = with faith
(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
(shritAH) = taking shelter of.
(shrIH) = opulence or beauty
(shrIH) = opulence
(shrIbhagAvAnuvAcha) = the Personality of Godhead said
(shrIbhagAvAnuvAcha) = the Supreme Personality of Godhead said
(shrIbhagAvAnuvAcha) = the Supreme Lord said
(shrIbhagAvAnuvAcha) = the 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
(shreyaH) = good
(shreyaH) = better engagement
(shreyaH) = better
(shreyaH) = benediction
(shreyaH) = real benefit
(shreyAn) = greater
(shreyAn) = better
(shreyAn) = far better
(shreShThaH) = a respectable leader
(shrotavyasya) = toward all that is to be heard
(shrotraM) = ears
(shrotrAdIni) = such as the hearing process
(shvapAke) = in the dog-eater (the outcaste)
(shvashurAn) = fathers-in-law
(shvashUrAH) = fathers-in-law
(shvasan) = breathing
(shvetaiH) = with white
(ShaNmAsAH) = the six months
(ShaShThANi) = the six
(sa) = with both
(sa) = with
(sa) = that
(sa.ngavarjitaH) = freed from the contamination of fruitive activities and mental speculation
(sa.ngrahaH) = the accumulation.
(sa.ngraheNa) = in summary
(sa.ngrAmaM) = fighting
(sa.nnyasta) = one who has renounced
(sa.nnyasya) = giving up completely
(sa.nnyasya) = giving up
(sa.nnyAsa) = of renunciation
(sa.nnyAsaM) = the renounced order of life
(sa.nnyAsaM) = renunciation
(sa.nnyAsaH) = the renounced order of life
(sa.nnyAsaH) = renunciation of work
(sa.nnyAsaH) = renunciation
(sa.nnyAsanAt) = by renunciation
(sa.nnyAsasya) = of renunciation
(sa.nnyAsI) = in the renounced order
(sa.nnyAsI) = renouncer
(sa.nnyAsInAM) = for the renounced order
(sa.nnyAsena) = by the renounced order of life
(sa.nyata) = controlled
(sa.nyama) = of restraint
(sa.nyamatAM) = of all regulators
(sa.nyamI) = the self-controlled
(sa.nyamya) = keeping under control
(sa.nyamya) = controlling
(sa.nyamya) = completely subduing
(sa.nyAti) = goes away
(sa.nyAti) = verily accepts
(sa.nyuktAH) = engaged
(sa.nyogaM) = connection
(sa.nyogAt) = by the union between
(sa.nyogAt) = from the combination
(sa.nvAdaM) = conversation
(sa.nvAdaM) = discussion
(sa.nvAdaM) = message
(sa.nvigna) = distressed
(sa.vRittaH) = settled
(sa.nshaya) = of doubts
(sa.nshaya) = doubtful
(sa.nshayaM) = doubt
(sa.nshayaM) = doubts
(sa.nshayaH) = all doubts.
(sa.nshayaH) = doubt.
(sa.nshayasya) = of the doubt
(sa.nshitavrataH) = taken to strict vows.
(sa.nshuddha) = washed off
(sa.nshuddhiH) = purification
(sa.nshritaha) = having taken shelter of
(sa.nsAra) = in material existence
(sa.nsAreShu) = into the ocean of material existence
(sa.nsiddhaH) = having achieved perfection
(sa.nsiddhaH) = he who is mature
(sa.nsiddham) = in perfection
(sa.nsiddhiM) = perfection
(sa.nsiddhau) = for perfection
(sa.nstabhya) = by steadying
(sa.nsthapanArthaya) = to reestablish
(sa.nsparshajaha) = by contact with the material senses
(sa.nsmRitya) = remembering
(sa.nharate) = winds up
(sa.nj nake) = which is called.
(sa.nj nArthaM) = for information
(sa.nj nitaM) = in the matter of
(sa.nj nitaH) = is called.
(sa.nj naiH) = named
(saH) = anyone
(saH) = it
(saH) = He
(saH) = that knowledge
(saH) = that person
(saH) = that
(saH) = thus
(saH) = the same
(saH) = these
(saH) = such
(saH) = he is.
(saH) = he is
(saH) = he.
(saH) = he
(saktaM) = attached
(saktAH) = attached
(saktAH) = being attached
(sakhA) = friend
(sakhIn) = friends
(sakhaiva) = like a friend
(sakhyuH) = with a friend
(sagadgadaM) = with a faltering voice
(saNkaraH) = such unwanted children
(saNkarasya) = of unwanted population
(saNkalpa) = determination
(saNkalpa) = mental speculations
(saNkalpaH) = desire for self-satisfaction
(saNkhye) = in the battlefield
(saNga) = association
(saNga) = of association
(saNgaM) = attachment
(saNgaM) = association
(saNgaH) = attachment
(saNgarahitaM) = without attachment
(saNgavivarjitaH) = free from all association
(saNgAt) = from attachment
(saNgena) = by association
(saNghAH) = the assemblies
(saNghAtaH) = the aggregate
(saNghaiH) = the groups
(sachetAH) = in my consciousness
(sachChabdaH) = the sound sat

(sajjate) = becomes attached.

(sajjante) = they become engaged

(sa nchayAn) = accumulation.

(sa nChinna) = cut

(sa njanayan) = increasing

(sa njaya uvAcha) = Sanjaya said

(sa njaya) = O Sanjaya.

(sa njayati) = binds

(sa njAyate) = comes into being

(sa njAyate) = develops

(sat) = eternal

(sat) = cause

(sat) = the word sat

(sat) = the Supreme

(sat) = spirit

(sataH) = of the eternal

(satata) = always

(satataM) = always

(satataM) = constantly

(satataM) = twenty-four hours a day

(satatayuktAnAM) = always engaged

(sati) = being

(satkAra) = respect

(sattva) = in goodness

(sattva) = existence

(sattvaM) = in goodness

(sattvaM) = existence

(sattvaM) = the mode of goodness

(sattvaM) = the strength

(sattvavataM) = of the strong

(sattvasa.nshuddhiH) = purification of one's existence
(sattvasthAH) = 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
(sanniymya) = controlling
sannivistaH (sannivistaH) = situated
sapatnaH (sapatnaH) = enemies.
sapta (sapta) = seven
sabAndhaH (sabAndhaH) = along with friends
sama (sama) = unaltered
sama (sama) = equal
sama (sama) = equally
sama (sama) = equipoised
samaM (samaM) = in equanimity
samaM (samaM) = equally
samaM (samaM) = straight
samaH (samaH) = equal
samaH (samaH) = equally disposed
samaH (samaH) = equipoised
samaH (samaH) = peacefulness
samaH (samaH) = steady
samagraM (samagraM) = all
samagraM (samagraM) = in total
samagraM (samagraM) = completely
samagrAn (samagrAn) = all
samachittaM (samachittaM) = equilibrium
samata (samata) = equanimity
samatitya (samatitya) = transcending
samatItani (samatItani) = completely past
samatvaM (samatvaM) = equanimity
samadarshanaH (samadarshanaH) = seeing equally.
samadarshanaH (samadarshanaH) = who see with equal vision.
samadhigachChati (samadhigachChati) = attains.
samantaranaH (samantaranaH) = from all sides.
samantAt (samantAt) = everywhere
samantAt (samantAt) = from all directions
samanvitaH (samanvitaH) = qualified
(samabuddhayaH) = equally disposed
(samabuddhiH) = having equal intelligence
(samavasthitaM) = equally situated
(samavetAH) = assembled
(samavetAn) = assembled
(samAH) = equal
(samAH) = years
(samAgatAH) = assembled
(samAchara) = do perfectly.
(samAchara) = perform
(samAcharan) = practicing.
(samAdhAtuM) = to fix
(samAdhAya) = fixing
(samAdhinA) = by complete absorption.
(samAdhisthasya) = of one situated in trance
(samAdhau) = in transcendental consciousness, or KRIShNa consciousness
(samAdhau) = in the controlled mind
(samApnoShi) = You cover
(samAyuktaH) = keeping in balance
(samArambhAH) = attempts
(samAviShTaH) = absorbed
(samAvRitaH) = covered
(samAvRitaH) = surrounded
(samAsataH) = in summary
(samAsena) = in summary
(samAsena) = summarily
(samAhartuM) = in destroying
(samAhitaH) = approached completely
(samiti njayaH) = always victorious in battle
(samiddhaH) = blazing
(samIkShya) = after seeing
(samutthena) = arisen from
(samuddhartA) = the deliverer
(samudbhavaM) = directly manifested
(samudbhavaM) = produced of
(samudbhavaH) = born of.
(samudbhavaH) = born of
(samudbhavAn) = produced of
(samudyame) = in the attempt.
(samudraM) = the ocean
(samupasthitaM) = arrived
(samupasthitaM) = present
(samupAshritaH) = having taken shelter of
(samRiddha) = with full
(samRiddhaM) = flourishing
(samRiddhavegaH) = with full speed.
(same) = in equanimity
(samau) = in suspension
(sampat) = assets
(sampadaM) = assets
(sampadaM) = the qualities
(sampadyate) = he attains
(sampanne) = fully equipped
(sampashyan) = considering
(samprakIrtitaH) = is declared.
(sampratiShThA) = the foundation
(sampravRittAni) = although developed
(samprekShya) = looking
(samplutodake) = in a great reservoir of water
(sambandhinaH) = relatives
(sambhavaM) = born of.
(sambhavaH) = the possibility
(sambhavaH) = production
they appear
produced of
produced of.
I do appear
I do incarnate
for a respectable man
arisen kim
bewildered
befooled by material identification
into delusion
the illusion
perfect illusion
from illusion
complete
completely
of all reservoirs of water
birth and death
of all creations
while taking birth
even in the creation
of serpents
all kinds of
all respectively
all
in all
of all
because You are everything
for all kinds of
all of the body
all that be
all such sinful reactions
all
(sarvaM) = whole
(sarvaM) = everything
(sarvaH) = all
(sarvaH) = everything.
(sarvakarma) = of all activities
(sarvakarmAni) = all kinds of activities
(sarvakarmAni) = all reactions to material activities
(sarvagataM) = all-pervading
(sarvagataH) = all-pervading
(sarvaguhyaM) = the most confidential of all
(sarvataH) = in all respects
(sarvataH) = everywhere
(sarvataH) = on all sides
(sarvataH) = from all sides
(sarvatra) = everywhere
(sarvatragaM) = all-pervading
(sarvatragaH) = blowing everywhere
(sarvathA) = in all ways
(sarvathA) = in all respects
(sarvadehinAM) = of all embodied beings
(saradvArANi) = all the doors of the body
(saradvAreShu) = in all the gates
(saradvharmAn) = all varieties of religion
(sarvapApaH) = from all sinful reactions
(sarvabhAvena) = in all respects
(sarvabhUta) = of all living entities
(sarvabhUta) = to all living entities
(sarvabhUta) = for all living entities
(sarvabhUtasthaM) = situated in all beings
(sarvabhUtasthitaM) = situated in everyone’s heart
(sarvabhUtahite) = for the welfare of all living entities
(sarvabhUtAnAM) = of all creations
(sarvabhUteShu) = among all living beings
(sarvabhUteShu) = in all living entities
(sarvabhUteShu) = to all living entities
(sarvabhRit) = the maintainer of everyone
(sarvayoniShu) = in all species of life
(sarvaloka) = of all planets and the demigods thereof
(sarvavit) = the knower of everything
(saravRikShANAM) = of all trees
(sarvashaH) = altogether
(sarvashaH) = all around
(sarvashaH) = all kinds of
(sarvashaH) = all
(sarvashaH) = in all respects.
(sarvashaH) = 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 nAna) = in all sorts of knowledge
(sarvAH) = all
(sarvANi bhUtAni) = all created beings
(sarvANi) = all sorts of
(sarvANi) = all
(sarvANi) = of all
ಸರ್ವನ (sarvAn) = all kinds of
ಸರ್ವನ (sarvAn) = all
ಸರ್ವವಾರ್ಥೇ (sarvArambha) = of all varieties
ಸರ್ವವಾರ್ಥೇ (sarvArambhaH) = all ventures
ಸರ್ವಾರ್ಥೇ (sarvArthAn) = all things
ಸರ್ವಯಾಯ (sarve vayaM) = all of us
ಸರ್ವ (sarve) = all of them
ಸರ್ವ (sarve) = all sorts of
ಸರ್ವ (sarve) = all.
ಸರ್ವ (sarve) = all
ಸರ್ವೇಭ್ಯ (sarvebhyyaH) = of all
ಸರ್ವೇಶಾಮ್ (sarveShAM) = all types of
ಸರ್ವೇಶಾಮ್ (sarveShAM) = all
ಸರ್ವೇಶಾಮ್ ಕಾಲೇಶು (sarveShu kAleShu) = always
ಸರ್ವೇಶಾಮ್ (sarveShu) = at all
ಸರ್ವೇಶಾಮ್ (sarveShu) = all
ಸರ್ವೇಶಾಮ್ (sarveShu) = in all
ಸರ್ವೇಶಾಮ್ (sarveShu) = everywhere
ಸರ್ವೇಶಾಮ್ (sarveShu) = to all
ಸರ್ವೇಶಾಮ್ (sarvaiH) = all
ಸವಿಕೇಶಾಮ್ (savikAraM) = with interactions
ಸವಯಾಚೇನ್ (savyasAchin) = O Savyasaci.
ಸಾಷಾಮ್ (sasharaM) = along with arrows
ಸಹ (saha) = along with
ಸಹ (saha) = with
ಸಹ (saha) = together
ಸಹಜಂ (sahajaM) = born simultaneously
ಸಹದೇವಾಹ್ (sahadevaH) = Sahadeva
ಸಹಾ (sahasA) = all of a sudden
ಸಹಾ (sahasra) = one thousand
ಸಹಾರ್ಕೇಟ (sahasrakRitvaH) = a thousand times
(sahasrAho) = O thousand-handed one
(sahasrashaH) = thousands
(sahasrasya) = of many thousands
(sahasrAntAM) = similarly, ending after one thousand
(sahasreShu) = out of many thousands
(sahitaM) = with
(sakShI) = witness
(sA) = that is
(sA) = that
(sA) = this
(sAgaraH) = the ocean.
(sAgarAt) = from the ocean
(sANkhya) = analytical study of the material world
(sANkhyaM) = analytical study
(sANkhyAnAM) = of the empiric philosophers
(sANkhye) = in the Vedanta
(sANkhye) = in the fight
(sANkhye) = by analytical study
(sANkhyena) = of philosophical discussion
(sANkhyaiH) = by means of Sankhya philosophy
(sAttvika) = to one in goodness
(sAttvikaM) = in the mode of goodness.
(sAttvikaM) = in the mode of goodnes.
(sAttvikaM) = in the mode of goodness.
(sAttvikaH) = in the mode of goodness.
(sAttvikaH) = in the mode of goodness.
(sAttvikaH) = in goodness
(sAttvikAH) = those who are in the mode of goodness
(sAttvikI) = in the mode of goodness.
(sAttvikI) = in the mode of goodness
(sAttvikI) = in the mode of goodness.
(sAttvikI) = Satyaki (the same as Yuyudhana, the charioteer of Lord KRiShNa)
(sAdharmyaM) = same nature
(sAdhibhUta) = and the governing principle of the material manifestation
(sAdhiyaj naM) = and governing all sacrifices
(sAdhuH) = a saint
(sAdhubhAve) = in the sense of the nature of the devotee
(sAdhuShu) = unto the pious
(sAdhUnAM) = of the devotees
(sAdhyAH) = the Sadhyas
(sAma) = the Sama Veda
(sAmarthyaM) = ability
(sAmavedaH) = the Sama Veda
(sAmAsikasya) = of compounds
(sAmnaM) = of the Sama Veda songs
(sAmye) = in equanimity
(sAmyena) = generally
(sAhaNkAreNa) = with ego
(sAkShAt) = directly
(si.nhanAdaM) = roaring sound, like that of a lion
(siddhya(siddhyoH) = in success and failure
(siddha) = and the perfected demigods
(siddhaH) = perfect
(siddhaye) = for the perfection
(siddhaye) = for perfection
(siddhasaNghAH) = the perfect human beings.
(siddhasaNghAH) = perfect beings
(siddhAnAM) = of all those who are perfected
(siddhAnAM) = of all those who have achieved perfection
(siddhi) = in perfection
(siddhiM) = perfection
(siddhiM) = success
(siddhiH) = success
(siddhau) = in success
(Idanti) = are quivering
(sIdanti) = are quivering
(sukRitaM) = pious activities
(sukRitadShkRite) = good and bad results
(sukRitasya) = pious
(sukRitinaH) = those who are pious
(sukha) = with happiness
(sukha) = of happiness
(sukha) = happiness
(sukhaM) = and happiness
(sukhaM) = in happiness
(sukhaM) = happiness.
(sukhaM) = happiness
(sukhaM) = happily
(sukhaH) = and happiness
(sukhaduHkha) = happiness and distress
(sukhasya) = of happiness
(sukhAni) = all happiness
(sukhAni) = happiness thereof
(sukhinaH) = very happy
(sukhinaH) = happy
(sukhI) = happy
(sukhe) = in happiness
(sukhena) = in transcendental happiness
(sukheShu) = in happiness
(sughoShamaNipuShpakau) = the conches named Sughosa and Manipuspaka
(sudurAchAraH) = one committing the most abominable actions
(sudurshaM) = very difficult to see
(sudurlabhaH) = very rare to see.
(suduShkaraM) = difficult.
(sunishchitaM) = definitely.
(suragaNAH) = the demigods
(surasaNghAH) = groups of demigods
(surANAM) = of the demigods
(surendra) = of Indra
(sulabhaH) = very easy to achieve
(suvirUDha) = strongly
(susukhaM) = very happy
(suhRit) = to well-wishers by nature
(suhRit) = most intimate friend
(suhRidaM) = the benefactor
(suhRidaH) = well-wishers
(sUtaputraH) = Karna
(sUtre) = on a thread
(sUyate) = manifests
(sUrya) = and sun
(sUrya) = of suns
(sUryaH) = the sun
(sUkShmatvAt) = on account of being subtle
(sRijati) = creates
(sRijAmi) = manifest
(sRitI) = different paths
(sRiShTvA) = creating
(sRiShTvA) = created
(sainyasya) = of the armies
(senAnInAM) = of all commanders
(sevate) = renders service
(sevayA) = by the rendering of service
(sevitvaM) = aspiring
(sainyasya) = of the soldiers
(soDhuM) = to tolerate
 tolerate.

the moon

drinkers of soma juice

Abhimanyu, the son of Subhadra

the son of Subhadra

the son of Somadatta

very beautiful

being without duplicity towards others

the beautiful form

due to being subtle

Kartikeya

impudent

obstinate

and repute

with prayers

are singing hymns

thief

is slipping

women

by the womanhood

situated

unchangeable

abode

ground

the abode

place

situated

rightly

please keep

placing

not moving

of immovable things
(sthAsyati) = remains
(sthitaM) = situated in the body
(sthitaM) = situated
(sthitaH) = being situated
(sthitaH) = situated.
(sthitaH) = situated
(sthitadhIH) = whose mind is steady
(sthitadhIH) = one fixed in KRiShNa consciousness
(sthitapraj naH) = transcendentally situated
(sthitapraj nasya) = of one who is situated in fixed KRiShNa consciousness
(sthitAH) = am situated
(sthitAH) = are situated.
(sthitAn) = standing
(sthtiM) = situation
(sthtiH) = the situation
(sthtiH) = situation
(sthitau) = situated
(sthitvA) = being situated
(sthira) = fixed
(sthiraM) = steadily
(sthiraM) = firm
(sthiraH) = still
(sthirabuddhiH) = self-intelligent
(sthirAM) = stable.
(sthirAH) = enduring
(sthairyaM) = steadfastness
(snigdhAH) = fatty
(sparshanaM) = touch
(sparshAn) = sense objects, such as sound
(spRishan) = touching
(spRihA) = aspiration
(spRihA) = desire
(smarati) = remembers
(smaran) = thinking of
(smaran) = remembering
(smRitaM) = is understood to be.
(smRitaM) = is considered.
(smRitaH) = is considered
(smRitA) = is considered
(smRiti) = of memory
(smRitiH) = memory
(smRitiH) = remembrance
(smRitibhra.nshAt) = after bewilderment of memory
(syandane) = chariot
(syAM) = would be
(syAM) = shall be
(syAt) = is
(syAt) = will there be
(syAt) = exists
(syAt) = one becomes
(syAt) = may be
(syAt) = might be
(syAt) = remains
(syAma) = will we become
(syuH) = are
(srotasAM) = of flowing rivers
(svaM) = own
(svakaM) = His own
(svakarma) = in his own duty
(svakarmaNA) = by his own duties
(svachakShuShA) = your own eyes
(svajanaM) = own kinsmen
(svajanaM) = kinsmen
(svatejasA) = by Your radiance
(svadharmaM) = one’s own religious principles
(svadharmaM) = your religious duty
(svadharmaH) = one’s own 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
ಭಗವಾ (harSha) = from happiness
ಭಾವಿ (harShaM) = cheerfulness
ಭಾಷಪ್ರಸಾಧನ (harShokAnvitaH) = subject to joy and sorrow
ಹಿ (haviH) = butter
ಹಾತ (hastAt) = from the hand
ಹಸ್ತಿ (hastini) = in the elephant
ಹಾಡ (hAniH) = destruction
ಹ (hi) = indeed
ಹ (hi) = certainly
ಹ (hi) = surely
ಹಾತ್ಯ (hi.nsAM) = and distress to others
ಹಾತ್ಯ (hi.nsAtmakaH) = always envious
ಹಾ (hitaM) = beneficial
ಹಾ (hitaM) = benefit.
ಹಕ್ಕಮ್ಯ (hitakAmyayA) = for your benefit.
ಹ (hite) = in welfare work
ಹ (hitvA) = losing
ಹ (hinasti) = degrade
ಹ (himAlayaH) = the Himalayan mountains.
ಹ (hutaM) = offering.
ಹ (hutaM) = offered in sacrifice
ಹ (hutaM) = offered
ಹ (hutAshavaktraM) = fire coming out of Your mouth
ಹ (hRita) = deprived of
ಹ (hRitsthaM) = situated in the heart
ಹ (hRidaya) = of the heart
ಹ (hRidayAni) = hearts
ಹ (hRidi) = in the heart
ಹ (hRiddeshe) = in the location of the heart
ಹ (hRidyAH) = pleasing to the heart
ಹ (hRiShitaH) = gladdened
ಹ (hRiShIkesha) = O master of all senses
(hRiShIkesha) = O master of the senses
(hRiShIkeshM) = unto KRiShNa, the master of the senses
(hRiShIkeshM) = unto Lord KRiShNa
(hRiShIkeshH) = Hrsikesa (KRiShNa, the Lord who directs the senses of the devotees)
(hRiShIkeshH) = the master of the senses, KRiShNa
(hRiShIkeshH) = Lord KRiShNa
(hRiShTaromA) = with his bodily hairs standing on end due to his great ecstasy
(hRiShyati) = takes pleasure
(hRiShyAmi) = I am enjoying
(hRiShyAmi) = I am taking pleasure
(he kRiShNa) = O KRiShNa
(he yAdava) = O Yadava
(he sakhe) = O my dear friend
(hetavaH) = causes.
(hetuH) = cause
(hetuH) = the instrument
(hetunA) = for the reason
(hetumadbhiH) = with cause and effect
(hetoH) = in exchange
(hriyate) = is attracted
(hrIH) = modesty
(kShaNaM) = a moment
(kShatriya) = the ksatriyas
(kShatriyasya) = of the ksatriya
(kShatriyAH) = the members of the royal order
(kShantiH) = tolerance
(kShamA) = patience.
(kShamA) = forgiveness
(kShamI) = forgiving
(kShayaM) = destruction
(kShayakRit) = the destroyer
(kShayAya) = for destruction
(kSharaM) = to the fallible
(kSharaH) = constantly changing
(kSharaH) = fallible
(kShAtraM) = of a ksatriya
(kShAntiH) = tolerance
(kShAmaye) = ask forgiveness
(kShipAmi) = I put
(kShipraM) = very quickly
(kShipraM) = very soon
(kShINakalmaShAH) = who are devoid of all sins
(kShINe) = being exhausted
(kShudraM) = petty
(kShetra) = of the body
(kShetra) = the field of activities (the body)
(kShetraM) = this body
(kShetraM) = the field of activities (the body)
(kShetraM) = the field of activities
(kShetraM) = field of activities
(kShetraj na) = and the knower of the body
(kShetraj naM) = the knower of the field
(kShetraj naH) = the knower of the field
(kShetraj nayoH) = and the knower of the field
(kShetraj nayoH) = of the proprietor of the body
(kShetraj) = the soul
(kShetreShu) = in bodily fields
(kShemaM) = protection
(kShemataraM) = better
(j nAtavyaM) = knowable
(j nAtuM) = to know

(j nAtena) = by knowing

(j nAtvA) = knowing well

(j nAtvA) = knowing

(j nAtvA) = thus knowing

(j nAna) = in knowledge

(j nAna) = with knowledge

(j nAna) = of knowledge

(j nAna) = of perfect knowledge

(j nAna) = by acquired knowledge

(j nAna) = by knowledge

(j nAnaM) = into knowledge

(j nAnaM) = knowledge of

(j nAnaM) = knowledge

(j nAnaM) = pure consciousness

(j nAnaM) = phenomenal knowledge

(j nAnaH) = whose knowledge

(j nAnagamyAM) = to be approached by knowledge

(j nAnachakShuShaH) = those who have the eyes of knowledge.

(j nAnachakShuShA) = by the vision of knowledge

(j nAnadIpite) = because of the urge for self-realization.

(j nAnaplavena) = by the boat of transcendental knowledge

(j nAnayaj naH) = sacrifice in knowledge

(j nAnayaj nAH) = sacrifice in advancement of transcendental knowledge

(j nAnayaj nena) = by cultivation of knowledge

(j nAnayogena) = by the linking process of knowledge

(j nAnavatAM) = of the wise

(j nAnavAn) = one who is in full knowledge

(j nAnavAn) = learned

(j nAnasya) = of knowledge
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Sanskrit Glossary of Words from Bhagavadgita

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