The following list of words from Bhagavadgita is arranged sequentially as
(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
ॐक (OMK) = the syllable om
ा (a.nsha) = a part
ा (a.nsh) = fragmental particle
ा (a.nshum) = radiant
ा (a.nshena) = part
ा (akartA) = as the nondoeer
ा (akartA) = the nondoeer
ा (akarma) = inaction
ा (akarmakR) = without doing something
ा (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
(akIrti) = infamy
(akIrtiM) = infamy
(akIrtiH) = ill fame
(akurvata) = did they do
(akushalaM) = inauspicious
(akRitabuddhitvAt) = due to unintelligence
(akRitAtmAnaH) = those without self-realization
(akRiten) = 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
ಭಗವಾನ (agnau) = in fire
ಅಗ್ರ (agraM) = at the tip
ಅಗ್ರ (agre) = in the beginning
ಅಘಾ (aghaM) = grievous sins
ಅಘಾಯು (aghAyuH) = whose life is full of sins
ಅಂಗ (aNgaNi) = limbs
ಾ (acharaM) = and not moving
ಅಾ (acharaM) = not moving
ಾ (acharasya) = and nonmoving
ಅಾ (achalaM) = immovable
ಅಾ (achalaM) = unmoving
ಅಾ (achalaM) = steady
ಅಾ (achalaH) = immovable
ಅಾ (achalapratiShThaM) = steadily situated
ಅ (achalA) = unflinching
ಅ (achalena) = without its being deviated
ಅ (achApalaM) = determination
ಅ (achintya) = inconceivable
ಅ (achintyaM) = inconceivable
ಅ (achintyaH) = inconceivable
ಅ (achireNa) = very soon
ಅ (achetasasaH) = without KRiShNa consciousness.
ಅ (achetasasaH) = having a misled mentality
ಅ (achetasasaH) = having undeveloped minds.
ಅ (achChedyaH) = unbreakable
ಅ (achyuta) = O infallible one
ಅ (achyuta) = O infallible KRiShNa
ಅ (ajaM) = unborn
ಅ (ajaH) = unborn
ಅ (ajasraM) = forever
ಅ (ajAnatA) = without knowing
ಅ (ajAnantaH) = without knowing
अजनानः (ajAnantaH) = without spiritual knowledge
अजनानः (ajAnantaH) = not knowing
अनीयानीयः (aNiYaNIsM) = smaller
अनोः (aNoH) = than the atom
अतः (ataH UrdhvaM) = thereafter
अतः (ataH paraM) = hereafter.
अतः (ataH) = therefore
अतः (ataH) = from this
अत्तत्त्वार्थवतः (atattvArthavat) = without knowledge of reality
अतत्तद्रितः (atandritaH) = with great care
अतपास्यायः (atapaskAya) = to one who is not austere
अति मानितः (ati mAnitA) = expectation of honor
अति (ati) = greatly
अति (ati) = too much
अति (ati) = too
अतितरां (atitaranti) = transcend
अतिरिष्यः (atiricyate) = becomes more.
अतिवर्तते (ativartate) = transcends.
अतिपः (atIpaH) = transcendental
अतिपः (atIpaH) = surpassed
अतिपः (atIpaH) = having transcended
अतिपः (atIpya) = transcending
अतिद्रियः (atIndriyaM) = transcendental
अतिव (atIva) = very, very
अत्यान्तः (atyantaM) = the highest
अत्यार्थः (atyarthaM) = highly
अत्यागिनः (atyAginAM) = for those who are not renounced
अत्युष्णः (atyuShNa) = very hot
अत्येतः (atyeti) = surpasses
अतः (atra) = in this matter
अतः (atra) = in this
अतः (atra) = here
(atha) = also
(atha) = if, therefore
(atha) = if, however
(atha) = even though
(atha) = then
(atha) = thereupon
(atha) = therefore
(atha) = but
(athavA) = 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
(adhikataraH) = very much
(adhikAraH) = right
(adhigachChati) = attains.
(adhigachChati) = is promoted.
(adhigachChati) = one attains.
(adhigachChati) = does attain.
(adhidaivaM) = governing all the demigods
(adhidaivaM) = the demigods
(adhidaivataM) = called adhidaiva
(adhibhUtaM) = the physical manifestation
(adhibhUtaM) = the material manifestation
(adhiyaj naH) = the Supersoul
(adhiyaj naH) = the Lord of sacrifice
(adhiShThAnaM) = the place
(adhiShThAnaM) = sitting place
(adhiShThAya) = being situated in
(adhiShThAya) = being so situated
(adhyayanaiH) = or Vedic study
(adhyakSheNa) = by superintendence
(adhyAtma) = in spiritual knowledge
(adhyAtma) = with full knowledge of the self
(adhyAtma) = pertaining to the self
(adhyAtma) = spiritual
(adhyAtmaM) = transcendental
(adhyAtmaM) = the self
(adhyAtmavidyA) = spiritual knowledge
(adhyeShyate) = will study
(adhruvaM) = temporary.
(anagha) = O sinless one.
(anagha) = O sinless one
(ananta) = unlimited
(ananta) = O unlimited
ಅನಂತಂ (anantAM) = unlimited
ಅನಂತಃ (anantaH) = Ananta
ಅನಂತಾರ (anantarupaM) = thereafter.
ಅನಂತರುಪ (anantarupa) = O unlimited form.
ಅನಂತರುಪಂ (anantarupaM) = unlimited form
ಅನಂತೇವಿಜಯ (anantavijayaM) = the conch named Ananta-vijaya
ಅನಂತೇಯ್ಯ (anantayya) = unlimited potency
ಅನಂತೇಯ್ಯ (anantayya) = unlimited
ಅನಂತೇಯ್ಯದ (anantayyad) = without deviation of the mind
ಅನಂತೇಯ್ಯ (anantayya) = unalloyed, undeviating
�ನಂತೇಯ್ಯ (anantayya) = without being mixed with frutiferous activities or speculative knowledge
�ನಂತೇಯ್ಯ (anantayyoga) = by unalloyed devotional service
�ನಂತೇಯ್ಯ (ananyah) = having no other object
�ನಂತೇಯ್ಯ (ananyena) = without division
�ನಂತೇಯ್ಯ (anapekshaH) = neutral
�ನಂತೇಯ್ಯ (anapeksya) = without considering the consequences
�ನಂತೇಯ್ಯ (anabhisvaNgaH) = being without association
�ನಂತೇಯ್ಯ (anabhisandhya) = without desiring
�ನಂತೇಯ್ಯ (anabhisnehaH) = without affection
�ನಂತೇಯ್ಯ (anayoH) = of them
�ನಂತ (analaH) = fire
�ನಂತ (analena) = by the fire
�ನಂತ (anavalokayAn) = not looking
�ನಂತ (anavaptaM) = wanted
�ನಂತ (anashnataH) = abstaining from eating
ಅನಂತ (anasuyave) = to the nonenvious
ಅನಂತ (anasuyaH) = not envious
�ನಂತ (anasuyantaH) = without envy
�ನಂತ (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
(anuvartIyate) = 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
ಭಗವಾನು ಶಾಶ್ವತಸೂತ್ರ

ಅನೇನು (anena) = with these
ಅನೇನು (anena) = this
ಅನೇನು (anena) = by this sacrifice
ಅನೇನು (anena) = by this
ಾ (anta) = end
ಾ (antaM) = or end
ಾ (antaM) = the end
ಾ (antaH) = a limit
ಾ (antaH) = inside
ಾ (antaH) = within
ಾ (antaH) = end
ಾ (antaH) = conclusion
ಾ (antaH) = limit
ಾ (antaHsthAni) = within
ಾ (antakAle) = at the end of life
ಾ (antagataM) = completely eradicated
ಾ (antaraM) = the difference
ಾ (antaraM) = between
ಾ (antarAtmanA) = within himself
ಾ (antarArAmaH) = actively enjoying within
ಾ (antarare) = between
ಾ (antarjyotiH) = aiming within
ಾ (antarsukhaH) = happy from within
ಾ (antavat) = perishable
ಾ (antavantaH) = perishable
ಾ (antike) = near
ಾ (ante) = at the end
ಾ (ante) = after
ನು (anna) = of food grains
ನು (annaM) = foodstuff
ನು (annAt) = from grains
ನು (anya) = of other
any = to other
anya = other
anyaH = another
anyaH = other
anyaH = the other
anyat kinc = anything else
anyat = any other
anyat = anything else
anyat = anything more
anyat = other
anyat = there is no other cause
anyatra = otherwise
anyathA = other.
anyayA = by the other
anyAM = another
anyAn = others
anyAni = different
anyAyena = illegally
anye = others
anyena = by another
anyebhyaH = from others
anyashocha = you are lamenting
anvichCha = try for
anvitAH = absorbed
anvitAH = impelled
anvitAH = possessed of
apanudyAt = can drive away
apamAnayoH = and dishonor.
apamAnayoH = and dishonor
aparaM = any other
aparaM = junior
aparaspara = without cause
अपर (aparA) = inferior
अपरजीत (aparAjitaH) = who had never been vanquished
अपरन (aparAni) = others
अपरन (aparAn) = others
अपरिग्रह (aparigrahaH) = free from the feeling of possessiveness.
अपरिमेय (aparimeyaM) = immeasurable
अपरिज्ञान (aparihArye) = of that which is unavoidable
अपर (apare) = others.
अपर (apare) = others
अपर (apare) = some others
अपर्यात्म (aparyAptaM) = immeasurable
अपालय (apalAyanaM) = not fleeing
अपशय (apashyat) = could see
अपशय (apashyat) = he could see
अपहृत (apahRita) = stolen
अपहृतचेतस (apahRitachetasAM) = bewildered in mind
अपत्रेब्य (apAtrebhyaH) = to unworthy persons
अपन (apAna) = and the air going downward
अपन (apAna) = the down-going air
अपान (apAnaM) = the air going downward
अपान (apAne) = in the air which acts downward
अपाविना (apAyinaH) = disappearing
अपावर्त (apAvRitaM) = wide open
अ (api) = again
अ (api) = although apparently different
अ (api) = although there is
अ (api) = although
अ (api) = also.
अ (api) = also
अ (api) = as well as
अ (api) = in spite of
अ (api) = including.
(api) = indeed
(api) = even if
(api) = even
(api) = over and above
(api) = certainly
(api) = though
(api) = but
(api) = may be
(api) = verily

(apanAvRittiM) = 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
(apApya) = without achieving
(apApya) = without obtaining
(apApya) = failing to attain
(apriyaM) = the unpleasant
(apriyaH) = and the undesirable
(apsu) = in water

(aphalaprepsA) = by one without desire

(aphalAkANkShibhiH) = who are without
desires for fruits
अङ्ककन्नदिक (aphalAkANkShibhiH) = by those devoid of desire for result
अभूदया (abuddhayaH) = less intelligent persons
अभ्रवित (abhravIt) = said.
अभ्रवित (abhravIt) = spoke.
अभहक्तया (abhaktAya) = to one who is not a devotee
अभया (abhayaM) = fearlessness
अभयेः (abhaye) = and fearlessness
अभवत (abhavat) = became.
अभवह (abhAvatH) = changing quality
अभवह (abhAvatH) = death
अभवयतः (abhAvayataH) = of one who is not fixed
अभिजात (abhijAtaH) = began to speak.
अभिक्रमः (abhikrama) = in endeavoring
अभिजानवानः (abhijanavAn) = surrounded by aristocratic relatives
अभिजात (abhijAtaH) = born of
अभिजातस्य (abhijAtasya) = of one who is born of
अभिजानतः (abhijAnanti) = they know
अभिजानतः (abhijAnAti) = one can know
अभिजानतः (abhijAnAti) = can understand
अभिजानतः (abhijAnAti) = does know
अभिजानयतेः (abhijAyate) = takes his birth.
अभिजानयतेः (abhijAyate) = becomes manifest.
अभिता (abhitaH) = assured in the near future
अभिधष्टिः (abhidhAsyati) = explains
अभिधियतः (abhidhIyate) = is indicated.
अभिधियतः (abhidhIyate) = is called
अभिधियतः (abhidhIyate) = is said.
अभिनन्दतः (abhinandatI) = praises
अभिप्रव्रित्त (abhipravRittaH) = being fully engaged
अभिभावतः (abhibhavati) = transforms
having become predominant
surpassing
conceit
towards
fixed in devotion
following
should give support
carefully protected.
perfectly protected
and are blazing.
desiring
described
greater
resounding.
by worshiping
practice
envious.
is envious.
out of envy
were simultaneously sounded
by practice
by the practice of devotional service
than practice
by practice
in practice
by practice
predominance
cloud
distress
pure
humility
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
(ambuvesAH) = 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 KRiShNa consciousness
The text seems to be a translation or commentary on a Sanskrit passage. Here are some key terms and their translations:

- **AyuktaH**: not referring to the scriptural injunctions
- **Ayuktasya**: of one who is not connected (with KṚṣṇa consciousness)
- **AyogataH**: without devotional service
- **AratiH**: being without attachment
- **ArAgadveShataH**: without love or hatred
- **Ari**: and enemies
- **ArisUdana**: O killer of the enemies
- **Arka**: of the sun
- **ArchituM**: to worship
- **Arjuna uvAcha**: Arjuna said
- **Arjuna**: O Arjuna
- **ArjunaM**: unto Arjuna
- **ArjunaH**: Arjuna
- **ArjunayoH**: and Arjuna
- **Artha**: of wealth
- **Artha**: gain
- **Artha**: purpose
- **Artha**: for the object
- **Artha**: for the purpose of
- **Artha**: for the sake of
- **Artha**: 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
ಅಪಂ (arpaNaM) = as an offering.
ಅಪಂ (arpaNaM) = contribution
ಅಪಂ (arpita) = engaged
ಅಪಂ (arpita) = surrendering
ಅಪಂ (aryamA) = Aryama
ಅಪಂ (arhati) = is able.
ಅಪಂ (arhasi) = deserve.
ಅಪಂ (arhasi) = you deserve.
ಅಪಂ (arhasi) = you deserve.
ಅಪಂ (arhasi) = you deserve.
ಅಪಂ (arhasi) = you deserve.
ಅಪಂ (arhasi) = you should.
ಅಪಂ (arhasi) = You are requested
ಅಪಂ (arhasi) = you deserve
ಅಪಂ (arhasi) = You should
ಅಪಂ (alasaH) = lazy
ಅಪಂ (alasya) = indolence
ಅಪಂ (aloluptvaM) = freedom from greed
ಅಪಂ (alpaM) = very meager
ಅಪಂ (alpabuddhayaH) = the less intelligent
ಅಪಂ (alpamedhasAM) = of those of small intelligence
ಅಪಂ (avagachCha) = must know
ಅಪಂ (avagamaM) = understood
ಅಪಂ (avajAnanti) = deride
ಅಪಂ (avatiShThati) = remains
ಅಪಂ (avatiShThate) = becomes established.
ಅಪಂ (avatiShThate) = becomes situated
ಅಪಂ (avadhyaH) = cannot be killed
ಅಪಂ (avanipAla) = of warrior kings
ಅಪಂ (avarA) = abominable
ಅಪಂ (avashaH) = involuntarily
ಅಪಂ (avashaH) = automatically
ಅಪಂ (avashaH) = helplessly
ಅಪಂ (avashiShyate) = remains.
(avaShTabhya) = accepting
(avaShTabhya) = entering into
(avaS) = automatically
(vasAdhyet) = put into degradation
(avaStuM) = to stay
(avaStitaM) = situated
(avaStitaH) = situated.
(avaStitaH) = situated
(avaStitaH) = are situated
(avaStitaH) = situated
(avaStitAn) = arrayed on the battlefield
(avaStitAn) = situated
(avaAsArthaM) = for joking
(avaJnAtaM) = without proper attention
(avaChya) = unkind
(avaPavyaM) = to be gained
(avaPtuM) = to achieve
(avaPnoti) = achieves
(avaPnoti) = one achieves
(avaPnoti) = gets
(avaPy) = achieving
(avaPyate) = is achieved.
(avaPsYtha) = you will achieve.
(avaPsYsi) = will gain.
(avaPsYsi) = you will achieve.
(avaPsYsi) = you will gain.
(avaikalpena) = without division
(avaIryaH) = unchangeable
(avidvA.nsaH) = the ignorant
(avidhipUrvakaM) = in a wrong way.
(avidhipUrvakaM) = without following any rule and regulations.
अविनश्यं (avinashyantaM) = not destroyed
अविनशि (avinAshi) = imperishable
अविनशिनो (avinAshinaM) = indestructible
अविश्वेषं (avipashchitaH) = men with a poor fund of knowledge
अविधं (avibhaktaM) = undivided
अविधं (avibhaktaM) = without division
अविज्ञं (avijneyaM) = unknowable
अवेक्ष (avekShe) = let me see
अवेक्ष्या (avekShya) = considering
अवयक्त (avyakta) = to the unmanifested
अवयक्त (avyakta) = the unmanifest
अवयक्त (avyakta) = nonmanifested
अवयक्तं (avyaktaM) = unmanifested
अवयक्तं (avyaktaM) = the unmanifested
अवयक्तं (avyaktaM) = nonmanifested
अवयक्तं (avyaktaH) = invisible
अवयक्तं (avyaktaH) = unmanifested
अवयक्तं (avyaktaH) = unmanifest
अवयक्तमूलं (avyaktamUrtinA) = by the unmanifested form
अवयक्तं (avyaktA) = toward the unmanifested
अवयक्तं (avyaktAt) = to the unmanifest
अवयक्तं (avyaktAt) = from the unmanifest
अवयक्तदिनं (avyaktAdIni) = in the beginning unmanifested
अवयविधिकलं (avyabhichAriNI) = without any break
अवयविधिकलं (avyabhichAriNyA) = without any break
अवयविधिकलं (avyabhichAreNa) = without fail
अवयया (avyaya) = without deterioration
अवययं (avyayaM) = inexaustible.
अवययं (avyayaM) = imperishable.
अवययं (avyayaM) = imperishable
अवययं (avyayaM) = immutable
अवययं (avyayaM) = unchangeable.
(avyayaM) = eternal.
(avyayaM) = eternal
(avyayaM) = everlasting.
(avyayaM) = forever
(avyayaH) = inexhaustible
(avyayasya) = of the imperishable
(avyayasAyinAM) = of those who are not in KRiShNa consciousness.
(ashaktaH) = unable
(ashamaH) = uncontrollable
(ashayAt) = from their source.
(ashastraM) = without being fully equipped
(ashAntasya) = of the unpeaceful
(ashAshvataM) = temporary
(ashAstra) = not in the scriptures
(ashuchi) = to the unclean
(ashuchiH) = unclean
(ashuchau) = unclean.
(ashubha) = and auspicious
(ashubha) = and the auspicious
(ashubhaM) = evil
(ashubhAt) = from ill fortune.
(ashubhAt) = from this miserable material existence.
(ashubhAn) = auspicious
(ashushrUShave) = to one who is not engage in devotional service
(asheShataH) = altogether
(asheShataH) = in full
(asheShataH) = completely
(asheShANi) = all
(asheSheNa) = in detail
(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.
ಅಸಕೂ (asakta) = attached
ಅಸಕೂM (asaktaM) = without attachment
ಅಸಕೂ (asaktaM) = without attraction
ಅಸಕೃ (asaktaH) = unattached
ಅಸಕೃ (asaktaH) = without attachment
ಅಸಕವಂ (asaktabuddhiH) = having unattached intelligence
ಅಸಕವ್ದ (asaktAtmA) = one who is not attached
ಅಸಕ್ (asaktiH) = being without attachment
ಅಸಕಾ (asakTaM) = by the weapon of detachment
ಅಸತೂ (asat) = effect
ಅಸತೂ (asat) = nonpermanent
ಅಸತೂ (asat) = matter
ಅಸತೂ (asat) = false
ಅಸತ್ (asataH) = of the nonexistent
ಅಸಕ್ (asatkRitaM) = without respect
ಅಸಕ್ (asatkRitaH) = dishonored
�ಸತ್ (asatyam) = unreal
�ಸತ್ (asapatnaM) = without rival
�ಸಮರ್ (asamarthaH) = unable
�ಸಮೂ (asammUDhaH) = undeluded
�ಸಮೂ (asammUDhaH) = without a doubt
�ಸಮೂ (asammUDhAH) = unbewildered
�ಸಮೂ (asammohaH) = freedom from doubt
ಅಸಿ (asi) = you are
ಅಸಿ (asi) = You are to be remembered
ಅಸಿ (asi) = You are
�ಸಿ (asi) = You have been
�ಸಿ (asitaH) = Asita
�ಸಿ (asiddhyoH) = and failure
�ಸಿ (asiddhau) = failure
�ಸು (asukhaM) = full of miseries
�ಸು (asura) = the demons
ಭಗವಾನು (asUn) = life
ಸರಸೋ (asRiShTAnnaM) = without distribution of prasAdam
ಅಸ್ವ (asau) = that
ಅಸ್ತಿ (asti) = is
ಅಸ್ತಿ (asti) = there is
ಅಸ್ತು (astu) = there should be
ಅಸ್ತು (astu) = let it be
ಅಸ್ತು (astu) = let there be
ಅಸ್ತ್ರ (asthiraM) = unsteady
ಅಸ್ಮಾದಿಯ (asmadIyaiH) = our
ಅಸ್ಮ (asmAkaM) = our
ಅಸ್ಮ (asmAkaM) = of ours
ಅಸ್ಮ (asmAt) = these
ಅಸ್ಮ (asmAn) = us
ಅಸ್ಮ (asmAbhiH) = by us
ಅಸ್ಮ (asmi) = I am
ಅಸ್ಮ (asmin) = in this
ಅಸ್ಮ (asmin) = this
ಅಸ್ಯ (asya) = of it
ಅಸ್ಯ (asya) = of this tree
ಅಸ್ಯ (asya) = of this lust
ಅಸ್ಯ (asya) = of this
ಅಸ್ಯ (asya) = of the living entity
ಅಸ್ಯ (asya) = of him
ಅಸ್ಯ (asya) = this
�ಸ್ಯ (asya) = his
�ಸ್ಯ (asyAM) = in this
ಅಸ್ವಾರ್ಗ (asvargyaM) = which does not lead to higher planets
ಅಹ (aha) = said
ಅಹ (ahaM) = I (KRiShNa)
ಅಹ (ahaM) = I am.
ಅಹ (ahaM) = I am
ಅಹಂ (ahaM) = I.
ಅಹಃ (ahaH) = of daytime
�ಹಃ (ahaH) = day
�ಹಂ (ahaM) = and egoism
�ಹಂ (ahaM) = of false ego
�ಹಂ (ahaM) = false ego
�ಹಂ (ahaM) = false ego
�ಹಂ (ahaM) = bewildered by false ego
�ಹಂ (ahaM) = by false ego
�ಹಂ (ahaM) = of false ego
�ಹ (ahatvA) = not killing
�ಹ (aharAgame) = at the beginning of the day
�ಹ (ahi.nsA) = nonviolence
�ಹ (ahitAH) = unbenevolent.
�ಹ (ahitAH) = enemies
�ಹ (ahaitukaM) = without cause
�ಹ (aho) = alas
�ಹ (ahorAtra) = day and night
�ಹ (akShayaM) = unlimited
�ಹ (akShayaH) = eternal
�ಹ (akShara) = from the Supreme Brahman (Personality of Godhead)
�ಹ (akSharaM) = indestructible
�ಹ (akSharaM) = imperishable
�ಹ (akSharaM) = that which is beyond the perception of the senses
�ಹ (akSharaM) = the infallible
�ಹ (akSharaM) = beyond the senses
�ಹ (akSharaM) = syllable om
�ಹ (akSharaH) = infallible
�ಹ (akSharANAM) = of letters
�ಹ (akSharAt) = beyond the infallible
�ಹ (akShi) = eyes
ä⁹ (aj naH) = a fool who has no knowledge in standard scriptures
ä⁹ (aj nAna) = of ignorance
ä⁹ (aj nAna) = by ignorance
ä⁹ (aj nAnaM) = ignorance
ä⁹ (aj nAnaM) = nescience
ä⁹ (aj nAnaM) = nonsense
ä⁹ (aj nAnajaM) = due to ignorance
ä⁹ (aj nAnajaM) = produced of ignorance
ä³ (aj nAnasambhUtaM) = born of ignorance
ä¹ (aj nAnAM) = of ignorance
ä⁹ (AkAshaM) = the sky
ä³ (AkAshasthaM) = situated in the sky
ä³ (AkRitIni) = forms
ä³ (AkhyAtaM) = described
ä³ (AkhyAhi) = please explain
ä³ (AgachChet) = one should come
ä³ (AgataH) = having attained
ä³ (AgatAH) = attained.
ä³ (Agama) = appearing
ä³ (Agame) = on the arrival.
ä³ (Agame) = on the arrival
ä³ (AcharaH) = acting
ä³ (Acharati) = performs
ä³ (Acharati) = he does
ä³ (AcharAn) = performing
ä³ (AchAraH) = behavior
ä³ (AchAraH) = O teacher
ä³ (AchAryaM) = the teacher
ä³ (AchAryAH) = teachers
ä³ (AchAryAn) = teachers
ä³ (AchAryopAsanaM) = approaching a bona fide
spiritual master

- ಅಜ್ಯ (AjyaM) = melted butter
- ಆಧ್ಯ (ADhyaH) = wealthy
- ಆತಾಯಿನ (AtatAyinaH) = aggressors
- ಅತಿಶ (AtiShTha) = be situated
- ಅಥ (Attha) = have spoken
- ಅತೆ (Atma) = in the self
- ಅತೆ (Atma) = in their own
- ಅತೆ (Atma) = of the self
- ಅತೆ (Atma) = Your own
- ಅತ್ಮಕ (AtmakaM) = consisting of
- ಅತ್ಮಕಾರಾಣ (AtmakAraNAt) = for sense enjoyment.
- ಅತ್ಮರಿಪ (AtmatRiptaH) = self-illuminated
- ಅತ್ಮ (AtmanaH) = on transcendence.
- ಅತ್ಮ (AtmanaH) = of one’s own self
- ಅತ್ಮ (AtmanaH) = of the conditioned soul.
- ಅತ್ಮ (AtmanaH) = of the conditioned soul
- ಅತ್ಮ (AtmanaH) = of the person.
- ಅತ್ಮ (AtmanaH) = of the living entity
- ಅತ್ಮ (AtmanaH) = of the self
- ಅತ್ಮ (AtmanaH) = of the soul
- ಅತ್ಮ (AtmanaH) = themselves
- ಅತ್ಮ (AtmanaH) = his own
- ಅತ್ಮ (AtmanaH) = Your
- ಅತ್ಮ (AtmanaH) = for the self
- ಅತಮ (AtmanA) = by the purified mind
- ಅತಮ (AtmanA) = by the pure mind
- ಅತಮ (AtmanA) = by the mind
- ಅತಮ (AtmanA) = by the living entity
- ಅತಮ (AtmanA) = by deliberate intelligence
- ಅತಮ (AtmanA) = by Yourself
- ಅತಮಿ (Atmani) = in the transcendence
(Atmāni) = in the Supreme Soul
(Atmāni) = in the self
(Atmāni) = in himself
(Atmāni) = 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
(AdiyaH) = 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
in the beginning
immediately
original.
original
the original
fix
resigning
fixing
supremacy.
mouths
water
waters
achieved
gaining
always being filled
covering
afflicts one with
to get
may have.
attain
achieves
one achieves
does acquire
up to the Brahma Loka planet
ornaments
the original source
disease
sour
duration of life
weapons
of all weapons
begins
Arabhyate (Arabhyate) = is begun
Arambha (Arambha) = endeavors
ArambhaH (ArambhaH) = endeavor
ArAdhanaM (ArAdhanaM) = for the worship
ArurukShoH (ArurukShoH) = who has just begun yoga
ArUDhasya (ArUDhasya) = of one who has attained
ArUDhAni (ArUDhAni) = being placed
Arogya (Arogya) = health
ArjavaM (ArjavaM) = simplicity
ArjavaM (ArjavaM) = honesty
ArtaH (ArtaH) = the distressed
ArhAH (ArhAH) = deserving
Alasya (Alasya) = laziness
AvayoH (AvayoH) = of ours
Avartate (Avartate) = comes back
AvartinaH (AvartinaH) = returning
Aveshya (Aveshya) = entering
AviShTaM (AviShTaM) = overwhelmed
AviShTaH (AviShTaH) = overwhelmed
AvRitaM (AvRitaM) = is covered.
AvRitaM (AvRitaM) = covered
AvRitaH (AvRitaH) = is covered
AvRitA (AvRitA) = covered
AvRitAH (AvRitAH) = covered.
AvRittiM (AvRittiM) = return
AvRitya (AvRitya) = covering
Aveshita (Aveshita) = fixed
Aveshya (Aveshya) = establishing
Aveshya (Aveshya) = fixing
Avriyate (Avriyate) = is covered
AshayasthitAH (AshayasthitAH) = situated within the heart
ಅಶ್ಚರ್ಯಾಮಯ (AshcharyamayaM) = wonderful
ಅಶ್ಚರ್ಯವತ (Ashcharyavat) = as amazing
ಅಶ್ಚರ್ಯಾವತ (Ashcharyavat) = similarly amazing
ಅಶ್ಚರ್ಯಾವಮ (AshcharyANi) = all the wonders
ಅಶ್ಚರ್ಯೆ (Ashrayet) = must come upon
ಅಶ್ರೀ (AshritaM) = assuming
ಅಶ್ರೀ (AshritaH) = taking refuge
ಅಶ್ರೀ (AshritaH) = situated
ಅಶ್ರೀ (AshritAH) = accepting.
ಅಶ್ರೀ (AshritAH) = having taken shelter of
ಅಶ್ರೀ (Ashritya) = taking shelter of
ಅಶ್ರೀ (Ashritya) = taking shelter
ಅಶ್ರೀಯ ಮಾನಸಿಮ (AshvAsayAmAsa) = encouraged
ಅಶ್ರು (ASHu) = very soon
ಅಶ್ರು (AsaM) = exist
ಅಶ್ರುತಮಾನ (AsaktamanAH) = mind attached
ಅಶ್ರು (Asana) = in sitting
ಅಶ್ರು (AsanaM) = seat
ಅಶ್ರು (Asane) = on the seat
ಅಶ್ರು (AsAdya) = attaining
ಅಶ್ರು (Asina) = by the weapon
ಅಶ್ರು (AsinaM) = situated
ಅಶ್ರು (AsinaH) = eaters
ಅಶ್ರು (AsIta) = does remain still
ಅಶ್ರು (AsIta) = should be situated
ಅಶ್ರು (AsIta) = should sit
ಅಶ್ರು (AsInaH) = situated
ಅಶ್ರು (AsuraM) = the demoniac
ಅಶ್ರು (AsuraM) = demonic
ಅಶ್ರು (AsuraH) = of demoniac quality
ಅಶ್ರು (AsuraH) = demoniac
ಅಶ್ರುನಿಷ್ಚಯ (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
I wish
I wish
is performed
by worship
worshipable
besides this
from this world
common
also
in this way
thus.
thus
therefore
thus it is said.
knowing thus
all this
whatever we can see
which we see
this lamentation
this
thus
the following
these
now
as it is
and the senses
and senses
of the sense organs
the senses
senses
senses
the objects of the senses
(indriyagRamaM) = all the senses
(indriyagRamaM) = the full set of senses
(indriyasya) = of the senses
(indriyasArthe) = in the sense objects
(indriyANAM) = of all the senses
(indriyANAM) = of the senses
(indriyANi) = the senses
(indriyANi) = senses
(indriyArRamaH) = satisfied in sense gratification
(indriyArthAn) = sense objects
(indriyArthebhyaH) = from the sense objects
(indriyArthebhyaH) = from sense objects
(indriyArtheShu) = in the matter of the senses
(indriyArtheShu) = in sense gratification
(indriyebhyaH) = more than the senses
(indriyaiH) = with the senses
(indriyaiH) = by the senses
(imaM) = all these
(imaM) = this science
(imaM) = this
(imaM) = these
(imAH) = all this
(imAH) = all these
(imAn) = this
(imAn) = these
(ime) = all these
(ime) = these
(imau) = these
(iyaM) = all these
(iyaM) = 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
ಲಿಗೆಯ (utkrAmantaM) = quitting the body
ಲಿಲು (uttamaM) = transcendental.
ಲಿಲು ಲಿಲು (uttamaM) = transcendental
ಲಿಲು (uttamaM) = the best.
ಲಿಲು (uttamaM) = the supreme
ಲಿಲು (uttamaM) = the best
ಲಿಲು (uttamavidAM) = of the great sages
ಲಿಲು (uttamANGaiH) = heads.
ಲಿಲು ಲಿಲು (uttamaujAH) = Uttamauja
ಲಿಲು (uttaraM) = covering
ಲಿಲು ಲಿಲು (uttaraM) = when the sun passes on the northern side
ಲಿಲು (uttiShTha) = get up
ಲಿಲು (uttiShTha) = stand up to fight
ಲಿಲು (utthaM) = produced of
ಲಿಲು (utthitA) = present
ಲಿಲು ಲಿಲು (utsanna) = spoiled
ಲಿಲು ಲಿಲು (utsAdanArthaM) = for the sake of causing annihilation
ಲಿಲು ಲಿಲು (utsAdyante) = are devastated
ಲಿಲು (utsAha) = and great enthusiasm
ಲಿಲು ಲಿಲು (utsIdeyuH) = would be put into ruin
ಲಿಲು (utsRijAmi) = send forth
ಲಿಲು ಲಿಲು (utsRijya) = giving up
ಲಿಲು (udaka) = and water
ಲಿಲು (udapAne) = in a well of water
ಲಿಲು (udara) = bellies
ಲಿಲು (udArAH) = magnanimous
ಲಿಲು (udAsIna) = neutrals between belligerents
ಲಿಲು (udAsInaH) = free from care
ಲಿಲು ಲಿಲು (udAsInavat) = as if neutral
ಲಿಲು ಲಿಲು (udAsInavat) = as neutral
ಲಿಲು ಲಿಲು (udAhRitaM) = is said to be.
ಭಗವಾನಾರೂಧ (udAhRitaM) = exemplified.
ಭಗವಾನ (udAhRitaH) = is said
ಭಗವಾನಾರೂಧ (udAhRitya) = indicating
ಉದ್ದಿಶ್ಯ (uddishya) = desiring
ಉದ್ದೇಶ (uddeshataH) = as examples
ಉದ್ದಾರು (uddharet) = one must deliver
ಉದ್ಭವ (udbhavaM) = generated from
ಉದ್ಭವ (udbhavaM) = produced
ಉದ್ಭವ (udbhavaH) = generation
ಉದ್ಯತ (udyata) = uplifted
ಉದ್ಯತ (udyatAH) = trying.
ಉದ್ಯಾಯ (udyamya) = taking up
ಉದ್ಯಜ (udvijate) = are agitated
ಉದ್ಯಜ (udvijate) = is disturbed
ಉದ್ಯಜ (udvijet) = become agitated
ಉದ್ಯಜ (udvijet) = are agitated
ಉದ್ಯಜ (udvijate) = is agitated
ಉದ್ಯಜ (udvijate) = are agitated
ಉದ್ಯಜ (udvijate) = is agitated
ಉದ್ಯಜ (udvijate) = are agitated
ಉ�್ಯಮೂ (unmiShan) = opening
ಉಪಜೊಯ (upajAyate) = takes place
ಉಪಜೊಯ (upajAyate) = develops
ಉಪಜೊಯ (upajAyante) = are born
ಉಪಜೊಯ (upajuhvati) = offer.
ಉಪಜೊಯ (upadekShyanti) = they will initiate
ಉಪಾದ್ರ (upadraShTA) = overseer
ಉಪಾದ್ರ (upadhAraya) = know
ಉಪಾದ್ರ (upadhAraya) = try to understand.
ಉಪಾದ್ರ (upapattiShu) = having obtained
ಉಪಾದ (upapadyate) = attains.
ಉಪಾದ (upapadyate) = is to be found.
ಉಪಾದ (upapadyate) = is deserved
ಉಪಾದ (upapadyate) = is befitting
ಉಪಾದ (upapannaM) = arrived at
ಉಪಾದ (upamaM) = compared to
ಅಪಾಮ (upamA) = comparison
ಅಪಾಯಾಂ (upayAnti) = come
ಅಪರತ (uparataM) = ceased
ಅಪಾರಮ (uparamate) = cease (because one feels transcendental happiness)
ಅಪಾರಮೆ (uparamet) = one should hold back
ಅಪಲಭಯ (upalabhyate) = can be perceived
ಅಪಲಿಪ (upalipate) = mixes.
ಅಪಲಿಪ (upalipate) = mixes
ಅಪವಿಷ (upavishat) = sat down again
ಅಪವಿಷ್ಯ (upavishya) = sitting
ಅಪಶಸಂ (upasaNgamya) = approaching
ಅಪಸೇವ (upasevate) = enjoys.
ಅಪಸ್ಠ (upasthe) = on the seat
ಅಪಹತ (upahata) = overpowered
ಅಪಹата (upahata) = being afflicted
ಅಪಹಾಯ (upahanyAM) = would destroy
ಅಪಯಟ (upAyataH) = by appropriate means.
ಅಪಶ್ರಾ (upAshritAH) = being fully situated
ಅಪಶ್ರಾ (upAshritAH) = having taken shelter of
ಅಪಶ್ರಿ (upAshritya) = taking shelter of
ಅಪಶಾ (upAsate) = worship.
ಅಪಶಾ (upAsate) = worship
ಅಪಶಾ (upAsate) = begin to worship
ಅಪೆ (upetaH) = engaged
ಅಪೆ (upetaH) = endowed
ಅಪೆ (upeta) = achieving
ಅಪೆ (upeta) = arriving
ಅಪೈತ (upaiti) = achieves
ಅಪೈತ (upaiti) = attains
ಅಪೈಶಯ (upaiShyasi) = you will attain.
ಅಬಹಯ (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
Indian Sanskrit words related to 'one' and their English translations:

- **eka** = by one
- **ekaM** = in one
- **ekaM** = one
- **ekaM** = only one
- **ekaM** = only
- **ekaH** = alone
- **ekaH** = one
- **ekatvaM** = in oneness
- **ekatvena** = in oneness
- **ekamakSharaM** = pranava
- **ekayA** = by one
- **ekasthaM** = in one place
- **ekasthaM** = situated in one
- **ekasmin** = in one
- **ekAki** = alone
- **ekAgraM** = with one attention
- **ekAgreNa** = with full attention
- **ekAntaM** = overly
- **ekAkSharaM** = the one syllable
- **ekte** = one group
- **ekena** = alone
- **etat** = all this
- **etat** = on this
- **etat** = this is
- **etat** = this
- **etat** = thus
- **etat** = these two natures
- **etat** = these
- **etayoH** = of these two
- **etasya** = of this
- **etAM** = all this
- **etAM** = this
(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
(ebyaH) = above these
(ebyaH) = to these demigods
(eva cha) = also
(eva hi) = certainly.
(eva) = alone
(eva) = also
(eva) = it is all like that
(eva) = indeed
(eva) = even
(eva) = ever
(eva) = only
(eva) = certainly
(eva) = completely
(eva) = thus
(eva) = like that
(eva) = like this
(eva) = simply
(eva) = surely

(evaM rUpaH) = in this form
(evaM) = as mentioned above
(evaM) = in this way
(evaM) = thus
(evaM) = like this
(eva.nvidhaH) = like this
(eva.nvidhAH) = like this
(evApi) = also
(eShaH) = all this
(eShaH) = this
(eShA) = all this
(eShA) = this
(eShAM) = of them
(eShyati) = comes
(eShyasi) = you will attain
(eShyasi) = you will come
(aikAntikasya) = ultimate
(airAvataM) = Airavata
(aishvaraM) = divine
(aishvarya) = and opulence
(ojasA) = 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
(kathyiShyanti) = will speak
(kathyiShyAmi) = 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
(kārālāṇi) = terrible
(kāriṣh-yati) = can do.
(kāriṣh-āsi) = perform
(kāriṣh-āsi) = you will do
(kāriṣh-yē) = I shall execute
(karuṇaḥ) = kindly
(karoti) = do
(karoti) = performs
(karomi) = I do
(karosi) = you do
(karna) = Karna
(karnaḥ) = Karna
(kartavyaM) = prescribed duty
(kartavyāni) = should be done as duty
(kartā) = worker
(kartā) = creator
(kartā) = the worker
(kartā) = the doer
(kartā) = doer
(kartā) = such a worker
(kartaM) = the worker
(kartaM) = the father
(kartaM) = performer
(kartaM) = to act
(kartaM) = to execute
(kartaM) = to do
(kartaM) = to perform
(kartaM) = do
(kartṛitvaM) = proprietorship
(kartṛitve) = in the matter of creation
(karma) = action
(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 fruitive action
(karmaphalAsaNgaM) = attachment for fruitive results
(karmaphale) = in fruitive action
(karmabandhaM) = bondage of reaction
(karmabandhanaH) = bondage by work
(karmabhiH) = by the reaction of such work
(karmabhiH) = from the bondage of the law of fruitive actions.
(karmayogaM) = devotion
(karmayogaH) = work in devotion
(karmayogeNa) = by activities without fruitive desire
(karmayogeNa) = by the linking process of devotion
(karmasa.nnyAsAt) = in comparison to the renunciation of fruitive work
(karmasaNginAM) = who are attached to fruitive work
(karmasaNgiShu) = in the association of those engaged in fruitive activities
(karmasaNgena) = by association with fruitive activity
(karmasu) = activities.
(karmasu) = in all activities
(karmasu) = in discharging duties
(karmasu) = in fruitive activities
(karmANaM) = the fruits of actions
(karmANAM) = whose work
(karmANi) = activities
(karmANi) = all works
(karmANi) = all kinds of work
(karmANi) = in fruitive activity
(karmANi) = work
(karmANi) = works
(karmANi) = the activities
(karmANi) = your duties
(karmANi) = functions
(karmibhyaH) = than the fruitive workers
(karmendriyANi) = the five working sense organs
(karmendriyaiH) = by the active sense organs
(karShati) = is struggling hard.
(karShayantaH) = tormenting
(kalayATAM) = of subduers
(kalilA) = dense forest
(kalevaraM) = this body
(kalevaraM) = the body
(kalpate) = is considered eligible.
(kalpate) = is qualified.
(kalpate) = becomes.
(kalpakShaye) = at the end of the millennium
(kalpAdu) = in the beginning of the millennium
(kalmaShAH) = all material contamination
(kalmaShAH) = of sinful reactions
(kalmaShAH) = misgivings.
कल्याणकरित (kalyANakRit) = one who is engaged in auspicious activities
कावय (kavayaH) = the intelligent
कावय (kavayaH) = the learned
कविम (kaviM) = the one who knows everything
कवी (kaviH) = the thinker.
कविइम (kavInAM) = of all great thinkers
कश्चना (kashchana) = anyone.
कश्चना (kashchana) = any
कश्चना (kashchana) = whatever
कश्चित (kashchit) = anyone
कश्चित (kashchit) = any
कश्चित (kashchit) = someone.
कश्चित (kashchit) = someone
कश्मलं (kashmalaM) = dirtiness
कस्मात (kasmAt) = why
कस्याचित (kasyachit) = anyone’s
का (kA) = what
काम (kAM) = which
कान्धकशति (kANkShati) = desires
कान्धकशत म (kANkShantaH) = desiring
कान्धकशित (kANkShitaM) = is desired
कान्धकश (kANkShe) = do I desire
कान्धकशि (kA nchanaH) = gold.
कान्धकशि (kA nchanaH) = gold
काम (kAma) = of lust
काम (kAma) = desire
काम (kAma) = passion
काम (kAma) = based on desire for sense gratification
काम (kAma) = lust
काम (kAma) = sense gratification
काम (kAma) = from desires
kaMaM = lust
kaMaH = desire
kaMaH = lust
kaMaH = sex life
kaMa(kAmaM) = desiring sense enjoyments
kaMa(kAmaH) = one who desires to fulfill desires.
kaMa(kAmaH) = acting whimsically in lust
kaMa(kAmaH) = for enjoying the result of work
kaMa(kAmaH) = the surabhi cow
kaMa(kAmaH) = bestower.
kaMa(kAmaH) = to sense gratification
kaMa(kAmaH) = in the form of lust
kaMa(kAmaH) = in the form of lust
kaMa(kAmaH) = it is due to lust only.
kaMaH = desires
kaMaH = from lust
kaMaH = from desire
kaMaH = desirous of sense gratification
kaMaH = desiring
kaMaH = desires for sense gratification
kaMaH = material desires for sense gratification
kaMaH = material desires
kaMaH = his desires
kaMaH = by one with desires for fruitive results
kaMa(kAmeH) = material sense gratification
kaMaH = by desires
kaMa(kAmaH) = sense gratification
kaMaH = with desire
kaMa(kAya) = body
kaMa(kAya) = for the body
kaMa(kAyaM) = the body
kaMa(kAyena) = with the body
करारक (kArakaiH) = which are causes
करान (kAraNa) = and cause
करानम (kAraNaM) = the means
करानानि (kAraNAni) = causes
करानण (kAraNan) = causing to be done.
करापन्य (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
कर्यत (kAryate) = is forced to do
कर्ये (kArye) = work
कालम (kAlaM) = time
काल (kAlaH) = time
कापाल (kAlAnala) = the fire of death
काल (kAle) = at a proper time
काल (kAle) = at the time
काल (kAle) = and unpurified time
काल (kAle) = time
कालेन (kAlena) = in course of time
कालेन (kAlena) = in the course of time
कालेशु (kAleShu) = times
काशिराज (kAshirAjaH) = Kasiraja
काश्य (kAshyaH) = the King of Kasi (Varanasi)
किं (kiM) = what is there.
किं (kiM) = what is
किं (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.
(kurupravIra) = O best among the Kuru warriors.
(kuruvRiddhaH) = the grandsire of the Kuru dynasty (Bhishma)
(kurushreShTha) = O best of the Kurus
(kuruShva) = do
(kurusattama) = O best amongst the Kurus.
(kurukShetre) = in the place named Kuruksetra
(kurUn) = the members of the Kuru dynasty
(kuryAM) = I perform
(kuryAt) = must do
(kurvan) = doing anything
(kurvan) = performing
(kurvanti) = they do
(kurvanti) = they perform
(kurvannapi) = although engaged in work
(kurvANaH) = performing
(kurvAn) = doing
(kulaM) = family
(kulaghnAnAM) = of the destroyers of the family
(kulaghnAnAM) = for those who are killers of the family
(kuladharmAH) = the family traditions
(kuladharmAH) = family traditions
(kuladharmANAM) = of those who have the family traditions
(kulastriyaH) = family ladies
(kulasya) = for the family
(kulakShaya) = in killing the family
(kulakShaya) = in the destruction of a dynasty
(kulakShaye) = in destroying the family
(kule) = in the family
(kusha) = and kusa grass
(kushale) = in the auspicious
(kusumAkaraH) = spring.
(kUTasthaM) = unchanging
(kUTasthaH) = in oneness
(kUTasthaH) = spiritually situated
(kUrmaH) = tortoise
(kRita) = determined
(kRitaM) = as performed.
(kRitaM) = was performed
(kRitaM) = done
(kRitaM) = performed
(kRitakRityaH) = the most perfect

in his endeavors

(kRitA njaliH) = with folded hands
(kRitAnte) = in the conclusion
(kRitena) = by discharge of duty
(kRitvA) = after doing
(kRitvA) = keeping
(kRitvA) = doing so
(kRitvA) = doing
(kRitvA) = making
(kRitsnaM) = all
(kRitsnaM) = in total
(kRitsnaM) = whole
(kRitsnaM) = entire
(kRitsnaM) = everything
(kRitsnaM) = complete
(kRitsnaM) = completely
(kRitsnaM) = the whole

(kRitsnakarmakRit) = although engaged in all activities.

(kRitsnavat) = as all in all
(kRitsnavit) = one who is in factual knowledge
(kRitsnasya) = all-inclusive
(kRipaH) = Krpa
(kRipaNAH) = misers
(kRipayA) = by compassion
(kRishi) = plowing
(kRishNa) = O KRiShNa
(kRishNaM) = unto KRiShNa
(kRishNaH) = the fortnight of the dark moon
(kRishNaH) = Lord KRiShNa
(kRishNAt) = from KRiShNa
(kRishNe) = and darkness
(ke) = who
(kechit) = some of them
(kechit) = some
(kena) = by what
(kevalaM) = only
(kevalaiH) = purified
(keshava) = of Lord KRiShNa
(keshava) = O killer of the demon Kesi (KRiShNa).
(keshava) = O KRiShNa.
(keshava) = O KRiShNa
(keshavasya) = of KRiShNa
(keshinishUdana) = O killer of the Kesi demon.
(keShu) = in which
(kaiH) = with whom
(kaiH) = by which
(kaunteya) = O son of Kunti
(kaunteyaH) = the son of Kunti
(kaumAraM) = boyhood
(kaushalaM) = art.
(kratuH) = Vedic ritual
(kriyaH) = and activities
(kriyate) = is performed
(kriyante) = are done
(kriyAMANAni) = being done
(kriyAMANAni) = being performed
(kriyAH) = activities
(kriyAH) = the activities
(kriyAH) = performances.
(kriyAH) = performances
(kriyAbhiH) = by pious activities
(kriyAvisheSha) = pompous ceremonies
(krUrAn) = mischievous
(krodha) = and anger
(krodhaM) = anger
(krodhaH) = anger
(krodhaH) = and anger
(krodhaH) = wrath
(krodhAt) = from anger
(kledayanti) = moistens
(klesha) = trouble
(kleshaH) = 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
(gataH) = returned.
(gatarasaM) = tasteless
(gatavyathAH) = freed from all distress
(gatasaNgasya) = of one unattached to the modes of material nature
(gatAH) = attained.
(gatAH) = going
(gatAH) = having achieved.
(gatAgataM) = death and birth
(gati) = ways of passing
(gati) = the movement
(gatiM) = destination.
(gatiM) = destination
(gatiM) = perfectional stage.
(gatiM) = progress
(gatiH) = entrance.
(gatiH) = goal
(gatiH) = progress
(gatvA) = attaining
(gatvA) = going
(gadinaM) = with club
(gadinaM) = with maces
(gantavyaM) = to be reached
(gantAsi) = you shall go
(gandha) = fragrances
(gandhaH) = fragrance
(gandharva) = of the Gandharvas
(gandharvANAM) = of the citizens of the Gandharva planet
(gandhAn) = smells
(gamaH) = take to
(gamyate) = one can attain
(garIyaH) = better
who are better

(garIyase) = who are better

glorious

(garIyAn) = glorious

pregnancy

(garbhaM) = pregnancy

embryo

(garbhaH) = embryo

in the cow

(gavi) = in the cow

very difficult

(gahanA) = very difficult

the planets

(gAM) = the planets

the bow of Arjuna

(gANDIvaM) = the bow of Arjuna

limbs of the body

(gAtrANi) = limbs of the body

the Gayatri hymns

(gAyatrI) = the Gayatri hymns

of vibrations

(girAM) = of vibrations

described

(gItaM) = described

O Arjuna

(guDAkesha) = O Arjuna

Arjuna, the master of curbing ignorance

(guDAkeshaH) = Arjuna, the master of curbing ignorance

by Arjuna

(guNa) = of quality

(guNa) = of the qualities

(guNa) = quality

by the modes of material nature

(guNa) = by the modes

of works under material influence

(guNakarma) = of works under material influence

in material activities

(guNakarmasu) = in material activities

by the modes of material nature

(guNataH) = by the modes of material nature

in terms of different modes

of material nature

master of the gunas

(guNabhoktRi) = master of the gunas

consisting of the three modes

of material nature

consisting of the gunas

(guNamayaiH) = consisting of the gunas

in terms of different modes

the association with

the modes of nature
गुः (guNAH) = the qualities
गुः (guNAH) = senses
गुः (guNAH) = transcendental to the material modes of nature
गुः (guNAn) = qualities
गुः (guNAn) = the three modes of nature
गुः (guNAn) = the modes of nature
गुः (guNAn) = the modes of material nature
गुः (guNAnvitaM) = under the spell of the modes of material nature
गुः (guNebhyaH) = to the modes of nature
गुः (guNebhyaH) = than the qualities
गुः (guNeShu) = in sense gratification
गुः (guNaiH) = the modes of material nature
गुः (guNaiH) = by the qualities.
गुः (guNaiH) = by the qualities
गुः (guNaiH) = by the modes of material nature.
गुः (guNaiH) = by the modes
गुः (guNaiH) = modes of material nature.
गुरु (guru) = the spiritual master
gुरु (guruH) = master
gुरु (guruNApi) = even though very difficult
gुरु (gurun) = the superiors
gुरु (gurun) = superiors
gुह्य (guhyaM) = confidential subject
gुह्य (guhyaM) = confidential secret
gुह्य (guhyaM) = confidential
gुह्यतम (guhyatamaM) = the most confidential
gुह्यतर (guhyataraM) = still more confidential
gुह्य (guhyAt) = than confidential
gुह्य (guhyAnAM) = of secrets
gुह्य (gRiNanti) = are offering prayers
ಗೃಹದಿಸ (gRihAdiShu) = home, etc.
ಗೃಹತ್ವ (gRihItvA) = taking
ಗೃಹನ (gRihNan) = accepting
ಗೃಹನತ್ (gRihNAti) = does accept
ಗೃಹಯ (gRihyate) = can be so controlled.
ಗೃಹ (gehe) = in the house
ಗೃ (go) = of cows
ಗೃಮು (gomukhAH) = horns
ಗ್ವಿ (govinda) = O KRiShNa
ಗ್ವಿ (govindaM) = unto KRiShNa, the giver of pleasure to the senses
ಗೃಹಾ (grasamAnaH) = devouring
ಗೃಹ (grasiShNu) = devouring
ಗೃಹ (grAhAn) = things
ಗೃಹ (grAheNa) = with endeavor
ಗೃಹ (grAhyaM) = accessible
ಗೃಹ (grIvaM) = neck
ಗೃಹ (glAniH) = discrepancies
ಗೃಹ (ghAtayati) = causes to hurt
ಗೃಹ (ghoraM) = harmful to others
ಗೃಹ (ghoraM) = horrible
ಗೃಹ (ghore) = ghastly
ಗೃಹ (ghoShaH) = vibration
ಗೃಹ (ghnataH) = being killed
ಗೃಹ (ghrANaM) = smelling power
ಗೃಹ (cha) = and also
ಗೃಹ (cha) = and.
ಗೃಹ (cha) = and
ಗೃಹ (cha) = also.
ಗೃಹ (cha) = also
ಗೃಹ (cha) = as well as
ಗೃಹ (cha) = indeed
ಗೃಹ (cha) = respectively
chakra (chakraM) = cycle
chakrāhasta (chakrāhastaM) = disc in hand
chakriṇa (chakrīṇaM) = with discs
chānchala (chānchalaM) = flickering
chānchalatva (chānchalatvaM) = due to being restless
chaturbhuja (chaturbhujaṇaM) = four-handed
chaturvidha (chaturvidhaM) = the four kinds.
chaturvidha (chaturvidhaH) = four kinds of
chatvāra (chatvāraH) = four
chandramasi (chandramasi) = in the moon
chāmum (chāmum) = military force
chār (chārā) = the moving
chār (chārā) = moving
chārā (chārāM) = moving
chārati (chāratiM) = while roaming
chārati (chārati) = does
chārati (chārati) = lives
chāran (chāran) = acting upon
chāranti (chāranti) = practice
chārachara (chāracharaM) = moving and nonmoving.
chāracharam (chāracharam) = the moving and the nonmoving
chāla (chālam) = flickering
chalati (chalati) = moves
chalita (chalita) = deviated
chakṣu (chakṣuH) = eyes
chaturvarṇa (chaturvarṇaM) = the four divisions of human society
chandramasa (chandramasaM) = the moon planet
chāpa (chāpaM) = the bow
chāpī (chāpi) = also
chāriṇa (chāriṇa) = blowing
chāsmī (chāsmī) = as I am
chikṣavaha (chikṣavahaH) = wishing.
bhagavān  (chikIrShuH) = desiring to lead
bhūta  (chitta) = by anxieties
bhūta (chittaM) = the mind and its activities
bhūta (chittaM) = mind
bhūta (chittaM) = mental activities
bhūta (chittaH) = concentrating the mind
bhūta (chittaH) = being in consciousness
bhūta (chitAtmA) = mind and intelligence
bhūta (chitrarathaH) = Citraratha
bhūta (chintayantaH) = concentrating
bhūta (chintayantaH) = chintayant = should think of.
bhūta (chintAM) = fears and anxieties
bhūta (chirAt) = after a long time
bhūta (chUrNitaI) = with smashed
bhūta (chekitAnaH) = Cekitana
bhūta (chet) = if
bhūta (chetanA) = the living force.
bhūta (chetanA) = living symptoms
bhūta (chetasaH) = whose wisdom
bhūta (chetasaH) = their hearts
bhūta (chetasaH) = by intelligence
bhūta (chetasaH) = by consciousness
bhūta (chetasaH) = by the mind and intelligence
bhūta (chetasaH) = by the mind
bhūta (chetasaH) = by the mind
bhūta (chetasaH) = by the mind
bhūta (chetasaH) = by the mind
bhūta (chetasAM) = of those whose minds.
bhūta (chetasAM) = of those whose minds
bhūta (chetAH) = in heart
bhūta (cheShTaH) = the endeavors
bhūta (cheShTate) = tries
bhūta (cheShTasya) = of one who works for maintenance
bhūta (chailAjina) = of soft cloth and deerskin
bhūta (chodanA) = of the impetus
(chayanti) = 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 and other kings
he should cause
to people in general
people.
persons.
persons
kings
of the persons
O killer of the atheists
O KRiShNa.
O KRiShNa
O chastiser of the enemies
O maintainer of all living entities.
the living entities.
of birth
birth
births
resulting in good birth and other frutitive reactions
repeated births and deaths
in birth after birth
from the bondage of birth and death
in births.
births
chanting
victory
also Jayadratha
both victory and defeat
we may conquer
they conquer
and old age
old age
ಭಗವತಿ (jarA) = from old age
ಜಾಕಕು (jahAti) = can get rid of
ಜಾಹಿ (jahi) = conquer
ಜಾಹಿ (jahi) = destroy
ಜಾಗತ (jAgarti) = is wakeful
ಜಾಗತಂ (jAgrati) = are awake
ಜಾತಾ (jAtasya) = of one who has taken his birth
ಜಾತಾ (jAtAH) = born
ಜಾತಾಮಾ (jAtidharmAH) = community projects
ಜಾತಾ (jAtu) = at any time
ಜಾತಾ (jAtu) = ever
ಜಾತಾ (jAnan) = even if he knows
ಜಾತಾ (jAnAti) = knows
ಜಾತಾ (jAne) = I know
ಜಾತಾ (jAyate) = is taking place
ಜಾತಾ (jAyate) = comes into being
ಜಾತಾ (jAyate) = takes birth.
ಜಾತಾ (jAyate) = takes birth
ಜಾತಾ (jAyante) = are manifested
ಜಾತಾ (jAyante) = develop
ಜಾಟಾ (jAlo) = by a network
ಜಾಟಾ (jAhnavI) = the River Ganges.
ಜಾಟಾ (jigiShatAM) = of those who seek victory
ಜಾಟಾ (jighran) = smelling
ಜಾಟಾ (jijIviShAmaH) = we would want to live
ಜಾಟಾ (jita) = having conquered
ಜಾಟಾ (jitaH) = conquered
ಜಾಟಾ (jitAtmanaH) = of one who has conquered his mind
ಜಾಟಾ (jitAtmA) = having control of the mind
ಜಾಟಾ (jitendriyaH) = having conquered the senses
ಜಾಟಾ (jitvA) = conquering
ಜಾಟಾ (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
(juhosi) = 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
(tattvataH) = from the truth
(tattvavit) = one who knows the truth
(tattvavit) = the knower of the Absolute Truth
(tattvaj nAna) = of knowledge of the truth
(tattvena) = in reality
(tattvena) = in fact
(tatparaM) = KṚṣṇa consciousness.
(tatparaM) = transcendental
(tatparaH) = very much attached to it
(tatparAyaNaH) = who have completely taken shelter of Him
(tatprasadAt) = by His grace
(tatbuddhayaH) = those whose intelligence is always in the Supreme
(tatra) = into that
(tatra) = therein
(tatra) = thereupon
(tatra) = there
(tatra) = therefore
(tatvidaH) = by those who know this.
(tatsamakShaM) = among companions
(tathA) = also
(tathA) = as also
(tathA) = as well as.
(tathA) = as well as
(tathA) = in that way
(tathA) = in the same way
(tathA) = too
(tathA) = that
(tathA) = thus.
(tathA) = thus
(tathA) = similarly.
(tathA) = similarly.
(tathA) = so
(tathApi) = still
(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
(tapayaj nAH) = sacrifice in austerities
(tptaM) = 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
(tAni) = all of them
(tAni) = all those
(tAni) = those senses
(tAni) = 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.
(tAmasl) = in the mode of ignorance.
(tAmasl) = in the mode of ignorance
(tAvAn) = similarly
(tAsAM) = of all of them
(titikShasva) = just try to tolerate
(tShThati) = exists.
(tShThati) = remains
(tShThati) = resides
(tShThantaM) = residing
<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ತಿಷ್ಠಾತಿ</td>
<td>dwell</td>
</tr>
<tr>
<td>ತಿಷ್ಠಾಸಿ</td>
<td>remain.</td>
</tr>
<tr>
<td>ತಿಷ್ಠಾಶಿ</td>
<td>pungent</td>
</tr>
<tr>
<td>(tiShThanti)</td>
<td>dwell</td>
</tr>
<tr>
<td>(tiShThasi)</td>
<td>remain.</td>
</tr>
<tr>
<td>(tiKShNa)</td>
<td>pungent</td>
</tr>
<tr>
<td>ತು</td>
<td>and</td>
</tr>
<tr>
<td>ತು</td>
<td>also</td>
</tr>
<tr>
<td>ತು</td>
<td>indeed</td>
</tr>
<tr>
<td>ತು</td>
<td>only</td>
</tr>
<tr>
<td>ತು</td>
<td>certainly</td>
</tr>
<tr>
<td>ತು</td>
<td>but</td>
</tr>
<tr>
<td>ತು</td>
<td>however</td>
</tr>
<tr>
<td>(tu)</td>
<td>and</td>
</tr>
<tr>
<td>(tu)</td>
<td>also</td>
</tr>
<tr>
<td>(tu)</td>
<td>indeed</td>
</tr>
<tr>
<td>(tu)</td>
<td>only</td>
</tr>
<tr>
<td>(tu)</td>
<td>certainly</td>
</tr>
<tr>
<td>(tu)</td>
<td>but</td>
</tr>
<tr>
<td>(tu)</td>
<td>however</td>
</tr>
<tr>
<td>(tumulaH)</td>
<td>uproarious</td>
</tr>
<tr>
<td>(tumulaH)</td>
<td>tumultuous</td>
</tr>
<tr>
<td>(tulya)</td>
<td>equal</td>
</tr>
<tr>
<td>(tulya)</td>
<td>equally disposed</td>
</tr>
<tr>
<td>(tulyaH)</td>
<td>equal</td>
</tr>
<tr>
<td>(tuShTaH)</td>
<td>satisfied</td>
</tr>
<tr>
<td>(tuShTiH)</td>
<td>satisfaction</td>
</tr>
<tr>
<td>(tuShNiM)</td>
<td>silent</td>
</tr>
<tr>
<td>(tuShyati)</td>
<td>one becomes satisfied</td>
</tr>
<tr>
<td>(tuShyanti)</td>
<td>become pleased</td>
</tr>
<tr>
<td>(tRipta)</td>
<td>satisfied</td>
</tr>
<tr>
<td>(tRiptaH)</td>
<td>being satisfied</td>
</tr>
<tr>
<td>(tRiptiH)</td>
<td>satisfaction</td>
</tr>
<tr>
<td>(tRiShNA)</td>
<td>with hankering</td>
</tr>
<tr>
<td>ತೆ</td>
<td>all of them</td>
</tr>
<tr>
<td>ತೆ</td>
<td>unto you</td>
</tr>
<tr>
<td>ತೆ</td>
<td>unto You</td>
</tr>
<tr>
<td>ತೆ</td>
<td>of you</td>
</tr>
<tr>
<td>ತೆ</td>
<td>of You</td>
</tr>
<tr>
<td>ತೆ</td>
<td>to you.</td>
</tr>
<tr>
<td>ತೆ</td>
<td>to you</td>
</tr>
<tr>
<td>ತೆ</td>
<td>they are</td>
</tr>
</tbody>
</table>
(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
(tyaktaijvitraH) = 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
(trayaM) = the three divisions
(trayaM) = three
(trayI) = of the three Vedas
(trAyate) = releases
(tridhA) = of three kinds
(tribhiH) = of three kinds
(tribhiH) = three
(trividhaM) = of three kinds
(trividhaH) = of three kinds
(trividhaH) = threefold
(trividha) = of three kinds
(trShu) = in the three
(trIn) = three
(traiduNya) = pertaining to the three modes of material nature
(trailokya) = of the three worlds
(travidyaH) = the knowers of the three Vedas
(tvaM) = unto You
(tvaM) = you
(tvaM) = You are
(tvaM) = You
(tvaM) = from You
(tvak) = skin
(tvat) = than you
(tvat) = than You
(tvattaH) = from You
(tvatprasAdAt) = by Your mercy
(tvatsamaH) = equal to You
(tvadanyena) = besides you
(tvayA) = by you
(tvayA) = by You
(tvai) = 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
(dadhmuH) = 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
ಭಗವನ್ (darshanakANKShiNaH) = aspiring to see.
ಭಾವನೆ (darshaya) = show
ಭಾವಯಾಮಾಣ (darshayAmAsa) = showed
ಭೀತ (darshitaM) = shown
ಭೂವನೆ (darshinaH) = seers.
ಭೂವನೆ (darshibhiH) = by the seers.
ಭಾವಯಾಸವಾದ (dashanAntareShu) = between the teeth
ಭೂವರೋ (dashaikaM) = eleven
ಭಾನ (dahati) = burns
ಭಾನ (dakShaH) = expert
ಭಾವಯಾಗೇ (dakShiNAyanaM) = when the sun passes
on the southern side
ಭಾನ (dAH) = giving
ಭಾಯತ (dAtavyaM) = worth giving
ಭಾನ (dAna) = of charity
ಭಾನ (dAna) = charity
ಭಾನ (dAnaM) = generosity
ಭಾನ (dAnaM) = charity
ಭಾನ (dAnavaH) = the demons.
ಭಾನ (dAne) = in charity
ಭಾನ (dAnena) = by charity
ಭಾನ (dAneShu) = in giving charities
ಭಾನ (dAnaiH) = by charity
ಭಾನ (dArA) = wife
ಭಾಯತೆ (dAsyante) = will award
ಭಾಯತೆ (dAsyAmi) = I shall give charity
ಭಾಯತೆ (dAkShyaM) = resourcefulness
ಭಾನ (divi) = in the sky
ಭಾನ (divi) = in the higher planetary system
ಭಾನ (divi) = in heaven
ಭಾನ (divya) = divine
ಭಾಯ (divyaM) = in the spiritual kingdom.
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyaM) = transcendental
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyaM) = divine
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyAH) = divine
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyAn) = celestial
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyAn) = divine.
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyAnAM) = of the divine
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyAni) = divine
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (divyau) = transcendental
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dishaH) = in all directions
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dishaH) = on all sides
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dishaH) = the directions
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dishaH) = directions
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIpaH) = a lamp
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIpena) = with the lamp
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIpta) = glowing
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIpta) = blazing
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIptaM) = glowing
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIptAnala) = blazing fire
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIptimantaM) = glowing
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIyate) = is given
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (dIrghasUtrI) = procrastinating
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkha) = and pain
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkha) = in distress
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkha) = of the distress
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkha) = of distress
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkha) = distress
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkhaM) = unhappy
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkhaM) = with trouble
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkhaM) = distress
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkhaM) = misery
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (duHkhataraM) = more painful
ಭಗವದೃಶಾಯಾವಾಸೂರ್ಯ (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
(duShpUrM) = 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
भगवं (devAn) = to the demigods
शाश्वतं (devAn) = demigods
शाश्वतो (devAnAM) = of all the demigods
शाश्वतो (devAnAM) = of the demigods
देवशा (devesha) = O God of the gods
देवशा (devesha) = O Lord of all lords
देवशा (devesha) = O Lord of lords
देवशेषा (deveShu) = amongst the demigods
देश (desha) = places
देशी (deshe) = in a proper place
देशी (deshe) = land
देहा (deha) = the body
देहा (dehaM) = in the bodies
देहा (dehaM) = this body
देहविर्वदर्श (dehabhRit) = the embodied
देहविर्वदर्श (dehabhRitA) = by the embodied
देहविर्वदर्श (dehabhRitAM) = of the embodied
dेहवद्ब्धि (dehavadbhiH) = by the embodied
dेहवद्ब्धि (dehAH) = material bodies
dेहवद्ब्धि (dehAntara) = of transference of the body
dेहिन म (dehinaM) = of the embodied.
dेहिन म (dehinaM) = the embodied.
dेहिन म (dehinaM) = of the embodied
dेहि (dehI) = the embodied soul
dेहि (dehI) = the embodied.
dेहि (dehI) = the embodied
dेहि (dehI) = the owner of the material body
dेहिन म (dehInaM) = the living entity
dेहिन म (dehInaH) = of the embodied
dेहिन म (dehInaH) = for the embodied
dेहेत (dehe) = in this body
dेहेत (dehe) = in the body
(dehe) = body
(dehe.asmin) = in this body
(deheShu) = bodies
(daityAnAM) = of the demons
(daivaM) = in worshiping the demigods
(daivaM) = the Supreme
(daivaH) = godly
(daivaH) = 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
(dvandvaH) = 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
(dvaidhAH) = duality
(dvau) = two
<table>
<thead>
<tr>
<th>Kannada Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಧನಂ (dhanaM)</td>
<td>wealth</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O Arjuna</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O winner of wealth, Arjuna.</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O winner of wealth.</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O conqueror of wealth (Arjuna).</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O conqueror of wealth</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O conqueror of riches.</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njaya)</td>
<td>O conqueror of riches</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njayaH)</td>
<td>Arjuna</td>
</tr>
<tr>
<td>ಧನಂಜಯ (dhana njayaH)</td>
<td>Dhananjaya (Arjuna, the winner of wealth)</td>
</tr>
<tr>
<td>ಧನಮಾನ (dhanamAna)</td>
<td>of wealth and false prestige</td>
</tr>
<tr>
<td>ಧನಿ (dhanAni)</td>
<td>riches</td>
</tr>
<tr>
<td>ಧನು (dhanuH)</td>
<td>bow</td>
</tr>
<tr>
<td>ಧನುಧರ (dhanurdharaH)</td>
<td>the carrier of the bow and arrow</td>
</tr>
<tr>
<td>ಧರ (dharaM)</td>
<td>wearing</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharma)</td>
<td>of religion</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharma)</td>
<td>principles of religion</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharma)</td>
<td>religion</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharma)</td>
<td>religiosity</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharmaM)</td>
<td>the principles of religion</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharmaM)</td>
<td>doctrines</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharmaM)</td>
<td>religion</td>
</tr>
<tr>
<td>ಧರ್ಮಸ (dharmasya)</td>
<td>occupation</td>
</tr>
<tr>
<td>ಧರ್ಮಸ (dharmasya)</td>
<td>of the constitutional position</td>
</tr>
<tr>
<td>ಧರ್ಮಸ (dharmasya)</td>
<td>of religion</td>
</tr>
<tr>
<td>ಧರ್ಮಸ (dharmasya)</td>
<td>toward the process of religion</td>
</tr>
<tr>
<td>ಧರ್ಮಕ್षೇತ (dharmakShetre)</td>
<td>in the place of pilgrimage</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharma)</td>
<td>righteous</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharmaM)</td>
<td>not against religious principles</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharme)</td>
<td>religion</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharmaM)</td>
<td>as a religious duty</td>
</tr>
<tr>
<td>ಧರ್ಮ (dharmaM)</td>
<td>the principle of religion</td>
</tr>
</tbody>
</table>
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
(dhRitiH) = firmness
(dhRitiH) = fortitude
(dhRitigRihItayA) = carried by conviction
(dhRiteH) = of steadiness
(dhRitya) = by determination
(dhRityA) = determination
(dhRiShTaketuH) = Dhristaketu
(dhRiShTadyumnaH) = Dhristadyumna (the son of King Drupada)
(dhenUnAM) = of cows
(dhyAnaM) = meditation
(dhyAnayogaparaH) = absorbed in trance
(dhyAnAt) = than meditation
(dhyAnena) = by meditation
(dhyAyataH) = while contemplating
(dhyAyantaH) = meditating
(dhruvA) = certain

na karoti) = never does anything

na kashchit) = no one

na chireNa) = without delay

na dRiShTapUrvaM) = no one has previously seen.

na dveShTi) = does not hate

na nivRittAni) = nor stopping development

na punaH) = nor again

na madhyaM) = no middle

na yotsye) = I shall not fight

na lipyate) = nor is he entangled.

na shrosyasi) = do not hear

na) = there is not
(na) = did not
(na) = do not
(na) = does not
(na) = neither
(na) = never
(na) = no one
(na) = no
(na) = 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) = a man
(naraH) = human being.
narakasya = of hell
narakAya = make for hellish life
(narake) = in hell
(narake) = into hell

(narapuNgavaH) = 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
(nashyAtsu) = being annihilated
(naShTa) = having lost
(naShTaH) = dispelled
(naShTaH) = scattered
(naShTAn) = all ruined
(naShTe) = being destroyed

(nakShatrANAM) = of the stars
(nAgAnAM) = of the manyhooded serpents
many (nAnA) = many
variegated (nAnA) = variegated
multifarious situations (nAnAbhAvAn) = multifarious situations
variegated (nAnAvidhAni) = variegated
no end (nAntaM) = no end
without their being deviated (nAnyagAminA) = without their being deviated
does not know (nAbhijAnAti) = does not know
in name only (nAma) = in name only
captains (nAyakAH) = captains
Narada (nAradaH) = Narada
of women (nArINAM) = of women
loss (nAshaH) = loss
the destroyer. (nAshanaM) = the destroyer.
destructive (nAshanaM) = destructive
dispel (nAshayAmi) = dispel
for destruction (nAshAya) = for destruction
is destroyed (nAshitaM) = is destroyed
within the nostrils (nAsAbhyantara) = within the nostrils
of the nose (nAsiKAn) = of the nose
there is not (nAsti) = there is not
there cannot be (nAsti) = there cannot be
without (niH) = without
leading to the path of liberation (niHshreyasakarau) = leading to the path of liberation
desireless (niHspRihaH) = desireless
attains (nigachChati) = attains
gains. (nigachChati) = gains.
so curbed down (nigRihItAni) = so curbed down
withhold (nigRihNAmi) = withhold
subduing (nigrahaM) = subduing
repression (nigrahaH) = repression
always (nitya) = always
regularly (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
(nindaA) = in defamation
(nibaddhaH) = conditioned
(nibadhnanti) = do condition
(nibadhnanti) = bind
binds (nibadhna) = binds
becomes affected. (nibadhyate) = becomes affected.
becomes entangled. (nibadhyate) = becomes entangled.
do bind (nbadhnanti) = do bind
for bondage (nbandhAya) = for bondage
just understand (nibodha) = just understand
just take note of, be informed (nibodha) = just take note of, be informed
try to understand (nibodha) = try to understand
just the cause (nimittamAtraM) = just the cause
causes (nimittAni) = causes
closing (nimiShan) = closing
having controlled (niyata) = having controlled
always (niyataM) = always
prescribed (niyataM) = prescribed
regulated (niyataM) = regulated
with a regulated mind (niyatamanasaH) = with a regulated mind
prescribed (niyatasya) = prescribed
controlled (niyatAH) = controlled
by the self-controlled. (niyatAmabhiH) = by the self-controlled.
regulations (niyamaM) = regulations
by regulating (niyamya) = by regulating
regulating (niyamya) = regulating
You are engaging (niyojayasi) = You are engaging
engaged (niyojitaH) = engaged.
will engage. (niyokShyati) = will engage.
engaged (nirataH) = engaged
without false ego (nirahaNkAraH) = without false ego
without desire for the result (nirAshIH) = without desire for the result
without desire for profit (nirAshIH) = without desire for profit
without being attracted by anything else (nirAshIH) = without being attracted by anything else
without any shelter (nirAhArasyaH) = without any shelter
by negative restrictions (nirAhArasya) = by negative restrictions
(nirIKShe) = may look upon
(niruddhaM) = being restrained from matter
(nirudhya) = confining
(nirguNaM) = without material qualities
(nirguNatvAt) = due to being transcendental
(nirdeshaH) = indication
(nirdoShaM) = flawless
(nirdvandvaH) = without duality
(nirdvandvaH) = free from all dualities
(nirdhUta) = cleansed
(nirmamaH) = with no sense of proprietorship
(nirmamaH) = without a sense of proprietorship
(nirmamaH) = without ownership
(nirmalaM) = purified
(nirmalatvAt) = being purest in the material world
(nirmuktAH) = free from
(niryogakShemaH) = free from ideas of gain and protection
(nirvANaparamAM) = cessation of material existence
(nirvikAraH) = without change
(nirvedaM) = callousness
(nirvairaH) = without an enemy
(nivartate) = comes back.
(nivartate) = he ceases from.
(nivartanti) = they come back
(nivartante) = come back
(nivartante) = they come back
(nivartituM) = to cease
(nivasiShyasi) = you will live
(nivAtasthaH) = in a place without wind
(nivAsaH) = abode
(nivRittiM) = not acting improperly
(nivRittiM) = not doing
vivecha (niveshaya) = apply
nisha (nishA) = is night
nisha (nishA) = night
nischayaM (nishchayaM) = certainty
nischayaH (nishchayaH) = in certainty.
nischayena (nishchayena) = with firm determination
nischalati (nishchalatI) = becomes verily agitated
nischalA (nishchalA) = unmoved
nischitaM (nishchitaM) = confidently
nischitaM (nishchitaM) = definite
nischitAH (nishchitAH) = having ascertained
nischitya (nishchitya) = ascertaining
niShThA (niShThA) = the stage
niShThA (niShThA) = the faith
niShThA (niShThA) = faith
nistaiguNyaH (nistraiguNyaH) = transcendental to the three modes of material nature
nispRihaH (nispRihaH) = devoid of desire
nihatAH (nihatAH) = killed
nihatya (nihatya) = by killing
nIchaM (nIchaM) = low
nItiH (nItiH) = morality
nu (nu) = of course
nRiloke (nRiloke) = in this material world
nRiShu (nRiShu) = in men.
netraM (netraM) = and eyes
netraM (netraM) = eyes
naiva (naiva) = never is it so
naiShkarmyaM (naiShkarmyaM) = freedom from reaction
naiShkarmyasiddhiM (naiShkarmyasiddhiM) = the perfection of nonreaction
naiShkRitikaH (naiShkRitikaH) = expert in insulting others
naiShThikIM (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
(paradhamAt) = than another's occupation
(paradhamAt) = 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 = supreme
paramAH = the highest goal of life
paramAtmA = the Supersoul
paramAtmA = the Supersoul
parameshvara = O Supreme Lord
parameshvaraM = the Supersoul
paramShvAsaH = the great archer
paramparA = by disciplic succession
parayA = of a high grade
parayA = transcendental
parastAt = transcendental.
parasparaM = among themselves
parasparaM = mutually
parasya = to others
parA = transcendental.
parA = superior
parAM = to the supreme
parAM = transcendental.
parAM = transcendental
parAM = the transcendental
parAM = the supreme
parAM = the highest
parANi = superior
parAyaNaH = being so destined
parAyaNAH = always situated in the mentality
parAyaNAH = so inclined
pari = sufficiently
parikIrtita = is declared.
parikliShTaM = grudgingly
parigrahaM = and acceptance of material things
parigrahaH = sense of proprietorship over possessions
paricharya = service
parichakShate = is called.
parichakShate = is to be considered.
parichintayan = thinking of
pariNAmE = at the end
parityajya = abandoning
parityAgH = 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.
parij nAtA = the knower
parjanyaH = rain
parjanyAt = from rains
parNAni = 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
(pANDuptrANAM) = of the sons of Pandu
(pAtakaM) = sinful reactions
(pAtre) = to a suitable person
(pAdaM) = and legs
(pApaM) = vices
(pApM) = sin
(pApM) = sins
(pApM) = sinful reaction
(pApR) = the greatest sinner
(pApA) = born of a lower family
(pApA) = of sins
(pApA) = sinners
(pApA) = from sins
(pApe) = by sin
(pApe) = of sinners
(pApe) = from sinful reactions
(pAp) = unto the sinners
(pAp) = the great symbol of sin
(pAr) = harshness
(pAr) = O Partha (Arjuna)
(pAr) = O son of Pritha (Arjuna)
(pAr) = O son of Pritha
(pAr) = Arjuna
(pAr) = the son of Pritha
(pAr) = and Arjuna
(pAr) = unto Arjuna
(pAr) = fire, electricity
(pAr) = fire
(pAn) = purifying
(pNi) = of offerings of food
(pit) = fathers
(pit) = forefathers
(pit) = the father
(pit) = father.
(pit) = father
(pit) = grandfather
(pit) = the grandfather
ಪಿತಾಮಹ (pitAmahAH) = grandfathers
ಪಿತಾಮಹ (pitAmahAn) = grandfathers
ಪಿತಾ (pitRin) = fathers
ಪಿತಾರಾ (pitRivratAH) = worshipers of ancestors
ಪಿತ್ರಗಂ (pitRINAM) = of the ancestors
ಪಿತ್ರ (pitRIn) = to the ancestors
ಪಾತ್ರ (piteva) = like a father
ಪಾತ್ರ (pIDayA) = by torture
ಪುನಸ (pu.nsaH) = of a person
ಪುನಾ (puNya) = pious
ಪುನಾ (puNyaM) = pious
ಪುನ (puNyaH) = original
ಪುನಯಕರ್ಮ (puNyakarmaNAM) = of the pious.
ಪುನಯಕರ್ (puNyakRitaM) = of those who performed pious activities
ಪುನಯಭ (puNyaphalaM) = result of pious work
ಪುನ (puNyAH) = righteous
ಪುನೇ (puNye) = the results of their pious activities
ಪುತ್ರ (putra) = for son
ಪುತ್ರ (putrasya) = with a son
ಪುತ್ರ (putrAH) = the sons
ಪುತ್ರ (putrAH) = sons
ಪುತ್ರ (putrAn) = sons
ಪುನ (punaH) = again and again
ಪುನ (punaH) = repeatedly.
ಪುನ (punaH) = again.
ಪುನ (punaH) = again
ಪುನಾಜಂ (punarjanma) = rebirth
ಪುನ (punashcha) = and again
ಪುಮ (pumAn) = a person
ಪುರಸ್ತ (purastAt) = from the front
ಪುರ (purA) = anciently
ಪುರ (purA) = formerly.
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಪುರಾ (purA)</td>
<td>formerly</td>
</tr>
<tr>
<td>ಪುರಾಣ (purANaM)</td>
<td>the oldest</td>
</tr>
<tr>
<td>ಪುರಾಣ (purANaH)</td>
<td>old</td>
</tr>
<tr>
<td>ಪುರಾಣ (purANaH)</td>
<td>the oldest</td>
</tr>
<tr>
<td>ಪುರಾಣಿ (purANI)</td>
<td>very old.</td>
</tr>
<tr>
<td>ಪುರಾತನ (purAtanaH)</td>
<td>very old</td>
</tr>
<tr>
<td>ಪುರುಜಿತ (purujit)</td>
<td>Purujit</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>to a person</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the enjoyer</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the Personality of Godhead</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the living entities</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the living entity</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>personality</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>Personality of Godhead</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>a man</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>enjoyer</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the universal form</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the living entity</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>the Supreme Personality</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>personality</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>person</td>
</tr>
<tr>
<td>ಪುರುಷ (puruSham)</td>
<td>living entity</td>
</tr>
<tr>
<td>ಪುರುಶಾಭ (puruSharShabha)</td>
<td>O best among men</td>
</tr>
<tr>
<td>ಪುರುಶಾಯ (puruShavyAghra)</td>
<td>O tiger among human beings</td>
</tr>
<tr>
<td>ಪುರುಶಾಯ (puruShasya)</td>
<td>of a man</td>
</tr>
<tr>
<td>ಪುರುಶಾಹ (puruShah)</td>
<td>such persons</td>
</tr>
<tr>
<td>ಪುರುಶಾಭಂ (puruShottama)</td>
<td>O greatest of all persons</td>
</tr>
<tr>
<td>ಪುರುಶಾಭಂ (puruShottama)</td>
<td>O best of personalities.</td>
</tr>
<tr>
<td>ಪುರುಶಾಭಂ (puruShottama)</td>
<td>O Supreme Person</td>
</tr>
<tr>
<td>ಪುರುಶಾಭಂ (puruShottamaM)</td>
<td>the Supreme Personality of Godhead</td>
</tr>
<tr>
<td>ಪುರುಶಾಭಂ (puruShottamaH)</td>
<td>as the Supreme Personality.</td>
</tr>
<tr>
<td>ಪುರುಷ (puruShau)</td>
<td>living entities</td>
</tr>
</tbody>
</table>
ಭಗವ (pure) = in the city
ಪ್ರೂಡಹಾ (purodhasAM) = of all priests
ಪುಷ್ಕಲಾಭ (puShkalAbhiH) = Vedic hymns.
ಪುಷ್ನಾಮ (puShNAmi) = am nourishing
ಪುಷ್ಪ (puShpaM) = a flower
ಪುಷ್ಪಿತ (puShpitAM) = flowery
ಪುಷಾ (pUjA) = and worship
ಪುಷಾಂ (pUjAnaM) = worship
ಪುಷಾರಹ (pUjArhau) = those who are worshipable
ಪುಷಾ (pUjyaH) = worshipable
ಪುಟ (pUta) = purified
ಪುಟಾ (pUtAH) = being purified
ಪುಟ (pUti) = bad-smelling
ಪುರುಶ (pUruShaH) = a man.
ಪುರುಶ (pUruShaH) = a man
ಪುರ್ವ (pUrva) = previous
ಪುರ್ವತಾ (pUrvataraM) = in ancient times
ಪುರ್ವಮೇವ (pUrvameva) = by previous arrangement
ಪುರ್ವನಿ (pUrvANi) = before
ಪುರ್ವೇ (pUrve) = before
ಪುರ್ವಿ (pUrvaiH) = by the predecessors
ಪುರ್ವಿ (pUrvaiH) = by past authorities
ಪ್ರಿಚಾಮ (pRichChAmi) = I am asking
ಪ್ರಿತಕ (pRithak) = each separately.
ಪ್ರಿತಕ (pRithak) = different
ಪ್ರಿತಕ (pRithak) = differently
ಪ್ರಿತಕ (pRithak) = variously
ಪ್ರಿತಕ (pRithak) = separate
ಪ್ರಿತಕ್ವೆ (pRithaktvena) = in duality
ಪ್ರಿತಕ್ವೆ (pRithaktvena) = differently
ಪ್ರಿತಕ್ವೆ (pRithaktvena) = because of division
ಪ್ರಿತಗ್ವಿಡ (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
(prakAsaM) = illumination
(prakAsaH) = the quality of illumination
(prakAsaH) = manifest
(prakAsakaM) = 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

**pratyupakArArthaM** = for the sake of getting some return

**prathitaH** = celebrated

**pradadhmatuH** = sounded.

**pradAH** = causing.

**pradigdhAn** = tainted with.

**pradiShTaM** = indicated

**pradIptaM** = blazing

**pruduShyanti** = 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
(prabhavaH) = creation
(prabhavaH) = the source of generation
(prabhavaH) = the source of manifestation
(prabhavati) = is manifest
(prabhavanti) = become manifest
(prabhavanti) = flourish
(prabhavAn) = born of
(prabhaviShNu) = developing
(prabhavaiH) = born of
(prabhA) = the light
(prabhAvaH) = influence
(prabhASheta) = speaks
(prabhuH) = the master of the city of the body
(prabhuH) = the Lord
(prabhuH) = Lord
(prabho) = O my Lord
(prabho) = O Lord
(pramANaM) = evidence
(pramANaM) = example
(pramAthi) = agitating
(pramAthIni) = agitating
(pramAda) = and illusion
(pramAda) = with madness
(pramAda) = madness
(pramAdaH) = madness
(pramAdAt) = out of foolishness
(pramAde) = in madness
(pramukhataH) = in front of
(pramukhe) = in the front
(pramuchyate) = is completely liberated.
(pramuchyate) = is delivered.
(prayachChati) = offers
(prayatAtmanaH) = from one in pure consciousness.
(prayatnAt) = by rigid practice
(prayANa) = of death
(prayANakAle) = at the time of death
(prayAtAH) = those who pass away
(prayAtAH) = having departed
(prayAti) = goes
(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
(prallNaH) = being dissolved
(prallYate) = is annihilated
(prallYante) = 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.
(pravAlAH) = 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
(prasabhaM) = by force
(prasaviShyadhaM) = be more and more prosperous
(prasAdaM) = the mercy of the Lord
(prasAdajaM) = born of the satisfaction.
(prasAdaye) = to beg mercy
(prasAde) = on achievement of the causeless mercy of the Lord
(prasiddhyet) = is effected
(prasIda) = just be gracious
(prasIda) = be gracious
(prasIda) = be pleased
(prasRitA) = extended
(prasRitAH) = extended
(praharaNAH) = equipped with
(prhasan) = smiling
(prahAsyasi) = you can be released from.
(prahRiShyati) = is rejoicing
(prahRiShyet) = rejoices
(prahlAdaH) = Prahlada
(praj nA) = and worshipable personalities
(praj nA) = intelligence
(praj nA) = consciousness
(praj nA) = perfect knowledge
(praj nAM) = intelligence
(praj nAvAdAn) = learned talks
(prAk) = before
(prAkRitaH) = materialistic
(prA njalayaH) = with folded hands
(prANa) = of the air going outward
(prANa) = the outgoing air
(prANa) = life
(prANaM) = the air which acts outward
(prANaM) = the life air
(prANakarmANi) = functions of the life breath

(prANan) = the outgoing air

(prANan) = lives

(prANAnau) = up-and down-moving air

(prANayAma) = trance induced by stopping all breathing

(prANinAM) = of all living entities

(prANe) = in the air going outward

(prANeShu) = in the outgoing air

(prAdhAnyataH) = which are principal

(prAptaM) = received

(prAptaH) = achieving

(prAptiH) = achievement

(prApnuyAt) = he attains

(prApnuvanti) = achieve

(prApya) = achieving

(prApya) = after achieving

(prApya) = obtaining

(prApya) = gaining

(prApyate) = is achieved

(prApsyasi) = you will get

(prApsyasi) = you gain

(prApsye) = I shall gain

(prArabhate) = begins

(prArthayante) = pray for

(prAha) = told

(prAhuH) = is called

(prAhuH) = is said

(prAhuH) = call

(prAhuH) = they say

(priya) = well

(priya) = to the dear

(priya) = dear
(priyAM) = the pleasant
(priyAM) = dear.
(priyH) = a lover
(priyH) = dear.
(priyH) = dear
(priyH) = very dear.
(priyH) = very dear
(priyakRittamH) = more dear
(priyataraH) = dearer
(priyAH) = palatable.
(priyAyAH) = with the dearmost
(prItamanAH) = pleased in mind
(prIti) = and satisfaction
(prItiH) = pleasure
(prItipUrvakaM) = in loving ecstasy
(prIyamANaya) = thinking you dear to Me
(pretAn) = spirits of the dead
(preya) = after death
(prepsuH) = desiring
(proktaM) = is called
(proktaM) = is said
(proktaM) = declared
(proktaH) = described
(proktaH) = said
(proktaH) = spoken
(proktAvAn) = instructed
(proktaM) = were said
(proktaH) = spoken
(proktAni) = said
(prochyate) = are said
(prochyamAnaM) = as described by Me
(protaM) = is strung
ಫಲ (phala) = of the result
ಫಲ (phala) = of the results
ಫಲ (phala) = of results
ಫಲ (phalaM) = a result
ಫಲ (phalaM) = a fruit
ಫಲ (phalaM) = the result.
ಫಲ (phalaM) = the result
ಫಲ (phalaM) = the results
ಫಲ (phalaM) = the fruitive result
ಫಲ (phalaM) = results
ಫಲ (phalaM) = fruit
ಫಲ (phalaM) = those desiring fruitive results.
ಫಲ (phalAkANkShI) = desiring fruitive results
ಫಲ (phalAni) = results
ಫಲ (phale) = in the result
ಫಲ (phaleShu) = in the fruits
ಫಲ (phalaiH) = results
ಬತ (bata) = how strange it is
ಬೀ (baddhAH) = being bound
ಬಧ (badhnAti) = conditions
ಬಧ (badhyate) = becomes entangled.
ಬಧ (bandhaM) = bondage
ಬಧ (bandhanaiH) = from the bondage
ಬಧ (bandhAt) = from bondage
ಬಧ (bandhuH) = friend
ಬಧ (bandhuShu) = and the relatives or well-wishers
ಬಧ (bandhUn) = relatives
ಬಧ (babhUva) = became
ಬಲ (bala) = by the force
ಬಲ (bala) = strength
ಬಲ (balaM) = strength
ಬಲ (balaM) = false strength
\text{tiği} (balavat) = strong
\text{eğใจ} (balavatAM) = of the strong
\text{eğימ} (balavAn) = powerful
\text{eğ} (balAt) = by force
\text{eğ} (bahavaH) = in great numbers
\text{eğ} (bahavaH) = the many
\text{eğ} (bahavaH) = many
\text{eğ} (bahiH) = external
\text{eğ} (bahiH) = outside
\text{eğ} (bahu) = many
\text{eğ} (bahuda.nShTrA) = many teeth
\text{eğ} (bahudhA) = in diversity
\text{eğ} (bahudhA) = in many ways
\text{eğ} (bahunA) = many
\text{eğ} (bahumataH) = in great estimation
\text{eğ} (bahulAM) = various
\text{eğ} (bahulAyAsaM) = with great labor
\text{eğ} (bahuvidhAH) = various kinds of
\text{eğ} (bahushAkhAH) = having various branches
\text{eğ} (bahUdaraM) = many bellies
\text{eğ} (bahUn) = many
\text{eğ} (bahUnAM) = many
\text{eğ} (bahUni) = many
\text{eğ} (bAlAH) = the less intelligent
\text{eğ} (bAhu) = arms
\text{eğ} (bAhuM) = arms
\text{eğ} (bAhyasparsheShu) = in external sense pleasure
\text{eğ} (bAhyAn) = unnecessary
\text{eğ} (bibharti) = is maintaining
\text{eğ} (bIjaM) = the seed
\text{eğ} (bIjaM) = seed
\text{eğ} (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
(budhaH) = the intelligent person.
(budhAH) = the learned
(budhAH) = those who know.
(bRhatsAma) = the Brhat-sama
(bRhaspatiM) = Brhaspati
(boddhavyaM) = should be understood
(bodhayantaH) = preaching
(bravI) = I am speaking
(bravIShi) = You are explaining
(brahma) = absolute
(brahma) = of a brahmana
(brahma) = of the Absolute Truth
(brahma) = to the Absolute
(brahma) = transcendence
(brahma) = truth
(brahma) = the Absolute
(brahma) = the Vedas
(brahma) = the Supreme
(brahma) = the supreme
(brahma) = Brahman
(brahma) = like the Supreme
(brahma) = supreme
(brahma) = spiritual in nature
(brahma) = spiritual kingdom
(brahma) = spiritual
(brahma) = spirit
(brahma) = from the Vedas
(brahmacharyaM) = celibacy
(brahmachArivrate) = in the vow of celibacy
(brahmaNaH) = of transcendence
(brahmaNaH) = of the impersonal brahmayoti
(brahmaNaH) = of the Vedas
(brahmaNaH) = of the Supreme
(brahmaNaH) = of Brahma
(brahmaNaH) = than Brahma
(brahmaNa) = 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
(brahmabhUtaH) = being self-realized
(brahmabhUyAya) = for self-realization
(brahmayoga) = by concentration in Brahman
(brahmavAdinAM) = of the transcendentalists.
(brahmavit) = 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
bhaktyupahRitaM = offered in devotion
bhagavan = O Supreme
bhagavAn = O Personality of Godhead
bhajatAM = in rendering devotional service
bhajati = renders devotional service
bhajati = serves in devotional service
bhajate = is engaged in devotional service
bhajate = renders transcendental loving service
bhajanti = render transcendental service
bhajanti = render service
bhajante = engage in devotional service
bhajante = become devoted
bhajante = render services
bhajasva = be engaged in loving service
bhajAmi = reward
bhaya = fear
bhayaM = fear
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
(bhavataH) = Your
(bhavati) = it so becomes
(bhavati) = is
(bhavati) = comes
(bhavati) = takes place
(bhavati) = takes birth
(bhavati) = there is
(bhavati) = become manifested
(bhavati) = becomes possible
(bhavati) = becomes prominent
(bhavati) = becomes
(bhavantaM) = You
(bhavantaH) = you
(bhavanti) = are
(bhavanti) = grow
(bhavanti) = come about
(bhavAn) = your good self
(bhavAn) = You
(bhavAmi) = I become
(bhavitA) = will come to be
(bhavitA) = will become
(bhaviShyatAM) = of future manifestations
(bhaviShyati) = it will increase in the future
(bhaviShyanti) = will be
(bhaviShyANi) = future
(bhaviShyAmaH) = shall exist
(bhavet) = would be.
(bhavet) = there were
(bhasmasAt) = ashes
(bhasmasAt) = to ashes
(bhAH) = light
(bhArata) = O Dhritarashtra, descendant of Bharata
(bhArata) = O descendant of the Bharata dynasty.
(bhArata) = O descendant of Bharata.
(bhArata) = O descendant of Bharata.
(bhArata) = O best of the Bharatas.
(bhArata) = O son of Bharata.
(bhArata) = O son of Bharata
(bhArata) = O scion of Bharata
bhava (bhAva) = of one's nature
bhava (bhAva) = state of being
bhavam (bhAvaM) = existence
bhavam (bhAvaM) = nature
bhavam (bhAvaM) = situation
bhavah (bhAvaH) = endurance
bhavah (bhAvaH) = the nature
bhavah (bhAvaH) = nature
bhavah (bhAvaH) = states of being
bhavanah (bhAvanA) = fixed mind (in happiness)
bhavayatanah (bhAvayatA) = having pleased
bhavayantah (bhAvayantaH) = pleasing one another
bhavayantu (bhAvayantu) = will please
bhavasamanvitanah (bhAvasamanvitaH) = with great attention.
bhavah (bhAvAH) = natures
bhavitah (bhAvitAH) = remembering.
bhavishnam (bhAveShu) = natures cintyah
bhavaih (bhAvaiH) = by the states of being
bhavahase (bhAShase) = speaking
bhavah (bhAShA) = language
bhavasa (bhAsaH) = effulgence
bhavasa (bhAsaH) = rays
bhavasayate (bhAsayate) = illuminates
bhavasvam (bhAsvatA) = glowing.
bhita (bhitAH) = out of fear
bhinnah (bhinnA) = separated
bhitaM (bhIma) = fearful
bhitaM (bhImakarmA) = one who performs herculean tasks
bhitaM (bhImArjuna) = to Bhima and Arjuna
(bhIshma) = Grandfather Bhishma
(bhIshma) = by Grandfather Bhishma
(bhIshma cha) = also Bhishma
(bhIshmaM) = unto Grandfather Bhishma
(bhIshmaM) = Bhishma
(bhIshmaH) = Grandfather Bhishma
(bhIshmaH) = Bhishmadeva
(bhuktvA) = enjoying
(bhuNkte) = enjoys
(bhuNkShva) = enjoy
(bhu njate) = enjoy
(bhu njAnaM) = enjoying
(bhu njIya) = one has to enjoy
(bhumau) = on the earth
(bhuvi) = in this world.
(bhUH) = become
(bhUta) = of everything that be
(bhUta) = of creation
(bhUta) = of the living entity
(bhUta) = of living entities
(bhUta) = living entities
(bhUtaM) = created being
(bhUtagaNAn) = ghosts
(bhUtagrAmaM) = all the cosmic manifestations
(bhUtagrAmaM) = the combination of material elements
(bhUtagrAmaH) = the aggregate of all living entities
(bhUtabhartRi) = the maintainer of all living entities
(bhUtabhAvana) = O origin of everything
(bhUtabhAvanaH) = the source of all manifestations.
(bhUtabhAvodbhavakaraH) = producing the material bodies of the living entities
(bhUtabhRit) = the maintainer of all living entities
bhUtasargau = created living beings
bhUtasthaH = in the cosmic manifestation
bhUtAnAM = of all those who are born
bhUtAnAM = of all living entities
bhUtAnAM = of living entities
bhUtAnAM = the living entities
bhUtAni = all creation
bhUtAni = all people
bhUtAni = all beings
bhUtAni = everything created
bhUtAni = the material bodies
bhUtAni = living entities (that are born)
bhUtAni = living entities
bhUtAnI = all of this material manifestation
bhUtAnI = all that are created
bhUtAnI = all living entities
bhUtAnI = entities
bhUtAnI = to the ghosts and spirits
bhUtAnI = the living entities
bhUtAnI = living entities
bhUtiH = exceptional power
bhUtejyAH = worshipers of ghosts and spirits
bhUtesha = O Lord of everything
bhUteShu = in all beings
bhUteShu = in all living beings
bhUteShu = towards all living entities
bhUteShu = manifestation
bhUteShu = living entities
bhUtvA bhUtvA = repeatedly taking birth
bhUtvA = becoming
bhUtvA = so being
bhUtvA = having come into being
bhūtvā (bhUtvA) = having been
bhūmiḥ (bhUmiH) = earth
bhūyaḥ (bhUyaH) = again
bhūyaḥ (bhUyaH) = or is again coming to be
bhūyaḥ (bhUyaH) = further
bhūgū (bhRiguH) = Bhrigu
bhēdā (bhedaM) = the differences
bheryāḥ (bheryaH) = large drums
bhāikṣyā (bhāikShyaM) = by begging
bhoktaḥ (bhoktA) = the enjoyer
bhoktaḥ (bhoktA) = supreme enjoyer
bhoktaraṃ (bhoktAraM) = the beneficiary
bhoktā (bhoktuM) = to enjoy life
bhoktrītve (bhoktRitve) = in enjoyment
bhoga (bhoga) = in sense enjoyment
bhoga (bhoga) = to material enjoyment
bhoga (bhoga) = sense enjoyment
bhogāḥ (bhogAH) = enjoyments
bhogāḥ (bhogAH) = material enjoyment
bhogañ (bhogAn) = enjoyable things
bhogañ (bhogAn) = necessities of life
bhogī (bhogI) = the enjoyer
bhogaiḥ (bhogaiH) = enjoyment
bhojanaṃ (bhojanaM) = eating
bhojaneśu (bhojaneShu) = or while eating together
bhokṣaye (bhokShyase) = you enjoy
bhramati (bhramati) = forgetting
bhṛatin (bhrAtRin) = brothers
bhṛamayān (bhrAmayan) = causing to travel
bhruvoh (bhruvoH) = the eyebrows
bhruvoh (bhruvoH) = the two eyebrows
maṇsyante (ma.nsyante) = they will consider
(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
mātpāraḥ (matparaH) = under My protection
mātpāramāḥ (matparamaH) = considering Me the Supreme
mātpāraṁāḥ (matparamAH) = taking Me, the Supreme Lord, as everything
mātpāraḥ (matparAH) = being attached to Me
mātpāraṁāḥ (matparAyaNaH) = devoted to Me.
mātpāramadā (matprasAdAt) = by My mercy
mātvā (matvA) = knowing
mātvā (matvA) = thinking
mātsthā (matsa.nsthAM) = the spiritual sky (the kingdom of God)
mātsthā (matsthAni) = in Me
mātsthā (matsthAni) = situated in Me
mādbhaktaḥ (madbhaktaH) = My devotee
mādbhaktiṁ (madbhaktiM) = My devotional service
mādbhāvaṁ (madbhAvaM) = to My spiritual nature
mādbhāvaṁ (madbhAvaM) = transcendental love for Me
mādvyanṛṣyaṁ (madvyapAshrayaH) = under My protection
māda (mada) = in the delusion
mādā (madaM) = illusion
mādanugraha (madanugrahAya) = just to show me favor
mādarthaṁ (madarthaM) = for My sake
mādarthe (madarthe) = for my sake
mādanvitaṁ (madAnvitAH) = absorbed in the conceit
mādāshrayaṁ (madAshrayaH) = in consciousness of Me (KRiShNa consciousness)
mādgaṭapraṇaṁ (madgataprANAH) = their lives devoted to Me
mādgaṭena (madgatena) = abiding in Me, always thinking of Me
mādghaṭaḥ (madbhaktaH) = engaged in My devotional service
mādghaṭaḥ (madbhaktaH) = My devotee
mādghaṭāḥ (madbhAvaM) = My nature
mādghaṭāḥ (madbhAvAH) = born of Me
(madbhAvAyA) = to My nature
(madyAjI) = My worshiper
(madhusUdana) = O Madhusudana
(madhusUdana) = O killer of Madhu
(madhusUdana) = O killer of the demon Madhu (KRiShNa)
(madhusUdana) = O killer of the demon Madhu
(madhusUdanaH) = the killer of Madhu.
(madhya) = middle
(madhyaM) = middle
(madhyastha) = mediators between belligerents
(madhyAni) = in the middle
(madhye) = in the middle
(madhye) = in the midst
(madhye) = between
(mana) = and false prestige
(manaH) = with the mind
(manaH) = of the mind
(manaH) = the mind.
(manaH) = the mind
(manaH) = mind
(manaHprasAdaH) = satisfaction of the mind
(manavaH) = Manus
(manave) = unto the father of mankind
(of the name Vaivasvata)
(manasaM) = whose mind
(manasaH) = more than the mind
(manasa) = with the mind
(manasa) = by the mind
(manIShiNaH) = great thinkers
(manIShiNaH) = great sages or devotees
(manIShiNAM) = even for the great souls.
(manuH) = the father of mankind
(manuShyaloke) = in the world of human society.

(manuShyAH) = all men

(manuShyANAM) = of men

(manuShyANAM) = of such men

(manuShyeShu) = among men

(manuShyeShu) = in human society

(manogatAn) = of mental concoction

(manobhiH) = and mind

(manorathaM) = according to my desires

(mantavyaH) = is to be considered

(mantraH) = transcendental chant

(mantrahInaM) = with no chanting of the Vedic hymns

(mandAn) = lazy to understand self-realization

(manmanAH) = always thinking of Me

(manmanAH) = thinking of Me

(manmayA) = fully in Me

(manyate) = considers

(manyate) = thinks

(manyate) = he thinks.

(manyante) = think

(manyase) = you think

(manyase) = you so think

(manyase) = You think

(manye) = I accept

(manye) = think

(manyeta) = thinks

(mama) = of Mine

(mama) = My.

(mama) = My

(mama) = to Me

(mama) = my.

(mama) = my
(mayaH) = full of
(mayA) = Me
(mayA) = by Me.
(mayA) = by Me
(mayA) = by me.
(mayA) = by me.
(mayA) = me
(mayi) = are in Me
(mayi) = in Me.
(mayi) = in Me
(mayi) = unto Me
(mayi) = upon Me
(mayi) = to Me
(maraNa) = and death
(maraNAt) = than death
(marIchiH) = Marici
(marutaH) = the Maruts
(marutaH) = the forty-nine Maruts (demigods of the wind)
(marutAM) = of the Maruts
(martyalokaM) = to the mortal earth
(martyeShu) = among those subject to death
(malena) = by dust
(mahat) = great
(mahat) = the total material existence
(mahat) = very great
(mahataH) = from very great
(mahatA) = great
(mahati) = in a great
(mahatIM) = great
(mahadyoniH) = source of birth in the material substance
(maharShayaH) = great sages
(maharShayaH) = the great sages
महर्षि (maharShi) = great sages
महर्षिनाम (maharShINAM) = among the great sages
महर्षिनाम (maharShINAM) = of the great sages
महात्मा (mahAtman) = O great one.
महात्मा (mahAtman) = O great one
महात्मान (mahAtmanaH) = of the great soul
महात्मान (mahAtmanaH) = the great souls
महात्मान (mahAtmanaH) = the great Lord.
महात्म (mahAtmA) = great soul
महात्म (mahAtmA) = the great one.
महात्मान (mahAtmAnaH) = the great souls
महान (mahAn) = great
महानुभावान (mahAnubhavAn) = great souls
महापप्पमा (mahApApmA) = greatly sinful
महाबहू (mahAbAhuH) = mighty-armed
महाबहू (mahAbAho) = O mighty-armed one
महाबहू (mahAbAho) = O mighty-armed KRiShNa
महाबहू (mahAbAho) = O mighty-armed
महाभूतान (mahAbUtAnI) = the great elements
महायोगेश्वराः (mahAyogeshvaraH) = the most powerful mystic
महारथ (mahArathaH) = one who can fight alone against thousands
महारथ (mahArathaH) = great fighter.
महारथ (mahArathAH) = great chariot fighters.
महारथ (mahArathAH) = the great generals
महाशनक (mahAshaNkhaM) = the terrific conchshell
महाशान (mahAshanaH) = all-devouring
महिमान (mahimAnaM) = glories
महीम (mahIM) = the world
महीके (mahIkRite) = for the sake of the earth
महीपते (mahIpate) = O King.
महीश्वराः (mahIkShitAM) = chiefs of the world
महीश्वरा (maheshvaraM) = the Supreme Lord
maheshvaraM = the supreme proprietor.
maheshvaraM = the supreme master
maheshvaraH = the Supreme Lord
maheshvAsAH = mighty bowmen
mA = 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
mA = mother
mAtuAH = maternal uncles
mAtulAn = maternal uncles
mAtrAsparshaH = sensory perception
mAdhava = O KRiShNa, husband of the goddess of fortune.
mAdhavaH = KRiShNa (the husband of the goddess of fortune)
mAna = in honor
mAna = honor
mAna = false prestige
(mAnavaH) = a man.
(mAnavaH) = a man
(mAnavAH) = human beings
(mAnasaM) = of the mind
(mAnasaH) = and mind
(mAnasaH) = within the mind.
(mAnasaH) = who has such a mind
(mAnasAH) = from the mind
(mAnuShaM) = human
(mAnuShIM) = in a human form
(mAnuShe) = in human society
(mAmakaM) = from Me.
(mAmakAH) = my party (sons)
(mAmikAM) = My
(mAyayA) = under the spell of material energy.
(mAyayA) = by the illusory energy
(mAyA) = energy
(mAyAmetAM) = this illusory energy
(mArutaH) = wind.
(mArgashIrShaH) = the month of November-December
(mArdavaM) = gentleness
(m Alya) = garlands
(mAsAnAM) = of months
(mAhAtmyaM) = glories
(mitra) = of friends
(mitra) = benefactors with affection
(mitradrohe) = in quarreling with friends
(mitre) = to a friend
(mithyAchAraH) = pretender
(mithyaiShaH) = this is all false
(mishraM) = mixed
(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
ಮೂಲಂ (mUlaM) = rooted
ಮೂರುಳಿ (mUlAni) = roots
ಮೃಗಾಂಗ (mRigANAM) = of animals
ಮೃಗೇಂದರ್ (mRigendraH) = the lion
ಮೃದಾ (mRitaM) = dead
ಮೃದಸಯ (mRitasya) = of the dead
ಮೃದು (mRityu) = of death
ಮೃದ (mRityu) = death
ಮೃದು ಒ (mRityuM) = the path of death
ಮೃದುಗು (mRityuH) = death
ಎ (me) = unto Me
ಎ (me) = unto me.
ಎ (me) = unto me
ಎ (me) = of Mine
ಎ (me) = Mine
ಎ (me) = My.
ಎ (me) = My
ಎ (me) = to Me.
ಎ (me) = to Me
ಎ (me) = by Me
ಎ (me) = mine
ಎ (me) = my
ಎ (me) = for me
ಎ (me) = from Me
ಮೋದ (medhA) = intelligence
ಮೋದವಿ (medhAvI) = intelligent
ಮೇರು (meruH) = Meru
ಮೈತ್ರೇ (maitraH) = friendly
ಮೋಗು (moghaM) = uselessly
ಮೋಗಕರ್ಮ (moghakarmANaH) = baffled in frutitive activities
ಮೋಗಹಾ (moghaj nAnAH) = baffled in knowledge
baffled in their hopes
I shall rejoice
of illusion
of illusions
delusion
illusion
to illusion
and illusion
illusion
delusion
illusion
to illusion
illusion
illusion
illusion
illusion
illusion
illusion
illusion
illusion
liberation
liberation
by those who actually desire liberation.
will deliver
for the purpose of liberation
you will be released
you will be liberated
you will become free
gravity
silence
silent
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
ಯತ (yat) = that
ಯತ (yat) = because.
ಯತ (yat) = because
ಯತ (yat) = having what
ಯತ (yat) = having which
ಯತ (yata) = controlled
ಯತ (yata) = having controlled
ಯತ (yataH) = from which
ಯತ (yataH) = from whom
ಯತಚಿತು (yatchitta) = controlling the mind
ಯತಚಿತು ಭೃತ್ಯ (yatchittasya) = whose mind is controlled
ಯತಚಿತು ಭೃತ್ಯ (yatchittAtmA) = always careful in mind
ಯತಚೆತಸ (yatchetasAM) = who have full control over the mind
ಯತ (yatA) = while endeavoring
ಯತ (yatA) = while endeavoring
ಯತ (yatAM) = of those so endeavoring
ಯತ (yatAtmA) = self-controlled
ಯತಮನೆ (yatmanAH) = endeavoring
ಯತ (yatAyH) = enlightened persons
ಯತ (yatAyH) = great sages
ಯತ್ಯಾಸ್ (yatasyataH) = wherever
ಯತ (yatAtmA) = self-controlled
ಯತತಮನೆ (yatAtmanAH) = engaged in self-realization
ಯತತಮನೆ (yatAtmanAH) = self-situated.
ಯತಿಂದಾ (yatInAM) = of the saintly persons
ಯತ (yatra) = at which
ಯತ (yatra) = in which
ಯತ (yatra) = in that state of affairs where
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>यत्र</td>
<td>wherein</td>
</tr>
<tr>
<td>यत्र</td>
<td>where</td>
</tr>
<tr>
<td>यथा</td>
<td>as it is</td>
</tr>
<tr>
<td>यथा</td>
<td>as much as</td>
</tr>
<tr>
<td>यथा</td>
<td>as.</td>
</tr>
<tr>
<td>यथा</td>
<td>as</td>
</tr>
<tr>
<td>यथा</td>
<td>just as</td>
</tr>
<tr>
<td>यथा</td>
<td>how</td>
</tr>
<tr>
<td>यथाबंधगम</td>
<td>as differently arranged</td>
</tr>
<tr>
<td>यथावत</td>
<td>as they are</td>
</tr>
<tr>
<td>यदा यदा</td>
<td>whenever and wherever</td>
</tr>
<tr>
<td>यदा</td>
<td>when</td>
</tr>
<tr>
<td>यदि</td>
<td>if</td>
</tr>
<tr>
<td>यदि</td>
<td>even if</td>
</tr>
<tr>
<td>यदिर्चय</td>
<td>by its own accord</td>
</tr>
<tr>
<td>यदिर्च</td>
<td>out of its own accord</td>
</tr>
<tr>
<td>यद्यत</td>
<td>whatever</td>
</tr>
<tr>
<td>यद्वत</td>
<td>as</td>
</tr>
<tr>
<td>यद्व</td>
<td>whether</td>
</tr>
<tr>
<td>यन्त्र</td>
<td>on a machine</td>
</tr>
<tr>
<td>यम्म</td>
<td>the controller of death</td>
</tr>
<tr>
<td>यम्म</td>
<td>the controller</td>
</tr>
<tr>
<td>याय</td>
<td>by which</td>
</tr>
<tr>
<td>याय</td>
<td>by whom</td>
</tr>
<tr>
<td>याश</td>
<td>fame</td>
</tr>
<tr>
<td>याश्तवय</td>
<td>must be performed</td>
</tr>
<tr>
<td>यस्मात</td>
<td>because</td>
</tr>
<tr>
<td>यस्मात</td>
<td>from whom</td>
</tr>
<tr>
<td>यस्मिन</td>
<td>in which</td>
</tr>
<tr>
<td>यस्मिन</td>
<td>where</td>
</tr>
<tr>
<td>यस्य</td>
<td>whoever</td>
</tr>
<tr>
<td>यस्य</td>
<td>whom</td>
</tr>
</tbody>
</table>
(yasya) = whose
(yasya) = one whose
(yasya) = of which
(yasyAM) = in which
(yakSha) = the Yaksas
(yakSharakShasAM) = of the Yaksas and Raksasas
(yakSharakShA.nsi) = demons
(yakShye) = I shall sacrifice
(yaj na) = of sacrifice
(yaj na) = of sacrifices
(yaj naM) = sacrifice
(yaj naM) = sacrifices
(yaj naH) = performance of yajna
(yaj naH) = performance of sacrifice
(yaj naH) = sacrifice
(yaj naH) = smruti sacrifice
(yaj nabAvitAH) = 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)
(yaj nArthAt) = done only for the sake of Yajna, or Visnu
(yaj ne) = in sacrifice
(yaj nena) = by the sacrifice
(yaj nena) = by sacrifice
(yaj neShu) = in the performances of yajna, sacrifice
(yaj naiH) = with sacrifices
(yA) = what
(yA) = which
(yA) = that which
(yAM yAM) = whichever
(yAji) = worshiper
(yAtayAmaM) = food cooked three hours before being eaten
(yAti) = achieves
(yAti) = attains
(yAti) = one achieves
(yAti) = goes
(yAti) = reaches
(yAti) = he goes
(yAtrA) = maintenance
(yAdasAM) = of all aquatics
(yAdRik) = as it is
(yAn) = those who
(yAnti) = attain
(yAnti) = approach
(yAnti) = undergo
(yAnti) = enter
(yAnti) = go
(yAnti) = do approach
(yAbhiH) = by which
(yAmimAM) = all these
(yAvat) = as long as
(yAvat) = whatever
(yAvAn) = all that
(yAvAn) = as much as yah
(yAsyasi) = you will go
(yAsyasi) = you shall go
(yukta) = regulated
(yuktaH) = in trance
(yuktaH) = is in the transcendental position
(yuktaH) = well situated in yoga
(yuktaH) = engaged in the divine consciousness
(yuktaH) = engaged
(yuktaH) = endowed
(yuktaH) = one who is engaged in devotional service
(yuktaH) = competent for self-realization
(yuktaH) = the actual yogi
(yuktaH) = dovetailed
(yuktachetasaH) = their minds engaged in Me.
(yuktatamaH) = the greatest yogi
(yuktatamAH) = most perfect in yoga
(yuktasya) = engaged
(yuktAH) = engaged
(yuktAtma) = having the mind firmly set on
(yuktAtmA) = engaged in devotional service
(yuktAtmA) = self-connected
(yukte) = being yoked
(yuktena) = being engaged in meditation
(yuktaiH) = engaged
(yuktvA) = being absorbed
(yuga) = millenniums
(yugapat) = simultaneously
(yuge) = after millennium.
(yuge) = millennium
(yujyate) = is used
ಯುಜಯ (yujyate) = is engaged
ಯುಜಸವ (yujyasva) = engage (fight)
ಯುಜಸವ (yujyasva) = be so engaged
ಯುಜಾ (yu njataH) = constantly engaged
ಯುಜಸ (yu njan) = engaging in yoga practice
ಯುಜಸ (yu njan) = practicing
ಯುಜಸ (yu njan) = must concentrate in KRiShNa consciousness
ಯುಜಸ (yu njyAt) = should execute
ಯುದ್ (yuddhaM) = war
ಯುದ್ (yuddhavishAradAH) = experienced in military science.
ಯುಜ (yuddhAt) = than fighting
ಯುಜ (yuddhAya) = to fight
ಯುಜ (yuddhAya) = for the sake of fighting
ಯು (yuddhe) = in the fight
ಯು (yuddhe) = in battle
ಯು (yuddhe) = on this battlefield
ಯು (yuddhe) = in the fight
ಯು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
�ು (yuddhe) = in the fight
yudhamanyu (yudhAmanyuH) = Yudhamanyu
�ು (yudhi) = in the fight
yudhisthira (yudhiShThiraH) = Yudhisthira
yudha (yudhya) = fight
yudhyasva (yudhyasva) = just fight
yudhyasva (yudhyasva) = fight
yuyutsavaH (yuyutsavaH) = desiring to fight
yuyutsuM (yuyutsuM) = all in a fighting spirit
yuydhAnaH (yuydhAnaH) = Yuyudhana
ye (ye) = all which
ye (ye) = all who
ye (ye) = all those who
ye (ye) = all those
ye (ye) = who
ye (ye) = those who
ye (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
(yoga) = mysticism
(yoga) = yoga system
(yoga) = yoga
(yoga) = linking with the Supreme
(yoga) = self-realization
(yogadharma) = the yogic situation.
(yogabala) = by the power of mystic yoga
(yogabhram) = one who has fallen from the path of self-realization
(yogamaya) = by internal potency
(yogamaishvara) = inconceivable mystic power.
(yogamaishvara) = inconceivable mystic power
(yogajnya) = sacrifice in eightfold mysticism
(yogayuktta) = engaged in KRiShNa consciousness
(yogayuktta) = engaged in devotional service
(yogayuktta) = one engaged in devotional service
(yogayuktAtma) = one who is dovetailed in KRiShNa consciousness
(yogavittam) = the most perfect in knowledge of yoga.
(yogasasiddhi) = the highest perfection in mysticism
(yogasanjana) = called trance in yoga.
(yogasevay) = by performance of yoga
(yogastha) = equipoised
(yogasya) = about yoga
(yoga) = from the mystic link
(yogaya) = for the sake of devotional service
(yogaruda) = elevated in yoga
(yogin) = O supreme mystic
(yogina) = yogi
(yogina) = of the yogi
(yogina) = KRiShNa conscious persons
(yogina) = transcendentalists
(yoginaH) = different kinds of mystics
(yoginaH) = mystics
(yoginaH) = for the devotee.
(yoginAM) = of the devotees.
(yoginAM) = of yogis
(yoginAM) = of learned transcendentalists
(yogI) = a transcendentalist
(yogI) = a mystic transcendentalist
(yogI) = a mystic
(yogI) = one who is in touch with the Supreme Self
(yogI) = one engaged in devotion
(yogI) = the transcendentalist
(yogI) = the devotee of the Lord
(yogI) = the devotee
(yogI) = the mystic transcendentalist
(yogI) = the mystic
(yogI) = the yogi
(yogI) = mystic
(yogI) = such a transcendentalist
(yoge) = in work without fruitive result
(yogena) = in devotional service
(yogena) = by the yoga system
(yogena) = by practice of such bhakti-yoga
(yogena) = by yoga practice
(yogeshvara) = O Lord of all mystic power
(yogeshvaraH) = the master of mysticism
(yogeshvarAt) = from the master of all mysticism
(yogaiH) = by devotional service
(yogau) = work in devotional service
(yotsyamAnAn) = those who will be fighting
(yoddhavyaM) = have to fight
(yoddhukAmAn) = desiring to fight
में हामुखयाई (yodhamukhyaiH) = chiefs among the warriors
में हाविरन (yodhayIrAn) = great warriors
में हां (yodhAH) = the soldiers.
में हामा (yodhama) = great warriors
में हां (yodhAH) = the soldiers.
में हा (yonaH) = sources of
में हा (yona) = species of life
में हा (yonaM) = species
में हा (yonaH) = source of birth
में हा (yonaShu) = into the wombs.
में हा (yonaIni) = whose source of birth
में हा (yauvanaM) = youth
में हा (rajaH) = in passion
में हा (rajaH) = the mode of passion
में हा (rajasaH) = of the mode of passion
में हा (rajasaH) = from the mode of passion
में हा (raji) = in passion
में हा (raji) = of the mode of passion
में हा (rajoguna) = the mode of passion
में हा (raNa) = strife
में हा (raNat) = from the battlefield
में हा (raNe) = in the fight
में हा (raNe) = on the battlefield
में हा (ratAH) = engaged.
में हा (ratha) = of the chariot
में हा (rathaM) = the chariot
में हा (rathottamaM) = the finest chariot.
में हा (ramate) = one enjoys
में हा (ramate) = takes delight
में हा (ramanti) = enjoy transcendental bliss
में हा (raviH) = the sun
में हा (raviH) = sun
में हा (rasaH) = taste
में हा (rasaH) = sense of enjoyment
rasanaM = tongue
rasavarjaM = giving up the taste
rasAtmakA = supplying the juice.
rasyAH = juicy
rahasi = in a secluded place
rahasyaM = mystery
rakShA = the demons
rakShya = protection
rAga = attachment
rAga = and attachment
rAgAtmakA = born of desire or lust
rAgI = very much attached
rAjaguhyaM = the king of confidential knowledge
rAjan = O King
rAjarShaya = the saintly kings
rAjarShaya = 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
rAjasukhalobha = (rAjasukhalobena) drive by greed for royal happiness
rAjasya = for the kingdom
rAjena = 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
(lAghavaM) = decreased in value.
(lAha) = with gain
(lAbhaM) = gain
(lAbhAlAbhau) = both profit and loss
(liNgaiH) = symptoms
(lipyate) = is attached
(lipyate) = is affected
(lipyate) = is entangled.
(limpanti) = do affect
(lupta) = stopped
(lubdhaH) = greedy
(leihiyase) = 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
भगवं (lokasya) = of the people
शश (lokAH) = all the world
शश (lokAH) = all the planets
शश (lokAH) = all people
शश (lokAH) = worlds
शश (lokAH) = the planetary systems
शश (lokAH) = planet
शश (lokAt) = from people
शश (lokAn) = all the planets
शश (lokAn) = all people
शश (lokAn) = world
शश (lokAn) = the planets
शश (lokAn) = people
शश (lokAn) = planets
श (loke) = in this world
श (loke) = in the world
श (loke) = within this world
श (lokeShu) = planetary systems
श (lobha) = by greed
श (lobhaH) = greed
श (loShTa) = a lump of earth
श (loShTra) = pebbles
व (vaH) = unto you
व (vaH) = you
व (vaH) = your
व (vaktuM) = to say
व (vaktra) = mouths
व (vaktra) = faces
व (vaktrAni) = the mouths
व (vaktrAni) = mouths
व (vachaH) = instruction
व (vachaH) = words.
भाषा (vachA) = words
भाषन (vachanaM) = word
भाषन (vachanaM) = order
भाषन (vachanaM) = the speech
वज्र (vajraM) = the thunderbolt
vada (vada) = please tell
vadati (vadati) = speaks of
vadanaiH (vadanaiH) = by the mouths
vadanti (vadanti) = say
vadasi (vadasi) = You tell
vadiShyanti (vadiShyanti) = will say
vantoH (vantoH) = subject to
vayaM (vayaM) = we
vara (vara) = O best.
varuNaH (varuNaH) = water
varuNaH (varuNaH) = the demigod controlling the water
varjitAH (varjitAH) = are devoid of
varNa (varNa) = colors
varNaM (varNaM) = colors
varNasNkaraH (varNasNkaraH) = unwanted progeny.
vartate (vartate) = is there
vartate (vartate) = remains.
vartate (vartate) = remains
vartante (vartante) = are acting
vartante (vartante) = are being engaged
vartante (vartante) = let them be so engaged
vartamAnaH (vartamAnaH) = being situated
vartamAnAni (vartamAnAni) = present
varte (varte) = I am engaged
varteta (varteta) = remains
varteyA (varteyA) = 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
ವಾಯು (vAyuH) = wind
ವಾಯು (vAyuH) = air
ವಾಯು (vAyuH) = the wind
ವಾಯು (vAyuH) = the air
ವಯ (vAyoH) = of the wind
ವಾರ್ಷ್ನೆಯ (vArShNeya) = O descendant of VRiShNi
ವಸ (vAsaH) = residence
ವಸವ (vAsavaH) = the heavenly king
ವಸ (vAsa.nsi) = garments
ವಸ್ಕಿ (vAsukiH) = Vasuki.
ವಸುದೇವ (vAsudevaH) = KRiShNa in Dvaraka
ವಸುದೇವ (vAsudevaH) = the Personality of Godhead, KRiShNa
ವಸುದೇವಸ್ವ (vAsudevasya) = of KRiShNa
ವಸು (vAsudevAH) = KRiShNa
ವಿಂಪ (vikampituM) = to hesitate
ವಿಕರ್ (vikarNaH) = Vikarna
ವಿಕರ್ಮ (vikarmaNaH) = of forbidden work
ವಿಕಾರಂ (vikArAn) = transformations
ವಿಕಾರ (vikAri) = changes
ವಿಕಾರಂ (vikArAntaH) = mighty
ವಿಗ (vigata) = having discarded
ವಿಗ (vigata) = freed from
ವಿಗ (vigataH) = is removed
ವಿಗ (vigatajvaraH) = without being lethargic.
ವಿಗ (vigatabhIH) = devoid of fear
ವಿಗ (vigataspRihaH) = without being interested
ವಿಗ (vigataspRihaH) = without material desires
ವಿಗ (viguNaH) = imperfectly performed
ವಿಗ (viguNaH) = even faulty
ವಿಗ (vichakShaNaH) = the experienced.
ವಿಚಾಲ (vichAlayet) = should try to agitate.
ವಿಚಾಲ (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
(viditAtmanAM) = 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
(viniyamyav) = regulating
(vinirmuktAH) = liberated
(vinivartante) = are practiced to be refrained from
(vinvRitta) = disassociated
(vinishchitaiH) = certain.
(vindati) = achieves
(vindati) = attains
(vindati) = enjoys.
(vindati) = enjoys
(vindate) = enjoys
(vindAmi) = I have
(viparivartate) = is working.
(viparItaM) = the opposite
(viparItAn) = in the wrong direction
(viparItAni) = just the opposite
(vipashchitaH) = full of discriminating knowledge
(vipratipannA) = without being influenced by the fruitive results
(vibhaktaM) = divided
(vibhakteShu) = in the numberless divided
(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
(vibhraH) = 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
(vimuthya) = being delivered from
(vimu nchati) = one gives up
(vimuhati) = one is bewildered
(vimUDha) = foolish
(vimUDhaH) = bewildered
(vimUDhabhAvaH) = bewilderment
(vimUDhAH) = foolish persons
(vimUDhAn) = perfectly befooled
(vimRishya) = deliberating
(vimohayati) = bewilders
(vimohitAH) = deluded.
(vimokShaNAt) = giving up
(vimokShAya) = meant for liberation
(vimokShyase) = you will be liberated.
(viyogaM) = extermination
(virahitaM) = without
(virATaH) = Virata (the prince who gave shelter to the Pandavas while they were in disguise)
(virATaH) = Virata
(vilagnAH) = becoming attached
(vivarjitaM) = devoid of
(vivarjitaM) = being without
(vivardhanAH) = increasing
(vivasvataH) = of the sun-god
(vivasvate) = unto the sun-god
vivasvān (vivasvān) = Vivasvan (the sun-god’s name)
vivikta (vivikta) = to solitary
viviktāsvē (viviktāsvē) = living in a secluded place
vividhaḥ (vividhaḥ) = various
vividhāḥ (vividhāḥ) = various
vividhā (vividhā) = various
vividdhaḥ (vividdhaḥ) = increased
vividdhā (vividdhā) = when there is an excess
vividdhā (vividdhā) = when developed
vishate (vishate) = he enters
vishanti (vishanti) = are entering
vishanti (vishanti) = enter
vishanti (vishanti) = fall down
vishām (vishām) = and the vaisyās
vishāl (vishāl) = very great
vishālā (vishālā) = vast
vishṣṭāḥ (vishṣṭāḥ) = especially powerful
vishyate (vishyate) = is considered better
vishyate (vishyate) = is better.
vishyate (vishyate) = is by far the better.
vishyate (vishyate) = is special
vishyate (vishyate) = is far advanced.
vishuddhāya (vishuddhāya) = fully purified
vishuddhayā (vishuddhayā) = for clarifying.
vishuddhatmā (vishuddhatmā) = a purified soul
visheṣṭaṣṭaṇāṃ (visheṣṭaṣṭaṇāṃ) = specifically assembled
vishva (vishva) = universe
vishva (vishva) = the universe
vishva (vishva) = the entire universe
vishvatomukhā (vishvatomukhā) = and in the universal form.
vishvatomukhā (vishvatomukhā) = all-pervading.
vishvatomukhaḥ (vishvatomukhaḥ) = 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) = to the extent
(vistareNa) = in detail
(vistAraM) = the expansion
(vismayaH) = wonder
(vismayAviShTaH) = being overwhelmed with wonder
(vismitAH) = in wonder
(vihAya) = giving up
(vihAra) = in relaxation
(vihArasya) = recreation
(vihitaM) = directed
(vihitAH) = used
(vihitAn) = arranged
(vij nAtuM) = to know
(vij nAna) = and realized knowledge
(vij nAna) = and scientific knowledge of the pure soul
(vij nAna) = realized knowledge
(vij nAnaM) = wisdom
(vij nAnaM) = numinous knowledge
(vij nAya) = after understanding
(vIta) = free from
(vIta) = freed from
(vItarAgAH) = in the renounced order of life
(vIryavAn) = very powerful
(vIryAM) = glories
(vIkShante) = are beholding
(vRikodaraH) = the voracious eater (Bhima).
(vRijanaM) = the ocean of miseries
(vRittisthAH) = whose occupation
(vRiShNInAM) = of the descendants of VRiShNi
(vegaM) = urges
(vegAH) = speed
(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
(vyavasthitiH) = the situation
(vyavasthitau) = in determining
(vyavasthitau) = put under regulations
(vyavAsitAH) = have decided
(vyAdhi) = and disease
(vyAptaM) = pervaded
(vyApya) = pervading
(vyAmishreNa) = by equivocal
(vyAsaH) = Vyasa, the compiler of all Vedic literature
(vyAsaH) = Vyasa
(vyAsaprasAdAt) = 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
šatru (shatruM) = the enemy
šatru (shatruH) = enemy
šatrute (shatrutve) = because of enmity
šatrung (shatrun) = enemies
šatrur (shatrurat) = as an enemy.
šatr (shatrau) = to an enemy
šanai (shanaiH) = gradually
šanai (shanaiH) = step by step
šanti (shantiM) = perfect peace
šabda (shabdaH) = combined sound
šabda (shabdaH) = sound vibration
šabdabrahma (shabdabrahma) = ritualistic principles of scriptures
šabdadin (shabdAdin) = such as sound
šabdadin (shabdAdin) = sound vibration, etc.
šama (shamaM) = mental tranquillity
šama (shamaH) = cessation of all material activities
šama (shamaH) = control of the mind
šayA (shayyA) = in lying down
šaraNaM (sharaNam) = refuge
šaraNaM (sharaNam) = full surrender
šaraNam (sharaNam) = for surrender
šaraNam gachCha (sharaNam gachCha) = surrender
šarIra (sharIra) = the body
šarIra (sharIra) = bodily
šarIra (sharIra) = by the body
šarIraM (sharIraM) = the body
šarIraM (sharIraM) = pertaining to the body
šarIraM (sharIraM) = body
šarIraM (sharIrasthaM) = situated in the body
šarIraM (sharIrasthaM) = situated within the body
šarIraH (sharIrasthaH) = dwelling in the body
šarIriNi (sharIrANi) = bodies


- **sharIrNaH** = of the embodied soul
- **sharIre** = in the universal form
- **sharIre** = on the body
- **sharIre** = the body.
- **sharma** = grace
- **shashANkaH** = the moon
- **shhisUryayoH** = 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
(shAshvatasya) = of the eternal
(shAshvatAH) = eternal.
(shAshvatI) = many
(shAshvate) = of the Vedas
(shAstra) = of scripture
(shAstraM) = the scriptures
(shAstraM) = revealed scripture
(shAstravidhiM) = the regulations of the scriptures
(shAstravidhiM) = the regulations of scripture
(shikhaNDI) = Sikhandi
(shikhariNAM) = of all mountains
(shiraH) = head
(shiraH) = heads
(shirasA) = with the head
(shiShyaH) = disciple
(shiShyeNa) = disciple
(shIta) = in cold
(shIta) = winter
(shukla) = light
(shuklaH) = the white fortnight
(shuchaH) = worry.
(shuchaH) = worry
(shuchiH) = pure
(shuchInAM) = of the pious
(shuchau) = in a sanctified
(shuddhaye) = for the purpose of purification.
(shuni) = in the dog
(shubha) = of the auspicious
(shubha) = good
(shubha) = from auspicious
(shubhAn) = the auspicious
(shUdraH) = lower-class men
ಭೂಗುಣ (shUdrasya) = of the shudra
ಭೂಭೂಗುಣ (shUdrANAM) = of the shudras
ಭೂಭೂಗುಣ (shUrAH) = heroes
ಭೂಭೂಗುಣ (shRiNu) = understand.
ಭೂಭೂಗುಣ (shRiNu) = just hear.
ಭೂಭೂಗುಣ (shRiNu) = just hear
ಭೂಭೂಗುಣ (shRiNu) = try to hear.
ಭೂಭೂಗುಣ (shRiNu) = listen.
ಭೂಭೂಗುಣ (shRiNu) = hear from Me.
ಭೂಭೂಗುಣ (shRiNu) = hear.
ಭೂಭೂಗುಣ (shRiNU) = hear
ಭೂಭೂಗುಣ (shRiNuyAt) = does hear
ಭೂಭೂಗುಣ (shRiNoti) = hears of
ಭೂಭೂಗುಣ (shRiNvataH) = hearing
ಭೂಭೂಗುಣ (shRiNvan) = hearing
ಭೂಭೂಗುಣ (shaibyaH) = Saibya
ಭೂಭೂಗುಣ (shoka) = by lamentation
ಭೂಭೂಗುಣ (shoka) = misery
ಭೂಭೂಗುಣ (shokaM) = lamentation
ಭೂಭೂಗುಣ (shochati) = laments
ಭೂಭೂಗುಣ (shochituM) = to lament
ಭೂಭೂಗುಣ (shoShayati) = dries
ಭೂಭೂಗುಣ (shauchaM) = cleanliness
ಭೂಭೂಗುಣ (shauchaM) = purity
ಭೂಭೂಗುಣ (shauryaM) = heroism
ಭೂಭೂಗುಣ (shyAlAH) = brothers-in-law
ಭೂಭೂಗುಣ (shraddadhAnAH) = with faith
ಭೂಭೂಗುಣ (shraddhaH) = faith
ಭೂಭೂಗುಣ (shraddhayA) = inspiration
ಭೂಭೂಗುಣ (shraddhayA) = with faith
ಭೂಭೂಗುಣ (shraddhayA) = full faith
ಭೂಭೂಗುಣ (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) = bencdiction
(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.nagraH) = the accumulation.
(sa.ngrahaNa) = 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

bgwordsSeqD.pdf
(sa.nnyasaH) = the renounced order of life
(sa.nnyasaH) = renunciation of work
(sa.nnyasaH) = renunciation
(sa.nnyasaH) = renunciation
(sa.nnyasarati) = by renunciation
(sa.nnyasasya) = of renunciation
(sa.nnyasi) = in the renounced order
(sa.nnyasi) = renouncer
(sa.nnyasatam) = for the renounced order
(sa.nnyasena) = by the renounced order of life
(sa.nyata) = controlled
(sa.nyama) = of restraint
(sa.niyamatam) = of all regulators
(sa.niyamI) = the self-controlled
(sa.niyama) = keeping under control
(sa.niyama) = controlling
(sa.niyama) = 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.nvighna) = distressed
(sa.nvrittha) = 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.nshritAH) = 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.nsiddhiM) = in perfection
(sa.nsiddhiM) = perfection
(sa.nsiddhau) = for perfection
(sa.nstabhya) = by steadying
(sa.nsthApanArthAya) = to reestablish
(sa.nsparshajAH) = 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


\( \text{saH} = \text{such} \)
\( \text{saH} = \text{he is} \)
\( \text{saH} = \text{he is} \)
\( \text{saH} = \text{he} \)
\( \text{saH} = \text{he} \)

\( \text{saktaM} = \text{attached} \)
\( \text{saktAH} = \text{attached} \)
\( \text{saktAH} = \text{being attached} \)
\( \text{sakhA} = \text{friend} \)
\( \text{sakhIn} = \text{friends} \)
\( \text{sakhaiva} = \text{like a friend} \)
\( \text{sakhyuH} = \text{with a friend} \)

\( \text{sagadgadaM} = \text{with a faltering voice} \)
\( \text{saNkaraH} = \text{such unwanted children} \)
\( \text{saNkarasya} = \text{of unwanted population} \)
\( \text{saNkalpa} = \text{determination} \)
\( \text{saNkalpa} = \text{mental speculations} \)
\( \text{saNkalpaH} = \text{desire for self-satisfaction} \)
\( \text{saNkhye} = \text{in the battlefield} \)

\( \text{saNga} = \text{association} \)
\( \text{saNga} = \text{of association} \)
\( \text{saNgaM} = \text{attachment} \)
\( \text{saNgaM} = \text{association} \)
\( \text{saNgaH} = \text{attachment} \)

\( \text{saNgarahitaM} = \text{without attachment} \)
\( \text{saNgavivarjitaH} = \text{free from all association} \)

\( \text{saNgAt} = \text{from attachment} \)
\( \text{saNgena} = \text{by association} \)
\( \text{saNghAH} = \text{the assemblies} \)
\( \text{saNghAtaH} = \text{the aggregate} \)
\( \text{saNghaiH} = \text{the groups} \)
\( \text{sachetAH} = \text{in my consciousness} \)
ಅಭೇಧತೆಯ ಶಾಂತಿಸಮಕ್ಕೆ

(ṣaṭcādhyaḥ) = the sound sat
(ṣajjate) = becomes attached.
(ṣajjante) = they become engaged
(ṣaṇḍhayāṇa) = accumulation.
(ṣaṇḍhinna) = cut
(ṣaṇḍhayāṇa) = increasing
(ṣaṇḍhayāṇa) = Sanjaya said
(ṣaṇjayā) = O Sanjaya.
(ṣaṇjayati) = binds
(ṣaṇjayate) = comes into being
(ṣaṇjayate) = develops
(ṣat) = eternal
(ṣat) = cause
(ṣat) = the word sat
(ṣat) = the Supreme
(ṣat) = spirit
(ṣatā) = of the eternal
(ṣatata) = always
(ṣatataM) = always
(ṣatataM) = constantly
(ṣatataM) = twenty-four hours a day
(ṣatayuktāṇaM) = always engaged
(ṣati) = being
(ṣatkāra) = respect
(ṣattva) = in goodness
(ṣattva) = existence
(ṣattvā) = in goodness
(ṣattvā) = existence
(ṣattvā) = the mode of goodness
(ṣattvā) = the strength
(ṣattvāvatāM) = of the strong
(ṣattvasaṃśuddhiH) = purification of one's existence
(sattvasthAḥ) = those situated in the mode of goodness
(sattvAt) = from the mode of goodness
(sattvAnurUpA) = according to the existence
(sattvē) = the mode of goodness
(satyām) = truth
(satyām) = truthful
(satyām) = truthfulness
(satyām) = truly
(sadbhave) = in the sense of the nature of the Supreme
(sadasat) = in good and bad
(sadasat) = to cause and effect
(sadA) = always
(sadA) = constantly
(sadRishaM) = accordingly
(sadRishaM) = in comparison
(sadRishaH) = like
(sadRishI) = like that
(sadoShaM) = with fault
(san) = being so
(sanAtanaM) = eternal atmosphere.
(sanAtanaM) = original, eternal
(sanAtanaH) = eternal
(sanAtanaH) = eternally the same.
(sanAtanaH) = eternal
(santaH) = the devotees
(santariShyasi) = you will cross completely.
(santuShTaH) = perfectly satiated
(santuShTaH) = satisfied
(sandRishyante) = are seen
(sandehaH) = all doubts
(sannibhAni) = as if
(sanniyamya) = controlling
sanniviShTa (sanniviShTaH) = situated
sapatnAn (sapatnAn) = enemies.
sapta (sapta) = seven
sabAndhavAn (sabAndhavAn) = 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
samachittatvaM (samachittatvaM) = equilibrium
samatA (samatA) = equanimity
samatitya (samatitya) = transcending
samatItAni (samatItAni) = completely past
samatvaM (samatvaM) = equanimity
samadarshanaH (samadarshanaH) = seeing equally.
samadarshinaH (samadarshinaH) = who see with equal vision.
samadhigachChati (samadhigachChati) = attains.
samantataH (samantataH) = from all sides.
samantAt (samantAt) = everywhere
samantAt (samantAt) = from all directions
samanvitaH (samanvitaH) = qualified
(samabuddhayāḥ) = equally disposed
(samabuddhiḥ) = having equal intelligence
(samavasthitam) = equally situated
(samavetāḥ) = assembled
(samavetan) = assembled
(samāḥ) = equal
(samāḥ) = years
(samagataḥ) = assembled
(samaçchāra) = do perfectly.
(samaçchāra) = perform
(samaçcharan) = practicing.
(samaadhātuṃ) = to fix
(samaadhaya) = fixing
(samaadhina) = by complete absorption.
(samaadhīsthasya) = of one situated in trance
(samaadhau) = in transcendental consciousness, or KṚṣṇa consciousness
(samaadhau) = in the controlled mind
(samapnoṣṭa) = You cover
(samaḥyuktaḥ) = keeping in balance
(samaarambhāḥ) = attempts
(samaścrito) = absorbed
(samaścrito) = covered
(samaścrito) = surrounded
(samaśaṛtaḥ) = in summary
(samaśena) = in summary
(samaśena) = summarily
(samaḥhartuṃ) = in destroying
(samaḥitaḥ) = approached completely
(samiti njayaḥ) = always victorious in battle
(samiddhaḥ) = blazing
(samīkṣya) = 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
(samu) = 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
(sambhavanti) = they appear
(sambhavAH) = produced of
(sambhavan) = produced of.
(sambhavAmi) = I do appear
(sambhavAmi) = I do incarnate
(sambhAvitasya) = for a respectable man
(sambhUtaM) = arisen kim
(sammUDha) = bewildered
(sammUDhAH) = befooled by material identification
(sammohaM) = into delusion
(sammohaH) = the illusion
(sammohaH) = perfect illusion
(samohAt) = from illusion
(samyak) = complete
(samyak) = completely
(sarasAM) = of all reservoirs of water
(sargaH) = birth and death
(sargANAM) = of all creations
(sarge) = while taking birth
(sarge.api) = even in the creation
(sarpANAM) = of serpents
(sarva) = all kinds of
(sarva) = all respectively
(sarva) = all
(sarva) = in all
(sarva) = of all
(sarva) = because You are everything
(sarva) = for all kinds of
(sarvaM) = all of the body
(sarvaM) = all that be
(sarvaM) = all such sinful reactions
(sarvaM) = 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
(sarvaguhyatamaM) = 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
(sarvadvArAni) = all the doors of the body
(sarvadvAreShu) = in all the gates
(sarvadharmAn) = all varieties of religion
(sarvapApaiH) = 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
(sarvabhUtaNAM) = of all living entities
(sarvabhUtaNAM) = toward all living entities
(sarvabhUtaN) = all created entities
(sarvabhUtaN) = all living entities
(sarvabhUteShu) = among all living entities
(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
(sarvat) = the knower of everything
(sarvavrIkaNAM) = 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
(sarvajana) = in all sorts of knowledge
(sarvAH) = all
(sarvani bhUtaN) = all created beings
(sarvani) = all sorts of
(sarvani) = all
(sarvani) = of all
(sarvAn) = all kinds of
(sarvAn) = all
(sarvAn) = of all varieties
(sarvArambha) = of all endeavors
(sarvArambhaH) = all ventures
(sarvArthAn) = all things
(sarve vayaM) = all of us
(sarve) = all of them
(sarve) = all sorts of
(sarve) = all.
(sarve) = all
(sarvebhyaH) = of all
(sarveShAM) = all types of
(sarveShAM) = all
(sarveShu kAleShu) = always
(sarveShu) = at all
(sarveShu) = all
(sarveShu) = in all
(sarveShu) = everywhere
(sarveShu) = to all
(sarvaiH) = all
(savikAraM) = with interactions
(savyasAchin) = O Savyasaci.
(sasharaM) = along with arrows
(saha) = along with
(saha) = with
(saha) = together
(sahajaM) = born simultaneously
(sahadevaH) = Sahadeva
(sahasA) = all of a sudden
(sahasra) = one thousand
(sahasrakRitvaH) = a thousand times
(sahasrabAho) = 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 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

(sAtyakiH) = 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
(sAdhu) = 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
(siddhyasiddhyoH) = 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
(sIdanti) = are quivering
(sukRitaM) = pious activities
(sukRitaduShkRite) = 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
(sudurdarshaM) = very difficult to see
(sudurlabhaH) = very rare to see.
.difficult.
definitely.
the demigods
groups of demigods
of the demigods
of Indra
very easy to achieve
strongly
very happy
to well-wishers by nature
most intimate friend
the benefactor
well-wishers
Karna
on a thread
manifests
and sun
of suns
the sun
on account of being subtle
creates
manifest
different paths
creating
created
of the armies
of all commanders
renders service
by the rendering of service
aspiring
of the soldiers
to tolerate
निर्जय इ महाभारतीय महाकाव्य के निर्जय यज्ञ के समय दिखाई देने वाले महारथियों के समक्ष उनकी धारणा एवं अंगीकार करने के लिए उन्होंने उन्हें उद्धृत किया है।

1. सोद्धुम (soDhuM) = tolerate.
2. सोम (somaH) = the moon
3. सोमापह (somapAH) = drinkers of soma juice
4. सोभद्र एण (saubhadrahah) = Abhimanyu, the son of Subhadra
5. सोभद्र एण (saubhadrabh) = the son of Subhadra
6. सौमदत्ती एण (saumadattih) = the son of Somadatta
7. सौमाय (saumayaM) = very beautiful
8. सौमयत्व महास (saumyatvamaH) = being without duplicity towards others
9. सौमयवपु हु महास (saumyavapushah) = the beautiful form
10. सौक्षिम्य (saukShmyAt) = due to being subtle
11. स्कंद (skandaH) = Kartikeya
12. स्तब्ध (stabdhaH) = impudent
13. स्तब्ध (stabdhaH) = obstinate
14. स्तुति (stutiH) = and repute
15. स्तुतिभी (stutibhii) = with prayers
16. स्तुवंति (stuvanti) = are singing hymns
17. स्तन (stenaH) = thief
18. स्त्रांस (stra.nsate) = is slipping
19. स्त्रिया (striyaH) = women
20. स्त्रीशु (strIShu) = by the womanhood
21. स्थाय (sthaH) = situated
22. स्थानु (sthANuH) = unchangeable
23. स्थान (sthAnaM) = abode
24. स्थान (sthAnaM) = ground
25. स्थान (sthAnaM) = the abode
26. स्थान (sthAnaM) = place
27. स्थानी (sthAni) = situated
28. स्थान (sthAne) = rightly
29. स्थापय (sthApaya) = please keep
30. स्थापयित्व (sthApayitvA) = placing
31. स्थार (sthAvara) = not moving
32. स्थारणाम (sthAvarANAM) = 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
(sthitiM) = situation
(sthitiH) = the situation
(sthitiH) = 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
(svalpaM) = a little
(svasti) = all peace
(svasthaH) = being situated in himself
(svasyaH) = by his own
(svAM) = of My personal Self
(svAM) = of Myself
(svAdhyAya) = of Vedic study
(svAdhyAya) = sacrifice in the study of the Vedas
(svAdhyAyaH) = study of Vedic literature
(sve sve) = each his own
(svena) = by your own
(ha) = certainly.
(hataM) = killed
(hataH) = being killed
(hataH) = has been killed
(hatAn) = already killed
(hatvA) = killing
(hatvA) = by killing
(haniShye) = I shall kill
(hanta) = yes
(hantAraM) = the killer
(hanti) = kills
(hantuM) = to kill
(hanyate) = is killed.
(hanyate) = is killed
(hanyamAne) = being killed
(hanyuH) = may kill
(hayaiH) = horses
(harati) = takes away
(haranti) = throw
(hariH) = the Supreme Personality of Godhead, KRiShNa
(hareH) = of Lord KRiShNa
(harSha) = from happiness
(harShaM) = cheerfulness
(harShokAnvitaH) = subject to joy and sorrow
(haviH) = butter
(hastAt) = from the hand
(hastini) = in the elephant
(hAniH) = destruction
(hi) = indeed
(hi) = certainly
(hi) = surely
(hi.nsAM) = and distress to others
(hi.nsAtmakaH) = always envious
(hitaM) = beneficial
(hitaM) = benefit.
(hitakAmyayA) = for your benefit.
(hite) = in welfare work
(hitvA) = losing
(hinasti) = degrade
(himAlayaH) = the Himalayan mountains.
(hutaM) = offering.
(hutaM) = offered in sacrifice
(hutaM) = offered
(hutAshavaktraM) = fire coming out of Your mouth
(hRita) = deprived of
(hRitsthaM) = situated in the heart
(hRidaya) = of the heart
(hRidayAni) = hearts
(hRidi) = in the heart
(hRiddeshe) = in the location of the heart
(hRidayAH) = pleasing to the heart
(hRiShitaH) = gladdened
(hRiShIkesha) = O master of all senses
(hRiShIkesha) = O master of the senses
(hRiShIkeshaM) = unto KRiShNa, the master of the senses
(hRiShIkeshaM) = unto Lord KRiShNa
(hRiShIkeshaH) = Hrsikesa (KRiShNa, the Lord who directs the senses of the devotees)
(hRiShIkeshaH) = the master of the senses, KRiShNa
(hRiShIkeshaH) = 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
ಕ್ಷಯ (kShayaM) = destruction
ಕ್ಷಯಕೃ (kShayakRit) = the destroyer
ಕ್ಷಯಾಯ (kShayAya) = for destruction
ಕ್ಷರಂ (kSharaM) = to the fallible
ಕ್ಷರ (kSharaH) = constantly changing
ಕ್ಷರ (kSharaH) = fallible
ಕ್ಷಾತರ (kShAtraM) = of a ksatriya
ಕ್ಷಾಂ (kShAntiH) = tolerance
ಕ್ಷಮಾಯ (kShAmaye) = ask forgiveness
ಕ್ಷಪಿ (kShipAmi) = I put
ಕ್ಷಪ (kShipraM) = very quickly
ಕ್ಷಪ (kShipraM) = very soon
ಕ್ಷಿನಕಲ (kShINakalmaShAH) = who are devoid of all sins
ಕ್ಷಿ (kShINe) = being exhausted
ಕ್ಷು (kShudraM) = petty
ಕ್ಷೇ (kShetra) = of the body
ಕ್ಷೇ (kShetra) = the field of activities (the body)
ಕ್ಷೇ (kShetraM) = this body
ಕ್ಷೇ (kShetraM) = the field of activities (the body)
ಕ್ಷೇ (kShetraM) = the field of activities
ಕ್ಷೇ (kShetraM) = field of activities
ಕ್ಷೇ (kShetraj na) = and the knower of the body
ಕ್ಷೇ (kShetraj naM) = the knower of the field
ಕ್ಷೇ (kShetraj naH) = the knower of the field
ಕ್ಷೇ (kShetraj nayHo) = and the knower of the field
ಕ್ಷೇ (kShetraj nayHo) = of the proprietor of the body
ಕ್ಷೇ (kShetrapaM) = better
ಕ್ಷೇ (kShetrapaM) = knowable

bgwordsSeqD.pdf
(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 nAnachakShuShA) = those who have
the eyes of knowledge.
(j nAnachakShuShaH) = by the vision of knowledge
(j nAdIpite) = 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
(j nAnAH) = knowledge
(j nAnAgniH) = the fire of knowledge
(j nAnAt) = than knowledge
(j nAnAnAM) = of all knowledge
(j nAnAvasthita) = situated in transcendence
(j nAninaH) = of the knower
(j nAninaH) = to the person in knowledge
(j nAninaH) = the self-realized
(j nAnibhyaH) = than the wise
(j nAnI) = one in full knowledge
(j nAnI) = one who is in knowledge
(j nAnI) = one who knows things as they are
(j nAnI) = the self-realized
(j nAnena) = with knowledge
(j nAnena) = by knowledge
(j nAsyasi) = you can know
(j neyaM) = to be understood
(j neyaM) = to be known
(j neyaM) = the object of knowledge
(j neyaM) = the objective of knowledge
(j neyaM) = the knowable
(j neyaM) = be known
(j neyaH) = should be known
(j neyosi) = You can be known

The list of words from Bhagavadgita is extracted from the book Bhagavadgita As It Is written by Srila Prabhuapa with permission from the Bhaktivedanta Book Trust (BBT) International, Farboret 101, S-242 97 Horby, SWEDEN, http://www.algonet.se/Bbt-intl
The book is available online at http://www.prabhupada.com/Sbtg/gita/toctml.
The words are converted to ITRANS transliteration for devanAgrI printing. The pronunciation table with ITRANS transliteration scheme is as follows. The file is to be used for educational purpose only.

---

*Sanskrit Glossary of Words from Bhagavadgita*

pdf was typeset on May 19, 2021

---

Please send corrections to sanskrit@cheerful.com

---

sanskritdocuments.org