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## Sanskrit Glossary of Words from Bhagavadgita

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ப<sup>4</sup>க<sup>3</sup>வ<sup>3</sup>த்<sup>3</sup>கீ<sup>3</sup>தா ஸப்<sup>3</sup>தா<sup>3</sup>ர்த<sup>2</sup>ஸூசீ

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The following list of words from Bhagavadgita is arranged sequentially as தே<sup>3</sup>வநாக<sup>3</sup>ரீ (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
- ॐकार (OMkAra) = the syllable om
- अंश (a.nsha) = a part
- अंशः (a.nshaH) = fragmental particle
- अंशुमान् (a.nshumAn) = radiant
- अंशेन (a.nshena) = part
- अकर्तारम् (akartAraM) = as the nondoer
- अकर्तारम् (akartAraM) = the nondoer
- अकर्म (akarma) = inaction
- अकर्मक्रुत् (akarmakRit) = without doing something
- अकर्मणः (akarmaNaH) = without work.

- அகர்மண: (akarmaNaH) = of inaction  
 அகர்மண: (akarmaNaH) = than no work  
 அகர்மணி (akarmaNi) = in inaction  
 அகர்மணி (akarmaNi) = in not doing prescribed duties.  
 அகல்மஷம் (akalmaShaM) = freed from all past sinful reactions.  
 அகார: (akAraH) = the first letter  
 அகார்ய (akArya) = and forbidden activities  
 அகார்யம் (akAryaM) = what ought not to be done  
 அகார்யே (akArye) = and what ought not to be done  
 அகீர்தி (akIrti) = infamy  
 அகீர்திம் (akIrtiM) = infamy  
 அகீர்தி: (akIrtiH) = ill fame  
 அகுவத (akurvata) = did they do  
 அகுஸலம் (akushalaM) = inauspicious  
 அக்ரு'தப்<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>த்வாத் (akRitabuddhitvAt) = due to unintelligence  
 அக்ரு'தாத்மாந: (akRitAtmAnaH) = those without self-realization  
 அக்ரு'தேந (akRitena) = without discharge of duty  
 அக்ரு'த்ஸநவிதா:<sup>3</sup> (akRitsnavidAH) = persons with a poor  
 fund of knowledge  
 அக்ரியா: (akriyAH) = without duty.  
 அக்ரோத:<sup>4</sup> (akrodhaH) = freedom from anger  
 அக்லேத்<sup>3</sup>ய: (akledyaH) = insoluble  
 அகி<sup>2</sup>லம் (akhilaM) = in totality  
 அகி<sup>2</sup>லம் (akhilaM) = entirely.  
 அகி<sup>2</sup>லம் (akhilaM) = entirely  
 அக<sup>3</sup>த (agata) = not past  
 அக<sup>3</sup>நி (agni) = by the fire  
 அக<sup>3</sup>நி: (agniH) = fire  
 அக<sup>3</sup>நிஷு (agniShu) = in the fires  
 அக<sup>3</sup>நௌ (agnau) = in the fire of consummation  
 அக<sup>3</sup>நௌ (agnau) = in the fire of  
 அக<sup>3</sup>நௌ (agnau) = in the fire

- அக்<sup>3</sup>நௌ (agnau) = in fire  
அக்<sup>3</sup>ரம் (agraM) = at the tip  
அக்<sup>3</sup>ரே (agre) = in the beginning  
அக<sup>4</sup>ம் (aghaM) = grievous sins  
அகா<sup>4</sup>யு: (aghAyuH) = whose life is full of sins  
அங்கா<sup>3</sup>நி (aNgaNi) = limbs  
அசரம் (acharaM) = and not moving  
அசரம் (acharaM) = not moving  
அசரஸ்ய (acharasya) = and nonmoving  
அசலம் (achalaM) = immovable  
அசலம் (achalaM) = unmoving  
அசலம் (achalaM) = steady  
அசல: (achalaH) = immovable  
அசலப்ரதிஷ்ட<sup>2</sup>ம் (achalapratiShThaM) = steadily situated  
அசலா (achala) = unflinching  
அசலேந (achalena) = without its being deviated  
அசாபலம் (achApalaM) = determination  
அசிந்த்ய (achintya) = inconceivable  
அசிந்த்யம் (achintyaM) = inconceivable  
அசிந்த்ய: (achintyaH) = inconceivable  
அசிரேண (achireNa) = very soon  
அசேதஸ: (achetasaH) = without KRiShNa consciousness.  
அசேதஸ: (achetasaH) = having a misled mentality  
அசேதஸ: (achetasaH) = having undeveloped minds.  
அச்சே<sup>2</sup>த்<sup>3</sup>ய: (achChedyah) = unbreakable  
அச்சயுத (achyuta) = O infallible one  
அச்சயுத (achyuta) = O infallible KRiShNa  
அஜம் (ajaM) = unborn  
அஜ: (ajaH) = unborn  
அஜஸ்ரம் (ajasraM) = forever  
அஜாநதா (ajAnata) = without knowing  
அஜாநந்த: (ajAnantaH) = without knowing

- அஜாநந்த: (ajAnantaH) = without spiritual knowledge  
அஜாநந்த: (ajAnantaH) = not knowing  
அணீயாம்ஸம் (aNiyA.nsaM) = smaller  
அணை: (aNoH) = than the atom  
அத ஊர்த்<sup>4</sup>வம் (ata UrdhvaM) = thereafter  
அத: பரம் (ataH paraM) = hereafter.  
அத: (ataH) = therefore  
அத: (ataH) = from this  
அதத்த்வார்த<sup>2</sup>வத் (atattvArthavat) = without knowledge of reality  
அதந்த்<sup>3</sup>ரித: (atandritaH) = with great care  
அதபஸ்காய (atapaskAya) = to one who is not austere  
அதி மாநிதா (ati mAnitA) = expectation of honor  
அதி (ati) = greatly  
அதி (ati) = too much  
அதி (ati) = too  
அதிராந்தி (atitaranti) = transcend  
அதிரிச்யதே (atirichyate) = becomes more.  
அதிவர்ததே (ativartate) = transcends.  
அதீத: (atItaH) = transcendental  
அதீத: (atItaH) = surpassed  
அதீத: (atItaH) = having transcended  
அதீத்ய (atItya) = transcending  
அதீந்த்<sup>3</sup>ரியம் (atIndriyaM) = transcendental  
அதீவ (atIva) = very, very  
அத்யந்தம் (atyantaM) = the highest  
அத்யர்த்<sup>2</sup>ம் (atyarthaM) = highly  
அத்யாகி<sup>3</sup>நாம் (atyAginAM) = for those who are not renounced  
அத்யுஷ்ண (atyushNa) = very hot  
அத்யேதி (atyeti) = surpasses  
அத்ர (atra) = in this matter  
அத்ர (atra) = in this  
அத்ர (atra) = here

- அத<sup>2</sup> (atha) = also  
 அத<sup>2</sup> (atha) = if, therefore  
 அத<sup>2</sup> (atha) = if, however  
 அத<sup>2</sup> (atha) = even though  
 அத<sup>2</sup> (atha) = then  
 அத<sup>2</sup> (atha) = thereupon  
 அத<sup>2</sup> (atha) = therefore  
 அத<sup>2</sup> (atha) = but  
 அத<sup>2</sup>வா (athavA) = or  
 அதெள<sup>2</sup> (athau) = or in other words  
 அத<sup>3</sup>ம்பி<sup>4</sup>த்வம் (adambhitvaM) = pridelessness  
 அத<sup>3</sup>ர்ஸ: (adarshaH) = mirror  
 அத<sup>3</sup>க்ஷிணம் (adakShiNaM) = with no remunerations to the priests  
 அதா<sup>3</sup>ஹ்ய: (adAhyaH) = unable to be burned  
 அத<sup>3</sup>ரு<sup>4</sup>ஷ்ட (adRiShTa) = that you have not seen  
 அத<sup>3</sup>ரு<sup>4</sup>ஷ்டபூர்வம் (adRiShTapUrvaM) = never seen before  
 அதே<sup>3</sup>ஸ (adesha) = at an unpurified place  
 அத<sup>3</sup>பு<sup>4</sup>த (adbhuta) = wonderful  
 அத<sup>3</sup>பு<sup>4</sup>தம் (adbhutaM) = wonderful  
 அத<sup>3</sup>ய (adya) = today  
 அத<sup>3</sup>ரோஹ: (adrohaH) = freedom from envy  
 அத<sup>3</sup>வேஷ்டா (adveShTA) = nonenvious  
 அத:<sup>4</sup> (adhaH) = downward  
 அத:~<sup>4</sup> (adhaH) = downwards  
 அத:~<sup>4</sup> (adhaH) = down  
 அத<sup>4</sup>மாம் (adhamAM) = condemned  
 அத<sup>4</sup>ர்ம (adharna) = irreligion  
 அத<sup>4</sup>ர்மம் (adharnaM) = irreligion  
 அத<sup>4</sup>ர்ம: (adharnaH) = irreligion  
 அத<sup>4</sup>ர்மஸ்ய (adharmasya) = of irreligion  
 அதி<sup>4</sup>கம் (adhikaM) = more  
 அதி<sup>4</sup>க: (adhikaH) = greater

- அதி<sup>4</sup>கதர: (adhikatarah) = very much  
 அதி<sup>4</sup>கார: (adhikAraH) = right  
 அதி<sup>4</sup>க<sup>3</sup>ச்ச<sup>2</sup>தி (adhigachChati) = attains.  
 அதி<sup>4</sup>க<sup>3</sup>ச்ச<sup>2</sup>தி (adhigachChati) = is promoted.  
 அதி<sup>4</sup>க<sup>3</sup>ச்ச<sup>2</sup>தி (adhigachChati) = one attains.  
 அதி<sup>4</sup>க<sup>3</sup>ச்ச<sup>2</sup>தி (adhigachChati) = does attain.  
 அதி<sup>4</sup>தை<sup>3</sup>வம் (adhidaivaM) = governing all the demigods  
 அதி<sup>4</sup>தை<sup>3</sup>வம் (adhidaivaM) = the demigods  
 அதி<sup>4</sup>தை<sup>3</sup>வதம் (adhidaivataM) = called adhidaiva  
 அதி<sup>4</sup>பூ<sup>4</sup>தம் (adhibhUtaM) = the physical manifestation  
 அதி<sup>4</sup>பூ<sup>4</sup>தம் (adhibhUtaM) = the material manifestation  
 அதி<sup>4</sup>யஜ்ஞ: (adhiyaj naH) = the Supersoul  
 அதி<sup>4</sup>யஜ்ஞ: (adhiyaj naH) = the Lord of sacrifice  
 அதி<sup>4</sup>ஷ்டா<sup>2</sup>நம் (adhiShThAnaM) = the place  
 அதி<sup>4</sup>ஷ்டா<sup>2</sup>நம் (adhiShThAnaM) = sitting place  
 அதி<sup>4</sup>ஷ்டா<sup>2</sup>ய (adhiShThAya) = being situated in  
 அதி<sup>4</sup>ஷ்டா<sup>2</sup>ய (adhiShThAya) = being so situated  
 அத்<sup>4</sup>யயநை: (adhyayanaiH) = or Vedic study  
 அத்<sup>4</sup>யக்ஷேண (adhyakSheNa) = by superintendence  
 அத்<sup>4</sup>யாத்ம (adhyAtma) = in spiritual knowledge  
 அத்<sup>4</sup>யாத்ம (adhyAtma) = with full knowledge of the self  
 அத்<sup>4</sup>யாத்ம (adhyAtma) = pertaining to the self  
 அத்<sup>4</sup>யாத்ம (adhyAtma) = spiritual  
 அத்<sup>4</sup>யாத்மம் (adhyAtmaM) = transcendental  
 அத்<sup>4</sup>யாத்மம் (adhyAtmaM) = the self  
 அத்<sup>4</sup>யாத்மவித்<sup>3</sup>யா (adhyAtmavidyA) = spiritual knowledge  
 அத்<sup>4</sup>யேஷ்யதே (adhyeShyate) = will study  
 அத்<sup>4</sup>ருவம் (adhruvaM) = temporary.  
 அநக<sup>4</sup> (anagha) = O sinless one.  
 அநக<sup>4</sup> (anagha) = O sinless one  
 அநந்த (ananta) = unlimited  
 அநந்த (ananta) = O unlimited

அநந்தம் (anantaM) = unlimited

அநந்த: (anantaH) = Ananta

அநந்தரம் (anantaraM) = thereafter.

அநந்தரூப (anantarUpa) = O unlimited form.

அநந்தரூபம் (anantarUpaM) = unlimited form

அநந்தவிஜயம் (anantavijayaM) = the conch named Ananta-vijaya

அநந்தவீர்யா (anantavIryA) = unlimited potency

அநந்தா: (anantAH) = unlimited

அநந்யசேதா: (ananyachetAH) = without deviation of the mind

அநந்யபா<sup>4</sup>க் (ananyabhAk) = without deviation

அநந்யமநஸ: (ananyamanasaH) = without deviation of the mind

அநந்யயா (ananyayA) = unalloyed, undeviating

அநந்யயா (ananyayA) = without being mixed with fruitive  
activities or speculative knowledge

அநந்யயோகே<sup>3</sup>ந (ananyayogena) = by unalloyed devotional service

அநந்யா: (ananyAH) = having no other object

அநந்யேந (ananyena) = without division

அநபேக்ஷ: (anapekShaH) = neutral

அநபேக்ஷய (anapekShya) = without considering the consequences

அநபி<sup>4</sup>ஸ்வங்க: (anabhisvaNgaH) = being without association

அநபி<sup>4</sup>ஸந்தா<sup>4</sup>ய (anabhisandhAya) = without desiring

அநபி<sup>4</sup>ஸ்நேஹ: (anabhisnehaH) = without affection

அநயோ: (anayoH) = of them

அநல: (analaH) = fire

அநலேந (analena) = by the fire

அநவலோகயாந் (anavalokayAn) = not looking

அநவாப்தம் (anavAptaM) = wanted

அநஸ்நத: (anashnataH) = abstaining from eating

அநஸூயவே (anasuyave) = to the nonenvious

அநஸூய: (anasUyaH) = not envious

அநஸூயந்த: (anasUyantaH) = without envy

அநஹம்வாதி<sup>3</sup> (anaha.nvAdi) = without false ego



- அநஹங்கார: (anahaNkAraH) = being without false egoism  
அநாத்மந: (anAtmanaH) = of one who has failed to control the mind  
அநாதி<sup>3</sup> (anAdi) = without beginning  
அநாதி<sup>3</sup> (anAdi) = beginningless  
அநாதி<sup>3</sup>ம் (anAdiM) = without beginning  
அநாதி<sup>3</sup>த்வாத் (anAditvAt) = due to eternity  
அநாமயம் (anAmayaM) = without any sinful reaction  
அநாமயம் (anAmayaM) = without miseries.  
அநாரம்பா<sup>4</sup>த் (anArambhaT) = by nonperformance  
அநார்ய (anArya) = persons who do not know the value of life  
அநாவ்ரு<sup>3</sup>த்திம் (anAvRittiM) = to no return  
அநாவ்ரு<sup>3</sup>த்திம் (anAvRittiM) = no return  
அநாஸரிந: (anAshinaH) = never to be destroyed  
அநாஸ்ரித: (anAshritaH) = without taking shelter  
அநிகேத: (aniketaH) = having no residence  
அநிச்ச<sup>2</sup>ந் (anichChan) = without desiring  
அநித்யம் (anityaM) = temporary  
அநித்ய: (anityaH) = nonpermanent  
அநிர்<sup>3</sup>தே<sup>3</sup>ஸ்யம் (anirdeshyaM) = indefinite  
அநிர்<sup>3</sup>விண்ணசேதஸ (anirviNNachetasa) = without deviation  
அநிஷ்ட (aniShTa) = and undesirable  
அநிஷ்டம் (aniShTaM) = leading to hell  
அநீஸ்வரம் (anIshvaraM) = with no controller  
அநுகம்பார்<sup>2</sup>த் (anukampArthaM) = to show special mercy  
அநுசிந்தயந் (anuchintayan) = constantly thinking of.  
அநுதிஷ்ட<sup>2</sup>ந்தி (anutiShThanti) = execute regularly  
அநுதிஷ்ட<sup>2</sup>ந்தி (anutiShThanti) = regularly perform  
அநுத்தமம் (anuttamaM) = the finest.  
அநுத்தமாம் (anuttamaM) = the highest  
அநுத<sup>3</sup>ர்ஸநம் (anudarshanaM) = observing  
அநுத<sup>3</sup>விக்<sup>3</sup>நமநா: (anudvignamanAH) = without being agitated in mind  
அநுத<sup>3</sup>வேக<sup>3</sup>கரம் (anudvegakaraM) = not agitating

- அநுபகாரிணை (anupakAriNe) = irrespective of return  
 அநுபஸ்யதி (anupashyati) = one tries to see through authority  
 அநுபஸ்யதி (anupashyati) = sees properly  
 அநுபஸ்யந்தி (anupashyanti) = can see  
 அநுபஸ்யாமி (anupashyAmi) = do I foresee  
 அநுப்ரபந்நா: (anuprapannAH) = following  
 அநுப<sup>3</sup>ந்த<sup>4</sup>ம் (anubandhaM) = of future bondage  
 அநுப<sup>3</sup>ந்தீ<sup>4</sup>நி (anubandhIni) = bound  
 அநுப<sup>3</sup>ந்தே<sup>4</sup> (anubandhe) = at the end  
 அநுமந்தா (anumantA) = permitter  
 அநுரஜ்யதே (anurajyate) = is becoming attached  
 அநுலேபநம் (anulepanaM) = smeared with  
 அநுவர்ததே (anuvartate) = follows in the footsteps.  
 அநுவர்தந்தே (anuvartante) = would follow  
 அநுவர்தந்தே (anuvartante) = follow  
 அநுவர்தயதி (anuvartayati) = adopt  
 அநுவிதீ<sup>4</sup>யதே (anuvidhIyate) = becomes constantly engaged  
 அநுஸாஸிதாரம் (anushAsitAraM) = the controller  
 அநுஸூஸ்ரும (anushushruma) = I have heard by disciplic succession.  
 அநுஸோசந்தி (anushochanti) = lament  
 அநுஸோசிதும் (anushochituM) = to lament  
 அநுஷஜ்ஜதே (anuShajjate) = one necessarily engages  
 அநுஷஜ்ஜதே (anuShajjate) = becomes attached  
 அநுஸந்ததாநி (anusantatAni) = extended  
 அநுஸ்மர (anusmara) = go on remembering  
 அநுஸ்மரந் (anusmaran) = remembering  
 அநுஸ்மரேத் (anusmaret) = always thinks of  
 அநேக (aneka) = after many, many  
 அநேக (aneka) = numerous  
 அநேக (aneka) = many  
 அநேக (aneka) = various  
 அநேகதா<sup>4</sup> (anekadhA) = into many

- அநேந (anena) = with these  
 அநேந (anena) = this  
 அநேந (anena) = by this sacrifice  
 அநேந (anena) = by this  
 அந்த (anta) = end  
 அந்தம் (antaM) = or end  
 அந்தம் (antaM) = the end  
 அந்த: (antaH) = a limit  
 அந்த: (antaH) = inside  
 அந்த: (antaH) = within  
 அந்த: (antaH) = end  
 அந்த: (antaH) = conclusion  
 அந்த: (antaH) = limit  
 அந்த:ஸ்தா<sup>2</sup>நி (antaHsthAni) = within  
 அந்தகாலே (antakAle) = at the end of life  
 அந்தக<sup>3</sup>தம் (antagataM) = completely eradicated  
 அந்தரம் (antaraM) = the difference  
 அந்தரம் (antaraM) = between  
 அந்தராத்தமநா (antarAtmanA) = within himself  
 அந்தராராம: (antarArAmaH) = actively enjoying within  
 அந்தரே (antare) = between  
 அந்தர்ஜ்யோதி: (antarjyotiH) = aiming within  
 அந்தர்ஸுக:<sup>2</sup> (antarsukhaH) = happy from within  
 அந்தவத் (antavat) = perishable  
 அந்தவந்த: (antavantaH) = perishable  
 அந்திகே (antike) = near  
 அந்தே (ante) = at the end  
 அந்தே (ante) = after  
 அந்ந (anna) = of food grains  
 அந்நம் (annaM) = foodstuff  
 அந்நாத் (annAt) = from grains  
 அந்ய (anya) = of other

- அந்ய (anya) = to other  
 அந்யம் (anyaM) = other  
 அந்ய: (anyaH) = another  
 அந்ய: (anyaH) = other  
 அந்ய: (anyaH) = the other  
 அந்யத் கிஞ்சித் (anyat ki nchit) = anything else  
 அந்யத் (anyat) = any other  
 அந்யத் (anyat) = anything else  
 அந்யத் (anyat) = anything more  
 அந்யத் (anyat) = other  
 அந்யத் (anyat) = there is no other cause  
 அந்யத்ர (anyatra) = otherwise  
 அந்யதா<sup>2</sup> (anyathA) = other.  
 அந்யயா (anyayA) = by the other  
 அந்யாம் (anyAM) = another  
 அந்யாந் (anyAn) = others  
 அந்யாநி (anyAni) = different  
 அந்யாயேந (anyAyena) = illegally  
 அந்யே (anye) = others  
 அந்யேந (anyena) = by another  
 அந்யேப்<sup>4</sup>ய: (anyebhyaH) = from others  
 அந்வஸோச: (anvashochaH) = you are lamenting  
 அந்விச்ச<sup>2</sup> (anvichCha) = try for  
 அந்விதா: (anvitAH) = absorbed  
 அந்விதா: (anvitAH) = impelled  
 அந்விதா: (anvitAH) = possessed of  
 அபநுத்<sup>3</sup>யாத் (apanudyAt) = can drive away  
 அபமாநயோ: (apamAnayoH) = and dishonor.  
 அபமாநயோ: (apamAnayoH) = and dishonor  
 அபரம் (aparaM) = any other  
 அபரம் (aparaM) = junior  
 அபரஸ்பர (aparaspāra) = without cause

அபரா (aparA) = inferior

அபராஜித: (aparAjitaH) = who had never been vanquished

அபராணி (aparANi) = others

அபராந் (aparAn) = others

அபரிக்<sup>3</sup>ரஹ: (aparigrahaH) = free from the feeling of possessiveness.

அபரிமேயம் (aparimeyaM) = immeasurable

அபரிஹார்யே (aparihArye) = of that which is unavoidable

அபரே (apare) = others.

அபரே (apare) = others

அபரே (apare) = some others

அபர்யாப்தம் (aparyAptaM) = immeasurable

அபலாயநம் (apalAyanaM) = not fleeing

அபஸ்யத் (apashyat) = could see

அபஸ்யத் (apashyat) = he could see

அபஹ்ரு<sup>3</sup>த (apahRita) = stolen

அபஹ்ரு<sup>3</sup>தசேதஸாம் (apahRitachetasAM) = bewildered in mind

அபாத்ரேப்<sup>4</sup>ய: (apAtrebhyaH) = to unworthy persons

அபாந (apAna) = and the air going downward

அபாந (apAna) = the down-going air

அபாநம் (apAnaM) = the air going downward

அபாநே (apAne) = in the air which acts downward

அபாயிந: (apAyinaH) = disappearing

அபாவ்ரு<sup>3</sup>தம் (apAvRitaM) = wide open

அபி (api) = again

அபி (api) = although apparently different

அபி (api) = although there is

அபி (api) = although

அபி (api) = also.

அபி (api) = also

அபி (api) = as well as

அபி (api) = in spite of

அபி (api) = including.

அபி (api) = indeed

அபி (api) = even if

அபி (api) = even

அபி (api) = over and above

அபி (api) = certainly

அபி (api) = though

அபி (api) = but

அபி (api) = may be

அபி (api) = verily

அபந்ராவ்ரு<sup>3</sup>த்திம் (apunarAvRittiM) = to liberation

அப்ரு<sup>3</sup>த்தி<sup>2</sup>வ்யோ: (apRithivyoH) = to the earth

அபைஸூநம் (apaishunaM) = aversion to fault-finding

அபோஹநம் (apohanaM) = forgetfulness

அப்யயௌ (apyayau) = disappearance

அப்ரகாஸ: (aprakAshaH) = darkness

அப்ரதிமப்ரபா<sup>4</sup>வ (apratimaprabhAva) = O immeasurable power.

அப்ரதிஷ்ட<sup>2</sup>ம் (apратиShThaM) = without foundation

அப்ரதிஷ்ட<sup>2</sup>:<sup>2</sup> (apратиShThaH) = without any position

அப்ரதீகாரம் (apратиkAraM) = without being resistant

அப்ரதா<sup>3</sup>ய (apрадAya) = without offering

அப்ரமேயம் (aprameyaM) = immeasurable.

அப்ரமேயஸ்ய (aprameyasya) = immeasurable

அப்ரவ்ரு<sup>3</sup>த்தி: (apравRittiH) = inactivity

அப்ராப்ய (apрApya) = without achieving

அப்ராப்ய (apрApya) = without obtaining

அப்ராப்ய (apрApya) = failing to attain

அப்ரியம் (apriyaM) = the unpleasant

அப்ரிய: (apriyaH) = and the undesirable

அப்ஸூ (apsu) = in water

அப<sup>2</sup>லப்ரேப்ஸூநா (aphalaprepsunA) = by one without desire

for fruitive result

அப<sup>2</sup>லாகாங்க்ஷிபி:<sup>4</sup> (aphalAkANkShibhiH) = who are without

desires for fruits

அப<sup>2</sup>லாகாங்கூஹி<sup>4</sup>: (aphalAkANkShibhiH) = by those devoid

of desire for result

அபு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ய: (abuddhayaH) = less intelligent persons

அப்<sup>3</sup>ரவீத் (abravIt) = said.

அப்<sup>3</sup>ரவீத் (abravIt) = spoke.

அப<sup>4</sup>க்தாய (abhaktAya) = to one who is not a devotee

அப<sup>4</sup>யம் (abhayaM) = fearlessness

அப<sup>4</sup>யே (abhaye) = and fearlessness

அப<sup>4</sup>வத் (abhavat) = became.

அபா<sup>4</sup>வ: (abhAvaH) = changing quality

அபா<sup>4</sup>வ: (abhAvaH) = death

அபா<sup>4</sup>வயத: (abhAvayataH) = of one who is not fixed

அபா<sup>4</sup>ஷத (abhAShata) = began to speak.

அபி<sup>4</sup>க்ரம (abhikrama) = in endeavoring

அபி<sup>4</sup>ஜநவாந் (abhijanavAn) = surrounded by aristocratic relatives

அபி<sup>4</sup>ஜாத: (abhijAtaH) = born of

அபி<sup>4</sup>ஜாதஸ்ய (abhijAtasya) = of one who is born of

அபி<sup>4</sup>ஜாநந்தி (abhijAnanti) = they know

அபி<sup>4</sup>ஜாநாதி (abhijAnAti) = one can know

அபி<sup>4</sup>ஜாநாதி (abhijAnAti) = can understand

அபி<sup>4</sup>ஜாநாதி (abhijAnAti) = does know

அபி<sup>4</sup>ஜாயதே (abhijAyate) = takes his birth.

அபி<sup>4</sup>ஜாயதே (abhijAyate) = becomes manifest.

அபி<sup>4</sup>த: (abhitaH) = assured in the near future

அபி<sup>4</sup>தா<sup>4</sup>ஸ்யதி (abhidhAsyati) = explains

அபி<sup>4</sup>தீ<sup>4</sup>யதே (abhidhIyate) = is indicated.

அபி<sup>4</sup>தீ<sup>4</sup>யதே (abhidhIyate) = is called

அபி<sup>4</sup>தீ<sup>4</sup>யதே (abhidhIyate) = is said.

அபி<sup>4</sup>நந்த<sup>3</sup>தீ (abhinandatI) = praises

அபி<sup>4</sup>ப்ரவ்ரு'த்த: (abhipravRittaH) = being fully engaged

அபி<sup>4</sup>ப<sup>4</sup>வதி (abhibhavati) = transforms

- அபி<sup>4</sup>ப<sup>4</sup>வாத் (abhibhavAt) = having become predominant  
 அபி<sup>4</sup>பூ<sup>4</sup>ய (abhibhUya) = surpassing  
 அபி<sup>4</sup>மந: (abhimanaH) = conceit  
 அபி<sup>4</sup>முகா:<sup>2</sup> (abhimukhAH) = towards  
 அபி<sup>4</sup>யுக்தாநாம் (abhiyuktAnAM) = fixed in devotion  
 அபி<sup>4</sup>ரத: (abhirataH) = following  
 அபி<sup>4</sup>ரக்ஷந்து (abhirakShantu) = should give support  
 அபி<sup>4</sup>ரக்ஷிதம் (abhirakShitaM) = carefully protected.  
 அபி<sup>4</sup>ரக்ஷிதம் (abhirakShitaM) = perfectly protected  
 அபி<sup>4</sup>விஜ்வலந்தி (abhivijvalanti) = and are blazing.  
 அபி<sup>4</sup>ஸந்தா<sup>4</sup>ய (abhisandhAya) = desiring  
 அபி<sup>4</sup>ஹிதா (abhihitA) = described  
 அப<sup>4</sup>யதி<sup>4</sup>க: (abhyadhikaH) = greater  
 அப<sup>4</sup>யநுநாத<sup>3</sup>யந் (abhyanutAdayan) = resounding.  
 அப<sup>4</sup>யர்ச்ய (abhyarchya) = by worshiping  
 அப<sup>4</sup>யஸநம் (abhyasanaM) = practice  
 அப<sup>4</sup>யஸூயகா: (abhyasUyakAH) = envious.  
 அப<sup>4</sup>யஸூயதி (abhyasUyati) = is envious.  
 அப<sup>4</sup>யஸூயந்த: (abhyasUyantaH) = out of envy  
 அப<sup>4</sup>யஹந்யந்த (abhyahanyanta) = were simultaneously sounded  
 அப<sup>4</sup>யாஸயோக<sup>3</sup> (abhyAsayoga) = by practice  
 அப<sup>4</sup>யாஸயோகே<sup>3</sup>ந (abhyAsayogena) = by the practice of devotional service  
 அப<sup>4</sup>யாஸாத் (abhyAsAt) = than practice  
 அப<sup>4</sup>யாஸாத் (abhyAsAt) = by practice  
 அப<sup>4</sup>யாஸே (abhyAse) = in practice  
 அப<sup>4</sup>யாஸேந (abhyAsena) = by practice  
 அப<sup>4</sup>யுத்தா<sup>2</sup>நம் (abhyutthAnaM) = predominance  
 அப<sup>4</sup>ரம் (abhraM) = cloud  
 அமர்ஷ (amarSha) = distress  
 அமலாந் (amalAn) = pure  
 அமாநித்வம் (amAnitvaM) = humility  
 அமிதவிக்ரம: (amitavikramaH) = and unlimited force



- அமீ (amI) = all these  
 அமீ (amI) = all those  
 அமீ (amI) = these  
 அமுத்ர (amutra) = in the next life  
 அமுடா:<sup>4</sup> (amUDhAH) = bewildered  
 அம்ரு<sup>2</sup>த (amRita) = nectar  
 அம்ரு<sup>2</sup>தம் (amRitaM) = immortality  
 அம்ரு<sup>2</sup>தம் (amRitaM) = nectar.  
 அம்ரு<sup>2</sup>தம் (amRitaM) = nectar  
 அம்ரு<sup>2</sup>தத்த்வாய (amRitattvAya) = for liberation  
 அம்ரு<sup>2</sup>தப<sup>4</sup>ஜ: (amRitabhujah) = those who have tasted such nectar  
 அம்ரு<sup>2</sup>தஸ்ய (amRitasya) = of the immortal  
 அம்ரு<sup>2</sup>தோத்<sup>3</sup>ப<sup>4</sup>வம் (amRitodbhavaM) = produced from the  
 churning of the ocean  
 அம்ரு<sup>2</sup>தோபமம் (amRitopamaM) = just like nectar  
 அமேத்<sup>4</sup>யம் (amedhyaM) = untouchable  
 அம்ப<sup>3</sup>ர (ambara) = dresses  
 அம்ப<sup>3</sup>வேகா:<sup>3</sup> (ambuvegAH) = waves of the waters  
 அம்ப<sup>4</sup>ஸா (ambhasA) = by the water.  
 அம்ப<sup>4</sup>ஸி (ambhasi) = on the water.  
 அயம் (ayaM) = in this  
 அயம் (ayaM) = one  
 அயம் (ayaM) = this soul  
 அயம் (ayaM) = this  
 அயம் (ayaM) = these  
 அயம் (ayaM) = he  
 அயதி: (ayatiH) = the unsuccessful transcendentalist  
 அயதா<sup>2</sup>வத் (ayathAvat) = imperfectly  
 அயநேஷு (ayaneShu) = in the strategic points  
 அயஸ: (ayashaH) = infamy  
 அயஜ்ஞஸ்ய (ayaj nasya) = for one who performs no sacrifice  
 அயுக்த: (ayuktaH) = one who is not in KRiShNa consciousness

அயுக்த: (ayuktaH) = not referring to the scriptural injunctions

அயுக்தஸ்ய (ayuktasya) = of one who is not connected  
(with KRiShNa consciousness)

அயுக்தஸ்ய (ayuktasya) = of one devoid of KRiShNa consciousness

அயோக<sup>3</sup>த: (ayogataH) = without devotional service

அரதி: (aratiH) = being without attachment

அராக<sup>3</sup>த<sup>3</sup>வேஷத: (arAgadveShataH) = without love or hatred

அரி (ari) = and enemies

அரி (ari) = enemies

அரிஸூத<sup>3</sup>ந (arisUdana) = O killer of the enemies.

அர்க (arka) = of the sun

அர்சிதும் (architum) = to worship

அர்ஜுந உவாச (arjuna uvAcha) = Arjuna said

அர்ஜுந (arjuna) = O Arjuna.

அர்ஜுந (arjuna) = O Arjuna

அர்ஜுநம் (arjunaM) = unto Arjuna

அர்ஜுந: (arjunaH) = Arjuna

அர்ஜுநயோ: (arjunayoH) = and Arjuna

அர்த<sup>2</sup> (artha) = of wealth

அர்த<sup>2</sup> (artha) = gain

அர்த<sup>2</sup> (artha) = purpose

அர்த<sup>2</sup> (artha) = for the object

அர்த<sup>2</sup>ம் (arthaM) = for the purpose of

அர்த<sup>2</sup>ம் (arthaM) = for the sake of

அர்த<sup>2</sup>ம் (arthaM) = for the sake

அர்த:² (arthaH) = is meant

அர்த:² (arthaH) = purpose

அர்த<sup>2</sup>ந் (arthan) = and economic development

அர்தா<sup>2</sup>ர்தீ<sup>2</sup> (arthArthI) = one who desires material gain

அர்தி<sup>2</sup>யம் (arthiyaM) = meant

அர்தே<sup>2</sup> (arthe) = in the matter

அர்தே<sup>2</sup> (arthe) = for the sake

- அர்பணம் (arpaNaM) = as an offering.  
அர்பணம் (arpaNaM) = contribution  
அர்பித (arpita) = engaged  
அர்பித (arpita) = surrendering  
அர்யமா (aryama) = Aryama  
அர்ஹதி (arhati) = is able.  
அர்ஹஸி (arhasi) = deserve.  
அர்ஹஸி (arhasi) = you deserve.  
அர்ஹஸி (arhasi) = you deserve  
அர்ஹஸி (arhasi) = you should.  
அர்ஹஸி (arhasi) = You are requested  
அர்ஹஸி (arhasi) = You deserve  
அர்ஹஸி (arhasi) = You should  
அலஸ: (alasaH) = lazy  
அலஸ்ய (alasya) = indolence  
அலோலுப்த்வம் (aloluptvaM) = freedom from greed  
அல்பம் (alpaM) = very meager  
அல்பபு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ய: (alpabuddhayaH) = the less intelligent  
அல்பமேத<sup>4</sup>ஸாம் (alpamedhasAM) = of those of small intelligence  
அவக<sup>3</sup>ச்<sup>3</sup>ச<sup>2</sup> (avagachCha) = must know  
அவக<sup>3</sup>மம் (avagamaM) = understood  
அவஜாநந்தி (avajAnanti) = deride  
அவதிஷ்ட<sup>2</sup>தி (avatiShThati) = remains  
அவதிஷ்ட<sup>2</sup>தே (avatiShThate) = becomes established.  
அவதிஷ்ட<sup>2</sup>தே (avatiShThate) = becomes situated  
அவத்<sup>4</sup>ய: (avadhyaH) = cannot be killed  
அவநிபால (avanipAla) = of warrior kings  
அவரம் (avaraM) = abominable  
அவஸ: (avashaH) = involuntarily  
அவஸ: (avashaH) = automatically  
அவஸ: (avashaH) = helplessly  
அவஸிஷ்யதே (avashiShyate) = remains.

- அவஷ்டப்<sup>4</sup>ய (avaShTabhya) = accepting  
அவஷ்டப்<sup>4</sup>ய (avaShTabhya) = entering into  
அவஸம் (avasaM) = automatically  
அவஸாத<sup>3</sup>யேத் (avasAdayet) = put into degradation  
அவஸ்தா<sup>2</sup>தும் (avasthAtuM) = to stay  
அவஸ்தி<sup>2</sup>தம் (avasthitaM) = situated  
அவஸ்தி<sup>2</sup>த: (avasthitaH) = situated.  
அவஸ்தி<sup>2</sup>த: (avasthitaH) = situated  
அவஸ்தி<sup>2</sup>தா: (avasthitAH) = are situated  
அவஸ்தி<sup>2</sup>தா: (avasthitAH) = situated  
அவஸ்தி<sup>2</sup>தாந் (avasthitAn) = arrayed on the battlefield  
அவஸ்தி<sup>2</sup>தாந் (avasthitAn) = situated  
அவஹாஸார்த<sup>2</sup>ம் (avahAsArthaM) = for joking  
அவஜ்ஞாதம் (avaj nAtaM) = without proper attention  
அவாச்ய (avAchyā) = unkind  
அவாப்தவ்யம் (avAptavyaM) = to be gained  
அவாப்தும் (avAptuM) = to achieve  
அவாப்நோதி (avApnoti) = achieves  
அவாப்நோதி (avApnoti) = one achieves  
அவாப்நோதி (avApnoti) = gets  
அவாப்ய (avApya) = achieving  
அவாப்யதே (avApyate) = is achieved.  
அவாப்யத<sup>2</sup> (avApsyatha) = you will achieve.  
அவாப்யஸி (avApsyasi) = will gain.  
அவாப்யஸி (avApsyasi) = you will achieve.  
அவாப்யஸி (avApsyasi) = you will gain.  
அவிகல்பேந் (avikalpena) = without division  
அவிகார்ய: (avikAryaH) = unchangeable  
அவித்<sup>3</sup>வாம்ஸ: (avidvA.nsaH) = the ignorant  
அவிதி<sup>4</sup>பூர்வகம் (avidhipUrvakaM) = in a wrong way.  
அவிதி<sup>4</sup>பூர்வகம் (avidhipUrvakaM) = without following any rule  
and regulations.

- அவிநஸ்யந்தம் (avinashyantaM) = not destroyed  
அவிநாஸி (avinAshi) = imperishable  
அவிநாஸிநம் (avinAshinaM) = indestructible  
அவிபஸ்சித: (avipashchitaH) = men with a poor fund of knowledge  
அவிப<sup>4</sup>க்தம் (avibhaktaM) = undivided  
அவிப<sup>4</sup>க்தம் (avibhaktaM) = without division  
அவிஜ்ஞேயம் (avij neyaM) = unknowable  
அவேக்ஷே (avekShe) = let me see  
அவேக்ஷய (avekShya) = considering  
அவ்யக்த (avyakta) = to the unmanifested  
அவ்யக்த (avyakta) = the unmanifest  
அவ்யக்த (avyakta) = nonmanifested  
அவ்யக்தம் (avyaktaM) = unmanifested  
அவ்யக்தம் (avyaktaM) = the unmanifested  
அவ்யக்தம் (avyaktaM) = nonmanifested  
அவ்யக்த: (avyaktaH) = invisible  
அவ்யக்த: (avyaktaH) = unmanifested  
அவ்யக்த: (avyaktaH) = unmanifest  
அவ்யக்தமூர்திநா (avyaktamUrtinA) = by the unmanifested form  
அவ்யக்தா (avyaktA) = toward the unmanifested  
அவ்யக்தாத் (avyaktAt) = to the unmanifest  
அவ்யக்தாத் (avyaktAt) = from the unmanifest  
அவ்யக்தாத்<sup>3</sup>நி (avyaktAdIni) = in the beginning unmanifested  
அவ்யபி<sup>4</sup>சாரிணீ (avyabhichAriNI) = without any break  
அவ்யபி<sup>4</sup>சாரிண்யா (avyabhichAriNyA) = without any break  
அவ்யபி<sup>4</sup>சாரேண (avyabhichAreNa) = without fail  
அவ்யய (avyaya) = without deterioration  
அவ்யயம் (avyayaM) = inexhaustible.  
அவ்யயம் (avyayaM) = imperishable.  
அவ்யயம் (avyayaM) = imperishable  
அவ்யயம் (avyayaM) = immutable  
அவ்யயம் (avyayaM) = unchangeable.

- அவ்யயம் (avyayaM) = eternal.  
 அவ்யயம் (avyayaM) = eternal  
 அவ்யயம் (avyayaM) = everlasting.  
 அவ்யயம் (avyayaM) = forever  
 அவ்யய: (avyayaH) = inexhaustible  
 அவ்யயஸ்ய (avyayasya) = of the imperishable  
 அவ்யவஸாயிநாம் (avyavasAyinAM) = of those who are not i  
 KRiShNa consciousness.  
 அஸக்த: (ashaktaH) = unable  
 அஸம: (ashamaH) = uncontrollable  
 அஸயாத் (ashayAt) = from their source.  
 அஸஸ்த்ரம் (ashastraM) = without being fully equipped  
 அஸாந்தஸ்ய (ashAntasya) = of the unpeaceful  
 அஸாஸ்வதம் (ashAshvataM) = temporary  
 அஸாஸ்த்ர (ashAstra) = not in the scriptures  
 அஸூசி (ashuchi) = to the unclean  
 அஸூசி: (ashuchiH) = unclean  
 அஸூசௌ (ashuchau) = unclean.  
 அஸூப<sup>4</sup> (ashubha) = and inauspicious  
 அஸூப<sup>4</sup> (ashubha) = and the inauspicious  
 அஸூப<sup>4</sup>ம் (ashubhaM) = evil  
 அஸூபா<sup>4</sup>த் (ashubhAt) = from ill fortune.  
 அஸூபா<sup>4</sup>த் (ashubhAt) = from this miserable material existence.  
 அஸூபா<sup>4</sup>ந் (ashubhAn) = inauspicious  
 அஸூஸ்ரூஷைவே (ashushrUShave) = to one who is not engage  
 in devotional service  
 அஸேஷை: (asheShataH) = altogether  
 அஸேஷை: (asheShataH) = in full  
 அஸேஷை: (asheShataH) = completely  
 அஸேஷாணி (asheShANi) = all  
 அஸேஷேண (asheSheNa) = in detail  
 அஸேஷேண (asheSheNa) = fully

- அஸோச்யாந் (ashochyAn) = not worthy of lamentation  
அஸோஷ்ய: (ashoShyaH) = not able to be dried  
அஸ்நத: (ashnataH) = of one who eats  
அஸ்நந் (ashnan) = eating  
அஸ்நந்தி (ashnanti) = enjoy  
அஸ்நாமி (ashnAmi) = accept  
அஸ்நாஸி (ashnAsi) = you eat  
அஸ்நுதே (ashnute) = achieves  
அஸ்நுதே (ashnute) = attains.  
அஸ்நுதே (ashnute) = enjoys.  
அஸ்நுதே (ashnute) = one tastes  
அஸ்நுதே (ashnute) = he enjoys.  
அஸ்ம (ashma) = stone  
அஸ்ரத<sup>3</sup>த<sup>3</sup>நா<sup>4</sup>: (ashraddadhAnaH) = without faith in revealed scriptures  
அஸ்ரத<sup>3</sup>த<sup>3</sup>நா<sup>4</sup>: (ashraddadhAnAH) = those who are faithless  
அஸ்ரத<sup>3</sup>த<sup>4</sup>யா (ashraddhayA) = without faith  
அஸ்ரூபூர்ணாகுல (ashrUpUrNAkula) = full of tears  
அஸ்ரௌஷம் (ashrauShaM) = have heard  
அஸ்வத்த<sup>2</sup>ம் (ashvatthaM) = a banyan tree  
அஸ்வத்த<sup>2</sup>ம் (ashvatthaM) = banyan tree  
அஸ்வத்த<sup>2</sup>:<sup>2</sup> (ashvatthaH) = the banyan tree  
அஸ்வத்தா<sup>2</sup>மா (ashvatthAmA) = Asvatthama  
அஸ்வாநாம் (ashvAnAM) = among horses  
அஸ்விநௌ (ashvinau) = the Asvini-kumaras  
அஸ்விநௌ (ashvinau) = the two Asvinis  
அஷ்டதா<sup>4</sup> (aShTadhA) = eightfold.  
அஸம்நயஸ்த (asa.nnyasta) = without giving up  
அஸம்யதா (asa.nyatA) = unbridled  
அஸம்ஸயம் (asa.nshayaM) = undoubtedly  
அஸம்ஸயம் (asa.nshayaM) = without doubt  
அஸம்ஸய: (asa.nshayaH) = without doubt.  
அஸம்ஸய: (asa.nshayaH) = beyond a doubt.

- அஸக்த (asakta) = attached  
 அஸக்தம் (asaktaM) = without attachment  
 அஸக்தம் (asaktaM) = without attraction  
 அஸக்த: (asaktaH) = unattached  
 அஸக்த: (asaktaH) = without attachment  
 அஸக்தபு<sup>3</sup>தி<sup>4</sup>: (asaktabuddhiH) = having unattached intelligence  
 அஸக்தாத்மா (asaktAtmA) = one who is not attached  
 அஸக்தி: (asaktiH) = being without attachment  
 அஸங்க<sup>3</sup>ஸஸ்த்ரேண (asaNgashastreNa) = by the weapon of detachment  
 அஸத் (asat) = effect  
 அஸத் (asat) = nonpermanent  
 அஸத் (asat) = matter  
 அஸத் (asat) = false  
 அஸத: (asataH) = of the nonexistent  
 அஸத்க்ரு<sup>3</sup>தம் (asatkRitaM) = without respect  
 அஸத்க்ரு<sup>3</sup>த: (asatkRitaH) = dishonored  
 அஸத்யம் (asatyaM) = unreal  
 அஸபத்நம் (asapatnaM) = without rival  
 அஸமர்த: (asamarthaH) = unable  
 அஸம்மூட: (asammUDhaH) = undeluded  
 அஸம்மூட: (asammUDhaH) = without a doubt  
 அஸம்மூடா: (asammUDhAH) = unbewildered  
 அஸம்மோஹ: (asammohaH) = freedom from doubt  
 அஸி (asi) = you are  
 அஸி (asi) = You are to be remembered  
 அஸி (asi) = You are  
 அஸி (asi) = You have been  
 அஸித: (asitaH) = Asita  
 அஸித்<sup>3</sup>யோ: (asiddhyoH) = and failure  
 அஸித்<sup>3</sup>தௌ<sup>4</sup> (asiddhau) = failure  
 அஸுக<sup>2</sup>ம் (asukhaM) = full of miseries  
 அஸூர (asura) = the demons



அஸூந் (asUn) = life

அஸ்ருஷ்டாந்நம் (asRiShTAnnaM) = without distribution of prasAdam

அஸௌ (asau) = that

அஸ்தி (asti) = is

அஸ்தி (asti) = there is

அஸ்து (astu) = there should be

அஸ்து (astu) = let it be

அஸ்து (astu) = let there be

அஸ்தி<sup>2</sup>ரம் (asthiraM) = unsteady

அஸ்மதீ<sup>3</sup>யை: (asmadIyaiH) = our

அஸ்மாகம் (asmAkaM) = our

அஸ்மாகம் (asmAkaM) = of ours

அஸ்மாத் (asmAt) = these

அஸ்மாந் (asmAn) = us

அஸ்மாபி:<sup>4</sup> (asmAbhiH) = by us

அஸ்மி (asmi) = I am

அஸ்மிந் (asmin) = in this

அஸ்மிந் (asmin) = this

அஸ்ய (asya) = of it

அஸ்ய (asya) = of this tree

அஸ்ய (asya) = of this lust

அஸ்ய (asya) = of this

அஸ்ய (asya) = of the living entity

அஸ்ய (asya) = of him

அஸ்ய (asya) = this

அஸ்ய (asya) = his

அஸ்யாம் (asyAM) = in this

அஸ்வர்கீ<sup>3</sup>யம் (asvargyaM) = which does not lead to higher planets

அஹ (aha) = said

அஹம் (ahaM) = I (KRiShNa)

அஹம் (ahaM) = I am.

அஹம் (ahaM) = I am

அஹம் (ahaM) = I.

அஹம் (ahaM) = I

அஹ: (ahaH) = of daytime

அஹ: (ahaH) = day

அஹங்கார (ahaNkAra) = and egoism

அஹங்காரம் (ahaNkAraM) = of false ego

அஹங்காரம் (ahaNkAraM) = false ego

அஹங்கார: (ahaNkAraH) = false ego

அஹங்காரவிமூட<sup>4</sup> (ahaNkAravimUDha) = bewildered by false ego

அஹங்காராத் (ahaNkArAt) = by false ego

அஹங்க்ரு<sup>3</sup>த: (ahaNkRitaH) = of false ego

அஹத்வா (ahatvA) = not killing

அஹராக<sup>3</sup>மே (aharAgame) = at the beginning of the day

அஹிம்ஸா (ahi.nsA) = nonviolence

அஹிதா: (ahitAH) = unbeneficial.

அஹிதா: (ahitAH) = enemies

அஹைதுகம் (ahaitukaM) = without cause

அஹோ (aho) = alas

அஹோராத்திர (ahorAtra) = day and night

அக்ஷயம் (akShayaM) = unlimited

அக்ஷய: (akShayaH) = eternal

அக்ஷர (akShara) = from the Supreme Brahman (Personality of Godhead)

அக்ஷரம் (akSharaM) = indestructible

அக்ஷரம் (akSharaM) = imperishable

அக்ஷரம் (akSharaM) = that which is beyond the perception of the senses

அக்ஷரம் (akSharaM) = the infallible

அக்ஷரம் (akSharaM) = beyond the senses

அக்ஷரம் (akSharaM) = syllable om

அக்ஷர: (akSharaH) = infallible

அக்ஷராணம் (akSharANAM) = of letters

அக்ஷராத்த் (akSharAt) = beyond the infallible

அக்ஷி (akShi) = eyes

அஜ்ஞ: (aj naH) = a fool who has no knowledge in standard scriptures

அஜ்ஞாந (aj nAna) = of ignorance

அஜ்ஞாந (aj nAna) = by ignorance

அஜ்ஞாநம் (aj nAnaM) = ignorance

அஜ்ஞாநம் (aj nAnaM) = nescience

அஜ்ஞாநம் (aj nAnaM) = nonsense

அஜ்ஞாநஜம் (aj nAnajaM) = due to ignorance

அஜ்ஞாநஜம் (aj nAnajaM) = produced of ignorance

அஜ்ஞாநஸம்பு<sup>4</sup>தம் (aj nAnasambhUtaM) = born of ignorance

அஜ்ஞாநாம் (aj nAnAM) = of the foolish

அஜ்ஞாநேந (aj nAnena) = by ignorance

ஆகாஸம் (AkAshaM) = the sky

ஆகாஸஸ்தி<sup>2</sup>த: (AkAshasthitaH) = situated in the sky

ஆக்ரு<sup>3</sup>தீநி (AkRitIni) = forms

ஆக்<sup>2</sup>யாதம் (AkhyAtaM) = described

ஆக்<sup>2</sup>யாஹி (AkhyAhi) = please explain

ஆக<sup>3</sup>ச்சே<sup>2</sup>த் (AgachChet) = one should come

ஆக<sup>3</sup>த: (AgataH) = having attained

ஆக<sup>3</sup>தா: (AgatAH) = attained.

ஆக<sup>3</sup>ம (Agama) = appearing

ஆக<sup>3</sup>மே (Agame) = on the arrival.

ஆக<sup>3</sup>மே (Agame) = on the arrival

ஆசரத: (AcharataH) = acting

ஆசரதி (Acharati) = performs

ஆசரதி (Acharati) = he does

ஆசராந் (AcharAn) = performing

ஆசார: (AchAraH) = behavior

ஆசார்ய (AchArya) = O teacher

ஆசார்யம் (AchAryaM) = the teacher

ஆசார்யா: (AchAryAH) = teachers

ஆசார்யாந் (AchAryAn) = teachers

ஆசார்யோபாஸநம் (AchAryopAsanaM) = approaching a bona fide

spiritual master

- ஆஜ்யம் (AjyaM) = melted butter  
 ஆட்<sup>4</sup>ய: (ADhyaH) = wealthy  
 ஆததாயிந: (AtatAyinaH) = aggressors  
 ஆதிஷ்ட<sup>2</sup> (AtiShTha) = be situated  
 ஆத்த<sup>2</sup> (Attha) = have spoken  
 ஆத்ம (Atma) = in the self  
 ஆத்ம (Atma) = in their own  
 ஆத்ம (Atma) = of the self  
 ஆத்ம (Atma) = Your own  
 ஆத்மகம் (AtmakaM) = consisting of  
 ஆத்மகாரணத் (AtmakAraNAt) = for sense enjoyment.  
 ஆத்மத்ரு<sup>3</sup>ப்த: (AtmatRiptaH) = self-illuminated  
 ஆத்மந: (AtmanaH) = on transcendence.  
 ஆத்மந: (AtmanaH) = of one's own self  
 ஆத்மந: (AtmanaH) = of the conditioned soul.  
 ஆத்மந: (AtmanaH) = of the conditioned soul  
 ஆத்மந: (AtmanaH) = of the person.  
 ஆத்மந: (AtmanaH) = of the living entity  
 ஆத்மந: (AtmanaH) = of the self  
 ஆத்மந: (AtmanaH) = of the soul  
 ஆத்மந: (AtmanaH) = themselves  
 ஆத்மந: (AtmanaH) = his own  
 ஆத்மந: (AtmanaH) = Your  
 ஆத்மந: (AtmanaH) = for the self  
 ஆத்மநா (AtmanA) = by the purified mind  
 ஆத்மநா (AtmanA) = by the pure mind  
 ஆத்மநா (AtmanA) = by the mind  
 ஆத்மநா (AtmanA) = by the living entity  
 ஆத்மநா (AtmanA) = by deliberate intelligence  
 ஆத்மநா (AtmanA) = by Yourself  
 ஆத்மநி (Atmani) = in the transcendence

- ஆத்மநி (Atmani) = in the Supreme Soul  
 ஆத்மநி (Atmani) = in the self  
 ஆத்மநி (Atmani) = in himself  
 ஆத்மநி (Atmani) = within the self  
 ஆத்மபா<sup>4</sup>வ (AtmabhAva) = within their hearts  
 ஆத்மபூ<sup>4</sup>தாத்மா (AtmabhUtAtmA) = compassionate  
 ஆத்மமாயயா (AtmamAyayA) = by My internal energy.  
 ஆத்மயோகா<sup>3</sup>த் (AtmayogAt) = by My internal potency  
 ஆத்மரதி: (AtmaratiH) = taking pleasure in the self  
 ஆத்மவந்தம் (AtmavantaM) = situated in the self  
 ஆத்மவஸ்யை: (AtmavashyaiH) = under one's control  
 ஆத்மவாந் (AtmavAn) = established in the self.  
 ஆத்மவிநிக்<sup>3</sup>ரஹ: (AtmavinigrahaH) = self-control  
 ஆத்மவிபூ<sup>4</sup>தய: (AtmavibhUtayaH) = personal opulences  
 ஆத்மஸம்யம (Atmasa.nyama) = of controlling the mind  
 ஆத்மஸம்ஸ்துதி: (Atmasa.nstutiH) = and praise of himself  
 ஆத்மஸம்ஸ்த<sup>2</sup>ம் (Atmasa.nsthaM) = placed in transcendence  
 ஆத்மா (AtmA) = a person  
 ஆத்மா (AtmA) = a living entity  
 ஆத்மா (AtmA) = with his self  
 ஆத்மா (AtmA) = the mind  
 ஆத்மா (AtmA) = the self  
 ஆத்மா (AtmA) = the soul  
 ஆத்மா (AtmA) = the spirit soul  
 ஆத்மா (AtmA) = the heart  
 ஆத்மா (AtmA) = body  
 ஆத்மா (AtmA) = mind  
 ஆத்மா (AtmA) = Self  
 ஆத்மா (AtmA) = self  
 ஆத்மா (AtmA) = soul  
 ஆத்மா (AtmA) = spirit  
 ஆத்மாநம் (AtmAnaM) = the conditioned soul

- ஆத்மாநம் (AtmAnaM) = the mind  
 ஆத்மாநம் (AtmAnaM) = the Supersoul  
 ஆத்மாநம் (AtmAnaM) = the self  
 ஆத்மாநம் (AtmAnaM) = the soul  
 ஆத்மாநம் (AtmAnaM) = body, mind and soul  
 ஆத்மாநம் (AtmAnaM) = your soul  
 ஆத்மாநம் (AtmAnaM) = self  
 ஆத்மாநம் (AtmAnaM) = himself (by body, mind and self)  
 ஆத்மாநம் (AtmAnaM) = himself  
 ஆத்மாநம் (AtmAnaM) = Your Self  
 ஆத்மாநம் (AtmAnaM) = Yourself  
 ஆத்மாநி (AtmAni) = in the pure state of the soul  
 ஆத்மாஸம்ப<sup>4</sup>விதா: (AtmAsambhavitAH) = self-complacent  
 ஆத்மைவ (Atmaiva) = just like Myself  
 ஆத்மைவ (Atmaiva) = the very mind  
 ஆத்யந்திகம் (AtyantikaM) = supreme  
 ஆத<sup>3</sup>த்தே (Adatte) = accepts  
 ஆதி<sup>3</sup> (Adi) = beginning  
 ஆதி<sup>3</sup>ம் (AdiM) = the origin  
 ஆதி<sup>3</sup>ம் (AdiM) = beginning  
 ஆதி:<sup>3</sup> (AdiH) = the origin  
 ஆதி:<sup>3</sup> (AdiH) = the beginning  
 ஆதி:<sup>3</sup> (AdiH) = beginning  
 ஆதி<sup>3</sup>கர்த்ரே (Adikartre) = to the supreme creator  
 ஆதி<sup>3</sup>த்ய: (AdityaH) = the Adityas  
 ஆதி<sup>3</sup>த்யக<sup>3</sup>தம் (AdityagataM) = in the sunshine  
 ஆதி<sup>3</sup>த்யவத் (Adityavat) = like the rising sun  
 ஆதி<sup>3</sup>த்யவர்ணம் (AdityavarNaM) = luminous like the sun  
 ஆதி<sup>3</sup>த்யாந் (AdityAn) = the twelve sons of Aditi  
 ஆதி<sup>3</sup>த்யாநாம் (AdityAnAM) = of the Adityas  
 ஆதி<sup>3</sup>தே<sup>3</sup>வம் (AdidevaM) = the original Lord  
 ஆதி<sup>3</sup>தே<sup>3</sup>வ: (AdidevaH) = the original Supreme God

- ஆதௌ<sup>3</sup> (Adu) = in the beginning  
 ஆத்<sup>3</sup>ய (Adya) = immediately  
 ஆத்<sup>3</sup>யம் (AdyaM) = original.  
 ஆத்<sup>3</sup>யம் (AdyaM) = original  
 ஆத்<sup>3</sup>யம் (AdyaM) = the original  
 ஆத<sup>4</sup>த்ஸ்வ (Adhatsva) = fix  
 ஆதா<sup>4</sup>ய (AdhAya) = resigning  
 ஆதா<sup>4</sup>ய (AdhAya) = fixing  
 ஆதி<sup>4</sup>பத்யம் (Adhipatyam) = supremacy.  
 ஆநநம் (AnanaM) = mouths  
 ஆப: (ApaH) = water  
 ஆப: (ApaH) = waters  
 ஆபந்நம் (ApannaM) = achieved  
 ஆபந்நா: (ApannaH) = gaining  
 ஆபுர்யமாணம் (ApuryamaNaM) = always being filled  
 ஆபூர்ய (ApUrya) = covering  
 ஆப்தும் (AptuM) = afflicts one with  
 ஆப்தும் (AptuM) = to get  
 ஆப்நுயாம் (ApnuyaM) = may have.  
 ஆப்நுவந்தி (Apnuvanti) = attain  
 ஆப்நோதி (Apnoti) = achieves  
 ஆப்நோதி (Apnoti) = one achieves  
 ஆப்நோதி (Apnoti) = does acquire  
 ஆப்<sup>3</sup>ரஹ்மபு<sup>4</sup>வநாத் (AbrahmabhuvanAt) = up to the BrahmaloKa planet  
 ஆப<sup>4</sup>ரணம் (AbharaNaM) = ornaments  
 ஆபா<sup>4</sup>ஸம் (AbhAsaM) = the original source  
 ஆமய (Amaya) = disease  
 ஆம்ல (Amla) = sour  
 ஆயு: (AyuH) = duration of life  
 ஆயுத<sup>4</sup>ம் (AyudhaM) = weapons  
 ஆயுதா<sup>4</sup>நாம் (AyudhaNaM) = of all weapons  
 ஆரப<sup>4</sup>தே (Arabhate) = begins

- ஆரப்<sup>4</sup>யதே (Arabhyate) = is begun  
 ஆரம்ப<sup>4</sup> (Arambha) = endeavors  
 ஆரம்ப:<sup>4</sup> (ArambhaH) = endeavor  
 ஆராத<sup>4</sup>நம் (ArAdhanaM) = for the worship  
 ஆருருக்ஷா: (ArurukShoH) = who has just begun yoga  
 ஆருட<sup>4</sup>ஸ்ய (ArUDhasya) = of one who has attained  
 ஆருடா<sup>4</sup>நி (ArUDhAni) = being placed  
 ஆரோக்<sup>3</sup>ய (Arogya) = health  
 ஆர்ஜவம் (ArjavaM) = simplicity  
 ஆர்ஜவம் (ArjavaM) = honesty  
 ஆர்த: (ArtaH) = the distressed  
 ஆர்ஹா: (ArhAH) = deserving  
 ஆலஸ்ய (Alasya) = laziness  
 ஆவயோ: (AvayoH) = of ours  
 ஆவர்ததே (Avartate) = comes back  
 ஆவர்திந: (AvartinaH) = returning  
 ஆவிஸ்ய (Avishya) = entering  
 ஆவிஷ்டம் (AviShTaM) = overwhelmed  
 ஆவிஷ்ட: (AviShTaH) = overwhelmed  
 ஆவ்ரு<sup>3</sup>தம் (AvRitaM) = is covered.  
 ஆவ்ரு<sup>3</sup>தம் (AvRitaM) = covered  
 ஆவ்ரு<sup>3</sup>த: (AvRitaH) = is covered  
 ஆவ்ரு<sup>3</sup>தா (AvRitA) = covered  
 ஆவ்ரு<sup>3</sup>தா: (AvRitAH) = covered.  
 ஆவ்ரு<sup>3</sup>த்திம் (AvRittiM) = return  
 ஆவ்ரு<sup>3</sup>த்ய (AvRitya) = covering  
 ஆவேஸித (Aveshita) = fixed  
 ஆவேஸ்ய (Aveshya) = establishing  
 ஆவேஸ்ய (Aveshya) = fixing  
 ஆவ்ரியதே (Avriyate) = is covered  
 ஆஸயஸ்தி<sup>2</sup>தா: (AshayasthitAH) = situated within the heart  
 ஆஸாபாஸ (AshApAsha) = entanglements in a network of hope



- ஆச்சர்யமயம் (AshcharyamayaM) = wonderful  
 ஆச்சர்யவத் (Ashcharyavat) = as amazing  
 ஆச்சர்யவத் (Ashcharyavat) = similarly amazing  
 ஆச்சர்யாணி (AshcharyANi) = all the wonders  
 ஆஸ்ரயேத் (Ashrayet) = must come upon  
 ஆஸ்ரிதம் (AshritaM) = assuming  
 ஆஸ்ரித: (AshritaH) = taking refuge  
 ஆஸ்ரித: (AshritaH) = situated  
 ஆஸ்ரிதா: (AshritAH) = accepting.  
 ஆஸ்ரிதா: (AshritAH) = having taken shelter of  
 ஆஸ்ரித்ய (Ashritya) = taking shelter of  
 ஆஸ்ரித்ய (Ashritya) = taking shelter  
 ஆஸ்வாஸயாமாஸ (AshvAsayAmAsa) = encouraged  
 ஆஷு (AShu) = very soon  
 ஆஸம் (AsaM) = exist  
 ஆஸக்தமநா: (AsaktamanAH) = mind attached  
 ஆஸந (Asana) = in sitting  
 ஆஸநம் (AsanaM) = seat  
 ஆஸநே (Asane) = on the seat  
 ஆஸாதீய (AsAdya) = attaining  
 ஆஸிந (Asina) = by the weapon  
 ஆஸிநம் (AsinaM) = situated  
 ஆஸிந: (AsinaH) = eaters  
 ஆஸீத (AsIta) = does remain still  
 ஆஸீத (AsIta) = should be situated  
 ஆஸீத (AsIta) = should sit  
 ஆஸீந: (AsInaH) = situated  
 ஆஸூரம் (AsuraM) = the demoniac  
 ஆஸூரம் (AsuraM) = demonic  
 ஆஸூர: (AsuraH) = of demoniac quality  
 ஆஸூர: (AsuraH) = demoniac  
 ஆஸூரநிஸ்சயாந் (AsuranishchayAn) = demons.

- ஆஸூர் (AsurI) = demoniac qualities  
 ஆஸூர்ம் (AsurIM) = atheistic  
 ஆஸூர்ம் (AsurIM) = the demoniac nature.  
 ஆஸூர்ம் (AsurIM) = demoniac  
 ஆஸூர்ஷு (AsurIShu) = demoniac  
 ஆஸ்திக்யம் (AstikyaM) = religiousness  
 ஆஸ்தே (Aste) = remains  
 ஆஸ்தாய (AsthAya) = following  
 ஆஸ்தி<sup>2</sup>த: (AsthitaH) = being situated  
 ஆஸ்தி<sup>2</sup>த: (AsthitaH) = situated in  
 ஆஸ்தி<sup>2</sup>த: (AsthitaH) = situated  
 ஆஸ்தி<sup>2</sup>தா: (AsthitaH) = situated  
 ஆஹ (Aha) = said  
 ஆஹவே (Ahave) = in the fight  
 ஆஹார (AhAra) = eating  
 ஆஹார: (AhAraH) = eating  
 ஆஹார: (AhAraH) = food  
 ஆஹாரா: (AhArAH) = eating  
 ஆஹு: (AhuH) = are said  
 ஆஹு: (AhuH) = is known  
 ஆஹு: (AhuH) = is said  
 ஆஹு: (AhuH) = declare  
 ஆஹு: (AhuH) = say  
 ஆஹோ (Aho) = or else  
 இங்க<sup>3</sup>தே (iNgate) = waver  
 இங்க<sup>3</sup>தே (iNgate) = flickers  
 இச்ச<sup>2</sup>தி (ichChati) = desires  
 இச்ச<sup>2</sup>ந்த: (ichChantaH) = desiring  
 இச்ச<sup>2</sup>ஸி (ichChasi) = you wish.  
 இச்ச<sup>2</sup>ஸி (ichChasi) = you like  
 இச்சா<sup>2</sup> (ichChA) = wishes  
 இச்சா<sup>2</sup> (ichChA) = desire

- இச்சா<sup>2</sup>மி (ichChAmi) = I wish  
 இச்சா<sup>2</sup>மி (ichChAmi) = do I wish  
 இஜ்யதே (ijyate) = is performed  
 இஜ்யயா (ijyayA) = by worship  
 இட்<sup>3</sup>யம் (iDyaM) = worshipable  
 இத: (itaH) = besides this  
 இத: (itaH) = from this world  
 இதர: (itaraH) = common  
 இதி (iti) = also  
 இதி (iti) = in this way  
 இதி (iti) = thus.  
 இதி (iti) = thus  
 இதி (iti) = therefore  
 இத்யுத (ityuta) = thus it is said.  
 இத்யேவம் (ityevaM) = knowing thus  
 இத<sup>3</sup>ம் (idaM) = all this  
 இத<sup>3</sup>ம் (idaM) = whatever we can see  
 இத<sup>3</sup>ம் (idaM) = which we see  
 இத<sup>3</sup>ம் (idaM) = this lamentation  
 இத<sup>3</sup>ம் (idaM) = this  
 இத<sup>3</sup>ம் (idaM) = thus  
 இத<sup>3</sup>ம் (idaM) = the following  
 இத<sup>3</sup>ம் (idaM) = these  
 இதா<sup>3</sup>நீம் (idAnIM) = now  
 இத<sup>3</sup>ருக் (idRik) = as it is  
 இந்த<sup>3</sup>ரிய (indriya) = and the senses  
 இந்த<sup>3</sup>ரிய (indriya) = and senses  
 இந்த<sup>3</sup>ரிய (indriya) = of the sense organs  
 இந்த<sup>3</sup>ரிய (indriya) = the senses  
 இந்த<sup>3</sup>ரிய (indriya) = senses  
 இந்த<sup>3</sup>ரிய: (indriyaH) = senses  
 இந்த<sup>3</sup>ரியகோ<sup>3</sup>சரா: (indriyagocharAH) = the objects of the senses

- இந்த<sup>3</sup>ரியக்<sup>3</sup>ராமம் (indriyagrAmaM) = all the senses  
 இந்த<sup>3</sup>ரியக்<sup>3</sup>ராமம் (indriyagrAmaM) = the full set of senses  
 இந்த<sup>3</sup>ரியஸ்ய (indriyasya) = of the senses  
 இந்த<sup>3</sup>ரியஸ்யார்தே<sup>2</sup> (indriyasyArthe) = in the sense objects  
 இந்த<sup>3</sup>ரியாணம் (indriyANAM) = of all the senses  
 இந்த<sup>3</sup>ரியாணம் (indriyANAM) = of the senses  
 இந்த<sup>3</sup>ரியாணி (indriyANi) = the senses  
 இந்த<sup>3</sup>ரியாணி (indriyANi) = senses  
 இந்த<sup>3</sup>ரியாராம: (indriyArAmaH) = satisfied in sense gratification  
 இந்த<sup>3</sup>ரியார்தா<sup>2</sup>ந் (indriyArthAn) = sense objects  
 இந்த<sup>3</sup>ரியார்தே<sup>2</sup>ப்<sup>4</sup>ய: (indriyArthebhyaH) = from the sense objects  
 இந்த<sup>3</sup>ரியார்தே<sup>2</sup>ப்<sup>4</sup>ய: (indriyArthebhyaH) = from sense objects  
 இந்த<sup>3</sup>ரியார்தே<sup>2</sup>ஷு (indriyArtheShu) = in the matter of the senses  
 இந்த<sup>3</sup>ரியார்தே<sup>2</sup>ஷு (indriyArtheShu) = in sense gratification  
 இந்த<sup>3</sup>ரியேப்<sup>4</sup>ய: (indriyebhyaH) = more than the senses  
 இந்த<sup>3</sup>ரியை: (indriyaiH) = with the senses  
 இந்த<sup>3</sup>ரியை: (indriyaiH) = by the senses  
 இமம் (imaM) = all these  
 இமம் (imaM) = this science  
 இமம் (imaM) = this  
 இமம் (imaM) = these  
 இமா: (imAH) = all this  
 இமா: (imAH) = all these  
 இமாந் (imAn) = this  
 இமாந் (imAn) = these  
 இமே (ime) = all these  
 இமே (ime) = these  
 இமௌ (imau) = these  
 இயம் (iyaM) = all these  
 இயம் (iyaM) = this  
 இவ (iva) = as if  
 இவ (iva) = as

- இவ (iva) = certainly  
 இவ (iva) = like that  
 இவ (iva) = like.  
 இவ (iva) = like  
 இஷுபி:<sup>4</sup> (iShubhiH) = with arrows  
 இஷ்ட (iShTa) = of all desirable things  
 இஷ்ட (iShTa) = the desirable  
 இஷ்டம் (iShTaM) = leading to heaven  
 இஷ்ட: அஸி (iShTaH asi) = you are dear  
 இஷ்ட: (iShTaH) = worshiped  
 இஷ்டா: (iShTAH) = palatable  
 இஷ்டாந் (iShTAN) = desired  
 இஷ்ட்வா (iShTvA) = worshipping  
 இஹ (iha) = in this world  
 இஹ (iha) = in this material world  
 இஹ (iha) = in this yoga  
 இஹ (iha) = in this life.  
 இஹ (iha) = in this life  
 இஹ (iha) = in this  
 இஹ (iha) = in the material world  
 இஹைவ (ihaiva) = in the present body  
 இக்ஷவாகவே (ikShvAkave) = unto King Ikshvaku  
 ஈத்<sup>3</sup>ரு'ஷம் (IdRiShaM) = like this.  
 ஈஸம் (IshaM) = unto the Supreme Lord  
 ஈஸம் (IshaM) = Lord  
 ஈஸ்வர (Ishvara) = of leadership  
 ஈஸ்வரம் (IshvaraM) = the Supersoul  
 ஈஸ்வர: (IshvaraH) = the lord of the body  
 ஈஸ்வர: (IshvaraH) = the lord  
 ஈஸ்வர: (IshvaraH) = the Supreme Lord  
 ஈஸ்வர: (IshvaraH) = the Lord.  
 ஈஹதே (Ihate) = he aspires

- ஈஹந்தே (Ihante) = they desire  
 ஈக்ஷணம் (IkShaNAM) = eyes  
 ஈக்ஷதே (IkShate) = one sees  
 ஈக்ஷதே (IkShate) = does see  
 உக்தம் (uktaM) = as declared  
 உக்தம் (uktaM) = disclosed  
 உக்தம் (uktaM) = described  
 உக்தம் (uktaM) = said  
 உக்த: (uktaH) = addressed  
 உக்த: (uktaH) = is said  
 உக்தா: (uktaH) = are said  
 உக்த்வா (uktvA) = saying  
 உக்த்வா (uktvA) = speaking  
 உக்<sup>3</sup>ரம் (ugraM) = terrible  
 உக்<sup>3</sup>ர: (ugraH) = terrible  
 உக்<sup>3</sup>ரகர்மாண: (ugrakarmANaH) = engaged in painful activities  
 உக்<sup>3</sup>ரஹ: (ugrarUpaH) = fierce form  
 உக்<sup>3</sup>ரை: (ugraiH) = severe  
 உச்சை: (uchchaiH) = very loudly  
 உச்சை:ஸ்ரவஸம் (uchchaiHshravasaM) = Uccaihsrava  
 உச்சி<sup>2</sup>ஷ்டம் (uchChiShTaM) = remnants of food eaten by others  
 உச்சோ<sup>2</sup>ஷ்ணம் (uchChoShaNaM) = drying up  
 உச்ச<sup>2</sup>ரிதம் (uchChritaM) = high  
 உச்சயதே (uchyate) = is called.  
 உச்சயதே (uchyate) = is called  
 உச்சயதே (uchyate) = is pronounced  
 உச்சயதே (uchyate) = is said to be.  
 உச்சயதே (uchyate) = is said to be  
 உச்சயதே (uchyate) = is said.  
 உச்சயதே (uchyate) = is said  
 உத (uta) = it is said.  
 உத்க்ராமதி (utkrAmati) = gives up

- உத்க்ராமந்தம் (utkrAmantaM) = quitting the body  
 உத்தமம் (uttamaM) = transcendental.  
 உத்தமம் (uttamaM) = transcendental  
 உத்தமம் (uttamaM) = the best.  
 உத்தமம் (uttamaM) = the supreme  
 உத்தமம் (uttamaM) = the highest  
 உத்தம: (uttamaH) = the best  
 உத்தமவிதா<sup>3</sup>ம் (uttamavidAM) = of the great sages  
 உத்தமாளங்கை:<sup>3</sup> (uttamaNgaiH) = heads.  
 உத்தமௌஜா: (uttamaujAH) = Uttamauja  
 உத்தரம் (uttaraM) = covering  
 உத்தராயணம் (uttarAyaNaM) = when the sun passes on the northern side  
 உத்திஷ்ட<sup>2</sup> (uttiShTha) = get up  
 உத்திஷ்ட<sup>2</sup> (uttiShTha) = stand up to fight  
 உத்த<sup>2</sup>ம் (utthaM) = produced of  
 உத்தி<sup>2</sup>தா (utthitA) = present  
 உத்ஸந்ந (utsanna) = spoiled  
 உத்ஸாத<sup>3</sup>நார்த<sup>2</sup>ம் (utsAdanArthaM) = for the sake of causing annihilation  
 உத்ஸாத<sup>3</sup>யந்தே (utsAdyante) = are devastated  
 உத்ஸாஹ (utsAha) = and great enthusiasm  
 உத்ஸீதே<sup>3</sup>யு: (utsIdeyuH) = would be put into ruin  
 உத்ஸுரு'ஜாமி (utsRijAmi) = send forth  
 உத்ஸுரு'ஜ்ய (utsRijya) = giving up  
 உத<sup>3</sup>க (udaka) = and water  
 உத<sup>3</sup>பானே (udapAne) = in a well of water  
 உத<sup>3</sup>ர (udara) = bellies  
 உதா<sup>3</sup>ரா: (udArAH) = magnanimous  
 உதா<sup>3</sup>ஸீந (udAsIna) = neutrals between belligerents  
 உதா<sup>3</sup>ஸீந: (udAsInaH) = free from care  
 உதா<sup>3</sup>ஸீநவத் (udAsInavat) = as if neutral  
 உதா<sup>3</sup>ஸீநவத் (udAsInavat) = as neutral  
 உதா<sup>3</sup>ஹ்ரு'தம் (udAhRitaM) = is said to be.

- உதா<sup>3</sup>ஹ்ரு<sup>3</sup>தம் (udAhRitaM) = exemplified.  
 உதா<sup>3</sup>ஹ்ரு<sup>3</sup>த: (udAhRitaH) = is said  
 உதா<sup>3</sup>ஹ்ரு<sup>3</sup>த்ய (udAhRitya) = indicating  
 உத்<sup>3</sup>தி<sup>3</sup>ஸ்ய (uddishya) = desiring  
 உத்<sup>3</sup>தே<sup>3</sup>ஸத: (uddeshataH) = as examples  
 உத்<sup>3</sup>த<sup>4</sup>ரேத் (uddharet) = one must deliver  
 உத்<sup>3</sup>ப<sup>4</sup>வம் (udbhavaM) = generated from  
 உத்<sup>3</sup>ப<sup>4</sup>வம் (udbhavaM) = produced  
 உத்<sup>3</sup>ப<sup>4</sup>வ: (udbhavaH) = generation  
 உத்<sup>3</sup>யத (udyata) = uplifted  
 உத்<sup>3</sup>யதா: (udyatAH) = trying.  
 உத்<sup>3</sup>யம்ய (udyamya) = taking up  
 உத்<sup>3</sup>விஜதே (udvijate) = are agitated  
 உத்<sup>3</sup>விஜதே (udvijate) = is disturbed  
 உத்<sup>3</sup>விஜதே (udvijet) = become agitated  
 உத்<sup>3</sup>வேகை: (udvegaiH) = and anxiety  
 உந்<sup>3</sup>மிஷந் (unmiShan) = opening  
 உபஜாயதே (upajAyate) = takes place  
 உபஜாயதே (upajAyate) = develops  
 உபஜாயந்தே (upajAyante) = are born  
 உபஜுஹ்வதி (upajuhvati) = offer.  
 உபதே<sup>3</sup>க்ஷயந்தி (upadekShyanti) = they will initiate  
 உபத்<sup>3</sup>ரஷ்டா (upadraShTA) = overseer  
 உபதா<sup>4</sup>ரய (upadhAraya) = know  
 உபதா<sup>4</sup>ரய (upadhAraya) = try to understand.  
 உபபத்திஷு (upapattiShu) = having obtained  
 உபபத்<sup>3</sup>யதே (upapadyate) = attains.  
 உபபத்<sup>3</sup>யதே (upapadyate) = is to be found.  
 உபபத்<sup>3</sup>யதே (upapadyate) = is deserved  
 உபபத்<sup>3</sup>யதே (upapadyate) = is befitting  
 உபபந்நம் (upapannaM) = arrived at  
 உபமம் (upamaM) = compared to



- உபமா (upamA) = comparison  
 உபயாந்தி (upayAnti) = come  
 உபரதம் (uparataM) = ceased  
 உபரமதே (uparamate) = cease (because one feels  
 transcendental happiness)  
 உபரமேத் (uparamet) = one should hold back  
 உபலப்யதே (upalabhyate) = can be perceived  
 உபலிப்யதே (upalipyate) = mixes.  
 உபலிப்யதே (upalipyate) = mixes  
 உபவிஸத் (upavishat) = sat down again  
 உபவிஸ்ய (upavishya) = sitting  
 உபஸங்க<sup>3</sup>ம்ய (upasaNgamyā) = approaching  
 உபஸேவதே (upasevate) = enjoys.  
 உபஸ்தே<sup>2</sup> (upasthe) = on the seat  
 உபஹத (upahata) = overpowered  
 உபஹத (upahata) = being afflicted  
 உபஹந்யாம் (upahanyAM) = would destroy  
 உபாயத: (upAyataH) = by appropriate means.  
 உபாஸ்ரிதா: (upAshritAH) = being fully situated  
 உபாஸ்ரிதா: (upAshritAH) = having taken shelter of  
 உபாஸ்ரித்ய (upAshritya) = taking shelter of  
 உபாஸதே (upAsate) = worship.  
 உபாஸதே (upAsate) = worship  
 உபாஸதே (upAsate) = begin to worship  
 உபேத: (upetaH) = engaged  
 உபேத: (upetaH) = endowed  
 உபேத்ய (upetya) = achieving  
 உபேத்ய (upetya) = arriving  
 உபைதி (upaiti) = achieves  
 உபைதி (upaiti) = attains  
 உபைஷ்யஸி (upaiShyasi) = you will attain.  
 உபய (ubhaya) = both

- உப<sup>4</sup>யோ: (ubhayaH) = of the two  
 உப<sup>4</sup>யோ: (ubhayaH) = of both parties  
 உப<sup>4</sup>யோ: (ubhayaH) = of both  
 உப<sup>4</sup>யோ: (ubhayaH) = both  
 உபே<sup>4</sup> (ubhe) = both  
 உபௌ<sup>4</sup> (ubhau) = both  
 உரகா<sup>3</sup>ந் (uragAn) = serpents  
 உரு (uru) = thighs  
 உர்ஜிதம் (urjitaM) = glorious  
 உல்பே<sup>3</sup>ந் (ulbena) = by the womb  
 உவாச (uvAcha) = said  
 உஸநா (ushanA) = Usana  
 உஷித்வா (uShitvA) = after dwelling  
 உஷ்ண (uShNa) = summer  
 உஷ்ண (uShNa) = heat  
 உஷ்மபா: (uShmapAH) = the forefathers  
 ஊர்த்<sup>4</sup>வம் (UrdhvaM) = upward  
 ஊர்த்<sup>4</sup>வம் (UrdhvaM) = upwards  
 ஊர்த்<sup>4</sup>வமுலம் (UrdhvamUlaM) = with roots above  
 ரு<sup>3</sup>க் (Rik) = the Rg Veda  
 ரு<sup>3</sup>ச்ச<sup>2</sup>தி (RichChati) = one achieves.  
 ரு<sup>3</sup>ச்ச<sup>2</sup>தி (RichChati) = one attains.  
 ரு<sup>3</sup>தம் (RitaM) = truth  
 ரு<sup>3</sup>தூநாம் (RitUnAM) = of all seasons  
 ரு<sup>3</sup>தே (Rite) = without, except for  
 ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ம் (RiddhaM) = prosperous  
 ரு<sup>3</sup>ஷய: (RiShayaH) = those who are active within  
 ரு<sup>3</sup>ஷய: (RiShayaH) = sages  
 ரு<sup>3</sup>ஷிந் (RiShin) = great sages  
 ரு<sup>3</sup>ஷிபி:<sup>4</sup> (RiShibhiH) = by the wise sages  
 ஏக (eka) = only one  
 ஏக (eka) = only

- ஏக (eka) = by one  
 ஏகம் (ekaM) = in one  
 ஏகம் (ekaM) = one  
 ஏகம் (ekaM) = only one  
 ஏகம் (ekaM) = only  
 ஏக: (ekaH) = alone  
 ஏக: (ekaH) = one  
 ஏகத்வம் (ekatvaM) = in oneness  
 ஏகத்வேந (ekatvena) = in oneness  
 ஏகமக்ஷரம் (ekamakSharaM) = pranava  
 ஏகயா (ekayA) = by one  
 ஏகஸ்த<sup>2</sup>ம் (ekasthaM) = in one place  
 ஏகஸ்த<sup>2</sup>ம் (ekasthaM) = situated in one  
 ஏகஸ்மிந் (ekasmin) = in one  
 ஏகாகீ (ekAkI) = alone  
 ஏகாக்<sup>3</sup>ரம் (ekAgraM) = with one attention  
 ஏகாக்<sup>3</sup>ரேண (ekAgreNa) = with full attention  
 ஏகாந்தம் (ekAntaM) = overly  
 ஏகாக்ஷரம் (ekAkSharaM) = the one syllable  
 ஏகே (eke) = one group  
 ஏகேந (ekena) = alone  
 ஏதத் (etat) = all this  
 ஏதத் (etat) = on this  
 ஏதத் (etat) = this is  
 ஏதத் (etat) = this  
 ஏதத் (etat) = thus  
 ஏதத் (etat) = these two natures  
 ஏதத் (etat) = these  
 ஏதயோ: (etayoH) = of these two  
 ஏதஸ்ய (etasya) = of this  
 ஏதாம் (etAM) = all this  
 ஏதாம் (etAM) = this

- ஏதாந் (etAn) = all of them  
 ஏதாந் (etAn) = all these  
 ஏதாந் (etAn) = these  
 ஏதாநி (etAni) = all these  
 ஏதாநி (etAni) = these  
 ஏதாவத் (etAvat) = thus  
 ஏதி (eti) = gets  
 ஏதி (eti) = comes  
 ஏதி (eti) = does attain  
 ஏதே (ete) = all these  
 ஏதே (ete) = they  
 ஏதே (ete) = these two  
 ஏதே (ete) = these  
 ஏதே (ete) = those  
 ஏதேந (etena) = by this kind  
 ஏதேந (etena) = by this  
 ஏதேஷாம் (eteShAM) = of the Pandavas  
 ஏதை: (etaiH) = all these  
 ஏதை: (etaiH) = by all these  
 ஏதை: (etaiH) = from these  
 ஏதா<sup>4</sup>ம்ஸி (edhA.nsi) = firewood  
 ஏநம் (enaM) = about the soul  
 ஏநம் (enaM) = this (soul)  
 ஏநம் (enaM) = this soul  
 ஏநம் (enaM) = this  
 ஏநம் (enaM) = him  
 ஏபி:<sup>4</sup> (ebhiH) = all these  
 ஏபி:<sup>4</sup> (ebhiH) = from the influence of these  
 ஏப்<sup>4</sup>ய: (ebhyaH) = above these  
 ஏப்<sup>4</sup>ய: (ebhyaH) = to these demigods  
 ஏவ ச (eva cha) = also  
 ஏவ ஹி (eva hi) = certainly.

- ஏவ (eva) = alone  
 ஏவ (eva) = also  
 ஏவ (eva) = it is all like that  
 ஏவ (eva) = indeed  
 ஏவ (eva) = even  
 ஏவ (eva) = ever  
 ஏவ (eva) = only  
 ஏவ (eva) = certainly  
 ஏவ (eva) = completely  
 ஏவ (eva) = thus  
 ஏவ (eva) = like that  
 ஏவ (eva) = like this  
 ஏவ (eva) = simply  
 ஏவ (eva) = surely  
 ஏவம் ரூப: (evaM rUpaH) = in this form  
 ஏவம் (evaM) = as mentioned above  
 ஏவம் (evaM) = in this way  
 ஏவம் (evaM) = thus  
 ஏவம் (evaM) = like this  
 ஏவம்வித:<sup>4</sup> (eva.nvidhaH) = like this  
 ஏவம்விதா:<sup>4</sup> (eva.nvidhAH) = like this  
 ஏவாபி (evApi) = also  
 ஏஷ: (eShaH) = all this  
 ஏஷ: (eShaH) = this  
 ஏஷா (eShA) = all this  
 ஏஷா (eShA) = this  
 ஏஷாம் (eShAM) = of them  
 ஏஷ்யதி (eShyati) = comes  
 ஏஷ்யஸி (eShyasi) = you will attain  
 ஏஷ்யஸி (eShyasi) = you will come  
 ஐகாந்திகஸ்ய (aikAntikasya) = ultimate  
 ஐராவதம் (airAvataM) = Airavata

- ஐஸ்வரம் (aishvaraM) = divine  
 ஐஸ்வர்ய (aishvarya) = and opulence  
 ஓஜஸா (ojasA) = by My energy  
 ஓளபம்யேந (aupamyena) = by comparison  
 ஓளஷத<sup>4</sup>ம் (auShadhaM) = healing herb  
 ஓளஷதீ:<sup>4</sup> (auShadhIH) = vegetables  
 கம் (kaM) = whom.  
 கம் (kaM) = whom  
 க: (kaH) = who  
 கச்சித் (kachchit) = whether  
 கடு (kaTu) = bitter  
 கதரத் (katarat) = which  
 கத<sup>2</sup>ம் (kathaM) = why  
 கத<sup>2</sup>ம் (kathaM) = how  
 கத<sup>2</sup>ய (kathaya) = describe  
 கத<sup>2</sup>யத: (kathayataH) = speaking  
 கத<sup>2</sup>யந்த: (kathayantaH) = talking  
 கத<sup>2</sup>யிஷ்யந்தி (kathayiShyanti) = will speak  
 கத<sup>2</sup>யிஷ்யாமி (kathayiShyAmi) = I shall speak  
 கதா<sup>3</sup>சந (kadAchana) = at any time  
 கதா<sup>3</sup>சித் (kadAchit) = at any time (past, present or future)  
 கந்த<sup>3</sup>ர்ப: (kandarpaH) = Cupid  
 கபித்<sup>4</sup>வஜ: (kapidhvajaH) = he whose flag was marked with Hanuman  
 கபில: முநி: (kapilaH muniH) = Kapila Muni.  
 கமலபத்ராக்ஷ (kamalapatrAkSha) = O lotus-eyed one  
 கமலாஸநஸ்த<sup>2</sup>ம் (kamalAsanasthaM) = sitting on the lotus flower  
 கரம் (karaM) = the cause of  
 கரணம் (karaNaM) = instruments  
 கரணம் (karaNaM) = the cause  
 கரணம் (karaNaM) = the means  
 கரணம் (karaNaM) = the senses  
 கராலம் (karAlaM) = horrible

|               |   |
|---------------|---|
| கராலாநி       | (karAlAni) = terrible                   |
| கரிஷ்யதி      | (kariShyati) = can do.                  |
| கரிஷ்யஸி      | (kariShyasi) = perform                  |
| கரிஷ்யஸி      | (kariShyasi) = you will do              |
| கரிஷ்யே       | (kariShye) = I shall execute            |
| கருண:         | (karuNaH) = kindly                      |
| கரோதி         | (karoti) = do                           |
| கரோதி         | (karoti) = performs                     |
| கரோமி         | (karomi) = I do                         |
| கரோஸி         | (karo.asi) = you do                     |
| கர்ணம்        | (karNaM) = Karna                        |
| கர்ண:         | (karNaH) = Karna                        |
| கர்தவ்யம்     | (kartavyaM) = prescribed duty           |
| கர்தவ்யாநி    | (kartavyAni) = should be done as duty   |
| கர்தா         | (kartA) = worker                        |
| கர்தா         | (kartA) = creator                       |
| கர்தா         | (kartA) = the worker                    |
| கர்தா         | (kartA) = the doer                      |
| கர்தா         | (kartA) = doer                          |
| கர்தா         | (kartA) = such a worker                 |
| கர்தாரம்      | (kartAraM) = the worker                 |
| கர்தாரம்      | (kartAraM) = the father                 |
| கர்தாரம்      | (kartAraM) = performer                  |
| கர்தும்       | (kartuM) = to act                       |
| கர்தும்       | (kartuM) = to execute                   |
| கர்தும்       | (kartuM) = to do                        |
| கர்தும்       | (kartuM) = to perform                   |
| கர்தும்       | (kartuM) = do                           |
| கர்த்ரு'த்வம் | (kartRitvaM) = proprietorship           |
| கர்த்ரு'த்வே  | (kartRitve) = in the matter of creation |
| கர்ம          | (karma) = action                        |
| கர்ம          | (karma) = actions                       |

- கர்ம (karma) = activities  
 கர்ம (karma) = activity  
 கர்ம (karma) = and work  
 கர்ம (karma) = in activities  
 கர்ம (karma) = work  
 கர்ம (karma) = works  
 கர்ம (karma) = of work  
 கர்ம (karma) = to work  
 கர்ம (karma) = the work  
 கர்ம (karma) = duties  
 கர்ம (karma) = duty  
 கர்ம (karma) = prescribed duties  
 கர்ம (karma) = prescribed duty  
 கர்ம (karma) = fruitive action  
 கர்ம (karma) = fruitive activities  
 கர்மஜம் (karmajaM) = due to fruitive activities  
 கர்மஜா (karmajA) = from fruitive work.  
 கர்மஜாந் (karmajAn) = born of work  
 கர்மண: (karmaNaH) = of activities  
 கர்மண: (karmaNaH) = of work  
 கர்மண: (karmaNaH) = than work  
 கர்மண: (karmaNaH) = than fruitive action  
 கர்மண (karmaNA) = activities  
 கர்மண (karmaNA) = by work  
 கர்மணம் (karmaNAM) = activities.  
 கர்மணம் (karmaNAM) = in activities  
 கர்மணம் (karmaNAM) = whose previous activities  
 கர்மணம் (karmaNAM) = of activities  
 கர்மணம் (karmaNAM) = of all activities  
 கர்மணம் (karmaNAM) = of prescribed duties  
 கர்மணம் (karmaNAM) = of fruitive activities  
 கர்மணி (karmaNi) = activities



- கர்மணி (karmaNi) = in action
- கர்மணி (karmaNi) = in activity
- கர்மணி (karmaNi) = in the performance of prescribed duties
- கர்மணி (karmaNi) = in prescribed duties
- கர்மணி (karmaNi) = in prescribed duty.
- கர்மணி (karmaNi) = work
- கர்மப<sup>2</sup>ல (karmaphala) = in the result of the work
- கர்மப<sup>2</sup>ல (karmaphala) = with the results of activities
- கர்மப<sup>2</sup>ல (karmaphala) = the fruit of the work
- கர்மப<sup>2</sup>லம் (karmaphalaM) = of the result of work
- கர்மப<sup>2</sup>லம் (karmaphalaM) = the results of all activities
- கர்மப<sup>2</sup>லத்யாக<sup>3</sup>: (karmaphalatyaAgaH) = renunciation of th  
results of fruitive action
- கர்மப<sup>2</sup>லாஸங்க<sup>3</sup>ம் (karmaphalAsaNgaM) = attachment for  
fruitive results
- கர்மப<sup>2</sup>லே (karmaphale) = in fruitive action
- கர்மப<sup>3</sup>ந்த<sup>4</sup>ம் (karmabandhaM) = bondage of reaction
- கர்மப<sup>3</sup>ந்த<sup>4</sup>ந: (karmabandhanaH) = bondage by work
- கர்மபி<sup>4</sup>: (karmabhiH) = by the reaction of such work
- கர்மபி<sup>4</sup>: (karmabhiH) = from the bondage of the law  
of fruitive actions.
- கர்மயோக<sup>3</sup>ம் (karmayogaM) = devotion
- கர்மயோக<sup>3</sup>: (karmayogaH) = work in devotion
- கர்மயோகே<sup>3</sup>ண (karmayogeNa) = by activities without fruitive desire
- கர்மயோகே<sup>3</sup>ண (karmayogeNa) = by the linking process of devotion
- கர்மஸம்ந்யாஸாத் (karmasa.nnyAsAt) = in comparison to th  
renunciation of fruitive work
- கர்மஸங்கி<sup>3</sup>நாம் (karmasaNginAM) = who are attached to fruitive work
- கர்மஸங்கி<sup>3</sup>ஷு (karmasaNgiShu) = in the association of thos  
engaged in fruitive activities
- கர்மஸங்கே<sup>3</sup>ந (karmasaNgena) = by association with  
fruitive activity

- கர்மஸு (karmasu) = activities.  
 கர்மஸு (karmasu) = in all activities  
 கர்மஸு (karmasu) = in discharging duties  
 கர்மஸு (karmasu) = in fruitive activities  
 கர்மாணம் (karmANaM) = the fruits of actions  
 கர்மாணம் (karmANAM) = whose work  
 கர்மாணி (karmANi) = activities  
 கர்மாணி (karmANi) = all works  
 கர்மாணி (karmANi) = all kinds of work  
 கர்மாணி (karmANi) = in fruitive activity  
 கர்மாணி (karmANi) = work  
 கர்மாணி (karmANi) = works  
 கர்மாணி (karmANi) = the activities  
 கர்மாணி (karmANi) = your duties  
 கர்மாணி (karmANi) = functions  
 கர்மிப்<sup>4</sup>ய: (karmibhyaH) = than the fruitive workers  
 கர்மேந்த்<sup>3</sup>ரியாணி (karmendriyANi) = the five working sense organs  
 கர்மேந்த்<sup>3</sup>ரியை: (karmendriyaiH) = by the active sense organs  
 கர்ஷதி (karShati) = is struggling hard.  
 கர்ஷயந்த: (karShayantaH) = tormenting  
 கலயதாம் (kalayatAM) = of subduers  
 கலிலம் (kalilaM) = dense forest  
 கலேவரம் (kalevaraM) = this body  
 கலேவரம் (kalevaraM) = the body  
 கல்பதே (kalpate) = is considered eligible.  
 கல்பதே (kalpate) = is qualified.  
 கல்பதே (kalpate) = becomes.  
 கல்பக்ஷயே (kalpakShaye) = at the end of the millennium  
 கல்பாதௌ<sup>3</sup> (kalpAdau) = in the beginning of the millennium  
 கல்மஷா: (kalmaShaH) = all material contamination  
 கல்மஷா: (kalmaShAH) = of sinful reactions  
 கல்மஷா: (kalmaShAH) = misgivings.

கல்யாணக்ரு<sup>3</sup>த் (kalyANakRit) = one who is engaged  
in auspicious activities

கவய: (kavayaH) = the intelligent

கவய: (kavayaH) = the learned

கவிம் (kaviM) = the one who knows everything

கவி: (kaviH) = the thinker.

கவீநாம் (kavInAM) = of all great thinkers

கச்சந (kashchana) = anyone.

கச்சந (kashchana) = any

கச்சந (kashchana) = whatever

கச்சித் (kashchit) = anyone

கச்சித் (kashchit) = any

கச்சித் (kashchit) = someone.

கச்சித் (kashchit) = someone

கச்சமலம் (kashmalaM) = dirtiness

கஸ்மாத் (kasmAt) = why

கஸ்யசித் (kasyachit) = anyone's

கா (kA) = what

காம் (kAM) = which

காங்க்ஷதி (kANkShati) = desires

காங்க்ஷந்த: (kANkShantaH) = desiring

காங்க்ஷிதம் (kANkShitaM) = is desired

காங்க்ஷே (kANkShe) = do I desire

காஞ்சந: (kA nchanaH) = gold.

காஞ்சந: (kA nchanaH) = gold

காம (kAma) = of lust

காம (kAma) = desire

காம (kAma) = passion

காம (kAma) = based on desire for sense gratification

காம (kAma) = lust

காம (kAma) = sense gratification

காம (kAma) = from desires

காமம் (kAmaM) = lust

காம: (kAmaH) = desire

காம: (kAmaH) = lust

காம: (kAmaH) = sex life

காமகாமா: (kAmakAmAH) = desiring sense enjoyments

காமகாமீ (kAmakAmI) = one who desires to fulfill desires.

காமகாரத: (kAmakArataH) = acting whimsically in lust

காமகாரேண (kAmakAreNa) = for enjoying the result of work

காமது<sup>4</sup>க் (kAmadhuk) = the surabhi cow

காமது<sup>4</sup>க் (kAmadhuk) = bestower.

காமபோ<sup>4</sup>கே<sup>3</sup>ஷு (kAmabhogeShu) = to sense gratification

காமரூபம் (kAmarUpaM) = in the form of lust

காமரூபேண (kAmarUpeNa) = in the form of lust

காமஹைதுகம் (kAmahaitukaM) = it is due to lust only.

காமா: (kAmAH) = desires

காமா: (kAmAH) = from lust

காமாத் (kAmAt) = from desire

காமாத்மாந: (kAmAtmAnaH) = desirous of sense gratification

காமாந் (kAmAn) = desiring

காமாந் (kAmAn) = desires for sense gratification

காமாந் (kAmAn) = material desires for sense gratification

காமாந் (kAmAn) = material desires

காமாந் (kAmAn) = his desires

காமேப்ஸுநா (kAmebpsuna) = by one with desires for fruitive results

காமேப்<sup>4</sup>ய: (kAmebhyaH) = material sense gratification

காமை: (kAmAiH) = by desires

காமோபபோ<sup>4</sup>க<sup>3</sup> (kAmopabhoga) = sense gratification

காம்யாநாம் (kAmyAnAM) = with desire

காய (kAya) = body

காய (kAya) = for the body

காயம் (kAyaM) = the body

காயேந (kAyena) = with the body

- காரகை: (kArakaiH) = which are causes  
காரண (kAraNa) = and cause  
காரணம் (kAraNaM) = the means  
காரணாநி (kAraNani) = causes  
காரயந் (kArayan) = causing to be done.  
கார்பண்ய (kArpaNya) = of miserliness  
கார்ய (kArya) = what ought to be done  
கார்ய (kArya) = of effect  
கார்ய (kArya) = duty  
கார்யம் (kAryaM) = as duty  
கார்யம் (kAryaM) = it must be done  
கார்யம் (kAryaM) = what ought to be done  
கார்யம் (kAryaM) = obligatory  
கார்யம் (kAryaM) = duty  
கார்யம் (kAryaM) = must be done  
கார்யதே (kAryate) = is forced to do  
கார்யே (kArye) = work  
காலம் (kAlaM) = time  
கால: (kAlaH) = time  
காலாநல (kAlAnala) = the fire of death  
காலே (kAle) = at a proper time  
காலே (kAle) = at the time  
காலே (kAle) = and unpurified time  
காலே (kAle) = time  
காலேந (kAlena) = in course of time  
காலேந (kAlena) = in the course of time  
காலேஷு (kAleShu) = times  
காஸிராஜ: (kAshirAjaH) = Kasiraja  
காஸ்ய: (kAshyaH) = the King of Kasi (Varanasi)  
கிம் (kiM) = what is there.  
கிம் (kiM) = what is  
கிம் (kiM) = what use

- கிம் (kiM) = what  
 கிம் (kiM) = why  
 கிம் (kiM) = how much  
 கிம் (kiM) = how.  
 கிம் (kiM) = how  
 கிஞ்சந (ki nchana) = any  
 கிஞ்சித் (ki nchit) = anything else  
 கிஞ்சித் (ki nchit) = anything  
 கிம் நு (kim nu) = what to speak of  
 கிரீடிந் (kirITin) = Arjuna  
 கிரீடிநம் (kirITinaM) = with helmet  
 கிரீடிநம் (kirITinaM) = with helmets  
 கில்பி<sup>3</sup>ஸம் (kilbishaM) = sinful reactions.  
 கில்பி<sup>3</sup>ஷை: (kilbiShaH) = all of whose sins  
 கில்பி<sup>3</sup>ஹை: (kilbiShaiH) = from sins  
 கீர்தயந்த: (kIrtayantaH) = chanting  
 கீர்திம் (kIrtiM) = reputation  
 கீர்தி: (kIrtiH) = fame  
 குத: (kutaH) = where is  
 குத: (kutaH) = wherefrom  
 குத: (kutaH) = how is it possible  
 குந்திபோ<sup>4</sup>ஜ: (kuntibhojaH) = Kuntibhoja  
 குந்தீபுத்ர: (kuntIputraH) = the son of Kunti  
 குரு (kuru) = just perform  
 குரு (kuru) = do  
 குரு (kuru) = perform.  
 குரு (kuru) = perform  
 குருதே (kurute) = it turns  
 குருதே (kurute) = turns  
 குருதே (kurute) = does perform  
 குருநந்த<sup>3</sup>ந் (kurunandana) = O beloved child of the Kurus  
 குருநந்த<sup>3</sup>ந் (kurunandana) = O son of Kuru.

குருப்ரவீர (kurupravIra) = O best among the Kuru warriors.

குருவ்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup> (kuruvRiddhaH) = the grandsire of the  
Kuru dynasty (Bhishma)

குருஸ்ரேஷ்ட<sup>2</sup> (kurushreShTha) = O best of the Kurus

குருஷ்வ (kuruShva) = do

குருஸத்தம (kurusattama) = O best amongst the Kurus.

குருக்ஷத்ரே (kurukShetre) = in the place named Kuruksetra

குருந் (kurUn) = the members of the Kuru dynasty

குர்யாம் (kuryAM) = I perform

குர்யாத் (kuryAt) = must do

குர்வந் (kurvan) = doing anything

குர்வந் (kurvan) = performing

குர்வந்தி (kurvanti) = they do

குர்வந்தி (kurvanti) = they perform

குர்வந்நபி (kurvannapi) = although engaged in work

குர்வாண: (kurvANaH) = performing

குர்வாந் (kurvAn) = doing

குலம் (kulaM) = family

குலக்<sup>4</sup>நாநாம் (kulaghnaAnAM) = of the destroyers of the family

குலக்<sup>4</sup>நாநாம் (kulaghnaAnAM) = for those who are killers of the family

குலத<sup>4</sup>ர்மா: (kuladharmAH) = the family traditions

குலத<sup>4</sup>ர்மா: (kuladharmAH) = family traditions

குலத<sup>4</sup>ர்மாணம் (kuladharmANAM) = of those who have the family traditions

குலஸ்த்ரிய: (kulastriyaH) = family ladies

குலஸ்ய (kulasya) = for the family

குலக்ஷய (kulakShaya) = in killing the family

குலக்ஷய (kulakShaya) = in the destruction of a dynasty

குலக்ஷயே (kulakShaye) = in destroying the family

குலே (kule) = in the family

குஸ (kusha) = and kusa grass

குஸலே (kushale) = in the auspicious

குஸுமாகர: (kusumAkaraH) = spring.

- கூடஸ்த<sup>2</sup>ம் (kUTasthaM) = unchanging  
கூடஸ்த:² (kUTasthaH) = in oneness  
கூடஸ்த:² (kUTasthaH) = spiritually situated  
கூர்ம: (kUrmaH) = tortoise  
க்ரு'த (kRita) = determined  
க்ரு'தம் (kRitaM) = as performed.  
க்ரு'தம் (kRitaM) = was performed  
க்ரு'தம் (kRitaM) = done  
க்ரு'தம் (kRitaM) = performed  
க்ரு'தக்ரு'த்ய: (kRitakRityaH) = the most perfect  
in his endeavors  
க்ரு'தாஞ்ஜலி: (kRitA njaliH) = with folded hands  
க்ரு'தாந்தே (kRitAnte) = in the conclusion  
க்ரு'தேந (kRitena) = by discharge of duty  
க்ரு'தவா (kRitvA) = after doing  
க்ரு'தவா (kRitvA) = keeping  
க்ரு'தவா (kRitvA) = doing so  
க்ரு'தவா (kRitvA) = doing  
க்ரு'தவா (kRitvA) = making  
க்ரு'தஸ்நம் (kRitsnaM) = all  
க்ரு'தஸ்நம் (kRitsnaM) = in total  
க்ரு'தஸ்நம் (kRitsnaM) = whole  
க்ரு'தஸ்நம் (kRitsnaM) = entire  
க்ரு'தஸ்நம் (kRitsnaM) = everything  
க்ரு'தஸ்நம் (kRitsnaM) = complete  
க்ரு'தஸ்நம் (kRitsnaM) = completely  
க்ரு'தஸ்நம் (kRitsnaM) = the whole  
க்ரு'தஸ்நகர்மக்ரு'த (kRitsnakarmakRit) = although engaged  
in all activities.  
க்ரு'தஸ்நவத் (kRitsnavat) = as all in all  
க்ரு'தஸ்நவித் (kRitsnavit) = one who is in factual knowledge  
க்ரு'தஸ்நஸ்ய (kRitsnasya) = all-inclusive



- க்ரூ'ப: (kRipaH) = Krpa  
 க்ரூ'பண: (kRipanaH) = misers  
 க்ரூ'பயா (kRipayA) = by compassion  
 க்ரூ'ஷி (kRiShi) = plowing  
 க்ரூ'ஷ்ண (kRiShNa) = O KRiShNa  
 க்ரூ'ஷ்ணம் (kRiShNaM) = unto KRiShNa  
 க்ரூ'ஷ்ண: (kRiShNaH) = the fortnight of the dark moon  
 க்ரூ'ஷ்ண: (kRiShNaH) = Lord KRiShNa  
 க்ரூ'ஷ்ணாத் (kRiShNaAt) = from KRiShNa  
 க்ரூ'ஷ்ணே (kRiShNe) = and darkness  
 கே (ke) = who  
 கேசித் (kechit) = some of them  
 கேசித் (kechit) = some  
 கேந (kena) = by what  
 கேவலம் (kevalaM) = only  
 கேவலை: (kevalaiH) = purified  
 கேஸவ (keshava) = of Lord KRiShNa  
 கேஸவ (keshava) = O killer of the demon Kesi (KRiShNa).  
 கேஸவ (keshava) = O KRiShNa.  
 கேஸவ (keshava) = O KRiShNa  
 கேஸவஸ்ய (keshavasya) = of KRiShNa  
 கேஸிநிஸூத<sup>3</sup>ந (keshinishUdana) = O killer of the Kesi demon.  
 கேஷு (keShu) = in which  
 கை: (kaiH) = with whom  
 கை: (kaiH) = by which  
 கௌந்தேய (kaunteya) = O son of Kunti  
 கௌந்தேய: (kaunteyaH) = the son of Kunti  
 கௌமாரம் (kaumAraM) = boyhood  
 கௌஸலம் (kaushalaM) = art.  
 க்ரது: (kratuH) = Vedic ritual  
 க்ரிய: (kriyaH) = and activities  
 க்ரியதே (kriyate) = is performed

- க்ரியந்தே (kriyante) = are done  
 க்ரியமாணநி (kriyamANani) = being done  
 க்ரியமாணநி (kriyamANani) = being performed  
 க்ரியா: (kriyAH) = activities  
 க்ரியா: (kriyAH) = the activities  
 க்ரியா: (kriyAH) = performances.  
 க்ரியா: (kriyAH) = performances  
 க்ரியாபி:<sup>4</sup> (kriyAbhiH) = by pious activities  
 க்ரியாவிசேஷ (kriyAvisheSha) = pompous ceremonies  
 க்ரூராந் (krUrAn) = mischievous  
 க்ரோத<sup>4</sup> (krodha) = and anger  
 க்ரோத<sup>4</sup>ம் (krodhaM) = anger  
 க்ரோத:<sup>4</sup> (krodhaH) = anger  
 க்ரோத:<sup>4</sup> (krodhaH) = and anger  
 க்ரோத:<sup>4</sup> (krodhaH) = wrath  
 க்ரோதா<sup>4</sup>த் (krodhAt) = from anger  
 க்லேத<sup>3</sup>யந்தி (kledayanti) = moistens  
 க்லேஸ (klesha) = trouble  
 க்லேஸ: (kleshaH) = trouble  
 க்லைப்<sup>3</sup>யம் (klaibyaM) = impotence  
 க்வசித் (kvachit) = at any time.  
 க<sup>2</sup>ம் (khaM) = ether  
 கே<sup>2</sup> (khe) = in the ether  
 க<sup>3</sup>ச்ச<sup>2</sup>தி (gachChati) = achieves.  
 க<sup>3</sup>ச்ச<sup>2</sup>தி (gachChati) = goes.  
 க<sup>3</sup>ச்ச<sup>2</sup>ந் (gachChan) = going  
 க<sup>3</sup>ச்ச<sup>2</sup>ந்தி (gachChanti) = attain  
 க<sup>3</sup>ச்ச<sup>2</sup>ந்தி (gachChanti) = go  
 க<sup>3</sup>ச்ச<sup>2</sup>ந்தி (gachChanti) = they reach  
 க<sup>3</sup>ஜேந்த<sup>3</sup>ராணம் (gajendrANAM) = of lordly elephants  
 க<sup>3</sup>த (gata) = removed  
 க<sup>3</sup>த (gata) = lost

க<sup>3</sup>த: (gataH) = returned.

க<sup>3</sup>தரஸம் (gatarasaM) = tasteless

க<sup>3</sup>தவ்யதா:<sup>2</sup> (gatavyathAH) = freed from all distress

க<sup>3</sup>தஸங்க<sup>3</sup>ஸ்ய (gatasaNgasya) = of one unattached to the  
modes of material nature

க<sup>3</sup>தா: (gatAH) = attained.

க<sup>3</sup>தா: (gatAH) = going

க<sup>3</sup>தா: (gatAH) = having achieved.

க<sup>3</sup>தாக<sup>3</sup>தம் (gatAgataM) = death and birth

க<sup>3</sup>தி (gati) = ways of passing

க<sup>3</sup>தி (gati) = the movement

க<sup>3</sup>திம் (gatiM) = destination.

க<sup>3</sup>திம் (gatiM) = destination

க<sup>3</sup>திம் (gatiM) = perfectional stage.

க<sup>3</sup>திம் (gatiM) = progress

க<sup>3</sup>தி: (gatiH) = entrance.

க<sup>3</sup>தி: (gatiH) = goal

க<sup>3</sup>தி: (gatiH) = progress

க<sup>3</sup>த்வா (gatvA) = attaining

க<sup>3</sup>த்வா (gatvA) = going

க<sup>3</sup>தி<sup>3</sup>நம் (gadinaM) = with club

க<sup>3</sup>தி<sup>3</sup>நம் (gadinaM) = with maces

க<sup>3</sup>ந்தவ்யம் (gantavyaM) = to be reached

க<sup>3</sup>ந்தாஸி (gantAsi) = you shall go

க<sup>3</sup>ந்த<sup>4</sup> (gandha) = fragrances

க<sup>3</sup>ந்த:<sup>4</sup> (gandhaH) = fragrance

க<sup>3</sup>ந்த<sup>4</sup>ர்வ (gandharva) = of the Gandharvas

க<sup>3</sup>ந்த<sup>4</sup>ர்வாணம் (gandharvANAM) = of the citizens of the Gandharva planet

க<sup>3</sup>ந்தா<sup>4</sup>ந் (gandhAn) = smells

க<sup>3</sup>ம்: (gamaH) = take to

க<sup>3</sup>ம்யதே (gamyate) = one can attain

க<sup>3</sup>ர்ய: (garIyaH) = better

- க<sup>3</sup>ரீயஸே (garIyase) = who are better
- க<sup>3</sup>ரீயாந் (garIyAn) = glorious
- க<sup>3</sup>ர்ப<sup>4</sup>ம் (garbhaM) = pregnancy
- க<sup>3</sup>ர்ப:4 (garbhaH) = embryo
- க<sup>3</sup>வி (gavi) = in the cow
- க<sup>3</sup>ஹநா (gahanA) = very difficult
- கா<sup>3</sup>ம் (gAM) = the planets
- கா<sup>3</sup>ண்ட<sup>3</sup>வம் (gANDIvaM) = the bow of Arjuna
- கா<sup>3</sup>த்ராணி (gAtrANi) = limbs of the body
- கா<sup>3</sup>யத்ரீ (gAyatrI) = the Gayatri hymns
- கி<sup>3</sup>ராம் (girAM) = of vibrations
- கி<sup>3</sup>தம் (gItaM) = described
- கு<sup>3</sup>டா<sup>3</sup>கேஸ (guDAksha) = O Arjuna
- கு<sup>3</sup>டா<sup>3</sup>கேஸ: (guDAkshaH) = Arjuna, the master of curbing ignorance
- கு<sup>3</sup>டா<sup>3</sup>கேஸேந (guDAkshena) = by Arjuna
- கு<sup>3</sup>ண (guNa) = of quality
- கு<sup>3</sup>ண (guNa) = of the qualities
- கு<sup>3</sup>ண (guNa) = quality
- கு<sup>3</sup>ண (guNa) = by the modes of material nature
- கு<sup>3</sup>ண (guNa) = by the modes
- கு<sup>3</sup>ணகர்ம (guNakarma) = of works under material influence
- கு<sup>3</sup>ணகர்மஸு (guNakarmasu) = in material activities
- கு<sup>3</sup>ணத: (guNataH) = by the modes of material nature
- கு<sup>3</sup>ணபே<sup>4</sup>த<sup>3</sup>த: (guNabhedataH) = in terms of different modes  
of material nature
- கு<sup>3</sup>ணபோ<sup>4</sup>க்த்ரு' (guNabhoktRi) = master of the gunas
- கு<sup>3</sup>ணமயீ (guNamayI) = consisting of the three modes  
of material nature
- கு<sup>3</sup>ணமயை: (guNamayaiH) = consisting of the gunas
- கு<sup>3</sup>ணஸங்க<sup>2</sup>யாநே (guNasa.nkhyAne) = in terms of different modes
- கு<sup>3</sup>ணஸங்க:3 (guNasaNgaH) = the association with  
the modes of nature

கு<sup>3</sup>ணை: (guNAH) = the qualities

கு<sup>3</sup>ணை: (guNAH) = senses

கு<sup>3</sup>ணைதீத: (guNAItaH) = transcendental to the material  
modes of nature

கு<sup>3</sup>ணைந் (guNAn) = qualities

கு<sup>3</sup>ணைந் (guNAn) = the three modes of nature

கு<sup>3</sup>ணைந் (guNAn) = the modes of nature

கு<sup>3</sup>ணைந் (guNAn) = the modes of material nature

கு<sup>3</sup>ணைந்விதம் (guNAnvitaM) = under the spell of the modes  
of material nature

கு<sup>3</sup>ணைப்<sup>4</sup>ய: (guNebhyaH) = to the modes of nature

கு<sup>3</sup>ணைப்<sup>4</sup>ய: (guNebhyaH) = than the qualities

கு<sup>3</sup>ணைஷு (guNeShu) = in sense gratification

கு<sup>3</sup>ணை: (guNaiH) = the modes of material nature

கு<sup>3</sup>ணை: (guNaiH) = by the qualities.

கு<sup>3</sup>ணை: (guNaiH) = by the qualities

கு<sup>3</sup>ணை: (guNaiH) = by the modes of material nature.

கு<sup>3</sup>ணை: (guNaiH) = by the modes

கு<sup>3</sup>ணை: (guNaiH) = modes of material nature.

கு<sup>3</sup>ரு (guru) = the spiritual master

கு<sup>3</sup>ரு: (guruH) = master

கு<sup>3</sup>ருணைபி (guruNApi) = even though very difficult

கு<sup>3</sup>ருந் (gurun) = the superiors

கு<sup>3</sup>ருந் (gurun) = superiors

கு<sup>3</sup>ஹ்யம் (guhyaM) = confidential subject

கு<sup>3</sup>ஹ்யம் (guhyaM) = confidential secret

கு<sup>3</sup>ஹ்யம் (guhyaM) = confidential

கு<sup>3</sup>ஹ்யதமம் (guhyatamaM) = the most confidential

கு<sup>3</sup>ஹ்யதரம் (guhyataraM) = still more confidential

கு<sup>3</sup>ஹ்யாத் (guhyAt) = than confidential

கு<sup>3</sup>ஹ்யாநாம் (guhyAnAM) = of secrets

க<sup>3</sup>ரு<sup>3</sup>ணந்தி (gRiNanti) = are offering prayers

க்<sup>3</sup>ரு<sup>3</sup>ஹாதி<sup>3</sup>ஷு (gRihAdiShu) = home, etc.

க்<sup>3</sup>ரு<sup>3</sup>ஹீத்வா (gRihItvA) = taking

க்<sup>3</sup>ரு<sup>3</sup>ஹ்ணந் (gRihNan) = accepting

க்<sup>3</sup>ரு<sup>3</sup>ஹ்ணைதி (gRihNAti) = does accept

க்<sup>3</sup>ரு<sup>3</sup>ஹ்யதே (gRihyate) = can be so controlled.

கே<sup>3</sup>ஹே (gehe) = in the house

கோ<sup>3</sup> (go) = of cows

கோ<sup>3</sup>முகா:<sup>2</sup> (gomukhAH) = horns

கோ<sup>3</sup>விந்த<sup>3</sup> (govinda) = O KRiShNa

கோ<sup>3</sup>விந்த<sup>3</sup>ம் (govindaM) = unto KRiShNa, the giver of pleasure to the senses

க்<sup>3</sup>ரஸமாந: (grasamAnaH) = devouring

க்<sup>3</sup>ரஸிஷ்ணு (grasiShNu) = devouring

க்<sup>3</sup>ராஹாந் (grAhAn) = things

க்<sup>3</sup>ராஹேண (grAheNa) = with endeavor

க்<sup>3</sup>ராஹ்யம் (grAhyaM) = accessible

க்<sup>3</sup>ரீவம் (grIvaM) = neck

க்<sup>3</sup>லாநி: (glAniH) = discrepancies

கா<sup>4</sup>தயதி (ghAtayati) = causes to hurt

கோ<sup>4</sup>ரம் (ghoraM) = harmful to others

கோ<sup>4</sup>ரம் (ghoraM) = horrible

கோ<sup>4</sup>ரே (ghore) = ghastly

கோ<sup>4</sup>ஷ: (ghoShaH) = vibration

க்<sup>4</sup>நத: (ghnataH) = being killed

க்<sup>4</sup>ராணம் (ghrANaM) = smelling power

ச (cha) = and also

ச (cha) = and.

ச (cha) = and

ச (cha) = also.

ச (cha) = also

ச (cha) = as well as

ச (cha) = indeed

ச (cha) = respectively

- சக்ரம் (chakraM) = cycle  
சக்ரஹஸ்தம் (chakrahastaM) = disc in hand  
சக்ரிணம் (chakriNaM) = with discs  
சஞ்சலம் (cha nchalaM) = flickering  
சஞ்சலத்வாத் (cha nchalatvAt) = due to being restless  
சதுர்பு<sup>4</sup>ஜேந (chaturbhujena) = four-handed  
சதுர்வித<sup>4</sup>ம் (chaturvidhaM) = the four kinds.  
சதுர்விதா:<sup>4</sup> (chaturvidhAH) = four kinds of  
சத்வார: (chatvAraH) = four  
சந்த்<sup>3</sup>ரமஸி (chandramasi) = in the moon  
சமூம் (chamUM) = military force  
சர (chara) = the moving  
சர (chara) = moving  
சரம் (charaM) = moving  
சரதாம் (charatAM) = while roaming  
சரதி (charati) = does  
சரதி (charati) = lives  
சரந் (charan) = acting upon  
சரந்தி (charanti) = practice  
சராசரம் (charAcharaM) = moving and nonmoving.  
சராசரம் (charAcharam) = the moving and the nonmoving  
சலம் (chalaM) = flickering  
சலதி (chalati) = moves  
சலித (chalita) = deviated  
சக்ஷு: (chakShuH) = eyes  
சாதூர்வர்ண்யம் (chAturvarNyaM) = the four divisions of human society  
சாந்த்<sup>3</sup>ரமஸம் (chAndramasaM) = the moon planet  
சாபம் (chApaM) = the bow  
சாபி (chApi) = also  
சாரிணௌ (chAriNau) = blowing  
சாஸ்மி (chAsmi) = as I am  
சிகீர்ஷ்வ: (chikIrShavaH) = wishing.

- சிகீர்ஷு: (chikIrShuH) = desiring to lead  
 சித்த (chitta) = by anxieties  
 சித்தம் (chittaM) = the mind and its activities  
 சித்தம் (chittaM) = mind  
 சித்தம் (chittaM) = mental activities  
 சித்த: (chittaH) = concentrating the mind  
 சித்த: (chittaH) = being in consciousness  
 சித்தாத்மா (chittAtmA) = mind and intelligence  
 சித்ரரத:<sup>2</sup> (chitrarathaH) = Citraratha  
 சிந்தயந்த: (chintayantaH) = concentrating  
 சிந்தயேத் (chintayet) = should think of.  
 சிந்தாம் (chintAM) = fears and anxieties  
 சிராத் (chirAt) = after a long time  
 சூர்ணிதை: (chUrNitaiH) = with smashed  
 சேகிதாந: (chekitAnaH) = Cekitana  
 சேத் (chet) = if  
 சேதநா (chetanA) = the living force.  
 சேதநா (chetanA) = living symptoms  
 சேதஸ: (chetasaH) = whose wisdom  
 சேதஸ: (chetasaH) = their hearts  
 சேதஸா (chetasA) = by intelligence  
 சேதஸா (chetasA) = by consciousness  
 சேதஸா (chetasA) = by the mind and intelligence  
 சேதஸா (chetasA) = by the mind  
 சேதஸாம் (chetasAM) = of those whose minds.  
 சேதஸாம் (chetasAM) = of those whose minds  
 சேதா: (chetAH) = in heart  
 சேஷ்ட: (cheShTaH) = the endeavors  
 சேஷ்டதே (cheShTate) = tries  
 சேஷ்டஸ்ய (cheShTasya) = of one who works for maintenance  
 சைலாஜிந (chailAjina) = of soft cloth and deerskin  
 சோத<sup>3</sup>நா (chodanA) = the impetus



- ச்யவந்தி (chyavanti) = fall down  
 ச<sup>2</sup>ந<sup>3</sup>ஸாம் (ChandasAM) = of all poetry  
 ச<sup>2</sup>ந<sup>3</sup>தா<sup>3</sup>ம்ஸி (ChandA.nsi) = the Vedic hymns  
 ச<sup>2</sup>ந<sup>3</sup>தோ<sup>3</sup>பி:<sup>4</sup> (ChandobhiH) = by Vedic hymns  
 ச<sup>2</sup>லயதாம் (ChalayatAM) = of all cheats  
 சி<sup>2</sup>த்த்வ (Chittva) = cutting  
 சி<sup>2</sup>த்த்வா (ChittvA) = cutting off  
 சி<sup>2</sup>ந<sup>3</sup>த<sup>3</sup>ந்தி (Chindanti) = can cut to pieces  
 சி<sup>2</sup>ந்ந (Chinna) = torn  
 சி<sup>2</sup>ந்ந (Chinna) = having cut off  
 சி<sup>2</sup>ந்ந (Chinna) = having torn off  
 சே<sup>2</sup>த்தா (ChettA) = remover  
 சே<sup>2</sup>த்தும் (ChettuM) = to dispel  
 ஜக<sup>3</sup>த் (jagat) = universe.  
 ஜக<sup>3</sup>த் (jagat) = universe  
 ஜக<sup>3</sup>த் (jagat) = cosmic manifestation  
 ஜக<sup>3</sup>த் (jagat) = the universe  
 ஜக<sup>3</sup>த் (jagat) = the whole world  
 ஜக<sup>3</sup>த் (jagat) = the entire world  
 ஜக<sup>3</sup>த் (jagat) = the cosmic manifestation  
 ஜக<sup>3</sup>த் (jagat) = the material world.  
 ஜக<sup>3</sup>த: (jagataH) = universe  
 ஜக<sup>3</sup>த: (jagataH) = of the world  
 ஜக<sup>3</sup>த: (jagataH) = of the material world  
 ஜக<sup>3</sup>த்பதே (jagatpate) = O Lord of the entire universe.  
 ஜக<sup>3</sup>ந்நிவாஸ (jagannivAsa) = O refuge of the universe.  
 ஜக<sup>3</sup>ந்நிவாஸ (jagannivAsa) = O refuge of the universe  
 ஜக<sup>3</sup>ந்நிவாஸ (jagannivAsa) = O refuge of the worlds.  
 ஜக<sup>3</sup>ரத: (jagrataH) = or one who keeps night watch too much  
 ஜக<sup>4</sup>ந்ய (jaghanya) = of abominable  
 ஜங்க<sup>3</sup>மம் (jaNgamaM) = moving  
 ஜந: (janaH) = person

- ஜனகாத<sup>3</sup>யா: (janakAdayAH) = Janaka and other kings  
 ஜநயேத் (janayet) = he should cause  
 ஜநஸம்ஸதி<sup>3</sup> (janasa.nsadi) = to people in general  
 ஜநா: (janAH) = people.  
 ஜநா: (janAH) = persons.  
 ஜநா: (janAH) = persons  
 ஜநாதி<sup>4</sup>ப: (janAdhipaH) = kings  
 ஜநாநாம் (janAnAM) = of the persons  
 ஜநார்த<sup>3</sup>ந (janArdana) = O killer of the atheists  
 ஜநார்த<sup>3</sup>ந (janArdana) = O KRiShNa.  
 ஜநார்த<sup>3</sup>ந (janArdana) = O KRiShNa  
 ஜநார்த<sup>3</sup>ந (janArdana) = O chastiser of the enemies  
 ஜநார்த<sup>3</sup>ந (janArdana) = O maintainer of all living entities.  
 ஜந்தவ: (jantavaH) = the living entities.  
 ஜந்ம (janma) = of birth  
 ஜந்ம (janma) = birth  
 ஜந்ம (janma) = births  
 ஜந்மகர்மப<sup>2</sup>லப்ரதா<sup>3</sup>ம் (janmakarmaphalapradaM) = resulting in good  
 birth and other fruitive reactions  
 ஜந்மநாம் (janmanAM) = repeated births and deaths  
 ஜந்மநி ஜந்மநி (janmani janmani) = in birth after birth  
 ஜந்மப<sup>3</sup>ந்த<sup>4</sup> (janmabandha) = from the bondage of birth and death  
 ஜந்மஸு (janmasu) = in births.  
 ஜந்மாநி (janmAni) = births  
 ஜபயஜ்ஞ: (japayaj naH) = chanting  
 ஜய: (jayaH) = victory  
 ஜயத்<sup>3</sup>ரத<sup>2</sup>ம் ச (jayadrathaM cha) = also Jayadratha  
 ஜயாஜயௌ (jayAjayau) = both victory and defeat  
 ஜயேம (jayema) = we may conquer  
 ஜயேயு: (jayeyuH) = they conquer  
 ஜரா (jarA) = and old age  
 ஜரா (jarA) = old age

- ஜரா (jarA) = from old age  
 ஜஹாதி (jahAti) = can get rid of  
 ஜஹி (jahi) = conquer  
 ஜஹி (jahi) = destroy  
 ஜாக<sup>3</sup>ர்தி (jAgarti) = is wakeful  
 ஜாக<sup>3</sup>ரதி (jAgrati) = are awake  
 ஜாதஸ்ய (jAtasya) = of one who has taken his birth  
 ஜாதா: (jAtAH) = born  
 ஜாதித<sup>4</sup>ர்மா: (jAtidharmAH) = community projects  
 ஜாது (jAtu) = at any time  
 ஜாது (jAtu) = ever  
 ஜாநந் (jAnan) = even if he knows  
 ஜாநாதி (jAnAti) = knows  
 ஜானே (jAne) = I know  
 ஜாயதே (jAyate) = is taking place  
 ஜாயதே (jAyate) = comes into being  
 ஜாயதே (jAyate) = takes birth.  
 ஜாயதே (jAyate) = takes birth  
 ஜாயந்தே (jAyante) = are manifested  
 ஜாயந்தே (jAyante) = develop  
 ஜால (jAla) = by a network  
 ஜாஹ்நவீ (jAhnavi) = the River Ganges.  
 ஜிகி<sup>3</sup>ஷதாம் (jigiShatAM) = of those who seek victory  
 ஜிக்<sup>4</sup>ர்ந் (jighran) = smelling  
 ஜிஜீவிஷாம: (jijIviShAmaH) = we would want to live  
 ஜித (jita) = having conquered  
 ஜித: (jitaH) = conquered  
 ஜிதாத்மந: (jitAtmanaH) = of one who has conquered his mind  
 ஜிதாத்மா (jitAtmA) = having control of the mind  
 ஜிதேந்த்<sup>3</sup>ரிய: (jitendriyaH) = having conquered the senses  
 ஜித்வா (jitvA) = conquering  
 ஜித்வா (jitvA) = by conquering

ஜிவபூ<sup>4</sup>தாம் (jivabhUtAM) = comprising the living entities

ஜிஜ்ஞாஸு: (jjj nAsuH) = inquisitive

ஜிஜ்ஞாஸு: (jjj nAsuH) = the inquisitive

ஜீர்ணாநி (jIrNAni) = old and useless

ஜீர்ணாநி (jIrNAni) = old and worn out

ஜீவதி (jIvati) = lives.

ஜீவநம் (jIvanaM) = life

ஜீவபூ<sup>4</sup>த: (jIvabhUtaH) = the conditioned living entity

ஜீவலோகே (jIvaloke) = in the world of conditional life

ஜீவிதேந (jIvitena) = living

ஜுஷ்டம் (juShTaM) = practiced by

ஜுஹோஸி (juho.asi) = you offer

ஜுஹ்வதி (juhvati) = offer

ஜுஹ்வதி (juhvati) = they sacrifice.

ஜுஹ்வதி (juhvati) = sacrifice.

ஜேதாஸி (jetAsi) = you will conquer

ஜோஷயேத் (joShayet) = he should dovetail

ஜ்யாயஸி (jyAyasi) = better

ஜ்யாயா: (jyAyAH) = better

ஜ்யோதி: (jyotiH) = the light

ஜ்யோதி: (jyotiH) = the source of light

ஜ்யோதி: (jyotiH) = light

ஜ்யோதீஷாம் (jyotIShAM) = in all luminous objects

ஜ்யோதீஷாம் (jyotIShAM) = of all luminaries

ஜ்வலத்<sup>3</sup>பி:<sup>4</sup> (jvaladbhiH) = blazing

ஜ்வலநம் (jvalanaM) = a fire

ஜ்<sup>2</sup>ஷாணம் (jhaShANAM) = of all fish

தம் தம் (taM taM) = corresponding

தம் தம் (taM taM) = similar

தம் (taM) = unto Arjuna

தம் (taM) = unto Him

தம் (taM) = unto him

- தம் (taM) = Him  
 தம் (taM) = to Him  
 தம் (taM) = that  
 தம் (taM) = him  
 தம் (taM) = he  
 தத் ஸர்வம் (tat sarvaM) = all those  
 தத் தத் (tat tat) = all those  
 தத் (tat) = actually that  
 தத் (tat) = and that alone  
 தத் (tat) = all those  
 தத் (tat) = of Him  
 தத் (tat) = that knowledge of different sacrifices  
 தத் (tat) = that.  
 தத் (tat) = that  
 தத் (tat) = therefore  
 தத் (tat) = for that  
 ததம் (tataM) = is pervaded.  
 ததம் (tataM) = is pervaded  
 ததம் (tataM) = pervaded  
 தத: ஏவ (tataH eva) = thereafter  
 தத: (tataH) = than that  
 தத: (tataH) = then  
 தத: (tataH) = thereafter  
 தத: (tataH) = therefore  
 தத: (tataH) = from that  
 ததஸ்தத: (tatastataH) = from there  
 தத்த்வ (tattva) = of the truth  
 தத்த்வம் (tattvaM) = the truth  
 தத்த்வத: (tattvataH) = in truth  
 தத்த்வத: (tattvataH) = in reality  
 தத்த்வத: (tattvataH) = in fact.  
 தத்த்வத: (tattvataH) = factually

தத்த்வத: (tattvataH) = from the truth

தத்த்வவித் (tattvavit) = one who knows the truth

தத்த்வவித் (tattvavit) = the knower of the Absolute Truth

தத்த்வஜ்ஞாந (tattvaj nAna) = of knowledge of the truth

தத்த்வேந (tattvena) = in reality

தத்த்வேந (tattvena) = in fact

தத்பரம் (tatparaM) = KRiShNa consciousness.

தத்பரம் (tatparaM) = transcendental

தத்பர: (tatparaH) = very much attached to it

தத்பராயண: (tatparAyaNaH) = who have completely taken shelter of Him

தத்ப்ரஸாதா<sup>3</sup>த் (tatprasAdAt) = by His grace

தத்பு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ய: (tatbuddhayaH) = those whose intelligence

is always in the Supreme

தத்ர (tatra) = into that

தத்ர (tatra) = therein

தத்ர (tatra) = thereupon

தத்ர (tatra) = there

தத்ர (tatra) = therefore

தத்வித:<sup>3</sup> (tatvidaH) = by those who know this.

தத்ஸமக்ஷம் (tatsamakShaM) = among companions

ததா<sup>2</sup> (tathA) = also

ததா<sup>2</sup> (tathA) = as also

ததா<sup>2</sup> (tathA) = as well as.

ததா<sup>2</sup> (tathA) = as well as

ததா<sup>2</sup> (tathA) = in that way

ததா<sup>2</sup> (tathA) = in the same way

ததா<sup>2</sup> (tathA) = too

ததா<sup>2</sup> (tathA) = that

ததா<sup>2</sup> (tathA) = thus.

ததா<sup>2</sup> (tathA) = thus

ததா<sup>2</sup> (tathA) = similarly.

ததா<sup>2</sup> (tathA) = similarly

ததா<sup>2</sup> (tathA) = so

ததா<sup>2</sup>பி (tathApi) = still

ததை<sup>2</sup>வ (tathaiva) = in that position

ததை<sup>2</sup>வ (tathaiva) = similarly

தத்<sup>3</sup>தா<sup>4</sup>ம (taddhAma) = that abode

தத<sup>3</sup>நந்தரம் (tadanantaraM) = thereafter.

ததா<sup>3</sup> (tadA) = at that time.

ததா<sup>3</sup> (tadA) = at that time

ததா<sup>3</sup>த்மாந: (tadAtmAnaH) = those whose minds are always in the Supreme

தத்<sup>3</sup>வத் (tadvat) = so

தத்<sup>3</sup>வித்<sup>3</sup>தி<sup>4</sup> (tadviddhi) = you must know it

தநும் (tanuM) = a body

தநும் (tanuM) = form of a demigod

தந்நிஷ்டா:<sup>2</sup> (tanniShThAH) = those whose faith is only  
meant for the Supreme

தப: (tapaH) = and penance

தப: (tapaH) = austerities

தப: (tapaH) = austerity

தப: (tapaH) = penance

தப:ஸு (tapaHsu) = in undergoing different types of austerities

தபந்தம் (tapantaM) = heating.

தபஸா (tapasA) = by the penance

தபஸா (tapasA) = by serious penances

தபஸாம் (tapasAM) = and penances and austerities

தபஸி (tapasi) = in penance

தபஸ்யஸி (tapasyasi) = austerities you perform

தபஸ்விப்<sup>4</sup>ய: (tapasvibhyaH) = than the ascetics

தபஸ்விஷு (tapasviShu) = in those who practice penance.

தபாமி (tapAmi) = give heat

தபோபி:<sup>4</sup> (tapobhiH) = by serious penances

தபோயஜ்ஞா: (tapoyaj nAH) = sacrifice in austerities

தப்தம் (taptaM) = executed

- தப்யந்தே (tapyante) = undergo  
 தம: (tamaH) = in ignorance.  
 தம: (tamaH) = the mode of ignorance  
 தம: (tamaH) = darkness  
 தமஸ (tamasa) = by illusion  
 தமஸ: (tamasaH) = of the mode of ignorance  
 தமஸ: (tamasaH) = to darkness  
 தமஸ: (tamasaH) = the darkness  
 தமஸ: (tamasaH) = from the mode of ignorance  
 தமஸி (tamasi) = in ignorance  
 தமஸி (tamasi) = the mode of ignorance  
 தமோத்<sup>3</sup>வாரை: (tamodvAraiH) = from the gates of ignorance  
 தயா (tayA) = with that  
 தயா (tayA) = by such things  
 தயோ: (tayoH) = of the two  
 தயோ: (tayoH) = of them  
 தரந்தி (taranti) = overcome  
 தரிஷ்யஸி (tariShyasi) = you will overcome  
 தவ (tava) = unto you  
 தவ (tava) = of yours  
 தவ (tava) = your  
 தவ (tava) = Your.  
 தவ (tava) = Your  
 தஸ்மாத் (tasmAt) = to that  
 தஸ்மாத் (tasmAt) = than him  
 தஸ்மாத் (tasmAt) = therefore  
 தஸ்மிந் (tasmin) = in that  
 தஸ்ய தஸ்ய (tasya tasya) = to him  
 தஸ்ய (tasya) = its  
 தஸ்ய (tasya) = of Him  
 தஸ்ய (tasya) = of that demigod  
 தஸ்ய (tasya) = of that



|                          |   |
|--------------------------|---|
| தஸ்ய                     | (tasya) = of them                             |
| தஸ்ய                     | (tasya) = of him                              |
| தஸ்ய                     | (tasya) = to him                              |
| தஸ்ய                     | (tasya) = his                                 |
| தஸ்ய                     | (tasya) = for him                             |
| தஸ்யாம்                  | (tasyAM) = in that                            |
| தாம்                     | (tAM) = that                                  |
| தாத                      | (tAta) = My friend                            |
| தாந்                     | (tAn) = all of them                           |
| தாந்                     | (tAn) = them                                  |
| தாந்                     | (tAn) = they are                              |
| தாந்                     | (tAn) = those.                                |
| தாந்                     | (tAn) = those                                 |
| தாநி                     | (tAni) = all of them                          |
| தாநி                     | (tAni) = all those                            |
| தாநி                     | (tAni) = those senses                         |
| தாநி                     | (tAni) = those                                |
| தாமஸ                     | (tAmasa) = to one in the mode of darkness     |
| தாமஸம்                   | (tAmasaM) = in the mode of ignorance          |
| தாமஸம்                   | (tAmasaM) = in the mode of darkness           |
| தாமஸ:                    | (tAmasaH) = in the mode of ignorance          |
| தாமஸா:                   | (tAmasAH) = in the mode of ignorance          |
| தாமஸா:                   | (tAmasAH) = persons in the mode of ignorance. |
| தாமஸீ                    | (tAmasI) = in the mode of ignorance.          |
| தாமஸீ                    | (tAmasI) = in the mode of ignorance           |
| தாவாந்                   | (tAvAn) = similarly                           |
| தாஸாம்                   | (tAsAM) = of all of them                      |
| திதிக்ஷஸ்வ               | (titikShasva) = just try to tolerate          |
| திஷ்ட <sup>2</sup> தி    | (tiShThati) = exists.                         |
| திஷ்ட <sup>2</sup> தி    | (tiShThati) = remains                         |
| திஷ்ட <sup>2</sup> தி    | (tiShThati) = resides                         |
| திஷ்ட <sup>2</sup> ந்தம் | (tiShThantaM) = residing                      |

- திஷ்ட<sup>2</sup>ந்தி (tiShThanti) = dwell  
 திஷ்ட<sup>2</sup>ஸி (tiShThasi) = remain.  
 தீக்ஷண (tIkShNa) = pungent  
 து (tu) = and  
 து (tu) = also  
 து (tu) = indeed  
 து (tu) = only  
 து (tu) = certainly  
 து (tu) = but  
 து (tu) = however  
 துமுல: (tumulaH) = uproarious  
 துமுல: (tumulaH) = tumultuous  
 துல்ய (tulya) = equal  
 துல்ய (tulya) = equally disposed  
 துல்ய: (tulyaH) = equal  
 துஷ்ட: (tuShTaH) = satisfied  
 துஷ்டி: (tuShTiH) = satisfaction  
 துஷ்ணிம் (tuShNiM) = silent  
 துஷ்யதி (tuShyati) = one becomes satisfied  
 துஷ்யந்தி (tuShyanti) = become pleased  
 த்ரு<sup>3</sup>ப்த (tRipta) = satisfied  
 த்ரு<sup>3</sup>ப்த: (tRiptaH) = being satisfied  
 த்ரு<sup>3</sup>ப்தி: (tRiptiH) = satisfaction  
 த்ரு<sup>3</sup>ஷ்ண (tRiShNA) = with hankering  
 தே (te) = all of them  
 தே (te) = unto you  
 தே (te) = unto You  
 தே (te) = of you  
 தே (te) = of You  
 தே (te) = to you.  
 தே (te) = to you  
 தே (te) = they are

- தே (te) = they.  
தே (te) = they  
தே (te) = those  
தே (te) = by you  
தே (te) = by You  
தே (te) = you  
தே (te) = your  
தே (te) = such persons  
தே (te) = Your  
தே (te) = for your  
தே஽பி (te.api) = even they  
தேஜ: (tejaH) = of the splendor  
தேஜ: (tejaH) = the splendor  
தேஜ: (tejaH) = power  
தேஜ: (tejaH) = prowess  
தேஜ: (tejaH) = vigor  
தேஜ: (tejaH) = splendor  
தேஜ: (tejaH) = heat  
தேஜஸ்விநாம் (tejasvinAM) = of everything splendid  
தேஜஸ்விநாம் (tejasvinAM) = of the powerful  
தேஜோபி:<sup>4</sup> (tejobhiH) = by effulgence  
தேஜோமயம் (tejomayaM) = full of effulgence  
தேஜோராஸிம் (tejorAshiM) = effulgence  
தேந (tena) = with that  
தேந (tena) = by that lust  
தேந (tena) = by that  
தேந (tena) = by him  
தேநைவ (tenaiva) = in that  
தேஷாம் (teShAM) = unto them  
தேஷாம் (teShAM) = out of them  
தேஷாம் (teShAM) = of them  
தேஷாம் (teShAM) = their

- தேஷாம் (teShAM) = for them  
தேஷு (teShu) = in the sense objects  
தேஷு (teShu) = in them  
தேஷு (teShu) = in those  
தேஷு (teShu) = for those  
தை: (taiH) = by them  
தைஸ்தை: (taistaiH) = various  
தோயம் (toyaM) = water  
தௌ (tau) = they  
தௌ (tau) = those  
த்யக்த (tyakta) = giving up  
த்யக்தஜீவிதா: (tyaktajIvitAH) = prepared to risk life  
த்யக்தும் (tyaktuM) = to be renounced  
த்யக்த்வா (tyaktvA) = giving up  
த்யக்த்வா (tyaktvA) = renouncing  
த்யக்த்வா (tyaktvA) = leaving aside  
த்யக்த்வா (tyaktvA) = having given up  
த்யஜதி (tyajati) = gives up  
த்யஜந் (tyajan) = quitting  
த்யஜேத் (tyajet) = one must give up.  
த்யஜேத் (tyajet) = one should give up  
த்யஜேத் (tyajet) = gives up  
த்யாக<sup>3</sup> (tyAga) = of renunciation  
த்யாக<sup>3</sup>ம் (tyAgaM) = renunciation  
த்யாக<sup>3</sup>: (tyAgaH) = renunciation  
த்யாக<sup>3</sup>ஸ்ய (tyAgasya) = of renunciation  
த்யாகா<sup>3</sup>த் (tyAgAt) = by such renunciation  
த்யாகீ<sup>3</sup> (tyAgI) = the renouncer  
த்யாகே<sup>3</sup> (tyAge) = in the matter of renunciation  
த்யாஜ்யம் (tyAjyaM) = are to be given up  
த்யாஜ்யம் (tyAjyaM) = to be given up  
த்யாஜ்யம் (tyAjyaM) = must be given up

|                              |   |
|------------------------------|---|
| த்ரயம்                       | (trayaM) = the three divisions                                    |
| த்ரயம்                       | (trayaM) = three  |
| த்ரயீ                        | (trayI) = of the three Vedas                                      |
| த்ராயதே                      | (trAyate) = releases  |
| த்ரிதா <sup>4</sup>          | (tridhA) = of three kinds   |
| த்ரிபி: <sup>4</sup>         | (tribhiH) = of three kinds  |
| த்ரிபி: <sup>4</sup>         | (tribhiH) = three   |
| த்ரிவித <sup>4</sup> ம்      | (trividhaM) = of three kinds                                      |
| த்ரிவித: <sup>4</sup>        | (trividhaH) = of three kinds                                      |
| த்ரிவித: <sup>4</sup>        | (trividhaH) = threefold   |
| த்ரிவிதா <sup>4</sup>        | (trividhA) = of three kinds                                       |
| த்ரிஷு                       | (triShu) = in the three   |
| த்ரீந்                       | (trIn) = three  |
| த்ரைகு <sup>3</sup> ண்ய      | (traiguNya) = pertaining to the three<br>modes of material nature |
| த்ரையலோக்ய                   | (trailokya) = of the three worlds                                 |
| த்ரைவித் <sup>3</sup> ய:     | (traividyaH) = the knowers of the three Vedas                     |
| த்வம்                        | (tvaM) = unto You   |
| த்வம்                        | (tvaM) = you  |
| த்வம்                        | (tvaM) = You are  |
| த்வம்                        | (tvaM) = You  |
| த்வம்                        | (tvaM) = from You   |
| த்வக்                        | (tvak) = skin   |
| த்வத்                        | (tvat) = than you   |
| த்வத்                        | (tvat) = than You   |
| த்வத்த:                      | (tvattaH) = from You  |
| த்வத்ப்ரஸாதா <sup>3</sup> த் | (tvatprasAdAt) = by Your mercy                                    |
| த்வத்ஸம:                     | (tvatsamaH) = equal to You  |
| த்வத் <sup>3</sup> ந்யேந     | (tvadanyena) = besides you  |
| த்வயா                        | (tvayA) = by you  |
| த்வயா                        | (tvayA) = by You  |
| த்வயி                        | (tvayi) = unto you  |

|   |   |
|---|---|
| த்வரமாண:                                      | (tvaramANAH) = rushing                    |
| த்வா  | (tvA) = unto you                          |
| த்வாம்  | (tvAM) = unto You                         |
| த்வாம்  | (tvAM) = of You                           |
| த்வாம்  | (tvAM) = you                              |
| த்வாம்  | (tvAM) = You                              |
| த <sup>3</sup> ண்ட: <sup>3</sup>              | (da.nDaH) = punishment                    |
| த <sup>3</sup> ம்ஷ்ட்ரா                       | (da.nShTrA) = teeth                       |
| த <sup>3</sup> க் <sup>3</sup> த <sup>4</sup> | (dagdha) = burned                         |
| த <sup>3</sup> த்தம்                          | (dattaM) = given                          |
| த <sup>3</sup> த்தாந்                         | (dattAn) = things given                   |
| த <sup>3</sup> தா <sup>3</sup> மி             | (dadAmi) = I give                         |
| த <sup>3</sup> தா <sup>3</sup> ஸி             | (dadAsi) = you give away                  |
| த <sup>3</sup> தா <sup>4</sup> மி             | (dadhAmi) = create                        |
| த <sup>3</sup> த <sup>4</sup> மு:             | (dadhmuH) = blew                          |
| த <sup>3</sup> த <sup>4</sup> மௌ              | (dadhmau) = blew                          |
| த <sup>3</sup> ம:                             | (damaH) = control of the senses           |
| த <sup>3</sup> ம:                             | (damaH) = controlling the mind            |
| த <sup>3</sup> ம:                             | (damaH) = self-control                    |
| த <sup>3</sup> மயதாம்                         | (damayatAM) = of all means of suppression |
| த <sup>3</sup> ம்ப <sup>4</sup>               | (dambha) = with pride                     |
| த <sup>3</sup> ம்ப <sup>4</sup>               | (dambha) = of pride                       |
| த <sup>3</sup> ம்ப <sup>4</sup>               | (dambha) = pride                          |
| த <sup>3</sup> ம்ப <sup>4</sup> :             | (dambhaH) = pride                         |
| த <sup>3</sup> ம்பே <sup>4</sup> ந்           | (dambhena) = with pride                   |
| த <sup>3</sup> ம்பே <sup>4</sup> ந்           | (dambhena) = out of pride                 |
| த <sup>3</sup> யா                             | (dayA) = mercy                            |
| த <sup>3</sup> ர்பம்                          | (darpaM) = pride                          |
| த <sup>3</sup> ர்பம்                          | (darpaM) = false pride                    |
| த <sup>3</sup> ர்ப:                           | (darpaH) = arrogance                      |
| த <sup>3</sup> ர்ஸநம்                         | (darshanaM) = philosophy                  |
| த <sup>3</sup> ர்ஸநம்                         | (darshanaM) = sights                      |

த<sup>3</sup>ர்ஸநகாங்க்ஷிண: (darshanakANkShiNaH) = aspiring to see.

த<sup>3</sup>ர்ஸய (darshaya) = show

த<sup>3</sup>ர்ஸயாமாஸ (darshayAmAsa) = showed

த<sup>3</sup>ர்ஸரிதம் (darshitaM) = shown

த<sup>3</sup>ர்ஸரிந: (darshinaH) = seers.

த<sup>3</sup>ர்ஸரிபி:<sup>4</sup> (darshibhiH) = by the seers.

த<sup>3</sup>ஸநாந்தரேஷு (dashanAntareShu) = between the teeth

த<sup>3</sup>ஸைகம் (dashaikaM) = eleven

த<sup>3</sup>ஹதி (dahati) = burns

த<sup>3</sup>க்ஷ: (dakShaH) = expert

த<sup>3</sup>க்ஷிணயநம் (dakShiNAyanaM) = when the sun passes  
on the southern side

தா:<sup>3</sup> (dAH) = giving

தா<sup>3</sup>தவ்யம் (dAtavyaM) = worth giving

தா<sup>3</sup>ந (dAna) = of charity

தா<sup>3</sup>ந (dAna) = charity

தா<sup>3</sup>நம் (dAnaM) = generosity

தா<sup>3</sup>நம் (dAnaM) = charity

தா<sup>3</sup>நவ: (dAnavaH) = the demons.

தா<sup>3</sup>நே (dAne) = in charity

தா<sup>3</sup>நேந (dAnena) = by charity

தா<sup>3</sup>நேஷு (dAneShu) = in giving charities

தா<sup>3</sup>நை: (dAnaiH) = by charity

தா<sup>3</sup>ரா (dArA) = wife

தா<sup>3</sup>ஸ்யந்தே (dAsyante) = will award

தா<sup>3</sup>ஸ்யாமி (dAsyAmi) = I shall give charity

தா<sup>3</sup>க்ஷயம் (dAkShyaM) = resourcefulness

தி<sup>3</sup>வி (divi) = in the sky

தி<sup>3</sup>வி (divi) = in the higher planetary system

தி<sup>3</sup>வி (divi) = in heaven

தி<sup>3</sup>வ்ய (divya) = divine

தி<sup>3</sup>வ்யம் (divyaM) = in the spiritual kingdom.

தி<sup>3</sup>வ்யம் (divyaM) = transcendental

தி<sup>3</sup>வ்யம் (divyaM) = divine

தி<sup>3</sup>வ்யா: (divyAH) = divine

தி<sup>3</sup>வ்யாந் (divyAn) = celestial

தி<sup>3</sup>வ்யாந் (divyAn) = divine.

தி<sup>3</sup>வ்யாநாம் (divyAnAM) = of the divine

தி<sup>3</sup>வ்யாநி (divyAni) = divine

தி<sup>3</sup>வ்யௌ (divyau) = transcendental

தி<sup>3</sup>ஸ: (dishaH) = in all directions

தி<sup>3</sup>ஸ: (dishaH) = on all sides

தி<sup>3</sup>ஸ: (dishaH) = the directions

தி<sup>3</sup>ஸ: (dishaH) = directions

தீ<sup>3</sup>ப: (dIpaH) = a lamp

தீ<sup>3</sup>பேந (dIpena) = with the lamp

தீ<sup>3</sup>ப்த (dIpta) = glowing

தீ<sup>3</sup>ப்த (dIpta) = blazing

தீ<sup>3</sup>ப்தம் (dIptaM) = glowing

தீ<sup>3</sup>ப்தாநல (dIptAnala) = blazing fire

தீ<sup>3</sup>ப்திமந்தம் (dIptimantaM) = glowing

தீ<sup>3</sup>யதே (dIyate) = is given

தீ<sup>3</sup>ரக<sup>4</sup>ஸூத்ரீ (dIrghasUtrI) = procrastinating

து:<sup>3</sup>க<sup>2</sup> (duHkha) = and pain

து:~<sup>3</sup>க<sup>2</sup> (duHkha) = in distress

து:~<sup>3</sup>க<sup>2</sup> (duHkha) = of the distress

து:~<sup>3</sup>க<sup>2</sup> (duHkha) = of distress

து:~<sup>3</sup>க<sup>2</sup> (duHkha) = distress

து:~<sup>3</sup>க<sup>2</sup>ம் (duHkhaM) = unhappy

து:~<sup>3</sup>க<sup>2</sup>ம் (duHkhaM) = with trouble

து:~<sup>3</sup>க<sup>2</sup>ம் (duHkhaM) = distress

து:~<sup>3</sup>க<sup>2</sup>ம் (duHkhaM) = misery

து:~<sup>3</sup>க<sup>2</sup>தரம் (duHkhataraM) = more painful

து:~<sup>3</sup>க<sup>2</sup>ஸம்யோக<sup>3</sup> (duHkhasa.nyoga) = of the miseries of material contact



- து:<sup>3</sup>க<sup>2</sup>ஹா (duHkhahA) = diminishing pains.  
து:<sup>3</sup>கா<sup>2</sup>நாம் (duHkhAnAM) = and distress  
து:<sup>3</sup>கா<sup>2</sup>நாம் (duHkhAnAM) = material miseries  
து:<sup>3</sup>கா<sup>2</sup>லயம் (duHkhAlayaM) = place of miseries  
து:<sup>3</sup>கே<sup>2</sup> (duHkhe) = and distress  
து:<sup>3</sup>கே<sup>2</sup>ந (duHkhena) = by miseries  
து:<sup>3</sup>கே<sup>2</sup>ஷு (duHkheShu) = and distress  
து:<sup>3</sup>கே<sup>2</sup>ஷு (duHkheShu) = in the threefold miseries  
து:<sup>3</sup>கை:<sup>2</sup> (duHkhaiH) = the distresses  
து<sup>3</sup>ரத்யயா (duratyayA) = very difficult to overcome  
து<sup>3</sup>ராஸத<sup>3</sup>ம் (durAsadaM) = formidable.  
து<sup>3</sup>ர்க<sup>3</sup>திம் (durgatiM) = to degradation  
து<sup>3</sup>ர்கா<sup>3</sup>ணி (durgANi) = impediments  
து<sup>3</sup>ர்நிக்<sup>3</sup>ரஹம் (durnigrahaM) = difficult to curb  
து<sup>3</sup>ர்நிரீக்ஷயம் (durnirIkShyaM) = difficult to see  
து<sup>3</sup>ர்பு<sup>3</sup>த்<sup>3</sup>தே:<sup>4</sup> (durbuddheH) = evil-minded  
து<sup>3</sup>ர்மதி: (durmatiH) = foolish.  
து<sup>3</sup>ர்மேதா<sup>4</sup> (durmedhA) = unintelligent  
து<sup>3</sup>ர்யோத<sup>4</sup>ந: (duryodhanaH) = King Duryodhana  
து<sup>3</sup>ர்லப<sup>4</sup>தரம் (durlabhataraM) = very rare  
து<sup>3</sup>ஷக்ரு<sup>3</sup>தாம் (duShkRitAM) = of the miscreants  
து<sup>3</sup>ஷக்ரு<sup>3</sup>திந: (duShkRitinaH) = miscreants  
து<sup>3</sup>ஷ்டாஸு (duShTAsu) = being so polluted  
து<sup>3</sup>ஷ்பூரம் (duShpUraM) = insatiable  
து<sup>3</sup>ஷ்பூரேண (duShpUreNa) = never to be satisfied  
து<sup>3</sup>ஷ்ப்ராப: (duShprApaH) = difficult to obtain  
து<sup>3</sup>ரஸ்த<sup>2</sup>ம் (dUrasthaM) = far away  
து<sup>3</sup>ரேண (dUreNa) = discard it at a long distance  
த்<sup>3</sup>ரு<sup>3</sup>ட<sup>4</sup>ம் (dRiDhaM) = obstinate  
த்<sup>3</sup>ரு<sup>3</sup>ட<sup>4</sup>ம் (dRiDhaM) = very  
த்<sup>3</sup>ரு<sup>3</sup>ட<sup>4</sup>நிஸ்சய: (dRiDhanishchayaH) = with determination  
த்<sup>3</sup>ரு<sup>3</sup>ட<sup>4</sup>வரதா: (dRiDhavratAH) = with determination.

- த்<sup>3</sup>ரு<sup>4</sup>வ்ரதா: (dRiDhavratAH) = with determination  
 த்<sup>3</sup>ரு<sup>4</sup>டே<sup>4</sup>ந (dRiDhena) = strong  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்ட: (dRiShTaH) = observed  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்டவாந் (dRiShTavAn) = seeing  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்டவாநஸி (dRiShTavAnasi) = as you have seen  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்டிம் (dRiShTiM) = vision  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்ட்வா (dRiShTvA) = after seeing  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்ட்வா (dRiShTvA) = by experiencing  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்ட்வா (dRiShTvA) = by seeing  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்ட்வா (dRiShTvA) = looking upon  
 த்<sup>3</sup>ரு<sup>4</sup>ஷ்ட்வா (dRiShTvA) = seeing  
 தே<sup>3</sup>வ (deva) = of the Supreme Lord  
 தே<sup>3</sup>வ (deva) = O Lord  
 தே<sup>3</sup>வ (deva) = my Lord  
 தே<sup>3</sup>வம் (devaM) = to the Supreme Personality of Godhead  
 தே<sup>3</sup>வம் (devaM) = shining  
 தே<sup>3</sup>வதா (devatA) = gods  
 தே<sup>3</sup>வதா: (devatAH) = the demigods  
 தே<sup>3</sup>வதா: (devatAH) = demigods  
 தே<sup>3</sup>வத<sup>3</sup>த்தம் (devadattaM) = the conchshell named Devadatta  
 தே<sup>3</sup>வதே<sup>3</sup>வ (devadeva) = O Lord of all demigods  
 தே<sup>3</sup>வதே<sup>3</sup>வஸ்ய (devadevasya) = of the Supreme Personality of Godhead  
 தே<sup>3</sup>வபோ<sup>4</sup>கா<sup>3</sup>ந் (devabhogAn) = the pleasures of the gods.  
 தே<sup>3</sup>வயஜ: (devayajaH) = the worshipers of the demigods  
 தே<sup>3</sup>வர்ஷி: (devarShiH) = the sage among the demigods  
 தே<sup>3</sup>வர்ஷிணம் (devarShiNAM) = of all the sages amongst the demigods  
 தே<sup>3</sup>வல: (devalaH) = Devala  
 தே<sup>3</sup>வவர (devavara) = O great one amongst the demigods  
 தே<sup>3</sup>வவ்ரதா: (devavratAH) = worshipers of demigods  
 தே<sup>3</sup>வா: (devAH) = the demigods  
 தே<sup>3</sup>வா: (devAH) = demigods  
 தே<sup>3</sup>வாந் (devAn) = all the demigods

- தே<sup>3</sup>வாந் (devAn) = to the demigods  
தே<sup>3</sup>வாந் (devAn) = demigods  
தே<sup>3</sup>வாநாம் (devAnAM) = of all the demigods  
தே<sup>3</sup>வாநாம் (devAnAM) = of the demigods  
தே<sup>3</sup>வேஸ (devesha) = O God of the gods  
தே<sup>3</sup>வேஸ (devesha) = O Lord of all lords  
தே<sup>3</sup>வேஸ (devesha) = O Lord of lords  
தே<sup>3</sup>வேஷு (deveShu) = amongst the demigods  
தே<sup>3</sup>ஸ (desha) = places  
தே<sup>3</sup>ஸே (deshe) = in a proper place  
தே<sup>3</sup>ஸே (deshe) = land  
தே<sup>3</sup>ஹ (deha) = the body  
தே<sup>3</sup>ஹம் (dehaM) = in the bodies  
தே<sup>3</sup>ஹம் (dehaM) = this body  
தே<sup>3</sup>ஹப்<sup>4</sup>ரு<sup>3</sup>த் (dehabhRit) = the embodied  
தே<sup>3</sup>ஹப்<sup>4</sup>ரு<sup>3</sup>தா (dehabhRitA) = by the embodied  
தே<sup>3</sup>ஹப்<sup>4</sup>ரு<sup>3</sup>தாம் (dehabhRitAM) = of the embodied  
தே<sup>3</sup>ஹவத்<sup>3</sup>பி<sup>4</sup> (dehavadbhiH) = by the embodied  
தே<sup>3</sup>ஹா: (dehAH) = material bodies  
தே<sup>3</sup>ஹாந்தர (dehAntara) = of transference of the body  
தே<sup>3</sup>ஹிநம் (dehinaM) = of the embodied.  
தே<sup>3</sup>ஹிநம் (dehinaM) = the embodied.  
தே<sup>3</sup>ஹிநாம் (dehinAM) = of the embodied  
தே<sup>3</sup>ஹீ (dehI) = the embodied soul  
தே<sup>3</sup>ஹீ (dehI) = the embodied.  
தே<sup>3</sup>ஹீ (dehI) = the embodied  
தே<sup>3</sup>ஹீ (dehI) = the owner of the material body  
தே<sup>3</sup>ஹீநம் (dehInaM) = the living entity  
தே<sup>3</sup>ஹீந: (dehInaH) = of the embodied  
தே<sup>3</sup>ஹீந: (dehInaH) = for the embodied  
தே<sup>3</sup>ஹே (dehe) = in this body  
தே<sup>3</sup>ஹே (dehe) = in the body

- தே<sup>3</sup>ஹே (dehe) = body  
தே<sup>3</sup>ஹேஸுமிந் (dehe.asmin) = in this body  
தே<sup>3</sup>ஹேஷு (deheShu) = bodies  
தை<sup>3</sup>த்யாநாம் (daityAnAM) = of the demons  
தை<sup>3</sup>வம் (daivaM) = in worshipping the demigods  
தை<sup>3</sup>வம் (daivaM) = the Supreme  
தை<sup>3</sup>வ: (daivaH) = godly  
தை<sup>3</sup>வ: (daivaH) = the divine  
தை<sup>3</sup>வீ (daivI) = transcendental  
தை<sup>3</sup>வீம் (daivIM) = transcendental  
தை<sup>3</sup>வீம் (daivIM) = the transcendental nature  
தை<sup>3</sup>வீம் (daivIM) = divine  
தோ<sup>3</sup>ஷ (doSha) = the fault  
தோ<sup>3</sup>ஷ (doSha) = by the weakness  
தோ<sup>3</sup>ஷம் (doShaM) = crime  
தோ<sup>3</sup>ஷம் (doShaM) = fault  
தோ<sup>3</sup>ஷவத் (doShavat) = as an evil  
தோ<sup>3</sup>ஷா: (doShAH) = the faults  
தோ<sup>3</sup>ஷேந (doShena) = with fault  
தோ<sup>3</sup>ஷை: (doShaiH) = by such faults  
தௌ<sup>3</sup>ர்ப<sup>3</sup>ல்யம் (daurbalyaM) = weakness  
த்<sup>3</sup>யுதம் (dyutaM) = gambling  
த்<sup>3</sup>யுதிம் (dyutiM) = the sunshine  
த்<sup>3</sup>யௌ (dyau) = from outer space  
த்<sup>3</sup>ரவந்தி (dravanti) = are fleeing  
த்<sup>3</sup>ரவந்தி (dravanti) = glide  
த்<sup>3</sup>ரவ்யமயாத் (dravyamayAt) = of material possessions  
த்<sup>3</sup>ரவ்யயஜ்ஞா: (dravyayaj nAH) = sacrificing one's possessions  
த்<sup>3</sup>ரஷ்டா (draShTA) = a seer  
த்<sup>3</sup>ரஷ்டும் (draShTuM) = to be seen  
த்<sup>3</sup>ரஷ்டும் (draShTuM) = to see  
த்<sup>3</sup>ரஷ்டும் (draShTuM) = be seen

- த்<sup>3</sup>ரக்ஷயஸி (drakShyasi) = you will see  
 த்<sup>3</sup>ருபத்<sup>3</sup> (drupadaH) = Drupada, the King of Pancala  
 த்<sup>3</sup>ருபத்<sup>3</sup> (drupadaH) = Drupada  
 த்<sup>3</sup>ருபத்<sup>3</sup>புத்ரேண (drupadaputreNa) = by the son of Drupada  
 த்<sup>3</sup>ரோண (droNa) = the teacher Drona  
 த்<sup>3</sup>ரோணம் ச (droNaM cha) = also Drona  
 த்<sup>3</sup>ரோணம் (droNaM) = Drona  
 த்<sup>3</sup>ரோண: (droNaH) = Dronacarya  
 த்<sup>3</sup>ரௌபதே<sup>3</sup>யா: (draupadeyAH) = the sons of Draupadi  
 த்<sup>3</sup>வந்த்<sup>3</sup>வ (dvandva) = of duality  
 த்<sup>3</sup>வந்த்<sup>3</sup>வ (dvandva) = duality  
 த்<sup>3</sup>வந்த்<sup>3</sup>வ: (dvandvaH) = the dual  
 த்<sup>3</sup>வந்த்<sup>3</sup>வை: (dvandvaiH) = from the dualities  
 த்<sup>3</sup>வாரம் (dvAraM) = gate  
 த்<sup>3</sup>வாரம் (dvAraM) = door  
 த்<sup>3</sup>விஜ் (dvija) = the brahmanas  
 த்<sup>3</sup>விஜோத்தம (dvijottama) = O best of the brahmanas  
 த்<sup>3</sup>விவிதா<sup>4</sup> (dvividhA) = two kinds of  
 த்<sup>3</sup>விஷத்: (dviShataH) = envious  
 த்<sup>3</sup>வேஷ (dveSha) = and detachment  
 த்<sup>3</sup>வேஷ (dveSha) = and hate  
 த்<sup>3</sup>வேஷ: (dveShaH) = hatred  
 த்<sup>3</sup>வேஷௌ (dveShau) = and hatred  
 த்<sup>3</sup>வேஷௌ (dveShau) = also detachment  
 த்<sup>3</sup>வேஷ்டி (dveShTi) = abhors  
 த்<sup>3</sup>வேஷ்டி (dveShTi) = envies  
 த்<sup>3</sup>வேஷ்டி (dveShTi) = grieves  
 த்<sup>3</sup>வேஷ்டி (dveShTi) = hates  
 த்<sup>3</sup>வேஷ்ய (dveShya) = the envious  
 த்<sup>3</sup>வேஷ்ய: (dveShyaH) = hateful  
 த்<sup>3</sup>வைதா<sup>4</sup> (dvaidhAH) = duality  
 த்<sup>3</sup>வௌ (dvau) = two

- த<sup>4</sup>நம் (dhanaM) = wealth
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O Arjuna
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O winner of wealth, Arjuna.
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O winner of wealth.
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O conqueror of wealth (Arjuna).
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O conqueror of wealth
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O conqueror of riches.
- த<sup>4</sup>நஞ்ஜய (dhana njaya) = O conqueror of riches
- த<sup>4</sup>நஞ்ஜய: (dhana njayaH) = Arjuna
- த<sup>4</sup>நஞ்ஜய: (dhana njayaH) = Dhananjaya (Arjuna, the winner of wealth)
- த<sup>4</sup>நமாந (dhanamAna) = of wealth and false prestige
- த<sup>4</sup>நாநி (dhanAni) = riches
- த<sup>4</sup>நு: (dhanuH) = bow
- த<sup>4</sup>நுர<sup>4</sup>த<sup>4</sup>ர: (dhanurdharaH) = the carrier of the bow and arrow
- த<sup>4</sup>ரம் (dharaM) = wearing
- த<sup>4</sup>ர்ம (dharma) = of religion
- த<sup>4</sup>ர்ம (dharma) = principles of religion
- த<sup>4</sup>ர்ம (dharma) = religion
- த<sup>4</sup>ர்ம (dharma) = religiosity
- த<sup>4</sup>ர்மம் (dharmaM) = the principles of religion
- த<sup>4</sup>ர்மம் (dharmaM) = doctrines
- த<sup>4</sup>ர்மம் (dharmaM) = religion
- த<sup>4</sup>ர்மஸ்ய (dharmasya) = occupation
- த<sup>4</sup>ர்மஸ்ய (dharmasya) = of the constitutional position
- த<sup>4</sup>ர்மஸ்ய (dharmasya) = of religion
- த<sup>4</sup>ர்மஸ்ய (dharmasya) = toward the process of religion
- த<sup>4</sup>ர்மக்ஷேத்ரே (dharmakShetre) = in the place of pilgrimage
- த<sup>4</sup>ர்மாத்மா (dharmAtmA) = righteous
- த<sup>4</sup>ர்மாவிருத்<sup>3</sup>த<sup>4</sup>: (dharmAviruddhaH) = not against religious principles
- த<sup>4</sup>ர்மே (dharme) = religion
- த<sup>4</sup>ர்ம்யம் (dharmaM) = as a religious duty
- த<sup>4</sup>ர்ம்யம் (dharmaM) = the principle of religion

- த<sup>4</sup>ர்மயம் (dharmyaM) = sacred  
த<sup>4</sup>ர்மயாத் (dharmyaAt) = for religious principles  
தா<sup>4</sup>தா (dhAtA) = the creator  
தா<sup>4</sup>தா (dhAtA) = supporter  
தா<sup>4</sup>தாரம் (dhAtAraM) = the maintainer  
தா<sup>4</sup>ம (dhAma) = abode  
தா<sup>4</sup>ம (dhAma) = refuge  
தா<sup>4</sup>ம (dhAma) = sustenance  
தா<sup>4</sup>ரயதே (dhArayate) = one sustains  
தா<sup>4</sup>ரயந் (dhArayan) = considering.  
தா<sup>4</sup>ரயந் (dhArayan) = holding  
தா<sup>4</sup>ரயாமி (dhArayAmi) = sustain  
தா<sup>4</sup>ர்தராஷ்ட்ரஸ்ய (dhArtarAShTrasya) = for the son of Dhritarashtra  
தா<sup>4</sup>ர்தராஷ்ட்ரா: (dhArtarAShTraH) = the sons of Dhritarashtra.  
தா<sup>4</sup>ர்தராஷ்ட்ரா: (dhArtarAShTraH) = the sons of Dhritarashtra  
தா<sup>4</sup>ர்தராஷ்ட்ராணம் (dhArtarAShTrANAM) = of the sons of Dhritarashtra  
தா<sup>4</sup>ர்தராஷ்ட்ராந் (dhArtarAShTrAn) = the sons of Dhritarashtra  
தா<sup>4</sup>ர்யதே (dhAryate) = is utilized or exploited  
தீ<sup>4</sup>மதா (dhImatA) = very intelligent.  
தீ<sup>4</sup>மதாம் (dhImatAM) = of those who are endowed with great wisdom  
தீ<sup>4</sup>ரம் (dhIraM) = patient  
தீ<sup>4</sup>ர: (dhIraH) = the sober  
தீ<sup>4</sup>ர: (dhIraH) = steady  
தூ<sup>4</sup>ம: (dhumaH) = smoke  
தூ<sup>4</sup>மேந (dhUmena) = with smoke  
தூ<sup>4</sup>மேந (dhUmena) = by smoke  
த<sup>4</sup>ரு<sup>4</sup>தராஷ்ட்ர உவாச (dhRitarAShTra uvAcha) = King Dhritarashtra said  
த<sup>4</sup>ரு<sup>4</sup>தராஷ்ட்ரஸ்ய (dhRitarAShTrasya) = of Dhritarashtra  
த<sup>4</sup>ரு<sup>4</sup>தி (dhRiti) = with determination  
த<sup>4</sup>ரு<sup>4</sup>திம் (dhRitiM) = steadiness  
த<sup>4</sup>ரு<sup>4</sup>தி: (dhRitiH) = conviction  
த<sup>4</sup>ரு<sup>4</sup>தி: (dhRitiH) = determination

த<sup>4</sup>ரு<sup>3</sup>தி: (dhRitiH) = firmness

த<sup>4</sup>ரு<sup>3</sup>தி: (dhRitiH) = fortitude

த<sup>4</sup>ரு<sup>3</sup>தி<sup>3</sup>க<sup>3</sup>ரு<sup>3</sup>ஹீதயா (dhRitigRihItayA) = carried by conviction

த<sup>4</sup>ரு<sup>3</sup>தே: (dhRiteH) = of steadiness

த<sup>4</sup>ரு<sup>3</sup>த்ய (dhRitya) = by determination

த<sup>4</sup>ரு<sup>3</sup>த்யா (dhRityA) = determination

த<sup>4</sup>ரு<sup>3</sup>ஷ்டகேது: (dhRiShTaketuH) = Dhristaketu

த<sup>4</sup>ரு<sup>3</sup>ஷ்டத<sup>3</sup>யும்ந: (dhRiShTadyumnaH) = Dhristadyumna (the  
son of King Drupada)

தே<sup>4</sup>நூநாம் (dhenUnAM) = of cows

த<sup>4</sup>யாநம் (dhyAnaM) = meditation

த<sup>4</sup>யாநயோக<sup>3</sup>பர: (dhyAnayogaparaH) = absorbed in trance

த<sup>4</sup>யாநாத் (dhyAnAt) = than meditation

த<sup>4</sup>யாநேந (dhyAnena) = by meditation

த<sup>4</sup>யாயத: (dhyAyataH) = while contemplating

த<sup>4</sup>யாயந்த: (dhyAyantaH) = meditating

த<sup>4</sup>ருவம் (dhruvaM) = it is also a fact

த<sup>4</sup>ருவம் (dhruvaM) = fixed

த<sup>4</sup>ருவ: (dhruvaH) = a fact

த<sup>4</sup>ருவா (dhruvA) = certain

ந கரோதி (na karoti) = never does anything

ந கஸ்சித் (na kashchit) = no one

ந சிரேண (na chireNa) = without delay

ந த<sup>3</sup>ரு<sup>3</sup>ஷ்டபூர்வம் (na dRiShTapUrvaM) = no one has previously seen.

ந த<sup>3</sup>வேஷ்டி (na dveShTi) = does not hate

ந நிவ்ரு<sup>3</sup>த்தாநி (na nivRittAni) = nor stopping development

ந புந: (na punaH) = nor again

ந மத<sup>4</sup>யம் (na madhyaM) = no middle

ந யோதஸ்யே (na yotsye) = I shall not fight

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

ந ஸ்ரோஸ்யஸி (na shrosyasi) = do not hear

ந (na) = there is not



ந (na) = did not

ந (na) = do not

ந (na) = does not

ந (na) = neither

ந (na) = never

ந (na) = no one

ந (na) = no

ந (na) = notHING

ந (na) = not

ந (na) = nothing

ந (na) = nor

ந (na) = should not

ந: (naH) = us

ந: (naH) = our

ந: (naH) = to us

ந: (naH) = by us

ந: (naH) = for us

நகுல: (nakulaH) = Nakula

நதீ<sup>3</sup>நாம் (nadInAM) = of the rivers

நப:<sup>4</sup> (nabhaH) = the sky

நப:<sup>4</sup>ஸ்ப்ரு<sup>3</sup>ஸம் (nabhaHspRishaM) = touching the sky

நம: அஸ்து (namaH astu) = I offer my respects

நம: அஸ்து (namaH astu) = obeisances

நம: (namaH) = again my respects

நம: (namaH) = offering obeisances

நம: (namaH) = offering my respects

நம: (namaH) = my respects

நமஸ்குரு (namaskuru) = offer obeisances

நமஸ்குரு (namaskuru) = offer your obeisances

நமஸ்க்ரு<sup>3</sup>த்வா (namaskRitvA) = offering obeisances

நமஸ்தே (namaste) = offering my respects unto You.

நமஸ்யந்த: (namasyantaH) = offering obeisances

- நமஸ்யந்தி (namasyanti) = are offering respects  
 நமேரந் (nameran) = they should offer proper obeisances  
 நயநம் (nayanaM) = eyes  
 நயேத் (nayet) = must bring under.  
 நர: (naraH) = a person  
 நர: (naraH) = a man.  
 நர: (naraH) = a man  
 நர: (naraH) = human being.  
 நரகஸ்ய (narakasya) = of hell  
 நரகாய (narakAya) = make for hellish life  
 நரகே (narake) = in hell  
 நரகே (narake) = into hell  
 நரபுங்க<sup>3</sup>வ: (narapuNgavaH) = hero in human society.  
 நரலோகவீரா: (naralokavIrAH) = kings of human society  
 நராணாம் (narANAM) = among human beings  
 நராது<sup>4</sup>மா: (narAdhamAH) = lowest among mankind  
 நராது<sup>4</sup>மாந் (narAdhamAn) = the lowest of mankind  
 நராதி<sup>4</sup>பம் (narAdhipaM) = the king.  
 நரை: (naraiH) = by men  
 நவம் (navaM) = a boat  
 நவத்<sup>3</sup>வாரே (navadvAre) = in the place where there are nine gates  
 நவாநி (navAni) = new garments  
 நவாநி (navAni) = new sets  
 நஸ்யதி (nashyati) = perishes  
 நஸ்யாத்ஸு (nashyAtsu) = being annihilated  
 நஷ்ட (naShTa) = having lost  
 நஷ்ட: (naShTaH) = dispelled  
 நஷ்ட: (naShTaH) = scattered  
 நஷ்டாந் (naShTAn) = all ruined  
 நஷ்டே (naShTe) = being destroyed  
 நக்ஷத்ராணாம் (nakShatrANAM) = of the stars  
 நாகா<sup>3</sup>நாம் (nAgAnAM) = of the manyhooded serpents

- நாநா (nAnA) = many  
நாநா (nAnA) = variegated  
நாநாபா<sup>4</sup>வாந் (nAnAbhAvAn) = multifarious situations  
நாநாவிதா<sup>4</sup>நி (nAnAvidhAni) = variegated  
நாந்தம் (nAntaM) = no end  
நாந்யகா<sup>3</sup>மிநா (nAnyagAminA) = without their being deviated  
நாபி<sup>4</sup>ஜாநாதி (nAbhijAnAti) = does not know  
நாம (nAma) = in name only  
நாயகா: (nAyakAH) = captains  
நாரத:<sup>3</sup> (nAradaH) = Narada  
நாஈ<sup>3</sup>ணம் (nArINAM) = of women  
நாஸ: (nAshaH) = loss  
நாஸநம் (nAshanaM) = the destroyer.  
நாஸநம் (nAshanaM) = destructive  
நாஸயாமி (nAshayAmi) = dispel  
நாஸாய (nAshAya) = for destruction  
நாஸிதம் (nAshitaM) = is destroyed  
நாஸாப்<sup>4</sup>யந்தர (nAsAbhyantara) = within the nostrils  
நாஸிகா (nAsikA) = of the nose  
நாஸ்தி (nAsti) = there is not  
நாஸ்தி (nAsti) = there cannot be  
நி: (niH) = without  
நி:ஸ்ரேயஸகரௌ (niHshreyasakarau) = leading to the path of liberation  
நி:ஸ்ப்ரு<sup>3</sup>ஹ: (niHspRihaH) = desireless  
நிக<sup>3</sup>ச்<sup>2</sup>தி (nigachChati) = attains  
நிக<sup>3</sup>ச்<sup>2</sup>தி (nigachChati) = gains.  
நிக்<sup>3</sup>ரு<sup>3</sup>ஹீதாநி (nigRihItAni) = so curbed down  
நிக்<sup>3</sup>ரு<sup>3</sup>ஹ்<sup>3</sup>ணாமி (nigRihNAmi) = withhold  
நிக்<sup>3</sup>ரஹம் (nigrahaM) = subduing  
நிக்<sup>3</sup>ரஹ: (nigrahaH) = repression  
நித்ய (nitya) = always  
நித்ய (nitya) = regularly

- நித்யம் (nityaM) = always existing  
 நித்யம் (nityaM) = always  
 நித்யம் (nityaM) = as an eternal function  
 நித்யம் (nityaM) = eternally  
 நித்யம் (nityaM) = constant  
 நித்யம் (nityaM) = twenty-four hours a day  
 நித்யம் (nityaM) = perpetually  
 நித்யம் (nityaM) = forever  
 நித்ய: (nityaH) = eternal  
 நித்ய: (nityaH) = everlasting  
 நித்யஜாதம் (nityajAtaM) = always born  
 நித்யத்வம் (nityatvaM) = constancy  
 நித்யயுக்த: (nityayuktaH) = always engaged  
 நித்யயுக்தா: (nityayuktAH) = perpetually engaged  
 நித்யவிரிண (nityavairiNa) = by the eternal enemy  
 நித்யஸ: (nityashaH) = regularly  
 நித்யஸத்த்வஸ்த: <sup>2</sup> (nityasattvastaH) = in a pure state  
 of spiritual existence  
 நித்யஸ்ய (nityasya) = eternal in existence  
 நித்யா: (nityAH) = in eternity  
 நித்<sup>3</sup>ரா (nidrA) = sleep  
 நித்<sup>3</sup>ராபி: <sup>4</sup> (nidrAbhiH) = and sleep  
 நித<sup>4</sup>நம் (nidhanaM) = destruction  
 நித<sup>4</sup>நாநி (nidhanAni) = when vanquished  
 நிதா<sup>4</sup>நம் (nidhAnaM) = basis  
 நிதா<sup>4</sup>நம் (nidhAnaM) = resting place  
 நிதா<sup>4</sup>நம் (nidhAnaM) = refuge  
 நிந்த<sup>3</sup>ந்த: (nindantaH) = while vilifying  
 நிந்தா<sup>3</sup> (ninda) = in defamation  
 நிப<sup>3</sup>த்<sup>3</sup>த: <sup>4</sup> (nibaddhaH) = conditioned  
 நிப<sup>3</sup>த்<sup>4</sup>நந்தி (nibadhnanti) = do condition  
 நிப<sup>3</sup>த்<sup>4</sup>நந்தி (nibadhnanti) = bind

- நிப<sup>3</sup>த்<sup>4</sup>நாதி (nibadhnAti) = binds  
 நிப<sup>3</sup>த்<sup>4</sup>யதே (nibadhyate) = becomes affected.  
 நிப<sup>3</sup>த்<sup>4</sup>யதே (nibadhyate) = becomes entangled.  
 நிப<sup>3</sup>த்<sup>4</sup>நந்தி (nibadhnanti) = do bind  
 நிப<sup>3</sup>ந்தா<sup>4</sup>ய (nibandhAya) = for bondage  
 நிபோ<sup>3</sup>த்<sup>4</sup> (nibodha) = just understand  
 நிபோ<sup>3</sup>த்<sup>4</sup> (nibodha) = just take note of, be informed  
 நிபோ<sup>3</sup>த்<sup>4</sup> (nibodha) = try to understand  
 நிமித்தமாத்ரம் (nimittamAtraM) = just the cause  
 நிமித்தாநி (nimittAni) = causes  
 நிமிஷந் (nimiShan) = closing  
 நியத (niyata) = having controlled  
 நியதம் (niyataM) = always  
 நியதம் (niyataM) = prescribed  
 நியதம் (niyataM) = regulated  
 நியதமநஸ: (niyatamanasaH) = with a regulated mind  
 நியதஸ்ய (niyatasya) = prescribed  
 நியதா: (niyatAH) = controlled  
 நியதாத்மபி:<sup>4</sup> (niyatAtmabhiH) = by the self-controlled.  
 நியமம் (niyamaM) = regulations  
 நியம்ய (niyamy) = by regulating  
 நியம்ய (niyamy) = regulating  
 நியோஜயஸி (niyojayasi) = You are engaging  
 நியோஜித: (niyojitaH) = engaged.  
 நியோக்ஷயதி (niyokShyati) = will engage.  
 நிரத: (nirataH) = engaged  
 நிரஹங்கார: (nirahaNkAraH) = without false ego  
 நிராஸீ: (nirAshIH) = without desire for the result  
 நிராஸீ: (nirAshIH) = without desire for profit  
 நிராஸீ: (nirAshIH) = without being attracted by anything else  
 நிராஸ்ரய: (nirAshrayaH) = without any shelter  
 நிராஹாரஸ்ய (nirAhArasya) = by negative restrictions

- நிரீக்ஷே (nirIkShe) = may look upon  
 நிருத்<sup>3</sup>த<sup>4</sup>ம் (niruddhaM) = being restrained from matter  
 நிருத்<sup>4</sup>ய (nirudhya) = confining  
 நிர்கு<sup>3</sup>ணம் (nirguNaM) = without material qualities  
 நிர்கு<sup>3</sup>ணத்வாத் (nirguNatvAt) = due to being transcendental  
 நிர்தே<sup>3</sup>ஸ: (nirdeshaH) = indication  
 நிர்தோ<sup>3</sup>ஷம் (nirdoShaM) = flawless  
 நிர்த்<sup>3</sup>வந்த்<sup>3</sup>வ: (nirdvandvaH) = without duality  
 நிர்த்<sup>3</sup>வந்த்<sup>3</sup>வ: (nirdvandvaH) = free from all dualities  
 நிர்தூ<sup>4</sup>த (nirdhUta) = cleansed  
 நிரம்ம: (nirmamaH) = with no sense of proprietorship  
 நிரம்ம: (nirmamaH) = without a sense of proprietorship  
 நிரம்ம: (nirmamaH) = without ownership  
 நிரம்லம் (nirmalaM) = purified  
 நிரம்லத்வாத் (nirmalatvAt) = being purest in the material world  
 நிர்முக்தா: (nirmuktAH) = free from  
 நிர்யோக<sup>3</sup>க்ஷேம: (niryogakShemaH) = free from ideas of gain and protection  
 நிர்வாணபரமாம் (nirvANaparamAM) = cessation of material existence  
 நிர்விகார: (nirvikAraH) = without change  
 நிரவேத<sup>3</sup>ம் (nirvedaM) = callousness  
 நிர்வை: (nirvairaH) = without an enemy  
 நிவர்ததே (nivartate) = comes back.  
 நிவர்ததே (nivartate) = he ceases from.  
 நிவர்தந்தி (nivartanti) = they come back  
 நிவர்தந்தே (nivartante) = come back  
 நிவர்தந்தே (nivartante) = they come back  
 நிவர்திதும் (nivartitum) = to cease  
 நிவஸிஷ்யஸி (nivasiShyasi) = you will live  
 நிவாதஸ்த: <sup>2</sup> (nivAtasthaH) = in a place without wind  
 நிவாஸ: (nivAsaH) = abode  
 நிவ்ரு<sup>3</sup>த்திம் (nivRittiM) = not acting improperly  
 நிவ்ரு<sup>3</sup>த்திம் (nivRittiM) = not doing

நிவேசய (niveshaya) = apply

நிஸா (nishA) = is night

நிஸா (nishA) = night

நிஸ்சயம் (nishchayaM) = certainty

நிஸ்சய: (nishchayaH) = in certainty.

நிஸ்சயேந (nishchayena) = with firm determination

நிஸ்சலதி (nishchalati) = becomes verily agitated

நிஸ்சலா (nishchala) = unmoved

நிஸ்சிதம் (nishchitaM) = confidently

நிஸ்சிதம் (nishchitaM) = definite

நிஸ்சிதா: (nishchitAH) = having ascertained

நிஸ்சித்ய (nishchitya) = ascertaining

நிஷ்டா<sup>2</sup> (niShThA) = the stage

நிஷ்டா<sup>2</sup> (niShThA) = the faith

நிஷ்டா<sup>2</sup> (niShThA) = faith

நிஸ்திரைகு<sup>3</sup>ண்ய: (nistraiguNyaH) = transcendental to the three  
modes of material nature

நிஸ்ப்ருஹ: (nispRihaH) = devoid of desire

நிஹதா: (nihatAH) = killed

நிஹத்ய (nihatya) = by killing

நீசம் (nIchaM) = low

நீதி: (nItiH) = morality

நு (nu) = of course

ந்ரு'லோகே (nRiloke) = in this material world

ந்ரு'ஷு (nRiShu) = in men.

நேத்ரம் (netraM) = and eyes

நேத்ரம் (netraM) = eyes

நைவ (naiva) = never is it so

நைஷ்கர்மயம் (naiShkarmyaM) = freedom from reaction

நைஷ்கர்மயஸித்<sup>3</sup>தி<sup>4</sup>ம் (naiShkarmyasiddhiM) = the perfection of nonreaction

நைஷ்க்ரு<sup>3</sup>திக: (naiShkRitikaH) = expert in insulting others

நைஷ்டி<sup>2</sup>கீம் (naiShThikIM) = unflinching

நோ (no) = nor

ந்யாய்யம் (nyAyyaM) = right

ந்யாஸம் (nyAsaM) = renunciation

பசந்தி (pachanti) = prepare food

பசாமி (pachAmi) = I digest

பஞ்ச (pa ncha) = five

பஞ்சமம் (pa nchamaM) = the fifth.

பணவாநக (paNavAnaka) = small drums and kettledrums

பண்டி<sup>3</sup>தம் (paNDitaM) = learned

பண்டி<sup>3</sup>தா: (paNDitAH) = the learned.

பண்டி<sup>3</sup>தா: (paNDitAH) = the learned

பண்டி<sup>3</sup>தா: (paNDitAH) = those who are wise

பதங்கா:<sup>3</sup> (pataNgAH) = moths

பதந்தி (patanti) = they glide down

பதந்தி (patanti) = fall down

பத்ரம் (patraM) = a leaf

பதி<sup>2</sup> (pathi) = on the path.

பத<sup>3</sup>ம் (padaM) = abode

பத<sup>3</sup>ம் (padaM) = position

பத<sup>3</sup>ம் (padaM) = legs

பத<sup>3</sup>ம் (padaM) = situation

பதை:<sup>3</sup> (padaiH) = by the aphorisms

பத்<sup>3</sup>ம்பத்ரம் (padmapatraM) = a lotus leaf

பர (para) = and in other

பரம் (paraM) = transcendental

பரம் (paraM) = the Supreme.

பரம் (paraM) = the Supreme

பரம் (paraM) = the supreme

பரம் (paraM) = beyond

பரம் (paraM) = superior

பரம் (paraM) = supreme

பரம் (paraM) = far superior things



- பரந்தப (para.ntapa) = O chastiser of the enemies.  
 பர: (paraH) = in the next life  
 பர: (paraH) = transcendental  
 பர: (paraH) = the ultimate goal.  
 பர: (paraH) = the Supreme, than whom no one is greater  
 பரத: (parataH) = superior  
 பரதரம் (parataraM) = superior  
 பரத<sup>4</sup>ர்ம: (paradharnaH) = duties prescribed for others  
 பரத<sup>4</sup>ர்மாத் (paradharmAt) = than another's occupation  
 பரத<sup>4</sup>ர்மாத் (paradharmAt) = than duties mentioned for others  
 பரந்தப (parantapa) = O Arjuna, subduer of the enemies.  
 பரந்தப (parantapa) = O killer of the enemies  
 பரந்தப (parantapa) = O chastiser of the enemy  
 பரந்தப (parantapa) = O conqueror of enemies.  
 பரந்தப (parantapa) = O conqueror of the enemies  
 பரந்தப (parantapa) = O mighty-armed one.  
 பரந்தப (parantapa) = O subduer of the enemies  
 பரந்தப (parantapa) = O subduer of the enemy.  
 பரந்தப: (parantapaH) = the chastiser of the enemies  
 பரம (parama) = the supreme  
 பரம (parama) = beyond material nature  
 பரமம் (paramaM) = transcendental  
 பரமம் (paramaM) = the divine  
 பரமம் (paramaM) = the Supreme  
 பரமம் (paramaM) = the supreme  
 பரமம் (paramaM) = most  
 பரமம் (paramaM) = supreme  
 பரம: (paramaH) = dedicated to  
 பரம: (paramaH) = perfect  
 பரமாம் (paramAM) = ultimate  
 பரமாம் (paramAM) = the ultimate  
 பரமாம் (paramAM) = the supreme

- பரமாம் (paramAM) = supreme  
 பரமா: (paramAH) = the highest goal of life  
 பரமாத்ம (paramAtma) = the Supersoul  
 பரமாத்மா (paramAtmA) = the Supersoul  
 பரமேஸ்வர (parameshvara) = O Supreme Lord  
 பரமேஸ்வரம் (parameshvaraM) = the Supersoul  
 பரமேஷ்வாஸ: (parameShvAsaH) = the great archer  
 பரம்பரா (paramparA) = by disciplic succession  
 பரயா (parayA) = of a high grade  
 பரயா (parayA) = transcendental  
 பரஸ்தாத் (parastAt) = transcendental.  
 பரஸ்பரம் (parasparaM) = among themselves  
 பரஸ்பரம் (parasparaM) = mutually  
 பரஸ்ய (parasya) = to others  
 பரா (parA) = transcendental.  
 பரா (parA) = superior  
 பராம் (parAM) = to the supreme  
 பராம் (parAM) = transcendental.  
 பராம் (parAM) = transcendental  
 பராம் (parAM) = the transcendental  
 பராம் (parAM) = the supreme  
 பராம் (parAM) = the highest  
 பராணி (parANi) = superior  
 பராயண: (parAyaNaH) = being so destined  
 பராயண: (parAyaNAH) = always situated in the mentality  
 பராயண: (parAyaNAH) = so inclined  
 பரி (pari) = sufficiently  
 பரிகீர்தித: (parikIrtitaH) = is declared.  
 பரிக்லிஷ்டம் (parikliShTaM) = grudgingly  
 பரிக்<sup>3</sup>ரஹம் (parigrahaM) = and acceptance of material things  
 பரிக்<sup>3</sup>ரஹ: (parigrahaH) = sense of proprietorship over possessions  
 பரிசர்ய (paricharya) = service

- பரிசக்ஷதே (parichakShate) = is called.  
 பரிசக்ஷதே (parichakShate) = is to be considered.  
 பரிசிந்தயந் (parichintayan) = thinking of  
 பரிணாமே (pariName) = at the end  
 பரித்யஜ்ய (parityajya) = abandoning  
 பரித்யாக:<sup>3</sup> (parityAgaH) = renunciation  
 பரித்யாகீ<sup>3</sup> (parityAgl) = renouncer  
 பரித்ராணய (paritrANaya) = for the deliverance  
 பரித<sup>3</sup>ஹ்யதே (paridahyate) = is burning.  
 பரிதே<sup>3</sup>வநா (paridevanA) = lamentation.  
 பரிபந்தி<sup>2</sup>நௌ (paripanthinau) = stumbling blocks.  
 பரிப்ரஸ்நேந (pariprashnena) = by submissive inquiries  
 பரிமார்கி<sup>3</sup>தவ்யம் (parimArgitavyaM) = has to be searched out  
 பரிஸூஷ்யதி (parishuShyati) = is drying up.  
 பரிஸமப்யதே (parisamapyate) = end.  
 பரிஜ்ஞாதா (parij nAtA) = the knower  
 பர்ஜந்ய: (parjanyaH) = rain  
 பர்ஜந்யாத் (parjanyaAt) = from rains  
 பர்ணாநி (parNAni) = the leaves  
 பர்யந்தம் (paryantaM) = including  
 பர்யாப்தம் (paryAptaM) = limited  
 பர்யுபாஸதே (paryupAsate) = worship perfectly  
 பர்யுபாஸதே (paryupAsate) = completely engage in worshipping  
 பர்யுபாஸதே (paryupAsate) = completely engage  
 பர்யுபாஸதே (paryupAsate) = properly worship  
 பர்யுஷிதம் (paryuShitaM) = decomposed  
 பவதாம் (pavatAM) = of all that purifies  
 பவந: (pavanaH) = the wind  
 பவித்ரம் (pavitraM) = that which purifies  
 பவித்ரம் (pavitraM) = the purest  
 பவித்ரம் (pavitraM) = pure  
 பவித்ரம் (pavitraM) = sanctified

- பஸ்ய (pashya) = just behold  
 பஸ்ய (pashya) = just see  
 பஸ்ய (pashya) = behold  
 பஸ்ய (pashya) = see  
 பஸ்யத: (pashyataH) = for the introspective  
 பஸ்யதி (pashyati) = actually sees.  
 பஸ்யதி (pashyati) = sees perfectly.  
 பஸ்யதி (pashyati) = sees  
 பஸ்யந் (pashyan) = realizing the position of  
 பஸ்யந் (pashyan) = seeing  
 பஸ்யந்தி (pashyanti) = can see  
 பஸ்யந்தி (pashyanti) = see  
 பஸ்யாமி (pashyAmi) = I see  
 பஸ்யாமி (pashyAmi) = see  
 பஸ்யேத் (pashyet) = observes  
 பக்ஷயோ: (pakShayoH) = to the parties  
 பக்ஷினாம் (pakShiNAM) = of birds.  
 பாஞ்சஜந்யம் (pA nchajanyaM) = the conchshell named Pancajanya  
 பாணி (pANi) = hands  
 பாண்ட<sup>3</sup>வ (pANDava) = O son of Pandu.  
 பாண்ட<sup>3</sup>வ (pANDava) = O son of Pandu  
 பாண்ட<sup>3</sup>வ: (pANDavaH) = Arjuna (the son of Pandu)  
 பாண்ட<sup>3</sup>வ: (pANDavaH) = Arjuna  
 பாண்ட<sup>3</sup>வ: (pANDavaH) = the son of Pandu (Arjuna)  
 பாண்ட<sup>3</sup>வா: (pANDavaH) = the sons of Pandu  
 பாண்ட<sup>3</sup>வாநாம் (pANDavaNAM) = of the Pandavas  
 பாண்ட<sup>3</sup>வாநீகம் (pANDavaNIkaM) = the soldiers of the Pandavas  
 பாண்ட<sup>3</sup>புத்ராணாம் (pANDuputraNAM) = of the sons of Pandu  
 பாதகம் (pAtakaM) = sinful reactions  
 பாத்ரே (pAtre) = to a suitable person  
 பாத<sup>3</sup>ம் (pAdaM) = and legs  
 பாபம் (pApaM) = vices

- பாபம் (pApaM) = sin  
 பாபம் (pApaM) = sins  
 பாபம் (pApaM) = sinful reaction  
 பாபக்ரு<sup>3</sup>த்தம்: (pApakRittamaH) = the greatest sinner  
 பாயோநய: (pApayonayaH) = born of a lower family  
 பாபா: (pApAH) = of sins  
 பாபா: (pApAH) = sinners  
 பாபாத் (pApAt) = from sins  
 பாபேந (pApena) = by sin  
 பாபேப்<sup>4</sup>ய: (pApebhyaH) = of sinners  
 பாபேப்<sup>4</sup>ய: (pApebhyaH) = from sinful reactions  
 பாபேஷு (pApeShu) = unto the sinners  
 பாப்மாநம் (pApmAnaM) = the great symbol of sin  
 பாருஷ்யம் (pAruShyaM) = harshness  
 பார்த்<sup>2</sup> (pArtha) = O Partha (Arjuna)  
 பார்த்<sup>2</sup> (pArtha) = O son of Pritha (Arjuna)  
 பார்த்<sup>2</sup> (pArtha) = O son of Pritha  
 பார்த்<sup>2</sup> (pArthaH) = Arjuna  
 பார்த்<sup>2</sup> (pArthaH) = the son of Pritha  
 பார்த்<sup>2</sup>ஸ்ய (pArthasya) = and Arjuna  
 பார்தா<sup>2</sup>ய (pArthAya) = unto Arjuna  
 பாவக: (pAvakaH) = fire, electricity  
 பாவக: (pAvakaH) = fire  
 பாவநாநி (pAvanAni) = purifying  
 பிண்ட<sup>3</sup> (piNDa) = of offerings of food  
 பிதர: (pitaraH) = fathers  
 பிதர: (pitaraH) = forefathers  
 பிதா (pitA) = the father  
 பிதா (pitA) = father.  
 பிதா (pitA) = father  
 பிதாமஹ: (pitAmahaH) = grandfather  
 பிதாமஹ: (pitAmahaH) = the grandfather

- பிதாமஹா: (pitAmahAH) = grandfathers  
 பிதாமஹாந் (pitAmahAn) = grandfathers  
 பித்ரு'ந் (pitRin) = fathers  
 பித்ரு'வ்ரதா: (pitRivratAH) = worshipers of ancestors  
 பித்ரு'ணம் (pitRINAM) = of the ancestors  
 பித்ரு'ந் (pitRIn) = to the ancestors  
 பிதேவ (piteva) = like a father  
 பீட<sup>3</sup>யா (pIDayA) = by torture  
 பும்ஸ: (pu.nsaH) = of a person  
 புண்ய (puNya) = pious  
 புண்யம் (puNyaM) = pious  
 புண்ய: (puNyaH) = original  
 புண்யகர்மணம் (puNyakarmaNAM) = of the pious.  
 புண்யக்ரு'தம் (puNyakRitaM) = of those who performed pious activities  
 புண்யப<sup>2</sup>லம் (puNyaphalaM) = result of pious work  
 புண்யா: (puNyAH) = righteous  
 புண்யே (puNye) = the results of their pious activities  
 புத்ர (putra) = for son  
 புத்ரஸ்ய (putrasya) = with a son  
 புத்ரா: (putrAH) = the sons  
 புத்ரா: (putrAH) = sons  
 புத்ராந் (putrAn) = sons  
 புந: புந: (punaH punaH) = again and again  
 புந: புந: (punaH punaH) = repeatedly.  
 புந: (punaH) = again.  
 புந: (punaH) = again  
 புநர்ஜநம் (punarjanma) = rebirth  
 புநஸ்ச (punashcha) = and again  
 புமாந் (pumAn) = a person  
 புரஸ்தாத் (purastAt) = from the front  
 புரா (purA) = anciently  
 புரா (purA) = formerly.

- புரா (purA) = formerly  
 புராணம் (purANaM) = the oldest  
 புராண: (purANaH) = old  
 புராண: (purANaH) = the oldest  
 புராணீ (purANI) = very old.  
 புராதந: (purAtanaH) = very old  
 புருஜித் (purujit) = Purujit  
 புருஷம் (puruShaM) = to a person  
 புருஷம் (puruShaM) = the enjoyer  
 புருஷம் (puruShaM) = the Personality of Godhead  
 புருஷம் (puruShaM) = the living entities  
 புருஷம் (puruShaM) = the living entity  
 புருஷம் (puruShaM) = personality  
 புருஷம் (puruShaM) = Personality of Godhead  
 புருஷ: (puruShaH) = a man  
 புருஷ: (puruShaH) = enjoyer  
 புருஷ: (puruShaH) = the universal form  
 புருஷ: (puruShaH) = the living entity  
 புருஷ: (puruShaH) = the Supreme Personality  
 புருஷ: (puruShaH) = personality  
 புருஷ: (puruShaH) = person  
 புருஷ: (puruShaH) = living entity  
 புருஷர்ஷப<sup>4</sup> (puruSharShabha) = O best among men  
 புருஷவ்யாக்<sup>4</sup>ர (puruShavyAghra) = O tiger among human beings  
 புருஷஸ்ய (puruShasya) = of a man  
 புருஷா: (puruShAH) = such persons  
 புருஷோத்தம (puruShottama) = O greatest of all persons  
 புருஷோத்தம (puruShottama) = O best of personalities.  
 புருஷோத்தம (puruShottama) = O Supreme Person  
 புருஷோத்தமம் (puruShottamaM) = the Supreme Personality of Godhead  
 புருஷோத்தம: (puruShottamaH) = as the Supreme Personality.  
 புருஷௌ (puruShau) = living entities

- புரே (pure) = in the city  
 புரோத<sup>4</sup>ஸாம் (purodhasAM) = of all priests  
 புஷ்கலாபி:<sup>4</sup> (puShkalAbhiH) = Vedic hymns.  
 புஷ்ணாமி (puShNAmi) = am nourishing  
 புஷ்பம் (puShpaM) = a flower  
 புஷ்பிதாம் (puShpitAM) = flowery  
 பூஜா (pUjA) = and worship  
 பூஜாநம் (pUjAnaM) = worship  
 பூஜார்ஹௌ (pUjArhau) = those who are worshipable  
 பூஜ்ய: (pUjyaH) = worshipable  
 பூத (pUta) = purified  
 பூதா: (pUtAH) = being purified  
 பூதி (pUti) = bad-smelling  
 பூருஷ: (pUruShaH) = a man.  
 பூருஷ: (pUruShaH) = a man  
 பூர்வ (pUrva) = previous  
 பூர்வதரம் (pUrvataraM) = in ancient times  
 பூர்வமேவ (pUrvameva) = by previous arrangement  
 பூர்வாணி (pUrvANi) = before  
 பூர்வே (pUrve) = before  
 பூர்வை: (pUrvaiH) = by the predecessors  
 பூர்வை: (pUrvaiH) = by past authorities  
 ப்ரு<sup>2</sup>ச்சா<sup>2</sup>மி (pRichChAmi) = I am asking  
 ப்ரு<sup>2</sup>த<sup>2</sup>க் (pRithak) = each separately.  
 ப்ரு<sup>2</sup>த<sup>2</sup>க் (pRithak) = different  
 ப்ரு<sup>2</sup>த<sup>2</sup>க் (pRithak) = differently  
 ப்ரு<sup>2</sup>த<sup>2</sup>க் (pRithak) = variously  
 ப்ரு<sup>2</sup>த<sup>2</sup>க் (pRithak) = separate  
 ப்ரு<sup>2</sup>த<sup>2</sup>க்தவேந (pRithaktvena) = in duality  
 ப்ரு<sup>2</sup>த<sup>2</sup>க்தவேந (pRithaktvena) = differently  
 ப்ரு<sup>2</sup>த<sup>2</sup>க்தவேந (pRithaktvena) = because of division  
 ப்ரு<sup>2</sup>த<sup>2</sup>க<sup>3</sup>வித<sup>4</sup>ம் (pRithagvidhaM) = of different kinds



- ப்ரு<sup>2</sup>க்<sup>3</sup>விதா:<sup>4</sup> (pRithagvidhAH) = variously arranged.  
 ப்ரு<sup>2</sup>க்<sup>3</sup>விதா<sup>4</sup>ந் (pRithagvidhAn) = different  
 ப்ரு<sup>2</sup>க்<sup>3</sup>பா<sup>4</sup>வம் (pRithagbhAvaM) = separated identities  
 ப்ரு<sup>2</sup>தி<sup>2</sup>வீம் (pRithivIM) = the surface of the earth  
 ப்ரு<sup>2</sup>தி<sup>2</sup>வீபதே (pRithivI pate) = O King  
 ப்ரு<sup>2</sup>தி<sup>2</sup>வ்யாம் (pRithivyAM) = in the earth  
 ப்ரு<sup>2</sup>தி<sup>2</sup>வ்யாம் (pRithivyAM) = on the earth  
 ப்ரு<sup>2</sup>ஷ்ட<sup>2</sup>த: (pRiShThataH) = from behind  
 பெளண்ட<sup>3</sup>ரம் (pau.nDraM) = the conch named Paundra  
 பெளத்ரா: (pau trAH) = grandsons  
 பெளத்ராந் (pau trAn) = grandsons  
 பெளருஷம் (pauruShaM) = ability  
 பெளருஷம் (pauruShaM) = self-sanctioned  
 பெளர்வதே<sup>3</sup>ஹிகம் (paurvadehikaM) = from the previous body  
 ப்ரகாஸம் (prakAshaM) = illumination  
 ப்ரகாஸ: (prakAshaH) = the quality of illumination  
 ப்ரகாஸ: (prakAshaH) = manifest  
 ப்ரகாஸகம் (prakAshakaM) = illuminating  
 ப்ரகாஸயதி (prakAshayati) = illuminates  
 ப்ரகாஸயதி (prakAshayati) = discloses  
 ப்ரகீர்த்ய (prakIrtya) = by the glories  
 ப்ரக்ரு<sup>2</sup>தி (prakRiti) = in material nature  
 ப்ரக்ரு<sup>2</sup>தி (prakRiti) = material nature  
 ப்ரக்ரு<sup>2</sup>தி (prakRiti) = from material nature  
 ப்ரக்ரு<sup>2</sup>திம் (prakRitiM) = in the transcendental form  
 ப்ரக்ரு<sup>2</sup>திம் (prakRitiM) = energy  
 ப்ரக்ரு<sup>2</sup>திம் (prakRitiM) = to my own nature  
 ப்ரக்ரு<sup>2</sup>திம் (prakRitiM) = the material nature  
 ப்ரக்ரு<sup>2</sup>திம் (prakRitiM) = nature  
 ப்ரக்ரு<sup>2</sup>திம் (prakRitiM) = material nature  
 ப்ரக்ரு<sup>2</sup>தி: (prakRitiH) = energies  
 ப்ரக்ரு<sup>2</sup>தி: (prakRitiH) = material nature

- ப்ரக்ரு<sup>3</sup>திஜாந் (prakRitijAn) = produced by the material nature  
 ப்ரக்ரு<sup>3</sup>திஜை: (prakRitijaiH) = born of the modes of material nature  
 ப்ரக்ரு<sup>3</sup>திஜை: (prakRitijaiH) = born of material nature  
 ப்ரக்ரு<sup>3</sup>திஸ்த: <sup>2</sup> (prakRitisthaH) = being situated in the material energy  
 ப்ரக்ரு<sup>3</sup>தே: (prakRiteH) = of the force of nature  
 ப்ரக்ரு<sup>3</sup>தே: (prakRiteH) = of material nature  
 ப்ரக்ரு<sup>3</sup>தே: (prakRiteH) = modes of nature  
 ப்ரக்ரு<sup>3</sup>த்யா (prakRityA) = by nature  
 ப்ரக்ரு<sup>3</sup>த்யா (prakRityA) = by material nature  
 ப்ரஜந: (prajanaH) = the cause for begetting children  
 ப்ரஜஹாதி (prajahAti) = gives up  
 ப்ரஜஹி (prajahi) = curb  
 ப்ரஜா: (prajAH) = generations  
 ப்ரஜா: (prajAH) = population.  
 ப்ரஜா: (prajAH) = living entities.  
 ப்ரஜாநாதி (prajAnAti) = knows  
 ப்ரஜாநாமி (prajAnAmi) = do I know  
 ப்ரஜாபதி: (prajApatiH) = the Lord of creatures  
 ப்ரஜாபதி: (prajApatiH) = Brahma  
 ப்ரணம்ய (praNamya) = offering obeisances.  
 ப்ரணம்ய (praNamya) = offering obeisances  
 ப்ரணயேந (praNayena) = out of love  
 ப்ரணவ: (praNavaH) = the three letters a-u-m  
 ப்ரணஸ்யதி (praNashyati) = is lost.  
 ப்ரணஸ்யதி (praNashyati) = one falls down.  
 ப்ரணஸ்யதி (praNashyati) = perishes.  
 ப்ரணஸ்யந்தி (praNashyanti) = become vanquished  
 ப்ரணஸ்யாமி (praNashyAmi) = am lost  
 ப்ரணஷ்ட: (praNaShTaH) = dispelled  
 ப்ரணிதா<sup>4</sup>ய (praNidhAya) = laying down  
 ப்ரணிபாதேந (praNipAtena) = by approaching a spiritual master  
 ப்ரதபந்தி (pratapanti) = are scorching

- ப்ரதாபவாந் (pratApavAn) = the valiant.  
 ப்ரதி (prati) = towards.  
 ப்ரதிஜாநீஹி (pratijAnIhi) = declare  
 ப்ரதிஜாநே (pratijAne) = I promise  
 ப்ரதிபத்<sup>3</sup>யதே (pratipadyate) = attains.  
 ப்ரதியோத்ஸ்யாமி (pratiyotsyAmi) = shall counterattack  
 ப்ரதிஷ்டா<sup>2</sup> (pratiShThA) = the rest  
 ப்ரதிஷ்டா<sup>2</sup>ப்ய (pratiShThApya) = placing  
 ப்ரதிஷ்டி<sup>2</sup>தம் (pratiShThitaM) = situated.  
 ப்ரதிஷ்டி<sup>2</sup>தா (pratiShThita) = fixed.  
 ப்ரத்யவாய: (pratyavAyaH) = diminution  
 ப்ரத்யக்ஷ (pratyakSha) = by direct experience  
 ப்ரத்யாநீகேஷு (pratyAnIkeShu) = on the opposite sides  
 ப்ரத்யுபகாரார்த<sup>2</sup>ம் (pratyupakArArthaM) = for the sake of  
 getting some return  
 ப்ரதி<sup>2</sup>த: (prathitaH) = celebrated  
 ப்ரத<sup>3</sup>த<sup>4</sup>மது: (pradadhmatuH) = sounded.  
 ப்ரதா: (pradAH) = causing.  
 ப்ரதி<sup>3</sup>க<sup>3</sup>தா<sup>4</sup>ந் (pradigdhAn) = tainted with.  
 ப்ரதி<sup>3</sup>ஷ்டம் (pradiShTaM) = indicated  
 ப்ரத<sup>3</sup>ப்தம் (pradIptaM) = blazing  
 ப்ரது<sup>3</sup>ஷ்யந்தி (praduShyanti) = become polluted  
 ப்ரத<sup>3</sup>விஷந்த: (pradviShantaH) = blaspheming  
 ப்ரபத்<sup>3</sup>யதே (prapadyate) = surrenders  
 ப்ரபத்<sup>3</sup>யந்தே (prapadyante) = surrender  
 ப்ரபத்<sup>3</sup>யே (prapadye) = surrender  
 ப்ரபந்நம் (prapannaM) = surrendered.  
 ப்ரபஸ்ய (prapashya) = just see.  
 ப்ரபஸ்யத்<sup>3</sup>பி: (prapashyadbhiH) = by those who can see  
 ப்ரபஸ்யாமி (prapashyAmi) = I see  
 ப்ரபிதாமஹ: (prapitAmahaH) = the great-grandfather  
 ப்ரப<sup>4</sup>வம் (prabhavaM) = origin, opulences

- ப்ரப<sup>4</sup>வ: (prabhavaH) = creation  
 ப்ரப<sup>4</sup>வ: (prabhavaH) = the source of generation  
 ப்ரப<sup>4</sup>வ: (prabhavaH) = the source of manifestation  
 ப்ரப<sup>4</sup>வதி (prabhavati) = is manifest  
 ப்ரப<sup>4</sup>வந்தி (prabhavanti) = become manifest  
 ப்ரப<sup>4</sup>வந்தி (prabhavanti) = flourish  
 ப்ரப<sup>4</sup>வாந் (prabhavAn) = born of  
 ப்ரப<sup>4</sup>விஷ்ணு (prabhaviShNu) = developing  
 ப்ரப<sup>4</sup>வை: (prabhavaiH) = born of  
 ப்ரபா<sup>4</sup> (prabhA) = the light  
 ப்ரபா<sup>4</sup>வ: (prabhAvaH) = influence  
 ப்ரபா<sup>4</sup>ஷேத (prabhASheta) = speaks  
 ப்ரபு:<sup>4</sup> (prabhuH) = the master of the city of the body  
 ப்ரபு:<sup>4</sup> (prabhuH) = the Lord  
 ப்ரபு:<sup>4</sup> (prabhuH) = Lord  
 ப்ரபோ<sup>4</sup> (prabho) = O my Lord  
 ப்ரபோ<sup>4</sup> (prabho) = O Lord  
 ப்ரமாணம் (pramANaM) = evidence  
 ப்ரமாணம் (pramANaM) = example  
 ப்ரமாதி<sup>2</sup> (pramAthi) = agitating  
 ப்ரமாத்<sup>2</sup>நி (pramAthIni) = agitating  
 ப்ரமாத<sup>3</sup> (pramAda) = and illusion  
 ப்ரமாத<sup>3</sup> (pramAda) = with madness  
 ப்ரமாத<sup>3</sup> (pramAda) = madness  
 ப்ரமாத:<sup>3</sup> (pramAdaH) = madness  
 ப்ரமாதா<sup>3</sup>த் (pramAdAt) = out of foolishness  
 ப்ரமாதே<sup>3</sup> (pramAde) = in madness  
 ப்ரமுக<sup>2</sup>த: (pramukhataH) = in front of  
 ப்ரமுகே<sup>2</sup> (pramukhe) = in the front  
 ப்ரமுச்சயதே (pramuchyate) = is completely liberated.  
 ப்ரமுச்சயதே (pramuchyate) = is delivered.  
 ப்ரயச்ச<sup>2</sup>தி (prayachChati) = offers

ப்ரயதாத்மந: (prayatAtmanaH) = from one in pure consciousness.

ப்ரயத்நாத் (prayatnAt) = by rigid practice

ப்ரயாண (prayANa) = of death

ப்ரயாணகாலே (prayANakAle) = at the time of death

ப்ரயாதா: (prayAtAH) = those who pass away

ப்ரயாதா: (prayAtAH) = having departed

ப்ரயாதி (prayAti) = goes

ப்ரயாதி (prayAti) = leaves

ப்ரயுக்த: (prayuktaH) = impelled

ப்ரயுஜ்யதே (prayujyate) = is used

ப்ரலபந் (pralapan) = talking

ப்ரலயம் (pralayaM) = dissolution

ப்ரலய: (pralayaH) = annihilation

ப்ரலய: (pralayaH) = dissolution

ப்ரலயாந்தாம் (pralayAntAM) = unto the point of death

ப்ரலயே (pralaye) = in the annihilation

ப்ரலீந: (pralInaH) = being dissolved

ப்ரலீயதே (pralIyate) = is annihilated

ப்ரலீயந்தே (pralIyante) = are annihilated

ப்ரவத்<sup>3</sup>தாம் (pravadatAM) = of arguments

ப்ரவத்<sup>3</sup>ந்தி (pravadanti) = say

ப்ரவர்ததே (pravartate) = act.

ப்ரவர்ததே (pravartate) = emanates

ப்ரவர்தந்தே (pravartante) = they flourish

ப்ரவர்தந்தே (pravartante) = begin

ப்ரவர்திதம் (pravartitaM) = established by the Vedas

ப்ரவக்ஷயாமி (pravakShyAmi) = I am speaking

ப்ரவக்ஷயாமி (pravakShyAmi) = I shall explain

ப்ரவக்ஷயாமி (pravakShyAmi) = I shall now explain

ப்ரவக்ஷயாமி (pravakShyAmi) = I shall speak

ப்ரவக்ஷயே (pravakShye) = I shall explain.

ப்ரவாலா: (pravAlAH) = twigs

- ப்ரவிப<sup>4</sup>க்தம் (pravibhaktaM) = divided  
 ப்ரவிப<sup>4</sup>க்தாநி (pravibhaktAni) = are divided  
 ப்ரவிஸீயதே (pravilyate) = merges entirely.  
 ப்ரவிஸுந்தி (pravishanti) = enter  
 ப்ரவ்ரு<sup>3</sup>த்த: (pravRittaH) = engaged  
 ப்ரவ்ரு<sup>3</sup>த்திம் (pravRittiM) = acting properly  
 ப்ரவ்ரு<sup>3</sup>த்திம் (pravRittiM) = attachment  
 ப்ரவ்ரு<sup>3</sup>த்திம் (pravRittiM) = doing  
 ப்ரவ்ரு<sup>3</sup>த்திம் (pravRittiM) = mission.  
 ப்ரவ்ரு<sup>3</sup>த்தி: (pravRittiH) = activity  
 ப்ரவ்ரு<sup>3</sup>த்தி: (pravRittiH) = the emanation  
 ப்ரவ்ரு<sup>3</sup>த்தி: (pravRittiH) = the beginning  
 ப்ரவ்ரு<sup>3</sup>த்தே (pravRitte) = while about to engage  
 ப்ரவ்ரு<sup>3</sup>த்<sup>3</sup>த:4 (pravRiddhaH) = great  
 ப்ரவ்ரு<sup>3</sup>த்<sup>3</sup>தா:4 (pravRiddhAH) = developed  
 ப்ரவ்ரு<sup>3</sup>த்<sup>3</sup>தே4 (pravRiddhe) = developed  
 ப்ரவேஷ்டும் (praveShTuM) = to enter into  
 ப்ரவ்யதி<sup>2</sup>த (pravyathita) = perturbed  
 ப்ரவ்யதி<sup>2</sup>தம் (pravyathitaM) = perturbed  
 ப்ரவ்யதி<sup>2</sup>தா: (pravyathitAH) = perturbed  
 ப்ரஸஸ்தே (prashaste) = in bona fide  
 ப்ரஸாந்த (prashAnta) = unagitated  
 ப்ரஸாந்த (prashAnta) = peaceful, fixed on the lotus feet of KRiShNa  
 ப்ரஸாந்தஸ்ய (prashAntasya) = who has attained tranquillity  
 by such control over the mind  
 ப்ரஸக்தா: (prasaktAH) = attached  
 ப்ரஸக்தாநாம் (prasaktAnAM) = for those who are attached  
 ப்ரஸங்கே<sup>3</sup>ந (prasaNgena) = because of attachment  
 ப்ரஸநநசே<sup>3</sup>தஸ: (prasannachetasaH) = of the happy-minded  
 ப்ரஸநநாத்மா (prasannAtmA) = fully joyful  
 ப்ரஸநநே<sup>3</sup>ந (prasannena) = happily  
 ப்ரஸப<sup>4</sup>ம் (prasabhaM) = presumptuously

- ப்ரசப<sup>4</sup>ம் (prasabhaM) = by force  
 ப்ரசவிஷ்யத்<sup>4</sup>வம் (prasaviShyadhvaM) = be more and more prosperous  
 ப்ரசாத<sup>3</sup>ம் (prasAdaM) = the mercy of the Lord  
 ப்ரசாத<sup>3</sup>ஜம் (prasAdajaM) = born of the satisfaction.  
 ப்ரசாத<sup>3</sup>யே (prasAdaye) = to beg mercy  
 ப்ரசாதே<sup>3</sup> (prasAde) = on achievement of the causeless mercy of the Lord  
 ப்ரசித்<sup>3</sup>த<sup>4</sup>யேத் (prasiddhyet) = is effected  
 ப்ரசீத்<sup>3</sup> (prasIda) = just be gracious  
 ப்ரசீத்<sup>3</sup> (prasIda) = be gracious  
 ப்ரசீத்<sup>3</sup> (prasIda) = be pleased  
 ப்ரஸ்ரு<sup>3</sup>தா (prasRitA) = extended  
 ப்ரஸ்ரு<sup>3</sup>தா: (prasRitAH) = extended  
 ப்ரஹரண: (praharaNAH) = equipped with  
 ப்ரஹஸந் (prahasan) = smiling  
 ப்ரஹாஸ்யஸி (prahAsyasi) = you can be released from.  
 ப்ரஹ்ரு<sup>3</sup>ஷ்யதி (prahRiShyati) = is rejoicing  
 ப்ரஹ்ரு<sup>3</sup>ஷ்யேத் (prahRiShyet) = rejoices  
 ப்ரஹ்லாத:<sup>3</sup> (prahlAdaH) = Prahlada  
 ப்ரஜ்ஞா (praj nA) = and worshipable personalities  
 ப்ரஜ்ஞா (praj nA) = intelligence  
 ப்ரஜ்ஞா (praj nA) = consciousness  
 ப்ரஜ்ஞா (praj nA) = perfect knowledge  
 ப்ரஜ்ஞாம் (praj nAM) = intelligence  
 ப்ரஜ்ஞாவாதா<sup>3</sup>ந் (praj nAvAdAn) = learned talks  
 ப்ராக் (prAk) = before  
 ப்ராக்ரு<sup>3</sup>த: (prAkRitaH) = materialistic  
 ப்ராஞ்ஜலய: (prA njalayaH) = with folded hands  
 ப்ராண (prANa) = of the air going outward  
 ப்ராண (prANa) = the outgoing air  
 ப்ராண (prANa) = life  
 ப்ராணம் (prANaM) = the air which acts outward  
 ப்ராணம் (prANaM) = the life air

|                            |  |
|----------------------------|--|
| ப்ராணகர்மாணி               | (prANakarmANi) = functions of the life breath          |
| ப்ராணந்                    | (prANAn) = the outgoing air                            |
| ப்ராணந்                    | (prANAn) = lives                                       |
| ப்ராணபாநௌ                  | (prANApAnau) = up-and down-moving air                  |
| ப்ராணயாம                   | (prANAyAma) = trance induced by stopping all breathing |
| ப்ராணிநாம்                 | (prANinAM) = of all living entities                    |
| ப்ராணே                     | (prANe) = in the air going outward                     |
| ப்ராணேஷு                   | (prANeShu) = in the outgoing air                       |
| ப்ராதா <sup>4</sup> ந்யத:  | (prAdhAnyataH) = which are principal                   |
| ப்ராப்தம்                  | (prAptaM) = received                                   |
| ப்ராப்த:                   | (prAptaH) = achieving                                  |
| ப்ராப்தி:                  | (prAptiH) = achievement                                |
| ப்ராப்துயாத்               | (prApnuyAt) = he attains                               |
| ப்ராப்துவந்தி              | (prApnuvanti) = achieve                                |
| ப்ராப்ய                    | (prApya) = achieving                                   |
| ப்ராப்ய                    | (prApya) = after achieving                             |
| ப்ராப்ய                    | (prApya) = obtaining                                   |
| ப்ராப்ய                    | (prApya) = gaining                                     |
| ப்ராப்யதே                  | (prApyate) = is achieved                               |
| ப்ராப்ச்யஸி                | (prApsyasi) = you will get                             |
| ப்ராப்ச்யஸி                | (prApsyasi) = you gain                                 |
| ப்ராப்ச்யே                 | (prApsye) = I shall gain                               |
| ப்ராரப <sup>4</sup> தே     | (prArabhate) = begins                                  |
| ப்ரார்த <sup>2</sup> யந்தே | (prArthayante) = pray for                              |
| ப்ராஹ                      | (prAha) = told   |
| ப்ராஹு:                    | (prAhuH) = is called                                   |
| ப்ராஹு:                    | (prAhuH) = is said                                     |
| ப்ராஹு:                    | (prAhuH) = call  |
| ப்ராஹு:                    | (prAhuH) = they say                                    |
| ப்ரிய                      | (priya) = well   |
| ப்ரிய                      | (priya) = to the dear                                  |
| ப்ரிய                      | (priya) = dear   |



- ப்ரியம் (priyaM) = the pleasant  
 ப்ரியம் (priyaM) = dear.  
 ப்ரிய: (priyaH) = a lover  
 ப்ரிய: (priyaH) = dear.  
 ப்ரிய: (priyaH) = dear  
 ப்ரிய: (priyaH) = very dear.  
 ப்ரிய: (priyaH) = very dear  
 ப்ரியக்ருத்தம்: (priyakRittamaH) = more dear  
 ப்ரியதர: (priyataraH) = dearer  
 ப்ரியா: (priyaH) = palatable.  
 ப்ரியாயா: (priyAyAH) = with the dearest  
 ப்ரிதமநா: (prItamanAH) = pleased in mind  
 ப்ரிதி (prIti) = and satisfaction  
 ப்ரிதி: (prItiH) = pleasure  
 ப்ரிதிபூர்வகம் (prItipUrvakaM) = in loving ecstasy  
 ப்ரியமாணய (prIyamANaYa) = thinking you dear to Me  
 ப்ரேதாந் (pretAn) = spirits of the dead  
 ப்ரேத்ய (pretya) = after death  
 ப்ரேப்ஸு: (prepsuH) = desiring  
 ப்ரோக்தம் (proktaM) = is called  
 ப்ரோக்தம் (proktaM) = is said  
 ப்ரோக்தம் (proktaM) = declared  
 ப்ரோக்த: (proktaH) = described  
 ப்ரோக்த: (proktaH) = said  
 ப்ரோக்த: (proktaH) = spoken  
 ப்ரோக்தவாந் (proktavAn) = instructed  
 ப்ரோக்தா (prokta) = were said  
 ப்ரோக்தா: (proktaH) = spoken  
 ப்ரோக்தாநி (proktaAni) = said  
 ப்ரோச்யதே (prochyate) = are said  
 ப்ரோச்யமாநம் (prochyamAnaM) = as described by Me  
 ப்ரோதம் (protaM) = is strung

- ப<sup>2</sup>ல (phala) = of the result  
 ப<sup>2</sup>ல (phala) = of the results  
 ப<sup>2</sup>ல (phala) = of results  
 ப<sup>2</sup>லம் (phalaM) = a result  
 ப<sup>2</sup>லம் (phalaM) = a fruit  
 ப<sup>2</sup>லம் (phalaM) = the result.  
 ப<sup>2</sup>லம் (phalaM) = the result  
 ப<sup>2</sup>லம் (phalaM) = the results  
 ப<sup>2</sup>லம் (phalaM) = the fruitive result  
 ப<sup>2</sup>லம் (phalaM) = results  
 ப<sup>2</sup>லம் (phalaM) = fruit  
 ப<sup>2</sup>லஹைவ: (phalahetavaH) = those desiring fruitive results.  
 ப<sup>2</sup>லாகாங்க்ஷீ (phalAkANkShI) = desiring fruitive results  
 ப<sup>2</sup>லாநி (phalAni) = results  
 ப<sup>2</sup>லே (phale) = in the result  
 ப<sup>2</sup>லேஷு (phaleShu) = in the fruits  
 ப<sup>2</sup>லை: (phalaiH) = results  
 ப<sup>3</sup>த (bata) = how strange it is  
 ப<sup>3</sup>த்<sup>3</sup>தா:4 (baddhAH) = being bound  
 ப<sup>3</sup>த்<sup>4</sup>நாதி (badhnAti) = conditions  
 ப<sup>3</sup>த்<sup>4</sup>யதே (badhyate) = becomes entangled.  
 ப<sup>3</sup>ந்த<sup>4</sup>ம் (bandhaM) = bondage  
 ப<sup>3</sup>ந்த<sup>4</sup>ரை: (bandhanaiH) = from the bondage  
 ப<sup>3</sup>ந்தா<sup>4</sup>த் (bandhAt) = from bondage  
 ப<sup>3</sup>ந்து:4 (bandhuH) = friend  
 ப<sup>3</sup>ந்து<sup>4</sup>ஷு (bandhuShu) = and the relatives or well-wishers  
 ப<sup>3</sup>ந்தா<sup>4</sup>ந் (bandhUn) = relatives  
 ப<sup>3</sup>பூ<sup>4</sup>வ (babhUva) = became  
 ப<sup>3</sup>ல (bala) = by the force  
 ப<sup>3</sup>ல (bala) = strength  
 ப<sup>3</sup>லம் (balaM) = strength  
 ப<sup>3</sup>லம் (balaM) = false strength

- ப<sup>3</sup>லவத் (balavat) = strong  
 ப<sup>3</sup>லவதாம் (balavatAM) = of the strong  
 ப<sup>3</sup>லவாந் (balavAn) = powerful  
 ப<sup>3</sup>லாத் (balAt) = by force  
 ப<sup>3</sup>ஹவ: (bahavaH) = in great numbers  
 ப<sup>3</sup>ஹவ: (bahavaH) = the many  
 ப<sup>3</sup>ஹவ: (bahavaH) = many  
 ப<sup>3</sup>ஹி: (bahiH) = external  
 ப<sup>3</sup>ஹி: (bahiH) = outside  
 ப<sup>3</sup>ஹு (bahu) = many  
 ப<sup>3</sup>ஹுத<sup>3</sup>ம்ஷட்ரா (bahuda.nShTrA) = many teeth  
 ப<sup>3</sup>ஹுதா<sup>4</sup> (bahudhA) = in diversity  
 ப<sup>3</sup>ஹுதா<sup>4</sup> (bahudhA) = in many ways  
 ப<sup>3</sup>ஹுநா (bahunA) = many  
 ப<sup>3</sup>ஹுமத: (bahumataH) = in great estimation  
 ப<sup>3</sup>ஹுலாம் (bahulAM) = various  
 ப<sup>3</sup>ஹுலாயாஸம் (bahulAyAsaM) = with great labor  
 ப<sup>3</sup>ஹுவிதா:<sup>4</sup> (bahuvidhAH) = various kinds of  
 ப<sup>3</sup>ஹுஸாகா:<sup>2</sup> (bahushAkhAH) = having various branches  
 ப<sup>3</sup>ஹூத<sup>3</sup>ரம் (bahUdaraM) = many bellies  
 ப<sup>3</sup>ஹூந் (bahUn) = many  
 ப<sup>3</sup>ஹூநாம் (bahUnAM) = many  
 ப<sup>3</sup>ஹூநி (bahUni) = many  
 பா<sup>3</sup>லா: (bAlAH) = the less intelligent  
 பா<sup>3</sup>ஹு (bAhu) = arms  
 பா<sup>3</sup>ஹும் (bAhuM) = arms  
 பா<sup>3</sup>ஹ்யஸ்பர்ஸேஷு (bAhyasparsheShu) = in external sense pleasure  
 பா<sup>3</sup>ஹ்யாந் (bAhyAn) = unnecessary  
 பி<sup>3</sup>ப<sup>4</sup>ர்தி (bibharti) = is maintaining  
 பீ<sup>3</sup>ஜம் (bIjaM) = the seed  
 பீ<sup>3</sup>ஜம் (bIjaM) = seed  
 பீ<sup>3</sup>ஜப்ரத:<sup>3</sup> (bIjapradaH) = the seed-giving

- பு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>யா (buddhyA) = with the intelligence  
 பு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>யா (buddhyA) = by intelligence  
 பு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>வா (buddhvA) = understanding  
 பு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>வா (buddhvA) = knowing  
 பு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>ய: (buddhayaH) = intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup> (buddhi) = of intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup> (buddhi) = by intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>ம் (buddhiM) = intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = and intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = intellect  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = understanding  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = transcendental intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = transcendental service with intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = the intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (buddhiH) = devotional service to the Lord  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>நாஸ: (buddhinAshaH) = loss of intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>நாஸாத் (buddhinAshAt) = and from loss of intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>பே<sup>4</sup>த<sup>3</sup>ம் (buddhibhedaM) = disruption of intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>மதாம் (buddhimatAM) = of the intelligent  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>மாந் (buddhimAn) = intelligent  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>மாந் (buddhimAn) = is intelligent  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>யுக்த: (buddhiyuktaH) = one who is engaged in devotional service  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>யுக்தா: (buddhiyuktAH) = being engaged in devotional service  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>யோக<sup>3</sup>ம் (buddhiyogaM) = devotional activities  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>யோக<sup>3</sup>ம் (buddhiyogaM) = real intelligence  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>யோகா<sup>3</sup>த் (buddhiyogAt) = on the strength of KRiShNa consciousness  
 பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>ஸம்யோக<sup>3</sup>ம் (buddhisa.nyogaM) = revival of consciousness  
 பு<sup>3</sup>த<sup>3</sup>தே: (buddheH) = of intelligence  
 பு<sup>3</sup>த<sup>3</sup>தே: (buddheH) = to intelligence  
 பு<sup>3</sup>த<sup>3</sup>தே: (buddheH) = more than the intelligence  
 பு<sup>3</sup>த<sup>3</sup>தௌ<sup>4</sup> (buddhau) = in such consciousness

- பு<sup>3</sup>த:<sup>4</sup> (budhaH) = the intelligent person.  
 பு<sup>3</sup>தா:<sup>4</sup> (budhAH) = the learned  
 பு<sup>3</sup>தா:<sup>4</sup> (budhAH) = those who know.  
 ப்<sup>3</sup>ரு<sup>3</sup>ஹத்ஸாம (bRihatsAma) = the BrAhat-sama  
 ப்<sup>3</sup>ரு<sup>3</sup>ஹஸ்பதிம் (bRihaspatiM) = Brhaspati  
 போ<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>வ்யம் (boddhavyaM) = should be understood  
 போ<sup>3</sup>த<sup>4</sup>யந்த: (bodhayantaH) = preaching  
 ப்<sup>3</sup>ரவீமி (bravImi) = I am speaking  
 ப்<sup>3</sup>ரவீஷி (bravIShi) = You are explaining  
 ப்<sup>3</sup>ரஹ்ம (brahma) = absolute  
 ப்<sup>3</sup>ரஹ்ம (brahma) = of a brahmana  
 ப்<sup>3</sup>ரஹ்ம (brahma) = of the Absolute Truth  
 ப்<sup>3</sup>ரஹ்ம (brahma) = to the Absolute  
 ப்<sup>3</sup>ரஹ்ம (brahma) = transcendence  
 ப்<sup>3</sup>ரஹ்ம (brahma) = truth  
 ப்<sup>3</sup>ரஹ்ம (brahma) = the Absolute  
 ப்<sup>3</sup>ரஹ்ம (brahma) = the Vedas  
 ப்<sup>3</sup>ரஹ்ம (brahma) = the Supreme  
 ப்<sup>3</sup>ரஹ்ம (brahma) = the supreme  
 ப்<sup>3</sup>ரஹ்ம (brahma) = Brahman  
 ப்<sup>3</sup>ரஹ்ம (brahma) = like the Supreme  
 ப்<sup>3</sup>ரஹ்ம (brahma) = supreme  
 ப்<sup>3</sup>ரஹ்ம (brahma) = spiritual in nature  
 ப்<sup>3</sup>ரஹ்ம (brahma) = spiritual kingdom  
 ப்<sup>3</sup>ரஹ்ம (brahma) = spiritual  
 ப்<sup>3</sup>ரஹ்ம (brahma) = spirit  
 ப்<sup>3</sup>ரஹ்ம (brahma) = from the Vedas  
 ப்<sup>3</sup>ரஹ்மசர்யம் (brahmacharyaM) = celibacy  
 ப்<sup>3</sup>ரஹ்மசாரிவ்ரதே (brahmachArivrate) = in the vow of celibacy  
 ப்<sup>3</sup>ரஹ்மண: (brahmaNaH) = of transcendence  
 ப்<sup>3</sup>ரஹ்மண: (brahmaNaH) = of the impersonal brahmajyoti  
 ப்<sup>3</sup>ரஹ்மண: (brahmaNaH) = of the Vedas

- ப்<sup>3</sup>ரஹ்மண: (brahmaNaH) = of the Supreme
- ப்<sup>3</sup>ரஹ்மண: (brahmaNaH) = of Brahma
- ப்<sup>3</sup>ரஹ்மண: (brahmaNaH) = than Brahma
- ப்<sup>3</sup>ரஹ்மண (brahmaNA) = by the spirit soul
- ப்<sup>3</sup>ரஹ்மணி (brahmaNi) = in the transcendence
- ப்<sup>3</sup>ரஹ்மணி (brahmaNi) = in the Supreme
- ப்<sup>3</sup>ரஹ்மணி (brahmaNi) = unto the Supreme Personality of Godhead
- ப்<sup>3</sup>ரஹ்மநிர்வாணம் (brahmanirvANaM) = the spiritual kingdom of God
- ப்<sup>3</sup>ரஹ்மநிர்வாணம் (brahmanirvANaM) = liberation in the Supreme
- ப்<sup>3</sup>ரஹ்மபு<sup>4</sup>யாய (brahmabhuyAya) = elevated to the Brahman platform
- ப்<sup>3</sup>ரஹ்மபு<sup>4</sup>தம் (brahmabhUtaM) = liberation by identification with the Absolute
- ப்<sup>3</sup>ரஹ்மபு<sup>4</sup>த: (brahmabhUtaH) = being one with the Absolute
- ப்<sup>3</sup>ரஹ்மபு<sup>4</sup>த: (brahmabhUtaH) = being self-realized
- ப்<sup>3</sup>ரஹ்மபு<sup>4</sup>யாய (brahmabhUyAya) = for self-realization
- ப்<sup>3</sup>ரஹ்மயோக<sup>3</sup> (brahmayoga) = by concentration in Brahma
- ப்<sup>3</sup>ரஹ்மவாதி<sup>3</sup>நாம் (brahmavAdinAM) = of the transcendentalists.
- ப்<sup>3</sup>ரஹ்மவித் (brahmavit) = one who knows the Supreme perfectly
- ப்<sup>3</sup>ரஹ்மவித:<sup>3</sup> (brahmavidaH) = who know the Absolute
- ப்<sup>3</sup>ரஹ்மஸம்ஸ்பர்ஸம் (brahmasa.nsparshaM) = being in constant touch with the Supreme
- ப்<sup>3</sup>ரஹ்மஸூத்ர (brahmasUtra) = of the Vedanta
- ப்<sup>3</sup>ரஹ்மாணம் (brahmaNaM) = Brahma
- ப்<sup>3</sup>ராஹ்மண (brAhmaNa) = of the brahmanas
- ப்<sup>3</sup>ராஹ்மணஸ்ய (brAhmaNasya) = of the man who knows the Supreme Brahman
- ப்<sup>3</sup>ராஹ்மண: (brAhmaNAH) = the brahmanas
- ப்<sup>3</sup>ராஹ்மண: (brAhmaNAH) = brahmanas
- ப்<sup>3</sup>ராஹ்மணே (brAhmaNe) = in the brahmana
- ப்<sup>3</sup>ராஹ்மீ (brAhmI) = spiritual
- ப்<sup>3</sup>ரூஹி (brUhi) = tell
- ப்<sup>3</sup>ரூஹி (brUhi) = please tell
- ப<sup>4</sup>க்த: (bhaktaH) = devotee

- புக்<sup>3</sup>த: (bhaktaH) = devotees  
 புக்<sup>3</sup>தா: (bhaktAH) = devotees  
 புக்<sup>3</sup>திம் (bhaktiM) = devotional service  
 புக்<sup>3</sup>தி: (bhaktiH) = in devotional service  
 புக்<sup>3</sup>தி: (bhaktiH) = devotion  
 புக்<sup>3</sup>திமாந் (bhaktimAn) = engaged in devotion  
 புக்<sup>3</sup>திமாந் (bhaktimAn) = devotee  
 புக்<sup>3</sup>தியோகே<sup>3</sup>ந் (bhaktiyogena) = by devotional service  
 புக்<sup>3</sup>தேஷு (bhakteShu) = amongst devotees  
 புக்<sup>3</sup>த்யா (bhaktyA) = in devotion  
 புக்<sup>3</sup>த்யா (bhaktyA) = in full devotion  
 புக்<sup>3</sup>த்யா (bhaktyA) = with devotion  
 புக்<sup>3</sup>த்யா (bhaktyA) = by devotional service  
 புக்<sup>3</sup>த்யா (bhaktyA) = by pure devotional service  
 புக்<sup>3</sup>த்யுபஹ்ரு<sup>3</sup>தம் (bhaktyupahRitaM) = offered in devotion  
 புக்<sup>3</sup>வந் (bhagavan) = O Supreme  
 புக்<sup>3</sup>வாந் (bhagavAn) = O Personality of Godhead  
 புக்<sup>3</sup>ஜதாம் (bhajatAM) = in rendering devotional service  
 புக்<sup>3</sup>ஜதி (bhajati) = renders devotional service  
 புக்<sup>3</sup>ஜதி (bhajati) = serves in devotional service  
 புக்<sup>3</sup>ஜதே (bhajate) = is engaged in devotional service  
 புக்<sup>3</sup>ஜதே (bhajate) = renders transcendental loving service  
 புக்<sup>3</sup>ஜந்தி (bhajanti) = render transcendental service  
 புக்<sup>3</sup>ஜந்தி (bhajanti) = render service  
 புக்<sup>3</sup>ஜந்தே (bhajante) = engage in devotional service  
 புக்<sup>3</sup>ஜந்தே (bhajante) = become devoted  
 புக்<sup>3</sup>ஜந்தே (bhajante) = render services  
 புக்<sup>3</sup>ஜஸ்வ (bhajasva) = be engaged in loving service  
 புக்<sup>3</sup>ஜாமி (bhajAmi) = reward  
 புக்<sup>3</sup>ய (bhaya) = fear  
 புக்<sup>3</sup>யம் (bhayaM) = fear  
 புக்<sup>3</sup>யம் (bhayaM) = fearfulness

பு<sup>4</sup>யா<sup>3</sup>த் (bhayAt) = out of fear

பு<sup>4</sup>யா<sup>3</sup>த் (bhayAt) = danger.

பு<sup>4</sup>யா<sup>3</sup>நகா<sup>3</sup>நி (bhayAnakAni) = very fearful

பு<sup>4</sup>யாவ<sup>3</sup>ஹை: (bhayAvahaH) = dangerous.

பு<sup>4</sup>யே<sup>3</sup>ந (bhayena) = out of fear

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O great one amongst the  
descendants of Bharata.

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O chief amongst the  
descendants of Bharata

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O chief of the descendants of Bharata.

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O chief of the Bharatas.

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O best amongst the Bharatas

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O best of the Bharatas.

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ர்ஷ<sup>3</sup>ப<sup>4</sup> (bharatarShabha) = O lord of the Bharatas.

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ஸ்ரேஷ்<sup>3</sup>ட<sup>2</sup> (bharatashreShTha) = O chief of the Bharatas

பு<sup>4</sup>ர<sup>3</sup>த<sup>3</sup>ஸ<sup>3</sup>த்த<sup>3</sup>ம (bharatasattama) = O best of the Bharatas

பு<sup>4</sup>ர்<sup>3</sup>தா (bhartA) = master

பு<sup>4</sup>ர்<sup>3</sup>தா (bhartA) = sustainer

பு<sup>4</sup>வ (bhava) = appearance

பு<sup>4</sup>வ (bhava) = just become.

பு<sup>4</sup>வ (bhava) = just become

பு<sup>4</sup>வ (bhava) = become

பு<sup>4</sup>வ (bhava) = be

பு<sup>4</sup>வ: (bhavaH) = birth

பு<sup>4</sup>வ<sup>3</sup>த: (bhavataH) = develop

பு<sup>4</sup>வ<sup>3</sup>த: (bhavataH) = Your

பு<sup>4</sup>வ<sup>3</sup>தி (bhavati) = it so becomes

பு<sup>4</sup>வ<sup>3</sup>தி (bhavati) = is

பு<sup>4</sup>வ<sup>3</sup>தி (bhavati) = comes

பு<sup>4</sup>வ<sup>3</sup>தி (bhavati) = takes place

பு<sup>4</sup>வ<sup>3</sup>தி (bhavati) = takes birth

பு<sup>4</sup>வ<sup>3</sup>தி (bhavati) = there is



- பு<sup>4</sup>வதி (bhavati) = become manifested  
 பு<sup>4</sup>வதி (bhavati) = becomes possible  
 பு<sup>4</sup>வதி (bhavati) = becomes prominent  
 பு<sup>4</sup>வதி (bhavati) = becomes  
 பு<sup>4</sup>வந்தம் (bhavantaM) = You  
 பு<sup>4</sup>வந்த: (bhavantaH) = you  
 பு<sup>4</sup>வந்தி (bhavanti) = are  
 பு<sup>4</sup>வந்தி (bhavanti) = grow  
 பு<sup>4</sup>வந்தி (bhavanti) = come about  
 பு<sup>4</sup>வாந் (bhavAn) = your good self  
 பு<sup>4</sup>வாந் (bhavAn) = You  
 பு<sup>4</sup>வாமி (bhavAmi) = I become  
 பு<sup>4</sup>விதா (bhavitA) = will come to be  
 பு<sup>4</sup>விதா (bhavitA) = will become  
 பு<sup>4</sup>விஷ்யதாம் (bhaviShyatAM) = of future manifestations  
 பு<sup>4</sup>விஷ்யதி (bhaviShyati) = it will increase in the future  
 பு<sup>4</sup>விஷ்யந்தி (bhaviShyanti) = will be  
 பு<sup>4</sup>விஷ்யாணி (bhaviShyANi) = future  
 பு<sup>4</sup>விஷ்யாம: (bhaviShyAmaH) = shall exist  
 பு<sup>4</sup>வேத் (bhavet) = would be.  
 பு<sup>4</sup>வேத் (bhavet) = there were  
 பு<sup>4</sup>ஸ்மஸாத் (bhasmasAt) = ashes  
 பு<sup>4</sup>ஸ்மஸாத் (bhasmasAt) = to ashes  
 பா:<sup>4</sup> (bhAH) = light  
 பா<sup>4</sup>ரத (bhArata) = O Dhritarashtra, descendant of Bharata  
 பா<sup>4</sup>ரத (bhArata) = O descendant of the Bharata dynasty.  
 பா<sup>4</sup>ரத (bhArata) = O descendant of Bharata.  
 பா<sup>4</sup>ரத (bhArata) = O descendant of Bharata  
 பா<sup>4</sup>ரத (bhArata) = O best of the Bharatas.  
 பா<sup>4</sup>ரத (bhArata) = O son of Bharata.  
 பா<sup>4</sup>ரத (bhArata) = O son of Bharata  
 பா<sup>4</sup>ரத (bhArata) = O scion of Bharata

- பா<sup>4</sup>வ (bhAva) = of one's nature  
 பா<sup>4</sup>வ (bhAva) = state of being  
 பா<sup>4</sup>வம் (bhAvaM) = existence  
 பா<sup>4</sup>வம் (bhAvaM) = nature  
 பா<sup>4</sup>வம் (bhAvaM) = situation  
 பா<sup>4</sup>வ: (bhAvaH) = endurance  
 பா<sup>4</sup>வ: (bhAvaH) = the nature  
 பா<sup>4</sup>வ: (bhAvaH) = nature  
 பா<sup>4</sup>வ: (bhAvaH) = states of being  
 பா<sup>4</sup>வநா (bhAvanA) = fixed mind (in happiness)  
 பா<sup>4</sup>வயதா (bhAvayatA) = having pleased  
 பா<sup>4</sup>வயந்த: (bhAvayantaH) = pleasing one another  
 பா<sup>4</sup>வயந்து (bhAvayantu) = will please  
 பா<sup>4</sup>வஸமந்வித: (bhAvasamanvitaH) = with great attention.  
 பா<sup>4</sup>வா: (bhAvAH) = natures  
 பா<sup>4</sup>விதா: (bhAvitAH) = remembering.  
 பா<sup>4</sup>வேஷு (bhAveShu) = natures cintyah  
 பா<sup>4</sup>வை: (bhAvaiH) = by the states of being  
 பா<sup>4</sup>ஷஸே (bhAShase) = speaking  
 பா<sup>4</sup>ஷா (bhAShA) = language  
 பா<sup>4</sup>ஸ: (bhAsaH) = effulgence  
 பா<sup>4</sup>ஸ: (bhAsaH) = rays  
 பா<sup>4</sup>ஸயதே (bhAsayate) = illuminates  
 பா<sup>4</sup>ஸ்வதா (bhAsvatA) = glowing.  
 பி<sup>4</sup>தா: (bhitAH) = out of fear  
 பி<sup>4</sup>ந்நா (bhinnA) = separated  
 பீ<sup>4</sup>தம் (bhItaM) = fearful  
 பீ<sup>4</sup>தபீ<sup>4</sup>த: (bhItabhItaH) = fearful  
 பீ<sup>4</sup>தாநி (bhItAni) = out of fear  
 பீ<sup>4</sup>ம (bhIma) = by Bhima  
 பீ<sup>4</sup>மகர்மா (bhImakarmA) = one who performs herculean tasks  
 பீ<sup>4</sup>மார்ஜுந (bhImArjuna) = to Bhima and Arjuna

- பு<sup>4</sup>ஷ்ம (bhIShma) = Grandfather Bhishma  
 பு<sup>4</sup>ஷ்ம (bhIShma) = by Grandfather Bhishma  
 பு<sup>4</sup>ஷ்மம் ச (bhIShmaM cha) = also Bhishma  
 பு<sup>4</sup>ஷ்மம் (bhIShmaM) = unto Grandfather Bhishma  
 பு<sup>4</sup>ஷ்மம் (bhIShmaM) = Bhishma  
 பு<sup>4</sup>ஷ்ம: (bhIShmaH) = Grandfather Bhishma  
 பு<sup>4</sup>ஷ்ம: (bhIShmaH) = Bhishmadeva  
 பு<sup>4</sup>க்த்வா (bhuktvA) = enjoying  
 பு<sup>4</sup>ங்க்தே (bhunKte) = enjoys  
 பு<sup>4</sup>ங்க்ஷவ (bhunKShva) = enjoy  
 பு<sup>4</sup>ஞ்ஜதே (bhu njate) = enjoy  
 பு<sup>4</sup>ஞ்ஜாநம் (bhu njAnaM) = enjoying  
 பு<sup>4</sup>ஞ்ஜீய (bhu njIya) = one has to enjoy  
 பு<sup>4</sup>மௌ (bhumau) = on the earth  
 பு<sup>4</sup>வி (bhuvi) = in this world.  
 பூ:<sup>4</sup> (bhUH) = become  
 பூ<sup>4</sup>த (bhUta) = of everything that be  
 பூ<sup>4</sup>த (bhUta) = of creation  
 பூ<sup>4</sup>த (bhUta) = of the living entity  
 பூ<sup>4</sup>த (bhUta) = of living entities  
 பூ<sup>4</sup>த (bhUta) = living entities  
 பூ<sup>4</sup>தம் (bhUtaM) = created being  
 பூ<sup>4</sup>தக்<sup>3</sup>ணந் (bhUtagaNAn) = ghosts  
 பூ<sup>4</sup>தக்<sup>3</sup>ராமம் (bhUtagrAmaM) = all the cosmic manifestations  
 பூ<sup>4</sup>தக்<sup>3</sup>ராமம் (bhUtagrAmaM) = the combination of material elements  
 பூ<sup>4</sup>தக்<sup>3</sup>ராம: (bhUtagrAmaH) = the aggregate of all living entities  
 பூ<sup>4</sup>தப<sup>4</sup>ர்த்ரு' (bhUtabhRi) = the maintainer of all living entities  
 பூ<sup>4</sup>தபா<sup>4</sup>வந (bhUtabhAvana) = O origin of everything  
 பூ<sup>4</sup>தபா<sup>4</sup>வந: (bhUtabhAvanaH) = the source of all manifestations.  
 பூ<sup>4</sup>தபா<sup>4</sup>வோத்<sup>3</sup>ப<sup>4</sup>வகர: (bhUtabhAvodbhavakaraH) = producing the material  
 bodies of the living entities  
 பூ<sup>4</sup>தப<sup>4</sup>ரு'த் (bhUtabhRit) = the maintainer of all living entities

- பு<sup>4</sup>தஸர்கௌ<sup>3</sup> (bhUtasargau) = created living beings  
 பு<sup>4</sup>தஸ்த:<sup>2</sup> (bhUtasthaH) = in the cosmic manifestation  
 பு<sup>4</sup>தாநாம் (bhUtAnAM) = of all those who are born  
 பு<sup>4</sup>தாநாம் (bhUtAnAM) = of all living entities  
 பு<sup>4</sup>தாநாம் (bhUtAnAM) = of living entities  
 பு<sup>4</sup>தாநாம் (bhUtAnAM) = the living entities  
 பு<sup>4</sup>தாநி (bhUtAni) = all creation  
 பு<sup>4</sup>தாநி (bhUtAni) = all people  
 பு<sup>4</sup>தாநி (bhUtAni) = all beings  
 பு<sup>4</sup>தாநி (bhUtAni) = everything created  
 பு<sup>4</sup>தாநி (bhUtAni) = the material bodies  
 பு<sup>4</sup>தாநி (bhUtAni) = living entities (that are born)  
 பு<sup>4</sup>தாநி (bhUtAni) = living entities  
 பு<sup>4</sup>தாநீ (bhUtAnI) = all of this material manifestation  
 பு<sup>4</sup>தாநீ (bhUtAnI) = all that are created  
 பு<sup>4</sup>தாநீ (bhUtAnI) = all living entities  
 பு<sup>4</sup>தாநீ (bhUtAnI) = entities  
 பு<sup>4</sup>தாநீ (bhUtAnI) = to the ghosts and spirits  
 பு<sup>4</sup>தாநீ (bhUtAnI) = the living entities  
 பு<sup>4</sup>தாநீ (bhUtAnI) = living entities  
 பு<sup>4</sup>தி: (bhUtiH) = exceptional power  
 பு<sup>4</sup>தேஜ்யா: (bhUtejyAH) = worshipers of ghosts and spirits  
 பு<sup>4</sup>தேஸ (bhUtesha) = O Lord of everything  
 பு<sup>4</sup>தேஷு (bhUteShu) = in all beings  
 பு<sup>4</sup>தேஷு (bhUteShu) = in all living beings  
 பு<sup>4</sup>தேஷு (bhUteShu) = towards all living entities  
 பு<sup>4</sup>தேஷு (bhUteShu) = manifestation  
 பு<sup>4</sup>தேஷு (bhUteShu) = living entities  
 பு<sup>4</sup>த்வா பு<sup>4</sup>த்வா (bhUtvA bhUtvA) = repeatedly taking birth  
 பு<sup>4</sup>த்வா (bhUtvA) = becoming  
 பு<sup>4</sup>த்வா (bhUtvA) = so being  
 பு<sup>4</sup>த்வா (bhUtvA) = having come into being

- பு<sup>4</sup>த்வா (bhUtvA) = having been  
 பு<sup>4</sup>மி: (bhUmiH) = earth  
 பு<sup>4</sup>ய: (bhUyaH) = again  
 பு<sup>4</sup>ய: (bhUyaH) = or is again coming to be  
 பு<sup>4</sup>ய: (bhUyaH) = further  
 ப்<sup>4</sup>ரு<sup>3</sup>கு: (bhRiguH) = Bhriгу  
 பே<sup>4</sup>த<sup>3</sup>ம் (bhedaM) = the differences  
 பே<sup>4</sup>ர்ய: (bheryaH) = large drums  
 பை<sup>4</sup>க்ஷயம் (bhaikShyaM) = by begging  
 போ<sup>4</sup>க்தா (bhoktA) = the enjoyer  
 போ<sup>4</sup>க்தா (bhoktA) = supreme enjoyer  
 போ<sup>4</sup>க்தாரம் (bhoktAraM) = the beneficiary  
 போ<sup>4</sup>க்தும் (bhoktuM) = to enjoy life  
 போ<sup>4</sup>க்த்ரு<sup>3</sup>த்வே (bhoktRitve) = in enjoyment  
 போ<sup>4</sup>க<sup>3</sup> (bhoga) = in sense enjoyment  
 போ<sup>4</sup>க<sup>3</sup> (bhoga) = to material enjoyment  
 போ<sup>4</sup>க<sup>3</sup> (bhoga) = sense enjoyment  
 போ<sup>4</sup>கா: (bhogAH) = enjoyments  
 போ<sup>4</sup>கா: (bhogAH) = material enjoyment  
 போ<sup>4</sup>கா<sup>3</sup>ந் (bhogAn) = enjoyable things  
 போ<sup>4</sup>கா<sup>3</sup>ந் (bhogAn) = necessities of life  
 போ<sup>4</sup>கீ<sup>3</sup> (bhogI) = the enjoyer  
 போ<sup>4</sup>கை: (bhogaiH) = enjoyment  
 போ<sup>4</sup>ஜநம் (bhojanaM) = eating  
 போ<sup>4</sup>ஜநேஷு (bhojaneShu) = or while eating together  
 போ<sup>4</sup>க்ஷயஸே (bhokShyase) = you enjoy  
 ப்<sup>4</sup>ரமதி (bhramati) = forgetting  
 ப்<sup>4</sup>ராத்ரு<sup>3</sup>ந் (bhrAtRin) = brothers  
 ப்<sup>4</sup>ராமயந் (bhrAmayan) = causing to travel  
 ப்<sup>4</sup>ருவோ: (bhruvoH) = the eyebrows  
 ப்<sup>4</sup>ருவோ: (bhruvoH) = the two eyebrows  
 மம்ஸ்யந்தே (ma.nsyante) = they will consider

- மகர: (makaraH) = the shark  
 மச்சித்த: (machchittaH) = in consciousness of Me  
 மச்சித்தா: (machchittAH) = their minds fully engaged in Me  
 மணிக<sup>3</sup>ணை: (maNigaNAH) = pearls  
 மத் (mat) = unto Me  
 மத் (mat) = upon Me (KRiShNa)  
 மத் (mat) = of Mine  
 மத் (mat) = of Me  
 மத் (mat) = Me  
 மத் (mat) = My  
 மத் (mat) = having  
 மதம் (mataM) = injunction  
 மதம் (mataM) = injunctions  
 மதம் (mataM) = opinion  
 மத: மே (mataH me) = this is my opinion.  
 மத: (mataH) = in My opinion.  
 மத: (mataH) = is considered.  
 மத: (mataH) = considered  
 மதா (mataA) = are considered  
 மதா (mataA) = is considered  
 மதா: (mataAH) = are considered.  
 மதி: (matiH) = opinion.  
 மதி: (matiH) = opinion  
 மதி: (matiH) = determination  
 மதிர்மம (matirmama) = my opinion.  
 மதே (mate) = in the opinion  
 மத்கர்ம (matkarma) = My work  
 மத்கர்மக்ரு<sup>3</sup>த் (matkarmakRit) = engaged in doing My work  
 மத்த: (mattaH) = beyond Me  
 மத்த: (mattaH) = from Me  
 மத்பரம் (matparaM) = subordinate to Me  
 மத்பர: (matparaH) = in relationship with Me

மத்பர: (matparaH) = under My protection

மத்பரம: (matparamaH) = considering Me the Supreme

மத்பரமா: (matparamAH) = taking Me, the Supreme Lord,  
as everything

மத்பரா: (matparAH) = being attached to Me

மத்பராயண: (matparAyaNaH) = devoted to Me.

மத்ப்ரஸாதா<sup>3</sup>த் (matprasAdAt) = by My mercy

மத்வா (matvA) = knowing

மத்வா (matvA) = thinking

மதஸ்மஸ்தா<sup>2</sup>ம் (matsa.nsthAM) = the spiritual sky (the  
kingdom of God)

மதஸ்தா<sup>2</sup>நி (matsthAni) = in Me

மதஸ்தா<sup>2</sup>நி (matsthAni) = situated in Me

மத<sup>3</sup>பு<sup>4</sup>க்த: (madbhaktaH) = My devotee

மத<sup>3</sup>பு<sup>4</sup>க்திம் (madbhaktiM) = My devotional service

மத<sup>3</sup>பா<sup>4</sup>வம் (madbhAvaM) = to My spiritual nature

மத<sup>3</sup>பா<sup>4</sup>வம் (madbhAvaM) = transcendental love for Me

மத<sup>3</sup>வ்யபாஸ்ரய: (madvyapAshrayaH) = under My protection

மத<sup>3</sup> (mada) = in the delusion

மத<sup>3</sup>ம் (madaM) = illusion

மத<sup>3</sup>நூக்<sup>3</sup>ரஹாய (madanugrahAya) = just to show me favor

மத<sup>3</sup>ர்த<sup>2</sup>ம் (madarthaM) = for My sake

மத<sup>3</sup>ர்தே<sup>2</sup> (madarthe) = for my sake

மதா<sup>3</sup>ந்விதா: (madAnvitAH) = absorbed in the conceit

மதா<sup>3</sup>ஸ்ரய: (madAshrayaH) = in consciousness of Me

(KRiShNa consciousness)

மத<sup>3</sup>க<sup>3</sup>தப்ராண: (madgataprANAH) = their lives devoted to Me

மத<sup>3</sup>க<sup>3</sup>தேந (madgatena) = abiding in Me, always thinking of Me

மத<sup>3</sup>பு<sup>4</sup>க்த: (madbhaktaH) = engaged in My devotional service

மத<sup>3</sup>பு<sup>4</sup>க்த: (madbhaktaH) = My devotee

மத<sup>3</sup>பா<sup>4</sup>வம் (madbhAvaM) = My nature

மத<sup>3</sup>பா<sup>4</sup>வா: (madbhAvAH) = born of Me

- மத்<sup>3</sup>பா<sup>4</sup>வாய (madbhAvAya) = to My nature  
 மத்<sup>3</sup>யாஜீ (madyAjl) = My worshiper  
 மது<sup>4</sup>ஸூத<sup>3</sup>ந (madhusUdana) = O Madhusudana  
 மது<sup>4</sup>ஸூத<sup>3</sup>ந (madhusUdana) = O killer of Madhu  
 மது<sup>4</sup>ஸூத<sup>3</sup>ந (madhusUdana) = O killer of the demon Madhu (KRiShNa)  
 மது<sup>4</sup>ஸூத<sup>3</sup>ந (madhusUdana) = O killer of the demon Madhu  
 மது<sup>4</sup>ஸூத<sup>3</sup>ந: (madhusUdanaH) = the killer of Madhu.  
 மத்<sup>4</sup>ய (madhya) = middle  
 மத்<sup>4</sup>யம் (madhyaM) = middle  
 மத்<sup>4</sup>யஸ்த<sup>2</sup> (madhyastha) = mediators between belligerents  
 மத்<sup>4</sup>யாநி (madhyAni) = in the middle  
 மத்<sup>4</sup>யே (madhye) = in the middle  
 மத்<sup>4</sup>யே (madhye) = in the midst  
 மத்<sup>4</sup>யே (madhye) = between  
 மந (mana) = and false prestige  
 மந: (manaH) = with the mind  
 மந: (manaH) = of the mind  
 மந: (manaH) = the mind.  
 மந: (manaH) = the mind  
 மந: (manaH) = mind  
 மந:ப்ரஸாத:<sup>3</sup> (manaHprasAdaH) = satisfaction of the mind  
 மநவ: (manavaH) = Manus  
 மநவே (manave) = unto the father of mankind  
 (of the name Vaivasvata)  
 மநஸம் (manasaM) = whose mind  
 மநஸ: (manasaH) = more than the mind  
 மநஸா (manasA) = with the mind  
 மநஸா (manasA) = by the mind  
 மநீஷிண: (manIShiNaH) = great thinkers  
 மநீஷிண: (manIShiNaH) = great sages or devotees  
 மநீஷிணம் (manIShiNAM) = even for the great souls.  
 மநு: (manuH) = the father of mankind



மநுஷ்யலோகே (manuShyaloke) = in the world of human society.

மநுஷ்யா: (manuShyAH) = all men

மநுஷ்யாணாம் (manuShyANAM) = of men

மநுஷ்யாணாம் (manuShyANAM) = of such men

மநுஷ்யேஷு (manuShyeShu) = among men

மநுஷ்யேஷு (manuShyeShu) = in human society

மனோக<sup>3</sup>தாந் (manogatAn) = of mental concoction

மனோபி:<sup>4</sup> (manobhiH) = and mind

மனோரத<sup>2</sup>ம் (manorathaM) = according to my desires

மந்தவ்ய: (mantavyaH) = is to be considered

மந்த்ர: (mantraH) = transcendental chant

மந்த்ரஹீநம் (mantrahInaM) = with no chanting of the Vedic hymns

மந்தா<sup>3</sup>ந் (mandAn) = lazy to understand self-realization

மந்மநா: (manmanAH) = always thinking of Me

மந்மநா: (manmanAH) = thinking of Me

மந்மயா (manmayA) = fully in Me

மந்யதே (manyate) = considers

மந்யதே (manyate) = thinks

மந்யதே (manyate) = he thinks.

மந்யந்தே (manyante) = think

மந்யஸே (manyase) = you think

மந்யஸே (manyase) = you so think

மந்யஸே (manyase) = You think

மந்யே (manye) = I accept

மந்யே (manye) = think

மந்யேத (manyeta) = thinks

மம (mama) = of Mine

மம (mama) = My.

மம (mama) = My

மம (mama) = to Me

மம (mama) = my.

மம (mama) = my

- மய: (mayaH) = full of  
 மயா (mayA) = Me  
 மயா (mayA) = by Me.  
 மயா (mayA) = by Me  
 மயா (mayA) = by me.  
 மயா (mayA) = by me  
 மயா (mayA) = me  
 மயி (mayi) = are in Me  
 மயி (mayi) = in Me.  
 மயி (mayi) = in Me  
 மயி (mayi) = unto Me  
 மயி (mayi) = upon Me  
 மயி (mayi) = to Me  
 மரண (maraNa) = and death  
 மரணத் (maraNAt) = than death  
 மரீசி: (marIchiH) = Marici  
 மருத: (marutaH) = the Maruts  
 மருத: (marutaH) = the forty-nine Maruts (demigods of the wind)  
 மருதாம் (marutAM) = of the Maruts  
 மர்த்யலோகம் (martyalokaM) = to the mortal earth  
 மர்த்யேஷு (martyeShu) = among those subject to death  
 மலேந (malena) = by dust  
 மஹத் (mahat) = great  
 மஹத் (mahat) = the total material existence  
 மஹத் (mahat) = very great  
 மஹத: (mahataH) = from very great  
 மஹதா (mahatA) = great  
 மஹதி (mahati) = in a great  
 மஹதீம் (mahatIM) = great  
 மஹத்<sup>3</sup>யோநி: (mahadyoniH) = source of birth in the material substance  
 மஹர்ஷய: (maharShayaH) = great sages  
 மஹர்ஷய: (maharShayaH) = the great sages

- மஹர்ஷி (maharShi) = great sages  
 மஹர்ஷீணம் (maharShINAM) = among the great sages  
 மஹர்ஷீணம் (maharShINAM) = of the great sages  
 மஹாத்மந் (mahAtman) = O great one.  
 மஹாத்மந் (mahAtman) = O great one  
 மஹாத்மந: (mahAtmanaH) = of the great soul  
 மஹாத்மந: (mahAtmanaH) = the great souls  
 மஹாத்மந: (mahAtmanaH) = the great Lord.  
 மஹாத்மா (mahAtmA) = great soul  
 மஹாத்மா (mahAtmA) = the great one.  
 மஹாத்மாந: (mahAtmAnaH) = the great souls  
 மஹாந் (mahAn) = great  
 மஹாநுப்<sup>4</sup>வாந் (mahAnubhavAn) = great souls  
 மஹாபாப்<sup>4</sup>மா (mahApApmA) = greatly sinful  
 மஹாபா<sup>3</sup>ஹு: (mahAbAhuH) = mighty-armed  
 மஹாபா<sup>3</sup>ஹோ (mahAbAho) = O mighty-armed one  
 மஹாபா<sup>3</sup>ஹோ (mahAbAho) = O mighty-armed KRiShNa  
 மஹாபா<sup>3</sup>ஹோ (mahAbAho) = O mighty-armed  
 மஹாபூ<sup>4</sup>தாநீ (mahAbhUtAnI) = the great elements  
 மஹாயோகே<sup>3</sup>ஸ்வர: (mahAyogeshvaraH) = the most powerful mystic  
 மஹாரத:<sup>2</sup> (mahArathaH) = one who can fight alone against thousands  
 மஹாரத:<sup>2</sup> (mahArathaH) = great fighter.  
 மஹாரதா:<sup>2</sup> (mahArathAH) = great chariot fighters.  
 மஹாரதா:<sup>2</sup> (mahArathAH) = the great generals  
 மஹாஸங்க<sup>2</sup>ம் (mahAshaNkhaM) = the terrific conchshell  
 மஹாஸந: (mahAshanaH) = all-devouring  
 மஹிமாநம் (mahimAnaM) = glories  
 மஹீம் (mahIM) = the world  
 மஹீக்ரு<sup>3</sup>தே (mahIkRite) = for the sake of the earth  
 மஹீபதே (mahIpate) = O King.  
 மஹீக்ஷிதாம் (mahIkShitAM) = chiefs of the world  
 மஹேஸ்வரம் (maheshvaraM) = the Supreme Lord

- மஹேஸ்வரம் (maheshvaraM) = the supreme proprietor.  
 மஹேஸ்வரம் (maheshvaraM) = the supreme master  
 மஹேஸ்வர: (maheshvaraH) = the Supreme Lord  
 மஹேஸ்வாஸா: (maheshvAsAH) = mighty bowmen  
 மா ஸ்ம (mA sma) = do not  
 மா (mA) = do not  
 மா (mA) = never  
 மா (mA) = let it not be  
 மாம் (mAM) = about Me  
 மாம் (mAM) = in Me  
 மாம் (mAM) = unto Me.  
 மாம் (mAM) = unto Me  
 மாம் (mAM) = unto me  
 மாம் (mAM) = upon Me  
 மாம் (mAM) = on Me  
 மாம் (mAM) = of Me  
 மாம் (mAM) = Me (KRiShNa)  
 மாம் (mAM) = Me (Lord KRiShNa)  
 மாம் (mAM) = Me  
 மாம் (mAM) = to Me (the Supreme Lord)  
 மாம் (mAM) = to Me  
 மாம் (mAM) = toward Me  
 மாம் (mAM) = me  
 மாதா (mAtA) = mother  
 மாதூலா: (mAtulAH) = maternal uncles  
 மாதூலாந் (mAtulAn) = maternal uncles  
 மாத்ராஸ்பர்ஸ: (mAtrAsparshaH) = sensory perception  
 மாத<sup>4</sup>வ (mAdhava) = O KRiShNa, husband of the goddess of fortune.  
 மாத<sup>4</sup>வ: (mAdhavaH) = KRiShNa (the husband of the goddess of fortune)  
 மாந (mAna) = in honor  
 மாந (mAna) = honor  
 மாந (mAna) = false prestige

- மாநவ: (mAnavaH) = a man.  
 மாநவ: (mAnavaH) = a man  
 மாநவா: (mAnavAH) = human beings  
 மாநஸம் (mAnasaM) = of the mind  
 மாநஸ: (mAnasaH) = and mind  
 மாநஸ: (mAnasaH) = within the mind.  
 மாநஸ: (mAnasaH) = who has such a mind  
 மாநஸா: (mAnasAH) = from the mind  
 மாநுஷம் (mAnuShaM) = human  
 மாநுஷீம் (mAnuShIM) = in a human form  
 மாநுஷே (mAnuShe) = in human society  
 மாமகம் (mAmakaM) = from Me.  
 மாமகா: (mAmakAH) = my party (sons)  
 மாமிகாம் (mAmikAM) = My  
 மாயயா (mAyayA) = under the spell of material energy.  
 மாயயா (mAyayA) = by the illusory energy  
 மாயா (mAyA) = energy  
 மாயாமேதாம் (mAyAmetAM) = this illusory energy  
 மாருத: (mArutaH) = wind.  
 மார்த்<sup>3</sup>ஸீர்ஷை: (mArgashIrShaH) = the month of November-December  
 மார்த்<sup>3</sup>வம் (mArdavaM) = gentleness  
 மால்ய (mAlya) = garlands  
 மாஸாநாம் (mAsAnAM) = of months  
 மாஹாதம்யம் (mAhAtmyaM) = glories  
 மித்ர (mitra) = of friends  
 மித்ர (mitra) = benefactors with affection  
 மித்ரத்<sup>3</sup>ரோஹே (mitradrohe) = in quarreling with friends  
 மித்ரே (mitre) = to a friend  
 மித்<sup>2</sup>யாசார: (mithyAchaH) = pretender  
 மித்<sup>2</sup>யைஷை: (mithyaiShaH) = this is all false  
 மிஸ்ரம் (mishraM) = mixed  
 முக்தம் (muktaM) = liberated

- முத்த: (muktaH) = being liberated  
 முத்த: (muktaH) = liberated  
 முத்த: (muktaH) = freed  
 முத்தஸங்க:<sup>3</sup> (muktasaNgaH) = liberated from all material association  
 முத்தஸங்க:<sup>3</sup> (muktasaNgaH) = liberated from association  
 முத்தஸ்ய (muktasya) = of the liberated  
 முக்த்வா (muktvA) = quitting  
 முக<sup>2</sup>ம் (mukhaM) = mouth  
 முக<sup>2</sup>ம் (mukhaM) = faces  
 முகா<sup>2</sup>நி (mukhAni) = faces  
 முகே<sup>2</sup> (mukhe) = through the mouth  
 முக<sup>2</sup>யம் (mukhyaM) = the chief  
 முச்யந்தே (muchyante) = get relief  
 முச்யந்தே (muchyante) = become free  
 முநய: (munayaH) = the sages  
 முநி: (muniH) = a thinker  
 முநி: (muniH) = a sage  
 முநி: (muniH) = the transcendentalist  
 முநீநாம் (munInAM) = of the sages  
 முநே: (muneH) = of the sage  
 முநே: (muneH) = sage.  
 முமுகூபி:<sup>4</sup> (mumukShubhiH) = who attained liberation  
 முஹூர்முஹூ: (muhurmuhuH) = repeatedly.  
 முஹ்யதி (muhyati) = is deluded.  
 முஹ்யதி (muhyati) = is bewildered  
 முஹ்யந்தி (muhyanti) = are bewildered  
 மூட<sup>4</sup> (mUDha) = foolish  
 மூட:<sup>4</sup> (mUDhaH) = foolish  
 மூட<sup>4</sup>யோநிஷு (mUDhayoniShu) = in animal species  
 மூடா:<sup>4</sup> (mUDhAH) = the foolish  
 மூடா:<sup>4</sup> (mUDhAH) = foolish men  
 மூர்தய: (mUrtayaH) = forms

மூர்த்நி (mUrdhni) = on the head

மூலம் (mUlaM) = rooted

மூலாநி (mUlaNi) = roots

ம்ரு'கா<sup>3</sup>ணம் (mRigANAM) = of animals

ம்ரு'கே<sup>3</sup>ந்த<sup>3</sup>ர: (mRigendraH) = the lion

ம்ரு'தம் (mRitaM) = dead

ம்ரு'தஸ்ய (mRitasya) = of the dead

ம்ரு'த்யு (mRityu) = of death

ம்ரு'த்யு (mRityu) = death

ம்ரு'த்யும் (mRityuM) = the path of death

ம்ரு'த்யு: (mRityuH) = death

மே (me) = unto Me

மே (me) = unto me.

மே (me) = unto me

மே (me) = of Mine

மே (me) = Mine

மே (me) = My.

மே (me) = My

மே (me) = to Me.

மே (me) = to Me

மே (me) = by Me

மே (me) = mine

மே (me) = my

மே (me) = for me

மே (me) = from Me

மேதா<sup>4</sup> (medhA) = intelligence

மேதா<sup>4</sup>வீ (medhAvI) = intelligent

மேரு: (meruH) = Meru

மைத்ர: (maitraH) = friendly

மோக<sup>4</sup>ம் (moghaM) = uselessly

மோக<sup>4</sup>கர்மாண: (moghakarmANaH) = baffled in fruitive activities

மோக<sup>4</sup>ஜ்ஞாநா: (moghaj nAnAH) = baffled in knowledge

- மோகா<sup>4</sup>ஸா: (moghAshAH) = baffled in their hopes  
 மோதி<sup>3</sup>ஷ்யே (modiShye) = I shall rejoice  
 மோஹ (moha) = of illusion  
 மோஹ (moha) = of illusions  
 மோஹ (moha) = delusion  
 மோஹம் (mohaM) = illusion  
 மோஹம் (mohaM) = to illusion  
 மோஹ: (mohaH) = and illusion  
 மோஹ: (mohaH) = illusion  
 மோஹநம் (mohanaM) = illusory  
 மோஹநம் (mohanaM) = the delusion  
 மோஹயஸி (mohayasi) = You are bewildering  
 மோஹாத் (mohAt) = by illusion  
 மோஹிதம் (mohitaM) = deluded  
 மோஹிதா: (mohitAH) = are bewildered  
 மோஹிநீம் (mohinIM) = bewildering  
 மோஹேந (mohena) = by the illusion  
 மோஹௌ (mohau) = and illusion  
 மோக்ஷ (mokSha) = for liberation  
 மோக்ஷம் (mokShaM) = the liberation  
 மோக்ஷம் (mokShaM) = liberation  
 மோக்ஷகாங்க்ஷிபி:<sup>4</sup> (mokShakANkShibhiH) = by those who  
 actually desire liberation.  
 மோக்ஷயிஷ்யாமி (mokShayiShyAmi) = will deliver  
 மோக்ஷாய (mokShAya) = for the purpose of liberation  
 மோக்ஷயஸே (mokShyase) = you will be released  
 மோக்ஷயஸே (mokShyase) = you will be liberated  
 மோக்ஷயஸே (mokShyase) = you will become free  
 மௌநம் (maunaM) = gravity  
 மௌநம் (maunaM) = silence  
 மௌநி (mauni) = silent  
 ம்ரியதே (mriyate) = dies



- யம் யம் (yaM yaM) = whatever  
யம் (yaM) = unto whom  
யம் (yaM) = what  
யம் (yaM) = which  
யம் (yaM) = one to whom  
யம் (yaM) = that which  
ய: ஸ: (yaH saH) = that which  
ய: (yaH) = a person who  
ய: (yaH) = anyone who  
ய: (yaH) = anyone  
ய: (yaH) = which  
ய: (yaH) = whoever  
ய: (yaH) = who  
ய: (yaH) = one who  
ய: (yaH) = he who  
யஜந்த: (yajantaH) = sacrificing  
யஜந்தி (yajanti) = they worship  
யஜந்தே (yajante) = worship  
யஜந்தே (yajante) = they worship by sacrifices  
யஜந்தே (yajante) = they perform sacrifice  
யஜின: (yajinaH) = devotees  
யஜு: (yajuH) = the Yajur Veda  
யத் (yat) = as  
யத் (yat) = in which  
யத் (yat) = if  
யத் (yat) = with which  
யத் (yat) = whatever  
யத் (yat) = what  
யத் (yat) = whichever  
யத் (yat) = which  
யத் (yat) = where  
யத் (yat) = that which

- யத் (yat) = that  
யத் (yat) = because.  
யத் (yat) = because  
யத் (yat) = having what  
யத் (yat) = having which  
யத (yata) = controlled  
யத (yata) = having controlled  
யத: (yataH) = from which  
யத: (yataH) = from whom  
யதசித்த (yatachitta) = controlling the mind  
யதசித்தஸ்ய (yatachittasya) = whose mind is controlled  
யதசித்தாத்மா (yatachittAtmA) = always careful in mind  
யதசேதஸாம் (yatachetasAM) = who have full control over the mind  
யதத: (yatataH) = while endeavoring  
யததா (yatata) = while endeavoring  
யததாம் (yatataM) = of those so endeavoring  
யததி (yatati) = endeavors  
யததே (yatate) = he endeavors  
யதந்த: (yatantaH) = endeavoring  
யதந்த: (yatantaH) = fully endeavoring  
யதந்தி (yatanti) = endeavor  
யதமாந: (yatamaNaH) = endeavoring  
யதய: (yatayaH) = enlightened persons  
யதய: (yatayaH) = great sages  
யதஸ்யத: (yatasyataH) = wherever  
யதாத்ம (yatAtma) = self-controlled  
யதாத்மநா: (yatAtmanAH) = engaged in self-realization  
யதாத்மவாந் (yatAtmavAn) = self-situated.  
யதீநாம் (yatInAM) = of the saintly persons  
யத்ர (yatra) = at which  
யத்ர (yatra) = in which  
யத்ர (yatra) = in that state of affairs where

- யத்ர (yatra) = wherein  
யத்ர (yatra) = where  
யதா<sup>2</sup> (yathA) = as it is  
யதா<sup>2</sup> (yathA) = as much as  
யதா<sup>2</sup> (yathA) = as.  
யதா<sup>2</sup> (yathA) = as  
யதா<sup>2</sup> (yathA) = just as  
யதா<sup>2</sup> (yathA) = how  
யதா<sup>2</sup>பா<sup>4</sup>க<sup>3</sup>ம் (yathAbhAgaM) = as differently arranged  
யதா<sup>2</sup>வத் (yathAvat) = as they are  
யதா<sup>3</sup> யதா<sup>3</sup> (yadA yadA) = whenever and wherever  
யதா<sup>3</sup> (yadA) = when  
யதி<sup>3</sup> (yadi) = if  
யதி<sup>3</sup> (yadi) = even if  
யத்<sup>3</sup>ரு'ச்<sup>2</sup>யா (yadRichChayA) = by its own accord  
யத்<sup>3</sup>ரு'ச்சா<sup>2</sup> (yadRichChA) = out of its own accord  
யத்<sup>3</sup>யத் (yadyat) = whatever  
யத்<sup>3</sup>வத் (yadvat) = as  
யத்<sup>3</sup>வா (yadvA) = whether  
யந்த்ர (yantra) = on a machine  
யம: (yamaH) = the controller of death  
யம: (yamaH) = the controller  
யயா (yayA) = by which  
யயா (yayA) = by whom  
யஸ: (yashaH) = fame  
யஷ்டவ்யம் (yaShTavyaM) = must be performed  
யஸ்மாத் (yasmAt) = because  
யஸ்மாத் (yasmAt) = from whom  
யஸ்மிந் (yasmin) = in which  
யஸ்மிந் (yasmin) = where  
யஸ்ய (yasya) = whoever  
யஸ்ய (yasya) = whom

யஸ்ய (yasya) = whose

யஸ்ய (yasya) = one whose

யஸ்ய (yasya) = of which

யஸ்யாம் (yasyAM) = in which

யக்ஷ (yakSha) = the Yaksas

யக்ஷரக்ஷஸாம் (yakSharakShasAM) = of the Yaksas and Raksasas

யக்ஷரக்ஷாம்ஸி (yakSharakShA.nsi) = demons

யக்ஷயே (yakShye) = I shall sacrifice

யஜ்ஞ (yaj na) = of sacrifice

யஜ்ஞ (yaj na) = of sacrifices

யஜ்ஞம் (yaj naM) = sacrifice

யஜ்ஞம் (yaj naM) = sacrifices

யஜ்ஞ: (yaj naH) = performance of yajna

யஜ்ஞ: (yaj naH) = performance of sacrifice

யஜ்ஞ: (yaj naH) = sacrifice

யஜ்ஞ: (yaj naH) = smrti sacrifice

யஜ்ஞபா<sup>4</sup>விதா: (yaj nabhAvitAH) = being satisfied by the  
performance of sacrifices

யஜ்ஞவித:<sup>3</sup> (yaj navidaH) = conversant with the purpose of  
performing sacrifices

யஜ்ஞஸிஷ்ட (yaj nashiShTa) = of the result of such performance  
of yajna

யஜ்ஞஸிஷ்டா (yaj nashiShTA) = of food taken after performance of yajna

யஜ்ஞக்ஷபித (yaj nakShapita) = being cleansed as the resul  
of such performances

யஜ்ஞா: (yaj nAH) = sacrifice

யஜ்ஞா: (yaj nAH) = sacrifices

யஜ்ஞாத் (yaj nAt) = than the sacrifice

யஜ்ஞாத் (yaj nAt) = from the performance of sacrifice

யஜ்ஞாநாம் (yaj nAnAM) = of sacrifices

யஜ்ஞாநாம் (yaj nAnAM) = sacrifices

யஜ்ஞாய (yaj nAya) = for the sake of Yajna (KRiShNa)

யஜ்ஞார்தா<sup>2</sup>த் (yaj nArthAt) = done only for the sake of Yajna, or Visnu

யஜ்ஞே (yaj ne) = in sacrifice

யஜ்ஞேந (yaj nena) = by the sacrifice

யஜ்ஞேந (yaj nena) = by sacrifice

யஜ்ஞேஷு (yaj neShu) = in the performances of yajna, sacrifice

யஜ்ஞை: (yaj naiH) = with sacrifices

யா (yA) = what

யா (yA) = which

யா (yA) = that which

யாம் யாம் (yAM yAM) = whichever

யாஜி (yAji) = worshiper

யாதயாமம் (yAtayAmaM) = food cooked three hours before being eaten

யாதி (yAti) = achieves

யாதி (yAti) = attains

யாதி (yAti) = one achieves

யாதி (yAti) = goes

யாதி (yAti) = reaches

யாதி (yAti) = he goes

யாத்ரா (yAtrA) = maintenance

யாத<sup>3</sup>ஸாம் (yAdasAM) = of all aquatics

யாத்<sup>3</sup>ரூக் (yAdRik) = as it is

யாந் (yAn) = those who

யாந்தி (yAnti) = attain

யாந்தி (yAnti) = approach

யாந்தி (yAnti) = undergo

யாந்தி (yAnti) = enter

யாந்தி (yAnti) = go

யாந்தி (yAnti) = do approach

யாபி:<sup>4</sup> (yAbhiH) = by which

யாமிமாம் (yAmimAM) = all these

யாவத் (yAvat) = as long as

யாவத் (yAvat) = whatever

- யாவாந் (yAvAn) = all that  
யாவாந் (yAvAn) = as much as yah  
யாஸ்யஸி (yAsyasi) = you will go  
யாஸ்யஸி (yAsyasi) = you shall go  
யுக்த (yukta) = regulated  
யுக்த: (yuktaH) = in trance  
யுக்த: (yuktaH) = is in the transcendental position  
யுக்த: (yuktaH) = well situated in yoga  
யுக்த: (yuktaH) = engaged in the divine consciousness  
யுக்த: (yuktaH) = engaged  
யுக்த: (yuktaH) = endowed  
யுக்த: (yuktaH) = one who is engaged in devotional service  
யுக்த: (yuktaH) = competent for self-realization  
யுக்த: (yuktaH) = the actual yogi  
யுக்த: (yuktaH) = dovetailed  
யுக்தசேதஸ: (yuktachetasaH) = their minds engaged in Me.  
யுக்ததம: (yuktatamaH) = the greatest yogi  
யுக்ததமா: (yuktatamaH) = most perfect in yoga  
யுக்தஸ்ய (yuktasya) = engaged  
யுக்தா: (yuktaH) = engaged  
யுக்தாத்ம (yuktaAtma) = having the mind firmly set on  
யுக்தாத்மா (yuktaAtma) = engaged in devotional service  
யுக்தாத்மா (yuktaAtma) = self-connected  
யுக்தே (yukte) = being yoked  
யுக்தேந (yuktena) = being engaged in meditation  
யுக்தை: (yuktaiH) = engaged  
யுக்த்வா (yuktvA) = being absorbed  
யுக<sup>3</sup> (yuga) = millenniums  
யுக<sup>3</sup>பத் (yugapat) = simultaneously  
யுகே<sup>3</sup> (yuge) = after millennium.  
யுகே<sup>3</sup> (yuge) = millennium  
யுக்யதே (yujyate) = is used

- யுஜ்யதே (yujyate) = is engaged  
யுஜ்யஸ்வ (yujyasva) = engage (fight)  
யுஜ்யஸ்வ (yujyasva) = be so engaged  
யுஞ்ஜத: (yu njataH) = constantly engaged  
யுஞ்ஜந் (yu njan) = engaging in yoga practice  
யுஞ்ஜந் (yu njan) = practicing  
யுஞ்ஜீத (yu njIta) = must concentrate in KRiShNa consciousness  
யுஞ்ஜ்யாத் (yu njyAt) = should execute  
யுத்<sup>3</sup>த<sup>4</sup>ம் (yuddhaM) = war  
யுத்<sup>3</sup>த<sup>4</sup>விஸாரதா:<sup>3</sup> (yuddhavishAradAH) = experienced in military science.  
யுத்<sup>3</sup>தா<sup>4</sup>த் (yuddhAt) = than fighting  
யுத்<sup>3</sup>தா<sup>4</sup>ய (yuddhAya) = to fight  
யுத்<sup>3</sup>தா<sup>4</sup>ய (yuddhAya) = for the sake of fighting  
யுத்<sup>3</sup>தே<sup>4</sup> (yuddhe) = in the fight  
யுத்<sup>3</sup>தே<sup>4</sup> (yuddhe) = in battle  
யுத்<sup>3</sup>தே<sup>4</sup> (yuddhe) = on this battlefield  
யுதா<sup>4</sup>மந்யு: (yudhAmanyuH) = Yudhamanyu  
யுதி<sup>4</sup> (yudhi) = in the fight  
யுதி<sup>4</sup>ஷ்<sup>2</sup>டி<sup>2</sup>ர: (yudhiShThiraH) = Yudhisthira  
யுத்<sup>4</sup>ய (yudhya) = fight  
யுத்<sup>4</sup>யஸ்வ (yudhyasva) = just fight  
யுத்<sup>4</sup>யஸ்வ (yudhyasva) = fight  
யுயுத்ஸவ: (yuyutsavaH) = desiring to fight  
யுயுத்ஸும் (yuyutsuM) = all in a fighting spirit  
யுயுதா<sup>4</sup>ந: (yuyudhAnaH) = Yuyudhana  
யே (ye) = all which  
யே (ye) = all who  
யே (ye) = all those who  
யே (ye) = all those  
யே (ye) = who  
யே (ye) = those who  
யே (ye) = those

- யேந (yena) = by which  
யேந (yena) = by whom  
யேநகேநசித் (yenakenachit) = with anything  
யேஷாம் (yeShAM) = whose  
யேஷாம் (yeShAM) = of whom  
யேஷாம் (yeShAM) = of them  
யேஷாம் (yeShAM) = for whom  
யோஶயம் (yo.ayaM) = this system  
யோக்தவ்ய: (yoktavyaH) = must be practiced  
யோக<sup>3</sup> (yoga) = in devotion  
யோக<sup>3</sup> (yoga) = eightfold yoga  
யோக<sup>3</sup> (yoga) = of linking up  
யோக<sup>3</sup> (yoga) = the yoga  
யோக<sup>3</sup> (yoga) = the linking process  
யோக<sup>3</sup> (yoga) = by devotional service in karma-yoga  
யோக<sup>3</sup> (yoga) = requirements  
யோக<sup>3</sup>ம் (yogaM) = action in devotion  
யோக<sup>3</sup>ம் (yogaM) = in devotional service  
யோக<sup>3</sup>ம் (yogaM) = in meditation  
யோக<sup>3</sup>ம் (yogaM) = in yoga  
யோக<sup>3</sup>ம் (yogaM) = the eightfold yoga system  
யோக<sup>3</sup>ம் (yogaM) = the science of one's relationship to the Supreme  
யோக<sup>3</sup>ம் (yogaM) = devotional service  
யோக<sup>3</sup>ம் (yogaM) = mystic power  
யோக<sup>3</sup>ம் (yogaM) = mysticism  
யோக<sup>3</sup>ம் (yogaM) = yoga practice  
யோக<sup>3</sup>ம் (yogaM) = linking with the Supreme  
யோக<sup>3</sup>ம் (yogaM) = self-realization  
யோக:<sup>3</sup> (yogaH) = KRiShNa consciousness  
யோக:<sup>3</sup> (yogaH) = the science of one's relationship with the Supreme  
யோக:<sup>3</sup> (yogaH) = the science of yoga  
யோக:<sup>3</sup> (yogaH) = practice of yoga



- யோக:<sup>3</sup> (yogaH) = mysticism  
யோக:<sup>3</sup> (yogaH) = yoga system  
யோக:<sup>3</sup> (yogaH) = yoga  
யோக:<sup>3</sup> (yogaH) = linking with the Supreme  
யோக:<sup>3</sup> (yogaH) = self-realization  
யோக<sup>3</sup>தா<sup>4</sup>ரணம் (yogadhAraNAM) = the yogic situation.  
யோக<sup>3</sup>ப<sup>3</sup>லேந (yogabalena) = by the power of mystic yoga  
யோக<sup>3</sup>ப<sup>4</sup>ரஷ்ட: (yogabhraShTaH) = one who has fallen from  
the path of self-realization  
யோக<sup>3</sup>மாயா (yogamAya) = by internal potency  
யோக<sup>3</sup>மைஸ்வரம் (yogamaishvaraM) = inconceivable mystic power.  
யோக<sup>3</sup>மைஸ்வரம் (yogamaishvaraM) = inconceivable mystic power  
யோக<sup>3</sup>யஜ்ஞா: (yogayaj nAH) = sacrifice in eightfold mysticism  
யோக<sup>3</sup>யுக்த: (yogayuktaH) = engaged in KRiShNa consciousness  
யோக<sup>3</sup>யுக்த: (yogayuktaH) = engaged in devotional service  
யோக<sup>3</sup>யுக்த: (yogayuktaH) = one engaged in devotional service  
யோக<sup>3</sup>யுக்தாத்மா (yogayuktAtmA) = one who is dovetailed in  
KRiShNa consciousness  
யோக<sup>3</sup>வித்தமா: (yogavittamAH) = the most perfect in knowledge of yoga.  
யோக<sup>3</sup>ஸம்ஸிதி<sup>3</sup>தி<sup>4</sup>ம் (yogasa.nsiddhiM) = the highest perfection in mysticism  
யோக<sup>3</sup>ஸம்ஜ்ஞிதம் (yogasa.nj nitaM) = called trance in yoga.  
யோக<sup>3</sup>ஸேவயா (yogasevaya) = by performance of yoga  
யோக<sup>3</sup>ஸ்த:<sup>2</sup> (yogasthaH) = equipped  
யோக<sup>3</sup>ஸ்ய (yogasya) = about yoga  
யோகா<sup>3</sup>த் (yogAt) = from the mystic link  
யோகா<sup>3</sup>ய (yogAya) = for the sake of devotional service  
யோகா<sup>3</sup>ரூட:<sup>4</sup> (yogArUDhaH) = elevated in yoga  
யோகி<sup>3</sup>ந் (yogin) = O supreme mystic  
யோகி<sup>3</sup>நம் (yoginaM) = yogi  
யோகி<sup>3</sup>ந: (yoginaH) = of the yogi  
யோகி<sup>3</sup>ந: (yoginaH) = KRiShNa conscious persons  
யோகி<sup>3</sup>ந: (yoginaH) = transcendentalists

- யோகி<sup>3</sup>ந: (yoginaH) = different kinds of mystics  
யோகி<sup>3</sup>ந: (yoginaH) = mystics  
யோகி<sup>3</sup>ந: (yoginaH) = for the devotee.  
யோகி<sup>3</sup>நாம் (yoginAM) = of the devotees.  
யோகி<sup>3</sup>நாம் (yoginAM) = of yogis  
யோகி<sup>3</sup>நாம் (yoginAM) = of learned transcendentalists  
யோகீ<sup>3</sup> (yogI) = a transcendentalist  
யோகீ<sup>3</sup> (yogI) = a mystic transcendentalist  
யோகீ<sup>3</sup> (yogI) = a mystic  
யோகீ<sup>3</sup> (yogI) = one who is in touch with the Supreme Self  
யோகீ<sup>3</sup> (yogI) = one engaged in devotion  
யோகீ<sup>3</sup> (yogI) = the transcendentalist  
யோகீ<sup>3</sup> (yogI) = the devotee of the Lord  
யோகீ<sup>3</sup> (yogI) = the devotee  
யோகீ<sup>3</sup> (yogI) = the mystic transcendentalist  
யோகீ<sup>3</sup> (yogI) = the mystic  
யோகீ<sup>3</sup> (yogI) = the yogi  
யோகீ<sup>3</sup> (yogI) = mystic  
யோகீ<sup>3</sup> (yogI) = such a transcendentalist  
யோகே<sup>3</sup> (yoge) = in work without fruitive result  
யோகே<sup>3</sup>ந (yogena) = in devotional service  
யோகே<sup>3</sup>ந (yogena) = by the yoga system  
யோகே<sup>3</sup>ந (yogena) = by practice of such bhakti-yoga  
யோகே<sup>3</sup>ந (yogena) = by yoga practice  
யோகே<sup>3</sup>ஸ்வர (yogeshvara) = O Lord of all mystic power  
யோகே<sup>3</sup>ஸ்வர: (yogeshvaraH) = the master of mysticism  
யோகே<sup>3</sup>ஸ்வராத் (yogeshvarAt) = from the master of all mysticism  
யோகை:<sup>3</sup> (yogaiH) = by devotional service  
யோகௌ<sup>3</sup> (yogau) = work in devotional service  
யோத்ஸ்யமாநாந் (yotsyamAnAn) = those who will be fighting  
யோத்<sup>3</sup>த<sup>4</sup>வ்யம் (yoddhavyaM) = have to fight  
யோத்<sup>3</sup>து<sup>4</sup>காமாந் (yoddhukAmAn) = desiring to fight

யோத<sup>4</sup>முக்<sup>2</sup>யை: (yodhamukhyaiH) = chiefs among the warriors

யோத<sup>4</sup>வீராந் (yodhavIrAn) = great warriors

யோதா:4 (yodhAH) = the soldiers.

யோநய: (yonayaH) = sources of

யோநி (yoni) = species of life

யோநிம் (yoniM) = species

யோநி: (yoniH) = source of birth

யோநிஷு (yoniShu) = into the wombs.

யோநீநி (yonIni) = whose source of birth

யௌவநம் (yauvanaM) = youth

ரஜ: (rajaH) = in passion

ரஜ: (rajaH) = the mode of passion

ரஜஸ: (rajasaH) = of the mode of passion

ரஜஸ: (rajasaH) = from the mode of passion

ரஜஸி (rajasi) = in passion

ரஜஸி (rajasi) = of the mode of passion

ரஜோகு<sup>3</sup>ண (rajoguNa) = the mode of passion

ரண (raNa) = strife

ரணத் (raNAt) = from the battlefield

ரணே (raNe) = in the fight

ரணே (raNe) = on the battlefield

ரதா: (ratAH) = engaged.

ரத<sup>2</sup> (ratha) = of the chariot

ரத<sup>2</sup>ம் (rathaM) = the chariot

ரதோ<sup>2</sup>த்தமம் (rathottamaM) = the finest chariot.

ரமதே (ramate) = one enjoys

ரமதே (ramate) = takes delight

ரமந்தி (ramanti) = enjoy transcendental bliss

ரவி: (raviH) = the sun

ரவி: (raviH) = sun

ரஸ: (rasaH) = taste

ரஸ: (rasaH) = sense of enjoyment

- ரஸநம் (rasanaM) = tongue
- ரஸவர்ஜம் (rasavarjaM) = giving up the taste
- ரஸாத்மக: (rasAtmakaH) = supplying the juice.
- ரஸ்யா: (rasyAH) = juicy
- ரஹஸி (rahasi) = in a secluded place
- ரஹஸ்யம் (rahasyaM) = mystery
- ரக்ஷாம்ஸி (rakShA.nsi) = the demons
- ரக்ஷய (rakShya) = protection
- ராக<sup>3</sup> (rAga) = attachment
- ராக<sup>3</sup> (rAga) = and attachment
- ராகா<sup>3</sup>த்மகம் (rAgAtmakaM) = born of desire or lust
- ராக<sup>3</sup> (rAgI) = very much attached
- ராஜகு<sup>3</sup>ஹ்யம் (rAjaguhyaM) = the king of confidential knowledge
- ராஜந் (rAjan) = O King
- ராஜர்ஷய: (rAjarShayaH) = the saintly kings
- ராஜர்ஷய: (rAjarShayaH) = saintly kings
- ராஜவித்<sup>3</sup>யா (rAjavidya) = the king of education
- ராஜஸம் (rAjasaM) = in terms of passion.
- ராஜஸம் (rAjasaM) = in the mode of passion.
- ராஜஸம் (rAjasaM) = in the mode of passion
- ராஜஸ: (rAjasaH) = in the mode of passion
- ராஜஸஸ்ய (rAjasya) = to one in the mode of passion
- ராஜஸா: (rAjasaH) = those who are in the mode of passion
- ராஜஸா: (rAjasaH) = those situated in the mode of passion
- ராஜஸீ (rAjasi) = in the mode of passion.
- ராஜஸீ (rAjasi) = in the mode of passion
- ராஜா (rAjA) = the king
- ராஜ்யம் (rAjyaM) = kingdom
- ராஜ்யஸுக<sup>2</sup>லோபே<sup>4</sup>ந் (rAjyasukhalobhena) drive by greed for  
royal happiness
- ராஜ்யஸ்ய (rAjyasya) = for the kingdom
- ராஜ்யேந் (rAjyena) = is the kingdom

- ராத்ரி (rAtri) = of night  
 ராத்ரிம் (rAtriM) = night  
 ராத்ரி: (rAtriH) = night  
 ராத்ர்யாக<sup>3</sup>மே (rAtryAgame) = at the fall of night  
 ராம: (rAmaH) = Rama  
 ராக்ஷஸீம் (rAkShasIM) = demonic  
 ரிபு: (ripuH) = enemy  
 ருத்<sup>3</sup>த்<sup>4</sup>வா (ruddhvA) = checking  
 ருத்<sup>3</sup>ர (rudra) = manifestations of Lord Siva  
 ருத்<sup>3</sup>ராணம் (rudrANAM) = of all the Rudras  
 ருத்<sup>3</sup>ராந் (rudrAn) = the eleven forms of Rudra  
 ருதி<sup>4</sup>ர (rudhira) = blood  
 ருக்ஷ (rukSha) = dry  
 ரூபம் (rUpaM) = whose form  
 ரூபம் (rUpaM) = the form  
 ரூபம் (rUpaM) = form  
 ரூபமைஸ்வரம் (rUpamaishvaraM) = universal form.  
 ரூபஸ்ய (rUpasya) = form  
 ரூபாணி (rUpANi) = forms  
 ரூபேண (rUpeNa) = form  
 ரோமஹர்ஷ: (romaharShaH) = standing of hair on end  
 ரோமஹர்ஷணம் (romaharShaNAM) = making the hair stand on end.  
 லக்<sup>4</sup>வாஸீ (laghvAshI) = eating a small quantity  
 லப்<sup>3</sup>த்<sup>4</sup>ம் (labdhaM) = gained  
 லப்<sup>3</sup>த்<sup>4</sup> (labdhA) = regained  
 லப்<sup>3</sup>த்<sup>4</sup>வா (labdhvA) = by attainment  
 லப்<sup>3</sup>த்<sup>4</sup>வா (labdhvA) = having achieved  
 லப<sup>4</sup>தே (labhate) = achieves  
 லப<sup>4</sup>தே (labhate) = obtains  
 லப<sup>4</sup>தே (labhate) = gains  
 லப<sup>4</sup>ந்தே (labhante) = achieve  
 லப<sup>4</sup>ந்தே (labhante) = attain.

- லப<sup>4</sup>ந்தே (labhante) = do achieve  
 லப<sup>4</sup>ஸ்வ (labhasva) = gain  
 லபே<sup>4</sup> (labhe) = I obtain  
 லபே<sup>4</sup>த் (labhet) = gains.  
 லப்<sup>4</sup>ய: (labhyaH) = can be achieved  
 லவண (lavaNa) = salty  
 லாக<sup>4</sup>வம் (lAghavaM) = decreased in value.  
 லாப<sup>4</sup> (lAbha) = with gain  
 லாப<sup>4</sup>ம் (lAbhaM) = gain  
 லாபா<sup>4</sup>லாபௌ<sup>4</sup> (lAbhAlAbhau) = both profit and loss  
 விங்கை: <sup>3</sup> (liNgaiH) = symptoms  
 விப்யதே (lipyate) = is attached  
 விப்யதே (lipyate) = is affected  
 விப்யதே (lipyate) = is entangled.  
 விம்பந்தி (limpanti) = do affect  
 லுப்த (lupta) = stopped  
 லுப்<sup>3</sup>த: <sup>4</sup> (lubdhaH) = greedy  
 லேலிஹ்யஸே (lelihyase) = You are licking  
 லோக (loka) = of the universe  
 லோக (loka) = of the worlds  
 லோக (loka) = of the planets  
 லோக (loka) = the planetary systems  
 லோகம் (lokaM) = universe  
 லோகம் (lokaM) = the world  
 லோகம் (lokaM) = planet  
 லோக: (lokaH) = world  
 லோக: (lokaH) = people  
 லோக: (lokaH) = persons  
 லோகத்ரயே (lokatraye) = in the three planetary systems  
 லோகஸங்க<sup>3</sup>ரஹம் (lokasa.ngrahaM) = the people in general.  
 லோகஸங்க<sup>3</sup>ரஹம் (lokasa.ngrahaM) = the people in general  
 லோகஸ்ய (lokasya) = of all the world

- லோகஸ்ய (lokasya) = of the people  
 லோகா: (lokAH) = all the world  
 லோகா: (lokAH) = all the planets  
 லோகா: (lokAH) = all people  
 லோகா: (lokAH) = worlds  
 லோகா: (lokAH) = the planetary systems  
 லோகா: (lokAH) = planet  
 லோகாத் (lokAt) = from people  
 லோகாந் (lokAn) = all the planets  
 லோகாந் (lokAn) = all people  
 லோகாந் (lokAn) = world  
 லோகாந் (lokAn) = the planets  
 லோகாந் (lokAn) = people  
 லோகாந் (lokAn) = planets  
 லோகே (loke) = in this world  
 லோகே (loke) = in the world  
 லோகே (loke) = within this world  
 லோகேஷு (lokeShu) = planetary systems  
 லோப<sup>4</sup> (lobha) = by greed  
 லோப:<sup>4</sup> (lobhaH) = greed  
 லோஷ்ட (loShTa) = a lump of earth  
 லோஷ்ட்ர (loShTra) = pebbles  
 வ: (vaH) = unto you  
 வ: (vaH) = you  
 வ: (vaH) = your  
 வக்தும் (vaktuM) = to say  
 வக்த்ர (vaktra) = mouths  
 வக்த்ர (vaktra) = faces  
 வக்த்ராணி (vaktrANi) = the mouths  
 வக்த்ராணி (vaktrANi) = mouths  
 வச: (vachaH) = instruction  
 வச: (vachaH) = words.

- வச: (vachaH) = words  
 வசநம் (vachanaM) = word  
 வசநம் (vachanaM) = order  
 வசநம் (vachanaM) = the speech  
 வஜ்ரம் (vajraM) = the thunderbolt  
 வத்<sup>3</sup> (vada) = please tell  
 வத்<sup>3</sup>தி (vadati) = speaks of  
 வத்<sup>3</sup>நை: (vadanaiH) = by the mouths  
 வத்<sup>3</sup>ந்தி (vadanti) = say  
 வத்<sup>3</sup>ஸி (vadasi) = You tell  
 வத்<sup>3</sup>ஷ்யந்தி (vadiShyanti) = will say  
 வந்த: (vantaH) = subject to  
 வயம் (vayaM) = we  
 வர (vara) = O best.  
 வருண: (varuNaH) = water  
 வருண: (varuNaH) = the demigod controlling the water  
 வர்ஜிதா: (varjitAH) = are devoid of  
 வர்ண (varNa) = colors  
 வர்ணம் (varNaM) = colors  
 வர்ணஸங்கர (varNasaNkara) = of unwanted children  
 வர்ணஸங்கர: (varNasaNkaraH) = unwanted progeny.  
 வர்ததே (vartate) = is there  
 வர்ததே (vartate) = remains.  
 வர்ததே (vartate) = remains  
 வர்தந்தே (vartante) = are acting  
 வர்தந்தே (vartante) = are being engaged  
 வர்தந்தே (vartante) = let them be so engaged  
 வர்தமாந: (vartamAnaH) = being situated  
 வர்தமாநாநி (vartamAnAni) = present  
 வர்தே (varte) = I am engaged  
 வர்தேத (varteta) = remains  
 வர்தேயம் (varteyaM) = thus engage



- வர்த்ம (vartma) = path  
 வர்த்மநி (vartmani) = on the path.  
 வர்ஷம் (varShaM) = rain  
 வஸம் (vashaM) = control  
 வஸாத் (vashAt) = under obligation.  
 வஸீ (vashI) = one who is controlled  
 வஸே (vashe) = in full subjugation  
 வஸ்ய (vashya) = controlled  
 வஸவ: (vasavaH) = the Vasus  
 வஸுந் (vasun) = the eight Vasus  
 வஸௌநாம் (vasaunAM) = of the Vasus  
 வஹாமி (vahAmi) = carry  
 வஹ்நி: (vahniH) = fire  
 வக்ஷயாமி (vakShyAmi) = I am speaking  
 வக்ஷயாமி (vakShyAmi) = I shall describe  
 வக்ஷயாமி (vakShyAmi) = shall explain  
 வக்ஷயாமி (vakShyAmi) = say  
 வா (vA) = either  
 வா (vA) = or  
 வாக் (vAk) = speech  
 வாக் (vAk) = fine speech  
 வாக்யம் (vAkyam) = words  
 வாக்யேந (vAkyena) = words  
 வாங்மயம் (vANmayaM) = of the voice  
 வாசம் (vAchaM) = words  
 வாச்யம் (vAchyaM) = to be spoken  
 வாணியம் (vANijyaM) = trade  
 வாத:<sup>3</sup> (vAdaH) = the natural conclusion  
 வாதா<sup>3</sup>ந் (vAdAn) = fabricated words  
 வாதி<sup>3</sup>ந: (vAdinaH) = the advocates  
 வாபி (vApi) = at all  
 வாபி (vApi) = either

- வாயு: (vAyuH) = wind  
வாயு: (vAyuH) = air  
வாயு: (vAyuH) = the wind  
வாயு: (vAyuH) = the air  
வாயோ: (vAyoH) = of the wind  
வார்ஷ்ணைய (vArShNeya) = O descendant of VRiShNi  
வாஸ: (vAsaH) = residence  
வாஸவ: (vAsavaH) = the heavenly king  
வாஸாம்ஸி (vAsA.nsi) = garments  
வாஸுகி: (vAsukiH) = Vasuki.  
வாஸுதே<sup>3</sup>வ: (vAsudevaH) = KRiShNa in Dvaraka  
வாஸுதே<sup>3</sup>வ: (vAsudevaH) = the Personality of Godhead, KRiShNa  
வாஸுதே<sup>3</sup>வஸ்ய (vAsudevasya) = of KRiShNa  
வாஸுதே<sup>3</sup>வா: (vAsudevAH) = KRiShNa  
விகம்பிதும் (vikampituM) = to hesitate  
விகர்ண: (vikarNaH) = Vikarna  
விகர்மண: (vikarmaNaH) = of forbidden work  
விகாராந் (vikArAn) = transformations  
விகாரி (vikAri) = changes  
விக்ராந்த: (vikrAntaH) = mighty  
விக<sup>3</sup>த (vigata) = having discarded  
விக<sup>3</sup>த (vigata) = freed from  
விக<sup>3</sup>த: (vigataH) = is removed  
விக<sup>3</sup>தஜ்வர: (vigatajvaraH) = without being lethargic.  
விக<sup>3</sup>தபீ:<sup>4</sup> (vigatabhIH) = devoid of fear  
விக<sup>3</sup>தஸ்ப்ரு<sup>3</sup>ஹ: (vigataspRihaH) = without being interested  
விக<sup>3</sup>தஸ்ப்ரு<sup>3</sup>ஹ: (vigataspRihaH) = without material desires  
விகு<sup>3</sup>ண: (viguNaH) = imperfectly performed  
விகு<sup>3</sup>ண: (viguNaH) = even faulty  
விசக்ஷண: (vichakShanaH) = the experienced.  
விசாலயேத் (vichAlayet) = should try to agitate.  
விசாலயதே (vichAlyate) = is agitated

- விசால்யதே (vichAlyate) = becomes shaken  
 விசேதஸ: (vichetasaH) = bewildered  
 விஜயம் (vijayaM) = victory  
 விஜய: (vijayaH) = victory  
 விஜானத: (vijAnataH) = who is in complete knowledge.  
 விஜானீதா: (vijAnItAH) = are in knowledge  
 விஜானீயம் (vijAnIyaM) = shall I understand  
 விஜிதாத்மா (vijitAtmA) = self-controlled  
 விஜிதேந்த<sup>3</sup>ரிய: (vijitendriyaH) = sensually controlled  
 விதத: (vitataH) = are spread  
 வித்தேஸ: (vitteshaH) = the lord of the treasury of the demigods  
 வித:<sup>3</sup> (vidaH) = who understand  
 வித<sup>3</sup>தா<sup>4</sup>மி (vidadhAmi) = give  
 விதா<sup>3</sup>ஹிந: (vidAhinaH) = burning  
 வித<sup>3</sup>தாத்மநாம் (viditAtmanAM) = of those who are self-realized.  
 விதி<sup>3</sup>த்வா (viditvA) = knowing it well  
 விதி<sup>3</sup>த்வா (viditvA) = knowing  
 விது:<sup>3</sup> (viduH) = understood  
 விது:<sup>3</sup> (viduH) = know  
 விது:<sup>3</sup> (viduH) = can know  
 விது:<sup>3</sup> (viduH) = they know  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = understand  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = know it well  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = know it  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = know  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = just try to understand  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = try to understand  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = try to know  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = must be known  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = you may know  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = you must know  
 வித்<sup>3</sup>தி<sup>4</sup> (viddhi) = you should know

- வித்<sup>3</sup>ம: (vidmaH) = do we know  
 வித்<sup>3</sup>யதே (vidyate) = exist.  
 வித்<sup>3</sup>யதே (vidyate) = exists  
 வித்<sup>3</sup>யதே (vidyate) = takes place.  
 வித்<sup>3</sup>யதே (vidyate) = there is.  
 வித்<sup>3</sup>யதே (vidyate) = there is  
 வித்<sup>3</sup>யா (vidyA) = with education  
 வித்<sup>3</sup>யாத் (vidyAt) = know  
 வித்<sup>3</sup>யாத் (vidyAt) = you must know  
 வித்<sup>3</sup>யாநாம் (vidyAnAM) = of all education  
 வித்<sup>3</sup>யாமஹம் (vidyAmahaM) = shall I know  
 வித்<sup>3</sup>வாந் (vidvAn) = a learned person  
 வித்<sup>3</sup>வாந் (vidvAn) = the learned  
 விதா<sup>4</sup>ந (vidhAna) = the regulations  
 விதா<sup>4</sup>நோக்த: (vidhAnoktaH) = according to scriptural regulation  
 விதி<sup>4</sup>தி<sup>3</sup>ஷ்ட: (vidhidiShTaH) = according to the direction of scripture  
 விதி<sup>4</sup>ஹீநம் (vidhihInaM) = without scriptural direction  
 விதீ<sup>4</sup>யதே (vidhIyate) = does take place.  
 விதே<sup>4</sup>யாத்மா (vidheyAtmA) = one who follows regulated freedom  
 விநங்க்ஷயஸி (vinaNkShyasi) = you will be lost.  
 விநத்<sup>3</sup>ய (vinadya) = vibrating  
 விநய (vinaya) = and gentleness  
 விநஸ்யதி (vinashyati) = is annihilated.  
 விநஸ்யதி (vinashyati) = falls back  
 விநஸ்யத்ஸு (vinashyatsu) = in the destructible  
 விநா (vinA) = without  
 விநாஸம் (vinAshaM) = destruction  
 விநாஸ: (vinAshaH) = destruction  
 விநாஸாய (vinAshAya) = for the annihilation  
 விநிக்<sup>3</sup>ரஹ: (vinigrahaH) = control  
 விநியதம் (viniyataM) = particularly disciplined  
 விநியம்ய (viniyamy) = regulating

- விநிர்முக்தா: (vinirmuktAH) = liberated  
 விநிவர்தந்தே (vinivartante) = are practiced to be refrained from  
 விநிவ்ருத்த (vinivRitta) = disassociated  
 விநிஸ்சிதை: (vinishchitaiH) = certain.  
 விந்த<sup>3</sup>தி (vindati) = achieves  
 விந்த<sup>3</sup>தி (vindati) = attains  
 விந்த<sup>3</sup>தி (vindati) = enjoys.  
 விந்த<sup>3</sup>தி (vindati) = enjoys  
 விந்த<sup>3</sup>தே (vindate) = enjoys  
 விந்தா<sup>3</sup>மி (vindAmi) = I have  
 விபரிவர்ததே (viparivartate) = is working.  
 விபரீதம் (viparItaM) = the opposite  
 விபரீதாந் (viparItAn) = in the wrong direction  
 விபரீதாநி (viparItAni) = just the opposite  
 விபஸ்சித: (vipashchitaH) = full of discriminating knowledge  
 விப்ரதிபந்நா (vipratipannA) = without being influenced by the fruitive results  
 விப<sup>4</sup>க்தம் (vibhaktaM) = divided  
 விப<sup>4</sup>க்தேஷு (vibhakteShu) = in the numberless divided  
 விபா<sup>4</sup>க<sup>3</sup>யோ: (vibhAgayoH) = differences  
 விபா<sup>4</sup>க<sup>3</sup>ஸ: (vibhAgashaH) = in terms of division  
 விபா<sup>4</sup>வஸௌ (vibhAvasau) = in the fire  
 விபு<sup>4</sup>ம் (vibhuM) = greatest  
 விபு: <sup>4</sup> (vibhuH) = the Supreme Lord  
 விபு<sup>4</sup>தய: (vibhUtayaH) = opulences  
 விபு<sup>4</sup>தி (vibhUti) = opulences  
 விபு<sup>4</sup>திம் (vibhUtiM) = opulence  
 விபு<sup>4</sup>திம் (vibhUtiM) = opulences  
 விபு<sup>4</sup>திநாம் (vibhUtinAM) = opulences  
 விபு<sup>4</sup>திபி: <sup>4</sup> (vibhUtibhiH) = opulences  
 விபு<sup>4</sup>தே: (vibhUteH) = of opulences  
 விப்<sup>4</sup>ரம: (vibhramaH) = bewilderment  
 விப்<sup>4</sup>ரஷ்ட: (vibhraShTaH) = deviated from

- விப்<sup>4</sup>ராந்தா: (vibhrAntAH) = perplexed
- விமத்ஸர: (vimatsaraH) = free from envy
- விமுக்த: (vimuktaH) = being liberated
- விமுக்த: (vimuktaH) = being freed from
- விமுக்த: (vimuktaH) = liberated
- விமுக்தாநாம் (vimuktAnAM) = of those who are liberated
- விமுக்தை: (vimuktaiH) = by one who has become free from
- விமூச்ய (vimuchya) = being delivered from
- விமூஞ்சதி (vimu nchati) = one gives up
- விமூஹ்யதி (vimuhyati) = one is bewildered
- விமூட<sup>4</sup> (vimUDha) = foolish
- விமூட:<sup>4</sup> (vimUDhaH) = bewildered
- விமூட<sup>4</sup>பா<sup>4</sup>வ: (vimUDhabhAvaH) = bewilderment
- விமூடா:<sup>4</sup> (vimUDhAH) = foolish persons
- விமூடா<sup>4</sup>ந் (vimUDhAn) = perfectly befooled
- விம்ரு<sup>3</sup>ஸ்ய (vimRishya) = deliberating
- விமோஹ்யதி (vimohayati) = bewilders
- விமோஹிதா: (vimohitAH) = deluded.
- விமோக்ஷணத் (vimokShaNAt) = giving up
- விமோக்ஷாய (vimokShAya) = meant for liberation
- விமோக்ஷயஸே (vimokShyase) = you will be liberated.
- வியோக<sup>3</sup>ம் (viyogaM) = extermination
- விரஹிதம் (virahitaM) = without
- விராட: (virATaH) = Virata (the prince who gave shelter to  
the Pandavas while they were in disguise)
- விராட: (virATaH) = Virata
- விலக்<sup>3</sup>நா: (vilagnAH) = becoming attached
- விவர்ஜிதம் (vivarjitaM) = devoid of
- விவர்ஜிதம் (vivarjitaM) = being without
- விவர்த<sup>4</sup>நா: (vivardhanAH) = increasing
- விவஸ்வத: (vivasvataH) = of the sun-god
- விவஸ்வதே (vivasvate) = unto the sun-god

- விவஸ்வாந் (vivasvAn) = Vivasvan (the sun-god's name)  
 விவிக்த (vivikta) = to solitary  
 விவிக்தஸேவீ (viviktasevI) = living in a secluded place  
 விவித:<sup>4</sup> (vividhaH) = various  
 விவிதா:<sup>4</sup> (vividhAH) = various  
 விவிதை:<sup>4</sup> (vividhaiH) = various  
 விவ்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ம் (vivRiddhaM) = increased  
 விவ்ரு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup> (vivRiddhe) = when there is an excess  
 விவ்ரு<sup>3</sup>த்<sup>3</sup>தே<sup>4</sup> (vivRiddhe) = when developed  
 விஸதே (vishate) = he enters  
 விஸந்தி (vishanti) = are entering  
 விஸந்தி (vishanti) = enter  
 விஸந்தி (vishanti) = fall down  
 விஸாம் (vishAM) = and the vaisyas  
 விஸால (vishAla) = very great  
 விஸாலம் (vishAlaM) = vast  
 விஸரிஷ்டா: (vishiShTAH) = especially powerful  
 விஸரிஷ்யதே (vishiShyate) = is considered better  
 விஸரிஷ்யதே (vishiShyate) = is better.  
 விஸரிஷ்யதே (vishiShyate) = is by far the better.  
 விஸரிஷ்யதே (vishiShyate) = is special  
 விஸரிஷ்யதே (vishiShyate) = is far advanced.  
 விஸுத்<sup>3</sup>த<sup>4</sup>யா (vishuddhayA) = fully purified  
 விஸுத்<sup>3</sup>த<sup>4</sup>யே (vishuddhaye) = for clarifying.  
 விஸுத்<sup>3</sup>தா<sup>4</sup>த்மா (vishuddhAtmA) = a purified soul  
 விஸேஷஸங்கா<sup>4</sup>ந் (visheShasaNghAn) = specifically assembled  
 விஸ்வம் (vishvaM) = universe  
 விஸ்வம் (vishvaM) = the universe  
 விஸ்வம் (vishvaM) = the entire universe  
 விஸ்வதோமுக<sup>2</sup>ம் (vishvatomukhaM) = and in the universal form.  
 விஸ்வதோமுக<sup>2</sup>ம் (vishvatomukhaM) = all-pervading.  
 விஸ்வதோமுக:<sup>2</sup> (vishvatomukhaH) = Brahma.

- விஸ்வமூர்தே (vishvamUrte) = O universal form.  
 விஸ்வரூப (vishvarUpa) = in the form of the universe.  
 விஸ்வஸ்ய (vishvasya) = universe  
 விஸ்வே (vishve) = the Visvedevas  
 விஸ்வேஸ்வர (vishveshvara) = O Lord of the universe  
 விஷமிவ (viShamiva) = like poison  
 விஷமே (viShame) = in this hour of crisis  
 விஷய (viShaya) = of the objects of the senses  
 விஷய (viShaya) = sense objects  
 விஷயா: (viShayAH) = on the subject matter  
 விஷயா: (viShayAH) = objects for sense enjoyment  
 விஷயாந் (viShayAn) = objects of sense gratification  
 விஷயாந் (viShayAn) = the sense objects  
 விஷயாந் (viShayAn) = sense objects  
 விஷாத<sup>3</sup>ம் (viShAdaM) = moroseness  
 விஷாதி<sup>3</sup> (viShAdi) = morose  
 விஷீத்<sup>3</sup>ந் (viShIdan) = while lamenting  
 விஷீத்<sup>3</sup>ந்தம் (viShIdantaM) = unto the lamenting one  
 விஷீத்<sup>3</sup>ந்தம் (viShIdantaM) = lamenting  
 விஷ்டப்<sup>4</sup>ய (viShTabhya) = pervading  
 விஷ்டி<sup>2</sup>தம் (viShThitaM) = situated.  
 விஷ்ணு: (viShNuH) = Vishnu  
 விஷ்ணே (viShNo) = O all-pervading Lord.  
 விஷ்ணே (viShNo) = O Lord Visnu.  
 விஸர்க: (visargaH) = creation  
 விஸ்ரு'ஜந் (visRijan) = giving up  
 விஸ்ரு'ஜாமி (visRijAmi) = I create  
 விஸ்ரு'ஜாமி (visRijAmi) = create  
 விஸ்ரு'ஜ்ய (visRijya) = putting aside  
 விஸ்தர: (vistaraH) = the expanse  
 விஸ்தரஸ: (vistarashaH) = at great length  
 விஸ்தரஸ: (vistarashaH) = in detail



- விஸ்தரஸ்ய (vistarasya) = to the extent  
 விஸ்தரேண (vistareNa) = in detail  
 விஸ்தாரம் (vistAraM) = the expansion  
 விஸ்மய: (vismayaH) = wonder  
 விஸ்மயாவிஷ்ட: (vismayAviShTaH) = being overwhelmed with wonder  
 விஸ்மிதா: (vismitAH) = in wonder  
 விஹாய (vihAya) = giving up  
 விஹார (vihAra) = in relaxation  
 விஹாரஸ்ய (vihArasya) = recreation  
 விஹிதம் (vihitaM) = directed  
 விஹிதா: (vihitAH) = used  
 விஹிதாந் (vihitAn) = arranged  
 விஜ்ஞாதும் (vij nAtuM) = to know  
 விஜ்ஞாந (vij nAna) = and realized knowledge  
 விஜ்ஞாந (vij nAna) = and scientific knowledge of the pure soul  
 விஜ்ஞாந (vij nAna) = realized knowledge  
 விஜ்ஞாநம் (vij nAnaM) = wisdom  
 விஜ்ஞாநம் (vij nAnaM) = numinous knowledge  
 விஜ்ஞாய (vij nAya) = after understanding  
 வீத (vIta) = free from  
 வீத (vIta) = freed from  
 வீதராகா:<sup>3</sup> (vItarAgAH) = in the renounced order of life  
 வீர்யவாந் (vIryavAn) = very powerful  
 வீர்யாம் (vIryAM) = glories  
 வீக்ஷந்தே (vIkShante) = are beholding  
 வ்ரு<sup>3</sup>கோத<sup>3</sup>ர: (vRikodaraH) = the voracious eater (Bhima).  
 வ்ரு<sup>3</sup>ஜநம் (vRijanaM) = the ocean of miseries  
 வ்ரு<sup>3</sup>த்திஸ்தா:<sup>2</sup> (vRittisthAH) = whose occupation  
 வ்ரு<sup>3</sup>ஷ்ணீநாம் (vRiShNiInAM) = of the descendants of VRiShNi  
 வேக<sup>3</sup>ம் (vegaM) = urges  
 வேகா:<sup>3</sup> (vegAH) = speed  
 வேத்த (vetta) = the knower

- வேத்தி (vetti) = understands  
வேத்தி (vetti) = one knows  
வேத்தி (vetti) = knows  
வேத்தி (vetti) = does know  
வேத்த<sup>2</sup> (vettha) = know  
வேத<sup>3</sup> (veda) = know  
வேத<sup>3</sup> (veda) = knows  
வேத<sup>3</sup> (veda) = do know  
வேத<sup>3</sup>யஜ்ஞ (vedayaj na) = by sacrifice  
வேத<sup>3</sup>வாத<sup>3</sup>ரதா: (vedavAdaratAH) = supposed followers of the Vedas  
வேத<sup>3</sup>வித் (vedavit) = the knower of the Vedas.  
வேத<sup>3</sup>வித் (vedavit) = the knower of the Vedas  
வேத<sup>3</sup>வித:<sup>3</sup> (vedavidaH) = persons conversant with the Vedas  
வேதா:<sup>3</sup> (vedAH) = Vedic literatures  
வேதா:<sup>3</sup> (vedAH) = the Vedic literature  
வேதா<sup>3</sup>நாம் (vedAnAM) = of all the Vedas  
வேதா<sup>3</sup>ந்தக்ரு'த் (vedAntakRit) = the compiler of the Vedanta  
வேதி<sup>3</sup>தவ்யம் (veditavyaM) = to be understood  
வேதி<sup>3</sup>தும் (vedituM) = to understand  
வேதே<sup>3</sup> (vede) = in the Vedic literature  
வேதே<sup>3</sup>ஷு (vedeShu) = in the study of the Vedas  
வேதே<sup>3</sup>ஷு (vedeShu) = Vedic literatures  
வேதே<sup>3</sup>ஷு (vedeShu) = the Vedas  
வேதை:<sup>3</sup> (vedaiH) = by the Vedas  
வேதை:<sup>3</sup> (vedaiH) = by study of the Vedas  
வேத்<sup>3</sup>யம் (vedyaM) = what is to be known  
வேத்<sup>3</sup>யம் (vedyaM) = the knowable  
வேத்<sup>3</sup>ய: (vedyaH) = knowable  
வேபது:<sup>2</sup> (vepathuH) = trembling of the body  
வேபமாந: (vepamAnaH) = trembling  
வைநதேய: (vainateyaH) = Garuda  
வைராக்<sup>3</sup>யம் (vairAgyaM) = detachment

- வைராக்<sup>3</sup>யம் (vairAgyaM) = renunciation  
 வைராக்<sup>3</sup>யேண (vairAgyeNa) = by detachment  
 வைரிணம் (vairiNaM) = greatest enemy.  
 வைஸ்ய (vaishya) = of a vaisya  
 வைஸ்ய: (vaishyaH) = mercantile people  
 வைஸ்வாநர: (vaishvAnaraH) = My plenary portion as the digesting fire  
 வ்யக்த (vyakta) = manifested  
 வ்யக்தய: (vyaktayaH) = living entities  
 வ்யக்திம் (vyaktiM) = personality  
 வ்யக்திம் (vyaktiM) = revelation  
 வ்யதிதரிஷ்யதி (vyatitariShyati) = surpasses  
 வ்யதீதாநி (vyatItAni) = have passed  
 வ்யத்த (vyatta) = open  
 வ்யத<sup>2</sup>ந்தி (vyathanti) = are disturbed  
 வ்யத<sup>2</sup>யந்தி (vyathayanti) = are distressing  
 வ்யதா<sup>2</sup> (vyathA) = trouble  
 வ்யதி<sup>2</sup>ஷ்டா:<sup>2</sup> (vyathiShThAH) = be disturbed  
 வ்யதா<sup>3</sup>ரயத் (vyadArayat) = shattered  
 வ்யபாஸ்ரய: (vyapAshrayaH) = taking shelter of.  
 வ்யபாஸ்ரித்ய (vyapAshritya) = particularly taking shelter  
 வ்யபேதபீ:<sup>4</sup> (vyapetabhIH) = free from all fear  
 வ்யவஸாய: (vyavasAyaH) = enterprise or adventure  
 வ்யவஸாய: (vyavasAyaH) = determination  
 வ்யவஸாயாத்மிகா (vyavasAyAtmikA) = resolute in KRiShNa consciousness  
 வ்யவஸாயாத்மிகா (vyavasAyAtmikA) = fixed in determination  
 வ்யவஸித: (vyavasitaH) = situated in determination  
 வ்யவஸ்தி<sup>2</sup>தாந் (vyavasthitAn) = situated  
 வ்யவஸ்தி<sup>2</sup>தி: (vyavasthitiH) = the situation  
 வ்யவஸ்தி<sup>2</sup>தௌ (vyavasthitau) = in determining  
 வ்யவஸ்தி<sup>2</sup>தௌ (vyavasthitau) = put under regulations  
 வ்யவாஸிதா: (vyavAsitAH) = have decided  
 வ்யாதி<sup>4</sup> (vyAdhi) = and disease

- வ்யாப்தம் (vyAptaM) = pervaded  
வ்யாப்ய (vyApya) = pervading  
வ்யாமிஸ்ரேண (vyAmishreNa) = by equivocal  
வ்யாஸ: (vyAsaH) = Vyasa, the compiler of all Vedic literature  
வ்யாஸ: (vyAsaH) = Vyasa  
வ்யாஸப்ரஸாதா<sup>3</sup>த் (vyAsaprasAdAt) = by the mercy of Vyasadeva  
வ்யாஹரந் (vyAharan) = vibrating  
வ்யுத<sup>3</sup>ஸ்ய (vyudasya) = laying aside  
வ்யூட<sup>4</sup>ம் (vyUDhaM) = arranged in a military phalanx  
வ்யூடா<sup>4</sup>ம் (vyUDhAM) = arranged  
வ்ரஜ (vraja) = go  
வ்ரஜேத (vrajeta) = walks  
வ்ரதா: (vratAH) = avowed.  
சம்ஸஸி (sha.nsasi) = You are praising  
சக்நோதி (shaknoti) = is able  
சக்நோமி (shaknomi) = am I able  
சக்நோஷி (shaknoShi) = you are able  
சக்யம் (shakyaM) = is able  
சக்யம் (shakyaM) = is possible  
சக்ய: (shakyaH) = it is possible  
சக்ய: (shakyaH) = can  
சக்ய: (shakyaH) = possible  
சக்ய: (shakyaH) = practical  
சக்யஸே (shakyase) = are able  
சங்கர: (shaNkaraH) = Lord Siva  
சங்க<sup>2</sup>ம் (shaNkhaM) = conchshell  
சங்கா:<sup>2</sup> (shaNkhAH) = conchshells  
சங்கா<sup>2</sup>ந் (shaNkhAn) = conchshells  
சங்கௌ<sup>2</sup> (shaNkhau) = conchshells  
சட:<sup>2</sup> (shaThaH) = deceitful  
சதஸ: (shatashaH) = hundreds  
சதை: (shataiH) = by hundreds

- ஸத்ரும் (shatruM) = the enemy  
 ஸத்ரு: (shatruH) = enemy  
 ஸத்ருத்வே (shatrutve) = because of enmity  
 ஸத்ருந் (shatrUn) = enemies  
 ஸத்ருவத் (shatruvat) = as an enemy.  
 ஸத்ரௌ (shatrau) = to an enemy  
 ஸநை: (shanaiH) = gradually  
 ஸநை: (shanaiH) = step by step  
 ஸந்திம் (shantiM) = perfect peace  
 ஸப்<sup>3</sup>த: (shabdaH) = combined sound  
 ஸப்<sup>3</sup>த: (shabdaH) = sound vibration  
 ஸப்<sup>3</sup>த<sup>3</sup>ப்<sup>3</sup>ரஹ்ம் (shabdabrahma) = ritualistic principles of scriptures  
 ஸப்<sup>3</sup>தா<sup>3</sup>தி<sup>3</sup>ந் (shabdAdin) = such as sound  
 ஸப்<sup>3</sup>தா<sup>3</sup>தி<sup>3</sup>ந் (shabdAdin) = sound vibration, etc.  
 ஸமம் (shamaM) = mental tranquillity  
 ஸம: (shamaH) = cessation of all material activities  
 ஸம: (shamaH) = control of the mind  
 ஸய்யா (shayyA) = in lying down  
 ஸரணம் (sharaNaM) = refuge  
 ஸரணம் (sharaNaM) = full surrender  
 ஸரணம் (sharaNaM) = for surrender  
 ஸரணம் க<sup>3</sup>ச்<sup>2</sup> (sharaNam gachCha) = surrender  
 ஸரீர (sharIra) = the body  
 ஸரீர (sharIra) = bodily  
 ஸரீர (sharIra) = by the body  
 ஸரீரம் (sharIraM) = the body  
 ஸரீரம் (sharIraM) = pertaining to the body  
 ஸரீரம் (sharIraM) = body  
 ஸரீரஸ்த<sup>2</sup>ம் (sharIrasthaM) = situated in the body  
 ஸரீரஸ்த<sup>2</sup>ம் (sharIrasthaM) = situated within the body  
 ஸரீரஸ்த: (sharIrasthaH) = dwelling in the body  
 ஸரீராணி (sharIrANi) = bodies

- சாரீரிண: (sharIriNaH) = of the embodied soul  
 சாரீரே (sharIre) = in the universal form  
 சாரீரே (sharIre) = on the body  
 சாரீரே (sharIre) = the body.  
 சார்ம (sharma) = grace  
 சாஸாங்க: (shashANkaH) = the moon  
 சாஸிஸூர்யயோ: (shashisUryayoH) = of the moon and the sun  
 சாஸீ (shashI) = the moon.  
 சாஸீ (shashI) = the moon  
 சாஸ்வச்சா<sup>2</sup>ந்திம் (shashvachChAntiM) = lasting peace  
 சாஸ்த்ர (shastra) = weapons  
 சாஸ்த்ரபாணய: (shastrapANayaH) = those with weapons in hand  
 சாஸ்த்ரப்<sup>4</sup>ரு<sup>3</sup>தாம் (shastrabhRitAM) = of the carriers of weapons  
 சாஸ்த்ரஸம்பாதே (shastrasampAte) = in releasing his arrows  
 சாஸ்த்ராணி (shastrANi) = weapons  
 சாக<sup>2</sup>ம் (shAkhaM) = branches  
 சாகா:<sup>2</sup> (shAkhAH) = branches  
 சாதி<sup>4</sup> (shAdhi) = just instruct  
 சாந்த: (shAntaH) = peaceful  
 சாந்தரஜஸம் (shAntarajasaM) = his passion pacified  
 சாந்திம் (shAntiM) = peace  
 சாந்திம் (shAntiM) = perfect peace  
 சாந்திம் (shAntiM) = relief from material pangs  
 சாந்தி: (shAntiH) = tranquillity  
 சாந்தி: (shAntiH) = peace  
 சாரீரம் (shArIraM) = in keeping body and soul together  
 சாஸ்வதம் (shAshvataM) = eternal.  
 சாஸ்வதம் (shAshvataM) = original  
 சாஸ்வதம் (shAshvataM) = the eternal  
 சாஸ்வத: (shAshvataH) = permanent  
 சாஸ்வதத<sup>4</sup>ரமகோ<sup>3</sup>ப்தா (shAshvatadharmagoptA) = maintainer of the  
 eternal religion

- ஸாஸ்வதஸ்ய (shAshvatasya) = of the eternal  
 ஸாஸ்வதா: (shAshvatAH) = eternal.  
 ஸாஸ்வதீ: (shAshvatIH) = many  
 ஸாஸ்வதே (shAshvate) = of the Vedas  
 ஸாஸ்த்ர (shAstra) = of scripture  
 ஸாஸ்த்ரம் (shAstraM) = the scriptures  
 ஸாஸ்த்ரம் (shAstraM) = revealed scripture  
 ஸாஸ்த்ரவிதி<sup>4</sup>ம் (shAstravidhiM) = the regulations of the scriptures  
 ஸாஸ்த்ரவிதி<sup>4</sup>ம் (shAstravidhiM) = the regulations of scripture  
 ஸிக<sup>2</sup>ண்ட<sup>3</sup> (shikhaNDI) = Sikhandi  
 ஸிக<sup>2</sup>ரி<sup>3</sup>னாம் (shikhariNAM) = of all mountains  
 ஸிர: (shiraH) = head  
 ஸிர: (shiraH) = heads  
 ஸிரஸா (shirasA) = with the head  
 ஸிஷ்ய: (shiShyaH) = disciple  
 ஸிஷ்யேண (shiShyeNa) = disciple  
 ஸீத (shIta) = in cold  
 ஸீத (shIta) = winter  
 ஸூக்ல (shukla) = light  
 ஸூக்ல: (shuklaH) = the white fortnight  
 ஸூச: (shuchaH) = worry.  
 ஸூச: (shuchaH) = worry  
 ஸூசி: (shuchiH) = pure  
 ஸூசீநாம் (shuchInAM) = of the pious  
 ஸூசௌ (shuchau) = in a sanctified  
 ஸூத்<sup>3</sup>த<sup>4</sup>யே (shuddhaye) = for the purpose of purification.  
 ஸூநி (shuni) = in the dog  
 ஸூப<sup>4</sup> (shubha) = of the auspicious  
 ஸூப<sup>4</sup> (shubha) = good  
 ஸூப<sup>4</sup> (shubha) = from auspicious  
 ஸூபா<sup>4</sup>ந் (shubhAn) = the auspicious  
 ஸூத்<sup>3</sup>ர: (shUdraH) = lower-class men

- ஸூத்<sup>3</sup>ரஸ்ய (shUdrasya) = of the shudra  
 ஸூத்<sup>3</sup>ராணம் (shUdrANAM) = of the shudras  
 ஸூரா: (shUrAH) = heroes  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = understand.  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = just hear.  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = just hear  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = try to hear.  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = listen.  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = hear from Me.  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = hear.  
 ஸ்ரு<sup>3</sup>ணு (shRiNu) = hear  
 ஸ்ரு<sup>3</sup>ணுயாத் (shRiNuyAt) = does hear  
 ஸ்ரு<sup>3</sup>ணேதி (shRiNoti) = hears of  
 ஸ்ரு<sup>3</sup>ண்வத: (shRiNvataH) = hearing  
 ஸ்ரு<sup>3</sup>ண்வந் (shRiNvan) = hearing  
 ஸைப்<sup>3</sup>ய: (shaibyaH) = Saibya  
 ஸோக (shoka) = by lamentation  
 ஸோக (shoka) = misery  
 ஸோகம் (shokaM) = lamentation  
 ஸோசதி (shochati) = laments  
 ஸோசிதம் (shochituM) = to lament  
 ஸோஷயதி (shoShayati) = dries  
 ஸௌசம் (shauchaM) = cleanliness  
 ஸௌசம் (shauchaM) = purity  
 ஸௌர்யம் (shauryaM) = heroism  
 ஸ்யாலா: (shyAlAH) = brothers-in-law  
 ஸ்ரத்<sup>3</sup>த<sup>3</sup>தா<sup>4</sup>நா: (shraddadhAnAH) = with faith  
 ஸ்ரத்<sup>3</sup>த<sup>4</sup>: (shraddhaH) = faith  
 ஸ்ரத்<sup>3</sup>த<sup>4</sup>யா (shraddhayA) = inspiration  
 ஸ்ரத்<sup>3</sup>த<sup>4</sup>யா (shraddhayA) = with faith  
 ஸ்ரத்<sup>3</sup>த<sup>4</sup>யா (shraddhayA) = full faith  
 ஸ்ரத்<sup>3</sup>த<sup>4</sup>யாந்விதா: (shraddhayAnvitAH) = with faith



ஸ்ரத்<sup>3</sup>தா<sup>4</sup> (shraddhA) = the faith

ஸ்ரத்<sup>3</sup>தா<sup>4</sup> (shraddhA) = faith

ஸ்ரத்<sup>3</sup>தா<sup>4</sup>ம் (shraddhAM) = faith

ஸ்ரத்<sup>3</sup>தா<sup>4</sup>வந்த: (shraddhAvantaH) = with faith and devotion

ஸ்ரத்<sup>3</sup>தா<sup>4</sup>வாந் (shraddhAvAn) = a faithful man

ஸ்ரத்<sup>3</sup>தா<sup>4</sup>வாந் (shraddhAvAn) = in full faith

ஸ்ரத்<sup>3</sup>தா<sup>4</sup>வாந் (shraddhAvAn) = faithful

ஸ்ரிதா: (shritAH) = taking shelter of.

ஸ்ரீ: (shrIH) = opulence or beauty

ஸ்ரீ: (shrIH) = opulence

ஸ்ரீப<sup>4</sup>க<sup>3</sup>வாநுவாச (shrIbhagavAnuvAcha) = the Personality  
of Godhead said

ஸ்ரீப<sup>4</sup>க<sup>3</sup>வாநுவாச (shrIbhagavAnuvAcha) = the Supreme Personality  
of Godhead said

ஸ்ரீப<sup>4</sup>க<sup>3</sup>வாநுவாச (shrIbhagavAnuvAcha) = the Supreme Lord said

ஸ்ரீப<sup>4</sup>க<sup>3</sup>வாநுவாச (shrIbhagavAnuvAcha) = the Lord said

ஸ்ரீமத் (shrImat) = beautiful

ஸ்ரீமதம் (shrImataM) = of the prosperous

ஸ்ருதம் (shrutaM) = heard

ஸ்ருதவாந் (shrutavAn) = have heard

ஸ்ருதஸ்ய (shrutasya) = all that is already heard

ஸ்ருதி (shruti) = of Vedic revelation

ஸ்ருதிபராயண: (shrutiparAyaNAH) = inclined to the process of hearing.

ஸ்ருதிமத் (shrutimat) = having ears

ஸ்ருதௌ (shrutau) = have been heard

ஸ்ருத்வா (shrutvA) = by hearing

ஸ்ருத்வா (shrutvA) = having heard

ஸ்ருத்வா (shrutvA) = hearing

ஸ்ரேய: (shreyaH) = all-good

ஸ்ரேய: (shreyaH) = it is better

ஸ்ரேய: (shreyaH) = is more beneficial

ஸ்ரேய: (shreyaH) = good

- ஸ்ரேய: (shreyaH) = better engagement  
 ஸ்ரேய: (shreyaH) = better  
 ஸ்ரேய: (shreyaH) = benediction  
 ஸ்ரேய: (shreyaH) = real benefit  
 ஸ்ரேயாந் (shreyAn) = greater  
 ஸ்ரேயாந் (shreyAn) = better  
 ஸ்ரேயாந் (shreyAn) = far better  
 ஸ்ரேஷ்ட:² (shreShThaH) = a respectable leader  
 ஸ்ரோதவ்யஸ்ய (shrotavyasya) = toward all that is to be heard  
 ஸ்ரோத்ரம் (shrotraM) = ears  
 ஸ்ரோத்ராதி³நி (shrotrAdIni) = such as the hearing process  
 ஸ்வபாகே (shvapAke) = in the dog-eater (the outcaste)  
 ஸ்வஸூராந் (shvashurAn) = fathers-in-law  
 ஸ்வஸூரா: (shvashUrAH) = fathers-in-law  
 ஸ்வஸந் (shvasan) = breathing  
 ஸ்வேதை: (shvetaiH) = with white  
 ஷண்மாஸா: (ShaNmAsAH) = the six months  
 ஷஷ்டா²ணி (ShaShThANi) = the six  
 ஸ (sa) = with both  
 ஸ (sa) = with  
 ஸ (sa) = that  
 ஸங்க³வர்தித: (sa.ngavarjitaH) = freed from the contamination  
 of fruitive activities and mental speculation  
 ஸங்க³ரஹ: (sa.ngrahaH) = the accumulation.  
 ஸங்க³ரஹேண (sa.ngrahena) = in summary  
 ஸங்க³ராமம் (sa.ngrAmaM) = fighting  
 ஸம்ந்யஸ்த (sa.nnyasta) = one who has renounced  
 ஸம்ந்யஸ்ய (sa.nnyasya) = giving up completely  
 ஸம்ந்யஸ்ய (sa.nnyasya) = giving up  
 ஸம்ந்யாஸ (sa.nnyAsa) = of renunciation  
 ஸம்ந்யாஸம் (sa.nnyAsaM) = the renounced order of life  
 ஸம்ந்யாஸம் (sa.nnyAsaM) = renunciation

- ஸம்ந்யாஸ: (sa.nnyAsaH) = the renounced order of life  
 ஸம்ந்யாஸ: (sa.nnyAsaH) = renunciation of work  
 ஸம்ந்யாஸ: (sa.nnyAsaH) = renunciation  
 ஸம்ந்யாஸநாத் (sa.nnyAsanAt) = by renunciation  
 ஸம்ந்யாஸஸ்ய (sa.nnyAsasya) = of renunciation  
 ஸம்ந்யாஸீ (sa.nnyAsI) = in the renounced order  
 ஸம்ந்யாஸீ (sa.nnyAsI) = renouncer  
 ஸம்ந்யாஸீநாம் (sa.nnyAsInAM) = for the renounced order  
 ஸம்ந்யாஸேந (sa.nnyAsena) = by the renounced order of life  
 ஸம்யத (sa.nyata) = controlled  
 ஸம்யம (sa.nyama) = of restraint  
 ஸம்யமதாம் (sa.nyamatAM) = of all regulators  
 ஸம்யமீ (sa.nyamI) = the self-controlled  
 ஸம்யம்ய (sa.nyamya) = keeping under control  
 ஸம்யம்ய (sa.nyamya) = controlling  
 ஸம்யம்ய (sa.nyamya) = completely subduing  
 ஸம்யாதி (sa.nyAti) = goes away  
 ஸம்யாதி (sa.nyAti) = verily accepts  
 ஸம்யுக்தா: (sa.nyuktAH) = engaged  
 ஸம்யோக<sup>3</sup>ம் (sa.nyogaM) = connection  
 ஸம்யோகா<sup>3</sup>த் (sa.nyogAt) = by the union between  
 ஸம்யோகா<sup>3</sup>த் (sa.nyogAt) = from the combination  
 ஸம்வாத<sup>3</sup>ம் (sa.nvAdaM) = conversation  
 ஸம்வாத<sup>3</sup>ம் (sa.nvAdaM) = discussion  
 ஸம்வாத<sup>3</sup>ம் (sa.nvAdaM) = message  
 ஸம்விக்<sup>3</sup>ந் (sa.nvigna) = distressed  
 ஸம்வ்ரு<sup>3</sup>த்த: (sa.nvRittaH) = settled  
 ஸம்ஸய (sa.nshaya) = of doubts  
 ஸம்ஸய (sa.nshaya) = doubtful  
 ஸம்ஸயம் (sa.nshayaM) = doubt  
 ஸம்ஸயம் (sa.nshayaM) = doubts  
 ஸம்ஸய: (sa.nshayaH) = all doubts.

- ஸம்ஸய: (sa.nshayaH) = doubt.
- ஸம்ஸயஸ்ய (sa.nshayasya) = of the doubt
- ஸம்ஸிதவ்ரதா: (sa.nshitavratAH) = taken to strict vows.
- ஸம்ஸூத்<sup>3</sup>த<sup>4</sup> (sa.nshuddha) = washed off
- ஸம்ஸூத்<sup>3</sup>தி<sup>4</sup>: (sa.nshuddhiH) = purification
- ஸம்ஸரிதா: (sa.nshritAH) = having taken shelter of
- ஸம்ஸார (sa.nsAra) = in material existence
- ஸம்ஸாரேஷு (sa.nsAreShu) = into the ocean of material existence
- ஸம்ஸித்<sup>3</sup>த<sup>4</sup>: (sa.nsidhaH) = having achieved perfection
- ஸம்ஸித்<sup>3</sup>த<sup>4</sup>: (sa.nsidhaH) = he who is mature
- ஸம்ஸித்<sup>3</sup>தி<sup>4</sup>ம் (sa.nsidhiM) = in perfection
- ஸம்ஸித்<sup>3</sup>தி<sup>4</sup>ம் (sa.nsidhiM) = perfection
- ஸம்ஸித்<sup>3</sup>தௌ<sup>4</sup> (sa.nsidhau) = for perfection
- ஸம்ஸ்தப்<sup>4</sup>ய (sa.nstabhya) = by steadying
- ஸம்ஸ்தா<sup>2</sup>பநார்தா<sup>2</sup>ய (sa.nsthApanArthAya) = to reestablish
- ஸம்ஸபர்ஸஜா: (sa.nsparshajAH) = by contact with the material senses
- ஸம்ஸம்ரு<sup>3</sup>த்ய (sa.nsmRitya) = remembering
- ஸம்ஹரதே (sa.nharate) = winds up
- ஸம்ஜ்ஞகே (sa.nj nake) = which is called.
- ஸம்ஜ்ஞார்த<sup>2</sup>ம் (sa.nj nArthaM) = for information
- ஸம்ஜ்ஞிதம் (sa.nj nitaM) = in the matter of
- ஸம்ஜ்ஞித: (sa.nj nitaH) = is called.
- ஸம்ஜ்ஞை: (sa.nj naiH) = named
- ஸ: (saH) = anyone
- ஸ: (saH) = it
- ஸ: (saH) = He
- ஸ: (saH) = that knowledge
- ஸ: (saH) = that person
- ஸ: (saH) = that
- ஸ: (saH) = thus
- ஸ: (saH) = the same
- ஸ: (saH) = these

- ஸ: (saH) = such  
 ஸ: (saH) = he is.  
 ஸ: (saH) = he is  
 ஸ: (saH) = he.  
 ஸ: (saH) = he  
 ஸக்தம் (saktaM) = attached  
 ஸக்தா: (saktAH) = attached  
 ஸக்தா: (saktAH) = being attached  
 ஸகா<sup>2</sup> (sakhA) = friend  
 ஸக<sup>2</sup>ந் (sakhIn) = friends  
 ஸகை<sup>2</sup>வ (sakhaiva) = like a friend  
 ஸக<sup>2</sup>யு: (sakhyuH) = with a friend  
 ஸக<sup>3</sup>த்<sup>3</sup>க<sup>3</sup>த்<sup>3</sup>ம் (sagadgadaM) = with a faltering voice  
 ஸங்கர: (saNkaraH) = such unwanted children  
 ஸங்கரஸ்ய (saNkarasya) = of unwanted population  
 ஸங்கல்ப (saNkalpa) = determination  
 ஸங்கல்ப (saNkalpa) = mental speculations  
 ஸங்கல்ப: (saNkalpaH) = desire for self-satisfaction  
 ஸங்க<sup>2</sup>யே (saNkhye) = in the battlefield  
 ஸங்க<sup>3</sup> (saNga) = association  
 ஸங்க<sup>3</sup> (saNga) = of association  
 ஸங்க<sup>3</sup>ம் (saNgaM) = attachment  
 ஸங்க<sup>3</sup>ம் (saNgaM) = association  
 ஸங்க:<sup>3</sup> (saNgaH) = attachment  
 ஸங்க<sup>3</sup>ரஹிதம் (saNgarahitaM) = without attachment  
 ஸங்க<sup>3</sup>விவர்ஜித: (saNgavivarjitaH) = free from all association  
 ஸங்கா<sup>3</sup>த் (saNgAt) = from attachment  
 ஸங்கே<sup>3</sup>ந் (saNgena) = by association  
 ஸங்கா:<sup>4</sup> (saNghAH) = the assemblies  
 ஸங்கா<sup>4</sup>த: (saNghAtaH) = the aggregate  
 ஸங்கை:<sup>4</sup> (saNghaiH) = the groups  
 ஸசேதா: (sachetAH) = in my consciousness

- ஸச்ச<sup>2</sup>ப்<sup>3</sup>த:<sup>3</sup> (sachChabdaH) = the sound sat  
 ஸஜ்ஜதே (sajjate) = becomes attached.  
 ஸஜ்ஜந்தே (sajjante) = they become engaged  
 ஸஞ்சயாந் (sa nchayAn) = accumulation.  
 ஸஞ்சி<sup>2</sup>ந்ந (sa nChinna) = cut  
 ஸஞ்ஜநயந் (sa njanayan) = increasing  
 ஸஞ்ஜய உவாச (sa njaya uvAcha) = Sanjaya said  
 ஸஞ்ஜய (sa njaya) = O Sanjaya.  
 ஸஞ்ஜயதி (sa njayati) = binds  
 ஸஞ்ஜாயதே (sa njAyate) = comes into being  
 ஸஞ்ஜாயதே (sa njAyate) = develops  
 ஸத் (sat) = eternal  
 ஸத் (sat) = cause  
 ஸத் (sat) = the word sat  
 ஸத் (sat) = the Supreme  
 ஸத் (sat) = spirit  
 ஸத: (sataH) = of the eternal  
 ஸதத (satata) = always  
 ஸததம் (satataM) = always  
 ஸததம் (satataM) = constantly  
 ஸததம் (satataM) = twenty-four hours a day  
 ஸததயுக்தாநாம் (satatayuktAnAM) = always engaged  
 ஸதி (sati) = being  
 ஸத்கார (satkAra) = respect  
 ஸத்த்வ (sattva) = in goodness  
 ஸத்த்வ (sattva) = existence  
 ஸத்த்வம் (sattvaM) = in goodness  
 ஸத்த்வம் (sattvaM) = existence  
 ஸத்த்வம் (sattvaM) = the mode of goodness  
 ஸத்த்வம் (sattvaM) = the strength  
 ஸத்த்வவதம் (sattvavataM) = of the strong  
 ஸத்த்வஸம்ஸூத்<sup>3</sup>தி:<sup>4</sup> (sattvasa.nshuddhiH) = purification of one's existence

ஸத்த்வஸ்தா:<sup>2</sup> (sattvasthAH) = those situated in the mode of goodness

ஸத்த்வாத் (sattvAt) = from the mode of goodness

ஸத்த்வாநுரூபா (sattvAnurUpA) = according to the existence

ஸத்த்வே (sattve) = the mode of goodness

ஸத்யம் (satyaM) = truth

ஸத்யம் (satyaM) = truthful

ஸத்யம் (satyaM) = truthfulness

ஸத்யம் (satyaM) = truly

ஸத்<sup>3</sup>ப<sup>4</sup>வே (sadbhave) = in the sense of the nature of the Supreme

ஸத<sup>3</sup>ஸத் (sadasat) = in good and bad

ஸத<sup>3</sup>ஸத் (sadasat) = to cause and effect

ஸதா<sup>3</sup> (sadA) = always

ஸதா<sup>3</sup> (sadA) = constantly

ஸத்<sup>3</sup>ரூ<sup>3</sup>ஸம் (sadRishaM) = accordingly

ஸத்<sup>3</sup>ரூ<sup>3</sup>ஸம் (sadRishaM) = in comparison

ஸத்<sup>3</sup>ரூ<sup>3</sup>ஸ: (sadRishaH) = like

ஸத்<sup>3</sup>ரூ<sup>3</sup>ஸீ (sadRishi) = like that

ஸதோ<sup>3</sup>ஷம் (sadoShaM) = with fault

ஸந் (san) = being so

ஸநாதநம் (sanAtanaM) = eternal atmosphere.

ஸநாதநம் (sanAtanaM) = original, eternal

ஸநாதந: (sanAtanaH) = eternal

ஸநாதந: (sanAtanaH) = eternally the same.

ஸநாதநா: (sanAtanaH) = eternal

ஸந்த: (santaH) = the devotees

ஸந்தாரிஷ்யஸி (santariShyasi) = you will cross completely.

ஸந்துஷ்ட: (santuShTaH) = perfectly satiated

ஸந்துஷ்ட: (santuShTaH) = satisfied

ஸந்த<sup>3</sup>ரூ<sup>3</sup>ஸ்யந்தே (sandRishyante) = are seen

ஸந்தே<sup>3</sup>ஹ: (sandehaH) = all doubts

ஸந்நிபா<sup>4</sup>நி (sannibhAni) = as if

ஸந்நியம்ய (sanniyamya) = controlling

- ஸந்நிவிஷ்ட: (sanniviShTaH) = situated  
 ஸபத்நாந் (sapatnAn) = enemies.  
 ஸப்த (sapta) = seven  
 ஸபா<sup>3</sup>ந்த<sup>4</sup>வாந் (sabAndhavAn) = along with friends  
 ஸம (sama) = unaltered  
 ஸம (sama) = equal  
 ஸம (sama) = equally  
 ஸம (sama) = equipoised  
 ஸமம் (samaM) = in equanimity  
 ஸமம் (samaM) = equally  
 ஸமம் (samaM) = straight  
 ஸம: (samaH) = equal  
 ஸம: (samaH) = equally disposed  
 ஸம: (samaH) = equipoised  
 ஸம: (samaH) = peacefulness  
 ஸம: (samaH) = steady  
 ஸமக்<sup>3</sup>ரம் (samagraM) = all  
 ஸமக்<sup>3</sup>ரம் (samagraM) = in total  
 ஸமக்<sup>3</sup>ரம் (samagraM) = completely  
 ஸமக்<sup>3</sup>ராந் (samagrAn) = all  
 ஸமசித்தத்வம் (samachittatvaM) = equilibrium  
 ஸமதா (samatA) = equilibrium  
 ஸமதித்ய (samatitya) = transcending  
 ஸமதீதாநி (samatItAni) = completely past  
 ஸமத்வம் (samatvaM) = equanimity  
 ஸமத<sup>3</sup>ர்ஸந: (samadarshanaH) = seeing equally.  
 ஸமத<sup>3</sup>ர்ஸநி: (samadarshinaH) = who see with equal vision.  
 ஸமதி<sup>4</sup>க<sup>3</sup>ச்<sup>2</sup>தி (samadhigachChati) = attains.  
 ஸமந்தத: (samantataH) = from all sides.  
 ஸமந்தாத் (samantAt) = everywhere  
 ஸமந்தாத் (samantAt) = from all directions  
 ஸமந்வித: (samanvitaH) = qualified



- ஸமபு<sup>3</sup>த<sup>3</sup>த<sup>4</sup>ய: (samabuddhayaH) = equally disposed  
 ஸமபு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>: (samabuddhiH) = having equal intelligence  
 ஸமவஸ்தி<sup>2</sup>தம் (samavasthitaM) = equally situated  
 ஸமவேதா: (samavetAH) = assembled  
 ஸமவேதாந் (samavetAn) = assembled  
 ஸமா: (samAH) = equal  
 ஸமா: (samAH) = years  
 ஸமாக<sup>3</sup>தா: (samAgatAH) = assembled  
 ஸமாசர (samAchara) = do perfectly.  
 ஸமாசர (samAchara) = perform  
 ஸமாசரந் (samAcharan) = practicing.  
 ஸமாதா<sup>4</sup>தும் (samAdhAtuM) = to fix  
 ஸமாதா<sup>4</sup>ய (samAdhAya) = fixing  
 ஸமாதி<sup>4</sup>நா (samAdhinA) = by complete absorption.  
 ஸமாதி<sup>4</sup>ஸ்த<sup>2</sup>ஸ்ய (samAdhithasya) = of one situated in trance  
 ஸமாதெள<sup>4</sup> (samAdhau) = in transcendental consciousness,  
 or KRiShNa consciousness  
 ஸமாதெள<sup>4</sup> (samAdhau) = in the controlled mind  
 ஸமாப்நோஷி (samApnoShi) = You cover  
 ஸமாயுக்த: (samAyuktaH) = keeping in balance  
 ஸமாரம்பா:<sup>4</sup> (samArambhAH) = attempts  
 ஸமாவிஷ்ட: (samAviShTaH) = absorbed  
 ஸமாவ்ரு<sup>3</sup>த: (samAvRitaH) = covered  
 ஸமாவ்ரு<sup>3</sup>த: (samAvRitaH) = surrounded  
 ஸமாஸத: (samAsataH) = in summary  
 ஸமாஸேந (samAsena) = in summary  
 ஸமாஸேந (samAsena) = summarily  
 ஸமாஹர்தும் (samAhartuM) = in destroying  
 ஸமாஹித: (samAhitaH) = approached completely  
 ஸமிதிஞ்ஜய: (samiti njayaH) = always victorious in battle  
 ஸமித<sup>3</sup>த:<sup>4</sup> (samiddhaH) = blazing  
 ஸமீக்ஷய (samIkShya) = after seeing

- ஸமுத்தே<sup>2</sup>ந (samutthena) = arisen from  
 ஸமுத்<sup>3</sup>த<sup>4</sup>ர்தா (samuddhartA) = the deliverer  
 ஸமுத்<sup>3</sup>ப<sup>4</sup>வம் (samudbhavaM) = directly manifested  
 ஸமுத்<sup>3</sup>ப<sup>4</sup>வம் (samudbhavaM) = produced of  
 ஸமுத்<sup>3</sup>ப<sup>4</sup>வ: (samudbhavaH) = born of.  
 ஸமுத்<sup>3</sup>ப<sup>4</sup>வ: (samudbhavaH) = born of  
 ஸமுத்<sup>3</sup>ப<sup>4</sup>வாந் (samudbhavAn) = produced of  
 ஸமுத்<sup>3</sup>யமே (samudyame) = in the attempt.  
 ஸமுத்<sup>3</sup>ரம் (samudraM) = the ocean  
 ஸமுபஸ்தி<sup>2</sup>தம் (samupasthitaM) = arrived  
 ஸமுபஸ்தி<sup>2</sup>தம் (samupasthitaM) = present  
 ஸமுபாஸ்ரித: (samupAshritaH) = having taken shelter of  
 ஸம்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup> (samRiddha) = with full  
 ஸம்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ம் (samRiddhaM) = flourishing  
 ஸம்ரு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>வேக: (samRiddhavegaH) = with full speed.  
 ஸமே (same) = in equanimity  
 ஸமௌ (samau) = in suspension  
 ஸம்பத் (sapat) = assets  
 ஸம்பத்<sup>3</sup>ம் (sampadaM) = assets  
 ஸம்பத்<sup>3</sup>ம் (sampadaM) = the qualities  
 ஸம்பத்<sup>3</sup>யதே (sampadyate) = he attains  
 ஸம்பந்நே (sampanne) = fully equipped  
 ஸம்பஸ்யந் (sampashyan) = considering  
 ஸம்ப்ரகீர்தித: (samprakIrtitaH) = is declared.  
 ஸம்ப்ரதிஷ்டா<sup>2</sup> (sampratiShThA) = the foundation  
 ஸம்ப்ரவ்ரு<sup>3</sup>த்தாநி (sampravRittAni) = although developed  
 ஸம்ப்ரேக்ஷய (samprekShya) = looking  
 ஸம்ப்லுதோத்<sup>3</sup>கே (samplutodake) = in a great reservoir of water  
 ஸம்ப<sup>3</sup>ந்தி<sup>4</sup>ந: (sambandhinaH) = relatives  
 ஸம்ப<sup>4</sup>வம் (sambhavaM) = born of.  
 ஸம்ப<sup>4</sup>வ: (sambhavaH) = the possibility  
 ஸம்ப<sup>4</sup>வ: (sambhavaH) = production

- ஸம்ப<sup>4</sup>வந்தி (sambhavanti) = they appear  
 ஸம்ப<sup>4</sup>வா: (sambhavAH) = produced of  
 ஸம்ப<sup>4</sup>வாந் (sambhavAn) = produced of.  
 ஸம்ப<sup>4</sup>வாமி (sambhavAmi) = I do appear  
 ஸம்ப<sup>4</sup>வாமி (sambhavAmi) = I do incarnate  
 ஸம்பா<sup>4</sup>விதஸ்ய (sambhAvitasya) = for a respectable man  
 ஸம்பூ<sup>4</sup>தம் (sambhUtaM) = arisen kim  
 ஸம்மூட<sup>4</sup> (sammUDha) = bewildered  
 ஸம்மூடா:<sup>4</sup> (sammUDhAH) = befooled by material identification  
 ஸம்மோஹம் (sammohaM) = into delusion  
 ஸம்மோஹ: (sammohaH) = the illusion  
 ஸம்மோஹ: (sammohaH) = perfect illusion  
 ஸம்மோஹாத் (sammohAt) = from illusion  
 ஸம்யக் (samyak) = complete  
 ஸம்யக் (samyak) = completely  
 ஸரஸாம் (sarasAM) = of all reservoirs of water  
 ஸர்க:<sup>3</sup> (sargaH) = birth and death  
 ஸர்கா<sup>3</sup>ணம் (sargANAM) = of all creations  
 ஸர்கே<sup>3</sup> (sarge) = while taking birth  
 ஸர்கே<sup>3</sup>ஶபி (sarge.api) = even in the creation  
 ஸர்பா<sup>3</sup>ணம் (sarpANAM) = of serpents  
 ஸர்வ (sarva) = all kinds of  
 ஸர்வ (sarva) = all respectively  
 ஸர்வ (sarva) = all  
 ஸர்வ (sarva) = in all  
 ஸர்வ (sarva) = of all  
 ஸர்வ (sarva) = because You are everything  
 ஸர்வ (sarva) = for all kinds of  
 ஸர்வம் (sarvaM) = all of the body  
 ஸர்வம் (sarvaM) = all that be  
 ஸர்வம் (sarvaM) = all such sinful reactions  
 ஸர்வம் (sarvaM) = all

- ஸர்வம் (sarvaM) = whole  
 ஸர்வம் (sarvaM) = everything  
 ஸர்வ: (sarvaH) = all  
 ஸர்வ: (sarvaH) = everything.  
 ஸர்வகர்ம (sarvakarma) = of all activities  
 ஸர்வகர்மாணி (sarvakarmANi) = all kinds of activities  
 ஸர்வகர்மாணி (sarvakarmANi) = all reactions to material activities  
 ஸர்வக<sup>3</sup>தம் (sarvagataM) = all-pervading  
 ஸர்வக<sup>3</sup>த: (sarvagataH) = all-pervading  
 ஸர்வகு<sup>3</sup>ஹ்யதமம் (sarvaguhyatamaM) = the most confidential of all  
 ஸர்வத: (sarvataH) = in all respects  
 ஸர்வத: (sarvataH) = everywhere  
 ஸர்வத: (sarvataH) = on all sides  
 ஸர்வத: (sarvataH) = from all sides  
 ஸர்வத்ர (sarvatra) = everywhere  
 ஸர்வத்ரக<sup>3</sup>ம் (sarvatragaM) = all-pervading  
 ஸர்வத்ரக: <sup>3</sup> (sarvatragaH) = blowing everywhere  
 ஸர்வதா<sup>2</sup> (sarvathA) = in all ways  
 ஸர்வதா<sup>2</sup> (sarvathA) = in all respects  
 ஸர்வதே<sup>3</sup>ஹிநாம் (sarvadehinAM) = of all embodied beings  
 ஸர்வத்<sup>3</sup>வாராணி (sarvadvArANi) = all the doors of the body  
 ஸர்வத்<sup>3</sup>வாரேஷு (sarvadvAreShu) = in all the gates  
 ஸர்வத<sup>4</sup>ர்மாந் (sarvadharmAn) = all varieties of religion  
 ஸர்வபாபை: (sarvapApaiH) = from all sinful reactions  
 ஸர்வபா<sup>4</sup>வேந (sarvabhAvena) = in all respects  
 ஸர்வபூ<sup>4</sup>த (sarvabhUta) = of all living entities  
 ஸர்வபூ<sup>4</sup>த (sarvabhUta) = to all living entities  
 ஸர்வபூ<sup>4</sup>த (sarvabhUta) = for all living entities  
 ஸர்வபூ<sup>4</sup>தஸ்த<sup>2</sup>ம் (sarvabhUtasthaM) = situated in all beings  
 ஸர்வபூ<sup>4</sup>தஸ்தி<sup>2</sup>தம் (sarvabhUtasthitaM) = situated in everyone's heart  
 ஸர்வபூ<sup>4</sup>தஹிதே (sarvabhUtahite) = for the welfare of all living entities  
 ஸர்வபூ<sup>4</sup>தாநாம் (sarvabhUtAnAM) = of all creations

- ஸர்வபூ<sup>4</sup>தாநாம் (sarvabhUtAnAM) = of all living entities  
 ஸர்வபூ<sup>4</sup>தாநாம் (sarvabhUtAnAM) = toward all living entities  
 ஸர்வபூ<sup>4</sup>தாநி (sarvabhUtAni) = all created entities  
 ஸர்வபூ<sup>4</sup>தாநீ (sarvabhUtAnI) = all living entities  
 ஸர்வபூ<sup>4</sup>தேஷு (sarvabhUteShu) = among all living entities  
 ஸர்வபூ<sup>4</sup>தேஷு (sarvabhUteShu) = among all living beings  
 ஸர்வபூ<sup>4</sup>தேஷு (sarvabhUteShu) = in all living entities  
 ஸர்வபூ<sup>4</sup>தேஷு (sarvabhUteShu) = to all living entities  
 ஸர்வப்<sup>4</sup>ரு<sup>2</sup>த் (sarvabhRit) = the maintainer of everyone  
 ஸர்வயோநிஷு (sarvayoniShu) = in all species of life  
 ஸர்வலோக (sarvaloka) = of all planets and the demigods thereof  
 ஸர்வவித் (sarvavit) = the knower of everything  
 ஸர்வப்<sup>4</sup>ரு<sup>2</sup>க்ஷா<sup>3</sup>ணம் (sarvavRikShANAM) = of all trees  
 ஸர்வஸ: (sarvashaH) = altogether  
 ஸர்வஸ: (sarvashaH) = all around  
 ஸர்வஸ: (sarvashaH) = all kinds of  
 ஸர்வஸ: (sarvashaH) = all  
 ஸர்வஸ: (sarvashaH) = in all respects.  
 ஸர்வஸ: (sarvashaH) = in all respects  
 ஸர்வஸங்கல்ப (sarvasaNkalpa) = of all material desires  
 ஸர்வஸ்ய (sarvasya) = of all living beings  
 ஸர்வஸ்ய (sarvasya) = of all  
 ஸர்வஸ்ய (sarvasya) = of everyone  
 ஸர்வஸ்ய (sarvasya) = of everything  
 ஸர்வஸ்ய (sarvasya) = to everyone  
 ஸர்வஹர: (sarvaharaH) = all-devouring  
 ஸர்வஜ்ஞாந (sarvaj nAna) = in all sorts of knowledge  
 ஸர்வா: (sarvAH) = all  
 ஸர்வாணி பூ<sup>4</sup>தாநி (sarvANi bhUtAni) = all created beings  
 ஸர்வாணி (sarvANi) = all sorts of  
 ஸர்வாணி (sarvANi) = all  
 ஸர்வாணி (sarvANi) = of all

- ஸர்வாந் (sarvAn) = all kinds of  
 ஸர்வாந் (sarvAn) = all  
 ஸர்வாந் (sarvAn) = of all varieties  
 ஸர்வாரம்ப<sup>4</sup> (sarvArambha) = of all endeavors  
 ஸர்வாரம்ப<sup>4</sup>:<sup>4</sup> (sarvArambhaH) = all ventures  
 ஸர்வார்தா<sup>2</sup>ந் (sarvArthAn) = all things  
 ஸர்வே வயம் (sarve vayaM) = all of us  
 ஸர்வே (sarve) = all of them  
 ஸர்வே (sarve) = all sorts of  
 ஸர்வே (sarve) = all.  
 ஸர்வே (sarve) = all  
 ஸர்வேப<sup>4</sup>ய: (sarvebhyaH) = of all  
 ஸர்வேஷாம் (sarveShAM) = all types of  
 ஸர்வேஷாம் (sarveShAM) = all  
 ஸர்வேஷு காலேஷு (sarveShu kAleShu) = always  
 ஸர்வேஷு (sarveShu) = at all  
 ஸர்வேஷு (sarveShu) = all  
 ஸர்வேஷு (sarveShu) = in all  
 ஸர்வேஷு (sarveShu) = everywhere  
 ஸர்வேஷு (sarveShu) = to all  
 ஸர்வை: (sarvaiH) = all  
 ஸவிகாரம் (savikAraM) = with interactions  
 ஸவ்யஸாசிந் (savyasAchin) = O Savyasaci.  
 ஸஸாரம் (sasharaM) = along with arrows  
 ஸஹ (saha) = along with  
 ஸஹ (saha) = with  
 ஸஹ (saha) = together  
 ஸஹஜம் (sahajaM) = born simultaneously  
 ஸஹதே<sup>3</sup>வ: (sahadevaH) = Sahadeva  
 ஸஹஸா (sahasA) = all of a sudden  
 ஸஹஸ்ர (sahasra) = one thousand  
 ஸஹஸ்ரக்ரு<sup>3</sup>த்வ: (sahasrakRitvaH) = a thousand times

- ஸஹஸ்ரபா<sup>3</sup>ஹோ (sahasrabAho) = O thousand-handed one  
 ஸஹஸ்ரஸ: (sahasrashaH) = thousands  
 ஸஹஸ்ரஸ்ய (sahasrasya) = of many thousands  
 ஸஹஸ்ராந்தாம் (sahasrAntAM) = similarly, ending after one thousand  
 ஸஹஸ்ரேஷு (sahasreShu) = out of many thousands  
 ஸஹிதம் (sahitaM) = with  
 ஸக்ஷீ (sakShI) = witness  
 ஸா (sA) = that is  
 ஸா (sA) = that  
 ஸா (sA) = this  
 ஸாக<sup>3</sup>ர: (sAgaraH) = the ocean.  
 ஸாக<sup>3</sup>ராத் (sAgarAt) = from the ocean  
 ஸாங்க்<sup>2</sup>ய (sANkhya) = analytical study of the material world  
 ஸாங்க்<sup>2</sup>யம் (sANkhyaM) = analytical study  
 ஸாங்க்<sup>2</sup>யாநாம் (sANkhyAnAM) = of the empiric philosophers  
 ஸாங்க்<sup>2</sup>யே (sANkhye) = in the Vedanta  
 ஸாங்க்<sup>2</sup>யே (sANkhye) = in the fight  
 ஸாங்க்<sup>2</sup>யே (sANkhye) = by analytical study  
 ஸாங்க்<sup>2</sup>யேந் (sANkhyena) = of philosophical discussion  
 ஸாங்க்<sup>2</sup>யை: (sANkhyaiH) = by means of Sankhya philosophy  
 ஸாத்த்விக (sAttvika) = to one in goodness  
 ஸாத்த்விகம் (sAttvikaM) = in the mode of goodness.  
 ஸாத்த்விகம் (sAttvikaM) = in the mode of goodness  
 ஸாத்த்விக: (sAttvikaH) = in the mode of goodness.  
 ஸாத்த்விக: (sAttvikaH) = in the mode of goodness  
 ஸாத்த்விகா: (sAttvikAH) = in goodness  
 ஸாத்த்விகா: (sAttvikAH) = those who are in the  
     mode of goodness  
 ஸாத்த்விகீ (sAttviki) = in the mode of goodness.  
 ஸாத்த்விகீ (sAttviki) = in the mode of goodness  
 ஸாத்யகி: (sAtyakiH) = Satyaki (the same as Yuyudhana,  
     the charioteer of Lord KRiShNa)

- ஸாத<sup>4</sup>ர்மயம் (sAdharmyaM) = same nature
- ஸாத<sup>4</sup>பூ<sup>4</sup>த (sAdhibhUta) = and the governing principle of  
the material manifestation
- ஸாத<sup>4</sup>யஜ்ஞம் (sAdhiyaj naM) = and governing all sacrifices
- ஸாது:<sup>4</sup> (sAdhuH) = a saint
- ஸாத<sup>4</sup>பா<sup>4</sup>வே (sAdhubhAve) = in the sense of the nature of the devotee
- ஸாத<sup>4</sup>ஷு (sAdhuShu) = unto the pious
- ஸாத<sup>4</sup>நாம் (sAdhUnAM) = of the devotees
- ஸாத<sup>4</sup>யா: (sAdhyAH) = the Sadhyas
- ஸாம (sAma) = the Sama Veda
- ஸாமர்த்<sup>2</sup>யம் (sAmarthyaM) = ability
- ஸாமவேத:<sup>3</sup> (sAmavedaH) = the Sama Veda
- ஸாமாஸிகஸ்ய (sAmAsikasya) = of compounds
- ஸாம்நம் (sAmnaM) = of the Sama Veda songs
- ஸாம்யே (sAmye) = in equanimity
- ஸாம்யேந (sAmyena) = generally
- ஸாஹங்காரேண (sAhaNkAreNa) = with ego
- ஸாக்ஷாத் (sAkShAt) = directly
- ஸிம்ஹநாத<sup>3</sup>ம் (si.nhanAdaM) = roaring sound, like that of a lion
- ஸித்<sup>3</sup>த்ய<sup>4</sup>ஸித்<sup>3</sup>த்யோ: (siddhyasiddhyoH) = in success and failure
- ஸித்<sup>3</sup>த<sup>4</sup> (siddha) = and the perfected demigods
- ஸித்<sup>3</sup>த:<sup>4</sup> (siddhaH) = perfect
- ஸித்<sup>3</sup>த<sup>4</sup>யே (siddhaye) = for the perfection
- ஸித்<sup>3</sup>த<sup>4</sup>யே (siddhaye) = for perfection
- ஸித்<sup>3</sup>த<sup>4</sup>ஸங்கா:<sup>4</sup> (siddhasaNghAH) = the perfect human beings.
- ஸித்<sup>3</sup>த<sup>4</sup>ஸங்கா:<sup>4</sup> (siddhasaNghAH) = perfect beings
- ஸித்<sup>3</sup>தா<sup>4</sup>நாம் (siddhAnAM) = of all those who are perfected
- ஸித்<sup>3</sup>தா<sup>4</sup>நாம் (siddhAnAM) = of those who have  
achieved perfection
- ஸித்<sup>3</sup>தி<sup>4</sup> (siddhi) = in perfection
- ஸித்<sup>3</sup>தி<sup>4</sup>ம் (siddhiM) = perfection
- ஸித்<sup>3</sup>தி<sup>4</sup>ம் (siddhiM) = success



- ஸித்<sup>3</sup>தி:<sup>4</sup> (siddhiH) = success  
 ஸித்<sup>3</sup>தௌ<sup>4</sup> (siddhau) = in success  
 ஸீத்<sup>3</sup>ந்தி (sIdanti) = are quivering  
 ஸுக்ரு<sup>2</sup>தம் (sukRitaM) = pious activities  
 ஸுக்ரு<sup>2</sup>தது<sup>3</sup>ஷக்ரு<sup>2</sup>தே (sukRitaduShkRite) = good and bad results  
 ஸுக்ரு<sup>2</sup>தஸ்ய (sukRitasya) = pious  
 ஸுக்ரு<sup>2</sup>திந: (sukRitinaH) = those who are pious  
 ஸுக<sup>2</sup> (sukha) = with happiness  
 ஸுக<sup>2</sup> (sukha) = of happiness  
 ஸுக<sup>2</sup> (sukha) = happiness  
 ஸுக<sup>2</sup>ம் (sukhaM) = and happiness  
 ஸுக<sup>2</sup>ம் (sukhaM) = in happiness  
 ஸுக<sup>2</sup>ம் (sukhaM) = happiness.  
 ஸுக<sup>2</sup>ம் (sukhaM) = happiness  
 ஸுக<sup>2</sup>ம் (sukhaM) = happily  
 ஸுக:<sup>2</sup> (sukhaH) = and happiness  
 ஸுக<sup>2</sup>து:<sup>3</sup>க<sup>2</sup> (sukhaduHkha) = happiness and distress  
 ஸுக<sup>2</sup>ஸ்ய (sukhasya) = of happiness  
 ஸுகா<sup>2</sup>நி (sukhAni) = all happiness  
 ஸுகா<sup>2</sup>நி (sukhAni) = happiness thereof  
 ஸுகி<sup>2</sup>ந: (sukhinaH) = very happy  
 ஸுகி<sup>2</sup>ந: (sukhinaH) = happy  
 ஸுகீ<sup>2</sup> (sukhI) = happy  
 ஸுகே<sup>2</sup> (sukhe) = in happiness  
 ஸுகே<sup>2</sup>ந (sukhena) = in transcendental happiness  
 ஸுகே<sup>2</sup>ஷு (sukheShu) = in happiness  
 ஸுகோ<sup>4</sup>ஷ்மணிபுஷ்பகௌ (sughoShamaNipuShpakau) = the conches  
 named Sughosa and Manipuspaka  
 ஸுது<sup>3</sup>ராசார: (sudurAchAraH) = one committing the most  
 abominable actions  
 ஸுது<sup>3</sup>ர்த<sup>3</sup>ர்ஸம் (sudurdarshaM) = very difficult to see  
 ஸுது<sup>3</sup>ர்ஸப:<sup>4</sup> (sudurlabhaH) = very rare to see.

- ஸுது<sup>3</sup>ஷ்கரம் (suduShkaraM) = difficult.  
 ஸுநிஸ்சிதம் (sunishchitaM) = definitely.  
 ஸுரக<sup>3</sup>ணை: (suragaNAH) = the demigods  
 ஸுரஸங்கா:<sup>4</sup> (surasaNghAH) = groups of demigods  
 ஸுராணம் (surANAM) = of the demigods  
 ஸுரேந்த்<sup>3</sup>ர (surendra) = of Indra  
 ஸுலப:<sup>4</sup> (sulabhaH) = very easy to achieve  
 ஸுவிருட<sup>4</sup> (suvirUDha) = strongly  
 ஸுஸுக<sup>2</sup>ம் (susukhaM) = very happy  
 ஸுஹ்ரு<sup>2</sup>த் (suhRit) = to well-wishers by nature  
 ஸுஹ்ரு<sup>2</sup>த் (suhRit) = most intimate friend  
 ஸுஹ்ரு<sup>2</sup>த<sup>3</sup>ம் (suhRidaM) = the benefactor  
 ஸுஹ்ரு<sup>2</sup>த:<sup>3</sup> (suhRidaH) = well-wishers  
 ஸுதபுத்ர: (sUtaputraH) = Karna  
 ஸுதிரே (sUtre) = on a thread  
 ஸுயதே (sUyate) = manifests  
 ஸுரிய (sUrya) = and sun  
 ஸுரிய (sUrya) = of suns  
 ஸுரிய: (sUryaH) = the sun  
 ஸுக்ஷமத்வாத் (sUkShmatvAt) = on account of being subtle  
 ஸ்ரு<sup>2</sup>ஜிதி (sRijati) = creates  
 ஸ்ரு<sup>2</sup>ஜாமி (sRijAmi) = manifest  
 ஸ்ரு<sup>2</sup>தீ (sRitI) = different paths  
 ஸ்ரு<sup>2</sup>ஷ்ட்வா (sRiShTvA) = creating  
 ஸ்ரு<sup>2</sup>ஷ்ட்வா (sRiShTvA) = created  
 ஸேநயோ: (senayoH) = of the armies  
 ஸேநாநீநாம் (senAnInAM) = of all commanders  
 ஸேவதே (sevate) = renders service  
 ஸேவயா (seveya) = by the rendering of service  
 ஸேவித்வம் (sevitvaM) = aspiring  
 ஸைந்யஸ்ய (sainyasya) = of the soldiers  
 ஸோடு<sup>4</sup>ம் (soDhuM) = to tolerate

ஸோடு<sup>4</sup>ம் (soDhuM) = tolerate.

ஸோம: (somaH) = the moon

ஸோமபா: (somapAH) = drinkers of soma juice

ஸௌப<sup>4</sup>த்<sup>3</sup>ர: (saubhadraH) = Abhimanyu, the son of Subhadra

ஸௌப<sup>4</sup>த்<sup>3</sup>ர: (saubhadraH) = the son of Subhadra

ஸௌமத்<sup>3</sup>த்தி: (saumadattiH) = the son of Somadatta

ஸௌமயம் (saumyaM) = very beautiful

ஸௌமயத்வம் (saumyatvaM) = being without duplicity towards others

ஸௌமயவபு: (saumyavapuH) = the beautiful form

ஸௌக்ஷமயாத் (saukShmyAt) = due to being subtle

ஸ்கந்த:<sup>3</sup> (skandaH) = Kartikeya

ஸ்தப்<sup>3</sup>த:<sup>4</sup> (stabdhaH) = impudent

ஸ்தப்<sup>3</sup>த:<sup>4</sup> (stabdhaH) = obstinate

ஸ்துதி: (stutiH) = and repute

ஸ்துதிபி:<sup>4</sup> (stutibhiH) = with prayers

ஸ்துவந்தி (stuvanti) = are singing hymns

ஸ்தேந: (stenaH) = thief

ஸ்த்ரம்ஸதே (stra.nsaTe) = is slipping

ஸ்த்ரிய: (striyaH) = women

ஸ்த்ரீஷு (strIShu) = by the womanhood

ஸ்த:<sup>2</sup> (sthaH) = situated

ஸ்தா<sup>2</sup>ணு: (sthANuH) = unchangeable

ஸ்தா<sup>2</sup>நம் (sthAnaM) = abode

ஸ்தா<sup>2</sup>நம் (sthAnaM) = ground

ஸ்தா<sup>2</sup>நம் (sthAnaM) = the abode

ஸ்தா<sup>2</sup>நம் (sthAnaM) = place

ஸ்தா<sup>2</sup>நி (sthAni) = situated

ஸ்தா<sup>2</sup>நே (sthAne) = rightly

ஸ்தா<sup>2</sup>பய (sthApaya) = please keep

ஸ்தா<sup>2</sup>பயித்வா (sthApayitvA) = placing

ஸ்தா<sup>2</sup>வர (sthAvara) = not moving

ஸ்தா<sup>2</sup>வராணம் (sthAvarANAM) = of immovable things

- ஸ்தா<sup>2</sup>ஸ்யதி (sthAsyati) = remains  
 ஸ்தி<sup>2</sup>தம் (sthitaM) = situated in the body  
 ஸ்தி<sup>2</sup>தம் (sthitaM) = situated  
 ஸ்தி<sup>2</sup>த: (sthitaH) = being situated  
 ஸ்தி<sup>2</sup>த: (sthitaH) = situated.  
 ஸ்தி<sup>2</sup>த: (sthitaH) = situated  
 ஸ்தி<sup>2</sup>ததீ:<sup>4</sup> (sthitadhIH) = whose mind is steady  
 ஸ்தி<sup>2</sup>ததீ:<sup>4</sup> (sthitadhIH) = one fixed in KRiShNa consciousness  
 ஸ்தி<sup>2</sup>தப்ரஜ்ஞ: (sthitapraj naH) = transcendently situated  
 ஸ்தி<sup>2</sup>தப்ரஜ்ஞஸ்ய (sthitapraj nasya) = of one who is situated  
 in fixed KRiShNa consciousness  
 ஸ்தி<sup>2</sup>தா: (sthitAH) = am situated  
 ஸ்தி<sup>2</sup>தா: (sthitAH) = are situated.  
 ஸ்தி<sup>2</sup>தாந் (sthitAn) = standing  
 ஸ்தி<sup>2</sup>திம் (sthiM) = situation  
 ஸ்தி<sup>2</sup>தி: (sthiH) = the situation  
 ஸ்தி<sup>2</sup>தி: (sthiH) = situation  
 ஸ்தி<sup>2</sup>தௌ (sthitau) = situated  
 ஸ்தி<sup>2</sup>த்வா (sthitvA) = being situated  
 ஸ்தி<sup>2</sup>ர (sthira) = fixed  
 ஸ்தி<sup>2</sup>ரம் (sthiraM) = steadily  
 ஸ்தி<sup>2</sup>ரம் (sthiraM) = firm  
 ஸ்தி<sup>2</sup>ர: (sthiraH) = still  
 ஸ்தி<sup>2</sup>ரபு<sup>3</sup>த்<sup>3</sup>தி:<sup>4</sup> (sthirabuddhiH) = self-intelligent  
 ஸ்தி<sup>2</sup>ராம் (sthirAM) = stable.  
 ஸ்தி<sup>2</sup>ரா: (sthirAH) = enduring  
 ஸ்தை<sup>2</sup>ர்யம் (sthairyaM) = steadfastness  
 ஸநிக்<sup>3</sup>தா:<sup>4</sup> (snigdhaH) = fatty  
 ஸ்பர்ஸநம் (sparshanaM) = touch  
 ஸ்பர்ஸாந் (sparshAn) = sense objects, such as sound  
 ஸ்ப்ரு<sup>3</sup>ஸந் (spRishan) = touching  
 ஸ்ப்ரு<sup>3</sup>ஹா (spRihA) = aspiration

ஸ்ப்ரு<sup>1</sup>ஹா (spRihA) = desire  
 ஸ்மரதி (smarati) = remembers  
 ஸ்மரந் (smaran) = thinking of  
 ஸ்மரந் (smaran) = remembering  
 ஸம்ரு<sup>1</sup>தம் (smRitaM) = is understood to be.  
 ஸம்ரு<sup>2</sup>தம் (smRitaM) = is considered.  
 ஸம்ரு<sup>3</sup>த: (smRitaH) = is considered  
 ஸம்ரு<sup>4</sup>தா (smRitA) = is considered  
 ஸம்ரு<sup>5</sup>தி (smRiti) = of memory  
 ஸம்ரு<sup>6</sup>தி: (smRitiH) = memory  
 ஸம்ரு<sup>7</sup>தி: (smRitiH) = remembrance  
 ஸம்ரு<sup>8</sup>திப்<sup>4</sup>ரம்ஸாத் (smRitibhra.nshAt) = after bewilderment  
 of memory

ஸ்யந்த<sup>3</sup>நே (syandane) = chariot  
 ஸ்யாம் (syAM) = would be  
 ஸ்யாம் (syAM) = shall be  
 ஸ்யாத் (syAt) = is  
 ஸ்யாத் (syAt) = will there be  
 ஸ்யாத் (syAt) = exists  
 ஸ்யாத் (syAt) = one becomes  
 ஸ்யாத் (syAt) = may be  
 ஸ்யாத் (syAt) = might be  
 ஸ்யாத் (syAt) = remains  
 ஸ்யாம் (syAma) = will we become  
 ஸ்யு: (syuH) = are  
 ஸ்ரோதஸாம் (srotasAM) = of flowing rivers  
 ஸ்வம் (svaM) = own  
 ஸ்வகம் (svakaM) = His own  
 ஸ்வகர்ம (svakarma) = in his own duty  
 ஸ்வகர்மனா (svakarnaNA) = by his own duties  
 ஸ்வசக்ஷுஷா (svachakShuShA) = your own eyes  
 ஸ்வஜநம் (svajanaM) = own kinsmen

- ஸ்வஜநம் (svajanaM) = kinsmen
- ஸ்வதேஜஸா (svatejasA) = by Your radiance
- ஸ்வத<sup>4</sup>ர்மம் (svadharnaM) = one's own religious principles
- ஸ்வத<sup>4</sup>ர்மம் (svadharnaM) = your religious duty
- ஸ்வத<sup>4</sup>ர்ம: (svadharnaH) = one's own occupation
- ஸ்வத<sup>4</sup>ர்ம: (svadharnaH) = one's prescribed duties
- ஸ்வத<sup>4</sup>ர்மே (svadharme) = in one's prescribed duties
- ஸ்வதா<sup>4</sup> (svadhA) = oblation
- ஸ்வநுஷ்டி<sup>2</sup>தாத் (svanuShThitAt) = perfectly done
- ஸ்வபந் (svapan) = dreaming
- ஸ்வப்நம் (svapnaM) = dreaming
- ஸ்வப்நஸீலஸ்ய (svapnashIlasya) = of one who sleeps
- ஸ்வப்நாவபோ<sup>3</sup>த<sup>4</sup>ஸ்ய (svapnAvabodhasya) = sleep and wakefulness
- ஸ்வபா<sup>4</sup>வ (svabhAva) = their own nature
- ஸ்வபா<sup>4</sup>வ: (svabhAvaH) = eternal nature
- ஸ்வபா<sup>4</sup>வ: (svabhAvaH) = characteristics
- ஸ்வபா<sup>4</sup>வ: (svabhAvaH) = the modes of material nature
- ஸ்வபா<sup>4</sup>வஜம் (svabhAvajaM) = born of his own nature.
- ஸ்வபா<sup>4</sup>வஜம் (svabhAvajaM) = born of his own nature
- ஸ்வபா<sup>4</sup>வஜா (svabhAvajA) = according to his mode of material nature
- ஸ்வபா<sup>4</sup>வஜேந (svabhAvajena) = born of your own nature
- ஸ்வபா<sup>4</sup>வநியதம் (svabhAvaniyataM) = prescribed according  
to one's nature
- ஸ்வயம் (svayaM) = personally.
- ஸ்வயம் (svayaM) = personally
- ஸ்வயம் (svayaM) = himself
- ஸ்வயா (svayA) = by their own.
- ஸ்வர்க<sup>3</sup> (svarga) = of the heavenly planets
- ஸ்வர்க<sup>3</sup>ம் (svargaM) = the heavenly kingdom
- ஸ்வர்க<sup>3</sup>திம் (svargatiM) = passage to heaven
- ஸ்வர்க<sup>3</sup>பரா: (svargaparAH) = aiming to achieve heavenly planets
- ஸ்வர்க<sup>3</sup>லோகம் (svargalokaM) = heaven

- ஸ்வல்பம் (svalpaM) = a little  
 ஸ்வஸ்தி (svasti) = all peace  
 ஸ்வஸ்தை:<sup>2</sup> (svasthaH) = being situated in himself  
 ஸ்வஸ்ய: (svasyaH) = by his own  
 ஸ்வாம் (svAM) = of My personal Self  
 ஸ்வாம் (svAM) = of Myself  
 ஸ்வாத்<sup>4</sup>யாய (svAdhyAya) = of Vedic study  
 ஸ்வாத்<sup>4</sup>யாய (svAdhyAya) = sacrifice in the study of the Vedas  
 ஸ்வாத்<sup>4</sup>யாய: (svAdhyAyaH) = study of Vedic literature  
 ஸ்வே ஸ்வே (sve sve) = each his own  
 ஸ்வேந (svena) = by your own  
 ஹ (ha) = certainly.  
 ஹதம் (hataM) = killed  
 ஹத: (hataH) = being killed  
 ஹத: (hataH) = has been killed  
 ஹதாந் (hatAn) = already killed  
 ஹத்வா (hatvA) = killing  
 ஹத்வா (hatvA) = by killing  
 ஹநிஷ்யே (haniShye) = I shall kill  
 ஹந்த (hanta) = yes  
 ஹந்தாரம் (hantAraM) = the killer  
 ஹந்தி (hanti) = kills  
 ஹந்தும் (hantuM) = to kill  
 ஹந்யதே (hanyate) = is killed.  
 ஹந்யதே (hanyate) = is killed  
 ஹந்யமாநே (hanyamAne) = being killed  
 ஹந்யு: (hanyuH) = may kill  
 ஹயை: (hayaiH) = horses  
 ஹரதி (harati) = takes away  
 ஹரந்தி (haranti) = throw  
 ஹரி: (hariH) = the Supreme Personality of Godhead, KRiShNa  
 ஹரே: (hareH) = of Lord KRiShNa

- ஹர்ஷ (harSha) = from happiness  
 ஹர்ஷம் (harShaM) = cheerfulness  
 ஹர்ஷஸோகாந்வித: (harShashokAnvitaH) = subject to joy and sorrow  
 ஹவி: (haviH) = butter  
 ஹஸ்தாத் (hastAt) = from the hand  
 ஹஸ்திநி (hastini) = in the elephant  
 ஹாநி: (hAniH) = destruction  
 ஹி (hi) = indeed  
 ஹி (hi) = certainly  
 ஹி (hi) = surely  
 ஹிம்ஸாம் (hi.nsAM) = and distress to others  
 ஹிம்ஸாத்மக: (hi.nsAtmakaH) = always envious  
 ஹிதம் (hitaM) = beneficial  
 ஹிதம் (hitaM) = benefit.  
 ஹிதகாம்யயா (hitakAmyaya) = for your benefit.  
 ஹிதே (hite) = in welfare work  
 ஹித்வா (hitvA) = losing  
 ஹிநஸ்தி (hinasti) = degrade  
 ஹிமாலய: (himAlayaH) = the Himalayan mountains.  
 ஹுதம் (hutaM) = offering.  
 ஹுதம் (hutaM) = offered in sacrifice  
 ஹுதம் (hutaM) = offered  
 ஹுதாஸவக்த்ரம் (hutAshavaktraM) = fire coming out of Your mouth  
 ஹ்ருத் (hRita) = deprived of  
 ஹ்ருத்ஸ்த<sup>2</sup>ம் (hRitsthaM) = situated in the heart  
 ஹ்ருத்<sup>3</sup>ய (hRidaya) = of the heart  
 ஹ்ருத்<sup>3</sup>யாநி (hRidayAni) = hearts  
 ஹ்ருத்<sup>3</sup> (hRidi) = in the heart  
 ஹ்ருத்<sup>3</sup>தே<sup>3</sup>ஸே (hRiddeshe) = in the location of the heart  
 ஹ்ருத்<sup>3</sup>யா: (hRidyAH) = pleasing to the heart  
 ஹ்ருஷித: (hRiShitaH) = gladdened  
 ஹ்ருஷீகேஸ (hRiShIksha) = O master of all senses



- ஹ்ரு'ஷீகேஸ (hRiShIkeshā) = O master of the senses  
 ஹ்ரு'ஷீகேஸம் (hRiShIkeshāM) = unto KRiShNa, the master  
 of the senses  
 ஹ்ரு'ஷீகேஸம் (hRiShIkeshāM) = unto Lord KRiShNa  
 ஹ்ரு'ஷீகேஸு: (hRiShIkeshāH) = Hrsikesa (KRiShNa, the Lord  
 who directs the senses of the devotees)  
 ஹ்ரு'ஷீகேஸு: (hRiShIkeshāH) = the master of the senses, KRiShNa  
 ஹ்ரு'ஷீகேஸு: (hRiShIkeshāH) = Lord KRiShNa  
 ஹ்ரு'ஷ்டரோமா (hRiShTaromā) = with his bodily hairs standing  
 on end due to his great ecstasy  
 ஹ்ரு'ஷ்யதி (hRiShyati) = takes pleasure  
 ஹ்ரு'ஷ்யாமி (hRiShyAmi) = I am enjoying  
 ஹ்ரு'ஷ்யாமி (hRiShyAmi) = I am taking pleasure  
 ஹே க்ரு'ஷ்ண (he kRiShNa) = O KRiShNa  
 ஹே யாத<sup>3</sup>வ (he yAdava) = O Yadava  
 ஹே ஸகே<sup>2</sup> (he sakhe) = O my dear friend  
 ஹேதவ: (hetavaH) = causes.  
 ஹேது: (hetuH) = cause  
 ஹேது: (hetuH) = the instrument  
 ஹேதுநா (hetunā) = for the reason  
 ஹேதுமத்<sup>3</sup>பி:<sup>4</sup> (hetumadbhiH) = with cause and effect  
 ஹேதோ: (hetoH) = in exchange  
 ஹ்ரியதே (hriyate) = is attracted  
 ஹ்ரீ: (hrIH) = modesty  
 க்ஷணம் (kShaNāM) = a moment  
 க்ஷத்ரிய (kShatriyā) = the ksatriyas  
 க்ஷத்ரியஸ்ய (kShatriyasya) = of the ksatriya  
 க்ஷத்ரியா: (kShatriyāH) = the members of the royal order  
 க்ஷந்தி: (kShantiH) = tolerance  
 க்ஷமா (kShamā) = patience.  
 க்ஷமா (kShamā) = forgiveness  
 க்ஷமீ (kShamI) = forgiving

- கூடியம் (kShayaM) = destruction  
கூடியக்ரு<sup>3</sup>த் (kShayakRit) = the destroyer  
கூடியாய (kShayAya) = for destruction  
கூதரம் (kSharaM) = to the fallible  
கூதர: (kSharaH) = constantly changing  
கூதர: (kSharaH) = fallible  
கூதா<sup>3</sup>த்ரம் (kShAtraM) = of a ksatriya  
கூதா<sup>3</sup>ந்தி: (kShAntiH) = tolerance  
கூதாமயே (kShAmaye) = ask forgiveness  
கூதிபாமி (kShipAmi) = I put  
கூதிப்ரம் (kShipraM) = very quickly  
கூதிப்ரம் (kShipraM) = very soon  
கூ<sup>3</sup>ணகல்மஷா: (kShINakalmaShAH) = who are devoid of all sins  
கூ<sup>3</sup>ணே (kShINe) = being exhausted  
கூ<sup>3</sup>ுத்<sup>3</sup>ரம் (kShudraM) = petty  
கூ<sup>3</sup>ேத்ர (kShetra) = of the body  
கூ<sup>3</sup>ேத்ர (kShetra) = the field of activities (the body)  
கூ<sup>3</sup>ேத்ரம் (kShetraM) = this body  
கூ<sup>3</sup>ேத்ரம் (kShetraM) = the field of activities (the body)  
கூ<sup>3</sup>ேத்ரம் (kShetraM) = the field of activities  
கூ<sup>3</sup>ேத்ரம் (kShetraM) = the field  
கூ<sup>3</sup>ேத்ரம் (kShetraM) = field of activities  
கூ<sup>3</sup>ேத்ரஜ்ஞ (kShetraj na) = and the knower of the body  
கூ<sup>3</sup>ேத்ரஜ்ஞம் (kShetraj naM) = the knower of the field  
கூ<sup>3</sup>ேத்ரஜ்ஞ: (kShetraj naH) = the knower of the field  
கூ<sup>3</sup>ேத்ரஜ்ஞயோ: (kShetraj nayoH) = and the knower of the field  
கூ<sup>3</sup>ேத்ரஜ்ஞயோ: (kShetraj nayoH) = of the proprietor of the body  
கூ<sup>3</sup>ேத்ரீ (kShetri) = the soul  
கூ<sup>3</sup>ேத்ரேஷு (kShetreShu) = in bodily fields  
கூ<sup>3</sup>ேதமம் (kShemaM) = protection  
கூ<sup>3</sup>ேதமதரம் (kShemataraM) = better  
ஜ்ஞாதவ்யம் (j nAtavyaM) = knowable

- ஜ்ஞாதும் (j nAtuM) = to know  
 ஜ்ஞாதேந (j nAtena) = by knowing  
 ஜ்ஞாத்வா (j nAtvA) = knowing well  
 ஜ்ஞாத்வா (j nAtvA) = knowing  
 ஜ்ஞாத்வா (j nAtvA) = thus knowing  
 ஜ்ஞாந (j nAna) = in knowledge  
 ஜ்ஞாந (j nAna) = with knowledge  
 ஜ்ஞாந (j nAna) = of knowledge  
 ஜ்ஞாந (j nAna) = of perfect knowledge  
 ஜ்ஞாந (j nAna) = by acquired knowledge  
 ஜ்ஞாந (j nAna) = by knowledge  
 ஜ்ஞாநம் (j nAnaM) = into knowledge  
 ஜ்ஞாநம் (j nAnaM) = knowledge of  
 ஜ்ஞாநம் (j nAnaM) = knowledge  
 ஜ்ஞாநம் (j nAnaM) = pure consciousness  
 ஜ்ஞாநம் (j nAnaM) = phenomenal knowledge  
 ஜ்ஞாந: (j nAnaH) = whose knowledge  
 ஜ்ஞாநக<sup>3</sup>ம்யம் (j nAnagamyam) = to be approached by knowledge  
 ஜ்ஞாநசக்ஷுஷ: (j nAnachakShuShaH) = those who have  
 the eyes of knowledge.  
 ஜ்ஞாநசக்ஷுஷா (j nAnachakShuShA) = by the vision of knowledge  
 ஜ்ஞாநதீ<sup>3</sup>பிதே (j nAnadIpite) = because of the urge for self-realization.  
 ஜ்ஞாநப்லவேந (j nAnaplavena) = by the boat of transcendental knowledge  
 ஜ்ஞாநயஜ்ஞ: (j nAnayaj nAH) = sacrifice in knowledge  
 ஜ்ஞாநயஜ்ஞா: (j nAnayaj nAH) = sacrifice in advancement of  
 transcendental knowledge  
 ஜ்ஞாநயஜ்ஞேந (j nAnayaj nena) = by cultivation of knowledge  
 ஜ்ஞாநயோகே<sup>3</sup>ந (j nAnayogena) = by the linking process of knowledge  
 ஜ்ஞாநவதாம் (j nAnavatAM) = of the wise  
 ஜ்ஞாநவாந் (j nAnavAn) = one who is in full knowledge  
 ஜ்ஞாநவாந் (j nAnavAn) = learned  
 ஜ்ஞாநஸ்ய (j nAnasya) = of knowledge

- ஜ்ஞாநா: (j nAnAH) = knowledge  
 ஜ்ஞாநாக்<sup>3</sup>நி: (j nAnAgniH) = the fire of knowledge  
 ஜ்ஞாநாத் (j nAnAt) = than knowledge  
 ஜ்ஞாநாநாம் (j nAnAnAM) = of all knowledge  
 ஜ்ஞாநாவஸ்தி<sup>2</sup>த (j nAnAvasthita) = situated in transcendence  
 ஜ்ஞாநிந: (j nAninaH) = of the knower  
 ஜ்ஞாநிந: (j nAninaH) = to the person in knowledge  
 ஜ்ஞாநிந: (j nAninaH) = the self-realized  
 ஜ்ஞாநிப்<sup>4</sup>ய: (j nAnibhyaH) = than the wise  
 ஜ்ஞாநீ (j nAnI) = one in full knowledge  
 ஜ்ஞாநீ (j nAnI) = one who is in knowledge  
 ஜ்ஞாநீ (j nAnI) = one who knows things as they are  
 ஜ்ஞாநே (j nAne) = in knowledge  
 ஜ்ஞாநேந (j nAneNa) = with knowledge  
 ஜ்ஞாநேந (j nAneNa) = by knowledge  
 ஜ்ஞாஸ்யஸி (j nAsyasi) = you can know  
 ஜ்ஞேயம் (j neyaM) = to be understood  
 ஜ்ஞேயம் (j neyaM) = to be known  
 ஜ்ஞேயம் (j neyaM) = the object of knowledge  
 ஜ்ஞேயம் (j neyaM) = the objective of knowledge  
 ஜ்ஞேயம் (j neyaM) = the knowable  
 ஜ்ஞேயம் (j neyaM) = be known  
 ஜ்ஞேய: (j neyaH) = should be known  
 ஜ்ஞேயோ<sup>5</sup>ஸி (j neyo.asi) = You can be known


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*Sanskrit Glossary of Words from Bhagavadgita*  
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