Sanskrit Glossary of Words from Bhagavadgita

భగవાన్ చరిత్ర గ్రంథం

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

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

We are limited to the information available.

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

ॐ (OM) = indication of the Supreme
ॐ (OM) = the combination of letters om (omkara)
ॐ (OM) = beginning with om
ॐ (OMkAra) = the syllable om
అంశ (a.nsha) = a part
అంశః (a.nshaH) = fragmental particle
అంశంము (a.nshumAn) = radiant
అంశం (a.nshena) = part
అకరం (akartAraM) = as the nondoer
అకరం (akartAraM) = the nondoer
అకరం (akarma) = inaction
అకరంవరి (akarmakRit) = without doing something
అకరంవరి (akarmaNaH) = without work.
(akarmaNaH) = of inaction
(akarmaNaH) = than no work
(akarmaNi) = in inaction
(akarmaNi) = in not doing prescribed duties.
(akalmaShaM) = freed from all past sinful reactions.
(akAraH) = the first letter
(akArya) = and forbidden activities
(akAryaM) = what ought not to be done
(akArye) = and what ought not to be done
(akIrti) = infamy
(akIrtiM) = infamy
(akIrtiH) = ill fame
(akurvata) = did they do
(akushalaM) = inauspicious
(akRitabuddhitvAt) = due to unintelligence
(akRitAtmAnaH) = those without self-realization
(akRitena) = without discharge of duty
(akRitsnavidAH) = persons with a poor fund of knowledge
(akriyAH) = without duty.
(akrodhaH) = freedom from anger
(akledyaH) = insoluble
(akhilaM) = in totality
(akhilaM) = entirely.
(akhilaM) = entirely
(agata) = not past
(agni) = by the fire
(agniH) = fire
(agniShu) = in the fires
(agnau) = in the fire of consummation
(agnau) = in the fire of
(agnau) = in the fire
(agnau) = in fire
(agraM) = at the tip
(agre) = in the beginning
(agraM) = grievous sins
(aghAyuH) = whose life is full of sins
(aNgAni) = limbs
(acharaM) = and not moving
(acharaM) = not moving
(acharasya) = and nonmoving
(achalaM) = immovable
(achalaM) = unmoving
(achalaM) = steady
(achalaH) = immovable
(achalapratiShThaM) = steadily situated
(achalA) = unflinching
(achalena) = without its being deviated
(achApalaM) = determination
(achintya) = inconceivable
(achintyaM) = inconceivable
(achintyaH) = inconceivable
(achireNa) = very soon
(achetasaH) = without KRiShNa consciousness.
(achetasaH) = having a misled mentality
(achetasaH) = having undeveloped minds.
(achChedyaH) = unbreakable
(achyuta) = O infallible one
(achyuta) = O infallible KRiShNa
(ajaM) = unborn
(ajaH) = unborn
(ajasraM) = forever
(ajAnatA) = without knowing
(ajAnantaH) = without knowing
(ajAnantaH) = without spiritual knowledge
(ajAnantaH) = not knowing
(aNIyA.nsaM) = smaller
(aNoH) = than the atom
(ata UrdhvaM) = thereafter
(ataH paraM) = hereafter.
(ataH) = therefore
(ataH) = from this
(atattvArthavat) = without knowledge of reality
(atandritaH) = with great care
(atapaskAya) = to one who is not austere
(ati mAnitA) = expectation of honor
(ati) = greatly
(ati) = too much
(ati) = too
(atitaranti) = transcend
(atirichyate) = becomes more.
(ativartate) = transcends.
(atItaH) = transcendental
(atItaH) = surpassed
(atItaH) = having transcended
(atItya) = transcending
(atIndriyaM) = transcendental
(atIva) = very, very
(atyantaM) = the highest
(atyarthaM) = highly
(atyAginAM) = for those who are not renounced
(atyuShNa) = very hot
(atyeti) = surpasses
(atra) = in this matter
(atra) = in this
(atra) = here
భగవ.Month (atha) = also
భగవ.Month (atha) = if, therefore
భగవ.Month (atha) = if, however
భగవ.Month (atha) = even though
భగవ.Month (atha) = then
భగవ.Month (atha) = thereupon
భగవ.Month (atha) = therefore
భగవ.Month (atha) = but
భగవ.Month (athavA) = or
భగవ.Month (athau) = or in other words
భగవ.Month (adambhitvaM) = pridelessness
భగవ.Month (adarshaH) = mirror
భగవ.Month (adakShiNaM) = with no remunerations to the priests
భగవ.Month (adAhyaH) = unable to be burned
భగవ.Month (adRiShTa) = that you have not seen
భగవ.Month (adRiShTapUrvaM) = never seen before
భగవ.Month (adesha) = at an unpurified place
భగవ.Month (adbhuta) = wonderful
భగవ.Month (adbhutaM) = wonderful
భగవ.Month (adya) = today
భగవ.Month (adrohaH) = freedom from envy
భగవ.Month (adveShTA) = nonenvious
భగవ.Month (adhaH) = downward
భగవ.Month (adhaH) = downwards
భగవ.Month (adhaH) = down
భగవ.Month (adhamAM) = condemned
భగవ.Month (adharma) = irreligion
భగవ.Month (adharmaM) = irreligion
భగవ.Month (adharmaH) = irreligion
భగవ.Month (adharmasya) = of irreligion
భగవ.Month (adhikaM) = more
భగవ.Month (adhikaH) = greater
(adhikataraH) = very much
(adhikAraH) = right
(adhigachChati) = attains.
(adhigachChati) = is promoted.
(adhigachChati) = one attains.
(adhigachChati) = does attain.
(adhidaivaM) = governing all the demigods
(adhidaivaM) = the demigods
(adhidaivataM) = called adhidaiva
(adhibhUtaM) = the physical manifestation
(adhibhUtaM) = the material manifestation
(adhiyaj naH) = the Supersoul
(adhiyaj naH) = the Lord of sacrifice
(adhiShThAnaM) = the place
(adhiShThAnaM) = sitting place
(adhiShThAya) = being situated in
(adhiShThAya) = being so situated
(adhyayanaiaH) = or Vedic study
(adhyakSheNa) = by superintendence
(adhyAtma) = in spiritual knowledge
(adhyAtma) = with full knowledge of the self
(adhyAtma) = pertaining to the self
(adhyAtma) = spiritual
(adhyAtmaM) = transcendental
(adhyAtmaM) = the self
(adhyAtmavidyA) = spiritual knowledge
(adhyeShyate) = will study
(adhruvaM) = temporary.
(anagha) = O sinless one.
(anagha) = O sinless one
(ananta) = unlimited
(ananta) = O unlimited
(anantaM) = unlimited
(anantaH) = Ananta
(anantaraM) = thereafter.
(anantarUpaM) = unlimited form
(anantarUpanaM) = the conch named Ananta-vijaya
(anantarUpa) = O unlimited form
(anantavIryA) = unlimited
(anantavIrya) = unlimited potency
(anantavijayaM) = the conch named Ananta-vijaya
(anantAH) = unlimited
(anantAH) = having no other object
(ananyachetAH) = without deviation of the mind
(ananyabhAk) = without deviation
(ananyamanasaH) = without deviation of the mind
(ananyayA) = unalloyed, undeviating
(ananyayA) = without being mixed with fruitive activities or speculative knowledge
(ananyayogena) = by unalloyed devotional service
(ananyAH) = having no other object
(ananyena) = without division
(anapekShaH) = neutral
(anapekShya) = without considering the consequences
(anabhishvaNgaH) = being without association
(anabhisandhAya) = without desiring
(anabhisnehaH) = without affection
(anayO) = of them
(analaH) = fire
(analena) = by the fire
(anavalokayAn) = not looking
(anavAptaM) = wanted
(anashnataH) = abstaining from eating
(anasuyave) = to the nonenvious
(anasUyaH) = not envious
(anasUyantaH) = without envy
(anaha.nvAdi) = without false ego
**Being without false egoism** (anahaNkAraH)

**Of one who has failed to control the mind** (anAtmanaH)

**Without beginning** (anAdi) = (anAdiM)

**Beginningless** (anAdi) = (anAdiM) = (anAdi)

**Without beginning** (anAdi)

**Due to eternity** (anAdi)

**Without any sinful reaction** (anAmayaM)

**Without miseries** (anAmayaM)

**By nonperformance** (anArambhAt) = (anArambh)

**Persons who do not know the value of life** (anArya)

**To no return** (anAvRittiM)

**No return** (anAvRittiM)

**Never to be destroyed** (anAshinaH)

**Without taking shelter** (anAshritaH)

**Having no residence** (aniketaH)

**Without desiring** (anichChan)

**Temporary** (anityaM)

**Nonpermanent** (anityaH)

**Indefinite** (anirdeshyaM)

**Without deviation** (anirviNNachetasa)

**And undesirable** (aniShTa)

**Leading to hell** (aniShTaM)

**With no controller** (anIshvaraM)

**To show special mercy** (anukampArthaM)

**Constantly thinking of** (anuchintayan)

**Execute regularly** (anutiShThanti)

**Regularly perform** (anutiShThanti)

**The finest** (anuttamaM)

**The highest** (anuttamAM)

**Observing** (anudarshanaM)

**Without being agitated in mind** (anudvignamanAH)

**Not agitating** (anudvegakaraM)
<table>
<thead>
<tr>
<th>Telugu Word</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>అనుపాకరినే (anupakAriNe)</td>
<td>irrespective of return</td>
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<td>అనుపాష్యతి (anupashyati)</td>
<td>one tries to see through authority</td>
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<td>అనుపాష్యయి (anupashyanti)</td>
<td>sees properly</td>
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<td>అనుపాష్యం (anupashyAmi)</td>
<td>can see</td>
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<td>అనుప్రాప्तాం (anuprapannAH)</td>
<td>do I foresee</td>
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<td>అనుబంధాం (anubandhaM)</td>
<td>of future bondage</td>
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<td>అనుబంధిని (anubandhIni)</td>
<td>bound</td>
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<tr>
<td>అనుబంధే (anubandhe)</td>
<td>at the end</td>
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<td>అనుమంత (anumantA)</td>
<td>permitter</td>
</tr>
<tr>
<td>అనురాజయ (anurajyate)</td>
<td>is becoming attached</td>
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<td>అనులెపనాం (anulepanaM)</td>
<td>smeared with</td>
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<td>అనువర్త (anuvartate)</td>
<td>follows in the footsteps.</td>
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<td>అనువర్త (anuvartante)</td>
<td>would follow</td>
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<tr>
<td>అనువర్తయ (anuvartayati)</td>
<td>follow</td>
</tr>
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<td>అనువర్తం (anuvartayt)</td>
<td>adopt</td>
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<tr>
<td>అనువిधయ (anuvidhlyate)</td>
<td>becomes constantly engaged</td>
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<tr>
<td>అనుశాసన (anushAsitAraM)</td>
<td>the controller</td>
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<td>అనుశుష్రమ (anushushruma)</td>
<td>I have heard by disciplic succession.</td>
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<tr>
<td>అనుశోచం (anushochanti)</td>
<td>lament</td>
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<td>అనుశోచు (anushochituM)</td>
<td>to lament</td>
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<tr>
<td>అనుశాయ (anuShajjate)</td>
<td>one necessarily engages</td>
</tr>
<tr>
<td>అనుశాయ (anuShajjate)</td>
<td>becomes attached</td>
</tr>
<tr>
<td>అనుసాంతా (anusanntAni)</td>
<td>extended</td>
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<tr>
<td>అనుసమరా (anusmara)</td>
<td>go on remembering</td>
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<td>అనుసమరన (anusmaran)</td>
<td>remembering</td>
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<tr>
<td>అనుసమరస (anusmaret)</td>
<td>always thinks of</td>
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<tr>
<td>అనెక (aneka)</td>
<td>after many, many</td>
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<tr>
<td>అనెక (aneka)</td>
<td>numerous</td>
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<tr>
<td>అనెక (aneka)</td>
<td>many</td>
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<tr>
<td>అనెక (aneka)</td>
<td>various</td>
</tr>
<tr>
<td>అనెకద (anekadhA)</td>
<td>into many</td>
</tr>
</tbody>
</table>
(anena) = with these
(anena) = this
(anena) = by this sacrifice
(anena) = by this
(anta) = end
(antaM) = or end
(antaM) = the end
(antaH) = a limit
(antaH) = inside
(antaH) = within
(antaH) = end
(antaH) = conclusion
(antaH) = limit
(antaHsthAni) = within
(antakAle) = at the end of life
(antagataM) = completely eradicated
(antaraM) = the difference
(antaraM) = between
(antarAtmanA) = within himself
(antarArAmaH) = actively enjoying within
(antare) = between
(antarjyotiH) = aiming within
(antarsukhaH) = happy from within
(antavat) = perishable
(antavantaH) = perishable
(antike) = near
(ante) = at the end
(ante) = after
(anna) = of food grains
(annaM) = foodstuff
(annAt) = from grains
(anya) = of other
(anya) = to other
(anyaM) = other
(anyaH) = another
(anyaH) = other
(anyaH) = the other
(anya ki nchit) = anything else
(anyat) = any other
(anyat) = anything else
(anyat) = anything more
(anyat) = other
(anyat) = there is no other cause
(anyatra) = otherwise
(anyathA) = other.
(anyayA) = by the other
(anyAM) = another
(anyAn) = others
(anyAni) = different
(anyAyena) = illegally
(anye) = others
(anyena) = by another
(anyebhyaH) = from others
(anvashochaH) = you are lamenting
(anvichCha) = try for
(anvitAH) = absorbed
(anvitAH) = impelled
(anvitAH) = possessed of
(apanudyAt) = can drive away
(apamAnayoH) = and dishonor.
(apamAnayoH) = and dishonor
(aparaM) = any other
(aparaM) = junior
(aparaspara) = without cause
(aparA) = inferior

(aparAjitaH) = who had never been vanquished

(aparANi) = others

(aparAn) = others

(aparigrahaH) = free from the feeling of possessiveness.

(aparimeyaM) = immeasurable

(aparihArye) = of that which is unavoidable

(apare) = others.

(apare) = others

(apare) = some others

(aparyAptaM) = immeasurable

(apalAyanaM) = not fleeing

(apashyat) = could see

(apashyat) = he could see

(apahRita) = stolen

(apahRitachetasAM) = bewildered in mind

(apAtrebhyaH) = to unworthy persons

(apAna) = and the air going downward

(apAna) = the down-going air

(apAnaM) = the air going downward

(apAne) = in the air which acts downward

(apAyinaH) = disappearing

(apAvRitaM) = wide open

(api) = again

(api) = although apparently different

(api) = although there is

(api) = although

(api) = also.

(api) = also

(api) = as well as

(api) = in spite of

(api) = including.
(api) = indeed
(api) = even if
(api) = even
(api) = over and above
(api) = certainly
(api) = though
(api) = but
(api) = may be
(api) = verily

(apunarAvRittiM) = to liberation
(apRithivyoH) = to the earth
(apaishunaM) = aversion to fault-finding
(apohanaM) = forgetfulness
(apyayau) = disappearance
(aprakAshaH) = darkness
(apratimaprabhAva) = O immeasurable power.
(apratiShThaM) = without foundation
(apratiShThaH) = without any position
(apratIkAraM) = without being resistant
(apradAya) = without offering
(aprameyaM) = immeasurable.
(aprameyasya) = immeasurable
(apravRittiH) = inactivity
(aprAya) = without achieving
(aprAya) = without obtaining
(aprAya) = failing to attain
(apriyaM) = the unpleasant
(apriyaH) = and the undesirable
(apsu) = in water
(aphalaprepsunA) = by one without desire for fruitive result
(aphalAkANkShibhiH) = who are without
desires for fruits

by those devoid of desire for result

less intelligent persons

said.
spoke.
to one who is not a devotee

fearlessness

and fearlessness

became.

changing quality

death

of one who is not fixed

began to speak.
in endeavoring

surrounded by aristocratic relatives

born of

of one who is born of

they know

one can know

can understand

does know

takes his birth.
becomes manifest.

assured in the near future

explains

is indicated.
is called
is said.

praises

being fully engaged

transforms
having become predominant
surpassing
conceit
towards
fixed in devotion
following
should give support
carefully protected.
perfectly protected
and are blazing.
desiring
described
greater
by worshiping
practice
envious.
is envious.
out of envy
were simultaneously sounded
by practice
by the practice of devotional service
than practice
by practice
in practice
by practice
predominance
cloud
distress
pure
humility
and unlimited force
(amI) = all these
(amI) = all those
(amI) = these
(amutra) = in the next life
(amUDhAH) = unbewildered
(amRita) = nectar
(amRitaM) = immortality
(amRitaM) = nectar.
(amRitaM) = nectar
(amRitattvAya) = for liberation
(amRitabhujaH) = those who have tasted such nectar
(amRitasya) = of the immortal
(amRitodbhavaM) = produced from the churning of the ocean
(amRitopamaM) = just like nectar
(amedhyaM) = untouchable
(ambara) = dresses
(ambupegAH) = waves of the waters
(ambhasA) = by the water.
(ambhasi) = on the water.
(ayaM) = in this
(ayaM) = one
(ayaM) = this soul
(ayaM) = this
(ayaM) = these
(ayaM) = he
(ayatiH) = the unsuccessful transcendentalist
(ayathAvat) = imperfectly
(ayaneShu) = in the strategic points
(ayashaH) = infamy
(ayaj nasya) = for one who performs no sacrifice
(ayuktaH) = one who is not in KRiShNa consciousness
(ayuktaH) = not referring to the scriptural injunctions
(ayuktasya) = of one who is not connected
(with KRiShNa consciousness)
(ayuktasya) = of one devoid of KRiShNa consciousness
(ayogataH) = without devotional service
(aratiH) = being without attachment
(arAgadveShataH) = without love or hatred
(ari) = and enemies
(ari) = enemies
(arisUdana) = O killer of the enemies.
(arka) = of the sun
(archituM) = to worship
(arjuna uvAcha) = Arjuna said
(arjuna) = O Arjuna.
(arjuna) = O Arjuna
(arjunaM) = unto Arjuna
(arjunaH) = Arjuna
(arjunayoH) = and Arjuna
(artha) = of wealth
(artha) = gain
(artha) = purpose
(artha) = for the object
(arthaM) = for the purpose of
(arthaM) = for the sake of
(arthaM) = for the sake
(arthaH) = is meant
(arthaH) = purpose
(arthan) = and economic development
(arthArthI) = one who desires material gain
(arthiyaM) = meant
(arthe) = in the matter
(arthe) = for the sake
 arpNaM = as an offering.
 arpNaM = contribution
 (arpita) = engaged
 (arpita) = surrendering
 (aryama) = Aryama
 (arhati) = is able.
 (arhasi) = deserve.
 (arhasi) = you deserve.
 (arhasi) = you deserve
 (arhasi) = you should.
 (arhasi) = You are requested
 (arhasi) = You deserve
 (arhasi) = You should
 (alasaH) = lazy
 (alasya) = indolence
 (aloluptvaM) = freedom from greed
 (alpaM) = very meager
 (alpabuddhayaH) = the less intelligent
 (alpamedhasAM) = of those of small intelligence
 (avagachCha) = must know
 (avagamaM) = understood
 (avajAnanti) = deride
 (avatiShThati) = remains
 (avatiShThate) = becomes established.
 (avatiShThate) = becomes situated
 (avadhyaH) = cannot be killed
 (avanipAla) = of warrior kings
 (avarA) = abominable
 (avashaH) = involuntarily
 (avashaH) = automatically
 (avashaH) = helplessly
వాషీ శయే (avashiShyate) = remains.
వాషీ టహయా (avaShTabhya) = accepting
వాషీ టహయా (avaShTabhya) = entering into
వాసమూ (avasaM) = automatically
వాసాబ్దయేత (avasAdayet) = put into degradation
వాస్తు (avasthAtuM) = to stay
వాస్థితా (avasthitaM) = situated
వాస్థిత (avasthitaH) = situated.
వాస్థిత (avasthitaH) = situated
వాస్థితా (avasthitAH) = are situated
వాస్థితా (avasthitAH) = situated
వాస్థితి (avasthitAn) = arrayed on the battlefield
వాస్థితి (avasthitAn) = situated
వాసార్తా (avahAsArthaM) = for joking
వాజనా (avaj nAtaM) = without proper attention
వాచయ (avAchya) = unkind
వాప్తా (avAptavyaM) = to be gained
వాప్తు (avAptuM) = to achieve
వాప్తి (avApnoti) = achieves
వాప్తి (avApnoti) = one achieves
వాప్తి (avApnoti) = gets
వాప్తా (avApya) = achieving
వాప్తా (avApyate) = is achieved.
వాపస్యా (avApsyatha) = you will achieve.
వాపస్యి (avApsyasi) = will gain.
వాపస్యి (avApsyasi) = you will achieve.
వాపస్యి (avApsyasi) = you will gain.
వాిలపె (avikalpena) = without division
వాిలపె (avikAryaH) = unchangeable
వాిపె (avidvA.nsaH) = the ignorant
వాిపె (avidhipUrvakaM) = in a wrong way.
వాిపె (avidhipUrvakaM) = without following any rule
and regulations.

अविनाश्यंत (avinashyantaM) = not destroyed
अवनशी (avinAshi) = imperishable
अविनाशिनं (avinAshinaM) = indestructible
अविपश्चितं (avipashchitaH) = men with a poor fund of knowledge
अविभक्तं (avibhaktaM) = undivided
अविभक्तं (avibhaktaM) = without division
अविज्ञेयं (avij neyaM) = unknowable
ावेक्षे (avekShe) = let me see
ावेक्ष्या (avekShya) = considering
ावयक्तं (avyakta) = to the unmanifested
ावयक्तं (avyakta) = the unmanifest
ावयक्तं (avyakta) = nonmanifested
अवयक्तम (avyaktaM) = unmanifested
अवयक्तम (avyaktaM) = the unmanifested
अवयक्तम (avyaktaM) = nonmanifested
अवयक्तः (avyaktaH) = invisible
अवयक्तः (avyaktaH) = unmanifested
अवयक्तः (avyaktaH) = unmanifest
अवयक्तमुर्तिः (avyaktamUrtinA) = by the unmanifested form
अवयक्त (avyaktA) = toward the unmanifested
अवयक्त (avyaktAt) = to the unmanifest
अवयक्त (avyaktAt) = from the unmanifest
अवयक्तदिन (avyaktAdIni) = in the beginning unmanifested
अवयाभिचारिन (avyabhichAriNI) = without any break
अवयाभिचारिन (avyabhichAriNyA) = without any break
अवयाभिचारिने (avyabhichAreNa) = without fail
अवयाय (avyaya) = without deterioration
अवयायम (avyayaM) = inexaustible.
अवयायम (avyayaM) = imperishable.
अवयायम (avyayaM) = imperishable
अवयायम (avyayaM) = immutable
(avyayaM) = unchangeable.
(avyayaM) = eternal.
(avyayaM) = eternal
(avyayaM) = everlasting.
(avyayaM) = forever
(avyayaH) = inexhaustible
(avyayasya) = of the imperishable
(avyavasAyinAM) = of those who are not iKRiShNa consciousness.
(ashaktaH) = unable
(ashamaH) = uncontrollable
(ashayAt) = from their source.
(ashastraM) = without being fully equipped
(ashAntasya) = of the unpeaceful
(ashAshvataM) = temporary
(ashAstra) = not in the scriptures
(ashuchi) = to the unclean
(ashuchiH) = unclean
(ashuchau) = unclean.
(ashubha) = and inauspicious
(ashubha) = and the inauspicious
(ashubhaM) = evil
(ashubhAt) = from ill fortune.
(ashubhAt) = from this miserable material existence.
(ashubhAn) = inauspicious
(ashushrUShave) = to one who is not engage in devotional service
(asheShataH) = altogether
(asheShataH) = in full
(asheShataH) = completely
(asheShANi) = all
(asheSheNa) = in detail
(asheSheNa) = fully

(ashochyAn) = not worthy of lamentation

(ashoShyaH) = not able to be dried

(ashnataH) = of one who eats

(ashnan) = eating

(ashnanti) = enjoy

(ashnAmi) = accept

(ashnAsi) = you eat

(ashnute) = achieves

(ashnute) = attains.

(ashnute) = enjoys.

(ashnute) = one tastes

(ashnute) = he enjoys.

(ashma) = stone

(ashraddadhAnaH) = without faith in revealed scriptures

(ashraddadhAnAH) = those who are faithless

(ashraddhayA) = without faith

(ashrUpUrNAkula) = full of tears

(ashrauShaM) = have heard

(ashvatthaM) = a banyan tree

(ashvatthaM) = banyan tree

(ashvatthaH) = the banyan tree

(ashvatthAmA) = Asvatthama

(ashvAnAM) = among horses

(ashvinau) = the Asvini-kumaras

(ashvinau) = the two Asvinis

(aShTadhA) = eightfold.

(asa.nnyasta) = without giving up

(asa.nyatA) = unbridled

(asa.nshayaM) = undoubtedly

(asa.nshayaM) = without doubt

(asa.nshayaH) = without doubt.
(asa.nshayaH) = beyond a doubt.

(asakta) = attached

(asaktaM) = without attachment

(asaktaM) = without attraction

(asaktaH) = unattached

(asaktaH) = without attachment

(asaktabuddhiH) = having unattached intelligence

(asaktAtmA) = one who is not attached

(asaktiH) = being without attachment

(asaNgashastreNa) = by the weapon of detachment

(asat) = effect

(asat) = nonpermanent

(asat) = matter

(asat) = false

(asataH) = of the nonexistent

(asatkRitaM) = without respect

(asatkRitaH) = dishonored

(asatyam) = unreal

(asapatnaM) = without rival

(asamarthaH) = unable

(asammUDhaH) = undeluded

(asammUDhaH) = without a doubt

(asammUDhAH) = unbewildered

(asammohaH) = freedom from doubt

(asi) = you are

(asi) = You are to be remembered

(asi) = You are

(asi) = You have been

(asitaH) = Asita

(asiddhyoH) = and failure

(asiddhau) = failure

(asukhaM) = full of miseries
(asura) = the demons
(asUn) = life
(asRiShTAnnaM) = without distribution of prasAdam
(asau) = that
(asti) = is
(asti) = there is
(astu) = there should be
(astu) = let it be
(astu) = let there be
(asthiraM) = unsteady
(asmadIaiH) = our
(asmAkaM) = our
(asmAkaM) = of ours
(asmAt) = these
(asmAn) = us
(asmAbhiH) = by us
(asmI) = I am
(asmI) = in this
(asmI) = this
(asya) = of it
(asya) = of this tree
(asya) = of this lust
(asya) = of this
(asya) = of the living entity
(asya) = of him
(asya) = this
(asya) = his
(asyAM) = in this
(asvargyaM) = which does not lead to higher planets
(aha) = said
(ahaM) = I (KRiShNa)
(ahaM) = I am.
(ahaM) = I am
(ahaM) = I.
(ahaM) = I
(ahaH) = of daytime
(ahaH) = day
(ahaNkAra) = and egoism
(ahaNkAraM) = of false ego
(ahaNkAraM) = false ego
(ahaNkAraH) = false ego
(ahaNkAravimUDha) = bewildered by false ego
(ahaNkArAt) = by false ego
(ahaNkRitaH) = of false ego
(ahatvA) = not killing
(aharAgame) = at the beginning of the day
(ahi.nsA) = nonviolence
(ahitAH) = unbeneficial.
(ahitAH) = enemies
(ahaitukaM) = without cause
(aho) = alas
(ahorAtra) = day and night
(akShayaM) = unlimited
(akShayaH) = eternal
(akShara) = from the Supreme Brahman (Personality of Godhead)
(akSharaM) = indestructible
(akSharaM) = imperishable
(akSharaM) = that which is beyond the perception of the senses
(akSharaM) = the infallible
(akSharaM) = beyond the senses
(akSharaM) = syllable om
(akSharaH) = infallible
(akSharANAM) = of letters
(akSharAt) = beyond the infallible
(akShi) = eyes
(aj naH) = a fool who has no knowledge in standard scriptures
(aj nAna) = of ignorance
(aj nAna) = by ignorance
(aj nAnaM) = ignorance
(aj nAnaM) = nescience
(aj nAnaM) = nonsense
(aj nAnajaM) = due to ignorance
(aj nAnajaM) = produced of ignorance
(aj nAnasambhUtaM) = born of ignorance
(aj nAnAM) = of the foolish
(aj nAnena) = by ignorance
(AkAshAM) = the sky
(AkAshasthitaH) = situated in the sky
(AkRitIni) = forms
(AkhyAtaM) = described
(AkhyAhi) = please explain
(AgachChet) = one should come
(AgataH) = having attained
(AgatAH) = attained.
(Agama) = appearing
(Agame) = on the arrival.
(Agame) = on the arrival
(AcharataH) = acting
(Acharati) = performs
(Acharati) = he does
(AcharAn) = performing
(AchAraH) = behavior
(AchArya) = O teacher
(AchAryaM) = the teacher
(AchAryAH) = teachers
(AchAryAn) = teachers
(AchAryopAsanaM) = approaching a bona fide spiritual master
(AjyaM) = melted butter
(ADhyaH) = wealthy
(AtAtAyinaH) = aggressors
(AtiShTha) = be situated
(Attha) = have spoken
(Atma) = in the self
(Atma) = in their own
(Atma) = of the self
(Atma) = Your own
(AtmakaM) = consisting of
(AtmakAraNAt) = for sense enjoyment.
(AtmatRiptaH) = self-illuminated
(AtmanaH) = on transcendence.
(AtmanaH) = of one’s own self
(AtmanaH) = of the conditioned soul.
(AtmanaH) = of the conditioned soul
(AtmanaH) = of the person.
(AtmanaH) = of the living entity
(AtmanaH) = of the self
(AtmanaH) = of the soul
(AtmanaH) = themselves
(AtmanaH) = his own
(AtmanaH) = Your
(AtmanaH) = for the self
(AtmanA) = by the purified mind
(AtmanA) = by the pure mind
(AtmanA) = by the mind
(AtmanA) = by the living entity
(AtmanA) = by deliberate intelligence
(AtmanA) = by Yourself
(Atmani) = in the transcendence
(Atmani) = in the Supreme Soul
(Atmani) = in the self
(Atmani) = in himself
(Atmani) = within the self
(AtmabhAva) = within their hearts
(AtmabhUtAtmA) = compassionate
(AtmamAyayA) = by My internal energy.
(AtmayogAt) = by My internal potency
(AtmaratiH) = taking pleasure in the self
(AtmavantaM) = situated in the self
(AtmavashyaiH) = under one’s control
(AtmavAn) = established in the self.
(AtmavinigrahaH) = self-control
(AtmavibhUtayaH) = personal opulences
(Atmasa.nyama) = of controlling the mind
(Atmasa.nstutiH) = and praise of himself
(Atmasa.nsThaM) = placed in transcendence
(AtmA) = a person
(AtmA) = a living entity
(AtmA) = with his self
(AtmA) = the mind
(AtmA) = the self
(AtmA) = the soul
(AtmA) = the spirit soul
(AtmA) = the heart
(AtmA) = body
(AtmA) = mind
(AtmA) = Self
(AtmA) = self
(AtmA) = soul
(AtmA) = spirit
భగవทยున్నతం లాంటి వాక్యాలు

(AtmAnaM) = the conditioned soul
(AtmAnaM) = the mind
(AtmAnaM) = the Supersoul
(AtmAnaM) = the self
(AtmAnaM) = the soul
(AtmAnaM) = body, mind and soul
(AtmAnaM) = your soul
(AtmAnaM) = self
(AtmAnaM) = himself (by body, mind and self)
(AtmAnaM) = himself
(AtmAnaM) = Your Self
(AtmAnaM) = Yourself
(AtmAni) = in the pure state of the soul
(AtmAsambhavitAH) = self-complacent
(Atmaiva) = just like Myself
(Atmaiva) = the very mind
(AtyantikaM) = supreme
(Adatte) = accepts
(Adi) = beginning
(AdiM) = the origin
(AdiM) = beginning
(AdiH) = the origin
(AdiH) = the beginning
(AdiH) = beginning
(Adikartre) = to the supreme creator
(AdiyaH) = the Adityas
(AdityagataM) = in the sunshine
(Adityavat) = like the rising sun
(AdityavarNaM) = luminous like the sun
(AdityAn) = the twelve sons of Aditi
(AdityAnAM) = of the Adityas
(AdidevaM) = the original Lord
(AdidevaH) = the original Supreme God

(Adau) = in the beginning

(Adya) = immediately

(AdyaM) = original.

(AdyaM) = original

(AdyaM) = the original

(Adhatsva) = fix

(AdhAya) = resigning

(AdhAya) = fixing

(AdhipatyAM) = supremacy.

(AnanaM) = mouths

(ApaH) = water

(ApaH) = waters

(ApannaM) = achieved

(ApannAH) = gaining

(AburyamANaM) = always being filled

(ApUrya) = covering

(AptuM) = afflicts one with

(AptuM) = to get

(ApnuvAM) = may have.

(Apnuvanti) = attain

(Apnoti) = achieves

(Apnoti) = one achieves

(Apnoti) = does acquire

(AbrahmabhuvanAt) = up to the Brahmaloka planet

(AbharaNaM) = ornaments

(AbhAsaM) = the original source

(Amaya) = disease

(Amla) = sour

(AyuH) = duration of life

(AyudhaM) = weapons

(AyudhAnAM) = of all weapons
(Arabhate) = begins
(Arabhyate) = is begun
(Arambha) = endeavors
(ArambhaH) = endeavor
(ArAdhanaM) = for the worship
(AurukShoH) = who has just begun yoga
(ArUDhasya) = of one who has attained
(ArUDhAni) = being placed
(Arogya) = health
(ArJavaM) = simplicity
(ArJavaM) = honesty
(ArtaH) = the distressed
(ArAH) = deserving
(Alasya) = laziness
(AvayoH) = of ours
(Avartate) = comes back
(AvartinaH) = returning
(Avishya) = entering
(AviShTaM) = overwhelmed
(AviShTaH) = overwhelmed
(AvRitaM) = is covered.
(AvRitaM) = covered
(AvRitaH) = is covered
(AvRitA) = covered
(AvRitAH) = covered.
(AvRittiM) = return
(AvRitya) = covering
(Aveshita) = fixed
(Aveshya) = establishing
(Aveshya) = fixing
(Avriyate) = is covered
(AshayasthitAH) = situated within the heart
(AshApAsha) = entanglements in a network of hope
(AshcharyamayaM) = wonderful
(Ashcharyavat) = as amazing
(Ashcharyavat) = similarly amazing
(AshcharyANi) = all the wonders
(Ashravet) = must come upon
(AshritaM) = assuming
(AshritaH) = taking refuge
(AshritaH) = situated
(AshritAH) = accepting.
(AshritAH) = having taken shelter of
(Ashritya) = taking shelter of
(Ashritya) = taking shelter
(AshvAsayAmAsa) = encouraged
(AShu) = very soon
(AsaM) = exist
(AsaktamanAH) = mind attached
(Asana) = in sitting
(AsanaM) = seat
(Asane) = on the seat
(AsAdya) = attaining
(Asina) = by the weapon
(AsinaM) = situated
(AsinaH) = eaters
(AsIta) = does remain still
(AsIta) = should be situated
(AsIta) = should sit
(AsinaH) = situated
(AsuraM) = the demoniac
(AsuraM) = demonic
(AsuraH) = of demoniac quality
(AsuraH) = demoniac
(AsuranishchayAn) = demons.
(AsurI) = demoniac qualities
(AsurIM) = atheistic
(AsurIM) = the demoniac nature.
(AsurIM) = demoniac
(AsurIShu) = demoniac
(AstikyaM) = religiousness
(Aste) = remains
(AsthAya) = following
(AsthitaH) = being situated
(AsthitaH) = situated in
(AsthitaH) = situated
(AsthitAH) = situated
(Aha) = said
(Ahave) = in the fight
(AhAra) = eating
(AhAraH) = eating
(AhAraH) = food
(AhArAH) = eating
(AhuH) = are said
(AhuH) = is known
(AhuH) = is said
(AhuH) = declare
(AhuH) = say
(Aho) = or else
(iNgate) = waver
(iNgate) = flickers
(ichChati) = desires
(ichChantaH) = desiring
(ichChasi) = you wish.
(ichChasi) = you like
(ichChA) = wishes
(ichChA) = desire
(ichChAmi) = I wish
(ichChAmi) = do I wish
(ijyate) = is performed
(ijyayA) = by worship
(iDyaM) = worshipable
(itaH) = besides this
(itaH) = from this world
(itarH) = common
(iti) = also
(iti) = in this way
(iti) = thus.
(iti) = thus
(iti) = therefore
(ityuta) = thus it is said.
(ityevaM) = knowing thus
(idaM) = all this
(idaM) = whatever we can see
(idaM) = which we see
(idaM) = this lamentation
(idaM) = this
(idaM) = thus
(idaM) = the following
(idaM) = these
(idAnIM) = now
(idRik) = as it is
(indriya) = and the senses
(indriya) = and senses
(indriya) = of the sense organs
(indriya) = the senses
(indriya) = senses
(indriyaH) = senses
(indriyagocarAH) = the objects of the senses
(indriyagRAmA) = all the senses
(indriyagRAmA) = the full set of senses
(indriyasya) = of the senses
(indriyasyArthe) = in the sense objects
(indriyANAM) = of all the senses
(indriyANAM) = of the senses
(indriyANi) = the senses
(indriyANi) = senses
(indriyArAmaH) = satisfied in sense gratification
(indriyArthAn) = sense objects
(indriyArthebhyaH) = from the sense objects
(indriyArthebhyaH) = from sense objects
(indriyArtheShu) = in the matter of the senses
(indriyArtheShu) = in sense gratification
(indriyebhyaH) = more than the senses
(indriyaiH) = with the senses
(indriyaiH) = by the senses
(imaM) = all these
(imaM) = this science
(imaM) = this
(imaM) = these
(imAH) = all this
(imAH) = all these
(imAn) = this
(imAn) = these
(ime) = all these
(ime) = these
(imau) = these
(iyaM) = all these
(iyaM) = this
(iva) = as if
(iva) = as
(iva) = certainly
(iva) = like that
(iva) = like.
(iva) = like

(iShubhiH) = with arrows
(iShTa) = of all desirable things
(iShTa) = the desirable
(iShTaM) = leading to heaven

(iShTaH asi) = you are dear
(iShTaH) = worshiped
(iShTAH) = palatable
(iShTAn) = desired
(iShTvA) = worshiping

(iha) = in this world
(iha) = in this material world
(iha) = in this yoga
(iha) = in this life.
(iha) = in this life
(iha) = in this

(iha) = in the material world

(ahaiva) = in the present body

(ikShvAkave) = unto King Iksvaku

(IdRiShaM) = like this.
(IshaM) = unto the Supreme Lord
(IshaM) = Lord

(Ishvara) = of leadership
(IshvaraM) = the Supersoul
(IshvaraH) = the lord of the body
(IshvaraH) = the lord
(IshvaraH) = the Supreme Lord
(IshvaraH) = the Lord.
(Ihate) = he aspires
(Ihante) = they desire
(IkShaNaM) = eyes
(IkShate) = one sees
(IkShate) = does see
(uktaM) = as declared
(uktaM) = disclosed
(uktaM) = described
(uktaM) = said
(uktaH) = addressed
(uktaH) = is said
(uktAH) = are said
(uktvA) = saying
(uktvA) = speaking
(ugraM) = terrible
(ugraH) = terrible
(ugrakarmANaH) = engaged in painful activities
(ugrarUpaH) = fierce form
(ugraiH) = severe
(uchchaiH) = very loudly
(uchchaiHshravasaM) = Uccaihsrava
(uchChiShTaM) = remnants of food eaten by others
(uchChoShaNaM) = drying up
(uchChritaM) = high
(uchyate) = is called.
(uchyate) = is called
(uchyate) = is pronounced
(uchyate) = is said to be.
(uchyate) = is said to be
(uchyate) = is said.
(uchyate) = is said
(uta) = it is said.
(utkrAmati) = gives up
(utkrAmantaM) = quitting the body
(uttamaM) = transcendental.
(uttamaM) = transcendental
(uttamaM) = the best.
(uttamaM) = the supreme
(uttamaM) = the best
(uttamaH) = the best
(uttamavidAM) = of the great sages
(uttAMgiH) = heads.
(uttamaujAH) = Uttamauja
(uttaraM) = covering
(uttaryNaM) = when the sun passes on the northern side
(uttiShTha) = get up
(uttiShTha) = stand up to fight
(uttaM) = produced of
(utthitA) = present
(utsanna) = spoiled
(utsAdanArthaM) = for the sake of causing annihilation
(utsAdyante) = are devastated
(utsAha) = and great enthusiasm
(utsIdeyuH) = would be put into ruin
(utsRijAmi) = send forth
(utsRijya) = giving up
(udaka) = and water
(udapAne) = in a well of water
(udara) = bellies
(udArAH) = magnanimous
(udAsIna) = neutrals between belligerents
(udAsInaH) = free from care
(udAsInavat) = as if neutral
(udAsInavat) = as neutral
(udAhRitaM) = is said to be.
(udAhRitaM) = exemplified.
(udAhRitaH) = is said
(udAhRitya) = indicating
(uddishya) = desiring
(uddeshataH) = as examples
(uddharet) = one must deliver
(udbhavaM) = generated from
(udbhavaM) = produced
(udbhavaH) = generation
(udyata) = uplifted
(udyatAH) = trying.
(udyamya) = taking up
(udvijate) = are agitated
(udvijate) = is disturbed
(udvijet) = become agitated
(udvegaiH) = and anxiety
(unmiShan) = opening
(upajAyate) = takes place
(upajAyate) = develops
(upajAyante) = are born
(upajuhvati) = offer.
(upadekShyanti) = they will initiate
(upadraShTA) = overseer
(upadhAraya) = know
(upadhAraya) = try to understand.
(upapattiShu) = having obtained
(upapadyate) = attains.
(upapadyate) = is to be found.
(upapadyate) = is deserved
(upapadyate) = is befitting
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>upapannaM</td>
<td>arrived at</td>
</tr>
<tr>
<td>upamaM</td>
<td>compared to</td>
</tr>
<tr>
<td>upamA</td>
<td>comparison</td>
</tr>
<tr>
<td>upayAnti</td>
<td>come</td>
</tr>
<tr>
<td>uparataM</td>
<td>ceased</td>
</tr>
<tr>
<td>uparamate</td>
<td>cease (because one feels transcendental happiness)</td>
</tr>
<tr>
<td>uparamet</td>
<td>one should hold back</td>
</tr>
<tr>
<td>upalabhyate</td>
<td>can be perceived</td>
</tr>
<tr>
<td>upalipyate</td>
<td>mixes.</td>
</tr>
<tr>
<td>upalipyate</td>
<td>mixes</td>
</tr>
<tr>
<td>upavishat</td>
<td>sat down again</td>
</tr>
<tr>
<td>upavishya</td>
<td>sitting</td>
</tr>
<tr>
<td>upasaNgamya</td>
<td>approaching</td>
</tr>
<tr>
<td>upasevate</td>
<td>enjoys.</td>
</tr>
<tr>
<td>upasthe</td>
<td>on the seat</td>
</tr>
<tr>
<td>upahata</td>
<td>overpowered</td>
</tr>
<tr>
<td>upahata</td>
<td>being afflicted</td>
</tr>
<tr>
<td>upahanyAM</td>
<td>would destroy</td>
</tr>
<tr>
<td>upAyataH</td>
<td>by appropriate means.</td>
</tr>
<tr>
<td>upAshritAH</td>
<td>being fully situated</td>
</tr>
<tr>
<td>upAshritAH</td>
<td>having taken shelter of</td>
</tr>
<tr>
<td>upAshritya</td>
<td>taking shelter of</td>
</tr>
<tr>
<td>upAsate</td>
<td>worship.</td>
</tr>
<tr>
<td>upAsate</td>
<td>worship</td>
</tr>
<tr>
<td>upAsate</td>
<td>begin to worship</td>
</tr>
<tr>
<td>upetaH</td>
<td>engaged</td>
</tr>
<tr>
<td>upetaH</td>
<td>endowed</td>
</tr>
<tr>
<td>upetya</td>
<td>achieving</td>
</tr>
<tr>
<td>upetya</td>
<td>arriving</td>
</tr>
<tr>
<td>upaiti</td>
<td>achieves</td>
</tr>
<tr>
<td>upaiti</td>
<td>attains</td>
</tr>
</tbody>
</table>
(upaiShyasi) = you will attain.
(ubhaya) = both
(ubhayoH) = of the two
(ubhayoH) = of both parties
(ubhayoH) = of both
(ubhayoH) = both
(ubhe) = both
(ubhau) = both
(uragAn) = serpents
(uru) = thighs
(urjitaM) = glorious
(ulbena) = by the womb
(uvAcha) = said
(ushanA) = Usana
(uShitvA) = after dwelling
(uShNa) = summer
(uShNa) = heat
(uShmapAH) = the forefathers
(UrdhvaM) = upward
(UrdhvaM) = upwards
(UrdhvamUlaM) = with roots above
(Rik) = the Rg Veda
(RichChati) = one achieves.
(RichChati) = one attains.
(RitaM) = truth
(RitUnAM) = of all seasons
(Rite) = without, except for
(RiddhaM) = prosperous
(RiShayaH) = those who are active within
(RiShayaH) = sages
(RiShin) = great sages
(RiShibhiH) = by the wise sages
(eka) = only one
(eka) = only
(eka) = by one
(ekaM) = in one
(ekaM) = one
(ekaM) = only one
(ekaM) = only
(ekaH) = alone
(ekaH) = one
(ekatvaM) = in oneness
(ekatvena) = in oneness
(ekamakSharaM) = pranava
(ekayA) = by one
(ekasthaM) = in one place
(ekasthaM) = situated in one
(ekasmin) = in one
(ekAkl) = alone
(ekAgraM) = with one attention
(ekAgraNa) = with full attention
(ekAntaM) = overly
(ekAkSharaM) = the one syllable
(ekte) = one group
(ekena) = alone
(etat) = all this
(etat) = on this
(etat) = this is
(etat) = this
(etat) = thus
(etat) = these two natures
(etat) = these
(etyoH) = of these two
(etya) = of this
(etAM) = all this
(etAM) = this
(etAn) = all of them
(etAn) = all these
(etAn) = these
(etAni) = all these
(etAni) = these
(etAvat) = thus
(eti) = gets
(eti) = comes
(eti) = does attain
(ete) = all these
(ete) = they
(ete) = these two
(ete) = these
(ete) = those
(etenA) = by this kind
(etenA) = by this
(eteShAM) = of the Pandavas
(etaiH) = all these
(etaiH) = by all these
(etaiH) = from these
(edhA.nsi) = firewood
(enaM) = about the soul
(enaM) = this (soul)
(enaM) = this soul
(enaM) = this
(enaM) = him
(ebhiH) = all these
(ebhiH) = from the influence of these
(ebhyaH) = above these
(ebhyaH) = to these demigods
(eva cha) = also
(eva hi) = certainly.
(eva) = alone
(eva) = also
(eva) = it is all like that
(eva) = indeed
(eva) = even
(eva) = ever
(eva) = only
(eva) = certainly
(eva) = completely
(eva) = thus
(eva) = like that
(eva) = like this
(eva) = simply
(eva) = surely
(evaM rUpaH) = in this form
(evaM) = as mentioned above
(evaM) = in this way
(evaM) = thus
(evaM) = like this
(eva.nvidhaH) = like this
(eva.nvidhAH) = like this
(evApi) = also
(eShaH) = all this
(eShaH) = this
(eShA) = all this
(eShA) = this
(eShAM) = of them
(eShyati) = comes
(eShyasi) = you will attain
(eShyasi) = you will come
(aiKAntikasya) = ultimate
(airAvataM) = Airavata
(aishvaraM) = divine
(aishvarya) = and opulence
(ojasA) = by My energy
(aupamyena) = by comparison
(auShadhaM) = healing herb
(auShadhIH) = vegetables
(kaM) = whom.
(kaM) = whom
(kaH) = who
(kachchit) = whether
(kat) = bitter
(katarat) = which
(kathaM) = why
(kathaM) = how
(kathaya) = describe
(kathayata) = speaking
(kathayanta) = talking
(kathayiShyanti) = will speak
(kathayiShyAmi) = I shall speak
(kadAchana) = at any time
(kadAchit) = at any time (past, present or future)
(kandarpaH) = Cupid
(kapidhvajaH) = he whose flag was marked with Hanuman
(kapilaH muniH) = Kapila Muni.
(kamalapatrAkSha) = O lotus-eyed one
(kamalAsanasthaM) = sitting on the lotus flower
(karaM) = the cause of
(karaNaM) = instruments
(karaNaM) = the cause
(karaNaM) = the means
(karaNaM) = the senses
(karAlaM) = horrible
(karAlAni) = terrible
(kariShyati) = can do.
(kariShyasi) = perform
(kariShyasi) = you will do
(kariShye) = I shall execute
(karuNaH) = kindly
(karoti) = do
(karoti) = performs
(karomi) = I do
(karo.asi) = you do
(karNaM) = Karna
(karNaH) = Karna
(kartavyaM) = prescribed duty
(kartavyAni) = should be done as duty
(kartA) = worker
(kartA) = creator
(kartA) = the worker
(kartA) = the doer
(kartA) = doer
(kartA) = such a worker
(kartAraM) = the worker
(kartAraM) = the father
(kartAraM) = performer
(kartuM) = to act
(kartuM) = to execute
(kartuM) = to do
(kartuM) = to perform
(kartuM) = do
(kartRitvaM) = proprietorship
(kartRitve) = in the matter of creation
(karma) = action
(karma) = actions
(karma) = activities
(karma) = activity
(karma) = and work
(karma) = in activities
(karma) = work
(karma) = works
(karma) = of work
(karma) = to work
(karma) = the work
(karma) = duties
(karma) = duty
(karma) = prescribed duties
(karma) = prescribed duty
(karma) = fruitive action
(karma) = fruitive activities
(karmajaM) = due to fruitive activities
(karmajA) = from fruitive work.
(karmajAn) = born of work
(karmaNaH) = of activities
(karmaNaH) = of work
(karmaNaH) = than work
(karmaNaH) = than fruitive action
(karmaNA) = activities
(karmaNA) = by work
(karmaNAM) = activities.
(karmaNAM) = in activities
(karmaNAM) = whose previous activities
(karmaNAM) = of activities
(karmaNAM) = of all activities
(karmaNAM) = of prescribed duties
(karmaNAM) = of frutitive activities
(karmaNi) = activities
(karmaNi) = in action
(karmaNi) = in activity
(karmaNi) = in the performance of prescribed duties
(karmaNi) = in prescribed duties
(karmaNi) = in prescribed duty.
(karmaNi) = work
(karmaphala) = in the result of the work
(karmaphala) = with the results of activities
(karmaphala) = the fruit of the work
(karmaphalaM) = of the result of work
(karmaphalaM) = the results of all activities
(karmaphalatyAgaH) = renunciation of the results of frutitive action
(karmaphalAsaNgaM) = attachment for frutitive results
(karmaphale) = in frutitive action
(karmabandhaM) = bondage of reaction
(karmabandhanaH) = bondage by work
(karmabhiH) = by the reaction of such work
(karmabhiH) = from the bondage of the law of frutitive actions.
(karmayogaM) = devotion
(karmayogaH) = work in devotion
(karmayogeNa) = by activities without frutitive desire
(karmayogeNa) = by the linking process of devotion
(karmasa.nnyAsAt) = in comparison to the renunciation of frutitive work
(karmasaNginAM) = who are attached to frutitive work
(karmasaNgShu) = in the association of those engaged in frutitive activities
కరంమ (karmasaNgena) = by association with fruitive activity

కరం (karmasu) = activities.

కరం (karmasu) = in all activities

కరం (karmasu) = in discharging duties

కరం (karmasu) = in fruitive activities

కరంసాన (karmANaM) = the fruits of actions

కరంసామ (karmANAM) = whose work

కరంసా (karmANi) = activities

కరంసా (karmANi) = all works

కరంసా (karmANi) = all kinds of work

కరంసా (karmANi) = in fruitive activities

కరంసా (karmANi) = work

కరంసా (karmANi) = works

కరంసా (karmANi) = the activities

కరంసా (karmANi) = your duties

కరంసా (karmANi) = functions

కరంశి (karmibhyaH) = than the fruitive workers

కరంమడ్రియ (karmendriyANi) = the five working sense organs

కరంమడ్రియ (karmendriyaiH) = by the active sense organs

కరం (karShati) = is struggling hard.

కరంశ (karShayantaH) = tormenting

కలయ (kalayatAM) = of subduers

కలి (kalilaM) = dense forest

కలి (kalevaraM) = this body

కలి (kalevaraM) = the body

కలి (kalpate) = is considered eligible.

కలి (kalpate) = is qualified.

కలి (kalpate) = becomes.

కలిశ (kalpakShaye) = at the end of the millennium

కల (kalpAdau) = in the beginning of the millennium

కల (kalmaShaH) = all material contamination
(kalmaShAH) = of sinful reactions
(kalmaShAH) = misgivings.
(kalyANakRit) = one who is engaged
in auspicious activities
(kavayaH) = the intelligent
(kavayaH) = the learned
(kaviM) = the one who knows everything
(kaviH) = the thinker.
(kavInAM) = of all great thinkers
(kashchana) = anyone.
(kashchana) = any
(kashchana) = whatever
(kashchit) = anyone
(kashchit) = any
(kashchit) = someone.
(kashchit) = someone
(kashmalaM) = dirtiness
(kasmAt) = why
(kasyachit) = anyone’s
(kA) = what
(kAM) = which
(kANkShati) = desires
(kANkShantaH) = desiring
(kANkShitaM) = is desired
(kANkShe) = do I desire
(kA nchanaH) = gold.
(kA nchanaH) = gold
(kAma) = of lust
(kAma) = desire
(kAma) = passion
(kAma) = based on desire for sense gratification
(kAma) = lust
భగవ ఞు (kAma) = sense gratification
భగవ ఞు (kAma) = from desires
భగవ ఞు (kAmaM) = lust
భగవ ఞు (kAmaH) = desire
భగవ ఞు (kAmaH) = lust
భగవ ఞు (kAmaH) = sex life
భగవ ఞు (kAmakAmAH) = desiring sense enjoyments
భగవ ఞు (kAmakAmI) = one who desires to fulfill desires.
భగవ ఞు (kAmakArataH) = acting whimsically in lust
భగవ ఞు (kAmakAreNa) = for enjoying the result of work
భగవ ఞు (kAmadhuk) = the surabhi cow
భగవ ఞు (kAmadhuk) = bestower.
భగవ ఞు (kAmabhogeShu) = to sense gratification
భగవ ఞు (kAmarUpaM) = in the form of lust
భగవ ఞు (kAmarUpeNa) = in the form of lust
భగవ ఞు (kAmahaitukaM) = it is due to lust only.
భగవ ఞు (kAmAH) = desires
భగవ ఞు (kAmAH) = from lust
భగవ ఞు (kAmAt) = from desire
భగవ ఞు (kAmAtmAnaH) = desirous of sense gratification
భగవ ఞు (kAmAn) = desiring
భగవ ఞు (kAmAn) = desires for sense gratification
భగవ ఞు (kAmAn) = material desires for sense gratification
భగవ ఞు (kAmAn) = material desires
భగవ ఞు (kAmAn) = his desires
భగవ ఞు (kAmebhyaH) = material sense gratification
భగవ ఞు (kAmaiH) = by desires
భగవ ఞు (kAmopabhoga) = sense gratification
భగవ ఞు (kAmyAnAM) = with desire
భగవ ఞు (kAya) = body
భగవ ఞు (kAya) = for the body
(kAyaM) = the body
(kAyena) = with the body
(kArakaiH) = which are causes
(kAraNa) = and cause
(kAraNaM) = the means
(kAraNAni) = causes
(kArayan) = causing to be done.
(kArpaNya) = of miserliness
(karya) = what ought to be done
(karya) = of effect
(karya) = duty
(karyaM) = as duty
(karyaM) = it must be done
(karyaM) = what ought to be done
(karyaM) = obligatory
(karyaM) = duty
(karyaM) = must be done
(karyaM) = is forced to do
(karye) = work
(kAlaM) = time
(kAlaH) = time
(kAlAnala) = the fire of death
(kAle) = at a proper time
(kAle) = at the time
(kAle) = and unpurified time
(kAle) = time
(kAlena) = in course of time
(kAlena) = in the course of time
(kAleShu) = times
(kAshirAjaH) = Kasiraja
(kAshyaH) = the King of Kasi (Varanasi)
(kiM) = what is there.
భగవతం లో ఉండాలి

=kìM = what is
=kìM = what use
=kìM = what
=kìM = why
=kìM = how much
=kìM = how.
=kìM = how

(kì nchana) = any
(kì nchit) = anything else
(kì nchit) = anything
(kìm nù) = what to speak of
(kìrITin) = Arjuna
(kìrITinaM) = with helmet
(kìrITinaM) = with helmets
(kìlbishaM) = sinful reactions.
(kìlbShaH) = all of whose sins
(kìlbShaiH) = from sins
(kìrtayantaH) = chanting
(kìrtiM) = reputation
(kìrtiH) = fame
(kutaH) = where is
(kutaH) = wherefrom
(kutaH) = how is it possible
(kuntibhojaH) = Kuntibhoja
(kuntIputraH) = the son of Kunti
(kuru) = just perform
(kuru) = do
(kuru) = perform.
(kuru) = perform
(kurute) = it turns
(kurute) = turns
(kurute) = does perform
(kurunandana) = O beloved child of the Kurus
(kurunandana) = O son of Kuru.
(kurupravIra) = O best among the Kuru warriors.
(kuruvRiddhaH) = the grandsire of the Kuru dynasty (Bhishma)
(kurushreShTha) = O best of the Kurus
(kuruShva) = do
(kurusattama) = O best amongst the Kurus.
(kurukShetre) = in the place named Kuruksetra
(kurUn) = the members of the Kuru dynasty
(kuryAM) = I perform
(kuryAt) = must do
(kurvan) = doing anything
(kurvan) = performing
(kurvanti) = they do
(kurvanti) = they perform
(kurvannapi) = although engaged in work
(kurvANaH) = performing
(kurvAn) = doing
(kulaM) = family
(kulaghnAnAM) = of the destroyers of the family
(kulaghnAnAM) = for those who are killers of the family
(kuladharmAH) = the family traditions
(kuladharmAH) = family traditions
(kuladharmANAM) = of those who have the family traditions
(kulastriyaH) = family ladies
(kulasya) = for the family
(kulakShaya) = in killing the family
(kulakShaya) = in the destruction of a dynasty
(kulakShaye) = in destroying the family
(kule) = in the family
(kusha) = and kusa grass
(kushale) = in the auspicious
(kusumAkaraH) = spring.
(kUTasthaM) = unchanging
(kUTasthaH) = in oneness
(kUTasthaH) = spiritually situated
(kUrmaH) = tortoise
(kRita) = determined
(kRitaM) = as performed.
(kRitaM) = was performed
(kRitaM) = done
(kRitaM) = performed
(kRitakRityaH) = the most perfect
in his endeavors
(kRitA njaliH) = with folded hands
(kRitAnte) = in the conclusion
(kRitena) = by discharge of duty
(kRitvA) = after doing
(kRitvA) = keeping
(kRitvA) = doing so
(kRitvA) = doing
(kRitvA) = making
(kRitsnaM) = all
(kRitsnaM) = in total
(kRitsnaM) = whole
(kRitsnaM) = entire
(kRitsnaM) = everything
(kRitsnaM) = complete
(kRitsnaM) = completely
(kRitsnaM) = the whole
(kRitsnakarmakRit) = although engaged
in all activities.
(kRitsnavat) = as all in all
(kRitsnavit) = one who is in factual knowledge
(kRitsnasya) = all-inclusive
(kRipaH) = Krpa
(kRipaNAH) = misers
(kRipayA) = by compassion
(kRiShi) = plowing
(kRiShNa) = O KRiShNa
(kRiShNaM) = unto KRiShNa
(kRiShNaH) = the fortnight of the dark moon
(kRiShNaH) = Lord KRiShNa
(kRiShNAt) = from KRiShNa
(kRiShNe) = and darkness
(ke) = who
(kechit) = some of them
(kechit) = some
(kena) = by what
(kevalaM) = only
(kevalaiH) = purified
(keshava) = of Lord KRiShNa
(keshava) = O killer of the demon Kesi (KRiShNa).
(keshava) = O KRiShNa.
(keshava) = O KRiShNa
(keshavasya) = of KRiShNa
(keshinishUdana) = O killer of the Kesi demon.
(keShu) = in which
(kaiH) = with whom
(kaiH) = by which
(kaunteya) = O son of Kunti
(kaunteyaH) = the son of Kunti
(kaumAraM) = boyhood
(kaushalaM) = art.
(kratuH) = Vedic ritual
(kriyaH) = and activities
(kriyate) = is performed
(kriyante) = are done
(kriyamANAni) = being done
(kriyamANAni) = being performed
(kriyAH) = activities
(kriyAH) = the activities
(kriyAH) = performances.
(kriyAH) = performances
(kriyAbhiH) = by pious activities
(kriyAvisheSha) = pompous ceremonies
(krUrAn) = mischievous
(krodha) = and anger
(krodhaM) = anger
(krodhaH) = anger
(krodhaH) = and anger
(krodhaH) = wrath
(krodhAt) = from anger
(kledayanti) = moistens
(klesha) = trouble
(kleshaH) = trouble
(klaibyaM) = impotence
(kvachit) = at any time.
(khaM) = ether
(khe) = in the ether
(gachChati) = achieves.
(gachChati) = goes.
(gachChan) = going
(gachChanti) = attain
(gachChanti) = go
(gachChanti) = they reach
(gajendrANAM) = of lordly elephants
(gata) = removed
(gata) = lost
(gataH) = returned.
(gatarasaM) = tasteless
(gatavyathAH) = freed from all distress
(gatasaNgasya) = of one unattached to the modes of material nature
(gatAH) = attained.
(gatAH) = going
(gatAH) = having achieved.
(gatAgataM) = death and birth
(gati) = ways of passing
(gati) = the movement
(gatiM) = destination.
(gatiM) = destination
(gatiM) = perfectional stage.
(gatiM) = progress
(gatiH) = entrance.
(gatiH) = goal
(gatiH) = progress
(gatvA) = attaining
(gatvA) = going
(gadinaM) = with club
(gadinaM) = with maces
(gantavyaM) = to be reached
(gantAsi) = you shall go
(gandha) = fragrances
(gandhaH) = fragrance
(gandharva) = of the Gandharvas
(gandharvANAM) = of the citizens of the Gandharva planet
(gandhAn) = smells
(gamaH) = take to
 gamble (gamyate) = one can attain  
garIyaH (garIyaH) = better  
garIyase (garIyase) = who are better  
garIyAn (garIyAn) = glorious  
garbhaM (garbhaM) = pregnancy  
garbhaH (garbhaH) = embryo  
gavi (gavi) = in the cow  
gabric (gabric) = who are better  
galic (galic) = glorious  
garbhaM (garbhaM) = pregnancy  
garbhaH (garbhaH) = embryo  
gana (gana) = very difficult  
gAM (gAM) = the planets  
gANDIvaM (gANDIvaM) = the bow of Arjuna  
gAtrANi (gAtrANi) = limbs of the body  
gAyatrI (gAyatrI) = the Gayatri hymns  
girAM (girAM) = of vibrations  
gItaM (gItaM) = described  
guDAkesha (guDAkesha) = O Arjuna  
guDAkeshaH (guDAkeshaH) = Arjuna, the master of curbing ignorance  
guDAkeshena (guDAkeshena) = by Arjuna  
guNa (guNa) = of quality  
guNa (guNa) = of the qualities  
guNa (guNa) = quality  
guNa (guNa) = by the modes of material nature  
guNa (guNa) = by the modes  
guNakarma (guNakarma) = of works under material influence  
guNakarmasu (guNakarmasu) = in material activities  
guNataH (guNataH) = by the modes of material nature  
guNabhedataH (guNabhedataH) = in terms of different modes of material nature  
guNabhoktRi (guNabhoktRi) = master of the gunas  
guNamayI (guNamayI) = consisting of the three modes of material nature  
guNamayaiH (guNamayaiH) = consisting of the gunas  
guNasa.nkhyAne (guNasa.nkhyAne) = in terms of different modes
(guNasaNgaH) = the association with
the modes of nature

(guNAH) = the qualities

(guNAH) = senses

(guNAItaH) = transcendental to the material
modes of nature

(guNAn) = qualities

(guNAn) = the three modes of nature

(guNAn) = the modes of nature

(guNAn) = the modes of material nature

(guNAvitaM) = under the spell of the modes
of material nature

(guNebhyaH) = to the modes of nature

(guNebhyaH) = than the qualities

(guNeShu) = in sense gratification

(guNaiH) = the modes of material nature

(guNaiH) = by the qualities.

(guNaiH) = by the qualities

(guNaiH) = by the modes of material nature.

(guNaiH) = by the modes

(guNaiH) = modes of material nature.

(guru) = the spiritual master

(guruH) = master

(guruNApi) = even though very difficult

(gurun) = the superiors

(gurun) = superiors

(guhyA) = confidential subject

(guhyA) = confidential secret

(guhyA) = confidential

(guhyatamaM) = the most confidential

(guhyataraM) = still more confidential

(guhyAt) = than confidential
గృహం (gRihAdiShu) = home, etc.
(gRihItvA) = taking
(gRihNan) = accepting
(gRihNAti) = does accept
(gRihyate) = can be so controlled.

(gehe) = in the house

(gehe) = in the house

(gomukhAH) = horns

(govinda) = O KRiShNa

(govindaM) = unto KRiShNa, the giver of pleasure to the senses

(grasamAnaH) = devouring
(grasiShNu) = devouring
(grAhAn) = things
(grAheNa) = with endeavor
(grAhyAM) = accessible
(grIvaM) = neck

(glAniH) = discrepancies

(ghAtayati) = causes to hurt

(ghoraM) = harmful to others

(ghoraM) = horrible

(ghore) = ghastly

(ghoShaH) = vibration

(ghnataH) = being killed

(ghrANaM) = smelling power

(cha) = and also
(cha) = and.

(cha) = as well as
(cha) = indeed
(cha) = respectively
(chakraM) = cycle
(chakrahastaM) = disc in hand
(chakriNaM) = with discs
(chalamaM) = flickering
(chalatvAt) = due to being restless
(chaturbhujena) = four-handed
(chaturvidhaM) = the four kinds.
(chaturvidhAH) = four kinds of
(chatvAraH) = four
(chandramasi) = in the moon
(chamUM) = military force
(chara) = the moving
(chara) = moving
(charaM) = moving
(charatAM) = while roaming
(charati) = does
(charati) = lives
(charan) = acting upon
(charanti) = practice
(charAcharaM) = moving and nonmoving.
(charAcharam) = the moving and the nonmoving
(chalaM) = flickering
(chalati) = moves
(chalita) = deviated
(chakShuH) = eyes
(chAturvarNyaM) = the four divisions of human society
(chAndramasaM) = the moon planet
(chApaiM) = the bow
(chAriNau) = also
(chAriNau) = blowing
(chAsmi) = as I am

(chikIrShavaH) = wishing.

(chikIrShuH) = desiring to lead

(chitta) = by anxieties

(chittaM) = the mind and its activities

(chittaM) = mind

(chittaM) = mental activities

(chittaH) = concentrating the mind

(chittaH) = being in consciousness

(chittAtmA) = mind and intelligence

(chitrarathaH) = Citraratha

(chintayantaH) = concentrating

(chintayet) = should think of.

(chintAM) = fears and anxieties

(chirAt) = after a long time

(chUrNitaiH) = with smashed

(chekitAnaH) = Cekitana

(chet) = if

(chetanA) = the living force.

(chetanA) = living symptoms

(chetasA) = whose wisdom

(chetasA) = their hearts

(chetasA) = by intelligence

(chetasA) = by consciousness

(chetasA) = by the mind and intelligence

(chetasA) = by the mind

(chetasAM) = of those whose minds.

(chetasAM) = of those whose minds

(chetAH) = in heart

(cheShTaH) = the endeavors

(cheShTate) = tries

(cheShTasya) = of one who works for maintenance
(chailAjina) = of soft cloth and deerskin
(chodanA) = the impetus
(chyavanti) = fall down
(ChandasAM) = of all poetry
(ChandA.nsi) = the Vedic hymns
(ChandobhiH) = by Vedic hymns
(ChalayatAM) = of all cheats
(Chittva) = cutting
(ChittvA) = cutting off
(Chindanti) = can cut to pieces
(Chinna) = torn
(Chinna) = having cut off
(Chinna) = having torn off
(ChettA) = remover
(ChettuM) = to dispel
(jagat) = universe.
(jagat) = universe
(jagat) = cosmic manifestation
(jagat) = the universe
(jagat) = the whole world
(jagat) = the entire world
(jagat) = the cosmic manifestation
(jagat) = the material world.
(jagataH) = universe
(jagataH) = of the world
(jagataH) = of the material world
(jagatpate) = O Lord of the entire universe.
(jagannivAsa) = O refuge of the universe.
(jagannivAsa) = O refuge of the universe
(jagannivAsa) = O refuge of the worlds.
(jagrataH) = or one who keeps night watch too much
(jaghanya) = of abominable
jaNgaM = moving
janaH = person
janakAdayAH = Janaka and other kings
janayet = he should cause
to people in general
janasa.nsadi = to people in general
janAH = people.
janAH = persons.
janAH = persons
janAdhipaH = kings
janAnAM = of the persons
janArdana = O killer of the atheists
janArdana = O KRiShNa.
janArdana = O KRiShNa
janArdana = O chastiser of the enemies
janArdana = O maintainer of all living entities.
janavaH = the living entities.
janma = of birth
janma = birth
janma = births
janmakarmaphalapradAM = resulting in good birth and other fruitive reactions
janmanAM = repeated births and deaths
janmani janmani = in birth after birth
janmabandha = from the bondage of birth and death
janmasu = in births.
janAni = births
japayaj naH = chanting
jayaH = victory
jayadrathaM cha = also Jayadratha
jayAjayau = both victory and defeat
jayema = we may conquer
jayyuH = they conquer
(jarA) = and old age
(jarA) = old age
(jarA) = from old age
(jahAti) = can get rid of
(jahi) = conquer
(jahi) = destroy
(jAgarti) = is wakeful
(jAgrati) = are awake
(jAtasya) = of one who has taken his birth
(jAtAH) = born
(jAtidharmAH) = community projects
(jAtu) = at any time
(jAtu) = ever
(jAnan) = even if he knows
(jAnAti) = knows
(jAne) = I know
(jAyate) = is taking place
(jAyate) = comes into being
(jAyate) = takes birth.
(jAyate) = takes birth
(jAyante) = are manifested
(jAyante) = develop
(jAla) = by a network
(jAhnavI) = the River Ganges.
(jigiShatAM) = of those who seek victory
(jighran) = smelling
(jijIviShAmaH) = we would want to live
(jita) = having conquered
(jitaH) = conquered
(jitAtmanaH) = of one who has conquered his mind
(jitAtmA) = having control of the mind
(jitendriyaH) = having conquered the senses
(jitvA) = conquering
(jitvA) = by conquering
(jivabhUtAM) = comprising the living entities
(jij nAsuH) = inquisitive
(jij nAsuH) = the inquisitive
(jIrNAni) = old and useless
(jIrNAni) = old and worn out
(jIvati) = lives.
(jIvanaM) = life
(jIvabhUtaH) = the conditioned living entity
(jIvaloke) = in the world of conditional life
(jIvitenA) = living
(juShTaM) = practiced by
(juho.asi) = you offer
(juhvati) = offer
(juhvati) = they sacrifice.
(juhvati) = sacrifice.
(jetAsi) = you will conquer
(joShayet) = he should dovetail
(jyAyasi) = better
(jyAyAH) = better
(jyotiH) = the light
(jyotiH) = the source of light
(jyotiH) = light
(jyotIShAM) = in all luminous objects
(jyotIShAM) = of all luminaries
(jvaladbhiH) = blazing
(jvalanaM) = a fire
(jhaShANAM) = of all fish
(taM taM) = corresponding
(taM taM) = similar
(taM) = unto Arjuna
(taM) = unto Him
(taM) = unto him
(taM) = Him
(taM) = to Him
(taM) = that
(taM) = him
(taM) = he
(tat sarvaM) = all those
(tat tat) = all those
(tat) = actually that
(tat) = and that alone
(tat) = all those
(tat) = of Him
(tat) = that knowledge of different sacrifices
(tat) = that.
(tat) = that
(tat) = therefore
(tat) = for that
(tataM) = is pervaded.
(tataM) = is pervaded
(tataM) = pervaded
(tataH eva) = thereafter
(tataH) = than that
(tataH) = then
(tataH) = thereafter
(tataH) = therefore
(tataH) = from that
(tatatataH) = from there
(tattva) = of the truth
(tattvaM) = the truth
(tattvataH) = in truth
(tattvataH) = in reality
(tattvataH) = in fact.
(tattvataH) = factually
(tattvataH) = from the truth
(tattvavit) = one who knows the truth
(tattvavit) = the knower of the Absolute Truth
(tattvaj nAna) = of knowledge of the truth
(tattvena) = in reality
(tattvena) = in fact
(tatparM) = KRiShNa consciousness.
(tatparM) = transcendental
(tatparaH) = very much attached to it
(tatparAyaNaH) = who have completely taken shelter of Him
(tatprasAdAt) = by His grace
(tatbuddhayA) = those whose intelligence is always in the Supreme
(tatra) = into that
(tatra) = therein
(tatra) = thereupon
(tatra) = there
(tatra) = therefore
(tatvidaH) = by those who know this.
(tatsamakShaM) = among companions
(tathA) = also
(tathA) = as also
(tathA) = as well as.
(tathA) = as well as
(tathA) = in that way
(tathA) = in the same way
(tathA) = too
(tathA) = that
(tathA) = thus.
(tathA) = thus
(tathA) = similarly.
(tathA) = similarly
(tathA) = so
(tathApi) = still
(tathaiva) = in that position
(tathaiva) = similarly
(taddhAma) = that abode
(tadanantaraM) = thereafter. 
(tadA) = at that time.
(tadA) = at that time
(tadAtmAnaH) = those whose minds are always in the Supreme
(tadvat) = so
(tadviddhi) = you must know it
(tanuM) = a body
(tanuM) = form of a demigod
(tanniShThAH) = those whose faith is only meant for the Supreme
(tapaH) = and penance
(tapaH) = austerities
(tapaH) = austerity
(tapaH) = penance
(tapaHsu) = in undergoing different types of austerities
(tapantaM) = heating.
(tapasA) = by the penance
(tapasA) = by serious penances
(tapasAM) = and penances and austerities
(tapasi) = in penance
(tapasyasi) = austerities you perform
(tapasvibhyaH) = than the ascetics
(tapasviShu) = in those who practice penance.
(tapAmi) = give heat
(tapobhiH) = by serious penances
(tapoyaj nAH) = sacrifice in austerities
(taptam) = executed
(tapyante) = undergo
(tamaH) = in ignorance.
(tamaH) = the mode of ignorance
(tamaH) = darkness
(tamasa) = by illusion
(tamasaH) = of the mode of ignorance
(tamasaH) = to darkness
(tamasaH) = the darkness
(tamasaH) = from the mode of ignorance
(tamasi) = in ignorance
(tamasi) = the mode of ignorance
(tamovAraiH) = from the gates of ignorance
(tayA) = with that
(tayA) = by such things
(tayoH) = of the two
(tayoH) = of them
(taranti) = overcome
(tariShyasi) = you will overcome
(tava) = unto you
(tava) = of yours
(tava) = your
(tava) = Your.
(tava) = Your
(tasmAt) = to that
(tasmAt) = than him
(tasmAt) = therefore
(tasmin) = in that
(tasya tasya) = to him
(tasya) = its
(tasya) = of Him
(tasya) = of that demigod
(tasya) = of that
(tasya) = of them
(tasya) = of him
(tasya) = to him
(tasya) = his
(tasya) = for him
(tasyAM) = in that
(tAM) = that
(tAta) = My friend
(tAn) = all of them
(tAn) = them
(tAn) = they are
(tAn) = those.
(tAn) = those
(tAni) = all of them
(tAni) = all those
(tAni) = those senses
(tAni) = those
(tAmasa) = to one in the mode of darkness
(tAmasaM) = in the mode of ignorance
(tAmasaM) = in the mode of darkness
(tAmasaH) = in the mode of ignorance
(tAmasAH) = in the mode of ignorance
(tAmasAH) = persons in the mode of ignorance.
(tAmasI) = in the mode of ignorance.
(tAmasI) = in the mode of ignorance
(tAvAn) = similarly
(tAsAM) = of all of them
(titikShasva) = just try to tolerate
(tiShThati) = exists.
(tiShThati) = remains
(tiShThati) = resides
(tiShThantaM) = residing
(tiShThanti) = dwell
(tiShThasi) = remain.
(tIkShNa) = pungent
(tu) = and
(tu) = also
(tu) = indeed
(tu) = only
(tu) = certainly
(tu) = but
(tu) = however
(tumulaH) = uproarious
(tumulaH) = tumultuous
(tulya) = equal
(tulya) = equally disposed
(tulyaH) = equal
(tuShTaH) = satisfied
(tuShTiH) = satisfaction
(tuShNiM) = silent
(tuShyati) = one becomes satisfied
(tuShyanti) = become pleased
(tRipta) = satisfied
(tRiptaH) = being satisfied
(tRiptiH) = satisfaction
(tRiShNA) = with hankering
(te) = all of them
(te) = unto you
(te) = unto You
(te) = of you
(te) = of You
(te) = to you.
(te) = to you
(te) = they are
(te) = they.
(te) = they
(te) = those
(te) = by you
(te) = by You
(te) = you
(te) = your
(te) = such persons
(te) = Your
(te) = for your
(te.api) = even they
(tejaH) = of the splendor
(tejaH) = the splendor
(tejaH) = power
(tejaH) = prowess
(tejaH) = vigor
(tejaH) = splendor
(tejaH) = heat
(tejasvinAM) = of everything splendid
(tejasvinAM) = of the powerful
(tejobhiH) = by effulgence
(tejomayaM) = full of effulgence
(tejorAshiM) = effulgence
(tena) = with that
(tena) = by that lust
(tena) = by that
(tena) = by him
(tenaiva) = in that
(teShAM) = unto them
(teShAM) = out of them
భగవాను (teShAM) = of them
శైలి (teShAM) = their
సైలి (teShAM) = for them
శు (teShu) = in the sense objects
శు (teShu) = in them
శు (teShu) = in those
శు (teShu) = for those
యు (taiH) = by them
సైటియు (taistaiH) = various
యు (toyaM) = water
మా (tau) = they
మా (tau) = those
యక్త (tyakta) = giving up
స్రవ (tyaktajvitAH) = prepared to risk life
యక్త (tyaktuM) = to be renounced
యక్త (tyaktvA) = giving up
యక్త (tyaktvA) = renouncing
యక్త (tyaktvA) = leaving aside
యక్త (tyaktvA) = having given up
యజా (tyajati) = gives up
యజా (tyajan) = quitting
యజా (tyajet) = one must give up.
యజా (tyajet) = one should give up
యజా (tyajet) = gives up
స్రవ (tyAga) = of renunciation
స్రవ్య (tyAgaM) = renunciation
స్రవ్య (tyAgaH) = renunciation
స్రవ (tyAgasya) = of renunciation
స్రవ (tyAgAt) = by such renunciation
స్రవ (tyAgl) = the renouncer
స్రవ (tyAge) = in the matter of renunciation
స్రవ (tyAjyaM) = are to be given up
(tyAjaM) = to be given up
(tyAjaM) = must be given up
(trayaM) = the three divisions
(trayaM) = three
(trayI) = of the three Vedas
(trAyate) = releases
(tridhA) = of three kinds
(tribHiH) = of three kinds
(tribHiH) = three
(trividhaM) = of three kinds
(trividhaH) = of three kinds
(trividhaH) = threefold
(trividha) = of three kinds
(triShu) = in the three
(trIn) = three
(traiguNya) = pertaining to the three
modes of material nature
(trailokya) = of the three worlds
(traividyaH) = the knowers of the three Vedas
(tvaM) = unto You
(tvaM) = you
(tvaM) = You are
(tvaM) = You
(tvaM) = from You
(tvak) = skin
(tvat) = than you
(tvat) = than You
(tvattaH) = from You
(tvatprasAdAt) = by Your mercy
(tvatsamaH) = equal to You
(tvadanyena) = besides you
(tvayA) = by you
్భగవ్య (tvayA) = by You
్మృష్ (tvayi) = unto you
్యాయ్యా (tvamANAH) = rushing
్యు (tvA) = unto you
్యు (tvAM) = unto You
్యు (tvAM) = of You
్యు (tvAM) = you
్యు (tvAM) = You
్యు (da.nDaH) = punishment
్ు (da.nShTrA) = teeth
్ు (dagdha) = burned
్ు (dattaM) = given
్ు (dattAn) = things given
్ు (dadAmi) = I give
్ు (dadAsi) = you give away
్ు (dadhAmi) = create
్ు (dadhmuH) = blew
్ు (dadhmau) = blew
్ు (damaH) = control of the senses
్ు (damaH) = controlling the mind
్ు (damaH) = self-control
్ు (damayatAM) = of all means of suppression
్ు (dambha) = with pride
్ు (dambha) = of pride
్ు (dambha) = pride
్ు (dambhaH) = pride
్ు (dambhena) = with pride
్ు (dambhena) = out of pride
్ు (dayA) = mercy
్ు (darpaM) = pride
్ు (darpaM) = false pride
్ు (darpaH) = arrogance
(darshanaM) = philosophy
(darshanaM) = sights
(darshanakANkShiNaH) = aspiring to see.
(darshaya) = show
(darshayAmAsa) = showed
(darshitaM) = shown
(darshinaH) = seers.
(darshibiH) = by the seers.
(dashanAntareShu) = between the teeth
(dashaikaM) = eleven
(dahati) = burns
(dakShaH) = expert
(dakShiNAyanaM) = when the sun passes on the southern side
(dAH) = giving
(dAtavyaM) = worth giving
(dAna) = of charity
(dAna) = charity
(dAnaM) = generosity
(dAnaM) = charity
(dAnavaH) = the demons.
(dAne) = in charity
(dAnena) = by charity
(dAneShu) = in giving charities
(dAnaiH) = by charity
(dArA) = wife
(dAsyante) = will award
(dAsyAmi) = I shall give charity
(dAkShyaM) = resourcefulness
(divi) = in the sky
(divi) = in the higher planetary system
(divi) = in heaven
(divya) = divine
(divyaM) = in the spiritual kingdom.
(divyaM) = transcendental
(divyaM) = divine
(divyAH) = divine
(divyAn) = celestial
(divyAn) = divine.
(divyAnAM) = of the divine
(divyAni) = divine
(divyau) = transcendental
(dishaH) = in all directions
(dishaH) = on all sides
(dishaH) = the directions
(dishaH) = directions
(dIpaH) = a lamp
(dIpena) = with the lamp
(dIpta) = glowing
(dIpta) = blazing
(dIptaM) = glowing
(dIptAnala) = blazing fire
(dIptimantaM) = glowing
(dIyate) = is given
(dIrghasUtrI) = procrastinating
(duHkha) = and pain
(duHkha) = in distress
(duHkha) = of the distress
(duHkha) = of distress
(duHkha) = distress
(duHkhaM) = unhappy
(duHkhaM) = with trouble
(duHkhaM) = distress
(duHkhaM) = misery
భగవทยः (duHkhataraM) = more painful
శ-peer (duHkhasa.nyoga) = of the miseries of material contact
భ-had (duHkhahA) = diminishing pains.
భ-han (duHkhAnAM) = and distress
భ-han (duHkhAnAM) = material miseries
భ-haM (duHkhAlayaM) = place of miseries
భ (duHkhe) = and distress
భ (duHkhena) = by miseries
భ (duHkheShu) = and distress
భ (duHkheShu) = in the threefold miseries
భ (duHkhahA) = the distresses
డకం (durat>yayA) = very difficult to overcome
ధ-య (durAsadaM) = formidable.
డ (durgatiM) = to degradation
ధ (durgANi) = impediments
డ (durnigrahaM) = difficult to curb
డ (durnirIkShyaM) = difficult to see
డ (durbuddheH) = evil-minded
డ (durmatiH) = foolish.
డ (durmedhA) = unintelligent
డ (duryodhanaH) = King Duryodhana
డ (urlabhataraM) = very rare
డ (duShkRitAM) = of the miscreants
డ (duShkRitinaH) = miscreants
డ (duShTAsu) = being so polluted
డ (duShpUraM) = insatiable
డ (duShpUreNa) = never to be satisfied
డ (duShprApaH) = difficult to obtain
డ (dUrasthaM) = far away
డ (dUreNa) = discard it at a long distance
డ (dRiDhaM) = obstinate
డ (dRiDhaM) = very
(dRiDhanishchayaH) = with determination
(dRiDhavratAH) = with determination.
(dRiDhavratAH) = with determination.
(dRiDhena) = strong
(dRiShTaH) = observed
(dRiShTavAn) = seeing
(dRiShTavAnasi) = as you have seen
(dRiShTiM) = vision
(dRiShTvA) = after seeing
(dRiShTvA) = by experiencing
(dRiShTvA) = by seeing
(dRiShTvA) = looking upon
(dRiShTvA) = seeing
(deva) = of the Supreme Lord
(deva) = O Lord
(deva) = my Lord
(devaM) = to the Supreme Personality of Godhead
(devaM) = shining
(devatA) = gods
(devatAH) = the demigods
(devatAH) = demigods
(devadattaM) = the conchshell named Devadatta
(devadeva) = O Lord of all demigods
(devadevasya) = of the Supreme Personality of Godhead
(devabhogAn) = the pleasures of the gods.
(devayajaH) = the worshipers of the demigods
(devarShiH) = the sage among the demigods
(devarShINAM) = of all the sages amongst the demigods
(devalAH) = Devala
(devavara) = O great one amongst the demigods
(devavratAH) = worshipers of demigods
(devAH) = the demigods
(devAH) = demigods
(devAn) = all the demigods
(devAn) = to the demigods
(devAn) = demigods
(devAnAM) = of all the demigods
(devAnAM) = of the demigods
(devesha) = O God of the gods
(devesha) = O Lord of all lords
(devesha) = O Lord of lords
(deveShu) = amongst the demigods
(desha) = places
(deshe) = in a proper place
(deshe) = land
(deha) = the body
(dehaM) = in the bodies
(dehaM) = this body
(dehabhRit) = the embodied
(dehabhRitA) = by the embodied
(dehabhRitAM) = of the embodied
(dehavadbhiH) = by the embodied
(deAH) = material bodies
(dehAntara) = of transference of the body
(dehinaM) = of the embodied.
(dehinaM) = the embodied.
(dehinAM) = of the embodied
(dehI) = the embodied soul
(dehI) = the embodied.
(dehI) = the embodied
(dehI) = the owner of the material body
(dehInaM) = the living entity
(dehInaH) = of the embodied
(dehInaH) = for the embodied
(dehe) = in this body
(dehe) = in the body
(dehe) = body
(dehe.asmin) = in this body
(deheShu) = bodies
(daityAnAM) = of the demons
(daivaM) = in worshiping the demigods
(daivaM) = the Supreme
(daivaH) = godly
(daivaH) = the divine
daiVIM = transcendental
daivIM = transcendental
daivIM = the transcendental nature
daivIM = divine
doSha = the fault
doSha = by the weakness
doShaM = crime
doShaM = fault
doShavat = as an evil
doShAH = the faults
doShena = with fault
doShaiH = by such faults
daurbalyAM = weakness
dyutaM = gambling
dyutiM = the sunshine
dyau = from outer space
dravanti = are fleeing
dravanti = glide
dravyamayAt = of material possessions
dravyayaj nAH = sacrificing one’s possessions
draShTA = a seer
draShTuM = to be seen
(draShTuM) = to see
(draShTuM) = be seen
(drakShyasi) = you will see
(drupadaH) = Drupada, the King of Pancala
(drupadaH) = Drupada
(drupadaputreNa) = by the son of Drupada
(droNa) = the teacher Drona
(droNaM cha) = also Drona
(droNaM) = Drona
(droNaH) = Dronacarya
(draupadeyAH) = the sons of Draupadi
(dvandva) = of duality
(dvandva) = duality
(dvandvaH) = the dual
(dvandvaiH) = from the dualities
(dvAraM) = gate
(dvAraM) = door
(dvija) = the brahmanas
(dvijottama) = O best of the brahmanas
(dvidhA) = two kinds of
(dviShataH) = envious
(dveSha) = and detachment
(dveSha) = and hate
(dveShaH) = hatred
(dveShau) = and hatred
(dveShau) = also detachment
(dveShTi) = abhors
(dveShTi) = envies
(dveShTi) = grieves
(dveShTi) = hates
(dveShya) = the envious
(dveShyaH) = hateful
(dvaidhAH) = duality
(dvau) = two
(dhanaM) = wealth
(dhana njaya) = O Arjuna
(dhana njaya) = O winner of wealth, Arjuna.
(dhana njaya) = O winner of wealth.
(dhana njaya) = O conqueror of wealth (Arjuna).
(dhana njaya) = O conqueror of wealth
(dhana njaya) = O conqueror of riches.
(dhana njaya) = O conqueror of riches
(dhana njayaH) = Arjuna
(dhana njayaH) = Dhananjaya (Arjuna, the winner of wealth)
(dhanamAna) = of wealth and false prestige
(dhanAni) = riches
(dhanuH) = bow
(dhanurdharaH) = the carrier of the bow and arrow
(dharaM) = wearing
(dharma) = of religion
(dharma) = principles of religion
(dharma) = religion
(dharma) = religiosity
(dharmaM) = the principles of religion
(dharmaM) = doctrines
(dharmaM) = religion
(dharmasya) = occupation
(dharmasya) = of the constitutional position
(dharmasya) = of religion
(dharmasya) = toward the process of religion
(dharmakShetre) = in the place of pilgrimage
(dharmAtmA) = righteous
(dharmAviruddhaH) = not against religious principles
(dharme) = religion
(dharmyaM) = as a religious duty
(dharmyaM) = the principle of religion
(dharmyaM) = sacred
(dharmyaT) = for religious principles
(dhAtA) = the creator
(dhAtA) = supporter
(dhAtAraM) = the maintainer
(dhAta) = abode
(dhAta) = refuge
(dhAta) = sustenance
(dhAtaryate) = one sustains
(dhAtaryan) = considering.
(dhAtaryan) = holding
(dhAtaryanami) = sustain
(dhAtrASYaNAm) = for the son of Dhritarashtra
(dhAtrASYAH) = the sons of Dhritarashtra.
(dhAtrASYAH) = the sons of Dhritarashtra
(dhAtrASYAANAM) = of the sons of Dhritarashtra
(dhAtrASYAAn) = the sons of Dhritarashtra
(dhAryate) = is utilized or exploited
(dhImatA) = very intelligent.
(dhImatAM) = of those who are endowed with great wisdom
(dhIraM) = patient
(dhIraH) = the sober
(dhIraH) = steady
(dhumaH) = smoke
(dhUmena) = with smoke
(dhUmena) = by smoke
(dhRitarASHTrasya uvAcha) = King Dhritarashtra said
(dhRitarASHTrasya) = of Dhritarashtra
(dhRiti) = with determination
(dhRitiM) = steadiness
(dhRitiH) = conviction
(dhRitiH) = determination
(dhRitiH) = firmness
(dhRitiH) = fortitude
(dhRitigRihItayA) = carried by conviction
(dhRiteH) = of steadiness
(dhRitya) = by determination
(dhRityA) = determination
(dhRiShTaketuH) = Dhristaketu
(dhRiShTadyumnaH) = Dhristadyumna (the son of King Drupada)
(dhenUnAM) = of cows
(dhyAnaM) = meditation
(dhyAnayogaparaH) = absorbed in trance
(dhyAnAt) = than meditation
(dhyAnena) = by meditation
(dhyAyataH) = while contemplating
(dhyAyantaH) = meditating
(dhruvaM) = it is also a fact
(dhruvaM) = fixed
(dhruvaH) = a fact
(dhruvA) = certain
(na karoti) = never does anything
(na kashchit) = no one
(na chireNa) = without delay
(na dRiShTapUrvaM) = no one has previously seen.
(na dveShTi) = does not hate
(na nivRittAni) = nor stopping development
(na punaH) = nor again
(na madhyaM) = no middle
(na yotsye) = I shall not fight
(na lipyate) = nor is he entangled.
(na shroṣyasi) = do not hear
(na) = there is not
(na) = did not
(na) = do not
(na) = does not
(na) = neither
(na) = never
(na) = no one
(na) = no
(na) = not
(na) = nothing
(na) = nor
(na) = should not
(naH) = us
(naH) = our
(naH) = to us
(naH) = by us
(naH) = for us
(nakulaH) = Nakula
(nadyInAM) = of the rivers
(nabhaH) = the sky
(nabhaSpRishaM) = touching the sky
(namaH astu) = I offer my respects
(namaH astu) = obeisances
(namaH) = again my respects
(namaH) = offering obeisances
(namaH) = offering my respects
(namaH) = my respects
(namaskuru) = offer obeisances
(namaskuru) = offer your obeisances
(namaskRitvA) = offering obeisances
namaste = offering my respects unto You.
namasyantaH = offering obeisances
namasyanti = are offering respects
nameran = they should offer proper obeisances
nayanaM = eyes
nayet = must bring under.
naraH = a person
nara = a man
nara = a man
nara = human being.
narakasya = of hell
arakAya = make for hellish life
arak = in hell
arak = into hell
narapuNgavaH = hero in human society.
naralokavIrAH = kings of human society
narANAM = among human beings
narAdhamAH = lowest among mankind
narAdhamAn = the lowest of mankind
narAdhipaM = the king.
naraiH = by men
navaM = a boat
navadvAre = in the place where there are nine gates
navAni = new garments
navAni = new sets
nashyati = perishes
nashyAtsu = being annihilated
naShTa = having lost
naShTaH = dispelled
naShTaH = scattered
naShTAn = all ruined
naShTe = being destroyed
(nakShatrANAM) = of the stars
(nAgAnAM) = of the manyhooded serpents
(nAnA) = many
(nAnA) = variegated
(nAnAbhAvAn) = multifarious situations
(nAnAvidhAni) = variegated
(nAntaM) = no end
(nAnyagAminA) = without their being deviated
(nAbhijAnAti) = does not know
(nAma) = in name only
(nAyakAH) = captains
(nAradaH) = Narada
(nArINAM) = of women
(nAshaH) = loss
(nAshanaM) = the destroyer.
(nAshanaM) = destructive
(nAshayAmi) = dispel
(nAshAya) = for destruction
(nAshitaM) = is destroyed
(nAsAbhyantara) = within the nostrils
(nAsikA) = of the nose
(nAsti) = there is not
(nAsti) = there cannot be
(niH) = without
(niHshreyasakarau) = leading to the path of liberation
(niHspRihaH) = desireless
(nigachChati) = attains
(nigachChati) = gains.
(nigRihItAni) = so curbed down
(nigRihNAmi) = withhold
(nigrahaM) = subduing
(nigrahaH) = repression
(nitya) = always
(nitya) = regularly
(nityaM) = always existing
(nityaM) = always
(nityaM) = as an eternal function
(nityaM) = eternally
(nityaM) = constant
(nityaM) = twenty-four hours a day
(nityaM) = perpetually
(nityaM) = forever
(nityaH) = eternal
(nityaH) = everlasting
(nityajAtaM) = always born
(nityatvaM) = constancy
(nityayuktaH) = always engaged
(nityayuktAH) = perpetually engaged
(nityavairiNa) = by the eternal enemy
(nityashaH) = regularly
(nityasattvasthaH) = in a pure state
 of spiritual existence
(nityasya) = eternal in existence
(nityAH) = in eternity
(nidrA) = sleep
(nidrAbhiH) = and sleep
(nidhanaM) = destruction
(nidhanAni) = when vanquished
(nidhAnaM) = basis
(nidhAnaM) = resting place
(nidhAnaM) = refuge
(nindantaH) = while vilifying
(nindA) = in defamation
(nibaddhaH) = conditioned
(nibadhnanti) = do condition
(nibadhnanti) = bind
(nibadhnAti) = binds
(nibadyate) = becomes affected.
(nibadhyate) = becomes entangled.
(nibadhnanti) = do bind
(nibandhAya) = for bondage
(nibodha) = just understand
(nibodha) = just take note of, be informed
(nibodha) = try to understand
(nimittamAtraM) = just the cause
(nimitAni) = causes
(nimiShan) = closing
(niyata) = having controlled
(niyataM) = always
(niyataM) = prescribed
(niyataM) = regulated
(niyatamanasaH) = with a regulated mind
(niyatasya) = prescribed
(niyatAH) = controlled
(niyatAtmabhiH) = by the self-controlled.
(niyamaM) = regulations
(niyamya) = by regulating
(niyamya) = regulating
(nyojayasi) = You are engaging
(nyojitaH) = engaged.
(niyokShyati) = will engage.
(nirataH) = engaged
(nirahaNkAraH) = without false ego
(nirAshIH) = without desire for the result
(nirAshIH) = without desire for profit
(nirAshIH) = without being attracted by anything else
(nirAshrayaH) = without any shelter
(nirAhArasya) = by negative restrictions
(nirIKShe) = may look upon
(niruddhaM) = being restrained from matter
(nirudhya) = confining
(nirguNaM) = without material qualities
(nirguNatvAt) = due to being transcendental
(nirdeshaH) = indication
(nirdoShaM) = flawless
(nirdvandvaH) = without duality
(nirdvandvaH) = free from all dualities
(nirdhUta) = cleansed
(nirmamaH) = with no sense of proprietorship
(nirmamaH) = without a sense of proprietorship
(nirmamaH) = without ownership
(nirmalaM) = purified
(nirmalatvAt) = being purest in the material world
(nirmuktAH) = free from
(niryogakShemaH) = free from ideas of gain and protection
(nirvANaparamAM) = cessation of material existence
(nirvikAraH) = without change
(nirvedaM) = callousness
(nivairaH) = without an enemy
(nivartate) = comes back.
(nivartate) = he ceases from.
(nivartanti) = they come back
(nivartante) = come back
(nivartante) = they come back
(nivartituM) = to cease
(nivasiShyasi) = you will live
(nivAtasthaH) = in a place without wind
(nivAsaH) = abode
(nivRittiM) = not acting improperly
(nivRittiM) = not doing
(niveshaya) = apply
(nishA) = is night
(nishA) = night
(nishchayaM) = certainty
(nishchayaH) = in certainty.
(nishchayena) = with firm determination
(nishchalati) = becomes verily agitated
(nishchalA) = unmoved
(nishchitaM) = confidently
(nishchitaM) = definite
(nishchatAH) = having ascertained
(nishchitya) = ascertaining
(niShThA) = the stage
(niShThA) = the faith
(niShThA) = faith
(nistraiguNyaH) = transcendental to the three modes of material nature
(nispRihaH) = devoid of desire
(nihatAH) = killed
(nihatya) = by killing
(nIchaM) = low
(nItiH) = morality
(nu) = of course
(nRiloke) = in this material world
(nRiShu) = in men.
(netraM) = and eyes
(netraM) = eyes
(naiva) = never is it so
(naiShkarmyaM) = freedom from reaction
(naiShkarmyasiddhiM) = the perfection of nonreaction
(naiShkRitikaH) = expert in insulting others
(naiShThikIM) = unflinching
(no) = nor
(nyAyyaM) = right
(nyAsaM) = renunciation
(pachanti) = prepare food
(pachAmi) = I digest
(pachanti) = fall down
(pachanti) = they glide down
(panchnamaM) = the fifth.
(paNavAnaka) = small drums and kettledrums
(paNDiTaM) = learned
(paNDiTah) = the learned.
(paNDiTah) = the learned
(paNDiTah) = those who are wise
(paNjAh) = moths
(patanti) = they glide down
(patanti) = fall down
(patraM) = a leaf
(pathi) = on the path.
(padam) = abode
(padam) = position
(padam) = legs
(padam) = situation
(padaih) = by the aphorisms
(padmapatraM) = a lotus leaf
(para) = and in other
(paraM) = transcendental
(paraM) = the Supreme.
(paraM) = the Supreme
(paraM) = the supreme
(paraM) = beyond
(paraM) = superior
(paraM) = supreme
(paraM) = far superior things
(para.ntapa) = O chastiser of the enemies.
(paraH) = in the next life
(paraH) = transcendental
(paraH) = the ultimate goal.
(paraH) = the Supreme, than whom no one is greater
(parataH) = superior
(parataraM) = superior
(paradharmaH) = duties prescribed for others
(paradharmAt) = than another’s occupation
(paradharmAt) = than duties mentioned for others
(parantapa) = O Arjuna, subduer of the enemies.
(parantapa) = O killer of the enemies
(parantapa) = O chastiser of the enemy
(parantapa) = O conqueror of enemies.
(parantapa) = O conqueror of the enemies
(parantapa) = O mighty-armed one.
(parantapa) = O subduer of the enemies
(parantapa) = O subduer of the enemy.
(parantapaH) = the chastiser of the enemies
(parama) = the supreme
(parama) = beyond material nature
(paramaM) = transcendental
(paramaM) = the divine
(paramaM) = the Supreme
(paramaM) = the supreme
(paramaM) = most
(paramaM) = supreme
(paramaH) = dedicated to
(paramaH) = perfect
(paramAM) = ultimate
paramAM = the ultimate

paramAM = the supreme

paramAM = supreme

paramAH = the highest goal of life

paramAtma = the Supersoul

paramAtmA = the Supersoul

parameshvara = O Supreme Lord

parameshvaraM = the Supersoul

paramesvAsaH = the great archer

paramparA = by disciplic succession

parayA = of a high grade

parayA = transcendental

parastAt = transcendental.

parasparaM = among themselves

parasparaM = mutually

parasya = to others

parA = transcendental.

parA = superior

parAM = to the supreme

parAM = transcendental.

parAM = transcendental

parAM = the transcendental

parAM = the supreme

parAM = the highest

parANi = superior

parAyaNaH = being so destined

parAyaNAH = always situated in the mentality

parAyaNAH = so inclined

pari = sufficiently

parikIrtitaH = is declared.

parikliShTaM = grudgingly

parigrahaM = and acceptance of material things
(parigrahaH) = sense of proprietorship over possessions
(paricharya) = service
(parichakShate) = is called.
(parichakShate) = is to be considered.
(parichintayan) = thinking of
(pariNAme) = at the end
(parityajya) = abandoning
(parityAgH) = renunciation
(parityAgI) = renouncer
(paritrANaya) = for the deliverance
(paridahyate) = is burning.
(paridevanA) = lamentation.
(paripanthinau) = stumbling blocks.
(pariprashnena) = by submissive inquiries
(parimArgitavyaM) = has to be searched out
(parishuShyati) = is drying up.
(parisamaptyate) = end.
(parij nAtA) = the knower
(parjanyaH) = rain
(parjanyAt) = from rains
(parNAni) = the leaves
(paryantaM) = including
(paryAptaM) = limited
(paryupAsate) = worship perfectly
(paryupAsate) = completely engage in worshiping
(paryupAsate) = completely engage
(paryupAsate) = properly worship
(paryuShitaM) = decomposed
(pavatAM) = of all that purifies
(pavanaH) = the wind
(pavitraM) = that which purifies
(pavitraM) = the purest
(pavitraM) = pure
(pavitraM) = sanctified
(pashya) = just behold
(pashya) = just see
(pashya) = behold
(pashya) = see
(pashyataH) = for the introspective
(pashyati) = actually sees.
(pashyati) = sees perfectly.
(pashyati) = sees
(pashyan) = realizing the position of
(pashyan) = seeing
(pashyanti) = can see
(pashyanti) = see
(pashyAmi) = I see
(pashyAmi) = see
(pashyet) = observes
(pakShayoH) = to the parties
(pakShiNAM) = of birds.
(pA nchajanyaM) = the conchshell named Pancajanya
(pANi) = hands
(pANDava) = O son of Pandu.
(pANDava) = O son of Pandu
(pANDavaH) = Arjuna (the son of Pandu)
(pANDavaH) = Arjuna
(pANDavaH) = the son of Pandu (Arjuna)
(pANDavAH) = the sons of Pandu
(pANDavAnAM) = of the Pandavas
(pANDavAnIkaM) = the soldiers of the Pandavas
(pANDuputraNAM) = of the sons of Pandu
(pAtakaM) = sinful reactions
(pAtre) = to a suitable person
(pAdaM) = and legs
(pApaM) = vices
(pApaM) = sin
(pApaM) = sins
(pApaM) = sinful reaction
(pApakRittamaH) = the greatest sinner
(pApayonayaH) = born of a lower family
(pApAH) = of sins
(pApAH) = sinners
(pApAt) = from sins
(pApena) = by sin
(pApebhyaH) = of sinners
(pApebhyaH) = from sinful reactions
(pApeShu) = unto the sinners
(pApManaM) = the great symbol of sin
(pAruShyaM) = harshness
(pArtha) = O Partha (Arjuna)
(pArtha) = O son of Pritha (Arjuna)
(pArtha) = O son of Pritha
(pArthaH) = Arjuna
(pArthaH) = the son of Pritha
(pArthasya) = and Arjuna
(pArthAya) = unto Arjuna
(pAvakaH) = fire, electricity
(pAvakaH) = fire
(pAvanAni) = purifying
(piNDa) = of offerings of food
(pitaraH) = fathers
(pitaraH) = forefathers
(pitA) = the father
(pitA) = father.
(pitA) = father
భగవడు (pitAmahaH) = grandfather
శ్రీయుష్ణ (pitAmahaH) = the grandfather
భగవన్ (pitAmahAH) = grandfathers
భగవత్ (pitAmahAn) = grandfathers
పితరు (pitRin) = fathers
పితరుం (pitRivratAH) = worshipers of ancestors
పితరో (pitRINAM) = of the ancestors
పితరు (pitRIn) = to the ancestors
పిత్రు (piteva) = like a father
పితారు (pIDayA) = by torture
పు.న్సా (pu.nsaH) = of a person
పు.న్య (puNya) = pious
పు.న్య (puNyaM) = pious
పు.న్య (puNyaH) = original
పు.న్యాకరా (puNyakarmaNAM) = of the pious.
పు.న్యాకరా (puNyakRitaM) = of those who performed pious activities
పు.న్యాఫ (puNyaphalaM) = result of pious work
పు.న్య (puNyAH) = righteous
పు.న్య (puNye) = the results of their pious activities
పు.నే (putra) = for son
పు.నే (putrasya) = with a son
పు.నే (putrAH) = the sons
పు.నే (putrAH) = sons
పు.నే (putrAn) = sons
పునా (punaH) = again and again
పునా (punaH punaH) = repeatedly.
పునా (punaH) = again.
పునా (punaH) = again
పునా (punarjanma) = rebirth
పునా (punashcha) = and again
పుమ (pumAn) = a person
పురా (purastAt) = from the front
(purA) = anciently
(purA) = formerly.
(purA) = formerly
(purANaM) = the oldest
(purANaH) = old
(purANaH) = the oldest
(purANI) = very old.
(purAtanaH) = very old
(purujit) = Purujit
(puruShaM) = to a person
(puruShaM) = the enjoyer
(puruShaM) = the Personality of Godhead
(puruShaM) = the living entities
(puruShaM) = the living entity
(puruShaM) = personality
(puruShaM) = Personality of Godhead
(puruShaH) = a man
(puruShaH) = enjoyer
(puruShaH) = the universal form
(puruShaH) = the living entity
(puruShaH) = the Supreme Personality
(puruShaH) = personality
(puruShaH) = person
(puruShaH) = living entity
(puruSharShabha) = O best among men
(puruShavyAghra) = O tiger among human beings
(puruShasya) = of a man
(puruShAH) = such persons
(puruShottama) = O greatest of all persons
(puruShottama) = O best of personalities.
(puruShottama) = O Supreme Person
(puruShottamaM) = the Supreme Personality of Godhead
భగవత్ నామ (puruShottamaH) = as the Supreme Personality.
శ్రీ (puruShau) = living entities
శ్రీ (pure) = in the city
శ్రీరాము (purodhasAM) = of all priests
శ్రీ శ్రీమత్ (puShkalAbhiH) = Vedic hymns.
శ్రీమత్ (puShNAmi) = am nourishing
శ్రీమత్ (puShpaM) = a flower
శ్రీమత్ (puShpitAM) = flowery
శ్రీ (pUjA) = and worship
శ్రీ (pUjAnaM) = worship
శ్రీ (pUjArhau) = those who are worshipable
శ్రీ (pUjyaH) = worshipable
శ్రీ (pUta) = purified
శ్రీ (pUtAH) = being purified
శ్రీ (pUti) = bad-smelling
శ్రీ (pUruShaH) = a man.
శ్రీ (pUruShaH) = a man
శ్రీ (pUrva) = previous
శ్రీ (pUrvataraM) = in ancient times
శ్రీ (pUrvameva) = by previous arrangement
శ్రీ (pUrvANi) = before
శ్రీ (pUrvan) = before
శ్రీ (pUrvaiH) = by the predecessors
శ్రీ (pUrvaiH) = by past authorities
ప్రతి ప్రకారం (pRichChAmi) = I am asking
ప్రతి (pRithak) = each separately.
ప్రతి (pRithak) = different
ప్రతి (pRithak) = differently
ప్రతి (pRithak) = variously
ప్రతి (pRithak) = separate
ప్రతికంటక (pRithaktvena) = in duality
ప్రతికంటక (pRithaktvena) = differently
(pRithaktvena) = because of division
(pRithagvidhaM) = of different kinds
(pRithagvidhAH) = variously arranged.
(pRithagvidhAn) = different
(pRithagbhAvaM) = separated identities
(pRithivIM) = the surface of the earth
(pRithivIpate) = O King
(pRithivyAM) = in the earth
(pRithivyAM) = on the earth
(pRiShThataH) = from behind
(pau.nDraM) = the conch named Paundra
(pautrAH) = grandsons
(pautrAn) = grandsons
(pauruShaM) = ability
(pauruShaM) = self-sanctioned
(paurvadehikaM) = from the previous body
(prakAshaM) = illumination
(prakAshaH) = the quality of illumination
(prakAshaH) = manifest
(prakAshakaM) = illuminating
(prakAshayati) = illuminates
(prakAshayati) = discloses
(prakIrtya) = by the glories
(prakRiti) = in material nature
(prakRiti) = material nature
(prakRiti) = from material nature
(prakRitiM) = in the transcendental form
(prakRitiM) = energy
(prakRitiM) = to my own nature
(prakRitiM) = the material nature
(prakRitiM) = nature
(prakRitiM) = material nature
(prakRitiH) = energies
(prakRitiH) = material nature
(prakRitijAn) = produced by the material nature
(prakRitijaiH) = born of the modes of material nature
(prakRitijaiH) = born of material nature
(prakRitisthaH) = being situated in the material energy
(prakRiteH) = of the force of nature
(prakRiteH) = of material nature
(prakRiteH) = modes of nature
(prakRityA) = by nature
(prakRityA) = by material nature
(prajanaH) = the cause for begetting children
(prajahAti) = gives up
(prajahi) = curb
(prajAH) = generations
(prajAH) = population.
(prajAH) = living entities.
(prajAnAti) = knows
(prajAnAmi) = do I know
(prajApatiH) = the Lord of creatures
(prajApatiH) = Brahma
(praNamya) = offering obeisances.
(praNamya) = offering obeisances
(praNayena) = out of love
(praNavaH) = the three letters a-u-m
(praNashyati) = is lost.
(praNashyati) = one falls down.
(praNashyati) = perishes.
(praNashyanti) = become vanquished
(praNashyAmi) = am lost
(praNaShTaH) = dispelled
(praNidhAya) = laying down
(praNipAtena) = by approaching a spiritual master
(pratapanti) = are scorching
(pratApavAn) = the valiant.
(prati) = towards.
(pratijAnIhi) = declare
(pratijAne) = I promise
(pratipadyate) = attains.
(pratiyotsyAmi) = shall counterattack
(pratiShThA) = the rest
(pratiShThApya) = placing
(pratiShThitaM) = situated.
(pratiShThitA) = fixed.
(pratyavAyaH) = diminution
(pratyakSha) = by direct experience
(pratyAnIkeShu) = on the opposite sides
(pratyupakArArthaM) = for the sake of getting some return
(prathitaH) = celebrated
(pradadhmatuH) = sounded.
(pradAH) = causing.
(pradigdhAn) = tainted with.
(pradiShTaM) = indicated
(pradIptaM) = blazing
(praduShyanti) = become polluted
(pradviShantaH) = blaspheming
(prapadyate) = surrenders
(prapadyante) = surrender
(prapadye) = surrender
(prapannaM) = surrendered.
(prapashya) = just see.
(prapashyadbhiH) = by those who can see
(prapashyAmi) = I see
(prapitAmahaH) = the great-grandfather

(prabhavaM) = origin, opulences

(prabhavaH) = creation

(prabhavaH) = the source of generation

(prabhavaH) = the source of manifestation

(prabhavati) = is manifest

(prabhavanti) = become manifest

(prabhavanti) = flourish

(prabhavAn) = born of

(prabhaviShNu) = developing

(prabhavaiH) = born of

(prbhA) = the light

(prbhAvaH) = influence

(prbhASHeta) = speaks

(prbhuH) = the master of the city of the body

(prbhuH) = the Lord

(prbhuH) = Lord

(prabho) = O my Lord

(prabho) = O Lord

(pramANaM) = evidence

(pramANaM) = example

(pramAthi) = agitating

(pramAthIni) = agitating

(pramAda) = and illusion

(pramAda) = with madness

(pramAda) = madness

(pramAdaH) = madness

(pramAdAt) = out of foolishness

(pramAde) = in madness

(pramukhataH) = in front of

(pramukhe) = in the front

(pramuchyate) = is completely liberated.
(pramuchyate) = is delivered.

(prayachChati) = offers

(prayAtmanaH) = from one in pure consciousness.

(prayatnAt) = by rigid practice

(prayANa) = of death

(prayANakAle) = at the time of death

(prayAtAH) = those who pass away

(prayAtAH) = having departed

(prayAti) = goes

(prayAti) = leaves

(prayuktaH) = impelled

(prayujyate) = is used

(pralapan) = talking

(pralayaM) = dissolution

(pralayaH) = annihilation

(pralayaH) = dissolution

(pralayAntAM) = unto the point of death

(pralaye) = in the annihilation

(pralInaH) = being dissolved

(pralIyate) = is annihilated

(pralIyante) = are annihilated

(pravadatAM) = of arguments

(pravadanti) = say

(pravartate) = act.

(pravartate) = emanates

(pravartante) = they flourish

(pravartante) = begin

(pravartitaM) = established by the Vedas

(pravakShyAmi) = I am speaking

(pravakShyAmi) = I shall explain

(pravakShyAmi) = I shall now explain

(pravakShyAmi) = I shall speak
I shall explain.

twigs

divided

are divided

merges entirely.

enter

engaged

acting properly

attachment

mission.

activity

the emanation

the beginning

while about to engage

great

developed

developed

to enter into

perturbed

perturbed

perturbed

in bona fide

unagitated

peaceful, fixed on the lotus feet of KRiShNa

who has attained tranquillity

by such control over the mind

attached

for those who are attached

because of attachment

of the happy-minded

fully joyful
(prasannena) = happily  
(prasabhaM) = presumptuously  
(prasabhaM) = by force  
(prasaviShyadhvaM) = be more and more prosperous  
(prasAdaM) = the mercy of the Lord  
(prasAdajaM) = born of the satisfaction.  
(prasAdaye) = to beg mercy  
(prasAde) = on achievement of the causeless mercy of the Lord  
(prasiddhyet) = is effected  
(prasIda) = just be gracious  
(prasIda) = be gracious  
(prasIda) = be pleased  
(prasRitA) = extended  
(prasRitAH) = extended  
(praharaNAH) = equipped with  
(prahasan) = smiling  
(prahasyasi) = you can be released from.  
(prahRiShyati) = is rejoicing  
(prahRiShyet) = rejoices  
(prahlAdaH) = Prahlada  
(praj nA) = and worshipable personalities  
(praj nA) = intelligence  
(praj nA) = consciousness  
(praj nA) = perfect knowledge  
(praj nAM) = intelligence  
(praj nAvAdAn) = learned talks  
(prAk) = before  
(prAkRitaH) = materialistic  
(prA njalayaH) = with folded hands  
(prANA) = of the air going outward  
(prANA) = the outgoing air  
(prANA) = life
(prANaM) = the air which acts outward
(prANaM) = the life air
(prANakarmani) = functions of the life breath
(prANAn) = the outgoing air
(prANAn) = lives
(prANAnapana) = up-and-down-moving air
(prANayama) = trance induced by stopping all breathing
(prANinAM) = of all living entities
(prANe) = in the air going outward
(prANEshu) = in the outgoing air
(prAdhanyataH) = which are principal
(prAptaM) = received
(prAptaH) = achieving
(prAptiH) = achievement
(prApnuyAt) = he attains
(prApnuvanti) = achieve
(prApya) = achieving
(prApya) = after achieving
(prApya) = obtaining
(prApya) = gaining
(prApyate) = is achieved
(prApsyasi) = you will get
(prApsyasi) = you gain
(prApsyey) = I shall gain
(prArabhate) = begins
(prArthayante) = pray for
(prAha) = told
(prAhuH) = is called
(prAhuH) = is said
(prAhuH) = call
(prAhuH) = they say
(priya) = well
(priya) = to the dear
(priya) = dear
(priyaM) = the pleasant
(priyaM) = dear.
(priyaH) = a lover
(priyaH) = dear.
(priyaH) = dear
(priyaH) = very dear.
(priyaH) = very dear
(priyakRittamaH) = more dear
(priyataraH) = dearer
(priyAH) = palatable.
(priyAyAH) = with the dearmost
(prItamanAH) = pleased in mind
(prIti) = and satisfaction
(prItiH) = pleasure
(prtipUrvakaM) = in loving ecstasy
(prIyAMANAYa) = thinking you dear to Me
(pretAn) = spirits of the dead
(preya) = after death
(prepsuH) = desiring
(proktaM) = is called
(proktaM) = is said
(proktaM) = declared
(proktaH) = described
(proktaH) = said
(proktaH) = spoken
(proktavAn) = instructed
(proktA) = were said
(proktAH) = spoken
(proktAni) = said
(prochyate) = are said
(prochyamAnaM) = as described by Me
(protaM) = is strung
(phala) = of the result
(phala) = of the results
(phala) = of results
(phalaM) = a result
(phalaM) = a fruit
(phalaM) = the result.
(phalaM) = the result
(phalaM) = the results
(phalaM) = the fruitive result
(phalaM) = results
(phalaM) = fruit
(phalahetavaH) = those desiring fruitive results.
(phalAkANkShI) = desiring fruitive results
(phalAni) = results
(phale) = in the result
(phaleShu) = in the fruits
(phalaiH) = results
(bata) = how strange it is
(baddhAH) = being bound
(badhnAti) = conditions
(badhyate) = becomes entangled.
(bandhaM) = bondage
(bandhanaiH) = from the bondage
(bandhAt) = from bondage
(bandhuH) = friend
(bandhuShu) = and the relatives or well-wishers
(bandhUn) = relatives
(babhUva) = became
(bala) = by the force
(bala) = strength
భగవం (balaM) = strength
భగవం (balaM) = false strength
భగవత (balavat) = strong
భగవతం (balavatAM) = of the strong
భగవన (balavAn) = powerful
భగవత (balAt) = by force
భగవం (bahavaH) = in great numbers
భగవం (bahavaH) = the many
భగవం (bahavaH) = many
భగవ (bahiH) = external
భగవ (bahiH) = outside
భగవ (bahu) = many
భగవదేవం (bahuda.nShTrA) = many teeth
భగవం (bahudhA) = in diversity
భగవం (bahudhA) = in many ways
భగవ (bahunA) = many
భగవంష (bahumataH) = in great estimation
భగవ (bahulAM) = various
భగవదేవం (bahulAyAsaM) = with great labor
భగవంష (bahuvidhAH) = various kinds of
భగవతంష (bahushAkhAH) = having various branches
భగవదేవ (bahUdaraM) = many bellies
భగవ (bahUn) = many
భగవ (bahUnAM) = many
భగవ (bahUni) = many
భగవ (bAIAH) = the less intelligent
భగవ (bAhu) = arms
భగవ (bAhuM) = arms
భగవందేవంష (bAhyasparsheShu) = in external sense pleasure
భగవ (bAhyAn) = unnecessary
భగవ (bibharti) = is maintaining
భగవ (bIjaM) = the seed
bIjaM = seed
bIjapradaH = the seed-giving
buddhyA = with the intelligence
buddhyA = by intelligence
buddhvA = understanding
buddhvA = knowing
buddhayaH = intelligence
buddhi = of intelligence
buddhi = by intelligence
buddhiM = intelligence
buddhiH = and intelligence
buddhiH = intelligence
buddhiH = intellect
buddhiH = understanding
buddhiH = transcendental intelligence
buddhiH = transcendental service with intelligence
buddhiH = the intelligence
buddhiH = devotional service to the Lord
buddhinAshaH = loss of intelligence
buddhinAshAt = and from loss of intelligence
buddhibhedaM = disruption of intelligence
buddhimatAM = of the intelligent
buddhimAn = intelligent
buddhimAn = is intelligent
buddhiyuktaH = one who is engaged in devotional service
buddhiyuktAH = being engaged in devotional service
buddhiyogaM = devotional activities
buddhiyogaM = real intelligence
buddhiyogAt = on the strength of KriShNa consciousness
buddhisa.nyogaM = revival of consciousness
buddheH = of intelligence
(buddheH) = to intelligence
(buddheH) = more than the intelligence
(buddhau) = in such consciousness
(budhaH) = the intelligent person.
(budhAH) = the learned
(budhAH) = those who know.
(bRihatsAma) = the BrAhat-sama
(bRhaspatiM) = Brhaspati
(boddhavyaM) = should be understood
(bodhayantaH) = preaching
(bravImi) = I am speaking
(bravIShi) = You are explaining
(brahma) = absolute
(brahma) = of a brahmana
(brahma) = of the Absolute Truth
(brahma) = to the Absolute
(brahma) = transcendence
(brahma) = truth
(brahma) = the Absolute
(brahma) = the Vedas
(brahma) = the Supreme
(brahma) = the supreme
(brahma) = Brahman
(brahma) = like the Supreme
(brahma) = supreme
(brahma) = spiritual in nature
(brahma) = spiritual kingdom
(brahma) = spiritual
(brahma) = spirit
(brahma) = from the Vedas
(brahmacharyaM) = celibacy
(brahmachArivrate) = in the vow of celibacy
(brahmaNaH) = of transcendence
(bbrahmaNaH) = of the impersonal brahmajyoti
(bbrahmaNaH) = of the Vedas
(bbrahmaNaH) = of the Supreme
(bbrahmaNaH) = of Brahma
(bbrahmaNaH) = than Brahma
(bbrahmaNa) = by the spirit soul
(bbrahmaNi) = in the transcendence
(bbrahmaNi) = in the Supreme
(bbrahmaNi) = unto the Supreme Personality of Godhead
(bbrahmanirvANaM) = the spiritual kingdom of God
(bbrahmanirvANaM) = liberation in the Supreme
(bbrahmabhuyAya) = elevated to the Brahman platform
(bbrahmabhUtaM) = liberation by identification with the Absolute
(bbrahmabhUtaM) = being one with the Absolute
(bbrahmabhUtaH) = being self-realized
(bbrahmabhUyAya) = for self-realization
(bbrahmayoga) = by concentration in Brahman
(bbrahmavAdinAM) = of the transcendentalists.
(bbrahmavit) = one who knows the Supreme perfectly
(bbrahmavidH) = who know the Absolute
(bbrahmas.nsparshaM) = being in constant touch with the Supreme
(bbrahmasUtra) = of the Vedanta
(bbrahMAnaM) = Brahma
(bbrAhmaNa) = of the brahmanas
(bbrAhmaNasya) = of the man who knows the Supreme Brahman
(bbrAhmaNAH) = the brahmanas
(bbrAhmaNAH) = brahmanas
(bbrAhmaNe) = in the brahmana
(bbrAhmI) = spiritual
(brUhi) = tell
(brUhi) = please tell
(bhaktaH) = devotee
(bhaktaH) = devotees
(bhaktAH) = devotees
(bhaktiM) = devotional service
(bhaktiH) = in devotional service
(bhaktiH) = devotion
(bhaktimAn) = engaged in devotion
(bhaktimAn) = devotee
(bhaktiyogena) = by devotional service
(bhakteShu) = amongst devotees
(bhaktyA) = in devotion
(bhaktyA) = in full devotion
(bhaktyA) = with devotion
(bhaktyA) = by devotional service
(bhaktyA) = by pure devotional service
(bhaktiupahRitaM) = offered in devotion
(bhagavan) = O Supreme
(bhagavAn) = O Personality of Godhead
(bhajatAM) = in rendering devotional service
(bhajati) = renders devotional service
(bhajati) = serves in devotional service
(bhajate) = is engaged in devotional service
(bhajate) = renders transcendental loving service
(bhajanti) = render transcendental service
(bhajanti) = render service
(bhajante) = engage in devotional service
(bhajante) = become devoted
(bhajante) = render services
(bhajasva) = be engaged in loving service
(bhajAmi) = reward
bhaya = fear
bhayam = fear
bhayam = fearfulness
bhaya = out of fear
bhaya = danger.
bhayakanani = very fearful
bhayavaha = dangerous.
bhayena = out of fear
bharatarshabha = O great one amongst the descendants of Bharata.
bharatarshabha = O chief amongst the descendants of Bharata.
bharatarshabha = O chief of the descendants of Bharata.
bharatarshabha = O chief of the Bharatas.
bharatarshabha = O best amongst the Bharatas
bharatarshabha = O best of the Bharatas.
bharatarshabha = O lord of the Bharatas.
bharatashreShTha = O chief of the Bharatas
bharatasattama = O best of the Bharatas
bhartA = master
bhartA = sustainer
bhava = appearance
bhava = just become.
bhava = just become
bhava = become
bhava = be
bhavaH = birth
bhavataH = develop
bhavataH = Your
bhavati = it so becomes
bhavati = is
bhavati = comes
(bhavati) = takes place
(bhavati) = takes birth
(bhavati) = there is
(bhavati) = become manifested
(bhavati) = becomes possible
(bhavati) = becomes prominent
(bhavati) = becomes
(bhavantaM) = You
(bhavantaH) = you
(bhavanti) = are
(bhavanti) = grow
(bhavanti) = come about
(bhavAn) = your good self
(bhavAn) = You
(bhavAmi) = I become
(bhaviti) = will come to be
(bhaviti) = will become
(bhaviShyatAM) = of future manifestations
(bhaviShyati) = it will increase in the future
(bhaviShyanti) = will be
(bhaviShyANI) = future
(bhaviShyAmaH) = shall exist
(bhavet) = would be.
(bhavet) = there were
(bhasmasAt) = ashes
(bhasmasAt) = to ashes
(bhAH) = light
(bhArata) = O Dhritarashtra, descendant of Bharata
(bhArata) = O descendant of the Bharata dynasty.
(bhArata) = O descendant of Bharata.
(bhArata) = O descendant of Bharata
(bhArata) = O best of the Bharatas.
(bhArata) = O son of Bharata.

(bhArata) = O son of Bharata

(bhArata) = O scion of Bharata

(bhAva) = of one’s nature

(bhAva) = state of being

(bhAvaM) = existence

(bhAvaM) = nature

(bhAvaM) = situation

(bhAvaH) = endurance

(bhAvaH) = the nature

(bhAvaH) = nature

(bhAvaH) = states of being

(bhAvanA) = fixed mind (in happiness)

(bhAvyatA) = having pleased

(bhAvayantaH) = pleasing one another

(bhAvayantu) = will please

(bhAvasamanvitaH) = with great attention.

(bhAvAH) = natures

(bhAvitAH) = remembering.

(bhAveShu) = natures cintyah

(bhAvaiH) = by the states of being

(bhASHase) = speaking

(bhASHa) = language

(bhAsaH) = effulgence

(bhAsaH) = rays

(bhAsayate) = illuminates

(bhAsvatA) = glowing.

(bhitAH) = out of fear

(bhinnA) = separated

(bhItaM) = fearful

(bhItabhltaH) = fearful

(bhItani) = out of fear
bhIma = by Bhima
bhImakarma = one who performs herculean tasks
bhImArjuna = to Bhima and Arjuna
bhIShma = Grandfather Bhishma
bhIShma = by Grandfather Bhishma
bhIShma = also Bhishma
bhIShma = unto Grandfather Bhishma
bhIShmaH = Grandfather Bhishma
bhIShmaH = Bhishmadeva
bhuktva = enjoying
bhunkte = enjoys
bhunkShva = enjoy
bhu njate = enjoy
bhu njAnaM = enjoying
bhu njIya = one has to enjoy
bhumau = on the earth
bhuvi = in this world.
bhUH = become
bhUta = of everything that be
bhUta = of creation
bhUta = of the living entity
bhUta = of living entities
bhUta = living entities
bhUtaM = created being
bhUtagaNAn = ghosts
bhUtagrAmaM = all the cosmic manifestations
bhUtagrAmaM = the combination of material elements
bhUtagrAmaH = the aggregate of all living entities
bhUtabhartRi = the maintainer of all living entities
bhUtabhAvana = O origin of everything
bhUtabhAvanaH = the source of all manifestations.
(bhUtabhAvodbhavakaraH) = producing the material bodies of the living entities

(bhUtabhRit) = the maintainer of all living entities

(bhUtasargau) = created living beings

(bhUtasH) = in the cosmic manifestation

(bhUtAnAM) = of all those who are born

(bhUtAnAM) = of all living entities

(bhUtAnAM) = of living entities

(bhUtAnAM) = the living entities

(bhUtAni) = all creation

(bhUtAni) = all people

(bhUtAni) = all beings

(bhUtAni) = everything created

(bhUtAni) = the material bodies

(bhUtAni) = living entities (that are born)

(bhUtAni) = living entities

(bhUtAnI) = all of this material manifestation

(bhUtAnI) = all that are created

(bhUtAnI) = all living entities

(bhUtAnI) = entities

(bhUtAnI) = to the ghosts and spirits

(bhUtAnI) = the living entities

(bhUtAnI) = living entities

(bhUtiH) = exceptional power

(bhUtejyAH) = worshipers of ghosts and spirits

(bhUtesha) = O Lord of everything

(bhUteShu) = in all beings

(bhUteShu) = in all living beings

(bhUteShu) = towards all living entities

(bhUteShu) = manifestation

(bhUteShu) = living entities

(bhUtvA bhUtvA) = repeatedly taking birth
becoming
so being
having come into being
having been
earth
again
or is again coming to be
further
Bhrigu
the differences
large drums
by begging
the enjoyer
supreme enjoyer
the beneficiary
to enjoy life
in enjoyment
in sense enjoyment
to material enjoyment
sense enjoyment
enjoyments
material enjoyment
enjoyable things
necessities of life
the enjoyer
enjoyment
eating
or while eating together
you enjoy
forgetting
brothers
causing to travel
(bhruvoH) = the eyebrows
(bhruvoH) = the two eyebrows
(ma.nsyante) = they will consider
(makaraH) = the shark
(machchittaH) = in consciousness of Me
(machchittAH) = their minds fully engaged in Me
(maNigaNAH) = pearls
(mat) = unto Me
(mat) = upon Me (KRiShNa)
(mat) = of Mine
(mat) = of Me
(mat) = Me
(mat) = My
(mat) = having
(mataM) = injunction
(mataM) = injunctions
(mataM) = opinion
(mataH me) = this is my opinion.
(mataH) = in My opinion.
(mataH) = is considered.
(mataH) = considered
(matA) = are considered
(matA) = is considered
(matAH) = are considered.
(matiH) = opinion.
(matiH) = opinion
(matiH) = determination
(matirmama) = my opinion.
(mate) = in the opinion
(matkarma) = My work
(matkarmakRit) = engaged in doing My work
(mattaH) = beyond Me
(mattaH) = from Me
(matparaM) = subordinate to Me
(matparaH) = in relationship with Me
(matparaH) = under My protection
(matparamaH) = considering Me the Supreme
(matparamAH) = taking Me, the Supreme Lord, as everything
(matparAH) = being attached to Me
(matparAyaNaH) = devoted to Me.
(matprasAdAt) = by My mercy
(matvA) = knowing
(matvA) = thinking
(matstAM) = the spiritual sky (the kingdom of God)
(matstAni) = in Me
(matstAni) = situated in Me
(madbhaktaH) = My devotee
(madbhaktiM) = My devotional service
(madbhAvaM) = to My spiritual nature
(madbhAvaM) = transcendental love for Me
(madvyapAshrayaH) = under My protection
(mada) = in the delusion
(madaM) = illusion
(madanugrahAya) = just to show me favor
(madarthaM) = for My sake
(madarthe) = for my sake
(madAnvitAH) = absorbed in the conceit
(madAshrayaH) = in consciousness of Me
(KRiShNa consciousness)
(madgataprANAH) = their lives devoted to Me
(madgatena) = abiding in Me, always thinking of Me
(madbhaktaH) = engaged in My devotional service
(madbhaktaH) = My devotee
(madbhAvaM) = My nature
(madbhAvAH) = born of Me
(madbhAvAya) = to My nature
(madyAjI) = My worshiper
(madhusUdana) = O Madhusudana
(madhusUdana) = O killer of Madhu
(madhusUdana) = O killer of the demon Madhu (KRiShNa)
(madhusUdana) = O killer of the demon Madhu
(madhusUdanaH) = the killer of Madhu.
(madhya) = middle
(madhyaM) = middle
(madhyastha) = mediators between belligerents
(madhyAni) = in the middle
(madhye) = in the middle
(madhye) = in the midst
(madhye) = between
(mana) = and false prestige
(manaH) = with the mind
(manaH) = of the mind
(manaH) = the mind.
(manaH) = the mind
(manaH) = mind
(manaHprasAdaH) = satisfaction of the mind
(manavaH) = Manus
(manave) = unto the father of mankind
(of the name Vaivasvata)
(manasaM) = whose mind
(manasaH) = more than the mind
(manasa) = with the mind
(manasa) = by the mind
(manIShiNaH) = great thinkers
manIShiNaH = great sages or devotees
manIShiNAM = even for the great souls.
manuH = the father of mankind
manuShyaloke = in the world of human society.
manuShyAH = all men
manuShyANAM = of men
manuShyANAM = of such men
manShyeShu = among men
manShyeShu = in human society
manogatAn = of mental concoction
manobhiH = and mind
manorathaM = according to my desires
mantavyaH = is to be considered
mantraH = transcendent chant
mantrahInaM = with no chanting of the Vedic hymns
mandAn = lazy to understand self-realization
manmanAH = always thinking of Me
manmanAH = thinking of Me
manmayA = fully in Me
manyate = considers
manyate = thinks
manyate = he thinks.
manyante = think
manyase = you think
manyase = you so think
manyase = You think
manye = I accept
manye = think
manyeta = thinks
mama = of Mine
mama = My.
mama = My
భగవడు

(mama) = to Me

(mama) = my.

(mama) = my

(mayaH) = full of

(mayA) = Me

(mayA) = by Me.

(mayA) = by Me

(mayA) = by me.

(mayA) = by me

(mayA) = me

(mayi) = are in Me

(mayi) = in Me.

(mayi) = in Me

(mayi) = unto Me

(mayi) = upon Me

(mayi) = to Me

(maraNa) = and death

(maraNat) = than death

(marIchiH) = Marici

(marutaH) = the Maruts

(marutaH) = the forty-nine Maruts (demigods of the wind)

(marutAM) = of the Maruts

(martyalokaM) = to the mortal earth

(martyeShu) = among those subject to death

(malena) = by dust

(mahat) = great

(mahat) = the total material existence

(mahat) = very great

(mahataH) = from very great

(mahatA) = great

(mahati) = in a great

(mahatIM) = great
(mahadyoniH) = source of birth in the material substance
(maharShayaH) = great sages
(maharShayaH) = the great sages
(maharShi) = great sages
(maharShINAM) = among the great sages
(maharShINAM) = of the great sages
(mahAtman) = O great one.
(mahAtman) = O great one
(mahAtmanaH) = of the great soul
(mahAtmanaH) = the great souls
(mahAtmanaH) = the great Lord.
(mahAtmA) = great soul
(mahAtmA) = the great one.
(mahAtmAnaH) = the great souls
(mahAn) = great
(mahAnubhavAn) = great souls
(mahApApmA) = greatly sinful
(mahAbAhuH) = mighty-armed
(mahAbAho) = O mighty-armed one
(mahAbAho) = O mighty-armed KriShNa
(mahAbAho) = O mighty-armed
(mahAbhUtAnI) = the great elements
(mahAyogeshvaraH) = the most powerful mystic
(mahArathaH) = one who can fight alone against thousands
(mahArathaH) = great fighter.
(mahArathAH) = great chariot fighters.
(mahArathAH) = the great generals
(mahAshaNkhaM) = the terrific conchshell
(mahAshanaH) = all-devouring
(mahimAnaM) = glories
(mahIM) = the world
(mahIkJrite) = for the sake of the earth
భగవాను (mahIpate) = O King.
మహిక్షితం (mahIkShitAM) = chiefs of the world
మహేష్వరం (maheshvaraM) = the Supreme Lord
మహేష్వరం (maheshvaraM) = the supreme proprietor.
మహేష్వరం (maheshvaraM) = the supreme master
మహేష్వరం (maheshvaraH) = the Supreme Lord
మహేష్వరం (maheshvAsAH) = mighty bowmen
మాస (mA sma) = do not
మా (mA) = do not
మా (mA) = never
మా (mA) = let it not be
మా (mA) = about Me
మా (mA) = in Me
మా (mA) = unto Me.
మా (mA) = unto Me
మా (mA) = unto me
మా (mA) = upon Me
మా (mA) = on Me
మా (mA) = of Me
మా (mA) = Me (KRiShNa)
మా (mA) = Me (Lord KRiShNa)
మా (mA) = Me
మా (mA) = to Me (the Supreme Lord)
మా (mA) = to Me
మా (mA) = toward Me
మా (mA) = me
మాత (mAtA) = mother
మాతుల (mAtulAH) = maternal uncles
మాతుల (mAtulAn) = maternal uncles
మాత్రాస్పార్శ (mAtrAsparshaH) = sensory perception
మాధవ (mAdhava) = O KRiShNa, husband of the goddess of fortune.
మాధవ (mAdhavaH) = KRiShNa (the husband of the goddess of fortune)
భగవ్య (mAna) = in honor
శైలி (mAna) = honor
పన (mAna) = false prestige
మనవం (mAnavaH) = a man.
మనవం (mAnavaH) = a man
మనవం (mAnavAH) = human beings
మనవం (mAnasaM) = of the mind
మనవం (mAnasaH) = and mind
మనవం (mAnasaH) = within the mind.
మనవం (mAnasaH) = who has such a mind
మనవం (mAnasAH) = from the mind
మనవం (mAnuSham) = human
మనవం (mAnuShIM) = in a human form
మనవం (mAnuShe) = in human society
మనవం (mAmakaM) = from Me.
మనవం (mAmakAH) = my party (sons)
మనవం (mAmikAM) = My
మనవం (mAyayA) = under the spell of material energy.
మనవం (mAyayA) = by the illusory energy
మనవం (mAyA) = energy
మనవం (mAyAmetAM) = this illusory energy
మనవం (mArutaH) = wind.
మనవం (mArgashIrShaH) = the month of November-December
మనవం (mArdavaM) = gentleness
మనవం (mAlya) = garlands
మనవం (mAsAnAM) = of months
మనవం (mAhhAtmyaM) = glories
మనవం (mitra) = of friends
మనవం (mitra) = benefactors with affection
మనవం (mitradrohe) = in quarreling with friends
మనవం (mitre) = to a friend
మనవం (mithyAchAraH) = pretender
(mithyaiShaH) = this is all false
(mishraM) = mixed
(muktaM) = liberated
(muktaH) = being liberated
(muktaH) = liberated
(muktaH) = freed
(muktasaNgaH) = liberated from all material association
(muktasaNgaH) = liberated from association
(muktasya) = of the liberated
(muktvA) = quitting
(mukhaM) = mouth
(mukhaM) = faces
(mukhAni) = faces
(mukhe) = through the mouth
(mukhyaM) = the chief
(muchyante) = get relief
(muchyante) = become free
(munayaH) = the sages
(muniH) = a thinker
(muniH) = a sage
(muniH) = the transcendentalist
(munInAM) = of the sages
(muneH) = of the sage
(muneH) = sage.
(mumukShubhiH) = who attained liberation
(muhurmuhuH) = repeatedly.
(muhyati) = is deluded.
(muhyati) = is bewildered
(muhyanti) = are bewildered
(mUDha) = foolish
(mUDhaH) = foolish
(mUDhayoniShu) = in animal species
భగవత్త శతంభ ఆదరణ ఇచ్చారు. 

మాయావం (mUDhAH) = the foolish
మాయావం (mUDhAH) = foolish men
మాయావం (mUrtayaH) = forms
మాయావం (mUrdhni) = on the head
మాయావం (mUlaM) = rooted
మాయావం (mUlAni) = roots
మాయావం (mRigANAM) = of animals
మాయావం (mRigendraH) = the lion
మాయావం (mRitaM) = dead
మాయావం (mRitasya) = of the dead
మాయావం (mRityu) = of death
మాయావం (mRityu) = death
మాయావం (mRityuM) = the path of death
మాయావం (mRityuH) = death

నుండి (me) = unto Me
నుండి (me) = unto me.
నుండి (me) = unto me
నుండి (me) = of Mine
నుండి (me) = Mine
నుండి (me) = My.
నుండి (me) = My
నుండి (me) = to Me.
నుండి (me) = to Me
నుండి (me) = by Me
నుండి (me) = mine
నుండి (me) = my
నుండి (me) = for me
నుండి (me) = from Me

మిడి (medhA) = intelligence
మిడి (medhAvI) = intelligent
మిడి (meruH) = Meru
మిడి (maitraH) = friendly
(moghaM) = uselessly
(moghakarmANaH) = baffled in fruitive activities
(moghaj nAnAH) = baffled in knowledge
(moghAshAH) = baffled in their hopes
(modiShye) = I shall rejoice
(moha) = of illusion
(moha) = of illusions
(moha) = delusion
(mohaM) = illusion
(mohaM) = to illusion
(mohaH) = and illusion
(mohaH) = illusion
(mohanaM) = illusory
(mohanaM) = the delusion
(mohayasi) = You are bewildering
(mohAt) = by illusion
(mohitaM) = deluded
(mohitAH) = are bewildered
(mohinIM) = bewildering
(mohena) = by the illusion
(mohau) = and illusion
(mokSha) = for liberation
(mokShaM) = the liberation
(mokShaM) = liberation
(mokShakANkShibhiH) = by those who actually desire liberation.
(mokShayiShyAmi) = will deliver
(mokShAya) = for the purpose of liberation
(mokShyase) = you will be released
(mokShyase) = you will be liberated
(mokShyase) = you will become free
(maunaM) = gravity
(maunaM) = silence
(mauni) = silent
(mriyate) = dies
(yaM yaM) = whatever
(yaM) = unto whom
(yaM) = what
(yaM) = which
(yaM) = one to whom
(yaM) = that which
(yaH saH) = that which
(yaH) = a person who
(yaH) = anyone who
(yaH) = anyone
(yaH) = which
(yaH) = whoever
(yaH) = who
(yaH) = one who
(yaH) = he who
(yajantaH) = sacrificing
(yajanti) = they worship
(yajante) = worship
(yajante) = they worship by sacrifices
(yajante) = they perform sacrifice
(yajinaH) = devotees
(yajuH) = the Yajur Veda
(yat) = as
(yat) = in which
(yat) = if
(yat) = with which
(yat) = whatever
(yat) = what
(yat) = whichever
(yat) = which
(yat) = where
(yat) = that which
(yat) = that
(yat) = because.
(yat) = because
(yat) = having what
(yat) = having which
(yata) = controlled
(yata) = having controlled
(yataH) = from which
(yataH) = from whom
(yataH) = controlling the mind
(yataH) = whose mind is controlled
(yataH) = always careful in mind
(yataH) = who have full control over the mind
(yataH) = while endeavoring
(yataH) = while endeavoring
(yataH) = of those so endeavoring
(yataH) = endeavors
(yataH) = he endeavors
(yataH) = endeavoring
(yataH) = fully endeavoring
(yataH) = endeavor
(yataH) = endeavoring
(yataH) = enlightened persons
(yataH) = great sages
(yataH) = where
(yataH) = self-controlled
(yataH) = engaged in self-realization
(yataH) = self-situated.
(yataH) = of the saintly persons
(yatra) = at which
(yatra) = in which
(yatra) = in that state of affairs where
(yatra) = wherein
(yatra) = where
(yathA) = as it is
(yathA) = as much as
(yathA) = as
(yathA) = as
(yathA) = just as
(yathA) = how
(yathAbhAgaM) = as differently arranged
(yathAvat) = as they are
(yadA yadA) = whenever and wherever
(yadA) = when
(yadi) = if
(yadi) = even if
(yadRichChayA) = by its own accord
(yadRichChA) = out of its own accord
(yadyat) = whatever
(yadvat) = as
(yadvA) = whether
(yantra) = on a machine
(yamaH) = the controller of death
(yamaH) = the controller
(yayA) = by which
(yayA) = by whom
(yashaH) = fame
(yaShTavyaM) = must be performed
(yasmAt) = because
(yasmAt) = from whom
(yasmin) = in which
(yasmin) = where
(yasya) = whoever
(yasya) = whom
(yasya) = whose
(yasya) = one whose
(yasya) = of which
(yasyAM) = in which
(yakSha) = the Yaksas
(yakSharakShasAM) = of the Yaksas and Raksasas
(yakSharakShA.nsi) = demons
(yakShye) = I shall sacrifice
(yaj na) = of sacrifice
(yaj na) = of sacrifices
(yaj naM) = sacrifice
(yaj naM) = sacrifices
(yaj naH) = performance of yajna
(yaj naH) = performance of sacrifice
(yaj naH) = sacrifice
(yaj naH) = smrti sacrifice
(yaj nabhAvitAH) = being satisfied by the performance of sacrifices
(yaj navidaH) = conversant with the purpose of performing sacrifices
(yaj nashiShTa) = of the result of such performance of yajna
(yaj nashiShTA) = of food taken after performance of yajna
(yaj nakShapita) = being cleansed as the result of such performances
(yaj nAH) = sacrifice
(yaj nAH) = sacrifices
(yaj nAt) = than the sacrifice
(yaj nAt) = from the performance of sacrifice
(yaj nAnAM) = of sacrifices
(yaj nAnAM) = sacrifices
(yaj nAya) = for the sake of Yajna (KRiShNa)
(yaj nArthAt) = done only for the sake of Yajna, or Visnu
(yaj ne) = in sacrifice
(yaj nena) = by the sacrifice
(yaj nena) = by sacrifice
(yaj neShu) = in the performances of yajna, sacrifice
(yaj naiH) = with sacrifices
(yA) = what
(yA) = which
(yA) = that which
(yAM yAM) = whichever
(yAji) = worshiper
(yAtayAmaM) = food cooked three hours before being eaten
(yAti) = achieves
(yAti) = attains
(yAti) = one achieves
(yAti) = goes
(yAti) = reaches
(yAti) = he goes
(yAtrA) = maintenance
(yAdasAM) = of all aquatics
(yAdRik) = as it is
(yAn) = those who
(yAnti) = attain
(yAnti) = approach
(yAnti) = undergo
(yAnti) = enter
(yAnti) = go
(yAnti) = do approach
(yAbhiH) = by which
(yAmimAM) = all these
(yAvat) = as long as
(yAvat) = whatever
(yAvAn) = all that
(yAvAn) = as much as yah
(yAsyasi) = you will go
(yAsyasi) = you shall go
(yukta) = regulated
(yuktaH) = in trance
(yuktaH) = is in the transcendental position
(yuktaH) = well situated in yoga
(yuktaH) = engaged in the divine consciousness
(yuktaH) = engaged
(yuktaH) = endowed
(yuktaH) = one who is engaged in devotional service
(yuktaH) = competent for self-realization
(yuktaH) = the actual yogi
(yuktaH) = dovetailed
(yuktachetasaH) = their minds engaged in Me.
(yuktatamaH) = the greatest yogi
(yuktatamAH) = most perfect in yoga
(yuktasya) = engaged
(yuktAH) = engaged
(yuktAtma) = having the mind firmly set on
(yuktAtmA) = engaged in devotional service
(yuktAtmA) = self-connected
(yukte) = being yoked
(yuktena) = being engaged in meditation
(yuktaiH) = engaged
(yuktvA) = being absorbed
(yuga) = millenniums
समजाति (yugapat) = simultaneously
समजी (yuge) = after millennium.
समजी (yuge) = millennium
समजसू (yujyate) = is used
समजसू (yujyate) = is engaged
समजश्रुं (yujyasва) = engage (fight)
समजश्रुं (yujyasва) = be so engaged
समजुं (yu njataH) = constantly engaged
समजे (yu njan) = engaging in yoga practice
समजे (yu njan) = practicing
समजे (yu nJIta) = must concentrate in KRiShNa consciousness
समजो (yu njyAt) = should execute
समजो (yuddhaM) = war
समजशस्त्रस (yuddhavishAradAH) = experienced in military science.
समजशस्त्रस (yuddhAt) = than fighting
समजशस्त्रस (yuddhAya) = to fight
समजशस्त्रस (yuddhAya) = for the sake of fighting
समजशस्त्रस (yuddhe) = in the fight
समजशस्त्रस (yuddhe) = in battle
समजशस्त्रस (yuddhe) = on this battlefield
समजशस्त्रसŠ (yudhAmanyuH) = Yudhamanyu
समजशस्त्रस (yudhi) = in the fight
समजशस्त्रसŠ (yudhiShThiraH) = Yudhisthira
समजशस्त्रस (yudhya) = fight
समजशस्त्रस (yudhyasва) = just fight
समजशस्त्रस (yudhyasва) = fight
समजशस्त्रसŠ (yuyutsavaH) = desiring to fight
समजशस्त्रस (yuyutsuM) = all in a fighting spirit
समजशस्त्रसŠ (yuyudhAnaH) = Yuyudhana
समजशस्त्रस (ye) = all which
समजशस्त्रस (ye) = all who
समजशस्त्रस (ye) = all those who
(ye) = all those
(ye) = who
(ye) = those who
(ye) = those
(yena) = by which
(yena) = by whom
(yenakenachit) = with anything
(yeShAM) = whose
(yeShAM) = of whom
(yeShAM) = of them
(yeShAM) = for whom
(yo.ayaM) = this system
(yoktavyaH) = must be practiced
(yoga) = in devotion
(yoga) = eightfold yoga
(yoga) = of linking up
(yoga) = the yoga
(yoga) = the linking process
(yoga) = by devotional service in karma-yoga
(yoga) = requirements
(yogaM) = action in devotion
(yogaM) = in devotional service
(yogaM) = in meditation
(yogaM) = in yoga
(yogaM) = the eightfold yoga system
(yogaM) = the science of one’s relationship to the Supreme
(yogaM) = devotional service
(yogaM) = mystic power
(yogaM) = mysticism
(yogaM) = yoga practice
(yogaM) = linking with the Supreme
(yogaM) = self-realization
(yogaH) = KRiShNa consciousness
(yogaH) = the science of one’s relationship with the Supreme
(yogaH) = the science of yoga
(yogaH) = practice of yoga
(yogaH) = mysticism
(yogaH) = yoga system
(yogaH) = yoga
(yogaH) = linking with the Supreme
(yogaH) = self-realization
(yogadHaraNAM) = the yogic situation.
(yogabalena) = by the power of mystic yoga
(yogabhraShTaH) = one who has fallen from the path of self-realization
(yogamAyA) = by internal potency
(yogamaishvaraM) = inconceivable mystic power.
(yogamaishvaraM) = inconceivable mystic power
(yogayajnAH) = sacrifice in eightfold mysticism
(yogayuktAH) = engaged in KRiShNa consciousness
(yogayuktAH) = engaged in devotional service
(yogayuktAH) = one engaged in devotional service
(yogayuktAtmA) = one who is dovetailed in KRiShNa consciousness
(yogavittamAH) = the most perfect in knowledge of yoga.
(yogasa.nsiddhiM) = the highest perfection in mysticism
(yogasa.nj nitaM) = called trance in yoga.
(yogasevayA) = by performance of yoga
(yogasthaH) = equipoised
(yogasya) = about yoga
(yogAt) = from the mystic link
(yogAya) = for the sake of devotional service
(yogArUDhaH) = elevated in yoga
(yogin) = O supreme mystic
(yoginaM) = yogi
(yoginaH) = of the yogi
(yoginaH) = KRiShNa conscious persons
(yoginaH) = transcendentalists
(yoginaH) = different kinds of mystics
(yoginaH) = mystics
(yoginaH) = for the devotee.
(yoginAM) = of the devotees.
(yoginAM) = of yogis
(yoginAM) = of learned transcendentalists
(yogI) = a transcendentalist
(yogI) = a mystic transcendentalist
(yogI) = a mystic
(yogI) = one who is in touch with the Supreme Self
(yogI) = one engaged in devotion
(yogI) = the transcendentalist
(yogI) = the devotee of the Lord
(yogI) = the devotee
(yogI) = the mystic transcendentalist
(yogI) = the mystic
(yogI) = the yogi
(yogI) = mystic
(yogI) = such a transcendentalist
(yoge) = in work without frutitive result
(yogena) = in devotional service
(yogena) = by the yoga system
(yogena) = by practice of such bhakti-yoga
(yogena) = by yoga practice
(yogeshvara) = O Lord of all mystic power
(yogeshvaraH) = the master of mysticism
(yogeshvarAt) = from the master of all mysticism
(yogaiH) = by devotional service
(yogau) = work in devotional service
(yotsyamAnAn) = those who will be fighting
(yoddhavyaM) = have to fight
(yoddhukAmAn) = desiring to fight
(yodhamukhyaiH) = chiefs among the warriors
(yodhavIrAn) = great warriors
(yodhAH) = the soldiers.
(yonayaH) = sources of
(yoni) = species of life
(yonM) = species
(yoniH) = source of birth
(yoniShu) = into the wombs.
(yonIni) = whose source of birth
(yauvanaM) = youth
(raH) = in passion
(raH) = the mode of passion
(raJasaH) = of the mode of passion
(raJasaH) = from the mode of passion
(rajasi) = in passion
(rajasi) = of the mode of passion
(raJoguNa) = the mode of passion
(raNa) = strife
(raNat) = from the battlefield
(raNe) = in the fight
(raNe) = on the battlefield
(ratAH) = engaged.
(ratha) = of the chariot
(rathaM) = the chariot
(rathottamaM) = the finest chariot.
(ramate) = one enjoys
(ramate) = takes delight
(ramanti) = enjoy transcendental bliss
రావి (raviH) = the sun
సా (raviH) = sun
రస (rasaH) = taste
రస (rasaH) = sense of enjoyment
రసనం (rasanaM) = tongue
రసవర¨ (rasavarjaM) = giving up the taste
రసాంతం (rasAtmakaH) = supplying the juice.
రసయ (rasyAH) = juicy
రాహ (rhasi) = in a secluded place
రాహస (rahasyaM) = mystery
రాకూలా (rakShA.nsi) = the demons
రాకృతి (rakShya) = protection
రా (rAgA) = attachment
రా (rAgA) = and attachment
రాగాతూర (rAgAtmakaM) = born of desire or lust
రా (rAgI) = very much attached
రాజగుహ్ (rAjaguhyaM) = the king of confidential knowledge
రా (rAjaM) = O King
రాధా (rAjarShayaH) = the saintly kings
రా (rAjarShayaH) = saintly kings
రాయివి (rAjavidyA) = the king of education
రా (rAjasaM) = in terms of passion.
రా (rAjasaM) = in the mode of passion.
రా (rAjasaM) = in the mode of passion
రా (rAjasaH) = in the mode of passion
రా (rAjasasya) = to one in the mode of passion
రా (rAjasAH) = those who are in the mode of passion
రా (rAjasAH) = those situated in the mode of passion
రా (rAjasI) = in the mode of passion.
రా (rAjasI) = in the mode of passion
రా (rAjaM) = the king
రా (rAjyaM) = kingdom
(rAjyasukhalobhena) drive by greed for royal happiness

(rAjyasya) = for the kingdom

(rAjyena) = is the kingdom

(rAtri) = of night

(rAtriM) = night

(rAtriH) = night

(rAtryAgame) = at the fall of night

(rAmaH) = Rama

(rAkShasIM) = demonic

(ripuH) = enemy

(ruddhvA) = checking

(rudra) = manifestations of Lord Siva

(rudrANAM) = of all the Rudras

(rudrAn) = the eleven forms of Rudra

(rudhira) = blood

(rukSha) = dry

(rUpaM) = whose form

(rUpaM) = the form

(rUpaM) = form

(rUpamaishvaraM) = universal form.

(rUpasya) = form

(rUpANi) = forms

(rUpeNa) = form

(romaharShaH) = standing of hair on end

(romaharShaNaM) = making the hair stand on end.

(laghvAshI) = eating a small quantity

(labdhaM) = gained

(labdhA) = regained

(labdhvA) = by attainment

(labdhvA) = having achieved

(labhate) = achieves
భగవడు నామాంజనీ

భాష (labhate) = obtains
భాష (labhate) = gains
భాష (labhante) = achieve
భాష (labhante) = attain.
భాష (labhante) = do achieve
భాష (labhasva) = gain
భాష (labhe) = I obtain
భాష (labhet) = gains.
భాష (labhyaH) = can be achieved
భాష (lavaNa) = salty
భాష్ (lAghavaM) = decreased in value.
భాష (lAbha) = with gain
భాష (lAbhaM) = gain
భాష్ (lAbhAlAbhau) = both profit and loss
భాష (liNgaiH) = symptoms
భాష (lipyate) = is attached
భాష (lipyate) = is affected
భాష (lipyate) = is entangled.
భాష్ (limpanti) = do affect
భాష (lupta) = stopped
భాష (lubdhaH) = greedy
భాష్ (lelihyase) = You are licking
భాష్ (loka) = of the universe
భాష్ (loka) = of the worlds
భాష్ (loka) = of the planets
భాష్ (loka) = the planetary systems
భాష్ (lokaM) = universe
భాష్ (lokaM) = the world
భాష్ (lokaM) = planet
భాష్ (lokaH) = world
భాష్ (lokaH) = people
భాష్ (lokaH) = persons
lokatraye = in the three planetary systems
lokasa.ngrahaM = the people in general.
lokasa.ngrahaM = the people in general
lokasya = of all the world
lokasya = of the people
lokAH = all the world
lokAH = all the planets
lokAH = all people
lokAH = worlds
lokAH = the planetary systems
lokAH = planet
lokAt = from people
lokAn = all the planets
lokAn = all people
lokAn = world
lokAn = the planets
lokAn = people
lokAn = planets
loke = in this world
loke = in the world
loke = within this world
lokeShu = planetary systems
lobha = by greed
lobhaH = greed
loShTa = a lump of earth
loShTra = pebbles
vaH = unto you
vaH = you
vaH = your
vaktuM = to say
vaktra = mouths
vaktra = faces
(vaktraNi) = the mouths
(vaktraNi) = mouths
(vachaH) = instruction
(vachaH) = words.
(vachaH) = words
(vachanaM) = word
(vachanaM) = order
(vachanaM) = the speech
(vajraM) = the thunderbolt
(vada) = please tell
(vadati) = speaks of
(vadanaiH) = by the mouths
(vadanti) = say
(vadasi) = You tell
(vadiShyanti) = will say
(vantaH) = subject to
(vayaM) = we
(vara) = O best.
(varuNaH) = water
(varuNaH) = the demigod controlling the water
(varjitAH) = are devoid of
(varNa) = colors
(varNaM) = colors
(varNasaNkara) = of unwanted children
(varNasaNkaraH) = unwanted progeny.
(vartate) = is there
(vartate) = remains.
(vartate) = remains
(vartante) = are acting
(vartante) = are being engaged
(vartante) = let them be so engaged
(vartamAnaH) = being situated
(vartamAnAni) = present
(varte) = I am engaged
(varteta) = remains
(varteyaM) = thus engage
(vartma) = path
(vartmani) = on the path.
(varte) = I am engaged
(varteta) = remains
(varteyaM) = thus engage
(vartma) = path
(vartmani) = on the path.
(varShaM) = rain
(vashaM) = control
(vashAt) = under obligation.
(vashI) = one who is controlled
(vashe) = in full subjugation
(vashya) = controlled
(vasavaH) = the Vasus
(vasun) = the eight Vasus
(vasaunAM) = of the Vasus
(vahAmi) = carry
(vahniH) = fire
(vakShyAmi) = I am speaking
(vakShyAmi) = I shall describe
(vakShyAmi) = shall explain
(vakShyAmi) = say
(vA) = either
(vA) = or
(vAk) = speech
(vAk) = fine speech
(vAkyaM) = words
(vAkyena) = words
(vANmayaM) = of the voice
(vAchaM) = words
(vAchyaM) = to be spoken
(vANijyaM) = trade
(vAdaH) = the natural conclusion
(vAdAn) = fabricated words  
(vAdinaH) = the advocates  
(vApi) = at all  
(vApi) = either  
(vAyuH) = wind  
(vAyuH) = air  
(vAyuH) = the wind  
(vAyuH) = the air  
(vAyoH) = of the wind  
(vArShNeya) = O descendant of VRiShNi  
(vAsaH) = residence  
(vAsavaH) = the heavenly king  
(vAsA.nsi) = garments  
(vAsukiH) = Vasuki  
(vAsudevaH) = KRiShNa in Dvaraka  
(vAsudevaH) = the Personality of Godhead, KRiShNa  
(vAsudevasya) = of KRiShNa  
(vAsudevAH) = KRiShNa  
(vikampituM) = to hesitate  
(vikarNaH) = Vikarna  
(vikarmaNaH) = of forbidden work  
(vikArAn) = transformations  
(vikAri) = changes  
(vikrAntaH) = mighty  
(vigata) = having discarded  
(vigata) = freed from  
(vigataH) = is removed  
(vigatajvaraH) = without being lethargic.  
(vigatabhIH) = devoid of fear  
(vigataspRiHaH) = without being interested  
(vigataspRiHaH) = without material desires  
(viguNaH) = imperfectly performed
(viguNaH) = even faulty
(vichakShaNaH) = the experienced.
(vichAlayet) = should try to agitate.
(vichAlyate) = is agitated
(vichAlyate) = becomes shaken
(vichetasaH) = bewildered
(vijayaM) = victory
(vijayaH) = victory
(vijAnataH) = who is in complete knowledge.
(vijAnItAH) = are in knowledge
(vijAnIyaM) = shall I understand
(vijitAtmA) = self-controlled
(vijitendriyaH) = sensually controlled
(vitataH) = are spread
(vitteshaH) = the lord of the treasury of the demigods
(vidaH) = who understand
(vidadhAmi) = give
(vidAhinaH) = burning
(viditAtmanAM) = of those who are self-realized.
(viditvA) = knowing it well
(viditvA) = knowing
(viduH) = understood
(viduH) = know
(viduH) = can know
(viduH) = they know
(viddhi) = understand
(viddhi) = know it well
(viddhi) = know it
(viddhi) = know
(viddhi) = just try to understand
(viddhi) = try to understand
(viddhi) = try to know
(viddhi) = must be known
(viddhi) = you may know
(viddhi) = you must know
(viddhi) = you should know
(vidmaH) = do we know
(vidyate) = exist.
(vidyate) = exists
(vidyate) = takes place.
(vidyate) = there is.
(vidyate) = there is
(vidyA) = with education
(vidyAt) = know
(vidyAt) = you must know
(vidyAnAM) = of all education
(vidyAmahaM) = shall I know
(vidvAn) = a learned person
(vidvAn) = the learned
(vidhAna) = the regulations
(vidhAnoktaH) = according to scriptural regulation
(vidhidiShTaH) = according to the direction of scripture
(vidhihInaM) = without scriptural direction
(vidhIyate) = does take place.
(vidheyAtmA) = one who follows regulated freedom
(vinaNkShyasi) = you will be lost.
(vinadya) = vibrating
(vinaya) = and gentleness
(vinashyati) = is annihilated.
(vinashyati) = falls back
(vinashyatsu) = in the destructible
(vinA) = without
(vinAshaM) = destruction
(vinAshaH) = destruction
(vinAshAya) = for the annihilation
(vinigrahaH) = control
(viniyataM) = particularly disciplined
(viniyamya) = regulating
(vinirmuktAH) = liberated
(vinivartante) = are practiced to be refrained from
(vinivRitta) = disassociated
(vinishchitaiH) = certain.
(vindati) = achieves
(vindati) = attains
(vindati) = enjoys.
(vindati) = enjoys
(vindicte) = enjoys
(vindAmi) = I have
(viparivartate) = is working.
(viparItaM) = the opposite
(viparItAn) = in the wrong direction
(viparItAni) = just the opposite
(vipashchitaH) = full of discriminating knowledge
(vipratipannA) = without being influenced by the fruitive results
(vibhaktaM) = divided
(vibhakteShu) = in the numberless divided
(vibhAgayoH) = differences
(vibhAgashaH) = in terms of division
(vibhAvasau) = in the fire
(vibhuM) = greatest
(vibhuH) = the Supreme Lord
(vibhUtayaH) = opulences
(vibhUti) = opulences
(vibhUtiM) = opulence
(vibhUiM) = opulences
(vibhUtinAM) = opulences
(vibhUtibhiH) = opulences
(vibhUteH) = of opulences
(vibhramaH) = bewilderment
(vibhraShTaH) = deviated from
(vibhrAntAH) = perplexed
(vimatsaraH) = free from envy
(vimuktaH) = being liberated
(vimuktaH) = being freed from
(vimuktaH) = liberated
(vimuktAnAM) = of those who are liberated
(vimuktaH) = by one who has become free from
(vimuchya) = being delivered from
(vimu nchati) = one gives up
(vimuhyati) = one is bewildered
(vimUDha) = foolish
(vimUDhaH) = bewildered
(vimUDhabhAvaH) = bewilderment
(vimUDhAH) = foolish persons
(vimUDhAn) = perfectly befuddled
(vimRishya) = deliberating
(vimohayati) = bewilders
(vimohitAH) = deluded.
(vimokShaNAat) = giving up
(vimokShAya) = meant for liberation
(vimokShyase) = you will be liberated.
(viyogaM) = extermination
(virahitaM) = without
(virATaH) = Virata (the prince who gave shelter to the Pandavas while they were in disguise)
(virATaH) = Virata
(vilagnAH) = becoming attached
(vivarjitaM) = devoid of
(vivarjitaM) = being without
(vivardhanAH) = increasing
(vivasvataH) = of the sun-god
(vivasvate) = unto the sun-god
(vivasvAn) = Vivasvan (the sun-god's name)
(vivikta) = to solitary
(viviktasevI) = living in a secluded place
(vividhaH) = various
(vividhAH) = various
(vividhaiH) = various
(vivRiddhaM) = increased
(vivRiddhe) = when there is an excess
(vivRiddhe) = when developed
(vishate) = he enters
(vishanti) = are entering
(vishanti) = enter
(vishanti) = fall down
(vishAM) = and the vaisyas
(vishAla) = very great
(vishAlaM) = vast
(vishiShTAH) = especially powerful
(vishiShyate) = is considered better
(vishiShyate) = is better.
(vishiShyate) = is by far the better.
(vishiShyate) = is special
(vishiShyate) = is far advanced.
(vishuddhayA) = fully purified
(vishuddhaye) = for clarifying.
(vishuddhAtmA) = a purified soul
(visheShasaNghAn) = specifically assembled
(vishvaM) = universe
(vishvaM) = the universe
(vishvaM) = the entire universe
(vishvatomukhaM) = and in the universal form.
(vishvatomukhaM) = all-pervading.
(vishvatomukhaH) = Brahma.
(vishvamUrte) = O universal form.
(vishvarUpa) = in the form of the universe.
(vishvasya) = universe
(vishve) = the Visvedevas
(vishvashvare) = O Lord of the universe
(viShamiva) = like poison
(viShame) = in this hour of crisis
(viShaya) = of the objects of the senses
(viShaya) = sense objects
(viShayAH) = on the subject matter
(viShayAH) = objects for sense enjoyment
(viShayAn) = objects of sense gratification
(viShayAn) = the sense objects
(viShayAn) = sense objects
(viShAdaM) = moroseness
(viShAdi) = morose
(viShIdan) = while lamenting
(viShIdantaM) = unto the lamenting one
(viShIdantaM) = lamenting
(viShTabhya) = pervading
(viShThitaM) = situated.
(viShNuH) = Vishnu
(viShNo) = O all-pervading Lord.
(viShNo) = O Lord Visnu.
(visargaH) = creation
(visRian) = giving up
(visRijAmi) = I create
(visRijAmi) = create
(visRijya) = putting aside
(vistaraH) = the expanse
(vistarashaH) = at great length
(vistarashaH) = in detail
(vistarasya) = to the extent
(vistareNa) = in detail
(vistaraM) = the expansion
(vismayaH) = wonder
(vismayAviShTaH) = being overwhelmed with wonder
(vismitAH) = in wonder
(vihAya) = giving up
(vihAra) = in relaxation
(vihArsya) = recreation
(vihitaM) = directed
(vihitAH) = used
(vihitAn) = arranged
(vijnAtuM) = to know
(vijnAna) = and realized knowledge
(vijnAna) = and scientific knowledge of the pure soul
(vijnAna) = realized knowledge
(vijnAnaM) = wisdom
(vijnAnaM) = numinous knowledge
(vijnAya) = after understanding
(vIta) = free from
(vIta) = freed from
(vItarAgAH) = in the renounced order of life
(vIryavAn) = very powerful
(vIryAM) = glories
(vIkJShante) = are beholding
(vRikodaraH) = the voracious eater (Bhima).
(vRijanaM) = the ocean of miseries
(vRittisthAH) = whose occupation
(vRiShNInAM) = of the descendants of VRiShNi
(vegaM) = urges
(vegAH) = speed
(vetta) = the knower
(vetti) = understands
(vetti) = one knows
(vetti) = knows
(vetti) = does know
(vettha) = know
(veda) = know
(veda) = knows
(veda) = do know
(vedayaj na) = by sacrifice
(vedavAdaratAH) = supposed followers of the Vedas
(vedavit) = the knower of the Vedas.
(vedavit) = the knower of the Vedas
(vedavidaH) = persons conversant with the Vedas
(vedAH) = Vedic literatures
(vedAH) = the Vedic literature
(vedAnAM) = of all the Vedas
(vedAntakRit) = the compiler of the Vedanta
(veditavyaM) = to be understood
(vedituM) = to understand
(vede) = in the Vedic literature
(vedeShu) = in the study of the Vedas
(vedeShu) = Vedic literatures
(vedeShu) = the Vedas
(vedaiH) = by the Vedas
(vedaiH) = by study of the Vedas
(vedyaM) = what is to be known
(vedyaM) = the knowable
(vedyaH) = knowable
(vepathuH) = trembling of the body
(vepamAnaH) = trembling
(vainateyaH) = Garuda
(vairAgyaM) = detachment
(vairAgyaM) = renunciation
(vairAgyeNa) = by detachment
(vairiNaM) = greatest enemy.
(vaishya) = of a vaisya
(vaishyaH) = mercantile people
(vaishvAnaraH) = My plenary portion as the digesting fire
(vyakta) = manifested
(vyaktayaH) = living entities
(vyaktiM) = personality
(vyaktiM) = revelation
(vyatitariShyati) = surpasses
(vyatItAni) = have passed
(vyatta) = open
(vyathanti) = are disturbed
(vyathayanti) = are distressing
(vyathA) = trouble
(vyathiShThAH) = be disturbed
(vyadArayat) = shattered
(vyapAshrayaH) = taking shelter of.
(vyapAshritya) = particularly taking shelter
(vyapetabhIH) = free from all fear
(vyavasAyaH) = enterprise or adventure
(vyavasAyaH) = determination
(vyavasAyAtmikA) = resolute in KRiShNa consciousness
(vyavasAyAtmikA) = fixed in determination
(vyavasitaH) = situated in determination
(vyavasthitAn) = situated
(vyavasthiH) = the situation
(vyavasthitau) = in determining
(vyavasthitau) = put under regulations
(vyavAsitAH) = have decided
(vyAdhi) = and disease
(vyAptaM) = pervaded
(vyApya) = pervading
(vyAmishreNa) = by equivocal
(vyAsaH) = Vyasa, the compiler of all Vedic literature
(vyAsaH) = Vyasa
(vyAsaprasAdAt) = by the mercy of Vyasadeva
(vyAharan) = vibrating
(vyudasya) = laying aside
(vyUDhaM) = arranged in a military phalanx
(vyUDhAM) = arranged
(vraja) = go
(vrajeta) = walks
(vratAH) = avowed.
(sha.nsasi) = You are praising
(shaknoti) = is able
(shaknomi) = am I able
(shaknoShi) = you are able
(shakyaM) = is able
(shakyaM) = is possible
(shakyaH) = it is possible
(shakyaH) = can
(shakyaH) = possible
(shakyaH) = practical
(shakyase) = are able
(shaNkaraH) = Lord Siva
(shaNkhaM) = conchshell
(shaNkhAH) = conchshells
(shaNkhAn) = conchshells
(shaNkhau) = conchshells
(shaThaH) = deceitful
(shatashaH) = hundreds
(shataiH) = by hundreds
(shatruM) = the enemy
(shatruH) = enemy
(shatrutve) = because of enmity
(shatrun) = enemies
(shatruvat) = as an enemy.
(shatruau) = to an enemy
(shanaiH) = gradually
(shanaiH) = step by step
(shantiM) = perfect peace
(shabdaH) = combined sound
(shabdaH) = sound vibration
(shabdabrahma) = ritualistic principles of scriptures
(shabdAdin) = such as sound
(shabdAdin) = sound vibration, etc.
(shamaM) = mental tranquillity
(shamaH) = cessation of all material activities
(shamaH) = control of the mind
(shayyA) = in lying down
(sharaNaM) = refuge
(sharaNaM) = full surrender
(sharaNaM) = for surrender
(sharaNam gachCha) = surrender
(sharIra) = the body
(sharIra) = bodily
(sharIra) = by the body
(sharIraM) = the body
(sharIraM) = pertaining to the body
భగవే (sharIraM) = body
భగవే ను (sharIrasthaM) = situated in the body
భగవే ను (sharIrasthaM) = situated within the body
భగవేవే ను (sharIrastH) = dwelling in the body
భగవేవే ను (sharIrAni) = bodies
భగవేవే (sharIrNaH) = of the embodied soul
భగవే ను (sharIre) = in the universal form
భగవే ను (sharIre) = on the body
భగవే ను (sharIre) = the body.
భగవే (sharma) = grace
శర్మ (shashANkaH) = the moon
శర్మ తృతీయం (shashisUryayoH) = of the moon and the sun
శర్మ (shashI) = the moon.
శర్మ (shashI) = the moon
శర్మ నిందిత (shashvachChAntiM) = lasting peace
శర్మ (shastra) = weapons
శర్మ నిందిత (shastrapANayaH) = those with weapons in hand
శర్మ నిందిత (shastrabhRitAM) = of the carriers of weapons
శర్మ నిందిత (shstrasampAte) = in releasing his arrows
శర్మ (shastrANi) = weapons
శర్మ (shAkhaM) = branches
శర్మ (shAkHAH) = branches
శర్మ (shAdhi) = just instruct
శర్మ (shAntaH) = peaceful
శర్మ నిందిత (shAntarajasAM) = his passion pacified
శర్మ (shAntiM) = peace
శర్మ (shAntiM) = perfect peace
శర్మ (shAntiM) = relief from material pangs
శర్మ (shAntiH) = tranquillity
శర్మ (shAntiH) = peace
శర్మ (shArIraM) = in keeping body and soul together
శర్మ (shAshvataM) = eternal.
shAshvataM = original
shAshvataM = the eternal
shAshvataH = permanent
shAshvatadharmagoptA = maintainer of the eternal religion
shAshvatsya = of the eternal
shAshvAH = eternal.
shAshvIH = many
shAshvate = of the Vedas
shAstra = of scripture
shAstraM = the scriptures
shAstraM = revealed scripture
shAstravidhiM = the regulations of the scriptures
shAstravidhiM = the regulations of scripture
shikhaNDI = Sikhandi
shikhariNAM = of all mountains
shiraH = head
shiraH = heads
shirasA = with the head
shiShyaH = disciple
shiShyeNa = disciple
shita = in cold
shita = winter
shukla = light
shuklaH = the white fortnight
shuchaH = worry.
shuchaH = worry
shuchiH = pure
shuchInAM = of the pious
shuchau = in a sanctified
shuddhaye = for the purpose of purification.
shuni = in the dog
शुभ (shubha) = of the auspicious
शुभ (shubha) = good
शुभ (shubha) = from auspicious
शुभन (shubhAn) = the auspicious
शुद्र (shUdraH) = lower-class men
शुद्रस्य (shUdrasya) = of the shudra
शुद्रनम् (shUdrANAM) = of the shudras
शुद्र (shUrAH) = heroes
श्रीन (shRiNu) = understand.
श्रीन (shRiNu) = just hear.
श्रीन (shRiNu) = just hear
श्रीन (shRiNu) = try to hear.
श्रीन (shRiNu) = listen.
श्रीन (shRiNu) = hear from Me.
श्रीन (shRiNu) = hear.
श्रीन (shRiNu) = hear
श्रीनयति (shRiNuyAt) = does hear
श्रीनति (shRiNoti) = hears of
श्रीनवतत् (shRiNvataH) = hearing
श्रीन्त (shRiNvan) = hearing
शायब (shaibyaH) = Saibya
शोक (shoka) = by lamentation
शोक (shoka) = misery
शोकम् (shokaM) = lamentation
शोचति (shochati) = laments
शोचितम् (shochituM) = to lament
शोषयति (shoShayati) = dries
शौच (shauchaM) = cleanliness
शौच (shauchaM) = purity
शौर्य (shauryaM) = heroism
श्याय (shyAlAH) = brothers-in-law
श्रद्धान (shraddadhAnAH) = with faith
(shraddhaH) = faith
(shraddhayA) = inspiration
(shraddhayA) = with faith
(shraddhayA) = full faith
(shraddhayAnvitAH) = with faith
(shraddhA) = the faith
(shraddhA) = faith
(shraddhAM) = faith
(shraddhAvantaH) = with faith and devotion
(shraddhAvAn) = a faithful man
(shraddhAvAn) = in full faith
(shraddhAvAn) = faithful
(shritAH) = taking shelter of.
(shrIH) = opulence or beauty
(shrIH) = opulence
(shrIbhagavAnuvAcha) = the Personality of Godhead said
(shrIbhagavAnuvAcha) = the Supreme Personality of Godhead said
(shrIbhagavAnuvAcha) = the Supreme Lord said
(shrIbhagavAnuvAcha) = the Lord said
(shrImat) = beautiful
(shrImataM) = of the prosperous
(shrutaM) = heard
(shrutavAn) = have heard
(shrutasya) = all that is already heard
(shruti) = of Vedic revelation
(shrutiparAyaNAH) = inclined to the process of hearing.
(shrutimat) = having ears
(shrutau) = have been heard
(shrutvA) = by hearing
(shrutvA) = having heard
(shrutvA) = hearing
(shreyaH) = all-good
(shreyaH) = it is better
(shreyaH) = is more beneficial
(shreyaH) = good
(shreyaH) = better engagement
(shreyaH) = better
(shreyaH) = benediction
(shreyaH) = real benefit
(shreyAn) = greater
(shreyAn) = better
(shreyAn) = far better
(shreShThaH) = a respectable leader
(shrotavyasya) = toward all that is to be heard
(shrotraM) = ears
(shrotrAdIni) = such as the hearing process
(shvapAke) = in the dog-eater (the outcaste)
(shvashurAn) = fathers-in-law
(shvashUrAH) = fathers-in-law
(shvasan) = breathing
(shvetaiH) = with white
(ShaNmAshAH) = the six months
(ShaShThANi) = the six
(sa) = with both
(sa) = with
(sa) = that
(sa.ngavarjitaH) = freed from the contamination
of fruutive activities and mental speculation
(sa.ngrahaH) = the accumulation.
(sa.ngraheNa) = in summary
(sa.ngrAmaM) = fighting
(sa.nnyasta) = one who has renounced
(sa.nnyasya) = giving up completely
(sa.nnyasya) = giving up
(sa.nnyAsa) = of renunciation
(sa.nnyAsaM) = the renounced order of life
(sa.nnyAsaM) = renunciation
(sa.nnyAsaH) = the renounced order of life
(sa.nnyAsaH) = renunciation of work
(sa.nnyAsaH) = renunciation
(sa.nnyAsanAt) = by renunciation
(sa.nnyAsasya) = of renunciation
(sa.nnyAsI) = in the renounced order
(sa.nnyAsI) = renouncer
(sa.nnyAsInAM) = for the renounced order
(sa.nnyAsena) = by the renounced order of life
(sa.nyata) = controlled
(sa.nyama) = of restraint
(sa.nyamatAM) = of all regulators
(sa.nyamI) = the self-controlled
(sa.nyamya) = keeping under control
(sa.nyamya) = controlling
(sa.nyamya) = completely subduing
(sa.Nyi) = goes away
(sa.Nyi) = verily accepts
(sa.nyuktAH) = engaged
(sa.nyogaM) = connection
(sa.nyogAt) = by the union between
(sa.nyogAt) = from the combination
(sa.nvAdaM) = conversation
(sa.nvAdaM) = discussion
(sa.nvAdaM) = message
(sa.nvigna) = distressed
(sa.nvittaH) = settled
సంశయ (sa.nshaya) = of doubts
సంశయ (sa.nshaya) = doubtful
సంశయం (sa.nshayaM) = doubt
సంశయం (sa.nshayaM) = doubts
సంశయః (sa.nshayaH) = all doubts.
సంశయః (sa.nshayaH) = doubt.
సంశయసా (sa.nshayasya) = of the doubt
సంశయసా (sa.nshayasya) = taken to strict vows.
సంశయయ (sa.nshuddha) = washed off
సంశయి (sa.nshuddhiH) = purification
సంశయి (sa.nshritAH) = having taken shelter of
సంశయి (sa.nsAra) = in material existence
సంశయి (sa.nsAreShu) = into the ocean of material existence
సంశయి (sa.nsiddhaH) = having achieved perfection
సంశయి (sa.nsiddhaH) = he who is mature
సంశయి (sa.nsiddhiM) = in perfection
సంశయి (sa.nsiddhiM) = perfection
సంశయి (sa.nsiddhau) = for perfection
సంశయి (sa.nstabhya) = by steadying
సంశయి (sa.nsthApanArthAya) = to reestablish
సంశయి (sa.nsparshajAH) = by contact with the material senses
సంశయి (sa.nsmRitya) = remembering
సంశయి (sa.nharate) = winds up
సంశయి (sa.nj nake) = which is called.
సంశయి (sa.nj nArthaM) = for information
సంశయి (sa.nj nitaM) = in the matter of
సంశయి (sa.nj nitaH) = is called.
సంశయి (sa.nj naiH) = named
సంశయి (saH) = anyone
సంశయి (saH) = it
సంశయి (saH) = He
సంశయి (saH) = that knowledge
(saH) = that person
(saH) = that
(saH) = thus
(saH) = the same
(saH) = these
(saH) = such
(saH) = he is.
(saH) = he is
(saH) = he.
(saH) = he
(saktaM) = attached
(saktAH) = attached
(saktAH) = being attached
(sakhA) = friend
(sakhIn) = friends
(sakhaiva) = like a friend
(sakhyuH) = with a friend
(sagadgadaM) = with a faltering voice
(saNkaraH) = such unwanted children
(saNkarasya) = of unwanted population
(saNkalpa) = determination
(saNkalpa) = mental speculations
(saNkalpaH) = desire for self-satisfaction
(saNkhye) = in the battlefield
(saNga) = association
(saNga) = of association
(saNgaM) = attachment
(saNgaM) = association
(saNgaH) = attachment
(saNgarahitaM) = without attachment
(saNgavivarjitaH) = free from all association
(saNgAt) = from attachment
(saNgena) = by association
(saNghAH) = the assemblies
(saNghAtaH) = the aggregate
(saNghaiH) = the groups
(sachetAH) = in my consciousness
(sachChabdaH) = the sound sat
(sajjate) = becomes attached.
(sajjante) = they become engaged
(sa nchayAn) = accumulation.
(sa nChinna) = cut
(sa njanayan) = increasing
(sa njaya uvAcha) = Sanjaya said
(sa njaya) = O Sanjaya.
(sa njayati) = binds
(sa njAyate) = comes into being
(sa njAyate) = develops
(sat) = eternal
(sat) = cause
(sat) = the word sat
(sat) = the Supreme
(sat) = spirit
(sataH) = of the eternal
(satata) = always
(satataM) = always
(satataM) = constantly
(satataM) = twenty-four hours a day
(satatayuktAnAM) = always engaged
(sati) = being
(satkAra) = respect
(sattva) = in goodness
(sattva) = existence
(sattvaM) = in goodness
(sattvaM) = existence

(sattvaM) = the mode of goodness

(sattvaM) = the strength

(sattvavataM) = of the strong

(sattvasa.nshuddhiH) = purification of one’s existence

(sattvasthAH) = those situated in the mode of goodness

(sattvAt) = from the mode of goodness

(sattvAnurUpA) = according to the existence

(sattve) = the mode of goodness

(satyaM) = truth

(satyaM) = truthful

(satyaM) = truthfulness

(satyaM) = truly

(sadbhave) = in the sense of the nature of the Supreme

(sadasat) = in good and bad

(sadasat) = to cause and effect

(sadA) = always

(sadA) = constantly

(sadRishaM) = accordingly

(sadRishaM) = in comparison

(sadRishaH) = like

(sadRishI) = like that

(sadoShaM) = with fault

(san) = being so

(sanAtanaM) = eternal atmosphere.

(sanAtanaM) = original, eternal

(sanAtanaH) = eternal

(sanAtanaH) = eternally the same.

(sanAtanAH) = eternal

(santaH) = the devotees

(santariShyasi) = you will cross completely.

(santuShTaH) = perfectly satiated
santuShTaH = satisfied
sandRishyante = are seen
sandehaH = all doubts
sannibhAni = as if
sanniyamya = controlling
sanniviShTaH = situated
sapatnAn = enemies.
sapta = seven
sabAndhavAn = along with friends
sama = unaltered
sama = equal
sama = equally
sama = equipoised
samaM = in equanimity
samaM = equally
samaM = straight
samaH = equal
samaH = equally disposed
samaH = equipoised
samaH = peacefulness
samaH = steady
samagraM = all
samagraM = in total
samagraM = completely
samagrAn = all
samachittatvaM = equilibrium
samatA = equanimity
samatitya = transcending
samatItAni = completely past
samatvaM = equanimity
samadarshanaH = seeing equally.
samadarshinaH = who see with equal vision.
(samadhi) = attains.

(samanta) = from all sides.

(saman) = everywhere

(saman) = from all directions

(samanya) = qualified

(samabhava) = equally disposed

(samabuddhi) = having equal intelligence

(samavastha) = equally situated

(samaveta) = assembled

(samaveta) = assembled

(sama) = equal

(sama) = years

(sama) = assembled

(sama) = do perfectly.

(sama) = perform

(sama) = practicing.

(sama) = to fix

(sama) = fixing

(sama) = by complete absorption.

(sama) = of one situated in trance

(sama) = in transcendental consciousness,
or KriShNa consciousness

(sama) = in the controlled mind

(sama) = You cover

(sama) = keeping in balance

(sama) = attempts

(sama) = absorbed

(sama) = covered

(sama) = surrounded

(sama) = in summary

(sama) = in summary

(sama) = summarily
(samAhartuM) = in destroying
(samAhitaH) = approached completely
(samiti njayaH) = always victorious in battle
(samiddhaH) = blazing
(samIkShya) = after seeing
(samutthena) = arisen from
(samuddhartA) = the deliverer
(samudbhavaM) = directly manifested
(samudbhavaM) = produced of
(samudbhavaH) = born of.
(samudbhavaH) = born of
(samudbhavAn) = produced of
(samudyame) = in the attempt.
(samudraM) = the ocean
(samupasthitaM) = arrived
(samupasthitaM) = present
(samupAshritaH) = having taken shelter of
(samRiddha) = with full
(samRiddhaM) = flourishing
(samRiddhavegaH) = with full speed.
(same) = in equanimity
(samau) = in suspension
(sampat) = assets
(sampadaM) = assets
(sampadaM) = the qualities
(sampadyate) = he attains
(sampanne) = fully equipped
(sampashyan) = considering
(samprakIrtitaH) = is declared.
(sampratiShThA) = the foundation
(sampravRittAni) = although developed
(samprekShya) = looking
(samplutodake) = in a great reservoir of water

(sambandhinaH) = relatives

(sambhavaM) = born of.

(sambhavaH) = the possibility

(sambhavaH) = production

(sambhavanti) = they appear

(sambhavAH) = produced of

(sambhavAn) = produced of.

(sambhavAmi) = I do appear

(sambhavAmi) = I do incarnate

(sambhAvitasya) = for a respectable man

(sambhUtaM) = arisen kim

(sammUDha) = bewildered

(sammUDhAH) = befooled by material identification

(sammohaM) = into delusion

(sammohaH) = the illusion

(sammohaH) = perfect illusion

(sammohAt) = from illusion

(samyak) = complete

(samyak) = completely

(sarasAM) = of all reservoirs of water

(sargaH) = birth and death

(sargANAM) = of all creations

(sarge) = while taking birth

(sarge.api) = even in the creation

(sarpANAM) = of serpents

(sarva) = all kinds of

(sarva) = all respectively

(sarva) = all

(sarva) = in all

(sarva) = of all

(sarva) = because You are everything
(sarva) = for all kinds of
(sarvaM) = all of the body
(sarvaM) = all that be
(sarvaM) = all such sinful reactions
(sarvaM) = all
(sarvaM) = whole
(sarvaM) = everything
(sarvaH) = all
(sarvaH) = everything.
(sarvakarma) = of all activities
(sarvakarmANi) = all kinds of activities
(sarvakarmANi) = all reactions to material activities
(sarvagataM) = all-pervading
(sarvagataH) = all-pervading
(sarvaguhyatamaM) = the most confidential of all
(sarvataH) = in all respects
(sarvataH) = everywhere
(sarvataH) = on all sides
(sarvataH) = from all sides
(sarvatra) = everywhere
(sarvatragaM) = all-pervading
(sarvatragaH) = blowing everywhere
(sarvathA) = in all ways
(sarvathA) = in all respects
(sarvadehinAM) = of all embodied beings
(saradvArANi) = all the doors of the body
(saradvAreShu) = in all the gates
(sarvadharman) = all varieties of religion
(sarvapApaiH) = from all sinful reactions
(sarvabhAvena) = in all respects
(sarvabhUta) = of all living entities
(sarvabhUta) = to all living entities
(sarvabhUta) = for all living entities
(sarvabhUtasthaM) = situated in all beings
(sarvabhUtasthitaM) = situated in everyone’s heart
(sarvabhUtahite) = for the welfare of all living entities
(sarvabhUtAnAM) = of all creations
(sarvabhUtAnAM) = of all living entities
(sarvabhUtAnAM) = toward all living entities
(sarvabhUtAni) = all created entities
(sarvabhUtAnI) = all living entities
(sarvabhUteShu) = among all living entities
(sarvabhUteShu) = among all living beings
(sarvabhUteShu) = in all living entities
(sarvabhUteShu) = to all living entities
(sarvabhRit) = the maintainer of everyone
(sarvayoniShu) = in all species of life
(sarvaloka) = of all planets and the demigods thereof
(sarvavit) = the knower of everything
(sarvRikShANAM) = of all trees
(sarvashaH) = altogether
(sarvashaH) = all around
(sarvashaH) = all kinds of
(sarvashaH) = all
(sarvashaH) = in all respects.
(sarvashaH) = in all respects
(sarvasaNkalpa) = of all material desires
(sarvasya) = of all living beings
(sarvasya) = of all
(sarvasya) = of everyone
(sarvasya) = of everything
(sarvasya) = to everyone
(sarvaharaH) = all-devouring
(sarvaj nAna) = in all sorts of knowledge
(sarvAH) = all
(sarvANi bhUtAni) = all created beings
(sarvANi) = all sorts of
(sarvANi) = all
(sarvANi) = of all
(sarvAn) = all kinds of
(sarvAn) = all
(sarvAn) = of all varieties
(sarvArAmbha) = of all endeavors
(sarvArAmbhaH) = all ventures
(sarvArthAn) = all things
(sarve vayaM) = all of us
(sarve) = all of them
(sarve) = all sorts of
(sarve) = all.
(sarve) = all
(sarvebhyaH) = of all
(sarveShAM) = all types of
(sarveShAM) = all
(sarveShu kAleShu) = always
(sarveShu) = at all
(sarveShu) = all
(sarveShu) = in all
(sarveShu) = everywhere
(sarveShu) = to all
(sarvaiH) = all
(savikAraM) = with interactions
(savyasAchin) = O Savyasaci.
(sasharaM) = along with arrows
(saha) = along with
(saha) = with
(saha) = together
(sahajaM) = born simultaneously
(sahadevaH) = Sahadeva
(sahasA) = all of a sudden
(sahasra) = one thousand
(sahasrakRitvaH) = a thousand times
(sahasrabAho) = O thousand-handed one
(sahasrashaH) = thousands
(sahasrasya) = of many thousands
(sahasrAntAM) = similarly, ending after one thousand
(sahasreShu) = out of many thousands
(sahitaM) = with
(sakShI) = witness
(sA) = that is
(sA) = that
(sA) = this
(sAgaraH) = the ocean.
(sAgarAt) = from the ocean
(sANkhyya) = analytical study of the material world
(sANkhyAM) = analytical study
(sANkhyAnAM) = of the empiric philosophers
(sANkhye) = in the Vedanta
(sANkhye) = in the fight
(sANkhye) = by analytical study
(sANkhyena) = of philosophical discussion
(sANkhyaiH) = by means of Sankhya philosophy
(sAttvika) = to one in goodness
(sAttvikaM) = in the mode of goodness.
(sAttvikaM) = in the mode of goodness
(sAttvikaH) = in the mode of goodness.
(sAttvikaH) = in the mode of goodness
(sAttvikAH) = in goodness
(sAttvikAH) = those who are in the mode of goodness

(sAttvikI) = in the mode of goodness.

(sAttvikI) = in the mode of goodness

(AtyakiH) = Satyaki (the same as Yuyudhana, the charioteer of Lord KRiShNa)

(sAdharmyaM) = same nature

(sAdhibhUta) = and the governing principle of the material manifestation

(sAdhiyaj naM) = and governing all sacrifices

(sAdhuH) = a saint

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

(sAdhuShu) = unto the pious

(sAdhUnAM) = of the devotees

(sAdhyAH) = the Sadhyas

(sAma) = the Sama Veda

(sAmarthyaM) = ability

(sAmavedaH) = the Sama Veda

(sAmAsikasya) = of compounds

(sAmnaM) = of the Sama Veda songs

(sAmye) = in equanimity

(sAmyena) = generally

(sAhaNkAreNa) = with ego

(sAkShAt) = directly

(s.i.nhanAdaM) = roaring sound, like that of a lion

(siddhyasiddhyoH) = in success and failure

(siddha) = and the perfected demigods

(siddhaH) = perfect

(siddhaye) = for the perfection

(siddhaye) = for perfection

(siddhasaNghAH) = the perfect human beings.
(siddhasaNghAH) = perfect beings
(siddhAnAM) = of all those who are perfected
(siddhAnAM) = of those who have achieved perfection
(siddh) = in perfection
(siddhiM) = perfection
(siddhiM) = success
(siddhiH) = success
(siddhau) = in success
(sIdanti) = are quivering
(sukRitaM) = pious activities
(sukRitaduShkRite) = good and bad results
(sukRitasya) = pious
(sukRitinaH) = those who are pious
(sukha) = with happiness
(sukha) = of happiness
(sukha) = happiness
(sukhaM) = and happiness
(sukhaM) = in happiness
(sukhaM) = happiness.
(sukhaM) = happiness
(sukhaM) = happily
(sukhaH) = and happiness
(sukhaduHkha) = happiness and distress
(sukhasya) = of happiness
(sukhAni) = all happiness
(sukhAni) = happiness thereof
(sukhinaH) = very happy
(sukhinaH) = happy
(sukhI) = happy
(sukhe) = in happiness
(sukhena) = in transcendental happiness
sukheShu = in happiness
sughoShamaNipuShpakau = the conches named Sughosa and Manipuspaka
sudurAchAraH = one committing the most abominable actions
sudurdarshaM = very difficult to see
sudurlabhaH = very rare to see.
suduShkaraM = difficult.
sunishchitaM = definitely.
suragaNAH = the demigods
surasaNghAH = groups of demigods
surANAM = of the demigods
surenдра = of Indra
sulabhaH = very easy to achieve
suvirUDha = strongly
susukhaM = very happy
suhRit = to well-wishers by nature
suhRit = most intimate friend
suhRidaM = the benefactor
suhRidaH = well-wishers
sUtaputraH = Karna
sUtre = on a thread
sUyate = manifests
sUrya = and sun
sUrya = of suns
sUryaH = the sun
sUkShmatvAt = on account of being subtle
sRijati = creates
sRijAmi = manifest
sRitI = different paths
sRiShTvA = creating
sRiShTvA = created
(senayoH) = of the armies
(senAnInAM) = of all commanders
(sevate) = renders service
(sevayA) = by the rendering of service
(sevitvaM) = aspiring
(sainyasya) = of the soldiers
(soDhuM) = to tolerate
(soDhuM) = tolerate.
(somaH) = the moon
(somapAH) = drinkers of soma juice
(saubhadraH) = Abhimanyu, the son of Subhadra
(saubhadraH) = the son of Subhadra
(saumadattiH) = the son of Somadatta
(saumyaM) = very beautiful
(saumyatvaM) = being without duplicity towards others
(saumyavapuH) = the beautiful form
(saukShmyAt) = due to being subtle
(skandaH) = Kartikeya
(stabdhaH) = impudent
(stabdhaH) = obstinate
(stutiH) = and repute
(stutibhiH) = with prayers
(stuvanti) = are singing hymns
(stenaH) = thief
(stra.nsate) = is slipping
(striyaH) = women
(strIShu) = by the womanhood
(sthaH) = situated
(sthANuH) = unchangeable
(sthAnaM) = abode
(sthAnaM) = ground
(sthAnaM) = the abode
(sthAnaM) = place
(sthAni) = situated
(sthAne) = rightly
(sthApaya) = please keep
(sthAyitvA) = placing
(sthAvara) = not moving
(sthAvarANAM) = of immovable things
(sthAsyati) = remains
(sthitaM) = situated in the body
(sthitaM) = situated
(sthitaH) = being situated
(sthitaH) = situated.
(sthitaH) = situated
(sthitadhIH) = whose mind is steady
(sthitadhIH) = one fixed in KṚṣṇa consciousness
(sthitapraj naH) = transcendentally situated
(sthitapraj nasya) = of one who is situated in fixed KṚṣṇa consciousness
(sthitAH) = am situated
(sthitAH) = are situated.
(sthitAn) = standing
(sthitiM) = situation
(sthitiH) = the situation
(sthitiH) = situation
(sthitau) = situated
(sthitvA) = being situated
(sthira) = fixed
(sthiraM) = steadily
(sthiraM) = firm
(sthiraH) = still
(sthirabuddhiH) = self-intelligent
(sthir\text{AM}) = stable.

(sthir\text{AH}) = enduring

(sthairya\text{M}) = steadfastness

(snigdh\text{AH}) = fatty

(sparshana\text{M}) = touch

(sparsh\text{An}) = sense objects, such as sound

(spRishan) = touching

(spRih\text{A}) = aspiration

(spRih\text{A}) = desire

(smarati) = remembers

(smaran) = thinking of

(smaran) = remembering

(smRita\text{M}) = is understood to be.

(smRita\text{M}) = is considered.

(smRita\text{H}) = is considered

(smRit\text{A}) = is considered

(smRiti) = of memory

(smRiti\text{H}) = memory

(smRiti\text{H}) = remembrance

(smRitibhra.nshAt) = after bewilderment of memory

(syandane) = chariot

(sy\text{AM}) = would be

(sy\text{AM}) = shall be

(syAt) = is

(syAt) = will there be

(syAt) = exists

(syAt) = one becomes

(syAt) = may be

(syAt) = might be

(syAt) = remains

(syAma) = will we become
(syuH) = are
(srotasAM) = of flowing rivers
(svaM) = own
(svakaM) = His own
(svakarma) = in his own duty
(svakarmaNA) = by his own duties
(svachakShuShA) = your own eyes
(svajanaM) = own kinsmen
(svajanaM) = kinsmen
(svatejasA) = by Your radiance
(svadharmaM) = one’s own religious principles
(svadharmaM) = your religious duty
(svadharmaH) = one’s own occupation
(svadharmaH) = one’s prescribed duties
(svadharne) = in one’s prescribed duties
(svadhA) = oblation
(svanuShThitAt) = perfectly done
(svapan) = dreaming
(svapnaM) = dreaming
(svapnashIlasya) = of one who sleeps
(svapnAvabodhasya) = sleep and wakefulness
(svabhAva) = their own nature
(svabhAvah) = eternal nature
(svabhAvah) = characteristics
(svabhAvah) = the modes of material nature
(svabhAvajaM) = born of his own nature.
(svabhAvajaM) = born of his own nature
(svabhAvajA) = according to his mode of material nature
(svabhAvajena) = born of your own nature
(svabhAvaniyataM) = prescribed according to one’s nature
(svayaM) = personally.
(svayaM) = personally
(svayaM) = himself
(svayA) = by their own.
(svarga) = of the heavenly planets
(svargaM) = the heavenly kingdom
(svargatiM) = passage to heaven
(svargaparAH) = aiming to achieve heavenly planets
(svargalokaM) = heaven
(svalpaM) = a little
(svasti) = all peace
(svasthaH) = being situated in himself
(svasyaH) = by his own
(svAM) = of My personal Self
(svAM) = of Myself
(svAdhyAya) = of Vedic study
(svAdhyAya) = sacrifice in the study of the Vedas
(svAdhyAyaH) = study of Vedic literature
(sve sve) = each his own
(svena) = by your own
(ha) = certainly.
(hataM) = killed
(hataH) = being killed
(hataH) = has been killed
(hatAn) = already killed
(hatvA) = killing
(hatvA) = by killing
(haniShye) = I shall kill
(hanta) = yes
(hantAraM) = the killer
(hanti) = kills
(hantuM) = to kill
(hanyate) = is killed.
is killed
being killed
may kill
horses
takes away
throw
the Supreme Personality of Godhead, KRiShNa
of Lord KRiShNa
from happiness
cheerfulness
subject to joy and sorrow
butter
from the hand
in the elephant
destruction
indeed
certainly
surely
and distress to others
always envious
beneficial
benefit.
for your benefit.
in welfare work
losing
degrade
the Himalayan mountains.
offering.
offered in sacrifice
offered
fire coming out of Your mouth
deprived of
situated in the heart
of the heart
hearts
in the heart
in the location of the heart
pleasing to the heart
gladdened
O master of all senses
O master of the senses
unto KRiShNa, the master
of the senses
unto Lord KRiShNa
Hrsikesa (KRiShNa, the Lord
who directs the senses of the devotees)
the master of the senses, KRiShNa
Lord KRiShNa
unto Lord KRiShNa
Hrsikesa (KRiShNa, the Lord
who directs the senses of the devotees)
Hrsikesa (KRiShNa, the Lord
who directs the senses of the devotees)
with his bodily hairs standing
on end due to his great ecstasy
takes pleasure
I am enjoying
I am taking pleasure
O KRiShNa
O Yadava
O my dear friend
causes.
cause
the instrument
for the reason
with cause and effect
in exchange
is attracted
modesty
భగవన్ = (kShaNaM) = a moment

శాత్రియ = (kShatriya) = the ksatriyas

శాత్రియయా = (kShatriyasya) = of the ksatriya

శాత్రియం = (kShatriyAH) = the members of the royal order

శాత్రియా = (kShantiH) = tolerance

శాత్రియా = (kShamA) = patience.

శాత్రియా = (kShamA) = forgiveness

శాత్రియా = (kShamI) = forgiving

శయా = (kShayaM) = destruction

శయాక్రి = (kShayakRit) = the destroyer

శయా = (kShayAya) = for destruction

శార = (kSharaM) = to the fallible

శార = (kSharaH) = constantly changing

శార = (kSharaH) = fallible

శాట్రా = (kShAtraM) = of a ksatriya

శఅంతి = (kShAntiH) = tolerance

శామే = (kShAmaye) = ask forgiveness

శిపామి = (kShipAmi) = I put

శిపామ = (kShipraM) = very quickly

శిపామ = (kShipraM) = very soon

శినకలమే = (kShINakalmaShAH) = who are devoid of all sins

శినే = (kShINe) = being exhausted

శహద్ర = (kShudraM) = petty

శట్ర = (kShetra) = of the body

శట్ర = (kShetra) = the field of activities (the body)

శట్ర = (kShetraM) = this body

శట్ర = (kShetraM) = the field of activities (the body)

శట్ర = (kShetraM) = the field of activities

శట్ర = (kShetraM) = the field

శట్ర = (kShetraM) = field of activities

శట్రా = (kShetraj na) = and the knower of the body

శట్రా = (kShetraj naM) = the knower of the field
(kShetraj naH) = the knower of the field
(kShetraj nayoH) = and the knower of the field
(kShetraj nayoH) = of the proprietor of the body
(kShetrI) = the soul
(kShetreShu) = in bodily fields
(kShemaM) = protection
(kShemataraM) = better
(j nAtavyaM) = knowable
(j nAtuM) = to know
(j nAtena) = by knowing
(j nAtvA) = knowing well
(j nAtvA) = knowing
(j nAtvA) = thus knowing
(j nAna) = in knowledge
(j nAna) = with knowledge
(j nAna) = of knowledge
(j nAna) = of perfect knowledge
(j nAna) = by acquired knowledge
(j nAna) = by knowledge
(j nAnaM) = into knowledge
(j nAnaM) = knowledge of
(j nAnaM) = knowledge
(j nAnaM) = pure consciousness
(j nAnaM) = phenomenal knowledge
(j nAnaH) = whose knowledge
(j nAnagamyaM) = to be approached by knowledge
(j nAnachakShuShaH) = those who have
the eyes of knowledge.
(j nAnachakShuShA) = by the vision of knowledge
(j nAnadIpite) = because of the urge for self-realization.
(j nAnaplavena) = by the boat of transcendental knowledge
(j nAnayaj nAH) = sacrifice in knowledge
(j nAnayaj naH) = sacrifice in advancement of transcendental knowledge
(j nAnayaj nena) = by cultivation of knowledge
(j nAnayogena) = by the linking process of knowledge
(j nAnavatAM) = of the wise
(j nAnavAn) = one who is in full knowledge
(j nAnavAn) = learned
(j nAnasya) = of knowledge
(j nAnAH) = knowledge
(j nAnAgniH) = the fire of knowledge
(j nAnAt) = than knowledge
(j nAnAnAM) = of all knowledge
(j nAnAvasthita) = situated in transcendence
(j nAninaH) = of the knower
(j nAninaH) = to the person in knowledge
(j nAninaH) = the self-realized
(j nAnibhyaH) = than the wise
(j nAnI) = one in full knowledge
(j nAnI) = one who is in knowledge
(j nAnI) = one who knows things as they are
(j nAnA) = in knowledge
(j nAnena) = with knowledge
(j nAnena) = by knowledge
(j nAsyasi) = you can know
(j neyaM) = to be understood
(j neyaM) = to be known
(j neyaM) = the object of knowledge
(j neyaM) = the objective of knowledge
(j neyaM) = the knowable
(j neyaM) = be known
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