Sanskrit Glossary of Words from Bhagavadgita

Document Information

Text title: bhagavad gItA shabdArtha in Devanagari sequence
File name: bgwordsSeqD.itx
Category: gItA, giitaa, bhagavadgita
Location: doc_giitaa
Latest update: May 19, 2021
Send corrections to: Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

May 19, 2021

sanskritdocuments.org
The following list of words from Bhagavadgita is arranged sequentially as तत्तत्त्वाति (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
अ (a.nsha) = a part
अः (a.nshaH) = fragmental particle
अःशु (a.nshumAn) = radiant
अःशेन (a.nshena) = part
अःकः (akartAraM) = as the nondoer
अःकः (akartAraM) = the nondoer
अःकरः (akarma) = inaction
अःकरःकृ (akarmakRit) = without doing something
अःकरःनः (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
(agree) = in the beginning
(aghaM) = grievous sins
(aghAyH) = 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
(aNlyA.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
(atha) = also
(atha) = if, therefore
(atha) = if, however
(atha) = even though
(atha) = then
(atha) = thereupon
(atha) = therefore
(atha) = but
(athavA) = or
(athau) = or in other words
(adambhitvaM) = pridelessness
(adarshaH) = mirror
(adakShiNaM) = with no remunerations to the priests
(adAhyaH) = unable to be burned
(adRiShTa) = that you have not seen
(adRiShTapUrvaM) = never seen before
(adesha) = at an unpurified place
(adbhuta) = wonderful
(adbhutaM) = wonderful
(adya) = today
(adrohaH) = freedom from envy
(adveShTA) = nonenvious
(adhaH) = downward
(adhaH) = downwards
(adhaH) = down
(adhamAM) = condemned
(adharma) = irreligion
(adharmaM) = irreligion
(adharmaH) = irreligion
(adharmasya) = of irreligion
(adhikaM) = more
(adhikaH) = greater
(adhikataraH) = very much

(adhikaraH) = right

(adhigachChati) = attains.

(adhigachChati) = is promoted.

(adhigachChati) = one attains.

(adhigachChati) = does attain.

(adhidaivaM) = governing all the demigods

(adhidaivaM) = the demigods

(adhidaivataM) = called adhidaiva

(adhibhUtaM) = the physical manifestation

(adhibhUtaM) = the material manifestation

(adhiyaj naH) = the Supersoul

(adhiyaj naH) = the Lord of sacrifice

(adhiShThAnaM) = the place

(adhiShThAnaM) = sitting place

(adhiShThAya) = being situated in

(adhiShThAya) = being so situated

(adhyayanaH) = 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.
anantarUpa = O unlimited form.
anantarUpaM = unlimited form
anantavijayaM = the conch named Ananta-vijaya
anantavIryA = unlimited potency
anantAH = unlimited
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
anayoH = 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
(anahaNkAraH) = being without false egoism
(anAtmanaH) = of one who has failed to control the mind
(anAdi) = without beginning
(anAdi) = beginningless
(anAdiM) = without beginning
(anAditvAt) = due to eternity
(anAmayaM) = without any sinful reaction
(anAmayaM) = without miseries.
(anArambhAt) = by nonperformance
(anArya) = persons who do not know the value of life
(anAvRittiM) = to no return
(anAvRittiM) = no return
(anAshinaH) = never to be destroyed
(anAshritaH) = without taking shelter
(aniketaH) = having no residence
(anichChan) = without desiring
(anityaM) = temporary
(anityaH) = nonpermanent
(anirdeshyaM) = indefinite
(anirviNNachetasa) = without deviation
(aniShTa) = and undesirable
(aniShTaM) = leading to hell
(anIshvaraM) = with no controller
(anukampArthaM) = to show special mercy
(anychintayan) = constantly thinking of.
(anutiShThanti) = execute regularly
(anutiShThanti) = regularly perform
(anuttamaM) = the finest.
(anuttamAM) = the highest
(anudarshanaM) = observing
(anudvignamanAH) = without being agitated in mind
(anudvegakaraM) = not agitating
(anupakAriNe) = irrespective of return
(anupashyati) = one tries to see through authority
(anupashyati) = sees properly
(anupashyanti) = can see
(anupashyAmi) = do I foresee
(anuprapannAH) = following
(anubandhaM) = of future bondage
(anubandhIni) = bound
(anubandhe) = at the end
(anumantA) = permitter
(anurajyate) = is becoming attached
(anulepanaM) = smeared with
(anuvartate) = follows in the footsteps.
(anuvartante) = would follow
(anuvartante) = follow
(anuvartayati) = adopt
(anuvindhlyate) = becomes constantly engaged
(anushAsitAraM) = the controller
(anushushruma) = I have heard by disciplic succession.
(anushochanti) = lament
(anushochituM) = to lament
(anuShajjate) = one necessarily engages
(anuShajjate) = becomes attached
(anusantatAni) = extended
(anusmara) = go on remembering
(anusmaran) = remembering
(anusmaret) = always thinks of
(aneka) = after many, many
(aneka) = numerous
(aneka) = many
(aneka) = various
(anekadH) = into many
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(anena)</td>
<td>with these</td>
</tr>
<tr>
<td>(anena)</td>
<td>this</td>
</tr>
<tr>
<td>(anena)</td>
<td>by this sacrifice</td>
</tr>
<tr>
<td>(anena)</td>
<td>by this</td>
</tr>
<tr>
<td>(anta)</td>
<td>end</td>
</tr>
<tr>
<td>(antaM)</td>
<td>or end</td>
</tr>
<tr>
<td>(antaM)</td>
<td>the end</td>
</tr>
<tr>
<td>(antaH)</td>
<td>a limit</td>
</tr>
<tr>
<td>(antaH)</td>
<td>inside</td>
</tr>
<tr>
<td>(antaH)</td>
<td>within</td>
</tr>
<tr>
<td>(antaH)</td>
<td>end</td>
</tr>
<tr>
<td>(antaH)</td>
<td>conclusion</td>
</tr>
<tr>
<td>(antaH)</td>
<td>limit</td>
</tr>
<tr>
<td>(antaHsthAni)</td>
<td>within</td>
</tr>
<tr>
<td>(antakAle)</td>
<td>at the end of life</td>
</tr>
<tr>
<td>(antagataM)</td>
<td>completely eradicated</td>
</tr>
<tr>
<td>(antaraM)</td>
<td>the difference</td>
</tr>
<tr>
<td>(antaraM)</td>
<td>between</td>
</tr>
<tr>
<td>(antarAtmanA)</td>
<td>within himself</td>
</tr>
<tr>
<td>(antarArAmaH)</td>
<td>actively enjoying within</td>
</tr>
<tr>
<td>(antare)</td>
<td>between</td>
</tr>
<tr>
<td>(antarjyotiH)</td>
<td>aiming within</td>
</tr>
<tr>
<td>(antarsukhaH)</td>
<td>happy from within</td>
</tr>
<tr>
<td>(antavat)</td>
<td>perishable</td>
</tr>
<tr>
<td>(antavantaH)</td>
<td>perishable</td>
</tr>
<tr>
<td>(antike)</td>
<td>near</td>
</tr>
<tr>
<td>(ante)</td>
<td>at the end</td>
</tr>
<tr>
<td>(ante)</td>
<td>after</td>
</tr>
<tr>
<td>(anna)</td>
<td>of food grains</td>
</tr>
<tr>
<td>(annaM)</td>
<td>foodstuff</td>
</tr>
<tr>
<td>(annAt)</td>
<td>from grains</td>
</tr>
<tr>
<td>(anya)</td>
<td>of other</td>
</tr>
</tbody>
</table>
(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
(apahRitacteAM) = bewildered in mind
(apAtrebyaH) = 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
(aprApya) = without achieving
(aprApya) = without obtaining
(aprApya) = 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

(aphaltANkShibhiH) = by those devoid of desire for result

(abuddhaH) = less intelligent persons

(abravIt) = said.

(abravIt) = spoke.

(abhaktAya) = to one who is not a devotee

(abhayaM) = fearlessness

(abhaye) = and fearlessness

(ahavat) = became.

(abhAvaH) = changing quality

(abhAvaH) = death

(abhAvataH) = of one who is not fixed

(abhAShata) = began to speak.

(abhikrama) = in endeavoring

(abhijanavAn) = surrounded by aristocratic relatives

(abhijAtaH) = born of

(abhijAtasya) = of one who is born of

(abhijAnanti) = they know

(abhijAnAti) = one can know

(abhijAnAti) = can understand

(abhijAnAti) = does know

(abhijAyate) = takes his birth.

(abhijAyate) = becomes manifest.

(abhitaH) = assured in the near future

(abhidhAsyati) = explains

(abhidhIyate) = is indicated.

(abhidhIyate) = is called

(abhidhIyate) = is said.

(abhinandatI) = praises

(abhipravRittaH) = being fully engaged

(abhibhavati) = transforms
(abhibhavAt) = having become predominant
(abhibhUya) = surpassing
(abhimanaH) = conceit
(abhimukhAH) = towards
(abhiyuktAnAM) = fixed in devotion
(abhirataH) = following
(abhirakShantu) = should give support
(abhirakShitaM) = carefully protected.
(abhirakShitaM) = perfectly protected
(abhivijvalanti) = and are blazing.
(abhisandhAya) = desiring
(abhihitA) = described
(abhyadhikaH) = greater
(abhyanunAdayan) = resounding.
(abhyarchya) = by worshiping
(abhyasanaM) = practice
(abhyasUyakAH) = envious.
(abhyasUyati) = is envious.
(abhyasUyantaH) = out of envy
(abhyahanyanta) = were simultaneously sounded
(abhyAsayoga) = by practice
(abhyAsayogena) = by the practice of devotional service
(abhyAsAt) = than practice
(abhyAsAt) = by practice
(abhyAse) = in practice
(abhyAsena) = by practice
(abhyuthAnaM) = predominance
(abhraM) = cloud
(amarSha) = distress
(amalAn) = pure
(amAnitvaM) = humility
(amitavikramaH) = and unlimited force
(amI) = all these
(amI) = all those
(amI) = these
(amantra) = in the next life
(amUDhAH) = unbewildered
(amRita) = nectar
(amRitaM) = immortality
(amRitaM) = nectar.
(amRitaM) = nectar
(amRitattvAya) = for liberation
(amRitabhujaH) = those who have tasted such nectar
(amRitasya) = of the immortal
(amRitodbhavaM) = produced from the churning of the ocean
(amRitopamaM) = just like nectar
(amedhyaM) = untouchable
(ambara) = dresses
(ambuvegAH) = waves of the waters
(ambhasA) = by the water.
(ambhasi) = on the water.
(ayaM) = in this
(ayaM) = one
(ayaM) = this soul
(ayaM) = this
(ayaM) = these
(ayaM) = he
(ayatiH) = the unsuccessful transcendentalist
(ayathAvat) = imperfectly
(ayaneShu) = in the strategic points
(ayashaH) = infamy
(ayaj nasya) = for one who performs no sacrifice
(ayuktah) = one who is not in 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
(arpaNaM) = as an offering.
(arpaNaM) = 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
(aviShThati) = remains
(aviShThate) = becomes established.
(aviShThate) = becomes situated
(avadhyaH) = cannot be killed
(avanipAla) = of warrior kings
(avarAla) = abominable
(avashaH) = involuntarily
(avashaH) = automatically
(avashaH) = helplessly
avashiShyate = remains.
avShTabhya = accepting
avShTabhya = entering into
vasaM = automatically
vasAdayet = put into degradation
vasatuM = to stay
vasthitaM = situated
vasthitaH = situated.
vasthitAH = are situated
vasthitAH = situated
vasthitAn = arrayed on the battlefield
vasthitAn = situated
vahAsArthaM = for joking
vaj nAtaM = without proper attention
vAchya = unkind
vAptavaM = to be gained
vAptuM = to achieve
vAptoti = achieves
vAptoti = one achieves
vAptoti = gets
vApya = achieving
vApyate = is achieved.
avApsyatha = you will achieve.
avApsyasi = will gain.
avApsyasi = you will achieve.
avApsyasi = you will gain.
vikAlpena = without division
vikAryaH = unchangeable
vidvA.nsaH = the ignorant
vidhipUrvakaM = in a wrong way.
vidhipUrvakaM = without following any rule
and regulations.

- **avibhaṣṭaḥ (avibhaktam)** = undivided
- **avibhaṣṭaḥ (avibhaktam)** = without division
- **avijñeyaḥ (avij neyaM)** = unknowable
- **aviraṭaḥ (aviraṭam)** = invisible
- **avirāṭaḥ (avirāṭam)** = nonmanifest
- **avirāṭaḥ (avirāṭam)** = the unmanifest
- **avirāṭaḥ (avirāṭam)** = the unmanifested
- **avirāṭaḥ (avirāṭam)** = the unmanifested
- **avīśaḥ (avīśam)** = imperishable
- **avīśaḥ (avīśam)** = immobile
- **avīśaḥ (avīśam)** = imperishable
- **avīśaḥ (avīśam)** = immobile
- **avīśaḥ (avīśam)** = the unmanifest
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avīśaḥ (avīśam)** = the unmanifested
- **avādyā (avyaya)** = without deterioration
- **avādyā (avyayaM)** = inexaustible.
- **avādyā (avyayaM)** = imperishable.
- **avādyā (avyayaM)** = imperishable
- **avādyā (avyayaM)** = imperishable
avyayaM = unchangeable.
avyayaM = eternal.
avyayaM = eternal
avyayaM = everlasting.
avyayaM = forever
avyayaH = inexhaustible
avyayasya = of the imperishable
avyavasAyinAM = of those who are not in KRiShNa consciousness.
ashaktaH = unable
ashamaH = uncontrollable
ashayAt = from their source.
ashastraM = without being fully equipped
ashAntasya = of the unpeaceful
ashvataM = temporary
Astra = 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
(asatyA) = 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
(asmin) = in this
(asmin) = 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.
అహం (ahaM) = I am
అహం (ahaM) = I.
అహం (ahaM) = I
అహ� (ahaH) = of daytime
అహ� (ahaH) = day
అహగ్ర (ahaNkAra) = and egoism
అహగ్ర (ahaNkAraM) = of false ego
అహగ్ర (ahaNkAraM) = false ego
అహగ్ర (ahaNkAraH) = false ego
అహగ్రమం (ahaNkAraM) = bewildered by false ego
అహగ్రసం (ahaNkArAt) = by false ego
అహగ్ర (ahaNkRitaH) = of false ego
అహత (ahatvA) = not killing
అహా (aharAgame) = at the beginning of the day
అహి.సా (ahi.nsA) = nonviolence
అహిత (ahitAH) = unbeneficial.
అహిత (ahitAH) = enemies
అహితక (ahaitukaM) = without cause
అహో (aho) = alas
అహో (ahorAtra) = day and night
అక్షా (akShayaM) = unlimited
అక్షా (akShayaH) = eternal
అక్షర (akShara) = from the Supreme Brahman (Personality of Godhead)
అక్షర (akSharaM) = indestructible
అక్షర (akSharaM) = imperishable
అక్షర (akSharaM) = that which is beyond the perception of the senses
అక్షర (akSharaM) = the infallible
అక్షర (akSharaM) = beyond the senses
అక్షర (akSharaM) = syllable om
అక్షర (akSharaH) = infallible
అక్షరనా (akSharANAM) = of letters
అక్షర (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
AkAshM = 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

(ADhyAHarM) = wealthy

(AtAyaInaH) = aggressors

(AtiShthA) = be situated

(AtthA) = have spoken

(AtmA) = in the self

(AtmA) = in their own

(AtmA) = of the self

(AtmA) = Your own

(AtmakAraNatM) = consisting of

(AtmakAraNatM) = for sense enjoyment.

(AtmatRiptaH) = self-illuminated

(AtmAHarM) = on transcendence.

(AtmAHarM) = of one’s own self

(AtmAHrM) = of the conditioned soul.

(AtmAHrM) = of the conditioned soul

(AtmAHrM) = of the person.

(AtmAHrM) = of the living entity

(AtmAHrM) = of the self

(AtmAHrM) = of the soul

(AtmAHrM) = themselves

(AtmAHrM) = his own

(AtmAHrM) = Your

(AtmAHrM) = for the self

(AtmA) = by the purified mind

(AtmA) = by the pure mind

(AtmA) = by the mind

(AtmA) = by the living entity

(AtmA) = by deliberate intelligence

(AtmA) = 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
(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
(AdityaH) = the Adityas
(AdityagataM) = in the sunshine
(Adityavat) = like the rising sun
(AdityavarNaM) = luminous like the sun
(AdityAn) = the twelve sons of Aditi
(AdityAnAM) = of the Adityas
(AdidevaM) = the original Lord
AdidevaH = the original Supreme God
Adau = in the beginning
Adya = immediately
AdyaM = original.
AdyaM = original
AdyaM = the original
Adhatsva = fix
AdhAya = resigning
AdhAya = fixing
AdhipatyAM = supremacy.
AnanaM = mouths
ApaH = water
ApaH = waters
ApannaM = achieved
ApnAH = gaining
ApuryAMaNAM = always being filled
ApUrya = covering
AptuM = afflicts one with
AptuM = to get
ApnuyAM = may have.
Apuvanti = attain
Apnoti = achieves
Apnoti = one achieves
Apnoti = does acquire
AbrahmabhuvanAt = up to the Brahmaloka planet
AbharaNaNAM = ornaments
AbhAsaM = the original source
Amaya = disease
Amla = sour
AyuH = duration of life
AyudhaM = weapons
AyudhanAM = of all weapons
ఆరభే (Arabhate) = begins
ఆరభే (Arabhyate) = is begun
ఆరభ (Arambha) = endeavors
ఆరభ (ArambhaH) = endeavor
ఆరధనం (ArAdhanaM) = for the worship
ఆరుషె (ArurukShoH) = who has just begun yoga
ఆరుధ (ArUDhasya) = of one who has attained
ఆరుధి (ArUDhAni) = being placed
ఆరూ (ArAdha) = health
ఆరూ (ArjavaM) = simplicity
ఆరూ (ArjavaM) = honesty
ఆరూ (ArtaH) = the distressed
ఆరూ (ArHAH) = deserving
ఆరూ (Alasya) = laziness
ఆరూ (AvayoH) = of ours
ఆరూ (Avartate) = comes back
ఆరూ (AvartinaH) = returning
ఆరూ (Avishya) = entering
ఆరూ (AviShTaM) = overwhelmed
ఆరూ (AviShTaH) = overwhelmed
ఆరూ (AvRitaM) = is covered.
ఆరూ (AvRitaM) = covered
ఆరూ (AvRitaH) = is covered
ఆరూ (AvRitA) = covered
ఆరూ (AvRitAH) = covered.
ఆరూ (AvRittiM) = return
আরూ (AvRitya) = covering
�రూ (Aveshita) = fixed
ఆరూ (Aveshya) = establishing
ఆరూ (Aveshya) = fixing
ఆరూ (Avriyate) = is covered
ఆరూ (AshayasthitAH) = situated within the heart
entanglements in a network of hope

wonderful

as amazing

similarly amazing

all the wonders

must come upon

assuming

taking refuge

situated

accepting.

having taken shelter of

taking shelter of

taking shelter

encouraged

very soon

exist

mind attached

in sitting

seat

on the seat

attaining

by the weapon

situated

eaters

does remain still

should be situated

should sit

situated

the demoniac

demonic

of demoniac quality

demoniac
AsuranishchayAn (AsuranishchayAn) = demons.
AsurI (AsurI) = demoniac qualities
AsurIM (AsurIM) = atheistic
AsurIM (AsurIM) = the demoniac nature.
AsurIM (AsurIM) = demoniac
AsurIShu (AsurIShu) = demoniac
AstikyaM (AstikyaM) = religiousness
Aste (Aste) = remains
AsthAya (AsthAya) = following
AsthitaH (AsthitaH) = being situated
AsthitaH (AsthitaH) = situated in
AsthitaH (AsthitaH) = situated
AsthitAH (AsthitAH) = situated
Aha (Aha) = said
Ahave (Ahave) = in the fight
AhAra (AhAra) = eating
AhAraH (AhAraH) = eating
AhAraH (AhAraH) = food
AhArAH (AhArAH) = eating
AhuH (AhuH) = are said
AhuH (AhuH) = is known
AhuH (AhuH) = is said
AhuH (AhuH) = declare
AhuH (AhuH) = say
Aho (Aho) = or else
iNgate (iNgate) = waver
iNgate (iNgate) = flickers
ichChati (ichChati) = desires
ichChantaH (ichChantaH) = desiring
ichChasi (ichChasi) = you wish.
ichChasi (ichChasi) = you like
ichChA (ichChA) = wishes
భగవాను (ichChA) = desire
ఇచ్చిము (ichChAmi) = I wish
ఇచ్చిము (ichChAmi) = do I wish
ఇజెయ (ijyate) = is performed
ఇజెయయా (ijyayA) = by worship
ఇయు (iDyaM) = worshipable
ఇడా (itaH) = besides this
ఇడా (itaH) = from this world
ఇడా (itaraH) = common
ఇట (iti) = also
ఇట (iti) = in this way
ఇట (iti) = thus.
ఇట (iti) = thus
ఇట (iti) = therefore
ఇయుట (ityuta) = thus it is said.
ఇయుట (ityevaM) = knowing thus
ఇదం (idaM) = all this
ఇదం (idaM) = whatever we can see
ఇదం (idaM) = which we see
ఇదం (idaM) = this lamentation
ఇదం (idaM) = this
ఇదం (idaM) = thus
ఇదం (idaM) = the following
ఇదం (idaM) = these
ఇదనం (idAnIM) = now
ఇదిరిక (idRik) = as it is
ఇంద్రియ (indriya) = and the senses
ఇంద్రియ (indriya) = and senses
ఇంద్రియ (indriya) = of the sense organs
ఇంద్రియ (indriya) = the senses
ఇంద్రియ (indriya) = senses
ఇంద్రియ (indriyaH) = senses
(indriyagocharAH) = the objects of the senses

(indriyagrAmaM) = all the senses

(indriyagrAmaM) = 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 life.
(iha) = in this
(iha) = in the material world
(ihaiva) = in the present body
(ikShvAkave) = unto King Iksvaku
(IdRiShaM) = like this.
(IshaM) = unto the Supreme Lord
(IshaM) = Lord
(Ishvara) = of leadership
(IshvaraM) = the Supersoul
(IshvaraH) = the lord of the body
(IshvaraH) = the lord
(IshvaraH) = the Supreme Lord
భగవทย (IshvaraH) = the Lord.
శాం (Ihate) = he aspires
ఈహం (Ihante) = they desire
ఈహం (IkShaNaM) = eyes
ఈహ (IkShate) = one sees
ఈహ (IkShate) = does see
ఈహ (uktaM) = as declared
ఈహ (uktaM) = disclosed
ఈహ (uktaM) = described
ఈహ (uktaM) = said
ఈహ (uktaH) = addressed
ఈహ (uktaH) = is said
ఈహ (uktAH) = are said
ఈహ (uktvA) = saying
ఈహ (uktvA) = speaking
ఈహ (ugraM) = terrible
ఈహ (ugraH) = terrible
ఈహ (ugrakarmANaH) = engaged in painful activities
ఈహ (ugrarUpaH) = fierce form
ఈహ (ugraiH) = severe
ఈహ (uchchaiH) = very loudly
ఈహ (uchchaiHshravasaM) = Uccaihsrava
ఈహ (uchChiShTaM) = remnants of food eaten by others
ఈహ (uchChoShaNaM) = drying up
ఈహ (uchChritaM) = high
ఈహ (uchyate) = is called.
ఈహ (uchyate) = is called
ఈహ (uchyate) = is pronounced
ఈహ (uchyate) = is said to be.
ఈహ (uchyate) = is said to be
ఈహ (uchyate) = is said.
ఈహ (uchyate) = is said.
it is said.
gives up
quitting the body
covering
when the sun passes on the northern side
get up
stand up to fight
produced of
present
spoiled
for the sake of causing annihilation
are devastated
and great enthusiasm
would be put into ruin
send forth
giving up
and water
in a well of water
bellies
magnanimous
neutrals between belligerents
free from care
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
(upapannaM) = arrived at
(upamaM) = compared to
(upamA) = comparison
(upayAnti) = come
(uparataM) = ceased
(uparamate) = cease (because one feels transcendental happiness)
(uparamet) = one should hold back
(upalabhyate) = can be perceived
(upalipyate) = mixes.
(upalipyate) = mixes
(upavishat) = sat down again
(upavishya) = sitting
(upasaNgamya) = approaching
(upasevate) = enjoys.
(upasthe) = on the seat
(upahata) = overpowered
(upahata) = being afflicted
(upahanyAM) = would destroy
(upAyataH) = by appropriate means.
(upAshritAH) = being fully situated
(upAshritAH) = having taken shelter of
(upAshritya) = taking shelter of
(upAsate) = worship.
(upAsate) = worship
(upAsate) = begin to worship
(upetaH) = engaged
(upetaH) = endowed
(upetya) = achieving
(upetya) = arriving
(upaiti) = achieves
(upaiti) = attains
(upaiShyasi) = you will attain.
(ubhaya) = both
(ubhayoH) = of the two
(ubhayoH) = of both parties
(ubhayoH) = of both
(ubhayoH) = both
(ubhe) = both
(ubhau) = both
(uragAn) = serpents
(uru) = thighs
(urjitaM) = glorious
(ulbena) = by the womb
(uvAcha) = said
(ushanA) = Usana
(uShitvA) = after dwelling
(uShNa) = summer
(uShNa) = heat
(uShmapAH) = the forefathers
(UrdhvaM) = upward
(UrdhvaM) = upwards
(UrdhvamUlaM) = with roots above
(Rik) = the Rg Veda
(RichChati) = one achieves.
(RichChati) = one attains.
(RitaM) = truth
(RitUnAM) = of all seasons
(Rite) = without, except for
(RiddhaM) = prosperous
(RiShayaH) = those who are active within
(RiShayaH) = sages
(RiShin) = great sages
(RiShibhiH) = by the wise sages
(eka) = only one
(eka) = only
(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
(ekAgreNa) = with full attention
(ekAntaM) = overly
(ekAkSharaM) = the one syllable
(ekte) = one group
(ekena) = alone
(etat) = all this
(etat) = on this
(etat) = this is
(etat) = this
(etat) = thus
(etat) = these two natures
(etat) = these
(etyoH) = of these two
(etya) = of this
(etAM) = all this
(eta) = this
(etAn) = all of them
(etAn) = all these
(etAn) = these
(etAni) = all these
(etAni) = these
(etAvat) = thus
(eti) = gets
(eti) = comes
(eti) = does attain
(ete) = all these
(ete) = they
(ete) = these two
(ete) = these
(ete) = those
(eten) = by this kind
(eten) = by this
(eteShAM) = of the Pandavas
(etaI) = all these
(etaI) = by all these
(etaI) = from these
(edhA.nsi) = firewood
(ena) = about the soul
(ena) = this (soul)
(ena) = this soul
(ena) = this
(ena) = him
(ebhI) = all these
(ebhI) = from the influence of these
(ebhyaI) = above these
(ebhyaI) = to these demigods


( eva cha ) = also
( eva hi ) = certainly.
( eva ) = alone
( eva ) = also
( eva ) = it is all like that
( eva ) = indeed
( eva ) = even
( eva ) = ever
( eva ) = only
( eva ) = certainly
( eva ) = completely
( eva ) = thus
( eva ) = like that
( eva ) = like this
( eva ) = simply
( eva ) = surely
( evaM rUpaH ) = in this form
( evaM ) = as mentioned above
( evaM ) = in this way
( evaM ) = thus
( evaM ) = like this
( eva.nvidhaH ) = like this
( eva.nvidhAH ) = like this
( evApi ) = also
( eShaH ) = all this
( eShaH ) = this
( eShA ) = all this
( eShA ) = this
( eShAM ) = of them
( eShyati ) = comes
( eShyasi ) = you will attain
( eShyasi ) = you will come
(aiKAntikasya) = ultimate
(aiRAvataM) = Airavata
(aiShvaraM) = divine
(aiShvarya) = and opulence
(ojaSA) = by My energy
(aupamyena) = by comparison
(auShadhaM) = healing herb
(auShadhIH) = vegetables
(kaM) = whom.
(kaM) = whom
(kaH) = who
(kachchit) = whether
(kaTu) = bitter
(katarat) = which
(kathaM) = why
(kathaM) = how
(kathaya) = describe
(kathayataH) = speaking
(kathayantaH) = talking
(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
करणम् (karaNaM) = the senses
करलम् (karAlaM) = horrible
करलनि (karAlAni) = terrible
करिष्यति (kariShyati) = can do.
करिष्यसि (kariShyasi) = perform
करिष्यसि (kariShyasi) = you will do
करिष्येऽ (kariShye) = I shall execute
करिण्यम् (karuNaH) = kindly
करौ (karoti) = do
करौ (karoti) = performs
करौ (karomi) = I do
करौ (karosi) = you do
कर (karNaM) = Karna
कर (karNaH) = Karna
कर्तव्यम् (kartavyaM) = prescribed duty
कर्तव्यानि (kartavyAni) = should be done as duty
कर (kartA) = worker
कर (kartA) = creator
कर (kartA) = the worker
कर (kartA) = the doer
कर (kartA) = doer
कर (kartA) = such a worker
करारम् (kartAraM) = the worker
करारम् (kartAraM) = the father
करारम् (kartAraM) = performer
करतुम् (kartuM) = to act
करतुम् (kartuM) = to execute
करतुम् (kartuM) = to do
करतुम् (kartuM) = to perform
करतुम् (kartuM) = do
करिष्यत्वम् (kartRitvaM) = proprietorship
करिष्यत्वे (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 fruitive activities
(karnaNi) = activities
(karnaNi) = in action
(karnaNi) = in activity
(karnaNi) = in the performance of prescribed duties
(karnaNi) = in prescribed duties
(karnaNi) = in prescribed duty.
(karnaNi) = work
(karmaphala) = in the result of the work
(karmaphala) = with the results of activities
(karmaphala) = the fruit of the work
(karmaphalaM) = of the result of work
(karmaphalaM) = the results of all activities
(karmaphalatyAgaH) = renunciation of the results of fruitive action
(karmaphalAsaNgaM) = attachment for fruitive results
(karmaphale) = in fruitive action
(karmabandhaM) = bondage of reaction
(karmabandhanaH) = bondage by work
(karmabhiH) = by the reaction of such work
(karmabhiH) = from the bondage of the law of fruitive actions.
(karmayogaM) = devotion
(karmayogaH) = work in devotion
(karmayogeNa) = by activities without fruitive desire
(karmayogeNa) = by the linking process of devotion
(karmasa.nnyAsAt) = in comparison to the renunciation of fruitive work
(karmasaNginAM) = who are attached to fruitive work
(karmasaNgisShu) = in the association of those engaged in fruitive activities
(karmasaNgena) = by association with fruited activity

(karmasu) = activities.

(karmasu) = in all activities

(karmasu) = in discharging duties

(karmasu) = in fruited activities

(karmANaM) = the fruits of actions

(karmANAM) = whose work

(karmANi) = activities

(karmANi) = all works

(karmANi) = all kinds of work

(karmANi) = in fruited activities

(karmANi) = work

(karmANi) = works

(karmANi) = the activities

(karmANi) = your duties

(karmANi) = functions

(karmibhyaH) = than the fruited workers

(karmendriyANi) = the five working sense organs

(karmendriyaiH) = by the active sense organs

(karShati) = is struggling hard.

(karShayantaH) = tormenting

(kalayatAM) = of subduers

(kalilaM) = dense forest

(kalevaraM) = this body

(kalevaraM) = the body

(kalpate) = is considered eligible.

(kalpate) = is qualified.

(kalpate) = becomes.

(kalpakShaye) = at the end of the millennium

(kalpAdau) = in the beginning of the millennium

(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
(kAma) = sense gratification
(kAma) = from desires
(kAmaM) = lust
(kAmaH) = desire
(kAmaH) = lust
(kAmaH) = sex life
(kAmakAmAH) = desiring sense enjoyments
(kAmakAmI) = one who desires to fulfill desires.
(kAmakArataH) = acting whimsically in lust
(kAmakAreNa) = for enjoying the result of work
(kAmadhuk) = the surabhi cow
(kAmadhuk) = bestower.
(kAmabhogeShu) = to sense gratification
(kAmarUpaM) = in the form of lust
(kAmarUpeNa) = in the form of lust
(kAmahaitukaM) = it is due to lust only.
(kAmAH) = desires
(kAmAH) = from lust
(kAmAt) = from desire
(kAmAtAnaH) = desirous of sense gratification
(kAmAn) = desiring
(kAmAn) = desires for sense gratification
(kAmAn) = material desires for sense gratification
(kAmAn) = material desires
(kAmAn) = his desires
(kAmepsunA) = by one with desires for fruative results
(kAmebhyaH) = material sense gratification
(kAmaiH) = by desires
(kAmopabhoga) = sense gratification
(kAmyAnAM) = with desire
(kAya) = body
(kAya) = for the body
(kAyaM) = the body
(kAyena) = with the body
(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
(kAryate) = 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.
(kiM) = what is
(kiM) = what use
(kiM) = what
(kiM) = why
(kiM) = how much
(kiM) = how.
(kiM) = how
(ki nchana) = any
(ki nchit) = anything else
(ki nchit) = anything
(kim nu) = what to speak of
(kirITin) = Arjuna
(kirITinaM) = with helmet
(kirITinaM) = with helmets
(kilbishaM) = sinful reactions.
(kilbiShaH) = all of whose sins
(kilbiShaiH) = from sins
(kIrtyantaH) = chanting
(kIrtiM) = reputation
(kIrtiH) = fame
(kutaH) = where is
(kutaH) = wherefrom
(kutaH) = how is it possible
(kuntibhojaH) = Kuntibhoja
(kuntIputraH) = the son of Kunti
(kuru) = just perform
(kuru) = do
(kuru) = perform.
(kuru) = perform
(kurute) = it turns
(kurute) = turns
(kurute) = does perform
(kurunandana) = O beloved child of the Kurus
(kurunandana) = O son of Kuru.
(kurupravIra) = O best among the Kuru warriors.
(kuruvRiddhaH) = the grandsire of the Kuru dynasty (Bhishma)
(kurushreShTha) = O best of the Kurus
(kuruShva) = do
(kurusattama) = O best amongst the Kurus.
(kurukShetre) = in the place named Kuruksetra
(kurUn) = the members of the Kuru dynasty
(kuryAM) = I perform
(kuryAt) = must do
(kurvan) = doing anything
(kurvan) = performing
(kurvanti) = they do
(kurvanti) = they perform
(kurvannapi) = although engaged in work
(kurvANaH) = performing
(kurvAn) = doing
(kulaM) = family
(kulaghnAnAM) = of the destroyers of the family
(kulaghnAnAM) = for those who are killers of the family
(kuladharmAH) = the family traditions
(kuladharmAH) = family traditions
(kuladharmANAM) = of those who have the family traditions
(kulastriyaH) = family ladies
(kulasya) = for the family
(kulakShaya) = in killing the family
(kulakShaya) = in the destruction of a dynasty
(kulakShaye) = in destroying the family
(kule) = in the family
(kusha) = and kusa grass
(kushale) = in the auspicious
(kusumAkaraH) = spring.
(kUTasthaM) = unchanging
(kUTasthaH) = in oneness
(kUTasthaH) = spiritually situated
(kUrmaH) = tortoise
(kRita) = determined
(kRitaM) = as performed.
(kRitaM) = was performed
(kRitaM) = done
(kRitaM) = performed
(kRitakRityaH) = the most perfect
in his endeavors
(kRitA njaliH) = with folded hands
(kRitAnte) = in the conclusion
(kRitena) = by discharge of duty
(kRitvA) = after doing
(kRitvA) = keeping
(kRitvA) = doing so
(kRitvA) = doing
(kRitvA) = making
(kRitsnaM) = all
(kRitsnaM) = in total
(kRitsnaM) = whole
(kRitsnaM) = entire
(kRitsnaM) = everything
(kRitsnaM) = complete
(kRitsnaM) = completely
(kRitsnaM) = the whole
(kRitsnakarmakRit) = although engaged
in all activities.
(kRitsnavat) = as all in all
(kRitsnavit) = one who is in factual knowledge
(kRitsnasya) = all-inclusive
(kRipaH) = Krpa
(kRipaNAH) = misers
(kRipayA) = by compassion
(kRiShi) = plowing
(kRiShNa) = O KRiShNa
(kRiShNaM) = unto KRiShNa
(kRiShNaH) = the fortnight of the dark moon
(kRiShNaH) = Lord KRiShNa
(kRiShNAt) = from KRiShNa
(kRiShNe) = and darkness
(ke) = who
(kechit) = some of them
(kechit) = some
(kena) = by what
(kevalaM) = only
(kevalaiH) = purified
(keshava) = of Lord KRiShNa
(keshava) = O killer of the demon Kesi (KRiShNa).
(keshava) = O KRiShNa.
(keshava) = O KRiShNa
(keshavasya) = of KRiShNa
(keshinishUdana) = O killer of the Kesi demon.
(keShu) = in which
(kaiH) = with whom
(kaiH) = by which
(kaunteya) = O son of Kunti
(kaunteyaH) = the son of Kunti
(kaumAraM) = boyhood
(kaushalaM) = art.
(kratuH) = Vedic ritual
(kriyaH) = and activities
(kriyate) = is performed
(kriyante) = are done
(kriyamANAni) = being done
(kriyamANAni) = being performed
(kriyAH) = activities
(kriyAH) = the activities
(kriyAH) = performances.
(kriyAH) = performances
(kriyAbhiH) = by pious activities
(kriyAvisheSha) = pompous ceremonies
(krUrAn) = mischievous
(krodha) = and anger
(krodhaM) = anger
(krodhaH) = anger
(krodhaH) = and anger
(krodhaH) = wrath
(krodhAt) = from anger
(kledayanti) = moistens
(klesha) = trouble
(kleshaH) = trouble
(klaibyaM) = impotence
(kvachit) = at any time.
(khaM) = ether
(khe) = in the ether
(gachChati) = achieves.
(gachChati) = goes.
(gachChan) = going
(gachChanti) = attain
(gachChanti) = go
(gachChanti) = they reach
(gajendrANAM) = of lordly elephants
(gata) = removed
(gata) = lost
(gataH) = returned.
(gatarasaM) = tasteless
(gatavyathAH) = freed from all distress
(gatasaNgasya) = of one unattached to the modes of material nature
(gatAH) = attained.
(gatAH) = going
(gatAH) = having achieved.
(gatAgataM) = death and birth
(gati) = ways of passing
(gati) = the movement
(gatiM) = destination.
(gatiM) = destination
(gatiM) = perfectional stage.
(gatiM) = progress
(gatiH) = entrance.
(gatiH) = goal
(gatiH) = progress
(gatvA) = attaining
(gatvA) = going
(gadinaM) = with club
(gadinaM) = with maces
(gantavyaM) = to be reached
(gantAsi) = you shall go
(gandha) = fragrances
(gandhaH) = fragrance
(gandharva) = of the Gandharvas
(gandharvANAM) = of the citizens of the Gandharva planet
(gandhAn) = smells
(gamaH) = take to
One can attain
better
who are better
glorious
pregnancy
embryo
in the cow
who are better
glorious
pregnancy
embryo
in the cow
very difficult
the planets
the bow of Arjuna
limbs of the body
the Gayatri hymns
of vibrations
described
O Arjuna
Arjuna, the master of curbing ignorance
by Arjuna
of quality
of the qualities
quality
by the modes of material nature
by the modes
of works under material influence
in material activities
by the modes of material nature
in terms of different modes of material nature
master of the gunas
consisting of the three modes of material nature
consisting of the gunas
in terms of different modes
(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

(guNAnvitaM) = 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

(guhyaM) = confidential subject

(guhyaM) = confidential secret

(guhyaM) = confidential

(guhyatamaM) = the most confidential

(guhyataraM) = still more confidential

(guhyAt) = than confidential
భగవత్తా (guhyAnAM) = of secrets
శ్రీ (gRiNanti) = are offering prayers
గృహీత (gRihAdiShu) = home, etc.
గృహిత (gRihItvA) = taking
గృహిత (gRihNan) = accepting
గృహిత (gRihNAti) = does accept
గృహిత (gRihyate) = can be so controlled.
గృహిత (gehe) = in the house
గృ (go) = of cows
gృమాయ (gomukhAH) = horns
gృత్త (govinda) = O KRiShNa
gృత్త (govindaM) = unto KRiShNa, the giver of pleasure to the senses
gృత్త (grasamAnaH) = devouring
gృత్త (grasiShNu) = devouring
gృత్త (grAhAn) = things
gృత్త (grAheNa) = with endeavor
gృత్త (grAhyaM) = accessible
gృత్త (grIvaM) = neck
gృత్త (glAniH) = discrepancies
gృత్త (ghAtayati) = causes to hurt
gృత్త (ghoraM) = harmful to others
gృత్త (ghoraM) = horrible
gృత్త (ghore) = ghastly
gృత్త (ghoShaH) = vibration
gృత్త (ghnataH) = being killed
gృత్త (ghrANaM) = smelling power
gృత్త (cha) = and also
gృత్త (cha) = and.
gృత్త (cha) = and
gృత్త (cha) = also.
gృత్త (cha) = also
gృత్త (cha) = as well as
(cha) = indeed
(cha) = respectively
(chakraM) = cycle
(chakrahastaM) = disc in hand
(chakriNaM) = with discs
(cha nchalaM) = flickering
(cha nchalatvAt) = 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
(chApA) = the bow
(chApi) = 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
(chetasaH) = whose wisdom
(chetasaH) = their hearts
(chetasA) = by intelligence
(chetasA) = by consciousness
(chetasA) = by the mind and intelligence
(chetasA) = by the mind
(chetasAM) = of those whose minds.
(chetasAM) = of those whose minds
(chetAH) = in heart
(cheShTaH) = the endeavors
(cheShTate) = tries
(cheShTasya) = of one who works for maintenance
(chailAjina) = of soft cloth and deerskin
(chodanA) = the impetus
(chyavanti) = fall down
(ChandasAM) = of all poetry
(ChandA.nsi) = the Vedic hymns
(ChandobhiH) = by Vedic hymns
(ChalayatAM) = of all cheats
(Chittva) = cutting
(ChittvA) = cutting off
(Chindanti) = can cut to pieces
(Chinna) = torn
(Chinna) = having cut off
(Chinna) = having torn off
(ChettA) = remover
(ChettuM) = to dispel
(jagat) = universe.
(jagat) = universe
(jagat) = cosmic manifestation
(jagat) = the universe
(jagat) = the whole world
(jagat) = the entire world
(jagat) = the cosmic manifestation
(jagat) = the material world.
(jagataH) = universe
(jagataH) = of the world
(jagataH) = of the material world
(jagatpate) = O Lord of the entire universe.
(jagannivAsa) = O refuge of the universe.
(jagannivAsa) = O refuge of the universe
(jagannivAsa) = O refuge of the worlds.
(jagrataH) = or one who keeps night watch too much
(jaghanya) = of abominable
jaNgamaM = moving
janaH = person
janakAdayAH = Janaka and other kings
janayet = he should cause
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.
jantavaH = the living entities.
janma = of birth
janma = birth
janma = births
janmakarmaphalapradAM = resulting in good birth and other fruative 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
jayeuH = they conquer
<table>
<thead>
<tr>
<th>Sanskrit Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(jar) = and old age</td>
<td></td>
</tr>
<tr>
<td>(jar) = old age</td>
<td></td>
</tr>
<tr>
<td>(jar) = from old age</td>
<td></td>
</tr>
<tr>
<td>(jahAti) = can get rid of</td>
<td></td>
</tr>
<tr>
<td>(jahi) = conquer</td>
<td></td>
</tr>
<tr>
<td>(jahi) = destroy</td>
<td></td>
</tr>
<tr>
<td>(jAgarti) = is wakeful</td>
<td></td>
</tr>
<tr>
<td>(jAgrati) = are awake</td>
<td></td>
</tr>
<tr>
<td>(jAtasya) = of one who has taken his birth</td>
<td></td>
</tr>
<tr>
<td>(jAtAH) = born</td>
<td></td>
</tr>
<tr>
<td>(jAtidharmAH) = community projects</td>
<td></td>
</tr>
<tr>
<td>(jAtu) = at any time</td>
<td></td>
</tr>
<tr>
<td>(jAtu) = ever</td>
<td></td>
</tr>
<tr>
<td>(jAnan) = even if he knows</td>
<td></td>
</tr>
<tr>
<td>(jAnAti) = knows</td>
<td></td>
</tr>
<tr>
<td>(jAne) = I know</td>
<td></td>
</tr>
<tr>
<td>(jAyate) = is taking place</td>
<td></td>
</tr>
<tr>
<td>(jAyate) = comes into being</td>
<td></td>
</tr>
<tr>
<td>(jAyate) = takes birth.</td>
<td></td>
</tr>
<tr>
<td>(jAyate) = takes birth</td>
<td></td>
</tr>
<tr>
<td>(jAyante) = are manifested</td>
<td></td>
</tr>
<tr>
<td>(jAyante) = develop</td>
<td></td>
</tr>
<tr>
<td>(jAla) = by a network</td>
<td></td>
</tr>
<tr>
<td>(jAhnavI) = the River Ganges.</td>
<td></td>
</tr>
<tr>
<td>(jigiShatAM) = of those who seek victory</td>
<td></td>
</tr>
<tr>
<td>(jighran) = smelling</td>
<td></td>
</tr>
<tr>
<td>(jijIviShAmaH) = we would want to live</td>
<td></td>
</tr>
<tr>
<td>(jita) = having conquered</td>
<td></td>
</tr>
<tr>
<td>(jitaH) = conquered</td>
<td></td>
</tr>
<tr>
<td>(jitAtmanaH) = of one who has conquered his mind</td>
<td></td>
</tr>
<tr>
<td>(jitAtmA) = having control of the mind</td>
<td></td>
</tr>
<tr>
<td>(jitendriyaH) = having conquered the senses</td>
<td></td>
</tr>
</tbody>
</table>
(jitvA) = conquering
(jitvA) = by conquering
(jivabhUtAM) = comprising the living entities
(jij nAsuH) = inquisitive
(jij nAsuH) = the inquisitive
(jIrNA) = old and useless
(jIrNA) = old and worn out
(Ivati) = lives.
(IvanaM) = life
(IvabhUtAH) = the conditioned living entity
(Ivaloke) = in the world of conditional life
(Ivitena) = living
(juShTaM) = practiced by
(juhosi) = you offer
(juhvati) = offer
(juhvati) = they sacrifice.
(juhvati) = sacrifice.
(jetAsi) = you will conquer
(joShayet) = he should dovetail
(jyAyasi) = better
(jyAyAH) = better
(jyotiH) = the light
(jyotiH) = the source of light
(jyotiH) = light
(jyotIShAM) = in all luminous objects
(jyotIShAM) = of all luminaries
(jvaladbhiH) = blazing
(jvalanaM) = a fire
(jhaShANAM) = of all fish
(taM taM) = corresponding
(taM taM) = similar
(taM) = unto Arjuna
(taM) = unto Him
(taM) = unto him
(taM) = Him
(taM) = to Him
(taM) = that
(taM) = him
(taM) = he
(tat sarvaM) = all those
(tat 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
(tatataH) = from there
(tattva) = of the truth
(tattvaM) = the truth
(tattvataH) = in truth
(tattvataH) = in reality
(tattvataH) = in fact.
(tattvataH) = factually
(tattvataH) = from the truth
(tattvavit) = one who knows the truth
(tattvavit) = the knower of the Absolute Truth
(tattvaj nAna) = of knowledge of the truth
(tattvena) = in reality
(tattvena) = in fact
(tatparaM) = KṚṣṇa consciousness.
(tatparaM) = transcendental
(tatparaH) = very much attached to it
(tatparAyaNaH) = who have completely taken shelter of Him
(tatprasAdAt) = by His grace
(tatbuddhayaH) = those whose intelligence is always in the Supreme
(tatra) = into that
(tatra) = therein
(tatra) = thereupon
(tatra) = there
(tatra) = therefore
(tatvidaH) = by those who know this.
(tatsamakShaM) = among companions
(tathA) = also
(tathA) = as also
(tathA) = as well as.
(tathA) = as well as
(tathA) = in that way
(tathA) = in the same way
(tathA) = too
(tathA) = that
(tathA) = thus.
(tathA) = thus
భగవానుని (tatha) = similarly.
శ్రీ (tatha) = similarly
తా (tathA) = so
తాం (tathApi) = still
తాం (tathaiva) = in that position
తాం (tathaiva) = similarly
తదవం (taddhAma) = that abode
తాం (tadanantaraM) = thereafter.
తా (tadA) = at that time.
తా (tadA) = at that time
తాం (tadAtmAnaH) = those whose minds are always in the Supreme
తాం (tadvat) = so
తాం (tadviddhi) = you must know it
తాం (tanuM) = a body
తాం (tanuM) = form of a demigod
తాస్తం (tanniShThAH) = those whose faith is only meant for the Supreme
తాం (tapaH) = and penance
తాం (tapaH) = austerities
తాం (tapaH) = austerity
తాం (tapaH) = penance
తాస్తం (tapaHsu) = in undergoing different types of austerities
తాం (tapantaM) = heating.
తాం (tapasA) = by the penance
తాం (tapasA) = by serious penances
తాం (tapasAM) = and penances and austerities
తాం (tapasi) = in penance
తాస్తం (tapasyasi) = austerities you perform
తాం (tapasvibhyaH) = than the ascetics
తాం (tapasviShu) = in those who practice penance.
తాం (tapAmi) = give heat
తాం (tapobhiH) = by serious penances
(tapoyaj nAH) = sacrifice in austerities
(taptaM) = executed
(tapyante) = undergo
(tamaH) = in ignorance.
(tamaH) = the mode of ignorance
(tamaH) = darkness
(tamasa) = by illusion
(tamasaH) = of the mode of ignorance
(tamasaH) = to darkness
(tamasaH) = the darkness
(tamasaH) = from the mode of ignorance
(tamasi) = in ignorance
(tamasi) = the mode of ignorance
(tamodvAraiH) = from the gates of ignorance
(tAYA) = with that
(tAYA) = by such things
(tayoH) = of the two
(tayoH) = of them
(taranti) = overcome
(tarIshyasi) = you will overcome
(tava) = unto you
(tava) = of yours
(tava) = your
(tava) = Your.
(tava) = Your
(tasmAt) = to that
(tasmAt) = than him
(tasmAt) = therefore
(tasmin) = in that
(tasya tasya) = to him
(tasya) = its
(tasya) = of Him
(tasya) = of that
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) = in the mode of ignorance.
tAmasI = in the mode of ignorance.
tAmasI = in the mode of ignorance
tAvAn = similarly
tAsAM = of all of them
titikShasva = just try to tolerate
tiShThati = exists.
tiShThati = remains
(tiShThati) = resides
(tiShThantaM) = residing
(tiShThanti) = dwell
(tiShThasi) = remain.
(tIkShNa) = pungent
(tu) = and
(tu) = also
(tu) = indeed
(tu) = only
(tu) = certainly
(tu) = but
(tu) = however
(tumulaH) = uproarious
(tumulaH) = tumultuous
(tulya) = equal
(tulya) = equally disposed
(tulyaH) = equal
(tuShTaH) = satisfied
(tuShTiH) = satisfaction
(tuShNiM) = silent
(tuShyati) = one becomes satisfied
(tuShyanti) = become pleased
(tRipta) = satisfied
(tRiptaH) = being satisfied
(tRiptiH) = satisfaction
(tRiShNA) = with hankering
(te) = all of them
(te) = unto you
(te) = unto You
(te) = of you
(te) = of You
(te) = to you.
(te) = to you
(te) = they are
(te) = they.
(te) = they
(te) = those
(te) = by you
(te) = by You
(te) = you
(te) = your
(te) = such persons
(te) = Your
(te) = for your
(te.api) = even they
(tejaH) = of the splendor
(tejaH) = the splendor
(tejaH) = power
(tejaH) = prowess
(tejaH) = vigor
(tejaH) = splendor
(tejaH) = heat
(tejasvinAM) = of everything splendid
(tejasvinAM) = of the powerful
(tejobhiH) = by effulgence
(tejomayaM) = full of effulgence
(tejorAshiM) = effulgence
(tena) = with that
(tena) = by that lust
(tena) = by that
(tena) = by him
(tenaiva) = in that
(teShAM) = unto them
(teShAM) = out of them
(teShAM) = of them
(teShAM) = their
(teShAM) = for them
(teShu) = in the sense objects
(teShu) = in them
(teShu) = in those
(teShu) = for those
(taiH) = by them
(taistaiH) = various
(toyaM) = water
(tau) = they
(tau) = those
(tyakta) = giving up
(tyaktajvitAH) = prepared to risk life
(tyaktuM) = to be renounced
(tyaktvA) = giving up
(tyaktvA) = renouncing
(tyaktvA) = leaving aside
(tyaktvA) = having given up
(tyajati) = gives up
(tyajan) = quitting
(tyajet) = one must give up.
(tyajet) = one should give up
(tyajet) = gives up
(tyAg) = of renunciation
(tyAgM) = renunciation
(tyAgH) = renunciation
(tyAgasya) = of renunciation
(tyAgAt) = by such renunciation
(tyAgI) = the renouncer
(tyAge) = in the matter of renunciation
(tyAjyaM) = are to be given up
(tyAjyaM) = to be given up

(trAyate) = releases

(tridhA) = of three kinds

(tribhiH) = of three kinds

(tribhiH) = three

(trivisthaH) = threefold

(trividhaA) = of three kinds

(trividhaH) = of three kinds

(trividhaH) = three

(trividhaM) = of three kinds

(trimurti) = three

(triShu) = in the three

(trIn) = three

(traparasya) = by Your mercy

(tvaM) = unto You

(tvaM) = you

(tvaM) = You are

(tvaM) = You

(tvaM) = from You

(tvak) = skin

(tvat) = than you

(tvat) = than You

(tvattaH) = from You

(tvatsamaH) = equal to You

(tvadanyena) = besides you

(tvayA) = by you
(tvayA) = by You
(tvayi) = unto you
(tvaramANAH) = rushing
(tvA) = unto you
(tvAM) = unto You
(tvAM) = of You
(tvAM) = you
(tvAM) = You
(da.nDaH) = punishment
(da.nShTrA) = teeth
(dagdha) = burned
(dattaM) = given
(dattAn) = things given
(dAdAmi) = I give
(dadAsi) = you give away
(dadhAmi) = create
(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
భగవం (darshanaM) = philosophy  
శ్రేయ్య (darshanaM) = sights  
సరిథయ (daranakANkShiH) = aspiring to see.  
శాయ (darshaya) = show  
శాయా (darshayAmAsa) = showed  
శా (darshitaM) = shown  
శా (darshinaH) = seers.  
శా (darshibhiH) = by the seers.  
షరస్తో (dashanAntareShu) = between the teeth  
షరస్త (dashaikaM) = eleven  
షరస్త (dahati) = burns  
షరస్త (dakShaH) = expert  
షరస్త (dakShiNAyanaM) = when the sun passes  
  on the southern side  
షరస్త (dAH) = giving  
షరస్త (dAtavyaM) = worth giving  
షరస్త (dAna) = of charity  
షరస్త (dAna) = charity  
షరస్త (dAnaM) = generosity  
షరస్త (dAnaM) = charity  
షరస్త (dAnavaH) = the demons.  
షరస్త (dAne) = in charity  
షరస్త (dAnena) = by charity  
షరస్త (dAneShu) = in giving charities  
షరస్త (dAnaiH) = by charity  
షరస్త (dArA) = wife  
షరస్త (dAsyante) = will award  
షరస్త (dAsyAmi) = I shall give charity  
షరస్త (dAkShyaM) = resourcefulness  
షరస్త (divi) = in the sky  
షరస్త (divi) = in the higher planetary system  
షరస్త (divi) = in heaven  

sanskritdocuments.org
(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
(duHkhataraM) = more painful
(duHkhasa.nyoga) = of the miseries of material contact
(duHkhahA) = diminishing pains.
(duHkhAnAM) = and distress
(duHkhAnAM) = material miseries
(duHkhAlayaM) = place of miseries
(duHkhe) = and distress
(duHkhena) = by miseries
(duHkheShu) = and distress
(duHkheShu) = in the threefold miseries
(duHkhaiH) = the distresses
(duratyayA) = very difficult to overcome
(durAsadaM) = formidable.
(durgatiM) = to degradation
(durgANi) = impediments
(durnigrahaM) = difficult to curb
(durnirIkShyaM) = difficult to see
(durbuddheH) = evil-minded
(durmatiH) = foolish.
(durmedhA) = unintelligent
(duryodhanaH) = King Duryodhana
(durlabhataraM) = very rare
(duShkRitAM) = of the miscreants
(duShkRitinaH) = miscreants
(duShTAsu) = being so polluted
(duShpUraM) = insatiable
(duShpUreNa) = never to be satisfied
(duShprApaH) = difficult to obtain
(dUrasthaM) = far away
(dUreNa) = discard it at a long distance
(dRiDhaM) = obstinate
(dRiDhaM) = very
(dRiDhanishchayaH) = with determination
(dRiDhavratAH) = with determination.
(dRiDhavratAH) = with determination
(dRiDhena) = strong
(dRiShTaH) = observed
(dRiShTavAn) = seeing
(dRiShTavAnasi) = as you have seen
(dRiShTiM) = vision
(dRiShTvA) = after seeing
(dRiShTvA) = by experiencing
(dRiShTvA) = by seeing
(dRiShTvA) = looking upon
(dRiShTvA) = seeing
(deva) = of the Supreme Lord
(deva) = O Lord
(deva) = my Lord
(devaM) = to the Supreme Personality of Godhead
(devaM) = shining
(devatA) = gods
(devatAH) = the demigods
(devatAH) = demigods
(devadattaM) = the conchshell named Devadatta
(devadeva) = O Lord of all demigods
(devadevasya) = of the Supreme Personality of Godhead
(devabhogAn) = the pleasures of the gods.
(devayajaH) = the worshipers of the demigods
(devarShiH) = the sage among the demigods
(devarShINAM) = of all the sages amongst the demigods
(devalaH) = Devala
(devavara) = O great one amongst the demigods
(devavratAH) = worshipers of demigods
(devAH) = the demigods
(devAH) = demigods
(devAn) = all the demigods
(devAn) = to the demigods
(devAn) = demigods
(devAnAM) = of all the demigods
(devAnAM) = of the demigods
(devesha) = O God of the gods
(devesha) = O Lord of all lords
(devesha) = O Lord of lords
(deveShu) = amongst the demigods
(desha) = places
(deshe) = in a proper place
(deshe) = land
(deha) = the body
(dehaM) = in the bodies
(dehaM) = this body
(dehabhRit) = the embodied
(dehabhRitA) = by the embodied
(dehabhRitAM) = of the embodied
(dehavadbhiH) = by the embodied
(deAH) = material bodies
(dehAntara) = of transference of the body
(dehinaM) = of the embodied.
(dehinaM) = the embodied.
(dehinAM) = of the embodied
(dehl) = the embodied soul
(dehl) = the embodied.
(dehl) = the embodied
(dehl) = 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
dailyAnAM = of the demons
daivaM = in worshiping the demigods
daivaM = the Supreme
daivaH = godly
daivaH = the divine
daivI = transcendental
daivIM = transcendental
daivIM = the transcendental nature
daivIM = divine
doSha = the fault
doSha = by the weakness
doShaM = crime
doShaM = fault
doShavat = as an evil
doShAH = the faults
doShena = with fault
doShaiH = by such faults
daurbalyaM = weakness
dyutaM = gambling
dyutiM = the sunshine
dyau = from outer space
dravanti = are fleeing
dravanti = glide
dravyayajnAH = sacrificing one’s possessions
dravyamayAt = of material possessions

(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
(dharna) = of religion
(dharma) = principles of religion
(dharma) = religion
(dharma) = religiosity
(dharmaM) = the principles of religion
(dharmaM) = doctrines
(dharmaM) = religion
(dharmasya) = occupation
(dharmasya) = of the constitutional position
(dharmasya) = of religion
(dharmasya) = toward the process of religion
(dharmakShetre) = in the place of pilgrimage
(dharmAtmA) = righteous
(dharmAviruddhaH) = not against religious principles
(dharme) = religion
(dharmaM) = as a religious duty
(dharmaM) = the principle of religion
(dharmaM) = sacred
(dharmyaAt) = for religious principles
(dhAtA) = the creator
(dhAtA) = supporter
(dhAtAraM) = the maintainer
(dhAma) = abode
(dhAma) = refuge
(dhAma) = sustenance
(dhArayate) = one sustains
(dhArayan) = considering.
(dhArayan) = holding
(dhArayAmi) = sustain
(dhArtarASHTrasya) = for the son of Dhritarashtra
(dhArtarASHTrAH) = the sons of Dhritarashtra.
(dhArtarASHTrAH) = the sons of Dhritarashtra
(dhArtarASHTrANAM) = of the sons of Dhritarashtra
(dhArtarASHTrAn) = the sons of Dhritarashtra
(dhAryate) = is utilized or exploited
(dhImatA) = very intelligent.
(dhImatAM) = of those who are endowed with great wisdom
(dhIraM) = patient
(dhIraH) = the sober
(dhIraH) = steady
(dhumaH) = smoke
(dhUmena) = with smoke
(dhUmena) = by smoke
(dhRitarASHTrauvAcha) = 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
- dhRitigRihItayA = Dhristaketu
- dhRitigRihItayA = 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 shrosyasi) = do not hear

(na) = there is not
(na) = did not
(na) = do not
(na) = does not
(na) = neither
(na) = never
(na) = no one
(na) = no
(na) = not
(na) = nothing
(na) = nor
(na) = should not

(naH) = us
(naH) = our
(naH) = to us
(naH) = by us
(naH) = for us

(nakulaH) = Nakula

(nadInAM) = of the rivers

(nabhaH) = the sky

(nabhaHspRishaM) = touching the sky

(namaH astu) = I offer my respects

(namaH astu) = obeisances

(namaH) = again my respects

(namaH) = offering obeisances

(namaH) = offering my respects

(namaH) = my respects

(namaskuru) = offer obeisances

(namaskuru) = offer your obeisances

(namaskRitvA) = offering obeisances
(namaste) = offering my respects unto You.
(namasyantaH) = offering obeisances
(namasyanti) = are offering respects
(nameran) = they should offer proper obeisances
(nayanaM) = eyes
(nayet) = must bring under.
(naraH) = a person
(naraH) = a man.
(naraH) = a man
(naraH) = human being.
(narakasya) = of hell
(narakAya) = make for hellish life
(narake) = in hell
(narake) = into hell
(narapuNgavaH) = hero in human society.
(naralokvIrAH) = 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
భగవ fireworks

<table>
<thead>
<tr>
<th>Telugu Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>నిత్యం (nitya)</td>
<td>always</td>
</tr>
<tr>
<td>నిత్యం (nitya)</td>
<td>regularly</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>always existing</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>always</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>as an eternal function</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>eternally</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>constant</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>twenty-four hours a day</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>perpetually</td>
</tr>
<tr>
<td>నిత్యంము (nityaM)</td>
<td>forever</td>
</tr>
<tr>
<td>నిత్యంహ (nityaH)</td>
<td>eternal</td>
</tr>
<tr>
<td>నిత్యంహ (nityaH)</td>
<td>everlasting</td>
</tr>
<tr>
<td>నిత్యాజాతం (nityajAtaM)</td>
<td>always born</td>
</tr>
<tr>
<td>నిత్యత్వం (nityatvaM)</td>
<td>constancy</td>
</tr>
<tr>
<td>నిత్యయుక్తం (nityayuktaH)</td>
<td>always engaged</td>
</tr>
<tr>
<td>నిత్యయుక్తం (nityayuktAH)</td>
<td>perpetually engaged</td>
</tr>
<tr>
<td>నిత్యవాయిరిన (nityavaireiNa)</td>
<td>by the eternal enemy</td>
</tr>
<tr>
<td>నిత్యశ (nityashaH)</td>
<td>regularly</td>
</tr>
<tr>
<td>నిత్యాസత्तవి (nitasattvasthaH)</td>
<td>in a pure state of spiritual existence</td>
</tr>
<tr>
<td>నిత్యాయ (nityasya)</td>
<td>eternal in existence</td>
</tr>
<tr>
<td>నిత్యాహ (nityAH)</td>
<td>in eternity</td>
</tr>
<tr>
<td>నిడ్రా (nidrA)</td>
<td>sleep</td>
</tr>
<tr>
<td>నిడ్రాభి (nidrAbhiH)</td>
<td>and sleep</td>
</tr>
<tr>
<td>నిడహా (nidhanaM)</td>
<td>destruction</td>
</tr>
<tr>
<td>నిడాని (nidhanAni)</td>
<td>when vanquished</td>
</tr>
<tr>
<td>నిడానము (nidhAnaM)</td>
<td>basis</td>
</tr>
<tr>
<td>నిడానము (nidhAnaM)</td>
<td>resting place</td>
</tr>
<tr>
<td>నిడానము (nidhAnaM)</td>
<td>refuge</td>
</tr>
<tr>
<td>నిడాంత (nindantaH)</td>
<td>while vilifying</td>
</tr>
<tr>
<td>నిడా (nindA)</td>
<td>in defamation</td>
</tr>
<tr>
<td>నిబాద్ధా (nibaddhaH)</td>
<td>conditioned</td>
</tr>
</tbody>
</table>
(nibadhanti) = do condition
(nibadhanti) = bind
(nibadhniAti) = binds
(nibadhyate) = becomes affected.
(nibadhyate) = becomes entangled.
(nibadhanti) = do bind
(nibandhAya) = for bondage
(nibodha) = just understand
(nibodha) = just take note of, be informed
(nibodha) = try to understand
(nimittamAtraM) = just the cause
(nimittAni) = causes
(nimiShan) = closing
(niyata) = having controlled
(niyataM) = always
(niyataM) = prescribed
(niyataM) = regulated
(niyatamanasaH) = with a regulated mind
(niyatasya) = prescribed
(niyatAH) = controlled
(niyAtmabhiH) = by the self-controlled.
(niyamaM) = regulations
(niyamya) = by regulating
(niyamya) = regulating
(niyojayasi) = You are engaging
(niyojitaH) = 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
(nivairA) = 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
(nishchitAH) = 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
నాయ్శ్రిటికా (naiShkRitikaH) = expert in insulting others
నాయ్శ్థికి (naiShThikIM) = unflinching
(no) = nor
నాయ్యామ (nyAyyaM) = right
నాయ్యామ (nyAsaM) = renunciation
పచంతి (pachanti) = prepare food
పచంమి (pachAmi) = I digest
పాచ (pa ncha) = five
పాచంమి (pa nchamaM) = the fifth.
పాన౗ణక (paNavAnaka) = small drums and kettledrums
పానీతా (paNDitaM) = learned
పానీతా (paNDitAH) = the learned.
పానీతా (paNDitAH) = the learned
పానీతా (paNDitAH) = those who are wise
పతాగా (pataNgAH) = moths
పతంతి (patanti) = they glide down
పతంతి (patanti) = fall down
పాటామి (patraM) = a leaf
పాతి (pathi) = on the path.
పడం (padaM) = abode
పడం (padaM) = position
పడం (padaM) = legs
పడం (padaM) = situation
పడాఇహ (padaiH) = by the aphorisms
పదమపాతామి (padmapatraM) = a lotus leaf
పారా (para) = and in other
పారామి (paraM) = transcendental
పారామి (paraM) = the Supreme.
పారామి (paraM) = the Supreme
పారామి (paraM) = the supreme
పారామి (paraM) = beyond
పారామి (paraM) = superior
(paraM) = supreme
(paraM) = far superior things
(para\textit{ntapa}) = O chastiser of the enemies.
(par\textit{H}) = in the next life
(par\textit{H}) = transcendental
(par\textit{H}) = the ultimate goal.
(par\textit{H}) = the Supreme, than whom no one is greater
(par\textit{aH}) = superior
(par\textit{araM}) = superior
(par\textit{dharmaH}) = duties prescribed for others
(par\textit{dharmaAt}) = than another’s occupation
(par\textit{dharmaAt}) = than duties mentioned for others
(par\textit{antapa}) = O Arjuna, subduer of the enemies.
(par\textit{antapa}) = O killer of the enemies
(par\textit{antapa}) = O chastiser of the enemy
(par\textit{antapa}) = O conqueror of enemies.
(par\textit{antapa}) = O conqueror of the enemies
(par\textit{antapa}) = O mighty-armed one.
(par\textit{antapa}) = O subduer of the enemies
(par\textit{antapa}) = O subduer of the enemy.
(par\textit{antapaH}) = the chastiser of the enemies
(param\textit{a}) = the supreme
(param\textit{a}) = beyond material nature
(param\textit{aM}) = transcendental
(param\textit{aM}) = the divine
(param\textit{aM}) = the Supreme
(param\textit{aM}) = the supreme
(param\textit{aM}) = most
(param\textit{aM}) = supreme
(param\textit{H}) = dedicated to
(param\textit{H}) = perfect
(param\textit{AM}) = 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
(parameshvaraH) = the great archer
(paramparA) = by disciplic succession
(parA) = of a high grade
(parA) = transcendental
(parast) = transcendental.
(paraspara) = among themselves
(paraspara) = 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
(parAynaNaH) = being so destined
(parAynaNAH) = always situated in the mentality
(parAynaNAH) = so inclined
(pari) = sufficiently
(parikIrtita) = is declared.
(parikliShTa) = grudgingly
(parigraha) = and acceptance of material things
(parigrahaH) = sense of proprietorship over possessions
(paricharya) = service
(parichakShate) = is called.
(parichakShate) = is to be considered.
(parichintayan) = thinking of
(pariNAm) = at the end
(parityajya) = abandoning
(parityagaH) = renunciation
(parityagI) = renouncer
(paritrANAya) = for the deliverance
(pariNAm) = at the end
(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
-grandfather
-the grandfather
-grandfathers
-grandfathers
-fathers
-worshipers of ancestors
-of the ancestors
-to the ancestors
-like a father
-by torture
-of a person
-pious
-pious
-pious
-of the pious.
-of those who performed pious activities
-result of pious work
-righteous
-the results of their pious activities
-for son
-with a son
-the sons
-sons
-sons
-again and again
-repeatedly.
-again.
-again
-rebirth
-and again
-a person
-from the front
భగవానుడు (purA) = anciently
శ్రేణి (purA) = formerly.
శ్రేణి (purA) = formerly
శ్రేణి (purANaM) = the oldest
శ్రేణి (purANaH) = old
శ్రేణి (purANaH) = the oldest
శ్రేణి (purANI) = very old.
శ్రేణి (purAtanaH) = very old
శ్రేణి (purujit) = Purujit
శ్రేణి (puruShaM) = to a person
శ్రేణి (puruShaM) = the enjoyer
శ్రేణి (puruShaM) = the Personality of Godhead
శ్రేణి (puruShaM) = the living entities
శ్రేణి (puruShaM) = the living entity
శ్రేణి (puruShaM) = personality
శ్రేణి (puruShaM) = Personality of Godhead
శ్రేణి (puruShaH) = a man
శ్రేణి (puruShaH) = enjoyer
శ్రేణి (puruShaH) = the universal form
శ్రేణి (puruShaH) = the living entity
శ్రేణి (puruShaH) = the Supreme Personality
శ్రేణి (puruShaH) = personality
శ్రేణి (puruShaH) = person
శ్రేణి (puruShaH) = living entity
శ్రేణి (puruSharShabha) = O best among men
శ్రేణి (puruShavyAghra) = O tiger among human beings
శ్రేణి (puruShasya) = of a man
శ్రేణి (puruShAH) = such persons
శ్రేణి (puruShottama) = O greatest of all persons
శ్రేణి (puruShottama) = O best of personalities.
శ్రేణి (puruShottama) = O Supreme Person
శ్రేణి (puruShottamaM) = the Supreme Personality of Godhead
Bhagavatha (puruShottamaH) = as the Supreme Personality.
Bhagavtha (puruShau) = living entities
Bhagavtha (pure) = in the city
Bhagavatha (purodhasAM) = of all priests
Bhagavath (puShkalAbhiH) = Vedic hymns.
Bhagavat (puShNAmi) = am nourishing
Bhagavat (puShpaM) = a flower
Bhagavat (puShpitAM) = flowery
Bhagavatha (puJAm) = and worship
Bhagavatha (puJAnaM) = worship
Bhagavatha (puJArhau) = those who are worshipable
Bhagavat (puJyaH) = worshipable
Bhagavat (puJta) = purified
Bhagavat (puJAH) = being purified
Bhagavat (puJti) = bad-smelling
Bhagavat (puJshaH) = a man.
Bhagavat (puJshaH) = a man
Bhagavat (puRva) = previous
Bhagavatha (puRvataraM) = in ancient times
Bhagavata (puRvameva) = by previous arrangement
Bhagavatha (puRvANi) = before
Bhagavat (puRve) = before
Bhagavath (puRvaiH) = by the predecessors
Bhagavath (puRvaiH) = by past authorities
Bhagavatha (pRichChAmi) = I am asking
Bhagavat (pRithak) = each separately.
Bhagavat (pRithak) = different
Bhagavat (pRithak) = differently
Bhagavat (pRithak) = variously
Bhagavat (pRithak) = separate
Bhagavatha (pRithaktvena) = in duality
Bhagavatha (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
(prabhuH) = the master of the city of the body
(prabhuH) = the Lord
(prabhuH) = Lord
(prabho) = O my Lord
(prabho) = O Lord
(pramANaM) = evidence
(pramANaM) = example
(pramAthi) = agitating
(pramAthIni) = agitating
(pramAda) = and illusion
(pramAda) = with madness
(pramAda) = madness
(pramAdaH) = madness
(pramAdAt) = out of foolishness
(pramAde) = in madness
(pramukhataH) = in front of
(pramukhe) = in the front
(pramuchyate) = is completely liberated.
(pramuchyate) = is delivered.
(prayachChati) = offers
(prayatAtmanaH) = from one in pure consciousness.
(prayatnAt) = by rigid practice
(prayANa) = of death
(prayANakAle) = at the time of death
(prayAtAH) = those who pass away
(prayAtAH) = having departed
(prayAti) = goes
(prayAti) = leaves
(prayuktaH) = impelled
(prayujyate) = is used
(pralapan) = talking
(pralayaM) = dissolution
(pralayaH) = annihilation
(pralayaH) = dissolution
(pralayAntAM) = unto the point of death
(pralaye) = in the annihilation
(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

Doing

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
(prasaviShyadhaM) = be more and more prosperous
(prasAdaM) = the mercy of the Lord
(prasAdajaM) = born of the satisfaction.
(prasAdaye) = to beg mercy
(prasAde) = on achievement of the causeless mercy of the Lord
(prasiddhyet) = is effected
(prasIda) = just be gracious
(prasIda) = be gracious
(prasIda) = be pleased
(prasRitA) = extended
(prasRitAH) = extended
(praharaNAH) = equipped with
(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
(prANApAnau) = 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
(prApsyae) = 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
(pretya) = after death
(prepsuH) = desiring
(proktaM) = is called
(proktaM) = is said
(proktaM) = declared
(proktaH) = described
(proktaH) = said
(proktaH) = spoken
(proktavAn) = instructed
(proktA) = were said
(proktAH) = spoken
(proktAni) = said
(prochyate) = are said
(prochyamAnaM) = as described by Me
(protaM) = is strung
(phala) = of the result
(phala) = of the results
(phala) = of results
(phala) = a result
(phala) = a fruit
(phala) = the result.
(phala) = the result
(phala) = the results
(phala) = the fruitive result
(phala) = results
(phala) = 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
భగవ_variant (balaM) = strength
పరిమాణ (balaM) = false strength
పరిమాణ (balavat) = strong
పరిమాణ (balavatAM) = of the strong
పరిమాణ (balavAn) = powerful
పరిమాణ (balAt) = by force
పరిమాణ (bahavaH) = in great numbers
పరిమాణ (bahavaH) = the many
పరిమాణ (bahavaH) = many
పరిమాణ (bahiH) = external
పరిమాణ (bahiH) = outside
పరిమాణ (bahu) = many
పరిమాణ (bahu.nShTrA) = many teeth
పరిమాణ (bahudhA) = in diversity
పరిమాణ (bahudhA) = in many ways
పరిమాణ (bahunA) = many
పరిమాణ (bahumataH) = in great estimation
పరిమాణ (bahulAM) = various
పరిమాణ (bahulAyAsaM) = with great labor
పరిమాణ (bahuvidhAH) = various kinds of
పరిమాణ (bahushAkhAH) = having various branches
పరిమాణ (bahUdaraM) = many bellies
పరిమాణ (bahiH) = many
పరిమాణ (bahuni) = many
పరిమాణ (bAlAH) = the less intelligent
పరిమాణ (bAhu) = arms
పరిమాణ (bAhuM) = arms
పరిమాణ (bAhyasparsheShu) = in external sense pleasure
పరిమాణ (bAhyAn) = unnecessary
పరిమాణ (bibharti) = is maintaining
పరిమాణ (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 ukta service
(buddhiyuktAH) = being engaged in devotional service
(buddhiyogaM) = devotional activities
(buddhiyogaM) = real intelligence
(buddhiyogAt) = on the strength of KRiShNa consciousness
(buddhis.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 Brhat-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) = transcendent
(brahma) = truth
(brahma) = the Absolute
(brahma) = the Vedas
(brahma) = the Supreme
(brahma) = the supreme
(brahma) = Brahman
(brahma) = like the Supreme
(brahma) = supreme
(brahma) = spiritual in nature
(brahma) = spiritual kingdom
(brahma) = spiritual
(brahma) = spirit
(brahma) = from the Vedas
(brahmacharyaM) = celibacy
(brahmachArivrate) = in the vow of celibacy
(brahmaNaH) = of transcendence
(brahmaNaH) = of the impersonal brahmajyoti
(brahmaNaH) = of the Vedas
(brahmaNaH) = of the Supreme
(brahmaNaH) = of Brahma
(brahmaNaH) = than Brahma
(brahmaNA) = by the spirit soul
(brahmaNi) = in the transcendence
(brahmaNi) = in the Supreme
(brahmaNi) = unto the Supreme Personality of Godhead
(brahmanirvANaM) = the spiritual kingdom of God
(brahmanirvANaM) = liberation in the Supreme
(brahmabhuyAya) = elevated to the Brahman platform
(brahmabhUtaM) = liberation by identification with the Absolute
(brahmabhUtaM) = being one with the Absolute
(brahmabhUtaH) = being self-realized
(brahmabhUyAya) = for self-realization
(brahmayoga) = by concentration in Brahman
(brahmavAdinAM) = of the transcendentalists.
(brahmavit) = one who knows the Supreme perfectly
(brahmavidAHa) = who know the Absolute
(brahmasa.nsparshaM) = being in constant touch with the Supreme
(brahmasUtra) = of the Vedanta
(brahmANaM) = Brahma
(brAhmaNa) = of the brahmanas
(brAhmaNasya) = of the man who knows the Supreme Brahman
(brAhmaNAH) = the brahmanas
(brAhmaNAH) = brahmanas
(brAhmaNe) = in the brahma
(brAhmI) = spiritual
(brUhi) = tell
(brUhi) = please tell
(bhaktaH) = devotee
(bhaktaH) = devotees
(bhaktAH) = devotees
(bhaktiM) = devotional service
(bhaktiH) = in devotional service
(bhaktiH) = devotion
(bhaktimAn) = engaged in devotion
(bhaktimAn) = devotee
(bhaktiyogenA) = by devotional service
(bhakteShu) = amongst devotees
(bhaktyA) = in devotion
(bhaktyA) = in full devotion
(bhaktyA) = with devotion
(bhaktyA) = by devotional service
(bhaktyA) = by pure devotional service
(bhaktyupahRitaM) = offered in devotion
(bhagavan) = O Supreme
(bhagavAn) = O Personality of Godhead
(bhajatAM) = in rendering devotional service
(bhajati) = renders devotional service
(bhajati) = serves in devotional service
(bhajate) = is engaged in devotional service
(bhajate) = renders transcendental loving service
(bhajanti) = render transcendental service
(bhajanti) = render service
(bhajante) = engage in devotional service
(bhajante) = become devoted
(bhajante) = render services
(bhajasva) = be engaged in loving service
(bhajiM) = reward
bhaya = fear
bhayaM = fear
bhayaM = fearfulness
bhayAt = out of fear
bhayAt = danger.
bhayAnakAni = very fearful
bhayaVahaH = dangerous.
bhayena = out of fear
bharatarShabha = O great one amongst the descendants of Bharata.
bharatarShabha = O chief amongst the descendants of Bharata
bharatarShabha = O chief of the descendants of Bharata.
bharatarShabha = O chief of the Bharatas.
bharatarShabha = O best amongst the Bharatas
bharatarShabha = O best of the Bharatas.
bharatarShabha = O lord of the Bharatas.
bharatashreShTha = O chief of the Bharatas
bharatasattama = O best of the Bharatas
bharta = master
bharta = sustainer
bhava = appearance
bhava = just become.
bhava = just become
bhava = become
bhava = be
bhavaH = birth
bhavataH = develop
bhavataH = Your
bhavati = it so becomes
bhavati = is
bhavati = comes
(bhavati) = takes place
(bhavati) = takes birth
(bhavati) = there is
(bhavati) = become manifested
(bhavati) = becomes possible
(bhavati) = becomes prominent
(bhavati) = becomes
(bhavantaM) = You
(bhavantaH) = you
(bhavanti) = are
(bhavanti) = grow
(bhavanti) = come about
(bhavAn) = your good self
(bhavAn) = You
(bhavAmi) = I become
(bhavitA) = will come to be
(bhavitA) = will become
(bhaviShyatAM) = of future manifestations
(bhaviShyati) = it will increase in the future
(bhaviShyanti) = will be
(bhaviShyANi) = future
(bhaviShyAmaH) = shall exist
(bhavet) = would be.
(bhavet) = there were
(bhasmasAt) = ashes
(bhasmasAt) = to ashes
(bhAH) = light
(bhArata) = O Dhritarashtra, descendant of Bharata
(bhArata) = O descendant of the Bharata dynasty.
(bhArata) = O descendant of Bharata.
(bhArata) = O descendant of Bharata
(bhArata) = O best of the Bharatas.
bhArata = O son of Bharata
bhAva = of one’s nature
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
bhAviAH = remembering.
bhAviShu = 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
bhItabhItaH = fearful
bhItAni = out of fear
bhIma (bhIma) = by Bhima
bhImakarmA (bhImakarmA) = one who performs herculean tasks
bhImArjuna (bhImArjuna) = to Bhima and Arjuna
bhIshma (bhIshma) = Grandfather Bhishma
bhIshma (bhIshma) = by Grandfather Bhishma
bhIshma cha (bhIshma cha) = also Bhishma
bhIshmaM (bhIshmaM) = unto Grandfather Bhishma
bhIshmaM (bhIshmaM) = Bhishma
bhIshmaH (bhIshmaH) = Grandfather Bhishma
bhIshmaH (bhIshmaH) = Bhishmadeva
bhuktvA (bhuktvA) = enjoying
bhuNkte (bhuNkte) = enjoys
bhuNkShva (bhuNkShva) = enjoy
bhu njate (bhu njate) = enjoy
bhu njAnaM (bhu njAnaM) = enjoying
bhu njIya (bhu njIya) = one has to enjoy
bhumau (bhumau) = on the earth
bhuvi (bhuvi) = in this world.
bhUH (bhUH) = become
bhUta (bhUta) = of everything that be
bhUta (bhUta) = of creation
bhUta (bhUta) = of the living entity
bhUta (bhUta) = of living entities
bhUta (bhUta) = living entities
bhUtaM (bhUtaM) = created being
bhUtagaNAn (bhUtagaNAn) = ghosts
bhUtagrAmaM (bhUtagrAmaM) = all the cosmic manifestations
bhUtagrAmaM (bhUtagrAmaM) = the combination of material elements
bhUtagrAmaH (bhUtagrAmaH) = the aggregate of all living entities
bhUtabhartRi (bhUtabhartRi) = the maintainer of all living entities
bhUtabhAvana (bhUtabhAvana) = O origin of everything
bhUtabhAvanaH (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
bhUsthaH = 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
bhUtH = exceptional power
bhUtejyAH = worshipers of ghosts and spirits
bhUteShu = O Lord of everything
bhUteShu = in all beings
bhUteShu = in all living beings
bhUteShu = towards all living entities
bhUteShu = manifestation
bhUteShu = living entities
bhUtvA bhUtvA = repeatedly taking birth
bhUtvA = becoming  
bhUtvA = so being  
bhUtvA = having come into being  
bhUtvA = having been  
UmiH = earth  
UyaH = again  
UyaH = or is again coming to be  
UyaH = further  
RiguH = Bhrigu  
hedaM = the differences  
beryA = large drums  
haikShyaM = by begging  
hoktA = the enjoyer  
hoktA = supreme enjoyer  
hoktAraM = the beneficiary  
hoktuM = to enjoy life  
hoktRitve = in enjoyment  
hopta = in sense enjoyment  
hopta = to material enjoyment  
hopta = sense enjoyment  
hogAH = enjoyments  
hogAH = material enjoyment  
hogAn = enjoyable things  
hogAn = necessities of life  
hogI = the enjoyer  
hogaiH = enjoyment  
hojanaM = eating  
hojaneShu = or while eating together  
hokShyase = you enjoy  
bhramati = forgetting  
hhrAtRin = brothers  
bhrAmayan = 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
(matsa.nsthAM) = the spiritual sky (the kingdom of God)
(matsthAni) = in Me
(matsthAni) = situated in Me
(madbhaktaH) = My devotee
(madbhaktiM) = My devotional service
(madbhAvaM) = to My spiritual nature
(madbhAvaM) = transcendental love for Me
(madvyapAshrayaH) = under My protection
(mada) = in the delusion
(madaM) = illusion
(madanugrahAya) = just to show me favor
(madarthaM) = for My sake
(madarthe) = for my sake
(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
(madbhAvA) = 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) = 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
(manasaH) = with the mind
(manasaH) = by the mind
(manIShiNaH) = great thinkers
great sages or devotees

even for the great souls.

the father of mankind

in the world of human society.

all men

of men

of such men

among men

in human society

of mental concoction

and mind

according to my desires

is to be considered

transcendental chant

with no chanting of the Vedic hymns

lazy to understand self-realization

always thinking of Me

thinking of Me

fully in Me

considers

thinks

he thinks.

think

you think

you so think

You think

I accept

think

thinks

of Mine

My.

My
భగవatism

భగవత్ నా (mama) = to Me
భగవత్ నా (mama) = my.
భగవత్ నా (mama) = my
భగవత్ నా (mayaH) = full of
భగవత్ నా (mayA) = Me
భగవత్ నా (mayA) = by Me.
భగవత్ నా (mayA) = by Me
భగవత్ నా (mayA) = by me.
భగవత్ నా (mayA) = by me
భగవత్ నా (mayA) = me
భగవత్ నా (mayi) = are in Me
భగవత్ నా (mayi) = in Me.
భగవత్ నా (mayi) = in Me
భగవత్ నా (mayi) = unto Me
భగవత్ నా (mayi) = upon Me
భగవత్ నా (mayi) = to Me
భగవత్ నా (maraNa) = and death
భగవత్ నా (maraNAt) = than death
భగవత్ నా (marIchiH) = Marici
భగవత్ నా (marutaH) = the Maruts
భగవత్ నా (marutaH) = the forty-nine Maruts (demigods of the wind)
భగవత్ నా (marutAM) = of the Maruts
భగవత్ నా (martyalokaM) = to the mortal earth
భగవత్ నా (martyeShu) = among those subject to death
భగవత్ నా (malena) = by dust
భగవత్ నా (mahat) = great
భగవత్ నా (mahat) = the total material existence
భగవత్ నా (mahat) = very great
భగవత్ నా (mahataH) = from very great
భగవత్ నా (mahatA) = great
భగవత్ నా (mahati) = in a great
భగవత్ నా (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
mahApPmA = greatly sinful
mahAbAn = mighty-armed
mahAbho = O mighty-armed one
mahAbho = O mighty-armed KRiShNa
mahAbho = 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
mahIkRite = for the sake of the earth
(mahIpare) = O King.
(mahIkShitAM) = chiefs of the world
(maheshvaraM) = the Supreme Lord
(maheshvaraM) = the supreme proprietor.
(maheshvaraM) = the supreme master
(maheshvaraH) = the Supreme Lord
(maheshvAsAH) = mighty bowmen
(mA sma) = do not
(mA) = do not
(mA) = never
(mA) = let it not be
(mAM) = about Me
(mAM) = in Me
(mAM) = unto Me.
(mAM) = unto Me
(mAM) = unto me
(mAM) = upon Me
(mAM) = on Me
(mAM) = of Me
(mAM) = Me (KRiShNa)
(mAM) = Me (Lord KRiShNa)
(mAM) = Me
(mAM) = to Me (the Supreme Lord)
(mAM) = to Me
(mAM) = toward Me
(mAM) = me
(mAtA) = mother
(mAtulAH) = maternal uncles
(mAtulAn) = maternal uncles
(mAtrAsparshaH) = sensory perception
(mAdhava) = O KRiShNa, husband of the goddess of fortune.
(mAdhavaH) = KRiShNa (the husband of the goddess of fortune)
(mAna) = in honor
(mAna) = honor
(mAna) = false prestige
(mAnavaH) = a man.
(mAnavaH) = a man
(mAnavAH) = human beings
(mAnasaM) = of the mind
(mAnasaH) = and mind
(mAnasaH) = within the mind.
(mAnasaH) = who has such a mind
(mAnasAH) = from the mind
(mAnuShaM) = human
(mAnuShIM) = in a human form
(mAnuShe) = in human society
(mAmakaM) = from Me.
(mAmakAH) = my party (sons)
(mAmikAM) = My
(mAyayA) = under the spell of material energy.
(mAyayA) = by the illusory energy
(mAyA) = energy
(mAmetAM) = this illusory energy
(mArutaH) = wind.
(mArgashIrShaH) = the month of November-December
(mArdavaM) = gentleness
(mAlya) = garlands
(mAsAnAM) = of months
(mAhAtmyaM) = glories
(mitra) = of friends
(mitra) = benefactors with affection
(mitradrohe) = in quarreling with friends
(mitre) = to a friend
(mithyAchAraH) = pretender
(mithyaiShaH) = this is all false
(mishraM) = mixed
(muktaM) = liberated
(muktaH) = being liberated
(muktaH) = liberated
(muktaH) = freed
(muktasaNgaH) = liberated from all material association
(muktasaNgaH) = liberated from association
(muktasya) = of the liberated
(muktvA) = quitting
(mukhaM) = mouth
(mukhaM) = faces
(mukhAni) = faces
(mukhe) = through the mouth
(mukhyaM) = the chief
(muchyante) = get relief
(muchyante) = become free
(munayaH) = the sages
(muniH) = a thinker
(muniH) = a sage
(muniH) = the transcendentalist
(munInAM) = of the sages
(muneH) = of the sage
(muneH) = sage.
(mumukShubhiH) = who attained liberation
(muhurmuhuH) = repeatedly.
(muhyati) = is deluded.
(muhyati) = is bewildered
(muhyanti) = are bewildered
(mUDha) = foolish
(mUDhaH) = foolish
(mUDhayoniShu) = in animal species
(mUDhAH) = the foolish
(mUDhAH) = foolish men
(mUrtayaH) = forms
(mUrdhni) = on the head
(mUlaM) = rooted
(mUlaM) = roots
(mRigANAM) = of animals
(mRigendraH) = the lion
(mRitaM) = dead
(mRitasya) = of the dead
(mRityu) = of death
(mRityu) = death
(mRityuM) = the path of death
(mRityuH) = death
(me) = unto Me
(me) = unto me.
(me) = unto me
(me) = of Mine
(me) = Mine
(me) = My.
(me) = My
(me) = to Me.
(me) = to Me
(me) = by Me
(me) = mine
(me) = my
(me) = for me
(me) = from Me
(medhA) = intelligence
(medhAvI) = intelligent
(meruH) = Meru
(maitraH) = friendly
భగవడు మార్చే రాయడం

మహామున్న ముడు (moghaM) = uselessly
మహాకార్మానా (moghakarmANaH) = baffled in fruitive activities
మహాజనా (mogha nAnAH) = baffled in knowledge
మహావహస్తరు (moghAshAH) = baffled in their hopes

మదురు (modiShye) = I shall rejoice

మొహా (moha) = of illusion
మొహా (moha) = of illusions
మొహా (moha) = delusion

మొహాస్త్ర (mohanAM) = illusion
మొహాస్త్ర (mohanAM) = to illusion
మొహాస్త్ర (mohanA) = and illusion

మొహాయాసి (mohayasi) = You are bewilderling

మొహాత్ (mohAt) = by illusion
మొహాత్ (mohitaM) = deluded

మొహాయాసి (mohitAH) = are bewildereld
మొహాయాసి (mohinIM) = bewilderling

మొహా (mohena) = by the illusion
మొహా (mohau) = and illusion

మొక్ష (mokSha) = for liberation
మొక్ష (mokShaM) = the liberation
మొక్ష (mokShaM) = liberation

మొక్షాంక్షి (mokShakANkShibhiH) = by those who actually desire liberation.

మొక్షాంక్షి (mokShayiShyAmi) = will deliver

మొక్షా (mokShAya) = for the purpose of liberation

మొక్షా (mokShyase) = you will be released

మొక్షా (mokShyase) = you will be liberated

మొక్షా (mokShyase) = you will become free

మాణ (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
(yatchitta) = controlling the mind
(yatchittasya) = whose mind is controlled
(yatchittAtmA) = always careful in mind
(yatchetasAM) = who have full control over the mind
(yataH) = while endeavoring
(yataA) = while endeavoring
(yataM) = of those so endeavoring
(yatati) = endeavors
(yatate) = he endeavors
(yatantaH) = endeavoring
(yatantaH) = fully endeavoring
(yatanti) = endeavor
(yatAnaH) = endeavoring
(yataH) = enlightened persons
(yataH) = great sages
(yatasyataH) = wherever
(yatAtma) = self-controlled
(yatAtmanAH) = engaged in self-realization
(yatAvAn) = self-situated.
(yatinAM) = of the saintly persons
(yatra) = at which
(yatra) = in which
(yatra) = in that state of affairs where
(yatra) = wherein
(yatra) = where
(yathA) = as it is
(yathA) = as much as
(yathA) = as.
(yathA) = as
(yathA) = just as
(yathA) = how
(yathAbhAgaM) = as differently arranged
(yathAvat) = as they are
(yadA yadA) = whenever and wherever
(yadA) = when
(yadi) = if
(yadi) = even if
(yadRichChayA) = by its own accord
(yadRichChA) = out of its own accord
(yadyat) = whatever
(yadvat) = as
(yadvA) = whether
(yantra) = on a machine
(yamaH) = the controller of death
(yamaH) = the controller
(yayA) = by which
(yayA) = by whom
(yashaH) = fame
(yaShTavyaM) = must be performed
(yasmAt) = because
(yasmAt) = from whom
(yasmin) = in which
(yasmin) = where
(yasya) = whoever
(yasya) = whom
(yasya) = whose
(yasya) = one whose
(yasya) = of which
(yasyAM) = in which
(yakSha) = the Yaksas
(yakSharakShasAM) = of the Yaksas and Rakṣasas
(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) = smṛti 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 nArhAt) = 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
(yAtA) = 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
(yukt) = regulated
(yuktH) = in trance
(yuktH) = is in the transcendental position
(yuktH) = well situated in yoga
(yuktH) = engaged in the divine consciousness
(yuktH) = engaged
(yuktH) = endowed
(yuktH) = one who is engaged in devotional service
(yuktH) = competent for self-realization
(yuktH) = the actual yogi
(yuktH) = dovetailed
(yuktachetasaH) = their minds engaged in Me.
(yuktatamaH) = the greatest yogi
(yuktatamAH) = most perfect in yoga
(yuktasya) = engaged
(yuktAH) = engaged
(yuktAtma) = having the mind firmly set on
(yuktAtmA) = engaged in devotional service
(yuktAtmA) = self-connected
(yukte) = being yoked
(yuktena) = being engaged in meditation
(yuktaiH) = engaged
(yuktvA) = being absorbed
(yuga) = millenniums
(yugapat) = simultaneously
(yuge) = after millennium.
(yuge) = millennium
(yu jyate) = is used
(yu jyate) = is engaged
(yu jyasva) = engage (fight)
(yu jyasva) = be so engaged
(yu njataH) = constantly engaged
(yu njan) = engaging in yoga practice
(yu njan) = practicing
(yu njIta) = must concentrate in KRiShNa consciousness
(yu njyAt) = should execute
(yuddhaM) = war
(yuddhavishAradAH) = experienced in military science.
(yuddhAt) = than fighting
(yuddhAya) = to fight
(yuddhAya) = for the sake of fighting
(yuddhe) = in the fight
(yuddhe) = in battle
(yuddhe) = on this battlefield
(yudhAranyuH) = Yudhamanyu
(yudhi) = in the fight
(yudhiShThiraH) = Yudhisthira
(yudhya) = fight
(yudhyasva) = just fight
(yudhyasva) = fight
(yuyutsavaH) = desiring to fight
(yuyutsuM) = all in a fighting spirit
(yuyudhanaH) = Yuyudhana
(ye) = all which
(ye) = all who
(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
(yoga) = KRiShNa consciousness
(yoga) = the science of one’s relationship with the Supreme
(yoga) = the science of yoga
(yoga) = practice of yoga
(yoga) = mysticism
(yoga) = yoga system
(yoga) = yoga
(yoga) = linking with the Supreme
(yoga) = 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
(yogayaj nAH) = 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.
(yogas.nsiddhiM) = the highest perfection in mysticism
(yogas.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 fruitive result
(yogena) = in devotional service
(yogena) = by the yoga system
(yogena) = by practice of such bhakti-yoga
(yogena) = by yoga practice
(yogeshvara) = O Lord of all mystic power
(yogeshvaraH) = the master of mysticism
(yogeshvarAt) = from the master of all mysticism
(yogaiH) = by devotional service
(yogau) = work in devotional service
(yotsyamAnAn) = those who will be fighting
(yoddhavyaM) = have to fight
(yoddhukAmAn) = desiring to fight
(yodhamukhyaiH) = chiefs among the warriors
(yodhavIrAn) = great warriors
(yodhAH) = the soldiers.
(yonayaH) = sources of
(yoni) = species of life
(yoniM) = 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
(raviH) = the sun
(raviH) = sun
(rasaH) = taste
(rasaH) = sense of enjoyment
(rasanaM) = tongue
(rasavarjaM) = giving up the taste
(rasAtmakaH) = supplying the juice.
(rasyAH) = juicy
(rahasi) = in a secluded place
(rahasyaM) = mystery
(rakShA.nsi) = the demons
(rakShya) = protection
(rAgA) = attachment
(rAgA) = and attachment
(rAgAtmakaM) = born of desire or lust
(rAgI) = very much attached
(rAjughyaM) = the king of confidential knowledge
(rAjan) = O King
(rAjarShayaH) = the saintly kings
(rAjarShayaH) = saintly kings
(rAjavidyA) = the king of education
(rAjasaM) = in terms of passion.
(rAjasaM) = in the mode of passion.
(rAjasaM) = in the mode of passion
(rAjasaH) = in the mode of passion
(rAjasasya) = to one in the mode of passion
(rAjasAH) = those who are in the mode of passion
(rAjasAH) = those situated in the mode of passion
(rAjasI) = in the mode of passion.
(rAjasI) = in the mode of passion
(rAja) = the king
(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
భగవ叁 (labhate) = obtains
భగవ叁 (labhate) = gains
భగవ叁 (labhante) = achieve
భగవ叁 (labhante) = attain.
భగవ叁 (labhante) = do achieve
భగవ叁 (labhasva) = gain
భగవ叁 (labhe) = I obtain
భగవ叁 (labhet) = gains.
భగవ叁 (labhyaH) = can be achieved
భగవ叁 (lavaNa) = salty
భగవ叁 (lAghavaM) = decreased in value.
భగవ叁 (lAbha) = with gain
భగవ叁 (lAbhaM) = gain
భగవ叁 (lAbhAlAbhau) = both profit and loss
భగవ叁 (liNgaiH) = symptoms
భగవ叁 (lipyate) = is attached
భగవ叁 (lipyate) = is affected
భగవ叁 (lipyate) = is entangled.
భగవ叁 (limpanti) = do affect
భగవ叁 (lupta) = stopped
భగవ叁 (lubdhaH) = greedy
భగవ叁 (lelihyase) = You are licking
భగవ叁 (loka) = of the universe
భగవ叁 (loka) = of the worlds
భగవ叁 (loka) = of the planets
భగవ叁 (loka) = the planetary systems
భగవ叁 (lokaM) = universe
భగవ叁 (lokaM) = the world
భగవ叁 (lokaM) = planet
భగవ叁 (lokaH) = world
భగవ叁 (lokaH) = people
భగవ叁 (lokaH) = persons
(lokatraye) = in the three planetary systems

(loksya.ngraM) = the people in general.

(loksya.ngraM) = 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
(vartamAni) = present
(varte) = I am engaged
(varteta) = remains
(varteyaM) = thus engage
(vartma) = path
(vartmani) = on the path.
(varte) = I am engaged
(varta) = remains
(varteyaM) = thus engage
(vartma) = path
(vartmane) = 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
(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
(vidhiShTaH) = 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
(vindate) = enjoys
(vindAmi) = I have
(viparivartate) = is working.
(viparItaM) = the opposite
(viparItAn) = in the wrong direction
(viparItAni) = just the opposite
(vipashchitaH) = full of discriminating knowledge
(vipratipannA) = without being influenced by the fruitive results
(vibhaktaM) = divided
(vibhakteShu) = in the numberless divided
(vibhAgayoH) = differences
(vibhAgashaH) = in terms of division
(vibhAvasau) = in the fire
(vibhuM) = greatest
(vibhuH) = the Supreme Lord
(vibhUtayaH) = opulences
(vibhUti) = opulences
(vibhUtiM) = opulence
(vibhUtiM) = opulences
(vibhUtinAM) = opulences
(vibhUtibhiH) = opulences
(vibhUteH) = of opulences
(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
(vimuktaI) = 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 befooled
(vimRishya) = deliberating
(vimohayati) = bewilders
(vimohitAH) = deluded.
(vimokShaNAt) = giving up
(vimokShAya) = meant for liberation
(vimokShyase) = you will be liberated.
(viyogaM) = extermination
(virahitaM) = without
(virATaH) = Virata (the prince who gave shelter to the Pandavas while they were in disguise)
(virATaH) = Virata
(vilagnAH) = becoming attached
(vivarjitaM) = devoid of
(vivarjitaM) = being without
(vivardhanAH) = increasing
(vivasvataH) = of the sun-god
(vivasvate) = unto the sun-god
(vivasvAn) = Vivasvan (the sun-god's name)
(vivikta) = to solitary
(vivktasevI) = 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
(vishShTAH) = especially powerful
(vishShyate) = is considered better
(vishShyate) = is better.
(vishShyate) = is by far the better.
(vishShyate) = is special
(vishShyate) = is far advanced.
(vishuddhayA) = fully purified
(vishuddhye) = 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
(vishvamUrte) = O Lord of the universe
(viShamiva) = like poison
(viShame) = in this hour of crisis
(viShaya) = of the objects of the senses
(viShaya) = sense objects
(viShayAH) = on the subject matter
(viShayAH) = objects for sense enjoyment
(viShayAn) = objects of sense gratification
(viShayAn) = the sense objects
(viShayAn) = sense objects
(viShAdaM) = moroseness
(viShAdi) = morose
(viShIdan) = while lamenting
(viShIdantaM) = unto the lamenting one
(viShIdantaM) = lamenting
(viShTabhya) = pervading
(viShThitaM) = situated.
(viShNuH) = Vishnu
(viShNo) = O all-pervading Lord.
(viShNo) = O Lord Visnu.
(visargaH) = creation
(visRijan) = giving up
(visRijAmi) = I create
(visRijAmi) = create
(visRijya) = putting aside
(vistaraH) = the expanse
(vistarashaH) = at great length
(vistarashaH) = in detail
(vistarasya) = to the extent
(vistareNa) = in detail
(vistArA) = the expansion
(vismayaH) = wonder
(vismayAviShTaH) = being overwhelmed with wonder
(vismitAH) = in wonder
(vihAya) = giving up
(vihAra) = in relaxation
(vihArasya) = recreation
(vihitaM) = directed
(vihitAH) = used
(vihitAn) = arranged
(vij nAtuM) = to know
(vij nAna) = and realized knowledge
(vij nAna) = and scientific knowledge of the pure soul
(vij nAna) = realized knowledge
(vij nAnaM) = wisdom
(vij nAnaM) = numinous knowledge
(vij nAya) = after understanding
(vIta) = free from
(vIta) = freed from
(vItarAgAH) = in the renounced order of life
(vIryavAn) = very powerful
(vIryAM) = glories
(vIkShante) = are beholding
(vRikodaraH) = the voracious eater (Bhima).
(vRijanaM) = the ocean of miseries
whose occupation of the descendants of VRiShNi

urges speed the knower understands one knows knows does know know

by sacrifice supposed followers of the Vedas the knower of the Vedas the knower of the Vedas persons conversant with the Vedas Vedic literatures the Vedic literature of all the Vedas the compiler of the Vedanta to be understood to understand in the Vedic literature in the study of the Vedas Vedic literatures the Vedas by the Vedas by study of the Vedas what is to be known 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
(vyavasthitiH) = the situation
(vyavasthitau) = in determining
(vyavasthitau) = put under regulations
(vyavAsitAH) = have decided
(vyAdhi) = and disease
(vyAptaM) = pervaded
(vyApya) = pervading
(vyAmishreNa) = by equivocal
(vyAsaH) = Vyasa, the compiler of all Vedic literature
(vyAsaH) = Vyasa
(vyAsaprasAdAt) = by the mercy of Vyasadeva
(vyAharan) = vibrating
(vyudasya) = laying aside
(vyUDhaM) = arranged in a military phalanx
(vyUDhAM) = arranged
(vraja) = go
(vrajeta) = walks
(vratAH) = avowed.
(sha.nsasi) = You are praising
(shaknoti) = is able
(shaknomi) = am I able
(shaknoShi) = you are able
(shakyaM) = is able
(shakyaM) = is possible
(shakyaH) = it is possible
(shakyaH) = can
(shakyaH) = possible
(shakyaH) = practical
(shakyase) = are able
(shaNkaraH) = Lord Siva
(shaNkhaM) = conchshell
(shaNkhAH) = conchshells
(shaNkhAn) = conchshells
(shaNkhau) = conchshells
(shaThaH) = deceitful
(shatashaH) = hundreds
(shataiH) = by hundreds
(shatruM) = the enemy
(shatruH) = enemy
(shatrutve) = because of enmity
(shatrun) = enemies
(shatruvat) = as an enemy.
(shatrau) = 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
భగవృ (sharIraM) = body
శర౱ (sharIrasthaM) = situated in the body
శర౱ (sharIrasthaM) = situated within the body
శర౱ (sharIrasthaH) = dwelling in the body
శర౱ (sharIrANi) = bodies
శర౱ (sharIrNaH) = of the embodied soul
శర౱ (sharIre) = in the universal form
శర౱ (sharIre) = on the body
శర౱ (sharIre) = the body.
శర౱ (sharma) = grace
శర౱ (shashANkaH) = the moon
శర౱ (shashisUryayoH) = of the moon and the sun
శర౱ (shashI) = the moon.
శర౱ (shashI) = the moon
శర౱ (shashvachChAntiM) = lasting peace
శర౱ (shastra) = weapons
శర౱ (shastrapANayaH) = those with weapons in hand
శర౱ (shastrabhRitAM) = of the carriers of weapons
శర౱ (shastrasampAte) = in releasing his arrows
శర౱ (shastrANi) = weapons
శర౱ (shAkhaM) = branches
శర౱ (shAkhAH) = branches
శర౱ (shAdhi) = just instruct
శర౱ (shAntaH) = peaceful
శర౱ (shAntarajasAM) = his passion pacified
శర౱ (shAntiM) = peace
శర౱ (shAntiM) = perfect peace
శర౱ (shAntiM) = relief from material pangs
శర౱ (shAntiH) = tranquillity
శర౱ (shAntiH) = peace
శర౱ (shArIraM) = in keeping body and soul together
శర౱ (shAshvataM) = eternal.
భగవ (shAshvataM) = original
శాభ్య (shAshvataM) = the eternal
శాభ్య (shAshvataH) = permanent
శాభ్య (shAshvatadharmagoptA) = maintainer of the eternal religion
శాభ్య (shAshvatasya) = of the eternal
శాభ్య (shAshvatAH) = eternal.
శాభ్య (shAshvatIH) = many
శాభ్య (shAshvate) = of the Vedas
శా (shAstra) = of scripture
శా (shAstraM) = the scriptures
శా (shAstraM) = revealed scripture
శా (shAstravidhiM) = the regulations of the scriptures
శా (shAstravidhiM) = the regulations of scripture
శా (shikhaNDI) = Sikhandi
శా (shikhariNAM) = of all mountains
శా (shiraH) = head
శా (shiraH) = heads
శా (shirasA) = with the head
శా (shiShyaH) = disciple
శా (shiShyeNa) = disciple
శా (shIta) = in cold
శా (shIta) = winter
శా (shukla) = light
శా (shuklaH) = the white fortnight
శా (shuchaH) = worry.
శా (shuchaH) = worry
శా (shuchiH) = pure
శా (shuchInAM) = of the pious
శా (shuchau) = in a sanctified
శా (shuddhaye) = for the purpose of purification.
శా (shuni) = in the dog
(shubha) = of the auspicious
(shubha) = good
(shubha) = from auspicious
(shubhAn) = the auspicious
(shUdraH) = lower-class men
(shUdrasya) = of the shudra
(shUdrANAM) = of the shudras
(shUrAH) = heroes
(shRiNu) = understand.
(shRiNu) = just hear.
(shRiNu) = just hear
(shRiNu) = try to hear.
(shRiNu) = listen.
(shRiNu) = hear from Me.
(shRiNu) = hear.
(shRiNu) = hear
(shRiNuyAt) = does hear
(shRiNoti) = hears of
(shRiNvataH) = hearing
(shRiNvan) = hearing
(shaihyaH) = Saibya
(shoka) = by lamentation
(shoka) = misery
(shokaM) = lamentation
(shochati) = laments
(shochituM) = to lament
(shoShayati) = dries
(shauchaM) = cleanliness
(shauchaM) = purity
(shauryaM) = heroism
(shyAlAH) = brothers-in-law
(shraddadhAnAH) = with faith
(shraddhaH) = faith
(shraddhayA) = inspiration
(shraddhayA) = with faith
(shraddhayA) = full faith
(shraddhayAnvitAH) = with faith
(shraddhA) = the faith
(shraddhA) = faith
(shraddhAM) = faith
(shraddhAvantaH) = with faith and devotion
(shraddhAvAn) = a faithful man
(shraddhAvAn) = in full faith
(shraddhAvAn) = faithful
(shritAH) = taking shelter of.
(shrIH) = opulence or beauty
(shrIH) = opulence
(shrIbhagavAnuvAcha) = the Personality of Godhead said
(shrIbhagavAnuvAcha) = the Supreme Personality of Godhead said
(shrIbhagavAnuvAcha) = the Supreme Lord said
(shrIbhagavAnuvAcha) = the Lord said
(shrImat) = beautiful
(shrImataM) = of the prosperous
(shrutaM) = heard
(shrutavAn) = have heard
(shrutasya) = all that is already heard
(shruti) = of Vedic revelation
(shrutiparAyaNAH) = inclined to the process of hearing.
(shrutimat) = having ears
(shrutau) = have been heard
(shrutvA) = by hearing
(shrutvA) = having heard
(shrutvA) = hearing
(shreyaH) = all-good
(shreyaH) = it is better
(shreyaH) = is more beneficial
(shreyaH) = good
(shreyaH) = better engagement
(shreyaH) = better
(shreyaH) = benediction
(shreyaH) = real benefit
(shreyAn) = greater
(shreyAn) = better
(shreyAn) = far better
(shreShThaH) = a respectable leader
(shrotavyasya) = toward all that is to be heard
(shrotraM) = ears
(shrotrAdIni) = such as the hearing process
(shvapAke) = in the dog-eater (the outcaste)
(shbashurAn) = fathers-in-law
(shbashUrah) = fathers-in-law
(shvasan) = breathing
(shvetaiH) = with white
(ShaNmAsAH) = the six months
(ShaShThANi) = the six
(sa) = with both
(sa) = with
(sa) = that
(sa.ngavarjitaH) = freed from the contamination of fruitive activities and mental speculation
(sa.ngrahaH) = the accumulation.
(sa.ngraheNa) = in summary
(sa.ngraMam) = fighting
(sa.nnyasta) = one who has renounced
(sa.nnyasya) = giving up completely
(sa.nnyasya) = giving up
(sa.nnyAsa) = of renunciation
(sa.nnyAsaM) = the renounced order of life
(sa.nnyAsaM) = renunciation
(sa.nnyAsaH) = the renounced order of life
(sa.nnyAsaH) = renunciation of work
(sa.nnyAsaH) = renunciation
(sa.nnyAsanAt) = by renunciation
(sa.nnyAsasya) = of renunciation
(sa.nnyAsI) = in the renounced order
(sa.nnyAsI) = renouncer
(sa.nnyAsInAM) = for the renounced order
(sa.nnyAsena) = by the renounced order of life
(sa.nyata) = controlled
(sa.nyama) = of restraint
(sa.nyamatAM) = of all regulators
(sa.nyamI) = the self-controlled
(sa.nyamya) = keeping under control
(sa.nyamya) = controlling
(sa.nyamya) = completely subduing
(sa.nyAti) = goes away
(sa.nyAti) = verily accepts
(sa.nyuktAH) = engaged
(sa.nyogaM) = connection
(sa.nyogAt) = by the union between
(sa.nyogAt) = from the combination
(sa.nvAdaM) = conversation
(sa.nvAdaM) = discussion
(sa.nvAdaM) = message
(sa.nvigna) = distressed
(sa.nvRittaH) = settled
(sa.nshaya) = of doubts
(sa.nshaya) = doubtful
(sa.nshayaM) = doubt
(sa.nshayaM) = doubts
(sa.nshayaH) = all doubts.
(sa.nshayaH) = doubt.
(sa.shayasya) = of the doubt
(sa.shitavratAH) = taken to strict vows.
(sa.nshuddha) = washed off
(sa.nshuddhiH) = purification
(sa.shritAH) = having taken shelter of
(sa.nsAra) = in material existence
(sa.nsAreShu) = into the ocean of material existence
(sa.nsitAH) = having achieved perfection
(sa.nsitAH) = he who is mature
(sa.nsitihM) = in perfection
(sa.nsitihM) = perfection
(sa.nsitdhau) = for perfection
(sa.nstabhya) = by steadying
(sa.nthApanArthaAya) = to reestablish
(sa.nparshajAH) = by contact with the material senses
(sa.nsmRitya) = remembering
(sa.nharate) = winds up
(sa.nj nake) = which is called.
(sa.nj nArthaM) = for information
(sa.nj nitaM) = in the matter of
(sa.nj nitaH) = is called.
(sa.nj naiH) = named
(saH) = anyone
(saH) = it
(saH) = He
(saH) = that knowledge
(saH) = that person
(saH) = that
(saH) = thus
(saH) = the same
(saH) = these
(saH) = such
(saH) = he is.
(saH) = he is
(saH) = he.
(saH) = he
(saktaM) = attached
(saktAH) = attached
(saktAH) = being attached
(sakhA) = friend
(sakhIn) = friends
(sakhaiva) = like a friend
(sakhyuH) = with a friend
(sagadgadaM) = with a faltering voice
(saNkaraH) = such unwanted children
(saNkarasya) = of unwanted population
(saNkalpa) = determination
(saNkalpa) = mental speculations
(saNkalpaH) = desire for self-satisfaction
(saNkhye) = in the battlefield
(saNga) = association
(saNga) = of association
(saNgaM) = attachment
(saNgaM) = association
(saNgaH) = attachment
(saNgarahitaM) = without attachment
(saNgavivarjitaH) = free from all association
(saNgAt) = from attachment
(saNgena) = by association
(saNghAH) = the assemblies
(saNghAtaH) = the aggregate
(saNghaiH) = the groups
(sachetAH) = in my consciousness
(sachChabdaH) = the sound sat
(sajjate) = becomes attached.
(sajjante) = they become engaged
(sa nchayAn) = accumulation.
(sa nChinna) = cut
(sa njanayan) = increasing
(sa njaya uvAcha) = Sanjaya said
(sa njaya) = O Sanjaya.
(sa njayati) = binds
(sa njAyate) = comes into being
(sa njAyate) = develops
(sat) = eternal
(sat) = cause
(sat) = the word sat
(sat) = the Supreme
(sat) = spirit
(sataH) = of the eternal
(satata) = always
(satataM) = always
(satataM) = constantly
(satataM) = twenty-four hours a day
(satatayuktAnAM) = always engaged
(sati) = being
(satkAra) = respect
(sattva) = in goodness
(sattva) = existence
(sattvaM) = in goodness
(sattvaM) = existence
(sattvaM) = the mode of goodness
(sattvaM) = the strength
(sattvavataM) = of the strong
(sattva.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.
(samadhitChati) = attains.
(samantataH) = from all sides.
(samantAt) = everywhere
(samantAt) = from all directions
(samanvitaH) = qualified
(samabuddhayaH) = equally disposed
(samabuddhiH) = having equal intelligence
(samavasthaM) = equally situated
(samavetAH) = assembled
(samavetAn) = assembled
(samAH) = equal
(samAH) = years
(samAgataH) = assembled
(samAchara) = do perfectly.
(samAchara) = perform
(samAcharan) = practicing.
(samAdhAtuM) = to fix
(samAdhAya) = fixing
(samAdhinA) = by complete absorption.
(samAdhisthasya) = of one situated in trance
(samAdhau) = in transcendental consciousness,
or KRiShNa consciousness
(samAdhau) = in the controlled mind
(samApnoShi) = You cover
(samAyuktaH) = keeping in balance
(samArambhaH) = attempts
(samAviShTaH) = absorbed
(samAvRitaH) = covered
(samAvRitaH) = surrounded
(samAsataH) = in summary
(samAsena) = in summary
(samAsena) = summarily
(samAhartuM) = in destroying
(samAhitaH) = approached completely
(samitijnayaH) = 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
(samplekShya) = 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
(sarvaghyyatamaM) = the most confidential of all
(sarvataH) = in all respects
(sarvataH) = everywhere
(sarvataH) = on all sides
(sarvataH) = from all sides
(sarvatra) = everywhere
(sarvatragaM) = all-pervading
(sarvatragaH) = blowing everywhere
(sarvathA) = in all ways
(sarvathA) = in all respects
(sarvadehinAM) = of all embodied beings
(sarvadvArANi) = all the doors of the body
(sarvadvAreShu) = in all the gates
(sarvadharmAn) = all varieties of religion
(sarvApaiH) = 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
(sANkhya) = analytical study of the material world
(sANkhyaM) = analytical study
(sANkhyAnAM) = of the empiric philosophers
(sANkhye) = in the Vedanta
(sANkhye) = in the fight
(sANkhye) = by analytical study
(sANkhyena) = of philosophical discussion
(sANkhyaiH) = by means of Sankhya philosophy
(sAttvika) = to one in goodness
(sAttvikaM) = in the mode of goodness.
(sAttvikaM) = in the mode of goodness
(sAttvikaH) = in the mode of goodness.
(sAttvikaH) = in the mode of goodness
(sAttvikAH) = in goodness
(sAttvikAH) = those who are in the mode of goodness

(sAttvikI) = in the mode of goodness.

(sAttvikI) = in the mode of goodness

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

(sAdharmyaM) = same nature

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

(sAdhiyaj naM) = and governing all sacrifices

(sAdhuH) = a saint

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

(sAdhuShu) = unto the pious

(sAdhUnAM) = of the devotees

(sAdhyAH) = the Sadhyas

(sAma) = the Sama Veda

(sAmarthyaM) = ability

(sAmavedaH) = the Sama Veda

(sAmAsikasya) = of compounds

(sAmnaM) = of the Sama Veda songs

(sAmye) = in equanimity

(sAmyena) = generally

(sAhaNkAreNa) = with ego

(sAkShAt) = directly

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

(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

(siddhi) = in perfection

(siddhiM) = perfection

(siddhiM) = success

(siddhiH) = success

(siddhau) = in success

(sIdanti) = are quivering

(sukRitaM) = pious activities

(sukRitaduShkRite) = good and bad results

(sukRitasya) = pious

(sukRitinaH) = those who are pious

(sukha) = with happiness

(sukha) = of happiness

(sukha) = happiness

(sukhaM) = and happiness

(sukhaM) = in happiness

(sukhaM) = happiness.

(sukhaM) = happiness

(sukhaM) = happily

(sukhaH) = and happiness

(sukhaduHkha) = happiness and distress

(sukhasya) = of happiness

(sukhAni) = all happiness

(sukhAni) = happiness thereof

(sukhinaH) = very happy

(sukhinaH) = happy

(sukhI) = happy

(sukhe) = in happiness

(sukhena) = in transcendental happiness
(sukheShu) = in happiness

(sughoShamaNipuShpakau) = the conches named Sughosa and Manipuspaka

(sudurAchAraH) = one committing the most abominable actions

(sudurarshaM) = very difficult to see

(sudurlabhaH) = very rare to see.

(suduShkaraM) = difficult.

(sunishchitaM) = definitely.

(suragaNAH) = the demigods

(surasaNghAH) = groups of demigods

(surANAM) = of the demigods

(surendra) = of Indra

(sulabhaH) = very easy to achieve

(suvirUDha) = strongly

(susukhaM) = very happy

(suhRit) = to well-wishers by nature

(suhRit) = most intimate friend

(suhRidaM) = the benefactor

(suhRidaH) = well-wishers

(sUtaputraH) = Karna

(sUtre) = on a thread

(sUyate) = manifests

(sUrya) = and sun

(sUrya) = of suns

(sUryaH) = the sun

(sUkShmatvAt) = on account of being subtle

(sRijati) = creates

(sRijAmi) = manifest

(sRitI) = different paths

(sRiShTvA) = creating

(sRiShTvA) = created
(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
(sthApayitvA) = 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 KRiShNa consciousness
(sthitapraj naH) = transcendentally situated
(sthitapraj nasya) = of one who is situated in fixed KRiShNa consciousness
(sthitAH) = am situated
(sthitAH) = are situated.
(sthitAn) = standing
(sthtiM) = situation
(sthtiH) = the situation
(sthtiH) = situation
(sthitau) = situated
(sthitvA) = being situated
(sthira) = fixed
(sthiraM) = steadily
(sthiraM) = firm
(sthiraH) = still
(sthirabuddhiH) = self-intelligent
(sthirAM) = stable.
(sthirAH) = enduring
(sthairyaM) = steadfastness
(snigdhAH) = fatty
(sparshanaM) = touch
(sparshAn) = sense objects, such as sound
(spRishan) = touching
(spRihA) = aspiration
(spRihA) = desire
(smarati) = remembers
(smaran) = thinking of
(smaran) = remembering
(smRitaM) = is understood to be.
(smRitaM) = is considered.
(smRitaH) = is considered
(smRitA) = is considered
(smRiti) = of memory
(smRitiH) = memory
(smRitiH) = remembrance
(smRitibhra.nshAt) = after bewilderment of memory
(syandane) = chariot
(syAM) = would be
(syAM) = shall be
(syAt) = is
(syAt) = will there be
(syAt) = exists
(syAt) = one becomes
(syAt) = may be
(syAt) = might be
(syAt) = remains
(syAma) = will we become
`(syuH) = are
(srotasAM) = of flowing rivers
(svaM) = own
(svakaM) = His own
(svakarma) = in his own duty
(svakarmaNA) = by his own duties
(svachakShuShA) = your own eyes
(svajanaM) = own kinsmen
(svajanaM) = kinsmen
(svatejasA) = by Your radiance
(svadharmaM) = one’s own religious principles
(svadharmaM) = your religious duty
(svadharmaH) = one’s own occupation
(svadharmaH) = one’s prescribed duties
(svadharme) = in one’s prescribed duties
(svadhA) = oblation
(svanuShThitAt) = perfectly done
(svapan) = dreaming
(svapnaM) = dreaming
(svapnashIlasya) = of one who sleeps
(svapnAvabodhasya) = sleep and wakefulness
(svabhAvA) = their own nature
(svabhAvaH) = eternal nature
(svabhAvaH) = characteristics
(svabhAvaH) = the modes of material nature
(svabhAvajaM) = born of his own nature.
(svabhAvajaM) = born of his own nature
(svabhAvajA) = according to his mode of material nature
(svabhAvajena) = born of your own nature
(svabhAvaniyataM) = prescribed according to one’s nature
(svayaM) = personally.
(svayaM) = personally
(svayaM) = himself
(svayA) = by their own.
(sarga) = of the heavenly planets
(svargaM) = the heavenly kingdom
(svargatiM) = passage to heaven
(svargaparAH) = aiming to achieve heavenly planets
(svargalokaM) = heaven
(svalpaM) = a little
(svasti) = all peace
(svasthaH) = being situated in himself
(svasyaH) = by his own
(svAM) = of My personal Self
(svAM) = of Myself
(svAdhyAya) = of Vedic study
(svAdhyAya) = sacrifice in the study of the Vedas
(svAdhyAyaH) = study of Vedic literature
(sve sve) = each his own
(svena) = by your own
(ha) = certainly.
(hataM) = killed
(hataH) = being killed
(hataH) = has been killed
(hatAn) = already killed
(hatvA) = killing
(hatvA) = by killing
(haniShye) = I shall kill
(hanta) = yes
(hantAraM) = the killer
(hanti) = kills
(hantuM) = to kill
(hanyate) = is killed.
(hanyate) = is killed
(hanyamAne) = being killed
(hanyuH) = may kill
(hayaiH) = horses
(harati) = takes away
(haranti) = throw
(hariH) = the Supreme Personality of Godhead, KRiShNa
(hareH) = of Lord KRiShNa
(harSha) = from happiness
(harShaM) = cheerfulness
(harShashokAnvitaH) = subject to joy and sorrow
(haviH) = butter
(hastAt) = from the hand
(hastini) = in the elephant
(hAniH) = destruction
(hi) = indeed
(hi) = certainly
(hi) = surely
(hi.nsAM) = and distress to others
(hi.nsAtmakaH) = always envious
(hitaM) = beneficial
(hitaM) = benefit.
(hitakAmyayA) = for your benefit.
(hite) = in welfare work
(hitvA) = losing
(hinasti) = degrade
(himAlayaH) = the Himalayan mountains.
(hutaM) = offering.
(hutaM) = offered in sacrifice
(hutaM) = offered
(hutAshavakraM) = fire coming out of Your mouth
(hRita) = 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
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
(kShaNaM) = a moment
(kShatriya) = the ksatriyas
(kShatriyasya) = of the ksatriya
(kShatriyAH) = the members of the royal order
(kShantiH) = tolerance
(kShamA) = patience.
(kShamA) = forgiveness
(kShamI) = forgiving
(kShayaM) = destruction
(kShayakRit) = the destroyer
(kShayAya) = for destruction
(kSharaM) = to the fallible
(kSharaH) = constantly changing
(kSharaH) = fallible
(kShAtraM) = of a ksatriya
(kShAntiH) = tolerance
(kShAmaye) = ask forgiveness
(kShipAmi) = I put
(kShipraM) = very quickly
(kShipraM) = very soon
(kShINakalmaShAH) = who are devoid of all sins
(kShINE) = being exhausted
(kShudraM) = petty
(kShetra) = of the body
(kShetra) = the field of activities (the body)
(kShetraM) = this body
(kShetraM) = the field of activities (the body)
(kShetraM) = the field of activities
(kShetraM) = the field
(kShetraj na) = and the knower of the body
(kShetraj naM) = the knower of the field
(kShetraj naH) = the knower of the field
(kShetraj nayoH) = and the knower of the field
(kShetraj nayoH) = of the proprietor of the body
(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 nAne) = 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
(j neyaH) = should be known
(j neyosi) = You can be known

The list of words from Bhagavadgita is extracted from the book Bhagavadgita As It Is written by Srila Prabhupada with permission from the Bhaktivedanta Book Trust (BBT) International, Farboret 101, S-242 97 Horby, SWEDEN, http://www.algonet.se/zb.bbt-intl

The words are converted to ITRANS transliteration for devanagari printing. The pronunciation table with ITRANS transliteration scheme is as follows. The file is to be used for educational purpose only.

Sanskrit Glossary of Words from Bhagavadgita
pdf was typeset on May 19, 2021

Please send corrections to sanskrit@cheerful.com