

Gita Dictionary

| Verse ID | Sanskrit Word in Gita | English Translation with Additional Explanation |
|----------|-----------------------|--|
| 4.13 | akartaram | non-performer |
| 4.16 | akarma | inaction meaning thereby absence of a specific type of action ; technically inaction is also a type of action. |
| 18.10 | akusalam | Action which ends up with unworthy result; not safe |
| 10.33 | aksayah | endless |
| 3.15 | aksara samudbhavam | the transcendent as the origin; that which does not die |
| 10.33 | aksaranam | of the letters |
| 2.11 | agatasun | those who are still living |
| 4.37 | agnih | god of fire - |
| 18.37 | agre | in front of |
| 3.13 | agham | sin |
| 3.16 | aghayuh | a person who leads a sinful life |
| 2.58 | angani | limbs |
| 13.15 | acharam | moving |
| 2.70 | achala-pratistham | permanent and beyond change; imperishable, well established |
| 8.90 | achintyarupam | whose form is inconceivable |
| 12.30 | achintyam | inconceivable |
| 1.21 | achyuta | name of Vishnu-Krishna |
| 16.19 | ajasram | for all time |
| 2.20 | ajah | One who is not born; meaning thereby permanent, transcendent |
| 11.41 | ajnana | not knowing |
| 10.11 | ajnanajam | arising from ignorance |
| 16.15 | ajnana-vimohitah | deluded by ignorance |
| 8.90 | anoh | than the subtle |
| 18.22 | atatvarthavat | unconcerned with truth |
| 3.23 | atandritah | free from laziness and sleep; energetically |
| 18.67 | atapaskaya | to one who has not performed austerities |
| 13.25 | atitaranti | overcome |
| 16.30 | atimanita | haughtiness |
| 6.44 | ativartate | transcends |
| 6.16 | ati-svapna-silasya | one who is prone to sleep and dreaming beyond limits |
| 14.20 | atitya | having gone beyond |
| 6.21 | atindriyam | beyond the perception of senses transcendent and divine |
| 12.20 | ativa | very |
| 18.77 | ati-adbhutam | highly mysterious and wonderful |
| 6.28 | atyantam | supreme |
| 7.17 | atyartham | very much |
| 6.16 | atyanatah | for one who eats in excess |
| 18.12 | atyaginam | to those who do not practise charity and sacrifice |
| 6.42 | athava | or |

| | | | |
|-------|-----------------------------|--|------------|
| 13.70 | adambhitvam | devoid of deceit | |
| 11.45 | adrsta-purvam | not seen before | |
| 17.22 | adesakale | at an improper place and time | |
| 11.20 | adbhutam | amazing | |
| 4.30 | adya | today | |
| 16.30 | adrohah | absence of enmity | |
| 16.20 | adhamam | lower | |
| 18.31 | adharmam | sin; opposite of dharma | |
| 1.41 | adharmabhi- bhavat | when adharma dominates | |
| 15.10 | adhah-sakham | whose branches spread downwards | |
| 2.64 | adhigacchati | attains | |
| 8.40 | adhidaivatam | the entity in the divine plane | |
| 8.10 | adhidaivam | the level of creation from where the divinity and the gods are active. | |
| 8.10 | adhibhutam | the level of creation from where the five basic elements of ether, air, fire, water and earth are active | |
| 8.20 | adhiyajnah | the level of the activity from where the effects of the sacrifice starts | |
| 3.40 | adhistanam | dwelling place | |
| 9.10 | adhyaks ena | as the overseer | |
| 3.30 | adhyatma chetasa | with concentration on the self steadiness in the knowledge of | |
| 13.11 | adhyatma-jn'ana nityatvam - | | the spirit |
| 18.70 | adhyesyate | those who study this | |
| 17.18 | adhruvam | temporary | |
| 11.37 | Ananta | 0, infinite | |
| 11.19 | ananta-bahum | having enormous arms | |
| 11.11 | anantam | endless | |
| 11.19 | anantavirya | having enormous energy | |
| 12.60 | ananyena | single-minded | |
| 13.90 | anabhisvngah | absence of affection | |
| 7.40 | analah | fire | |
| 6.13 | anavalokayan | not seeing | |
| 6.16 | anasnatah | for one who does not eat | |
| 3.31 | anasuyantah | without the feeling of jealousy | |
| 13.80 | anahankarah | free from egoistic attitude | |
| 18.26 | anahamvadi | not egoistic | |
| 6.60 | anatmanah | for one who has not disciplined oneself | |
| 13.12 | anadimat | devoid of beginning | |
| 11.19 | anadi-madhyha antam | without beginning, middle and end | |
| 10.30 | anadim | without beginning | |
| 2.51 | anamayam | beyond all evils | |
| 3.40 | anarambhat | by not commencing | |
| 2.20 | anaryajushtam | Unworthy of a refined cultured person following the sanatana dharma | |
| 8.23 | anavrttim | having no re-birth | |

| | | |
|-------|---------------------|---|
| 6.10 | anas'ritah | without reliance on |
| 12.19 | aniketah | one who has no home |
| 3.36 | anicchan | against his desire |
| 9.33 | anityam | fleeting |
| 2.14 | anityah | ephemeral |
| 12.30 | anirdesyam | the indefinable |
| 18.12 | anistam | unpleasant |
| 17.15 | anu dvegakaram | painless |
| 8.90 | anusmaret | thinking on |
| 11.13 | anekadha | differently |
| 3.10 | anena | by this |
| 6.47 | antaratmana | with his mind |
| 5.24 | antar-aramah | has inner joy |
| 5.27 | antare | between |
| 7.23 | antavat | limited |
| 2.18 | antavantah | perishable |
| 11.16 | antam | end |
| 13.15 | antike | near |
| 7.19 | ante | at the end |
| 3.14 | anna-sambhavah | born out of food |
| 3.90 | anyatra | other than |
| 13.11 | anyatha | other |
| 9.23 | anya-devata bhaktah | worshippers of other deities |
| 2.22 | anyani | other |
| 7.50 | anyam | the other |
| 4.40 | aparam | later |
| 7.50 | apara | lower |
| 1.17 | aparajitah | unconquerable |
| 2.22 | aparani | other |
| 16.14 | aparan | other |
| 16.11 | aparimeyam | numerous |
| 2.27 | apariharye | over'what is unavoidable |
| 4.25 | apare | other |
| 1.10 | aparyaptam | unlimited |
| 18.43 | apalayanam | not withdrawing |
| 17.22 | apatrebhyah | to the undeserving |
| 4.29 | apanam | incoming breath. Refers to the energy with which food, solid and liquid, not absorbed into the body, is carried downward. It is the compliment of Pranic force. |
| 4.29 | apane | in the incoming breath |
| 2.32 | apavrtam | open |
| 5.17 | apunaravrittim | the state of non returning |
| 16.20 | apaisunam | aversion to vilification |
| 15.50 | apohanam | lose |
| 11.17 | aprameyam | without limit |
| 4.13 | apavrttih | inactivity |

| | | |
|-------|----------------------|----------------------------------|
| 18.67 | abhaktaya | to one who lacks devotion |
| 16.15 | abhi-janavan | of noble birth |
| 9.24 | abhijananti | they know |
| 13.10 | abhijayate | arises |
| 18.68 | abhidhasyati | will speak of |
| 1.40 | abhinandati | welcomes |
| 4.20 | abhipravrittah | engaged in action |
| 1.40 | abhibhavati | overtakes |
| 14.10 | abhibuya | prevails |
| 11.20 | abhimukhah | towards |
| 11.28 | abhi-vijvalanti | blazing |
| 17.12 | abhisandhaya | in expectation |
| 2.39 | abhihita | has been conveyed |
| 11.43 | abhyadhikah | greater |
| 18.46 | abhyarchya | by worshipping |
| 1.19 | abhyanutadyan | resounding |
| 16.18 | abhyasuyakah | jealous by nature |
| 18.67 | abhyasuyati | speaks ill |
| 3.32 | abhyasuyantah | criticising |
| 8.80 | abhyasa-yoga yuktena | involved in the yoga of practice |
| 12.90 | abhyasa-yogena | through the yoga of practice |
| 12.12 | abhyasath | practise |
| 14.14 | amalan | flawless |
| 13.70 | amanitvam | modesty |
| 11.21 | ami | these |
| 2.15 | amrtatvaya | for immorality |
| 6.37 | ayah | not energetic |
| 18.31 | ayatha vat | incorrectly |
| 1.11 | ayanesu | in the divisions of the army |
| 10.50 | ayashah | infamy |
| 2.66 | ayuktasya | for one who lacks concentration |
| 7.21 | architum | to worship |
| 2.50 | arthaka man | greedy for riches |
| 3.18 | artha vyapasrayah | dependence on any object |
| 8.70 | arpita-mano buddhih | by devoting mind and intellect |
| 2.17 | arhati | is able |
| 1.37 | arhah | justified |
| 18.28 | alasa | lazy |
| 16.20 | aloluptvam | freedom from covetousness |
| 16.93 | alpa-buddhyah | of small intellect |
| 7.23 | alpa-medhasam | who are of little wisdom |
| 18.22 | alpam | trivial |
| 10.41 | avagaccha | know |
| 17.12 | avajnatam | with insult |
| 14.23 | avatisthati | acts |
| 2.30 | avadhyah | can never be killed |

| | | |
|-------|---------------------|------------------------------|
| 2.49 | avaram | inferior |
| 9.80 | avasam | powerless |
| 3.50 | avasah | under pressure |
| 7.20 | avasisyate | there remains |
| 9.80 | avastabhya | holding under control |
| 6.50 | avasadayeth | denigrate |
| 1.30 | avasthatum | to stand |
| 15.11 | avasthitam | existing |
| 9.40 | avasthitah | arrayed |
| 11.42 | avahasa artham | in fun |
| 2.36 | avachya vadan | indecent words |
| 3.22 | avaptavyam | to be obtained |
| 6.36 | avaptum | to obtain |
| 15.80 | avapnoti | obtains |
| 2.80 | avapya | having obtained |
| 12.50 | avapyate | achieved |
| 3.11 | avapsyatha | you shall achieve |
| 2.33 | avapasyasi | you will commit |
| 10.70 | avikampena | unfaltering |
| 2.25 | avikaryah | unalterable |
| 13.15 | avijneyam | incomprehensible |
| 13.27 | avinasdyantam | indestructible |
| 13.16 | avibhaktam | undivided |
| 9.40 | avyakta-murtina | in My unmanifested form |
| 12.50 | avyaktat | from the unmanifested |
| 13.10 | avyabhicharini | unfaltering |
| 18.37 | avyabhicharinya | which is unfailing |
| 14.26 | avyabhicharena | through the unwavering |
| 2.17 | avyayasya | of that which is immutable |
| 2.21 | avyayam | imperishable |
| 4.60 | avyavatma | of nature |
| 8.15 | asasvatam | temporary |
| 18.67 | asusrusave | to one who does no service |
| 6.24 | asesatah | completely |
| 4.35 | asesena | without exception |
| 3.40 | asnute | attain |
| 9.30 | asrada-dhanah | without faith |
| 13.15 | antike | near |
| 7.19 | ante | at the end |
| 3.14 | anna-sambhavah | born out of food |
| 3.90 | anyatra | other than |
| 13.11 | anyatha | other |
| 9.23 | anya-devata bhaktah | worshippers of other deities |
| 2.22 | anyani | other |
| 7.50 | anyam | the other |
| 4.40 | aparam | later |

| | | |
|-------|----------------------|---|
| 7.50 | apara | lower |
| 1.17 | aparajitah | unconquerable |
| 2.22 | aparani | other |
| 16.14 | aparan | other |
| 16.11 | aparimeyam | numerous |
| 2.27 | apariharye | over'what is unavoidable |
| 4.25 | apare | other |
| 1.10 | aparyaptam | unlimited |
| 18.43 | apalayanam | not withdrawing |
| 17.22 | apatrebhyah | to the undeserving |
| 4.29 | apanam | incoming breath. Refers to the energy with which food, solid and liquid, not absorbed into the body, is carried downward. It is the compliment of Pranic force. |
| 4.29 | apane | in the incoming breath |
| 2.32 | apavrtam | open |
| 5.17 | apunaravrittim | the state of non returning |
| 16.20 | apaisunam | aversion to vilification |
| 15.50 | apohanam | lose |
| 11.17 | aprameyam | without limit |
| 4.13 | apavrutih | inactivity |
| 18.67 | abhaktaya | to one who lacks devotion |
| 16.15 | abhi-janavan | of noble birth |
| 9.24 | abhijananti | they know |
| 13.10 | abhijayate | arises |
| 18.68 | abhidhasyati | will speak of |
| 1.40 | abhinandati | welcomes |
| 4.20 | abhipravrittah | engaged in action |
| 1.40 | abhibhavati | overtakes |
| 14.10 | abhibuya | prevails |
| 11.20 | abhimukhah | towards |
| 11.28 | abhi-vijvalanti | blazing |
| 17.12 | abhisandhaya | in expectation |
| 2.39 | abhihita | has been conveyed |
| 11.43 | abhyadhikah | greater |
| 18.46 | abhyarchya | by worshipping |
| 1.19 | abhyanutadyan | resounding |
| 16.18 | abhyasuyakah | jealous by nature |
| 18.67 | abhyasuyati | speaks ill |
| 3.32 | abhyasuyantah | criticising |
| 8.80 | abhyasa-yoga yuktena | involved in the yoga of practice |
| 12.90 | abhyasa-yogena | through the yoga of practice |
| 12.12 | abhyasath | practise |
| 14.14 | amalan | flawless |
| 13.70 | amanitvam | modesty |
| 11.21 | ami | these |
| 2.15 | amrtatvaya | for immorality |

| | | |
|-------|-------------------|--|
| 6.37 | ayatih | not energetic |
| 18.31 | ayatha vat | incorrectly |
| 1.11 | ayanesu | in the divisions of the army |
| 10.50 | ayashah | infamy |
| 2.66 | ayuktasya | for one who lacks concentration |
| 9.19 | a-sat | non-existence |
| 6.35 | asamshayam | doubtless |
| 10.13 | Asita | father of the sage Devala |
| 8.17 | ahah | day |
| 2.36 | a-hitah | harmful |
| 10.50 | a-himsa | The principle of not harming or hurting anybody or anything. This is a fundamental tenet of Hinduism, Buddhism and Jainism. |
| 18.22 | a-haitukam | illogical |
| 1.45 | aho | alas |
| 8.17 | ahoratra- vidah | those who know about day and night |
| 15.70 | amsah | a part |
| 10.21 | amsuman | the radiant |
| 9.60 | aakasa-sthitah | situated in space |
| 13.32 | aakasam | space |
| 18.63 | aakhyatam | imparted |
| 11.31 | aakhyahi | tell |
| 2.14 | agama-apayinah | have a beginning and an end |
| 4.23 | aacharatah | undertaken |
| 3.21 | aacharati | does |
| 3.19 | aacharan | doing |
| 16.70 | Aacharah | good behaviour |
| 1.30 | Aacharya | 0, teacher |
| 9.16 | aaajyam | Ghee melted and clarified for offering in the sacrifice. |
| | oblation | |
| 16.15 | Aadhayah | wealthy |
| 1.36 | aata taa yinah | criminals-One who sets fire to the house of, administers poison to, steals the wealth, land, and wife of, another person". |
| 4.40 | Atistha | undertake |
| 10.11 | aatma-bhava sthah | situated in their hearts |
| 3.13 | aatma-yogat | through the power of My yoga (see under Yoga) |
| 10.10 | atma-vibhutayah | of your own manifestations |
| 6.12 | atma-visuddhaye | for purifying self |
| 5.11 | atma-suddhayae | for purifying the heart |
| 6.50 | aatma | Self. Gita-verses 11-30 in Chapter II and again in Verses 5 and 6 in VI. Atma is eternal, all- pervading, immovable and immutable. |
| 6.32 | atma aupamyena | criteria one would apply to one |
| 3.38 | aadarsah | a mirror |
| 11.60 | Aadityan | The group of Sun gods.They are twelve in number . |
| 11.16 | aadim | beginning |
| 10.20 | aadih | the source |
| 3.41 | aadau | after first |

| | | |
|-------|------------------------|---|
| 5.22 | aadhyanthavantah | having a beginning and an end |
| 12.80 | aadhatsva | fix |
| 2.80 | adhipatyam | sovereignty |
| 14.12 | aarambhah | undertaking |
| 6.30 | aaruruksoh | for one who aspires to ascend |
| 13.70 | aarjavam | sincerity |
| 7.16 | aartah | one who is in peril |
| 8.26 | aavartate | he returns |
| 8.16 | aavartinah | liable to return |
| 3.40 | aavrtya | having covered |
| 12.70 | aavesita-chetasam | who have their minds fixed on |
| 8.10 | aavesya | having fixed |
| 3.38 | aavriyate | is surrounded |
| 15.80 | aashayaat | from seats |
| 16.12 | aashaa-paasha-sahtaih | bound by hundreds of hopes |
| 11.60 | aascharyani | wonders |
| 1.36 | aasrayet | accrue |
| 9.11 | aasritam | who have taken |
| 12.11 | aasritah | resorted to |
| 6.12 | aasane | on the seat |
| 6.11 | aasanam | seat |
| 9.20 | aasadhya | having reached |
| 2.54 | aasita | should sit |
| 9.90 | aasinam | remaining |
| 14.23 | aasinah | sitting |
| 7.15 | aasuram | demoniacal |
| 16.70 | aasurah | related to the non-divine beings |
| 16.50 | aasuri | demoniacal nature |
| 18.42 | astikyam | belief that god exists |
| 3.60 | aaste | sits |
| 7.20 | aasthaya | adopting |
| 1.20 | aha | said |
| 1.31 | ahave | in battle |
| 17.70 | aharah | food |
| 3.42 | ahuh | say |
| 17.10 | aho | oh |
| 4.10 | Iksvakave | to Iksvaku who was the first among the kings of the |
| | solar dynasty | |
| 6.19 | ingate | flickers |
| 12.90 | iccha | desire |
| 7.21 | icchatu | desires |
| 8.11 | icchantah | desiring to know |
| 11.70 | icchasi | you would desire |
| 7.27 | iccha-dvesa samutthana | by what originates from likes and dislikes |
| 17.11 | ijyate | performed |
| 11.53 | ijyaya | by sacrifices |

| | | |
|-------|---|---|
| 3.21 | itarah | another |
| 1.10 | idam | this |
| 11.51 | idanim | now |
| 4.27 | indriya-karmani | activities of senses |
| 13.50 | indriya.gocharah | sense objects which can be felt and experienced |
| 3.16 | indriya-aramah | who is happy in enjoying the pleasures of the senses; |
| | not going beyond it. | |
| 3.60 | indriya-arthan | objects of senses |
| 2.58 | indriya- arthebhyah | from the objects of senses |
| 5.90 | indriya-arthasu | among the objects of senses |
| 2.40 | isubhiah | with arrows |
| 3.10 | ista-ka-ma dhuk | giver of desired objects.The reference is to the mystic |
| | desire yielding cow at heaven. | |
| 18.12 | istam | the desirable |
| 18.64 | istah | dear |
| 6.29 | iksate | sees |
| 11.44 | idyam | worthy of worship |
| 11.49 | idrk | so much |
| 2.32 | idrsam | like this |
| 11.15 | isam | lord of creatures |
| 18.43 | isvarabhavah | godliness |
| 4.60 | isvarah | God |
| 7.22 | ihate | indulges in |
| 16.12 | ihante | they strive |
| 11.10 | uktam | stated |
| 1.24 | uktah | is stated |
| 2.18 | ukta-h | are stated |
| 1.47 | uktva | having stated |
| 16.90 | ugra-karmanah | given to cruel deeds |
| 11.31 | ugrarupah | of terrible form |
| 11.20 | ugram | terrible |
| 11.30 | ugrah | fierce, intense |
| 10.27 | ucchais'ravasam | the divine horse on which the king of gods- Indra |
| | rides; this horse was born from the milky ocean and associated with nectar. | |
| 17.10 | ucchistam | remnants of a meal |
| 1.40 | uta | also |
| 15.80 | utkramati | departs |
| 15.10 | utkramantam | departing |
| 14.14 | uttamavidam | of those who know the noblest |
| 15.17 | uttamah | supreme |
| 4.30 | uttamam | the best |
| 11.27 | uttama-ngaih | with their heads |
| 1.60 | Uttamaujah | a warrior of great skill and strength |
| 2.30 | uttisha | awake |
| 11.12 | utthita- | to shine brilliantly |
| 17.19 | utsadanartham | for destruction |

| | | |
|-------|-------------------------------|---|
| 1.43 | utsadyante | are destroyed |
| 13.60 | udaahrtam | spoken of |
| 6.50 | uddharet | one should help |
| 10.34 | udbhavah | prosperity |
| 1.45 | udyatah | prepared |
| 1.20 | udyamya | having taken |
| 12.15 | udvijate | disturbed |
| 5.20 | udvijet | dejected |
| 5.90 | unmisan | opening |
| 2.62 | upajayate | arises |
| 14.20 | upajayante | born |
| 13.22 | upadrsta | the witness |
| 2.30 | upapadyate | justified |
| 2.32 | upapannam | which presents itself |
| 6.19 | upama | Comparison, poetic speech of simile |
| 10.10 | upayanti | they attain |
| 2.35 | uparatam | having refrained |
| 6.20 | uparamate | gets retreated |
| 6.25 | uparamet | one should abstain |
| 15.30 | upalabhyate | perceived |
| 13.32 | upalipyate | defiled |
| 6.12 | upavisya | sitting |
| 1.20 | upasangamya | having approached |
| 15.90 | upasevate | enjoys |
| 6.36 | upaayatah | through the means |
| 1.47 | upaavisat | sat down |
| 4.10 | upaasritah | burdened with |
| 14.20 | upaasritya | by resorting to |
| 9.14 | upaasate | take to contemplation |
| 6.37 | upetah | possessed |
| 8.15 | upetya | reaching |
| 6.27 | upaiti | attains |
| 2.50 | ubhe | both |
| 11.15 | uragan | serpents |
| 3.38 | ulbena | the bag called the womb in which the child is placed; |
| | the cover inside mothers body | |
| 10.37 | Ushanaa | Sukracharya- the master of the demons; he is also the author of the treatise on morals- niti and economics- artha shastra. He is the counter part of Bruhaspati who discharges the similar work for the Gods. |
| 6.41 | usitva | residing there |
| 10.41 | urjitam | vigorous |
| 15.10 | urdhvamulam | that which has its roots at the top |
| 12.80 | urdhavam | upwards |
| 11.22 | ushmapah | a category of manes |
| 9.17 | Rk | Rig Veda - One of the four vedas and the first amongst them |

| | | | |
|-------|--|--|------------|
| 10.14 | rtam | cosmic law of righteousness. | |
| 10.35 | rtunam | of the seasons | |
| 11.32 | rte | without | |
| 5.25 | rshayah | the sages | |
| 13.40 | rshibhih | by the sages | |
| 11.15 | rsheen | sages | |
| 11.70 | ekastham | concentrated at one place | |
| 3.20 | ekam | single | |
| 6.16 | eka-ntam | at all | |
| 4.90 | eti | attains | |
| 1.43 | etaih | from these | |
| 4.37 | edha-msi | wooden pieces | |
| 1.24 | evam | thus | |
| 11.48 | evam-rupah | in this form | |
| 11.53 | evam vidah | in this manner | |
| 18.68 | esyati | he will come | |
| 8.70 | esyasi | you will come | |
| 9.50 | aisvaram | belonging to divinity | |
| 15.13 | ojasa | through power | |
| 17.90 | katva-amlavan atyusna-tiksna ruksa-vidahinah | | the tastes |
| | of bitter, sour, salty, very hot, pungent, dry and irritating | | |
| 2.60 | katarat | which | |
| 10.18 | kathaya | describe to me | |
| 10.90 | kathanyatah | when he was speaking | |
| 2.20 | kadachit | at any time | |
| 1.20 | kapidhvajah | Arjuna, so-called because his flag had the emblem of | |
| | Hanuman the great monkey god. | | |
| 10.26 | Kapilah | the sage Kapila who is the founder of the samkhya | |
| | system of philosophy. | | |
| 11.20 | Kamala-patraksa | 0, you, having eyes like lotus petals. This is an | |
| | attribute of lord vishnu because his eyes are beautiful like a lotus and of the shape of | | |
| | the leaf of the lotus. | | |
| 11.15 | kamalasana stham | seated on lotus | |
| 18.14 | karanam | organs of actions | |
| 12.13 | karunah | one who is kind to all creatures | |
| 4.20 | karoti | act | |
| 5.80 | karomi | 1 do | |
| 1.80 | Karna | One of the chief warriors of kaurava army ; the friend | |
| | of duryodhana ; By relation he was the eldest of the pandava brothers; He was well | | |
| | known for his charity and generosity. | | |
| 4.13 | kartaram | agent | |
| 1.45 | kartum | to do | |
| 5.14 | kartrtvam | agency | |
| 2.49 | karma | Action. An analysis of karma is given in Gita - verses | |
| | chapter 3- (27-29) ; chap 4-(16-18); (6-14) | | |
| 18.18 | karma-chodana | incentive for action | |

| | | |
|-------|-----------------------|--|
| 2.51 | karmajam | caused by actions |
| 4.12 | karmaja | from action |
| 4.32 | karmajan | arising from action |
| 3.20 | karmanah | to action |
| 3.40 | karmanam | from actions |
| 2.47 | karmani | duty |
| 12.12 | karma-phala tyagai | renunciation of the fruits of action |
| 2.47 | karma-phala prepsuh | who desires the results of actions |
| 5.14 | karma-phala samyogam | association with the results of actions |
| 2.47 | karma-phalahetuh | fruits of action as the motive |
| 5.12 | karma phalam | fruits of action |
| 4.20 | karma phala asangam | attachment to the fruit of action |
| 2.39 | karma-bandham | the bond of action |
| 3.90 | karma bandhanah | becomes action-bound |
| 9.28 | karma bandhanaih | from bondages of actions |
| 3.70 | karmayogam | karma yoga- Ref.Gita (2-38,47,48 ,51), |
| 3.14 | karma samudbhavah | born of action |
| 18.18 | karma-sangraha | understanding of actions |
| 8.30 | karma-sanjnitah | meaning of action |
| 5.20 | karma-sanyasam | over renunciation of action |
| 15.20 | karma anubandhini | followed by action |
| 3.60 | karma-indriyani | organs of action |
| 15.70 | karsati | draws to itself |
| 10.30 | kalayatam | among calculators of time |
| 8.50 | kalevaram | body |
| 9.70 | kalpa-ksaye | at the end of a cosmic time cycle |
| 2.15 | kalpate | becomes worthy |
| 9.70 | kalpadau | at the start of a yuga cosmic time cycle |
| 6.40 | kalyana-krt | doing good |
| 4.16 | kavayah | the wise ones |
| 8.90 | kavim | the omniscient |
| 10.37 | kavinam | of the omniscient |
| 2.17 | kas'chit | perhaps |
| 2.20 | kasmalam | dejection |
| 11.37 | kasmat | 'why |
| 2.21 | kam | whom |
| 10.28 | Kandarpah | God of love, cupid |
| 2.62 | kamah | Desire. Cupid; basic universal desire which prompts action and pleasures. |
| 2.43 | kamatmanah | with minds full of desire |
| 18.24 | kamepsuna | by one desiring results |
| 16.11 | kama-upabhoga paramah | absorbed in the enjoyment of objects |
| 11.40 | kayam | body |
| 18.13 | karanani | causes |
| 3.50 | karyate | to work |
| 3.17 | karyam | work to be done |

| | | |
|-------|-----------------------|--|
| 18.30 | karya-akarye | duty and what is not duty |
| 18.22 | karye | form |
| 8.23 | kaalam | time |
| 10.30 | kalah | time |
| 11.25 | kala-anala samnibhani | resembling the flames of dissolution |
| 1.50 | Kasirajah | King of Kasi -A warrior. |
| 1.17 | kas'yah | Kasya, king of Kasi. |
| 14.21 | kimacharah | of what conduct |
| 4.20 | kimchit | anything |
| 11.35 | kireetee | the crowned one; Arjuna |
| 11.17 | kiritinam | wearing a diadem |
| 4.21 | kilbisam | sin |
| 9.14 | kirtayantah | extolling |
| 2.33 | kirtim | reputation |
| 2.20 | kutah | how |
| 1.50 | Kuntibhojah | the name of a warrior |
| 1.16 | Kuntiputrah | Yudhishtira, son of Kunti |
| 2.48 | Kuru | undertake |
| 1.10 | Kurukshetra | In Kurukshetra. Name of the place where the Mahabharata war was fought. The discourse between Krishna and Arjuna was held here before the war began. Kurukshetra has been described in the Mahabharata as bounded by the rivers Sarasvati on |
| 1.12 | Kuruvrddhah | eldest members of the kuru family - |
| 3.20 | kuryat | should do |
| 1.38 | kulaksayakrtam | the defects in the act of the destruction of a family |
| 1.40 | kulaks aye | in the process of the destruction of a family |
| 1.42 | kulaghnanam | of those who have destroy the family |
| 1.40 | kuladharmah | family rituals |
| 1.42 | kulasya | of the family |
| 1.41 | kulastriyah | women of the family |
| 1.40 | kulam | family . |
| 2.58 | kuurmah | tortoise |
| 15.20 | kruta-krutyah | duties done |
| 2.37 | kruta-nischayah | with firmness |
| 4.15 | krutam | done |
| 11.14 | kruta-anjali | with folded hands |
| 3.18 | krutena | with action |
| 2.38 | krutva | having acted |
| 4.18 | krutsna-karma-krt | doer of all actions |
| 18.22 | krutsnavat | as if it were all |
| 3.19 | krutsna-vit | one who knows the All |
| 7.60 | krutsnasya | of the whole |
| 1.40 | krutsnam | whole |
| 2.49 | krupanah | to be pitied |
| 1.27 | kripaya | with pity |
| 1.80 | Krpah | brother-in-law of Drona |

| | | |
|-------|-----------------|---|
| 18.44 | vanijyam | cultivation, cattle rearing and commerce |
| 1.28 | Krsna | Krishna is the eighth avatar of Vishnu, the son of Vasudeva, brother of Kunti, and Devaki, cousin of Kamsa. Krishna is "the most celebrated hero of Indian mythology and the most popular of all deities." Krishna is "a divinity of remarkable psychologic |
| 8.25 | Krsnah | the dark fortnight |
| 1.30 | Kesava | Name of Krishna- |
| 11.35 | Kesavasya | of Kesava |
| 2.14 | Kaunteya | 0, son of Kunti; name of Arjuna |
| 2.18 | kaumaram | boyhood |
| 2.50 | kausalam | cleverness |
| 9.16 | kratuh | a sacrifice |
| 17.18 | kriyate | undertaken |
| 2.62 | krodhah | anger |
| 2.23 | kledayanti | to make wet |
| 1.25 | Klesah | the struggle |
| 2.30 | klaibhyam | cowardice |
| 3.50 | ksanam | moment |
| 18.43 | ksatra-karma | duties of Ksatriyas |
| 10.40 | kshama | forgiveness |
| 12.13 | ksahmi | who is forgiving |
| 18.25 | kshayam | destruction,loss |
| 15.18 | ksharam | the perishable |
| 13.70 | kshantih | forgiveness |
| 16.19 | kshipami | I throw |
| 4.12 | ksipram | quickly |
| 5.25 | kshina-kalmasah | whose sins have been destroyed |
| 9.21 | kshine | on the exhaustion |
| 2.30 | kshudram | mean |
| 13.10 | kshetram | field |
| 13.33 | kshetri | knower of the field |
| 1.46 | kshemataram | better option and safer |
| 7.40 | kham | space |
| 10.27 | gajendranam | among the elephants |
| 17.10 | gata-rasam | ne which has lost it's taste and essence |
| 12.16 | gatavyathah | who is fearless |
| 4.23 | gatasangasya | who has abandoned attachment |
| 18.73 | gata-sandehah | with doubts dispelled |
| 9.21 | gata-agatam | going and returning |
| 2.11 | gatasun | the departed |
| 8.15 | gatah | who have attained |
| 6.37 | gatim | goal |
| 4.17 | gatih | the real nature |
| 11.17 | gadinam | holding a mace, a name of vishnu |
| 7.90 | gandhah | fragrance |
| 5.50 | gamyate | is reached |

| | | |
|-------|------------------------|--|
| 11.37 | gariyase | who is greater |
| 2.60 | gariyah | better |
| 11.43 | gariyan | greater than |
| 14.30 | garbham | seed which caused the birth of all things |
| 5.18 | gavi | onacow |
| 15.13 | gaam | the earth |
| 10.25 | giram | of words |
| 13.40 | gitam | sung about |
| 15.20 | gunapravrdhah | strengthened by gunas |
| 14.25 | gunatitah | gone beyond the gunas |
| 6.22 | guruna | bythe master / by the great |
| 11.43 | guruh | teacher |
| 9.10 | guhyatamam | highest secret |
| 18.63 | guhyataram | more secret |
| 11.10 | guhyam | secret |
| 10.30 | guhyanam | a kind of demi gods;of secret things |
| 6.41 | gehe | in the house |
| 1.32 | Govinda | name of |
| 13.16 | grasishnu | one who devours |
| 4.70 | glanih | decline |
| 2.21 | ghatayati | cause to be killed |
| 11.49 | ghoram | terrible |
| 1.19 | ghosah | uproar |
| 1.35 | gnatah | being killed |
| 15.90 | ghraanam | nose |
| 11.46 | chakra-hastam | with disc in hand , Krishna |
| 3.16 | chakram | wheel, disc, weapon of that shape. |
| 11.17 | chakrinam | holding a disc, A name for krishna who used the disc |
| | weapon as his favorite | |
| 5.27 | chaksuh | eyes |
| 6.33 | chanchalatvat | owing to mental restlessness |
| 6.26 | chanchalam | restless |
| 11.46 | chaturbhujena | with four arms |
| 15.40 | chaturvidam | of four kinds |
| 7.16 | chaturvidhah | four classes |
| 10.60 | chatvarah | the four |
| 15.12 | Chandramasi | in the moon |
| 1.30 | chamum | army |
| 2.67 | charatam | the wandering |
| 2.71 | charati | moves about |
| 8.11 | charanti | practise |
| 13.15 | charam | moving |
| 11.43 | chara-acharasya | moving and non-moving |
| 10.39 | chara-acharam | moving and non-me ring |
| 8.25 | chandramasam | lunar light |
| 1.47 | chapam | bow |

| | | | |
|-------|---|---|------------|
| 3.25 | chikrisuh | being desirous | |
| 6.18 | chittam | the mind | |
| 10.26 | chitrarathah. | Chief of the Gandharvas | |
| 9.22 | chintyantah | becoming meditative | |
| 6.25 | chintayet | let him think | |
| 11.27 | churnitaih | crushed | |
| 1.50 | Chekitanah | a renowned warrior in the army of the Pandavas | |
| 2.33 | chet | if | |
| 10.22 | chetana | intelligence | |
| 8.80 | chetasa | mentally | |
| 3.33 | cheshtate | behaves | |
| 6.11 | chaila-ajina kusauttaram | cloth, deer skin and kusa grass placed to form one seat. These are offered to the respected guests as a mark of holy welcome. | |
| 9.24 | chyavanti | they fail | |
| 10.35 | cchandasam | of the metres | |
| 13.40 | cchandobhih | vedic texts | |
| 5.25 | ccinna-dvaidha | whose doubts have been dispelled | |
| 18.20 | cchinna-samsaya | free from doubts | |
| 6.38 | cchinna-abhram | scattered cloud | |
| 6.39 | cchetta | the dispeller | |
| 7.60 | jaagratah | of the world | |
| 7.50 | jagat | world | |
| 11.25 | Jagannivasa | 0 Lord of Universe | |
| 14.18 | jaghanya guna vrttasthah | those who are involved in low quality actions | |
| 3.21 | janah | person | |
| 5.15 | jantavah | the creatures | |
| 2.43 | janma-karma phala pradam | | result in |
| | rebirth as the fruit of their actions of birth janma-mrtyu and misery | | |
| 13.80 | janma-mrtyu jara-vyadhi dukkha- dosa anu-darsanam | | seeing the |
| | evil in birth, death, old age, diseases and sorrows | | |
| 10.25 | japa-yajnah | ritual of meditation | |
| 11.34 | Jayadrata | king of Sindhu, A warrior of kaurava side; he was killed by Arjuna . | |
| 10.36 | jayah | splendour | |
| 2.38 | jaya-ajayau | victory and defeat | |
| 2.60 | jayema | we should conquer | |
| 2.60 | jayeha | they should conquer | |
| 2.13 | jara | oldage | |
| 7.29 | moks'aya | for freedom from old age and death- | |
| 3.43 | jahi | defeat | |
| 6.16 | jagratah | one who keeps awake too long | |
| 2.69 | jagrati | keeps awake | |
| 2.27 | jatasya | of one who is born | |
| 2.12 | jatu | at anytime | |
| 8.27 | janan | has known | |
| 15.19 | janati | knows | |

| | | |
|-------|--------------------------|---|
| 11.25 | jane | know |
| 14.12 | jayante | come into existence |
| 19.31 | Jahnavi | The Ganges. The Ganges is the 39th longest river of the world and the 15th longest in Asia with a length of 2506 kilometres. But, from the point of view of sacredness, it is a river without a rival. Lord Krishna says, in the Bhagavad Gita, (Chapter 10, Ve |
| 5.19 | jitah | has been conquered |
| 3.16 | jivati | lives |
| 7.90 | jivanam | life, water |
| 7.50 | jivabhutam | which appears in the shape of individual souls |
| 15.70 | jivaloke | in the world of the living |
| 4.26 | juhvati | offer |
| 11.34 | jetasi | you shall conquer |
| 3.26 | josayet | he should make them work |
| 7.20 | jnatavyam | to be known |
| 11.54 | jnatum | to be known |
| 4.15 | jnatva | having known |
| 15.10 | jnana-chaksusa | those with eyes of wisdom |
| 4.27 | jnana-dipite | which has been enlightened by knowledge |
| 10.11 | jnana dipena | with the lamp of knowledge |
| 5.10 | jnana-nirdhuta kalmasah | their dirt having been removed by knowledge |
| 4.33 | jnana-yajnah | sacrifice in which knowledge is substituted for all the materials of the sacrifice; or the knowledge acquiring-distribution-preservation is considered equivalent of sacrifice. |
| 16.10 | jnana-yoga vya-vasthith | perseverance in knowledge- yoga |
| 3.33 | jnanavan | man of wisdom |
| 6.80 | jnana-vijnana trpta-atma | whose mind is pleased with knowledge and realization |
| 3.41 | jnana-vijnana nasanam | destroyer of knowledge and discrimination |
| 14.60 | jnana-sangena | through attachment to knowledge |
| 18.50 | jnanam | the knowledge |
| 4.37 | jinagnih | the fire of knowledge |
| 4.42 | jnanasina | with the sword of knowledge |
| 3.39 | jnaninah | of the wise |
| 7.16 | jnani | man of knowledge |
| 7.10 | jnasyasi | will know |
| 1.39 | jneyam | to be known |
| 5.30 | jneyah | should be known |
| 3.10 | jyayasi | is superior |
| 3.80 | jyayah | superior |
| 8.24 | jyotih | light |
| 11.29 | jvalanam | fire |
| 10.31 | jhasanam | among the whales -that type of water form of life |
| 2.17 | tatam | is pervaded |
| 5.16 | tat-param | that supreme self |
| 4.39 | tatparah | who is devoted |
| 5.17 | tat-para yanah | who have that as their ultimate goal |

| | | | |
|-------|---|--|---------|
| 18.62 | tat-prasadat | through His blessings | |
| 1.26 | tatra | there | |
| 13.11 | tattva-jnanartha darsanam | | insight |
| | into the goal of the knowledge of Reality | | |
| 4.30 | tatva-dars'inah | who have realized the Truth | |
| 2.10 | tatva-darsibhih' | by the seers of Truth | |
| 3.28 | tatva-vit | knower of Truth | |
| 18.10 | tatvam | the truth | |
| 9.24 | tatvena | in reality | |
| 17.27 | tadanantaram | soon after that | |
| 3.90 | tadartham | for that sake | |
| 17.27 | tadarthiyam | meant for these | |
| 1.20 | tada | at that time | |
| 5.17 | tat-buddhayah | those who have their wisdom concentrated in that | |
| 8.60 | tat.bhava. bhavitah | concentrated in its thought | |
| 2.70 | tadvat | in the same way | |
| 13.10 | tadvidah | who are experts in this | |
| 7.21 | tanum | body | |
| 5.17 | tannisthah | who are firm in that | |
| 11.19 | tapantam | heating up | |
| 11.53 | tapasa | by austerity | |
| 7.90 | tapah | austerity | |
| 17.50 | tapyante | undertake | |
| 14.13 | tamasi | in darkness | |
| 10.11 | tamah | darkness | |
| 16.22 | tamo.dvaraih | doors to darkness,delusion | |
| 2.44 | taya | with that | |
| 1.30 | tava | your | |
| 1.37 | tasmat | therefore | |
| 14.30 | tasmin | in that | |
| 1.12 | tasya | of that | |
| 2.69 | tasyam | in that | |
| 17.10 | taamasa-priyam | liked by people having the tamasik disposition | |
| 17.13 | tamasam | based on tamas | |
| 2.14 | titiksasva | to bear | |
| 3.50 | tisthati | resides | |
| 1.13 | tumulah | tremendous | |
| 14.24 | tulya-ninda atma samstutih | | to whom |
| | criticism and self- praise are the same; man of equi-poised disposition | | |
| 2.55 | tustah | remains pleased | |
| 10.50 | tustih | satisfaction | |
| 6.20 | tusyati | one remains satisfied | |
| 2.90 | tusnim | silent | |
| 10.18 | trptih | satisfaction | |
| 14.70 | trсна-sanga samudabhvam | | arising |
| | from hankering and attachment | | |

| | | | |
|-------|--|--|-------------|
| 11.17 | tejorasim | a mass of brightness | |
| 18.11 | tyaktum | to give up | |
| 1.33 | tyaktva | by giving up | |
| 18.30 | tyajyam | should be renounced | |
| 16.21 | trayam | by three | |
| 2.40 | trayate | saves | |
| 18.19 | tridha | of three kinds | |
| 7.13 | tribhiih . | three | |
| 16.21 | trividham | of three kinds | |
| 17.70 | trividhah | of three kinds | |
| 3.22 | trisu | in the three | |
| 14.20 | trin | three | |
| 2.45 | traigunya-visayah sattva, rajas and Tamas | related to the realm of the activities of three qualities- | |
| 1.35 | trailokya-rajyasya | for the kingdom of the three worlds, namely, the earth, the heaven and the intermediate region. | |
| 11.20 | tvattah | from you | |
| 6.39 | tvadanyah | other than you | |
| 1.47 | tvadanyena | by anyone other than you | |
| 12.60 | daksah | who is clever | |
| 8.25 | daksinayanam | southwardly movement of the sun with reference to the earth as the center of reference. | |
| 10.38 | dandah | the rod | |
| 17.28 | dattam | offered in charity | |
| 10.10 | dadami | I give | |
| 9.27 | dadasi | you give | |
| 10.40 | damah | self-control | |
| 16.10 | dambha-mana mada-anvitah | | filled with |
| | vanity, conceit and arrogance | | |
| 16.40 | dambhah | ostentation | |
| 17.12 | dambhartham | for ostentation | |
| 17.50 | dambha ahankara samyuktah | | addicted |
| | to ostentation and pride | | |
| 16.17 | dambhena | with ostentation | |
| 16.20 | daya | kindness | |
| 26.40 | darpah | pride of wealth | |
| 16.18 | darpan | conceit | |
| 11.52 | darsana kanksinah | eager to see | |
| 11.40 | darsaya | show | |
| 11.90 | dars'ayamasa | showed | |
| 11.47 | dars'itam | has been shown | |
| 11.27 | dasanantaresu | between the teeth | |
| 2.23 | dahati | burns | |
| 18.43 | daksyam | promptness | |
| 17.20 | datavyam | ought to be given | |
| 17.25 | danakriyah | charitable acts | |

| | | | |
|-------|------------------------------|--|-----------|
| 10.14 | danavah | 'demons | |
| 10.50 | danam | charity | |
| 3.12 | dasyante | will give | |
| 11.11 | divya-gandha anu-lepanam | | annointed |
| | with divine perfumes | | |
| 4.90 | divyam | divine | |
| 11.10 | divya-aneka udhyata-ayu dham | | holding |
| | many uplifted divine weapons | | |
| 11.19 | dipta-hutasa vaktram | with a mouth from which blazing fire is coming out as if, | |
| 11.17 | dipta-anala-arka dhyutim | having the brilliance of the fire and the sun | |
| 3.43 | durasadam | difficult to control | |
| 6.40 | durgatim | sad end | |
| 11.17 | durniriksyam | difficult to see | |
| 6.42 | durlabhataram | very difficult | |
| 4.80 | duskrtam | of the wicked ones | |
| 7.15 | duskrtinah. | evil doers | |
| 1.41 | dustasu | corrupted | |
| 3.39 | duspurena | which is insatiable | |
| 6.36 | dusprapa | hard to achieve | |
| 5.60 | dukham | sorrow | |
| 7.28 | druda vratam | firm in their beliefs | |
| 6.34 | drudam | firm | |
| 15.30 | drudena | with strength | |
| 11.47 | drusta-purvam | seen before | |
| 11.52 | drustavan | you have seen | |
| 16.90 | drustim | view | |
| 1.20 | drustva | by seeing | |
| 11.15 | Deva | Gods, living at the heaven | |
| 4.12 | devatah | the gods | |
| 1.15 | Devadattam | the name of the conch used by Arjuna. It was called Devadatta or God- given because it was gifted to him by Indra. | |
| 10.15 | Devadeva | 0, God of gods | |
| 11.13 | Devadevasya | of the God of gods | |
| 10.20 | devaanaam | of the gods | |
| 6.11 | dese | place | |
| 18.11 | dehabhrta | for one who maintains a body | |
| 14.14 | deha-bhrt | an embodied one | |
| 12.50 | dehavadbhiih | by the embodied ones | |
| 14.20 | dehasamud bhavan | which are having for their source the body- bodily | |
| | born | | |
| 4.90 | deham | body | |
| 2.13 | dehantara-praptih | getting another body | |
| 2.18 | dehah | bodies | |
| 2.22 | dehi | the embodied being | |
| 10.30 | daityanam | among the demons | |

| | | | |
|-------|---------------------------|--|--|
| 4.25 | daivam | for the gods, related to gods | |
| 16.60 | daivah . | divine | |
| 9.13 | daivim | divine | |
| 18.30 | doshavat | sinful | |
| 1.38 | dosham | evil | |
| 18.48 | doshena | with sin | |
| 1.43 | doshaih . | by defects and imperfections | |
| 11.20 | dyava-prthivyoh | between heaven and earth | |
| 10.36 | dyutam | gambling | |
| 11.30 | drastum | to see | |
| 1.40 | Drupadah | Drupada was the king of Panchala . he was the father in law of the pandavas. | |
| 11.26 | Dronah | The commander-in-chief of the Kurus at the battle of Kurukshetra. He was the preceptor of Arjuna in military science | |
| 1.60 | Draupadeyah | sons of Draupadi. Draupadi was the wife of the pandavas. She was the daughter of Draupada, king of Panchala. Despite her dark complexion, she had a divine beauty which attracted numerous princes to her. She was married to the five Pandavas and by each of | |
| 7.28 | dvandva-moha vinir-muktah | being liberated from the delusion of duality | |
| 7.27 | dvandva-mohena | by the delusion of duality | |
| 10.33 | dvandvah | a compound of two or more words | |
| 4.22 | dvandvatitah | having gone beyond the dualities | |
| 16.21 | dvaram | door | |
| 1.70 | Dvijottama | 0, best of the twice-born or the Brahmin. The second birth is into the world of knowledge and mysticism. . The individual born as a child of nature grows up into his spiritual manhood and becomes a child of light by the process of refinement attained b | |
| 3.30 | dvi-vidha | two kinds of | |
| 16.19 | dvisatah | hateful | |
| 13.60 | dvesah | aversion | |
| 2.57 | dvesti | hates | |
| 9.29 | dvesyah | hateful | |
| 15.16 | dvau | two | |
| 16.17 | dhana-mana mada-anvitah | full of pride and arrogance of wealth | |
| 16.13 | dhanam | wealth | |
| 2.47 | Dhananjaya | A name of Arjuna. It means one who has conquered wealth. Arjuna is so called because he acquired much wealth-human, divine, material and spiritual under the guidance of lord srikrishna. | |
| 18.78 | dhanurdharah | the wielder of the bow | |
| 1.20 | dhanuh | bow | |
| 18.34 | dharmakama- arthan | righteousness, lust and wealth | |
| 1.10 | Dharmakshetre | in the holy field of dharma | |
| 2.70 | dharmasammudha- chetah | mind confused by incorrect understanding of the rules regarding the duty to be performed | |

according to dharma.dharma-samsthapa-narthaya

| | | |
|-------|------------------|--|
| 2.30 | dharmasya | of dharma |
| 18.31 | dharmam | righteousness. Code of conduct governing the rights and responsibilities of individuals in society. : it stands for that collective Indian conception of the religious, social and moral rule of conduct , the law of self- discipline and endeavor dharmic |
| 9.31 | dharma atma | noble soul |
| 7.11 | dharma aviruddah | not opposed to righteousness |
| 1.40 | dharme | in righteousness |
| 2.33 | dharmyam | conducive to righteousness |
| 2.31 | dharmyat | than righteous |
| 12.20 | dharmyamrtam | eternal wisdom |
| 9.17 | dhata | dispenser |
| 8.90 | dhataram | the ordainer |
| 18.33 | dharayate | one controls |
| 15.13 | dharayami | I support |
| 1.23 | Dhartarastrya | of the sons of Dhrtarastra- the king of the hastina town. |
| 7.50 | dharyate | is supposed |
| 2.15 | dhiram | the wise man |
| 2.13 | dhirah | a wise person |
| 8.25 | dhumah | smoke |
| 8.25 | dhumah | smoke |
| 1.10 | Dhrtarastrah | Eldest son of Vichitravirya and Ambika. He married Gandhari. Dhrtarastra was blind. But he was the king of the kurus. Duryodhana is his son. |
| 11.24 | dhrtim | firmness |
| 1.50 | Dhrstaketuh | name of a king on the pandava side. Brother-in-law of Nakula. He was the king of the Cedi tribe. |
| 13.24 | dhyanena | through meditation |
| 12.60 | dhyayantah | by thinking |
| 2.27 | dhruvam | eternal |
| 18.78 | dhruva | unfailing |
| 1.11 | Nakulah | Nakula and Sahadeva were the twin brothers born to Madri, second wife of King Pandu. |
| 1.19 | nabhah | sky |
| 11.24 | nabhah-sprsam | reaching heaven |
| 9.34 | namaskuru | bow down |
| 16.21 | narakasya | of hell. In Verse 21 of Chapter XVI Krishna says that lust, anger and greed constitute the triple gates of hell and therefore one should avoid these.Seven hells are listed in the texts. These are the places where the dead suffer punishment for their evil |
| 1.44 | narake | in hell |
| 1.50 | narapungavah | the best among men |
| 11.28 | nara-loka virah | heroes of the world men |
| 10.27 | naranam | among men |

| | | | |
|-------|-----------------------------|---|--|
| 16.19 | nara-adhaman | lowest among men | |
| 5.13 | nava-dvare | This word refers to the human body which has nine entry-exit points for the life to enter in to this mortal coil . The nine gates are the two eyes, two | |
| 2.22 | navani | new ones | |
| 6.38 | nas'yati | is ruined | |
| 4.20 | nasthah | is lost | |
| 3.32 | nastan | to have been ruined | |
| 1.32 | na | not | |
| 10.29 | naganam | among snakes or the elephants or the people of this class | |
| 16.17 | nama-yajnah | type of meditation i which the name of the lord is repeated . Such repetition is also considered equivalent to the ritualistic sacrifice. | |
| 10.13 | Naradah | A divine sage-Devarishi. He was the son of Brahma and devotee of Vishnu. Narada was an expert in law and the author of the book, Naradiya Dharma-Sastra. A book explaining the true secret of devotion and how the devotee should behave is also associated w | |
| 10.34 | narinam | of the woman | |
| 16.21 | nasanam | destroyer | |
| 10.11 | nasayami | I destroy | |
| 5.27 | nasa-abhyantara charinam | | that which goes through the nostrils |
| 9.31 | nigacchati | he attains | |
| 2.68 | nigrhitani | are withdrawn | |
| 9.19 | nigrhnam | I withdraw | |
| 3.33 | nigrahah | control | |
| 2.26 | nityajatam | constantly born | |
| 4.20 | nitya-truptah | constant concentration | |
| 8.14 | nitya-yuktasya | of constant concentration | |
| 7.17 | nityayuktah | constant firmness | |
| 3.39 | nitya-vairina | constant enemy | |
| 5.30 | nitya-sanyasi | a man of constant renunciation | |
| 2.20 | nityam | eternal | |
| 2.20 | nityah | eternal | |
| 18.39 | nidra-alasya pramada uttham | | originating from sleep,lethargy and indifference |
| 3.35 | nidhanam | death | |
| 2.36 | nindantah | while deprecating | |
| 18.60 | nibaddah | being strongly body | |
| 4.41 | nibandhaya | for binding purpose only | |
| 14.70 | nibadhnati | binds | |
| 1.70 | nibodha | learn | |
| 11.33 | nimitta-matram | merely a tool | |
| 1.30 | nimittani | omens | |
| 5.90 | nimisan | shutting the eyes | |
| 6.15 | niyata-manasah | of controlled mind | |

| | | |
|--------------|--------------------|--|
| 18.70 | niyatasya | of the daily obligatory duties |
| 1.44 | niyatam | daily |
| 8.20 | niyatatmabhih | by controlled minds |
| 4.30 | niyataharah | having their food controlled |
| 7.20 | niyatah | regulated |
| 7.20 | niyaman | methods |
| 3.30 | nirasih | free from hope |
| 1.22 | nirikshe | observe |
| 6.20 | niruddam | controlled |
| 13.31 | nirgunatvat | devoid of qualities |
| 13.14 | nirgunam | without quality |
| 18.26 | nirvikarah | un perturbed |
| 2.52 | nirvedam | dispassion |
| 11.55 | nirvairah | who is free from enmity |
| 15.40 | nivartanti | return |
| 8.21 | nivartante | they return |
| 1.39 | nivartitum | to turn away |
| 12.80 | nivasisyasi | you will dwell |
| 6.19 | nivata-sthah | located in a place away from wind |
| 9.18 | nivaasah | abode |
| 14.22 | nivruttani | when they disappear |
| 16.70 | nivruttim | withdrawal |
| 12.80 | nivesaya | rest |
| 18.40 | nis'chayam | certainly |
| 6.23 | nischayena | with firmness |
| 6.26 | nischarati | wanders |
| 2.53 | nis'chala | unshakable |
| 2.70 | nis'chitam | firm |
| 3.20 | nischitya | for certain |
| 2.45 | nistraigunyah | Free from the three qualities of Sattva, Rajas and |
| Tamas | | |
| 11.33 | nihatatah | have been surely killed |
| 1.36 | nihatya | by killing |
| 5.20 | nishs'reyasa karau | lead to salvation |
| 2.71 | nihspruhah | free from covetousness |
| 10.38 | nitih | right policy |
| 1.35 | nu | then |
| 11.48 | nru loke | in the world of man |
| 7.80 | nrushu | in men |
| 18.49 | naiskarmya siddhim | supreme state of freedom from duties |
| 3.40 | naiskarmyam | freedom from action |
| 18.28 | naiskritikah | cruel |
| 5.12 | naisthikim | arising from firmness |
| 17.28 | no | no |
| 18.15 | nyayyam | righteous |
| 10.30 | paksinam | among birds |

| | | |
|-------|-----------------------|---|
| 3.13 | pachanti | cook |
| 15.14 | pachami | digest |
| 13.50 | panca | five |
| 1.13 | panava-anaka gomukhah | war drums and instruments tabors, drums and horns |
| 4.19 | panditam | learned |
| 2.11 | panditah | learned ones |
| 11.29 | patangah | moths |
| 1.42 | patanti | fall |
| 9.26 | patram | a leaf |
| 7.70 | parataram | higher |
| 3.42 | paratah | superior |
| 3.35 | para-dharmah | another's dharma |
| 3.35 | para-dharmat | than another's dharma |
| 8.30 | paramam | highest |
| 6.32 | paramah | the best |
| 6.70 | parama-atma | supreme self |
| 8.13 | paramam | supreme |
| 11.30 | Parama-isvara | 0 Supreme Lord |
| 8.90 | parastat | beyond |
| 2.30 | Parantapa | scorcher of foes-a name of Arjuna |
| 4.20 | parampara-praptam | received through a regular succession of tradition |
| 1.28 | parisusyati | dries up |
| 4.33 | parisamapyate | get merged |
| 3.14 | parjanya | rainfall |
| 3.14 | parjanyat | from rainfall |
| 15.10 | parnani | leaves |
| 2.65 | paryavatisthate | becomes well established |
| 1.10 | paryaptam | limited |
| 4.25 | paryupasate | undertake |
| 17.10 | paryusitam | stale |
| 10.31 | pavatam | among the purifiers |
| 4.38 | pavitram | purifying |
| 1.30 | pasya | behold |
| 2.69 | pasyatah | to those who see |
| 2.29 | pasyati | sees |
| 5.80 | pasyan | while seeing |
| 1.38 | pasyanti | they see |
| 1.31 | pasyami | I see |
| 4.18 | pas'yet | finds |
| 1.15 | Panchajanyam | Name of Krishna's conch . It is made from the bones of a demon,named Panchajana, who-lived under the sea and was killed by Krishna. The sound of this conch created terror in the minds of enemies. |
| 1.10 | Pandavah | Pandavas were the sons of Pandu who was the brother of Dhritarastra and king of Hastinapura. The five sons of Pandu are Yudhisthira,-Bhima, Arjuna, Nakula and Sahadeva. |
| 1.30 | Panduputranam | of the sons of Pandu |

| | | |
|-------|----------------------|--|
| 1.38 | paatakam | sin |
| 4.36 | paapa-krit-tamah | the worse sinner |
| 9.32 | paapa-yonayah | born of sin |
| 1.39 | paapat | from sin |
| 3.13 | paapah | impure persons |
| 5.10 | paapena | by sin |
| 4.36 | papebhyah | than sinners |
| 6.90 | papesu | among sinners |
| 3.40 | papmanam | sinful |
| 16.40 | parusyam | haughtiness |
| 1.25 | Partha | another name of Arjuna |
| 2.20 | pavakah | fire |
| 18.50 | pavanani | the purifiers |
| 1.33 | pitarah | forefathers |
| 9.17 | pita | father |
| 1.12 | pitamah | grandfather |
| 9.25 | pitru-vratah | followers of the manes |
| 10.29 | pitruunam | among the manes |
| 17.19 | pidaya | causing pain |
| 7.28 | punyakarmanam | of those who do noble deeds |
| 6.41 | punyakrtam | those who are righteous |
| 8.28 | punya-phalam | fruits of noble deeds |
| 9.20 | punyam | virtuous and meritorious deeds and the fruit of it |
| 7.90 | punyah | sacred |
| 13.90 | putra-dara gruhadisu | regarding the issues like sons and wife and home |
| 11.44 | putrasya | of the son |
| 4.90 | punah | again |
| 2.71 | puman | man |
| 11.40 | purastat | in the front |
| 3.30 | pura | in ancient times |
| 8.90 | puranam | the ancient |
| 2.20 | puranah | timeless and belonging to the past; very old |
| 15.40 | purani | of the past; ancient |
| 4.30 | puratanah | belonging to the past |
| 1.50 | Purujit | Purujit - the name of a warrior ;(see Kuntibhoja) |
| 2.15 | Purusarsabha | A title ; like a bull among men; name of Arjuna |
| 18.40 | Purusa-vyaaghra | An adjective- like a tiger among men, name of Arjuna |
| 2.60 | purusasya | of a person |
| 2.21 | purusah | man; a generic name for all human beings |
| 8.10 | Purusottama | The supreme being ; best among men |
| 10.24 | purodhasam | among priests |
| 11.21 | puskalabhih | Detailed , plentifully, without limit |
| 15.13 | pusnami | I make them grow and nourish |
| 9.26 | puspam | flower |
| 2.42 | puspitam | This is a poetic usage. It means that which has come out like the flower from the tree; the best output. |

| | | |
|-------|-------------------------------------|---|
| 2.62 | pumsah | of the individual |
| 2.40 | pujarhau | worthy of respect |
| 11.43 | Pujyah | worthy of honour |
| 9.20 | puta-papah | who are freed from sin due to the grace of the lord; or |
| | their meritorious deeds. | |
| 4.10 | putah | purified |
| 17.10 | puti | putrid |
| 4.15 | purvataram | the previous one |
| 6.44 | purva-abhyasena | by past practice |
| 4.15 | purvaih | by the seers of the yore |
| 2.70 | prucchami | I seek and request you |
| 1.18 | prthak | as seaperated |
| 9.15 | prthaktvena | in distinct and seqperate forms |
| 18.21 | prthagdvidhan | of different kinds |
| 1.18 | pritivee pate | O king |
| 1.19 | prthvim | earth |
| 7.90 | prthivyam | in this earth |
| 11.40 | prusthatah | behind |
| 1.26 | pautran | grandsons |
| 7.80 | paurusam | manliness and courage |
| 6.43 | paurva-dehikam | related to the body of the previous birth |
| 14.60 | prakasakam | an illuminator |
| 5.16 | prakasayati | reveals |
| 14.22 | prakasam | light |
| 7.25 | praka-sah | shining |
| 11.36 | prakirtya | after praising |
| 13.21 | prakrutijan | born of nature |
| 13.19 | prakrti sambhavan | born out of natural tempament and disposition |
| 13.21 | prakrtisthah | enshrined in nature |
| 15.70 | prakrti-stani | which is seated in nature |
| 7.40 | prakrtih | nature; divine power, identified with sakti and maya |
| | the source of creation; the form a, | expression and power of the Lord |
| 10.28 | prajanah | the projenitor |
| 2.55 | prajahati | when one completely gives up, renounces |
| 18.31 | prajanati | when one realises |
| 3.10 | prajapatih | Father of mankind |
| 3.10 | prajah | the beings |
| 2.57 | prajna | wisdom |
| 2.11 | prajnavadan | speech wich imitates the speech of the learned |
| | persons | |
| 2.67 | prajnam | final wisdom arising from the knowledge of distinction |
| | between self and non-self | |
| 11.14 | pranamyah | after bowing down |
| 11.41 | pranayena | out of love rising out of intimacy |
| 7.80 | pranavah | sacred letter Om |
| 2.63 | pranasyati | he is doomed |

| | | | |
|-------|----------------------------------|--|---------|
| 11.34 | pranidhaya | After prostrating - before the elders/gods/learned persons . | |
| 4.14 | pranipatena | by bodily salutation in which the student falls falt on the ground before the master and seeks his blessings | |
| 11.30 | pratapanti | burning due to heat and scorching | |
| 1.12 | pratapavan | one who has courage | |
| 2.43 | prati | about; this is an indeclinable form of word. | |
| 9.31 | pratijanihi | You understand like this. | |
| 18.65 | pratijane | I understand like this | |
| 14.14 | pratipadyate | he obtains | |
| 2.40 | pratiyotsyami | I fight against the warriors of the enemy camp | |
| 4.27 | pratistha | that abode/support in which something dwells | |
| 6.11 | pratisthapyā | having established | |
| 3.15 | pratisthitam | established | |
| 9.20 | pratyaksa avagamam | directly realisable and experiencable | |
| 11.32 | pratyānikesu | in the armies of the enemies | |
| 2.40 | pratyavayah | trouble, disturbance, blocking, obstructing | |
| 17.21 | pratyupakara artham | expecting reciprocity | |
| 15.18 | prathitah | well known | |
| 8.28 | pradistam | ordained by the scripture | |
| 11.29 | pradiptam | shining | |
| 1.41 | pradusyanti | become impure | |
| 16.18 | pradvisanti | hate each other | |
| 18.72 | pranastah | self-destroyed | |
| 7.19 | prapadyate | attains | |
| 15.40 | prapadye | I take refuge- in you | |
| 2.70 | prapannam | those who have taken refuge | |
| 11.49 | prapasya | see well | |
| 1.39 | prapasyadbhi | seeing very well with clear mind and sight | |
| 2.80 | prapasyami | I see clearly | |
| 11.39 | pra-pitamahah | the great grandfather | |
| 10.20 | prabhavam | source of emergence | |
| 3.16 | prabhavisnu | the originator | |
| 7.80 | prabha | effulgence | |
| 2.54 | prabhaseta | speak | |
| 5.14 | prabhuh | the self | |
| 3.21 | pramanam | authority | |
| 6.34 | pramathi | which causes turbulence | |
| 14.13 | pramadah | carelessness | |
| 11.41 | pramadat | through carelessness | |
| 14.80 | pramada-alasya nidrabhih | | through |
| | carelessness, laziness and sleep | | |
| 2.60 | pramukhe | in front | |
| 5.30 | pramuchyate | is liberated | |
| 9.26 | prayat-atmanah | a person who has made efforts to achieve | |
| 6.45 | prayatnat | by effort | |

| | | |
|-------|-------------------------|--|
| 7.30 | prayana-kale | at the last moment of death |
| 8.23 | prayata | they have also gone by the same path |
| 8.50 | prayati | leaves |
| 3.36 | prayuktah | forced to do, empowered, motivated |
| 17.26 | prajuyyate | is used |
| 5.90 | pralapan | speaking |
| 14.14 | pralayam | final cosmic dissolution |
| 16.11 | pralayantam | that which survives up to the end of the dissolution |
| 14.20 | pralaye | during dissolution |
| 14.15 | pralinah | when one dies |
| 8.19 | praliyate | disappears |
| 4.16 | pravksayami | I shall tell |
| 10.32 | pravadatam | of those who debate |
| 2.42 | pravadanti | they speak |
| 5.14 | pravartate | engage in actions |
| 3.16 | pravartitam | set in motion |
| 11.13 | pravibhaktam | differentiated |
| 18.41 | pravibhaktani | have been grouped |
| 4.23 | pravillyate | is destroyed |
| 2.70 | pravisanti | enter |
| 11.32 | pravruttah | engaged |
| 11.31 | pravruttim | actions |
| 14.12 | pravrittih | movement |
| 11.32 | pravrddah | grown , improved |
| 11.54 | pravestum | to be entered into |
| 11.20 | pravyathitam | struck with great fear and disturbed |
| 11.24 | pravyathita antara-atma | becoming agitated in my mind |
| 17.26 | prasaste | auspicious |
| 6.27 | prasanta manasam | whose mind has become completely calm |
| 6.70 | prasantasya | of one who is of cool mind |
| 6.14 | prasantatma | with a peaceful mind |
| 16.16 | prasaktah | absorbed |
| 18.34 | prasangena | as the situation arises |
| 2.65 | prasanna-cetasah | of one with peace of mind |
| 11.47 | prasannena | by the grace of |
| 2.60 | prasabham | without proper care |
| 3.10 | prasavisyadhvam | you support each other |
| 11.44 | prasadaye | I try to propitiate |
| 2.64 | prasadam | tranquillity |
| 3.80 | prasiddhyet | will be possible |
| 16.25 | praseeda | be pleased |
| 15.20 | prasruta | has occurred, spread allover |
| 15.20 | prasrtah | extending |
| 2.10 | prahasan | with a smile |
| 11.36 | pahrasyati | will become happy |
| 5.20 | paharsyet | he should be happy |

| | | |
|---------|----------------------------------|--|
| 10.30 | Prahlada | son of the demon king Hiranyakasipu. |
| 18.28 | prakritah | uncivilized |
| 5.23 | prak | before |
| 1121.00 | pranjalayah together | saluting with respect-with the hands folded and palms |
| 4.27 | pranakarmani | the life function of the vital organs |
| 4.29 | pranam | breath , life force |
| 4.29 | prana-apana-gati | movements of outgoing and inhaling breaths- |
| 15.14 | prana-apana sama-yuktah | in |
| | conjunction with prana and apana | forces of vital air |
| 4.29 | pranayama parayanah | Yogic way to control the life force-regularly practising |
| | control of the vital forces | |
| 15.14 | praninam | of creatures |
| 4.30 | pranesu | in the vital forces |
| 10.19 | pradhanyatah | according to their significance |
| 18.50 | praptah | achieved |
| 18.71 | praapnuyat | shall attain |
| 2.57 | prapya | after reaching |
| 18.15 | prarabhate | performs |
| 9.20 | prarthayante | offering prayers |
| 4.10 | praha | told; instructed |
| 1.23 | priyachikirsavah | those who are desirous of pleasing |
| 18.69 | priya-krttamah | one who does only those deeds which are liked by ; |
| | the best amongst such persons. | |
| 18.69 | priyatarah | dearer |
| 17.15 | priyahitam | dear and beneficial |
| 5.20 | priyam | what is pleasing |
| 7.17 | priyah | dear |
| 11.49 | preeta-manah | pleased in mind |
| 10.10 | Preeti-purvakam | with love |
| 1.36 | pritih | pleasure, affection |
| 10.10 | preeyamanaya | who is happy |
| 17.40 | pretan | ghosts of deceased persons. |
| 17.28 | pretya | after death |
| 4.10 | proktavan | proclaimed |
| 8.10 | proktam | is spoken of |
| 4.30 | proktah | has been taught |
| 3.30 | prokta | were spoken of |
| 18.13 | proktani | which have been spoken of |
| 18.19 | prochyate | are stated |
| 18.29 | prochyamanam | while it is being stated |
| 7.70 | protam | is strung |
| 2.49 | phala-hetavah | who are eager for results |
| 2.51 | phalam | result |
| 18.34 | phala-akanksi | desiring their results |
| 18.60 | phalani | results |

| | | |
|-------|--------------------------------|--|
| 16.12 | baddhah | bound |
| 14.60 | badhnati | it binds |
| 4.14 | badhyate | becomes bound |
| 18.30 | bandham | bondage |
| 6.50 | bandhuh | relative, friend |
| 7.11 | balavatam | of the strong |
| 16.14 | balavan | man of strength |
| 1.10 | balam | strength |
| 1.90 | bahavah | many |
| 5.27 | bahih | outside |
| 11.23 | bahu damstra -karalam | terrible with many teeth |
| 9.15 | bahudha | variously |
| 10.42 | bahuna | elaborately |
| 11.23 | bahu-baahu-uru padam | having many arms, thighs and feet .The reference is to |
| | the cosmic vision of the lord. | |
| 2.35 | bahumatah | acceptable |
| 18.24 | bahula-ayssam | very strenuous |
| 4.32 | bahu-vidhah | various kinds |
| 2.41 | bahu-shakaah | with many branches |
| 11.23 | bahu-udaram | the reference is to the cosmic form of the lord ;with |
| | many bellies | |
| 7.19 | bahunam | of many |
| 5.40 | baalaah | children |
| 5.21 | bahya-sparsesu | the touch; external ; external objects |
| 15.17 | bibharti | supports |
| 14.40 | bija-pradah | who plants the seed |
| 7.10 | bijam | seed |
| 6.21 | buddhi-grahyam | can be grasped by intellect |
| 2.63 | buddhi-nashah | loss of wisdom |
| 3.26 | buddhi-bhedam | doubt in understanding, confusion, second thought |
| 7.10 | buddhi-matam | of the wise people |
| 4.18 | buddhiman | man of wisdom |
| 2.50 | buddhi-yukta | possessed of wisdom |
| 10.10 | buddhi-yogam | possession of wisdom |
| 2.49 | buddhi-yogat | from the yoga of wisdom |
| 3.20 | buddhim | intellect |
| 2.45 | buddhau | sheltering in the wisdom |
| 3.43 | buddhva | after understanding |
| 5.22 | budhah | the wise one |
| 10.35 | Brhat-Sama | the foremost of the Sama hymns. |
| 10.24 | Brhaspatim | Brahaspati; Teacher of gods |
| 4.17 | boddhavyam | to be known |
| 10.90 | bodhayantah | enlightening |
| 1.70 | bravimi | I speak |
| 10.13 | bravisi | you speak |
| 3.15 | Brahman | The supreme force of creation; the unmanifest force |

| | | |
|-------|-------------------------|---|
| 18.42 | Brahmakarma | here the word brahma is indicative of the person of knowledge and knowledge-profession; duties of Brahmanas |
| 4.24 | Brahma-karma samadhina | the yogic practice by which the supreme is realized. |
| 8.11 | brahmacharyam | the disciplined life according to the scriptures, when the student studies at the master |
| 4.24 | brahmana | by Brahman |
| 2.72 | brahma-nirvaanam | identification with Brahman |
| 6.27 | brahma-bhutam | who has identified himself with Brahman |
| 17.24 | brahma-vadinam | of those who interpret the Vedas |
| 8.24 | brahma-vidah | knowers of Brahman |
| 6.28 | brahma samsparsham | contact with Brahman |
| 13.40 | brahma-sutra padaih | Brahma-sutra is a vedanta work; the formulae in this work and sentences of this work which lead to the knowledge of the Brahman |
| 4.24 | brahma-agnau | in the fire of Brahman |
| 3.15 | brahmodbhavan | with Brahma as its source |
| 18.41 | brahmana ksatriya-visam | The three social categories- knowledge worker; the warrior and the traders and service providers - the Brahmanas, the Ksatriyas and the Vaisyas |
| 2.72 | brahmi | of Brahman |
| 2.70 | bruhi | tell |
| 4.30 | bhaktah | devotee |
| 12.10 | bhaktiman | who is wholly devoted |
| 14.26 | bhakti-yogena | by the yoga of devotion |
| 9.26 | bhakti-upahratam | presented with devotion |
| 10.10 | bhajatam | those who worship |
| 10.40 | bhayam | fear |
| 11.27 | bhayanakani | terrible |
| 18.30 | bhaya-abhaye | fear and fearlessness |
| 3.35 | bhayavahah | that which causes fear |
| 3.41 | Bharatarsabha | 0, best of Bharatas; name of Arjuna. |
| 17.12 | Bharata-srestha | name of Arjuna. |
| 18.40 | Bharata-sattama | name of Arjuna |
| 9.16 | bhartaa | supporter |
| 2.45 | bhava | fixed |
| 10.40 | bhavah | existence |
| 1.80 | bhavan | respected you |
| 11.20 | bhavapyayau | origin birth and death |
| 10.34 | bhavisyatam | of future things to come |
| 4.37 | bhasmasat | to ashes |
| 1.24 | Bharata | scion of Bharata dynasty |
| 2.66 | bhavana | meditation |
| 10.80 | bhava - samanvitah | full of fervour |
| 17.16 | bhava - samsuddhih | the purity of heart |
| 7.15 | bhavam | nature |
| 2.16 | bhavah | being |

| | | | |
|-------------------------|--------------------------|---|-------------|
| 10.17 | bhaavesu | in moods | |
| 7.13 | bhavaih | by nature | |
| 2.11 | bhasase | you speak | |
| 2.54 | bhasa | description | |
| 15.60 | bhasayate | illuminates | |
| 11.12 | bhasah | radiance | |
| 10.11 | bhasvata | with the radiant lamp of knowledge | |
| 11.12 | bhah | radiance | |
| 7.40 | bhinna | is divided | |
| 11.35 | bhita-bhithah | fits of fear | |
| 11.50 | bhitam | frightened one | |
| 1.15 | bhimakarma | of fearful deeds | |
| 1.10 | Bhima-abhi rakshitam | in the care of Bhima | |
| 1.40 | Bhima-Arjuna samah | equals of Bhima and Arjuna | |
| 1.25 | Bhisma-Drona pramukhatah | | in front of |
| Bhisma and Drona | | | |
| 1.11 | Bhisma | The chief warrior of the kaurava army; the scion of the family; He is the eighth son of King Sanatanu | |
| 1.10 | Bhisma-abhirak shitam | under the care of Bhisma | |
| 3.12 | bhungte | enjoys | |
| 15.10 | bhunjanam | enjoying | |
| 18.69 | bhuvi | in the world | |
| 17.40 | bhuta-ganan | the hordes of spirits | |
| 9.80 | bhuta-gramam | the five elements of creation- earth, water, fire, air and space | |
| 13.30 | bhuta-prthak bhavam | diversity of living things | |
| 13.34 | bhuta-prakrti-moksam | liberation of beings from Prakrti | |
| 13.16 | bhutabhartr | supporter of beings | |
| 9.50 | bhut-bhrt | supporter of beings | |
| 9.11 | bhuta-maheswaram | the Lord of all beings | |
| 16.60 | bhuta-sargau | creation of beings | |
| 9.50 | bhutasthah | contained in the beings | |
| 9.13 | bhutadim | origin of all objects | |
| 2.28 | bhutani | all beings | |
| 4.60 | bhutanam | of beings | |
| 18.78 | bhutih | prosperity | |
| 9.25 | bhutejyah | worshippers of elemental forces- like earth etc; | |
| 10.15 | bhutesa | the Lord of beings | |
| 7.11 | bhutesu | among beings | |
| 7.40 | bhumih | earth | |
| 2.20 | bhuyah | again and again; more earnestly | |
| 10.25 | Bhrguh | name of a sage. | |
| 17.70 | bhedam | classification | |
| 1.13 | bheryah | kettle drums used in the war | |
| 2.50 | bhaiksyam | on alms | |
| 9.24 | bhokta | one who enjoys | |

| | | | |
|-------|---|---|-----------------|
| 5.29 | bhoktaram | one who enjoys the fruits | |
| 2.50 | bhoktum | to live and enjoy | |
| 13.20 | bhoktrutve | enjoyment of happiness | |
| 2.37 | bhoksyase | you will enjoy | |
| 2.50 | bhogan | enjoyments | |
| 16.14 | bhogi | one who enjoys | |
| 2.43 | bhoga-aisvarya gatim | attainment of enjoyment and prosperity | |
| 2.44 | bhoga-aisvarya-prasaktanam | | of those |
| | who are addicted to enjoyment and wealth | | |
| 1.32 | bhogaih | of enjoyments | |
| 17.10 | bhojanam | food | |
| 1.30 | bhramati | whirls | |
| 1.26 | bratrn | brothers | |
| 18.61 | bhraamayan | rotating | |
| 5.27 | bhruvoh | of the eye-brows | |
| 10.31 | makarah | shark | |
| 10.90 | mat-chittah | with minds fixed on me | |
| 7.70 | mani-ganah | pearls on string, necklace | |
| 3.31 | matam | teaching | |
| 6.32 | matah | is regarded | |
| 3.10 | mata | thought | |
| 6.36 | matih | faith, mind | |
| 12.20 | mat-paramh | who regards me (as the Supreme Goal) | |
| 3.28 | matva | thinking | |
| 6.15 | mat-samstham | which abides in me | |
| 9.40 | matsthani | abide in me | |
| 11.10 | mad-anugrahaya | for my blessings | |
| 12.10 | mad-artham | for me | |
| 9.27 | mad-arpanam | your offer to me | |
| 18.35 | madam | pride and arrogance | |
| 7.10 | mad -ashrayah | taking refuge in me | |
| 10.90 | mad-gata-pranah | whose lives are dedicated to me | |
| 6.47 | mad-gatena | fixed on me | |
| 9.34 | mad-bhaktah | devoted to me | |
| 18.54 | mad-bhaktim | devotion to me | |
| 18.68 | mad-bhaktesu | to my devotees | |
| 4.10 | mad-bhavam | my state | |
| 13.18 | mad-bhavhya | for my state | |
| 10.60 | mad-bhavah | through their thoughts on me | |
| 9.25 | madh-yajinah | those who worship me | |
| 9.34 | mad - yaaji | sacrifice to me | |
| 12.11 | mad-yogam | to the yoga for me | |
| 18.56 | mad -vyapasrayah | one who takes refuge in me | |
| 1.35 | Madhusudana | name of Krishna. | |
| 10.20 | madhyam | middle | |
| 10.60 | Manavah | to Manu | |

| | | | |
|-------|---|---|-----------|
| 3.60 | manasa | mentally | |
| 1.30 | manah | mind | |
| 17.16 | manah-prasadah | tranquility of mind | |
| 18.33 | manah-pranen driya-kriyah | | functions |
| | of the mind, life, forces and organs | | |
| 15.70 | manah-shasthani | which have the mind as their sixth sense | |
| 2.51 | manisinhah | learned persons | |
| 15.20 | manusyalohe | into the world of men | |
| 1.44 | manusyanam | among men | |
| 4.18 | manusyesu | of men | |
| 4.10 | Manave | to Manu | |
| 2.55 | manogatan | desires, which have entered the mind | |
| 16.13 | manoratham | desired object | |
| 9.30 | mantavyah | to be considered | |
| 17.13 | mantra-hinam | where mantras are not recited | |
| 3.29 | mandaan | of poor intellect | |
| 2.19 | manyate | thinks | |
| 2.34 | maranat | than death | |
| 10.21 | Marichi | Marichi - name of the chief of Maruts | |
| 11.60 | Marutah | a group of wind gods | |
| 9.21 | martya-lokam | human world | |
| 3.38 | malena | by dirt | |
| 14.30 | mahad-brahma | the great Brahman | |
| 14.40 | mahadh-yonih | great womb | |
| 10.20 | maharsayah | the great sages | |
| 11.21 | maharsi-siddha sangah | groups of great sages | |
| 11.12 | mahatmanah | of the great soul | |
| 2.50 | mahanubhavan | noble minded | |
| 9.60 | mahan | great | |
| 3.37 | maha-papma | great sinner | |
| 2.26 | maha-baho | O, mighty armed one, name of Arjuna | |
| 13.50 | mahabhutani | The great elements which constitute the universe, | |
| | namely, the ether, air, fire, water and earth. They are present in the entire universe though not evenly distributed. | | |
| 1.40 | maharathah | great warriors | |
| 1.15 | mahasankham | the great conch, named Paundra | |
| 3.37 | mashanah | all-consuming | |
| 11.41 | mahimanam | greatness | |
| 1.35 | mahekrute | for the earth | |
| 1.25 | mahiksitam | rulers of the earth | |
| 1.20 | mahipate | O, king | |
| 13.22 | maheswarah | the great God | |
| 1.40 | mahesvasah | wielding great bows | |
| 2.35 | mamsyante | will think | |
| 2.30 | ma | do not | |
| 9.17 | mata | mother | |

| | | |
|-------|-------------------------|--|
| 1.34 | matulah | maternal uncles |
| 1.37 | Madhava | One of the thousand names of Vishnu(Krishna). |
| 3.31 | manavah | men |
| 17.61 | manasam | mental |
| 10.60 | manasah | from mind |
| 6.70 | mana apamanayoh | in honour and dishonour |
| 11.51 | manusam | human |
| 9.11 | manusim | human |
| 16.20 | manuse-loke | in the human world |
| 15.12 | mamakam | mine |
| 1.10 | mamakah | my |
| 9.70 | mamikam | to mine |
| 7.15 | mayaya | by maya |
| 7.14 | mayaya | Cosmic illusion |
| 10.35 | Maarga-shirsah | The lunar season relating to December-January. |
| 16.20 | maardavam | gentleness |
| 10.35 | masaanam | of the lunar based caluculation of the months |
| 11.20 | mahatmyam | glory |
| 1.38 | mitradrohe | cheating and treacherytowards friends |
| 18.59 | mithya | vain, false hood |
| 3.60 | mithya-acharah | a hypocrite |
| 18.12 | misram | the mixed |
| 3.90 | mukta sangah | free from attachment |
| 4.23 | muktasya | of the liberated person |
| 18.40 | muktam | freed |
| 5.28 | muktah | liberated |
| 8.50 | muktva | by abandoning |
| 1.28 | mukham | face, opening, mouth |
| 11.25 | mukhani | faces, moths , openings |
| 10.24 | mukhyam | the most important |
| 3.13 | muchyante | become freed |
| 14.10 | munayah | monks |
| 2.56 | munih | monk |
| 4.15 | mumuksubhiah | seekers of salvation |
| 18.76 | muhuh | moment |
| 2.13 | muhyati | is deluded |
| 17.19 | muuda-grahena | with a foolish purpose |
| 14.16 | muda-yonisu | in the wombs of the foolish |
| 8.12 | murdhani | in the head |
| 15.20 | mulani | roots |
| 10.30 | mruganam | among animals |
| 10.30 | mrugendra | lion |
| 2.27 | mrtasya | of the dead |
| 2.29 | mrutam | dead |
| 9.30 | mrtyu-samsara vart-mani | along the path of the living mortals |
| 12.70 | mrtyu-samsara-sagarat | from the sea of the mortal world of death |

| | | |
|-------|--------------------------|---|
| 13.25 | mrityum | death |
| 10.34 | medhah | intelligence |
| 18.10 | medhavi | intelligent person |
| 10.23 | Meruh | Mountain of gods;golden mountain |
| 12.13 | maitrah | he who is friendly |
| 17.25 | moksa-kan-ksibhih | by persons desiring salvation |
| 5.28 | moksa-parayanah | fully desiring salvation |
| 18.66 | moksayisyami | I shall liberate you |
| 18.10 | moksam | salvation |
| 4.16 | moksayase | you will be liberated |
| 9.12 | mogha-karmanah | of vain actions |
| 9.12 | mogha- jnanah | of vain knowledge |
| 3.16 | mogham | in vain |
| 16.15 | modisye | I shall hopes |
| 2.52 | moha-kalilam | confusion of delusion |
| 16.16 | moha-jala samavrutah | trapped in the web of ilusion |
| 14.80 | mohanam | delusive |
| 3.20 | mohayasi | you confuse me |
| 4.35 | moham | delusion |
| 10.38 | maunam | silence |
| 12.19 | mauni | one who is silent |
| 2.20 | mriyate | dies |
| 10.23 | yaksa-raksasam | among the Yaksas and goblins |
| 16.15 | yaksye | I shall perform sacrifice |
| 17.30 | yacchraddhah | which is the faith of the individual |
| 9.15 | yajantah | by glorifying |
| 9.23 | yajante | they worship |
| 9.17 | yajuh | Yajur Veda |
| 4.30 | yajna-ksapita kalmasah | have their sins destroyed by the performance of the |
| | sacrifices. | |
| 5.29 | yajna-tapasam | of sacrifices and austerities |
| 17.25 | yajna-tapah kriyah | works of sacrifice and austerity |
| 17.24 | yajna-dana-tapah kriyah | the act of sacrifice, charity and austerity |
| 3.12 | yajha-bavitah | being nurtured by sacrifices |
| 4.30 | yagna-vidah | those who know about sacrifice |
| 4.31 | yajna-sista-amrta bhujah | those who consume the nectar remaining after |
| | sacrifice | |
| 3.13 | yajna.sista-asinah | those who consume the remnants of sacrifices |
| 4.25 | yajnam | sacrifice |
| 3.14 | yajnat | from sacrifice |
| 10.25 | yajnanam | among sacrifices |
| 4.23 | yajnaya | for a sacrifice |
| 3.90 | yajnarthat | meant for sacrifice |
| 4.32 | yagnah | sacrifices |
| 9.20 | yajnena | in sacrifice |
| 4.25 | yajnena | by sacrifice |

| | | | |
|-------|----------------------------|---|---------|
| 9.20 | yajnaih | through sacrifice | |
| 6.19 | yata-chittasya | whose mind is controlled | |
| 4.21 | yata-chitta-atma | whose body and mind are controlled | |
| 6.12 | yata-chitta-indriya kryah | controlling the actions of the mind and senses | |
| 5.26 | yata-cetasam | whose internal organs are under control | |
| 2.60 | yatah | while trying earnestly | |
| 6.36 | yata | by one who tries | |
| 7.30 | yatati | efforts | |
| 6.43 | yatate | he strives | |
| 8.52 | yata-vak-kaya-ma- nasah | whose speech body and mind are controlled | |
| 9.14 | yatantah | striving | |
| 7.29 | yatanti | strive | |
| 12.11 | yatamanah | applying himself | |
| 4.28 | yatayah | ascetics | |
| 6.26 | yatah | because of | |
| 12.11 | yata-atmavan | whose mind is controlled | |
| 12.14 | yata-atma | self-controlled | |
| 5.25 | yata atmanah | whose organs are controlled | |
| 5.26 | yatinam | to the monks | |
| 5.28 | yatendriya mano-buddhih | who has controlled his organs mind and intellect | |
| 6.20 | yatra | where | |
| 2.13 | yatha | in which manner | |
| 1.11 | yathabhagam | in different directions | |
| 18.19 | yathavat | as they are | |
| 2.52 | yada | when | |
| 1.38 | yadi | if | |
| 2.32 | yadrcchaya | unexpected | |
| 4.22 | yadrccha-labha santustah | | pleased |
| | with what comes unexpected | | |
| 2.70 | yadvat | as | |
| 18.61 | yantra-arudhani | hoisted on a machine | |
| 10.29 | Yamah | King of death. | |
| 2.39 | Yaya | with which | |
| 10.50 | yashah | fame | |
| 12.15 | yasmat | owing to which | |
| 6.22 | yasmin | in which | |
| 2.61 | yasya | whose | |
| 2.69 | yasyam | in which | |
| 2.15 | yam | whom | |
| 17.10 | yata-yamam | food cooked three hours earlier, that is, stale food, | |
| | insipid, lost of taste | | |
| 11.41 | Yadava | name of Krishna | |
| 10.29 | yadasam | of the deities in water | |
| 13.30 | yadrk | how it is | |
| 3.33 | yanti | follow | |
| 10.16 | yabhih | through which | |

| | | | |
|-------|---|--|---------|
| 1.22 | yavat | whatever | |
| 2.46 | yavan | what I am | |
| 2.35 | yasyasi | will tell | |
| 2.42 | yam | whichever | |
| 14.40 | yah | whatever | |
| 7.30 | yukta-chetasah | of disciplined minds | |
| 6.17 | yukta-chestasya | of one who is moderate in his action | |
| 12.20 | yukta-tamah | the most devoted yogis | |
| 6.17 | yukta-svapna avabodhasya | | of one |
| | who is moderate in sleep and in wakefulness | | |
| 7.18 | Yuktatma | with a firm mind | |
| 6.17 | yukta-ahara viharasya | of one who is restrained in his eating and movements | |
| 1.14 | yunkte | yoked | |
| 17.17 | yuktaih | by those who are self controlled | |
| 11.12 | yugapat | simultaneously | |
| 8.17 | yuga-sahasra-antam | which ends in a thousand yugas | |
| 4.80 | yuge | Yuga means a historical period. | |
| 2.38 | yujyasva | you engage in battle | |
| 6.19 | yunjatah | who is engaged in | |
| 6.15 | yunjan | concentrating | |
| 6.10 | yunjita | should concentrate | |
| 6.12 | yunjyat | should concentrate | |
| 1.90 | yuddha visaradhah | proficient in battle | |
| 2.32 | yuddham | battle | |
| 2.37 | yuddhaya | for fighting | |
| 1.60 | Yudhamanyu | name of a great warrior | |
| 1.40 | yudhi | in battle | |
| 1.16 | Yudhithirah | the eldest of the five sons of Pandu. | |
| 2.18 | yuddhasva | engage in battle | |
| 1.10 | yuyutsavah | eager for battle | |
| 1.28 | yuyutsum | eager to fight | |
| 2.17 | yena | by which | |
| 1.32 | yesam | in the case of those | |
| 6.23 | yoktavyah | has to be practised | |
| 9.22 | yogakshemam | welfare and security | |
| 8.12 | yogadharanam | Practice of Yoga. | |
| 8.10 | yoga-balena | with the strength of yoga | |
| 6.41 | yoga-brastah | one who has fallen from yoga | |
| 7.25 | yoga-mayasamavrtah | being veiled by creative power | |
| 4.28 | yoga-yajnah | those who perform sacrifices through yoga | |
| 5.60 | yoga-yuktah | firmness in yoga | |
| 6.29 | yoga-yukta-atma | whose mind is self absorbed in yoga | |
| 12.10 | yoga-vittamah | those who are well versed in yoga | |
| 6.23 | yoga sanjnitam | what is known as yoga | |
| 4.41 | yoga-sannyasta karmanam | | one who |
| | has given up action through yoga | | |

| | | |
|-------|-----------------------|--|
| 4.38 | yoga-sarisiddhat | one who has attained perfection through yoga. |
| 6.37 | yoga-samsiddhin | perfection in yoga |
| 6.20 | yoga sevaya | through the practice of yoga |
| 2.48 | yogasthali | by being settled in yoga |
| 6.44 | yogasya | of yoga |
| 2.53 | yogam | yoga (see under yogadharanam) |
| 6.37 | yogat | from yoga |
| 6.30 | yoga-arudhasya | when he has reached yoga |
| 6.40 | yoga-arudhah | established in yoga |
| 6.27 | yoginam | to this yogi |
| 5.24 | yogi | a man of concentrated mind |
| 10.70 | yogena | with yoga |
| 11.40 | Yogeswarah | O Lord of Yoga |
| 18.78 | Yogesvarah | Lord of Yoga |
| 18.75 | Yogesvarat | from the Lord of Yoga |
| 5.50 | yogaih | by the yogis |
| 1.23 | yotsyamanan | those who have the intention to fight |
| 1.22 | yoddhavyam | must be fought |
| 1.22 | yoddhukaman | who are intending to fight |
| 11.26 | yodha mukhyaih | senior commanders |
| 11.34 | yodha- veeraan | brave warriors |
| 11.32 | yodhah | warriors |
| 14.30 | yonih | womb |
| 2.13 | youvanam | youth |
| 11.36 | raksamsi | Raksasas: |
| 14.16 | Rajasah | of the temperament of the quality called rajas |
| 3.37 | rajoguna samudhbhavah | originating from the quality of rajas |
| 2.35 | ranaat | from battle |
| 5.25 | ratah | who are engaged |
| 1.21 | ratham | chariot |
| 1.24 | rathottamam | splendid chariot |
| 1.47 | rathopasthe | near the chariot |
| 5.22 | ramate | enjoys |
| 10.90 | ramanti | they enjoy |
| 10.21 | ravih | the sun |
| 15.90 | rasanam | tongue |
| 2.59 | rasavarjam | excepting the taste |
| 2.59 | rasah | taste |
| 15.13 | rasatmakah | watery |
| 17.80 | rasyah | juicy |
| 6.10 | rahasi | in a solitary place |
| 4.30 | rahasyam | secret |
| 9.12 | raksasim | of demons |
| 2.64 | raga-dvesa viyuktaih | which are free from attraction and aversion |
| 3.34 | raga-dvesau | attraction and aversion |
| 14.70 | ragatmakam | of passionate nature |

| | | |
|--|-----------------------|---|
| 18.27 | ragi | who is attached |
| 9.20 | raja-guhyam | royal wisdom |
| 11.90 | rajan | O king |
| 4.20 | rajarsayah | royal sages; men who were kings and sages at the same time |
| 9.20 | raja-vidhya | sovereign knowledge |
| 17.90 | rajasasya | having rajas |
| 17.12 | rajasam | done through rajas |
| 12.00 | raja | king |
| 1.45 | rajyasukhalobhena | for the joys of a kingdom |
| 8.17 | rajyam | kingdom |
| 1.32 | rajyena | for a kingdom |
| 8.25 | ratrih | night |
| 8.18 | ratrya-agame | when night comes |
| 10.31 | Ramah | Sri Rama -the chief charecter of the epic Ramayana. |
| There are three personalities called RAMA in indian mythology- One is Sri Rama,Second is Parashu Rama; the third is Balarama. The first two are the avatars of lord Vishnu; the third is the brother of Sr | | |
| 6.50 | ripuh | enemy |
| 10.23 | Rudranam | among the Rudras. |
| 11.22 | Rudra-Adityah | Rudras and Adityas |
| 4.29 | ruddhva | by stopping |
| 2.50 | rudhirapradi- gdhan | drenched in blood |
| 11.30 | rupam | form |
| 18.74 | roma-harsanam | the experience which makes hair stand on end |
| 16.13 | labdham | has been gained |
| 4.39 | labdhva | obtaining |
| 18.73 | labdha | has been regained |
| 4.39 | labhate | attains |
| 2.32 | labhante | attain |
| 11.33 | labhasva | you gain |
| 11.25 | labhe | find |
| 18.80 | labhet | acquire |
| 8.22 | labhyah | reached |
| 2.35 | laghavam | fall into disgrace |
| 6.22 | labham | gain |
| 2.38 | labha-alabhau | gain and loss |
| 14.21 | lingaih | signs |
| 5.70 | lipyate | tainted |
| 4.14 | limpanti | taint |
| 1.42 | luptapindodaka kriyah | deprived of the offering of rice-balls and water to the manes |
| 11.30 | lelihyase | you lick your lips |
| 11.32 | loka-ksya-krt | destroying the world |
| 11.20 | loka-trayam | three worlds namely the Earth, Intermediate Space and Heaven |

| | | |
|-------|-----------------------|---|
| 10.30 | loka maheswaram | great Lord of the worlds |
| 3.20 | loka-sangraham | guidance of mankind |
| 5.24 | lokasya | of all beings |
| 9.33 | lokam | world |
| 3.90 | lokah | man |
| 12.15 | lokat | by the world |
| 14.12 | lobhah | greed |
| 1.36 | lobhopahata chetasah | minds deluded by greed |
| 10.16 | vaktum | to speak |
| 11.27 | vaktrani | mouths |
| 7.20 | vaksyami | I shall tell |
| 1.20 | vachanam | utterance |
| 2.10 | vachah | utterance |
| 10.28 | vajram | Divine weapon of lord Indra ,Thunderbolt |
| 3.20 | Vada | you tell me |
| 2.29 | vadati | talks about |
| 11.30 | vadanaih | mouths |
| 8.40 | vara | being |
| 10.29 | Varuna | god of the waters. |
| 1.43 | varnasankara karakaih | which causes the inter-mingling of castes and sets in |
| | impurity of the races | |
| 1.41 | varna-sankarah | mixing of castes |
| 5.26 | vartate | there is |
| 7.26 | vartamanani | present |
| 3.22 | varte | I continue |
| 6.60 | varteta | acts |
| 3.23 | varteyam | continue |
| 3.23 | vartma | path |
| 9.40 | varsam | rain |
| 3.34 | vasam | influence |
| 9.80 | vasat | under influence |
| 5.13 | vasi | man of self-discipline |
| 2.61 | vase | under discipline |
| 6.36 | vasyatmana | by one of disciplined mind |
| 11.22 | Vasavah | Vasus; demi-gods of wealth |
| 9.22 | Vahami | I arrange |
| 3.38 | vahnih | fire |
| 10.34 | vak | speech |
| 1.20 | vakyam | speech |
| 10.32 | vadah | dialectic |
| 2.42 | vaadinah | who declares |
| 2.67 | vayuh | the wind. |
| 1.41 | Varsneya | O, scion of the Vrsni dynasty; another name for |
| | Krishna | |
| 10.22 | Vasavah | Indra- Indra is the Lord of Heaven |
| 1.44 | vasah | living |

| | | | |
|-------|----------------------------|---|-----------|
| 2.22 | vaasaamsi | clothes | |
| 10.28 | Vasuki | King of serpents or the Nagas | |
| 7.19 | Vasudevah | name of Krishna | |
| 2.31 | vikampitum | to deviate | |
| 1.80 | Vikarana | the third of the hundred sons of Dhrtarashtra | |
| 4.17 | vikarmanah | about forbidden action | |
| 1.60 | vikrantah | valiant | |
| 6.28 | vigatakalmasah | faultless | |
| 6.14 | vigata-bhi | free from fear | |
| 3.30 | vigata-jvarah | who is devoid of desire | |
| 2.56 | vigata-sprihah | devoid of mental fever | |
| 11.10 | vigatah | has departed | |
| 5.28 | vigata-iccha bhaya.krodhah | | free from |
| | desire, fear and anger | | |
| 11.10 | vigunah | defective | |
| 18.20 | vichaksanah | the learned ones | |
| 3.29 | vichalayet | should disturb | |
| 6.22 | vichalyate | disturbed | |
| 9.12 | vichetasah | senseless | |
| 1.31 | vijayam | victory | |
| 2.46 | vijanatah | who knows the reality | |
| 2.19 | vijanitah | know the self | |
| 4.40 | vijaniyam | am I to know | |
| 5.70 | vijitatma | controlled in body | |
| 6.80 | vijita-indriyah | who has controlled his organs | |
| 11.31 | vijnatum | to know well | |
| 9.10 | vijnana-sahitam | combined with experience | |
| 18.42 | vijnanam | wisdom | |
| 13.18 | vijnaya | by understanding | |
| 4.32 | vitatah | spread | |
| 7.21 | vidadhami | I strengthen | |
| 5.26 | vidita-atmanam | who have known the self | |
| 6.23 | vidhyat | one should know | |
| 10.32 | vidhyanam | among sciences | |
| 5.18 | vidhya-vinaya sampanne | possessed of learning and humility | |
| 10.17 | vidhyam | I know | |
| 3.25 | vidvan | learned man | |
| 17.13 | vidhi-hinam | contrary to the scriptures | |
| 2.44 | vidhi-yate | established | |
| 2.64 | vidheya-atma | self-controlled man | |
| 18.58 | vinangsyasi | you will be ruined | |
| 1.12 | vinadhya | raised | |
| 4.40 | vinasyati | is ruined | |
| 13.27 | vinasyatsu | among the ruined | |
| 10.39 | vina | without | |
| 2.17 | vinasam | the destruction | |

| | | |
|-------|-----------------------|----------------------------------|
| 6.40 | vinasah | ruin |
| 4.80 | vinasaya | destroying |
| 6.18 | viniyatam | controlled |
| 6.24 | viniyamya | controlling |
| 2.59 | vinivartante | recede |
| 13.40 | vinischitaih | by the convincing |
| 4.38 | vindati | attains |
| 5.40 | vindate | gets |
| 11.24 | vindami | I get |
| 9.10 | vipari-vartate | revolves |
| 18.15 | viparitam | opposite |
| 1.30 | viparrta-ni | adverse |
| 18.32 | viparitan | opposed to |
| 2.60 | vipaschritah | of an intelligent |
| 13.16 | vibhaktam | divided |
| 18.20 | vibhaktesu | in the different things |
| 7.90 | vibhavasau | in the fire |
| 10.12 | vibhum | the omnipresent |
| 5.15 | vibhuh | the omnipresent |
| 10.16 | vibhutibhih | manifestations |
| 10.41 | vibhutimat | possessed of majesty |
| 10.70 | vibhutim | divine minifestations |
| 10.40 | vibhuhnam | to manifestations |
| 10.40 | vibhuteh | of manifestations |
| 4.22 | vimastarah | being free from enmity |
| 9.28 | vimuktah | becoming free |
| 15.50 | vimuktah | who have been freed |
| 18.53 | vimuchya | having abandoned |
| 18.35 | vimunchati | abandons |
| 2.72 | vimuhyati | becomes deluded |
| 14.49 | vimu-dhabhava | bewildered state |
| 15.10 | vimudhah | who are deluded |
| 3.60 | vimubha-atma | of deluded mind |
| 18.63 | vimrsya | thinking over |
| 16.50 | vimoksaya | for liberation |
| 4.32 | vimoksyase | you will be liberated |
| 3.40 | vimohayati | deludes |
| 1.40 | Viratah. | Name of the king |
| 11.27 | vilagna | sticking |
| 4.40 | vivasvatah | of vivasyan, the sun. |
| 4.10 | vivasvate | to vivasvan,the sun |
| 4.10 | vivasvan | the sun |
| 13.10 | vivikta-desa sevitvam | resort to quiet places |
| 18.52 | vivikta-sevi | one who resorts to a quiet place |
| 13.40 | vividhaih | by many kinds of |
| 17.25 | vividhah | many |

| | | | |
|-------|--------------------------------------|---|----------|
| 14.11 | vivrdd ham | increased | |
| 14.12 | vivrddhe | increases | |
| 18.55 | visate | enters | |
| 14.11 | visanti | enter | |
| 9.21 | visalam | vast | |
| 1.70 | visistah | foremost | |
| 3.70 | vis is yate | excels | |
| 18.51 | visuddhaya | pure | |
| 5.70 | visuddhatma | of pure mind | |
| 9.15 | visvatomukham | facing many directions | |
| 10.33 | vivatomukhah | with faces everywhere | |
| 11.46 | Visvamurte | O, you of universal form | |
| 11.16 | Visvarupa | O, universal person | |
| 11.19 | Visvam | Universal | |
| 11.22 | Visve | Visva-devas consisting of Rudras and other gods | |
| 2.20 | visame | in this hour of peril | |
| 11.16 | visveswara | O, Lord of the universe | |
| 15.20 | visaya pravalah | with sense objects for their shoots | |
| 2.62 | visayan | on objects of senses | |
| 2.59 | visayah | objects of senses | |
| 18.38 | visaya-indriya-samyogat | originating from the organs and their objects | |
| 18.37 | visam | poison | |
| 18.35 | visadam | despair | |
| 18.28 | visadi | one who is in despair | |
| 1.27 | visidan | in despair | |
| 13.17 | visidendam | who was in despair | |
| 10.42 | vistabhya | supporting | |
| 16.17 | vistitam | seated | |
| 10.21 | Visnuh | Vishnu-The God who preserves the universe. | |
| 8.30 | visargah | offerings | |
| 5.90 | visrjan | releasing | |
| 9.70 | visrjami | send forth | |
| 1.47 | visrjya | casting aside | |
| 11.20 | vistarasah | in detail | |
| 10.19 | vistarasya | of detail | |
| 10.18 | vistarena | in detail | |
| 13.30 | vistaram | spreading | |
| 18.77 | vismayah | with wonder | |
| 11.14 | vismaya-avistah | wonderstruck | |
| 11.22 | vismitah | being struck with wonder | |
| 2.22 | vihaya | after discarding | |
| 11.42 | vihara-sayya-asana-bhojanesu | | while at |
| | play or on bed or seated or at meals | | |
| 17.23 | vihitah | ordained | |
| 11.22 | viksante | gaze | |
| 2.56 | vita-raga-bhaya-krodhah | free from attachment, fear and anger | |

| | | |
|-------|-----------------|---|
| 8.11 | vita-ra gah | free from attachment |
| 1.50 | viryavan | valiant |
| 1.15 | Vrikrodarah | Bhima, one of the Pandavas. |
| 4.36 | vrjinam | sin |
| 10.37 | Vrsninam | Vrsni race to which Krishna belonged. |
| 5.23 | vegam | impulse |
| 11.38 | vetta | knower of all things |
| 2.19 | vetti | knows |
| 4.50 | vettha | know |
| 2.21 | veda | know |
| 2.42 | veda-vada-ratah | who are absorbed in the wisdom of the Vedas |
| 15.10 | vedavit | versed in the Vedas |
| 8.11 | veda-vidah | those who know the Vedas |
| 10.22 | vedanam | among the Vedas |
| 2.45 | vedah | the Vedas |
| 11.18 | veditavyam | to be known |
| 18.10 | veditum | to be known |
| 2.46 | vedesu | regarding the Vedas |
| 15.18 | vede | in the Vedas |
| 11.53 | vedaih | through Vedas |
| 9.17 | vedhyam | object of knowledge |
| 15.15 | vedhyah | object to be known |
| 1.29 | vepathuh | trembling |
| 11.35 | vepamanah | trembling |
| 10.30 | Vainateyah | Garuda, son of Vinata |
| 6.35 | vairagyena | through non-attachment |
| 3.37 | vairinam | the enemy |
| 18.44 | vaisya-karma | duties of Vaisyas |
| 9.32 | vaisyah | vaisyas -trading community |
| 15.14 | vaisvanarah | fire in the stomach, which helps the digestion of food. |
| 2.28 | vyaktamadhyani | manifest in the middle |
| 8.18 | vyktayah | manifested things |
| 7.24 | vyaktim | glory |
| 2.52 | vyatitansyati | will cross over |
| 4.50 | vyatitani | have passed |
| 2.15 | vyathayanti | disturb |
| 11.49 | vyatha | fear |
| 11.34 | vyathisthah | be afraid |
| 1.19 | vyadarayat | pierced |
| 9.32 | vyapasritya | by taking refuge |
| 10.36 | vyavasayah | determination |
| 2.41 | vyavasayatmika | single determination |
| 9.30 | vyavasitah | determined |
| 1.45 | vyavastitah | prepared |
| 1.20 | vyavasthitan | standing arrayed |
| 3.34 | vyavasthitau | seated |

| | | |
|-------|----------------------|-------------------------------------|
| 11.24 | vyatta-ananam | open-mouthed |
| 11.20 | vyaptam | is permeated |
| 3.20 | vymisrena | conflicting |
| 10.16 | vyaipya | permeating |
| 18.75 | Vyasa-prasadat | through Vyasas favour. |
| 8.10 | vyaharan | while speaking |
| 18.51 | vyudasya | removing |
| 1.20 | vyudham | in battle order |
| 1.30 | vyudham | battle array |
| 18.66 | vraja | take |
| 2.54 | vrajeta | move about |
| 5.23 | saknoti | one who can |
| 1.30 | saknomi | I can |
| 12.90 | saknosi | you can |
| 11.80 | sakyase | you can |
| 11.40 | sakyam | possible |
| 6.36 | sakyah | possible |
| 1.13 | sankhah | conchs |
| 18.28 | shathah | deceitful |
| 11.50 | shatashah | in hundreds |
| 6.60 | satrutve | hostile |
| 6.60 | satruvat | like an enemy |
| 3.43 | satrum | enemy |
| 16.14 | satruh | enemy |
| 11.33 | satrun | enemies |
| 12.18 | satrau | towards an enemy |
| 6.25 | sanaih | gradually |
| 6.44 | sabda-brahma | result of vedic rites |
| 1.13 | sabdah | sound |
| 4.26 | sabdadin | originating from sound |
| 11.24 | samam | peace |
| 6.30 | samah | inaction |
| 2.49 | sarapam | refuge |
| 3.80 | sarira-yatra | body maintenance |
| 18.15 | sarira-vang-manobhih | with the body, speech, and mind |
| 5.23 | sarira vimokasnat | departing from the body |
| 17.60 | sarirastham | in the body |
| 13.10 | sariram | body |
| 2.22 | sanrani | bodies |
| 2.18 | sarirannah | embodied one |
| 1.29 | sarire | in the body |
| 11.25 | sarma | comfort |
| 11.39 | sasankah | the moon. |
| 11.19 | shasi-surya-netram | having the sun and the moon as eyes |
| 9.31 | sasvat | ever-lasting |
| 1.46 | shastra-panayah | armed with weapons |

| | | | |
|-------|-------------------------------------|--|-----------|
| 10.31 | shastra-bhrutam | among the wielders of weapons | |
| 1.20 | shastra-sampate | discharge of weapons | |
| 2.23 | shastrani | weapons | |
| 10.23 | Shankarah | An epithet of Siva -God of destruction. | |
| 4.21 | shariram | bodily | |
| 11.18 | shasvata-dharma gopta | Protector of the eternal dharma | |
| 10.12 | shasva tam | eternal | |
| 2.20 | shasvatah | undying | |
| 1.43 | shasvatah | eternal | |
| 6.41 | shasvatih | eternal | |
| 8.26 | shasvate | eternal | |
| 16.24 | shastra-vidhana uktam | as prescribed in the scriptures | |
| 16.23 | shastra-vidhim | what is prescribed in the scriptures | |
| 15.20 | shastram | the scriptures | |
| 1.17 | Shikhandi | name of the charioteer on Pandava side. He was instrumental in the killing of the warrior Bhishma. | |
| 10.23 | sikharinam | among the mountain peaks | |
| 11.14 | sirasa | with head | |
| 2.70 | sisyah | disciple | |
| 1.30 | sisyena | by disciple | |
| 2.14 | sita-usna sukha-duhkha-dah, | | Producers |
| | of cold, heat, pleasure and pain | | |
| 6.70 | sita-usna-sukha-duhkhesu | | in the |
| | midst of cold, heat, joy and sorrow | | |
| 8.26 | sukla-krsne | white and black | |
| 8.24 | suklah | the bright fortnight | |
| 16.50 | suchah | grieve | |
| 12.16 | suchih | the pure one | |
| 6.41 | shuchinam | of the pious | |
| 6.11 | shuchau | in a clean | |
| 5.18 | shuni | on a dog | |
| 18.71 | shubhan | the auspicious | |
| 12.17 | shubha-asubha-parityagi | who renounce good and bad | |
| 9.28 | shubha-asubha-phalaih | which produce good and bad results | |
| 2.57 | shubha-asubham | good or bad | |
| 18.44 | shudrasya | of the sudra | |
| 18.41 | shudranam | of the sudras | |
| 9.32 | shudrah | sudras -One of the four castes; the service providers | |
| 1.40 | shurah | heroes | |
| 2.39 | shrnu | listen | |
| 18.71 | shrnuyat | may hear | |
| 2.29 | shrnoti | hears | |
| 10.18 | shrnvatah | while hearing | |
| 5.80 | shrnvan | hearing | |
| 1.50 | Shaibyah | a king of the sibi tribe | |
| 1.47 | shokasamvi-gnamanasah | with a mind filled with sorrow | |

| | | |
|-------|---------------------|--|
| 2.28 | shokam | sorrow |
| 12.70 | shochati | grieves |
| 2.26 | shochitum | to grieve |
| 2.23 | shosayati | dries |
| 13.70 | shaucham | cleanliness |
| 18.43 | shauryam | valour |
| 1.34 | shyalah | brothers-in-law |
| 6.37 | shraddadhanah | with faith |
| 6.37 | sraddhya | with faith |
| 17.20 | Sraddha | faith ; a right by which the living offer the food to the manes and the departed. It is the yearly right performed by the children(sons) in remembrance of their departed parents. |
| 17.30 | sraddhamayah | steeped in faith |
| 3.31 | sraddhavantah | faithfully |
| 4.39 | sraddhavan | man of faith |
| 17.13 | sraddha-virahitam | devoid of faith |
| 7.21 | sraddham | faith |
| 9.12 | sritah | possessed of |
| 6.41 | srimatam | who prosper |
| 10.41 | srimad | properous |
| 10.34 | srih | beauty |
| 18.75 | srutavan | heard |
| 2.52 | srutasya | what is heard |
| 18.72 | srutam | heard |
| 13.25 | sruti-paryanah | who are engaged in hearing |
| 2.53 | sruti-vi-pratipanna | confused by hearing the Vedas |
| 11.20 | srutau | have been heard |
| 2.29 | srutva | after hearing |
| 1.31 | sreyah | superior |
| 3.35 | sreyan | superior to |
| 3.21 | sresthah | superior person |
| 2.52 | srotavyasya | what has to be heard |
| 15.90 | srotram | the ear |
| 4.26 | srotradini | five senses like the eyes, ear etc. |
| 18.58 | sroryasi | will hear |
| 5.18 | svapake | an outcaste |
| 1.26 | svasuran | fathers-in-law |
| 1.34 | svasurah | fathers-in-law |
| 5.80 | svasan | breathing |
| 1.14 | svetaih | white |
| 8.24 | sanmasah | six months |
| 18.22 | saktam | confined |
| 3.25 | saktah | being confined |
| 4.30 | sakha | friend |
| 11.41 | sakhe | O, friend |
| 11.44 | sakhyuh | of a friend |

| | | |
|-------|------------------------|---|
| 11.35 | sagadgadam | with faltering voice |
| 18.23 | sanga-rahitim | without attachment |
| 11.55 | sanga-varjitah | free from attachment |
| 12.18 | sanga-vivarjitah | free from attachment to everything |
| 2.48 | sangam | attachment |
| 2.47 | sangah | inclination |
| 2.62 | sangat | from attachment |
| 2.33 | samgramam | battle |
| 9.10 | sachara-acharam | with the moving and non-moving thing |
| 11.51 | sachetah | calm in mind |
| 17.26 | sacchabdah | the word "sat" |
| 3.28 | sajiate | becomes attached |
| 3.29 | sajiante | they become attached |
| 10.10 | satata-yuktanam | who are always devoted |
| 12.10 | satatayuktah | being always devoted |
| 3.19 | satatam | always |
| 2.16 | satah | of the real, of the self |
| 18.16 | sati | being |
| 9.19 | sat | existence |
| 17.18 | satkaramana-pujartham | for getting name, fame and being worshipped |
| 10.40 | satyam | truth |
| 10.36 | sattva-vatam | of the virtuous persons |
| 18.10 | sattva-samavistah | endowed with virtue |
| 16.10 | sattva-samsuddhih | mental purity |
| 14.18 | sattvastah | those who stick to sattva or virtue |
| 10.36 | sattvam | virtuous |
| 14.17 | sattvat | from virtue |
| 17.30 | sattva-anurupa | in accordance with nature |
| 14.14 | sattve | in virtue |
| 13.21 | sad-asadh-yoni-janmasu | born in wombs good and bad |
| 5.28 | sada | always |
| 3.33 | sadsam | comparable |
| 11.12 | sadrsi | similar |
| 18.48 | sadosam | faulty |
| 17.26 | sad-bhave | goodness |
| 4.31 | sanatanam | eternal |
| 2.24 | sanatanah | eternal |
| 3.13 | santah | by being |
| 11.34 | sapatnan | enemies |
| 10.60 | sapta | seven |
| 11.42 | samaksam | in public |
| 4.23 | samagram | the whole |
| 13.90 | sama-chittatvam | mental equanimity |
| 10.50 | samata | equanimity |
| 7.26 | samatitani | the past beings |
| 14.26 | samatitya | having gone beyond |

| | | | |
|-------|---|---|-----------|
| 2.48 | samatvam | equanimity in success and defeat | |
| 5.18 | sama-darsinah | look equally | |
| 2.15 | sama-duhkha sukham | same attitude in sorrow and happiness | |
| 12.13 | sama-duhkha-sukhah | one to whom sorrow and happiness are the same | |
| 3.40 | samadhi-gacchati | does he attain | |
| 12.40 | sama-buddha yah | being even attain | |
| 6.90 | sama-buddhih | equal minded | |
| 6.80 | sama-losta-asama kanchanab | | to whom a |
| | piece of earth, steel and gold are the same | | |
| 13.28 | samavasthitam | present alike | |
| 1.25 | samavetan | assembled | |
| 1.10 | samavetah | they assembled | |
| 5.19 | samam | equality | |
| 6.24 | samantatah | from every side | |
| 2.48 | samah | same | |
| 1.23 | samagatah | who have assembled | |
| 3.90 | samachara | you perform | |
| 3.26 | samacharan | performing | |
| 12.90 | samadhatum | to establish | |
| 17.11 | samadhaya | conviction | |
| 2.54 | samadhi-sthasya | of a man of firm wisdom | |
| 2.44 | samadhau | in the minds | |
| 11.40 | samapnosi | you pervade | |
| 4.19 | samarambhah | actions | |
| 13.18 | samasatah | briefly | |
| 13.30 | samasena | briefly | |
| 11.32 | samahartum | in destroying | |
| 6.70 | samahitah | become manifest | |
| 6.41 | samah | years | |
| 1.80 | samatijayah | ever victorious | |
| 4.37 | samidhah | blazing | |
| 1.27 | samiksya | having seen | |
| 2.70 | samud ram | ocean | |
| 12.70 | samuddharta | the deliverer | |
| 1.28 | samapasthitam | arrayed | |
| 18.52 | samupasrita | endowed with | |
| 11.29 | samrddha-vegah | with great haste | |
| 11.33 | samrddham | prosperous | |
| 5.40 | samyak | properly | |
| 10.24 | sarasam | among large lakes | |
| 5.19 | sargah | rebirth | |
| 10.32 | sarganam | of creations | |
| 7.27 | sarge | during creation | |
| 11.40 | sarva | all | |
| 18.13 | sarva-karmanam | of all actions | |
| 12.11 | sarva-karma-phala-tyagam-kuru | | give up |

the result of all work

| | | | |
|-------|---------------------------|---|-------------|
| 3.26 | sarva-karmani | all the duties | |
| 6.18 | sarva kamebhyah | for all desirable objects | |
| 3.13 | sarva-kilbisaih | from all sins | |
| 13.20 | sarva-ksetresu | in all the fields | |
| 3.15 | sarvaghatah | to all-pervading | |
| 2.24 | sarva-gatah | omnipresent | |
| 18.64 | sarva-guhya-tamam | of utmost secrecy | |
| 3.32 | sarva-jnana vimudhan | who are confused about all knowledge | |
| 2.46 | sarvatah | all round | |
| 13.13 | sarvatah-pani padam | which has hands and feet everywhere | |
| 13.13 | sarvatah-srutimat | which has ears everywhere | |
| 13.13 | sarvatoksi-siro-mukham | which has eyes, heads , and mouths everywhere | |
| 11.17 | sarvato-di-ptimantam | shining all around | |
| 2.57 | sarvatra | everywhere | |
| 12.30 | sarvatragam | all-pervading | |
| 9.60 | sarvatragah | moving everywhere | |
| 6.20 | sarvatra-sama-darsanah | who sees everything in the same manner | |
| 6.31 | sarvatha | whatever | |
| 18.58 | sarva-durgani | all difficulties | |
| 2.65 | sarva-dukhanam | all sorrows | |
| 14.80 | sarva-dehinam | of all embodied beings | |
| 8.12 | sarva-dvarani | all passages | |
| 14.13 | sarva-dvaresu | through all passages | |
| 18.66 | sarva-dharman | all duties | |
| 18.66 | sarva-papebhyah | from all sins | |
| 10.30 | sarva-papaih | from all sins | |
| 15.19 | sarva-bhavana | with whole being | |
| 6.31 | sarva-bhuta-sthitam | abiding in all beings | |
| 5.25 | sarva-bhute-hite | in the happiness of all beings | |
| 5.70 | sarva-bhutatm abhutatma | the self of the selves of all beings | |
| 2.69 | sarva-bhutanam | of all creatures | |
| 6.29 | sarva-bhutani | in all creatures | |
| 10.20 | sarva-bhuta-asaya-sthitah | | dwelling in |
| | the hearts of all beings | | |
| 3.18 | sarva-bhutesu | in all beings | |
| 13.14 | sarva-bhrt | supporter of all | |
| 9.24 | sarva-yajanam | of all sacrifices | |
| 14.40 | sarva-yonisu | from all wombs | |
| 5.29 | sarva-loka-maheswaram | the great Lord of all the worlds | |
| 15.19 | sarva-vit | omniscient | |
| 10.26 | sarva-vrksanam | among all trees | |
| 7.80 | sarva-vedesu | in all the Vedas | |
| 1.18 | sarvasah | in various ways | |
| 6.40 | sarva-samkalpa-sannyasi | who has abandoned thoughts of everything | |
| 2.30 | sarvasya | of all | |

| | | | |
|-------|----------------------------------|--|---------|
| 10.34 | sarva-harah | destroyer of all | |
| 2.17 | sarvam | all | |
| 3.50 | sarvah | all | |
| 2.30 | sarvani | all | |
| 12.16 | sarva-arambha-parityagi | who has renounced all initiative of action | |
| 18.48 | sarva-arambah | all undertakings | |
| 18.32 | sarva-arthan | all objects | |
| 11.11 | sarva-ascaryamayam | abounding in wonder everywhere | |
| 8.18 | sarvah | all | |
| 1.60 | sarve | all | |
| 13.14 | sarvendriya-guna-abhasam | | shining |
| | with the activites of all senses | | |
| 13.14 | sarva-indriya-vivarjitam | devoid of all senses | |
| 4.36 | sarvebhyah | among all | |
| 1.11 | sarvesu | in all | |
| 15.15 | sarvaih | through all | |
| 13.60 | savikaram | together with knowledge | |
| 7.20 | savijnanam | together | |
| 11.33 | savyasachin | Name of Arjuna | |
| 1.20 | saha | along with | |
| 18.48 | sahajam | to which one is born | |
| 1.16 | Sahadevah | the youngest of the Pandu princes | |
| 3.10 | saha-yajnah | together with the sacrifices | |
| 1.13 | sahasa | suddenly | |
| 11.30 | sahasra-krtvah | a thousand times | |
| 11.46 | sahasra-baho | O, you with a thousand hands | |
| 8.17 | sahasra-yuga-par-yantam | ends in a thousand yugas | |
| 11.51 | sahasrasah | in thousands | |
| 7.13 | sahasresu | among thousand | |
| 3.29 | samkarasya | intermingling | |
| 1.42 | samkarah | confusion | |
| 6.24 | samkalpa-prabhavan | which arrive from thoughts | |
| 1.47 | samkhye | in the battle | |
| 8.11 | samgrahena | briefly | |
| 1.10 | Sanjaya | Literally, one whose victory is complete. | |
| 1.12 | Samjanayan | causing | |
| 14.90 | sanjayati | leads | |
| 2.62 | sanjayate | is born | |
| 1.70 | samjnartham | for information | |
| 4.36 | samtarisyasi | you will cross over | |
| 3.17 | santustah | who is satisfied | |
| 11.27 | samdrsyante | are seen | |
| 12.40 | samniyamya | by completely controlling | |
| 15.15 | san-nivistah | seated | |
| 3.40 | sannyasanat | through renunciation | |
| 3.30 | sannyasya | by dedicating | |

| | | | |
|-------|--|--|-----------------|
| 9.28 | sannyasa-yoga-yukta-atma | | The soul |
| | endowed with the yoga of renunciation | | |
| 18.10 | sannyasasya | about renunciation | |
| 5.10 | sannyasam | renunciation | |
| 5.20 | sannyasah | renunciation | |
| 18.12 | sannyasinam | to those who resort to renunciation | |
| 6.10 | sannyasi | a monk. | |
| 18.49 | sannyasena | through renunciation | |
| 16.50 | sampad | wealth | |
| 13.30 | sampadhyate | becomes identified | |
| 3.20 | sampasyan | with a view to | |
| 18.40 | samprakirtitah | has been clearly explained | |
| 14.22 | sampravrttani | when they appear | |
| 6.13 | sampreksya | looking | |
| 2.46 | samplutodake | when it is flooded | |
| 1.34 | sambandhinah | relatives | |
| 14.40 | sambhavanti | are born | |
| 14.30 | Sambhavah | birth | |
| 4.60 | sambhavami | I am born | |
| 2.34 | sambhavitasya | to a worthy person | |
| 7.27 | sammoham | deluded | |
| 2.63 | sammohat | from delusion | |
| 4.39 | samyate-indriyah | whose senses are controlled | |
| 10.29 | samya-matam | among those who keep the law | |
| 4.26 | sarhyama-agnisu | in the fires of self-discipline | |
| 2.69 | samyami | the self-controlled man | |
| 2.61 | samyamya | by controlling | |
| 2.22 | samyati | goes | |
| 18.70 | samvadam | conversation | |
| 11.51 | samvrttah | become | |
| 6.39 | samsayasya | of doubt | |
| 4.42 | samsayam | doubt | |
| 8.50 | samsayah | doubt | |
| 4.40 | samsaya-atmanah | who has a doubting mind | |
| 4.28 | samsita-vratah | in observing severe vows | |
| 6.45 | samsuddha-kilbisah | becoming absolved from sin | |
| 6.18 | samsritah | resorting to | |
| 16.19 | samasaresu | in the worlds | |
| 3.20 | samsiddhim | complete success | |
| 6.43 | samsiddhau | for success | |
| 3.43 | samistabhya | fully establishing | |
| 5.22 | samsparsajah | arising from contact with objects | |
| 18.76 | samsmrtya | while remembering | |
| 2.58 | samharate | fully withdrawn | |
| 2.69 | sa | that | |
| 18.75 | saksat | actually | |

| | | | |
|-------|--|--------------------------------------|----|
| 9.18 | saksi | witness | |
| 10.24 | sagarah | ocean | |
| 1.17 | Satyakih | Name of a warrior | |
| 17.80 | sattvika-priyah | favourite of one endowed with sattva | |
| 17.11 | sattvikah | those with the sattva quality | |
| 17.20 | sattviki | born of sattva | |
| 14.20 | sadharmyam | identify with nature | |
| 7.30 | sa-adhi-bhuta-adhidaivam | | as |
| | dwelling in the material and the divine planes | | |
| 7.30 | sa-adhiyajnam | as existing in relation to sacrifice | |
| 17.26 | sadhu-bhave | in the sense of goodness | |
| 6.90 | sadhusu | regarding good people | |
| 9.30 | saduh | good | |
| 4.80 | sadhunam | of the good people | |
| 11.22 | sadhyah | a class of demi-gods | |
| 9.17 | sama | Sama Veda | |
| 2.36 | Samarthyam | Strength | |
| 10.22 | sama-vedah | Sama veda | |
| 10.33 | samasi-kasya | of the group of compound words | |
| 10.35 | samnam | of the Sama mantras | |
| 5.19 | samye | on sameness | |
| 6.33 | samyena | as sameness | |
| 18.24 | sahankarena | by one who is egoistic | |
| 5.40 | sankhya-yogau | of Sankhya Yoga | |
| 5.50 | sankhyam | Literally, it means counting. | |
| 3.30 | sankhyanam | for men of renunciation | |
| 2.39 | sankhye | in Sankhya | |
| 13.24 | sankhyena | by the sankhyas | |
| 5.50 | sankhyaih | by the sankhyas | |
| 7.30 | siddhaye | for the accomplishment | |
| 11.36 | siddha-sanghah | groups of the siddhas | |
| 16.14 | siddhah | perfect | |
| 7.30 | siddhanam | among the siddhas | |
| 3.40 | siddhim | fruition of actions | |
| 4.12 | siddhih | succeeds | |
| 4.22 | siddhau | in success | |
| 2.48 | siddhi-asiddhyoh | by success and defeat | |
| 1.12 | simhanadam | lions roar | |
| 1.28 | sidanti | become languid | |
| 2.50 | sukrta-duskrte | virtue and vice | |
| 14.16 | sukrtasya | of good | |
| 5.15 | sukrtam | virtue | |
| 7.16 | sukrtinah | of noble deeds | |
| 2.38 | sukha-duhkhe | happiness and sorrow | |
| 15.50 | sukha-dukha sanjaih | known as happiness and sorrow | |
| 13.20 | sukha-duhkha-nam | of happiness and sorrow | |

| | | |
|-------|-----------------------|---|
| 14.60 | sukhasangena | through attachment to happiness |
| 14.27 | sukhasaya | of happiness |
| 2.66 | sukham | happiness |
| 1.31 | sukhani | pleasures |
| 1.37 | sukhinah | happy |
| 5.23 | sukhi | happy |
| 14.90 | sukhe | to happiness |
| 6.28 | sukhena | easily |
| 2.56 | sukhesu | for happiness |
| 1.16 | Sughosa mani-puspakau | two conchs named Sugosha and Manipushpaka. |
| 9.30 | su-duracharah | a very wicked man |
| 11.52 | sudur-darsam | difficult to see |
| 7.19 | su-durlabhah | very rare |
| 6.34 | suduskaram | extremely difficult |
| 5.10 | sunischitam | for certain |
| 10.20 | sura-ganah | neither the gods |
| 11.21 | sura-sanghah | groups of gods |
| 2.80 | suranam | over the gods |
| 9.20 | surendra-lokam | the world of the king of gods |
| 8.14 | sulabhah | easy to attain |
| 15.30 | suvirudha-mulam | with roots well developed |
| 9.20 | susukham | very easy |
| 9.18 | suhrt | friend |
| 1.26 | suhrda | friend |
| 6.90 | suhrdanmitraryuda | to a benefactor |
| 13.15 | suksmatvat | because of subtlety |
| 11.26 | Suta-putrah | The name of Karna, a prominent kaurava warrior ;literal meaning is -son of charioteer. |
| 7.70 | sutre | on a string |
| 9.10 | suyate | produces |
| 11.12 | surya-sahastrasya | of one thousand suns |
| 15.60 | suryah | the sun |
| 5.14 | srjati | creates |
| 4.70 | srjami | I manifest |
| 8.27 | srti | courses |
| 4.13 | srstam | have been created |
| 3.10 | srstva | having created |
| 1.21 | senayoh | of the armies |
| 10.24 | senaninam | among commanders |
| 14.26 | sevate | serves |
| 4.34 | sevaya | through service |
| 1.70 | sainyasya | of the army |
| 5.23 | sodhum | withstand |
| 9.20 | somapah | those who drink the soma juice |
| 15.13 | somah | the juice of the soma plant |
| 13.32 | sauksmyat | because of its subtlety |

| | | |
|-------|--------------------|--------------------------------------|
| 1.60 | Saubhadrah | son of Subhadra- the wife of Arjuna. |
| 1.80 | Saumadatti | son of Somadatta, |
| 17.16 | saumyatvam | gentleness |
| 11.51 | saumyam | serene |
| 11.50 | saumyavapuh | graceful form |
| 10.24 | Skandah | a war-god, chief of Gods-army. |
| 18.28 | stabdhah | obstinate |
| 16.17 | stabdhah | those who are obstinate |
| 11.21 | stutibhih | hymns |
| 11.21 | stuvanti | praise |
| 3.12 | stenah | theif |
| 9.32 | striyah | women |
| 1.41 | strisu | of women |
| 2.24 | sthanuh | stationary |
| 5.50 | sthanam | liberation |
| 11.36 | sthane | it is proper |
| 1.21 | sthapaya | fix |
| 1.24 | sthapayitva | having fixed |
| 13.26 | sathavara-jangamam | moving or non-moving |
| 10.25 | sthivarinam | of the immovables |
| 2.53 | sthasyati | will become |
| 2.54 | sthita-prajhasya | of a man of steady wisdom |
| 2.72 | sthitya | by being established |
| 2.54 | sthita-dhih | man of steady wisdom |
| 5.19 | sthitam | established |
| 5.20 | sthitah | who is established |
| 1.26 | sthitam | marshalled |
| 5.19 | sthitah | are established |
| 6.33 | sthitim | continuance |
| 2.72 | sthitih | steadfastness |
| 1.14 | sthitau | stationed |
| 5.20 | sthira-buddhih | man of steady intellect |
| 12.19 | sthira-matih | steady minded |
| 6.11 | sthiram | steady |
| 6.13 | sthirah | substantial |
| 17.80 | sthairyam | steadiness |
| 13.70 | snigdham | nourishing |
| 15.90 | sparsanam | the organ of touch; skin |
| 5.27 | sparsan | contacts |
| 5.80 | sprsan | touching |
| 4.14 | sprha | hankering |
| 8.14 | smarati | remembers |
| 3.60 | smaran | remembering |
| 17.20 | smrtam | referred to |
| 17.23 | smrtah | regarded |
| 6.19 | smrta | thought of |

| | | |
|-------|------------------------|---|
| 2.63 | smrti-bhramsata | from failure of memory |
| 2.63 | smrti-vibhramah | failure of memory |
| 10.34 | smrtih | memory |
| 1.14 | syandane | in the chariot |
| 1.36 | syat | can be |
| 1.37 | syama | may be |
| 3.24 | syam | shall be |
| 9.32 | syuh | born |
| 1.29 | sramsate | slips |
| 10.32 | srotasam | among rivers |
| 18.46 | syakarmana | with ones duties |
| 18.45 | sva-karma-nir atah | one devoted to ones own duty |
| 11.50 | svakam | his own |
| 11.80 | sva-chaksusa | eye of yours |
| 1.28 | sva-janam | relatives |
| 11.19 | sva-tejasa | your own brilliance |
| 2.31 | sva-dharmam | one's own duty |
| 3.35 | sva-dharmah | one's own duty |
| 3.35 | sva-dharme | in one's own duty |
| 9.16 | svadha | food offered to manes |
| 3.35 | svanusthitat | well performed |
| 5.80 | svapan | sleeping |
| 18.35 | svapnam | sleep |
| 1.37 | svabandvan | one's own relatives |
| 18.42 | svabavajam | natural |
| 17.20 | svabhavaja | nature |
| 18.60 | svabhavajena | born of nature |
| 18.47 | svabhavaniyatan | as guided by one's nature |
| 18.41 | svabhava-prabhavaih | born from nature |
| 5.14 | svabhavah | nature |
| 4.38 | svayam | oneself |
| 7.20 | svaya | by their own |
| 9.20 | svargatim | heavenly goal |
| 2.32 | svarga-dwaram | heavenly gate |
| 2.43 | svarga-parah | with heaven as the goal |
| 9.21 | svarga-lokam | heavenly world |
| 2.37 | svargam | heaven |
| 2.40 | svalpam | a little |
| 11.21 | svasti | well |
| 14.24 | svasthah | tranquil |
| 6.13 | swam | at the tip |
| 4.28 | svadhya-jnana-yajnah | sacrifice through study and knowledge |
| 16.10 | svadhyayah | study of the Vedas |
| 17.15 | svadhyaya-abhya -sanam | the practice of the mastery of the scriptures |
| 4.60 | svam | my own |
| 18.60 | svena | by your own |

| | | | |
|-------|-----------------------------|--|-----------|
| 2.90 | hatam | the killed | |
| 2.37 | hatah | has been killed | |
| 11.34 | hatan | killed | |
| 1.31 | hatva | by killing | |
| 16.14 | hanisye | I shall kill | |
| 10.19 | hanta | now | |
| 2.19 | hantaram | the killer | |
| 2.19 | hanti | kill | |
| 1.35 | hantum | to kill | |
| 2.19 | hanyate | killed | |
| 1.46 | hanyuh | kill | |
| 1.14 | hayaih | horses | |
| 2.67 | harati | carries away | |
| 2.60 | haranti | carry away | |
| 11.90 | Harih | Narayana | |
| 18.77 | Hareh | of Narayana | |
| 18.27 | harsa-soka-anvitah | liable to joy and sorrow | |
| 1.12 | harsam | joy | |
| 12.15 | harsa-amarsa-bhaya-udvegaih | | from joy, |
| | impatience, fear and worry | | |
| 4.24 | havih | oblation | |
| 1.29 | hastat | from the hand | |
| 5.18 | hastini | on an elephant | |
| 2.68 | hanih | eradication | |
| 10.10 | hita-kamyaya | wishing your welfare | |
| 18.64 | hitam | beneficial | |
| 2.33 | hitva | abandoning | |
| 13.28 | hinasti | harm | |
| 16.25 | Himalayah | The great mountains-the abode of snow. | |
| 18.27 | himsatmakah | naturally cruel | |
| 18.25 | himsam | harm | |
| 18.64 | hutam | offered in sacrifice | |
| 7.20 | hrta-jnanah | deprived of their wisdom | |
| 4.42 | hrtstham | in the heart | |
| 2.30 | hrdayadaur-balyam | mean weakness of the heart | |
| 1.19 | hrdayani | the hearts | |
| 8.12 | hrdi | in the heart | |
| 18.61 | hrd-dese | in the area of the heart | |
| 17.80 | hrdhyah | agreeable | |
| 11.45 | hrsitah | delighted | |
| 11.36 | Hrsikesa | name of Krishna. | |
| 11.14 | hrstaroma | with hairs standing on end | |
| 12.17 | hrsyati | rejoices | |
| 18.16 | hrsyami | I rejoice | |
| 18.50 | hetavah | causes | |
| 9.10 | hetuna | for this reason | |

| | | |
|-------|-------------|-----------------|
| 13.40 | hetumadbhih | by the rational |
| 13.20 | hetuh | cause |
| 1.35 | hrtoh | for the sake of |
| 6.44 | hryate | carried forward |
| 16.20 | hrih | modesty |