

śrī-radha-sahasra-nāma

Çré Rādhā Sahasra-nāma



The Thousand Names of Śrī Rādhā

[From the Narada Pancharata, translated by Bhaktivinoda Thakura,
translated into English by Kusakratha Prabhu]

Sri Radha Sahasra-nama was originally spoken by Lord Shiva
to Parvati devi, recorded in the 5th Chapter of Sri Narada Pancaratra.

Texts 1 and 2

çré-pārvaty uvāca

deva-deva jagannātha
bhaktānugraha-kāraka
yady asti mayi kāruëyāà
mayi yady asti te dayā

yad yat tvayā pragaditaà
tat sarvaà me çrutaà prabho
guhyād guhyataraà yat tu
yat te manasi kāçite

Çré Pārvaté said: O lord of lords, O master of the universe, O master kind to your devotees, if you are kind to me, if you have mercy for me, then, O lord, please tell me all you have heard, the most secret of secrets in your effulgent heart.

Texts 3 and 4

tvayā na gaditaà yat tu
yasmai kasmai kadacana
tan mää kathaya deveça
sahasraà nāma cottamam

çré-rādhāyā maha-devyā
gopyā bhakti-prasāadhanam
brahmäëòà-kartré hartré sä
kathaà gopétvam āgatā

O lord of lords, the transcendental thousand names of Goddess Çré Rādhā-gopé, which inspire pure devotional service, and which you have never told anyone, please tell to me. Why is the Goddess, who creates and destroys the universes, a gopé?

Text 5

çré-mahādeva uvāca
çāëu devi vicitrārthāà
kathāà päpa-harāà çubhām
nāsti janmäëi karmäëi
tasyā nūnaà maheçvari

Lord Çiva said: O goddess, O queen, please hear this auspicious and very wonderful truth, which destroys sins: For Her there are neither births nor material activities.

Text 6

yadā hariç cariträëi
kurute kärya-gocarāt
tadā vidhätā-rüpäëi
hari-sānnidhya-sādhiné

When Lord Hari, out of a sense of duty, performs activities (in the material world), she, desiring to be near Him, assumes many different forms.

Text 7

tasyā gopétva-bhāvasya
käräëaà gaditaà purā
idänëà çāëu deveçi
nāmnäà caiva sahasrakam

I have already explained why She is a gopé. O goddess, now please hear Her thousand names.

Text 8

yan mayā kathitaà naiva
tantreñv api kadāpi na
tava snehāt pravakñyāmi
bhaktyā dhāryaà mumukñubhiù

What I have never spoken in the Tantras and what they who yearn for liberation cherish, out of love for you, I will now speak.

Text 9

mama präëa-samā vidyā
bhavyate me tv ahar-niçam
çäëuñva girije nityaà
paõhasva ca yathā-mati

Day and night this knowledge is as dear to me as life. O daughter of the mountain king, please hear and regularly chant (these thousand names) as far as you are able.

Text 10

yasyäù prasādāt kãñëas tu
golokeçau paraù prabhuù
asyā nāma-sahasrasya
ãñir nārada eva ca

By Her kindness Kãñëa, the master of Goloka, is the Supreme Master. Nārada is the sage of Her thousand holy names.

Text 11

devé rādhā parā proktā
catur-varga-prasādhiné
oà sri-rādhā rādhikā kãñëa-
vallabhā kãñëa-samyutā

Rādhā, who grants the four goals of life, is said to be the Supreme Goddess.
(Her thousand names follow.)

Om. She is Lord Kãñëa's greatest worshiper (çré-rādhā and rādhikā), Lord Kãñëa's beloved (kãñëa-vallabhā), and Lord Kãñëa's constant companion (kãñëa-samyutā).

Text 12

vāndāvaneçvaré kãñëa-
priyā madana-mohiné
çrematé kãñëa-kāntā ca
kãñëānanda-pradāyiné

She is the queen of Vândävana (vândävaneçvaré), the beloved of Lord Kâñëa (kâñëa-priyä), more charming than Kämadeva (madana-mohiné), beautiful (çrématé), Lord Kâñëa's beloved (kâñëa-käntä), and the giver of bliss to Lord Kâñëa (kâñëänanda-pradäyiné).

Text 13

yaçasviné yaçogamyä
yaçodänanana-vallabhä
dämodara-priyä gopé
gopänanda-karé tathä

She is famous (yaçasviné and yaçogamyä), the beloved of Yaçodä's son (yaçodänanana-vallabhä), dear to Lord Dämodara (dämodara-priyä), a cowherd girl (gopé), and the giver of happiness to the gopas (gopänanda-karé).

Text 14

kâñëäi ga-väsiné hädya
hari-käntä hari-priyä
pradhäna-gopikä gopa-
kanyä trailokya-sundaré

Her residence is on Lord Kâñëa's limbs (kâñëäi ga-väsiné). She is charming (hädya). She is Lord Hari's beloved (hari-käntä and hari-priyä), the most important gopé (pradhäna-gopikä), the daughter of a gopa (gopa-kanyä), and the most beautiful girl in the three worlds (trailokya-sundaré).

Text 15

vândävana-vihäre ca
vikaçita-mukhämbyä
gokulänanda-kartré ca
gokulänanda-däyiné

She enjoys pastimes in Vândävana (vândävana-vihäre), Her face is a blossoming lotus (vikaçita-mukhämbyä), and she brings happiness to Gokula (gokulänanda-kartré and gokulänanda-däyiné).

Text 16

gati-pradä géta-gamyä
gamanägamana-priyä
viñëu-priyä viñëu-käntä
viñëor ai ga-niväsiné

She gives the goal of life (gati-pradä), is approached by chanting her holy names (géta-gamyä), is the beloved of the omnipresent Supreme Personality of Godhead (gamanägamana-priyä), is Lord Viñëu's beloved (viñëu-priyä and viñëu-käntä), and resides on Lord Viñëu's limbs (viñëor ai ga-niväsiné).

Text 17

yaçodānanda-patnē ca
yaçodānanda-gehinē
kāmāri-kāntā kāmēçē
kāma-lālasa-vigrahā

She is the wife of Yaçodā's son (yaçodānanda-patnē and yaçodānanda-gehinē), the beloved of lust's enemy (kāmāri-kāntā), Lord Kāñēa's amorous queen (kāmēçē), and Lord Kāñēa's passionate lover (kāma-lālasa-vigrahā).

Text 18

jaya-pradā jayā jēvā
jēvānanda-pradāyinē
nandanandana-patnē ca
vāñabhānu-sutā çivā

She is the giver of victory (jaya-pradā) and She is victory itself (jayā). She is life (jēvā), the giver of happiness to the living entities (jēvānanda-pradāyinē), the wife of Nanda's son (nandanandana-patnē), King Vāñabhānu's daughter (vāñabhānu-sutā), and auspicious (çivā).

Text 19

gaēādhyakñā gavādhyakñā
gavāḥ gatiṁ anuttamā
kāi canābhā hema-gātrē
kāi canāi gada-dhāriṇī

She is the leader of the gopés (gaēādhyakñā), the ruler of the cows (gavādhyakñā and gavāḥ gatiṁ), and without superior (anuttamā). She has a golden complexion (kāi canābhā), Her limbs are golden (hema-gātrē), and She wears golden armlets (kāi canāi gada-dhāriṇī).

Text 20

açokā çokorahitā
viçokā çoka-nāçinē
gāyatrē vedamātā ca
vedātēta vid-uttamā

She never laments (açokā, çokorahitā, and viçokā), she ends lamentation (çoka-nāçinē). She is the Gāyatrē mantra (gāyatrē), the mother of the Vedas (veda-mātā), beyond the Vedas (vedātēta), and the wisest philosopher (vid-uttamā).

Text 21

nēti-çāstra-priyā nēti-
gatiṁ matir abhēñōadā

veda-priyā veda-garbhā
veda-mārga-pravardhiné

She is an eager student of the scriptures describing ethics (nēti-çāstra-priyā). She is the perfect moralist (nēti-gati), the most thoughtful philosopher (mati), the fulfiller of desires (abhēnōadā), an eager student of the Vedas (veda-priyā), the mother of the Vedas (veda-garbhā), and the teacher of the Vedas' path (veda-mārga-pravardhiné).

Text 22

veda-gamyā veda-parā
vicitra-kanakojjvalā
tathojjvala-pradā nityā
tathaivojjvala-gātrikā

She is approached by Vedic study (veda-gamyā). She is the supreme goal described in the Vedas (veda-parā). She is splendid with wonderful golden ornaments (vicitra-kanakojjvalā), glorious (ujjvala-pradā), and eternal (nityā), and Her limbs are filled with glory (ujjvala-gātrikā).

Text 23

nanda-priyā nanda-sutā-
radhyānandapradā çubhā
çubhāi gé vimalāi gé ca
vilasiny aparājitā

She is dear to Mahārāja Nanda (nanda-priyā), worshiped by Nanda's son (nanda-sutārādhyā), delightful (ānanda-pradā), beautiful (çubhā), with beautiful limbs (çubhāi gé), with splendid limbs (vimalāi gé), playful (vilasiné), and unconquerable (aparājitā).

Text 24

janané janmaçünyā ca
janma-mātyu-jarāpahā
gatir gatimatām dhātré
dhātrānandapradāyiné

She is the mother of all (janané), without birth (janma-çünyā), the remover of birth, death, and old-age (janma-mātyu-jarāpahā), the supreme goal of the aspiring devotees (gatir gatimatām), the mother of all (dhātré), and the giver of bliss to the Supreme Creator (dhātrānanda-pradāyiné).

Text 25

jagannātha-priyā çaila-
vāsiné hema-sundaré
kiçoré kamalā padmā
padma-hastā payoda-dā

She is dear to the Lord of the universes (jagannätha-priyā), She resides on a hill (çaila-vāsiné), is beautiful and golden (hema-sundaré), is youthful (kiçoré), like a lotus flower (kamalā and padmā), her hands are lotuses (padma-hastā), and She is buxom (payoda-dā).

Text 26

payasviné payo-dātré
pavitrā sarva-maì galā
mahā-jéva-pradā kãñëa-
kântā kamala-sundaré

She is buxom (payasviné and payo-dātré), pure (pavitrā), all-auspicious (sarva-maì galā), the great giver of life (mahā-jéva-pradā), Lord Kãñëa's beloved (kãñëa-kântā), and beautiful as a lotus (kamala-sundaré).

Text 27

vicitra-vāsiné citra-
vāsiné citra-rüpiëé
nirguëä su-kulénä ca
niñkulénä nirākulā

She is wonderfully fragrant (vicitra-vāsiné and citra-vāsiné), wonderfully beautiful (citra-rüpiëé), free of the modes of material nature (nirguëä), born in a pious family (su-kulénä), not born in any family of the material world (niñkulénä), and free from all distresses (nirākulā).

Text 28

gokulāntara-gehā ca
yogānanda-karé tathā
veëu-vādyā veëu-ratiù
veëu-vādyā-parāyaëä

Her home is in Gokula (gokulāntara-gehā). She delights Lord Kãñëa when She meets Him (yogānanda-karé). She plays the flute (veëu-vādyā), enjoys playing the flute (veëu-rati), and is fond of playing the flute (veëu-vādyā-parāyaëä).

Text 29

gopālasya priyā saumya-
rüpā saumya-kulodvahā
mohāmohā vimohā ca
gati-niñöhā gati-pradā

She is Lord Gopāla's beloved (gopālasya priyā). She is gentle and noble (saumya-rüpā), born in an exalted family (saumya-kulodvahā), charming (mohā and vimohā), and free from bewilderment (amohā), and She gives the goal of life (gati-niñöhā and gati-pradā).

Text 30

gërbäëa-vandyä girbäëä
gïrbäëa-gaëa-sevitä
lalitä ca viçokä ca
viçäkhä citra-mäliné

The demigods offer respectful obeisances to Her (gërbäëa-vandyä). She is divine (gïrbäëä), served by the demigods (gïrbäëa-gaëa-sevitä), playful and charming (lalitä), free from lamentation (viçokä), the star Viçäkhä (viçäkhä), and decorated with wonderful garlands (citra-mäliné).

Text 31

jitendriyä çuddha-sattvä
kulénä kula-dëpikä
dëpa-priyä dëpa-dätré
vimalä vimalodakä

She has conquered Her senses (jitendriyä). She is situated in pure goodness (çuddha-sattvä), born in a noble family (kulénä), the lamp illuminating Her family (kula-dëpikä), fond of lamps (dëpa-priyä), the giver of the lamp (dëpa-dätré), pure (vimalä), and the sacred river (vimalodakä).

Text 32

käntära-väsiné kãñëä
kãñëacandra-priyä matiù
anuttarä duùkha-hantré
duùkha-kartré kulodvahä

She lives in a forest (käntära-väsiné). She is Lord Kãñëa's beloved (kãñëä and kãñëacandra-priyä). She is thoughtfulness (mati), unsurpassed (anuttarä), the remover of sufferings (duùkha-hantré), the creator of sufferings (duùkha-kartré), and the noblest in Her family (kulodvahä).

Text 33

matir lakñmér dhâtir lajjä
käntiù puññiù smâtiù kñamä
kñërodaçäyiné devé
deväri-kula-mardiné

She is thoughtfulness (mati), Goddess Lakñmé (lakñmé), perseverance (dhâti), modesty (lajjä), beauty (känti), fulfillment (puññi), memory (smâti), patience (kñamä), she who lies down on the ocean of milk (kñërodaçäyiné), the goddess (devé), and the crusher of Lord Kãñëa's enemies (deväri-kula-mardiné).

Text 34

vaiñëavé ca mahä-lakñméù
kula-püjyä kula-priyä

samhartré sarva-daityänäà
sävitré veda-gäminé

She is Lord Viñëu's consort (vaiñëavé), Goddess Mahä-Lakñmé (mahä-lakñmé), worshiped by Her family (kula-püjyā), dear to Her family (kula-priyā), the destroyer of all the demons (samhartré sarva-daityänäà), the gäyatré mantra (sävitré), and a follower of the Vedas (veda-gäminé).

Text 35

vedätétä nirälambä
nirälamba-gaëa-priyā
nirälamba-janaiù püjyā
nirälokä niräçrayä

She is beyond the Vedas (vedätétä), liberated (nirälambä), dear to the liberated (nirälamba-gaëa-priyā), worshiped by the liberated (nirälamba-janaiù püjyā), unseen by conditioned souls (nirälokä), and independent (niräçrayä).

Text 36

ekäi Gä sarvagä sevyä
brahma-patné sarasvaté
räsa-priyā räsa-gamyä
räsädhiñöhätä-devatä

She has one form (ekäi Gä). She is all-pervading (sarvagä), the supreme object of worship (sevyä), Brahmä's wife (brahma-patné), Goddess Sarasvaté (sarasvaté), fond of the räsa dance (räsa-priyā), the girl Lord Kāñëa approaches in the räsa dance (räsa-gamyä), and the predominating Deity of the räsa dance (räsädhiñöhätä-devatä).

Text 37

rasikä rasikänandä
svayam räseçvaré parä
räsa-maëòala-madhyasthä
räsa-maëòala-çobhitä

She enjoys the transcendental mellows (rasikä) and tastes the bliss of the transcendental mellows (rasikänandä). She is the queen of the räsa dance (svayam räseçvaré), transcendental (parä), the girl who stays in the middle of the räsa dance circle (räsa-maëòala-madhyasthä), and the girl who beautifies the räsa dance circle (räsa-maëòala-çobhitä).

Text 38

räsa-maëòala-sevyä ca
räsa-kréòä manoharä
puëòaréKäkñä-nilayä
puëòaréKäkñä-gehiné

She is served in the rāsa dance circle (rāsa-maëðala-sevyä), and She enjoys the pastime of the rāsa dance (rāsa-krëðä). She is beautiful (manoharä), Her dark eyes are lotus flowers (puëðarëkäkñā-nilayä), and She is the wife of lotus-eyed Kâñëa (puëðarëkäkñā-gehiné).

Text 39

puëðarëkäkñā-sevyä ca
puëðarëkäkñā-vallabhä
sarva-jëveçvaré sarva-
jéva-vandyä parät parä

She is served by lotus-eyed Kâñëa (puëðarëkäkñā-sevyä), dear to lotus-eyed Kâñëa (puëðarëkäkñā-vallabhä), the queen of all living entities (sarva-jëveçvaré), worshiped by all living entities (sarva-jéva-vandyä), and greater than the greatest (parät parä).

Text 40

prakātiù çambhu-käntä ca
sadäçiva-manoharä
kñut pipäsä dayä nidrä
bhräntiù çrāntiù kñamäkulä

She is the goddess of the material nature (prakāti), and the beautiful wife of Lord Çiva (çambhu-käntä and sadäçiva-manoharä). She is hunger (kñut), thirst (pipäsä), mercy (dayä), sleep (nidrä), bewilderment (bhränti), exhaustion (çrānti), and patience (kñamäkulä).

Text 41

vadhü-rüpä gopa-patné
bhäraté siddha-yogéné
satya-rüpä nitya-rüpä
nityäi gé nitya-gehiné

She is a young girl (vadhü-rüpä), the wife of a gopa (gopa-patné), the goddess of eloquence (bhäraté), and perfect in the science of yoga (siddha-yogéné). Her form is eternal (satya-rüpä, nitya-rüpä, and nityäi gé), and She is Lord Kâñëa's wife eternally (nitya-gehiné).

Text 42

sthāna-dātré tathā dhātré
mahā-lakñméù svayam-prabhā
sindhu-kanyā sthāna-dātré
dvārakā-vāsiné tathā

She gives Her devotees their homes (sthāna-dātré). She is the mother (dhātré), Goddess Mahā-Lakñmé (mahā-lakñmé), self-effulgent (svayam-prabhā), the daughter of the milk ocean (sindhu-kanyā), and she who resides in Dvārakā (dvārakā-vāsiné).

Text 43

buddhiù sthitiù sthāna-rüpā
sarva-kāraëa-kāraëä
bhakti-priyā bhakti-gamyā
bhaktānanda-pradāyiné

She is intelligence (buddhi), steadiness (sthiti and sthāna-rüpā), the cause of all causes (sarva-kāraëa-kāraëä), fond of serving Lord Kāñëa (bhakti-priyā), approached by devotional service (bhakti-gamyā), and the giver of bliss to the devotees (bhaktānanda-pradāyiné).

Text 44

bhakta-kalpa-drumätétä
tathätéta-guëä tathä
mano-'dhiñöhätâ-devé ca
kāñëa-prema-parāyaëä

She is more than a kalpa-vākñā tree for the devotees (bhakta-kalpa-drumätétä), the possessor of the greatest transcendental virtues (atéta-guëä), the predominating Deity of the heart (mano-'dhiñöhätâ-devé), and the girl completely in love with Lord Kāñëa (kāñëa-prema-parāyaëä).

Text 45

nirāmayā saumya-dātré
tathä madana-mohiné
ekānaà çä çivā kñemä
durgä durgati-näçiné

She is free from all disease (nirāmayā), the most gentle, kind, and generous (saumya-dātré), more charming than Kāmadeva (madana-mohiné), one without a second (ekā and anaà çä), the wife of Lord Çiva (çivā and durgä), happiness and auspiciousness personified (kñemä), and the person who destroys all calamities (durgati-näçiné).

Text 46

éçvaré sarva-vandyä ca
gopanéyā çubhaì karé
päliné sarva-bhütänäà
tathä kāmāì ga-häriëé

She is the supreme controller (éçvaré), worshiped by all (sarva-vandyä), reclusive (gopanéyā), the giver of auspiciousness (çubhaì karé), the protectress of all living entities (päliné sarva-bhütänäm), and the wife of Lord Çiva who destroyed Kāmadeva's body (kāmāì ga-häriëé).

Text 47

sadyo-mukti-pradä devé
veda-särä parät parä

himālaya-sutā sarvā
pārvatē girijā satē

She is the person who quickly gives liberation (sadyo-mukti-pradā), the goddess (devē), the essence of the Vedas (veda-sārā), greater than the greatest (parāt parā), and Goddess Pārvatē (himālaya-sutā, sarvā, pārvatē, girijā, and satē).

Text 48

dakṇā-kanyā deva-mātā
manda-lajjā hares tanuū
vāndāraēya-priyā vāndā
vāndāvana-vilāsinē

She is Dakṇā's daughter (dakṇā-kanyā), the demigods' mother (deva-mātā), bold (manda-lajjā), Lord Hari's own transcendental form (hares tanuū), fond of Vāndāvana (vāndāraēya-priyā), goddess Vāndā (vāndā), and the girl who enjoys pastimes in Vāndāvana (vāndāvana-vilāsinē).

Text 49

vilāsinē vaiñēavē ca
brahmaloka-pratiñōhitā
rukmiēē revatē satya-
bhāmā jāmbavatē tathā

She is playful (vilāsinē), Lord Viñēu's companion (vaiñēavē), the predominating goddess of the spiritual world (brahmaloka-pratiñōhitā), Rukmiēē (rukmiēē), Revatē (revatē), Satyabhāmā (satyabhāmā), and Jāmbavatē (jāmbavatē).

Text 50

sulakṇmaēā mitravindā
kālindē jahnu-kanykā
paripūrēā pūrēatarā
tathā haimavatē gatiū

She is Sulakṇmaēā (sulakṇmaēā), Mitravindā (mitravindā), Kālindē (kālindē), Jāhnavē (jahnu-kanykā), most perfect (paripūrēā and pūrēatarā), Goddess Pārvatē (haimavatē), and the supreme goal of life (gati).

Text 51

apūrvā brahma-rüpā ca
brahmāēōa-paripālinē
brahmāēōa-bhāēōa-madbyasthā
brahmāēōa-bhāēōa-rüpiēē

She is unprecedented (apūrvā), spiritual (brahma-rüpā), the protectress of the universe (brahmāēōa-paripālinē), the goddess who enters the material universe (brahmāēōa-

bhāēōa-madbyasthā), the goddess who Herself is the material universe (brahmāēōa-bhāēōa-rūpiēē).

Text 52

aēōa-rüpāēōa-madhyasthā
tathāēōa-paripālinē
aēōa-bāhyāēōa-samhartré
çiva-brahma-hari-priyā

She is the goddess who is the material universe (aēōa-rüpā), the goddess who has entered the material universe (aēōa-madhyasthā), the protectress of the material universe (aēōa-paripālinē), the goddess who is beyond the material universe (aēōa-bāhyā), the destroyer of the material universe (aēōa-samhartré), and she who is dear to Çiva, Brahmā, and Viñēu (çiva-brahma-hari-priyā).

Text 53

mahā-viñēu-priyā kalpa-
vākñā-rüpā nirantarā
sāra-bhütā sthirā gauré
gaurāi gé çaçi-çekharā

She is Lord Mahā-Viñēu's beloved (mahā-viñēu-priyā), a kalpa-vākñā tree (kalpa-vākñā-rüpā), eternal (nirantarā and sthirā), the best (sāra-bhütā), fair (gauré and gaurāi gé), and Lord Çiva's wife (çaçi-çekharā).

Text 54

çveta-campaka-varēābhā
çaçi-koōi-sama-prabhā
mālaté-mālya-bhūñāōhyā
mālaté-mālya-dhāriēē

She is fair as a çveta campaka flower (çveta-campaka-varēābhā), splendid as millions of moons (çaçi-koōi-sama-prabhā), and decorated with jasmine garlands (mālaté-mālya-bhūñāōhyā and mālaté-mālya-dhāriēē).

Text 55

kāñēa-stutā kāñēa-kāntā
vāndāvana-vilāsinē
tulasy-adhiñōhātā-devé
saà sārārēava-pāra-dā

She is praised by Kāñēa (kāñēa-stutā) and loved by Kāñēa (kāñēa-kāntā). She enjoys pastimes in Vāndāvana (vāndāvana-vilāsinē). She is Goddess Tulasé (tulasy-adhiñōhātā-devé). She carries one to the farther shore of the ocean of birth and death (saà sārārēava-pāra-dā).

Text 56

sāradāhāradāmbhodā
yasodā gopa-nandiné
atéta-gamanā gauré
parānugraha-kāriëé

She gives what is the best (sāradā). She gives food (āhāradā). She gives water (ambhodā). She gives fame (yaçodā). She is a gopa's daughter (gopa-nandiné), very graceful (atéta-gamanā), fair (gauré), and kind to others (parānugraha-kāriëé).

Text 57

karuëärëava-sampurëä
karuëärëava-dhāriëé
mādhavé mādhava-mano-
hāriëé çyāma-vallabhā

She is a flooding ocean of mercy (karuëärëava-sampurëä and karuëärëava-dhāriëé). She is Lord Kāñëa's beloved (mādhavé and çyāma-vallabhā), and she charms Lord Kāñëa's heart (mādhava-mano-hāriëé).

Text 58

andhakāra-bhaya-dhvastā
maì galyā maì gala-pradā
çré-garbhā çré-pradā çréçā
çré-nivāsācyutapriyā

She removes the fear of darkness (andhakāra-bhaya-dhvastā). She is auspicious (maì galyā), the giver of auspiciousness (maì gala-pradā), the mother of all beauty (çré-garbhā), the giver of beauty (çré-pradā), the queen of beauty (çréçā), the abode of beauty (çré-nivāsā), and the beloved of the infallible Supreme Personality of Godhead (acyutapriyā).

Text 59

çré-rüpā çré-harā çré-dā
çré-kāmā çré-svarüpiëé
çré-dāmānanda-dātré ca
çré-dāmeçvara-vallabhā

She is the form of beauty (çré-rüpā and çré-svarüpiëé), the remover of beauty (çré-harā), the giver of beauty (çré-dā), the desire for beauty (çré-kāmā), the giver of bliss to Çré-dāmā (çré-dāmānanda-dātré), and dear to Çré-dāmā's master (çré-dāmeçvara-vallabhā).

Text 60

çré-nitambā çré-gaëëçā
çré-svarüpāçritā çrutiù

çré-kriyā-rüpiëé çrélä
çré-kāñëa-bhajanānvitā

She has beautiful hips (çré-nitambä). She is the beautiful queen of the gopés (çré-gaëeçä). She is beautiful (çré-svarüpäçritä and çrélä). She is the Vedas (çruti) and the activities of devotional service (çré-kriyā-rüpiëé). She devotedly worships Çré Kāñëa (çré-kāñëa-bhajanānvitā).

Text 61

çré-rādhā çrématé çreñöhä
çreñoha-rüpä çruti-priyā
yogeçä yoga-mätä ca
yogätitā yuga-priyā

She worships Lord Kāñëa (çré-rādhä). She is beautiful (çrématé). She is the best (çreñöhä and çreñoha-rüpä). She is dear to the Vedas (çruti-priyā), the queen of yoga (yogeçä), the mother of yoga (yoga-mätä), beyond yoga (yogätitā), and dear to the two divine persons (yuga-priyā).

Text 62

yoga-priyā yoga-gamyā
yoginé-gaëa-vanditā
javä-kusuma-saï käsä
däò_imé-kusumopamä

She is dear to yoga (yoga-priyā), approached by yoga (yoga-gamyā), worshiped by the yoginés (yoginé-gaëa-vanditā), glorious as a rose (javä-kusuma-saï käsä), and glorious as a pomegranate (däò_imé-kusumopamä).

Text 63

néläambaradharä dhërä
dhairya-rüpa-dharä dhâitiù
ratna-sià hāsana-sthä ca
ratna-kuëòala-bhüñitā

She wears blue garments (nélämbara-dharä). She is very sober and serious (dhërä and dhairya-rüpa-dharä). She is seriousness (dhâiti). She sits on a jewel throne (ratna-sià hāsana-sthä) and She is decorated with jewel earrings (ratna-kuëòala-bhüñitā).

Text 64

ratnälai kara-samyuktä
ratna-mälya-dharä parä
ratnendra-sära-häräöhyä
ratna-mälä-vibhüñitā

She wears jewel ornaments (ratnālai k̄ara-samyuktā), a necklace of jewels (ratna-mālyadhara and ratna-mālā-vibhūnitā), and a necklace of the kings of jewels (ratnendra-sārahārāḍhyā). She is transcendental (parā).

Text 65

indranēla-maēi-nyasta-
pāda-padma-ṣubhā ṣuciḥ
kārttikē paureāmasē ca
amāvasyā bhayāpahā

Her lotus feet are beautiful with sapphire ornaments (indranēla-maēi-nyasta-pāda-padma-ṣubhā) and She is beautiful (ṣuci). She is the month of Kārttika (kārttikē), the full-moon day (paureāmasē), the new-moon day (amāvasyā), and the remover of fears (bhayāpahā).

Text 66

govinda-rāja-gāhinē
govinda-gaēa-pūjitā
vaikuēoha-nātha-gāhiēē
vaikuēoha-paramālayā

She is Lord Govinda's queen (govinda-rāja-gāhinē) and She is worshiped by Lord Govinda's devotees (govinda-gaēa-pūjitā). She is the queen of Vaikuēoha's king (vaikuēoha-nātha-gāhiēē) and She resides in the supreme abode of Vaikuēoha (vaikuēoha-paramālayā).

Text 67

vaikuēohadeva-devāḍhyā
tathā vaikuēoha-sundarē
mahālasā vedavatē
sētā sādhevē pati-vratā

She is glorious in the company of Vaikuēoha's supreme king (vaikuēoha-deva-devāḍhyā) and She is the beautiful goddess of Vaikuēoha (vaikuēoha-sundarē). She is languid (mahālasā), wise (vedavatē), saintly (sādhevē), and devoted to Her Lord (pati-vratā). She is Goddess Sētā (sētā).

Text 68

anna-pūrēā sadānanda-
rūpā kaivalya-sundarē
kaivalya-dāyinē ṣreṇhā
gopēnātha-manoharā

She is Goddess Durgā (anna-pūrēā). Her form is full of eternal bliss (sadānanda-rūpā). She is the most beautiful (kaivalya-sundarē), the giver of liberation (kaivalya-dāyinē), the best (ṣreṇhā), and the girl who charms Lord Gopēnātha's heart (gopēnātha-manoharā).

Text 69

gopénätheçvaré caëòé
näyikä-nayanänvitä
näyikä näyaka-prétä
näyakänanda-rüpiëé

She is Lord Gopénätha's queen (gopénätheçvaré). She is passionate (caëòé). She has the eyes of a beautiful heroine (näyikä-nayanänvitä). She is a beautiful heroine (näyikä). She is dear to the hero Kãñëa (näyaka-prétä). She delights the hero Kãñëa (näyakänanda-rüpiëé).

Text 70

çëñä çëñavaté çëñä-
rüpiëé jagad-ambikä
gopäla-pälikä mäyä
jäyänandapradä tathä

She reclines on Lord Çëñä (çëñä, çëñavaté, and çëñä-rüpiëé). She is the mother of the universe (jagad-ambikä), the protectress of the cowherd people (gopäla-pälikä), the Lord's illusory potency (mäyä), and she who gives the bliss of victory (jäyänandapradä).

Text 71

kumäré yauvanänandä
yuvaté gopa-sundaré
gopa-mätä jänaké ca
janakänanda-käriëé

She is a young girl (kumäré and yuvaté), filled with the bliss of youthfulness (yauvanänandä), a beautiful gopé (gopa-sundaré), the mother of the gopas (gopa-mätä), the daughter of King Janaka (jänaké), and the girl who gives bliss to King Janaka (janakänanda-käriëé).

Text 72

kailäsa-väsiné rambhä
vairägyäkula-dëpikä
kamalä-känta-gähiné
kamalä kamaläläyä

She is the Goddess who resides on Mount Kailäsa (kailäsa-väsiné). She is the apsará Rambhä (rambhä). She is a glowing lamp of renunciation (vairägyäkula-dëpikä). She is Lord Näräyaëa's wife (kamalä-känta-gähiné). She is the goddess of fortune (kamalä) and the abode where the goddess of fortune resides (kamaläläyä).

Text 73

trailokya-mätä jagatäm
adhiñöhätré priyämbikä
hara-käntä hara-ratä
haränanda-pradäyiné

She is the mother of the three worlds (trailokya-mätä), the predominating Deity of the universes (jagatäm adhiñöhätré), the beloved (priyä), the mother (ambikä), the beloved of Lord Çiva (hara-käntä and hara-ratä), and She who gives bliss to Lord Çiva (haränanda-pradäyiné).

Text 74

hara-patné hara-préta
hara-toçaëa-tatparä
hareçvaré räma-ratä
rämä rämeçvaré ramä

She is Lord Çiva's wife (hara-patné), Lord Çiva's beloved (hara-préta), devoted to pleasing Lord Çiva (hara-toçaëa-tatparä), Lord Çiva's queen (hareçvaré), Lord Rämä's beloved (räma-ratä and rämä), and Lord Rämä's queen (rämeçvaré).

Text 75

çyämalä citra-lekhä ca
tathä bhuvana-mohiné
su-gopé gopa-vanitä
gopa-räjya-pradä çubhä

She is Lord Kâñëa's beloved (çyämalä), wonderfully beautiful (citra-lekhä), the enchantress of the three worlds (bhuvana-mohiné), a beautiful gopé (su-gopé and gopa-vanitä), she who gives a kingdom to the gopas (gopa-räjya-pradä), and beautiful (çubhä).

Text 76

aì gävapürëä mäheyé
matsya-räja-sutä saté
kaumäré närasià hé ca
värähé nava-durgikä

She is beautiful (aì gävapürëä), the queen of the earth (mäheyé), the daughter of Matsyaräja (matsya-räja-sutä), saintly (saté), a young girl (kaumäré), Lord Näsià ha's beloved goddess of fortune (närasià hé), Lord Varäha's beloved (värähé), and the mother of the nine Durgäs (nava-durgikä).

Text 77

cai calä cai calämodä
näré bhuvana-sundaré
dakña-yajì a-harä däkñé
dakña-kanyä su-locanä

She is fickle (cai calä and cai calämodä), appears to be a human girl (näré), is the most beautiful girl in the worlds (bhuvana-sundaré), stopped Dakña's yajì a (dakña-yajì a-harä), is Dakña's daughter (däkñé and dakña-kanyä), and has beautiful eyes (su-locanä).

Text 78

rati-rüpā rati-prētā
rati-çreñöhā rati-pradā
ratir lakñmaëa-geha-sthā
virajā bhuvaneçvaré

She is beautiful (rati-rüpā), delightful (rati-prētā and rati-pradā), the most delightful (rati-çreñöhā) happiness (rati), the goddess who stays in Lakñmaëa's home (lakñmaëa-geha-sthā), free from the world of matter (virajā), and the queen who rules the worlds (bhuvaneçvaré).

Text 79

çaì khāspadā harer jāyā
jāmātā-kula-vanditā
bakulā bakulāmoda-
dhāriëë yamunā jayā

She has countless transcendental abodes (çaì khāspadā). She is Lord Hari's wife (harer jāyā). She is worshiped by Her in-laws (jāmātā-kula-vanditā). She is beautiful as a bakula flower (bakulā) and fragrant as a bakula flower (bakulāmoda-dhāriëë). She is the Yamunā river (yamunā) and the goddess of victory (jayā).

Text 80

vijayā jaya-patnē ca
yamalārjuna-bhāi jiné
vakreçvaré vakra-rüpā
vakra-vékñāëa-vékñitā

She is the goddess of victory (vijayā), the wife of the Lord of victory (jaya-patnē), the beloved of He who broke the yamalārjuna trees (yamalārjuna-bhāi jiné), the queen of the crooked and deceptive (vakreçvaré), graceful (vakra-rüpā), and a girl expert at crooked glances (vakra-vékñāëa-vékñitā).

Text 81

Šaparājitā jagannāthā
jagannātheçvaré yatiù
khecaré khecara-sutā
khecaratva-pradāyiné

She is unconquerable (aparājitā), the queen of the universes (jagannāthā), she who controls the king of the universes (jagannātheçvaré), renounced (yati), a goddess who lives in the celestial worlds (khecaré khecara-sutā), and one who brings others to the celestial worlds (khecaratva-pradāyiné).

Text 82

viñëu-vakñāù-sthala-sthā ca
viñëu-bhāvāna-tatparā

candra-koöi-sugätré ca
candränana-manoharé

She rests on Lord Viñëu's chest (viñëu-vakñaù-sthala-sthä) and is rapt in meditation on Lord Viñëu (viñëu-bhävana-tatparä). She is beautiful as millions of moons (candra-koöi-sugätré) and Her moonlike face is very beautiful (candränana-manoharé).

Text 83

sevä-sevyä çivä kñemä
tathä kñema-käre vadhüù
yädavendra-vadhüù sevyä
çiva-bhaktä çivänvitä

She should be served with devotion (sevä-sevyä). She is Lord Çiva's beloved (çivä). She is patience (kñemä), patient (kñema-käre), a beautiful girl (vadhü), the wife of the Yädavas' king (yädavendra-vadhü), the object of devotional service (sevyä), a great devotee of Lord Çiva (çiva-bhaktä), and Lord Çiva's companion (çivänvitä).

Text 84

kevalä niñphalä sükñmä
mahä-bhémäbhayapradä
jémüta-rüpä jaimüté
jitämitra-pramodiné

She is liberated (kevalä), free from the fruits of karma (niñphalä), subtle (sükñmä), terrifying (mahä-bhémä), the giver of fearlessness (abhayapradä), the sustainer (jémüta-rüpä), Lord Viñëu's beloved (jaimüté), and the girl who delights Lord Viñëu (jitämitra-pramodiné).

Text 85

gopäla-vanitä nandä
kulajendra-niväsiné
jayanté yamunäi gé ca
yamunä-toña-käriné

She is Lord Gopäla's beloved (gopäla-vanitä), dear to King Nanda (nandä), of noble birth (kulajä), the resident of a king's palace (indra-niväsiné), glorious (jayanté), a girl who stays by the Yamunä (yamunäi gé), and a girl who pleases the Yamunä (yamunä-toña-käriné).

Text 86

kali-kalmaña-bhaì Gä ca
kali-kalmaña-näçiné
kali-kalmaña-rüpä ca
nityänanda-karé kâpä

She breaks and destroys the sins of Kali-yuga (kali-kalmaña-bhaì Gä and kali-kalmaña-näçiné). She is expert at enjoying pastimes of quarreling with Lord Kãñëa (kali-kalmaña-

rüpä). She brings Lord Kâñëa eternal bliss (nityänanda-karë). She is kindness personified (kâpä).

Text 87

kâpâvatë kulavatë
kailäsâcala-vâsinë
väma-devë väma-bhägä
govinda-priya-käriëë

She is merciful (kâpâvatë), born in a very respectable and noble family (kulavatë), the goddess who resides on Mount Kailäsa (kailäsâcala-vâsinë), beautiful (väma-devë and väma-bhägä), and she who delights Lord Govinda (govinda-priya-käriëë).

Text 88

nagendra-kanyä yogeçë
yoginë yoga-rüpiëë
yoga-siddhä siddha-rüpä
siddha-kñetra-nivâsinë

She is the daughter of Nägaräja (nagendra-kanyä), the queen of yoga (yogeçë) a performer of yoga (yoginë), yoga personified (yoga-rüpiëë), the perfection of yoga (yoga-siddhä), the perfection of yoga personified (siddha-rüpä), and she who resides in a sacred place (siddha-kñetra-nivâsinë).

Text 89

kñeträdhinöhätâ-rüpä ca
kñeträtëtä kula-pradä
keçavänanda-dätrë ca
keçavänanda-däyinë

She is the predominating Deity of sacred places (kñeträdhinöhätâ-rüpä), beyond all places in this world (kñeträtëtä), born in a noble family (kula-pradä), and the giver of happiness to Lord Keçava (keçavänanda-dätrë and keçavänanda-däyinë).

Text 90

keçavä keçava-prëtä
keçavë keçava-priyä
räsa-kreöä-karë räsa-
vâsinë räsa-sundaré

She is Lord Keçava's beloved (keçavä, keçava-prëtä, keçavë, and keçava-priyä), the enjoyer of the räsa-dance pastimes (räsa-kreöä-karë), the girl who stays in the räsa-dance arena (räsa- väsinë), and the beautiful girl of the räsa dance (räsa-sundaré).

Text 91

gokulānvita-dehā ca
gokulatva-pradāyinē
lavaī ga-nāmnē nāraī gē
nāraī ga-kula-maēḍanā

She stays in Gokula (gokulānvita-dehā), gives residence in Gokula to others (gokulatva-pradāyinē), has a name beautiful as a a lavaī gha flower (lavaī ga-nāmnē), is amorous (nāraī gē), and is the transcendental decoration of amorous Kāñḍea (nāraī ga-kula-maēḍanā).

Text 92

elā-lavaī ga-karpūra-
mukha-vāsa-mukhānvitā
mukhyā mukhya-pradā mukhya-
rūpā mukhya-nivāsinē

She is anointed with elā, lavaī ga, karpūra and many other fragrances (elā-lavaī ga-karpūra-mukha-vāsa-mukhānvitā), is the most exalted of young girls (mukhyā), gives the most valuable thing (mukhya-pradā), has the most beautiful form (mukhya-rūpā), and lives in the best abode (mukhya-nivāsinē).

Text 93

nārāyaēē kripātētā
karuēāmaya-kāriēē
kāruēyā karuēā karēā
gokarēā nāga-karēikā

She is Lord Nārāyaēa's beloved (nārāyaēē). She is supremely merciful (kripātētā, karuēāmaya-kāriēē, kāruēyā, and karuēā). She is the sacred place Gokarēa (gokarēā), Karēa (karēā), and Nāga-karēikā (nāga-karēikā).

Text 94

sarpiēē kaulinē kñetra-
vāsinē jagad-anvayā
jaōilā kuōilā nēlā
nēlāmbāradharā ṣubhā

She is graceful (sarpiēē), born in a noble family (kaulinē), a resident of holy places (kñetra-vāsinē), the mother of the universes (jagad-anvayā), an ascetic (jaōilā), crooked (kuōilā), beautiful (nēlā and ṣubhā), and dressed in blue garments (nēlāmbāradharā).

Text 95

nēlāmbāra-vidhātrē ca
nēlakaēōha-priyā tathā
bhāginē bhāginē bhogyā
kāñḍea-bhogyā bhageṣvarē

She is dressed in blue garments (nēlāmbara-vidhātré). She is Lord Çiva's beloved (nēlakaēōha-priyā). She is beautiful (bhaginé, bhāginé, and bhogyā), Lord Kāñēa's happiness (kāñēa-bhogyā), and the queen of transcendental opulences (bhageçvaré).

Text 96

baleçvaré balārādhyā
kāntā kānta-nitambiné
nitambiné rūpavaté
yuvaté kāñēa-pévaré

She is Lord Balarāma's queen (baleçvaré), worshiped by Lord Balarāma (balārādhyā), beautiful (kāntā and rūpavaté), a girl with beautiful hips (kānta-nitambiné nitambiné), youthful (yuvaté), and Lord Kāñēa's beloved (kāñēa-pévaré).

Text 97

vibhāvaré vetravaté
saì kaōā kuōilālakā
nārāyaēa-priyā çalilā
sākkaēē-parimohitā

She is amorous (vibhāvaré). She holds a stick (vetravaté). She is slender (saì kaōā). Her hair is curly (kuōilālakā). She is Lord Nārāyaēa's beloved (nārāyaēa-priyā). She resides on a hill (çalilā). With the movements of Her mouth She enchants Lord Kāñēa (sākkaēē-parimohitā).

Text 98

dāk-pāta-mohitā prātar-
āçiné navanétikā
navénā nava-naré ca
nāraì ga-phala-çobhitā

With a glance She enchants Lord Kāñēa (dāk-pāta-mohitā). She eats breakfast early (prātar-āçiné) and churns butter (navanétikā). She is young (navénā nava-naré), and she is splendid as a nāraì ga fruit (ca nāraì ga-phala-çobhitā).

Text 99

haimé hema-mukhé candra-
mukhé çaçi-su-çobhanā
ardha-candra-dharā candra-
vallabhā rohiēē tamiù

She is splendid as gold (haimé). Her face is golden (hema-mukhé). Her face is like the moon (candra-mukhé). She is beautiful as the moon (çaçi-su-çobhanā), like a graceful half-moon (ardha-candra-dharā), dear to moonlike Kāñēa (candra-vallabhā), a beautiful young girl (rohiēē), and splendid as the night (tami).

Text 100

timiï gla-kulāmoda-
matsya-rüpāi ga-hāriëé
kāraëé sarva-bhütānāà
kāryātētā kiçoriëé

She became the beloved of Lord Matsya and delighted the timiï gilas (timiï gla-kulāmoda-matsya-rüpāi ga-hāriëé). She is the mother of all living entities (kāraëé sarva-bhütānāà). She is beyond all material duties (kāryātētā). She is a beautiful young girl (kiçoriëé).

Text 101

kiçora-vallabhā keça-
kārikā kāma-kārikā
kāmeçvaré kāma-kalā
kālindé-kūla-dēpikā

She is youthful Kāñëa's beloved (kiçora-vallabhā). She has beautiful hair (keça-kārikā). She is passionate (kāma-kārikā), the queen of amorous pastimes (kāmeçvaré), expert at amorous pastimes (kāma-kalā), and the lamp that splendidly shines on the Yamunā's shore (kālindé-kūla-dēpikā).

Text 102

kalindatanayā-tēra-
vāsiné tēra-gehiné
kādambaré-pāna-parā
kusumāmoda-dhāriëé

She has made Her home on the Yamunā's shore (kalindatanayā-tēra-vāsiné and tēra-gehiné). She is fond of drinking kādambaré nectar (kādambaré-pāna-parā). She is fragrant with many flowers (kusumāmoda-dhāriëé).

Text 103

kumudā kumudānandā
kāñëeçé kāma-vallabhā
tarkalé vaijayanté ca
nimba-däòima-rüpiëé

She is like a kumuda flower (kumudā). She is pleased by the kumuda flowers (kumudānandā). She is Lord Kāñëa's queen (kāñëeçé) and passionate lover (kāma-vallabhā). She is an expert logician (tarkalé). She is glorious (vaijayanté). Her form is like a nimba or a pomegranate tree (nimba-däòima-rüpiëé).

Text 104

bilva-vākñā-priyā kāñëäm-
barā bilvopama-stané
bilvātmikā bilva-vapur
bilva-vākñā-nivāsiné

She is fond of the bilva tree (bilva-vākñā-priyā). She is Lord Kāñēa's garment (kāñēāambarā). Her breasts are like bilva fruits (bilvopama-stanē). Her form is like a bilva tree (bilvātmikā and bilva-vapuù). She stays under a bilva tree (bilva-vākñā-nivāsinē).

Text 105

tulasé-toñikā taiti-
lānanda-paritoñikā
gaja-muktā mahā-muktā
mahā-mukti-phala-pradā

She pleases tulasé (tulasé-toñikā). She pleases Taitilānanda (taitilānanda-paritoñikā). She is decorated with gaja pearls (gaja-muktā, mahā-muktā, and mahā-mukti-phala-pradā).

Text 106

anaì ga-mohiné çakti-
rüpā çakti-svarüpiné
pai ca-çakti-svarüpā ca
çaiçavānanda-kāriné

She is charming and passionate (anaì ga-mohiné). She is Lord Kāñēa's transcendental potency (çakti-rüpā and çakti-svarüpiné). She is the personification of five transcendental potencies (pai ca-çakti-svarüpā). She is filled with the happiness of youth (çaiçavānanda-kāriné).

Text 107

gajendra-gāminé çyāma-
latānaì ga-latā tathā
yoñit-çakti-svarüpā ca
yoñid-ānanda-kāriëé

She is graceful as an elephant (gajendra-gāminé). She is a flowering vine of beauty (çyāma-latā) and a flowering vine of passionate desires (anaì ga-latā). She is the personification of feminine power (yoñit-çakti-svarüpā) and feminine bliss (yoñid-ānanda-kāriëé).

Text 108

prema-priyā prema-rüpā
premānanda-taraì giëé
prema-hārā prema-dātré
prema-çaktimayé tathā

She passionately loves Lord Kāñēa (prema-priyā). She is the form of all transcendental love (prema-rüpā). She is an ocean filled with waves of transcendental love (premānanda-taraì giëé). She is the giver of transcendental love (prema-hārā and prema-dātré). She is full of the power of transcendental love (prema-çaktimayé).

Text 109

kâñëa-premavaté dhanyä
kâñëa-prema-taraì giëé
prema-bhakti-pradä premä
premånanda-taraì giëé

She loves Lord Kâñëa (kâñëa-premavaté). She is fortunate (dhanyä). She is an ocean filled with waves of love for Lord Kâñëa (kâñëa-prema-taraì giëé). She gives loving devotional service (prema-bhakti-pradä). She is transcendental love (premä). She is an ocean filled with waves of the bliss of transcendental love (premånanda-taraì giëé).

Text 110

prema-krëòä-parétäì gé
prema-bhakti-taraì giëé
premārtha-däyiëé sarva-
çvetä nitya-taraì giëé

Her limbs are filled with amorous playfulness (prema-krëòä-parétäì gé). She is an ocean filled with waves of loving devotional service (prema-bhakti-taraì giëé). She gives a great wealth of transcendental love (premārtha-däyiëé). She is fair (sarvaçvetä), and She is an ocean of eternity (nitya-taraì giëé).

Text 111

håva-bhåvånvitä raudrä
rudrånanda-prakäçiné
kapilä çäì khalä keça-
päça-sambandhiné ghaöé

She is expert at flirting with Lord Kâñëa (håva-bhåvånvitä). She is Lord Çiva's beloved (raudrä). She delights Lord Çiva (rudrånanda-prakäçiné). She is fair (kapilä). She is the shackle that binds Lord Kâñëa (çäì khalä). She carefully braids Her hair (keça-päça-sambandhiné). She carries a jug (ghaöé).

Text 112

kuöëra-våsiné dhümrä
dhümrä-keçä jalodaré
brahmäëòä-gocarä brahma-
rüpiëé bhåva-bhåviné

She lives in a cottage (kuöëra-våsiné). She is Goddess Durgä (dhümrä). Her hair is dark as smoke (dhümrä-keçä). She resides in the milk-ocean (jalodaré). She has descended to the material world (brahmäëòä-gocarä). Her form is spiritual (brahma-rüpiëé). She is full of transcendental love (bhåva-bhåviné).

Text 113

saà sära-näçiné çaivä
çaivalånanda-däyiné

çïçirä hema-rägäòbyä
megha-rüpäti-sundaré

She destroys the cycle of repeated birth and death (saà sära-näçiné). She is Lord Çiva's beloved (çaivä). She bears the pleasing fragrance of çaivala (çaivalänanda-däyiné). She is pleasantly cool (çïçirä), Her complexion is golden (hema-rägäòbyä), Her form is glorious as a cloud (megha-rüpä), and She is very beautiful (ati-sundaré).

Text 114

manoramä vegavaté
vegäòhyä veda-vädiné
dayänvitä dayädhärä
dayä-rüpä suseviné

She is beautiful (manoramä), quick (vegavaté and vegäòhyä), eloquent in speaking the Vedas (veda-vädiné), merciful (dayänvitä, dayädhärä, and dayä-rüpä), and the proper object of devotional service (suseviné).

Text 115

kiçora-saì ga-samsargä
gaura-candränanä kalä
kalädhinätha-vadanä
kalänäthädhrohieé

She meets youthful Kãñëa (kiçora-saì ga-samsargä), Her face is a brilliant moon (gaura-candränanä), She is a crescent moon (kalä), Her face is a full moon (kalädhinätha-vadanä), and She is glorious as a full moon (kalänäthädhrohieé).

Text 116

viräga-kuçalä hema-
piì galä hema-maëòanä
bhäëòëra-tälavana-gä
kaivarté pévaré çuké

She is renounced (viräga-kuçalä), Her complexion is golden (hema-piì galä), She is decorated with golden ornaments (hema-maëòanä), She goes to Bhäëòëravana and Tälavana (bhäëòëra-tälavana-gä), She catches the fish that is Çré Kãñëa (kaivarté), She is a beautiful young girl (pévaré), and She is graceful (çuké).

Text 117

çukadeva-guëätëtä
çukadeva-priyä sakhé
vikalotkarñieé koñä
kauñeyämbara-dhäreé

Her virtues are beyond the power of Çukadeva Gosvämé to describe (çukadeva-guëätétä), She is dear to Çukadeva Gosvämé (çukadeva-priyä), She is friendly (sakhé), She picks up the fallen and unhappy (vikalotkarñiëë), She is a treasure-house of transcendental opulences (koñä), and She is dressed in elegant silk garments (kauñeyämbara-dhäriëë).

Text 118

koñävaré koñä-rüpä
jagad-utpatti-kärikä
sãñoi-sthiti-karé saà hä-
riëë saà hära-käriëë

She is a treasure-house of transcendental opulences (koñävaré and koñä-rüpä), the mother of the universes (jagad-utpatti-kärikä), the creature and maintainer of the universes (sãñoi-sthiti-karé), and the destroyer of the universes (saà häriëë and saà hära-käriëë).

Text 119

keça-çaivala-dhäturé ca
candra-gäturé su-komalä
padmäi garäga-samrägä
vindhyädri-pariväsiëë

Her hair is dark moss (keça-çaivala-dhäturé), and Her limbs are moons (candra-gäturé). She is very gentle and delicate (su-komalä), She is anointed with lotus cosmetics (padmäi garäga-samrägä), and She has a home in the Vindhyä Hills (vindhyädri-pariväsiëë).

Text 120

švindhyälayä çyäma-sakhé
sakhé saà sära-rägiëë
bhütä bhaviñyā bhavyā ca
bhavya-gätträ bhavätigä

She has a home in the Vindhyä Hills (vindhyälayä), is the intimate friend of Lord Kãñëa (çyäma-sakhé), is friendly (sakhé), loves the world (saà sära-rägiëë), existed in the past (bhütä), will continue to exist in the future eternally (bhaviñyā), and exists in the present (bhavyā). Her limbs are beautiful (bhavya-gätträ), and She is beyond the material world of repeated birth and death (bhavätigä).

Text 121

bhava-näçänta-käriëy ä-
käça-rüpä su-veçiné
rati-rai ga-parityägä
rati-vegä rati-pradä

She puts an end to the cycle of repeated birth and death (bhava-näçänta-käriëë), Her form is spiritual and subtle (äkäça-rüpä), She is beautifully dressed (su-veçiné), She left the arena of amorous pastimes (rati-rai ga-parityägä), and She enjoys the happiness of amorous pastimes (rati-vegä and rati-pradä).

Text 122

tejasviné tejo-rüpa
kaivalya-patha-dä çubhä
mukti-hetur mukti-hetu-
laï ghiné laï ghana-kñamä

She is splendid and powerful (tejasviné and tejo-rüpa), gives the path of liberation (kaivalya-patha-dä), is beautiful (çubhä), is the cause of liberation (mukti-hetur), jumps over impersonal liberation (mukti-hetu-laï ghiné), and is tolerant of offenses (laï ghana-kñamä).

Text 123

viçäla-neträ vaisälé
viçäla-kula-sambhavä
viçäla-gâha-väsä ca
viçäla-vadaré ratiù

She has large eyes (viçäla-neträ), comes from an exalted family (vaisälé, viçäla-kula-sambhavä, viçäla-gâha-väsä, and viçäla-vadaré), and is transcendental happiness personified (rati).

Text 124

bhakty-atétä bhakta-gatir
bhaktikä çiva-bhakti-dä
çiva-çakti-svarüpä ca
çivärdhâi ga-vihäriëé

By serving Her one crosses beyond the world of repeated birth and death (bhakty-atétä), She is the goal of devotional service (bhakta-gati), She is devotional service (bhaktikä), She gives auspicious devotional service (çiva-bhakti-dä), She is an auspicious potency of the Lord (çiva-çakti-svarüpä), and She enjoys pastimes as the beloved who is half the body of the auspicious Lord (çivärdhâi ga-vihäriëé).

Text 125

çiréña-kusumämodä
çiréña-kusumojjvalä
çiréña-mâdhvé çairéñi
çiréña-kusumäkâtiù

She is fragrant as a çiréña flower (çiréña-kusumämodä), splendid as a çiréña flower (çiréña-kusumojjvalä), soft as a çiréña flower (çiréña-mâdhvé), glorious as a çiréña flower (çairéñi), and beautiful as a çiréña flower (çiréña-kusumäkâti).

Text 126

vāmāi ga-hāriēē viñēou
çiva-bhakti-sukhānvitā
vijitā vijitāmodā
gaganā gaëa-toñitā

She stays at Lord Viñēu's left side (vāmāi ga-hāriēē viñēou), She is filled with the auspicious happiness of devotional service (çiva-bhakti-sukhānvitā), She is defeated by Lord Kāñēa (vijitā), She is fragrant (vijitāmodā), She is the spiritual sky (gaganā), and She is pleased by Her companions (gaëa-toñitā).

Text 127

hayāsyā heramba-sutā
gaëa-mātā sukheçvaré
duùkha-hantré duùkha-harā
sevitepsita-sarvadā

She is Lord Hayagrēva's beloved (hayāsyā), Heramba's daughter (heramba-sutā), the demigods' mother (gaëa-mātā), the queen of happiness (sukheçvaré), the destroyer of sufferings (duùkha-hantré and duùkha-harā), and the goddess who grants everything Her servants wish (sevitepsita-sarvadā).

Text 128

sarvaji atva-vidhātré ca
kula-kñetra-nivāsiné
lavaï gā päëòava-sakhé
sakhé-madhya-nivāsiné

She gives omniscience (sarvaji atva-vidhātré). She stays in Her family's place (kula-kñetra-nivāsiné). She is a lavaï ga flower (lavaï gā). She is the Päëòavas' friend (päëòava-sakhé). She stays with Her friends (sakhé-madhya-nivāsiné).

Text 129

grāmyā gētā gayā gamyā
gamanātēta-nirbharā
sarvāi ga-sundaré gaï gā
gaï gā-jalamayé tathā

She stays in the village of Vraja (grāmyā). She is glorified in song (gētā). She is the holy city of Gayā (gayā). She is approached by the devotees (gamyā). She cannot be approached by non-devotees (gamanātēta-nirbharā). All Her limbs are very beautiful (sarvāi ga-sundaré). She is the Ganges (gaï gā and gaï gā-jalamayé).

Text 130

gaï geritā pūta-gātrā
pavitra-kula-dépikā

pavitra-guëa-çeläðhyä
pavitränanda-däyiné

She is said to be the Ganges (gaì geritä). Her body is pure and transcendental (püta-gäträ). She is a lamp shining in a pure family (pavitra-kula-dépikä). She is rich with pure virtues and noble character (pavitra-guëa-çeläðhyä). She gives pure transcendental bliss (pavitränanda-däyiné).

Text 131

pavitra-guëa-sémäðhyä
pavitra-kula-dipané
kampamänä kaà sa-harä
vindhyäcala-niväsiné

She is rich with the most exalted pure virtues (pavitra-guëa-sémäðhyä). She is a lamp shining in a pure family (pavitra-kula-dipané). She trembles (kampamänä). She is the beloved of He who killed Kaà sa (kaà sa-harä). She has a home in the Vindhyä Hills (vindhyäcala-niväsiné).

Text 132

govardhaneçvaré govar-
dhana-häsyä hayäkâtiü
ménävatärä mineçé
gaganeçé hayä gajé

She is the queen of Govardhana Hill (govardhaneçvaré). She smiles on Govardhana Hill (govardhana-häsyä). She is Lord Haragréva's beloved (hayäkâti and hayä) and Lord Matsya's beloved (ménävatärä and mineçé). She is the queen of the spiritual sky (gaganeçé). She is an amorous girl (gajé).

Text 133

hariëé hariëé hära-
dhäriëé kanakäkâtiü
vidyut-prabhä vipra-mätä
gopa-mätä gayeçvaré

She is beautiful as a doe (hariëé). She is captivating (hariëé). She wears a beautiful necklace (hära-dhäriëé). Her form is golden (kanakäkâti). She is splendid as lightning (vidyut-prabhä). She is the mother of the brähmaëas (vipra-mätä), the mother of the gopas (gopa-mätä). and the queen of Gayä (gayeçvaré).

Text 134

gaveçvaré gaveçé ca
gavéçi gavi-väsiné
gati-jì ä géta-kuçalä
danujendra-niväriëé

She is the queen of the surabhi cows (gaveçvaré, gaveçé, and gavéçi). She lives in the cowherd village of Vraja (gavi-väsiné). She knows the real goal of life (gati-jī ä). Her glories are sung in beautiful songs (géta-kuçalä). She stopped the king of the demons (danujendra-niväriëé).

Text 135

nirväëa-däturé nairväëé
hetu-yuktä gayottarä
parvatädhiniväsä ca
niväsa-kuçalä tathä

She gives liberation (nirväëa-däturé). She is liberated (nairväëé). She is an expert logician (hetu-yuktä). She is the queen of Gayä (gayottarä). She lives on a mountain (parvatädhiniväsä). She brings beauty and auspiciousness to Her home (niväsa-kuçalä).

Text 136

sannyäsa-dharma-kuçalä
sannyäseçé çaran-mukhé
çarac-candra-mukhé çyäma-
härä kñetra-niväsiné

She is beautiful with renunciation (sannyäsa-dharma-kuçalä). She is the queen of renunciation (sannyäsés (sannyäseçé). Her face is like autumn (çaran-mukhi). Her face is an autumn moon (çarac-candra-mukhé). She is a necklace worn by Lord Kåñëa (çyäma-härä). She lives in a sacred place (kñetra-niväsiné).

Text 137

vasanta-räga-samrägä
vasanta-vasanäkâtiü
catur-bhujä çäò-bhujä
dvi-bhujä gaura-vigrahä

The melodies of vasanta-räga fill Her with amorous desires (vasanta-räga-samrägä). Her form is filled with the desires of spring (vasanta-vasanäkâti). Sometimes She has four arms (catur-bhujä), and sometimes six arms (çäò-bhujä). She has two arms (dvi-bhujä) and Her complexion is fair (gaura-vigrahä).

Text 138

sahasräsyä vihäsyä ca
mudräsyä mada-däyiné
präëa-priyä präëa-rüpa
präëa-rüpiëy apävâtä

She is the beloved of thousand-headed Lord Ananta Çëña (sahasräsyä). She laughs (vihäsyä). Her face is very expressive (mudräsyä). She fills Lord Kåñëa with amorous

passion (mada-däyiné). She is more dear to Him than life (präëa-priyä, präëa-rüpa, and präëa-rüpiëé). She appears before Her devotees (apävätä).

Text 139

kãñëa-prétä kãñëa-ratä
kãñëa-toçaëa-tat-parä
kãñëa-prema-ratä kãñëa-
bhaktä bhakta-phala-pradä

She pleases Lord Kãñëa (kãñëa-prétä and kãñëa-ratä). She is devoted to pleasing Lord Kãñëa (kãñëa-toçaëa-tat-parä). She loves Lord Kãñëa (kãñëa-prema-ratä and kãñëa-bhaktä). She gives Her devotees the fruits of their service (bhakta-phala-pradä).

Text 140

kãñëa-premä prema-bhaktä
hari-bhakti-pradäyiné
caitanya-rüpä caitanya-
priyä caitanya-rüpiëé

She loves Kãñëa (kãñëa-premä and prema-bhaktä). She gives others devotion to Lord Kãñëa (hari-bhakti-pradäyiné). She is present in the form of Lord Caitanya (caitanya-rüpä and caitanya-rüpiëé). She is dear to Lord Caitanya (caitanya-priyä).

Text 141

ugra-rüpä çiva-kroöä
kãñëa-kroöä jalodaré
mahodaré mahä-durga-
kántära-sustha-väsiëé

She manifests the terrible form of Durgä-devé (ugra-rüpä), where She sits on Lord Çiva's lap (çiva-kroöä). She sits on Lord Kãñëa's lap (kãñëa-kroöä). She rests on the milk-ocean (jalodaré). She descends to the material world (mahodaré). She happily lives in a great forest that is like an unapproachable fortress (mahä-durga-kántära-sustha-väsiëé).

Text 142

candrävalé candra-keçé
candra-prema-taraì giëé
samudra-mathanodbhütä
samudra-jala-väsiné

She is glorious as a host of moons (candrävalé and candra-keçé). She is an ocean the moon of Çré Kãñëa fills with waves of love (candra-prema-taraì giëé). She was born from the churning of the milk-ocean (samudra-mathanodbhütä) and She resides on the ocean of milk (samudra-jala-väsiné).

Text 143

samudrämâta-rupä ca
samudra-jala-väsikä
keça-päça-ratä nidrä
kñudhä prema-taraì gikä

Her form is an ocean of nectar (samudrämâta-rupä). She resides on the milk-ocean (samudra-jala-väsikä). She carefully braids Her hair (keça-päça-ratä). She is sleep (nidrä), hunger (kñudhä), and an ocean filled with waves of love (prema-taraì gikä).

Text 144

dürvä-dala-çyâma-tanur
dürvä-dala-tanu-ccbaviù
nâgarä nâgari-rägä
nâgaränanda-käriëé

Her form is glorious as a blade of dürvä grass (dürvä-dala-çyâma-tanu and dürvä-dala-tanu-ccbavi). She is hero Kâñëa's beloved (nâgarä). She is His passionate heroine (nâgari-rägä). She delights the hero Kâñëa (nâgaränanda-käriëé).

Text 145

nâgaräliì gana-parä
nâgaräi gana-maì galä
ucca-nécä haimavaté
priyâ kâñëa-taraì ga-dä

She earnestly embraces the hero Kâñëa (nâgaräliì gana-parä). She is happy to embrace the hero Kâñëa (nâgaräi gana-maì galä). She is very humble (ucca-nécä). She is Goddess Pârvaté (haimavaté). She is Lord Kâñëa's beloved (priyâ). She is an ocean filled with waves of love for Lord Kâñëa (kâñëa-taraì ga-dä).

Text 146

premäliì gana-siddhäi gé
siddhä sädhya-viläsikä
maì galämoda-janané
mekhalämoda-dhäriëé

Her body is expert at lovingly embracing Lord Kâñëa (premäliì gana-siddhäi gé). She is perfect (siddhä). She enjoys transcendental pastimes (sädhya-viläsikä). She is the mother of auspiciousness and bliss (maì galämoda-janané). She wears a glorious belt and is scented with a sweet fragrance (mekhalämoda-dhäriëé).

Text 147

ratna-maì jëra-bhüñäi gé
ratna-bhüñäëa-bhüñäëä
jambäla-mälikä kâñëa-
präëä präëa-vimocanä

Her limbs are decorated with tinkling jewel ornaments (ratna-mai jera-bhūñāi gé). She is the ornament that decorates Her jewel ornaments (ratna-bhūñāēa-bhūñāēä). She wears a garland of ketaké flowers (jambāla-mālikā). Lord Kāñēa is Her life-breath (kāñēa-prāēä). She has surrendered Her life to Lord Kāñēa (prāēa-vimocanā).

Text 148

satya-pradā satyavatē
sevakānanda-dāyikā
jagad-yonir jagad-bējā
vicitra-maēi-bhūñāēä

She is truthful (satya-pradā and satyavatē). She gives the bliss of devotional service (sevakānanda-dāyikā). She is the mother of the universe (jagad-yoni and jagad-bējā). She is decorated with wonderful and colorful jewels (vicitra-maēi-bhūñāēä).

Text 149

rādhā-ramaēa-kāntā ca
rādhyā rādhana-rūpiēē
kailāsa-vāsinē kāñēa-
prāēa-sarvasva-dāyiné

She is the beloved of Lord Rādhāramaēa (rādhā-ramaēa-kāntā), the perfect object of worship (rādhyā), and the personification of devotional service (rādhana-rūpiēē). She resides on Kailāsa Hill (kailāsa-vāsinē). She has dedicated Her life and everything She has to Lord Kāñēa (kāñēa-prāēa-sarvasva-dāyiné).

Text 150

kāñēāvatāra-niratā
kāñēa-bhakta-phalārthinē
yācakāyācakānanda-
kāriēē yācakojjvalā

She devotedly serves Lord Kāñēa's incarnations (kāñēāvatāra-niratā). She gives Lord Kāñēa's devotees the fruits of their services (kāñēa-bhakta-phalārthinē) and whether they ask for it or not She gives them transcendental bliss (yācakāyācakānanda-kāriēē). She gloriously appears before they who offer prayers to Her (yācakojjvalā).

Text 151

hari-bhūñāēa-bhuñāōhyā-
nanda-yuktārdra-pada-gā
hai-hai-tāla-dharā thai-thai-
çabda-çakti-prakāçinē

She is decorated with ornaments that decorate Lord Hari's ornaments (hari-bhūñāēa-bhuñāōhyā). She is blissful (ānanda-yuktā). She is half of Lord Lord Kāñēa (ardra-pāda-gā).

She expertly beats the rhythm hai hai (hai-hai-tāla-dharā) and the rhythm thai thai (thai-thai-çabda-çakti-prakāçinē).

Text 152

he-he-çabda-svarupā ca
hi-hi-vākya-viçāradā
jagad-ānanda-kartré ca
sāndrānanda-viçāradā

She expertly sings "Oh! Oh!" (he-he-çabda-svarupā and hi-hi-vākya-viçāradā). She fills the world with bliss (jagad-ānanda-kartré). She is expert at enjoying intense transcendental bliss (sāndrānanda-viçāradā).

Text 153

paëòitā paëòita-guëä
paëòitānanda-kāriëë
paripālana-kartré ca
tathā sthiti-vinodinē

She is wise and learned (paëòitā). She has the virtues of the wise (paëòita-guëä). She delights the wise (paëòitānanda-kāriëë). She protects the devotees (paripālana-kartré). She enjoys transcendental pastimes in Her home (sthiti-vinodinē).

Text 154

tathā samhāra-çabdäòhyā
vidvaj-jana-manoharā
viduñää prēti-jananē
vidvat-prema-vivardhinē

She is eloquent (samhāra-çabdäòhyā). She enchants the wise (vidvaj-jana-manoharā). She is the mother of happiness for the wise (viduñää prēti-jananē). She increases the love the wise feel for Lord Kāñëa (vidvat-prema-vivardhinē).

Text 155

nādeçé nāda-rüpā ca
nāda-bindu-vidhāriëë
çünya-sthāna-sthitā çünya-
rüpā-pādapa-vāsinē

She is the queen of words (nādeçé). She is eloquent words personified (nāda-rüpā). She concisely speaks a droplet of words (nāda-bindu-vidhāriëë). She stays in a place far beyond the material realm (çünya-sthāna-sthitā). She stays under a tree far beyond the material realm (çünya- rūpa-pādapa-vāsinē).

Text 156

kārttika-vrata-kartré ca
vasanā-hāriëé tathā
jala-çāyā jala-talā
çilā-tala-nivāsiné

She performs the vow of Kārttika-vrata (kārttika-vrata-kartré). She takes away material desires (vasanā-hāriëé). She resides on the milk-ocean (jala-çāyā and jala-talā) and on a hill (çilā-tala-nivāsiné).

Text 157

kñudra-kéöäi ga-samsargā
saì ga-doça-vināçiné
koöi-kandarpa-lāvaëyā
kandarpa-koöi-sundaré

She will show Her mercy to the most insignificant creature (kñudra-kéöäi ga-samsargā). She cures the disease born of contact with the material energy (saì ga-doña-vināçiné). She is more beautiful than many millions of Kāmadevas (koöi-kandarpa-lāvaëyā and kandarpa-koöi-sundaré).

Text 158

kandarpa-koöi-janané
kāma-béja-pradäyiné
kāma-çāstra-vinodā ca
kāma-çāstra-prakāçiné

She is the mother of millions of Kāmadevas (kandarpa-koöi-janané). She gives the seed of the desire to attain Lord Kāñëa (kāma-béja-pradäyiné). She is expert in the science of amorous ?Špastimes (kāma-çāstra-vinodā and kāma-çāstra-prakāçiné).

Text 159

kāma-prakāçikā kāmīny
aëimädy-añña-siddhi-dā
yāminé yāminé-nātha-
vadanā yāminéçvaré

She is an amorous girl (kāma-prakāçikā and kāmīné). She grants the eight mystic perfections, beginning with aëimä (aëimädy-añña-siddhi-dā). She is in control of Her senses (yāminé) and She is the leader of all restrained, self-controlled girls (yāminé-nātha-vadanā and yāminéçvaré).

Text 160

yāga-yoga-harā bhukti-
mukti-dātré hiraëya-dā
kapāla-māliné devé
dhāma-rüpiëy apürva-dā

She gives the results of Vedic sacrifices (yāga-yoga-harā). She gives sense gratification and liberation (bhukti-mukti-dātré). She gives gold (hiraëya-dā). As Durgā-devé, She wears a garland of skulls (kapāla-māliné). She is a goddess (devé). Her form is splendid and glorious (dhāma-rüpiëé). She gives what has never been given before (apūrva-dā).

Text 161

kāpānvitā guëä gauëyā
guëätéta-phala-pradā
kuñmäëöa-bhüta-vetāla-
näçiné çaradānvitā

She is merciful (kāpānvitā), virtuous (guëä), and the most important (gauëyā). She gives a result that is beyond the three modes of material nature (guëätéta-phala-pradā). She kills the kuñmäëöas, bhütas, and vetālas (kuñmäëöa-bhüta-vetāla-näçiné). She is glorious like autumn (çaradānvitā).

Text 162

sétalā çavalā helā
lélā läväëya-maì galā
vidyārthiné vidyamānā
vidyā vidyā-svarüpiëé

She is pleasingly cool (sétalā). She has a great variety of virtues (çavalā). She is happiness (helā) and playfulness (lélā). She is beautiful and auspicious (läväëya-maì galā). She is an earnest student (vidyārthiné). She is known by the devotees (vidyamānā). She is knowledge personified (vidyā and vidyā-svarüpiëé).

Text 163

änvékñiké çāstra-rüpā
çāstra-siddhäëöa-käriëé
nägendrä näga-mätā ca
krèöa-kautuka-rüpiëé

She is the science of logic (änvékñiké), the Vedas personified (çāstra-rüpā), the teacher of the Vedas' final conclusion (çāstra-siddhäëöa-käriëé, the beloved of Lord Çeña (nägendrä), the mother of the snakes (näga-mätā) and playful and happy (krèöa-kautuka-rüpiëé).

Text 164

hari-bhāvana-çélā ca
hari-toñaëa-tat-parā
hari-präëä hara-präëä
çiva-präëä çivānvitā

She meditates on Lord Hari (hari-bhāvana-çélā), and is dedicated to pleasing Lord Hari (hari-toñaëa-tat-parā). She is Lord Hari's life and soul (hari-präëä), Lord Çiva's life and soul (hara-präëä and çiva-präëä), and Lord Çiva's companion (çivānvitā).

Text 165

narakärëava-saà hantré
narakärëava-näçiné
nareçvaré narätétä
nara-sevyä naräi ganä

She destroys the ocean of hellish sufferings (narakärëava-saà hantré and narakärëava-näçiné). She is the queen of humans (nareçvaré), is beyond the world of humans (narätétä), should be served by humans (nara-sevyä), and is like an ordinary human girl (naräi ganä).

Text 166

yaçodänandana-präëa-
vallabhä hari-vallabhä
yaçodänandanäramyä
yaçodänandaneçvaré

For Yaçodä's son She is more dear than life (yaçodänandana-präëa-vallabhä). She is dear to Lord Hari (hari-vallabhä). She delights Yaçodä's son (yaçodänandanäramyä). She is the queen of Yaçodä's son (yaçodänandaneçvaré).

Text 167

yaçodänandanäkriöä
yaçodä-kroöa-väsiné
yaçodänandana-präëä
yaçodänandanärthadä

She enjoys pastimes with Yaçodä's son (yaçodänandanäkriöä), sits on the lap of Yaçodä's son (yaçodä-kroöa-väsiné), is the life and soul of Yaçodä's son (yaçodänandana-präëä), and fulfills the desires of Yaçodä's son (yaçodänandanärthadä).

Text 168

vatsalä kauçalä kälä
karuëärëava-rüpiëé
svarga-lakñmér bhümi-
lakñmér draupadé päëöava-priyä

She is affectionate (vatsalä), expert (kauçalä), beautiful (kälä), and an ocean of mercy (karuëärëava-rüpiëé). She is heavenly opulence (svarga-lakñmé) and earthly opulence (bhümi-lakñmé). She is Draupadé (draupadé), who is dear to the Päëöavas (päëöava-priyä).

Text 169

tathärjuna-sakhé bhaumé
bhaimé bhéma-kulodvahä
bhuvanä mohanä kñëëä
pänäsakta-tarä tathä

She is Arjuna's friend (arjuna-sakhé), a resident of the earth (bhaumé), very exalted (bhaimé), born in an exalted family (bhéma-kulodvahä), a resident of the material worlds (bhuvanä), charming (mohanä), slender (kñëää), and fond of betelnuts (päñasakta-tarä).

Text 170

pänärthiné päna-päträ
päna-pänanda-däyiné
dugdha-manthana-karmäöhyä
dugdha-manthana-tat-parä

She begs for betelnuts (pänärthiné), is Lord Çré Kåñëa's betelnut cup (päna-päträ), and gives the happiness of chewing betelnuts (päna-pänanda-däyiné). She dutifully churns milk (dugdha-manthana-karmäöhyä and dugdha-manthana-tat-parä).

Text 171

dadhi-bhäëöärthiné kånëa-
krodhiné nandanäi ganä
ghâta-liptä takra-yuktä
yamunä-pära-kautukä

Lord Kåñëa asks for Her jug of yogurt (dadhi-bhäëöärthiné). She becomes angry at Kåñëa (kånëa-krodhiné). She is a delightful girl (nandanäi ganä) anointed with ghee (ghâta-liptä), carrying buttermilk (takra-yuktä), and eager to cross to the Yamunä's other shore (yamunä-pära-kautukä).

Text 172

vicitra-kathakä kånëa-
häsyabhäñaëa-tat-parä
gopäi ganäveñöitä ca
kånëa-sai gärthiné tathä

She speaks wonderful and colorful words (vicitra-kathakä). Her words mock Kåñëa (kånëa-häsyabhäñaëa-tat-parä). She is surrounded by the gopés (gopäi ganäveñöitä). She yearns for Lord Kåñëa's company (kånëa-sai gärthiné).

Text 173

räsäaktä räsa-ratir
äsaväsakta-väsanä
haridrä haritä häriëy
änandärpita-cetanä

She is attached to the räsa dance (räsäaktä) and She enjoys the räsa dance (räsa-rati). She is attached to drinking äsava nectar (äsaväsakta-väsanä). Her complexion is fair (haridrä and haritä) and She is charming (häriëë). She brings bliss to the heart (änandärpita-cetanä).

Text 174

niççaitanyä ca niçcetä
tathä dāru-haridrikä
subalasya svasä kãñëa-
bhäryä bhãñāti-veginé

She faints with love of Kãñëa (niççaitanyä and niçcetä) and becomes like a golden doll made of wood (dāru-haridrikä). She is Subala's sister (subalasya svasä), and Kãñëa's wife (kãñëa-bhäryä). She is very eloquent (bhãñāti-veginé).

Text 175

çrédämasya çakhé dāma-
dāminé dāma-dhāriëé
kailāsiné keçiné ca
harid-ambara-dhāriëé

She is Çrédämä's friend (çrédämasya çakhé). She is glorious (dāma-dāminé and dāma-dhāriëé). She is Pārvaté (kailāsiné). She has beautiful hair (keçiné). She wears blue garments (harid-ambara-dhāriëé).

Text 176

hari-sännidhya-dātré ca
hari-kautuka-māi galä
hari-pradä hari-dvärä
yamunä-jala-vāsiné

She stays by Lord Kãñëa's side (hari-sännidhya-dātré). She is very happy to stay with Lord Kãñëa (hari-kautuka-māi galä). She gives Lord Hari (hari-pradä) and She is the door to Lord Hari (hari-dvärä). She resides by the Yamunä (yamunä-jala-vāsiné).

Text 177

jaitra-pradä jitārthé ca
caturä cäturé tamé
tamisrä''täpa-rüpä ca
raudra-rüpä yaço-'rthiné

She gives victory (jaitra-pradä). She has conquered Her desires (jitārthé). She is expert and intelligent (caturä and cäturé). She is darkness (tamé and tamisrä). She is austerity (ätapa-rüpä). She is ferocious (raudra-rüpä). She is famous (yaço-'rthiné).

Text 178

kãñëärthiné kãñëa-kalä
kãñëänanda-vidhäyiné
kãñëärtha-vāsanä kãñëa-
räginé bhava-bhäviné

She yearns to associate with Lord Kâñëa (kâñëärthiné). She is an expansion of Lord Kâñëa (kâñëa-kalä). She delights Lord Kâñëa (kâñëänanda-vidhäyiné). She yearns to associate with Lord Kâñëa (kâñëärtha-väsanä), and She passionately loves Lord Kâñëa (kâñëa-räginé and bhava-bhäviné).

Text 179

kâñëärtha-rahitä bhaktä
bhakta-bhukti-çubha-pradä
çré-kâñëa-rahitä dénä
tathä virahiëë hareü

She has no desire except to associate with Lord Kâñëa (kâñëärtha-rahitä). She is devoted to Lord Kâñëa (bhaktä). She gives happiness and auspiciousness to the devotees (bhakta-bhukti-çubha-pradä). Separated from Lord Kâñëa (çré-kâñëa-rahitä), She becomes very poor and wretched (dénä). This happens when She is separated from Lord Hari (virahiëë hareü).

Text 180

mathurä mathurä-räja-
geha-bhävana-bhävanä
çré-kâñëa-bhävanämodä
tatho"nmäda-vidhäyiné

She stays in Mathurä (mathurä). When He stays in the home of Mathurä's king, Lord Kâñëa always thinks of Her (mathurä-räja-geha-bhävana-bhävanä). She is happy when She can think of Lord Kâñëa (çré-kâñëa-bhävanämodä). She is mad with love for Lord Kâñëa (unmäda-vidhäyiné).

Text 181

kâñëärtha-vyäkulä kâñëa-
sära-carma-dharä çubhä
alakeçvara-püjyä ca
kuvereçvara-vallabhä

She is agitated with the desire to attain Lord Kâñëa (kâñëärtha-vyäkulä). She is the beloved of Lord Çiva, who wears a deerskin (kâñëäsära-carma-dharä). She is beautiful (çubhä). She is worshiped by Kuvera (alakeçvara-püjyä) and She is dear to Kuvera's master, Lord Çiva (kuvereçvara-vallabhä).

Text 182

dhana-dhänya-vidhätрэ ca
jäyä käyä hayä hayé
praëavä praëaveçé ca
praëavärtha-svarüpiëë

She gives great wealth (dhana-dhänya-vidhätрэ). She is Lord Kâñëa 's wife (jäyä). Her form is spiritual (käyä). She is the beloved of Lord Hayagrëva (hayä and hayé). She is the sacred

syllable Oà (praëavä), the queen of the sacred syllable Oà (praëaveçé), and the personification of the sacred syllable Oà (praëavārtha-svarüpiëé).

Text 183

brahma-viñëu-çivärdhài ga-
hàriëé çaiva-çià sapä
rākñasé-näçiné bhüta-
preta-präëa-vinäçiné

She is the other half of Lord Viñëu, Lord Çiva, and Lord Brahmä (brahma-viñëu-çivärdhài ga-hàriëé). She is Lord Çiva's beloved (çaiva-çià sapä). She kills the demonesses (rākñasé-näçiné). She kills the bhütas and pretas (bhüta-preta-präëa-vinäçiné).

Text 184

sakalepsita-dätré ca
çacé sädhvé arundhaté
pati-vratä pati-präëä
pati-väkya-vinodiné
açeña-sädhané kalpa-
väsiné kalpa-rüpiëé

She fulfills all desires (sakalepsita-dätré). She is Çacé (çacé). She is saintly (sädhvé). She is Arundhaté (arundhaté). She is faithful to Her husband (pati-vratä). Her husband is Her very life (pati-präëä). She delights in Her husband's words (pati-väkya-vinodiné). She has the power to do anything (açeña-sädhané). All Her desires are automatically fulfilled (kalpa-väsiné and kalpa-rüpiëé).

TEXT NUMBERS OF SRI RADHA'S NAMES

(The Names, arranged in alphabetical order, are placed first
and the Text Number follows it.)

Abhayaprada, 84 * Abhistada, 21 * Acyutapriya, 58 * Aharada, 56 * Akasa-rupa, 121 *
Alakesvara-pujya, 181 * Amavasya, 65 * Ambhoda, 56 * Ambika, 73 * Amoha, 29 * Anamsa,
46 * Ananda-yukta, 151 * Anandaprada, 70 * Anandarpita-cetana, 173 * Ananga-lata, 107 *
Ananga-mohini, 106 * Anda-bahya, 53 * Anda-madhyastha, 53 * Anda-paripalini, 53 *
Anda-rupa, 53 * Anda-samhartri, 53 * Andhakara-bhaya-dhvasta, 58 * Anga-harini, 100 *
Angara-purna, 76 * Animady-asta-siddhi-da, 159 * Anna-purna, 68 * Anuttama, 19 *
Anuttara, 32 * Anviksiki, 163 * Aparajita, 23, 81 * Apavrta, 138 * Apurva, 51 * Apurva-da,
160 * Ardha-candra-dhara, 99 * Ardra-pada-ga, 151 * Arjuna-sakhi, 169 * Arundhati, 184 *
Asavasakta-vasana, 173 * Asesa-sadhani, 184 * Asoka, 20 * Atapa-rupa, 177 * Ati-sundari,
113 * Atita-gamana, 56 * Atita-guna, 44

Badhu-rupa, 41 * Bakula, 79 * Bakulamoda, 79 * Balaradhya, 96 * Balesvari, 96 * Bara, 104 *
Bhagesvari, 95 * Bhagini, 95 * Bhaimi, 169 * Bhakta, 139, 179 * Bhakta-bhukti-subha-prada,

179 * Bhakta-gati, 124 * Bhakta-kalpa-drumatita, 44 * Bhakta-phala-prada, 139 *
Bhaktananda-pradayini, 43 * Bhakti-gamya, 43 * Bhakti-priya, 43 * Bhaktika, 124 * Bhakty-
atita, 124 * Bhama, 49 * Bhandira-talavana-ga, 116 * Bharati, 41 * Bharya, 174 * Bhasati-
vegini, 174 * Bhaumi, 169 * Bhava-bhavini, 112, 178 * Bhava-nasanta-kariny, 121 *
Bhavatiga, 120 * Bhavisya, 120 * Bhavya, 120 * Bhavya-gatra, 120 * Bhayapaha, 65 * Bhima-
kulodvaha, 169 * Bhogya, 95 * Bhranti, 40 * Bhukti, 160 * Bhumi, 168 * Bhuta, 120, 184 *
Bhuvana, 169 * Bhuvana-mohini, 75 * Bhuvana-sundari, 77 * Bhuanesvari, 78 * Bilva-
vapuh, 104 * Bilva-vrksa-nivasini, 104 * Bilva-vrksa-priya, 104 * Bilvatmika, 104 *
Bilvopama-stani, 104 * Brahma, 112 * Brahma-patni, 36 * Brahma-rupa, 51 * Brahma-visnu-
sivardhanga, 183 * Brahmaloaka-pratisthita, 49 * Brahmanda-bhanda-madbyastha, 51 *
Brahmanda-bhanda-rupini, 51 * Brahmanda-gocara, 112 * Brahmanda-paripalini, 51 *
Buddhi, 43

Caitanya, 140 * Caitanya-rupa, 140 * Caitanya-rupini, 140 * Cancala, 77 * Cancalamoda, 77 *
Candi, 69 * Candra, 99 * Candra-gatri, 119 * Candra-kesi, 143 * Candra-koti-sugatri, 82 *
Candra-prema-tarangini, 143 * Candranana-manohari, 82 * Candravali, 143 * Catur-bhuja,
137 * Catura, 177 * Caturi, 177 * Citra, 27 * Citra-lekha, 75 * Citra-malini, 30 * Citra-rupini,
27

Dadhi-bhandarthini, 171 * Dadimi-kusumopama, 62 * Daksa-kanya, 48, 77 * Daksa-yajna-
hara, 77 * Daksi, 77 * Dama, 175 * Dama-dharini, 175 * Damini, 175 * Damodara-priya, 13 *
Danujendra-nivarini, 134 * Daru-haridrika, 174 * Daya, 40 * Daya-rupa, 115 * Dayadhara,
115 * Dayanvita, 115 * Deva-mata, 48 * Devari-kula-mardini, 33 * Devi, 33, 47, 160 *
Dhairya-rupa-dhara, 63 * Dhama-rupiny, 160 * Dhana-dhanya-vidhatri, 182 * Dhanya, 109 *
Dharini, 79, 133 * Dhatranandapradayini, 25 * Dhatri, 42 * Dhira, 63 * Dhrti, 33, 63 *
Dhumra, 112 * Dhumra-kesa, 112 * Dina, 179 * Dipa-datri, 32 * Dipa-priya, 32 * Draupadi,
168 * Drk-pata-mohita, 98 * Dugdha-manthana-karmadhya, 170 * Dugdha-manthana-tat-
para, 170 * Duhkha-hantri, 32, 127 * Duhkha-hara, 127 * Duhkha-kartri, 32 * Durba-dala-
tanu-ccbavah, 144 * Durga, 46 * Durgati-nasini, 46 * Durva-dala-syama-tanuh, 144 *
Dvaraka-vasini, 42 * Dvi-bhuja, 137

Eka, 46 * Ekanga, 36 * Ela-lavanga-karpura, 92

Gagana, 126 * Gaganesi, 132 * Gaja-mukta, 105 * Gajendra-gamini, 107 * Gaji, 132 *
Gamanagamana-priya, 16 * Gamanatita-nirbhara, 129 * Gamya, 129 * Gana-mata, 127 *
Gana-tosita, 126 * Ganadhyaksa, 19 * Ganga, 129 * Ganga-jalamayi, 129 * Gangerita, 130 *
Gati, 50 * Gati-jna, 134 * Gati-nistha, 29 * Gati-prada, 16, 29 * Gatimatam-dhatri, 24 * Gati,
19, 21, 24 * Gaunya, 161 * Gaura-candranana, 115 * Gaura-vigraha, 137 * Gaurangi, 53 *
Gauri, 53, 56 * Gavadhyaksa, 19 * Gavam, 19 * Gavesi, 134 * Gavesvari, 134 * Gavi-vasini,
134 * Gavisi, 134 * Gaya, 129 * Gayatri, 20 * Gayesvari, 133 * Gayottara, 136 * Geha-bhavana-
bhavana, 180 * Ghati, 111 * Ghrta-lipta, 171 * Girbana, 30 * Girbana-gana-sevita, 30 *
Girbana-vandya, 30 * Girija, 47 * Gita, 129 * Gita-gamya, 16 * Gita-kusala, 134 * Gokarna, 93
* Gokulananda-dayini, 15 * Gokulananda-kartri, 15 * Gokulantara-geha, 28 * Gokulanvita-
deha, 91 * Gokulatva-pradayini, 91 * Gopa, 14 * Gopa-mata, 71, 133 * Gopa-nandinim, 56 *
Gopa-patni, 41 * Gopa-rajya-prada, 75 * Gopa-sundari, 71 * Gopa-vanita, 75 * Gopala-
palika, 70 * Gopala-vanita, 85 * Gopalasya, 29 * Gopananda-kari, 13 * Gopanganavestita,
172 * Gopaniya, 46 * Gopi, 13 * Gopinatha-manohara, 68 * Gopinathesvari, 69 *
Govardhana-hasya, 132 * Govardhanesvari, 132 * Govinda-gana-pujita, 66 * Govinda-priya-
karini, 87 * Govinda-raja-grhini, 66 * Gramya, 129 * Guna, 161 * Gunatita-phala-prada, 161

Hai-hai-tala-dhara, 151 * Haimavati, 50, 145 * Haimi, 99 * Hara, 133, 136 * Hara-kanta, 73 * Hara-patni, 74 * Hara-prana, 164 * Hara-prita, 74 * Hara-rata, 73 * Hara-tosana-tatpara, 74 * Harananda-pradayini, 73 * Harer jaya, 79 * Hares tanuh, 48 * Haresvari, 74 * Hari-bhakti-pradayini, 140 * Hari-bhavana-sila, 164 * Hari-bhusana-bhusadhya, 151 * Hari-dvara, 177 * Hari-kanta, 14 * Hari-kautuka-mangala, 176 * Hari-prada, 177 * Hari-prana, 164 * Hari-priya, 14 * Hari-sannidhya-datri, 176 * Hari-tosana-tat-para, 164 * Hari-vallabha, 166 * Harid-ambara-dharini, 175 * Haridra, 173 * Harini, 57, 133, 184 * Hariny, 173 * Harita, 173 * Hasya-bhasana-tat-para, 172 * Hava-bhavanvita, 111 * Haya, 132, 182 * Hayakrtih, 132 * Hayasya, 127 * Hayi, 182 * He-he-sabda-svarupa, 152 * Hela, 162 * Hema, 116 * Hema-gatri, 19 * Hema-mandana, 116 * Hema-mukhi, 99 * Hema-ragadbya, 113 * Hema-sundari, 25 * Heramba-suta, 127 * Hetu-yukta, 136 * Hi-hi-vakya-visarada, 152 * Himalaya-suta, 47 * Hiranya-da, 160 * Hradya, 14

Indranila-mani-nyasta, 65 * Isvari, 46

Jagad-ambika, 70 * Jagad-ananda-kartri, 152 * Jagad-anvaya, 94 * Jagad-bija, 148 * Jagad-utpatti-karika, 118 * Jagad-yoni, 148 * Jagannatha, 81 * Jagannatha-priya, 25 * Jagannathesvari, 81 * Jagatam-adhisthatri, 73 * Jahnu-kanyka, 50 * Jaimuti, 84 * Jaitra-prada, 177 * Jala-saya, 156 * Jala-tala, 156 * Jalodari, 112, 141 * Jamatr-kula-vandita, 79 * Jambalamalika, 147 * Jambavati, 49 * Janakananda-karini, 71 * Janaki, 71 * Janani, 24 * Janma-mrtyu-jarapaha, 24 * Janmasunya, 24 * Jatila, 94 * Java-kusuma-sankasa, 62 * Jaya, 18, 70, 182 * Jaya-patni, 80 * Jaya-prada, 18 * Jayanti, 85 * Jimuta-rupa, 84 * Jitamitra-pramodini, 84 * Jitarthi, 177 * Jitendriya, 31 * Jiva, 18 * Jiva-vandya, 39 * Jivananda-pradayini, 18

Kadambari-pana-para, 102 * Kailasa-vasini, 72, 149 * Kailasacala-vasini, 87 * Kailasini, 175 * Kaivalya-dayini, 68 * Kaivalya-patha-da, 122 * Kaivalya-sundari, 68 * Kaivarti, 116 * Kala, 115, 168 * Kaladhinatha-vadana, 115 * Kalanathadhirohini, 115 * Kali-kalmasa-bhanga, 86 * Kali-kalmasa-nasini, 86 * Kali-kalmasa-rupa, 86 * Kalindatanaya-tira, 102 * Kalindi, 50 * Kalindi-kula-dipika, 101 * Kalpa, 53, 184 * Kalpa-rupini, 184 * Kama-bija-pradayini, 158 * Kama-kala, 101 * Kama-karika, 101 * Kama-lalasa-vigraha, 17 * Kama-prakasika, 159 * Kama-sastra-prakasini, 158 * Kama-sastra-vinoda, 158 * Kama-vallabha, 103 * Kamala, 25, 72 * Kamala-kanta-grhini, 72 * Kamala-sundari, 26 * Kamalalaya, 72 * Kamanga-harini, 46 * Kamari-kanta, 17 * Kamesi, 17 * Kamesvari, 101 * Kaminy, 159 * Kampamana, 131 * Kamsahara, 131 * Kanakakrti, 133 * Kancanabha, 19 * Kancanangada-dharini, 19 * Kandarpa-kotijanani, 158 * Kandarpa-koti-sundari, 157 * Kanta, 26, 96 * Kanta-nitambini, 96 * Kantarasustha-vasini, 141 * Kantara-vasini, 32 * Kanti, 33 * Kanya, 14 * Kapala-malini, 160 * Kapila, 111 * Karani, 100 * Karika, 101 * Karini, 150 * Karna, 93 * Karttika-vrata-kartri, 156 * Karttiki, 65 * Karuna, 93 * Karunamaya-karini, 93 * Karunarnava-dharini, 57 * Karunarnava-rupini, 168 * Karunarnava-sampurna, 57 * Karunya, 93 * Karyatita, 100 * Kaulini, 94 * Kaumari, 76 * Kauseyambara-dharini, 117 * Kaya, 182 * Kesa, 101, 111 * Kesa-pasa-rata, 143 * Kesa-saivala-dhatri, 119 * Kesava, 90 * Kesava-prita, 90 * Kesava-priya, 90 * Kesavananda-datri, 89 * Kesavananda-dayini, 89 * Kesavi, 90 * Kesini, 175 * Kevala, 84 * Khecara-suta, 81 * Khecaratva-pradayini, 81 * Khehari, 81 * Kisora-sanga-samsarga, 115 * Kisora-vallabha, 101 * Kisorini, 100 * Kosa, 117 * Kosa-rupa, 118 * Kosala, 168 * Kosavari, 118 * Kotikandarpa-lavanya, 157 * Krida-kautuka-rupini, 163 * Kripatita, 93 * Krodhini, 171 * Krpa, 86 * Krpanvita, 161 * Krpavati, 87 * Krsna, 11, 12, 26, 32, 139, 147, 149, 171, 172, 174, 178, 181 * Krsna-bhakta-phalarthini, 150 * Krsna-bhogya, 95 * Krsna-kala, 178 * Krsna-kanta, 12, 55 * Krsna-kroda, 141 * Krsna-pivari, 96 * Krsna-prema, 140 * Krsna-prema-parayana, 44 * Krsna-prema-rata, 139 * Krsna-prema-tarangini, 109 * Krsna-premavati, 109 * Krsna-prita,

139 * Krsna-rata, 139 * Krsna-samyuta, 11 * Krsna-sangarthini, 172 * Krsna-stuta, 55 * Krsna-taranga-da, 145 * Krsna-tosana-tat-para, 139 * Krsnacandra-priya, 32 * Krsnam, 104 * Krsnananda-pradayini, 12 * Krsnananda-vidhayini, 178 * Krsnanga-vasini, 14 * Krsnartha-rahita, 179 * Krsnartha-vasana, 178 * Krsnartha-vyakula, 181 * Krsnarthini, 178 * Krsnavatara-nirata, 150 * Krsnesi, 103 * Ksama, 33 * Ksamakula, 40 * Ksema, 46, 83 * Ksemakari, 83 * Ksetra, 94 * Ksetra-nivasini, 136 * Ksetradhishatr-rupa, 89 * Ksetratita, 89 * Ksina, 169 * Ksirodasayini, 33 * Ksudha, 143 * Ksudra-kitanga-samsarga, 157 * Ksut, 40 * Kula-dipika, 31 * Kula-ksetra-nivasini, 129 * Kula-prada, 89 * Kula-priya, 34 * Kula-pujya, 34 * Kulajendra-nivasini, 85 * Kulavati, 87 * Kulina, 31 * Kulodvaha, 32 * Kumari, 71 * Kumuda, 103 * Kumudananda, 103 * Kusmanda-bhuta-vetala, 161 * Kusumamoda-dharini, 102 * Kutila, 94 * Kutilalaka, 97 * Kutira-vasini, 112 * Kuveresvara-vallabha, 181

Lajja, 33 * Laksmna-geha-stha, 78 * Laksmi, 33, 168 * Lalita, 30 * Langhana-ksama, 122 * Lata, 107 * Lavanga, 129 * Lavanga-namni, 91 * Lavanya-mangala, 162 * Lila, 162

Mabodari, 141 * Mada-dayini, 138 * Madana-mohini, 12, 46 * Madhava-mano, 57 * Madhavi, 57 * Maha-bhima, 84 * Maha-durga, 141 * Maha-jiva-prada, 26 * Maha-laksmi, 34, 42 * Maha-mukta, 105 * Maha-mukti-phala-prada, 105 * Maha-visnu-priya, 53 * Mahalasa, 67 * Maheyi, 76 * Malati-malya-bhusadhya, 54 * Malati-malya-dharini, 54 * Manda-lajja, 48 * Mangala-prada, 58 * Mangalamoda-janani, 146 * Mangalya, 58 * Mano-'dhisthatr-devi, 44 * Manohara, 39 * Manorama, 114 * Mathura, 180 * Mathura-rajya, 180 * Mati, 21, 32, 33 * Matsya-rajya-suta, 76 * Matsya-rupa, 100 * Maya, 70 * Megha-rupa, 113 * Mekhalamoda-dharini, 146 * Minavatara, 132 * Minesi, 132 * Mitravinda, 50 * Moha, 29 * Mohana, 169 * Mudrasya, 138 * Mukha-vasa-mukhanvita, 92 * Mukhi, 99 * Mukhya, 92 * Mukhya-nivasini, 92 * Mukhya-prada, 92 * Mukti-datri, 160 * Mukti-hetu, 122 * Mukti-hetu-langhani, 122

Nada-bindu-vidharini, 155 * Nada-rupa, 155 * Nadesi, 155 * Naga-karnika, 93 * Naga-mata, 163 * Nagara, 144 * Nagaralingana-para, 145 * Nagaranda-karini, 144 * Nagarangana-mangala, 145 * Nagendra, 163 * Nagendra-kanya, 88 * Nairvani, 136 * Nanda, 85 * Nanda-priya, 23 * Nanda-suta, 23 * Nandanandana-patni, 18 * Nandanangana, 171 * Nara-sevya, 165 * Narakarnava-nasini, 165 * Narakarnava-samhantri, 165 * Naranga-kula-mandana, 91 * Naranga-phala-sobhita, 98 * Narangana, 165 * Narangi, 91 * Narasimhi, 76 * Naratita, 165 * Narayana-priya, 97 * Narayani, 93 * Naresvari, 165 * Nari, 77 * Nasgari-raga, 144 * Nasini, 161 * Nava-durgika, 76 * Nava-nari, 98 * Navanitika, 98 * Navina, 98 * Nayaka-prita, 69 * Nayakananda-rupini, 69 * Nayika, 69 * Nayika-nayanavita, 69 * Nidra, 40, 143 * Nila, 94 * Nilakantha-priya, 95 * Nilambara-vidhatri, 95 * Nilambaradhara, 63, 94 * Nimba-dadimarupini, 103 * Nirakula, 27 * Niralamba, 35 * Niralamba-gana-priya, 35 * Niralamba-janaih-pujya, 35 * Niraloka, 35 * Niramaya, 46 * Nirantara, 53 * Nirasraya, 35 * Nirguna, 27 * Nirvana-datri, 136 * Niscaitanya, 174 * Nisceta, 174 * Niskulina, 27 * Nisphala, 84 * Nitambini, 96 * Niti, 21 * Niti-sastra-priya, 21 * Nitya, 22 * Nitya-gehini, 41 * Nitya-rupa, 41 * Nitya-tarangini, 110 * Nityananda-kari, 86 * Nityangi, 41 * Nivasa-kusala, 136

Pada-padma-subha, 65 * Padma, 25 * Padma-hasta, 25 * Padmangaraga-samraga, 119 * Palini, 46 * Pana-pananda-dayini, 170 * Pana-patra, 170 * Panarthini, 170 * Panasakta-tara, 170 * Panca-sakti-svarupa, 106 * Pandava-priya, 168 * Pandava-sakhi, 129 * Pandita, 153 * Pandita-guna, 153 * Panditananda-karini, 153 * Para, 37, 39, 47, 64 * Paranugraha-karini, 56 * Parat, 39, 47 * Paripalana-kartri, 153 * Paripurna, 50 * Parvatadhinivasa, 136 * Parvati, 47 * Pasa-sambandhini, 111 * Pati-prana, 184 * Pati-vakya-vinodini, 184 * Pati-vrata, 67, 184 * Paurnamasi, 65 * Pavitra, 26 * Pavitra-guna-siladhya, 130 * Pavitra-guna-simadhya, 131 *

Pavitra-kula-dipani, 131 * Pavitra-kula-dipika, 130 * Pavitrananda-dayini, 130 * Payasvini, 26 * Payo-datri, 26 * Payoda-da, 25 * Pingala, 116 * Pipasa, 40 * Pivari, 116 * Pradhana-gopika, 14 * Prakrti, 40 * Prana, 147 * Prana-priya, 138 * Prana-rupa, 138 * Prana-rupiny, 138 * Prana-sarvasva-dayini, 149 * Prana-vimocana, 147 * Pranava, 182 * Pranavartha-svarupini, 182 * Pranavesi, 182 * Pratar-asini, 98 * Prema, 109 * Prema-bhakta, 140 * Prema-bhakti-prada, 109 * Prema-bhakti-tarangini, 110 * Prema-datri, 108 * Prema-hara, 108 * Prema-krida-paritangi, 110 * Prema-priya, 108 * Prema-rupa, 108 * Prema-saktimayi, 108 * Prema-tarangika, 143 * Premalingana-siddhangi, 146 * Premananda-tarangini, 108, 109 * Premartha-dayini, 110 * Preta-prana-vinasini, 184 * Priti-janani, 154 * Priya, 12, 29, 73, 140, 145 * Pundarikaksa-gehini, 39 * Pundarikaksa-nilaya, 39 * Pundarikaksa-sevya, 39 * Pundarikaksa-vallabha, 39 * Purnatara, 50 * Pusti, 33 * Puta-gatra, 130

Radha-ramana-kanta, 149 * Radhana-rupini, 149 * Radhika, 11 * Radhya, 149 * Radhyanandaprada, 23 * Ragini, 178 * Raksasi-nasini, 184 * Rama, 74 * Rama-rata, 74 * Rambha, 72 * Ramesvari, 74 * Rasa, 90 * Rasa-gamya, 36 * Rasa-krida, 39 * Rasa-krida-kari, 90 * Rasa-mandala-madhyastha, 37 * Rasa-mandala-sevya, 38 * Rasa-mandala-sobhita, 37 * Rasa-priya, 36 * Rasa-rati, 173 * Rasa-sundari, 90 * Rasadhithatr-devata, 36 * Rasasakta, 173 * Rasesvari, 37 * Rasika, 37 * Rasikananda, 37 * Rati-prada, 78, 122 * Rati-prita, 78 * Rati-ranga-parityaga, 122 * Rati-rupa, 78 * Rati-srestha, 78 * Rati-vega, 122 * Rati, 78, 123 * Ratna-bhusana-bhusana, 147 * Ratna-kundala-bhusita, 63 * Ratna-mala-vibhusita, 64 * Ratna-malya-dhara, 64 * Ratna-manjira-bhusangi, 147 * Ratna-simhasana-stha, 63 * Ratnalankara-samyukta, 64 * Ratnendra-sara-haradhya, 64 * Raudra, 111 * Raudra-rupa, 177 * Revati, 49 * Rini, 118 * Rohini, 99 * Rudrananda-prakasini, 111 * Rukmini, 49 * Rupa, 29, 68, 92, 106 * Rupa-padapa-vasini, 155 * Rupavati, 96 * Rupini, 70, 112

Saci, 184 * Sad-bhuja, 137 * Sadananda, 68 * Sadasiva-manohara, 40 * Sadhvi, 67, 184 * Sadhya-vilasika, 146 * Sadyo-mukti-prada, 47 * Sahasrasya, 138 * Saila, 25 * Sairisi, 125 * Saisavananda-karini, 106 * Saiva, 113 * Saiva-simsapa, 184 * Saivalananda-dayini, 113 * Sakalepsita-datri, 184 * Sakhi, 117, 120, 175 * Sakhi-madhya-nivasini, 129 * Sakti, 106 * Sakti-svarupini, 106 * Salila, 97 * Sambhu-kanta, 40 * Samha, 118 * Samhara-karini, 118 * Samhara-sabdadhya, 154 * Samhartri, 34 * Samsara-nasini, 113 * Samsara-ragini, 120 * Samsararava-para-da, 55 * Samudra-jala-vasika, 143 * Samudra-jala-vasini, 143 * Samudra-mathanodbhuta, 143 * Samudramrta-rupa, 143 * Sandrananda-visarada, 152 * Sanga-dosa-vinasini, 157 * Sankata, 97 * Sankhaspada, 79 * Sannyasa-dharma-kusala, 136 * Sannyasesi, 136 * Sara-bhuta, 53 * Sara-carma-dhara, 181 * Sarac-candra-mukhi, 136 * Sarada, 56 * Saradanvita, 161 * Saran-mukhi, 136 * Sarasvati, 36 * Sarpini, 94 * Sarva, 39, 47, 110 * Sarva-bhutanam, 46, 100 * Sarva-daityanam, 34 * Sarva-jivesvari, 39 * Sarva-karana-karana, 43 * Sarva-mangala, 26 * Sarva-vandya, 46 * Sarvaga, 36 * Sarvajnatva-vidhatri, 128 * Sarvanga-sundari, 129 * Sasi-koti-sama-prabha, 54 * Sasi-sekhara, 53 * Sasi-su-sobhana, 99 * Sastra-rupa, 163 * Sastra-siddhanta-karini, 163 * Sati, 47, 76 * Satya, 49 * Satya-prada, 148 * Satya-rupa, 41 * Satyavati, 148 * Saumya, 29 * Saumya-datri, 46 * Saumya-kulodvaha, 29 * Savala, 162 * Savitri, 34 * Sesa, 70 * Sesavati, 70 * Seva-sevya, 83 * Sevakananda-dayika, 148 * Sevitepsita-sarvada, 127 * Sevya, 36, 83 * Siddha, 146 * Siddha-ksetra-nivasini, 88 * Siddha-rupa, 88 * Siddha-yogini, 41 * Sila-tala-nivasini, 156 * Sindhu-kanya, 42 * Sirisa-kusumakrti, 125 * Sirisa-kusumamoda, 125 * Sirisa-kusumojjala, 125 * Sirisa-mrdhvi, 125 * Sisira, 113 * Sita, 67 * Sitala, 162 * Siva, 18, 46, 83 * Siva-bhakta, 83 * Siva-bhakti-da, 124 * Siva-bhakti-sukhanvita, 126 * Siva-brahma-hari-priya, 53 * Siva-kroda, 141 * Siva-prana, 164 * Siva-sakti-svarupa, 124 * Sivanvita, 83, 164 * Sivardhanga-viharini, 124 * Smrti, 33 * Sokanasini, 20 * Sokorahita, 20 * Sranti, 40 * Srestha, 61, 68 * Srestha-rupa, 61 * Sri-ganesa, 60 * Sri-

garbha, 58 * Sri-hara, 59 * Sri-kama, 59 * Sri-kriya-rupini, 60 * Sri-krsna-bhajanavita, 60 * Sri-krsna-bhavanamoda, 180 * Sri-krsna-rahita, 179 * Sri-nitamba, 60 * Sri-nivasa, 58 * Sri-prada, 58 * Sri-radha, 11, 61 * Sri-rupa, 59 * Sri-svarupasrita, 60 * Sri-svarupini, 59 * Srida, 59 * Sridamananda-datri, 59 * Sridamasya, 175 * Sridamesvara-vallabha, 59 * Srila, 60 * Srimati, 12, 61 * Srisa, 58 * Srkkani-parimohita, 97 * Srnkhala, 111 * Srsti-sthiti-kari, 118 * Sruti, 60 * Sruti-priya, 61 * Sthana-datri, 42 * Sthana-rupa, 43 * Sthira, 53 * Sthiti-vinodini, 153 * Sthiti, 43 * Su-gopi, 75 * Su-komala, 119 * Su-kulina, 27 * Su-locana, 77 * Su-vesini, 121 * Subalasya, 174 * Subha, 23, 75, 94, 122, 181 * Subhangi, 23 * Subhankari, 46 * Suci, 65 * Suddha-sattva, 31 * Sukadeva-gunatita, 117 * Sukadeva-priya, 117 * Sukhesvari, 127 * Suki, 116 * Suksma, 84 * Sulaksmna, 50 * Sunya, 155 * Sunya-sthana-sthita, 155 * Susevini, 115 * Svarga-laksmi, 168 * Svasa, 174 * Svayam, 37 * Svayam-prabha, 42 * Sveta, 110 * Sveta-campaka-varnabha, 54 * Syama, 107, 136 * Syama-sakhi, 120 * Syama-vallabha, 57 * Syamala, 75

Taitilananda-paritosaka, 105 * Takra-yukta, 171 * Tami, 177 * Tami, 99 * Tamisra, 177 * Tarkali, 103 * Tejasvini, 122 * Tejo-rupa, 122 * Thai-thai-sabda-sakti-prakasini, 151 * Timingla-kulamoda, 100 * Tira-gebini, 102 * Trailokya-mata, 73 * Trailokya-sundari, 14 * Tulasi-tosika, 105 * Tulasy-adhisthatr-devi, 55

Ucca-nica, 145 * Ugra-rupa, 141 * Ujjvala-gatrika, 22 * Ujjvalaprada, 22 * Unmada-vidhayini, 180

Vadana, 159 * Vadhu, 83 * Vaijayanti, 103 * Vaikuntha-natha-grhini, 66 * Vaikuntha-paramalaya, 66 * Vaikuntha-sundari, 67 * Vaikunthadeva-devadhya, 67 * Vairagyakula-dipika, 72 * Vaisali, 123 * Vaisnavi, 34, 49 * Vakra-rupa, 80 * Vakra-viksana-viksita, 80 * Vakresvari, 80 * Vallabha, 11, 99, 166 * Vama-bhaga, 87 * Vama-devi, 87 * Vamanga-harini visnoh, 126 * Varahi, 76 * Vasana-harini, 156 * Vasanta-raga-samraga, 137 * Vasanta-vasanakrti, 137 * Vasini, 25, 27, 90, 94, 102, 184 * Vatsala, 168 * Veda-gamini, 34 * Veda-marga-pravardhini, 21 * Veda-sara, 47 * Veda-vadini, 114 * Vedagamya, 22 * Vedagarbha, 21 * Vedamata, 20 * Vedapara, 22 * Vedapriya, 21 * Vedatita, 20, 35 * Vedavati, 67 * Vegadhya, 114 * Vegavati, 114 * Venu-rati, 28 * Venu-vadya, 28 * Venu-vadya-parayana, 28 * Vetravati, 97 * Vibhavari, 97 * Vicitra-kathaka, 172 * Vicitra-mani-bhusana, 148 * Vicitra-vasini, 27 * Vicitra-kanakojjala, 22 * Vidusam, 154 * Viduttama, 20 * Vidvaj-jana-manohara, 154 * Vidvat-prema-vivardhini, 154 * Vidya, 162 * Vidya-svarupini, 162 * Vidyamana, 162 * Vidyarthini, 162 * Vidyut-prabha, 133 * Viharini hareh, 179 * Vihasya, 138 * Vijaya, 80 * Vijita, 126 * Vijitamoda, 126 * Vikalotkarsini, 117 * Vikasita-mukhambuja, 15 * Vilasini, 49 * Vilasiny, 23 * Vimala, 32 * Vimalangi, 23 * Vimalodaka, 32 * Vimoha, 29 * Vindhya-cala-nivasini, 131 * Vindhya-dri-parivasini, 119 * Vindhya-laya, 120 * Vipra-mata, 133 * Viraga-kusala, 116 * Virahini, 179 * Viraja, 78 * Visakha, 30 * Visala-grha-vasa, 123 * Visala-kula-sambhava, 123 * Visala-netra, 123 * Visala-vadari, 123 * Visnor anga-nivasini, 16 * Visnu-bhavana-tatpara, 82 * Visnu-kanta, 16 * Visnu-priya, 16 * Visnu-vaksah-sthala-stha, 82 * Visoka, 20, 30 * Vrksa-rupa, 53 * Vrnda, 48 * Vrndaranya-priya, 48 * Vrndavana-vihari, 15 * Vrndavana-vilasini, 48, 55 * Vrndavanesvari, 12 * Vrsabhanu-suta, 18

Yacakayacanananda, 150 * Yacakojjala, 150 * Yadavendra-vadhu, 83 * Yaga-yoga-hara, 160 * Yamalarjuna-bhanjini, 80 * Yamini, 159 * Yamini-natha, 159 * Yaminisvari, 159 * Yamuna, 79 * Yamuna-jala-vasini, 177 * Yamuna-para-kautuka, 171 * Yamuna-tosa-karini, 85 * Yamunangi, 85 * Yasasvini, 13 * Yaso-'rthini, 177 * Yasoda, 56 * Yasoda-kroda-vasini, 167 * Yasodananana-vallabha, 13 * Yasodananda-gehini, 17 * Yasodananda-patni, 17 *

Yasodanandana-prana, 166, 167 * Yasodanandanakrida, 167 * Yasodanandanaramya, 166 *
Yasodanandanarthada, 167 * Yasodanandanesvari, 166 * Yasogamyā, 13 * Yati, 81 *
Yauvanananda, 71 * Yoga-gamyā, 62 * Yoga-mata, 61 * Yoga-priya, 62 * Yoga-rupini, 88 *
Yoga-siddha, 88 * Yogananda-kari, 28 * Yogatita, 61 * Yogesa, 61 * Yogesi, 88 * Yogini, 88 *
Yogini-gana-vandita, 62 * Yosid-ananda-karini, 108 * Yosit-sakti-svarupa, 107 * Yuga-priya,
61 * Yuvati, 71, 96

Çruti-phala The Result of Hearing

Text 1

çré-mahādeva uvāca

ity etat kathitaà devi
rādhā-nāma-sahasrakam
yaù pāõhet pāõhayad vapi
tasya tuñyati mād̃havaù

Lord Çiva said: Thus I have spoken to you the thousand names of Çré Rādhā. Lord Mād̃hava is pleased with anyone who reads or has someone else read these names.

Text 2

kià tasya yamunābhir vā
nadēbhiù sarvataù priye
kurukñetrādi-tērthaiç ca
yasya tuñño janārdanaù

When one pleases Lord Janārdana what need has he for the sacred rivers headed by the Yamunā, or the holy places headed by Kurukñetra?

Text 3

stotrasyaśya prasādēna
kià na sidhyati bhū-tale
brāhmaēo brahma-varcasvé
kñātriyo jagati-patiù

What perfection is not attained in this world by the mercy of this prayer? By its mercy a brāhmaēa becomes powerful as the demigod Brahmā and a kñātriya becomes king of the world.

Texts 4 and 5

vaiçyo nidhi-patir bhūyāt
çūdro mucyeta janmataù

brahma-hatyä-surä-päna-
steyäder ati-pätakät

sadyo mucyeta deveçi
satyaà satyaà na saà çayaù
rädhä-näma-sahasrasya
samänaà nästi bhü-tale

By its mercy a vaiçya becomes the master of great wealth and a çüdra becomes free from his low birth. By its mercy one becomes free from a host of sins beginning with killing a brähmaëa, drinking wine, and committing theft. O queen of the demigods, it is true. There is no doubt it is true. In this world there is nothing equal to the thousand names of Çré Rädhä.

Text 6

svarge vapy atha pätäle
girau va jalato 'pi vä
nätaù paraà çubhaà stotram
térthaà nätaù paraà param

In Svargaloka, in Pätälaloka, on the mountains, or in the oceans no prayer is better than this prayer, no holy place is better than this prayer.

Text 7

ekädaçyää çucir bhütvä
yaù paøhet susamähitaù
tasya sarvärtha-siddhiù syäc
chäëuyäd va su-çobhane

A person who becomes clean and attentively reads or hears this prayer on the ekädaçë day attains all his desires, O beautiful one.

Text 8

dvädaçyää paurëamäsyää vä
tulasé-sannidhau çive
yaù paøhet çäëuyäd vapi
tasya tat tat phalaà çäëu

O auspicious one, please hear the result attained by a person who reads or hears this prayer in the presence of Tulasé-devé on a dvädaçi or on the full-moon day.

Texts 9-14

açvamedhaà räjasüyaà
bärhaspatyaà tathä trikam
ati-rätäraà väjapeyam
agniñöomaà tathä çubham

kâtvâ yat phalam äpnoti
çrutvâ tat phalam äpnuyät
kârttike cãñöaméà präpya
päohed va çäëuyäd api

sahasra-yuga-kalpântaà
vaikuëöha-vasatià labhet
tataç ca brahma-bhavane
çivasya bhavane punaù

surâdhinâtha-bhavaneš
punar yäti sa-lokatäm
gaì gâ-tëraà samäsadya
yaù päohet çäëuyäd api

viñëöu sârüpyam äyäti
satyaà satyaà sureçvari
mama vaktra-girer jätä
pârvaté-vadanâçritä

râdhâ-nâtha-sahasräkhyä
nadé trailokya-pâvané
päohyate hi mayä nityaà
bhaktyä çaktyä yathocitam

A person who reads or hears this prayer attains the same result as if he had performed açvamedha, räajasüya, bärhaspatya, trika, atirâtra, väjapeya, and agniñöoma yaj{.sy 241}as. A person who reads or hears this prayer on the añöamé day of the month of Kârttika lives in Vaikuëöha for thousands of yugas. He goes to Brahmä's abode, Çiva's abode, and Indra's abode. A person who on the Ganges shore reads or hears this prayer attains a spiritual form like that of Lord Viñëu. O queen of the demigods, it is true! It is true! This prayer, called the thousand names of Çré Râdhâ, is a river born on the mountain of my words that now takes shelter in the mouth of Çré Pârvaté, a river that purifies the three worlds. I regularly read this prayer with devotion, as far as I am able.

Text 15

mama präëa-samaà hy etat
tava prätyä prakäçitam
nâbhaktäya pradätavyaà
päñaëöäya kadâcana
nästikâyävirägäya
räga-yuktäya sundari

This prayer is dear to me as life. That is why I have revealed it to you, my beloved. O beautiful one, this prayer should never be given to one who is not a devotee, to a blasphemer, to an atheist, to one who is not austere, or to one filled with material desires.

Text 16

tathā deyaà mahā-stotraà
hari-bhaktāya çai kari
vaiñëaveñu yathā-çakti
dātre puëyārtha-çāline

O auspicious one, this prayer should be given to one who is devoted to Lord Hari. It should be given to a pious person who will in turn give it to the Vaiñëavas as far as he is able.

Text 17

rādhā-nāma-sudhā-vāri
mama vaktra-sudhāmbudheù
uddhātāsau tvayā yatnāt
yatas tvaà vaiñëavāgraëù

You are the best of Vaiñëavas because you have carefully taken the nectar of Çré Rādhā's names from the nectar ocean of my words.

Texts 18-20

viçuddha-sattvāya yathārtha-vāline
dvijasya sevā-niratāya mantriëe
dātre yathā-çakti subhakta-mānase
rādhā-pada-dhyāna-parāya çobhane

hari-pādābja-madhupa-
mano-bhūtāya mānase
rādhā-pada-sudhāsvāda-
çāline vaiñëavāya ca

dadyāt stotraà mahā-puëyaà
hari-bhakti-prasādhanam
janmāntaraà na tasyāsti
rādhā-kāñëa-padārthinaù

O beautiful one, a person who gives this very sacred prayer, which gives Kāñëa-bhakti, to one situated in the mode of pure goodness, to one who speaks the truth, to one who chants sacred mantras, to one who gives charity as far as he is able, to one whose heart is devoted to the Lord, to one who meditates on Çré Rādhā's feet, to one whose mind is a bumblebee at the lotus flower of Lord Hari's feet, to one who is thoughtful, to one who tastes the nectar at Çré Rādhā's feet, or to one who is a Vaiñëava, attains Çré Çré Rādhā-Kāñëa's feet. He does not take birth again.

Text 21

mama präëa vaiñëavā hi
teñāà rakñārtham eva hi
çūlaà mayā dharyate hi
nānyathā maitra-kāraëam

The Vaiñëavas are my very life. I carry my trident to protect them. There is no other reason.

Text 22

hari-bhakti-dviñãm arthe
çûlaà sandharyate mayã
çãëu devi yathãrthaà me
gaditaà tvayi su-vrate

I carry my trident to punish they who hate the devotees of Lord Hari. Hear this, O pious goddess, for to you I speak the truth.

Text 23

bhaktãsi me priyãsi tvam
adaù snehãt prakãçitam
kadãpi nocyate devi
mayã nãma-sahasrakam

You are my devotee and You are dear to me. Therefore, out of affection I have revealed this to you. O goddess, I have never before spoken these thousand names.