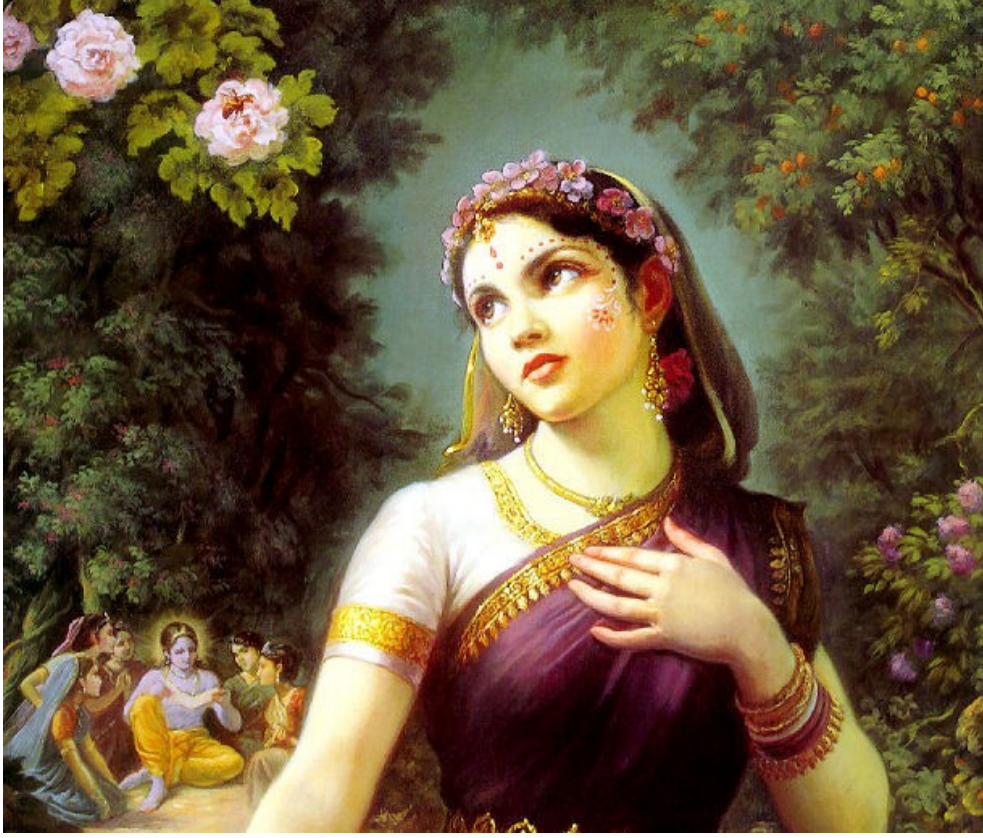


# श्री-राधा-सहस्र-नाम

## 1000 Names of Śrī Rādhā



### श्री राधा सहस्र-नाम स्तोत्र

### Śrī Rādhā Sahasra-nāma Stotra

### The Thousand Names of Śrī Rādhā

[From the Nārada-pañcarātra, translated by Bhaktivinoda Ṭhākura,  
translated into English by Kuśakratha Prabhu]

Śrī Rādhā Sahasra-nāma was originally spoken by Lord Śiva  
to Pārvatī devi, recorded in the 5th Chapter of Śrī Nārada-pañcarātra.

Texts 1 and 2

श्री-पार्वत्य् उवाच

śrī-pārvatya uvāca

|                             |                           |
|-----------------------------|---------------------------|
| deva-deva jagannātha        | देव-देव जगन्नाथ           |
| bhaktānugraha-kāraka        | भक्तानुग्रह-कारक          |
| yady asti mayi kāruṇyaṁ     | यद्य् अस्ति मयि कारुण्यं  |
| mayi yady asti te dayā      | मयि यद्य् अस्ति ते दया    |
| yad yat tvayā pragaditaṁ    | यद् यत् त्वया प्रगदितं    |
| tat sarvaṁ me śrutaṁ prabho | तत् सर्वं मे श्रुतं प्रभो |
| guhyād guhyataraṁ yat tu    | गुह्याद् गुह्यतरं यत् तु  |
| yat te manasi kāśite        | यत् ते मनसि काशिते        |

**Śrī Pārvatī 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 gaditaṁ yat tu    | त्वया न गदितं यत् तु         |
| yasmai kasmai kadacana     | यस्मै कस्मै कदचन             |
| tan māṁ kathaya deveśa     | तन् मां कथय देवेश            |
| sahasraṁ nāma cottamam     | सहस्रं नाम चोत्तमम्          |
| śrī-rādhāyā maha-devyā     | श्री-राधाया मह-देव्या        |
| gopyā bhakti-prasādhanam   | गोप्या भक्ति-प्रसाधनम्       |
| brahmāṇḍa-kartrī hartrī sā | ब्रह्माण्ड-कर्त्री हरत्री सा |
| kathaṁ gopītvam āgatā      | कथं गोपीत्वम् आगता           |

O lord of lords, the transcendental thousand names of Goddess Śrī Rādhā-gopī, 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 gopī?

Text 5

श्री-महादेव उवाच

śrī-mahādeva uvāca

|                          |                         |
|--------------------------|-------------------------|
| śṛṇu devi vicitrārthāṁ   | शृणु देवि विचित्रार्थां |
| kathāṁ pāpa-harāṁ śubhāṁ | कथां पाप-हरां शुभाम्    |
| nāsti janmāṇi karmāṇi    | नास्ति जन्माणि कर्माणि  |
| tasyā nūnaṁ maheśvari    | तस्या नूनं महेश्वरि     |

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

Text 6

|                        |                      |
|------------------------|----------------------|
| yadā hariś caritrāṇi   | यदा हरिश् चरित्राणि  |
| kurute kārya-gocarāt   | कुरुते कार्य-गोचरात् |
| tadā vidhātṛ-rūpāṇi    | तदा विधातृ-रूपाणि    |
| hari-sānnidhya-sādhinī | हरि-सान्निध्य-साधिनी |

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 gopītvā-bhāvasya  | तस्या गोपीत्व-भावस्य |
| kāraṇam gaditam purā    | कारणं गदितं पुरा     |
| idānīm śṛṇu deveśi      | इदानीं शृणु देवेशि   |
| nāmnām caiva sahasrakam | नाम्नां चैव सहस्रकम् |

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

Text 8

|                              |                            |
|------------------------------|----------------------------|
| yan mayā kathitam naiva      | यन् मया कथितं नैव          |
| tantreṣv api kadāpi na       | तन्त्रेष्व अपि कदापि न     |
| tava snehāt pravakṣyāmi      | तव स्नेहात् प्रवक्ष्यामि   |
| bhaktiyā dhāryam mumukṣubhiḥ | भक्त्या धार्यं मुमुक्षुभिः |

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 prāṇa-samā vidyā     | मम प्राण-समा विद्या      |
| bhavyate me tv ahar-niśam | भव्यते मे त्व अहर्-निशम् |
| śṛṇusva giriḥ nityam      | शृणुष्व गिरिजे नित्यं    |
| paṭhasva ca yathā-mati    | पठस्व च यथा-मति          |

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

|                           |                             |
|---------------------------|-----------------------------|
| yasyāḥ prasādāt kṛṣṇas tu | यस्याः प्रसादात् कृष्णस् तु |
| golokeśaḥ paraḥ prabhuḥ   | गोलोकेशः परः प्रभुः         |
| asyā nāma-sahasrasya      | अस्या नाम-सहस्रस्य          |
| ṛṣir nārada eva ca        | ऋषिर् नारद एव च             |

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

Text 11

|                             |                           |
|-----------------------------|---------------------------|
| devī rādhā parā proktā      | देवी राधा परा प्रोक्ता    |
| catur-varga-prasādhinī      | चतुर्-वर्ग-प्रसाधिनी      |
| om śrī-rādhā rādhikā kṛṣṇa- | ॐ श्री-राधा राधिका कृष्ण- |
| vallabhā kṛṣṇa-samyutā      | वल्लभा कृष्ण-सम्युता      |

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

Om. She is Lord Kṛṣṇa's greatest worshiper (śrī-rādhā and rādhikā), Lord Kṛṣṇa's beloved (kṛṣṇa-vallabhā), and Lord Kṛṣṇa's constant companion (kṛṣṇa-samyutā).

Text 12

|                        |                        |
|------------------------|------------------------|
| vṛndāvaneśvarī kṛṣṇa-  | वृन्दावनेश्वरी कृष्ण-  |
| priyā madana-mohinī    | प्रिया मदन-मोहिनी      |
| śrīmatī kṛṣṇa-kāntā ca | श्रीमती कृष्ण-कान्ता च |
| kṛṣṇānanda-pradāyinī   | कृष्णानन्द-प्रदायिनी   |

She is the queen of Vṛndāvana (vṛndāvaneśvarī), the beloved of Lord Kṛṣṇa (kṛṣṇa-priyā), more charming than Kāmādeva (madana-mohinī), beautiful (śrīmatī), Lord Kṛṣṇa's beloved (kṛṣṇa-kāntā), and the giver of bliss to Lord Kṛṣṇa (kṛṣṇānanda-pradāyinī).

Text 13

|                      |                    |
|----------------------|--------------------|
| yaśasvinī yaśogamyā  | यशस्विनी यशोगम्या  |
| yaśodānana-vallabhā  | यशोदानन-वल्लभा     |
| dāmodara-priyā gopī  | दामोदर-प्रिया गोपी |
| gopānanda-karī tathā | गोपानन्द-करी तथा   |

She is famous (yaśasvinī and yaśogamyā), the beloved of Yaśodā's son (yaśodānana-vallabhā), dear to Lord Dāmodara (dāmodara-priyā), a cowherd girl (gopī), and the giver of happiness to the gopas (gopānanda-karī).

Text 14

|                         |                         |
|-------------------------|-------------------------|
| kṛṣṇāṅga-vāsinī hr̥dyā  | कृष्णाङ्ग-वासिनी हृद्या |
| hari-kāntā hari-priyā   | हरि-कान्ता हरि-प्रिया   |
| pradhāna-gopikā gopa-   | प्रधान-गोपिका गोप-      |
| kanyā trailokya-sundarī | कन्या त्रैलोक्य-सुन्दरी |

Her residence is on Lord Kṛṣṇa's limbs (kṛṣṇāṅga-vāsinī). She is charming (hr̥dyā). She is Lord Hari's beloved (hari-kāntā and hari-priyā), the most important gopī (pradhāna-gopikā), the daughter of a gopa (gopa-kanyā), and the most beautiful girl in the three worlds (trailokya-sundarī).

Text 15

|                       |                      |
|-----------------------|----------------------|
| vṛndāvana-vihārī ca   | वृन्दावन-विहारी च    |
| vikaśita-mukhāmbujā   | विकशित-मुखाम्बुजा    |
| gokulānanda-kartrī ca | गोकुलानन्द-कर्त्री च |
| gokulānanda-dāyinī    | गोकुलानन्द-दायिनी    |

She enjoys pastimes in Vṛndāvana (vṛndāvana-vihārī), Her face is a blossoming lotus (vikaśita-mukhāmbujā), and she brings happiness to Gokula (gokulānanda-kartrī and gokulānanda-dāyinī).

Text 16

|                         |                             |
|-------------------------|-----------------------------|
| gati-pradā gīta-gamyā   | गति-प्रदा गीत-गम्या         |
| gamanāgamana-priyā      | गमनागमन-प्रिया              |
| viṣṇu-priyā viṣṇu-kāntā | विष्णु-प्रिया विष्णु-कान्ता |
| viṣṇor aṅga-nivāsinī    | विष्णोर् अङ्ग-निवासिनी      |

She gives the goal of life (gati-pradā), is approached by chanting her holy names (gīta-gamyā), is the beloved of the omnipresent Supreme Personality of Godhead (gamanāgamana-priyā), is Lord Viṣṇu's beloved (viṣṇu-priyā and viṣṇu-kāntā), and resides on Lord Viṣṇu's limbs (viṣṇor aṅga-nivāsinī).

Text 17

|                      |                      |
|----------------------|----------------------|
| yaśodānanda-patnī ca | यशोदानन्द-पत्नी च    |
| yaśodānanda-gehinī   | यशोदानन्द-गेहिनी     |
| kāmāri-kāntā kāmeśī  | कामारि-कान्ता कामेशी |
| kāma-lālasa-vigrahā  | काम-लालस-विग्रहा     |

She is the wife of Yaśodā's son (yaśodānanda-patnī and yaśodānanda-gehinī), the beloved of lust's enemy (kāmāri-kāntā), Lord Kṛṣṇa's amorous queen (kāmeśī), and Lord Kṛṣṇa's passionate lover (kāma-lālasa-vigrahā).

## Text 18

|                       |                    |
|-----------------------|--------------------|
| jaya-pradā jayā jīvā  | जय-प्रदा जया जीवा  |
| jīvānanda-pradāyinī   | जीवानन्द-प्रदायिनी |
| nandanandana-patnī ca | नन्दनन्दन-पत्नी च  |
| vṛṣabhānu-sutā śivā   | वृषभानु-सुता शिवा  |

She is the giver of victory (jaya-pradā) and She is victory itself (jayā). She is life (jīvā), the giver of happiness to the living entities (jīvānanda-pradāyinī), the wife of Nanda's son (nandanandana-patnī), King Vṛṣabhānu's daughter (vṛṣabhānu-sutā), and auspicious (śivā).

## Text 19

|                         |                       |
|-------------------------|-----------------------|
| gaṇādhyakṣā gavādhyakṣā | गणाध्यक्षा गवाध्यक्षा |
| gavām gatiṃ anuttamā    | गवां गतिर् अनुत्तमा   |
| kāñcanābhā hema-gātrī   | काञ्चनाभा हेम-गात्री  |
| kāñcanāṅgada-dhāriṇī    | काञ्चनाङ्गद-धारिणी    |

She is the leader of the gopīs (gaṇādhyakṣā), the ruler of the cows (gavādhyakṣā and gavām gatiṃ), and without superior (anuttamā). She has a golden complexion (kāñcanābhā), Her limbs are golden (hema-gātrī), and She wears golden armlets (kāñcanāṅgada-dhāriṇī).

## Text 20

|                     |                     |
|---------------------|---------------------|
| aśokā śokorahitā    | अशोका शोकोरहिता     |
| viśokā śoka-nāśinī  | विशोका शोक-नाशिनी   |
| gāyatrī vedamātā ca | गायत्री वेदमाता च   |
| vedātīta vid-uttamā | वेदातीत विद्-उत्तमा |

She never laments (aśokā, śokorahitā, and viśokā), she ends lamentation (śoka-nāśinī). She is the Gāyatrī mantra (gāyatrī), the mother of the Vedas (veda-mātā), beyond the Vedas (vedātīta), and the wisest philosopher (vid-uttamā).

## Text 21

|                         |                           |
|-------------------------|---------------------------|
| nīti-śāstra-priyā nīti- | नीति-शास्त्र-प्रिया नीति- |
| gatiṃ matir abhīṣṭadā   | गतिर् मतिर् अभीष्टदा      |
| veda-priyā veda-garbhā  | वेद-प्रिया वेद-गर्भा      |
| veda-mārga-pravardhinī  | वेद-मार्ग-प्रवर्धिनी      |

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

## Text 22

|                         |                        |
|-------------------------|------------------------|
| veda-gamyā veda-parā    | वेद-गम्या वेद-परा      |
| vicitra-kanakojjvalā    | विचित्र-कनकोज्ज्वला    |
| tathojjvala-pradā nityā | तथोज्ज्वल-प्रदा नित्या |
| tathaivojvala-gātrikā   | तथैवोज्ज्वल-गात्रिका   |

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- | नन्द-प्रिया नन्द-सुता- |
| radhyānandapradā śubhā  | रध्यानन्दप्रदा शुभा    |
| śubhāṅgī vimalāṅgī ca   | शुभाङ्गी विमलाङ्गी च   |
| vilasiny aparājitā      | विलसिन्य अपराजिता      |

She is dear to Mahārāja Nanda (nanda-priyā), worshiped by Nanda's son (nanda- sutārādhya), delightful (ānanda-pradā), beautiful (śubhā), with beautiful limbs (śubhāṅgī), with splendid limbs (vimalāṅgī), playful (vilasini), and unconquerable (aparājita).

## Text 24

|                        |                       |
|------------------------|-----------------------|
| jananī janmaśūnyā ca   | जननी जन्मशून्या च     |
| janma-mṛtyu-jarāpahā   | जन्म-मृत्यु-जरापहा    |
| gatir gatimatām dhātrī | गतिर् गतिमताम् धात्री |
| dhātrānandapradāyini   | धात्रानन्दप्रदायिनी   |

She is the mother of all (jananī), without birth (janma-śūnyā), the remover of birth, death, and old-age (janma-mṛtyu-jarāpahā), the supreme goal of the aspiring devotees (gatir gatimatām), the mother of all (dhātrī), and the giver of bliss to the Supreme Creator (dhātrānanda-pradāyini).

## Text 25

|                         |                     |
|-------------------------|---------------------|
| jagannātha-priyā śaila- | जगन्नाथ-प्रिया शैल- |
| vāsinī hema-sundarī     | वासिनी हेम-सुन्दरी  |
| kiśorī kamalā padmā     | किशोरी कमला पद्मा   |
| padma-hastā payoda-dā   | पद्म-हस्ता पयोद-दा  |

She is dear to the Lord of the universes (jagannātha-priyā), She resides on a hill (śaila-vāsinī), is beautiful and golden (hema-sundarī), is youthful (kiśorī), like a lotus flower (kamalā and padmā), her hands are lotuses (padma-hastā), and She is buxom (payoda- dā).

## Text 26

|                        |                      |
|------------------------|----------------------|
| payasvinī payo-dātrī   | पयस्विनी पयो-दात्री  |
| pavitṛā sarva-maṅgalā  | पवित्रा सर्व-मङ्गला  |
| mahā-jīva-pradā kṛṣṇa- | महा-जीव-प्रदा कृष्ण- |
| kāntā kamala-sundarī   | कान्ता कमल-सुन्दरी   |

She is buxom (payasvinī and payo-dātrī), pure (pavitṛā), all-auspicious (sarva- maṅgalā), the great giver of life (mahā-jīva-pradā), Lord Kṛṣṇa's beloved (kṛṣṇa- kāntā), and beautiful as a lotus (kamala-sundarī).

## Text 27

|                       |                       |
|-----------------------|-----------------------|
| vicitra-vāsinī citra- | विचित्र-वासिनी चित्र- |
| vāsinī citra-rūpiṇī   | वासिनी चित्र-रूपिणी   |
| nirguṇā su-kulīnā ca  | निर्गुणा सु-कुलीना च  |
| niṣkulīnā nirākulā    | निष्कुलीना निराकुला   |

She is wonderfully fragrant (vicitra-vāsinī and citra-vāsinī), wonderfully beautiful (citra-rūpiṇī), free of the modes of material nature (nirguṇā), born in a pious family (su-kulīnā), not born in any family of the material world (niṣkulīnā), and free from all distresses (nirākulā).

## Text 28

|                       |                       |
|-----------------------|-----------------------|
| gokulāntara-gehā ca   | गोकुलान्तर-गेहा च     |
| yogānanda-karī tathā  | योगानन्द-करी तथा      |
| veṇu-vādyā veṇu-ratiḥ | वेणु-वाद्या वेणु-रतिः |
| veṇu-vādyā-parāyaṇā   | वेणु-वाद्य-परायणा     |

Her home is in Gokula (gokulāntara-gehā). She delights Lord Kṛṣṇa when She meets Him (yogānanda-karī). She plays the flute (veṇu-vādyā), enjoys playing the flute (veṇu-rati), and is fond of playing the flute (veṇu-vādyā-parāyaṇā).

## Text 29

|                         |                        |
|-------------------------|------------------------|
| gopālasya priyā saumya- | गोपालस्य प्रिया सौम्य- |
| rūpā saumya-kulodvahā   | रूपा सौम्य-कुलोद्दहा   |
| mohāmohā vimohā ca      | मोहामोहा विमोहा च      |
| gati-niṣṭhā gati-pradā  | गति-निष्ठा गति-प्रदा   |

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

## Text 30

|                        |                          |
|------------------------|--------------------------|
| gīrbāṇa-vandyā girbāṇā | गीर्बाण-वन्द्या गिर्बाणा |
| girbāṇa-gaṇa-sevitā    | गिर्बाण-गण-सेविता        |
| lalitā ca viśokā ca    | ललिता च विशोका च         |
| viśākhā citra-mālinī   | विशाखा चित्र-मालिनी      |

The demigods offer respectful obeisances to Her (gīrbāṇa-vandyā). She is divine (girbāṇā), served by the demigods (girbāṇa-gaṇa-sevitā), playful and charming (lalitā), free from lamentation (viśokā), the star Viśākhā (viśākhā), and decorated with wonderful garlands (citra-mālinī).

## Text 31

|                          |                            |
|--------------------------|----------------------------|
| jitendriyā śuddha-sattvā | जितेन्द्रिया शुद्ध-सत्त्वा |
| kulīnā kula-dīpikā       | कुलीना कुल-दीपिका          |
| dīpa-priyā dīpa-dātrī    | दीप-प्रिया दीप-दात्री      |
| vimalā vimalodakā        | विमला विमलोदका             |

She has conquered Her senses (jitendriyā). She is situated in pure goodness (śuddha-sattvā), born in a noble family (kulīnā), the lamp illuminating Her family (kula-dīpikā), fond of lamps (dīpa-priyā), the giver of the lamp (dīpa-dātrī), pure (vimalā), and the sacred river (vimalodakā).

## Text 32

|                         |                         |
|-------------------------|-------------------------|
| kāntāra-vāsinī kṛṣṇā    | कान्तार-वासिनी कृष्णा   |
| kṛṣṇacandra-priyā matiḥ | कृष्णचन्द्र-प्रिया मतिः |
| anuttarā duḥkha-hantrī  | अनुत्तरा दुःख-हन्त्री   |
| duḥkha-kartṛī kulodvahā | दुःख-कर्त्री कुलोद्दहा  |

She lives in a forest (kāntāra-vāsinī). She is Lord Kṛṣṇa's beloved (kṛṣṇā and kṛṣṇacandra-priyā). She is thoughtfulness (mati), unsurpassed (anuttarā), the remover of sufferings (duḥkha-hantrī), the creator of sufferings (duḥkha-kartṛī), and the noblest in Her family (kulodvahā).

## Text 33

|                            |                               |
|----------------------------|-------------------------------|
| matir lakṣmīr dhṛtir lajjā | मतिर् लक्ष्मीर् धृतिर् लज्जा  |
| kāntiḥ puṣṭiḥ smṛtiḥ kṣamā | कान्तिः पुष्टिः स्मृतिः क्षमा |
| kṣīrodaśāyinī devī         | क्षीरोदशायिनी देवी            |
| devāri-kula-mardinī        | देवारि-कुल-मर्दिनी            |

She is thoughtfulness (mati), Goddess Lakṣmī (lakṣmī), perseverance (dhṛti), modesty (lajjā), beauty (kānti), fulfillment (puṣṭi), memory (smṛti), patience (kṣamā), she who lies down on the ocean of milk (kṣīrodaśāyinī), the goddess (devī), and the crusher of Lord Kṛṣṇa's enemies (devāri-kula-mardinī).

## Text 34

|                           |                          |
|---------------------------|--------------------------|
| vaiṣṇavī ca mahā-lakṣmīḥ  | वैष्णवी च महा-लक्ष्मीः   |
| kula-pūjyā kula-priyā     | कुल-पूज्या कुल-प्रिया    |
| samhartrī sarva-daityānām | संहर्त्री सर्व-दैत्यानां |
| sāvitrī veda-gāminī       | सावित्री वेद-गामिनी      |

She is Lord Viṣṇu's consort (vaiṣṇavī), Goddess Mahā-Lakṣmī (mahā-lakṣmī), worshiped by Her family (kula-pūjyā), dear to Her family (kula-priyā), the destroyer of all the demons (samhartrī sarva-daityānām), the gāyatrī mantra (sāvitrī), and a follower of the Vedas (veda-gāminī).

## Text 35

|                        |                      |
|------------------------|----------------------|
| vedātītā nirālambā     | वेदातीता निरालम्बा   |
| nirālamba-gaṇa-priyā   | निरालम्ब-गण-प्रिया   |
| nirālamba-janaiḥ pūjyā | निरालम्ब-जनैः पूज्या |
| nirālokā nirāśrayā     | निरालोका निराश्रया   |

She is beyond the Vedas (vedātītā), liberated (nirālambā), dear to the liberated (nirālamba-gaṇa-priyā), worshiped by the liberated (nirālamba-janaiḥ pūjyā), unseen by conditioned souls (nirālokā), and independent (nirāśrayā).

## Text 36

|                        |                       |
|------------------------|-----------------------|
| ekāṅgā sarvagā sevyā   | एकाङ्गा सर्वगा सेव्या |
| brahma-patnī sarasvatī | ब्रह्म-पत्नी सरस्वती  |
| rāsa-priyā rāsa-gamyā  | रास-प्रिया रास-गम्या  |
| rāsādhiṣṭhātr-devatā   | रासाधिष्ठातृ-देवता    |

She has one form (ekāṅgā). She is all-pervading (sarvagā), the supreme object of worship (sevyā), Brahmā's wife (brahma-patnī), Goddess Sarasvatī (sarasvatī), fond of the rāsa dance (rāsa-priyā), the girl Lord Kṛṣṇa approaches in the rāsa dance (rāsa-gamyā), and the predominating Deity of the rāsa dance (rāsādhiṣṭhātr-devatā).

## Text 37

|                         |                      |
|-------------------------|----------------------|
| rasikā rasikānandā      | रसिका रसिकानन्दा     |
| svayam rāseśvarī parā   | स्वयम् रासेश्वरी परा |
| rāsa-maṇḍala-madhyasthā | रास-मण्डल-मध्यस्था   |
| rāsa-maṇḍala-śobhitā    | रास-मण्डल-शोभिता     |

She enjoys the transcendental mellows (rasikā) and tastes the bliss of the transcendental mellows (rasikānandā). She is the queen of the rāsa dance (svayam rāseśvarī), transcendental (parā), the girl who stays in the middle of the rāsa dance circle (rāsa-maṇḍala-madhyasthā), and the girl who beautifies the rāsa dance circle (rāsa-maṇḍala-śobhitā).



## Text 38

|                       |                     |
|-----------------------|---------------------|
| rāsa-maṇḍala-sevyā ca | रास-मण्डल-सेव्या च  |
| rāsa-krīḍā manoharā   | रास-क्रीडा मनोहरा   |
| puṇḍarīkākṣa-nilayā   | पुण्डरीकाक्ष-निलया  |
| puṇḍarīkākṣa-gehinī   | पुण्डरीकाक्ष-गेहिनी |

She is served in the rāsa dance circle (rāsa-maṇḍala-sevyā), and She enjoys the pastime of the rāsa dance (rāsa-krīḍā). She is beautiful (manoharā), Her dark eyes are lotus flowers (puṇḍarīkākṣa-nilayā), and She is the wife of lotus-eyed Kṛṣṇa (puṇḍarīkākṣa-gehinī).

## Text 39

|                        |                       |
|------------------------|-----------------------|
| puṇḍarīkākṣa-sevyā ca  | पुण्डरीकाक्ष-सेव्या च |
| puṇḍarīkākṣa-vallabhā  | पुण्डरीकाक्ष-वल्लभा   |
| sarva-jīveśvarī sarva- | सर्व-जीवेश्वरी सर्व-  |
| jīva-vandyā parāt parā | जीव-वन्द्या परात् परा |

She is served by lotus-eyed Kṛṣṇa (puṇḍarīkākṣa-sevyā), dear to lotus-eyed Kṛṣṇa (puṇḍarīkākṣa-vallabhā), the queen of all living entities (sarva-jīveśvarī), worshiped by all living entities (sarva-jīva-vandyā), and greater than the greatest (parāt parā).

## Text 40

|                            |                               |
|----------------------------|-------------------------------|
| prakṛtiḥ śambhu-kāntā ca   | प्रकृतिः शम्भु-कान्ता च       |
| sadāśiva-manoharā          | सदाशिव-मनोहरा                 |
| kṣut pipāsā dayā nidrā     | क्षुत् पिपासा दया निद्रा      |
| bhrāntiḥ śrāntiḥ kṣamākulā | भ्रान्तिः श्रान्तिः क्षमाकुला |

She is the goddess of the material nature (prakṛti), and the beautiful wife of Lord Śiva (śambhu-kāntā and sadāśiva-manoharā). She is hunger (kṣut), thirst (pipāsā), mercy (dayā), sleep (nidrā), bewilderment (bhrānti), exhaustion (śrānti), and patience (kṣamākulā).

## Text 41

|                       |                         |
|-----------------------|-------------------------|
| vadhū-rūpā gopa-patnī | वधू-रूपा गोप-पत्नी      |
| bhāratī siddha-yogīnī | भारती सिद्ध-योगीनी      |
| satya-rūpā nitya-rūpā | सत्य-रूपा नित्य-रूपा    |
| nityāṅgī nitya-gehinī | नित्याङ्गी नित्य-गेहिनी |

She is a young girl (vadhū-rūpā), the wife of a gopa (gopa-patnī), the goddess of eloquence (bhāratī), and perfect in the science of yoga (siddha-yogīnī). Her form is eternal (satya-rūpā, nitya-rūpā, and nityāṅgī), and She is Lord Kṛṣṇa's wife eternally (nitya-gehinī).

## Text 42

|                            |                           |
|----------------------------|---------------------------|
| sthāna-dātrī tathā dhātrī  | स्थान-दात्री तथा धात्री   |
| mahā-lakṣmīḥ svayam-prabhā | महा-लक्ष्मीः स्वयम्-प्रभा |
| sindhu-kanyā sthāna-dātrī  | सिन्धु-कन्या स्थान-दात्री |
| dvārakā-vāsinī tathā       | द्वारका-वासिनी तथा        |

She gives Her devotees their homes (sthāna-dātrī). She is the mother (dhātrī), Goddess Mahā-Lakṣmī (mahā-lakṣmī), self-effulgent (svayam-prabhā), the daughter of the milk ocean (sindhu-kanyā), and she who resides in Dvārakā (dvārakā-vāsinī).

## Text 43

|                             |                            |
|-----------------------------|----------------------------|
| buddhiḥ sthitiḥ sthāna-rūpā | बुद्धिः स्थितिः स्थान-रूपा |
| sarva-kāraṇa-kāraṇā         | सर्व-कारण-कारणा            |
| bhakti-priyā bhakti-gamyā   | भक्ति-प्रिया भक्ति-गम्या   |
| bhaktānanda-pradāyini       | भक्तानन्द-प्रदायिनी        |

She is intelligence (buddhi), steadiness (sthiti and sthāna-rūpā), the cause of all causes (sarva-kāraṇa-kāraṇā), fond of serving Lord Kṛṣṇa (bhakti-priyā), approached by devotional service (bhakti-gamyā), and the giver of bliss to the devotees (bhaktānanda-pradāyini).

## Text 44

|                         |                      |
|-------------------------|----------------------|
| bhakta-kalpa-drumātītā  | भक्त-कल्प-द्रुमातीता |
| tathātīta-guṇā tathā    | तथातीत-गुणा तथा      |
| mano-'dhiṣṭhāṭṭ-devī ca | मनो-ऽधिष्ठातृ-देवी च |
| kṛṣṇa-prema-parāyaṇā    | कृष्ण-प्रेम-परायणा   |

She is more than a kalpa-vṛkṣa tree for the devotees (bhakta-kalpa-drumātītā), the possessor of the greatest transcendental virtues (ātīta-guṇā), the predominating Deity of the heart (mano-'dhiṣṭhāṭṭ-devī), and the girl completely in love with Lord Kṛṣṇa (kṛṣṇa-prema-parāyaṇā).

## Text 45

|                       |                       |
|-----------------------|-----------------------|
| nirāmayā saumya-dātrī | निरामया सौम्य-दात्री  |
| tathā madana-mohinī   | तथा मदन-मोहिनी        |
| ekānaṁśā śivā kṣemā   | एकानंशा शिवा क्षेमा   |
| durgā durgati-nāśinī  | दुर्गा दुर्गति-नाशिनी |

She is free from all disease (nirāmayā), the most gentle, kind, and generous (saumya- dātrī), more charming than Kāmadeva (madana-mohinī), one without a second (ekā and anaṁśā), the wife of Lord Śiva (śivā and durgā), happiness and auspiciousness personified (kṣemā), and the person who destroys all calamities (durgati-nāśinī).

## Text 46

|                        |                       |
|------------------------|-----------------------|
| īśvarī sarva-vandyā ca | ईश्वरी सर्व-वन्द्या च |
| gopanīyā śubhāṅkarī    | गोपनीया शुभङ्करी      |
| pālinī sarva-bhūtānām  | पालिनी सर्व-भूतानां   |
| tathā kāmāṅga-hāriṇī   | तथा कामाङ्ग-हारिणी    |

She is the supreme controller (īśvarī), worshiped by all (sarva-vandyā), reclusive (gopanīyā), the giver of auspiciousness (śubhāṅkarī), the protectress of all living entities (pālinī sarva-bhūtānām), and the wife of Lord Śiva who destroyed Kāmadeva's body (kāmāṅga-hāriṇī).

## Text 47

|                        |                         |
|------------------------|-------------------------|
| sadyo-mukti-pradā devī | सद्यो-मुक्ति-प्रदा देवी |
| veda-sārā parāt parā   | वेद-सारा परात् परा      |
| himālaya-sutā sarvā    | हिमालय-सुता सर्वा       |
| pārvatī girijā satī    | पार्वती गिरिजा सती      |

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

## Text 48

|                         |                          |
|-------------------------|--------------------------|
| dakṣa-kanyā deva-mātā   | दक्ष-कन्या देव-माता      |
| manda-lajjā hares tanuḥ | मन्द-लज्जा हरेस् तनुः    |
| vṛndāraṇya-priyā vṛndā  | वृन्दारण्य-प्रिया वृन्दा |
| vṛndāvana-vilāsinī      | वृन्दावन-विलासिनी        |

She is Dakṣa's daughter (dakṣa-kanyā), the demigods' mother (deva-mātā), bold (manda-lajjā), Lord Hari's own transcendental form (hares tanuḥ), fond of Vṛndāvana (vṛndāraṇya-priyā), goddess Vṛndā (vṛndā), and the girl who enjoys pastimes in Vṛndāvana (vṛndāvana-vilāsinī).

## Text 49

|                        |                       |
|------------------------|-----------------------|
| vilāsinī vaiṣṇavī ca   | विलासिनी वैष्णवी च    |
| brahmaloka-pratiṣṭhitā | ब्रह्मलोक-प्रतिष्ठिता |
| rukmiṇī revatī satya-  | रुक्मिणी रेवती सत्य-  |
| bhāmā jāmbavatī tathā  | भामा जाम्बवती तथा     |

She is playful (vilāsinī), Lord Viṣṇu's companion (vaiṣṇavī), the predominating goddess of the spiritual world (brahmaloka-pratiṣṭhitā), Rukmiṇī (rukmiṇī), Revatī (revatī), Satyabhāmā (satyabhāmā), and Jāmbavatī (jāmbavatī).

## Text 50

|                       |                        |
|-----------------------|------------------------|
| sulakṣmaṇā mitravindā | सुलक्ष्मणा मित्रविन्दा |
| kālindī jahnu-kanykā  | कालिन्दी जह्नु-कन्यका  |
| paripūrṇā pūrṇatarā   | परिपूर्णा पूर्णतरा     |
| tathā haimavatī gatiḥ | तथा हैमवती गतिः        |

She is Sulakṣmaṇā (sulakṣmaṇā), Mitravindā (mitravindā), Kālindī (kālindī), Jāhnavī (jahnu-kanykā), most perfect (paripūrṇā and pūrṇatarā), Goddess Pārvatī (haimavatī), and the supreme goal of life (gati).

## Text 51

|                             |                             |
|-----------------------------|-----------------------------|
| apūrvā brahma-rūpā ca       | अपूर्वा ब्रह्म-रूपा च       |
| brahmāṇḍa-paripālinī        | ब्रह्माण्ड-परिपालिनी        |
| brahmāṇḍa-bhāṇḍa-madbyasthā | ब्रह्माण्ड-भाण्ड-मद्ब्यस्था |
| brahmāṇḍa-bhāṇḍa-rūpiṇī     | ब्रह्माण्ड-भाण्ड-रूपिणी     |

She is unprecedented (apūrvā), spiritual (brahma-rūpā), the protectress of the universe (brahmāṇḍa-paripālinī), the goddess who enters the material universe (brahmāṇḍa-bhāṇḍa-madbyasthā), the goddess who Herself is the material universe (brahmāṇḍa-bhāṇḍa-rūpiṇī).

## Text 52

|                         |                          |
|-------------------------|--------------------------|
| aṇḍa-rūpāṇḍa-madhyasthā | अण्ड-रूपाण्ड-मध्यस्था    |
| tathāṇḍa-paripālinī     | तथाण्ड-परिपालिनी         |
| aṇḍa-bāhyāṇḍa-samhartṛī | अण्ड-बाह्याण्ड-समहर्त्री |
| śiva-brahma-hari-priyā  | शिव-ब्रह्म-हरि-प्रिया    |

She is the goddess who is the material universe (aṇḍa-rūpā), the goddess who has entered the material universe (aṇḍa-madhyasthā), the protectress of the material universe (aṇḍa-paripālinī), the goddess who is beyond the material universe (aṇḍa-bāhyā), the destroyer of the material universe (aṇḍa-samhartṛī), and she who is dear to Śiva, Brahmā, and Viṣṇu (śiva-brahma-hari-priyā).

## Text 53

|                            |                          |
|----------------------------|--------------------------|
| mahā-viṣṇu-priyā           | महा-विष्णु-प्रिया        |
| kalpa-vṛkṣa-rūpā nirantarā | कल्प-वृक्ष-रूपा निरन्तरा |
| sāra-bhūtā sthirā gaurī    | सार-भूता स्थिरा गौरी     |
| gaurāṅgī śaśi-śekharā      | गौराङ्गी शशि-शेखरा       |

She is Lord Mahā-Viṣṇu's beloved (mahā-viṣṇu-priyā), a kalpa-vṛkṣa tree (kalpa- vṛkṣa-rūpā), eternal (nirantarā and sthirā), the best (sāra-bhūtā), fair (gaurī and gaurāṅgī), and Lord Śiva's wife (śaśi-śekharā).

## Text 54

|                        |                      |
|------------------------|----------------------|
| śveta-campaka-varṇābhā | श्वेत-चम्पक-वर्णाभा  |
| śaśi-koṭi-sama-prabhā  | शशि-कोटि-सम-प्रभा    |
| mālatī-mālya-bhūṣāḍhyā | मालती-माल्य-भूषाढ्या |
| mālatī-mālya-dhāriṇī   | मालती-माल्य-धारिणी   |

She is fair as a śveta campaka flower (śveta-campaka-varṇābhā), splendid as millions of moons (śaśi-koṭi-sama-prabhā), and decorated with jasmine garlands (mālatī- mālya-bhūṣāḍhyā and mālatī-mālya-dhāriṇī).

## Text 55

|                         |                           |
|-------------------------|---------------------------|
| kṛṣṇa-stutā kṛṣṇa-kāntā | कृष्ण-स्तुता कृष्ण-कान्ता |
| vṛndāvana-vilāsinī      | वृन्दावन-विलासिनी         |
| tulasy-adhiṣṭhāṭṭṛ-devī | तुलस्य-अधिष्ठातृ-देवी     |
| saṁsārāṇava-pāra-dā     | संसारार्णव-पार-दा         |

She is praised by Kṛṣṇa (kṛṣṇa-stutā) and loved by Kṛṣṇa (kṛṣṇa-kāntā). She enjoys pastimes in Vṛndāvana (vṛndāvana-vilāsinī). She is Goddess Tulasī (tulasy-adhiṣṭhāṭṭṛ-devī). She carries one to the farther shore of the ocean of birth and death (saṁsārāṇava-pāra-dā).

## Text 56

|                     |                   |
|---------------------|-------------------|
| sāradāhāradāmbhodā  | सारदाहारदाम्भोदा  |
| yasodā gopa-nandinī | यसोदा गोप-नन्दिनी |
| atīta-gamanā gaurī  | अतीत-गमना गौरी    |
| parānugraha-kāriṇī  | परानुग्रह-कारिणी  |

She gives what is the best (sāradā). She gives food (āhāradā). She gives water (ambhodā). She gives fame (yaśodā). She is a gopa's daughter (gopa-nandinī), very graceful (atīta-gamanā), fair (gaurī), and kind to others (parānugraha-kāriṇī).

## Text 57

|                       |                     |
|-----------------------|---------------------|
| karuṇārṇava-sampurnā  | करुणार्णव-सम्पूर्णा |
| karuṇārṇava-dhāriṇī   | करुणार्णव-धारिणी    |
| mādhavī mādhava-mano- | माधवी माधव-मनो-     |
| hāriṇī śyāma-vallabhā | हारिणी श्याम-वल्लभा |

She is a flooding ocean of mercy (karuṇārṇava-sampurnā and karuṇārṇava-dhāriṇī). She is Lord Kṛṣṇa's beloved (mādhavī and śyāma-vallabhā), and she charms Lord Kṛṣṇa's heart (mādhava-mano-hāriṇī).

## Text 58

|                            |                              |
|----------------------------|------------------------------|
| andhakāra-bhaya-dhvastā    | अन्धकार-भय-ध्वस्ता           |
| maṅgalyā maṅgala-pradā     | मङ्गल्या मङ्गल-प्रदा         |
| śrī-garbhā śrī-pradā śrīśā | श्री-गर्भा श्री-प्रदा श्रीशा |
| śrī-nivāsācyutapriyā       | श्री-निवासाच्युतप्रिया       |

She removes the fear of darkness (andhakāra-bhaya-dhvastā). She is auspicious (maṅgalyā), the giver of auspiciousness (maṅgala-pradā), the mother of all beauty (śrī- garbhā), the giver of beauty (śrī-pradā), the queen of beauty (śrīśā), the abode of beauty (śrī-nivāsā), and the beloved of the infallible Supreme Personality of Godhead (acyutapriyā).

Text 59

|                         |                           |
|-------------------------|---------------------------|
| śrī-rūpā śrī-harā śrīdā | श्री-रूपा श्री-हरा श्रीदा |
| śrī-kāmā śrī-svarūpiṇī  | श्री-कामा श्री-स्वरूपिणी  |
| śrīdāmānanda-dātrī ca   | श्रीदामानन्द-दात्री च     |
| śrīdāmeśvara-vallabhā   | श्रीदामेश्वर-वल्लभा       |

She is the form of beauty (śrī-rūpā and śrī-svarūpiṇī), the remover of beauty (śrī-harā), the giver of beauty (śrīdā), the desire for beauty (śrī-kāmā), the giver of bliss to Śrīdāmā (śrīdāmānanda-dātrī), and dear to Śrīdāmā's master (śrīdāmeśvara-vallabhā).

Text 60

|                         |                            |
|-------------------------|----------------------------|
| śrī-nitambā śrī-gaṇeśā  | श्री-नितम्बा श्री-गणेशा    |
| śrī-svarūpāśritā śrutiḥ | श्री-स्वरूपाश्रिता श्रुतिः |
| śrī-kriyā-rūpiṇī śrīlā  | श्री-क्रिया-रूपिणी श्रीला  |
| śrī-kṛṣṇa-bhajanānvitā  | श्री-कृष्ण-भजनान्विता      |

She has beautiful hips (śrī-nitambā). She is the beautiful queen of the gopīs (śrī- gaṇeśā). She is beautiful (śrī-svarūpāśritā and śrīlā). She is the Vedas (śruti) and the activities of devotional service (śrī-kriyā-rūpiṇī). She devotedly worships Śrī Kṛṣṇa (śrī-kṛṣṇa-bhajanānvitā).

Text 61

|                           |                            |
|---------------------------|----------------------------|
| śrī-rādhā śrīmatī śreṣṭhā | श्री-राधा श्रीमती श्रेष्ठा |
| śreṣṭha-rūpā śruti-priyā  | श्रेष्ठ-रूपा श्रुति-प्रिया |
| yogeśā yoga-mātā ca       | योगेशा योग-माता च          |
| yogātītā yuga-priyā       | योगातिता युग-प्रिया        |

She worships Lord Kṛṣṇa (śrī-rādhā). She is beautiful (śrīmatī). She is the best (śreṣṭhā and śreṣṭha-rūpā). She is dear to the Vedas (śruti-priyā), the queen of yoga (yogeśā), the mother of yoga (yoga-mātā), beyond yoga (yogātītā), and dear to the two divine persons (yuga-priyā).

Text 62

|                       |                      |
|-----------------------|----------------------|
| yoga-priyā yoga-gamyā | योग-प्रिया योग-गम्या |
| yoginī-gaṇa-vanditā   | योगिनी-गण-वन्दिता    |
| javā-kusuma-saṅkāsā   | जवा-कुसुम-सङ्कासा    |
| dāḍ_īmī-kusumopamā    | दाड्डीमी-कुसुमोपमा   |

She is dear to yoga (yoga-priyā), approached by yoga (yoga-gamyā), worshiped by the yoginīs (yoginī-gaṇa-vanditā), glorious as a rose (javā-kusuma-saṅkāsā), and glorious as a pomegranate (dāḍ\_īmī-kusumopamā).

Text 63

|                            |                     |
|----------------------------|---------------------|
| nīlāambaradharā dhīrā      | नीलाम्बरधरा धीरा    |
| dhairya-rūpa-dharā dhṛitiḥ | धैर्य-रूप-धरा धृतिः |
| ratna-simhāsana-sthā ca    | रत्न-सिंहासन-स्था च |
| ratna-kuṇḍala-bhūṣitā      | रत्न-कुण्डल-भूषिता  |

She wears blue garments (nīlāmbara-dharā). She is very sober and serious (dhīrā and dhairya-rūpa-dharā). She is seriousness (dhṛiti). She sits on a jewel throne (ratna- simhāsana-sthā) and She is decorated with jewel earrings (ratna-kuṇḍala-bhūṣitā).

## Text 64

|                         |                         |
|-------------------------|-------------------------|
| ratnālaṅkāra-samyuktā   | रत्नालङ्कार-सम्युक्ता   |
| ratna-mālya-dharā parā  | रत्न-माल्य-धरा परा      |
| ratnendra-sāra-hārāḍhyā | रत्नेन्द्र-सार-हाराढ्या |
| ratna-mālā-vibhūṣitā    | रत्न-माला-विभूषिता      |

She wears jewel ornaments (ratnālaṅkāra-samyuktā), a necklace of jewels (ratna- mālya-dharā and ratna-mālā-vibhūṣitā), and a necklace of the kings of jewels (ratnendra-sāra-hārāḍhyā). She is transcendental (parā).

## Text 65

|                        |                       |
|------------------------|-----------------------|
| indranīla-maṇi-nyasta- | इन्द्रनील-मणि-न्यस्त- |
| pāda-padma-śubhā śuciḥ | पाद-पद्म-शुभा शुचिः   |
| kārttikī paurṇamāsī ca | कार्तिकी पौर्णमासी च  |
| amāvasyā bhayāpahā     | अमावस्या भयापहा       |

Her lotus feet are beautiful with sapphire ornaments (indranīla-maṇi-nyasta-pāda- padma-śubhā) and She is beautiful (śuci). She is the month of Kārttika (kārttikī), the full-moon day (paurṇamāsī), the new-moon day (amāvasyā), and the remover of fears (bhayāpahā).

## Text 66

|                        |                    |
|------------------------|--------------------|
| govinda-rāja-grhinī    | गोविन्द-राज-गृहिनी |
| govinda-gaṇa-pūjītā    | गोविन्द-गण-पूजिता  |
| vaikuṅṭha-nātha-grhinī | वैकुण्ठ-नाथ-गृहिणी |
| vaikuṅṭha-paramālayā   | वैकुण्ठ-परमालया    |

She is Lord Govinda's queen (govinda-rāja-grhinī) and She is worshiped by Lord Govinda's devotees (govinda-gaṇa-pūjītā). She is the queen of Vaikuṅṭha's king (vaikuṅṭha-nātha-grhinī) and She resides in the supreme abode of Vaikuṅṭha (vaikuṅṭha-paramālayā).

## Text 67

|                         |                       |
|-------------------------|-----------------------|
| vaikuṅṭhadeva-devāḍhyā  | वैकुण्ठदेव-देवाढ्या   |
| tathā vaikuṅṭha-sundarī | तथा वैकुण्ठ-सुन्दरी   |
| mahālasā vedavatī       | महालसा वेदवती         |
| sītā sādhvī pati-vratā  | सीता साध्वी पति-व्रता |

She is glorious in the company of Vaikuṅṭha's supreme king (vaikuṅṭha-deva- devāḍhyā) and She is the beautiful goddess of Vaikuṅṭha (vaikuṅṭha-sundarī). She is languid (mahālasā), wise (vedavatī), saintly (sādhvī), and devoted to Her Lord (pati- vratā). She is Goddess Sītā (sītā).

## Text 68

|                         |                        |
|-------------------------|------------------------|
| anna-pūrṇā sadānanda-   | अन्न-पूर्णा सदानन्द-   |
| rūpā kaivalya-sundarī   | रूपा कैवल्य-सुन्दरी    |
| kaivalya-dāyinī śreṣṭhā | कैवल्य-दायिनी श्रेष्ठा |
| gopīnātha-manoharā      | गोपीनाथ-मनोहरा         |

She is Goddess Durgā (anna-pūrṇā). Her form is full of eternal bliss (sadānanda-rūpā). She is the most beautiful (kaivalya-sundarī), the giver of liberation (kaivalya-dāyinī), the best (śreṣṭhā), and the girl who charms Lord Gopīnātha's heart (gopīnātha- manoharā).

## Text 69

|                      |                     |
|----------------------|---------------------|
| gopīnātheśvarī caṇḍī | गोपीनाथेश्वरी चण्डी |
| nāyikā-nayanānvitā   | नायिका-नयनान्विता   |
| nāyikā nāyaka-prītā  | नायिका नायक-प्रीता  |
| nāyakānanda-rūpiṇī   | नायकानन्द-रूपिणी    |

She is Lord Gopīnātha's queen (gopīnātheśvarī). She is passionate (caṇḍī). She has the eyes of a beautiful heroine (nāyikā-nayanānvitā). She is a beautiful heroine (nāyikā). She is dear to the hero Kṛṣṇa (nāyaka-prītā). She delights the hero Kṛṣṇa (nāyakānanda-rūpiṇī).

Text 70

|                      |                     |
|----------------------|---------------------|
| śeṣā śeṣavatī śeṣa-  | शेषा शेषवती शेष-    |
| rūpiṇī jagad-ambikā  | रूपिणी जगद्-अम्बिका |
| gopāla-pālikā māyā   | गोपाल-पालिका माया   |
| jāyānandapradā tathā | जायानन्दप्रदा तथा   |

She reclines on Lord Śeṣa (śeṣā, śeṣavatī, and śeṣa-rūpiṇī). She is the mother of the universe (jagad-ambikā), the protectress of the cowherd people (gopāla-pālikā), the Lord's illusory potency (māyā), and she who gives the bliss of victory (jāyānandapradā).

Text 71

|                     |                   |
|---------------------|-------------------|
| kumārī yauvanānandā | कुमारी यौवनानन्दा |
| yuvatī gopa-sundarī | युवती गोप-सुन्दरी |
| gopa-mātā jānakī ca | गोप-माता जानकी च  |
| janakānanda-kāriṇī  | जनकानन्द-कारिणी   |

She is a young girl (kumārī and yuvatī), filled with the bliss of youthfulness (yauvanānandā), a beautiful gopī (gopa-sundarī), the mother of the gopas (gopa-mātā), the daughter of King Janaka (jānakī), and the girl who gives bliss to King Janaka (janakānanda-kāriṇī).

Text 72

|                       |                    |
|-----------------------|--------------------|
| kailāsa-vāsinī rambhā | कैलास-वासिनी रम्भा |
| vairāgyākula-dīpikā   | वैराग्याकुल-दीपिका |
| kamalā-kānta-grhinī   | कमला-कान्त-गृहिणी  |
| kamalā kamalālayā     | कमला कमलालया       |

She is the Goddess who resides on Mount Kailāsa (kailāsa-vāsinī). She is the apsarā Rambhā (rambhā). She is a glowing lamp of renunciation (vairāgyākula-dīpikā). She is Lord Nārāyaṇa's wife (kamalā-kānta-grhinī). She is the goddess of fortune (kamalā) and the abode where the goddess of fortune resides (kamalālayā).

Text 73

|                        |                          |
|------------------------|--------------------------|
| trailokya-mātā jagatām | त्रैलोक्य-माता जगताम्    |
| adhiṣṭhātrī priyāmbikā | अधिष्ठात्री प्रियाम्बिका |
| hara-kāntā hara-ratā   | हर-कान्ता हर-रता         |
| harānanda-pradāyini    | हरानन्द-प्रदायिनी        |

She is the mother of the three worlds (trailokya-mātā), the predominating Deity of the universes (jagatām adhiṣṭhātrī), the beloved (priyā), the mother (ambikā), the beloved of Lord Śiva (hara-kāntā and hara-ratā), and She who gives bliss to Lord Śiva (harānanda-pradāyini).

Text 74

|                       |                    |
|-----------------------|--------------------|
| hara-patnī hara-prīta | हर-पत्नी हर-प्रीत  |
| hara-tośaṇa-tatparā   | हर-तोशण-तत्परा     |
| hareśvarī rāma-ratā   | हरेश्वरी राम-रता   |
| rāmā rāmeśvarī ramā   | रामा रामेश्वरी रमा |

She is Lord Śiva's wife (hara-patnī), Lord Śiva's beloved (hara-prītā), devoted to pleasing Lord Śiva (hara-tośaṇa-tatparā), Lord Śiva's queen (hareśvarī), Lord Rāma's beloved (rāma-ratā and rāmā), and Lord Rāma's queen (rāmeśvarī).

Text 75

|                        |                      |
|------------------------|----------------------|
| śyāmalā citra-lekhā ca | श्यामला चित्र-लेखा च |
| tathā bhuvana-mohinī   | तथा भुवन-मोहिनी      |
| su-gopī gopa-vanitā    | सु-गोपी गोप-वनिता    |
| gopa-rājya-pradā śubhā | गोप-राज्य-प्रदा शुभा |

She is Lord Kṛṣṇa's beloved (śyāmalā), wonderfully beautiful (citra-lekhā), the enchantress of the three worlds (bhuvana-mohinī), a beautiful gopī (su-gopī and gopa- vanitā), she who gives a kingdom to the gopas (gopa-rājya-pradā), and beautiful (śubhā).

Text 76

|                       |                     |
|-----------------------|---------------------|
| aṅgāvapūrṇā māheyī    | अङ्गावपूर्णा माहेयी |
| matsya-rāja-sutā satī | मत्स्य-राज-सुता सती |
| kaumārī nārasimhī ca  | कौमारी नारसिंही च   |
| vārāhī nava-durgikā   | वाराही नव-दुर्गिका  |

She is beautiful (aṅgāvapūrṇā), the queen of the earth (māheyī), the daughter of Matsyarāja (matsya-rāja-sutā), saintly (satī), a young girl (kaumārī), Lord Nṛsimha's beloved goddess of fortune (nārasimhī), Lord Varāha's beloved (vārāhī), and the mother of the nine Durgās (nava-durgikā).

Text 77

|                        |                      |
|------------------------|----------------------|
| cañcalā cañcalāmodā    | चञ्चला चञ्चलामोदा    |
| nārī bhuvana-sundarī   | नारी भुवन-सुन्दरी    |
| dakṣa-yajña-harā dākṣī | दक्ष-यज्ञ-हरा दाक्षी |
| dakṣa-kanyā su-locanā  | दक्ष-कन्या सु-लोचना  |

She is fickle (cañcalā and cañcalāmodā), appears to be a human girl (nārī), is the most beautiful girl in the worlds (bhuvana-sundarī), stopped Dakṣa's yajña (dakṣa-yajña- harā), is Dakṣa's daughter (dākṣī and dakṣa-kanyā), and has beautiful eyes (su-locanā).

Text 78

|                          |                        |
|--------------------------|------------------------|
| rati-rūpā rati-prītā     | रति-रूपा रति-प्रीता    |
| rati-śreṣṭhā rati-pradā  | रति-श्रेष्ठा रति-प्रदा |
| ratir lakṣmaṇa-geha-sthā | रतिर् लक्ष्मण-गेह-स्था |
| virajā bhuvaneśvarī      | विरजा भुवनेश्वरी       |

She is beautiful (rati-rūpā), delightful (rati-prītā and rati-pradā), the most delightful (rati-śreṣṭhā) happiness (rati), the goddess who stays in Lakṣmaṇa's home (lakṣmaṇa- geha-sthā), free from the world of matter (virajā), and the queen who rules the worlds (bhuvaneśvarī).

Text 79

|                        |                       |
|------------------------|-----------------------|
| śaṅkhāspadā harer jāyā | शङ्खास्पदा हरेर् जाया |
| jāmāṭṛ-kula-vanditā    | जामातृ-कुल-वन्दिता    |
| bakulā bakulāmoda-     | बकुला बकुलामोद-       |
| dhāriṇī yamunā jayā    | धारिणी यमुना जया      |

She has countless transcendental abodes (śaṅkhāspadā). She is Lord Hari's wife (harer jāyā). She is worshiped by Her in-laws (jāmāṭṛ-kula-vanditā). She is beautiful as a bakula flower



(bakulā) and fragrant as a bakula flower (bakulāmoda-dhāriṇī). She is the Yamunā river (yamunā) and the goddess of victory (jayā).

Text 80

|                       |                      |
|-----------------------|----------------------|
| vijayā jaya-patnī ca  | विजया जय-पत्नी च     |
| yamalārjuna-bhañjinī  | यमलार्जुन-भञ्जिनी    |
| vakreśvarī vakra-rūpā | वक्रेश्वरी वक्र-रूपा |
| vakra-vīkṣaṇa-vīkṣitā | वक्र-वीक्षण-वीक्षिता |

She is the goddess of victory (vijayā), the wife of the Lord of victory (jaya-patnī), the beloved of He who broke the yamalārjuna trees (yamalārjuna-bhañjinī), the queen of the crooked and deceptive (vakreśvarī), graceful (vakra-rūpā), and a girl expert at crooked glances (vakra-vīkṣaṇa-vīkṣitā).

Text 81

|                       |                    |
|-----------------------|--------------------|
| aparājitā jagannāthā  | अपराजिता जगन्नाथा  |
| jagannātheśvarī yatiḥ | जगन्नाथेश्वरी यतिः |
| khecarī khecara-sutā  | खेचरी खेचर-सुता    |
| khecaratva-pradāyini  | खेचरत्व-प्रदायिनी  |

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

Text 82

|                             |                          |
|-----------------------------|--------------------------|
| viṣṇu-vakṣaḥ-sthala-sthā ca | विष्णु-वक्षः-स्थल-स्था च |
| viṣṇu-bhāvana-tatparā       | विष्णु-भावन-तत्परा       |
| candra-koṭi-sugātrī         | चन्द्र-कोटि-सुगात्री च   |
| ca candrānana-manoharī      | चन्द्रानन-मनोहरी         |

She rests on Lord Viṣṇu's chest (viṣṇu-vakṣaḥ-sthala-sthā) and is rapt in meditation on Lord Viṣṇu (viṣṇu-bhāvana-tatparā). She is beautiful as millions of moons (candra-koṭi-sugātrī) and Her moonlike face is very beautiful (candrānana-manoharī).

Text 83

|                         |                         |
|-------------------------|-------------------------|
| sevā-sevyā śivā kṣemā   | सेवा-सेव्या शिवा क्षेमा |
| tathā kṣema-kārī vadhūḥ | तथा क्षेम-कारी वधूः     |
| yādavendra-vadhūḥ sevyā | यादवेन्द्र-वधूः सेव्या  |
| śiva-bhaktā śivānvitā   | शिव-भक्ता शिवान्विता    |

She should be served with devotion (sevā-sevyā). She is Lord Śiva's beloved (śivā). She is patience (kṣemā), patient (kṣema-kārī), a beautiful girl (vadhū), the wife of the Yādavas' king (yādavendra-vadhū), the object of devotional service (sevyā), a great devotee of Lord Śiva (śiva-bhaktā), and Lord Śiva's companion (śivānvitā).

Text 84

|                        |                        |
|------------------------|------------------------|
| kevalā niṣphalā sūkṣmā | केवला निष्फला सूक्ष्मा |
| mahā-bhīmābhayapradā   | महा-भीमाभयप्रदा        |
| jīmūta-rūpā jaimūtī    | जीमूत-रूपा जैमूती      |
| jitāmitra-pramodinī    | जितामित्र-प्रमोदिनी    |

She is liberated (kevalā), free from the fruits of karma (niṣphalā), subtle (sūkṣmā), terrifying (mahā-bhīmā), the giver of fearlessness (abhayapradā), the sustainer (jīmūta-rūpā), Lord Viṣṇu's beloved (jaimūtī), and the girl who delights Lord Viṣṇu (jitāmitra-pramodinī).

## Text 85

|                      |                     |
|----------------------|---------------------|
| gopāla-vanitā nandā  | गोपाल-वनिता नन्दा   |
| kulajendra-nivāsinī  | कुलजेन्द्र-निवासिनी |
| jayantī yamunāṅgī ca | जयन्ती यमुनाङ्गी च  |
| yamunā-toṣa-kārinī   | यमुना-तोष-कारिनी    |

She is Lord Gopāla's beloved (gopāla-vanitā), dear to King Nanda (nandā), of noble birth (kulajā), the resident of a king's palace (indra-nivāsinī), glorious (jayantī), a girl who stays by the Yamunā (yamunāṅgī), and a girl who pleases the Yamunā (yamunā- toṣa-kārinī).

## Text 86

|                        |                     |
|------------------------|---------------------|
| kali-kalmaṣa-bhaṅgā ca | कलि-कल्मष-भङ्गा च   |
| kali-kalmaṣa-nāśinī    | कलि-कल्मष-नाशिनी    |
| kali-kalmaṣa-rūpā ca   | कलि-कल्मष-रूपा च    |
| nityānanda-karī kṛpā   | नित्यानन्द-करी कृपा |

She breaks and destroys the sins of Kali-yuga (kali-kalmaṣa-bhaṅgā and kali-kalmaṣa- nāśinī). She is expert at enjoying pastimes of quarreling with Lord Kṛṣṇa (kali- kalmaṣa-rūpā). She brings Lord Kṛṣṇa eternal bliss (nityānanda-karī). She is kindness personified (kṛpā).

## Text 87

|                      |                      |
|----------------------|----------------------|
| kṛpāvātī kulavatī    | कृपावती कुलवती       |
| kailāsācala-vāsinī   | कैलासाचल-वासिनी      |
| vāma-devī vāma-bhāgā | वाम-देवी वाम-भागा    |
| govinda-priya-kāriṇī | गोविन्द-प्रिय-कारिणी |

She is merciful (kṛpāvātī), born in a very respectable and noble family (kulavatī), the goddess who resides on Mount Kailāsa (kailāsācala-vāsinī), beautiful (vāma-devī and vāma-bhāgā), and she who delights Lord Govinda (govinda-priya-kāriṇī).

## Text 88

|                         |                        |
|-------------------------|------------------------|
| nagendra-kanyā yogeśī   | नगेन्द्र-कन्या योगेशी  |
| yoginī yoga-rūpiṇī      | योगिनी योग-रूपिणी      |
| yoga-siddhā siddha-rūpā | योग-सिद्धा सिद्ध-रूपा  |
| siddha-kṣetra-nivāsinī  | सिद्ध-क्षेत्र-निवासिनी |

She is the daughter of Nāgarāja (nagendra-kanyā), the queen of yoga (yogeśī) a performer of yoga (yoginī), yoga personified (yoga-rūpiṇī), the perfection of yoga (yoga-siddhā), the perfection of yoga personified (siddha-rūpā), and she who resides in a sacred place (siddha-kṣetra-nivāsinī).

## Text 89

|                         |                         |
|-------------------------|-------------------------|
| kṣetrādhiṣṭhātr-rūpā ca | क्षेत्राधिष्ठातृ-रूपा च |
| kṣetrātītā kula-pradā   | क्षेत्रातीता कुल-प्रदा  |
| keśavānanda-dātrī ca    | केशवानन्द-दात्री च      |
| keśavānanda-dāyinī      | केशवानन्द-दायिनी        |

She is the predominating Deity of sacred places (kṣetrādhiṣṭhātr-rūpā), beyond all places in this world (kṣetrātītā), born in a noble family (kula-pradā), and the giver of happiness to Lord Keśava (keśavānanda-dātrī and keśavānanda-dāyinī).

## Text 90

|                       |                     |
|-----------------------|---------------------|
| keśavā keśava-prītā   | केशवा केशव-प्रीता   |
| keśavī keśava-priyā   | केशवी केशव-प्रिया   |
| rāsa-krīḍā-karī rāsa- | रास-क्रीडा-करी रास- |
| vāsinī rāsa-sundarī   | वासिनी रास-सुन्दरी  |

She is Lord Keśava's beloved (keśavā, keśava-prītā, keśavī, and keśava-priyā), the enjoyer of the rāsa-dance pastimes (rāsa-krīḍā-karī), the girl who stays in the rāsa- dance arena (rāsa-vāsinī), and the beautiful girl of the rāsa dance (rāsa-sundarī).

## Text 91

|                       |                      |
|-----------------------|----------------------|
| gokulānvita-dehā ca   | गोकुलान्वित-देहा च   |
| gokulatva-pradāyinī   | गोकुलत्व-प्रदायिनी   |
| lavaṅga-nāmnī nāraṅgī | लवङ्ग-नाम्नी नारङ्गी |
| nāraṅga-kula-maṇḍanā  | नारङ्ग-कुल-मण्डना    |

She stays in Gokula (gokulānvita-dehā), gives residence in Gokula to others (gokulatva-pradāyinī), has a name beautiful as a lavaṅga flower (lavaṅga-nāmnī), is amorous (nāraṅgī), and is the transcendental decoration of amorous Kṛṣṇa (nāraṅga- kula-maṇḍanā).

## Text 92

|                             |                           |
|-----------------------------|---------------------------|
| elā-lavaṅga-karpūra-        | एला-लवङ्ग-कर्पूर-         |
| mukha-vāsa-mukhānvitā       | मुख-वास-मुखान्विता        |
| mukhyā mukhya-pradā mukhya- | मुख्या मुख्य-प्रदा मुख्य- |
| rūpā mukhya-nivāsinī        | रूपा मुख्य-निवासिनी       |

She is anointed with elā, lavaṅga, karpūra and many other fragrances (elā-lavaṅga- 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-nivāsinī).

## Text 93

|                      |                      |
|----------------------|----------------------|
| nārāyaṇī kripātītā   | नारायणी क्रिपातीता   |
| karuṇāmaya-kāriṇī    | करुणामय-कारिणी       |
| kāruṇyā karuṇā karṇā | कारुण्या करुणा कर्णा |
| gokarṇā nāga-karṇikā | गोकर्णा नाग-कर्णिका  |

She is Lord Nārāyaṇa's beloved (nārāyaṇī). She is supremely merciful (kripātītā, karuṇāmaya-kāriṇī, kāruṇyā, and karuṇā). She is the sacred place Gokarṇa (gokarṇā), Karṇa (karṇā), and Nāga-karṇikā (nāga-karṇikā).

## Text 94

|                         |                         |
|-------------------------|-------------------------|
| sarpiṇī kaulinī kṣetra- | सर्पिणी कौलिनी क्षेत्र- |
| vāsinī jagad-anvayā     | वासिनी जगद्-अन्वया      |
| jaṭilā kuṭilā nīlā      | जटिला कुटिला नीला       |
| nīlāmbardharā śubhā     | नीलाम्बरधरा शुभा        |

She is graceful (sarpiṇī), born in a noble family (kaulinī), a resident of holy places (kṣetra-vāsinī), the mother of the universes (jagad-anvayā), an ascetic (jaṭilā), crooked (kuṭilā), beautiful (nīlā and śubhā), and dressed in blue garments (nīlāmbardharā).

## Text 95

|                         |                       |
|-------------------------|-----------------------|
| nīlāmbara-vidhātṛī ca   | नीलाम्बर-विधात्री च   |
| nīlakaṇṭha-priyā tathā  | नीलकण्ठ-प्रिया तथा    |
| bhaginī bhāginī bhogyā  | भगिनी भागिनी भोग्या   |
| kṛṣṇa-bhogyā bhageśvarī | कृष्ण-भोग्या भगेश्वरी |

She is dressed in blue garments (nīlāmbara-vidhātṛī). She is Lord Śiva's beloved (nīlakaṇṭha-priyā). She is beautiful (bhaginī, bhāginī, and bhogyā), Lord Kṛṣṇa's happiness (kṛṣṇa-bhogyā), and the queen of transcendental opulences (bhageśvarī).

## Text 96

|                       |                        |
|-----------------------|------------------------|
| baleśvarī balārādhyā  | बलेश्वरी बलाराध्या     |
| kāntā kānta-nitambinī | कान्ता कान्त-नितम्बिनी |
| nitambinī rūpavatī    | नितम्बिनी रूपवती       |
| yuvatī kṛṣṇa-pīvarī   | युवती कृष्ण-पीवरी      |

She is Lord Balarāma's queen (baleśvarī), worshiped by Lord Balarāma (balārādhyā), beautiful (kāntā and rūpavatī), a girl with beautiful hips (kānta-nitambinī nitambinī), youthful (yuvatī), and Lord Kṛṣṇa's beloved (kṛṣṇa-pīvarī).

## Text 97

|                       |                     |
|-----------------------|---------------------|
| vibhāvarī vetravatī   | विभावरी वेत्रवती    |
| saṅkaṭā kuṭilālakā    | सङ्कटा कुटिलालका    |
| nārāyaṇa-priyā śalilā | नारायण-प्रिया शलिला |
| sṛkkaṇī-parimohitā    | सृक्कणी-परिमोहिता   |

She is amorous (vibhāvarī). She holds a stick (vetravatī). She is slender (saṅkaṭā). Her hair is curly (kuṭilālakā). She is Lord Nārāyaṇa's beloved (nārāyaṇa-priyā). She resides on a hill (śalilā). With the movements of Her mouth She enchants Lord Kṛṣṇa (sṛkkaṇī-parimohitā).

## Text 98

|                         |                         |
|-------------------------|-------------------------|
| ḍṛk-pāta-mohitā prātar- | दृक्-पात-मोहिता प्रातर- |
| āśinī navanītikā        | आशिनी नवनीतिका          |
| navīnā nava-nārī ca     | नवीना नव-नारी च         |
| nāraṅga-phala-śobhitā   | नारङ्ग-फल-शोभिता        |

With a glance She enchants Lord Kṛṣṇa (ḍṛk-pāta-mohitā). She eats breakfast early (prātar-āśinī) and churns butter (navanītikā). She is young (navīnā nava-nārī), and she is splendid as a nāraṅga fruit (ca nāraṅga-phala-śobhitā).

## Text 99

|                            |                         |
|----------------------------|-------------------------|
| haimī hema-mukhī candra-   | हैमी हेम-मुखी चन्द्र-   |
| mukhī śaśi-su-śobhanā      | मुखी शशि-सु-शोभना       |
| ardha-candra-dharā candra- | अर्ध-चन्द्र-धरा चन्द्र- |
| vallabhā rohiṇī tamiḥ      | वल्लभा रोहिणी तमिः      |

She is splendid as gold (haimī). Her face is golden (hema-mukhī). Her face is like the moon (candra-mukhī). She is beautiful as the moon (śaśi-su-śobhanā), like a graceful half-moon (ardha-candra-dharā), dear to moonlike Kṛṣṇa (candra-vallabhā), a beautiful young girl (rohiṇī), and splendid as the night (tami).

## Text 100

|                       |                       |
|-----------------------|-----------------------|
| timīṅgla-kulāmoda-    | तिमिङ्गल-कुलामोद-     |
| matsya-rūpāṅga-hāriṇī | मत्स्य-रूपाङ्ग-हारिणी |
| kāraṇī sarva-bhūtānām | कारणी सर्व-भूतानां    |
| kāryātītā kiśoriṇī    | कार्यातीता किशोरिणी   |

She became the beloved of Lord Matsya and delighted the timiṅgilas (timīṅgla- kulāmoda- matsya-rūpāṅga-hāriṇī). She is the mother of all living entities (kāraṇī sarva-bhūtānām). She is beyond all material duties (kāryātītā). She is a beautiful young girl (kiśoriṇī).

## Text 101

|                       |                     |
|-----------------------|---------------------|
| kiśora-vallabhā keśa- | किशोर-वल्लभा केश-   |
| kārikā kāma-kārikā    | कारिका काम-कारिका   |
| kāmeśvarī kāma-kalā   | कामेश्वरी काम-कला   |
| kālindī-kūla-dīpikā   | कालिन्दी-कूल-दीपिका |

She is youthful Kṛṣṇa's beloved (kiśora-vallabhā). She has beautiful hair (keśa- kārikā). She is passionate (kāma-kārikā), the queen of amorous pastimes (kāmeśvarī), expert at amorous pastimes (kāma-kalā), and the lamp that splendidly shines on the Yamunā's shore (kālindī-kūla-dīpikā).

## Text 102

|                     |                   |
|---------------------|-------------------|
| kalindatanayā-tīra- | कलिन्दतनया-तीर-   |
| vāsinī tīra-gehinī  | वासिनी तीर-गेहिनी |
| kādambarī-pāna-parā | कादम्बरी-पान-परा  |
| kusumāmoda-dhāriṇī  | कुसुमामोद-धारिणी  |

She has made Her home on the Yamunā's shore (kalindatanayā-tīra-vāsinī and tīra- gehinī). She is fond of drinking kādambarī nectar (kādambarī-pāna-parā). She is fragrant with many flowers (kusumāmoda-dhāriṇī).

## Text 103

|                       |                     |
|-----------------------|---------------------|
| kumudā kumudānandā    | कुमुदा कुमुदानन्दा  |
| kṛṣṇeśī kāma-vallabhā | कृष्णेशी काम-वल्लभा |
| tarkālī vaijayantī ca | तर्काली वैजयन्ती च  |
| nimba-dāḍīma-rūpiṇī   | निम्ब-दाडिम-रूपिणी  |

She is like a kumuda flower (kumudā). She is pleased by the kumuda flowers (kumudānandā). She is Lord Kṛṣṇa's queen (kṛṣṇeśī) and passionate lover (kāma- vallabhā). She is an expert logician (tarkālī). She is glorious (vaijayantī). Her form is like a nimba or a pomegranate tree (nimba-dāḍīma-rūpiṇī).

## Text 104

|                           |                              |
|---------------------------|------------------------------|
| bilva-vṛkṣa-priyā kṛṣṇām- | बिल्व-वृक्ष-प्रिया कृष्णाम्- |
| barā bilvopama-stanī      | बरा बिल्वोपम-स्तनी           |
| bilvātmikā bilva-vapur    | बिल्वात्मिका बिल्व-वपुर्     |
| bilva-vṛkṣa-nivāsinī      | बिल्व-वृक्ष-निवासिनी         |

She is fond of the bilva tree (bilva-vṛkṣa-priyā). She is Lord Kṛṣṇa's garment (kṛṣṇāambarā). Her breasts are like bilva fruits (bilvopama-stanī). Her form is like a bilva tree (bilvātmikā and bilva-vapuh). She stays under a bilva tree (bilva-vṛkṣa- nivāsinī).

## Text 105

|                        |                      |
|------------------------|----------------------|
| tulasī-toṣikā taiti-   | तुलसी-तोषिका तैति-   |
| lānanda-paritoṣikā     | लानन्द-परितोषिका     |
| gaja-muktā mahā-muktā  | गज-मुक्ता महा-मुक्ता |
| mahā-mukti-phala-pradā | महा-मुक्ति-फल-प्रदा  |

She pleases tulasī (tulasī-toṣikā). She pleases Taitilānanda (taitilānanda-paritoṣikā). She is decorated with gaja pearls (gaja-muktā, mahā-muktā, and mahā-mukti-phala-pradā).

## Text 106

|                        |                      |
|------------------------|----------------------|
| anaṅga-mohinī śakti-   | अनङ्ग-मोहिनी शक्ति-  |
| rūpā śakti-svarūpinī   | रूपा शक्ति-स्वरूपिनी |
| pañca-śakti-svarūpā ca | पञ्च-शक्ति-स्वरूपा च |
| śaiśavānanda-kārinī    | शैशवानन्द-कारिनी     |

She is charming and passionate (anaṅga-mohinī). She is Lord Kṛṣṇa's transcendental potency (śakti-rūpā and śakti-svarūpinī). She is the personification of five transcendental potencies (pañca-śakti-svarūpā). She is filled with the happiness of youth (śaiśavānanda-kārinī).

## Text 107

|                        |                        |
|------------------------|------------------------|
| gajendra-gāminī śyāma- | गजेन्द्र-गामिनी श्याम- |
| latānaṅga-latā tathā   | लतानङ्ग-लता तथा        |
| yoṣit-śakti-svarūpā ca | योषित्-शक्ति-स्वरूपा च |
| yoṣid-ānanda-kāriṇī    | योषिद्-आनन्द-कारिणी    |

She is graceful as an elephant (gajendra-gāminī). She is a flowering vine of beauty (śyāma-latā) and a flowering vine of passionate desires (anaṅga-latā). She is the personification of feminine power (yoṣit-śakti-svarūpā) and feminine bliss (yoṣid-ānanda-kāriṇī).

## Text 108

|                        |                         |
|------------------------|-------------------------|
| prema-priyā prema-rūpā | प्रेम-प्रिया प्रेम-रूपा |
| premananda-taraṅgiṇī   | प्रेमानन्द-तरङ्गिणी     |
| prema-hārā prema-dātrī | प्रेम-हारा प्रेम-दात्री |
| prema-śaktimayī tathā  | प्रेम-शक्तिमयी तथा      |

She passionately loves Lord Kṛṣṇa (prema-priyā). She is the form of all transcendental love (prema-rūpā). She is an ocean filled with waves of transcendental love (premananda-taraṅgiṇī). She is the giver of transcendental love (prema-hārā and prema-dātrī). She is full of the power of transcendental love (prema-śaktimayī).

## Text 109

|                          |                          |
|--------------------------|--------------------------|
| kṛṣṇa-premavatī dhanyā   | कृष्ण-प्रेमवती धन्या     |
| kṛṣṇa-prema-taraṅgiṇī    | कृष्ण-प्रेम-तरङ्गिणी     |
| prema-bhakti-pradā premā | प्रेम-भक्ति-प्रदा प्रेमा |
| premananda-taraṅgiṇī     | प्रेमानन्द-तरङ्गिणी      |

She loves Lord Kṛṣṇa (kṛṣṇa-premavatī). She is fortunate (dhanyā). She is an ocean filled with waves of love for Lord Kṛṣṇa (kṛṣṇa-prema-taraṅgiṇī). She gives loving devotional service (prema-bhakti-pradā). She is transcendental love (premā). She is an ocean filled with waves of the bliss of transcendental love (premananda-taraṅgiṇī).

## Text 110

|                         |                        |
|-------------------------|------------------------|
| prema-krīḍā-parītāṅgī   | प्रेम-क्रीडा-परीताङ्गी |
| prema-bhakti-taraṅgiṇī  | प्रेम-भक्ति-तरङ्गिणी   |
| premārtha-dāyiṇī sarva- | प्रेमार्थ-दायिणी सर्व- |
| śvetā nitya-taraṅgiṇī   | श्वेता नित्य-तरङ्गिणी  |

Her limbs are filled with amorous playfulness (prema-krīḍā-parītāṅgī). She is an ocean filled with waves of loving devotional service (prema-bhakti-taraṅgiṇī). She gives a great wealth of transcendental love (premārtha-dāyiṇī). She is fair (sarvaśvetā), and She is an ocean of eternity (nitya-taraṅgiṇī).

## Text 111

|                        |                       |
|------------------------|-----------------------|
| hāva-bhāvānvitā raudrā | हाव-भावान्विता रौद्रा |
| rudrānanda-prakāśinī   | रुद्रानन्द-प्रकाशिनी  |
| kapilā śṛṅkhalā keśa-  | कपिला शृङ्खला केश-    |
| pāśa-sambandhinī ghaṭī | पाश-सम्बन्धिनी घटी    |

She is expert at flirting with Lord Kṛṣṇa (hāva-bhāvānvitā). She is Lord Śiva's beloved (raudrā). She delights Lord Śiva (rudrānanda-prakāśinī). She is fair (kapilā). She is the shackle that binds Lord Kṛṣṇa (śṛṅkhalā). She carefully braids Her hair (keśa-pāśa-sambandhinī). She carries a jug (ghaṭī).

## Text 112

|                          |                          |
|--------------------------|--------------------------|
| kuṭīra-vāsinī dhūmrā     | कुटीर-वासिनी धूम्रा      |
| dhūmra-keśā jalodarī     | धूम्र-केशा जलोदरी        |
| brahmāṇḍa-gocarā brahma- | ब्रह्माण्ड-गोचरा ब्रह्म- |
| rūpiṇī bhāva-bhāvinī     | रूपिणी भाव-भाविनी        |

She lives in a cottage (kuṭīra-vāsinī). She is Goddess Durgā (dhūmrā). Her hair is dark as smoke (dhūmra-keśā). She resides in the milk-ocean (jalodarī). She has descended to the material world (brahmāṇḍa-gocarā). Her form is spiritual (brahma-rūpiṇī). She is full of transcendental love (bhāva-bhāvinī).

## Text 113

|                      |                       |
|----------------------|-----------------------|
| samsāra-nāśinī śaivā | संसार-नाशिनी शैवा     |
| śaivalānanda-dāyinī  | शैवलानन्द-दायिनी      |
| śīśirā hema-rāgāḍbyā | शिशिरा हेम-रागाड्ब्या |
| megha-rūpāti-sundarī | मेघ-रूपाति-सुन्दरी    |

She destroys the cycle of repeated birth and death (samsāra-nāśinī). She is Lord Śiva's beloved (śaivā). She bears the pleasing fragrance of śaivala (śaivalānanda-dāyinī). She is pleasantly cool (śīśirā), Her complexion is golden (hema-rāgāḍbyā), Her form is glorious as a cloud (megha-rūpā), and She is very beautiful (ati-sundarī).

## Text 114

|                      |                     |
|----------------------|---------------------|
| manoramā vegavatī    | मनोरमा वेगवती       |
| vegāḍhyā veda-vādinī | वेगाढ्या वेद-वादिनी |
| dayānvitā dayādhārā  | दयान्विता दयाधारा   |
| dayā-rūpā susevinī   | दया-रूपा सुसेविनी   |

She is beautiful (manoramā), quick (vegavatī and vegāḍhyā), eloquent in speaking the Vedas (veda-vādinī), merciful (dayānvitā, dayādhārā, and dayā-rūpā), and the proper object of devotional service (susevinī).

## Text 115

|                       |                     |
|-----------------------|---------------------|
| kiśora-saṅga-samsargā | किशोर-सङ्ग-सम्सर्गा |
| gaura-candrānanā kalā | गौर-चन्द्रानना कला  |
| kalādhinātha-vadanā   | कलाधिनाथ-वदना       |
| kalānāthādhirohiṇī    | कलानाथाधिरोहिणी     |

She meets youthful Kṛṣṇa (kiśora-saṅga-samsargā), Her face is a brilliant moon (gaura-candrānanā), She is a crescent moon (kalā), Her face is a full moon (kalādhinātha-vadanā), and She is glorious as a full moon (kalānāthādhirohiṇī).

## Text 116

|                      |                    |
|----------------------|--------------------|
| virāga-kuśalā hema-  | विराग-कुशला हेम-   |
| piṅgalā hema-maṇḍanā | पिङ्गला हेम-मण्डना |
| bhāṇḍīra-tālavana-gā | भाण्डीर-तालवन-गा   |
| kaivartī pīvarī śukī | कैवर्ती पीवरी शुकी |

She is renounced (virāga-kuśalā), Her complexion is golden (hema-piṅgalā), She is decorated with golden ornaments (hema-maṇḍanā), She goes to Bhāṇḍīravana and Tālavana (bhāṇḍīra-tālavana-gā), She catches the fish that is Śrī Kṛṣṇa (kaivartī), She is a beautiful young girl (pīvarī), and She is graceful (śukī).

## Text 117

|                      |                     |
|----------------------|---------------------|
| śukadeva-guṇātītā    | शुकदेव-गुणातीता     |
| śukadeva-priyā sakhī | शुकदेव-प्रिया सखी   |
| vikalotkarṣiṇī koṣā  | विकलोत्कर्षिणी कोषा |
| kauṣeyāmbara-dhāriṇī | कौषेयाम्बर-धारिणी   |

Her virtues are beyond the power of Śukadeva Gosvāmī to describe (śukadeva-guṇātītā), She is dear to Śukadeva Gosvāmī (śukadeva-priyā), She is friendly (sakhī), She picks up the fallen and unhappy (vikalotkarṣiṇī), She is a treasure-house of transcendental opulences (koṣā), and She is dressed in elegant silk garments (kauṣeyāmbara-dhāriṇī).

## Text 118

|                          |                        |
|--------------------------|------------------------|
| koṣāvarī koṣa-rūpā       | कोषावरी कोष-रूपा       |
| jagad-utpatti-kārikā     | जगद्-उत्पत्ति-कारिका   |
| sṛṣṭi-sṭhiti-karī saṁhā- | सृष्टि-स्थिति-करी संह- |
| riṇī saṁhāra-kāriṇī      | रिणी संहार-कारिणी      |

She is a treasure-house of transcendental opulences (koṣāvarī and koṣa-rūpā), the mother of the universes (jagad-utpatti-kārikā), the creature and maintainer of the universes (sṛṣṭi-sṭhiti-karī), and the destroyer of the universes (saṁhāriṇī and saṁhāra-kāriṇī).

## Text 119

|                        |                        |
|------------------------|------------------------|
| keśa-śaivala-dhātrī ca | केश-शैवल-धात्री च      |
| candra-gātrī su-komalā | चन्द्र-गात्री सु-कोमला |
| padmāṅgarāga-samrāgā   | पद्माङ्गराग-सम्रागा    |
| vindhyādri-parivāsiṇī  | विन्ध्याद्रि-परिवासिणी |

Her hair is dark moss (keśa-śaivala-dhātrī), and Her limbs are moons (candra-gātrī). She is very gentle and delicate (su-komalā), She is anointed with lotus cosmetics (padmāṅgarāga-samrāgā), and She has a home in the Vindhyā Hills (vindhyādri-parivāsiṇī).



## Text 120

|                          |                       |
|--------------------------|-----------------------|
| vindhyālayā śyāma-sakhī  | विन्ध्यालया श्याम-सखी |
| sakhī saṁsāra-rāgiṇī     | सखी संसार-रागिणी      |
| bhūtā bhaviṣyā bhavyā ca | भूता भविष्या भव्या च  |
| bhavya-gātrā bhavātigā   | भव्य-गात्रा भवातिगा   |

She has a home in the Vindhyā Hills (vindhyālayā), is the intimate friend of Lord Kṛṣṇa (śyāma-sakhī), is friendly (sakhī), loves the world (saṁsāra-rāgiṇī), existed in the past (bhūtā), will continue to exist in the future eternally (bhaviṣyā), and exists in the present (bhavyā). Her limbs are beautiful (bhavya-gātrā), and She is beyond the material world of repeated birth and death (bhavātigā).

## Text 121

|                      |                     |
|----------------------|---------------------|
| bhava-nāśānta-kāriṇy | भव-नाशान्त-कारिण्य  |
| ākāśa-rūpā su-veśinī | आकाश-रूपा सु-वेशिनी |
| rati-raṅga-parityāgā | रति-रङ्ग-परित्यागा  |
| rati-vegā rati-pradā | रति-वेगा रति-प्रदा  |

She puts an end to the cycle of repeated birth and death (bhava-nāśānta-kāriṇī), Her form is spiritual and subtle (ākāśa-rūpā), She is beautifully dressed (su-veśinī), She left the arena of amorous pastimes (rati-raṅga-parityāgā), and She enjoys the happiness of amorous pastimes (rati-vegā and rati-pradā).

## Text 122

|                         |                            |
|-------------------------|----------------------------|
| tejasvinī tejo-rūpa     | तेजस्विनी तेजो-रूप         |
| kaivalya-patha-dā śubhā | कैवल्य-पथ-दा शुभा          |
| mukti-hetur mukti-hetu- | मुक्ति-हेतुर् मुक्ति-हेतु- |
| laṅghinī laṅghana-kṣamā | लङ्घिनी लङ्घन-क्षमा        |

She is splendid and powerful (tejasvinī and tejo-rūpa), gives the path of liberation (kaivalya-patha-dā), is beautiful (śubhā), is the cause of liberation (mukti-hetur), jumps over impersonal liberation (mukti-hetu-laṅghinī), and is tolerant of offenses (laṅghana-kṣamā).

## Text 123

|                      |                     |
|----------------------|---------------------|
| viśāla-netrā vaisālī | विशाल-नेत्रा वैसाली |
| viśāla-kula-sambhavā | विशाल-कुल-सम्भवा    |
| viśāla-gṛha-vāsā ca  | विशाल-गृह-वासा च    |
| viśāla-vadarī ratiḥ  | विशाल-वदरी रतिः     |

She has large eyes (viśāla-netrā), comes from an exalted family (vaisālī, viśāla-kula-sambhavā, viśāla-gṛha-vāsā, and viśāla-vadarī), and is transcendental happiness personified (rati).

## Text 124

|                           |                          |
|---------------------------|--------------------------|
| bhakty-atītā bhakta-gatir | भक्त्य्-अतीता भक्त-गतिर् |
| bhaktikā śiva-bhakti-dā   | भक्तिका शिव-भक्ति-दा     |
| śiva-śakti-svarūpā ca     | शिव-शक्ति-स्वरूपा च      |
| śivārdhāṅga-vihāriṇī      | शिवार्धाङ्ग-विहारिणी     |

By serving Her one crosses beyond the world of repeated birth and death (bhakty- atītā), She is the goal of devotional service (bhakta-gati), She is devotional service (bhaktikā), She gives auspicious devotional service (śiva-bhakti-dā), She is an auspicious potency of the Lord (śiva-śakti-svarūpā), and She enjoys pastimes as the beloved who is half the body of the auspicious Lord (śivārdhāṅga-vihāriṇī).

## Text 125

|                       |                     |
|-----------------------|---------------------|
| śirīṣa-kusumāmodā     | शिरीष-कुसुमामोदा    |
| śirīṣa-kusumojjvalā   | शिरीष-कुसुमोज्ज्वला |
| śirīṣa-mṛdhvī śairīṣi | शिरीष-मृध्वी शैरीषि |
| śirīṣa-kusumākṛtiḥ    | शिरीष-कुसुमाकृतिः   |

She is fragrant as a śirīṣa flower (śirīṣa-kusumāmodā), splendid as a śirīṣa flower (śirīṣa-kusumojjvalā), soft as a śirīṣa flower (śirīṣa-mṛdhvī), glorious as a śirīṣa flower (śairīṣi), and beautiful as a śirīṣa flower (śirīṣa-kusumākṛti).

## Text 126

|                        |                        |
|------------------------|------------------------|
| vāmāṅga-hāriṇī viṣṇoḥ  | वामाङ्ग-हारिणी विष्णोः |
| śiva-bhakti-sukhānvitā | शिव-भक्ति-सुखान्विता   |
| vijitā vijitāmodā      | विजिता विजितामोदा      |
| gaganā gaṇa-toṣitā     | गगना गण-तोषिता         |

She stays at Lord Viṣṇu's left side (vāmāṅga-hāriṇī viṣṇoḥ), She is filled with the auspicious happiness of devotional service (śiva-bhakti-sukhānvitā), She is defeated by Lord Kṛṣṇa (vijitā), She is fragrant (vijitāmodā), She is the spiritual sky (gaganā), and She is pleased by Her companions (gaṇa-toṣitā).

## Text 127

|                           |                       |
|---------------------------|-----------------------|
| hayāsyā heramba-sutā      | हयास्या हेरम्ब-सुता   |
| gaṇa-mātā sukheśvarī      | गण-माता सुखेश्वरी     |
| duḥkha-hantrī duḥkha-harā | दुःख-हन्त्री दुःख-हरा |
| sevitepsita-sarvadā       | सेवितेप्सित-सर्वदा    |

She is Lord Hayagrīva's beloved (hayāsyā), Heramba's daughter (heramba-sutā), the demigods' mother (gaṇa-mātā), the queen of happiness (sukheśvarī), the destroyer of sufferings (duḥkha-hantrī and duḥkha-harā), and the goddess who grants everything Her servants wish (sevitepsita-sarvadā).

## Text 128

|                         |                       |
|-------------------------|-----------------------|
| sarvajñatva-vidhātṛī ca | सर्वज्ञत्व-विधात्री च |
| kula-kṣetra-nivāsinī    | कुल-क्षेत्र-निवासिनी  |
| lavaṅgā pāṇḍava-sakhī   | लवङ्गा पाण्डव-सखी     |
| sakhī-madhyā-nivāsinī   | सखी-मध्य-निवासिनी     |

She gives omniscience (sarvajñatva-vidhātṛī). She stays in Her family's place (kula- kṣetra-nivāsinī). She is a lavaṅga flower (lavaṅgā). She is the Pāṇḍavas' friend (pāṇḍava-sakhī). She stays with Her friends (sakhī-madhyā-nivāsinī).

## Text 129

|                        |                         |
|------------------------|-------------------------|
| grāmyā gītā gayā gamyā | ग्राम्या गीता गया गम्या |
| gamanātīta-nirbharā    | गमनातीत-निर्भरा         |
| sarvāṅga-sundarī gaṅgā | सर्वाङ्ग-सुन्दरी गङ्गा  |
| gaṅgā-jalamayī tathā   | गङ्गा-जलमयी तथा         |

She stays in the village of Vraja (grāmyā). She is glorified in song (gītā). She is the holy city of Gayā (gayā). She is approached by the devotees (gamyā). She cannot be approached by non-devotees (gamanātīta-nirbharā). All Her limbs are very beautiful (sarvāṅga-sundarī). She is the Ganges (gaṅgā and gaṅgā-jalamayī).

## Text 130

|                       |                      |
|-----------------------|----------------------|
| gaṅgeritā pūta-gātrā  | गङ्गेरिता पूत-गात्रा |
| pavitra-kula-dīpikā   | पवित्र-कुल-दीपिका    |
| pavitra-guṇa-śīlāḍhyā | पवित्र-गुण-शीलाढ्या  |
| pavitrānanda-dāyinī   | पवित्रानन्द-दायिनी   |

She is said to be the Ganges (gaṅgeritā). Her body is pure and transcendental (pūta- gātrā). She is a lamp shining in a pure family (pavitra-kula-dīpikā). She is rich with pure virtues and noble character (pavitra-guṇa-śīlāḍhyā). She gives pure transcendental bliss (pavitrānanda-dāyinī).

## Text 131

|                       |                     |
|-----------------------|---------------------|
| pavitra-guṇa-sīmāḍhyā | पवित्र-गुण-सीमाढ्या |
| pavitra-kula-dīpanī   | पवित्र-कुल-दिपनी    |
| kampamānā kaṁsa-harā  | कम्पमाना कंस-हरा    |
| vindhyācala-nivāsinī  | विन्ध्याचल-निवासिनी |

She is rich with the most exalted pure virtues (pavitra-guṇa-sīmāḍhyā). She is a lamp shining in a pure family (pavitra-kula-dīpanī). She trembles (kampamānā). She is the beloved of He who killed Kaṁsa (kaṁsa-harā). She has a home in the Vindhyā Hills (vindhyācala-nivāsinī).

## Text 132

|                            |                         |
|----------------------------|-------------------------|
| govardhaneśvarī            | गोवर्धनेश्वरी           |
| govardhana-hāsyā hayākṛtiḥ | गोवर्धन-हास्या हयाकृतिः |
| mīnāvatarā mineśī          | मीनावतारा मिनेशी        |
| gaganeśī hayā gajī         | गगनेशी हया गजी          |

She is the queen of Govardhana Hill (govardhaneśvarī). She smiles on Govardhana Hill (govardhana-hāsyā). She is Lord Haragrīva's beloved (hayākṛti and hayā) and Lord Matsya's beloved (mīnāvatarā and mineśī). She is the queen of the spiritual sky (gaganeśī). She is an amorous girl (gajī).

## Text 133

|                          |                           |
|--------------------------|---------------------------|
| hariṇī hariṇī hāra-      | हरिणी हरिणी हार-          |
| dhāriṇī kanakākṛtiḥ      | धारिणी कनकाकृतिः          |
| vidyut-prabhā vipra-mātā | विद्युत्-प्रभा विप्र-माता |
| gopa-mātā gayeśvarī      | गोप-माता गयेश्वरी         |

She is beautiful as a doe (hariṇī). She is captivating (hariṇī). She wears a beautiful necklace (hāra-dhāriṇī). Her form is golden (kanakākṛti). She is splendid as lightning (vidyut-prabhā). She is the mother of the brāhmaṇas (vipra-mātā), the mother of the gopas (gopa-mātā). and the queen of Gayā (gayeśvarī).

## Text 134

|                      |                     |
|----------------------|---------------------|
| gaveśvarī gaveśī ca  | गवेश्वरी गवेशी च    |
| gavīśī gavi-vāsinī   | गवीशि गवि-वासिनी    |
| gati-jñā gīta-kuśalā | गति-ज्ञा गीत-कुशला  |
| danujendra-nivāriṇī  | दनुजेन्द्र-निवारिणी |

She is the queen of the surabhi cows (gaveśvarī, gaveśī, and gavīśī). She lives in the cowherd village of Vraja (gavi-vāsinī). She knows the real goal of life (gati-jñā). Her glories are sung in beautiful songs (gīta-kuśalā). She stopped the king of the demons (danujendra-nivāriṇī).

## Text 135

|                        |                         |
|------------------------|-------------------------|
| nirvāṇa-dātrī nairvāṇī | निर्वाण-दात्री नैर्वाणी |
| hetu-yuktā gayottarā   | हेतु-युक्ता गयोत्तरा    |
| parvatādhinivāsā ca    | पर्वताधिनिवासा च        |
| nivāsa-kuśalā tathā    | निवास-कुशला तथा         |

She gives liberation (nirvāṇa-dātrī). She is liberated (nairvāṇī). She is an expert logician (hetu-yuktā). She is the queen of Gayā (gayottarā). She lives on a mountain (parvatādhinivāsā). She brings beauty and auspiciousness to Her home (nivāsa- kuśalā).

## Text 136

|                           |                         |
|---------------------------|-------------------------|
| sannyāsa-dharma-kuśalā    | सन्न्यास-धर्म-कुशला     |
| sannyāseśī śaran-mukhī    | सन्न्यासेशी शरन्-मुखी   |
| śarac-candra-mukhī śyāma- | शरच्-चन्द्र-मुखी श्याम- |
| hārā kṣetra-nivāsinī      | हारा क्षेत्र-निवासिनी   |

She is beautiful with renunciation (sannyāsa-dharma-kuśalā). She is the queen of renunciation (sannyāseśī). Her face is like autumn (śaran-mukhī). Her face is an autumn moon (śarac-candra-mukhī). She is a necklace worn by Lord Kṛṣṇa (śyāma-hārā). She lives in a sacred place (kṣetra-nivāsinī).

## Text 137

|                         |                       |
|-------------------------|-----------------------|
| vasanta-rāga-samrāgā    | वसन्त-राग-सम्रागा     |
| vasanta-vasanākṛtiḥ     | वसन्त-वसनाकृतिः       |
| catur-bhujā śaḍ-bhujā   | चतुर्-भुजा शड्-भुजा   |
| dvi-bhujā gaura-vigrahā | द्वि-भुजा गौर-विग्रहा |

The melodies of vasanta-rāga fill Her with amorous desires (vasanta-rāga-samrāgā). Her form is filled with the desires of spring (vasanta-vasanākṛti). Sometimes She has four arms (catur-bhujā), and sometimes six arms (śaḍ-bhujā). She has two arms (dvi- bhujā) and Her complexion is fair (gaura-vigrahā).

## Text 138

|                        |                        |
|------------------------|------------------------|
| sahasrāsya vihāsyā ca  | सहस्रास्या विहास्या च  |
| mudrāsya mada-dāyinī   | मुद्रास्या मद-दायिनी   |
| prāṇa-priyā prāṇa-rūpa | प्राण-प्रिया प्राण-रूप |
| prāṇa-rūpiṇy apāvṛtā   | प्राण-रूपिण्य अपावृता  |

She is the beloved of thousand-headed Lord Ananta Śeṣa (sahasrāsya). She laughs (vihāsyā). Her face is very expressive (mudrāsya). She fills Lord Kṛṣṇa with amorous passion (mada-dāyinī). She is more dear to Him than life (prāṇa-priyā, prāṇa-rūpa, and prāṇa-rūpiṇī). She appears before Her devotees (apāvṛtā).

## Text 139

|                           |                        |
|---------------------------|------------------------|
| kṛṣṇa-prītā kṛṣṇa-ratā    | कृष्ण-प्रीता कृष्ण-रता |
| kṛṣṇa-tośaṇa-tat-parā     | कृष्ण-तोशण-तत्-परा     |
| kṛṣṇa-prema-ratā kṛṣṇa-   | कृष्ण-प्रेम-रता कृष्ण- |
| bhaktā bhakta-phala-pradā | भक्ता भक्त-फल-प्रदा    |

She pleases Lord Kṛṣṇa (kṛṣṇa-prītā and kṛṣṇa-ratā). She is devoted to pleasing Lord Kṛṣṇa (kṛṣṇa-tośaṇa-tat-parā). She loves Lord Kṛṣṇa (kṛṣṇa-prema-ratā and kṛṣṇa- bhaktā). She gives Her devotees the fruits of their service (bhakta-phala-pradā).

## Text 140

|                          |                          |
|--------------------------|--------------------------|
| kṛṣṇa-premā prema-bhaktā | कृष्ण-प्रेमा प्रेम-भक्ता |
| hari-bhakti-pradāyinī    | हरि-भक्ति-प्रदायिनी      |
| caitanya-rūpā caitanya-  | चैतन्य-रूपा चैतन्य-      |
| priyā caitanya-rūpiṇī    | प्रिया चैतन्य-रूपिणी     |

She loves Kṛṣṇa (kṛṣṇa-premā and prema-bhaktā). She gives others devotion to Lord Kṛṣṇa (hari-bhakti-pradāyinī). She is present in the form of Lord Caitanya (caitanya- rūpā and caitanya-rūpiṇī). She is dear to Lord Caitanya (caitanya-priyā).

## Text 141

|                       |                      |
|-----------------------|----------------------|
| ugra-rūpā śiva-kroḍā  | उग्र-रूपा शिव-क्रोडा |
| kṛṣṇa-kroḍā jalodarī  | कृष्ण-क्रोडा जलोदरी  |
| mahodarī mahā-durga-  | महोदरी महा-दुर्गा-   |
| kāntāra-sustha-vāsiṇī | कान्तार-सुस्थ-वासिणी |

She manifests the terrible form of Durgā-devī (ugra-rūpā), where She sits on Lord Śiva's lap (śiva-kroḍā). She sits on Lord Kṛṣṇa's lap (kṛṣṇa-kroḍā). She rests on the milk-ocean (jalodarī). She descends to the material world (mahodarī). She happily lives in a great forest that is like an unapproachable fortress (mahā-durga-kāntāra- sustha-vāsiṇī).

## Text 142

|                        |                        |
|------------------------|------------------------|
| candrāvalī candra-keśī | चन्द्रावली चन्द्र-केशी |
| candra-prema-taraṅgiṇī | चन्द्र-प्रेम-तरङ्गिणी  |
| samudra-mathanodbhūtā  | समुद्र-मथनोद्भूता      |
| samudra-jala-vāsiṇī    | समुद्र-जल-वासिनी       |

She is glorious as a host of moons (candrāvalī and candra-keśī). She is an ocean the moon of Śrī Kṛṣṇa fills with waves of love (candra-prema-taraṅgiṇī). She was born from the churning of the milk-ocean (samudra-mathanodbhūtā) and She resides on the ocean of milk (samudra-jala-vāsiṇī).

## Text 143

|                        |                       |
|------------------------|-----------------------|
| samudrāmṛta-rupā ca    | समुद्रामृत-रूपा च     |
| samudra-jala-vāsikā    | समुद्र-जल-वासिका      |
| keśa-pāśa-ratā nidrā   | केश-पाश-रता निद्रा    |
| kṣudhā prema-taraṅgikā | क्षुधा प्रेम-तरङ्गिका |

Her form is an ocean of nectar (samudrāmṛta-rupā). She resides on the milk-ocean (samudra-jala-vāsikā). She carefully braids Her hair (keśa-pāśa-ratā). She is sleep (nidrā), hunger (kṣudhā), and an ocean filled with waves of love (prema-taraṅgikā).

## Text 144

|                         |                      |
|-------------------------|----------------------|
| dūrvā-dala-śyāma-tanur  | दूर्वा-दल-श्याम-तनुर |
| dūrvā-dala-tanu-ccbaviḥ | दूर्वा-दल-तनु-च्चविः |
| nāgarā nāgari-rāgā      | नागरा नागरि-रागा     |
| nāgarānanda-kāriṇī      | नागरानन्द-कारिणी     |

Her form is glorious as a blade of dūrvā grass (dūrvā-dala-śyāma-tanu and dūrvā-dala- tanu-ccbavi). She is hero Kṛṣṇa's beloved (nāgarā). She is His passionate heroine (nāgari-rāgā). She delights the hero Kṛṣṇa (nāgarānanda-kāriṇī).

## Text 145

|                        |                       |
|------------------------|-----------------------|
| nāgarāliṅgana-parā     | नागरालिङ्गन-परा       |
| nāgarāṅgana-maṅgalā    | नागराङ्गन-मङ्गला      |
| ucca-nīcā haimavatī    | उच्च-नीचा हैमवती      |
| priyā kṛṣṇa-taraṅga-dā | प्रिया कृष्ण-तरङ्ग-दा |

She earnestly embraces the hero Kṛṣṇa (nāgarāliṅgana-parā). She is happy to embrace the hero Kṛṣṇa (nāgarāṅgana-maṅgalā). She is very humble (ucca-nīcā). She is Goddess Pārvatī (haimavatī). She is Lord Kṛṣṇa's beloved (priyā). She is an ocean filled with waves of love for Lord Kṛṣṇa (kṛṣṇa-taraṅga-dā).

## Text 146

|                        |                         |
|------------------------|-------------------------|
| premāliṅgana-siddhāṅgī | प्रेमालिङ्गन-सिद्धाङ्गी |
| siddhā sādhya-vilāsikā | सिद्धा साध्य-विलासिका   |
| maṅgalāmoda-jananī     | मङ्गलामोद-जननी          |
| mekhalāmoda-dhāriṇī    | मेखलामोद-धारिणी         |

Her body is expert at lovingly embracing Lord Kṛṣṇa (premāliṅgana-siddhāṅgī). She is perfect (siddhā). She enjoys transcendental pastimes (sādhya-vilāsikā). She is the mother of auspiciousness and bliss (maṅgalāmoda-jananī). She wears a glorious belt and is scented with a sweet fragrance (mekhalāmoda-dhāriṇī).

## Text 147

|                        |                      |
|------------------------|----------------------|
| ratna-mañjīra-bhūṣāṅgī | रत्न-मञ्जीर-भूषाङ्गी |
| ratna-bhūṣaṇa-bhūṣaṇā  | रत्न-भूषण-भूषणा      |
| jambāla-mālikā kṛṣṇa-  | जम्बाल-मालिका कृष्ण- |
| prāṇa-prāṇa-vimocanā   | प्राणा प्राण-विमोचना |

Her limbs are decorated with tinkling jewel ornaments (ratna-mañjīra-bhūṣāṅgī). She is the ornament that decorates Her jewel ornaments (ratna-bhūṣaṇa-bhūṣaṇā). She wears a garland of ketakī flowers (jambāla-mālikā). Lord Kṛṣṇa is Her life-breath (kṛṣṇa-prāṇa). She has surrendered Her life to Lord Kṛṣṇa (prāṇa-vimocanā).

## Text 148

|                        |                       |
|------------------------|-----------------------|
| satya-pradā satyavatī  | सत्य-प्रदा सत्यवती    |
| sevakānanda-dāyikā     | सेवकानन्द-दायिका      |
| jagad-yonir jagad-bījā | जगद्-योनिर् जगद्-बीजा |
| vicitra-maṇi-bhūṣaṇā   | विचित्र-मणि-भूषणा     |

She is truthful (satya-pradā and satyavatī). She gives the bliss of devotional service (sevakānanda-dāyikā). She is the mother of the universe (jagad-yoni and jagad-bījā). She is decorated with wonderful and colorful jewels (vicitra-maṇi-bhūṣaṇā).

## Text 149

|                       |                      |
|-----------------------|----------------------|
| rādhā-ramaṇa-kāntā ca | राधा-रमण-कान्ता च    |
| rādhya rādhana-rūpiṇī | राध्या राधन-रूपिणी   |
| kailāsa-vāsinī kṛṣṇa- | कैलास-वासिनी कृष्ण-  |
| prāṇa-sarvasva-dāyini | प्राण-सर्वस्व-दायिनी |

She is the beloved of Lord Rādhāramaṇa (rādhā-ramaṇa-kāntā), the perfect object of worship (rādhya), and the personification of devotional service (rādhana-rūpiṇī). She resides on Kailāsa Hill (kailāsa-vāsinī). She has dedicated Her life and everything She has to Lord Kṛṣṇa (kṛṣṇa-prāṇa-sarvasva-dāyini).

## Text 150

|                          |                      |
|--------------------------|----------------------|
| kṛṣṇāvatāra-niratā       | कृष्णावतार-निरता     |
| kṛṣṇa-bhakta-phalārthinī | कृष्ण-भक्त-फलार्थिनी |
| yācakāyācakānanda-       | याचकायाचकानन्द-      |
| kāriṇī yācakojjvalā      | कारिणी याचकोज्ज्वला  |

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

## Text 151

|                               |                        |
|-------------------------------|------------------------|
| hari-bhūṣaṇa-bhuṣādhyā-       | हरि-भूषण-भुषाढ्या-     |
| nanda-yuktārdra-pada-gā       | नन्द-युक्तार्द्र-पद-गा |
| hai-hai-tāla-dharā thai-thai- | है-है-ताल-धरा थै-थै-   |
| śabda-śakti-prakāśinī         | शब्द-शक्ति-प्रकाशिनी   |

She is decorated with ornaments that decorate Lord Hari's ornaments (hari-bhūṣaṇa-bhuṣādhyā). She is blissful (ānanda-yuktā). She is half of Lord Lord Kṛṣṇa (ardra- pāda-gā). She expertly beats the rhythm hai hai (hai-hai-tāla-dharā) and the rhythm thai thai (thai-thai-śabda-śakti-prakāśinī).

## Text 152

|                        |                      |
|------------------------|----------------------|
| he-he-śabda-svarupā ca | हे-हे-शब्द-स्वरुपा च |
| hi-hi-vākya-viśāradā   | हि-हि-वाक्य-विशारदा  |
| jagad-ānanda-kartrī ca | जगद्-आनन्द-कर्त्री च |
| sāndrānanda-viśāradā   | सान्द्रानन्द-विशारदा |

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

## Text 153

|                       |                     |
|-----------------------|---------------------|
| pañḍitā pañḍita-guṇā  | पण्डिता पण्डित-गुणा |
| pañḍitānanda-kāriṇī   | पण्डितानन्द-कारिणी  |
| paripālana-kartrī ca  | परिपालन-कर्त्री च   |
| tathā sthiti-vinodinī | तथा स्थिति-विनोदिनी |

She is wise and learned (pañḍitā). She has the virtues of the wise (pañḍita-guṇā). She delights the wise (pañḍitānanda-kāriṇī). She protects the devotees (paripālana-kartrī). She enjoys transcendental pastimes in Her home (sthiti-vinodinī).

## Text 154

|                         |                         |
|-------------------------|-------------------------|
| tathā samhāra-śabdādhyā | तथा समहार-शब्दाढ्या     |
| vidvaj-jana-manoharā    | विद्वज्-जन-मनोहरा       |
| viduṣāṁ prīti-jananī    | विदुषां प्रीति-जननी     |
| vidvat-prema-vivardhinī | विद्वत्-प्रेम-विवर्धिनी |

She is eloquent (samhāra-śabdādhyā). She enchants the wise (vidvaj-jana-manoharā). She is the mother of happiness for the wise (viduṣāṁ prīti-jananī). She increases the love the wise feel for Lord Kṛṣṇa (vidvat-prema-vivardhinī).

## Text 155

|                            |                           |
|----------------------------|---------------------------|
| nādeśī nāda-rūpā ca        | नादेशी नाद-रूपा च         |
| nāda-bindu-vidhāriṇī       | नाद-बिन्दु-विधारिणी       |
| śūnya-sthāna-sthitā śūnya- | शून्य-स्थान-स्थिता शून्य- |
| rūpa-pādapa-vāsinī         | रूप-पादप-वासिनी           |

She is the queen of words (nādeśī). She is eloquent words personified (nāda-rūpā). She concisely speaks a droplet of words (nāda-bindu-vidhāriṇī). She stays in a place far beyond the material realm (śūnya-sthāna-sthitā). She stays under a tree far beyond the material realm (śūnya- rūpa-pādapa-vāsinī).

## Text 156

|                          |                        |
|--------------------------|------------------------|
| kārttika-vrata-kartrī ca | कार्तिक-व्रत-कर्त्री च |
| vasanā-hāriṇī tathā      | वसना-हारिणी तथा        |
| jala-śāyā jala-talā      | जल-शायी जल-तला         |
| śilā-tala-nivāsinī       | शिला-तल-निवासिनी       |

She performs the vow of Kārttika-vrata (kārttika-vrata-kartrī). She takes away material desires (vasanā-hāriṇī). She resides on the milk-ocean (jala-śāyā and jala- talā) and on a hill (śilā-tala-nivāsinī).

## Text 157

|                         |                          |
|-------------------------|--------------------------|
| kṣudra-kīṭāṅga-samsargā | क्षुद्र-कीटाङ्ग-सम्सर्गा |
| saṅga-doṣa-vināśinī     | सङ्ग-दोष-विनाशिनी        |
| koṭi-kandarpa-lāvanyā   | कोटि-कन्दर्प-लावण्या     |
| kandarpa-koṭi-sundarī   | कन्दर्प-कोटि-सुन्दरी     |

She will show Her mercy to the most insignificant creature (kṣudra-kīṭāṅga- samsargā). She cures the disease born of contact with the material energy (saṅga-doṣa- vināśinī). She is more beautiful than many millions of Kāmadevas (koṭi-kandarpa- lāvanyā and kandarpa-koṭi-sundarī).

## Text 158

|                       |                       |
|-----------------------|-----------------------|
| kandarpa-koṭi-jananī  | कन्दर्प-कोटि-जननी     |
| kāma-bīja-pradāyinī   | काम-बीज-प्रदायिनी     |
| kāma-śāstra-vinodā ca | काम-शास्त्र-विनोदा च  |
| kāma-śāstra-prakāśinī | काम-शास्त्र-प्रकाशिनी |

She is the mother of millions of Kāmadevas (kandarpa-koṭi-jananī). She gives the seed of the desire to attain Lord Kṛṣṇa (kāma-bīja-pradāyinī). She is expert in the science of amorous pastimes (kāma-śāstra-vinodā and kāma-śāstra-prakāśinī).

## Text 159

|                        |                         |
|------------------------|-------------------------|
| kāma-prakāśikā kāmīny  | काम-प्रकाशिका कामिन्य   |
| aṇimādy-aṣṭa-siddhi-dā | अणिमाद्य-अष्ट-सिद्धि-दा |
| yāminī yāminī-nātha-   | यामिनी यामिनी-नाथ-      |
| vadanā yāminīśvarī     | वदना यामिनीश्वरी        |

She is an amorous girl (kāma-prakāśikā and kāmīny). She grants the eight mystic perfections, beginning with aṇimā (aṇimādy-aṣṭa-siddhi-dā). She is in control of Her senses (yāminī) and She is the leader of all restrained, self-controlled girls (yāminī- nātha-vadanā and yāminīśvarī).



## Text 160

|                        |                         |
|------------------------|-------------------------|
| yāga-yoga-harā bhukti- | याग-योग-हरा भुक्ति-     |
| mukti-dātrī hiraṇya-dā | मुक्ति-दात्री हिरण्य-दा |
| kapāla-mālinī devī     | कपाल-मालिनी देवी        |
| dhāma-rūpiṇy apūrva-dā | धाम-रूपिण्य अपूर्व-दा   |

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

## Text 161

|                        |                        |
|------------------------|------------------------|
| kṛpānvitā guṇā gaṇyā   | कृपान्विता गुणा गौण्या |
| guṇātīta-phala-pradā   | गुणातीत-फल-प्रदा       |
| kuṣmāṇḍa-bhūta-vetāla- | कुष्माण्ड-भूत-वेताल-   |
| nāśinī śaradānvitā     | नाशिनी शरदान्विता      |

She is merciful (kṛpānvitā), virtuous (guṇā), and the most important (gaṇyā). She gives a result that is beyond the three modes of material nature (guṇātīta-phala-pradā). She kills the kuṣmāṇḍas, bhūtas, and vetālas (kuṣmāṇḍa-bhūta-vetāla-nāśinī). She is glorious like autumn (śaradānvitā).

## Text 162

|                       |                         |
|-----------------------|-------------------------|
| sītalā śavalā helā    | सीतला शवला हेला         |
| līlā lāvaṇya-maṅgalā  | लीला लावण्य-मङ्गला      |
| vidyārthinī vidyamānā | विद्यार्थिनी विद्यमाना  |
| vidyā vidyā-svarūpiṇī | विद्या विद्या-स्वरूपिणी |

She is pleasingly cool (sītalā). She has a great variety of virtues (śavalā). She is happiness (helā) and playfulness (līlā). She is beautiful and auspicious (lāvaṇya-maṅgalā). She is an earnest student (vidyārthinī). She is known by the devotees (vidyamānā). She is knowledge personified (vidyā and vidyā-svarūpiṇī).

## Text 163

|                         |                          |
|-------------------------|--------------------------|
| ānvīkṣikī śāstra-rūpā   | आन्वीक्षिकी शास्त्र-रूपा |
| śāstra-siddhāṅṭa-kāriṇī | शास्त्र-सिद्धाण्ट-कारिणी |
| nāgendrā nāga-mātā ca   | नागेन्द्रा नाग-माता च    |
| krīḍā-kautuka-rūpiṇī    | क्रीडा-कौतुक-रूपिणी      |

She is the science of logic (ānvīkṣikī), the Vedas personified (śāstra-rūpā), the teacher of the Vedas' final conclusion (śāstra-siddhāṅṭa-kāriṇī), the beloved of Lord Śeṣa (nāgendrā), the mother of the snakes (nāga-mātā) and playful and happy (krīḍā-kautuka-rūpiṇī).

## Text 164

|                       |                       |
|-----------------------|-----------------------|
| hari-bhāvana-śīlā ca  | हरि-भावन-शीला च       |
| hari-toṣaṇa-tat-parā  | हरि-तोषण-तत्-परा      |
| hari-prāṇā hara-prāṇā | हरि-प्राणा हर-प्राणा  |
| śiva-prāṇā śivānvitā  | शिव-प्राणा शिवान्विता |

She meditates on Lord Hari (hari-bhāvana-śīlā), and is dedicated to pleasing Lord Hari (hari-toṣaṇa-tat-parā). She is Lord Hari's life and soul (hari-prāṇā), Lord Śiva's life and soul (hara-prāṇā and śiva-prāṇā), and Lord Śiva's companion (śivānvitā).

## Text 165

|                       |                    |
|-----------------------|--------------------|
| narakārṇava-saṁhantrī | नरकार्णव-संहन्त्री |
| narakārṇava-nāśinī    | नरकार्णव-नाशिनी    |
| nareśvarī narātītā    | नरेश्वरी नरातीता   |
| nara-sevyā narāṅganā  | नर-सेव्या नराङ्गना |

She destroys the ocean of hellish sufferings (narakārṇava-saṁhantrī and narakārṇava- nāśinī). She is the queen of humans (nareśvarī), is beyond the world of humans (narātītā), should be served by humans (nara-sevyā), and is like an ordinary human girl (narāṅganā).

## Text 166

|                        |                   |
|------------------------|-------------------|
| yaśodānandana-prāṇa-   | यशोदानन्दन-प्राण- |
| vallabhā hari-vallabhā | वल्लभा हरि-वल्लभा |
| yaśodānandanāramyā     | यशोदानन्दनारम्या  |
| yaśodānandaneśvarī     | यशोदानन्दनेश्वरी  |

For Yaśodā's son She is more dear than life (yaśodānandana-prāṇa-vallabhā). She is dear to Lord Hari (hari-vallabhā). She delights Yaśodā's son (yaśodānandanāramyā). She is the queen of Yaśodā's son (yaśodānandaneśvarī).

## Text 167

|                     |                    |
|---------------------|--------------------|
| yaśodānandanākriḍā  | यशोदानन्दनाक्रिडा  |
| yaśodā-kroḍa-vāsinī | यशोदा-क्रोड-वासिनी |
| yaśodānandana-prāṇā | यशोदानन्दन-प्राणा  |
| yaśodānandanārthadā | यशोदानन्दनार्थदा   |

She enjoys pastimes with Yaśodā's son (yaśodānandanākriḍā), sits on the lap of Yaśodā's son (yaśodā-kroḍa-vāsinī), is the life and soul of Yaśodā's son (yaśodānandana-prāṇā), and fulfills the desires of Yaśodā's son (yaśodānandanārthadā).

## Text 168

|                              |                                 |
|------------------------------|---------------------------------|
| vatsalā kauśalā kālā         | वत्सला कौशला काला               |
| karuṇārṇava-rūpiṇī           | करुणार्णव-रूपिणी                |
| svarga-lakṣmīr bhūmi-lakṣmīr | स्वर्ग-लक्ष्मीर् भूमि-लक्ष्मीर् |
| draupadī pāṇḍava-priyā       | द्रौपदी पाण्डव-प्रिया           |

She is affectionate (vatsalā), expert (kauśalā), beautiful (kālā), and an ocean of mercy (karuṇārṇava-rūpiṇī). She is heavenly opulence (svarga-lakṣmī) and earthly opulence (bhūmi-lakṣmī). She is Draupadī (draupadī), who is dear to the Pāṇḍavas (pāṇḍava- priyā).

## Text 169

|                         |                    |
|-------------------------|--------------------|
| tathārjuna-sakhī bhaumī | तथार्जुन-सखी भौमी  |
| bhaimī bhīma-kulodvahā  | भैमी भीम-कुलोद्वहा |
| bhuvanā mohanā kṣīṇā    | भुवना मोहना क्षीणा |
| pānāsakta-tarā tathā    | पानासक्त-तरा तथा   |

She is Arjuna's friend (arjuna-sakhī), a resident of the earth (bhaumī), very exalted (bhaimī), born in an exalted family (bhīma-kulodvahā), a resident of the material worlds (bhuvanā), charming (mohanā), slender (kṣīṇā), and fond of betelnuts (pānāsakta-tarā).

## Text 170

|                           |                       |
|---------------------------|-----------------------|
| pānārthinī pāna-pātrā     | पानार्थिनी पान-पात्रा |
| pāna-pānanda-dāyinī       | पान-पानन्द-दायिनी     |
| dugdha-manthana-karmāḍhyā | दुग्ध-मन्थन-कर्माढ्या |
| dugdha-manthana-tat-parā  | दुग्ध-मन्थन-तत्-परा   |

She begs for betelnuts (pānārthinī), is Lord Śrī Kṛṣṇa's betelnut cup (pāna-pātrā), and gives the happiness of chewing betelnuts (pāna-pānanda-dāyinī). She dutifully churns milk (dugdha-manthana-karmāḍhyā and dugdha-manthana-tat-parā).

## Text 171

|                             |                            |
|-----------------------------|----------------------------|
| dadhi-bhāṇḍārthinī          | दधि-भाण्डार्थिनी           |
| kṛṣṇa-krodhinī nandanāṅganā | कृष्ण-क्रोधिनी नन्दनाङ्गना |
| ghṛta-liptā takra-yuktā     | घृत-लिप्ता तक्र-युक्ता     |
| yamunā-pāra-kautukā         | यमुना-पार-कौतुका           |

Lord Kṛṣṇa asks for Her jug of yogurt (dadhi-bhāṇḍārthinī). She becomes angry at Kṛṣṇa (kṛṣṇa-krodhinī). She is a delightful girl (nandanāṅganā) anointed with ghee (ghṛta-liptā), carrying buttermilk (takra-yuktā), and eager to cross to the Yamunā's other shore (yamunā-pāra-kautukā).

## Text 172

|                              |                          |
|------------------------------|--------------------------|
| vicitra-kathakā              | विचित्र-कथका             |
| kṛṣṇa-hāsya-bhāṣaṇa-tat-parā | कृष्ण-हास्य-भाषण-तत्-परा |
| gopāṅganāveṣṭitā ca          | गोपाङ्गनावेष्टिता च      |
| kṛṣṇa-saṅgārthinī tathā      | कृष्ण-सङ्गार्थिनी तथा    |

She speaks wonderful and colorful words (vicitra-kathakā). Her words mock Kṛṣṇa (kṛṣṇa-hāsya-bhāṣaṇa-tat-parā). She is surrounded by the gopīs (gopāṅganāveṣṭitā). She yearns for Lord Kṛṣṇa's company (kṛṣṇa-saṅgārthinī).

## Text 173

|                       |                       |
|-----------------------|-----------------------|
| rāsāsaktā rāsa-ratir  | रासासक्ता रास-रतिर्   |
| āsavāsakta-vāsanā     | आसवासक्त-वासना        |
| haridrā haritā hāriṇy | हरिद्रा हरिता हारिण्य |
| ānandārpita-cetanā    | आनन्दार्पित-चेतना     |

She is attached to the rāsa dance (rāsāsaktā) and She enjoys the rāsa dance (rāsa-rati). She is attached to drinking āsava nectar (āsavāsakta-vāsanā). Her complexion is fair (haridrā and haritā) and She is charming (hāriṇī). She brings bliss to the heart (ānandārpita-cetanā).

## Text 174

|                             |                            |
|-----------------------------|----------------------------|
| niścaitanyā ca niścetā      | निश्चेतन्या च निश्चेता     |
| tathā dāru-haridrikā        | तथा दारु-हरिद्रिका         |
| subalasya svasā             | सुबलस्य स्वसा              |
| kṛṣṇa-bhāryā bhāṣāti-veginī | कृष्ण-भार्या भाषाति-वेगिनी |

She faints with love of Kṛṣṇa (niścaitanyā and niścetā) and becomes like a golden doll made of wood (dāru-haridrikā). She is Subala's sister (subalasya svasā), and Kṛṣṇa's wife (kṛṣṇa-bhāryā). She is very eloquent (bhāṣāti-veginī).

## Text 175

|                          |                       |
|--------------------------|-----------------------|
| śrīdāmasya śakhī         | श्रीदामस्य शखी        |
| dāma-dāminī dāma-dhāriṇī | दाम-दामिनी दाम-धारिणी |
| kailāsinī keśinī ca      | कैलासिनी केशिनी च     |
| harid-ambara-dhāriṇī     | हरिद्-अम्बर-धारिणी    |

She is Śrīdāmā's friend (śrīdāmasya śakhī). She is glorious (dāma-dāminī and dāma-dhāriṇī). She is Pārvatī (kailāsinī). She has beautiful hair (keśinī). She wears blue garments (harid-ambara-dhāriṇī).

## Text 176

|                         |                        |
|-------------------------|------------------------|
| hari-sānnidhya-dātrī ca | हरि-सान्निध्य-दात्री च |
| hari-kautuka-maṅgalā    | हरि-कौतुक-मङ्गला       |
| hari-pradā hari-dvārā   | हरि-प्रदा हरि-द्वारा   |
| yamunā-jala-vāsinī      | यमुना-जल-वासिनी        |

She stays by Lord Kṛṣṇa's side (hari-sānnidhya-dātrī). She is very happy to stay with Lord Kṛṣṇa (hari-kautuka-maṅgalā). She gives Lord Hari (hari-pradā) and She is the door to Lord Hari (hari-dvārā). She resides by the Yamunā (yamunā-jala-vāsinī).

## Text 177

|                          |                        |
|--------------------------|------------------------|
| jaitra-pradā jitārthī ca | जैत्र-प्रदा जितार्थी च |
| catūrā cāturī tamī       | चतुरा चातुरी तमी       |
| tamisrā"tāpa-rūpā ca     | तमिस्राऽऽताप-रूपा च    |
| raudra-rūpā yaśo-'rthinī | रौद्र-रूपा यशो-ऽर्थिनी |

She gives victory (jaitra-pradā). She has conquered Her desires (jitārthī). She is expert and intelligent (catūrā and cāturī). She is darkness (tamī and tamisrā). She is austerity (āta-pa-rūpā). She is ferocious (raudra-rūpā). She is famous (yaśo-'rthinī).

## Text 178

|                                   |                        |
|-----------------------------------|------------------------|
| kṛṣṇārthinī kṛṣṇa-kalā            | कृष्णार्थिनी कृष्ण-कला |
| kṛṣṇānanda-vidhāyinī              | कृष्णानन्द-विधायिनी    |
| kṛṣṇārtha-vāsanā                  | कृष्णार्थ-वासना        |
| <b>kṛṣṇa-rāginī</b> bhava-bhāvinī | कृष्ण-रागिनी भव-भाविनी |

She yearns to associate with Lord Kṛṣṇa (kṛṣṇārthinī). She is an expansion of Lord Kṛṣṇa (kṛṣṇa-kalā). She delights Lord Kṛṣṇa (kṛṣṇānanda-vidhāyinī). She yearns to associate with Lord Kṛṣṇa (kṛṣṇārtha-vāsanā), and She passionately loves Lord Kṛṣṇa (kṛṣṇa-rāginī and bhava-bhāvinī).

## Text 179

|                           |                       |
|---------------------------|-----------------------|
| kṛṣṇārtha-rahitā bhaktā   | कृष्णार्थ-रहिता भक्ता |
| bhakta-bhukti-śubha-pradā | भक्त-भुक्ति-शुभ-प्रदा |
| śrī-kṛṣṇa-rahitā dīnā     | श्री-कृष्ण-रहिता दीना |
| tathā virahiṇī hareḥ      | तथा विरहिणी हरेः      |

She has no desire except to associate with Lord Kṛṣṇa (kṛṣṇārtha-rahitā). She is devoted to Lord Kṛṣṇa (bhaktā). She gives happiness and auspiciousness to the devotees (bhakta-bhukti-śubha-pradā). Separated from Lord Kṛṣṇa (śrī-kṛṣṇa-rahitā), She becomes very poor and wretched (dīnā). This happens when She is separated from Lord Hari (virahiṇī hareḥ).

## Text 180

|                       |                      |
|-----------------------|----------------------|
| mathurā mathurā-rāja- | मथुरा मथुरा-राज-     |
| geha-bhāvana-bhāvanā  | गेह-भावन-भावन        |
| śrī-kṛṣṇa-bhāvanāmodā | श्री-कृष्ण-भावनामोदा |
| tatho'nmāda-vidhāyinī | तथोऽन्माद-विधायिनी   |

She stays in Mathurā (mathurā). When He stays in the home of Mathurā's king, Lord Kṛṣṇa always thinks of Her (mathurā-rāja- geha-bhāvana-bhāvanā). She is happy when She can think of Lord Kṛṣṇa (śrī-kṛṣṇa-bhāvanāmodā). She is mad with love for Lord Kṛṣṇa (unmāda-vidhāyinī).

## Text 181

|                          |                           |
|--------------------------|---------------------------|
| kṛṣṇārtha-vyākulā kṛṣṇa- | कृष्णार्थ-व्याकुला कृष्ण- |
| sāra-carma-dharā śubhā   | सार-चर्म-धरा शुभा         |
| alakeśvara-pūjyā ca      | अलकेश्वर-पूज्या च         |
| kuvereśvara-vallabhā     | कुवेश्वर-वल्लभा           |

She is agitated with the desire to attain Lord Kṛṣṇa (kṛṣṇārtha-vyākulā). She is the beloved of Lord Śiva, who wears a deerskin (kṛṣṇasāra-carma-dharā). She is beautiful (śubhā). She is worshiped by Kuvera (alakeśvara-pūjyā) and She is dear to Kuvera's master, Lord Śiva (kuvereśvara-vallabhā).

## Text 182

|                          |                     |
|--------------------------|---------------------|
| dhana-dhānya-vidhātṛī ca | धन-धान्य-विधात्री च |
| jāyā kāyā hayā hayī      | जाया काया हया हयी   |
| praṇavā praṇaveśī ca     | प्रणवा प्रणवेशी च   |
| praṇavārtha-svarūpiṇī    | प्रणवार्थ-स्वरूपिणी |

She gives great wealth (dhana-dhānya-vidhātṛī). She is Lord Kṛṣṇa 's wife (jāyā). Her form is spiritual (kāyā). She is the beloved of Lord Hayagrīva (hayā and hayī). She is the sacred syllable Om̐ (praṇavā), the queen of the sacred syllable Om̐ (praṇaveśī), and the personification of the sacred syllable Om̐ (praṇavārtha-svarūpiṇī).

## Text 183

|                           |                            |
|---------------------------|----------------------------|
| brahma-viṣṇu-śivārdhāṅga- | ब्रह्म-विष्णु-शिवार्धाङ्ग- |
| hāriṇī śaiva-śimsapā      | हारिणी शैव-शिसपा           |
| rākṣasī-nāśinī bhūta-     | राक्षसी-नाशिनी भूत-        |
| preta-prāṇa-vināśinī      | प्रेत-प्राण-विनाशिनी       |

She is the other half of Lord Viṣṇu, Lord Śiva, and Lord Brahmā (brahma-viṣṇu- śivārdhāṅga-hāriṇī). She is Lord Śiva's beloved (śaiva-śimsapā). She kills the demonesses (rākṣasī-nāśinī). She kills the bhūtas and pretas (bhūta-preta-prāṇa- vināśinī).

## Text 184

|                       |                      |
|-----------------------|----------------------|
| sakalepsita-dātrī ca  | सकलेप्सित-दात्री च   |
| śacī sādhvī arundhatī | शची साध्वी अरुन्धती  |
| pati-vratā pati-prāṇā | पति-व्रता पति-प्राणा |
| pati-vākya-vinodinī   | पति-वाक्य-विनोदिनी   |
| aśeṣa-sādhanī kalpa-  | अशेष-साधनी कल्प-     |
| vāsinī kalpa-rūpiṇī   | वासिनी कल्प-रूपिणी   |

She fulfills all desires (sakalepsita-dātrī). She is Śacī (śacī). She is saintly (sādhvī). She is Arundhatī (arundhatī). She is faithful to Her husband (pati-vratā). Her husband is Her very life (pati-prāṇā). She delights in Her husband's words (pati-vākya- vinodinī). She has the

power to do anything (aśeṣa-sādhanī). All Her desires are automatically fulfilled (kalpa-vāsīnī and kalpa-rūpiṇī).

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## Śruti-phala The Result of Hearing

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śrī-mahādeva uvāca  
ity etat kathitaṃ devi  
rādhā-nāma-sahasrakam  
yaḥ paṭhet pāṭhayad vapi  
tasya tuṣyati mādhavah

**Lord Śiva said:** Thus I have spoken to you the thousand names of Śrī Rādhā. Lord Mādhava is pleased with anyone who reads or has someone else read these names.

Text 2

kiṁ tasya yamunābhir vā  
nadībhiḥ sarvataḥ priye  
kurukṣetrādi-tīrthaiś ca  
yasya tuṣṭo janārdanaḥ

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

Text 3

stotrasyāsya prasādena  
kiṁ na sidhyati bhū-tale  
brāhmaṇo brahma-varcasvī  
kṣatriyo jagati-patiḥ

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

Texts 4 and 5

vaiśyo nidhi-patir bhūyāt  
śūdro mucyeta janmataḥ  
brahma-hatyā-surā-pāna-  
steyāder ati-pātakāt

sadyo mucyeta deveśi  
satyaṁ satyaṁ na saṁśayaḥ  
rādhā-nāma-sahasrasya  
samānaṁ nāsti bhū-tale

By its mercy a vaiśya becomes the master of great wealth and a śūdra becomes free from his low birth. By its mercy one becomes free from a host of sins beginning with killing a brāhmaṇa, 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 Śrī Rādhā.

Text 6

svarge vapy atha pātāle  
girau va jalato 'pi vā  
nātaḥ paraṁ śubhaṁ stotram  
tīrthaṁ nātaḥ paraṁ param

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

Text 7

ekādaśyāṁ śucir bhūtvā  
yaḥ paṭhet susamāhitaḥ  
tasya sarvārtha-siddhiḥ syāc  
chṛṇuyād va su-śobhane

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

Text 8

dvādaśyāṁ paurṇamāsyāṁ vā  
tulasī-sannidhau śive  
yaḥ paṭhet śṛṇuyād vapi  
tasya tat tat phalaṁ śṛṇu

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

Texts 9-14

aśvamedham rājasūyam  
bārhaspatyam tathā trikam  
ati-rātram vājapeyam  
agniṣtomam tathā śubham

kṛtvā yat phalam āpnoti  
śrutvā tat phalam āpnuyāt  
kārttike cāṣṭamīm prāpya  
paṭhed va śṛṇuyād api

sahasra-yuga-kalpāntam  
vaikuṅṭha-vasatīm labhet  
tataś ca brahma-bhavane  
śivasya bhavane punaḥ

surādhinātha-bhavane  
punar yāti sa-lokatām  
gaṅgā-tīram samāsādyā  
yaḥ paṭhet śṛṇuyād api

viṣṇoḥ sārūpyam āyāti  
satyam satyam sureśvari  
mama vaktra-girer jātā  
pārvatī-vadanāśritā

rādhā-nātha-sahasrākhyā  
nadī trailokya-pāvanī  
paṭhyate hi mayā nityam  
bhaktyā śaktyā yathocitam

A person who reads or hears this prayer attains the same result as if he had performed aśvamedha, rājasūya, bārhaspatya, trika, atirātra, vājapeya, and agniṣṭoma yajña. A person who reads or hears this prayer on the aṣṭamī day of the month of Kārttika lives in Vaikuṅṭha for thousands of yugas. He goes to Brahmā's abode, Śiva'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 Viṣṇu. O queen of the demigods, it is true! It is true! This prayer, called the thousand names of Śrī Rādhā, is a river born on the mountain of my words that now takes shelter in the mouth of Śrī Pārvatī, a river that purifies the three worlds. I regularly read this prayer with devotion, as far as I am able.

Text 15

mama prāṇa-samam hy etat  
tava prītyā prakāśitam  
nābhaktāya pradātavyam  
pāṣaṇḍāya kadācana  
nāstikāyāvirāgāya  
rāga-yuktāya 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 deyaṁ mahā-stotraṁ  
hari-bhaktāya śāṅkari  
vaiṣṇaveṣu yathā-śakti  
dātre puṇyārtha-śāline

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 Vaiṣṇavas as far as he is able.

Text 17

rādhā-nāma-sudhā-vāri  
mama vaktra-sudhāmbudheḥ  
uddhṛtāsau tvayā yatnāt  
yatas tvaṁ vaiṣṇavāgraṇīḥ

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

Texts 18-20

viśuddha-sattvāya yathārtha-vādiṇe  
dvijasya sevā-niratāya mantriṇe  
dātre yathā-śakti subhakta-mānase  
rādhā-pada-dhyāna-parāya śobhane

hari-pādābja-madhupa-  
mano-bhūtāya mānase  
rādhā-pāda-sudhāsvāda-  
śāline vaiṣṇavāya ca

dadyāt stotraṁ mahā-puṇyaṁ  
hari-bhakti-prasāadhanam  
janmāntaraṁ na tasyāsti  
rādhā-kṛṣṇa-padārthinaḥ

O beautiful one, a person who gives this very sacred prayer, which gives Kṛṣṇa- 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 Śrī 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 Śrī Rādhā's feet, or to one who is a Vaiṣṇava, attains Śrī Śrī Rādhā-Kṛṣṇa's feet. He does not take birth again.

Text 21

mama prāṇā vaiṣṇavā hi  
teṣāṁ rakṣārtham eva hi  
śūlaṁ mayā dharyate hi  
nānyathā maitra-kāraṇam

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

Text 22

hari-bhakti-dviṣāṁ arthe  
śūlaṁ sandharyate mayā  
śṛṇu devī yathārthaṁ me  
gaditaṁ 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

bhaktāsi me priyāsi tvam  
adaḥ snehāt prakāśitam  
kadāpi nocyate devi  
mayā nāma-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.

### The Lotus Feet of Śrīmatī Rādhārāṇī



### The Lotus Feet of Śrīmatī Rādhārāṇī

राधे जय जय माधव-दयिते  
गोकुल-तरुणी-मण्डल-महिते  
*rādhe jaya jaya mādhave-dayite*  
*gokula-taruṇī-maṇḍala-mahite*

Rādhā, all glories, all glories to You! O You who are worshiped by the girls of Gokula.

Text 1

दामोदर-रति-वर्धन-वेशे  
हरि-निष्कुट-वृन्दा-विपिनेशे

*dāmodara-rati-wardhana-veśe*  
*hari-niṣkuṭa-vṛndā-vipineśe*

O You whose presence expands the pleasure of Lord Dāmodara, O queen of Lord Hari's Vṛndāvana garden.

### Refrain

जय जय माधव-दयिते  
गोकुल-तरुणी-मण्डल-महिते  
*jaya jaya mādharma-dayite*  
*gokula-taruṇī-maṇḍala-mahite*

Rādhā, all glories, all glories to You! O You who are worshiped by the girls of Gokula.

### Text 2

वृषभानूदधि-नव-शशि-लेखे  
ललिता-सखि गुण-रमित-विशाखे  
*vṛṣabhānūdadhi-nava-śaśi-lekhe*  
*lalitā-sakhi guṇa-ramita-viśākhe*

O crescent moon risen from the ocean of King Vṛṣabhānu, O friend of Lalitā, O You whose virtues delight Viśākhā.

### Text 3

करुणां कुरु मयि करुणा-भरिते  
सनक-सनातन-वर्णित-चरिते  
*karuṇām kuru mayi karuṇā-bharite*  
*sanaka-sanātana-varṇita-carite*

O You whose virtues and pastimes are described by Sanaka-kumāra and Sanātana Gosvāmī, O very merciful one, please be merciful to me.