

Sri Rādhā-sahasra-nāma
Thousand Names of Srimati Radharani

Texts 1 and 2

śrī-pārvatī uvāca
deva-deva jagannātha
bhaktānugraha-kāraka
yady asti mayi kāruṇyam
mayi yady asti te dayā

yad yat tvayā pragaditam
tat sarvaṁ me śrutam prabho
guhyād guhyataram yat tu
yat te manasi kāṣite

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 gaditam yat tu
yasmai kasmai kadacana
tan mām kathaya deveśa
sahasraṁ nāma cottamam

śrī-rādhāyā maha-devyā
gopyā bhakti-prasāadhanam
brahmāṇḍa-kartrī hartrī sā
katham gopītvam āgatā

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

śrī-mahādeva uvāca
śṛṇu devi vicitrārthām
kathām pāpa-harām śubhām
nāsti janmāṇi karmāṇi
tasyā nūnam maheśvari

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
kurute kārya-gocarāt
tadā vidhātṛ-rūpāṇi
hari-sānnidhya-sādhinī

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 gopīva-bhāvasya
kāraṇaṁ gaditaṁ purā
idānīm śṛṇu deveśi
nāmnām caiva sahasrakam

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

Text 8

yan mayā kathitaṁ naiva
tantreṣv api kadāpi na
tava snehāt pravakṣyāmi
bhaktyā dhāryaṁ mumukṣubhiḥ

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
bhavyate me tv ahar-nīsam
śṛṇuṣva girije nityaṁ
paṭhasva ca yathā-mati

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

Text 10

yasyāḥ prasādāt kṛṣṇas tu
golokeśaḥ paraḥ prabhuḥ
asyā nāma-sahasrasya
ṛṣir nārada eva ca

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
catur-varga-prasādhinī
om̐ sri-rādhā rādhikā kṛṣṇa-
vallabhā kṛṣṇa-samyutā

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-
priyā madana-mohinī
śrīmatī kṛṣṇa-kāntā ca
kṛṣṇānanda-pradāyinī

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

Text 13

yaśasvinī yaśogamyā
yaśodānanana-vallabhā
dāmodara-priyā gopī
gopānanda-karī tathā

She is famous (yaśasvinī and yaśogamyā), the beloved of Yaśodā's son (yaśodānanana-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 hṛdyā
hari-kāntā hari-priyā
pradhāna-gopikā gopa-
kanyā trailokya-sundarī

Her residence is on Lord Kṛṣṇa's limbs (kṛṣṇāṅga-vāsinī). She is charming (hṛdyā). 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
vikaśita-mukhāmbujā
gokulānanda-kartrī ca
gokulānanda-dāyinī

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
gamanāgamana-priyā
viṣṇu-priyā viṣṇu-kāntā
viṣṇor aṅga-nivāsinī

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-nivāsini).

Text 17

yaśodānanda-patnī ca
yaśodānanda-gehinī
kāmāri-kāntā kāmeśī
kāma-lālasa-vigrahā

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
jīvānanda-pradāyini
nandanandana-patnī ca
vṛṣabhānu-sutā śivā

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-pradāyini), the wife of Nanda's son (nandanandana-patnī), King Vṛṣabhānu's daughter (vṛṣabhānu-sutā), and auspicious (śivā).

Text 19

gaṇādhyakṣā gavādhyakṣā
gavāṁ gatir anuttamā
kāñcanābhā hema-gātrī
kāñcanāṅgada-dhāriṇī

She is the leader of the gopīs (gaṇādhyakṣā), the ruler of the cows (gavādhyakṣā and gavāṁ gati), 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
viśokā śoka-nāśinī
gāyatrī vedamātā ca
vedātīta vid-uttamā

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-
gatir matir abhiṣṭadā
veda-priyā veda-garbhā
veda-mārga-pravardhini

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-pravardhini).

Text 22

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

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

Text 23

nanda-priyā nanda-sutā-
radhyānandapradā śubhā
śubhāngī vimalāngī ca
vilasiny aparājitā

She is dear to Mahārāja Nanda (nanda-priyā), worshiped by Nanda's son (nanda-sutārādhyā), delightful (ānanda-pradā), beautiful (śubhā), with beautiful limbs (śubhāngī), with splendid limbs (vimalāngī), playful (vilasini), and unconquerable (aparājitā).

Text 24

jananī janmaśūnyā ca
janma-mṛtyu-jarāpahā
gatiḥ gatimatām dhātrī
dhātrānandapradāyini

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 (gatiḥ gatimatām), the mother of all (dhātrī), and the giver of bliss to the Supreme Creator (dhātrānanda-pradāyini).

Text 25

jagannātha-priyā śaila-
vāsini hema-sundarī
kiśorī kamalā padmā
padma-hastā payoda-dā

She is dear to the Lord of the universes (jagannātha-priyā), She resides on a hill (śaila- vāsini), 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
pavitrā sarva-maṅgalā
mahā-jīva-pradā kṛṣṇa-
kāntā kamala-sundarī

She is buxom (payasvinī and payo-dātrī), pure (pavitrā), 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-
vāsinī citra-rūpiṇī
nirguṇā su-kulinā ca
niṣkulinā nirākulā

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-kulinā), not born in any family of the material world (niṣkulinā), and free from all distresses (nirākulā).

Text 28

gokulāntara-gehā ca
yogānanda-karī tathā
veṇu-vādyā veṇu-ratiḥ
veṇu-vādyā-parāyaṇā

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-
rūpā saumya-kulodvahā
mohāmohā vimohā ca
gati-niṣṭhā gati-pradā

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 gīrbāṇā
gīrbāṇa-gaṇa-sevitā
lalitā ca viśokā ca
viśākhā citra-mālinī

The demigods offer respectful obeisances to Her (gīrbāṇa-vandyā). She is divine (gīrbāṇā), served by the demigods (gīrbāṇa-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
kulīnā kula-dīpikā
dīpa-priyā dīpa-dātrī
vimalā vimalodakā

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
kṛṣṇacandra-priyā matiḥ
anuttarā duḥkha-hantrī
duḥkha-kartrī kulodvahā

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-kartrī), and the noblest in Her family (kulodvahā).

Text 33

matir lakṣmīr dhṛtir lajjā
kāntiḥ puṣṭiḥ smṛtiḥ kṣamā
kṣīrodaśāyini devī
devāri-kula-mardinī

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 (kṣīrodaśāyini), the goddess (devī), and the crusher of Lord Kṛṣṇa's enemies (devāri-kula-mardinī).

Text 34

vaiṣṇavī ca mahā-lakṣmīḥ
kula-pūjyā kula-priyā
samhartrī sarva-daityānām
sāvitrī veda-gāminī

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
nirālamba-gaṇa-priyā
nirālamba-janaiḥ pūjyā
nirālokā nirāśrayā

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
brahma-patnī sarasvatī
rāsa-priyā rāsa-gamyā
rāsādhiṣṭhāṭṭṛ-devatā

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 (rāsādhiṣṭhāṭṭṛ-devatā).

Text 37

rasikā rasikānandā
svayam rāseśvarī parā
rāsa-maṇḍala-madhyasthā
rāsa-maṇḍala-śobhitā

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
rāsa-kriḍā manoharā
puṇḍarikākṣa-nilayā
puṇḍarikākṣa-gehinī

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

Text 39

puṇḍarikākṣa-sevyā ca
puṇḍarikākṣa-vallabhā
sarva-jīveśvarī sarva-
jīva-vandyā parāt parā

She is served by lotus-eyed Kṛṣṇa (puṇḍarikākṣa-sevyā), dear to lotus-eyed Kṛṣṇa (puṇḍarikākṣa-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
sadāśiva-manoharā
kṣut pipāsā dayā nidrā
bhrāntiḥ śrāntiḥ kṣamākulā

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
bhāratī siddha-yoginī
satya-rūpā nitya-rūpā
nityāṅgī nitya-gehinī

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-yoginī). 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
mahā-lakṣmīḥ svayam-prabhā
sindhu-kanyā sthāna-dātrī
dvārakā-vāsinī tathā

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
sarva-kāraṇa-kāraṇā
bhakti-priyā bhakti-gamyā
bhaktānanda-pradāyinī

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-pradāyinī).

Text 44

bhakta-kalpa-drumātītā
tathātīta-guṇā tathā
mano-'dhiṣṭhāṭṭṛ-devī ca
kṛṣṇa-prema-parāyaṇā

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

Text 45

nirāmayā saumya-dātrī
tathā madana-mohinī
ekānamśā śivā kṣemā
durgā durgati-nāśinī

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 anamśā), 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
gopanīyā śubhaṅkarī
pālinī sarva-bhūtānām
tathā kāmāṅga-hāriṇī

She is the supreme controller (īśvarī), worshiped by all (sarva-vandyā), reclusive (gopanīyā), the giver of auspiciousness (śubhaṅkarī), 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
veda-sārā parāt parā
himālaya-sutā sarvā
pārvatī girijā satī

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
manda-lajjā hares tanuḥ
vṛndāraṇya-priyā vṛndā
vṛndāvana-vilāsinī

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
brahmaloka-pratiṣṭhitā
rukmiṇī revatī satya-
bhāmā jāmbavatī tathā

She is playful (vilāsini), 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
kālindī jahnu-kanykā
paripūrṇā pūrṇatarā
tathā haimavatī gatiḥ

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
brahmāṇḍa-paripālīnī
brahmāṇḍa-bhāṇḍa-madbyasthā
brahmāṇḍa-bhāṇḍa-rūpiṇī

She is unprecedented (apūrvā), spiritual (brahma-rūpā), the protectress of the universe (brahmāṇḍa-paripālīnī), 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
tathāṇḍa-paripālīnī
aṇḍa-bāhyāṇḍa-samhartrī
śiva-brahma-hari-priyā

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-paripālīnī), the goddess who is beyond the material universe (aṇḍa-bāhyā), the destroyer of the material universe (aṇḍa-samhartrī), and she who is dear to Śiva, Brahmā, and Viṣṇu (śiva-brahma-hari-priyā).

Text 53

mahā-viṣṇu-priyā kalpa-
vṛkṣa-rūpā nirantarā
sāra-bhūtā sthirā gaurī
gaurāṅgī śaśi-śekharā

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
śaśi-koṭi-sama-prabhā
mālatī-mālya-bhūṣādhyā
mālatī-mālya-dhāriṇī

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-bhūṣādhyā and mālatī-mālya-dhāriṇī).

Text 55

kṛṣṇa-stutā kṛṣṇa-kāntā
vṛndāvana-vilāsinī
tulasy-adhiṣṭhāṭṭṛ-devī
saṁsārārṇava-pāra-dā

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 (saṁsārārṇava-pāra-dā).

Text 56

sāradāhāradāmbhodā
yasodā gopa-nandinī
atīta-gamanā gaurī
parānugraha-kāriṇī

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
karuṇārṇava-dhāriṇī
mādhavī mādhava-mano-
hāriṇī śyāma-vallabhā

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
maṅgalyā maṅgala-pradā
śrī-garbhā śrī-pradā śrīśā
śrī-nivāsācyutapriyā

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
śrī-kāmā śrī-svarūpiṇī
śrīdāmānanda-dātrī ca
śrīdāmeśvara-vallabhā

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
śrī-svarūpāśritā śrutiḥ
śrī-kriyā-rūpiṇī śrīlā
śrī-kṛṣṇa-bhajanānvitā

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
śreṣṭha-rūpā śruti-priyā
yogeśā yoga-mātā ca
yogātītā yuga-priyā

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
yoginī-gaṇa-vanditā
javā-kusuma-saṅkāsā
dāḍ_imi-kusumopamā

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_imi-kusumopamā).

Text 63

nīlāambaradharā dhīrā
dhairya-rūpa-dharā dhṛitiḥ
ratna-simhāsana-sthā ca
ratna-kuṇḍala-bhūṣitā

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
ratna-mālya-dharā parā
ratnendra-sāra-hārāḍhyā
ratna-mālā-vibhūṣitā

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-
pāda-padma-śubhā śuciḥ
kārttikī paurṇamāsī ca
amāvasyā bhayāpahā

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-gr̥hinī
govinda-gaṇa-pūjitā
vaikuṅṭha-nātha-gr̥hiṇī
vaikuṅṭha-paramālayā

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

Text 67

vaikuṅṭhadeva-devāḍhyā
tathā vaikuṅṭha-sundarī
mahālasā vedavatī
sītā sādhvī pati-vratā

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-
rūpā kaivalya-sundarī
kaivalya-dāyini śreṣṭhā
gopīnātha-manoharā

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-dāyini), the best (śreṣṭhā), and the girl who charms Lord Gopīnātha's heart (gopīnātha-manoharā).

Text 69

gopīnātheśvarī caṇḍī
nāyikā-nayanānvitā
nāyikā nāyaka-prītā
nāyakānanda-rūpiṇī

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-
rūpiṇī jagad-ambikā
gopāla-pālikā māyā
jāyānandapradā tathā

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
yuvatī gopa-sundarī
gopa-mātā jānakī ca
janakānanda-kāriṇī

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
vairāgyākula-dīpikā
kamalā-kānta-grhinī
kamalā kamalālayā

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
adhiṣṭhātrī priyāmbikā
hara-kāntā hara-ratā
harānanda-pradāyini

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
hara-tośaṇa-tatparā
hareśvarī rāma-ratā
rāmā rāmeśvarī ramā

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
tathā bhuvana-mohinī
su-gopī gopa-vanitā
gopa-rājya-pradā śubhā

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
matsya-rāja-sutā satī
kaumārī nārasimhī ca
vārāhī nava-durgikā

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
nārī bhuvana-sundarī
dakṣa-yajña-harā dākṣī
dakṣa-kanyā su-locanā

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
rati-śreṣṭhā rati-pradā
ratir lakṣmaṇa-geha-sthā
virajā bhuvaneśvarī

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
jāmāṭṭṛ-kula-vanditā
bakulā bakulāmoda-
dhāriṇī yamunā jayā

She has countless transcendental abodes (śaṅkhāspadā). She is Lord Hari's wife (harer jāyā). She is worshiped by Her in-laws (jāmāṭṭṛ-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
yamalārjuna-bhañjini
vakreśvarī vakra-rūpā
vakra-vikṣaṇa-vikṣitā

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-bhañjini), the queen of the crooked and deceptive (vakreśvarī), graceful (vakra-rūpā), and a girl expert at crooked glances (vakra-vikṣaṇa-vikṣitā).

Text 81

aparājitā jagannāthā
jagannātheśvarī yatiḥ
khecarī khecara-sutā
khecaratva-pradāyini

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
viṣṇu-bhāvana-tatparā
candra-koṭi-sugātrī ca
candrānana-manoharī

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
tathā kṣema-kārī vadhūḥ
yādavendra-vadhūḥ sevyā
śiva-bhaktā śivānvitā

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
mahā-bhīmābhayapradā
jīmūta-rūpā jaimūtī
jitāmitra-pramodinī

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
kulajendra-nivāsini
jayantī yamunāṅgī ca
yamunā-toṣa-kāriṇī

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-nivāsini), glorious (jayantī), a girl who stays by the Yamunā (yamunāṅgī), and a girl who pleases the Yamunā (yamunā-toṣa-kāriṇī).

Text 86

kali-kalmaṣa-bhaṅgā ca
kali-kalmaṣa-nāśini
kali-kalmaṣa-rūpā ca
nityānanda-karī kṛpā

She breaks and destroys the sins of Kali-yuga (kali-kalmaṣa-bhaṅgā and kali-kalmaṣa-nāśini). 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

kṛpāvatī kulavatī
kailāsācala-vāsini
vāma-devī vāma-bhāgā
govinda-priya-kāriṇī

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

Text 88

nagendra-kanyā yogeśī
yoginī yoga-rūpiṇī
yoga-siddhā siddha-rūpā
siddha-kṣetra-nivāsini

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-nivāsini).

Text 89

kṣetrādhiṣṭhāṭṭ-rūpā ca
kṣetrātītā kula-pradā
keśavānanda-dātrī ca
keśavānanda-dāyini

She is the predominating Deity of sacred places (kṣetrādhiṣṭhāṭṭ-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-dāyini).

Text 90

keśavā keśava-prītā
keśavī keśava-priyā
rāsa-kriḍā-karī rāsa-
vāsini rāsa-sundarī

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

Text 91

gokulānvita-dehā ca
gokulatva-pradāyini
lavaṅga-nāmnī nāraṅgī
nāraṅga-kula-maṇḍanā

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

Text 92

elā-lavaṅga-karpūra-
mukha-vāsa-mukhānvitā
mukhyā mukhya-pradā mukhya-
rūpā mukhya-nivāsini

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-nivāsini).

Text 93

nārāyaṇī kripātītā
karuṇāmaya-kāriṇī
kāruṇyā karuṇā karṇā
gokarṇā nāga-karṇikā

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-
vāsini jagad-anvayā
jaṭilā kuṭilā nīlā
nīlāambaradharā śubhā

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

Text 95

nīlāmbara-vidhātrī ca
nīlakaṇṭha-priyā tathā
bhaginī bhāginī bhogyā
kṛṣṇa-bhogyā bhageśvarī

She is dressed in blue garments (nīlāmbara-vidhātrī). 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
kāntā kānta-nitambinī
nitambinī rūpavatī
yuvatī kṛṣṇa-pīvarī

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
saṅkaṭā kuṭilālakā
nārāyaṇa-priyā śalilā
ṣṛkkaṇī-parimohitā

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 (ṣṛkkaṇī-parimohitā).

Text 98

ḍṛk-pāta-mohitā prātar-
āśinī navanītikā
navīnā nava-nārī ca
nāraṅga-phala-śobhitā

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-
mukhī śāśi-su-śobhanā
ardha-candra-dharā candra-
vallabhā rohiṇī tamiḥ

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 (śāśi-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-
matsya-rūpāṅga-hāriṇī
kāraṇī sarva-bhūtānām
kāryātītā kiśoriṇī

She became the beloved of Lord Matsya and delighted the timīṅgilas (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-
kārikā kāma-kārikā
kāmeśvarī kāma-kalā
kālindī-kūla-dīpikā

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-
vāsini tīra-gehinī
kādambarī-pāna-parā
kusumāmoda-dhāriṇī

She has made Her home on the Yamunā's shore (kalindatanayā-tīra-vāsini 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
kṛṣṇeśī kāma-vallabhā
tarkālī vaijayantī ca
nimba-dāḍima-rūpiṇī

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-dāḍima-rūpiṇī).

Text 104

bilva-vṛkṣa-priyā kṛṣṇām-
barā bilvopama-stanī
bilvātmikā bilva-vapur
bilva-vṛkṣa-nivāsini

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

Text 105

tulasī-toṣikā taiti-
lānanda-paritoṣikā
gaja-muktā mahā-muktā
mahā-mukti-phala-pradā

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-
rūpā śakti-svarūpinī
pañca-śakti-svarūpā ca
śaiśavānanda-kārinī

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-
latānaṅga-latā tathā
yoṣit-śakti-svarūpā ca
yoṣid-ānanda-kāriṇī

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
premānanda-taraṅgiṇī
prema-hārā prema-dātrī
prema-śaktimayī tathā

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 (premānanda-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
kṛṣṇa-prema-taraṅgiṇī
prema-bhakti-pradā premā
premānanda-taraṅgiṇī

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 (premānanda-taraṅgiṇī).

Text 110

prema-kṛīḍā-parītāngī
prema-bhakti-taraṅgiṇī
premārtha-dāyiṇī sarva-
śvetā nitya-taraṅgiṇī

Her limbs are filled with amorous playfulness (prema-kṛīḍā-parītāngī). 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
rudrānanda-prakāśinī
kapilā śṛṅkhalā keśa-
pāśa-sambandhinī ghaṭī

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
dhūmra-keśā jalodarī
brahmāṇḍa-gocarā brahma-
rūpiṇī bhāva-bhāvinī

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
śaivalānanda-dāyinī
śīśirā hema-rāgāḍbyā
megha-rūpāti-sundarī

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 (atī-sundarī).

Text 114

manoramā vegavatī
vegāḍhyā veda-vādinī
dayānvitā dayādhārā
dayā-rūpā susevinī

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
gaura-candrānanā kalā
kalādhinātha-vadanā
kalānāthādhīrohiṇī

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 (kalānāthādhīrohiṇī).

Text 116

virāga-kuśalā hema-
piṅgalā hema-maṇḍanā
bhāṇḍīra-tālavana-gā
kaivartī pīvarī śukī

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
śukadeva-priyā sakhī
vikalotkarṣiṇī koṣā
kauṣeyāmbara-dhāriṇī

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
jagad-utpatti-kārikā
sṛṣṭi-sthiti-karī saṁhā-
riṇī saṁhāra-kāriṇī

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-sthiti-karī), and the destroyer of the universes (saṁhāriṇī and saṁhāra-kāriṇī).

Text 119

keśa-śaivala-dhātrī ca
candra-gātrī su-komalā
padmāṅgarāga-samrāgā
vindhyādri-parivāsiṇī

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
sakhī saṁsāra-rāgiṇī
bhūtā bhaviṣyā bhavyā ca
bhavya-gātrā bhavātigā

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 ā-
kāśa-rūpā su-veśinī
rati-raṅga-parityāgā
rati-vegā rati-pradā

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
kaivalya-patha-dā śubhā
mukti-hetur mukti-hetu-
laṅghinī laṅghana-kṣamā

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
viśāla-kula-sambhavā
viśāla-gr̥ha-vāsā ca
viśāla-vadarī ratiḥ

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

Text 124

bhakty-atītā bhakta-gatir
bhaktikā śiva-bhakti-dā
śiva-śakti-svarūpā ca
śivārdhāṅga-vihāriṇī

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
śirīṣa-kusumojjvalā
śirīṣa-mṛdhvī śairīṣi
śirīṣa-kusumākṛtiḥ

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
śiva-bhakti-sukhānvitā
vijitā vijitāmodā
gaganā gaṇa-toṣitā

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
gaṇa-mātā sukheśvarī
duḥkha-hantrī duḥkha-harā
sevitepsita-sarvadā

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-vidhātrī ca
kula-kṣetra-nivāsinī
lavaṅgā pāṇḍava-sakhī
sakhī-madhya-nivāsinī

She gives omniscience (sarvajñatva-vidhātrī). 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-madhya-nivāsinī).

Text 129

grāmyā gītā gayā gamyā
gamanātīta-nirbharā
sarvāṅga-sundarī gaṅgā
gaṅgā-jalamayī tathā

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
pavitra-kula-dīpikā
pavitra-guṇa-śilāḍhyā
pavitrānanda-dāyinī

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-dāyini).

Text 131

pavitra-guṇa-sīmāḍhyā
pavitra-kula-dīpanī
kampamānā kaṁsa-harā
vindhyācala-nivāsini

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 Kāṁsa (kaṁsa-harā). She has a home in the Vindhyā Hills (vindhyācala-nivāsini).

Text 132

govardhaneśvarī govar-
dhana-hāsyā hayākṛtiḥ
mīnāvatarā mineśī
gaganeśī hayā gajī

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-
dhāriṇī kanakākṛtiḥ
vidyut-prabhā vipra-mātā
gopa-mātā gayeśvarī

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
gaviśī gavi-vāsini
gati-jñā gīta-kuśalā
danujendra-nivāriṇī

She is the queen of the surabhi cows (gaveśvarī, gaveśī, and gaviśī). She lives in the cowherd village of Vraja (gavi-vāsini). 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
hetu-yuktā gayottarā
parvatādhinivāsā ca
nivāsa-kuśalā tathā

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
sannyāseśī śaran-mukhī
śarac-candra-mukhī śyāma-
hārā kṣetra-nivāsinī

She is beautiful with renunciation (sannyāsa-dharma-kuśalā). She is the queen of renunciation (sannyāsī (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
vasanta-vasanākṛtiḥ
catur-bhujā śaḍ-bhujā
dvi-bhujā gaura-vigrahā

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
mudrāsya mada-dāyini
prāṇa-priyā prāṇa-rūpa
prāṇa-rūpiṇy apāvṛtā

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-dāyini). 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
kṛṣṇa-tośaṇa-tat-parā
kṛṣṇa-prema-ratā kṛṣṇa-
bhaktā bhakta-phala-pradā

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
hari-bhakti-pradāyini
caitanya-rūpā caitanya-
priyā caitanya-rūpiṇī

She loves Kṛṣṇa (kṛṣṇa-premā and prema-bhaktā). She gives others devotion to Lord Kṛṣṇa (hari-bhakti-pradāyini). 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
kṛṣṇa-kroḍā jalodarī
mahodarī mahā-durga-
kāntāra-sustha-vāsiṇī

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
candra-prema-taraṅgiṇī
samudra-mathanodbhūtā
samudra-jala-vāsiṇī

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
samudra-jala-vāsikā
keśa-pāśa-ratā nidrā
kṣudhā prema-taraṅgikā

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
dūrvā-dala-tanu-ccbaviḥ
nāgarā nāgari-rāgā
nāgarānanda-kāriṇī

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
nāgarāṅgana-maṅgalā
ucca-nīcā haimavatī
priyā kṛṣṇa-taraṅga-dā

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
siddhā sādhya-vilāsikā
maṅgalāmoda-janani
mekhalāmoda-dhāriṇī

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-janani). She wears a glorious belt and is scented with a sweet fragrance (mekhalāmoda-dhāriṇī).

Text 147

ratna-mañjīra-bhūṣāṅgī
ratna-bhūṣaṇa-bhūṣaṇā
jambāla-mālikā kṛṣṇa-
prāṇā prāṇa-vimocanā

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-prāṇā). She has surrendered Her life to Lord Kṛṣṇa (prāṇa-vimocanā).

Text 148

satya-pradā satyavatī
sevakānanda-dāyikā
jagad-yonir jagad-bījā
vicitra-maṇi-bhūṣaṇā

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-bijā). She is decorated with wonderful and colorful jewels (vicitra-maṇi-bhūṣaṇā).

Text 149

rādhā-ramaṇa-kāntā ca
rādhyā rādhana-rūpiṇī
kailāsa-vāsinī kṛṣṇa-
prāṇa-sarvasva-dāyini

She is the beloved of Lord Rādhāramaṇa (rādhā-ramaṇa-kāntā), the perfect object of worship (rādhyā), 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
kṛṣṇa-bhakta-phalārthini
yācakāyācakānanda-
kāriṇī yācakojjvalā

She devotedly serves Lord Kṛṣṇa's incarnations (kṛṣṇāvatāra-niratā). She gives Lord Kṛṣṇa's devotees the fruits of their services (kṛṣṇa-bhakta-phalārthini) 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-bhuṣāḍhyā-
nanda-yuktārdra-pada-gā
hai-hai-tāla-dharā thai-thai-
śabda-śakti-prakāśini

She is decorated with ornaments that decorate Lord Hari's ornaments (hari-bhūṣaṇa-bhuṣāḍhyā). 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-prakāśini).

Text 152

he-he-śabda-svarupā ca
hi-hi-vākya-viśāradā
jagad-ānanda-kartrī ca
sāndrānanda-viśāradā

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

paṇḍitā paṇḍita-guṇā
paṇḍitānanda-kāriṇī
paripālana-kartrī ca
tathā sthiti-vinodinī

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

Text 154

tathā samhāra-śabdādhyā
vidvaj-jana-manoharā
viduṣāṁ prīti-jananī
vidvat-prema-vivardhinī

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
nāda-bindu-vidhāriṇī
śūnya-sthāna-sthitā śūnya-
rūpa-pādapa-vāsini

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-vāsini).

Text 156

kārttika-vrata-kartrī ca
vasanā-hāriṇī tathā
jala-śāyā jala-talā
śilā-tala-nivāsini

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-nivāsini).

Text 157

kṣudra-kīṭāṅga-samsargā
saṅga-doṣa-vināśini
koṭi-kandarpa-lāvaṇyā
kandarpa-koṭi-sundarī

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-vināśini). She is more beautiful than many millions of Kāmadevas (koṭi-kandarpa-lāvaṇyā and kandarpa-koṭi-sundarī).

Text 158

kandarpa-koṭi-jananī
kāma-bija-pradāyini
kāma-śāstra-vinodā ca
kāma-śāstra-prakāśinī

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

Text 159

kāma-prakāśikā kāmīny
aṇimādy-aṣṭa-siddhi-dā
yāminī yāminī-nātha-
vadanā yāminīśvarī

She is an amorous girl (kāma-prakāśikā and kāmīnī). 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-
mukti-dātrī hiraṇya-dā
kapāla-mālinī devī
dhāma-rūpiṇy apūrva-dā

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 gauṇyā
guṇātīta-phala-pradā
kuṣmāṇḍa-bhūta-vetāla-
nāśinī śaradānvitā

She is merciful (kṛpānvitā), virtuous (guṇā), and the most important (gauṇyā). 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
lilā lāvaṇya-maṅgalā
vidyārthinī vidyamānā
vidyā vidyā-svarūpiṇī

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 (lāvanya-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
śāstra-siddhāṅṭa-kāriṇī
nāgendrā nāga-mātā ca
krīḍā-kautuka-rūpiṇī

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
hari-toṣaṇa-tat-parā
hari-prāṇā hara-prāṇā
śiva-prāṇā śivānvitā

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
narakārṇava-nāśinī
nareśvarī narātītā
nara-sevyā narāṅganā

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-
vallabhā hari-vallabhā
yaśodānandanāramyā
yaśodānandaneśvarī

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
yaśodā-kroḍa-vāsinī
yaśodānandana-prāṇā
yaśodānandanārthadā

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
karuṇārṇava-rūpiṇī
svarga-lakṣmī bhūmi-
lakṣmī draupadī pāṇḍava-priyā

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
bhaimī bhīma-kulodvahā
bhuvanā mohanā kṣiṇā
pānāsakta-tarā tathā

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 (kṣiṇā), and fond of betelnuts (pānāsakta-tarā).

Text 170

pānārthinī pāna-pātrā
pāna-pānanda-dāyini
dugdha-manthana-karmāḍhyā
dugdha-manthana-tat-parā

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

Text 171

dadhi-bhāṇḍārthinī kṛṣṇa-
krodhinī nandanāṅganā
ghṛta-liptā takra-yuktā
yamunā-pāra-kautukā

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 kṛṣṇa-
hāsyā-bhāṣaṇa-tat-parā
gopāṅganāveṣṭitā ca
kṛṣṇa-saṅgārthinī tathā

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

Text 173

rāsāsaktā rāsa-ratir
āsavāsakta-vāsanā
haridrā haritā hāriṇy
ānandārpita-cetanā

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

niścāitanyā ca niścetā
tathā dāru-haridrikā
subalasya svasā kṛṣṇa-
bhāryā bhāṣāti-veginī

She faints with love of Kṛṣṇa (niścāitanyā 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 dāma-
dāminī dāma-dhāriṇī
kailāsinī keśinī ca
harid-ambara-dhāriṇī

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
hari-kautuka-maṅgalā
hari-pradā hari-dvārā
yamunā-jala-vāsinī

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
caturā cāturī tamī
tamisrātāpa-rūpā ca
raudra-rūpā yaśo-'rthinī

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

Text 178

kṛṣṇārthinī kṛṣṇa-kalā
kṛṣṇānanda-vidhāyinī
kṛṣṇārtha-vāsanā kṛṣṇa-
rāginī bhava-bhāvinī

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
bhakta-bhukti-śubha-pradā
śrī-kṛṣṇa-rahitā dīnā
tathā virahiṇī hareḥ

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-
geha-bhāvana-bhāvanā
śrī-kṛṣṇa-bhāvanāmodā
tatho'nmāda-vidhāyinī

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-
sāra-carma-dharā śubhā
alakeśvara-pūjyā ca
kuvareśvara-vallabhā

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
jāyā kāyā hayā hayī
praṇavā praṇaveśī ca
praṇavārtha-svarūpiṇī

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 Om (praṇavā), the queen of the sacred syllable Om (praṇaveśī), and the personification of the sacred syllable Om (praṇavārtha-svarūpiṇī).

Text 183

brahma-viṣṇu-śivārdhāṅga-
hāriṇī śaiva-śimsapā
rākṣasī-nāśinī bhūta-
preta-prāṇa-vināśinī

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
śacī sādhvī arundhatī
pati-vratā pati-prāṇā
pati-vākya-vinodinī
aśeṣa-sādhani kalpa-
vāsinī kalpa-rūpiṇī

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-sādhani). All Her desires are automatically fulfilled (kalpa-vāsinī and kalpa-rūpiṇī).

Śruti-phala

The Result of Hearing

Text 1

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

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

stotrasyāsyā 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
samānam 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

ekādaśyām 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

dvādaśyām paurṇamāsyām vā
tulasī-sannidhau śive
yaḥ paṭhet śṛṇuyād vapi
tasya tat tat phalam 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
vaikuṇṭha-vasatim 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, rāajasūya, bārhaspatya, trika, atirātra, vājapeya, and agniṣṭoma yajñas. 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-samaṁ 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 śaṅkari
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 vaiṣṇavāgraṇiḥ

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-vādine
dvijasya sevā-niratāya mantriṇe
dātre yathā-śakti subhakta-mānase
rādhā-pada-dhyāna-parāya śobhane

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

dadyāt stotraṁ mahā-puṇyam
hari-bhakti-prasāadhanam
janmāntaram 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 devi yathārtham 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 Louts Feet of Srimati Radharani.

jaya jaya rādhe mādharma-dayite
gokula-taruṇī-maṇḍala-mahite

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

Text 1

dāmodara-rati-varadhana-veśe
hari-niṣkuṭa-vṛndāvipineśe

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

Refrain

jaya jaya rādhe 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

vṛṣabhānūdadhī-nava-śaśī-lekhe
lalitā-sakhi guṇa-ramita-viśākhē

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

Text 3

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.