

All Glories to Śrī Guru and Gaurāṅga

Prayers to Śrīmatī Rādhārāṇī



Dedicated to
His Divine Grace A.C. Bhaktivedānta Swami Srīla Prabhupada
(Founder-Acharya: International Society for Krishna Consciousness)

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ŚRĪ RĀDHĀ PRANĀMA



*tapta-kāñcana-gaurāñgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī praṇamāmi hari-priye*

TRANSLATION

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

THE 16 NAMES OF ŚRĪ RĀDHĀ

(by Lord Narayana in the *Brahma Vaivarta Purana*, Shri Krishna Janm Khanda 17.220-240)

Radha - She who is the bestower of ultimate divine bliss.

Rasesvari - She Who is the Goddess of the rasa dance.

Rasa-Vasini - She Who always lives with the rasa dance.

Rasikesvari - She Who is the Goddess of those who relish divine mellows.

Krsna-Pranadhika - She Who is dearer to Krishna than His own life.

Krsna-Priya - She Who is Krishna's most dearly beloved companion.

Krsna-Svarupini - She Whose form resembles Krishna in so many ways.

Krsna-Vamanga-sambhuta - She Who is generated from Krishna's left side.

Paramananda Rupini - She Who is the personification of supreme ecstasy.

Krsna - She Who bestows the best form of supreme liberation.

Vrindavani - She Who lives in Vrindavana.

Vrinda - She Who always lives in the company of Her girlfriends.

Vrindavana-Vinodini - She Who enjoys many pleasures in Vrindavana.

Chandravali - She Whose form has many moons.

Chandra-Kamta - She Whose effulgence is like the moon.

Sarac-chandra-Prabhanana - She Whose face glows like the full moon of August.

ŚRĪ RĀDHĪKA STAVA

(by Srila Rupa Goswami)

LYRICS

(refrain)

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

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

*vṛṣabhānūdadhī-nava-śaśī-lekhe
lalitā-sakhī guṇa-ramita-viśākhe*

*karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite*

TRANSLATION

O Radha! O beloved of Madhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

You who dress Yourself in such a way as to increase Lord Damodara's love and attachment for You! O queen of Vrndavana, which is the pleasure grove of Lord Hari!

O new moon that has arisen from the ocean of King Vrsabhanu! O friend of Lalita! O You who make Visakha loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Krsna!

O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanatana!
O Radha, please be merciful to me!

ŚRĪ RĀDHĀ DASA NĀMA STOTRAṀ

(by Srila Rupa Goswami)

LYRICS:

(1)

*rādhā dāmodara-preṣṭhā
rādhikā vārṣabhānavī
samasta-ballavī-vṛnda-
dhamillottaṁsa-mallikā*

(2)

*kṛṣṇa-priyāvalī-mukhyā
gāndharvā lalitā-sakhī
viśākhā-sakhya-sukhinī
hari-hṛd-bhṛṅga-mañjarī*

(3)

*imāṁ vṛndāvaneśvaryā
daśa-nāma-manoramā
ānanda-candrikāṁ nāma
yo rahasyaṁ stutiṁ paṭhet*

(4)

*sa kleśa-rahito bhūtvā
bhūri-saubhāgya-bhūṣitaḥ
tvaritaṁ karuṇā-pātraṁ
rādhā-mādhavayor bhavet*

TRANSLATION

- 1) 1. Radha, 2. She who is dear to Lord Damodara, 3. His greatest worshiper, 4. the daughter of King Vrsabhanu, 5. She who is the crowning garland of mallika flowers on the decorated braided hair of all the gopis, 2) 6. the first of Krsna's beloveds, 7. an expert singer and musician, 8. Lalita's friend, 9. She who is delighted with the friendship of Visakha, 10. the flower blossom that attracts the black bee of Lord Hari's heart. 3-4) He who reads this confidential prayer, which bears the title Ananda-candrika (The Moonlight of Bliss), and which is beautiful with ten names of the queen of Vrndavana, becomes free of all troubles and decorated with great good fortune. He quickly becomes the object of Sri Sri Radha'-Madhava's mercy.

ŚRĪ RĀDHĀ STUTI



*radha raseshvari ramya
rama cha paramatmanah
rasodbhava krishna-kanta
krishna-vaksha-sthala-sthita*

"Beautiful Shrimate Radharani is the queen and the origin of the rasa dance. She is the giver of pleasure to Krishna, who is the Supersoul in the hearts of all. She is the lover of Krishna and is always situated upon the chest of the Lord."

*krishna-pranadhidevi cha
maha-vishnoh prasur api
sarvadya vishnu-maya cha
satya nitya sanatani*

"She is the presiding Deity of Krishna's very life, and She is the first of all persons, the energy of Lord Vishnu, the embodiment of truthfulness--eternal and ever-youthful."

*brahma-svarupa parama
nirlipta nirguna para
vrinda vrindavane tvam cha
viraja-tata-vasini*

"Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Radha, in Vrindavana You are the leader of the gopis, and You reside on the banks of the Viraja River."

*goloka-vasini gopi
gopisha gopa-matrika
sananda paramananda
nanda-nandana-kamini*

"She is a resident of Goloka Vrindavana and is a cowherd damsel. She is the queen of the gopis and the divine mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda (Lord Krishna)."

*vrishabhanu-suta shanta
kanta purnatama tatha
kamyā kalavati-kanya
tirtha-putra sati shubha*

"Radha is the daughter of Maharaja Vrishabhanu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalavati. She is the purifier of the tirthas (holy places) and She is most auspicious and chaste to Lord Krishna."

*samsara-sagare ghore
bhitam mam sharanagatam
sarvebhyo 'pi vinirmuktam*

kuru radhe surshvari

"O Radha, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O queen of the demigods, please free me from all fears."

*tvat-pada-padma-yugale
pada-padmalarcite
dehi mahyam param bhaktim
krishnena parisevite*

"O Radhika, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahma and Lakshmi, and which are served even by Lord Krishna."

*tapta-kanchana-gaurangi
radhe vrindavaneshvari
vrishabhanu-sute devi
pranamami hari-priye*

"O Shrimati Radharani, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrindavana. You are the daughter of King Vrishabhanu, and are very dear to Lord Krishna."

*mahabhava-svarupa tvam
krishna-priya-variyasi
prema-bhakti-prade devi
radhike tvam namamy aham*

"O Shrimate Radharani, You are the exalted form of *mahabhava*, therefore You are the most dear to Krishna. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You."

ŚRĪ RĀDHİKĀṢṬAKĀM (1)

(by Kṛṣṇadāsa Kavirāja Goswāmī)



LYRICS

(1)

kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñcitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(2)

kauravinda-kānti-nindi-citra-paṭṭa-sāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(3)

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballavīśa-kāma-tāpa-bādhikā

mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

(4)

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-saṁpadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

(5)

rāsa-lāsya-gīta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

(6)

nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

(7)

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

(8)

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā

(9)

aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣidāli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsya-sīdhu-bhājanām
taṁ karoti nanditāli-sañcayāśu sā janam

TRANSLATION

1) Her splendid golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kunkum (vermillion). Her sweet

fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of the cowherd men. May Sri Radhika bestow upon me the service of Her own lotus feet.

2) Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Krsna performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of Her beloved Krsna. May Sri Radhika bestow upon me the service of Her own lotus feet.

3) Her charming youthful delicacy negates the fame of the freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the gopis, She dispels the burning heat of His lusty desires. May Sri Radhika bestow upon me the service of Her own lotus feet.

4) Although the goddess of fortune, Laksmi Devi, is adored by other youthful goddesses, who are themselves, glorified throughout the universe, still she is nowhere near Sri Radhika in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or the spiritual worlds that is superior to Radhika in the expression of naturally loving pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

5) She is very learned in many transcendental arts, such as performing in the rasa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Sri Radhika bestow upon me the service of Her own lotus feet.

6) She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Krsna. Her ecstatic feelings of love for Krsna cause the gopis, who are also in love with Krsna, to tremble. She is always attached to meditating on Sri Krsna's beautiful form, ornaments, garments, and pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

7) She is graced with eight ecstatic symptoms (sattvika-bhava), such as trembling, perspiring, standing up on bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Krsna. May Sri Radhika bestow upon me the service of Her own lotus feet.

8) If She is apart from Krsna, for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Krsna after some effort, then all of Her anguish immediately vanishes. May Sri Radhika bestow upon me the service of Her own lotus feet.

9) It is very difficult for Parvati and other exalted goddesses to attain even a glimpse of Srimati Radharani, who is dear to Lord Krsna. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Krsna's continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends.

ŚRĪ RĀDHIKĀṢṬAKAM (2)

(Eight Prayers Glorifying Sri Radhika
by Srila Raghunatha dasa Gosvami)

Text 1

*rasa-valita-mrgaksi-mauli-manikya-laksmih
pramudita-muravairi-prema-vapi-marali
vraja-vara-vrsabhanoh punya-girvana-valli
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who is a splendid ruby in the crown of all nectarean doe-eyed girls, a swan swimming in the lake of love for jubilant Lord Krsna, and a celestial vine sprouted from Vraja's exalted King Vrsabhanu, bathe me in Her service?

Text 2

*sphurad-aruna-dukula-dyotitodyan-nitamba-
sthalam abhi vara-kanci-lasyam ullasayanti kuca-kalasa-vilasa-sphita-mukta-
sara-srih
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who makes the sash of bells dance on Her hips splendid with red silk, and whose necklace of large pearls plays on the waterpots of Her breasts, bathe me in Her service?

Text 3

*sarasija-vara-garbhakharva-kantih samudyat-
tarunima-ghanasaraslista-kaishora-sidhuh
dara-vikasita-hasya-syandi-bimbadharagra
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who is as splendid as a great lotus whorl, who is new nectar mixed with the camphor of youth, and whose bimba fruit lips blossom with a gentle smile, bathe me in Her service?

Text 4

*ati-catulataram tam kananantar milantam
vraja-nrpati-kumaram viksyā sankā-kulaksi madhura-mridu-vacobhih samstuta*

*netra-bhangya
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who, accidentally meeting restless Krsna in the outskirts of the forest, stared at Him with suspicious eyes as he cast amorous glances at Her and flattered Her with many sweet and gentle words, bathe me in Her service?

Text 5

*vraja-kula-mahilanam prana-bhutakhilanam
pasupa-pati-grhinyah krsna-vat-prema-patram su-lalita-lalitantah-sneha-
phullantaratma
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who the girls of Vraja love as much as their own lives, who the gopa queen Yasoda loves as much as Lord Krsna, and who makes the heart of charming lalita blossom with love, bathe me in Her service?

Text 6

*niravadhi sa-visakha sakhi-yutha-prasunaih
srajam iha racayanti vaijayantim vanante agha-vijaya-varorah-preyasi sreyasi
sa
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who in the company of Visakha at the forest's edge strings a Vaijayanti garland from the flowers of many trees, and who is the beautiful beloved resting on Lord Krsna's handsome chest, bathe me in Her service?

Text 7

*prakatita-nija-vasam snigdha-venu-pranadair
druta-gati-harim arat prapya kunje smitaksi sravana-kuhara-kandum tanvati
namra-vaktra
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who smelling the fragrance of Lord Krsna and hearing the sweet sounds of His flute, ran to Him in the forest grove and,

scratching Her ears, approached Him with smiling eyes and lowered face,
bathe me in Her service?

Text 8

*amala-kamala-raji-sparsa-vata-prasite
nija-sarasi nidaghe sayam ullasiniyam parijana-gana-yukta kridayanti bakarim
snapayatu nija-dasye radhika mam kada nu*

When will Sri Radhika, who on a summer evening happily plays with Lord
Krsna by Her own lake cooled by breezes touching the many splendid lotuses,
bathe me in Her service?

Text 9

*pathati vimala-ceta mista-radhastakam yah
parihrita-nikhilasa-santatih katarah san pasupa-pati-kumarah kamam
amoditas tam
nija-jana-gana-madhye radhikayas tanoti*

Pleased with any person who, abandoning all hope of material happiness,
and overwhelmed (with love), reads this sweet Sri Radhastaka with a pure
heart, the prince of Vraja (Krsna) of His own accord places him among Sri
Radha's personal associates.

RAMAṆĪ-ŚIROMAṆĪ

(by Bhaktivinoda Thakura)



LYRICS:

(1)

*ramaṇī-śiromaṇi, bṛṣabhānu-nandinī,
nīla-vasana-paridhāna
chinna-puraṭa jini', varna-vikāśinī,
baddha-kabarī hari-prāna*

(2)

*ābharāṇa-maṇḍita, hari-rasa-paṇḍita,
tilaka-śusobhita-bhālā
kañculikācchāditā, stana-maṇi-maṇḍitā,
kajjala-nayanī rasālā*

(3)

*sakala tyajiyā se rādhā-caraṇe
dāsī ho'ye bhaja parama-jatane*

(4)

*saundarya-kirana dekhiyā jāñhār
rati-gaurī-līlā garva-parihār*

(5)

*śacī-lakṣmī-satya saubhāgya bolane
parājita hoy jāñhāra caraṇe*

(6)

*kṛṣṇa-vaśīkāre candrāvalī-ādi
parājay māne hoiyā vivādī*

(7)

*hari-dayita rādhā-caraṇa prayāsī
bhaktivinoda śrī-godruma-bāsī*

TRANSLATION

- 1) The beloved daughter of King Vrsabhanu is the crest-jewel of all young women. She is fond of wearing blue garments. Her radiant complexion is very pleasing and conquers the beauty of freshly cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Krsna.
- 2) She is artfully adorned with jewels, She is very learned in the science of Hari-rasa, and Her forehead is nicely decorated with tilaka. Her breasts are covered with a beautiful corset and adorned with valuable gems, and Her eyes are anointed with black collyrium. Thus She appears to be relishable sweetness personified.
- 3) Giving up everything and becoming a maidservant at the lotus feet of Radha, just worship and serve Her with great care and attention.
- 4) Beholding Her effulgent rays of pure beauty, the goddesses Rati, Gauri, and Lila abandon all their pride.
- 5) The good fortune attributed to the goddesses Saci, Laksmi, and Satya is completely defeated in the presence of Radha's feet.
- 6) The group of rival gopis led by Candravali is forced to accept their defeat before Srimati Radharani, for She alone controls Krsna. Thus they always sulk and simply remain quarrelsome.
- 7) Bhaktivinoda, a resident of Sri Godruma, always endeavors for the lotus feet of Radha, the most beloved of Lord Hari.

RĀDHĀ BHAJANE JADI MATI

(by Bhaktivinoda Thakura)

LYRICS:

(1)

*rādhā-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā*

(2)

*ātapa-rohita sūraya nāhi jāni
rādhā-virahita mādharma nāhi māni*

(3)

*kevala mādharma pūjaye so ajñānī
rādhā anādara koro-i abhimānī*

(4)

*kabañhi nāhi korobi tāñkor saṅga
citte icchasi jadi braja-rasa-raṅga*

(5)

*rādhikā-dāsī jadi hoy abhimān
śīghra-i mila-i taba gokula-kān*

(6)

*brahmā, śiva, nārada, śruti, nārāyanī
rādhikā-pada-raja pūjaye mānī'*

(7)

*umā, ramā, satyā, śacī, candrā, rukminī
rādhā-avatāra sabe,—āmnāya-vānī*

(8)

*heno rādhā-paricaryā jāñkara dhan
bhaktivinoda tā'r māgaye caraṇ*

TRANSLATION

1) If your desire for the worship of Srimati Radharani does not come about, then your so-called worship of Kṛṣṇa is completely useless.

- 2) Just as I never know the sun to be without sunlight, so I do not care to regard Madhava without Radha.
- 3) One who worships Madhava alone is imperfect in his knowledge, and one who disrespects Radha is simply conceited and proud.
- 4) You should never associate with such a person if you at all desire within your heart to participate in the eternal sportive pastimes of Vraja.
- 5) If one considers oneself to be a humble maidservant of Radhika, then such a person very quickly meets the Lord of Gokula.
- 6) Lord Brahma, Lord Siva, Narada Muni, the personified Vedas, and Laksmi-devi all honor and worship the dust of Radhika's lotus feet.
- 7) The Vedic scriptures declare that the goddesses Uma, Rama, Satya, Saci, Candra, and Rukmini are all personal expansions of Srimati Radharani.
- 8) Bhaktivinoda, whose only treasure is the service of such a Radha, humbly begs for Her lotus feet.



RĀDHIKĀ-CARAṆA-PADMA

(by Bhaktivinoda Thakura)



LYRICS:

(1)

*rādhikā-caraṇa-padma, sakala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padmāñkita dhāma, bṛndābana jār nāma,
tāhā je nā āśroy korilo*

(2)

*rādhikā-bhāva-gambhīr, citta jebā mahādhīr,
gaṇa-saṅga nā koilo jīvane
kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoha eka-mane*

(3)

*rādhikā ujjvala-raser ācārya
rādhā-mādhava-śuddha-prem vicārya*

(4)

*je dharilo rādhā-pada parama jatane
se pailo kṛṣṇa-pada amūlya-ratane*

(5)

*rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhār dāsīr kṛṣṇa sarva-vede bole*

(6)

*choḍata dhana-jan, kalatra-suta-mita,
choḍata karama geyān
rādhā-pada-pańkaja, madhurata sevan,
bhaktivinoda paramān*

TRANSLATION

- 1) He who has failed to carefully worship the lotus feet of Srimati Radhika, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vrndavana, which is decorated with the beautiful lotus flower named Radha...
- 2) ...he who in this life has not associated with the devotees of Radhika, who are very wise and whose devotion for Radha is very deep – how will such a person ever experience the bliss of bathing in the ocean of Lord Syama's sublime mellows? Please understand this most attentively!
- 3) Srimati Radhika is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Radha and Madhava is worthy of discussion and contemplation.
- 4) He who has grasped hold of the lotus feet of Radha with great care obtains the lotus feet of Krsna, which are like priceless jewels.
- 5) Without taking shelter of the lotus feet of Radha, one can never personally meet Lord Krsna. The Vedic scriptures declare that Krsna is the property of the maidservants of Sri Radha.
- 6) Abandoning wealth, followers, wife, sons, and friends, and giving up materialistic activities and intellectual knowledge, being absorbed in the sweetness of service to the lotus feet of Srimati Radharani-this is Bhaktivinoda's conviction.

ŚRĪ RĀDHĀ-KRIPA-KAṬĀKṢA-STAVA-RĀJA

The prayer for the merciful sidelong glance of Śrīmatī Rādhārāṇī
(An Appeal to Śrīmatī Rādhārāṇī from the Ūrdhvāmnāya-tantra
Spoken by Lord Śiva to Parvatī)



Text 1

*munīndra-vṛnda-vandite triloka-śoka-hāriṇī
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||1||*

O goddess worshiped by the kings of sages, O goddess who remove the sufferings of the three worlds, O goddess whose face is a blossoming lotus, O goddess who enjoy pastimes in the forest, O daughter of Vrishhabhanu, O companion of Vraja's prince, when will You cast Your merciful sidelong glance upon me?

Text 2

aśoka-vṛkṣa-vallārī-vitāna-maṇḍapa-sthite

*pravāla-vāla-pallava prabhā 'ruṅāṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||2||*

O goddess staying in a vine-cottage by an ashoka tree, O goddess whose delicate feet are as splendid as red blossoms, O goddess whose hand grants fearlessness, O abode of transcendental opulence's, when will You cast Your merciful sidelong glance upon me?

Text 3

*anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām
sa-vibhramam sa-sambhramam dṛganta-bāṇa-pātanaiḥ
nirantaram vaśī-kṛta-pratīti-nanda-nandane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||3||*

O goddess who, playfully shooting the arrows of Your glances from the curved bows of Your auspicious, amorous eyebrows, have completely subdued Nanda's son [Krishna], when will You cast Your merciful sidelong glance upon me?

Text 4

*taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koṭi-śāradendu-maṅḍale
vicitra-citra-sañcarac-cakora-śāva-locane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||4||*

O goddess whose form is as splendid as champaka flowers, gold, and lightning, O goddess whose face eclipses millions of autumn moons, O goddess whose eyes are wonderful, restless young chakora birds, when will You cast Your merciful sidelong glance upon me?

Text 5

*madonmadāti-yauvane pramoda-māna-maṅḍite
priyānurāga-rañjite kalā-vilāsa-paṅḍite
ananya-dhanya-kuñja-rājya-kāma keli-kovide
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||5||*

O young girl intoxicated with passion, O goddess decorated with cheerful jealous anger, O goddess who passionately love Your beloved Krishna, O goddess learned in playful arts, O goddess expert at enjoying amorous pastimes in the kingdom of the peerlessly opulent forest groves of Vrindavana, when will You cast Your merciful sidelong glance upon me?

Text 6

*aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-śāta-kumbha-kumbha-kumbhi kumbha-sustani
praśasta-manda-hāsya-cūrṇa-pūrṇa-saukhya-sāgare
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||6||*

O goddess decorated with a pearl necklace of bold amorous hints, O goddess as fair as gold, O goddess whose breasts are great golden waterpots, O ocean of happiness filled with the scented powders of gentle smiles, when will You cast Your merciful sidelong glance upon me?

Text 7

*mṛṇāla-vāla-vallarī taraṅga-raṅga-dor-late
latāgra-lāsya-lola-nīla-locanāvalokane
lalal-lulan-milan-manojña mugdha-mohanāśrite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||7||*

O goddess whose arms are lotus stalks dancing on the waves, O goddess whose dark eyes are dancing vines, O playful, beautiful, charming goddess, when will You cast Your merciful sidelong glance upon me?

Text 8

*suvarṇa-mālikāñcita-trirekha-kambu-kaṇṭhage
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti
salola-nīla-kuntala prasūna-guccha-gumphite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||8||*

O goddess who wear a golden necklace on the three-lined conchshell of Your neck, O goddess splendid with three jasmine garlands and three jewelled

necklaces, O goddess whose moving locks of dark hair are decorated with bunches of flowers, when will You cast Your merciful sidelong glance upon me?

Text 9

*nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhya mañjule
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||9||*

O goddess who wear a sash of flowers on Your curved hips, O goddess charming with a sash of tinkling jewelled bells, O goddess whose beautiful thighs punish the regal elephant's trunk, when will You cast Your merciful sidelong glance upon me?

Text 10

*aneka-mantra-nāda-mañju-nūpurā-rava-skhalat
samāja-rāja-haṁsa-vaṁśa-nikvaṇāti-gaurave
vilola-hema-vallarī-vidāmbi-cāru-caṅkrame
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||10||*

O goddess whose anklets' tinkling is more beautiful than the sounds of many mantras and the cooing of many regal swans, O goddess whose graceful motions mock the moving golden vines, when will You cast Your merciful sidelong glance upon me?

Text 11

*ananta-koṭi-viṣṇu-loka-namra-padmajārcite
himādrījā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ||11||*

O goddess worshiped by Brahma, O goddess to whom countless millions of Vaishnavas bow down, O goddess who give blessings to Parvati, shaci, and Sarasvati, O goddess whose toenails are anointed with limitless opulence's and mystic perfections, when will You cast Your merciful sidelong glance upon me?

Text 12

*makheśvari kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari kṣameśvari pramoda kānaneśvari
vrajeśvari vrajādhipe śrī rādhike namo 'stu te ||12||*

O queen of Vedic sacrifices, O queen of pious activities, O queen of the material world, O queen of the demigods, O queen of Vedic scholarship, O queen of knowledge, O queen of the goddesses of fortune, O queen of patience, O queen of Vrindavana, the forest of happiness, O queen of Vraja, O empress of Vraja, O Sri Radhika, obeisance's to You!

Text 13

*itī mam adbhutaṁ-stavaṁ niśamya bhānu-nandinī
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanam
bhavet tadā-vrajendra-sūnu-maṇḍala-praveśanam ||13||*

Upon hearing this most astonishing prayer of mine being recited by a devotee, may Sri Vrishhabhanu-nandini constantly make him the object of Her most merciful sidelong glance. At that time all his karmic reactions - whether mature, fructifying, or lying in seed - will be completely destroyed, and then he will gain entrance into the assembly of Nandanandana's eternal loving associates.

Text 14-15

*rākāyām ca sitāṣṭamyām daśamyām ca viśuddha-dhīḥ |
ekādaśyām trayodaśyām yaḥ paṭhet sādhaḥ sudhīḥ ||14||*

*yaṁ yaṁ kāmayate kāmaṁ taṁ tamāpnoti sādhaḥ |
rādhā-kṛpā-kaṭākṣeṇa bhaktiḥ syāt prema-lakṣaṇā ||15||*

If a sadhaka with purified intelligence recites this stava with a fixed mind on the lunar days known as the full-moon day, the bright ashtami, the dashami, the ekadashi, and the trayodashi, then each and every one of his desires will be

fulfilled, one by one. And by the merciful sidelong glance of Shri Radha he will obtain devotional service that has the special symptom of being imbued with pure, ecstatic love of God (prema).

Text 16-17

*ūru-daghne nābhi-daghne hṛd-daghne kaṅṭha-daghnake |
rādhā-kuṇḍa-jale sthitā yaḥ paṭhet sādhaḥ śatam ||16||*

*tasya sarvārtha-siddhiḥ syād vāk-sāmarthyam tathā labhet |
aiśvaryaṁ ca labhet sākṣād dṛśā paśyati rādhikām ||17||*

That sadhaka who recites this stava 100 times while standing in the waters of Shri Radha-kunda up to his thighs, navel, chest, or neck will attain complete perfection in the five goals of human existence, namely dharma, artha, kama, moksha, and prema. He also will attain the power by which everything he says will come true. He becomes very powerful and opulent due to attaining transcendental majesty, and he gets to meet Shri Radhika face to face, seeing Her even with his present eyes.

Text 18

*tena sa tat-kṣaṇād eva tuṣṭā datte mahāvaram |
yena paśyati netrābhyām tat-priyam śyāmasundaram ||18||*

[By such chanting of this prayer in Radha-kunda] Shri Radhika becomes so pleased that She instantly bestows a great benediction on the devotee, which is that he sees Her beloved Shyamasundara with his very own eyes.

Text 19

*nitya-līlā-praveśam ca dadāti śrī-vrajādhipaḥ |
ataḥ parataram prārthyam vaiṣṇavasya na vidyate ||19||*

Then that Lord of Vrindavana grants the devotee entrance into His eternal pastimes. Genuine Vaishnavas hanker for nothing beyond this.

|| iti śrīmad-ūrdhvāmnāye śrī-rādhikāyāḥ kṛpā-kaṭākṣa-stotraṁ sampūrṇam ||

Thus ends the śrī-rādhikāyāḥ kṛpā-kaṭākṣa-stotraṁ
found in the ūrdhvāmnāya tantra

YUGALĀṢṬAKAṂ

(by Jīva Goswāmī)



LYRICS:

(1)

*kṛṣṇa prema mayī rādhā
rādhā prema mayo hariḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

(2)

*kṛṣṇasya draviṇam radha
rādhāyāḥ draviṇaṇ hariḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

(3)

*kṛṣṇa prāṇa mayī rādhā
rādhā prāṇa mayo hariḥ
jīvanena dhane nityam*

rādhā kṛṣṇa gatir mama

(4)

*kṛṣṇa drava mayī rādhā
rādhā drava mayo hariḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

(5)

*kṛṣṇa gehe sthitā rādhā
rādhā gehe sthito hariḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

(6)

*kṛṣṇa citta sthitā rādhā
rādhā citta sthito hariḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

(7)

*nīlāmbara dharā rādhā
pītāmbara dharo hariḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

(8)

*vṛndāvaneśvarī rādhā
kṛṣṇo vṛndāvaneśvaraḥ
jīvanena dhane nityam
rādhā kṛṣṇa gatir mama*

TRANSLATION

- 1) Radha is made of pure love for Krsna and Hari is made of pure love of Radha.
Life's greatest wealth is Radha and Krsna: my eternal shelter.

- 2) Radha is the treasure of Krsna and Hari is the treasure of Radha. Life's
greatest wealth is Radha and Krsna: my eternal shelter.

- 3) Radha pervades the life-force of Krsna and Hari pervades the life-force of Radha. Life's greatest wealth is Radha and Krsna: my eternal shelter.
- 4) Radha is totally melted with Krsna and Hari is totally melted with Radha. Life's greatest wealth is Radha and Krsna: my eternal shelter.
- 5) Radha is situated in the body of Krsna and Hari is situated in the body of Radha. Life's greatest wealth is Radha and Krsna: my eternal shelter.
- 6) Radha is fixed in the heart of Krsna and Hari is fixed in the heart of Radha. Life's greatest wealth is Radha and Krsna: my eternal shelter.
- 7) Radha wears cloth of blue color and Hari wears cloth of yellow color. Life's greatest wealth is Radha and Krsna: my eternal shelter.
- 8) Radha is the Mistress of Vrndavana and Krsna is the Master of Vrndavana. Life's greatest wealth is Radha and Krsna: my eternal shelter.

RĀDHĀ-KṚṢṆA PRĀṆA MORA

(Sakhī Vṛṇḍe Vijñapti

By Narottama Dāsa Thukura)

LYRICS:

(1)

*rādhā-kṛṣṇa prāṇa mora jugala-kiśora
jīvane maraṇe gati āro nāhi mora*

(2)

*kāḷindīra kūle keli-kadambara vana
ratana-bedīra upara bosābo du'jana*

(3)

*śyāma-gaurī-aṅge dibo (cūwā) candanera gandha
cāmara ḍhulābo kabe heri mukha-candra*

(4)

*gāthiyā mālatīr mālā dibo dohāra gale
adhare tuliyā dibo karpūra-tāmbūle*

(5)

*lalitā viśākhā-ādi jata sakhī-brnda
ājñāya koribo sebā caraṇāravinda*

(6)

*śrī-kṛṣṇa-caitanya-prabhur dāser anudāsa
sevā abhilāṣa kore narottama-dāsa*

TRANSLATION

- 1) The divine couple, Sri Sri Radha and Kṛṣṇa, is my life and soul. In life or death I have no other refuge but Them.
- 2) In a forest of small kadamba trees on the bank of the Yamuna, I will seat the divine couple on a throne made of brilliant jewels.
- 3) I will anoint Their dark and fair forms with sandalwood paste scented with cūya, and I will fan Them with a camara whisk. Oh, when will I behold Their moonlike faces?
- 4) After stringing together garlands of malati flowers I will place them around Their necks, and I will offer tambula scented with camphor to Their lotus mouths.

- 5) With the permission of all the sakhis, headed by Lalita and Visakha, I will serve the lotus feet of Radha and Krsna.
- 6) Narottama dasa, the servant of the servant of Sri Krsna Caitanya Prabhu, longs for this service to the divine couple.

JAYA RĀDHE JAYA RĀDHE RĀDHE

(Hari Vyāsa Devācārya in Braja bhāsa)

LYRICS

(introductory verse)

*nava-nava raṅgi tri-bhaṅgi jaya, syāma su-aṅgi syāma
jaya rādhe jaya hari-priye, śrī-rādhe sukha dhāma*

(1)

*jaya rādhe jaya rādhe rādhe jaya rādhe jaya śrī-rādhe
jaya kṛṣṇa jaya kṛṣṇa kṛṣṇa jaya kṛṣṇa jaya śrī-kṛṣṇa*

(2)

*syāmā gorī nitya-kisorī prītama-jorī śrī-rādhe
rasika rasīlo chaila-chabīlo guṇa-garabīlo śrī-kṛṣṇa*

(3)

*rāsa-vihārini rasa-bisatārini piya-ura-dhārini śrī-rādhe
nava-nava-raṅgī navala-tribhaṅgī syāma-su-aṅgī śrī-kṛṣṇa*

(4)

*prāna-piyārī rūpa-ujyārī ati-sukuñvārī śrī-rādhe
maina-manohara mahā-moda-kara sundara-bara-tara śrī-kṛṣṇa*

(5)

*sobhā-sainī mobhā-mainī kokila-bainī śrī-rādhe
kīrati-vantā kāmīni-kantā śrī-bhagavantā śrī-kṛṣṇa*

(6)

*cañdā-badanī kundā-raḍanī sobhā-sadanī śrī-rādhe
parama-udārā prabhā-apārā ati-sukuñvārā śrī-kṛṣṇa*

(7)

*haṁsā-gavanī rājati-ravanī krīḍā-kavanī śrī-rādhe
rūpa-rasālā naina-bisālā parama-kṛpālā śrī-kṛṣṇa*

(8)

*kañcana-belī rati-rasa-relī ati-alabelī śrī-rādhe
saba-sukha-sāgara saba-guṇa-āgara rūpa-ujāgara śrī-kṛṣṇa*

(9)

*ravanī-ramyā tara-tara-tamyā guṇa-agamyā śrī-rādhe
dhāma-nivāsī prabhā-prakāsī sahaja-suhāsī śrī-kṛṣṇa*

(10)

*śaktyāhlādinī ati-priya-vādinī ura-unmādinī śrī-rādhe
aṅga-aṅga-tauna sarasa-salauna subhaga-suthauna śrī-kṛṣṇa*

(11)

*rādhā-nāminī guṇa-abhirāminī hari-priya-svāminī śrī-rādhe
hare-hare-hari hare-hare-hari hare-hare-hari śrī-kṛṣṇa*

TRANSLATION

Introductory Verse: All glories to that Person who stands in a beautiful three-fold stance! He is the connoisseur of newer and newer playful sports, and His body is effulgent with the nicest dark complexion. This is Lord Syama. All Glories to You, Radhe! All glories to You, Hari-priya! O Sri Radhe! You are the abode and reservoir of all happiness!”

1) Jaya Radhe Jaya Radhe Radhe Jaya Radhe Jaya Sri Radhe! Jaya Krsna Jaya Krsna Krsna Jaya Krsna Jaya Sri Krsna!

2) O Sri Radhe! You are a fresh young maiden with slender waist, endowed with the luster of new adolescence, the fairest golden complexion, eternally situated in the sweet blossoming of divine youth. You are the only perfect math for Your most Beloved. O Sri Krsna! You are the true relisher of transcendental mellows, sweet and relishable in every aspect, effulgent that You represent the topmost super excellence of pure enchantment, and in great pride due to Your awareness of Your own transcendental qualities.

3) O Sri Radhe! You are the sportive Princess of the ecstatic rasa dance festival, which You organize every night, the distributor of pure ecstatic rasa mellows to

all other living entities, and You love to embrace the chest of Your lover. O Sri Krsna! You are the connoisseur of newer and newer playful sports, You like to stand in a three-fold bending posture that always appears ever-fresh, and Your body is perfectly exquisite in both proportion and deep dark complexion.

4) O Sri Radhe! You are the most dear loving friend of everyone's life. You manifest a brilliant splendor of sheer beauty. You are extremely soft and delicate due to Your fresh youth. O Sri Krsna! You are the enchanter of the mind of Cupid. You are the giver of great transcendental bliss to all living entities and Your beauty surpasses the best by far.

5) O Sri Radhe! You are the manifestor of wonderful beauty while You are gracefully reclining on a flower bed. You radiate the luster of the transcendental Cupid, Lord Kamadeva. Your speech sounds just like the soft, gentle cooing of a cuckoo bird. O Sri Krsna! You are honored by Your own glorious fame. You are the lover of lusty young gopis. Your position is the highest amongst all the different forms of Godhead.

6) O Sri Radhe! You are the possessor of a spotless moon-face. Your teeth look just like small round jasmine flowers. You are the very abode of majestic beauty and splendor. O Sri Krsna! You are the most supremely magnanimous personality Your body aura radiates out into unlimited eternity. You are naturally endowed with the softness of extremely youthful charms.

7) O Sri Radhe! You are fond of walking like a majestic swan. You are the most radiant lover and the instigator of many fun sports and contests. O Sri Krsna! You are the embodiment of the most relishable type of beauty and the topmost merciful personality.

8) O Sri Radhe! You are just like a golden creeper wound around the Syama tamala tree and are completely full to the brim with ecstatic mellows of purely divine love. Your unique activities are conducted in complete privacy. O Sri Krsna! You are the ocean of all types of happiness. You are the mine of all qualities and you radiate a famous aura of glorious beauty.

9) O Sri Radhe! You are the most charming mistress of Your beloved. You are naturally situated at the topmost level of successive greatness and Your divine qualities are imperceptible to ordinary senses or minds. O Sri Krsna! You are a permanent resident of the holy abode of Sri Vraja. You radiate a most influential aura. You naturally wear a pleasant smile.

10) O Sri Radhe! You are the very potency of divine pleasure. Your speech is such that whoever hears it becomes lovingly attached to it. Your breasts are crazed with the wildest desire to be satisfied by Your Beloved. O Sri Krsna! You are endowed with such bodily limbs that each and every aspect of them is very captivating. Your beauty is indeed saturated with an all-pervading, overflowing rasa current. Your chest is beautifully endowed with majestic divine opulences.

11) O Sri Radhe! You are celebrated with the most blessed name of Radha! You please everyone with your good qualities. You are the only worshippable Queen for Haripriya (the author, Hari Vyasadeva). Hare Hare Hari Hare Hare Hari Hare Hare Hari Sri Krsna!



ŚRĪ VRAJA DHĀMA MAHIMĀMṚTA



LYRICS

(1)

*jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan
śrī govinda, gopīnātha, madana-mohan*

(2)

*śyama-kunḍa, rādhā-kunḍa, giri-govardhan
kālindi jamunā jaya, jaya mahāvan*

(3)

*keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan
jāhā saba līlā koilo śrī-nanda-nandan*

(4)

*śrī-nanda-jaśodā jaya, jaya gopa-gaṇ
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ*

(5)

*jaya bṛṣabhānu, jaya kīrtidā sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī*

(6)

*jaya jaya gopīśwara vṛndāvana-mājh
jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*

(7)

*jaya rāma-ghāta, jaya rohiṇī-nandan
jaya jaya vṛndāvana-bāsī jata jan*

(8)

*jaya dwija-patnī, jaya nāga-kanyā-gaṇ
bhaktite jāhārā pāilo govinda-caraṇ*

(9)

*śrī-rasa-maṇḍala jaya, jaya rādhā-śyām
jaya jaya rasa-līlā sarva-manoram*

(10)

*jaya jayojjwala-rasa sarva-rasa-sār
parakīyā-bhāve jāhā brajete pracār*

(11)

*śrī-jāhnavā-pāda-padma koriyā smaraṇ
dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan*

TRANSLATION

- 1) All glories to Radha and Kṛṣṇa and the divine forest of Vṛndavana. All glories to the three presiding Deities of Vṛndavana--Sri Govinda, Gopinatha, and Madana-mohana.
- 2) All glories to Syama-kunda, Radha-kunda, Govardhana Hill, and the Yamuna River (Kalindi). All glories to the great forest known as Mahavana, where Kṛṣṇa and Balarama displayed all of Their childhood pastimes.
- 3) All glories to Kesi-ghata, where Kṛṣṇa killed the Kesi demon. All glories to the Vamsi-vata tree, where Kṛṣṇa attracted all the gopis to come by playing His

flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Sri Krsna, performed all of His pastimes.

- 4) All glories to Krsna's divine father and mother Nanda and Yasoda. All glories to the cowherd boys, headed by Sridama, the older brother of Srimati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja.
- 5) All glories to Radha's divine father and mother, Vrsabhanu and the beautiful Kirtida. All glories to Purnamasi, the mother of Sandipani Muni, grandmother of Madhumangala and Nandimukhi, and beloved disciple of Devarsi Narada. All glories to the young cowherd maidens of Vraja.
- 6) All glories, all glories to Gopisvara Siva, who resides in Vrndavana in order to protect the holy dhama. All glories, all glories to Krsna's funny Brahmana friend, Madhumangala.
- 7) All glories to Rama-ghata, where Lord Balarama performed His rasa dance. All glories to Lord Balarama, the son of Rohini. All glories, all glories to all of the residents of Vrndavana.
- 8) All glories to the wives of the proud Vedic brahmanas. All glories to the wives of the Kaliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.
- 9) All glories to the place where the rasa dance of Sri Krsna was performed. All glories to Radha and Syama. All glories, all glories to the divine rasa dance, which is the most beautiful of all Lord Krsna's pastimes.
- 10) All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Sri Krsna in the form of the divine parakiya-bhava [paramour love].
- 11) Remembering the lotus feet of Lord Nityananda's consort, Sri Jahnava Devi, this very fallen and lowly servant of Krsna sings the sankirtana of the holy name.

JAYA RĀDHĀ KRṢṢṢA GĪTĪ

LYRICS

(1)

*jaya radha-madhava radha-madhava radhe
(jayadever prana-dhana he)*

(2)

*jaya radha-madana-gopal radha-madana-gopal radhe
(sita-nather prana-dhana he)*

(3)

*jaya radha-govinda radha-govinda radhe
(rupa goswamir prana-dhana he)*

(4)

*jaya radha-madana-mohan radha-modana-mohan radhe
(sanataner prana-dhana he)*

(5)

*jaya radha-gopinatha radha-gopinatha radhe
(madhu panditer prana-dhana he)*

(6)

*jaya radha-damodara radha-damodara radhe
(jiv goswamir prana-dhana he)*

(7)

*jaya radha-ramana radha-ramana radhe
(gopal bhatteer prana-dhana he)*

(8)

*jaya radha-vinoda radha-vinoda radhe
(lokanather prana-dhana he)*

(9)

*jaya radha-gokulananda radha-gokulananda radhe
(viswanather prana-dhana he)*

(10)

jaya radha-giridhari radha-giridhari radhe
(*das goswami prana-dhana he*)

(11)

jaya radha-syamasundar radha-syamasundar radhe
(*syamanander prana-dhana he*)

(12)

jaya radha-banka-bihari radha-banka-bihari radhe
(*haridaser prana-dhana he*)

(13)

jaya radha-kanta radha-kanta radhe
(*vakreswarer prana-dhana he*)

(14)

jaya gandharvika-giridhari gandharvika-giridhari radhe
(*saraswatir prana-dhana he*)

(15)

radha krishnachandra radha krishnachandra radhe
(*prabhupadera prana-dhana he*)

TRANSLATION

- 1) All glories to Radha and Madhava, the treasure of Jayadeva Gosvami's heart!
- 2) All glories to Radha and Madana-gopala, the treasure of Sri Advaita Acarya's heart!
- 3) All glories to Radha and Govinda, the treasure of Rupa Gosvami's heart!
- 4) All glories to Radha and Madana-mohana, the treasure of Sanatana Gosvami's heart!
- 5) All glories to Radha and Gopinatha, the treasure of Madhu Pandita's heart!
- 6) All glories to Radha and Damodara, the treasure of Jiva Gosvami's heart!
- 7) All glories to Radha-ramana, the treasure of Gopala Bhatta Gosvami's heart!

8) All glories to Radha-vinoda, the treasure of Lokanatha Gosvami' s heart!

9) All glories to Radha and Gokulananda, the treasure
of Visvanatha Cakravarti Thakura's heart!

10) All glories to Radha and Giridhari, the treasure
of Raghunatha Dasa Gosvami's heart!

11) All glories to Radha and Syamasundara, the treasure
of Syamananda Gosvami's heart!

12) All glories to Radha and Banka-vihari, the treasure
of Haridasa Svami's heart!

13) All glories to Radha-kanta, the treasure of Vakresvara Pandita's heart!

14) All glories to Gandharvika and Giridhari, the treasure of
Sri Bhaktisiddhanta Sarasvati Thakura's heart!

150 All glories to Radha and Krishnachandra, the treasure of
A.C.Bhaktivedanta Swami Srila Prabhupada's heart!



ŚRĪ RĀDHIKĀ AṢṬOTTARA- ŚATA-NĀMA-STOTRAṀ

(The 108 Names of Śrīmatī Rādhārāṇī
by Śrīla Raghunātha Dāsa Gosvāmi)



Texts 1-2

avīkṣyātmeśvarīm kācid vṛndāvana-maheśvarīm
tat-padāmbhoja-mātraika-gatir dāsy ati-kātarā
patitā tat-saras-tīre rudaty arta-ravākulam
tā-chrī-vaktreṣaṇāvāptyai nāmāny etāni saṁjagau

Some maidservant, unable to find her mistress, has fallen on the bank of Rādhākunda, crying in great anxiety, being very eager to take exclusive shelter of Her lotus feet, glorifying Her by singing the following names of Her:

Text 3

rādhā gāndharvikā goṣṭha-yuva-rājaika-kāmitā
gāndharvā rādhikā candra-kāntir mādharma-saṅginī

1. Rādhā, 2. Gāndharvikā, 3. The only girl desired by the prince of Vraja, 4. Who is worshipped by the Gāndharvā-angels, 5. Whose luster is like the moon, 6. Who accompanies Mādhava.

Text 4

dāmodarādwaita-sakhī kārttikotkīrtideśvarī
mukunda-dayitā-vṛnda-dhammilla-maṇi-mañjarī

7. Dāmodār's unrivalled girlfriend, 8. The queen who bestows fame on the Kārtika month, 9. The crestjewel of Mukunda's ladyfriends.

Text 5

bhaskaropāsikā vārṣa-bhānavī vṛṣabhānujā
anaṅga-mañjarī-jyeṣṭhā śrīdāmā-varajottamā

10. Who worships the sun, 11. Who belongs to King Vṛṣabhānu, 12. Who is born from King Vṛṣabhānu, 13. Anaṅga Mañjarī's older sister, 14. Śrīdāmā's younger sister, 15. The greatest (fem.)

Text 6

kīrtidā-kanyakā māṭṛ-sneha-pīyūṣa-putrikā
viśākhā-savayaḥ preṣṭha-viśākhā-jīvitādhikā

16. Kīrtidā's daughter, 17. Who is the nectarean object of Her mother's affection, 18. Who is of the same age as Viśākhā, 19. Who is dearer than life to Viśākhā.

Text 7

prāṇādvitīya-lalitā vṛndāvana-vihārīṇī
lalitā-prāṇa-lakṣaika-rakṣā vṛndāvaneśvarī

20. Who is none other than Lalitā's very life, 21. Enjoys in Vṛndāvana, 22. Who saves Lalitā's life lakhs of times, 23. Queen of Vṛndāvana.

Text 8

vrajendra-grhinī-kṛṣṇa-prāya-sneha-niketanam
vraja-go-gopa-gopālī-jīva-mātraika-jīvanam

24. Who is as dear to Mother Yaśodā as Kṛṣṇa, 25. Who is the only life of the life of the cows, cowherdsmen and cowherdgirls of Vraja.

Text 9

snehalābhīra-rājendra-vatsalācyuta-pūrvajā
govinda-praṇayādhāra-surabhi-sevanotsukā

26. Who is the object of King Nanda's affection, 27. Who gets parental affection from Balarām, 28. Who is the object of Govinda's love (Govinda is eager to serve His surabhi cows).

Text 10

dhṛta-nandīśvara-kṣema-gamanotkaṇṭhi-mānasā
sva-dehādvaitatā-dṛṣṭi-dhaniṣṭhā-dhyeya-darśanā

29. Who is very eager to go to Nandīśvara for serving Kṛṣṇa, 30. Who is regarded as non-different from her by Dhaniṣṭha and seen in her meditations, (Dhaniṣṭha is Yaśodā's maidservant).

Text 11

gopendra-mahiṣī-pāka-śāla-vedi-prakāśikā
āyur-varadhaka-raddhānnā rohiṇī-ghrāta-mastakā

31. Who is seen in Mother Yadosa's kitchen, 32. Whose cooked grains increase Kṛṣṇa's life, 33. Whose head is smelt by Rohiṇī.

Text 12

subala-nyasta-sārūpyā subala-prīti-toṣitā
mukharā-dṛk-sudhā-ṇaptrī jaṭilā-dṛṣṭi-bhīṣitā

34. Who has bestowed a form equal to Hers to Subala, 35. Who is very fond of Subala, 36. Who is nectar in Mukharā's eyes, 37. Who is afraid to see Her mother-in-law, Jaṭilā.

Text 13

madhumaṅgala-narmokti-janita-smita-candrikā
paurṇamāsī-bahiḥ-khelat-prāṇa-pañjara-śārikā

38. Who smiles like the moonbeams after hearing Madhumangala's jokes, 39. The she-parrot of Whose heart is caught in Paurṇamāsī's cage.

Text 14

sva-gaṇādvaita-jīvātuḥ svīyāhaṅkara-varadhinī
sva-gaṇopendra-pādābja-sparśa-lambhana-harṣiṇī

40. Who is the only life of Her friends, 41. Who increases the pride of Her relatives, 42. Who is very happy to touch Upendra's feet with Her friends.

Text 15

svīya-vṛndāvanodyāna-pālikī-kṛta-vṛndakā
jñāta-vṛndāṭavī-sarva-latā-taru-mṛga-dvijā

43. Who has placed Vṛnda in charge of Vṛndāvana's gardens, 44. Who is known by all the vines, trees, deer and birds of Vrndavana.

Text 16

īṣā-candana-saṅghrṣṭa-nava-kāsmīra-deha-bhāḥ
javā-puṣpa-prabhā-hāri-paṭṭa-cīnāruṇāmbarā

45. Whose body shines with fresh vermilion ground with some sandalpaste, 46. Whose silken dress shines more reddish than the java flower.

Text 17

caraṇābja-tala-jyotir-aruṇī-kṛta-bhū-talā
hari-citta-camatkārī cāru-nūpura-niḥsvanā

47. Whose lotus footsoles make the surface of the earth shine crimson-red, 48. Who astonishes Hari's mind with the sweet sound of Her anklebells.

Text 18

kṛṣṇa-śrānti-hara-śroṇī-pīṭha-valgita-ghaṅṭikā
kṛṣṇa-sarvasva-pīnodyat-kucāñcan-maṇi-mālikā

49. The nice sounds of whose waistbells remove Kṛṣṇa's fatigue, 50. The pearl necklace on whose firm, raised breasts is everything to Kṛṣṇa.

Text 19

nānā-ratnollasā-chaṅkha-cūḍā-cāru-bhuja-dvayā
syamantaka-maṇi-bhrājan-maṇi-bandhāti-bandhurā

51. Whose two beautiful arms are adorned with conchshell bangles inset with various jewels, 52. On Whose wrist the beautiful Syamantaka jewel shines.

Text 20

suvarṇa-darpana-jyotir-ullaṅhi-mukha-maṇḍalā
pakva-dāḍima-bījābha-dantākṛṣṭāghabhī-chukā

53. The shining of Whose face defeats that of a golden mirror, 54. Whose teeth, that shine like ripe pomegranate seeds, attract the parrot-like Aghabhit (Kṛṣṇa).

Text 21

abjarāgādi-sṛṣṭābja-kalikā-karṇa-bhūṣaṇā
saubhāgya-kajjalāṅkaktā-netra-nindita-khañjanā

55. Whose ruby earrings are shaped like lotus buds, 56. Whose wagtail-like eyes are anointed with beautiful eyeliner, giving great joy to the eyes.

Text 22

su-vṛtta-mauktika-muktā-nāsikā-ṭila-puṣpikā
su-cāru-nava-kastūrī-tilakāñcita-bhālakā

57. Whose nose, that is beautiful as a sesame flower, is adorned with a round pearl, 58. Whose forehead is adorned with beautiful tilak made of fresh musk.

Text 23

divya-veṇī-vinirdhūta-keki-piñchā-vara-stuṭiḥ
netrānta-śara-vidhvaṁsi-kṛta-cāṇūrajid-dhariḥ

59. Whose divine hairbraid is worshiped by peacock feathers (being defeated in beauty), 60. The arrows of Whose glances destroy the patience of Kṛṣṇa, Who defeated the Cāṇūra wrestler.

Text 24

sphurat-kaiśora-tāruṇya-sandhi-bandhura-vigrahā
mādhavollāsakonmattā pikoru-madhura-svarā

61. Who is blooming teenage beauty personified, 62. Who pleases Mādhava, 63. Who maddens Mādhava with Her sweet, cuckoo-like voice.

Text 25

prāṇāyuta-śata-preṣṭha-mādhavotkīrti-lampaṭā
kṛṣṇāpaṅga-taraṅgodyat-smita-pīyūṣa-budbudā

64. Who is more attached to Mādhava's great glories than to millions of lives, 65. Whose nectarean smiles provide bubbles on the waves of Kṛṣṇa's glances.

Text 26

puñjī-bhūta-jagal-lajjā-vaidagdhī-digdha-vigrahā
karuṇa-vidravat-dehā mūrtiman-mādhurī-ghaṭā

66. Who is the very form of cleverness, embarrassing the whole world, 67. Whose body melts in kindness, 68. Who is abundant sweetness personified.

Text 27

jagad-guṇavatī-varga-gīyamāna-guṇocayā
śacy-ādi-subhaga-vṛnda-vandyamānoru-saubhagā

69. Whose glories are loudly sung by all the great ladies of the world, 70. Who is incessantly praised by beautiful ladies like Śacī.

Text 28

vīṇā-vādana-sañīta-rāsa-lāsyā-viśāradā
nārada-pramukhodgīta-jagad-ānanda-sad-yaśaḥ

71. Who is expert in singing and playing vīṇa in the rasa dance, 72. Whose pure glories are sung by sages headed by Nārada, giving joy to the world.

Text 29

govardhana-guhā-geha-gṛhiṇī kuñja-maṇḍanā
caṇḍāmsū-nandinī-baddha-bhāginī-bhāva-vibhramā

73. She is the housewife in the caves in Govardhana, 74. She decorates the kuñja, 75. She has a sisterly relationship with Yamunā, (Yamunā is the daughter of the Sun and Rādhā is the daughter of Vṛṣabhānu, the Sun in Taurus).

Text 30

divya-kundalatā-narma-sakhya-dāma-vibhūṣitā
govardhana-dharāhlādi-śṛṅgāra-rasa-paṇḍitā

76. She is adorned with the wreath of divine Kuṇḍalatā's friendship, 77. She is the professor in amorous rapture, giving joy to the holder of Govardhana.

Text 31

girīndradhara-vakṣaḥ-śrī-śaṅkhacūḍāri-jīvanam
gokulendrasuta-prema-kāma-bhūpendra-paṭṭanam

78. She is Lakṣmī on the chest of the holder of Govardhan, 79. She is the life of the enemy of Śaṅkhacūḍa, 80. She is the settlement of Cupid for the love of the son of Gokulendra.

Text 32

vṛṣa-vidhvaṁsa-narmokti-sva-nirmita-sarovarā
nija-kunḍa-jala-krīḍā-jita-saṅkarṣaṇānujā

81. Who made Her own pond after the killer of Ariṣṭā mocked Her, 82. Who defeats Sankarsana's younger brother in sports in Her own pond.

Text 33

muramardana-mattebha-vihārāmṛta-dīrghikā
girīndradhāra-pārīndra-rati-yuddhoru-simhikā

83. She is the ambrosial pond of enjoyment for the intoxicated elephant who defeated Mūra, 84. She is a powerful lioness fighting amorous sports with the king of lions, the holder of the best of mountains.

Text 34

sva-tanu-saurabhonmattī-kṛta-mohana-mādhavā
dor-mūlocalana-krīḍā-vyākulī-kṛta-keśavā

85. Who enchants Madhava with Her intoxicating bodily fragrance, 86. Who agitates Keśava by playfully showing Her armpit.

Text 35

nija-kunḍa-taṭī-kuñja-klpta-keli-kalodyamā
divya-malli-kulollāsi-śayyā-kalpita-vigrahā

87. Who expands Her artful plays in the kunja on the bank of Her own pond, 88. Who makes a bed of divine jasmine flowers there with joy.

Text 36

kṛṣṇa-vāma-bhujānyasta-cāru-dakṣiṇa-gaṇḍakā
savya-bāhu-latā-baddha-kṛṣṇa-dakṣiṇa-sad-bhujā

89. Who places Her beautiful right cheek on Kṛṣṇa's left arm, 90. Who holds Kṛṣṇa's right arm with Her left vine-like arm.

Text 37

kṛṣṇa-dakṣiṇa-cārūru-śliṣṭa-vāmoru-rambhikā
girīndradhara-dhṛg-vakṣo-mardi-su-stana-parvatā

91. Whose beautiful, broad, banana-like left hip touches Kṛṣṇa's right hip, 92.
Whose nice, mountain-like breasts are being massaged by the Holder of
Govardhana.

Text 38

govindādhara-pīyūṣa-vāsītādhara-pallavā
sudhā-sañcaya-cārūkti-śītalī-kṛta-mādhavā

93. Whose leaf-like lips are scented by the nectar of Govinda's lips, 94. Whose
beautiful words distribute nectar, cooling Mādhava off.

Text 39

govindodgīrṇa-tāmbūla-rāga-rājyat-kapolikā
kṛṣṇa-sambhoga-saphalī-kṛta-manmatha-sambhavā

95. Whose cheeks are colored by the pan from Govinda's lips, 96. Who realizes
Kṛṣṇa's fancies of amorous enjoyments.

Text 40

govinda-mārjitoddāma-rati-prasvinna-san-mukhā
viśākhā-vījita-krīḍā-śrānti-nidrālu-vigrahā

97. The profuse perspiration from whose face is wiped off by Govinda, 98. Who
is being fanned by Viśākhā when She falls asleep after playing with Kṛṣṇa.

Text 41

govinda-caraṇa-nyasta-kāya-mānasa-jīvanā
sva-prānārbuda-nirmañchya-hari-pāda-rajah-kaṇā

99. Who has placed Her life, body and mind at Govinda's lotus feet, 100. Who
worships the dust of Hari's lotus feet with billions of hearts.

Text 42

aṅu-mātrācyutādarśa-śapyamānātma-locanā
nitya-nūtana-govinda-vaktra-śubhrāmśu-darśanā

101. Who curses Her eyes for every second that they do not see Acyuta, 102.
Who beholds Govinda's ever-fresh moonlike face.

Text 43

niḥsīma-hari-mādhurya-saundaryādy-eka-bhoginī
sāpatnya-dhāma-muralī-mātrā-bhāgya-kaṭākṣiṇī

103. Who is the only enjoyer of Hari's endless sweetness and beauty, 104. Who can only blink at the fortune of Her co-wife, the Murālī flute.

Text 44

gāḍha-buddhi-bala-krīḍā-jita-vaṁśī-vikarṣiṇī
narmokti-candrikotphulla-kṛṣṇa-kāmābdhi-var dhinī

105. Who takes Kṛṣṇa's flute after defeating Him in a gambling match, 106. Who increases the ocean of Kṛṣṇa's desires by the full moonbeams of Her joking words.

Text 45

vraja-candrendriya-grāma-viśrāma-vidhuśālikā
kṛṣṇa-sarvendriyonmādi-rādhety-akṣara-yugmakā

107. Who is the moonlike resting place for all the senses of the moon of Vrāja (Śrī Kṛṣṇa), 108. The two syllables of Whose name Rā-dhā madden all of Kṛṣṇa's senses.

Text 46

idaṁ śrī-rādhikā-nāmnāṁ aṣṭottara-śatojjvalam
śrī-rādhā-lambhakam nāma stotraṁ cāru rasāyanam

yo 'dhīte parama-prītyā dīnaḥ katara-mānasaḥ
sa nātham acireṇaiva sa-nātham īkṣate dhruvam

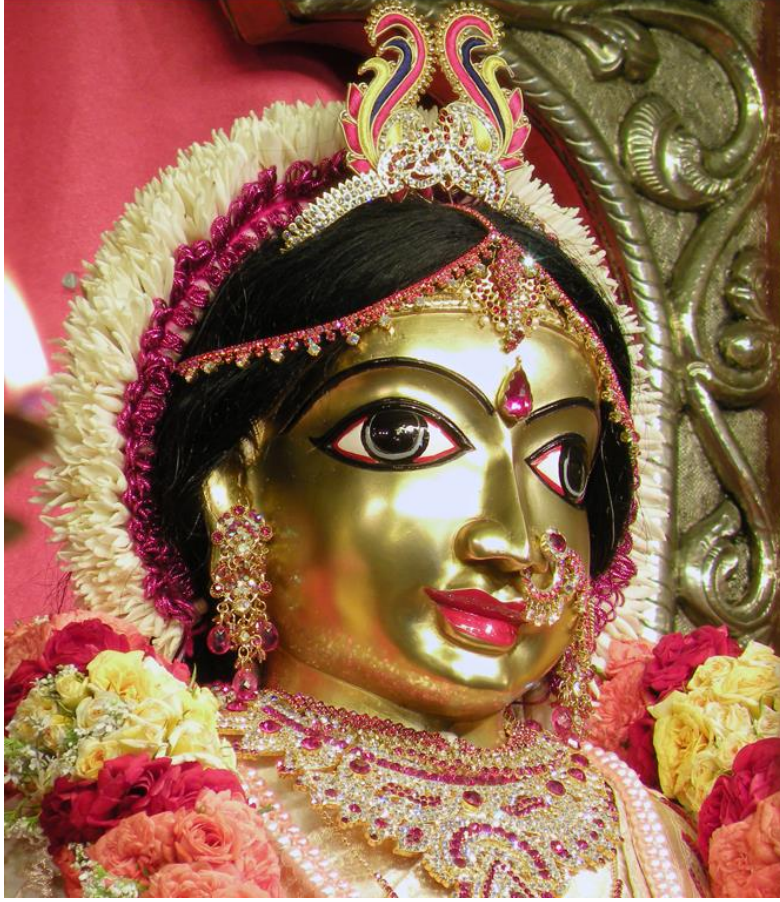
Whoever recites these 108 names of Śrī Rādhā, that consists of all beautiful, nectarean Rādhā-nāma, with great love, humility and eagerness, will certainly and swiftly behold Her Master.

|| iti śrīmad-raghunātha-dāsa-gosvāmi-viracita-stavāvalyām
śrī-rādhikāṣṭottara-śata-nāma-stotraṁ sampūrṇam ||

Thus ends Śrīman Raghunātha Dāsa Gosvāmi's Śrī Rādhikā's 108 names-prayer.

ŚRĪ RĀDHĀ SAHASRA NĀMA STOTRAṀ

[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 Pārvati devi, recorded in the 5th Chapter of Śrī Nārada-pañcarātra.

Texts 1 and 2

श्री-पार्वत्य् उवाच
śrī-pārvaty uvāca

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

देव-देव जगन्नाथ
भक्तानुग्रह-कारक
यद्य् अस्ति मयि कारुण्यं
मयि यद्य् अस्ति ते दया

yad yat tvayā pragaditaṁ
tat sarvaṁ me śrutaṁ prabho
guhyād guhyataraṁ yat tu
yat te manasi kāśite

यद् यत् त्वया प्रगदितं
तत् सर्वं मे श्रुतं प्रभो
गुह्याद् गुह्यतरं यत् तु
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 yasmai kasmai kadacana tan māṁ kathaya deveśa sahasraṁ nāma cottamam	त्वया न गदितं यत् तु यस्मै कस्मै कदचन तन् मां कथय देवेश सहस्रं नाम चोत्तमम्
śrī-rādhāyā maha-devyā gopyā bhakti-prasādhanam brahmāṇḍa-kartrī hartrī sā katham gopītvam āgatā	श्री-राधाया मह-देव्या गोप्या भक्ति-प्रसाधनम् ब्रह्माण्ड-कर्त्री हर्त्री सा 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 kathāṁ pāpa-harāṁ śubhāṁ nāsti janmāṇi karmāṇi tasyā nūnaṁ maheśvari	शृणु देवि विचित्रार्था कथां पाप-हरां शुभाम् नास्ति जन्माणि कर्माणि तस्या नूनं महेश्वरि
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Lord Śiva said: O goddess, O queen, please hear this auspicious and very wonderful truth, which destroys sins: For Her there are neither births nor material activities.

Text 6

yadā hariś caritrāṇi kurute kārya-gocarāt tadā vidhātṛ-rūpāṇi hari-sānnidhya-sādhinī	यदा हरिश् चरित्राणि कुरुते कार्य-गोचरात् तदा विधातृ-रूपाणि हरि-सान्निध्य-साधिनी
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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
kāraṇaṁ gaditaṁ purā
idānīm śṛṇu deveśi
nāmnām caiva sahasrakam

तस्या गोपीत्व-भावस्य
कारणं गदितं पुरा
इदानीं शृणु देवेशि
नाम्नां चैव सहस्रकम्

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 dhāryāṁ mumukṣubhiḥ

यन् मया कथितं नैव
तन्त्रेष्व् अपि कदापि न
तव स्नेहात् प्रवक्ष्यामि
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
bhavyate me tv ahar-niśam
śṛṇuṣva girije nityaṁ
paṭhasva ca yathā-mati

मम प्राण-समा विद्या
भव्यते मे त्व् अहर्-निशम्
शृणुष्व् गिरिजे नित्यं
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
golokeśaḥ paraḥ prabhuḥ
asyā nāma-sahasrasya
rṣir nārada eva ca

यस्याः प्रसादात् कृष्णस् तु
गोलोकेशः परः प्रभुः
अस्या नाम-सहस्रस्य
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
catur-varga-prasādhinī

देवी राधा परा प्रोक्ता
चतुर्-वर्ग-प्रसाधिनी

om śrī-rādhā rādhikā kṛṣṇa-
vallabhā kṛṣṇa-samyutā

ॐ श्री-राधा राधिका कृष्ण-
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-
priyā madana-mohinī
śrīmatī kṛṣṇa-kāntā ca
kṛṣṇānanda-pradāyinī

वृन्दावनेश्वरी कृष्ण-
प्रिया मदन-मोहिनी
श्रीमती कृष्ण-कान्ता च
कृष्णानन्द-प्रदायिनी

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

यशस्विनी यशोगम्या
यशोदाननन-वल्लभा
दामोदर-प्रिया गोपी
गोपानन्द-करी तथा

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

कृष्णाङ्ग-वासिनी हृद्या
हरि-कान्ता हरि-प्रिया
प्रधान-गोपिका गोप-
कन्या त्रैलोक्य-सुन्दरी

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

वृन्दावन-विहारी च
विकशित-मुखाम्बुजा
गोकुलानन्द-कर्त्री च
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-dāyini).

Text 16

gati-pradā gīta-gamyā	गति-प्रदा गीत-गम्या
gamanāgamana-priyā	गमनागमन-प्रिया
viṣṇu-priyā viṣṇu-kāntā	विष्णु-प्रिया विष्णु-कान्ता
viṣṇor aṅga-nivāsini	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-nivāsini).

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

Text 19

gaṇādhyakṣā gavādhyakṣā	गणाध्यक्षा गवाध्यक्षा
gavām gatir 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 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	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-
gatir 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 (śubhāngī), with splendid limbs (vimalāṅgī), playful (vilasini), and unconquerable (aparājitā).

Text 24

jananī janmaśūnyā ca janma-mṛtyu-jarāpahā gatir gatimatām dhātrī dhātrānandapradāyini	जननी जन्मशून्या च जन्म-मृत्यु-जरापहा गतिर् गतिमताम् धात्री धात्रानन्दप्रदायिनी
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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- vāsinī hema-sundarī kiśorī kamalā padmā padma-hastā payoda-dā	जगन्नाथ-प्रिया शैल- वासिनी हेम-सुन्दरी किशोरी कमला पद्मा पद्म-हस्ता पयोद-दा
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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 pavitrā sarva-maṅgalā mahā-jīva-pradā kṛṣṇa- kāntā kamala-sundarī	पयस्विनी पयो-दात्री पवित्रा सर्व-मङ्गला महा-जीव-प्रदा कृष्ण- कान्ता कमल-सुन्दरी
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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-kulīnā ca niṣkulīnā nirākulā	विचित्र-वासिनी चित्र- वासिनी चित्र-रूपिणी निर्गुणा सु-कुलीना च निष्कुलीना निराकुला
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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-कुलोद्वहा
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 gīrbāṇā	गीर्बाण-वन्द्या गीर्बाणा
gīrbāṇa-gaṇa-sevitā	गीर्बाण-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 (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	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 कुलोद्वहा

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	सहर्त्री सर्व-दैत्यानां
sāvitṛī 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 (sāvitṛī), and a follower of the Vedas (veda-gāminī).

Text 35

vedātītā nirālambā	वेदातीता निरालम्बा
nirālamba-gaṇa-priyā	निरालम्ब-गण-प्रिया

nirālamba-janaiḥ pūjyā
nirālokā nirāśrayā

निरालम्ब-जनैः पूज्या
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
brahma-patnī sarasvatī
rāsa-priyā rāsa-gamyā
rāsādhiṣṭhāṭṛ-devatā

एकाङ्गा सर्वगा सेव्या
ब्रह्म-पत्नी सरस्वती
रास-प्रिया रास-गम्या
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 (rāsādhiṣṭhāṭṛ-devatā).

Text 37

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

रसिका रसिकानन्दा
स्वयम् रासेश्वरी परा
रास-मण्डल-मध्यस्था
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
rāsa-kṛīḍā manoharā
puṇḍarīkākṣa-nilayā
puṇḍarīkākṣa-gehinī

रास-मण्डल-सेव्या च
रास-क्रीडा मनोहरा
पुण्डरीकाक्ष-निलया
पुण्डरीकाक्ष-गेहिनी

She is served in the rāsa dance circle (rāsa-maṇḍala-sevyā), and She enjoys the pastime of the rāsa dance (rāsa-kṛīḍā). 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
puṇḍarīkākṣa-vallabhā
sarva-jīveśvarī sarva-
jīva-vandyā parāt parā

पुण्डरीकाक्ष-सेव्या च
पुण्डरीकाक्ष-वल्लभा
सर्व-जीवेश्वरी सर्व-
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
sadāśiva-manoharā
kṣut pipāsā dayā nidrā
bhrāntiḥ śrāntiḥ kṣamākulā

प्रकृतिः शम्भु-कान्ता च
सदाशिव-मनोहरा
क्षुत् पिपासा दया निद्रा
भ्रान्तिः श्रान्तिः क्षमाकुला

She is the goddess of the material nature (prakṛti), and the lover of the all attractive Kṛṣṇa or Viṣṇu (śambhu-kāntā and sadāśiva-manoharā). She is hunger (kṣut), thirst (pipāsā), mercy (dayā), sleep (nidrā), bewilderment (bhrānti), exhaustion (śrānti), and patience (kṣamākulā).

Please Note: although **GENERALLY** Śambhu is referring to Lord Śiva, but in this particular verse-translation it refers to the “All-Attractive One” (manoharā), who causes happiness to his devotees (śambhu). In the Viṣṇu-Sahasranāma Śambhu is another name of Viṣṇu.

Text 41

vadhū-rūpā gopa-patnī
bhāratī siddha-yogīnī
satya-rūpā nitya-rūpā
nityāṅgī nitya-gehinī

वधू-रूपा गोप-पत्नी
भारती सिद्ध-योगीनी
सत्य-रूपा नित्य-रूपा
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
mahā-lakṣmīḥ svayam-prabhā
sindhu-kanyā sthāna-dātrī
dvārakā-vāsinī tathā

स्थान-दात्री तथा धात्री
महा-लक्ष्मीः स्वयम्-प्रभा
सिन्धु-कन्या स्थान-दात्री
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-'dhiṣṭhātṛ-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 (atīta-guṇā), the predominating Deity of the heart (mano-'dhiṣṭhātṛ-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 śubhaṅkarī	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 (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	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-kanyā	कालिन्दी जहनु-कन्यका
paripūrṇā pūrṇatarā	परिपूर्णा पूर्णतरा
tathā haimavatī gatiḥ	तथा हैमवती गतिः

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

Text 51

apūrvā brahma-rūpā ca brahmāṇḍa-paripālinī brahmāṇḍa-bhāṇḍa- madbyasthā brahmāṇḍa-bhāṇḍa-rūpiṇī	अपूर्वा ब्रह्म-रूपा च ब्रह्माण्ड-परिपालिनी ब्रह्माण्ड-भाण्ड-मद्ब्यस्था ब्रह्माण्ड-भाण्ड-रूपिणी
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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 tathāṇḍa-paripālinī aṇḍa-bāhyāṇḍa-samhartrī śiva-brahma-hari-priyā	अण्ड-रूपाण्ड-मध्यस्था तथाण्ड-परिपालिनी अण्ड-बाह्याण्ड-सहर्त्री शिव-ब्रह्म-हरि-प्रिया
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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-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	महा-विष्णु-प्रिया कल्प-वृक्ष-रूपा निरन्तरा सार-भूता स्थिरा गौरी गौराङ्गी शशि-शेखरा
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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-bhūṣāḍhyā mālatī-mālya-dhāriṇī	श्वेत-चम्पक-वर्णाभा शशि-कोटि-सम-प्रभा मालती-माल्य-भूषाढ्या मालती-माल्य-धारिणी
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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
tulasī-adhiṣṭhātr-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 (tulasī-adhiṣṭhātr-devī). She carries one to the farther shore of the ocean of birth and death (saṁsārāṇava-pāra-dā).

Text 56

sāradāhāradāmbhodā	सारदाहारदाम्भोदा
yaśodā 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
śrī-kāmā śrī-svarūpiṇī
śrīdāmānanda-dātrī ca
śrīdāmeśvara-vallabhā

श्री-रूपा श्री-हरा श्रीदा
श्री-कामा श्री-स्वरूपिणी
श्रीदामानन्द-दात्री च
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
śrī-svarūpāśritā śrutih
śrī-kriyā-rūpiṇī śrīlā
śrī-kṛṣṇa-bhajanānvitā

श्री-नितम्बा श्री-गणेशा
श्री-स्वरूपाश्रिता श्रुतिः
श्री-क्रिया-रूपिणी श्रीला
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
śreṣṭha-rūpā śruti-priyā
yogeśā yoga-mātā ca
yogātītā yuga-priyā

श्री-राधा श्रीमती श्रेष्ठा
श्रेष्ठ-रूपा श्रुति-प्रिया
योगेशा योग-माता च
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
yoginī-gaṇa-vanditā
javā-kusuma-saṅkāsā
dāḍ_imī-kusumopamā

योग-प्रिया योग-गम्या
योगिनी-गण-वन्दिता
जवा-कुसुम-सङ्कासा
दाड्डी-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_imī-kusumopamā).

Text 63

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

नीलाम्बरधरा धीरा
धैर्य-रूप-धरा धृतिः
रत्न-सिंहासन-स्था च
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
ratna-mālya-dharā parā
ratnendra-sāra-hārāḍhyā
ratna-mālā-vibhūṣitā

रत्नालङ्कार-सम्युक्ता
रत्न-माल्य-धरा परा
रत्नेन्द्र-सार-हाराढ्या
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-
pāda-padma-śubhā śuciḥ
kārttikī paurṇamāsī ca
amāvasyā bhayāpahā

इन्द्रनील-मणि-न्यस्त-
पाद-पद्म-शुभा शुचिः
कार्तिकी पौर्णमासी च
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
govinda-gaṇa-pūjitā
vaikuṅṭha-nātha-grhinī
vaikuṅṭha-paramālayā

गोविन्द-राज-गृहिणी
गोविन्द-गण-पूजिता
वैकुण्ठ-नाथ-गृहिणी
वैकुण्ठ-परमालया

She is Lord Govinda's queen (govinda-rāja-grhinī) and She is worshiped by Lord Govinda's devotees (govinda-gaṇa-pūjitā). 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
tathā vaikuṅṭha-sundarī

वैकुण्ठदेव-देवाढ्या
तथा वैकुण्ठ-सुन्दरी

mahālasā vedavatī
sītā sādhvī pati-vratā

महालसा वेदवती
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-
rūpā kaivalya-sundarī
kaivalya-dāyinī śreṣṭhā
gopīnātha-manoharā

अन्न-पूर्णा सदानन्द-
रूपा कैवल्य-सुन्दरी
कैवल्य-दायिनी श्रेष्ठा
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
nāyikā-nayanānvitā
nāyikā nāyaka-prītā
nāyakānanda-rūpiṇī

गोपीनाथेश्वरी चण्डी
नायिका-नयनान्विता
नायिका नायक-प्रीता
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-
rūpiṇī jagad-ambikā
gopāla-pālikā māyā
jāyānandapradā tathā

शेषा शेषवती शेष-
रूपिणी जगद्-अम्बिका
गोपाल-पालिका माया
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
yuvatī gopa-sundarī

कुमारी यौवनानन्दा
युवती गोप-सुन्दरी

gopa-mātā jānakī ca
janakānanda-kāriṇī

गोप-माता जानकी च
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
vairāgyākula-dīpikā
kamalā-kānta-grhinī
kamalā kamalālayā

कैलास-वासिनी रम्भा
वैराग्याकुल-दीपिका
कमला-कान्त-गृहिनी
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
adhiṣṭhātrī priyāmbikā
hara-kāntā hara-ratā
harānanda-pradāyinī

त्रैलोक्य-माता जगताम्
अधिष्ठात्री प्रियाम्बिका
हर-कान्ता हर-रता
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-pradāyinī).

Text 74

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

हर-पत्नी हर-प्रीत
हर-तोशण-तत्परा
हरेश्वरी राम-रता
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
tathā bhuvana-mohinī

श्यामला चित्र-लेखा च
तथा भुवन-मोहिनी

su-gopī gopa-vanitā
gopa-rājya-pradā śubhā

सु-गोपी गोप-वनिता
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
matsya-rāja-sutā satī
kaumārī nārasimhī ca
vārāhī nava-durgikā

अङ्गावपूर्णा माहेयी
मत्स्य-राज-सुता सती
कौमारी नारसिंही च
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
nārī bhuvana-sundarī
dakṣa-yajña-harā dākṣī
dakṣa-kanyā su-locanā

चञ्चला चञ्चलामोदा
नारी भुवन-सुन्दरी
दक्ष-यज्ञ-हरा दाक्षी
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
rati-śreṣṭhā rati-pradā
ratir lakṣmaṇa-geha-sthā
virajā bhuvaneśvarī

रति-रूपा रति-प्रीता
रति-श्रेष्ठा रति-प्रदा
रतिर् लक्ष्मण-गेह-स्था
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
jāmāṭṛ-kula-vanditā

शङ्खास्पदा हरेर् जाया
जामातृ-कुल-वन्दिता

bakulā bakulāmoda-
dhāriṇī yamunā jayā

बकुला बकुलामोद-
धारिणी यमुना जया

She has countless transcendental abodes (śaṅkhāspadā). She is Lord Hari's wife (harer jayā). 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
yamalārjuna-bhañjinī
vakreśvarī vakra-rūpā
vakra-vīkṣaṇa-vīkṣitā

विजया जय-पत्नी च
यमलार्जुन-भञ्जिनी
वक्रेश्वरी वक्र-रूपा
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
jagannātheśvarī yatiḥ
khecarī khecara-sutā
khecaratva-pradāyini

अपराजिता जगन्नाथा
जगन्नाथेश्वरी यतिः
खेचरी खेचर-सुता
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
viṣṇu-bhāvana-tatparā
candra-koṭi-sugātrī
ca candrānana-manoharī

विष्णु-वक्षः-स्थल-स्था च
विष्णु-भावन-तत्परा
चन्द्र-कोटि-सुगात्री च
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
tathā kṣema-kārī vadhūḥ
yādavendra-vadhūḥ sevyā
śiva-bhaktā śivānvitā

सेवा-सेव्या शिवा क्षेमा
तथा क्षेम-कारी वधूः
यादवेन्द्र-वधूः सेव्या
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
mahā-bhīmābhayapradā
jīmūta-rūpā jaimūtī
jitāmitra-pramodinī

केवला निष्फला सूक्ष्मा
महा-भीमाभयप्रदा
जीमूत-रूपा जैमूती
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
kulajendra-nivāsini
jayantī yamunāṅgī ca
yamunā-toṣa-kārinī

गोपाल-वनिता नन्दा
कुलजेन्द्र-निवासिनी
जयन्ती यमुनाङ्गी च
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-nivāsini), 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
kali-kalmaṣa-nāśinī
kali-kalmaṣa-rūpā ca
nityānanda-karī kṛpā

कलि-कल्मष-भङ्गा च
कलि-कल्मष-नाशिनी
कलि-कल्मष-रूपा च
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

krpāvatī kulavatī
kailāsācala-vāsinī
vāma-devī vāma-bhāgā
govinda-priya-kāriṇī

कृपावती कुलवती
कैलासाचल-वासिनी
वाम-देवी वाम-भागा
गोविन्द-प्रिय-कारिणी

She is merciful (krpāvatī), 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
yoginī yoga-rūpiṇī
yoga-siddhā siddha-rūpā
siddha-kṣetra-nivāsinī

नगेन्द्र-कन्या योगेशी
योगिनी योग-रूपिणी
योग-सिद्धा सिद्ध-रूपा
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

kṣetrādhiṣṭhātṛ-rūpā ca
kṣetrātītā kula-pradā
keśavānanda-dātrī ca
keśavānanda-dāyinī

क्षेत्राधिष्ठातृ-रूपा च
क्षेत्रातीता कुल-प्रदा
केशवानन्द-दात्री च
केशवानन्द-दायिनी

She is the predominating Deity of sacred places (kṣetrādhiṣṭhātṛ-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
keśavī keśava-priyā
rāsa-kṛīḍā-karī rāsa-
vāsinī rāsa-sundarī

केशवा केशव-प्रीता
केशवी केशव-प्रिया
रास-क्रीडा-करी रास-
वासिनी रास-सुन्दरी

She is Lord Keśava's beloved (keśavā, keśava-prītā, keśavī, and keśava-priyā), the enjoyer of the rāsa-dance pastimes (rāsa-kṛīḍā-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
gokulatva-pradāyinī
lavaṅga-nāmnī nāraṅgī
nāraṅga-kula-maṇḍanā

गोकुलान्वित-देहा च
गोकुलत्व-प्रदायिनी
लवङ्ग-नाम्नी नारङ्गी
नारङ्ग-कुल-मण्डना

She stays in Gokula (gokulānvita-dehā), gives residence in Gokula to others (gokulatva-pradāyinī), has a name beautiful as a a lavaṅgha 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

एला-लवङ्ग-कर्पूर-
मुख-वास-मुखान्विता
मुख्या मुख्य-प्रदा मुख्य-
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-nivāsini).

Text 93

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

नारायणी क्रिपातीता
करुणामय-कारिणी
कारुण्या करुणा कर्णा
गोकर्णा नाग-कर्णिका

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

Text 94

sarpiṇī kaulinī kṣetra-
vāsinī jagad-anvayā
jaṭilā kuṭilā nīlā
nīlāmbardharā śubhā

सर्पिणी कौलिनी क्षेत्र-
वासिनी जगद्-अन्वया
जटिला कुटिला नीला
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-vidhātrī ca
nīlakaṇṭha-priyā tathā
bhaginī bhāginī bhogyā
kṛṣṇa-bhogyā bhageśvarī

नीलाम्बर-विधात्री च
नीलकण्ठ-प्रिया तथा
भगिनी भागिनी भोग्या
कृष्ण-भोग्या भगेश्वरी

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

बलेश्वरी बलाराध्या
कान्ता कान्त-नितम्बिनी
नितम्बिनी रूपवती
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
saṅkaṭā kuṭilālakā
nārāyaṇa-priyā śalilā
sṛkkaṇī-parimohitā

विभावरी वेत्रवती
सङ्कटा कुटिलालका
नारायण-प्रिया शलिला
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-
āśinī navanītikā
navīnā nava-nārī ca
nāraṅga-phala-śobhitā

दृक्-पात-मोहिता प्रातर्-
आशिनी नवनीतिका
नवीना नव-नारी च
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-
mukhī śaśi-su-śobhanā

हैमी हेम-मुखी चन्द्र-
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

timiṅgla-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 (timiṅgla- 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
nimba-dāḍima-rūpiṇī

तर्काली वैजयन्ती च
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-dāḍima-rūpiṇī).

Text 104

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

बिल्व-वृक्ष-प्रिया कृष्णाम्-
बरा बिल्वोपम-स्तनी
बिल्वात्मिका बिल्व-वपुर्
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 (bilveropama-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-
lānanda-paritoṣikā
gaja-muktā mahā-muktā
mahā-mukti-phala-pradā

तुलसी-तोषिका तैति-
लानन्द-परितोषिका
गज-मुक्ता महा-मुक्ता
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-
rūpā śakti-svarūpinī
pañca-śakti-svarūpā ca
śaiśavānanda-kārinī

अनङ्ग-मोहिनी शक्ति-
रूपा शक्ति-स्वरूपिनी
पञ्च-शक्ति-स्वरूपा च
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-
latānaṅga-latā tathā

गजेन्द्र-गामिनी श्याम-
लतानङ्ग-लता तथा

yoṣit-śakti-svarūpā ca
yoṣid-ānanda-kāriṇī

योषित्-शक्ति-स्वरूपा च
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
premānanda-taraṅgiṇī
prema-hārā prema-dātrī
prema-śaktimayī tathā

प्रेम-प्रिया प्रेम-रूपा
प्रेमानन्द-तरङ्गिणी
प्रेम-हारा प्रेम-दात्री
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 (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

कृष्ण-प्रेमवती धन्या
कृष्ण-प्रेम-तरङ्गिणी
प्रेम-भक्ति-प्रदा प्रेमा
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 (premānanda-taraṅgiṇī).

Text 110

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

प्रेम-क्रीडा-परीताङ्गी
प्रेम-भक्ति-तरङ्गिणी
प्रेमार्थ-दायिणी सर्व-
श्वेता नित्य-तरङ्गिणी

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

हाव-भावान्विता रौद्रा
रुद्रानन्द-प्रकाशिनी
कपिला शृङ्खला केश-
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
dhūmra-keśā jalodarī
brahmāṇḍa-gocarā brahma-
rūpiṇī bhāva-bhāvinī

कुटीर-वासिनी धूम्रा
धूम्र-केशा जलोदरी
ब्रह्माण्ड-गोचरा ब्रह्म-
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

saṁsāra-nāśinī śaivā
śaivalānanda-dāyinī
śiśirā hema-rāgāḍbyā
megha-rūpāti-sundarī

संसार-नाशिनी शैवा
शैवलानन्द-दायिनी
शिशिरा हेम-रागाड्ब्या
मेघ-रूपाति-सुन्दरी

She destroys the cycle of repeated birth and death (saṁsāra-nāśinī). She is Lord Śiva's beloved (śaivā). She bears the pleasing fragrance of śaivala (śaivalānanda-dāyinī). She is pleasantly cool (śiśirā), 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
vegāḍhyā veda-vādinī
dayānvitā dayādhārā
dayā-rūpā susevinī

मनोरमा वेगवती
वेगाढ्या वेद-वादिनी
दयान्विता दयाधारा
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
gaura-candrānanā kalā
kalādhinātha-vadanā
kalānāthādhīrohiṇī

किशोर-सङ्ग-सम्सर्गा
गौर-चन्द्रानना कला
कलाधिनाथ-वदना
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 (kalānāthādhīrohiṇī).

Text 116

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

विराग-कुशला हेम-
पिङ्गला हेम-मण्डना
भाण्डीर-तालवन-गा
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
śukadeva-priyā sakhī
vikalotkarṣiṇī koṣā
kauṣeyāmbara-dhāriṇī

शुकदेव-गुणातीता
शुकदेव-प्रिया सखी
विकलौत्कर्षिणी कोषा
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
jagad-utpatti-kārikā
sṛṣṭi-sthiti-karī saṁhā-
riṇī saṁhāra-kāriṇī

कोषावरी कोष-रूपा
जगद्-उत्पत्ति-कारिका
सृष्टि-स्थिति-करी संहा-
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-sthiti-karī), and the destroyer of the universes (saṁhāriṇī and saṁhāra-kāriṇī).

Text 119

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

केश-शैवल-धात्री च
चन्द्र-गात्री सु-कोमला
पद्माङ्गराग-सम्रागा
विन्ध्याद्रि-परिवासिणी

Her hair is dark moss (keśa-śaivala-dhātṛī), 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 bhavātīgā

विन्ध्यालया श्याम-सखी
सखी संसार-रागिणी
भूता भविष्या भव्या च
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 (bhavātīgā).

Text 121

bhava-nāśānta-kāriṇy
ākāśa-rūpā su-veśinī
rati-raṅga-parityāgā
rati-vegā rati-pradā

भव-नाशान्त-कारिण्य
आकाश-रूपा सु-वेशिनी
रति-रङ्ग-परित्यागा
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
kaivalya-patha-dā śubhā
mukti-hetur mukti-hetu-
laṅghinī laṅghana-kṣamā

तेजस्विनी तेजो-रूप
कैवल्य-पथ-दा शुभा
मुक्ति-हेतुर् मुक्ति-हेतु-
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
viśāla-kula-sambhavā
viśāla-gṛha-vāsā ca
viśāla-vadarī ratiḥ

विशाल-नेत्रा वैसाली
विशाल-कुल-सम्भवा
विशाल-गृह-वासा च
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
bhaktikā śiva-bhakti-dā
śiva-śakti-svarūpā ca
śivārdhāṅga-vihāriṇī

भक्त्य्-अतीता भक्त-गतिर्
भक्तिका शिव-भक्ति-दा
शिव-शक्ति-स्वरूपा च
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
śirīṣa-kusumojjvalā
śirīṣa-mṛdhvī śairīṣi
śirīṣa-kusumākṛtiḥ

शिरीष-कुसुमामोदा
शिरीष-कुसुमोज्ज्वला
शिरीष-मृध्वी शैरीषि
शिरीष-कुसुमाकृतिः

She is fragrant as a śirīṣa flower (śirīṣa-kusumāmodā), splendid as a śirīṣa flower (śirīṣa-kusumojjvalā), soft as aśirīṣa 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

वामाङ्ग-हारिणी विष्णोः
शिव-भक्ति-सुखान्विता
विजिता विजितामोदा
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
gaṇa-mātā sukheśvarī
duḥkha-hantrī duḥkha-harā
sevitepsita-sarvadā

हयास्या हेरम्ब-सुता
गण-माता सुखेश्वरी
दुःख-हन्त्री दुःख-हरा
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-vidhātrī ca
kula-kṣetra-nivāsinī
lavaṅgā pāṇḍava-sakhī
sakhī-madhya-nivāsinī

सर्वज्ञत्व-विधात्री च
कुल-क्षेत्र-निवासिनी
लवङ्गा पाण्डव-सखी
सखी-मध्य-निवासिनी

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

ग्राम्या गीता गया गम्या
गमनातीत-निर्भरा
सर्वाङ्ग-सुन्दरी गङ्गा
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
pavitra-kula-dīpikā
pavitra-guṇa-śīlāḍhyā
pavitrānanda-dāyinī

गङ्गेरिता पूत-गात्रा
पवित्र-कुल-दीपिका
पवित्र-गुण-शीलाढ्या
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
pavitra-kula-dipanī
kampamānā kaṁsa-harā
vindhyācala-nivāsinī

पवित्र-गुण-सीमाढ्या
पवित्र-कुल-दिपनी
कम्पमाना कंस-हरा
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-dipanī). 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
govardhana-hāsyā hayākṛtiḥ
mīnāvatarā mineśī
gaganeśī hayā gajī

गोवर्धनेश्वरी
गोवर्धन-हास्या हयाकृतिः
मीनावतारा मिनेशी
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-
dhāriṇī kanakākṛtiḥ
vidyut-prabhā vipra-mātā
gopa-mātā gayeśvarī

हरिणी हरिणी हार-
धारिणी कनकाकृतिः
विद्युत्-प्रभा विप्र-माता
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
gavīśī gavi-vāsinī
gati-jñā gīta-kuśalā
danujendra-nivāriṇī

गवेश्वरी गवेशी च
गवीशि गवि-वासिनी
गति-ज्ञा गीत-कुशला
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
hetu-yuktā gayottarā
parvatādhinivāsā ca
nivāsa-kuśalā tathā

निर्वाण-दात्री नैर्वाणी
हेतु-युक्ता गयोत्तरा
पर्वताधिनिवासा च
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
sannyāseśī śaran-mukhī
śarac-candra-mukhī śyāma-
hārā kṣetra-nivāsinī

सन्न्यास-धर्म-कुशला
सन्न्यासेशी शरन्-मुखी
शरच्-चन्द्र-मुखी श्याम-
हारा क्षेत्र-निवासिनी

She is beautiful with renunciation (sannyāsa-dharma-kuśalā). She is the queen of renunciation (sannyāsī (sannyāseśī)). Her face is like autumn (śaran-mukhi). 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

वसन्त-राग-सम्रागा
वसन्त-वसनाकृतिः
चतुर्-भुजा शड्-भुजा
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
mudrāsya mada-dāyinī
prāṇa-priyā prāṇa-rūpa
prāṇa-rūpiṇy apāvṛtā

सहस्रास्या विहास्या च
मुद्रास्या मद-दायिनी
प्राण-प्रिया प्राण-रूप
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

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

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

Text 140

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

She loves Kṛṣṇa (kr̥ṣṇa-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	उग्र-रूपा शिव-क्रोडा
kr̥ṣṇa-kroḍā jalodarī	कृष्ण-क्रोडा जलोदरी
mahodarī mahā-durga-	महोदरी महा-दुर्ग-
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 (kr̥ṣṇa-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
samudra-jala-vāsikā
keśa-pāśa-ratā nidrā
kṣudhā prema-taraṅgikā

समुद्रामृत-रुपा च
समुद्र-जल-वासिका
केश-पाश-रता निद्रा
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
dūrvā-dala-tanu-ccbaviḥ
nāgarā nāgari-rāgā
nāgarānanda-kāriṇī

दूर्वा-दल-श्याम-तनुर
दूर्वा-दल-तनु-च्छविः
नागरा नागरि-रागा
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
nāgarāṅgana-maṅgalā
ucca-nīcā haimavatī
priyā kṛṣṇa-taraṅga-dā

नागरालिङ्गन-परा
नागराङ्गन-मङ्गला
उच्च-नीचा हैमवती
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
siddhā sādhyā-vilāsikā
maṅgalāmoda-janani
mekhalāmoda-dhāriṇī

प्रेमालिङ्गन-सिद्धाङ्गी
सिद्धा साध्य-विलासिका
मङ्गलामोद-जननी
मेखलामोद-धारिणी

Her body is expert at lovingly embracing Lord Kṛṣṇa (premāliṅgana-siddhāṅgī). She is perfect (siddhā). She enjoys transcendental pastimes (sādhyā-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

रत्न-मञ्जीर-भूषाङ्गी
रत्न-भूषण-भूषणा
जम्बाल-मालिका कृष्ण-
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-prāṇā). She has surrendered Her life to Lord Kṛṣṇa (prāṇa-vimocanā).

Text 148

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

सत्य-प्रदा सत्यवती
सेवकानन्द-दायिका
जगद्-योनिर् जगद्-बीजा
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-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

राधा-रमण-कान्ता च
राध्या राधन-रूपिणी
कैलास-वासिनी कृष्ण-
प्राण-सर्वस्व-दायिनी

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

कृष्णावतार-निरता
कृष्ण-भक्त-फलार्थिनी
याचकायाचकानन्द-
कारिणी याचकोज्ज्वला

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 them who offer prayers to Her (yācakojjvalā).

Text 151

hari-bhūṣaṇa-bhuṣāḍhyā-
nanda-yuktārdra-pada-gā
hai-hai-tāla-dharā thai-thai-
śabda-śakti-prakāśinī

हरि-भूषण-भुषाढ्या-
नन्द-युक्ताद्र-पद-गा
है-है-ताल-धरा थै-थै-
शब्द-शक्ति-प्रकाशिनी

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-prakāśinī).

Text 152

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

हे-हे-शब्द-स्वरुपा च
हि-हि-वाक्य-विशारदा
जगद्-आनन्द-कर्त्री च
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
pañḍitānanda-kāriṇī
paripālana-kartrī ca
tathā sthiti-vinodinī

पण्डिता पण्डित-गुणा
पण्डितानन्द-कारिणी
परिपालन-कर्त्री च
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-śabdāḍhyā
vidvaj-jana-manoharā
viduṣāṃ prīti-jananī
vidvat-prema-vivardhinī

तथा समहार-शब्दाढ्या
विद्वज्-जन-मनोहरा
विदुषां प्रीति-जननी
विद्वत्-प्रेम-विवर्धिनी

She is eloquent (samhāra-śabdāḍhyā). She enchants the wise (vidvaj-jana-manoharā). She is the mother of happiness for the wise (viduṣāṃ 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-vāsinī

नादेशी नाद-रूपा च
नाद-बिन्दु-विधारिणी
शून्य-स्थान-स्थिता शून्य-
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
vasanā-hāriṇī tathā
jala-śāyā jala-talā
śilā-tala-nivāsinī

कार्तिक-व्रत-कर्त्री च
वसना-हारिणी तथा
जल-शायी जल-तला
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
saṅga-doṣa-vināśinī
koṭi-kandarpa-lāvaṇyā
kandarpa-koṭi-sundarī

क्षुद्र-कीटाङ्ग-सम्सर्गा
सङ्ग-दोष-विनाशिनी
कोटि-कन्दर्प-लावण्या
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-lāvaṇyā and kandarpa-koṭi-sundarī).

Text 158

kandarpa-koṭi-jananī
kāma-bīja-pradāyinī
kāma-śāstra-vinodā ca
kāma-śāstra-prakāśinī

कन्दर्प-कोटि-जननी
काम-बीज-प्रदायिनी
काम-शास्त्र-विनोदा च
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
aṇimādy-aṣṭa-siddhi-dā
yāminī yāminī-nātha-
vadanā yāminīśvarī

काम-प्रकाशिका कामिन्य्
अणिमाद्य-अष्ट-सिद्धि-दा
यामिनी यामिनी-नाथ-
वदना यामिनीश्वरी

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

याग-योग-हरा भुक्ति-
मुक्ति-दात्री हिरण्य-दा
कपाल-मालिनी देवी
धाम-रूपिण्य् 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 gauṇyā
guṇātīta-phala-pradā
kuṣmāṇḍa-bhūta-vetāla-
nāśinī śaradānvitā

कृपान्विता गुणा गौण्या
गुणातीत-फल-प्रदा
कुष्माण्ड-भूत-वेताल-
नाशिनी शरदान्विता

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
līlā lāvaṇya-maṅgalā
vidyārthini vidyamānā
vidyā vidyā-svarūpiṇī

सीतला शवला हेला
लीला लावण्य-मङ्गला
विद्यार्थिनी विद्यमाना
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 (vidyārthini). 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
yaśodā-kroḍa-vāsinī
yaśodānandana-prāṇā
yaśodānandanārthadā

यशोदानन्दनाक्रिडा
यशोदा-क्रोड-वासिनी
यशोदानन्दन-प्राणा
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
karuṇārṇava-rūpiṇī
svarga-lakṣmīr bhūmi-lakṣmīr
draupadī pāṇḍava-priyā

वत्सला कौशला काला
करुणार्णव-रूपिणी
स्वर्ग-लक्ष्मीर् भूमि-लक्ष्मीर्
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
bhaimī bhīma-kulodvahā
bhuvanā mohanā kṣīṇā
pānāsakta-tarā tathā

तथार्जुन-सखी भौमी
भैमी भीम-कुलोद्वहा
भुवना मोहना क्षीणा
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
pāna-pānanda-dāyinī
dugdha-manthana-karmāḍhyā
dugdha-manthana-tat-parā

पानार्थिनी पान-पात्रा
पान-पानन्द-दायिनी
दुग्ध-मन्थन-कर्माढ्या
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
kṛṣṇa-krodhinī nandanāṅganā

दधि-भाण्डार्थिनी
कृष्ण-क्रोधिनी नन्दनाङ्गना

ghṛta-liptā takra-yuktā
yamunā-pāra-kautukā

घृत-लिप्ता तक्र-युक्ता
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
kṛṣṇa-hāsyā-bhāṣaṇa-tat-parā
gopāṅganāveṣṭitā ca
kṛṣṇa-saṅgārthinī tathā

विचित्र-कथका
कृष्ण-हास्य-भाषण-तत्-परा
गोपाङ्गनावेष्टिता च
कृष्ण-सङ्गार्थिनी तथा

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

रासासक्ता रास-रतिर्
आसवासक्त-वासना
हरिद्रा हरिता हारिण्य
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 (hāriṇy). She brings bliss to the heart (ānandārpita-cetanā).

Text 174

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

निश्चेतन्या च निश्चेता
तथा दारु-हरिद्रिका
सुबलस्य स्वसा
कृष्ण-भार्या भाषाति-वेगिनी

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

श्रीदामस्य शखी
दाम-दामिनी दाम-धारिणी

kailāsinī keśinī ca
harid-ambara-dhāriṇī

कैलासिनी केशिनी च
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
hari-kautuka-maṅgalā
hari-pradā hari-dvārā
yamunā-jala-vāsinī

हरि-सान्निध्य-दात्री च
हरि-कौतुक-मङ्गला
हरि-प्रदा हरि-द्वारा
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
caturā cāturī tamī
tamisrā"tāpa-rūpā ca
raudra-rūpā yaśo-'rthinī

जैत्र-प्रदा जितार्थी च
चतुरा चातुरी तमी
तमिस्राऽऽताप-रूपा च
रौद्र-रूपा यशो-ऽर्थिनी

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

कृष्णार्थिनी कृष्ण-कला
कृष्णानन्द-विधायिनी
कृष्णार्थ-वासना
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
bhakta-bhukti-śubha-pradā

कृष्णार्थ-रहिता भक्ता
भक्त-भुक्ति-शुभ-प्रदा

śrī-kṛṣṇa-rahitā dīnā
tathā virahiṇī hareḥ

श्री-कृष्ण-रहिता दीना
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-
geha-bhāvana-bhāvanā
śrī-kṛṣṇa-bhāvanāmodā
tatho'nmāda-vidhāyinī

मथुरा मथुरा-राज-
गेह-भावन-भावना
श्री-कृष्ण-भावनामोदा
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-
sāra-carma-dharā śubhā
alakeśvara-pūjyā ca
kuvereśvara-vallabhā

कृष्णार्थ-व्याकुला कृष्ण-
सार-चर्म-धरा शुभा
अलकेश्वर-पूज्या च
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-vidhātrī ca
jāyā kāyā hayā hayī
praṇavā praṇaveśī ca
praṇavārtha-svarūpiṇī

धन-धान्य-विधात्री च
जाया काया हया हयी
प्रणवा प्रणवेशी च
प्रणवार्थ-स्वरूपिणी

She gives great wealth (dhana-dhānya-vidhātrī). 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-
hāriṇī śaiva-śimsapā
rākṣasī-nāśinī bhūta-
preta-prāṇa-vināśinī

ब्रह्म-विष्णु-शिवार्धाङ्ग-
हारिणी शैव-शिमसपा
राक्षसी-नाशिनी भूत-
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
śacī sādhvī arundhatī
pati-vratā pati-prāṇā
pati-vākya-vinodinī
aśeṣa-sādhani kalpa-
vāsinī kalpa-rūpiṇī

सकलेप्सित-दात्री च
शची साध्वी अरुन्धती
पति-व्रता पति-प्राणा
पति-वाक्य-विनोदिनी
अशेष-साधनी कल्प-
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-sādhani). All Her desires are automatically fulfilled (kalpa-vāsinī
and kalpa-rūpiṇī).



Hare Kṛṣṇa!
----- Jaya Srila Prabhupada! -----