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CONNECTED WITH KRISHNA**

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

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It is understood that Mathura City is the transcendental abode of Lord Krishna. It is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vrindavan is within the jurisdiction of Mathura, and it still continues to exist. Because Mathura and Vrindavan are intimately connected with Krishna for eternal time, it is said that Lord Krishna never leaves Vrindavan (*vr̥ndāvanam parityajya padam ekam na gacchati*). At present, the place known as Vrindavan, in the district of Mathura, continues its position as a transcendental place, and certainly anyone who goes there becomes transcendently purified. *Navadvīpa dhama* is also intimately connected with *Brajabhūmi*. Srila Narottama dasa Thakura therefore says:

śrī gaṇḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi, tā'ra haya vrajabhūme vāsa

"*Brajabhūmi*" refers to Mathura-Vrindavan, and *Gaṇḍa-maṇḍala-bhūmi* includes Navadvīpa. These two places are non-different. Therefore, anyone living in Navadvīpa dhama, knowing Krishna and Sri Caitanya Mahāprabhu to be the same personality, lives in *Brajabhūmi*, Mathura Vrindavan. The Lord has made it convenient for the conditioned soul to live in Mathura, Vrindavan and Navadvīpa and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vrindavan and Mathura. This is undoubtedly a good vow, but if one leaves Vrindavan, Mathura or Navadvīpa dhama for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead.

Bhāgavata Mahāvīdyālaya

nityam bhāgavata-sevayā

At any rate, we must understand the transcendental importance of Mathura-Vrindavan and Navadvīpa dhama. Anyone who executes devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words *mathurā bhagavān yatra nityam sannihito hariḥ* are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathura because of His intimate connection with this place. Therefore although Mathura and Vrindavan are situated on this planet earth, they are transcendental abodes of the Lord.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » SB 10.1: The Advent of Lord Krishna: Introduction » Verses: 28, Purport.*

GOKULA AND GOLOKA ARE IDENTICAL

Srila Bhaktisiddhanta Saraswati Thakura

Gokula, like Goloka, is not a created on the mundane plane. The transcendental entity of Baladeva has two aspects viz., infinite spiritual manifestation and infinite accommodating space for insentient gross things. Unbounded character forms the display of His unlimited potency and His propagating manifestation. Gokula, like Goloka, is a manifestation of the primary aspect of that energy of which Baladeva is the mainstay.

The unquadral delineation of material universe will be dealt within the proper place. The triquadral extensions of the transcendental infinitary field of the almighty, unlamenting, non-perishing and non-apprehending unlimited situations of halo which are fully spiritual majestic foliage. This very majestic extension portrays the manifested lofty rich feature of the vaster unlimited region, or greater atmosphere, which has its resplendent location wholly beyond the realm of mundane nature, on the further shore of Viraja surrounded by the halo of Brahman

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or indistinguishable entity. This majestic power of unlimited spirit emanates on the upper portion of the luminous sphere into the most charming Gokula or eternally existing Goloka, exceedingly beautified by the assorted display of effulgence. Some designate this region as the abode of the Supreme Narayaṇa, or the original fountainhead. Hence Gokula, which is identical with Goloka, is the supreme plane. The same sphere shines as Goloka and Gokula respectively by its upper or transcendental and lower or mundane position.

Sri Sanatana Goswami has explained as follows in his *Brhad-bhāgavatāmṛta* which embodies the final essence of all the books of instructions: "Krishna displays His pastimes here in this land as He is accustomed to do in Goloka. The difference between the two planes lies only in their locations as high and low; In other words, Krishna plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that this which exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane wherein Krishna showed His various activities.

Sri Jiva Goswami has also inculcated the same in the *Bhāgavata-sandarbha* of his 'Six Treatises.' "For certain the plane of Goloka-Vrindavan is the eternal abode of Krishna and Goloka and Vrindavan are identically one, and though both are identical. Krishna's inconceivable energy has made Goloka the acme of this spiritual kingdom and Gokula of Mathura province which is also a manifestation of triquadrantal *vibhūti* (conducting majesty) appearing as a part of the mundane plane. Poor human understanding cannot possibly make out how the extensive triquadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uniuadrantal disclosure. Gokula is a spiritual plane. hence his condescended position in the region of material space, time, etc., is in no

way restricted but unlimitedly manifested with his full boundless propriety. Regretably conditioned souls are inclined to assert a material conception in regard to Gokula by their miserable senses so as to bring him below the level of their intellect. Though the eye of an observer is impeded by a cloud when gazing at the sun and though the tiny cloud can never really cover the sun, still the clouded vision observes the sun as covered by the cloud. In just the same way the conditioned souls with their obscured intelligence, senses and decisions, accept Gokula as a part of measurable land. We should see Gokula as descending from Goloka which is eternal. This is also a mystery. The attainment of final beatitude is the success in realising one's eternal self. This success of identifying the true self is finally achieved when the screen of gross and subtle coils of conditioned souls is removed by the sweet will of Krishna. However, the idea of Goloka seen to differ from Gokula persists until success in unalloyed devotion is achieved. The transcendental plane of infinite spiritual manifestation having thousands of petals and corolla like those of the lotus, is Gokula, the eternal abode of Krishna.

— Śrī Brahma-saṁhitā » Chapter 5 » Verse 3, Srīla Bhaktisiddhanta Saraswati.

WHAT PASTIMES DOES LORD KRISHNA PERFORM IN GOLOKA, IN VRAJA, AND IN SVETADVIPA?

Srīla Bhaktivinoda Thakura

Goloka, Vrindavan, and Svetadvipa are the interior of the spiritual sky. In Goloka, Krishna performs His *svakīya* pastimes, in Vrindavan His *parakīya* pastimes, and in *Svetadvipa* the remainder of His pastimes. In truth, there is no difference between Goloka, Vrindavan, and *Svetadvipa*. Sri Navadvipa is non-different from Svetadvipa, and thus it is also non-different from Vrindavan.

— Sri Jaiva Dharma by Srīla Bhaktivinoda Thakura » Chapter 14 » Translated by Sarvabhāvana dāsa.



THREE SPECIAL PLACES IN ŚRĪ BRAJABHŪMI

Sri Gopiparandhan Dasa

Śrī Brajabhūmi, the most sacred part of Mathura District, is where the Supreme Personality of Godhead displays His exceptionally sweet pastimes. Within Brajabhūmi, three places are very special. The Tenth Canto of Śrīmad-Bhāgavatam first mentions these three places when Krishna and Balarama move from Mahavana to avoid the dangers developing there:

*vr̥ndāvanam govardhanam
yamunā-pulināni ca
vikṣyāsīd uttamā prīti
rāma-mādhavayor nṛpa*

“O King Parikṣit, when Rama and Krishna saw Vrindavan, Govardhana, and the banks of the river Yamuna, They both enjoyed great pleasure.” (*Bhāgavatam 10.11.36*)

Since these three places are most dear to Krishna, in the hope of getting their mercy, Srila Sanatana Goswami, praises them, beginning with Sri Vrindavan.

Jayati (“all glories”) is repeated in this verse

*jayati jayati vr̥ndāranyam etan murāreḥ
priya-tamam ati-sādhu-svānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse*
to express the super-excellence of Vrindavan and the great joy the author feels in glorifying Vrindavan. Again the proximate pronoun is used, *etat* (“this”), to indicate that Srila Sanatana Goswami was living in Vrindavan forest while writing this book.

In Vrindavan the Supreme Lord displays a special beauty and loving mood which He shows nowhere else; therefore the Lord’s most expert devotees are more pleased by His presence in Vrindavan than by His presence in Vaikuntha or in the hearts of *yogīs*. Krishna is eternally perceivable

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for His perfect devotees in Vrindavan, the place which is supremely attractive for them because His unequalled beauty and an endless flow of His all-attractive pastimes are displayed there. No such overwhelming ecstatic experience is found in the heart of a *yogī* or in the official kingdom of God.

Sometimes the Personality of Godhead is present in His other abodes without directly showing Himself, but never so in Vrindavan. As mentioned previously, Lord Hari is always present in Mathura (*nityam sannihito hariḥ*). But the word for “present”—*sannihitaḥ*—can also be understood to mean “hidden.” In Mathura the Lord, although present, may be hidden. In contrast, even after Krishna and Balarama transferred Themselves to Mathura the ladies of Mathura described the Lord’s wandering throughout Brajabhūmi in the present tense, implying that He was still manifest there, as He is now and always will be:

*pun̄yā bata vraja-bhuvo yad ayam nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayamś ca veṇum
vikṛīḍayāñcati giritra-ramārcitāṅghriḥ*

“How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! His feet are worshiped by Lord Shiva and the goddess Rama. Adorned with wonderfully variegated forest garlands, He plays on His flute as He tends the cows in the company of Balarāma.” (*Bhāgavatam 10.44.13*)

As described by Srila Sanatana Goswami, Krishna is always busy tending His cows in the Vrindavan forest. At the same time, He manages to keep the gopis, headed by Sri Radhika, immersed in complete happiness by always finding opportunities to engage with them in the *rāsa* dance and other loving pastimes. When He plays His flute, whose charming sound attracts the entire

universe, His outward purpose is to call the cows, but simultaneously He awakens the gopīs' anticipation of their later enjoyment with Him. Certainly His main purpose in playing His flute is to increase the gopīs' ecstasy, since expanding the enjoyment of loving exchanges with devotees in this and other relationships is the ultimate reason for His appearance on earth. Herding cows and frolicking with young girls are but means to this end.

— Srila Brihad Bhagavatamrita of Srila Santana Goswami
1.1.5, Commentary by Srila Gopiparandhan Das.

THE YOGAPITHA IN VRINDAVAN

Srila Narahari Chakravarti Thakura

Vrajendra's son Himself, in the form of the Deity, Sri Govindadeva, performed His pastimes in various ways following to His natural desires. Although worldly persons see Him as an idol, His devotees see Him as Govinda Himself. Although as a Deity He has accepted silence, He nevertheless bestows waves of transcendental mellows upon His associates. In Vrindavan He enjoys Himself with His beloved gopis within the *karnīkā* of an eight-petaled lotus. [*karnīkā* means the seed-pod of the lotus].

In the *Atharva Veda*, *Gopāla-tāpanī*, Sri Govinda is described: “The dark complexioned, yellow-robed, two-armed Govindadeva, His head adorned with a peacock plume, holds a flute and cow-herding stick in His hands. He is *nirguṇa* [without material attributes], but simultaneously *saguṇa* [endowed with transcendental attributes]. He is *nirākāra* [without material form], but simultaneously *sākāra* [possessing a spiritual form of eternity, bliss, and knowledge]. He is *nirīha* [without material activities], but simultaneously *saceṣṭa* [engaged in transcendental pastimes]. In Gokula, within *Mathura-maṇḍala*, is Vrindavan, where Govinda stands in the center of a thousand-petaled lotus, which has sixteen clustered petals around Him with eight

clustered *kesara* [pollen tube]. On either side stands Sri Radha and Candravali.”

The *Sanmohana Tantravakya* states: “I eternally bow to the feet of Srimati Radharani, the Goddess of the Yogapīṭha, who with Her wonderful gestures and postures stands alongside Govinda.”

The Yogapīṭha in Vrindavan is supremely wonderful. Govinda's beauty is astonishing at this place.

In the *Padma Purāṇa*, *Vrindavan Mahātmya*, Parvati asks Lord Shiva, “O ocean of mercy, please describe the extraordinary nectarean beauty of Govinda. I want to hear of it.”

Lord Mahadeva answers, “There is a place in the center of Vrindavan which is decorated with *mandāra* trees. The branches and leaves of those trees cover one *yojana*. This place is the abode of happiness. Bumblebees hum there being maddened by the sweet scent of the flowers. The eternal place of Govinda is that *Siddhapīṭha*, which is covered by seven veils. It is glorified eternally by the *śrutis*, the personified *Vedas*. At that place is a jewel-studded golden pavilion. Within the center of the golden pavilion, the bright and beautiful Yogapīṭha is situated. This octagonal *pīṭha* is lustrous and enchanting. A golden throne bedecked with bright jewels is situated there. On the throne is an eight-petaled lotus. The middle of this lotus is the favorite place of Sri Govindadeva. How can I sufficiently glorify this place? I pray to Govinda, who remains within the center of that lotus, who is always served by the gopis, and is very sweet due to His blooming youth. He is the Lord of Vrindavan, Gokulapati, and He expands His opulence unlimitedly. Lord Govinda is young and beautiful, the most dear associate of the maidens of Vraja.”

The Lord of Vrindavan, Sri Govindadeva, who is the abode of transcendental love, eternally enjoys with Radharani on that *śimhāsana*. The eight-sided Yogapīṭha is surrounded by natural beauty, and the jeweled *śimhāsana* situated there is



beyond compare.

“Within the *karṇikā* [seed-pod] of the lotus, Sri Krishna performs His *mahā-līlā*. What can be said about the *mahā-līlā*? Krishna, the eternal master of Vrindavan assumed His form as a cowherd on that mountain of *mahā-līlā-rāsa*. The charming third petal of the lotus is the brightest and best amongst all desirable objects.

In the *Varāha-tantra* it is said: “That *karṇikā* is the favorite place of Lord Govindadeva. What can I say of its glories? I offer my obeisance to Govindadeva, who is very dear to the gopis and who is splendidly beautiful with His youthful age and charming gait. He always increases the love of the gopis and although He is the Lord of Gokula, He carefully hides His Lordly opulence there.”

Also in the *Varāha-tantra*, Pṛthivi inquires about the real identity of Krishna who is the cause of all causes, the absolute entity, the everlasting master of Vrindavan, and the source of *nirguṇa-brahma*. He is known as Govinda.

Lord *Varāha* replied, “I offer My obeisances to Govinda, who sits on a golden throne with Radha and is most beautifully bedecked in divine ornaments. He is very soft and is the cynosure of the gopis' eyes as He stands in His three-fold bending posture. Within this Yogapitha with its golden throne, reside Lord Krishna's divinely dressed beloveds such as His main prakṛtis headed by Lalita and His original prakṛti, Sri Radhika. Lalitadevi is in front, Śyamala is positioned in the northwest, Sri Madhumati in the north, Dhanya in the northeast, Krishna's beloved Vishakha in the east, Saibya in the southeast, Padma in the south, and Bhadra in the southwest. In the western corner stands the beautiful Candrāvalī. These eight main *prakṛtis* are the dearest of Krishna, but Radha is the Supreme Goddess, the sum *prakṛti* of Krishna. Citravesha, Vrinda, Candra, Madana Sundari, Supriya, Madhumati, Sasirekha, and Hari Priya are also there, surrounding the Yogapitha. Vrindavaneshvari, Radha,

nityaṁ bhāgavata-sevayā

is the head of all sixteen *prakṛtis*. Lalita is also as dear to Krishna as Radha.”

In the *Gautamīya-tantra* a devotee prays: “I offer my prayers to Lord Krishna, who sits on a jeweled *simhāsana* on top of a golden pavilion surrounded by *kalpa-vṛkṣas* [desire trees].”

Sri Raghava Pandita said the whole world becomes mad by the beauty of Govindadeva. Whoever sees Him even once becomes stunned and forgets everything else.

Srila Rupa Goswami writes in the *Bhakti-rasāmṛta-sindhu*: “My dear friends, if you still have any desire to enjoy the company of your friends within this material world, then don't look upon the form of Krishna, who is standing on the bank of *Keśī-ghāṭa*. He is known as Govinda, and His eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. And His whole body is illuminated by the moonlight in the sky.”

Sri Govindadeva has an eternal form of full knowledge and bliss. His form with two arms is so enchanting that everyone's heart is attracted.

In the *Gopāla-tāpanī* it is stated: “A man can free himself from worldly entanglement if he meditates on Krishna within his heart. Krishna is worshiped by the sweet cool breezes created by the waves of the Yamuna. He is situated in the center of a jewelled lotus and is adorned with divine ornaments as He stands at the base of a *kalpa-vṛkṣa* surrounded by cows and gopis. Dressed in clothes as bright as lightning, the two-armed Vanamali [one who wears a garland of forest flowers], who has beautiful lotus eyes and complexion like a dark rain cloud, is the master of everything.”

“O Srinivasa, who would not offer respects at the feet of Sri Govinda, Gopinatha, and Madana-mohana in Vrindavan? The lotus feet of these three Deities are the life and soul of everyone in Vrindavan. Madana-gopala has become famous in this world as Madana-mohana.”

Sri Parvati once asked Mahadeva to explain the glories and transcendental nature of Govindadeva. Sri Mahadeva said, “Gopala Himself is Govinda, and He eternally performs *prakāṣa* [manifest] and *aprakāṣa* [unmanifest] pastimes. He exists eternally at Yogapitha in Vrindavan and is the only Lord of Vrindavan throughout the four yugas. He is worshiped by Nanda and the cowherd men in *vatsalya-rasa*. Even Krishna Himself is overwhelmed by attraction and glorifies His own sweet form as Govinda. He stole the garments of the gopīs and thus fulfilled the goal of their vows. He is the abode of spiritual bliss, and He always resides in Vrindavan in the form of a blooming youth. He is the life and soul of Sri Radhika. His mouth is reddened by betel leaf.”

There is a *kuṇḍa* called *Brahmā-kuṇḍa* which is full of swans and lotuses and adorned on all sides by jewels. On the south there is a jewelled pavilion surrounded by *mandāra* trees. That topmost place, Yogapitha, is situated in the center of that pavilion. In that place Krishna is fully enchanted by the love of the proudly smiling Sri Radhika, Vrindavaneshvari, and is completely under Her control.

Sri Vrindadevi is the embodiment of Krishna's beauty. She is a great heroine and is expert in making arrangements to please Krishna. She is known as Lilavati and remains forever on the east of Yogapitha. On the south stays *Kṛṣṇa-keli-vinodini*, *Śyāmā*, [she who relishes the pastimes of Krishna]. On the west and north, Baginidevi and Siddhesidevi are respectively situated. Also on the east is the five-headed Lord [Shiva]; on the south, Sankarsana, who incarnates in ten forms; on the west, the four-faced Brahma; and on the north the thousand-headed Lord Anantadeva.

Radhika's dear friend, Madana-unmadini, who always carries a golden stick and expertly manages affairs, takes Krishna, who is overwhelmed in love, under the kalpataru. Madana-unmadini, who

increases the loving feelings of Cupid, builds a love mansion, the pride of Cupid, with the bright blue effulgence of Lord Hari. That effulgence, similar to that of the blue sapphire, increases the lust of Madana, the god of love.

The *dvādasākṣara-mantra* [twelve-syllable *mantra*] of Sri Govinda in the course of time bestows the greatest feeling of love. The first two syllables are the *kāma-bija* and then *śrī-kṛsnāya*. Next comes *govindāya* and then last, *svāhā*. Gradually by chanting this great *dvādasākṣara-mantra* one will achieve realization of love of God. Then I will describe the *yugalātmaka-govinda-mantra*. First of all comes the *lakṣmī-bija*, then *kāma-bija*, and then *Rādhā govindābhyāṅ namaī*. By the knowledge of this *yugala-mantra* one can please Sri Sri Radha and Krishna. The six elements of these two *mantras* are: the *ṛṣi*—Kamadeva; the *chanda* [poetical metre]—*virāṭa*; the *devatā*—Govinda and Radha-Govinda; the *śakti*—Radha, the Goddess of Yogapitha; and *kāma-bija*.

Meditation on Govinda is as follows: “Glories to Govinda, who is as beautiful as a new flower, the performer of immortal pastimes who wears the dress of a wrestler. Glories to Govinda who holds the flute in one hand and a jewelled stick in the other. His beautiful and broad shoulders are covered by a bright piece of pure yellow silk and He charms the world. He crosses His left leg over His right leg while standing in His threefold bending posture.”

Having finished this silent meditation one should recite the name of Hari four lakhs times. Then after performing *ājyahoma* obligations [fire sacrifice] with *tila* [sesame seeds], one should offer flowers like *campaka*, *aśoka*, *tulasī*, *kahlāra*, and lotus in worship to Sri Sri Radha-Govinda. By these practices one will get the *darśana* of Radha-Govinda.

Sriman Madana-gopala also exists within Vrindavan. Gopala exists eternally as a boy and Govindadeva exists as a matured youth. In comparison to these two Deities,



Gopinatha is the most beautiful. Gopala is a *dhīroddhata* hero [“A person who is very envious, proud, easily angered, restless, and complacent...”]; Govinda is a *dhīrodātta* hero [“...naturally very grave, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous, and bodily attractive.”] and Gopinatha is a *dhīra-lalita* hero [“...naturally very funny, always in full youthfulness, expert in joking, and free from all anxieties.”]. Gopala is lion-necked, while Govinda stands in a threefold posture, and Gopinatha is a debauchee with a broad chest. Gopinatha, who is just emerging from childhood and decorated with flowers, resides in a cave at the border of Govardhana Hill where He sports during the three periods of the evening. After that, Sri Govinda, who was matured and had been struck by Madana, enjoyed the pleasure of this splendidly decorated Yogapitha. The virtues achieved after many years in different *pīrhas* can be attained at Yogapitha in Vrindavan in one day.

Yogapitha looks like the rising sun in the morning while during the next three *muhūrtas* it shines bright white. At noon it is like the dazzling midday sun, in the afternoon it resembles the leaf of a lotus, and in the evening it appears like the reddish glow of heaps of *sindhūra* [vermillion]. On the full moon night Yogapitha looks like the cool full moon, and in the dark moon night it glows blackish like the dark blue sapphire. In the rainy season it appears as green grass glowing like a jewel, in the autumn it resembles the glow of ruby, and in the winter like the glow of a diamond. In the spring it sparkles like new leaves and in the summer like the flow of nectar. In all seasons Yogapitha is filled with unlimited sweetness. It is surrounded by aśoka and other trees and decorated by various types of beautiful jewels.

In the *Ūrdhvāmnāya-tantra* it is stated: “Hey Parvati! These are the eight names of the Yogapitha: *Candrāvalī-*

durādhārṣa, *rādhā-saubhāgya-mandira* (“temple of Radha’s good fortune”), *Śrī Ratna Maṇḍapa* (“jeweled enclave”), *Sṛṅgāra Maṇḍapa* (“conjugal enclave”), *Saubhāgya Maṇḍapa* (“the enclave of good fortune”), *Mahā-madhurya Maṇḍapa* (“enclave of great sweetness”), *Sāmrajya Maṇḍapa* (“emperor’s enclave”, and *Surata Maṇḍapa*. Whoever recites the *Nāmāṣṭaka* of the Yogapitha in the morning will attract Govindadeva and attain love of Krishna.”

After discussing these intimate topics, Sri Pandita joyfully took Srinivasa and Narottama gradually on to other holy places, leaving *Bhojana-ṭila* behind. He pointed out the place called Sanorakha where Saubhari Muni performed austerities. Coming to *Kāliya hrada*, Sri Raghava told Srinivasa that Krishna had performed one of His wonderful pastimes in that place. Climbing up a kadamba tree, He dove into the water of the Kalindi and defeated the serpent Kaliya. Everyone enjoyed Krishna's dance on the expanded hoods of Kaliya after which Krishna bestowed His mercy on the serpent and sent him to Ramanaka island. Whoever bathes in this lake can be freed from all vices and will attain the abode of Visnuloka if he dies there. That is confirmed in *Ādi-varāha Purāṇa*.

In the *Śrīmad Bhāgavatam* (10.16.62) it is stated: “If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from sinful reactions.”

The beauty of the kadamba tree from which Krishna dove into the lake is described in scriptures such as the *Ādi-varāha Purāṇa* wherein it is said: “O Visalaksi, the *paṇḍitas* have visualized many transcendental things in this place. That kadamba tree which is situated on the eastern side of the Kaliya Lake has many scented branches. O Visalaksi, this charming and auspicious tree blooms throughout the twelve months of the year and brightens the whole world.”

And the *Saura Purāṇa* says: “This sin destroying holy place named *Kāliya-tīrtha* is where Krishna danced on Kaliya's heads. Whoever takes a bath and worships Vasudeva in this holy place achieves the service of Lord Krishna, which is completely unobtainable by vile persons.”

Raghava then pointed out *Dvādaśāditya-tīrtha*, which according to the Purāṇas fulfills the desires of all men. In the *Ādi-varāha Purāṇa* it is stated: “Hey Vasundhare! Whoever takes a bath at *Sūrya-tīrtha* gets the *darśana* of Aditya and goes to Suryaloka having had all his desires fulfilled. There is no doubt, whoever takes a bath in this holy place on a Sunday, which is the last day of the month, gets the satisfaction of having his desires fulfilled.”

Pointing out one hill, Sri Raghava told Srinivasa that after chastising Kaliya in the Kaliya Lake, Krishna came to that place. When the sun-gods understood that Krishna was very cold they increased their heat to warm the Lord.

“The *Vraja-vilāsa-stava* describes this pastime in these words: ‘I eternally take shelter of this holy place, *Dvādaśasūrya*, where magnanimous Murari was suddenly stricken with cold. He who is always engaged in wonderful pastimes, surrounded by affectionate men, women, and lowing cows, was then served by twelve suns, who with great devotional love and ecstasy gave intense heat to warm the Lord.’”

—*Bhakti-ratnakara - Srila Narahari Cakravarti Thakura,*
Published by Pundarika Vidyamidhi dasa.



!! Sri Sri Nitai Gaurchandra Jayati !!

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