

Mathura Mahatmya

Text 1

harir api bhajamanebhyaḥ
prayo muktim dadati na tu bhaktim
vihita-tad-unnati-satram
mathure dhanyam namami tvam

harir - Hari; api - even; bhajamanebhyaḥ - worshipping; prayah - for the most part;
muktim - liberation; dadati - gives; na - not; tu - but; bhaktim - bhakti; vihita - placed; tad-unnati-satram - great sacrifice; mathure - in Mathurā; dhanyam - auspicious; namami - obeisances; tvam - to you.

Generally Lord Hari gives mukti, but not bhakti, to his worshipers. O Mathurā, to you, who gives a great sacrifice of pure bhakti and who are very auspicious, I offer my respectful obeisances.

Text 2

dhanyanam hṛdayananda-
pradam saṅgrhyate muda
mahatmyam mathura-puryaḥ
sarva-tīrtha-śiromaneḥ

dhanyanam - of the fortunate; hṛdayananda - bliss to the hearts; pradam - giving; saṅgrhyate - collected; muda - happily; mahatmyam - glorification; mathura-puryaḥ - of Mathurā; sarva-tīrtha-śiromaneḥ - the crest jewel of all holy places.

This glorification of Mathurā-puri, which is the crest jewel of all holy places, has been very happily collected. It gives joy to the hearts of the fortunate.

Text 3

tatrasyaḥ papa-harivvam. adi-varahe

viṁśatiḥ yojananam tu
mathuram mama maṇḍalam
yatra tatra naro snato
mucyate sarva-patakaiḥ

tatra - there; asyaḥ - of that; papa-harivvam - removal of sin; adi-varahe - in the Ādi-varāha Purāna; viṁśatiḥ - twenty; yojananam - yojanas; tu - indeed; mathuram - Mathurā; mama - My; maṇḍalam - circle; yatra - where; tatra - there; naraḥ - a person; snataḥ - bathed; mucyate - is liberated; sarva-patakaiḥ - from all sins.

Mathurā Removes Sins

In the Ādi-varāha Purāna it is said:

My abode of Mathurā-maṇḍala is 20 yojanas in circumference. A person who stays there becomes free from all sins.

Text 4

pade pade tīrtha-phalam
mathuraya vasundhare
yatra tatra naro snato
mucyate ghora-kilbiṣaiḥ

pade pade - at every step; tīrtha-phalam - result of visiting holy places; mathurayaḥ - of Mathurā; vasundhare - O earth-goddess; yatra - where; tatra - there; naraḥ - a person; snataḥ - bathed; mucyate - liberated; ghora-kilbiṣaiḥ - from the most terrible sins.

With every step he takes in Mathurā he gets the result of going to all other holy places. O earth-goddess, any person who bathes in Mathurā becomes free from the most terrible sins.

Text 5

sarva-dharma-vihinanam

puruṣanam duratmanam
narakarti-hara devi
mathura papa-ghatinī

sarva-dharma-vihinanam - devoid of religion; puruṣanam - of persons;
duratmanam - wicked; narakarti-hara - removing the sufferings of hell; devi - O
goddess; mathura - Mathurā; papa-ghatinī - destroying sins.

O goddess, Mathurā rescues the irreligious from the sufferings of hell and
removes their sins.

Text 6

kṛtaghnaś ca surapaś ca
cauro bhagna-vratas tatha
mathuram prapya manuja
mucyate sarva-kilbiṣaiḥ

kṛtaghnaḥ - ungrateful; ca - and; surapaḥ - drunkards; ca - and; cauraḥ - thief;
bhagna-vrataḥ - broken vows; tatha - then; mathuram - Mathurā; prapya -
attaining; manujaḥ - persons; mucyate - liberated; sarva-kilbiṣaiḥ - from all sins.

Ungrateful persons, drunkards, thieves, and they who have broken vows,
become free from all sins when they enter Mathurā

Text 7-8

suryodare tamo naśyed
yatha vajra-bhayan nagaḥ
tarkṣam dṛṣṭva yatha sarpa
megha vata-hata iva

tattva-jñānad yatha dukkham
simham dṛṣṭva yatha mṛgaḥ
tatha papani naśyanti
mathura-darśanat kṣanat

suryodare - in the sunrise; tamaḥ - darkness; naśyed - destroyed; yatha - as;
vajra-bhayan - from fear of the goad; nagaḥ - elephants; tarkṣam - Garuḍa; dṛṣṭva -
seeing; yatha - as; sarpaḥ - snakes; meghaḥ - clouds; vata-hata - broken by the
wind; iva - like; tattva-jñānad - because of knowledge of the truth; yatha - as;
dukkham - suffering; simham - a lion; dṛṣṭva - having seen; yatha - as; mṛgaḥ -

deer; tatha - in that way; papani - sins; naśyanti - perish; mathura-darśanat - from the sight of Mathurā; kṣanat - in a moment.

As darkness is destroyed by the rising of the sun, as elephants fear the goad, as snakes that have seen Garuḍa, as clouds broken by the wind, as unhappiness destroyed by knowledge, and as deer that have seen a lion, so are sins destroyed by the sight of Mathurā.

Text 9

śraddhaya bhakti-yuktaś ca
gatva madhupurīm naraḥ
brahmahapi viśuddhyeta
kiṁ punaḥ tv anya-patakī

śraddhaya - with faith; bhakti-yuktaḥ - and devotion; ca - and; gatva - going; madhupurīm - to Mathurā; naraḥ - a person; brahmaha - killer of a brāhmaṇa; api - even; viśuddhyeta - is purified; kiṁ punaḥ - what to speak; tu - indeed; anya-patakī - of other sins.

A person who with faith and devotion goes to Mathurā becomes free from the sin of killing a brāhmaṇa, what to speak of other sins.

Text 10

mathura-snana-kamasya
gacchataḥ tu pade pade
niraśani vrajanty asya
papany eva śarīrataḥ

mathura-snana-kamasya - of a person who desires to bathe in Mathurā; gacchataḥ - going; tu - indeed; pade pade - at every step; niraśani - giving up hope; vrajanti - go; asya - of him; papani - sins; eva - indeed; śarīrataḥ - from the body.

For one who, desiring to bathe in Mathurā, goes there, at every step sins, giving up all hope, leave his body.

Text 11

anusaṅgena gacchan hi
vanijyenapi sevaya
mathura-snana-matrena
papam tyaktva divam vrajet

anusaṅgena - contact; gacchan - going; hi - indeed; vanijyena - on business; api - even; sevaya - with service; mathura - in Mathurā; snana-matreṇa - only by bathing; papam - sins; tyaktva - abandoning; divam - to the spiritual world; vrajet - goes.

One who, going to Mathurā only on business, takes a bathe there becomes free from all sins and goes to the spiritual world.

Text 12

namani gr̥hṇatam asyaḥ
sadaiva tv amhasaḥ kṣayaḥ
sada kṛta-yugaṁ catra
sada caivottarayanam

namani - names; gr̥hṇatam - taking; asyaḥ - of it; sada - always; eva - indeed; tu - certainly; amhasaḥ - sins; kṣayaḥ - destroyed; sada - always; kṛta-yugaṁ - Satya-yuga; ca - and; atra - here; sada - always; ca - and; eva - indeed; uttarayanam - Uttarāyaṇa.

For one who always chants the name of Mathurā sins are always destroyed. For him it is always Satya-yuga. For him it is always the auspicious time of Uttarāyaṇa.

Text 13

yaḥ śṛṇoti vararohe
mathuram mama maṇḍalam
anyenoccaritam śaśvat
so 'pi papaiḥ pramucyate

yaḥ - who; śṛṇoti - hears; vararohe - O beautiful girl; mathuram - Mathurā; mama - My; maṇḍalam - circle; anyena - by another; uccaritam - spoken; śaśvat - always; saḥ api - he; papaiḥ - from sins; pramucyate - free.

O beautiful one, he who hears from others about my Mathurā-maṇḍala is

always free from sin.

Text 14

tri-ratram api ye tatra
vasanti manuḡa mune
teṣam punanti niyatam
sprṣṭaś caraṇa-renaḡaḥ

tri-ratram - three nights; api - even; ye - who; tatra - there; vasanti - reside; manuḡaḥ - people; mune - O sage; teṣam - of them; punanti - purify; niyatam - always; sprṣṭaḥ - touched; caraṇa - of the feet; reṇaḡaḥ - dust.

O sage, to touch of the dust of the feet of they who live for three nights there purifies one.

Text 15

padme patala-khaṇḁe hara-gaurī-samvade

kṛṣṇa-kṛīḁa-karam sthanam
mathurayas tatham bhuvī
puṇya madhupurī yatra
sarva-papa-pranaśinī

padme - in the Padma Purāṇa; patala-khaṇḁe - Patala-khaṇḁa; hara-gaurī-samvade - in the conversation between Śiva and Gaurī; kṛṣṇa-kṛīḁa-karam - Kṛṣṇa's pastimes; sthanam - place; mathurayaḥ - of Mathurā; tatham - manifest; bhuvī - on earth; puṇya - sacred; madhupurī - Mathurā; yatra - where; sarva-papa - all sins; pranaśinī - destroying.

In the Padma Purāṇa, Pātāla-khaṇḁa, in a conversation between Lord Śiva and Gaurī, it is said:

On this earth the shore of the Yamunā is the place where Lord Kṛṣṇa enjoys pastimes. On that shore is sacred Mathurā purī, which destroys all sins.

Text 16

yatha tṛṇa-samuham tu
jvalayanti sphuliṅgikaḥ
tatha mahanti papani
dahate mathura-purī

yatha - as; tṛṇa-samuham - grass; tu - indeed; jvalayanti - burns; sphuliṅgikaḥ - sparks; tatha - so; mahanti - great; papani - sins; dahate - burns; mathura-purī - Mathurā.

As sparks set grass on fire, so does Mathurā-puri burn the greatest sins.

Text 17

skande kaśī-khaṇḍe

hṛdyam madhuvanam prayo
yamunayas taṭe mahat
adyam bhagavataḥ sthanam
yat punyam hari-medhasaḥ
papo 'pi jantus tat prapya
niṣpapo jayate dhruvam

skande - in the Skanda Purāna; kaśī-khaṇḍe - Kasi-khaṇḍa; hṛdyam - charming; madhuvanam - Madhuvana; prayoḥ - for the most part; yamunayaḥ - of the Yamunā;
taṭe - on the shore; mahat - great; adyam - transcendental; bhagavataḥ - of the Lord; sthanam - place; yat - which; punyam - sacred; hari-medhasaḥ - fixed their hearts on Lord Hari; papaḥ - sin; api - even; jantuḥ - person; tat - that; prapya - attaining; niṣpapaḥ - sinless; jayate - born; dhruvam - indeed.

In the Skanda Purāna, Kāśi-khaṇḍa, it is said:

The charming forest of Madhuvana is situated on the shore of the Yamunā. Madhuvana is the original place of the Supreme Personality of Godhead. It is very sacred to them whose hearts are fixed on Lord Hari. A sinful man who goes there becomes at once free from all sins.

Text 18

atha punya-pradatvam yatha adi-varahe

yat punyam aśvamedhena

yat puṇyam rajasuyataḥ
mathurayam tad apnoti
tri-ratra-śayanad yamī

atha - now; puṇya-pradatvam - granting pious merit; yatha - as; adi-varahe - in the Ādi-varāha Purāṇa; yat - which; puṇyam - piety; aśvamedhena - by an asvamedha-yajna; yat - which; puṇyam - piety; rajasuyataḥ - from a rajasuya-yajna; mathurayam - in Mathurā; tad - that; apnoti - attains; tri-ratra - for three nights; śayanad - by resting; yamī - self-controlled.

Mathurā Grants Pious Merit

In the Ādi-varāha Purāṇa it is said:

The pious merit attained by performing an aśvamedha-yajña and the pious merit attained by performing a rājasūya-yajña is at once attained by a self-controlled person who stays for three nights in Mathurā.

Text 19

vimśatir yojananam tu
mathuram mama maṇḍalam
pade pade 'śvamedhīyam
puṇyam natra vicarana

vimśatir yojananam - 20 yojanas; tu - indeed; mathuram mama maṇḍalam - My circle of Mathurā; pade pade - at every step; aśvamedhīyam - of an asvamedha-yajna; puṇyam - piety; na - not; atra - here; vicarana - doubt.

My Mathurā-maṇḍala is 20 yojanas (160 miles) in size. With every step there one attains the piety of performing an aśvamedha-yajña. Of this there is no doubt.

Text 20

snanena sarva-tīrthanam
yat syat sukṛta-sañcayah
tato 'dhikataram proktam
mathure sarva-maṇḍale

snanena - by bathing; sarva-tīrthanam - of all holy places; yat - what; syat - is; sukṛta-sañcayah - piety; tataḥ - than that; adhikātam - greater; proktam - said; mathure sarva-maṇḍale - in the circle of Mathurā.

In Mathurā-maṇḍala one attains piety greater than what is attained by bathing in all other holy places.

Text 21

caturṇam api vedanaṁ
puṇyam adhyayanac ca yat
tat puṇyaṁ jayate puṁsam
mathuraṁ vadatāṁ satam

caturṇam api vedanam - of the four Vedas; puṇyam - piety; adhyayanat - from study; ca - and; yat - what; tat - that; puṇyam - piety; jayate - is born; puṁsam - of persons; mathuram - Mathurā; vadatam - saying; satam - saints.

The same piety that is attained by studying the four Vedas is also attained by a saintly devotee who speak the word Mathurā.

Text 22

svodbhava-papa-harivam. yatha adi-varahe

anyatra hi kṛtam papam
tīrtham asadya naśyati
tīrthe tu yat kṛtam papam
vajra-lepo bhaved dhruvam

svodbhava - manifest in itself; papa - sins; harivam - removal; yatha - as; adi-varahe - in the Ādi-varāha Purāna; anyatra - in any other place; hi - certainly; kṛtam - performed; papam - sin; tīrtham - holy place; asadya - attaining; naśyati - perishes; tīrthe - in the holy place; tu - but; yat - what; kṛtam - done; papam - sin; vajra - of a thunderbolt; lepaḥ - the licking; bhaved - becomes; dhruvam - certainly.

Mathurā Removes the Sins Performed There

This is described in the Ādi-varāha Purana:

Sins performed in some other place become destroyed when they approach a holy place of pilgrimage. However, sins performed at a holy place of pilgrimage become like the licking of lightning bolt.

Text 23

mathurayaṁ kṛtaṁ papam
mathurayaṁ vinaśyati
jñanato 'jñanato 'vapi
yat papam samuparjitaṁ
sukṛtaṁ duṣkṛtaṁ vapi
mathurayaṁ pranaśyati

mathurayam - in Mathurā; kṛtam - done; papam - sins; mathurayam - in Mathurā; vinaśyati - perishes; jñanataḥ - of the wise; ajñanataḥ - of the ignorant; va - or; api - and; yat - which; papam - sins; samuparjitaṁ - attained; sukṛtam - pious; duṣkṛtam - impious; va - or; api - and; mathurayam - in Mathurā; pranaśyati - perishes.

Sins performed at Mathurā become destroyed at Mathurā. Whether one is wise, or ignorant, saintly or wicked, his sins become destroyed at Mathurā.

Text 24

yatra kṛṣṇena sañcīrṇam
krīḍitaṁ ca yatha-sukham
cakraṅkita-pada tena
sthane brahmamaye śubhe

yatra - where; kṛṣṇena - by Kṛṣṇa; sañcīrṇam - filled; krīḍitaṁ - enjoyed pastimes;
ca - and; yatha-sukham - according to happiness; cakra - with the cakra; aṅkita - marked; pada - feet; tena - by Him; sthane - place; brahmamaye - spiritual; śubhe - auspicious.

In this beautiful spiritual place Lord Kṛṣṇa, whose feet are marked with a cakra, enjoyed transcendental pastimes to his heart's content.

Text 25

eṣa divya purī devi
nitya-kalam su-gopita
bhakta tvam mama siṣya ca
kathita te vasundhare

eṣa - this; divya - transcendental; purī - city; devi - O goddess; nitya-kalam - eternally; su-gopita - hidden; bhakta - devotee; tvam - you; mama - My; siṣya - disciple; ca - and; kathita - spoken; te - to you; vasundhare - O earth-goddess.

O goddess, this transcendental city is eternally hidden with great care. O earth-goddess, because you are My devotee and My disciple, it is now described to you.

Text 26

na maya kathitam devi
brahmanaś ca mahatmanaḥ
rudrasya na maya purvam
kathitam ca vasundhare
maya su-gopitam hy etad
guhyad guhyatamaṁ smṛtam

na - not; maya - by Me; kathitam - described; devi - O goddess; brahmanaḥ - Brahmā; ca - and; mahatmanaḥ - great soul; rudrasya - Śiva; na - not; maya - by Me; purvam - previously; kathitam - said; ca - and; vasundhare - O earth; maya - by Me; su-gopitam - hidden; hi - indeed; etad - this; guhyad guhyatamaṁ smṛtam - greatest secret.

O goddess, I have not described this to the brāhmaṇas and the great souls. I have not described it to Lord Śiva. O earth-goddess, it has been carefully hidden by Me because I consider it the most confidential of all secrets.

Text 27

anyatra daśabhir varṣaiḥ
prarabdham bhujyate tu yat
kilbiṣam tan maha-devi
mathure daśabhir dinaiḥ

anyatra - in another place; daśabhir varṣaiḥ - for 10 years; prarabdham - beginnings; bhujyate - experienced; tu - indeed; yat - what; kilbiṣam - sin; tat - that; maha-devi - O goddess; mathure - in Mathurā; daśabhir dinaiḥ - in 10 days.

O goddess, sins that fester for 10 years in other places are destroyed in Mathurā in 10 days.

Text 28

atha sarva-tīrthadhikatvam. yatha adi-varahe

na vidyate hi patale
nantarīkṣe na manuṣe
samam tu mathuraya hi
tīrthe mama vasundhare

atha - now; sarva - of all; tīrtha - holy places; adhikatvam - superiority; yatha - as; adi-varahe - in the Ādi-varāha Purāna; na - not; vidyate - is; hi - indeed; patale - in hell; na - not; antarīkṣe - in heaven; na - not; manuṣe - in the world of men; samam - equal; tu - certainly; mathuraya - to Mathurā; hi - certainly; tīrthe - holy place; mama - My; vasundhare - O earth.

Mathurā Is the Best of All Sacred Places

In the Ādi-varāha Purāna it is said:

O earth-goddess, neither in hell, heaven,, nor in the world of humans, is there any sacred place equal to Mathurā.

Text 29

tatra dharanī-praśnaḥ

naiṣam puṣkaram caiva
purīm varaṇasīm tatha
etan hitva maha-bhaga
mathuram kim praśamsasi

tatra - there; dharanī - of the earth; praśnaḥ - question; naiṣam - Naimiṣāranya;
puṣkaram - Puṣkara; ca - and; eva - indeed; purīm - city; varaṇasīm - Vārānasi;
tatha - that; etan - these; hitva - ignoring; maha-bhaga - O auspicious Lord;
mathuram - Mathurā; kim - why?; praśamsasi - You glorify.

The Earth-goddess Asked:

There are Naimiṣāraṇya, Lake Puṣkara, and the city of Vārāṇasi. O auspicious Lord, why do You ignore them and glorify Mathurā?

Text 30

śrī-varahenoktam mathureti su-vikhyatam
asti kṣetram param mama
su-ramya ca praśasta ca
janma-bhumiḥ priya mama

śrī-varahena - by Lord varāha; uktam - said; mathura - Mathurā; iti - thus; su-vikhyatam - famous; asti - is; kṣetram - place; param - transcendental; mama - My; su-ramya - charming; ca - and; praśasta - glorious; ca - and; janma-bhumiḥ - birthplace; priya - dear; mama - to me.

Lord Varāha said:

Mathurā is famous as my supreme abode. It is beautiful and glorious. It is the place where I took birth. It is very dear to Me.

Text 31

sarveṣaṁ devi tīrthanam
mathuram paramam mahat
kṛṣṇena krīḍitam yatra
tac ca śuddham pade pade

sarveṣam - of all; devi - o goddess; tīrthanam - holy place; mathuram - Mathurā; paramam - best; mahat - great; kṛṣṇena - by Kṛṣṇa; krīḍitam - played; yatra - where; tac - which; ca - and; śuddham - pure; pade pade - at every step.

O goddess, Mathurā is the greatest of all holy places. Kṛṣṇa enjoys pastimes there. It purifies one at every step.

Text 32

cakrankitam hi tat sarvam
kṛṣṇasyaiva padena tu

bala-kṛīḍana-rupani
kṛtani saha gopakaiḥ

cakraṅkitam - marked with the cakra; hi - indeed; tat - that; sarvam - all;
kṛṣṇasya - of Kṛṣṇa; eva - indeed; padena - by the foot; tu - indeed; bala-kṛīḍana-
rupaṇi - in childhood pastimes; kṛtani - done; saha - with; gopakaiḥ - the gopas.

It is completely covered with Kṛṣṇa footprints. Kṛṣṇa enjoys childhood pastimes there with the cowherd boys.

Text 33

yani tīrthani tany eva
sthapitani majarṣibhiḥ
etat te kathitam saram
maya satyena suvrate

yani - which; tīrthani - holy place; tani - they; eva - indeed; sthapitani -
established; majarṣibhiḥ - by great sages; etat - this; te - to you; kathitam - spoken;
saram - essence; maya - by Me; satyena - in truth; suvrate - O saintly girl.

The great sages have discovered the holy places of Mathurā. O saintly one, I have thus truthfully described the essence of Mathurā to you.

Text 34

na tīrtham mathuraya hi
na devaḥ keśavat paraḥ

na - not; tīrtham - holy place; mathurayaḥ - than Mathurā; hi - indeed; na - not;
devaḥ - demigod; keśavat - than Kṛṣṇa; paraḥ - greater.

No holy place is better than Mathurā, and no demigod is better than Lord Keśava.

Text 35

varahe

śṛṇu tattvena me bhumi
kathyamanam atho 'naghe
mathureti su-vikhyata
yasmin kṣetre priya mama

varahe - in the Varāha Purāṇa; śṛṇu - listen; tattvena - in truth; me - My; bhumi - O earth; kathyamanam - saying; athaḥ - then; anaghe - O sinless one; mathura - Mathurā; iti - thus; su-vikhyata - very famous; yasmin - in which; kṣetre - place; priya - beloved; mama - My.

In the Varāha Purāṇa it is said:

O earth-goddess, please listen and I shall tell you the truth. O sinless one, Mathurā is very famous as the place where my beloved Rādhā stays.

Text 36

su-ramya su-praśasta ca
janma-bhumir mama priye
bhaviṣyati vararohe
dvapare saṁsthite yuge

su-ramya - beautiful; su-praśasta - glorious; ca - and; janma-bhumir - birthplace; mama - My; priye - O beloved; bhaviṣyati - will be; vararohe - O beautiful girl; dvapare saṁsthite yuge - in Dvāpara-yuga.

O dear one, O beautiful one, delightful and famous Mathurā is the place where I will take birth in the Dvāpara-yuga.

Text 37

yayati-nṛpa-vaṁśe 'ham
utpatsyami vasundhare
śatani pañca varṣanam
atra sthasyami niścayaḥ

yayati-nṛpa-vaṁśe - in the dynasty of King Yayati; aham - I; utpatsyami - will take birth; vasundhare - O earth; śatani - hundreds; pañca - five; varṣanam - years; atra - here; sthasyami - I will stay; niścayaḥ - certainly.

O earth-goddess, I will take birth in the dynasty of King Yayāti and I will stay

here for 500 years.

Text 38

skande mathura-khaṇḍe narada-vakyam

śṛṇu dharmam maha-prajña
yat tvam pṛcchasi dharma-vit
gopyam sapta-purīṇam tu
mathura-maṇḍalam smṛtam

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; narada-vakyam - Nārada's statement; śṛṇu - please listen; dharmam - religion; maha-prajña - O intelligent one; yat - what; tvam - you; pṛcchasi - ask; dharma-vit - O knower of religion; gopyam - hidden; sapta-purīṇam - of the seven cities; tu - indeed; mathura-maṇḍalam - Mathurā; smṛtam - is considered.

In the Skanda Purāṇa, Mathurā-khaṇḍa, Nārada said:

O wise one, O knower of religion, please listen to the answer to the question you have asked. Mathurā-maṇḍala is known to be the most confidential of the seven holy cities.

Text 39

triṁśad-varṣa-sahasrani
triṁśad-varṣa-śatani ca
yat phalam bharate varṣe
tat phalam mathuram smaran

triṁśad-varṣa-sahasrani - thirty thousand years; triṁśad-varṣa-śatani - three thousand years; ca - and; yat phalam - the result; bharate varṣe - on earth; tat phalam - that result; mathuram - Mathurā; smaran - remembering.

The pious result attained by three thousand years or thirty thousand years of endeavor on earth is attained by simply once remembering Mathurā.

Text 40

tatha hi adi-varahe

maha-maghyam prayage ca
yat phalam labhate narah
tat phalam labhate devi
mathurayam dine dine

tatha hi - furthermore; adi-varahe - in the Ādi-varāha Purāna; maha-maghyam - on mahā-magha; prayage - at Prayāga; ca - and; yat phalam - the result; labhate - attains; narah - a person; tat phalam - that result; labhate - attains; devi - O goddess; mathurayam - in Mathurā; dine dine - any day.

In the Ādi-varāha Purāna it is said:

The pious result one attains on the Mahā-magha sacred day at Prayāga is attained on any day in Mathurā.

Text 41

karttikyam caiva yat puṇyam
puṣkare tu vasundhare
tat phalam labhate martyo
mathurayam dine dine

karttikyam - during Kārttika; ca - and; eva - certainly; yat puṇyam - the piety; puṣkare - at Puṣkara; tu - indeed; vasundhare - O earth; tat phalam - that result; labhate - attains; martyaḥ - a human; mathurayam - at Mathurā; dine dine - any day.

O earth-goddess, the pious result one attains during the month of Kārttika at Puṣkara Lake is attained on any day in Mathurā.

Text 42

varanasyam tu yat puṇyam
rahu-graste divakare
tat phalam labhate devi
mathurayam jitendriyaḥ

varaṇasyam - at varanasi; tu - indeed; yat puṇyam - the piety; rahu-graste divakare - during a solar eclipse; tat phalam - that result; labhate - attains; devi - O goddess; mathurayam - at Mathurā; jitendriyaḥ - a person who controls his senses.

O goddess, the pious result one attains on a solar eclipse in Vārāṇasi is attained in Mathurā by a person who controls his senses.

Text 43

purṇe varṣe sahasre tu
varanasyam tu yat phalam
tat phalam labhate devi
mathurayam kṣaṇena hi

purṇe varṣe sahasre - after a thousand years; tu - indeed; varanasyam - at Vārāṇasi; tu - indeed; yat phalam - that result; tat phalam - that result; labhate - attains; devi - O goddess; mathurayam - at Mathurā; kṣaṇena - in a moment; hi - indeed.

O goddess, the pious result one attains at Vārāṇasi after a thousand years in attained at Mathurā in a single moment.

Text 44

padme patala-khaṇḍe

purṇe varṣa-sahasre tu
tīrtha-rajeṣu yat phalam
tat phalam labhate devi
mathurayam dine dine

padme patala-khaṇḍe - in the Padma Purāṇa, Patala-khaṇḍa; purṇe varṣa-sahasre - after a thousand years; tu - indeed; tīrtha-rajeṣu - at the kings of holy places; yat phalam tat phalam - the same result; labhate - attains; devi - O goddess; mathurayam - in Mathurā; dine dine - any day.

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

O goddess, the same pious result one attains at Prayāga, the king of holy places, by staying there for a thousand years is attained every day at Mathurā.

Text 45

godavarī-dvadaśako naro yaḥ
kṣetre kurunam kṣiti-dayako yaḥ
ṣan-masakan sadhayate gayayam
samam bhaven no dinam ekam mathure

godavarī - by the Godāvāri; dvadaśakaḥ - twelve; naro yaḥ - a person who;
kṣetre kurunam - at Kurukṣetra; kṣiti-dayakaḥ - giving land; yaḥ - who; ṣan,-
masakan - for six months; sadhayate - staying; gayayam - at gayā; samam - equal;
bhavet - not; naḥ - not; dinam - day; ekam - one; mathure - in Mathurā.

A person who lives for twelve months on the shore of the Godāvāri, who gives a gift of land at Kurukṣetra, or who lives for six months at Gayā, is not equal to a person who lives for a single day at Mathurā.

Text 46

na dvaraka kaśi kañci na maya
gadabhṛto yasya samam na tīrtham
santarpita yad yamuna-jalena
vañchanti no pitarah piṇḍa-danam

na - not; dvaraka - Dvaraka; kaśi - Vārānasi; kañci - Kanci; na - not; maya -
Maya;
gadabhṛtaḥ - of Lord Kṛṣṇa; yasya - of whom; samam - equal; na - not; tīrtham -
holy place; santarpita - satisfied; yad - which; yamuna - of the yamunā; jalena -
with water; vañchanti - desire; naḥ - not; pitarah - the pitās; piṇḍa-danam - piṇḍa.

Neither Dvārakā, Kāśi, Kañci, nor Māyā are equal to Lord Kṛṣṇa's place of Mathurā. Pleased by the offering of Yamunā water there, the pitās do not desire offerings of piṇḍa.

Text 47

ata evottara-khaṇḍe

mathurayam prakurvanti
purī-sadharaṇī-dṛśam
ye naras te 'pi vijñeyah
papa-raśibhir anvitaḥ

ataḥ eva - therefore; uttara-khaṇḍe - in the Uttara-khaṇḍa; mathurayam - in

Mathurā; prakurvanti - do; purī-sadharaṇī - an ordinary city; dṛśam - seeing; ye - which; naraḥ - people; te api - they; vijñeyaḥ - known; papa-raśibhir - with sins; anvitaḥ - filled.

In the Uttara-khaṇḍa it is said:

They who think that Mathurā is an ordinary city are known to be filled with great sins.

Text 48

śrī-kṛṣṇakhyam param brahma
yatra kṛḍati sarvada
tad-anyakhila-tīrthebhyo
'dhikam yat tat kim ucyate

śrī-kṛṣṇakhyam - named Lord Kṛṣṇa; param brahma - the Supreme Personality of Godhead; yatra - where; kṛḍati - enjoys pastimes; sarvada - eternally; tad-anyakhila-tīrthebhyaḥ - than all other holy places; adhikam - greater; yat tat - that; kim ucyate - what more need be said?

The the Supreme Personality of Godhead, Lord Kṛṣṇa, enjoys pastimes there eternally. For this reason it is better than all other holy places. What more need be said?

Text 49

nirvaṇa-khaṇḍe ca

taṁ purīm prapya mathuram
madiyam sura-durlabham
khaṇo bhutvandhako vapi
pranan eva parityajet

nirvaṇa-khaṇḍe - in the Nirvaana-khaṇḍa; ca - also; taṁ purīm - that city; prapya - attaining; mathuram - Mathurā; madiyam - My; sura-durlabham - difficult for the demigods to attain; khaṇaḥ - a cripple; bhutva - becoming; andhakaḥ - a blind man; va - or; api - even; pranan - life; eva - indeed; parityajet - leaving.

In the Nirvāṇa-khaṇḍa it is said:

A blind man or a cripple who dies in my city of Mathurā, which even the demigods cannot attain, will attain My eternal abode.

Text 50

patala-khaṇḍe ca

na dṛṣṭa mathura yena
didṛkṣa yasya jayate
yatra tatra mṛtasyapi
mathure janma jayate

patala-khaṇḍe - in the Patala-khaṇḍa; ca - and; na - not; dṛṣṭa - seen; mathura - Mathurā; yena - by whom; didṛkṣa - desiring to see; yasya - of whom; jayate - is born; yatra - where; tatra - there; mṛtasya - dead; api - even; mathure - in Mathurā; janma - birth; jayate - is born.

In the Pātāla-khaṇḍa Purāṇa it is also said:

He who does not see Mathurā, although he yearns to see it, will take birth after his death in Mathurā.

Text 51

asaṅkhyā-tīrthaśrayatvam. yatha adi-varahe

ṣaṣṭi-koṭi-sahasraṇi
ṣaṣṭi-koṭi-śatani ca
tīrtha-saṅkhyā tu vasudhe
mathurayam mayodita

asaṅkhyā - numberless; tīrtha - of holy places; śrayatvam - the condition of being the shelter; yatha - as; adi-varahe - in the Ādi-varāha Purāṇa; ṣaṣṭi-koṭi-sahasraṇi ṣaṣṭi-koṭi-śatani ca - 60 billion; tīrtha-saṅkhyā - holy place; tu - indeed; vasudhe - O earth; mathurayam - in Mathurā; maya - by Me; udita - manifest.

Mathurā Is the Shelter of Numberless Holy Places

In the Ādi-varāha Purāṇa it is said:

O earth-goddess, 60 billion sacred places reside in My Mathurā.

Text 52

skande mathura-khaṇḍe

bhume rajaṁsi gaṇana
kalenapi bhaven nṛpa
mathure yani tīrthani
teṣaṁ saṅkhya na vartate

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; bhume - O earth; rajaṁsi - dust; gaṇana - counting; kalena - in time; api - even; bhavet - may be; nṛpa - O king; mathure - in Mathurā; yani - which; tīrthani - holy places; teṣam - of them; saṅkhya - counting; na - not; vartate - is.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

O king, in the course of time it may be possible to count the grains of dust on the earth, but it will not be possible to count the number of holy places in Mathurā.

Text 53

atha nivasopadeśaḥ. padme patala-khaṇḍe

kuru bhoḥ kuru bho vasam
mathurayaḥ purīm prati
yatra gopyaś ca govindaḥ
trailokyasya prakaśakaḥ

atha - now; nivasa - residence; upadeśaḥ - instruction; padme patala-khaṇḍe - in the padma Purāṇa, Patala-khaṇḍa; kuru - do; bhoḥ - Oh; kuru - do; bhaḥ - Oh; vasam - residence; mathurayaḥ purīm prati - in Mathurā; yatra - where; gopyaḥ - the gopis; ca - and; govindaḥ - Kṛṣṇa; trailokyasya - of the three worlds; prakaśakaḥ - creator.

Instruction to Reside in Mathurā

In the Padma Purāṇa, Pātāla-kanda, it is said;

Reside in Mathurā! Reside in Mathurā, where the gopis, and Lord Govinda,

who created the three worlds, live.

Text 54

re re saṁsara-magnadya
sikṣam ekaṁ tu me śṛṇu
yadīcchasi sukhaṁ sandraṁ
vasaṁ kuru madhoḥ pure

re - Oh; re - Oh; saṁsara - in birth and death; magna - plunged; adya - today;
sikṣam - instruction; ekaṁ - one; tu - indeed; me - from Me; śṛṇu - please hear;
yadi - if; icchasi - you desire; sukham - happiness; sandram - intense; vasam -
residence; kuru - do; madhoḥ pure - in Mathurā.

O people plunged in the ocean of birth and death, please hear this one teaching:
if you desire intense bliss, then please reside in Mathurā.

Text 55

yadīccheḥ para-saṁsaram
vahitraṁ mathuraṁ kuru
nauko sa prerakaḥ kṛṣṇo
bhoḥ śive para-karakaḥ

yadi - if; iccheḥ - you desire; para - the other shore; saṁsaram - birth and death;
vahitram - boat; mathuram - Mathurā; kuru - make; naukaḥ - a boat; sah - He;
prerakaḥ - captain; kṛṣṇaḥ - Kṛṣṇa; bhoḥ - Oh; śive - O Gauri; para-karakaḥ -
taking to the other shore.

O Gauri, if you desire to cross the ocean of repeated birth and death, then
reside in Mathurā. Mathurā is a strong boat, and Kṛṣṇa, the captain of this strong
boat, will lead you to the other shore.

Text 56

aho loko mahan andho
netra-yukto na paśyati
mathure vidyamane 'pi
saṁsṛtiṁ bhajate sada

ahaḥ - Oh; lokaḥ - world; mahan - great; andhaḥ - blind; netra-yuktaḥ - with eyes; na - do not; paśyati - see; mathure - in Mathurā; vidyamane - being; api - even; saṁsṛtim - to birth and death; bhajate - attached; sada - always.

The people of this world, although they have eyes, are blind and cannot see. Although Mathurā is manifest in this world, they remain attached to this world of repeated birth and death.

Text 57

manuṣīm yonim atulam
labdhva bhagyasya yogataḥ
vṛthaiḥ gatam teṣāṁ
na dṛṣṭva mathuram purīm

manuṣīm - human; yonim - birth; atulam - rare; labdhva - having attained; bhagyasya yogataḥ - possessing; vṛtha - useless; eva - indeed; ayur - life; gatam - gone; teṣāṁ - of them; na - not; dṛṣṭva - having seen; mathuram purīm - Mathurā.

If, after attaining this rare and valuable human form of life, one does not see Mathurā, then he wastes his life.

Text 58

aho mateḥ sudaurbalyam
aho bhagyasya daurvidham
aho mohasya mahima
mathura naiva sevyate

ahaḥ - Oh; mateḥ - of intelligence; sudaurbalyam - great weakness; ahaḥ - Oh; bhagyasya - of good-fortune; daurvidham - collapse; ahaḥ - Oh; mohasya - of illusion; mahima - glory; mathura - Mathurā; na - not; eva - indeed; sevyate - is served.

O what foolishness! What misfortune! What illusion when Mathurā is not served.

Text 59

sapadam sampadam jñatva
sapayam kayam uccakaiḥ
capalam cañcalam caiva
dr̥ṣṭva mat-puram aśrayet

sa - with; apadam - calamity; sampadam - prosperity; jñatva - knowing; sa-
apayam - with death; kayam - the body; uccakaiḥ - very; capalam - fickle;
cañcalam - the goddess of fortune; ca - and; eva - indeed; dr̥ṣṭva - having seen;
mat-puram - My city; aśrayet - should take shelter.

Knowing that prosperity contains calamity within it, and knowing that this
body contains death within it, and seeing that the goddess of fortune is fickle, one
should take shelter of My city of Mathurā.

Texts 60-62

skande mathura-khaṇḍe

tatraiva bhavataṁ bandhuḥ
paṇḍavanam suhṛt sakha
satvatanam priyaḥ sakṣad
yadavanam kuleśvaraḥ

kṛṣṇaḥ kamala-patrasaḥ
so 'vatīrṇo yudhiṣṭhira
rameṇa saha devakyaṁ
vasudeva-gr̥hottame

tasya karmany anekani
parigītani suribhiḥ
jatani mathure deśe
taṁ purīm ko na sevate

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; tatra - there;
eva - indeed; bhavataṁ - of you; bandhuḥ - friend; paṇḍavanam - of the Pandavas;
suhṛt sakha - friend; satvatanam - of the Satvatas; priyaḥ - dear; sakṣad - directly;
yadavanam - of the Yadavas; kuleśvaraḥ - leader of the family; kṛṣṇaḥ - Kṛṣṇa;
kamala-patrasaḥ - lotus-eyed; saḥ - He; avatīrṇaḥ - descended; yudhiṣṭhira - O
Yudhisthira; rameṇa - with Balarāma; saha - with; devakyaṁ - in the womb of
Devaki; vasudeva-gr̥ha-uttame - in Vasudeva's house; tasya - of Him; karmani -
deeds; anekani - many; parigītani - glorified; suribhiḥ - by the devotees; jatani -
born; mathure deśe - in Mathurā; taṁ purīm - this city; kaḥ - who?; na - not;
sevate - serves.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

O Yudhiṣṭhira, who will not serve this city of Mathurā, where lotus-eyed Kṛṣṇa, who appeared with Balarāma in the womb of Devaki in the palace of Vasudeva, and whose activities are glorified by the demigods, and who is the friend of all you Pāṇḍavas, and who is dear to all the Sātvatas, and who is the king of all the Yadus, descended?

Text 63

ata evadi-varahe

mathuram ca parityajya
yo 'nyatra kurute ratim
muḍho bhramati saṁsare
mohito mama mayaya

ataḥ eva - therefore; adi-varahe - in the Ādi-varāha Purāṇa; mathuram - Mathurā; ca - and; parityajya - abandoning; yaḥ - who; anyatra - in another place; kurute - does; ratim - attraction; muḍhaḥ - bewildered; bhramati - wanders; saṁsare - in birth and death; mohitaḥ - bewildered; mama - My; mayaya - by the maya.

In the Ādi-varāha Purāṇa is is said:

One who leaves Mathurā and is happy in to stay in some other place is a fool who, bewildered by My māyā, wanders in this world of birth and death.

Text 64

skande mathura-khaṇḍe

mathuram ca parityajya
yo 'nyatra kurute sprham
durbuddhes tasya kim jñanam
ajñanena vimohitaḥ

skande - in the Skanda Purāṇa; mathura-khaṇḍe - Mathurā-khaṇḍa; mathuram - Mathurā; ca - and; parityajya - leaving; yaḥ - who; anyatra - some other place; kurute - does; sprham - desire; durbuddheḥ - fool; tasya - of him; kim - what?; jñanam - knowledge; ajñanena - by ignorance; vimohitaḥ - bewildered.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

He who, although having attained Mathurā, desires to go somewhere else, is bewildered. What knowledge does he have? He is bewildered by ignorance.

Text 65

athagati-gatitvam. adi-varahe

matra pitra parityakta
ye tyakta nija-bandhubhiḥ
yeṣaṁ kvapi gatir nasti
teṣaṁ madhu-purī gatiḥ

atha - now; agati - of they who have no shelter; gatitvam - the state of being the shelter; adi-varahe - in the Ādi-varāha Purāna; matra - by mother; pitra - and father; parityaktah - abandoned; ye - who; tyakta - abandoned; nija-bandhubhiḥ - by their own relatives; yeṣaṁ - of whom; kvapi - somewhere; gatir - shelter; na - not; asti - is; teṣaṁ - of them; madhu-purī - Mathurā; gatiḥ - is the shelter.

Mathurā Is the Shelter of the Shelterless

In the Ādi-varāha Purāna it is said:

For they who are abandoned by mother, father, friends and relatives, and who have no shelter, Mathurā is a shelter.

Text 66

papa-raśibhir akranta
ye daridrya-parajitaḥ
yeṣaṁ kvapi gatir nasti
teṣaṁ madhu-purī gatiḥ

papa - of sins; raśibhir - by hosts; akrantah - overpowered; ye - who; daridrya - by poverty; parajitaḥ - defeated; yeṣaṁ - of whom; kvapi - somewhere; gatir - shelter; na - not; asti - is; teṣaṁ - of them; madhu-purī - Mathurā; gatiḥ - is the shelter.

For they who are overpowered by a host of sins, and who are defeated by

poverty and who have no shelter, Mathurā is a shelter.

Text 67

ye ca yoga-paribhraṣṭa
ye tapo-dana-varjitaḥ
yeṣaṁ kvapi gatiḥ nasti
teṣaṁ madhu-purī gatiḥ

ye - who; ca - and; yoga-paribhraṣṭa - fallen from yoga; ye - who; tapaḥ - austerity; dana - and charity; varjitaḥ - without; yeṣaṁ - of whom; kvapi - somewhere; gatiḥ - shelter; na - not; asti - is; teṣaṁ - of them; madhu-purī - Mathurā; gatiḥ - is the shelter.

For they who have fallen from the path of yoga, who have neither austerity nor charity, and who have no shelter, Mathurā is a shelter.

Text 68

śruti-smṛti-vihīna ye
śaucacara-vivarjitaḥ
yeṣaṁ kvapi gatiḥ nasti
teṣaṁ madhu-purī gatiḥ

śruti-smṛti-vihīna ye - who; śauca-acara-vivarjitaḥ - without cleanliness; yeṣaṁ - of whom; kvapi - somewhere; gatiḥ - shelter; na - not; asti - is; teṣaṁ - of them; madhu-purī - Mathurā; gatiḥ - is the shelter.

For they who have no knowledge of śruti or smṛti, who have no purity, and have no shelter, Mathurā is a shelter.

Text 69

sarat sarataraṁ sthanam
guhyanam guhyam uttamam
gatim anveṣamananam
mathure parama gatiḥ

sarat - than the best; sarataram - better; sthanam - place; guhyanam - of secrets;

guhyam - secret; uttamam - ultimate; gatim - destination; anvesamananam - of they who seek; mathure - in Mathurā; parama - supreme; gatiḥ - shelter.

The ultimate, the supreme secret of all secrets, the goal for they who seek it, Mathurā is the supreme shelter.

Text 70

pade pade samakranta
ye vipadbhir ahar-niśam
yeṣāṃ kvapi gatiḥ nasti
teṣāṃ madhu-purī gatiḥ

pade pade - at every step; samakrantah - defeated; ye - who; vipadbhir - by calamities; ahar-niśam - day and night; yeṣāṃ - of whom; kvapi - somewhere; gatiḥ - shelter; na - not; asti - is; teṣāṃ - of them; madhu-purī - Mathurā; gatiḥ - is the shelter.

For they who, at every step, day and night, are defeated by a host of calamities, and who have no shelter, Mathurā is a shelter.

Text 71

atha nitya-hari-sannidhanatvam.

adi-varahe mathurayaḥ param kṣetram
trailokye napi vartate
yasmad vasamy aham devi
mathurayam tu sarvada

atha - now; nitya - eternally; hari - of Lord Kṛṣṇa; sannidhanatvam - nearness; adi-varahe - in the Ādi-varāha Purāna; mathurayaḥ - of Mathurā; param - supreme; kṣetram - place; trailokye - in the three worlds; na - not; api - even; vartate - is; yasmad - because; vasami - reside; aham - I; devi - O goddess; mathurayam - in Mathurā; tu - indeed; sarvada - eternally.

Lord Hari Stays Eternally In Mathurā

In the Ādi-varāha Purāna it is said:

O goddess, because no place in the three worlds is superior to Mathurā, I eternally stay in Mathurā.

Text 72

aho 'ti-dhanya mathura
yatra sannihito hariḥ
sarveṣaṁ yatra papanaṁ
praveśo na hi vidyate

ahaḥ - Oh; ati-dhanya - supremely opulent; mathura - Mathurā; yatra - where; sannihitaḥ - stays; hariḥ - Kṛṣṇa; sarveṣaṁ - of all; yatra - where; papanam - sins; praveśaḥ - entrance; na - not; hi - indeed; vidyate - is.

Mathurā, where Lord Hari stayed, and where no sin can enter, is supremely opulent

Text 73

padme patala-khaṇḍe

aho madhu-purī dhanya
yatra tiṣṭhati kaṁsaha
tatra deva-muniḥ sarvo
vasam icchati sarvada

padme patala-khaṇḍe - in the Padma Purāna, Patala-khaṇḍa; ahaḥ - Oh; madhu-purī - Mathurā; dhanya - opulent; yatra - where; tiṣṭhati - stays; kaṁsaha - Kṛṣṇa; tatra - there; deva - demigods; muniḥ - sages; sarvaḥ - all; vasam - residence; icchati - desire; sarvada - eternally.

In the Padma Purāna, Pātāla-khaṇḍa, it is said:

In opulent Mathurā, where Lord Kṛṣṇa stays, all the demigods and sages aspire to live eternally.

Text 74

śrī-bhagavate prathama-skande

aho alam ślaghyatamaṁ yadoḥ kulam
aho alam ślaghyatamaṁ madhor vanam
yad eṣa puṁsam ṛṣabhaḥ priyaḥ śrīyaḥ
sva-janmana caṅkramaṇena cañcati

śrī-bhagavate prathama-skande - in Srimad-Bhagavatam, Canto One; ahaḥ - oh; alam - greatly; ślaghyatamaṁ - glorified; yadoḥ - of King Yadu; kulam - the dynasty; ahaḥ - oh; alam - greatly; ślaghyatamaṁ - glorified; madhor vanam - Mathurā; yad - which; eṣaḥ - He; puṁsam - of living beings; ṛṣabhaḥ - the supreme leader; priyaḥ - the husband; śrīyaḥ - of the goddess of fortune; sva-janmana - by His birth; caṅkramaṇena cañcati - wandered.

In Śrīmad-Bhāgavatam 1.10.26 it is said:

Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā, where the supreme leader all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.*

Text 75

caturtha-skande

tat tata gaccha bhadrām te
yamunayas taṭam śucim
punyam madhuvanām yatra
sannidhyam nityada hareḥ

caturtha-skande - in the Fourth Canto; tat - that; tata - my dear son; gaccha - go; bhadrām - good fortune; te - for you; yamunayaḥ - of the Yamunā; taṭam - bank; śucim - being purified; punyam - the holy; madhuvanam - of the name Madhuvana; yatra - where; sannidhyam - being nearer; nityada - always; hareḥ - of the Supreme Personality of Godhead.

In Śrīmad-Bhāgavatam 4.8.42 it is said:

My dear boy, I therefore wish all good fortune to you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there one draws nearer to the Supreme Personality of Godhead, who always lives there.*

Text 76

śrī-daśame

rajadhanī tataḥ sabhuta
sarva-yadava-bhu-bhujam
mathura bhagavan yatra
nityam sannihito hariḥ

śrī-daśame - in the Tenth Canto; rajadhanī - the capitol; tataḥ - from that time; sa - the country and the city known as Mathurā; abhuta - became; sarva-yadava-bhu-bhujam - of all the kings who appeared in the Yadu dynasty; mathura - the place known as Mathurā; bhagavan - the Supreme Personality of Godhead; yatra - wherein; nityam - eternally; sannihitaḥ - intimately connected, living eternally; hariḥ - the Lord, the Supreme Personality of Godhead.

In Śrīmad-Bhāgavatam 10.1.28 it is said:

Since that time, the city of Mathurā had been the capitol of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.*

Text 77

śrī-viṣṇu-purāṇe prathame 'mśe

hatva ca lavaṇam rakṣo-
madhu-putram maha-balam
śatrughno mathuram nama
purīm tatra cakara vai

śrī-viṣṇu-purāṇe - in Viṣṇu Purāṇa; prathame amśe - First Canto; hatva - having killed; ca - and; lavaṇam - Lavaṇa; rakṣo- madhu-putram - the son of the demon Madhu; maha-balam - powerful; śatrughnaḥ - Śatrughna; mathuram - Mathurā; nama - named; purīm - city; tatra - there; cakara - did; vai - indeed.

In the Viṣṇu Purāṇa, First Canto, it is said:

This city is named Mathurā because Śatrughna here killed powerful Lavaṇāsura, the son of the rakṣasa Madhu.

Text 78

yatra vai deva-devasya
sannidhyam hari-medhasaḥ
sarva-papa-hare tasmiṁs
tapas tīrthe cakara saḥ

yatra - where; vai - indeed; deva-devasya - the master of the demigods;
sannidhyam - nearness; hari-medhasaḥ - they who have fixed their hearts on Lord
Hari; sarva-papa - all sins; hare - removing; tasmin - there; tapaḥ - austerities; tīrthe
- at the holy place; cakara - did; saḥ - he.

He (Dhruva Mahārāja) performed austerities at this holy place, where all sins
are destroyed, and where the the Supreme Personality of Godhead, on whom the
devotees fix their hearts, always stays.

Text 79

vayu-purane catvarimśad yojananam
tatas tu mathura smṛta
yatra devo hariḥ sakṣat
svayam tiṣṭhati sarvada

vayu-purane - in the Vayu Purāṇa; catvarimśad - 40; yojananam - yojanas; tataḥ
- then; tu - indeed; mathura - Mathurā; smṛtaḥ - remembered; yatra - where; devaḥ
- Lord; hariḥ - Kṛṣṇa; sakṣat - directly; svayam - personally; tiṣṭhati - stays; sarvada
- eternally.

In the Vāyu Purāṇa it is said:

In Mathurā, which is 40 yojanas (320 miles) in measurement, Lord Hari stays
eternally.

Text 80

atha śrī-bhagavat-kṛpa-labhyatvam. adi-varahe

na tat-punyair na taj-jñanair
na tapobhir na taj-japaiḥ
na labhyam vividhair yajñair
labhyam mad-anubhavataḥ

atha - now; śrī-bhagavat - of the Lord; kṛpa - of the mercy; labhyatvam -
attainment; adi-varahe - in the Ādi-varāha Purāṇa; na - not; tat-punyair - with

piety;
na - not; taj-jñanair - by knowledge; na - not; tapobhir - by austerities; na - not;
taj-japaiḥ - by japa; na - not; labhyam - attainable; vividhair - by various; yajñair -
sacrifices; labhyam - attainable; mad-anubhavataḥ - by My mercy.

In Mathurā One May Attain the Mercy of the the Supreme Personality of Godhead

In the Ādi-varāha Purāna it is said:

Not by great expertise, not by transcendental knowledge, not by austerities, not
by chanting mantras and not by performing many yajñas, but only by my mercy is
Mathurā attained.

Text 81

śrī-viṣṇoḥ kṛpaya nunam
tatra vaso bhaviṣyati
vina viṣṇoḥ prasadena
kṣanam ekam na tiṣṭhati

śrī-viṣṇoḥ - of Lord Viṣṇu; kṛpaya - by the mercy; nunam - indeed; tatra - there;
vasaḥ - residence; bhaviṣyati - will be; vina - without; viṣṇoḥ - of Viṣṇu; prasadena
- by the mercy; kṣanam - moment; ekam - one; na - not; tiṣṭhati - stays.

By the mercy of Śrī Viṣṇu one attains residence in Mathurā. Without Viṣṇu's
mercy one cannot stay for even a moment in Mathurā.

Text 82

padme uttara-khaṇḍe
harau yeṣam sthira bhaktir
bhuyasī yeṣu tat-kṛpa
teṣam eva hi dhanyanam
mathurayam bhaved ratiḥ

padme - in the Padma Purāna; uttara-khaṇḍe - Uttara-khaṇḍa; harau - to Lord
Hari; yeṣam - of whom; sthira - steady; bhaktir - devotion; bhuyasī - great; yeṣu - in
whom; tat-kṛpa - His mercy; teṣam - of them; eva - indeed; hi - indeed; dhanyanam
- fortunate; mathurayam - in Mathurā; bhaved - is; ratiḥ - pleasure.

In the Padma Purāṇa, Uttara-khaṇḍa, it is said:

The fortunate souls who have firm devotion for Lord Hari, and who have attained His great mercy, take pleasure in Mathurā.

Text 83

atha bhagavad-dhyanadi-labhyatvam. adi-varahe

yada viśuddhas tapa-adina janaḥ
śubhaśraya dhyaana-dhana nirantaram
tadaiva paśyanti mamottamaṁ purīm
na canyatha kalpa-śatair dvijottama

atha - now; bhagavad - on the Lord; dhyaana - meditation; adi - beginning with; labhyatvam - attainable; adi-varahe - in the Ādi-varāha Purāṇa; yada - when; viśuddhaḥ - pure; tapah - austerity; adina - beginning with; janaḥ - people; śubha - pure; śrayaḥ - hearts; dhyaana-dhana - wealthy with meditation; nirantaram - always; tada - then; eva - indeed; paśyanti - see; mama - My; uttamam - supreme; purīm - city; na - not; ca - and; anyatha - otherwise; kalpa-śatair - with hundreds of kalpas; dvijottama - O best of the dvijas.

Mathurā Can Be Attained By One Who Meditates on the Supreme Personality of Godhead

In the Ādi-varāha Purāṇa it is said:

O best of the brāhmaṇas, living entities who are purified by austerity and other spiritual practices, who hearts are filled with auspicious things, and who are fixed in constant meditation on Me, are able to see my supreme city of Mathurā. Others cannot see it in millions of kalpas.

Text 84

mokṣa-pradatvam. adi-varahe

ya gatiḥ yoga-yuktasya
brahmajñasya maṇiṣinaḥ
sa gatiḥ tyajataḥ pranāna
mathurayāṁ narasya ca

mokṣa - liberation; pradatvam - granting; adi-varahe - in the Ādi-varāha Purāna; ya - which; gatiḥ - destination; yoga-yuktasya - of one engaged in yoga; brahmajñasya - who knows brahman; manīṣinaḥ - wise; sa - that; gatiḥ - destination; tyajataḥ - giving up; praṇan - life; mathurayam - in Mathurā; narasya - of a person; ca - and.

Mathurā Grants Liberation

In the Ādi-varāha Purāṇa it is said:

The spiritual destination attained by one who practices yoga, one who knows Brahman, or one who is a thoughtful philosopher, is also attained by a person who passes from this life in Mathurā.

Text 85

tīrthe caiva gṛhe vapi
catvare pathi caiva hi
yatra tatra mṛta devi
muktim yanti na canyatha

tīrthe - at this holy place; ca - and; eva - indeed; gṛhe - at home; va - or; api - and;
catvare - in a courtyard; pathi - on the road; ca - and; eva - indeed; hi - indeed;
yatra - where; tatra - there; mṛtaḥ - after death; devi - O goddess; muktim - liberation; yanti - attain; na - not; ca - and; anyatha - otherwise.

O goddess, they who die in this holy place in a home here, in a courtyard, or on the road, attain liberation without any doubt.

Text 86

kaśy-adi-puryo yadi santi loke
tasam tu madhye mathuraiva dhanya
ya janma-mauñjī-vrata-mṛtyu-dahair
nṛnam caturdha vidadhati mokṣam

kaśy-adi-puryaḥ - beginning with Vārānasi; yadi - if; santi - are; loke - in the world; tasam - of them; tu - indeed; madhye - in the midst; mathura - Mathurā; eva - indeed; dhanya - opulent; ya - which; janma - birth; mauñjīvrata - brahminical initiation; mṛtyu - of death; dahair - by the fires; nṛnam - of people;

caturdha - in four; vidadhati - grants; mokṣam - liberation.

If Vārāṇasi and other holy cities were assembled together on this earth Mathurā would be the greatest and most opulent amongst them. With the fires of birth, death, or brahmnical initiation within its boundaries, Mathurā grants the four kinds of liberation.

Text 87

na yogair ya gatiḥ labhya
manvantara-śatair api
anyatra helaya satra
labhayte mat-prasadataḥ

na - not; yogair - by yoga; ya - which; gatiḥ - destination; labhya - is attained; manvantara-śatair - in hundreds of Manvantaras; api - even; anyatra - in another place; helaya - easily; sa - that; atra - here; labhayte - is attained; mat-prasadataḥ - by My mercy.

The spiritual destination that in another place cannot be attained by practicing yoga for thousands of manvantaras is attainable by My mercy very easily in this place.

Text 88

na papebhyo bhayaṁ yatra
na bhayaṁ yatra vai yamat
na garbha-vasa-bhīr yatra
tat kṣetram ko na saṁśrayet

na - not; papebhyaḥ - of sins; bhayaṁ - fear; yatra - where; na - not; bhayaṁ - fear; yatra - where; vai - indeed; yamat - of yama; na - not; garbha-vasa - of residence in a mother's womb; bhīr - fear; yatra - where; tat kṣetram - that place; kaḥ - who?; na - not; saṁśrayet - will take shelter.

Who will not take shelter of this holy place where there is no fear of sin, no fear of Yamarāja, and no fear of residing again in a mother's womb.

Text 89

vina saṅkhyena yogena
vina svatma-vicintanam
vina vrata-tapo-danaḥ
śreyo vai praninam iha

vina - without; saṅkhyena - sankhya; yogena - yoga; vina - without; svatma-vicintanam - meditation on the Self; vina - without; vrata - vows; tapaḥ - austerities; danaḥ - and charity; śreyaḥ - benediction; vai - indeed; praṇinam - of the, living entities; iha - here.

Without saṅkhya, without yoga, without meditation on the Self, and without vows, austerities or charity, the living entities here attain the greatest benediction.

Text 90

kr̥mi-kīṭa-pataṅgadya
mathurayam mṛta hi ye
kulat patanti ye vṛkṣas
te 'pi yanti param gatim

kr̥mi - worms; kīṭa - insects; pataṅga - birds; adya - beginning with; mathurayam - in Mathurā; mṛta hi - indeed; ye - who; kulat - from the riverbanks; patanti - fall; ye - who; vṛkṣaḥ - trees; te - they; api - even; yanti - attain; param gatim - the supreme destination.

The worms, insects, birds, and other creatures who die here and the trees that fall down from the riverbanks here, all attain the supreme destination.

Text 91

varahe

viṃśa-yojana-vistaro
mathurayaś ca maṇḍalam
yatra pranā vimuñcanti
siddha yanti param gatim

varahe - in the varāha Purāna; viṃśa-yojana-vistaraḥ - 20 yojanas in size; mathurayaḥ - of Mathurā; ca - and; maṇḍalam - circle; yatra - where; praṇā - life;

vimuñcanti - abandon; siddhah - perfect; yanti - attain; param gatim - the supreme destination.

In the Varāha Purāṇa it is said:

They who die in the twenty-yojana (160 miles) area of Mathurā become perfect and attain the supreme destination.

Text 92

padme patala-khaṇḍe

caṇḍala-jaḍa-mukanam
jīva-hiṁsa-ratasya ca
mathura-piṇḍa-danena
punar janma na vidyate

padme - in the Padma Purāṇa; patala-khaṇḍe - Patala-khaṇḍa; caṇḍala - outcaste; jaḍa - fool; mukanam - deaf-mute; jīva-hiṁsa-ratasya - sadist; ca - and; mathura - in Mathurā; piṇḍa-danena - by offering piṇḍa; punar - again; janma - birth; na - not; vidyate - is.

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

There is no next birth for an outcaste, a fool, a deaf-mute, or a sadist, that offers piṇḍa in Mathurā.

Text 93

pranalyam iṣṭa-khacite
śmaśane vyomni mañcake
aṭṭale va mṛto devi
mathure muktim apnuyuh

pranalyam - in a ditch; iṣṭa-khacite - in a brick-house; śmaśane - at a crematorium; vyomni - in the sky; mañcake - on a throne; aṭṭale - in a palace; va - or; mṛtaḥ - dying; devi - O goddess; mathure - in Mathurā; muktim - liberation; apnuyuh - attain.

Dying in Mathurā, whether in a ditch, in a brick-house, at a crematorium, in the sky, on a throne, or in a palace, one attains liberation.

Text 94-95

vamana-purane

mathura-tīrtham atulam
viśrutam loka-sat-kṛtam
yatra kṛṣṇas tu gopalaiḥ
samam krīditavan jale

tatra gatva naro brahman
mucyate sarva-patakaiḥ
tri-ratram uṣitas tatra
niraharo jitendriyaḥ
viharantam jale kṛṣṇam
dhyayan mukto bhaven naraḥ

vamana-purane - in the Vāmana Purāna; mathura-tīrtham - Mathurā; atulam - peerless; viśrutam - famous; loka-sat-kṛtam - honored in the world; yatra - where; kṛṣṇaḥ - Kṛṣṇa; tu - indeed; gopalaiḥ - the gopas; samam - with; krīditavan - played; jale - in the water; tatra - there; gatva - having gone; naraḥ - a person; brahman - O brāhmaṇa; mucyate - is freed; sarva-patakaiḥ - from all sins; tri-ratram - for three nights; uṣitaḥ - residing; tatra - there; niraharaḥ - fasting; jitendriyaḥ - controlling the senses; viharantam - playing; jale - in the water; kṛṣṇam - on Lord Kṛṣṇa; dhyayan - meditating; muktaḥ - liberated; bhavet - becomes; naraḥ - a person.

In the Vāmana Purāṇa it is said:

A person who goes to peerless, famous, honored-in-all-the-worlds Mathurā-tirtha, where Kṛṣṇa played in the water with the gopas, becomes free from all sins, O brāhmaṇa. A person who, fasting, controlling his senses, and meditating on Kṛṣṇa playing in the water, stays there for three nights, becomes liberated.

Text 96

saura-puraṇe

astīha mathura nama
triṣu lokeṣu viśruta
kṛṣṇa-pada-rajo-miśra-
balukaputa-vithika

sparśanena naras tasya
mucyate sarva-bandhanat

saura-purane - in the Saura Purāna; asti - is; iha - here; mathura - Mathurā;
nama - named; trīṣu lokeṣu - in the three worlds; viśruta - famous; kṛṣṇa - of
Kṛṣṇa; pada - of the feet; rajaḥ - with the dust; miśra - mixed; balukaputa-vīthika -
purified pathways; sparśanena - by the touch; naraḥ - a person; tasya - of that;
mucyate - is liberated;
sarva-bandhanat - from all bonds.

In the Śaura Purāṇa it is said:

Here is the place named Mathurā, famous in the three worlds, and its pathways
purified by dust mixed with the dust of Kṛṣṇa's feet. By its touch a person becomes
liberated from all bondage.

Text 97

mathura-khaṇḍe

mathurayam vasiṣyami
yasyami mathura-purīm
iti yasya bhaved buddhiḥ
so 'pi bandhad vimucyate

mathura-khaṇḍe - in the Mathurā-khaṇḍa; mathurayam - in Mathurā; vasiṣyami
- I will live; yasyami - I will go; mathura-purīm - to Mathurā; iti - thus; yasya - of
whom; bhaved - may be; buddhiḥ - conception; saḥ api - he; bandhad - from
bondage; vimucyate - is liberated.

In the Mathurā-khaṇḍa it is said:

I will live in Mathurā. I will go to Mathurā. A person who thinks in this way
becomes free from material bondage.

Text 98

atha viṣṇu-loka-pradatvam. brahmaṇḍe

ye paśyanty acyutaṁ devaṁ
mathure devakī-sutam
te viṣṇu-lokam asadya
na cyavante kadacana

atha - now; viṣṇu-loka - Viṣṇuloka; pradatvam - giving; brahmaṇḍe - in the Brahmāṇḍa Purāṇa; ye - who; paśyanti - see; acyutam - Lord Acyuta; devam - Lord; mathure - in Mathurā; devakī-sutam - the son of Devaki; te - they; viṣṇu-lokam - Viṣṇuloka; asadya - attaining; na - not; cyavante - fall down; kadacana - ever.

Mathurā Grants Residence in Viṣṇuloka

In the Brahmāṇḍa Purāṇa it is said:

They who in Mathurā see the Deity of Devaki's son, the Supreme Personality of Godhead who never falls down, attain Viṣṇuloka and never fall down.

Text 99

yatram karoti kṛṣṇasya
śraddhaya yaḥ samahitaḥ
sarva-papair vinirmukto
viṣṇulokam sa gacchati

yatram - journey; karoti - does; kṛṣṇasya - in Kṛṣṇa; śraddhaya - with faith; yaḥ - who; samahitaḥ - assembled; sarva-papair - from all sins; vinirmuktaḥ - free; viṣṇulokam - to Viṣṇuloka; saḥ - he; gacchati - goes.

A person who, filled with faith in Lord Kṛṣṇa, goes on a journey there, becomes free from all sins and goes to Viṣṇuloka.

Text 100

muka jaḍandha-vadhiraḥ
tapo-niyama-varjitaḥ
kalenaiva mṛta ye ca
gacchanti viṣṇu-mandiram

mukah - dumb; jaḍa - foolish; andha - blind; vadhiraḥ deaf; tapo-niyama-varjitaḥ - without austerity; kalena - in time; eva - indeed; mṛtaḥ - after death; ye - who; ca - and; gacchanti - go; viṣṇu-mandiram - the palace of Lord Viṣṇu.

The deaf, dumb, blind, foolish, and they who have no austerity or sense-control, who in the course of time die in Mathurā, go to Lord Viṣṇu's palace.

Text 101

sarpa-daṣṭaḥ paśu-hataḥ
pavakambu-vinaśitaḥ
labdhapa-mṛtyavo ye ca
mathure hari-loka-gaḥ

sarpa - by a snake; daṣṭaḥ - bitten; paśu - by a wild beast; hataḥ - killed; pavaka
- by fire; ambu - or water; vinaśitaḥ - killed; labdhapa-mṛtyavaḥ - who die; ye -
who; ca - and; mathure - in Mathurā; hari-loka - to Lord Hari's planet; gaḥ - go.

They who, bitten by a snake, killed by a wild beast, consumed by flames, or
drowned in water, die in Mathurā, attain the planet of Lord Hari.

Text 102

adi-varahe

kalpa-gramena kim tasya
varanasya ca va śubhe
mathurayaṁ tu yat punyaṁ
tasya puṇya-phalaṁ śṛṇu

adi-varahe - in the Ādi-varāha Purāna; kalpa-gramena - for many kalpas; kim -
what is the use?; tasya - of that; varanasyah - at varanasi; ca - and; va - or; śubhe -
O beautiful one; mathurayam - in Mathurā; tu - indeed; yat - that; punyam - piety;
tasya - of that; puṇya-phalam - pious result; śṛṇu

In the Ādi-varāha Purāṇa it is said:

"What is the use of living for many kalpas at Vārānasi, O beautiful one, when
the same pious result is easily attained at Mathurā? Listen, and I will tell you of
that pious result.

Text 103

mathuram ca samasadya
yaḥ kaścīd mṛyate bhuvī
api kīṭaḥ pataṅgo va

jayate sa caturbhujah

mathuram - Mathurā; ca - and; samasadya - attaining; yah kaścid - someone; mryate - dies; bhuvi - in this world; api - even; kīṭah - a worm or a bug; patāṅgah - a moth or a bird; va - or; jayate - is born; sah - he; caturbhujah - with four arms.

A human, worm, insect, moth, or bird who goes to Mathurā and dies there, becomes reborn as a four-armed resident of the spiritual world.

Text 104

gautamīya-tantre

mathnati sarva-papani
dadati paramaṁ gatim
uttamo hi naro yatra
tena sa mathura smṛta

gautamīya-tantre - in the gautamiya Tantra; mathnati - crushes; sarva - all; papani - sins; dadati - gives; paramaṁ gatim - the supreme destination; uttamaḥ - ultimate; hi - indeed; naraḥ - a person; yatra - where; tena - by him; sa - this; mathura - Mathurā; smṛta - remembered.

In the Gautamiya-tantra it is said:

The place that crushes (math) all sins and grants the supreme destination where the Supreme Person resides, is known as Mathurā.

Text 105

sarvabhiṣṭa-pradatvam. brahmaṇḍa-puraṇe

satyaṁ satyaṁ muni-śreṣṭha
bruve śapatha-purvakam
sarvabhiṣṭa-pradaṁ nanyan
mathurayaḥ samam kvacit

sarva - all; abhiṣṭa - desires; pradatvam - giving; brahmaṇḍa-puraṇe - in the brahmāṇḍa Purāṇa; satyaṁ - true; satyaṁ - true; muni - sages; śreṣṭha - best; bruve - I say; śapatha-purvakam - with a vow; sarva - all; abhiṣṭa - desires; pradam - giving; na - not; anyat - another; mathurayaḥ - to Mathurā; samam - equal; kvacit - anywhere.

Mathurā Fulfills All Desires

In the Brahmāṇḍa Purāna it is said:

It is true! It is true! O sage, I vow that it is true! No other place fulfills all desires as Mathurā does!

Text 106

skande mathura-khaṇḍe

kṣetra-palo maha-devo
 vartate yatra sarvada
 yatra viśranti-tīrtham ca
 tatra kim durlabham phalam

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; kṣetra-palaḥ - protector; maha-devaḥ - Mahādeva; vartate - is; yatra - where; sarvada - always; yatra - where; viśranti-tīrtham - Viśrānti-tirtha; ca - and; tatra - there; kim - what?; durlabham - difficult to attain; phalam - result.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

In Mathurā, where the Supreme Lord is the all-pervading protector, and where there are places of His transcendental pastimes, what result is difficult to attain?

Text 107

padmottara-khaṇḍe

tri-varga-da kaminam ya
 mumukṣunam ca mokṣada
 bhaktīcchor bhaktida kas tam
 mathuram naśrayed budhaḥ

padmottara-khaṇḍe - in Padma Purāṇa, Uttara-khaṇḍa; tri-varga-da - giving the three goals; kaminam - of they who desire; ya - which; mumukṣunam - of they who wish liberation; ca - and; mokṣada - giver of liberation; bhaktīcchor - of one who desires bhakti; bhaktida - giver of bhakti; kaḥ - who?; tam - this; mathuram - Mathurā; na - not; aśrayed - takes shelter; budhaḥ - wise.

In the Padma Purāṇa, Uttara-khaṇḍa, it is said:

What wise man would not take shelter of of Mathurā, which gives the three goals of life to they who desire them, which gives liberation to they who hanker after liberation, and which gives devotional service to they who desire devotional service?

Text 108

tatraiva patala-khaṇḍe parvatī-praśnaḥ

uktodbhutaś ca mahima
mathuraya jaṭadhara
muner bhavo va saritaḥ
prabhavaḥ kena va vibho
kṛṣṇasya va prabhavo 'yaṁ
samyogasya pratapavan

tatra - there;iva - like; patala-khaṇḍe - in thre Patala-khaṇḍa; parvatī-praśnaḥ - Parvati's question; ukta - said; udbhutaḥ - manifested; ca - and; mahima - glory; mathuraya - of Mathurā; jaṭadhara - O Śiva; muner - of the sage; bhavaḥ - of the world; va - or; saritaḥ - of the rivers; prabhavaḥ - glory; kena - by what?; va - or; vibhaḥ - O Lord; kṛṣṇasya - of Kṛṣṇa; va - or; prabhavaḥ - glory; ayam - this; samyogasya - contact; pratapavan - powerful.

In the Padma Purāṇa, Pātāla-khaṇḍa, Pārvati asks the following question:

O Jaṭādhara, You have already described the glory of Mathurā. What is the glory of the sages, the ground, and the rivers there? What is the great glory of Kṛṣṇa there?

Text 109

tatraiva śrī-mahadevottaram

na bhumika-prabhavaś ca
sarito va varanane
ṛṣinaṁ na prabhavaś ca
prabhavo viṣṇu-tarake

tatra - there; eva - indeed; śrī-mahadeva - Lord Mahādeva's uttaram - reply; na - not; bhūmika - of ground; prabhavaḥ - glory; ca - and; saritaḥ - of rivers; va - or; varanane - O girl with the beautiful face; ṛṣinam - of sages; na - not; prabhavaḥ - glory; ca - and; prabhavaḥ - glory; viṣṇu-tarake - of Lord Viṣṇu's tāraka potency.

Śrī Mahādeva replied:

O girl with a beautiful face, this is not the glory of ordinary ground, rivers, and sages. This is the glory of Lord Viṣṇu's tāraka potency.

Text 110

tatha paraka-cic-chakter
ubhe tat-pada-karake
tad eva śṛṇu bho devi
prabhavo yena vartate

tatha - so; paraka-cic-chakter - from the pāraaka potency; ubhe - both; tat-pada-karake - cause; tad - this; eva - indeed; śṛṇu - hear; bhaḥ - O; devi - O goddess; prabhavaḥ - glory; yena - how; vartate - is.

The glory here is also manifest from the spiritual pāraaka potency. O goddess, please hear of these two potencies.

Text 111

śrī-kṛṣṇa-mahima sarvas
cic-chakter yaḥ pravartate
tarakam parakam tasya
prabhavo 'yam anahataḥ
tarakaj jayate muktiḥ
prema-bhaktiś ca parakaḥ

śrī-kṛṣṇa - of Kṛṣṇa; mahima - glory; sarvaḥall; cic-chakter - spiritual potency; yaḥ - who; pravartate - is; tarakam - tāraka; parakam - pāraaka; tasya - of that; prabhavaḥ - glory; ayam - this; anahataḥ - glorious; tarakaj - from tāraka; jayate - is born; muktiḥ - liberation; prema-bhaktiḥ - pure devotional service; ca - and; parakaḥ - from pāraaka.

All Kṛṣṇa's glories are manifest from His spiritual potency. His glories are His tāraka potency and His pāraaka potency. From His tāraka potency liberation is

manifest. From His pāraka potency loving devotional service is manifest.

Text 112

tatraiva śrī-bhagavad-vakyam

ubhau mantrav ubhe namni
madiya-prana-vallabhe
nana-namani mantraś ca
tan-madhye saram ucyate

tatra - there;iva śrī-bhagavad - of the Lord; vakyam - words; ubhau - both; mantrav - mantras; ubhe - both; namni - names; madiya - My; praṇa - life; vallabhe - dear; nana - various; namani - names; mantraḥ - mantras; ca - and; tan-madhye - in the midst; saram - best; ucyate - is said.

There also the Supreme Lord says:

O girl more dear to me than life, in this way there are two mantras and two names. Among all mantras and names they are said to be the best.

Text 113

ajñatam athava jñatam
tarakam japate yadi
yatra tatra bhaven mṛtyuḥ
kaśyam tu phalam adīšet

ajñatam - not known; athava - or; jñatam - known; tarakam - tāraaka; japate - chants; yadi - if; yatra - where; tatra - there; bhavet - is; mṛtyuḥ - death; kaśyam - in Vārānasi; tu - indeed; phalam - result; adīšet - shows.

If a person knowingly or unknowingly chants the tāraaka mantra, then no matter where he dies, he attains the result of dying in Vārānasi.

Text 114

vartate yasya jihvagre
sa pumal loka-pavanaḥ
chinatti sarva-papani

kaśi-vasa-phalam labhet

varatate - is; yasya - of whom; jihvagre - on the tip of the tongue; sah - he;
puman - person; loka-pavanaḥ - purifying the world; chinatti - cuts; sarva - all;
papani - sins; kaśi - in Vārānasi; vasa - residence; phalam - result; labhet - attains.

He on whose tongue the name tāraka appears, purifies the people of the worlds.
He breaks all sins. He attains the result of living at Vārānasi.

Text 115

iti taraka-mantro 'yam
yas tu kaśyam pravartate
sa eva mathure devi
vartate 'tra varanane

iti - thus; taraka-mantro ayam - this tāraka mantra; yaḥ - who; tu - indeed;
kaśyam - in Vārānasi; pravartate - is; sah - he; eva - indeed; mathure - in Mathurā;
devi - O goddess; vartate - is; atra - here; varanane - O girl with the beautiful face.

O goddess, O girl with the beautiful face, even though he lives in Vārānasi, a
person who chants this tāraka mantra actually lives here in Mathurā.

Text 116

atha parakam ucyeta
yatha-mantram yatha-balam
parakam yatra varteta
ṛddhi-siddhi-samagamaḥ

atha - now; parakam - pāraka; ucyeta - is said; yatha - as; mantram - mantra;
yatha-balam - as far as there is power; parakam - pāraka; yatra - where; varteta - is;
ṛddhi-siddhi-samagamaḥ - powers and opulences.

When the powerful pāraka mantra is chanted, spiritual opulences and
perfections appear.

Text 117

pujyo bhavati trailokye
śatayur jayate puman
aṣṭa-siddhi-samayukto
vartate yatra parakam

pujyaḥ - worshiped; bhavati - is; trailokye - in the three worlds; śatayur - a life of 100 years; jayate - is born; puman - person; aṣṭa-siddhi-samayuktaḥ - with the 8 mystic powers; vartate - is; yatra - where; parakam - pāraka.

A person who chants the pāraka mantra becomes worshiped by the three worlds. He lives for a hundred years. He attains the eight perfections.

Text 118

parakam yasya jihvagre
tasya santoṣa-vartita
paripurno bhavet kamaḥ
satya-saṅkalpata tatha

parakam - pāraka; yasya - of whom; jihvagre - on the tongue; tasya - of him; santoṣa-vartitaḥ - happiness; paripurnaḥ - full; bhavet - is; kamaḥ - desire; satya-saṅkalpata - wishes become true; tatha - as.

A person who places the pāraka mantra on the tip of his tongue becomes happy. His desires become fulfilled.

Text 119

dvi-vidha prema-bhaktis tu
śruta dr̥ṣṭa tathaiva ca
akhaṇḍa-paramanandas
tad-gato jñeya-lakṣaṇaḥ

dvi-vidha - two kinds; prema-bhaktiḥ - loving devotion; tu - indeed; śruta - heard; dr̥ṣṭa - seen; tatha - so; eva - indeed; ca - and; akhaṇḍa - unbroken; parama-anandaḥ - bliss; tad-gataḥ - attained; jñeyalakṣaṇaḥ - known.

Prema-bhakti (devotional service in pure love of God) is of two kinds: that attained by hearing about Me and that attained by seeing Me. A person who has thus fallen in love with Me becomes filled with a bliss that never breaks.

Text 120

aśru-patam kvacin nṛtyam
kvacit premati-vihvalaḥ
kvacit tasya maha-murccha
mad-guno gīyate kvacit

aśru-patam - shedding tears; kvacit - sometimes; nṛtyam - dancing; kvacit - sometimes; premati-vihvalaḥ - overcome with love; kvacit - sometimes; tasya - of him; maha-murccha - fainting; mad-guṇaḥ - My virtues; gīyate - glorified; kvacit - sometimes.

Sometimes he sheds tears. Sometimes he dances. Sometimes he becomes overcome with love. Sometimes he faints. Sometimes he glorifies Me in song.

Text 121

atha prapañcatītam. adi-varahe

anyaiva kacit sa sṛṣṭir
vidhatur vyatirekinī
na yat kṣetra-guṇan vaktum
īśvaro 'pīśvaro yataḥ

atha - now; prapañca - the material world; atītam - beyond; adi-varahe - in the Ādi-varāha Purāna; anya - another eva - indeed; kacit - certain; sa - it; sṛṣṭir - creation; vidhatur - of the creator; vyatirekinī - distinguished; na - not; yat - what; kṣetra - of the place; guṇan - virtues; vaktum - to describe; īśvaraḥ - able; api - even; īśvaraḥ - Śiva; yataḥ - because.

Mathurā is Beyond the Material World of Five Elements

In the Ādi-varāha Purāna it is said:

Mathurā was not created by Brahmā. Even Lord Śiva has not the power to properly describe Mathurā's glories.

Text 122

skande mathura-khaṇḍe

tan-maṇḍalaṁ mathuraṁ hi
viṣṇu-cakropari sthitam
padmakaraṁ sada tatra
vartate śaśvatam nṛpa

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; tan-maṇḍalaṁ mathuram - the circle of Mathurā; hi - indeed; viṣṇu-cakra-upari - above Lord Viṣṇu's circle; sthitam - situated; padma-akaram - in the form of a lotus; sada - always; tatra - there; vartate - is; śaśvatam - eternally; nṛpa - O king.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

O king, this circle of Mathurā is like a lotus eternally above the circle of Lord Viṣṇu's realm.

Text 123

padme patala-khaṇḍe

ṛṣir mathura-namatra
tapaḥ kurvati śaśvate
tato 'sya mathuraṁ nama-
bhavad aḍhyam śriya yutam

padme patala-khaṇḍe - in the Padma Purāṇa, Patala-khaṇḍa; ṛṣir - sage; mathura-nama - named Māthura; atra - here; tapaḥ kurvati - performs austerities; śaśvate - always; tataḥ - therefore; asya - of him; mathuram - Mathurā; nama - name; abhavad - was; aḍhyam - enriched; śriya - the goddess of fortune; yutam - with.

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

A sage named Māthura performed austerities there for a long time. Beautiful Mathurā is named after him.

Text 124

tatraiva nirvaṇa-khaṇḍe

nityam me mathuram viddhi
vanam vṛndavanam tatha
yamunam gopa-kanyaś ca
tatha gopala-balakan

tatra - there; eva - indeed; nirvaṇa-khaṇḍe - in the Nirvāṇa-khaṇḍa; nityam - always; me - My; mathuram - Mathurā; viddhi - know; vanam - forest; vṛndavanam - Vṛndavana; tatha - so; yamunam - Yamunā; gopa-kanyaḥ - gopis; ca - and; tatha - so; gopala-balakan - gopa boys.

In that same book, in the Nirvāṇa-khaṇḍa, it is said:

Know that My Mathurā is eternal. So also is Vṛndāvana forest. So also are the Yamunā, the gopis, and the gopa boys.

Text 125

aho na jananti nara duraśayaḥ
purim madīyam paramam sanatanīm
surendra-nagendra-munīndra-saṁstutam
manoramam tam mathuram param gatim

ahaḥ - Oh; na - not; jananti - know; narah - people; duraśayaḥ - wicked; purim - city; madīyam - My; paramam - supreme; sanatanīm - eternal; surendra - leaders of the demigods; nagendra - leaders of the nagas; munīndra - leaders of the sages; saṁstutam - glorified; manoramam - enchanting; tam mathuram - this Mathurā; param gatim - the supreme destination.

Wicked men cannot understand My eternal, beautiful, transcendental city of Mathurā, which is the supreme destination, and which is glorified by the kings of the demigods, nāgas, and sages.

Text 126

atha deva-traya-rupatvam. padme patala-khaṇḍe

ma-kare ca u-kare ca
a-kare canta-saṁsthite
mathuraḥ śabda-niṣpanna
om-karasya tataḥ samaḥ

atha - now; deva-traya-rupatvam - the form of the three demigods; padme

patala-khaṇḍe - in the Padma Purāṇa, Patala-khaṇḍa; ma-kare - the syllable ma; ca - and; u-kare - the syllable u; ca - and; a-kare - the syllable a; ca - and; anta-samsthite - at the end; mathuraḥ - Mathurā; śabda-niṣpanna - as sound; om-karasya - of om; tataḥ - to that; samaḥ - equal.

Mathurā Is the Form of the Three Deities

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

Mathurā is the same as the syllable aum. The a, u, and m in aumkara come from the same letters in the word Mathurā.

Text 127

maha-rudro ma-karaḥ syad
u-karo viṣṇu-samjñakaḥ
a-karo 'ntyas tu brahma syat
tri-śabdāṃ mathurāṃ bhavet

maha-rudraḥ - Śiva; ma-karaḥ - the letter m; syad - is; u-karaḥ - the letter u; viṣṇu-samjñakaḥ - is Viṣṇu; a-karaḥ - the letter a; antyaḥ - at the end; tu - indeed; brahma - Brahmā; syat - is; tri - three; śabdāṃ - sounds; mathurāṃ - Mathurā; bhavet - is.

In the syllable aum the m is Lord Śiva, the u is Lord Viṣṇu, and the a is Lord Brahmā. These three letters are the same as Mathurā.

Text 128

tada varaḥ śreṣṭha uktaḥ
satya evabhavat tataḥ
sa tri-devamayī murtir
mathurī tiṣṭhate sada

tada - then; varaḥ śreṣṭhah - the best; uktaḥ - said; satye - in truth; eva - indeed; abhavat - was; tataḥ - then; sa - that; tri-devamayī - the three demigods; murtir - form; mathurī - Mathurā; tiṣṭhate - stands; sada - always.

Of these this is the best statement. Of these this is the truth. Mathurā is eternally the form of these three demigods.

Text 129

atha śrī-viṣṇu-bhakti-pradatvam. padme uttara-khaṇḍe

anyeṣu punya-tīrtheṣu
muktir eva maha-phalam
muktaiḥ prarthya harer bhaktir
mathurayaṁ ca labhyate

atha - now; śrī-viṣṇu - to Lord Viṣṇu; bhakti - devotion; pradatvam - giving; padme uttara-khaṇḍe - in the Padma Purāṇa, Uttara-khaṇḍa; anyeṣu - in other; punya-tīrtheṣu - holy places; muktir - liberation; eva - indeed; maha-phalam - great result; muktaiḥ - by the liberated; prarthya - requested; harer - of Lord Hari; bhaktir - devotion; mathurayaṁ - in Mathurā; ca - and; labhyate - is attained.

Mathurā Gives Lord Viṣṇu's Devotional Service

In the Padma Purāṇa, Uttara-khaṇḍa it is said:

Liberation is the great result attained at other holy places. Devotional service to Lord Hari, for which the liberated souls pray, is attained at Mathurā.

Text 130

tri-ratram api ye tatra
vasanti manuḥ mune
harir dadyat sukham teṣāṁ
muktanam api durlabham

tri-ratram - three nights; api - even; ye - who; tatra - there; vasanti - reside; manuḥ - persons; mune - O sage; harir - Hari; dadyat - gives; sukham - happiness; teṣāṁ - to them; muktanam - liberated; api - even; durlabham - difficult to attain.

O sage, to they who stay there for three nights, Lord Hari happily gives what even the liberated souls cannot attain.

Text 131

brahmaṇḍa-purane

trailokya-varti-tīrthanam
sevanad durlabha hi ya
paranandamayī siddhir
mathura-sparśa-matrataḥ

brahmaṇḍa-purane - in the Brahmāṇḍa Purāṇa; trailokya-varti - in the three worlds; tīrthanam - of the holy places; sevanad - by service; durlabha - rare; hi - indeed; ya - which; paranandamayī - blissful; siddhir - perfection; mathura - of Mathurā; sparśa-matrataḥ - simply by the touch.

In the Brahmāṇḍa Purāṇa it is said:

The blissful perfection difficult to attain by serving all holy places in the three worlds is attained by simply touching Mathurā.

Text 132

skande mathura-khaṇḍe

smaranti mathuram ye ca
mathureśam viśampate
sarva-tīrtha-phalam teṣam
syac ca bhaktir harau para

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; smaranti - meditate; mathuram - on Mathurā; ye - who; ca - and; mathureśam - Mathurā's king; viśampate - O king; sarva-tīrtha-phalam - result of all holy places;; teṣam - of them; syac - is; ca - and; bhaktir - devotion; harau - to Lord Hari; para - supreme.

In the Skanda Purāṇa, Mathura-khaṇḍa, it is said:

O king, they who meditate on the king of Mathurā attain transcendental devotion to Lord Hari, which is the fruit of all pilgrimages.

Text 133

atha svataḥ parama-phalatvam. padme patala-khaṇḍe

aho madhu-purī dhanya
vaikuṅṭhac ca garīyasī
dinam ekam nivasena
harau bhaktiḥ prajayate

atha - now; svataḥ - personally; parama-phalatvam - the greatest result; padme patala-khaṇḍe - in the Padma Purāṇa, Patala-khaṇḍa; ahaḥ - Oh; madhu-purī - Mathurā; dhanya - opulent; vaikuṅṭhac - than Vaikuṅṭha; ca - and; garīyasī - greatest; dinam - day; ekam - one; nivasena - by residence; harau - for Lord Hari; bhaktiḥ - devotion; prajayate - is born.

Mathurā Gives the Greatest Result

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

Opulent Mathurā is greater than Vaikuṅṭha. Living there for a single day creates genuine devotion to Lord Hari.

Text 134

atha sapta-purīṇaṁ tu
sarvotkr̥ṣṭaṁ tu mathuram
śrūyatam mahima devi
vaikuṅṭha-bhuvanottamaḥ

atha - now; sapta - 7; purīṇam - of the cities; tu - indeed; sarva-utkr̥ṣṭam - best of all; tu - indeed; mathuram - Mathurā; śrūyatam - should be heard; mahima - glory; devi - O goddess; vaikuṅṭha - in thre spiritual world; bhuvana - abode; uttamaḥ - highest.

Mathurā is the best of the seven holy cities. O goddess, please hear of its glories greater than Vaikuṅṭha.

Text 135

adi-varahe
bhur-bhuvah-svas-tale vapi

na patala-tale 'malam
nordhva-loke maya dr̥ṣṭam
tadr̥k kṣetram vasundhare

adi-varahe - in the Ādi-varāha Purāna; bhur-bhuvah-svas-tale - on Bhur, Bhuvar, and Svar; va - or; api - and; na - not; patala-tale - in hell; amalam - pure; na - not; urdhva-loke - in the higher world; maya - by Me; dr̥ṣṭam - seen; tadr̥k - like this; kṣetram - a place; vasundhare - O earth.

In the Ādi-varāha Purāna it is said:

Not in Bhūrloka, Bhuvarloka, Svarloka, Pātāloka, or Urdhvaloka have I seen any place like this, O earth-goddess.

Text 136

varahe

labhanam mathura-labho
jñananam jñanam uttamam
prītinam parama prītir
gatīnam gatir uttama

varahe - in the Varāha Purāna; labhanam - of attainments; mathura - of Mathurā; labhaḥ - the attainment; jñananam - of knowledges; jñanam - knowledge; uttamam - ultimate; prītinam - of loves; parama - ultimate; prītir - love; gatīnam - of goals; gatir - goal; uttama - ultimate.

In the Varāha Purāna it is said:

Attainment of Mathurā is the greatest of attainments. Knowledge of Mathurā is the greatest of knowledges. Love for Mathurā is the greatest of loves. The goal of Mathurā is the greatest of goals.

Text 137

rahasyanam rahasyam ca
kriyanam ca maha-kriya
etan marana-kale tu
smartavyam manasapi ca
yadīcchet paramam siddhim
saṁsarasya ca mokṣaṇam

rahasyanam - of secrets; rahasyam - the secret; ca - and; kriyanam - of actions; ca - and; maha-kriya - greatest action; etat - this; maraṇa-kale - at the time of death; tu - indeed; smartavyam - should be remembered; manasa - by the heart; api - and; ca - and; yadi - if; icchet - desires; paramam - supreme; siddhim - perfection; saṁsarasya - of the material world; ca - and; mokṣaṇam - liberation.

The secret of Mathurā is the greatest secret. Actions in Mathurā are the greatest actions. If one yearns for the supreme perfection and release from the cycle of birth and death, he should, with all his heart, meditate on Mathurā at the time of his death.

Text 138

atha mathura-maṇḍala-sīmajñanam. adi-varahe

viṁśatir yojananam tu
mathuram mama maṇḍalam

atha - now; mathura-maṇḍala - of the circle of Mathurā; sīma - boundaries; jñanam - boundaries are unknown; adi-varahe - in the Ādi-varāha Purāṇa; viṁśatir - 20; yojananam - of yojanas; tu - indeed; mathuram - Mathurā mama - My; maṇḍalam - circle.

The Boundaries of the Circle of Mathurā Are Unknown

In the Ādi-varāha Purāṇa it is said:

My circle of Mathurā is 20 yojanas (160 miles).

Text 139

tatha padme yamuna-mahatmye

ramyam apsarasaṁ sthanam
yasmimś cañcalatam gataḥ
yayavaraḥ pura vipras
tapasvī vijitendriyaḥ

tatha - as; padme yamuna-mahatmye - in the Padma Purāṇa, Yamuna-mahatmya; ramyam - charming; apsarasaṁ - of apsaras; sthanam - place; yasmin -

where;
cañcalataṁ gataḥ - went; yayavaraḥ - Yāyāvara; pura - before; vipraḥvipra; tapasvī - austere; vijitendriyaḥ - controlling the senses.

In the Padma Purāṇa, Yamunā-māhatmya, it is said:

One day an austere, sense-controlled brāhmaṇa named Yāyāvara went to the beautiful place Apsaras-tirtha.

Text 140

cira-kalam prataptam tam
indra-śapagninarditam
sprṣṭa vari-kanenenam
mocayitva tu patakat
vimanenarka-varnena
prapayat taṁ suralayam

cira-kalam - for a long time; prataptam - austerities; tam - this; indra - Indra's; śapa - curse; agnina - by the fire; arditam - tormented; sprṣṭa - touched; vari-kanena - by a drop of water; enam - this; mocayitva - freeing; tu - indeed; patakat - from sins; vimanena - by an airplace; arka-varnena - splendid as the sun; prapayat - brought; taṁ - him; suralayam - to the abode of the demigods.

Tormented by the fire of Indra's curse, he performed austerities for a long time, but it was only when he was touched by a single drop of water there that he at once became free from his sin and an airplane splendid as the sun took him to the home of the demigods.

Text 141

pujyamanadarenarghyair
vanaprasthair yatha-vidhi
mathura-maṇḍalam prapta
tasmad devarṣi-sevita

pujyamana - worshiped; adarena - with respect; arghyair - with arghya; vanaprasthair - vy Vanaprasthas; yatha-vidhi - following the rules; mathura-maṇḍalam - the circle of Mathurā; prapta - attained; tasmad - from that; devarṣi - by Nārada; sevita - served.

Respectfully worshiped with arghya by the vānaprasthas and served by the sages, the Yamunā river flows through Mathurā-maṇḍala.

Text 142

pavayitva kurun deśan
śurasenan samaviśat
vanani dvadaśa sphīta-
sphītani guṇa-sampada

pavayitva - purifying; kurun - Kurus; deśan - lands; śurasenan - Surasenas; samaviśat - entered; vanani - forests; dvadaśa - 12; sphīta-sphītani - great; guṇa-sampada - rich with good qualities.

After purifying the Kuru and Śūrasena lands, it enters twelve great and glorious forests.

Text 143

kramad viśrantim asadya
viśranta keśavalaye
sudarśanopari-gata
gata-śrama-samīpa-ga

kramad - gradually; viśrantim - Viśrānti; asadya - attaining; viśranta keśavalaye - abode of Kṛṣṇa; sudarśana - Sudarsana; upari-gata - above; gata-śrama-samīpa-ga - near Gataśrama.

Gradually it reaches Viśrānti-tirtha in the abode of Lord Keśava. It goes to Sudarśana and then it flows by Viśrāma-ghaṭa.

Text 144

ity upakramya

aśliṣṭa vasudevena
sat-krtyabhyarcya tapanī
samprapta punya-salila
su-punyaṁ dhrauvyam aśramam

iti - thus; upakramya - following; aśliṣṭa - embraced; vasudevena - by Kṛṣṇa; sat-kṛtya abhyarcya - respectfully worshiped; tapanī - Yamuna; samprapta - attained; puṇya-salila - pure waters; su-puṇyam - sacred; dhrauvyam aśramam - Dhruva's āśrama.

Lord Vāsudeva respectfully worships and embraces the Yamunā, which with its pure waters flows to pure Dhruva-āśrama.

Text 145

samprapta puṇya-salila
su-puṇyaṁ renukaśramam
dikṣito yatra ramo 'bhut
sarva-kṣatra-kṣayadhvare

samprapta - attained; puṇya-salila - pure water; su-puṇyam - sacred; reṇukaśramam - Renukasrama; dikṣitaḥ - initiated; yatra - where; ramaḥ - Rama; abhut - was; sarva-kṣatra-kṣayadhvare - in the sacrifice to kill all the kṣatriyas.

With its pure waters it flows to pure Reṇukā-āśrama, where Lord Rāma was initiated to perform a yajñ, sy 24a to kill all the kṣatriyas.

Text 146

tataḥ prayata yamuna
bharatasyaśvamedhikam
iṣṭaṁ śakuntaleyena
saraṅgair yatra saptabhiḥ

tataḥ - then; prayata - gone; yamuna - Yamuna; bharatasya - of Bharata; aśvamedhikam - asvamedha; iṣṭam - done; śakuntaleyena - the son of Sakuntalā; saraṅgair - saranga-yajnas; yatra - where; saptabhiḥ - seven.

Then the Yamunā flows by the place where Bharata performed an āśvamedha-yajña and the place where Śakuntalā's son performed seven saraṅga-yajñas.

Text 147

atha sa saptabhir medhyaiḥ
somapendro 'py amadyata
tataḥ pratyānmukhi bhutva
samprapta śaukarīm purīm
yasyam dharam samuddhartum
utpannaś cadiśukaraḥ

atha - now; saḥ - he; saptabhir medhyaiḥ - with seven sacrifices; somapendraḥ - Indra; api - also; amadyata - was pleased; tataḥ - then; pratyānmukhi bhutva - turning west; samprapta - attained; śaukarīm purī - Saukari Puri; yasyam - in which; dharam - earth; samuddhartum utpannaḥ - lifted; ca - and; adiśukaraḥ - Varāha.

Indra was pleased when he drank soma at those seven yajñas. Then the river turns west and flows to Śaukari Puri, where Lord Varāha lifted the earth.

Text 148

tatas tam nagariṁ śaurī
bhutva pratyānmukhi punaḥ
parikramya viniṣkranta
jihma-gatyeva pannagī

tataḥ - then; tam - that; nagariṁ - city; śaurī bhutva pratyānmukhi punaḥ parikramya - continuing west; viniṣkranta - crooked; jihma-gatya iva pannagī - like a snake.

Continuing west, the river circles that city and then continues with crooked motions as a snake.

Text 149

tataḥ sa śurasenebhyaḥ
pañcalanam vimukti-da
iṣṭakaśramam apede
vaśiṣṭhayatanam mahat

tataḥ - then; sa - it; śurasenebhyaḥ - from the land of Surasena; pañcalanam - to the people of Pancala-desā; vimukti - liberation; da - giving; iṣṭakaśramam - Istakasrama; apede - attained; vaśiṣṭhayatanam - the home of Vaśiṣṭha Muni; mahat - great.

Then it leaves the land of Śurasena and gives liberation to the people of Pāñcala-deśa, and then it flows to iṣṭaka-āśrama, the home of Vaśiṣṭha Muni.

Text 150

etena yaya-varam adhikṛtya śaukarī-vateśvara-paryantam mathura-maṇḍalam
jñeyam. evam eva sarvasu dikṣu api je jneyam. vimśati-yojanatmake bahu-tīrthavat
tvaya viśeṣaḥ.

etena - thus; yaya-varam - Yayavara; adhikṛtya - in relation; śaukarī-vateśvara-
paryantam - from Saukari to Vatesvara; jñeyam - is known; evam - thus; eva -
indeed; sarvasu dikṣu - in all directions; api - also; je jneyam - known; vimśati-
yojanatmake - 20 yojanas; bahu-tīrthavat - like a great holy place; tvaya - by you;
viśeṣa - specific.

In this way the circle of Mathurā goes from Yāyāvāra-āśrama to Śaukari Puri to
Vaśiṣṭha-āśrama. Turning to all directions, it makes a circle 20 yojanas (160 miles)
in circumference. There are many holy places within that circle.

Text 151

mathura-khaṇḍe

mathura-maṇḍalam tad dhi
yojananam tu dvadaśe
yatra tīrtha-sahasraṇi
kṛṣṇa-rama-kṛtani ca

mathura-khaṇḍe - in Mathurā-khaṇḍa; mathura-maṇḍalam - the circle of
Mathurā; tad - that; hi - indeed; yojananam - of yojanas; tu - indeed; dvadaśe - 12;
yatra - where; tīrtha - holy places; sahasraṇi - thousands; kṛṣṇa-rama-kṛtani - done
by Kṛṣṇa and Balarāma; ca - and.

In the Mathurā-khaṇḍa it is said:

The circle of Mathurā is 12 yojanas (96 miles) in circumference. Within it are
thousands of holy places where Lord Kṛṣṇa and Lord Rāma enjoyed pastimes.

Text 152

tatha hi vaiśiṣṭhyam

gavyutir dvadaśamayī
dvadaśarānya-samyuta
tatrapi mathura devī
sarva-siddhi-vidhayinī

tatha hi - furthermore; vaiśiṣṭhyam - specific; gavyutir - krosas; dvadaśamayī - 12; dvadaśa - 12; arānya - forests; samyuta - endowed; tatra - there; api - also; mathura - Mathurā; devī - O goddess; sarva-siddhi-vidhayinī - granting all perfections.

A Specific Description (in the Mathurā-khaṇḍa)

Its measurement is 12 krośas (24 miles). It has twelve forests. O goddess, within it is Mathurā, which grants all perfections.

Text 153

tatrapi padmakṛter vaiśiṣṭyam

idam padmam maha-bhage
sarveṣam mukti-dayakam
karnikayam sthito devī
keśavaḥ kleśa-naśanaḥ

tatra - there; api - also; padma - of a lotus; akṛter - form; vaiśiṣṭyam - specific; idam - this; padmam - lotus; maha-bhage - O fortunate one; sarveṣam - to all; mukti - liberation; dayakam - giving; karnikayam - whorl; sthitaḥ - standing; devī - O goddess; keśavaḥ - Kṛṣṇa; kleśa - sufferings; naśanaḥ - destroying.

In the Same Scripture a Description of Mathurā as a Lotus Flower

O beautiful girl, this place is a great lotus flower that gives liberation to all. O goddess, in the whorl of this lotus Lord Keśava, the destroyer of troubles, stays.

Text 154

karnikayam mṛta ye tu

te nara mukti-bhaginaḥ
madhya-patra mṛta ye ca
teṣaṁ muktir vasundhare

karnīkayam - in the whorl; mṛtaḥ - after death; ye - who; tu - indeed; te - they;
naraḥ mukti-bhaginaḥ - liberated souls; madhya-patra - in the middle leaf; mṛtaḥ -
after death; ye - who; ca - and; teṣaṁ - of them; muktir - liberation; vasundhare - O
earth.

They who die in the whorl of this lotus become liberated. O earth-goddess, they
who die in the middle leaves of this lotus become liberated.

Text 155

paścime tu hariṁ devaṁ
govardhana-nivasinam
dṛṣṭva taṁ deva-deveśaṁ
kiṁ manaḥ paritapyase

paścime - in the west; tu - indeed; hariṁ devam - the Deity of Lord Hari;
govardhana-nivasinam - residing on Govardhana Hill; dṛṣṭva - having seen; taṁ
deva-deveśaṁ - the master of the demigods; kiṁ - what?; manaḥ - heart;
paritapyase - suffers.

What heart, seeing the Deity of Lord Hari, who resides on Govardhana Hill in
the western part of this lotus, and who is the master of the demigods, will remain
unhappy?

Text 156

uttarena tu govindaṁ
dṛṣṭva devaṁ paraṁ śubham
nasau patati saṁsare
yavad ahuta-samplavam

uttarena - in the north; tu - indeed; govindam - Lord Govinda; dṛṣṭva - having
seen; devam - Deity; param - transcendental; śubham - handsome; na - not; asau -
he; patati - falls; saṁsare - into birth and death; yavad - as far as; ahuta-samplavam
- an ocean.

A person who sees the handsome Deity of Lord Govinda in the northern part of

this lotus will not fall into the ocean of repeated birth and death.

Text 157

viśranti-samjñakam tīrtham
 purva-patre vyavasthitam
yam dṛṣṭva tu naro yati
 muktim nasty atra saṁśayaḥ

viśranti - Viśrānti; samjñakam - named; tīrtham - holy place; purva - eastern; patre - on the petal; vyavasthitam - situated; yam - whom; dṛṣṭva - having seen; tu - indeed; naraḥ - a person; yati - attains; muktim - liberation; na - not; asti - is; atra - here; saṁśayaḥ - doubt.

A person who sees Viśrānti-tirtha on the eastern petals of this lotus attains liberation. Of this there is no doubt.

Text 158

dakṣinenottamam viddhi
 pratimam divya-rupinīm
maha-kayam su-rupam ca
 keśavakara-sannibham
yam dṛṣṭva manuḥ devi
 brahmaloke mahīyate

dakṣinena - in the south; uttamam - supreme; viddhi - know; pratimam - Deity; divya-rupinīm - splendid; maha-kayam - large; su-rupam - handsome; ca - and; keśava-akara-sannibham - Keśava; yam - whom; dṛṣṭva - having seen; manuḥ - a person; devi - O goddess; brahmaloke - on Brahmaloaka; mahīyate - glorified.

Know that in the south is a large, splendidly handsome Deity of Lord Keśava. O goddess, a person who sees this Deity becomes glorious in the spiritual world.

Text 159

athatra kala-viśeṣe nivasa-phalam. adi-varahe tatra jyaiṣṭhe

jyaiṣṭhasya śukla-dvadaśyam
 snatva tu niyatendriyaḥ

mathurayaṁ harim dr̥ṣṭva
prapnoti paramaṁ gatim

atha - now; atra - here; kala - time; viśeṣe - specific; nivasa - of residence; phalam - result; adi-varahe - in the Ādi-varāha Purāna; tatra - there; jyaiṣṭhe - in the month of Jyāiṣṭha; jyaiṣṭhasya - of Jyāiṣṭha; śukla-dvadaśyam - on the śukla-dvādaśi; snatva - having bathed; tu - indeed; niyata - controlling; indriyaḥ - the senses; mathurayaṁ - in Mathurā; harim - the Deity of Lord Hari; dr̥ṣṭva - having seen; prapnoti - attains; paramaṁ gatim - the supreme destination.

The Result of Residing at Mathurā During Certain Specific Times

In the Ādi-varāha Purāna the month of Jyāiṣṭha (May-June) is described:

A person who is sense-controlled and who bathes in Mathurā during the śukla-dvādaśi in the month of Jyāiṣṭha attains the supreme destination.

Text 160

caturmasye. adi-varahe pṛthivyam̐ yani tīrthani
a-samudra-saraṁsi ca
mathurayaṁ gamiṣyanti
supte caiva janardane

caturmasye - during Caturmasya; adi-varahe - in the Ādi-varāha Purāna; pṛthivyam̐ - on the earth; yani - which; tīrthani - holy places; a-samudra-saraṁsi - to the oceans and lakes; ca - and; mathurayaṁ - in Mathurā; gamiṣyanti - will go; supte - asleep; ca - and; eva - certainly; janardane - Kṛṣṇa.

Residing in Mathurā During Caturmasya

In the Ādi-varāha Purāna it is said:

When Lord Janārdana will go to sleep all holy places, lakes, and seas on the earth will go to Mathurā.

Note: Lord Kṛṣṇa sleeps during the four months of Cāturmāsya.

Text 161

caturo varṣikan masan
madhu-purya vasemahi
sarvani tatra tīrthani
vividhani vasanti ca

caturaḥ - four; varṣikan - of the monsoon season; masan - months; madhu-purya - of Mathurā; vasemahi - let us reside; sarvani - all; tatra - there; tīrthani - holy places; vividhani - various; vasanti - reside; ca - and.

Let us reside in Mathurā-puri during the four months of the monsoon season, when all holy places also reside there.

Text 162

tatraiva janmaṣṭamyam

janmaṣṭami-dine prapte
tatra yo maṁ prapaśyati
janma-kōṭi-kṛtaṁ papaṁ
tat-kṣānad eva naśyati

tatra - there; eva - indeed; janmaṣṭamyam - on janmastami; janmaṣṭami-dine - when Janmastami day; prapte - has arrived; tatra - there; yaḥ - who; maṁ - Me; prapaśyati - sees; janma-kōṭi-kṛtaṁ - done in millions of births; papaṁ - sin; tat-kṣānad - in that moment; eva - certainly; naśyati - perish.

Residing in Mathurā During Janmāṣṭami

In the same scripture Lord Kṛṣṇa says:

For a person who sees Me there (in Mathurā) during Janmāṣṭami, the sins of millions of births perish in a single moment.

Text 163

bhadre masi mamaṣṭabhyam
yaḥ karoti mamarcanam
sarvaṁ papaṁ parityajya
mama sthanaṁ sa gacchati

bhadre masi - in the month of Bhadra; mama - My; aṣṭabhyam - on janmastami;

yah - who; karoti - does; mama - My;rcanam - worship; sarvam - all; papam - sin; parityajya - leaving; mama - My; sthanam - abode; sah - he; gacchati - goes.

A person who worships Me during My Janmāṣṭami in the month of Bhādra becomes free from all sins and goes to My abode.

Texts 164 and 165

sarvaṁ taptam tapas tena
sarvaṁ danam ca taiḥ kṛtam
yaiḥ kṛtam mathuram gatva
bhadreṣṭamyam vasundhare
snatva viśrānti-tīrtheṣu
pujanam me 'valokanam

sarvam - all; taptam - austerities; tapaḥ - performed; tena - by him; sarvam - all; danam - charity; ca - and; taiḥ - by them; kṛtam - done; yaiḥ - by whom; kṛtam - done; mathuram - to Mathurā; gatva - having gone; bhadreṣṭamyam - on auspicious Janmastami; vasundhare - O earth; snatva - having bathed; viśrānti-tīrtheṣu - at Viśrānti-tirtha; pujanam - worship; me - of Me; avalokanam - sight.

All austerities are automatically performed and all charity automatically given by they who, going to Mathurā during Janmastami in the month of Bhadra, bathe in Viśrānti-tirtha, worship me, and see My Deity-form, O earth-goddess.

Text 166

viśeṣataḥ karttike. padme karttika-mahatmye narada-vakyam

yatra kutrapi deśe ca
karttike snana-danataḥ
agni-hotra-samam puṇyam
pujyam tu viśeṣataḥ

viśeṣataḥ - specifically; karttike - in karttika; padme karttika-mahatmye - in the Padma Purāna, Kārttika-mahatmya; narada - of Narada; vakyam - words; yatra - where; kutrapi - in a certain; deśe - country; ca - and; karttike - during Kārttika; snana - from bathing; danataḥ - and giving charity; agni-hotra - to an agnihotra sacrifice; samam - equal; puṇyam - pious merit; pujyam - in worship; tu - indeed; viśeṣataḥ - specifically.

Residing in Mathurā During the Month of Kārttika

In the Kārttika-māhātmya, Nārada says:

By bathing in sacred places and giving charity during the month of Kārttika, a person in any country attains piety equal to an agnihotra-yajña.

Text 167

kurukṣetre koṭi-guno
gaṅgayam api tat-samaḥ
tato 'dhikaḥ puṣkare syad
dvarakayam tu bhargava

kurukṣetre - in Kurukṣetra; koṭi-gunaḥ - millions of times; gaṅgayam - in the Ganges; api - also; tat-samaḥ - equal to that; tataḥ - than that; adhikaḥ - greater; puṣkare - in Puṣkara; syad - is; dvarakayam - in Dvārakā; tu - indeed; bhargava - O Bhārgava.

When these activities are performed at Kurukṣetra or on the banks of the Ganges, the benefit is multiplied by millions of times. The benefit is even greater at Puṣkara or Dvaraka, O Bhārgava.

Text 168

kṛṣṇa-salokya-do masaḥ
puja-snanaiś ca karttikaḥ
anyaḥ puryas tat-samana
bhavanti mathuram vina

kṛṣṇa-salokya-daḥ - giving residence on the same planet as Kṛṣṇa; masaḥ - month; puja - with worship; snanaiḥ - bathing; ca - and; karttikaḥ - Kārttika; anyaḥ - another; puryaḥ - of the city; tat-samana - equal; bhavanti - are; mathuram - Mathurā; vina - without.

In Mathurā bathing and worship during the month of Kārttika place one on the same planet as Lord Kṛṣṇa. No other holy place is equal to Mathurā.

Text 169

damodaratvam hi hares
tatraivasit yataḥ kila
mathurayaṁ tatas turjo
vaikuṅṭha-prīti-varḍhanaḥ
karttiko mathurayaṁ vai
paramavadhir iṣyate

damodaratvam - the state of being Dāmodara; hi - indeed; hareḥof Lord Hari;
tatra - there; eva - indeed; asīt - was; yataḥ - because; kila - indeed; mathurayam -
in Mathurā; tataḥ - then; tu - indeed; urjaḥ - Kārttika; vaikuṅṭha - Lord Vaikuṅṭha;
prīti - pleasure; varḍhanaḥ - increasing; karttikaḥ - Kārttika; mathurayam - in
Mathurā; vai - indeed; parama-avadhir - the supreme destination; iṣyate - is
accepted.

The month of Kārttika, when Lord Hari enjoyed His Dāmodara-pastime in
Mathurā, delights Lord Vaikuṅṭha. The month of Kārttika spent in Mathurā brings
the supreme destination.

Text 170

yatha maghe prayagaḥ syad
vaiśakhe jahnavī tatha
karttike mathura sevya
tatrotkarṣaḥ paro na hi

yatha - as; maghe - in Magha; prayagaḥ - Prayāga; syad - is; vaiśakhe - in
vaisakha; jahnavī - the Ganges; tatha - so; karttike - in karttika; mathura -
Mathurā; sevya - to be served; tatra - there; utkarṣaḥ - excellence; paraḥ - better;
na - not; hi - indeed.

As Prayāga should be served in the month of Māgha, and the Ganges in the
month of Vaiśākhā, so Mathurā should be served in the month of Kārttika.
Nothing is better than that service.

Text 171

mathurayaṁ narair urje
snavta damodaro 'rcitaḥ
kṛṣṇa-rupa hi te jñeya
natra karya vicarana

mathurayam - in Mathurā; narair - by people; urje - in Kārttika; snatva - having bathed; damodaraḥ - Lord Dāmodara; arcitaḥ - worshiped; kṛṣṇa-rupah - the form of Kṛṣṇa; hi - indeed; te - they; jñeyah - should be known; na - not; atra - here; karya - to be done; vicaraṇa - doubt.

They who, after properly bathing, worship Lord Dāmodara in Mathurā during Kārttika, attain forms like that of Lord Kṛṣṇa. Of this there is no doubt.

Text 172

durlabhaḥ karttiko vipra
mathurayaṁ nṛnam iha
yatracitaḥ svakam rupam
bhaktebhyaḥ samprayacchati

durlabhaḥ - rare; karttikaḥ - Kārttika; viprah - O brāhmanas; mathurayam - in Mathurā; nṛnam - of people; iha - here; yatra - where; arcitaḥ - worshiped; svakam - own; rupam - form; bhaktebhyaḥ - to the devotees; samprayacchati - gives.

O brāhmaṇas, residence in Mathurā during Kārttika is a rare attainment for humans. To they who worship Him there and then the Lord gives their original spiritual forms.

Text 173

bhuktim muktim harir dadyad
arcito 'nyatra sevinam
bhaktim tu na dadaty eva
yato vaśya-karī hareḥ

bhuktim - sense gratification; muktim-liberation; harir - Kṛṣṇa; dadyad - gives; arcitaḥ - worshiped; anyatra - in another place; sevinam - of the servants; bhaktim - devotional service; tu - indeed; na - not; dadaty - gives; eva - indeed; yataḥ - because; vaśya-karī - brought under the dominion; hareḥ - of Kṛṣṇa.

When He is worshiped in any other place, Lord Hari gives only liberation or sense-gratification to His servants. He does not give them pure devotional service, for that service brings Him under their dominion.

Text 174

sa tv añjasa harer bhaktir
labhyate karttike naraiḥ
mathurayaṁ sakṛd api
śrī-damodara-sevanat

sa - this; tu - indeed; añjasa - easily; harer - to Kṛṣṇa; bhaktir - devotion;
labhyate - is attained; karttike - in karttika; naraiḥ - by people; mathurayam - in
Mathurā; sakṛd - once; api - even; śrī-damodara-sevanat - from serving Lord
Dāmodara.

By once serving Lord Dāmodara in Mathurā during Kārttika, the people can
easily attain pure devotional service to Lord Hari.

Text 175

mantra-dravya-vihinam ca
vidhi-hīnam ca pujanam
manyate karttike devo
mathurayaṁ mad-arcanam

mantra - mantras; dravya - offerings; vihinam - without; ca - and; vidhi - proper
rules; hīnam - without; ca - and; pujanam - worship; manyate - is considered;
karttike - during Kārttika; devaḥ - the Lord; mathurayam - in Mathurā; mad-
arcanam - worship of Me.

They who, even without proper mantras and offerings, and without properly
following the rules, worship Him in Mathurā during Kārttika, the Lord considers
His true devotees.

Text 176

yasya papasya yujyeta
marananta hi niṣkṛtiḥ
tac-chuddhy-artham idaṁ proktam
prayaścittam su-nīcitam
karttike mathurayaṁ vai
śrī-damodara-pujanam

yasya - of whom; papasya - sin; yujyeta - engaged; maranantah - to the time of

death; hi - indeed; niṣkṛtiḥ - atonement; tac-chuddhy-artham - to purify; idam - this; proktam - is said; prayaścittam - atonement; su-niścitam - carefully considered; karttike - in Kārttika; mathurayam - in Mathurā; vai - indeed; śrī-damodara-pujanam - worship of Lord Dāmodara.

The perfect atonement to purify the sins of a lifetime is: worship Lord Dāmodara in Mathurā during Kārttika.

Text 177

sulabha mathura loke
pratyabdam karttikas tatha
tathapi saṁsarantīha
nara muḍha bhavambudhau

sulabha - easy to attain; mathura - Mathurā; loke - in this world; pratyabdam - every year; karttikaḥ - Kārttika; tatha - so; tathapi - still; saṁsaranti - go; iha - here; narah - peple; muḍhah - bewildered; bhava - of repeated birth and death; ambudhau - in the ocean.

Although Mathurā is easy to visit in this world, and although Kārttika comes every year, the fools still swim in the ocean of repeated birth and death.

Text 178

kim yajñaiḥ kim tapobhir va
tīrthair anyaiś ca sevitaiḥ
karttike mathurayam ced
arcyate radhika-priyaḥ

kim - what is the use?; yajñaiḥ - of sacrifices; kim - what is the use?; tapobhir - of austerities; va - or; tīrthair - holy places; anyaiḥ - of other; ca - and; sevitaiḥ - served; karttike - in Kārttika; mathurayam - in Mathurā; ced - if; arcyate - is worshiped; radhika - Rādhā's; priyaḥ - beloved.

What is the use of yajñas? What is the use of austerities? What is the use of serving other holy places if Śrīmatī Rādhikā's beloved is worshiped in Mathurā during Kārttika?

Text 179

yani sarvani tīrthani
nada nadyaḥ saraṁsi ca
karttike nivasanty atra
mathure sarva-maṇḍale

yani - which; sarvani - all; tīrthani - holy place; nadah - streams; nadyaḥ - rivers; saraṁsi - lakes;ca - and; karttike - in Kārttika; nivasanti - reside; atra - here; mathure sarva-maṇḍale - in the circle⁴ of Mathurā.

All holy places and all holy rivers, streams, and lakes reside in the circle of Mathurā during Kārttika.

Text 180

paropahasam uddīśya
karttike hari-sevaya
mathurayam labhed bhaktim
kim punaḥ śraddhaya naraḥ

para-upahasam uddīśya - as a joke; karttike - in Kārttika; hari-sevaya - with service to Lord Hari; mathurayam - in Mathurā; labhed - attain; bhaktim - devotion; kim - what?; punaḥ - again; śraddhaya - with faith; naraḥ - a person.

They who as a joke serve Lord Hari during Kārttika in Mathurā will attain pure devotional service, what to speak of they who serve the Lord with faith and devotion.

Text 181

tatraiva dhumrakeśam prati yama-vakyam

tasman nṛpatmaja śreyah
param kiñcin na - not; vidyate
karttike mathurayam ca
śrī-damodara-pujanat

tatra - there; eva - indeed; dhumrakeśam prati - to Dhumrakeśa; yama-vakyam - words of Yama; tasmat - from this; nṛpatmaja - O prince; śreyah param - better; kiñcit - something; na - not; vidyate - is; karttike - in Kārttika; mathurayam - in

Mathurā;

ca - and; śrī-damodara - of Lord Dāmodara; pujanat - than worship.

In the same scripture Yamarāja says to Dhumrakeśa:

Therefore, O prince, nothing is better than to serve Lord Dāmodara in Mathurā during Kārttika.

Text 182

na catra samśayaḥ karyaḥ
īśitṛtvam idam hareḥ
raja hi kasyacid dhṛtva
sarvasvam cet prayacchati
parasmai kasya kas tatra
niyanta syat prabhor yatha

na - not; ca - and; atra - here; samśayaḥ - doubt; karyaḥ - to be done; īśitṛtvam - power; idam - this; hareḥ - of Kṛṣṇa; raja - king; hi - indeed; kasyacid - of someone; dhṛtva - holding; sarvasvam - everything; cet - if; prayacchati - gives; parasmai - to another; kasya - of whom?; kaḥ - who?; tatra - there; niyanta - controller; syat - is; prabhor - the Lord; yatha - as.

Of this there is no doubt. This is the power of Lord Hari. He can take everything from one person and He can give everything to another. Who is a controller as powerful as Lord Hari?

Text 183

ayam sarveśvaraḥ śrīman
anyatha kartum īśvaraḥ
aty-alpaṁ bhuri kurute
bahu tucchaṁ ca manyate

ayam - He; sarveśvaraḥ - the Lord of all; śrīman - master of opulences; anyatha - otherwise; kartum - to do; īśvaraḥ - able; aty-alpaṁ - tiny; bhuri - great; kurute - makes; bahu - great; tucchaṁ - insignificant; ca - and; manyate - is considered.

He is the supremely opulent controller of all. He has the power to change anything. He can make the very small great and He can make the great insignificant.

Text 184

tatrapī prabodhinyam ati-viśeṣaḥ. padme karttika-mahatmye.

tavad garjanti tīrthani
vajimedhadayo makhaḥ
mathurayam priya viṣṇor
yavan nayati bodhinī

tatra - there; api - also; prabodhinyam - on Prabodhini; ati-viśeṣaḥ - specifically; padme karttika-mahatmye - in the Padma Purāṇa, Kārttika-mahatmya; tavad - then; garjanti - thunders; tīrthani - holy places; vajimedhadayaḥ - beginning with aśvamedha sacrifices; makhaḥ - sacrifices; mathurayam - in Mathurā; priya - dear; viṣṇor - of Kṛṣṇa; yavan - when; nayati - leads; bodhinī - awakening.

Residence in Mathurā During Prabodhini tithi

In the Padma Purāṇa, Kārttika-māhātmya, it is said:

When Lord Viṣṇu does not wake from His happy sleep on Prabodhini tithi, then all the holy places roar with aśvamedha-yajñas.

Note: Prabodhini tithi is the first ekādaśī in the month of Kārttika. On that day the Lord awakens from His four-month-long nap.

Text 185

saṁsara-dava-taptanam
kama-saukhya-pipasinam
śrī-kṛṣṇa-pada-padmasya
sannidhyam śītalam gṛham

saṁsara - of birth and death; dava - by the forest fire; taptanam - burned; kama - of lust; saukhya - the pleasures; pipasinam - thirsty; śrī-kṛṣṇa - of Lord Kṛṣṇa; pada-padmasya - of the lotus feet; sannidhyam - nearness; śītalam - cool; gṛham - home.

Śrī Kṛṣṇa's lotus feet are a cooling shelter for they who thirst after material happiness but find themselves burned by the forest-fire of repeated birth and

death.

Text 186

mathurayaṁ tu kim vacyaṁ
jagare hari-sannidhau
karttike bodhinīm prapya
tataḥ śreyaḥ paraṁ hi na

mathurayam - in Mathurā; tu - indeed; kim - what?; vacyam - can be said;
jagare - in the awakening; hari-sannidhau - near Lord Hari; karttike - in Kārttika;
bodhinīm - Prabodhini; prapya - attaining; tataḥ - than that; śreyaḥ param - better;
hi - indeed; na - not.

What can be said about approaching the Deity of Lord Hari when He awakens in Mathurā? No day is better than the Prabodhini day in the month of Kārttika.

Text 187

rajyam anyatra santyajya
sphītaṁ nihata-kaṅṭakam
karttike mathurayaṁ vai
kaimutyam jagaraṁ caret

rajyam - kingdom; anyatra - in another place; santyajya - abandoning; sphītam - great; nihata-kaṅṭakam - without disturbance; karttike - in Kārttika; mathurayam - in Mathurā; vai - indeed; kaimutyam - what is better?; jagaram - awake; caret - may do.

One should leave any other great and peaceful kingdom, and in Mathurā stay awake through the night during Prabodhini in the month of Kārttika. What place is better than Mathurā for this?

Text 188

atha dvadaśyam. viṣṇu-purane

urjasya śukla-dvadaśyaṁ
snatva vai yamuna-jale
mathurayaṁ hariṁ drṣṭva

prapnoti paramam gatim

atha - now; dvadaśyam - during dvādaśi; viṣṇu-purane - in the Viṣṇu Purāna; urjasya - of karttika; śukla-dvadaśyam - on śukla-dvādaśi; snatva - having bathed; vai - indeed; yamuna-jale - in the water of the Yamunā; mathurayam - in Mathurā; harim - Lord Hari; dr̥ṣṭva - havingseen; prapnoti - attains; paramam - supreme; gatim - destination.

Residing in Mathurā During Dvādaśi

In the Viṣṇu Purāna it is said:

A person who during the Śukla-dvādaśi in the month of Kārttika bathes in the Yamunā and sees the Deity of Lord Hari in Mathurā attains the supreme destination.

Text 189

atha bhīṣma-pañcake. padme bhīṣmam prati śrī-kṛṣṇa-vacanam

tvaya kṛte vrata paścat
khyasyate bhīṣma-pañcakam
ye tatra janma-bhumau me
kariṣyanti maha-vratam
mathurayam tu gaṅgeya
teṣam bhaktiḥ kare sthita

atha - now; bhīṣma-pañcake - in Bhisma-pancaka; padme - in the Padma Purāna; bhīṣmam prati - to Bhisma; śrī-kṛṣṇa-vacanam - Kṛṣṇa's words; tvaya - by you; kṛte - done; vrata - vow; paścat - after; khyasyate - will be known; bhīṣma-pañcakam - as Bhisma-pancaka; ye - who; tatra - there; janma-bhumau - in the birthplace; me - My; kariṣyanti - will do; maha-vratam - great vow; mathurayam - in Mathurā; tu - indeed; gaṅgeya - O Bhisma; teṣam - of them; bhaktiḥ - devotion; kare - in the hand; sthita - standing.

Residing in Mathurā During Bhiṣma-pañcaka

In the Padma Purāna, Śrī Kṛṣṇa says to Bhiṣma:

O Gaṅgeya, this vow you have followed will henceforth be known as Bhiṣma-pañcaka. They who follow this great vow in My birthplace, Mathurā, find pure devotional service resting in their hand.

Text 190

sarvabhaumas tv indra-padam
brahmalokas tathakṣayam
yoga-siddhim ca muktim ca
prīto yacchami sarvaśaḥ

sarvabhaumaḥroyal power; tu - indeed; indra-padam - the post of Indra;
brahmalokaḥ - Brahmaloaka; tatha - so; akṣayam - immortal; yoga-siddhim - mystic
power; ca - and; muktim - liberation; ca - and; prītaḥ - pleased; yacchami - I give;
sarvaśaḥ - completely.

Being perfectly pleased with him, I give him royal power, the post of Indra,
residence in immortal Brahmaloaka, yogic powers, and liberation.

Text 191

durlabho bhakti-yogo me
mama vaśya-vidhayakaḥ
karttike mathurayam ca
vratenanena labhyate

durlabhaḥ - difficult to attain; bhakti-yogaḥ - bhakti-yoga; me - of Me; mama -
My; vaśya-vidhayakaḥ - brings under the dominion; karttike - in karttika;
mathurayam - in Mathurā; ca - and; vratena - vow; anena - by this; labhyate - is
attained.

Pure devotional service to Me which, because it places Me under My devotee's
dominion, is very difficult to attain, is easily attained by following this vow in
Mathurā during Kārttika.

Text 192

puranantare ca

sarvabhiṣṭa-pradam proktam
mathure bhīṣma-pañcakam

purana-antare - in another Purāṇa; ca - and; sarva - all; abhiṣṭa - desires; pradam
- granting; proktam - said; mathure - in Mathurā; bhīṣma-pañcakam - Bhisma-

pancaka.

In another place in the Purāṇas it is said:

Following the vow of Bhiṣma-pañcaka in Mathurā is said to fulfill all desires.

Text 193

yatha bhaviṣye

bhīṣma-pañca-dine prapte
mathura-maṇḍale hareḥ
nidra-ccheda-kare punye
paduke cavalokayet

yatha - as; bhaviṣye - in the Bhaviṣya Purāṇa; bhīṣma-pañca-dine prapte - on the day of Bhisma-pancaka; mathura-maṇḍale - in Mathurā; hareḥ - of Kṛṣṇa; nidra-ccheda-kare - awakening from sleep; punye - sacred; paduke - sandals; ca - and; avalokayet - may see.

In the Bhaviṣya Purāṇa it is said:

A person who observes Bhiṣma-pañcaka and Prabodhini tithi in Mathurā will see Lord Hari's splendid sandals.

Text 194

atha mathura-vanantargata-madhupurī-mahatmyam. skande mathura-khaṇḍe

madhor vanam prathamato
yatra vai mathura-purī
madhu-daityo hato yatra
harina viśva-murtina

atha - now; mathura-vana - Mathurā Forest; antargata - within; madhupurī - Mathurā City; mahatmyam - glorification; skande - in the Skanda Purāṇa; mathura-khaṇḍe - Mathurā-khaṇḍa; madhor vanam - Madhuvana; prathamataḥ - first; yatra - where; vai - indeed; mathura-purī - Mathurā City; madhu-daityaḥ - the demon Madhu; hataḥ - killed; yatra - where; harina - by Lord Kṛṣṇa; viśva-murṭina - the form of the universe.

Glorification of Mathurā City in Mathurā Forest

In the Skānda Purāṇa, Mathurā-khaṇḍa, it is said:

First is Madhuvana, where is Mathurā City, where Lord Hari, who appears as the Universal Form, killed the Madhu demon.

Text 195

tatraiva bhagavad-vasa
avirbhavo harer nṛpa
viśramaś ca hares tatra - there;
devanaṁ ca nṛpottama

tatra - there; eva - indeed; bhagavad - of the Lord; vase - in the residence;
avirbhavaḥ - appearance; harer - of Lord Kṛṣṇa; nṛpa - O king; viśramaḥ - pastimes;
ca - and; hareḥ - of Lord Hari; tatra - there; devanam - of the demigods; ca - and;
nṛpottama - O great king.

There the Supreme Personality of Godhead resides. O king, there Lord Hari appeared. O great king, there Lord Hari and the demigods enjoyed pastimes.

Text 196

yo vai madhuvane snati
yamuna-jalam aśrītaḥ
sarva-tīrtheṣu sa snatas
tat-phalam labhate dhruvam

yaḥ - who; vai - indeed; madhuvane - in Madhuvana; snati - bathes; yamuna-jalam - in the Yamunā's waters; aśrītaḥ - sheltered; sarva-tīrtheṣu - in all holy places; saḥ - he; snataḥ has bathed; tat-phalam - result; labhate - attains; dhruvam - indeed.

A person who bathes in the waters of the Yamuna in Madhuvana attains the result of bathing in all holy places.

Text 197

sarveṣaṁ nṛpa siddhiḥ syat
tasmin madhuvane nṛnam
tapasa bhakti-yogena
snana-matreṇa karmana

sarveṣaṁ - of all; nṛpa - O king; siddhiḥ - perfection; syat - is; tasmin - there; madhuvane - in Madhuvana; nṛnam - of people; tapasa - with austerity; bhakti-yogena - bhakti-yoga; snana-matreṇa - simply by bathing; karmana - by the activity.

O king, a person who performs the devotional austerity of merely bathing in Madhuvana attains all perfections.

Text 198

aho madhuvanāṁ dhanyāṁ
yatra ramaḥ sahanujaḥ
karoti karma lokanāṁ
hitaya ca manīṣinam

ahaḥ - Oh; madhuvanāṁ - Madhuvana; dhanyāṁ - opulent; yatra - where; ramaḥ - Balarāma; saha - with; anujaḥ - His younger brother; karoti - does; karma - action; lokanāṁ - of the worlds; hitaya - for the benefit; ca - and; manīṣinam - thoughtful.

Madhuvana, where Balarāma and His younger brother performed actions for the benefit of thoughtful men, . . .

Text 199

mardito yatra kṛṣṇena
cograsenatmajo 'suraḥ
pavitaḥ sparśa-matreṇa
gatim nītaś ca yoginam

marditaḥ - killed; yatra - where; kṛṣṇena - by Kṛṣṇa; ca - and; ugrasena - Ugrasena's; atmajaḥ - son; asuraḥ - demon; pavitaḥ - purified; sparśa-matreṇa - simply by a touch; gatim - destination; nītaḥ - brought; ca - and; yoginam - of the yogis.

. . .and where Kṛṣṇa killed Ugrasena's demon son, purified him with a mere touch, and gave him the desination attained by the yogis, is filled with transcendental opulence.

Text 200

tasmin madhuvane rajan
durghataṁ kiṁ hari-priye
vaktuṁ namani tirthanaṁ
śakyante na mayadhuna
tasmin madhuvane yaṁ
mahatmyaṁ ca nṛpottama

tasmin - there; madhuvane - in Madhuvana; rajan - O king; durghatam - difficult to attain; kim - what?; hari-priye - dear to Lord Hari; vaktum - to say; namani - names; tirthanam - holy places; śakyante - are able; na - not; maya - by me; adhuna - now; tasmin - in this; madhuvane - Madhuvana; yaṁ - which; mahatmyam - glorification;- ca - and; nṛpottama - O great king.

O king, what is difficult to attain in Madhuvana, which is so dear to Lord Hari? O great king, I do not now have the power to name Madhuvana's forests and describe their glories.

Text 201

aho madhuvanaṁ dṛṣṭaṁ
śrutaṁ va tat su-sevinam
sthitaṁ va yaiḥ suraṭitaṁ
dhanyaḥ te bhuvī manavaḥ

ahaḥ - Oh; madhuvanam - Madhuvana; dṛṣṭam - seen; śrutam - heard; va - or; tat - that; su-sevinam - of the servants; sthitam - situation; va - or; yaiḥ - by whom; suraṭitam - glorified; dhanyaḥ - fortunate; te - they; bhuvī - on the earth; manavaḥ - people.

They who see, hear about, serve, reside in, and glorify Madhuvana, are fortunate in this world.

Text 202

evam pradakṣiṇam kṛtva
navamīm śukla-kaumudīm
sarvan kulan samadaya
viṣṇuloke mahīyate

evam - in this way; pradakṣiṇam - circumambulation; kṛtva - doing; navamīm - the ninth day; śukla-kaumudīm - the bright moon; sarvan - all; kulan - relatives; samadaya - taking; viṣṇuloke - on Viṣṇuloka; mahīyate - glorified.

A person who circumambulates Madhuvana on the ninth day of the bright moon during Kārttika, is glorified in Viṣṇuloka with all his relatives.

Text 203

kramataḥ pada-vinyasa
yavantaḥ sarvato diśaḥ
tavantaḥ kula-sambhutaḥ
svarge tiṣṭhanti śāśvataḥ

kramataḥ - gradually; pada-vinyasa - placing his steps; yavantaḥ - as; sarvataḥ - in all; diśaḥ - directions; tavantaḥ - so; kula-sambhutaḥ - with his family; svarge - in the spiritual world; tiṣṭhanti - stays; śāśvataḥ - eternally.

When a person wanders in Madhuvana, placing his steps in every direction, he finds himself eternally residing in the spiritual world with his family.

Text 204

anya-deśa-gato durat
parikramati yo naraḥ
tasya sandarśanad eva
putaḥ syur gata-kalmaṣaḥ

anya - another; deśa - country; gataḥ - gone; durat - from far away; parikramati - circumambulates; yaḥ - who; naraḥ - a person; tasya - of him; sandarśanad - from the sight; eva - indeed; putaḥ - purified; syur - become; gata - gone; kalmaṣaḥ - sins.

The sight of a person who comes from another country far away and circumambulates Mathurā, purifies the people and chases away their sins.

Text 205

śruto yaiḥ tu vidura-sthaiḥ
kṛta-yatro naro naraiḥ
sarva-papa-vinirmuktas
te 'pi yanti param gatim

śrutaḥ - heard; yaiḥ - by whom; tu - indeed; vidura-sthaiḥ - far away; kṛta-yatraḥ - journeyed; naraḥ - a person; naraiḥ - with people; sarva - all; papa - sins; vinirmuktaḥ - freed; te - they; api - also; yanti - attain; param gatim - the supreme destination.

They who hear about others who come from far away to visit Madhuvana become free from all sins and go to the supreme destination.

Text 206

mathurayaṁ naro gatva
dṛṣṭva devaṁ svayambhuvam
pradakṣiṇayaṁ yat puṇyaṁ
tat puṇyaṁ labhate hi saḥ

mathurayam - in Mathurā; naraḥ - a person; gatva - having gone; dṛṣṭva - having seen; devam - Lord; svayambhuvam - Svayambū; pradakṣiṇayam - in circumambulating; yat puṇyam - what piety; tat puṇyam - that piety; labhate - attains; hi - indeed; saḥ - he.

A person who goes to Mathurā and sees the Deity of Lord Svayambhū attains the piety of circumambulating Madhuvana.

Text 207

atha janma-sthana-mahatmyam. skande

japopavasa-nirato
mathurayaṁ ṣaḍanana
janma-sthanaṁ samasadya
sarva-papaiḥ pramucyate

atha - now; janma - birth; sthana - place; mahatmyam - glorification; skande - in the Skanda Purāna; japa - japa; upavasa - and fasting; nirataḥ - engaged;

mathurayam - in Mathurā; ṣaḍanana - O Kārttikeya; janma-sthanam - birthplace; samasadya - attaining; sarva-papaiḥ - from all sins; pramucyate - freed.

The Glories of the Lord's Birthplace

In the Skānda Purāṇa it is said:

O Kārttikeya, a person who fasts and chants japa at the Lord's birthplace becomes free from all sins.

Text 208

atha karttike. padme

karttike janma-sadane
keśavasya ca ye naraḥ
sakṛt praviṣṭaḥ śrī-kṛṣṇam
te yanti param avyayam

atha - now; karttike - during Kārttika; padme - in the Padma Purāṇa; karttike - in Kārttika; janma-sadane - at the birth-chamber; keśavasya - of Lord Keśava; ca - and; ye - who; naraḥ - persons; sakṛt - once; praviṣṭaḥ - entered; śrī-kṛṣṇam - Lord Kṛṣṇa; te - they; yanti - attain; param avyayam - eternal abode.

The Glories of the Lord's Birthplace During the Month of Kārttika

In the Padma Purāṇa it is said:

They who once enter Lord Keśava's birth-chamber during the month of Kārttika go to eternal Lord Kṛṣṇa.

Text 209

tatraiva prabodhanyam

ekaivaikadaśī kṛṣṇa-
janma-gehe kṛta naraḥ
tato 'dhikam prakartavyam
loke kiñcin na vidyate

tatra - there; eva - indeed; prabodhanyam - on Prabodhini; eka - one; eva - indeed;
ekadaśī - ekādaśī; kṛṣṇa-janma-gehe - Kṛṣṇa's birth-chamber; kṛta - done; naraiḥ -
by people; tataḥ - than that; adhikam - greater; prakartavyam - to be done; loke -
in the world; kiñcit - something; na - not; vidyate - is.

The Glories of the Lord's Birthplace During the Prabodhini Day Are Described in the Same Scripture:

In this world nothing is better than to observe Prabodhini in Lord Kṛṣṇa's birth-chamber.

Text 210

ratrau jagaraṇam tatra
prītya kurvanti ye naraḥ
saṁsara-moha-svapnante
sada jagrati jagrati

ratrau - at night; jagaraṇam - staying awake; tatra - there; prītya - with happiness; kurvanti - do; ye - who; naraḥ - people; saṁsara-moha-svapnante - at the end of the bewildering sleep of repeated birth and death; sada - always; jagrati jagrati - awaken.

They who happily remain awake during that night awaken from the bewildering sleep of repeated birth and death.

Text 211

anyatrapī priya viṣṇor
jagare syat prabodhinī
kim punar mathurayam sa
tato vai janma-sadmani

anyatra - in another place; api - also; priya - dear; viṣṇor - to Kṛṣṇa; jagare - staying awake; syat - is; prabodhinī - Prabodhini; kim - how much?; punar - more; mathurayam - in Mathurā; sa - that; tataḥ - therefore; vai - indeed; janma-sadmani - birth-chamber.

Staying awake in any place during Prabodhini pleases Lord Viṣṇu, what to speak of staying awake in Lord Kṛṣṇa's birth chamber in Mathurā.

Text 212

atha śrī-keśavasya mahatmyam. adi-varahe

pradakṣiṇī-kṛta tena
sapta-dvīpa vasundhara
pradakṣiṇi-kṛto yena
mathurayam tu keśavaḥ

atha - now; śrī-keśavasya - of Lord Keśava; mahatmyam - glorification; adi-varahe - in the Ādi-varāha Purāna; pradakṣiṇī-kṛta - circumambulated; tena - by him; sapta-dvīpa - seven continents; vasundhara - earth; pradakṣiṇi-kṛtaḥ - circumambulated; yena - by whom; mathurayam - in Mathurā; tu - indeed; keśavaḥ - Keśava.

The Glories of the Deity of Śrī Keśava

In the Ādi-varāha Purāna it is said:

A person who circumambulates the Deity of Śrī Keśava in Mathurā circumambulates the the seven continents of the earth.

Text 213

iha janma-kṛtaṁ papam
anya-janma-kṛtaṁ ca yat
tat sarvaṁ naśyate śīghram
kīrtane keśavasya ca

iha - here; janma-in this birth; kṛtam - done; papam - sin; anya - in another; janma - birth; kṛtam - done; ca - and; yat - what; tat - that; sarvam - all; naśyate - perishes; śīghram - quickly; kīrtane - in the glorification; keśavasya - of Lord Keśava; ca - and.

Sins performed in this birth and other births are at once destroyed when one glorifies the Deity of Lord Keśava.

Text 214

tatraiva suptotthita-keśavasya darśana-phalam

suptotthitaṁ hariṁ dṛṣṭva
mathurayaṁ vasundhare
na tasya punar avṛttir
jayate sa catur-bhujah

tatra - there; eva - indeed; supta-utthita - risen from sleep; keśavasya - of Keśava; darśana - sight; phalam - result; supta-utthitam - risen from sleep; hariṁ - Lord Hari; dṛṣṭva - having seen; mathurayaṁ - in Mathurā; vasundhare - O earth; na - not; tasya - of him; punar - again; avṛttir - return; jayate - is born; sa - he; catur-bhujah - four-armed;

In the Same Scripture the Result of Seeing Lord Keśava Awaken From Sleep Is Described

O earth-goddess, a person who sees Lord Keśava awaken from sleep in Mathurā does not take birth again in this world. He is born again as a four-armed resident of Vaikuṅṭha.

Text 215

padme karttika-mahatmye

suptam utthapya govindam
tan mukham sutika-grhe
paśyanti kṛta-punya ye
teṣam kim bhagyam ucyate

padme karttika-mahatmye - in the Padma Purāṇa, Kārttika-mahatmya; suptam - sleep; utthapya - awakening; govindam - Govinda; tat - that; mukham - face; sutika-grhe - in the birth-chamber; paśyanti - see; kṛta-punya - piety; ye - who; teṣam - of them; kim - how?; bhagyam - good fortune; ucyate - is said.

In the Padma Purāṇa, Kārttika-mahatmya, it is said:

How can the good fortune of the pious persons who see Lord Govinda awaken from sleep in His birth-chamber be described?

Text 216

viṣṇu-purane ṣaṣṭhe 'mśe

urjasya śukla-dvadaśyam
snatva vai yamuna-jale
mathurayam hariṁ dr̥ṣṭva
prapnoti paramaṁ gatim

viṣṇu-purane - in the Viṣṇu Purāna; ṣaṣṭhe amśe - in the Sixth Canto; urjasya - of Kārttika; śukla-dvadaśyam - on śukla-dvādaśi; snatva - having bathed; vai - indeed;
yamuna-jale - in the Yamunā's water; mathurayam - in Mathurā; hariṁ - Lord Hari; dr̥ṣṭva - having seen; prapnoti - attains; paramaṁ gatim - the supreme destination.

In the Viṣṇu Purāna, Canto Six, it is said:

A person who on the śukla-dvādaśi of Kārttika bathes in the Yamunā's waters and then sees the Deity of Lord Hari in Mathurā, attains the supreme destination.

Text 217

atha śrī-bhagavan-murtīnaṁ mahatmyam. adi-varahe

dīrgha-viṣṇuṁ samalokya
padmanabhaṁ svayambhuvam
mathurayam sakṛd devi
sarvabhīṣṭam avapnuyat

atha - now; śrī-bhagavat - of the Lord; murtīnaṁ - of the Deities; mahatmyam - glorification; adi-varahe - in the Ādivarāha Purāna; dīrgha-viṣṇuṁ - Dirgha Viṣṇu; samalokya - seeing; padmanabhaṁ - Padmanābha; svayambhuvam - Svayambhū; mathurayam - in Mathurā; sakṛd - once; devi - O goddess; sarva - all; abhīṣṭam - desires; avapnuyat - attains.

Glorification of the Deity Forms of the Supreme Personality of Godhead

In the Ādi-varāha Purāna it is said:

O goddess, a person who once sees the Deities of Lord Dirgha-Viṣṇu, Lord Padmanābha, and Lord Svayambhū, in Mathurā, attains all his desires.

Text 218

tatha

viśranti-saṁjñakam dṛṣṭva
dīrgha-viṣṇum ca keśavam
sarveṣaṁ darśanat punyam
ebhir dṛṣṭaiḥ phalam labhet

tatha - so; viśranti-saṁjñakam - named Viśrānti; dṛṣṭva - having seen; dīrgha-viṣṇum - Dirgha Viṣṇu; ca - and; keśavam - Keśava; sarveṣaṁ - of all; darśanat - from the sight; punyam - piety; ebhir - by them; dṛṣṭaiḥ - seen; phalam - result; labhet - attains.

It is also said:

They who see the Deities of Lord Dirgha-Viṣṇu and Lord Keśava at Viśrānti-tirtha attain the pious result of seeing all other Deities.

Text 219

udaye mamakam tejaḥ
sada viśranti-saṁjñake
madhyahne mamakam tejo
dīrgha-viṣṇau vyavasthitam
keśave mamakam tejo
dina-bhage caturthake

udaye - at sunrise; mamakam - My; tejaḥ - splendor; sada - always; viśranti-saṁjñake - at Viśrānti; madhyahne - at midday; mamakam - My; tejaḥ - splendor; dīrgha-viṣṇau - in Dirgha Viṣṇu; vyavasthitam - placed; keśave - in Keśava; mamakam - My; tejaḥ - splendor; dina-bhage caturthake - at the fourth portion of the day.

At sunrise My splendor rests in Viśrānti-tirtha. At midday My splendor rests in the Deity of Lord Dirgha-Viṣṇu. In the evening My splendor rests in the Deity of Lord Keśava.

Text 220

atha śrī-kṛṣṇa-parivaraṇam

ekanaṁśam tato devīm
yaśodaṁ devakīm tada
maha-vidyeśvarīm dṛṣṭva
mucyate brahma-hatyaya

atha - now; śrī-kṛṣṇa-parivaraṇam - of Lord Kṛṣṇa's associates; ekanamśam - Ekanamsa-devi; tato-then; devīm - devi; yaśodaṁ - Yaśodā; devakīm - Devaki; tada - then; maha-vidyeśvarīm - Mahā-Vidyēśvari; dṛṣṭva - having seen; mucyate - becomes free; brahma-hatyaya - from the sin of killing a Brahmana.

The Glorification of Śrī Kṛṣṇa's Associates

A person who sees Ekānamśā-devi, Yaśodā, Devaki, or Mahā-Vidyēśvari-devi, becomes free from the sin of killing a brāhmaṇa.

Text 221

atha bhuteśvarasya

mathurayaṁ ca deva tvam
kṣetra-palo bhaviṣyasi
tvayi dṛṣṭe maha-deva
mama kṣetra-phalaṁ labhet

atha - now; bhuteśvarasya - of Lord Bhūteśvara; mathurayam - in Mathurā; ca - and; deva - O Lord; tvam - you; kṣetra - of the place; palaḥ - protector; bhaviṣyasi - are; tvayi - in you; dṛṣṭe - seen; maha-deva - O Mahādeva; mama - My; kṣetra - of the place; phalam - result; labhet - attains.

The Glorification of the Deity Lord Bhūteśvara (Śiva)

O Deva, you will be the protector of Mathurā. O Mahādeva, a person who sees you will attain the result of seeing My own abode.

Text 222

nirvana-khaṇḍe

yatra bhuteśvaro devo
mokṣadaḥ papinam api
mama priyatamo nityam
deva bhuteśvaraḥ paraḥ

nirvana-khaṇḍe - in the Nirvāṇ-khaṇḍa; yatra - where; bhuteśvaraḥ - Bhutesvara; devaḥ - Lord; mokṣadaḥ - giver of liberation; papinam - of the sinful; api - even; mama - My; priyatamaḥ - most dear; nityam - always; deva - O deva; bhuteśvaraḥ - Bhutesvara; paraḥ - supreme.

In the Nirvāṇa-khaṇḍa it is said:

In Mathurā is the deity Lord Bhuteśvara, who grants liberation to even the sinful. This Bhuteśvara deity is very dear to Me.

Text 223

katham va mayi bhaktim sa
labhate papa-puruṣaḥ
yo madīyam paraṁ bhaktam
śivam sampujayen na hi

katham - how?; va - or; mayi - for me; bhaktim - devotion; saḥ - he; labhate - attains; papa-puruṣaḥ - sinful person; yaḥ - who; madīyam - My; paraṁ bhaktam - supreme devotion; śivam - Śiva; sampujayet - may worship; na - not; hi - indeed.

How can a sinful person who tries to worship Me but will not worship Bhūteśvara Śiva attain devotion to Me?

Text 224

man-maya-mohita-dhiyaḥ
prayas te manavadhamaḥ
bhuteśvaram na smaranti
na namanti stuvanti va

mat - My; maya - Maya; mohita - bewildered; dhiyaḥ - intelligence; prayas - mostly; te - they; manavadhamaḥ - the lowest of men; bhuteśvaram - Bhutesvara; na - not; smaranti - remember; na - not; namanti - offer obeisances; stuvanti - offer prayers; va - or.

The lowest of men, who are bewildered by My māyā, will not meditate on, bow down before, and offer prayers to Lord Bhūteśvara.

Text 225

atha viśranti-mahatmyam. skande

tatra tīrtham maharaja
viśranti-loka-viśrutam
bhramitva sarva-tīrthani
viśrantim yanti sattvataḥ

atha - now; viśranti - of Viśrānti; mahatmyam - glorification;. skande - in the Skanda Purāna; tatra - there; tīrtham - holy place; maharaja - O king; viśranti - Viśrānti; loka - in the world; viśrutam - famous; bhramitva - having wandered; sarva-tīrthani - to all holy places; viśrantim - to Viśrānti-tirtha; yanti - attain; sattvataḥ - the devotees.

The Glorification of Viśrānti-tirtha

In the Skanda Purāṇa it is said:

O great king, this holy place is famous in the world as Viśrānti-tirtha. After traveling to all holy places, the saintly devotees rest in Viśrānti-tirtha.

Text 226

tatraiva badarī-mahatmye

viśranti-tīrthe vidhivat
snatva kṛtva tilodakam
pitṛn uddhṛtya narakad
viṣnulokam prapadyate

tatra - there; eva - indeed; badarī - of badari-tirtha; mahatmye - in the glorification; viśranti-tīrthe - in Viśrānti-tirtha; vidhivat - following the rules; snatva - having bathed; kṛtva - having done; tila - sesame; udakam - and water; pitṛn - to the pitās; uddhṛtya - lifting; narakad - from hell; viṣnulokam - Viṣnuloks; prapadyate - attain.

In the same scripture, in the Badari-māhātmya, it is said:

A person who, following the rules of the scriptures, bathes at Viśrānti-tirtha and makes an offering of sesame seeds and water, lifts his ancestors from hell and makes them enter Viṣṇuloka.

Text 227

yadi kuryat pramadena
patakam tatra manavaḥ
viśranti-snana-matreṇa
bhasmī-bhavati tat-kṣaṇat

yadi - if; kuryat - does; pramadena - out of foolishness; patakam - sin; tatra - there;
manavaḥ - people; viśranti - at Viśrānti-tirtha; snana-matreṇa - simply by bathing;
bhasmī-bhavati - becomes ashes; tat-kṣaṇat - at that moment.

If a person foolishly commits a sin, by his simply bathing at Viśrānti-tirtha the sin will be at once burned to ashes.

Text 228

saura-purane

*tato viśranti-tīrthakhyam
tīrtham aṅgho-vinaśanam
saṁsara-maru-saṅcara-
kleśa-viśranti-dam nṛṇam

saura-puraṇe - in the Saura Purāṇa; tataḥ - then; viśranti-tīrthakhyam - Viśrānti-tirtha; tīrtham - holy place; aṅghaḥ - sins; vinaśanam - destruction; saṁsara - of birth and death; maru - in the desert; saṅcara - wandering; kleśa - suffering; viśranti-dam - giving rest; nṛṇam - to people.

In the Saura Purāṇa it is said:

The holy place named Viśrānti-tirtha destroys sins and gives rest from the pain of wandering in the desert of birth and death.

Text 229

tatra tīrthe kṛta-snāno
yo 'rcayed acyutaṁ naram
sa mukto bhava-santapad
amṛtatvaya kalpate

tatra - there; tīrthe - in the holy place; kṛta-snānaḥ - bathed; yaḥ - one who;
arcayed - worships; acyutam - Lord Acyuta; naram - person; saḥ - he; muktaḥ -
liberated; bhava-santapad - from the sufferings of material existence; amṛtatvaya -
for immortality; kalpate - becomes qualified.

A person who, bathing at this holy place, worships Lord Acyuta, becomes free
from the sufferings of repeated birth and death and qualified for liberation.

Text 230

padme yamuna-mahatmye
kalinda-parvatodbhede
mathurayaṁ tatha purī
pratyaṅ-mukhyaṁ ca śaukaryam
bhagīrathyaś ca saṅgame

padme yamuna-mahatmye - in the Padma Purāna, Yamunā-mahatmya; kalinda-
parvata-udbhede - from Mount Kalinda; mathurayam - in Mathurā; tatha - so; purī -
the city; pratyaṅ-mukhyam - turning; ca - and; śaukaryam - to varāha-tirtha;
bhagīrathyaḥ - with the Ganges; ca - and; saṅgame - in meeting.

In the Padma Purāna, Yamunā-māhātmya, it is said:

Flowing from Mount Kalinda to Mathurā City, and then west to Ādi-varāha-
tirtha, the Yamunā eventually meets the Ganges.

Text 231

phalam uttara-kuloktam
tat-kalindyaṁ śatadhikam
tad eva koṭi-gunitam
viśrantau kathyate budhaiḥ

phalam - result; uttara-kula - northern shore; uktam - said; tat-kalindyam - in
the Yamunā; śata-adhikam - a hundred times greater; tad - that; eva - indeed; koṭi-

gunitam - millions of times more; viśrantau - at Viśrānti; kathyate - is said;
budhaiḥ - by the wise.

The wise say the pious result of bathing in the Yamunā is a hundred times greater on its northern shore and millions of times greater at Viśrānti-tirtha.

Text 232

adi-varahe

viśranti-samjñakam nama
tirtham trailokya-durlabham
yasmin snato naro devi
mama loke mahīyate

adi-varahe - in the Ādi-varāha Purāna; viśranti-samjñakam namatirtham - Viśrānti-tirtha; trailokya - in the three worlds; durlabham - rare; yasmin - where; snataḥ - bathed; naraḥ - a person; devi - O goddess; mama - My; loke - in the abode; mahīyate - glorified.

In the Ādi-varāha Purāṇa it is said:

O goddess, a person who bathes in the holy place named Viśrānti-tirtha, which is difficult to attain in the three worlds, is glorified in My own abode.

Text 233

gaṅga-śata-gunam proktam
yatra keśi-nipatitaḥ
keśyaḥ śata-gunam proktam
yatra viśrantito hariḥ

gaṅga - the Ganges; śata-gunam - multiplied 100 times; proktam yatra - where; keśi - Keśi; nipatitaḥ - died; keśyaḥ - than Keśi-tirtha; śata-gunam - a hundred times more; proktam - said; yatra - where; viśrantitaḥ - rested; hariḥ - Kṛṣṇa.

The place where Keśi was killed is said to be a hundred times more sacred than the Ganges. The place where Lord Hari rested is said to be a hundred times more sacred than Keśi-tirtha.

Text 234

tatha

ardha-candrad viśeṣo 'sti
tīrthe viśranti-samjñake
dahadi-karane tatra
gardhabho 'pi catur-bhujah

tatha - so; ardha-candrad - from Ardha-candra-tirtha; viśeṣah - specific; asti - is; tīrthe viśranti-samjñake - in Viśrānti-tirtha; dahā-adi - beginning with a forest-fire; karane - cause; tatra - there; gardhabhaḥ - an ass; api - even; catur-bhujah - four arms.

It is also said:

Near Ardha-candra-tirtha is Viśrānti-tirtha, where there was a forest-fire and where an ass-demon became a four-armed resident of Vaikuṅṭha.

Text 235

vasudevo vasen nityam
tasmin sthane nṛpottama
viśrantim kurute yena
tena viśranti-samjñakam

vasudevaḥ - Lord Vāsudeva; vaset - lives; nityam - eternally; tasmin sthane - in that place; nṛpottama - O great king; viśrantim - rest; kurute - does; yena - by whom; tena - by Him; viśranti-samjñakam - named Viśrānti-tirtha.

O king, Lord Vāsudeva resides eternally in this place. He rested (viśram) here and therefore this place is named Viśrānti-tirtha.

Text 236

puranantare 'pi

kalpa-koṭi-śatenapi
viśrantau roma-romasu
kṣaura-karmani dahe ca
punar-janma na vidyate

puraṇa-antare - in another Purāṇa; api - also; kalpa-koṭi-śatena - hundreds of millions of kalpas; api - even; viśrantau - in Viśrānti; roma-romasu - in the hair; kṣaura-karmaṇi - shaving; dahe - in a fire; ca - and; punar-janma - birth again; na - not; vidyate - is.

In another Purāṇa it is said:

Shaving one's head at Viśrānti-tirtha is a great fire in which hundreds of millions of kalpas of future births perish.

Text 237

atha gataśramadeva-mahatmyam. adi-varahe

sarva-tīrtheṣu yat snanam
sarva-tīrtheṣu yat phalam
tat phalam labhate devi
dṛṣṭva devam gataśramam

atha - now; gataśramadeva - of Lord Gataśrama; mahatmyam - glorification; adi-varahe - in the Ādi-varāha Purāṇa; sarva - all; tīrtheṣu - in holy places; yat - what; snanam - bath; sarva-tīrtheṣu - in all holy places; yat - what; phalam - result; tat - that; phalam - result; labhate - attains; devi - O goddess; dṛṣṭva - having seen; devam gataśramam - Lord Gataśrama.

The Glorification of Gataśramadeva

In the Ādi-varāha Purāṇa it is said:

O goddess, the pious result of bathing at all holy places is attained by seeing the Deity of Lord Gataśrama.

Text 238

kala-trayam tu vasudhe
yaḥ paśyati gataśramam
kṛtvā pradakṣiṇam bhīru
viṣṇulokam sa gacchati

kala-trayam - three times; tu - indeed; vasudhe - O earth; yaḥ - who; paśyati -

sees;

gataśramam - Gataśrama; kṛtva pradakṣiṇam - circumambulating; bhīru - with reverence; viṣṇulokam - Viṣṇuloka; sah - he; gacchati - goes.

O earth-goddess, a person who sees Lord Gataśrama three times (morning, noon, and night) a day and circumambulates Him with awe and veneration, goes to Viṣṇuloka.

Text 239

athardhacandra-sthitani yamuna-tīrthani catur-vimśatiḥ. adi-
varahe

avimukto naraḥ snatva
muktim prapnoty asaṁśayam
tatratha muñcati prāṇam
mama lokam sa gacchati

atha - now; ardhacandra - at Ardhacandra; sthitani - situated; yamuna - on the Yamunā; tīrthani - holy places; catur-vimśatiḥ - 24; adi-varahe - in the Ādi-varāha Purāna; avimuktaḥ - not liberated; naraḥ - a person; snatva - having bathed; muktim - liberation; prapnoti - attains; asaṁśayam - no doubt; tatra - there; atha - then; muñcati - gives up; prāṇam - life breath; mama - My; lokam - planet; sah - he; gacchati - goes.

Glorification of 24 Holy Places at Ardhacandra on the Yamunā's Shore

In the Ādi-varāha Purāna it is said:

A person who bathes there attains liberation without doubt. A person who dies there goes to My planet.

Text 240

viśranti-saṁjñakam nama
tīrtham trailokya-viśrutam
yasmin snatva naraḥ devi
mama loke mahīyate

viśranti-saṁjñakam nama tīrtham - Viśrānti-tirtha; trailokya-viśrutam - famous in the three worlds; yasmin - where; snatva - having bathed; naraḥ - a person; devi

- O goddess; mama - My; loke - in the abode; mahīyate - glorified.

This holy place is famous in the three worlds as Viśrānti-tirtha. O goddess, a person who bathes here is glorified in My abode.

Text 241

asti canyataram guhyam
sarva-samsara-mokṣanam
tasmin snato naro devi
mama loke mahīyate

asti - is; ca - and; anyataram - another; guhyam - Guhya; sarva-samsara-mokṣanam - liberation from birth and death; tasmin - there; snataḥ - bathed; naraḥ - a person; devi - O goddess; mama - My; loke - in the abode; mahīyate - glorified.

Guhya-tirtha, which gives liberation from the cycle of birth and death, is another holy place. O goddess, a person who bathes there is glorified in My abode.

Text 242

prayagam nama tirtham tu
devanam api durlabham
yasmin snato naro devi
agniṣṭoma-phalam labhet

prayagam nama tirtham - Prayāga-tirtha; tu - indeed; devanam - for the demigods; api - even; durlabham - difficult to attain; yasmin - where; snataḥ - bathed; naraḥ - a person; devi - O goddess; agniṣṭoma - of an agnistoma-yajna; phalam - result; labhet - attains;

The holy place named Prayāga-tirtha is difficult for even to the demigods to attain. O goddess, a person who bathes there attains the result of performing an agniṣṭoma-yajña.

Text 243

saura-purane

tatas tīrtham prayagakhyam
pavitram papa-naśanam
pitṛbhyas tatra yad dattam
tad akṣayataram bhavet

saura-purane - in the Saura Purāna; tataḥ - then; tīrtham prayagakhyam - Prayāga-tirtha; pavitram - pure; papa-naśanam - destroying sin; pitṛbhyaḥ - to the pitās; tatra - there; yad - what; dattam - offered; tad - that; akṣayataram - immortality; bhavet - is.

In the Saura Purāna it is said:

Next is the holy place named Prayāga-tirtha, which destroys sins and is very pure. Ancestors who receive offerings there become immortal.

Text 244

tat tīrtham sevamanasya
kṛṣṇam ca jagatam gurum
niḥsaṁśayam manuṣyasya
na punar-janma-sambhavaḥ

tat tīrtham - that holy place; sevamanasya - of a servant; kṛṣṇam - Lord Kṛṣṇa; ca - and; jagatam gurum - master of the universes; niḥsaṁśayam - without doubt; manuṣyasya - of a person; na - not; punar-janma-sambhavaḥ - re-birth.

A person who serves both this holy place and Lord Kṛṣṇa, the master of the universes, never takes birth again. Of this there is no doubt.

Text 245

adi-varahe

tatha kanakhalam tīrtham
guhyaṁ tīrtham param mama
snana-matrena tatrapī
naka-pṛṣṭhe sa modate

adi-varahe - in the Ādi-varāha Purāna; tatha - then; kanakhalam tīrtham - Kanakhala-tirtha; guhyam - secret; tīrtham - holy place; param - transcendental; mama - My; snana-matrena - simply by bathing; tatra - there; pi naka-pṛṣṭhe - in the spiritual sky; sah - he; modate - enjoys.

In the Ādi-varāha Purāṇa it is said:

Next is My secret holy place Kanakhala-tirtha. A person who once bathes there enjoys in the spiritual sky.

Text 246

asti kṣetram param guhyam
tindukam nama namataḥ
tasmin snatva naro devi
mama loke mahīyate

asti - is; kṣetram - place; param - great; guhyam - secret; tindukam nama - named Tinduka-tirtha; namataḥ - from the name; tasmin - there; snatva - having bathed; naraḥ - a person; devi - O goddess; mama - My; loke - in the abode; mahīyate - glorified.

Next is the secret holy place named Tinduka-tirtha. O goddess, a person who bathes there become glorified in My abode.

Text 247

tataḥ param surya-tīrtham
sarva-papa-pranaśanam
vairocanena balina
suryas tv aradhitaḥ pura

tataḥ param - next; surya-tīrtham - Sūrya-tirtha; sarva-papa-pranaśanam - destroying all sins; vairocanena - Virocana's son; balina - by Bali; suryaḥ - the sun-god; tu - indeed; aradhitaḥ - worshiped; pura - long ago.

Next is Surya-tirtha, which destroys all sins. Long ago Virocana's son Bali worshiped the son-god there.

Text 248

adityo 'hani saṅkrantau
grahane candra-suryayoḥ

tasmin snato naro devi
rajasuya-phalam labhet

adityaḥ - the sun-god; ahani saṅkrantau - on Sankranti day; grahane - on an eclipse; candra - of the moon; suryayoḥ - or the sun; tasmin - there; snataḥ - bathed; naraḥ - a person; devi - O goddess; rajasuya - of a rajasuya sacrifice; phalam - result; labhet - attains;

O goddess, a person who bathes there on the Āditya-saṅkrānti day, or on a solar or lunar eclipse, attains the result of performing a Rājasūya-yajña.

Text 249

saura-purane

tataḥ param vaṭa-svamī
tīrthanam tīrtham uttamam
vaṭa-svamiṭi vikhyato
yatra devo divakaraḥ

saura-purane - in the saura Purāna; tataḥ param - next; vaṭa-svamī - Vatasvami; tīrthanam tīrtham uttamam - the best of holy places; vaṭa-svamiṭi - Vatasvami; vikhyataḥ - famous; yatra - where; devaḥ - deity; divakaraḥ - the sun-god.

In the Saura Purāna it is said:

Next is Vaṭasvami-tirtha, the best of all holy places. The deity of the sun-god there is famous as Lord Vaṭasvāmi.

Text 250

tat tīrtham caiva yo bhaktya
ravi-vare niṣevate
prapnoty arogyam aiśvaryam
ante ca gatim uttamam

tat - that; tīrtham - holy place; ca - and; eva - indeed; yaḥ - who; bhaktya - with devotion; ravi-vare - on Sunday; niṣevate - serves; prapnoti - attains; arogyam - health; aiśvaryam - wealth; ante - at the end; ca - and; gatim - destination; uttamam - supreme.

A person who on Sunday serves this holy place with devotion attains good health, wealth, and, at the end, the supreme destination.

Text 251

adi-varahe

yatra dhruvena santaptam
icchaya paramam tapaḥ
tatra vai snana-matreṇa
dhruvaloke mahīyate

adi-varahe - in the Ādi-varāha Purāna; yatra - where; dhruvena - by Dhruva; santaptam - austerities; icchaya - with a desire; paramam - supreme; tapaḥ - austerity; tatra - there; vai snana-matreṇa - simply by bathing; dhruvaloke - on Dhruvaloka; mahīyate - glorified.

In the Ādi-varaha Purāna it is said:

Simply by bathing there (in Dhruva-tirtha) where Dhruva Mahārāja earnestly performed severe austerities, a person becomes glorified on Dhruvaloka.

Text 252

dhruva-tīrthe tu vasudhe
yaḥ śraddham kurute naraḥ
pitṛṇ santarayate sarvan
pitṛ-pakṣe viśeṣataḥ

dhruva-tīrthe - at Dhruva-tirtha; tu - indeed; vasudhe - O earth; yaḥ - who; śraddham - sraddha; kurute - does; naraḥ - a person; pitṛṇ - to the pitās; santarayate - delivers; sarvan - all; pitṛ-pakṣe - in the pitās; viśeṣataḥ - specifically.

O earth-goddess, a person who performs śraddha at Dhruva-tirtha delivers all his ancestors.

Text 253

saura-purane

dhruva-tīrtham iti khyatam
tīrtham mukhyam tataḥ param
yatra snanavato mokṣo
dhruva eva na saṁśayaḥ

saura-puraṇe - in the Saura Purāṇa; dhruva-tīrtham - Dhruva-tirtha; iti - thus;
khyatam - known; tīrtham - holy place; mukhyam - best; tataḥ param - then; yatra
- where; snanavataḥ - from bathing; mokṣaḥ - liberation; dhruva - indeed; eva -
indeed;
na - not; saṁśayaḥ - doubt.

In the Saura Purāṇa it is said:

Famous Dhruva-tirtha is the best of holy places. Simply by bathing there one
becomes liberated. Of this there is no doubt.

Text 254

skande mathura-khaṇḍe

gayayam piṇḍa-danena
yat phalam hi nṛṇam bhavet
tasmac chata-guṇam tīrthe
piṇḍa-danad dhruvasya ca

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; gayayam - at
Gayā; piṇḍa - of piṇḍa; danena - by offering; yat - what; phalam - result; hi -
indeed; nṛṇam - of people; bhavet - may be; tasmac - than that; chata-guṇam - a
hundred times more; tīrthe - at the holy place; piṇḍa-danad - than offering of
piṇḍa; dhruvasya - of Dhruva; ca - and.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

The result of offering piṇḍa at Dhruva-tirtha is hundreds of times more than
piṇḍa offered at Gaya.

Text 255

dhruva-tīrthe japo homas
tapo danam surarcanam
sarva-tīrthac chata-guṇam

nṛnam tatra phalam labhet

dhruva-tīrthe - at Dhruva-tirtha; japaḥ - japa; homaḥsacrifice; tapaḥ - austerity; danam - charity; sura - of the demigods; arcanam - worship; sarva-tīrthac - than all holy places; chata-gunam - a hundred times more; nṛnam - of people; tatra - there; phalam - result; labhet - attains;

Mantras, agnihotra-yajñas, austerities, charity, and worship of the demigods are hundreds of times more fruitful at Dhruva-tirtha than at all other holy places.

Text 256

adi-varahe purane

dakṣiṇe dhruva-tīrthasya
ṛṣi-tīrtham prakīrtitam
tatra snato naro devi
mama loke mahīyate

adi-varahe - in the Ādi-varāha Purāṇa; purāṇe - in the Purāṇa; dakṣiṇe - south; dhruva-tīrthasya - of Dhruva-tirtha; ṛṣi-tīrtham - Rṣi-tirtha; prakīrtitam - glorified; tatra - there; snataḥ - bathed; naraḥ - a person; devi - O goddess; mama - My; loke - in the abode; mahīyate - glorified.

In the Ādi-varāha Purāṇa it is said:

South of Dhruva-tirtha is famous Rṣi-tirtha. O goddess, a person who bathes there becomes glorified in My abode.

Text 257

skande mathura-khaṇḍe

tasmin madhuvane puṇyam
ṛṣi-tīrtham hareḥ priyam
snana-matreṇa bhu-pala
harau bhaktiḥ para bhavet

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; tasmin - there; madhuvane - in Madhuvana; puṇyam - sacred; ṛṣi-tīrtham - Rṣi-tirtha; hareḥ - to Lord Hari; priyam - dear; snana-matreṇa - simply by bathing; bhu-pala - O king; harau - for Lord Hari; bhaktiḥ - devotion; para - transcendental; bhavet - is.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

In Madhuvana is sacred Ṛṣi-tirtha, which is dear to Lord Hari. O king, simply by bathing there one attains transcendental devotional service to Lord Hari.

Text 258

dakṣiṇe ṛṣi-tīrthasya
mokṣa-tīrtham vasundhare
snana-matreṇa vasudhe
moksam prapnoti manavaḥ

dakṣiṇe - in the south; ṛṣi-tīrthasya - of rsi-tirtha; mokṣa-tīrtham - Moksa-tirtha; vasundhare - O earth; snana-matreṇa - simply by bathing; vasudhe - O earth; moksam - liberation; prapnoti - attains; manavaḥ - a person.

O earth-goddess, south of Rsi-tirtha is Mokṣa-tirtha. O earth-goddess, simply by bathing there a person attains liberation.

Text 259

adi-varahe

tatraiva koṭi-tīrtham tu
devanam api durlabham
tatra snanena danena
mama loke mahīyate

adi-varahe - in the Ādi-varāha Purāṇa; tatra - there; eva - indeed; koṭi-tīrtham - Koti-tirtha; tu - indeed; devanam - for the demigods; api - even; durlabham - difficult to attain; tatra - there; snanena - by bathing; danena - by giving charity; mama - My; loke - in the abode; mahīyate - glorified.

In the Ādi-varāha Purāṇa it is said:

This is Koṭi-tirtha, which even the demigods cannot attain. Simply by bathing here or giving charity here a person becomes glorified in My abode.

Text 260

tatraiva bodhi-tīrtham hi
pitṛnam ati-durlabham
piṇḍan dattva tu vasudhe
pitṛlokaṁ sa gacchati

tatra - there; eva - indeed; bodhi-tīrtham - Bodhi-tirtha; hi - indeed; pitṛnam - for the pitās; ati-durlabham - very difficult to attain; piṇḍan - piṇḍa; dattva - offering; tu - indeed; vasudhe - O earth; pitṛlokaṁ - to Pitṛloka; sa - he; gacchati - goes.

This is Bodhi-tirtha, which even the pitās cannot attain. O earth-goddess, simply by offering piṇḍa here a person goes to Pitṛloka.

Text 261

dvadaśaitani tīrthani
devanam durlabhani ca
teṣam smaraṇa-matreṇa
sarva-papaiḥ pramucyate

dvadaśa - 12; etani - these; tīrthani - holy places; devanam - for the demigods; durlabhani - difficult to attain; ca - and; teṣam - of them; smaraṇa-matreṇa - simply by remembering; sarva-papaiḥ - from all sins; pramucyate - becomes free.

Even the demigods cannot attain these twelve holy places. Simply by remembering these holy places one becomes free from all sins.

Text 262

uttare tv asi-kunḍasya
tīrtham tu nara-samjñakam
nara-tīrthat param tīrtham
na bhutam na bhaviṣyati

uttare - in the north; tu - certainly; asi-kunḍasya - of Asi-kunḍa; tīrtham - holy place; tu - indeed; nara-samjñakam - named Nara-tirtha; nara-tīrthat - Nara-tirtha; param - after; tīrtham - holy place; na - not; bhutam - was; na - not; bhaviṣyati - will be.

North of Asi-kunḍa is Nara-tirtha. No holy place is, or ever will be, better than Nara-tirtha.

Text 263

tataḥ samyamaṇaṁ nama
tīrthaṁ trailokya-viśrutam
tatra snato nara devi
mama lokam sa gacchati

tataḥ - next; samyamaṇaṁ nama tīrtham - named Samyamana-tirtha; trailokya-viśrutam - famous in the three worlds;

tatra - there; snataḥ - bathed; naraḥ - a person; devi - O goddess; mama - My; lokam - planet; saḥ - he; gacchati - goes.

Next is Samyamana-tirtha, which is famous in the three worlds. O goddess, a person who bathes there goes to My abode.

Text 264

dhara-patanake snatva
naka-prṣṭhe sa modate
athatra muñcate pranān
mama lokam sa gacchati

dhara-patanake - at Dharapatanaka-tirtha; snatva - having bathed; naka-prṣṭhe - in the spiritual sky; saḥ - he; modate - enjoys; atha - then; atra - here; muñcate - giving up; pranān - life; mama - My; lokam - planet; saḥ - he; gacchati - goes.

A person who bathes at Dhārāpatanaka-tīrtha enjoys in the spiritual sky. A person who dies here goes to My abode.

Text 265

ataḥ param naga-tirtham
tīrthanam uttamottamam
yatra snatva divam yanti
ye mṛtas te 'punar-bhavaḥ

ataḥ param - next; naga-tirtham - Nāga-tirtha; tīrthanam uttama-uttamam - the very best of holy places; yatra - where; snatva - having bathed; divam - the spiritual world; yanti - attain; ye - who; mṛtaḥ te - they; apunar-bhavaḥ - no birth again.

Next is Nāga-tirtha, the best of holy places. They who bathe there go to the spiritual world. When they die they do not return to the world of birth and death.

Text 266

ghaṇṭābharanakam tīrtham
sarva-papa-pramocanam
yatra snato naro devi
suryaloke mahīyate

ghaṇṭābharanakam tīrtham - Ghantabhara-tirtha; sarva-papa-pramocanam - freeing from all sins; yatra - where; snataḥ - bathed; naraḥ - a person; devi - O goddess;
suryaloke - on Sūryaloka; mahīyate - glorified.

Next is Ghaṇṭābharana-tirtha, which removes all sins. O goddess, a person who bathes there becomes glorified on the sun-planet.

Text 267

tīrthanam uttamam tīrtham
brahmaloketi viśrutam
tatra snatva ca pītva ca
samyato niyataśanaḥ
brahmana samanujñato
viṣṇulokam sa gacchati

tīrthanam uttamam tīrtham - the ultimate holy place; brahmaloka - Brahmaloaka; iti - thus; viśrutam - famous; tatra - there; snatva - having bathed; ca - and; pītva - having drunk; ca - and; samyataḥ - controlling the senses; niyataśanaḥ - fasting; brahmana - by Brahmā; samanujñataḥ - blessed; viṣṇulokam - to Viṣṇuloka; saḥ - he; gacchati - goes.

Next is Brahmaloaka-tirtha, the best of holy places. A person who bathes there, drinks its water, fasts, and controls his senses, attains Lord Brahmā's blessings and goes to Viṣṇuloka.

Text 268

soma-tīrthe tu vasudhe
pavitre yamunambhasi
tatrabhiṣekaṁ kurvīta
sva-sva-karma-pratiṣṭhitaḥ
modate somaloke tu
sa eva natra saṁśayaḥ

soma-tīrthe - at Soma-tirtha; tu - indeed; vasudhe - O earth; pavitre - pure; yamuna-ambhasi - in the Yamunā water; tatra - there; abhiṣekaṁ - bath; kurvīta - does; sva-sva-karma-pratiṣṭhitaḥ - properly performing prescribed duties; modate - enjoys; somaloke - on Somaloka; tu - indeed; saḥ - this; eva - indeed; na - not; atra - here; saṁśayaḥ - doubt.

O earth-goddess, a person who properly performs his prescribed duties and bathes in the waters of the Yamunā at Soma-tirtha, enjoys in the moon-planet. Of this there is no doubt.

Text 269

sarasvatyaś ca patanam
sarva-papa-haram śubham
tatra snatva naraḥ devi
avarṇo 'pi yatir bhavet

sarasvatyaś ca patanam - Sarasvatipatana-tirtha; sarva-papa-haram - removing all sins; śubham - sacred; tatra - there; snatva - having bathed; naraḥ - a person; devi - O goddess; avarṇaḥ - a person of the lowest class; api - even; yatir - a sannyasi; bhavet - becomes.

Next is sacred Sarasvatipatana-tirtha, which removes all sins. O goddess, if a man of even the lowest class bathes there, he becomes a sannyāsi.

Text 270

cakratīrtham tu vikhyatam
mathure mama maṇḍale
yas tatra kurute snanam
tri-ratroṣito naraḥ

snana-matrena manujo
mucyate brahma-hatyaya

cakratīrtham - Cakratirtha; tu - indeed; vikhyatam - famous; mathure - in Mathurā; mama - My; maṇḍale - circle; yaḥ - who; tatra - there; kurute snanam - bathes; tri-ratra - for three nights; upoṣitaḥ - fasting; naraḥ - a person; snana-matrena - simply by bathing; manujaḥ - a person; mucyate - free; brahma-hatyaya - from the sin of killing a brāhmaṇa.

Cakra-tirtha is famous in My circle of Mathurā. A person who, fasting there for three nights, bathes there, simply by that bath becomes free from the sin of killing a brāhmaṇa.

Text 271

daśāśvamedham ṛṣibhiḥ
pujitaṁ sarvada pura
tatra ye snanti niyatas
teṣaṁ svargo na durlabhaḥ

daśāśvamedham - Dasasvamedha; ṛṣibhiḥ - by the sages; pujitam - worshiped; sarvada - always; pura - formerly; tatra - there; ye - who; snanti - bathe; niyataḥ - controlling the senses; teṣaṁ - of them; svargaḥ - Svargaloka; na - not; durlabhaḥ - difficult to attain.

Daśāśvamedha-tirtha is always worshiped by the great sages. For self-controlled persons who bathe there Svargaloka is not difficult to attain.

Text 272

tīrtham tu vighnarajasya
punyam papa-haram śubham
tatra snataṁ ca manujam
vighna-rajo na pīḍayet

tīrtham - tirtha; tu - indeed; vighnarajasya - of Vighnaraja; punyam - sacred; papa-haram - removing sin; śubham - auspicious; tatra - there; snataṁ ca - and; manujam - a person; vighna-rajaḥ - Vighnarāja; na - not; pīḍayet - troubles.

Sacred and auspicious Vighnarāja-tirtha removes sins. Vighnarāja will not trouble a person who has bathed there.

Text 273

tataś ca koti-tīrtham tu
pavitram paramam śubham
tatraiva snana-matrena
koṭi-godanajam phalam

tataḥ - next; ca - and; koti-tīrtham - Koti-tirtha; tu - indeed; pavitram - pure; paramam - sacred; śubham - auspicious; tatra - there; eva - indeed; snana-matrena - simply by bathing; koṭi - millions; godanajam - of giving cows; phalam - result.

Next is sacred and auspicious Koṭi-tirtha. By bathing there one attains the result of offering millions of cows in charity.

Text 274

mathura-khaṇḍa-mate tu viśrantim vina caturvimśatitvam. tatha hi

mathura-khaṇḍa-mate - the opion of Mathurā-khaṇḍa; tu - indeed; viśrantim - Viśrānti-tirtha; vina - except;

caturvimśatitvam - 24; tatha hi - furthermore.

Without considering Viśranti-tirtha, 24 holy places are described in the Mathura-khaṇḍa in the following words.

Text 275

catur-vimśati-tīrthani
tat-tīrthad dakṣinottare
daśāśvamedha-paryantam
mokṣantam ca yudhiṣṭhira

catur-vimśati - 24; tīrthani - holy places; tat-tīrthad - of that holy place; dakṣina - south; uttare - and north; daśāśvamedha - Dasasvamedha; paryantam - until; mokṣa - Mokṣa-tirtha; antam - at the end; ca - and; yudhiṣṭhira - O Yudhiṣṭhira.

O Yudhiṣṭhira, beginning with Daśāśvamedha-tirtha, and culminating in

Mokṣa-tirtha, there are 24 holy places north and south of that holy place.

Text 276

athatratya-parama-prasiddha-tīrthanam mahatmyam. atra gokarnasya yatha saura-
purane

tato gokarṇa-tīrthakhyam
tīrtham tri-bhuvana-śrutam
vidyate viśvanathasya
viṣṇor atyanta-vallabham

atha - then; atratya - there; parama-prasiddha-tīrthanam - of very famous holy places; mahatmyam - glorification; atra - here; gokarṇasya - of Gokarna; yatha - as; saura-purane - in the Saura Purāṇa; tataḥ - then; gokarṇa-tīrthakhyam tīrtham - Gokarṇa-tirtha; tri-bhuvana-śrutam - famous in the three worlds; vidyate - is; viśvanathasya - the master of the universes; viṣṇor - of Lord Viṣṇu; atyanta - very; vallabham - dear.

Glorification of of the Famous Holy Places There

Glorification of Gokarṇa-tirtha

In the Saura Purāṇa iti is said:

Next is the holy place named Gokarṇa-tirtha, which is famous in the three worlds and very dear to Lord Viṣṇu, the master of the universes.

Text 277

kṛṣṇa-gaṅgayaḥ. adi-varahe

pañca-tīrthabhiṣekac ca
yat phalam labhate naraḥ
kṛṣṇa-gaṅga daśa-gunam
diśate tu dine dine

kṛṣṇa-gaṅgayaḥ - of the Kṛṣṇa-gaṅgā; adi-varahe - in the Ādi-varāha Purāṇa; pañca - five; tīrtha - holy places; abhiṣekac - because of bathing; ca - and; yat - what; phalam - result; labhate - obtains; naraḥ kṛṣṇa-gaṅga - Kṛṣṇa-gaṅgā; daśa-guṇam - ten times more; diśate - shows; tu - indeed; dine dine - every day.

Glorification of Kṛṣṇa-gaṅga

The pious result a person attains by bathing at five holy places is attained, multiplied by ten, every day at Kṛṣṇa-gaṅga.

Text 278

vaikunṭha-tīrthasya

vaikunṭha-tīrthe yaḥ snati
mucyate sarva-patakaiḥ
sarva-papa-vinirmukto
brahmalokaṁ sa gacchati

vaikunṭha-tīrthasya - of Vaikunṭha-tīrtha; vaikunṭha-tīrthe - at Vaikunṭha-tīrtha; yaḥ - one who; snati - bathes; mucyate - is freed; sarva-patakaiḥ - from all sins; sarva-papa-vinirmuktaḥ - freed from all sins; brahmalokaṁ - to Brahmaloaka; saḥ - he; gacchati - goes.

Glorification of Vaikunṭha-tīrtha

A person who bathes at Vaikunṭha-tīrtha becomes free from all sins. Free from all sins, he goes to the spiritual world.

Text 279-280

asi-kunḍasya

eka varaha-saṁjñā ca
tatha narayaṇī para
vamaṇa ca tṛtīya vai
caturthī laṅgalī śubha

etaś catasro yaḥ paśyēt
snatva kuṇḍe 'si-saṁjñāke
catuḥ-sagara-paryanta
kranta tena dhara dhruvam
tīrthanāṁ mathuranāṁ ca
sarveṣāṁ phalam aśnute

asi-kunḍasya - of Asi-kunḍa; eka - one; varaha-saṁjñā - named Varāha; ca - and; tatha - then; narayaṇī - Nārāyaṇa; para - great; vamaṇa - Vāmaṇa; ca - and; tṛtīya - third; vai - indeed; caturthī - fourth; laṅgalī - Balarāma; śubhah -

auspicious; etaḥ - these; caturaḥ - four; yaḥ - who; paśyet - may see; snatva - having bathed; kuṇḍe asi-samjñake - in Asi-kuṇḍa; catuḥ-sagara-paryanta kranta - up to the four oceans; tena - by him; dhara - the earth; dhruvam - indeed; tīrthanam - of holy places; mathuranam - of Mathurā; ca - and; sarveṣam - of all; phalam - the result; aśnute - enjoys.

Glorification of of Asi-kuṇḍa

First is Varaha. Then is Narayaṇa. Third is Vamana. Fourth is Balarama. A person who sees these four Deities and bathes in Asi-kuṇḍa attains the result of visiting all holy places in Mathurā and all other holy places within the boundaries of the world's four seas.

Text 281

atha kalindī-mahatmyam. adi-varahe

gaṅga śata-guṇa prokta
mathure mama maṇḍale
yamuna viśruta devi
natra karya vicarana

atha - now; kalindī - of the Yamunā; mahatmyam - glorification;. adi-varahe - in the Ādi-varāha Purāṇa; gaṅga - the Ganges; śata-guṇa - a hundred times more; prokta - said; mathure - in Mathurā; mama - My; maṇḍale - circle; yamuna - Yamunā; viśruta - famous; devi - O goddess; na - not; atra - here; karya - to be done; vicaraṇa - doubt.

Glorification of the Yamunā

In the Ādi-varāha Purāṇa it is said:

O goddess, the Yamunā in My circle of Mathurā is a hundred times more sacred than the Ganges. Of this there is no doubt.

Text 282

tatra tīrthani guhyani
bhaviṣyanti mamanaghe
yeṣu snato naro devi
mama loke mahīyate

tatra - there; tīrthani - holy places; guhyani - secret; bhaviṣyanti - will be; mama - My; anaghe - O sinless one; yeṣu - in which; snataḥ - bathed; naraḥ - a person; devi - O goddess; mama - My; loke - in the abode; mahīyate - glorified.

O sinless one, in the Yamunā will be many secret places sacred to Me. O goddess, a person who bathes in them is glorified in My abode.

Text 283

yamuna-salile snataḥ
śucir bhutva jīhendriyaḥ
samabhyarcya acyutaṁ samyak
prapnoti paramaṁ gatim

yamuna-salile - in the Ymaunā's waters; snataḥ - bathed; śucir - pure; bhutva - becoming; jita - conquered; indriyaḥ - senses; samabhyarcya - having worshiped; acyutaṁ - Lord Acyuta; samyak - completely; prapnoti - attains; paramaṁ gatim - the supreme destination.

A person who bathes in the Yamunā's waters becomes pure and sense-controlled. He worships Lord Acyuta and attains the supreme destination.

Text 284

varahe

nadī tatra vararohe
śubha punyojjvalodaka
vivasvataḥ suta puṇya
yamuna vai bhaviṣyati

varahe - in the Varāha Purāṇa; nadī - river; tatra - there; vararohe - O beautiful one; śubha - auspicious; puṇya - pure; ujjvala - splendid; udaka - waters; vivasvataḥ - of the sun-god; suta - the daughter; puṇya - saintly; yamuna - Yamunā; vai - indeed; bhaviṣyati - will be.

In the Varāha Purāṇa it is said:

O beautiful girl, in this place will be the Yamunā, the auspicious, pure, and splendid river that is the saintly daughter of the sun-god.

Text 285

sa prayage tu suśroni
brahma-kṣetre maha-yaśaḥ
sameśyati na sandeho
gaṅgayas tad anantaram

sa - she; prayage - at Prayāga; tu - indeed; suśroni - O beautiful girl; brahma-kṣetre - in Brahma-kṣetra; maha - great; yaśaḥ - fame; sameśyati - will meet; na - not; sandehaḥ - doubt; gaṅgayāḥ - the Ganges; tad anantaram - after.

O beautiful girl, this glorious river will meet the Ganges at Prayāga in Brahma-kṣetra. Of this there is no doubt.

Text 286

matsye yudhiṣṭhira-narada-samvade

tatra snatva ca pītva ca
yamunayam yudhiṣṭhira
kīrtanal labhate punyam
dṛṣṭva bhadrani paśyati

matsye - in the Matsya Purāna; yudhiṣṭhira-narada-samvade - in the conversation of Nārada and Yudhiṣṭhira; tatra - there; snatva - having bathed; ca - and; pītva - having drunk; ca - and; yamunayam - in the Yamunā; yudhiṣṭhira - O Yudhiṣṭhira; kīrtanal - from the glorification; labhate - attains; punyam - piety; dṛṣṭva - having seen; bhadrani - auspiciousness; paśyati - sees.

In the Matsya Purāna, in the conversation of Yudhiṣṭhira and Nārada, it is said:

O Yudhiṣṭhira, a person who bathes in the Yamunā, glorifies it, and drinks its waters, attains piety. He sees auspiciousness.

Text 287

avagahya ca pītva ca
punaty asaptamaṁ kulam
pranams tyajati yas tatra

sa yati paramam gatim

avagahya - plunging; ca - and; pītvā - drinking; ca - and; punati - purifies; a-saptamam - up to seven; kulam - family; praṇan - life breath; tyajati - abandons; yaḥ - one who; tatra - there; saḥ - he; yati - goes; paramam gatim - to the supreme destination.

A person who enters the Yamunā and drinks its waters purifies seven generations of ancestors. A person who dies in the Yamunā goes to the supreme destination.

Text 288

viṣṇu-dharmottare

yatra kvacana kalindyam
kṛtvā śraddham naradhipa
akṣayam phalam apnoti
naka-prṣṭhe sa modate

viṣṇu-dharma-uttare - in the Viṣṇu-dharma Purāna, Uttara-khaṇḍa; yatra - where; kvacana - somewhere; kalindyam - in the Yamunā; kṛtvā - having done; śraddham - śraddha; naradhipa - O king; akṣayam - eternal; phalam - result; apnoti - attains; naka-prṣṭhe - in the spiritual sky; saḥ - he; modate - enjoys.

In the Viṣṇu-dharma Purāna, Uttara-khaṇḍa, it is said:

O king, a person who offers śraddha by the Yamunā attains an eternal result. He enjoys in the spiritual sky.

Text 289

padma-puraṇe patala-khaṇḍe

raso yaḥ paramadharah
sac-cid-ananda-lakṣanaḥ
brahmety-upaniṣad-gītaḥ
sa eva yamuna svayam
pavanayasya jagataḥ
sarid bhutva sasara ha

padma-puraṇe patala-khaṇḍe - in the Padma Purāna, Patala-khaṇḍa; rasah -

nectar; yaḥ - which; paramadharaḥ - supreme river; sac - eternal; cid - spiritual; ananda - blissful; lakṣaṇaḥ - characteristics; brahma - Brahman; iti - thus; upaniṣad - in the Upaniṣads; gītaḥ - called; sa - that; eva - indeed; yamuna - Yamunā; svayam - personally; pavanaya - to purify; asya - of this; jagataḥ - universe; sarid - a river; bhutva - having become; sasara ha - flowed.

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

The flood of eternal, blissful spiritual nectar, which is called Brahman in the Upaniṣads, is the Yamunā, which has become a flowing river to purify the worlds.

Text 290

tatha

patakī patakan muktaḥ
punyaḍhyaḥ syad apatakī
phalabhisandhi-rahitaḥ
kalindyam eva mucyate

tatha - then; patakī - sinful; patakat - from sin; muktaḥ - free; puṇyaḍhyaḥ - pious; syad - becomes; apatakī - sinless; phala-abhisandhi-rahitaḥ - free from sinful reaction; kalindyam - in the Yamunā; eva - indeed; mucyate - is liberated.

By the Yamunā's touch a sinful person becomes free from sin, pious and saintly. Free from past sinful reactions, he becomes liberated.

Text 291

snanadi-karma kalindyam
yena kenapi yat kṛtam
yathavad ayathavad va
tat sadhu phalavad bhavet

snana - bathing; adi - beginning with; karma - action; kalindyam - in the Yamunā; yena kenapi - by someone; yat - which; kṛtam - done; yathavad - properly; ayathavad - improperly; va - or; tat - that; sadhu - sacred; phalavad - result; bhavet - is.

Whether one bathes or worships the Yamunā properly or improperly he will attain the sacred result.

Text 292

viśeṣa eva kalindyaṁ
mṛte yati hareḥ padam
mathura-saṅgatayaṁ tu
harir eva bhaven naraḥ

viśeṣah - specifically; eva - indeed; kalindyaṁ - in the Yamunā; mṛte - dead; yati - attains; hareḥ - of Lord Hari; padam - the feet; mathura-saṅgatayaṁ - in Mathurā; tu - indeed; harir - Lord Hari; eva - indeed; bhavet - becomes; naraḥ - person.

A person who dies in the Yamunā goes to the abode of Lord Hari. A person who dies in the Yamunā as it flows through Mathurā attains a spiritual form like that of Lord Hari.

Text 293

tatraiva hara-gauri-samvade
brahma-jñanena mucyante
kaśyaṁ ca maraṇe naraḥ
athava snana-matreṇa
kṛṣṇayaṁ kṛṣṇa-sannidhau

tatra - there; eva - indeed; hara-gauri-samvade - in the conversation of Śiva and Gauri; brahma-jñanena - with spiritual knowledge; mucyante - are free; kaśyaṁ - in Vārāṇasi; ca - and; maraṇe - in death; naraḥ - a person; athava - or; snana-matreṇa - simply by bathing; kṛṣṇayaṁ - in the Yamunā; kṛṣṇa-sannidhau - near Kṛṣṇa.

In the same scripture, in the conversation between Śiva and Gauri, it is said:

By attaining spiritual knowledge, they who die at Vārāṇasi become liberated. On the other hand, simply by bathing in the Yamunā, the devotees attain the association of Lord Kṛṣṇa.

Text 294

yamuna-jala-kalole

krīdate devakī-sutaḥ
tatra snatva maha-devi
sarva-tīrtha-phalam labhet

yamuna-jala-kalole - in the Yamunā's waves;; krīdate - plays; devakī-sutaḥ - Devaki's son; tatra - there;snatva - having bathed; maha-devi - O goddess; sarva-tīrtha - of all holy places; phalam - result; labhet - attains.

Devaki's son plays in the Yamunā's waves. O great goddess, a person who bathes there attains the result of visiting all holy places.

Text 295

aho abhagyam lokasya
na pītam yamuna-jalam
go-gopa-gopika-saṅge
yatra krīdati kaṁsa-ha

ahaḥ - Oh; abhagyam - misfortune; lokasya - of the people; na - not; pītam - drunk; yamuna-jalam - Yamunā water; gaḥ - cows; gopa - gopas; gopika - gopis; saṅge - in company; yatra - where; krīdati - plays; kaṁsa-ha - Kṛṣṇa.

Oh the misfortune of they who have not drunk the Yamunā's waters, where the killer of Kāṁsa plays with the cows, gopas, and gopis!

Text 296

tatraiva nirvana-khaṇḍe
cid-anandamayī sakṣad
yamuna yama-bhīti-nut

tatra - there; eva - indeed; nirvaṇa-khaṇḍe - in the Nirvana-khaṇḍa; cid-anandamayī - full of spiritual bliss; sakṣad - directly; yamuna - Yamunā; yama - of Yama; bhīti - the fear; nut - removing.

In the Nirvāṇa-khaṇḍa it is said:

The spiritual, blissful Yamunā removes the fear of Yamarāja.

Text 297

kala-viśeṣe tatra snanadi-phalam. adi-varahe

jyaiṣṭhasya śukla-dvadaśyam
samabhyarcya janardanam
dhanyo 'sau piṇḍa-nirvapam
yamunayam kariṣyati

kala - time; viśeṣe - specific; tatra - there; snana - bathing; adi - beginning with; phalam - result; adi-varahe - in the Ādi-varāha Purāṇa; jyaiṣṭhasya - of Jyāiṣṭha; śukla-dvadaśyam - in the śukla-dvādaśi; samabhyarcya - having worshiped; janardanam - Janārdana; dhanyaḥ - fortunate; .asau - he; piṇḍa-nirvapam - offering piṇḍa; yamunayam - in the Yamunā; kariṣyati - will do.

The Result of Bathing and Other Devotional Activities Performed There at Certain Specific Times

In the Ādi-varāha Purāṇa it is said:

A person who during the śukla-ekādaśi of the month of Jyāiṣṭha (May-June) worships Lord Janārdana by the Yamunā's shore, becomes fortunate and attains the result of offering piṇḍa.

Text 298-299

śri-viṣṇu purane

yamuna-salile snataḥ
puruṣo muni-sattama
jyaiṣṭha-mule 'male pakṣe
dvadaśyam upavasa-kṛt

samabhyarcyacyutam samyag
yamunayam samahitaḥ
aśvamedhasya yajñasya
prapnoty adhikajam phalam

śri-viṣṇu purane - in the Viṣṇu Purāṇa; yamuna-salile - in the Yamunā's water;; snataḥ - bathed; puruṣaḥ - a person; muni-sattama - O great sage; jyaiṣṭha-mule - in the star Mula in month of Jyāiṣṭha; amale pakṣe dvadaśyam - in the śukla-dvādaśi; upavasa-kṛt - fasting; samabhyarcya - having worshiped; acyutam - Lord Acyuta; samyak - completely; yamunayam samahitaḥ - in the

Yamunā;aśvamedhasya yajñasya - of an asvamedha sacrifice; prapnoti - attains; adhikajam - greater; phalam - result.

In the Śri Viṣṇu Purāna it is said:

O great sage, a person who, fasting, bathes in the Yamunā's waters during the Mūlā-nakṣatra in the śukla-dvādaśi of the month of Jyaiṣṭha, and then with a peaceful heart worships Lord Acyuta on the Yamunā's shore, attains a result greater than the result of an aśvamedha-yajña.

Text 300-301

tatraiva pitṛnam vakyam

kaścid asmat-kule jataḥ
kalindī-salilaplutaḥ
arcayiṣyati govindam
mathurayam upoṣitaḥ

jyaiṣṭha-mule 'male pakṣe
yenaiva vayam apy uta
param ṛddhim avapa syamas
taritaḥ sva-kulodbhavaiḥ

tatra - there; eva - indeed; pitṛnam - of pitās; vakyam - statement; kaścid - someone; asmat-kule - in our family; jataḥ - born; kalindī - of the Yamunā; salila - in the water; aplutaḥ - bathed; arcayiṣyati - will worship; govindam - Lord Govinda; mathurayam - in Mathurā; upoṣitaḥ - fasting; jyaiṣṭha-mule - in the month of Jyaishta during the star Mula; amale pakṣe - in the bright half; yena - by whom; eva - indeed; vayam - we; api - also; uta - indeed; param - supreme; ṛddhim - opulence; avapa - attained; syamaḥare taritaḥ - delivered; sva-kulodbhavaiḥ - with our relatives.

In the same scripture, the Pitās say:

Someone in our family will fast, bathe in the Yamunā's waters, and worship Lord Govinda in Mathurā during the Mūlā-nakṣatra in the bright half of the month of Jyaiṣṭha. Because of his deed we were delivered and we attained sublime opulence.

Text 302

jyaiṣṭhasya śukla-dvadaśyam
samabhyarcya janardanam
dhanyo 'sau piṇḍa-nirvapam
yamunayam kariṣyati

jyaiṣṭhasya - of Jyaiṣṭha; śukla-dvadaśyam - in the śukla-dvādaśi; samabhyarcya - having worshiped; janardanam - Lord Janārdana; dhanyaḥ - fortunate; asau - he; piṇḍa-nirvapam - offering piṇḍa; yamunayam - in the Yamunā; kariṣyati - will do.

A person who during the śukla-dvādaśi in the month of Jyaiṣṭha worships Lord Janārdana by the Yamunā's shore is fortunate. He will attain the result of offering piṇḍa.

Text 303

brahma-vaivarte

jyaiṣṭhamulasite pakṣe
samabhyarcya janardanam
dhanyanam kulajaḥ piṇḍan
yamunayam pradasyati

brahma-vaivarte - in the Brahma-vaivarta Purāna; jyaiṣṭha-mula-site pakṣe - in the Mula-nakṣatra in the bright half of the month of Jyaiṣṭha; samabhyarcya - having worshiped; janardanam - Lord Janārdana; dhanyanam - fortunate; kulajaḥ - descendent; piṇḍan - piṇḍa; yamunayam - in the Yamunā; pradasyati - will give.

In the Brahma-vaivarta Purāṇa it is said:

A person who during Mūlā-nakṣatra in the bright fortnight of the month of Jyaiṣṭha worships Lord Janārdana by the Yamunā's shore, attains the same result a person born in a noble family attains when offering piṇḍa.

Text 304-305

br̥han-naradiye

jyaiṣṭhe masi purnamasyam
mularkṣe prayato naraḥ
snatva ca yamunayam vai
mathurayam upoṣitaḥ

abhyarcya vidhina viṣṇum
yat phalaṁ labhate dvijaḥ
tat pravaksyami vaḥ samyak
śṛṅudhvam gadato mama

br̥han-naradiye - in the Br̥han Narada Purāṇa; jyaiṣṭhe masi - in the month of Jyaiṣṭha; paurṇamasyam - in the full moon; mularkṣe - in the Mula-nakṣatra; prayataḥ - mostly; naraḥ - a person; snatva - having bathed; ca - and; yamunayam - in the Yamunā; vai - indeed; mathurayam - in Mathurā; upoṣitaḥ - fasting; abhyarcya - worshiping; vidhina - according to the rules; viṣṇum - Lord Viṣṇu; yat - what; phalam - result; labhate - attains; dvijaḥ - a brāhmaṇa; tat - that; pravaksyami - I will say; vaḥ - to you; samyak - completely; śṛṅudhvam - please listen; gadataḥ - speaking; mama - My.

In the Br̥han-Nārada Purāṇa it is said:

Listen, O brāhmaṇas, and I will tell you the result a person attains when, during the Mūlā-nakṣatra in the full moon of the month of Jyaiṣṭha, he fasts in Mathurā, bathes in the Yamunā, and then worships Lord Viṣṇu.

Text 306

janmayutarjitaiḥ papair
muktaḥ koṭi-kulanvitaḥ
brahmanaḥ padam asadya
tatraiva parimucyate

janma - births; ayuta - billions; arjitaiḥ papair - from the sins; muktaḥ - free; koṭi-kula-anvitaḥ - with millions of relatives; brahmanaḥ - of Brahmā;

padam - the abode; asadya - attaining; tatra - there; eva - indeed; parimucyate - is liberated.

He becomes free from the sins of billions of births. With millions of his family he goes to Brahma's abode and then he becomes liberated.

Text 307 and 308

padma-purane

saṅkrantau ravi-vare ca
saptamyam vaidhṛtau tatha

vyatipate ca hastarkṣe
tvāṣṭre pauñce punar-vasau

ekadaśyam caturdaśyam
aṣṭamyaṁ ca vidhukṣaye
purnamasyaṁ ca purvoktaṁ
phalaṁ śata-gunaṁ bhavet

padma-purane - in the Padma Purāna; saṅkrantau - in Sankranti; ravi-vare - on Sunday; ca - and; saptamyaṁ - on saptami; vaidhṛtau - during Vaidhṛti; tatha - then; vyatipate - on Vyatipata; ca - and; hastarkṣe - during Hasta-nakṣatra; tvāṣṭre - Tvastra; pauñce - panca; punarvasau - Punarvasu; ekadaśyam - ekādaśi; caturdaśyam - caturdasi; aṣṭamyaṁ - aṣṭami; ca - and; vidhukṣaye - the new moon; purnamasyaṁ - the full moon; ca - and; purva - previously; uktam - said; phalam - result; śata-gunaṁ - increased a hundred times; bhavet - will be.

In the Padma Purāna it is said:

On Saṅkrānti, Sunday, Saptami, Vaidhṛti, Vyatipāta, Hastā-nakṣatra, Tvāṣṭra, Pauñca, Punarvasu, Ekādaśi, Caturdaśi, Aṣṭami, the new moon, and the full moon, the previously described results are multiplied hundreds of times.

Text 309

tad eva koṭi-guṇitaṁ
grahane candra-suryayoḥ
dvadaśyam arcayed viṣṇum
ekadaśyam upoṣya yaḥ
kalindyaṁ tasya sulabhaṁ
tad viṣṇoḥ paramaṁ padam

tad - that; eva - indeed; koṭi-guṇitaṁ - multiplied by millions of times; grahane candra-suryayoḥ - in an eclipse of the sun or the moon; dvadaśyam - on a dvādaśi; arcayed - may worship; viṣṇum - Viṣṇu; ekadaśyam - on ekādaśi; upoṣya - fasting; yaḥ - who; kalindyaṁ - in the Yamunā; tasya - of him; sulabham - easy to attain; tad - that; viṣṇoḥ - of Viṣṇu; paramam - supreme; padam - abode.

During a solar or lunar eclipse the results are multiplied by millions of times. A person who by the shore of the Yamunā worships Lord Viṣṇu on Dvadaśi or fasts on Ekādaśi, easily attains Lord Viṣṇu's transcendental abode.

Text 310

atha mathura-brahmana-mahatmyam. adi-varahe

anṛco mathuro yaś ca
catur-vedas tatha paraḥ
catur-vedam parityajya
mathuram bhojayed dvijam

atha - now; mathura-brahmana-mahatmyam - glorification of the brāhmanas in Mathurā; adi-varahe - in the Ādi-varāha Purāna; anṛcaḥ - not learned in the Vedic mantras; mathuraḥ - from Mathurā; yaḥ - who; ca - and; catur-vedaḥ - learned in the four Vedas; tatha - so; paraḥ - greater; catur-vedam - the four Vedas; parityajya - abandoning; mathuram - from Mathurā; bhojayed - should feed; dvijam - the brāhmaṇa.

Glorification of Mathurā's Brāhmaṇas

In the Ādi-varāha Purāna it is said:

There are two brāhmaṇas. One lives in Mathurā and is not learned in the Vedas. The other does not live in Mathurā, although he knows the four Vedas very well. One should ignore the brāhmaṇa learned in the four Vedas and should feed the brāhmaṇa who lives in Mathurā.

Text 311

kṛṣi-balo duracaro
dharma-marga-paraṅ-mukhaḥ
īdṛśo 'pi pujaṇīyo
mathuro mama rupa-dhṛk

kṛṣi-balaḥ - a farmer; duracaraḥ - a ruffian; dharma-marga-paraṅ-mukhaḥ - one averse to the path of religion; īdṛśaḥ - like this; api - even; pujaṇīyaḥ - should be worshiped; mathuraḥ - from Mathurā; mama - My; rupa-dhṛk - own form.

Whether a farmer, a ruffian, or a sinner who turns his face from the path of religion, any resident of Mathurā should be worshiped. He is representation of My own form.

Text 312

mathuranam ca yad rupam
tad rupam me vasundare
ekasmin bhojite vipre
koṭir bhavati bhojitaḥ

mathuranam - of the people of Mathurā; ca - and; yad rupam - what form; tad
rupam - that form; me - of Me; vasundare - O earth; ekasmin - in one place;
bhojite - fed; vipre - a brāhmaṇa; koṭir - millions; bhavati - is; bhojitaḥ - fed.

O earth-goddess, the brāhmaṇas of Mathurā are My own form. When one of
them is fed it is like feeding millions of other brāhmaṇas.

Text 313

mathura mama puja hi
mathura mama vallabhaḥ
mathure parituṣṭe vai
tuṣṭo 'ham natra saṁśayaḥ

mathura - from Mathurā; mama - My; puja - to be worshiped; hi - indeed;
mathura - the people of Mathurā; mama - My; vallabhaḥ - dear; mathure - in
Mathurā; parituṣṭe - pleased; vai - indeed; tuṣṭaḥ - pleased; aham - I; na - not; atra -
here; saṁśayaḥ - doubt.

Mathurā's brāhmaṇas are worshiped by Me. Mathurā's brāhmaṇas are dear to
Me. When Mathurā's brāhmaṇas are pleased, I am pleased. Of this there is no
doubt.

Text 314

bhavanti puṇya-tīrthani
puṇyany ayatanani ca
maṅgalani ca sarvani
yatra tiṣṭhanti mathuraḥ

bhavanti - are; puṇya-tīrthani - holy places; puṇyany ayatanani - holy temples;
ca - and; maṅgalani - auspicious; ca - and; sarvani - all; yatra - where; tiṣṭhanti -
stand; mathuraḥ - people of Mathurā.

All holy places, all holy temples, and all auspiciousnesses stay where Mathurā-

brāhmaṇas reside.

Text 315

atha mathura-vasi-mahatmyam. adi-varahe

ye vasanti maha-bhage
mathuram itare janaḥ
te 'pi yanti param siddhim
mat-prasadan na saṁśayaḥ

atha - now; mathura-vasi-mahatmyam - glorification of the residents of Mathurā; adi-varahe - in the Ādi-varāha Purāna; ye - who; vasanti - reside; maha-bhage - O fortunate one; mathuram - Mathurā itare janaḥ - other people; te - they; api yanti - attain; param - supreme; siddhim - perfection; mat-prasadat - from My mercy; na - not; saṁśayaḥ - doubt.

Glorification of the Residents of Mathurā

In the Ādi-varaha Purāṇa it is said:

O fortunate one, they who reside in Mathurā, but are not brāhmaṇas, by My mercy attain the supreme perfection. Of this there is no doubt.

Text 316

yas tatra nivased devi
samyato hi jitendriyaḥ
tri-kalam api bhujjano
vayu-bhakṣa-samo hi saḥ

yaḥ - who; tatra - there; nivased - resides; devi - O goddess; samyataḥ - controlled; hi - indeed; jita-indriyaḥ - conquered the senses; tri-kalam - three times; api - also; bhujjanaḥ - eating; vayu-bhakṣa-samaḥ - equal to someone who eats the wind; hi - indeed; saḥ - he.

O goddess, a person who lives there (in Mathurā), although he be a prisoner of his senses, is like one who has conquered them, and although he eats three times a day, is like an ascetic that only eats the wind.

Text 317

mathurayaṁ maha-puryaṁ
ye vasanty aścui-vrataḥ
balibhikṣa-pradataro
devas te nara-vigrahaḥ

mathurayam - in Mathurā; maha-puryam - the great city; ye - who; vasanti - reside; aścui - to unclean deeds; vrataḥ - vowed; balibhikṣa-pradatarah - granting benedictions; devaḥ - demigods; te - they; nara-vigrahaḥ - in the forms of men.

They who, although avowed to unclean works, live in the great city of Mathurā, are demigods that grant benedictions, although they bear human forms.

Text 318

mathura-vasino lokaḥ
sarve te mukti-bhajanaḥ
api kīṭaḥ pataṅgo va
tiryag-yoni-gato 'pi va

mathura-vasino lokaḥ - residents of Mathurā; sarve - all; te - they; mukti-bhajanaḥ - liberated; api - even; kīṭaḥ - worms and insects; pataṅgaḥ - moths and birds; va tiryag-yoni-gataḥ - beasts; api - even; va - or.

They who live in Mathurā, even the worms, insects, moths, birds, and beasts, are all liberated.

Text 319

tiṣṭhed yuga-sahasraṁ tu
padanaikena yaḥ puman
tasyadhikaṁ bhavet puṇyaṁ
mathurayaṁ nivasinaḥ

tiṣṭhed - may stay; yuga-sahasram - for a thousand yugas; tu - indeed; pada-anaikena - standing on one foot; yaḥ - who; puman - a person; tasya - of him; adhikam - greater; bhavet - is; puṇyam - piety; mathurayam - in Mathurā; nivasinaḥ - residents.

By living in Mathurā one attains more piety than by performing the harsh austerity of standing on one foot for a thousand yugas.

Text 320

para-dara-rata ye ca
ye nara ajitendriyaḥ
mathura-vasinaḥ sarve
te deva nara-vigrahaḥ

para-dara-rata - adulterers; ye - who; ca - and; ye - who; narah - people; ajitendriyaḥ - uncontrolled senses; mathura-vasinaḥ - residents of Mathurā; sarve - all; te - they; devah - demigods; nara-vigrahaḥ - in human form.

They who live in Mathurā and are adulterers, or are defeated by their senses, are all demigods in human form.

Text 321

siddha bhuta-gaṇaḥ sarve
ye ca deva-gana bhuvi
mathura-vasino lokam
te paśyanti catur-bhujan

siddhah - Siddhas; bhuta-gaṇaḥ - Bhutas; sarve - all; ye - who; ca - and; deva-gaṇaḥ - devas; bhuvi - on the earth; mathura-vasinaḥ - residents of Mathurā; lokam - people; te - they; paśyanti - see; catur-bhujan - with four arms.

All Siddhas, Bhūtas, and Devas who come to earth see the people of Mathurā as four-armed residents of Vaikuṅṭha.

Text 322

mathurayam ye vasanti
viṣṇu-rupa hi te khalu
ajñanas tan na paśyanti
paśyanti jñana-cakṣuṣaḥ

mathurayam - in Mathurā; ye - who; vasanti - reside; viṣṇu-rupah - forms of

Viṣṇu;
hi - indeed; te - they; khalu - indeed; ajñānaḥ - unknowing; tan - them; na - not;
paśyanti - see; paśyanti - see; jñāna - of knowledge; cakṣuṣaḥ - with eyes.

They who live in Mathurā have forms like Lord Viṣṇu's form. The ignorant cannot see it, but they who have eyes of knowledge see it.

Text 323

mathurayam pure yas tu
prasadam pura-vasinam
karayitva tu manujō
jayate sa catur-bhujah

mathurayam - in Mathurā; pure - in the city; yaḥ - who; tu - indeed; prasadam - a palace; pura-vasinam - of the people of the city; karayitva - creating; tu - indeed; manujah - a person; jayate - is born; saḥ - he; catur-bhujah - with four arms.

A person who builds a palace for the residents of Mathurā becomes in his next birth a four-armed resident of Vaikunṭha.

Text 324

skande

mathura-vasino lokan
manasapi dviṣanti ye
na jatu bhavita teṣam
viraho nirayaiḥ saha

skande - in the Skanda Purāṇa; mathura-vasinaḥ - residents of Mathurā; lokan - worlds; manasa - with the heart; api - even; dviṣanti - hate; ye - who; na - not; jatu - ever; bhavita - will be; teṣam virahaḥ - separation; nirayaiḥ - from hell; saha - with.

In the Skanda Purāṇa it is said:

For they who in their hearts hate the residents of Mathurā the tortures of hell will not cease.

Text 325

mathura-vasinaṃ kurvanti
upakaran manag api
ye loka nasti teṣaṃ hi
punyasyantaḥ kadacana

mathura-vasinam - of the residents of Mathurā; kurvanti - do; upakaran - help; manag - slightly; api - even; ye - who; lokah - people; na - not; asti - is; teṣam - of them; hi - indeed; puṇyasya - of piety; antaḥ - end; kadacana - ever.

The piety gained by they who, even slightly, help the residents of Mathurā, will never end.

Text 326

padme patala-khaṇḍe
dhanya mathura-vasas te
vasanti hari-sannidhau
catur-varṇa-varaḥ so 'yaṃ
pibate yamuna-jalam

padme - in the Padma Purāna; patala-khaṇḍe - Patala - khaṇḍa; dhanyah - fortunate; mathura-vasaḥ - residents of Mathurā; te - they; vasanti - reside; hari-sannidhau - near Lord Hari; catur-varṇa-varaḥ - best of the four varnas; saḥ ayam - he; pibate - drinks; yamuna-jalam - Yamunā water.

In the Padma Purāna, Pātāla-khaṇḍa, it is said:

The residents of Mathurā are fortunate, for they live near Lord Hari. A person who drinks the water of the Yamunā belongs to the best of the four varnas.

Text 327

svapacaḥ pavanas te 'tra
vasanti mathura-pure
anya-deśa-stha-vipranam
mathura-vasino 'dhikaḥ

svapacaḥ - dogeaters; pavanaḥ - purified; te - they; atra - here; vasanti - reside;

mathura-pure - in Mathurā; anya-deśa-stha - in another country; vipraṇam - brāhmaṇas; mathura-vasinaḥ - residents of Mathurā; adhikaḥ - greater.

Dog eaters who live in Mathurā City become purified. The ordinary people of Mathurā are better than the brāhmaṇas in other places.

Text 328

tatraiva nirvaṇa-khaṇḍe

mathura-vasino dhanya
manya api divaukasam
aganya-mahimanas te
sarva eva catur-bhujah

tatra - there; eva - indeed; nirvaṇa-khaṇḍe - in the Nirvana-khaṇḍa; mathura-vasinaḥ - the residents of Mathurā; dhanyah - fortunate; manyah - glorious; api - also; divaukasam - of the residents of heaven; aganya - measureless; mahimanaḥ - glories; te - they; sarve - all;; eva - indeed; catur-bhujah - with four arms.

In the same scripture, in the Nirvana-khaṇḍa, it is said:

The residents of Mathurā are fortunate. They are more exalted than the demigods in heaven. Their glories cannot be counted. They are all four-armed residents of Vaikunṭha.

Text 329

mathura-vasinaṃ ye tu
doṣaṃ paśyanti manavaḥ
te sva-doṣaṃ na paśyanti
janma-mṛtyu-sahasra-dam

mathura-vasinam - residents of Mathurā; ye - who; tu - indeed; doṣam - fault; paśyanti - see; manavaḥ - people; te - they; sva-doṣam - own fault; na - not; paśyanti - see; janma - births; mṛtyu - and deaths; sahasra - thousands; dam - giving.

People who see fault in the residents of Mathurā do not see their own mistake, which will bring them thousands of births and deaths.

Text 330

tatradi-varaha-mataṁ madhuvanāṁ puradbhir apy astīti. tatha hi

tena dr̥ṣṭa ca sa ramya
vasavasya purī yatha
vanair dvadaśabhir yukta
punya papa-hara śubha

tatra - there; adi-varaha-matam - the opinion of Ādi-varāha Purāna;
madhuvanam - Madhuvana; puradbhir - with the floods; api - even; asti - is; iti -
thus; tatha - so; hi - indeed; tena - by him; dr̥ṣṭa - seen; ca - and; sa - it; ramya -
charming; vasavasya - of Indra; purī - the city; yatha - as; vanair - with forests;
dvadaśabhir - 12; yukta - endowed; punya - sacred; papa-hara - removing sins;
śubha - auspicious.

The Ādi-varāha Purāna considers that the forest of Madhuvana continues to
exist after the great flood of cosmic devastation. It further says:

For one who sees sacred and auspicious Mathurā, which has twelve forests, and
which destroys sins, it is as beautiful as Indra's capitol.

Text 331

atha dvadaśa-vananāṁ mahatmyam. tatra madhuvanasya

ramyaṁ madhuvanāṁ nama
viṣṇu-sthanam anuttamam
yad dr̥ṣṭva manuḥ devī
sarvan kamaṁ avapnuyat

atha - now; dvadaśa-vananam - of the 12 forests; mahatmyam - glorification;
tatra - there; madhuvanasya - of Madhuvana; ramyaṁ - charming; madhuvanam -
Madhuvana; nama - named; viṣṇu-sthanam - Viṣṇu's place; anuttamam - peerless;
yad - which; dr̥ṣṭva - having seen; manuḥ - a person; devī - O goddess; sarvan -
all; kamaṁ - desires; avapnuyat - attains.

Glorification of Mathurā's Twelve Forests

Glorification of of Madhuvana

O goddess, a person who sees Lord Viṣṇu's beautiful and peerless abode of

Madhuvana, attains all his desires.

Text 332

talavanasya. adi-varahe

vanam talavanakhyam ca
dvitīyam vanam uttamam
yatra snatva naraḥ devi
kṛta-kṛtyo 'bhijayate

talavanasya - of Talavana; adi-varahe - in the Ādi-varāha Purāna; vanam talavanakhyam - Talavana forest; ca - and; dvitīyam - second; vanam - forest; uttamam - transcendental; yatra - where; snatva - having bathed; naraḥ - a person; devi - O goddess; kṛta-kṛtyaḥ - successful; abhijayate - becomes.

Glorification of Tālavana

In the Ādi-varāha Purāṇa it is said:

The second forest is transcendental Tālavana. O goddess, a person who bathes there attains all success.

Text 333

tatra kuṇḍam svaccha-jalam
nīlotpala-vibhuṣitam
tatra snanena danena
vañchitam phalam apnuyat

tatra - there; kuṇḍam - lake; svaccha - clear; jalam - water; nīlotpala - with blue lotuses; vibhuṣitam - ornamented; tatra - there; snanena - by bathing; danena - by charity; vañchitam - desired; phalam - result; apnuyat - attains.

The clear-water lake there is decorated with blue lotuses. By bathing there or giving charity there, one attains his desire.

Text 334

skande mathura-khaṇḍe

aho talavanam punyam
yatra talair hato 'suraḥ
hitaya yadavanam ca
atma-kṛīḍanakaya ca

skande mathura-khanḍe - in the Skanda Purāna, Mathurā-khanḍa; ahaḥ - Oh;
talavanam - Talavana; puṇyam - sacred; yatra - where; talair - by tala trees; hataḥ -
killed; asuraḥ - demon; hitaya - for the welfare; yadavanam - of the Yādavas; ca -
and; atma-kṛīḍanakaya - for pastimes; ca - and.

In the Skanda Purāṇa, Mathurā-khanḍa, it is said:

This is sacred Talavana where, to help the Lord's pastimes and to benefit the
Yādavas, a demon was killed by palm trees,.

Text 335

yas tatra kurute snanam
yatra kutra sthite jale
yadavatvam avapnoti
dehante deva-darśanam

yaḥ - who; tatra - there; kurute snanam - bathes; yatra - where; kutra - where?;
sthite - situated; jale - water; yadavatvam - the state of being a Yādava; avapnoti -
attains; deha - of the body; ante - at the end; deva - of the Lord; darśanam - the
sight.

A person who bathes in the waters there becomes, at the end of his body, a
Yādava who personally sees the Lord.

Text 336

kumudavanasyadi-varahe

vanam kumudvanakhyam ca
ṛtīyam uttamam param
tatra gatva nara devī
kṛta-kṛtyo 'bhijayate

kumudavanasya - of Kumudavana; adi-varahe - in the Ādi-varāha Purāna;
vanam kumudvanakhyam - Kumudavana; ca - and; ṛtīyam - third; uttamam -

supreme; param - next; tatra - there; gatva - having gone; naraḥ - a person; devi - O goddess; kṛta-kṛtyaḥ - successful; abhijayate - becomes.

Glorification of Kumudavana

In the Ādi-varāha Purāṇa it is said:

The third forest is transcendental Kumudavana. O goddess, a person who goes there attains all success.

Text 337

kamyavanasyadi-varahe

caturtham kamyakavanam
vananam vanam uttamam
tatra gatva nara devi
mama loke mahiyate

kamyavanasya - of Kamyavana; adi-varahe - in the Ādi-varāha Purāṇa;
caturtham - the fourth; kamyakavanam - Kamyavana; vananam vanam uttamam -
the best of forests; tatra - there; gatva - having gone; naraḥ - a person; devi - O
goddess; mama - My; loke - in the abode; mahiyate - glorified.

Glorification of Kāmyavana

The fourth is Kāmyavana, the best of all forests. O goddess, a person who goes there is glorified in My abode.

Text 338

vimalasya ca kuṇḍe tu
sarvam papam vimokṣyate
yas tatra muñcati praṇan
mama lokam sa gacchati

vimalasya - pure; ca - and; kuṇḍe - in the lake; tu - indeed; sarvam - all; papam -
sin; vimokṣyate - free; yaḥ - who; tatra - there; muñcati - gives up; praṇan - life;
mama - My; lokam - abode; saḥ - he; gacchati - goes.

In nearby Vimala-kuṇḍa one becomes free from all sins and, when leaving this

life, goes to My abode.

Text 339

skande mathura-khaṇḍe

tataḥ kamyavanam rajan
yatra balye sthito hariḥ
snana-matreṇa sarveṣam
sarva-kama-phala-pradam

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; tataḥ - then; kamyavanam - Kamayavana; rajan - O king; yatra - where; balye - in childhood; sthitaḥ - situated; hariḥ - Hari; snana-matreṇa - simply by bathing; sarveṣam - of all; sarva-kama-phala-pradam - granting all desires.

In the Skanda Purāṇa, Mathura-khaṇḍa, it is said:

O king, next is Kāmyavana, where Lord Hari stayed in His childhood. Simply by bathing here, any person will attain all his desires.

Text 340

tatra kama-saro rajan
gopika-ramanam saraḥ
tatra tīrtha-sahasrani
saramsi ca pṛthak pṛthak

tatra - there; kama-saraḥ - Kama-sarivara; rajan - O king; gopika-ramanam saraḥ - Gopikaramana-sarovara; tatra - there; tīrtha-sahasrani - thousands of holy places; saramsi - lakes; ca - and; pṛthak pṛthak - variously.

In that place are Kāma-sarovara, Gopikāramaṇa-sarovara, many other lakes, and thousands of holy places.

Text 341

bahulavanasyadi-varahe

pañcamam bahulavanam

vananaṁ vanam uttamam
tatra gatva naraḥ devi
agni-sthanaṁ sa gacchati

bahulavanasya - of Bahulavana; adi-varahe - in the Ādi-varāha Purāṇa;
pañcamam - the fifth; bahulavanam - Bahulavana; vananaṁ vanam uttamam - the
best of forests; tatra - there; gatva - having gone; naraḥ - a person; devi - O
goddess; agni-sthanaṁ - Agniloka; saḥ - he; gacchati - goes.

Glorification of Bahulāvana

In the Ādi-varāha Purāṇa it is said:

The fifth forest is Bahulāvana, the best of forests. O goddess, a person who goes
there attains Agniloka

Text 342

skande mathura-khaṇḍe

bahula śri-hareḥ patnī
tatra tiṣṭhati sarvada
tasmin padmavane rajan
bahu-punya-phalani ca

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; bahula -
Bahulā; śri-hareḥ - of Lord Kṛṣṇa; patnī - wife; tatra - there; tiṣṭhati - stays; sarvada
- always; tasmin - there; padmavane - in a forest of lotuses; rajan - O king; bahu-
punya-phalani - many pious results; ca - and.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

Lord Hari's wife Bahulā stays there always. O king, in the forest of lotus flowers
there one attains the result of many pious deeds.

Text 343

tatraiva ramate viṣṇur
lakṣmya sardhaṁ sadaiva hi
tatra saṅkarṣaṇaṁ kuṇḍam
tatra mana-saro nṛpa

tatra - there; eva - indeed; ramate - enjoys; viṣṇur - Viṣṇu; lakṣmya sardham - with Lakṣmi; sada - always; eva - indeed; hi - indeed; tatra - there; saṅkarṣaṇam kuṇḍam - Sankarsana-kunḍa; tatra - there; mana-saraḥ - Mana-sarovara; nṛpa - O king.

There Lord Viṣṇu enjoys pastimes with Lakṣmi eternally. In that place is Saṅkarṣana-kunḍa. In that place is Māna-sarovara, O king.

Text 344

yas tatra kurute snanam
madhu-mase nṛpottama
sa paśyati hariṁ tatra
lakṣmya saha viśampate

yaḥ - who; tatra - there; kurute snanam - bathes; madhu-mase - in the month of Caitra; nṛpottama - O king; saḥ - he; paśyati - sees; hariṁ - Kṛṣṇa; tatra - there; lakṣmya saha - with Lakṣmi; viśampate - O king.

O king, a person who bathes there during the month of Caitra (March-April) sees Lord Viṣṇu and Lakṣmi there.

Text 345

bhadraṇasyādi-varāhe
tasmin bhadraṇam nama
ṣaṣṭham ca vanam uttamam
tatra gatva tu vasudhe
mad-bhakto mat-parayaṇaḥ
tad vanasya prabhavena
nagalokaṁ sa gacchati

bhadraṇasya - of Bhadravana; ādi-varāhe - in the Ādi-varāha Purāṇa; tasmin - there; bhadraṇam - Bhadravana; nama - named; ṣaṣṭham - sixth; ca - and; vanam - forest; uttamam - transcendental; tatra - there; gatva - having gone; tu - indeed; vasudhe - O earth; mad-bhaktaḥ - My devotee; mat-parayaṇaḥ - devoted to Me; tad vanasya - of that forest; prabhavena - by the power; nagalokaṁ - to Nagaloka; saḥ - he; gacchati - goes.

Glorification of Bhadravana

In the Ādi-varāha Purāṇa it is said:

Bhadravana is the sixth transcendental forest. O earth-goddess, a devotee attached to Me who goes there, goes to Nāgaloka by the power of that forest.

Text 346

khadiravanasyadi-varahe

saptamaṁ tu vanaṁ bhumau
khadiraṁ loka-viśrutam
tatra gatva naro bhadre
mama lokaṁ sa gacchati

khadiravanasya - of Kadiravana; adi-varahe - in the Ādi-varāha Purāṇa;
saptamam - seventh; tu - indeed; vanaṁ - forest; bhumau - on the earth; khadiram
- Kadira; loka-viśrutam - famous in the world; tatra - there; gatva - having gone;
naraḥ - a person; bhadre - O auspicious one; mama - My; lokam - abode; saḥ - he;
gacchati - goes.

Glorification of Khadiravana

In the Ādi-varāha Purāṇa it is said:

The sixth forest is famous on the earth as Khadiravana. O auspicious one, a person who goes there will go to My abode.

Text 347

mahavanasyadi-varahe

mahavanaṁ caṣṭamaṁ tu
sadaiva hi mama priyam
tasmin gatva tu manuja
indraloke mahīyate

mahavanasya - of Mahavana; adi-varahe - in the Ādi-varāha Purāṇa; mahavanam
- Mahavana; ca - and; aṣṭamam - eighth; tu - indeed; sada - always; eva hi - indeed;
mama - My; priyam - dear; tasmin - there; gatva - having gone; tu - indeed;
manujah - a person; indraloke - Indraloka; mahīyate - is glorified.

Glorification of Mahāvana

In the Ādi-varāha Purāna it is said:

The eighth forest is Mahāvana, which is very dear to Me. A person who goes there is glorified on Indraloka.

Text 348

yamalarjuna-tīrtham ca
kuṇḍam tatra ca vartate
paryastam yatra śakaṭam
bhinna-bhaṇḍa-kuṭī-ghatam

yamalarjuna-tīrtham - Yamalarjuna-tirtha; ca - and; kuṇḍam - lake; tatra - there; ca - and; vartate - is; paryastam - overturned; yatra - where; śakaṭam - the cart; bhinna - broken; bhaṇḍa-kuṭī-ghatam - pots and pans.

In that place are Yamalārjuna-tirtha and Yamalārjuna-kuṇḍa. In that place is the place where the cart was overturned and the pots and pans were broken.

Text 349

tatra snanopavasena
anantaṁ phalam apnuyat
tatra gopīśvaro nama
maha-pataka-naśanaḥ

tatra - there; snana - by bathing; upavasena - and fasting; anantam - limitless; phalam - result; apnuyat - attains; tatra - there; gopīśvaraḥ - Gopisvara; nama - named; maha-pataka-naśanaḥ - destroying great sins.

By fasting and bathing in that place one attains a limitless result. The Deity Gopīśvara there destroys great sins.

Text 350

sapta-samudrikam nama
kuṇḍam tu vimalodakam
devasyagre tu vasudhe

gopīśasya mahatmanah

sapta-sāmudrikam nama kuṇḍam - Sapta-samudrika-kuṇḍa; tu - indeed;
vimalodakam - with clear water; devasya - the Deity; agre - before; tu - indeed;
vasudhe - O earth; gopīśasya mahatmanah - of Lord Gopīśvara.

O earth-goddess, before the Deity of Lord Gopīśvara is a clear-water lake named Saptasāmudrika-kuṇḍa.

Text 351

pitaraś cabhinandanti
paniyam piṇḍam eva ca
soma-vare tv amavasyam
piṇḍa-danam karoti yaḥ
gaya-piṇḍam pradanam ca
kṛtam nasty atra saṁśayaḥ

pitaraḥ - the pitās; ca - and; abhinandanti - rejoice; paniyam - water; piṇḍam -
piṇḍa; eva - indeed; ca - and; soma-vare - on Monday; tv amavasyam - on the new-
moon day; piṇḍa - of piṇḍa; danam - offering; karoti - does; yaḥ - who; gaya-
piṇḍam - piṇḍa at Gayā; pradanam - offering; ca - and; kṛtam - done; na - not; asti
- is; atra - here; saṁśayaḥ - doubt.

The pitās enjoy water and piṇḍa there. A person who on a Monday new-moon
day offers piṇḍa there, offers piṇḍa at Gayā. Of this there is no doubt.

Text 352

lohajaṅghavanasyadi-varahe

lohajaṅghavanam nama
lohajaṅghena rakṣitam
navamam tu vanam devi
sarva-pataka-naśanam

lohajaṅghavanasya - of Lohajaṅghavana; adi-varahe - in the Ādi-varāha Purāna;
lohajaṅghavanam nama - named Lohajaṅghavana; lohajaṅghena - by Lohajaṅgha;
rakṣitam - protected; navamam - ninth; tu - indeed; vanam - forest; devi - O
goddess; sarva - of all; pataka - sins; naśanam - destruction.

Glorification of Lohajaṅghavana

In the Ādi-varāha Purāṇa it is said:

O goddess, Lohajaṅghavana, which was protected by Lohajaṅghāsura, and which destroys all sins, is the ninth forest.

Text 353

bilvavanasya

vanam bilvavanam nama
daśamam deva-pujitam
tatra gatva tu manujo
brahmaloke mahīyate

bilvavanasya - of Blivavana; vanam bilvavanam nama - the forest named Blivavana; daśamam - tenth; deva - by the demigods; pujitam - worshiped; tatra - there; gatva - having gone; tu - indeed; manujaḥ - a person; brahmaloke - in Brahmaloaka; mahīyate - glorified.

Glorification of Bilvavana

The forest named Bilvavana, which is worshiped by the demigods, is the tenth forest. A person who goes there is glorified on Brahmaloaka.

Text 354

bhaṅḍīravanasya

ekadaśam tu bhaṅḍīram
yoginam priyam uttamam
tasya darśana-matreṇa
naro garbham na gacchati

bhaṅḍīravanasya - of Bhāṅḍīravana; ekadaśam tu - indeed; bhaṅḍīram - Bhāṅḍīra; yoginam - of the yogis; priyam - dear; uttamam - most; tasya - of that; darśana - by seeing; matreṇa - only; naraḥ - a person; garbham - a mother's womb; na - not; gacchati - goes.

Glorification of Bhāṅḍīravana

The eleventh forest is Bhāṇḍiravana, which is very dear to the yogis. Simply by seeing it, a person will never again enter a mother's womb.

Text 355

bhaṇḍīraṁ samanuprapya
vananaṁ vanam uttamam
vasudevaṁ tato dr̥ṣṭva
punar-janma na vidyate

bhaṇḍīram - Bhāṇḍira; samanuprapya - attaining; vananam - of forests; vanam - forest; uttamam - best; vasudevam - Lord Vāsudeva; tataḥ - then; dr̥ṣṭva - having seen; punar - again; janma - birth; na - not; vidyate - is.

A person who visits Bhāṇḍiravana, the best of forests, and sees the Deity of Lord Vāsudeva there, never takes birth again.

Text 356

tasmin bhaṇḍīrake snatva
samyato niyataśanaḥ
sarva-papa-vinirmukta
indralokaṁ sa gacchati

tasmin - there; bhaṇḍīrake - in Bhāṇḍiravana; snatva - having bathed; samyataḥ - controlling the senses; niyataśanaḥ - fasting; sarva-papa - all sins; vinirmuktah - free; indralokam - Indra's abode; saḥ - he; gacchati - goes.

A person who, fasting and controlling his senses, bathes in Bhāṇḍiravana, becomes free of all sins and goes to Indraloka.

Text 357

śri-vṛndavanasyadi-varahe
vṛndavanaṁ dvadaśamaṁ
vṛndaya parirakṣitam
mama caiva priyaṁ bhume
sarva-pataka-naśanam

śri-vṛndavanasya - of Vṛndāvana; adi-varahe - in the Ādi-varāha Purāna;

vṛndavanam - Vṛndāvana; dvadaśamam - twelfth; vṛndaya - by Vṛndā-devi;
parirakṣitam - protected; mama - My; ca - and; eva - indeed; priyam - favorite;
bhume - on the earth; sarva - all; pataka - sins; naśanam - destroying.

Glorification of Śrī Vṛndāvana

In the Ādi-varāha Purāṇa it is said:

The twelfth forest is Vṛndāvana, which is protected by Vṛndā-devi, and which destroys all sins, O earth-goddess, it is My favorite.

Text 358

tatrahāṁ krīḍayiṣyami
gopī-gopalakaiḥ saha
su-ramyaṁ su-pratītaṁ ca
deva-danava-durlabham

tatra - there; aham - I; krīḍayiṣyami - will enjoy pastimes; gopī - with the gopis;
gopalakaiḥ - and gopas; saha - with; su-ramyam - very charming; su-pratītam - very
famous; ca - and; deva - for the devas; danava - and danavas; durlabham - difficult
to attain.

It is very beautiful and very famous. The devas and dānavas can attain it only with great difficulty. There I will enjoy pastimes with the gopas and gopis.

Text 359

skande mathura-khaṇḍe

tato vṛndavanāṁ puṇyam
vṛnda-devi-samaśritam
harinadhiṣṭhitam tac ca
rudra-brahmādi-sevitam

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; tataḥ - then;
vṛndavanam - Vṛndāvana; puṇyam - sacred; vṛnda-devi - by Vṛndā-devi;
samaśritam - sheltered; hariṇa - by Lord Hari; adhiṣṭhitam - resided; tat - that; ca -
and; rudra-brahma-adi - by the demigods headed by Brahmā and Śiva; sevitam -
served.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

Next is sacred Vṛndāvana, where Lord Hari resides. It is protected by Vṛndā-devi and served by Brahma, Śiva, and the demigods.

Text 360

vṛndavanam su-gahanam
viśalam viśṛtam bahu
munīnam aśramaiḥ purnam
vanya-vṛnda-samanvitam

vṛndavanam - Vṛndāvana; su-gahanam - very dense; viśalam - large; viśṛtam - expanded; bahu - great; munīnam - of sages; aśramaiḥ - with aśramas; purnam - filled; vanya-vṛnda - with creatures and flowers of the forest; samanvitam - filled.

Vṛndāvana is very large and dense. It is filled with sages' āśramas. It is filled with the creatures and flowers of the forest.

Text 361

yatha lakṣmīḥ priyatama
yatha bhakti-para naraḥ
govindasya priyatamam
tatha vṛndavanam bhuvī

yatha - as; lakṣmīḥ - the goddess of fortune; priyatama - most dear; yatha - as; bhakti-para naraḥ - the devotees; govindasya - of Govinda; priyatamam - most dear; tatha - in that way; vṛndavanam - Vṛndāvana; bhuvī - on the earth.

As Lakṣmi-devi is dear, and as the devotees are dear, so in this world is Vṛndāvana dear to Lord Govinda.

Text 362

vatsair vatsa-tarībhiś ca
sakam kṛḍati madhavaḥ
vṛndavanantara-gataḥ
sa-ramair balakavṛtaḥ

vatsair - with calves; vatsa-tarībhiḥ - cows; ca - and; sakam - with; krīdati - plays;
madhavaḥ - Kṛṣṇa; vṛndavanantara-gataḥ - in Vṛndāvana; sa-ramair - with
Balarāma; balaka - by the boys; avṛtaḥ - accompanied.

In Vṛndāvana Lord Mādhava enjoys pastimes with the cows, calves, boys, and Balarāma.

Text 363

aho vṛndavanam ramyam
yatra govardhano giriḥ
yatra tīrthany anekani
viṣṇudeva-kṛtani ca

ahaḥ - Oh; vṛndavanam - Vṛndāvana; ramyam - charming; yatra - where;
govardhano giriḥ - Govardhana Hill; yatra - where; tīrthani - sacred places; anekani
- many; viṣṇudeva-kṛtani - made by Lord Viṣṇu; ca - and.

Oh, Vṛndāvana is beautiful with Govardhana Hill and with many holy places made sacred by Lord Viṣṇu.

Text 364

padme nirvaṇa-khaṇḍe
paramananda-kandakhyam
maha-pataka-naśanam
samasta-duḥkha-samhanṭṛ-
jīva-matra-vimuktidam

padme - in the Padma Purāṇa; nirvaṇa-khaṇḍe - Nirvāṇa-khaṇḍa;
paramananda-kanda-akhyam - known as the source of transcendental bliss; maha-
pataka-naśanam - destroying great sins; samasta-duḥkha-samhanṭṛ - destroying all
sufferings; jīva-matra-vimuktidam - giving liberation to the living entities.

In the Padma Purāṇa, Nirvāṇa-khaṇḍa, it is said:

Vṛndāvana is filled with transcendental bliss. It destroys the greatest sins. It ends all sufferings. Simply living within it grants liberation.

Text 365

śrī-daśama-skande

vanam vṛndavanam nama
paśavyam nava-kananam
gopa-gopī-gavam sevyam
punyadri-tṛna-vīrudham

śrī-daśama-skande - in the Tenth Canto of Śrīmad-Bhāgavatam; vanam - another forest; vṛndavanam nama - named Vṛndāvana; paśavyam - a very suitable place for maintenance of the cows and other animals; nava-kananam - there are many new gardenlike places; gopa-gopī-gavam - for all the cowherd men, the members of their families, and the cows; sevyam - a very happy, very suitable place; punya-adri - there are nice mountains; tṛna - plants; vīrudham - and creepers.

In the Śrīmad-Bhāgavatam (10.11.28) it is said:

Between Nandīśvara and Mahavana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopis and our animals.*

Text 366

vṛndavanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padambuja-labdha-lakṣmīḥ
govinda-venum anu-matta-mayura-nṛtyam
prekṣyadri-sanv-avatarany asamasta-sattvam

vṛndavanam - Vṛndāvana; sakhi - O friend; bhuvah - of the earth; vitanoti - expands; kīrtim - the fame; yad - which; devakī-suta - of Devaki's son; pada-ambuja - lotus feet; labdha - attained; lakṣmīḥ - opulence; govinda - of Kṛṣṇa; venum - the flute; anu - following; matta - maddened; mayura - peacocks; nṛtyam - dancing; prekṣya - seeing; adri - of the hill; sanv - on the top; avatarany asamasta-sattvam - not possible for others.

In the Śrīmad-Bhāgavatam (10.21.10) it is also said:

Dear friends, our Vṛndāvana is proclaiming the glories of this entire earth because this planet is glorified by the lotus footprints of the son of Devaki. Besides that, when Govinda plays His flute, the peacocks immediately become mad. When

all the animals and trees and plants, either on the top of Govardhana Hill or in the valley, see the dancing of the peacock, they all stand still and listen to the transcendental sound of the flute with great attention. We think that this boon is not possible or available on any other planet.*

Text 367

etena vṛndavanasya loka-prasiddhya ṣoḍaśa-krośi-vistaratvaṃ yuktaṃ eva. śrī-govinda-vṛndavanakhye bṛhad-gautamīya-tantre tv idam dṛśyate. tatra narada-praśno yatha

kim idam dvadaśabhikhyam
vṛndaranyam viśampate
śrotum icchami bhagavan
yadi yogyo 'sti me vada

etena - by this; vṛndavanasya - of Vṛndāvana; loka - in the world; prasiddhya - by the fame; ṣoḍaśa-krośi-vistaratvam - 16 krośas in size; yuktaṃ - proper; eva - indeed; śrī-govinda-vṛndavana-akhye - in the Govinda-Vṛndāvana-śāstra; bṛhad-gautamīya-tantre - in the Bṛhad-gautamiya Tantra; tu - indeed; idam - this; dṛśyate - is seen; tatra - there; narada - of Nārada; praśnaḥ - the question; yatha - as; kim - what?; idam - this; dvadaśabhikhyam known as the twelfth; vṛndaranyam - Vṛndāvana; viśampate - O king; śrotum - to hear; icchami - I wish; bhagavan - O Lord; yadi - if; yogyaḥ - proper; asti - is; me - for me. vada

Vṛndāvana is famous in this world as being 16 krośas (32 size). This is seen in the Śrī Govinda-Vṛndāvana-śāstra and the Bṛhad-Gautamiya-tantra. In that scripture Nārada asks the following question:

What is Vṛndāvana, which is named here as the twelfth forest? I desire to hear of it. O Lord, if You think it is right, please tell me of it.

Text 368

tatra śrī-kṛṣṇasyottaram

idam vṛndavanam ramyam
mama dhamaiva kevalam
atra ye paśavaḥ pakṣi-
vṛkṣa-kīṭa-naramaraḥ
ye ca santi mamadhiṣṭhe
mṛta yanti mamalayam

tatra - there; śrī-kṛṣṇasya - of Lord Kṛṣṇa; uttaram - answer; idam - this; vṛndavanam - Vṛndāvana; ramyam - beautiful; mama - My; dhama - abode; eva - indeed; kevalam - transcendental; atra - here; ye - who; paśavaḥ - animals; pakṣi - birds; vṛkṣa - trees; kīṭa - insects and words; nara - humans; amaraḥ - demigods; ye - who; ca - and; santi - are; mama - My; adhiṣṭhe - stay; mṛtaḥ - after death; yanti - attain; mama - My; alayam - abode.

Lord Kṛṣṇa answered:

Beautiful Vṛndāvana is My transcendental abode. The beasts, birds, trees, insects, worms, humans, and demigods who stay here with Me will all go, when they die, to My own abode.

Text 369

atra ye gopa-kanyaś ca
nivasanti mamalaye
yoginyas ta maya nityam
mama seva-parayaṇaḥ

atra - here; ye - who; gopa-kanyaḥ - gopis; ca - and; nivasanti - reside; mama - My; alaye - in the abode; yoginyaḥ - yoginis; taḥ - they; maya - by Me; nityam - eternally; mama - My; seva - to the service; parayaṇaḥ - devoted.

The gopis who reside here in My abode and serve Me with devotion stay eternally by My side.

Text 370

pañca-yojanam evasti
vanam me deha-rupakam
kalindiyam suṣumṇakhya
paramamṛta-vahinī
atra devaś ca bhutani
vartante sukṣma-rupataḥ

pañca-yojanam - five yojanas; eva - indeed; asti - is; vanam - forest; me - My; deha-rupakam - form; kalindiyam - in the Yamunā; suṣumna-akhyah - named Suṣumnā; parama-amṛta-vahinī - a river of nectar; atra - here; devaḥ - demigods; ca - and; bhutani - sages; vartante - are; sukṣma - in subtle; rupataḥ - forms.

This forest of five yojanas (40 miles) is My body. This Yamunā is the Suṣumnā River that flows with nectar. The demigods and sages stay here in subtle forms.

Text 371

sarva-deva-mayaś cahaṁ
na tyajami vanam kvacit
avirbhavas tirobhavo
bhaved atra yuge yuge
tejomayam idam ramyam
adṛśyam carma-cakṣusa

sarva-deva-mayaḥ - the personification of all the demigods; ca - and; aham - I; na - not; tyajami - leave; vanam - forest; kvacit - somewhere; avirbhavaḥ - appearance; tirobhavaḥ - disappearance; bhaved - is; atra - here; yuge yuge - milleneium after millenium; tejomayam - splendid; idam - this; ramyam - charming; adṛśyam - invisible; carma - flesh; cakṣusa - eyes.

I, who am the personification of all the demigods, never leave this forest. Millenium after millenium I appear and disappear. This splendidly beautiful forest then becomes invisible to material eyes.

Text 372

atha śri-govindasyadi-varahe
vṛndavane ca govindam
ye paśyanti vasundhare
na te yama-purim yanti
yanti punya-kṛtam gatim

atha - now; śri-govindasya - of Lord Govinda; adi-varahe - in the Ādi-varāha Purāna; vṛndavane - in Vṛndāvana; ca - and; govindam - Lord Govinda; ye - who; paśyanti - see; vasundhare - O earth; na - not; te - they; yama-purim - Yama's city; yanti - attain; yanti - they go; punya-kṛtam - of the pure; gatim - to the destination.

Glorification of the Śri Govinda Deity

In the Ādi-varāha Purāna it is said:

O earth-goddess, they who see the Govinda Deity in Vṛndāvana do not go to Yamarāja's city. They go to the place where pure-hearted saints go.

Text 373

skande mathura-khanḍe śri-naradoktau

tasmin vṛndavane puṇyam
govindasya nīketanam
tat-sevaka-samakīṛnam
tatraiva sthīyate maya

skande mathura-khanḍe - in the Skanda Purāṇa, Mathurā-khanḍa; śri-naradoktau - in Nārada's words; tasmin - in this; vṛndavane - Vṛndāvana; puṇyam - sacred;
govindasya - of Govinda; nīketanam - the temple; tat-sevaka - His servants;
samakīṛnam - assembled; tatra - there; eva - indeed; sthīyate - is stood; maya - by me.

In the Skanda Purāṇa, Mathurā-khanḍa, Śri Nārada says:

In Vṛndāvana is the sacred temple of Lord Govinda. When His servants are assembled, I stand among them.

Text 374

bhuvi govinda-vaikuṇṭham
tasmin vṛndavane nṛpa
yatra vṛndadayo bhṛtyaḥ
santi govinda-manasaḥ

bhuvi - on the earth; govinda-vaikuṇṭham - Lord Govinda's Vaikuṇṭha abode; tasmin - in that; vṛndavane - Vṛndāvana; nṛpa - O king; yatra - where; vṛndadayaḥ - beginning with Vṛndā-devi; bhṛtyaḥ - servants; santi - are; govinda-manasaḥ - their hearts fixed on Lord Govinda.

O king, Vṛndāvana, where Vṛndā-devi and others whose hearts are fixed on Lord Govinda stay, is Lord Govinda's Vaikuṇṭha abode on this earth.

Text 375

vṛndavane maha-sadma
yair dṛṣṭam puruṣottamaiḥ
govindasya mahī-pala
te kṛtartha mahī-tale

vṛndavane - in Vṛndāvana; maha-sadma - great abode; yair - by whom; dṛṣṭam - seen; puruṣa-uttamaiḥ - by great souls; govindasya - of Lord Govinda; mahī-pala - O king; te - they; kṛtarthah - successful; mahī-tale - on the earth.

O king, the great souls who see Lord Govinda's temple in Vṛndāvana have attained all success on this earth.

Text 376

atha śri-govinda-tīrthasya saura-purane

govinda-svami-tīrthakhyam
asti tīrtham mahottamam
vasudeva-tanujasya
viṣnor atyanta-vallabham

atha - now; śri-govinda-tīrthasya - of Śri Govinda-tirtha; saura-purane - in the Saura Purāna; govinda-svami-tīrthakhyam - named Govindasvāmi-tirtha; asti - is; tīrtham - a holy place; maha-uttamam - great; vasudeva - of Vasudeva; tanujasya - of the son; viṣnor - of Lord Viṣṇu; atyanta-vallabham - very dear.

Glorification of Govinda-tirtha

In the Saura Purāna it is said:

The great holy place named Govindasvāmi-tirtha is very dear to Lord Viṣṇu, who became the son of King Vasudeva.

Text 377

govinda-svami-namatra
vasaty arcatmako 'cyutaḥ
tatra snatva tam abhyarcya
muktim icchanti sadhavaḥ

govinda-svami-nama - named Govinda-svāmi; atra - here; vasati - resides; arcatmakah - Deity; acyutaḥ - Acyuta; tatra - there; snatva - having bathed; tam - Him; abhyarcya - having worshiped; muktim - liberation; icchanti - desire; sadhavaḥ - saints.

Here Lord Acyuta's Deity of Lord Govindasvāmi resides. The saintly devotees bathe nearby, worship the Deity, and yearn for release from the world of birth and death.

Text 378-379

atha śri-brahma-kunḍasyadi-varahe

tatra brahme maha-bhage
bahu-gulma-latavṛte
tatra snanam prakurvīta
eka-ratroṣito naraḥ

gandharvair apsarobhiś ca
krīḍamaṇaḥ sa modate
tathatra muñcate pranān
mama lokam sa gacchati

atha - now; śri-brahma-kunḍasya - of Brahma-kunḍa; adi-varahe - in the Ādi-varāha Purāna; tatra - there; brahme - in Brahma-kunḍa; maha-bhage - O auspicious one; bahu-gulma-latav - with many trees and vines; avṛte - filled; tatra - there; snanam - bath; prakurvīta - does; eka-ratra - for one night; uṣitaḥ - fasting; naraḥ - a person; gandharvair - with Gandharvas; apsarobhiḥ - apsaras; ca - and; krīḍamaṇaḥ - playing; saḥ - he; modate - enjoys; tatha - so; atra - here; muñcate - is liberated; pranān - from life; mama - My; lokam - abode; saḥ - he; gacchati - goes.

Glorification of Brahma-kunḍa

In the Ādi-varāha Purāna it is said:

A person who, fasting for the night, bathes in beautiful Brahma-kunḍa, which is surrounded by many trees and vines, enjoys pastimes with the Gandharvas and Apsarās. Leaving this life here, he goes to My abode.

Text 380

skande

tatra kuṇḍam maha-bhage
bahu-gulma-lataavṛtam
punyam eva maha-tīrtham
su-ramya-salilavṛtam

skande - in the Skanda Purāṇa; tatra - there; kuṇḍam - lake; maha-bhage - O auspicious one; bahu-gulma-lata-avṛtam - surrounded with trees and vines; punyam - sacred; eva - indeed; maha-tīrtham - great holy place; su-ramya - charming; salila - with water; avṛtam - filled.

In the Skanda Purāṇa it is said:

O auspicious one, in this place is a very sacred lake with beautiful waters surrounded by many trees and vines.

Text 381

tatra snanam prakurvīta
catuḥ-kaloṣito naraḥ
modate vimale divye
gandharvanam kule sukham

tatra - there; snanam - a bath; prakurvīta - does; catuḥ-kala - four times; uṣitaḥ - fasting; naraḥ - a person; modate - enjoys; vimale - in the pure; divye - splendid world; gandharvanam - of Gandharvas; kule - in the community; sukham - happiness.

A person who fasts and bathes here four times, enjoys in the community of Gandharvas in the splendid heavenly world.

Text 382

tatrapī muñcate pranān
satatam kṛta-niścayaḥ
gandharva-kulam utsrjya
mama lokam sa gacchati

tatra - there; api - also; muñcate - gives up; pranān - life; satatam - always; kṛta-niścayaḥ - determined; gandharva-kulam - in the community of Gandharvas;

utsrjya - giving up; mama - My; lokam - abode; saḥ - he;gacchati - goes.

A person who stays here with determination and departs from this life here, leaves the company of the Gandharvas and goes to My abode.

Text 383

tatraścaryam pravakṣyami
tat śṛṇusva vasundhare
labhante manujaḥ siddhim
mama karya-parayaṇaḥ

tatra - there; aścaryam - a wonder; pravakṣyami - I will tell; tat - this; śṛṇusva - please listen; vasundhare - O earth; labhante - attain; manujaḥ - people; siddhim - perfection; mama - My; karya-parayaṇaḥ - devoted to the service.

O earth-goddess, listen and I will tell you something wonderful: They who devotedly serve Me in this place attain the supreme perfection.

Text 384-385

tasya tatrottara-parśve
'śoka-vṛkṣaḥ sita-prabhaḥ
vaiśakhasya tu masasya
śukla-pakṣasya dvadaśi

sa puṣpati ca madhyahne
mama bhaktasukhavahaḥ
na kaścīd abhijanati
vina bhagavataṁ śucim

tasya - of this; tatra - there uttara-parśve - north; aśoka-vṛkṣaḥ - an aśoka tree; sita-prabhaḥ - white; vaiśakhasya - of Vaisakha; tu - indeed; masasya - of the month; śukla-pakṣasya dvadaśi - on the śukla-dvādaśi; saḥ - it; puṣpati - blooms; ca - and; madhyahne - in mid-day; mama - My; bhakta - devotees; sukhavahaḥ - bringing happiness; na - not; kaścīd - anyone; abhijanati - knows; vina - except; bhagavatam - devotee; śucim - pure.

North of this place is a white asoka tree that in the month of Vaiśākha (April-May), on the śukla-dvādaśi, at noon, suddenly bursts into full bloom. Except for My pure devotee, no one can understand how this happens.

Text 386

atha keśi-tīrthasyadi-varahe

gaṅga śata-guṇaṁ puṇyam
yatra keśi nīpatitaḥ
tatra pi ca viśeṣo 'sti
keśi-tīrthe vasundhare
tasmin piṇḍa-pradanena
gaya-piṇḍa-phalaṁ labhet

atha - now; keśi-tīrthasya - of Keśi-tīrtha; adi-varahe - in the Ādi-varāha Purāṇa; gaṅga - the Ganges; śata-guṇam - a hundred times; puṇyam - sacred; yatra - where; keśi - Keśi; nīpatitaḥ - died; tatra - there; api - also; ca - and; viśeṣaḥ - specific; asti - is; keśi-tīrthe - in Keśi-tīrtha; vasundhare - O earth; tasmin - there; piṇḍa-pradanena - by offering piṇḍa; gaya-piṇḍa-phalam - result of offering piṇḍa in Gayā; labhet - attains.

Glorification of Keśi-tīrtha

In the Ādi-varāha Purāṇa it is said:

Keśi-tīrtha, the place where Keśi died, is a hundred times more sacred than the Ganges. By offering piṇḍa in Keśi-tīrtha one attains the result of offering piṇḍa in Gayā.

Text 387

atha kaliya-hradasya tatraiva

kaliyasya hradam gatva
krīḍam kṛtvā vasundhare
snana-matrena tatraiva
sarva-papaiḥ pramucyate

atha - now; kaliya-hradasya - of Kāliya-hrada; tatra - there; eva - indeed; kaliyasya hradam - Kāliya-hrada; gatva - having gone; krīḍam - pastimes; kṛtvā - having done; vasundhare - O earth; snana-matrena - simply by bathing; tatra - there; eva - indeed; sarva-papaiḥ - of all sins; pramucyate - becomes freed.

Glorification of Kāliya-hrada

In the same scripture it is said:

O earth-goddess, a person who goes to Kāliya-hrada, bathes there and plays in the water, simply by bathing becomes freed from all sins.

Text 388

varahe

kaliyasya hradam punyam
asti guhyam param mama
yatraham kṛḍaye nityam
vimale yamunambhasi

varahe - in the Varāha Purāṇa; kaliyasya hradam - Kāliya-hrada; puṇyam - sacred; asti - is; guhyam - secret; param - great; mama - My; yatra - where; aham - I; kṛḍaye - enjoy pastimes; nityam - eternally; vimale - in the pure; yamuna - of the Yamunā; ambhasi - water.

In the Varāha Purāṇa it is said:

Sacred Kāliya-hrada, where I eternally play in the Yamuna's pure waters, is a great secret of Mine.

Text 389

tatrabhiṣekam kurvīta
aho-ratroṣito naraḥ
takṣakasya gṛham gatva
mama loke mahīyate

tatra - there; abhiṣekam - bath; kurvīta - does; ahaḥ - day; ratra - and night; uṣitaḥ - fasting; naraḥ - a person; takṣakasya - of a carpenter; gṛham - to the home; gatva - having gone; mama - My; loke - in the abode; mahīyate - glorified.

Even a person born in a carpenter's house, who fasts for a day and night and bathes there, is glorified in My abode.

Text 390-391

atrapi mahad aścaryam
paśyanti paṇḍita naraḥ
kaliya-hrada-purvena
kadambo mahato drumah

śata-śakho viśalakṣi
puṣpaṁ surabhi-gandhi ca
sa ca dvadaśa-masani
manojñaḥ śubha-śītalah
puṣpayati viśalakṣi
bhasvaraṁs tu diśo daśa

atra - here; api - also; mahad - great; aścaryam - wonder; paśyanti - see;
paṇḍitaḥ naraḥ - wise; kaliya-hrada - of Kāliya-hrada; purvena - in the east;
kadambaḥ - kadamba tree; mahataḥ - great; drumah - tree; śata - hundred; śakhaḥ
- branches; viśala - large; akṣi - eyes; puṣpaṁ - flowers; surabhi-gandhi-fragrant; ca
- and; sah - it; ca - and; dvadaśa-masani - for 12 months; manojñaḥ - beautiful;
śubha - pleasant; śītalah - cool; puṣpayati - blooms; viśalakṣi - O girl with the
beautiful eyes; bhasvaran - shining; tu - indeed; diśaḥ - directions; daśa - ten.

Wise men see a great wonder there. To the east of Kāliya-hrada is a great kadamba tree. O girl with beautiful, large eyes, this beautiful, splendidly white, pleasantly cool, hundred-branched tree is filled with fragrant flowers. O girl with beautiful, large eyes, this tree remains always in bloom through all twelve months of the year, always filling the ten directions with its splendor.

Text 392

saura-purane

tataḥ kaliya-tīrthakhyam
tīrtham aṁho-vinaśanam
anṛtyad yatra bhagavan
balaḥ kaliya-mastake

saura-purane - in the Saura Purāna; tataḥ - then; kaliya-tīrtha-akhyam - named Kāliya-tīrtha; tīrtham - holy place; aṁhaḥ - sins; vinaśanam - destroying; anṛtyad - danced; yatra - where; bhagavan - the Lord; balaḥ - a child; kaliya - of Kāliya; mastake - on the head.

In the Saura Purāna it is said:

Next is the holy place named Kāliya-tirtha, which destroys sins. There the Supreme Personality of Godhead as a boy danced on Kāliya's head.

Text 393

tatra yas tu kṛta-snano
vasudevam samarcayet
aganya-janma-duṣprapam
kṛṣṇa-sayujyam aśnute

tatra - there; yaḥ - who; tu - indeed; kṛta-snanaḥ - bathes; vasudevam - Lord Vāsudeva; samarcayet - worships; aganya - countless; janma - births; duṣprapam - difficult to attain; kṛṣṇa-sayujyam - Kṛṣṇa-sayuja mukti; aśnute - enjoys.

A person who bathes there and worships Lord Vāsudeva attains kṛṣṇa-sāyujya-mukti, which is difficult to attain even after countless births.

Text 394

atha dvadaśaditya-samjñasyadi-varahe

surya-tīrthe naraḥ snato
dṛṣṭvādityam vasundhare
aditya-bhavanam prapya
kṛta-kṛtyaḥ sa modate

atha - now; dvadaśaditya-samjñasya - Dvādaśāditya-tirtha; adi-varahe - in the Ādi-varāha Purāna; surya-tīrthe - at Sūrya-tirtha; naraḥ - a person; snataḥ - bathed; dṛṣṭva - having seen; adityam - the sun-god; vasundhare - O earth; aditya-bhavanam - the sun-god's abode; prapya - attaining; kṛta-kṛtyaḥ - successful; saḥ - he; modate - enjoys.

Glorification of Dvādaśāditya-tirtha

In the Ādi-varāha Purāna it is said:

O earth-goddess, a person who bathes at Sūrya-tirtha and sees the deity of the sun-god there, goes to the sun-god's abode and becomes happy.

Text 395

aditye 'hani saṅkrantav
asmin tīrthe vasundhare
manasabhīpsitam kamam
samprapnoti na saṁśayaḥ

aditye ahani - on Sunday; saṅkrantav - on Sankranti; asmin - in this; tīrthe - holy place; vasundhare - O earth; manasa - by the heart; abhīpsitam - desired; kamam - desire; samprapnoti - attains; na - not; saṁśayaḥ - doubt.

O earth-goddess, a person (who bathes) at this holy place on a Sunday during a sankranti attains his heart's desire. Of this there is no doubt.

Text 396

saura-purane

dvadaśaditya-tīrthakhyam
tīrtham tad anu pavakam
tasya darśana-matrena
nṛṇam aṁho vinaśyati

saura-purane - in the Saura Purāna; dvadaśaditya-tīrthakhyam - named Dvādaśāditya-tirtha; tīrtham - holy place; tad - that; anu - following; pavakam - purifying; tasya - of it; darśana-matrena - simply by seeing; nṛṇam - of men; aṁhaḥ - sin; vinaśyati - perishes.

In the Saura Purāna it is said:

Next is purifying Dvādaśāditya-tirtha. Simply by seeing it, the sins of men become destroyed.

Text 397

athokta-kramam yatrayaḥ kartavyopadeśaḥ. adi-varahe

prathamam madhuvanam proktam
dvadaśam vṛndikavanam
etani ye prapaśyanti
na te naraka-bhojinah

atha - then; ukta - said; kramam - sequence; yatrayaḥ - of a visit; kartavya - to do; upadeśaḥ - teaching; adi-varahe - in the Ādi-varāha Purāna; prathamam - first; madhuvanam - Madhuvana; proktam - said; dvadaśam - twelve; vṛndikavanam - Vṛndāvana; etani - they; ye - who; prapaśyanti - see; na te - they; naraka - hell; bhojinaḥ - experience.

Instruction to Visit the Twelve Forests of Vṛndāvana

In the Ādi-varāha Purāna it is said:

They who see the twelve forests of Vṛndāvana, which begin with Madhuvana, will not go to hell.

Text 398

yatha-krameṇa ye yatram
vananaṁ dvadaśasya tu
kariṣyanti vararohe
yanti te brahmam alayam

yatha-kramena - one by one; ye - who; yatram - visit; vananam - of the forests; dvadaśasya - twelve; tu - indeed; kariṣyanti - will do; vararohe - O beautiful girl; yanti - attain; te - they; brahmam - spiritual; alayam - abode.

O beautiful one, they who visit, one by one, the twelve forests (of Vṛndāvana) go to the spiritual abode.

Text 399

atha śrī-govardhanasya

tatraiva asti govardhanaṁ nama
kṣetraṁ parama-durlabham
mathura-pāścime bhage
adurad yojana-dvayam

atha - now; śrī-govardhanasya - of Govardhana Hill; tatra - there; eva - indeed; asti - is; govardhanam - Govardhana; nama - named; kṣetram - place; parama-durlabham - very rare; mathura-pāścime - west of Mathurā; bhage - O auspicious one; adurad - not far; yojana-dvayam - two yojanas.

Glorification of Śri Govardhana

In the same scripture it is said:

Two yojanas (16 miles), which is not very far, west of Mathurā is the very rare place named Govardhana Hill.

Text 400

anna-kuṭam tataḥ prapya
tasya kuryat pradakṣiṇam
na tasya punar avṛttir
devi sarvaṁ bravīmi te

anna-kuṭam - Annakūt-tirtha; tataḥ - then; prapya - attaining; tasya - of that; kuryat - may do; pradakṣiṇam - circumambulation; na - not; tasya - of him; punar - again; avṛttir - return; devi - O goddess; sarvaṁ - everything; bravīmi - I say; te - to you.

A person who circumambulates the place named Annakūṭa-tirtha does not return to this world. O goddess, I will now tell you everything about it.

Text 401

snatva manasa-gaṅgayam
dr̥ṣṭva govardhane harim
annakuṭam parikramya
kim manaḥ paritapyase

snatva - having bathed; manasa-gaṅgayam - in the manasa-ganga; dr̥ṣṭva - having seen; govardhane - on Govardhana Hill; harim - Lord Hari; annakuṭam - Annakuṭa-tirtha; parikramya - circumambulating; kim - what?; manaḥ - heart; paritapyase - suffers.

After bathing in the Manasa-gaṅga, seeing the Deity of Lord Hari on Govardhana Hill, and circumambulating Annakūṭa-tirtha, what heart can remain unhappy?

Text 402

indrasya varṣato 'ty-artham
gavaṁ pīḍa-karaṁ jalam
tasam samrakṣanarthaya
dhṛto giri-varo maya

indrasya - of Indra; varṣataḥ - rains; aty-artham - great; gavam - of the cows;
pīḍa-
karam - tormenting; jalam - water; tasam - of them; samrakṣanarthaya - to protect;
dhṛtaḥ - held; giri-varaḥ - the best of hills; maya - by Me.

To protect the cows distressed by Indra's torrential rains, I lifted Govardhana Hill.

Text 403

anna-kuṭa iti khyataḥ
sarvataḥ śakra-pujitaḥ
soma-vare tv amavasyam
prapya govardhanam naraḥ
dattva piṇḍan pitṛbhyaś ca
rajasuya-phalam labhet

anna-kuṭa iti khyataḥ known as Annakuṭa-tirtha; sarvataḥ - completely; śakra - by Indra; pujitaḥ - worshiped; soma-vare - on Sunday; tu - indeed; amavasyam - the new-moon; prapya - attaining; govardhanam - Govardhana; naraḥ - a person; dattva - giving; piṇḍan - piṇḍa; pitṛbhyaḥ - to the pitās; ca - and; rajasuya-phalam - result of a rājasūya-yajna; labhet - attains.

The place where Indra worshiped Lord Kṛṣṇa is famous as Annakūṭa-tirtha. A person who, on a Sunday that is also a new-moon day, goes to Govardhana Hill and offers piṇḍa to his ancestors, attains the result of offering a rājasūya-yajña.

Text 404

skande mathura-khanḍe
govardhanaś ca bhagavan
yatra govardhano dhṛtaḥ
rakṣita yadavaḥ sarva

indra-vṛṣṭi-nivaranat

skande mathura-khaṇḍe - in the Skanda Purāṇa, Mathurā-khaṇḍa; govardhanaḥ - Govardhana; ca - and; bhagavan - the Lord; yatra - where; govardhanaḥ - Govardhana; dhṛtaḥ - held; rakṣita - protected; yadavaḥ - the Yadus; sarve - all; indra - of Indra; vṛṣṭi - the rain; nivaranat - because of stopping.

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

Govardhana Hill is an incarnation of the Supreme Personality of Godhead. When the Lord lifted the hill, all the people of Vraja were saved from Indra's rains.

Text 405

aho govardhano viṣṇur
yatra tiṣṭhati sarvada
yatra brahma śivo lakṣmīr
vasaty eva na saṁśayaḥ

ahaḥ - Oh; govardhanaḥ - Govardhana; viṣṇur - Lord Viṣṇu; yatra - where; tiṣṭhati - stays; sarvada - always; yatra - where; brahma - Brahmā; śivaḥ - Śiva; lakṣmīr - Lakṣmī; vasati - reside; eva - certainly; na - not; saṁśayaḥ - doubt.

Oh, Lord Viṣṇu stays eternally on Govardhana Hill. Brahmā, Śiva, and Lakṣmī also reside there. Of this there is no doubt.

Text 406

varahe

asti govardhanaṁ nama
guhyaṁ kṣetraṁ paraṁ mama
adurad aṣṭa-krośat tu
mathurayaś ca paścime

varahe - in the Varāha Purāṇa; asti - is; govardhanaṁ nama - named Govardhana; guhyam - secret; kṣetram - place; param - transcendental; mama - My; adurad - not far; aṣṭa-krośat - 8 krośas; tu - indeed; mathurayaḥ - from Mathurā; ca - and; paścime - west.

In the Varāha Purāṇa it is said:

Eight krośas (16 miles), not very far, west of Mathurā, is My very confidential place named Govardhana.

Text 407

tatrapi mahad aścaryam
yat paśyanti su-cetaṣaḥ
tasmin samvartate bhūmir
sarva-bhagavata-priyam

tatra - there; api - also; mahad - great; aścaryam - a wonder; yat - which; paśyanti - see; su-cetaṣaḥ - wise; tasmin - there; samvartate - is; bhūmir - place; sarva-bhagavata-priyam - dear to all the devotees.

The wise see a great wonder there. In that place is something dear to all the devotees.

Text 408

catur-vimśati-dvadaśyam
tasmin śikhara-parvate
sthūlan paśyanti dīpan vai
dyotayanto diśo daśa

catur-vimśati-dvadaśyam - on Caturvimsati-dvādaśi; tasmin - there; śikhara-parvate - on the hill; sthūlan - great; paśyanti - see; dīpan - lamps; vai - indeed; dyotayantaḥ - shining; diśaḥ - directions; daśa - ten.

On Caturvimśati-dvādaśi the devotees see on Govardhana Hill many great lamps shining in the ten directions.

Text 409

yaś ca tan paśyate dīpan
mama karma-parayaṇaḥ
labhate paramaṁ siddhim
evam etan na saṁśayaḥ

yaḥ - who; ca - and; tan - them; paśyate - sees; dīpan - lamps; mama - My; karma-
parayanaḥ - devoted to the service; labhate - attains; paramam - supreme; siddhim
- perfection; evam - in this way; etan - them; na - not; saṁśayaḥ - doubt.

They who, devoted to My service, see these lamps. attain the supreme perfection. Of this there is no doubt.

Text 410

bhadre parśva-parivartinyam ekadaśyam govardhana-yatra. adi-varahe

masi bhadra-pade ya tu
śukla caikadaśi śubha
govardhane sopavaśaḥ
kuryat tasya pradakṣiṇam

govardhanam parikraman
dr̥ṣṭva devam hariṁ prabhum
rajasuyaśvamedhabhyam
phalam prapnoty asaṁśayaḥ

bhadre - in Bhadra; parśva-parivartinyam ekadaśyam - on the śukla-ekādaśi;
govardhana - to Govardhana; yatra - a visit; adi-varahe - in the Ādi-varāha Purāna;
masi bhadra-pade - in the month of Bhadra; ya - which; tu - indeed; śukla - śukla;
ca - and; ekadaśi - ekādaśi; śubha - auspicious; govardhane - on Govardhana Hill;
sopavaśaḥ - with fasting; kuryat - does; tasya - of it; pradakṣiṇam -
circumambulation; govardhanam - Govardhana; parikraman - circumambulating;
dr̥ṣṭva - having seen; devam hariṁ prabhum - Lord Hari; rajasuya - rajasuya;
aśvamedhabhyam - an aśvamedha sacrifices; phalam - result; prapnoti - attains;
asaṁśayaḥ - without doubt.

Visiting Govardhana Hill During Ekādaśi in the Month of Bhādra (August-September)

In the Ādi-varāha Purāna it is said:

On the auspicious śukla-ekādaśi in the month of Bhādra (August-September) one should fast and circumambulate Govardhana Hill. After circumambulating Govardhana Hill and seeing the Deity of Lord Hari there, one attains the result of having performed an rājasūya-yajña and an aśvamedha-yajña. Of this there is no doubt.

Text 412

śrī-daśame

hantayam adrir abala hari-dasa-varyo
yad rama-kṛṣṇa-carana-sparaśa-pramodaḥ
manam tanoti saha-go-gaṇayos tayor yat
panīya-suyavasa-kandara-kanda-mulaiḥ

hanta - oh; ayam - this; adrir - hill; abalaḥ - O friends; hari-dasa-varyaḥ - the best among the servants of the Lord; yat - because; rama-kṛṣṇa-caraṇa - of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa - by the touch; pramodaḥ - jubilant; manam - respects; tanoti - offers; saha - with; go-gaṇayoḥ - cows, calves, and cowherd boys; tayoḥ - to Them (Sri Kṛṣṇa and Balarama); yat - because; panīya - drinking water; suyavasa - very soft grass; kandara - caves; kanda-mulaiḥ - and by roots.

In the Tenth Canto (10.21.18) of Srimad-Bhagavatam it is said:

Of all the devotees this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows, and cowherd friends, with all kinds of necessities: water for drinking, very soft grass, caves, fruits, flowers, and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.*

Text 413

tatrastha-brahma-kunḍasya mathura-khanḍe

tatra snatva brahma-kunḍe
brahmana toṣito hariḥ
indradi-loka-palanam
jatani ca saramsi hi

tatra - there; stha - situated; brahma-kunḍasya - Brahma-kunḍa; mathura-khanḍe - in the Mathurā-khanḍa; tatra - there; snatva - having bathed; brahma-kunḍe - in Brahma-kunḍa; brahmaṇa - by Brahmā; toṣitaḥ - pleased; hariḥ - Lord Hari; indra-adi-loka-palanam - of Indra and the other demigod planetary rulers; jatani - born; ca - and; saramsi - lakes; hi - indeed.

Glorification of Brahma-kunḍa In That Place

In the Mathurā-khanḍa it is said:

After bathing in Brahma-kunḍa, Brahmā satisfied Lord Hari. Indra and other planetary rulers created other lakes nearby.

Text 414

adi-varahe

hradam̐ tatra maha-bhage
druma-gulma-latavṛtam
catvari tatra tīrthani
punyani ca śubhani ca

adi-varahe - in the Ādi-varāha Purāṇa; hradam̐ - a lake; tatra - there; maha-bhage - O auspicious one; druma-gulma-latavṛtam - surrounded by trees and vines; catvari - fourteen; tatra - there; tīrthani punyani - holy places; ca - and; śubhani - auspicious; ca - and.

In the Ādi-varāha Purāṇa it is said:

O auspicious one, that lake is surrounded by groves of trees and vines and by fourteen auspicious holy places.

Text 415

aidram̐ purvena parśvena
yama-tīrtham̐ tu dakṣine
varunam̐ pascime tīrtham̐
kauveram̐ cottarena tu
tatra madhye sthitaś caham̐
krīdayiṣye yad icchaya

aidram̐ - Indra-tīrtha; purvena - in the east; parśvena - side; yama-tīrtham̐ - Yama-tīrtha; tu - indeed; dakṣine - in the south; varunam̐ - Varuna-tīrtha; pascime - in the west; tīrtham̐ kauveram̐ - Kuvera-tīrtha; ca - and; cottarena - in the north; tu - indeed; tatra - there; madhye - in the middle; sthitaḥ - situated; ca - and; aham̐ - I; krīdayiṣye - will enjoy pastimes; yad - which; icchaya - as I wish.

On the eastern side is Indra-tirtha. On the south is Yama-tirtha. On the west is Varuṇa-tirtha. On the north is Kuvera-tirtha. In these places I will enjoy pastimes as I wish.

Text 416

śrī-govinda-kunḍasya mathura-khaṇḍe

yatrabhiṣikto bhagavan
maghona yadu-vairina
govinda-kunḍam taj-jatam
snana-matreṇa mokṣa-dam

śrī-govinda-kunḍasya - Govinda-kunḍa; mathura-khaṇḍe - in the Mathurā-khaṇḍa; yatra - where; abhiṣiktaḥ - bathed; bhagavan - the Lord; maghona - by Indra; yadu - of the Yadus; vairiṇa - the enemy; govinda-kunḍam - Govinda-kunḍa; taj-jatam - born from that; snana-matreṇa - simply by bathing; mokṣa-dam - grants liberation.

Glorification of Śrī Govinda-kunḍa

In the Mathurā-khaṇḍa it is said:

The Supreme Personality of Godhead was bathed by Indra, who had become the enemy of Vraja. From that bathing Govinda-kunḍa, was created. Govinda-kunḍa grants liberation to those who do nothing more than bathe in it.

Text 417

adi-varahe

anna-kuṭasya sannidhye
tīrtham śakra-vinirmitam
tasmin snane tarpane ca
śata-kratu-phalam labhet

adi-varahe - in the Ādi-varāha Purāna; anna-kuṭasya - Annakūṭa; sannidhye - near; tīrtham - a holy place; śakra - by Indra; vinirmitam - made; tasmin - there; snane - in bathing; tarpane - pleasing; ca - and; śata-kratu-phalam - result of a hundred yajnas; labhet - attains.

In the Ādi-varāha Purāṇa it is said:

Near Annakūṭa-tirtha is the holy place (Govinda-kuṇḍa) that Indra made. A person who bathes there and offers tarpana attains the result of performing a hundred yajñas.

Text 418

śrī-radha-kuṇḍadikasyadi-varahe

ariṣṭa-radha-kuṇḍabhyam
snanat phalam avapyate
rajasuyaśvamedhabhyam
natra karya vicarana

śrī-radha-kuṇḍa - Rādhā-kuṇḍa; adikasya - beginning with; adi-varahe - in the Ādi-varāha Purāṇa; ariṣṭa-radha-kuṇḍabhyam - Rādhā-kuṇḍa and Śyāma-kuṇḍa; snanat - from bathing; phalam - result; avapyate - is attained; rajasuya-śvamedhabhyam - of rajasuya and asvamedha yajnas; na - not; atra - here; karya - should be done; vicaraṇa - doubt.

Glorification of Rādhā-kuṇḍa and Other Places

In the Ādi-varāha Purāṇa it is said:

By bathing in Rādhā-kuṇḍa and Syama-kuṇḍa, one attains the result of having performed a rajasūya-yajña and an asvamedha-yajña. Of this there is no doubt.

Text 419

mathura-khaṇḍe

dīpotsave karttike ca
radha-kuṇḍe yudhiṣṭhira
dṛśyate sakalam viśvam
bhṛtyair viṣṇu-parayaṇaiḥ

mathura-khaṇḍe - in the Mathurā-khaṇḍa; dīpotsave - in the dipotsava festival; karttike - during Kārttika; ca - and; radha-kuṇḍe - at Rādhā-kuṇḍa; yudhiṣṭhira - O Yudhiṣṭhira; dṛśyate - is seen; sakalam - all; viśvam - the universe; bhṛtyair - by servants; viṣṇu - to Lord Viṣṇu; parayaṇaiḥ - devoted.

In the Mathurā-khaṇḍa it is said:

O Yudhiṣṭhira, during the dipotsava festival Lord Viṣṇu's devoted servants at Rādhā-kunḍa can see the entire universe.

Text 420

padme karttika-mahatmye

govardhane girau rāmye
radha-kunḍam priyam hareḥ
karttike bahulaṣṭamyam
tatra snatva hareḥ priyaḥ

padme karttika-mahatmye - in the Padma Purāna, Kārttika-māhātmya;
govardhane - on Govardhana; girau - Hill; rāmye - charming; radha-kunḍam -
Rādhā-kunḍa;
priyam - dear; hareḥ - to Hari; karttike - in Kārttika; bahulaṣṭamyam -
Bahulastami; tatra - there; snatva - having bathed; hareḥ - to Lord Hari; priyaḥ -
dear.

In the Padma Purāna, Kārttika-māhātmya, it is said:

Rādhā-kunḍa, by beautiful Govardhana Hill, is dear to Lord Hari. A person who bathes there on the Bahulāṣṭami day of the month of Kārttika is also dear to Lord Hari.

Text 421

naro bhakto bhaved vipras
tat-sthitasya pratoṣaṇam
yatha radha priya viṣṇos
tasyaḥ kunḍam priyam tatha

naraḥ - a person; bhaktaḥ - a devotee; bhaved - becomes; vipraḥbrāhmaṇa; tat-
sthitasya - staying there; pratoṣaṇam - satisfaction; yatha - as; radha - Rādhā; priya
- is dear; viṣṇoḥto Viṣṇu; tasyaḥ - Her; kunḍam - lake; priyam - dear; tatha - in the
same way.

O brāhmaṇas, a person who satisfies the residents of Rādhā-kunḍa becomes a great devotee. As Śrīmatī Rādhā is dear to Lord Viṣṇu, so Her lake (Rādhā-kunḍa)

is also dear to Him.

Text 422

sarva-gopīṣu saivaika
viṣnor atyanta-vallabha
tat-kunde karttikaṣṭamyam
tatra snatva hareḥ priyaḥ

sarva - among all; gopīṣu - the gopis; sa - She; eva - indeed; eka - alone; viṣnor - to Lord Viṣṇu; atyanta - most; vallabha - dear; tat-kunde - at Her lake; karttika - of Kārttika; aṣṭamyam - on the aṣṭami day; tatra - there; snatva - having bathed; hareḥ - of Lord Hari; priyaḥ - dear.

Among all the gopis, She is most dear to Lord Viṣṇu. A person who, on the aṣṭami day of the month of Kārttika, bathes in Her lake, becomes dear to Lord Hari.

Text 423

natva stutva ca sampujyo
deva-deva-janardanaḥ
prabodhinyam yatha - as; prītas
tatha prītas tato bhavet

natva - offering obeisances; stutva - offering prayers; ca - and; sampujyaḥ - to be worshiped; deva-deva - the master of the demigods; janardanaḥ - Janārdana; prabodhinyam - on Prabodhini; yatha - as; prītaḥ - pleased; tatha - so; prītaḥ - pleased; tataḥ - then; bhavet - is.

As Lord Janārdana, the master of the demigods, is pleased by obeisances, prayers and worship during the Prabodhini day, so He is also pleased when these are done at Rādhā-kunḍa.

Text 424

athakrura-tīrthasya saura-puraṇe

ananta-vasati-śreṣṭham

sarva-papa-vinaśanam
akrura-tīrtham aty-artham
asti priyataram hareḥ

atha - now; akrura-tīrthasya - of Akrūra-tirtha; saura-purane - in the Saura Purāṇa; ananta - limitless; vasati - of abodes; śreṣṭham - the best; sarva-papa-vinaśanam - destroying all sins; akrura-tīrtham - Akrūra-tirtha; aty-artham asti priyataram - is very dear; hareḥ - to Lord Hari.

Glorification of Akrūra-tirtha

In the Saura Purāṇa it is said:

The best of the Lord's numberless abodes and the destroyer of all sins, Akrūra-tirtha is very dear to Lord Hari.

Text 425

purnimayam tu yaḥ snayat
tatra tīrtha-vare naraḥ
sa mukta eva saṁsarat
karttikyam tu viśeṣataḥ

purnimayam - on the full-moon day; tu - indeed; yaḥ - who; snayat - bathes; tatra - there; tīrtha-vare - at the best of holy places; naraḥ - a person; saḥ - he; muktaḥ - liberated; eva - indeed; saṁsarat - from birth and death; karttikyam - during Kārttika; tu - indeed; viśeṣataḥ - specifically.

A person who, on the full-moon day of the month of Kārttika, bathes at that very holy place, becomes freed from the cycle of repeated birth and death.

Text 426

adi-varahe

tīrtha-rajam hi cakruram
guhyanam guhyam uttamam
tat-phalam samavapnoti
sarva-tīrthavagahanat

adi-varahe - in the Ādi-varāha Purāṇa; tīrtha-rajam - the king of holy places; hi - indeed; ca - and; akruram - Akrūra; guhyanam - of secrets; guhyam - secret;

uttamam - supreme; tat-phalam - result; samavapnoti - attains; sarva-tīrtha - in all holy places; avagahanat - from bathing.

In the Ādi-varāha Purāna it is said:

Akrūra-tirtha is the king of holy places, the most confidential of confidential abodes. There one attains the result of bathing in all other holy places.

Text 427

akrure ca punaḥ snatva
rahu-graste divakare
rajasuyaśvamedhabhyam
phalam prapnoti niścitam

akrure - at Akrūra-tirtha; ca - and; punaḥ - again; snatva - having bathed; rahu-graste divakare - on a solar eclipse; rajasuya-śvamedhabhyam - of a rajasuya and asvamedha sacrifice; phalam - result; prapnoti - attains; niścitam - certainly.

A person who, during a solar eclipse, bathes in Akrūra-tirtha, certainly attains the result of performing a rājasūya-yajña and an aśvamedha-yajña.

Text 428

atha bhaṇḍagarasya varahe

bhaṇḍagaram iti khyatam
guhyam ati tato mama
labhante manuḥ bhumi
siddhim tatra na saṁśayaḥ

atha - now; bhaṇḍagarasya - of Bhaṇḍagara-tirtha; varahe - in the Varāha Purāna; bhaṇḍagaram - Bhaṇḍagara-tirtha; iti - thus; khyatam - celebrated; guhyam - confidential; ati - very; tataḥ - then; mama - My; labhante - attain; manuḥ - people; bhumi - on the earth; siddhim - perfection; tatra - there; na - not; saṁśayaḥ - doubt.

Glorification of Bhāṇḍāgāra-tirtha

In the Varāha Purāna it is said:

O earth-goddess, the place known as Bhāṇḍāgāra-tirtha is My confidential abode. In Bhāṇḍāgāra-tirtha people attain perfection. Of this there is no doubt.

Text 429-431

tatra kuṇḍam maha-bhage
druma-gulma-lataṽṽtam
tatra snanam prakurvīta
aho-ratroṣito naraḥ

lokaṁ vaidyadharaṁ gatva
modate kṛta-niścayaḥ
tatraścaryaṁ pravakṣyami
bhumi guhyaṁ paraṁ mama

catur-vimśati-dvadaśyaṁ
mama bhakti-vayavsthitaḥ
ardha-ratreṣu śṛṇvanti
gītaṁ karna-sukhavaham

tatra - there; kuṇḍam - lake; maha-bhage - O auspicious one; druma-gulma-lataṽṽtam - surrounded by trees and vines; tatra - there; snanam - bath; prakurvīta - does; ahaḥ - day; ratra - and night; uṣitaḥ - fasting; naraḥ - a person; lokaṁ vaidyadharam - Vidyadhara-loka; gatva - having gone; modate - enjoys; kṛta-niścayaḥ - determined; tatra - there; aścaryaṁ - a wonder; pravakṣyami - I will describe; bhumi - on the earth; guhyam - secret; paraṁ - great; mama - My; catur-vimśati-dvadaśyam - on caturvimsati-dvādaśi; mama - My; bhakti-vayavsthitaḥ - situated in devotion; ardha - half; ratreṣu - in nights; śṛṇvanti - hear; gītaṁ - sing; karna - to the ears; sukha - happiness; avaham - carrying.

O auspicious one, that lake is surrounded by groves of trees and vines. A person who, fasting for a day and a night, bathes there, goes to Vidyādhara-loka, where enjoys great happiness. O earth-goddess, I shall now tell you a wonderful secret. At this place, on caturvimśati-dvadaśi, my devotees stay awake, in the middle of the night hearing songs about Me that bring pleasure to the ears.

Text 432

atha nandiśvarasya śrī-daśame

punya bata vraja-bhuvo yad ayaṁ nṛ-liṅgo
guḍhaḥ purana-puruṣo vana-citra-malyaḥ

gaḥ palayan saha-balaḥ kvanayamś ca venum
vikrīḍayañcati giritra-ramarcitaṅghriḥ

atha - now; nandīśvarasya - of Nandīśvara; śrī-daśame - in the Tenth Canto;
punya - sacred; bata - indeed; vraja-bhuvah - of the land of Vraja; yad - which;
ayam - this; nṛ-liṅgaḥ - in a human form; guḍhaḥ - concealed; purana-puruṣaḥ -
the ancient Supreme Person; vana-citra-malyaḥ - wearing wonderful garlands of
forest-flowers; gaḥ - the cows; palayan - protecting; saha-balaḥ - with Balarāma;
kvanayan - playing;
ca - and; venum - the flute; vikrīḍaya - playfully; añcati - tilting; giritra - by Śiva;
rama - and Lakṣmi; arcita - worshiped; aṅghriḥ - feet.

Glorification of Nandīśvara-tirtha

In the Tenth Canto (Śrīmad-Bhāgavatam 10.44.13) it is said:

Dear friends, just imagine how fortunate the land of Vṛndāvana is where the Supreme Personality of Godhead Himself is present, always decorated with flower garlands and engaged in tending cows along with His brother, Lord Balarāma. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vṛndāvana are fortunate to be able to constantly see the lotus feet of Kṛṣṇa and Balarāma, which are worshiped by great demigods like Lord Śiva and Brahmā and the goddess of fortune.*

Text 433

tatha ca paṭhanti

pavane sarasi snatva
kṛṣṇam nandīśvare girau
dṛṣṭva nandam yaśodam ca
sarvabhīṣṭam avapnuyat

tatha - so; ca - and; paṭhanti - read; pavane sarasi - in Pāvana-sarovara; snatva -
having bathed; kṛṣṇam - Kṛṣṇa; nandīśvare - in Nandīśvara; girau - hill; dṛṣṭva -
having seen; nandam - Nanda; yaśodam - Yaśoda; ca - and; sarva - all; abhīṣṭam -
desires; avapnuyat - attains.

In the Vedic literatures it is said:

A person who bathes in Pāvana-sarovara on Nandīśvara Hill and sees the Deities of Nanda and Yaśodā, attains all his desires.

Text 434

śakaṭārohanasyadi-varahe

śakaṭārohanam nama
tasmin kṣetre param mama
mathura-pāścime bhage
adurad ardha-yojane

śakaṭārohanasya - of Śakaṭārohana-tirtha; adi-varahe - in the Ādivarāha Purāna; śakaṭārohanam nama - named Śakaṭārohana-tirtha; tasmin - in this; kṣetre - place; param - transcendental; mama - My; mathura-pāścime - to the west of Mathurā; bhage - O auspicious one; adurad - not far; ardha-yojane - half a yojana.

Glorification of Śakaṭārohana-tirtha

In the Ādi-varāha Purāna it is said:

Half a yojana (4 miles), not far, west of Mathurā is My holy place named Śakaṭārohana-tirtha.

Text 435

anekani sahasraṇi
bhramaraṇam vasanti vai
tatrabhiṣekam kurvīta
eka-ratroṣito naraḥ
sa tu vaidyadharam lokam
gatva tu ramate sukham

anekani - many; sahasraṇi - thousands; bhramaraṇam - of bees; vasanti - live; vai - indeed; tatra - there; abhiṣekam - bath; kurvīta - does; eka-ratra - for one night; uṣitaḥ - fasting; naraḥ - a person; sah - he; tu - indeed; vaidyadharam lokam - to Vidyadhara-loka; gatva - having gone; tu - indeed; ramate - enjoys; sukham - happiness.

Many thousands of bees reside there. A person who, fasting for one night, bathes there, goes to Vidyādhara-loka, where he enjoys great happiness.

Text 436

tatrapī mahad aścaryam
paśyanti pathi samsthitaḥ
sarva-puṣpa-varam kuṇḍam
magha-mase tu dvadaśī

tatra - there; api - also; mahad - a great; aścaryam - wonder; paśyanti - see; pathi - on the pathway; samsthitaḥ - situated; sarva-puṣpa-varam - filled with all flowers; kuṇḍam - lake; magha-mase - in the month of Māgha; tu - indeed; dvadaśī - on the dvādaśī.

Travelers on the pathways there see a great wonder. On the dvādaśī of the month of Māgha (January-February) they see the lake there filled with every kind of flower.

Text 437

atha grahana-snanady-artham keṣucit tīrtheṣu kurukṣetratvati-deśaḥ. adi-varahe

govardhanam tathakruram
dve koṭī dakṣinottare
praskandanam ca bhaṇḍīram
kurukṣetra-samani sat

atha - now; grahana-snanady-artham - for bathing; keṣucit - certain; tīrtheṣu - holy places; kurukṣetratvati-deśaḥ - are like Kurukṣetra; adi-varahe - in the Ādi-varāha Purāṇa; govardhanam - Govardhana; tatha - then; akruram - Akrūra-tirtha; dve - two; koṭī - sides; dakṣiṇa - south; uttare - north; praskandanam - Praskandana-tirtha; ca - and; bhaṇḍīram - Bhandira; kurukṣetra - Kurukṣetra; samani - equal; sat - being.

Some of These Holy Bathing-places Are Like Kurukṣetra

In the Ādi-varāha Purāṇa it is said:

With Govardhana and Akrūra-tirtha on the south and north, and Praskandana-tirtha and Bhaṇḍira on the other sides, the area is like Kurukṣetra.

Text 438

atha yathartha-kathanam tatraiva

asi-kunḍam ca vaikunṭham
koṭi-tīrthottamam tada
avimuktam soma-tīrtham
samyamanam tindukam tatha

cakra-tīrtham tathakruram
dvadaśaditya-samjñakam
ete punyaḥ pavitraś ca
maha-pataka-naśanaḥ

atha - now; yathartha - appropriate; kathanam - description; tatra - there; eva - indeed; asi-kunḍam - Asi-kunḍa; ca - and; vaikunṭham - Vaikunṭha-tirtha; koṭi-tīrtha - Koṭi-tirtha; uttamam - after; tada - then; avimuktam - Avimukta-tirtha; soma-tīrtham - Soma-tirtha; samyamanam - Samyamana-tirtha; tindukam - Tinduka-tirtha; tatha - then; cakra-tīrtham - Cakra-tirtha; tatha - then; akruram - Akrūra-tirtha; vadaśaditya-samjñakam - the place named Dvādaśāditya-tirtha; ete - these; punyaḥ - sacred; pavitraḥ - pure; ca - and; maha - great; pataka - sins; naśanaḥ - destroying.

These Places Are Like Kurukṣetra

In the same scripture it is said:

The places are: Asi-kunḍa, Vaikunṭha-tirtha, Koṭi-tirtha, Avimukta-tirtha, Soma-tirtha, Samyamana-tirtha, Tinduka-tirtha, Cakra-tirtha, Akrūra-tirtha, and Dvādaśāditya-tirtha. These purifying sacred places destroy the greatest sins.

Text 439

kurukṣetrac chata-guna
mathurayam na samśayaḥ

kurukṣetrac - than Kurukṣetra; chata-guna - a hundred times; mathurayam - in Mathurā; na - not; samśayaḥ - doubt.

These places in Mathurā are a hundred times more sacred than Kurukṣetra. Of this there is no doubt.

Text 440

ye paṭhanti maha-bhage
śṛṅvanti ca samahitaḥ
mathurayaś ca mahatmyam
te yanti paramam gatim

ye - who; paṭhanti - who read; maha-bhage - O auspicious one; śṛṅvanti - hear;
ca - and; samahitaḥ - assembled; mathurayaḥ - of Mathurā; ca - and; mahatmyam -
glorification;- te - they; yanti - attain; paramam gatim - the supreme destination.

O fortunate one, they who read or hear of the glories of Mathurā go to the
supreme destination.

Text 441

te kulani tarayanti
dve śate pakṣayor dvayoḥ
mahatmya-śravanad eva
natra karya vicarana

te - they; kulani - relatives; tarayanti - liberate; dve śate - two hundred;
pakṣayor
dvayoḥ - on both sides; mahatmya - of the glories; śravanad - by hearing; eva -
indeed; na - not; atra - here; karya - to be done; vicarana - doubt.

By hearing the glories of Mathurā, the listeners liberate two hundred relatives
on both sides of their families. Of this there is no doubt.

Text 442 and 443

mathura-maha-tīrthani

viśrantir asi-kunḍam ca
vaikunṭho dhruva eva ca
kṛṣṇa-gaṅga cakra-tīrtham
sarasvatyaś ca saṅgamah

catuḥ-samudrikaḥ kupo
gokarṇakhya-śivas tatha
govardhano nanda-grham
vatsa-kṛīḍanakas tatha

vanani dvadaśa tatha
maha-tīrthani mathure

mathura - of Mathurā; maha - the great; tīrthani - holy places; viśrantir - Viśrānti-tīrtha; asi-kunḍam - Asi-kunḍa; ca - and; vaikunṭhaḥ - Vaikunṭha-tīrtha; dhruva - Dhruva-tīrtha; eva - certainly; ca - and; kṛṣṇa-gaṅga - the Kṛṣṇa-gaṅgā; cakra-tīrtham - Cakra-tīrtha; sarasvatyaḥ - the Sarasvati; ca - and; saṅgamaḥ - saṅgama; catuḥ-samudrikaḥ kupaḥ - Catuḥ-samudrika-kupa; gokarṇakhya-śivaḥ - Gokarṇakūpa; tatha - then; govardhanaḥ - Govardhana; nanda-gṛham - Nanda's home; vatsakṛīḍanakaḥ - Vatsakṛīḍanaka; tatha - then; vanani - forests; dvadaśa - twelve; tatha - then; maha-tīrthani - great holy places; mathure - in Mathurā.

The Great Holy Places of Mathurā

Viśrānti-tīrtha, Asi-kunḍa, Vaikunṭha-tīrtha, Dhruva-tīrtha, Kṛṣṇa-gaṅga, Cakra-tīrtha, Sarasvati-saṅgama, Catuḥ-sāmudrika-kūpa, Gokarna-śiva, Govardhana Hill, Nanda's home, Vatsa-kṛīḍana-tīrtha, and the twelve forests, are the great holy places in Mathurā.

Text 444

atha mathure deva-varaḥ

narayananya-paryayaḥ
keśavo madhya-samsthitaḥ
svayambhuḥ padmanabhaś ca
dīrgha-viṣṇur gataśramaḥ
govindo hari-varahav
iti mathura-devataḥ

atha - now; mathure - in Mathurā; deva-varaḥ - the great Deities; narayananya-paryayaḥ - beginning with Lord Nārāyaṇa; keśavaḥ - Keśava; madhya-samsthitaḥ - in the middle; svayambhuḥ - Svayambhū; padmanabhaḥ - Padmanābha; ca - and; dīrgha-viṣṇur - Dīrgha-Viṣṇu; gataśramaḥ - Lord Gataśrama; govindaḥ - Govinda; hari+hari; varahau - and Varāha; iti - thus; mathura - in Mathurā; devataḥ - the Deities.

The Deities of Mathurā

Nārāyaṇa, Keśava, Svayambhū, Padmanābha, Dīrgha-Viṣṇu, Gataśrama, Govinda, Hari, and Varāha, are the Deities of Mathurā.

Text 445

mathurayas tu mahatmyam
sa-vanaya mahadbhutam
gopalottara-tapanyam
anyad apy asti kīrtanam

mathurayaḥ - of Mathurā; tu - indeed; mahatmyam - glorification;- sa-vanayah - with its forests; maha-adbhutam - great wonder; gopala-uttara-tapanyam - in Gopāla-tāpani Upaniṣad, Chapter Two; anyad - another; api - also; asti - is; kīrtanam - glorification.

This is the wonderful glorification of Mathurā and its forests. Further glorification is in the Gopāla-tāpani Upaniṣad, Chapter Two.

Text 446

tīrthany uktani bhurīni
puraneṣv atra mathure
khyatany evadhuna teṣām
likhitaniha kanicit

tīrthani - holy places; uktani - described; bhurīni - many; puraneṣu - in the Purāṇa; atra - here; mathure - in Mathurā; khyatani - famous; eva - indeed; adhuna - now; teṣām - of them; likhitani - have been written; iha - here; kanicit - some.

Many holy places in Mathurā are described in the Purāṇas. Some of the more famous of them have been written here.