

Vrindavan Town

Vrindavan Town is a small town located 145 Kms south of Delhi and 55 Kms north of Agra, just off the Delhi-Agra Road. It is at a 14 km or half hour Taxi ride from Mathura. It has a small-town-type atmosphere with narrow streets in most of the places. The town is situated on the banks of the river Yamuna in the forest of Vrindavan which is one of the 12 forests of Vraja. With more than 5000 temples in the town, it is also known as “The City of Temples”.



Radhanath Swami describes in his autobiography “The Journey Home” how it is a great delightful treat for the ears and the soul to hear thousands of bells and gongs ringing simultaneously across Vrindavan as the Aaratis (worship of the Lord by offering incense, ghee lamps etc.) are being performed in these temples during morning and evening hours. Most prominent amongst these are the temples built by the six Goswamis of Vrindavan such as the temples of Radha Madanmohan, Radha Govinda and Radha Gopinath. Many of these temples are masterpieces of elegant architectural design and exquisite stonework. Also, if

you are looking to buy some nice devotional paraphernalia to worship your deities, a big market of the name Loi Bazaar is there in the middle of the downtown area.



Five hundred years ago Lord Krishna appeared as the Yuga avatar, Lord Sri Chaitanya Mahaprabhu. When Lord Chaitanya came to Vrindavan in 1515, it was practically a forgotten place, it was a deep jungle. The holy places of Krishna's pastimes were practically lost & forgotten. Lord Chaitanya discovered many of the places where Krishna performed His divine pastimes. Later on He sent His prominent disciples, who later became the six Goswamis of Vrindavan, to excavate all the other places of Krishna's pastimes and establish magnificent temples in Vrindavan.





Many of the important places of pastimes of Lord Sri Krishna such as Kaliya Ghat, Chir Ghat, Shringar Vata, Keshi Ghat, Raman Reti and Seva Kunja are situated in this town. In fact the temples of the six Goswamis also lie in the Vrindavan town.

One cannot really enter Vrindavan simply by flying in by a plane or by any other type of motor-vehicle, or even by foot. One can enter Vrindavan only in a state of consciousness of deep humility and appreciation.

Akrura's journey to Vrindavan is the ideal for a devotee aspiring to go to Vrindavan. When Akrura was on his way to Sri Vrindavan his heart was trembling with eagerness for the darshan of Krishna and Balaram. His mind was immersed intensely in remembering the Lord's names, pastimes and especially hoping for the Lord's mercy. In this way by the time he actually came to the precincts of Vrindavan, he was so very much fertile in his heart to receive mercy. When he saw the trees and flowers, the creepers of the forest, he was not thinking that OK these are nice trees, he was actually in spiritual ecstasy and when he saw the lotus footprints of Lord Sri Krishna in the soft sands, he literally fell from his chariot and rolled in the dust, weeping tears of joy. With such intensity one should approach Sri Vrindavan. Then one can have darshan of Nandanandan Shri Krishna performing His eternal pastimes in Vrindavan.





Places to visit:

1. 7 Main Temples
2. Vatas
3. Kunjas
4. Ghats

7 Main Temples

Attracting about 600,000 pilgrims every year, mainly during major festivals like Janmashtami, Holi and Radhashtami, Vrindavan is noted for its numerous temples, both old and new, big and small, totaling up to 5000.

However there are seven main temples which are not only the most famous but also the oldest. These were established by the Six Goswamis (six prominent disciples of Lord Chaitanya, 16th century incarnation of Lord Krishna who appeared in West Bengal) and their contemporaries. They are:

1) Sri Sri Radha Madana Mohana Temple



Sri Sri Radha Madan Mohan Temple;

This 60 foot high temple was opened in 1580 on a 50 foot hill called Dvadasaditya Tila, next to the Yamuna. Built by Ram Das Kapur at the request of Sanatana Goswami this was the first temple to be built in Vrindavan, which at that time was just a forest. The deity of Krishna (Madana Mohana) was discovered by Sanatana Goswami. Worshiped along with Madana Mohana are Radharani and Lalita Sakhi.



Sri Sri Radha Madan Mohan;

Madanmohan means "one who can even enchant Cupid." The Deity of Madanmohan (formerly Madan-Gopal) was made for Krishna's great grandson Vajranabha and for many years it was lost. Advaita Acarya discovered the original Deity of Madanmohan (Krishna) in Mahavan-Gokul and served Him here at the base of an old "vat" tree. Before His departure for Navadvip He entrusted the Deity to brahmana Chaube in Mathura. Years later Caitanya Mahaprabhu sent Sanatana Goswami to

Vrindavan to discover lost places of Krishna's pastimes and write books about devotional service. Advaita Acarya used to performed his bhajana here at Advaita-vat at the base of the hill.

Sanatan used to beg in nearby Mathura and one day came to doors of the brahman Chaube. He saw brahmana's children playing with the Deity as if Madanmohan was one of them. Horrified Sanatan chastised Chaubha and taught him proper ways of Deity worship. Both Sanatan and brahman had a dream that night. Madanmohan appeared to Sanatan and told him, that he liked to be treated as one of the brahmana's children and since Sanatan introduced so many rules, He don't like it any more.



Sri Sri Radha Madan Mohan;

To Chaube, Madanmohan said that he is like one of his children. He told him that he had many children and he should give Him to Sanatan. Next morning both devotees wanted to apologize, but at the end Madanmohan went with Sanatan. But not before, the deity promised to Sanatan that He would be satisfied with whatever he will be able to offer. Sanatan, being traveling mendicant could not give much luxury to his Deity.

Sanatana was practicing madhukari (begging from doors to doors) and he could offer to the Deity just dry bread balls.

Madan-Mohan asked him, if he could give Him at least little salt. Sanatan replied he would like to but being dedicated to his bhajan couldn't afford such a "luxury". Shortly afterwards down the Dvadasaditya Hill, the merchant's boat went aground in the Yamuna river.

The owner Krisnadas Kapoor was worried about his goods and didn't know what to do. Madan-Mohan took the form of small cowherd boy and led him upwards to Sanatana.

Merchant described what happened, but Sanatan replied he couldn't do anything about it, being just a sannyasi. But he told him to pray to Madan-Mohan Deity he had kept just humbly roofed nearby.

The merchant did what Sanatan advised and few moments later his boat was released by rising of Yamuna's waters.

Sailing down to Agra and making big profit, he later under Sanatana's direction began to construct temple for Madan-Mohan which became one of the symbols and dominant features of Vrindavan.

Worshiped along with Madan-Mohan are Radharani and Lalita. They were sent to Vrindavan by Purusottam Sen, a disciple of Maharaja Prapatarudra. The original Madan-Mohan Deity was moved from Vrindavan to Jaipur when the Mughal Emperor Aurangzeb's soldiers attacked Vrindavan in 1670. That Deity is now in Karoli, which is southeast of Jaipur in Rajasthan.



Sri Sri Radha Madan Mohan Temple;

Bhajan kutir of Sanatana Goswami

Sanatana Goswami was born into sarasvata-brahmana community in Bengal but was ostracized due to his acceptance of a ministerial post in the government of Hussain Sah. He served in the Muslim government and was high-ranking officer, but after meeting with Sri Caitanya Mahaprabhu he quit his post and for this he was imprisoned by the Nawab.

With the help of some money left by his brother Srila Rupa Goswami, he was freed from jail and fled from the country. Sanatana Goswami later met Sri Caitanya in Banares and was instructed by Him in the science of devotional service, bhakti-yoga.

Sri Caitanya told him to go to Vrindavan, write books about devotional service and rediscover the lost places of Krishna's pastimes. Before Goswamis came to Vrindavan, it was just lost forest. Vrindavan's glory was regained by the effort of great devotees of Sri Caitanya Mahaprabhu and especially by "Six Goswamis from Vrindavan".

Sri Sanatana Goswami is described in the Gaura-gandodesa-dipika (181). He was formerly known as Rati-manjari or sometimes as Lavanga-manjari. Manjaris are small girls - intimate maidservants of Srimati Radharani.

Samadhi of Sanatana Goswami

There are several places throughout the Vraja area where Srila Sanatana Goswami performed his bhajana, but the last days of his life he spent at Govardhan Hill.

He departed from this world on Guru Purnima, while residing at Govardhan.' His body was brought to Vrindavan and placed in samadhi behind the Radha Madanmohan Mandir.

Some of the books compiled by Sanatan Goswami were Hari-bhakti-vilasa, Brihad-bhagavatamrita, Dasama-tippani and Dasama-carita.

2) Sri Sri Radha Damodara Temple



Sri Sri Radha Damodar Temple;

Established in 1542 by Jiva Goswami this temple is located at Seva Kunj. The founder acharya of International society for Krishna Consciousness, Srila Prabhupada, spent his time here meditating on his mission and doing bhajans before establishing the society.



Sri Sri Radha Damodar;

Established by Srila Jiva Goswami in 1542 in the holy dham of Vrndavan, the Deities of Sri Sri Radha Damodar were given to Srila Jiva Goswami by his guru, Srila Rupa Goswami Prabhupada and have been worshiped here since then. The bhajan kutir and samadhi of Srila Rupa Goswami as well as the samadhis of Srila Jiva Goswami, Krsnadasa Kaviraja Goswami, Bhugarbha Goswami and the bhajan kutir of Srila A. C. Bhaktivedanta Swami Prabhupada are present here also on the temple premises.

Presiding Deities are Sri Radha Damodar, worshipped by Srila Jiva Goswami, Sri Radha Vrndavan Chandra, worshiped by Srila Krishna Dasa Kaviraja Goswami, Sri Radha Madhava, worshipped by Srila Jayadeva Goswami, Sri Radha Chalacikan, worshipped by Srila Bhugarbha Goswami, and Govardhan Sila, worshipped by Srila Sanatana Goswami.



Sri Sri Radha Damodar;

In 1516, a year after Sri Caitanya Mahaprabhu visited Vrindavana-dhama, Srila Rupa Goswami and Srila Sanatana Goswami arrived there upon the order of the Lord to uncover

the various lila-sthanas (pastime places) of Sri Krishna. They frequently traversed the entire land of Vraja and lived austere, immersed in loving sentiments for the Divine Couple.

During this time there was not a Temple in Vrindavana, only dense forests, so the Goswamis would live under the trees, under a thorn bush or in a vacant crocodile-hole. They remained for short periods to perform bhajana in Ter Kadamba, Varsana, Radha-kunda and the Radha Damodar temple area.

Some years later, they were joined by their young nephew Sri Jiva, who took diksa from Srila Rupa Goswami and performed service at his lotus feet.

According to Sri Radha-Krsna Goswami's Sadhana-dipika, Sri Rupa was expert in drawing and preparing Deities. So it was that in 1542 he obtained a piece of black marble from the Vindya Mountains and in the sacred month of Damodar (Kartika), he personally carved, installed and offered a Deity of Lord Damodar to his intimate disciple Srila Jiva Goswami.

Srila Jiva Goswami officially purchased land at Seva-kunja for thirty rupees in order to worship his beloved Lord. After the disappearance of Rupa and Sanatana, Jiva Goswami became the head of the Gaudiya sampradaya and the Radha Damodar Temple became famous as a seat of learning due to its vast library of rare books and manuscripts of the Goswamis.

Some devotees are under the impression that the Deities of Radhadamodar in the Radhadamodar Temple in Vrindavan are not the original Deities of Srila Jiva Goswami. Some think that the original Deities now reside in Jaipur. However, this is not a fact.

In 1670, when the Muslim fanatic Aurangzeb invaded Sri Vrindavana, he planned to destroy many temples and deface the Deities there. For this reason the principle Deities of Vraja were moved to the safe confines of the city of Jaipur in Rajasthan under the auspices of the Rajput kings. Most of the Deities remained there, such as Govindadeva, Gopinatha and Madana-mohana.

The Radhadamodar Deities however returned to Vrindavana and have been worshiped there ever since. The Deities that replaced the originals in the temples of Govinda, Gopinatha and Madana-mohana are known as pratibhu-murtis which were installed and worshipped as substitute Deities by the Goswamis of those temples. All pratibhu-murtis are smaller in size than the original Deities installed by the acaryas, but it is worth noting that the Deity of Damodarji in Jaipur is smaller than the Deity in Vrindavana, thus further confirming that the original Deity of Sri Damodarji is in Vrindavana, whereas the pratibhu-murti is being worshipped in Jaipur today.



Sri Sri Radha Damodar Temple;

Before Sri Jiva's disappearance in 1596, he left his Deities and library in the care of his successor Sri Krishna Dasa, the head pujari. The present sevaites are directly coming in line from his descendants.



...Other Deities worshiped here are the Radha Vrindavan-candra Deities worshipped by Krisnadas Kaviraj Goswami, the Radha-Madhava Deities of Jayadev Goswami, and the Radha-Chalacikana Deities of Bhugarbha Goswami. The original Deities were all moved to Jaipur...



Original Radha Damodar Deities made by Rupa Goswami for Jiva (Jaipur)



There is a Govardhan-sila in this temple that was worshiped by Sanatana Goswami. It has Lord Krishna's footprint on it, and it was given to Sanatana Goswami by Krishna Himself. Sanatan was getting old and couldn't circumambulate whole Govardhan any more (21 km)...



...Lord Krishna gave him this sila and told him that circumambulating this sila is as good as circumambulating the whole Govardhan Hill. For a small donation the pujari will show you this sila. You can see the imprints of Krishna's footprint, walking stick, flute, and the hoof-print of a calf imbedded in the sila.



Samadhi of Jiva Goswami.

Turning to the left entrance from the temple room, one goes into another courtyard. There one can find samadhi of Srila Jiva Goswami. In Gaura-gandodesa-dipika it is stated that he was actually Vilas Manjari. He was very found of Srimad-Bhagavatam even from his childhood and went to Navadvip to study Sanskrit. Nityananda Prabhu was his guide during Navadvip-parikram. After further studies in Benares he went to Vrindavan to help Rupa and Sanatan...



...After their departure he was adviser and acarya of all devotees. Jiva Goswami consolidated the works of his uncles Rupa and Sanatana Goswamis and compiled twenty five books of over 400 000 verses. Srila Prabhupada writes: "To understand Lord Caitanya, one has to follow the direst descendants of Lord Caitanya - the Six Goswamis - and especially the path chalked out by Srila Jiva Goswami." Later he sent the next generation of Vaisnavas (Srinivas, Narottam and Syamanada) to preach to Bengal with a cart full of books written by



Goswamis.

Jiva Goswami consolidated the works of his uncles Rupa and Sanatana Goswamis and compiled twenty five books of over 400 000 verses. Srila Prabhupada writes: "To understand Lord Caitanya, one has to follow the direst descendants of Lord Caitanya - the Six Goswamis - and especially the path chalked out by Srila Jiva Goswami."

Samadhi of Jiva Goswami (left) and
Krisnadas Kaviraj Goswami (right).



Samadhi of Krisnadas Kaviraj Goswami

Krisnadas Kaviraj Goswami is the author of celebrated classic Sri Caitanya-caritamrita. Once, Sri Nityananda appeared to him in a dream and told him to go to Vrindavan. He became disciple of Raghunath das Goswami and lived near his spiritual master at Radha-kund. In 1581 he completed Caitanya-caritamrita and one year later he entered samadhi. Krisnadas Kaviraj Goswami is and incarnation of Kasturi Manjari, Radharani's maidservant.



There are whole roads of different shrines
and samadhis...



Puspa-samadhi of Bhaktisiddhanta
Sarasvati...



...and puspa-samadhi of the king Birhambir
who became Srinivasa's disciple and
transformed his kingdom into Vaisnava state
and other vaisnava saints.



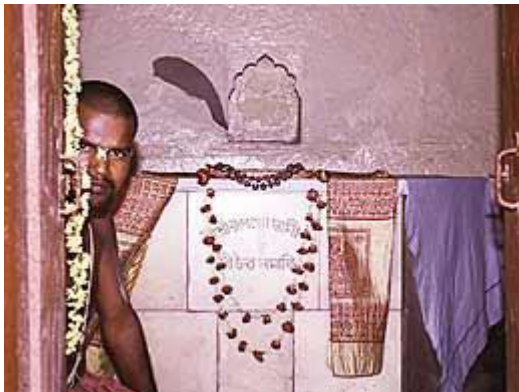
Samadhi of Srila Rupa Goswami
is on another courtyard right to the altar.



In Gaura-gandodesa-dipika Sri Rupa Goswami is described as gopi named Rupa-manjari - young personal maidservant of Srimati Radharani. On the order of Sri Caitanya Mahaprabhu Rupa Goswami wrote many books about the Vaisnava philosophy. Possibly the most famous of them is Bhakti-rasamrita-sindhu, translated into English as "Nectar of Devotion". Rupa Goswami is protector and leader of devotees and his followers call themselves "rupanugas". We can pray at his samadhi for his mercy so that at least little bit of transcendental glory of Vrindavan will be revealed to us.



This is his Samadhi.



Inside the samadhi .



Bhajan-kutir of Srila Rupa Goswami is just next to his samadhi.



Between them there is sacred tamal tree. Tamal trees are very rare, hardly growing anywhere except Vrindavan area. Their blackish bark resembles dark complexion of Lord Krishna. Gopis in time of intense fear or separation from their Lord began to embrace Tamal trees to get feeling of safety and His closeness.



Inside bhajan-kutir is small humble altar.



In his last days Rupa Goswami gave all the manuscripts to Jiva Goswami, requesting him to write the commentaries. In 1564, on Sravan-dvadasi-pavitra, Sri Rupa Goswami entered samadhi. Jiva Goswami placed his transcendental body to his samadhi mandir, where it stands now...



...On that most holy day, the Goswamis, Raghunath Bhatta, Gopal Bhatta, Raghunath das and all the Vaisnavas in attendance proclaimed to Jiva Goswami: "From this day on, you are our master, and our leader."



Shortly after Rupa's disappearance, Jiva Goswami established a "Visva Vaisnava Raja Sabha", a type of school or formal assembly to teach Sanskrit based on his own Hari-nama Vyakarana and the bhakti granthas of the Goswamis Bhakti-rasamrita-sindhu (Rupa Goswami), Brihad-bhagavatamrita (Sanatan Goswami) and Ujjvala-nilamani. Jiva Goswami was the most systematic preacher, and was soon acclaimed as the greatest philosopher in all of India.



Although Radha-Damodar temple was not large and ornate, it was once famous for its vast library, where Jiva Goswami neatly stored all the original manuscripts of the Goswamis.



In 1670 demoniac Moghul Emperor Aurangzeb ruthlessly attacked Vrindavan Temples. Raiders, mistaking it for the private residence, didn't defile the simple designed Radha-Damodar temple. But the Deities were moved to Jaipur before that. The temple priests implored the Jaipur king to return Deity and after a sixty-nine years in Jaipur, Radha-Damodar came home to Vrindavan. The Lord did not stay long, however, because a determined Maharaja Jai Singh prevailed upon Damodar's priests to allow the Deity to move back to Jaipur, where He remains today.



Prabhupada's rooms

On the right side of the temple courtyard there are two rooms where Srila Prabhupada lived before his departure to America.



His small kitchen has a window (on the white wall behind) overlooking the samadhi of Srila Rupa Goswami.



Srila Prabhupada often said he received great inspiration from Rupa Goswami.



Simple living place of "Swami who is always writing", how local people started to call him.



The worship in those rooms is carried out by Prabhupada's disciples..



Srila Prabhupada lived here for nearly 6 years. He wrote and traveled to Delhi to publisher.



He was finishing the commentary to the first canto of Srimad-Bhagavatam. This part was published in India before his departure.



"I eternally reside in my rooms at the Radha-Damodar Temple," said Srila Prabhupad many times.



"When Krisna descended on the earth, He appeared in Vrindavan. Although I am presently living in America, my residence is in Vrindavan, because I am always thinking of Krisna. Although I may be in a New York apartment, my consciousness is there, and this is as good as living there."

Path of perfection, p.128

3) Sri Sri Radha Syamasundara Temple



Sri Sri Radha Shyamasundar;

This is one of the most important temples for Gaudiya Vaishnavas. Established by Sri Syamananda Pandit the deity itself was gifted to him by Srimati Radharani, the consort of Lord Krishna, who had manifested it from her heart.



Sri Sri Radha Shyamasundar;

Among the seven main temples of Gaudiya Vaishnava sect in Sri Vrindavan Dham, the temple of Sri Sri Radha Shyamsundar has carved a special place for itself in the hearts of all the Vaishnavas because it houses the most beautiful and unique Deity of Sri Shyamsundar, that manifested from Srimati Radharani's heart.

All the prominent acharyas of Gaudiya Vaishnava cult used to visit this divine temple to have darshan of His Lordship, Sri Shyamsundar.



Sri Shyamasundar;

Srila Raghunath Dasa Goswami and Srila Krishna Dasa Kaviraja Goswami, who would otherwise never leave Sri Radha Kunda, also started visiting Vrindavan for the darshan of Sri Shyamsundar, despite their old age and physical problems. Srila Baladeva Vidya Bhushana spent most of his time in Vrindavan in the service of the Deity.



Sri Sri Radha Shyamasundar Temple;

Deity History

Srila Shyamananda Prabhu's childhood name was Dukhi. From his very childhood, Dukhi's heart was imbibed with devotion to Lord Krishna. By listening to the pastimes of Caitanya Mahaprabhu, Nityananda Prabhu and Their associates, he used to become ecstatic, weep and moisten his clothes by the tears gliding down his cheeks. Due to deep love for Krishna he would usually show the

symptoms of ecstasy such as crying, laughing and dancing. In the month of Phalgun in 1553 A.D. at the age of 18, he left home for Ambika near Navadvip Dham without informing anyone, to take shelter under the lotus feet of his would be spiritual master. On the way he braved many rivers, rivulets, hillocks and dense forests full of beasts. On Phalguni Purnima of 1554 A.D., he took initiation from Sri Hridaya Caitanya Adhikari Thakur, a disciple of Sri Gauri Dasa Pandit (Subal Sakha of Vraja). At initiation he received the name Dukhi Krishna Dasa.

On the instructions of his spiritual master he set out on pilgrimage to all the holy places in India including Sri Vrindavan Dham. After the pilgrimage, he returned to his village in 1562 A.D. and married Gaurangi Dasi as per his parent's wish. But due to the utmost attraction for Vraja he could not stay in his village for long and returned to Sri Vrindavan Dham in the year 1566 A.D. He experienced that the land of Vrindavan was adorned with desire trees and was made of touchstones. Everywhere the fragrant aroma of the divine love of Sri Sri Radha Shyamsundar pervaded the air. Therefore he glorified Sri Vrindavan Dham as the topmost abode in the universe.

He reached Nandagram and after seeing the palace of Nanda Maharaja where Shyamsundar performed many pastimes, he wept bitterly and started paying obeisances to this transcendental village again and again. Dukhi Krishna Dasa then visited the place of King Vrishabhanu known as Barsana. After visiting the pleasure dome of Srimati Radharani, he experienced transcendental joy. Soon after he sojourned Govardhana Hill and after seeing the sacred mountain, memories of Krishna's pastimes started sprouting in his heart. He started dancing and glorifying Govardhana Hill with choked voice. While circumambulating Govardhana Hill, he had darshan of Sri Radha Kunda and Sri Shyama Kunda. They were full of sweet water and surrounded by beautiful lotus flowers and groves. He felt excited after touching the scintillating water and offered his due respect to the sacred ponds.

Sri Dukhi Krishna Dasa then went to Yavat and returned to Vrindavan. Having darshan of Sri Radha Govinda, Sri Radha Gopinath and Sri Radha Madana-mohan, he lost his senses due to ecstasy and thereupon whenever he saw Krishna, he saw Radharani also because one cannot have a glimpse of the moon without its light.

During his meeting with Srila Raghunath Dasa Goswami and Srila Krishna Dasa Kaviraj Goswami at Radha Kunda, Srila Raghunath Dasa Goswami sent him to meet Srila Jiva Goswami. As soon as Dukhi Krishna Dasa met Jiva Goswami and paid his obeisances at his lotus feet, the latter felt a wave of ecstasy passing through him and it occurred to him that his wait for the arrival of a desired personality had come to an end. Sri Srinivasa Acharya (embodiment of Caitanya's love), Sri Narottama Dasa Thakura (embodiment of Nityananda's love) were already with him. Now the embodiment of Advaita Acharya's love also reached there. Srila Jiva Goswami got busy to draw plans to spread Krishna Conscious literature to other parts of the world with the help of this confluence of three Bhakti streams.

Due to his extraordinary personality, his spirituality, humility, virtuousness and devotion, people loved Krishna Dasa very much. For Srinivasa Acharya and Narottama Dasa Thakura he was the wealth of their heart and for Jiva Goswami, he was the apple of his eye. Jiva Goswami advised Krishna Dasa to study books written by the six goswamis, listen to Krishna Katha and chant Hare Krishna but Krishna Dasa requested for some more transcendental service to the Lord.

Srila Jiva Goswami also granted him the rare opportunity of cleaning the sacred groves of Seva-kunj. In this way he rendered service for twelve years and progressed in devotional service to Lord Krishna.

One day, while sitting in his bhajan-kutir, he was deeply immersed in remembering the sweet and nectarean pastimes of Radha and Krishna. He felt that Shyamsundar was dancing and singing with the beautiful damsels of Vraja in the grove. Srimati Radharani and the gopis had formed a circle around Shyamsundar by holding each other's hand and it appeared like the moon encircled by the stars. Some gopis were dancing and others were singing melodious songs. At the same time Srimati Radharani started dancing attractively to give more joy and pleasure to Sri Shyamsundar and it also made Him drown in this ocean of ecstasy. During the dance, a golden anklet named Manjughosha which was studded with precious gems, slipped from the left foot of Srimati Radharani and fell in the dancing arena unnoticed. When the dance was over the divine couple went to sleep on a well decorated bed in the grove. By looking at the united couple all the gopis also became serene in their mind. In the morning the couple felt ashamed when they were awakened by all the gopis and everyone proceeded towards their respective houses.

Even Dukhi Krishna Dasa woke up and as usual left for cleaning the groves. On reaching the place of the pastime, he noticed more signs of merry making as compared to previous days. The creepers laid scattered here and there. Despite that all the trees and creepers were full of fragrance emitting flowers. On the inner side of the grove foot-prints of Radha and Krishna and the gopis could be seen. Charged with ecstasy and love of Godhead Dukhi Krishna Dasa started rolling on the sacred ground. Somehow or the other he controlled himself and started cleaning the groves. Suddenly he saw a glittering object under a pomegranate tree illuminating every nook and corner of the grove. He ran towards that spot. He became wonderstruck on finding a transcendental anklet studded with precious stones called Indraneel mani.

Immediately there was a prophecy from the sky to guard the anklet. He lifted the anklet and touched it to his forehead. A wave of high devotion passed through his head. Tears started rolling down his cheeks and symptoms of ecstasy appeared in his body and he started dancing uttering the names of Srimati Radharani. With great effort he hid the anklet under his garment and continued his work of cleaning and beautifying the dancing arena and groves of Seva-kunj.

During this time Srimati Radharani came to that place in disguise with Her associates in search of the anklet. She hid behind a creeper and asked Lalita sakhi to look for the anklet. Sri Lalita sakhi, in the disguise of a poor old Brahmin lady, approached Krishna Dasa and told him that the previous night her newly married daughter-in-law had come to that place to pluck flowers, but having seen a lion (Krishna) standing next to Her, She left the place in fear. At that time, an anklet from Her left foot had slipped and fell on the ground unnoticed in Nidhivan. She inquired from him whether he had found it. Hearing these words from Sri Lalita sakhi, Krishna Dasa felt satisfied but showered a list of questions out of anxiety such as “Who was she? And where did she live?”

“Kindly give her introduction to my complete satisfaction,” he requested.

Lalita sakhi said, “She is a ‘Kanya-kubja Brahmin lady’ and belongs to a village near Yavat of Mathura and Her name is Radha Dasi.” She further said, “Since you clean the groves everyday, I have come to enquire about the anklet.”

Krishna Dasa with great humility answered, “Your guess is true. I did find a wonderful anklet studded with Indraneel mani. As soon as I touched the anklet, I was charged with divinity, felt happiness and was also over-whelmed with love for Srimati Radharani.”

In a doubt he further added, “This anklet surely does not belong to an ordinary lady. There is some mystery behind this. Wise people say that wonderful things are possessed only by deserving people and not by ordinary persons.”

“Since your daughter-in-law is an inhabitant of this material world, the transcendental anklet cannot belong to her,” he said. In a view of confirming the situation he further told Lalita sakhi, “You belong to this material world, therefore my mind does not feel satisfied to part away with the anklet in your favor as you are just like the material entity and the transcendental ornament cannot belong to you.”

Pointing at her ordinary dress he said, “Your ordinary garments speak of your poverty. An anklet embedded with Indraneel mani cannot belong to the daughter-in-law of a poverty-stricken lady under any circumstances.” He thought for a while and agreed on one condition, “However if your daughter-in-law comes before me to show the similar anklet on Her right foot, I will return the anklet in the presence of the villagers.”

Srimati Radharani, the daughter of Sri Vrishabhanu who with Her companions was listening to the conversation of Sri Lalita sakhi and Sri Krishna Dasa from behind a creeper, felt that Lalita sakhi was no match to Sri Krishna Dasa as far as cleverness was concerned. Srimati Radharani came out and said, “O saintly person! You said that this transcendental anklet does not deserve to be given to

any person of this material world, but don't you know that all the objects of Vrindavan are transcendental? Does any ordinary person of this material world have the right to enter Vrindavan?"

Cleverly Sri Krishna Dasa replied, "Your words that all the objects of Sri Vrindavan Dham are transcendental are absolutely true but those objects are not visible to the materially naked eyes. This land as known by the shastras and wise people looks earthly although it has touchstones and is filled only with desire trees."

Listening to the very clever answer of Sri Krishna Dasa, Lalita sakhi laughed mildly but keeping in mind the execution of her task, she said to Krishna Dasa, "Your observation is perfectly right. The anklet found by you is absolutely transcendental and it's owner is also extremely transcendental in Her beauty, Her nature, Her dress, Her characteristics and above all in Her virtues."

Krishna Dasa felt little perplexed and pointing towards the old lady who was using mysterious phrases, he said, "I am unable to understand you as I lack wisdom. Moreover how can I know what you want me to do? Kindly explain to me in plain words what can I do for you?" Then Lalita sakhi disclosed their identity and with confidence said, "This lady standing to my right is the owner of this transcendental anklet. She is Srimati Radharani, the daughter of King Vrishabhanu. She is the resident of Yavat and the sweet heart of the King of Gokula."

This introduction of Srimati Radharani was enough for Krishna Dasa to be surprised and his body was charged with symptoms of ecstasy. He became dumbfounded and entered into a trance for some time. But after a while he regained his senses and with hesitation said: "I am afflicted with pain and fail to understand how the anklet of Srimati Radharani fell on the ground in the dancing arena. I want to know the complete event as my heart is feeling uneasy and restless."

Sri Lalita sakhi said, "You are the right person to know about this and thus I will reveal the whole story as it is to you." Sri Lalita sakhi then narrated as follows:

When the night approached, at that very moment the moon, the Lord of the stars, appeared in the sky displaying its most beautiful features. When the full moon rose in the east, it tinged everything with a reddish color. With the rising of the moon, the whole sky appeared smeared by red kumkuma. The forests were filled with fragrant flowers. The atmosphere was cooling and festive.

Sri Shyamsundar was immersed in performing rasa lila. During the dance, a golden anklet named Manjugosha slipped from Radharani's left foot and fell in the dancing arena. A female parrot and a

female monkey Samyagya uttered that the night was about to end and the sun was soon to rise. They warned that Jatila may soon come to know about the meeting between Radharani and Shyamsundar. Hearing the name Jatila from their mouths, Radha and Krishna decided to return to Their homes. Since Srimati Radharani left the place in a hurry, she did not notice the loss of Her anklet. She found the anklet missing only on Her arrival at Her home and was restless. The anklet had been gifted to Her by Her mother-in-law out of deep affection, the previous night. She expressed that either it had fallen somewhere on the way home or in the grove at the dancing arena. She advised the gopis to consult each other and decide the future course of action accordingly.

At this, one of Her sakhis guessed that the anklet could have slipped and fallen on Her way back home. The other sakhi expressed the view that the anklet could have fallen somewhere in the grove. While this discussion was going on, wise Vrinda-devi appeared and consoled Srimati Radharani telling her that she had heard from the parrot named Vichakshan that a very fortunate person had found the anklet in the dancing arena. She advised that they go to the dancing arena to bring back the anklet from that person. She further advised that they would go with Radharani for that purpose. On hearing these words of Vrinda, all the sakhis told Radharani to go to the grove to get the anklet.

Unveiling the purpose of their visit Lalita sakhi said, "Please return the anklet so that we can go back soon before the short-tempered mother-in-law of Srimati Radharani, Jatila, wakes up. You can have anything from us in exchange for this anklet."

Hearing all this Krishna Dasa felt delighted and fell on the feet of Lalita sakhi. He took out the anklet from his upper garment, touched it to his head and gave it to Lalita sakhi. With folded hands he expressed his desire as follows:

"Can I have darshan of your divine form?"

Affectionately Lalita sakhi said, "It is difficult, rather impossible, for you to have my darshan with the help of these material eyes."

Krishna Dasa replied, "I will be definitely able to have your darshan if you are kind enough to shower your mercy on me. Again I request you to kindly fulfill this desire of mine."

Lalita sakhi then empowered him with transcendental vision and showed to him her divine form. Having her darshan, Krishna Dasa trembled with ecstatic waves of love and fell unconscious on the ground, Sri Lalita sakhi touched him and he recovered.

Regaining his senses he requested her, "Please give me an opportunity to serve Sri Radha Shyamsundar in Goloka Vrindavana."

But Lalita sakhi denied and said, "This can only be possible after you leave the material world. Kindly ask for something else."

He then requested to have darshan of Srimati Radharani's lotus feet. At this Lalita sakhi became worried but on hearing the humble request of Krishna Dasa, Srimati Radharani told Lalita sakhi as follows:

"Give him My mantra and make him take bath in Radha Kunda. He will then take the form of a 'Manjari' and will be able to have My darshan. Please do not delay as Krishna Dasa is extremely dear to Me."

As per the directions of Srimati Radharani, as soon as Sri Krishna Dasa took bath in Radha Kunda after chanting the mantra, he attained the transcendental form of a 'manjari'. Whoever saw him in that form, was perplexed. His body resembled molten gold, his waist was like that of a lion's and his beautiful eyebrows were shaped like a bow to shake even Cupid. He wore fine silken clothes. Placing the anklet on his head, he entered the temple of Srimati Radharani. Presenting him at the lotus feet of Srimati Radharani, Sri Lalita sakhi requested, "Please place Your lotus feet on his head to consider him Your own follower."

Srimati Radharani gravely said, "In your previous birth you were Krishna-priya and was my companion. Because of this I will show My special favor on you by placing you among My own followers."

"Give the sign of My anklet on his forehead," Srimati Radharani directed Lalita sakhi.

As soon as Lalita sakhi touched his forehead with the anklet, his Harimandir tilak was converted into transcendental tilak of the shape of Srimati Radharani's foot. Srimati Radharani took kumkum,

sandal and camphor adorning Her body, mixed them with honey and rubbed them on a stone known as chandrakant. With the help of the front part of the anklet, She drew a bright round mark in between the Noopur Tilak on the forehead of Krishna Dasa.

Lalita sakhi on seeing the round mark said to Radharani, “This new tilak adorning the forehead of Krishna Dasa will be known as ‘Shyam Mohan Tilak’. This sakhi (Krishna Dasa) upon whom Srimati Radharani has showered Her blessings has delighted Her very much. In view of this he will be known as Shyamananda from now onwards.”

Vishakha sakhi seeing his new form addressed him as ‘Kanak Manjari’.

Srimati Radharani said to Kanak Manjari, “You are very dear to Me like Lalita and Vishakha because you have pleased Lord Krishna and has given pleasure to My own eyes.”

Sri Lalita and Vishakha sakhi while deeply appreciating these words spoken by Srimati Radharani, praised him and said, “Kanak Manjari has become glorious by Your grace. Having found Your anklet under a pomegranate tree in the grove, Kanak Manjari has attained a special status among Your companions. Saci, Savitri and other godly women will always long to sit near her feet because You have recognized her among Your distinguished companions.”

Addressing Krishna Dasa Srimati Radharani said, “With all My associates you have given Me great pleasure. Now you go back to the material world to complete the assigned work and with My grace the remembrance of this event will go on giving you unlimited pleasure.”

Hearing these words Kanak Manjari started weeping in distress and with tears in his eyes said in the choked voice to Srimati Radharani, “You had been very kind to bring me here to serve Your lotus feet. Please do not send me to the material world again. Please let me serve Your lotus feet only.”

Hearing the most painful request of Kanak Manjari, Srimati Radharani felt deeply afflicted and fondling her head, She expressed, “You are My eternal companion yet you have been sent to the material world for a specific purpose. After your assignment of liberating the conditioned souls is completed, you will be called back to serve Me. Since your separation from Me is causing distress and you are experiencing unbearable pangs of separation, I am giving you a Deity which is very dear to Me. By serving Him with extreme love and devotion, you will be able to forget My separation and the desires of all the human beings will also be fulfilled by serving and seeing this Deity.”

Saying this Srimati Radharani manifested the most beautiful and unique Deity of Sri Shyamsundar from Her lotus heart and gave to Kanak Manjari through Lalita sakhi. While delivering the Deity to Shyamananda Prabhu, She said, "O Shyamananda! The living entities affected by Kali-yuga are short lived and bereft of the Lord's devotion. I am giving this Deity as a simple means of liberation of those living entities."

Srimati Radharani further instructed Shyamananda prabhu, "O Shyamananda! Beloved of Sri Krishna, I am giving you this Deity for the welfare of the world. You should yourself engage in His service and worship Him till your stay in the material world for the well being and liberation of the conditioned souls. After that you will come back to us for our eternal service."

Sri Lalita sakhi advised him, "O Shyamananda!! Do not narrate this pastime to anyone except Srila Jiva Goswami. If you dare to make it public, you will have to embrace death and you will be deprived of the service to Srimati Radharani."

Sri Lalita sakhi assured him, "Whenever you are in trouble, you will have my darshan on chanting the divine Radha Mantra given to you by me."

Srimati Radharani then disappeared with Lalita and Vishakha sakhis after bestowing Her grace upon him.

After that Sri Krishna Dasa regained his past form and went out of the grove. His iron scraper had been converted into a golden scraper after having the touch of the anklet. With tears in his eyes and overwhelmed with ecstasy, Krishna Dasa presented himself before Srila Jiva Goswami in his hut bearing the Noopur Tilak on his forehead, Shyamananda written on his chest, the golden scraper under his armpit and the unique Deity on his head. Seeing Krishna Dasa Jiva Goswami was surprised. He noticed that the fair complexioned Krishna Dasa was now having a body with golden hue. His Harimandir tilak was changed to a new Noopur Tilak of the shape of Srimati Radharani's lotus foot with a radiant round mark within it. The iron scraper had been converted into a golden one. Above these he was in possession of a wonderful, transcendental and marvelous Deity of Krishna.

He asked, "O Krishna Dasa! Where had you been all this time? How has your complexion changed? You should tell everything to me sincerely. I think you have been definitely blessed either by Krishna or Srimati Radharani." As a highly realized soul, Srila Jiva Goswami observed that something mysterious had occurred.

Krishna Dasa took Jiva Goswami in a solitary place and narrated the whole story word by word in a choked voice, with the clear warning of Lalita sakhi desiring him not to disclose anything to anyone except Jiva Goswami. Hearing about the transcendental favor bestowed upon Krishna Dasa by Srimati Radharani, he became mad with love of Krishna, felt delighted and started dancing. He started shedding tears out of deep love and embracing Krishna Dasa said, "You are the fortunate to be blessed one in this world as Srimati Radharani has bestowed Her blessings to you. Just by touching you I am also feeling blessed by Her. In Vaishnava sect you will be known as Shyamananda, one who gave pleasure to Srimati Radharani and your tilak will earn fame as Shyamanandee tilak. The unique and transcendental Deity gifted to you by Srimati Radharani will be famous as

Shyamsundar and He will continue to give darshan and liberate the conditioned souls. O Kanak Manjari! I once again say that you are the only blessed one in this whole world. ”

This Deity of Shyamsundar continues to give darshan even today in Sri Vrindavan Dham.



Sri Sri Radha Shyamasundar;

The temple is situated at Seva-kunj near Loi Bazaar in Sri Vrindavan Dham on the same road as the Radha Damodar temple.

Postal Address:

Sri Sri Radha Shyamsundar Mandir

Seva Kunj

Sri Vrindavan Dham – 281121

Mathura

Uttar Pradesh

India

4) Sri Sri Radha Ramana Temple



Sri Sri Radha Raman Temple;

Constructed at the request of Gopala Bhatta Goswami in the sixteenth century, Radha Raman temple is one of the most exquisitely crafted and revered temples of Vrindavan. "Radha Ramana" means "one who gives pleasure to Radha", and Radha Ramana is one of the few original deities still left in Vrindavan. The fires for cooking in the temple kitchen have been burning continuously since the Deity was installed over 460 years ago and the cooking still follows cookbooks from that time.



Sri Radha Raman;

Appearance of Lord Sri Radha Raman

When Lord Caitanya Mahaprabhu was touring South India, He spent the four months during the rainy season called Caturmasya in Shri Rangam at the house of Vyenkata Bhatta, the chief priest of the Ranganatha Temple. His son, Shri Gopal Bhatta, was then able to serve the Lord to his heart's content. Being pleased by his devotion, Shri Caitanya gave him initiation and ordered him to go to Vrindavana after the disappearance of his parents. There he should remain with Rupa and Sanatana doing bhajana and writing books. - At the age of thirty, after the death of his parents, Gopala Bhatta, left for Vrindavana. When Lord Caitanya heard that Gopala Bhatta Goswami had arrived in Vrindavana and had met Shri Rupa and Sanatana Goswami, He was very pleased. At that time Mahaprabhu had already visited Vrindavana. Although Rupa and Sanatana had gone to visit him in Puri, Gopala Bhatta never received any invitation to go. Understanding his disappointment, Shri Caitanya sent His personal asana and cloth to him through Rupa and Sanatana, which can still be seen on special festivals in Radharamana Temple.

Later when Gopala Bhatta heard of the disappearance of Mahaprabhu, he felt intense separation from the Lord, having associated with him only in his childhood.

One night Lord Caitanya appeared in a dream and told him, "If you want my darshana, make a pilgrimage to Nepal." In Nepal, Gopala Bhatta visited the river Gandaki. After taking his bath he filled his water pot and was surprised to see that some Shalagrama-shilas had entered it. Emptying his pot, he filled it again, only to find the shilas had re-entered his water pot. Again he emptied his pot, and when he filled it for a third time he found that now twelve Shalagrama-shilas were there. Thinking this must be the mercy of the Lord, he decided to bring those shilas with him to Vrindavana. - One day after returning to Vrindavana, a wealthy devotee approached Gopala Bhatta Goswami with dresses and ornaments for his Deity. Gopala Bhatta told him that as he was only worshiping a shalagrama-shila, it would be better to give to someone else who was worshiping a Deity and could use them. It happened to be Narasimha-caturdasi and thinking deeply on this incident Gopala Bhatta remembered how Lord Narasimha deva had manifested from a stone pillar. He then began to pray to the Lord, "O Lord, you are very merciful and fulfill the desires of your devotees. I wish to serve you in your full form." In ecstasy he read the chapters of Shrimad Bhagvatam about Lord Narasimha deva's pastimes, and then took rest. In the morning when he awoke, he found that one of the twelve Shalagramas, the Damodara-shila, had manifested as Shri Radharamana.

He immediately called Rupa and Sanatana and all the other devotees. They were all astounded by the beauty of Shri Radharamanaji. They remarked that from the feet to the waist He had the form of Shri Madana-Mohanaji, His chest was like that of Shri Gopinathaji and He had the moonlike face of Shri Govindadeva. Then with the blessing of all the Vaishnavas, he began the worship of Shri Radharamanaji.



Sri Sri Radha Raman;

Appearance of Srila Gopal Bhatta Goswami

ananga-manjari yasit sadya gopala-bhattakah

bhatta-gosvaminam kecit ahuh sri-guna-manjari

She who was formerly Ananga Manjari has appeared to enrich Mahaprabhu's pastimes as Srila Gopal Bhatta Goswami. Some say that Gopal Bhatta is actually Guna Manjari. (Gaura-ganoddеса-dipika 184)

Srila Gopal Bhatta Goswami appeared in 1500 AD (though, according to some authorities, he was born in 1503) as the son of Venkata Bhatta in the town of Srirangam in South India. Their residence was in a village not far from Srirangam called Belagundi.

According to Narahari sarkar in the Bhakti-ratnakara, Srila Gopal Bhatta Goswami was given a vision in a dream by Mahaprabhu in which he was fortunate enough to witness all the Lord's Nabadwip pastimes. An eternal associate of Krishna, he appeared in a faraway place in order to participate in Lord Gauranga's pastimes. Even so, he was able to know long before he even saw him that the Lord had appeared and taken sannyas. Gopal Bhatta did not particularly like the Lord's appearance as a sannyasi. He was distressed and crying alone when the Lord appeared to him and gave him the dream vision of his Nabadwip lila. In this vision, the Lord was overwhelmed by ecstatic love, embraced him and drenched him in his tears.

Having said this to Gopal, the Lord embraced him and drenched him in his tears. He then told him to keep all these experiences secret, and Gopal felt great joy in his mind. (Bhakti-ratnakara 1.123-4)

Through the power of Sri Krishna Chaitanya Mahaprabhu's merciful association, Venkata Bhatta, his brother Prabodhananda Saraswati, his son Gopal Bhatta Goswami, and all the other members of his family, were inspired to be engaged in the exclusive devotional service of Radha and Krishna. Srila Gopal Bhatta Goswami took initiation from his uncle, Tridandi Yati Srimat Prabodhananda Saraswati. Proof of this is found in the Hari-bhakti-vilasa:

bhakter vilasams cinute prabodha-
nandasya sisyo bhagavat-priyasya
gopala-bhatto raghunatha-dasam
santosayan rÅ,pa-sanatanau ca

Gopal Bhatta, the disciple of Prabodhananda who is dear to the Lord, has collected these devotional activities to satisfy Raghunath Das, Rupa and Sanatan Goswamis. (Hbv 1.2)

Gopal's parents were very fortunate, for they surrendered themselves, life and soul, to the feet of Lord Chaitanya. They ordered their son to go to Vrindavan before they left this world, absorbed in meditating on the Lord. Gopal travelled directly to Vrindavan where he met with Rupa and Sanatan. (Bhakti-ratnakara 1.163-5)

Gopal Bhatta comes to Vrindavan

When Gopal arrived in Vrindavan, Rupa and Sanatan wrote to Mahaprabhu to tell him. The Lord was overjoyed and immediately wrote back telling them to affectionately take care of him as though he were their own younger brother. Srila Sanatan Goswami compiled the Hari-bhakti-vilasa and published it in Srila Gopal Bhatta Goswami's name. Rupa Goswami considered Gopal to be as dear to him as his own life and engaged him in the deity worship of Radha Raman.

Sri Gopal Bhatt Goswami became one of the Six Goswamis, but he always kept an attitude of meekness and humility. Thus, when Krishnadas Kaviraj approached him for permission to write the Chaitanya Charitamrita, he granted it, but under the condition that he not write about him. Krishnadas Kaviraj Goswami could not go against the order of Gopal Bhatta and thus did nothing more than mention his name. Sri Jiva Goswami writes in the introduction to the Sat-sandarbha that he wrote it on the basis of an earlier text by Gopal Bhatta. Srila Gopal Bhatta Goswami also wrote a book called the Sat-kriya-sara-dipika ("Light on the essential sacraments for the Vaishnavas"). Thus his contribution to Gaudiya Vaishnava literature was in editing the Hari-bhakti-vilasa, preparing the notes for Jiva's Sat-sandarbha and in compiling the Sat-kriya-sara-dipika. He also gave great joy to the community of devotees by writing a commentary on Bilvamangala's Krishna-karnamrta.

Amongst his disciples were Srinivas Acharya and Sri Gopinath Das Goswami.

Srimad Gopala Bhatta Goswami lived within this world for 75 years. In the Christian year of 1578 on the sixth day of the dark moon, Sri Gopala Bhatta Goswami left this world behind and entered into the eternal pastimes of the Lord.



Sri Sri Radha Raman Temple;

Timings:

Summer - Mangala Arati 4:00am

Darshan - 08:00am thru' 12:30pm

(look out for the green light when you first enter the Gosai compound, up on the left)

(If it is red then darshan is over)

Evening Darshan: - 6pm - 8pm (18:00 - 20:00 hrs)

Winter - Mangala Arati 05:30am

Darshan - 08:00am - 12:30pm

Evening - 6pm - 8pm (18:00 - 20:00 hrs)



Inner entrance to the Temple.



Gopal Bhatta Goswami's samadhi is to the left after you enter the first gate from the street into the temple compound. Gopal Bhatta Goswami was the son of Vyenkatta Bhatta, a brahmana priest of Srirangam Temple in Tamil Nadu. His uncle Prabhodananda Sarasvati also became his spiritual master. In 1511 Sri Caitanya Mahaprabhu visited Srirangam a danced in ecstasy before Lord Ranganath...



The appearance place of the Sri Radharaman Deity is next to the temple besides Gopal Bhatta's samadhi.

5) Sri Sri Radha Govinda Temple



Sri Sri Radha Govinda Temple;

A few minutes walk from Vrinda Kunda is Sri Radha Govindaji temple, built by Maharaja Man Singh, a general from the army of King Akbar. Maharaja Man Singh was a disciple of Raghunath Bhatta Goswami. The temple was a grand seven-story structure, with an altar of marble, silver and gold. Architecturally this temple is one of the finest in North India. A sculptured lotus flower weighing several tons decorates the main hall ceiling. It was said to have cost ten million rupees, and several thousand men were working for five full years to complete it. Akbar himself had donated the red sandstone for its construction. In 1670, during the rule of a later Mughal king, Aurangzeb, it was plundered and destroyed leaving only three stories of the original temple. During this attack, when few stories remained, all of a sudden the ground began to shake violently and Aurangzeb's men were terrified and ran for their lives, never to return. A replica of Govindaji is worshiped in the new Govindaji Mandir (located behind the original temple). The original Govindaji is worshiped in Jaipur.

Sri Sri Radha Govindaji Temple



Sri Sri Radha Govinda;

Srila Rupa Gosvami originally established this temple under the instruction of Sri Caitanya Mahaprabhu; being ordered to excavate all the lost holy places of Vrindavan. Five thousand years earlier, Lord Krishna's grandson, Vajranaba, installed a number of important Deities in Vrindavana; Govindaji was one of these Deities. Rupa Gosvami searched all over Vrindavan to locate the Yogapith, the resting place of the original Deity of Govindaji, but after months of searching, the Deity could not be found.

Feeling disappointed, Rupa Gosvami came and sat by the bank of the Yamuna river and shedding tears, he began to call out the name of Lord Caitanya--"Ha Caitanya, Ha Caitanya" (oh, Caitanya). Suddenly, Lord Krishna, appeared in the guise of a beautiful brijbasi boy. He informed Rupa Gosvami that there was a cow that came every day to a nearby hillock, and the cow emptied its milk into a hole on the hilltop. He asked Rupa to accompany him to the place to see what might be contained in the hole. Rupa Gosvami followed the boy and upon reaching the spot, the boy disappeared.

Looking within the milk drenched hole, Rupa Gosvami immediately fell unconscious in a wave of ecstatic emotions. When he recovered, he summoned the local people who then excavated the hole and found the beautiful Deity of Lord Govinda. The loud cries of "Hey Govinda, He Krishna" suddenly reverberated throughout the sky.

The construction of the temple of Radha Govinda began under the guidance of Raghunatha Bhatta Gosvami and his disciples headed by Raja Man Singh of Jaipur sometime after 1570. It was the most impressive edifice that had ever produced in the whole of Northern India. This temple was originally seven stories tall with a marble altar, silver and gold. A sculptured lotus flower weighing several tons decorates the main hall.

Less than one hundred years later, Emperor Aurangzeb, the Muslim zealot, was standing on the ramparts of his fort at Agra, and noticed a bright light burning in the far distance. Upon being informed that this was a large ghee lamp kept atop the Radha Govinda temple in Vrindavan, he became furious that a Hindu shrine was taller than any Muslim building and immediately ordered its destruction. By the time the soldiers of Aurangzeb arrived, Lord Govindadeva and all the important Deities of Vrindavana had been moved to safer places. The solidiers of Aurangzeb dismantled the top floors of the Govindaji temple

Because the soldiers of Aurangzeb desecrated the main temple, it is believed that worship cannot continue in that temple. Therefore this temple was established behind the

original Govindaji temple and it contains the pratibhu Deities of Radha Govinda. The original Deities of Govinda were brought to Jaipur. The pratibhu Deities are considered to be the same as the originals.



Sri Sri Radha Govinda Temple;

The Deities on the altar in this temple are Govindaji in the middle, to His left is Lord Caitanya, and to His right is Lord Nityananda. Below are small Radha and Krishna Deities. Below Them are Lord Jagannath and a Govardhana-shila.



Sri Sri Radha Govinda Temple;

6) Sri Sri Radha Gokulananda Temple



Sri Sri Radha Shyamasundar;



Sri Sri Radha Gokulananda;

Radha Gokulananda Temple is an ancient shrine, located at Vrindavan, in Uttar Pradesh. It is in between the Kesi Ghat and the Radha-Raman Temple.

In this temple there is the small Radha-Vinoda Deities of Lokanatha Gosvami, the larger Deities of Vijaya Govinda of Baladeva Vidyabhusana, and the Radha Gokulananda Deities of Viswanath Cakravarti. The small Deity of Krishna in front of Gokulananda and the Deity of Caitanya Mahaprabhu were worshiped by Narottama Dasa Thakur. Viswanath Cakravarti arranged to have this temple built. Formerly, all the Deities in this temple were worshiped alone, in their own temples.

Originally, Viswanath Cakravarti worshiped the Deity of Gokulananda at Radha Kunda. He then moved to Vrindavana and stayed with Lokanatha Gosvami. Where this temple is located is where Lokanatha Gosvami would do his bhajana. When the original temple of Radha-Vinoda fell apart, Viswanath Cakravarti had another temple built and called it the Gokulananda Temple. Both his Deity of Gokulananda and Radha-Vinoda were worshiped here.



Govardhan Shila of Raghunath Dasa Goswami given by Lord Chaitanya;

There is a Govardhana-shila in this temple that was given by Lord Chaitanya to Raghunath Dasa Gosvami. This shila bears the thumb print of Lord Caitanya. He used to chant while holding the shila, pressing it to His heart or eyes. The shila was always moist with Lord Caitanya's tears. He would place it on His head or smell it. Lord Chaitanya kept this shila for three years and then gave it to Raghunatha dasa. This shila can be seen if you give a small donation. Krishna Priya Thakurani, the daughter of Ganganarayan Chakravarti (the disciple of Narottama dasa), got the service of worshipping Giridhara, the Govardhana shila of Raghunatha dasa Gosvami.



Sri Sri Radha Gokulananda Temple;

Originally there was no Deity of Radharani in this temple. Jahnava Devi had a Deity of Radha made in Jagannatha Puri and installed the Deity next to Radha-Vinoda.

This original Deity of Radha-Vinoda is now being worshiped in Jaipur. The Deity was moved to Jaipur to protect the Deity from an attack on Vrindavana by Mughals. This temple contains the pratibhu-murtis of the original Deities. It is considered that there is no different in potency between the original Deity and the pratibhu-murti.

The samadhis of Lokanatha Gosvami, Narottama Dasa, and Visvanatha Cakravarti are located in a small courtyard next to the temple. Lokanatha Gosvami did his bhajana in this courtyard and left his body at this place. In Narottama Dasa's puspā samadhi are his garland, kaupins, cloth and mala. Viswanath Cakravarti Thakura entered samadhi in 1674. He wrote the eight prayers of Sri Gurvashtakam, which are sung every morning in ISKCON temples.

Lokanatha Gosvami was a contemporary of Sri Caitanya Mahaprabhu. When Sri Chaitanya took sannyasa, Lokanatha came to Vrindavana. While visiting the places of

Krishna's pastimes, while in the village of Umaraa in the forest called Chatravana, Lokanatha Gosvami discovered the Deity of Radha-Vinoda. Lokanatha's samadhi is just north of the village of Umaraa, on the bank of Kishori Kunda. The Deity of Radha-Vinoda was revealed to him from this tank. Lokanatha Gosvami used to carry this Deity in a bag hanging from his neck.

Lokanatha told Lord Caitanya that he did not want to take any disciples. Lord Caitanya told him that he would take only one and that he would send him to Lokanatha. When Narottama dasa came to Vrindavana, he was attracted to be initiated by Lokanatha Gosvami. Lokanatha Gosvami refused the repeated requests of Narottama to be initiated. Narottama acted as Lokanatha Gosvami menial servant. Every night Narottama cleaned and swept the place of morning duties of Lokanatha, without his knowledge. He was finally pleased with Narottama and accepted him as his only disciple.

Narottama dasa Thakur, Syamananda Prabhu and Srinivasa Acarya, by the order of Jiva Gosvami, took the original manuscripts of the Gosvami and brought them to Bengal to be copied. These devotees preached the teaching of Caitanya Mahaprabhu where ever they went with great enthusiasm. Visvanatha Cakravarti appeared in the Gaudiya Vaishnava line about a hundred years later. He wrote elaborate philosophical writings.



In this temple you can see the Radha-Vinod Deities of Lokanath Goswami, Radha-Gokulananda Deities of Visvanath Cakravarti, Caitanya Mahaprabhu Deity of Narottam das Thakur, Vijaya Govinda Deities of Baladev Vidyabhusana, and the Govardhan-sila given to Raghunath das Goswami by Sri Caitanya...



...Original Deity of Visvanath Cakravarti is the small one in the front. Other Deities are *pratibhu-murtis*.



The samadhi of Lokanath Goswami.



Lokanath Goswami found Deity of Radha-Vinod (Vinodial) in Umaro Gaon near Chatravan. On the left we can see the original Deities now worshipped in Jaipur.



In the courtyard of Radha-Gokulananda Temple besides Lokanath's samadhi there are samadhis of Visvanath Cakravarti Thakur (left), puspa-samadhi of Narottam das Thakur (center) and samadhi of Ganganarayan Cakravarti (right).



Visvanath Cakravarti was the greatest acarya of seventeenth century. His guru Radharaman Cakravarti asked him to copy Srimad-Bhagavatam in his home and while writing he entered into trance. He wrote day and night. Even though the sun was scorching, the spot where he sat was as if by miracle shaded. Another day started to rain, but on Visvanath no rain fell. The local landlord saw this miracle and told to townspeople much to Visvanath's embarrassment. After some time his spiritual master ordered him to live at Radha-kund and write books...



...One brahmacari from Mathura had a dream in which the Lord appeared to him and asked him to give his small Gokulananda Deity to Visvanath. He did so, but Visvanath refused to take the Deity because he could not afford proper worship. That night the Lord appeared to Visvanath and told him that He would arrange everything necessary for the offerings. The brahmacari had another dream and this time, Visvanath accepted.



After the disappearance of Jiva Goswami a controversy aroused among his followers. Some believed that Radha and Krishna are eternally married (svakiya-rasa) and should not be worshipped as paramours in parakiya-rasa. In order to accommodate neophytes Jiva Goswami acknowledged svakiya-rasa in his book Ujjvala-nilamani, but his followers failed to see that in his other books he wrote about parakiya-vada as thought by Lord Caitanya Himself...



...Visvanath Cakravarti defeated the controversy, but the pundits got angry and plotted to kill him. They waited for him in secluded place for a long time, but he was not coming. Suddenly they saw a very beautiful young girl picking flowers and they were completely enchanted by her beauty. They forgot their enmity towards Visvanath and asked her who she was. The girl replied she is the maidservant of Sri Radha and he is collecting flowers so that Sri Radha could make a garland for Her beloved paramour, Sri Krishna. Upon saying this the girl disappeared and the scholars saw only Visvanath sitting there...



...Visvanath then asked them what place lies between Varsana and Nandagram. "Sanket," they replied.

"Why then Radha meets Krishna at Sanket rather than at Krishna's home at Nandagram? If the Divine Couple were actually married, they could easily meet at His father's home at Nandagram. Instead They meet at Sanket, the place of Yogamaya, who arranges Their meeting." Shortly after that those scholars became Visvanath's disciples.



Narottam das Thakur was born in Khethuri in 1534, the year of Lord Caitanya's disappearance. His father was king, but by caste he was *kayastha* (sudra). Before that, when Sri Caitanya visited Ramakeli, He went to River Padma and suddenly began to call out: "Narottam!" "Narottam!" He told His devotees: "Very soon a personality will be born in Khethuri and he will absorb My kirtana-rasa with all of my love. Now I am depositing my prema to Padma and she will deliver it to Narottam..."



...Young Narottam became brilliant student and one day Lord Nityananda appeared to him in a dream and told him to go to river Padma and take bath. On waking Narottam rushed towards the river and while bathing his body have changed from blackish to golden. Narottam started to call and cry and upon returning his parents could not recognized him. He was dancing and singing the holy names day and night. After some time Narottam had a dream in which Sri Caitanya ordered him to go to Vrindavan and take initiation from Lokanath Goswami. Narottam run away from home much to the despair of his parents...



...Upon arriving to Vrindavan he fainted in front of Govindaji and all devotees headed by Jiva Goswami came there to meet him as Sri Caitanya predicted his appearance. Narottam became the only disciple of Lokanath Goswami and his bhajans are famous among vaisnavas even today. Srila Prabhupada said that even stones are getting melted listening to Narottam's bhajans. This puspa-samadhi contains his garland, cloth, kaupin and japa beads. Narottam das Thakur is Vilas Manjari, one of the Radharani's intimate maidservants who usually prepares milk products. Narottam's body is not entombed anywhere since his transcendental body dissolved as milk into the water during his bath in a river at his disappearance.



Ganganarayan Cakravarti

was a prominent disciple of Narottam das Thakur. He was high caste brahmana by birth and *smarta-brahmanas* at those times strongly protested against Narottam (sudra by birth) initiating brahmanas and convinced the king to challenge Narottam. When Ganganarayan heard that king's party is approaching, he and Ramacandra Kaviraj disguised themselves as clay pot seller and betel nut seller. Shortly afterward smarta-pandits went shopping clay pots for cooking and were amazed that shopkeepers in this town speak fluent Sanskrit...



...They have got into debate and clay pot walla and betel nut walla defeated them in argument. Perplexed reported it to the leader of the party and told him: "If shopkeepers in this village defeated us in debate, only God knows what will happen when we will meet the guru himself!" Ganganarayan Cakravarti in this way protected Narottam from this disturbance. That night the king and the Digvijai-pandit had a dream that they should accept initiation from Narottam.



The entrance door to Radha-Gokulananda Temple is on the same street as Radharaman Mandir.

7) Sri Sri Radha Gopinatha Temple



Sri Sri Radha Gopinath;

This temple is a few minutes' walk from Govindaji's temple, was founded by Madhu Pandit Goswami, and its marvelous construction reveals a glorious past. Gopinatha, the presiding deity was first installed 5,000 years ago by Vajranabha, Lord Krishna's grandson, and rediscovered at Vamsivata by Paramananda Goswami.



Sri Sri Radha Gopinath, pratibhu vigrahas (Vrindavan);

Sri Krishna's grandson Vajranabha had three deities carved according to the descriptions of Krishna given by Parikshit's mother Uttara. Thousands of years later the same deity of Gopinath was rediscovered at Vamsi Vat in Vrindavan by Gadadhar Pandit's disciple Paramananda Bhattacharya. Later the seva was taken over by Sri Madhu Pandit, whose samadhi is located in back of the temple premises.



Radha-Gopinath, original deities (Jaipur);

In the hall leading to Radha-Gopinath's current altar there is a doorway on the right leading down a step into a small temple room. This is the old temple where the original deities of Radha-Gopinath lived before the Mughal invasion when they were moved to Jaipur. Now the deity being worshipped here is "Muralidhar Mahaprabhu," a form of Goursundar playing the flute. The temple Gosvami says of the deity, "This deity was installed after the Mughal invasion. Mahaprabhu holds the flute, for the sake of the general populace who don't know about Mahaprabhu's svarup. His color is golden like Radharani, but he holds the flute to show that he is also Krishna; He is Radha and Krishna in one form."



Old Gopinath Temple;

Today the pratibhu or non different replacement deities of Radha-Gopinath reside in a new temple connected to the old one. According to the direct order of Sri Jahnava Thakurani, Gopinath

stands with Ananga-manjari to his left, and Radharani to his right. Lalita and Visakha flank them on both sides.



New temple entrance;

In one book about the temples of Vrindavan, the Padma Purana is quoted saying that to get the full vision of Sri Krishna, pilgrims have to visit and offer obeisances to all three Deities during a single day, while the sun is still up.

Sri Govinda and Sri Gopinath are now in Jaipur, and Madana-Mohan is in Karoli, a small town in Rajasthan and this triple darsan seems to be possible even today, if you are efficient traveler, of course...

Samadhi of Madhu Pandit Goswami



Madhu Pandit's samadhi (tomb);

Madhu Pandit was a disciple of Gadadhar Pandit. He established the temple of Gopinath in Vrindavan and lived here until his sacred body was entombed here.



Ghats in Vrindavan Town

Yamuna flows graciously in Vrindavan town along several ghats (a series of steps leading down to a water body) where Krishna performed His pastimes. Some of the Most important ghats that lie in Vrindavan town are Kaliya Ghat, Keshi Ghat, Chir Ghat, and Imli Taal Ghat.

1) Chir Ghat



Ter Kadamba Tree where Krishna hide Himself & stole the clothes of Gopis;

Chir Ghat is one of the holy ghats (series of steps leading down to a water body) on the banks of the river Yamuna. This is the place where the famous pastime of Krishna stealing the clothes of the young Gopis (Cowherd Maidens) of Vrindavan took place. This place was earlier just on the banks of River Yamuna. But over the years, as Yamuna has changed its course, now Chir Ghat stands at some distance from the Yamuna. There is an ancient Kadamba tree at this place which is still existing since the time of Lord Krishna.

Gopis were all pure devotees of Lord Krishna and wanted to attain Krishna as their husband. At this very place, they performed the Katyayani Vrata, in which they would worship Mother Katyayani and pray to her in order to get the beautiful Son of Nanda Maharaj as their husband. Every day the Gopis would come to this Ghat to take their baths and worship Mother Katyayani.



Krishna is stealing clothes of Gopis;

In order to fulfill their desires to have Him as husband, Krishna very mercifully stole their clothes on one fine day when they were taking their baths at this Ghat, and brought them

upon this very holy Kadamba tree. Devotees of Vrindavan still worship this tree and even make offerings to this tree.

It is said that one can understand the pastimes of the Supreme Lord only by hearing from great souls who have realized the Absolute Truth. This pastime of Krishna stealing the clothes of the Gopis may seem to be some mundane affair between a young boy and some girls. But Radhanath Swami gives the real import of this pastime as being the epitome of the soul's complete surrender to the Supreme Lord by giving up attachment for the clothes of gross outer covering of our subtle and gross bodies. The soul must be purified of all gross and subtle desires.

At this place one should make a prayer to Krishna that, "Krishna, here I offer my life, I offer my false ego, my body, my mind, my words, my thoughts, everything. Please take it all away, so that my true self can be given as an offering at your lotus feet." One should be confident that if we offer our prayers sincerely, unto that holy kalpavriksha tree, our prayers will be heard and answered.

2) Imli Tala

Imli Tala, in short, is the place which epitomizes the intense love in separation between Radha and Krishna. In simple English language, Imli Tala means Tamarind tree. Imli Tala is the place, where Shrimati Radharani left the Sharad Purnima rasa dance, leaving Krishna searching for Her in intense feelings of separation. Previously Imli Tala used to be near a ghat on the banks of the Yamuna but over the years Yamuna has changed its course and is now flowing at a distance from Imli Tala.

Shrila Prabhupada would often visit Imli Tala. In fact, Shrila Bhaktisiddhanta Sarasvati Thakura and his followers purchased this land at Imli Tala and built a beautiful Gaudiya Matha there. There is a yellow wall around Imli Tala and the Imli Tala tree can be seen through the gate of this wall. One of Prabhupada's godbrother's samadhi is there just beside this holy Kalpavriksha tree. Prabhupada's another very loving godbrother, Krishnadasa Babaji Maharaja, would come to Imli Tala practically each and every Ekadashi, around the time of sunset and would sit and chant japa of the holy name until after sunrise under that holy tree.

When Shri Radhika disappeared from the midst of the Sharad-purnima rasa dance, Krishna was searching for Her with intense feelings of separation. This mood of separation increased Their anticipation for meeting, and thus very much increased Their intensity of love.



Kalpavriksha Tree - Desire Tree, Imli tala;

Krishna, in this mood of separation sat down under this Kalpavriksha Tamarind tree at Imli Tala and became so completely absorbed in the thoughts of Shrimati Radharani and chanting Her holy names, that His body assumed the color of Shrimati Radharani. Just at that time, Shrimati Radharani appeared, relieving His separation and subsequently, He again assumed His original form of Shyamasundara. At this very place, Krishna then disclosed to Shri Radhika, “In My intense ecstasies of separation, I assumed Your form, Your complexion and Your ecstatic love. In the age of Kali, I will again appear like this, I will appear with Your complexion and with Your mood of ecstatic love and I will spread that love throughout the world, to all living beings, through the sankirtan movement – the loud congregational chanting of the holy names: Hare Krishna Hare Krishna, Krishna Krishna Hare Hare / Hare Rama Hare Rama, Rama Rama Hare Hare.”

Lord Shri Krishna appeared in the age of Kali, as Shri Caitanya Mahaprabhu, just 500 years ago, with the complexion and the mood of ecstatic love of Shrimati Radharani. When Lord Chaitanya visited Vrindavan, He would come to Imli Tala everyday and for hours and hours with his japa-mala, He would deeply absorb Himself in chanting the holy names, sitting under this Imli tree. In the mood of Shrimati Radharani He would become so deeply immersed in the ocean of separation from Shyamasundara that Lord Chaitanya’s golden form would be transformed into the complexion of a dark, newly formed monsoon rain-cloud. This is Imli Tala.



Tamarind Tree - Kalpavriksha Tree;

Here one should pray at the lotus feet of Lord Chaitanya and Shri Shri Radha Gopinath to be able to become sincerely attached to chanting Their holy names in pure love. This is the

most potent place where Krishna Himself chanted Shrimati Radharani's holy names and Mahaprabhu chanted Krishna's holy names in the mood of intense longing and separation and many of our previous acharyas have performed their bhajan here, so here we should pray for taste in chanting and pure devotional service unto Krishna.

3) Kaliya Ghat



Kaliya Ghat; The Kadamba Tree from which Krishna jumped to Yamuna;

Kaliya Ghat is the place where Krishna performed the celebrated pastime of Kaliya Daman or the subduing of the envious serpent, Kaliya. Kaliya Ghat is just at a 3 minutes walking distance from the famous Madanmohan Temple of Srila Sanatana Goswami. The bhajan kutir and samadhi of Shrila Prabhodanand Sarasvati lies close to Kaliya Ghat. Bilvamangal Thakur's bhajan place is also nearby. Kaliya was a thousand hooded serpent out of which 101 hoods were most prominent. He, alongwith his wives, the Nagapatnis were staying in a deep pond, called the Kaliya Daha or the poisonous lake of the serpent Kaliya, at this place within the River Yamuna. Previously, Kaliya Ghat was one of the ghats (series of steps leading down to a water body) on the banks of River Yamuna but in due course of time Yamuna changed its path and currently Kaliya Ghat lies at some distance from the Yamuna.

This is also the place where Shoubhri Muni was performing his meditation underneath the waters of Yamuna and out of pride he cursed Garuda (the Bird Carrier of Lord Vishnu who thrives on snakes and fishes) to die if he ever came here to eat fishes. In order to escape the wrath of Garuda, Kaliya later took shelter of this lake. Because of the deadly poison of Kaliya all vegetation and life forms near this lake had died except one Kadamba tree which was showered with nectar by Garuda previously.

Krishna subdues Kaliya



Krishna is dancing on the heads of the snake Kaliya;

It is a graphic description of the poisoning of the Kaliya Lake and the defeat of Kaliya at the hands of Krishna. Kaliya alongwith his wives was living inside a big lake within Yamuna.

This lake within Yamuna was bubbling, boiling and foaming with poisonous fumes, due to the poison of Kaliya. Any bird that flew overhead this lake or any vegetation that grew anywhere nearby would die immediately because of the deadly poisonous fumes, except a Kadamba tree, which survived because of the nectar drops showered upon it by Garuda. In fact, within 8 miles of Kaliya Daha nothing lived except this Kadamba tree. To this date pilgrims visit the Kaliya Ghat and worship this holy tree which stands as a testimony of Krishna's wonderful pastimes. Our heart is compared to a lake and due to the Kaliya of envy within our hearts, the lake of our heart has become a very very terrible place.



The tree which Krishna jumped off to fight the Kaliya serpent;

Once, while herding the cows, Krishna along with the Gopas (Cowherd boys) were feeling very thirsty. They stopped by this lake to quench their thirst. As soon as the cows and the Gopas drank this poisonous water, they fell down unconscious as if dead. There was no movement or sign of life in their bodies. So when Krishna saw His friends dead, He just cast His merciful glance upon them and immediately they sprung back to life. It is explained in the Srimad Bhagvatam that just by the glance of Lord Vishnu all the living entities are

impregnated into the material manifestation and so Krishna bringing back all His cows and cowherd friends back to life just by His glance is not an exaggeration.

All of us in this age of Kali Yuga are spiritually dead because of the poison of lust, anger, envy, greed, false pride and illusion that we have accumulated in our heart. We can come alive only when Krishna showers His merciful glance upon us in the form of the mercy, the inspiration and the instructions of His devotees.

Krishna then decided to relieve the inhabitants of Vrindavana and river Yamuna from the burden of Kaliya. In a very very playful mood, Krishna climbed to the top of this Kadamba tree on the banks of Kaliya Daha. First he pulled back His hair with both of His hands, then He retied His turban, then readjusted His belt and began to flap His arms like a wrestler in order to reassure the Gopas. He jumped from this holy Kadamba tree in to the lake, thus causing the black hot burning waves foaming with poison to overflow the banks of the lake as if a tsunami has come. Krishna was very sportingly diving and swimming in those poisonous burning waves making loud sounds. Infuriated by the commotion created by Krishna in his lake, Kaliya immediately emerged out to face the intruder. Seeing the beauty of Krishna, he became even more envious and pounced upon Krishna, beat Krishna right in the chest and then coiled his body around the delicate form of Shyamsundar.

When Lord Krishna was in the coils of Kaliya, Kaliya began to expand his body to a monstrous size and began to squeeze with all of his strength, trying to crush little Gopal. He squeezed more and more but Gopal just continued to smile and remained motionless. When the cowherd boys and the cows saw Krishna in this condition, they began to weep and cry hideously. The cowherd boys fell to the ground rolling in the dust of Vrindavan suffering miserably. At that time inauspicious omens pervaded the whole Vrajabhumi.

Krishna remained in that condition for 2-3 hours. But then finally seeing the distress of the Vrajvasis, Krishna finally expanded His body and slipped out of the coils of Kaliya. Infuriated more than ever before, Kaliya started breathing horrible fires out of all of his mouths. There were sparks flying out of his red eyes. He raised all of his hoods and stared at Krishna with cruel angry eyes. Then Kaliya with his thousands hoods started attacking Krishna, but Krishna was going round in circles to dodge all of his attacks. Finally Kaliya became so dizzy that he was depleted of all of his strength. Then Krishna pushed down one of Kaliya's hoods and jumped over it.

Eventually everyone has to bow down their head in front of the Supreme Personality of Godhead, Shri Krishna. A devotee bows his head to Krishna out of love and devotion whereas atheists and envious men like Kaliya have to bow down to Krishna who comes to them in the form of cruel death.

Krishna jumped upon the raised hood of Kaliya and began to dance. As Krishna was dancing, the demigods were struck with wonder. The demigods began to play kettle drums, Mridangas, Tablas, flutes, Veenas and all other sorts of instruments. They were singing beautiful songs to accompany Krishna's dancing. Krishna was moving His whole body, so gracefully with such exquisite artistry that the demigods with all of their instrumentation could not even keep up to Krishna's beautiful dancing. He simply captivated all the fourteen worlds with His beautiful dance. It is here at Kaliya Ghat where Krishna is eternally performing the Leela of dancing on the hoods of Kaliya.

Krishna danced on and on until Kaliya's one thousand hoods collapsed, and were broken into pieces. If one hood fell aside then Krishna would jump to the next hood and thus danced on all the one thousand hoods of Kaliya bringing Kaliya on the verge of death. For the Vraja Gopis, Krishna's feet are more tender than the petals of lotus flower but for Kaliya they were like thunderbolts crashing upon his head. Deadly black and red poison started oozing out of Kaliya's mouths. After all of his poison was vomited out, blood started pouring from his mouth and then Kaliya understood that he was finished. At this time he remembered how his

wives, the Nagapatnis being great devotees had always pleaded him to surrender to Krishna and almost at the verge of death, Kaliya took shelter of the lotus feet of Krishna.

The uncontrolled tongue is like a snake like Kaliya, which is very venomous and envious. The uncontrolled tongue keeps on biting and spitting the venom of harsh words and unfavorable speech on others making everyone's life difficult. However when Krishna appears on this tongue in the form of His holy names: HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE, the tongue gets purified and all the poison of this snake like tongue gets removed. One should make a prayer to Krishna that, "Krishna, please subdue these propensities of Kaliya within my heart i.e. envy, lust and cruelty. Let me become humble and appreciate Your glories and the glories of Your devotees, let me become purified."

Seeing that their husband had now become remorseful and humble the Nagapatnis came around Krishna with folded palms and prayed to Krishna to forgive him and release him. Being pleased by the prayers of the Nagapatnis, Krishna forgave Kaliya and told him that he should no longer disturb the Vrajavasis and immediately leave for his home, the Ramanaka Deep in the ocean. Thus the celebrated pastime of Kaliya Daman was performed at this place.

4) Keshi Ghat



Keshi Ghat

Keshi Ghat is the principal bathing place in the town of Vrindavan. It is little east of Chir-ghat on the banks of the Yamuna. Keshi Ghat is one of the most beautiful ghats of Yamuna with stone inlaid palaces on the banks and massive Madanmohan temple visible in the backdrop. Here the sacred river Yamuna flows very graciously and extends herself to everyone without discrimination. Anyone who touches, drinks, sees, smells and bathes in her waters become infinitely purified. This ghat (series of steps leading down to a water body) is named after the pastime of Lord Krishna killing the demon Keshi.

Keshi demon, a gigantic horse demon sent by Kamsa, was galloping towards Vrindavan to kill Krishna. He wanted to pulverize Krishna's lotus like soft body with his legs but Krishna caught his legs, whirled him and threw him away. Keshi again attacked with his wide open mouth wanting to eat Krishna but Krishna teasing Keshi with His thumb put His lotus hand inside Keshi's dirty mouth and choked him up. Keshi, perspiring and suffocated, passed immense quantities of stool and finally his body just broke open like an over-ripe piece of melon.

After killing Keshi, Krishna came down to the ghat on the banks of the Yamuna to take His bath because His hand was stuck in Keshi's dirty mouth. From then on this ghat came to be known as Keshi Ghat. Jokingly Shrila Rupa Goswami forbids wordly men to go to Keshi Ghat saying, "If you have even a slight desire to enjoy life with your wife, sons, relatives and friends, then listen to my advice. Never go to Keshi Ghat in Vrindavan, even by mistake. There, Shri Govindaji is standing in His charming threefold-bending form, smiling. A person who even once beholds this deity of Govinda never returns to his home, and his household life is ruined." In other words, by having darshan of Govindaji at Keshi Ghat, one is freed from all material attachments and becomes mad after Him like all the residents of Vraja.

Keshi demon represents the anartha of pride in ones own devotional practices and achievements. Keshi also represents the sense of vanity and ego. Keshi was a horse. Horses are controlled by pulling their mouth with ropes. So, Krishna put His hand right in the mouth of Keshi and controlled him. Proud people often boast about themselves with their own mouth and criticize others. So, one should curtail these demoniac tendencies by restricting ones tongue from engaging in prajalpa (unnecessary gossip) and by chanting the holy names of Krishna. Therefore the prayer that one should offer at Keshi Ghat is to become blessed by Krishna so as to be able to render more and more devotional service in the humble mood of being the servant of the servant of Krishna's servants without becoming unnecessarily proud of one's devotional practices and achievements.

Killing of Keshi demon at Keshi Ghat



Krishna is killing the demon Keshi;

Kamsa, maternal uncle of Lord Krishna, kept on sending many powerful mystic demons, the best of all in the universe like Putana, Shakatasura, Trinavarta, Aghasura, Bakasura, Vyomasura, Vastasura etc., to murder little child Krishna. Both Krishna and Balarama effortlessly killed them to the surprise of Kamsa. Kamsa thus highly frustrated in his attempts to kill Krishna, sent a mighty powerful mystic demon named Keshi. Keshi assumed the form of a gigantic mad horse. He came galloping towards Vrindavan. He ran at the speed of mind. His hooves seemed to tear the earth apart and cause earthquakes. His tail reached so high in the sky that it was scattering the clouds.

Right there in Vrindavan, unaware of what is there in store for them, the cowherd boys were grazing the cows and playing blissfully with Lord Krishna. Madhumangala, one of the cowherd boys, who is fond of Laddus (delicious sweet), joked with Krishna saying, “Hey Krishna! My dear friend, you are so dear to inhabitants of Vrindavan, they all love you and please you by offering delicious food. Lend me your beautiful peacock feather, flute and effulgent and gorgeous yellow clothing. Thus dressed like you, I will procure Laddus and eat them to my heart’s content”. Out of affection for His friend, Krishna personally decorated His friend and sent him.

Meanwhile Keshi demon was searching in Vrindavan for the boy who wore peacock feather, playing flute and wearing yellow garments as per orders given by Kamsa. Seeing Madhumangala dressed as Krishna, Keshi furiously attacked him. Madhumangala was frightened to see this ghastly demon and immediately called out to Krishna for help. Just at that time Krishna came to the scene to rescue His friend and challenged Keshi for a duel with Him. Infuriated by the challenge, Keshi opened his mouth to devour Krishna. When he approached Krishna he began to kick Krishna with his front legs. Krishna grabbed those legs, whirled him around and threw him away to a long distance of more than 100 yards. Keshi fell to the ground unconscious. But he came back to the consciousness, madder than ever before.

Now Keshi's eyes were blazing with anger. He charged towards Krishna with his gigantic mouth kept open to devour the Lord. Krishna with a big smile on His lotus face, effortlessly pushed His hand in Keshi's mouth and broke all of his teeth. Keshi felt Krishna's lotus hand stuck within his throat to be red-hot like fire. Krishna's hand expanded, expanded and expanded until Keshi could no longer breathe. Finally he got choked up and suffocated and started kicking his legs. His eyeballs exploded out of the sockets. He passed stool and urine simultaneously, slipped over and fell to the ground dead. Shri Krishna Bhagvan ki Jay!!!

Cowherd boys were very happy. They cried out, "Well done Krishna! Well done!" And the demigods from heaven showered flowers upon His head. Because His hand was stuck in Keshi's dirty mouth, Krishna came down to the ghat on the banks of the Yamuna to take His bath after killing Keshi. From then on this ghat came to be known as Keshi Ghat. From that time onwards great devotees of the Lord have been reciting this wonderful pastime of Krishna killing Keshi at Keshi Ghat.

Vatas in Vrindavan Town



Desire Tree in Vrindavan;

Vata is a Sanskrit name for a Banyan tree. There are several huge Banyan trees in Vrindavan. It is said that trees in Vrindavan are not ordinary. They are all Kalpavriksha trees i.e. desire fulfilling trees. Some of the most important Vatas in Vrindavan are:

1. Advaita Vata
2. Shringar Vata
3. Vamshi Vata

1) Advaita Vata



Place where Advaita Acharya performed his bhajana;

This is the place where Shri Advaita Acharya resided when he came to Vrindavan. Advaita Acharya is the incarnation of Mahavishnu who appeared in this mortal world as one of the intimate associates of Shri Chaitanya Mahaprabhu. Advaita Vata is very close to the historic Madanmohan temple built by Shrila Sanatan Goswami. Advaita Acharya stayed under the Banyan tree at this place for several days. Under this tree He served the deity of Madan-Gopal with great love and devotion. Shri Chaitanya Mahaprabhu also resided here for some time during His visit to Vrindavan. There is a monument erected at this place in remembrance of Shri Chaitanya Mahaprabhu's stay at Advaita Vata.



As a young boy Advaita Acharya became a great scholar of all the Vedic literatures and came to the conclusion of pure Bhakti. When He was still young His mother and father both disappeared from this world and He went to Gaya to perform their Shraddha ceremony. On His pilgrimage to Gaya He met Shrila Madhavendra Puri who initiated Him in the Madhva Sampradaya. Shrila Madhavendra Puri instructed Him in all the nuances of the sweet Leela of

Vrindavan especially Madhurya Rasa. He told Him that one can gain entrance into the sweet Leela of Vrindavan by always remembering Krishna, by hearing and chanting His pastimes and by constantly chanting His Holy Names.

After that Advaita Acharya began to travel to all the holy places throughout India and at last he came to Vrindavan. He traveled through all the 12 forests of Vrindavan and then he came to this place. He lived under this Banyan tree at Advaita Vata. It was at this place that He worshipped the beautiful deity of Madan-Gopal under this Banyan tree. He stayed here waiting for the indication of the Lord for Him to go back to Navadvip Dham for calling out to Lord Chaitanya to appear in this world.



Sri Advaita Vat;

2) Shringar Vat



Krishna is grooming Radharani's hair, Shringar Vat;

Shringar Vata lies a little towards east from Imli Tal (in the direction of Keshi Ghat) on the banks of the Yamuna. A Banyan tree is called Vata in Sanskrit. The word Shringar means

decoration. Thus, Shringar Vata, as the name suggests, means the Banyan tree where Krishna was decorated or the place where Krsna decorates Shrimati Radharani. Shringar Vata is also known as Nityananda Vata.



Shringar Vat;

During the Rasa Dance, Krishna left the assembly of all the gopis (cowherd girls) and came here to this place, so as to be alone with Shrimati Radharani. With His own hands Krishna picked beli, chameli and other beautiful flowers that grew in the groves of Shringar Vata and personally decorated Shrimati Radharani's hairs. There is a beautiful painting in the temple at this place depicting this historical, treasurable and worshipable pastime. This place signifies that the Supreme Absolute Truth, The Cause of all causes, appears in Vrindavan as a simple cowherd boy and becomes a servant to please Shrimati Radharani. Krishna is only conquered by the love of His devotee.

Shringar Vata is also a very favorite pastime place of Shri Balaramaji. When Krishna and the gopas (cowherd boys) would herd cows along the Yamuna; Subala, Stoka-krishna, Shridama, Madhumangala, Arjuna, Ujjvala, Gandharva, all of these gopas would bring Krishna here and decorate His hair and His body with beautiful flowers, minerals, peacock feathers, gunja malas and other beautiful ornaments of the forest.



During His stay here in Vrindavan, Shri Nityananda Prabhu spent few days here at Shringar Vata. Therefore, this place is also known as Nityananda Vata. Nityananda Prabhu performed His pastimes here as a cowherd boy in the mood of Balaramji. He would bathe, play games and splash waters in the waters of Yamuna at this place in the mood of a small child with the cowherd boys who were residing here at that time.

3) Vamshi Vat



Krishna and Gopis;

Krishna has a variety of flutes which He plays in order to attract the hearts of His devotees. Based on the length and the number of holes in the flute it is called Vamshi, Venu or Murali. Vata is the Sanskrit word for a Banyan Tree. So Vamshi Vata is the celebrated Banyan Tree in Vrindavan where Krishna plays His Vamshi to attract the heart of His devotees especially the Vraja Gopis. This is the place where Krishna as Gopinath, the Lord of the Gopis, performs the Rasa dance with the Gopis of Vrindavan.



Gopeshvar Mahadev in Vamshi Vat;

Renunciation of Gopis: When Lord Shyamsundar played on His Vamshi in the fifth note, at this place on the full moon night of the Sharad season the ambrosial nectar of the sound vibration of Krishna's flute filled the entire atmosphere. When this nectar entered into the ears of the Vraja Gopis, it penetrated their loving hearts. Charmed by the sweetness of Krishna's love, they exhibited the perfection and essence of renunciation held supreme in the Gaudiya Vasihnava Siddhanta. For the pleasure of Krishna they at once left their home and all of their security. Some of them were milking cows but on hearing the music of Krishna's flute they left the pots under the cow's udders and immediately ran to Vamshi Vata tree to meet Krishna. Some were feeding their baby children. Renouncing even the attachment towards their children the Gopis left their children behind for the pleasure of Krishna. In the dead of the night they were fearlessly following the music of Krishna's flute in a dangerous forest because they had complete faith that if they please Krishna their lives would become perfect. They were willing to risk their good names and their chastity even at the risk of never being allowed to return home again. The Gopis only ambition was to lay themselves at the feet of Krishna, completely at His disposal, willing to mould according to His desire for His pleasure.



Tree under which Krishna used to play His flute;

Qualification to approach Rasa Lila: All the fortunate Gopis came to this holy place of Vamshi Vata and here the Rasa Lila began. The most perfect and pure of all manifestations of God's pastimes is the Rasa Lila. It is so elevated in nature that only great souls like Shukadev Goswami, Rupa Goswami, Sanatana Goswami, Shri Chaitanya Mahaprabhu, Shri Ramananda Raya who have given up everything of this world and placed their hearts in the service of Krishna exclusively can truly understand the divine significance of Rasa Lila.



Vamshi Vat;



Vamshi Vat;



Vamshi Vat;



Vamshi Vat;

Prayer: Under this Vamshi Vata tree many great Acharyas have offered their prayers and Bhajans to the lotus feet of Shri Shri Radha and Krishna. Speaking on the transcendental nature of this place. This place is certainly beyond the farthest reaches of a conditioned soul's

power of understanding and realizations. But if one offers ones sincere and humble prayers to Guru and Vaishnavas petitioning them to carry those prayers through disciplic succession to Shri Shri Radha and Krishna then the Lord will be pleased and with His pleasure His grace will descend. And one day by the mercy of the Lord, we can also gain entrance into this mood of pure renunciation of the Gopis. So we should earnestly pray here at the lotus feet of the great Vaishnavas who are the servants of the Gopis of Vrindavan that we could also exclusively dedicate our body, our mind, our words and our very life at all risk at all cost for the pleasure of Shri Shri Radha and Krishna.

Kunjas



Kunjas are beautiful garden groves where different varieties of flower and fruit bearing Kalpavriksha trees such as Kadamba, Tamal, Mallika etc. create a wonderful environment for the pleasure pastimes of Shri Shri Radha Krishna. There are several Kunjas in Vrindavan which are maintained by different Gopis and Gopas for the pleasure of Shri Shri Radha Krishna.

1) Dheera-Sameera Kunja

This is one of the favorite meeting places of Shri Shri Radha and Krishna. One can find mention of this place in many of the literatures of the six Goswamis. Dheera means gentle and Sameera means wind or breeze. Dheera-Sameera, as the name suggests, means the place where the flow of the wind became very slow being intoxicated by the charming sound of Shyamsundar's flute. Also here is the Pushpa Samadhi of Shrila Gauri Das Pandit, one of the most intimate associates of both Nityananda Prabhu and Lord Shri Chaitanya Mahaprabhu.

One time Radha and Krishna were sitting together in this Dheera-Sameera Kunja and Krishna began to blow beautiful and sweet melodies through His flute. The nectarine sound vibration that emanated from Lord Shri Krishna's flute was so pleasing that it captivated and intoxicated the hearts and the minds of all living entities of Vrindavan. On that particular day the wind was blowing very hard. But when it came to this place, hearing the sound of Krishna's flute, the wind became very slow and graceful as it did not want to get separated from the beautiful sound of the flute of Shyamsundar. The wind just wanted to keep on gracefully floating at this place so as to serve as a host and an accompaniment to the sweet music of Krishna's flute.

At this place one can just sit and absorb oneself in the sweetness and the mood of Vrindavan by hearing the beautiful sound of the singing of parrots and being surrounded with wonderful Kalpavriksha trees with slow cooling breezes touching one's body. This is Vrindavan where the entire atmosphere simply brings our heart closer to the remembrance of Radha and Krishna.

(

**Parikrama of places
around Vrindavan –**



Detailed map of Vrindavan with most places of interest can be found at the end of this page.



Vrindavan-parikram

Circumambulating Vrindavan by foot can be made in two or three hours, provided one does not stop in many places.



Parikram of course, can be made in many ways - for instance as a reverential tapasya.



Vrindavan-parikrama can be started at any place on parikram road going clockwise.



We start our journey at **Ramana-reti** where Krisna and Balaram performed Their pastimes, just next to **Radha-tila** where Radharani's parrots gather every evening in numbers.



Our first stop is **Krisna-Balaram tree**. Balaram (with white complexion) sits on Krisna's (blackish) neck, as the white tree grows from the dark tree.



But the whitish tree is drying up (2004).



Varaha-ghat

Formerly Yamuna river used to flow here...



...and at this place Krisna showed His Varaha form to the gopis...



Beautiful Varaha Deity at Varaha-ghat.



Gautama Muni asram
is just opposite to Varaha-ghat on parikram path...



...Here great sage Gautama Muni performed
austerities many thousands years ago.



Few plots of land are cultivated attempting to restore some of the former beauty of Vrindavan of Krisna's times.



Go-ghat

At Go-ghat Nanda Maharaja gave cows in charity to the brahmanas.



ISKCON Gosala is situated just next to it.



Still further is a place called **Kaliya-hrada**. In times of Krisna's pastimes a serpent named Kaliya lived in Yamuna river. Due to poisonous vapor the tree and grass near the bank of the Yamuna had all dried up...



...Lord Krisna saw the effect of the great serpent's poison: the whole river that ran before Vrindavan was now deadly. Krisna climbed up in a big Kadamba tree, tightened His belt cloth and flapping His arms just like a wrestler, jumped into the poisonous lake...



...Krisna and Kaliya serpent fought within the Yamuna river. The Lord danced upon Kaliya's hoods and defeated him, but spared his life because of the sincere prayers of the naga-patnis, the serpent's wives. The kadamba tree from which Krisna had jumped was the only tree, which was not dead. Some say that due to touching the lotus feet of the Lord, the tree became immediately alive...



...But in some Puranas it is stated that Garuda, the eternal carrier of Visnu, knew that Krisna would take this action in future, so he put some nectar on this tree to preserve it. In either case the same tree is still standing at Kaliya-ghat and nice Deity of Krisna's dancing oh Kaliya's hoods can be seen there.



Nearby **Kaliya-mardana Temple...**



...where 5000 years old Deity installed by Vajranabha is worshiped...



...by friendly pujaris.



Beginning in the year 1511, Sri Caitanya Mahaprabhu made a journey of the holy places in South India. On Sukla Ekadasi He arrived at Ranga-ksetra, where He decided to stay and practice austerities during the four months of Caturmasya. At this time Lord Caitanya stayed at the home of three brothers: Tirumala, Vyenkata (whose son was Gopal Bhatta Goswami) and Gopal Guru (Prabhodananda Sarasvati) In his youth Gopal Bhatta was instructed by Prabhodananda Sarasvati...



...They were Sri Vaisnavas, followers of Ramanujacarya, and devoted to the worship of Laksmi-Narayan. Lord Caitanya explained superiority of Lord Krishna's lila to His hosts, and according to Caitanya-caritamrita (Madhya, 9) they became great devotees of Lord Caitanya after that...



...Prabhodananda Sarasvati became follower of Sri Caitanya Mahaprabhu and is considered one of the great acaryas in the gaudiya-vaisnava sampradaya. Actually he is one of the great eternal associates of the Lord. When the Lord appeared in His original form of Sri Krishna, Prabhodananda Sarasvati was one of the important gopis, Tungavidya devi. After Sri Caitanya left South India he meditated about his Lord and left his home at Ranga-ksetra and traveled to Vrindavan, where he stayed in the forest of Kamyavan and where he was soon met by his nephew, Gopal Bhatta Goswami...



...**Samadhi tomb of Prabhodananda Sarasvati** is located on what was previously the bank of Yamuna river near Kaliya-ghat.

Prashkananda-ghat, where Krisna's prashkananda (perspiration) caused a small lake to appear is no longer visible as well as **Suraj-ghat** where Surya performed great austerities so that he could achieve darsan of Lord Krisna. Srimati Radharani also prayed here to Sun god to appear and warm Lord Krisna who felt very cold after spending a long time in the water chastising Kaliya.



Walking on the old river bed bring us to a place where one of the Yamuna branches flows today.



Imli-tala

"Imli" means "tamarind" and this tamarind tree dates back as far as Lord Krishna's times, five thousands years ago. Krishna would come here on the bank of the Yamuna and because of His ecstatic feelings of separation from Radharani, His blackish body would turn golden...



...Gauranga Mahaprabhu would also come here and meditate upon Krishna. Due to ecstatic love His golden body would on the contrary turn blackish...



...The old tree is said to be cut by neighbors and blood was flowing from the tree instead of sap. Tree dried up, but another tree is growing there from its offshoot.





Beautiful Deities at Imli-tala.



Gaudiya Math founded by Bhaktisaranga Maharaja (disciple of Bhaktisiddhanta Sarasvati) is present there today. His samadhi is just next to tamarind tree.



Sringar-vat (Nityananda-vat)

During rasa-lila, when Srimati Radhika saw Sri Krisna dance with other gopis, She left *rasa* with *mana*. Wishing to hide Herself, She sat down in this solitary place...



...Here Krisna personally decorated Srimatiji with *beli*, *cameli* and other flowers...



...When the other sakhis searched for Krisna, one sakhi said: "Look! Krisna picked flowers here for His beloved, standing on His toes. The ground is marked with only the front portion of His feet!"...



...Krisna requested Radharani to quickly leave this place with Him, but She refused, saying She is tired. Krisna than requested Her to sit on His shoulder, but just as She was about to do so, disappeared...



...Distressed in separation, Srimati Radharani cried:
 "O master! My lover! O dearest, where are You?
 Where are You? Please, mighty armed One! O
 friend, show Yourself to Me, Your maidservant
 who is very much aggrieved by Your absence."
Srimad-Bhagavatam 10.30.39



The original banyan (*vat* or *vata*) tree under which
 the Divine Couple sat has now almost vanished, as
 it was broken during the flood. A branch from the
 original tree were found on its way and planted
 here where it has grown into large tree.



Nityananda Prabhu, while wandering throughout
 Braj, stayed near Sringar-vat absorbed in bhava. As
 avadhuta He was holding neck of cows and asked
 them: "Where is Kanhaiya? Where is He? One day,
 He heard a voice from the sky announce: "Your
 Kanhaiya is waiting for you in Nadia where He
 appeared as Sacinandana Gaurahari". Sringar-vat is
 therefore also known as Nityananda-vat.



Jaru-mandala (Jhadu-mandala)

Jaru-mandala means the area (*mandala*) swept with
 the broom (*jaru*) so that devotees could sit down
 and hear the stories. Once a long time ago an old
 woman lived here. She made her living by grinding
 grains on the mortar. Because she was blind, she
 was doing it sometimes in day, sometime at night,
 since she could hardly tell what time it was. The
 gharr-gharr sound disturbed devotees...



...One day as she was grinding during brahma-muhurta, absorbed in singing the sweet names of Krishna, a beautiful dark-complexioned boy appeared and put one foot at her grindstone. "Maiya! Why are you constantly turning the grindstone and making this disturbing sounds?" "My dear son, if I don't work with the grindstone, then how will I maintain myself?"...



..."I will put My footprint on your grindstone. People will come to take the darsan of this footprint and give generous donations." When she waked up the old lady understood that the boy's footprint had appeared on her grindstone. She was able to maintain herself by donations from visiting people and she always remained intoxicated remembering this lila.

It is said that Jaru-mandala is the actual spot where Syamananda received a tilak mark from Srimati Radharani. Old Jamun tree mark this spot today.



Govinda-ghat

Here just next to Jaru-mandala Sri Krishna disappeared from Radharani during rasa-lila.



There is also an old Krishna-Baladev Temple on the opposite side of the road...



...with Nanda, Yasoda, Balaram and Krishna on the altar.



Cir-ghat (Cira-ghat)

According to Srila Jiva Goswami the actual Cir-ghat is 10 km north of Vrindavan. But there is no harm remembering this intimate pastime in any place.



At Cira-ghat there is ancient kadamba tree (Cirkadamba).



...Krishna would climb on this tree and tied gopi's dress on its branches. Pujari keeps remembering this lila until now and one can see Krishna's Deity on the tree and gopi's garments...



...Gopis performed worship of Goddess Katyayani (Katyayani-vrata) to get Krishna as their husband and Katyayani gave them blessing that their desire will soon be fulfilled...



...Nobody except one's husband can see woman naked. Gopis were taking bath in Yamuna and Krishna stole their garments...



They wanted them back but He demanded they came out of water and claim them. Since He saw them naked, it was as if gopis became Krisna's wives...



The Deity of Krisna and gopi's garments on the branches commemorate this pastime today.



Yamunadevi

Yamuna Maharani is *sri-krsna-svarupini*, meaning that she is a manifestation of Visakha. She is *bhagavati* because she is dear to Krisna and she is *krisna* because she is blackish in complexion.



Yamuna river is the most sacred river in India. The main reason it is so sacred is because it flows through Vrindavan and Mathura, and was thus intimately connected to Lord Krishna's pastimes...



River Yamuna, Govardhan Hill and dust of Vrindavan are three things that remained unchanged from Krishna's Vrindavan to these days.



...One who bathes in the Yamuna can be purified of all sinful reactions and attain love of Godhead...



Yamuna-devi assists the amorous pastimes of Radha-Krishna Yugala (*keli-vilas*). She flows on three sides of Vrindavan. She creates countless beautiful *nikunjas* with trees, creepers, flowers and fruits. Radha-Krishna performs *jat-keli* - water pastimes and *nauka-vihara* boat pastimes with *sakhis*.



"I repeatedly offer prayers to Sri Yamuna, the daughter of the Sungod, who is the bestower of *unnatojjvala-prema* for *cidananda-surya-svarupa* Nandanandan Sri Krisna. She embodies transcendental bliss and directly personifies the melted form of Parambrahma...



...Simply remembering her destroys all types of wickedness and great sins, thus purifying heart. She bestows all auspiciousness upon the world and can bestow *braja-rasa* into dry, desert-like hearts. May that Yamuna-devi purify us."

Yamuna-pranama, verse 1



The Temple tower resembling Madanmohan Temple is abandoned Jugal-Kisor Temple, sometimes called Kesi-ghat Temple, as it is located next to this ghat.



Kesi-ghat

Krisna and His sakhas were grazing the cows there. Madhumangal joked with Him, "Dear Sakha, if You give me Your peacock feather, sweet flute and yellow garments, then all the gopas and gopis will love me and feed me delicious laddus.



Nobody will even ask You if you would like some." Smilingly, Krisna personally dressed Madhumangal up in His peacock feather and yellow garments and handed him His flute and staff...



...Now all dressed up, Madhumangal began to walk about here and there. Meanwhile Kamsa asked powerful demon Kesi to assume the form of huge horse and told him: "Whomever you see wearing a peacock feather on his head and yellow garments, and holding a flute in his hand, know that person to be Krisna for certain and kill Him." Upon seeing Madhumangal dressed as Krisna, Kesi attacked him with his two hind legs...



...Krisna quickly came to save Madhumangal and killed Kesi demon. Although the demon's legs did not so much as touch Madhumangal, the brahmana boy lost consciousness just by the breeze created by the movement of Kesi's legs. After Krisna killed Kesi, however, Madhumangal became embarrassed. He went to Krisna and handed back His flute, peacock feather and yellow cloth. He told Him, "I don't want any laddus. My life is worth lakhs of laddus." The cowherd boys began to laugh.



All devotees and saints performing Vrindavan-parikram had to go through narrow passage on Kesi-ghat. It is really touching to walk on the same path taken by great Vaisnavas.



There is a Yamuna arati performed here every day at sunset.



Riverbed is sometimes full of water, but in other times it may look quite different.



Kesi-ghat from the other bank.



If you bathe here you get the benediction of bathing in all of the holy places.



No bridge is nearby . One has to take boat to get to other side...



...usually with many other people, since than it is cheaper (and more interesting), of course.



Jagannath Temple

Haridas, one ramanandi-vaisnava, devoted to Lord Krisna, used to meditate on the bank of Yamuna near Vamsi-vat. In a dream, Lord Jagannath appeared to him and told him his desire to be worshipped in Vrindavan. He told Haridas to go to Jagannath Puri and bring the old Jagannath Deity that was this year to be replaced during rejuvenating ceremony...



...Haridas gathered disciples and with loud sankirtan headed towards Puri. When he arrived, he went straight to main Jagannath Temple and requested pujaris to allow him to take replaced murti back to Vrindavan. The priests refused and send him directly to the king who was in charge of the temple. But even the king refused his request, saying that the murti must be buried to the ground...



...Despaired Haridas decided to stay at the beach and fast until death. That night Jagannath appeared to the king and angrily asked the king why he refused to do what He Himself ordered...



...Upon waking the king immediately called for Haridas and granted him the permission to take old Jagannath's Deity back to Vrindavan. Jagannath, Baladev and Subhadra with the contingent of soldiers and priests were on the chariot brought to Vrindavan and installed on the bank of Yamuna at this place, which than became known as Jagannath-ghat.



Pani-ghat

At the time of Krishna's pastimes Maharisi Durvasa had his asram on the opposite side of Yamuna near Pani-gaon. Gopis of Vrindavan wanted to please him by delicious food. Yamuna was in flood due to the monsoon and nobody had the courage to take them to the other side. Suddenly Krishna appeared and smilingly asked them what troubles their mind...



...They told him about the flooded river and He replied: "Go to Yamuna and declare 'If Krishna has not seen the face of any woman, than on the strength of his being brahmacari (celibate), we may cross the river on foot.' " The gopis did as Krishna told them and to their surprise, Yamunadevi immediately parted her waters and allowed the gopis to cross on foot...



...They have satisfied the sage with huge quantities of delicious food. Durvasa Muni blessed all the gopis and gave Radharani special benediction that whatever She cooks will taste like nectar and whoever eats Her food will achieve a long life and will never get sick. This is the reason why Mother Yasoda would ask Radharani to cook daily for her son Sri Krishna...



...When they were ready to return, Durvasa Muni sensed their worries and told said: "Tell Yamunaji - 'If Durvasa has not eaten any food than on the strength of his austerities, may we cross over your waters.' " And again Yamuna granted them the passage...



...They have inquired Krisna about this mystery and He replied that because I do not possess *bhokta-abhimana*(identity of being enjoyer) my brahmacharya remains intact even though I am from My birth surrounded by women and stay with you every night. Similarly Durvasa is free from *bhokta-abhimana* and although he ate everything it was as if he was eaten nothing.



Passing **Adi-badri-ghat** where Vyasadev wrote the Tenth Canto of Srimad-Bhagavatam and **Raj-ghat** where Krisna disguised Himself as a boatman demanded to wash Radharani's feet and than wanted to be fed by all the sweets they were carrying we will approach the old banyan tree at Sri **Caitanya-visram-sthali**...



Lord Caitanya used to sit beneath this banyan tree at Raja-ghat and rest.



In small kutir, there is a Deity of Sri Caitanya...



...and nearby the temple of Lord Jagannath.



It is believed that the Jagannath Deity was worshipped by Murari Gupta.



When Sri Caitanya Mahaprabhu came to Vrindavan via Jharikhanda path, there was no village, only a deep forest...



... At night, He resided at Akrura-ghat and at dawn He would sit at Imli-tala on the bank of Yamuna...



...Mahaprabhu would chant harinam until the third *praharain* afternoon...



...Sri Balabhadra Bhattacharya was the only person with Him at this time.



Radha-kupa
Radharani's well where pilgrims loudly call Radha's name that comes back with echo.



Parikram is completed. By circumambulating the temple of the Lord one becomes free from innumerable sins. By circumambulating Vrindavan one automatically circumambulates 5000 temples at once. Brijbasis usually go on parikram on Ekadasi. As they say the benefit of circumambulating Vrindavan is much greater. It is believed that offences committed knowingly or unknowingly are washed off by circumambulating Vrindavan.



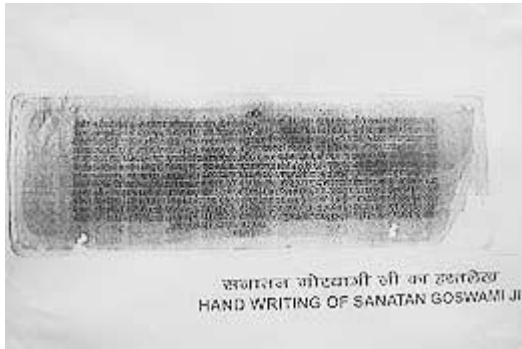
After Vrindavan-parikram we will go to see other places inside the town area. Bhaktivedanta Swami Gate at the entrance of the town from Cattikara road welcomes you in.



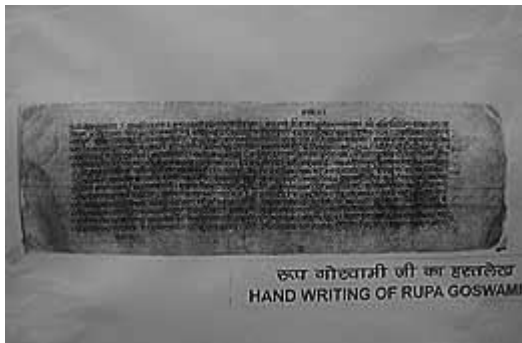
The first temple to your left is Krishna-Balaram Mandir founded by A.C. Bhaktivedanta Swami Prabhupada.



Vrindavan Research Institute and Library stores some of the original manuscripts as well as historical documents and records.



Handwriting of Sanatan Goswami...



...Rupa Goswami...



...and Jiva Goswami.



Davanala-kund

On the day Krishna subdued Kaliya, cowherd boys could not return to their residences at Cattikara as night was approaching and they had moved from the poisoned Kaliya-daha to a sarovara further to the east. The servant of wicked Kamsa set surrounding forest ablaze in all directions. Fire was overwhelming and Krishna told everyone to close their eyes...



...He also closed His eyes and at once swallowed that devastating forest fire as if it were cool water. The sarovara (lake) where this lila took place is called Davana-kund. "Davanala" means "forest fire".



After extinguishing the forest fire, Sri Krisna rested at nearby Vishram-kund.



Govinda-kund

Krisna and Balaram used to rest at the banks of Govinda-kund in the middle of the day. The boys and their cows would drink clear water of this kund. Krisna's sakhas would massage Krisna's and Balaram's feet while They rested...



...It is the largest kund in Vrindavan and both Rupa and Sanatan stayed here for some time doing bhajans. It is usually dry and fills with water only during rainy season. Ghats were built by Bengal princes Candharani Kali-sundari from east Bengal.



Katyayani Temple

It is said that here the hair (*katya*) of Goddess Kali fell from the sky.

Gopis used to make a Deity of Goddess Katyayani from sand on the shore of Yamuna, which is the local tradition during Katyayani-vrata, and worship her to get Krisna as their husband. The actual place where gopis used to worship Katyayani is Tapovan, 10 km north of Vrindavan near Cir-ghat.



Venu-kupa

In the corner of this garden used to be a pond.

Krisna once dig with his flute (*venu*) in the ground and created a water spring so that thirsty cowherd boys and cows could drink it.



64 samadhis -

Samadhi of Raghunath Bhatta Goswami

When Sri Caitanya stayed at Benares in the house of Candrasekhar, Raghunath Bhatta as a small child could serve the Lord by massaging His feet. Later, when Sri Caitanya met him in Puri He was pleased to see him and ordered him to study and remain lifelong brahmacari. Raghunath Bhatta was an expert cook and sometimes he would cook for Sri Caitanya...



...Raghunath Bhatta used to do bhajan in this very same garden and among Vaisnavas was very famous for his wonderful recitation of Srimad-Bhagavatam. He used to sing it in three different *ragas* (tunes). His fame spread wide and attracted Jaipur king Raj Man Singh to become his disciple. Maharaj not only constructed gorgeous Govindaji Temple but many other temples and ghat's as well...



...Entombed here are the sacred ashes of Raghunath Bhatta's body. Devotees have decided to cremate his body similarly as Raghunath dasa's because they have feared desecrating by Mughals. Raghunath Bhatta is an incarnation of Ragananjari, one of the eight intimate maidservants of Srimati Radharani...



...Raghunath Bhatta often recited Bhagavatam in front of Rupa and Sanatan and their samadhis are just next to his. His personal Bhagavatam can be seen in Bhattaji Mandir near Radha-Vallabha Temple in Vrindavan. Raghunath Bhatta was also known for his aversion towards criticism of Vaisnavas. Even there were right reasons for criticisms, Raghunath was disinclined to hear even that saying that those who are engaged in devotional service will be soon purified.



Samadhi of Kasisvar Pandit

Kasisvar was a disciple of Isvara Puri and as such a godbrother of Sri Caitanya. Isvara Puri sent him to serve Lord Caitanya to Jagannath Puri. Kasisvar was very tall and strong and his service was to pull away crowds in front of Sri Caitanya so that He could proceed further. With his hands he would protect the Lord like a bodyguard.



...Kasisvar also liked to distribute prasadam to the devotees after kirtans and later Sri Caitanya sent him to Vrindavan to serve Govindaji Deity. He was an incarnation of Bhringara, Lord's personal servant.



Samadhi of Subuddhi Raj

Subuddhi Raj was a landlord of Bengal. Once he punished Hussain Khan, a man responsible for construction, by a whip. After some time this man became appointed Nawab of Bengal by Muslim Emperor. His wife once noticed scars on his back and hearing that this was due to punishment by Subuddhi Raj demanded his death...



...Hussain Khan found this situation very difficult, since Subuddhi Raj raised him from childhood and was almost like a father to him. He decided to sprinkle the water from his water-pot on his head and thus convert him to a Muslim. In those days it was sufficient to convert anyone from Hindu to Muslim just by sprinkling water from a Muslim's water-pot and in the eyes of orthodox brahmanas he was socially ostracized...



...Subuddhi Raj left home and traveled to the holy places. In Benares he was told by local brahmanas to commit suicide. At this time Lord Caitanya was also present there and met Subuddhi Raj. He told him not to commit suicide but to constantly chant holy name instead and go to Vrindavan. Subuddhi Raj spent the rest of his life in Vrindavan and became a close friend of Raghunath Bhatta Goswami. His samadhi is near the samadhi of his dearest friend, Raghunath Bhatta.



Lord Ranganath's Temple resembles famous temple in Sri Rangam in Tamil Nadu. Rangaji is a form of Lord Visnu lying on the Sesa Naga.



It is constructed in the South Indian Dravidian style and has an impressive gopuram tower over the main entrance. It is the biggest temple in Vrindavan. It was built in 1851 by Laksmicanda Seha at the expense of 4,5 million rupees.





The temple is surrounded by high walls...



It has traditional gates...



...mandapa providing shade for rest...



...and of course temple-sarovar (lake)...



...as any temple built in South Indian style should have.



Near the Western door is a chariot, upon which Sri Rangaji rides on special occasions.



Once a year a Ratha-yatra for Lord Ranganath is held. The Lord cart is pulled to nearby Rangaji garden.



The carts are smaller than in Puri, but sentiments of devotees can be the same.



At the entrance of the Rangaji Mandir are moving dioramas depicting different lilas of the Lord - killing of Ravana...



...and waking up of Kumbhakarna from Rama-lila.



Rasa-lila...



Govardhan-lila and others from Krisna-lila...



Brahma-kund

Brahma-kund was originally created by tears of Lord Brahma, when he was regretfully crying after stealing cowherd boys from Krisna. Yogamaya Purnamasi gave Mahadev Sankara a gopi-form by dipping him in this kund. Vrindadevi also gave Narada the form of Naradi-gopi by bathing him here, thus fulfilling his desire to take darsan of rasa-lila.

Until recently the kund which was dried was nicely renovated and now is full of water.



Lal-Babu Mandir

Lal-Babu was wealthy landlord from East Bengal. He liked to go for walks from his mansion to the other side of the river. One day he heard boatman saying: "Brother! Day is over. Go across!" Those words inspired his thought about his own mortality and in his heart he actually heard: "Life is reaching its close. Quickly cross over this material existence!"...



...Next day during his walk he heard washerman addressing his wife: "The day is over. Go and burn the *vasana*!" The bark of banana is called "*vasana*" in Bengali, but it also means "passion" or "desire". Boatman's words sounded in his head like: "The days of your life is over! Burn your lusty desires!" It made a great impression on him and shortly afterwards abandoned his luxurious living and came to Vrindavan...



...As a young man he become *vairagi* (renounced saint) and constructed this magnificent stone temple. In 1810 he installed the Deity of Sri Krisnacandra. Lal-Babu also constructed ghats surrounding Radha-kund.



Braja-Mohan Temple

The Deity of Braj-Mohan was installed by Narottam das Thakur during the Khethuri festival in Bengal. Khethuri festival was the first festival celebrating the appearance of Sri Caitanya Mahaprabhu. It was actually the first Gaura-purnima as we know it today and all the prominent Vaisnavas of those times attended it.



Srinivas Acarya personally performed abhisek for Braja-Mohan and other five Deities. Out of them only Braja-Mohan was brought to Vrindavan for worship.



Devotees and pujaris are very friendly and Narottam's Deities of Braja-Mohan are very sweet. H.H Indradyumna maharaj has kindly sponsored the seva of the deities.



Jnana-Gudri (Jnana-Gudadi)

Sri Narada once said to Prayag: "Bhagavan has given you the name Tirtharaj - the king of holy places. But I doubt it is true. Does Vrindavan ever come to make an offering to you along with the other tirthas?"

"No," said Prayag.

"Than what kind of Tirtharaj are you?..."



...Seeing Tirtharaj approaching, Bhagavan honored him appropriately and ask him why he has come in such sad mood. "My master, You have appointed me as Tirtharaj and all the holy places come to me with their offering, but the tirtha Vrindavan never comes to me. If small tirtha like Vrindavan does not accept my jurisdiction, than why should I have the title of Tirtharaj?"

Bhagavan became silent for a moment, His eyes brimmed with tears as He remembered Braj, cows, sahkas, Nanda and Yasoda, gopis and rasa-vilas. Than He composed Himself and said: "You are truly the king of all tirthas, but I have not made you the king of My own home, Sri Vrindavan."



It is said that Prayag-Raj comes to Vrindavan at Jnana-Gudadi during the flood in the form of black horse. He takes bath here and purified from the sins left on him by the pilgrim his form will change into white horse. Than he returns back. Brijvasis also take bath at this same spot when Yamuna floods during the monsoon.



When Krishna sent Uddhava from Mathura to Vrindavan to console Nanda, Yasoda, gopas and gopis, Uddhava delivered His message. But it was full of tattva-jnana and gopis tore it up so it resembled torn garment (gudadi) and threw it into the water of Yamuna. That jnana-gudadi drifted downstream and fell into the Ganga at Prayag. From there it floated to the salt ocean. The place where the gopis abandoned that message filled with tattva-jnana, leaving it float down the Yamuna like a torn garment is known as Jnana-Gudadi.



Radha-kanta Temple

Radha-kanta are Deities of Gopal-guru Goswami. Gopal-guru was a disciple of Vakresvar Pandit, one of the associates of Caitanya Mahaprabhu. He studied sastras under Svarup Damodar and Raghunath das Goswami...



...In his last days he became so distressed with separation from Krishna that in the eyes of ordinary people he left his material body. His learned disciple Dhyana-canda Goswami at this time encountered some problems in Jagannath Puri with the government officials regarding bhajan-kutir of Haridas Thakur and Radha-kanta Temple. A vaisnava from Vrindavan told him, that he had seen his guru at Dhira-samira in Vrindavan...



...Dhyanacanda Goswami reached Vrindavan in few days and he saw Gopal-guru with *nama-mala* in his hands and in tears with his eyes as he was remembering various pastimes of the Lord. Dhyanacanda fell at his feet and began to cry. He begged him to return to Puri. Gopal-guru refused, but told him to return without fear. "The disturbance will soon end." By his order, Dhyanacanda returned to Puri and government officials apologized to him. The disciples of Gopal-guru constructed another samadhi of their spiritual master under the same tree where they saw him in his spiritual body talking to Dhyanacanda.



Dhira-samira

The place on the bank of Yamuna near Vamsi-vat is called Dhira-samira because the breeze (*samira*) would become so gentle and calm *dhira* upon having *darsan* of wonderful *keli-vilas* pastimes. In fact he was so stunned upon seeing them that he was not able to move on and practically stopped. Therefore this place is known as *dhira-samira*. Gauridas Pandit established a kunja and temple at Dhira-samira and began the puja of Sri Syamaray.



Samadhi of Gauridas Pandit

Entombed here is the sacred body of Gauridas Pandit, disciple of Lord Nityananda. Gauridas lived in Ambika-kalna near Santipur. His brother's daughters Jahnava and Vasudha were married to Lord Nityananda.



Radha-Syamaray Temple

Gauridas Pandit performed his bhajan here at Dhira samira and worshipped his beloved Deity of Radha-Syamaray.



...Jayadev Goswami mentions this *kunj* in Gita-govinda - *dhira-samire yamuna-tire vasati vane vana-mali....* - The *keli-vat* under which Radha and Krishna performed this pastime is situated in Dhira-samira.



Srinivas-acarya kunj

When the father of Srinivas-acarya met Sri Caitanya Mahaprabhu at his sannyas ceremony, Sri Caitanya predicted that soon a son named Srinivas would be born to him. In his youth Srinivas became brilliant student and his golden complexion resembled Sri Caitanya. He wanted to meet Sri Caitanya in Puri, but on the way news about Sri Caitanya's departure from this world struck him into grief. He studied Srimad-Bhagavatam from Gadadhar Pandit in Puri and later went to Vrindavan. He became disciple of Gopal Bhatta Goswami and studied sastras under Jiva Goswami...



...After completing their studies, Jiva Goswami ordered Srinivas, Narottam and Syamananda to take the books of Goswamis and go to Bengal to preach. They set up on the way with bullock cart full of books. Near Vana-Visnupur they entered the kingdom of king Birhambir. He used to consult astrologer about the caravans and rob the merchants. When the first sankirtan party approached his border, the astrologer informed the king that this cart carries an inconceivable treasure. As usually, king's people took the cart, but found only books...



...Narottam and Syamananda continued to preach in Bengal, Orissa, Assam and Manipur and Syamananda stayed to reclaim the books. In his search he visited the court of king Birhambir and heard some brahmin explaining Srimad-Bhagavatam. He pointed out his mistakes during recitation and the brahmin asked him if he knows any better. Srinivas started to explain the Bhagavatam as he had learned from Goswamis and everybody included the king told him that they have never heard so beautiful explanation of Bhagavatam. King Birhambir finally become his disciple, returned the books and turned his whole kingdom into Vaisnava state...



Samadhi of Srinivas-acarya

Entombed here is a sacred body of Srinivas Acarya. He was an incarnation of Mani-manjari, one of the intimate maidservants of Srimati Radharani, and embodiment of Goura-sakti, spiritual energy of Sri Caitanya Mahaprabhu. He was also a famous poet and his Sad-goswami-astaka is singed by devotees until today. Srinivas, Narottam and Syamananda were most prominent acaryas in the generation immediately following Sri Caitanya Mahaprabhu.



Samadhi of Ramacandra Kaviraj and puspa-samadhi of Hemlata Thakurani

Ramacandra Kaviraj was disciple of Srinivas-acarya and a friend of Narottam das Thakur. He received a title "Kaviraj" for his wonderful poetry describing pastimes of Sri Krisna and Sri Caitanya. Narottam in one of his bhajans sings *ramacandra-sanga mage narottama-dasa* "I always pray to be in the company of such a devotee as Ramacandra Kaviraj." Hemlata Thakurani was a daughter of Srinivas-acarya and great preacher of gaudiya-vaisnava philosophy.



Inside Srinivas-acarya kunj there is a **Radha-madhava Temple**. Among the Deities on the bottom shelf is a **Jula-Thakur**, a personal Deity of Srinivas Thakur who used to carry Him in his bead bag.



Vamsivat

On the beautiful full moon night of the *sarat* season, Krisna started to play a sweet tune on His flute (*vamsi*) and call gopis. They stopped everything and run toward they beloved in the midst of night. "When the young woman of Vrindavan heard Krisna's flute song, which arose their romantic feelings, their minds were captivated. They wanted to go where their lover waited. Each unknown to others, moving quickly and their earrings swung back and forth." (Srimad-Bhagavatam 10.29.4)...



...Krisna began to convince them to return home to their husbands, but gopis refuted His arguments. Finally rasa-lila started and gopis felt satisfaction and possibly some pride because of their good fortune. One Krisna was dancing between two gopis and one gopi was dancing between two Krisnas...



...At this moment Krisna disappeared and their pride was transformed into transcendental separation so intense that it was reaching the point of madness...



...Hearing their despaired singing, Sri Krisna again appeared...



...You have performed an extraordinary deed - you have given up everything for Me. For this sacrifice, I am eternally indebted to you and can never repay you."
Srimad-Bhagavatam 10.32.22



In this way the divine pastimes of Krisna and gopis continued on Vamsivat, the crest-jewel among *lila-sthalis*...



Sri Vajranabha planted here a banyan tree (*vat*) in remembrance of these pastimes, but about 500 years ago Yamuna flooded the place and took this tree with her. Sri Madhu Pandit, a disciple of Gadadhar Pandit, took one of its branches, brought it back and planted it here...



...The branch transformed into this vast tree and stands it until today. While planting the tree, Madhu Pandit discovered the Deity of Gopinath here at Vamsivat. (Some say Padmanabh goswami found the deity and later gave it to Madhu pandit.)





Vamsivat is a famous place mentioned in innumerable songs.



Gopisvar-mahadev.

Mahadev Sankara once desired to take darsan of Krishna's rasa-lila with his own eyes. Being very eager he came from Kalilas to Vrindavan, but at the gate of Vrindavan, attendant gopis stopped him, because no male except Sri Krishna can enter rasa. Sankara as usually didn't give up easily. He inquired how he might be admitted. Gopis told him to worship Purnamasi (Purnima). Sankara worshiped her and Purnima, knowing his desire, dipped him into the nearby Brahma-kund. When he came out of the water, he had been transformed into a beautiful young gopi...



...Purnima seated Mahadev, now gopi, inside the kunja of rasa-sthali and disappeared. After a short while rasa-lila began, but the gopis had a strange feelings: "For some reason, we do not feel any happiness today!" They have understood that some outsider had entered the place and began to search...



...After a while they saw this unknown gopi sitting in this kunj and they began to question her: "What is your name?"

"What village are you from?"

"Who is your husband?"

"Who is your father-in-law?"...



...But the gopi was unable to answer any of those questions and began to cry. Yogamaya had neither arranged her birth from the womb of the gopi, nor given her any name. She was not married to any gopa either, so what answers she could give? Gopis receiving no answer began to slap her cheeks until they became swollen...



...Seeing Mahadev's misery, Purnima's heart melted. She went there and explained that this gopi was an object of her mercy. She requested the gopis and Krishna to be merciful to her. Sri Krishna, knowing the desire of Purnima, gave Sankara the name Gopisvar and granted him a boon that a sadhaka would be unable to enter Vrindavan and especially places of Krishna's sweet pastimes, without the blessing of Mahadev.



Vajranabha, the great grandson of Krisna, installed the Siva-linga in this temple.

It is said that the big pipal tree here is a kalpa-vriksa tree and will fulfill all desires.



. "O gatekeeper of Vrindavan! O soma, all glories to you! O you whose forehead is decorated with the moon and who is worshipable for the sages headed by Sanaka, Sanandana, Sanatana and Narada! O Gopisvar! Desiring that you bestow upon me the prema for the lotus feet of Sri-Sri Radha-Madhava, who perform joyous pastimes in braja-dham, I offer pranamas unto you again and again!"

Sankalpa Kalpadruma, 103

by Visvanath-Cakravarti Thakur



Gopisvar Mahadev from Vamsivat



Amiya Nimai

Amiya means "ambrosia" or "immortal"...



...and this tall Deity of Sri Caitanya Mahaprabhu is well known throughout Vrindavan as Amiya Nimai. This Deity as installed by priests from Radharaman Temple.



Samadhi of Bilvamangal Thakur

Bilvamangal Thakur was the most prominent disciple of Visnu Swami from South India...



...He was a famous poet and the author of Krisna-karnamrita, which was read with delight by Sri Caitanya Mahaprabhu Himself. In his bhajans, he is sometimes mentioned by another name as Lila-sukha.



...He performed his bhajan in this area about 700 years ago. His sacred body is entombed in this samadhi.



Opposite the gate to the Gopinath Mandir at the same street, there is a temple of Gaura-Nitai called Sona-Gauranga...



Sona-Gauranga Temple

Sona-Gauranga Deities were worshipped by Jagannath das Babaji when he was staying at Surya-kund. After his departure for Bengal, they were looked after by a local brahmana...



...Thieves once thought that these Deities are from pure gold (*sona*) and wanted to steal Them. Therefore Sona-Gauranga Deities were moved to Vrindavan...



Sad-bhuj Temple

...When Jagannath das Babaji again returned from Bengal, he began to feel separation from his Gauranga Deities...



...He therefore asked his disciple to find for him another Deity of Lord Gauranga. The disciple just happened to meet a farmer who received a supply of wheat bran for feeding the cows. As the cows began to eat it, beautiful Deity of Sad-bhuj emerged. The farmer gave the Deity to Jagannath das Babaji and when he again returned to Bengal, the Deity was moved to this temple next to Nidhivan.



Sad-bhuj has six arms. Upper hands are Rama's, holding bow and arrow, middle hands are Krisnas, holding flute, and the lower ones are hands of Sri Caitanya Mahaprabhu, holding *kamandalu* (waterpot) and *danda* (staff) of a *sannyasi*.



Nidhivan (Nidhuvan)

Radha and Krisna are said to take rest here after dancing and other conjugal affairs. "Nidhi" means sleep and "van" means "forest"...



Visakha-kund lies in Nidhivan, similarly as Lalita-kund lies at Seva-kunj. Krisna created this kund with His flute to relieve thirst of Visakha and other gopis. Swami Haridas found a Deity of Sri Banke-bihari here in Visakha-kund...



...and the shrine commemorating His appearance (Banke-bihari Yoga-pith) is just next to it.



Just next to a place where Haridas Swami discovered Banke-bihari Deity, there is a small temple called **Rang-mahal** which has a bed where Radha and Krisna are taking rest...



...It is also here that Krisna decorates Radharani with various kinds of cosmetics before rasa dance.



There is another small temple dedicated to Radharani...



...Once She stole Krishna's flute and started to play on it accompanied by Lalita and Visakha.



The **samadhi of Haridas Swami** is to the left from this central temple behind a small shrine where Radha plays a flute...



...Swami Haridas used to please Sri Bihariji by sweetly singing devotional songs he had personally composed and played vina...



...Tanasen and Baijubar were his famous disciples. When Maharaj Akbar heard from Tanasen, who was his minister, about the Haridas, he desired to hear his singing...



...But Haridas had firmly resolved not to entertain anybody but His Bankebihariji. Emperor Akbar therefore resolved to disguise himself as an ordinary man and along with Tanasen went to his *kuti* at Nidhivan...



...Tanasen, being a good musician himself, purposely brought his vina with him and began to sing in front of Haridas...



...After a while Haridas took a vina from the hands of his disciple and began to sing the same song, pointing out his mistakes...



...His singing was so sweet that even the deer, birds and other animals in the forest were attracted to come and silently listen...



...Akbar's amazement knew no bounds. He was so pleased that he immediately wanted to present something for Swami Haridas, but the wise Tanasen advised him not to do so, since it would disturb Haridasa's devotional mood.



In Nidhivan, Srimati Radhika sat on the royal throne in a kunj. Sri Krisna, dressed as a police officer, protected the entrance and guarded the area within it. This is called *rai-raja-lila* and Vaisnava poets sing about it in their songs.



Because of *keli-vilas* during the night (*nisa*) take place at the *keli-kunjas* at Nidhivan, the *sayana-vilas* or pastimes of sleeping at the end of the night (*nisanta*) also take place here...



...Seeing dawn approaching, Vrinda-devi becomes alarmed and orders the *suka*, *sari*, peacocks, cuckoos, bumblebees and others to make their sweet humming and other sounds to wake up Kisor and Kisor.



...Once when Radha-Krisna Yugala were sleeping in keli-kunj of Nidhivan at the end of the night, Sri Vrisabhanu-nandini had the amazing dream. Upon waking, She woke Her Prana-vallabha and said: "O Lord, I just had an amazing dream. In that dream I saw a river just like Yamuna. Along that river I saw beautiful bank resembling kunj near Yamuna in Vrindavan. On that bank I saw a wonderful golden-complexioned young man singing and dancing very beautifully..."



...Being absorbed in an internal mood, He was carried away in the dancing to the rhythm of the mridangas and kartalas. That *gaura-kisor* was crying: "*Ha* Krisna! *Ha* Krisna! and sometimes *Ha* Radhe! *Ha* Radhe! Where are You! Who is this golden-complexioned youth? Am I this *gaura-kisor* who is constantly crying *Ha* Krisna? Or is it You?"...



..."He Radhe ! At different times I have given You the darsan of Narayan and other My forms, but You were never astonished. Who is this golden-complexioned youth, bewildering Your mind, I cannot say," said Krisna and began to smile. Radhika replied: "Prana-vallabha! Now I understand that this golden form is no other than You! No other is able to infatuate Me in this way!"
Sri Visvanath Cakravarti, Svapna-vilas



Entrance gate of Nidhivan.

Shahaji Mandir

was built by wealthy jeweler Shah-kundan Lal from Lucknow in 1835...



...He was a disciple of one of the gosanis of Radharaman Temple and this temple was built for the Radharaman Deity...



...But the gosanis in the last moment decided not to move Radharaman from the old temple where it stayed for centuries and Chota-radharaman ("small Radharaman") was installed instead.



Mira-bai Temple

Female saint Mira-bhai renounced the life of a princess and came to live in Vrindavan in this place. She is famous for her devotional songs...



...It is said that she encountered many problems and a plot was made to kill her by a snake. But by Krishna's mercy, poisonous snake turned in front of Mira-bhai into a stone and she was saved...



...This *sila* (stone) is kept to the left on the altar.



Jugal-kisor Temple

When emperor Akbar visited Vrindavan in 1570, he gave permission to build this temple of Jugal-kisor. It stands next to Kesi-ghat and therefore it is sometimes called Kesi-ghat Temple.



Although it is one of the oldest temples of Vrindavan it was completely abandoned after desecration by Aurangzeb's soldiers in 1670...



...and no pratibhu-murti worship was conducted.



Gadadhar-dant Samadhi

Gadadhar Pandit was born one year later than Sri Caitanya Mahaprabhu. He attended the same school as Lord Gauranga, lived close to each other and he grew almost inseparable from Him. When Sri Caitanya performed His Navadvip-lila, Gadadhar Pandit was His chief assistant and another name of Sri Caitanya is Gadadhar-prananath, the life and soul of Gadadhar...



...When Lord Caitanya accepted sannyas and went to Jagannath Puri, Gadadhar also accepted sannyas and followed Him. Gadadhar worshipped a Tota-Gopinath Deity and Sri Caitanya told him to become *ksetra-sannyasi* and never leave Jagannath Puri. When Sri Caitanya ended His *prakata* pastimes He entered and disappeared into Tota-Gopinath Deity of Gadadhar Pandit. Gadadhar was in incarnation of Srimati-Radharani, but being a *ksetra-sannyasi* on the request of the Lord never visited Vrindavan. His disciple Nayananda brought a tooth (*dant*) of Gadadhar Pandit and entombed it here in this Gadadhar Pandit dant-samadhi.



Vamsi-Gopal Temple

From 1956 to 1959 Srila Prabhupada stayed in this temple when he came as vanaprastha to Vrindavan.



He lived in a room on the second floor before he had moved to Radha-Damodar Temple.



Loi Bazaar is Vrindavan's most busy marketplace...



...Here you will buy everything necessary from clothes to puja plates for worship...



...as well as vegetables and fruits...



Sweatshop sellers are usually whole day cooking milk...



...When it is thick and solid they sell it as basic for making home sweets like gulab-jamuns...



...In India, gulab-jamuns are traditionally fried from this thick milk instead of dough made of powder milk like in the West.



Monkey on the roof is waiting for an opportunity to steal some banana or something glittering...



...Then it jumps like kamikaze for the fruit and before anybody realizes it is back on the roof. People usually laugh a lot except the fruit seller, generally.



The four brajavasi kumaras!



Gaura-Nitai Temple of Murari Gupta

Murari Gupta was from childhood a great devotee of Lord Ramacandra. When he requested Sri Caitanya to allow him to make a Deity of Gaura-Nitai, Sri Caitanya told him to make them according to his own devotional taste...



...These Deities are unique because They stand in *tri-bangha* form as Krisna and Balaram, Their hands are in the *mudra* of Ram and Laksman and Their hair is made up into topknot, just like Sri Caitanya and Nityananda in Navadvip. Murari Gupta was actually an incarnation of Lord's devoted servant Hanuman.



Ban-khandi Mahadev Temple

While staying at Govardhan, Sanatan Goswami would take daily darsan of Cakaleswar Mahadev, and in Vrindavan he would go from his bhajan-kutir to take darsan of Gopiswar Mahadev. When he became too old, Mahadev appeared to him in a dream and told him: "Please do not undergo so much trouble seeing me. I shall manifest as Ban-khandi near your bhajan-kutir..."



...Seeing Mahadev so mercifully manifested, Sanatan Goswami became overwhelmed with bhava. From that day on he would take daily darsan of Ban-khandi Mahadev before returning to his bhajan-kutir.



Seva-kunja (Nikunjavan)

In this garden Radha and Krisna perform Their eternal *lila* every night. Therefore each evening at sunset everyone leaves the grove. No one is allowed within the enclosure at night. The numerous monkeys that are here during the day also leave at night...



...Krisna would massage Radharani's feet and decorate Her hair with flowers here. There is no wonder that it is the place of topmost sacredness...



...Trees in the garden are not ordinary trees, they are said to be great sages, who wants to touch Radha's and Krisna's lotus feet and their branches are heading downwards near the ground. Seva-kunj is the place of most intimate pastimes of Divine Couple and it is surcharged with spiritual atmosphere...



Once Krisna pushed his flute into the ground here and created a small kund, called Lalita Kund, to satisfy Lalita Sakhi's thirst. The well is still there within the central part of the garden.



Next to Seva-kunj, separated by wall, there is adjoining garden called Kisori-kunj or Kisori-van.



In 1516 Rupa and Sanatan arrived in Vrindavan. Lord Caitanya ordered the two brothers to uncover the places of Krishna's pastimes. They lived austere, halting for each night under different tree...



...By their inner vision as Sri Rupa Manjari and Labanga Manjari they revealed the sites of Krishna's sporting for the benefit of others. "Vrindavan is a gift of Rupa and Sanatan Goswamis," Srila Prabhupada used to say. For short periods they stayed at selected places...



...Rupa Goswami performed his bhajana at Ter Kadamba (near Nandagram), Varsana, Radha-kund and Seva-kunj. Their bhajan-kutirs were not brick or wooden structures, but a temporary arrangements like hollow of a tree, a clearing under a thorny ticket, or an underground cave. Jiva Goswami spent some time in Nanda-ghat in a vacant crocodile hole...



...In these austere natural settings Rupa and Jiva chanted harinam and wrote the most exalted and sublime transcendental literature about the intimate affairs of Radha and Krishna. Sanatan would sleep only two or three hours and at night he would burn dried leaves and with that light he would write his books...



...At that time Vaisnavas were writing their book on palm leaves, bark or even old Deity dresses. The Goswamis, however, used hand made paper donated by kindly Jaipur kings...



Rupa Goswami didn't take any land or any deed. Seva-kunj was then a large area. There were no temples, no buildings, no construction, nothing. The emperor's landlord, who owned the area, was thinking 'I am so fortunate that Rupa Goswami is living here on my land.'



With Sanatana Goswami's disappearance in 1588, Jiva Goswami officially purchased the land, to preserve Seva-kunj for the Gaudiya-vaisnavas. Seva-kunj is a special sacred place for many reasons. Here, Sanatan Goswami worshipped his beloved Madanmohan Deity and later entered samadhi. Supreme Lord Damodar appeared here to accept service from Sri Rupa and Sri Jiva Goswamis.



Many famous Vaisnavas lived here and attended Rupa Goswami's realized discourses on prema bhakti. And most significantly, within Seva-kunj, Sri Syamasundar eternally enjoys pleasure pastimes with Srimati Radharani and the gopis.



For thirty rupees Jiva Goswami bought the plot from Emperor Akbar's landlord Ali Kant Chaundhari. The tract encompassed Seva-kunj, Dan-gull, Imli-tala, Sringer-sthali and Rasa-sthali. Its boundaries were marked by four trees: tamarind, banyan, pipal and kadamba.



...Being the youngest, Jiva Goswami inherited many of the elder Goswami's writings, Deities, properties and temples. He personally managed the temples of Madanmohan, Govindaji, Gopinath and Damodarji...



...At the request of Raghunath das Goswami he assisted in excavating of Radha-kund and was the supervisor of his will. Although he was a leader of gaudiya-sampradaya, he always consulted important matters with other Vaisnavas...



...In 1582 he called a meeting to Radha-Damodar and together with Gopal Bhatta Goswami, Raghunath Bhatta Goswami, Radha-Krishna Goswami and Haridasji decided to send Srinivas, Narottam and Syamananda to preach to Bengal, Manipur and Orissa with the copies of Goswami's writings...



...In 1570, Moghul Emperor Akbar came to Vrindavan to meet widely acclaimed Goswamis. After receiving darsan of Nidhivan and Jiva Goswami, the Emperor was deeply impressed and reciprocated by erecting a library at Radha-Damodar Temple. Emperor Akbar, and adherent of religion and philosophy, once invited Jiva Goswami to his royal palace to debate about the ontological positions of Ganga and Yamuna rivers...



...Jiva declined because of his vow never to leave Vrindavan. He conceded, however, after the eight hearty horses and a promise of return by evening. Years later, Jiva Goswami praised Emperor Akbar in *Govinda-mandir-astaka* (carved on the walls of Radha-Govinda Mandir): "Emperor Akbar is a very kind hearted person and a Vaisnava. I give my blessings to Emperor Akbar. In his kingdom all the Vaisnavas are living very peacefully."



Gaudiya Math near the entrance of Seva-kunj is the residence of Bhaktivaibhava Puri Maharaj, one of the disciples of Bhaktisiddhanta Sarasvati.



Sita-nath Temple

Sita-nath is a Deity of Sri Advaita-acarya. "Nath" means "lord" and "Sita" is the wife of Advaita. "Sita-nath" therefore means "the lord of Sita", Advaita-acarya.



Advaita-acarya is an incarnation on Sada-Siva and Maha-Visnu and He is the close associate of Sri Caitanya Mahaprabhu...



...He appeared prior to Lord Caitanya and by His calling and prayers made Sri Caitanya to appear.



From the courtyard one can see both Seva-kunj (right) and Kisori-kunj (left).



Purnamasi Temple

Purnamasi is an incarnation of Krishna's internal potency Yogamaya. Brajvasis consider Purnamasi their guru as she plays important role in arranging of loving pastimes of Radha and Krishna. Original deity of Purnamasi is at Sanket, between Nandagram and Varsana.



Nrsimhadev Temple

On the way to Radha-vallabha Mandir there is a temple of one of the few Nrsimha Deities in Vrindavan.



Sri Nrsimhadev is carved out of wood and Lakshmi and Prahlada Maharaj are to His sides...



Radha-Vallabha Temple

The original temple of Radha-Vallabha (right) was desecrated by Muslims in 1670 and a new temple was constructed next to it (left entrance). Original murti is now worshipped in this new temple.



Sri Hitahari-vamsaji received Radha-Vallabha Deity as a dowry at his wedding...



...There is no vigraha of Srimati Radharani and a crown is worshipped on the altar instead. Radha-Vallabha Deity is extremely beautiful.



In the same compound there are also temples of Radha Ananda-vallabha, Radha Jivan-vallabha and Radha Kisori-vallabha.



Bhattaji Mandir

Near Radha-Vallabha Temple there is another Madanmohan Mandir where personal Bhagavatam of Raghunath Bhatta Goswami can be seen. That is why it is called "Bhattaji" Mandir...



Raghunath Bhatta was famous reciter of Srimad-Bhagavatam and as he chanted the verses in three different ragas, his audience would experience all kind of spiritual transformations.



Banki-bihari Temple

This temple was established by Haridas Swami, a contemporary of the six Goswamis. He found Banki-bihari Deity in Visakha-kund in Nidhivan. There is no mangala-arati in this temple. "Thakurji performs rasa-lila every night and goes to sleep early in the morning. It is improper to wake Him up so early," priests from the temple used to say...



Once a great devotee came to Banki-bihari Mandir and for a long time gazed at the Deity. Banki-bihari became so attracted to him that He went with him to his village. Goswamis of Bihariji find it out and after much pleading with both the devotee and Banki-bihari, brought Him back to the temple...



...After this incident a *jhanki-darsan* (momentary *darsan*) was introduced. The curtain before the Deities is not left open. Every few minutes the curtain is pulled shut and then opened again. This is just to make sure that no one will gaze at Him for a long time and thus *bhakta-vatsala* Banki-bihari will never again leave temple following His devotees.



During the Mughal oppression, Banki-bihari stayed secretly in Vrindavan and did not leave. Banki-bihari is the most popular temple in Vrindavan, especially in the month of Sravana, during Jhulan Yatra.



Astha-sakhi Temple

This temple was built in 1912 by Ramranjan Cakravarti, the king of Hetampur from West Bengal.



His wife had a dream in which Sri Krishna asked her to build a temple of eight sakhis: Sudevi, Tungavidya, Indulekha, Visakha, Lalita, Citra, Campakalata and Rangadevi. In the center stands Radha-Rasabihari and four sakhis (maidservants) are on each side.



The temple is near Madanmohan Mandir and to find entrance is a little tricky.



Vrindavan has a small-town atmosphere with narrow streets.



Batharan-bihari Temple where Krisna's friends begged food from brahmana wives is near Akrura-ghat. Brahmanas wanted to be promoted to the heavenly planets and refused to give a food as a charity to cowherd boys (*vaisyas*) even if they asked in the name of Balaram (son of Vasudev and therefore *ksatriya* by birth). They would give it only to twice-born brahmanas, but their wives recognized through their devotion Krisna and Balaram and happily gave them what they could...



...The boys than sat at this spot and enjoyed wonderful preparations sent by wives of brahmanas. Therefore it is sometimes called **Bhojan-sthali**.



Akrura-ghat marks the border between Vrindavan (where Krisna as Yasoda-nandan performs His pastimes) and Mathura (where Devaki-nandan performs His pastimes).



A nice thing to do is to take bath little upstream of Yamuna River...



...and have a darsan of the whole city of Vrindavan from the water.



Or even better is to take a boat, chant bhajans on the way to other side...



...make small puja for Yamunadevi,...



...take bath and come back at sunset.



My dear friend, if you still have any desire to enjoy the company of your friends within this material world, then don't look upon the form of Krishna, who is standing on the bank of Kesi-ghat (a bathing place in Vrindavan)...



...He is known as Govinda, and His eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. And His whole body is illuminated by the moonlight in the sky."

*Srila Rupa Goswami,
Bhakti-rasamrita-sindhu*



O sakhi, this Vrindavan is spreading the fame of the Earth planet even above that of Vaikuntha because it is splendidly decorated by the marks of the lotus feet of Yasoda-nandana Sri Krisna...

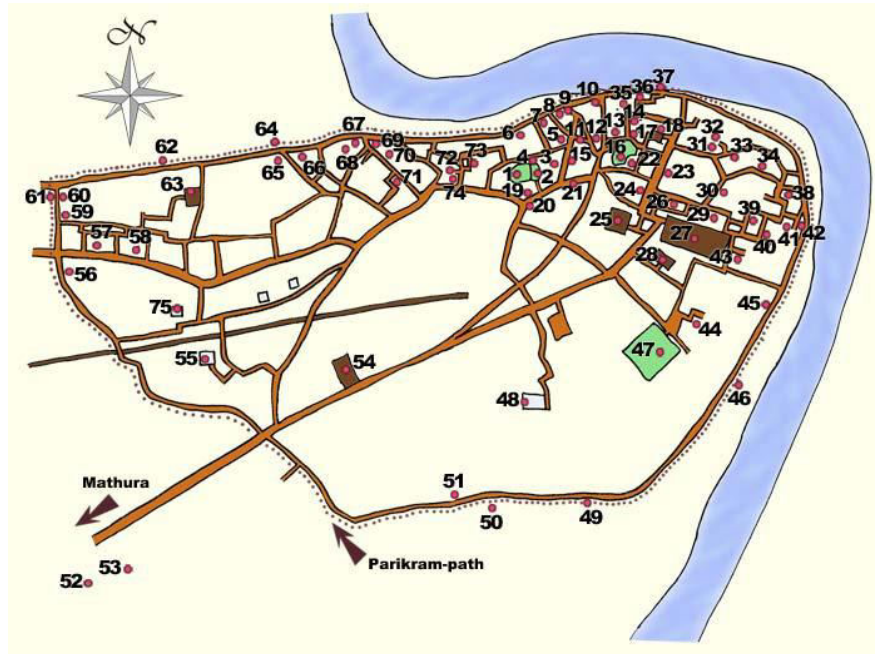


...Sakhi, when rasikendra Sri Krisna plays on His murali, which enchants the whole world, the peacocks become intoxicated and thinking the sound of the flute to be the roaring thunder of the clouds, spread their tail feathers and begin to dance. Seeing this, the birds and animals roaming on the mountain summits become completely stunned and relish the sound of the flute with their ears and the dance of the peacocks with their eyes.
Srimad-Bhagavatam 10.21.10



Aho! In all three worlds, only Sri Vrindavan and the *gopa-ramanis* living there are fortunate, because in that place the *parama-purana-purusa* Sri Krisna, disguised as human being, performs human-like pastimes under the arrangement of Yogamaya. Adored with a multi-colored *vana-mala*, He grazes the cows with Baladev and the sahkas, vibrating the sweet flute and absorbed in various kinds of *krida-vilas*.

Srimad-Bhagavatam 10.44.13



Sri Vrindavan Dham

1. Seva-kunj
2. Kisori-kunj
3. Radha-Syamasundar
4. Sita-nath Mandir,
Purnamasi Mandir
5. Radha-Damodar Mandir
6. Imli-tala
7. Sringer-vat (Nityananda-vat)
8. Jaru-mandala
9. Govinda-ghat
10. Cir-ghat
11. Mira-bai Mandir
12. Shahji Mandir
13. Sadbhuj Mandir
14. Radha-Gokulananda
15. Syamananda-tilak-sthan
16. Nidhivan
17. Radharaman Mandir
18. Gopinath Mandir
19. Murari Gupta Gaura-Nitai
20. Ban-khandi Mahadev
21. Loi-bazaar
22. Sona Gauranga
23. Samadhi of Bilvamangal Thakur
24. Amiya Nimai
25. Govindaji Mandir
26. Brahma-kund
27. Rangaji Mandir
28. 64 samadhis
29. Lal-babu Mandir
30. Gopiswar Mahadev
Vrindakunj
31. Srinivas-kunj
32. Dhira-samira
33. Radha-kanta Mandir
34. Vamsi-vat
35. Vamsi-Gopal Mandir
36. Jugal-kisor Mandir
- Gadadhar-dant samadhi
37. Kesi-ghat
38. Sudama-kutir
39. Jnana-gudadi
40. Braj-mohan Mandir
41. Tekarirani Mandir
42. Jagannath Mandir
43. Mirror Mandir
44. Katyayani Mandir
45. Caitanya-kuti
46. Pani-ghat
47. Rangaji Garden
48. Govinda-kund
49. Adi-badri-ghat
50. Raj-ghat
51. Sri Caitanya Visram-sthali
52. Akrura-ghat
53. Batharan-bihari Mandir
54. Jaipur Mandir
55. Davanala-kund
56. Radha-kupa
57. Krisna-Balaram Mandir
58. Vrindavan Research Institute
59. Krisna-Balaram Tree
- Raman-reti
60. Varaha-ghat
61. Gautama-risi Asram
62. Go-ghat
63. ISKCON Gosala
64. Kaliya-ghat
65. Samadhi of Prabhodananda
Sarasvati
66. Kaliya-mardan Mandir
67. Madanmohan Mandir
68. Samadhi of Sanatan Goswami
69. Advaita-vat
70. Asta-sakhi Mandir
71. Banki-bihari Mandir
72. Radha-Vallabha Mandir
73. Bhattaji Mandir
74. Nrisimhadev Mandir
75. Visram-kund

Intersting videos -

https://www.youtube.com/watch?feature=player_embedded&v=KpUeafOuEFc

<https://www.youtube.com/watch?v=OtDJBdMwRyI>

<https://www.youtube.com/watch?v=taDqNpuqon8>

The Glories of Govardhan-

<https://www.youtube.com/watch?v=NeBDbtvyL0I>