

CINTAMANI-DHAMA  
( a guide to Vrindavan )



Published by :  
Krishna-Balaram-Mandir  
Vrindavan

Written by :  
Padmalocanadas

DEDICATED TO

His Divine Grace  
A.C. Bhaktivedanta Swami  
Prabhupada,  
(Founder-acarya of the International Society  
for Krsna Consciousness)  
who has revealed to the entire world  
the holy dhama of Lord Krsna.



"It is said in the revealed scriptures that Lord Kṛṣṇa personally never goes beyond the boundary of Vrindavana. He remains there eternally because of the transcendental love of the inhabitants. Thus even though He is not visible at present, He is not away from Vrindavana for a moment."

( Bhag. 3. 2. 14 )

## INTRODUCTION

Since time immemorial the Vedas and Puranas have sung the glories of Vraja Mandala, which is the transcendental home of Sri Sri Rādhā-Kṛṣṇa and their eternal associates. It is situated at the topmost part of the spiritual sky.

"I worship that transcendental seat known as Svetadvipa where, as loving consorts, the Lakṣmīs in their unalloyed spiritual essence practice the amorous service of the supreme Lord Kṛṣṇa as their only lover; where every tree is a transcendental purpose-gem, all the water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, the effulgence is full of spiritual bliss, and the supreme spiritual entities are all enjoyable and tasty; where numberless *surabhi* cows always emit oceans of transcendental milk; where there is existence of transcendental time which is ever present without past or future, and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few realised souls in this world." (Brahma saṁhita 5.56)

In the same transcendental way, when Kṛṣṇa appears in this world, His abode also appears along with Him, due to it's being of the same transcendental nature. Even though it seems to be situated in India, it has all the transcendental qualities of the spiritual nature—eternity, knowledge and bliss—and thus it is not subject to destruction when the universe is destroyed.

In the present day, Vraja-mandala has hidden itself under a coat of illusion, so as to appear just like any other place. But, if one sees through the eyes of the *sastras*, then he can understand the true nature of this tract of land, which is unlimited, and which is said to contain the entire material and spiritual skies in one corner.



At this point, one may question how it is possible that a place which is unlimited can be situated in India, which is but a speck in this universe. This can be understood in the following way, just like when Kṛṣṇa was able to show His mother the entire universe within His mouth, even when He was a small baby on her lap. After all, Kṛṣṇa is unlimited; thus there is no reason to be surprised that the entire universe can be in His mouth or that His abode, which has the same qualities as Him, can contain all the universes in one corner. It is simply by His causeless mercy that He descends to this realm from time to time just to deliver the conditioned souls from this world to take them back to His realm beyond birth and death, and it is by the same causeless mercy that His abode is permanently situated here. And, it is by His extra special mercy that great saints such as His Divine Grace A. C. Bhaktivedanta Swami Prabhupada have appeared just to propagate the glories of Śrī Kṛṣṇa and His abode. It is simply our misfortune if we do not take advantage of hearing the glories of Kṛṣṇa and visiting His abode.

This small guide is not intended to give a complete description of Vraja-maṇḍala, but just a brief description of the most important places. It is described in various *śāstras* that Vraja-Maṇḍala measures 84 *kos*, or 168 miles in circumference. It is stated in the *Adi-varāha-purāṇa* that if one takes the city of Mathura as the center, and measures out 42 miles in each of the four directions, then this is how the limits of Vraja-maṇḍala can be calculated.

"In Vraja the land is divided into various *vanas*, or forests. The forests total twelve, and their extension is estimated to be 84 *Kos*."

(C. C. Madhya 21.29 Purport)

On the modern day map, this will include places such as Agra, Kosi, Bharatpur, Aligarh, etc. Within this circle there is an inner section which is in the shape of a lotus. This has a perimetre of 96 miles. Within this area, Kṛṣṇa performs most of His pastimes, very rarely going into the other areas. Within this area are the twelve main forests and the 121 secondary forests. It was within this area that Vajranabha, the great grandson of Kṛṣṇa, established 160 pastime-places of Kṛṣṇa with the help of Parikṣit Maharaja and his mother, Uttara. He also established deities such as Radha-Madana-mohan, Radha-Govinda, Radha-Gopinatha, and the presiding deities, Douji, Harideva, Kṛṣṇa, Govinda, and also the protecting deities Bhutesvara, Cakresvara, Nandisvara, Kamesvara and Gopesvara. It is also in this area that Lord Brahma performed *tapasya* (*Brahma-ghata*, Mathura), Narada Muni had *darsana* of Radha and Kṛṣṇa for the first time (*Naradavana*), Lord Śiva performed *tapasya* (*Śiva-tala*), Bali Maharaja performed austerities (*Bali-tala*) Ravana attained control over the three planetary systems, as well as his kingdom of Lanka (*Ravana-kutir*). Within this area Lord Varāha appeared, Lord Matsya appeared, and also all the holy places within the three worlds are situated here (such as Badarikāśrama, Jagganātha Puri, etc.).

It was this area that Lord Caitanya circumambulated, and still to the present day, thousands of pilgrims perform the same *parikrama* in the month of *Bhadra* (June-July). It is stated in the *Matsya Purāṇa* by Lord Śeṣa that there are 25,000 *tīrthas* within Vraja-maṇḍala.





## THE TEN OFFENCE TO BE AVOIDED IN THE HOLY DHAMA

1. To have contempt or disrespect towards the guru who is revealer of the holy Dhama.
2. To think that the holy Dhama is temporary.
3. To commit violence towards any of the residents of the Holy Dhama, or to any of the pilgrims who come there, or to think that they are ordinary mundane people.
4. To perform mundane activities while living in the holy Dhama.
5. Earning money by, and making a business of, deity worship and chanting the Holy Name.
6. To think that the Holy Dhama belongs to some mundane country or providence such as Bengal, or to think that the Dhama of the Lord is equal to a Holy place connected with some Demigod, or to attempt to measure the area of the Dhama.
7. To commit sinful acts while in the Dhama.
8. To consider Vrindavana and Navadvipa different.
9. To blaspheme the sastras which glorify the Holy Dhama.
10. To be faithless and to think that the glories of the Dhama are imaginary.

"One's mind is not purified however even in Vrindavana if one is agitated by lusty desires. One should not live in Vrindavana and commit offenses, for a life of offenses in Vrindavana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vrindavana, and they are concerned with their sexual desires. Those who are under the control of maya and specifically under the control of lusty desires, who have gone to Vrindavana, but who still hanker for sex, should immediately leave Vrindavana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vrindavana to satisfy their sexual desires, but they are certainly no better than monkeys and hogs. Those who are under the control of maya, and specifically under the control of lusty desires are called 'maya-marga.'

Sri Caitanya Mahaprabhu took *Sannyasa* to show His causeless mercy to maya-margas, the people of this material world, who suffer because of lusty desires. One should follow the principles of Sri Caitanya Mahaprabhu and always think of Kṛṣṇa in full Kṛṣṇa consciousness. Then one will be eligible to live in Vrindavana and his life will be successful."

(S. B. 9. 19, 20 Purport)

"One should congregationally chant the holy name of the Lord and reside in Vrindavana. Navadvipa, Jagannatha



Puri Dhama and Vrindavana Dhama are considered to be identical. If one goes to Mathura-Mandala Bhumi for sense gratification or to make a livelihood, he commits an offense and is condemned; whoever does so must be penalized in the next life by becoming a hog or a monkey in Vrindavana-Dhama. After taking on such a body the offender is liberated in the next life. Sri Bhaktisiddhanta Sarasvati Thakura remarks that residing in Vrindavana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species."

(C. C. 22. 132 Purport)



## THE GLORIES OF VRAJA

"After attainment of the 'brahma-bhuta' stage, one can further advance to engagement in devotional service. So this attainment of transcendental loving devotional service to the Lord is the goal of life, and it can be achieved very easily for one who lives in Mathura-Mandala even for a few seconds."

(N. O. D. p. 109)

"Who is that person who will not agree to worship this land of Mathura? Mathura can deliver all the desires and ambitions of the fruitive workers and of the salvationists who desire to become one with the Supreme Brahman. Certainly Mathura will deliver the desires of the devotees who simply aspire to be engaged in the devotional service of the Lord."

(N. O. D. p. 110)

"How wonderfull it is that simply by residing in Mathura even for one day, one can achieve a transcendental loving attitude towards the Supreme Personality of Godhead. This land of Mathura must be more glorious than Vaikuntha Dhama."

(N. O. D. p. 110)

"In all the three planetary systems, this earth is especially fortunate for here stands the town of Vrindavana."

(Adi Purana)



"All the results of travelling on all the pilgrimages within the three worlds can be achieved simply by touching the holy land of Mathura."

(N. O. D. p. 103)

"By uttering the name of Mathura one attains the merit of reciting the Holy Name of Lord Hari. By hearing its name, one acquires the merit of listening to the holy story of Krsna. By coming into contact with Mathura, one obtains the merit of the company of saints. By smelling the fragrance of Mathura, one is blessed by the merit of smelling the fragrance of the Tulasi leaves offered to the Lord."

(Garga Samhita 25.26)

"A visit to Mathura is by itself equal to the merit of the visualization of Lord Hari. By eating in Mathura one obtains the merit of partaking of the offering to Lord Hari. Working in Mathura with one's hands, one obtains the merit of service to Lord Hari. Walking in Mathura one attains the merit of a pilgrimage to a holy place at each and every step."

(Garga Samhita Mathura Khanda 25.27)

"Women, Mlecchas, Sudras, animals, birds, deer or any one else dying in Mathura goes to Visnu Loka."

(Mathura Mahatyam 105)

"Those bitten by snakes, killed by some animal, destroyed by fire or water or dying untimely in Mathura go to Visnu Loka."

(Mathura Mahatyam 107)

"O King of Munis, those who stay in Mathura for three nights, to them Lord Krsna gives happiness not even obtainable for those who are liberated."

(Mathura Mahatmyam 134)

"Candalas, Yavanas, women and murderers who die in Mathura will not take birth again."

(Mathura Mahatmyam 97)

"Any man dying in a sewer, a broken house, a cemetery, in the air, on a stage, in bed, in a mansion or anywhere in Mathura will attain liberation"

(Mathura Mahatmyam 91)

"Dumb unconscious beings, the blind, killers and those not practicing any tapa or nyamas who die in Mathura at any time go to Visnu Loka."

(Mathura Mahatmya 106)

"Those who have the sight of the son of Devaki 'Acyuta' attain Visnu Loka, from where they can never fall down. Those who with devotion make the parikrama of Mathura for Lord Krsna are freed from all sins and go straight to Visnu Loka."

(Mathura Mahatmyam 103-104)

"If a man decides in his mind, 'I will go to Mathura and will stay there,' simply by having such thoughts one will be free from the wheel of Samsara."

(Mathura Mahatmyam 102)



"The natural opulence of Vrindavana is just like an ocean. The opulence of Dvaraka and Vaikuntha is not even to be compared to a drop."

(Caitanya Caritamṛta 14 219 Madhya Lila)

"All your sins accumulated through many many births can be destroyed in a second by staying in Mathura."

(Mathura Mahatmyam)

"Sins committed in Mathura can be washed off in Mathura only. By staying in Mathura you can rise above Dharma, Artha, Kama and Moksa. All these steps leading to salvation are easily available in Mathura."

(Mathura Mahatmya)

"If a person who has not seen Mathura has a keen desire to see Mathura, he will be reborn in Mathura no matter where he dies."

(Mathura Mahatmyam)



## MATHURA

Mathura is the centre of Braj Mandal. It is described in the Hari Vamsa Purana as half moon in shape with the Yamuna flowing on its eastern side, and Visramghata as its central point. Its perimeter in some places is described as 18 miles, and in others as 10 miles. The present-day parikrama route is approximately 9 miles.

Besides Mathura being the celebrated birthplace of Lord Kṛṣṇa, it was here also in Mathura at Kṛṣṇa Ganga Tirtha that Vyāsadeva took birth and at Bali-tila that Bali Maharaja performed his great Yajna to take over the universe. It was here also that Ambarish Maharaj waited at Amberish-tila for Dṛiṣṇa Muni to return after his great flight throughout the universe, being chased by the cakras of Lord Viṣṇu.

The example of how to approach Mathura is set by Sri Caitanya Mahāprabhu, "When He approached Mathura and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love. When Sri Caitanya Mahāprabhu entered the city of Mathura, He took his bath at Visram-ghata. He then visited the birthplace of Kṛṣṇa and saw the deity named Kesavaji. He offered His respectful obeisances to this deity.

(Caitanya Caritamṛta 17-155-156 Madhya Lila)

**VIŚRAMA-GHATA** :—"Oh Goddess ! Viśrānti is famous in all the three worlds. Those who bathe here acquire universal fame. Kesi Ghata is 100 times greater than the Ganges and 100 times greater than Kesi Ghata is Viśrānti where Kṛṣṇa had taken rest."

(Mathura Mahatmyam 247-249)



It was here that Lord Varaha rested after lifting the earth from the nether regions. At that time, Lord Varaha spoke the Adi Varaha Purana to the Goddess Earth. It was here also that after killing Kamsa, Lord Krsna came to rest. At the present time Visrama-ghata is kept in very good condition, being entirely covered by marble. Each evening at 7 o' clock aratika to the Yamuna is performed.

**KESAVA TEMPLE** :—"By performing kirtan before Lord Kesava, one gets rid of all of his sins, not only of this birth, but of one's past births as well. For those who have seen the face of Lord Kesava, all their sins accumulated in the last seven births will be forgiven in a second. There is no rebirth for those who have seen the face of Lord Kesava in Mathura. He will attain a four armed form."

(Mathura Mahatmyam 226-7-8)

The temple of Lord Kesava was razed to the ground by Aurangazeb in 1669, and from the remnants he built a large mosque which is still standing today. At the present time, again a large temple dedicated to Lord Kesava has been built and is overshadowing the mosque. Enshrined within this temple are beautiful deities of Sri Sri Radha-Kesava. When a deity for some reason is removed and a new one is installed it is known as prati-bhuha and is to be considered as non-different from the original.

The darshan times are from 9 A.M. to 1 P.M. and from 4-30 P.M. to 8 P.M.

This is the centre of Braj Mandal. Lord Kesava was originally installed here by Vajranab, but at the present time the original deity is in Rajdhani, a small village near Kanpur.

**BIRTH PLACE OF LORD KRSNA** :—On one side of the mosque built by Aurangazeb is a small room which is claimed as the birth place of Lord Krsna, but the actual birth place is about 250 yards from that room next to one Potra Kunda. It is quite common in Braja to have more than one place marking the spot where a pastime of Lord Krsna took place. Although the original places are known, persons will simply, according to their own whims, establish a new place and give the argument that, 'This is the new birth place and that is the old one and hence there is no difference.' A sincere pilgrim to Braja should always ask for the prachin (old) place. The original places of Krsna's pastimes have been described in different Puranas, especially Skanda Purana, Padma Purana and Bhakti-ratnaka, and only for the sake of some one's livelihood has this confusion arisen. The birthspot is inside a small compound and is in bad repair. In a small brick hut are the deities of Vasudeva, Devaki and four armed Krsna. Darshan is available from 8 in the morning to 8 in the evening.

**JNANA-VADI** :—It was here that Sri Caitanya Mahaprabhu stayed while in Mathura. This place is just behind Krsna's original birth spot. Darshan is available from 8 A.M. to 12-30 P.M. and from 4-30 P.M. to 8 P.M.

**RANGA BHUMI** :—This is the Wrestling Arena of Krsna. It has a circumference of one mile. Kamsa was killed here by Krsna on the hill of the name Kamsa-tila. Just beyond this hill is the place where Ugrasena was crowned the king of Mathura by Sri Krsna. Next to this place is the spot where Krsna killed the wrestlers. Rangabhumi is just opposite the Main Post Office, and darsan is available the entire day.



**KESAVA GAUDIYA MATHA** :—This is the place where His Divine Grace A. C. Bhaktivedanta Swami Prabhupada excepted sannyasa. There is also a deity of Sri Caitanya Mahaprabhu here which was Donated by Srila Prabhupada. This temple is just next to Rangabhumi.



## MADHUVANA

"O Goddess ! One who sees this forest has all his desires fulfilled."

(Mathura Mahatmyam 345)

This forest is three miles from Mathura and has a parikrama of three miles. It was here in satyayuga that Dhruva Maharaj attained the darsan of Lord Visnu, at the place called dhruva-tila. In the tretayuga when the Brahmanas of this area were being harrassed by the son of the demon Madhu, Lavanasura, they requested Lord Ramachandra for help. Lord Ramcandra, in reply to their request, sent his younger brother, Lord Satrugghna. After killing Lavanasura, Lord Satrugghna made his capital in Madhuvana and ruled over the area. There is a Diety of Satrugghna dating from the tretayuga in a small temple situated on the bank of Krsna Kunda, Krsna would bring His cows daily to Krsna Kunda for drinking water, and in the autumn season, He would dance with the gopis on its banks.

## TALAVANA

O Goddess by bathing here one becomes successful. a lake in this forest which is full of clear water and beautiful There is lotuses. Bath and charity performed here will grant so many merits.

(Mathura Mahatmyam 346)

This forest is six miles from Mathura. It can be reached by foot and some times by tonga. It has a parikrama of three and a half miles. It was here that Balaram killed Denukasura. On the eleventh day of the bright half of Bhadra (June-July), a festival is held in



celebration of this act. This forest used to be full of palm trees - thus the name Tala was given, but at the present time there is only one tree left in the entire area which is next to the Balaram temple. There is also one small kunda called Sankarsana Kunda.

### KUMUDVANA

"O Goddess ! By reaching Kumudvana, one becomes self realized."

(Mathura Mahatmyam 350)

This is the smallest of the twelve forests, having a parikrama of one mile. It is situated off the Mathura-Sonk road at a distance of six miles from Mathura. It is stated in the Varaha purana that in a previous kalpa Lord Kapila performed austerities here, and that one will achieve the benefits of pilgrimage to Gangasagar in tenfold here; and for one who bathes in Padma Kunda all the truths of the scriptures will be revealed. On the bank of this kunda is a small temple of Lord Kapila.

### BAHULAVANA

Sri Hari's wife Bahula lives here permanently. It is Padmavana which is full of fruit, and Visnu's wife Laksmi indulges in many pleasures here with Her husband. Here you will find Sankarsana Kunda and Mansarovar "O king, those who bathe in the month of Chaitra, will get the blessings of Laksmi and Hari.

(Mathura Mahatmyam 358)

Bahulavan is situated at a distance of seven miles from Mathura and has a parikrama of four miles. It is described

in the Padma Purana that once a cow of the name Bahula was stopped by Dharma in the form of a lion, who informed her that he was going to eat her. She requested him to wait until she had fed her calf, and the lion gave her permission. After having fed her calf, she returned. At that time Lord Krsna appeared there. Being pleased with the truthfulness of Bahula, she attained the position of one of His wives. There is one small Bahula temple here and also two kunds; Sankarsan kund and Krsna Kunda.





## RADHA KUNDA

"Beyond these fourteen worlds is the spiritual abode of the Vaikuntha planets. And beyond that, the area known as Mathura is the topmost and supreme abode.

Within that Mathura-mandala, the place known as Vrindavana is best of all, for that is where the rasa-lila takes place. Please hear me now as I narrate these glories.

Out of all the places in Vrindavana where Kṛṣṇa performs His pastimes, the place known as Govardhana is best. And the best place in Govardhana is Radha-Kunda, which possesses all transcendental qualities."

( Gita Mala )

Radha kunda is situated at a distance of 16 miles from Mathura. After Kṛṣṇa had killed Aristasura, Radharani became upset with Him and told Him that He had to go to all of the sacred rivers for taking bath to become free from the sin of killing a bull.

Kṛṣṇa became very unhappy at the thought of separation from Radharani, and instead of travelling to all of the sacred rivers which would take such a long time, He decided to call all the rivers there.

At that time, Kṛṣṇa pushed the heel of His foot into the ground, thus making a large hole. Thereafter, Kṛṣṇa called all of the sacred rivers there, who immediately appeared there in personified forms and offered their prayers to the Lord. Thus the kunda became full of water.

At this, Radharani became very upset and told Her girlfriends that if Kṛṣṇa could make a kunda, so could she.

Thereafter She broke Her bangle and started to dig a kunda, using Her broken bangle as a digging instrument. Upon seeing this, all of Her thousands of girlfriends also

broke their bangles and started to dig. In a very short time the kunda was completed, but it was empty. So all of her girlfriends formed a line from Radha kunda to Manasi Ganga 2 miles away and thus brought water to fill the kunda. Again the personified rivers appeared there and requested Kṛṣṇa that they may be able to enter Srimati Radharani's kunda. Kṛṣṇa told them they had to ask Srimati Radharani's permission. Kṛṣṇa then declared that if He took bath in Srimati Radharani's kunda, He would be freed from the sin of killing the bull. After this, Srimati Radharani forgave Him.

After the departure from this world of Sri Caitanya Mahaprabhu, Raghunatha dasa Gosvami resided here on the bank of Radha kunda—Syama kunda which at that time were measuring approximately 12 square feet each.

Raghunatha, seeing the necessity of enlarging the kundas for the sake of the large amount of pilgrims who would come there for bathing, started to consider in his mind how this would be possible.

At that same time, one rich man named Sampana had gone to Badarikasrama for darshan. While he was there, Kṛṣṇa appeared to him in a dream and told him to go to Braj and find Raghunatha dasa Gosvami, who was desirous of excavating Radha kunda. Thereafter he came to Radha kunda and fell at the feet of Raghunatha dasa Gosvami informing him of the dream.

Raghunatha had the work started immediately. First Radha kunda was completed, and then work was started on Syama kunda. At that time, king Yudisthira appeared to Raghunatha dasa Gosvami in a dream and requested him not to cut down the trees around Syama kunda because he



and the other Pandavas were living there in the form of trees performing bhajan. Thus Syama kunda was made in an irregular way.

**Radha-Kṛṣṇa Temple** :—When Raghunatha dasa excavated Radha kunda, he discovered this deity. There are also reproductions of the main temples of Vrindavana situated around Radha kunda, due to this being the first stopping place when Radha-Govinda and other deities were being taken to Jaipur. All these deities are considered to be prati-bhuha or as good as the original deities.

**Radha-Gopinatha Temple** :—When Srimati Jahnava Devi visited Radha kunda she saw Gopinatha standing under a tree at this spot. There is a small sitting place just next to the kunda which was used by Srimati Jahnava Devi. Within this temple is the samadhi of Raghunatha dasa Goswami.

**Bhaktivinode Thakur's Bhajan Kutir** :—"The banks of Sri Radha kunda are made of billions of conscious, ecstatic desire-fulfilling touchstones, and surrounding the kunda are hundreds and hundreds of beautiful transcendental gardens and groves. All the trees and creepers in those gardens are made of coral and rubies, and the fruits they produce are diamonds and pearls. And their branches are bending down to the ground due to being overburdened with millions of these lovely gems.

My small cottage is shining beautifully within that most enchanting garden called Svananda-sukhada-kunja. Living there, I will sing Kṛṣṇa's holy name, and I will greedily hanker for that time when I will get the service of Him and His associates." (Gita Mala)

Srila Bhaktivinode Thakura would stay here when he

would visit Radha-Kunda. He has declared in his songs that he eternally resides here. His puspā samadhi is also here. Later Srila Bhaktisiddhanta Sarasvati would also stay here. There are still some personal items of Srila Bhaktisiddhanta here; his wooden shoes, cane, bed and also his puspā samadhi is here.

**Tongue of Govardhana** :—Once Raghunatha dasa Goswami decided to make a well so that the kunda would not have to be used for washing clothes and pots, etc., but while the digging was going on, the workers hit something which started to bleed. Raghunatha dasa fearing that he had committed some great offence told them to stop their work.

That night in a dream Lord Kṛṣṇa told him that it was the tongue of Govardhan which he had struck, and that he should carefully remove it and install it in a small temple and simply offer tulasi leaves and water. This is situated in the compound of the Radha-Govinda Temple.

**Raghunatha dasa Goswami's Bhajan Kutir** :—"Raghunatha dasa is a disciple of Yadunandana Acarya, who is very gentle and is extremely dear to Vasudeva Datta, a resident of Kancanapalle. Because of Raghunatha dasa's transcendental qualities, he is always more dear than life for all of us devotees of Sri Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Sri Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarupa Damodar Goswami is the ocean of renunciation. Who among the residents of Nilacala (Jagannatha Puri) does not know him very well?"

(Caitanya-candrodaya-nataka 10.3)



Once Raghunatha dasa was sitting at this spot absorbed in his bhajan when a tiger and a tigress came to drink water from Syama kunda.

At that time, Lord Kṛṣṇa came there and stood at a little distance away in case the tigers disturbed Raghunatha dasa. At the same time, Sanātana Gosvami came and saw Raghunatha dasa and the two tigers, and also Kṛṣṇa, who was smiling at Sanātana. After the two tigers had finished drinking, they left and Kṛṣṇa also left. Then Sanātana approached Raghunatha dasa and told him what had happened. Sanātana requested Raghunatha to make a small hut for living so that Kṛṣṇa would not have to be bothered in this way by having to come to give protection to him. On another day, Raghunatha dasa was sitting here in the open, exposed to the midday sun. At that time, Srimatī Rādhārāṇī came there and stood behind Raghunatha dasa holding Her covering cloth over his head. All of the swans, tortoises, deer, etc., came to the bank of Syama kunda to watch. Then Sanātana again came there and saw Srimatī Rādhārāṇī standing in the noon sun. All of Her clothes were wet due to perspiring. After some time, Srimatī Rādhārāṇī smiled at Sanātana and then left. Then Sanātana went to Raghunatha dasa and chastised him for causing this inconvenience to Srimatī Rādhārāṇī. After this incident, Raghunatha dasa constructed a small cottage for his bhajan. Just next to this is the bhajan kutir of Śrīla Kṛṣṇa dasa Kavirāja Gosvami. It was here that Kṛṣṇa dasa Kavirāja wrote Śrī Caitanya Caritamṛta and Śrī Govinda Lilāmṛta. Both of these places are situated on the bank of Kṛṣṇa kunda at Manasa Pavana Ghata. Śrīla Kṛṣṇa dasa Kavirāja has

stated that Srimatī rādhārāṇī, along with her girl friends, comes here daily at 12 o'clock to take her bath. And this pastime is going on to the present day. Close to this ghata is the cremation place of Raghunatha dasa Gosvami, Raghunatha Bhaṭṭa Gosvami, and Kṛṣṇa dasa Kavirāja Gosvami. During the time of the six Gosvamis, due to fear of the Muslims' digging up the bodies, it was the general practice to burn the bodies of even great mahatmas and afterwards place the ashes in the samādhi.

**Lalita Kunda** :—Surrounding Rādhā kunda and Syama kunda are the kundas of the eight main assistants of Srimatī Rādhārāṇī. The only one of these which is manifested at this time is Lalita kunda. Jīva Gosvami's bhajan Kutir is opposite to Lalita kunda.

**Gopī Kupa** :—This well was dug on the order of Raghunatha dasa Gosvami to provide water for cleaning purposes, but when Govardhana's tongue was found within, it was also not used. Opposite to this well is the place where Madhavendra Puri sat when he came here to Rādhā kunda.

**The Sitting Place of Śrī Caitanya Mahāprabhu** :—  
"I offer my respectful obeisances unto Śrī Gaurācandra, whose transcendental body is studded with ecstatic eruptions which surpass the beauty of fresh-blooming kadamba blossoms. With both of His arms raised high in the air, He repeatedly vibrates the holy name 'Hari ! Hari !' as cascades of tears gush from His eyes like a waterfall while dancing, thus drenching the earth all around. This just shows how fond He is of dancing and singing the holy names while surrounded by His own intimate, loving associates."

(Rādhā-rasa-sudhā-nidhī 1)



At this place, Sri Caitanya Mahaprabhu sat under a tree after discovering Radha kunda. While Sri Caitanya Mahaprabhu was performing parikrama of Braj, He danced in ecstasy, but when He arrived in Aristagrama His sense perception was awakened, and He asked the local people, "Where is Radha kunda?" No one could tell him.

The Lord then understood that the holy place of Radha kunda was no longer visible. Being the omniscient Supreme Personality of Godhead, He discovered Radha kunda and Syama kunda in two paddy fields. There was little water but He took His bath there. The Lord offered His prayers to Sri Radha kunda.

"Of all the gopis, Radharani is the dearest. Similarly, the lake known as Radha kunda is very dear to the Lord because it is very dear to Srimati Radharani. Srimati Radharani is most dear to Lord Kṛṣṇa, and Her lake known as Radha kunda is also very dear to Him. Of all the gopis, Srimati Radharani is certainly the most beloved. In that Lake Lord Kṛṣṇa and Srimati Radharani used to sport daily in the water and have rasa dance on the bank. Indeed Lord Kṛṣṇa gives ecstatic love like that of Srimati Radharani to whoever bathes in that lake even once in his life. The attraction of Radha kunda is as sweet as that of Srimati Radharani. Similarly, the glories of the kunda (lake) are as glorious as Srimati Radharani. Because of its wonderful transcendental qualities, Radha kunda is as dear to Kṛṣṇa as Srimati Radharani. It was in this lake that the all opulent Lord Sri Kṛṣṇa performed His pastimes with Srimati Radharani with great pleasure and transcendental bliss. Whoever bathes just once in Radha kunda attains Srimati Radharani's

loving attraction for Sri Kṛṣṇa. Who within this world can describe the glories and sweetness of Sṛs Radha kunda?

(Caitanya Caritamṛta Madhya lila 18. 7-12)

## KUSUM SAROVARA

Situated two miles from Radha kunda. It was here that Radharani would pick flowers along with Her sakhs before proceeding to Radha kunda to meet Kṛṣṇa. It is stated in the Skanda Purana that Uddhava resides here in the form of grass. There is also a temple here with the Deity of Uddhava, dating from the time of Lord Kṛṣṇa.

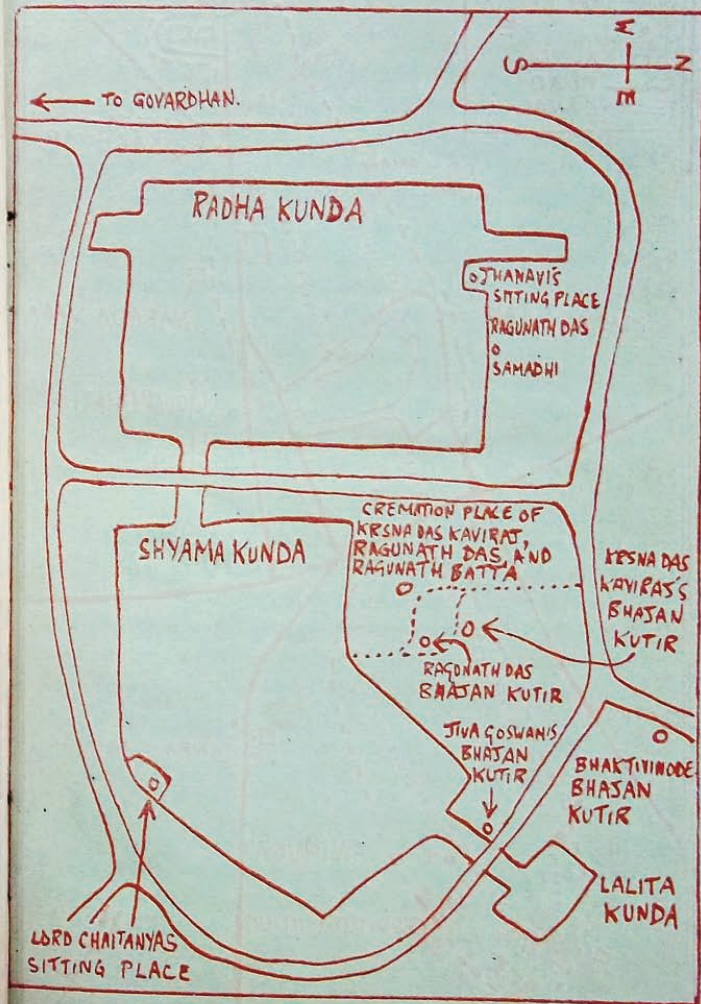
**Naradavāṇa** :— This is situated on the opposite side of the road to Kusum Sarovara. Narada Muni, being desirous of having the darśan of Radha Kṛṣṇa approached Lord Sadasiva, who gave him a mantra for attaining the darśan of Radha Kṛṣṇa. Narada Muni came to this place for practicing this mantra.

One day, Vṛndadevi was passing by with her assistants. When Narada saw her, he offered his obeisances at her lotus feet, requesting her that he might attain the darśan of Radha Kṛṣṇa. Vṛnda told Narada that he would not be able to have their darśan in his present form. Thus she took him to the North western ghata of Kusum sarovara. After he had dipped into the water, he attained the form of a gopi.

Thus he was able to have the darśan of Radha Kṛṣṇa. Afterwards, Vṛndadevi brought him to the South eastern ghata of Kusum sarovara and, dipping into the water, he attained the form of Narada again. Although Narada Muni was cursed that he would not be able to stay in one



place more than a few minutes, Lord Kṛṣṇa requested him to stay here and write bhakti sutras, informing him that because Braj maṇḍal was not part of the three worlds, the curse did not apply. Narada later wrote Narada Bhakti sūtra here. There is a kunda and a small Narada Temple here.





## GOVARDHAN

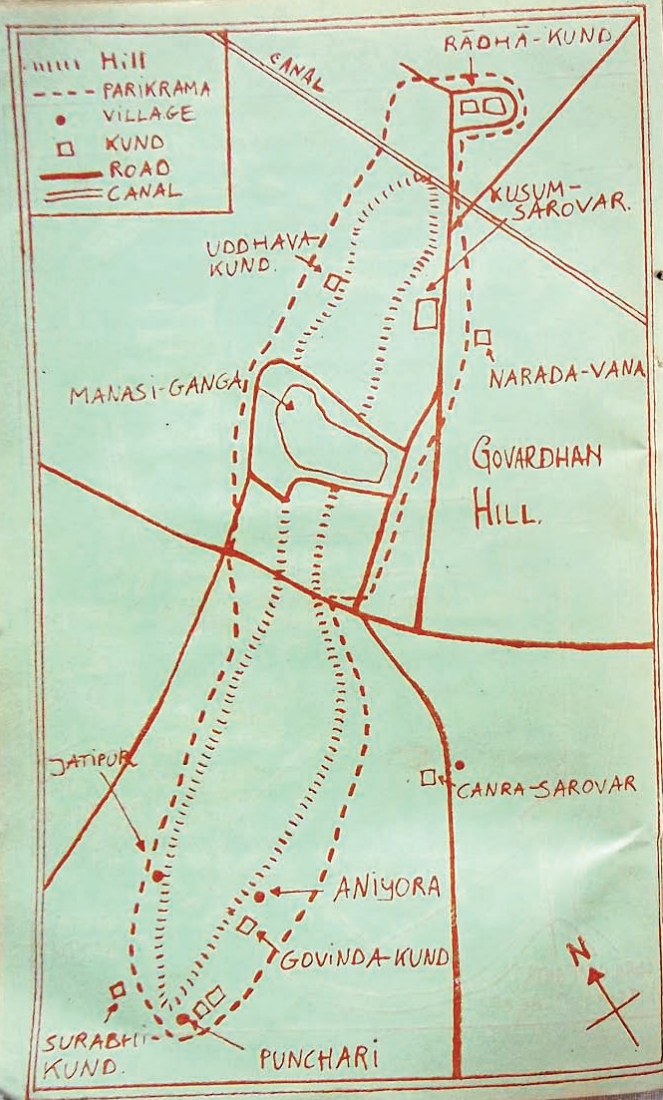
"Of all the devotees, this Govardhan Hill is the best. O my friends, this hill supplies Kṛṣṇa and Balarāma, as well as their calves, cows and cowherd friends, with all kinds of necessities water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."

(Caitanya Caritamṛta, Mādhya Līla 18.37)

Govardhan hill is situated at a distance of fourteen miles from Mathura, and has a parikrama of fourteen miles. In Braja many great personalities have manifested themselves as hills; Govardhana (Kṛṣṇa) Charanpari (Sesa), Barsana (Brahma), and Nandivara (Siva).

In the Satya Yuga there was a mountain of the name of King Dronachal, who lived in the east of Bharatvarsha in Salmali. This king had a son named Govardhana. At the time of Govardhana's birth all the demigods showered flowers. One day a great sage named Pulastya muni arrived in Salmali, and upon seeing the beauty of Govardhan, he requested king Dronachal to give him Govardhana. At this request, King Dronachal became very upset and started to cry. He told the Muni that he could not part with Govardhan. Pulastya became very angry at this, and raised his hand to curse Dronachal.

Just then Govardhan told the Muni that he would go with him, but wherever the Muni set him down, at that place he would remain. The Muni agreed and left, carrying Govardhana in his right hand. When they reached the Braja





Mandala, Govardhana became very happy. Pulastya Muni put him down and went off to take his evening bath. Upon returning the Muni found he could not lift Govardhana, and he became very angry and cursed Govardhan that every day he would sink into the ground by the measurement of one mustard seed.

At that time, Govardhan was three yojanas high (twenty four miles). At present, Govardhana is 80 feet high at his highest point. In Govinda-Lilamrta, Govardhana is described as having the form of a peacock, and that the two eyes are Radha Kunda and Syama Kunda.

**Manasi Ganga** :—It is stated in Mathura Mahatmyam that one should first bathe in Manasi Ganga, and then take darsan of Harideva before starting Govardhan Parikrama. Manasi Ganga is situated in the middle of the town of Govardhana. After Krsna had killed Vatsasura, the demon who took the form of a calf, he was told by his friends that he would have to go and bathe in the Ganges for purification; Krsna, not wanting to leave Braj, caused the Ganges to manifest from his mind, and thus He took his bath.

Once Krsna saw that his father Nanda Maharaja was preparing to go on a journey with the older cowherd men. Krsna inquired from his father as to where he was going, and Nanda Maharaj informed his son that they were going to the Ganges. Krsna told His father that it was not necessary to go so far to bathe in the Ganges, because the Ganges was already present in Braj. After this Krsna led His father and all the Brajabasis here to Manasi Ganga and they all took bath and offered aratika. Radha and Krsna would also enjoy boating on this lake.

Rupa Gosvami has stated in his Mathura Mahatmyam that if one travels to other places for purification after hearing that the Braj Mandal is the highest and all holy places are situated here, then his only benefit will be the trouble he under-goes to reach them. On the bank of this kunda is a temple of Manasi Devi, the residing Deity of Manasi Ganga.

**Harideva Temple** :—Lord Harideva is the presiding deity of the western petal of the Lotus of Mathura. Harideva was installed here by Vrajanab, but due to fear of the Moghuls he was moved to Rajdhani, a small village near Kanpur.

**Brahma Kunda** :—This kunda is behind the Haridev temple; Lord Brahma permanently resides here. On the eastern side resides Indra, on the south resides Yamaraj, on the west, Varuna and on the North, Kuvera.

**Cakratirtha** :—At the time of lifting Govardhana Hill to give protection to the Brajabasis from the torrents of rain sent by Indra, Krsna saw that the water would come underneath and drown everyone. At that time, Krsna within His mind called His Sudarsan Cakra. Sudarsan Cakra manifested above the hill, and for the entire seven days which Krsna held up the hill, Sudarsan Cakra generated heat equal to many suns and thus drank up all the rain. At the same time, Sesa Naga manifested in the four directions on the ground and drank up the flood water. After Krsna had replaced Govardhan Hill, Sudarsan Cakra remained on the northern side of Manasi Ganga, which is now known as Cakra Tirtha.

**Chakaliswar (Siva) Temple** :—This is within Cakratirtha. Chakaliswar remains here to give protection to the residents of Govardhana. Sanatan Gosvami's Bhajan kutir is next to



Chakaliswar Temple. While Sanatan Gosvami was living here, he would perform Govardhana Parikrama daily. One day Kṛṣṇa came to him in the form of a cowherd boy and requested him that due to his old age he should not continue to perform parikrama. Then he gave Sanatan a Govardhana Sila which bore Kṛṣṇa's footprint and a calf's footprint. This Sila is now kept in the Radha-Damodara Temple in Vṛndavana.

One day Sanatan decided to move to another place due to disturbance from mosquitos. At that time, Chakaliswar came before him disguised as a brahmana and informed the Gosvami that he would no longer be disturbed by the mosquitos. To the present day mosquitos can not be found here.

### ANİYORA

"It is here that all the gopis and the gopas enjoyed wonderful pastimes with Sri Kṛṣṇa. Therefore this place is also called Aniyora. The Annakuta ceremony was celebrated here. O Srinivasa, whoever sees this place has all his desires fulfilled."

(Bhakti-ratnakara, Fifth wave)

Aniyora is on the Govardhana parikrama path, two miles from Govardhana town. It was here that Lord Kṛṣṇa performed the Govardhana puja. On the out skirts of Aniyora is one Sankarsana kunda. It was here that Srila Madhavendra Puri discovered the deity of Gopala. "Look at the dense forest near the kunda. It was here that Gopala was concealed."

(Bhakti-ratnakara)

At present Gopala is being worshiped in Nathdwara in Rajasthan.

**Govinda Kunda** :—"Govinda kunda is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered His prayers and bathed Lord Govinda."

(Bhakti-ratnakara)

"Simply by bathing in Govinda-kunda, one is awarded liberation. This lake was produced when Bhagavan Sri Kṛṣṇa was bathed by Lord Indra."

(Mathura-khanda)





## KAMAVAN

"O Devi, pilgrims to Kamavan will command respect in my world. Bath in Vimala kunda will wash away all of one's sins. Anybody who dies here will stroll through my abode"

(Mathura Mahatmyam 351-352)

This forest is situated at a distance of 37 miles from Mathura, and has a parikrama of 14 miles. It was here in Kamavan that the Pandavas spent their childhood. It is said that there are 84 kunda here, the most important of which is Vimal kunda

**Govinda Temple** :— In this temple is the presiding deity of Vrndavana, Vrndadevi, which was discovered by Rupa Goswami on the bank of Brahma kunda in Vrndavana, and was installed by him in a small temple next to Radha-Govinda Temple. Later, due to fear of the Muslims, the king of Jaipur decided to take Vrndadevi, Radha-Gopinath, Radha-Madan Mohan and Radha-Govinda to Jaipur. But when they reached Kamavan, Vrndadevi refused to go any further. This deity was originally installed by Vajranab.

"O Vrnde ! We are devoid of devotion due to hundreds and thousands of offences for which we have been hurled into the ocean of material existence, and we are being cast about by the horrible waves of lust, anger, etc. Therefore we are seeking your shelter. Showing compassion please pick us up from this mundane ocean, which is so difficult to cross over. We offer our respectful obeisances unto your divine lotus feet."

(Vrndadevi-Astakam 8)

**Charanpari** :— Lord Sesa has appeared here in the form of a hill. On top of this hill are the footprints of Lord Krsna.

**Bojantali** :— On this hill, Krsna would take lunch with his friends. Implanted in the ground here are bowls and plates which were used by Krsna. Here also Vyomasura was killed.

## BARSAANA

"I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of king Vrsabhanu, and you are very dear to Lord Krsna."

"Even Lord Madhusudana, the Vaikuntha-natha who is extremely difficult to approach even for the great saints who are adept in the Yoga systems, Himself actually considers the touch of the playful breeze which arises from the occasional movement of the tip of Radharani's garment to be the most rare and precious blessing of blessings. Whenever He feels such a breeze, He thinks that He has successfully achieved the topmost goal of His very existence. May I prostrate myself in the direction of the town of Barsana, the abode of this graceful Daughter of king Vrsabhanu"

(Radha-rasa-sudha-nidhi 2)

Situated at a distance of 30 miles from Mathura, Barsana has a parikrama of 4 miles. It is said in the Padma Purana that in the Tretayuga, Lord Brahma approached Lord Krsna and requested Him that he might become the ground on which Krsna would perform His pastimes with the gopis and gopas. Lord Krsna asked Brahmaji to go to Barsana and take the form of a hill. There are two hills here, one



of white colour which is Lord Brahma, and one of black colour which is Lord Visnu.

**Larily Lal Temple** :—This is situated on top of the main peak of the Brahma Hill. It was here that king Vrsabhanu made his palace. At the foot of the main steps leading to Larily Lal Temple are the temples of Vrsabhanu, Kirtida and Sridama, Astasakhi and Lalita Mohan. In this temple Lalita is seen with her head always covered. All these deities were installed by Vajranab. Darsan is available at Larily Lal Temple between 8 A. M. till 12 noon and between 4-30 P. M. and 8 P. M.

**Mor Kutir** :—One day Srimati Radharani wanted to see the dancing of the peacock, so Her friends brought Her here. Lord Krsna also arrived here in the form of a peacock and danced before them. On the top of this hill is a temple in which there is a beautiful painting of this pastime by a Gaudiya saint who was blind, and received darsan of this pastime as long as he was engaged in the painting work.

**Mana Kutir** :—Once Radha requested Krsna to praise Her. In response Krsna started to compare Her to the full moon, but Srimati Radharani did not like the comparison, so She left His company, at which Krsna fell into lamentation and started to search for Her. After a little while Srimati Radharani again appeared before Him, this time in the same dress as Him. Upon seeing the newcomer, Krsna inquired as to his identity. The newcomer informed Him that his name was Krsna, and that he was searching for His consort Srimati Radharani. At this time, Krsna became angry and told him that he was an imposter.

The newcomer challenged Krsna that if He really was

Krsna, then where was His consort Srimati Radharani ?

Krsna said that He would call Her there, but after She had watched the fun for a while, Radharani revealed Her real identity to Krsna. They then both went to look for Lalita and Visakha to see if they could tell who was who.

**Sankari Kor** :—This is a very narrow path that divides Brahma's hill from Visnu's hill (Vilasgha). On one occasion Lord Krsna came here along with His friends and blocked the path so that Srimati Radharani and Her sakhis could not proceed with their pots of yoghurt and cream. When the two parties met an argument started with Krsna demanding tax for the use of the path, and the gopis refusing. After some time, Srimati Radharani and the other gopis started to push their way along the path, and Krsna and the cowherd boys started to push them back. However, when Krsna saw that Srimati Radharani's party was winning, He knocked the pot of yoghurt from Srimati Radharani's head, and the cowherd boys feasted on the yoghurt. The spot where the pot was broken can still be seen.

## NANDAGRAN

"Those who bathe in Pavan sarovara and then have darsan of Krsna, Nanda and Yasoda on the Nandeshvara Hill will attain perfection"

(Mathura Mahatmyam 453)

Situated at a distance of 35 miles from Mathura, Nandagram has a parikrama of 4 miles. The grandfather of Lord Krsna, Parajanya, after being instructed by Narada Muni, came to the hill of Nandishvara and performed austerities for many years.



One day, a voice announced from the sky: 'O Parajanya due to your great austerities you will beget five sons. The middle son, who will be known as Nanda Maharaja will become the father of Sri Kṛṣṇa, who will be the life and soul of the Brāhminis.

After this, Parajanya lived here with his family, but due to fear of the Kesi demon they later moved to Mahavana (Gokula). After Kṛṣṇa's birth, they again returned here to live.

**Davansarovar** :—This is Kṛṣṇa's favorite sarovar and Srimati Radharani would cook daily for Kṛṣṇa on its bank. Due to having received a benediction from Durvāsa Muni that anyone who ate Her cooking would never fall sick, Mother Yasoda had Srimati Radharani cook for Kṛṣṇa every day. The bhajan kutir of Sanātana Gosvami is on the bank of this sarovar. While Sanātana was living here, Srimati Radharani would cook sweet rice daily for him, and Kṛṣṇa would bring it to him disguised as a cowherd boy. On one occasion, after Kṛṣṇa had given the sweet rice to Sanātana, Kṛṣṇa told him that in the Nandisvara hill there was a cave, and in that cave were deities of Nanda Maharaja, Mother Yasoda, and Kṛṣṇa and Balaram. After this, Sanātana had the deities removed from the cave and installed them in a temple on top of the Nandisvara hill.

**Nanda Yasoda Temple** :—This is situated on the top of the Nandisvara hill. These deities were originally installed by Vajranab. In the temple courtyard is the deity of Nandisvara (Siva), which was also installed by Vajranab. Once Lord Siva came to the house of Mother Yasoda and requested her for the darshan of Baby Kṛṣṇa. She refused to let him

see her child, because she thought him to be too dirty and frightening for Baby Kṛṣṇa to see. After a long argument, Lord Siva left, at which moment Kṛṣṇa started to cry. Mother Yasoda went to care for Him but whatever she did, she could not stop Him crying. She called for her neighbours to ask what she should do. They inquired from her if anyone had come to her house and she told them about the sadhu who had come. They then went to call for him and he returned after he was assured that he would get darsan of Kṛṣṇa.

As soon as Kṛṣṇa saw Lord Siva, He stopped crying. Mother Yasoda inquired how she could repay him. He told her that from now on he would reside in her courtyard, and when she would bathe and feed Kṛṣṇa the remnants would be given to him. This is still followed to the present day. Close to this temple is Charan Pani where Lord Kṛṣṇa's footprints can be seen.

**Narsimha Temple** :—This temple is situated on the opposite side of the Nandisvara hill to Pavan sarovara. It contains the deities of Narsimha, Varaha, and Narayan which were the deities of Nanda Maharaja. At the present time, the deity of Lord Narayan is not being worshipped, due to its having been disfigured by the Muslims. Close to this place is a yoghurt pot which was used by Mother Yasoda. This pot is measuring four and a half feet across and five feet high; it is kept in a broken down stone hut, and is sunk into the ground.

**Yasoda Kunda** :—This is situated at a distance of 150 yards from Narsimha Temple. Mother Yasoda would come here daily with Kṛṣṇa for taking bath. Nearby is Nanda-kunda.



**Uddhava Kyar** :— This is at a distance of  $\frac{1}{2}$  mile from Nandisvara hill. It was here that Uddhava delivered the letter of Kṛṣṇa to the gopis. Due to a great and unlimited number of cows which were owned by Nanda Maharaja, there are many kundas here in Nandagram. In the sastras there are fifty six different kundas listed. Many of these kundas have disappeared however

### KHADIRAVAN

"Behold the forest named Khadiravan, renowned throughout the universe. If one comes to Khadiravan, he can immediately be elevated to Visnuloka."

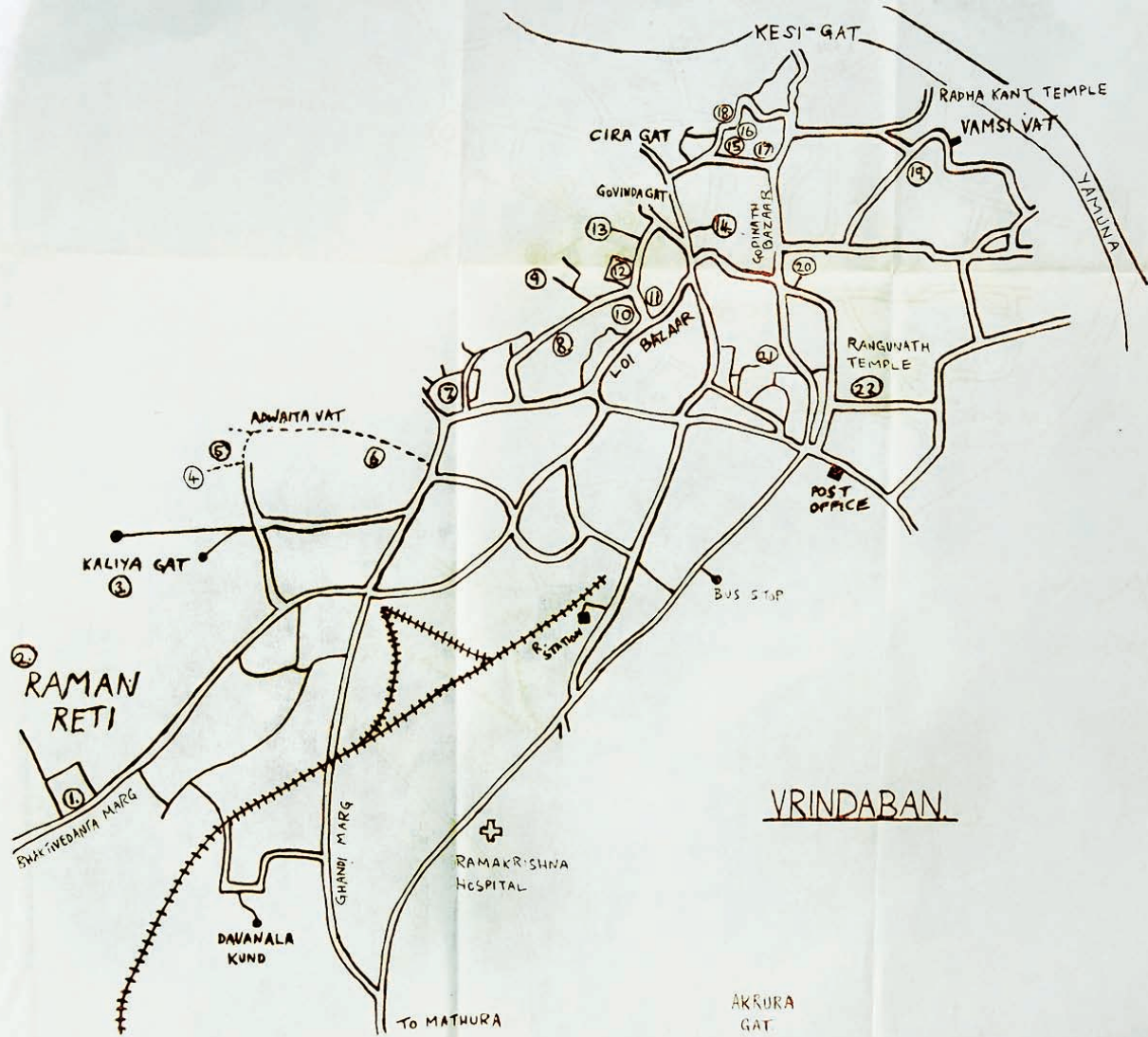
(Bhakti Ratnakara, Fifth wave)

This forest is situated at a distance of 32 miles from Matbura, and 4 miles from Nandagram. It has a parikrama of  $4\frac{1}{2}$  miles. It was here that Kṛṣṇa killed Bakasura. At the time of death, Bakasura called out Kayaro and thus this became the local name of this forest. On the banks of Maduri Kunda (Sangam kunda), are the bhajan kutirs of Lokanath Gosvami and Bugharba Gosvami. Three miles from here, in the town of Umbrayo on the bank of Kisori Kunda, the deity of Radha-Vinode manifested Himself to Lokanath Gosvami.

### KEY TO VRINDABAN MAP

1. Kṛṣṇa-Balaram Temple
2. Varaha Ghata
3. Prabhodhananda Sarasvati Samadhi
4. Sanatana Gosvami's Samadhi
5. Madan Mohan Temple
6. Banki Bihari Temple
7. Radha-Vallabha Temple
8. Seva Kunja
9. Imli Tala
10. Radha-Syamasundar Temple
11. Syamannanda Prabhu's Samadhi
12. Radha-Damodar Temple
13. Nityananda Vata
14. Nidhuban
15. Radha-Raman Temple
16. Radha-Gokulananda Temple
17. Radha-Gopinatha Temple
18. Vamsi Gopala Temple
19. Gopisvara
20. Brahma Kunda
21. Govinda Temple
22. 64 Samadhis and Venu Kupa





VRINDABAN.

AKRURA  
GAT



## VRINDAVANA

"The beautiful place known as Vrindavana is a transcendental abode in the spiritual world, and is made entirely of divine touchstones. There are many beautiful temples there made out of jewels, and the swans known as raja-hamsa play in the waters of the River Yamuna, which flows through that transcendental land. In the water of that divine river, there is a beautiful golden lotus of a hundred petals."

(Vasanti rasa Prarthana)

This is at a distance of 8 miles from Mathura. Vrindavana is the largest of the twelve forests, stretching from the present Municipal city of Vrindavana to Nandagram on one side, and to Govardhan on the other side. This is Kṛṣṇa's favorite forest. Within this forest is the rasa mandala where Kṛṣṇa performs His rasa līlā.

This rasa mandala has a perimeter of ten miles, and is semicircular with the Yamuna flowing around it. It has twelve groves.

Although there were thousands upon thousands of gopis dancing with Kṛṣṇa, Yogamaya arranged to accommodate them within this small mandala. It was here that Rupa Gosvami and Sanātana Gosvami chose to establish their temples, and in their footsteps many great personalities have also established temples here. The number of temples has now grown to more than five thousand.

**Kṛṣṇa-Balaram Temple (Raman Rati) :**—Due to disturbance caused by demons, the Mahābān was no longer a safe place to live. Thus the cowherdsmen, headed by Nanda Mahārāj, decided to move to Vrindavana forest. At first

they made a temporary camp at Chatikara, while they built their permanent residences in Nandagram, Barsana and the surrounding villages. During their stay in Chatikara, Kṛṣṇa and Balaram would come here daily to Raman Reti for playing. It is described in the Govinda. Līlāmṛta that Rādhā and Kṛṣṇa meet every night at about 9 o'clock before proceeding to Vrindavana to enjoy Their pastimes.

The Sri Sri Kṛṣṇa-Balaram Temple was established in 1975 by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, Founder-Acharya of the International Society for Kṛṣṇa Consciousness. The temple was built by the donations of disciples from all over the world. It was the long cherished desire of His Divine Grace to establish an International centre for worshipping the divine brothers Kṛṣṇa and Balaram in Their Holy Dhama of Sri Vrindavana. Sri Sri Kṛṣṇa Balaram on the central altar are the presiding deities of the Mandir, with Sri Sri Gaur-Nitai on Their right and Sri Sri Rādhā-Shyāmasundar on Their left side. A murti of Śrīlā Prabhupāda seated on the vyāsasan is also situated in the darshan mandap for all visitors to offer their respects. The Samādhi Mandir is at the front of the Temple in honour of His sacred memory. In the courtyard of the Kṛṣṇa-Balaram Temple is a Tamal tree under which it is said Śrīmatī Rādhārānī would wait for Kṛṣṇa.

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the Founder-Acharya of ISKCON, appeared in this world in 1896 in Calcutta, India. He was requested by his spiritual master, Śrīlā Bhaktisiddhānta Sarasvatī Thakur, to preach the message of Kṛṣṇa consciousness throughout the world in the English language. Śrīlā Prabhupāda accepted



the renounced order of life in 1959 and after translating and publishing the first three volumes of Srimad Bhagavatam, he sailed to America in 1965. Srila Prabhupada successfully carried out the mission to preach Kṛṣṇa consciousness in his life time by establishing over 200 Temples, Ashrams, Schools and Farm communities all over the world.

**Varaha Ghata :**—Kṛṣṇa showed His Varaha form here for the pleasure of the gopis. There is a small Varaha deity here. Opposite is the ashram of Gautama Rishi.

**Mohan Ter :**—While Kṛṣṇa was dancing with the gopis Cupid came to try to fire his arrow of lust at Him, but upon seeing the beauty of Kṛṣṇa, he was so overcome with lusty feelings that he fainted.

**Kaliya Hrada :**—"When one takes a bath in Kaliya Hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kaliya Hrada"  
(Bhakti Ratnakara Fifth wave)

Due to the presence of the Kaliya serpent, the waters of the Yamuna became poisonous. Kṛṣṇa decided to chastise this serpent. One day He came here with His friends for playing. While they were deciding what game they should play, Sridama arrived there with a ball. They all requested him to let them play with his ball.

Sridama said they could but if it were lost, then who ever lost it would have to give a new one. They promised that they would.

After playing for some time, Kṛṣṇa threw the ball into the Yamuna, at which Sridama became very angry and, catching hold of Kṛṣṇa, He chastised Him for His action. He reminded Him of His promise to provide a new ball. Kṛṣṇa

told Sridama that He would retrieve the ball from the Yamuna. Then Kṛṣṇa bit Sridama's hand to make Sridama let go of Him. When Sridama let go of Kṛṣṇa, Kṛṣṇa immediately climbed up a big kadamba tree and started to tighten His belt. All of his friends begged Him not to jump into the Yamuna.

Sridama told Kṛṣṇa that he did not want the ball, and that Kṛṣṇa should come down at once. But Kṛṣṇa started to flap His arms and jumped into the poisonous waters of the Yamuna. At that very moment all the boys fell to the ground, seeing that their very life force, Kṛṣṇa, was submerged in the Yamuna. They became like painted pictures simply staring at the spot where Kṛṣṇa had disappeared. At the same time, in the village Mother Yasoda, Nanda Maharaja and the other cowherd men and women observed all kinds of inauspicious signs both in the sky and on the land. Fearing something to have happened to Kṛṣṇa, their very life, they all left the village and started to search for Kṛṣṇa. After some time, they came to the bank of the Yamuna where they found the cowherd boys in an almost unconscious state.

After inquiring about Kṛṣṇa, they came to understand that Kṛṣṇa had jumped into the Yamuna. Thus, their very life air stopped, and they simply stared at the waters of the Yamuna merged in the remembrance of their beautiful Kṛṣṇa. After a long time, the Kaliya serpent emerged from the waters of the Yamuna, holding Kṛṣṇa tightly in his coils. All of the Brajabasis were on the point of dying. When Kṛṣṇa saw the situation, He started to expand His body, and Kaliya was forced to let Him go. Then Kṛṣṇa jumped on to Kaliya's



hoods and started to dance. According to Brhad Bhagavat amṛta, Kṛṣṇa took the gopis with Him and enjoyed a rasa dance on the hoods of Kālīyā. This was not observed by Nanda Maharaja and the other cowherd men and women. Due to Kṛṣṇa pulling a curtain of yogamāyā to cover their eyes, they only saw Kṛṣṇa dancing on the hoods of Kālīyā. After Kṛṣṇa had fully enjoyed His dancing with the gopis, He came out of the Yamunā. All of the cowherd men and women embraced Kṛṣṇa and started to sing and dance in great jubilation. Kṛṣṇa then gave Sṛidama his ball which He had retrieved from the Yamunā, and everyone started to laugh in great happiness. The Kadamba tree which Kṛṣṇa climbed is still there, and although the Yamunā is not flowing at this spot anymore, thousands of pilgrims come simply to touch the dust of this holy place, which can give even a stone hearted man love of God. The samādhi of Prabodhananda Saraswatī, the guru of Gopālā Bhaṭṭa Gosvāmī, is also here.

**Madan Mohan Temple :—** Dvadasaditua Tilo ( hill )  
 "Glory to the all-merciful Rādhā and Madan Mohan ! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me"

( Caitanya Caritāmṛta )

After Kṛṣṇa came out of the Kālīyā lake. He was feeling cold due to His having been in the Yamunā for a long time. At that time, the twelve sons of Aditī ( Indra, Vivasvāna, Soma etc ) came there to offer their prayers

It was here that Sanātana Gosvāmī lived in his old age. Sanātana Gosvāmī would go daily to Mathurā and beg from door to door, collecting one chapati from each house. One day Sanātana had a dream in which Madan Mohan told him

that He was living in the house of one brahmana in Mathurā, and that he should come there for madhukari ( begging ). The next day, Sanātana went to the house of the brahmana and saw Madan Mohan playing with the other children. Due to the brahmana's spontaneous love, he treated Madan Mohan as one of his children.

When Sanātana saw this, he chastised him and explained to him the rules and regulations of service to the deity. That night, Madan Mohan appeared to Sanātana in a dream and told him that He had been very happy living with the brahmana as one of his children, but now that the brahmana had been told to introduce so many rules and regulations He was not happy. Madan Mohan also spoke to the brahmana and requested him that " You have so many sons, but Sanātana has none, so you give Me to Sanātana. The next day, Sanātana went to the brahmana and begged his forgiveness. The brahmana requested Sanātana to take Madan Mohan, but Sanātana said he could not do that because he was unable to provide nice foodstuffs for him. Madan Mohan told Sanātana that He would be happy with whatever he gave Him. One day Sanātana was offering the usual dry chapatis to Madan Mohan, when Madan Mohan requested Sanātana for some salt.

Sanātana told Madan Mohan, " Just see ! Now you want salt and tomorrow you will want sweets ! I have so much writing to do, so please accept this dry chapati."

One day, Kṛṣṇa das Kapura was taking some boats full of goods to Agra for selling, when He reached Dvadasaditua, where his boats hit the rocks and were unable to move further.

Madan Mohan came there in the form of a cowherd boy and told Kṛṣṇa that he would not be able to move



the boat, so he should go to request Sanatan Gosvami, who was living on top of the hill to help him. Krsna das went, and requested Sanatan Gosvami to help, but Sanatan told him that there was nothing that he could do and that he should pray to Madan Mohan for help. When he prayed to Madan Mohan, immediately the boat became free of the rocks. After this, Krsnadas thanked Sanatan and left for Agra where he sold his goods for a large amount of money, and again returned to Sanatan Gosvami and offered the money to him. Sanatan told him that he could build a nice temple for Madan Mohan. Later, due to fear of the Muslims, Madan Mohan was moved to Jaipur, and at present is in the small village of Karoly in between Jaipur and Mathura in Rajasthan.

When Vajranab, under the instruction of Maharaj Pariksit, wanted to make deities of Krsna to be installed in the various forests of Braj Mandal, he called for Visvakarma to do the work. At that time Uttara, the mother of Maharaj Pariksit was the only person still present who had seen Krsna. Under Uttara's directions, Visvakarma made the deity of Madan Mohan, but when he had finished, Uttara said He was perfect up to the waist. After this he made Govinda, who Uttara said was perfect from the waist up to the chest and then Visvakarma made Gopinath, who Uttara declared was perfect from the chest upwards,

**Advaita Vat** :—It was here that Sri Advaita Acarya stayed when he came to Vrindavana after which he desired to go to Bengal to invoke the appearance of Sri Caitanya Mahaprabhu. Advaita Prabhu left his deity, Madan Gopal in the care of a brahmana in Mathura of the name Puru-

shottam Chobey. This same deity was later given to Sanatan Goswami, and became known by the name Madan Mohan.

**Bankibihari Temple** :—Haridas Svami was a contemporary of the six Gosvamis. He was especially famous for his singing and his writing of bhajans. One day, while performing his bhajan in Niduban, Haridass discovered this deity. He installed Him in Niduban and later He was moved to the present temple which was constructed in 1864. Darsan is available from 10 to 12-30 in the morning and from 6 till 9 in the evening.

**Radha-Ballabha Temple** :—This Temple was founded by Hit Harivamsa Gosvami, a disciple of Gopal Bhatta Gosvami. The worship of Radha-Ballabha is of a very high standard. Thus this is one of the most popular Temples in Vrindavana. Darsan is between 9 and 11 in the morning and 6 and 9 in the evening.

**Seva-Kunnja (Nikunjyan)** :—Here Krsna would decorate Srimati Radharani's hair with flowers, massage Her feet, and offer other services to Her.

Lalita sakhi once informed Krsna that she was feeling very thirsty. Upon hearing this, Krsna immediately created a small Kunda by pushing His Flood into the ground. Thus Lalita was able to quench her thirst. This Kunda is in the middle of this garden.

Radha and Krsna come here at night for enjoying Their pastimes. Thus this garden is closed at night so that no one may disturb Them. It is said that if one is so offensive as to enter this garden at night he will die immediately or go insane.

**Imlitala** :—Krsna would sit under this tree and, due to



His feeling separation from Radharani, His black body would turn golden. When Sri Caitanya Mahaprabhu was residing in Akrura Ghata, He would come daily and sit under this tree and chant japa. Due to His feeling great separation from Kṛṣṇa His golden body would turn black. Darsan is available all day.

**Radha-Syamasundara** :—These are the deities of Syamananda Prabhu. Opposite this temple is the Samadhi of Syamananda Prabhu, and the place where he received tilaka from Srimati Radharani. Syamananda Prabhu would sweep the Niduban daily. One day he was sweeping and he found an anklebell. After looking at it carefully, he decided that it must belong to Srimati Radharani. Meanwhile, Srimati Radharani had discovered that one of Her ankle bells had been lost, so She requested Her friend Lalita to return to Niduban and find it. When Lalita reached Niduban, she saw Syamananda Prabhu sweeping; she inquired from him if he had found an anklebell. Syamananda said that he had, and he smilingly inquired if it belonged to her. Lalita told him that it belonged to her sister so he should give it to her. Syamananda Prabhu refused to give the anklebell to her unless her sister came herself. Lalita insisted that he must give it to her. Syamananda Prabhu insisted that her sister come herself. Lalita returned to Radharani. After informing Her what had happened, Srimati Radharani decided to go herself. On arriving at the Niduban, Srimati Radharani approached Syamananda Prabhu and requested him to return Her anklebell.

Syamananda then returned the anklebell to Her. Srimati Radharani, feeling pleased with Syamananda Prabhu's

service, revealed Her real identity to him and, taking the anklebell, She impressed it on his forehead, thus making a tilaka mark. After this, Srimati Radharani left. When the other Vaisnavas saw Syamananda Prabhu's new tilaka, they criticized him for wearing new tilaka, but when Srimati Radharani appeared in a dream to Jiva Gosvami and told him that She had given the tilaka to Syamananda Prabhu, all the other Vaisnavas went to Syamananda and begged his forgiveness. Still, to the present day, the followers of Syamananda Prabhu wear the same tilaka. Darsan is from 8.30 to 11 in the morning and from 5 to 8 in the evening.

**Radha Damodara** :—O Lord Damodara, I first off all offer my obeisances to the brilliantly effulgent rope which binds your belly. I then offer my obeisances to your belly, which is the abode of the entire universe. I humbly bow down to your most beloved Srimati Radharani, and I offer all obeisances to you, the supreme Lord, who displays unlimited pastimes.

(Sri Damodarsstaka)

This is the deity of Jiva Gosvami. Rupa Gosvami made this deity with his own hands, due to his great love for Jiva Gosvami. Here are the samadhis of Jiva Gosvami, Kṛṣṇa dasa Kaviraja Gosvami, Bhugarbha Gosvami, Rupa Gosvami, and also the puspa samadhi of Bhaktisiddhanta Saraswati Gosvami. The bhajan kutirs of Rupa Gosvami and His Divine Grace A. C. Bhaktivedanta Swami Prabhupada are also here.

The Govardhana Sila which was given to Sanatan Gosvami containing the footprint of Kṛṣṇa is also kept here. Darshan is available between 8-30 and 12 in the morning and between 5-30 and 8 in the evening.



**Nityananda Vat (Srīngavat) :**—Lord Nityananda stayed here during His visit to Vrindavana. It is stated in the Bhakti Ratnakara that Lord Nityananda always stays here enjoying pastimes in the mood of Balaram. Here the cowherd boys would decorate Kṛṣṇa with flowers and jewels.

**Govinda Ghata :**—When Lord Kṛṣṇa finally reappeared and assembled with the gopis, He looked very beautiful, just befitting a person with all kind of opulences. In the Brahma-samhita, it is stated, ananda-cin-maya-pratibhavitabhih : Kṛṣṇa alone is not particularly beautiful, but when His energy-especially His pleasure energy, represented by Radha-rani-expands, He looks very magnificent.

(Kṛṣṇa Book)

After the gopis had searched for Kṛṣṇa it was at this place that Kṛṣṇa returned to the gopis and started His rasa dance.

**Nidhuban :**—Srimati Radharani and Kṛṣṇa sleep here at night. According to Svapna-Vilasa one night Srimati Radharani woke up suddenly having had a strange dream. She awakened Kṛṣṇa and told him that She had a strange dream. In this dream She had seen a river which looked just like the Yamuna river, and on that river was a bridge which looked just like the Yamuna bridge. Many devotees were singing kīrtan there, and amongst them was one golden complexioned personality who was dancing and chanting, "He Kṛṣṇa ! He Radha !" He was causing the whole universe to dance with Him, from Brahma down to the straw. Srimati Radharani inquired from Kṛṣṇa, "Who was that person who has captured My heart ?" Kṛṣṇa simply smiled.

Then Rādhikā said, "My dearest, I can now under-

stand that the from I saw was Yours, otherwise My heart could not be so strongly attached. After Your birth Gargacarya came to Nanda Maharaja's house and told him that in the future You will appear in yellow colour Gaurāṅgavatara, Whatever Gargacarya says will come true; thus My dream was true."

Kṛṣṇa said, "Yes, in Kaliyuga I will appear in the village of Nadia and preach Harināma Sankīrtan, thus proving Your dream true."

Within this garden is the sleeping house of Rādhā-Kṛṣṇa, Visakhā Kunda and the samādhi of Haridāsa Swami.

**Radha Raman Temple :**—Seeing the Service rendered by the other Gosvamis to their Deities, Gopāl Bhaṭṭa Gosvami also desired to be able to render similar services, such as being able to dress the Lord. In answer to his prayers one of his saligram silas manifested as Sri Rādhā-Rāman. This event is still celebrated in a very grand and pompous way when more than 100 litres of milk and other items are offered in abhiśeka to Rādhā-Rāman. Also kept within this temple are the Kaupina and āsana of Sri Caitanya Mahāprabhu, which Gopāl Bhaṭṭa Gosvami brought with him from Jagannātha Puri. His other Saligram silas are also worshipped here. Within the Temple compound is the samādhi of Gopāl Bhaṭṭa Gosvami, next to which is the appearance place of Rādhā-Rāman. The present temple was constructed in 1826. Darsan is generally available between 9 and 11 in the morning and 6 to 8 in the evening, but the times vary according to the season.

**Radha-Gokulananda Temple :**—Within this temple are the deities of Lokanātha Gosvami (Rādhā-Vinod), Narottama



dasa (Caitanya Mahaprabhu), Visvanath Cakravati (Radha-Gokulananda), the Govardhan Sila of Raghunath dasa Gosvami, which was given to him by Lord Sri Caitanya Mahaprabhu, and Baladeva Vidyabhusana's Vijaya Govinda.

In front of this temple are the samadhis of Lokanatha Gosvami, Narottama dasa and Visvanath Cakravarti.

**Vamsi Gopal Temple** :—Within this temple, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada stayed when he first came to Vrindavana. Next to this temple is the dantsamaj of Sri Gadadhara Pandita. One of Gadadhara Pandita's teeth has been enshrined at this spot

**Radha Gopinath** :—"Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamsivata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction."

This deity was discovered by Paramananda Bhatta carya in Vamsivat and was later given to Madhu Pandita, his disciple. When Srimati Jahnava Devi, the consort of Nityananda Prabhu, came to Vrindavana, She came for darsan of Radha-Gopinath's evening aratika.

While all the Vaisnavas were having darsan, suddenly Gopinatha jumped off the altar and took Jahnava Devi into the deity room and closed the curtain. When the assembled Vaisnavas opened the curtain again, Srimati Jahnava Devi was gone and Gopinatha was standing on the alter. Later, the deity of Ananga Manjari, the younger sister of Srimati Radharani was installed. Jahnava Devi is Ananga Manjari in Krsna's pastimes. Next to this temple is the samadhi of Madhu Pandita.

**Sona Gauranga Temple** :—"I offer my respectful obeisances to Jagannatha dasa Babaji, who is respected by the entire Vaisnava community and who discovered the place where Lord Caitanya appeared."

These are the deities of Jagannatha dasa Babaji. He worshipped then while he was living in Surya Kunda. Because they shone so brightly, every one thought they were made of gold. One day some thieves tried to steal them but as they were leaving the deity room, they fell and dropped the deities. After this Jagannatha dasa Babaji sent the deities to Vrindavana to be worshipped. Sona Gauranga are still in Vrindavana just opposite the Radha Gopinath Temple. Although the original temple has fallen into disrepair, the deities are kept just next door in one person's house. Darsan is available most of the day.

**Kesi Ghata** :—Here Krsna killed the Kesi demon. For one who takes bath here, the results of bathing in all the holy places is awaiting him.

**Chir Ghata** :—Sri Krsna rested here after slaying the Kesi demon. Lord Caitanya also rested at this spot. Some say that Krsna stole the clothes of the gopis here although others say that it is  $8\frac{1}{2}$  miles up the river. This latter opinion is supported by Sri Jiva Gosvami.

**Bamsivata** :—It was here that Krsna came on the full moon night of the Surat season (Autumn season) and played on His flute to call the gopis and dance with them.

**Gopisvara Temple** :—At the time of the rasa dance Lord Siva also came to see Krsna's wonderful dance. But when he reached the gate of the rasa mandala, Lalita sakhi and Visakha stopped him and informed him that no males



were allowed entrance. Lord Siva inquired what he had to do to gain entrance. Lalita told him that he had to give up the enjoying attitude and that this could be done by attaining the mercy of the guru and by bathing in the Manasarovar (This kunda is 2 miles from Vrindavana).

Thereafter Lord Siva went and bathed in Manasarovar attaining the form of a gopi. When Lord Siva entered the rasamandala, Lord Kṛṣṇa stopped His dancing to welcome Lord Siva. At this, Srimati Radharani started to cry, thinking that Kṛṣṇa had left Her for another gopi. When Kṛṣṇa saw that Srimati Radharani was crying, He told Her everything that had taken place and that this gopi was actually Their devotee, Lord Siva.

Lord Kṛṣṇa told Lord Siva that he should remain there to protect the rasa mandala, and that from now on he would be known as Gopisvara and that without his permission no one would be able to attain entrance to the rasa dance. Opposite this temple is the samadhi of Srinivasacarya and beyond this are the deities of Raghava Pandita (Radha-Kanta).

**Brahma Kunda** :—At this place Lord Brahma offered his prayers to Lord Kṛṣṇa after he had stolen the cows and boys.

Bilvamangala performed tapasya for seven hundred years on the bank of this kunda. Rupa Gosvami discovered the deity of Vrindadevi on the northern bank of this kunda.

**64 Samadhis** —This is opposite the Radha-Govinda Temple. Within this garden are the puspa samadhis of 64 Gaudiya Vaisnava Acaryas. Madhavendra Puri, Isvara Puri, Paramananda Puri, Swarup Dadodar, Ramananda Raya,

Sivananda Sene, the Eight Kaviraja's, the six Gosvami's, etc. Also within this garden is Venu Kupa. This well was made by Kṛṣṇa simply by placing His flute in the ground. The water of this well comes from Pataloka. At the present time this well is completely covered by grass and one has to inquire as to its whereabouts from the pujari.

**Radha Govinda Temple** :—"In a Temple of jewels in Vrindavan, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."  
(Caitanya Carthanraya)

Once Rupa Gosvami, feeling very unhappy due to not being able to locate the whereabouts of the original deity of Govindadeva, sat under a tree on the bank of the Yamuna. At that time one beautiful young boy came to him and told him about a hill where a cow went daily and poured her milk into a hole. After telling Rupa Gosvami this, he took him to that hill and requested him to find out what was buried there. After making this request he ran off. Rupa Gosvami thereafter discovered Govindadeva, and had Him installed on that same hill. Later a beautiful seven storied temple was built for Govindadeva's worship, but when Aurangazeb came he destroyed the top four floors. Govindadeva was originally installed by Vajranab as the presiding deity of the northern petal of the lotus of Braj. At this same place which is known as the Yogapitha. In Jagannath Puri, at the place known as Chakraved, there was a deity of Srimati Radharani which everyone was worshipping as Laksmi.

But the son of King Prataparudra, Purusottama, could understand that this deity was actually Srimati Radharani.



Purusottama decided to send this deity to Vrindavana to be installed next to Govindadeva. This was the first deity of Srimati Radharani to be installed in Vrindavana. At the present time Radha-Govinda are worshipped in Jaipur.

**Akrura Ghat** :—This is the southern corner of Vrindavana. When Akrura was bringing Kṛṣṇa and Balarāma from Nandagram to Mathura, They stopped here for bathing in the Yamuna. At that time, Akrura had darsan of Mahaviṣṇu lying on His bed of Lord Sesa within the waters of the Yamuna. Kṛṣṇa once brought the residents of Vrindavana here and showed the Vaikuntha planets to them. Sri Caitanya Mahāprabhu stayed here when He visited Vrindavana. Just next to this place is Yajña stala. It was here that the wives of the brahmanas fed Kṛṣṇa and Balarāma

**Dayanala Kunda** :—After Kṛṣṇa had chastised the Kaliya Serpent, He brought all the residents of Vrindavan here to rest. While they were resting here a forest fire suddenly came from all directions, threatening to burn them all. But Kṛṣṇa simply swallowed the entire fire. Close to this place is one Kalidhārī garden within which is Vahakund. It was here that Kṛṣṇa came after swallowing the forest fire to rest.

## BLADRĀVAN

This is situated 23 miles from Mathura and has a parikrama of  $3\frac{1}{2}$  miles. It was in this forest that Kṛṣṇa killed the demon Vatsasura. There is one Badrisvara Siva Temple here. This temple was founded by Vajranabha.

## BHANDIRĀVAN

This is 19 miles from Mathura and has a parikrama of 4 miles. It was in this forest that Balarāma killed Pralambasura.

**Bhandir Kupa** :—This well was made by Kṛṣṇa when His friends informed Him that they were thirsty. Kṛṣṇa simply pushed His flute in to the ground and thus created a well. On a full moon night the water in this well turns white. After Balarāma had killed Pralambasura, He came to this well to take rest. The impression of His crown can still be seen here.

**Bhandirvat** :—It is stated in Gopāl Champu that Rādhā and Kṛṣṇa were married under this tree. At that time, Lord Brahmā became the officiating priest, and the other demigods also took part in the ceremony.

## BLVĀVAN (SRĪVAN)

This forest is 10 miles from Mathura and has a parikrama of 3 miles.

**Lakṣmī Temple** :—“Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities.”

(Caitanya-Caritamṛta Madhya 9.113)

Lakṣmī, being desirous of attaining the position of a gopi in Vrindavana, stays in this forest performing austerities. Previously there were many bael trees here, and Kṛṣṇa would come here with His friends for picnicking.



## LOHA-BAN

This forest is 4 miles from Mathura and has a parikrama of 3 miles. It was here that Lohajanghasura was killed. It was here also that Jarasandha was defeated 18 times. There is a temple of Radha-Gopinatha here and also a kunda of the name Krsna kunda.

## DOUJI

"Krsna then spoke to His elder brother Balaram as follows : 'My dear brother, You are superior to all of us, and Your lotus feet are worshiped by the demigods,' "

(Krsna Book p.p 113)

This is 11 miles from Mathura. Here Douji (Balaram) the presiding deity of the southern petal of the lotus of Braj resides. This is the largest deity in Braj, measuring approximately 6 foot 6 inches high and is black in colour. He is the only one of the four presiding deities who has remained in Braj. At the time of the Muslim invasions, Douji concealed Himself in Kirsagar, a kunda situated behind the present temple.

Kirsagar :—On one occasion the Yadavas and the cowherd men brought milk from 100,000 cows for Balaram's pleasure. This kunda was constructed to contain the milk, different types of sweet preparations were made, especially one sweet named payas.

## MAHAVANA (GOKULA)

"Oh image of Goloka, Sri Gokula ! All glories unto you ! You are very long and beautiful, and your area is 22 Yojans ( 176 miles ). One must chat this mantra 22

times and offer obeisances. Thus one becomes entitled to moksha and will attain Goloka."

(Varaha-puran)

Chaurasi-khambha ( Nanda Maharaj's house ) :—After the birth of Lord Krsna, Vasudeva carried Him along the western bank of the Yamuna to Kologhat, where He crossed the Yamuna and proceeded to the house of Nanda Maharaja, which is situated on a hill and has 84 columns.

It was here that Krsna spent His early childhood. His handprints can still be seen in the stone. On the side of this hill are small temples made of mud and straw, which mark the places where Krsna killed Putana, Trinavarta and Sakatasura. Just next to this hill is another hill. It was here that Lord Balarama took Birth.

Utkhal (grinding mortar) :— "To the Supreme Lord, Whose form is the embodiment of eternal existence, knowledge, and bliss, Whose shark-shaped earrings are swinging to and fro, Who is beautifully shining in the divine realm of Gokula, who ( due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing ) is quickly running from the wooden grinding mortar in fear of Mother Yasoda, but Who has been caught from behind by Her who ran after Him with greater speed; to that supreme Kord, Sri Damodara, I offer my humble obeisances "

(Sri Damodarastak)

This is the place at which Lord Krsna was tied to the grinding mortar by Mother Yasoda. It is situated at a distance of half a mile from the town of Mahavana in a small brokendown hut. Within 50 yards is Nanda Maharaj's well (sapter samudrika kup).



**Sri Gokulchandrama** :—"Oh Gokuleshwar oh Ballkrnsa oh granter of boons glories unto you in order to protect the people of Brajmandal you have manifested yourself as a child" (one who chants this prayer will attain goloka)

( Puranic )

Previously Vrajanab installed this deity here in Mahavana. Later it was moved to Jaipur and at the presenttime it is worshipped in Kamavan.

**Brahmand Ghat** :—Anotherday, when Krsna and Balaram were playing with Their Friends, all the boys joined Balaram and told Mother Yasoda that Krsna had eaten clay. On hearing this, Mother Yasoda caught hold of Krsna's hand and said, "My dear Krsna, why have you eaten earth in a solitary place? Just see, all your friends including Balaram are Complaining about You" Being afraid of His mothea, Krsna replied, "My dear mother, all these boys including My elder brother Balaram, are speaking lies against Me. I have never eaten clay. My elder Brother Balaram, while playing with Me today, became angry, and therefore He has joined with the other boys to complain against Me. They have all combined together to complain so you will be angry and chastise Me. If you think they are truthfull then You can look within My mouth to see whether I have taken clay or not." His mother replied, "All right, if you have actually not taken any clay, then just open Your mouth. I shall see."

When she looked within His mouth she saw the entire universe. This Ghat is at a distance of one mile from Mahavana town.

## RAVAL

"So powerful is the glancing of Her eyes that the flute falls from Krsna's hands, His peacock-crown starts slipping off, His yellow shawl gets displaced and He swoons and falls to the ground Oh I wonder will I ever have the chance of serving such a Radharani with full devotion and love?"

(Radha-rasa-Sudha-Nidhi 39)

This is at a distance of five miles from Mathura. It was here that Radharani was born. Once Sucandra and Kalavati were performing austerities and lived on the leaves which fell from the trees. After 10,000 years had passed, Lord Brahma appeared before them and asked what boon they wanted. Kalavati informed him that she wanted the consort of Lord Visnu to become her daughter. After a little contemplation, Lord Brahma informed them that in Dwaparyuga Lord Krsna would appear and that His consort Radharani would become their daughter. In Dwaparyuga Sucandra and Kalavati became Vrsabhanu and Kirtida. One day Vrsabhanu went to the Yamuna to take bath. When he reached the bank of the Yamuna, he saw that a very dazzling light was coming from the Yamuna. After a little while, he could see that in the middle of the Yamuna on a lotus there was a small girl standing, but he could not reach Her.

When he became perplexed with the situation, Lord Brahma arrived there and informed him of his previous birth and his desire to have the consort of Lord Visnu as his daughter. Lord Brahma told him that Radharani was the original Laxmi and that he should take very good care of Her. Then Lord Brahma handed him the small girl. After taking Lord Brahma's permission, Vrsabhanu returned home.



When Mother Yasoda heard the news that a daughter had been born to her friend Kirtida, she went to congratulate her, taking Kṛṣṇa with her.

Kirtida told Mother Yasoda that she was very happy to have such a beautiful daughter, but she was feeling a little distressed because her daughter was blind. While this discussion was going on between Mother Yasoda and Kirtida, baby Kṛṣṇa was crawling around the room. When He came to the cradle where Radharani was sleeping, He caught hold of the cradle and pulled Himself up. He looked at Radharani. At that time Radharani also pulled Herself up and looked at Kṛṣṇa. When the two mothers saw this they became very happy.

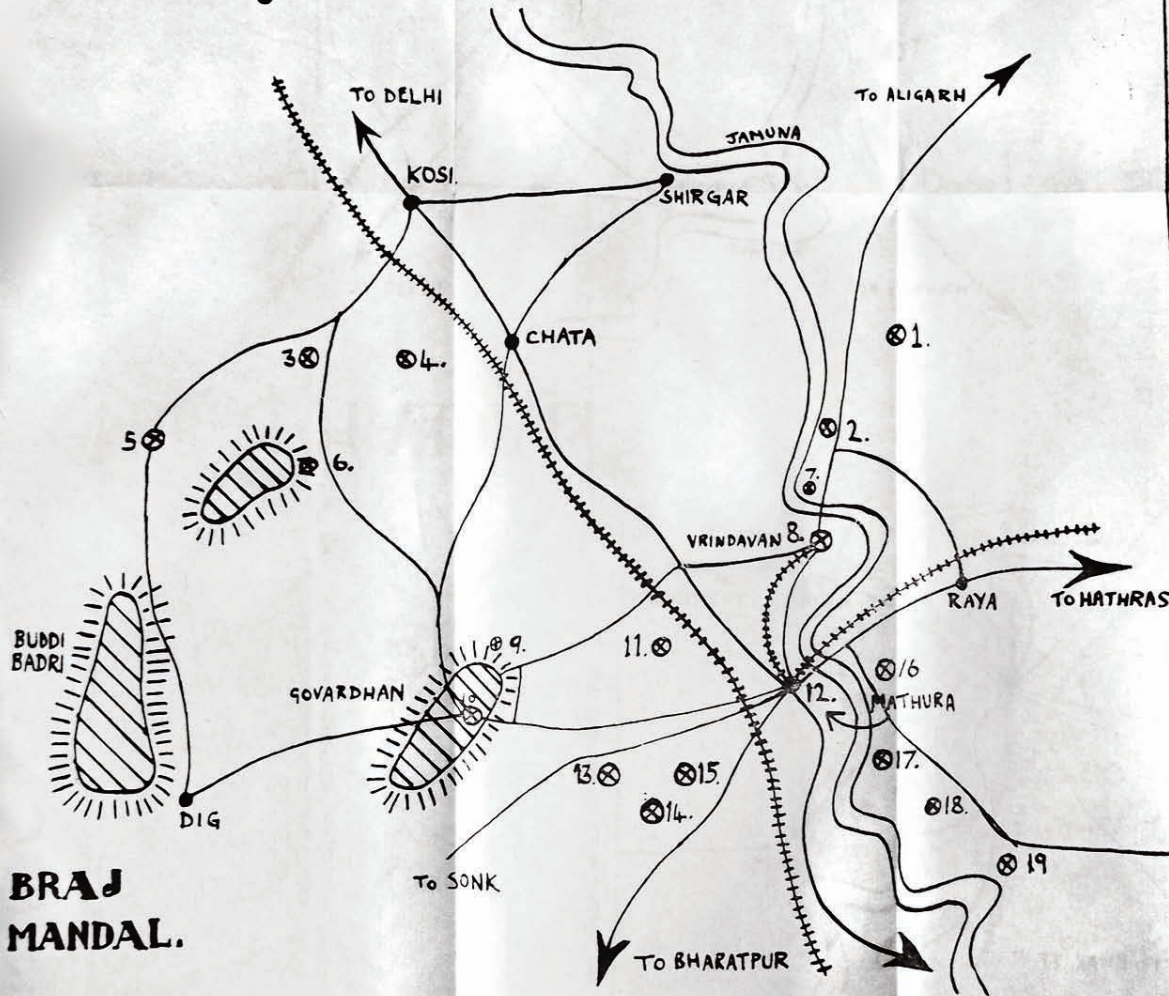
## REFERENCES

The statements of Cintamani-dhama are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed.

- Bhakti-rasamṛta-sindhu (Rupa Gosvami) 7,  
 Bhakti-Ratnakara (Narahari Cakravarti) 39, 31, 38, 42  
 Brhad-bhagavatamṛta (Sanatana Gosvami)  
 Brahma-saṁhita 1,  
 Caitanya-Caritamṛta (Kṛṣṇadāsa kaviṛāja) 2, 6, 10, 11, 24  
 27, 44, 55, 57,  
 Caitanya-candrodaya-nataka 21,  
 Damodarastaka 49, 59,  
 Garga saṁhita 8,  
 Gitamāla (Bhaktivinoda thakura) 18, 20,  
 Hari vamsa purana  
 Kṛṣṇa book (A. C. Bhaktivedānta swami prabhupada) 50,  
 Mathura-mahatmya (Rupa Gosvami) 8, 9, 10, 11, 12, 15,  
 16 32, 35,  
 Padamāpurana  
 Radharasa-sudhanidhi (Prabodhananda Sarswati) 23, 33,  
 61,  
 Skanda purana  
 Śrīmad-bhagvatam 5,  
 Svapna-vilasa (Visvanatha-Cakravarti) 50,  
 Varaha purana 59,  
 Vṛndādvī-Aṣṭakam (Visvanatha-Cakravarti) 31,



# BRAJ MANDAL.



Key.

1. BADRAVAN.
2. BANDIRVAN.
3. NANDAGRAM.
4. KADHIRVAN.
5. KAMAVAN.
6. BARSANA.
7. BELVAN or SRIVAN.
8. VRINDAVAN.
9. RADHAKUND.
10. GOVARDHAN.
11. BAHULAVAN.
12. MATHURA.
13. KUMUDVAN.
14. TALAVAN.
15. MADHUVAN.
16. LOHAVAN.
17. REVAL.
18. MAHAVAN.
19. DOWJI.



## HOW TO GET THERE

From Mathura to : Vrndavana.....Every 30 mins.  
(tonga and ricksha facilities are also available)

Govardhana.....Every 40 mins.  
(and on to Barsana & Nandagram)

Mahavana & Douji.....Every 40 mins.  
(Buses can be caught at the small bus stand on the other side of the Yamuna from Mathura)

Delhi.....Every 1 hour

From Vrndavana to : Mathura.....Every 30 mins.

Radha-kunda & Govardhana.....  
6 to 7 A.M. and 12-30 to 1 P.M.  
(according to season)

Nandagram & Barsana.....7 to 8 A.M.  
(according to season)

Delhi .....8 A.M. and 3 to 4 P.M.

From Govardhana to : Mathura.....Every 40 mins.

Barsana & Nandagram.....Every 40 mins.

Radha-kunda & Vrndavana.....11 A.M. & 7 P.M.

Note : Buses do not run between Barsana to Vrndavana.

jaya radhe jaya krsna jaya vrndavan  
sri-govinda gopinatha madan-mohan

syama-kunda radha-kunda giri-govardhan  
kalindi jamuna jaya jaya mahavan

kesi-ghata bamsi-bata dwadasa-kanan  
jaha saba lila koilo sri-nanda-nandan

sri-nanda-jasoda jaya jaya gopa-gan  
sridamadi jaya jaya dhenu-vatsa-gan

jaya brsabhanu jaya kirtida sundari  
jaya paurnamasi jaya abhira-nagari

jaya jaya gopiswara vrndavana-majh  
jaya jaya krsna-sakha batu dwija-raj

jaya rama-ghata jaya rohini-nandan  
jaya jaya vrndavana-basi jata jan

jaya dwija-patni jaya naga-kanya-gan  
bhaktite jahara pailo govinda caran

sri-rasa-mandala jaya jaya radha-syam  
jaya jaya rasa-lila sarva-manoram

jaya jayojjwala-rasa sarva-rasa-sar  
parakiya-bhave jaha brajete pracar

sri-jahnava-pada-padma koriya smaran  
dina krsna-dasa kohe nama-sankirtan