

YAMUNA DEVI

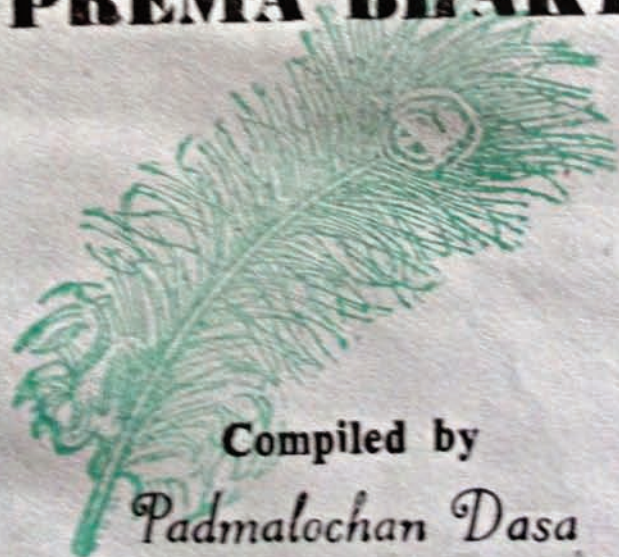


**THE PERSONIFICATION
OF PREMA BHAKTI**

ALL GLORIES TO SRI GURU AND GAURANGA

YAMUNA-DEVI

THE
PERSONIFICATION
OF
PREMA BHAKTI



Compiled by

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Audarya-Dhama

Chintamani-Dhama

Gita-Mahatmya

Yamuna-Devi The Personification of
Prema Bhakti

Pada Sevana

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**DEDICATED
TO**

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

**Founder-acharya
of the**

International Society for Krishna Consciousness

**Who has Revealed to the entire World
the Holy Dhamas of Lord Krishna and
Lord Chaitanya**

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Transcendental Descent of the Yamuna

Yamuna is the transcendental river which flows through Goloka Vrindavana, the original abode in the spiritual world and the transcendental playground of the Supreme Personality of Godhead, Lord Krishna. Who is the source of all incarnations. Lord Krishna is enjoying there eternally with His devotees, who are headed by His eternal consort Srimati Radharani and Her eight assistant girlfriends, namely, Lalita, Visakha, Chitradevi, Indulekha, Champakalata, Rangadevi, Tungavidya, Sudevi. Some of the most intimate devotees of Lord Krishna expand in different forms, so that they can satisfy and serve Lord Krishna in different ways.

It is explained by Srila Rupa Goswami and Srila Baladeva Vidyabhusana that Yamuna is the liquid form of Srimati Visakhadevi. The Yamuna River can easily purify one of all sinful reactions and benedict one with material prosperity simply by someone thinking of bathing in her waters, but the real benefit of coming into contact with her transcendental water is the attainment of devotion to Sri Sri Radha and Krishna.

Although Radha Kunda, Govardhana, Yamuna and other pastime places of Goloka have eternally existed, incon-

ceivably, at some point in eternity, they were created by Lord Krishna for the pleasure of Srimati Radharani.

The following story is taken from the Garga Samhita and Brahma Vaidya Purana.

Once Srimati Radharani was sitting alone, waiting for Lord Krishna to come and meet Her, when She received information that Lord Krishna was enjoying in a secluded place with Viraja. Upon hearing this, in an angry mood, Srimati Radharani immediately went to the place of Viraja. Sridhama had been posted at the gate of Viraja's garden. When Srimati Radharani arrived there Sridhama prevented Her from entering. Srimati Radharani demanded to see Viraja immediately. When Viraja came out to meet Radharani, Srimati Radharani at once cursed her to become a river and also to descend into the material world. At that time Lord Krishna did not show Himself and Radharani returned to Her own place. Thereafter, Krishna took Viraja and enjoyed with her in the forest. While Krishna was enjoying with her, Viraja's seven children disturbed them with their fighting amongst themselves. Viraja became very angry at her children and cursed them to become bodies of water. She further cursed them that no-one could drink their waters and that they would not be able to meet with each other till the dissolution of the material universe. These seven sons manifested as the seven oceans surrounding the seven dvipas, namely, the salt water ocean, sugarcane ocean, wine ocean, ghee ocean, yogurt ocean, milk ocean; and the freshwater ocean. Then Lord Krishna informed Viraja that it was now time for her to go into the material world but that she should not be frightened as He would always be close to her and when He would absent on the earth, He would take her as one of His wives. After

offering her obeisances over and over again to Lord Krishna and to Goloka Vrindavana, Viraja then started her journey in the form of the river Yamuna. As she was leaving Goloka Vrindavana, she met with the river Ganges who was also coming from another part of Goloka known as Navadvipa. She was also going to the material realm for the purpose of purifying the living entities who were entrapped there. The transcendental waters of the Yamuna and Ganga mixed together and they travelled as one river throughout Vaikuntha (the spiritual world) until eventually they came to the edge of the material universe. When the Supreme Lord appeared in His form as Vamanadeva in the sacrificial arena of Bali Maharaja. He extended His left foot up to the covering of the universe and pierced a hole in the covering with the nail of His big toe and thus those transcendental waters flowed in and descended on Dhruvaloka. Next they flowed down on to the planets of the seven sages (Marici, Atri, Angira, Pulaha, Kratu, Pulastya, Vasistha). After this the Ganges (the Yamuna remained hidden in the water of the Ganga) is carried through space by unlimited celestial airplanes to the moon and then flows onto Lord Brahma's abode on top of Mount Meru where the transcendental waters divide into four branches which flow in the four directions. That branch which flows to the south descends into the Himalayan Mountain Range where the Yamuna separates and flows down the Kalinda mountain (and thus becomes known as Kalindi, the daughter of Kalinda) and appears on the earth at a place of the name Yamunotri and from there flows in an easterly direction eventually passing through Indraprastha (New Delhi). From there she next reaches the place where the original Goloka Vrindavana (known on earth as Gokula) has manifested. When the

reached Gokula she began to flow very slowly through that land which was the transcendental playground of her Lord Krishna. When she reached the place of Visramghat in Mathura she stopped to rest for a while. Just to fully appreciate the whole of Gokula (Vrindavana-dhama), she divided off into many branches some flowing around Govardhana hill, Varsana, Nandagram and the other forests of Gokuladhama. After this she slowly, reluctantly started her journey again. After passing through Mahavana and leaving the borders of Gokula Vrindavana, she flowed on until she reached Prayag, where she again met with the river Ganga and their waters mingled together and flowed on as one river through the city of Lord Siva, Kasi (Banaras), and slowly they flowed towards Gupta Vrindavana, known as Navadvipa-dhama. As they entered the borders of Navadvipa-dhama they slowed down so that they could fully appreciate Sri Chaitanya Mahaprabhu's Navadvipa-dhama Who is non - different to Sri Radha Krishna and Vraja-dhama. Wanting to visit all the future places of Sri Chaitanya Mahaprabhu's pastimes, they slowly flowed round the dhama until eventually they realized that they had to continue on their journey. As they were approaching the great salt ocean, all of the demigods showered flowers upon them. At that time Yamuna devi spoke to Ganga devi, "All glories to you, you are the purifier of the three worlds and you have risen from the Lotus feet of Lord Krishna Himself all the three worlds are singing your glories. Unfortunately I have to separate from you now and return to Goloka Vrindavana. O Ganga, you please go, there is no place in the three worlds which can purify one as quickly and thoroughly as simply coming in contact with your divine waters. If I have offended you in any way, then please for-

give me". Sri Ganga replied in the following words, "O Yamuna, please accept my humble obeisances, you, in fact are the purifier of the three worlds and you have manifested from the left side of Lord Krishna's body. I along with everyone in the three worlds am always praying for your mercy. You are the very life force of Lord Krishna, so please accept my humble obeisances at your lotus feet again and again. You are even worshipped by the residents of Goloka and one who comes in contact with you is guaranteed of entering into the divine pastimes performed in Goloka Vrindavana. By the order of Lord Krishna I shall now descend to Patalaloka but I am hesitating to follow that instruction due to fear from becoming separated from you. I long for that time when I shall be able to join you in serving Sri Sri Radha Krishna in Goloka Vrindavana. I am falling again & again at your lotus feet begging forgiveness for any offences committed by me." Thus Gangaji descended into the Nether regions to purify the conditioned souls trapped there. After this Yamuna started to flow over the ocean and slowly crossed island after island until she came to the golden mountain range of the name Lokaloka and started to rise up that mountain range and retrace her previous course back to Goika.

Passing through Vaikuntha she eventually entered Goloka again. At that time all of the demigods of the material worlds and the residents of the spiritual world started to shower flowers and sing prayers in glorification of the Yamuna, by whose mercy one can easily and very quickly cross over the ocean of nescience and arrive at the Lotus feet of Sri Sri Radha and Krishna. (These cursing pastimes take place in the opulent realm of Goloka and have nothing to do with the sweet pastimes of the inner realm of Vraja-Vrindavana).

Birth Of Yamuna-Devi in Her Personified Form

By the divine arrangement of Lord Krishna, Srimati Radharani cursed Viraja-devi to become a river and also to descend into the material world. This was part of a greater plan of Lord Krishna, to save the conditioned souls who were suffering in the material world, and for this purpose, He had arranged through His transcendental illusory potency (Yoga-maya) that this pastime took place.

After Srimati Radharani had cursed Viraja-devi, She also cursed Sridama to become a demon (he became Shankasura). And he in return cursed Srimati Radharani to be separated from Lord Krishna for one hundred years. In this way, through transcendental disagreements and arguments, the various associates of Lord Krishna came into the material world. The reason for their descent is twofold; one, to help the conditioned souls to become freed from the clutches of the cycle of birth and death and to attain their eternal relationship with Lord Krishna. And secondly to assist Lord Krishna when He incarnates in this world to display His transcendental pastime. The reason for Lord Krishna's descent into the material world is given by Lord Krishna Himself in the Srimad-Bhagavad-Gita. "Whenever and wherever there is a decline in religious practice, O descendant of

Bharata and a predominant rise of irreligion, at that time I descend Myself."

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium." (B. G. 4-7, 8)

The mercy of the Vaisnavas (devotees) is described in the following prayer :

"I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire-trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls."

Viraja-devi descended into the material world in the form of the Yamuna River, to purify and give love of Lord Krishna to the conditioned souls and she also appeared in her human-like form to assist Lord Krishna in His pastimes.

Kalindi (Yamuna-devi) took birth from Vivaswata (the sun-god) and Sanjna (the daughter of Visvakarma) Due to the bright effulgence of the sun-god, Sanjna would close her eyes when Vivaswata would approach her. Becoming angry with Sanjna Vivaswata cursed her that a son would take birth from her who would take everyone's life away. Later he blessed her that she would give birth to a daughter, who would free everyone from the realm of birth and death. Sanjna gave birth to twins, Yama (the god of death) and Yami (Yamuna), who was also known by the name Krishna, because her body was blackish. Both, Yamuna and Yamaraj have also appeared in a golden-coloured form simultaneously. Yamaraja's other form is known as Dharmaraj, (he awards the pious activities of the living entities). And Yamuna-devi's golden coloured form is Vishaka-devi, who is actually the

original person from whom Viraja devi (Yamuna-devi) has expanded.

Yamuna-devi informed her father that she would not marry any one except Lord Krishna. Vivaswata advised her that it would be very difficult for her to marry Lord Krishna, because He was actually the Supreme Personality of Godhead. But Yamuna-devi decided she would perform severe austerities until her desire was fulfilled. Seeing her determination, Vivaswata relented and built for her a residence in the waters of the Yamuna near Khāṇḍava forest. How she attained Lord Krishna's grace to become His wife is narrated as follows in the Tenth Canto of Srimad-Bhagavatam :

“Once Krishna and Arjuna reached the bank of the Yamuna, they washed their hands and feet and mouths and drank the clear water, of the Yamuna. While they were resting and drinking water, they saw a beautiful girl of marriageable age walking alone on the bank of the Yamuna. Krishna asked His friend Arjuna to go forward and ask the girl who she was. By the order of Krishna, Arjuna immediately approached the girl, who was very beautiful. She had an attractive body and nice glittering teeth and smiling face. Arjuna inquired, “My dear girl, you are so beautiful with your raised breasts, may I ask you who you are ? We are surprised to see you loitering here alone. What is your purpose in coming here ? We can guess only that you searching after a suitable husband. If you don't mind, you can disclose your purpose. I shall try to satisfy you.” The beautiful girl was the River Yamuna personified. She replied, “Sri, I am the daughter of the son-god, and I am now performing penance and austerity to have

Lord Vishnu as my husband. I think He is the Supreme Person and just suitable to become my husband. I disclose my desire thus because you wanted to know it."

The girl continued, "My dear sir, I know you are the hero Arjuna, so I may further say that I'll not accept anyone as my husband besides Lord Vishnu, because He is the only protector of all living entities and the bestower of liberation for all conditioned souls. I shall be thankful unto you if you pray to Lord Vishnu to become pleased with me." The girl Yamuna knew it well that Arjuna was a great devotee of Lord Krishna and that if he would pray, Krishna would never deny his request. To approach Krishna directly may sometimes be futile. But to approach Krishna through His devotee is sure to be successful. She further told Arjuna, "My name is Kalindi, and I live within the water of the Yamuna. My father was kind enough to construct a special house for me within the waters of the Yamuna, and I have vowed to remain in the water as long as I can not find Lord Krishna." The message of the girl Kalindi was duly carried to Krishna by Arjuna although Krishna, as the Supersoul of everyone's heart, know everything. Without further discussion, Krishna immediately accepted Kalindi and asked her to sit down on the chariot." (Srla Rupa Goswami, has described in his Lalita-madhava that, Kalindi, the golden form of Yamuna-devi, is a reflection of Visakha-devi)

Holy Places Situated on the Bank of the Yamuna

The entire course of the Yamuna river is important, and wherever one takes bath, one will become free from the cycle of birth and death, and very quickly get the opportunity to serve the Lotus-feet of Lord-Krishna. But due to Lord Krishna's or His pure devotees enjoying, or performing austerities at a particular place, some places have become even more important.

Below are described some of the more prominent places ;—

This list is far from complete.

The Yamuna river rises from the glaciers of the Kalinda mountain and thus she is also known by the name 'Kalindi' (the daughter of Kalinda).

YAMNOTRI—At about four miles from Kalinda mountain is Yamnotri which is traditionally celebrated as the source of the Yamuna river. An extraordinary phenomenon is seen here. From the Kalinda mountain ice-cold water is running, and nearby a number of hot springs rise up. As it is not possible to bathe in the boiling hot water, nor the ice-cold water, there have been constructed tanks near Yamnotri, where the hot and cold waters mix. (Many pilgrims put rice, dhal or even flour into a cloth and hang it into the water, and in this way, they boil their food).

There is a very beautiful deity of Yamuna-devi worshipped here which dates back at least five thousand years. One who comes here and offers their obeisances to Yamuna-devi, and takes a dip in the sacred waters, will very quickly attain the mercy of Sri Yamuna-devi. The sage Asita had his ashram here. When Lord Nityananda-Prabhu was touring the holy places, He also visited this Place.

Yamnatri can be reached by bus, private car from Hrishikesh between mid-April and late October.

BANDARPUNCH—This mountain is not far from Yamnotri. When the great devotee 'Hanuman' had gone to Lanka to search out Sri Sita-devi, he had been captured by the followers of Ravana, and to punish him, his tail had been set on fire. After which Hanuman expanded his body and started to set on fire the whole of Lanka. After he had successfully set Lanka ablaze, he jumped from there to this place and extinguished his tail in the water of the Yamuna. This place is known as 'Bandarpunch' (monkey's tail).

After the Yamuna has passed through 'Yamnotri' and 'Bandarpunch' she runs through the Himalayan Mountains for about eighty miles, being joined on the way by smaller streams. When she passes through the Siwaliks range, the river Tons mingles into her waters just close to Kalsi.

After Yamuna-nagar, she flows close to Kurukshetra. Previously, Yamuna's course had touched the holy place of Kurukshetra, where the great battle between the Kauravas and the Pandvas had taken place, it was in this area that Yamuna-devi in the form of 'Kalindi' had performed austerities to get Lord Krishna as her husband.

Next the Yamuna flows through the districts of Karnal, Muzzafarnagar and Meerut. Just before reaching New-Delhi

she flows close to Sukatal, where Srila Sukadev Goswami recited the Srimad-Bhagavatam for seven days before Maharaja Parikshit. On the full-moon day of the month of Kartik (October/November) that beautiful recitation was concluded.

At Suka-Tal there is an old Banyan tree known by the name 'Brahmachari Vat. This place is located thirty miles north of Delhi.

Next Yamuna flows through New-Delhi, the modern day capital of India, which had previously been the site of the capital of Yudhisthir Maharaj, known as 'Indraprastha.' After Yamuna flows through the district of Gurgaon, she reaches Hasanpur, where she enters into Braja-Dham. This Braja Dham, although appearing to be situated in India, is actually nondifferent from the original Goloka Vrindavan. This entire area is not destroyed when the universe is destroyed. It encompasses an area, when measured from Mathura as its centre, of forty-two miles in every direction.

UVE—Next the Yamuna reaches this place, where we find 'Ram-ghat', which is where Lord Balarama, the elder brother of Lord Krishna enjoyed Rasa-lila with His gopi girl friends. While Lord Balarama was enjoying dancing with the gopis on the full-moon of the spring season, the demigod known as Varuna sent his daughter 'Varuni' in the form of liquid honey oozing from the hollows of the trees. Drinking that Varuni beverage along with His gopi girl-friends, Balarama became very happy.

This pastime is narrated in "Krishna Book" as follows :

"While Balarama was in that happy mood, He desired to enjoy the company of the gopis in the water of the Yamuna. Therefore He called Yamuna to come nearby.

But Yamuna neglected the order of Balaramaja, considering Him to be intoxicated. Lord Balarama became very much displeased at Yamuna's neglecting His order. He immediately wanted to scratch the land near the river with His plough share. Lord Balarama has two weapons, a plough and a club, and He takes service from them when they are required. This time He wanted to bring the Yamuna by force, and He took the help of His plough. He wanted to punish Yamuna because she did not come in obedience to His order, He addressed Yamuna : "You wretched river. You did no care for My order. Now I shall teach you a lesson. You did not come to Me voluntarily. Now with the help of My plough I shall force you to come. I shall divide you into hundreds of scattered streams."

When Yamuna was threatened like this, she became greatly afraid of the power of Balarama and immediately came in person, falling at His lotus feet and praying thus : "My dear Balarama, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious, exalted position, but now I have come to my senses, and I remember that You hold all the planetary systems on Your head merely by Your partial expansion as Sesa, You are the sustainer of the whole universe. My dear Supreme Personality of Godhead, You are full of six opulences. Because I forgot Your omnipotence, I have mistakenly disobeyed Your order, and thus I have become a great offender. But, my dear Lord, please know that I am a surrendered soul unto You. You are very much affectionate to Your devotees. Therefore please excuse my impudence

and mistakes and, by Your causeless mercy, may You now release me."

Upon displaying this submissive attitude, Yamuna was forgiven and when she came nearby, Lord Balarama wanted to enjoy the pleasure of swimming within her water along with the gopis in the same way an elephant enjoys himself along with his many she-elephants. After a long time, when Lord Balarama had enjoyed to His full satisfaction, He came out of the water, and immediately a goddess of fortune offered Him a nice blue garment and a valuable necklace made of gold. After taking bath in the Yamuna, Lord Balarama, dressed in blue garments and decorated with golden ornaments, looked very attractive to everyone. Lord Balarama's complexion is white, and when He was properly dressed He looked exactly like the white elephant of King Indra in the heavenly planet. The River Yamuna still has many small branches due to being scratched by the ploughshare of Lord Balarama. And all these branches of the River Yamuna are still glorifying the omnipotency of Lord Balarama."

At this Place is an old Balarama temple next to which is an **Asvata** tree dating 5,000 years.

CHIRA GHATA—It was at this place that Krishna stole the clothes of the young unmarried gopi girls, thus fulfilling their desire to have Krishna as their husband. Close by is one Katyayani-devi temple, whom the gopis worshipped some five thousand years ago. The name of the village in which this Chira ghata is situated is Syaro; at a half a mile distance is 'Tapovan', where the gopis observed the Katyayani

Vrata to attain Krishna as their husband.

NANDA GHATA—It was at this ghata the servants of Varuna (the demigod in charge of the waters) arrested Nanda Maharaja; Maharaj was later freed by the personal request of his son Lord Krishna.

Srila Jiva Goswami lived in a large crocodile hole at this place for some time. It was here where he compiled his Sat—Sandarbas, One can still see this bhajan stali of Srila Jiva Goswami.

Nanda ghata is three miles from Chira ghata.

VRINDAVAN—Previously the Yamuna used to encircle Vrindavana, which is the place where Lord Krishna enjoyed the rasa-lila along with the gopis. Today, many of the ghats are not touched by the Yamuna and have fallen into a state of disrepair, But still these places are visited by hundreds of thousands of pilgrims every year, who touch the dust to their heads to sanctify themselves. It is considered that they get the same benefit as when the Yamuna's water was actually touching them.

VARAHA GHATA—This is the first of the ghats of Vrindavana. At this place Lord Krishna showed His Varaha-form (Boar) to the gopis. Gautom Rishi performed austerities here also.

MOHAN TER GHATA—It was at this place that cupid tried to fire his arrow of lust at Lord Krishna, while He was dancing with the gopis, but instead he was himself overcome with lusty feelings. Thus, Lord Krishna is known as 'Madana-Mohan.

GO GHATA—It was here that Nanda Maharaj would give cows in charity. And one will attain great merit and

very easily be able to enter into Goloka Vrindavana if one renders service to the cows, or gives charity at this place. At this time there is a large goshalla of the name "Bhaktivedanta Swami Goshalla, here belonging to the International Society for Krishna Consciousness," of which "His Divine Grace, A. C. Bhaktivedanta Swami Prabhupada" was the Founder Acharya.

KALIYA GHATA—It was here that the Kaliya serpent was chastised by Lord Krishna. (Refer to story in the Tenth Canto of Srimad-Bhagavatam) Here also one can see the Samadhi temple of Prabhodananda Saraswati.

SURYA GHATA—This place is also known as 'Prakashananda Tirth.' Surya (the sun-god) performed austerities here to attain darshan of Lord Krishna. At this place there is a hill of the name. Dyadasaditya Tila,' on which Srila Sanatana Goswami had his 'Bhajan-kutir.' Sanatan Goswami's deity of the name 'Madana-Mohana', and a Temple of the same name, is here, Also Srila Sanatana Goswami's Samadhi is situated here.

Next come **KADIYA-GHATA**, **YUGAL GHATA**, where a very old temple of Yugal Bihari stands.

DUSA GHATA, **SRIJI GHATA**, **BIHARIJI GHATA**, **DAROIYA GHATA**, **BHEEM GHATA** and **ANDHERA GHATA**, where Krishna and the gopis would play hide-and-seek-one of them would have their eyes bound and then would try to catch the others. This ghata was constructed by Raja-Maan-Singh of Jaipur.

IMLI-TALA GHATA—Once while Krishna was enjoying rāsa-līla with the gopis in Vrindavan, Srimati Radharani, Who was the topmost and most beautiful of all the gopis,

left that dancing arena. When Krishna realized that Radharani had gone, He immediately left all of those other gopis and went to search out Srimati Radharani in the groves of Vrindavana. After searching intensely for Her, Lord Krishna came to this Imli-Tala (Tamarind-tree) which was one of the dearest places of Srimati Radharani. Sitting under this tree, Krishna started to chant the name of Srimati Radharani. And as He became more and more absorbed in His feeling of separation from Srimati Radharani, His blackish coloured body took on the golden hue of Srimati Radharani's body. At that moment Srimati Radharani, along with Her girl friends arrived, and had the darshan of that golden form of Lord Krishna in the mood of intense separation. Srimati Radharani spoke to Her friends, "This is definitely Krishna sitting here." At that moment Krishna again came out of His intense mood of separation and saw Srimati Radharani and Her girl-friends standing there. Srimati Radharani came forward and inquired from Krishna as to the meaning of this golden form which had never been seen before. Lord Krishna replied, "After I had searched throughout Vrindavana for you. I arrived at this place and sitting here, I started to chant Your name. and slowly My body started to take on the golden colour of your body. Next My feelings and sentiments were replaced by Yours, and thus I was able to experience the intense mood of Your separation from Me, which I had never been able to taste previously. In the Kali-yuga, I will again take on that mood and form and will distribute Love of God to all of the conditioned souls."

After speaking thus, Krishna, along with Radharani, and all of the other gopis, started to enjoy Their rasa-dance again. This story is from the 'Varaha-Samhita.'

In Kali-yuga, when Sri Chaitanya Mahaprabhu, the Golden Incarnation of Lord Krishna, came to Vrindavana, He would regularly come and sit under this same Tamarind-tree (Imli-tala), And while chanting the Names of Krishna—**HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE**—in the mood of estatic separation from the Lord, His golden body would take on the blackish hue of Lord Krishna. **Sri Chaitanya Mahaprabhu ki Jaya.**

Srila Rupa Goswami, in his Dana Keli Kaumudi, has described how after Krishna had been bathed (**Abhishek**) by King Indra and the other demigods. at Govinda-kund on the side of Govardhana Hill, Purnamasi (the personality of Yoga-Maya) arranged with Vrinda-devi (the goddess of Vrindavan) for the Maha-Abhishek of Srimati Radharani, to install Her as the Queen of Vrindavana at this place (Imli tala). For the purpose of performing this ceremony. the wives of all of the demigods came along with all of the Holy Rivers in their personified forms. to install Srimati Radharani as the Queen of Vrindavana. (Vrindavanesvari)

Krishna Himself came at that time and bowed His head, accepting Radharani as Vrindavana's Queen and controller. The residents of Vrindavana accept Srimati Radharani as the Controller of Vrindavana and Krishna greeting each other with the words—"RADHE—RADHE"—they pray to Srimati Radharani that She may protect them and allow them to always reside in Vrindavana. One who does not accept Srimati Radharani as the Queen and Controller of Vrindavana will very quickly be driven out of Vrindavana by Lord Krishna.

SRINGAR-VAT GHATA—Here, Lord. Krishna would decorate Srimati Radharani with jewellery and tilaka, He would also arrange Her hair.

Nityananda Prabhu, when visiting Vrindavana, spent several days in seclusion at this place.

GOVINDA GHATA—It was here, when Krishna was enjoying the Maha-Rasa Dance (as described in the Tenth Canto of Srimad-Bhagavatam). He dissappeared from the company of the gopis.

CHIR GHATA—At this ghat Krishna rested after having killed the kesi-demon.

Lord Sri Chaitanya Mahaprabhu also rested here. This ghat is not to be confused with the Chir ghat. at which Lord Krishna stole the gopi's clothes as claimed by some unscrupulous persons.

BHRAMAR GHATA—While Radha and Krishna were sitting together here, enjoying each others company, such a sweet fragrance was emanating from Their bodies that the bhramars (blackbees) came in large numbers.

KESI GHATA—Lord Krishna killed the Kesi-demon here (the story is described in the Tenth Canto of Srimad-Bhagavatam). One who bathes at this place gets the benefit of bathing in all of the Holy Places. This is the only ghat in Vrindavana which is still touched by the Yamuna River throughout the year. Arati is performed to the Yamuna at sunset daily here.

DHIR-ASMIRA GHATA—Here the wind moved very slowly to give pleasure to Radha and Krishna, Who were enjoying in the groves at this place. On the sandy bank of the Yamuna, here the gopis laid out their covering clothes to

make a sitting place for Lord Krishna, when He returned after He had disappeared during the Maha Rasa Dance.

PANIGHATA—When the gopis were going to visit Durvasa-muni with the hope of being blessed by the great sage with the benedictions of always having Krishna's association, arrived here on the bank of the Yamuna. They addressed the Yamuna, "On the strength of Krishna being a strict brahmachari, kindly allow us to cross."

Upon hearing these words, the Yamuna parted her waters and allowed them to cross. When they reached Durvasa muni's ashram, they offered their respects to him and fed him sumptuously with the food-stuffs they had brought with them. Durvasa muni, being very pleased with them, blessed them all and specially blessed Srimati Radharani with the benediction that whatever She would cook would taste like nectar. And whoever would eat that cooking would achieve a long life without disease. Due to this benediction, Mother Yasoda (Krishna's mother) invited Radharani to come and cook for Lord Krishna daily. While returning. Durvasa-muni advised the gopis to tell the Yamuna that as true as Krishna is a brahmachari, Durvasa-muni is always fasting, thus she would give passage for them to return.

The Yamuna River now flows at some distance from this ghat, taking a large bend away from Vindavana. before flowing down to Mathura.

ADI-BADRI-GHATA—It was at this place where Srila Vyasadeva compiled the Tenth Canto of Srimad-Bhagavatam.

RAJ-GHATA—Here Krishna, disguised as a boatman, took the gopis across the Yamuna, but before taking them,

He insisted that had to wash the feet of one of them, otherwise. His boat would not take them. When they inquired from Him, whose feet He wished to wash, He consulted with His boatman, and informed them that He wished to wash Srimati Radharani's feet. At first, Srimati Radharani refused, to which Krishna replied that His boat also refused to take them across the Yamuna. Eventually Srimati Radharani agreed. And She allowed the boatman (Krishna) to wash Her feet. After having washed Her feet, He sprinkled that water on His head, on the Yamuna, and on His boat; after which He allowed the gopis to sit on the boat. He started to take them across the Yamuna, but half way across the Yamuna, He told them that He could not row any further as He was feeling very weak due to hunger; and thus they should feed Him the milk products which they had with them. At first they refused but after seeing no alternative they fed Him. Krishna thus ate all of their milk products and threw the empty containers into the Yamuna. Being completely bloated, Krishna laid back in the boat, unable, to move. When Radharani saw this, She asked one of Her girl-friends to see what was wrong with Him. After checking for a moment, She started to laugh, and pulling out Krishna's flute from under the boatman's clothing, She revealed His true identity.

AKRURA GHATA — It was here that Krishna showed Akura His form of Maha-Vishnu lying on His bed of Ananta-Sesha. (Refer to story in the Tenth Canto of Srimad-Bhagavatam.) Sri Chaitanya Mahaprabhu stayed here when He visited Vrindavana. This is the last of the Vrindavana ghats. The Yamuna has changed her course and she now flows at about half a mile from here, But there is a special well here which contains the transcendental water of the

Yamuna and pilgrims take their bath at this well and thus attain the same benefit as bathing in Yamuna River.

MATHURA—Now Yamuna flows through Mathura which is the center of Vraja Mandala. In the Varha Purana it is stated that in the Chaturmasa (4 months of the rainy season) all of the holy places come and reside in Mathura.

This Mathura, although apparently situated in the material world, is considered higher than Vaikuntha (spiritual world); and even higher are the internal forests of Vraja Dhamma (Vrindavan, Mahavan, etc); any one who dies here will attain Goloka Vrindavana.

There are 25 ghats in Mathura, most of which are in a state of disrepair.

KOTI TIRTHA GHATA—If one who takes bath here he gets the benefit of bathing in koti (millions) tirthas (holy places) and the benefit of giving koti (millions) of cows in charity.

VIGHNARAJA GHATA – One who takes bath here will have all vighna (obstacles) removed from his path in the execution of devotional services.

Vighnaraja is a name of Ganesha: "I adore the primeval Lord Govinda, Whose Lotus feet are always held by Ganesh upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds."(B,S,)

Close to this ghata is one Ganesh tila (hill), where there is a deity of Ganesh dating back 5 000 years.

Once when the gopis came here to offer worship to Ganesh so that he might remove the obstacles preventing them

from meeting Krishna, Krishna Himself manifested as this form of **Ganesh** and accepted their worship and prayers.

DASASVAMEDHA GHATA—Here in ancient time many sages gathered and performed ten great asvamedha (horse) sacrifices for the glorification of Lord Krishna.

Now by simply coming to this ghata and taking bath, one will get the benefit of performing ten asvamedha sacrifices.

In the **Adi-Varaha purana** it is stated that by bathing at **Dasesvamedha ghata** one will enjoy all the heavenly pleasures fully and then proceed to the spiritual world,

CHAKRA TIRTH GHATA—The Lord's **Sudarsan Chakra** resides here.

When **Durvasa-muni** offended **Ambarisha Maharaja**, Lord **Vishnu's Sudarsan Chakra** chased him all over the material and spiritual world, until eventually **Durvasa-muni** surrendered at **Ambarisha Maharaja's** lotus-feet and begged his forgiveness,

Afterwards the **Sudarsana Chakra** took up his residence here so that he could give protection to **Ambarisha Maharaja** and also to take shelter of **Yamuna-devi** and of **Mathura**. (Refer to story in **Bhagavatam**, Canto 9, Ch. 4/5)

Very close to this ghata is **Ambarisha tila** where **Ambarisha** had waited for one full year for the return of **Durvasa-muni** without breaking his **Ekadasi** fast.

Durvasa-muni took up his residence on the other bank of the **Yamuna** at a short distance, in **Isapur**, where there is a temple dedicated to **Durvasa-muni**.

By bathing at this ghata one gets free from the sin of killing a brahman and one who stays here for three days will get Love of God.

SARASWATIPATAN GHATA—One who bathes here will destroy all his sinful reactions and even the lowest among men will become a qualified sannyasi.

The Yamuna flows throught Braja Dhama as sixteen different strams : Jahnavi, Viraj, Krishna, Chandr-bhaga, Saraswati, Gomati, Kausiki, Veni, Sindhu, Godavari, Vedas-
smriti, Vetrayati, Satadru, Saraya, Risikulya, Kakudmini.

At this ghata the Saraswati meets the Yamuna, Although today most of the sixteen streams have disappeared, one can still see the Saraswati which runs through the washerman's and dyeing colony and thus the waters always have a reddish colour to them.

SOMA TIRTH GHATA—This place is also known as Vaikuntha tirth. One who bathes here will attain Vaikuntha. This place is very dear to the moon-god (Soma).

Upamanyu-muni once had his ashram here.

Another name for this place is Krishna Ganga, because once Lord Krishna manifested the Jahnavi (Ganga) river close to here and the Yamuna and Jahnavi meet at this spot(the Jahnavi river can not be seen now).

Previously there had been an island in the middle of the Yamuna. It was here on that island that Vedavyasa-deva had been from Satyavati and Parasara-muni. Since Vyasadeva took birth on an island in the Yamuna, he received the name Krishna Dyaipayan Vyasa. For a long time Srila Vyasadeva performed austerities here and later compiled the **SRIMAD BHAGAVATAM** on this island.

BRAHMA TIRTH GHATA—Lord Brahma performed austerities for one thousand celestial year here.

Anyone who bathes in the Yamuna here will, after going to Brahmaloaka, finally go to Goloka.

GHANTABHARANAKA GHATA—During the four months of the rainy season, all of the Holy Places and all of the demigods came to Mathura. For these four months Lord Vishnu sleeps and everyone stops their travelling activities during this time. Also all the fire-sacrifices (marriage, name-giving etc.) stop.

On the tenth day of the bright fortnight of Kartik (Oct.-Nov.). just before the Brahma-muhurt (one and a half hours before Sunrise) of the eleventh day, at this ghata large ghanta (bell) is sounded to wake Lord Vishnu, Who is sleeping at Visram-ghata.

DHARA SAMPATANA GHATA—Just above this ghata is Kamsa Kila, where Kamsa had lived (this large fort is now in ruins). One who leaves his body at this ghata is transferred to Krishna's own abode (Goloka).

SANYAMAN GHATA (SWAMI GHATA)—After Lord Krishna had killed Kamsa, He took bath at this ghata. Swayambhu-manu had his ashram here.

Lord Krishna has declared that it is impossible to fully describe the glories of this place.

NAVA GHATA—In the Adi-Varaha Purana it is stated that there no higher tirtha (holy place) and there never will be.

Included in the area of Nava ghata is Asi-kund. This kund is situated in the Yamuna.

Once when Lord Krishna had crowned Prayag (Allahabad: where the Yamuna, Ganga and Saraswati rivers meet, also known as Triveni) the Tirtha Raj (King of the Holy Places),

all of the Holy Places in their personal forms came to offer their respects to their king. When Prayag saw that Mathura had not come, he became very angry and taking up arms he attacked Mathura.

To defend His beloved abode Mathura, Lord Krishna took the form of Dirgha Vishnu (this deity is worshiped in the Giyamandi area of Mathura). After being defeated, Prayag surrendered here. At that time he inquired from Lord Krishna, why He had defended Mathura, who had acted in a rebellious manner by not coming and bowing down before himself; who had been after all appointed the king of all the tirthas (holy places). Lord Krishna informed him that he had been made the king of all holy places (tirthas) but not of Mathura Dham; for this Mathura is His own Home.

BODHI TIRTHA GMATHA — The famous Gaya resides here and one who makes an offering to the forefathers here gets one hundred times the benefit of going to Gaya.

There is a bodhi-tree (pipal) here which is considered non-different to the tree under which Lord Buddha had meditated.

It was here also that the great demon Ravana performed austerities to gain control over the three worlds, Close to this ghata is the Deity of Adi-Varaha which dates back to the Satya-Yuga. When Ravana had completed his austerities, he took this Deity along with him to Lanka (Ceylon), and later when Lord Ramachandra killed Ravana. Srimati Sitadevi took this Deity of Lord Varaha to Ayodhya with Her.

When Lord Ramachandra sent His younger brother, Lord Satrugana, to Mathura (theree miles from here) to

chastise Lavanasura, he brought the deity of Lord Varaha with Him,

VISRAMA-GHATA—Lord Varaha rested here after He had killed Hiranyakas and lifted the earth out of the Neither-regions.

While resting here, Bhumi (the presiding deity of the earth) approached Lord Varaha and thanked Him. She also inquired about many spiritual and material subjects. Their discussion has been recorded by Srila Vyasadeva in the Adi-Varaha Purana.

After Lord Krishna had killed the demon, He took His bath in the Yamuna and came here to take rest.

When the River Yamuna reached this spot, she took rest for some time and when it was necessary to continue her journey, she stayed here in one of her many forms, The deity of Yamuna-devi, along with her brother Yamaraj can be seen in a temple here. These deities are at least 5,000 years old.

Srimati Vishakha-devi's only goal is to bring happiness to Radha and Krishna, thus her body, age, and activities are all identical to Srimati Radharani's. So whenever Lord Krishna sees her, He remembers Srimati Radharani. In Vishakha-devi's liquid form as the Yamuna River, her waters are of the same colour as Krishna's, so that Srimati Radharani may remember Lord Krishna, when She sees her. And in her form as Yamuna-devi (Viraja) she looks just like Krishna (she is even sometimes mistaken for Krishna), just to remind Srimati Radharani of Krishna.

Srimati Vishakha-devi Ki Jaya !

One who bathes at Visrama-ghata and rests there for a little while, will certainly attain service at the Lotus feet of Lord

Krishna. Aravika is offered to the Yamuna at sunset every day here.

AVIMUKTA GHATA—Here one is guaranteed liberation, just by taking bath.

GUHYA GHATA—One who bathes here is even worshipped by the residents of Goloka Vrindavan and he is able to understand all of the guhyas (secrets) of the scriptures.

PRAYAG TIRTHA GHATA—At this place Tirtharaja Prayag stays and one who bathes here will get the benefit of bathing in Triyeni multified many thousands of times.

One can have the darshan of Veni-Madhava, whose temple is situated just next to this ghata. This deity was established by Vajranabha (the great-grandson of Lord Krishna) some 5,000 years ago.

One who takes bath at Prayag ghata and has the vision of Lord Veni-Madhava (Krishna) will certainly attain the service of Lord Krishna's Lotus feet in his life-time.

KANA-KHALA GHATA—Varaha Purana describes this as a most secret tirtha and very dear to Lord Krishna. One who takes his bath here will attain a destination millions of times higher than the heavenly planets. This place destroys all the wicked lusty desires in the heart. Kanakhala Tirtha resides here, constantly worshipping Lord Krishna.

The holy Place of Rameswaram is also residing in the area of Kanakhala ghata. A deity of the name Rameswara is here which was established by Vajranabh 5,000 years ago.

TINDUKA GHATA—One who takes bath here is worshipped by the residents of Goloka and very quickly attains that topmost abode.

SURYA TIRTHA GHATA—It was here that Virochana (the son of Prahlad Maharaj) would daily worship Surya (sun-god).

Samba, the son of Krishna, performed austerities at this ghata.

VATSWAMI GHATA—At this ghata there is a very old deity of the sun-god which dates back to the Satya-yuga. One who bathes on a Sunday here will attain all things and at last he will reach the supreme abode Goloka.

DHRUVA GHATA—When Dhruva Maharaj was chastised by his stepmother, he left to the forest to search out the Supreme Personality of Godhead, and at this place he met his guru Narada Muni, who, seeing his determination, instructed him in the science of self-realization. Later Dhruva Maharaj went to Madhuvan.

Very close to this ghata is Narada Tila, where Narada Muni performed austerities for some time-

One who bathes at this ghata will attain Dhruvaloka.

RISHI TIRTHA GHATA—Here the seven great rishis performed austerities to please Lord Krishna. Close to this ghata is Sapta (seven) Rishi Tila, where deities of the seven rishis are worshiped. These deities date back more than 5,000 years.

Anyone who bathes at this ghata will attain Goloka.

MOKSHA GHATA—Just by seeing the Yamuna at this spot one attains liberation.

KoTI TIRTHA GHATA—This is the last of the Mathura ghatas. One who bathes here is even worshiped by the residents of Goloka, and very quickly one attains that supreme abode.

MATHURA DHAM KI JAY !

Now the Yamuna once again flows through internal forests of Braja to which not even Vaikuntha can be compared. After flowing along the border of Lohavan, where Krishna had killed the Lohajanga demon and also defeated Jarasandha eighteen times.

Next she reaches RAVA—(RADHA GHATA)—This is the transcendental appearance place of Srimati Radharani, Who advented on the eighth day of the bright half of Bhadra (August). When Vrasabhanu went to take his bath in the Yamuna, he saw a beautiful young girl standing on a lotus which was floating on the waves of the Yamuna. That young girl was Srimati Radharani, the internal potency and eternal consort of Lord Krishna.

devi krishnamayi prokta

radhika para - devata

sarva - laksmimayi sarva-

kantih sammohini para

“The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krishna. She is the central figure for all the goddesses of fortune. She possesses all attraction to attract the all-attractive Personality of Godhead. She is the primeval potency of the Lord.”

(Sri Chaitenya-chritamrta Madhya-lila, Cb. 23 : 68)

Anyone who bathes here will attain the unlimited mercy of Srimati Radharani and thus will be able to enter into the loving transcendental service of Lord Krishna.

KOLE GHATA—Next Yamuna flows through Mahavan (Gokula) where Lord Krishna performed His early childhood pastimes.

At this ghata Vasudeva (Krishna's father), when bringing Lord Krishna from Mathura to put Him in the care of Nanda Maharaj, found that the waves of the Yamuna were very high and it was impossible to cross; but due to fear of Kamsa, Vasudeva attempted to cross the Yamuna anyway. The Yamuna being such a great devotee of Lord Krishna, was intent on touching the Lotusfeet of Krishna, Who was being carried in a basket on the head of Vasudeva. When Yamuna's transcendental waves went up to touch Krishna's Lotusfeet, Vasudeva, fearing that Krishna would be drowned, called out "koi le mere lala ko" (someone please take my son). When Yamuna-devi saw Vasudeva's anxiety, she immediately made a passage for him to cross safely and reach Nanda Maharaj's house.

Anyone who bathes here will, by the grace of the Yamuna, easily find a passage through the material ocean of birth and death.

BRAHMAND GHATA—Once Krishna had been playing with His friends when He took some dirt and started to eat it. The boys called for mother Yasoda and told her that Krishna has eaten dirt. Krishna denied having eaten dirt and told His mother to look in His mouth and when mother Yasoda looked in His mouth she saw the whole universe (Brahmmand) manifested there in the mouth of Lord Krishna.

Now Yamuna flows through **CHINTAHARAN GHATA** where all anxiety is destroyed, Next comes **PARASURAM GHATA** where Lord Parasuram performed a great fire-sacrifice after destroying the ksatriyas. Having left the inner

circle of Braja Dhama, the Yamuna, takes three large bends so as to be able to offer her obeisances to the twelve forests of Braja Dhama and carrying the dust of Braja which is capable of inundating the three worlds with Love of GOD.

Next Yamuna passes through AGRA and then she approaches the border of Braja Dham.

BATESVAR—This is the place where Lord Krishna's paternal grandfather Surasena had his capital, Srila Rupa-Goswami has described this as one of the border points of Braja Dhama. There are 108 Batesvara temples established by Vajranabha here. Batesvar is about twenty-five miles from Firozabad.

Now the Yamuna takes an eastern course, passing through Etawah, touching the border of Kanpur district, Kalpi, where some say Srila Vyasadeva was born (Srila Vyasadeva is appearing again and again Kalpa after Kalpa; on a previous occasion Srila Vyasadeva took his birth here), After passing through Hamirpur and Fatehpur district, Yamuna reaches ALLAHABAD.

ALLAHABAD (PRAYAG)—Now the Yamuna has reached the end of her manifest journey some 860 miles from her starting point. Here at Prayag her waters mingle with those of the Ganga and Saraswati. The Sangam (meeting) place of these three Rivers is highly praised in all the Vedic Scriptures. Anyone who bathes here will be liberated.

Every twelve years the famous Kumbha mela takes place here and if one is fortunate enough to take his bath at that time, then he will attain Vaikuntha along with many of his ancestors.

Allahabad is described in Chaitnya-Charitamṛta as follows.

TRANSLATION

"It is now the beginning of the month of Magha. If we go to Prayaga at this time, we shall have an opportunity to bathe for a few days during Makarasankranti."

PURPORT

Bathing during the month of Magha at Magha-mela still takes place. This has been a very old mela (assembly) from time immemorial. It is said that the Lord in the form of Mohini took a bucket of nectar and kept it at Prayaga. Consequently Magha-mela has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-mela, a great festival, and all the holy men from all over India assemble there. The brahmana wanted to take advantage of the Magha-mela and bathe there.

Bathing at the confluence of the Ganges and Yamuna near the fort at Allahabad, Prayaga, is mentioned in revealed scriptures.

maghe masi gamisvanti

ganga-yamuna-sangamam

gayam sata-sahasrasya

samyag dattam ca yat-phalam

prayage magha-mase vai

tryaham snatasya tat-phalam

"If one goes to Prayaga and Yamuna in the month of Magha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanodiya brahmana was very eager to

go to Prayaga and bathe. Generally karmis (fruitive laborers) take advantage of bathing there during the month of Magha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this karma-kandiya process. (C.C, Madhya-lila 18:145)

TRANSLATION

Sri Chaitanya Mahāprabhu then went to Prayaga, where He bathed at the confluence of the Ganges and the Yamuna. He then visited the temple of Veni Madhava and chanted and danced there in ecstatic love. (This temple is at a distance of one mile from the confluence in Dariyagunj.)

PURPORT

The city of Prayaga is situated a few miles from the city of Allahabad. The name Prayaga is given due to successful sacrifices performed there. It is said: Prakṛstah yagah yaga-phalam yasmat. If one performs sacrifices at Prayaga, he certainly gets immediate results without difficulty. Prayaga is also called Tirtharaja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamuna. Every year a fair takes place there known as Magha-mela. and every twelve years a Kumbha-mela is also held in any case, many people come to bathe there every year. During Magha-mela people from the local district generally come, and during Kumbha-mela people come from all over India to live there and bathe in the Ganges and Yamuna. Whoever goes there immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago and near the fort is a place called Triveni. On the other side of Prayaga is an old Place known as Pratisthana-pura. It is

also well known as Jhunsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

(C. C. madhya lila 17.149)

Sri Yamuna Devi has mercifully descended into the material world solely to remind us of our eternal relationship with Radha and Krishna. Simply by bathing in her transcendental waters all of the impurities in the heart are washed away and Love of GOD is awakened. Yamuna Devi's waters are liquid prem (love) and if we pray to her, she will lovingly carry us to the Lotusfeet of Sri Sri Radha-Krishna and engage us in Their eternal service.

SRIMATI YAMUNA—DEVI KI JAI



The Yamuna Kavacha

Found in the Garga-Samhita

This Yamuna Kavacha (Armor) is to protect one against the onslaught of maya and to keep one in a pure state so one can serve Lord Krishna.

The names in this Yamuna Kavacha, all are names of yamuna davi.

Yamuna me sirah patu

Krishna netra dyayam sada

Syama bhru bhangadesam

ca nasikam naka vasini

May Yamuna kindly protect my head
and may Krishna be the only protector of my eyes

On, Syama please protect my eyebrows
and may you, oh Vasini, kindly protect my nose.

Kupolau patu me

saksat Paramananda rupini

Krishna - vamansa - sambhuta

patu karna dyayam mama

May Paramananda rupini kindly protect my cheeks,
Krishna - Vamansa please protect my two ears.

Adharau patu kalindi

cibukam Suryakanya ka

yamasyasa kandharan cat

hrdayam me mahanandi

May Kalindi kindly protect my lips
 and may Surya - Kanya protect my chin,
 Oh Yamasvasa please protect my shoulders
 and may you oh Mahanadi kindly protect my heart.

Krishnapriya patu pristm
 tatini me bhuja dvayam
 Sroni tatam ca susroni
 katim me charudarsana

May Krishnapriya kindly protect my back
 and may Tatini protect my two arms.
 Oh Susroni please protect my hips
 and may you oh Charudarsana kindly
 protect my waist

Uru dvayam tu rambhoru
 rjanuni twa amghribhedini
 gulfau rasesvari patu
 padau papa-paharini

May Rambhoru kindly protect my thighs
 and may Amghribhedini be the only protector
 of my knees.

Oh Resesvari please protect my ankles
 and may you oh Papapaharini protect my feet.

Antarbahi radhasco rdhvam
 disa su vidisa suca
 samantat patu jagatah
 pari purnatama priya

Oh most beloved of the Lord of the
 universe(Krishna)please protect me from below
 and above and from all sides
 both day and night.

One who chants this Yamuna Kavacha daily will attain
 Goloka Vrindavana.

These are the one thousand beautiful names of
Srimati Yamuna-devi from Garga-samhita, spoken by
Saubhari-muni to king Mandhata.

1 : kālindī, yamunā, kṛṣṇā, kṛṣṇa rūpā, sanātini,
kṛṣṇa-vaman-sasambhutā, pāramānandā-rupīṇī, goloka
vāsini, śyāmā, 10 : vrindāvana-vinodini, rādhā-sakhī,
rāsa-līlā, rāsa-maṇḍalamandini, nikunja-vāsini-vallī,
raṅga-vallī, manoharā, śrī-rāsa-maṇḍalī-bhutā, yuthī
bhutā, harī-priyā, 20 : goloka-taṭini, divyā, nikunja-
tala-vāsini, dirghormī-vega-gambhirā, puṣpa-pallava-
vāhini, ghanasyāmā, meghamālā, balākā, padma-mālinī,
paripurnatmā, 30 : purṇā, purṇā-brahmā priyā, parā,
mahāvegavatī, sāksān-nikunja dvāra-nirgatā, mahā-nadi,
maṇḍa-gaṭhī, virajā, vega-bhedanī, aneka-brahmaṇḍa-
gatā, 40 : brahmā-drava-sama, kulā, gangā-mīśrā,
nīrjalābhā, nirmalā, saritam, varā, ratna-
addhobhayataṭī, hamsa-padmaḍī-sankulā, nadī, 50
nirmala-pāṇiyā, sarva-brahmaṇḍa-pāvanī, vaikunṭha-
pārikhī, bhutā, pārikhā, pāpa-hārinī, brahma-loka-gatā,
brāhmī, svargā, svarga-nivāsini, 60 : ullasanti,
protpatanti, meru-mālā, mahā-jjvalā, śrī-gaṅgābhāḥ,
sikhariṇī, gaṇḍasāilā - vibhedinī, desaṇ - punanti,
gaṇḍacchantī, vahanti, 70 bhūmi-madhyā-gā, mart-aṇḍa-
tanu-jā, puṇyā, kālinda - girī - nandinī, yama-svasā,
maṇḍa-hāsā, sudvijā, racitāmbarā nilāmbarā, padma-
mukhī, 80 : caranti, caru-darśanā, rambhoruḥ, padma-
nayanā, mādhavī, pram-adottamā, tapas caranti, susronī,
kujaṇ-nupura-mekhalā, jala-sthitā, 90 : śyāmalāṅgī,
khāṇḍa vābhā, viharini, gaṇḍivibhisiṇī, vanya,
śrīkṛṣṇa-varam-icchatī, dvārakā-gaṇanā, rājñī, pattar-
ājñī, parāṅgatā, 100 : mahā-rājñī, ratna-bhusā,
gomati-tiracārinī, svakiyā, svasukhā, svārthā,
svabhakta-kārya-sādhini, navalāṅgā, balā, mugdhā, 110 :
varāṅgā, vāma-locanā, ajnāta-yauvanā, dīnā, prabhā,
kānti, dyuti, chavi, su-śodhā, paramā, 120 : kirti,
kūśalā, jñāta yauvanā, navoḍhā, madhyā-gā, madhyā,
prauḍhi, prauḍhā, praḇalbhakā, dhīrā, 130 : adhīrā,
dhairya-dharā, jyeṣṭhā, śreṣṭhā, kulāṅganā, kṣaṇaprabhā,
cāncalārcā, vidyut, sādāmini, tadit, 140 :
svādhinapatikā, lakṣmī, puṣṭā, svādhinā, bhārtṛikā,
kalahantāritā, bhīru, icchā, protkanthitā, akulā,
kaśīpuṣṭhā, 150 : divya-sāyā, govindahita-mānasā,
khaṇḍitā, akhaṇḍa-śobhāḍhyā, vipralabdā, abhisarikā,
virahārtā, virahini, nārī, proṣitā-bhārtṛikā, 160
manini, mānadā, prajñā, maṇḍara-vana-vāsini, jhaṅkā-
rinī, jhaṇatkarī, ragaṇ-maṇjira-nupurā, mekhalā,
mekhalā, kancanī, 170 : kancanāmayī, kancukī,
kancukā-maṇi, śrī-kāṇḍāḍhyā, mahā-maṇi, śrī-hārinī,
padma-hārā, muktā, mukta-phala-arcitā, ratna-kankaṇa-
keyurā, 180 : sphuraḍ-angulī-bhusanā, darpanā,
darpanībhutā, duṣṭa-darpa-vināsinī, kambu-grivā, kambu-
dharā, graiveya-kavirājita, tātākinī, dantadharā.

nemakunḍala-maṇḍitā, 190 : śikhā, bhūṣā, bhāla-puṣpā,
 nāsā-mauktikā-sobhitā, maṇi-bhumigatā, devī, raivat-
 ādrī-vihārīṇī, vṛndāvana-gatā, vṛndā, vṛndāraṇyā-
 nivāsinī, 200 vṛndāvanalatā, mādhyā, vṛndāraṇyā-
 vibhūṣanā, saundarya-lahari, lakṣmī, mathurā-tīrtha-
 vāsinī, viśrānta-vāsinī, kāmyā, rāmyā, gokula-vāsinī,
 210 : rāmaṇa-sthala-sobhādhyā, mahā-vana-mahā-nadī,
 pragaṭā, pronnatā, puṣṭā, bhāratī, bhārata-citā,
 tīrtha-rāja-gatīḥ, gotrā, gangā-sāgara-saṅgamā, 220 :
 saptaṭbhi bhedīṇī, lolā, saptaadvipā - gatābalāt,
 luṭhantī, śaila-bhidyantī, sphurantī, vega-vattarā,
 kancanī, kancanibhumīḥ, kancanī-bhumīḥ-bhāvitā, 230 :
 loka - dr̥stī, loka - līlā, lokā - lokā - calārcitā,
 śailodgatā, svarga-gatā, svargārcā, svarga-pujitā,
 vṛndāvanī, vanādhyakṣā, rakṣā, 240 : kaksā, taṭī, paṭī,
 asikunḍa gatā, kacchā, svacchandā, ucchalitā, adijā,
 kuharasthā, ratha-prasthā, 250 : prasthā, śanta-tarā,
 aturā, ambacchatā, śikarābhā, dardurā, dardurī, dharā,
 pāpankusā, pāpasinhī, 260 : pāpadrumā-kūṭharīṇī, puṇya-
 saṅghā, puṇya-kīrtīḥ, puṇyadā, puṇya-varddhinī, madhor-
 vana-nadī, mukhyā, tulā, tāla-vana-sthitā, kumudvana-
 nadī, 270 : kubjā, kumudāmbhojā-varddhinī, plava-rupā,
 vega-vatī, śimha-sarpādī-vahinī, bahulī, bahudā, bāhvī,
 bahulā-vana-vanditā, rādhā-kunḍa-kalā, 280 : arādhyā,
 kṛṣṇa - kunḍa - jalasrītā, lalīta - kunḍ - gā, ghaṇṭā,
 viśakhā-kunḍa maṇḍitā, govinda-kunḍa-nīlayā, gopa-
 kunḍa-tarangīṇī, śrī-gangā, mānasī-gangā, kusumāmbara
 bhāvinī, 290 : govardhanī, godhanādhyā, mayurī, vara-
 varṇīṇī, sārāsī, nīla-kaṇṭhā-bhā, kujatkokilā-potakī,
 gīrīrāja-prasūḥ, bhurirata-patrā, ata-patrinī, 300 :
 govardhanāṅkā, godantī, divyāusadhī-nidhiḥ, srutiḥ,
 pāradī, pāradā-mayī, nārādī, sārādhi, bhṛtīḥ, śrī-
 kṛṣṇa-caraṇa-nkasthā, 310 : kāmā, kāmavanāncitā, kāmā-
 ṭavī, nandinī, nanda-grāma-mahidharā, brhatsanu-dyutiḥ,
 protā, nandīśvarā-samanvitā, kakilī, kokilā-mayī, 320 :
 bhāṇḍira-kūsa-kauśalā, lohargalā-pradā, karā, kasmīra-
 vasanā vṛtā, barhi-padī, sonapurī, sura-kṣetrā-
 puradikā, nānā-bharaṇa-sobhādhyā, nānā varṇa samanvitā,
 nānā-nārī-kadambādhyā, 330 : nānā-vastā-vīrajita,
 nānā-loka-gatā, varcī, nānā-jala-samanvitā, strī-ratna,
 ratna-nīlayā, lalanā, ratna-ranjinī, rangīṇī, rāga-
 bhūmadhyā, 340 : rāgā, rāga-mahī-ruhā, rāja-vidyā,
 rāja-guhyā, jagatkīrtī, ghaṇāghanā, vilola-ghaṇṭā,
 kṛṣṇāṅgā, kṛṣṇa-deha-samudbhavā, nīla-pankaja-varṇābhā,
 350 : nīla-pankaja-harīṇī, nīlābhā, nīla-padmadhyā,
 nīla-mbhoruhā-vasinī, nāga-vallī, nāga-purī, nāga-
 vallī-dalārcitā, tambula-carcitā, carcā, makaranda-
 manoharā, 360 : sakesāra, keśarīṇī, keśapaśabhisobhitā,
 kajjalābhā, kajjalāktā, kajjali, kalitāṇjanā, alakta-
 caranā, tāmṛā, lakṣtamṛī, 370 : kṛtāmbarā, sindurītā,
 līptā-vapī, su-śrī, śrī khaṇḍa-maṇḍitā, paṭīrā panka
 vasanā, jātā-mamsī, ruqambarā, agurū, gandhāktā, 380 :
 tagarā-śrīta-mārutā, sugandhī-tāla-rucīrā, kunta-
 lalīḥ, sukuntalā, sakuntalā, pamsulasvā, pātivratya-
 parāyanā, suryya-prabhā, suryya-kanyā, surya-dehā-

samudbhavā, 390 koṭi-suryya-pratikāśā suryajā
 surya-nandanī, sanjñā, sanjñā-sutā, svecchā sanjñā
 moda-pradāyini, sanjñā-putrī, sphurac-chāyā, tapanti
 400 : tapa-karini, sāvarṇyānu-bhavā, vedī, vaḍavā,
 saukhya-dayini, śānais-carānujā, kilā, candra-vamsa-
 vivarddhini, candra-vamsa-vadhuh, candrā, 410 :
 candrāvalī - sahayini, candrāvalī, candralekhā, candra-
 kāntā, anugā, amsulā, bhairavi, pingalā, śankī,
 lillāvat yāgarī, 420 : mayī, dhanaśrī, deva-gāndhārī,
 svar-maṇi, guṇa-varddhinī, vraja-mallā, aryandha-karī,
 vicitrā, jaya-kārinī, gāndhārī, 430 : manjarī, tōdī,
 gurjjaryyā, savarī, jayā, karnaṭī, rāgiṇī, gaudī,
 vairāṭī, gaura-vāṭikā, 440 : catus-candra-kalā, herī,
 tallangī, vijayāvātī, tālī, tālasvarā, gaṇā, kriyā-
 māna-prakāśinī, vaiśākhī, cancalā, 450 : cāru, macārī,
 ghughatī, ghata, vairāgarī, sorāṭisā, kaldārī,
 jaladhārikā, kāmakarā-śrī, kalyāṇī, 460 : gauda-
 kalyāṇa-miśritā, rāma-sanjivini, helā, mandārī, kāma-
 rupinī, sārangī, māruti, hoḍhā, sāgarī, kāma-vadinī,
 470 : vaibhāsi, mangalā, cāndrī, rāsa-maṇḍala-maṇḍanā,
 kāmadhenu, kāma-latā, kāmāḍā, kamanīyakā, kalpa-vṛkṣa-
 sthālī, sthulā, 480 : sudhā-saudha-nivāsinī, goloka-
 vāsinī, subhru, yaṣṭibhri, dvāra-pālikā, śṅgāra-
 prakarā, śṅga, svacchā, śayyopakārikā, pārṣadā, 490 :
 sumukhī, sevyā, śrī-vṛndavana-pālikā, nikunja-bhrt,
 kunjā-punjā, guṇjā-bharana-bhuṣitā, nikunja-vāsinī,
 proṣyā, govarddhana-taṭī, bhavā, 500 : viśākhā, lalitā,
 ramā, virajā, madhu-mādhavi, ekānaikā-sakhī, śuklā,
 sakhī-madhyā, mahā-manāḥ, śrutirupā, 510 : rṣirupā,
 maithilāḥ, kauśalāḥ, striyaḥ, ayodhyā-pura-vāsinī,
 yajna - sitāḥ, pulindakāḥ, ramā - vaikuṇṭha - vāsinī,
 śveta - dvīpa - sakhī-janaḥ, urdhva-vaikuṇṭha-vāsinī,
 520 : divyājita-padāśritā, śrī-lokācala-vāsinī, śrī-
 sakhyā, sāgarodbhavā, divyā, adivyā, divyāṅgā, vyāptā,
 strigunā-vṛttayā, bhūmi-gopyo, 530 : divyanārya, latā,
 auśadhi, virudhā, jālandharyyā, sindhusutā, prthu-
 barhiṣmati-bhavaḥ, divyāmbarā, apsarasāḥ, sautalā,
 540 : nāga - kanyakāḥ, param - dhāma, param brahmā,
 pauraṣī, prakṛti, parā, taṭasthā, guṇa-bhu, gitā,
 guṇa-guṇamayī, 550 : cidghanā, sada-sat, mālā, drṣṭi,
 drṣya, guṇa-karī, mahattattva, ahankārah, manāḥ,
 buddhī, 560 : pracetanā, caturthī, svāntarātmā,
 caturddhā, caturakṣarā, caturvyuhā, caturmurtir,
 vyomā, vāyuh, ado-jalam, 570 : mahī, śabdaḥ, rasaḥ,
 gandhaḥ, sparśaḥ, rupam, anekadhā, karmendriyam, karma-
 mayī, jñānam, 580 : jñānendriyam, dvidhā, tridhā,
 adhibhutam, adhyātmam, adhidaivam, adhithitam, jñāna-
 sakti, kriyā-sakti, sarvadevā-dhīdevatā, 590 : tatva-
 sanghā, virāḍ-murti, dhāranā, dhāranā-mayī, śrutib,
 smṛti, veda-murti, samhitā, garga-samhitā, paraśarī,
 600 : iśā, sṛṣṭi, pārahamsī, vidhātrkā, yājna-vaikī,
 bhāgavati, śrīmad-bhāgavatārcitā, rāmāyaṇa-mayī, rāmā,
 purāṇa-puruṣa-priyā, 610 : purāṇa-murti, puṇyāṅgā,
 śāstra-murti, mahonnatā, maṇiṣā, dhīśānā, buddhī,
 vanī, dhi, śeṣuṣī, 620 : mati, gāyatrī, veda-

sāvitrī, brāhmaṇī, brahma-lakṣaṇā, durgā, parṇā, satī,
 satyā, 630 : pārvatī, candikā, ambikā, āryā, dakṣayanī,
 dākṣī, dakṣa-yaṇa-vighātinī, pulomajā, śacī, indrānī,
 640 : devī, deva-varā, arpitā, vayuno, dhārinī, dhanyā,
 vāyavī, vāyu-vegagā, yamānujā, sanyamanī, 650 : sanjñā-
 chāyā, sphurad-dyutiḥ, ratnavedī, ratnavṛndā, tārā,
 tarāṇa maṇḍalā, ruciḥ, śantī, kṣamā, śobhā, 660 :
 dayā, dakṣā, dyutiḥ, trapā, talā, tustī, vibhā,
 puṣṭhī, santustī, suṣṭhu-bhāvanā, 670 : caturbhuja,
 caru-netrā, dvibhuja, aṣṭa-bhuja, balā, śankha-hastā,
 padma-hastā, cakra-hastā, gadādhara, niṣaṅga-dhārinī,
 680 : carma-khaḍga paṇī, dhanur-dhara, dhanuṣṭan,
 kārinī, yoddhri, daityodbhaṭa-vināśinī, ratha-sthā,
 garuḍārudhā, śrī-kṛṣṇa-hṛdaya-sthitā, vāśī-dhara,
 690 : kṛṣṇa-veśā, śragviṇī, vana-mālīnī, kṛitā-
 dhārinī, yānā, maṇḍa-maṇḍa-gatirgatiḥ, candra-koṭi-
 pratikāśā, tanvī, komala-vigraḥ, bhāṣmī, 700 :
 bṛiṣma-sutā, bhīmā, rukmiṇī, rukma-rupiṇī, satyabhāmā,
 jāmbavatī, satyā, bhadrā, sudakṣiṇā, mitra-vṛndā, 710 :
 sakṣī-vṛṇḍa, vṛndā-raṇya-dhva-jordhvagā, śṛṅgāra-kārinī,
 śṛṅgā, śṛṅgabhuḥ, śṛṅga-dā, kha-gā, tīlīkṣā, ikṣā,
 smṛtiḥ, 720 : spardhā, sprha, śraddhā, sva-nirvṛtiḥ,
 īśā, trīṣṇā, bhīdā, prītiḥ, hinsā, yāncā, 730 : klāmā,
 kṛṣṇī, āsā, nidrā, yoga-nidrā, yoginī, yoga-dā, yugā,
 niṣṭhā, pratiṣṭhā, 740 : samitiḥ, satvapraṁkṛtiḥ,
 uttamā, tamah-praṁkṛtiḥ, durmarṣī, rajah-praṁkṛtiḥ,
 ānatiḥ, kriyā, akriyā, kṛtiḥ, 750 : glāṇī, sāttvikī,
 adhyatmiki, vṛṣā, sevā, śikhāmaṇī, vṛddhiḥ, ahuṭiḥ,
 aumatiḥ, dyuḥ, 760 : bhuḥ, rajjuḥ, vidāmnī, śad-vargā,
 saṁhitā, saukhya-dayanī, ukṭiḥ, prokṭiḥ, deśabhāṣā,
 prakṛtiḥ, 770 : pingalod-bhavā, nāgabhāṣā, nāgabhusā,
 nāgarī, nagarī, nagā, nauḥ, naukā, bhava-nauḥ, bhāvya,
 780 : bhava-sāgara-setukā, mano-mayī, daru-mayī,
 saikatī, śikatā-mayī, lekhyā, lepyā, maṇi-mayī,
 pratimā, hemanirmitā, 790 : śailī, śaila-bhavā, śilā,
 śikarābhā, calā, acalā, asthitā, sva-sthitā, tulī,
 vaidikī, 800 : tāntrikī, vidhiḥ, sandhyā, sandhyā-
 bhravasanā, veda-sandhiḥ, sudhā-mayī, sāyantānī, śikhā,
 vedhyā, suksmā, 810 : jīva-katākṛtiḥ, ātmabhutā,
 bhāvitā, aṇvī, prahvī, kamala-karṇikā, nīrajanī, māhā-
 vidyā, kaṇḍalī, kārya-sādhinī, 820 : puṣā, pratiṣṭhā,
 vipulā, punanti, pāra-laukikī, śuklā, sukṭiḥ, mauktikā-
 bhā, pratī, paramesvarī, 830 : virajā, usṇīk, virāṭ,
 veṇī, veṇukhā, veṇu-nadinī, āvartinī, vārtikadā,
 vārttā, vṛttiḥ, 840 : vimāna-gā, rāsādhya, rāṣiṇī,
 rāṣī, rāsa-maṇḍala-maṇḍalī, gopa-gopīśvarī, gopī, gopī-
 gopāla-vanditā, go-cāriṇī, gopa-nadī, 850 : gopānanda-
 pradāyīṇī, paśa-vyadā, gop-sevyā, koṭīśo go-gaṇāvṛtā,
 gopā-nugā, gopavatī, govinda-pada-pādukā, vṛṣabhānu-
 sutā, ukā-rādhā, śrī-kṛṣṇa-vaśa-kārinī, 860 : kṛṣṇa-
 prānādhikā, śāśvad-rasikā, rasikeśvarī, avaṭodā,
 tamraparṇī, kṛtamālā, viḥāyasī, kṛṣṇā, veṇā,
 bhīmarathī, 870 : tapī, revā, mahāpagā, vaiyāsakī,
 kāverī, tungabhadra, sarasvatī, caḍhrabhāgā, vetravatī,
 rsi-kulyā, 880 : kakudminī, gautamī, kauśikī, sindhuḥ,

bāṇagangā, atisiddhi-dā, godāvarī, ratna-mālā, gangā,
 mandakini, 890 : bālā, svar-nadī, jāhnavī, velā,
 vaiṣṇavī, mangalālayā, bālā, viṣṇupadī, proktā, sindhu-
 sāgara-sangatā, 900 : gangā-sāgara-śobhaḍhyā, sūmudrī,
 ratna dā-dhunī, bhāgirathī, swardhunī, bhuḥ, śrī-
 vāmana - padā - cyutā, lakṣmī, ramā, rāgaṇiyā, 910
 bhūrgavi, viṣṇu-vallabhā, śita-arcih, jānakī-mātā,
 kalanka-rahita-kalā, kṛṣṇa-padābja-sambhutā, sarvā,
 tripatha-gāminī, dharā, viśvambharā, 920 : anantā,
 bhumiḥ, dhātrī, kṣamā-mayī, sthirā, dhāritrī, dharāṇī,
 urvī, śeṣa-phaṇā-sthitā, ayodhyā, 930 : rāghava-purī,
 kauśikī, raghu-vansa-jā, mathurā, māthurī, panthā,
 yadavī, dhruva-pujitā, mayāyuh, bilva-nila-dvayā, 940 :
 gangā-dvāra, vinirgatā, kuśāvarta-mayī, dhrauvyā,
 dhruva-maṇḍala-madhyagā, kāsī-śivapurī, śeṣā, vindhyā,
 vārāṇasī, śivā, 950 : avantikā, devapurī, projjvalī,
 ujjayinī, jītā, dvāravatī, dvārakā-mā, kuśabhutā,
 kuśasthalī, mahāpurī, 960 : saptapurī, nandigrāma-
 sthala-sthita, śālagrama-śilā, adityā, sambhala-grāma-
 madhya-gā, vamśa-gopālinī, kṣiptā, harī-mandira-
 vartinī, barhiṣmatī, hastipurī, 970 : śakra-prasthā-
 nivāsinī, daḍimī, saindhavī, jambuḥ, pauṣkarī, puṣkara-
 prasuh, utpalā, āvarta-gamanā, naimiṣī, animiṣādrītā,
 980 : kuruṅgala-bhuḥ, kālī, halmavatī, ārbudī, budhā,
 śukara-kṣetra-viditā, sveta-varāha-dhāritā, sarva-
 tirtha-mayī, tirthā, tirthānām-tirtha-kārinī, 990
 hārinī-sarva-doṣāṇām, dāyinī-sarva-sampadām, varddhinī-
 tejasām, saksād-garbha-vāsa-nikṣntinī, goloka-dhāma-
 dhaninī, nikunja-nijā-manjarī, sarvottamā, sarva-puṇyā,
 sarva-saundarya-sṅkhalā, sarva-tirthopariṣatā, 1000
 sarva-tirth-adhidevatā

Anyone who chants this Yamunā Sahasra-Nama will
 attain Goloka Dhama in this life time

That Yamuna River whose shores are
bedecked with jewels, and whose waves are
reciting the Sama Veda, is blissfully
flowing through Vrindavan.

Swans, cranes, ducks and other birds
are singing the Rig Veda on the
Yamuna who is so dear to Krishna and
should always be remembered.

(Vrindaban-Mahimamrta 3 : 65)

