

# Bhakti Sangha Bhagavatam Class

5.17.1

# Verse, Translation and Purport

|| 5.17.1 ||

śrī-śuka uvāca

tatra bhagavataḥ sākṣād yajña-lingasya viṣṇor vikramato vāma-  
pādāṅguṣṭha-nakha-nirbhinnordhvāṇḍa-kaṭāha-vivareṇāntaḥ-  
praviṣṭā yā bāhya-jala-dhārā tac-caraṇa-paṅkajāvanejanāruṇa-  
kiñjalkoparañjitākhila-jagad-agma-malāpahopasparśanāmālā sākṣād  
bhagavat-padīty anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena  
yuga-sahasropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-  
padam āhuḥ.

**Śukadeva Gosvāmī said:** My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada ["situated on Lord Viṣṇu's lotus feet"].

In this verse, Śukadeva Gosvāmī describes the glories of the Ganges River.

The water of the Ganges is called patita-pāvanī, the deliverer of all sinful living beings.

It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally.

Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead.

Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially.

Many sages, including Śaṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā and Narmadā flow there.

Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

vārāhe vāma-pādam tu  
tad-anyeṣu tu dakṣiṇam  
pādam kalpeṣu bhagavān  
ujjahāra trivikramaḥ

Standing on His right foot and extending His left to the edge of the universe, Lord Vāmana became known as Trivikrama, the incarnation who performed three heroic deeds.

# Section-I

**Glories of Living on the  
Banks of Holy Rivers**



॥ 6 ॥

je-dina gr̥he, bhajana dekhi,  
gr̥hete goloka bhāya  
caraṇa-sīdhu, dekhiyā gaṅgā,  
sukha nā sīmā pāya

Every day Goloka Vṛndāvana appears in my home when I see Lord Hari being worshiped there. My joy knows no bounds when I see the Ganges, a river of nectar emanating from the Lord's lotus feet.

yā vai lasac-chrī-tulasī-vimiśra-  
krṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |  
punāti seśān ubhayatra lokān  
kas tām na seveta marīṣyamāṇaḥ

Who at the point of death (**kaḥ marīṣyamāṇaḥ**) would not serve the Gaṅgā (**tām na seveta**) who (**yā**), carrying water (**ambu-netrī**) made excellent (**abhyadhika**) by the dust of Kṛṣṇa's feet (**krṣṇāṅghri-reṇu**) mixed with beautiful tulasī (**lasat-śrī-tulasī-vimiśra**), purifies the worlds (**punāti lokān**) along with their leaders (**sa īśān**) inside and outside, above and below (**ubhayatra**) (SB 1.19.6)

Mahārāja Parīksit, just after receiving the news of his death within seven days, at once retired from family life and shifted himself to the sacred bank of the Yamunā River.

Generally it is said that the King took shelter on the bank of the Ganges, but according to Śrīla Jīva Gosvāmī, the King took shelter on the bank of the Yamunā.

Śrīla Jīva Gosvāmī's statement appears to be more accurate because of the geographical situation.

Mahārāja Parīkṣit resided in his capital Hastināpura, situated near present Delhi, and the river Yamunā flows down past the city.

Naturally the King would take shelter of the river Yamunā because she was flowing past his palace door.

And as far as sanctity is concerned, the river Yamunā is more directly connected with Lord Kṛṣṇa than the Ganges.

The Lord sanctified the river Yamunā from the beginning of His transcendental pastimes in the world.

While His father Vasudeva was crossing the Yamunā with the baby Lord Kṛṣṇa for a safe place at Gokula on the other bank of the river from Mathurā, the Lord fell down in the river, and by the dust of His lotus feet the river at once became sanctified.

It is especially mentioned herein that Mahārāja Parīkṣit took shelter of that particular river which is beautifully flowing, carrying the dust of the lotus feet of Lord Kṛṣṇa, mixed with tulasī leaves.

Lord Kṛṣṇa's lotus feet are always besmeared with the tulasī leaves, and thus as soon as His lotus feet contact the water of the Ganges and the Yamunā, the rivers become at once sanctified.

The Lord, however, contacted the river Yamunā more than the Ganges.

According to the Varāha Purāṇa, as quoted by Śrīla Jīva Gosvāmī, there is no difference between the water of the Ganges and the Yamunā, but when the water of the Ganges is sanctified one hundred times, it is called the Yamunā.

Similarly, it is said in the scriptures that one thousand names of Viṣṇu are equal to one name of Rāma, and three names of Lord Rāma are equal to one name of Kṛṣṇa.

# Glories of Mother Yamuna

**What is the common understanding :  
One of the 7 holy rivers**

**But, as Gaudiya Vaisnavas, we have to learn to appreciate everything including Vrndavan, Srimad Bhagavatam, Yamuna etc. through the eyes fo Sri Caitanya Mahaprabhu:**

**Srila Prabhupada in Introduction to Srimad Bhagavatam  
(Ideal relisher of SB)**



Learning to see Yamuna Devi  
through the eyes of Sri Caitanya  
Mahaprabhu

**Caitanya Mahaprabhu and  
Nityananada Prabhu at Śāntipura**

Sri Caitanya Mahaprabhu, after taking sanyasa and while travelling through Raadh desh (That place of Bengal where Ganga doesn't flow), was very eager to go to Vrndavana...

He saw Nityananda Prabhu also travelling...

|| Madhya 3.24 ||

prabhu kahe,—śrīpāda, tomāra kothāke gamana  
śrīpāda kahe, tomāra saṅge yāba vṛndāvana

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

|| Madhya 3.25 ||

prabhu kahe,—kata dūre āche vṛndāvana  
teñho kahena,—kara ei yamunā daraśana

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, “Just see! Here is the river Yamunā.”

|| Madhya 3.26 ||

eta bali' ānīla tānre gaṅgā-sannidhāne  
āveśe prabhura haila gaṅgāre yamunā-jñāne

Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamunā.

|| Madhya 3.27 ||

aho bhāgya, yamunāre pāiluṅ daraśana  
eta bali' yamunāra karena stavana

The Lord said, “Oh, what good fortune! Now I have seen the river Yamunā.” Thus thinking the Ganges to be the river Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

## || Madhya 3.28 ||

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ  
para-prema-pātrī drava-brahma-gātrī  
aghānām lavitrī jagat-kṣema-dhātrī  
pavitrī-kriyān no vapur mitra-putrī

“O river Yamunā, you are the blissful spiritual water (**cid-ānanda-bhānoḥ**) that gives highest love (**sadā para-prema-pātrī**) to the son of Nanda Mahārāja (**nanda-sūnoḥ**). You are the same as the water of the spiritual world (**drava-brahma-gātrī**), for you can vanquish all our offenses and the sinful reactions incurred in life (**aghānām lavitrī**). You are the creator of all auspicious things for the world (**jagat-kṣema-dhātrī**). O daughter of the sun-god (**mitra-putrī**), kindly purify us by your pious activities (**pavitrī-kriyān nah vapur**).”



# Caitanya Mahaprabhu on the Banks of Godavari

|| Madhya 8.10 ||

pūrvavat 'vaiṣṇava' kari' sarva loka-gaṇe  
godāvarī-tīre prabhu āilā kata-dine

As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the river Godāvarī.

|| Madhya 8.11 ||

godāvarī dekhi' ha-ila 'yamunā'-smaraṇa  
tīre vana dekhi' smṛti haila vṛndāvana

When He saw the river Godāvarī, the Lord remembered the river Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana-dhāma.

# Caitanya Mahaprabhu in Jagannatha Puri

## || Antya 18.1 ||

śaraj-jyotsnā-sindhor avakalanayā jāta-yamunā-  
bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva  
nimagno mūrccchālaḥ payasi nivasan rātrim akhilām  
prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the river Yamunā. Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

|| Antya 18.3 ||

ei-mate mahāprabhu nīlācale vaise  
rātri-dine kṛṣṇa-vicchedārṇave bhāse

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

|| Antya 18.4 ||

śarat-kālera rātri, saba candrikā-ujjala  
prabhu nija-gaṇa lañā beḍāna rātri-sakala

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

|| Antya 18.5 ||

udyāne udyāne bhramena kautuka dekhite  
rāsa-līlāra gīta-śloka paḍite śunite

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā.



|| Antya 18.6 ||

prabhu premāveśe kareṇa gāna, nartana  
kabhu bhāvāveśe rāsa-līlānukaraṇa

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

|| Antya 18.7 ||

kabhu bhāvonmāde prabhu iti-uti dhāya  
bhūme paḍi' kabhu mūrccā, kabhu gaḍi' yāya

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

|| Antya 18.8 ||

rāsa-līlāra eka śloka yabe paḍe, śune  
pūrvavat tabe artha karena āpane

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

|| Antya 18.9 ||

rāsa-līlāra eka śloka yabe paḍe, śune  
pūrvavat tabe artha karena āpane

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

|| Antya 18.24 ||

ei-mata rāsera śloka-sakala-i paḍilā  
śeṣe jala-kelira śloka paḍite lāgilā

Thus all the verses about the rāsa-līlā dance were recited. Then finally the verse concerning the pastimes in the water was recited.

|| Antya 18.25 ||

tābhir yutaḥ śramam apohitum aṅga-saṅga-  
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ  
gandharva-pālibhir anudruta āviśad vāḥ  
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ

“As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance.”

|| Antya 18.26 ||

ei-mata mahāprabhu bhramite bhramite  
āiṭoṭā haite samudra dekkena ācambite

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

|| Antya 18.27 ||

candra-kāntye uchalita taraṅga ujjvala  
jhalamala kare,—yena ‘yamunāra jala’

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the river Yamunā.



|| Antya 18.28 ||

yamunāra bhrame prabhu dhāñā calilā  
alakṣite yāi' sindhu-jale jhānpa dilā

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

|| Antya 18.29 ||

paḍitei haila mūrccā, kichui nā jāne  
kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

|| Antya 18.30 ||

tarāṅge vahiyā phire,—yena śuṣka kāṣṭha  
ke bujhite pāre ei caitanyera nāṭa?

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

|| Antya 18.31 ||

koṇārķera dike prabhure taraṅge lañā yāya  
kabhu ḁubāñā rākhe, kabhu bhāsāñā lañā yāya

Keeping the Lord sometimes submerged and sometimes afloat,  
the waves carried Him toward the Koṇārķa temple.

|| Antya 18.32 ||

yamunāte jala-keli gopī-gaṇa-saṅge  
kṛṣṇa kareṇa—mahāprabhu magna sei raṅge

Śrī Caitanya Mahāprabhu fully merged in the pastimes Lord Kṛṣṇa performed with the gopīs in the waters of the Yamunā.

# Caitanya Mahaprabhu in Adaila Grama

|| Madhya 19.77 ||

sagaṇe prabhure bhaṭṭa naukāte caḍāñā  
bhikṣā dite nija-ghare calilā lañā

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

|| Madhya 19.78 ||

yamunāra jala dekhi' cikkaṇa śyāmala  
premāveśe mahāprabhu ha-ilā vihvala

While crossing the river Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.



|| Madhya 19.79 ||

huñkāra kari' yamunāra jale dilā jhāñpa  
prabhu dekhi' sabāra mane haila bhaya-kāñpa

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the river Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

|| Madhya 19.80 ||

āste-vyaste sabe dhari' prabhure uṭhāila  
naukāra upare prabhu nācite lāgila

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

|| Madhya 19.81 ||

mahāprabhura bhare naukā kare ṭalamala  
ḍubite lāgila naukā, jhalake bhare jala

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

|| Madhya 19.82 ||

yadyapi bhaṭṭera āge prabhura dhairya haila mana  
durvāra udbhata prema nahe samvaraṇa

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.

|| Madhya 19.83 ||

deśa-pātra dekhi' mahāprabhu dhairya ha-ila  
āḍāilera ghāṭe naukā āsi' uttarila

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

|| Madhya 23.37 ||  
kadāham yamunā-tīre  
nāmāni tava kīrtayan  
udbāṣpaḥ puṇḍarīkākṣa  
racayiṣyāmi tāṇḍavam

“O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?”

Jiva Goswami establishes the Glory  
of Mother Yamuna to Akbar

**Material vision**

**Yas tirtha buddhah salile ????**

**CC Madhya 16.281 Purport**



# Descent of Mother Yamuna from Garga Samhita

**Descent of Mother Yamuna from  
Brahma Vaivarta Purana – Krsna  
and Viraja Gopi**

# Eternal Associates and their Devata Counterparts

# Yamunastakam

by Srila Rupa Goswami

॥ १ ॥

bhrātur antakasya pattane ´bhipatti-hāriṇī  
prekṣayāti-pāpino ´pi pāpa-sindhu-tāriṇī  
nīra-mādhurībhir apy aśeṣa-citta-bandhini  
mām punātu sarvadāravinda-bandhu-nandini

“May Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandini**), always purify me (**mām punātu sarvadā**). She saves those who touch her from going to the realm of her brother Yamarāja (**bhrātur antakasya pattane abhipatti-hāriṇī**), and merely seeing her (**prekṣaya**) exonerates (**tāriṇī**) even greatly sinful people (**ati-pāpinah api**) from the reactions to their sins (**pāpa-sindhu**). The attractiveness of her waters (**nīra-mādhurībhir apy**) captivates everyone’s heart (**aśeṣa-citta-bandhini**).”

॥ 2 ॥

**hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā  
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā  
snāna-kāma-pāmarogra-pāpa-sampad-andhini  
mām punātu sarvadāravinda-bandhu-nandini**

“Yamunā-devī adorns (**abhimaṇḍita**) Indra’s massive Khāṇḍava forest (**uru-khāṇḍavā**) with her enchanting current (**hāri-vāri-dhārayā**), and upon her blooming white lotuses (**puṇḍarīka-maṇḍala-udyad**), birds such as wagtails always dance (**aṇḍajāli-tāṇḍavā**). Simply desiring to bathe in her crystalline waters (**snāna-kāma-pāmara**) pardons one from even the greatest of sins (**ugra-pāpa-sampad-andhini**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandini**), always purify me (**mām punātu sarvadā**).”

॥ 3 ॥

śīkarābhimṛṣṭa-jantu-durvipāka-mardinī  
nanda-nandanāntaraṅga-bhakti-pūra-wardhinī  
tīra-saṅgamābhilāṣi-maṅgalānubandhinī  
mām punātu sarvadāravinda-bandhu-nandinī

“Sprinkling a single drop of her water (**śīkara abhimṛṣṭa**) upon oneself frees one from the reaction to even the most heinous crime (**jantu-durvipāka-mardinī**). She increases the flow of devotion (**bhakti-pūra-wardhinī**) for Nanda-nandana Śrī Kṛṣṇa (**nanda-nandana**) within one’s heart (**antaraṅga**) and blesses anyone (**maṅgala anubandhinī**) who simply desires to reside on her banks (**tīra-saṅgama abhilāṣi**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandinī**), always purify me (**mām punātu sarvadā**).”

॥ 4 ॥

dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī  
śrī-mukunda-nirmitoru-divya-keli-vedinī  
kānti-kandalībhir indranīla-vṛnda-nandinī  
mām punātu sarvadāravinda-bandhu-nandinī

“She pierces through (**bhedinī**) the seven concentric circular islands (**dvīpa-cakravāla-juṣṭa**) and seven oceans (**sapta-sindhu**). While she travels across the Bhu-Mandala (**implied**), she manifests (**vedinī**) the divine pastimes (**uru-divya-keli**) that Sri Mukunda performed in the hearts of the devotees (**śrī-mukunda-nirmita**). Her dark, shimmering beauty (**kānti-kandalībhir**) defeats (**nandinī**) the beauty of multitude of precious blue sapphires (**indranīla-vṛnda**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandinī**), always purify me (**mām punātu sarvadā**).”



॥ 5 ॥

māthureṇa maṇḍalena cāruṇābhimaṇḍitā  
prema-naddha-vaiṣṇavādhva-varḍhanāya paṇḍitā  
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī  
mām punātu sarvadāravinda-bandhu-nandinī

“Ornamented (**abhimaṇḍitā**) by the supremely enchanting (**cāruṇā**) land of Mathurā-maṇḍala (**māthureṇa maṇḍalena**), she skillfully (**paṇḍitā**) inspires (**varḍhanāya**) the path of spontaneous devotion (**adhva**) in the hearts of the loving Vaiṣṇavas who bathe in her waters (**prema-naddha-vaiṣṇava**). With her waves (**ūrmi**), which are like playful arms (**dor-vilāsa**), she worships Śrī Kṛṣṇa’s lotus feet (**padmanābha-pāda-vandinī**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandinī**), always purify me (**mām punātu sarvadā**).”

॥ 6 ॥

ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā  
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā  
nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī  
mām punātu sarvadāravinda-bandhu-nandinī

Her attractive banks (**ramya-tīra**) are beautified (**bhūṣitā**) by the groups of mooing cows (**rambhamāṇa-go-kadamba**), and also covered by the rows of splendid Kadamba trees (**kadamba-puṣpa-rāji-rūṣitā**) yielding divinely fragrant kadamba flowers (**divya-gandha-bhāk**). She is delighted (**abhinandinī**) to have the company (**saṅgama**) of Lord Kṛṣṇa's devotees (**nanda-sūnu-bhakta-saṅgha**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandinī**), always purify me (**mām punātu sarvadā**).”

॥ 7 ॥

phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā  
bhakti-viddha-deva-siddha-kinnarāli-pūjitā  
tīra-gandhavāha-gandha-janma-bandha-randhinī  
mām punātu sarvadāravinda-bandhu-nandinī

She is filled with warbling (**kūjitā**) of millions (**lakṣa**) of Mallikaksa swans (**mallikākṣa-haṁsa**) with spreaded wings (**phulla-pakṣa**). She is always worshipped (**pūjitā**) by devotees, siddhas, kinnaras and gandharvas (**bhakti-viddha-deva-siddha-kinnarāli**). Slight contact (**gandha**) of her fragrant breeze (**gandha vāha**) flowing on her banks (**tīra**) destroys samsara (**janma-bandha-randhinī**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandinī**), always purify me (**mām punātu sarvadā**).”

॥ 8 ॥

cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī  
kīrtitāpi durmadaru-pāpa-marma-tāpinī  
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī  
mām punātu sarvadāravinda-bandhu-nandinī

Her splendid spiritual waters (**cid-vilāsa-vāri-pūra**) flow through the Bhur, Bhuvah and Svarga lokas (**bhūr-bhuvah-svar-āpinī**). Singing her glories (**kīrtitāpi**) burns (**tāpinī**) the great terrible sins (**durmada uru-pāpa**) which afflict the heart (**marma**) (offenses that are difficult to overcome). She is fragrant (**bhaṅga-gandhinī**) with scented ointments (**aṅgarāga**) from Lord Kṛṣṇa's transcendental body (**ballavendra-nandana**). May that Yamunā-devī, the daughter of Sūrya the sun-god (**aravinda-bandhu-nandinī**), always purify me (**mām punātu sarvadā**).”

॥ 9 ॥

tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām  
tvām anena bhānu-putri! sarva-deva-veṣṭitām  
yaḥ stavīti vardhayasva sarva-pāpa-mocane  
bhakti-pūram asya devī! puṇḍarīka-locane

“Hey Sūrya-putrī (**bhānu-putri**)! Devī (**devī**)! O lotus eyed one (**puṇḍarīka-locane**)! Please increase (**vardhayasva**) the flood of devotion (**bhakti-pūram**) of that person (**asya**) who chants (**yaḥ stavīti**) these eight verses (**aṣṭakena**) with happy heart (**tuṣṭa-buddhir**) unto you (**tvām**) whose movements are pure (**nirmala ūrmi-ceṣṭitām**), and who is surrounded by all devatas (**sarva-deva-veṣṭitām**), and who delivers one from all sins (**sarva-pāpa-mocane**).

**Yamuna Devi Ki!!!!**

**Jaya!!!**