

Śrī Kṛṣṇa Smaraṇa Sphūr̥ti

Invoking Kṛṣṇa's
Remembrance

Yamunāṣṭakam

Eight Prayers glorifying
Śrīmatī Yamunā Devī

By

Śrīla Rūpa Goswāmī

From

Śrī Stava-mālā

॥ १ ॥

bhrātur antakasya pattane ḥhipatti-hāriṇī
prekṣayāti-pāpino ḥpi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhinī
mām punātu sarvadāravinda-bandhu-nandinī

“May Yamunā-devī, the daughter of Sūrya the sun-god (aravinda-bandhu-nandinī), always purify me (mām punātu sarvadā). She saves (hāriṇī) those who touch her (abhipatti) from going to the realm (pattane) of Yamarāja (antakasya), her brother (bhrātuh), and merely seeing her (prekṣayā) 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-bandhinī).”

viśākhorasi yā viṣṇor
yasyām viṣṇur jalātmani |
nityam nimajjati prītyā
tām saurīm yamunām stumaḥ ||

I praise Yamunā (**tām yamunām stumaḥ**), daughter of the sun (**saurīm**), in whom (**yasyām jalātmani**) Viṣṇu (**viṣṇuh**) always bathes (**nityam nimajjati**) with affection (**prītyā**), who (**yā**), as Viśākhā (**viśākhā**), is on the chest of Viṣṇu (**viṣṇoh urasi**).

Viśākhā should be praised with a stotra. She is equal to the Yamunā. This is proved in the verses.

May the daughter (nandinī) of the sun (aravinda-bandhu),
Yamunā, purify me always.

She is described.

She saves one from attaining (abhipatti-hāriṇī) the city of
her elder brother Yamarāja.

It is said in Yamunā-stora that she is skillful at delivering
those who surrender.

By seeing her, she delivers the most sinful from the ocean
of great sin.

She destroys their sins.

In Yamunā-stotra it is said that she is the doctor for mahāpataka.

She controls hearts of all men and devatās by the beauty of her water.

|| 2 ||

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

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

She decorated the huge Khāṇḍava forest with her attractive currents.

Among her white lotuses, flocks of birds dance.

She diminishes the piles of intense sin of low persons who desire to bathe in her water.

Just by the desire to bathe in her waters great sins are destroyed.

|| 3 ||

śīkarābhimṛṣṭa-jantu-durvipāka-mardinī
nanda-nandanāntaraṅga-bhakti-pūra-var dhinī
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-var dhinī**) 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**).”

She destroys the bad karma (durvipāka) of living entities who have touched her water drops (śīkara).

Śīkara means drop of water according to Amara-kośa.

She increases streams of rāga (antaraṅga) bhakti for the son of Nanda.

She produces auspiciousness for persons who merely desire to live on her bank, without even living there.

|| 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**).”

She pierces the seven oceans served by the seven islands.

Yamunā-stotra says that she associates with the seven oceans.

She rolls over them like a wheel and does not merge into the oceans like rivers.

She has inconceivable power.

She reveals the attractive pastimes manifested by Mukunda. She reveals his pastimes. The next line is clear.

In Yamunā-stotra it is said that her color is dark like a blue lotus.

Logicians will speculate that actually the water is white in color since by throwing it in the air it is seen to be white and that though water is actually white in color, by contacting the black earth, Yamunā water seems to be black.

But that is refuted here, since inconceivable matters are not subject to material logic.

Yamunā-stotra says that the water of the Yamunā is black.

Water thrown in the air is seen to be white, but one could say that this was caused by light from the stars.

|| 5 ||

māthureṇa maṇḍalena cāruṇābhimaṇḍitā
prema-naddha-vaiṣṇavādhva-vardhanāya 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 (**vardhanāya**) 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**).”

By her beauty she decorates other mountains, towns and forests. She is decorated with attractive Mathurā.

She attains beauty by that.

She is skillful at spreading the tradition of rāgānugā bhakti (prema-naddha-vaiṣṇavādhva).

This means that by bathing in her, that bhakti manifests on its own.

She bows down to the feet of Kṛṣṇa by the movements of her waves which are arms.

Sukadeva says:

**nadyas tadā tad upadhārya mukunda-gītam
āvarta-lakṣita-manobhava-bhagna-vegāḥ
āliṅgana-sthagitam ūrmi-bhujair murārer
grhṇanti pāda-yugalaṁ kamalopahārāḥ**

When the rivers (**nadyas tadā**) hear (**upadhārya**) the flute-song of Kṛṣṇa (**tad mukunda-gītam**), their minds begin to desire him (**manobhava**), and thus the flow of their currents is broken (**bhagna-vegāḥ**) and their waters are agitated, moving around in whirlpools (**āvarta-lakṣita**). Then with the arms of their waves (**ūrmi-bhujaih**) the rivers embrace (**āliṅgana-sthagitam**) Murāri's lotus feet (**murāreh pāda-yugalaṁ**) and, holding on to them (**grhṇanti**), present offerings of lotus flowers (**kamala upahārāḥ**). SB 10.21.15

॥ 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 (**rūṣitā**) by the rows (**rāji**) of splendid Kadamba trees (**kadamba-puṣpa**) 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**).”

She is decorated with herds of mooing cows on both her attractive banks.

She is endowed (rūṣitā) with rows of flowering kadamba trees having attractive scent.

She becomes joyous on associating with the devotees of Nanda's son.

॥ 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**).”

She resounds with thousands of joyous swans.

Mallikākṣa is a swan with grey face and legs according to Halāyudha.

This represents other types of swans also.

She is served by groups of devatās intent on serving the Lord (bhakti-viddha).

She destroys bondage to birth by the small touch (gandha) of the wind from her banks.

Gandha-vāhaḥ means wind according to Amara-kośa.

Gandha means a particle according to Haima.

cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī
kīrtitāpi durmadoru-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 Krsna'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**).”

She attains the three worlds by her flow of spiritual water.

She crosses the three worlds just as she surpasses the seven oceans.

In Yamunā-stotra it is said she is spiritual (brāhmī) and full of spiritual knowledge (brahma-vidyā).

She is glorified.

She burns the sources of great sin (durmada).

Yamunā-stotra says she burns (tāpinī).

She is fragrant with the fragments of cosmetics like catuḥsama of Kṛṣṇa (when he plays in the water).

॥ ९ ॥

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**).

The author prays for the result, prema for Kṛṣṇa, for the reciter of the poem.

O daughter of the sun, Śrī Yamunā!

For the person satisfied in mind who praises you by this aṣṭaka, increase the rāga bhakti for Kṛṣṇa with lotus eyes.

Kṛṣṇa is described.

He removes sin up to ignorance (sarva-pāpa-mocane).

O shining one (devī)! Yamunā is described.

She has actions which are pure waves.

She is surrounded by all devatās.

The meter is tūṇakam.

Yamunāṣṭaka has been explained.