



Wondrous Glories of vraja

From Sri Bhakti-ratnakara

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Wondrous Glories of Vraja

From Sri Bhakti-ratnākara
of Śrīla Narahari Chakravarti Thākura

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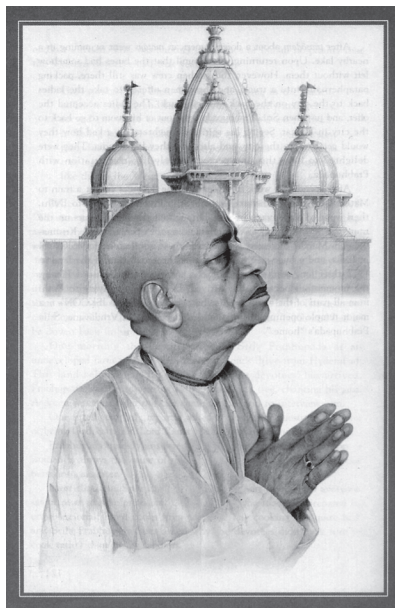
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Dedicated to....

His Divine Grace A.C.Bhaktivedanta Swami Prabhupada



“If one takes shelter of Vṛndāvana under Vṛndāvanēśvarī, Śrīmatī Rādhārāṇī, certainly all the problems of his life are solved very easily.”

~Sri Prabhupada (Srimad Bhagavatam 4.8.24p)

Preface

There's more to this world than meets the eye. This would certainly be true for a holy place called Mathurā-maṇḍala or Vraja, situated 90 miles east of Indian capital New Delhi. This is the place where Lord Kṛṣṇa appeared 5000 years ago and performed His uncommon pastimes. This place holds special importance to the followers of Vedic religion and millions flock to this region every year.

India's spiritual culture degraded under foreign subjugation and also in post-independence era due to the government's apathy. This neglect was visible in India's temples and holy places. Once vibrant and flourishing, these places became dilapidated and dirty. After India's independence, the government declared the factories and malls to be India's new temples and synagogues. Western materialism replaced the age old traditional values.

This state of affairs is evident as one lands in this north Indian district. One is greeted by potholed streets, meandering pigs and overflowing drains. But beneath this chaos, under this filthy covering lies the true spiritual form of this transcendental abode. This can be attested by any one who visits this place. There is something here which captures the heart and mind of the visitor and invokes some inexplicable feelings. This explains why it is on international tourism radar even though there is nothing spectacular here, in an external, superficial sense.

Vedic scriptures tell us that true form of such holy places where the Supreme Lord appears can only be seen by self-realized souls. Until we come to that platform, we can take the clue from such great souls. This book is an endeavour in this direction and it presents excerpts of a dialogue which took place 500 years ago between some great devotees namely, Srila Raghava goswami, Srila Srinivas Acharya and Srila Narottama dāsa Ṭhākura. This dialogue appears in the 5th wave of the famous book, Bhakti-ratnākara, authored by Srila Narahari Chakravarti Thakura. This important book is an encyclopedia of vaisnava lore in post-Chaitanya period.

Finally we can say that no other culture or religion can claim a holy land as all-encompassing and intricate as Vraja, the land of Kṛṣṇa. Hundred and fifty years ago, Mathurā's British magistrate-collector, F.S. Growse, a staunch Catholic, noted, "Almost every spot is traditionally connected with some event in the life of Kṛṣṇa or Rādhā." (Mathurā: A District Memoir)

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1st January 2011

Secunderabad, India



About Sri Bhakti-ratnākara

And Its Author

Bhakti-ratnākara means jewel mine or jewel producing ocean of devotion. It was written in the late eighteenth century by Narahari Chakravarti Thakura, who was also known as Ghanashyam Das. He was the son of Vishvanath Chakravarti Thakur's disciple, Jagannath Chakravarti. He was a noted cook at the Govindadeva temple in Vrindavan, where he studied. Narahari gradually became one of the most prolific Gaudiya writers of the period. Bhakti-ratnākara remains his preeminent work, containing fifteen long chapters and 15,019 verses. His other works include Narottam-vilas, a book on life and teachings of Srila Narottama dāsa Ṭhākura.

Historical accounts of Lord Chaitanya and His associates are found in biographical works such as Chaitanya Bhāgavata of Vrindavan Dasa Thakura, Chaitanya Charitamrta of Kṛṣṇa dāsa Kavirāja Goswami and Chaitanya Mangala of Lochana dasa Thakura. But these works do not cover many other important personalities of the era like Lokanātha Goswami, Gopala Bhatta Goswami or Prabodhānanda Sarasvatī. This is where Sri Bhakti-ratnākara steps in. Also the above books definitely do not describe how the flow of pure devotional service as propounded by Sri Rupa was maintained in post-Chaitanya period.

Three stalwart personalities, Srinivas Acharya, Narottama dāsa Ṭhākura and Srila Shyāmananda Paṇḍita appeared on the horizon of Gaudiya Vaisnavism to drive away the darkness that followed

the disappearance of Lord Chaitanya and His associates. These great acharyas carried on the legacy of the sankirtan movement and took it to the next level. Bhakti-ratnākara is perhaps the most prominent and widely read work on the lives of these great personalities.

As far as the bona fides of Bhakti-ratnākara are concerned, Srila Bhaktisiddhānta Saraswati Thakur commissioned the Gaudiya Math edition, which means that in general he accepted the book, and he conceded that in terms of topography (in relation to Vrindavan and Navadvīpa) and in terms of siddhanta it had much to offer. Moreover, his father and spiritual mentor, Bhaktivinode Thakur, heavily relied on Bhakti-ratnākara in order to restore the important places of Lord Chaitanya's pastimes. Srila Prabhupada, too, quotes Bhakti-ratnākara in dozens of places in his translations and purports.

As far as mainstream academic world is concerned, Bhakti-ratnākara is accepted by the scholars in general also. D.C. Sen recommends this book as the most important history book of the period. B.B. Majumdar, one of this century's foremost authorities on the Gaudiya vaisnavism, concurs:

Narahari Chakravarti was a diligent historian, a fine biographer, an expert in prosody, a painstaking geographer of the areas surrounding Mathurā and Nabadwīp....Narahari Chakravarti collected the data about the life of Shrinivas Acharya and Narottam Thakur from written records and oral traditions more than a century after the demise of these persons.

Finally we can say that Bhakti-ratnākara is revered as an authorized Vaishnava text describing the lives of the great Vaishnava saints and important holy places.

The present book contains excerpts from the 5th wave of Sri Bhakti-ratnākara, covering verses from no. 40 to 122. We have included the verses in original Bengali script to make the edition more complete and to augment the authenticity of the message.





*bhaktiratnākara grantha parama surasa
asvādaha nirantara nā karaha alasa*

Bhakti-ratnākara is a storehouse of nectar. Give up lethargy and relish this nectar constantly, twenty-four hours daily.

*mahā mahā pāṣaṇḍīre kaila bhakti dāna
e saba prasāṅga āsvādaye bhāgyavāna*

The book Bhakti-ratnākara is full of wonderful narrations and it has converted staunch atheists into great devotees. These narrations are relished only by the fortunate souls.

*narahari kahe - ei kṛpā kara more
nirantara dubi yena bhaktiratnakare*

Narahari begs for mercy to remain forever drowned in the ocean of pure devotion.

~ The Author of Śrī Bhakti-ratnākara



Wondrous Glories of Vraja or Mathura-maṇḍala



মথুরা-মণ্ডল এই বিংশতিযোজনে ।
ঘুচয়ে পাতক সব যথা তথা স্নানে ॥

*mathurā-maṇḍala ei viṁśati yojana
ghūcaye pātaka saba yathā tathā snāne*

Mathurā-maṇḍala is spread over an area of 20 yojanas (160 miles). One who takes his bath anywhere in this area is freed from all his sins.

তথাহি আদিবাহা—
বিংশতির্যোজনানাস্তু মাথুরং মম মণ্ডলম্ ।
যত্র তত্র নরঃ স্নাতো মুচ্যতে সর্বপাতকৈঃ ॥

tathāhi ādi-vārāhe

*viṁśatir yojanānām tu māthuraṁ mama maṇḍalam
yatra tatra naraḥ snāto mucyate sarva-pātakaiḥ*

In the Ādi-varāha Purāṇa it is said:

My abode, Mathurā-maṇḍala covers an area of 20 yojanas (or 160 miles). A person becomes free from all sins simply by taking a

bath anywhere in this area.

যেছে সূর্যোদয়ে অন্ধকার দূর করে ।
যেছে বজ্রভয়েতে পর্বত কাঁপে ডরে ॥
গরুড়ে দেখিয়া যেছে সর্প পায় ভয় ।
যেছে মেঘঘটা বায়ুস্পর্শে দূর হয় ॥
যেছে তত্ত্বজ্ঞানে দুঃখ না রহে কিঞ্চিৎ ।
সিংহে দেখি' যেছে মৃগ হয়েত কম্পিত ॥
তুণ-পুঞ্জ অগ্নিসংযোগেতে হয় যেছে ।
মথুরা-দর্শনে সর্ব পাপ-ধ্বংস তৈছে ॥

*yaiche suryodaye andhakāra dūra kare
yaiche bhayete parvata kāṅpe dare
garuḍe dekhiyā yaiche sarpa pāya bhaya
yaiche megha ghaṭa vāyu sparṣe dūra haya
yaiche tattva jñāne duḥkha nā rahe kiñcit
simhe dekhi' yaiche mṛga hayeta kampita
tṛṇa-puñja agni saṁyogete haya yaiche
mathurā-darṣane sarva pāpa-dhvaṁsa taiche*

As darkness is destroyed by the rising of the sun, as mountains tremble in fear of Indra's thunderbolt, as snakes dread the sight of Garuḍa, as clouds are dispersed by high wind, as lamentations and sorrows disappear with the dawn of knowledge, as wild animals are frightened in presence of a lion and as heaps of straw are burned to ashes by fire, similarly all the sinful reactions of a living entity are destroyed by the sight of Mathurā.

তথাহি আদিবারাহে—

সূর্যোদয়ে তমো নশ্যেৎ যথা বজ্রভয়ান্নগাঃ ।
তাস্মিৎ দৃষ্ট্বা যথা সর্পা মেঘা বাতহতা ইব ॥
তত্ত্বজ্ঞানাদ্যথা দুঃখং সিংহং দৃষ্ট্বা যথা মৃগাঃ ।
তথা পাপানি নশ্যন্তি মথুরাদর্শনাৎ ক্ষণাৎ ॥

tathahi ādi-vārāhe:

*sūryodaye tamo naśyeta
yathā vajra-bhayān nagāḥ
tārksyat dṛṣṭvā yathā sarpā
meghā vāta-hatā iva*

*tattva-jñānad yathā dukkham
simham dṛṣṭvā yathā mrgāḥ
tathā pāpāni naśyanti
mathurā-darśanāt kṣaṇāt*

Ādi-varāha Purāṇa confirms this statement about Mathurā:

As darkness is vanquished by the sun rise, as elephants fear the goad, as snakes are afraid of Garuḍa, as clouds are scattered by the wind, as unhappiness is destroyed by knowledge, and as deer tremble in front of a lion, so are the sinful reactions destroyed by the sight of Mathurā.

অন্যদ্যথা পাদ্মে পাতালখণ্ডে হরগৌরী-সংবাদে—
যথা তৃণসমূহস্ত জলয়ন্তি স্ফুলিঙ্গকাঃ ।
তথা মহাস্তি পাপানি দহতি মথুরাপুরী ॥

*anyad yathā pādme pātāla khaṇḍe hara-gaurī-saṁvāde
yathā tṛṇa-samūhaṁ tu jalayanti sphuliṅgikāḥ
tathā mahānti pāpāni dahati mathurā-purī*

In the Pātāla-khaṇḍa of Padma Purāṇa, in a conversation between Śiva and Pārvati, the same is confirmed:

As sparks set grass on fire, so does Mathurā-purī destroys even the most grievous sins of living beings.

বিংশতিযোজন এই মথুরামণ্ডলে ।
পদে পদে অশ্বমেধযজ্ঞ-পুণ্য মিলে ॥

*viṁśati yojana ei mathurā-maṇḍale
pade pade aśvamedha-yajña-punya mile*

Each and every step taken within the 20 yajanas of Mathurā gives the same pious result as that of performing an aśvamedha fire sacrifice.

তথাহি আদিবারাহে—

বিংশতির্যোজনানাস্তু মাথুরং মম মণ্ডলম ।
পদে পদেহশ্বমেধীয়ং পুণ্যং নাত্র বিচারণম্ ॥

tatha hi ādi-vārāhe

*viṁśatir yojanānām tu
māthuram mama maṇḍalam
pade pade 'śvamedhīyam
punyam nātra vicāraṇam*

Ādi-varāha Purāṇa states:

My abode, the district of Mathurā is 20 yojanas (160 miles) in size. With every step there one attains the piety of performing an aśvamedha fire-sacrifice. Of this there is no doubt.

জ্ঞানে বা অজ্ঞানেতে যে পাপ উপার্জয় ।
অন্যত্র কৃত সে পাপ মথুরা নাশয় ॥

*jñāne vā ajñānete ye pāpa upārajaya
anyatra kṛta se pāpa mathurā nāśaya*

Knowingly or unknowingly, at different times and places, we commit sinful activities. Reactions of all these sinful activities are destroyed in Mathurā.

তথাহি আদিবারাহে—

অন্যত্র হি কৃতং পাপং মথুরায়াং বিনশ্যতি ।
জ্ঞানতোহজ্ঞানতো বাপি যৎ পাপং সমুপার্জিতম্ ॥

tatha hi ādi-vārāhe

*anyatra hi kṛtaṁ pāpaṁ
mathurāyāṁ vinaśyati
jñānato 'jñānato 'vāpi
yat pāpaṁ samupārjitam*

As stated in Ādi-varāha Purāṇa:

Whatever sinful reactions one may have accrued in the past, knowingly or unknowingly, anywhere in this world, are all destroyed in Mathurā

বহুজন্মার্জিত পাপ মথুরা বিনাশে ।
মথুরামহিমা সর্বপুরাণে প্রকাশে ॥

*bahu-janmārjita pāpa mathurā vināśe
mathurā mahimā sarva-purāṇe prakāśe*

Sinful activities, accumulated over many life-times, are destroyed by the power of Mathurā. Glories of this holy place is described in all the purāṇas.

পাদ্মে পাতালখণ্ডে—

বহুজন্মানি পাপানি সঞ্চিতানি নিবর্তন্তে ।
মথুরাপ্রভবং পাপং নশ্যতি ক্ষণমাত্রতঃ ॥

pādme pātāla-khaṇḍe

*bahu-janmāni pāpāni sañcitāni nivartante
mathurā-prabhavam pāpaṁ naśyati kṣaṇa-mātrataḥ*

According to Pātāla-khaṇḍa of Padma Purāṇa, accumulated stocks of sinful activities from many, many births are vanquished in a moment by the influence of Mathurā.

মথুরায় কৈলে পাপ মথুরা নাশয়ে ।
স্থিতি হৈলে ধর্ম-অর্থ-কাম-মোক্ষ পায়ৈ ॥

mathurāya kaile pāpa mathurā nāśaye
sthiti haile dharma-artha-kāma-mokṣa pāye

Sins committed in Mathurā are destroyed in Mathurā itself. By residing in Mathurā, a person achieves all necessities of human life namely, religiosity, economic development, sense gratification and liberation.

তথাহি বায়ুপুরাণে—

মথুরায়াং কৃতং পাপং মথুরায়াং বিনশ্যতি ।
ধর্মার্থ-কাম-মোক্ষাখ্যং স্থিত্বা তত্র লভেন্নরঃ ॥

tatha hi vāyu purāṇe -

mathurāyām kṛtaṁ pāpaṁ mathurāyām vinaśyati
dharmārtha-kāma-mokṣākhyam sthitvā tatra labhen-narah

According to the Vāyu Purāṇa: Any sin committed in Mathurā is destroyed in Mathurā itself. By living in Mathurā one can also attain the four material perfections of human life namely, religiosity, economic development, sense gratification and salvation.

অন্যত্র প্রারব্ধ পাপ ভুঞ্জে দশ বর্ষ ।
মথুরাতে সে পাপ ভুঞ্জয়ে দিন দশ ॥

anyatra prārabdha pāpa bhuñje daśa varṣa
mathurāte se pāpa bhuñjaye dina daśa

Sins for which one has to suffer for 10 years elsewhere, are

vanquished within 10 days in Mathurā.

তথাহি পাদ্মে পাতালখণ্ডে—

অন্যত্র দশভিবর্ষ্যোঃ প্রারব্ধং ভুঞ্জতে তু যৎ।
কিল্বিষং তন্নহাদেবি মাথুরে দশভির্দিনৈঃ ॥

tathahi pādme pātāla khaṇḍe

*anyatra daśabhir varṣaiḥ
prārabdham bhujyate tu yat
kilviṣam tan mahā-devi
māthure daśabhir dinaiḥ*

The Pātāla-khaṇḍa of Padma Purāṇa says: O goddess, sins that fester for 10 years in other places are destroyed in Mathurā in 10 days.

সর্বতীর্থ অধিক শ্রীমথুরা নিশ্চয়।
কৃষ্ণপ্রিয় স্থান এঁছে অন্যত্র না হয় ॥

*sarva tīrtha adhika śrī mathurā niścaya
kṛṣṇa priya sthāna anyatra nā haya*

Mathurā is the best of all sacred places. There is no place in three worlds which is as dear to Kṛṣṇa.

তথাহি আদিবাহা—

ন বিদ্যতে চ পাতালে নান্তরীক্ষে ন মানুষে।
সমস্ত মথুরায়া হি প্রিয়ং মম বসুন্ধরে ॥ ৬০

tatha hi ādi-vārāhe

*na vidyate ca pātāle
nāntarīkṣe na mānuṣe
samam tu mathurāyā hi
priyam mama vasundhare*

In the Ādi-varāha Purāṇa it is said:

O goddess Earth, neither in hell, heaven, nor in the world of humans, is there any sacred place equal to Mathurā. This is my dearmost abode.

ভারতবর্ষেতে ফল মিলে বহু দিনে ।
সে ফল মিলয়ে এই মথুরা-স্মরণে ॥

*bhārata varṣete phala mile bahu dine
se phala milaye ei mathurā-smaraṇe*

The result obtained by many years of spiritual endeavor in India is obtained simply by remembering Mathurā.

তথাহি স্কান্দে মথুরাখণ্ডে নারদবাক্যম্—
ত্রিংশদ্বর্ষসহস্রাণি ত্রিংশদ্বর্ষ-শতানি চ ।
যৎ ফলং ভারতে বর্ষে তৎ ফলং মথুরাং স্মরন্ ॥

*tatha hi skānde mathurā-khaṇḍe nārada vākyam
triṁśad-varṣa-sahasrāṇi
triṁśad-varṣa-śatāni ca
yat phalam bhārate varṣe
tat phalam mathurām smaran*

Śrī Nārada says in Mathurā-khaṇḍa of skanda Purāṇa:

The pious result attained by three thousand years or thirty thousand years of endeavor in the holy land of India is attained by simply remembering Mathurā once.

যে না দেখি' মথুরা দেখিতে যেবা চায় ।
যথা তথা মৈলে সে মাথুরে জন্ম পায় ॥

ye nā dekhi mathurā dekhite yeba cāya

yathā tathā maile se māthure janma pāya

A person who yearns to see Mathurā and he is unable to do so for some reason and dies without fulfilling this desire, he will be born in Mathurā in next life.

তথাহি পাদ্মে পাতালখণ্ডে—

ন দৃষ্টা মথুরা যেন দিদৃক্ষা যস্য জায়তে ।

যত্র তত্র মৃতস্যস্য মাথুরে জন্ম জায়তে ॥

tathahi pādme pātāla-khaṇḍe

na dr̥ṣṭā mathurā yena

didr̥kṣā yasya jāyate

yatra tatra mṛtasyāpi

māthure janma jāyate

In Pātāla-khaṇḍa of Padma Purāṇa it is stated:

If someone cherishes the hope of visiting Mathurā but never gets the opportunity to do so and dies with this unfulfilled hope, he will surely attain a birth in Mathurā in next life.

সর্বশ্রেষ্ঠ শ্রীমথুরা বহু তীর্থাশয় ।

মথুরাতে তীর্থ যত সংখ্যা নাহি হয় ॥

sarva-śreṣṭha śrī mathurā bahu tīrthāśraya

mathurāte tīrtha yata saṅkhyā nāhi haya

Śrī Mathurā is the best of all places in this universe and it is the shelter of countless holy places. No one can count the number of holy places situated within Mathurā.

তথাহি আদিবাহা—

যষ্টিকোটসহস্রাণি যষ্টিকোটী শতানি চ ।

তীর্থসংখ্যা চ বসুধে মথুরায়াং ময়োদিতা ॥

tathāhi ādi-vārāhe

*ṣaṣṭi-koṭi-sahasrāṇi
ṣaṣṭi-koṭi-śatāni ca
tīrtha-sankhyā tu vasudhe
mathurāyām mayoditā*

In the Ādi-varāha Purāṇa it is said: O Earth-goddess, I have indicated 60 thousand millions and 60 hundred million sacred places that reside in Mathurā-maṇḍala.

তথাহি স্কান্দে মথুরাখণ্ডে—
রজসাং গণনা ভূমেঃ কালেনাপি ভবেন্নপ
মাথুরে যানি তীর্থানি তেষাং সংখ্যা ন বিদ্যতে ॥

tathāhi skānde Mathurā-khaṇḍe

*rajasām gaṇanā bhūme
kālenāpi bhaven nṛpa
māthure yāni tīrthāni
teṣām saṅkhyā na vidyate*

In the Mathurā-khaṇḍa of Skanda Purāṇa it is stated:

O King, in the course of time it may be possible to count the particles of dust on the earth, but it will not be possible to count the number of holy places in Mathurā.

মথুরা নিবাস সৰ্ব শাস্ত্রে উপদেশে।
সৰ্বসিদ্ধি হয় এই মথুরা-নিবাসে।।

*mathurā nivāsa sarva śāstre upadeśe
sarva-siddhi haya ei mathurā-nivāse*

All scriptures instruct us to reside in Mathurā. One attains all perfections in life simply by residing in Mathurā.

কুরু ভো কুরু ভো বাসং মাথুরীয়াং পুরীং প্রতি ।
যত্র গোপ্যাশ্চ গোবিন্দস্নৈলোক্যস্য প্রকাশকঃ ॥

*kuru bhoh kuru bho vāsam
māthurīyām purīm prati
yatra gopyaś ca govindas
trailokyasya prakāśakah*

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

O friends, do live in Mathurā Purī, do reside in Mathurā Purī !
This is the eternal abode of Govinda, the creator of three worlds,
and His beloved cowherd girls.

রে রে সংসারমগ্নাঢ়া শিক্ষামেকান্ততঃ শৃণু ।
যদীচ্ছসি সুখং সান্দ্রং বাসং কুরু মধোঃ পুরে ॥

*re re saṁsāra-magnāḍhya
sikṣām ekām tu me śṛṇu
yadīcchasi sukhaṁ sāndram
vāsam kuru madhoḥ pure*

O friends, plunged in this fearful ocean of birth and death, please listen to this one advice: if you desire intense transcendental bliss, then please reside in Mathurā.

যে মথুরা ত্যজি' করে স্পৃহা অন্যত্রেতে ।
সে অতি পামর মুগ্ধ প্রভুর মায়াতে ॥

*ye mathurā tyaji' kare sprhā anyatrete
se ati pāmara mugdha prabhura māyāte*

One who gives up Mathurā and becomes attached to another place, is a most abominable person and certainly deluded by the illusory potency of the Supreme Lord.

তথাহি আদিবाराহে—

মথুরাঞ্চ পরিত্যজ্য যোহন্যত্র কুরুতে রতিম্ ।
মূঢ়ো ভ্রমতি সংসারে মোহিতো মম মায়য়া ॥

ata evā di-vārāhe

*mathurām ca parityajya
yo 'nyatra kurute ratim
mūḍho bhramati saṁsāre
mohito mama māyayā*

Another quote from Ādi-varāha Purāṇa says:

One who leaves Mathurā and finds happiness in some other place is a great fool. He is bewildered by My illusory potency and continuously wanders in the cycle of repeated birth and death.

তথাহি স্কান্দে মথুরাখণ্ডে চ—

মথুরামপি সংপ্রাপ্য যোহন্যত্র কুরুতে স্পৃহাম্ ।
দুৰ্বুদ্ধৈস্তস্য কিং জ্ঞানমজ্ঞানেন বিমোহিতঃ ॥

tathāhi skānde Mathurā-khaṇḍe

*mathurām api samprāpya
yo 'nyatra kurute spr̥hām
durbuddhes tasya kiṁ jñānam
ajñānena vimohitaḥ*

A similar verse is quoted from Skanda Purāṇa:

He who, although having attained Mathurā, desires to go somewhere else, is a crook with a polluted intelligence. What knowledge can he possibly have since he is bewildered by ignorance.

যার কোন গতি নাই সৰ্ব্ব প্রকারেতে ।
মথুরা তাহার গতি—বিদিত শাস্ত্রেতে ॥

yāra kona gati nāi sarva prakārete
mathurā tāhāra gati - vidita śastrete

One who is completely forsaken and forlorn in this world, Mathurā is his only shelter. This is emphatically declared in all the scriptures.

তথাহি আদিবाराহে—

মাত্রা পিত্রা পরিত্যক্তা যে ত্যক্তা নিজবন্ধুভিঃ ।
যেমাং কাপি গতির্নাস্তি যেমাং মধুপুরী গতি ॥

tathāhi ādi-vārāhe

mātrā pitrā parityaktā
ye tyaktā nija-bandhubhiḥ
yeṣāṁ kvāpi gatir nāsti
teṣāṁ madhu-purī gatiḥ

In the Ādi-varāha Purāṇa it is said:

For them who have been abandoned by family, friends and relatives, and who have no other shelter and nowhere to go, Mathurā is their only shelter and refuge.

সারাং সারতরং স্থানং গুহ্যানাং গুহ্যমুত্তমম্ ।
গতিমন্বেষমাণানাং মথুরা পরমা গতিঃ ॥

sārāt sāratarāṁ sthānaṁ
guhyānām guhyam uttamam
gatim anveṣamānānām
māthure paramā gatiḥ

Mathurā is the ultimate, confidential abode which lies beyond

this material world. It contains the essence of all holy places and it is the supreme destination for the transcendentalists who are searching for the Absolute Truth, the goal of life.

মথুরাতে স্বয়ং কৃষ্ণস্থিতি নিরন্তর।

সবর্বশ্রেষ্ঠ ক্ষেত্র বিস্তারিত মনোহর ॥

*mathurāte svayam kṛṣṇa sthiti nirantara
sarva-śreṣṭha kṣetra vistārīta manohara*

Lord Kṛṣṇa eternally stays in Mathurā in person. It is the best of all holy places in the three worlds and is imbued with great transcendental beauty.

তথাহি আদিবারাহে—

মথুরায়াং পরং ক্ষেত্রং ত্রৈলোক্যে ন হি বিদ্যতে।

যস্যাং বসাম্যহং দেবি মথুরায়াস্তু সবর্বদা ॥

tathāhi ādi-varāhe

*mathurāyām param kṣetram
trailokye na hi vidyate
yasmād vasāmy aham devi
mathurāyām tu sarvadā*

In the Ādi-varāha Purāṇa it is said:

O goddess, there is no place in the three worlds which can match the super-excellence of Mathurā. Therefore I eternally reside there.

তথাহি শ্রীমদ্ভাগবতে চতুর্থস্কন্ধে—

তত্তাত গচ্ছ ভদ্রং তে যমুনায়াস্তটং শুচি।

পুণ্যং মধুবনং যত্র সান্নিধ্যং নিত্যদা হরেঃ ॥

*tat tāta gaccha bhadraṁ te
yamunāyās taṭaṁ śuci
puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ*

In the fourth chapter of Srimad Bhagavatam (4/8/42) it is stated:

My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

তথাহি বিষ্ণুপুরাণে—
হত্বা চ লবণং রক্ষো মধুপুত্রং মহাবলম্ ।
শত্রুঘ্নো মথুরা নাম পুরীং যত্র চকার বৈ ॥ ১

tathāhi viṣṇu-purāṇe

*hatvā ca lavaṇaṁ rakṣo-
madhu-putraṁ mahā-balam
śatruḡhno mathurāṁ nāma
purīm tatra cakāra vai*

Viṣṇu Purāṇa says:

A verse in Viṣṇu Purāṇa says: Śatruḡhna founded the city of Mathurā after killing the powerful demon Lavaṇa, the son of demon Madhu.

শ্রীকৃষ্ণকৃপাতে মথুরাতে রতি হয় ।
পুণ্য-দানতপাদিতে অলভ্য নিশ্চয় ॥

*śrī kṛṣṇa kṛpāte mathurāte rati haya
puṇya-dāna tapādite alabhya niścaya*

Only by the causeless mercy of Kṛṣṇa one can develop the

attraction for His abode Mathurā. This attraction can not be achieved on the strength of pious work, charities or austerities etc.

তথাহি আদিপুরাণে—

ন তৎ পুণ্যৈর্ন তদানৈর্ন তপোভিন তজ্জপৈঃ ।
ন লভ্যং বিবিধৈর্যোগৈর্লভ্যতে মদনুগ্রহাৎ ॥

ādi-vārāhe

*na tat-puṇyair na tat-dānair
na tapobhir na taj-japaiḥ
na labhyaṁ vividhair yajñair
labhyte mad-anugrahāt*

A verse in the Ādi Purāṇa says:

Not by pious activities, not by giving charities, not by austere practices, not by chanting vedic mantras and neither by performing fire sacrifices is Mathurā attained. It is attained only by My causeless mercy.

শ্রীবিষ্ণুঃ কৃপয়া নূনং তত্র বাসো ভবিষ্যতি ।
বিনা কৃষ্ণপ্রসাদেন ক্ষণমাত্রং ন তিষ্ঠতি ॥

*śrī-viṣṇu kṛpayā nūnaṁ
tatra vāso bhaviṣyati
vinā kṛṣṇa prasādena
kṣaṇa mātraṁ na tiṣṭhati*

By the grace of Śrī Viṣṇu one obtains residence in Mathurā. Without His mercy one cannot stay even for a moment there.

তথাহি পাদ্মে উত্তরখণ্ডে—

হরৌ যেষাং স্থিরা ভক্তিভূয়সী যেষু তৎকৃপা ।
তেষামেব হি ধন্যানাং মথুরায়াং ভবেদ্রতিঃ ॥

tathāhi pādme uttara-khaṇḍe

*harau yeṣāṁ sthirā bhaktir
bhūyasī yeṣu tat-kṛpā
teṣāṁ eva hi dhanyānām
mathurāyām bhaved ratiḥ*

In the Padma Purāṇa, Uttara-khaṇḍa, it is said:

Fortunate are the souls who are firmly situated in rendering loving service to Kṛṣṇa and who have attained His great mercy. Only such blessed souls are inclined to live in Mathurā.

মথুরা লভ্য ভগবদ্ভ্যানাদিতে হয় ।
অন্যথা অপ্রাপ্য মধুপুরী সুনিশ্চয় ॥

*mathurā labhya bhagavad-dhyānadite haya
anyathā aprāpya madhupurī suniścaya*

One whose mind is constantly absorbed in Kṛṣṇa in pure love, only such a person can attain the shelter of madhupurī.

তথাহি পাদ্মে নিৰ্ব্বাণখণ্ডে—
যদা বিশুদ্ধাস্তপ-আদিনা জনাঃ
শুভাশ্রয়া ধ্যানধনা নিরন্তরম্ ।
তদৈব পশ্যন্তি মমোত্তমাং পুরীং
ন চান্যথা কল্পশতৈর্দ্বিজোত্তম ॥

tathāhi pādme nirvāṇa-khaṇḍe

*yadā viśuddhās tapa-ādinā janāḥ
śubhāśrayā dhyāna-dhana niranantaram
tadaiva paśyanti mamottamām purīm
na cānyathā kalpa-śatair dvijottama*

In the Nirvāṇa -khaṇḍa of Padma Purāṇa it is said:

O best of the brāhmaṇas, living entities who are purified by austerity and other spiritual practices, whose hearts are filled with auspicious things and who are fixed in constant meditation on Me, only they are able to see my supreme abode known as Mathurā. Others cannot see it in millions of kalpas. (A kalpa is a day of Brahma, consisting of a thousand cycles of four yugas.)

শ্রীমথুরা মোক্ষপ্রদা সর্ব প্রকারেতে ।
পুরাণাদি কহে ব্যক্ত, বিদিত জগতে ॥

*śrī mathurā mokṣa-pradā sarva prakārete
purāṇādi kahe vyakta, vidita jagate*

It is well known and confirmed in the Purāṇas, Mathurā is the bestower of liberation in every respect.

তথাহি আদিবাহা—
যা গতির্যোগযুক্তস্য ব্রহ্মজ্ঞস্য মনীষিণঃ ।
সা গতিস্তুজতঃ প্রাণান্ মথুরায়াং নরস্য চ ॥

tathāhi ādi-vārāhe

*yā gatir yoga-yuktasya
brahmajñasya manīṣiṇaḥ
sā gatis tyajataḥ prāṇān
mathurāyām narasya ca*

In the Ādi-varāha Purāṇa it is said:

What the yogis strive for with various aṣṭāṅga yoga practices, what the jñānis are trying to achieve by realizing brahman, what the thoughtful philosophers acquire after years of contemplation, all that perfection is easily achieved by a person who leaves his body in Mathurā.

তীর্থে চৈব গৃহে বাপি চত্বরে পথি চৈব হি ।
যত্র তত্র মৃত্যুং দেবি মুক্তিং যাস্তি ন চান্যথা ॥

*tīrthe caiva gr̥he vāpi
catvare pathi caiva hi
yatra tatra mṛtā devi
muktim yānti na cānyathā*

O goddess, Mathurā is absolute, one may die anywhere within its boundary, either in one's home or at a holy place or in a courtyard or even on a street, he will attain liberation without any doubt.

কাশ্যাদিপুর্যো যা হি সন্তি লোকে
তাসান্ত মধ্যে মথুরৈব ধন্যা
আজন্মমৌঞ্জীকৃতমৃত্যুদাহৈ-
নুর্গাং চতুর্দ্বা বিদধাতি মোক্ষম্ ॥

*kāśy-ādi-puryo yā hi santi loke
tāsām tu madhye Mathurāiva dhanyā
ā janma-mauñjī-kṛta-mṛtyu-dāhair
nṛṅām caturdhā vidadhāti mokṣam*

Among the various holy cities like Kāśī, Mathurā is most auspicious because she bestows liberation upon human beings in four ways: in Mathurā they may attain liberation by birth, by vows of initiation, by death, or by cremation.

কৃমিকীটপতঙ্গাদ্যা মথুরায়াং মৃত্যু হি যে ।
কূলাৎ পতন্তি যে বৃক্ষাস্তেহপি যাস্তি পরাং গতিম্ ॥

*kṛmi-kīṭa-pataṅgādyā
mathurāyām mṛta hi ye
kūlāt patanti ye vṛkṣās
te 'pi yānti parām gatim*

All living entities who die here in Mathurā district, including insects, worms and moths and even trees which fall with their roots torn up, they all attain the supreme destination.

চাণ্ডালপুক্কসস্ত্রীণাং জীবহিংসারতস্য চ
মথুরাপিণ্ডদানেন পুনর্জন্ম ন বিদ্যতে ॥

pādme pātāla-khaṇḍe

*cāṇḍāla-pukkasa-strīṇām
jīva-himsā-ratasya ca
mathurā-piṇḍa-dānena
punar janma na vidyate*

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

If the ceremony of piṇḍa-dāna (offering homage to dead souls) is performed for some one in Mathurā, even though he or she may be an outcaste, an aborigine, a lady or even a sinful murderer, such a person attains freedom from cycle of birth and death.

প্রণাল্যামিষ্টকে চাপি শ্মশানে ব্যোম্নি মঞ্চকে ।
অট্টালে বা মৃত্তা দেবি মাথুরে মুক্তিমাণুয়ুঃ ॥

*praṇālyām iṣṭake cāpi
śmaśāne vyomni mañcake
aṭṭāle vā mṛto devi
māthure muktim āpnuyuh*

O goddess, dying anywhere in Mathurā district, whether in a ditch, in a house, at a crematorium, in the sky, on a throne, or in a tower, a living entity attains liberation.

অস্তীহ মথুরা নাম ত্রিষু লোকেষু বিশ্রুতা ।
কৃষ্ণপাদরঞ্জোমিশ্রবালুকাপূতবীথিকা ॥

स्पर्शेन रजसस्तस्या मुच्यते जन्मबन्धनां॥

*astīha mathurā nāma
trīṣu lokeṣu viśrutā
kṛṣṇa-pāda-rajo-miśra-
bālukāpūta-vīthikā
sparśanena naras tasya
mucyate sarva-bandhanāt*

Here is glorious Mathurā, famed in three worlds. Its pathways are purified by the dust of Kṛṣṇa's lotus feet. Merely by its touch, people can attain salvation from miseries and bondage of the material world.

তথাহি মথুরাখণ্ডে—

মথুরায়াং বসিষ্যামি যাস্যামি মথুরামহম্।

ইতি যস্য ভবেদ্বুদ্ধি সোহপি বন্ধাৎ প্রমুচ্যতে।।

tathāhi mathurā-khaṇḍe

*mathurāyāṁ vasiṣyāmi
yasyāmi mathurāmham
iti yasya bhaved buddhiḥ
so 'pi bandhāt pramucyate*

In the Mathurā-khaṇḍa it is said:

What to speak of going to Mathurā, even mere desire or thought of going to Mathurā or living in Mathurā is sufficient to guarantee liberation from material world.

বিষ্ণুলোকপ্রদ এই মথুরা-মণ্ডল।

সর্বমতে নাশয়ে জীবের অমঙ্গল।।

*Viṣṇuloka-prada ei mathurā-maṇḍala
sarva-mate nāśaye jīvera amaṅgala*

Mathurā is a bestower of eternal residence in Viṣṇuloka, the spiritual world. It destroys all the inauspiciousness and miseries in lives of those who seek its shelter.

যে পশ্যন্ত্যুচ্যুতং দেবং মাথুরে দেবকীসুতম্ ।
তে বিষ্ণুলোকমাসাদ্য ক্ষরন্তে ন কদাচন ॥ ১৮

*ye paśyanty acyutaṁ devaṁ
māthure devakī-sutam
te viṣṇu-lokam āsādya
kṣarante na kadācana*

Those who get to see the Deity of Kṛṣṇa, the son of mother Devaki in Mathurā, attain the spiritual world and never return to this material world.

যাত্রাং কৰোতি কৃষ্ণস্য শ্রদ্ধয়া যঃ সমাহিতঃ ।
সৰ্বপাপবিনিৰ্মুক্তো বিষ্ণুলোকং স গচ্ছতি ॥

*yātrāṁ karoti kṛṣṇasya
śraddhayā yaḥ samāhitaḥ
sarva-pāpair vinirmukto
viṣṇulokaṁ sa gacchati*

A person who celebrates the festivals of Lord Kṛṣṇa in Mathurā with full faith and attention, becomes free from all sinful reactions and goes back home, back to Godhead.

তথাহি পান্দ্রে পাতালখণ্ডে—

স্ত্রিয়ো ম্লেচ্ছাশ্চ শূদ্রাশ্চ পশবঃ পক্ষিণো মৃগাঃ ।
মথুরায়াং মৃত্যু য়ে চ তে যান্তি পরমাং গতিম্ ॥

tathāhi pādme pātāla khaṇḍe

*striyo mlecchās ca śūdras ca paśavaḥ pakṣiṇo mṛgāḥ
mthurāyām mṛtā ye ca te yānti paramām gatiṁ*

Padma Purāṇa, Pātāla-khaṇḍa states:

Mathurā awards salvation to all those who leave their bodies within its precincts whether they be women, outcastes, laborers or even birds and beasts.

সর্পদষ্টাঃ পশুহতাঃ পাবকাস্মুবিনাশিতাঃ ।
লক্ষ্মাপমৃত্যবো যে চ মাথুরে হরিলোকগাঃ ॥

*sarpa-daṣṭāḥ paśu-hatāḥ
pāvakāmbu-vināśitāḥ
labdhāpa-mṛtyavo ye ca
māthure hari-loka-gāḥ*

Death in Mathurā may be caused by a snake bite, an attack of wild animals, by fire or drowning in water or any other sort of unnatural reasons, but all such living entities dying thus are transferred to Vaikuṅṭhaloka, the abode of Hari.

সর্বাভীষ্টপ্রদ শ্রীমথুরা—শাস্ত্রে কয় ।
যার যে কামনা তারে তাহাই মিলয় ॥

*sarvābhīṣṭa-prada śrī mathurā - śastre kaya
yāra ye kāmanā tāre tāhāi milaya*

Scriptures confirm that Mathurā fulfills all the aspirations of a living being, whether material or spiritual. Whatever one desires there, he receives it accordingly without fail.

तथाहि ब्रह्माण्डपुराणे—

सत्यं सत्यं मुनिश्रेष्ठं ब्रूवे शपथपूर्वकम् ।
सर्वाभीष्टप्रदं नान्यन्मथुरायाः समं क्वचिৎ ॥

tathāhi brahmāṇḍa-purāṇe

*satyaṁ satyaṁ muni-śreṣṭha
brūve śapatha-pūrvakam
sarvābhiṣṭa-pradaṁ nānyan
mathurāyāḥ samaṁ kvacit*

A verse in the Brahmanda Purāṇa says:

It is true, absolutely true! O great sage, I vow that it can not be otherwise. I assure you that there is no other place in this world quite like Mathurā. It can fulfil all desires of all living beings.

तथाहि स्कान्दे मथुराखण्डे—

स्फेदत्रपालो महादेवो वर्तते यत्र सर्वदा ।
यत्र विश्रान्तितीर्थं तत्र किं दुर्लभं फलम् ॥

tathāhi skānde mathurā-khaṇḍe

*kṣetra-pālo mahā-devo
vartate yatra sarvadā
yatra viśrānti-tīrthaṁ ca
tatra kiṁ durlabhaṁ phalam*

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

What remains difficult to be obtained in a place like Mathurā which is protected by Lord Śivā himself and where there are holy places like Viśrāma-ghāṭa?

त्रिवर्गदा कामिनां च मुमुक्षुणां मोक्षदा ।

भङ्गीच्छोर्भङ्गिदा सा वै मथुरामाश्रयेद्दुःखः ॥

*tri-varga-dā kāmīnām yā
mumukṣūṇām ca mokṣadā
bhaktīcchor bhaktidā sāvai
mathurām āśrayed budhaḥ*

What wise man would not seek shelter of Mathurā, which awards the three goals of life (religiosity, wealth and earthly pleasures) to materialists and which grants liberation to they who hanker after liberation, and which bestows devotional service to those who desire devotional service?

শ্রীমথুরামণ্ডল প্রপঞ্চাতীত হন।
কে বর্ণিতে পারে মথুরার গুণগণ ॥

*śrī mathurā-maṇḍala prapañcātīta hana
ke varṇite pāre mathurāra guṇa-gaṇa*

The district of Mathurā is situated beyond this material world of five elements though it appears to be part of it. Who can describe its host of virtues?

তথাহি আদিবाराहे—
অন্যৈব কাচিৎ সা সৃষ্টির্বিধাতুর্ব্যতিরেকিণী।
ন যৎক্ষেত্রগুণান্ বক্তুমীশ্বরোহপীশ্বরো যতঃ ॥

tathāhi ādi-vārāhe

*anyaiva kācit sāvai
vidhātur vyatirekiṇī
na yat kṣetra-guṇān vaktum
īśvaro 'pīśvaro yataḥ*

The Ādi-varāha Purāṇa states:

As even the Lord Himself cannot describe all the super-excellent qualities of Mathurā, this place must be a special creation of Providence.

তন্মণ্ডলং মাথুরং হি বিষুচক্রোপরিস্থিতম্।
পদ্মাকারং সদা তত্র বৰ্ত্ততে শাস্বতং নৃপ ॥

*tan-maṇḍalam māthuram hi
viṣṇu-cakropari sthitam
padmākāraṁ sadā tatra
vartate śāśvataṁ nrpa*

In the Skanda Purāṇa, Mathurā-khaṇḍa, it is said:

O King, this transcendental abode of Mathurā is shaped like a lotus and it is situated on the chakra of Viṣṇu and it shall never perish.

দেবত্রয়রূপ শ্রীমথুরা মনোহিত।
মাথুরশব্দের অর্থ পুরাণে বিদিত ॥

*devatraya-rūpa śrī mathurā manohita
māthura-śabdera artha purāṇe vidita*

Mathurā is the form of the Trinity - Brahmā, Viṣṇu and Śiva. The Purāṇās describe the meaning of word Mathurā.

তথাহি পাদ্মে পাতালখণ্ডে—
মকারে চ থুকারে চ রকারে চান্তুসংস্থিতে।
নিষ্পন্নো মথুরা শব্দ ওঁকারস্য ততঃ সমঃ ॥

tathāhi pādme pātāla-khaṇḍe

*ma-kāre ca thu-kāre ca
ra-kāre cānta-samsthite
niṣpanna māthuraḥ śabda
om-kārasya tataḥ samah*

The Padma Purāṇa, Pātāla-khaṇḍa, again states:

The name Mathurā is equal to the sound of aum (omkāra). As Mathurā contains the letters Ma, u, and a, so does the word aum. These three syllables make up the name of Mathurā.

মহারুদ্রো মকারঃ স্যাৎ থুকোরো বিষ্ণুসংজ্ঞকঃ ।
রকারোহন্তস্থো ব্রহ্মা স্যাৎ ত্রিশব্দং মাথুরং ভবেৎ ॥

*mahā-rūdro ma-kārah syād
thu-kāro viṣṇu-samjñakah
ra-kāro 'ntastho brahmā syāt
tri-sabdam māthuram bhavet*

The word Ma represents Mahārudra Śiva; thu represents Viṣṇu; and ra represents Brahmā. In this way the word Mathurā represents the three deities, Brahmā, Viṣṇu, and Śiva.

অতঃ শ্রেষ্ঠতমং ক্ষেত্রং সত্যমেব ভবত্যুত ।
সা ত্রিদেবময়ী মূর্তির্মথুরা তিষ্ঠতে সদা ॥

*ataḥ śreṣṭha-tamam kṣetram
Satyameva bhavaty uta
sā tri-devamayī mūrtir
māthurī tiṣṭhate sadā*

This is absolutely true and there is not the least exaggeration in the statement that Brahmā, Viṣṇu, and Śiva always reside in Mathurā in the form of deities.

শ্রীমদ্বিষ্ণুভক্তি মথুরাতে লভ্য হয় ।
বিবিধ প্রকারে নানা পুরাণেতে কয় ॥

*śrīmadviṣṇu-bhakti mathurāte labhya haya
vividha prakāre nana purāṇete kaya*

All auspicious devotional service unto the Lord can easily be obtained in Mathurā. This fact is explained in different ways in different Purāṇas.

অন্যেষু পুণ্যক্ষেত্রেষু মুক্তিরেব মহাফলম্ ।
মুক্তৈঃ প্রার্থ্যা হরেভক্তির্মথুরায়ান্তু লভ্যতে ॥

pādme uttara-khaṇḍe

*anyeṣu puṇya-kṣetreṣu
muktir eva mahā-phalam
muktaiḥ prārthya harer bhaktir
mathurāyām tu labhyate*

In the Padma Purāṇa, Uttara-khaṇḍa it is said:

In other holy places, liberation is the greatest reward one can achieve. But in Mathurā one can gain what is prayed for by the liberated—devotional service to Lord Hari.

ত্রিরাত্রমপি যে তত্র বসন্তি মনুজা মূনে ।
হরির্দদ্যাৎ সুখং তেষাং মুক্তানামপি দুর্লভম্ ॥

*tri-rātram api ye tatra
vasanti manujā mune
harir dadyāt sukhaṁ teṣām
muktānām api durlabham*

O great sage, to they who spend even three nights in Mathurā, Lord Hari bestows on them that which even the liberated souls cannot attain. (ie.,precious divine love)

ত্রৈলোক্যবর্জিতীর্থানাং সেবনাদুর্লভা হি যা ।
পরানন্দময়ী সিদ্ধির্মথুরাস্পর্শমাত্রতঃ ॥

brahmāṇḍa-purāṇe

*trailokya-varti-tīrthānām
sevanād durlabhā hi yā
parānandamayī siddhir
mathurā-sparśa-mātrataḥ*

In the Brahmāṇḍa Purāṇa it is said:

The precious attainment of ecstatic love, which is rarely obtained by serving all the holy places in the three worlds, can easily be attained simply by touching the dust of Mathurā.

স্মরন্তি মথুরাং যে চ মথুরেশং বিশাম্পতে ।
সবর্বতীর্থফলং তেষাং স্যাচ্চ ভক্তিহরৌ পরে ॥

*smaranti mathurām ye cā
māthureśam viśāmpate
sarva-tīrtha-phalam teṣām
syāc ca bhaktir harau parā*

The Skanda Purāṇa, Mathurā-khaṇḍa, states: O King, those who constantly remember Mathurā and the King of Mathurā [Kṛṣṇa], attain devotional service unto the lotus feet of Lord Hari which is the end result of all pilgrimages to all holy places.

স্বতো মথুরা পরমফল বিতরয় ।
হেন মথুরায় কেবা না করে আশ্রয় ?

*svato mathurā parama-phala vitaraya
hena mathurāya kebā nā kare āśraya?*

This merciful abode bestows the highest benediction on the living entities. What person in this world would not not seek its shetler?

তথাহি পাদ্মে পাতালখণ্ডে—

অহো মধুপুরী ধন্যা বৈকুণ্ঠাচ্চ গরিয়সী ।

দিনমেকং নিবাসেন হরৌ ভক্তিঃ প্রজায়তে ॥

tathāhi pādme pātāla-khaṇḍe

aho madhu-purī dhanyā

vaikuṇṭhāc ca garīyasī

dīnam ekam nivāsena

harau bhaktiḥ prajāyate

In the Padma Purāṇa, Pātāla-khaṇḍa, it is said:

Oh what a glorious place is Mathurā! It is better than Vaikuṇṭhā in every respect. Anyone who spends even a day in Mathurā will attain devotion to the lotus feet of Śrī Hari.

আদিবাহায়ে—

যদীচ্ছেৎ পরমাং সিদ্ধিং সংসারস্য চ মোক্ষণম্ ।

মথুরা গীয়তাং নিত্যং কর্মণা মনসাপি চ ॥

yadīcchet paramām siddhim

saṁsārasya ca mokṣaṇam

mathurām gīyatām nityam

karmaṇa manasāpi ca

If one yearns for the supreme perfection and release from the cycle of birth and death, he should constantly glorify Mathurā with his body, mind, and words.



THE AUTHOR

Dr. Sahadeva dasa (Sanjay Shah), is a monk in vaisnava tradition. Coming from a prominent family of Rajasthan, India, he graduated in commerce from St.Xaviers College, Kolkata and then went on to complete his CA (Chartered Accountancy) and ICWA (Cost and works Accountancy) with national ranks. Later he received his doctorate.

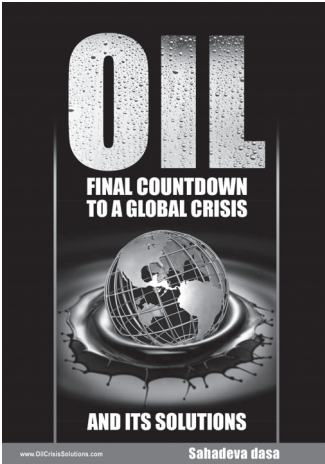
For close to last two decades, he is leading a monk's life and he has made serving God and humanity as his life's mission. His areas of work include research in Vedic and contemporary thought, Corporate and educational training, social work and counselling, travelling in India and abroad, writing books and of course, practicing spiritual life and spreading awareness about the same. He is also the President of ISKCON Secunderabad since almost twenty years.

He is also an accomplished musician, composer, singer, instruments player and sound engineer. He has more than a dozen albums to his credit so far. (SoulMelodies.com) His varied interests include alternative holistic living, Vedic studies, social criticism, environment, linguistics, history, art & crafts, nature studies, web technologies etc.

His earlier books, Oil - A Global Crisis and Its Solutions (oilCrisisSolutions.com), End of Modern Civilization and Alternative future (WorldCrisisSolutions.com) have been acclaimed internationally.



OTHER BOOKS BY THE AUTHOR

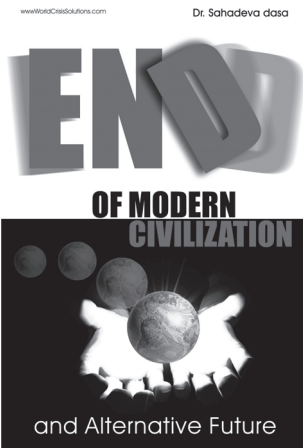


This unique book by the author examines the lifeline of modern living - petroleum. In our veins today, what flows is petroleum. Every aspect of our life, from food to transport to housing, its all petroleum based. Either its petroleum or its nothing. Our existence is draped in layers of petroleum. This book is a bible on the subject and covers every conceivable aspect of it, from its strategic importance to future prospects. Then the book goes on to delineate important strategic solutions

to an unprecedented crisis thats coming our way.

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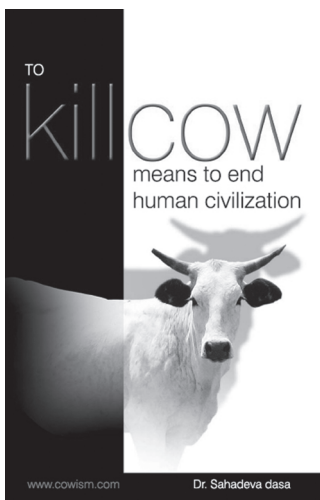


This book by Dr Sahadeva dasa is an authoritative work in civilizational studies as it relates to our future. Dr. dasa studied human civilizations of last 5000 years and the reasons these civilizations went into oblivion. Each of these civilizations collapsed due to presence of one or two factors like neglect of soil, moral degradation, leadership crisis etc. But in our present civilization, all the factors that brought down all the these civilizations are operational with many more additional

ones. Then the book goes on to chalk out the alternative future for mankind.

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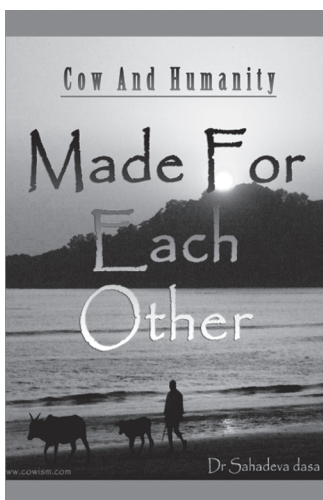
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This landmark book on cow protection delineates various aspects of cow sciences as presented by the timeless voice of an old civilization, Vedas. This book goes on to prove that the cow will be the making or breaking point for humanity, however strange it may sound. Science of cow protection needs to be researched further and more attention needs to be given to this area. Most of the challenges staring in the face of mankind can be traced to our neglect in this area.

Pages-136, www.cowism.com

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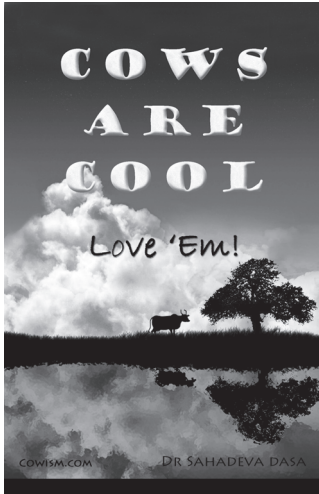
This book discusses the vital role of cows in peace and progress of human society. Among other things, it also addresses the modern ecological concerns. It emphasizes the point that 'eCOWlogy' is the original God made ecology. For all the challenges facing mankind today, mother cow stands out as the single answer.

Living with cow is living on nature's income instead of squandering her capital. In the universal scheme of creation, fate of humans has been attached to that cows, to an absolute and

overwhelming degree.

Pages-144, www.cowism.com

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This book deals with the internal lives of the cows and contains true stories from around the world. Cow is a very sober animal and does not wag its tail as often as a dog. This does not mean dog is good and cow is food. All animals including the dog should be shown love and care. But cow especially has a serious significance for human existence in this world. Talk about cows' feelings is often brushed off as fluffy and sentimental but this book proves it otherwise.

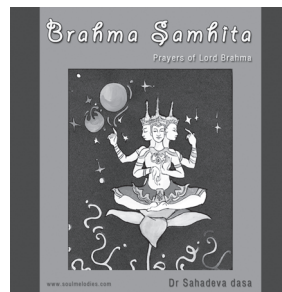
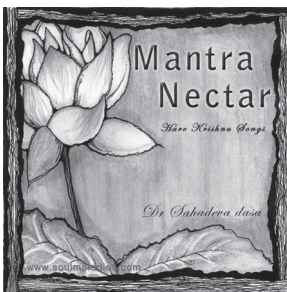
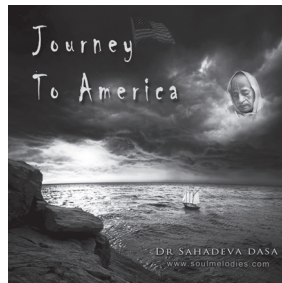
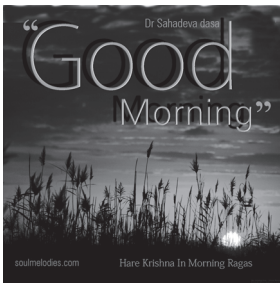
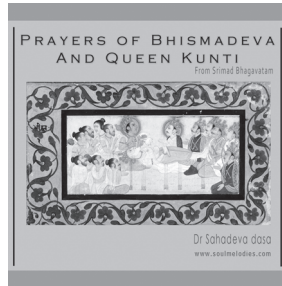
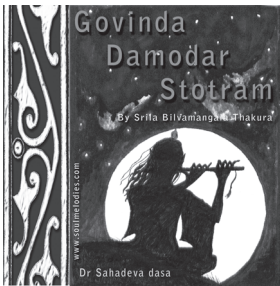
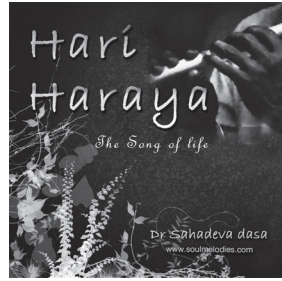
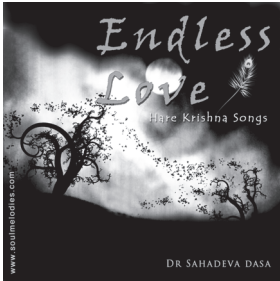
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*jayati mathurā-devī śreṣṭhā purīṣu mano-ramā
parama-dayitā kamsārāter jani-sthiti-rañjitā
durita-haraṇān mukter bhakter api pratipādanā
jagati mahitā tat-tat-krīdā-kathāstu vidūrataḥ*

All glories to goddess Mathurā-devī, the best of holy cities! She enchants the mind, she is most dear to the enemy of Kamsa, and she is adorned with the Lord's birthplace. The city of Mathurā is acclaimed throughout the world for dispelling misery and bestowing liberation and devotion, not to mention the various pastimes the Lord has played there. - Śrī Bṛhad-bhāgavatāmṛta

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