

Sri Govardhana-Vasa-Prarthana-Dasaka

“Ten Appeals for Residence at Govardhan Hill”

Śrīla Raghunātha Dāsa Goswāmī

Śrī Stavāvali



(1)

*nija-pati-bhujā-daṇḍa-cchātra-bhāvam prapadya
prati-hata-mada-dhṛṣṭod-daṇḍa-devendra-garva
atula-prthula-saila-sreni-bhūpa! priyam me
nija-nikāṭa-nivāsam dehi govardhana! tvam*

(2)

*pramada-madana-līlāḥ kandare kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārtham lagnakas tad-dvayor me
nija-nikāṭa-nivāsam dehi govardhana! tvam*

(3)

*anupama-maṇi-vedī-ratna-sinhāsanorvī
ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhībhiḥ saṅkhalayan sva-priyam me
nija-nikāṭa-nivāsam dehi govardhana! tvam*

(4)

*rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler
dyuti-parimala-viddhām śyāma-vedīm prakāśya
rasika-vara-kulānām modam āsphālayan me
nija-nikāṭa-nivāsam dehi govardhana! tvam*

(5)

*hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
priya-sakham iha kaṅṭhe narmaṇālīṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikāṭa-nivāsam dehi govardhana! tvam*



(6)

*sthala-jala-tala-śaṣṭair bhūruha-chāyayā ca
pratipadam anukālam hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakam khyāpayan me
nija-nikaṭa-nivāsam dehi govardhana! tvam*

(7)

*sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
tava nava-gr̥ha-rūpasyāntare kurvataiva
agha-baka-riṣuṅocair datta-māna! drutaṁ me
nija-nikaṭa-nivāsam dehi govardhana! tvam*

(8)

*giri-nṛpa! hari-dāsa-sreṇi-varyeti-nāmā-
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve klpta! vedaiḥ sphutaṁ me
nija-nikaṭa-nivāsam dehi govardhana! tvam*

(9)

*nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyaika-dātaḥ
agaṇita-karuṇatvān mām urī-kṛtya tāntam
nija-nikaṭa-nivāsam dehi govardhana! tvam*

(10)

*nirupadhi-karuṇena śrī-śacī-nandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyenārṇvito 'smi
iti khalu mama yogyāyogyatām mām agr̥hṇan
nija-nikaṭa-nivāsam dehi govardhana! tvam*

(11)

*rasada-daśakam asya śrīla-govardhanasya
kṣiti-dhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadi sukha-de 'smin vāsam āsādya sāksāc
chubhada-yugala-sevā-ratnam āpnoti tūrṇam*

Commentary

Śrī Śrīmad Gour Govinda Swami Mahārāja

Today is the worship of Giri Govardhan. Vaiṣṇavas observe this festival day. In Vṛndāvan there is a great festival. Devotees go to Giri Govardhan and circumlamulate with *sankīrtana* and a great festival is performed. All the Vaiṣṇava temples, especially ISKCON Temples



throughout the world observe this day. It is known as *annakūta-mahotsava*. A great hill of *anna*, food preparations is offered to Giri Govardhan and worshiped in this way.

The Mercy of Śrī Girāja Govardhana

First I will glorify Giri Govardhana, then read from the Kṛṣṇa Book, written by Śrīla Prabhupāda, based on the descriptions given in the Tenth Canto of *Śrīmad-Bhāgavatam*, of how Bhagavān Kṛṣṇa protected the inhabitants of Vrajabhūmi, in Vṛndāvana, from the wrath of King Indra.

I request everyone to sit and hear *kṛṣṇa-kathā* with concentrated attention. Do not feel impatient. If you feel so, then you will never receive the mercy of Giri Govardhana or the mercy of Kṛṣṇa. There should be no disturbance at all. After this lecture we will be offering worship to Giri Govardhana. We will circumambulate Girirāja Govardhana, then offer *ārati* and the *annakūta-mahotsava*, nice foodstuffs have been prepared and will be offered to Girirāja Govardhana and Kṛṣṇa. Then that nice *prasāda* will be distributed to everyone. Therefore be happy receiving the mercy of *bhakta* and Bhagavān. Girirāja Govardhana is a devotee, *bhakta*, and Kṛṣṇa is Bhagavān.

Śrī Caitanya Mahāprabhu Sees Śrī Girāja Govardhana

When Mahāprabhu was staying in Jagannātha Purī *dhama*, Puruṣottama Kṣetra, seeing the different places, in Mahāprabhu's vision they would appear like Vṛndāvan. He would see Jagannātha Vallabha gardens and immediately think of Vṛndāvan. He would see the ocean and he would immediately think of the Yamunā and jump into it. This is Mahāprabhu's *līlā*.

Similarly, Mahāprabhu was going to take bath in the sea when he saw Caṭaka Parvata, a sand dune. Those who have gone to Jagannātha Purī might have seen it. It is situated between the Ṭoṭā-Gopīnātha Temple and Puruṣottama Gauḍīya Maṭha. This Gauḍīya Maṭha was established by Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī. The sand dune known as Caṭaka Parvata is just behind this Puruṣottama Gauḍīya Maṭha. Have you seen it? So as soon as Mahāprabhu saw that Caṭaka Parvata, He thought of Giri Govardhana. It appeared before Him like that. He immediately uttered that verse in the tenth canto of the *Śrīmad-Bhāgavatam* for Giri Govardhan.

*hantāyam adrīr abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ
[Śrīmad-Bhāgavatam, 10.21.18]*

“Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krishna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities -- water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krishna and Balarama, Govardhana Hill appears very jubilant.”

Seeing Giri Govardhan the *gopīs* uttered, “O my dear girl companions this Girirāja, Giri Govardhan has become purified getting the touch of the lotus feet of both Rāma and Kṛṣṇa. He looks so joyful and blissful. He supplies us with clear running water, a fountain of water, nice grass, roots and fruits for our cows and calves and the cowherd men, boys and women. Thereby, Girirāja Govardhan is also offering worship, *puja* to Rāma and Kṛṣṇa. Therefore this mountain, Girirāja Govardhan is one of the chief devotees of Lord Hari, *hari-dāsa-varya*. Nārada, Yudhiṣṭhira, and Uddhava are known as *hari-dāsa*, devotees of Lord Hari. Giri Govardhan is one of the chief devotees of Lord Hari.”

Pure Devotee of the Lord is as Good as Śrī Kṛṣṇa

Śrīmad-bhāgavatam purāṇam amalāṁ [SB 12.13.18], *Śrīmad-Bhāgavatam* is spotless proof. Mahāprabhu has said like this. Mahāprabhu is the authority, *acarya*, therefore we accept Giri Govardhan as a devotee of Lord Hari not as Bhagavān.

There is some misconception. Some devotees worship Giri Govardhan as Bhagavān, Kṛṣṇa and place a peacock feather and flute on him but *Bhāgavatam* says he is one of the devotees of Lord Hari. Mahāprabhu has uttered this verse. Therefore, we should accept Girirāja as a chief devotee of Lord Hari, not as Bhagavān. Though he is a dear devotee, he is as good as Bhagavān, *sākṣād-dhari*. In *Gurvaṣṭaka* we offer this prayer:

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvya eva sadbhīḥ
kīnto prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is to be honoured as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari. [*Śrī Śrī Gurv-aṣṭaka* 7]

He is as good as Lord Hari. Also it is said there are four manifestations of Lord Kṛṣṇa:

*bhāgavata, tulāsī gaṅgāya, bhakta-jane
caturdhā vighraha kṛṣṇa ei cāri sane*
[*Caitanya-bhāgavata, Madhya-līlā, 21.81*]

“Kṛṣṇa appears in this world in four forms—*Śrīmad-Bhāgavatam*, Tulāsī, Gaṅgā and the pure devotees.”

These are four manifestations of Kṛṣṇa in this material world: Bhāgavata [*Śrīmad-Bhāgavatam*], Gaṅgā, Bhakta and Tulāsī. Tulāsī is a dear, pure devotee *tulāsī-preyasi*. These are the four manifestations of Kṛṣṇa. So Girirāja is a dear devotee, a manifestation of Kṛṣṇa, but we accept him as a pure devotee. We should offer worship to Girirāja as a dear devotee, *hari-dāsa-varya*, not as the Lord.



Śrī Caitanya Mahāprabhu Sees Śrī Girāja Govardhana

So when Mahāprabhu saw Caṭaka Parvata He uttered this verse [*Śrīmad-Bhāgavatam*, 10.21.18] and became ecstatic. He ran so swiftly, as swift as the wind, and a wonderful ecstatic mood appeared on His body. All *sāttvika* transformations were there. As He was running one of the *sāttvika* transformations, *stambha* [stunned like a statue] appeared in His body. He stood up and could not move, no movement. At last, He lay on the ground fainted. Devotees headed by Svarūpa Dāmodara Gosvāmī were running to catch up with Mahāprabhu. When they caught up and saw Mahāprabhu had fainted, they all loudly chanted in the ears of Mahāprabhu:

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Then after some time He got back His consciousness. In this way, Mahāprabhu remained in an ecstatic mood the whole day and night. Sometimes in an external mood, sometimes in an internal mood.

So as a daily practice Mahāprabhu was taking bath, taking some food, only externally it was going on. When He would go to see Lord Jagannātha and have *darśana* at the gate, Mahāprabhu would catch hold of the gate keepers' hands and ask, "O please help me to have the *darśana* of the Lord of my heart." He was saying like this because of His intense internal mood. This is Mahāprabhu's *līlā*. So when Mahāprabhu saw Caṭaka Parvata, the sand dune, He thought of Giri Govardhan in Vṛndāvan. Mahāprabhu said Giri Govardhan is *hari-dāsa-varya*. He is one of the chief devotees of Lord Hari.

Śrī Govardhana-Vāsa-Prārthanā-Daśakam

Śrīla Raghunātha Dāsa Gosvāmī

Commentary by Śrīla Gour Govinda Swami Mahārāja

Now I will chant the ten verses of *Śrī Govardhana-vāsa-prārthanā-daśakam*, written by Śrīla Raghunātha Dāsa Gosvāmī in glorification of Girirāja Govardhana.

1. So Raghunātha Dāsa Gosvāmī says, "O Śrīman Giri Govardhan speaking of the mountains, hills which are far and wide spread please give me a place to stay with you. I'd like very much to stay with you because you are lifted by your Master, Bhagavān Kṛṣṇa. Your master, Bhagavān Kṛṣṇa lifted you like an umbrella. You are resting on his hand, thereby Lord Kṛṣṇa crushed the pride of the heavenly King Indra, who was very proud and puffed up because of his opulence." This is the meaning of this verse.

2. "O my dear Govardhan, give me a place to stay with you because you are manifesting the very sweet *līlā* of Rādhā and Kṛṣṇa in each of your caves. Staying with you, I want to see these loving, nectarean, conjugal, sweet *līlā* of Rādhā and Kṛṣṇa."



3. “My dear Govardhan please give me a place with you. If you ask, why do you want a place with me? If you want to see the nice sweet loving conjugal pastimes of Rādhā and Kṛṣṇa you can see them anywhere in Vṛndāvana, everywhere they are going on. Why do you want to stay with me?”

In answer I may say, “Because you are very dear to Kṛṣṇa, my dear Govardhan, you have arranged for Kṛṣṇa to sit on an elevated *śimhāsana* made up of jewels and pearls on you. You have arranged for Kṛṣṇa to sit underneath a tree, by the side of the fountain on you. Valleys are in you, caves are in you. You have also arranged, not only Kṛṣṇa but Kṛṣṇa with Balarāma and all of his cowherd boys have manifested their very nice, sweet, nectarean *līlā* here, thereby you are giving all pleasure. So why shall I stay in any other place than yourself. Therefore, I want to have a place with you.”

4. “O Giri Govardhan please give me a place with you because you are the witness of *dāna-keli-līlā* of the ever-fresh, youthful Rādhā and Kṛṣṇa. You are the reservoir of all *rasas* and mellows and you have made a very nice beautiful erect platform known as *śyāma-vedī* from which a nice scent is there, thereby you are giving pleasure to Rasarāja Kṛṣṇa and His dear devotees. So why shall I want some other place than you.”

5. If you ask, “There are many places in me. Which place do you want to stay?”

In answer I may say, “O my dear Govardhan I want that place that is Rādhā-kuṇḍa. A place in you named Rādhā-kuṇḍa. I want that place to stay because Rādhā-kuṇḍa is very dear to Kṛṣṇa. Therefore it is uncomparable. You are a very dear devotee and friend of Kṛṣṇa, for this reason I want a place there in Rādhā-kuṇḍa. You have a place at Rādhā-kuṇḍa on your chest Confidentially these two new ever-fresh, youthful Rādhā and Kṛṣṇa are always engaged in loving conjugal *līlās* there. This place is befitting for me. While sitting there, I want to see those nice, nectarean, loving conjugal pastimes of Rādhā and Kṛṣṇa like you are seeing.”

6. “Please give me a place with you because you are giving freely your water, land, grass, cooling shade of your trees. At every moment, every step, you are nourishing the cows and calves of Nanda Mahārāja that Kṛṣṇa was tending in Vṛndāvana. Your name is Govardhan because you are nourishing all the cows and calves in three planetary systems. You are known as Govardhana, therefore if I get a place with you, it will be very easy on my part to get the *darśana* of my dearest Lord Kṛṣṇa. Everyday Kṛṣṇa comes there to tend the cows and calves of Nanda Mahārāja.”

7. “By staying in any part of Vṛndāvana you may fulfill your desire, why do you want to stay with me?”

In answer I may say, “O my dear Govardhan, please give me a place with you because Kṛṣṇa who is the enemy of the Aghāsura demon and Bakāsura, has established a new home, a new house in you. He has carried you like an umbrella, thereby he had given protection to all

the inhabitants of Vrajabhūmi from the wrath of the heavenly king Indra. Kṛṣṇa, thereby, has given you much respect and all the people pay you respect. This is the nature of Kṛṣṇa, someone maybe a very unqualified person, insignificant person, but if he stays with his dear devotee who is respected by one and all, very easily he gets the mercy of Kṛṣṇa. I am a very insignificant person, disqualified person, but if I stay with you, then I'll get the mercy of Kṛṣṇa. This is my desire.”

8. O Govardhana, if you say, “This Vṛndāvana is spread for five *yojanas*. One *yojana* is eight miles. Five *yojanas* [forty miles] spread, that is like the body of Kṛṣṇa. So one may stay in any part of Vṛndāvana thereby he can fulfill his desire. So why do you want to stay with me?”

So in answer I may say, “O Girirāja Mahārāja, please see, this verse from the *Śrīmad-Bhāgavatam*, *hari-dāsa-varya*, has come out from the lotus-like mouth, moon-like face of Śrīmatī Rādhārāṇī. This verse says you are the chief of all *hari-dāsas*. This is such a nectarean name you have received. Therefore, all the Vedas have described you as the very new wonderful *tilak* of Vrajabhūmi. This is very clear. What more shall I say? You are the chief of the *hari-dāsas*. So it is a befitting place on my part to stay with you. Therefore, O my dear Govardhana please give a place with you to stay.”

9. O Govardhana, if you ask, “You may fulfil your desire from any of the *vrajavāsīs*. Why are you asking me?”

In answer I may say, “You are very dear to Kṛṣṇa. You are always surrounded by the damsels of Vrajabhūmi, the *sakhīs* and *sakhas*, the cowherd boys, those who are very dear to Kṛṣṇa. Your *rasa* is *sakhya-rasa*, friendship mellow. You are giving all pleasure to the birds, beasts, men and women, to everybody of Vrajabhūmi. That means you are very, very merciful. As soon as Kṛṣṇa touched you, you got up, you lifted yourself up to rest on the left hand of Kṛṣṇa as an umbrella. Thereby Kṛṣṇa gave protection to all the inhabitants of Vrajabhūmi from the wrath of Indra. You are so merciful, why shall I go to some other inhabitant of Vrajabhūmi neglecting you, such a merciful devotee. Why shall I pray to them?”

If you ask, “The *vrajavāsīs* who have taken shelter under me they are very, very dear to Kṛṣṇa but you are not so dear.” Pointing out me you would say I am not so dear. “How can I give you a place?”

So in answer I may say, “O my dear Govardhan you are very, very merciful. I am *dina duḥkhī*. I am most insignificant creature, pauper, poor, please accept me because one who is a very, very merciful Vaiṣṇava, *bhakta*, devotee, he showers his mercy on those who are very, very fallen, insignificant and *dina*. Please give me a place with you and make me a very dear to Kṛṣṇa. If I get a place with you and you shower your mercy then I will be able to become very dear to Kṛṣṇa, otherwise how can I become very dear to Kṛṣṇa?”

10. “Why you will give a place to me, one who is very, very low, degraded, a most insignificant,

pauper. I will give you the reason. It is a fact, I am a great duplicitous person. Duplicity is with me, still Śacīnandana Gaurahari Caitanya Mahāprabhu is supremely merciful. He has handed me over to you. You are very dear to Śacīnandana Gaurahari. You must accept the words of Gaurahari who is very dear to you.”

O Govardhana, if you ask, “Why Śacīnandana Gaurahari sent you from Puruṣottama Kṣetra Jagannātha Puri-dhāma, He must have some purpose?” I say there is no such purpose, no purpose is there, nothing. He is wonderfully merciful. Therefore O my dear Govardhana don’t deliberate on my qualifications or disqualifications, please accept me. You are very, very merciful. Showering your causeless mercy on me, please give me a place with you.”

Ten verses written by Raghunātha Dāsa Gosvāmī on Girirāja Govardhan and his glorification. The concluding verse:

11. These verses, ten verses, known as *Govardhana-vāsa-prārthanā-daśakam*. If somebody will read it with complete faith and devotion he’ll definitely get *bhakti-rasa*, the mellow of *bhakti*. Therefore, one who reads it with complete faith and pure devotion he may very easily get a place with Girirāja Govardhana who is very dear to Rādhā and Kṛṣṇa. Girirāja is *dāsa*, he is a servant of Rādhā and Kṛṣṇa, *hari-dāsa-varyo*, one of the chief devotees of all the *bhaktas*, *hari-dāsas*. He is a great servant. The service he renders is invaluable wealth, gem. So one who reads these ten verses written by Raghunātha Dāsa Gosvāmī, the *Govardhana-vāsa-prārthanā-daśakam*, with love, affection and devotion, very easily will get a place with Govardhana.

This is our philosophy, is it not? He is as good as Lord Hari, same level. Dear devotee is as good as Hari as good as Kṛṣṇa, Govardhana is as good as Kṛṣṇa because he is a dear devotee. That is our philosophy. This is our teaching. There are four manifestations of Kṛṣṇa: Bhāgavata, Tulāsī, Gaṅgā and Bhakta. The dear devotee is a manifestation of Kṛṣṇa. So this should be understood in *tattva*, *tattva-vicāra* [absolute consideration] not *apāra-vicāra*, [apparent consideration].