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CONVERSATION BETWEEN LORD KRISHNA AND NANDA MAHARAJA

Srila Sukadeva Goswami

While staying in that very place with His brother Baladeva, Lord Krishna happened to see the cowherd men busily arranging for a sacrifice to Indra. Being the omniscient Supersoul, the Supreme Lord Krishna already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Maharaja.

Lord Krishna said: My dear father, kindly explain to Me what this great endeavor of yours is all about. What is it meant to accomplish? If this is a ritual sacrifice, then for whose satisfaction is it intended and by what means is it going to be executed? Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral. One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self. When people in this world perform activities, sometimes they understand what they are doing and sometimes they don't. Those who know what they are doing achieve

success in their work, whereas ignorant people do not. Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?

Nanda Maharaja replied: The great Lord Indra is the controller of the rain. The clouds are his personal representatives, and they directly provide rainwater, which gives happiness and sustenance to all creatures. Not only we, my dear son, but also many other men worship him, the lord and master of the rain-giving clouds. We offer him grain and other paraphernalia of worship produced through his own discharge in the form of rain. By accepting the remnants of sacrifices performed to Indra, people sustain their lives and accomplish the threefold aims of religiosity, economic development and sense gratification. Thus Lord Indra is the agent responsible for the fruitive success of industrious people. This religious principle is based on sound tradition. Anyone who rejects it out of lust, enmity, fear or greed will certainly fail to achieve good fortune.

Lord Keshava addressed His father as follows, to arouse anger in Lord Indra: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects

of karma. Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed. Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him? Every individual is under the control of his own conditioned nature, and thus he must follow that nature. This entire universe, with all its demigods, demons and human beings, is based on the conditioned nature of the living entities.

Because it is karma that causes the conditioned living entity to accept and then give up different high-and low-grade material bodies, this karma is his enemy, friend and neutral witness, his spiritual master and controlling lord. Therefore one should seriously worship work itself.

A person should remain in the position corresponding to his nature and should perform his own duty. Indeed, that by which we may live nicely is really our worshipable deity. If one thing is actually sustaining our life but we take shelter of something else, how can we achieve any real benefit? We would be like an unfaithful woman, who can never achieve any actual benefit by consorting with her paramour. The *brāhmaṇa* maintains his life by studying and teaching the Vedas, the member of the royal order by protecting the earth, the *vaiśya* by trade, and the *śūdra* by serving the higher, twice-born classes. The occupational duties of the *vaiśya* are conceived in four divisions: farming, commerce, cow protection and moneylending. Out of these, we as a community are always engaged in cow protection.

The causes of creation, maintenance and destruction are the three modes of nature—namely goodness, passion and ignorance. In particular, the mode of passion creates this universe and through sexual combination causes it to become full of variety. Impelled by the material mode of passion, the clouds pour down their rain everywhere, and by this rain all creatures gain their sustenance. What has the great Indra to do with this arrangement? My dear father, our home is not in the cities or towns or villages. Being forest dwellers, we always live in the forest and on the hills. Therefore may a sacrifice for the pleasure of the cows, the *brāhmaṇas* and Govardhana Hill begin! With all the paraphernalia collected for worshipping Indra, let this sacrifice be performed instead.

Let many different kinds of food be cooked,

from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. And all the available milk products should be taken for this sacrifice. The *brāhmaṇas* who are learned in the Vedic mantras must properly invoke the sacrificial fires. Then you should feed the priests with nicely prepared food and reward them with cows and other gifts. After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill. After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the *brāhmaṇas*, the sacrificial fires and Govardhana Hill. This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the *brāhmaṇas* and Govardhana Hill, and also to Me.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 24. Worshipping Govardhana Hill. Verses: 1-30* ❧

WHY LORD KRISHNA CITED THE KARMA-MĪMĀNSĀ PHILOSOPHY ? *Srila Sridhar Swami*

Sri Krishna presented six theoretical points: 1) that karma alone is sufficient to determine one's destiny; 2) that one's conditioned nature (*svabhāva*) is the supreme controller; 3) that the modes of nature (*guṇas*) are the supreme controller; 4) that the Supreme Lord is simply a dependent aspect of karma; 5) that He is under the control of karma; and 6) that one's occupation is the actual worshipable deity.

Sri Krishna presented these arguments not because He believed them, but rather because He wanted to stop the impending sacrifice to Indra and divert it to Himself in the form of Govardhana Hill. In this way Krishna desired to agitate that falsely proud demigod.

— *From Bhavārtha-dīpikā commentary on Śrīmad-Bhāgavatam by Srila Sridhar Swami » Canto 10: The Summum Bonum » Chapter 24. Worshipping Govardhana Hill* ❧

GOVARDHANA-PUJA *His Divine Grace* *A .C. Bhaktivedanta Swami Prabhupada*

The sacrifice known as Govardhana-puja is observed in the Krishna consciousness movement. Lord Chaitanya has recommended that since Krishna is worshipable, so His land—Vrindavana and Govardhana Hill—is also



Lord Krishna assumed a great transcendental form as Govardhana

worshipable. To confirm this statement, Lord Krishna said that Govardhana-puja is as good as worship of Him. From that day, Govardhana-puja has been going on and is known as *Annakūta*. In all the temples of Vrindavana or outside of Vrindavana, huge quantities of food are prepared in this ceremony and are very sumptuously distributed to the general population. Sometimes the food is thrown to the crowds, and they enjoy collecting it off the ground. From this we can understand that prasadam offered to Krishna never becomes polluted or contaminated, even if it is thrown on the ground. The people therefore collect and eat it with great satisfaction.

The Supreme Personality of Godhead, Krishna, thus advised the cowherd men to stop the *Indra-yajña* and begin the Govardhana-puja in order to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Maharaja, accepted Krishna's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. (Following the inauguration of Govardhana-puja, people in Vrindavana still dress nicely and assemble near Govardhana Hill to offer worship and circumambulate the hill, leading their cows all around.) According to the instruction of Lord Krishna, Nanda Maharaja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering prasadam. The inhabitants of Vrindavana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill. The gopis dressed themselves very luxuriantly and sat in bull-driven carts, chanting the glories of Krishna's pastimes. The *brāhmaṇas*, assembled there to act as priests for Govardhana-puja, offered their blessings to the cowherd men and their wives, the gopis.

When everything was complete, Krishna assumed a great transcendental form and declared to the inhabitants of Vrindavana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Krishna Himself are identical. Then Krishna began to eat all the food offered there. The identity of Krishna and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Krishna in the temples. The followers of the Krishna consciousness movement may therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship. The form of Krishna who began to eat the offerings was separately constituted, and Krishna Himself, along with the other inhabitants of Vrindavana, offered obeisances to the Deity as well as Govardhana Hill. In offering obeisances to the huge form of Krishna and Govardhana Hill, Krishna declared, "Just see how Govardhana Hill has assumed this huge form and is favoring us by accepting all the offerings!" Krishna also declared at that meeting, "One who neglects the worship of Govardhana-puja, as I am personally conducting it, will not be happy. There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of Govardhana-puja will be bitten by these snakes and killed. In order to assure the good fortune of the cows and themselves, all people of Vrindavana near Govardhana must worship the hill, as prescribed by Me."

Thus performing the Govardhana-puja sacrifice, all the inhabitants of Vrindavana followed the instructions of Krishna, the son of Vasudeva, and afterwards they returned to their respective homes.

— From the book "*KṚṢṆA, The Supreme Personality of Godhead*" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

THE GLORIES OF GOVARDHANA HILL

Srila Narahari Chakravarti Thakur

Sri Raghava Pandita led Srinivas and Narottama for darshan of Hari-deva. In great happiness he then glorified Govardhana Hill as being full of transcendental bliss. Situated eight *kroṣa* [sixteen miles] west of Mathura, just the sight of Govardhana Hill relieves one of the miseries of material life. Anyone who bathes in Manasa-ganga, takes darshan of Hari-deva, and then circumambulates Govardhana Hill, no longer lives in the material world.

Govardhana Hill gives unlimited pleasure to Krishna, who lifted the hill with His left hand to curb the pride of Indra and protect the Vraja-vasis.

In the *Ādi-varāha Purāṇa* it is stated:

“Two yojanas [sixteen miles], west of Mathura, is the very rare place named Govardhana. A person who circumambulates this place named Annakuta-tirtha does not return to this world. O goddess. I will now tell you everything about it. After bathing in the Manasa-ganga, seeing the Deity of Hari-deva on Govardhana Hill, and circumambulating Annakuta-tirtha, what heart can remain unhappy?”

In the *Skanda Purāṇa*, *Mathurā-khaṇḍa*, it is said: “Govardhana Hill is an incarnation of the Supreme Personality of Godhead. When the Lord lifted the hill, all the people of Vraja were saved from Indra's rains. Lord Vishnu stays eternally on Govardhana Hill. Brahma, Shiva, and Lakshmi also reside there. There is no doubt about this.”

Again from the *Ādi-varāha Purāṇa*: “After seeing the Deity of Hari-deva and circumambulating Govardhana Hill, one attains the result of having performed a *rājasūya* and *aśvamedha-yajña*. Of this there is no doubt.”

Note: One day Sri Jiva Goswami decided to send Srinivas and Narottama Das to tour all of the holy places of Vraja. As he wondered who should guide them, Raghava Goswami arrived from Govardhana. Sri Jiva was very glad to see him and, after seating him, inquired about his well being. Raghava told Sri Jiva, “I have decided to tour Vraja, and for that purpose I will very soon leave.” Sri Jiva was quite happy to hear that and asked Raghava to take Srinivas and Narottama along with him. Raghava was pleased with the idea. The above pastimes was narrated by Sri Raghav Goswami to Srinivas and Narottama on their tour of Sri Radha Kunda.

— An excerpt from a book 'Mathurā-maṇḍala Parikramā' by Srila Narahari Chakravarti Thakur

HARI-DĀSA-VARYO SRI GOVARDHANA

Srila Girirāja Swami

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
māmanī tanoti saha-go-gaṇāyos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ*

— *Śrīmad-Bhāgavatam* 10.21.18

In *Śrīmad-Bhāgavatam*, Sukadeva Goswami describes the activities of Krishna and Balarama throughout the seasons. He describes Their pastimes in the summer season, in the rainy season, and in autumn. When Krishna and Balarama would enter the forest, the gopis, the cowherd girls, would think of Krishna's

pastimes and glorify Them. Although the gopis were at home discussing amongst themselves, because of transcendental vision and deep attachment for Krishna they would speak as if with Krishna in the forest or at Govardhana Hill.

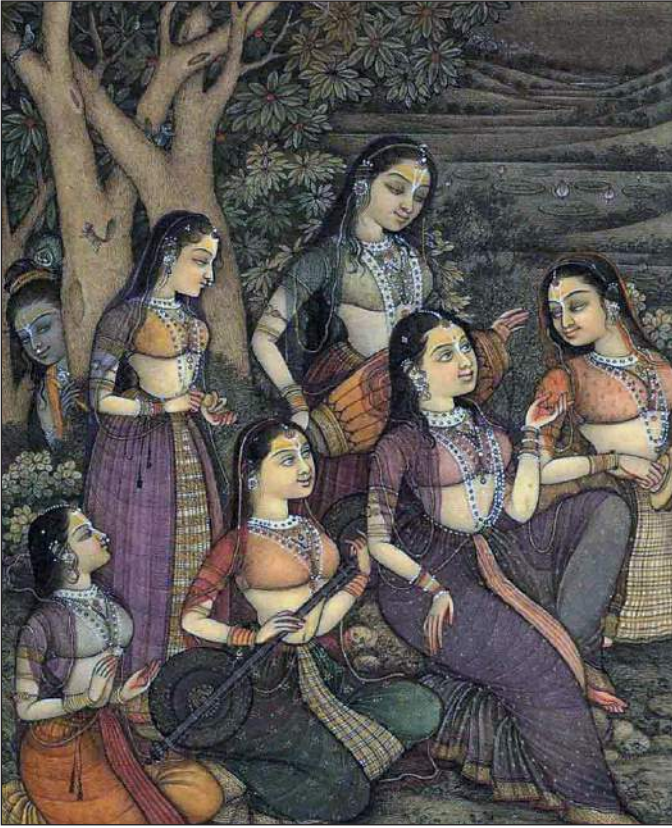
In this verse the gopis speak with great joy. *hanta* is an expression of joy. They say, *ayam adrir*: “this hill.” If someone is near, we say “this.” “This boy.” Although the gopis were far from Govardhana Hill, they felt as if near. So they say, *ayam adrir*, “this hill,” *hari-dāsa-varyo*, is “the best among the servants of Hari, or Krishna.”

We are also trying to become servants of Lord Hari. So how to serve Hari nicely can be learned from Govardhana Hill. In the *Śrīmad-Bhāgavatam*, Tenth Canto, other devotees have been called *hari-dāsa*, servants of Hari. Maharaja Yudhisthira is described as *hari-dāsa* because he performed the *rājasūya* sacrifice to glorify Lord Krishna. Many sages and saintly persons came, many kings and other world leaders, not just to see Lord Krishna but also to see Maharaja Yudhisthira and the Pandavas. Because of the Pandavas' love for Krishna, Krishna regularly used to visit their home. Devotees are prepared to go to any length to meet Krishna, but the Lord Himself used to come to visit the Pandavas. And He used to act as their friend, their master, their servant, and their advisor in so many ways.

So Maharaja Yudhisthira is called *hari-dāsa*. And not only did he and his brothers serve Lord Krishna, but their wife, their mother, and all of their citizens were fully engaged in the service of the Lord. So Lord Krishna was very much pleased with them, and in ecstasy, appreciating Maharaja Yudhisthira and the Pandavas, Sukadeva Goswami speaks of them as *hari-dāsa*.

Another *hari-dāsa* mentioned in the Tenth Canto is Uddhava. Uddhava was the cousin of Lord Krishna and very near and dear to Him. Amongst all the associates of Krishna in Dwaraka, Uddhava was the constant companion of the Lord, discussing with Him, even advising Him, and serving Him always. Uddhava was so close to Krishna and so qualified that when Krishna thought of delivering a message to Vrindavana He sent Uddhava as His representative. Uddhava stayed in Vrindavana for several months, reminding the residents of Krishna and His pastimes. So Sukadeva Goswami has also called Uddhava *hari-dāsa*. And there are many other *hari-dāsas*, like Narada.

Still, Govardhana Hill is called *hari-dāsa-varyo*, the best of the servants of the Lord. Why is he considered the best? *Rāma-kṛṣṇa-caraṇa-sparaśa-pramoda*. *Pramoda* means “jubilant, exceedingly joyful.” When a servant engages in the service of the master, the servant should feel joy. And by his service the master should feel



Srinati Radharani and gopis glorifying Govardhana

joy. Both should feel joy. When the servant sees that the master feels joy, the servant's joy increases. And when the master sees that the servant feels joy, the master's joy increases. So there is competition between the master and the servant, each trying to give more pleasure to the other. By giving pleasure to the other, each feels more pleasure himself.

If a servant does not feel joy but rather complains—"Oh, I have been serving my master, but I had no time to take *prasādam*. I feel so hungry. And I had no time to get enough rest. I feel so tired"—then he is not the best servant of his master. The best servant of any master will feel joy in any condition—like Govardhana Hill.

Sometimes the question may be raised, How could the whole of Vraja (Vrindavan) fit under Govardhana Hill when Govardhana Hill is only part of Vraja? The previous *ācāryas* have answered that Govardhana Hill felt so much ecstasy in being lifted by Krishna that he expanded in size. And what was his service then? He had to shelter the residents of Vrindavan from fierce winds, from torrential rain and hail, and from the thunderbolts of Indra. But he never felt any distress—"Oh, I am being attacked by hail, rain, thunderbolts, and fierce winds." No. He was jubilant because of being touched by Krishna's hand and engaged in service to Krishna and Krishna's devotees. In any condition he felt jubilant to be engaged in the service of Krishna and the devotees, especially being touched by the lotus feet of Balarama and Krishna, or

Radha and Krishna (*rāma-kṛṣṇa-caraṇa-śparaśā*).

Govardhana Hill is also the best servant of Lord Hari because he gives his whole body for the service of Hari and His devotees. They walk all over his body. If anyone—even our master—were to walk on our body, we might not feel jubilant. But Govardhana Hill, offering his own body for the service of the Lord, making his body the platform on which the Lord enjoys pastimes with His devotees, felt jubilant. And Govardhana Hill would offer respects (*mānaṁ tanoti*) not only to Krishna but to the cows and calves and cowherd boys (*saha-go-gaṇayos tayoṛ*). *Go* means "cows and calves," and *gaṇayos* means "cowherd boys" or all those connected with the cows, including the gopis. In other words, Govardhana Hill didn't want to serve only Krishna, or only Krishna and Balarama. He wanted to serve Them along with Their devotees, not only the cowherd boys and girls but even the cows and calves. He wanted to serve all of them.

We should learn from Govardhana Hill that we can please the Lord better by serving the Lord's devotees than by trying to serve the Lord directly. In the book Krishna, Srila Prabhupada comments on this verse. He says that Govardhana Hill knew the secret of how to please the Lord by pleasing His most beloved associates. Govardhana Hill gave his body and everything else not only for the service of the Lord personally but for the Lord's servants as well. That's how he gave respect to them.

How did Govardhana Hill serve the Lord and His servants? *Pāniya*: by supplying fresh drinking water, especially from his waterfalls. Krishna and the cowherd boys and calves would also wash their hands and feet in Govardhana's water and drink it as well. *Suyavasa*: "very soft grass." Some of the grasses from Govardhana were used to perform sacrifices, and other grasses, especially soft, fragrant grasses, were used to feed the cows so they would be strong and healthy and give nice milk. *Kandara*: "caves." Sometimes, when it was very hot, Krishna and Balarama, or Krishna and the gopis, would take shelter in Govardhana's caves and feel cool. And if it was too cold they would take shelter in the caves to feel warm. *Kanda-mūlaiḥ*: "by roots." The cows and the boys would eat roots from the hill, as well as fruits and vegetables and flowers and many other items. And when Krishna and Balarama would walk on Govardhana, he would melt in ecstatic love, and his stones would become soft like butter, giving pleasure to the feet of the Lord. And Govardhana would create natural thrones where Krishna would sit and enjoy pastimes.

How did Govardhana show his joy? His tall grasses were his bodily hairs standing up in ecstasy, his

moisture was his ecstatic perspiration, and the trickling of drops of water through his stones were his tears of love. Everything of Govardhana is eternal, full of knowledge, and full of bliss.

Although Krishna once revealed that He Himself is Govardhana Hill, here we see the gopis appreciating Govardhana as the best of Krishna's servants, not as Krishna. Why? The gopis are in the mood of separation. They want to meet and serve Krishna. So the gopis are thinking, "One can fulfill one's desires only by the mercy of great souls. Who are great souls? The servants of Lord Hari. And Govardhana Hill is the best of them. So we should go to Govardhana, and by his mercy all our desires will be fulfilled. We will be able to meet and serve Krishna."

Because the gopis were under the protection of their elders and other relatives, they had no chance to meet Krishna. So they thought, "We will tell our elders that we want to go to Manasi Ganga to bathe and then take audience of Hari-deva." Sri Hari-deva, Krishna in the form of Lord Narayana, is the presiding Deity of Govardhana Hill. So the gopis thought, "We will take permission from our elders to go and bathe and see Hari-deva." But actually the mercy one can get from *hari-dāsa*, the Lord's servant, is better than the mercy one can get from Hari-deva, the Lord. So on the pretext of going to Govardhana Hill to worship Hari-deva, they went to get the mercy of Govardhana himself, the best of Hari's servants, to be able to meet Krishna.

All scriptures advise that we should serve great souls and get their mercy. Throughout *Śrīmad-Bhāgavatam* as well as from other scriptures and authorities, we know that by serving great souls—pure devotees—we can get the greatest mercy and the greatest benefit. And of all of the devotees, Govardhana Hill is the best. So if we go to Govardhana and get his mercy, we will get the greatest mercy that anyone can get, and our desire to meet and serve Radha and Krishna will be fulfilled.

— A lecture given by Srila Girirāja Swami in Johannesburg, South Africa.
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SRI GOVARDHANA-VĀSA-PRĀRTHANĀ-DAŚAKA
Ten Appeals for Residence at Govardhana Hill
Srila Raghunatha Das Goswami

*nija-pati-bhuja-daṇḍac-chatra-bhāvaṁ prapadya
pratihata-mada-dhṛṣṭoddanḍa-devendra-garva
atula-prthula-sāila-śreṇi-bhūpa priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

O Govardhana, O king of all incomparable great mountains, O hill that became an umbrella with the arm of your own Lord as the handle and then destroyed the pride of the deva king madly attacking with raised weapons, please grant the residence near you that is so dear to me.

*pramada-madana-lilāḥ kandare kandare te
racayati nava-yūnor dvandvam asmīn amandam
iti kila kalanārtham lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

O Govardhana, please grant to me the residence near you that will guarantee the sight of the youthful divine couple as they enjoy passionate amorous pastimes in your caves.

*anupama-maṇi-vedī-ratna-siṁhāsanorvī-
ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhalayan sva-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

O Govardhana, O hill where Lord Krishna happily plays with Balarama and His friends in the incomparable jeweled courtyards, jeweled lion-thrones, trees, waterfalls, mountain-brooks, caves, peaks, and valleys, please grant the residence near you that is so dear to me.

*rasa-nidhi-nava-yūnoḥ sāksīnīm dāna-keler
dyuti-parimala-viddham śyāma-vedīm prakāṣya
rasika-vara-kulānām modam āsphālayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

O Govardhana, O hill that provides the dark courtyard that witnesses the *dāna-keli* pastime of the nectar-treasure youthful divine couple, O hill that brings great bliss to the best of them who relish transcendental nectar, please grant to me residence near you.

*hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
priya-sakham iha kaṅṭhe narmaṇāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

O Govardhana, O hill that, hiding as you playfully embrace the neck of your dear friend, Lord Hari's dear, unprecedented Radha-kunda, secretly gazes at the pastimes of the youthful divine couple, please grant to me residence near you.



*sthala-jala-tala-śaspair bhūruha-chāyayā ca
pratipadam anukālam hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayam me
nija-nikaṭa-nivāsam dehi govardhana tvam*

O Govardhana, O hill that by nourishing the cows with its water, grass, and the shade of its trees declares to the three worlds the appropriateness of its own name, please grant to me residence near you.

*surapati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
tava nava-grha-rīpasyāntare kurvataiva
agha-baka-rīpuṁocair datta-māna drutaṁ me
nija-nikaṭa-nivāsam dehi govardhana tvam*

O Govardhana, O hill that the enemy of Agha and Baka honored by transforming into a new house to give Vraja protection from the sustained fury of the sura king, please grant to me residence near you.

*giri-nīpa-hari-dāsa-śreṇi-varyeti-nāmā-
mṛtam idam uditaṁ śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve klpta-vedaiḥ sphuṭam me
nija-nikaṭa-nivāsam dehi govardhana tvam*

O Govardhana, O king of mountains, O hill whose nectar name "the best of Lord Hari's servants" flows

nityam bhāgavata-sevayā

from the moon of Sri Radha's mouth, O hill that the Vedas declare to be the tilaka marking of Vraja, please grant to me residence near you.

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

O Govardhana, O philanthropist that gives transcendental happiness to Vraja's people, animals, and birds, all anointed with the nectar of friendship for Sri Sri Radha-Krishna, surrounded by Their friends, out of Your immeasurable mercy, please accept unhappy me and please grant me residence near you.

*nirupadhi-karuṇena śrī-śacīmandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyenārpito 'smi
iti khalu mama योगyogayatām mām agrhṇan
nija-nikaṭa-nivāsam dehi govardhana tvam*

Although I am a cheater and a criminal, unlimitedly merciful Lord Sacinandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

— From the book 'Sri Stavavali' by Srila Raghunatha Das Goswami, Translated by Kushakratha Dasa, Edited by Purnaprajna Dasa. ❀



!! Sri Sri Nitai Gaurchandra Jayati !!

Nityam Bhagavata-sevaya

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