



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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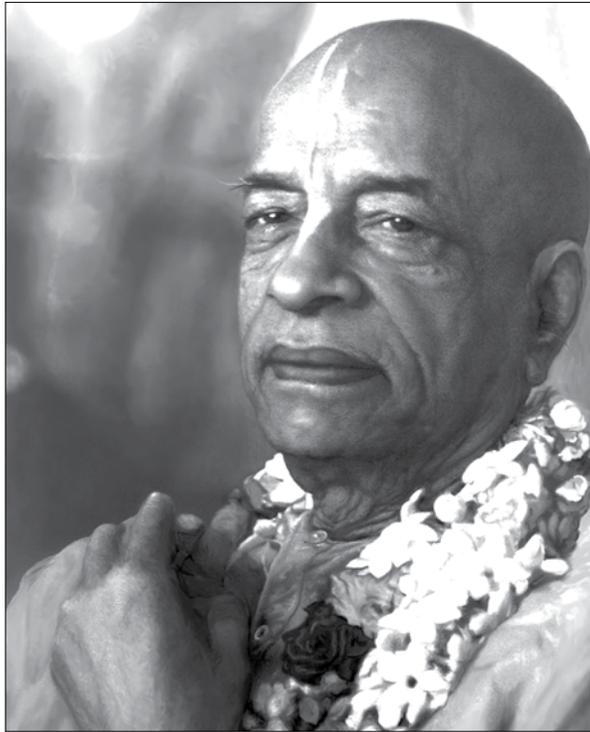
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SPEECH CONTROL

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks he can speak the truth for the instruction of his students, but such a teacher should not speak to those who are not

his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. The process of speaking in spiritual circles is to say something upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions one may derive the highest benefit and elevate human society. ❧

— Purport to *Bhagavad-gītā*, 17.15

GREATEST OFFENSE TO THE HOLY NAME

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

To consider the spiritual master to be an ordinary human being is the gravest, most deadly offense one can commit while chanting the holy name. If we consider the spiritual master to be a mortal being we will never profit from our practices. Rather, various obstacles and problems will surface and drown us in an ocean of material desire. No one other than the spiritual master is capable of protecting us from bad association. Because the living entities consider the spiritual master to be an ordinary human being, they are unable to surrender to his lotus feet. ❧

— *Amṛta Vāṇī*, a collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumiapati Das. Touchstone Media. Mumbai. 2004. Page 165.



Drawing by Nitya Tarangini Dasi

Govardhan Hill is the Greatest Servant of Krishna

RESIDENCE NEAR GOVARDHAN, PART 4

Srila Raghunath Das Goswami's

Govardhana-vāsa-prārthanā-daśakam

With commentary attributed to

Srila Baladev Vidyabhushan

A Sanskrit recitation of these ten prayers is available at:
<https://youtu.be/rhX8HFQOwY4>

Verse 8:

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

O king of mountains! From Sri Radhika's moon-like face was spoken your nectarean name, *hari-dāsa-varya* – “the greatest amongst all devotees of Hari”. The Vedas clearly describe you as a brilliant new *tilaka* decorating the land of Vraja. O Govardhan! Please give me permanent residence near you.

Commentary: [Giriraj asks another question:] “The *Purāṇas* describe a statement by Lord Krishna glorifying Vrindavan: *pañca-yojanam evāsti vanam me deha-rūpakam* – “This forest of Vrindavan is five *yojanas* (40 square miles) in area and is just like my own body.”

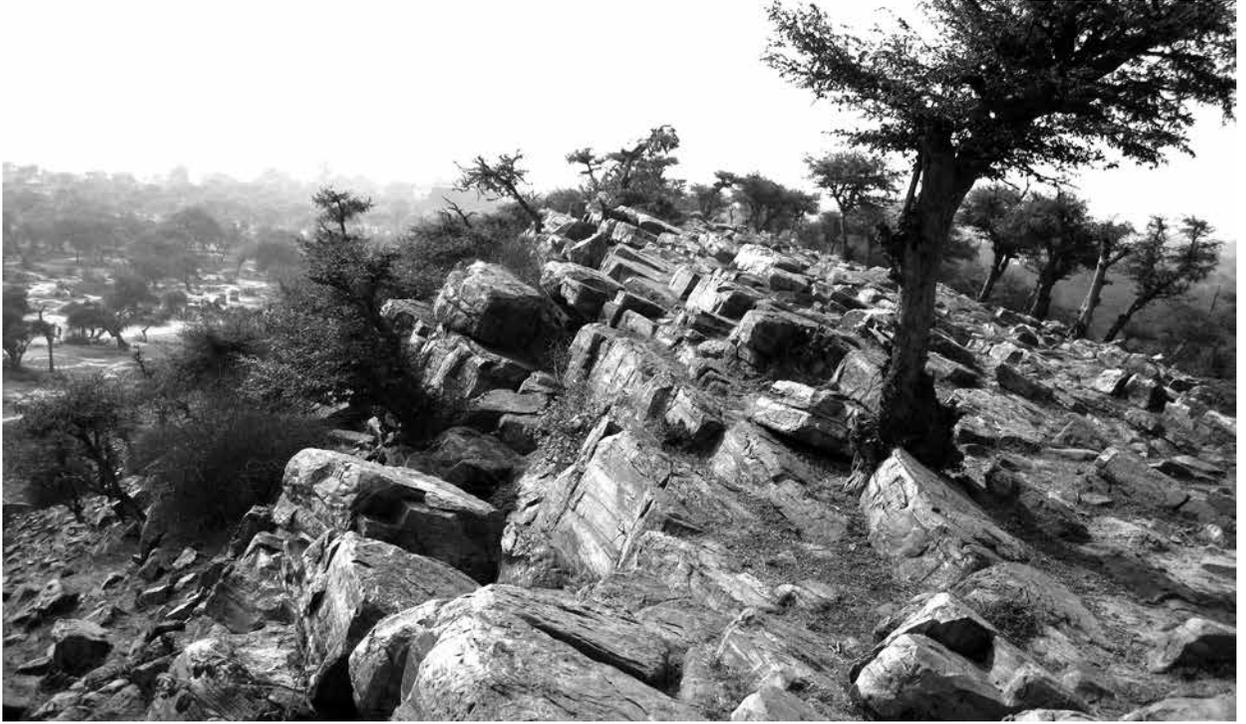
So if Vrindavan has already been described as Krishna's own body, then simply residing at any one place in Vrindavan will ensure due success. Why then do you call me the greatest and seek permanent residence near me through your prayers?”

[**Translator's Note:** Govardhan says that Vrindavan is already the body of Krishna. Why then does Sri Raghunath Das Goswami glorify Govardhan as the topmost amongst all places in Vrindavan? Is there any *pramāṇa* in the scriptures that Govardhan is the topmost in any regard?]

Sri Raghunath Das replies to this question through this verse [by explaining to Govardhan that he is the topmost amongst mountains, *giri-nṛpa*, and the topmost amongst all types of servants of Krishna, *hari-dāsa-śreṇi-varya*].

The term *giri-nṛpa* (king of mountains) has already been explained in the commentary to the first verse [since the first verse used the similar adjective *atula-prthula-śaila-śreṇi-bhūpa*].

Sri Raghunath Das Goswami says – “O greatest amongst mountains! The following words came from the moon-like mouth of Sri Radhika as described in the *Śrīmad Bhāgavatam* (10.21.18): *hantāyam adrir abalā hari-dāsa-varyaḥ* – ‘How amazing it is, dear friend, that this hill Govardhan is the best amongst the servants of Hari.’



The top of Govardhan Hill

Through this verse of the *Śrīmad Bhāgavatam*, your nectarean name, *hari-dāsa-varya*, was spoken by her. For this reason, in the Vedas you have been clearly described as a brilliant *tilaka* on the forehead of the forest named *Vraja*. Therefore please give me permanent residence near you.”

A Sanskrit proverb says, *adhikasyādhikam phalam* — “Whatever is done thoroughly gives thorough results.” Thus, the mood here is that by a greater proximity to you (Govardhan, the best of devotees), the result obtained by me will be greater.

[**Translator’s Note:** The commentator next gives some technical grammatical information that has been omitted in the interest of simplicity and brevity.]

Verse 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

O Govardhan, imbued with friendly *rasa* for Radha and Krishna along with their friends! You are an unparalleled giver of happiness to the groups of men, animals and birds [that took shelter of you]. Having embraced me [and considering me as one of your own], please give me permanent residence near you.

Commentary: [Giriraj may say:] “Please pray for your desired object to any other suitable resident of Vraja.

What is the need for any other prayer?” In reply to this, Sri Raghunath Das Goswami utters this verse.

[Before explaining the terms, the commentator makes it clear that] the first phrase of the verse, *nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta*, meaning “imbued with friendly *rasa* for Radha and Krishna along with their friends” is a separate term and is an adjective to the second phrase.

[Now, an explanation of the first phrase]: Govardhan is imbued with the *rasa* of friendship of Radha and Krishna along with their respective friends.

[Explanation of the second phrase]: That same Govardhan is an unparalleled giver of happiness to groups of men, animals and birds.

The mood here is that Govardhan is most merciful, because simply by a touch of the hands of Krishna, it stood up and provided shelter and all happiness to all residents of Vraja. Why should I (Raghunath Das Goswami) give up the shelter of such a merciful personality and seek shelter elsewhere?

[Giriraj may object again:] “Those residents of Vraja who entered my shelter and received protection were full of pure love for Krishna. Not even a faint trace of that is present within you. How can I give you shelter?” Srila Raghunath Das Goswami replies by speaking the third line of the verse, saying, “You (Govardhan) have such a mood of giving immeasurable mercy. Due to such mercy, please embrace me as your own in a most



Photo by Ananta Vrindavan Das

Govardhan between Govinda Kund and Punchari

magnanimous way. Having done so, I am sure that you will definitely endow me with such love [that the residents of Vraja possess].” [To be continued.] ❧

— Translated by Hari Parshad Das from *Stava-puṣpāñjalī* with the commentary attributed to Srila Baladev Vidyabhushan. Edited by



Shri Batu Das. Published by Nityasvarup Brahmachari. Printed at Devakinandan Press. Vrindavan. Vikram Samvat 1958 (~ 1901 A.D.)

AVOIDING REBIRTH

Subhāṣitāvalī (3512) of Vallabhadeva

naśyati yāvad idaṁ na śarīraṁ
vyādhi-vṛtaṁ parameśvara tāvat
śreyasi darśaya me śubha-mārgaṁ
yena punar na bhaved bhuvī janma

O Lord! As long as this body is not surrounded by diseases and does not meet its fateful end, please reveal to me and inspire me to follow that auspicious path by which a rebirth in this world will be avoided. ❧

ACCEPTING REBIRTH

Subhāṣitāvalī (3513) of Vallabhadeva

tvayi janārdana bhaktir acañcalā
yadi bhaved aphala-pravaṇā mama
abhilaṣāmy apavarga-parāṇmukhaḥ
punar apiha śarīra-parigraham

O Lord Janardan! If my unsteady devotion towards you fails to bring me perfection in this life, then I desire to turn away from liberation and accept a body again. ❧

— Above two verses translated by Hari Parshad Das from the *Subhāṣitāvalī* of Vallabhadeva. Edited by Peter Peterson and Pandit Durgaprasad. Education Society Press. Byculla. Mumbai. 1886 A.D.

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