

I. The Pastime

The cowherd men prepare the Indra pūjā & Kṛṣṇa inquires

ॐ While engaged with the brāhmaṇas who were too much involved in the performance of Vedic sacrifices, Kṛṣṇa and Balarāma also saw that the cowherd men were preparing a similar sacrifice in order to pacify Indra, the King of heaven, who is responsible for supplying water.

Description is found
Srimad Bhagavatam
(Krishna Book)

ॐ In order to stop all such activities by His devotees, Kṛṣṇa wanted to firmly establish exclusive devotional service during His presence in Vṛndāvana.

ॐ Because He is the omniscient Personality of Godhead, Kṛṣṇa knew that the cowherd men were preparing for the Indra sacrifice, but as a matter of etiquette He began to inquire with great honor and submission from elder personalities like Mahārāja Nanda.

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ॐ Kṛṣṇa asked His father, “My dear father, what is this arrangement going on for a great sacrifice?”

ॐ What is the result of such a sacrifice, and for whom is it meant?

ॐ How is it performed?

ॐ Will you kindly let Me know?

ॐ I am very eager to know this procedure, so please explain to Me the purpose of this sacrifice.”

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ॐ Upon this inquiry, His father, Nanda Mahārāja, remained silent, thinking that his young boy would not be able to understand the intricacies of performing the yajña.

ॐ Kṛṣṇa, however, persisted: “My dear father, for those who are liberal and saintly, there is no secrecy.

ॐ They do not think anyone to be a friend, an enemy or a neutral party, because they are always open to everyone.

ॐ And even for those who are not so liberal, nothing should be kept secret from the family members and friends, although secrecy may be maintained for persons who are inimical.

ॐ Therefore you cannot keep any secrets from Me.

ॐ All persons are engaged in fruitive activities.

ॐ Some know what these activities are, and they know the result, and some execute activities without knowing the purpose or the result.

ॐ A person who acts with full knowledge gets the full result; one who acts without knowledge does not get such a perfect result.

ॐ Therefore, please let Me know the purpose of the sacrifice you are going to perform.

ॐ Is it according to Vedic injunction?

ॐ Or is it simply a popular ceremony?

ॐ Kindly let Me know in detail about the sacrifice.”

ॐ

ॐ On hearing this inquiry from Kṛṣṇa, Mahārāja Nanda replied, “My dear boy, this ceremonial performance is more or less traditional.

ॐ Because rainfall is due to the mercy of King Indra and the clouds are his representatives, and because water is so important for our living, we must show some gratitude to the controller of this rainfall, Mahārāja Indra.

ॐ We are arranging, therefore, to pacify King Indra, because he has very kindly sent us clouds to pour down a sufficient quantity of rain for successful agricultural activities.

ॐ Water is very important: without rainfall we cannot farm or produce grain, and without grain we cannot live.

ॐ Therefore rain is necessary for successful religious ceremonies, economic development and, ultimately, liberation.

ॐ So we should not give up this traditional ceremonial function; if one gives it up, being influenced by lust, greed or fear, then it does not look very good for him.”

Krishna preaches karma-mimamsa

ॐ After hearing this, Kṛṣṇa, the Supreme Personality of Godhead, in the presence of His father and all the elder cowherd men of Vṛndāvana, spoke in such a way as to make the heavenly king, Indra, very angry.

ॐ He suggested that they forgo the sacrifice.

ॐ His reasons for discouraging the sacrifice performed to please Indra were twofold.

ॐ **First**, as stated in the Bhagavad-gītā, there is no need to worship the demigods for any material advancement; all results derived from worshiping the demigods are simply temporary, and only those who are less intelligent are interested in temporary results.

ॐ **Second**, whatever temporary result one derives from worshiping the demigods is actually granted by the permission of the Supreme Personality of Godhead. *[It is clearly stated in the Bhagavad-gītā: mayaiva vihitān hi tān. Whatever benefit is supposed to be derived from the demigods is actually bestowed by the Supreme Personality of Godhead. Without the permission of the Supreme Personality of Godhead, one cannot bestow any benefit upon others. But sometimes the demigods become puffed up by the influence of material nature; thinking themselves all in all, they forget the supremacy of the Personality of Godhead. In Śrīmad-Bhāgavatam it is clearly stated that in this instance Kṛṣṇa wanted to make King Indra angry. Kṛṣṇa’s advent was especially meant for the annihilation of the demons and protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Kṛṣṇa wanted to teach him a lesson. He first made Indra angry by stopping the Indra-pūjā, which had been arranged by the cowherd men in Vṛndāvana.]*

ॐ With this purpose in mind, Kṛṣṇa began to talk as if He were an atheist supporting the philosophy of Karma-mīmāṃsā.

18 - Govardhana Līlā

ॐ “My dear father,” He said, “I don’t think you need to worship any demigod for the successful performance of your agricultural activities.

ॐ Every living being is born according to his past karma and leaves this life simply taking the result of his present karma.

ॐ Everyone is born in different types or species of life according to his past activities, and he gets his next birth according to the activities of this life.

ॐ Different grades of material happiness and distress, comforts and disadvantages of life, are different results of different kinds of activities, from either the past or present life.”

ॐ Mahārāja Nanda and other elder members argued that without satisfying the predominating god one cannot derive any good result simply by material activities.

ॐ “My dear father,” Lord Kṛṣṇa said, “there is no need to worship the demigod Indra.

ॐ Everyone has to achieve the result of his own work.

ॐ We can actually see that one becomes busy according to the natural tendency of his work; and according to that natural tendency, all living entities—whether human beings or demigods—achieve their respective results.

ॐ All living entities achieve higher or lower bodies and create enemies, friends or neutral parties only because of their different kinds of work.

ॐ One should be careful to discharge duties according to his natural instinct and not divert attention to the worship of various demigods.

ॐ The demigods will be satisfied by proper execution of all duties, so there is no need to worship them.

ॐ Let us, rather, perform our prescribed duties very nicely.

ॐ Actually, one cannot be happy without executing his proper prescribed duty.

ॐ One who does not, therefore, properly discharge his prescribed duties is compared to an unchaste wife.

ॐ The proper prescribed duty of the brāhmaṇas is the study of the Vedas;

ॐ the proper duty of the royal order, the kṣatriyas, is engagement in protecting the citizens;

ॐ the proper duty of the vaiśya community is agriculture, trade and protection of the cows;

ॐ and the proper duty of the sūdras is service to the higher classes, namely the brāhmaṇas, kṣatriyas and vaiśyas.

Sridhara Swami says K gives six arguments:

1. Karma alone is sufficient
2. That conditioned nature is the supreme controller
3. That the modes of nature are the supreme controller
4. The Supreme Lord is a dependent aspect of karma
5. That the Lord is under the control of karma
6. That each individual

- ॐ We belong to the vaiśya community, and our proper duty is to farm, to trade with the agricultural produce, to protect cows or to take to banking.”
- ॐ Kṛṣṇa further explained to His father, “This cosmic manifestation is going on under the influence of three modes of material nature—goodness, passion and ignorance.
- ॐ These three modes are the causes of creation, maintenance and destruction.
- ॐ The cloud is caused by the action of the mode of passion;
- ॐ therefore it is the mode of passion which causes the rainfall.
- ॐ And after the rainfall, the living entities derive the result—success in agricultural work.
- ॐ What, then, has Indra to do with this affair?
- ॐ Even if you do not please Indra, what can he do?
- ॐ We do not derive any special benefit from Indra.
- ॐ Even if he is there, he pours water on the ocean also, where there is no need of water.
- ॐ So he is pouring water on the ocean or on the land; it does not depend on our worshiping him.
- ॐ As far as we are concerned, we do not need to go to another city or village or foreign country.
- ॐ There are palatial buildings in the cities, but we are satisfied living in this forest of Vṛndāvana.
- ॐ Our specific relationship is with Govardhana Hill and Vṛndāvana forest and nothing more.
- ॐ I therefore request you, My dear father, to begin a sacrifice which will satisfy the local brāhmaṇas and Govardhana Hill,
- ॐ and let us have nothing to do with Indra.”

NM consents and the worship begins

- ॐ After hearing this statement by Kṛṣṇa, Nanda Mahārāja replied, “My dear boy, since You are asking, I shall arrange for a separate sacrifice for the local brāhmaṇas and Govardhana Hill.
- ॐ But for the present let me execute this sacrifice known as Indra-yajña.”
- ॐ
- ॐ But Kṛṣṇa replied, “My dear father, don’t delay.
- ॐ The sacrifice you propose for Govardhana and the local brāhmaṇas will take much time.
- ॐ Better take the arrangement and paraphernalia you have already made for the Indra-yajña and immediately engage them to satisfy Govardhana Hill and the local brāhmaṇas.”
- ॐ
- ॐ Mahārāja Nanda finally relented.
- ॐ The cowherd men then inquired from Kṛṣṇa how He wanted the yajña performed, and

18 - Govardhana Līlā

- ॐ Kṛṣṇa gave them the following directions. “Prepare very nice foods of all descriptions from the grain and ghee collected for the yajña.
- ॐ Prepare rice,
ॐ dhal,
ॐ halavā,
ॐ pakorā,
ॐ purī
ॐ all kinds of milk preparations,
ॐ such as sweet rice,
ॐ rabrī,
ॐ sweetballs,
ॐ sandeśa,
ॐ rasagullā
ॐ laḍḍu,
ॐ and invite the learned brāhmaṇas who can chant the Vedic hymns and offer oblations to the fire.
- ॐ The brāhmaṇas should be given all kinds of grain in charity.
ॐ Then decorate all the cows and feed them well.
ॐ After performing this, give money in charity to the brāhmaṇas.
ॐ As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the caṇḍālas, or the fifth class of men, who are considered untouchable, they also may be given sumptuous prasādam.
ॐ After nice grasses have been given to the cows, the sacrifice known as Govardhana-pūjā may immediately begin.
ॐ This sacrifice will very much satisfy Me.”
- ॐ *In this statement, Lord Kṛṣṇa practically described the whole economy of the vaiśya community. In all communities in human society—including the brāhmaṇas, kṣatriyas, vaiśyas, śūdras, caṇḍālas, etc.—and in the animal kingdom—including the cows, dogs, goats, etc.—everyone has his part to play. Each is to work in cooperation for the total benefit of all society, which includes not only animate objects but also inanimate objects like hills and land. The vaiśya community is specifically responsible for the economic improvement of the society by producing grain, by giving protection to the cows, by transporting food when needed, and by banking and finance.*
- ॐ *From this statement we learn also that although the cats and dogs, which have now become so important, are not to be neglected, cow protection is actually more important than protection of cats and dogs. Another hint we get from this statement is that the caṇḍālas, or the untouchables, are also not to be neglected by the higher classes and should be given necessary protection. Everyone is important, but some are directly responsible for the*

advancement of human society and some are only indirectly responsible. However, when Kṛṣṇa consciousness is there, then everyone's total benefit is taken care of.

- ॐ The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā in order to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets.
- ॐ The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill.
- ॐ According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned brāhmaṇas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasādam.
- ॐ The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass.
- ॐ Keeping the cows in front, they began to circumambulate Govardhana Hill. The gopīs dressed themselves very luxuriantly and sat in bull-driven carts, chanting the glories of Kṛṣṇa's pastimes.
- ॐ The brāhmaṇas, assembled there to act as priests for Govardhana-pūjā, offered their blessings to the cowherd men and their wives, the gopīs.
- ॐ When everything was complete, Kṛṣṇa assumed a great transcendental form and declared to the inhabitants of Vṛndāvana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Kṛṣṇa Himself are identical.
- ॐ Then Kṛṣṇa began to eat all the food offered there.
- ॐ *The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. The followers of the Kṛṣṇa 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.*
- ॐ The form of Kṛṣṇa who began to eat the offerings was separately constituted, and Kṛṣṇa Himself, along with the other inhabitants of Vṛndāvana, offered obeisances to the Deity as well as Govardhana Hill. I
- ॐ n offering obeisances to the huge form of Kṛṣṇa and Govardhana Hill, Kṛṣṇa declared, "Just see how Govardhana Hill has assumed this huge form and is favoring us by accepting all the offerings!"
- ॐ Kṛṣṇa also declared at that meeting, "One who neglects the worship of Govardhana-pūjā, as I am personally conducting it, will not be happy.
- ॐ There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of Govardhana-pūjā will be bitten by these snakes and killed.

18 - Govardhana Līlā

Indra's wrath

- ॐ When Indra understood that the sacrifice which was to be offered by the cowherd men in Vṛndāvana had been stopped by Kṛṣṇa, he became angry,
- ॐ He vented his anger upon the inhabitants of Vṛndāvana, who were headed by Nanda Mahārāja, although Indra knew perfectly well that Kṛṣṇa was personally protecting them.
- ॐ As the director of different kinds of clouds, Indra called for the Sāmvartaka.
- ॐ *This cloud is invited when there is a need to devastate the whole cosmic manifestation. The Sāmvartaka was ordered by Indra to go over Vṛndāvana and inundate the whole area with an extensive flood. Demonically, Indra thought himself to be the all-powerful supreme personality. When demons become very powerful, they defy the supreme controller, the Personality of Godhead. Indra, though not a demon, was puffed up by his material position, and he wanted to challenge the supreme controller. He thought himself, at least for the time being, as powerful as Kṛṣṇa.*
- ॐ Indra said, “Just see the impudence of the inhabitants of Vṛndāvana! They are simply inhabitants of the forest, but being infatuated with their friend Kṛṣṇa, who is nothing but an ordinary human being, they have dared to defy the demigods.”
- ॐ *Kṛṣṇa has declared in the Bhagavad-gītā that the worshipers of the demigods are not very intelligent. He has also declared that one has to give up all kinds of worship and simply concentrate on Kṛṣṇa consciousness. Kṛṣṇa's invoking the anger of Indra and later on chastising him is a clear indication to His devotees that those who are engaged in Kṛṣṇa consciousness have no need to worship any demigod, even if it is found that the demigod has become angry. Kṛṣṇa gives His devotees all protection, and they should completely depend on His mercy.*
- ॐ Indra cursed the action of the inhabitants of Vṛndāvana and said, “By defying the authority of the demigods, the inhabitants of Vṛndāvana will suffer in material existence.
- ॐ Having neglected the sacrifice to the demigods, they cannot cross over the impediments of the ocean of material existence.”
- ॐ Indra further declared, “These cowherd men in Vṛndāvana have neglected my authority on the advice of this talkative boy who is known as Kṛṣṇa.
- ॐ He is nothing but a child, and by believing this child, they have enraged me.”
- ॐ Thus he ordered the Sāmvartaka cloud to go and destroy the prosperity of Vṛndāvana.
- ॐ “The men of Vṛndāvana,” said Indra, “have become too puffed up over their material opulence and are overconfident due to the presence of their tiny friend, Kṛṣṇa.
- ॐ He is simply talkative, childish and unaware of the complete cosmic situation, although He is thinking Himself very advanced in knowledge.
- ॐ Because they have taken Kṛṣṇa so seriously, they must be punished. They should be destroyed with their cows.” I

ॐ In this way Indra ordered the Sāmvartaka cloud to go to Vṛndāvana and inundate the place.

ॐ *It is indicated here that in the villages or outside the towns, the inhabitants must depend on the cows for their prosperity. When the cows are destroyed, the people are destitute of all kinds of opulences.*

ॐ When King Indra ordered the Sāmvartaka and companion clouds to go to Vṛndāvana, the clouds were afraid of doing this mischief.

ॐ But King Indra assured them, “You go ahead, and I will also go, riding on my elephant, accompanied by great storms. And I shall apply all my strength to punishing the inhabitants of Vṛndāvana.”

ॐ

ॐ Ordered by King Indra, all the dangerous clouds appeared above Vṛndāvana and began to pour water incessantly, with all their strength and power.

ॐ There was constant lightning and thunder,

ॐ blowing of severe wind,

ॐ incessant falling of rain.

ॐ The rain seemed to fall like piercing sharp arrows.

ॐ By pouring water as thick as pillars, without cessation, the clouds gradually filled all the lands in Vṛndāvana with water, and there was no visible distinction between higher and lower land.

ॐ The situation was very dangerous, especially for the animals.

ॐ The rainfall was accompanied by great winds, and every living creature in Vṛndāvana began to tremble from the severe cold.

ॐ Unable to find any other source of deliverance, they all approached Govinda to take shelter at His lotus feet.

ॐ The cows especially, being much aggrieved from the heavy rain, bowed down their heads, and taking their calves underneath their bodies, they approached the Supreme Personality of Godhead to take shelter of His lotus feet.

ॐ

ॐ At that time all the inhabitants of Vṛndāvana began to pray to Lord Kṛṣṇa. “Dear Kṛṣṇa,” they prayed, “You are all-powerful, and You are very affectionate to Your devotees.

ॐ Now please protect us, who have been much harassed by angry Indra.”

Krishna protects His devotees

ॐ Upon hearing their prayer, Kṛṣṇa could understand that Indra, being bereft of his sacrificial honor, was pouring down rain that was accompanied by heavy pieces of ice and strong winds, although all this was out of season.

ॐ Kṛṣṇa understood that this was a deliberate exhibition of anger by Indra.

18 - Govardhana Līlā

- ॐ He therefore concluded, “This demigod who thinks himself supreme has shown his great power, but I shall answer him according to My position, and I shall teach him that he is not autonomous in managing universal affairs.
- ॐ I am the Supreme Lord over all, and I shall thus take away his false prestige, which has risen from his power.
- ॐ The demigods are My devotees, and therefore it is not possible for them to forget My supremacy, but somehow or other he has become puffed up with material power and thus is now maddened.
- ॐ I shall act in such a way as to relieve him of this false prestige.
- ॐ I shall give protection to My pure devotees in Vṛndāvana, who are at present completely dependent on My mercy and whom I have taken completely under My protection.
- ॐ I must save them by My mystic power.”
- ॐ Thinking in this way, Lord Kṛṣṇa immediately picked up Govardhana Hill with one hand, exactly as a child picks up a mushroom from the ground.
- ॐ
- ॐ Lord Kṛṣṇa then addressed His devotees, “My dear brothers, My dear father, My dear inhabitants of Vṛndāvana, you can now safely enter under the umbrella of Govardhana Hill, which I have just lifted.
- ॐ Do not be afraid of the hill and think that it will fall from My hand.
- ॐ You have been too much afflicted from the heavy rain and strong wind; therefore I have lifted this hill, which will protect you exactly like a huge umbrella.
- ॐ I think this is a proper arrangement to relieve you of your immediate distress.
- ॐ Be happy along with your animals underneath this great umbrella.”
- ॐ
- ॐ Being assured by Lord Kṛṣṇa, all the inhabitants of Vṛndāvana entered beneath the great hill along with their property and animals, and they all appeared to be safe.
- ॐ The inhabitants of Vṛndāvana and their animals remained there for one week without being disturbed by hunger, thirst or any other discomforts.
- ॐ They were simply astonished to see how Kṛṣṇa was holding up the mountain with the little finger of His left hand.
- ॐ Seeing the extraordinary mystic power of Kṛṣṇa, Indra, the King of heaven, was thunderstruck and baffled in his determination.
- ॐ He immediately called for all the clouds and asked them to desist.
- ॐ When the sky became completely cleared of all clouds and there was sunrise again, the strong wind stopped.
- ॐ At that time Kṛṣṇa, the Supreme Personality of Godhead, known now as the lifter of Govardhana Hill, said, “My dear cowherd men, now you can leave and take your wives, children, cows and valuables, because everything is ended.
- ॐ The inundation has gone down, along with the swelling waters of the river.”

- ॐ All the men loaded their valuables on carts and slowly left with their cows and other paraphernalia.
- ॐ After they had cleared out everything, Lord Kṛṣṇa very slowly replaced Govardhana Hill in exactly the same position it had been before.
- ॐ When everything was done, all the inhabitants of Vṛndāvana approached Kṛṣṇa with feelings of love and embraced Him with great ecstasy.
- ॐ The gopīs, being naturally very affectionate to Kṛṣṇa, began to offer Him yogurt mixed with their tears, and they poured incessant blessings upon Him.
- ॐ Mother Yaśodā, mother Rohiṇī, Nanda and Balarāma, who is the strongest of the strong, embraced Kṛṣṇa one after another and, from spontaneous feelings of affection, blessed Him over and over again.
- ॐ In the heavens, different demigods from different planetary systems, such as Siddhaloka, Gandharvaloka and Cāraṇaloka, also began to show their complete satisfaction.
- ॐ They poured showers of flowers on the surface of the earth and sounded different conchshells.
- ॐ There was beating of drums, and being inspired by godly feelings, residents of Gandharvaloka began to play on their tambouras to please the Lord.
- ॐ After this incident, the Supreme Personality of Godhead, surrounded by His dear friends and the animals, returned to His home.
- ॐ As usual, the gopīs began to chant the glorious pastimes of Lord Kṛṣṇa with great feeling, for they were chanting from the heart.

Wonderful Kṛṣṇa

- ॐ Without understanding the intricacies of Kṛṣṇa, the Supreme Personality of Godhead, and without knowing His uncommon spiritual opulences, the innocent cowherd boys and men of Vṛndāvana began to discuss the wonderful activities of Kṛṣṇa, which surpass the activities of all men.
- ॐ One of them said, “My dear friends, considering His wonderful activities, how is it possible that such an uncommon boy would come and live with us in Vṛndāvana?”
- ॐ It is really not possible.
- ॐ Just imagine!
- ॐ He is now only seven years old!
- ॐ How is it possible for Him to lift Govardhana Hill in one hand and hold it up just as the king of elephants holds a lotus flower?
- ॐ To lift a lotus flower is a most insignificant thing for an elephant, and similarly Kṛṣṇa lifted Govardhana Hill without exertion.
- ॐ When He was simply a small baby and could not even see properly, He killed a great demon, Pūtanā.
- ॐ While sucking her breast, He also sucked out her life air.

18 - Govardhana Līlā

- ॐ Kṛṣṇa killed the Pūtanā demon exactly as eternal time kills a living creature in due course.
- ॐ When He was only three months old, He was sleeping underneath a hand-driven cart.
- ॐ Being hungry for His mother’s breast, He began to cry and throw His legs upwards. And from the kicking of His small feet the cart immediately broke apart and fell to pieces.
- ॐ When He was only one year old, He was carried away by the Tṛṇāvarta demon disguised as a whirlwind, and although He was taken very high in the sky, He simply hung on the neck of the demon and forced him to fall from the sky and immediately die.
- ॐ Once His mother, being disturbed by His stealing butter, tied Him to a wooden mortar, and the child pulled it toward a pair of trees known as yamala-arjuna and caused them to fall.
- ॐ Once, when He was engaged in tending the calves in the forest along with His elder brother, Balarāma, a demon named Bakāsura appeared, and Kṛṣṇa at once bifurcated the demon’s beak.
- ॐ When the demon known as Vatsāsura entered among the calves tended by Kṛṣṇa with a desire to kill Him, He immediately detected the demon, killed him and threw him into a tree.
- ॐ When Kṛṣṇa, along with His brother, Balarāma, entered the Tālavana forest, the demon known as Dhenukāśura, in the shape of an ass, attacked Them and was immediately killed by Balarāma, who caught his hind legs and threw him into a palm tree.
- ॐ Although the Dhenukāśura demon was assisted by his cohorts, also in the shape of asses, all were killed, and the Tālavana forest was then open for the use of the animals and inhabitants of Vṛndāvana.
- ॐ When Pralambāsura entered amongst Kṛṣṇa’s cowherd boyfriends, Kṛṣṇa caused him to be killed by Balarāma.
- ॐ Thereafter, Kṛṣṇa saved His friends and cows from a severe forest fire, and He chastised the Kāliya serpent in the lake of the Yamunā River and forced him to leave the vicinity of the Yamunā; He thereby made the water of the Yamunā poisonless.”
- ॐ
- ॐ Another one of the friends of Nanda Mahārāja said, “My dear Nanda, we do not know why we are so attracted by your son Kṛṣṇa.
- ॐ We want to forget Him, but this is impossible.
- ॐ Why are we so naturally affectionate toward Him? Just imagine how wonderful it is!
- ॐ On one hand He is only a boy of seven years, and on the other hand there is a huge hill like Govardhana Hill, and He lifted it so easily!
- ॐ O Nanda Mahārāja, we are now in great doubt—your son Kṛṣṇa must be one of the demigods.
- ॐ He is not at all an ordinary boy.
- ॐ Maybe He is the Supreme Personality of Godhead.”

ॐ

- ॐ On hearing the praises of the cowherd men in Vṛndāvana, King Nanda said, “My dear friends, in reply to you I can simply present the statement of Garga Muni so that your doubts may be cleared.
- ॐ When he came to perform the name-giving ceremony, he said that this boy descends in different periods of time in different colors and that this time He has appeared in Vṛndāvana in a blackish color, known as kṛṣṇa.
- ॐ Previously He had a white color, then a red color, then a yellow color. He also said that this boy was once the son of Vasudeva, and everyone who knows of His previous birth calls Him Vāsudeva.
- ॐ Actually, he said that my son has many varieties of names, according to His different qualities and activities.
- ॐ Gargācārya assured me that this boy would be all-auspicious for my family and that He would be able to give transcendental blissful pleasure to all the cowherd men and cows in Vṛndāvana.
- ॐ Even though we would be put into various kinds of difficulties, by the grace of this boy we would be very easily freed from them.
- ॐ He also said that formerly this boy saved the world from an unregulated condition, and He saved all honest men from the hands of the dishonest thieves.
- ॐ He also said that any fortunate man who becomes attached to this boy, Kṛṣṇa, is never vanquished or defeated by his enemy.
- ॐ On the whole, He is exactly like Lord Viṣṇu, who always takes the side of the demigods, who are consequently never defeated by the demons.
- ॐ Gargācārya thus concluded that my child would grow to be exactly like Viṣṇu in transcendental beauty, qualification, activities, influence and opulence, and so we should not be very astonished by His wonderful activities.
- ॐ After telling me this, Gargācārya returned home, and since then we have been continually seeing the wonderful activities of this child.
- ॐ According to the version of Gargācārya, I consider that He must be Nārāyaṇa Himself, or maybe a plenary portion of Nārāyaṇa.”

ॐ

- ॐ When all the cowherd men had very attentively heard the statements of Gargācārya through Nanda Mahārāja, they better appreciated the wonderful activities of Kṛṣṇa and became very jubilant and satisfied.
- ॐ They began to praise Nanda Mahārāja, because by consulting him their doubts about Kṛṣṇa were cleared.
- ॐ They said, “Let Kṛṣṇa, who is so kind, beautiful and merciful, protect us.

18 - Govardhana Līlā

- ॐ When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up Govardhana Hill, just as a child picks up a mushroom.
- ॐ He saved us so wonderfully. May He continue to glance mercifully over us and our cows.
- ॐ May we live peacefully under the protection of wonderful Kṛṣṇa.”

Indra's prayers

- ॐ When Kṛṣṇa saved the inhabitants of Vṛndāvana from the wrath of Indra by lifting Govardhana Hill, a surabhi cow from Goloka Vṛndāvana, as well as King Indra from the heavenly planets, appeared before Him.
- ॐ Indra, the King of heaven, was conscious of his offense before Kṛṣṇa; therefore he stealthily appeared before Him in a secluded place.
- ॐ He immediately fell down at the lotus feet of Kṛṣṇa, although his own crown was dazzling like sunshine.
- ॐ Indra knew about the exalted position of Kṛṣṇa because Kṛṣṇa is the master of Indra, but he could not believe that Kṛṣṇa could come down and live in Vṛndāvana among the cowherd men.
- ॐ When Kṛṣṇa defied the authority of Indra, Indra became angry because he thought that he was all in all within this universe and that no one was as powerful as he.
- ॐ But after this incident, his false, puffed-up prestige was destroyed.
- ॐ
- ॐ Being conscious of his subordinate position, he appeared before Kṛṣṇa with folded hands and began to offer the following prayers.
- ॐ “My dear Lord,” Indra said, “being puffed up by my false prestige, I thought that You had offended me by not allowing the cowherd men to perform the Indra-yajña, and I thought that You wanted to enjoy the offerings that were arranged for the sacrifice.
- ॐ I thought that in the name of a Govardhana sacrifice You were taking my share of profit, and therefore I mistook Your position.
- ॐ Now by Your grace I can understand that You are the Supreme Lord, the Personality of Godhead, and that You are transcendental to all material qualities.
- ॐ Your transcendental position is viśuddha-sattva, which is above the platform of the material mode of goodness, and Your transcendental abode is beyond the disturbance of the material qualities.
- ॐ Your name, fame, form, qualities, paraphernalia and pastimes are all beyond this material nature, and they are never disturbed by the three material modes.
- ॐ Your abode is accessible only for one who undergoes severe austerities and penances and becomes completely freed from the onslaught of material qualities like passion and ignorance.

Description is found
Srimad Bhagavatam
(Krishna Book)

- ॐ If someone thinks that when You enter within this material world You accept the modes of material nature, he is mistaken.
- ॐ The waves of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world.
- ॐ Your Lordship is never conditioned by the laws of material nature.
- ॐ “My dear Lord, You are the original father of this cosmic manifestation.
- ॐ You are the supreme spiritual master of this cosmic world, and You are the original proprietor of everything.
- ॐ As eternal time, You are competent to chastise offenders.
- ॐ Within this material world there are many fools like me who consider themselves to be the Supreme Lord or the all in all within the universe.
- ॐ You are so merciful that without accepting their offenses You devise means so that their false prestige is subdued and they can know that You, and no one else, are the Supreme Personality of Godhead.
- ॐ “My dear Lord, You are the supreme father, the supreme spiritual master and the supreme king.
- ॐ Therefore, You have the right to chastise all living entities whenever there is any discrepancy in their behavior.
- ॐ The father, the spiritual master and the supreme executive officer of the state are always well-wishers of their sons, their students and their citizens respectively.
- ॐ As such, the well-wishers have the right to chastise their dependents.
- ॐ By Your own desire You appear auspiciously on the earth in Your eternal varieties of forms; You come to glorify the earthly planet and specifically to chastise persons who are falsely claiming to be God.
- ॐ In the material world there is regular competition between different types of living entities to become supreme leaders of society, and after being frustrated in achieving the supreme positions of leadership, foolish persons claim to be God, the Supreme Personality.
- ॐ There are many such foolish personalities in this world, like me, but in due course of time, when they come to their senses, they surrender unto You and again engage themselves properly by rendering service unto You.
- ॐ And that is the purpose of Your chastising persons envious of You.
- ॐ “My dear Lord, I committed a great offense unto Your lotus feet, being falsely proud of my material opulences, not knowing Your unlimited power.
- ॐ Therefore, my Lord, kindly excuse me, because I am fool number one. Kindly give me Your blessings so that I may not act so foolishly again.
- ॐ If You think, my Lord, that the offense is very great and cannot be excused, then I appeal to You that I am Your eternal servant

18 - Govardhana Līlā

- ॐ You appear in this world to give protection to Your eternal servants and to destroy the demons who maintain great military strength just to burden the very existence of the earth.
- ॐ As I am Your eternal servant, kindly excuse me.
- ॐ “My dear Lord, You are the Supreme Personality of Godhead.
- ॐ I offer my respectful obeisances unto You because You are the Supreme Person and the Supreme Soul.
- ॐ You are the son of Vasudeva, and You are the Supreme Lord, Kṛṣṇa, the master of all pure devotees.
- ॐ Please accept my prostrated obeisances.
- ॐ You are the personification of supreme knowledge.
- ॐ You can appear anywhere, according to Your desire, in any one of Your eternal forms.
- ॐ You are the root of all creation and the Supreme Soul of all living entities.
- ॐ Due to my gross ignorance, I created a great disturbance in Vṛndāvana by sending torrents of rain and a heavy hailstorm.
- ॐ I acted out of severe anger caused by Your stopping the sacrifice which was to be held to satisfy me.
- ॐ But, my dear Lord, You are so kind to me that You have bestowed Your mercy upon me by destroying all my false pride.
- ॐ I therefore take shelter of Your lotus feet. My dear Lord, You are not only the supreme controller but also the spiritual master of all living entities.”

Kṛṣṇa responds

- ॐ Thus praised by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled beautifully and then replied in a grave voice like a rumbling cloud: “My dear Indra, I stopped your sacrifice just to show you My causeless mercy and to remind you that I am your eternal master.
- ॐ I am the master not only of you but of all the other demigods as well. You should always remember that all your material opulences are due to My mercy.
- ॐ No living entity can independently become opulent; one must be favored by My mercy.
- ॐ Everyone should always remember that I am the Supreme Lord. I can show anyone My favor, and I can chastise anyone, because no one is superior to Me.
- ॐ If I find someone overpowered by false pride, in order to show him My causeless mercy I withdraw all his opulences.”
- ॐ *It is noteworthy that Kṛṣṇa sometimes removes all of a rich man’s opulences in order to facilitate his becoming a soul surrendered to Him. This is a special favor of the Lord’s. Sometimes it is seen that a person is very opulent materially, but due to his devotional service to the Lord he may be reduced to poverty. One should not think, however, that because he worshiped the Supreme Lord he became poverty-stricken.*

The real purport is that when a person is a pure devotee but at the same time, by miscalculation, wants to lord it over material nature, the Lord shows His special mercy by taking away all material opulences until at last he surrenders unto the Supreme Lord.

- ॐ After instructing Indra, Lord Kṛṣṇa asked him to return to his kingdom in the heavenly planets and to remember always that he is never the supreme but is always subordinate to the Supreme Personality of Godhead.
- ॐ He also advised him to remain as King of heaven but to be careful of false pride.

Surabhi's prayers

- ॐ After this, the transcendental surabhi cow who had come with Indra to see Kṛṣṇa offered her respectful obeisances unto Him and worshiped Him.
- ॐ The surabhi offered her prayer as follows: “My dear Lord Kṛṣṇa, You are the most powerful of all mystic yogis because You are the soul of the complete universe, and only from You has all this cosmic manifestation taken place.
- ॐ Therefore, although Indra tried his best to kill my descendant cows in Vṛndāvana, they remained under Your shelter, and You have protected them all so well.
- ॐ We do not know anyone else as the Supreme, nor do we go to any other god or demigods for protection.
- ॐ Therefore, You are our Indra, You are the supreme father of the whole cosmic manifestation, and You are the protector and elevator of all the cows, brāhmaṇas, demigods and others who are pure devotees of Your Lordship.
- ॐ O Supersoul of the universe, let us bathe You with our milk, for You are our Indra.
- ॐ O Lord, You appear just to diminish the burden of impure activities on the earth.”
- ॐ Then the surabhi cow bathed Kṛṣṇa with her milk, and Indra bathed Him with the water of the celestial Ganges through the trunk of his carrier elephant.
- ॐ After this, the surabhi cows and all the demigods and their mothers joined the heavenly king, Indra, in worshiping Lord Kṛṣṇa by bathing Him with Ganges water and the milk of the surabhis.
- ॐ Thus Govinda, Lord Kṛṣṇa, was pleased with all of them. The residents of all higher planetary systems, such as Gandharvaloka, Vidyādhara-loka, Siddhaloka and Cāraṇaloka, all combined and glorified the Lord by chanting His holy name as their wives and damsels danced with great joy.
- ॐ They very much satisfied the Lord by incessantly pouring flowers from the sky.
- ॐ When everything was very nicely and joyfully settled, the cows overflowed the surface of the earth with their milk.
- ॐ The water of the rivers began to flow with various tasty liquids and give nourishment to the trees, producing fruits and flowers of different colors and tastes.

18 - Govardhana Līlā

- ॐ The trees began to pour drops of honey. The hills and mountains began to produce potent medicinal plants and valuable stones.
- ॐ Because of Kṛṣṇa's presence, all these things happened very nicely, and the lower animals, who were generally envious of one another, were envious no longer.
- ॐ After satisfying Kṛṣṇa, who is the Lord of all the cows in Vṛndāvana and who is known as Govinda, King Indra took His permission to return to his heavenly kingdom.
- ॐ As he passed through cosmic space, he was surrounded by all kinds of demigods.
- ॐ *This great incident is a powerful example of how Kṛṣṇa consciousness can benefit the world. Even the lower animals forget their envious nature and become elevated to the qualities of the demigods.*

II. The anartha

A. Kṛṣṇa Saṁhita

The thirteenth obstacle for the Vaiṣṇavas is the worship of minor demigods such as Indra with a desire for fruitive results even after becoming situated in the process of devotional service.

B. Caitanya Śikṣāmṛta

(15) The Indra-pūjā-vāraṇa-līlā, the prohibition of the worship of Indra by Kṛṣṇa, signifies subduing the *anartha* that is the worship of many *devatās*, or worship of individual self as the Supreme, thus considering within oneself, "I am Brahman."

C. Professor Sanyal

The thirteenth obstacle takes the form of the worship of Indra and other lesser *devatās* in the hope of gaining worldly advantages. This prevents the growth of love for Godhead and requires to be avoided with great care.

III. Comments from Previous Acaryas

- ॐ VCT — Kṛṣṇa was looking forward to this pastime, in which He would be able to have very close association with His devotees.
- ॐ SS — Kṛṣṇa is also thinking of other demigods who think themselves big controllers, and therefore might try to do something like Indra, like Varuna and others. (Interesting that the next incident is correcting Varuna.)
- ॐ Sridhar Swami explains there were six main arguments used by Kṛṣṇa in His teaching karma-mimamsa:
1. karma alone is sufficient
 2. that conditioned nature is the supreme controller
 3. or that the modes of nature are the supreme controller
 4. the Supreme Lord is a dependent aspect of karma

5. or that the Lord is under the control of karma
6. or that one's occupational duty is one's worshipable deity

ॐ JG, VCT — Kṛṣṇa resorts to karma-vāda in order to protect His humanlike pastimes (to avoid taking the position of God.)

ॐ SS — we are dependent on the forests and hills.

ॐ JG, VCT — the Lord is indicating Govardhana. Therefore the cows, brahmanas and Govardhana are our Deities.

ॐ Śrīdhāra Svāmi's explanation of 10.25.5 (*vācālam bāliṣam stabdham ajñam paṇḍita-māninam / kṛṣṇam martyam upāśritya gopā me cakrur apriyam* These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.):

- b. *vācālam* = source of the revealed scriptures
- c. *bāliṣam* = free from pretension, like a child
- d. *stabdham* = does not bow down, because no-one is higher than Him
- e. *ajñam* = He is omniscient, so there is nothing else for Him to know
- f. *paṇḍita-māninam* = He is highly honoured by the knowers of the Absolute Truth
- g. *kṛṣṇam* = the Supreme Absolute Truth, with form full of eternity and ecstasy
- h. *martyam* = out of affection for His devotees He appears like a human

ॐ VCT's explanation of 10.25.5

- a. *vācālam* = speaks contrarily (karma-mimamsa, sankhya) although He doesn't accept them
- a. *bāliṣam* = foolish since He resorts to such false arguments
- b. *stabdham* = not humble, since He showed audacity before even His father
- c. *ajñam* = doesn't know anything, because always tending the cows
- i. *paṇḍita-maninam* = presumes Himself to be a scholar

ॐ SS — this is a vow that Kṛṣṇa has taken - to always protect His fully surrendered devotees.

ॐ VCT — this is a “well-known” vow of Kṛṣṇa's. ... “With My mystic power I will protect the people of Vraja, who have taken shelter of Me, who consider Me their Lord, and who are all My relatives. This is My vow.” “who strictly keeps his vow always to protect they who have vowed to serve Him.”

ॐ VCT — how could all the inhabitants of Vraja fit under the hill, which was only 3 roṣas in size? Simply by being touched by the hand of the Lord Govardhana Hill was

18 - Govardhana Līlā

in such ecstasy that he got inconceivable power. He even felt the striking of the thunderbolts etc. to be like showers of flowers

ॐ In Hari-vamśa Kṛṣṇa says that even the whole three worlds can be given shelter under this mountain, so what to speak of this little Vraja.

ॐ VCT — because they were seeing the beauty of Kṛṣṇa all their hunger went away, through their drinking Kṛṣṇa's beauty and sweetness. And Kṛṣṇa's hunger went away through drinking their love and beauty. The Lord's potency dried up the water as soon as it touched the ground.

11. Then Indra came and saw there was no water, and he became baffled

VCT — he was afraid because he didn't know what punishment Kṛṣṇa was going to give him.

12. Then they all came out and Kṛṣṇa replaced the hill exactly as it had been.

VCT — superiors did things like smelling His head, kissing Him, rubbing His right arm, stretching out His fingers, praising Him, inquiring whether He was tired or pained. Equals laughed and joked with Him. Inferiors fell at His feet, massaged His feet etc.

Those in parental type rasas gave benedictions like: “may you subdue the wicked, protect the civilized, give pleasure to Your parents and be enriched with all wealth and opulence.”

**** VCT — Question may arise why did Balarāma not expand as Śeṣanāga and lift the hill. But point is that Kṛṣṇa had personally vowed to do this, and it would have been unfitting for an expansion to carry out the stated intention of Kṛṣṇa Himself.

IV. Notes

ॐ Govardhana – increase the cows

ॐ Demigod worship

ॐ Thinking oneself to be supreme

ॐ K argues karma mimamsa philosophy; therefore no need for demigod worship

ॐ Indra is a devotee, but he acted like a demon

ॐ Just see the power of pride

ॐ Wanted to destroy the whole world

ॐ Indra's words piercing like thunderbolts, rained like pillars incessantly

ॐ Two parts: demigod worship and pride

ॐ K 1st removes demigod worship

ॐ Preached karma mimamsa but only to divert and ultimately NM et al worship K as GH

ॐ In same way we need to only worship K

- ॐ Then part 2: Indra's pride
- ॐ Indra was perplexed when he saw no water around (By K's potency had evaporated when touched the ground)
- ॐ Indra then realized his mistake and ashamedly apologized
- ॐ K appeared
- ॐ Performed this pastime to help Indra and other demigods (set example)
- ॐ K wanted to help his devotee. Therefore we can expect K to arrange situations for us to work through our anger as well
- ॐ Where anger comes from
- ॐ After K spoke to Indra, Surabhi cows speaks
- ॐ Bathes K with her milk
- ॐ This is still present – Surabhi kunda
- ॐ All desires can be fulfilled there
- ॐ Interesting thing is immediately after this Varuna's servants captured NM

V. Lessons to Learn from Govardhana-Līlā

- ॐ Once we give up other processes and take complete shelter of Kṛṣṇa, then he will remove our pride and demoniac tendencies.
- ॐ We have to take shelter of the Lord and not think we have independent power. Śrīla Rūpa Goswāmī talks of six principles of surrender:
 - 1) accept things favorable for discharging devotional service,
 - 2) reject things unfavorable,
 - 3) believe firmly in the Lord's protection,
 - 4) feel exclusively dependent on the mercy of the Lord,
 - 5) have no interest separate from the interest of the Lord,
 - 6) always feel oneself meek and humble.

VI. Commentaries from previous acharyas on specific verses

A. SB 10.24.1

Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra.

- ॐ JG — Kṛṣṇa can sometimes forgive such things as the worship of demigods, but Balarāma cannot, because He is such a great devotee of Kṛṣṇa and does not appreciate the worship of anyone other than Kṛṣṇa.

18 - Govardhana Līlā

B. SB 10.24.2

Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.

ॐ JG — Kṛṣṇa already knew why they were preparing the sacrifice, but He inquired specifically to show disrespect to Indra.

ॐ VCT — Kṛṣṇa was looking forward to this pastime, in which He would be able to have very close association with His devotees.

C. SB 10.24.4

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.

ॐ VCT — Nanda may object that what business does a child have in asking these questions. Kṛṣṇa may say "I have a great desire to hear these things." Nanda may think that Kṛṣṇa is not intelligent enough to understand, being a child, but Kṛṣṇa shows He is wise by speaking "na hi gopyam.." To those who see equally there is no difference between that which is confidential and that which is public.

D. SB 10.24.5

One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self.

ॐ VCT — if one does not see equally then a neutral party should be seen as an enemy, as he is friendly to the enemy, and is therefore partly on his side.

E. SB 10.24.7

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?

ॐ all ācāryas — kriya yoga means an activity, the result of which is not obvious, but can only be understood through scripture.

F. SB 10.24.13

Lord Kṛṣṇa said: 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.

ॐ JG, VCT — Kṛṣṇa resorts to karma-vāda in order to protect His humanlike pastimes (top avoid taking the position of God).

G. SB 10.24.14

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.

ॐ SS, VCT — cowherd men object that it is not just karma, but there is controller who is awarding results.

H. SB 10.24.15

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?

ॐ SS — it is from karma alone. demigods just like false nipples on neck of goat. But, they may object, karma may be instigated by the Supersoul. Kṛṣṇa says no, it depends on one's svabhāva - one's conditioning. So there's no fruit to be gained by worshipping Indra.

I. SB 10.24.16

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.

ॐ SS, VCT — that means Supersoul is subordinate to one's conditioning.

J. SB 10.24.20

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.

ॐ VCT — for a *brāhmaṇa* the Vedas are his Deity. For the *kṣatriya* earth is, for the *vaiśya* business, and for the śūdras service to the higher classes. (Those things these classes get the livelihood from.)

18 - Govardhana Līlā

K. SB 10.24.22

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.

ॐ SS — the Lord resorts to atheistic sankhya philosophy to defeat the idea of demigod worship.

L. SB 10.24.24

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.

ॐ SS — we are dependent on the forests and hills.

ॐ JG, VCT — the Lord is indicating Govardhana.

M. SB 10.24.35

Kṛṣṇa then assumed an unprecedented, huge form to instill faith in the cowherd men. Declaring "I am Govardhana Mountain!" He ate the abundant offerings.

ॐ VCT — Kṛṣṇa assumed a personal form on top of Govardhana Hill, just like another hill, so that the cowherd men had faith "He is the hill."

N. SB 10.24.37

"This Govardhana Hill, assuming any form he wishes, will kill any residents of the forest who neglect him. Therefore let us pay our obeisances to him for the safety of ourselves and our cows."

ॐ SS — 6 arguments:

- a. karma alone is sufficient
- b. that conditioned nature is the supreme controller
- c. or that the modes of nature are the supreme controller
- d. the Supreme Lord is a dependent aspect of karma
- e. or that the Lord is under the control of karma
- f. or that one's occupational duty is one's worshipable deity

O. SB 10.25.5

These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

ॐ SS — *vācālam* = source of the revealed scriptures; *bāliśam* = free from pretension, like a child; *stabdham* = does not bow down, because no-one is higher than Him; *ajñam* = He is omniscient, so there is nothing else for Him to know; *paṇḍita-māninam* = He is highly honoured by the knowers of the Absolute Truth; *kṛṣṇam* = the Supreme Absolute Truth, with form full of eternity and ecstasy; *martyam* = out of affection for His devotees He appears like a human

ॐ VCT — *vācālam* = speaks contrarily (karma-mimāṅsā, sankhya) although He doesn't accept them; *bāliśam* = foolish since He resorts to such false arguments; *stabdham* = not humble, since He showed audacity before even His father; *ajñam* = doesn't know anything, because always tending the cows; *paṇḍita-māninam* = presumes Himself to be a scholar

P. SB 10.25.6

[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

ॐ VCT — *avalīpta mana* = intoxicated because their minds influenced by Kṛṣṇa

Q. SB 10.25.16

By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

ॐ SS — by using plural Kṛṣṇa is also thinking of other demigods who think themselves big controllers, like Varuṇa and others.

R. SB 10.25.18

I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

ॐ SS — this is a vow that Kṛṣṇa has taken - to always protect His fully surrendered devotees.

ॐ VCT — this is a "well-known" vow of Kṛṣṇa's

S. SB 10.25.19

Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

18 - Govardhana Līlā

ॐ VCT — *Hari-varṁśa* states that it was His left hand.

ॐ VCT — A partial expansion of His yogamāyā potency known as Samhārikī kept the rain from falling on Kṛṣṇa wherever He went, so not even His turban got wet.

T. SB 10.25.20

The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.

ॐ VCT — how could all the inhabitants of Vraja fit under the hill, which was only 3 kroṣas in size? Simply by being touched by the hand of the Lord Govardhana Hill was in such ecstasy that he got inconceivable power. He even felt the striking of the thunderbolts etc to be like showers of flowers

ॐ In *Hari-varṁśa* Kṛṣṇa says that even the whole three worlds can be given shelter under this mountain, so what to speak of this little Vraja.

ॐ All the deer hogs etc on Govardhana then climbed to the top of the hill, and still they didn't experience any distress.

U. SB 10.25.23

Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

ॐ VCT — because they were seeing the beauty of Kṛṣṇa all their hunger went away, through their drinking Kṛṣṇa's beauty and sweetness. And Kṛṣṇa's hunger went away through drinking their love and beauty. The Lord's potency dried up the water as soon as it touched the ground.

V. SB 10.25.24

When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

ॐ VCT — he was afraid because he didn't know what punishment Kṛṣṇa was going to give him.

W. SB 10.25.29

All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him—some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

ॐ VCT — superiors did things like smelling His head, kissing Him, rubbing His right arm, stretching out His fingers, praising Him, inquiring whether He was tired or pained. Equals laughed and joked with Him. Inferiors fell at His feet, massaged His feet etc. Those in parental type rasas gave benedictions like: "may you subdue the wicked, protect the civilized, give pleasure to Your parents and be enriched with all wealth and opulence."

X. SB 10.25.30

Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings

ॐ VCT — Balarāma is included in this group because He is older. Question may arise why did Balarāma not expand as Śeṣa-nāga and lift the hill. But point is that Kṛṣṇa had personally vowed to do this, and it would have been unfitting for an expansion to carry out the stated intention of Kṛṣṇa Himself.