

The cowherd men prepare the Indra pñā & 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.

ॐ

ॐ Bahulaśva: Why did Kṛṣṇa lift Govardhana Hill?

ॐ Nārada: As citizens pay an annual tax to their king, so the gopas, farmers all, at the of the monsoon season pay tribute to Indra.

Description is found
in Garga Samhita
(Canto 3, Chapter 1)

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 Does it bring spiritual or material results?

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.”

ॐ

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

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.

Description is mainly
from Srimad Bhagavatam
(Krishna Book) with a
little from Garga Samhita
(Canto 3, Chapter 1)

- 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, sense gratification, 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.
- ॐ *[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.
- 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
- 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
- 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 Indra & other demigods enjoy living in Svargaloka b/c of their past **karma**
- ॐ When their good karma is exhausted they again enter the world of humans
- ॐ Please understand that worshipping them doesn’t bring liberation
- ॐ Even Brahmā is afraid of that
- ॐ So what may be said of fruitive workers on Earth?

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 one's occupational duty is one's worshipable deity

- ॐ Those who are wise say that endless time is most powerful, the supreme
- 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 śūdras is service to the higher classes, namely the brāhmaṇas, kṣatriyas and vaiśyas.
- 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 worshipping 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 With their hearts renouncing pious results, the wise take shelter of the SPG & worship him with the best of pious deeds
- ॐ They, not others, find liberation
- ॐ Cows, saintly persons, fire-gods, demigods, Vedas & the principles of religion are all potencies of Lord Hari, the SPG
- ॐ Those who worship Hari attain happiness in this life and the next
- ॐ Not those who worship demigods

- ॐ Our specific relationship is with Govardhana Hill and Vṛndāvana forest and nothing more.
- ॐ He is the king of mountains
- ॐ It was born from Hari's chest
- ॐ It has come by the power of Pulatsya Muni
- ॐ By seeing it one becomes free from having to take birth again in this world
- 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.”
- ॐ That offering is the king of yajnas & is very dear to me
- ॐ If you do not desire to do make this offering, then do whatever you wish to do.

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 bewildered.
- ॐ Sannanda (elderly gopa who thoroughly knew the real principles of religion) became very pleased
- ॐ Sannanda: Dear son of Nanda, You are wealthy with a great treasury of transcendental knowledge.
- ॐ How should the hill be worshiped?
- ॐ Please truthfully tell.
- ॐ
- ॐ Kṛṣṇa gave them the following directions.
- ॐ A person who controls his senses and engages in devotional service should collect the ingredients for the worship,
- ॐ anoint Govardhana Hill with cow-dung,

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 3, Chapter 1)

- ॐ As he chants the mantras for the thousand-headed Puruṣa, with other brāhmaṇas bathe the hill with Gaṅgā water and Yamunā water.
- ॐ He should bathe the hill with streams of white milk, pañcāmṛta, fragrant flowers, and then Yamunā water again.
- ॐ Then he should offer splendid garments, food, a great throne, many garlands and ornaments, and many lamps.
- ॐ Then he should circumambulate the hill, offer obeisances, and with folded hands recite this mantra:

*namo vṛndāvanāṅkāya
tubhyaṁ goloka-mauline
pūrṇa-brahmātapatrāya
namo govardhanāya ca*

- ॐ Obeisances to you, who are Goloka's crown and the lap where Vṛndāvana forest grows! Obeisances to Govardhana Hill, the Supreme Personality of Godhead's parasol!

ॐ

- ॐ Then he should offer a handful of flowers and then, as mṛdaṅgas, karatālas and other musical instruments make sweet sounds, he should offer āraṭi to Govardhana Hill.

- ॐ Then he should chant the mantra that begins with vedāham"

*vedāham etaṁ puruṣaṁ mahantam
āditya-varṇaṁ tamaśaḥ purastāt
tam eva viditvāti-mṛtyum eti
nānyaḥ panthā vidyate 'yanāya*

- ॐ "I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of the Supreme Person."

ॐ

- ॐ And then he should throw a shower of grains. In this way he should worship the hill.

- ॐ Then with great faith he should place a hill of food near Govardhana Hill.

- ॐ Then he should offer four, six, and five cups of Gaṅgā and Yamunā water mixed with tulasī leaves.

- ॐ Then, with a peaceful heart, he should serve Govardhana Hill by offering it a feast of fifty-six kinds of food.

- ॐ 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 Then with fragrant flowers he should worship the fire-gods, brāhmaṇas, cows, and demigods.
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 Even the dog-eaters
ॐ After nice grasses have been given to the cows,
ॐ Then he should have the gopas and gopīs dance among the cows and call out "Victory!"
ॐ In this way he should perform a festival to worship Govardhana Hill.
ॐ
ॐ Now please hear how this worship should be performed when one is not near Govardhana Hill.
ॐ One should make from cow-dung a model of Govardhana Hill.
ॐ Human beings on this earth should decorate that model with many flowers, blades of grass, and a network of vines, and regularly offer worship to it.
ॐ A person who has a mountain of gold but does not use it to worship a stone he has taken from Govardhana Hill, goes to a terrible hell.
ॐ A person who regularly worships the Lord's form as Śālagrāma-śilā is not touched by hell as a lotus leaf is not touched by water.
ॐ An exalted brāhmaṇa who regularly serves a stone from Govardhana Hill attains the result of having bathed in all the holy rivers and lakes in the seven worlds.
ॐ This sacrifice will very much satisfy Me.”
ॐ A person who year after year elaborately worships Govardhana Hill attains all happiness in this life and liberation in the next.

- 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, sūdras, 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.
- ॐ They performed Govardhana worship and circumambulation of the hill.
- ॐ King Nanda, Yaśodā, their two sons Kṛṣṇa and Balarāma, and Garga Muni, all eager and joyful, went to worship Govardhana Hill.
- ॐ Quickly climbing on a wonderfully decorated great elephant chained with golden shackles, Nanda went, with the many cows and with the wealth of the autumn harvest, to the edge of Govardhana Hill.
- ॐ He looked like Indra Himself, accompanied by his beloved.
- ॐ Bringing the ingredients for the performing the yajña, the Nandas, Upanandas, and Vṛṣabhānuṣ, along with their wives, children, and grandchildren, went to Govardhana Hill.
- ॐ Dressed in splendid garments and jewel ornaments, and eager as a cakorī bird or a bumblebee, as She rode in a palanquin with Her friends, Rādhā looked like Śacī herself.
- ॐ Nicely decorated, gracefully moving two beautiful cāmaras, accompanied by millions of gopī friends, and their faces splendid as two moons, Rādhā's best friends, Lalitā and Viśākhā, gloriously stood by Her side.
- ॐ Then Ramā, Virajā, Mādhavī, Māyā, Yamunā, and Gaṅgā, accompanied by thirty-two, eight, and sixteen groups of gopīs, arrived.
- ॐ In their previous births these gopīs had been

Description is mainly from Garga Samhita(Canto 3, chapter 2), with some parts from Krishna Book

- ॐ the women of Mithilā,
ॐ the women of Kosala,
ॐ the personified Vedas,
ॐ the great sages,
ॐ the women of Ayodhyā,
ॐ the Yajña-Sītās,
ॐ the women of the forest,
ॐ the women of Vaikuṅṭha, who have Ramā as their leader,
ॐ the women of the highest Vaikuṅṭha realm,
ॐ the women of various effulgent realms,
ॐ the women of Dhruvaloka and Lokācala,
ॐ Lakṣmī's friends splendid with three transcendental virtues,
ॐ the women riding in airplanes,
ॐ vines and plants,
ॐ jālandharīs,
ॐ the daughters of the ocean,
ॐ the daughters of King Barhiṣmati,
ॐ the women of Satalaloka,
ॐ the apsarās, and all the serpent king's daughters.
ॐ Now, as girls of Vraja, nicely decorated, and their hands splendid with many offerings,
they approached Govardhana Hill.
- ॐ
ॐ Then the gopa men, adolescents, and boys, dressed in yellow garments, wearing turbans
crowned with peacock feathers, decorated with beautiful necklaces, guñjā, and forest
garlands, and holding new flutes and sticks, came.
- ॐ
ॐ Hearing of the Govardhana festival,
ॐ carrying the Gaṅgā in his matted locks,
ॐ wearing a necklace of skulls,
ॐ his body anointed with the powder of bones,
ॐ decorated with a necklace and bracelets of many snakes,
ॐ reeling from having drunk dhattura poison,
ॐ accompanied by Pārvatī and his many associates,
ॐ and riding on his carrier Nandī,
ॐ Lord Śiva came to the circle of Govardhana Hill.
ॐ

ॐ Many thousands of
ॐ rājarṣis,
ॐ viprarṣis,
ॐ surarṣis,
ॐ siddheśas,
ॐ yogeśvaras,
ॐ paramahaṁsas,
ॐ and brāhmaṇas came to see Govardhana Hill.

ॐ

ॐ O king, its stones jewels, its many peaks golden, and its form splendid with intoxicated bees, beautiful caves, and swiftly-flowing streams, Govardhana Hill was like a great elephant.

ॐ Then, manifesting humanlike forms and bearing auspicious gifts in their hands, the mountain kings, headed by Mount Meru and Mount Himalaya, offered their respectful obeisances, bowing down to the humanlike form of Govardhana Hill.

ॐ

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 Then Nanda worshiped the brāhmaṇas, fire-gods, and cows, and then gave a very opulent offering to Govardhana Hill.

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.

ॐ 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.*

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 3, chapter 2)

- 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.
- ॐ In 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 Seeing Govardhana Hill's great power and opulence, and their hearts full of joy and wonder, the gopas and gopīs asked the hill to grant them a benediction.
- ॐ
- ॐ They said,
- ॐ "The gopas know that You are the Deity worshiped by the kings of mountains.
- ॐ Nanda's son Kṛṣṇa has shown Your true nature to us.
- ॐ Please grant that day after day our relatives, friends, and cows may prosper."
- ॐ
- ॐ Manifesting a handsome divine form decorated with crown and armlets, Govardhana Hill, the king of the kings of mountains, said, "So be it," and suddenly disappeared.
- ॐ
- 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.
- ॐ In order to assure the good fortune of the cows and themselves, all people of Vṛndāvana near Govardhana must worship the hill, as prescribed by Me.”
- ॐ The Nandas,
- ॐ Upanandas,
- ॐ Vṛṣabhānu,
- ॐ Balarāma,
- ॐ Sucandra,
- ॐ King Vṛṣabhānu,
- ॐ King Nanda,
- ॐ Kṛṣṇa,
- ॐ all the gopas, gopīs, and cows,
- ॐ the brāhmaṇas,
- ॐ the siddhas and yogeśvaras headed by Lord Śiva,
- ॐ as well as everyone else bowed down and worshiped Govardhana Hill.
- ॐ Then, happy at heart, and all their desires fulfilled, they returned to their own homes.