

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ चतुर्विंशोऽध्यायः - २४ ॥

**CHATHURVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-
FOUR)**

**Poorvardhddhe – GovardhddhanaPooja [IndhraYaagaBhamgam]
(Worshipping Govardhddhana Mountain [Prohibiting and Breaking the
Yaaga Meant for Indhra by Gopaas])**

[In this chapter we can read the story, how Sree Krishna prompted
Nandhagopar and other elderly Gopaas to stop the illogical and unwated

traditional and customary ritual of performing a Yaaga, they used to conduct every year. While Raama and Krishna were living happily in Vraja by tending the cows and playing with Gopa friends, Krishna noticed that the elderly Gopaas led by Nandhagopar were very busily engaged in preparing the arrangements for conducting a Yaaga. Despite knowing what they were planning for, Krishna asked them innocently about their hasty arrangements. They explained that they are going to perform a Yaaga to please Indhra, who is the god of rain. For Gopaas rain is most essential for their livelihood. But Krishna logically explained to them that it is not Indhra, but Nature is the cause of rain and Govardhddhanaadhri is the provider of livelihood for the cowherd Gopaas. The underlying intention of Krishna was to eliminate the false pride of Indhra. Therefore, it is better and mandatory to offer Yaaga to please Nature and Govardhddhanaadhri. Gopaas were convinced of Krishna's logical explanations and performed Yaaga to please Govardhddhana. Krishna, Himself took the personified form of Govardhddhana and consumed the offerings of Yaaga. Gopaas were very happy that their offerings were received by Govardhddhana and returned home with fulfillment. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

भगवानपि तत्रैव बलदेवेन संयुतः ।
अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान् ॥ १ ॥

1

Bhagawaanapi thathraiva Beladhevena samyuthah
Apasyannivasan GopaanIndhrayaagakrithodhymaan.

While Krishna Who is Jegadheeswara Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan along with His brother Raama Who is Sankarshana Rohineesutha Belabhadhra Bhagawaan living in Vraja or Gokula of Vrindhaavana, He noticed all the Gopaas led by His father, Nandhagopar, was busily engaged in arranging a sacrifice to appease Indhra.

तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः ।
प्रश्रयावनतोऽपृच्छद्वृद्धान् नन्दपुरोगमान् ॥ २ ॥

Thadhabhijnjoapi Bhagawaan Sarvvaathmaa Sarvvadhersanah
Presreyaavanathoaprichcchadhvriddhaan Nandhapurogemaan.

Jegadheeswara Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan is Sarvvaathmaa or Sarvvaathma, meaning the Soul of everything or Soul of all Souls. Jegadheeswara Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan is Sarvvadhersana, meaning One Who sees and knows everything and One Who knows and One Who can see everything happening within the minds and hearts of everyone and everything else. Though, He was aware of the purpose of the arrangements and preparations of Gopaas, He asked the elderly Gopaas including His father what is it they are preparing for, as if He does not know anything at all:

कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः ।
किं फलं कस्य चोद्देशः केन वा साध्यते मखः ॥ ३॥

“Katthyathaam Me pithaa koayam sambhremo va upaagethah
Kim phalam Kasya chodhdhesah kena vaa saaddhyathe Makha.”

“My dear father, kindly Explain to Me what this great endeavor you are all undertaking? Why are you all so anxious? What is needed for this hurry? What is the purpose of it? What would be the end result of it? Who are you trying to appease with this Yaaga or Sacrificial Ceremony? What type of Yaaga is this? What are the paraphernalia required for this Yaaga?”

एतद्ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः ।
न हि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह ॥ ४॥

“Ethadh broohi Mahaan kaamo mahyam susrooshave pithaa
Na hi gopyam hi saaddhoonaam krithyam Sarvvaathmanaamiha.”

“Oh, My Dear Father! It seems you have a special and intense interest in whatever you are going to do. You look very fresh and smart while engaging in your activity. That shows your deep interest and involvement. Please tell me all about it. I have a great desire to hear and will hear it in good faith. I would be very pleased. Therefore, please tell Me about it in detail.”

अस्त्यस्वपरदृष्टीनाममित्रोदास्तविद्विषाम् ।
उदासीनोऽरिवद्वर्ज्य आत्मवत्सुहृदुच्यते ॥ ५॥

5

“Asthasvaparadhrishteenaamamithrodhaassthavidhvishaam
Udhaaseenoarivadhvarjjya aathmavath suhridhuchyathe.”

“One who does not think that “these” are “mine” and “those” are “yours” or other’s” or One who does not think that “these” are my “friends” and the “those” are my “enemies” and the “others” are “neutral, meaning neither a friend nor an enemy” should be considered like an enemy. Whereas One who considers everyone as a friend should be considered as One’s own Self. [That is non-duality.]”

ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति ।
विदुषः कर्मसिद्धिः स्यात्तथा नाविदुषो भवेत् ॥ ६॥

6

“Jnjaathvaajnjaathvaa cha karmmaani jenoayamanuthishtathi
Vidhushah karmmasidhddhih syaaththatthaa naavidhusho bhaveth.”

“Sometimes people in this world are performing activities with full understanding of what they are doing and what they are performing. Sometimes people are performing activities without having an understanding of what they are doing. Those who know what they are doing would achieve positive results for their activities, whereas ignorant people do not achieve the intended result for their activities.”

तत्र तावत्क्रियायोगो भवतां किं विचारितः ।
अथ वा लौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥ ७॥

“Thathra thaavath kriyaayogo bhavathaam kim vicharithah
Atthavaa laukikasthanme prichcchathah, saaddhu, bhanyathaam.”

“Now, here, have you got a full understanding of what you are doing, or have you at least thought and analyzed a little bit about what you are going to do and what you are doing? Oh, My dear father! Now, are you simply following some old traditional practice blindly, or have you thought and analyzed about what you are going to do now? Please give me a very logically befitting answer.”

नन्द उवाच

Nandha Uvaacha (Nandhagopar Said):

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः ।
तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥ ८॥

Pajjenyo BhagawaanIndhro Meghaasathasyaathmamoorththayah
Theabhivarshanthi bhoothaanaam praananam jeevanam payah.

Dhevendhra or Indhra Bhagawaan is the Lord and Controller of Rain. The Clouds, who provide rainwater directly, are his personal representatives, which provide happiness and means of sustenance to all living entities. Water is most essential and unavoidable for maintenance of life for all entities.

तं तात वयमन्ये च वार्मुचां पतिमीश्वरम् ।
द्रव्यैस्तद्रेतसा सिद्धैर्यजन्ते क्रतुभिर्नराः ॥ ९॥

Tham thaatha vayamanye cha vaarmmuchaam pathimEeswaram
Dhrevyaisthadhrethasaa sidhddhairyejanthe Krathubhirnnaraah.

My dear Son! Indhra is the Lord and Controller of Clouds, and he is the cause of making rains by clouds on earth. We are able to get plants, fruits, corn and other agricultural products because we receive sufficient rain at appropriate times. Also, we are able to maintain cows and animals because of his mercy. Therefore, we perform Yaagaas to appease Indhra by offering those products we receive by his mercy.

तच्छेषेणोपजीवन्ति त्रिवर्गफलहेतवे ।
पुंसां पुरुषकाराणां पर्जन्यः फलभावनः ॥ १० ॥

10

Thachccheshenopajeevanthi thrivarggaphalahethave
Pumsaam Purushakaaraanaam parjjenyah phalabhaavanah.

All the human beings of this earth are able to sustain their lives and accomplish the Three-Fold aims of life like Ddharmma or Religiosity, Arththha or Economic Development and Kaama or Sense Gratification by accepting the remnants, meaning the results obtained by performing the Yaaga or Sacrifice, of sacrifices performed to Indhra. Thus, Indhra is the Dhevatha or Dheva or Deity responsible for the fruitive success of industrious, meaning Agriculturalists and Business, people.

य एवं विसृजेद्धर्मं पारम्पर्यागतं नरः ।
कामाल्लोभाद्भ्रयाद्द्वेषात्स वै नाप्नोति शोभनम् ॥ ११ ॥

11

Ya evam visrijedhddharmmam paaramparyaagetham narah
Kaamaallobhaadhbhayaadhdhveshaath sav ai naapnothi
sobhanam.

My dear Son! This Ddharmma or Religious Principle is based on sound tradition. Anyone who violates or rejects it out of lust, enmity, fear or greed would certainly fail to achieve good fortune and progress in life.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

वचो निशम्य नन्दस्य तथान्येषां व्रजौकसाम् ।
इन्द्राय मन्युं जनयन् पितरं प्राह केशवः ॥ १२॥

12

Vacho nisamya Nandhasya thatthaanyeshaam Vrajaukasaam
Indhraaya manyum jenayan pitharam praaha Kesavah.

After listening to the words of His father, Nandhagopar, and other elderly Gopaas, Kesava or Sree Krishna Bhagawaan spoke to them as follows to arouse anger in Indhra.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Krishna Bhagawaan Said):

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।
सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥ १३॥

13

Karmmanaa jaayathe jenthuh karmmaniava vileeyathe
Sukham dhuhkham bhayam kshemam karmmanaivaabhipadhyathe.

The cause of birth for all entities and elements are Karmma or Action. The cause of destruction is also the same Karmma. Happiness or pleasure, distress or pain, sense of security and fear are all the effects of Karmma.

अस्ति चेदीश्वरः कश्चित्फलरूप्यन्यकर्मणाम् ।
कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः ॥ १४॥

14

Asthi Chedheesvarah kaschith phalaroopyanyakarmmanaam
Karththaaram bhajathe soapi na hyakarththuh prebhurhi sah.

If there is an Eeswara or Lord or Controller who is capable of providing the results or effects of One's Karmma to another person who is inactive or does not do any Karmma, then that Eeswara must depend on the One who is performing Karmmaas or actions. See, if there is none performing any action, then how can the bestower provide the result or effect of the action?

किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम् ।
अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम् ॥ १५ ॥

15

KimIndhreneha bhoothaanaam svasvakarmmaanuvarththinaam
Aneese naanyatthaa karththum svabhaavavihitham nrinaam.

Based on the activities of previous life or lives and also of present life, all the people are either enjoying happiness or suffering distresses as the results or effects according to the activities. Indhra or Dhevendhra is not capable of changing that order of fate or destiny. With that incapable Indhra, what is there to gain or attain for the people on earth?

स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते ।
स्वभावस्थमिदं सर्वं सदेवासुरमानुषम् ॥ १६ ॥

16

Svabhaavathanthro hi jengah svabhaavamanuvarththathe
Svabhaavastthamidham sarvvam saDhevaAsuraMaanusham.

Every entity and element of this universe is under the total control of his own or its own conditioned nature, and thus there is no way for anything or anyone to deviate from nature. This entire universe, with all its Dhevaas or gods, Asuraas or demons and Manushyaas or Maanushaas or human beings, is based on the conditioned nature of the entities of the universe.

देहानुच्चावचाञ्जन्तुः प्राप्योत्सृजति कर्मणा ।
शत्रुर्मित्रमुदासीनः कर्मैव गुरुरीश्वरः ॥ १७ ॥

17

Dhehaanuchchaavachaasnjjenthuh praapyothsrijathi karmmanaa
Sathrumithramudhaaseenah karmmaiva gururEeswarah.

When the life or soul leaves the material body of an entity, it assumes either a higher or a lower-level material body of an entity based upon the quality of its own Karmma. Therefore, our Karmma can be and is our own enemy, our Karmma can be and is our own friend and our Karmma can be and is neutral. Our Karmma is our Guru or Spiritual Master as well as our Lord or God or Fate or Destiny.

तस्मात्सम्पूजयेत्कर्म स्वभावस्थः स्वकर्मकृत् ।
अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ॥ १८॥

18

Thasmaath sampoojayeth karmma svabhaavastthah svakarmmakrith
Anjjasaa yena varththetha thadhevaasya hi Dhaiwatham.

Therefore, One must perform his own Karmma based upon his Varna Aasrama Ddharmma or Varnnaasrama Ddharmma as stipulated or prescribed in Vedhaas. One should seriously worship work. i.e. Work is worship. That means a person should remain in the position corresponding to his nature and should perform his own duty. That Karmma by which we may live nicely with peace of mind is really our Worshipable deity.

आजीव्यैकतरं भावं यस्त्वन्यमुपजीवति ।
न तस्माद्विन्दते क्षेमं जारं नार्यसती यथा ॥ १९॥

19

Aajeevyaikatharam bhaavam yesthvanyamupajeevathi
Na thasmaadhvindhathe kshemam, jaaram naaryasathee yetthaa.

If One Dheva or Deity is maintaining and sustaining our life and we offer worship or Yaaga to another deity, then how can we attain the real benefit? In that case we are just like an unfaithful woman who can never achieve any real benefit by consorting with her paramour. [The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is One Who sustains

our lives. In that case why should we offer Yaaga to Indhra? That is what Krishna is asking Nandhagopar.]

वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः ।
वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया ॥ २०॥

20

Varththetha Brahmanaa Vipro, Raajanyo rekshayaa bhuvah,
Vaisyasthu vaarththayaa jeevechcchoodhrasthu Dhvijasevayaa.

A Braahmana must maintain his life by studying and teaching Vedhaas. A Kshethriya or a Person of Royal Order should maintain his life by protecting his kingdom or earth and taking care of his subjects. A Vaisya must maintain his life by trade or business and cultivation. And a Soodhra must maintain his life by serving higher classes like Dhvijaas or Braahmanaas, Kshethriyaas and Vaisyaas.

कृषिवाणिज्यगोरक्षा कुसीदं तुर्यमुच्यते ।
वार्ता चतुर्विधा तत्र वयं गोवृत्तयोऽनिशम् ॥ २१॥

21

Krishivaanijyagorekshaa kuseedham thuryamuchyathe
Vaarththaa chathurviddhaa, thathra vayam govritthayoanisam.

The assigned occupational duties of a Vaisya are of four divisions like commercial business, farming, cow protection and moneylending. Out of those four, we as a community of Gopa, must always be engaged in cow protection alone. [That is why Gopaas are called Gopaalakaas or Gopaalaas.]

सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ।
रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥ २२॥

22

Saththvam RejasThama ithi stthithyuthpaththayanthahethavah
Rejasoathpadhyathe visvamanynyam vividdham jegath.

The three qualities like Saththvam or Virtue or Goodness, Rejas or Passion and Thamas or Ignorance are the cause of Creation or Manifestation, Maintenance or Sustenance and Destruction or Dissolution, respectively. In particular, the Rejas or mode of Passion creates this universe through sexual combination of opposite genders and that causes it to become full of variety.

रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः ।
प्रजास्तैरेव सिध्यन्ति महेन्द्रः किं करिष्यति ॥ २३ ॥

23

Rejasaa chodhithaa meghaa varshanthyambooni sarvvathah
Prejaasthaireva sidhddhyanthi, Mahendhrah kim karishyathi?

The groups of clouds will pour down sufficient rain at all over the places, impelled by Rejoguna or the material modes of passion. And by these rain falls all creatures gain their sustenance. Therefore, please think, what is the role of Indhra here? [Indhra does not have and does not do anything for rain fall.]

न नः पुरो जनपदा न ग्रामा न गृहा वयम् ।
नित्यं वनौकसस्तात वनशैलनिवासिनः ॥ २४ ॥

24

Na nah puro jenapadhaa na graamaa na grihaa vayam
Nithyam vanaukasasthaatha, vanasailanivaasinah.

Oh, My Dear Father! We do not live in cities or towns or villages. We are nomadic forest dwellers. We always live in the forests and hills.

तस्माद्गवां ब्राह्मणानामद्रेश्चारभ्यतां मखः ।
य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः ॥ २५ ॥

25

Thasmaadh gevaam Braahmanaanaamadhreschaarabhyathaam makhah

Ya Indhrayaagasambhaaraasthairayam saaddhyathaam makhah.

Therefore, Let us start or perform a Yaaga for the pleasure and benefit of the Cows, Braahmanaas and for this portion of the earth covered by Govardhddhana hill and forest area. Let us make use of the same paraphernalia prepared for Indhra Yaaga for a Yaaga to appease Govardhddhana hill.

पच्यन्तां विविधाः पाकाः सूपान्ताः पायसादयः ।
संयावापूपशष्कुल्यः सर्वदोहश्च गृह्यताम् ॥ २६॥

26

Pachanthaam vividdhaah paakaah supaanthaah paayasaadhayah
Samyaavaapoopasashkulyah sarvvadhohascha grihyathaam.

Let us cook many different types of tasty food items like pudding or sweet rice, lentil and vegetable soup, many kinds of fancy cakes like both baked and fried, and chips. Also, we must have all available dairy products for this Yaaga.

ह्यन्तामग्रयः सम्यग्ब्राह्मणैर्ब्रह्मवादिभिः ।
अन्नं बहुविधं तेभ्यो देयं वो धेनुदक्षिणाः ॥ २७॥

27

Hooyanthaamagnayah samyagBraahmanairBrahmavaadhibih
Annam behuviddham thebhyoa dheyam vo ddhenudhekshinaah.

Let the learned Braahmanaas who are experts in conducting the Yaaga immediately lit the fire and blaze it high for the Yaaga. We should give them a sumptuous feast, cows, money and wealth as Dhekshina or reward for conducting the Yaaga.

अन्येभ्यश्चाश्वचाण्डालपतितेभ्यो यथार्हतः ।
यवसं च गवां दत्त्वा गिरये दीयतां बलिः ॥ २८॥

28

Anyebhyaaschaasvachaandaalpathithebhyo yetthaarhathah
Yevasam cha gevaam dheththvaa giraye dheeyathaam belih.

We should also provide food for the fallen souls or outcastes like hunters and tribal and Chandaalaas or dog-eaters, animals like dogs and we should give sufficient grass to the cows and then present respectful and devotional offerings to Govardhddhana Hill.

स्वलङ्कृता भुक्तवन्तः स्वनुलिप्ताः सुवाससः ।
प्रदक्षिणां च कुरुत गोविप्रानलपर्वतान् ॥ २९॥

29

Svalamkrithaa bhukthavanthah svanulipthaah suvaasasah
Predhikshanam cha kurutha Govipraanalaparvvathan.

Everyone must cleanse by taking bath and then eat sumptuous meals and thereafter very happily and joyfully in celebration mood, dressing beautifully wearing decorations and ornaments make circumambulations around the Cows, Braahmanaas and the Govardhddhana Hill, the King of Mountains and Hills.

एतन्मम मतं तात क्रियतां यदि रोचते ।
अयं गोब्राह्मणाद्रीणां मह्यं च दयितो मखः ॥ ३०॥

30

Ethanmama matham thaatha, kriyathaam yedhi rochathe
Ayam GoBhraahmanaAdhreenaam mahyam cha dheyitho makhah.

My Dear Father and other Elderly Gopaas! This is My opinion. If you all think that it is good and are all agreeable to My opinion, then we can perform the Yaaga like that. But I tell you that My suggestion of this Yaaga would be very pleasing for the Cows, Braahmanaas and Govardhddhanaadhri and of course for Me also.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

कालात्मना भगवता शक्रदर्पं जिघांसता ।
प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥ ३१ ॥

31

Kaalaathmanaa Bhagawathaa Sakradherppam jighaamsathaa
Proktham nisamya Nandhaadhyaah saaddhvagrihnantha thadhvachah.

Jegadheeswara Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan is the Time personified. Jegadheeswara Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan desired and wanted to destroy and remove the false pride of Lord Indhra. So, when Vaasudheva Sree Krishna Bhagawaan Who is Jegadheeswara Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan spoke to Nandhagopar and other Gopaas like that, they all accepted His words properly with respect and regards.

तथा च व्यदधुः सर्वं यथाऽऽह मधुसूदनः ।
वाचयित्वा स्वस्त्ययनं तद्व्येण गिरिद्विजान् ॥ ३२ ॥

32

Thatthaa cha vyedhaddhuh sarvvam yetthaaaaha Maddhusoodhanah
Vaachayithvaa svasthyayanam thadhdhrevyena GiriDhvijaan.

उपहृत्य बलीन् सर्वानादृता यवसं गवाम् ।
गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥ ३३ ॥

33

Upahrithya baleen sarvvaanaadrithaa yevasam gevaam
Goddhanaani puraskrithya Girim chakruh predhikshinam.

अनांस्यनडुद्युक्तानि ते चारुह्य स्वलङ्कृताः ।
गोप्यश्च कृष्णवीर्याणि गायन्त्यः सद्विजाशिषः ॥ ३४ ॥

34

Anaamsyanadudhyukthaani the chaaruhya svalamkrithaah
Gopyascha Krishnaveeryaani gaayanthyah sadhvijaasishah.

The Gopaas decided to perform the Yaaga as suggested by Maddhusoodhana or Vaasudheva Sree Krishna Bhagawaan. They used all the paraphernalia arranged for Indhra Yaaga to perform the new Yaaga. First, they requested the Braahmanaas to chant Vedhic Manthraas and sanctify and consecrate the Yaagasaala by sprinkling holy water. Then they performed the Yaaga with the intention of providing pleasure and auspiciousness to the Cows, Braahmanaas and Govardhddhanaadhri by offering all Presaadhaas or Prasaadhaas or Grace prepared by the consecrated paraphernalia with due respect and reverence. They fed the Cows sufficiently with fresh grass. Then they, Gopaas, decorated the Cows beautifully and arranged a wonderful procession as a festival of celebration. Then they all boarded decorated bullock carts and made circumambulation around Govardhddhanaadhri as suggested by Maddhusoodhana Bhagawaan or Vaasudheva Sree Krishna Bhagawaan. The Gopaas sang the glories and discoursed the wonderful activities and greatness of Bhagawaan Krishna while thus circumambulating. And completed the Yaaga very successfully.

कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः ।
शैलोऽस्मीति ब्रुवन् भूरि बलिमादद्बृहद्वपुः ॥ ३५ ॥

35

Krishnasthvanyathamam Roopam Gopavisrembhanam gethah
“Sailoasmee”thi bruvan bhoori belimaadhadh
brihadhvapuh.

Vaasudheva Sree Krishna Bhagawaan, son of Nandhagopar, took a very huge human form and stood on the top of Govardhddhanaadhri and declared: “I am the personified deity form of Govardhddhana” with the intention of creating full faith in the minds of Gopaas. In that form He consumed all the Presaadhaas offered to Him.

तस्मै नमो ब्रजजनैः सह चक्रे आत्मनाऽऽत्मने ।
अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् ॥ ३६ ॥

Thasmai Namō Vrajajenaih saha chakraathmanaaaathmane
 “Aho pasyatha sailoasau roopee noanugreham
 vyeddhaath.”

The Gopaas exclaimed: “It is so wonderful that Govardhddhanaadhri assumed its personified form to provide us all auspicious blessings and benediction! It is truly amazing!”

एषोऽवजानतो मर्त्यान् कामरूपी वनौकसः ।
 हन्ति ह्यस्मै नमस्यामः शर्मणे आत्मनो गवाम् ॥ ३७॥

“Eshoavajaanatho marththyaan kaamaroopee vanaukasah
 Hanthi hyasmai namasyaamah sarmmane aathmaano gevaam.”

“This Mountain, Govardhddhana, who can take personified deity form according to its wishes would definitely bring misfortune and inauspiciousness and destroy all those who live here with disrespect and despise it. Let us worship and offer respectful and devotional obeisance and prostration to this Govardhddhanaadhri, the King of all mountains, for the prosperity, auspiciousness and welfare for us as well as for our cows and animals. Thus, they all prostrated Govardhddhana Giri.”

इत्यद्रिगोद्विजमखं वासुदेवप्रणोदिताः ।
 यथा विधाय ते गोपा सह कृष्णा व्रजं ययुः ॥ ३८॥

Ithyadhrigodhvijamakham Vaasudhevaprenodhithaa
 Yetthaa viddhaaya the Gopaah sahaKrishnaa Vrajam yeyuh.

Thus, having been inspired by Vaasudheva Sree Krishna Bhagawaan, the Gopaas to properly execute the Yaaga to Govardhddhanaadhri and performed the Yaaga accordingly. After that, the Cows, the Gopaas along

with Vaasudheva Sree Krishna Bhagawaan very happily returned to their homes in the village of Vraja.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे चतुर्विंशोऽध्यायः ॥ २४॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe - [GovardhddhanaPooja
[IndhraYaagaBhamgam]] Naama ChathurvimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Fourth Chapter - In the First Half – Named
as [Worshipping Govardhddhana Mountain [Prohibiting and Breaking the
Yaaga Meant for Indhra by Gopaas]] Of the Tenth Canto of the Most Divine
and the Supreme Most and the Greatest Mythology Known as Sreemadh
Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!