In the Himalayan region of Garhwal, north India, ritual healers known as bākkyas (lit. “the ones who speak”) are routinely possessed by the god Krishna. While Krishna is widely revered across caste, sectarian, and geographical divides in India, his emergence through possession is particular to Garhwal. During my ethnographic fieldwork, bākkyas often spoke of possession by Krishna as a way of making space/place (sthān) for the god within the body. In this paper, I explore the implications of possession as a form of ‘place making,’ and what this reveals about how Krishna is known, experienced, and worshipped in Garhwal. Rather than view ‘place’ as an object of analysis, this paper examines ‘place making’ as an epistemological practice through which Krishna is brought into being in the world. In understanding possession as ‘place making,’ this paper brings together studies of possession with the anthropology of space and place, fields that have hitherto been studied separately.