

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Five

The Meeting of Nanda Mahārāja and Vasudeva

Nanda Mahārāja celebrates

Kṛṣṇa's appearance

(Nandotsava) (1-18)

NM, heavy due
to the birth of his
child, Purified Brahmins
to perform the Jete-karma
ritual for the child.
He also worshipped the Pitrs & dev.

|| 10.5.1-2 ||

śrī-śuka uvāca

nandas tv ātmaja utpanne

jātāhlādo mahā-manāḥ

āhūya viprān veda-jñān

snātaḥ śucir alaṅkṛtaḥ

vācayitvā svastyayanam

jāta-karmātmajasya vai

kārayām āsa vidhivat

pitṛ-devārcanam tathā

Śukadeva Gosvāmī continued: Nanda Mahārāja was naturally very magnanimous (nandah mahā-manāḥ), and when Lord Śrī Kṛṣṇa appeared as his son (ātmaja utpanne), he was overwhelmed by jubilation (jāta āhlādo). Therefore, after bathing and purifying himself and dressing himself properly (snātaḥ śucir alaṅkṛtaḥ), he invited brāhmaṇas who knew how to recite Vedic mantras (āhūya viprān veda-jñān). After having these qualified brāhmaṇas recite auspicious Vedic hymns (vācayitvā svastyayanam), he arranged to have the Vedic birth ceremony celebrated for his newborn child (ātmajasya jāta-karma kārayām āsa) according to the rules and regulations (vidhivat), and he also arranged for worship of the demigods and forefathers (pitr-devārcanam tathā).

This chapter describes the festivities at Kṛṣṇa's birth, going to Mathura to pay tax and the conversation between Nanda and Vasudeva.

Although Vasudeva was completely overjoyed over the birth of his son, due to fear of Kamsa he could not celebrate the birth in Mathura with the jāta karma ceremony (cutting of the umbilical cord).

nandas (tv) ātmaja: the birth of Nanda's son;

But (tu) when Nanda's son was born, he joyfully celebrated
the birth with svasti-vācana and other auspicious ceremonies.

The use of the word "tu" indicates the difference in the birth
celebration, but it also indicates that Kṛṣṇa was born in
Nanda's house as well as in Mathura.

This proof is established in the Hari-vaṁśa:

“In the eighth month on the eighth tithi, before the pregnancy was complete, both Devaki and Yasoda gave birth at the same time.”

The word tu is not used merely to complete the meter of the sloka, because the meaning of the sentence is complete without the word tu.

Nor should it be argued that “tu” is a meaningless word.

The natural conclusion is that the word tu means that Kṛṣṇa was born from Yasoda’s womb as the son of Nanda.

The jata karma ceremony takes place only after cutting the umbilical cord.

How could there be a child born with the umbilical cord already cut, which would be the case if Kṛṣṇa were Vasudeva’s child?

The fact that Kṛṣṇa is actually the son of Yasoda is mentioned in many sastras.

Therefore, it should not be claimed that these statements do not represent the real meaning of the words in this verse.

For example, in Chapter Four verse nine of the Srimad Bhagavatam, Mayadevi is mentioned Kṛṣṇa's younger sister because she was born to Yasoda after Him.

In Chapter Eight verse thirty-four, Garga Muni tells Nanda Maharaja that previously Nanda's son was born in Vasudeva's house.

In Chapter Fourteen verse one, Lord Brahma says that Kṛṣṇa was born from a limb of Nanda.

Besides the Srimad Bhagavatam, other scriptures address Kṛṣṇa as the son of a cowherd woman.

In the Gautamīya-tantra Kṛṣṇa is called Yasodanandana, the son of Yasoda.

Krama-dīpikā refers to Kṛṣṇa as the son of the cowherder named Nanda, “nanda gopa tanaya.”

Poetic works describe Kṛṣṇa as the son of Nanda, nanda-putra.

One may argue that these names and others such as Nandanandana, Subala-sakha, Gopikanta are merely expressions of prema, indicating Kṛṣṇa's dear submission to Nanda Maharaja.

They do not prove that Kṛṣṇa is the son of Yasoda and Nanda Maharaja.

There are also names such as Vasudevanandana, Arjuna-sakha and Rukminikanta, which express prema mixed with aisvarya, majesty.

These terms are used simply to express different degrees of love.

Otherwise, Varahadeva should be well known as the son of Brahma, and Pariksit should be known as the son of Uttara.

Thus Kṛṣṇa has different names according to the mood of love of His devotee. Therefore, Nanda and Yasoda's referring to Kṛṣṇa as Yasoda-nandana does not indicate that they believe Kṛṣṇa is their son.

One cannot say however that Nanda and Yasoda's thinking of Kṛṣṇa as their son out of love alone gives rise to these names, because such thinking cannot overpower the actual facts.

It cannot be that causeless prema is caused simply by causal thinking (of things which are not true).

If one thinks of Bhagavan Sri Kṛṣṇa as an ordinary jiva that does not make the Lord a jiva.

And speaking what appears to be false, as in the pastime of Kṛṣṇa denying His eating of earth, can give rise to the highest truth for the devotee: the fact that Kṛṣṇa had millions of universes in his mouth.

Kṛṣṇa's words, though apparently lies, actually become the highest truth.

This is most praiseworthy, worshipable and love-inspiring for the spiritualist.

jatāhlādo: overwhelmed in jubilation;

Joy also took birth because of the birth of the child.

This word is a literary ornament of metaphor.

Nanda had others perform Kṛṣṇa's birth rituals because he
was unable to do so, due to being overwhelmed with joy over
the birth of his son.

NM gave lots of
cows & grains in charity
to Brahmanas

|| 10.5.3 ||

dhenūnām niyute prādād
viprebhyaḥ samalañkr̥te
tilādr̥in sapta ratnaugha-
Śātakaumbhāambarāvṛtān

Nanda Mahārāja gave two million cows (dhenūnām niyute prādād), completely decorated with cloth and jewels (samalañkr̥te), in charity to the brāhmaṇas (viprebhyaḥ). He also gave them seven hills of grain (sapta tila adr̥in), covered with jewels and with cloth decorated with golden embroidery (ratna ogha Śātakaumbha ambara āvṛtān).

Niyuta means twenty times one hundred thousand or two million.

tilādrīn: mountain of sesame seeds;

The Bhaviṣya-uttara Purāṇa describes this as follows:

first class tiladri is ten drones, second class tiladri is five drones
and third class tiladri is three dronas.

256 palas make one drona and 4 tolas make one pala.

Thus in one drona there are 1024 tolas.

kālena snāna-śaucābhyām
samskārais tapasejyayā
śudhyanti dānaiḥ santuṣṭyā
dravyāṅy ātmātma-vidyayā

- ① By bathing body is purified
- ② cleaning → unclean things
- ③ Samskāra → birth.
- ④ Austerity → senses
- ⑤ worship & charity → wealth.
- ⑥ Satisfaction → Mind.
- ⑦ SR → Soul is purified.

O King, by the passing of time, land and other material possessions are purified (kālena śudhyanti); by bathing, the body is purified (snāna); and by being cleansed, unclean things are purified (śaucābhyām). By purificatory ceremonies, birth is purified (samskāraiḥ); by austerity, the senses are purified (tapasā); and by worship and charity offered to the brāhmanas, material possessions are purified (ijyayā dānaiḥ dravyāṅy). By satisfaction, the mind is purified (santuṣṭyā); and by self-realization, or Kṛṣṇa consciousness, the soul is purified (ātmā ātma-vidyayā).

The traditional methods of purification of the new born child are here listed using the literary device of dipika alankara (listing many things to make an idea clear).

① Articles are purified by time and other means.

Time purifies roads and bathing ghats; bathing purifies the body; scrubbing purifies things touched by contaminating substances; Vedic saṁskāras purify birth; austerity purifies the senses; yajñas purify brahmanas; charity purifies wealth; satisfaction purifies the mind, and self-realization purifies the soul.

सूक्तैः, मगधैः
& the vāṅkṛis all chanted
& auspicious instruments
played.

|| 10.5.5 ||

saumaṅgalya-giro viprāḥ
sūta-māgadha-vandinah
gāyakāś ca jagur nedur
bheryo dundubhayo muhuḥ

The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration (saumaṅgalya-giro viprāḥ). The experts in reciting old histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang (sūta-māgadha-vandinah gāyakāś ca jaguh) and many kinds of musical instruments, like bheris and dundubhis, played in accompaniment (bheryo dundubhayo muhuḥ neduh).

saumaṅgalya-giro: most auspicious singing;

The brahmanas, who had the power to invoke
auspiciousness, gave blessings.

The Sutas and others sang.

A Suta is a professional reciter of the old histories; a Magadha
praises the histories of royal dynasties, and a Vandi sings
prayers according to the situation.

|| 10.5.6 ||

vrajaḥ sammṛṣṭa-samsikta-
dvārājira-grhāntaraḥ
citra-dhvaja-patākā-srak-
caila-pallava-toraṇaiḥ

Vraja was
completely cleaned
& artistically decorated.

Vraja-pura, the residence of Nanda Mahārāja (vrajaḥ), was fully decorated with varieties of festoons and flags (citra-dhvaja-patākā-srak), and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves (dvāra caila-pallava-toraṇaiḥ). The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water (sammṛṣṭa-samsikta-dvāra ajira-grhāntaraḥ).

The doors, yards and interiors of the houses of Vraja were first scrubbed, and then sprinkled with sandalwood and flower-scented water.

The doors were decorated with colorful flags, and three types of gates made from garlands, cloth and leaves.

The cows, bulls &
calves were also anointed.

॥ 10.5.7 ॥

gāvo vr̥ṣā vatsatarā
haridrā-taila-rūṣitāḥ
vicitra-dhātu-barhasrag-
vastra-kāñcana-mālinah

The cows, the bulls and the calves (gāvo vr̥ṣā vatsatarā) were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals (haridrā-taila-vicitra-dhātu-rūṣitāḥ). Their heads were bedecked with peacock feathers (barha), and they were garlanded and covered with cloth and golden ornaments (srag-vastra-kāñcana-mālinah).

rū ṣitāḥ: means anointed with

॥ 10.5.8 ॥

mahārha-vastrābharāṇa-
kañcukoṣṇīṣa-bhūṣitāḥ
gopāḥ samāyayū rājan
nānopāyana-pāṇayah

The gopāḥ also
dressed elaborately,
carried presentations &
went to NMS house

O King Parīkṣit (rājan), the cowherd men (gopāḥ) dressed very
opulently (bhūṣitāḥ) with valuable ornaments and garments (mahā
arha-vastra ābharāṇa) such as coats and turbans (kañcuka uṣṇīṣa).
Decorated in this way and carrying various presentations in their
hands (nānā upāyana-pāṇayah), they approached the house of Nanda
Mahārāja (samāyayūḥ).

|| 10.5.9 ||

gopyaś cākarnya muditā
yaśodāyāḥ sutodbhavam
ātmānam bhūṣayām cakrur
Vastrākālpāñjanādibhiḥ

The gopīs also became
very eager to hear about
Y.M. giving birth & how about
decorating themselves.

The gopī wives of the cowherd men were very pleased to hear (gopyaś ca
ākarnya muditā) that mother Yaśodā had given birth to a son (yaśodāyāḥ
sutodbhavam), and they began to decorate themselves very nicely
(ātmānam bhūṣayām cakrur) with proper dresses, ornaments, black
ointment for the eyes, and so on (vastra ākalpa añjanādibhiḥ).

gopyaś: refers chiefly to the sisters-in law of Yasoda, as well as others.

|| 10.5.10 ||

nava-kuṅkuma-kiñjalka-
mukha-pañkaja-bhūtayah
balibhis tvaritam jagmuḥ
pr̥thu-śronyaś calat-kucāḥ

Those beautiful
wives of the gōḷas
hurriedly apart to meet
X, Y with presentations

Their lotus like faces extraordinarily beautiful (mukha-pañkaja-
bhūtayah), being decorated with saffron and newly grown kuṅkuma
(nava-kuṅkuma-kiñjalka), the wives of the cowherd men hurried to the
house of mother Yaśodā (tvaritam jagmuḥ) with presentations in their
hands (balibhiḥ). Because of natural beauty, the wives had full hips and
full breasts, which moved as they hurried along (pr̥thu-śronyaś calat-
kucāḥ).

The lotus faces of the gopis were splendid with new kunkuma powder.

balibhih: indicates putting gold coins, jewel necklaces, expensive cloth, fruits such as coconut, rice, durva grass, sandalwood and garlands on a gold tray covered with a golden cloth, and holding it in the left hand.

Though the Vraja-gopis had heavy hips, they moved quickly because of joy and enthusiasm to see baby Kṛṣṇa.

|| 10.5.11 ||

Beauty of
the gopīs going to
N.M.s house to describe.

gopyaḥ sumrṣṭa-maṇi-kuṇḍala-niṣka-kaṇṭhyaś
citrāambarāḥ pathi śikhā-cyuta-mālya-varṣāḥ
nandālayam sa-valayā vrajatīr virejur
vyālola-kuṇḍala-payodhara-hāra-śobhāḥ

In the ears of the gopīs were brilliantly polished jeweled earrings (gopyaḥ sumrṣṭa-maṇi-kuṇḍala), and from their necks hung metal lockets (niṣka-kaṇṭhyaḥ). Their hands were decorated with bangles (sa-valayā), their dresses were of varied colors (citrāambarāḥ), and from their hair, flowers fell onto the street like showers (pathi śikhā-cyuta-mālya-varṣāḥ). Thus while going to the house of Mahārāja Nanda (nandālayam vrajatīr), the gopīs, their earrings, breasts and garlands moving (vyālola-kuṇḍala-payodhara-hāra-śobhāḥ), were brilliantly beautiful (virejuh).

Though the beauty of the gopis has been described already,
because of their great devotion, and because he felt somewhat
unsatisfied with that description alone, Sukadeva elaborates
further.

↓
10854

śikhā: refers to the gopis' tied up hair.

vrajatīḥ: means while going.

|| 10.5.12 ||

tā āśiṣaḥ prayuñjānās
ciraṁ pāhīti bālake
haridrā-cūrṇa-tailādbhiḥ
siñcantlyo 'janam ujjaguḥ

Offering blessings
to (R) → they said
'May you protect us for
They started
They used (R) & offered prayers.

Offering blessings to the newborn child, Kṛṣṇa (āśiṣaḥ prayuñjānāḥ),
the wives and daughters of the cowherd men (tā) said, "May You
become the King of Vraja and long maintain all its inhabitants (ciraṁ
pāhī bālake iti).¹ They sprinkled (siñcantlyaḥ) a mixture of turmeric
powder, oil and water (haridrā-cūrṇa-tailādbhiḥ) upon the birthless
Supreme Lord (ajanam) and offered their prayers (ujjaguḥ).

Entering the maternity ward, the Vraja-gopis said, “May You protect us.”

This means that, Kṛṣṇa, who is the son of the king, should protect them when He assumes the throne.

Another reading: Out of parental affection the gopis offered
Kṛṣṇa a blessing saying, ciran jiva, “May You live a long life.”

Then going outside, the elderly gopis celebrated Kṛṣṇa’s
birth by singing loudly, and sprinkling each other with a
mixture of oil, water and turmeric.

Many musical instruments
were resounded → throughout
the universe

|| 10.5.13 ||

avādyanta vicitrāṇi
vāditrāṇi mahotsave
kṛṣṇe viśveśvare 'nante
nandasya vrajam āgate

Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the
cosmic manifestation (kṛṣṇe viśveśvare 'nante), had arrived within
the estate of Mahārāja Nanda (nandasya vrajam āgate), various types
of musical instruments resounded (avādyanta vicitrāṇi vāditrāṇi) to
celebrate the great festival (mahotsave).

viśveśvare: lord of the universe;

Because the Supreme Lord of the cosmic manifestation had appeared, musical instruments resounded throughout the three worlds: Svarga, earth and hell.

anante: unlimited;

Because Kṛṣṇa is unlimited, unlimited musical instruments began to sound.

Happy goḥas
sprinkles on other with
curd, milk, butter, ghee etc.

|| 10.5.14 ||

gopāḥ parasparam hr̥ṣṭā
dadhi-kṣīra-ghṛtāmbubhiḥ
āsiñcanto vilimpanto
navanītaiś ca cikṣipuh

In gladness (hr̥ṣṭā), the cowherd men (gopāḥ) enjoyed the great festival by splashing one another's bodies (parasparam āsiñcantaḥ) with a mixture of curd, condensed milk, butter and water (dadhi-kṣīra-ghṛtāmbubhiḥ). They threw butter on one another (navanītaiś ca cikṣipuh) and smeared it on one another's bodies (vilimpantaḥ).

cikṣipuḥ: throw.

In a joking mood the gopas energetically threw milk, yogurt, ghee and water on each other.

Cikṣipuḥ can mean the cowherd men began to fall on the slippery earth, since kṣip means moving the feet as well as the hands.

Magnanimous
NIM gave to clarify
to the goats, the beads,
& everyone else according to
their qualifications.

|| 10.5.15-16 ||

nando mahā-manās tebhyo
vāso 'laṅkāra-go-dhanam
sūta-māgadha-vandibhyo
ye 'nye vidyopajīvinah
tais taiḥ kāmair adīnātmā
yathocitam apūjayat
viṣṇor ārādhanaṁ arthāya
sva-putrasyodayāya ca

The great-minded Mahārāja Nanda (mahā-manāh nandah) gave clothing, ornaments and cows in charity (vāso 'laṅkāra-go-dhanam) to the cowherd men (tebhyo) in order to please Lord Viṣṇu (viṣṇoh ārādhana arthāya), and thus he improved the condition of his own son in all respects (sva-putrasya udayāya ca). He distributed charity (apūjayat) to the sūtas, the māgadhas, the vandīs (sūta-māgadha-vandibhyo), and men of all other professions (ye 'nye vidyā upajīvinah), according to their educational qualifications (yathocitam), and satisfied everyone's desires (tais taiḥ kāmair adīnātmā).

mahāmanaḥ: means very generous.

Nanda Maharaja, who was very charitable, gave lavishly to all in attendance.

vidyopajīvinaḥ: educated professionals;

refers to those who made a living by dancing, singing and playing instruments, teaching scriptures and the use of weapons.

tais taiḥ kāmāih: means whatever was desired or asked.

Nanda Maharaja gave suitably according to the level of one's knowledge and reputation.

Since all in attendance were devotees of Visnu, Nanda Maharaja gave them charity in order to please Lord Visnu, and thereby bring happiness and auspiciousness to his newborn child.

Nanda Maharaja thought,

“May Visnu be pleased by this charity, and by His pleasure
my son will be blessed.”

|| 10.5.17 ||

rohiṇī ca mahā-bhāgā

nanda-gopābhinanditā

vyacarad divya-vāsa-srak-

kaṇṭhābharāṇa-bhūṣitā

all Rohini was
& YH → & she was
dressed gorgeously by NY
busy receiving the guests.

The most fortunate Rohinī, the mother of Baladeva (rohiṇī ca mahā-bhāgā), was honored by Nanda Mahārāja and Yaśodā (nanda-gopābhinanditā), and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments (divya-vāsa-srak-kaṇṭha ābharāṇa-bhūṣitā). She was busy wandering here and there to receive the women who were guests at the festival (vyacarad).

mahā bhāgā: most fortunate;

Rohini is addressed as most fortunate, because among all of Vasudeva's wives, she alone attained the opportunity to see Kṛṣṇa's childhood pastimes.

nanda gopā: means Nanda raja, for the word gopa also means king according to the Amara-kośa dictionary.

Go means earth, as well as cow. Gopa means protector of the earth.

ābhinanditā: honored;

This means that Nanda praised Rohini saying, “because of your coming here, my child was born.”

Vyacarat indicates that Rohini went around giving proper respect to the assembled women.

Rohini was decorated with beautiful clothing and ornaments given by Nanda and Yasoda.

Absorbed in the bliss of celebrating Kṛṣṇa's birth, Rohini forgot about her separation from her husband and her sorrow over her husband's condition in prison.

॥ 10.5.18 ॥

tata ārabhya nandasya
vrajaḥ sarva-saṁrddhimān
harer nivāsātma-guṇai
ramākrīḍam abhūn nṛpa

The home of NM
& eternally the abode
of Kṛṣṇa & His devotees
But beginning from His appearance
if blame the place of His pastimes
Ramē.

How could NM give so much in charity?

O Mahārāja Parīkṣit (nṛpa), the home of Nanda Mahārāja (nandasya
vrajaḥ) is eternally the abode of the Supreme Personality of Godhead and
His transcendental qualities and is therefore always naturally endowed
with the opulence of all wealth (hareh nivāsa ātma-guṇaih). Yet beginning
from Lord Kṛṣṇa's appearance there (tata ārabhya), it became the place for
the pastimes of the goddess of fortune (ramākrīḍam abhūt).

It is impossible for even Kuvera to satisfy everyone's desires.

How then was it possible for Nanda Maharaja to accomplish this?

This verse answers the question.

Vraja, which is Kṛṣṇa's eternal place of residence, always increases Kṛṣṇa's qualities by its very nature.

This started from the birth of Kṛṣṇa, tata ārabhya.

Kṛṣṇa's home in Nandagrama became the place of pastimes for all wealth.

If all wealth began to play in Nanda's house, how was it possible that anything was lacking to give in charity?

**Nanda Mahārāja goes to
Mathura to pay taxes to
Kamsa (19)**

NY then went
to Mathura to give
his annual tax.

|| 10.5.19 ||

gopān gokula-rakṣāyām
nirūpya mathurām gataḥ
nandaḥ kaṁsasya vārṣikyam
karam dātum kurūdvaha

Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best ~~protector~~ of the Kuru dynasty (kurūdvaha), Nanda Mahārāja (nandaḥ) appointed the local cowherd men (gopān nirūpya) to protect Gokula (gokula-rakṣāyām) and then went to Mathurā (mathurām gataḥ) to pay the yearly taxes to King Kamsa (kaṁsasya vārṣikyam karam dātum).

Many days after the birth of the great treasure known as his son, Nanda began to think, “In all good fortune there are many impediments.”

First Nanda Maharaja satisfied the demigods, forefathers and planets with worship.

Then he immediately left for Mathura with gifts of gold coins, jewels and cloth to give to the evil king Kamsa as yearly tax to please him.

**Conversation between
Vasudeva and Nanda
Mahārāja (20-32)**

Understanding N.M's
arrival
meet him. (V) went to

|| 10.5.20 ||

vasudeva upaśrutya
bhrātaram nandam āgatam
jñātvā datta-karam rājñe
yayau tad-avamocanam

When Vasudeva heard (vasudeva upaśrutya) that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā (bhrātaram nandam āgatam) and already paid the taxes to Kamsa (jñātvā datta-karam rājñe), he went to Nanda Mahārāja's residence (yayau tad-avamocanam).

King Devamidha of the Yadu clan (Yadavas) had two wives,
one of a ksatriya family, the other of a vaisya family.

Through the ksatriya wife he bore a son named Sura and
through the vaisya wife he bore a son named Parjanya.

Sura had a son named Vasudeva, a ksatriya, and Parjanya had
a son named Nanda, a cowherd or vaisya.

Thus Vasudeva and Nanda were brothers or cousins, with the same grandfather (a Yadava) and different grandmothers.

Nanda was therefore a Yadava.

In Skanda Purana, Kṛṣṇa says, “I lifted Govardhana for the benefit of the Yadavas (Nanda and others).”

Kṛṣṇa told His brother Baladeva, “Among all the Yadavas (those living in Mathura and Vraja), you are the most dear.”

tad avamocanam: loosen the clothes;

This phrase means the place where Nanda was residing.

Ayamocana means the place where the bulls were released from the carts. (Srila Jiva Goswami)

He went to the place where Nanda parked the carts out of fear of Kāmsa. (Srila Sanatana Goswami)

|| 10.5.21 ||

tam dr̥ṣṭvā sahasoṭthāya

dehaḥ prāṇam ivāgatam

prītaḥ priyatamaṁ dorbhyām

sasvaje prema-vihvalaḥ

When Nanda
saw the arrival
of Vasudeva
he became joyful
& embraced him by embracing.

When Nanda Mahārāja heard that Vasudeva had come (tam priyatamaṁ dr̥ṣṭvā), he was overwhelmed with love and affection (prema-vihvalaḥ), being as pleased as if his body had regained its life (prītaḥ dehaḥ prāṇam ivāgatam). Seeing Vasudeva suddenly present (tam dr̥ṣṭvā), he got up (sahasā utthāya) and embraced him with both arms (dorbhyām sasvaje).

When Nanda saw Vasudeva, he embraced him (sasvaje), but did not pay obeisances because he was elder to Vasudeva.

|| 10.5.22 ||

pūjitaḥ sukham āsīnaḥ
prṣṭvānāmayaṁ ādṛtaḥ
prasakta-dhīḥ svātmajayor
idam āha viśāmpate

① Having been
received
2 Inquired about
sons because of
intense love.

O Mahārāja Parīkṣit (viśāmpate), having thus been received (prṣṭvānāmayaṁ) and welcomed by Nanda Mahārāja with honor (ādṛtaḥ pūjitaḥ), Vasudeva sat down very peacefully (sukham āsīnaḥ) and inquired about his own two sons because of intense love for them (sva-ātma-jayor prasakta-dhīḥ idam āha).

Vasudeva spoke after being welcomed by Nanda.

My dear brother,
→ Till I advanced age,
I had no son & I almost
gave up hope.
Now out of great fortune,
I have a son.

|| 10.5.23 ||

diṣṭyā bhrātaḥ pravayasa

idānīm aprajasya te

prajāśāyā nivṛttasya

prajā yat samapadyata

My dear brother Nanda Mahārāja (bhrātaḥ), at this advanced age (idānīm pravayasa) you had no son at all (aprajasya te) and were hopeless of having one (prajā āśāyā nivṛttasya). Therefore, that you now have a son is a sign of great fortune (diṣṭyā prajā yat samapadyata).

It would be a lie for Vasudeva to say to Nanda that in old age he had son.

To say that he actually had a daughter would not be believed by Nanda.

Therefore Vasudeva used the word "praja" which can mean offspring, either male or female.

This word was also used because Vasudeva was in doubt as to whether Nanda understood that Vasudeva had put his own son in Yasoda's bed and taken away Nanda's daughter.

|| 10.5.24 ||

I feel I am seeing u here.
I feel I have taken birth
In this material world, to meet
with intimate friends
→ is extremely difficult.

diṣṭyā samsāra-cakre 'smin
vartamānaḥ punar-bhavaḥ
upalabdho bhavān adya
durlabham priya-darśanam

It is also by good fortune (diṣṭyā) that I am seeing you (bhavān adya). Having obtained this opportunity (upalabdhaḥ), I feel as if I have taken birth again (punar-bhavaḥ). Even though one is present in this world (vartamānaḥ), to meet with intimate friends and dear relatives in this material world (asmin samsāra-cakre priya-darśanam) is extremely difficult (durlabham).

“Because I have met you today by good fortune, I have again
taken birth in this world.

Before meeting you my life was like death.”

|| 10.5.25 ||

naikatra priya-saṁvāsaḥ
suhṛdām citra-karmaṇām
oghena vyūhyamānānām
plavānām srotaso yathā

Just as planks
& sticks are unable
to stay together & wash
away, in the river, the
loved ones cannot stay
together. Some leave way
→

Just as many planks and sticks (yathā plavānām srotasaḥ) are unable to stay together (na ekatra), are carried away by the force of a river's waves (oghena vyūhyamānānām), although we are intimately related with friends and family members (suhṛdām), we are unable to stay together (naikatra priya-saṁvāsaḥ) because of our varied past deeds and the waves of time (citra-karmaṇām).

Anticipating the proposal,

“If that is so, then now we can stay together”,

Vasudeva speaks this verse:

“Dear friend, just as twigs and grass cannot stay together in the flow of the river, we also cannot stay together.”

॥ 10.5.26 ॥

kaccit paśavyam nirujam
bhūry-ambu-trṇa-vīrudham
brhad vanam tad adhunā
yatrāsse tvam suhrd-vṛtaḥ

Hope the place
is favorable for staying
Hope there is sufficient
water etc.

My dear friend Nanda Mahārāja, in the place where you are living (yatra tvam āsse) with your friends (suhrd-vṛtaḥ), is the forest favorable for the animals, the cows (paśavyam brhad vanam)? I hope there is no disease or inconvenience (kaccit nirujam). The place must be full of water, grass and other plants (tad adhunā bhūry-ambu-trṇa-vīrudham).

pasavyam: means beneficial for the animals. Nirujam becomes nirujam to suit the poetic meter.

My son Baladeva
considers U both as His
parents.
↓
Is He living peacefully with
Rohini?

|| 10.5.27 ||

bhrātar mama sutaḥ kaccin
mātrā saha bhavad-vraje
tātaṁ bhavantaṁ manvāno
bhavadbhyām upalālitaḥ

My son Baladeva (mama sutaḥ), being raised by you and your wife,
Yaśodādevī (bhavadbhyām upalālitaḥ), considers you His father and
mother (bhavantaṁ tātaṁ manvānaḥ). Is he living very peacefully in your
home with His real mother, Rohiṇī (kaccid mātrā saha bhavad-vraje)?

“Is my child (Balarama) happy? Does he think of you as His father?”

॥ 10.5.28 ॥

pumsas tri-vargo vihitah
suhṛdo hy anubhāvitaḥ
na teṣu kliśyamāneṣu
tri-vargo 'rthāya kalpate

When relatives are properly situated for their share of happiness & well-being
But, if they are in distress, these 3 can't offer any joy.

When one's friends and relatives are properly situated (suhṛdo hy anubhāvitaḥ), one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial (pumsas tri-vargo vihitah). Otherwise, if one's friends and relatives are in distress (teṣu kliśyamāneṣu), these three cannot offer any happiness (na tri-vargo arthāya kalpate).

To express the fact that his household life was a failure, Vasudeva spoke this verse.

“For a man (pumsas) three vargas (duties) are prescribed by the scripture for the purpose of satisfying his wife and children (suhrdah).

In my case, by being separated from wife and child and causing them suffering, and by not raising my son, the three vargas are useless.

Thus my household life has been a failure.”

॥ 10.5.29 ॥

śrī-nanda uvāca

aho te devakī-putrāḥ

kāmsena bahavo hatāḥ

ekāvaśiṣṭāvarajā

kanyā sāpi divaṁ gatā

Alas, how many
of your children
& your youngest daughter also
entered the heavenly planets.

Nanda Mahārāja said: Alas (aho), King Kāmsa killed (kāmsena hatāḥ) so many of your children, born of Devakī (bahavo te devakī-putrāḥ). And your one daughter, the youngest child of all (ekāvaśiṣṭa āvarajā kanyā), entered the heavenly planets (sā api divaṁ gata).

“You have asked me questions about Vraja, but what answer can I give?”

Seeing your suffering, I am suffering even more.”

With this in mind, Nanda responds to Vasudeva’s inquiries by describing the death of Vasudeva’s sons and his daughter.

Vasudeva was relieved and blissful upon hearing the reply, because he now understood that Nanda had not discovered that his child was placed in Yasoda’s bed.

|| 10.5.30 ||

nūnam hy adṛṣṭa-niṣṭho 'yam

adṛṣṭa-paramo janaḥ

adṛṣṭam ātmanas tattvam

yo veda na sa muhyati

Every man is
controlled by destiny
the results of which determine
one who understands this
is never bewildered!

Every man is certainly controlled by destiny (nūnam hy adṛṣṭa-niṣṭho ayam), which determines the results of one's fruitive activities (adṛṣṭa-paramo janaḥ). In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny (implied). Destiny is the ultimate controller of everyone (adṛṣṭam ātmanas tattvam). One who knows this is never bewildered (yo veda na sa muhyati).

“O brother, though the ocean of calamity is difficult to cross, you can cross it on the boat of discrimination.”

With this intention Nanda speaks this verse.

“Man is ultimately under the control of destiny (adr̥ṣṭa-niṣṭho).”

Destiny gives happiness from children, but it also takes it away.

Fate is supreme.



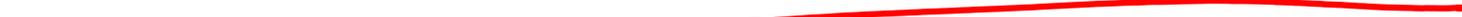
It bestows children and also takes them away.



There is no one equal to he who knows fate as the cause of happiness and distress.



Therefore you should not be in confusion.”



Now that u have
paid the taxes & have
seen me, pls go to Gokula
as I know that there
may be some disturbances there.

|| 10.5.31 ||

śrī-vasudeva uvāca
karo vai vārṣiko datto
rājñe dr̥ṣṭā vyaṁ ca vaḥ
neha stheyam̐ bahu-titham̐
santy utpātāś ca gokule

Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kamsa (rājñe vārṣiko karo vai datto) and have also seen me (dr̥ṣṭā vyaṁ ca vaḥ), do not stay in this place for many days (na iha stheyam̐ bahu-titham̐). It is better to return to Gokula, since I know that there may be some disturbances there (santy utpātāś ca gokule).

After hearing this advice from Nanda, Vasudeva spoke what he had come to say, which was a warning:

“Certainly (vai) you have paid the annual tax to the king.

Do not stay here a long time (bahu titham), for there are many disturbances in Gokula.”

After hearing this
warning, Nanda along with
the gopas → left to
Vogca.

|| 10.5.32 ||

śrī-śuka uvāca

iti nandādayo gopāḥ

proktās te śauriṇā yayuh

anobhir anadud-yuktais

tam anujñāpya gokulam

Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way (iti śauriṇā proktāḥ), Nanda Mahārāja and his associates, the cowherd men (te nandādayo gopāḥ), took permission from Vasudeva (tam anujñāpya), yoked their bulls to the bullock carts (anobhir anadud-yuktais), and started riding for Gokula (gokulam yayuh).