

THE MEETING OF NANDA MAHĀRĀJA AND VASUDEVA



STUDY NOTES OF H.G. GAURĀNGA DĀS

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde param brahma*

"Let others, fearing material existence, worship the Vedas, the Vedic supplementary purāṇas and the Mahābhārata, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling." (CC, Madhya 19.96)

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CANTO 10, CHAPTER 5

THE MEETING OF NAND MAHĀRĀJA AND VASUDEVA

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CELEBRATION OF KRISHNA 'S BIRTH CEREMONY (VERSES 1-19)

“Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.” (VERSES 1-2)

1. CHARITY TO BRĀHMAṆAS (VERSE 3)

“Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.” (VERSE 3)

“O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.” (VERSE 4)

2. RECITATION, SONGS, INSTRUMENTS (VERSE 5)

“The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. 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 and many

kinds of musical instruments, like bherīs and dundubhis, played in accompaniment.”
(VERSE 5)

3. DECORATIONS IN VRAJAPURA (VERSE 6)

“Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.” (VERSE 6)

4. COWS, BULLS & CALVES DECORATED (VERSE 7)

“The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.” (VERSE 7)

5. GOPĀS DECORATED (VERSE 8)

“O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.” (VERSE 8)

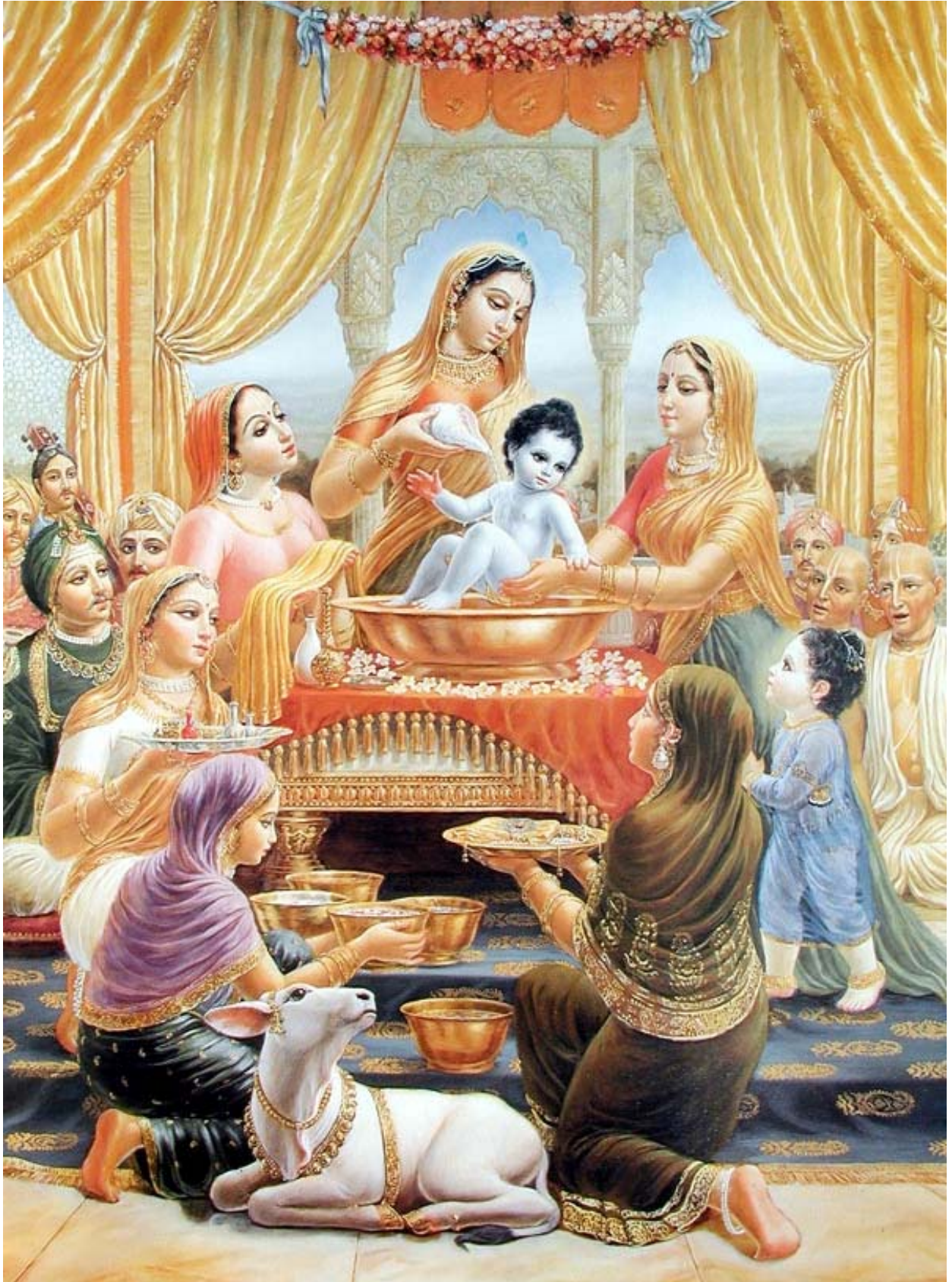
6. GOPĪS DECORATED (VERSES 9 – 11)

“The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.” (VERSE 9)

“Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.” (VERSE 10)

“In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.” (VERSE 11)

7. GOPĪS MEETING THE BABY KRISHNA (VERSE 12)

**BABY KRISHNA BATHED BY THE GOPĪS**

“Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They

sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.” (VERSE 12)

8. JUBILATION (VERSES 13-14)

“Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.” (VERSE 13)

“In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.” (VERSE 14)

9. CHARITY – COWHERD MEN (VERSES 15-16)

“The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.” (VERSES 15-16)

10. JUBILATION – MOTHER ROHIṆĪ (VERSE 17)

“The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.” (VERSE 17)

11. INCARNATION -OF GODDESS OF FORTUNE (VERSE 18)

*tata ārabhya nandasya
vrajaḥ sarva-samṛddhimān
harer nivāsātma-guṇai
ramākṛīdam abhūn nṛpa*

“O Mahārāja Parīkṣit, the home of Nanda Mahārāja 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. Yet beginning from Lord Kṛṣṇa's appearance there,

it became the place for the pastimes of the goddess of fortune.” (VERSE 18)

- 🌈 The chief of the goddesses of fortune is Śrīmatī Rādhārāṇī. Therefore, Kṛṣṇa's appearance in the land of Vraja indicated that the chief goddess of fortune, Rādhārāṇī, would also appear there very soon.

12. PROTECTION (VERSE 19)

*gopān gokula-rakṣāyām
nirūpya mathurām gataḥ
nandaḥ kaṁsasya vārṣikyaṁ
karaṁ dātum kurūdvaha*

“Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kāṁsa.” (VERSE 19)

- 🌈 Because the killing of babies was going on and had already become known, Nanda Mahārāja was very much afraid for his newborn child. Thus he appointed the local cowherd men to protect his home and child.
- 🌈 Similarly, Nanda Mahārāja wanted not only to pay Kāṁsa the yearly taxes but also to offer some presentation so that Kāṁsa too would be satisfied. His only concern was how to protect his transcendental child, Kṛṣṇa.

NOTES (VERSE 18-19)

1. In the material world, *padam padam yad vipadam*. Even in playground of goddess of fortune, possibility of misfortune. Therefore Nanda Mahārāja went to Mathurā, fearing Kṛṣṇa's protection
 - a. Expect danger
 - b. Take action

NOTES (VERSE 18-19)

2. Mood of devotee is not how can I get fortune from Kṛṣṇa but how can I save Kṛṣṇa from misfortune.

3. Do the needful and perform practical duties

- a. Do practical duties to protect new born. Your Kṛpā Consciousness

MEETING & CONVERSATION OF NANDA MAHĀRĀJA AND VASUDEVA
(VERSES 20-32)

*vasudeva upaśrutya
bhrātaraṁ nandaṁ āgatam
jñātvā datta-karaṁ rājñe
yayau tad-avamocanam*

“When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kāmsa, he went to Nanda Mahārāja's residence.”
(VERSE 20)

✚ Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent kṛṣi-rakṣya and go-rakṣya.

1. JUBILATION (VERSE 21)

*taṁ dr̥ṣṭvā sahasotthāya
dehaḥ prāṇam ivāgatam
prītaḥ priyatamaṁ dorbhyām
sasvaje prema-vihvalaḥ*

“When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.” (VERSE 21)

2. RECIPROCATION (VERSE 22)

*pūjitaḥ sukham āsīnaḥ
pṛṣṭvānāmāyam ādṛtaḥ
prasakta-dhīḥ svātmajāyor
idam āha visāmpate*

“O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.” (VERSE 22)

3. EXAMINATION (VERSE 23)

*diṣṭyā bhrātaḥ pravayasa
idānīm aprajasya te
prajāśāyā nivṛttasya
prajā yat samapadyata*

“My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.” (VERSE 23)

✚ Vasudeva knew that Yaśodā had given birth to a female child, whom he had stolen and replaced with a male child. This was a great mystery, and Vasudeva wanted to determine whether this mystery was already known to Nanda Mahārāja. On inquiring, however, he was confident that the mystery of Kṛṣṇa's birth and His being placed in the care of Yaśodā was still hidden. There was no danger, since Kāṁsa at least could not learn what had already happened

4. CONSOLATION (VERSE 24)

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

“It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate

friends and dear relatives in this material world is extremely difficult.” (VERSE 24)

✚ Vasudeva had been imprisoned by Kāmsa, and therefore, although present in Mathurā, he was unable to see Nanda Mahārāja for many years. Therefore when they met again, Vasudeva considered this meeting to be another birth.

NOTES (VERSE 24)

1. Observe 2. Feel 3. Need 4. Request

✚ Joy of seeing godbrothers should be great....

Heart may be one but individual services may not allow us to remain physically together.

5. EXPLANATION (VERSE 25)

*naikatra priya-samvāsaḥ
suhṛdām citra-karmaṇām
oghena vyūhyamānānām
plavānām srotaso yathā*

“Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.” (VERSE 25)

6. FACILITATION - FOR COWS (VERSE 26)

*kaccit paśavyaṁ nirujam
bhūry-ambu-tṛṇa-vīrudham
bṛhad vanam tad adhunā
yatrāsse tvam suhṛd-vṛtaḥ*

“My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.” (VERSE 26)

✚ kṛṣi-go-rakṣya-vāñijyam vaiśya-karma-svabhāvajam. Without giving proper facilities to

the animals, how can human society be happy? That people are raising cattle to send to the slaughterhouse is a great sin. By this demoniac enterprise, people are ruining their chance for a truly human life. Because they are not giving any importance to the instructions of Kṛṣṇa, the advancement of their so-called civilization resembles the crazy efforts of men in a lunatic asylum.

NOTES (VERSE 26)

✚ Sometimes surrounding ourselves with friends makes us complacent and self-conscious and oblivious to needs of others especially weaker and dependant ones....

1. Modern society – “I am happy” – selfish
2. Vedic society – “Are others happy” – selfless.

✚ Nature of love

- a. Kṛṣṇa centered. Therefore to protect Kṛṣṇa restraining himself.
- b. Expressing his distress only in the end.

✚ Vasudeva: Thinking of Kṛṣṇa

Hypocrite: Speaking of everything & anyone expect Kṛṣṇa

✚ Components of Vasudeva’s prayers

- a. Nanda Mahārāja
- b. Philosophy
- c. Cows
- d. Balarāma
- e. Self

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

bhavadbhyām upalālitaḥ

“My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?”
(VERSE 27)

NOTES: (VERSE 27)

- ✚ Normally a distress person in this world is so much filled with self pity that he only
1. Thinks, 2. Speaks and 3. Does thinks-selfishly
- ✚ Vasudeva-great distress 1. Wife 2. Child 3. Self defeat 4. Insecurity
- ✚ Begins with Nanda Mahārāja misfortune(Text 23) and ends with his misfortune.(Text28)

7. BENEDICTION (VERSE 28)

*puṁsas tri-vargo vihitāḥ
suhṛdo hy anubhāvitaḥ
na teṣu kliṣyamāneṣu
tri-vargo 'rthāya kalpate*

“When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.” (VERSE 28)

- ✚ Vasudeva regretfully informed Nanda Mahārāja that although he had his wife and children, he could not properly discharge his duty of maintaining them and was therefore unhappy.

8. TRIBULATION (VERSE 29)

*śrī-nanda uvāca
aho te devakī-putrāḥ
kaṁsena bahavo hatāḥ
ekāvaśiṣṭāvarajā
kanyā sāpi divaṁ gatā*

“Nanda Mahārāja said: Alas, King Kamsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.” (VERSE 29)

🌈 By saying that Vasudeva's daughter, his youngest child, had gone to the heavenly planets, Nanda Mahārāja indicated that he did not know that this daughter was born of Yaśodā and that Vasudeva had exchanged her with Kṛṣṇa. Thus the doubts of Vasudeva were dispelled.

9. CONSOLATION (VERSE 30)

*nūnam hy adṛṣṭa-niṣṭho 'yam
adṛṣṭa-paramo janah
adṛṣṭam ātmanas tattvam
yo veda na sa muhyati*

“Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. 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. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.” (VERSE 30)

*śrī-vasudeva uvāca
karo vai vārṣiko datto
rājñe dṛṣṭā vyaṁ ca vaḥ
neha stheyam̐ bahu-titham̐
santy utpātās ca gokule*

“Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kamsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.” (VERSE 31)

*śrī-śuka uvāca
iti nandādayo gopāḥ
proktās te śauriṇā yayuḥ
anobhir anaḍud-yuktais
tam anujñāpya gokulam*

“Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their

bulls to the bullock carts, and started riding for Gokula.” (VERSE 32)
