

SRIMAD BHAGAVATAM

INTRODUCTION TO CHAPTER 5 OF DASAMA SKANDAM

(VOLUME 10)

DEDICATION

I have already explained in the earlier published “A JOURNEY TOWARDS THE INSIGHT INTO SRIMAD BHAGAVATAM - ENGLISH INTERPRETATION PART 1 AND ALSO PART 2” containing the Mahatmya, Volume 1 and 2, and 19 chapters of Volume 3 as to how I got interested in this subject. This has been repeated in Part 2 as well. I am not repeating them here as one can always refer to that work.

However, it is impossible to proceed further without mentioning Swami Krishnatmananda, of Dayananda Ashram, Palakkad, Kerala about whom a write up is given in the opening pages of the earlier work referred to.

I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Shri C.G.Narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition. The excellent scholarly work done by them in Malayalam language is the very base for my presentation in English. Therefore, while the inspirational thoughts came to me through Swami Krishnatmananda, the actual contents of Srimad Bhagavatam, as far as word to word interpretations from Sanskrit to Malayalam are concerned, they are from this Malayalam publication.

I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only for my own interest. Since this work is out of devotion to Sri Hari, I am making it available in ebook form to anyone interested in it.

Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.

Om Namō Bhagavate Vasudevaya,
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Hari Om

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DASAMA SKANDAM

CHAPTER 5

THE BIRTH CEREMONY OF SHRI BHAGWAN; NANDAGOPA GOING TO MATHURA; DISCUSSIONS BETWEEN NANDAGOPA AND VASUDEVA

Stanza 1

śrī-śuka uvāca
nandas tv ātmaja utpanne
jātāhlādo mahā-manāḥ
āhūya viprān daiva-jñān
snātaḥ śucir alaṅkṛtaḥ

Stanza 2

vācayitvā svastyayanaṁ
jāta-karmātmajasya vai
kārayām āsa vidhivat
pitṛ-devārcanaṁ tathā

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit:

(nandaḥ tu) Nandagopa was indeed (jāta āhlādaḥ) very happy (mahā-manāḥ) and kind hearted (ātmaje utpanne) when a son was born to him, (snātaḥ) and he took bath, (śuciḥ) purified himself (alaṅkṛtaḥ) and dressed up nicely with jewels and good garments.

(āhūya) He invited (viprān) the great brahmins (daiva-jñān) who were knowledgeable in the field of Vedas and astrology, (svasti-ayanam vācayitvā) and made them do the Vedic chanting of hymns (ātmajasya) for his son (kārayām āsa) and conducted (jāta-karma) the celebration of the birth of the newborn child (vidhi-vat) in the prescribed manner as described in the Sastras.

(tathā) In the same manner (as prescribed in the Sastras) (pitṛ-deva-arcanam vai) he also conducted through those brahmins the rituals seeking the blessings of the forefathers for the newborn.

Stanza 3

*dhenūnām niyute prādāt
viprebhyaḥ samalaṅkṛte
tilādrīn sapta ratnaugha-
śātakaumbhāmarāvṛtān*

(prādāt) Nandagopa gave in charity (samalaṅkṛte) beautifully decorated (dhenūnām niyute) two lakh cows (viprebhyaḥ) to those great brahmins. These apart he also gave in charity to those brahmins (sapta tila-adrīn) seven mountain measures of grains (ratna-ogha-śāta-kaumbha-ambara-āvṛtān) covered with variety of jewels and clothes embroidered with gold.

Note : *The reference to seven mountain measures is one of the methods of measures recognized then. It is called “the mountain of sesame seeds” (Til Parvat). One mountain is the measure of ten “dronas” equals to sixteen vessels. Ten such*

“dronas” equals to one mountain. The reference is to such seven mountains of measure.

Stanza 4

*kālena snāna-śaucābhyām
saṁskārais tapasejyayā
śudhyanti dānaiḥ santuṣṭyā
dravyāṇy ātmātma-vidyayā*

(kālena) By the course of time, (snāna-śaucābhyām) by bathing, cleansing etc., (saṁskāraiḥ) by chanting Vedic hymns while celebrating the birth ceremony, (tapasā) by penance, (ijayā) by performing the prescribed worship, (dānaiḥ) by doing charity, (santuṣṭyā) and by being happy, (dravyāṇi) all the material things like the earth, body, clothes, the new born baby, the sense organs, brahmins, all material possessions like wealth and grains etc., and the mind, in due course of time and in an orderly manner (śudhyanti) become pure. (ātmā ātma-vidyayā) The life (the consciousness) becomes pure by the knowledge about the Supreme Being.

Stanza 5

*saumaṅgalya-giro viprāḥ
sūta-māgadha-bandinaḥ
gāyakāś ca jagur nedur
bheryo dundubhayaḥ muhuḥ*

(viprāḥ) The brahmins, (sūta māgadha bandinaḥ) professional singers/preachers from the ancestral incidents, professional experts who glorify the histories of the royal families etc., singers who sing in praise and all of them (saumaṅgalya-giraḥ) chanted auspicious words; (gāyakāḥ jaguḥ) the singers sang; (bheryaḥ dundubhayaḥ ca) different kinds of musical instruments like Bheri and Dundubhi etc. (muhuḥ neduḥ) resounded repeatedly.

Stanza 6

*vrajaḥ sammṛṣṭa-saṁsikta-
dvārājira-gṛhāntaraḥ
citra-dhvaja-patākā-srak-
caila-pallava-toraṇaiḥ*

*(vrajaḥ) The entire Gokulam (Vraja)
(sammṛṣṭa saṁsikta dvāra ajira gṛha-antaraḥ) wore a estive look with
all the houses very nicely washed and cleaned up including the
entrance doors, the interiors, the front areas and the court
yards.*

*(citra dhvaja patākā srak caila pallava toraṇaiḥ) The entire place was
decorated with the flags of attractive colours, garlands of
flowers, decorations with the pieces of colourful clothes, and
long threads in which mango leaves were wrapped up in lines.*

Stanza 7

*gāvo vṛṣā vatsatarā
haridrā-taila-rūṣitāḥ
vicitra-dhātu-barhasrag-
vastra-kāñcana-mālināḥ*

*(gāvaḥ) All the cows (vṛṣāḥ) and the bulls, (vatsatarāḥ) including
the calves, (haridrā taila rūṣitāḥ) were smeared with turmeric
powder mixed in oil. (vicitra dhātu barha-srak vastra kāñcana mālināḥ)
All of them were decorated with saffron coloured materials,
garlands of the feathers from the peacock, clothes, and golden
garlands.*

Stanza 8

*mahārha-vastrābharaṇa-
kañcukoṣṭhīṣa-bhūṣitāḥ
gopāḥ samāyayū rājan
nānopāyana-pāṇayaḥ*

(rājan) Hey King Pareekshit ! (gopāḥ) All the menfolk of Gokulam, (mahā-arha vastra-ābharaṇa kañcuka uṣṇīṣa bhūṣitāḥ) fully dressed up in beautiful and costly attire, also wore good shirts and turbans, (samāyayuh) and reached there very happily (nānā upāyana pāṇayaḥ) carrying with them very many presents.

Stanza 9

*gopyaś cākarṇya muditā
yaśodāyāḥ sutodbhavam
ātmānaṁ bhūṣayām cakrur
vastrākalpāñjanādibhiḥ*

(ākarṇya) Upon hearing that (yaśodāyāḥ) Yashoda had (suta-udbhavam) given birth to a son, (muditāḥ) the happy (gopyaḥ ca) Gopa womenfolk (bhūṣayām cakruḥ) also attired (ātmānam) themselves (vastra-ākalpa-añjana-ādibhiḥ) with good clothes, ornaments, and black eyelashes.

Stanza 10

*nava-kuṅkuma-kiñjalka-
mukha-paṅkaja-bhūtayaḥ
balibhis tvaritaṁ jagmuḥ
pṛthu-śroṇyaś calat-kucāḥ*

The Gopa women, (nava-kuṅkuma-kiñjalka mukha-paṅkaja-bhūtayaḥ) who were wonderfully presenting themselves with brightness in their faces because of the radiation of the saffron from the newly grown kunkuma flower applied on their foreheads;

(pṛthu-śroṇyaḥ) who were having very healthy hips and exhibiting the womanly beauty;

(calat-kucāḥ) who were having overflowing breasts;

(jagmuḥ) could be seen rushing (tvaritam) hurriedly to the house of Nandagopa (balibhiḥ) carrying with them very many materials auspicious to the occasion.

Stanza 11

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

(gopyaḥ) Those Gopa women, (su-mṛṣṭa maṇi kuṇḍala niṣka-kaṇṭhyaḥ) who were studded with beautiful ear ornaments specially cleaned and shined for the occasion, who were having beautiful gold lockets appended to the chain hung from their necks,

(citra-ambarāḥ) who attired themselves with very colourful dresses,

(sa-valayāḥ) were decorated with beautiful armlets/bangles on their wrists,

(vrajatīḥ) and as they were walking (pathi) on their way (nanda-ālayam) towards the house of Nandagopa,

(virejuḥ) were in fact looking specially more enchanting (śikhā-cyuta mālya-varṣāḥ) while the loosened flower petals showered all over from the garland of flowers tied to their hair locks,

(vyālola kuṇḍala payodhara hāra śobhāḥ) and because of the dangling of their shining ear ornaments as they walked, and also because of the radiation of glow emanating from the garland of pearls on their chests.

Stanza 12

***tā āśiṣaḥ prayuñjānāś
ciraṁ pāhīti bālake***

*haridrā-cūrṇa-tailādbhiḥ
siñcanyo janam ujjaguḥ*

**(tāḥ) Those Gopa women (āśiṣaḥ prayuñjānāḥ) blessed (bālake)
the new born (iti) saying like this : (ciram pāhi) “Live long”;
(siñcantaḥ) and scattered with their palms
(haridrā-cūrṇa taila-adbhiḥ) turmeric water mixed with oil (janam)
on each and every one (ujjaguḥ) simultaneously singing various
songs at high pitched meters.**

Stanza 13

*avādyanta vicitrāṇi
vāditrāṇi mahotsave
kṛṣṇe viśveśvare 'nante
nandasya vrajam āgate*

**(mahā-utsave) In the celebration of (āgate) the arrival of (kṛṣṇe)
Shri Krishna Bhagavan, (viśva-īśvare) the Controller of all the
worlds (anante) Who cannot be contained within the
boundaries of place and time (Who is beyond place and time),
(nandasya) in the house of Nandagopa (vrajam) in Gokulam,
(avādyanta) there echoed (vāditrāṇi) musical choir and
resounding musical beats (vicitrāṇi) from various kinds musical
instruments/drums.**

Stanza 14

*gopāḥ parasparam hṛṣṭā
dadhi-kṣīra-ghṛtāmbubhiḥ
āsiñcanto vilimpanto
navanītaiś ca cikṣipuḥ*

**(gopāḥ) All the Gopa men, (hṛṣṭāḥ) who were excited with
happiness, (cikṣipuḥ parasparam) pushed and bumped one another
very playfully (āsiñcantaḥ) simultaneously sprinkling at each
other (dadhi kṣīra ghṛta-ambubhiḥ) curd, milk, ghee, water etc. and
(vilimpantaḥ ca) smeared in plenty at each other's face (navanītaiḥ
) freshly made butter.**

Stanza 15

*nando mahā-manās tebhyo
vāso 'lañkāra-go-dhanam
sūta-māgadha-vandibhyo
ye 'nye vidyopajīvinaḥ*

Stanza 16

*tais taiḥ kāmair adīnātmā
yathocitam apūjayat
viṣṇor ārādhanaarthāya
sva-putrasyodayāya ca*

(adīna-ātmā) The extremely happiest (mahā-manāḥ) and the most kind hearted (nandaḥ) Nandagopa, (ārādhana-arthāya) in order to get the blessings (viṣṇoḥ) of Lord Maha Vishnu (udayāya ca) and keeping in mind the all round progress (sva-putrasya) of his own son, gave (sūta-māgadha-vandibhyaḥ anye) to Suthas, Magadas and Vandhis and all others (vāsaḥ alañkāra go-dhanam) cloths, ornaments, cows etc. (apūjayat) He also honoured (ye tebhyaḥ) each and every artist and artisan, (vidyā-upajīvinaḥ) who eke their livelihood totally depending only upon their knowledge of art, (taiḥ taiḥ kāmair) with all the materials required by them (yathā-ucitam) suiting exactly to their individual needs and desires.

Stanza 17

*rohiṇī ca mahā-bhāgā
nanda-gopābhinanditā
vyacarad divya-vāsa-srak-
kaṅṭhābharaṇa-bhūṣitā*

(rohiṇī ca) As to Rohini, (mahā-bhāgā) the most fortunate (nanda-gopā-abhinanditā) and appreciated well by Nandagopa,

(divya vāsa srak kaṇṭha-ābharaṇa bhūṣitā) attired herself with the best clothes and garlands, decorated herself with precious jewels suiting her neck, (vyacarat) forgot all her worries and carried on with her household duties.

Stanza 18

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

(nṛpa) Hey King Pareekshit ! (tataḥ ārabhya) From that day onwards, (nandasya vrajaḥ) the Gokulam of Nandagopa (sarva-samṛddhimān) became a place full of prosperity par excellent; (abhūt) and it turned into (ramā-ākrīḍam) the performing stage for Sridevi to shower all her wealthy affluences (nivāsa ātma-guṇaiḥ) because the house of Nandagopa became the sacred residence (hareḥ) of Shri Hari.

Stanza 19

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

(kuru-udvaha) Hey the greatest in the Kuru dynasty ! (nandaḥ) Nandagopa, thereafter, (mathurām gataḥ) went to Mathura in order (dātum) to hand over (kaṁsasya) to Kamsa (vārṣikyam) the customary yearly (karam) taxes of his region (nirūpya) after entrusting (gokula-rakṣāyām) the responsibility of protecting the Gokula (gopān) to his cowherd men.

Stanza 20

*vasudeva upaśrutyā
bhrātaram nandam āgatam
jñātvā datta-karam rājñe*

yayau tad-avamocanam

(vasudevaḥ) Vasudeva, (bhrātaram nandam āgatam upaśrutya) having heard that his brother like Nandagopa was in Mathura (datta-karam jñātvā) and having come to know that he had handed over the customary taxes (rājñe) to the King, (yayau) reached (tat-avamocanam) the place where Nandagopa was staying.

Note : Nandagopa was born to the uncle of Vasudeva in a family of Vaisya community. Therefore, Nandagopa is like a brother to Vasudeva.

Stanza 21

*taṁ dṛṣṭvā sahasotthāya
dehaḥ prāṇam ivāgatam
prītaḥ priyatamaṁ dorbhyāṁ
sasvaje prema-vihvalaḥ*

(tam āgatam dṛṣṭvā) Upon seeing the arrival of Vasudeva, (priya-tamam) his most dearest person, (prītaḥ) the happiest Nandagopa (prema-vihvalaḥ) became overwhelmed with love and affection towards him (sahasā utthāya) and got up instantly, (dehaḥ) as if an unconscious person (prāṇam iva) got back his life back again, (sasvaje) and embraced him (dorbhyām) with both his hands.

Stanza 22

*pūjitaḥ sukham āsīnaḥ
pṛṣṭvānāmayam ādṛtaḥ
prasakta-dhīḥ svātmajayor
idam āha viśāmpate*

(viśām-pate) Hey King Pareekshit ! (pūjitaḥ) Being welcomed endearingly, (ādṛtaḥ) honoured respectfully (anāmayam pṛṣṭvā) and enquired upon fondly in this manner, (sukham āsīnaḥ) Vasudeva sat happily (prasakta-dhīḥ) and with keen inclination

of interest (*sva-ātmajayoḥ*) towards his sons, (*idam āha*) and said in this manner.

Stanza 23

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

Hey brother ! (yat) It is (diṣṭyā) very fortunate (te) for you (prajā samapadyata) to have a son (idānīm) now (aprajasya) when you did not have any children at all, (nivṛttasya) and had withdrawn yourself (prajā-āśāyāḥ) from the very desire of having your own progeny (pravayasaḥ) thinking that you have become old.

Stanza 24

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

(diṣṭyā) It is also very fortunate (upalabdhaḥ) for me to see you (vartamānaḥ) progressing yourself (asmin saṁsāra-cakre) in this worldly life (bhavān adya punar-bhavaḥ) as if you have taken a new birth. (durlabham) It is also very rare to come across (priya-darśanam) persons who are dear to one.

Stanza 25

*naikatra priya-saṁvāsaḥ
suhṛdāṁ citra-karmaṇām
oghena vyūhyamānānām
plavānām srotaso yathā*

(priya) Hey friend ! (yathā) Just like (plavānām) the logs of wood (vyūhyamānānām) are carried away floating on the surface (oghena) along with the force of the current of the river water, (srotasaḥ) due to the course of the river itself, in the same manner it does not happen (suḥṛdām) for the friends (saṁvāsah) to stay put together (ekatra) at one single particular place (citra-karmaṇām) because each one of us come under the influence of the consequences of one's own various deeds.

Stanza 26

*kaccit paśavyaṁ nirujaṁ
bhūry-ambu-tṛṇa-vīrudham
bṛhad vanaṁ tad adhunā
yatrāsse tvaṁ suḥṛd-vṛtaḥ*

(yatra) The place in which (tvam) you (adhunā āsse) are living now (suḥṛt-vṛtaḥ) along with your relatives and friends, (kaccit) I suppose, (tat) does have (bṛhat vanam) lots of thick forests, (paśavyam) suitable for raising up the domestic cattle, (nirujam) free from diseases and other difficulties, (bhūri ambu tṛṇa vīrudham) have plenty of water resources, grounds of grasses and creepers.

Stanza 27

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

(bhrātaḥ) Hey brother ! (mama sutaḥ) Has my son (manvānaḥ) started thinking (bhavantam) you (tātam) as his father ? (kaccit) Is he happy (mātrā saha) along with his mother (bhavat vraje) in your Gokulam where (upalālitaḥ) he is being brought up very fondly (bhavadbhyām) by both of you ?

Stanza 28

*puṁsas tri-vargo vihitaḥ
suhṛdo hy anubhāvitaḥ
na teṣu kliśyamāneṣu
tri-vargo 'rthāya kalpate*

(vihitaḥ hi) It is being said that (puṁsaḥ) a human being (tri-vargaḥ) possesses his duties, wealth and desires (anubhāvitaḥ) for the purpose of raising and looking after the welfare of (suhṛdaḥ) his family, brothers, sons and other members. (teṣu kliśyamāneṣu) When that human being finds them in distress, (tri-vargaḥ) these duties, wealth and desires as his aim of life (na kalpate) come of no use (arthāya) for happiness.

Note : This statement of Vasudeva has to be taken in the context of his inability to look after his family and children because of his own limitations despite having the ability to do it, the wealth to execute it, and his desires to do it.

Stanza 29

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

(śrī-nanda uvāca) Nandagopa said to Vasudeva:

(aho) Ho ! What a pity ! (bahavaḥ) Very many (te) of your (devakī-putrāḥ) children born out of Devaki (hatāḥ) have been killed (kaṁsena) by Kamsa ! (avarajā) Though the youngest (ekā kanyā) lone girl child (avaśiṣṭā) remained (escaped death from Kamsa), (sā api) she also (divam gatā) went to the Swarga loka !

Stanza 30

*nūnaṁ hy adṛṣṭa-niṣṭho 'yam
adṛṣṭa-paramo janaḥ*

*adṛṣṭam ātmanas tattvaṁ
yo veda na sa muhyati*

(ayam janaḥ) These humans' lives (nūnam) definitely are (adṛṣṭa niṣṭhaḥ) rooted under the influence of the unseen force of the effect factors of their own deeds. (adṛṣṭa paramaḥ) The controlling force of these effects is also beyond any one's perception. (hi) Therefore, (yaḥ) the one (veda) who understands all about (tattvam) these basic principles (adṛṣṭam) of that unseen controlling force (ātmanaḥ) concerning his own life, (saḥ na muhyati) does not regret at all.

Stanza 31

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

(śrī-vasudeva uvāca) Vasudeva said to Nandagopa :

(vaḥ dattaḥ vai) You have already paid (vārṣikaḥ) the usual yearly (karaḥ) taxes (rājñe) due to the King. (vyaṁ ca dṛṣṭāḥ) We could also meet among ourselves. (iha) Now, (na stheyam) it is not correct to stay in this place (bahu-titham) for more number of days. (santi) There are (utpātāḥ) news about dangers (gokule ca) in Gokulam as well.

Stanza 32

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

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

(proktāḥ te) Having thus got the information (śauriṇā iti) from Vasudeva in this manner, (nanda-ādayaḥ) Nandagopa and other (gopāḥ) cowherds of Gokulam, who accompanied Nandagopa, (anujñāpya) took leave of (tam) Vasudeva. (anobhiḥ) All of them boarded the different carts (anaḍut-yuktaiḥ) yoked on to the bullocks (yayuḥ) and left (gokulam) for Gokulam.

This completes the fifth chapter of Dasama Skandam (10-th Volume)

Hari Om

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