

DASAMA SKANDAM

CHAPTER 20 (VOLUME 10)

DESCRIPTION OF THE BEAUTY OF NATURE DURING AUTUMN AND RAINY SEASONS

PREFACE

This chapter is again one of the superbly presented philosophical and spiritual thoughts in each and every stanza comparing the metaphors with the developments in the nature.

This chapter describes how Balarama and Sri Krishna enjoyed in Vrindavana during the rains as well as in the autumn seasons. One of the most significant explanations in one of the stanzas below is that Shri Krishna Himself shows His reverence to the Nature after seeing its beauty in all its wonderful forms.

Each para in this chapter connects our thoughts to that Supreme Being. The descriptions also reiterate the fact that the clarity of mind and purity of thoughts are the basic requirements for anyone through which one can have analytical thinking enabling him to face the situations in real life. On top of all these, if the deeds are not dedicated to the service of that Supreme Being (here in the form of Shri Krishna) the person shall not reap the desired results, though he may appear to succeed temporarily. No one is independent as against the only One, that Supreme Being, Who is very independent. In each and every stage of our life we must remember this basic fact.

The chapter is also very beautiful in presentation about the appearance of changes in nature because of the the rains and the arrival of autumn.

Stanza 1

śrī-śuka uvāca
tayos tad adbhutaṁ karma
dāvāgner mokṣam ātmanaḥ
gopāḥ strībhyaḥ samācakhyuḥ
pralamba-vadham eva ca

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

*(gopāḥ) All the cowherd boys, on reaching their respective
homes, (samācakhyuḥ) explained in detail (strībhyaḥ) to the
women as to how (ātmanaḥ) they were (mokṣam) saved (*
*tayoḥ) by Balarama and Sri Krishna (dāvāgneḥ) from the
forest fire*

*(pralamba-vadham eva) and how the demon Pralamba was
killed (tat) through their (adbhutaṁ) wonderful (karma)
deeds.*

Stanza 2

gopa-vṛddhāś ca gopyaś ca
tad upākarnya vismitāḥ
menire deva-pravarau
kṛṣṇa-rāmau vrajaṁ gatau

*(gopa-vṛddhāś ca) The elderly gopa men (gopyaś ca) as well as
the women (vismitāḥ) were wonder struck (upākarnya) upon
hearing from the cowherd boys about the great deeds of
Balarama and Sri Krishna.*

*(menire) All of them reconfirmed among themselves
(kṛṣṇa-rāmau) that both Balarama and Sri Krishna,
(vrajaṁ gatau) who were residing with them in Vrindavana,
(deva-pravarau) were definitely the two great divine beings.*

Note : The Gopa men and women had absolutely no doubt that both Balarama and Sri Krishna were the potencies of that Supreme Being. Both Balarama and Sri Krishna, time and again, protected all of them from all the dangers. Each such incidence reaffirmed their faith that these two are great divine beings. This reiteration increased their devotion towards them. Therefore, their love and admiration towards them increased manifold each passing day. Gopa men and women had pure hearts and considered themselves fortunate that both Balarama and Sri Krishna were there with them in Vrindavana.

Stanza 3

*tataḥ prāvartata prāvṛṭ
sarva-sattva-samudbhavā
vidyotamāna-paridhir
visphūrjita-nabhas-talā*

**(tataḥ) Thereafter, (prāvṛṭ) the rainy season,
(sarva-sattva-samudbhavā) which helps the growth of all kinds of
life forms,
(vidyotamāna-paridhiḥ) and also bringing along with it the
lightning which made all the horizons shine
(visphūrjita-nabhas-talā) with the flashing strokes of
brightness, and the sky cast with rumbling thunder,
(prāvartata) began to appear in Vrindavana.**

Stanza 4

*sāndra-nīlāmbudair vyoma
sa-vidyut-stanayitnubhiḥ
aspaṣṭa-jyotir ācchannaṁ
brahmeva sa-guṇaṁ babhau*

(vyoma) The sky over Vrindavana (ācchannaṁ) was covered

*(sāndra-nīlāmbudaiḥ) with thick blue clouds
(sa-vidyut-stanayitnubhiḥ) in which lightning flashed and
thunder rumbled. (aspaṣṭa-jyotiḥ) The sun and the moon could
hardly be seen in the sky. (babhau) The sky was appearing
(brahma iva) like “the Saguna Purusha” (sa-guṇam) with the
combination of Sattva, Rajas and Tamas characteristics.*

Note : The sky, which had in it the combination of the lightning, thunder and clouds, was about to bring in rains which shall bring in new life forms. Therefore, once the clouds, with the combination of thunder and lightning, have appeared in the sky, the poet is saying that the Supreme Principle (Nirguna Purusha - the Purusha without any specific characteristic) is now getting ready for the creation work and therefore was looking like Saguna Purusha (the Purusha with the combination of specific characteristics) as the specific indications of creations could be seen because of the incoming rains and also its capacity to nourish life forms.

Stanza 5

*aṣṭau māsān nipītaṁ yad
bhūmyāś coda-mayaṁ vasu
sva-gobhir moktum ārebhe
parjanyaḥ kāla āgate*

*(aṣṭau māsān) During the eight months prior to these rains,
(parjanyaḥ) the sun (nipītaṁ) evaporated/drank (sva-
gobhiḥ) through its rays (yat vasu) the wealth (bhūmyāḥ) of
the earth*

*(uda-mayaṁ) which was in the form of water. (kāle) When
the time (āgate) became appropriate, (ārebhe) the sun started
(moktum) releasing this accumulated wealth of water back to
the earth.*

Note : The sun has been equated with an ideal king. The sun collects water from the earth, converts them in the form of the

clouds and redistributes the water back to the earth. Similarly, the king is supposed to distribute the revenue which he had collected as taxes to the places and people depending upon the exigencies. An ideal king is the one who works selflessly like the sun keeping the interest of his people alone in his mind.

Stanza 6

*taḍḍivanto mahā-meghāś
caṇḍa-śvasana-vepitāḥ
prīṇanaṁ jīvanaṁ hy asya
mumucuḥ karuṇā iva*

(*mahā-meghāḥ*) The dense clouds, (*taḍḍivantaḥ*) within which there were repeated lightnings, (*caṇḍa-śvasana-vepitāḥ*) spread out very fast everywhere in the sky because of the heavy wind. (*karuṇāḥ iva*) Just like the compassionate people who give everything for the welfare (*asya*) of the world, (*mumucuḥ*) these clouds showered (*jīvanaṁ*) rains (*prīṇanaṁ*) generating pleasure to the earth.

Stanza 7

*tapah-krśā deva-mīdhā
āsīd varṣīyasī mahī
yathaiva kāmya-tapasas
tanuḥ samprāpya tat-phalam*

(*mahī*) The earth, (*tapah-krśāḥ*) which became dry due to the summer heat, (*deva-mīdhā*) has been mercifully showered with water by the rain God.

(*varṣīyasī āsīd*) Thus the earth got nourished by the rains (*yathā eva*) and it was like the position of a person (*tanuḥ*) whose thin body (*samprāpya*) had attained nourishment

**(tat-phalam) upon getting the consequential benefits (kāmya-
tapasaḥ) of his long term penance seeking for such benefits.**

Stanza 8

*niśā-mukheṣu khadyotās
tamasā bhānti na grahāḥ
yathā pāpena pākhaṇḍā
na hi vedāḥ kalau yuge*

**(niśā-mukheṣu) During the evening time just before the arrival
of the nights,**

**(tamasā) because of the darkness already setting in in the
rainy season,**

**(khadyotāḥ) the fire flies (bhānti) hovered around with their
shines.**

**(grahāḥ) The sun, the moon and the stars (na bhānti) did not
shine as the clouds covered them during the rainy season.**

**(yathā) It was just like (kalau yuga) during the period of Kali
Yuga,**

**(pāpena) because of the sinful activities leading to ignorance
which enveloped the real knowledge,**

**(pākhaṇḍāḥ) the doctrines opposed to the Vedic principles
(bhānti) shined,**

**(vedāḥ) whereas the true Vedic principles (na hi bhānti) did
not get propagated.**

Note : The poet is presenting the similarities between the perverted and duplicate knowledge as compared to the real and ever permanent knowledge. During Kali Yuga, people are prone to believe and follow the perverted principles as compared to the real Vedic principles. This is because their sinful activities lead them to ignorance as against the real knowledge. They believe in the shines of fireflies as the real knowledge, which are equated with the perverted doctrines, as such people do not get any

opportunity to see the real and the original shine of the sun, moon and other stars, which are equated with the real Vedic knowledge.

Stanza 9

*śrutvā parjanya-ninadaṁ
maṇḍukāḥ vyasrjan giraḥ
tūṣṇīm śayānāḥ prāg yadvad
brāhmaṇā niyamātyaye*

(maṇḍukāḥ) The frogs, (śayānāḥ) which remained lying down (prāk tūṣṇīm) silently till then in hibernation, (giraḥ vyasrjan) started croaking suddenly (śrutvā) as they heard (parjanya-ninadaṁ) the rumbling sound of the thunder. (yadvad) It was just like the situation in which (brāhmaṇāḥ) the students, who remained silent till then, (niyamātyaye) all of a sudden started the recitation of the Vedas when their teacher instructed them to do so immediately after he finished his daily routine activities.

Note : This is again a beautiful analogue the poet is presenting. The frogs were in hibernation for a long time. As they heard the sound of thunder, they knew for certain about the ensuing rain. All of them together started croaking as if they were instructed by someone to do so.

In the same manner, the students remain silent till the time their teacher (guru) finishes his daily chorus. Thereafter, the moment he instructs them to recite the Vedic hymns all of them start doing so simultaneously.

Being humans, we can understand what the students are reciting and we know that the teacher had taught them. In the case of frogs, the poet is imagining if the clouds are their teacher! Before formation the clouds have also done their chorus of going up in the form of water vapour because of the heat of the sun and waited

for the opportunity to convert themselves into rains. Till such period the frogs were in hibernation. The moment that stage reaches for it to shower the rains, the clouds send instructions through thunder that it is about to rain. The frogs croak thereafter just like the students who wait for the instructions of their teacher to recite the Vedic hymns. Vedic hymns are also the form of sound, so also the croaking of the frogs! The sound is linked to the Supreme Being. The poet sees that single principle alone in the entire nature through its various divergence.

Stanza 10

*āsann utpatha-vāhinyah
kṣudra-nadyo 'nuśuśyatīh
puṁso yathāsvatantrasya
deha-draviṇa-sampadah*

(yathā) Just like (puṁsaḥ) a person's (deha-draviṇa-sampadah) physical and material wealth go away in a gradual manner, (asvatantrasya) who was, till then under the influence of his senses, and doing whatever and whichever pleased him, (tathā) in the same manner, (kṣudra-nadyah) the insignificant rivulets, (utpatha-vāhinyah) which were overflowing with water till then because of the rains, (āsan) started (anuśuśyatīh) drying up in a gradual manner as the rains started showering less and stopped thereafter.

Note : Very significant meanings have been conveyed through the above stanza. The human being, who is in fact not at all independent, thinks that he is all powerful and is under the influence of his sense organs and goes on indulging in various kinds of sensually satisfying deeds and material enjoyment. A time comes when he becomes incapable of doing anything and his physical and material wealth no longer helps him. This situation

comes to him when he reaches old age or when he becomes a victim of disease.

Similarly, the rivulets overflows with water making roaring sounds and tremendous pretensions only during the rainy season. The moment the rain showers less the water level gradually goes down and totally dries up when the rainy season is over.

The use of the word “asvatantrasya” in the above stanza is very important. We are all totally non independent and helpless as against that Supreme Being Who is the only One Who is independent. To attain deliverance we must depend upon Him alone and not on our sense organs which are only temporary. This is the context which is to be linked above.

One can also interpret that when a person, who does not have the required intelligence and who is influenced by his sense organs, gets wealth he shall throw them away for ill gotten purposes. Whereas when a person who is devoted to that Supreme Being shall feel himself only as a custodian of such wealth and use the same for the benefit of everyone. This is what a king is also supposed to do.

Stanza 11

*haritā haribhiḥ śaṣpair
indragopaiś ca lohitā
ucchilīndhra-kṛta-cchāyā
nr̥ṇām śrīr iva bhūr abhūt*

As the rains stopped, (bhūḥ) at many places on the surface of the earth (haribhiḥ) there were growth of new green (śaṣpaiḥ) grass (haritā) making those places look greenish, (lohitā) at some other places there were reddish colour

*(indragopaiḥ) because of the indragopa insects occupying such areas,
(ucchilīndhra-kṛta-cchāyā) and at some other places it was all pure white because of the growth of mushrooms.
(abhūt) This dressed up earth was looking (śrīḥ iva) just like the prosperity of the armed forces (nṛṇām) of the king.*

Note : Keeping the protection of the kingdom in mind, the king is supposed to encourage the armed forces by giving them good uniform, other required facilities and make them feel ever fresh. They should always feel like the freshness of the earth which is seen just at the beginning of the autumn and after the rainy season. By doing this, they will have the required vigour to face the enemies and serve the kingdom better.

It can also be interpreted that all the prosperities of the king including his armed forces are just like those grass, insects and mushrooms all of which sprout after a single rain. They are all subjected to destruction in due course of time. Here again, the non independence of the human beings are being expressed. The only Truth and ever permanent is that Supreme Being alone.

Stanza 12

*kṣetrāṇi śaśya-sampadbhiḥ
karṣakāṇām mudam daduḥ
māninām upatāpaṁ vai
daivādhīnam ajānatām*

(kṣetrāṇi) All the agricultural fields (śaśya-sampadbhiḥ) were now endowed with immense prosperities due to growth of their crops. (māninām) The farmers, because of the good yield, (mudam) became extremely happy. (karṣakāṇām) Those of them (ajānatām) who failed to recognize (daivādhīnam) that everything on earth is under the divine control, (daduḥ)

***the very engagement of farming gave them (upatāpaṁ vai)
sorrows as well.***

Note : Here again, the non independence of the humans is being reiterated. When there are good rains, the farmers become happy because they get their fruits of labour by means of good crops. It was certainly their efforts which contributed to harvesting good crop. However, everything is divinely ordered. While undertaking our deeds, we must keep in mind this basic factor and submit our deeds to that Supreme Almighty with devotion. One must be able to accept good or bad results with equanimity as the results are not in our hands. If this realization is not there in one's mind, such a person shall suffer because of sorrow when things do not move as per his expectations.

Stanza 13

***jala-sthalaukasah sarve
nava-vāri-niṣevayā
abibhran ruciraṁ rūpaṁ
yathā hari-niṣevayā***

(sarve) All the life forms (jala-sthalaukasah) within water like fish etc., as well as the living beings on the land like animals and trees, plants etc., (abibhrat) wore (rūpaṁ) a healthy look, (ruciraṁ) and pleasing posture (nava-vāri-niṣevayā) as they had the intake of the fresh water because of the availability of abundant quantities of water during the rainy season.

(yathā) They were just looking like the devotees of Sri Hari (hari-niṣevayā) who looked good and pleasing because of their engagement in the devotional service at the pious lotus feet of Shri Hari.

Note : When the devotees start their devotional service at the feet of Sri Hari, they become clean in their hearts and thus they start looking with pleasing features. Through the above stanza the

importance of devotional service has been reiterated which, in turn, makes a person healthy and pleasing.

Stanza 14

*saridbhiḥ saṅgataḥ sindhuś
cukṣobha śvasanormimān
apakva-yoginaś cittaṁ
kāmāктаṁ guṇa-yug yathā*

(sindhuḥ) The ocean, (śvasanormimān) which had very high waves because of the blowing wind on the one hand (saṅgataḥ) and the gushing flow of water into it through overflowing (saridbhiḥ) rivers on the other, (cukṣobhe) was so much agitated violently (cittaṁ) just like the mind (apakva-yoginaḥ) of an immature Yogi (kāmāктаṁ) who still sought after the material enjoyment (guṇa-yuk) and had not yet given up seeking sense gratification.

Note : The qualification of a good Yogi is that his mind must be under his good control. The mind should not lead him in wavered directions. When the Yogi does not have good control of his mind he becomes imbalanced. This kind of progress in Yoga creates not only disturbance for the Yogi but it also does not serve any purpose for reaching the real aim of his life.

The blowing of the wind into the ocean has been equated with the mind coming into contact with the material characteristics. The overflowing rivers gushing into the ocean has been equated with the desire for fulfilment of the sense gratification. The agitated ocean has been equated with the agitated mind of the immature Yogi.

Stanza 15

girayo varṣa-dhārābhir

*hanyamānā na vivyathuḥ
abhibhūyamānā vyanair
yathādhokṣaja-cetasah*

(girayah) The mountains (hanyamānāḥ) were hit and tormented vehemently (varṣa-dhārābhiḥ) by the torrential rains.

(vyanair abhibhūyamānāḥ) Though the mountains were thus very much disturbed (na vivyathuḥ) they were not shaken up by such difficulties (ādhokṣaja-cetasah yathā) as their minds were totally focussed on Sri Hari.

Note : The poet is comparing the case of the oceans with that of the mountains to emphasize an important point.

Though the torrential rains had been hitting the mountains forcefully during the rainy season, the mountains did not get shaken up at all because of the disturbance and the impact the showers had on them. Instead, whatever dirt the mountains had accumulated on them before the rains occurred had all been washed away from them because of the showers. Instead, now there were growth of tender grass all over the mountains making the mountains look exuberant and lively.

This situation has been compared with that of the real devotees of Shri Hari. Due to their devotion, such devotees do not get shaken up because of certain disturbances in their lives. On the other hand, due to their continued devotional service they look pious and composed in all situations, just like the case of the mountains. Such devotees' minds are focussed on Sri Hari alone and no power on earth can distract their attention from the same. When a devotee is engaged in such kind of devotion, nothing affects him in his life.

Stanza 16

*mārgā babhūvuḥ sandigdhās
trṇaiś channā hy asaṁskṛtāḥ
nābhyasyamānāḥ śrutayo
dvijaiḥ kālahatā iva*

As a result of very good rains, (trṇaiḥ) the grass grew all around (channāḥ) covering (mārgāḥ) the clearly visible pathways which existed before the rainy season, (asaṁskṛtāḥ)

and were not put to use by the people during the rains. (babhūvuḥ) Therefore, it created (sandigdhāḥ hi) doubts in the mind of the people as to the actual way to the required destination, which was earlier very easy due to clear visibility.

(iva) The above position matched exactly with the situation when (dvijaiḥ) the learned brahmins (the Vedic scholars), though were thorough with the Vedic knowledge once, (kālahatāḥ) forget the nuances of the recitation of such hymns because of the passage of time and put themselves in doubt about the ways of recitation, (nābhyasyamānāḥ) due to their non practicing on a periodical basis (śrutayaḥ) such Vedic hymns.

Note : It is commonly seen, particularly in the countryside, that when people walk on the ground from one point to the other towards their destination, a pathway is clearly carved out because of the constant steps the people make through them.

During the rainy season, two things happen : one, the people stop walking through such pathways, and two, new grass grow all over the ground by which the pathway, which existed earlier, disappears and the ground is seen covered with full of grass. Because of this situation, a doubt is cast in the minds of the people as to which is the right way to be followed for reaching to their destination.

In the same manner, the brahmins (the Vedic scholars), though were very thorough with the recitation of the Vedic hymns once, forget about the nuances of recitation because of their not practicing the same constantly and, therefore, they gradually forget what they had learnt over a period of time . It is not enough for the brahmins to learn the Vedic hymns, but it is also their duty to keep practicing them. Taken in another context, all the Vedic principles are not merely for academic interest, but for application in day to day life. This principle applies to each and every knowledge and profession.

When one has the experience of imbibing the principles which have been learnt in their lives, they shall have the capacity to reach the destination because they shall always remember the ways to reach up to them.

Stanza 17

*loka-bandhuṣu megheṣu
vidyutaś cala-sauhrdāḥ
sthairyaṁ na cakruḥ kāmīnyah
puruṣeṣu guṇiṣv iva*

(kāmīnyah) The manner in which the women, who only seek material enjoyments and material wealth, (cala-sauhrdāḥ) shall never have deep rooted real love (puruṣeṣu) towards the men

(guṇiṣu) of good character (who give away their wealth for the benefit of the people at large),

(iva) in the same manner, (vidyutaḥ) the strokes of lightning (sthairyaṁ na cakruḥ) never stay together with (megheṣu) the clouds (loka-bandhuṣu) who are the well wishers of the entire life forms of the earth.

Note : *The metaphorical terms used above are really wonderful. A woman, who is only interested in enjoying material wealth and is*

attracted towards accumulation of more and more wealth for herself, shall never have real love towards his lover, whether he is her husband or a lover, if he has the qualities of using all his wealth for the betterment of the people of the world. Such women prefer to seek better pastures and she leaves him. The lightnings are compared to such women. When the stroke of lightning appear on one side of the cloud, immediately one can see the stroke shifting to some other group of clouds. So, the lightning never stays together with particular cloud. The lightning has been compared to the women who are oriented towards material desires. The clouds are compared with the generous men who prefer to give away their wealth to others. Similarly, the clouds shower rains for the wellbeing of all the life forms. They never keep something for their own use.

Stanza 18

*dhanur viyati m̄hendram̄
nirguṇam̄ ca guṇiny abhāt
vyakte guṇa-vyatikare
'guṇavān puruṣo yathā*

(*m̄hendram̄*) The bow of Lord Indra, (*dhanuḥ*) meaning the rainbow, (*nirguṇam̄*) is seen in the sky bending like an arc without having any strings of material characteristic (having no strings attached).

(*viyati*) But this bow, though not having any characteristic attached to it, is still shining in the sky/space, (*guṇini*) which has in it the characteristic of sound.

(*puruṣaḥ yathā*) The bow is like that Supreme Being, (*agūṇavān*) Who has no specific characteristic attached, (*abhāt*) but shines (*vyakte*) in this material universe (*guṇa-vyatikare*) which has the characteristics of Sattva, Rajas and Tamas.

Note : It is well known that every bow has a string attached in order to make it bend when tied to the string. The characteristic of this string is linked to the characteristic or quality which is known as “the sound” as it is the string which produces the sound.

Since the rainbow has no string to it, the same has been described as the one without any specific characteristic, but still present in conglomeration with the sky/space, and so the rainbow is “Nirguna”.

The characteristic of the sky is the sound. Therefore, the sky, which is normally known as the space, has specific characteristic of the sound. Thus it is “Saguna” or the one with specific characteristic.

The rainbow, which has no specific characteristic, is shining in the sky which has in it the specific characteristic of sound. This situation has been compared with that Supreme Being (the Ultimate Truth), the One with no characteristic at all (Nirguna), shining in the universe (the Nature) which has the material characteristics (Saguna). In the same way, this Supreme Being (Nirguna) is shining in each and every life form (Saguna) which has the characteristics.

Therefore, the poet is establishing that the Supreme Being is Nirguna whereas the Nature is Saguna. Though, that Supreme Being is being seen together with Nature, that Supreme Being is free from any bondage to the material Nature and, therefore, independent of it even while being together with it.

Stanza 19

*na rarājodupāś channah
sva-jyotsnā-rājīṭair ghanaiḥ
ahaṁ-matyā bhāsitayā*

sva-bhāsā puruṣo yathā

(yathā) The manner in which (puruṣaḥ) the real conscious self - the Jeeva Atma -, (sva-bhāsā) which is self effulgent from within (bhāsitayā) because of its own power, is camouflaged because of the false pride of the bodily awareness of a person, in the same manner, (uḍupaḥ) the moon, (sva-jyotsnā-rājitaḥ) though giving its light to the clouds, (channaḥ) is enveloped in the sky (ghanaiḥ) by the very clouds (na rarāḥ) and, therefore, is not clearly visible from the earth.

Note : The moon gets covered by the clouds whereas it is the moon which gives light to them. But, one gets a feeling that the moon is not shining while it is enveloped by the very clouds.

The poet is equating this situation with the real conscious self within, which is not perceived by the human being because his perception limits him to the boundaries of his body and sense organs.

The poet reiterates that a person, in order to have self realization, must discard his bodily consciousness and false ego as a first step towards that direction.

Putting it in another manner, we are not able to perceive that Supreme Being, Who is the very source of the entire universe and upon Whom this universe rests, because of our wrong perception. We cannot imagine about that Supreme Being so long as we do not remove the cloud of our ignorance from us as such ignorance is ingrained in us due to the bodily consciousness and false ego. We must train ourselves to overcome these factors to follow the path of self realization.

Stanza 20

meghāgamotsavā hr̥ṣṭāḥ

*pratyanandañ chikhaṇḍinaḥ
gr̥heṣu tapta-nirviṇṇā
yathācyuta-janāgame*

*(śikhaṇḍinaḥ) The peacocks (hr̥ṣṭāḥ) became very happy
(meghāgamotsavāḥ) and jubilant on seeing the arrival of the
clouds.*

*(pratyanandañ) They greeted those clouds (yathā) in the same
manner as the householders,
(taptāḥ) who were till then suffering (gr̥heṣu) because of the
worldly life (nirviṇṇāḥ) and who had reached the point of
extreme distress,*

*(acyuta-janāgame) welcome the arrival of the devotees of the
Bhagavan to their residences and receive them.*

Note : *The peacocks were suffering because of the heat in the summer days and due to the shortage of drinking water. As soon as they saw the cloud formation they became jubilant and started dancing happily welcoming those clouds, as they know that those clouds will bestow showers relieving them of all their difficulties.*

In the same manner, the intelligent householders, who are immersed in the worldly life because of which they are always in distress, welcome and receive the devotees of the Bhagavan, as those householders know for certain that these devotees of the Bhagavan are capable enough to relieve them of all their distress.

Therefore, the poet is reiterating the fact that just as the distress of the peacocks can be removed only by the rain bearing clouds, the difficulties of the household life of the people can be mitigated only by the devotees of the Bhagavan. Whenever an opportunity arises, the intelligent householders engage themselves in the devotional service of such pure devotees of the Bhagavan.

Stanza 21

*pītvāpaḥ pādapāḥ padbhir
āsan nānātma-mūrtayaḥ
prāk kṣāmās tapasā śrāntā
yathā kāmānusevayā*

(yathā) The manner in which those persons, (kṣāmāḥ) whose bodies (śrāntā) became lean and weak (prāk) initially (tapasā) because of their undergoing austerities, (nānātma-mūrtayaḥ) look enriched and nourished because of their experiencing all the happiness they desired, (pādapāḥ) in the same manner, the trees which were looking dried up and dead earlier because of the summer heat, (apaḥ pītvā) drank the water (padbhiḥ) through their roots after the rains, and (nānātma-mūrtayaḥ) looked all prosperous and healthy as they had now sprouted new leaves, flowers and fruits now.

Note : Because of the rains, the trees got enriched by the intake of water through their roots. This helped them to nourish their overall health. Now they looked very healthy. Not only that, now they have also sprouted new leaves, flowers and fruits etc. Their health was in total contrast to what they were before the rains, because they had become then lean, weak and looked dried up almost dead.

Same is the case with the humans. When he undergoes severe austerities, he loses all his health, looks very lean and tired. Thereafter, when he gets the blessings of the Almighty, his body looks very healthy and he radiates luster because of his experiencing all that he had desired.

There are difficulties and good times for every being in this world. Both these situations come and go repeatedly. These are linked to the flow of eternal time factor. The living beings can do nothing to avert these situations. Therefore, the poet is highlighting the

fact that the human being should face the difficulties which come to him as a matter of course and accept the good times with humility as if they are divinely ordered. There should be equanimity of approach in both these situations. When a person gets himself trained to this level of mental development, he shall neither feel sorrow in times of difficulties nor feel jubilant in times of happiness.

Stanza 22

*saraḥsv aśānta-rodhaḥsu
nyūṣur aṅgāpi sārasāḥ
gr̥heṣv aśānta-kr̥tyeṣu
grāmyā iva durāśayāḥ*

(aṅga) Hey dear King Pareekshit ! (grāmyāḥ iva) Just like the ignorant and foolish householders keep on inhabiting (gr̥heṣu) in their homes (durāśayāḥ) with the intention to satiate their accumulated desires of material enjoyment alone (aśānta-kr̥tyeṣu) indulging themselves constantly in various kinds of household activities leading to the destruction of their mental peace, (sārasāḥ) the cranes and ducks (nyūṣuḥ) continued to stay put (api) even (rodhaḥsu) on such locations of the banks (saraḥsu) of the lakes, (aśānta) which had accumulated mud and dirt.

Note : *The ducks and cranes preferred to remain on the banks of the lakes where there were accumulation of dirt, mud, thorn etc. Their intention was to catch fish and, in the process, they did not mind the troubles they were suffering because of the miserable condition in which they were staying.*

The poet is comparing this situation with that of the householders who indulge themselves repeatedly in the households only to enjoy material comforts. This is a warning to the devotees of Shri Hari not to fall back again and again on such worldly affairs. Such

devotees are advised to withdraw themselves mentally from fruitive deeds and discard their desires for material enjoyment, so that it will lead to the process towards the path of self realization in a systematic manner.

Stanza 23

*jalaughair nirabhidyaanta
setavo varṣatīśvare
pākhaṇḍinām asad-vādair
veda-mārgāḥ kalau yathā*

(yathā) Just as (veda-mārgāḥ) the Vedic principles are broken (kalau) in Kali Yuga (pākhaṇḍinām) by the persons who follow illogical and non righteous ways of life (asad-vādaiḥ) through their controversial arguments, (īśvare) when Lord Indra (varṣati) showered the rains, (jalaughaiḥ) the flow of high rise water (setavaḥ nirabhidyaanta) destrtoyed the dams leading to inundation.

Note : When the Lord of rains, Indra, showered rains, the dams which were constructed on the rivers and canals during the summer times to block the rain water were broken by the overflowing water. This situation is being compared with the one in which the people of illogical thinking and unrighteous means misinterpret the Vedic principles in Kali Yuga to suit their own self interest. It is being conveyed that for the sustenance of a healthy society, one must adhere to the Vedic principles and follow them in the manner in which they have been conveyed to us by the ancestors without in any way diluting or misinterpreting them. The poet is giving a caution to the people to analyse and think in the right perspective when Vedic principles are discussed and understood.

Stanza 24

vyamuñcan vāyubhir nunnā

*bhūtebhyaś cāmṛtaṁ ghanāḥ
yathāśiṣo viś-patayaḥ
kāle kāle dvijeritāḥ*

(yathā) Just as (viś-patayaḥ) the kings, (dvijeritāḥ) on the encouragement of the brahmins (knowledgeable persons), (āśiṣaḥ) provide the essential things to the needy (kāle kāle) at times of their need, (ghanāḥ) the clouds (nunnā) which were being pushed (vāyubhiḥ) by the wind (vyamuñcan) showered during this time in plenty (amṛtaṁ) the life sustaining water (bhūtebhyaḥ) for all the life forms.

Note : The rain bearing clouds were pushed by the wind and they showered rains for the benefit of all the life forms who were till then suffering from the extreme heat of the summer time. The poet is equating this situation with the kings who, being encouraged by the brahmins (knowledgeable persons who are his advisers) distribute all materials required by the needy persons understanding perfectly what and when such people require the necessary assistance. The poet is also emphasizing that it is the duty of the brahmins to give such sound advice to the kings as naturally as the wind pushes the rain bearing clouds. The sustenance of the society and the welfare of the people depend upon the sound thinking and participative spirit of the persons entrusted with the administration of the kingdom.

Stanza 25

*evaṁ vanaṁ tad varṣiṣṭhaṁ
pakva-kharjura-jambumat
go-gopālair vr̥to rantuṁ
sa-balaḥ prāviśad dhariḥ*

(varṣiṣṭhaṁ) At this time of the season when the earth was enriched by the rains (pakva-kharjura-jambumat) and prosperous with the trees bearing plenty of dates and jambu fruits (evaṁ

) in this manner, (hariḥ) Sri Krishna, (sa-balaḥ) accompanied by Balarama (vṛtaḥ) and encircled by (go-gopālaiḥ) all the cowherd boys and the cows entered (tat vanam) into that forest of Vrindavana to indulge in playful activities.

Stanza 26

*dhenavo manda-gāminya
ūdho-bhāreṇa bhūyasā
yayur bhagavatāhūtā
drutaṁ prītyā snuta-stanīḥ*

(dhenavaḥ) The cows (manda-gāminya) were walking very slowly as they were unable to bear the weight of their udders (bhūyasā) which were very heavy. (bhagavatā) However, when Sri Bhagavan (āhūtāḥ) called them by their individual names (yayur) they walked forward (drutaṁ) very fast (prītyā) because of their endearing love (snuta-stanīḥ) making their udders shed milk profusely because of their movement.

Stanza 27

*vanaukasah pramuditā
vana-rājīr madhu-cyutaḥ
jala-dhārā girer nādād
āsannā dadrṣe guhāḥ*

(vanaukasah) The inhabitants of the forest (pramuditāḥ) were looking extremely happy. (dadrṣe) Sri Bhagavan saw (vana-rājī) all the trees and plants (madhu-cyutaḥ) showering down their flowers which carried the nectar of honey within them, (jala-dhārāḥ) the streams flowing down (gireḥ) from the mountains, (guhāḥ) the caves (āsannāḥ) in the areas around the mountains (nādān) and also heard the beautiful sounds coming out from those caves.

Stanza 28

*kvacid vanaspati-kroḍe
guhāyām cābhivarṣati
nirviśya bhagavān reme
kanda-mūla-phalāśanaḥ*

(abhivarṣati) When it rained everywhere, (bhagavān) Sri Bhagavan (nirviśya) used to enter (vanaspati-kroḍe) into the hollows of the trees (kvacit) sometimes (guhāyām) or inside the caves (reme) and enjoy eating (kanda-mūla-phalāśanaḥ) roots and fruits by remaining there.

Stanza 29

*dadhy-odanaṁ samānītaṁ
śilāyām salilāntike
sambhojanīyair bubhujē
gopaiḥ saṅkarṣaṇānvitāḥ*

(saṅkarṣaṇānvitāḥ) Sri Krishna, in the company of Balarama, (gopaiḥ) along with all other cowherd boys (sambhojanīyaiḥ) who used to be with them together, (bubhujē) ate (dadhy-odanaṁ) the curd rice (samānītaṁ) which they had brought from their homes (śilāyām) by sitting over a large stone (salilāntike) near the water.

Stanza 30

*śādvalopari saṁviśya
carvato mīlitekṣaṇān
tr̥ptān vṛṣān vatsatarān
gāś ca svodho-bhara-śramāḥ*

Stanza 31

*prāvṛṭ-śriyaṁ ca tāṁ vīkṣya
sarva-bhuta-mudhāvahāṁ
bhagavān pūjayāṁ cakre
ātma-śakty-upabr̥ṁhitāṁ*

(vīkṣya) Upon seeing

(vṛṣān) the bulls (mīlīteṣaṇān) with their eyes closed (saṁviśya) resting (śādvālopari) on the green patches of the ground

(carvataḥ) and which were chewing their cuds exhibiting full satisfaction,

(vatsatarān) and the calves,

(gāḥ) as well as the cows (svodho-bhara-śramāḥ) which were struggling to move around because of the weight of their udders,

(tāṁ prāvṛṭ-śriyaṁ) and also the capacity of the rains to endow prosperities during the monsoon season and (sarva-bhuta-mudhāvahāṁ) to give nourishing sustenance to all the life forms,

(bhagavān) Sri Krishna (pūjayāṁ cakre) paid his respects to all of them.

Stanza 32

*evaṁ nivasatos tasmin
rāma-keśavayor vraje
śarat samabhad vad vyabhrā
svacchāmbv-aparuṣānilā*

(rāma-keśavayoḥ) As Sri Krishna and Balarama (nivasatoḥ) were spending their time (evaṁ) in this manner (tasmin vraje) in Vrindavana, (śarat) the season of autumn (samabhad vad)

began to appear (vyabhrā) when the sky became free of monsoon clouds, (svacchāmbv-aparuṣānilā) the water turned crystal clear in all the water bodies, and the wind started blowing gently.

Stanza 33

***śaradā nīrajotpattiyā
nīrāṇi prakṛtiṃ yayuḥ
bhraṣṭānām iva cetāṃsi
punar yoga-niṣevayā***

(iva) Just as (cetāṃsi) the hearts of those Yogis (bhraṣṭānām) became impure because of discontinuing their yogic practices (prakṛtiṃ) and which regained the original purity thereafter (yoga-niṣevayā) when they started their yogic practices (punaḥ) once again, (śaradā) when the autumn season, (nīrajotpattiyā) which is known to be the source for the sprouting of lotus flowers, began its impact on the nature (nīrāṇi) and the water bodies (yayuḥ) acquired their natural state of sprouting the lotus flowers.

Note : Autumn season ensures many good things in nature. After the rains have stopped and the autumn season arrives, all the dirt in the water bodies settle down gradually. This makes the water pure and clear. The lotus plants start sprouting and the flowers blossom.

The above situation has been equated by the poet with a Yogi who is inconsistent in his practices. When the Yogi leaves his regular practices, he gradually loses the purity of his mind. Similarly, when the devotee stops his devotional service for some reason or the other, he drifts away from the path of devotion. Therefore, it is necessary for a Yogi or a devotee not to falter from their regular practices. This is applicable to all the field of knowledge. Continuity and consistency are the prime factors.

Stanza 34

*vyomno 'bdhaṁ bhūta-sābalyaṁ
bhuvah pañkam apāṁ malam
śaraj jahārāsramiṇāṁ
kṛṣṇe bhaktir yathāśubham*

*(yathā) The manner in which (bhaktiḥ) the devotion (kṛṣṇe) towards Shri Krishna removes (aśubham) all the obstacles (āsramiṇāṁ) coming in the way of his devotees irrespective of the occupation in which they are placed**, (śarat) the autumn season (jahāra) removed (abdhāṁ) the clouds (vyomnaḥ) from the sky, (bhūta-sābalyaṁ) the suffocation of the life forms on account of the crowded habitation during the rainy season, (pañkam) the mud and dirt (bhuvah) appearing over the earth, (malam) and the impurities (apāṁ) appearing in the water.*

*** (like the Brahmachari -the profession when a person proceeds through the path of knowledge, Householder -the profession of a person when he is involved in managing the household/worldly activities, Forest life -the profession of a person when he is leading the life of withdrawal from the worldly ways of life and Sanyasi - the profession of a person when he has totally left all the desires of this worldly life).*

Stanza 35

*sarva-svaṁ jaladā hitvā
virejuh śubhra-varcasah
yathā tyaktaīṣaṇāḥ śāntā
munayo mukta-kilbiṣāḥ*

(yathā) Just as (munayaḥ) the saints (śāntāḥ) appear peaceful and shining (tyaktaiṣaṅāḥ) after they have completely discarded their worldly desires (mukta-kilbiṣāḥ) and bereft of all their sins, (jaladāḥ) the clouds (hitvā) gave up (sarvasvaṁ) whatever they had possessed (virejuḥ) and appeared (śubhra-varcasah) with purity and shine.

Note : During the rainy season, the clouds gathered in the sky are dark and they look aggressive. As they shower the rains, they give up all the water contents in them. The moment the autumn season arrives the sky becomes very clear. The clouds thus have erased themselves up by giving away whatever they had in their possession and the sky looks very bright and peaceful. The clouds were attached to water till then as their possession, which they had given up now. This situation is being compared with the great saints who, after giving up all their attachments with the material world, shine themselves up with brilliance because of their constant thinking about Sri Bhagavan.

Stanza 36

*girayo mumucus toyam
kvacin na mumucuḥ śivam
yathā jñānāmṛtaṁ kāle
jñānino dadate na vā*

(girayaḥ) The mountains (mumucuḥ) rolled down (śivam) crystal clear and pure (toyam) water. (na vā kvacit) But at other places they did not. (yathā) The situation was just like (jñānino) the great saints (dadate) giving (jñānāmṛtaṁ) the essence of knowledge (kāle) only at appropriate time, (na vā kvacit) but not at other times.

Note : There were streams of pure and clear water falling down from certain parts of the mountains. However, during the

monsoon one can see water gushing out from many places in the mountains. But this water was muddy. The pure water at select places flowed down from the mountains during the autumn season.

The poet is comparing this with some great principles. The great saints do not preach the real knowledge to the undeserving persons. Only those persons who have deep inclination for such knowledge and those who are really qualified for such knowledge are given such advice by them. For all other persons, such saints advocate the deeds of fruitive actions only.

Stanza 37

*naivāvidan kṣīyamāṇaṁ
jalaṁ gādha-jale-carāḥ
yathāyur anv-ahaṁ kṣayyaṁ
narā mūḍhāḥ kuṭumbinaḥ*

(gādha-jale-carāḥ) The fish and other life forms moving around in water bodies, which have no depth, (na eva avidan) do not understand (anv-ahaṁ) that with every passing day (jalaṁ) the water level (kṣīyamāṇaṁ) is getting depleted. (yathā) The situation is just like the fact that (narāḥ) the human beings, (kuṭumbinaḥ) who are very much involved in the household affairs (mūḍhāḥ) and who are unintelligent, (na eva avidan) do not understand at all (āyuh) that with every passing day their age (kṣayyaṁ) is getting decreased.

Stanza 38

*gādha-vāri-carās tāpam
avindañ charad-arka-jam
yathā daridraḥ krpaṇaḥ
kuṭumby avijitendriyaḥ*

(gādha-vāri-carāḥ) The life forms which move around in shallow water (avindañ) face (tāpam) the heat (charad-arka-jam) of the autumn sun (daridraḥ yathā) just like a poor (without having wealth) person, (kuṭumbī) who is shouldering the family responsibilities, (avijitendriyaḥ) who does not have any control over his sense organs, (krpaṇaḥ) and who is always in pitiable condition (avindañ) faces his life situations.

Note : The fish and other life forms which live in shallow water faced the heat of the sun directly during the autumn season because during that period there are no clouds. This situation is compared to a person who is suffering in poverty. On top of his poverty, suppose he has to shoulder the family responsibilities and suppose such a person does not have control over his senses, his situation becomes more pitiable. At least if he has wealth he can face such situations with little ease. Therefore, a person must have analytical thinking and have control over his senses. Then only he can face the difficulties of life.

Stanza 39

*śanaiḥ śanair jahuḥ pañkaṁ
sthalāny āmaṁ ca vīrudhaḥ
yathāhaṁ-mamatāṁ dhīrāḥ
śarīrādiṣy anātmasu*

(śanaiḥ śanaiḥ) As the autumn season set in, gradually and surely (sthalāni) the land areas (jahuḥ) gave up (pañkaṁ) their mud, (vīrudhaḥ) and the bushes and creepers (āmaṁ ca) also lost their greenish patches. (yathā) The situation was just like

(dhīrāḥ) the knowledgeable persons (jahuḥ) giving up (ahaṁ-mamatāṁ) their ego and the feeling of “me” and “mine”

(śarīrādiṣu) about their own bodies, (anātmasu) which in fact are not the real self.

Stanza 40

**niścalāmbur abhūt tūṣṇīm
samudraḥ śarad-āgame
ātmany uparate samyañ
munir vyuparatāgamaḥ**

(śarad-āgame) As the autumn season arrived, (samudraḥ) the oceans (niścalāmbuḥ) which had very calm waters (tūṣṇīm abhūt) was looking as if it was maintaining silence just as a saint, (ātmani) whose mind (uparate) became calm (samyak) in due course (uparatāgamaḥ) because of which he had stopped the recitation of Vedic hymns.

Note : During the rainy season the oceans made lot of noise because of the impact of huge waves. When the autumn season arrived the waters became calm and, therefore, the ocean became silent. The poet is comparing this situation with that of a saint who became calm in his mind and, therefore, stopped the recitation of the Vedic hymns. If someone has to maintain silence he must have mental calmness. He should not hanker after material desires. These are the qualities which are expected from a good saint.

Stanza 41

**kedārebhyas tv apo 'grhṇan
karṣakā drḍha-setubhiḥ
yathā prāṇaiḥ sravaj jñānam
tan-nirodhena yoginaḥ**

(karṣakāḥ) The farmers (apaḥ) prevented the water (kedārebhyaḥ) flowing out from their agricultural fields

(dr̥ḍha-setubhiḥ) by making strong mud banks wherever necessary. (yoginaḥ yathā) This was just like the great Yogis (tan-nirodhena) preventing (sravat) the flowing out of (jñānam) knowledge (prāṇaiḥ) through their senses (agr̥hṇan) and retaining that knowledge from within.

Note : Through the above stanza the poet is conveying that frivolous wastage of knowledge for satiation of material desires through the sense organs is not appropriate for a person who seeks self realization. Instead, he must conserve that knowledge in a positive manner towards his progress. The sense organs should not lead the person towards doing things which are irrelevant. An ideal example is the way the farmers make mud banks in their fields so that the water is retained within their fields for better results.

Stanza 42

**śarad-arkāṁśu-jāṁś tāpān
bhūtānām uḍupo 'harat
dehābhimāna-jam̐ bodho
mukundo vraja-yoṣitām**

(uḍupaḥ) The moon (aharat) gave relief to (tāpān) the heat (śarad-arkāṁśu-jān) of the sun rays of the autumn season felt (bhūtānām) by the life forms. This was just like (bodhaḥ) the real knowledge (aharat) mitigating the sufferings (dehābhimāna-jam̐) arising out of the body conscious feelings of a person. This was also just like (mukundaḥ) how Shri Krishna (aharat) relieved (vraja-yoṣitām) all the miseries of the Gopa women.

Note : An ignorant person thinks that he is the body and he gives importance to his sense organs. When the same person acquires the real knowledge he comes to know that he is not that body as he was thinking earlier. Thus, the bodily related miseries become

very insignificant for such a person who has acquired the real knowledge. Similarly, for the Gopa women, because of their connection with Sri Krishna, all their difficulties were relieved and they became realized beings.

The poet is comparing these situations with the moon which gives coolness to all the beings during the autumn season. Because of this the heat felt by them during the daytime gets relieved for those life forms.

Stanza 43

*kham aśobhata nirmeghaṁ
śarad-vimala-tārakam
sattva-yuktaṁ yathā cittaṁ
śabda-brahmārtha-darśanam*

(śarad-vimala-tārakam) During the autumn season, because of the bright shining stars (nirmeghaṁ) and having no clouds, (kham) the sky (aśobhata) was very clear and bright. The sky, in this autumn season, (aśobhata) was shining (cittaṁ yathā) just like the mind (sattva-yuktaṁ) with the characteristics of Sattva quality (śabda-brahmārtha-darśanam) and having acquired the essence of knowledge of all the Vedas.

Stanza 44

*akhaṇḍa-maṇḍalo vyomni
rarājoḍu-gaṇaiḥ śaśī
yathā yadu-patiḥ kṛṣṇo
vṛṣṇi-cakrāvṛtaḥ bhuvī*

(akhaṇḍa-maṇḍalaḥ śaśī) The full moon, (uḍu-gaṇaiḥ) in the company of all the stars, (rarāja) was shining (vyomni) in the sky (kṛṣṇaḥ yathā) just like Shri Krishna, (yadu-patiḥ) the leader of all the Yadavas, (vṛṣṇi-cakrāvṛtaḥ) who was

**surrounded by the members of the Vrishni dynasty, (rarāja)
and was shining (bhuvi) on the earth.**

Stanza 45

**āśliṣya sama-śītoṣṇaṁ
prasūna-vana-mārutam
janās tāpaṁ jahur gopyo
na kṛṣṇa-hṛta-cetasah**

**(janāḥ) The people in general (jahuh) could get relief from
(tāpaṁ) the heat (āśliṣya) after embracing
(prasūna-vana-mārutam) the breeze coming from the flower
gardens (sama-śītoṣṇaṁ), which was neither hot nor cold.
(gopyah) However, the Gopa women (na jahuh) could not
get any relief from their grief despite this pleasant breeze
(kṛṣṇa-hṛta-cetasah) because their hearts have been stolen by
Shri Krishna. (They were immersed in the thoughts of Shri
Krishna because of which neither the vagaries of weather nor
the fragrant breeze from the gardens brought about any
change in them).**

Stanza 46

**gāvo mṛgāḥ khagā nāryah
puspiṇyah śaradābhavan
anvīyamānāḥ sva-vṛṣaiḥ
phalair īśa-kriyā iva**

**(śaradā) Due to the pleasant weather of the autumn season,
(gāvaḥ) the cows, (mṛgāḥ) the female deer, (khagāḥ) the
female birds, (nāryah) the women, etc., (anvīyamānāḥ) were
followed (sva-vṛṣaiḥ) by their respective husbands and all of
them became pregnant. (īśa-kriyāḥ) This was just like
whatever deeds one has done for the sake of that Supreme**

Almighty (abhavan) turning into (phalaiḥ) good results automatically.

Stanza 47

*udahr̥ṣyan vārijāni
sūryotthāne kumud vinā
rājñā tu nirbhayā lokā
yathā dasyūn vinā nr̥pa*

(nr̥pa) Hey King Pareekshit ! (sūryotthāne) As the sun rises (vārijāni) all the flowers of the water plants like lotus etc., (kumud vinā) except the water flower known as Kumud (Ambal) (which only blossoms in the night), (udahr̥ṣyan) blossoms very happily (lokāḥ yathā) just like the people (nirbhayā) who become fearless (rājñā tu) under a powerful king, (dasyūn vinā) except the thieves.

Stanza 48

*pura-grāmeṣv āgrayaṇair
indriyaiś ca mahotsavaiḥ
babhau bhūḥ pakva-śasyādhyā
kalābhyāṁ nitarāṁ hareḥ*

(pura-grāmeṣu) In the towns and the countryside (āgrayaṇaiḥ) there were performances of Vedic rituals celebrating the crop of the new grains from the agricultural fields. (mahotsavaiḥ ca) There were also very many other traditional celebrations (outside the temples and other community related locations) (indriyaiḥ) meant for the satisfaction of the senses of the ordinary people. (bhūḥ) The earth, (pakva-śasyādhyāḥ) which was already full of plants and trees bearing the ripened fruits, (babhau) was shining (nitarāṁ) with utmost beauty

(kalābhyām) because of the presence of Balarama and Sri Krishna being the potencies (hareḥ) of Sri Maha Vishnu, that Supreme Being.

Stanza 49

**vaṇiṅ-muni-nrpa-snātā
nirgamyārthān prapedire
varṣa-ruddhā yathā siddhāḥ
sva-piṇḍān kāla āgate**

(yathā) Just like (siddhāḥ) the great Yogis, (kāle āgate) who were remaining silent and were waiting for the opportunity to reach the fag end of their lives, (prapedire) attains (sva-piṇḍān) the different worlds due to their Yogic powers after departing from their material bodies,

(vaṇiṅ-muni-nrpa-snātāḥ) the businessmen, the saints, the kings, the students etc., (varṣa-ruddhāḥ) who were held up in their respective locations because of the rainy season, (nirgamyā) went out from their places (ārthān) in order to engage in their respective professions, (kāle āgate) as the appropriate time for the fulfilment of their desires appeared (prapedire) on the arrival of the autumn season.

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This completes the twentieth chapter of Dasama Skandam (Volume 10) of Srimad Bhagavatam.

Hari Om