

evam vanam tad varshishtham

pakva-kharjura-jambumat

go-gopalair vrito rantum

sa-balah pravisad dharih

TRANSLATION

When the Vrindavana forest had thus become resplendent, filled with ripe dates and jambu fruits, Lord Krishna, surrounded by His cows and cowherd boyfriends and accompanied by Sri Balarama, entered that forest to enjoy.

In Srimad Bhagavatam there is many many description of Lord Krsna entering the forest. Here His entering the forest after the rainy season is being described. In the past, we have heard His entering the forest during the Sharad season. Every day he would enter the forest with the cows, the gopas and Sri Balaram.

Evam – means – all those descriptions that were said as of now in the earlier slokas, all these are happening during the rainy season, and the forest was thus resplendent. Vrindavan was full of trees with ripe dates and Jambu fruits. Krsna used to climb the trees and do various tricks to pluck these fruits whenever they were seen. But Balaramji would stop him. Therefore He is called Sankarshan. So Krsna is entering the forest to enjoy. How ? Along with Balaram. And as He was entering, He is surrounded by the cows and the gopas on all sides. Everyone wants to see His face. Some were in front of Him and they would look backwards toward Him as they walk, the gopas as well as the cows. Their minds were stolen by him and hence the word 'Harih' is used, one who steals the mind. Pravishad harih. Every word is very important. Why is he mentioned as Hari here ? Because, He is always attractive. But especially when he enters the forest, he appears more attractive. He steals the hearts of all the cows, gopas, trees, leaves, everyone. One is, he does not wear his full dhoti in the forest. He wears his kachini, the lower garment which is upto the knee level only. Because that is best for the forest. Secondly, at any moment he would begin to dance. Unpredictable. Krsna and Balaram would start dancing anytime and all the gopas would sit around and the peacocks all around So much of fun. Till today there has not been even one such dance in Vaikuntha. Not only Vaikuntha, even in Dwaraka it is not there. How will he dance there, he has fight here and fight there, so many things he has to do, where is the time to dance ? But in Vraj, He is in full bliss. The prominent part is His playing the flute. The gopis are describing this flute playing of Krsna. They are not describing what he is playing on the flute. But they are describing what is happening to every living being when the flute is being played. This is the 'Song of the Flute' – Venu Gita. Sometimes the gopis give so much of abuses to the flute. Sometimes the flute sings to Radharani – Oh Radhe, why are u so upset with me ?, I;m your dasi, Krsna is using me to call you, but I'm

your dasi, why are u so angry”. This is actually, Krsna who is saying thru the flute. What all he has to do to appease Radha, he has to stand bent in three places !!

This flute lila is a very important lila. In Vraj, Krsna can never be identified without the flute. A very rasika poet, Nagari das says – “Krsna , if you don’t have flute with you and if you dont wear the peacock feather, then I will not even talk to You”. He means to say - I have nothing to do with Krsna, I have to do with the flute, peacock feather...etc.

So Krsna is entering the forest, playing the flute.

In Vrndavan, if Krsna has loved anyone too much, it is the cows. He calls Himself the servant of the cows and he is also called Gopal. Generally people consider themselves the owner of their cows, but Krsna considers himself the servant of the cows.

(Next Sloka not recited by Mhj.)

dhenavo manda-gaminya

udho-bharena bhuyasa

yayur bhagavatahuta

drutam pritya snuta-stanah

TRANSLATION

The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet.

Sometimes he would call the cows directly or sometimes with the flute – Hey Gange, hey jamune, he dhavali, he kajal..... They are manda-gamini – one who moves very slowly, but when KRsna calls , they become drutam – run at very high speed. And when they run at high speed, their milk flows out of their udders. The cows have vatsalya bhav with Krsna, motherly love towards Krsna. Because of this, for one year Krsna had drank milk directly from their udders, right from their udders into his mouth.

No sloka chanting:

vanaukasah pramudita

vana-rajir madhu-cyutah

jala-dhara girer nadad

asanna dadrise guhah

TRANSLATION

The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding indicated that there were caves nearby.

He saw all the vanaukasa , pramudita – Joyfull, why joyful ? Upon seeing Krsna, they all become very happy. Also with the fall of the rains the forest dwellers and forest creatures all become Joyfull. Vanaukasa - meaning vanavasis like the aborigines, the trees, the mountains, deer, birds....etc... , all became happy. When Krsna enters, the trees would have hair standing and their saps would drip out and there would be waterfalls on the mountains, out of happiness.

kvacid vanaspati-krode

guhayam cabhivarshati

nirvisya bhagavan reme

kanda-mula-phalasanah

TRANSLATION

When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits.

Sometimes it would rain heavily, and unexpectedly. So Krsna would run fast and take shelter of a tree or a cave. And his sakhas would also run into the caves or different trees. And when they are in the forest, they would eat the forest roots and fruits. Even we have done this in our childhood in our villages. And even today the children in the villages and forest do this. It is so much of fun to pluck the sweet fruits hanging on the trees and eat them. So Krsna and his sakhas would have been eating and suddenly there would be a heavy rain, and then they would run into the tree hollow or into the caves. The fruits would

be so sweet , it would give him so much pleasure, and sometimes he would try to make Madhumangal greedy saying – Look, how sweet, it’s so delicious.....etc. And Madhumangal would say – give me, let me try. And Krsna would reply – Hey !!You are a Brahman, how can you eat my jhoota (left overs) !! Whole day they would eat these fruits, till noon when they would have curd rice.

dadhy-odanam samanitam

silayam salilantike

sambhojaniyair bubhuje

gopaih sankarshanavitah

TRANSLATION

Lord Krishna would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Sankarshana and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water.

There is a rule – that – all other works can be done separately, but food should be had together. So, Krsna would have his meals together with his friends. They would clean the stone, and put their food on the stone and they would eat. They would sit somewhere, a place that is near the water. So that, it is easy to drink water while eating. Krsna would make Balaram sit and He would serve Him. He would also make his friends sit and serve them. Dadhi-odanam – means there is more quantity of yogurt in it. Mother Yasoda would send the food , in between at intervals, thru her servants. Also, she would send the food with Krsna when he leaves to the forest. Yogurt rice is being mentioned here, meaning, that would be the most prominent item. But it does not mean that he had only that. He would also have dal and vegetables also, along with it. But the main meal would be Yogurt rice. The most important thing is that the Lord eats with his friends only. Even when he steals the butter, he would eat with his friends.

When would he eat ? when the cows would have eaten their grass.

sadvalopari samvisya

carvato militekshanan

triptan vrishan vatsataran

gas ca svodho-bhara-sramah

pravrit-sriyam ca tam vikshya

sarva-kala-sukhavaham

bhagavan pujayam cakre

atma-sakty-upabrimhitam

TRANSLATION

Lord Krishna watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vrindavana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency.

Cows eat once and then they bring the food from their stomach back into their mouths and keep chewing it for long hours. And Krsna would become happy seeing the cows, bulls and calves all contented. He would enjoy the beauty of the rainy season. Every season has its own pleasure. Summer may appear tiresome, but there is a pleasure of being able to sleep in the nights on the open air terrace of one's own homes. In summer there is also the fun of wearing wet clothes. In rainy season, when there would be thunder and lightning, Krsna would close his eyes and ears, showing fear. He enjoys all this !!

evam nivasatos tasmin

rama-kesavayor vraje

sarat samabhad vad vyabhra

svacchambv- aparushanila

TRANSLATION

While Lord Rama and Lord Kesava were thus dwelling in Vrindavana, the fall season arrived, when the sky is cloudless, the water clear and the wind gentle.

So, now S.Goswami is going to relish the Sharad season. The clouds disappeared, sky became clear, water becomes clear and the wind blows gently.

sarada nirajotpattya

nirani prakritim yayuh

bhrashtanam iva cetamsi

punar yoga-nishevaya

TRANSLATION

The autumn season, which regenerated the lotus flowers, also restored the various bodies of water to their original purity, just as the process of devotional service purifies the minds of the fallen yogis when they return to it.

Sometimes when one would get diverted by Maya, then, simply by putting himself back into sravanam kirtanam, one immediately gets purified. Sometimes, one may fall sick and is unable to do bhakti. Sometimes one may fall into asat sanga and thus fall away... there could be various reasons for a person's mind to be deviated. At such times, the best thing to do is to be engaged in chanting – Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. The biggest thing is that how much can we trust on Sadhana !! Sadhana does not take us to Krsna, it is only Krsna's mercy that takes us to him. We do sadhan and when our sadhan gives pleasure to Krsna, then He showers his mercy and he takes that living being back to His abode. Just like that small little squirrel was helping Lord Ram. Could he with his insignificant efforts achieve what Lord Ram wanted to achieve ? Never. But the Lord was pleased with his insignificant efforts. Similarly, when some one does bhajan / devotional service , Krsna becomes pleased and then he is called home. But one thing is sure that simply with Sadhan one cannot achieve Krsna.

There is a nice story on this. One sadhak wanted to see Krsna, he did lots of bhajans, lots of austerities and he would think that when Krsna comes I will ask this and this and this. He waited and waited. And he would wonder why Krsna is not coming. So, Krsna appears to him and asks him for a boon. So he thinks – I have performed so much of austerities, now let me take some time to think and decide what to ask. So by the time he was thinking, Mother Earth appears and says – Lord, whatever bhajan he did, I'm also a party to it, he would sit on me, walk on me....etc. Lord asked the sadhak – Is she also entitled to your fruits ? He said – whatever you feel right, I don't know. Then a tree appeared saying – He was doing his bhajan under my shelter, even I need a part of his fruit. Then after that the peepal trees appeared, then Lord of water came, then Lord of fire came,like this thousands came . Then Krsna asked the sadhak – how many parts are there in your boon ?

So, we cannot depend on our sadhana. We have to depend on the mercy of the Lord. Only by his mercy anything can happen. Not by any amount of our sadhana. But we should not become dejected and give up. This sloka is giving us this hope. That the water which got dirty during the rains , get cleared up during the Sharad season. Our dirt is Grhavesha – attachment to family life. And the Yog for this – is satsang and devotional services. Bhakti Yog is such that it can purify the entire universe. Other yogas have limited purification, limited to the person performing it. Moreover if they fall, its easy for them to fall and many of them fall, but who is there among them to save them ? Therefore, Bhakti Yoga is the best of all.

Water gets impure. Water in its natural state is pure, but when it gets mixed with something, it becomes muddy or impure. Similarly, the living entities in its natural state is pure. The natural state of living entity is to be a servant of Krsna. But when it gets mixed up with other consciousness, the living being becomes impure. However, by re-engaging in devotional service, the living entity can become pure again.

vyomno 'bbhram bhuta-sabalyam

bhuvah pankam apam malam

saraj jaharasraminam

krishne bhaktir yathasubham

TRANSLATION

Autumn cleared the sky of clouds, let the animals get out of their crowded living conditions, cleaned the earth of its covering of mud, and purified the water of contamination, in the same way that loving service rendered to Lord Krishna frees the members of the four spiritual orders from their respective troubles.

Clouds in the sky denotes Brahmacharya ashram.

What are the troubles of the 4 spiritual orders ? In brahmacharya ashram as per the Vedas , it is very distressfull, they have to face lots of troubles, follow so many rules, do so much of seva for the Guru , like filling up water for the Guru, bring wood for the Guru, the boys get tired, they have to beg food and come and give it to Guru and if they forget the Guru a bit, then they are starved, so much of misery. But when one develops bhakti for Krsna, then one gets freed of these miseries, one does not have to follow

such strict rules. The four ashrams are meant to create bhakti for Krsna. Once the bhakti is developed, then there is no need for the person to follow so many rules. Just like a person who has already crossed the river by a boat, does not have to sit in the boat again. He will leave the boat. It is not right for him to continue to sit in the boat. But people say , this is Dharm , this is Niyam ...etc. If a student has developed relish in the chanting of the holy names, reading Srimad Bhagavatam, may be even to the higher limits of running away to Vrndavan, then it is not right to engage such a student in the rigid seva and tight niyams.

Animals crowded represents the Grhasthashram.

Grhasthashram – One has to live with so many kinds of people , together. That too each one with different ideas , views and nature, and that too they all HAVE TO BE kept together. Sometimes there is lack of wealth, still everyone has to be fed, and even after all this one has to hear faults for everything that is being done. Who can save one from such a misery ? Krsna Bhakti.- One's attachment is reduced. One is saved from the knots of Grha bandhan and one finally gets on to Vanaprastha.

Earth covered with mud represents the Vanaprastha ashram. In this ashram one has to

Control his eating habits, not cut nails and hair, eat the roots and shoots of the forest only, do lot of austerities. But once bhakti is there, then all this is not to be followed. Rather he eats prasadam. He does not have to do austerities, since he has already rcvd the results of all austerities. Rather, To please Krsna he dresses up and does all pure vaishnav activities.

Sannyas ashram – The biggest misery in this is that even after becoming a sannyasi, the previous material desires remain. The previous taste of the material nature remains. This is the biggest distress for a Sannyasi. But when bhakti is there, then automatically these desires get washed away.

The dharma of Brahmacharis is – Veda adhyayan – study of scriptures. Dharma of Grhastha is – Kriya yoga . Dharma of Vanaprastha is - austerities . And dharma of Sannyasis is - samadhi .

Sannyasi also has other troubles, he has to live alone, no talking with anyone, waiting to leave his body. Once bhakti comes, all these rules do not apply, he would live alone , even if there is a crowd, he would want to live in the dham, and he would become connected to the Lord.

sarva-svam jalada hitva

virejuh subhra-varcasah

yatha tyaktaishanah santa

munayo mukta-kilbishah

TRANSLATION

The clouds, having given up all they possessed, shone forth with purified effulgence, just like peaceful sages who have given up all material desires and are thus free of all sinful propensities.