

girayo mumucus toyam

kvacin na mumucuh sivam

yatha jnanamritam kale

jnanino dadate na va

TRANSLATION

During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not.

Why does the transcendentalists sometimes give the knowledge and sometimes not ? Because, they give the knowledge only when they find that the person is qualified for it. Just like Jada Bharat who did not give knowledge to his family members, he did not give any knowledge to his father and his brothers, but he gave to King Rahugana. Similarly Narada Muni gave the knowledge to Mrgari. Prahlad gave knowledge to his asura friends, not to other sura munis. Many such examples are there in Bhagavatam.

naivavidan kshiyamanam

jalam gadha-jale-carah

yathayur anv-aham kshayyam

nara mudhah kutumbinah

TRANSLATION

The fish swimming in the increasingly shallow water did not at all understand that the water was diminishing, just as foolish family men cannot see how the time they have left to live is diminishing with every passing day.

So in autumn the water decreases, and the fishes do not understand and finally they end up dying on the mud. This is compared to the foolish family men who cannot see how the timeday.

How will a foolish family man understand this unless he associates with holy people and hear from them. Otherwise, even at the age of 60 years they are engaged in earning money. I had an experience of an old man 65 years who had underwent 3 marriages in his life. He came to me for blessings. I asked him what blessing he wants. He said- he wishes to get married. Then I said- this, only the Lord can do something, about freeing you of this misery.

Everyday one sees someone passing away, still one feels one is eternal. One sees ones own father passing , at later stage one seen ones own similar aged friends passing away, still one feels – I will never die. Never understands that one day even I'll die.

sanaih sanair jahuh pankam

sthalany amam ca virudhah

yathaham-mamatam dhirah

sariradishv anatmasu

TRANSLATION

Gradually the different areas of land gave up their muddy condition and the plants grew past their unripe stage, in the same way that sober sages give up egotism and possessiveness. These are based on things different from the real self-namely, the material body and its by-products.

We are so much into body consciousness that we think we are the body. And everything related to the body is mine. As one gets more and more into bhakti , then the taste for Krsna's ras increases and all these material ras becomes distasteful, slowly slowly slowly. An intelligent person slowly gives up ahamta-mamta – I and mine. This is the lesson this sloka is giving us. The more the bhakti increases, the more the knowledge increases, and one realizes ones own self and one gives up 'I – me-mine' concept. This happens sanaih sanair – slowly slowly. The land gave up their muddy condition is showing the mamta – mine concept to be given up. The plants grew past their unripe stage shows the ahamta – I – concept to be given up.

niscalambur abhut tushnim

samudrah sarad-agame

atmany uparate samyan

munir vyuparatagamah

TRANSLATION

With the arrival of autumn, the ocean and the lakes became silent, their water still, just like a sage who has desisted from all material activities and given up his recitation of Vedic mantras.

Munis are those sages who used to read a lot of the Vedas and recite the Vedic mantras, but once they start relishing the form of the Lord, these sages stop their recitations and they become absolutely silent, meditating on the Lord.

NO SLOKA RECITATION

kedarebhyas tv apo 'grihnan

karshaka dridha-setubhih

yatha pranaih sravaj jnanam

tan-nirodhena yoginah

TRANSLATION

In the same way that the practitioners of yoga bring their senses under strict control to check their consciousness from flowing out through the agitated senses, the farmers erected strong mud banks to keep the water within their rice fields from draining out.

When one does satsang, one receives knowledge. But if the senses are uncontrolled, then these knowledge flows out. And one comes to believe that this material world is the reality. They see their children and family with their eyes and the knowledge flows out. They hear something and the knowledge flows out. They touch something and the knowledge flows out. In this way thru the various senses, the knowledge drains out. The water here represents knowledge and the rice denotes bhakti. Just like a strong mud bank stops the water from draining, controlled senses stops the draining of knowledge. So just like the farmers erected strong mud banks to keep the water within their rice fields from draining out, similarly, sadhakas should practice strict sense control to stop their knowledge from being drained out. Hence, we should follow the regulative principles. Listening to Bhagavat saptah is like

the rainy season, but then when its over one goes back home and then it is like the sharad season. Hence, the yogis construct a strong dam by strict control of the senses. This is the lesson for devotees.

sarad-arkamsu-jams tapan

bhutanam udupo 'harat

dehabhimana-jam bodho

mukundo vraja-yoshitam

TRANSLATION

The autumn moon relieved all creatures of the suffering caused by the sun's rays, just as wisdom relieves a person of the misery caused by his identifying with his material body and as Lord Mukunda relieves Vrindavana's ladies of the distress caused by their separation from Him.

In the sharad season, the sun's rays are very hot, but the sharad moon cools all the living beings of the heat of the sun. Just like the moon of autumn is very cooling, similarly the moon like mukunda by his rasalila, relieves the gopis of His separation caused during the day.

Wisdom is very important to be relieved of body consciousness. There is no misery in this world. The misery exists only because of body consciousness. The soul has no misery. Soul neither feels hot nor cold, but the body consciousness makes only suffer the heat and cold. So wisdom is needed. Wisdom here means – the knowledge of one's spiritual identity, knowledge of Lord's form and lila. When this happens, one is relieved of his body consciousness. Thus one is relieved of all the sufferings caused by the body consciousness.

The gopis are in distress that they are being identified with their family members and duty. But when they meet Krsna, they are relieved of all these distress. Mukunda thus frees them of their distress. They forget who they are, they forget their family members and duties and everything. So this is the misery of the body consciousness for the gopis, which Mukunda relieves them off.

kham asobhata nirmegham

sarad-vimala-tarakam

sattva-yuktam yatha cittam

sabda-brahmartha-darsanam

TRANSLATION

Free of clouds and filled with clearly visible stars, the autumn sky shone brilliantly, just like the spiritual consciousness of one who has directly experienced the purport of the Vedic scriptures.

The sky looks very beautiful when it is nirmegham – free of clouds. And so the stars become clearly visible. In the same way, when one's mind is free of mode of ignorance and filled with mode of goodness (filled with stars), the person can directly experience the scriptures and his spiritual consciousness shines brilliantly, just like the autumn sky shines brilliantly free of clouds and filled with stars. Sky stands for the Vedas, and the stars stand for the understanding. Krsna has given us the Vedas which are filled with his descriptions. But people are so filled with cloud like tamo-guna that they are not able to understand. So, one has to come out this mode of ignorance and mode of passion by chanting – Hare Krsna Hare Krsna

Sukadev Goswami says to the assembly of Yogis that - One who wants shelter and siddhi should always be engaged in Harer namamu kirtanam - chanting the holy names. So always chant – Hare Krsna Hare Krsna....

So the lesson here is to keep our mind free of rajo guna and tamo guna – mode of passion and mode of ignorance. And accept the mode of goodness- satva guna.

akhanda-mandalo vyomni

rarajodu-ganaih sasi

yatha yadu-patih krishno

vrishni-cakravrito bhuvi

TRANSLATION

The full moon shone in the sky, surrounded by stars, just as Sri Krishna, the Lord of the Yadu dynasty, shone brilliantly on the earth, surrounded by all the Vrishnis.

The essence of all Vedas is to know Krsna. Vrsni cakravrto stands for the gopas in Vrndavan and the Vrsnis in the Yadu dynasty. The meaning of the Vedas will be revealed to one in the heart with the dissolving of the modes of passion and ignorance.

aslishya sama-sitoshnam

prasuna-vana-marutam

janas tapam jahur gopyo

na krishna-hrita-cetasah

TRANSLATION

Except for the gopis, whose hearts had been stolen by Krishna, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold.

The people forget their days heat by the wind that flows. But the gopis can never forget the distress caused by Krsna's separation. In the earlier sloka it was mentioned about the gopis distress during union, but here their distress is being talked about during their separation. Also, whether they get Krsna or not get him, they are always in distress. This is the nature of prem. When they are in separation, they are in distress of union, and when they are in union they are in distress that they would have to leave him or he may have to leave them. The Crest Jewel Like Sukadev Goswami is saying about the gopis distress that entire world has become happy and free of their sufferings by embracing the wind, but the gopis who have loved Krsna has not become happy and are still in distress. So Krsna prem has so much

of dukh, sometimes the gopis says – had we known that krsna prem is going to give so much of unhappinesswithout him we like nothing, neither food nor anything.

The lesson here is that one should become happy with Krsna alone and not with the materialistic items of this world. All this is Maya.

The gopis minds which were captured by the flute songs, Krsna's eye movements, eyebrow movements, his talks,etc... how could such a mind find happiness elsewhere in this material world.

gavo mrigah khaga naryah

pushpinyah saradabhavan

anviyamanah sva-vrishaih

phalair isa-kriya iva

TRANSLATION

By the influence of the autumn season, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment, just as activities performed for the service of the Supreme Lord are automatically followed by all beneficial results.

Sometimes devotees think – Is Krsna aware that I am doing this and this for him ? To this ,Sukadev Goswami is confirming that – Definitely, He is knowing everything .

During autumn season all the cows, doe, women and female birds become pregnant, and as a result their partners on their own follow them . In the same way, the results automatically follows for the service performed to the Lord. Even if the devotee does not want, mukti, arth all follows the devotees.

udahrishyan varijani

suryotthane kumud vina

rajna tu nirbhaya loka

yatha dasyun vina nripa

TRANSLATION

O King Parikshit, when the autumn sun rose, all the lotus flowers blossomed happily, except the night-blooming kumut, just as in the presence of a strong ruler everyone becomes fearless, except the thieves.

Even when the sun rises, everyone becomes happy except the thieves. Similarly, when a devotee comes, one should become very happy. And if one is not, then one is compared to these thieves. All the lotuses bloom with the sunrise except the kumud, the lilies.

Sreyah kairava chandrika vitaranam – Sri Krsna sankirtanam is like the moon which will bloom the kumuda. – Hare Krsna Hare Krsna

The offense of asuya , envy , is the biggest offense. One not feeling happy seeing a devotee is a result of this offense. This is the lesson in this sloka.

pura-grameshv agrayanair

indriyais ca mahotsavaih

babhau bhuh pakva-sashyadhya

kalabhyam nitaram hareh

TRANSLATION

In all the towns and villages people held great festivals, performing the Vedic fire sacrifice for honoring and tasting the first grains of the new harvest, along with similar celebrations that followed local custom and tradition. Thus the earth, rich with newly grown grain and especially beautified by the presence of Krishna and Balarama, shone beautifully as an expansion of the Supreme Lord.

This is the season of the kartik when annakut is celebrated. There is lot of festivals in this season. All were done for Krsna Balaram to come to their homes.

Krsna and Balaram was not there, but they are there situated in the heart of Sukadeva Goswami, so he is mentioning Their presence here.

People used to have festivals in their own homes only for the excuse of having Krsna Balaram . Mother Earth becomes happy when there are such festivals and Prasadam is served. Hare Krsna Hare Krsna

vanin-muni-nripa-snata

nirgamyanthan prapedire

varsha-ruddha yatha siddhah

sva-pindan kala agate

TRANSLATION

The merchants, sages, kings and brahmacari students, kept in by the rain, were at last free to go out and attain their desired objects, just as those who achieve perfection in this life can, when the proper time comes, leave the material body and attain their respective forms.

The merchants in the past could not do their business during the rains. Not now. Sages don't go out during rains, because lots of worms get killed. So they remain in one place and do bhajan - caturmasya. The King also does not go for war or doing things for the prosperity of the people. The gurukulis also go to their parents home during these 4 months. And when time comes they are all free to go out and fulfill their desires.

Similarly, those Siddh people who have performed their bhajan, and if they have achieved all the qualifications to become an associate of the Lord, they will definitely achieve their spiritual forms when the time comes. It is only a question of time.

In this way, after describing the characteristics of the Sharad season, next Srila Sukadev Goswami will describe the lilas which Krsna will perform in this Sharad season.

Hare Krsna.