

saridbhih sangatah sindhus

cukshobha svasanormiman

apakva-yoginas cittam

kamaktam guna-yug yatha

TRANSLATION

Where the rivers joined the ocean it became agitated, its waves blown about by the wind, just as the mind of an immature yogi becomes agitated because he is still tainted by lust and attached to the objects of sense gratification.

An immature yogi's mind is not completely free of lust and attachments. A mature yogi is one whose mind is never agitated by these. The lesson here is that Yogis should never trust their minds. Once Lord Siva wanted to see the female form of Lord Vishnu. Lord Vishnu warned him that he would not want to put L.Siva into trouble. But L.Siva assured that he is free of lust. But when Krsna took the form of Mohini and appeared in front of L.Siva, that very kaamaari , enemy of Kaam, started swimming in the ocean of Kaam. Wherein he was not even aware that this Mohini is none but Lord Krsna Himself. Hence, yogis never trust their minds. An intelligent person should never trust his mind. Better is to be away from sense gratification.

girayo varsha-dharabhir

hanyamana na vivyathuh

abhibhuyamana vyanair

yathadhokshaja-cetasah

TRANSLATION

Just as devotees whose minds are absorbed in the Personality of Godhead remain peaceful even when attacked by all sorts of dangers, the mountains in the rainy season were not at all disturbed by the repeated striking of the rain-bearing clouds

Just like the mountains are never disturbed by the striking of the rain clouds, similarly a devotee whose minds are fixed on the adhokshaja are never disturbed by any danger. The mountains never cry that the rain is falling on us, rain is falling on us. Rather the rain falling is helpful to the mountains. Similarly when troubles come upon devotees, their bhakti increases. Srila Vishwanath Chakravarthypad says that when

a true devotee is in trouble, he experiences humility because of which his garv (pride) and asuya (fault finding) both are destroyed. He never gives up his devotion. In this world, people may try to get rid of lots of faults, but asuya is a very big thing to get rid of. Asuya means envy, asuya means fault finding. In this world you'll find mostly everyone finding faults in others. People would find faults with our movement, they would say this and that, and Srila Prabhupad would say – “yes, our preaching is doing well.” Krsna gives distress to his devotees. One whose minds are fixed on Krsna do not experience any distress, they are in the bliss of Krsna madhuri. Srila Rupa Goswamipad has said – Once, Radha is looking at Krsna, she is standing on Suryakantha mani stone, one which melts by the rays of the sun, there is hot wind blowing, but she is staring at Krsna so deeply as though she is standing in the moonlit night on the lotus petals. The hot wind, and the hot stone is not affecting her at all. She is so engrossed in Krsna. This material world is full of distress. But, we can remain happy even in between all the distresses, and that is by keeping Krsna's holy names on our tongue – Hare Krsna Hare Krsna , Krsna KRsna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare. Krsna bhajan can save us from all miseries. One whose mind relishes Krsna madhuri is never disturbed.

marga babhuvuh sandigdhas

trinaiś channa hy asamskritah

nabhyasyamanah srutayo

dvijaiḥ kalena caḥatah

TRANSLATION

During the rainy season the roads, not being cleansed, became covered with grass and debris and were thus difficult to make out. These roads were like religious scriptures that brahmanas no longer study and that thus become corrupted and covered over with the passage of time.

Time makes everyone forget all that we have learnt. Just like the brahmanas, if they do not read the Vedas, they forget the instructions . Therefore one should always be engaged in the study of scriptures. Hence, hearing and reading is our most important duty. Just as Krsna says in the B.Gita that whoever studies the Gita is worshipping me with his intelligence, and for Me, there is no one more dear to Me than the one who gives this knowledge to my devotees. So, it is very clear that we should read everyday. And if one is very learned, then preach. Some say – I have read many times. But still continue to study, because even if you have read many times, with time you will forget. A poet says – one should not trust a King, a woman and scriptures. Why scriptures ? Because we think we have understood the scripture, but it is never so. We should keep reading . Each time we learn more and more. It is never that we have completely understood any scripture. So, one should never trust the scriptures – meaning one should

never think that I know this scripture. Lord Caitanya once asked a Brahmana why are you reading the Gita , when you cant read a word. He replied that I am following the instructions of my Guru and I am amazed at how Krsna has become a driver for his devotee. Lord Caitanya glorified him to be the most qualified person to read the Gita. So it is imp to read constantly . We tend to forget with time like the roads in the rains which get covered up with grass and debris. So the lesson in this is that we should not be careless about the scriptures, and read them continuously, more and more. That is why Srila Prabhupad has arranged for all of us to read the scriptures two times daily in all the temples – morning the Bhagavatam and evening the Gita.

loka-bandhushu meggheshu

vidyutas cala-sauhridah

sthairyam na cakruh kaminyah

purusheshu gunishv iva

TRANSLATION

Though the clouds are the well-wishing friends of all living beings, the lightning, fickle in its affinities, moved from one group of clouds to another, like lusty women unfaithful even to virtuous men.

The beauty of a woman is to be pativrata or chaste. The more she is attached to her husband, that much she is praised and becomes famous. Even if the husband is diseased, bad character or handicapped, she must be attached to her husband. Similarly, a devotee should be committed and attached to Krsna. Not that when trouble comes, you leave Krsna and go here and there. This is the lesson from this sloka for Vaishnavas. To be attached to Krsna like a chaste woman. She spends her whole life with her husband come what good or come what bad. Earlier days, she even used to die along with her husband, not just live. This was the greatness of their chastity and attachment. If one looks for qualities, all the qualities are in Krsna, what is not there in Him. Which Demigod can ever give any pleasure that Krsna gives ?

dhanur viyati mahendram

nirgunam ca guniny abhat

vyakte guna-vyatikare

'gunavan purusho yatha

TRANSLATION

When the curved bow of Indra [the rainbow] appeared in the sky, which had the quality of thundering sound, it was unlike ordinary bows because it did not rest upon a string. Similarly, when the Supreme Lord appears in this world, which is the interaction of the material qualities, He is unlike ordinary persons because He remains free from all material qualities and independent of all material conditions.

There is so much of discussion in this world about the Lord being Sagun or Nirgun. In reality the Lord is both Sagun as well as Nirgun. Sagun means full of all qualities along with Maya by whose shakti he manifests this material nature. And Nirgun means that He is free of the three gunas, modes. When required he comes in contact with the modes and that is how this material nature is created. Just like the nirgun rainbow appears on the sagun sky, similarly when Krsna does his lilas in this material world, it appears beautiful. His lilas are there in the Spiritual world, but when it appears in the material world, he appears beautiful. Only then we come to know about him and what he does is all known. Otherwise what he is doing up there, no one knows. Who knows there he lifted the Govardhan ...etc ? We only know that everything there is cinmay and the lilas are all nitya. But when he performs them in this material world, it is glorified. This is about the Lord, and the next sloka will say about the jiv, Living entities.

na rarajodupas channah

sva-jyotsna-rajitair ghanaih

aham-matya bhasitaya

sva-bhasa purusho yatha

TRANSLATION

During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul.

When the moon rises, the clouds look reddish and beautiful and slowly these clouds look white by the moon light. The same moon gets covered by the clouds during the rainy season. Similarly the living entities are covered by ahankara, false ego. Where in the false ego is created by the body which is illumined by the presence of the soul, the consciousness . But this very false ego covers the real identity

of the living being. There are two types of coverings – one is the gross body and other is the aham mati – I'm this and that. Because of this he is not able to understand his real self. The lesson in this is that we have to see ourselves other than the body and the false ego. Just like, the clouds cover the real identity of the moon. When will the moon be revealed ? When the Sharad season comes. When Sharad comes, the sun shines, the clouds are removed and the moon is revealed. It does not need external light, it's self illuminated, but the clouds have to be removed. And that's with the sunshine. Similarly, when the mercy of the Lord befalls on a soul, the soul chants – Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, then by the mercy of the Lord the ignorance is destroyed and then the Lord reveals the soul's original position. A soul cannot do this himself, he only can do sravanam and chanting , and it is the Lord who has to remove the ignorance and gives him the knowledge.

The next sloka is for Grhasthas.

meghagamotsava hrishtah

pratyanandan chikhandinah

griheshu tapta-nirvinna

yathacyuta-janagame

TRANSLATION

The peacocks became festive and cried out a joyful greeting when they saw the clouds arrive, just as people distressed in household life feel pleasure when the pure devotees of the infallible Supreme Lord visit them.

Grhasthas are such diseased people that neither can they go to any hospital for their disease, nor the disease ever goes away. If by some mercy the Vaishnavas go to their house , their disease is appeased by the pleasure of the Pure devotees. It is the fortune of the house where Vaishnavas come, where there is katha and kirtan. The Lord is there where the devotees come. One should feel happy by the visit of the devotees of the Lord just like how the peacocks become happy by seeing the clouds. Grhasthas should be convinced that home is a place of distress, they should not feel that home is a nice place, then they will feel happy by the arrival of the Vaishnavas.

pitvapah padapah padbhir

asan nanatma-murtayah

prak kshamas tapasa sranta

yatha kamanusevaya

TRANSLATION

The trees had grown thin and dry, but after they drank the newly fallen rainwater through their feet, their various bodily features blossomed. Similarly, one whose body has grown thin and weak from austerity again exhibits his healthy bodily features upon enjoying the material objects gained through that austerity.

Similarly first a man is alone. Then he becomes two after marriage. After that he becomes – “We two , our two” and thus becomes atleast four. Later thus he becomes many having children. The same one man became many, he will have photos with many of his expansions. Similarly Vaishnavas become many. First he is alone, then he has Krsna, after that then he has Rupa Goswami, His parampara...etc and thus becomes many. They are never alone. The lesson we learn from this sloka is that we should perform austerities. And, We should be satisfied like the trees. The trees get dried up during summer , but when rains come they are nourished. Similarly we should perform austerities, later we will have a beautiful family with us, the family of the Lord in His abode. In short, to achieve Krsna we should face difficultties, perform austerities.

sarhsv asanta-rodhahsu

nyushur angapi sarasah

griheshv asanta-kriyeshu

gramya iva durasayah

TRANSLATION

The cranes continued dwelling on the shores of the lakes, although the shores were agitated during the rainy season, just as materialistic persons with contaminated minds always remain at home, despite the many disturbances there.

A man gets little bit of pleasure from the woman and he remains there forever, never trying to come out of this entanglement. Even if there is lot of trouble in this life, still he continues to live in that situation.

He thinks that my grhastha life has the maximum happiness. Just like it is surprising that the cranes just continue to be on the shores where the shores are always troubled , but still they continue to remain there.

The lesson to be learnt is that don't remain in the household life like the cranes, come out and go around Haridwar and such holy places and try to associate with the swan like people there – Hare Krsna Hare Krsna

In Grhastha life, one has to wake up early morning ,do this do that , send children to school.... All this not for just one day, but years and years together. Therefore, the best idea is to remain in the association of Vaishnavas. Sripad Jiva Goswami is saying that it is surprising that inspite of all miseries, the man continues to live in his grhastha life. It is surprising that a person next to Ganges is dying out of lack of water. And it is more surprising when a person is digging a well next to the Ganges for drinking water. Why ? Because he is dying out of thirst. Some intelligent person should give him the knowledge about the Ganges and guide him.

Why the cranes are said here ? 'Cranes' because when the man and woman is highly attached to each other. The cranes are highly attached to its partner. Without the partner, the cranes die. So the attachment should be there between man and woman, but in bhakti.

jalaughair nirabhidyaanta

setavo varshatisvare

pashandinam asad-vadair

veda-margah kalau yatha

TRANSLATION

When Indra sent forth his rains, the floodwaters broke through the irrigation dikes in the agricultural fields, just as in the Kali-yuga the atheists' false theories break down the boundaries of Vedic injunctions.

Sukadev Goswami is saying that in Kali yuga such theories will come up, which are such that , by simply hearing about them one will go to Hell, one does not have to do anything further, just hear them and the way to hell is ready. This has already come up in this world. Advertisements on drinking, naked postures, movies exposing women where the whole family goes together to sit and watch. On the spiritual topics, they are preaching – We all are God.

Tulasidas ji has said – being too independent a living being goes in the wrong direction. “We are all God” - is one sign of this extreme independence. Even women, should never be given too much independence, they get spoiled, they should always be under protection of father, husband or son.

vyamuncan vayubhir nunna

bhutebhyas camritam ghanah

yathasisho vis-patayah

kale kale dvijeritah

TRANSLATION

The clouds, impelled by the winds, released their nectarean water for the benefit of all living beings, just as kings, instructed by their brahmana priests, dispense charity to the citizens.

The recording is abruptly stopped at this place. Hare Krishna