

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ विंशोऽध्यायः - २० ॥

VIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY)

**Poorvvardhddhe – PraavritSaradhVarannanam [RithuVarannanam]
(Glorious Expatiation of Rainy and Autumn Season [Glorious
Expatiation of Seasons - in Vrindhaavana])**

[In this chapter we can read the description of the rainy season and autumn season in Vrindhaavana in a very rhetoric and very meaningful way. The explanations of the two seasons are connected with the incarnations of

Raama and Krishna and how we can interpret the seasons in a very divine angle. Please continue to read for more detailed explanations. ...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmaarshi Said):

तयोस्तदद्भुतं कर्म दावाग्नेर्मोक्षमात्मनः ।
गोपाः स्त्रीभ्यः समाचख्युः प्रलम्बवधमेव च ॥ १ ॥

1

Thayosthadhadhbhutham karma dhaavaagnermmokshamaathmanah
Gopaah sthreebhyah samaachakhyuh Prelambavaddhameva cha.

The Gopakumaaraas explained in detail the most exalted achievements of Raama and Krishna like killing of Prelambaasura, swallowing the forest fire of Munjjaatavi by Krishna and thus saving them all from disastrous dangers to the Gopaas and Gopikaas of all ages of Goshtta or Vraja of Gokula.

गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः ।
मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ ॥ २ ॥

2

Gopavidhdhaascha Gopyascha thadhupakarnnya vismithaah
Menire Dhevaprevarau KrishnaRaamau Vrajam gethau.

Listening to the mystic activities of Raama and Krishna from Gopakumaaraas, all elderly Gopaas and Gopasthrees and Gopakumaarees were amazed and wonderstruck. They concluded that Raama and Krishna are most exalted and divine Incarnations of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan who had appeared in Vrindhaavana now as Gopakumaaraas.

ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा ।
विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥ ३ ॥

3

Thathah praavarththatha praavrit sarvasaththvasamudhbhavaa
Vidhyothamaanapariddhirvisphoorjjithanabhasthalaa.

The rainy or monsoon season, which is the cause of life and sustenance of all living beings - both moving and non-moving -, began in Vrindhaavana. The sky began to rumble with thunder and lightning flashed on the horizon.

सान्द्रनीलाम्बुदैव्योम सविद्युत्स्तनयितुभिः ।
अस्पष्टज्योतिराच्छन्नं ब्रह्मोव सगुणं बभौ ॥ ४॥

4

Saandhraneelaambudhairvyomasavidhyuthsthanayithnubhih
Aspashtajyothiraachcchannam Brahmeva sagunam bebhau.

The sky was covered by dense blue clouds accompanied by lightning and thunder. Thus, the sky and its natural illumination from the Sun and Moon got dimmed by clouds just as how the effulgence of Aathmajnjaana or Soul or Spiritual Knowledge being covered by the three modes of material nature.

अष्टौ मासान् निपीतं यद्भूम्याश्चोदमयं वसु ।
स्वगोभिर्मोक्तुमारेभे पर्जन्यः काल आगते ॥ ५॥

5

Ashtau maasaan nipeetham yedh bhoomyaaschodhamayam Vasu
Svagobhirmmokthumaarebhe parjjenyah kaala aagethe.

For eight months the Sun by its rays had drunk up all the wealth of water the Earth has collected but saved it safely in clouds. The monsoon season is the time for the Sun to give it back to the Earth by showers of rains.

तडित्वन्तो महामेघाश्चण्डश्चसनवेपिताः ।
प्रीणनं जीवनं ह्यस्य मुमुक्षुः करुणा इव ॥ ६॥

6

Thadithvantho mahaameghaaschandasvasanavepithaah
Preenanam jeevanam hyasya mumuchuh karuna iva.

Flashing with lightning, the great thick clouds were shaken and swept about and broken into pieces by fierce storms and winds. Just like very merciful and compassionate souls of persons the clouds gave their lives, rain is the life of the cloud, for the welfare, fertility, pleasures and benefits of the world.

तपःकृशा देवमीढा आसीद्वर्षीयसी मही ।
यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥ ७॥

7

Thapahkrisaa dhevameeddaa aaseedhvarsheeyasee mahee
Yetthaiva kaamyathapasthanuh sampraapya thathphalam.

The Earth was very tired and worn out and emaciated due to the extreme warmth and heat of dry summer. The Earth became very happy as Indhra, the deity of rain, was pleased and started showering rain on Earth. The Earth became fully nourished again when moistened by the god of rain. Just like how a Sanyaasi or Sage who became lean and skinny due to severe penance and austerity for fulfillment of some material purpose would become fully nourished back when he achieves the fruit of his austerities with the blessings of the deity he worshiped.

निशामुखेषु खद्योतास्तमसा भान्ति न ग्रहाः ।
यथा पापेन पाखण्डा न हि वेदाः कलौ युगे ॥ ८॥

8

Nisaamukheshu khadhyothaasthamasaa bhaanthi na grehaah
Yetthaa paapena paakhandaa na hi Vedhaah kalau yuge.

In the evening twilight during the rainy season, the darkness allowed the firefly or glow-worms but not the stars to shine forth. Just like how in Kali

Yuga or Age of Kali, the sinners would be benefitted and flourished by their evil and sinful deeds whereas the Vedhic Exponents or those who perform virtuous and pious deeds according to Vedhic stipulations will not nourish, shine or flourish. Or in other words in the darkness of the rainy season the fireflies shine but not the stars just like in Kali Yuga, the predominance of sinful activities allows aesthetic doctrines to overshadow the true knowledge of the Vedhaas.

श्रुत्वा पर्जन्यनिनदं मण्डुकाः व्यसृजन् गिरः ।
तूष्णीं शयानाः प्राग्यद्वद्ब्राह्मणा नियमात्यये ॥ ९॥

9

Sruthvaa parjjenyaninadham mandookaa vyesrijan girah
Thushneem sayanaa praagyadhvadhBraahmanaa niyamaathyaye.

The frogs who were silent during the summer season started croaking cheerfully when they heard the rumbling of the rain clouds, in the same way Braahmana Brahmachaarees or Brahmin Students who perform their morning duties in silence would start reciting their lessons when called by their Guru or Preceptor or Teacher.

आसन्नत्पथगामिन्यः क्षुद्रनद्योऽनुशुष्यतीः ।
पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥ १०॥

10

Aasannupathavaahinyah kshudhranadhyoanusushyatheeh
Pumso yetthaasvathanthrasya dhehadhrevinasampadhah.

The rivers and lakes started flooding and overflowing with very powerful current and disturbed those who live nearby the shores of them. As people were not free to engage in their work without any disturbance due to the heavy downpours and flooding. Being unable to do anything, people became lazy and stayed home exhausting what they have collected and saved. Thus, their wealth and riches started diminishing and decreasing.

हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिता ।
उच्छ्रिलीन्द्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ ११॥

Harithaa Haribhih sashpairIndhraGopaischa lohithaah
Uchcchileendhrakrithachcchaayaa nrinaam Sreeriva bhoorabhooth.

Some areas of Vrindhaavana were very green due to the fresh growth of grass. Some other areas were in somewhat reddish hue due to the attack of some insects called Indhragopa. Some areas looked like holding some white umbrellas due to the growth of white mushrooms. Hey, Mahaaraajan! The Earth thus appeared very colorful with the growth of different types of grass and plants.

क्षेत्राणि सस्यसम्पद्धिः कर्षकाणां मुदं ददुः ।
धनिनामुपतापं च दैवाधीनमजानताम् ॥ १२ ॥

Kshethraani sasyasampadhbhih karshakaanaam mudham dhedhuh

*Maaninaamupathaapam cha Dhaiwaaddheenamajaanathaam.

*Ddhaninaam

The farmers became very happy and joyful due to flourishing growth of plants and vegetables and the growth of their wealth of grains. But those agricultural fields created remorse in the hearts of those who were too proud to engage in farming and who failed to understand that everything is under the control of the Supreme God, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

जलस्थलौकसः सर्वे नववारिनिषेवया ।
अभिभ्रद्रुचिरं रूपं यथा हरिनिषेवया ॥ १३ ॥

Jelastthalaukasah sarvve navavaarinishevayaa
Abhibhradruchiram roopam yetthaa Harinishevayaa.

As all the creatures of land and water took advantage of newly fallen rainwater, their forms became very pleasing and attractive, just how a

devotee of Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan becomes blissfully happy and totally fulfilled and gratified by engaging in devotional services to Him.

सरिद्धिः सङ्गतः सिन्धुश्रुक्षुभे श्वसनोर्मिमान् ।
अपक्वयोगिनश्चित्तं कामाक्तं गुणयुग्यथा ॥ १४॥

14

Saridhbhah sanggathah sinddhuschukshubhe svasanormmimaan
Apakvayoginaschiththam kaamaaktham gunayugyetthaa.

As the overflowing rivers joined the ocean, it became very agitated and its waves were blown about by forceful storm and wind, just as the mind of an immature Yogi or Sanyaasi becomes agitated, being tainted by lust and material attachment to the objects of sense gratifications.

गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः ।
अभिभूयमाना व्यसनैर्यथाधोक्षजचेतसः ॥ १५॥

15

Girayo varshaddhaaraabhirhanyamaanaa na vivyettuh
Abhibhooyamaanaa vyesanairyethaaddhokshajachethasah.

Whereas the Mountains and Hills, though being tormented by flooded overflow of its rivers with forceful and fierce current, they were not at all affected any of the afflictions and stayed calm and quiet, just like how the mind of the true Yogees whose minds and hearts are fully and meditatively concentrated on Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan are unaffected by the influence of any external material objects of temptation.

मार्गा बभूवुः सन्दिग्धास्तृणैश्छन्ना ह्यसंस्कृताः ।
नाभ्यस्यमानाः श्रुतयो द्विजैः कालाहता इव ॥ १६॥

16

Maarggaa bebhovuh sandhigdhdhaastrinaih cchannaa
hyasamskrithaah
Naabhyasyamaanaah sruthayo dhvijaih kaalahathaa iva.

During the rainy season the roads not being cleansed became covered with grass and debris and thus became difficult to make out the paths or roads. [Means the paths were not clear.] These roads were like religious scriptures that Braahmanaas no longer study and practice and thus being corrupted and covered over by passage of time. [Just like unpracticed customs and traditions.]

लोकबन्धुषु मेघेषु विद्युतश्चलसौहृदाः ।
स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिविव ॥ १७॥

17

Lokabenddhushu meggheshu vidhyuthaschallasauhridhaah
Stthairyam na chakruh kaaminyah purusheshu guneeshviva.

The rows of lightning flashing continuously did not stay permanently with the clouds as their intimate relatives, just like how the whores would not stay with a man permanently as they always used to go from one person to another for their own personal benefits and sensual gratifications.

धनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यभात् ।
व्यक्ते गुणव्यतिकरेऽगुणवान् पुरुषो यथा ॥ १८॥

18

Ddhaviyathi Maahendhram nirggunam cha guninabhyaath
Vyekthe gunavyethikareagunavaan purusho yetthaa.

The rainbow belongs to Indhra, the Lord of Heaven. The rainbow is not like ordinary bows which rests upon its strings whereas the rainbow is without any string. Being string-less the rainbow is useless, meaning it cannot be used for shooting arrows. But still it is shining with self-effulgence in the cloudy sky. It is just like how Sree Krishna Bhagawaan Who is Mahaapurusha or Purushoththama or The Supreme Soul Lord Sree

Vaasudheva Sree Mahaa Vishnu Bhagawaan, who is devoid of any material qualities of nature, shines with His Eternal Self-Effulgence all over the universe which is full of material nature or even the very existence of the universe is because of its quality of material natures.

न रराजोडुपश्छन्नः स्वज्योत्स्ना राजितैर्घनैः ।
अहं मत्या भासितया स्वभासा पुरुषो यथा ॥ १९॥

19

Na raraajodupachcchannah svajyothsnaaraajithairghanaih
Ahammathyaa bhaasithayaa svabhaasaa Purusho yetthaa.

During the rainy season the moonlight was prevented from appearing by the dark clouds which were themselves illuminated by the moon-rays. It was just like how the living beings in material existence are prevented from appearing directly by the covering of false ego, which itself is illuminated by the consciousness of pure soul. [What it means is that the Soul is the cause of the existence of all living beings. But due to false material ego the living being does not realize it. Only One who is Self-Realized or Soul-Realized understands that.]

मेघागमोत्सवा हृष्टाः प्रत्यनन्दञ्छिखण्डिनः ।
गृहेषु तप्ता निर्विण्णा यथाच्युतजनागमे ॥ २०॥

20

Meghaagemothsavaa hrishtaah prethyanandhanjcchikhaninah
Griheshu thapthaa nirvvinnaa yetthaAchyuthajanaagame.

As the clouds appeared in the sky as indication of forthcoming rain, the peacocks started spreading their wings and started dancing as an indication of joyful greetings of the rainy season. Just like how the true devotees of Bhagawaan Hari performing severe austerities and penance within their Aasrama with meditative and concentrated mind on Hari would be thrilled and excited with blissful happiness when His true devotees or Vishnu Paarshadhaas visit their Aasrama.

पीत्वापः पादपाः पद्भिरासन् नानाऽऽत्ममूर्तयः ।

प्राक्क्षामास्तपसा श्रान्ता यथा कामानुसेवया ॥ २१ ॥

21

Peethvaapah paadhapaah padhbhiraasannaanaathmamoorththayah
Praak kshaamaasthapasaa sraanthaa yetthaa kaamaanusevayaa.

The trees whose leaves were dried out due to the heat of the summer drank enough water through its roots would become fully blossomed physical features due to proper nourishment, just like how the Yogees or Sanyaasees who have become very lean and skinny having undertaken severe penance and austerities would exhibit their healthy bodily features upon enjoying material objects gained as results of those austerities and penances.

सरःस्वशान्तरोधःसु न्यूषुरङ्गापि सारसाः ।
गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः ॥ २२ ॥

22

Sarassvasaantharoddhassu nyooshuranggaapi saarasaah
Griheshvasaanthakrithyeshu graamyaa iva dhuraasayaah.

The cranes continued dwelling on the shores of the lakes, although the shores were agitated by the forceful overflow of waves, just like how the materialistic persons with contaminated minds remain in their homes in the villages, despite many disturbances there.

जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे ।
पाखण्डिनामसद्वाद्वैर्वेदमार्गाः कलौ यथा ॥ २३ ॥

23

Jeaghairnirabhidhyantha sethavo varshathEesware,
Paakhandinaamasadhvaadhairvedhamaarggaah kalau yetthaa.

As the god of rain, Dhevendhra, rained torrentially, the flood waters broke through the dams and bridges and flooded the agricultural fields and lands.

Just like how in Kali Yuga the false theories and activities of the atheists' break down the traditions and practices based on Vedhic Stipulations.

व्यमुञ्चन् वायुभिर्नुन्ना भूतेभ्योऽथामृतं घनाः ।
यथाऽऽशिषो विश्पतयः काले काले द्विजेरिताः ॥ २४॥

24

Vyemunjchan vaayubhirnunnaa bhoothebhyoatthaamritham ghanaah
Yetthaaaasisho Vispathayah kaale kaale Dhvijerithaah.

The clouds, being carried by the force of winds to various places, showered the nectar of rains in those areas, just like how the Kings work for the welfare and progress of the subjects and nations as advised by the Braahmana Advisors.

एवं वनं तद्वर्षिष्ठं पक्वखर्जुरजम्बुमत् ।
गोगोपालैर्वृतो रन्तुं सबलः प्राविशद्धरिः ॥ २५॥

25

Evam vanam thathvarshishttam pakvakharjjurajembumath
GoGopaalirvritho renthum saBelah praavisadhdharih.

During the rainy season, the Vrindhaavana forest became very resplendent filled with ripe Jembu or Rose-apples, Dates, etc. Sree Krishna Bhagawaan accompanied by Bhagawaan Belaraama and surrounded by Gopaala Boys and Gos or Cows entered the forest to enjoy and tend the Cows.

धेनवो मन्दगामिन्य ऊधोभारेण भूयसा ।
ययुर्भगवताऽऽहूता द्रुतं प्रीत्या स्तुतस्तनीः ॥ २६॥

26

Ddhenavo mandhagaaminyya ooddhobhaarena bhooyasaa
YeyurBhagawathaaaahoothaa dhrutham preethyaa snuthasthaneeh.

The cows were walking slowly as they were burdened by the heaviness of their udder. But when Bhagawaan Sree Krishna called them, they walked fast and reached Him by oozing out the milk from udders and making them wet due to their devotional love and affection to Him.

वनौकसः प्रमुदिता वनराजीर्मधुच्युतः ।
जलधारा गिरेर्नादादासन्ना ददृशे गुहाः ॥ २७॥

27

Vanaukasah premudhithaa vanaraajeermmaddhuchyuthah
Jeladdhaaraa girernnaadhaanaasannaa dhedhrise guhaah.

Sree Krishna Bhagawaan saw the happy and joyful aboriginals or tribal those who live in the forest, the trees dripping sweet saps, the waterfalls from the mountains whose resounding evidence indicated that there are caves nearby.

क्वचिद्वनस्पतिक्रोडे गुहायां चाभिवर्षति ।
निर्विश्य भगवान् रेमे कन्दमूलफलाशनः ॥ २८॥

28

Kvachidhvanaspathikrode guhaayaamchaabhivarshathi
Nirvisya Bhagawaan reme kandhamoolaphalaasaanah.

Sometimes when it rains Bhagawaan Krishna would enter the hollow of a tree or a cave in the mountain to play and to eat the roots and fruits. Thus, He used to spend time very happily and cheerfully.

दध्योदनं समानीतं शिलायां सलिलान्तिके ।
सम्भोजनीयैर्बुभुजे गोपैः सङ्कर्षणान्वितः ॥ २९॥

29

Dheddhyodhanam samaaneetham silaayaam salilaanthike

Sambhojaneeyairbbubhuje Gopaih Sankarshanaanvithah.

The brother of Belabhadhra Who is also the brother of Indhra and hence called as Upendhra Who is Sree Krishna Bhagawaan and Bhagawaan Belaraamadheva along with their Gopa friends would sit on rock floors near river or lake in the forest of Vrindhaavana and unpack the delicious curd rice brought from home and ate sumptuously providing blissful happiness to His friends of Gopakumaaraas.

शाद्वलोपरि संविश्य चर्वतो मीलितेक्षणान् ।
तृप्तान् वृषान् वत्सतरान् गाश्च स्वोद्धोभरश्चमाः ॥ ३० ॥

30

Saadvalopari samvisya parvatho mileethekshanaan
Thripthaan vrishaan vathsaraan gaascha svoddhobharasremaah.

प्रावृट् श्रियं च तां वीक्ष्य सर्वकालसुखावहाम् ।
भगवान् पूजयाञ्चक्रे आत्मशक्त्युपबृंहिताम् ॥ ३१ ॥

31

Praavritsriyam cha thaam veekshya sarvvabhoothamudhaavahaam
Bhagawaan poojayaanjchakre aathmasakthyupabrimhithaam.

Sree Krishna Bhagawaan, Who is the cause of happiness and progress of prosperity and auspiciousness of all entities and elements of the universe, watched the fully contented cattle, the bulls, the cows, the calves lying on the ground of green grass and chewing cud by closing their eyes, and the cows burdened with the weight of its udder with full of milk and trees, plants, creepers and vines, which are all manifested and developed by His own mystic power. Thus, He watched the auspiciousness and prosperity created by the monsoon season and enjoyed and gratified within Himself without any pride.

एवं निवसतोस्तस्मिन् रामकेशयोर्ब्रजे ।
शरत्समभवद्बभ्रा स्वच्छाम्ब्वपरुषानिला ॥ ३२ ॥

32

Evam nivasathosthasmin RaamaKesavayor Vraje
Sarathsamabhavadhvyabhraa svachcchaambvaparushaanilaa.

Thus, while Raama and Krishna were enjoying Their childhood lives in Vraja of Vrindhaavan, all the cloudy sky disappeared and the Sarathkaala or Fall season arrived. The water in the rivers and lakes were cleared as there was no overflow or heavy current and the wind also became very gentle and calm with no agitations.

शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः ।
भ्रष्टानामिव चेतांसि पुनर्योगनिषेवया ॥ ३३ ॥

33

Saradhaa neerajothpaththyyaa neeraani prekrithim yeyuh
Bhreshtaanaamiva chethaamsi punaryoganishevayaa.

The autumn season regenerated abundance of lotus flowers in the pools, ponds, lakes, rivers and all bodies of water and the water also became very clear and pure and started showing its inborn quality of purity. Just like how pure devotional service purifies the minds of a fallen Yogees when they return to it.

व्योम्नोऽब्दं भूतशाबल्यं भुवः पङ्कमपां मलम् ।
शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम् ॥ ३४ ॥

34

Vyomnoabdam bhoothasaabalyam bhuvah pankamapaam malam
Sarajjehaaraasraminaam Krishne bhakthiryetthaa subham.

The autumn cleared the clouds in the sky, the entities and elements, especially the animals, got out of their crowded conditions from inside their dwelling places, cleaned the earth of its covering of mud, and purified the water from its contamination. Just like how the loving and affectionate devotional services rendered to Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan frees the

members of four spiritual orders, Brahmacharya, Grihastthasrama, Vaanapresttha and Sanyaasa, from their respective troubles.

सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः ।
यथा त्यक्तैषणाः शान्ता मुनयो मुक्तकिल्बिषाः ॥ ३५॥

35

Sarvvasvam jeladhaa hithvaa virejuh subhravarchchasah
Yetthaa thyekthaishanaah saanthetaa munayo mukthakil-
Bishaahh.

The clouds, having given up all they possessed like water vapor, shone forth with purified effulgence, just like peaceful Sanyaasees or Sages who have given up all their material qualities and material desires and are thus free of all sinful interests and propensities.

गिरयो मुमुचुस्तोयं क्वचिन्न मुमुचुः शिवम् ।
यथा ज्ञानामृतं काले ज्ञानिनो ददते न वा ॥ ३६॥

36

Girayo mumuchusthoyam kvachinna mumuchuh sivam,
Yetthaa jnjaanaamritham kaale jnjaanino dhedhathe na vaam

The mountains and hills released clean and pure water at times and at other times they did not release any water at all, just like how the scholars of transcendental science gave the nectar of transcendental knowledge and at some other times did not.

नैवाविदन् क्षीयमाणं जलं गाधजलेचराः ।
यथायुरन्वहं क्षय्यं नरा मूढाः कुटुम्बिनः ॥ ३७॥

37

Naivaavidhan ksheeyamaanam jalam gaaddhajelecharaah
Yetthaaaayuranvaham ksheyyam naraa mooddaah kutumbinah.

The fish living in the shallow waters did not understand at all or be aware of the fact of reduction or diminishing of water levels little by little on a daily basis, just like how the men who are entrapped in material miseries of accumulating material possessions for maintaining their family do not realize or are not aware of the fact that the length of their lives are reducing or diminishing every day. [We do not realize that we are getting closer and closer to death every day. That is the power of Maaya.]

गाधवारिचरास्तापमविन्दञ्छरदर्कजम् ।
यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रियः ॥ ३८॥

38

Gaaddhavaaricharaasthaapamavindhanjccharadharkkajam
Yetthaa dheridhrah kripanah kutumbyavijithendhriyah.

The fish swimming in the shallow waters have to suffer the heat of the autumn Sun, just as a miserly and poverty-stricken person overly absorbed in family life suffers because he cannot control his senses.

शनैः शनैर्जहुः पङ्कं स्थलान्यामं च वीरुधः ।
यथाहम्ममतां धीराः शरीरादिष्वनात्मसु ॥ ३९॥

39

Sanaih sanairjjehuh pankam sthalaanyaamam cha veeruddhah
Yetthaahammamathaam ddheeraah sareeraadhishvanaathmasu.

The lands gradually gave up their muddy conditions and plants and creepers started giving up their fresh greenish color, just like how the sober Sages give up their Ahambhaavam or egoism, that “I” am the body or that the material body is “I” and not the soul, and possessiveness, that this or that or all “belongs” to me. [This is interesting that during autumn the material things gradually give up their “Ahambhaavam.”]

निश्चलाम्बुरभूत्तूष्णीं समुद्रः शरदागमे ।
आत्मन्युपरते सम्यङ्मुनिर्व्युपरतागमः ॥ ४०॥

Nischalaamburabhooththushneem samudhrah Saradhaageme
Aathmanyuprethe samyagMunirvyuparethaagamah.

With the arrival of autumn, the ocean, lakes and rivers became silent, their water still, just like the Sage who has refrained from material activities and given up recitation of Vedhic Manthraas as well by attainment of Aathmajnjanam. [Once the Sanyaasi has attained Aathma Jnjanam or Transcendental Knowledge, he will not be interested in any material activity, including recitation of Manthraas.]

केदारेभ्यस्त्वपोऽगृह्णन् कर्षका दृढसेतुभिः ।
यथा प्राणैः स्रवज्ज्ञानं तन्निरोधेन योगिनः ॥ ४१ ॥

Kedhaarebhyasthvapoagrihnan karshakaa dhriddasethubhih
Yetthaapraanaihsravaj jnjanam thanniroddhenayoginah.

The farmers would prevent draining out water from their rice field or agricultural land by erecting mud banks or indigenous dam sort of things, just like how the Sanyaasees or Practitioners of Yoga would bring their senses under strict control to check their consciousness flowing out through agitated senses.

शरदर्कांशुजांस्तापान् भूतानामुडुपोऽहरत् ।
देहाभिमानजं बोधो मुकुन्दो व्रजयोषिताम् ॥ ४२ ॥

SaradhArkkaamsujaamsthaapaan bhoothaanaamudupoapaharath
Dhehaabhimaanajam boddho Mukundho vrajayoshithaam.

Just as how the wisdom from attainment of Transcendental Knowledge would remove the pains associated with Material Ego that the body and all the possessions belong to 'me' or these are all 'mine.', and just as how Mukundha or Sree Krishna Bhagawaan removed the pains from the minds

of all Gopikaas, the night-time moonlight of autumn season removed the sufferings of the people from terrible heat of Sun-rays in the day-time.

खमशोभत निर्मेघं शरद्विमलतारकम् ।
सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम् ॥ ४३ ॥

43

Khamsobhatha nirmmegham saradhvimalathaarakam
Saththvayuktham yetthaa chiththam sabdhabrahmaarththadhersanam.

During autumn the sky was free of clouds and filled with clearly visible stars and thus shone very brilliantly, just like the clear and pure consciousness of a Rishi with dominance of Sathva Guna, who has attained the brightest knowledge by adhering to Vedhic scriptures.

अखण्डमण्डलो व्योम्नि रराजोदुगणैः शशी ।
यथा यदुपतिः कृष्णो वृष्णिचक्रावृतो भुवि ॥ ४४ ॥

44

Akhandamandalo vyomni rarajodugenaaih Sasee
Yetthaa Yedhupathih Krishno Vrishnichakraavritho bhuvi.

The Full-Moon surrounded by stars shone brightly in the sky, just like how Sree Krishna Bhagawaan, Who is the Lord of Yaadhava or Yedhu dynasty and hence also known by Yaadhavapathi or Yedhupathi, shone brilliantly on earth with His Own Self-Effulgence, on the Earth, surrounded by the Vrishnees or Gopaas and Gopikaas.

आश्लिष्य समशीतोष्णं प्रसूनवनमारुतम् ।
जनास्तापं जहृर्गोप्यो न कृष्णहृतचेतसः ॥ ४५ ॥

45

Aaslishya samaseethoshnam presoonavanamaarutham
Jenaasthaapam jehurgopyo na Krishnahrithachethasah.

The cool and nice breeze coming from the flower-filled forest of Vrindhaavana removed the sufferings and distresses of heat of autumn for all the Gopaas and Gopikaas except for Gopikaakumarees whose hearts were stolen by Sree Krishna Bhagawaan. They bear the pain of passion, love and attachment towards Sree Krishna Bhagawaan.

गावो मृगाः खगा नार्यः पुष्पिण्यः शरदाभवन् ।
अन्वीयमानाः स्ववृषैः फलैरीशक्रिया इव ॥ ४६॥

46

Gaavo mrigaah khagaa naaryah pushpinyah saradhaabhavan
Anveeyamaanaah svavrishaih phalairEesakriyaa iva.

By the inducing influence of autumn, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment and pleasures, became pregnant. Just like the activities performed as devotional service to Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan are automatically followed by all positive beneficial results.

उदहृष्यन् वारिजानि सूर्योत्थाने कुमुद्विना ।
राज्ञा तु निर्भया लोका यथा दस्यून् विना नृप ॥ ४७॥

47

Udhahrishyan vaarijaani Sooryothtthaane kumudhvinaa
Raajjaa thu nirbhayaa lokaa yetthaa dhesyoon vinaa nripa.

Just like how all the subjects, except the thieves, robbers and miscreants, of the nation would be pleased and fulfilled at the arrival of their King who is the Lord of Nation, at Sun-Rise all the Lotus Flowers blossomed except the night-blooming Kumudha or water-lilies.

पुरग्रामेष्वाग्रयणैरिन्द्रियैश्च महोत्सवैः ।
बभौ भूः पक्वसस्याढ्या कलाभ्यां नितरां हरेः ॥ ४८॥

Puragraameshvaagrayanairindhriyaischa mahothsavaih
Bebhau bhooch pakvasasyaaddyaa kalaabhyaam nitharaam Hareh.

In all the villages and towns people held festivals, performing the Vedhic fire sacrifice for honoring and tasting first grains of the new harvest, along with similar celebrations that followed local customs and traditions. Thus, the Earth, rich with newly grown grains and agricultural products and especially beautified by the presence of Sree Krishna Bhagawaan and Belabhadhra Bhagawaan, shone beautifully as an expansion of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

वणिङ्मुनिनृपस्राता निर्गम्यार्थान् प्रपेदिरे ।
वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते ॥ ४९॥

Vaningmuni nripasnaathaa nirggemyaarththhaan prepedhire
Varsharudhddhaa yetthaa sidhddhaah svapindaan kaala aagethe.

The merchants, the Sages, the Kings, the Brahmachaarees and all kept in were at last now in autumn season became free to go out and engage in their responsibilities, freely without the disturbance and obstructions of rain, and attain their desired objects. It was just like how those who achieve perfection in this life can, when proper time comes, leave this material body and attain their respective forms. [This means once we have done our duties or accomplished everything that we are supposed to accomplish in this life are ready to die and take another birth in another form or attain ultimate salvation.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे प्रावृडशरद्वर्णनं नाम विंशोऽध्यायः ॥ २०॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe - PraavritSaradhVarnnanam
[RithuVarnnanam] Naama VimsathiThamoAddhyaayah

Thus, we conclude the Twentieth Chapter - In the First Half – Named as
Glorious Expatiation of Rainy and Autumn Season [Glorious Expiation of
Seasons - in Vrindhaavana] Of the Tenth Canto of the Most Divine and the
Supreme Most and the Greatest Mythology Known as Sreemadh
Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!