

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 19



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER NINETEEN

### Swallowing the Forest Fire

This chapter describes how Lord Kṛṣṇa saved the cows and the cowherd boys from a great fire in the Muñjāraṇya forest.

One day the cowherd boys became absorbed in sporting and allowed the cows to wander into a dense forest. Suddenly a forest fire blazed up, and to escape its flames the cows took refuge in a grove of sharp canes. When the cowherd boys missed their animals, they went searching for them, following their hoofprints and the trail of blades of grass and other plants they had trampled or had broken with their teeth. Finally the boys found the cows and removed them from the cane forest, but by that time the forest fire had grown strong and was threatening both the boys and the cows. Thus the cowherd boys took shelter of Śrī Kṛṣṇa, the master of all mystic power, who told them to close their eyes. They did so, and in a moment He had swallowed up the fierce forest fire and brought them all back to the Bhāṇḍira tree mentioned in the last chapter. Seeing this wonderful display of mystic potency, the cowherd boys thought Kṛṣṇa must be a demigod, and they began to praise Him. Then they all returned home.

### ŚB 10.19.1

श्रीशुक उवाच

क्रीडासक्तेषु गोपेषु तद्गवो दूरचारिणीः ।  
स्वैरं चरन्त्यो विविशुस्तृणलोभेन गह्वरम् ॥ १ ॥

*śrī-śuka uvāca*

*kṛīḍāsakteṣu gopeṣu  
tad-gāvo dūra-cāriṇīḥ  
svairam carantyo viviśus  
tṛṇa-lobhena gahvaram*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *krīdā* — in their playing; *āsaktesu* — while they were completely absorbed; *gopesu* — the cowherd boys; *tat-gāvah* — their cows; *dūra-cārinīh* — wandering far away; *svairam* — independently; *carantyah* — grazing; *viviśuh* — they entered; *trna* — for grass; *lobhena* — out of greed; *gahvaram* — a dense forest.

## Translation

Śukadeva Gosvāmī said: While the cowherd boys were completely absorbed in playing, their cows wandered far away. They hungered for more grass, and with no one to watch them they entered a dense forest.

## ŚB 10.19.2

अजा गावो महिष्यश्च निर्विशन्त्यो वनाद् वनम् ।  
ईषीकाटवीं निर्विविशुः क्रन्दन्त्यो दावतर्षिताः ॥ २ ॥

*ajā gāvo mahiṣyaś ca*  
*nirviśantyo vanād vanam*  
*iṣīkātavīm nirviviśuh*  
*krandantyo dāva-tarṣitāh*

## Synonyms

*ajāh* — the goats; *gāvah* — the cows; *mahiṣyah* — the buffalo; *ca* — and; *nirviśantyah* — entering; *vanāt* — from one forest; *vanam* — to another forest; *iṣīkā-atavīm* — a forest of canes; *nirviviśuh* — they entered; *krandantyah* — crying out; *dāva* — because of a forest fire; *tarṣitāh* — thirsty.

## Translation

Passing from one part of the great forest to another, the goats, cows and buffalo eventually entered an area overgrown with sharp canes. The heat of a nearby forest fire made them thirsty, and they cried out in distress.

## ŚB 10.19.3

तेऽपश्यन्तः पशून् गोपाः कृष्णरामादयस्तदा ।  
जातानुतापा न विदुर्विचिन्वन्तो गवां गतिम् ॥ ३ ॥

*te 'paśyantaḥ paśūn gopāḥ  
kṛṣṇa-rāmādayas tadā  
jātānutāpā na vidur  
vicinvanto gavām gatim*

## Synonyms

*te* — they; *apaśyantaḥ* — not seeing; *paśūn* — the animals; *gopāḥ* — the cowherd boys; *kṛṣṇa-rāma-ādayaḥ* — led by Kṛṣṇa and Rāma; *tadā* — then; *jāta-anutāpāḥ* — feeling remorse; *na viduh* — they did not know; *vicinvantaḥ* — searching out; *gavām* — of the cows; *gatim* — the path.

## Translation

Not seeing the cows before them, Kṛṣṇa, Rāma and Their cowherd friends suddenly felt repentant for having neglected them. The boys searched all around, but could not discover where they had gone.

## ŚB 10.19.4

तृणैस्तत्खुरदच्छिन्नैर्गोष्पदैरङ्कितैर्गवाम् ।  
मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतसः ॥ ४ ॥

*ṭṛṇais tat-khura-dac-chinnair  
goṣ-padair aṅkitair gavām  
mārgam anvagaman sarve  
naṣṭājīvyā vicetasah*

## Synonyms

*ṭṛṇaiḥ* — by the blades of grass; *tat* — of those cows; *khura* — by the hooves; *dat* — and the teeth; *chinnaiḥ* — which were broken; *goṣ-padaiḥ* — with the hoofprints; *aṅkitaiḥ* — (by places in the ground) which were marked; *gavām* — of the cows; *mārgam* — the path; *anvagaman* — they followed; *sarve* — all of them; *nasta-ājīvyāḥ* — having lost their livelihood; *vicetasah* — in anxiety.

## Translation

Then the boys began tracing out the cows' path by noting their hoofprints and the blades of grass the cows had broken with their hooves and teeth. All the

cowherd boys were in great anxiety because they had lost their source of livelihood.

## ŚB 10.19.5

मुञ्जाटव्यां भ्रष्टमार्गं क्रन्दमानं स्वगोधनम् ।  
सम्प्राप्य तृषिताः श्रान्तास्ततस्ते सन्न्यवर्तयन् ॥ ५ ॥

*muñjāṭavyām bhraṣṭa-mārgam*  
*krandamānaṁ sva-godhanam*  
*samprāpya tṛṣitāḥ śrāntās*  
*tatas te sannyavartayan*

### Synonyms

*muñjā-ṭavyām* — in the Muñjā forest; *bhraṣṭa-mārgam* — who had lost their way; *krandamānam* — crying; *sva* — their own; *go-dhanam* — cows (and other animals); *samprāpya* — finding; *tṛṣitāḥ* — who were thirsty; *śrāntāḥ* — and tired; *tataḥ* — then; *te* — they, the cowherd boys; *sannyavartayan* — turned them all back.

### Translation

Within the Muñjā forest the cowherd boys finally found their valuable cows, who had lost their way and were crying. Then the boys, thirsty and tired, herded the cows onto the path back home.

## ŚB 10.19.6

ता आहूता भगवता मेघगम्भीरया गिरा ।  
स्वनाम्नां निनदं श्रुत्वा प्रतिनेदुः प्रहर्षिताः ॥ ६ ॥

*tā āhūtā bhagavatā*  
*megha-gambhīrayā girā*  
*sva-nāmnām ninadam śrutvā*  
*pratineduḥ praharṣitāḥ*

### Synonyms

*tāḥ* — they; *āhūtāḥ* — called; *bhagavatā* — by the Supreme Personality of Godhead; *megha-gambhīrayā* — as deep as a cloud; *girā* — with His voice; *sva-nāmnām* — of their own names; *ninadam* — the sound; *śrutvā* — hearing; *pratineduḥ* — they replied; *praharṣitāḥ* — greatly enlivened.

## Translation

The Supreme Personality of Godhead called out to the animals in a voice that resounded like a rumbling cloud. Hearing the sound of their own names, the cows were overjoyed and called out to the Lord in reply.

### ŚB 10.19.7

ततः समन्ताद्देवधूमकेतु-  
 र्यदृच्छयाभूत् क्षयकृद् वनौकसाम् ।  
 समीरितः सारथिनोल्बणोल्मुकै-  
 विलेलिहानः स्थिरजङ्गमान् महान् ॥ ७ ॥  
*tataḥ samantād dava-dhūmaketur*  
*yadṛcchayābhūt kṣaya-kṛd vanaukasām*  
*samīritaḥ sārathinolbaṇolmukair*  
*vilelihānaḥ sthira-jaṅgamān mahān*

## Synonyms

*tataḥ* — then; *samantāt* — on all sides; *dava-dhūmaketuḥ* — a terrible forest fire; *yadṛcchayā* — suddenly; *abhūt* — appeared; *ksaya-kṛt* — threatening destruction; *vana-okasām* — for all those present in the forest; *samīritaḥ* — driven; *sārathinā* — by its chariot driver, the wind; *ulbana* — terrible; *ulmukaiḥ* — with meteorlike sparks; *vilelihānaḥ* — licking; *sthira-jaṅgamān* — all moving and nonmoving creatures; *mahān* — very great.

## Translation

Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.

## Purport

Just as Kṛṣṇa, Balarāma and the cowherd boys were about to take their cows back home, the forest fire previously mentioned raged out of control and surrounded all of them.

## ŚB 10.19.8

तमापतन्तं परितो दवाग्निं  
 गोपाश्च गावः प्रसमीक्ष्य भीताः ।  
 ऊचुश्च कृष्णं सबलं प्रपन्ना  
 यथा हरिं मृत्युभयार्दिता जनाः ॥ ८ ॥  
*tam āpatantam parito davāgnim*  
*gopās ca gāvah prasamīksya bhītāh*  
*ūcuś ca kṛṣṇam sa-balam prapannā*  
*yathā harim mṛtyu-bhayārditā janāh*

### Synonyms

*tam* — that; *āpatantam* — setting upon them; *paritah* — on all sides; *dava-agnim* — the forest fire; *gopāh* — the cowherd boys; *ca* — and; *gāvah* — the cows; *prasamīksya* — intensely watching; *bhītāh* — afraid; *ūcuh* — they addressed; *ca* — and; *kṛṣṇam* — Lord Kṛṣṇa; *sa-balam* — and Lord Balarāma; *prapannāh* — taking shelter; *yathā* — as; *harim* — the Supreme Personality of Godhead; *mṛtyu* — of death; *bhaya* — by fear; *arditāh* — troubled; *janāh* — persons.

### Translation

As the cows and cowherd boys stared at the forest fire attacking them on all sides, they became fearful. The boys then approached Kṛṣṇa and Balarāma for shelter, just as those who are disturbed by fear of death approach the Supreme Personality of Godhead. The boys addressed Them as follows.

## ŚB 10.19.9

कृष्ण कृष्ण महावीर हे रामामोघविक्रम ।  
 दवाग्निना दह्यमानान् प्रपन्नांस्त्रातुमर्हथः ॥ ९ ॥  
*kṛṣṇa kṛṣṇa mahā-vīra*  
*he rāmāmogha vikrama*  
*dāvāgninā dahyamānān*  
*prapannāms trātum arhathaḥ*

### Synonyms

*kṛṣṇa kṛṣṇa* — O Kṛṣṇa, Kṛṣṇa; *mahā-vīra* — O most powerful one; *he rāma* — O Rāma; *amogha-vikrama* — You whose prowess is never thwarted; *dāva-agninā* — by

the forest fire; [dahyamānān](#) — who are being burned; [prapannān](#) — who are surrendered; [trātum arhathah](#) — please save.

## Translation

[The cowherd boys said:] O Kṛṣṇa! Kṛṣṇa! Most powerful one! O Rāma! You whose prowess never fails! Please save Your devotees, who are about to be burned by this forest fire and have come to take shelter of You!

## ŚB 10.19.10

नूनं त्वद्बान्धवाः कृष्ण न चार्हन्त्यवसादितुम् ।  
वयं हि सर्वधर्मज्ञ त्वन्नाथास्त्वत्परायणाः ॥ १० ॥

*nūnam tvad-bāndhavāḥ kṛṣṇa  
na cārhan̄ty avasāditum  
vayaṁ hi sarva-dharma-jñā  
tvān-nāthāś tvat-parāyaṇāḥ*

## Synonyms

[nūnam](#) — certainly; [tvat](#) — Your; [bāndhavāḥ](#) — friends; [kṛṣṇa](#) — our dear Śrī Kṛṣṇa; [na](#) — never; [ca](#) — and; [arhan̄ti](#) — deserve; [avasāditum](#) — to suffer destruction; [vayam](#) — we; [hi](#) — moreover; [sarva-dharma-jñā](#) — O perfect knower of the nature of all beings; [tvat-nāthāḥ](#) — having You as our Lord; [tvat-parāyaṇah](#) — devoted to You.

## Translation

Kṛṣṇa! Certainly Your own friends shouldn't be destroyed. O knower of the nature of all things, we have accepted You as our Lord, and we are souls surrendered unto You!

## ŚB 10.19.11

श्रीशुक उवाच  
वचो निशम्य कृपणं बन्धूनां भगवान् हरिः ।  
निमीलयत मा भैष्ट लोचनानीत्यभाषत ॥ ११ ॥

*śrī-śuka uvāca  
vaco niśamya kṛpaṇam  
bandhūnām bhagavān hariḥ*



*nimīlayata mā bhaiṣṭa  
locanānīty abhāṣata*

## Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *vacah* — the words; *niśamya* — hearing; *krpanam* — pitiful; *bandhūnām* — of His friends; *bhagavān* — the Supreme Personality of Godhead; *hariḥ* — Hari; *nimīlayata* — just close; *mā bhaiṣṭa* — do not be afraid; *locanāni* — your eyes; *iti* — thus; *abhāṣata* — He spoke.

## Translation

**Śukadeva Gosvāmī said: Hearing these pitiful words from His friends, the Supreme Lord Kṛṣṇa told them, “Just close your eyes and do not be afraid.”**

## Purport

This verse clearly reveals the simple, sublime relationship between Kṛṣṇa and His pure devotees. The Absolute Truth, the supreme almighty Lord, is actually a young, blissful cowherd boy named Kṛṣṇa. God is youthful, and His mentality is playful. When He saw that His beloved friends were terrified of the forest fire, He simply told them to close their eyes and not be afraid. Then Lord Kṛṣṇa acted, as described in the next verse.

## ŚB 10.19.12

तथेति मीलिताक्षेषु भगवानग्निमुल्बणम् ।  
पीत्वा मुखेन तान्कृच्छ्राद् योगाधीशो व्यमोचयत् ॥ १२ ॥

*tatheti mīlitākṣeṣu  
bhagavān agnim ulbaṇam  
pītvā mukhena tān kṛcchrād  
yogādhiśo vyamocayat*

## Synonyms

*tathā* — all right; *iti* — thus speaking; *milita* — closing; *akṣesu* — their eyes; *bhagavān* — the Supreme Lord; *agnim* — the fire; *ulbanam* — terrible; *pītvā* — drinking; *mukhena* — with His mouth; *tān* — them; *kṛcchrāt* — from the danger; *yoga-adhiśah* — the supreme controller of all mystic power; *vyamocayat* — delivered.

## Translation

“All right,” the boys replied, and immediately closed their eyes. Then the Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger.

## Purport

The cowherd boys were suffering from extreme fatigue, hunger and thirst, and were about to be consumed by a horrible forest fire. All this is indicated here by the word *kṛcchrāt*.

## ŚB 10.19.13

ततश्च तेऽक्षीण्युन्मील्य पुनर्भाण्डीरमापिताः ।  
निशम्य विस्मिता आसन्नात्मानं गाश्च मोचिताः ॥ १३ ॥

*tataś ca te 'kṣīṇy unmīlya*  
*punar bhāṇḍīram āpitāḥ*  
*niśamya vismitā āsann*  
*ātmānaṁ gāś ca mocitāḥ*

## Synonyms

*tataḥ* — then; *ca* — and; *te* — they; *akṣīṇi* — their eyes; *unmīlya* — opening; *punah* — again; *bhāṇḍīram* — to Bhāṇḍīra; *āpitāḥ* — brought; *niśamya* — seeing; *vismitāḥ* — amazed; *āsan* — they became; *ātmānam* — themselves; *gāḥ* — the cows; *ca* — and; *mocitāḥ* — saved.

## Translation

The cowherd boys opened their eyes and were amazed to find not only that they and the cows had been saved from the terrible fire but that they had all been brought back to the Bhāṇḍīra tree.

## ŚB 10.19.14

कृष्णस्य योगवीर्यं तद् योगमायानुभावितम् ।  
दावाग्रेरात्मनः क्षेमं वीक्ष्य ते मेनिरेऽमरम् ॥ १४ ॥

*kṛṣṇasya yoga-vīryaṁ tad*  
*yoga-māyānubhāvitam*

*dāvāgner ātmanaḥ kṣemaṁ  
vīkṣya te menire 'maram*

## Synonyms

*krśnasya* — of Lord Kṛṣṇa; *yoga-vīryam* — the mystic power; *tat* — that; *yoga-māyā* — by His internal power of illusion; *anubhāvitam* — effected; *dāva-agneh* — from the forest fire; *ātmanaḥ* — of themselves; *ksemam* — the deliverance; *vīkṣya* — seeing; *te* — they; *menire* — thought; *amaram* — a demigod.

## Translation

**When the cowherd boys saw that they had been saved from the forest fire by the Lord's mystic power, which is manifested by His internal potency, they began to think that Kṛṣṇa must be a demigod.**

## Purport

The cowherd boys of Vṛndāvana simply loved Kṛṣṇa as their only friend and exclusive object of devotion. To increase their ecstasy, Kṛṣṇa displayed to them His mystic potency and saved them from a terrible forest fire.

The cowherd boys could never give up their ecstatic loving friendship with Kṛṣṇa. Therefore, rather than considering Kṛṣṇa to be God, after they saw His extraordinary power they thought that perhaps He was a demigod. But since Lord Kṛṣṇa was their beloved friend, they were on the same level with Him, and thus they thought that they too must be demigods. In this way Kṛṣṇa's cowherd friends became overwhelmed with ecstasy.

## ŚB 10.19.15

गाः सन्नित्थं सायाह्ने सहरामो जनार्दनः ।  
वेणुं विरणयन् गोष्ठमगाद् गोपैरभिष्टुतः ॥ १५ ॥

*gāḥ sannivartya sāyāhne  
saha-rāmo janārdanaḥ  
veṇuṁ virañayan goṣṭham  
agād gopair abhiṣṭutaḥ*

## Synonyms

*gāh* — the cows; *sannivartya* — turning back; *sāya-ahne* — in the late afternoon; *saha-rāmah* — together with Lord Balarāma; *janārdanah* — Śrī Kṛṣṇa; *venum* — His flute; *viranayan* — playing in a specific way; *goṣṭham* — to the cowherd village; *agāt* — He went; *gopaih* — by the cowherd boys; *abhistutah* — being praised.

## Translation

It was now late in the afternoon, and Lord Kṛṣṇa, accompanied by Balarāma, turned the cows back toward home. Playing His flute in a special way, Kṛṣṇa returned to the cowherd village in the company of His cowherd friends, who chanted His glories.

## ŚB 10.19.16

गोपीनां परमानन्द आसीद् गोविन्ददर्शने ।  
क्षणं युगशतमिव यासां येन विनाभवत् ॥ १६ ॥

*gopīnām paramānanda*  
*āsīd govinda-darśane*  
*kṣaṇam yuga-śatam iva*  
*yāsām yena vinābhavat*

## Synonyms

*gopīnām* — for the young cowherd girls; *parama-ānandah* — the greatest happiness; *āsīt* — arose; *govinda-darśane* — in seeing Govinda; *kṣanam* — a moment; *yuga-śatam* — a hundred millenniums; *iva* — just as; *yāsām* — for whom; *yena* — whom (Kṛṣṇa); *vinā* — without; *abhavat* — became.

## Translation

The young gopīs took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.

## Purport

After saving the cowherd boys from the blazing forest fire, Kṛṣṇa saved the cowherd girls from the blazing fire of separation from Him. The gopīs, headed by Śrīmatī

Rādhārāṇī, have the greatest love for Kṛṣṇa, and even a single moment's separation from Him seems like millions of years to them. The *gopīs* are the greatest devotees of God, and their specific pastimes with Kṛṣṇa will be described later in this work.

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Nineteenth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled "Swallowing the Forest Fire."*

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 20



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER TWENTY

### The Rainy Season and Autumn in Vṛndāvana

To enhance the description of Lord Kṛṣṇa's pastimes, Śrī Śukadeva Gosvāmī describes in this chapter the beauty of Vṛndāvana during autumn and the rainy season. In the course of his presentation he gives various charming instructions in metaphorical terms.

#### ŚB 10.20.1

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

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

#### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *tayoh* — of the two of Them, Lord Kṛṣṇa and Lord Balarāma; *tat* — that; *adbhutam* — amazing; *karma* — action; *dāvā-agneh* — from the forest fire; *mokṣam* — the deliverance; *ātmanaḥ* — of themselves; *gopāḥ* — the cowherd boys; *strībhyaḥ* — to the ladies; *samācakhyaḥ* — they described in detail; *pralamba-vadham* — the killing of Pralambāsura; *eva* — indeed; *ca* — also.

#### Translation

Śukadeva Gosvāmī said: To the ladies of Vṛndāvana, the cowherd boys then related in full detail Kṛṣṇa's and Balarāma's wonderful activities of delivering them from the forest fire and killing the demon Pralamba.

#### ŚB 10.20.2

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

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

## Synonyms

*gopa-vṛddhāḥ* — the elder cowherd men; *ca* — and; *gopyah* — the cowherd ladies; *ca* — also; *tat* — that; *upākarnya* — hearing; *vismitāḥ* — surprised; *menire* — they considered; *deva-pravarau* — two eminent demigods; *kṛṣṇa-rāmau* — the brothers Kṛṣṇa and Balarāma; *vrajam* — to Vṛndāvana; *gatau* — come.

## Translation

The elder cowherd men and ladies were amazed to hear this account, and they concluded that Kṛṣṇa and Balarāma must be exalted demigods who had appeared in Vṛndāvana.

## ŚB 10.20.3

ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा ।  
विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥ ३ ॥

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

## Synonyms

*tataḥ* — then; *prāvartata* — began; *prāvṛṭ* — the rainy season; *sarva-sattva* — of all living beings; *samudbhavā* — the source of generation; *vidyotamāna* — flashing with lightning; *paridhiḥ* — its horizon; *visphūrjita* — agitated (by thunder); *nabhah-talā* — the sky.

## Translation

Then the rainy season began, giving life and sustenance to all living beings. The sky began to rumble with thunder, and lightning flashed on the horizon.



## ŚB 10.20.4

सान्द्रनीलाम्बुदैर्व्योम सविद्युत्स्तनयित्नुभिः ।  
अस्पष्टज्योतिराच्छन्नं ब्रह्मेव सगुणं बभौ ॥ ४ ॥

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

### Synonyms

*sāndra* — dense; *nīla* — blue; *ambudaiḥ* — by the clouds; *vyoma* — the sky; *sa-vidyut* — along with lightning; *stanayitnubhiḥ* — and thunder; *aspṣṭa* — diffuse; *jyotiḥ* — its illumination; *ācchannam* — covered; *brahma* — the spirit soul; *iva* — as if; *sa-guṇam* — with the material qualities of nature; *babhau* — was manifest.

### Translation

The sky was then covered by dense blue clouds accompanied by lightning and thunder. Thus the sky and its natural illumination were covered in the same way that the spirit soul is covered by the three modes of material nature.

### Purport

Lightning is compared to the mode of goodness, thunder to the mode of passion, and clouds to the mode of ignorance. Thus the cloudy sky at the onset of the rainy season is analogous to the pure spirit soul when he becomes disturbed by the modes of nature, for at that time he is covered and his original brilliant nature is only dimly reflected through the haze of the material qualities.

## ŚB 10.20.5

अष्टौ मासान् निपीतं यद् भूम्याश्चोदमयं वसु ।  
स्वगोभिर्मोक्तुमारेभे पर्जन्यः काल आगते ॥ ५ ॥

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

## Synonyms

astau — eight; māsān — during months; nipitam — drunk; yat — which; bhūmyāh — of the earth; ca — and; uda-mayam — consisting of water; vasu — the wealth; sva-gobhih — by his own rays; moktum — to release; ārebhe — began; parjanya — the sun; kāle — the proper time; āgate — when it arrived.

## Translation

With its rays, the sun had for eight months drunk up the earth's wealth in the form of water. Now that the proper time had arrived, the sun began releasing this accumulated wealth.

## Purport

The *ācāryas* compare the sun's evaporating the earth's wealth of water to a king's collecting taxes. In Chapter Twenty, of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda explains this analogy as follows: "Clouds are accumulated water drawn from the land by the sunshine. Continually for eight months the sun evaporates all kinds of water from the surface of the globe, and this water is accumulated in the shape of clouds, which are distributed as water when there is need. Similarly, a government exacts various taxes from the citizens, such as income tax and sales tax, which the citizens are able to pay by their different material activities: agriculture, trade, industry and so on. This taxation is compared to the sun's drawing water from the earth. When there is again need of water on the surface of the globe, the same sunshine converts the water into clouds and distributes it all over the globe. Similarly, the taxes collected by the government must be distributed to the people again, as educational work, public work, sanitation work and so on. This is very essential for a good government. The government should not simply exact taxes for useless squandering; the tax collection should be utilized for the public welfare of the state."

## ŚB 10.20.6

तडिद्वन्तो महामेघाश्चण्डश्वसनवेपिताः ।  
प्रीणनं जीवनं ह्यस्य मुमुक्षुः करुणा इव ॥ ६ ॥

*taḍidvanto mahā-meghās  
caṇḍa-śvasana-vepitāḥ  
prīṇanam jīvanam hy asya  
mumucuḥ karuṇā iva*

## Synonyms

[taḍit-vantah](#) — displaying lightning; [mahā-meghāḥ](#) — the great clouds; [caṇḍa](#) — fierce; [śvasana](#) — by the wind; [vepitāḥ](#) — shaken; [prīṇanam](#) — the gratification; [jīvanam](#) — their life (their water); [hi](#) — indeed; [asya](#) — of this world; [mumucuḥ](#) — they released; [karuṇāḥ](#) — merciful personalities; [iva](#) — just as.

## Translation

**Flashing with lightning, great clouds were shaken and swept about by fierce winds. Just like merciful persons, the clouds gave their lives for the pleasure of this world.**

## Purport

Just as great, compassionate personalities sometimes give their lives or wealth for the happiness of society, the rain clouds poured down their rain upon the parched earth. Although the clouds were thus dissipated, they freely provided rainfall for the happiness of the earth.

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments as follows on this verse: “During the rainy season, there are strong winds blustering all over the country and carrying clouds from one place to another to distribute water. When water is urgently needed after the summer season, the clouds are just like a rich man who, in times of need, distributes his money even by exhausting his whole treasury. So the clouds exhaust themselves by distributing water all over the surface of the globe.

“When Mahārāja Daśaratha, the father of Lord Rāmacandra, used to fight with his enemies, it was said that he approached them just like a farmer uprooting unnecessary plants and trees. And when there was need of giving charity, he used to distribute money exactly as the cloud distributes rain. The distribution of rain by clouds is so sumptuous that it is compared to the distribution of wealth by a great,

munificent person. The clouds' downpour is so sufficient that the rains even fall on rocks and hills and on the oceans and seas where there is no need for water. It is like a charitable person who opens his treasury for distribution and who does not discriminate whether the charity is needed or not. He gives in charity openhandedly.”

Metaphorically speaking, the lightning in rain clouds is the light by which they see the distressed condition of the earth, and the blowing winds are their heavy breathing, such as that found in a distressed person. Distressed to see the condition of the earth, the clouds tremble in the wind like a compassionate person. Thus they pour down their rain.

## ŚB 10.20.7

तपःकृशा देवमीढा आसीद् वर्षीयसी मही ।  
यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥ ७ ॥

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

### Synonyms

*tapah-krśā* — emaciated by the summer heat; *deva-mīdhā* — mercifully sprinkled by the god of rain; *āsīt* — became; *varṣīyasī* — fully nourished; *mahī* — the earth; *yathā eva* — just as; *kāmya* — based on sense gratification; *tapasah* — of one whose austerities; *tanuḥ* — the body; *samprāpya* — after obtaining; *tat* — of those austere practices; *phalam* — the fruit.

### Translation

The earth had been emaciated by the summer heat, but she became fully nourished again when moistened by the god of rain. Thus the earth was like a person whose body has been emaciated by austerities undergone for a material purpose, but who again becomes fully nourished when he achieves the fruit of those austerities.

### Purport

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments on this verse as follows: “Before the rainfall, the whole surface of the globe becomes almost depleted of all kinds of energies and appears very lean. After the rainfall, the whole surface of the earth becomes green with vegetation and appears very healthy and strong. Here a comparison is made to the person undergoing austerities for fulfillment of a material desire. The flourishing condition of the earth after a rainy season is compared to the fulfillment of material desires. Sometimes, when a country is subjugated by an undesirable government, persons and parties undergo severe penances and austerities to get control of the government, and when they attain control they flourish by giving themselves generous salaries. This also is like the flourishing of the earth in the rainy season. Actually, one should undergo severe austerities and penances only to achieve spiritual happiness. In the [Śrīmad-Bhāgavatam](#) it is recommended that *tapasya*, or austerity, should be accepted for realizing the Supreme Lord. By accepting austerity in devotional service, one regains his spiritual life, and as soon as one regains his spiritual life, he enjoys unlimited spiritual bliss. But if someone undertakes austerities and penances for some material gain, it is stated in the [Bhagavad-gītā](#) that the results are temporary and are desired only by persons of less intelligence.”

## ŚB 10.20.8

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

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

### Synonyms

[niśā-mukheṣu](#) — during the moments of evening twilight; [khadyotāḥ](#) — the glowworms; [tamasā](#) — because of the darkness; [bhānti](#) — shine; [na](#) — not; [grahāḥ](#) — the planets; [yathā](#) — as; [pāpena](#) — because of sinful activities; [pāṣaṇḍā](#) — atheistic doctrines; [na](#) — and not; [hi](#) — certainly; [vedāḥ](#) — the Vedas; [kalau yuge](#) — in the Age of Kali.

## Translation

In the evening twilight during the rainy season, the darkness allowed the glowworms but not the stars to shine forth, just as in the Age of Kali the predominance of sinful activities allows atheistic doctrines to overshadow the true knowledge of the Vedas.

## Purport

Śrīla Prabhupāda comments as follows: “During the rainy season, in the evening there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky — the stars and the moon — are not visible. Similarly, in the Age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of the material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles become prominent like the glowworms, whereas persons strictly following the Vedic principles or scriptural injunctions become covered by the clouds of this age. People should learn to take advantage of the actual luminaries of the sky — the sun, moon and stars — instead of the glowworms’ light. Actually, the glowworms cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and sometimes the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya — the distribution of the chanting of the Hare Kṛṣṇa *mantra* — is understood in this way. People seriously eager to find real light should take advantage of this movement instead of looking toward the light of mental speculators and atheists.”

## ŚB 10.20.9

श्रुत्वा पर्जन्यनिनदं मण्डुकाः ससृजुर्गिरिः ।  
तूष्णीं शयानाः प्राग् यद्वद्ब्राह्मणा नियमात्यये ॥ ९ ॥

*śrutvā parjanya-ninadam  
maṇḍukāḥ sasṛjur girīḥ*

*tūṣṇīm śayānāḥ prāg yadvad  
brāhmaṇā niyamātyaye*

## Synonyms

*śrutvā* — hearing; *parjanya* — of the rain clouds; *ninadam* — the resounding; *mandukāḥ* — the frogs; *sasrjuḥ* — emitted; *gīrah* — their sounds; *tūṣṇīm* — silently; *śayānāḥ* — lying; *prāk* — previously; *yadvat* — just as; *brāhmaṇāḥ* — *brāhmaṇa* students; *niyama-atyaye* — after finishing their morning duties.

## Translation

The frogs, who had all along been lying silent, suddenly began croaking when they heard the rumbling of the rain clouds, in the same way that *brāhmaṇa* students, who perform their morning duties in silence begin reciting their lessons when called by their teacher.

## Purport

Śrīla Prabhupāda comments: “After the first rainfall, when there is a thundering sound in the clouds, all the frogs begin to croak, like students suddenly engaged in reading their studies. Students are generally supposed to rise early in the morning. They do not usually arise of their own accord, however, but only when there is a bell sounded in the temple or other spiritual institution. By the order of the spiritual master they immediately rise, and after finishing their morning duties they sit down to study the *Vedas* or chant Vedic *mantras*. Everyone is sleeping in the darkness of Kali-yuga, but when there is a great *ācārya*, by his calling only everyone takes to the study of the *Vedas* to acquire actual knowledge.”

## ŚB 10.20.10

आसन्नोत्पथगामिन्यः क्षुद्रनद्योऽनुशुष्यतीः ।  
पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥ १० ॥

*āsann utpatha-gāmīnyāḥ  
kṣudra-nadyo ’nuśuṣyatīḥ  
puṁso yathāsvatantrasya  
deha-draviṇa-sampadaḥ*

## Synonyms

āsan — they became; utpatha-gāminyah — strayed from their courses; ksudra — insignificant; nadyah — the rivers; anuśusyatiḥ — drying up; pumsah — of a person; yathā — as; asvatantrasya — who is not independent (that is, who is under the control of his senses); deha — the body; dravina — physical property; sampadah — and riches.

## Translation

**With the advent of the rainy season, the insignificant streams, which had become dry, began to swell and then strayed from their proper courses, like the body, property and money of a man controlled by the urges of his senses.**

## Purport

Śrīla Prabhupāda comments: “During the rainy season, many small ponds, lakes and rivulets become filled with water; otherwise the rest of the year they remain dry. Similarly, materialistic persons are dry, but sometimes, when they are in a so-called opulent position, with a home or children or a little bank balance, they appear to be flourishing, but immediately afterwards they become dry again, like the small rivulets and ponds. The poet Vidyāpati said that in the society of friends, family, children, wife, etc., there is certainly some pleasure, but that pleasure is compared to a drop of water in the desert. Everyone is hankering after happiness, just as in the desert everyone is hankering after water. If in the desert there is a drop of water, it may of course be said that the water is there, but the benefit from that drop of water is very insignificant. In our materialistic way of life, which is just like a desert, we are hankering after an ocean of happiness, but in the form of society, friends and mundane love we are getting no more than a drop of water. Our satisfaction is never achieved, as the small rivulets, lakes and ponds are never filled with water in the dry season.”

## ŚB 10.20.11

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



*haritā haribhiḥ śaspair  
indragopaiś ca lohitā  
ucchilīndhra-kṛta-cchāyā  
nṛṇām śrīr iva bhūr abhūt*

## Synonyms

[haritāh](#) — greenish; [haribhiḥ](#) — which is green; [śaspaiḥ](#) — because of the newly grown grass; [indragopaiḥ](#) — because of the *indragopa* insects; [ca](#) — and; [lohitā](#) — reddish; [ucchilīndhra](#) — by the mushrooms; [kṛta](#) — afforded; [chāyā](#) — shelter; [nṛṇām](#) — of men; [śrīh](#) — the opulence; [iva](#) — just as; [bhūh](#) — the earth; [abhūt](#) — became.

## Translation

The newly grown grass made the earth emerald green, the indragopa insects added a reddish hue, and white mushrooms added further color and circles of shade. Thus the earth appeared like a person who has suddenly become rich.

## Purport

Śrīla Śrīdhara Svāmī comments that the word *nṛṇām* indicates men of the royal order. Thus the colorful display of dark green fields decorated with bright red insects and white mushroom umbrellas can be compared to a royal parade displaying the military strength of a king.

## ŚB 10.20.12

क्षेत्राणि शष्यसम्पद्भिः कर्षकाणां मुदं ददुः ।  
मानिनामनुतापं वै दैवाधीनमजानताम् ॥ १२ ॥

*kṣetrāṇi śasya-sampadbhiḥ  
karṣakāṇām mudam daduḥ  
māninām anutāpam vai  
daivādhinam ajānatām*

## Synonyms

[kṣetrāṇi](#) — the fields; [śasya-sampadbhiḥ](#) — with their wealth of grains; [karṣakāṇām](#) — to the farmers; [mudam](#) — joy; [daduḥ](#) — gave; [māninām](#) — to others who are falsely proud; [anutāpam](#) — remorse; [vai](#) — indeed; [daiva-adhinam](#) — the control of destiny; [ajānatām](#) — not understanding.

## Translation

With their wealth of grains, the fields gave joy to the farmers. But those fields created remorse in the hearts of those who were too proud to engage in farming and who failed to understand how everything is under the control of the Supreme.

## Purport

It is common for people living in large cities to become miserable and disgusted when there is ample rainfall. They do not understand or have forgotten that the rain is nourishing the crops they will eat. Although they certainly enjoy eating, they do not appreciate that with the rain the Supreme Lord is feeding not only human beings but also plants, animals and the earth itself.

Modern, sophisticated people often look down their noses at those engaged in agricultural work. In fact, in American slang, a simple, unintelligent person is sometimes called “a farmer.” There are also government agencies that restrict agricultural production because certain capitalists fear the effect on market prices. Because of various artificial and manipulative practices in modern governments, we find widespread food shortages throughout the world — even in the United States, among the poverty-stricken — and at the same time we find the governments paying farmers not to plant crops. Sometimes these governments throw huge amounts of food into the ocean. Thus the administration of the arrogant and ignorant, those who are too proud to obey the laws of God or too ignorant to recognize them, will always cause frustration among the people, whereas a God conscious government will provide abundance and happiness for all.

## ŚB 10.20.13

जलस्थलौकसः सर्वे नववारिनिषेवया ।  
अबिभ्रन् रुचिरं रूपं यथा हरिनिषेवया ॥ १३ ॥

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

## Synonyms

*jala* — of the water; *sthala* — and the land; *okasah* — the residents; *sarve* — all; *nava* — new; *vāri* — of the water; *nisevayā* — by taking recourse; *abibhran* — they took on; *ruciram* — attractive; *rūpam* — form; *yathā* — just as; *hari-nisevayā* — by rendering devotional service to the Supreme Personality of Godhead.

## Translation

**As all creatures of the land and water took advantage of the newly fallen rainwater, their forms became attractive and pleasing, just as a devotee becomes beautiful by engaging in the service of the Supreme Lord.**

## Purport

Śrīla Prabhupāda comments as follows: “We have practical experience of this with our students in the International Society for Krishna Consciousness. Before becoming students, they were dirty-looking, although they had naturally beautiful personal features; but due to having no information of Kṛṣṇa consciousness they appeared very dirty and wretched. Since they have taken to Kṛṣṇa consciousness, their health has improved, and by their following the rules and regulations their bodily luster has increased. When they are dressed with saffron-colored cloth, with *tilaka* on their foreheads and beads in their hands and on their necks, they look exactly as if they have come directly from Vaikuṅṭha.”

## ŚB 10.20.14

सरिद्धिः सङ्गतः सिन्धुशुक्षोभ क्षसनोर्मिमान् ।  
अपक्वयोगिनश्चित्तं कामाक्तं गुणयुग् यथा ॥ १४ ॥

*saridbhiḥ saṅgataḥ sindhuś*  
*cukṣobha śvasanormimān*  
*apakva-yoginaś cittam*  
*kāmāktam guṇa-yug yathā*

## Synonyms

*saridbhiḥ* — with the rivers; *saṅgataḥ* — on account of meeting; *sindhuh* — the ocean; *cukṣobha* — became agitated; *śvasana* — blown by the wind; *ūrmi-mān* — having waves; *apakva* — immature; *yoginah* — of a yogī; *cittam* — the mind; *kāma-aktam* —

tainted with lust; [guna-yuk](#) — maintaining connection with objects of sense gratification; [yathā](#) — just as.

## Translation

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

## ŚB 10.20.15

गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः ।  
अभिभूयमाना व्यसनैर्यथाधोक्षजेतसः ॥ १५ ॥

*girayo varṣa-dhārābhir  
hanyamānā na vivyathuḥ  
abhibhūyamānā vyaśanair  
yathādhokṣaja-cetasah*

## Synonyms

[girayah](#) — the mountains; [varṣa-dhārābhiḥ](#) — by the rain-bearing clouds; [hanyamānāḥ](#) — being struck; [na vivyathuḥ](#) — did not shake; [abhibhūyamānāḥ](#) — being attacked; [vyaśanaiḥ](#) — by dangers; [yathā](#) — as; [adhokṣaja-cetasah](#) — those whose minds are absorbed in the Supreme Lord.

## 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.

## Purport

When splashed by torrents of rain, the mountains are not shaken; rather, they are cleansed of dirt and become resplendent and beautiful. Similarly, an advanced devotee of the Supreme Lord is not shaken from his devotional program by disturbing conditions, which instead cleanse his heart of the dust of attachment to this world. Thus the devotee becomes beautiful and resplendent by tolerating

difficult conditions. In fact, a devotee accepts all reverses in life as the mercy of Lord Kṛṣṇa, realizing that all suffering is due to the sufferer's own previous misdeeds.

## ŚB 10.20.16

मार्गा बभूवुः सन्दिग्धस्तृणैश्छन्ना ह्यसंस्कृताः ।  
नाभ्यस्यमानाः श्रुतयो द्विजैः कालेन चाहताः ॥ १६ ॥

*mārgā babhūvuh sandigdḥās*  
*ṭṛṇaiś channā hy asaṁskṛtāḥ*  
*nābhyasyamānāḥ śrutayo*  
*dvijaiḥ kālena cāhatāḥ*

### Synonyms

*mārgāḥ* — the roads; *babhūvuh* — became; *sandigdḥāḥ* — obscured; *ṭṛṇaiḥ* — by grass; *channāḥ* — covered over; *hi* — indeed; *asaṁskṛtāḥ* — not cleansed; *na abhyasyamānāḥ* — not being studied; *śrutayah* — the scriptures; *dvijaiḥ* — by the brāhmaṇas; *kālena* — by the effects of time; *ca* — and; *āhatāḥ* — corrupted.

### 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 brāhmaṇas no longer study and that thus become corrupted and covered over with the passage of time.

## ŚB 10.20.17

लोकबन्धुषु मेघेषु विद्युत्श्रलसौहृदाः ।  
स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिष्विव ॥ १७ ॥

*loka-bandhuṣu megheṣu*  
*vidyutaś cala-sauḥṛdāḥ*  
*sthairyaṁ na cakruḥ kāmīnyaḥ*  
*puruṣeṣu guṇiṣv iva*

### Synonyms

*loka* — of all the world; *bandhuṣu* — who are the friends; *meghesu* — among the clouds; *vidyutah* — the lightning; *cala-sauḥṛdāḥ* — fickle in their friendship;

*sthairyam* — steadiness; *na cakruh* — did not maintain; *kāminyah* — lusty women; *purusesu* — among men; *gunisu* — who are virtuous; *iva* — as.

## 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.**

## Purport

Śrīla Prabhupāda comments: “During the rainy season, lightning appears in one group of clouds and then immediately in another group of clouds. This phenomenon is compared to a lusty woman who does not fix her mind on one man. A cloud is compared to a qualified person because it pours rain and gives sustenance to many people; a man who is qualified similarly gives sustenance to many living creatures, such as family members or many workers in business. Unfortunately, his whole life can be disturbed by a wife who divorces him; when the husband is disturbed, the whole family is ruined, the children are dispersed or the business is closed, and everything is affected. It is therefore recommended that a woman desiring to advance in Kṛṣṇa consciousness peacefully live with a husband and that the couple not separate under any condition. The husband and wife should control sex indulgence and concentrate their minds on Kṛṣṇa consciousness so their life may be successful. After all, in the material world a man requires a woman and a woman requires a man. When they are combined, they should live peacefully in Kṛṣṇa consciousness and should not be restless like the lightning, flashing from one group of clouds to another.”

## ŚB 10.20.18

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

*dhanur viyati māhendram*  
*nirguṇam ca guṇiny abhāt*  
*vyakte guṇa-vyatikare*  
*'guṇavān puruṣo yathā*

## Synonyms

*dhanuh* — the bow (rainbow); *viyati* — within the sky; *māhā-indram* — of Lord Indra; *nirgunam* — without qualities (or without a bowstring); *ca* — although; *gunini* — within the sky, which has definite qualities like sound; *abhāt* — appeared; *vyakte* — within the manifest material nature; *guna-vyatikare* — which consists of the interactions of material qualities; *aguna-vān* — He who has no contact with material qualities; *purusah* — the Supreme Personality; *yathā* — just as.

## 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.

## Purport

Śrīla Prabhupāda comments as follows: “Sometimes, in addition to the roaring thunder of the clouds, there is an appearance of a rainbow, which stands as a bow without a string. Actually, a bow is in the curved position because it is tied at its two ends by the bowstring; but in the rainbow there is no such string, and yet it rests in the sky so beautifully. Similarly, when the Supreme Personality of Godhead descends to this material world, He appears just like an ordinary human being, but He is not resting on any material condition. In the *Bhagavad-gītā*, the Lord says that He appears by His internal potency, which is free from the bondage of the external potency. What is bondage for the ordinary creature is freedom for the Personality of Godhead.”

## ŚB 10.20.19

न रराजोदुपश्छन्नः स्वज्योत्स्नाराजितैर्घनैः ।  
अहंमत्या भासितया स्वभासा पुरुषो यथा ॥ १९ ॥  
*na rarājoḍupaś channah*  
*sva-jyotsnā-rājitair ghanaiḥ*

*aham-matyā bhāsitayā  
sva-bhāsā puruṣo yathā*

## Synonyms

*na rarāja* — did not shine forth; *udupah* — the moon; *channah* — covered; *sva-jyotsnā* — by its own light; *rājitaḥ* — which are illuminated; *ghanaiḥ* — by the clouds; *aham-matyā* — by false ego; *bhāsitayā* — which is illuminated; *sva-bhāsā* — by his own luster; *puruṣaḥ* — the living entity; *yathā* — as.

## 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.

## Purport

The analogy given here is excellent. During the rainy season we cannot see the moon in the sky, because the moon is covered by clouds. These clouds, however, are radiant with the glow of the moon's own rays. Similarly, in our conditioned, material existence we cannot directly perceive the soul, because our consciousness is covered by the false ego, which is the false identification with the material world and the material body. Yet it is the soul's own consciousness that illumines the false ego.

As the *Gītā* describes, the energy of the soul is consciousness, and when this consciousness manifests through the screen of false ego, it appears as dull, material consciousness, in which there is no direct vision of the soul or God. In the material world, even great philosophers ultimately resort to hazy ambiguities when speaking about the Absolute Truth, just as the cloudy sky manifests only in a dull and indirect way the iridescent light of the moon.

In material life, our false ego is often enthusiastic, hopeful and apparently aware of various material affairs, and such consciousness encourages us to push on in material existence. But in truth we are merely experiencing the dull reflection of our



original, pure consciousness, which is Kṛṣṇa consciousness — direct perception of the soul and God. Not realizing that the false ego merely hampers and dulls our real, spiritual consciousness, which is fully enlightened and blissful, we mistakenly think that material consciousness is full of knowledge and happiness. This is comparable to thinking that the luminous clouds are lighting up the night sky, while in fact it is the moonshine that illumines the sky, and the clouds that merely dull and hamper the moonshine. The clouds appear luminous because they are filtering and impeding the brilliant rays of the moon. Similarly, at times material consciousness appears pleasurable or enlightened because it is screening or filtering the original, blissful and enlightened consciousness coming directly from the soul. If we can understand the ingenious analogy given in this verse, we can easily advance in Kṛṣṇa consciousness.

## ŚB 10.20.20

मेघागमोत्सवा हृष्टाः प्रत्यनन्दञ्छिखण्डिनः ।  
 गृहेषु तप्तनिर्विण्णा यथाच्युतजनागमे ॥ २० ॥  
*meghāgamotsavā hr̥ṣṭāḥ*  
*pratyānandañ chikhaṇḍinaḥ*  
*gr̥heṣu tapta-nirviṇṇā*  
*yathācyuta-janāgame*

### Synonyms

*megha* — of clouds; *āgama* — because of the arrival; *utsavāḥ* — who celebrate a festival; *hr̥ṣṭāḥ* — becoming joyful; *pratyānandan* — they cried out in greeting; *śikhandinaḥ* — the peacocks; *gr̥heṣu* — within their homes; *tapta* — those who are distressed; *nirvinnāḥ* — and then become happy; *yathā* — just as; *acyuta* — of the infallible Personality of Godhead; *jana* — of the devotees; *āgame* — upon the arrival.

### 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.

### Purport

After the dry summer season, the peacocks become jubilant with the arrival of the first thundering rain clouds, and thus they dance in great happiness. Śrīla Prabhupāda comments, “We have practical experience of this: many of our students were dry and morose previous to their coming to Kṛṣṇa consciousness, but having come into contact with devotees they are now dancing like jubilant peacocks.”

## ŚB 10.20.21

पीत्वापः पादपाः पद्भिरासन्नानात्ममूर्तयः ।

प्राक् क्षमास्तपसा श्रान्ता यथा कामानुसेवया ॥ २१ ॥

*pītvāpaḥ pādapaḥ padbhir*

*āsan nānātma-mūrtayaḥ*

*prāk kṣāmās tapasā śrāntā*

*yathā kāmānusevayā*

### Synonyms

*pītvā* — having drunk; *āpaḥ* — water; *pāda-pāḥ* — the trees; *padbhiḥ* — with their feet; *āsan* — assumed; *nānā* — various; *ātma-mūrtayaḥ* — bodily features; *prāk* — previously; *kṣāmāḥ* — emaciated; *tapasā* — by austerities; *śrāntāḥ* — fatigued; *yathā* — as; *kāma-anusevayā* — by enjoying acquired desired objects.

### 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.

### Purport

The word *pāda* means foot, and *pā* means drinking. Trees are called *pādapa* because they drink through their roots, which are likened to feet. Upon drinking the newly fallen rainwater, the trees in Vṛndāvana began to manifest new leaves, sprouts and blossoms, and they thus enjoyed new growth. Similarly, materialistic persons often perform severe austerities to acquire the object of their desire. For example, politicians in America undergo grueling austerities while traveling about the

countryside campaigning for election. Businessmen also will often deny personal comfort to make their business successful. Such austere persons, upon acquiring the fruits of their austerity, again become healthy and satisfied, like trees eagerly drinking rainwater after enduring the austerity of a dry, hot summer.

## ŚB 10.20.22

सरःस्वशान्त्रोधःसु न्युषुरङ्गापि सारसाः ।  
गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः ॥ २२ ॥

*saraḥsv aśānta-rodhaḥsu*  
*nyūsur aṅgāpi sārasāḥ*  
*grheṣv aśānta-kṛtyeṣu*  
*grāmyā iva durāśayāḥ*

### Synonyms

*saraḥsu* — upon the lakes; *aśānta* — disturbed; *rodhaḥsu* — whose banks; *nyūsur* — continued to dwell; *aṅga* — my dear King; *api* — indeed; *sārasāḥ* — the cranes; *grheṣu* — in their homes; *aśānta* — feverish; *kṛtyeṣu* — where activities are performed; *grāmyāḥ* — materialistic men; *iva* — indeed; *durāśayāḥ* — whose minds are contaminated.

### 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.**

### Purport

During the rainy season there are often mud slides around the shores of lakes, and thorny bushes, stones and other debris sometimes accumulate there. Despite all these inconveniences, ducks and cranes continue meandering around the lakeshores. Similarly, innumerable painful occurrences are always disturbing family life, but a materialistic man never even considers leaving his family in the hands of his grown sons and going away for spiritual improvement. He regards such an idea as shocking

and uncivilized, because he is completely ignorant of the Absolute Truth and his relationship to that Truth.

## ŚB 10.20.23

जलौघैर्निरभिद्यन्त सेतवो वर्षतीक्षरे ।  
पाषण्डिनामसद्वादैर्वेदमार्गाः कलौ यथा ॥ २३ ॥

*jalaughair nirabhidyaṅta*  
*setavo varṣatīśvare*  
*pāṣaṅḍinām asad-vādair*  
*veda-mārgāḥ kalau yathā*

### Synonyms

*jala-oghair* — by the floodwater; *nirabhidyaṅta* — became broken; *setavah* — the dikes; *varṣati* — when he is showering rain; *īśvare* — Lord Indra; *pāṣaṅḍinām* — of the atheists; *asad-vādair* — by the false theories; *veda-mārgāḥ* — the paths of the Vedas; *kalau* — in the Kali-yuga; *yathā* — as.

### 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.

## ŚB 10.20.24

व्यमुञ्चन् वायुभिर्नुन्ना भूलेभ्यश्चामृतं घनाः ।  
यथाशिषो विश्पतयः काले काले द्विजेरिताः ॥ २४ ॥

*vyamuñcan vāyubhir nunnā*  
*bhūtebhyaś cāmṛtaṁ ghanāḥ*  
*yathāśiṣo viś-patayaḥ*  
*kāle kāle dvijeritāḥ*

### Synonyms

*vyamuñcan* — they released; *vāyubhir* — by the winds; *nunnāḥ* — impelled; *bhūtebhyaḥ* — to all living beings; *ca* — and; *amṛtam* — their nectarean water; *ghanāḥ* — the clouds; *yathā* — as; *āśiṣah* — charitable benedictions; *viś-patayah* — kings; *kāle kāle* — from time to time; *dvija* — by the brāhmaṇas; *iritāḥ* — encouraged.

## Translation

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

## Purport

Śrīla Prabhupāda comments: “In the rainy season, the clouds, tossed by the wind, deliver water, which is welcomed like nectar. When the Vedic followers, the *brāhmaṇas*, inspire rich men like kings and the wealthy mercantile community to give charity in the performance of great sacrifices, the distribution of such wealth is also nectarean. The four sections of human society, namely the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas* and the *sūdras*, are meant to live peacefully in a cooperative mood; this is possible when they are guided by expert Vedic *brāhmaṇas* who perform sacrifices and distribute wealth equally.”

## ŚB 10.20.25

एवं वनं तद् वर्षिष्ठं पक्वखर्जुरजम्बुमत् ।  
गोगोपालैर्वृतो रन्तुं सबलः प्राविशद्धरिः ॥ २५ ॥

*evam vanam tad varṣiṣṭham*  
*pakva-kharjura-jambumat*  
*go-gopālair vṛto rantum*  
*sa-balaḥ prāviśad dhariḥ*

## Synonyms

*evam* — thus; *vanam* — forest; *tad* — that; *varṣiṣṭham* — most resplendent; *pakva* — ripe; *kharjura* — dates; *jambu* — and *jambu* fruits; *mat* — having; *go* — by the cows; *gopālah* — and the cowherd boys; *vṛtaḥ* — surrounded; *rantum* — with the purpose of playing; *sa-balaḥ* — accompanied by Lord Balarāma; *prāviśat* — He entered; *hariḥ* — Lord Kṛṣṇa.

## Translation

When the Vṛndāvana forest had thus become resplendent, filled with ripe dates and jambu fruits, Lord Kṛṣṇa, surrounded by His cows and cowherd boyfriends and accompanied by Śrī Balarāma, entered that forest to enjoy.

## ŚB 10.20.26

धेनवो मन्दगामिन्य ऊधोभारेण भूयसा ।  
ययुर्भगवताहूता द्रुतं प्रीत्या स्नुतस्तनाः ॥ २६ ॥

*dhenavo manda-gāminya*

*ūdho-bhāreṇa bhūyasā*

*yayur bhagavatāhūtā*

*drutaṁ prītyā snuta-stanāḥ*

### Synonyms

*dhenavah* — the cows; *manda-gāminyah* — moving slowly; *ūdhaḥ* — of their udders; *bhāreṇa* — because of the weight; *bhūyasā* — very great; *yayuh* — they went; *bhagavatā* — by the Lord; *āhūtāḥ* — being called; *drutam* — quickly; *prītyā* — out of affection; *snuta* — wet; *stanāḥ* — their udders.

### 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.

### Purport

Śrīla Prabhupāda comments, “The cows, being fed by new grasses, became very healthy, and their milk bags were all very full. When Lord Kṛṣṇa called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their bags.”

## ŚB 10.20.27

वनौकसः प्रमुदिता वनराजीर्मधुच्युतः ।  
जलधारा गिरेर्नादादासन्ना ददृशे गुहाः ॥ २७ ॥

*vanaukaśaḥ pramuditā*

*vana-rājīr madhu-cyutaḥ*

*jala-dhārā girer nādād*

*āsannā dadṛśe guhāḥ*

## Synonyms

[vana-okasah](#) — the aborigine girls of the forest; [pramuditāh](#) — joyful; [vana-rājih](#) — the trees of the forest; [madhu-cyutah](#) — dripping sweet sap; [jala-dhārāh](#) — waterfalls; [gireh](#) — on the mountains; [nādāt](#) — from their resounding; [āsannāh](#) — nearby; [dadrśe](#) — He observed; [guhāh](#) — caves.

## 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.

## ŚB 10.20.28

क्वचिद् वनस्पतिक्रोडे गुहायां चाभिवर्षति ।  
निर्विश्य भगवान् रेमे कन्दमूलफलाशनः ॥ २८ ॥

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

## Synonyms

[kvacit](#) — sometimes; [vanaspati](#) — of a tree; [krode](#) — in the hollow; [guhāyām](#) — in a cave; [ca](#) — or; [abhivarṣati](#) — when it was raining; [nirviśya](#) — entering; [bhagavān](#) — the Supreme Lord; [reme](#) — enjoyed; [kanda-mūla](#) — roots; [phala](#) — and fruits; [āśanaḥ](#) — eating.

## 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.

## Purport

Śrīla Sanātana Gosvāmī explains that during the rainy season bulbs and roots are very tender and palatable, and Lord Kṛṣṇa would eat them along with wild fruits found in the forest. Lord Kṛṣṇa and His young boyfriends would sit in the hollow of a tree or within a cave and enjoy pastimes while waiting for the rain to stop.

## ŚB 10.20.29

दध्योदनं समानीतं शिलायां सलिलान्तिके ।  
सम्भोजनीयैर्बुभुजे गोपैः सङ्कर्षणान्वितः ॥ २९ ॥

*dadhy-odanam samānitam*  
*śilāyām salilāntike*  
*sambhojanīyair bubhuje*  
*gopaiḥ saṅkarṣaṇānvitah*

### Synonyms

*dadhi-odanam* — boiled rice mixed with yogurt; *samānitam* — sent; *śilāyām* — on a stone; *salila-antike* — near the water; *sambhojanīyair* — who would take meals with Him; *bubhuje* — He ate; *gopaiḥ* — together with the cowherd boys; *saṅkarṣana-anvitaḥ* — in the company of Lord Balarāma.

### Translation

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

## ŚB 10.20.30-31

शाद्वलोपरि संविश्य चर्वतो मीलितेक्षणान् ।  
तृप्तान् वृषान् वत्सतरान् गाश्च स्वोधोभरश्रमाः ॥ ३० ॥  
प्रावृट्श्रियं च तां वीक्ष्य सर्वकालसुखावहाम् ।  
भगवान् पूजयां चक्रे आत्मशक्त्युपबृंहिताम् ॥ ३१ ॥

*śādvalopari saṁviśya*  
*carvato militekṣaṇān*  
*ṭṛptān vṛṣān vatsatarān*  
*gāś ca svodho-bhara-śramāḥ*  
*prāvṛṭ-śriyam ca tāṁ vīkṣya*  
*sarva-kāla-sukhāvahām*  
*bhagavān pūjayām cakre*  
*ātma-śakty-upabṛṁhitām*



## Synonyms

śādvala — a grassy patch; upari — upon; saṁviśya — sitting; carvatah — who were grazing; milita — closed; iksanān — their eyes; trptān — satisfied; vrsān — the bulls; vatsatarān — the calves; gāh — the cows; ca — and; sva — their own; ūdhah — of the milk bags; bhara — by the weight; śramāh — fatigued; prāvrt — of the rainy season; śriyam — the opulence; ca — and; tām — that; vīksya — seeing; sarva-kāla — always; sukha — pleasure; āvahām — giving; bhagavān — the Supreme Personality of Godhead; pūjayām cakre — honored; ātma-śakti — from His internal potency; upabrmhitām — expanded.

## Translation

Lord Kṛṣṇa 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 Vṛndāvana'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.

## Purport

The lush beauty of the rainy season in Vṛndāvana is meant to enhance the pleasure pastimes of Śrī Kṛṣṇa. Thus, to set the scene for the Lord's loving affairs, His internal potency makes all the arrangements described in this chapter.

## ŚB 10.20.32

एवं निवसतोस्तस्मिन् रामकेशवयोर्ब्रजे ।  
शरत्समभवद् व्यभ्रा स्वच्छाम्ब्वपरुषानिला ॥ ३२ ॥

*evam nivasatos tasmin  
rāma-keśavayor vraje  
śarat samabhad vyabhā  
svacchāmbv-aparuṣānilā*

## Synonyms

evam — in this manner; nivasatoh — while the two of Them were dwelling; tasmin — in that; rāma-keśavayoh — Lord Rāma and Lord Keśava; vraje — in Vṛndāvana; śarat

— the fall season; [samabhavat](#) — became fully manifest; [vyabhrā](#) — free from clouds in the sky; [svaccha-ambu](#) — in which the water was clear; [aparusa-anilā](#) — and the wind was gentle.

## Translation

While Lord Rāma and Lord Keśava were thus dwelling in Vṛndāvana, the fall season arrived, when the sky is cloudless, the water clear and the wind gentle.

## ŚB 10.20.33

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

*śaradā nīrajotpattyā  
nīrāṇi prakṛtiṁ yayuḥ  
bhraṣṭānām iva cetāṁsi  
punar yoga-niṣevayā*

## Synonyms

[śaradā](#) — by the effect of the autumn season; [nīraja](#) — the lotus flowers; [utpattyā](#) — which regenerates; [nīrāṇi](#) — the bodies of water; [prakṛtiṁ](#) — to their natural state (of cleanliness); [yayuh](#) — returned; [bhraṣṭānām](#) — of those who are fallen; [iva](#) — just as; [cetāṁsi](#) — the minds; [punah](#) — once again; [yoga](#) — of devotional service; [niṣevayā](#) — by practice.

## 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.

## ŚB 10.20.34

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

*vyomno 'bbhraṁ bhūta-śābalyaṁ  
bhuvah paṅkam apāṁ malam  
śaraj jahārāśramiṇāṁ  
kṛṣṇe bhaktir yathāśubham*

## Synonyms

[vyomnah](#) — in the sky; [ap-bhram](#) — the clouds; [bhūta](#) — of the animals; [śābalyam](#) — the crowded condition; [bhuvah](#) — of the earth; [pañkam](#) — the muddy covering; [apām](#) — of the water; [malam](#) — the contamination; [śarat](#) — the autumn season; [jahāra](#) — removed; [āśraminām](#) — of the members of the four different spiritual orders of human society; [krsne](#) — for Lord Kṛṣṇa; [bhaktih](#) — devotional service; [yathā](#) — just as; [aśubham](#) — all inauspiciousness.

## 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 Kṛṣṇa frees the members of the four spiritual orders from their respective troubles.

## Purport

Every human being must perform the prescribed duties corresponding to one of the four spiritual orders of life. These divisions are 1) celibate student life, *brahmacarya*; 2) married life, *grhastha*; 3) retired life, *vānaprastha*; and 4) renounced life, *sannyāsa*. A *brahmacārī* must perform many menial duties during his student life, but as he becomes advanced in loving service to Kṛṣṇa, his superiors recognize his spiritual status and elevate him to higher duties. The innumerable obligations performed on behalf of wife and children constantly harass a householder, but as he becomes advanced in loving service to Kṛṣṇa, he is automatically elevated by the laws of nature to more enjoyable, spiritual occupations, and he somehow minimizes material duties.

Those in the *vānaprastha*, or retired, order of life also perform many duties, and these can also be replaced by ecstatic loving service to Kṛṣṇa. Similarly, renounced life has many natural difficulties, not the least of which is that *sannyāsīs*, or renounced men, are inclined to meditate on the impersonal aspect of the Absolute Truth. As stated in the [Bhagavad-gītā \(12.5\)](#), *kleśo 'dhikataras teṣām avyaktāsaktacetasām*: “For those whose minds are attached to the unmanifested, impersonal

feature of the Lord, advancement is exceedingly painful.” But as soon as a *sannyāsī* takes to preaching the glories of Kṛṣṇa in every town and village, his life becomes a blissful sequence of beautiful spiritual realizations.

In the autumn season the sky returns to its natural blue color. The vanishing of the clouds is like the vanishing of troublesome duties in *brahmacārī* life. Just after summer comes the rainy season, when the animals sometimes become disturbed by the torrential storms and thus huddle together. But the autumn season signals the time for the animals to go to their respective areas and live more peacefully. This represents a householder’s becoming free from the harassment of family duties and being able to devote more of his time to spiritual responsibilities, which are the real goal of life both for himself and his family. The removal of the muddy layer on the earth is like the removal of the inconveniences of *vānaprastha* life, and the purification of the water is like the sanctification of *sannyāsa* life by one’s preaching the glories of Kṛṣṇa without sex desire.

## ŚB 10.20.35

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

*sarva-svaṁ jaladā hitvā*  
*virejuḥ śubhra-varcaśaḥ*  
*yathā tyaktaiṣaṇāḥ śāntā*  
*munayo mukta-kilbiṣāḥ*

### Synonyms

*sarva-svam* — everything they possess; *jala-dāh* — the clouds; *hitvā* — having given up; *virejuh* — shone forth; *śubhra* — pure; *varcasah* — their effulgence; *yathā* — just as; *tyakta-esanāh* — who have given up all desires; *śāntāh* — pacified; *munayah* — sages; *mukta-kilbiṣāh* — freed from evil propensities.

### 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.

## Purport

When the clouds are filled with water, they are dark and cover the sun's rays, just as the material mind of an impure man covers the soul shining within. But when the clouds pour down their rain, they become white and then brilliantly reflect the shining sun, just as a man who gives up all material desires and sinful propensities becomes purified and then brilliantly reflects his own soul and the Supreme Soul within.

## ŚB 10.20.36

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

*girayo mumucus toyam*

*kvacin na mumucuh śivam*

*yathā jñānāmṛtam kāle*

*jñānino dadate na vā*

## Synonyms

*girayah* — the mountains; *mumucuh* — released; *toyam* — their water; *kvacit* — sometimes; *na mumucuh* — they did not release; *śivam* — pure; *yathā* — just as; *jñāna* — of transcendental knowledge; *amṛtam* — the nectar; *kāle* — at the appropriate time; *jñāninaḥ* — experts in spiritual knowledge; *dadate* — bestow; *na vā* — or not.

## 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.**

## Purport

The first part of this chapter described the rainy season, and the second part has been dealing with the autumn season, which begins when the rain stops. During the rainy season water always flows from the mountains, but during the autumn the water sometimes flows and sometimes does not. Similarly, great saintly teachers sometimes speak expansively on spiritual knowledge, and sometimes they are silent.

The self-realized soul is closely in touch with the Supreme Soul, and according to His desires a competent spiritual scientist may or may not describe the Absolute Truth, depending on the specific circumstances.

## ŚB 10.20.37

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

*naivāvidan kṣīyamāṇam  
jalam gādha-jale-carāḥ  
yathāyur anv-aham kṣayyam  
narā mūdhāḥ kuṭumbinaḥ*

### Synonyms

*na* — not; *eva* — indeed; *avidan* — appreciated; *kṣīyamāṇam* — diminishing; *jalam* — the water; *gādha-jale* — in shallow water; *carāḥ* — those who move; *yathā* — as; *āyuh* — their life span; *anu-aham* — every day; *kṣayyam* — diminishing; *narāḥ* — men; *mūdhāḥ* — foolish; *kuṭumbinaḥ* — living with family members.

### 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.

### Purport

After the rainy season the water gradually goes down, but stupid fish do not understand this; thus they are often stranded on the lakeshores and riverbanks. Similarly, those infatuated with family life do not understand that the remainder of their life is constantly decreasing; thus they fail to perfect their Kṛṣṇa consciousness and are stranded in the cycle of birth and death.

## ŚB 10.20.38

गाधवारिचरास्तापमविन्दञ्छरदर्कजम् ।  
यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रियः ॥ ३८ ॥

*gādha-vāri-carās tāpam  
avindañ charad-arka-jam  
yathā daridrah kṛpaṇaḥ  
kuṭumby avijitendriyaḥ*

## Synonyms

*gādha-vāri-carāḥ* — those who were moving in shallow water; *tāpam* — suffering; *avindan* — experienced; *śarat-arka-jam* — due to the sun in the autumn season; *yathā* — as; *daridrah* — a poor person; *kṛpaṇah* — miserly; *kuṭumbī* — absorbed in family life; *avijita-indriyah* — who has not controlled the senses.

## Translation

**Just as a miserly, poverty-stricken person overly absorbed in family life suffers because he cannot control his senses, the fish swimming in the shallow water had to suffer the heat of the autumn sun.**

## Purport

Although, as described in the previous verse, unintelligent fish are not aware of the diminishing water, one may think these fish are still happy according to the old proverb “Ignorance is bliss.” But even the ignorant fish are scorched by the autumn sun. Similarly, although an attached family man may consider his ignorance of spiritual life blissful, he is constantly disturbed by the problems of family life, and, indeed, his uncontrolled senses lead him into a situation of unrelieved anguish.

## ŚB 10.20.39

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

*śanaiḥ śanair jahuḥ paṅkam  
sthalāny āmaṁ ca vīrudhaḥ  
yathāham-mamatām dhīrāḥ  
śarīrādiṣy anātmasu*

## Synonyms

*śanaiḥ śanaiḥ* — very gradually; *jahuḥ* — gave up; *paṅkam* — their mud; *sthalāni* — the places of land; *āmam* — their unripe condition; *ca* — and; *vīrudhaḥ* — the plants;

*yathā* — as; *aham-mamatām* — egotism and possessiveness; *dhīrāḥ* — sober sages; *śarīra-ādiṣu* — focused upon the material body and other external objects; *anātmasu* — which are completely distinct from the real self.

## 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.

## Purport

The word *ādiṣu* in this verse indicates the by-products of the body, such as children, home and wealth.

## ŚB 10.20.40

निश्चलाम्बुरभूतूष्णीं समुद्रः शरदागमे ।  
आत्मन्युपरते सम्यङ्मुनिर्व्युपरतागमः ॥ ४० ॥

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

## Synonyms

*niścala* — motionless; *ambuh* — its water; *abhūt* — became; *tūṣṇīm* — quiet; *samudraḥ* — the ocean; *śarat* — of the fall season; *āgame* — with the coming; *ātmani* — when the self; *uparate* — has desisted from material activities; *samyak* — completely; *munih* — a sage; *vyuparata* — giving up; *āgamah* — recitation of the Vedic *mantras*.

## 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*.

## Purport



One recites ordinary Vedic mantras for material promotion, mystic power and impersonal salvation. But when a sage is completely free of personal desire, he vibrates the transcendental glories of the Supreme Lord exclusively.

## ŚB 10.20.41

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

*kedārebhyas tv apo 'grhṇan*  
*karṣakā dṛḍha-setubhiḥ*  
*yathā prāṇaiḥ sraṇaj jñānam*  
*tan-nirodhena yoginaḥ*

### Synonyms

[kedārebhyaḥ](#) — from the flooded fields of rice paddy; [tu](#) — and; [apah](#) — the water; [agrṇan](#) — took; [karsakāḥ](#) — the farmers; [drdha](#) — strong; [setubhiḥ](#) — with dikes; [yathā](#) — as; [prāṇaiḥ](#) — through the senses; [sraṇat](#) — flowing out; [jñānam](#) — consciousness; [tat](#) — of those senses; [nirodhena](#) — by the strict control; [yoginaḥ](#) — yogīs.

### 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.**

### Purport

Śrīla Prabhupāda comments: “In autumn, farmers save the water within the fields by building strong walls so that the water contained within the field cannot run out. There is hardly any hope for new rainfall; therefore they want to save whatever is in the field. Similarly, a person who is actually advanced in self-realization protects his energy by controlling the senses. It is advised that after the age of fifty one should retire from family life and conserve the energy of the body for utilization in the advancement of Kṛṣṇa consciousness. Unless one is able to control the senses and

engage them in the transcendental loving service of Mukunda, there is no possibility of salvation.”

## ŚB 10.20.42

शरदर्काशुजांस्तापान् भूतानामुडुपोऽहरत् ।  
देहाभिमानजं बोधो मुकुन्दो व्रजयोषिताम् ॥ ४२ ॥

*śarad-arkāṁśu-jāṁs tāpān*  
*bhūtānām uḍupo 'harat*  
*dehābhimāna-jam bodho*  
*mukundo vraja-yoṣitām*

### Synonyms

*śarat-arka* — of the autumn sun; *arṁśu* — from the rays; *jān* — generated; *tāpān* — suffering; *bhūtānām* — of all creatures; *uḍupah* — the moon; *aharat* — has taken away; *deha* — with the material body; *abhimāna-jam* — based on false identification; *bodhah* — wisdom; *mukundah* — Lord Kṛṣṇa; *vraja-yoṣitām* — of the women of Vṛndāvana.

### 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 Vṛndāvana’s ladies of the distress caused by their separation from Him.

## ŚB 10.20.43

खमशोभत निर्मेघं शरद्विमलतारकम् ।  
सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम् ॥ ४३ ॥

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

### Synonyms

*kham* — the sky; *aśobhata* — shone brilliantly; *nirmegham* — free from clouds; *śarat* — in the fall; *vimala* — clear; *tārakam* — and starry; *sattva-yuktaṁ* — endowed with

(spiritual) goodness; *yathā* — just as; *cittam* — the mind; *śabda-brahma* — of the Vedic scripture; *artha* — the purport; *darśanam* — which directly experiences.

## 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.

## Purport

The clear and starry autumn sky can also be compared to the pure heart of the devotee. The spiritual nature is always brilliant, clean and blissful, and this spiritual nature, called *vaikuṅṭha*, immediately satisfies all the desires of the soul. This is the secret of Kṛṣṇa consciousness.

## ŚB 10.20.44

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

*akhaṇḍa-maṇḍalo vyomni*  
*rarāja-ud-gaṇaiḥ śaśī*  
*yathā yadu-patiḥ kṛṣṇo*  
*vṛṣṇi-cakrāvṛto bhuvi*

## Synonyms

*akhaṇḍa* — unbroken; *maṇḍalah* — its sphere; *vyomni* — in the sky; *rarāja* — shone forth; *udu-gaṇaiḥ* — along with the stars; *śaśī* — the moon; *yathā* — as; *yadu-patiḥ* — the master of the Yadu dynasty; *kṛṣṇah* — Lord Kṛṣṇa; *vṛṣṇi-cakra* — by the circle of Vṛṣṇis; *āvṛtah* — surrounded; *bhuvi* — upon the earth.

## Translation

The full moon shone in the sky, surrounded by stars, just as Śrī Kṛṣṇa, the Lord of the Yadu dynasty, shone brilliantly on the earth, surrounded by all the Vṛṣṇis.

## Purport

Śrīla Sanātana Gosvāmī explains that in Vṛndāvana the full moon is eternally risen, and this full moon is like the full manifestation of the Absolute Truth, Śrī Kṛṣṇa. When He was manifest on earth, Lord Kṛṣṇa was surrounded by prominent members of the Vṛṣṇi dynasty such as Nanda, Upananda, Vasudeva and Akrūra.

## ŚB 10.20.45

आश्लिष्य समशीतोष्णं प्रसूनवनमारुतम् ।  
जनास्तापं जहुर्गोप्यो न कृष्णहृतचेतसः ॥ ४५ ॥

*āśliṣya sama-śītoṣṇam*  
*prasūna-vana-mārutam*  
*janās tāpam jahur gopyo*  
*na kṛṣṇa-hṛta-cetasah*

### Synonyms

*āśliṣya* — embracing; *sama* — equal; *śīta-usnam* — between cold and heat; *prasūna-vana* — of the forest of flowers; *mārutam* — the wind; *janāh* — the people in general; *tāpam* — suffering; *jahuh* — were able to abandon; *gopyah* — the *gopīs*; *na* — not; *kṛṣṇa* — by Lord Kṛṣṇa; *hṛta* — stolen; *cetasah* — whose hearts.

### Translation

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

## ŚB 10.20.46

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

*gāvo mṛgāḥ khagā nāryaḥ*  
*puṣpiṇyaḥ śaradābhavan*  
*anvīyamānāḥ sva-vṛṣaiḥ*  
*phalair īśa-kriyā iva*

### Synonyms

*gāvah* — the cows; *mṛgāh* — the female deer; *khagāh* — the female birds; *nāryah* — the women; *puṣpiṇyah* — in their fertile periods; *śaradā* — because of the autumn;

*abhavan* — became; *anvīyamānāh* — followed; *sva-vrsaih* — by their respective mates; *phalaih* — by good results; *īśa-kriyāh* — activities performed in service to the Supreme Lord; *iva* — as.

## 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.

## Purport

Śrīla Prabhupāda comments, “On the arrival of the autumn season, all the cows, deer, birds and females in general become pregnant, because in that season generally all the husbands become impelled by sex desire. This is exactly like the transcendentalists who, by the grace of the Supreme Lord, are bestowed with the benediction of their destinations in life. Śrīla Rūpa Gosvāmī has instructed in his *Upadeśāmṛta* that one should perform devotional service with great enthusiasm, patience and conviction and should follow the rules and regulations, keep oneself clean from material contamination and stay in the association of devotees. By following these principles, one is sure to achieve the desired result of devotional service. For he who patiently follows the regulative principles of devotional service, the time will come when he will achieve the result, as the wives who reap results by becoming pregnant.”

## ŚB 10.20.47

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

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

## Synonyms

udahr̥syan — blossomed abundantly; vāri-jāni — the lotuses; sūrya — the sun; utthāne — when it had arisen; kumut — the night-blooming *kumut* lotus; vinā — except; rājñā — because of the presence of a king; tu — indeed; nirbhayāh — fearless; lokāh — the populace; yathā — as; dasyūn — the thieves; vinā — except for; nrpa — O King.

## Translation

O King Parīkṣit, 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.

## ŚB 10.20.48

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

*pura-grāmeṣv āgrayanair*  
*indriyaiś ca mahotsavaiḥ*  
*babhau bhūḥ pakva-śasyāḍhyā*  
*kalābhyām nitarām hareḥ*

## Synonyms

pura — in the towns; grāmeṣu — and villages; āgrayanaiḥ — with performances of the Vedic sacrifice for tasting the first grains of the new harvest; indriyaiḥ — with other (worldly) celebrations; ca — and; mahā-utsavaiḥ — great celebrations; babhau — shone; bhūḥ — the earth; pakva — ripe; śasya — with her grains; āḍhyā — rich; kalā — she who is the expansion of the Lord; ābhyām — with those two (Kṛṣṇa and Balarāma); nitaram — very much; hareḥ — of the Supreme Personality of Godhead.

## 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 Kṛṣṇa and Balarāma, shone beautifully as an expansion of the Supreme Lord.

## Purport

The word *āgrayañaiḥ* refers to a particular authorized Vedic sacrifice, and the word *indriyaiḥ* refers to folk ceremonies that have somewhat worldly objectives.

Śrīla Prabhupāda comments as follows: “During autumn, the fields become filled with ripened grains. At that time, the people become happy over the harvest and observe various ceremonies, such as Navanna, the offering of new grains to the Supreme Personality of Godhead. The new grains are first offered to the Deities in various temples, and all are invited to take sweet rice made of these new grains. There are other religious ceremonies and methods of worship, particularly in Bengal, where the greatest of all such ceremonies is held, called Durgā-pūjā.”

## ŚB 10.20.49

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

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

## Synonyms

*vanik* — the merchants; *muni* — renunciant sages; *nṛpa* — kings; *snātāḥ* — and *brahmacārī* students; *nirgamyā* — going out; *arthān* — their desired objects; *prapedire* — obtained; *varṣa* — by the rain; *ruddhāḥ* — checked; *yathā* — as; *siddhāḥ* — perfected persons; *sva-piṇḍān* — the forms they aspire for; *kāle* — when the time; *āgate* — has come.

## Translation

The merchants, sages, kings and brahmacārī 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.

## Purport

Śrīla Prabhupāda comments, “In Vṛndāvana the autumn season was very beautiful then because of the presence of the Supreme Personality of Godhead, Kṛṣṇa and Balarāma. The mercantile community, the royal order and great sages were free to move to achieve their desired benedictions. Similarly, the transcendentalists, when freed from the engagement of the material body, also achieved their desired goal. During the rainy season, the mercantile community cannot move from one place to another and so do not get their desired profit. Nor can the royal order go from one place to another to collect taxes from the people. As for saintly persons, who must travel to preach transcendental knowledge, they also are restrained by the rainy season. But during the autumn, all of them leave their confines. In the case of the transcendentalist, be he a *jñānī*, a *yogī* or a devotee, because of the material body he cannot actually enjoy spiritual achievement. But as soon as he gives up the body, or after death, the *jñānī* merges into the spiritual effulgence of the Supreme Lord, the *yogī* transfers himself to the various higher planets, and the devotee goes to the planet of the Supreme Lord, Goloka Vṛndāvana or one of the Vaikuṅṭhas, and thus enjoys his eternal spiritual life.”

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twentieth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Rainy Season and Autumn in Vṛndāvana.”*