

sri-suka uvaca

ittham sarat-svaccha-jalam

padmakara-sugandhina

nyavisad vayuna vatam

sa -go-gopalako 'cyutah

TRANSLATION

Sukadeva Gosvami said: Thus the Vrindavana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vrindavana forest.

Here Sukadev Goswami , after having described the Sharad season, is now going to describe the lila of this season. So Krsna entered such a forest. Which forest ? Firstly the water and air is being described. Water – svaccha-jalam – su accha jalam – the water was mind enchanting. When is water mind-capturing ? When it is clear, without any impurities. Such a water is sweet to taste, attractive to the eyes, it has all the good qualities of water. Air – padmakara sugandhina – all the lakes in Vrindavan are always filled with lotuses. Therefore, the wind which blows carries the beautiful fragrances of these lotuses. So you can imagine, that the entire Vrindavan is filled with the fragrances of the lotuses. So this is how the air is. And the breeze was very cooling and very soft flowing. So air has 3 qualities – fragrant, cooling and soft. In such a Vrindavan, our Krsna entered along with his cows and cowherd boys. Gopalako – meaning His associates also have very soft bodies. Why is he called 'Acyuta' here ? Because, Krsna by His beauty, ras, and love of the cows and love of the gopas, will never become fallible. Acyuta means – infallible.

After entering what did he do ?

12.40

kusumita-vanaraji-sushmi-bhringa

dvija-kula-ghushta-sarah-sarin-mahidhram

madhupatir avagahya carayan gah

saha-pasu-pala-balas cukuja venum

TRANSLATION

BIRD BACKGROUND MUSIC

The lakes, rivers and hills of Vrindavana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarama, Madhupati [Sri Krishna] entered that forest, and while herding the cows He began to vibrate His flute .(FLUTE BACKGROUND)

So Krsna begins to play His flute. Kusumita vanaraji – all the trees were full of flowers. And the bumble bees are sitting on these flowering trees, (BIRD BACKGROUND)the lakes are resounding, and the birds in the lakes are resounding, the bumble bees are resounding, thus the whole of Vrndavan, the rivers, lakes, Govardhan are all resounding with these sounds. In such a Vrndavan, Krsna enters playing the flute.

Now why is he playing the flute ? Sripad Sanatan Goswamipad says that he wants to tell everyone in the forest that – I have come, I'm here. Also, every living entity in Vrndavan desires that Krsna plays the flute, so He plays the flute. Among the cows, the main cow will have a bell tied on the neck, so that the bell rings and the gopas can identify their wearabouts. Krsna is not all the time with the cows. Otherwise, He is with the cows, but he also is with each and every living being. However, every living being in Vraj constantly feels that Krsna is with me. Sometimes the gopis come to the forest with the excuse of push chayan, picking flowers. He would sometimes be with them in his expansion form, or he would hide out from the gopas and be with them. They would make garland for him, massage his feet or feed him bhog that they would have cooked for Him.

The birds would sing very sweetly. And Krsna would think – let me also sing. Krsna cannot forget the living beings of Vrndavan, and to give them pleasure, he makes the excuse of go-charan and thus enters Vrndavan.

There is a nice pad on this by Surdasji . I will sing it here. You people listen.

20.30

Jab hari murali adhar dhari

When Krsna kept the flute on his lips. What happened ?

Grha vyavahar tyaje aaryaj path chalatan sankh kari

The gopis left their home duties and on they were running and on the path, they were being troubled by the pebbles. The thorns were cutting thru their clothes, but they never even once turned back.

Pad ripu pat hat kyon na samarathi

Ulat na palat khadi

Shiv suta vahan ahile hai

Man chitt buddhi hari

Jab hari....

Lord Shiva's son's vehicle – ie the peacock all came. And the minds and intelligence were all stolen

duri gaye keer kapot madhup adhik

sarang sudhi bisari

ulupati vign bimb kisane

damini adhik dari

mililai shyam hi hans suta tat

Anand umang bhari

Sur shyam ko mili paraspar

Prem pravah jhari

And the peacocks all came running towards Krsna along with them. All the birds, parrots, koyal, everyone all ran away being so stunned that humans can also sing so beautifully!!. Krsna was playing the flute, seeing that face and hearing those notes, the moon beams got slackened . By seeing his lightning like pitambar, even the lightning would showup only for a moment and would run away, being afraid. The gopis had their wish that we would meet Krsna at the banks of Yamuna. And Surshyam met them and there was a flow of prem.

tad vraja-striya asrutya

venu-gitam smarodayam

kascit paroksham krishnasya

sva-sakhibhyo 'nvavarnayan

TRANSLATION

When the young ladies in the cowherd village of Vraja heard the song of Krishna's flute, which arouses the influence of Cupid, some of them privately began describing Krishna's qualities to their intimate friends.

Now here we understand the bhav of the gopis when Krsna played the flute. Now we can see that it has been repeated again and again that he is playing the flute. So, from this, we can understand that this is his nitya leela, every day it would happen, and every day some thing special would happen in this lila. Krsna would enter the forest like this and the gopis would describe his flute and this too would happen every day, we should understand.

In the previous sloka it is said - Madhupati – meaning that Yadav pati – one who is a ksatriya, it is not right for him to graze cows, but being Bhakt Vatsala, that Madhupati is here grazing the cows !!. Also madhu means sweet ras, and he is the lord of this ras. Madhu also means Vasant or spring. So he is the lord of the Spring , meaning all the qualities of the spring are there in him. So, if by the coming of Vasant, the forests of Vrndavan blooms, then why will it not bloom by the coming of the Lord of the Vasant. Also madhu means - Krsna himself is full in bliss, and by his lilas he is enchanting all the others also. And Krsna at this time is madhu-matth – meaning he is fully enchanted in his own bliss.

Getting back to the sloka above : - (repeat sloka) 36.18

Hearing the song of the flute, some of the gopis started describing about it to their friends. How was the song ? smarodyam – it gave rise to that special remembrance related to Cupid. Smar means Cupid, God of Love. Sripad Sanatan Goswami also says that seeing the beautiful waters, air, birdsetc of the forest, Cupid arose in Krsna's heart. In a very special way, He remembered the gopis. Hearing the song of the Koyal, seeing the lotuses bloomed – these things make Krsna remember the gopis. Infact, Krsna everyday remembers the gopis , however seeing the beauty of the forest of Vrndavan, this remembrance increased.

In relation to the gopis, it is said that hearing the flute, Cupid(smara) aroused in the gopis for Krsna. What kind of smara ? How he sings on the flute, how he places his hands, how he keeps his feet, and sings,....etc. So there arose in them the lalasa, greed to serve Him, meet Him, ..etc. This is called smarodayam.

So some of the gopis were talking about the song. Krsna was , on this day, out of his remembrance of the gopis, that day he was playing the flute in a very special way. In that song, he was remembering the gopis like Radha and others. One fact we have to be conscious about that by the will of Krsna, that song of the flute was reaching the ears of only the gopis alone.

Vraja striyah – meaning those respected ladies like Yasoda maiya could not hear what these young gopis were hearing. They were hearing it in another way. In such a way that by hearing that song, it aroused the Vatsalya bhav in them. Krsna sings one song, but different people hear it differently, as per their bhav. In Vrndavan where ever Krsna plays the flute, especially near Govardhan, and near the banks of Yamuna, Krsna is always making the happy atmosphere appear to everyone in Vraj. Because, Yasoda maiya, Radharaniall would be in anxiety thinking how Krsna would be, where he would be ...!! So when they would hear his flute, they would feel – Oh! He is in bliss !! He is dancing !! In this way to give them pleasure, Krsna would play the flute.

Venu Geet – means – that song of the flute in which Krsna is describing the gopis. That song which is sung by Krsna thru the flute. This song describes about the gopis and about Vrndavan. It also means the song sung by the flute, also means song sung thru the flute by Krsna. Hearing this , the gopis describe about the song – that is also venu geet. And Sukadev Goswami describing about the gopis who are hearing the flute – that is also venu geet. And today we are here talking about it – that is also Venu Geet. Everything is Venu Geet. But Sukadev Goswami here is not describing what that Song was meaning. He only describes the gopis talking about the song.

Sva-sakhi – their own prana-sakhis. Every gopi was talking to the gopis of their own groups, to give pleasure to their group gopis. Radharani is happy only when her sakhis are happy. So to give pleasure to her sakhis, she is describing about the venu geet to them. And also the other way round.

46.48

tad varnayitum arabdhah

smarantyah krishna-ceshtitam

nasakan smara-vegana

vikshipta-manaso nripa

SYNONYMS

TRANSLATION

The cowherd girls began to speak about Krishna, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

Why they could not speak, because his lila, madhurya, rup all these arose in their hearts to such an extent that they could not speak. They were so enthusiastic to describe, but the memory of his activities did not allow them to speak. The moment a person wants to speak about Krsna, but his words are stuck, he is unable to speak, he is in the state - gad gada rudaya gira, and that is the Purna katha , the Complete Narration.

50.20

Bansuri bajayi aaj rang so murari

Sunik dhuni choot gayi, sankar ki taari

Today Krsna played the flute in such a wonder that Lord Shiva's meditation was interrupted.

Ved padna bhuli gayi brahma brahmacari

There in Satya loka, Brahma and the 4 kumaras forgot to study the Vedas.

Rasna gun kahi na sake, aise sudhi bisari

Indra sabha thakit bhayi, lagi jab karaari

There Indra was sitting in the assembly of the apsaras dancing, and hearing the flute he and other demigods forgot everything and got stunned hearing the flute. And Rambha who was dancing also became stunned.

Rambha ko maan mito bhuli let kaari

Jamuna jo thakit bhayi, nahi sudhi samhari

Surdas murali hai, teen lok pyari

So, this pad is showing what happened to each one upon hearing the flute, right from Shiva, to Brahma, Kumara, Devatas and here Jamuna stopped flowing itself.

Some gopis are saying :

Maayi, mohan ki murali me mohini basat hai

Maayi means sakhi , Mohini resides in the flute of Mohan.

Jab te suni sravan, rahyo na pade bhavan

deha te manahu pran ab nikasat hai

From the time we heard the flue, we are unable to remain at home, and our life air is leaving our body.

Kaha karun meri aali, bansuri ki dhuni Sali

Maat pita pati bandhu ati hi trasat hai

The flute has made us such that we have become of no use, and our mother, father, husband relatives are all troubling us saying that we have become useless.

Madan agini yaru virah ki jwaal jari

Jaise jal hin mina tate tarasat hai

On one side the fire of meeting krsna (fire of madan) and other is fire of separation, we are like fish that are trembling on the water shores.

Ati hi tapati chati lalati hain prem kati

This sword(kati) of prem is cutting our hearts and the flower garlands seem to be like snakes.

Phulan ki mala mano byal hai dasat hai

Surshyam Milan ko aatur vraj ki baal

Ek ek pal jug , jug jo khasat hai

Mohan ki murali me mohini basat hai

One gopi is totally blaming the flute, accusing the flute and other gopi is explaining her :-

Baavari kaha doy ab bansuri sa tula re

Oh crazy girl, why are you fighting with the flute ? You want to fight, fight with Krsna. This is Lalita explaining Radharani. Radharani was blaming the flute that from the time Krsna got the flute, he has forgotten me...etc. So, Lalita is saying - What will you get fighting with the flute ? Krsna is on the flute's side and he has forgotten you, now forget this fight.

Unahi so prem neim tum so nahin aali

His prem niyam is now with the flute only, not with you anymore.

Yate giridhari laal le le adhar adhere

With this flute, this Giridhari keeps keeping it on his lips.

Jal madhu pivati rahati tal jivit hai

Ghari ghari pal pal chin nahi bisre

The flute is such that, it will be alive only as long as it drinks Krsna's lips, without which it will die, but you are alive even without it. Therefore every moment every second it cannot be forgotten.

Surdas prabhu aako ras ras bhaya rahe

Taate vaki sarabari kaho koun dhon kare

Now who is there that can be compared to the flute !! The flute is far beyond everyone. No use fighting with it. Now don't keep any hopes that Krsna will love You.

Another pad :

Murali bacan kahat jal tona

The words of the flute are like tona, it takes away ones' consciousness and makes one mad.

Jal thal jeev bas kari leene

Rijhaye shyam salona

Naik ye adhar te karat na nyari

Sri Krsna never keeps this flute away from his lips.

Pyari piyan lajona

It has become so dear to Krsna that all other ladies have become ashamed of their position.

Aisi dheet badati nahi kahu

The flute has become so dheet, that she does not count upon anyone.

Rahat banahi baan jona

In all the forest she remains in union with Krsna.

Taki prabhu to jaat kahi nahi

The flutes' greatness is such , that which has never been in the past and will never in future.

Aisi bhayi lahona

Surshyam mud naad prakashati

Thakit hoth suni tona

Seeing the position of the flute, Radharani tells the sakhi, somehow or other steal the flute:

Sakhiri murali lije chor

Why should we steal the flute ?

Jin gopal kine apne bas, priti saban ki tor

That one who has conquered Gopal on to her side, and has snatched away everyone's prem.

Chin ik ghar bhitar isi vaasar

Dhar tan kabahu chor

Kabahu kar kabahu adharan kati

Kabahu khonsat jor sakhiri

The sakhis are wondering where the flute is kept ? when to steal ? Radharani says that even for a second he does not keep it away from him. Sometimes in his hands, sometimes on his lips, sometimes on his waist, and sometimes it is knotted to a cloth around him. The only time we can steal is when he is tired after grazing the cows and he is resting thereafter, that is the only time we can steal.

Na jaane kachu meli mohini

Rakhe ang ang bhor

Surdas prabhu ko man sajani

Bandhyo raag kee dor , sakhiri

Wonder what mohini this flute has been filled up which has captured Krsna, and steals away our mind, makes us restless, and this flute has made Krsna Himself mad.....so let's steal this flute.

So when Krsna was resting under the Kadamb tree, Radharani and the sakhis came and stole the flute. Krsna knew everything, he was purposely closing his eyes and they took the flute away. Then he started looking around for the flute. Then he asked his sakhis and one of them said that Radha and gopis were here. So he approached Radharani to ask for his flute :

Radhe sri vrshabhanu dulari

Pyari vamsi dije mor

O Radhe, daughter of Sri Vrshabhanu , please give me my flute.

vamsi dije mor, pyari vamsi dije mor

Now Krsna is saying :

Ya vamsi bin chain na paaon

Vamsi bin kaise gaay charaaon

Yake bal giriraj uttaaon

Shiva brahma sanakadik yako paar na paaye tor

I cannot have peace without this flute, how will I graze my cows without the flute. I have picked up the Govardhan on the strength of this flute. I played the flute while carrying the hill and hence I did not realize that the hill was on my hand. Even Lord Siva, Brahma, Sanaka etc cannot be compared to this flute.

Now Radharani says : which flute ? I have never seen this flute.

Kaisi bamsi shyam tihari

Hamne nekan nayan nihari

Tum chaliya ham bhori bhari

Jhootho dosh lagaave laala , van me khoiyi ho

You are a cheat and we are straight forward girls and you are putting the false blame on us. It has got lost in the forest.

Now Krsna says :

Tum sab chatur sudhar vraj naari

Tumne vamsi layi hamaari

You vraj ladies are purely cunning , you have taken my flute.

Contd in the next episode.