

The following vrajvasi song continued from the last session :

Now Krsna says :

Tum sab chatur sudhar vraj naari

Tumne vamsi layi hamaari

Aadhi raat vrajen churake

laajan aayi dor

You vraj ladies are purely cunning , you have taken my flute. In the middle of the night you people come hiding from Vraj .

You cowdung-cake making ladies, talking so much , acting so smart.

toso laakhan gobar haari

chaach maangile jaay bichaari

aankh dikhaave peeri kaari

aah mile akeli gadin van me

tab dekhungo tor

My father has 9 lakh cows and there are lakhs of dasis like you to take the cow dung, don't talk so much. And from my mother you people ask for butter milk and take them to your home. And here you are showing me your eyes !! The day I get you alone in the forest, I will show you.

Now Radharani says : You are showing us your lordship, eh ?

Hame dikhaavat ho thakurai

Nand baba ne gaay charayi

Ghar hi ne bade rahe kanhaayi

Tum to chaas pe naach dikhavo

Kaha dikhaavo mor

Nandbaba has selected you to graze cows and here you are acting like a Lord ? You may be big in your own home, outside what you are, we know. You are saying that we beg for butter milk at your home ,and how about you ? You DANCE for the sake of butter milk from the gopis ? don't you ? That day you were dancing for some butter milk and today you are teaching us ?

Now in the end Krsna says , all this is my lila

Bhaktan hit yah deh hamari

Tu kya jaane jaati gavaari

Vamsi teen lok te nyaari

Sravan sunat sur nar muni mohe

Jal chal raag tor

I'm for the sake of my devotees, I do all these lilas for my devotees, what will you cowherding gopis know about all this ? The flute is above all the three worlds. With this flute I have bewildered the minds of the entire three worlds.

TEXT 5

barhapidam nata-vara-vapuh karnayoh karnikaram

bibhrad vasah kanaka-kapisam vaijayantim ca malam

randhran venor adhara-sudhayapurayan gopa-vrindair

vrindaranyam sva-pada-ramanam pravisad gita-kirtih

TRANSLATION

Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krishna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrindavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories. FLUTE BACKGROUND

In the 4th sloka Srila Sukadev Goswami is saying that the gopis heard the song of the flute and they wanted to describe this song. However, remembering Krsna they got bewildered and could not speak. Now what did they remember about Krsna is being described here by Sukadev Goswami. The gopis became speechless, but Sukadev Goswami is describing that form of Krsna which came into the minds of the gopis, which made them speechless. However, Sripad Sanatan Goswami is saying that Sukadeva Goswami is describing the form of Krsna along with the gopis.

Barha pidam : Barh means peacock and pid means feathers. In the mind of the gopis came the vision of his hair decoration. His hair is decorated with various items like mukut, sometimes with flowers, cloth, leaves etc. But the most significant is the peacock feather. Srila Prabhupada says in the Darshan sloka – venum kwanantam aravinda dalaya daksham – one who is playing the flute, and whose eyes are more beautiful than the lotus, barhavatamsam – one who has the peacock feathers on his head, asitambuda sundarangam – one whose body is like the blue rain clouds, kandarpa koti kamaniya vishesha shobham , govindam adi purusham tam aham bhajami – one whose body is more beautiful than crores of Kandarapas, such a Lord Govinda , I worship. The Supreme Lord has millions of forms, but of all the forms this is the most beautiful form.

Srila Sukadev Goswami is not mentioning the name of Krsna, but describing his form. That he wears the peacock feather, barha pidam.

So, here we can see that Krsna's decorations are all the forest decorations. He wears all the items from the forest in his decorations.

Vapuh : means body. What kind of body ? Natavara vapuh : means a form which is like a dancer. Srila Jiva Goswami says that Krsna Himself is amazed seeing His own beauty. Krsna has accepted a body which is favourable for the human-like lila and which amuses Himself.

Var – also means the groom (one who is dressed up for the wedding). The gopis are also meaning that he looks like a groom, dressed up like a groom.

Sripad Sanatan Goswami also says another meaning – natnar vapuh - that form which makes every living entity to dance. It also means that Krsna is nat , but nar. The devatas are always decorated all the times, but nar or human beings decorate themselves sometimes according to occasions, or when they have to dance. Krsna is like that. His decorations are different at different times as per occasions.

Bibhrat – every day he would wear specific ornaments. Yasoda maiya would decorate him with lot of items, but when he would reach the forest, he would remove them and wear those ornaments which would suite the forest lilas.

One reason that the gopis became speechless is - this form of Krsna. Srila Sanatan Goswami pad says that the gopis wanted to say this sloka, may be they said or not, but Sukadev Goswami is saying what they wanted to say.

Natavara vapuh : his dancing form of body. In the forest , he would freely dance, all day long. It also means that svarup which makes everyone dance. In any other avatars of the Lord, there is not such dancing. But Krsna is always dancing and he makes everyone dance. The peacocks dance, the swans dance, the gopas dance , gopis dance.... Once one gopi went to Yasoda maiya to complain about Krsna. Krsna said – Maiya, you don't know. I go to graze the cows and these gopis call me to their homes and then they make me dance. And saying this to maiya, he is himself dancing and saying all this. And Maiya is seeing that this gopi has come with complaint , and this boy is dancing !! So, anywhere anytime he dances. Yasoda maiya becomes very happy that the gopis love my son so much. Krsna tells her also – maiya they have come here not to complain, but to see me, all these complains are an excuse to see me.

Natavara also means : one who is the topmost of all the dancers. He would dance anywhere. Even on Kaliya's hoods he was dancing. And seeing him, even the devatas all started dancing. Even when he was holding the Giriraj, he would dance at his position while playing the flute, and everyone would cry out thinking that the hill will fall and would stop him.

Sometimes he would come to the well side and splash water so that some gopi would fall. And the gopi would come there and purposely she would fall. Then she would go to maiya and complain. And Krsna would say – maiya, these ladies are always out to trouble me, you can check with Dau-bhaiya if you want. These ladies are so much after me, they come to fill water and they don't look straight on the way, they are always looking here and there , then she will fall, its natural. To tell you the truth, Maiya, they are looking for me only here and there. And then when she falls she blames me saying - : This Yasoda's useless son is such a cheat, so naughty...etc. They come with the excuse of filling water. If they really wanted to fill water, what is the need to come so far away ? Isn't there , other pankhats near their homes!! They would come to fill the water and after comin there, they would forget that they had come to fill water.

One sakhi says to another – Sakhi, do you know, what Radha is doing ? She has forgotten all worldwide shame. She meets Krsna and forgets everything and everyone. Everyone will now come to know about her. There is a nice pad on this. Lets sing :.....

(Pad @37.00)

Krsna forgets that he has come for grazing and Radharani forgets that she has come to fill water. And both meet each other talking to each other, forgetting everything. How long will this be hidden. Very soon everyone will come to know of their hidden dealings.....

Actually Krsna goes to graze the cows to meet Radha and Radha goes to fill water to meet Krsna. In this way, every lila of Krsna is filled with dance. So, he is called Natvar.

Even Lord Shiva dances, he is called Natraj, but Krsna is called Natvar. But when Lord Shiva dances, the whole world comes to an end, and when Krsna dances the entire world is inundated in bliss.

When he was lifting the Govardhan, even at that time he started to dance playing the flute. And everyone around would get worried that the mountain will fall, and they will go and stop him from dancing. So anywhere and everywhere he dances.

Karnayoha karnikaram : The karnikara flower is one, but sometimes on one ear and sometimes on the other ear. He has such a beautiful ear. And on his shyam rang body, he puts this yellow color karnikara flower, which looks so beautiful. He keeps yellow color, because He remembers Radharani. Srila Vishwanath Chakravarthypad says that by keeping this flower on his ear , Krsna is exhibiting his youthfulness. Remembering these aspects of Krsna, the gopis premagni increased.

Bibhrata vasah : he wears two clothes – one dhoti and one uparna. How his clothes are ? Kanaka kapisham : that whose effulgence is like gold.

His dhoti would be tied up tight around his thighs above his knees and the uparna would be tied around his waist, since he has to dance in the forest.

Vaijayanti ca malam : he wears the Vaijayanti garland : which has 5 colors : white, yellow, red, blue and green - Tulasi, kunda, mandara, parijata and kamal. Why is it called vaijayanti ? Vaijayanti means that one who wears such a garland will also have vijay or victory , will never have any disease, always be victorious. In Krsna's srngar the mala is very significant, vanamala. Vrnda devi makes all the arrangements for Krsna to be worn many many garlands thru out the day.

Why SUkadev Goswami has not mentioned anything about his jeweled decorations ? This is because, the jeweled decorations are always there on him. Also, when Krsna enters the forest, he specially decorates Himself with the forest items.

Randhran venur adhara sudhaya : He is filling the holes of the flute with the nectar of his lips. Which means he is playing the flute. Why it is said nectar of his lips ? Because the song of the flute which is emanating from his lips, enchants the entire world.

Vrndaranyam pravishat : in this way he enters the forest of Vrndavan. Vrnda devi specially decorates the forest for the lilas of Krsna. Therefore it is called Vrndaranyam. She sees to it that the trees are full of flowers and fruits and happy, that the peacocks and all birds are all happy. Everywhere the flowers are spread out. Not that someone plucks out the flowers and petals and spreads them out, but the trees themselves spread out the flowers for Krsna. There will be extremely soft sand. All the paths will be decorated with flowers. Leaves and pebbles are all removed. And very soft grass is spread out where he walks. She keeps the swings ready for him to use. All the living beings living in the forest of Vrndavan are all very fortunate, they are all seeing Krsna like this. Aranya also means that place where there is no fights, violence,disease etc. So here all the living entities, even animals , lion, tiger,deer all live in peace, there is no violence even among them. Sometimes Krsna hears the voice of the lion...and he would run and hide in fear. This is just for the sake of ras. Not that he has any fear.

Svapada ramanam : the forest is decorated with the signs of Krsna's lotus feet. Even the rocks would be embedded with his foot prints, like on the Giriraj, Kamyavan ...etc. And on the grass, the grass would be filled up with the red kumkum from Krsna's lotus feet. Harisuriji says - In the whole of Vraj, there is not one portion where Krsna did not keep his feet. There is no fruit which Krsna has not eaten, there is no vines where Krsna has not plucked his flowers, there is no kunj where Krsna has not sported, and there is no tree where Krsna has not done his swing pastime. This Vrndavan is koti times more pleasure giving to Krsna and all the living entities than Vaikuntha. Krsna gets million times more pleasure with the vraj-raj, by keeping his feet on the raj of the vraj.

Gopa vrndair gita kirtibhih : As Krsna would sing on the flute, accordingly the gopas would sing glorifying Krsna, his form, his beauty, his decorations, his qualities...etc. Also, as they were entering Vrndavan ,whatever and however Krsna does and appears, all that would be described by them. Everytime and everything they would speak about Krsna would all be geet, song. They would also sing about the glories of his putana vadh and such activities. They would also sing about his sakhya-prem with them.

So Vrndavan is such a place, where every living entity, upto the extent of the leaves and flowers are all full of happiness and bliss and are all dancing out of bliss at all the times.

Sripad Sanatan Goswami says that Krsna sings all the time. He would also be thinking that at Kurukshetra I have to sing the Gita – the Bhagvad Gita, so let me practice my singing from now itself.

In this way Krsna is entering the forest of Vrndavan.

Now why in this sloka the entrance of Balaram is not said , like Balaram is being mentioned in the previous sloka? Because, the previous sloka is said by Sukadev Goswami, but this sloka is being said by the gopis according to the bhav. They are deeply immersed in the bhav of Krsna. So Balaram is not being mentioned. And anyway by saying ‘gopavrandair’ , Balaram is also included in that.

Sukadev Goswami was attracted by this sloka to the personal form of Krsna and this sloka is very dear to all the Vaishnavas.

Ali man laage vrndavan niko

Ghar ghar tulasi, thakur puja, darshan govindji ko

Nirmal neer bahat jamuna mein, Bhojan doodh dahi ko

Ratana simhasan aap viraaje, Muhut bharyo tulasi ko

Kunj nikunjan phirat radhika, Saban sunat murali ko

Meera ke prabhu Giridhar naagar, Bhajan bina lage phiko

Next song

Anupam madhuri jori hamare shyam shyama ki

Rasili ras bhari akhiyan hamare ...

Chavili hai adha banki surat surat madhur batiyan

Latak gardan pe man basiya hamare ...

Mukut aur chandrika vaase, adhar par pan ki lali

Aho kare sribani chavi hai, hamare...

Paras par milke jab virahe sri vrndavan ke kunjan me

Nahin bade nat bane shobha hamare...

Nahin kachu lalasa dhan ki, nahin nirvana ki icha

Sakhi shyama ko do darshan, daya ho shyam shyama

58.10 @vrndavan part 2

iti venu-ravam rajan

sarva-bhuta-manoharam

srutva vraja-striyah sarva

varnayantyo 'bhirebhire

TRANSLATION

FLUTE BACKGROUND

O King, when the young ladies in Vraja heard the sound of Krishna's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.

Sripad Sanatan Goswami says that when this Venu geet is sarva bhuta manoharam – meaning - stealing the minds of all living beings, then what would be the case of the gopis. Hearing such a song, the gopis while describing the song, they embraced one another. They were embracing the Paramanand Ghanshyam within their minds, keeping him in their minds. Also, they were so much filled with bliss hearing the song of the flute, that they started embracing each other, like Radharani embraced Lalita , Vishakha embracing other gopis. It also means that they were so much filled with bhav, that they found Krsna in each other and embraced each other thinking it is KRsna.

Now in the previous sloka they were speechless. Now how they have started the description ? The word ' iti ' stands to explain – that thus they were speechless, meaning, now they have come out of that speechless situation, and they have started to speak. Because the Venu geet is so attractive that one cannot remain without speaking about it.

Krsna calls the gopis to the panghat, and anywhere else with the flute. Even the cows he would call them. Not only on earth, but the sound of the flute would reach all the way upto the heavenly planets where the demigods would hear and even the residents of the sutala and patala would hear. One song, with different beats and tunes would reach the different kinds of people with different bhavs and they would all enjoy them as per their bhavs.

The gopis would become tanmay with KRsna's flute song, that they would also end up playing the flute, dressing up as per the requirements, and would be immersed in line with the flute song. All day long the gopis would be engaged in describing about Krsna and his activities – whoever the gopi be, - be it vatsalya bhav, or parakiya bhav or svakiya bhav or be them of any yuth, anyone,. Hence the word – sarva vraj striyah. Whichever gopi doing whatever different kind of works, filling water from the

panghat, picking flowers, some on Govardhan,whatever they were engaged in, all started describing the song of the flute and started embracing each other.

What they were describing , this starts from the 7th sloka, we will discuss in our next session. Today being Vijaya Dasami, we will celebrate that festival.

HARE KRISHNA.