



## मुरली मनोहर - Muralī Manohara

The *gopīs* declared: “To see Lord Kṛṣṇa playing His flute while taking the cows to pasture is the highest perfection for the eyes. **What pious activities has this flute performed that enable him to freely drink the nectar of Śrī Kṛṣṇa’s lips** — a blessing we cowherd girls find difficult to achieve?

## The Gopīs Glorify the Song of Kṛṣṇa’s Flute

Śrīmad Bhāgavatam | Canto 10 Chapter 21

**Veṇu-gīta:** *The Enchanting Flute Song* - the Gopīs Sing the Glories of the Sound of Śrī Kṛṣṇa's Flute as He Enters the Enchanting Forest of Vṛndāvana Upon the Arrival of Autumn.

As Lord Kṛṣṇa, Lord Balarāma and Their cowherd friends entered the forest to graze the cows, Kṛṣṇa began playing His flute. The *gopīs* heard the enchanting flute-song and understood that Kṛṣṇa was entering the forest. Then they narrated to each other the Lord’s various activities.

**The gopīs declared:** “To see Lord Kṛṣṇa playing His flute while taking the cows to pasture is the highest perfection for the eyes. **What pious activities has this flute performed that enable him to freely drink the nectar of Śrī Kṛṣṇa’s lips** — a blessing we cowherd girls find difficult to achieve? Hearing the song of Kṛṣṇa’s flute, the peacocks dance, and all the other creatures become stunned when they see them. Demigoddesses travelling through the sky in their airplanes are vexed by Cupid, and their garments become loose.

The ears of the cows stand on end as they drink the nectar of this flute-song, and their calves simply stand stunned, the milk they have been drinking from their mothers’ udders still in their mouths. The birds take shelter of the branches of the trees and close their eyes, listening to the song of Kṛṣṇa’s flute with rapt attention.

The flowing rivers become perturbed by conjugal attraction for Kṛṣṇa and, stopping their flow, embrace Kṛṣṇa’s lotus feet with the arms of their waves, while the clouds serve as parasols to shade Kṛṣṇa’s head from the hot sun. The aborigine women of the Śabara race, seeing the grass stained by the red *kuṅkuma* adorning the Lord’s lotus feet, smear this vermilion powder upon their breasts and faces to alleviate the distress created by Cupid. Govardhana Hill offers grass and various kinds of fruits and bulbous roots in worship of Lord Śrī Kṛṣṇa. All the nonmoving living beings take on the characteristics of moving creatures, and the moving living beings become stationary. These things are all very wonderful.”

CC Antya 17.31

*kā sṛy aṅga te kala-padāmṛta-veṇu-gīta-  
sammohitārya-caritān na calet tri-lokyām  
trailokya-saubhagam idaṁ ca nirīksya rūpaṁ  
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

“[The gopīs said:] ‘My dear Lord Kṛṣṇa, where is that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.’”

## वेणुगीत

### Veṇu-Gīta

#### The Enchanting Flute Song

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#### Text 1

#### श्रीशुक उवाच

इत्थं शरत्स्वच्छजलं पद्माकरसुगन्धिना ।  
न्यविशद् वायुना वातं सगोगोपालकोऽच्युतः ॥ १ ॥

*śrī-śuka uvāca  
itthaṁ śarat-svaccha-jalam  
padmākara-sugandhinā  
nyaviśad vāyunā vātaṁ  
sa-go-gopālako 'cyutaḥ*

Śukadeva Gosvāmī said: Thus the Vṛndāvana 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 Vṛndāvana forest.

Text 2

कुसुमितवनराजिशुष्मिभृङ्ग-  
द्विजकुलघुष्टसरःसरिन्महीध्रम् ।  
मधुपतिरवगाह्य चारयन् गाः  
सहपशुपालबलश्रुकूज वेणुम् ॥ २ ॥

*kusumita-vanarāji-śuṣmi-bhṛṅga  
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram  
madhupatiṛ avagāhya cārayan gāḥ  
saha-paśu-pāla-balaś cukūja veṇum*

The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.

Text 3

तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् ।  
काश्चित्परोक्षं कृष्णस्य स्वसखीभ्योऽन्ववर्णयन् ॥ ३ ॥

*tad vraja-striya āśrutya  
veṇu-gītaṁ smarodayam  
kāścit parokṣaṁ kṛṣṇasya  
sva-sakhībhyo 'nvavarṇayan*

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

Text 4

तद्वर्णयितुमारब्धाः स्मरन्त्यः कृष्णचेष्टितम् ।  
नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप ॥ ४ ॥

*tad varṇayitum ārabdhāḥ  
smarantyaḥ kṛṣṇa-ceṣṭitam  
nāśakan smara-vegena  
vikṣipta-manaso nṛpa*

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

Text 5

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं  
बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।  
रन्ध्रान् वेणोरधरसुधया पूर्यन्नोपवृन्दै-  
वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥ ५ ॥

*barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ  
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām  
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair  
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, 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.

Text 6

इति वेणुरवं राजन् सर्वभूतमनोहरम् ।  
श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरेभिरे ॥ ६ ॥

*iti veṇu-ravaṁ rājan  
sarva-bhūta-manoharam  
śrutvā vraja-striyaḥ sarvā  
varṇayantyo 'bhirebhire*

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

Text 7

श्रीगोप्य ऊचुः  
अक्षण्वतां फलमिदं न परं विदामः  
सरव्यः पशूननु विवेशयतोर्वयस्यैः ।

वक्रं ब्रजेशसुतयोरनवेणु जुष्टं  
यैर्वा निपीतमनुरक्तकटाक्षमोक्षम् ॥ ७ ॥

*śrī-gopya ūcuḥ  
akṣaṅvatām phalam idaṁ na paraṁ vidāmaḥ  
sakhyaḥ paśūn anuviveśayator vayasyaiḥ  
vaktraṁ vrajeśa-sutayor anaveṇu-juṣṭam  
yair vā nipītam anurakta-kaṭākṣa-mokṣam*

The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.

Text 8

चूतप्रवालबर्हस्तबकोत्पलाब्ज-  
मालानुपृक्तपरिधानविचित्रवेशौ ।  
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां  
रङ्गे यथा नटवरौ क्व च गायमानौ ॥ ८ ॥

*cūta-pravāla-barha-stabakotpalābja  
mālānupṛkta-paridhāna-vicitra-veśau  
madhye virejatur alaṁ paśu-pāla-goṣṭhyām  
raṅge yathā naṭa-varau kvaca gāyamānau*

Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

Text 9

गोप्यः किमाचरदयं कुशलं स्म वेणु-  
र्दामोदराधरसुधामपि गोपिकानाम् ।  
भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो  
हृष्यत्वचोऽश्रु मुमुचुस्तरवो यथार्याः ॥ ९ ॥



*gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṅur  
dāmodarādhara-sudhām api gopikānām  
bhūṅkte svayaṁ yad avasiṣṭa-rasaṁ hradinyo  
hr̥ṣyat-tvaco 'śru mumucus taravo yathāryaḥ*

My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

Text 10

वृन्दावनं सखि भुवो वितनोति कीर्तिं  
यद् देवकीसुतपदाम्बुजलब्धलक्ष्मि ।  
गोविन्दवेणुमनु मत्तमयूरनृत्यं  
प्रेक्ष्याद्रिसान्ववरतान्यसमस्तसत्त्वम् ॥ १० ॥

*vṛndāvanaṁ sakhi bhuvo vitanoti kīrtiṁ  
yad devakī-suta-padāmbuja-labdha-lakṣmi  
govinda-veṅum anu matta-mayūra-nṛtyaṁ  
prekṣyādri-sānv-avaratānya-samasta-sattvam*

O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

Text 11

धन्याः स्म मूढगतयोऽपि हरिण्य एता  
या नन्दनन्दनमुपात्तविचित्रवेशम् ।  
आकर्ण्य वेणुरणितं सहकृष्णसाराः  
पूजां दधुर्विरचितां प्रणयावलोकैः ॥ ११ ॥

*dhanyāḥ sma mūḍha-gatayo 'pi hariṇya etā  
yā nanda-nandanam upātta-vicitra-veśam  
ākaraṇya veṅu-raṇitaṁ saha-kṛṣṇa-sārāḥ  
pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ*

Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

Text 12

कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं  
श्रुत्वा च तत्क्लृप्तवर्णितवेणुविविक्तगीतम् ।  
देव्यो विमानगतयः स्मरनुन्नसारा  
भ्रश्यत्प्रसूनकबरा मुमुहुर्विनीव्यः ॥ १२ ॥

*kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ  
śrutvā ca tat-kṣvṛṣṭavṛṇita-veṇu-vivikta-gītam  
devyo vimāna-gatayaḥ smara-nunna-sārā  
bhraśyat-prasūna-kabarā mumuhur vinīvyah*

Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

Text 13

गावश्च कृष्णमुखनिर्गतवेणुगीत-  
पीयूषमुत्तभितकर्णपुटैः पिबन्त्यः ।  
शावाः स्सुतस्तनपयः कवलाः स्म तस्थु-  
र्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥ १३ ॥

*gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta  
pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ  
śāvāḥ snuta-stana-payah-kavalāḥ sma tasthur  
govindam ātmani drśāśru-kalāḥ sprśantyaḥ*

Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.



Text 14

प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन्  
कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।  
आरुह्य ये द्रुमभुजान् रुचिरप्रवालान्  
शृण्वन्ति मीलितदृशो विगतान्यवाचः ॥ १४ ॥

*prāyo batāmba vihagā munayo vane 'smin  
kṛṣṇekṣitam tad-uditam kala-veṇu-gītam  
āruhya ye druma-bhujān rucira-pravālān  
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ*

O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

Text 15

नद्यस्तदा तदुपधार्य मुकुन्दगीत-  
मावर्तलक्षितमनोभवभग्नवेगाः ।  
आलिङ्गनस्थगितमूर्मिभुजैर्मुरारे-  
र्गृह्णन्ति पादयुगलं कमलोपहाराः ॥ १५ ॥

*nadyas tadā tad upadhārya mukunda-gītam  
āvarta-lakṣita-manobhava-bhagna-vegāḥ  
āliṅgana-sthagitam ūrmi-bhujair murārer  
gṛhṇanti pāda-yugalaṁ kamalopahārāḥ*

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

Text 16

दृष्ट्वातपे ब्रजपशून् सह रामगोपैः  
सञ्चारयन्तमनु वेणुमुदीरयन्तम् ।

प्रेमप्रवृद्ध उदितः कुसुमावलीभिः  
सरव्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् ॥ १६ ॥

*ḍṛṣṭvātape vraja-paśūn saha rāma-gopaiḥ  
sañcārayantam anu veṇum udīrayantam  
prema-pravṛddha uditāḥ kusumāvalibhiḥ  
sakhyur vyadhāt sva-vapuṣāmbuda ātapatram*

In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.

Text 17

पूर्णाः पुलिन्द्य उरुगायपदाब्जराग-  
श्रीकुङ्कुमेन दयितास्तनमण्डितेन ।  
तद्दर्शनस्मररुजस्तृणरूषितेन  
लिम्पन्त्य आननकुचेषु जहुस्तदाधिम् ॥ १७ ॥

*pūrṇāḥ pulindya urugāya-padābja-rāga  
śrī-kuṅkumena dayitā-stana-maṇḍitena  
tad-darśana-smara-rujas tṛṇa-rūṣitena  
limpantya ānana-kuceṣu jahus tad-ādhim*

The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.

Text 18

हन्तायमद्रिरबला हरिदासवर्यो  
यद् रामकृष्णचरणस्परशप्रमोदः ।  
मानं तनोति सहगोगणयोस्तयोर्यत्  
पानीयसूयवसकन्दरकन्दमूलैः ॥ १८ ॥

*hantāyam adrir abalā hari-dāsa-varyo  
yad rāma-kṛṣṇa-carāṇa-sparaśa-pramodaḥ*

*mānaṁ tanoti saha-go-gaṇayos tayor yat  
pāṇīya-sūyavasa-kandara-kandamūlaiḥ*

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

Text 19

गा गोपकैरनुवनं नयतोरुदार-  
वेणुस्वनैः कल्पदैस्तनुभृत्सु सख्यः ।  
अस्पन्दनं गतिमतां पुलकस्तरुणां  
निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥ १९ ॥

*gā gopakair anu-vanaṁ nayator udāra  
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ  
aspandanaṁ gati-matām pulakas taruṇām  
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

Text 20

एवंविधा भगवतो या वृन्दावनचारिणः ।  
वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥ २० ॥

*evaṁ-vidhā bhagavato  
yā vṛndāvana-cāriṇaḥ  
varṇayantyo mitho gopyaḥ  
krīḍās tan-mayatām yayuḥ*

Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the gopīs became fully absorbed in thoughts of Him.