

ANANTA SATSANG • SONGS OF VRAJA

वैष्णवगान्धर्व

Veṇu-gītā

The Gopīs' Song to Kṛṣṇa's Flute



Śrīmad Bhāgavatam 10.21

Complete Sanskrit-English edition • all twenty verses

About this edition

This edition restores the whole of Bhāgavata Purāṇa 10.21. Its twenty verses move from autumn in Vraja and Kṛṣṇa's first flute notes into the gopīs' shared vision of the deer, birds, cows, rivers, cloud, Pulinda women, Govardhana, and the entire forest responding to that music.

Text and translation

The Sanskrit follows the GRETIL Bhāgavatapurāṇa electronic authority, controlled in the complete Canto Ten source dossier. Three transparent typographic normalizations are documented in the release provenance. The Devanagari is generated from the normalized IAST. The English is the complete Ananta Satsang editorial translation prepared for the Canto Ten reader.

Coverage

Every numbered position from 10.21.1 through 10.21.20 appears once, with no blank Sanskrit, transliteration, or English field.

Complete chapter

Bhāgavata 10.21.1-20 · Sanskrit · IAST · English

Bhāgavata 10.21.1

इत्थं शरत्-स्वच्छ-जलं पद्माकर-सुगन्धिना /
न्यविशद् वायुना वातं स-गो-गोपालको ऽच्युतः

*itthaṁ śarat-svaccha-jalaṁ padmākara-sugandhinā /
nyaviśad vāyunā vātaṁ sa-go-gopālako 'cyutaḥ*

Śrī Śuka said: In this way Acyuta, accompanied by the cows and cowherd boys, entered the autumn forest, where the water was clear and the breeze carried the fragrance of lotus-filled lakes.

Bhāgavata 10.21.2

कुसुमित-वनराजि-शुष्मि-भृङ्ग द्विज-कुल-घुष्ट-सरः-सरिन्-महीध्रम् /
मधुपतिर् अवगाह्य चारयन् गाः सह-पशु-पाल-बलश् चुकूज वेणुम्

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

Entering the forest, whose blossoming trees rang with intoxicated bees and whose lakes, rivers and mountains echoed with flocks of birds, the Lord of sweetness grazed the cows with Balarāma and the cowherd boys and began to play His flute.

Bhāgavata 10.21.3

तद् व्रज-स्त्रिय आश्रुत्य वेणु-गीतं स्मरोदयम् /
काञ्चित् परोक्षं कृष्णस्य स्व-सखीभ्यो ऽन्ववर्णयन्

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

Hearing that flute-song awaken love, some of the women of Vraja privately began describing Kṛṣṇa to their intimate friends.

Bhāgavata 10.21.4

तद् वर्णयितुम् आरब्धाः स्मरन्त्यः कृष्ण-चेष्टितम् /
नाशकन् स्मर-वेगेन विक्षिप्त-मनसो नृप

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

O King, as they began describing Him and remembered Kṛṣṇa's movements, the force of love scattered their minds and they could not continue.

Bhāgavata 10.21.5

बर्हापीडं नट-वर-वपुः कर्णयोः कर्णिकारं
बिभ्रद् वासः कनक-कपिशं वैजयन्तीं च मालाम्
रन्ध्रान् वेणोर् अधर-सुधयापूरयन् गोप-वृन्दैर्
वृन्दारण्यं स्व-पद-रमणं प्राविशद् गीत-कीर्तिः

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

Wearing a peacock-feather crown, the body of the finest dancer, karṇikāra flowers upon His ears, a golden-yellow garment and the Vaijayantī garland, Kṛṣṇa filled the holes of His flute with the nectar of His lips. His glory sung by the cowherd boys, He entered Vṛndāvana, made charming by His footprints.

Bhāgavata 10.21.6

इति वेणु-रवं राजन् सर्व-भूत-मनोहरम् /
श्रुत्वा ब्रज-स्त्रियः सर्वा वर्णयन्त्यो ऽभिरेभिरे

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

O King, hearing that flute sound, which enchants every living being, all the women of Vraja embraced one another as they described it.

Bhāgavata 10.21.7

अक्षण्वतां फलम् इदं न परं विदामः
सख्यः पशून् अनुविवेशयतोर् वयस्यैः
वक्त्रं ब्रजेश-सुतयोर् अनवेणु-जुष्टं
यैर् वा निपीतम् अनुरक्त-कटाक्ष-मोक्षम्

*akṣaṇvatām phalam idaṃ na paraṃ vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaīḥ
vaktraṃ vrajeśa-sutayor anaveṇu-juṣṭaṃ
yair vā nipītaṃ anurakta-kaṭākṣa-mokṣam*

The gopīs said: Friends, we know no greater fulfillment for those who possess eyes than to drink the faces of Vraja's two princes as They enter the forest with Their friends, driving the animals before Them, holding flutes to Their lips and casting loving sidelong glances.

Bhāgavata 10.21.8

चूत-प्रवाल-बर्ह-स्तबकोत्पलाब्ज मालानुपृक्त-परिधान-विचित्र-वेशौ /
मध्ये विरेजतुर् अलं पशु-पाल-गोष्ठ्यां रङ्गे यथा नट-वरौ क्वच गायमानौ

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

Their unusual costumes mingled garlands of mango shoots, peacock feathers, flower clusters, blue lotuses and water lilies with Their garments. Singing here and there amid the gathering of cowherd boys, They shone like the finest actors upon a stage.

Bhāgavata 10.21.9

गोप्यः किम् आचरद् अयं कुशलं स्म वेणुर्
दामोदराधर-सुधाम् अपि गोपिकानाम्
भुङ्क्ते स्वयं यद् अवशिष्ट-रसं हृदिन्यो
हृष्यत्-त्वचो ऽश्रु मुमुचुस् तरवो यथार्यः

*gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ*

Gopīs, what auspicious deed has this flute performed? It drinks by itself the nectar of Dāmodara's lips that truly belongs to us, leaving only a trace behind. The rivers tremble with joy and shed tears, while the trees, like noble elders, display ecstatic emotion.

Bhāgavata 10.21.10

वृन्दावनं सखि भुवो वितनोति कीर्तिं
 यद् देवकी-सुत-पदाम्बुज-लब्ध-लक्ष्मि
 गोविन्द-वेणुम् अनु मत्त-मयूर-नृत्यं
 प्रेक्ष्याद्भि-सान्त्-अवरतान्य-समस्त-सत्त्वम्

*vṛndāvanaṁ sakhi bhuvo vitanoti kīrtiṁ
 yad devakī-suta-padāmbuja-labdha-lakṣmī
 govinda-veṇuṁ anu matta-mayūra-nṛtyaṁ
 prekṣyādbhi-sānv-avaratānya-samasta-sattvam*

Friend, Vṛndāvana spreads the earth's glory, for it has received the treasure of Devakī's son's lotus footprints. When Govinda plays His flute, intoxicated peacocks dance, and every other creature upon the mountain slopes becomes still and watches.

Bhāgavata 10.21.11

धन्याः स्म मूढ-गतयो ऽपि हरिण्य एता
 या नन्द-नन्दनम् उपात्त-विचित्र-वेशम्
 आकर्ण्य वेणु-रणितं सह-कृष्ण-साराः
 पूजां दधुर् विरचितां प्रणयावलोकैः

*dhanyāḥ sma mūḍha-gatayo 'pi hariṇya etā
 yā nanda-nandanam upātta-vicitra-veśam
 ākarṇya veṇu-ṛaṇitaṁ saha-kṛṣṇa-sārāḥ
 pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ*

Though merely animals, these does are truly blessed. Hearing the flute of Nanda's beautifully adorned son, they approach with their black-deer mates and worship Him through lovingly fashioned glances.

Bhāgavata 10.21.12

कृष्णं निरीक्ष्य वनितोत्सव-रूप-शीलं
श्रुत्वा च तत्-क्वणित-वेणु-विविक्त-गीतम्
देव्यो विमान-गतयः स्मर-नुन्न-सारा
भ्रश्यत्-प्रसून-कबरा मुमुहुर् विनीव्यः

*kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītaṁ
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyaḥ*

Seeing Kṛṣṇa, whose beauty and nature are a festival for women, and hearing the distinct song sounded by His flute, the goddesses traveling in celestial vehicles are pierced by love. Their flowers fall from their hair, their waistbands loosen, and they lose awareness.

Bhāgavata 10.21.13

गावश्च कृष्ण-मुख-निर्गत-वेणु-गीत
पीयूषम् उत्तभित-कर्ण-पुटेः पिबन्त्यः
शावाः स्नुत-स्तन-पयः-कवलाः स्म तस्थुर्
गोविन्दम् आत्मनि दृशाश्रु-कलाः स्पृशन्त्यः

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

The cows lift the cups of their ears and drink the nectar of flute-song flowing from Kṛṣṇa's mouth. Their calves stand still with mouthfuls of milk streaming from their mothers' udders, touching Govinda within their hearts through tear-filled eyes.

Bhāgavata 10.21.14

प्रायो बताम्ब विहगा मुनयो वने ऽस्मिन्
 कृष्णेक्षितं तद्-उदितं कल-वेणु-गीतम्
 आरुह्य ये द्रुम-भुजान् रुचिर-प्रवालान्
 शृण्वन्ति मीलित-दृशौ विगतान्य-वाचः

*prāyo batāmba vihaḡā munayo vane 'smin
 kṛṣṇekṣitaṃ tad-uditaṃ kala-veṇu-gītaṃ
 āruhya ye druma-bhujān rucira-pravālān
 śṛṇvanti milita-dr̥śo vigatānya-vācaḥ*

Mother, the birds in this forest must mostly be sages. They climb the trees' branches, bright with fresh shoots, and listen with closed eyes and all other speech silenced to the sweet flute-song uttered by Kṛṣṇa and filled with His glance.

Bhāgavata 10.21.15

नद्यस् तदा तद् उपधार्य मुकुन्द-गीतम्
 आवर्त-लक्षित-मनोभव-भग्न-वेगाः
 आलिङ्गन-स्थगितम् ऊर्मि-भुजैर् मुरारेर्
 गृह्णन्ति पाद-युगलं कमलोपहाराः

*nadyas tadā tad upadhārya mukunda-gītaṃ
 āvarta-lakṣita-manobhava-bhagna-vegāḥ
 āliṅgana-sthagitaṃ ūrmi-bhujair murārer
 grhṇanti pāda-yugalaṃ kamalopahārāḥ*

When the rivers hear Mukunda's song, their currents break under love's influence and their whirlpools reveal their agitation. With wave-arms arrested in an embrace, they grasp Murāri's two feet and offer Him lotuses.

Bhāgavata 10.21.16

दृष्ट्वातपे ब्रज-पशून् सह राम-गोपैः
सञ्चारयन्तम् अनु वेणुम् उदीरयन्तम्
प्रेम-प्रवृद्ध उदितः कुसुमावलीभिः
सख्युर् व्यधात् स्व-वपुषाम्बुद आतपत्रम्

*dr̥ṣṭvātape vraja-paśūn saha rāma-gopaiḥ
sañcārayantam anu veṇum udīrayantam
prema-pravṛddha uditāḥ kusumāvalībhiḥ
sakhyyur vyadhāt sva-vapuṣāmbuda ātapatram*

Seeing Kṛṣṇa beneath the hot sun, grazing Vraja's animals with Rāma and the cowherd boys while continually playing His flute, a cloud swelled with love. Rising overhead with rows of flowers, it made its own body a parasol for its friend.

Bhāgavata 10.21.17

पूर्णाः पुलिन्द्य उरुगाय-पदाब्ज-राग
श्री-कुङ्कुमेन दयिता-स्तन-मण्डितेन
तद्-दर्शन-स्मर-रुजस् तृण-रूषितेन
लिम्पन्त्य आनन-कुचेषु जहुस् तद्-आधिम्

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

The Pulinda women attain complete fulfillment from the vermilion that colored the lotus feet of the widely praised Lord after first adorning His beloveds' breasts and then marking the grass. Seeing it awakens love's pain, but by smearing it upon their faces and breasts they cast off that torment.

Bhāgavata 10.21.18

हन्तायम् अद्रिर् अबला हरि-दास-वर्यो
यद् राम-कृष्ण-चरण-स्पर्श-प्रमोदः
मानं तनोति सह-गो-गणयोस् तयोर् यत्
पानीय-सूयवस-कन्दर-कन्दमूलैः

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ*

Oh, gentle friends, this mountain is the best of Hari's servants! Delighted by the touch of Rāma and Kṛṣṇa's feet, it honors Them and Their herds of cows with drinking water, tender grass, caves, fruits, roots and tubers.

Bhāgavata 10.21.19

गा गोपकैर् अनु-वनं नयतोर् उदार
वेणु-स्वनैः कल-पदैस् तनु-भृत्सु सख्यः
अस्पन्दनं गति-मतां पुलकस् तरुणां
निर्योग-पाश-कृत-लक्षणयोर् विचित्रम्

*gā gopakair anu-vanaṁ nayator udāra
veṇu-svanaiḥ kala-padaiś tanu-bhrtsu sakhyāḥ
aspandanaṁ gati-matāṁ pulakas taruṇāṁ
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

Friends, how wondrous are the two brothers, distinguished by the ropes and straps used in tending the cows. As They lead the cows with the cowherd boys from forest to forest and play generous, sweetly measured flute-notes, moving creatures become motionless and the trees tremble in ecstasy.

Bhāgavata 10.21.20

एवं-विधा भगवतो या वृन्दावन-चारिणः /
वर्णयन्त्यो मिथो गोप्यः क्रीडास् तन्-मयतां ययुः

*evaṃ-vidhā bhagavato yā vṛndāvana-cāriṇaḥ /
varṇayantyo mitho gopyaḥ krīḍās tan-mayatāṃ yayauḥ*

Describing to one another such pastimes of Bhagavān as He wandered through Vṛndāvana, the gopīs became completely absorbed in Him.