



॥ गोपीगीतम् ॥

.. Gopi Geeta ..

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गोप्य ऊचुः ।
जयति तेऽधिकं जन्मना ब्रजः
श्रयत इन्दिरा शश्वदत्र हि ।
दयित दृश्यतां दिक्षु तावका-
स्त्वयि धृतासवस्त्वां विचिन्वते ॥ १ ॥

शरदुदाशये साधुजातस-
त्सरसिजोदरश्रीमुषा दृशा ।
सुरतनाथ तेऽशुल्कदासिका
वरद निघ्नतो नेह किं वधः ॥ २ ॥

विषजलाप्ययाद्यालराक्षसा-
द्वर्षमारुताद्वैद्युतानलात् ।
वृषमयात्मजाद्विश्वतोभया-
दृषभ ते वयं रक्षिता मुहुः ॥ ३ ॥

न खलु गोपिकानन्दनो भवा-
नखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान्सात्वतां कुले ॥ ४ ॥

विरचिताभयं वृष्णिधुर्यं ते
चरणमीयुषां संसृतेर्भयात् ।
करसरोरुहं कान्त कामदं
शिरसि धेहि नः श्रीकरग्रहम् ॥ ५ ॥

ब्रजजनार्तिहन्वीर योषितां
निजजनस्मयध्वंसनस्मित ।
भज सखे भवत्किंकरीः स्म नो
जलरुहाननं चारु दर्शय ॥ ६ ॥

प्रणतदेहिनां पापकर्शनं
तृणचरानुगं श्रीनिकेतनम् ।
फणिफणार्पितं ते पदांबुजं
कृणु कुचेषु नः कृन्धि हृच्छयम् ॥ ७ ॥

मधुरया गिरा वल्गुवाक्यया
बुधमनोज्ञया पुष्करेक्षण ।
विधिकरीरिमा वीर मुह्यती-

रधरसीधुनाऽऽप्याययस्व नः ॥ ८ ॥

तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ते भूरिदा जनाः ॥ ९ ॥

प्रहसितं प्रिय प्रेमवीक्षणं
विहरणं च ते ध्यानमङ्गलम् ।
रहसि संविदो या हृदिस्पृशः
कुहक नो मनः क्षोभयन्ति हि ॥ १० ॥

चलसि यद्भ्रजाचारयन्पशून्
नलिनसुन्दरं नाथ ते पदम् ।
शिलतृणाङ्कुरैः सीदतीति नः
कलिलतां मनः कान्त गच्छति ॥ ११ ॥

दिनपरिक्षये नीलकुन्तलै-
र्वनरुहाननं विभ्रदावृतम् ।
घनरजस्वलं दर्शयन्मुहु-
र्मनसि नः स्मरं वीर यच्छसि ॥ १२ ॥

प्रणतकामदं पद्मजार्चितं
धरणिमण्डनं ध्येयमापदि ।
चरणपङ्कजं शंतमं च ते
रमण नः स्तनेष्वर्पयाधिहन् ॥ १३ ॥

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम् ।
इतररागविस्मरणं नृणां
वितर वीर नस्तेऽधरामृतम् ॥ १४ ॥

अटति यद्भवानहि काननं
त्रुटिर्युगायते त्वामपश्यताम् ।
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षतां पक्षमकृद्दृशाम् ॥ १५ ॥

पतिसुतान्वयभ्रातृबान्धवा-
नतिविलङ्घ्य तेऽन्त्यच्युतागताः ।
गतिविदस्तवोद्गीतमोहिताः

कितव योषितः कस्त्यजेन्निशि ॥ १६ ॥

रहसि संविदं हृच्छयोदयं
 प्रहसिताननं प्रेमवीक्षणम् ।
 बृहदुरः श्रियो वीक्ष्य धाम ते
 मुहुरतिस्पृहा मुह्यते मनः ॥ १७ ॥

ब्रजवनौकसां व्यक्तिरङ्ग ते
 वृजिनहृद्यलं विश्वमङ्गलम् ।
 त्यज मनाक् च नस्त्वत्स्पृहात्मनां
 स्वजनहृद्गजां यन्निषूदनम् ॥ १८ ॥

यत्ते सुजातचरणाम्बुरुहं स्तनेषु
 भीताः शनैः प्रिय दधीमहि कर्कशेषु ।
 तेनाटवीमटसि तद्व्यथते न किंस्वित्
 कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥ १९ ॥

इति श्रीमद्भागवत महापुराणे पारमहंस्यां संहितायां
 दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीगीतं नामैकत्रिंशोऽध्यायः ॥

Bhagavata Purana: Part X:Ch.31:verses 1-19 Gopika Geeta
 (engl. tr. by C.L.Goswami, M.A. Shastri. Gita Press, Gorakhpur.

The Gopis sang: Vraja shines all the more brightly by Your descent
 (in the house of Nanda and Yashoda); for Laxmi (the Goddess of beauty
 and prosperity) constantly dwells here (from that time in order to
 catch your glimpse). O beloved Lord! please(reveal Yourself and) see
 how your sweethearts, who have centered their life in you, are searching
 for you in every quarter. 1.

Is it no massacring here on Your part, O Granter of boons,
 who kill us,

Your gratuitous slaves, O Bestower of enjoyment,, by your
(shaft-like)
eyes, that steal the splendour of the interior of a lovely and full-
blown
lotus growing in an autumnal pond? 2.

We have been saved by You time and again, O jewel among
men, from death
through poisonous water, from (the clutches of) a demon
disguised as a
snake (Aghasura by name), from showers and storm as well as
from strokes
of lightning, from the demon that appeared in the form of a
calf, as well
as from Vyomasura (the son of the demon Maya), nay from
every other peril. 3.

Surely You are no (mere) son of a cowherd woman (Yasoda),
being the witness
of the mind of all embodied souls. Solicited by Brahma, You
appeared, O Friend,
in the race of the Yadus for the protection of the universe. 4.

Place on our head, O beloved Lord, Your lotus-like palm, that
has vouchsafed
protection, O Chief of the Vrishnis, to those that have sought
your feet from
fear of transmigration, nay, which grants all desires and has
clasped the hand
of Shri (as a part of the marriage ceremony.). 5.

O Alleviator of the suffering of the people of Vraja, O gallant
Lord, whose
very smile crushes the pride (born of unrequited love) of your
own people,
accept in your service, O Friend, us, Your avowed servants and
reveal to us
(poor women) Your charming lotus-like countenance. 6.

Set on our bosom your lotus feet, which dissipate the sins of all embodied beings that bow down to You, which follow (out of affection even) animal that live on grass, which are the abode of beauty and prosperity and which were dauntlessly placed on the hoods of a terrible snake (Kaliya), and thereby soothe the pangs of love pent up in our heart. 7.

Pray, revive with the nectar of Your lips O valiant One, these women, in the person of ourselves, who are ready to do Your bidding and who are getting charmed, O Lord with lotus eyes, by Your melodious speech, consisting of delightful expressions and pleasing even to the learned. 8.

Munificent are those men who extensively recite on earth Your nectar-like story, which is life-giving to the afflicted, has been celebrated by the wise, and eradicates all sins, which is auspicious to hear and is most soothing too. 9.

You hearty laugh, O Darling, loving glances and pastimes which are happy to contemplate on and Your covert jests uttered in secret, that went deep into our heart, really agitate our mind (now that you are away from us), O deceitful Lover! 10.

Our mind, O beloved Lord, grows uneasy to think that your feet, charming as a lotus, get pricked with spikes of corn, blades of grass and sprouts when You go out of Vraja pasturing the cattle. 11.

You kindle love in our heart, O gallant Lord, again and again,
even as You
reveal Yourself before us at the close of the day, wearing a
countenance
overhung by dark curly locks and soiled with the dust raised by
cows (that
constitute the wealth of the Gopas), and thus resembling a lotus
(surrounded
by black bees and covered with pollen). 12.

O Delighter of souls, pray set on our bosom, O Reliever of
agony, Your most
blissful lotus-like feet, which grant the desires of those that bow
low to
them, and are worshipped by Brahma (the lotus-born), which
are the ornament
of the earth and are worth contemplating upon in times of
adversity. 13.

Vouchsafe to us, O heroic Lord, the nectar of your lips, which
heightens our
enjoyment and destroys all grief, nay which is fully enjoyed by
the flute
sounded by You and makes people forget all other attachments.
14.

When You proceed to the woods during the daytime, even half
a moment becomes
an age to us, who fail to see You. And dull-witted is he
(Brahma) who has created
rows of hair on the edge (and thus interrupted the joy) of eyes
of us all,
that eagerly behold without winking, Your splendid counte-
nance overhung
by curly hair (on Your return from the woods at eventide). 15.
Completely neglecting our husband, children, kinsmen, broth-
ers and other

relations, O immortal Lord, and enchanted by the shrill note of Your flute,
 we have sought Your presence, knowing as we did Your alluring ways. What man.
 O Trickster, would abandon helpless women at dead of night?
 16.

Perceiving Your amorous advances made in secret, Your smiling countenance,
 which kindles love in our heart, Your loving glances and broad chest, the abode of
 Shri (the goddess of beauty and prosperity), our mind gets infatuated again and
 again through intense longing to meet You . 17.

Your manifestation on earth, O Darling, has put an end to the sorrows of the
 inhabitants of Vraja as well as of the denizens of the forest, and is extremely
 auspicious for the whole universe. Pray, unreservedly administer to us - whose
 mind is full of longing for You - at least a little of that remedy (in the form
 of Your company) which may relieve the pangs of heart of Your own people. 18.

You traverse the forest on those tender lotus-like feet which, O Darling, we
 have gently and timidly set on our hard bosom (for fear of injuring them).
 Are they not pained by coming in contact with gravel, etc.? The mind of us all,
 whose life is centered in You, reels at the very thought of it .
 19.

Thus ends the 31st discourse, entitled ॥The Gopi's Song (at the Lord's disappearance)

during the Rasa Play. In the first half of Book Ten of the great and glorious

Bhagavata Purana, otherwise known as Paramahansa-Samhita.

Bharata Natya Shastra:

rAsa = Name of a particular dance carried on by a number of women dancing in a circle

with their hands interlocked, in the company of men who dance with them with

their arms placed round the neck of their female partners.

Encoded by Sunder Hattangadi (sunderh@hotmail.com)

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