
Goapi Geeta

गोपीगीतम्

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गोप्य ऒयुः ।

जयति तेऽधिकं जन्मना व्रजः

अयत ँन्दिरा शश्वदत्र ङि ।

दयित दृश्यतां दिक्षु तावका-

स्त्वयि धृतासवस्त्वां विचिन्वते ॥ १ ॥

शरदुदाशये साधुजातस-

त्सरसिजोदरश्रीमुषा दृशा ।

सुरतनाथ तेऽशुल्कदासिका

वरद निघ्नतो नेल ङि वधः ॥ २ ॥

विषजलाप्ययाद्व्यालराक्षसा-

द्वर्षमारुताद्वैद्युतानलात् ।

वृषभयात्मजाद्विश्रतोभया-

दृषभ ते वयं रक्षिता मुलुः ॥ ३ ॥

न भवु गोपिकानन्दनो भवा-

नभिलदेडिनामन्तरात्मदृङ् ।

विभनसार्थितो विश्वगुभये

सभ उदैयिवान्सात्वतां कुले ॥ ४ ॥

विरयिताभयं वृष्णिधुर्य ते

यरलमीयुषां संसृतेर्भयात् ।

करसरोरुलं कान्त कामदं

शिरसि धेडि नः श्रीकरग्रलम् ॥ ५ ॥

व्रजजनार्तिल-वीर योषितां

निजजनस्मयध्वंसनस्मित ।

भज सभे भवत्किङ्करीः स्म नो

जलरुडाननं यारु दर्शय ॥ ६ ॥

प्रणतदेडिनां पापकर्शनं

तृणयरानुगं श्रीनिकेतनम् ।

कृषिङ्कणार्पितं ते पदांबुजं

कृष्ण कुयेषु नः कृन्धि लृच्छयम् ॥ ७ ॥

मधुरया गिरा वल्गुवाक्यया

बुधमनोहाया पुष्करेक्षणा ।

विधिकरीरिमा वीर मुड्यती-

रधरसीधुनाऽऽध्याययस्व नः ॥ ८ ॥

तव कथामृतं तमञ्जवनं

कविभिरीडितं कल्मषापडम् ।

श्रवणामङ्गलं श्रीमदाततं

भुवि गृणान्ति ते भूरिदा जनाः ॥ ९ ॥

प्रडसितं प्रिय प्रेमवीक्षणं

विडरणं य ते ध्यानमङ्गलम् ।

रडसि संविद्यो या लृदिस्मृशः

कुडक नो मनः क्षोभयन्ति छि ॥ १० ॥

यलसि यद्भ्रज्ज्यारयन्पशून्

नखिनसुन्दरं नाथ ते पदम् ।

शिलतृणाङ्कुरैः सीदतीति नः

कलिलतां मनः कान्त गच्छति ॥ ११ ॥

दिनपरिक्षये नीलकुन्तलै-

र्वनरुडाननं भिन्नदापृतम् ।

धनरजस्वलं दर्शयन्मुहु-

र्मनसि नः स्मरं वीर यच्छसि ॥ १२ ॥

प्रणतकामदं पद्मजार्थितं

धरणिमार्डनं ध्येयमापदि ।

यरणपङ्कजं शन्तमं य ते

रमण नः स्तनेष्वर्पयाधिडन् ॥ १३ ॥

सुरतवर्धनं शोकनाशनं

स्वरितवेणुना सुष्ठु युम्भितम् ।

धतररागविस्माराणं नृणां

वितर वीर नस्तेऽधरामृतम् ॥ १४ ॥

अटति यद्भवानह्नि काननं

ऋटिर्युगायते त्वामपश्यताम् ।

कुटिलकुन्तलं श्रीमुपं य ते

जऽ उदीक्षतां पक्ष्मकुट्टशाम् ॥ १५ ॥

पतिसुतान्वयभ्रातृभान्धवा-

नतिविलङ्घ्य तेऽन्त्यय्युतागताः ।

गतिविदस्तवोद्गीतमोडिताः

डितव योषितः कस्त्यजेन्निशि ॥ १६ ॥

रडसि संविदं दुश्चयोदयं

प्रडसिताननं प्रेमवीक्षाणाम् ।

भृङ्गुरः श्रियो वीक्ष्य धाम ते

मुडुरतिस्पृडा मुड्यते मनः ॥ १७ ॥

प्रजवनौकसां व्यञ्जितरङ्ग ते

वृञ्जिनङ्ग्यलं विश्वमङ्गलम् ।

त्यज मनाङ् य नस्त्वत्स्पृडात्मनां

स्वज्जन्तुङ्गुञ्ज यन्निषूदनम् ॥ १८ ॥

यत्ते सुजातयराणाम्भुरुडं स्तनेषु

भीताः शनैः प्रिय धमीमडि कर्कशेषु ।

तेनाटवीमटसि तद्व्यथते न किंस्वित्

कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥ १९ ॥

धति श्रीमद्भागवत मडापुराणे पारमडंस्थां संडितायां

दशमस्कन्धे पूर्वार्धे रासकीडायां 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 countenance overhung by curly hair (on Your return from the woods at eventide). 15.

Completely neglecting our husband, children, kinsmen, brothers 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

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