
Goapi Geeta

கோ³பீ³கீ³தம்

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கோ³ப்ய ஊச: |

ஜயதி தே⁵தி⁴கம் ஜந்மநா வ்ரஜ:

ஸ்ரயத இந்தி³ரா ஸஸ்வத³த்ர ஹி |

த³யித த்³ரு³ஸ்யதாம் தி³க்ஷு தாவகா-

ஸ்த்வயி த்⁴ரு³தாஸவஸ்த்வாம் விசிந்வதே || 1 ||

ஸரது³தா³ஸயே ஸாது⁴ஜாதஸ-

த்ஸரஸிஜோத்³ரஹீமுஷா த்³ரு³ஸா |

ஸுரதநாத² தே⁵ஸூல்கதா³ஸிகா

வரத³ நிக்⁴நதோ நேஹ கிம் வத:⁴ || 2 ||

விஷஜலாப்யயாத்³வ்யாலராக்ஷஸா-

த்³வர்ஷமாருதாத்³வைத்³யுதாநலாத் |

வ்ரு³ஷமயாத்மஜாத்³விஸ்வதோப⁴யா-

த்³ரு³ஷப⁴ தே வயம் ரக்ஷிதா முஹு: || 3 ||

ந க²லு கோ³பிகாநந்த³நோ ப⁴வா-

நகி²லதே³ஹிநாமந்தராத்மத்³ரு³க் |

விக²நஸார்தி²தோ விஸ்வகு³ப்தயே

ஸக² உதே³யிவாந்ஸாத்வதாம் குலே || 4 ||

விரசிதாப⁴யம் வ்ரு³ஷ்ணிது⁴ர்ய தே

சரணமீயுஷாம் ஸம்ஸ்ரு³தேர்⁴யாத் |

கரஸரோருஹம் காந்த காமத³ம்

ஸிரஸி தே⁴ஹி ந: ஹீகரக்³ரஹம் || 5 ||

வ்ரஜஜநார்திஹந்வீர யோஷிதாம்

நிஜஜநஸம்யத்⁴வம்ஸநஸமித |

ப⁴ஜ ஸகே² ப⁴வத்கிங்கரீ: ஸம் நோ

ஜலருஹாநநம் சாரு த்³ர்ஸய || 6 ||

ப்ரணததே³ஹிநாம் பாபகர்ஸநம்

த்ரு³ணசராநுக³ம் ஸ்ரீநிகேதநம் |

ப²ணிப²ணர்³பிதம் தே பதா³ம்பு³ஜம்

க்ரு³ணு குசேஷு ந: க்ரு³ந்தி⁴ ஹ்ரு³ச்ச²யம் || 7 ||

மது⁴ரயா கி³ரா வல்கு³வாக்யயா

பு³த⁴மநோஜ்ஞயா புஷ்கரேக்ஷண |

விதி⁴கரீரிமா வீர முஹ்யதீ-

ரத⁴ரஸீது⁴நா⁵⁵ப்யாயயஸ்வ ந: || 8 ||

தவ கதா²ம்ரு³தம் தப்தஜீவநம்

கவிபி⁴ரீடி³தம் கல்மஷாபஹம் |

ஸ்ரவணமங்க³ளம் ஸ்ரீமதா³ததம்

பு⁴வி க்³ரு³ணந்தி தே பூ⁴ரிதா³ ஜநா: || 9 ||

ப்ரஹஸிதம் ப்ரிய ப்ரேமவீக்ஷணம்

விஹரணம் ச தே த்யாநமங்க³ளம் |

ரஹஸி ஸம்விதோ³ யா ஹ்ரு³தி³ஸ்ப்ரு³ஸ:

குஹக நோ மந: க்ஷோப⁴யந்தி ஹி || 10 ||

சலஸி யத்³வ்ரஜாச்சாரயந்பஸூந்

நலிநஸுந்த³ரம் நாத² தே பத³ம் |

ஸிலத்ரு³ணங்குரை: ஸீத³தீதி ந:

கலிலதாம் மந: காந்த க³ச்ச²தி || 11 ||

தி³நபரிக்ஷயே நீலகுந்தலை-

ர்வநருஹாநநம் பி³ப⁴ரதா³வ்ரு³தம் |

க⁴நரஜஸ்வலம் த³ர்ஸயந்முஹு-

ர்மநஸி ந: ஸ்மரம் வீர யச்ச²ஸி || 12 ||

ப்ரணதகாமத³ம் பத³மஜார்சிதம்

த⁴ரணிமண்ட³நம் த்யேயமாபதி³ |

சரணபங்கஜம் ஸந்தமம் ச தே

ரமண ந: ஸ்தநேஷ்வர்பயாதி⁴ஹந் || 13 ||

ஸுரதவர்த⁴நம் ஸோகநாஸநம்

ஸ்வரிதவேணுநா ஸுஷ்ரு² சம்பி³தம் |
 இதரராக³விஸ்மாரணம் ந்ரு³ணம்
 விதர வீர நஸ்தே⁵த⁴ராம்ரு³தம் || 14 ||

அடதி யத்³ப⁴வாநஹ்நி காநநம்
 த்ருடீர்யுகா³யதே த்வாமபஸ்யதாம் |
 குடிலகுந்தலம் ஸ்ரீமுக²ம் ச தே
 ஜட³ உதீ³க்ஷதாம் பக்ஷமக்ரு³த்³ரு³ஸாம் || 15 ||

பதிஸுதாந்வயப்⁴ராத்ரு³பா³ந்த⁴வா-
 நதிவிலங்க⁴ய தே⁵ந்த்யச்யுதா³க³தா: |
 க³திவித³ஸ்தவோத்³க³தமோஹிதா:
 கிதவ யோஷித: கஸ்த்யஜேந்நிஸி || 16 ||

ரஹஸி ஸம்வித³ம் ஹ்ரு³ச்ச²யோத³யம்
 ப்ரஹஸிதாநநம் ப்ரேமவீக்ஷணம் |
 ப்³ரு³ஹு³ர: ஸ்ரியோ வீக்ஷய தா⁴ம தே
 முஹூரதிஸ்ப்ரு³ஹா முஹ்யதே மந: || 17 ||

வ்ரஜவநௌகஸாம் வ்யக்திரங்க³ தே
 வ்ரு³ஜிநஹந்தர்யலம் விஸ்வமங்க³ளம் |
 த்யஜ மநாக் ச நஸ்த்வத்ஸ்ப்ரு³ஹாத்மநாம்
 ஸ்வஜநஹ்ரு³த்³ருஜாம் யந்நிஷ³த³நம் || 18 ||

யத்தே ஸுஜாதசரணம்பு³ருஹம் ஸ்தநேஷ
 பீ⁴தா: ஸநை: ப்ரிய த³தீ⁴மஹி கர்கஸேஷு |
 தேநாடவீமடஸி தத்³வ்யத²தே ந கிம்ஸவித்
 கூர்பாதி³பி⁴ர்ப⁴ரமதி தீ⁴ர்ப⁴வதா³யுஷாம் ந: || 19 ||

இதி ஸ்ரீமத்³பா⁴க³வத மஹாபுராணே பாரமஹம்ஸ்யாம் ஸம்ஹிதாயாம்
 த³ஸமஸ்கந்தே⁴ பூர்வார்தே⁴ ராஸகரீடா³யாம் கோபீகீதம் நாமைகத்தரிம்ஸோ⁵த⁴யாய:
 ||

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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