Goapi Geeta
गोपीगीतम्

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गोपी ऊँचा: । 
जयति तेदपिकं जन्मना ब्रजः 
श्रयत इन्द्रसा शाखदृढ़ हि ।
चूर्णित दृश्यतां दिश्व मात्रेका-
स्तव्यि धृतासवस्तवं विचिन्ते ॥ १॥
शरदुदारायें साधुजातसः
त्सरसिजोदरश्रीमुषा हुशा ।
सुरतनाथ तेंद्रयुक्तकालिकः
चूर्णि निर्मलो नेह कि वधः ॥ २॥
विषयजलाच्यावालराशक्षः
दृष्ठमारूतािःचूर्णांकालः ।
वृषम्यात्मजाहिष्ठतोभया
दृष्ठम् ते वयं रक्षिता मुहः ॥ ३॥
न खल्क गोपिकानन्दनो भवा-
नलिलंदेिनामलंतरात्मद् ।
विश्वसारिखितो विशषमुखः
सख उद्यवान्सात्तात्ता कुले ॥ ४॥
विरचिताभवं वृषयुयं ते
चरणभीषुः संसृतेम्यायः ।
करसंरोऽहं कान्त कामदं
शिरसि पेहि नः श्रीकरप्रहमः ॥ ५॥
ब्रजनारितिन्चीरे योषितो
भवजनस्मयव्यस्तमरितः
भज सखे भवत्तिज्ञुः: स्म नो
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जलरहाननः चारू दर्शय ॥ ६ ॥

प्रणतदेहिनां पापकर्षों
तृणचारानुर्खण् श्रीनिकेतनम् ।
फणिफणारिष्टते पदांबुजः
कृष्ण कुक्षेषु नः कपिष्ठ हृक्षयम् ॥ ७ ॥

मधुरया गिरा वल्नुवाचकया
बुधमनोज्जया पुष्कर्केश्यन ।
विधिकरीरिमा वीर मुद्दती-
रधरसीधुनाः व्याययस्य नः ॥ ८ ॥

tव कथामृतं तस्सजीवनं
कविभिरीविधितं कल्याणपहम् ।
श्रवणमझलं श्रीमद्वतं
भुवि गृणन्ति ते भूरिदा जनाः ॥ ९ ॥

प्रहसितं प्रिय प्रेमवीक्ष्ण
विहरण च ते ध्यामझलम् ।
रहसिं संविदो या हन्दिम्पुशः:
कुक्षक नो मनः क्षोभयन्ति हि ॥ १० ॥

चलसि यदजाचारयमपशूनः
नायिनमुन्दरे नाथ ते पदमः ।
शिलुतृणाङ्कुः सीदत्तीति न:
कठितलं मनः कान्तं गच्छति ॥ ११ ॥

dिनपरिक्ष्ये नीलकुन्तलः-
वनरहाननविभ्रदावृतम् ।
घनरजस्वलं दर्शयन्मुदुः
मनसि नः समरं वीर यव्वचसि ॥ १२ ॥

प्रणतकामदं पदाराघिरितं
धरणिमण्डलं ध्रेष्मापति ।
चरणपद्मं शान्तमं च ते
रमण नः स्तनेष्यपायिधिनः ॥ १३ ॥
गोपीगीतम्

सुरतवर्धनं शोकनाशनं
स्वरित्वेणुना सुषु चुम्बितम्।
इतररागविस्मारणं नृणां
वितर बीर नस्तेच्छरामृतम्॥ १४॥

अटति यद्वानं हि काननं
त्रुटियुगयते त्वामपश्चताम्।
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षता परमकृष्टस्माह॥ १५॥

पतिसुतान्वयः न्यावानवः
नतिविलं तेन्त्वच्चुतातना:।
गतिविद्दथशोकदीतमहिता:।
कितव योपित: कर्त्यजेश्विनि॥ १६॥

रहसि संविर्द हस्यंदृश्यं
प्रहसितान्नं प्रेमवीक्षणम्।
बृहदुर्थः थियो वीक्ष्य धाम ते
मुहुर्तिस्पृहा मुहाते मनः॥ १७॥

ब्रजव्यक्तां व्यक्तिरश्च ते
वृजिनहण्यतः विश्वकर्मालम्।
त्यज मनाकु च नस्त्वत्स्युतात्मनाः
स्वजनहुद्वज्जो यत्रिपूदनम्॥ १८॥

यते सुजातवर्णामन्तुरप्रत्येकानेष
भीतः: शान्ते: प्रियो दृष्टीमहिः कर्नेशु।
तेनात्मजनस्तथैं तद्यथेते न किंतुजितः
कृपांद्रिष्टभ्रमति धीर्मवदायुषयः न:॥ १९॥

इति श्रीमद्भागवत महापुराणे पारमहंस्यां सहितायां
दशामस्यन्य पूर्वार्थं राससक्तायों गोपीगीत नामेक्रितशःध्वनयः॥

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 Paramahamsa-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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