
.. Gopi Geeta ..

॥ क॒ोप॑ीक॒ीत॑म् ॥

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கோ³ப்ய ஊசு: |

ஜயதி தே⁵தி⁴கம் ஜன்மனா வ்ரஜ:

ஸ்ரயத இந்தி³ரா ஸஸ்வத³த்ர ஹி |

த³யித த்³ரு'ஸ்யதாம் தி³க்ஷு தாவகா-

ஸ்த்வயி த்⁴ரு'தாஸவஸ்த்வாம் விசின்வதே || 1 ||

ஸரது³தா³ஸயே ஸாது⁴ஜாதஸ-

த்ஸரஸிஜோத³ரபூ³முஷா த்³ரு'ஸா |

ஸுரதனாத² தே⁵ஸூ³க்கதா³ஸிகா

வரத³ நிக்⁴னதோ நேஹ கிம் வத:⁴ || 2 ||

விஷஜலாப்யயாத்³வ்யாலராக்ஷஸா-

த்³வர்ஷமாருதாத்³வைத்³யுதானலாத் |

வ்ரு'ஷமயாத்மஜாத்³விஸ்வதோப⁴யா-

த்³ரு'ஷப⁴ தே வயம் ரக்ஷிதா முஹு: || 3 ||

ந க²லு கோ³பிகானந்த³னோ ப⁴வா-

நகி²லதே³ஹிநாமந்தராத்த்³ரு'க் |

விக²னஸார்தி²தோ விஸ்வகு³ப்தயே

ஸக² உதே³யிவான்ஸாத்வதாம் குலே || 4 ||

விரசிதாப⁴யம் வ்ரு'ஷ்ணிது⁴ர்ய தே

சரணமீயுஷாம் ஸம்ஸ்ரு'தேர்ப⁴யாத் |

கரஸரோருஹம் காந்த காமத³ம்

ஸிரஸி தே⁴ஹி ந: பூ³கரக்³ரஹம் || 5 ||

வ்ரஜஜனாந்திஹன்வீர யோஷிதாம்

நிஜஜனஸ்மயத்⁴வம்ஸனஸ்மித |

ப⁴ஜ ஸகே² ப⁴வத்திங்கரீ: ஸ்ம நோ

ஜலருஹானனம் சாரு த³ர்ஸய || 6 ||

ப்ரணததே³ஹிநாம் பாபகர்ஸனம்

த்ரு'ணசரானுக³ம் பூ³னிகேதனம் |

ப²ணிப²னாற்பிதம் தே பதா³ம்பு³ஜம்

க்ரு'ணு குசேஷு ந: க்ரு'ந்தி⁴ ஹ்ரு'ச்ச²யம் || 7 ||

மது⁴ரயா கி³ரா வல்கு³வாக்யயா
 பு³த⁴மனோஜ்ஞயா புஷ்கரேக்ஷண |
 விதி⁴கரீரிமா வீர முஹ்யதீ-
 ரத⁴ரஸீது⁴னாப்யாயஸ்வ ந: ॥ 8 ॥

தவ கதா²ம்ரு³தம் தப்தஜீவனம்
 கவிபி⁴ரீடி³தம் கல்மஷாபஹம் |
 ப்ரவணமங்க³லம் பூ³மதா³ததம்
 பு⁴வி க்³ரு³ணந்தி தே பூ⁴ரிதா³ ஜனா: ॥ 9 ॥

ப்ரஹஸிதம் ப்ரிய ப்ரேமவீக்ஷணம்
 விஹரணம் ச தே த்⁴யானமங்க³லம் |
 ரஹஸி ஸம்விதோ³ யா ஹ்ரு³தி³ஸ்ப்ரு³ஸ:
 குஹக நோ மன: க்ஷாப⁴யந்தி ஹி ॥ 10 ॥

சலஸி யத்³வ்ரஜாச்சாரயன்பஸூன்
 நலினஸுந்த³ரம் நாத² தே பத³ம் |
 பரிலத்ரு³ணங்குரை: ஸீத³தீதி ந:
 கலிலதாம் மன: காந்த க³ச்ச²தி ॥ 11 ॥

தி³னபரிக்ஷயே நீலகுந்தலை-
 ர்வனருஹானனம் பி³ப்⁴ரதா³வ்ரு³தம் |
 க⁴னரஜஸ்வலம் த³ர்ஸயன்முஹு-
 ர்மனஸி ந: ஸ்மரம் வீர யச்ச²ஸி ॥ 12 ॥

ப்ரணதகாமத³ம் பத்³மஜார்சிதம்
 த⁴ரணிமண்ட³னம் த்⁴யேயமாபதி³ |
 சரணபங்கஜம் ஸந்தமம் ச தே
 ரமண ந: ஸ்தனேஷ்வர்பயாதி⁴ஹன் ॥ 13 ॥

ஸுரதவர்த⁴னம் ஸோகனாஸனம்
 ஸ்வரிதவேணுனா ஸுஷ்ரு² சும்பி³தம் |
 இதரரா³க³விஸ்மாரணம் ந்ரு³ணம்
 விதர வீர நஸ்தே⁵த⁴ராம்ரு³தம் ॥ 14 ॥

அடதி யத்³ப⁴வானஹ்னி கானனம்

த்ருடியுகா³யதே த்வாமபஸ்யதாம் |
குடிலகுந்தலம் ஸ்ரீமுக²ம் ச தே
ஐட³ உதீ³க்ஷதாம் பக்ஷமக்ரு³த்³ரு³ஸாம் || 15 ||

பதிஸுதான்வயப்⁴ராத்ரு³பா³ந்த⁴வா-
நதிவிலங்க⁴ய தே⁵ந்த்யச்யதாக³தா: |
க³திவித³ஸ்தவோத்³கீ³தமோஹிதா:
கிதவ யோஷித: கஸ்த்யஜேன்னிஸி || 16 ||

ரஹஸி ஸம்வித³ம் ஹ்ரு³ஸ்ச²யோத³யம்
ப்ரஹஸிதானனம் ப்ரேமவீக்ஷணம் |
ப்³ரு³ஹது³ர: ஸ்ரியோ வீக்ஷய தா⁴ம தே
முஹூரதிஸ்ப்ரு³ஹா முஹ்யதே மன: || 17 ||

வ்ரஜவனௌகஸாம் வ்யக்திரங்க³ தே
வ்ரு³ஜினஹந்தர்யலம் விஸ்வமங்க³லம் |
த்யஜ மனாக் ச நஸ்த்வத்ஸ்ப்ரு³ஹாத்மநாம்
ஸ்வஜனஹ்ரு³த்³ருஜாம் யன்னிஷி³த³னம் || 18 ||

யத்தே ஸுஜாதசரணம்ப்³ருஹம் ஸ்தனேஷ
பீ⁴தா: ஸனே: ப்ரிய த³தீ⁴மஹி கர்கஸேஷா |
தேடூவீமடஸி தத்³வ்யத²தே ந கிம்ஸவித்
கூர்பாதி³பி⁴ர்ப⁴ரமதி தீ⁴ர்ப⁴வதா³யுஷாம் ந: || 19 ||

இதி ஸ்ரீமத்³பா⁴க³வத மஹாபுராணே பாரமஹம்ஸ்யாம் ஸம்ஹிதாயாம்
த³ஸமஸ்கந்தே⁴ பூர்வார்தே⁴ ராஸக்ரீடா³யாம் கோ³பீ³தம் நாமைகத்ரிம்ஸோ⁵த்⁴யாய:
||

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 (sunderh@hotmail.com)

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