

## గోపీగీతమ్

{|| గోపీగీతమ్ ||}

గోవ్య ఊచుః ।

జయతి తేఽధికం జన్మనా వ్రజః

శ్రయత ఇన్ధిరా శశ్యదత్ర హి ।

దయిత దృశ్యతాం దిక్షు తావకా-

స్త్యయి ధృతాసవస్త్యాం విచిన్వతే ॥ ౧॥

శరదుదాశయే సాధుజాతస-

త్సరసిజోదరశ్రీముషా దృశా ।

సురతనాథ తేఽశుల్కదాసికా

వరద నిఘ్నతో నేహ కిం వధః ॥ ౨॥

విషజలాప్యయాద్యావలరాక్షసా-

ద్యర్షమారుతాద్వైద్యుతానలాత్ ।

వృషమయాత్మజాద్విశ్వతోభయా-

దృషభ తే వయం రక్షితా ముహుః ॥ ౩॥

న ఖలు గోపికానన్దనో భవా-

నఖిలదేహినామన్తరాత్మదృక్ ।

విఖనసార్థితో విశ్వగుప్తయే

సఖ ఉదేయివాన్సాత్వతాం కులే ॥ ౪॥

విరచితాభయం వృష్ణిధుర్య తే

చరణమీయుషాం సంస్మతేర్భయాత్ ।

కరసరోరుహం కాన్త కామదం

శిరసి ధేహి నః శ్రీకరగ్రహమ్ ॥ ౫॥

వ్రజజనార్తిహస్వీర యోషితాం  
నిజజనస్మయధ్వంసనస్మిత ।  
భజ సఖే భవత్కింకరీః స్మ నో  
జలరుహననం చారు దర్శయ ॥ ౬॥

ప్రణతదేహినాం పాపకర్షణం  
తృణచరానుగం శ్రీనికేతనమ్ ।  
ఫణిఫణార్పితం తే పదాంబుజం  
కృణు కుచేమ నః కృన్ధి హృచ్చయమ్ ॥ ౭॥

మధురయా గిరా వల్లువాక్యయా  
బుధమనోజ్ఞయా పుష్కరేక్షణ ।  
విధికరీరిమా వీర ముహ్యతీ-  
రధరసీధునాఽఽప్యాయయస్య నః ॥ ౮॥

తవ కథామృతం తప్తజీవనం  
కవిభిరీడితం కల్మషాపహమ్ ।  
శ్రవణమణ్డలం శ్రీమదాతతం  
భువి గృణన్తి తే భూరిదా జనాః ॥ ౯॥

ప్రహసితం ప్రియ ప్రేమవీక్షణం  
విహరణం చ తే ధ్యానమణ్డలమ్ ।  
రహసి సంవిదో యా హృదిస్సృశః  
కుహక నో మనః క్షోభయన్తి హి ॥ ౧౦॥

చలసి యద్వ్రజాచ్ఛారయస్సశూన్  
నలినసున్దరం నాథ తే పదమ్ ।  
శిలత్పణాఙ్కురైః సీదతీతి నః

కలిలతాం మనః కాన్త గచ్ఛతి ॥ ౧౧॥

దినపరిక్షయే నీలకున్తలై-

ర్షనరుహాననం బిభ్రదావృతమ్ ।

ఘనరజస్వలం దర్శయన్ముహు-

ర్మనసి నః స్మరం వీర యచ్ఛసి ॥ ౧౨॥

ప్రణతకామదం పద్మజార్చితం

ధరణిమణ్ణనం ధ్యేయమాపది ।

చరణపఙ్కజం శంతమం చ తే

రమణ నః స్తనేష్వర్పయాధిహన్ ॥ ౧౩॥

సురతవర్ధనం శోకనాశనం

స్వరితవేణునా సుష్టు చుమ్బితమ్ ।

ఇతరరాగవిస్మారణం నృణాం

వితర వీర నస్తేఽధరామ్బుతమ్ ॥ ౧౪॥

అటతి యద్భవానహ్ని కాననం

త్రుటిర్యుగాయతే త్వామపశ్యతామ్ ।

కుటిలకున్తలం శ్రీముఖం చ తే

జడ ఉదీక్షతాం పక్ష్మకృద్భుశామ్ ॥ ౧౫॥

పతిసుతాన్వయబ్రాతృబాన్ధవా-

నతివిలఙ్ఘ్యే తేఽన్యచ్యుతాగతాః ।

గతివిదస్తవోద్ధీతమోహితాః

కితవ యోషితః కన్యజేన్నిశి ॥ ౧౬॥

రహసి సంవిదం హృచ్చయోదయం

ప్రహసితాననం ప్రేమవీక్షణమ్ ।  
బృహదురః శ్రీయో వీక్య ధామ తే  
ముహురతిస్సహ ముహ్యతే మనః ॥ ౧౭॥

వ్రజవనోకసాం వ్యక్తిరఙ్గ తే  
వృజినహస్త్యలం విశ్వమఙ్గలమ్ ।  
త్యజ మనాక్ చ నస్తత్స్నుహత్మనాం  
స్వజనహృద్రుజాం యన్నిమాదనమ్ ॥ ౧౮॥

యత్రే సుజాతచరణామ్బురుహం స్తనేష  
భీతాః శనైః ప్రియ దధీమహి కర్మశేషు ।  
తేనాటవీమటసి తద్వ్యధతే న కింస్విత  
కూర్పాదిభిర్భమతి ధీర్భవదాయుషాం నః ॥ ౧౯॥

ఇతి శ్రీమద్భాగవత మహాపురాణే పారమహంస్యాం సంహితాయాం  
దశమస్కంధే పూర్వార్ధే రాసక్రీడాయాం గోపీగీతం నామైకత్రింశోఽధ్యాయః ॥

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.

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