

# கோபீகீதம்

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கோப்ய ஊசஃ ।

ஜயதி தே஽திகீ ஜந்மநா வ்ரஜஃ

ம்ரயத இந்திரா மம்வதத்ர ஹி ।

தயித தம்யதரீ திக்ஷா தாவகா-

ஸ்த்வயி ததாஸவஸ்த்வரீ விசிந்வதே || ௧ ||

மரதுதாமயே ஸாதுஜாதஸ-

த்ஸரஸிஜோதரம்ரீமுஷா தமா ।

ஸுரதநாத தே஽ம,ல்கதாஸிகா

வரத நிக்ந்தோ நேஹ கீ வதஃ || ௨ ||

விஷஜலாப்யயாத்வ்யாலராக்ஷஸா-

த்வர்ஷமாருதாத்வைத்யுதாநலாத் ।

வஷமயாத்மஜாத்விம்வதோபயா-

தஷப தே வயீ ரக்ஷிதா முஹ,ஃ || ௩ ||

ந கலு கோபிகாநந்தநோ பவா-

நகிலதேஹிநாமந்தராத்மதக் ।

விகநஸார்திதோ விம்வகுப்தயே

ஸக உதேயிவாந்ஸாத்வதரீ குலே || ௪ ||

விரசிதாபயீ வஷ்ணிதுர்ய தே

சரணமீயுஷரீ ஸ்ஸதேர்பயாத் ।

கரஸரோருஹீ காந்த காமதீ

மிரஸி தேஹி நஃ ம்ரீகரக்ரஹம் || ௫ ||

வ்ரஜஜநார்திஹந்வீர யோஷிதர்  
நிஜஜநஸ்மயத்வீஸநஸ்மித ।  
பஜ ஸகே பவத்கீகரீஃ ஸ்ம நோ  
ஜலருஹாநநீ சாரு தர்மய ॥ ௬॥

ப்ரணததேஹிநர் பாபகர்மநீ  
தணசராநுகீ ம்ரீநிகேதநம் ।  
பணிபணார்பிதீ தே பதர்புஜீ  
கணு குசேஷு நஃ கந்தி ஹச்சயம் ॥ ௭॥

மதுரயா கிரா வல்குவாக்யயா  
புதமநோஜ்ஞயா புஷ்கரேக்ஷண ।  
விதிகரீரிமா வீர முஹ்யதீ-  
ரதரஸீதுநாஸ்யாயயஸ்வ நஃ ॥ ௮॥

தவ கதாமதீ தப்தஜீவநீ  
கவிபிரீடிதீ கல்மஷாபஹம் ।  
ம்ரவணமங்கலீ ம்ரீமதாததீ  
புவி கணந்தி தே பூரிதா ஜநாஃ ॥ ௯॥

ப்ரஹஸிதீ ப்ரிய ப்ரேமவீக்ஷணீ  
விஹரணீ ச தே த்யாநமங்கலம் ।  
ரஹஸி ஸ்வீதோ யா ஹதிஸ்பஸஃ  
குஹக நோ மநஃ கேஷாபயந்தி ஹி ॥ ௧௦॥

சலஸி யத்வ்ரஜாச்சாரயந்பஸூந்  
நலிநஸுந்தரீ நாத தே பதம் ।  
மலிதணாங்குரைஃ ஸீததீதி நஃ

கலிலதரீ ஢நஃ காந்த கச்சதி ॥ கக ॥

திநபரி஑ுயே நீலகுந்தலை-  
ர்வநருஹாநநீ பிப்ரதாவதம் ।  
கநர஑ஸ்வலீ தர்யயந்முஹ,-  
ர்மநஸி நஃ ஸ்மரீ வீர யச்சஸி ॥ கஉ ॥

ப்ரணதகாமதீ பத்ம஑ார்சிதீ  
தரணிமண்டநீ த்யேயமாபதி ।  
சரணபங்க஑ீ ஸ்தம் ச தே  
ரமண நஃ ஸ்தநேஷ்வர்பயாதிஹந் ॥ க஑ ॥

ஸுரதவர்தநீ ஸோகநாபநீ  
ஸ்வரிதவேணுநா ஸுஷ்டு சு஢்பிதம் ।  
இதரராகவிஸ்மாரணீ நணரீ  
விதர வீர நஸ்தே஑தராமதம் ॥ கச ॥

அடதி யத்பவாநஹநி காநநீ  
த்ருடர்யுகாயதே த்வாமபய்தாம் ।  
குடிலகுந்தலீ ஸ்ரீமுகீ ச தே  
஑ட உதீ஑ுதரீ ப஑ு஑மகத்தஸாம் ॥ கரு ॥

பதிஸுதாந்வயப்ராதபாந்தவா-  
நதிவிலங்க்ய தே஑ந்த்யஸ்யுதாகதாஃ ।  
கதிவிதஸ்தவோத்கீதமோஹிதாஃ  
கிதவ யோஷிதஃ கஸ்த்ய஑ேந்நிபரி ॥ கசு ॥

ரஹஸி ஸ்விதீ ஹச்சயோதயீ

ப்ரஹ்ஸிதாநந் ப்ரேமவீக்ஷணம் ।  
பஹ்துரஃ ப்ரியோ வீக்ஷய தாம தே  
முஹ்ரதிஸ்பஹா முஹ்யதே மநஃ ॥ ௧௭ ॥

வ்ரஜவநௌகஸரீ வ்யக்திரங்க தே  
வஜிநஹந்த்ர்யலீ விஸ்வமங்கலம் ।  
த்யஜ மநாக் ச நஸ்த்வத்ஸ்பஹாத்மநரீ  
ஸ்வஜநஹத்ருஜரீ யந்நிஷ்ஓதநம் ॥ ௧௮ ॥

யத்தே ஸுஜாதசரணாம்புருஹீ ஸ்தநேஷ  
பீதாஃ ஸநஃ ப்ரிய ததீமஹி கர்கஸேஷா ।  
தேநாடவீமடஸி தத்வ்யததே ந கீஸ்வித்  
கூர்பாதிபிர்ப்ரமதி தீர்பவதாயுஷரீ நஃ ॥ ௧௯ ॥

இதி ப்ரீமத்பாகவத மஹாபுரானே பாரமஹீஸ்யரீ ஸ்ஹிதாயரீ  
தமமஸ்கந்தே பூர்வார்தே ராஸகரீடாயரீ கோபீகீத் நாமைகத்ரீபோஸ்த்யாயஃ ॥

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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