গোপীগীতম্

{॥ গোপীগীতম্ ॥}

গোপ্য ঊচুঃ ।

জযতি তেঽধিকং জন্মনা ব্রজঃ

শ্রযত ইন্দিরা শশ্বদত্র হি ।

দযিত দৃশ্যতাং দিক্ষু তাবকা-

স্ত্বযি ধৃতাসবস্ত্বাং বিচিন্বতে ॥ ১॥

শরদুদাশযে সাধুজাতস-

ৎসরসিজোদরশ্রীমুষা দৃশা ।

সুরতনাথ তেঽশুল্কদাসিকা

বরদ নিঘ্নতো নেহ কিং বধঃ ॥ ২॥

বিষজলাপ্যযাদ্ব্যালরাক্ষসা-

দ্বর্ষমারুতাদ্বৈদ্যুতানলাত্ ।

বৃষময়াত্মজাদ্বিশ্বতোভযা-

দৃষভ তে বযং রক্ষিতা মুহুঃ ॥ ৩॥

ন খলু গোপিকানন্দনো ভবা-

নখিলদেহিনামন্তরাত্মদৃক্ ।

বিখনসার্থিতো বিশ্বগুপ্তযে

সখ উদেযিবান্সাত্বতাং কুলে ॥ ৪॥

বিরচিতাভযং বৃষ্নিধুর্য তে

চরণমীযুষাং সংসৃতের্ভযাত্ ।

করসরোরুহং কান্ত কামদং

শিরসি ধেহি নঃ শ্রীকরগ্রহম্ ॥ ৫॥

ব্রজজনার্তিহন্বীর যোষিতাং

নিজজনস্ময়ধ্বংসনস্মিত ।

ভজ সখে ভবৎকিংকরীঃ স্ম নো

জলরুহাননং চারু দর্শয ॥ ৬॥

প্রণতদেহিনাং পাপকর্শনং

তৃণচরানুগং শ্রীনিকেতনম্ ।

ফণিফণার্পিতং তে পদাংবুজং

কৃণু কুচেষু নঃ কৃন্ধি হৃচ্ছযম্ ॥ ৭॥

মধুরযা গিরা বল্গুবাক্যযা

বুধমনোজ্ঞযা পুষ্করেক্ষণ ।

বিধিকরীরিমা বীর মুহ্যতী-

রধরসীধুনাঽঽপ্যাযযস্ব নঃ ॥ ৮॥

তব কথামৃতং তপ্তজীবনং

কবিভিরীডিতং কল্মষাপহম্ ।

শ্রবণমঙ্গলং শ্রীমদাততং

ভুবি গৃণন্তি তে ভূরিদা জনাঃ ॥ ৯॥

প্রহসিতং প্রিয প্রেমবীক্ষণং

বিহরণং চ তে ধ্যানমঙ্গলম্ ।

রহসি সংবিদো যা হৃদিস্পৃশঃ

কুহক নো মনঃ ক্ষোভযন্তি হি ॥ ১০॥

চলসি যদ্ব্রজাচ্চারযন্পশূন্

নলিনসুন্দরং নাথ তে পদম্ ।

শিলতৃণাঙ্কুরৈঃ সীদতীতি নঃ

কলিলতাং মনঃ কান্ত গচ্ছতি ॥ ১১॥

দিনপরিক্ষযে নীলকুন্তলৈ-

র্বনরুহাননং বিভ্রদাবৃতম্ ।

ঘনরজস্বলং দর্শযন্মুহু-

র্মনসি নঃ স্মরং বীর যচ্ছসি ॥ ১২॥

প্রণতকামদং পদ্মজার্চিতং

ধরণিমণ্ডনং ধ্যেযমাপদি ।

চরণপঙ্কজং শংতমং চ তে

রমণ নঃ স্তনেষ্বর্পযাধিহন্ ॥ ১৩॥

সুরতবর্ধনং শোকনাশনং

স্বরিতবেণুনা সুষ্ঠু চুম্বিতম্ ।

ইতররাগবিস্মারণং নৃণাং

বিতর বীর নস্তেঽধরামৃতম্ ॥ ১৪॥

অটতি যদ্ভবানহ্নি কাননং

ত্রুটির্যুগায়তে ত্বামপশ্যতাম্ ।

কুটিলকুন্তলং শ্রীমুখং চ তে

জড উদীক্ষতাং পক্ষ্মকৃদ্দৃশাম্ ॥ ১৫॥

পতিসুতান্বয়ভ্রাতৃবান্ধবা-

নতিবিলঙ্ঘ্য তেঽন্ত্যচ্যুতাগতাঃ ।

গতিবিদস্তবোদ্গীতমোহিতাঃ

কিতব যোষিতঃ কস্ত্যজেন্নিশি ॥ ১৬॥

রহসি সংবিদং হৃচ্ছযোদযং

প্রহসিতাননং প্রেমবীক্ষণম্ ।

বৃহদুরঃ শ্রিযো বীক্ষ্য ধাম তে

মুহুরতিস্পৃহা মুহ্যতে মনঃ ॥ ১৭॥

ব্রজবনৌকসাং ব্যক্তিরঙ্গ তে

বৃজিনহন্ত্র্যলং বিশ্বমঙ্গলম্ ।

ত্যজ মনাক্ চ নস্ত্বৎস্পৃহাত্মনাং

স্বজনহৃদ্রুজাং যন্নিষূদনম্ ॥ ১৮॥

যত্তে সুজাতচরণাম্বুরুহং স্তনেষ

ভীতাঃ শনৈঃ প্রিয দধীমহি কর্কশেষু ।

তেনাটবীমটসি তদ্ব্যথতে ন কিংস্বিত্

কূর্পাদিভির্ভ্রমতি ধীর্ভবদায়ুষাং নঃ ॥ ১৯॥

ইতি শ্রীমদ্ভাগবত মহাপুরাণে পারমহংস্যাং সংহিতায়াং

দশমস্কন্ধে পূর্বার্ধে রাসক্রীডাযাং গোপীগীতং নামৈকত্রিংশোঽধ্যায়ঃ ॥

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 extrmely 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.

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