ଗୋପୀଗୀତମ୍

{॥ ଗୋପୀଗୀତମ୍ ॥}

ଗୋପ୍ୟ ଊଚୁଃ ।

ଜୟତି ତେଽଧିକଂ ଜନ୍ମନା ବ୍ରଜଃ

ଶ୍ରଯତ ଇନ୍ଦିରା ଶଶ୍ୱଦତ୍ର ହି ।

ଦୟିତ ଦୃଶ୍ୟତାଂ ଦିକ୍ଷୁ ତାବକା-

ସ୍ତ୍ୱୟି ଧୃତାସ୍ୱସ୍ତ୍ୱାଂ ବିଚିନ୍ୱତେ ॥ ୧ ॥

ଶରଦୁଦାଶୟେ ସାଧୁଜାତସ-

ତ୍ସରସିଜୋଦରଶ୍ରୀମୁଷା ଦୃଶା ।

ସୁରତନାଥ ତେଽଶୁଲ୍କଦାସିକା

ବରଦ ନିଘ୍ନତୋ ନେହ କିଂ ବଧଃ ॥ ୨ ॥

ବିଷଜଲାପ୍ୟୟାଦ୍ବ୍ୟାଲରାକ୍ଷସା-

ଦ୍ବର୍ଷମାରୁତାଦ୍ବୈଦ୍ୟୁତାନଲାତ୍ ।

ବୃଷମୟାତ୍ମଜାଦ୍ବିଶ୍ୱତୋଭୟା-

ଦୃଷଭ ତେ ବୟଂ ରକ୍ଷିତା ମୁହୁଃ ॥ ୩ ॥

ନ ଖଲୁ ଗୋପିକାନନ୍ଦନୋ ଭବା-

ନଖିଲଦେହିନାମନ୍ତରାତ୍ମଦୃକ୍ ।

ବିଖନସାର୍ଥିତୋ ବିଶ୍ୱଗୁପ୍ତୟେ

ସଖ ଉଦେୟିବାନ୍ସାତ୍ୱତାଂ କୁଲେ ॥ ୪ ॥

ବିରଚିତାଭୟଂ ବୃଷ୍ଣିଧୁର୍ଯ୍ୟ ତେ

ଚରଣମୀଯୁଷାଂ ସଂସ୍ତୁତେର୍ଭଯାତ୍ ।

କରସରୋରୁହଂ କାନ୍ତ କାମଦଂ

ଶିରସି ଧେହି ନଃ ଶ୍ରୀକରଗ୍ରହମ୍ ॥ ୫ ॥

ବ୍ରଜଜନାର୍ତିହନ୍‌ବୀର ଯୋଷିତାଂ

ନିଜଜନସ୍ମଯଧ୍ୱଂସନସ୍ମିତ ।

ଭଜ ସଖେ ଭବତ୍କିଂକରୀଃ ସ୍ମ ନୋ

ଜଲରୁହାନନଂ ଚାରୁ ଦର୍ଶଯ ॥ ୬ ॥

ପ୍ରଣତଦେହିନାଂ ପାପକର୍ଶନଂ

ତୃଣଚରାନୁଗଂ ଶ୍ରୀନିକେତନମ୍ ।

ଫଣିଫଣାର୍ପିତଂ ତେ ପଦାଂବୁଜଂ

କୃଣୁ କୁଚେଷୁ ନଃ କୃନ୍ଧି ହୃଚ୍ଛଯମ୍ ॥ ୭ ॥

ମଧୁରଯା ଗିରା ବଲ୍ଗୁବାକ୍ୟଯା

ବୁଧମନୋଜ୍ଞଯା ପୁଷ୍କରେକ୍ଷଣ ।

ବିଧିକରୀରିମା ବୀର ମୁହ୍ୟତୀ-

ରଧରସୀଧୁନାଽଽପ୍ୟାଯଯସ୍ୱ ନଃ ॥ ୮ ॥

ତବ କଥାମୃତଂ ତପ୍ତଜୀବନଂ

କବିଭିରୀଡିତଂ କଲ୍ମଷାପହମ୍ ।

ଶ୍ରବଣମଙ୍ଗଲଂ ଶ୍ରୀମଦାତତଂ

ଭୁବି ଗୃଣନ୍ତି ତେ ଭୂରିଦା ଜନାଃ ॥ ୯ ॥

ପ୍ରହସିତଂ ପ୍ରିଯ ପ୍ରେମବୀକ୍ଷଣଂ

ବିହରଣଂ ଚ ତେ ଧ୍ୟାନମଙ୍ଗଲମ୍ ।

ରହସି ସଂବିଦୋ ଯା ହୃଦିସ୍ପୃଶଃ

କୁହକ ନୋ ମନଃ କ୍ଷୋଭଯନ୍ତି ହି ॥ ୧୦॥

ଚଲସି ଯଦ୍ବ୍ରଜାଚ୍ଚାରଯନ୍ପଶୂନ୍

ନଲିନସୁନ୍ଦରଂ ନାଥ ତେ ପଦମ୍ ।

ଶିଲତୃଣାଙ୍କୁରୈଃ ସୀଦତୀତି ନଃ

କଲିଲତାଂ ମନଃ କାନ୍ତ ଗଚ୍ଛତି ॥ ୧୧॥

ଦିନପରିକ୍ଷଯେ ନୀଲକୁନ୍ତଲୈ-

ର୍ବନରୁହାନନଂ ବିଭ୍ରଦାବୃତମ୍ ।

ଘନରଜସ୍ବଲଂ ଦର୍ଶଯନ୍ମୁହୁ-

ର୍ମନସି ନଃ ସ୍ମରଂ ବୀର ଯଚ୍ଛସି ॥ ୧୨॥

ପ୍ରଣତକାମଦଂ ପଦ୍ମଜାର୍ଚିତଂ

ଧରଣିମଣ୍ଡନଂ ଧ୍ୟେଯମାପଦି ।

ଚରଣପଙ୍କଜଂ ଶଂତମଂ ଚ ତେ

ରମଣ ନଃ ସ୍ତନେଷ୍ବର୍ପଯାଧିହନ୍ ॥ ୧୩॥

ସୁରତବର୍ଧନଂ ଶୋକନାଶନଂ

ସ୍ବରିତବେଣୁନା ସୁଷ୍ଠୁ ଚୁମ୍ବିତମ୍ ।

ଇତରରାଗବିସ୍ମାରଣଂ ନୃଣାଂ

ବିତର ବୀର ନସ୍ତେଽଧରାମୃତମ୍ ॥ ୧୪॥

ଅଟତି ଯଦ୍ଭବାନହ୍ନି କାନନଂ

ତ୍ରୁଟିର୍ଯୁଗାୟତେ ତ୍ୱାମପଶ୍ୟତାମ୍ ।

କୁଟିଲକୁନ୍ତଲଂ ଶ୍ରୀମୁଖଂ ଚ ତେ

ଜଡ ଉଦୀକ୍ଷତାଂ ପକ୍ଷ୍ମକୃଦ୍ଦୃଶାମ୍ ॥ ୧୫ ॥

ପତିସୁତାନ୍ୱୟଭ୍ରାତୃବାନ୍ଧବା-

ନତିବ୍ୟଲଙ୍ଘ୍ୟ ତେଽନ୍ତ୍ୟଚ୍ୟୁତାଗତାଃ ।

ଗତିବିଦସ୍ତବୋଦ୍ଗୀତମୋହିତାଃ

କିତବ ଯୋଷିତଃ କସ୍ତ୍ୟଜେନ୍ନିଶି ॥ ୧୬ ॥

ରହସି ସଂବିଦଂ ହୃଚ୍ଛୟୋଦୟଂ

ପ୍ରହସିତାନନଂ ପ୍ରେମବୀକ୍ଷଣମ୍ ।

ବୃହଦୁରଃ ଶ୍ରିୟୋ ବୀକ୍ଷ୍ୟ ଧାମ ତେ

ମୁହୁରତିସ୍ପୃହା ମୁହ୍ୟତେ ମନଃ ॥ ୧୭ ॥

ବ୍ରଜବନୌକସାଂ ବ୍ୟକ୍ତିରଙ୍ଗ ତେ

ବୃଜିନହନ୍ତ୍ୟଲଂ ବିଶ୍ୱମଙ୍ଗଲମ୍ ।

ତ୍ୟଜ ମନାକ୍ ଚ ନସ୍ତ୍ୱତ୍ସ୍ପୃହାତ୍ମନାଂ

ସ୍ୱଜନହୃଦ୍ରୁଜାଂ ଯନ୍ନିଷୂଦନମ୍ ॥ ୧୮ ॥

ଯତ୍ତେ ସୁଜାତଚରଣାମ୍ବୁରୁହଂ ସ୍ତନେଷ

ଭୀତାଃ ଶନୈଃ ପ୍ରିୟ ଦଧୀମହି କର୍କଶେଷୁ ।

ତେନାଟବୀମଟସି ତଦ୍ବ୍ୟଥତେ ନ କିଂସ୍ୱିତ୍

କୂର୍ପାଦିଭିର୍ଭ୍ରମତି ଧୀର୍ଭବଦାୟୁଷାଂ ନଃ ॥ ୧୯ ॥

ଇତି ଶ୍ରୀମଦ୍ଭାଗବତ ମହାପୁରାଣେ ପାରମହଂସ୍ୟାଂ ସଂହିତାୟାଂ

ଦଶମସ୍କନ୍ଧେ ପୂର୍ବାର୍ଧେ ରାସକ୍ରୀଡାୟାଂ ଗୋପୀଗୀତଂ ନାମୈକତ୍ରିଂଶୋଽଧ୍ୟାୟଃ ॥

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.

Encoded by Sunder Hattangadi (sunderh@hotmail.com)

Please send corrections to sanskrit@cheerful.com

Last updated ṭoday

http://sanskritdocuments.org

Gopi Geetham Lyrics in Oriya PDF
% File name : gopigeeta.itx
% Category : gItam
% Location : doc_vishhnu
% Author : Vyasa
% Language : Sanskrit
% Subject : hinduism/religion
% Transliterated by : Sunder Hattangadi (sunderh at hotmail.com)
% Proofread by : Sunder Hattangadi (sunderh at hotmail.com)
% Description-comments : Bhagavata Purana - Part X-Chap. 31
% Latest update : June 6, 2000
% Send corrections to : Sanskrit@cheerful.com
% Site access : http://sanskritdocuments.org
%
% This text is prepared by volunteers and is to be used for personal study
% and research. The file is not to be copied or reposted for promotion of
% any website or individuals or for commercial purpose without permission.
% Please help to maintain respect for volunteer spirit.
%

We acknowledge well-meaning volunteers for Sanskritdocuments.org and other sites to have built the collection of Sanskrit texts.
Please check their sites later for improved versions of the texts.
This file should strictly be kept for personal use.
PDF file is generated [October 13, 2015] at Stotram Website