ગોપીગીતમ્

{ ગોપીગીતમ્ }

ગોપ્ય ઊચુ:

જયતિ તેઽધિકં જન્મના વ્રજ:

શ્રયત ઇન્દિરા શશ્વદત્ર હિ

દયિત દૃશ્યતાં દિક્ષુ તાવકા-

સ્ત્વયિ ધૃતાસવસ્ત્વાં વિચિન્વતે ૧

શરદુદાશયે સાધુજાતસ-

ત્સરસિજોદરશ્રીમુષા દૃશા

સુરતનાથ તેઽશુલ્કદાસિકા

વરદ નિઘ્નતો નેહ કિં વધ: ૨

વિષજલાપ્યયાદ્વ્યાલરાક્ષસા-

દ્વર્ષમારુતાદ્વૈદ્યુતાનલાત્

વૃષમયાત્મજાદ્વિશ્વતોભયા-

દૃષભ તે વયં રક્ષિતા મુહુ: ૩

ન ખલુ ગોપિકાનન્દનો ભવા-

નખિલદેહિનામન્તરાત્મદૃક્

વિખનસાર્થિતો વિશ્વગુપ્તયે

સખ ઉદેયિવાન્સાત્વતાં કુલે ૪

વિરચિતાભયં વૃષ્ણિધુર્ય તે

ચરણમીયુષાં સંસૃતેર્ભયાત્ ।
કરસરોરુહં કાન્ત કામદં
શિરસિ ધેહિ નઃ શ્રીકરગ્રહમ્ ।૫।

વ્રજજનાર્તિહન્વીર યોષિતાં
નિજજનસ્મયધ્વંસનસ્મિત ।
ભજ સખે ભવત્કિંકરીઃ સ્મ નો
જલરુહાનનં ચારુ દર્શય ।૬।

પ્રણતદેહિનાં પાપકર્શનં
તૃણચરાનુગં શ્રીનિકેતનમ્ ।
ફણિફણાર્પિતં તે પદાંબુજં
કૃણુ કુચેષુ નઃ કૃન્ધિ હૃચ્છયમ્ ।૭।

મધુરયા ગિરા વલ્ગુવાક્યયા
બુધમનોજ્ઞયા પુષ્કરેક્ષણ ।
વિધિકરીરિમા વીર મુહ્યતી-
રધરસીધુનાડડપ્યાયયસ્વ નઃ ।૮।

તવ કથામૃતં તપ્તજીવનં
કવિભિરીડિતં કલ્મષાપહમ્ ।
શ્રવણમઙ્ગલં શ્રીમદાતતં
ભુવિ ગૃણન્તિ તે ભૂરિદા જનાઃ ।૯।

પ્રહસિતં પ્રિય પ્રેમવીક્ષણં

વિહરણં ચ તે ધ્યાનમઙ્ગલમ્ ।
રહસિ સંવિદો યા હૃદિસ્પૃશઃ
કુહક નો મનઃ ક્ષોભયન્તિ હિ ।૧૦।

ચલસિ યદ્વ્રજાચ્ચારયન્પશૂન્
નલિનસુન્દરં નાથ તે પદમ્ ।
શિલતૃણાઙ્કુરૈઃ સીદતીતિ નઃ
કલિલતાં મનઃ કાન્ત ગચ્છતિ ।૧૧।

દિનપરિક્ષયે નીલકુન્તલૈ-
ર્વનરુહાનનં બિભ્રદાવૃતમ્ ।
ઘનરજસ્વલં દર્શયન્મુહુ-
ર્મનસિ નઃ સ્મરં વીર યચ્છસિ ।૧૨।

પ્રણતકામદં પદ્મજાર્ચિતં
ધરણિમણ્ડનં ધ્યેયમાપદિ ।
ચરણપઙ્કજં શંતમં ચ તે
રમણ નઃ સ્તનેષ્વર્પયાધિહન્ ।૧૩।

સુરતવર્ધનં શોકનાશનં
સ્વરિતવેણુના સુષ્ઠુ ચુમ્બિતમ્ ।
ઇતરરાગવિસ્મારણં નૃણાં
વિતર વીર નસ્તેઽધરામૃતમ્ ।૧૪।

અટતિ યદ્ભવાનહ્નિ કાનનં

ત્રુટિર્યુગાયતે ત્વામપશ્યતામ્ ।
કુટિલકુન્તલં શ્રીમુખં ચ તે
જડ ઉદીક્ષતાં પક્ષ્મકૃદ્દૃશામ્ ॥ ૧૫॥

પતિસુતાન્વયભ્રાતૃબાન્ધવા-
નતિવિલઙ્ઘ્ય તેઽન્ત્યચ્યુતાગતાઃ ।
ગતિવિદસ્તવોદ્ગીતમોહિતાઃ
કિતવ યોષિતઃ કસ્ત્યજેન્નિશિ ॥ ૧૬॥

રહસિ સંવિદં હૃચ્છયોદયં
પ્રહસિતાનનં પ્રેમવીક્ષણમ્ ।
બૃહદુરઃ શ્રિયો વીક્ષ્ય ધામ તે
મુહુરતિસ્પૃહા મુહ્યતે મનઃ ॥ ૧૭॥

વ્રજવનૌકસાં વ્યક્તિરઙ્ગ તે
વૃજિનહન્ત્ર્યલં વિશ્વમઙ્ગલમ્ ।
ત્યજ મનાક્ ચ નસ્ત્વત્સ્પૃહાત્મનાં
સ્વજનહૃદ્રુજાં યન્નિષૂદનમ્ ॥ ૧૮॥

યત્તે સુજાતચરણામ્બુરુહં સ્તનેષ
ભીતાઃ શનૈઃ પ્રિય દધીમહિ કર્કશેષુ ।
તેનાટવીમટસિ તદ્વ્યથતે ન કિંસ્વિત્
કૂર્પાદિભિર્ભ્રમતિ ધીર્ભવદાયુષાં નઃ ॥ ૧૯॥

ઇતિ શ્રીમદ્ભાગવત મહાપુરાણે પારમહંસ્યાં સંહિતાયાં

દશમસ્કન્ધે પૂર્વાર્ધે રાસક્રીડાયાં ગોપીગીતં નામૈકત્રિંશોડધ્યાય: ।

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 today

http://sanskritdocuments.org

Gopi Geetham Lyrics in Gujarati 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