

Gopika Gita

Gopika Geetham
 The song of the Gopis
 From Bhagawatha Purana
 Translated by P.R.Ramachander

One of the most important approaches to attain salvation is through unalloyed devotion (bhakti). This is called Bhakthi Yoga. This method does not need great intellectual

capability or great stamina to do different yogas or detachment to the achievable results. This devotion can be of several types depending on the personality of the devotee.

One of the most important is to be devoted to God imagining him as your sweet heart. This approach is called the Nayaki-Nayaka bhava. The prime example of this approach is the devotion of Gopikas (women who are cow herds in Brindavan, where lord Krishna lived). They loved Lord Krishna with all their heart. This prayer is taken from

the tenth chapter of Bhagwatha. The Gopikas are unable to even spend a few hours without Lord Krishna who has gone to graze their cows and lament about their fate.

The
 Lord hearing their appeal comes before them.

Gopya Ovacha:-
 Jayathi thedhikam, janmana vruja,
 Srayatha indira, saswadathrahi,
 Dhayitha, drusyatham dikshuthavaka,
 Thwayi druthasavasthwam vichinwathe., 1

The Gopis said:-

This Vruja land of ours, oh Krishna,
 Has always been rich, oh Krishna,
 For Lakshmi is here, oh Krishna,
 Because of your birth, oh Krishna,
 When all the people are happy, Oh Krishna,
 We the gopis who love you, Oh Krishna,
 Search for you in all places, Oh Krishna,
 So be pleased to come before us, Oh darling Krishna.

Saradudasaye sadu jatha sath,
 Sarasi jodhara srimusha drusa,

Suratha nadha, they shulka dasika,
Varada, nignadho neha kim vadha., 2

With your eyes which can win, oh Krishna,
The luster inside the lotus flower, Oh Krishna,
Which is in a clear pond, oh Krishna,
In the season of spring, Oh Krishna,
You kill us who are your lowly maids, oh king of love,
Don't you think, it is a murder, Oh benefactor of all.

Visha jalapyaya dyavla raakshasa,
Dwarsha maruthadwaidhyuthanalath,
Vrusha mayathmaja dwisatha bhaya,
Drushabha, they vayam rakshitha muhu., 3

From the poisonous fumes, Oh Krishna,
Of the serpent Kalinga, Oh Krishna,
From the storm, the thunder and the rain, Oh Krishna,
From the asura who came as a bull, Oh Krishna,
From Vyoma the son of Maya, Oh Krishna,
And from all such great fears, Oh Krishna,
You have saved us several times, Oh our God.

Na khalu gopikaa nandano bhavan,
Akhila dehinam antharathma druk,
Vikhana sarthitho viswa gupthaye,
Sakha udeyivan sathwatham kule., 4

You are not the baby of gopis, Oh Krishna,
You are the soul of all beings, Oh Krishna,
By the request of Lord Brahma, Oh Krishna,
You have appeared in our clan, Oh Krishna,
To save the world, Oh Lord who is our friend.

Virachitha bhayam vrushni dhurya, they,
Charana peeyushaam samsyather bhayath,
Kara saroruham, kantha, kamadham,
Sirasi nehi na sree kara graham., 5

To those who are afraid of this life, Oh Krishna,
And who seek protection of your feet, Oh Krishna,

You grant them protection, Oh Krishna,
 And you give them all that they ask, Oh Krishna,
 We request you to place your hand, Oh Krishna,
 Which is like lotus on our head, Oh Darling.

Vruja janarthihan,veera yoshithaam,
 Nijjanasmayadwamsasmitha,
 Bhaja sakhe bhavath kim kareesmano,
 Jalaruhananam charu darshaya., 6

You destroy the sorrows of us in Vruja, Oh Krishna,
 You are a great hero, Oh Krishna,
 Your captivating smile, Oh Krishna,
 Destroys the pride of your own people, Oh Krishna,
 Please obey us, your slaves, Oh our friend,
 And shows your lotus like face, Oh Krishna.

Pranatha dehinam, papa karshanam,
 Truna charanugam, sree nikethanam,
 Phani phanarpitham, they padambujam,
 Krunu kucheshu na, kreedhi hruchayam., 7

You who destroy the sins, Oh Krishna,
 Of those who bow before you, Oh, Krishna,
 Please keep those lotus feet of yours, Oh Krishna,
 Which accompanies the cows, Oh Krishna,
 Which is storehouse of beauty, Oh Krishna,
 And which danced on the head of a snake, Oh Krishna,
 On our pretty breasts, Oh Krishna,
 And satisfy our passion for you, Oh Krishna.

Madhuraya gira, valgu vakhyaya,
 Budha manognaya, pushkare kshana,
 Vidhi kareerima, veera, muhyathi,
 Radara seedhuna pyayaswa na., 8

Oh Friend with a lotus eye, Oh Krishna,
 The words that fall from your mouth, Oh Krishna,
 Which made the wise turn in to ecstasy, Oh Krishna,
 Have attracted us a lot, Oh Krishna,
 Oh friend who is our hero, Oh Krishna,

Feed us the nectar from your lips, Oh Krishna,
And give us our life again, Oh Krishna.

Thava kadamrutham, thaptha jeevanam,
Kavebhheereeditham kalmashapaham,
Sravanamangalam sree madhathatha,
Bhuvi grunwanthi, they booritha jana., 9

The nectar of your story, Oh Krishna,
Is the antidote for misery, Oh Krishna,
It is sung by very wise people, Oh Krishna,
It solves all their problems, Oh Krishna,
It blesses with all that is good, Oh Krishna,
And those great ones, Oh Krishna,
Who can tell your story in detail, Oh Krishna,
Are really blessed ones, Oh Krishna.

Prahasitham priya, Prema veekshanam,
Viharanam cha they dhyana mangalam,
Rahasi samvidho, ya hrudhi sparsa,
Kuhaka, no mana kshobhayanthi he., 10

Your look of Love, Oh Krishna,
Gives us pleasure, Oh Sweet heart,
Your playfulness towards us, Oh Krishna,
Your secret gestures, Oh Krishna,
Turn our thoughts in to ecstasy, Oh Krishna,
And turns our mind wildly, Oh Deceiver

Chalasi yadi vruja charayan pasoon,
Nalina sundaram, Nadha they padam,
Shila shrunangurai, seedhtheethi, na,
Kalilatham mana kantha gachathi., 11

When you accompany the cattle of Vruja, Oh Krishna,
Your lotus feet which is pretty and delicate, Oh Lord,
Treads over stones and thorns, Oh Krishna,
And gives you great pain, Oh Krishna,
And this makes our mind, Oh Krishna,
Restless and worried, Oh Krishna.

Deenapareekshaye neela kuntalai,
 Vanaruhananam bhibradavrutham,
 Ghanarajaswalam darsayan muhur,
 Manasi na smaram veera yachasi., 12

To test poor people like us oh Krishna,
 You come with cloud like hair, Oh Krishna,
 While coming from the forest, Oh Krishna,
 And also face coated with dust, Oh Krishna,
 On seeing you like that, oh Krishna,
 Our minds become darkly passionate, Oh Krishna,
 But you don't bother about us, Oh Krishna.

Pranadha kamadham padmajarchidham,
 Dharani mandanam dhyeyamapadhi,
 Charana pankajam santhamam cha they,
 Ramana nasthaneshwa arpayadhian., 13

Please keep your lotus like feet, Oh darling,
 Which grants all the wants of devotees, Oh Krishna,
 Which is worshipped by Lord Brahma, Oh Krishna,
 Which is the ornament to the world, Oh Krishna,
 Which is to be worshipped at times of peril, Oh Krishna,
 And which grants pleasure even when it is served, Oh Krishna,
 On our breasts dearly and tenderly, Oh Krishna.

Suratha vardhanam, soka nasanam,
 Sthitha venuna, sushtu chumbitham,
 Ithra raga vimaanam nrunam,
 Vithara veera nasthe adharamrutham., 14

Oh heroic one, Please give us, Oh Krishna,
 The nectar of your lips, Oh Krishna,
 Which increases passion, Oh Krishna,
 Which destroys sorrows, Oh Krishna,
 Which is being enjoyed, Oh Krishna,
 By the flute of yours, Oh Krishna,
 And which puts an end, Oh Krishna,
 Of the other longings in men, Oh Krishna.

Atathi yath bhavan agni kananam,
 Thrutiryu gayathe thwamapasyatham,
 Kutila kunthalam, Sri mukham cha they,
 Jada udeekshatham, pashma krudrusyam., 15

Your going away to the forest, oh Krishna,
 During the day time, Oh Krishna,
 Makes us feel that every second, Oh Krishna,
 Like a never ending age, Oh Krishna,
 And seeing you back, Oh Krishna,
 Through your flowing frontal curls, Oh Krishna,
 Makes us feel that Lord Brahma, Oh Krishna,
 Is a very slow witted one, Oh Krishna.

Pathi suthaanwaya brathru bandhawa,
 Nathi vilangyathenthyaachyuthaga,
 Gathi vidasthaveth geetha mohitha,
 Kim thava, yoshitha ka sthyajen nisi., 16

We have left our husbands and son, Oh Achyutha,
 And also our families and brothers, Oh, Krishna,
 And have come near you, Oh Krishna,
 You who know even the path of the dead, Oh Krishna,
 Have neglected us at night, Oh Krishna,
 Who have come attracted by your song, Oh deceiver.

Rahasi samvidam hruchayodhayam,
 Prahasi thananam prema veekshanam,
 Bruha dura sreeyo, veekshya dhama they,
 Muhurathi spruha, muhya they mana., 17

Your secret glances, Oh Krishna,
 Your face that increases passion, Oh Krishna,
 With an ever pretty smile, Oh Krishna,
 Your look with love, Oh Krishna,
 Your broad chest where Lakshmi resides, Oh Krishna,
 Makes us long to attain you, Oh Krishna,
 And our mind also gets enchanted, Oh Krishna.

Vruja janoukasam vyakthi ranga they,
 Vraji nahanthryalam viswa mangalam,

Thyaja manakcha nasthwath spruharthmanam,
Swajana hrudrujam, ya nishudhanam., 18

You who are the friend of people of Vruja, Oh Krishna,
Are capable of destroying all their sins, Oh Krishna,
And also you do good to the entire universe, Oh Krishna,
So give us that medicine, to cure our aching heart, Oh Krishna,
To us who are in love with you, Oh Krishna.

Yathe sujatha charanamburuham sthaneshu,
Bheetha sanai priya dadimahi karkaseshu,
Thenatavi matasi thadwaitha thena kimswith.
Koorpathibhir bramathi dheerbhavadhayusham na., 19

We keep your lotus like tender feet, Oh darling,
Very tenderly on our very hard breasts, Oh Krishna,
With lot of care so that they do not pain, Oh Krishna,
But you travel with those tender feet, Oh Krishna,
In forests over sharp thorns and stones, oh Krishna,
And thinking of the pain those feet would suffer, Oh Krishna,
The brain of ours who have given our life to you, Oh Krishna,
Gets rattled and worried, Oh Krishna.

Sri Shuka Uvacha:-
Ithi gopya pragayanthya,
Pralapanthyas cha chithradha,
Rurudhu suswaram rajan,
Krishna darshana lalasa., 20

Sage Shuka said:-
Oh king thus did sing, the gopis
With great desire and wailing voice,
In a pretty tone and in several ways,
And then they wept out loudly.

Thasamavira bhochowri,
Smayamana mukhambuja,
Peethambaradhara sragwi,
Sakshanmanmadhamanmadha., 21

Then appeared before them Lord Krishna,

Wearing the yellow silk,
 Wearing several garlands,
 And with a smile in his face,
 Who is capable of making,
 The god of love yearn for his love.

Overwhelmed with intense grief at their separation from Lord Krishna, the Gopis began to sing as follows:—

By Thy birth in the kingdom of Vraja, it has been highly blessed. That is why the Goddess Lakshmi has begun to dwell here eternally. We are all Thy slaves and are roaming here and there in the forest in quest of Thee. Pray reveal Thyself unto us who are living only for Thy sake. We are wandering in the forest seeking Thee in every direction.

O Lord! The Bestower of supreme enjoyment, O bestower of boons! We are Thy servants. Is this not really killing when you disappoint us after piercing our heart, with the shaft of your eyes which rob the beauty of the full-blown autumnal lotus in a lake?

O best of men? Thou hast saved us repeatedly from the destruction caused by the poisonous water of the Yamuna, from the Rakshasa Agha who had assumed the form of a huge serpent, from the winds and the rains, from lightning and thunder and wild fire, from demons like Arista and Vyomasura, and from all sources of fear.

Thou art surely the son of Yasoda. Thou art the witness of the inmost hearts of all corporeal beings. Implored by Brahma, thou hast appeared in the line of the Satvatas for the protection of the universe.

O beloved one, O foremost of the Vrishnis! Place on our heads Thy gracious and lotus-like palm which bestows all boons, with which thou holdest the Goddess Lakshmi and with which thou givest assurance of safety to those who, being afraid of the fearful Samsara, seek refuge under Thy feet.

O Thou allayer of affliction of the people of Vraja! O mighty hero! O beloved Lord whose smiles put down the pride of Thy devotee! O friends! We are Thy servants. Please accept us and show us poor women Thy charming and lotus-like face.

Place on our bosom Thy lotus feet that remove the sins of those who prostrate themselves at Thy feet, that are merciful even unto the beasts that live upon grass, that are being served constantly by Lakshmi, that are the repository of all prosperity

and that had been placed on the hood of the serpent Kaliya. May Thou be pleased to place Thy feet on our bosom and remove the affliction and burning of our heart.

O Lord of lotus eyes! O gracious hero! Pray comfort us who are swooning for Thee, with Thy charming speech which is most delightful even to the wise and with the elixir of Thy eyes.

The nectar of Thy stories is life to the distressed. It is highly praised by wise men and devotees. The sweet and sacred account of your life destroys all sins and bestows all blessings the moment it is heard. It brings solace to every heart. Those who sing them and celebrate them do the greatest act of charity on earth.

O deceitful one! O darling! Thy smiles, Thy hearty laugh, Thy loving looks, Thy captivating sports, most delightful to contemplate on, Thy promises of love all have gone deeply into our heart. These are agitating our minds.

O Lord! Thy feet are as tender as the lotus. When Thou goest out of Vraja to graze the cows, we feel troubled at heart to think that they may be hurt by hard stones, pointed grass and thorns.

O hero! At the close of the day, Thou art often seen with Thy face like unto a lotus, overhung with dark curly hair and sprinkled with the dust raised by the hoofs of the cows. Thy sight, then, kindles the fire of love in our hearts and rouses the desire to meet Thee.

O giver of delight! O Lord who removes the distress of people! Place on our bosom Thy lotus feet which fulfil the desires of those who prostrate themselves at Thy feet, which are adored by the lotus-born deity (Brahma), which enhance the beauty of the ground on which they are placed, which ought to be meditated upon in times of distress and danger, and which bestow peace to those who serve them.

O hero! Permit us to drink the nectar from Thy lips which excites desire in our hearts, which destroys all grief, which the flute full of Thy voice enjoys in full measure, which makes us forget every other form of attachment and which is capable of destroying all low passions and lust from the mind.

When Thou goest away to the forest during the day, a moment appears to us like an age without Thy sight. When we see Thy beautiful face graced with ringlets of hair, we begin to curse the dull-witted Brahma for creating eyelids which by their fall every

now and then interrupt our vision.

O Achyuta! We have abandoned our husbands, sons, relatives, brothers and friends and have come to Thee. Thou knowest the reason of our coming to Thee. We have been charmed by the melodious music of Thy divine flute.

O deceiver! Whoever else, save Thee, would ever desert women who have trusted Thee? O beloved one! having remembered Thy sweet smiling face, Thy affectionate glances, the beauty of Thy broad chest, the abode of Sri Lakshmi, we are burning with desire and our hearts are becoming enchanted.

O darling! Thy birth is for removing the misery of those who dwell in Vraja and also for the well-being of the universe. Our heart is pining for Thee. O Lord! Do not be miserly.

Grant us who cherish only Thee, at least a little of that balm or remedy which will surely kill all the pain in our heart.

O beloved! Thou walkest in this dreary forest with those graceful, delicate lotus feet, which we very gently place on our hard bosom, lest we should pain them. O Lord! Our whole life is centred in Thee. Thou art our very life. Are not Thy feet now pained with gravels? Our mind reels to think that Thy tender feet may be hurt by the hard gravels which are strewn on the ground of this forest.

Sri Krishna Suddenly Appears and Consoles the Gopis

The Gopis began thus to sing loudly and extol the glories of Krishna. They longed to see their beloved Krishna. They wept bitterly and poured forth their lamentations in notes of true music. Thereupon, Sri Krishna appeared in their midst wearing yellow garments and garland of wild flowers, with a smiling and lotus-like countenance capable of attracting the heart of even the God of love.

The moment the Gopis saw Him return, they all stood up with their eyes wide open with joy, just as the limbs revive and do their functions at the return of life.

One of the Gopis in great joy caught hold of the lotus-like hand of Lord Krishna with both her palms and began to rub it gently. Another Gopi placed on her shoulder Sri Krishna's arm smeared with sandal paste. A third placed His lotus feet on her bosom which had been aching on account of roaming on hard ground.

Another Gopi drank with the cup of her winkless eyes the nectar of the lotus-like face of Sri Krishna, but she was not satisfied, just as pious people are not satisfied with serving His feet. Another took the Lord through the gate of her eyes into the very

cavity of her heart, closed the eyes and remained like a Yogin merged in bliss during meditation.

All the Gopis became very happy. They abandoned all sorrow that had been produced by their separation from Him, just as people who are desirous of attaining the final emancipation overcome all mundane affliction, by attaining Self-realisation.

Surrounded by those Gopis whose cause of grief had then been removed, the glorious Achyuta appeared highly beautiful like the Prime Purusha environed by His Saktis or powers like wisdom, strength, Aisvarya, Sri, etc.

Krishna then, in company of those Gopis, repaired to the sandy bank of the Yamuna that swarmed with bees, attracted by the sweet odour of the full-blown Kunda flowers.

The darkness of the night had long been removed by the silvery rays of the autumnal moon. The place became exceedingly delightful. The banks of the river were covered with delicate shining sands that seemed to be levelled by the hand-like waves of the Yamuna.

The agony of heart of the Gopis was removed by the joy produced at the sight of Sri Krishna, which made them attain the end of their desires like the Srutis that lead to realisation and leave nothing to be wished for. They spread out their veils smeared with saffron dust, from their bodies and made a seat for their beloved Sri Krishna.

Thereafter the Almighty Lord who is enthroned in the inmost heart of great Yogis, sat upon those veils. He appeared exceedingly beautiful when He sat in the midst of the assembly of Gopis. He was worshipped by them. Then He assumed a form which seemed to combine in it all the beauty of the three worlds.

They welcomed Sri Krishna with enchanting smiles and playful glances which had excited love in their heart and placed His hands and feet on their lap. They praised Him and spoke as if somewhat offended.

The Gopis said: "Some people are attached to those who are devoted to them. Others are attached to persons who are not devoted to them; again there are people who are attached neither to those who are devoted to them, nor to those who are not devoted to them. O Krishna! Please explain to us the reason for this clearly."

The Lord said: "O friends! Those who love only when they are loved are actuated by a selfish motive. They are prompted by their own selfish interests. There is neither

friendship nor virtue in this. It is all for a selfish end. In truth they are not really attached to one another, but are attached to their own selves and to their own interests. Their only motive is gratification of self and nothing else.

“Those who are attached to persons who are not devoted to them are like parents, full of kindness and affection. Their conduct is governed both by righteousness and goodwill. They are of two kinds, viz., those who are kind, and those who are affectionate. Of these the former by their attachment reap great religious merit, while the latter secure unshaken friendship.

“Then there is a third class of people who are not attached to persons devoted to them. Then how could they be expected to love those who do not seek them at all. These are of four classes. 1. Those who find delight only in Atman and know nothing of the external world. 2. Those who have obtained the objects of their desires. 3. Those who are ungrateful. 4. Those who injure their well-wishers.

“O friends! I do not belong to any of these classes. I do not attach Myself to those who are devoted to Me. This does not mean that I do not love them. I do so in order to intensify their devotion, to draw their heart all the more to Me, so that in their hearts they may be fully absorbed in Me. Then they will not care for anything else. They will devote themselves constantly to Me and remember Me. Just as a penniless man, who accidentally attains some wealth and subsequently loses it, solely thinks of that money only and thinks of nothing else, so also I become the object of constant thinking of the devotees when I hide Myself again and again after meeting him.

“Even though I am granted the duration of life enjoyed by the celestials, yet I shall never be able to return the excellent services done to Me by you all, Your relation with Me is absolutely pure and faultless. O beloved Gopis! For My sake you have completely cut asunder the very hard ties of family life. I shall remain a debtor to you for all time. Let your own goodness be the only recompense for your devotion. May your own righteousness bring its fullest reward!” .

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