

गोपाल जन्म

गोकुलग्राम नन्द के द्वारे
जहाँ कृष्ण पद कमल पधारे ।
तहाँ चलहिं नरनारि समाजू
हरि हररञ्जन प्रगटे आजू ॥ १
मञ्जुल मङ्गल गीत सुनाहू
हरस बिसाल बिरज पर छाहू ।
चित्र बिचित्र सिंगार सुहावन
धरि प्रगटे पति मुनिमनभावन ॥ २
स्यामलवदन चकितचितलोचन
भाल अलक भववारिधिमोचन ।
तरुन अरुन पल्लव सम लोला
सिसुरबिभासितमेघकपोला ॥ ३
कोमलतनु वक्षःस्थल बिन्दू
वक्राम्बुज जनु शत शत इन्दू ।
सुघड़ नासिका नरम कपोला
बैरागी मन पुनि पुनि डोला ॥ ४
जब द्वौ भुज सिसु कृष्ण पसारे
के न उठावै प्रेम के मारे ।
नीतिनिपुण ज्ञानी बहुसिद्धा
सकल समाज प्रेम रस बढ़ा ॥ ५

Gopāla Janma¹

The group of men and women are going towards the doors of **Nanda** in the village Gokula, where the lotus-feet of **Kṛṣṇa** has arrived. Today, **Hari**, Who entices **Hara** (**Śiva**), has manifested there.[1]

Play beautiful and auspicious songs. Let **Vraja** engross in immense happiness today. Lord **Kṛṣṇa**, Who blossoms the mind of sages, has appeared possessing colorful and amazing form today.[2]

His face is dark, His eyes and heart are surprized, and His curly tresses are present on the forehead. He destroys the ocean of metempsychosis, He has lips like new and red blooming flower, and He has reddish-cheeks resembling a cloud shining due to the morning sun.[3]

He has a soft body and soft marks (of nipples) on His chest, and He has a lotus-like face which is like hundreds of moon. His nose is nicely built, and His cheeks are very soft. [His beauty] causes passion even in the minds of dispassionate seers.[4]

When Baby **Kṛṣṇa** raises His both hands, then Who does not lifts Him with affection! The well-versed in studies, the knowledgable, and the immense **Siddha** — the whole society (including these) is a captive of the affection of **Mukunda**. [5]

भवभङ्गन रङ्गन करुणाकर
वेदपुरानज्ञानगुणआकर ।
धरणीधर भुविभारविखण्डन
रविशशिलोचन मण्डलमण्डन ॥ ६
भूसुरप्रिय असुरारिसहायक
मनमन्दिर महुँ चिन्तन लायक ।
आदि अनादि अपार अनन्ता
रहु सदा हिय महुँ श्रीकन्ता ॥ ७
कामक्रोदमदमोहविभङ्गन
नयनहृदयमनमन्दिररङ्गन ।
संसृति एक अनेक सुखकर्शन
लाभ एक इह माधवदर्शन ॥ ८

He destroys the fear of metempsychosis, He entices, He is the abode of compassion, He is the collection of **Veda**, **Purāṇa**, knowledge and qualities, He holds the Earth, He destroys the weight of the earth, He has the Sun and the Moon as His eyes, and He is the ornatation of the universe.[6]

He is the dear one of **Brahman**, He helps the slayers of demons, He is worthy of meditation inside the temple-like mind, He is without a beginning, He is the beginning, He is immeasurable, He is without bounds. O **Śrīkānta!** Dwell in my heart forever.[7]

He is the destroyer of desire, anger, madness, and attachment. He entices the temple-like mind, heart, and eyes. In this one world of mundane existence, there are countless destroyers of happiness — the only solace here is the sight of **Mādhava**. [8]

Notes:

¹This poem won the First Prize in **Kṛṣṇakāvya**kusumāñjalī 2006, a poetry competition held by Stutimandal©.

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