

## गोपालस्तोत्रम्

नवीननीरदश्यामं	नीलेन्दीवरलोचनम्	
बल्लवीनन्दनं वन्दे	कृष्णं गोपालरूपिणम्	॥१
स्फुरद्बर्हिदलोद्बद्धनीलकुञ्चितमूर्धजम्		
कदम्बकुसुमोद्बद्धवनमालाविभूषितम्		॥२
गण्डमण्डलसंसर्गिचलत्कुञ्चितकुन्तलम्		
स्थूलं मुक्ताफलोदारहारोद्योतितवक्षसम्		॥३
हेमाङ्गदतुलाकोटिकिरीटोज्ज्वलविग्रहम्		
मन्दमारुतसङ्घोभचलिताम्बरसञ्चयम्		॥४
रुचिरौष्ठपुटन्यस्तवंशीमधुरनिःस्वनैः		
लसद्गोपालिकाचेतो मोहयन्तं पुनः पुनः		॥५
बल्लवीवदनाम्भोजमधुपानमधुव्रतम्		
क्षोभयन्तं मनस्तासां सस्मेरापाङ्गवीक्षणैः		॥६
यौवनोद्भिदेहाभिः संसक्ताभिः परस्परम्		
विचित्राम्बरभूषाभिर्गोपनारीभिरावृतम्		॥७
प्रभिन्नाञ्जनकालिन्दीजलकेलिकलोत्सुकम्		
योधयन्तं क्वचिद्गोपान्व्याहरन्तं गवां गणम्		॥८
कालिन्दीजलसंसर्गिशीतलानिलसेविते		
कदम्बपादपच्छाये स्थितं वृन्दावने क्वचित्		॥९
रत्नभूधरसंलग्नरत्नासनपरिग्रहम्		
कल्पपादपमध्यस्थहेममण्डपिकागतम्		॥१०

## Gopālastotram

I adore **Kṛṣṇa**, Who is bluish-black like a new cloud, Who has blue-lotus like eyes, Who is the dear-one of cowherdess, Who has the form of cowherd, Who has dark curly locks of hairs upward-tied with shining peacock-feathers, and Who is decorated by a flower-garland hung with **kadamba**-flowers.[1—2]

[I adore **Kṛṣṇa**], Who has moving curly-locks touching at the cheek-sides, Whose wide-chest is dazzled by a long garland of pearls, Whose form is sparkling due to golden bracelets which is resplendent like millions of diamonds, and Whose heaped-apparel is moved by agitation from soft-breeze.[3—4]

[I adore **Kṛṣṇa**], Who is repeatedly enticing the minds of sporting-cowherdesses by the sweet sounds of a flute kept on the hollow of his beautiful lips, Who is the bumble-bee drinking the nectar from the lotus-like bodies of cowherdesses, and Who is agitating their minds with smiling glances on the face.[5—6]

[I adore **Kṛṣṇa**], Who is together by adhering-together due to the upheaval of youth, Who is surrounded by the wives of **Gopa** (cowherds) which have variegated apparel and jewellery, Who is zealous for the sportive plays in the flowing lamp-black-like water of **Kāḷindī** (**Yamunā**), Who is wrestling somewhere with cowherds, and Who is speaking (guiding) to the herd of cows.[7—8]

[I adore **Kṛṣṇa**], Who is somewhere situated in **Vṛndāvana** in the shade of **Kadamba** and served by cool-breeze from the surface of the water of **Kāḷindī**, Who accepts a jewel-seat attached with a heap of precious-stones, and Who has arrived in the small gold-pavilion situated in the middle of the **Kalpa**-tree.[9—10]

वसन्तकुसुमामोदसुरभीकृतदिङ्मुखे	
गोवर्धनगिरौ रम्ये स्थितं रासरसोत्सुकम्	॥११
सव्यहस्ततलन्यस्तगिरिवर्यातपत्रकम्	
खण्डिताखण्डलोन्मुक्तमुक्तासारघनाघनम्	॥१२
वेणुवाद्यमहोल्लासकृतहुङ्कारनिःस्वनैः	
सवत्सैरुन्मुखैः शश्वद्गोकुलैरभिवीक्षितम्	॥१३
कृष्णमेवानुगायद्विस्तचेष्टावशवर्तिभिः	
दण्डपाशोद्यतकरैर्गोपालरूपशोभितम्	॥१४
नारदादौर्मुनिश्रेष्ठैर्वेदवेदाङ्गपारगैः	
प्रीतिसुस्निग्धया वाचा स्तूयमानं परात्परम्	॥१५
य एवं चिन्तयेद्देवं भक्त्या संस्तौति मानवः	
त्रिसन्ध्यं तस्य तुष्टोऽसौ ददाति वरमीप्सितम्	॥१६
राजवल्लभतामेति भवेत्सर्वजनप्रियः	
अचलां श्रियमाप्नोति स वाग्मी जायते ध्रुवम्	॥१७

[I adore Kṛṣṇa], Who is situated with zeal for the nectar of rasa (dance) in the serene Govardhana mountain whose directions are made flowery by the rejoicement brought by flowers of spring, Who held the mountain-like umbrella (Govardhana) at the tip of His left hand, and Who destroyed the unbreakable, thrown and free fond of slaughter-army-attacks.[11—12]

[I adore Kṛṣṇa], Who is gazed incessantly by the Gokula, which is associated with sounds of fervor made by the extremely joyous people and musical instruments, which is with its kinsmen, and which is looking forward to see Kṛṣṇa. [I adore] Kṛṣṇa, Whose raised hands are with cane and lasso, Whose hands are clapping, Whose hands are with an attempt to control those cows, and Who is graceful in the form of a cowherd.[13—14]

Man with devotion, who eulogizes Kṛṣṇa — Who is worthy of eulogies and Who is beyond everything — thrice per day, with soft and loving voice, using this eulogy composed by Narada and other best sages who are an expert in Veda and Vedāṅga, that man should think upon Kṛṣṇa. Of him, Kṛṣṇa is satisfied and bestows the desired wish.[15—16]

[The man above] reaches the state of being dear to the king, and he should become the dear one of all. He achieves immovable wealth, and becomes loquacious without doubt.[17]

**Poet:** Nārada

**Source:** Nāradapañcarātra

**Translator:** Animesh Kumar

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