

Śrī Śrī Dāmodarāṣṭakam



Text 1

नमामीश्वरं सच्चिदानन्दरूपं,
लसत्कुण्डलं गोकुले भ्राजमानम् ।
यशोदाभियोलूखलाब्धावमानं,
परामृष्टमत्यं ततो द्रुत्य गोप्या ॥१॥

*namāmiśvaram śac-cid-ānanda-rūpam
lasat-kunḍalam gokule bhrājamanam
yaśodā-bhiyolūkhalād dhāvamānam
parāmr̥ṣtam atyantato drutya gopyā*

namāmi—I bow down; īśvaram—to the supreme controller; sat-cit-ānandarūpam—whose form is composed of eternity, knowledge and bliss; lasatkunḍalam—whose earrings play and swing; gokule bhrājamānam—who is splendidly manifest in Gokula; yaśodā-bhiyā—in fear of mother Yaśodā; ulūkalāt-dhāvamānam—who gets down from the wooden ricegrinding mortar and runs away; para-āmṛṣtam—catching Him by the back; atyam—very much; tatam drutya—chasing after Him quickly; gopyā—by the gopī (Śrī Yaśodā).

TRANSLATION

1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden

grinding mortar in fear of mother Yasoda, but who has been caught from behind by her who ran after Him with greater speed--to that Supreme Lord, Sri Damodara, I offer my humble obeisances.

Text 2

रुदन्तं मुहुर्नेत्रयुग्मं मृजन्तं,
कराज्भोज-युग्मेन सातङ्कनत्रम् ।
मुहुः श्वासकञ्प - त्रिरेखाङ्ककण्ठ,
स्थित-ग्रैव-दामोदरं भक्तिबद्धम् ॥२ ॥

*rudantam muhur netra-yugmam mṛjantam
karāmbhoja-yugmena sātaṅka-netram
muhuh śvāsa-kampa-trirekhāṅka-kaṅṭha-
sthita-graivam dāmodaram bhakti-baddham*

rudantam—crying; muhuḥ—again and again; netra-yugmam—His two eyes; mṛjantam—rubbing; kara-ambhoja-yugmena—with His two lotus-like hands; sa-ātaṅka-netram—with very fearful eyes; muhuḥ—again and again; śvāsa—quick breathing and sighing; kampa—trembling; tri-rekhaaṅka-kaṅṭha—neck marked with three lines (just like a conchshell); sthita—situated; graiva—pearl necklaces and other neck-ornaments; dāma-udaram—unto He with a rope around His belly; bhakti-baddham— who is bound by devotion. (2)

TRANSLATION

2) (Seeing the whipping stick in His mother's hand) He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conch shell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Sri Damodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

Text 3

इतीदृक् स्वलीलाभिरानन्दकुण्डे,
स्वघोषं निमज्जन्तमाज्यापयन्तम् ।
तदीयेशितज्ञेषु भक्तैर्जितत्वं,
पुनः प्रेमतस्तं शतावृत्ति वन्दे ॥३ ॥

*itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣam nimajjantam ākhyāpayantam
tādīyeṣita-jñeṣu bhaktair jitatvam
punaḥ prematas tam śatāvṛtti vande*

iti īdṛk—displaying in this way (childhood pastimes such as the Dāmodara-līlā and so forth); sva-līlābhiḥ—by His own pastimes; ānandakuṇḍe—in a pool of bliss; sva-ghoṣam—His own family and the other residents of Gokula; nimajjantam—immersing; ākhyāpayantam—makes known; tādīya-īṣita-jñeṣu—to those desirous of knowing His majesty (aiśvarya); bhaktaiḥ

jitatvam—His quality of being conquered by His loving devotees (who are devoid of aiśvarya-jñāna); punaḥ—again; premataḥ—with love and devotion; tam—unto that Lord Dāmodara; śataāvṛtti—hundreds and hundreds of times; vande—I praise. (3)

TRANSLATION

3) By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

Text 4

वरं देव! मोक्षं न मोक्षावधि वा,
न चान्यं वृणेऽहं वरेशादपीह ।
इदन्ते वपुर्नाथ! गोपालबालं,
सदा मे मनस्याविरास्तां किमन्यै ॥४॥

*varam deva mokṣam na mokṣāvadhim vā
na canyam vṛṇe 'ham vareṣād apīha
idam te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ*

varam—boons; deva—O Lord!; mokṣam—liberation; na—not; mokṣāvadhim—the highest pinnacle of liberation (the realm of Srī Vaikuṇṭhaloka); vā—or; na—not; ca—anyam—or anything else; vṛṇe aham—I pray for; vara-īśāt—from You Who can bestow any boon; api—also; iha—here in Vṛndāvana; idam—this; te—Your; vapuḥ—divine bodily form; nātha—O Lord!; gopāla-bālam—a young cowherd boy; sadā—always; me manasi—in my heart; āvirāstām—may it be manifest; kim anyaiḥ—what is the use of other things (mokṣā, and so forth.) (4)

TRANSLATION

4) O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuntha, nor any other boon (which may be obtained by executing the nine processes of bhakti). O Lord, I simply wish that this form of Yours as Bala Gopala in Vṛndavana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

Text 5

इदन्ते मुखाब्जभोजमत्यन्तनीलै-
वृतं कुन्तलैः स्निग्ध-रक्तैश्चगोप्या ।
मुहुश्चुञ्चितं बिज्ज्वरक्ताधरं मे,
मनस्याविरास्तामलं लक्षलाभैः ॥५॥

*idam' te mukhāmbhojam atyanta-nīlair
vṛtam' kuntalaiḥ snigdha-raktaiś ca gopyā
muhuś cumbitam' bimba-raktādharam' me
manasy āvirāstām alam' lakṣa-lābhaiḥ*

idam—this; te—Your; mukha-ambhojam—lotus-like face; avyakta-nīlaiḥ—by very dark blue; vṛtam—surrounded; kuntalaiḥ—by curling locks of hair; snigdha—soft and glossy; raktaiḥ—by reddish-tinted; ca—also; gopyā—by the gopī (Sṛī Yaśodā); muhuḥ—again and again; cumbitam—kissed; bimbarakta-adharam—with lips red as the bimba fruit; me—my; manasi—in the heart; āvirāstām—may it be manifest; alam—useless (there is no need for me); lakṣa-lābhaiḥ—by millions of attainments of other boons. (5)

TRANSLATION

5) O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yasoda, and Your lips are reddish like the bimba fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

Text 6

नमो देव दामोदरानन्त विष्णो !,
प्रसीध प्रभो ! दुःखजालाब्धिमग्नम् ।
कृपादृष्टि - वृष्ट्यातिदीनं वतानु ,
गृहानेश ! मामज्ञमेध्यक्षिदृश्यः ॥६ ॥

*namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam
kṛpā-dr̥ṣṭi-vṛṣṭyāti-dīnam' batānu
gṛhāṇeṣa mām ajñam edhy akṣi-dr̥śyaḥ*

namaḥ—I bow down; deva—O divine Lord!; dāmodara—O Lord whose belly is bound with a rope!; ananta—O limitless Lord!; viṣṇo—O allpervading Lord!; prasīda—be pleased; prabho—O my Master!; duḥkhajāla—a network of material miseries; abdhi-magnam—immersed in the ocean; kṛpā-dr̥ṣṭi-vṛṣṭyā—by the rain of merciful glances; āti-dīnam—very fallen; bata—alas!; anugrāha—please accept; īśa—O supremely independent Lord!; mām—me; ajñam—ignorant; edhi—please come; akṣidr̥śyaḥ—perceptible to my eyes. (6)

TRANSLATION

6) O Supreme Godhead, I offer my obeisances unto You. O Damodara! O Ananta! O Vishnu! O master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

Text 7

कुबेरात्मजौ बद्धमूर्त्यैव यद्वत्,
त्वया मोचितौ भक्तिभाजौ कृतौ च ।
तथा प्रमभक्तिं स्वकां मे प्रयच्छ ,
न मोक्षे ग्रहो मेऽस्ति दामोदरेह ॥७॥

*kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakām me prayaccha
na mokṣe graho me 'sti dāmodareha*

kuvera-ātmajau—the two sons of Kuvera (named Nalakūvara and Maṇigrīva); baddha-mūrtyā-eva—by He whose divine form was bound with ropes to the grinding mortar; yat-vat—since they were like that (cursed by Nārada to take birth as twin arjuna trees); tvayā—by You; mocitau—they who were liberated; bhakti-bhājau—the recipients of devotional service; kṛtau—You made them; ca—also; tathā—then; premabhaktim—loving devotion; svakām—Your own; me—unto me; prayaccha— please give; na mokṣe—not for liberation; grahaḥ—enthusiasm; me—my; asti—is; dāmodara—O Lord Dāmodara!; iha—this. (7)

TRANSLATION

7) O Lord Damodara, just as the two sons of Kuvera--Manigriva and Nalakuvara-- were delivered from the curse of Narada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own prema-bhakti. I only long for this and have no desire for any kind of liberation.

Text 8

नमस्तेऽस्तु दाज्ञे स्फुरद्दीप्तिधाज्ञे,
त्वदीयोदरायाथ विश्वस्य धाज्ञे ।
नमो राधिकायै त्वदीय प्रियायै,
नमोऽनन्तलीलाय देवाय तुज्यम् ॥८॥

*namas te 'stu dāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya-priyāyai
namo 'nanta-līlāya devāya tubhyam*

namaḥ—obeisances; te—to You; astu—may there be; dāmne—unto the rope around Your waist; sphurat—splendrous; dīpti-dhāmne—unto the effulgent abode; tvadīya-udarāya—unto Your belly; atha—thus; viśvasya—of the entire universe; dhāmne—unto the shelter; namaḥ—obeisances; rādhikāyai—unto Rādhikā; tvadīya priyāyai—unto Your Beloved; namaḥ—

obeisances; ananta-līlāya—unto Your limitless sportive pastimes; devāya— unto Your transcendental nature; tubhyam—unto You. (8)

TRANSLATION

8) O Lord Damodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Srimati Radharani, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.

This song is sung during the Month of Kartik, also known as the month of Damodara. As quoted in the Sri Hari-Bhakti-Vilasa, "In the month of Kartika one should worship Lord Damodara and daily recite the prayer known as Damodarastaka, which has been spoken by the sage Satyavrata and which attracts Lord Damodara. (Sri Hari-bhakti-vilasa 2.16.198)."

