

Śrī Dāmodarāṣṭakam

Spoken by Satyavrata Muni in a conversation  
with Nārada Ṛṣi and Śaunaka Ṛṣi in the *Padma Purāṇa*

namāmīśvaraṁ saccidānanda-rūpaṁ  
lasat-kuṇḍalaṁ gokule bhrājamānam  
yaśodā-bhiyolūkhalād-dhāvamānam  
parāmṛṣṭam atyaṁ tato drutya gopyā (1)

I worship the Supreme Iśvara, Śrī Kṛṣṇa, whose form is *saccidānanda*,  
whose fish-shaped earrings swing and play upon His cheeks, who is  
supremely splendid in the transcendental *dhāma* known as  
Gokula, who, due to breaking the yoghurt pot, is very fearful of  
Mother Yaśodā and jumping down from the wooden grinding  
mortar quickly runs away, and who, chased by Yaśodā, who is  
running after Him very quickly, is ultimately caught from behind.

rudantaṁ muhur netra-yugmaṁ mrjantaṁ  
karāmbhoja-yugmena sātaṅka-netram  
muhuḥ śvāsa-kampa-tri-rekhāṅka-kaṅṭha-  
sthita-graivaṁ dāmodaraṁ bhakti-baddham (2)

I worship that Dāmodara who, afraid of the stick in His mother's hand,  
cries and time and again rubs His eyes with both His lotus-like  
hands, whose eyes express extreme fearfulness, whose sobbing  
makes the jeweled and pearl necklaces upon His neck marked with  
three lines quiver, and whose belly is bound only by His mother's  
devotion.

itīdṛk sva-līlābhir ānanda-kuṇḍe  
sva-ghoṣaṁ nimajjantaṁ ākhyāpayantaṁ  
tadiyeśita-jñeṣu bhaktair jitatvaṁ  
punaḥ prematas taṁ śatāvṛtti vande (3)

Who, by childhood pastimes such as this one of being bound with a  
rope, perpetually immerses the inhabitants of Gokula in pools of  
pure bliss, and who informs those devotees desirous of knowing  
His aspect of supreme opulence and majesty that He is naturally  
conquered only by His devotees who are free from knowledge of  
His *aiśvarya* – with great love I again and again worship that  
Dāmodara Śrī Kṛṣṇa.

varam deva! mokṣaṁ na mokṣāvadhim vā

na cānyam vṛṇe 'ham vareśād apīha  
idaṁ te vapur nātha! gopāla-bālam  
sadā me manasy-āvirāstām kim anyaiḥ (4)

*He Deva! Although You are capable of granting any boon, I do not pray to You for liberation, eternal life in Vaikuṅṭha, or for any other benediction [which may be obtained by executing the nine processes of bhakti]. He Nātha! May Your form as a cowherd child forever remain manifest in my heart – besides this I have no need of any other benediction.*

idaṁ te mukhāmbhojam avyakta-nīlair-  
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā  
muhuś cumbitaṁ bimba-raktādharam me  
manasy-āvirāstām alaṁ lakṣa-lābhaiḥ (5)

*He Deva! May Your lotus-like face which is framed by Your cascading, glossy black curling locks, which is kissed by the gopīs over and over again, and which is beautified by lips as red as ripe bimba fruits, always remain visible in my heart – millions of other attainments are useless to me.*

namo deva! dāmodarānanta viṣṇo!  
prasīda prabho! duḥkha-jālābdhi-magnam  
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnam batānu  
grhāṇeśa! mām ajñam edhy akṣi-dṛśyaḥ (6)

*Obeisances to You, O Deva! O Bhakta-Vatsala Dāmodara! O Ananta, who are endowed with inconceivable potency! O all-pervading Viṣṇu! O my master! O supremely independent Íśa! Be pleased with me! I am sinking deeply into the ocean of sorrow – favour me by showering the rain of Your merciful glance upon this surrendered soul who am so pitifully fallen and grant me Your direct darśana.*

kuverātmajau baddha-mūrtyaiva yad-vat  
tvayā mocitau bhakti-bhājau kṛtau ca  
tathā prema-bhaktim svakām me prayaccha  
na mokṣe graho me 'sti dāmodareha (7)

*He Dāmodara! Although You were bound to the mortar with ropes tied by Mother Yaśodā, You mercifully liberated the two sons of Kuvera who were cursed by Nārada to stand as trees and gifted them with Your own prema-bhakti. In the same way please bestow upon me*

that same *prema-bhakti*. This is my sole longing – I have no desire whatsoever for any other type of liberation.

namas te 'stu dhāṁne sphurad dīpti-dhāṁne  
tvadiyodarāyātha viśvasya dhāṁne  
namo rādhikāyai tvadīya priyāyai  
namo 'nanta-līlāya devāya tubhyam (8)

O Dāmodara! I offer *praṇāma* to the exalted rope binding Your waist. I also offer *praṇāma* to Your belly which is the source of the Brahman effulgence and the mainstay of the entire universe. Time and again I offer *praṇāma* to Śrīmatī Rādhikā, Your dearmost beloved, and I also offer my *praṇāmas* hundreds of times unto Your wondrous, uncommon pastimes.