



Çré Dämodarāñaka

(found in the Padma Purāëa of Kāñëa Dvaipāyana Vyāsa,
spoken by Satyavrata Muni in a conversation with Nārada Muni
and Çaunaka Āñii)

"In the month of Kārtika one should worship Lord Dämodara and daily recite the prayer known
as Dämodarāñaka, which has been spoken by the sage Satyavrata and which attracts Lord Dämodara."
(Çré Hari-bhakti-vilāsa 2.16.198)

(1)

namämëçvaraà sac-cid-änanda-rüpaà
lasat-kuëòalaà gokule bhräjamanam
yaçodä-bhiyolükhaläd dhävamānaà
parāmāñam atyantato drutya gopyä

(2)

rudantaà muhur netra-yugmaà mäjantam
karāmbhoja-yugmena sātai ka-netram
muhuü çväsa-kampa-trirekhäi ka-kaëöha-
sthita-graivaà dämodaraà bhakti-baddham

(3)

itédäk sva-lëäbhir änanda-kuëòe
sva-ghoñaà nimajjantam äkhyāpayantam
tadéyëñita-jï eñu bhaktair jitatvaà
punaù prematas taà çatāvätti vande

(4)

varaà deva mokñaà na mokñāvadhià vä
na canyaà väëe 'haà vareñäd apéha
idaà te vapur nātha gopāla-bālaà
sadā me manasy ävirāstäà kim anyaiù

(5)

idaà te mukhāmbhojam atyanta-nëlair
vātaà kuntalaiù snigdha-raktaiç ca gopyä
muhuç cumbitaà bimba-raktādharmaà me
manasy ävirāstäam alaà lakña-lābhaiù

(6)

namo deva dämodarānanta viñëo
praséda prabho duükha-jälābdhi-magnam
kápä-dāññi-vāññyāti-dēnaà batānu
gähäëëña mām ajï am edhy akñi-dāçyaù

(7)

kuverätmajau baddha-mürtyaiva yadvat
tvayä mocitau bhakti-bhājau kätou ca
tathä prema-bhaktià svakāà me prayaccha
na mokñe graho me 'sti dämodareha

(8)
namas te 'stu dāmne sphurad-dépti-dhāmne
tvadéodarâyātha viçvasya dhāmne
namo rādhikāyai tvadéya-priyāyai
namo 'nanta-lélāya devāya tubhyam

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 [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 Yaçodā, but who has been caught from behind by her who ran after Him with greater speed—to that Supreme Lord, Çré Dāmodara, I offer my humble obeisances.

(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 conchshell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Çré Dāmodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

(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 Dāmodara hundreds and hundreds of times.

(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 Vaikuëtha, 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 Bāla Gopāla in Vāndāvana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

(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 Yaçodā, 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.

(6) O Supreme Godhead, I offer my obeisances unto You. O Dāmodara! O Ananta! O Viñëu! 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.

(7) O Lord Dāmodara, just as the two sons of Kuvera—Manigréva and Nalaküvara—were delivered from the curse of Nārada 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.

(8) O Lord Dāmodara, 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 Çrématé Rādhäräëé, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.