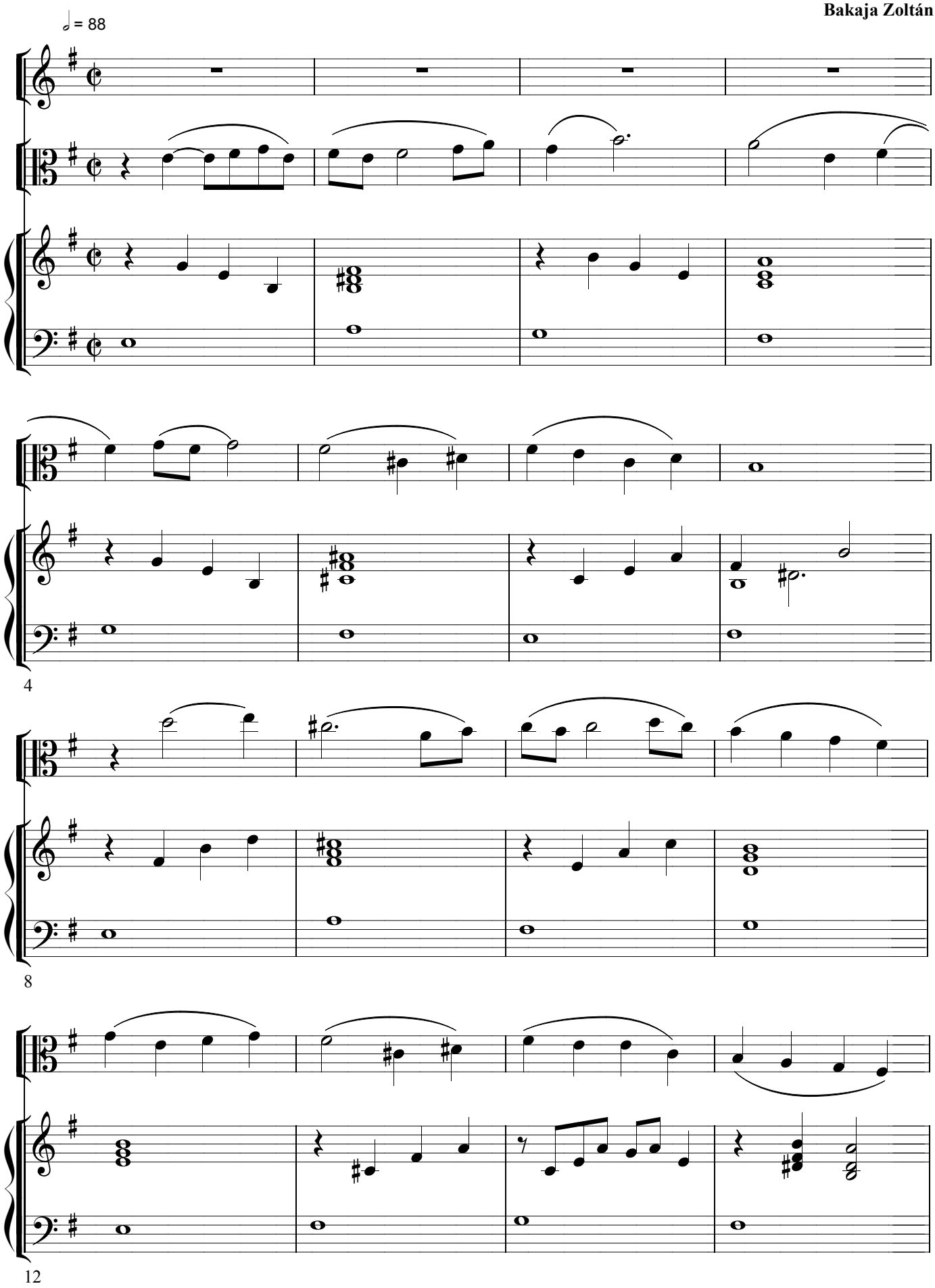
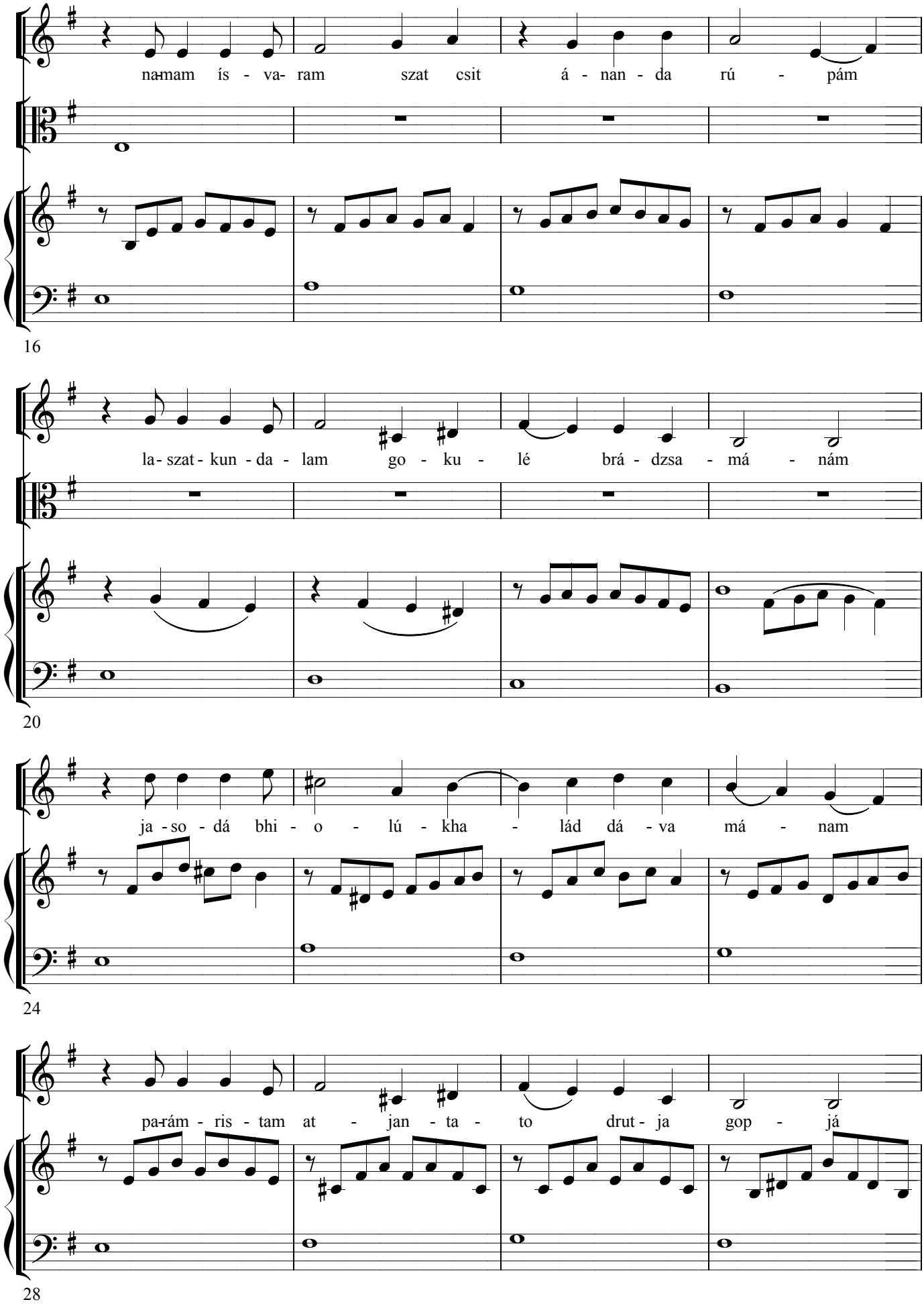
Srí Dámodarástaka

Bakaja Zoltán




na-mam ís - va- ram szat csit á - nan - da rú - pám
16
la- szat - kun - da - lam go - ku - lé brá - dzsa - má - nám
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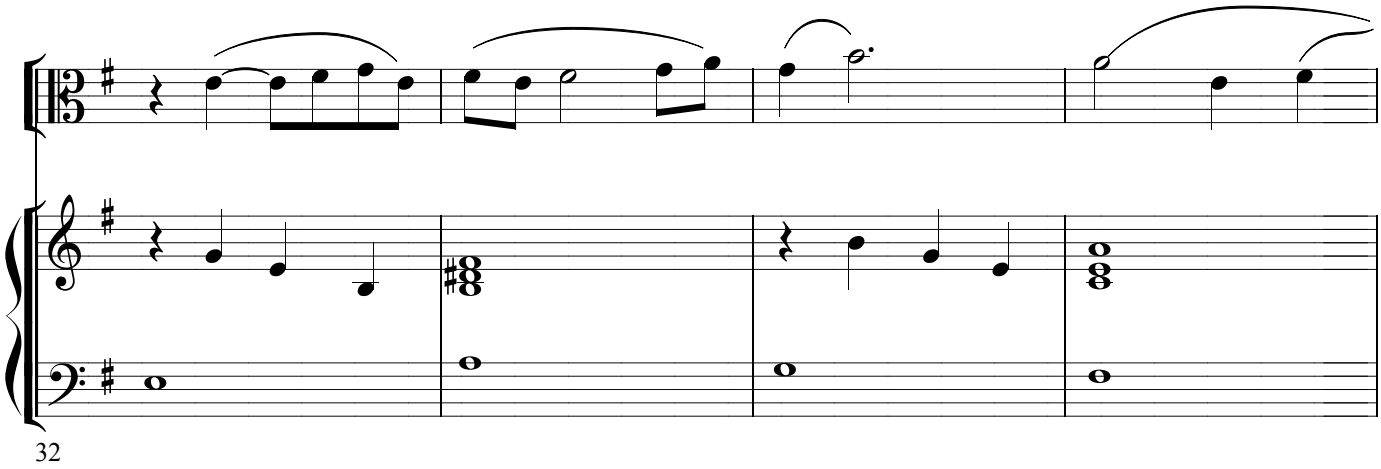
ja - so - dá bhi - o - lú - kha - lád dá - va má - nam
24
pa-rám - ris - tam at - jan - ta - to drut - ja gop - já
28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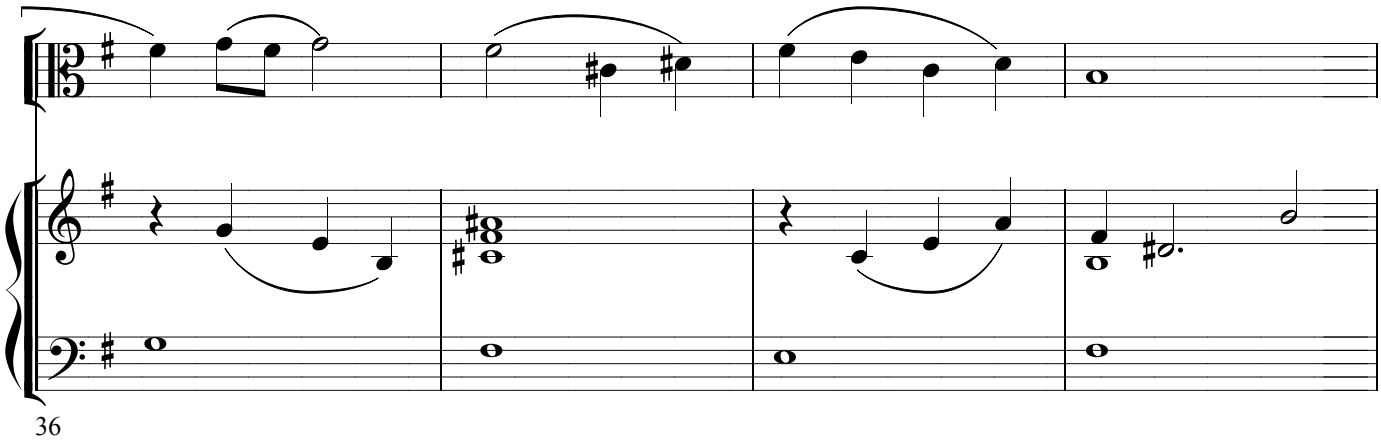
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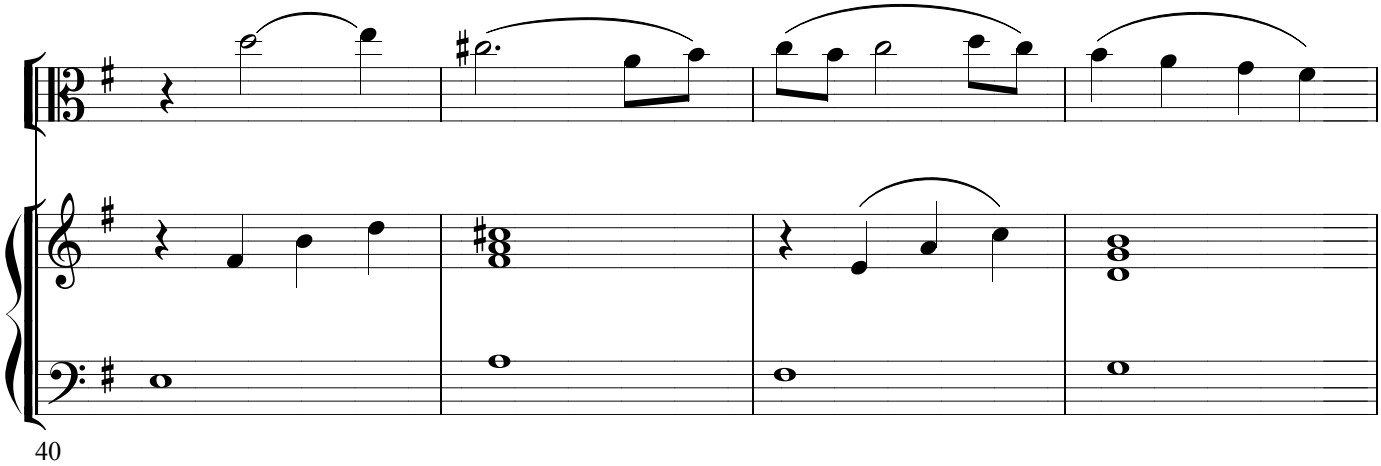
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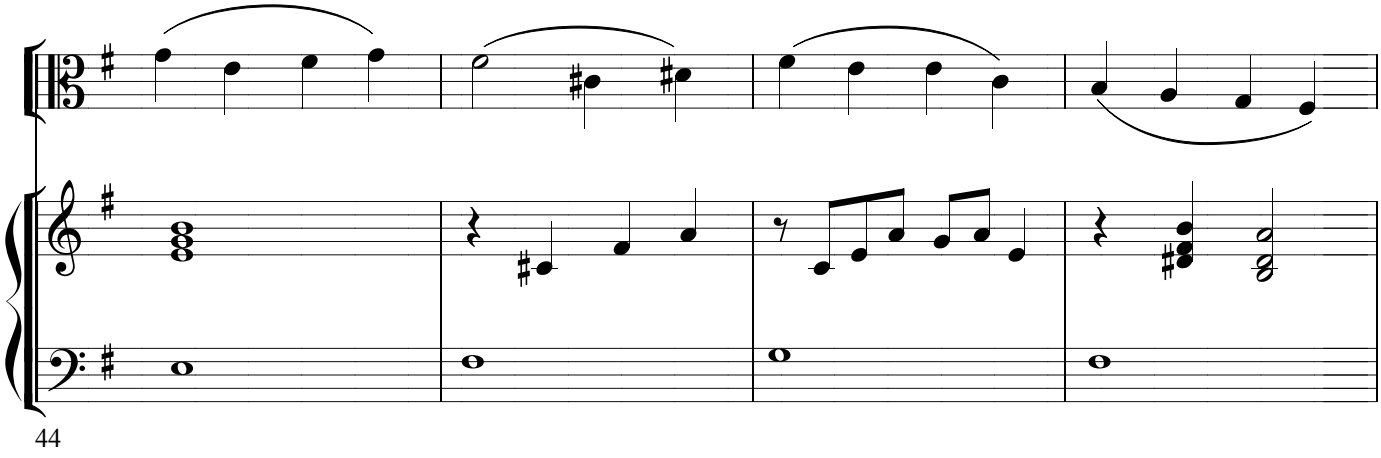
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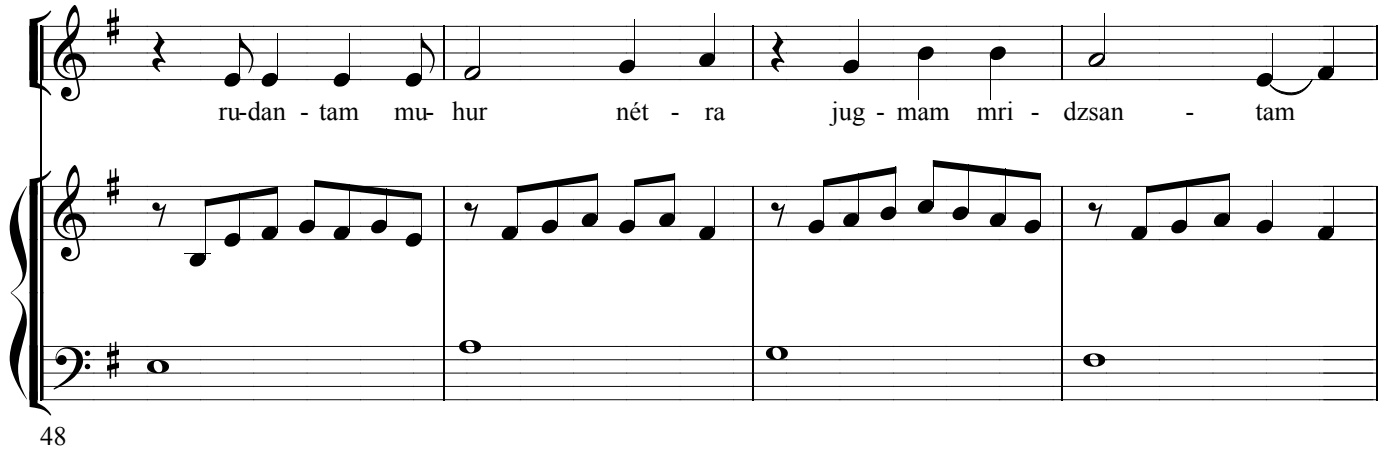
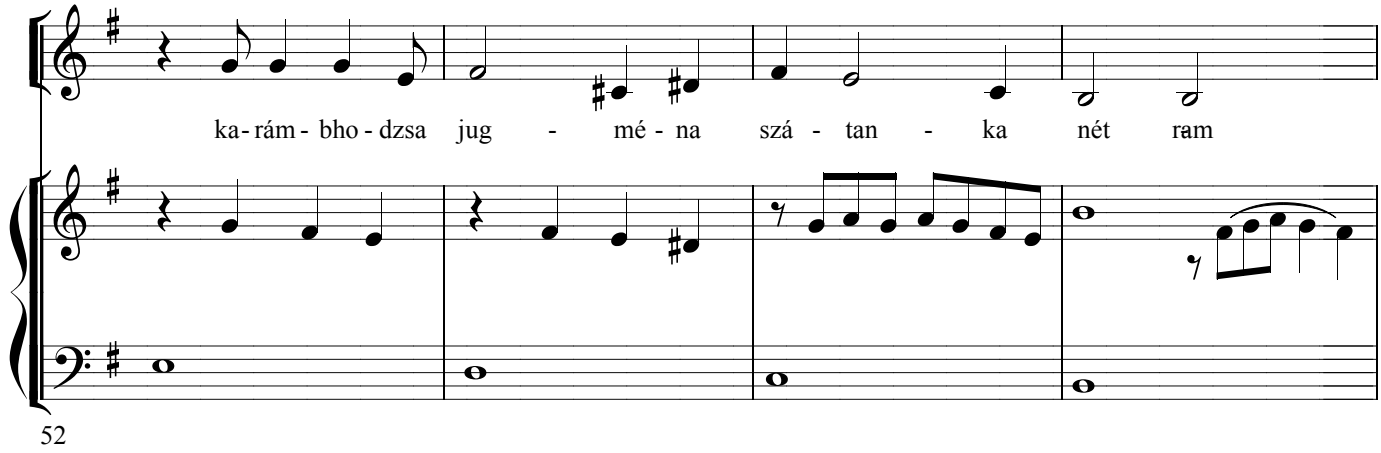
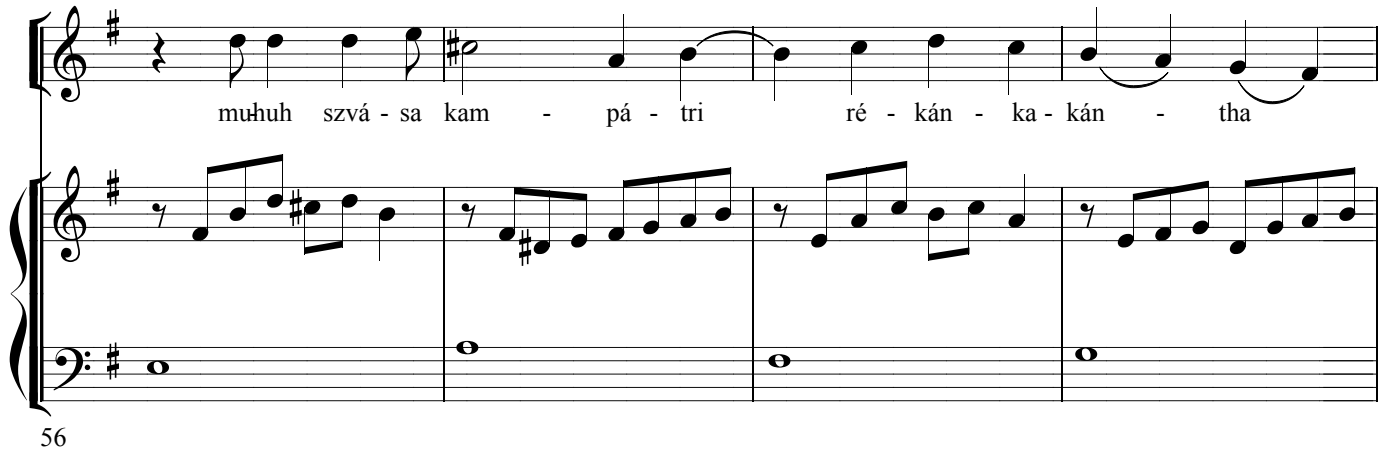

ru-dan - tam mu- hur nét - ra jug - mam mri - dzsan - tam

48


ka-rám - bho - dzsa jug - mé - na szá - tan - ka nét ram

52


mu-huh szvá - sa kam - pá - tri ré - kán - ka - kán - tha

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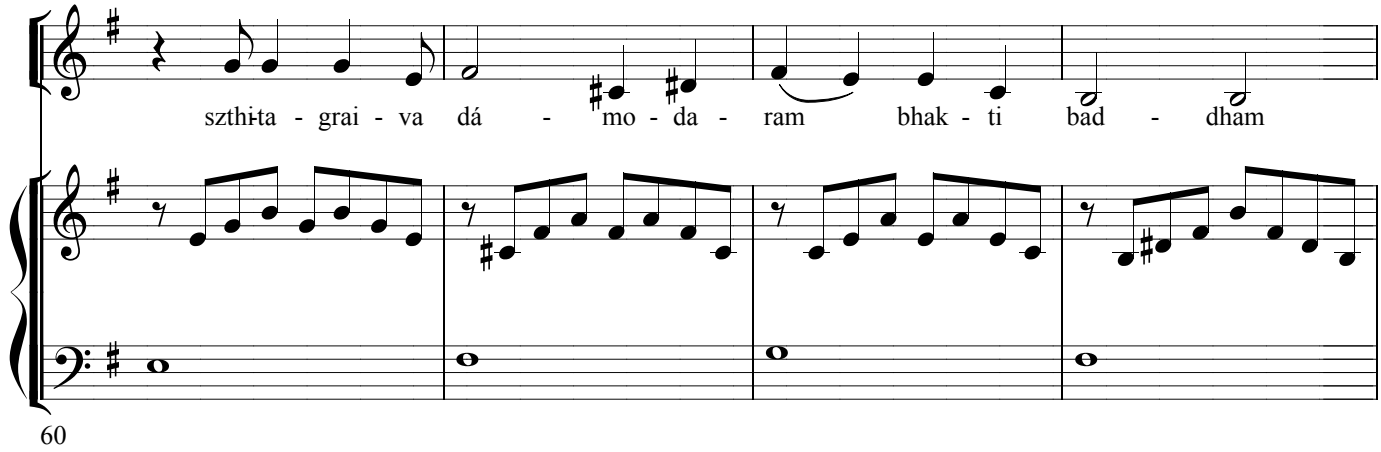
szthi-ta - grai - va dá - mo - da - ram bhak - ti bad - dham

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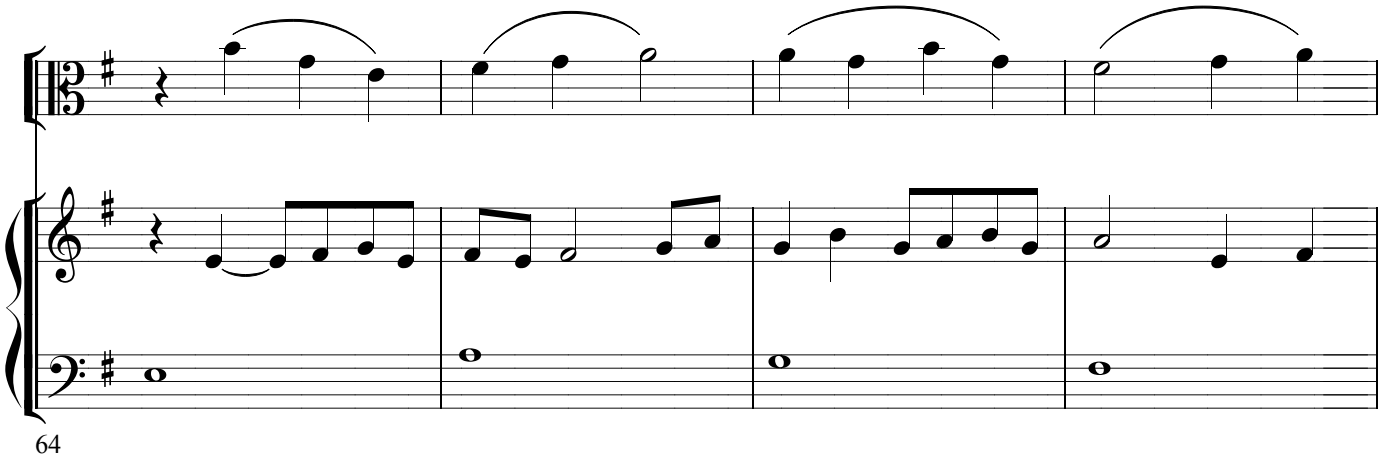
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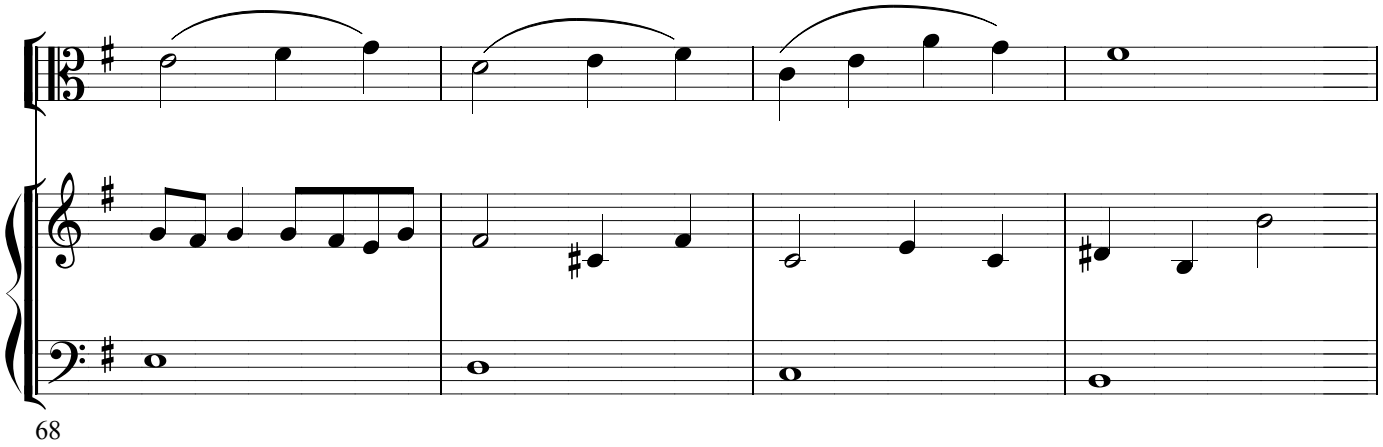
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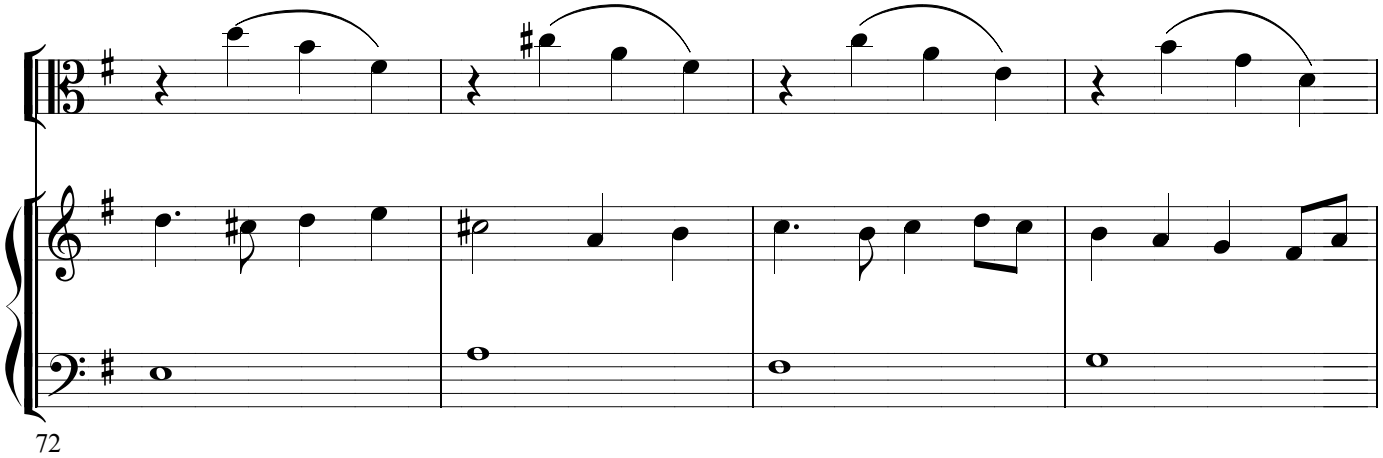
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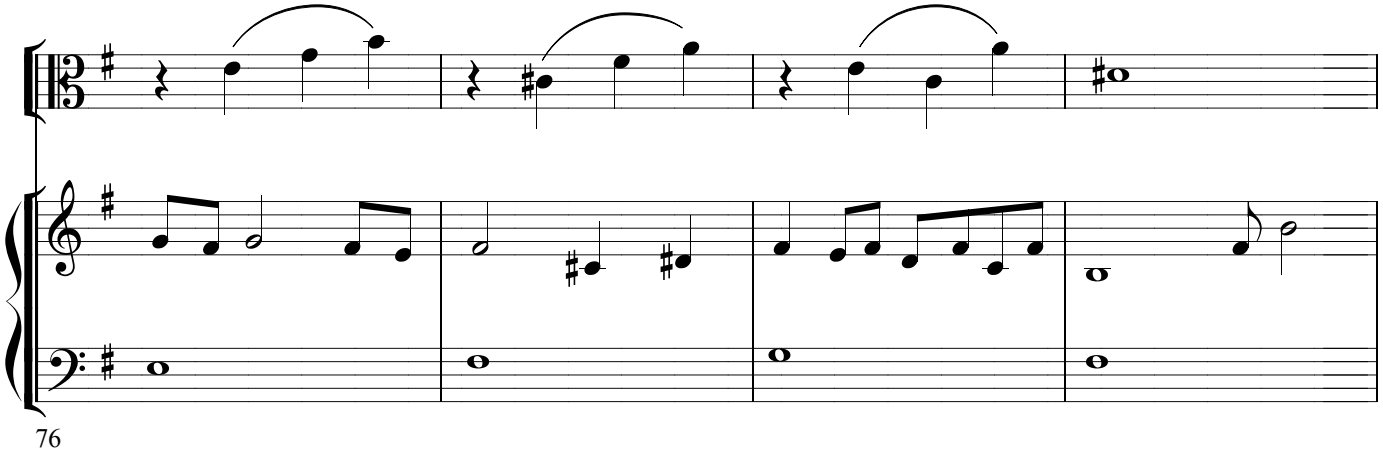
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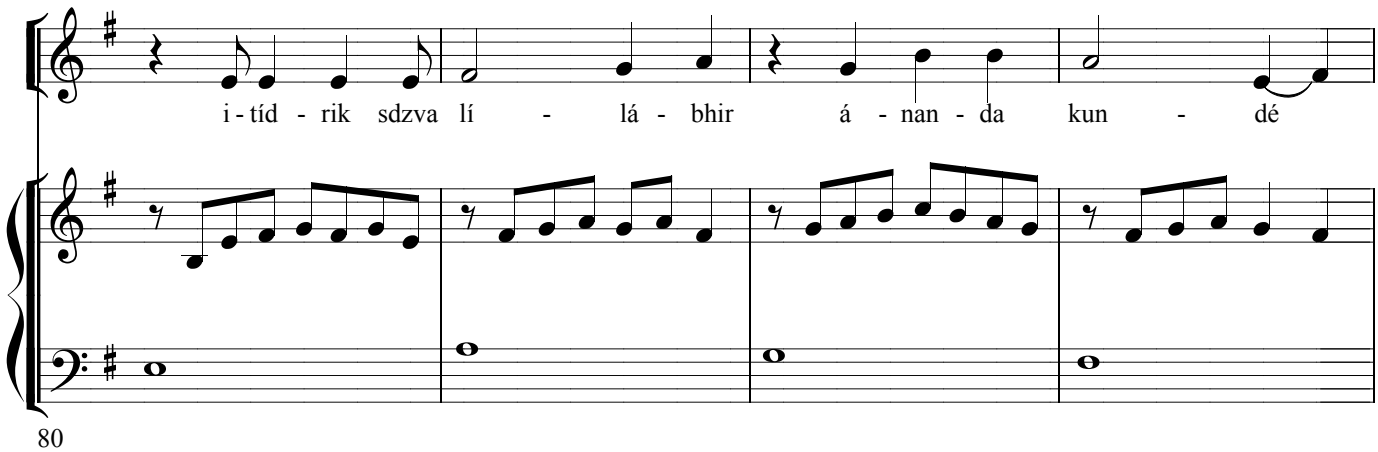
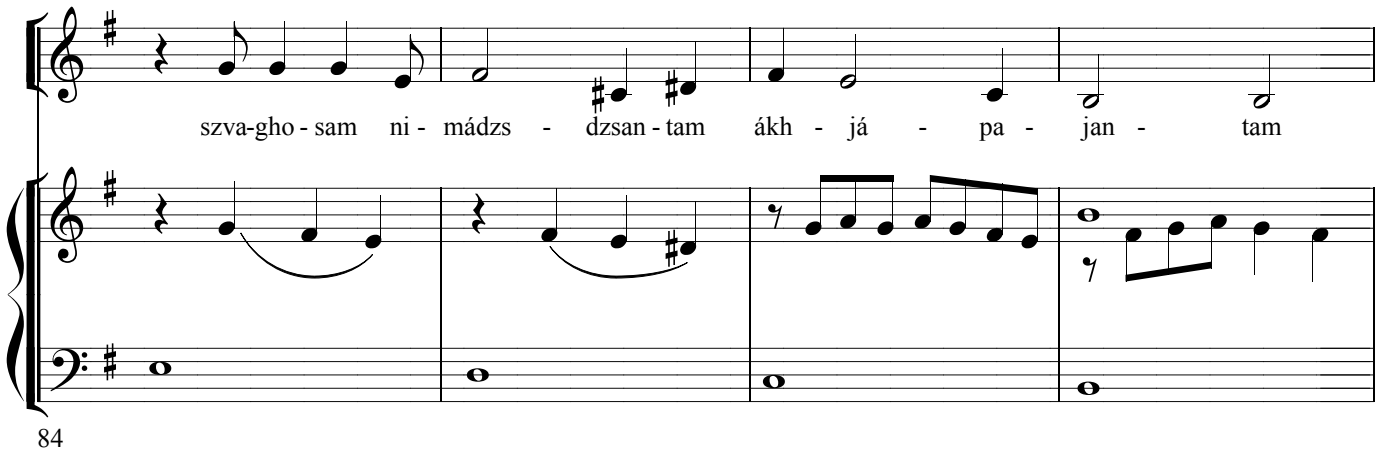

i - tíd - rik sdzva lí - lá - bhir á - nan - da kun - dé

80


szva-gho - sam ni - mádzs - dzsan - tam ákh - já - pa - jan - tam

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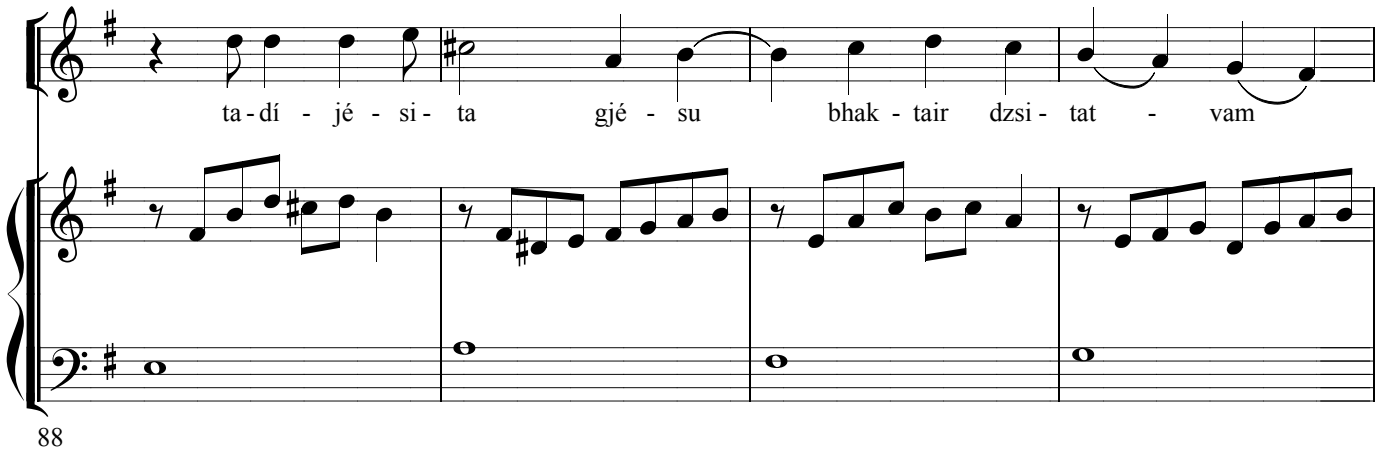
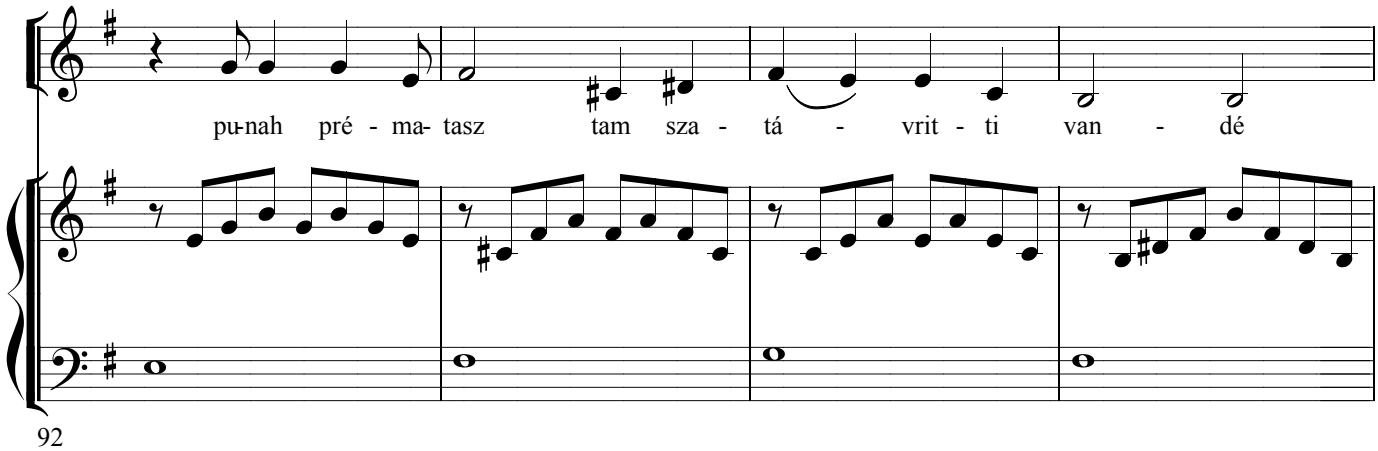
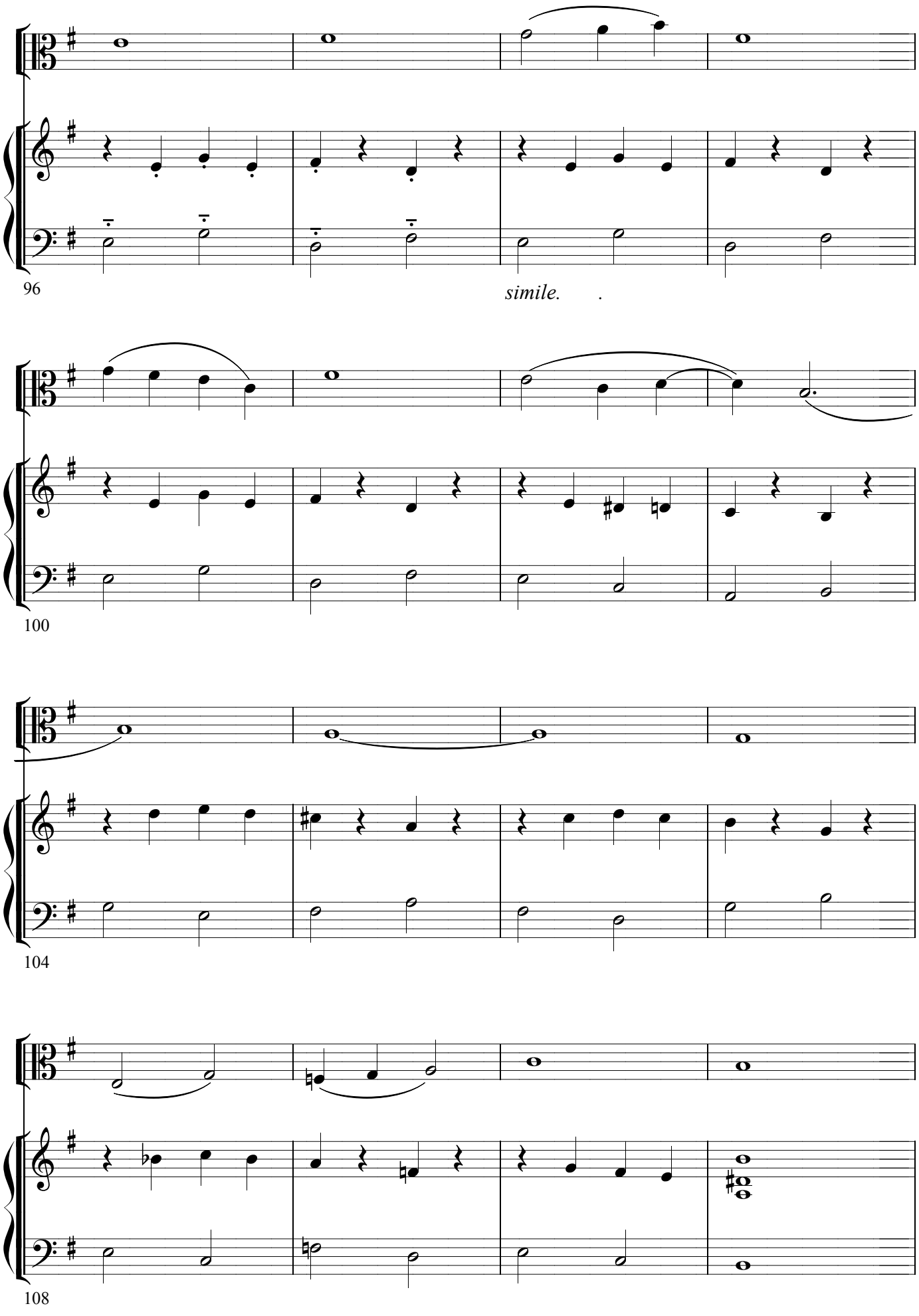

ta - dí - jé - si - ta gjé - su bhak - tair dzsi - tat - vam

88


pu-nah pré - ma- tasz tam sza - tá - vrit - ti van - dé

92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simile.
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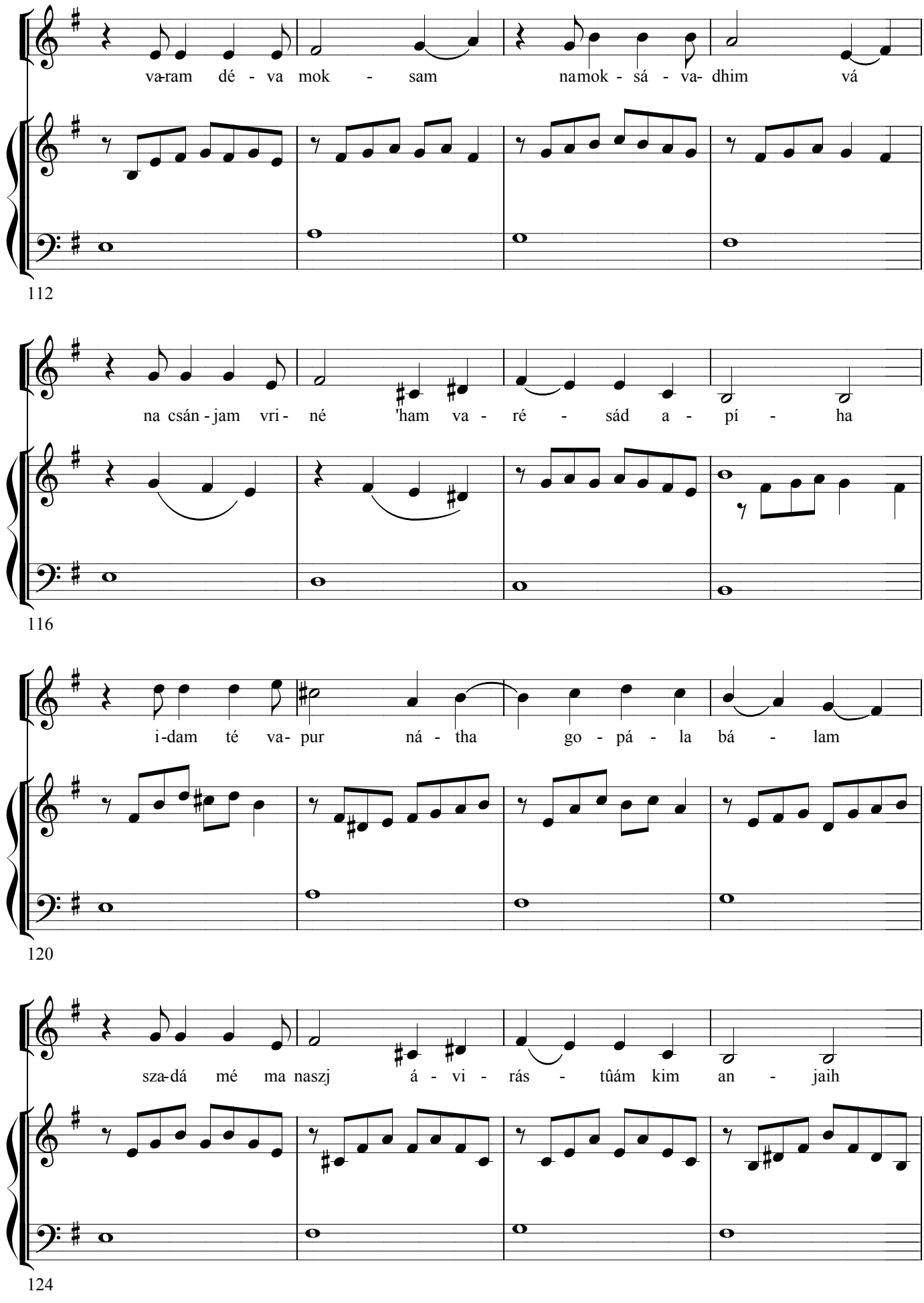
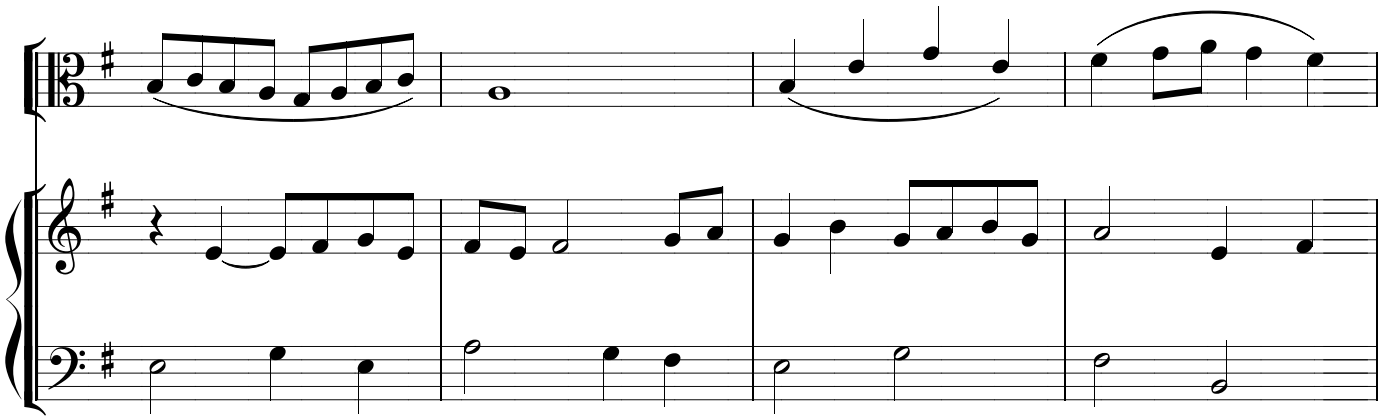
104
108


va-ram dé - va mok - sam namok - sá - va- dhim vá
112
na csán - jam vri - né 'ham va - ré - sád a - pí - ha
116
i-dam té va- pur ná - tha go - pá - la bá - lam
120
sza-dá mé ma naszj á - vi - rás - tûám kim an - jaih
124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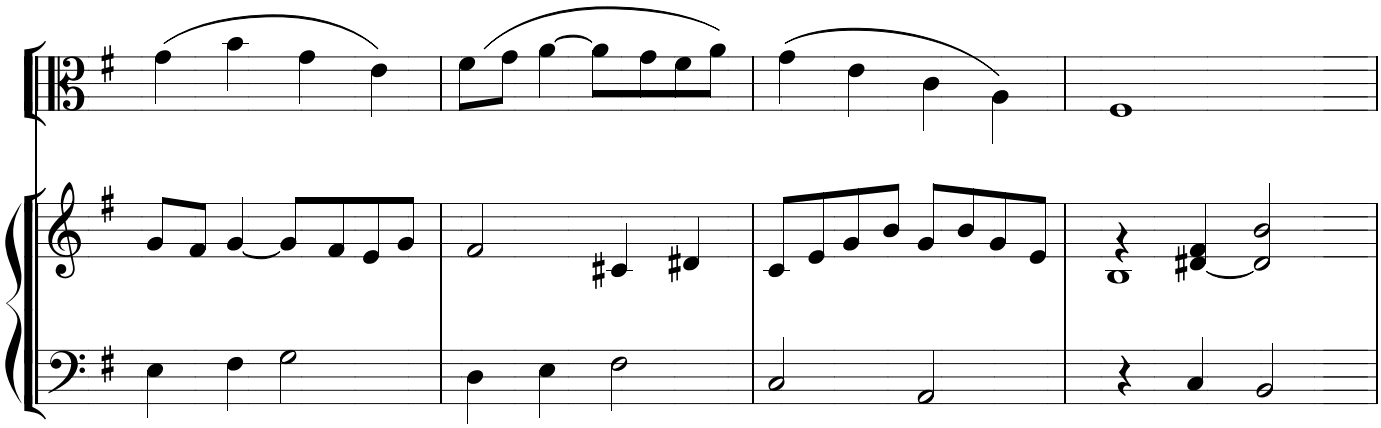
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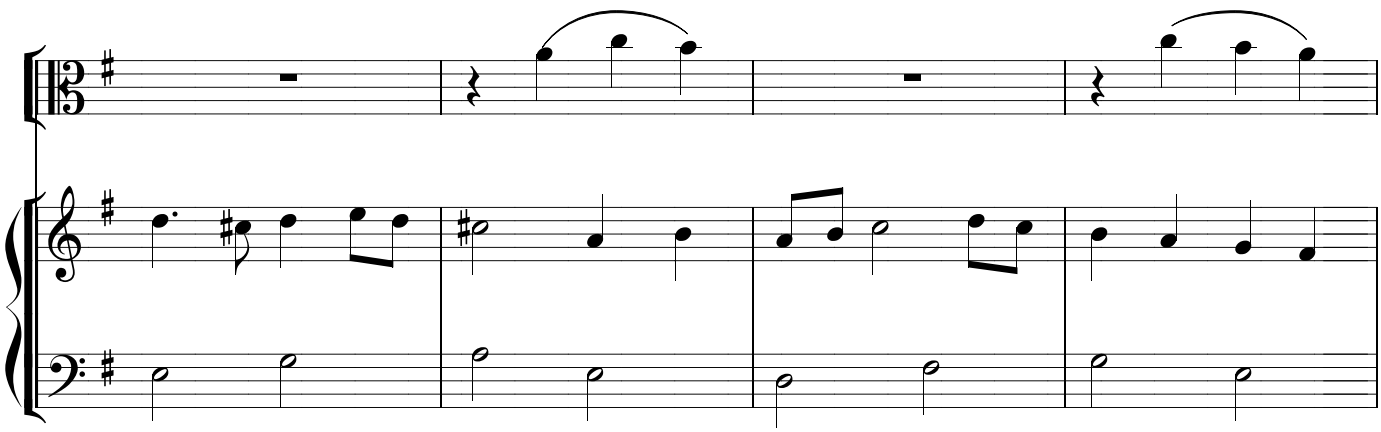
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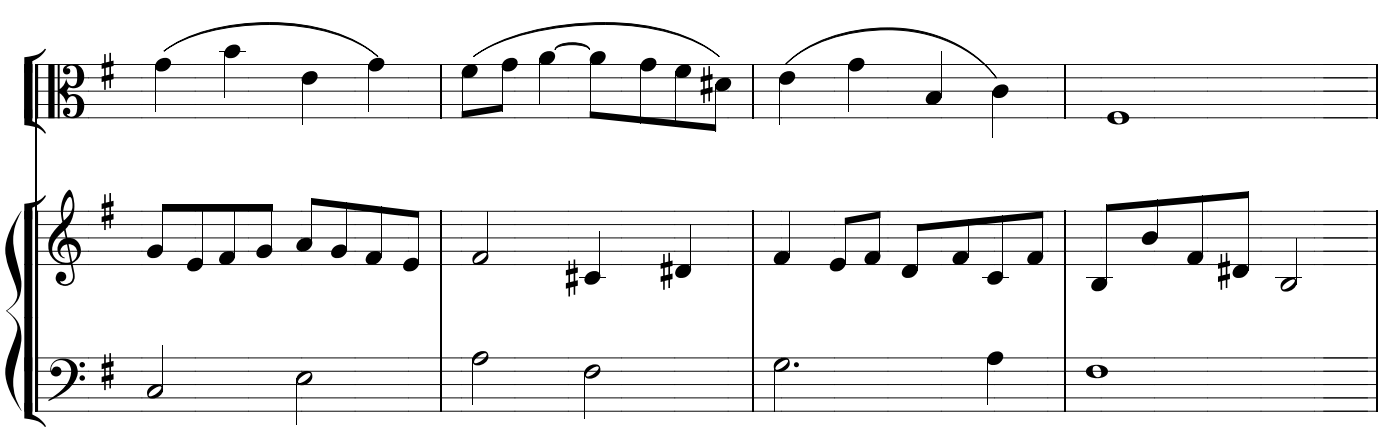
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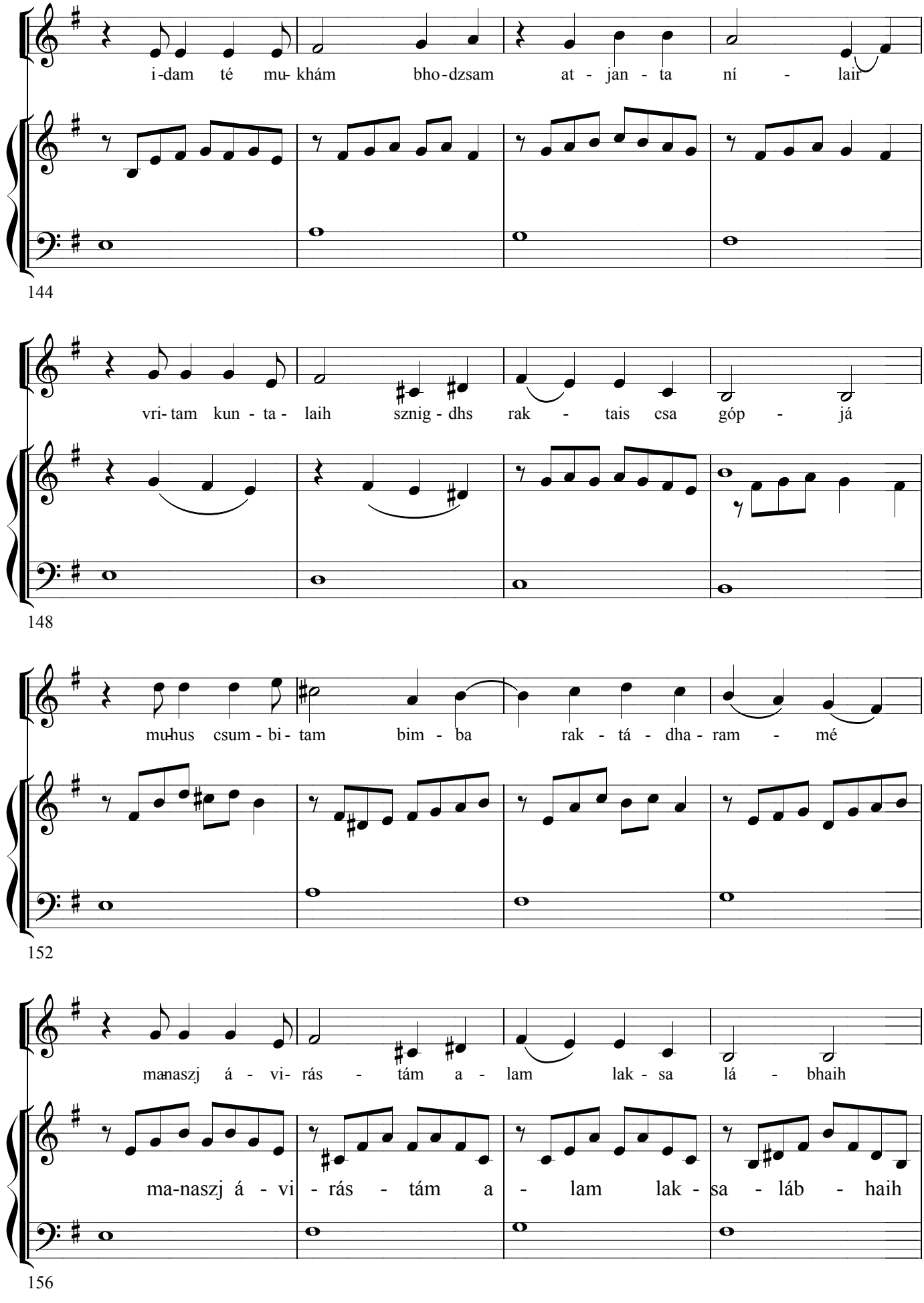
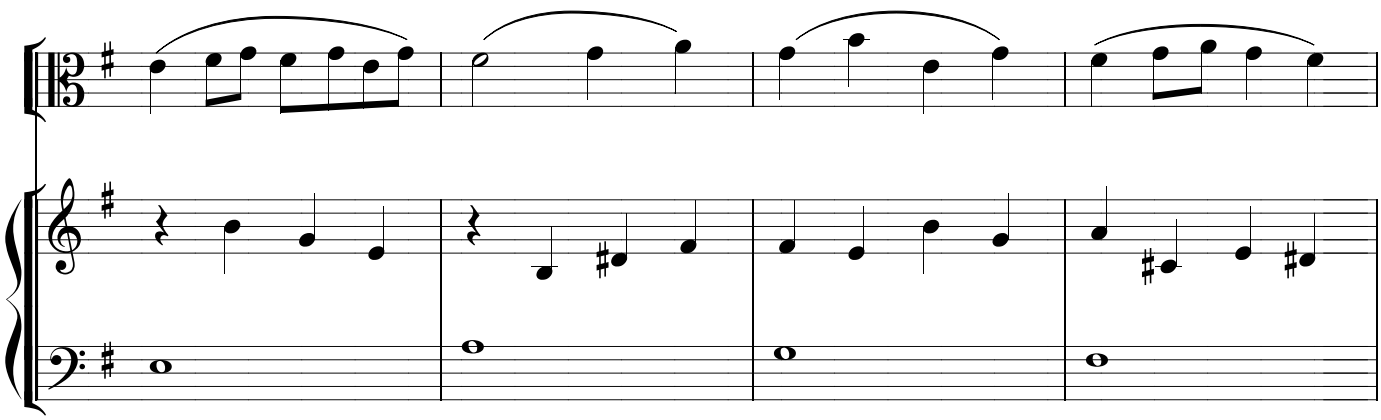

i-dam té mu-khám bho-dzsam at - jan - ta ní - lair
144
vri-tam kun - ta - laih sznig - dhs rak - tais csa góp - já
148
mu-hus csum - bi - tam bim - ba rak - tá - dha - ram - mé
152
ma-naszj á - vi- rás - tám a - lam lak - sa lá - bhaih
ma-naszj á - vi - rás - tám a - lam lak - sa - láb - haih
156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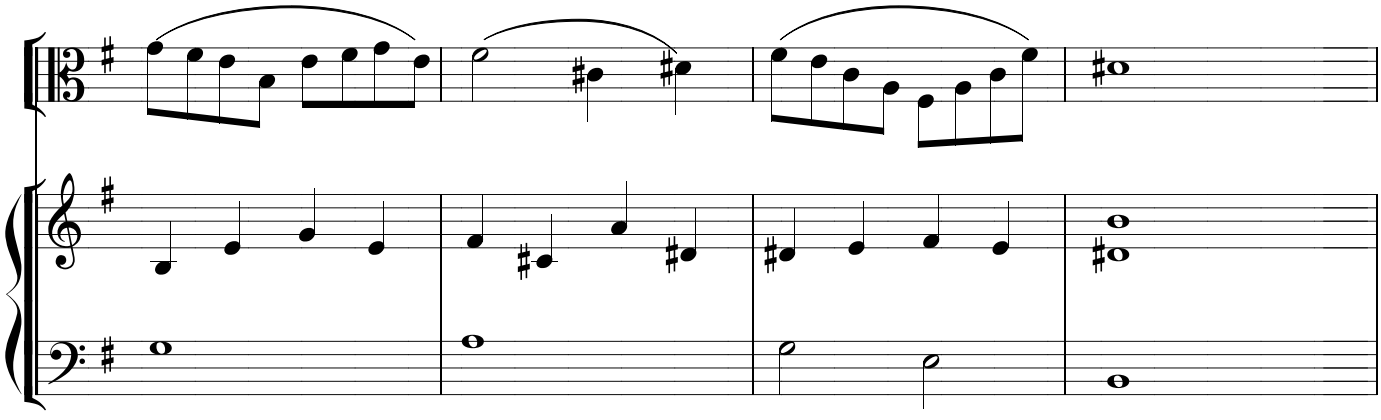
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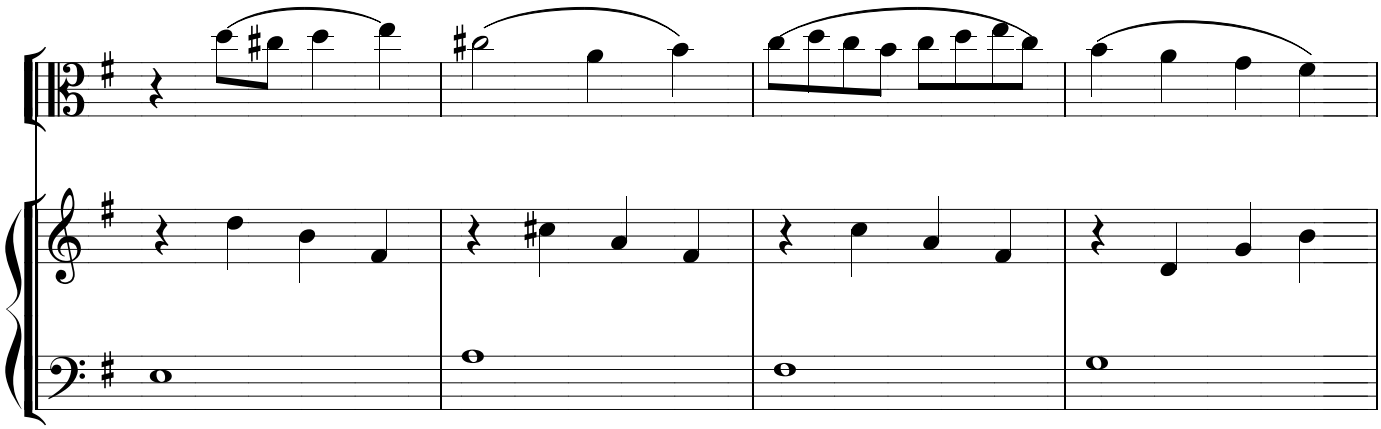
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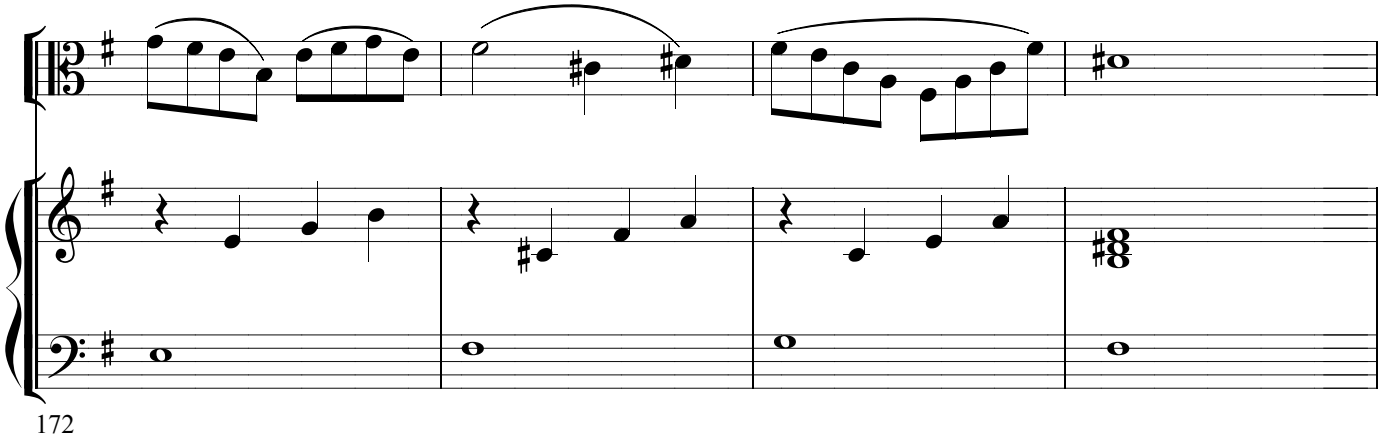
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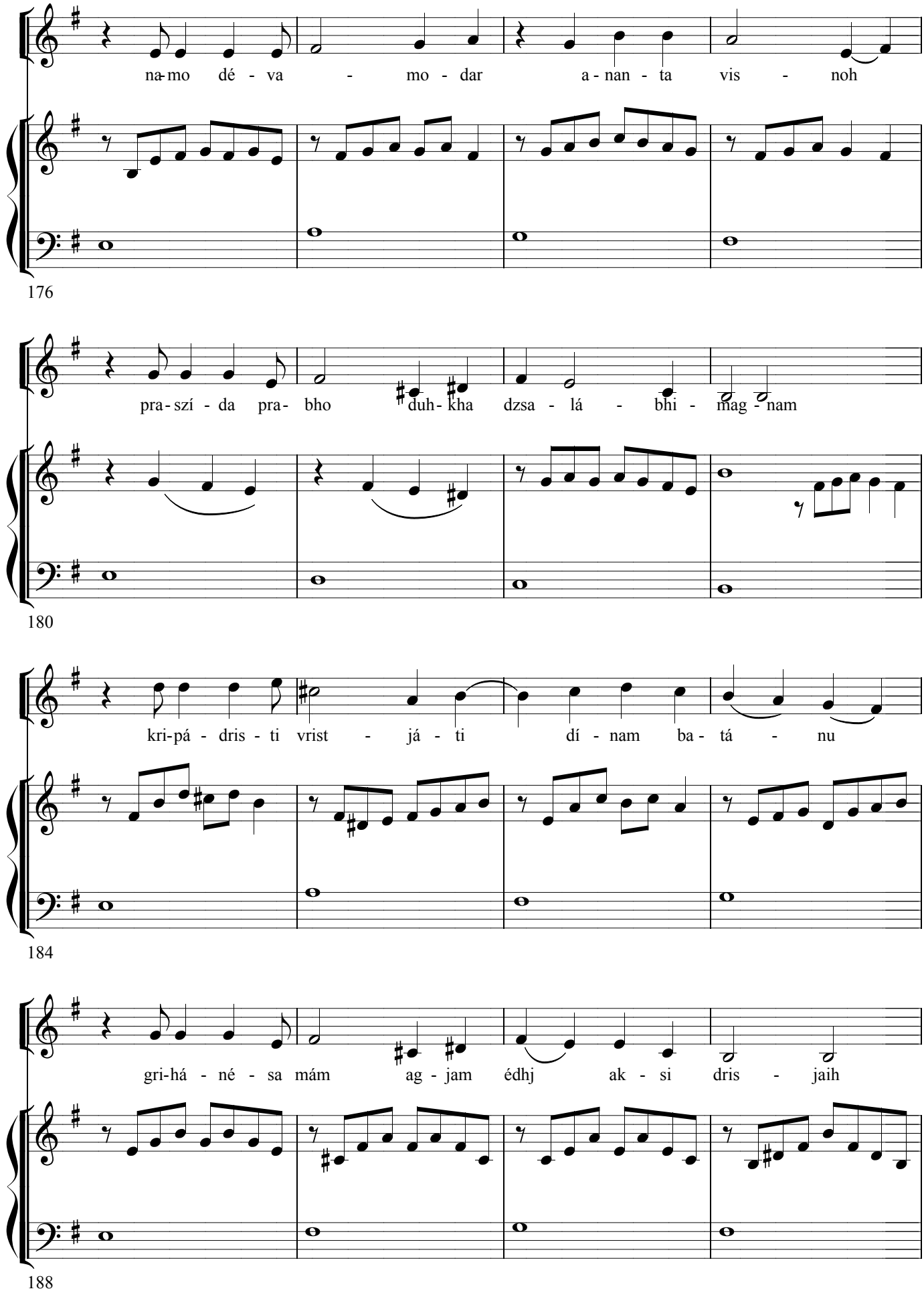
na-mo dé - va - mo - dar a - nan - ta vis - noh
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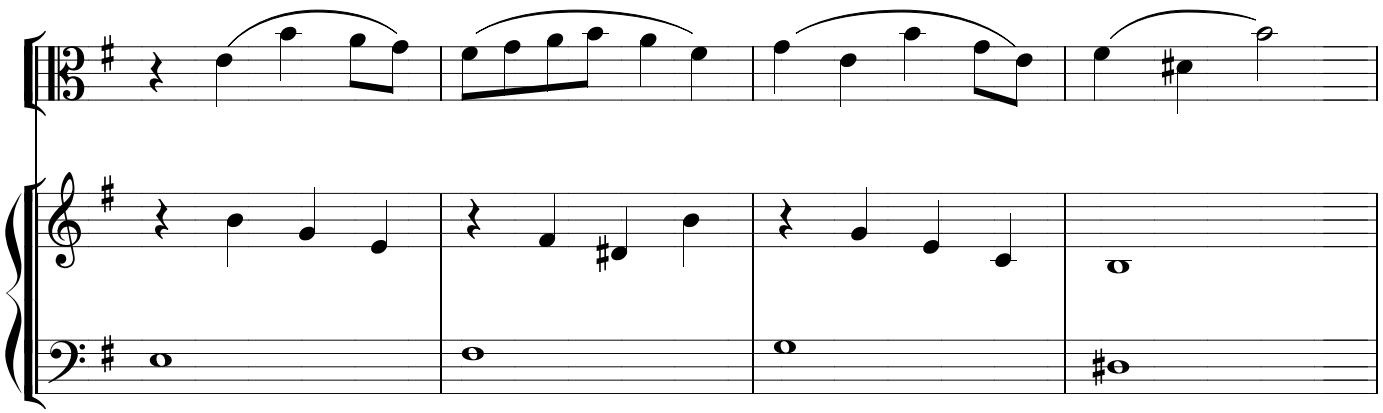
pra - szí - da pra - bho duh - kha dzsa - lá - bhi - mag - nam
180
kri-pá - dris - ti vrist - já - ti dí - nam ba - tá - nu
184
gri-há - né - sa mám ag - jam édhj ak - si dris - jaih
188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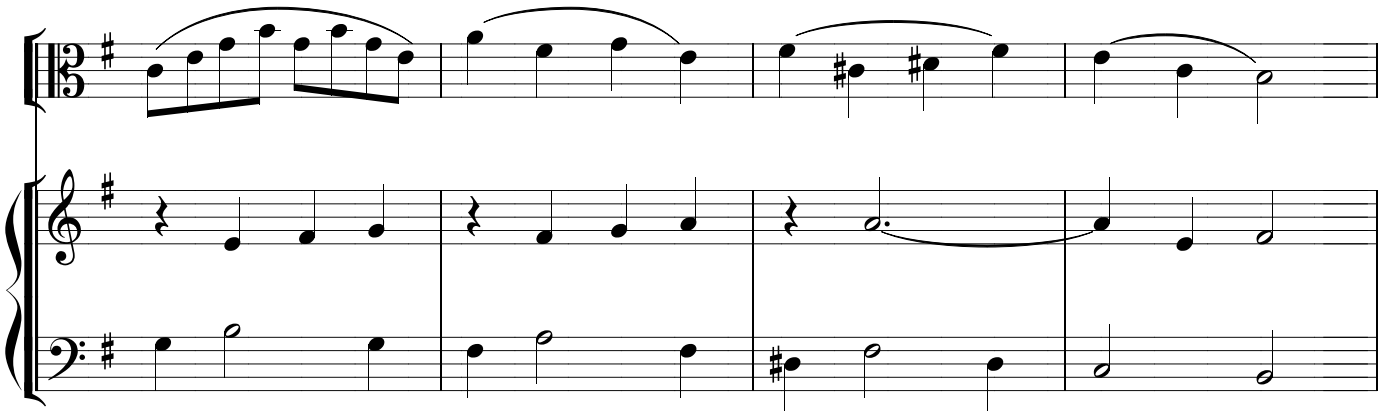
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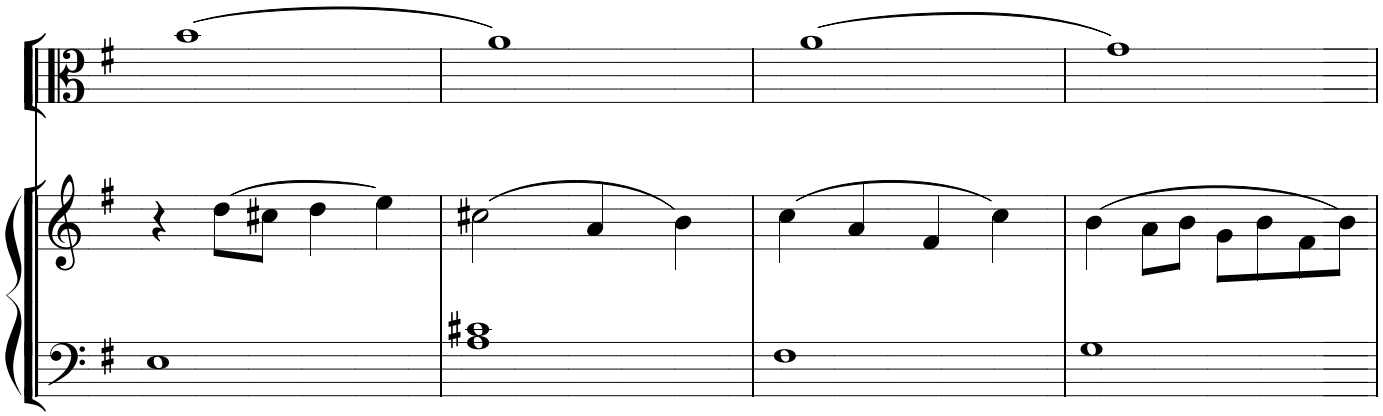
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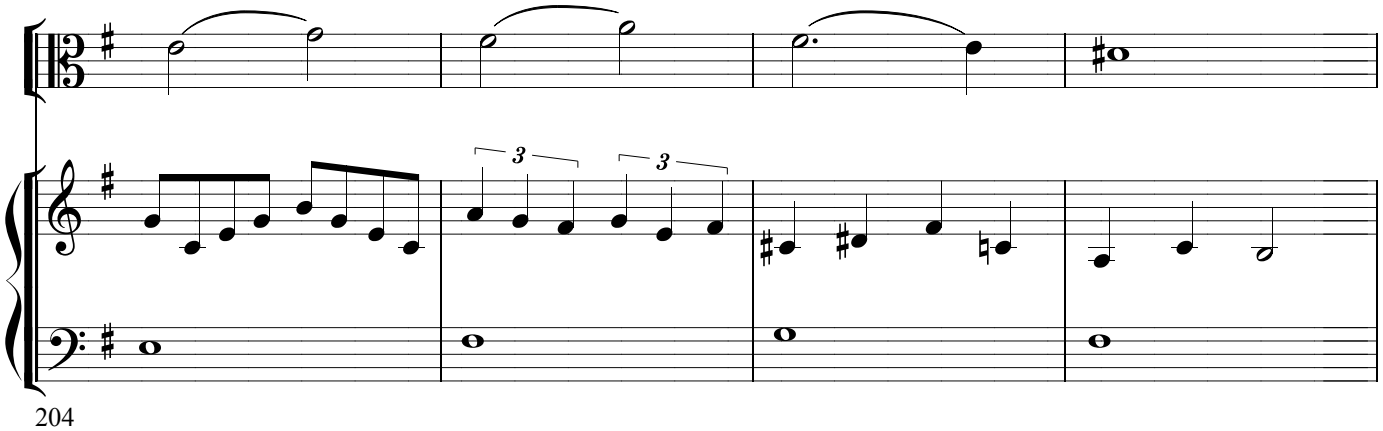
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3
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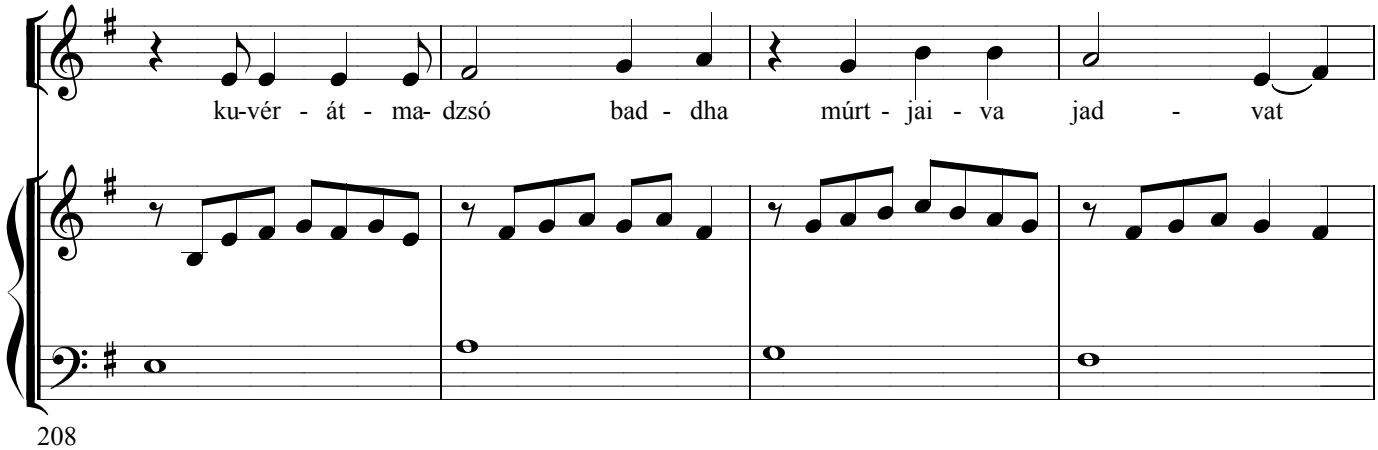

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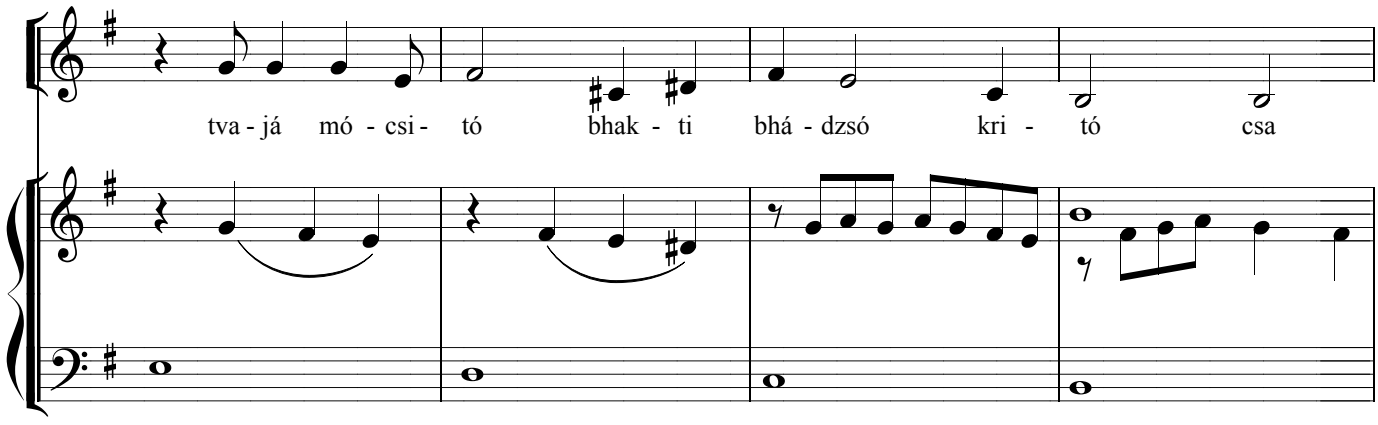

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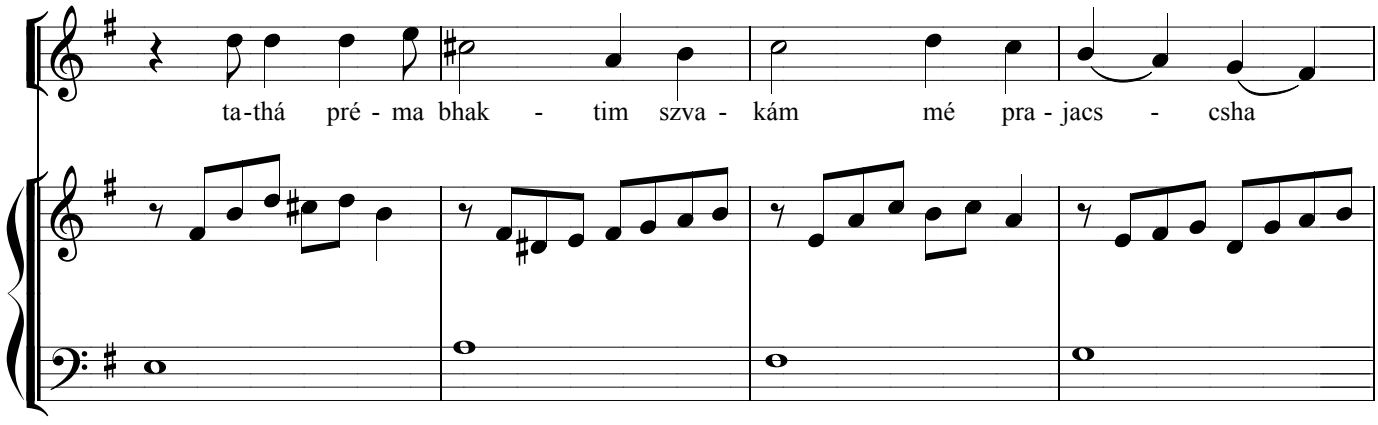

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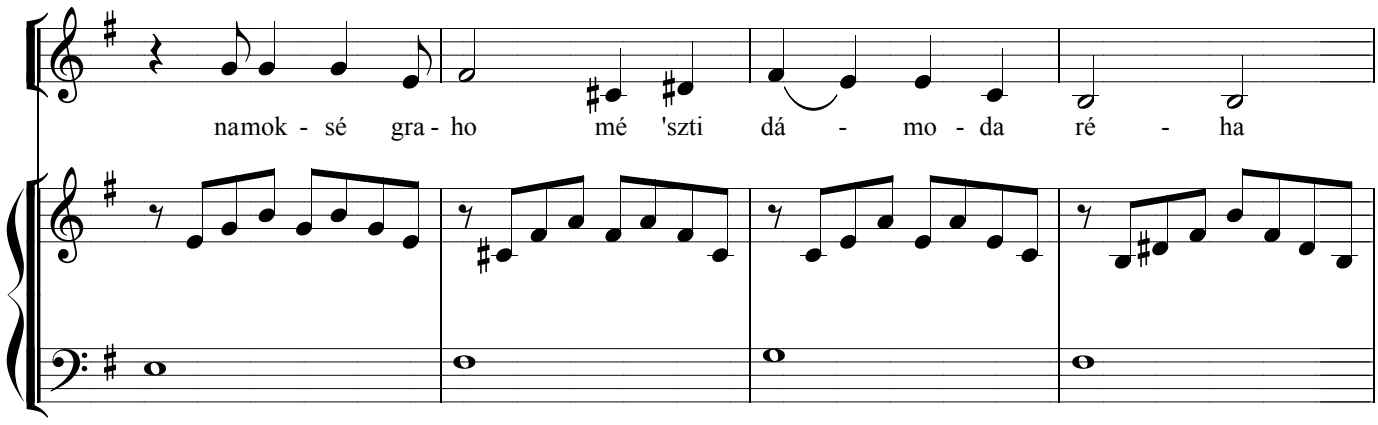

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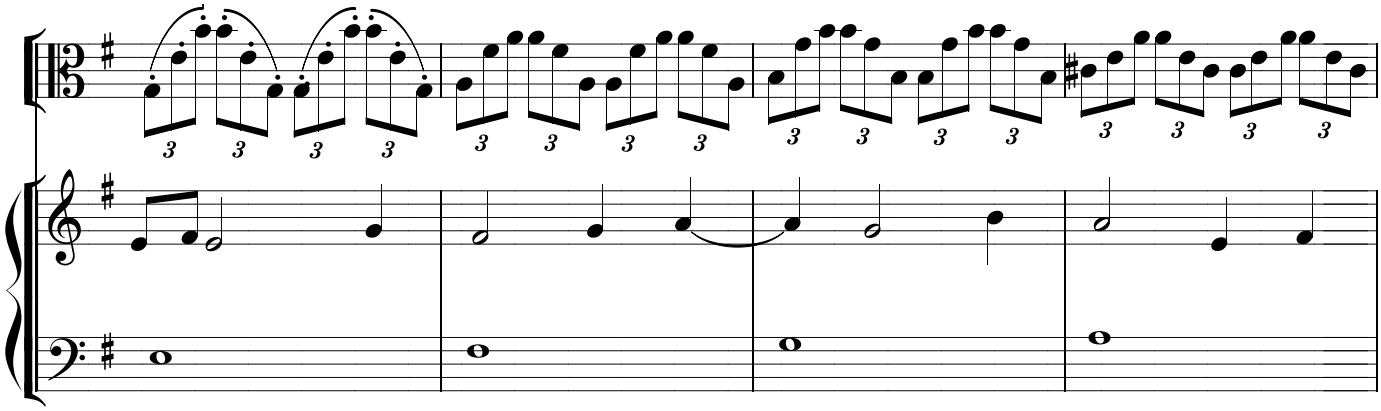
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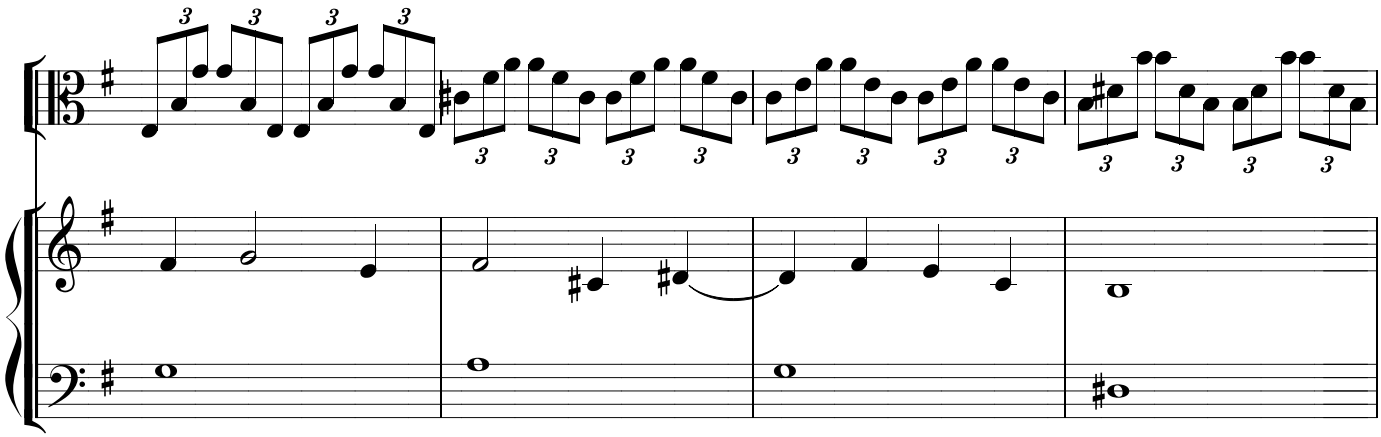
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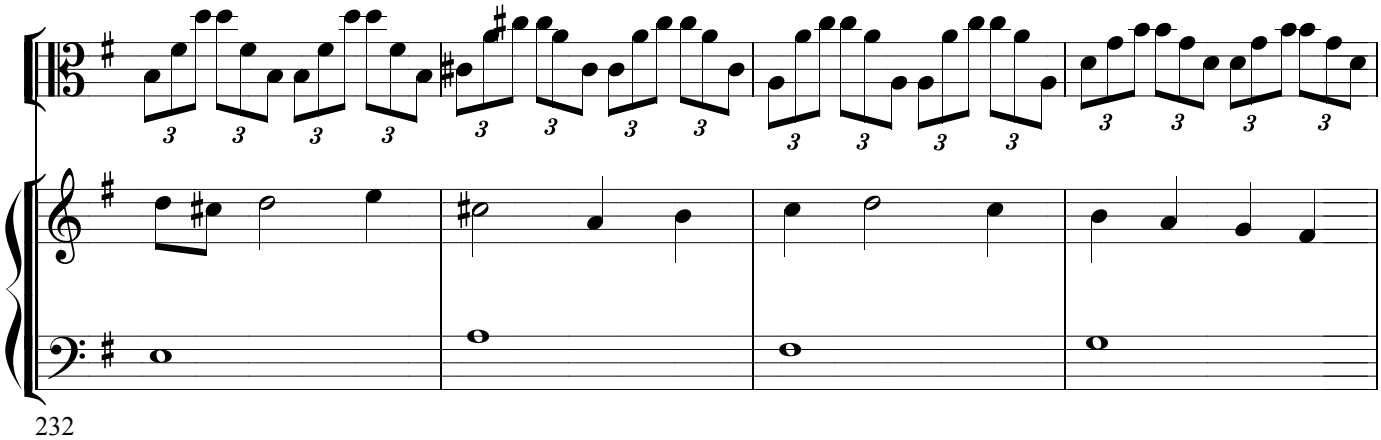
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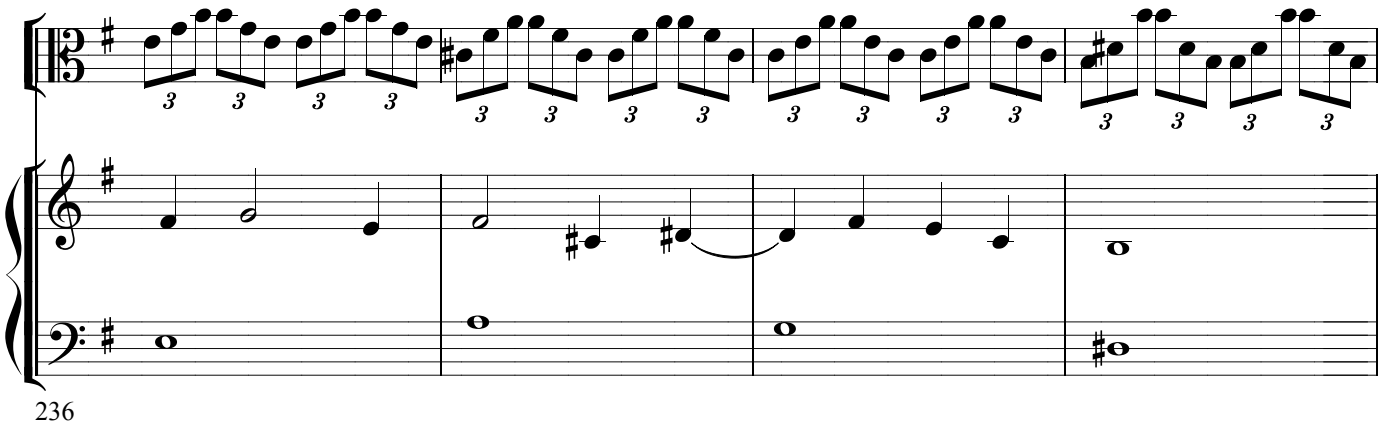
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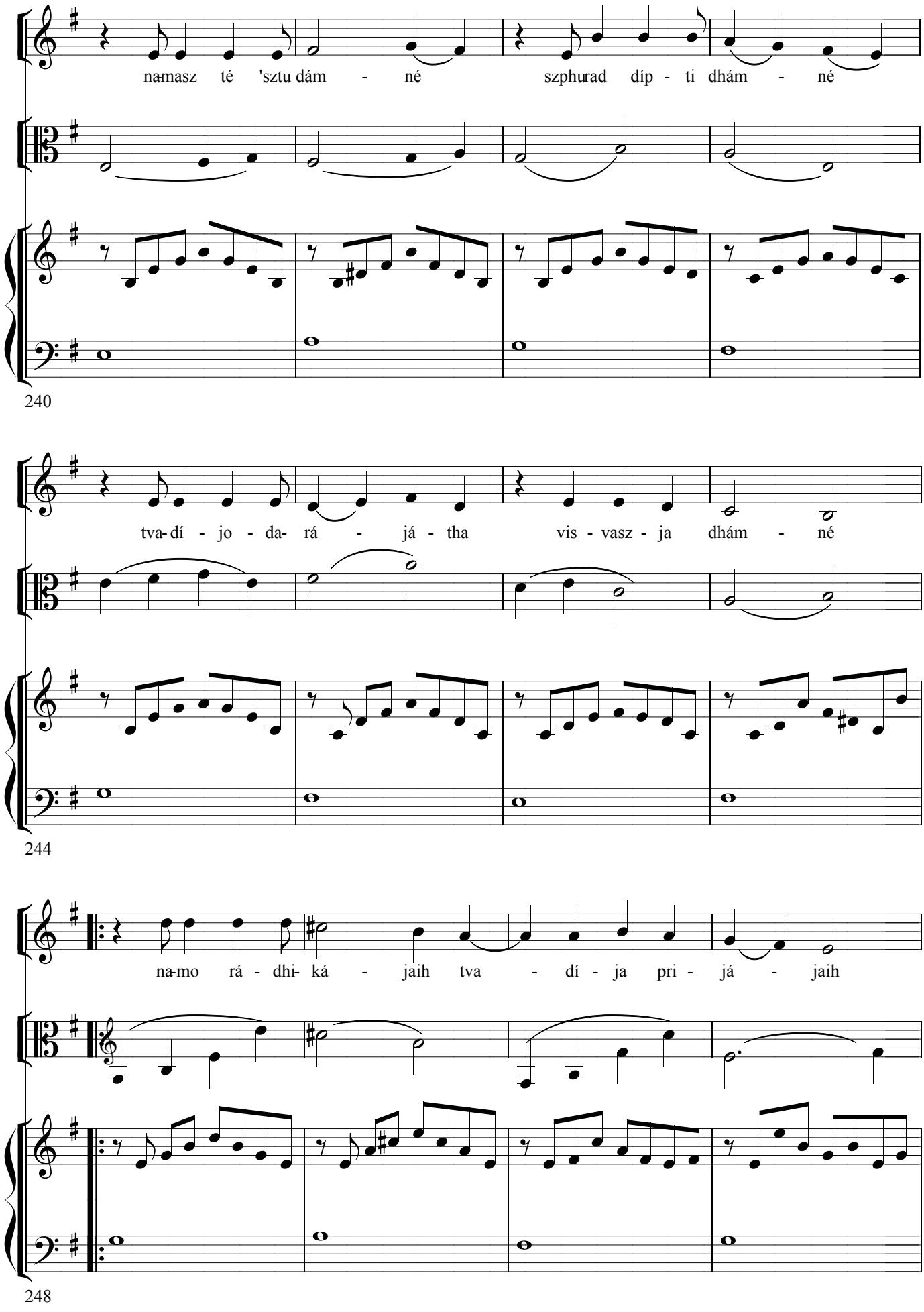
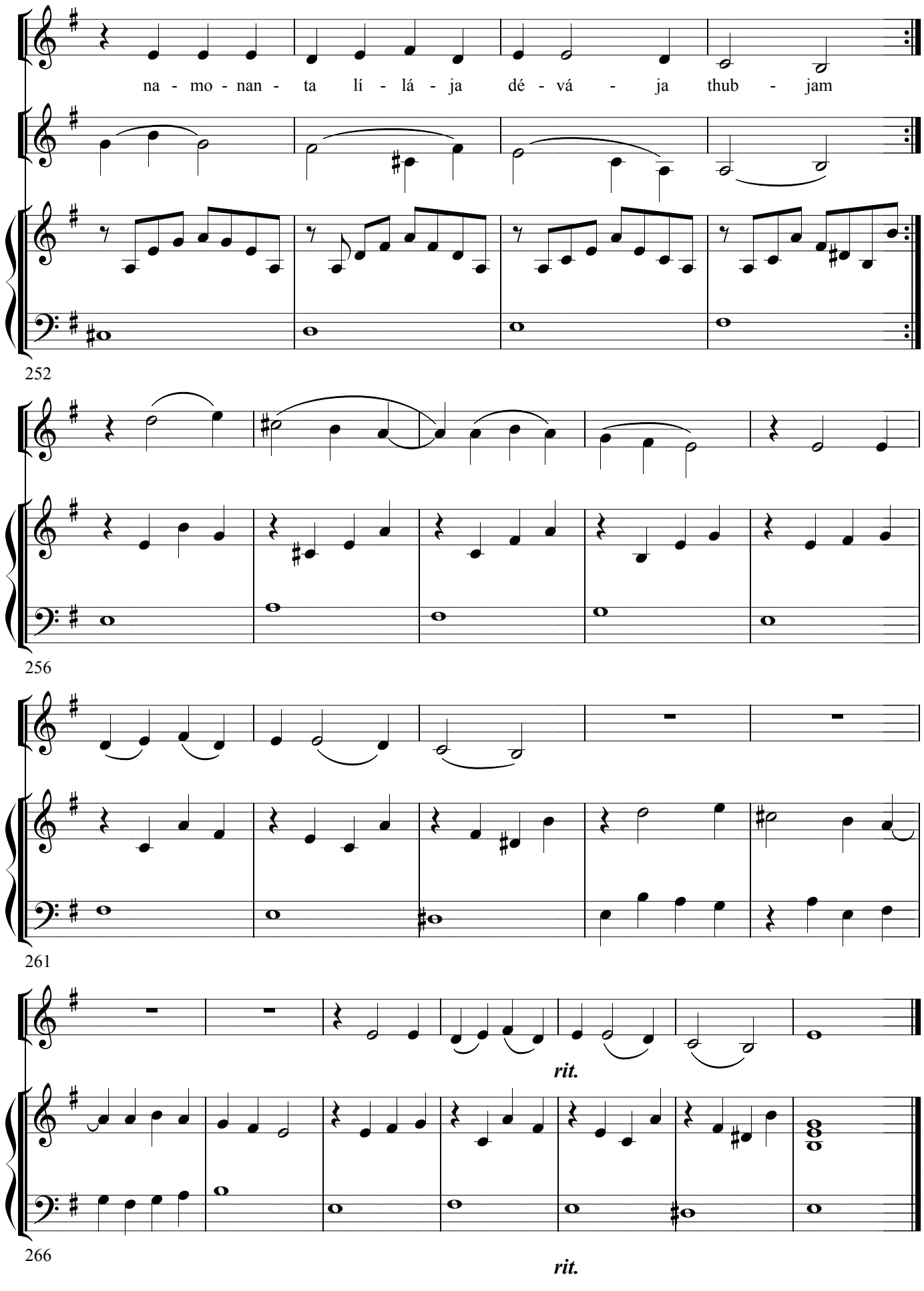
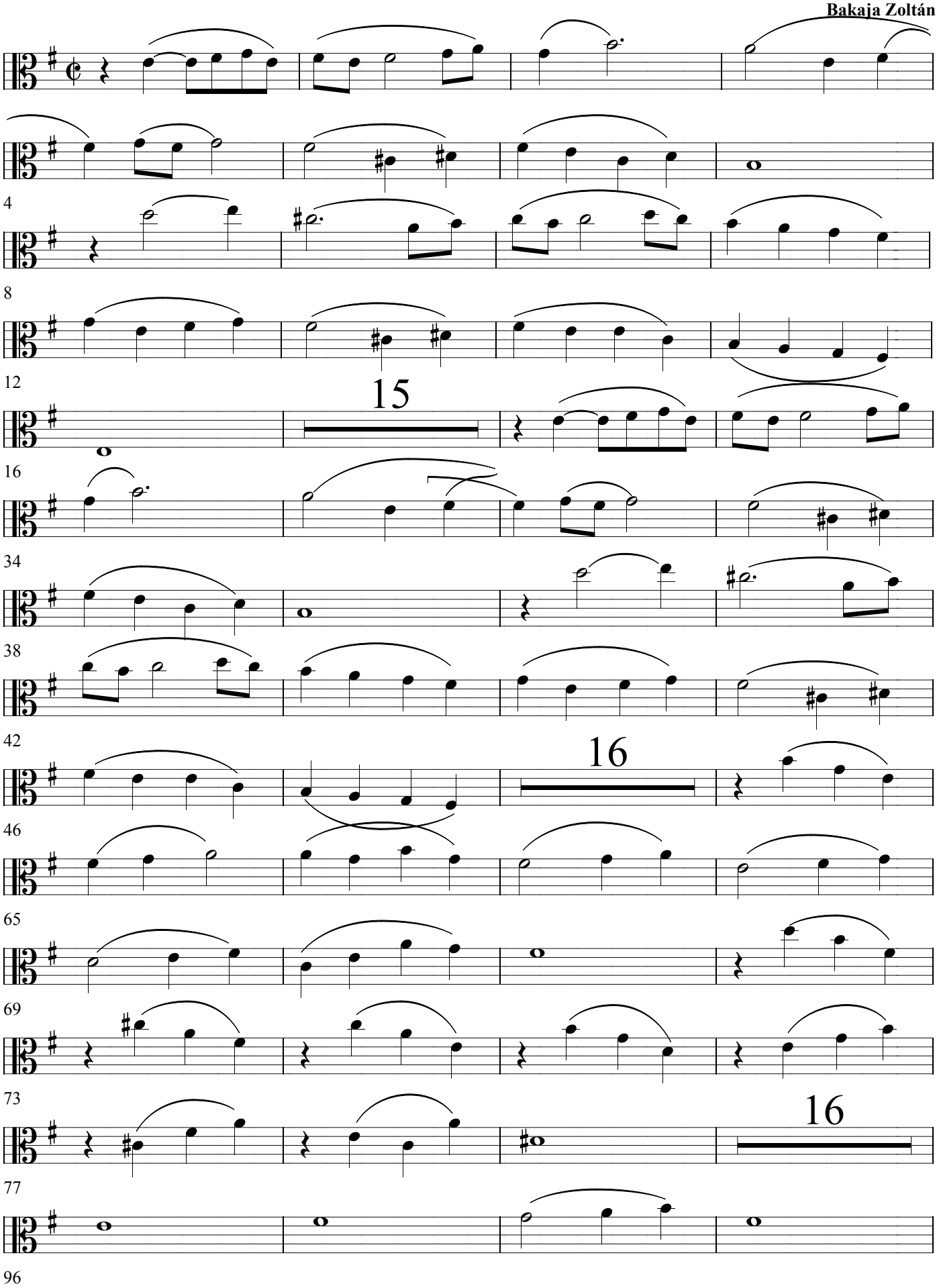
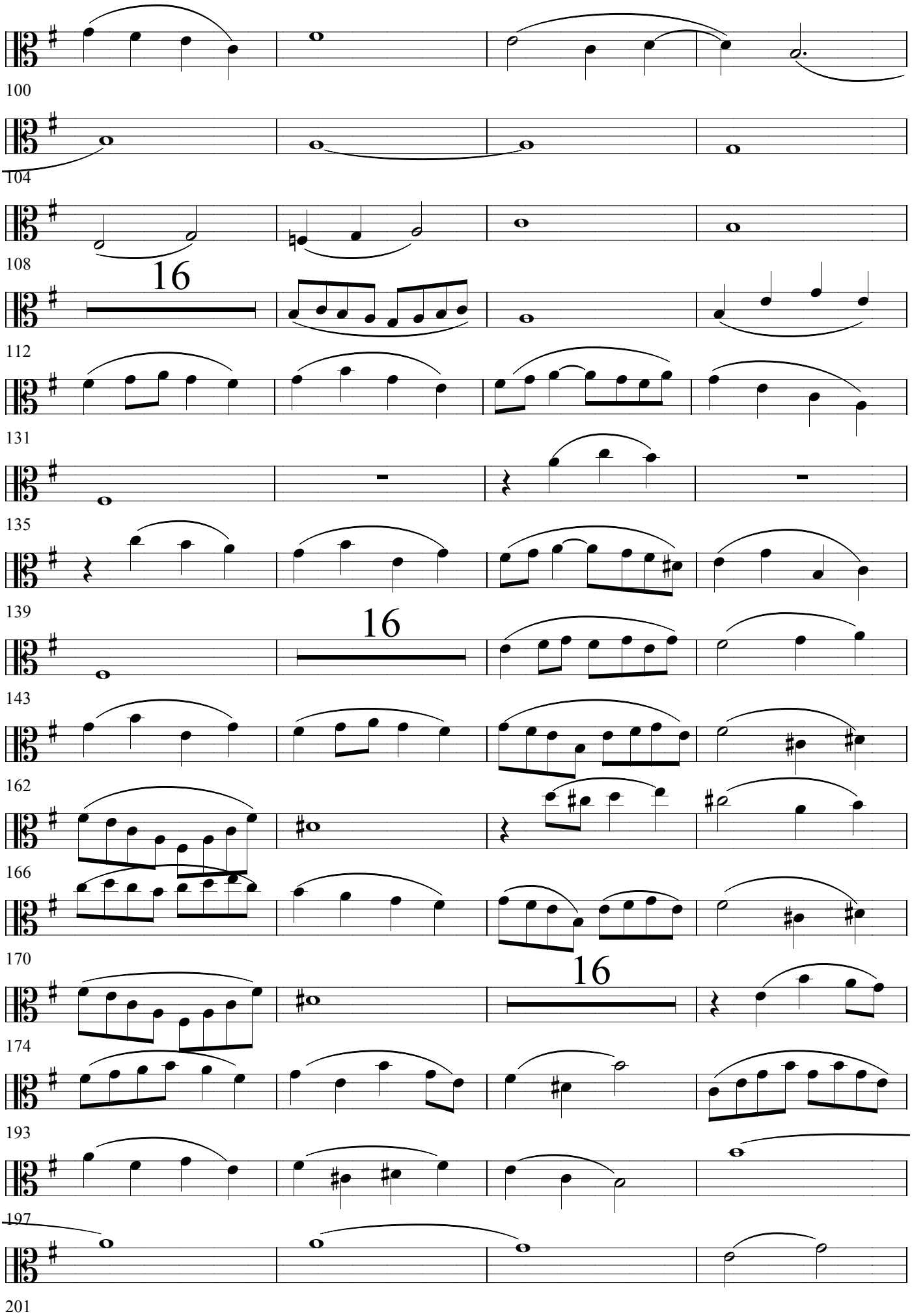

namasz té 'sztu dám - né szphurad díp - ti dhám - né
240
tva-dí - jo - da- rá - já - tha vis - vasz - ja dhám - né
244
na-mo rá - dhi- ká - jaih tva - dí - ja pri - já - jaih
248


na - mo - nan - ta lí - lá - ja dé - vá - ja thub - jam
252
256
261
rit.
266
rit.

Srí Dámodarástaka

Bakaja Zoltán

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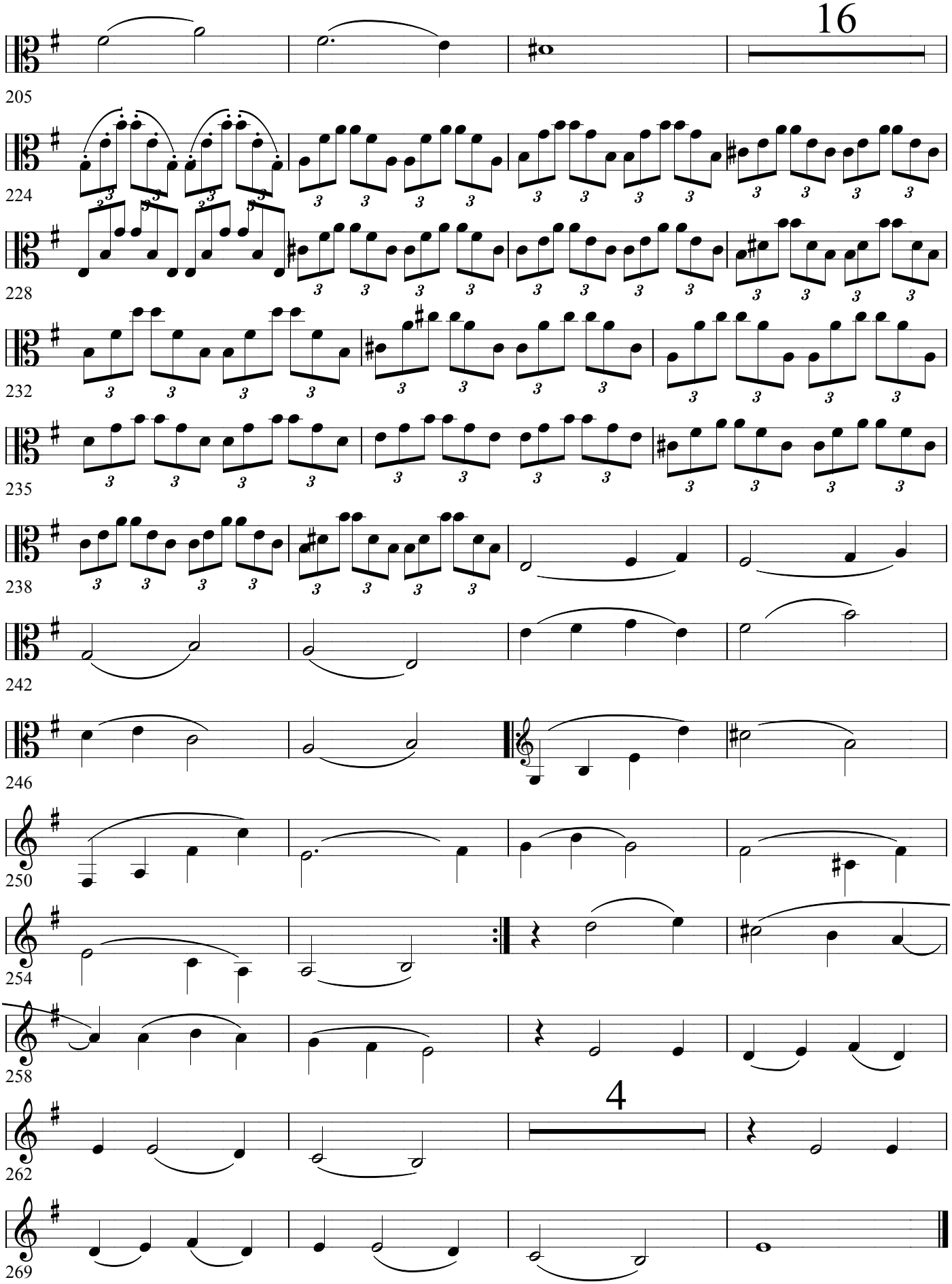
16
205
224
228
232
235
238
242
246
250
254
258
4
262
269

The original texts in this score are transcribed in accordance with Hungarian pronunciation rules. The following present the approximate English equivalents of the Hungarian sounds.

a	as in	b**u**t
á	as in	f**a**r
e	as in	g**e**t
é	as in	f**a**me
i	as in	l**i**d
í	as in	w**ee**k
u	as in	f**oo**t
ó	as in	g**o**
cs	as in	**ch**ild
g	as in	**g**et (never as in **g**enius)
dzs	as in	**j**ob
j	as in	**y**es
s	as in	**s**ure

Śrī Dāmodarāṣṭaka

(found in the *Padma Purāṇa* of Kṛṣṇa Dvaipāyana Vyāsa, spoken by Satyavrata Muni in a conversation with Nārada Muni and Śaunaka ṛṣi)

1

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato drutya gopyā

Synonyms: *namāmi* – I bow down; *īśvaram* – to the supreme controller; *sat-cit-ānanda-rūpam* – whose form is composed of eternity, knowledge and bliss; *lasat-kuṇḍalam* – whose earrings play and swing; *gokule bhrājamānam* – who is splendrously manifest in Gokula; *yaśodā-bhiyā* – in fear of mother Yaśodā; *ulūkalāt-dhāvamānam* – who gets down from the wooden rice-grinding mortar and runs away; *para-āmṛṣṭam* – catching Him by the back; *atyam* – very much; *tatam* drutya – chasing after Him quickly; *gopyā* – by the *gopī* (Śrī Yaśodā).

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 Yaśodā, but who has been caught from behind by her who ran after Him with greater speed-to that Supreme Lord, Śrī Dāmodara, I offer my humble obeisances.

2

rudantaṁ muhur netra-yugmaṁ mṛjantam
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graivaṁ dāmodaraṁ bhakti-baddham

Synonyms: *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-rekha-aṅka-kaṇṭha* – 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.

[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, Śrī Dāmodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

3

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeṣita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

Synonyms: *iti īdṛk* – displaying in this way (childhood pastimes such as the *Dāmodara-līlā* and so forth); *sva-līlābhiḥ* – by His own pastimes; *ānanda-kuṇḍe* – in a pool of bliss; *sva-ghoṣam* – His own family and the other residents of Gokula; nimajjantam – immersing; *ākhyāpayantam* – makes known; t*adīya-īśita-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; *śata-āvṛtti* – hundreds and hundreds of times; *vande* – I praise.

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

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na canyaṁ vṛṇe 'haṁ vareṣād apīha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ

Synonyms: *varam* – boons; deva – O Lord!; *mokṣam* – liberation; na – not; *mokṣā-avadhim* – the highest pinnacle of liberation (the realm of Śrī Vaikuṇṭha-loka); 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.)

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 Vaikuṇṭha, 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 Vṛndāvana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

5

idaṁ te mukhāmbhojam atyanta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
muhuś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ

Synonyms: *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* (Śrī Yaśodā); *muhuḥ* – again and again; cumbitam – kissed; *bimba-rakta-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.

O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yaśodā, 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

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu
gṛhāṇeṣa mām ajñam edhy akṣi-dṛśyaḥ

Synonyms: *namaḥ* – I bow down; *deva* – O divine Lord!; *dāmodara* – O Lord whose belly is bound with a rope!; *ananta* – O limitless Lord!; *viṣṇo* – O all-pervading Lord!; *prasīda* – be pleased; *prabho* – O my Master!; *duḥkha-jāla* – a network of material miseries; *abdhi-magnam* – immersed in the ocean; *kṛpā-dṛṣṭi-vṛṣṭyā* – by the rain of merciful glances; *āti-dīnam* – very fallen; *bata* – alas!; *anugṛhāṇa* – please accept; *īśa* – O supremely independent Lord!; *mām* – me; *ajñam* – ignorant; *edhi* – please come; *akṣi-dṛśyaḥ* – perceptible to my eyes.

O Supreme Godhead, I offer my obeisances unto You. O Dāmodara! O Ananta! O Viṣṇu! 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

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

Synonyms: *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; *prema-bhaktim* – 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.

O Lord Dāmodara, just as the two sons of Kuvera-Manigrīva and Nalakūvara-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

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

Synonyms: *namaḥ* – obeisances; *te* – to You; *astu* – may there be, *dāmne* – unto the rope around Your waist; *sphurat* – splendrous; *dīpti-dhāmne* – unto the effulgent abode; t*vadīya-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.

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 Śrīmatī Rādhārāṇī, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.