

श्रीदामोदराष्टकम्
श्रीसनातनगोस्वामिटीकासहितम्
Śrī Dāmodarāṣṭaka
with the commentary of Śrī Sanātana
Gosvāmin

पद्मपुराणान्तर्गतं
(From the *Padma Purāṇa*)
Translated by
Neal Delmonico

October 13, 2009

1 First Verse

नमामीश्वरं सच्चिदानन्दरूपं
लसत्कुण्डलं गोकुले भ्राजमानम् ।
यशोदाभियोलूखलाद्धावमानं
परामृष्टमत्यन्ततो द्रुत्य गोप्या ॥

I bow to the controller, eternal being, consciousness, and bliss in form, with sparkling earrings, radiant in Gokula, who out of fear of Yaśodā dashed from the mortar and who, after being chased with all out abandon, was caught from behind by the cowherd woman. (1)

1.1 Śrī Sanātana's Commentary

श्रीराधासहितं नत्वा श्रीदामोदरमीश्वरम् ।
दामोदराष्टकव्याख्या दिगेषा दर्शयतेऽधुना ॥

After bowing to the controller, Śrī Dāmodara along with Śrī Rādhā, this hint in the form of a commentary on the eight verses on Śrī Dāmodara is now given.

तत्राग्रे किमपि प्रार्थयितुमादौ तस्य तत्त्वरूपलीलागुणादिविशेषेणोत्कर्षविशेषं गोकुलप्रकटितनिजभगवत्तासारसर्वस्वभूतं वर्णयन् भक्त्यादौ नमस्करोति नमामीति। तच्च मङ्गलार्थं सर्वकर्मसु प्रागेव दास्यविशेषेण विधानादादौ निर्दिष्टम्। कम ? ईश्वरं सर्वशक्तिमन्तं जगदेकनाथं निजप्रभुं वा। तत्राद्यः पक्षः स्तुत्यादिशक्त्यर्थः, द्वितीयः परमवन्द्यतार्थः। अन्त्यश्च भक्तिविशेषेणेति दिक्। कथम्भूतम् ? सच्चिदानन्दरूपं सच्चिदानन्दघनविग्रहम् इत्यर्थः। इति तत्त्वविशेषेणोत्कर्षविशेष उक्तः। सौन्दर्यविशेषेणोत्कर्षविशेषमाह लसन्ती श्रीयशोदाभिया धावमानात्सततबाल्यक्रीडाविशेषपरत्वादौ निरन्तरं लोलतया गण्डयोः क्रीडन्ती कुण्डले यस्य तम्। इति श्रीमुखेशोभाविशेष उक्तः। यद्वा, श्रीगण्डचुम्बनहासौ भाग्यतः कुण्डलयोः सर्वविभूषणेषु मुख्यत्वात्ताभ्यां तानि सर्वाण्य एवोपलक्ष्यन्ते। ततश्च लसन्ती शोभमाने कुण्डले यस्मात्तं भूषणभूषणाङ्गम् इत्यर्थः।

Here at the beginning, in order to request something, he [the author] bows down with *bhakti* at the first, with the verse that starts *namāni*, while describing his [Dāmodara's] special excellence through his fundamental nature, beauty, sports, qualities and so forth, the very essence of which the core of his divinity manifested in Gokula. And that is indicated at the beginning, before all undertakings, for the sake of auspiciousness, acting with a special kind of servitude.

Who is that Lord? Is he the controller who possesses all powers, is he the one lord of the universe, or is he one's own master? Here, the first meaning is given by the power of prasies and prayers and so forth. The second meaning is given by his being the most praiseworthy of all. And the final by the special *bhakti* in the verse. This is a mere pointer to its many meanings.

Of what sort is he? "Eternal being, consciousness, and bliss in form." This means that he is an embodiment of condensed being, consciousness, and bliss. Thus is the excellence of his fundamental nature expressed. The author conveys his special excellence by means of his special beauty by the expression "sparkling earrings." As he runs out of fear of Śrī Yaśodā, fully intent on his boyhood sports, his two earrings are playing on his cheeks, continually swinging back and forth. Thus, is the special beauty of his face described. Or perhaps, the earrings, full of smiles because they kiss his cheeks, are through their good fortune the chief of all ornaments and because of that stand for them all. And then his body which causes those two earrings to be shining is the ornament of all ornaments. This is its meaning.

अत एवोक्तं श्रीगोपीभिर्दशमस्कन्धे

त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
यद्गोद्विजद्रुममृगान पुलकान्यबिभ्रत [१०..२९..४०] इति।

उद्धवेन च तृतीयस्कन्धे

विस्मापनं स्वस्य च सौभगर्द्धः
परं पदं भूषणभूषणाङ्गम [३..२..१२] इति।

परिवारविशेषेणोत्कर्षविशेषप्रकटनेन गोकुलस्य स्वाभाविकशोभाविशेषेण वा शोभमानम्। तच्च श्रीदशमस्कन्धादौ

चकास गोपीपरिषद्गतोऽर्चितस
त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत [१०..३२..१४] इत्यादिनोक्तम्।

Thus is it said by the cowherd girls in the Tenth Skandha (10.29.40):

And seeing this beauty, which embodies the loveliness of all the three worlds, investing cows, birds, trees and deer with gooseflesh, ...

And by Uddhava in the Third Skandha (3.2.12):

[he accepted] an astonishing body that is the very ornament of all ornaments, the highest realm of the wealth of his good fortune (i.e., his beauty), ...

He is shining through the manifestation of his excellence in his special companions or through the special, natural beauty of Gokula. And that, too, is stated in the Tenth Skandha (10.32.14) and elsewhere:

Respected in the midst of the society of cowherd girls, he shined brightly, taking a body that was the one home of the good fortune of all the three worlds.

लीलाविशेषेणोत्कर्षविशेषमाह यशोदेति सार्धेन। यशोदाया मातुः सका-
शाद्विया दधिभाण्डभेदनाद्यपराधकृतभीत्या उदूखलात शिकिस्थतनवनीत-
चौर्यार्थम उद्वर्त्य तले समारूढादुदूखलतः धावमानं त्वयापसरन्तं। अतश्च
विशेषापेक्षकैर्दशमस्कन्धनवमाध्यायोक्तम

उदूखलाङ्गेरुपरि व्यवस्थितं
मर्काय कामं ददतं शिचि स्थितम।
हैयङ्गवं चौर्यविशङ्कितेक्षणं
निरीक्ष्य पश्चात्सुतमागमच्छनैः ॥
तामात्तयष्टिं प्रसमीक्ष्य सत्वरस
ततोऽवरुह्यापससार भीतवत ।
गोप्यन्वधावन्न यमाप योगिनां
क्षमं प्रवेष्टुं तपसेरितं मनः ॥ [१०..९..८-९] इत्याद्यनुसन्धेयम
।

He describes his [Kṛṣṇa's] particular excellence through the special quality of his sports in the half-verse beginning with the word *yaśodā* ... Out of fear of his mother Yaśodā, fear occasioned by his breaking jars of yogurt, from the mortar, on to which he had climbed in order to

steal butter, he, after descending to the ground, began running, quickly departing. And thus is it described in the Ninth Chapter of the Tenth Skandha (10.9.8-9) with care to the details:

Spotting her son with his feet placed on a [large] mortar, taking to his heart's delight butter for the monkeys which was hung up on ropes, his eyes anxious because of stealing, she snuck up behind him slowly. Discovering her there with stick in hand, he quickly descended from there and ran off like one afraid. The cowherd woman chased after him whom even the yogis did not catch in order to cause him to enter their minds even for a moment, though he was prodded by their austerity.

ततश्च अत्यन्ततो द्रुत्य वेगेन धावित्वा। समासैकपद्येन यवादेशः ।
गोप्या श्रीयशोदया परा आमृष्टं पृष्ठतो धृतम। अत्र च अत्यन्ततो द्रुत्येत्य
अनेन श्रीयशोदाया अपि स्तननितम्बगौरवादिसौन्दर्यविशेषः स्नेहविशेषश्च
सूचितः। गोप्येति प्रेमोक्तिपरिपाट्या गोपजातीनामेव तादृशं महासौभा-
ग्यमिति ध्वनितम। परामृष्टमित्यनेन तस्यां भगवतः स्नेहविशेषो ध्वनित
इति दिक्। अत्र च

अन्वञ्चमाना जननी बृहच्चलच-
छोणीभराक्रान्तगतिः सुमध्यमा।
जवेन विस्रंसितकेशबन्धन-
च्युतप्रसूनानुगतिः परामृशत॥ [१०..९..१०] इत्यर्थोऽनुसन्धेयः॥१
॥

And then, "having chased him speedily." The *ya* in *drutya* is applied because it is a compound represented by a single word.¹ He was caught by the cowherd woman, that is, by Śrī Yaśodā, from behind (*parā āmr̥ṣtam*). Here the words "after being chased with all out abandon" indicate the special beauty of the heaviness of Śrī Yaśodā's breasts, rump and so forth as well as her special affection for Kṛṣṇa. The words "by the cowherd woman" suggest by means of the process of expressing her

¹This is a comment on the grammar of the word *drutya* which is an odd form. Usually the form should be *drutvā*, "having run." The *ya* is only added when there is a prefix like *anu* or *pra* or something similar added to the root *dru*. Since there is no such prefix, the *ya* should not have been used here. Śrī Sanātana says here that the word *drutya* though appearing to be one word really represents a compound word, a word made of several other words. Thus, the use of *ya* here is justifiable.

love a similar enormous good fortune belonging to those in the class of cowherds. By the words "caught from behind" is suggested the Lord's special affection for her. This is but a hint of the verse's meanings. And here too (10.9.10):

His chasing mother, her progress impeded by weight of her large, quivering thighs, beautiful bellied, trailed, because of her speed, by the fallen flowers and ties from her disheveled hair, caught him from behind.

2 Second Verse

रुदन्तं मुहुर्नेत्रयुग्मं मृजन्तं
कराम्भोजयुग्मेन सातङ्कनेत्रम।
मुहुः श्वासकम्पत्रिरेखाङ्ककण्ठ-
स्थितग्रैवदामोदरं भक्तिबद्धम॥

तदनन्तरलीलाविशेषं वदन

कृतागसं तं प्ररुदन्तम अक्षिणी
कषन्तम अञ्जन-मषिणी स्व-पाणिना ।
उद्वीक्षमाणं भय-विह्वलेक्षणं
हस्ते गृहीत्वा भिषयन्त्य अवागुरत ॥ [भा..पु.. १०..९..११]

इत्य अर्थम आह—रुदन्तम इति । मातृ-हस्ते षष्टिं दृष्ट्वा तया ताडनम आशङ्क्य भीतत्वादि-प्रदर्शनेन तत-परिहरणाय क्रन्दन्तम । अत एव कराम्भोज-युग्मेन नेत्र-युग्मं मृजन्तं युगपन मार्जयन्तम । एतच्च च बाल्य-लीला-विशेष-स्वभावतः । यद वा, भयावेशेन सद्य-नुगच्छतो-श्रुणो निष्कासनार्थम । यद वा, अश्रु-धारापसरणार्थम इति दिक् । यतः सातङ्के स-शङ्के नेत्रे अपि । किं पुनर मनो यस्य तम । यद वा, स-भय-निरीक्षण-नेत्र-युगम इत्य अर्थः । ततश्च च ताडन-परिहारार्थम इदम अपि लीलान्तरम ऊह्यम ।

किं च, मुहुः-श्वासेन रोदनावेश-कृतेन कम्पत कम्प्यमानम । त्रिरेखाङ्के कम्बुवद रेखा-त्रय-चिह्ने कण्ठे स्थितं ग्रैवं ग्रैवेयकं सर्वं ग्रीवा-भूषणं मुक्ता-हारादि यस्य । दाम उदरे यस्य । अनेन च—गोपिकोलुखले

दाम्ना बबन्ध प्राकृतं यथा [भा.पु. १०..९..१४] इत्य उक्तम । दाम्नोदरे उलूखले चोभयतो बन्धनम उक्तम । तद एवाभिव्यञ्जयन भक्त-वश्यता-विशेषणोत्कर्ष-विशेषम आह—उत्तयैव मातुः स्व-विषयकया तस्य वा मातृ-विषयकया बद्धं स्वीकृत-बन्धनं, न तु पाश-वर्ग-बलात्, सर्वतः समुच्चितैर अप्य अनन्तैः पाशैर न्यून-व्य-अङ्गुलापूरणात् । तच्च चोक्तम—

तद दाम बध्यमानस्य स्वार्भकस्य कृतागसः ।
व्य-अङ्गुलोनम अभूत् तेन सन्दधे न्यच च गोपिका ॥
यदासीत् तद अपि न्यूनं तेनान्यद अपि सन्दधे ।
तद अपि व्य-अङ्गुलं न्यूनं यद यद आदत्त बन्धनम ॥
एवं स्व-गेह-दामानि यशोदा सन्दधत्य अपि ।
गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् ॥ [भा..पु..
१०..९..१५-१७] इत्यादि ।

यद वा, दामोदरत्वे हेतुः—भक्त्यैव बद्धं वशीकृतं, तथापि स एवार्थः पर्यवस्यति ।
किं च—

स्व-मातुः स्विन्न-गात्राया विस्रस्त-कबर-स्रजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयासीत् स्व-बन्धने ॥
एवं सन्दर्शिता ह्य अङ्ग हरिणा भृत्य-वश्यता ।
स्व-वशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥
नेमं विरिञ्चो न भवो न श्रीर अप्य अङ्ग-संश्रया ।
प्रसादं लेभिरे गोपी यत् तत् प्राप विमुक्तिदात् ॥
नायं सुखापो भगवान् देहिनां गोपिका-सुतः ।
ज्ञानिनां चात्म-भूतानां यथा भक्तिमताम् इह ॥
देवर्षिर मे प्रियतमो यद इमौ धनदात्मजौ ।
तत् तथा साधयिष्यामि यद गीतं तन् महात्मना ॥ [भा..पु..
१०..९..१८-२१] इत्य एषाम अर्थः ।

तथा—

देवर्षिर मे प्रियतमो यद इमौ धनदात्मजौ ।
तत् तथा साधयिष्यामि यद गीतं तन् महात्मना ॥ [भा..पु..
१०..१०..२५]

इत्य आदेर अर्थोऽपि श्री-नारद-भक्त्य-अपेक्षया यमलार्जुन-भङ्गनादि-तत-
तल-लीला-रूपोऽनेन सूचितः ॥२॥