

Śri Śri Guru Gaurangā Jayatah  
All glories to Śri Śri Guru and Gaurangā



SRI GOVIDA  
DĀMODARA STOTRAM



by Sri Bilvamangala Thākura

(1)

*agre kurūnām atha pāndavānām  
duhśāsanenāhrta-vastra-keśā  
kṛṣṇā tadākrośad ananya-nāthā  
govinda dāmodara mādHAVeti*

Before the assembled Kurus and Pāndavās, when Duḥśāsanā caught her hair and clothing, kṛṣṇā (Draupadī), having no other Lord, cried out, “Govinda, Dāmodara, Mādhava!”

(2)

*śri kṛṣṇa viṣṇo madhu-kaiṭabhāre  
bhakānukampin bhagavan murāre  
trāyasva mām keśava lokanātha  
govinda dāmodara mādHAVeti*

O Lord, kṛṣṇā, Viṣṇu, enemy of the Madhu and Kaiṭabha demons; O Supreme Personality of Godhead, enemy of Mura, merciful upon the devotees; O Keśava, Lord of the worlds, Govinda, Dāmodara, Mādhava, please deliver me.

(3)

*vikretukāmā kila gopa-kanyā  
murāri-ṭadārpita-citta-vṛttih  
dadhyādikam mohavaśād avocad  
govinda dāmodara mādHAVeti*

Though desiring to sell milk, dahī, butter, etc., the mind of a young gopī was so absorbed in the lotus feet of Kṛṣṇā that instead of calling out “Milk for sale,” she bewilderedly said, “Govinda!”, “Dāmodara!”, and “Mādhava!”

(4)

*ulūkhale sambhrta-tandulānś ca  
saṅghattayantyo musalaih pramugdhāh  
gāyanti gopyo janitānurāgā  
govinda dāmodara mādHAVeti*

Their grinding-mortars full of grains, the gopīs minds are overcome as they thresh with their pestles, singing “Govinda, Dāmodara, Mādhava!”

(5)

*kācit karāmbhoj a-ṭpute nisaṅṅam  
krīdā-śukam kiṁśuka-rakta-tuṅḍam  
adhyāpayām āsa saroruhākṣī  
govinda dāmodara mādHAVeti*

A lotus-eyed girl instructed the red-beaked pet parrot that was seated in the cup of her lotus hand; she said, “Govinda, Damodara, Madhava . . .”

(6)

*grhe grhe gopa-vadhu-samuhah  
prati-ksanam pinjara-sarikanam  
skhalad-giram vacayitum pravrtto  
govinda dāmodara mādHAVeti*

In each and every house, a bevy of gopa-women is engaged in making the caged parrots constantly utter with broken words, “Govinda, Dāmodara, Mādhava.”

(7)

*paryyaṅkikābhājam alam kumāram  
prasvāpayantyo ‘khila-gopa-kanyāh  
jaguḥ prabandham svāra-tāla-bandham  
govinda dāmodara mādHAVeti*

With the little boy lying in the swing, all of the gopīs used to expertly sing compositions set to musical notes and rhythm; they went, “Govinda, Dāmodara, Mādhava,” while putting Him to rest.

(8)

*rāmānujam vīkṣaṇa-keli-lolam  
gopi gṛhītvā nava-nīta-golam  
ābālakam bālakam ājuhāva  
govinda dāmodara mādHAVeti*

The younger brother of Balarāma, playing mischievously, was dodging about her with restless eyes. Taking a ball of fresh butter to lure Him over, that gopī called Him: “O Govinda, Dāmodara, Mādhava . . .”

(9)

*vicitra-varṇābharaṇābhirāme-  
-bhidhehi vaktrāmbuja-rājaḥamse  
sadā madīye rasane ‘gra-raṅge  
govinda dāmodara mādHAVeti*

O my tongue, since my mouth has become like a lotus by dint of the presence there of these eloquent, ornamental, delightful syllables, you are like the swan that plays there. As your foremost pleasure, always articulate the names, “Govinda”, “Dāmodara”, and “Mādhava.”

(10)

*aṅkādhirūdhamaṁ śiśu-gopa-gūdhamaṁ  
stanamaṁ dhayantamaṁ kamalaika-kāntamaṁ  
sambodhayāma āsa mudā yaśodā  
govinda dāmodara mādHAVeti*

The one and only Lord of Lakṣmidevī, in the form of a little cowherd baby, was seated in the lap of Mother Yaśodā, drinking her breast-milk. Merged in bliss, she addressed Him as “Govinda,” “Dāmodara,” and “Mādhava.”

(11)

*krīḍantamaṁ antar-vrajam ātmanamaṁ svamaṁ  
samamaṁ vayasyaiḥ paśu-pāla-bālaiḥ  
premnā yaśodā prajuhāva kṛṣṇamaṁ  
govinda dāmodara mādHAVeti*

In Vraja-dhāma, Kṛṣṇa was playing with His playmates, the boys of His age who protected the animals. With great love, Mother Yaśodā called out to her own son, “O Govinda, Dāmodara, Mādhava!”

(12)

*yaśodayā gāḍhamaṁ ulūkhalena  
go-kaṅṭha-pāśena nibadhyamanamaṁ  
ruroda mandamaṁ navanīta-bhojī  
govinda dāmodara mādHAVeti*

Being firmly tied to the grinding mortar with a cow’s rope by Mother Yaśodā, the plunderer of butter softly whimpered. “Govinda, Dāmodara, Mādhava.”

(13)

*nijāṅgaṇe kaṅkaṇa-keli-lolamaṁ  
gopī gṛhītvā navanīta-golamaṁ  
āmardayat pāṇi-talena netre  
govinda dāmodara mādHAVeti*

In His own courtyard, Kṛṣṇa was carelessly playing with a bracelet. A gopī took a ball of butter to Him, and shutting His eyes with her palm, she distracted Him, “O Govinda, Dāmodara, Mādhava . . . (Guess what I have for you!)”

(14)

*gṛhe gṛhe gopa-vadhū-kadambāḥ  
sarve militvā samavāya-yoge  
puṇyāni nāmāni paṭhanti nityamaṁ  
govinda dāmodara mādHAVeti*

In house after house, groups of gopīs gather on various occasions, and together they always chant the transcendental names of Kṛṣṇa—“Govinda, Dāmodara, and Mādhava.”

(15)

*mandāra-mūle vadanābhirāmanamaṁ  
bimbādhare pūrita-veṅu-nādam  
go-gopa-gopī-jana-madhya-saṁstham  
govinda dāmodara mādHAVeti*

His face is pleasing, and the flute pursed at His lips is filled with Divine sound. Amidst the cows, gopās, and

gopīs, He stands at the base of a coral tree. Govinda, Dāmodara, Mādhava!

(16)

*utthāya gopyo ‘para-rātra-bhoge  
smṛtvā yaśodā-suta-bāla-kelim  
gāyanti proccair dadhi-manthayantyo  
govinda dāmodara mādhaveti*

Rising early during the Brahma-muhūrta, and remembering the childish activities of the son of mother Yaśodā, the gopīs loudly sing while churning butter—“Govinda, Dāmodara, Mādhava!”

(17)

*jagdhō ‘tha datto navanīta-piṇḍo  
gṛhe yaśodā vicikitsayantī  
uvāca satyaṁ vada he murāre  
govinda dāmodara mādhaveti*

Having churned and then set aside a fresh lump of butter in the house, Mother Yaśodā was now suspicious—it had been eaten. She said, “Hey--Murāri! Govinda, Dāmodara, Mādhava, now tell me the truth!”

(18)

*abhyarcya gehaṁ yuvatīh pravṛddha-  
-prema-pravāhā dadhi nirmamantha  
gāyanti gopyo ‘tha sakhi-sametā  
govinda dāmodara mādhaveti*

Having finished the worship at home, a young gopī, (like) a strong current of love for Kṛṣṇa, churns butter, and then joins all the gopīs and their friends and they sing, “Govinda, Dāmodara, Mādhava!”

(19)

*kvacit prabhāte dadhi-pūrna-pātre  
nikṣīpya manthaṁ yuvatī mukundam  
ālokya gānam vividham karoti  
govinda dāmodara mādhaveti*

One time, early in the morning, just as a girl had put aside her churn in a pot full of butter—she saw Mukunda. She then began to sing songs in various ways, about Govinda, Dāmodara, and Mādhava.

(20)

*krīḍāparaṁ bhojana-majjanārthaṁ  
hitaiṣiṇi strī tanujam yaśodā  
ajūhavat prema-ṇari-ṇlutākṣi  
govinda dāmodara mādhaveti*

(Without having bathed or eaten,) Kṛṣṇa was absorbed in play. Overwhelmed with affection, mother Yaśodā, who thought only of her son’s welfare, called out, “Govinda, Dāmodara, Mādhava! (Come, take your bath and eat something.)”

(21)

*sukham sayanam nilaye ca visnum  
devarsi-mukhya munayah praṇannah  
tenacyute tanmayatam vrajanti  
govinda dāmodara mādhaveti*

Devaṛṣi Nārada and other munīs are always surrendered to Lord Viṣṇu, who happily rests upon His couch. They always chant the names of “Govinda,” “Dāmodara,” and “Mādhava,” and thus they attain spiritual forms similar to His.

(22)

*vihaya nidram arunodaye ca  
vidhaya krtyani ca vipramukhyah  
vedavasane praṇathanti nityam  
govinda dāmodara mādhaveti*

Rising at dawn, having performed their rituals and chanted Vedic hymns, the best of the learned brahmanās always loudly chant, “Govinda, Dāmodara, Mādhava!”

(23)

***vrndāvane gopa-ganas ca gopyo  
vilokya govinda-viyoga-khinnam  
radham jaguh sasru-vilocanabhyam  
govinda dāmodara mādHAVeti***

In Vṛndāvanā, seeing Śrī Radhikā overwhelmed with separation from Govinda, groups of gopās and gopīs sang, with tears in their lotus eyes, “Govinda! Dāmodara! O Mādhava!”

(24)

***prabhata-sancara-gata nu gavas  
tad-raksanartham tanayam yasoda  
prabodhayat pani-talena mandam  
govinda dāmodara mādHAVeti***

The cows having already gone out to graze early in the morning, mother Yaśodā gently roused her sleeping son with the palm of her hand, softly saying, “Govinda, Dāmodara, Mādhava.”

(25)

***pravala-sobha iva dirgha-kesa  
vatambu-ṣarnasana-ṣuta-dehah  
mule tarunam munayah ṣathanti  
govinda dāmodara mādHAVeti***

With long, matted hair the color of coral, and bodies purified by eating only leaves, water, and air, the sages sit beneath the trees and chant, “Govinda,” “Dāmodara,” and “Mādhava.”

(26)

***evam bruvana virahatura bhṛsam  
vraja-striyah kṛṣṇa-visikta-manasah  
visṛjya lajjam ruruduh sma su-svaram  
govinda dāmodara mādHAVeti***

After speaking these words, the ladies of Vrajā, who were so attached to Kṛṣṇā, felt extremely agitated by their imminent separation from Him. They forgot all

worldly shame and loudly cried out, ‘O Govinda! O Dāmodara! O Mādhava!’”

n.b.—(This verse is identical with Śrīmad Bhāgavatam, 10. 39.31; it describes the gopīs’ reaction to Akrurā’s taking Kṛṣṇā and Balarāmā away from Vṛndāvanā.)

(27)

***gopi kadacin mani-ṣinjala-stham  
sukam vaco vacayitum pravṛtta  
ananda-kanda vraja-candra kṛṣṇā  
govinda dāmodara mādHAVeti***

Sometimes a gopī is engaged in teaching a parrot within a jeweled cage to recite names like: “Ānanda-kāṇḍā” (source of bliss), “Vṛaja-caṇḍra”, “Kṛṣṇā,” “Govinda,” “Dāmodara,” and “Mādhava.”

(28)

***go-vatsa-balaih sisu-kaka-ṣaksam  
badhnantam ambhoja-dalayataksam  
uvaca mata cibukam grhitva  
govinda dāmodara mādHAVeti***

The lotus-eyed Lord was tying the śikhā of a cowherd boy to the tail of a calf when His mother caught Him, lifted up His chin, and said, “Govinda! Dāmodara! Mādhava!”

(29)

***prabhata-kale vara-vallavaugha  
go-raksanartham dhrta-vetra-dandah  
akarayam asur anantam adyam  
govinda dāmodara mādHAVeti***

In the early morning a group of His favorite cowherd boys arrived, stick-canes in hand, to take care of the cows. They addressed the unlimited, primeval Personality of Godhead, “Govinda, Dāmodara, Mādhava!”

(30)

*jalasaye kaliya-mardanaya  
yada kadambad apatan murare  
gopanganas cakrusur etya goṣa  
govinda dāmodara mādHAVeti*

When Lord Murārī jumped from the Kadambā branch into the water to chastise the Kāliyā serpent, all the gopīs and cowherd boys went there and cried out, “Oh! Govinda! Dāmodara! Mādhava!”

(31)

*akruram asadya yada mukundas  
capotsavartham mathuram pravistah  
tada sa ṣaurair jayatity abhasi  
govinda dāmodara mādHAVeti*

After Lord Mukundā had met with Akurā and entered Mathurā to attend the ceremony of breaking the bow of Kāṁsā, all the citizens then shouted, “Jaya Govinda! Jaya Dāmodara! Jaya Mādhava!”

(32)

*kamsasya dutena yadaiva nitau  
vrndavanantad vasudeva-sunau  
ruroda goṣi bhavanasya madhye  
govinda dāmodara mādHAVeti*

When both sons of Vasudevā had actually been taken out of Vṛṇḍāvanā by the messenger of Kāṁsā, Yaśodā sobbed within the house, crying, “Govinda, Dāmodara, Mādhava!”

(33)

*sarovare kaliya-naga-baddham  
sisum yasoda-tanayam nisamyā  
cakrur lutantyah ṣathi goṣa-bala  
govinda dāmodara mādHAVeti*

Hearing how the son of Yaśodā, who was but a child, was wrapped within the coils of the Kāliyā serpent at

the pond, the cowherd boys cried “Govinda! Dāmodara! Mādhava!” and scurried down the path.

(34)

*akrura-yane yadu-vamsa-natham  
samgacchamanam mathuram niriksya  
ucur viyogat kila goṣa-bala  
govinda dāmodara mādHAVeti*

Seeing the Lord of the Yādūs proceeding towards Mathurā upon Akurā’s chariot, the cowherd boys, upon realization of their impending separation, said, “O Govinda! Dāmodara, Mādhava! (Where are you going? Are You actually leaving us now?)”

(35)

*cakranda goṣi nalini-vanante  
krsnena hina kusume sayana  
praphulla-nilotṣala-locanabhyam  
govinda dāmodara mādHAVeti*

At the edge of a lotus forest, a gopī lay down upon the bed of flowers, bereft of Kṛṣṇā. Tears flowed from her lotus eyes as she wept, “Govinda, Dāmodara, Mādhava.”

(36)

*mata-ṣitrbhyam ṣarivaryamana  
geham pravista vilalāṣa goṣi  
agatya mam ṣalaya visvanatha  
govinda dāmodara mādHAVeti*

Being severely restricted by her mother and father, a lamenting gopī entered her house, thinking, “Now that I have arrived home, save me, O Lord of the universe! O Govinda, Dāmodara, Mādhava!”

(37)

*vrndavana-stham harim asu buddhva  
goṣi gata kaṣi vanam nisayam  
tatrapy adrstvati-bhayad avocad  
govinda dāmodara mādHAVeti*

Thinking that Kṛṣṇā was in the forest, a gopī fled into the forest in the middle of night. But seeing that Kṛṣṇā wasn't actually there, she became very fearful, and cried, "Govinda, Dāmodara, Mādhava!"

(38)

*sukham sayana nilaye nije 'pi  
namani visnoh pravadanti martyah  
te niscitam tanmayatam vrajanti  
govinda dāmodara mādHAVeti*

Even the ordinary mortals comfortably seated at home who chant the names of Viṣṇu, "Govinda, Dāmodara," and "Mādhava," certainly attain (at least) the liberation of having a form similar to that of the Lord.

(39)

*sa nirajaksim avalokya radham  
ruroda govinda-viyoga-khinnam  
sakhi praphullotṭpala-locanabhyam  
govinda dāmodara mādHAVeti*

Seeing Śrīmatī Rādhārāṇī crying from the pangs of separation from Govinda, the blooming lotus eyes of Rādhā's girlfriend also filled with tears, and she too cried, "Govinda, Dāmodara, Mādhava."

(40)

*jihve rasajne madhura-priya tvam  
satyam hitam tvam paramam vadami  
avarṇayetha madhuraksarani  
govinda dāmodara mādHAVeti*

O my tongue, you are fond of sweet things and are of discriminating taste; I tell you the highest truth, which is also the most beneficial. Please just recite these sweet syllables: "Govinda," "Dāmodara," and "Mādhava."

(41)

*atyantika-vyadhīharam jananam  
cikitsakam veda-vido vadanti*

*samsara-tapa-traya-nasa-bijam  
govinda dāmodara mādHAVeti*

The knowers of the Vedās say that this is the cure-all of the worst diseases of mankind, and that this is the seed of the destruction of the threefold miseries of material existence—"Govinda, Dāmodara, Mādhava!"

(42)

*tatajnaya gacchati ramcandre  
salaksmāne 'ranyacaye sasite  
cakranda ramasya nija janitri  
govinda dāmodara mādHAVeti*

Upon Rāmacaṇḍrā's going into the forest due to his father's order, along with Lakṣmanā and Sītā, His mother cried, "O Govinda, Dāmodara, Mādhava!"

(43)

*ekakini dandaka-kananantat  
sa niyamana dasakandharena  
sita tadakrosad ananya-natha  
govinda dāmodara mādHAVeti*

Left there alone, Sītā was carried out of the forest by the ten-headed Rāvanā. At that time, accepting no other Lord, Sītā cried, "O Govinda! Dāmodara! Mādhava!"

(44)

*ramadviyukta janakatmaja sa  
vicintayanti hr̥di rama-ruṣam  
ruroda sita raghunatha pahi  
govinda dāmodara mādHAVeti*

Separated from Rāmā, the daughter of King Janakā was completely anxious, and with the form of Rāmā within her heart, she cried, "O Raghunāthā! Protect me! O Govinda, Dāmodara, Mādhava!"

(45)

*prasida visno raghu-vamsa-natha  
surasuranam sukha-dukhka-heto  
ruroda sita tu samudra-madhye  
govinda dāmodara mādHAVeti*

“O Lord Viṣṇu, be gracious! Lord of the Raghu clan, cause of the happiness and distress of gods and demons alike, O Govinda, Dāmodara, Mādhava!” Thus Sita cried as She was being carried over the middle of the ocean.

(46)

*antar-jale graha-grhita-pado  
visrsta-viklista-samasta-bandhuh  
tada gajendro nitaram jagada  
govinda dāmodara mādHAVeti*

Caught by his foot and pulled into the water, Gajendrā, his friends all harassed and frightened away, then called out incessantly, “Govinda, Dāmodara, Mādhava!”

(47)

*hamsadhvajah sankhayuto dadarsa  
putram katahe prapatantam enam  
punyani namani harer japantam  
govinda dāmodara mādHAVeti*

Along with his priest Śaṅkhayuta, King Hamsadhvajā saw his son Sudhanva falling into a vat, but the boy was chanting the transcendental names of Hari, Govinda, Dāmodara, and Mādhava.

(48)

*durvasaso vakyam upetya krsna  
sa cabravat kanana-vasinisam  
antahpravistam manasajuhava  
govinda dāmodara mādHAVeti*

Accepting Durvāsa Munī’s request (that she feed his many disciples though she hadn’t the means) Draupadi mentally called out to the Lord from within her heart, the Lord of forest dwellers. She said, “Govinda, Dāmodara, Mādhava!”

(49)

*dhyeyah sada yogibhir aprameyah  
cinta-haras cintita-ṅarijatah  
kasturika-kalpita-ṅila-varno  
govinda dāmodara mādHAVeti*

He is always meditated upon by the yogīs as being inscrutable. He is the remover of all anxieties, and is the desire-tree of all that is desired. His bluish complexion is as attractive as Kāstūrīkā. Govinda! Dāmodara! Mādhava!

(50)

*samsare-kuṅe patito ‘tyagadhe  
mohandha-ṅurne visayabhitapte  
karavalambam mama dehi visno  
govinda dāmodara mādHAVeti*

I am fallen into the deep, dark well of material life, which is full of illusion and blind ignorance, and I am tormented by sensual existence. O my Lord, Viṣṇu, Govinda, Dāmodara, Mādhava, please grant me Your supporting hand to uplift me.

(51)

*tvam eva yace mama dehi jihve  
samagate dandadhare krtante  
vaktavyam evam madhuram su-bhaktya  
govinda dāmodara mādHAVeti*

O my tongue, I ask only this, that upon my meeting the bearer of the scepter of chastisement (Yamarājā), you will utter this sweet phrase with great devotion: “Govinda, Dāmodara, Mādhava!”

(52)

*bhajasva mantram bhava-bandha-muktyai  
jihve rasajne su-labham manojnam  
dvaipayanadyair munibhih prajaptam  
govinda damodara madhaveti*

O my tongue, O knower of rasa, for release from the hellish bondage of material existence, just worship the charming and easily obtained mantra that is chanted by Vedavyās and other sages: “Govinda, Dāmodara, Mādhava!”

(53)

*gopala vamsidhara ruṣa-sindho  
lokesa narayana dina-bandho  
ucca-svarais tvam vada sarvadaiva  
govinda dāmodara mādHAVeti*

You should always and everywhere loudly chant, “Gopālā, Vamsidharā, O ocean of beauty, Lord of the worlds, Nārāyanā, O friend of the poor, Govinda, Dāmodara,” and “Mādhava.”

(54)

*jihve sadaiva bhaja sundarani  
namani krsnasya manoharani  
samasta-bhaktarti-vinasanani  
govinda dāmodara mādHAVeti*

O my tongue, always worship these beautiful, enchanting names of Kṛṣṇā, “Govinda, Dāmodara,” and “Mādhava,” which destroys all the obstacles of the devotees.

(55)

*govinda govinda hare murare  
govinda govinda mukunda kṛṣṇā  
govinda govinda rathanga-pāne  
govinda dāmodara mādHAVeti*

“O Govinda, Govinda, Hari, Murāri! O Govinda, Govinda, Mukunda, Kṛṣṇa! O Govinda, Govinda! O

holder of the chariot wheel! O Govinda! O Dāmodara! O Mādhava!”

(56)

*sukhavasane tv idam eva saram  
dukhavasane tv idam eva geyam  
dehavasane tv idam eva japyam  
govinda dāmodara mādHAVeti*

Indeed, this is the essence found upon ceasing the affairs of mundane happiness. And this too is to be sung after the cessation of all sufferings. This alone is to be chanted at the time of death of one’s material body—“Govinda, Dāmodara, Mādhava!”

(57)

*mrgiva bhita tu katham kathancit  
durvara-vakyam parigrhya krsna  
sabham pravista manasajuhava  
govinda dāmodara mādHAVeti*

Somehow or other accepting the unavoidable command of Duḥśāsanā, Draupadi, like a frightened doe, entered the assembly of princes and within her mind cried out to the Lord, “Govinda, Dāmodara, Mādhava!”

(58)

*sri kṛṣṇā radhavera gokulesa  
gopala govardhana-natha viṣṇo  
jihve pibasvāmrtam etad eva  
govinda dāmodara mādHAVeti*

O tongue, drink only these nectarean names, “Śri Kṛṣṇa, dearmost of Śri Rādhā, Lord of Gokulā, Gopālā, Lord of Govardhanā, Viṣṇu, Govinda, Dāmodara,” and “Mādhava.”

(59)

*srinatha visvesvara visva-murte  
sri devaki-nandana daitya-satro*

***jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“Śrinātha, Lord of the universe, form of the universe, beautiful son of Devaki, O enemy of the demons, Govinda, Dāmodara, Mādhava!” O my tongue, just drink this nectar.

(60)

***gopīpate kaṁsa-riṇo mukundā  
lakṣmīpate keśava vāsudevā  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“Lord of the gopīs, enemy of Kaṁsa, Mukundā, husband of Lakṣmīdevī, Keśavā, son of Vasudevā, Govinda, Dāmodara, Mādhava!” O my tongue, just drink this nectar.

(61)

***gopī-janahlada-kara vrajasa  
go-caranaranya-krta-pravesa  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“O You who give bliss to the gopīs! Lord of Vrajā, You who have entered the forest for herding the cows, O Govinda, Dāmodara, Mādhava!” O my tongue, just drink this nectar.

(62)

***pranesa visvambhara kaitabhare  
vaikuntha nārāyana cakra-pāne  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“O Lord of my life! Upholder of the universe, foe of Kaiṭabha, Vaikunthā, Nārāyanā, holder of the Sudarsana-cakra! Govinda, Dāmodara, Mādhava!” O my tongue, just drink this nectar.

(63)

***hare murare madhusudanadya  
sri rama sitavara ravanare  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“O Lord Hari, enemy of Murā, Madhusūdanā, Śri Rāmā, dearest of Sītā, enemy of Rāvanā, Govinda, Dāmodara, Mādhava!” O tongue, now just drink this nectar.

(64)

***sri yadavendradri-dharambujaksa  
go-gopa-gopi-sukha-dana-daksa  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“O best of the Yādūs, O bearer of Govardhana hill, O lotus-eyed expert in giving happiness to the cows, the gopās, and the gopīs, Govinda, Dāmodara, Mādhava!” O tongue, please just drink this nectar.

(65)

***dharabharottarana-gopa-vesa  
vihara-lila-krta-bandhu-sesa  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“O up lifter of the earth’s burdens in the guise of a cowherd boy, O Lord of sportive pastimes in which Ananta-śeśā has become Your brother! O Govinda, Dāmodara, Mādhava!” O my tongue, just drink this nectar.

(66)

***baki-bakaghasura-dhenukare  
kesi-trnavarta-oghata-daksa  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti***

“O enemy of Baki, Bakāsūrā, Aghāsūrā, and Dhenukā, O Lord who expertly smashed Keśi and Trnavartā!” O tongue, just drink this nectar—”Govinda, Dāmodara, Mādhava!”

(67)

*sri janaki-jivana ramacandra  
nisacarare bharatagrajesa  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti*

“O Rāmacandrā, O life and soul of the beautiful daughter of Janakā Mahārājā, enemy of the night-roving demons, O elder brother of Bharatā!” O my tongue, just drink this nectar—”Govinda, Dāmodara, Mādhava!”

(68)

*narayanananta hare nrsimha  
prahlada-badhahara he krpalo  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti*

“O Lord Nārāyanā, Anantā, Hari, Nṛṣimhadevā, remover of the afflictions of Prahādā, O merciful Lord! Govinda, Dāmodara, Mādhava!” O my tongue, simply drink this nectar.

(69)

*lila-manusyakṛti-rama-ruṇa  
pratapa-dasi-kṛta-sarva-bhupa  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti*

O Lord who assumed the man-like form of Rāmā, who by dint of Your prowess, turned all other kings into Your servants! “O Govinda, Dāmodara, Mādhava!” O tongue, just drink this nectar.

(70)

*śri kṛṣṇa govinda hare murārē  
he nātha nārāyana vāsudevā*

*jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti*

“Sri Kṛṣṇa! Govinda! Hari! Murāri! O Lord, Nārāyanā, Vāsudevā!” O tongue, please drink only this nectar—”Govinda, Dāmodara, Mādhava!”

(71)

*vaktum samartho ‘pi na vakti kascid  
aho jananam vyanabhimukhyam  
jihve pibasvāmrtaṁ etad eva  
govinda dāmodara mādHAVeti*

Even though anyone is able to chant, still no one does. Alas! How determined people are for their own undoing! O tongue, just drink the nectar of these names—”Govinda, Dāmodara, Mādhava!”

*iti sri bilvamangalacarya-viracitam  
sri govinda-damodara-stotram  
sāmpurnam*

Thus ends the Sri Govinda Dāmodara Stotraṁ composed by Sri Bilvamangalācaryā.