

# ॥ श्री गोविन्द दामोदर स्तोत्रं ॥

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अग्रे कुरूणाम् अथ पाण्डवानां  
दुःशासनेनाहत-वस्त्र-केशा  
कृष्णा तदाक्रोशत् अनन्यनाथा  
गोविन्द दामोदर माधवेति ॥ (१)

agre kurūṇām atha pāṇḍavānām  
duḥśāsanenāhṛta-vastra-keśā  
kṛṣṇā tadākrośad ananya-nāthā  
govinda dāmodara mādhaveti

Before the assembled Kurus and pandavas, when Duḥśāsana caught her hair and clothing, Kṛṣṇā (Draupadī), having no other Lord, cried out, "Govinda, Dāmodara, Mādhava!" (1)

श्री कृष्ण विष्णो मधु-कैटभारे  
भक्तानुकम्पिन् भगवन् मुरारे  
त्रायस्व मां केशव लोकनाथ  
गोविन्द दामोदर माधवेति ॥ (२)

śrī kṛṣṇa viṣṇo madhu-kaiṭabhāre  
bhaktānukampin bhagavan murāre  
trāyasva mām keśava lokanātha  
govinda dāmodara mādhaveti

O Lord Kṛṣṇa, 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. (2)

विक्रेतु-कामा किल गोप-कन्या  
मुरारि-पादार्षित-चित्त-वृत्तिः  
दध्यादिकं मोहवशात् अवोचत्  
गोविन्द दामोदर माधवेति ॥ (३)

vikretukāmā kila gopa-kanyā  
murāri-pādārpita-citta-vṛttiḥ  
dadhyādikaṁ 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 Kṛṣṇa that instead of calling out "Milk for sale," she bewilderedly said, "Govinda!", "Dāmodara!", and "Mādhava!" (3)

उलूखले सम्भृत-तन्दुलांश्च  
सैघट्टयन्त्यो मुसलैः प्रमुग्धाः  
गायन्ति गोप्यो जनितानुरागा  
गोविन्द दामोदर माधवेति ॥ (४)

ulūkhale sambhṛta-tandulānś ca  
saṅghaṭṭayantyo musalaiḥ pramugdhāḥ  
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!" (4)

काचित् कराम्भोज-पुटे निषण्णं  
क्रीडा-शुकं किंशुक-रक्त-तुण्डम्  
अध्यापयामास सरोरुहाक्षी  
गोविन्द दामोदर माधवेति ॥ (५)

kācit karāmbhoj a-puṭe niṣaṅṅaṁ  
krīḍā-śukaṁ kiṁśuka-rakta-tuṇḍam  
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, Dāmodara, Mādhava . . ." (5)

गृहे गृहे गोप-वधू-समूहः  
प्रति-क्षणं पिण्जर-सारिकानाम्  
स्खलद्-गिरं वाचयितुं प्रवृत्तो  
गोविन्द दामोदर माधवेति ॥ (६)

gṛhe gṛhe gopa-vadhū-samūhaḥ  
prati-kṣaṇam piñjara-sārikānām  
skhalad-giram vācayitum pravṛtto  
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," and Mādhava." (6)

पर्य्याणिकाभाजम् अलम् कुमारं  
प्रस्वापयन्त्योऽखिल-गोप-कन्याः  
जगुः प्रबन्धं स्वर-ताल-बन्धं  
गोविन्द दामोदर माधवेति ॥ (७)

paryyaṅkikābhājam alam kumāraṁ  
prasvāpayantyo `khila-gopa-kanyāḥ  
jaguḥ prabandham svara-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. (7)

रामानुजं वीक्षण-केलि-लोलं  
गोपि गृहीत्वा नव-नीत-गोलम्  
आबालक बालकम् आजुहाव  
गोविन्द दामोदर माधवेति ॥ (८)

rāmānujam vīkṣaṇa-keli-lolaṁ  
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, a gopī called Him: "O Govinda, Dāmodara, Mādhava . . ." (8)

विचित्र-वर्णाभरणाभिरामेऽ-  
-भिधेहिऽवक्त्राम्बुज-राजहंसे  
सदा मदीये रसनेऽग्र-रङ्गे  
गोविन्द दामोदर माधवेति ॥ (९)

vicitra-varṇābharaṇābhirāme-  
-bhidhehi vaktrāmbuja-rājaḥamse  
sadā madiye 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." (9)

अङ्काधिरूढं शिशु-गोप-गूढं  
स्तनं धयन्तं कमलैक-कान्तम्  
सम्बोधयामास मुदा यशोदा  
गोविन्द दामोदर माधवेति ॥ (१०)

aṅkādhirūḍham śīśu-gopa-gūḍham  
stanam dhayantam kamalaika-kāntam  
sambodhayām āsa mudā yaśodā  
govinda dāmodara mādhaveti

The one and only Lord of Lakṣmīdevī, as an inconspicuous 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." (10)

क्रीडन्तम् अन्तर्-व्रजम् आत्मनं स्वं  
समं वयस्यैः पशु-पाल-बालैः  
प्रेम्णा यशोदा प्रजुहाव कृष्णं  
गोविन्द दामोदर माधवेति ॥ (११)

kṛīḍantam antar-vrajam ātmanam svam  
samam vayasyaiḥ paśu-pāla-bālaiḥ  
preṁṇā yaśodā prajuhāva kṛṣṇam  
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!" (11)

यशोदया गाढम् उलूखलेन  
गो-कण्ठ-पाशेन निबध्यमानम्  
रुरोद मन्दं नवनीत-भोजी  
गोविन्द दामोदर माधवेति ॥ (१२)

yaśodayā gāḍham ulūkhalena  
go-kaṅṭha-pāśena nibadhyamanam  
ruroda mandam navanīta-bhojī  
govinda dāmodara mādhaveti

Being firmly tied up to the grinding mortar with a cow's rope by mother Yaśodā, the plunderer of butter softly whimpered. "Govinda, Dāmodara, Mādhava." (12)

निजाङ्गणे कङ्कण-केलि-लोलं  
गोपी गृहीत्वा नवनीत-गोलम्  
आमर्दयत् पाणि-तलेन नेत्रे  
गोविन्द दामोदर माधवेति ॥ (१३)

nijāṅgaṇe kaṅkaṇa-keli-lolaṁ  
gopī grhītvā navanīta-golaṁ  
āmardayat paṇi-talena netre  
govinda dāmodara mādhaveti

In His own courtyard, Kṛṣṇa was carelessly playing with a bracelet. So the 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!)" (13)

गृहे गृहे गोप-वधू-कदम्बाः  
सर्वे मिलित्वा समवाय-योगे  
पुण्यानि नामानि पठन्ति नित्यं  
गोविन्द दामोदर माधवेति ॥ (१४)

gr̥he gr̥he gopa-vadhū-kadambāḥ  
sarve militvā samavāya-yoge  
puṇyāni nāmāni paṭhanti nityam  
govinda dāmodara mādhaveti

In house after house, groups of cowherd ladies gather on various occasions, and together they always chant the transcendental names of Kṛṣṇa – "Govinda, Dāmodara, and Mādhava." (14)

मन्दार-माले वदनाभिरामं  
बिम्बाधरे पूरित-वेणु-नादम्  
गो-गोप-गोपी जन-मध्य-संस्थं  
गोविन्द दामोदर माधवेति ॥ (१५)

mandāra-mūle vadanābhirāmaṁ  
bimbādhare pūrīta-veṇu-nādam  
go-gopa-gopī-jana-madhyasamsthāṁ  
govinda dāmodara mādhaveti

His face is pleasing, and the flute at His lips is filled with Divine sound. Amidst the cows, gopas, and gopīs, He stands at the base of a coral tree. Govinda, Dāmodara, Mādhava! (15)

उत्थाय गोप्योऽपर-रात्र-भोगे  
स्मृत्वा यशोदा-सुत-बाल-केलिम्  
गायन्ति प्रोच्यैः दधि-मन्थयन्त्यो  
गोविन्द दामोदर माधवेति ॥ (१६)

utthāya gopyo `para-rātra-bhoge  
smṛtvā yaśodā-suta-bāla-kelīm  
gāyanti proccair dadhi-manthayantyo  
govinda dāmodara mādhaveti

Having risen early in the Brahma-muhūrta, and remembering the childish activities of the Son of mother Yaśodā, the gopīs loudly sing while churning butter – "Govinda, Dāmodara, Mādhava!" (16)

जग्धोऽथ दत्तो नवनीत-पिण्डो  
गृहे यशोदा विचिकित्सयन्ती  
उवाच सत्यं वद हे मुरारे  
गोविन्द दामोदर माधवेति ॥ (१७)

jagdho `tha datto navanīta-piṇḍo  
gr̥he yaśodā vicikitsayanti  
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 . . ." (17)

अभ्यर्च्य गेहं युवतिः प्रवृद्ध-  
प्रेम-प्रवाहा दधि निर्ममन्थ  
गायन्ति गोप्योऽथ सखी-समेता  
गोविन्द दामोदर माधवेति ॥ (१८)

abhyarcya gehaṁ yuvatiḥ pravṛddha-  
-prema-pravāhā dadhi nirmamantha  
gāyanti gopyo `tha sakhī-sametā  
govinda dāmodara mādhaveti

Having finished worship at home, a young gopī, (like) a strong current of love for Kṛṣṇa, churned the butter, and then joins together with all the gopīs and their friends and they sing, "Govinda, Dāmodara, Mādhava!" (18)

क्वचित् प्रभाते दधि-पूर्ण-पात्रे  
निक्षिप्य मन्थं युवती मुकुन्दम्  
आलोक्य गानं विविधं करोति  
गोविन्द दामोदर माधवेति ॥ (१९)

kvacit prabhāte dadhi-pūrṇa-pātre  
nikṣipya manthaṁ yuvatī mukundam  
ālokya gānaṁ vividhaṁ 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. (19)

क्रीडापरं भोजन-मज्जनार्थं  
हितैषिणी स्त्री तनुजं यशोदा  
आजूहवत् प्रेम-परि-प्लुताक्षी  
गोविन्द दामोदर माधवेति ॥ (२०)

krīḍāparaṁ bhojana-majjanārthaṁ  
hitaiṣiṇī strī tanujaṁ yaśodā  
ājūhavat prema-pari-plutākṣī  
govinda dāmodara mādhaveti

(Without having even 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.)" (20)

सुखं शयानं निलये च विष्णुं  
देवर्षि-मुख्या मुनयः प्रपन्नाः  
तेनाच्युते तन्मयतां व्रजन्ति  
गोविन्द दामोदर माधवेति ॥ (२१)

sukhaṁ śayānaṁ nilaye ca viṣṇuṁ  
devarṣi-mukhyā munayaḥ prapannāḥ  
tenācyute tanmayatāṁ vrajanti  
govinda dāmodara mādhaveti

Devarṣi Nārada and other Munis are always surrendered to Lord Viṣṇu, who rests upon His couch. They always chant the names of "Govinda," "Dāmodara," and "Mādhava," and thus they attain spiritual forms similar to His. (21)

विहाय निद्राम् अरुणोदये च  
विधाय कृत्यानि च विप्रमुख्याः  
वेदावसाने प्रपठन्ति नित्यं  
गोविन्द दामोदर माधवेति ॥ (२२)

vihāya nidrām aruṇodaye ca  
vidhāya kṛtyāni ca vipramukhyāḥ  
vedāvasāne prapaṭhanti nityaṁ  
govinda dāmodara mādhaveti

After giving up sleep at dawn, having completed their ritualistic duties, and at the end of their Vedic chanting, the best of the learned brāhmaṇas always loudly chant, "Govinda, Dāmodara, Mādhava!" (22)

वृन्दावने गोप-गणाश्च गोप्यो  
विलोक्य गोविन्द-वियोग-खिन्नम्  
राधां जगुः साश्रु-विलोचनाभ्यां  
गोविन्द दामोदर माधवेति ॥ (२३)

vṛndāvane gopa-gaṇāś ca gopyo  
vilokya govinda-viyoga-khinnam  
rādhāṁ jaguḥ sāśru-vilocanābhyāṁ  
govinda dāmodara mādhaveti

In Vṛndāvana, seeing Śrīmatī Rādhārāṇī overwhelmed with separation from Govinda, groups of gopas and gopīs sang, with tears in their lotus eyes, "Govinda! Dāmodara! O Mādhava!" (23)

प्रभात-सञ्चार-गतानु गावस्  
तद-रक्षणार्थं तनयं यशोदा  
प्राबोधयत् पाणि-तलेन मन्दं  
गोविन्द दामोदर माधवेति ॥ (२४)

prabhāta-sañcāra-gatā nu gāvas  
tad-rakṣaṇārthaṁ tanayaṁ yaśodā  
prābodhayat pāṇi-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." (24)

प्रवाल-शोभा इव दीर्घ-केशा  
वाताम्बु-पर्णाशन-पूत-देहाः  
मूले तरूणां मुनयः पठन्ति  
गोविन्द दामोदर माधवेति ॥ (२५)

pravāla-śobhā iva dīrgha-keśā  
vātāmbu-parṇāśana-pūta-dehāḥ  
mūle tarūṇāṁ munayaḥ paṭhanti  
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." (25)

एवं ब्रुवाणा विरहातुरा भृशां  
व्रज-स्त्रियः कृष्ण-विषिक्त-मानसाः  
विसृज्य लज्जां रुरुदुः स्म सुस्वरं  
गोविन्द दामोदर माधवेति ॥ (२६)

evaṁ bruvāṇā virahāturā bhṛśāṁ  
vraja-striyaḥ kṛṣṇa-viṣikta-mānasāḥ  
visrjya lajjāṁ ruruduḥ sma su-svaraṁ  
govinda dāmodara mādhaveti

"After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all worldly shame and loudly cried out, 'O Govinda! O Dāmodara! O Mādhava!'" (26)

गोपी कदाचिन् मणि-पिञ्जर-स्थं  
शुकं वचो वाचयितुं प्रवृत्ता  
आनन्द-कन्द व्रज-चन्द्र कृष्ण  
गोविन्द दामोदर माधवेति ॥ (२७)

gopī kadācin maṇi-piñjara-sthaṁ  
śukaṁ vaco vācayitum pravṛttā  
ānanda-kanda vraja-candra kṛṣṇa  
govinda dāmodara mādhaveti

Sometimes a gopī is engaged in teaching a parrot within a jewelled cage to recite names like: "Ānanda-kanda" (source of bliss), "Vraja-candra" (moon of Vraja), "Kṛṣṇa," "Govinda," "Dāmodara," and "Mādhava." (27)

गो-वत्स-बालैः शिशु-काक-पक्षं  
बध्नन्तम् अम्भोज-दलायताक्षम्  
उवाच माता चिबुकं गृहीत्वा  
गोविन्द दामोदर माधवेति ॥ (२८)

go-vatsa-bālaiḥ śiśu-kāka-pakṣam  
badhnantam ambhoja-dalāyatākṣam  
uvāca mātā cibukaṁ grhītvā  
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!" (28)

प्रभात-काले वर-वल्लवौघा  
गो-रक्षणार्थं धृत-वेत्र-दण्डाः  
आकारयाम् आसुरनन्तमाद्यम्  
गोविन्द दामोदर माधवेति ॥ (२९)

prabhāta-kāle vara-vallavaughā  
go-rakṣaṇārtham dhr̥ta-vetra-daṇḍāḥ  
ākārayām āsur anantam ādyam  
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, "Hey, Govinda, Dāmodara, Mādhava!" (29)

जलाशये कालिय-मर्दनाय  
यदा कदम्बात् पतन् मुरारे  
गोपाङ्गनाश्वक्रुशुरेत्य गोपा  
गोविन्द दामोदर माधवेति ॥ (३०)

jalāsāye kāliya-mardanāya  
yadā kadambād apatan murāre  
gopāṅganāś cakruśur etya gopā  
govinda dāmodara mādhaveti

When Lord Murāri jumped from the Kadamba branch into the water to chastise the Kāliya serpent, all the gopīs and cowherd boys went there and cried out, "Oh! Govinda! Dāmodara! Mādhava!" (30)

अक्रूरम् आसाद्य यदा मुकुन्दः  
चापोत्सवार्थं मथुरां प्रविष्टः  
तदा स पौरैः जयतीत्यभाषि  
गोविन्द दामोदर माधवेति ॥ (३१)

akrūram āsādya yadā mukundaś  
cāpotsavārtham mathurām praviṣṭaḥ  
tadā sa paurair jayatītyabhāṣi  
govinda dāmodara mādhaveti

After Lord Mukunda had met with Akūrā and entered Mathurā to attend the ceremony of breaking the bow of Kāṁsa, all the citizens then shouted, "Jaya Govinda! Jaya Dāmodara! Jaya Mādhava!" (31)

कंसस्य दूतेन यदैव नीतौ  
वृन्दावनान्तात् वसुदेव-सूनौ  
रुरोद गोपी भवनस्य मध्ये  
गोविन्द दामोदर माधवेति ॥ (३२)

kaṁsasya dūtena yadaiva nītau  
vṛndāvanāntāt vasudeva-sūnau  
ruroda gopī bhavanasya madhye  
govinda dāmodara mādhaveti

When both sons of Vasudeva had actually been taken out of Vṛndāvana by the messenger of Kāṁsa, Yaśodā sobbed within the house, wailing, "Govinda, Dāmodara, Mādhava!" (32)

सरोवरे कालिय-नाग-बद्धं  
शिशुं यशोदा-तनयं निशम्य  
चक्रुर् लुटन्त्यः पथि गोप-बाला  
गोविन्द दामोदर माधवेति ॥ (३३)

sarovare kāliya-nāga-baddham  
śiśuṁ yaśodā-tanayaṁ niśamya  
cakrur luṭantyaḥ pathi gopa-bālā  
govinda dāmodara mādhaveti

Hearing how the son of Yaśodā, who was but a child, was wrapped within the coils of the Kāliya serpent at the pond, the cowherd boys cried "Govinda! Dāmodara! Mādhava!" and scurried down the path. (33)

अक्रूर-याने यदु-वंश-नाथं  
संगच्छमानं मथुरां निरीक्ष्य  
ऊचुर्वियोगात् किल गोप-बाला  
गोविन्द दामोदर माधवेति ॥ (३४)

akrūra-yāne yadu-vaṁśa-nātham  
saṅgacchamānaṁ mathurāṁ nirikṣya  
ūcur viyogāt kila gopa-bālā  
govinda dāmodara mādhaveti

Seeing the Lord of the Yadus proceeding towards Mathurā upon Akrūra'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?) (34)

चक्रन्द गोपी नलिनी-वनान्ते  
कृष्णेन हीना कुसुमे शयाना  
प्रफुल्ल-नीलोत्पल-लोचनाभ्यां  
गोविन्द दामोदर माधवेति ॥ (३५)

cakranda gopī nalinī-vanānte  
kṛṣṇena hīnā kusume śayānā  
praphulla-nīlotpala-locanābhyāṁ  
govinda dāmodara mādhaveti

At the edge of a lotus forest, a gopī lay down upon the bed of flowers, bereft of Kṛṣṇa. Tears flowed from her lotus eyes (as she wept,) "Govinda, Dāmodara, Mādhava." (35)

माता-पितृभ्यां परिवार्यमाणा  
गेहं प्रविष्टा विललाप गोपी  
आगत्य मां पालय विश्वनाथ  
गोविन्द दामोदर माधवेति ॥ (३६)

mātā-pitr̥bhyāṁ parivāryamāṇā  
gehaṁ praviṣṭā vilalāpa gopī  
āgatya māṁ pālaya viśvanātha  
govinda dāmodara mādhaveti

Being very restricted by her mother and father, the lamenting gopī entered the house, thinking, "(Now that) I have arrived home, save me, O Lord of the universe! O Govinda, Dāmodara, Mādhava!" (36)

वृन्दावनस्थं हरिम् आशु बुद्ध्वा  
गोपी गता कापि वनं निशायाम्  
तत्राप्य् अदृष्ट्वाति भयादवोचद्  
गोविन्द दामोदर माधवेति ॥ (३७)

vṛndāvana-sthaṁ harim āśu buddhvā  
gopī gatā kāpi vanaṁ niśāyām  
tatrāpy adṛṣṭvāti bhayād avocad  
govinda dāmodara mādhaveti

Thinking that Kṛṣṇa was in the forest, a gopī fled into the forest in the middle of night. But seeing that Kṛṣṇa wasn't actually there, she became very fearful, and cried, "Govinda, Dāmodara, Mādhava!" (37)

सुखं शयाना निलये निजेऽपि  
नामानि विष्णोः प्रवदन्ति मर्त्याः  
ते निश्चितं तन्मयतां व्रजन्ति  
गोविन्द दामोदर माधवेति ॥ (३८)

sukhaṁ śayānā nilaye nije `pi  
nāmāni viṣṇoḥ pravadanti martyāḥ  
te niścitaṁ tanmayatāṁ 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. (38)

सा नीरजाक्षीम् अवलोक्य राधां  
रुरोद गोविन्द-वियोग-खिन्नाम्  
सखी प्रफुल्लोत्पल-लोचनाभ्यां  
गोविन्द दामोदर माधवेति ॥ (३९)

sā nīrajākṣīm avalokya rādhām  
ruroda govinda-viyoga-khinnām  
sakhī praphullotpala-locanābhyām  
govinda dāmodara mādhaveti

Seeing Śrīmatī Rādhārāṇi 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." (39)

जिह्वे रसज्ञे मधुर-प्रियात्वं  
सत्यं हितं त्वां परमं वदामि  
आवर्णयेता मधुराक्षराणि  
गोविन्द दामोदर माधवेति ॥ (४०)

jihve rasajñe madhura-priyā tvaṁ  
satyaṁ hitaṁ tvāṁ paramaṁ vadāmi  
āvarṇayethā madhurākṣarāṇi  
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." (40)

आत्यन्तिक-व्याधिहरं जनानां  
चिकित्सकं वेद-विदो वदन्ति  
संसार-ताप-त्रय-नाश-बीजं  
गोविन्द दामोदर माधवेति ॥ (४१)

ātyantika-vyādhiharam janānām  
cikitsakaṁ veda-vido vadanti  
saṁsāra-tāpa-traya-nāśa-bījaṁ  
govinda dāmodara mādhaveti

The knowers of the Vedas 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!" (41)

ताताज्ञया गच्छति रामचन्द्रे  
स-लक्ष्मणेऽरण्यचये स-सीते  
चक्रन्द रामस्य निजा जनित्री  
गोविन्द दामोदर माधवेति ॥ (४२)

tātājñayā gacchati rāmcandre  
salakṣmaṇe `raṇyacaye sasīte  
cakranda rāmasya nijā janitrī  
govinda dāmodara mādhaveti

Upon Rāmacandra's going into the forest due to his father's order, along with Lakṣmaṇa and Sītā, (and thus becoming) a forest-rover, His mother cried, "O Govinda, Dāmodara, Mādhava!" (42)

एकाकिनी दण्डक-काननान्तात्  
सा नीयमाना दशकन्धरेण  
सीता तदाक्रोशत् अनन्य-नाथा  
गोविन्द दामोदर माधवेति ॥ (४३)

ekākinī daṇḍaka-kānanāntāt  
sā nīyamānā daśakandhareṇa  
sītā tadākrośat ananya-nāthā  
govinda dāmodara mādhaveti

Left there alone, Sītā was carried out of the forest by the ten-headed Rāvaṇa. At that time, accepting no other Lord, Sītā cried, "O Govinda! Dāmodara! Mādhava!" (43)

रामाद्वियुक्ता जनकात्मजा सा  
विचिन्तयन्ती हृदि राम-रूपम्  
रुरोद सीता रघुनाथ पाहि  
गोविन्द दामोदर माधवेति ॥ (४४)

rāmādvīyuktā janakātmajā sā  
vicintayantī hrdi rāma-rūpam  
ruroda sītā raghunatha pāhi  
govinda dāmodara mādhaveti



Separated from Rāma, the daughter of King Janaka was completely anxious, and with the form of Rāma within her heart, she cried, "O Raghunātha! Protect me! O Govinda, Dāmodara, Mādhava!" (44)

प्रसीद विष्णो रघु-वंश-नाथ  
सुरासुराणां सुख-दुःख-हेतो  
रुरोद सीता तु समुद्र-मध्ये  
गोविन्द दामोदर माधवेति ॥ (४५)

prasīda viṣṇo raghu-varṁśa-nātha  
surāsuraṇām sukha-duḥkha-heto  
ruroda sītā 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 Sītā cried, (by the time she had been carried) over the middle of the ocean. (45)

अन्तर्-जले ग्राह-गृहीत-पादो  
विसृष्ट-विक्लिष्ट-समस्त-बन्धुः  
तदा गजेन्द्रो नितरां जगाद  
गोविन्द दामोदर माधवेति ॥ (४६)

antar-jale grāha-grhīta-pādo  
visṛṣṭā-vikliṣṭa-samasta-bandhuḥ  
tadā gajendro nitarām jagāda  
govinda dāmodara mādhaveti

Caught by his foot and pulled into the water, Gajendra, his friends all harassed and frightened away, then called out incessantly, " O Govinda, Dāmodara, Mādhava!" (46)

हंसध्वजः शङ्खयुतो ददर्श  
पुत्रं कटाहे प्रपतन्तम् एनम्  
पुण्यानि नामानि हरेः जपन्तं  
गोविन्द दामोदर माधवेति ॥ (४७)

hamsadhvajaḥ śaṅkhayuto dadarśa  
putraṁ kaṭāhe prapatantam enam  
puṇyāni nāmāni harer japantaṁ  
govinda dāmodara mādhaveti

Along with his priest Śaṅkhayuta, King Hamsadhvaja saw his son Sudhanvā falling into a vat, but the boy was chanting the transcendental names of Hari, Govinda, Dāmodara, and Mādhava. (47)

दुर्वाससो वाक्यम् उपेत्य कृष्णा  
सा चाब्रवीत् कानन-वासिनीशम्  
अन्तःप्रविष्टं मनसाजुहाव  
गोविन्द दामोदर माधवेति ॥ (४८)

durvāsaso vākyam upetya kṛṣṇā  
sā cābravit kānana-vāsinīśam  
antaḥpraviṣṭaṁ manasājuhāva  
govinda dāmodara mādhaveti

Accepting Durvāsa Muni's request (that she feed his thousands of disciples, even though she hadn't the means to do this) Draupadī mentally called out to the Lord within, the Lord of a forest dweller (like her), and she said, "Govinda, Dāmodara, Mādhava!" (48)

ध्येयः सदा योगिभिरप्रमेयः  
चिन्ता-हरश्चिन्तित-पारिजातः  
कस्तूरिका-कल्पित-नील-वर्णो  
गोविन्द दामोदर माधवेति ॥ (४९)

dhyeyaḥ sadā yogibhir aprameyaḥ  
cintā-haraś cintita-pārijātaḥ  
kastūrikā-kalpita-ñīla-varṇo  
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 desireable. His bluish complexion is as attractive as Kastūrikā. Govinda! Dāmodara! Mādhava! (49)

संसार-कूपे पतितोऽत्यगाधे  
मोहान्ध-पूर्णं विषयाभितप्ते  
करावलम्बं मम देहि विष्णो  
गोविन्द दामोदर माधवेति ॥ (५०)

saṁsāre-kūpe patito 'tyagādhe  
mohāndha-pūrṇe viṣayābhitapte  
karāvalambaṁ mama dehi viṣṇo  
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. (50)

त्वामेव याचे मम देहि जिह्वे  
समागते दण्ड-धरे कृतान्ते  
वक्तव्यमेवं मधुरं सुभक्त्या  
गोविन्द दामोदर माधवेति ॥ (५१)

tvām eva yāce mama dehi jihve  
samāgate daṇḍadhare kṛtānte  
vaktavyam evaṁ madhuraṁ su-bhaktyā  
govinda dāmodara mādhaveti

O my tongue, I ask only this of you, that at my meeting the bearer of the sceptre of chastisement (Yamarāja), you will utter this sweet phrase with great devotion: "Govinda, Dāmodara, Mādhava!" (51)

भजस्व मन्त्रं भव-बन्ध-मुक्त्यै  
जिह्वे रसज्ञे सुलभं मनोज्ञम्  
द्वैपायनाद्यैः मुनिभिः प्रजप्तम्  
गोविन्द दामोदर माधवेति ॥ (५२)

bhajasva mantraṁ bhava-bandha-muktyai  
jihve rasajñe su-labhaṁ manojñam  
dvaipāyanādyair munibhiḥ prajaptam  
govinda dāmodara mādhaveti

O my tongue, O knower of rasa, for release from the hellish bondage of material existence, just worship the charming, easily obtainable mantra that is chanted by Vedavyāsa and other sages: "Govinda, Dāmodara, Mādhava!" (52)

गोपाल वंशीधर रूप-सिन्धो  
लोकेश नारायण दीन-बन्धो  
उच्चस्वरैस्त्वं वद सर्वदैव  
गोविन्द दामोदर माधवेति ॥ (५३)

gopāla vaṁśīdhara rūpa-sindho  
lokeśa nārāyaṇa dīna-bandho  
ucca-svarais tvaṁ vada sarvadaiva  
govinda dāmodara mādhaveti

You should always and everywhere just loudly chant, "Gopāla, Vaṁśīdhara, O ocean of beauty, Lord of the worlds, Nārāyaṇa, O friend of the poor, Govinda, Dāmodara," and "Mādhava." (53)

जिह्वे सदैव भज सुन्दराणि  
नामानि कृष्णस्य मनोहराणि  
समस्त-भक्तार्ति-विनाशनानि  
गोविन्द दामोदर माधवेति ॥ (५४)

jihve sadaiva bhaja sundarāṇi  
nāmāni kṛṣṇasya manoharāṇi  
samasta-bhaktārti-vināśanāni  
govinda dāmodara mādhaveti

O my tongue, just always worship these beautiful, enchanting names of Kṛṣṇa, "Govinda, Dāmodara," and "Mādhava," which destroy all the obstacles of the devotees. (54)

गोविन्द गोविन्द हरे मुरारे  
गोविन्द गोविन्द मुकुन्द कृष्ण  
गोविन्द गोविन्द रथाङ्ग-पाणे  
गोविन्द दामोदर माधवेति ॥ (५५)

govinda govinda hare murare  
govinda govinda mukunda kṛṣṇa  
govinda govinda rathāṅga-pāṇe  
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!" (55)

सुखावसाने तु इदमेव सारं  
दुःखावसाने तु इदमेव गेयम्  
देहावसाने तु इदमेव जाप्यं  
गोविन्द दामोदर माधवेति ॥ (५६)

sukhāvasāne tv idam eva sāraṁ  
duḥkhāvasāne tv idam eva geyam  
dehāvasāne tv idam eva jāpyam  
govinda dāmodara mādhaveti

This indeed 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!" (56)

दुर्वार-वाक्यं परिगृह्य कृष्णा  
मृगीव भीता तु कथं कथञ्चित्  
सभां प्रविष्टा मनसाजुहाव  
गोविन्द दामोदर माधवेति ॥ (५७)

durvāra-vākyaṁ parigrhya kṛṣṇā  
mṛgīva bhītā tu katham kathañcit  
sabhāṁ praviṣṭā manasājuhāva  
govinda dāmodara mādhaveti

Somehow or other accepting the unavoidable command of Duḥśāsana, Draupadī, like a frightened doe, entered the assembly of princes and within her mind cried out to the Lord, "Govinda, Dāmodara, Mādhava!" (57)

श्री कृष्ण राधावर गोकुलेश  
गोपाल गोवर्धन-नाथ विष्णो  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (५८)

śrī kṛṣṇa rādhāvara gokuleśa  
gopāla govardhana-nātha viṣṇo  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

O tongue, drink only this nectar (of the names), "Śrī Kṛṣṇa, dearmost of Śrīmatī Rādhārāṇī, Lord of Gokula, Gopāla, Lord of Govardhana, Viṣṇu, Govinda, Dāmodara," and "Mādhava." (58)

श्रीनाथ विश्वेश्वर विश्व-मूर्ते  
श्री देवकी-नन्दन दैत्य-शत्रो  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (५९)

śrīnātha viśveśvara viśva-mūrte  
śrī devakī-nandana daitya-śatro  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"Śrīnātha, Lord of the universe, form of the universe, beautiful son of Devakī, O enemy of the demons, Govinda, Dāmodara, Mādhava!" O my tongue, just drink this nectar. (59)

गोपीपते कंस-रिपो मुकुन्द  
लक्ष्मीपते केशव वासुदेव  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६०)

gopīpate kaṁsa-ripo mukunda  
lakṣmīpate keśava vāsudeva  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"Lord of the gopīs, enemy of Kaṁsa, Mukunda, husband of Lakṣmīdevī, Keśava, son of Vasudeva, Govinda, Dāmodara, Mādhava!" O my tongue, just drink this nectar. (60)

गोपी-जनाह्लाद-कर व्रजेश  
गो-चारणारण्य-कृत-प्रवेश  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६१)

gopī-janāhlāda-kara vrajeśa  
go-cāraṇāraṇya-kṛta-praveśa  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O You who give bliss to the gopīs! Lord of Vraja, You who have entered the forest for herding the cows, O Govinda, Dāmodara, Mādhava!" O my tongue, just drink this nectar. (61)

प्राणेश विश्वम्भर कैटभारे  
वैकुण्ठ नारायण चक्र-पाणे  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६२)

prāṇeśa viśvambhara kaiṭabhāre  
vaikuṇṭha nārāyaṇa cakra-pāṇe  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O Lord of my life! Upholder of the universe, foe of Kaiṭabha, Vaikuṇṭha, Nārāyaṇa, holder of the Sudarśana-cakra! Govinda, Dāmodara, Mādhava!" O my tongue, just drink this nectar. (62)

हरे मुरारे मधुसूदनाद्य  
श्री राम सीतावर रावणारे  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६३)

hare murāre madhusūdanādya  
śrī rāma sītāvara rāvaṇāre  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O Lord Hari, enemy of Mura, Madhusūdana, Śrī Rāma, dearmost of Sitā, enemy of Rāvaṇa, Govinda, Dāmodara, Mādhava!" O tongue, now just drink this nectar. (63)

श्री यादवेन्द्राद्रिधराम्बुजाक्ष  
गो-गोप-गोपी-सुख-दान-दक्ष  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६४)

śrī yādavendrādri-dharāmbujākṣa  
go-gopa-gopī-sukha-dāna-dakṣa  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O best of the Yadus, O bearer of Govardhana hill, O lotus-eyed expert in giving happiness to the cows, the gopas, and the gopīs, Govinda, Dāmodara, Mādhava!" O tongue, please just drink this nectar. (64)

धराभरोत्तारण-गोप-वेश  
विहार-लीला-कृत-बन्धु-शेष  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६५)

dharābharottāraṇa-gopa-veśa  
vihāra-līlā-kṛta-bandhu-śeṣa  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O uplifter of the earth's burdens in the guise of a cowherd boy, Lord of sportive pastimes in which Ananta-śeṣa has become Your brother! O Govinda, Dāmodara, Mādhava!" O my tongue, just drink this nectar. (65)

बकी-बकाघासुर-धेनुकारे  
केशी-तृणावर्त-विघात-दक्ष  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६६)

bakī-bakāghāsura-dhenukāre  
keśī-tṛṇāvarta-vighāta-dakṣa  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O enemy of Bakī (Pūtanā), Bakāsura, Aghāsura, and Dhenuka, O Lord who expertly smashed Keśī and Trṇāvarta!" O tongue, just drink this nectar– "Govinda, Dāmodara, Mādhava!" (66)

श्री जानकी-जीवन रामचन्द्र  
निशाचरारे भरताग्रजेश  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६७)

śrī jānakī-jīvana rāmacandra  
niśācarāre bharatāgrajeśa  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O Rāmacandra, O life and soul of the beautiful daughter of Janaka Mahārāja, enemy of the night-roving demons, O elder brother of Bhārata!" O my tongue, just drink this nectar – "Govinda, Dāmodara, Mādhava!" (67)

नारायणानन्त हरे नृसिंह  
प्रह्लाद-बाधाहर हे कृपालो  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६८)

nārāyaṇānanta hare nṛsimha  
prahlāda-bādhāhara he kṛpālo  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"O Lord Nārāyaṇa, Ananta, Hari, Nṛsimhadeva, remover of the afflictions of Prahlāda, O merciful Lord! Govinda, Dāmodara, Mādhava!" O my tongue, simply drink this nectar. (68)

लीला-मनुष्याकृति-राम-रूप  
प्रताप-दासीकृत-सर्व-भूप  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (६९)

līlā-manuṣyākṛti-rāma-rūpa  
pratāpa-dāsī-kṛta-sarva-bhūpa  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

O Lord who assumed the man-like form of Rāma, who by dint of Your prowess, turned all other kings into Your servants! "O Govinda, Dāmodara, Mādhava!" O tongue, just drink this nectar. (69)

श्री कृष्ण गोविन्द हरे मुरारे  
हे नाथ नारायण वासुदेव  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (७०)

śrī kṛṣṇa govinda hare murāre  
he nātha nārāyaṇa vāsudeva  
jihve pibasvāmṛtam etad eva  
govinda dāmodara mādhaveti

"Śrī Kṛṣṇa! Govinda! Hari! Murāri! O Lord, Nārāyaṇa, Vāsudeva!" O tongue, please drink only this nectar – "Govinda, Dāmodara, Mādhava!" (70)

वक्तुं समर्थोऽपि न वक्ति कश्चिद्  
अहो जनानां व्यसनाभिमुख्यम्  
जिह्वे पिबस्वामृतमेतदेव  
गोविन्द दामोदर माधवेति ॥ (७१)

vaktuṁ samartha `pi na vakti kaścid  
aho janānāṁ vyasanābhimukhyam  
jihve pibasvāmṛtam 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!" – (71)

इति श्री बिल्वमङ्गलाचार्य-विरचितं  
श्री गोविन्द-दामोदर-स्तोत्रं संपूर्णम् ॥

iti śrī bilvamaṅgalācārya-viracitaṁ  
śrī govinda-dāmodara-stotraṁ saṁpūrṇam

Thus the Śrī Govinda Dāmodara Stotraṁ  
composed by Śrī Bilvamaṅgalācārya is completed.



Govinda – Dāmodara – Mādhava – Kṛṣṇa – Murāri – Keśava

## Śrī Govinda Dāmodara Stotraṁ

This Stotra has been composed by Sri Bilvamangala Thakura, who is also known as Lila Sukha. -

Bilvamangala, as recorded in the scriptures, was a great Vaishnava devotee that blinded himself due to feeling lust for a prostitute women, and went to Vrindavan, where he performed devotional austerities on the bank of Brahma kunda (close to present day Ranganath temple, also not far from Radha Govinda mandir) - he also wrote other great works like [Sri Krishna Karnamrita](#), that Lord Caitanya recovered from South India along with Brahma Samhita.

The Govinda-Damodhara Stotram is the ecstatic outpouring of pure unalloyed Bhakti to Lord Krishna. Bilvamangala Thakura pictures in his prayer all the devotees of Lord Krishna, sharing his ecstasy. Intoxicated by Krishnas names, they do not talk of anything else under all circumstances, despite any situation they are in.

Any sincere devotee reading this stotara with pure heart, will also become intoxicated by the name of Lord Krishna!

Many Vaishnavas chant this beautiful prayer and remember the last Verse: "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, Damodara, Madhava!"

Srila Prabhupada recounted the story of Bilvamangala Thakura in his room conversation with Allen Ginsberg in Columbus, Ohio - May 13, 1969 and also in the book "Teachings of Lord Kapila Deva" Chapter 14, Text 32:

"This is the experience of Bilvamaṅgala Ṭhākura, who was a very rich South Indian brāhmaṇa. Due to bad association, Bilvamaṅgala Ṭhākura became a very staunch prostitute hunter, and he spent all his money on a prostitute named Cintāmaṇi. One night, during a terrible rainstorm, Bilvamaṅgala went to see Cintāmaṇi, but the prostitute was thinking, "Surely tonight Bilvamaṅgala will not come. This is a terrible storm." Nonetheless, Bilvamaṅgala came, despite all difficulties. Somehow he managed to cross the raging river, and when he saw the gates of Cintāmaṇi's house closed, he somehow managed to jump over them. Despite all the dangers, he reached Cintāmaṇi's house, and the prostitute, being very astonished, said, "How is it you have come tonight? Oh, you are so attracted to this body of flesh and skin! If you just had this much attraction for Kṛṣṇa, it would certainly be to your benefit."

Bilvamaṅgala then came to his senses and immediately left the prostitute's house and went to Vṛndāvana. The fact was that in his previous life he had executed devotional service up to bhāva-bhakti. Thus the prostitute Cintāmaṇi actually became his guru. While in Vṛndāvana, Bilvamaṅgala Ṭhākura wrote a book named Kṛṣṇa-karṇāmr̥ta, which has been recommended by Śrī Caitanya Mahāprabhu. In that book, Bilvamaṅgala Ṭhākura writes: "If we have devotion fixed on You, My Lord Bhagavān, then we can easily see Your divine form as kaiśora-mūrti, a young boy."

A nother name for Kṛṣṇa is Kaiśora. The word kaiśora refers to the age before marriage—that is, it refers to a boy between the ages of eleven and sixteen. Śrī Kṛṣṇa is always kaiśora-mūrti. By devotional service, one can see the kaiśora-mūrti of Kṛṣṇa very easily.

When Bilvamaṅgala Ṭhākura was going to Vṛndāvana, he was still attracted to women. One night he stayed at the house of a very rich merchant, and the merchant's wife told her husband that Bilvamaṅgala Ṭhākura was attracted to her. She asked her husband what to do, and the merchant simply said, "Serve him." Finally Bilvamaṅgala Ṭhākura came to his senses, and he thought, "These eyes are my enemies." When the beautiful woman approached him, Bilvamaṅgala Ṭhākura said, "Mother, please give me the pins out of your hair. I am very mad after the beauty of women. So let me pluck out my eyes." In this way, he blinded himself. Although he could not see, in Vṛndāvana he was supplied milk by Kṛṣṇa Himself. Thus he personally realized Kṛṣṇa through bhakti and wrote of his personal experience.

He wrote, "Mukti is not a very important thing. She is always at my service with folded hands, saying, 'My dear sir, what can I do for you?' " Thus a devotee is not very anxious for mukti because he is already liberated. If a man has a million dollars, why should he hanker after ten rupees? Mukti is not very important for a bhakta. In the words of Bilvamaṅgala Ṭhākura: muktiḥ svayaṁ mukulitāñjali sevate 'smāt. "Mukti herself is standing with folded hands, waiting to serve the devotee." (Kṛṣṇa-karṇāmṛta 107)

