

Śrī Nāmāṣṭaka
“Eight Prayers Glorifying the Holy Name”
by Śrīla Rūpa Gosvāmī

Text 1

*Nikhila-śruti-mauli-ratna-mālā
dyuti-nīrājita-pāda-pañcakajānta
ayi mukta-kulair upāśyamānaṁ
paritas tvāṁ hari-nāma saṁśrayāmi*

nikhila-of all; *śruti*-the Vedas; *mauli*-crown; *ratna*-jewels; *mālā*-necklace; *dyuti*-effulgence; *nīrājita*-worshiped; *pāda*-feet; *pañkaja*-lotus; *anta*-tips of the toes; *ayi* -O!; *mukta-kulair* -by the liberated souls; *upāśyamānaṁ*-adored; *paritas* -completely; *tvāṁ*-You; *hari*-of Hari; *nāma* -name; *saṁśrayāmi*-I take shelter.

O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls like Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You.

Text 2

*jaya nāmadheya muni-vṛnda-geya he
jana-rañjanāya param akṣarākṛte
tvam anādarād api manāg udīritaṁ
nikhilogra-tāpa-paṭalīm vilumpasi*

jaya -all glories; *nāmadheya* -O holy name; *muni*-of sages; *vṛnda*-by the multitudes; *geya* -chanted; *he*-O!; *jana*-of the people; *rañjanāya* -for the happiness; *param* -supreme; *akṣara*-of syllables; *ākṛte*-the form; *tvam* -You; *anādarād* -without respect; *api* -even; *manāg* -once; *udīritaṁ*-spoken; *nikhila*-all; *ugra*-terrible; *tāpa*-tortures; *paṭalīm*- abundance; *vilumpasi*-you take away.

O Hari-nāma, all glories to You! Sung by all the sages, You are the supreme combination of syllables, and You bring transcendental bliss to everyone. If a person utters You but once, even disrespectfully, still You relieve his many extreme sufferings.

Text 3

*yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
dṛśam tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttam jagati bhagavan-nāma-taraṇe
kṛtī te nirvaktum ka iha mahimānam prabhavati*

yad-ābhāso -the dim light of which; *apy* -even; *udyan* -rising; *kavalita*-swallowed up; *bhava*-of repeated birth and death; *dhvānta*-darkness; *vibhavo*-power; *dṛśam* -of the eyes; *tattva*-to the truth; *andhānām* -blind; *api* -even; *diśati* -indicates; *bhakti*-devotional service; *praṇayinīm*-causing; *janas* -people; *tasya*-of Him; *udāttam* -exalted; *jagati* -in the world; *bhagavan*-of the Supreme Personality of Godhead; *nāma*-of the name; *taraṇe*-in the deliverance; *kṛtī* -pious person; *te* -of You; *nirvaktum* -to describe; *ka* -who? *iha*-here; *mahimānam* -glory; *prabhavati*-is able.

O sun of the Holy Name, even a dim glimmer of Your splendor swallows the powerful darkness of materialistic life and gives those who are blind to the truth the vision to follow the path of pure devotional service. Who in this world, even if learned and pious, can fully describe Your transcendental glory?

Text 4

*Yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināsam āyāti vinā na bhogaiḥ
apaiti nāma sphuraṇena tat te
prārabdha-karmeti virauti vedaḥ*

yad-brahma-Brahman; *sākṣāt*-direct; *kṛti*-activity; *niṣṭhayā*-faith; *api*-also; *vināsam* -to destruction; *āyāti* -goes; *vinā* -without; *na* -not; *bhogaiḥ*-enjoyment; *apaiti* -attains; *nāma* -of the name; *sphuraṇena* -by the appearance; *tat* -that; *te*-of You; *prārabdha*-begun; *karma*-karma; *iti* -thus; *virauti* -declares; *vedaḥ*-the veda

O Holy Name, the Vedas declare that meditation on the impersonal Brahman cannot bring freedom from karmic reactions, that they must be enjoyed or suffered, but that when You manifest in one's consciousness all karma at once disappears.

Text 5

*aghadamana-yaśodānandanau nandasūno
Kamalanayana-gopīcandra-ṛṇḍāvanendrāḥ
praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatām nāmadheya*

aghadamana-crusher of Agha; *yaśodānandanau* -son of Yaśodā; *nandasūno*-son of Nanda Mahārāja; *kamalanayana*-lotus eyed; *gopīcandra*-moon of the gopīs; *ṛṇḍāvanendrāḥ*-moon of Ṛṇḍāvana; *praṇatakaruṇa*-merciful to the worshipper; *kṛṣṇāt* -Kṛṣṇa; *ity* -thus; *aneka*-many; *svarūpe*-forms; *tvay*-in You; *mama* -of me; *ratir* -love; *uccair* -greatly; *vardhatām*- -may increase; *nāmadheya*-the holy names.

O Holy Name, You have many forms, such as Aghadamana (Crusher of Aghāsura), Yaśodānandana (Darling Child of Yaśoda), Nandasūno (Son of Nanda), Kamalanayana (Lotus-eyed One), Gopīcandra (Moon of the Gopīs), Ṛṇḍāvanendra (King of Ṛṇḍāvana), Praṇatakaruna (He Who is Merciful to the Surrendered Souls), and Kṛṣṇa. I pray that my love for You in Your many forms may greatly increase.

Text 6

*vācyam vācakam ity udeti bhavato nāma svarūpa-dvayam
pūrvasmāt param eva hanta karuṇam tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsya so 'pi hi sadānandāmbudhau majjati*

vācyam- -the object described; *vācakam* -the words; *ity* -thus; *udeti* -rises; *bhavato* -of you; *nāma* -of the name; *svarūpa*-the form; *dvayam*-both; *pūrvasmāt* -as before; *param* -great; *eva* -indeed; *hanta* -indeed; *karuṇam*- -compassion; *tatra*-there; *api* -even; *jānīmahe*-we know; *yas* -one who; *tasmin* -ion that; *vihitāparādha*-committed an offense; *nivahaḥ* -multitude; *prāṇī* -living entity; *samantād* -completely; *bhaved*-may be; *āsyena*-with the mouth; *idam* -this; *upāsya* -worshiping; *so* -He; *api* -even; *hi*-indeed; *sadānandāmbudhau* -in the ocean of bliss; *majjati*-plunges.

O Holy Name, You manifest two forms: the Supreme Person You designate, and the sound vibration that designates. We know that the second form is more merciful than the first, because even if a person offends Your first form in many ways, You plunge him into an ocean of transcendental bliss if he serves Your second form with his voice.

Text 7

*sūditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mohotsavāya te
kṛṣṇa pūrṇa-vapuṣe namo namaḥ*

sūdita-destroyed; *āśrita*-sheltered; *jana*-of the people; *ārti*-sufferings; *rāśaye*-abundance; *ramya*-charming; *cid*-spirit; *ghana*-intense; *sukha*-happiness; *svarūpiṇe*-own form; *nāma* -name; *gokula*-in Gokula; *mahotsavāya* -for a great festival; *te*-of You; *kṛṣṇa* -of Lord Kṛṣṇa; *pūrṇa*-the perfect and full; *vapuṣe* -transcendental form; *namo* -obeisances; *namaḥ*-obeisances.

O Holy Name! You destroy the many sufferings of those who take shelter of You. You are the very form of concentrated spiritual bliss, a festival of happiness for Gokula, and the perfect and complete form of Lord Kṛṣṇa. Again and again I bow to You.

Text 8

*nārada-viṇojjīvana
sudhormi-niryāsa-mādhurī-pūra
tvam kṛṣṇa-nāma kāmam
sphura me rasane rasena sadā*

nārada-of Nārada; *viṇā*-of the lute; *ujjīvana*-the life; *sudhā*-of nectar; *ūrmi*-waves-*niryāsa*-essence; *mādhurī*-sweetness; *pūra*-flood; *tvam*- -You; *kṛṣṇa*-of Kṛṣṇa; *nāma* -O nāme; *kāmam*-if You wish; *sphura* -please appear; *me* -of me; *rasane* -of the tongue; *rasena* -with nectar; *sadā*-always.

O enliverer of Nārada's viṇā, O flood of the waves of sweet nectar, O Holy Name of Lord Kṛṣṇa, please forever manifest on my tongue with all Your nectarean sweetness.