

ŚRĪMAD-BHĀGAVATAM PRAYERS

Padma Purāna 6.27

*saṁsāra-sāgare magnaṁ
dīnāṁ mām karuṇānidhe
karma grāhya grhītāṅgam
māmudhava bhāvamaval*

I have fallen into the ocean of repeated birth and death, and I am totally distressed. My karma is like crocodiles ready to bite me. Oh, ocean of mercy, please pick me up from the ocean of material existence.

*śrīmad bhāgavatākhyoyam
pratyakṣa kṛṣṇa eva hi
svikṛtosi mayā nāthā
muktyarttham bhava sagare*

This Śrīmad Bhāgavatam is actually Kṛṣṇa himself. Oh My Lord, to get released from this cycle of birth and death, I have taken shelter of your lotus feet.

*manorathe madiyoyam
saphala sarvadā tvayā
nirvignenaiva kartavyam
dasoḥam tava keśava*

My dear Keśava, I am your servant. Please fulfill this desire of mine in serving you through the Śrīmad Bhāgavatam.

Śrīmad-Bhāgavatam 12.13.22

*bhave bhave yathā bhaktiḥ
pādayos tava jāyate
tathā kuruṣva deveśa
nāthas tvam no yataḥ prabho*

O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.

Śrīmad-Bhāgavatam 12.13.23

*nāma-saṅkīrtanaṁ yasya
sarva-pāpa praṇāśanam
praṇāmo duḥkha-śamanas
taṁ namāmi hariṁ param*

I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.

Śrīmad-Bhāgavatam 1.1.1

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāḥ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

Śrīmad-Bhāgavatam 1.1.2

*dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.

Śrīmad-Bhāgavatam 1.1.3

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-samyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ*

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

Padma Purāna

*saccidānanda rūpayā
visvopathyadi hetave
tapatraya vināśāya
śrīkṛṣṇāya vayanumaha*

Kṛṣṇa, whose body is eternal, blissful and full of knowledge, who is the cause of all creation and who can alleviate all distress born from the threefold miseries (ādhyātmika - those miseries which arise from the mind and body, ādhibhautika - those miseries which are inflicted by other living entities and ādhidaivika - those miseries arising from natural catastrophes). I pay my respectful obeisances unto him.

Śrīmad-Bhāgavatam 1.2.2

*yaṁ pravrajantam anupetam apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi*

Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

Śrīmad-Bhāgavatam 1.2.3

*yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum muninām*

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

Śrīmad-Bhāgavatam 1.2.4

*nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam
tato jayam udīrayet*

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara - nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

Kṛṣṇa-karnāmṛtam

*kamaṇīya kiśora mugda mūrthe
kalavenu kvanitatruananendo
māmā vachi vijrbhatam murāre
madhurimna kani kapi kapi kapi*

Because of the beautiful kaumāra age, the body has become more beautiful and due to the extremely sweet flute music, Kṛṣṇa's lotus face has been further enhanced by its sweetness. Let a small fraction of that sweetness enter in to my words.

Śrīla Prabhupāda Pranati

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter of His lotus feet.

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Śrīmad-Bhāgavatam 10.47.63

*vande nanda-vraja-strīṇāṃ
pāda-reṇum abhīkṣṇāśaḥ
yāsāṃ hari-kathodgītāṃ
punāti bhuvana-trayam*

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

śrī gopī charanaravinda paramanave namaḥ

Compiled by a great exponent of Śrīmad-Bhāgavatam

*pītāmbaram karavīrajita chakra śaṅkham
koumodaki sarasijam karuṇa samudram
rādhā sahayamiti sundara mandahasam
vathalayesa maṇīṣam hr̥di bhavayami*

I meditate on the four handed form of Kṛṣṇa, The Supreme Lord, the ocean of mercy, who is wearing a yellow garment and carrying a conch shell, disc, club and lotus. May the presiding Deity of Gūruvāyur please reveal, Kṛṣṇa with the beautiful smile, who is always accompanied by Śrīmatī Rādhārāṇī, in my heart.

Compiled by Śrīdharācārya Swami

*komalām kujayan veṇuṃ
syamaloyam kumaraka
veda vedya param brahmā
basatam purato māmā*

May the Supreme Lord Kṛṣṇa, who plays the flute beautifully and who the Vedas refer to as the Supreme Brahmān, appear before me.

Śrī Caitanya-caritāmṛta: Madhya-līlā - Madhya 17.80

*mūkaṃ karoti vācālam
paṅguṃ laṅghayate girim
yat-kṛpā tam ahaṃ vande
paramānanda-mādhavam*

The Supreme Personality of Godhead has the form of sac-cid-ānanda-vigraha [Bs. 5.1] - transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto Him, who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.

Bhagavad Gita Dhyanam

1

*Om paarthaaya pratibodhitaam bhagavataa naaraayanenaswayam,
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam;
Advaitaamritavarshineem bhagavateem ashtaadashaa dhyaayineem,
Amba twaam anusandadhaami bhagavadgeete bhavadweshineem.*

O Bhagavad-Gita, Through thy eighteen chapters. Thou showerest upon man, The immortal nectar, Of the wisdom of the Absolute.

O blessed Gita, By Thee, Lord Krsna Himself, Enlightened Arjuna. Afterward, the ancient sage Vyasa, Included Thee in the Mahabharata.

O loving mother, Destroyer of man's rebirth, In to the darkness of this mortal world, Upon thee I meditate.

2

*Namostu te vyaasa vishaalabuddhe phullaaravindaayatapatranetra;
Yena twayaa bhaaratatailapoornah prajwaalito jnaanamayah pradeepah.*

Salutations to thee, O Vyasa. Thou art of mighty intellect, And thine eyes, are large as the petals, Of the full-blown lotus. It was thou, Who brightened this lamp of wisdom, Filling it with the oil, Of the Mahabharata.

3

*Prapannapaarijaataaya totravetraikapaanaye;
Jnaanamudraaya krishnaaya geetaamritaduhe namah.*

I salute Thee, O krsna, O thou who art the refuge, Of ocean-born Laksmi, And all who take refuge, At thy lotus feet. Thou art indeed, The wish-fulfilling tree, For Thy devotee. Thy one hand hold a staff, For driving cows, And Thy other hand is raised – The thumb touching the tip, Of Thy forefinger, Indicating divine knowldge.

Salutations to Thee, O Supreme Lord, For Thou art the milker, Of the ambrosia of the Gita.

Bhagavad Gita Dhyanam

4

*Sarvopanishado gaavo dogdhaa gopaalanandanah;
Paartho vatsah sudheer bhoktaa dugdham geetaamritam mahat.*

The *Upanishads*, Are as a herd of cows, Lord Krsna, son of a cowherd,
Is their milker, Arjuna is the calf, The supreme nectar of the Gita, Is the
milk, and the wise man, of purified intellect, Is the drinker.

5

*Vasudevasutam devam kamsachaanooramardanam;
Devakeeparamaanandam krishnam vande jagadgurum.*

Thou son of Vasudeva, Destroyer of the demons Kamsa and Canura,
Thou supreme bliss of Mother Devaki, O Thou, guru of the universe,
Teacher of the worlds, Thee, O Krsna, I salute.

6

*Bheeshmadronatataa jayadrathajalaa gaandhaaraneelotpala;
Shalyagraahavatee kripena vahanee karnena velaakulaa;
Ashwatthama-vikarna-ghora-makaraa duryodhanaavartinee;
Sotteernaa khalu paandavai rananadee kaivartakah keshavah.*

Of that terrifying river, Of the battlefield of kuruksetra. Over which the
Pandavas victoriously crossed, Bhishma and Drona were as the high
banks, Jayadratha as the river's water, The King of Gandhara the blue
water-lily, Salya the shark, Kripa the current, Karna the mighty waves;
Asvatthama and Vikarna the dreaded alligators, and Duryodhana the
very whirlpool – But Thou, O Krsna, wast the ferryman !

Bhagavad Gita Dhyanam

7

*Paaraasharya vachah sarojamamalam geetaarthagandhotkatam;
Naanaakhyaanakakesaram harikathaa sambodhanaabodhitam;
Loke sajjana shatpadairaharahah pepeeyamaanam mudaa;
Bhooyaadbhaaratapankajam kalimala pradhwamsinah shreyase.*

May the spotless lotus of the Mahabharata, That grows on the waters,
Of the words of Vyasa, And of which the Bhagavad-gita Is the irresistibly
sweet fragrance, And its tales of heroes, The full-blown Petals, Fully
opened by the talk of Lord Hari, who destroys the sins, Of Kali-yuga,
And on which daily light, The nectar-seeking souls, as so many bees,
Swarming joyously – May this lotus of the Mahabharata, Bestow on us
the highest good.

8

*Mookam karoti vaachalam pangum langhayate girim;
Yatkripaa tamaham vande paramaanandamaadhavam.*

Salutations to Lord Krsna, The embodiment of supreme bliss, By whose
grace and compassion, The dumb become eloquent, and the lame scle
mountains – Him I salute !

9

*Yam brahmaa varunendrarudramarutah stunwanti divyaih stavaih,
Vedaih saangapadakramopanishadair gaayanti yam saamagaah,
Dhyaanaavasthitatadgatena manasaa pashyanti yam yogino,
Yasyaantam na viduh suraasuraganaa devaaya tasmai namah.*

Salutations to that Supreme Shining one, Whom the creator Brahma,
Varuna, Indra, Rudra, Marut, and all divine beings, praise with hymns,
whose glories are sung, By the verses of the Vedas, of whom the
singers of Sama sing, And of whose glories the Upanishads,
Proclaim in full choir, whom the yogis see, with their minds absorbed, In
perfect meditation, And of whom all the hosts, of gods and demons,
Know not the limitations. To Him, the Supreme God, Krsna be all
salutations – Him we salute ! Him we salute ! Him we salute !

Śrī Śrī Śikṣāṣṭaka

(1)

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jivanam
ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

(2)

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālah
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

(3)

trṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ

(4)

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaya
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

(5)

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadrśam vicintaya

(6)

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

(7)

yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvam
govinda-virahēṇa me

(8)

āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampato
mat-prāṇa-nāthas tu sa eva nāparaḥ