ŚRĪMAD-BHĀGAVATAM PRAYERS

Padma Purāṇa 6.27

sahsāra-sāgare magnām
dīnām māṁ karuṇānīdhe
karma grāhya gṛhitāṅgam
māmudhava bhāvavamavāl

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 krṣṇa eva hi
svikṛtosi mayā nāthā
muktyarttham bhava sagare

This Śrīmad Bhāgavatam is actually Krṣṇa 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
dasoham 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

bhava bhava yathā bhaktih
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 pranāśanam
pranāmo duḥkha-śamanas
tam 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.
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 Brahmā, 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.

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.

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 nectar was already relishable for all, including liberated souls.

Krṣṇa, 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 ādhipadaivika - those miseries arising from natural catastrophes), I pay my respectful obeisances unto him.
Śrīmad-Bhāgavatam 1.2.2

yām pravrajantam anupetam apeta-krṣtyaṁ
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 grieved father.

Śrīmad-Bhāgavatam 1.2.3

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dipam atitīrṣatāṁ tamo 'ndham
samsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi gurūṁ 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

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsāṁ
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 Rṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

Kṛṣṇa-kamāṁrtam

kamaniya kiśora mugda mūrtthe
kalavenu kvanitatruananendo
māmā vachi vijrhatam 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 into my words.

Śrīla Prabhupāda Pranatī

nama om viṣṇu-pādāya kṛṣṇa-preṣṭāya bhū-tale
śrimate 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 sārasvate deve gaura-vānī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

Śrīmad-Bhāgavatam 10.47.63
vande nanda-vrāja-strīṇāṁ
pāda-reṇum abhīkṣṇaśaḥ
yāśāṁ hari-kathodgitaṁ
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

pitāmbaraṁ karavirājita chakra śaṅkham
koumodaki sarasijam karuṇa samudram
rādhā sahayamīti sundara mandahasam
vathalayesa maniśam hṛdi 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 Ģuruvayur please reveal, Kṛṣṇa with the beautiful smile, who is always accompanied by Śrīmati Rādhārāṇī, in my heart.

Compiled by Śrīdharācārya Swami

komalāṁ kujayan veṇum
syamoloyam kumaraka
veda vedya param brahmā
basalam purato māmā

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

Śrī Caitanya-caritāmṛta; Madhya-līlā - Madhya 17.80
mūkam karoti vācālam
paṅguṁ laṅghayate girim
yat-kṛpā tam aham vande
paramānanda-mādhavam

The Supreme Personality of Godhead has the form of sae-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 naaraayyanenaswayam,
Vyaasena grahiitaam puraananuninnaa madhye mahaabhaaratam;
Advaitaamritavarnishineem bhagavateem ashtaadashaa dhyayineem,
Amba twaam anusandadhaami bhagavadgeete bhavadwshineem.

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 phullaaravindaayatapatanetra;
Yena twayaa bhaaratatalapoornah 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

Prapannapaarijaataaaya totavatraikapaanaye;
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 knolwedge.

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;
Paar thro vatsah sudheer bhoktaa dugatham geetaamritam mahat.
The Upanishads, Are as a herd of cows, Lord Krsna, son of a cowherd,
Is their milkers, 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 kamsachaanoooramardanam;
Devakeeparaamaanandam 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 gaandhaaraneelotpalaah;
Shalyagraahavatee kripena vahanee karnena velaaakulaah;
Ashwatthaama-vikarna-ghora-makaraa duryodhanaavartinee;
Sotteernaa khalu paandavai ramanadee kaivartakah keshavah.
Of that terrifying river, Of the battlefield of kuruksetra. Over which the Pandavas victorious crossed, Bhisma and Drona were as the high banks, Jayadratha as the river's water, The King of Gandhara the blue water-lily, Salya the shark, Krpa the current, Karna the mighty waves; Aasvatthama and Vikarna the dreaded alligators, and Duryodhana the very whirlpool – But Thou, O Krsna, wast the ferryman!

Translated by – His Divine A.C. Bhaktivedanata – Swami Prabhupada
Meditation on the Bhagavad Gita by Sankara Acarya

Bhagavad Gita Dhyanam

7

Paaraasharya vachah sarojamamalam geetaarthagandhotkatam;
Naanaakhyaanakakesaram harikathaav sambohdhanaaabodhitam;
Loke sajjana shatpadairaharahah pepeeyamaanam mudaav;
Bhooyaadbhaararatapankajam 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 vaachaalam 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, The lame sole mountains – Him I salute!

9

Yam brahmaa varunendraurudramarutah sturnwanti divyaih stavaaih,
Vedaih saangapadakramapanishadair gaayanti yam saamagaah,
Dhyaamaavasthitatatdgate na 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-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaranaṁ vidyā-vadhū-jivanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanaṁ

(2)
nāmnāṁ akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaṁ smaranē na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ

(3)
trṇād api sūnicena
taror api sahiśnunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ

(4)
na śhānaṁ na janaṁ na sundariṁ
kavitāṁ v ā jagad-īśā kāmaye
mama janmāni janmanīśvare
bhavatād bhaktir ahaṭuki tvayi

(5)
ayi nanda-tanuja kīkaraṁ
patitaṁ mām viśame bhavāmbudhau
kṛpayā tava pāda-pāṅkaja-
sthita-dhūli-sadṛśaṁ viśintaya

(6)
nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitāṁ vapuḥ kadā
 tava nāma-grahaṇe bhaviṣyati

(7)
yugāyitaṁ nimeseṇa
cakṣuṣā prāvṛṣāyitam
śūnāyitaṁ jagat sarvāṁ
govinda-virahena me

(8)
āśliṣyā v ā pāda-ratāṁ pinaṣṭu mām
ādarsanāṁ marma-hatāṁ karotu vā
yathā tathā v ā vidadhātu lampaṭo
mat-prāṇa-nāthis tu sa eva nāparaḥ