Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja Stava Stuti

prema-bhakti-rasānandaṁ kṛpā-sindhum amāninam
prajñāpayantaṁ vande śrī- bhaktivedānta nārāyaṇam

I place my head at the lotus feet of Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, who is absorbed in the bliss of prema-bhakti. He is an ocean of mercy that has no boundaries, and he is enlightening others by giving them progressive and positive understanding of bhakti (bhakti-prajñāna) in the line of Śrī Śrīmad Bhakti Prajñāna Keśava Goswami Mahārāja.

(1) parā-bhakti-tattvānuvṛttyā-diśantaṁ
hi bhaktiprajñānāsinā nirṇaśantam
tamo-moha-śokāpasiddhānta-hantaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer praṇāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. By explaining the truth of parā-bhakti (uttamā-bhakti) he is instructing devotees, and is following in the line of Śrīla Bhakti Prajñāna Keśava Goswami Mahārāja by wielding the sword of bhaktiprajñāna (progressive understanding of bhakti) and completely destroying ignorance, illusion, lamentation, and all forms of apasiddhānta.

(2) vraje maṇḍale kṛṣṇa-līlāṁ vadantaṁ
sphurat pūrṇa-tattvaṁ rasajñaṁ carantam
nikuñjādyanantormi-nāvaṁ tarantaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer praṇāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. He goes on parikramā in Śrī Vraja Maṇḍala, speaking on Kṛṣṇa's pastimes and manifesting all the truths of siddhānta, including those topics known only to those who are cognizant of rasa-tattva. His divine Hari-kathā provides a boat which can navigate the unlimited waves of nikuñja-līlā and other pastimes.

(3) navadvīpa-māhātmya-līlāntaraṅgaṁ
tryāśānuvākyaṁ pramāṇānumodam
svarūpasya gaurāṅga-līlā-ramantaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer pranāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. He glorifies the pastimes of Śrī Navadvīpa Dhāma from the internal perspective, and delights in giving evidence of the three confidential reasons for the advent of Śrī Caitanya Mahāprabhu. He relishes the true nature of Śrī Gaurāṅga's pastimes in Gambhīra with Svarūpa Dāmodara Goswami.

(4) praṇaṣṭasya bhūmaṇḍalasya pramatta-
vikarma-prabhāvāya deśāya gantam
atha svāmināḍiṣṭa-bhakti-pradantaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer pranāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. He goes to the west, the fallen countries of this earth which are spiritually lost and madly overcome by the pursuit of forbidden activities. Now, by the order of Śrīla Bhaktivedānta Swami Mahārāja, he is giving bhakti even in such places.

(5) sucārv indranīle sunetre suvarṇa-
dyutir vācya-mādhuryatāś citta-caurāḥ
kathā dhārayā siñcayantaṁ vadantaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer praṇāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. His beautiful sapphire eyes, effulgent golden complexion, and the sweetness of his words are like thieves that steal the hearts of devotees. When he speaks he showers others with Hari-kathā, and through his Hari-kathā the eyes and hearts of devotees are turned toward the brilliant sapphire of prema.

(6) maṭhaṁ sthāpayitvāpi rūpāgrajau tau
vraje vṛndayā pūjayā sākam arcām
hi gauḍīya-siddhānta-vistāraṇaṁ yaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer praṇāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. Establishing Śrī Rūpa-Sanātana Gauḍīya Maṭh in Vṛndāvana, he re-introduced the worship of Vṛndādevī in Vṛndāvana and expounds the Gauḍīya siddhānta of Śrī Caitanya Mahāprabhu even within Vraja-maṇḍala (by strongly defending the siddhānta of our Sārasvat Gauḍīya line against opposing parties).

(7) vitantaṁ ca rūpānugācārya-śikṣān
praṇāmaṁ ca jīvasya mālām udāram
niropyānubandhāni ratnāni dantaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer praṇāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. Spreading the teachings of rūpānuga ācāryas like Śrīla Rūpa Goswami, Śrīla Raghunātha dās Goswami, Śrīla Viśvanāth Cakravartī Ṭhākura, and Śrīla Bhaktivinoda Ṭhākura, he offers his guru-dakṣiṇa (praṇāma) to them in the form of a large and fragrant garland. He has collected the hearts of so many conditioned souls and is making them soft and fragrant by his instructions and example. He brings the jewels of these teachings of our ācāryas and sets them in a way that they are accessible to everyone.

(8) guroḥ komalatvaṁ ca vairāgya-sāraṁ
guror ājñayā vāsanaṁ deśanaṁ yam
vraje ‘pyantaraṅgaṁ bahiḥ sevamānaṁ
namo bhaktivedānta-nārāyaṇaṁ tam

I offer praṇāma to Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. He has the softness of his Gurudeva (Śrīla Bhakti Prajñāna Keśava Goswami Mahārāja) as well as the essence of his Gurudeva’s renunciation. Although he is internally a resident of Vraja, by his Gurudeva’s order he resides in Mathurā.