

GAJENDRA MOKŚANA LEELĀ



STUDY NOTES OF H.G. GAURĀNGA DĀS

tat te 'nukampā́m su-samīkṣamāṇo
bhuṣjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.” (SMB 10.14.8)

TABLE OF CONTENTS

| | |
|--|----|
| INTRODUCTION..... | 4 |
| CANTO 8, CHAPTER 2..... | 5 |
| THE ELEPHANT GAJENDRA’S CRISIS | 5 |
| DESCRIPTION OF TRIKŪṬA MOUNTAIN (VERSES 1-19)..... | 5 |
| GAJENDRA’S ENTRY (VERSES 20-26) | 9 |
| CROCODILE ATTACKS UNTIMELY TO US (VERSES 27 – 30) | 10 |
| GAJENDRA INTROSPECTS IN DIFFICULTY (VERSES 31-33) | 12 |
| CANTO 8, CHAPTER 3..... | 15 |
| GAJENDRA’S PRAYERS OF SURRENDER..... | 15 |
| GAJENDRA REMEMBERS A MANTRA (VERSE 1)..... | 15 |
| CHARACTERISTICS OF SUPREME LORD (VERSES 2-4) - [WHAT] | 16 |
| QUALIFICATIONS TO REALIZE SUPREME LORD (VERSES 6-7) - WHO | 19 |
| APPEARANCE OF SUPREME LORD (VERSES 8-12) – HOW..... | 21 |
| QUALITIES OF LORD (VERSES 13-17) – WHY KRISHNA IS SUPREME SHELTER? | 24 |
| OBSTACLES IN TAKING SHELTER– (VERSE 18) | 34 |
| IMPETUS FOR SHELTER– (VERSE 19-21)..... | 35 |
| SUMMARY DESCRIPTION OF LORD – (VERSES 22-24) – UNLIMITED POTENCY | 38 |
| GAJENDRA’S PRAYERS FOR SHELTER (VERSES 25-29) | 39 |
| GAJENDRA’S PRAYERS ENDS – LORD APPEARS (VERSES 30-33) | 43 |
| CANTO 8, CHAPTER 4..... | 47 |
| GAJENDRA RETURNS TO SPIRITUAL WORLD..... | 48 |
| POST DELIVERANCE LEELĀ (VERSES 1-6)..... | 48 |
| GAJENDRA’S PAST LIFE (VERSES 7-12)..... | 51 |
| GAJENDRA GOES BACK TO GODHEAD (VERSE 13)..... | 54 |
| ŚUKADEVA GOSWĀMI’S PHALASTUTI (VERSES 14-16) | 55 |
| DESCRIPTION OF THE WHOLE MEDITATION (VERSES 17-26)..... | 56 |

INTRODUCTION

Śrīla Śukadeva Goswāmi while speaking about the Manus, who are the administrators of the Universe, says that during the reign of the fourth Manu, Tāmasa, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile. As soon as Parīkṣit Maharaja hears this, he immediately requests Śrīla Śukadeva Goswāmi to explain this by saying, “My lord, Bādarāyaṇi, we wish to hear from you in detail how the King of the elephants, when attacked by a crocodile, was delivered by Hari.” (SMB 8.1.31) Hearing this request, Śrīla Śukadeva Goswāmi was very encouraged, offered respects to the King and spoke with great pleasure, the pastime of Gajendra’s deliverance.

The first chapter explains that once the King of the elephants, along with his female elephants was enjoying in the water of a lake and suddenly a crocodile attacks him. A great fight ensues between them which go on for 1000 years. When Gajendra realizes that there is no way he can protect himself from danger, he helplessly seeks shelter at the lotus feet of the Lord.

In the second chapter, the prayers by Gajendra are described. It is explained that Gajendra remembers a prayer which he learned in his previous life and began to chant it to himself. Hearing his prayers, Lord Nārāyana seated on Garuda, personally appears before him and immediately pulls him from the water along with the crocodile who had captured his leg. Then the Lord kills the crocodile and thus rescues Gajendra.

The last chapter describes the previous birth of Gajendra and the crocodile. It tells how the crocodile became a Gandharva and how Gajendra became an associate of the Supreme Lord. Śukadeva Goswāmi concludes the narration by saying that by hearing the narration of Gajendra’s deliverance, one can also get the opportunity to be delivered.

CANTO 8, CHAPTER 2

THE ELEPHANT GAJENDRA'S CRISIS

| SECTIONS | VERSES |
|------------------------------------|--------|
| Description of Trikūṭa mountain | 1-19 |
| Gajendra's entry | 20-26 |
| Crocodile attacks untimely to us | 27-30 |
| Gajendra introspects in difficulty | 31-33 |

DESCRIPTION OF TRIKŪṬA MOUNTAIN (VERSES 1-19)

1. BEAUTY OF TRIKŪṬA MOUNTAIN (VERSES 1-5)

Height, length and width 10,000 yojanas/ 3 peaks are of iron, silver and gold/ Other peaks filled with jewels and minerals and decorated with nice trees, creepers and shrubs/ Waterfall sound creates a pleasing vibration/ surrounded by ocean of milk/ ground washed by milk produce emeralds/ heavenly denizens visit

- ✚ No one has the ability to imitate the activities of material nature as conducted by the Supreme Personality of Godhead.

2. ACTIVITIES OF DENIZENS IN TRIKŪṬA MOUNTAIN (VERSES 6-8)

*yatra saṅgīta-sannāḍair
nadaḍ-guham amaṛṣayā
abhigarjanti harayaḥ
ślāghinaḥ para-śaṅkayā*

“Because of the resounding vibrations of the denizens of heaven singing in the caves, the lions there, being very proud of their strength, roar with unbearable envy, thinking that another lion is roaring in that way.” (VERSE 6)

The valleys decorated by jungle animals, and in the trees, varieties of birds chirp with sweet voices/ many lakes and rivers, with beaches covered by small gems resembling grains of sand. The water is as clear as crystal, and when the demigod damsels bathe in it, their bodies lend fragrance to the water and the breeze, thus enriching the atmosphere (VERSES 7-8)

2.1 Creation is colorful and full of varieties.

2.2 Scientists cannot even estimate the varieties existing throughout the universe but they are very proud of their knowledge, and are accepted as learned by persons of a similar caliber.

śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ

“Materialistic leaders are praised by dogs, hogs, camels and asses, and they themselves are also big animals.” (SMB - 2.3.19)

2.3 One should not be satisfied with the knowledge imparted by a big animal. Rather, one must take knowledge from a perfect person like Śukadeva Gosvāmī.

*svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam*

“Lord brahmā, Bhagavān Nārada, Lord Siva, the four kumāras, lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, grandfather Bhīṣma, Bali Mahārāja, Sukadeva Gosvāmī and I myself know the real religious principle” (SB 6.3.20)

2.4 Envy in heaven vs. no-envy in spiritual world

✚ Amarṣayā — Because of unbearable anger or envy.

*pārāvatānyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṇām yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipo hari-kathām iva gāyamāne*

“When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.” (SMB – 3.15.18)

3. DESCRIPTION OF ṚTUMAT GARDEN (VERSES 9-19)

3.1 General Introduction (VERSES 9-10)

*tasya droṇyām bhagavato
varuṇasya mahātmanaḥ
udyānam ṛtuman nāma
ākrīdaṁ sura-yoṣitām
sarvato 'laṅkṛtaṁ divyair
nitya-puṣpa-phala-drumaiḥ
mandāraiḥ pārijātaiś ca
pāṭalāśoka-campakaiḥ*

“In a valley of Trikūṭa Mountain there was a garden called Ṛtumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras, pārijātas, pāṭalas, aśokas, campakas”

3.2 Fruits & Trees in Ṛtumat Garden (VERSES 11-14)

*cūtaiḥ piyālaiḥ panasair
āmrair āmrātakair api
kramukair nārikelaiś ca
kharjūrain bījapūrakaiḥ
madhukaiḥ sāla-tālaiś ca
tamālair asanārjunaiḥ
ariṣṭoḍumbara-plakṣair
vaṭaiḥ kiṁśuka-candanaiḥ
picumardaiḥ kovidāraiḥ
saralaiḥ sura-dārubhiḥ
drākṣekṣu-rambhā-jambubhir
badary-akṣābhayāmalaiḥ
bilvaiḥ kapitthair jambīrain
vṛto bhallātakādibhiḥ*

“Cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyan trees, kiṁśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badarīs, akṣas, abhayas and āmalakīs. There were also bilva, kapittha, jambīra and bhallātaka trees.”

3.3 Flowers in the Lake of Ṛtumat Garden (VERSE 14, 15, 17-19)

*tasmin saraḥ suvipulaṁ
lasat-kāñcana-paṅkajam
kumudotpala-kahlāra-
śatapatra-śriyorjitaṁ
matta-ṣaṭ-pada-nirghuṣṭaṁ
śakuntaiś ca kala-svanaiḥ*

“In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious.” (VERSES 14-15)

*kadamba-vetasa-nala-
nīpa-vañjulakair vṛtam
kundaiḥ kurubakāśokaiḥ
śirīṣaiḥ kūṭajengudaiḥ
kubjakaiḥ svarṇa-yūthibhir
nāga-punnāga-jātibhiḥ
mallikā-śatapatraiś ca
mādhavī-jālakādibhiḥ
śobhitaṁ tīra-jaiś cānyair
nityartubhir alam drumaiḥ*

“The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātis, mallikās, śatapatras, jālakās and mādhavī-latās. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.” (VERSES 17-19)

3.4 Animals in the Lake of Ṛtumat Garden (VERSES 16-17)

*haṁsa-kāraṇḍavākīrṇaṁ
cakrāhvaiḥ sārasair api
jalakukkuṭa-koyaṣṭi-
dātyūha-kula-kūjitaṁ
matsya-kacchapa-saṅcāra-
calat-padma-rajah-payah*

“The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyāṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers.”

3.5 Śrīmad-Bhāgavatam presents the total knowledge of the affairs of the universe. No one can challenge the Śrīmad-Bhāgavatam's descriptions of the material and spiritual worlds. There is no need of imagination; one may take actual knowledge from Śrīmad-Bhāgavatam and be satisfied.

GAJENDRA'S ENTRY (VERSES 20-26)

1. SEX

Gajendra in Trikūṭa wanders towards lake with female elephants.

2. POWER, CAREER, WEALTH

Broke many plants, creepers, thickets and trees, not caring for piercing thorns

3. INFLUENCE

Simply by catching scent of that elephant, all the other elephants, tigers and other ferocious animals such as lions, rhinos, serpents, black and white sarabhas fled in fear. The camari deer also fled.

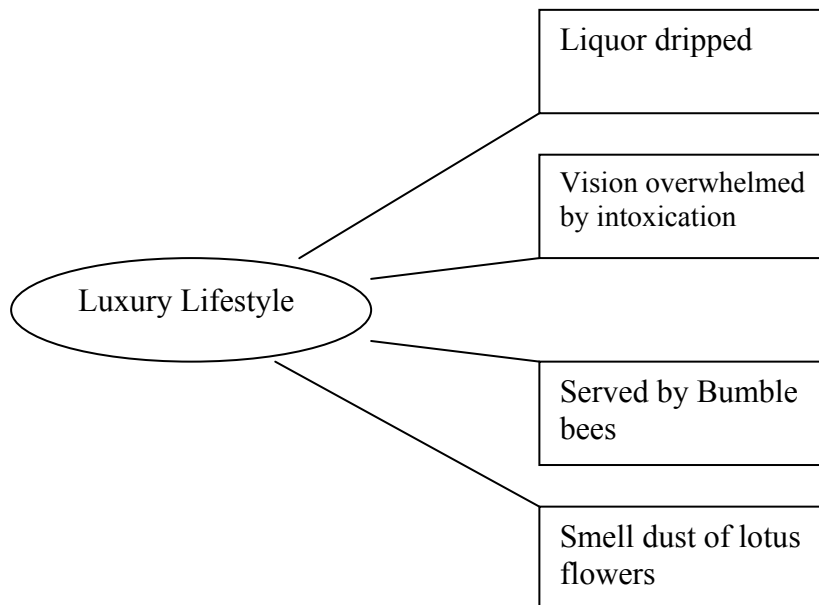
4. PRESTIGE

Animals like foxes, wolves, buffaloes, bears, boars, gopucchās, porcupines, monkeys, rabbits, other deer and many other small animals loitered elsewhere in the forest. They were not afraid of him. Because of respect they didn't stand before him.

5. RECREATION, TRAVEL, 5 STAR VACATIONS, INTOXICATION

- Enter lake, bathed thoroughly and relieved of fatigue

- Drank the cold, clear, nectarean water, mixed with dust of lotus and water lilies until he got satisfied.



*sa puṣkareṇoddhṛta-sīkarāmbubhir
nīpāyayan saṁsnapayan yathā grhī
ghṛṇī kareṇuḥ karabhāms ca durmado
nācaṣṭa kṛcchraṁ kṛpaṇo 'ja-māyayā*

“Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, being illusioned by the external energy of Kṛṣṇa, had his wives and children bathe and drink the water. Indeed, he raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.” (SMB 8.2.26)

6. RESPONSIBLE

Had wives and children bathe and drink

7. HARD WORKING

Raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.

CROCODILE ATTACKS UNTIMELY TO US (VERSES 27 – 30)

1. CALAMITY ATTACK

*taṁ tatra kaścin nṛpa daiva-codito
grāho balīyāṁś caraṇe ruṣāgrahīt
yadṛcchayaivaṁ vyasanāṁ gato gajo
yathā-balaṁ so 'tibalo vicakrame*

“By the arrangement of providence, O King, a strong crocodile was angry at the elephant and attacked the elephant's leg in the water. The elephant was certainly strong, and he tried his best to get free from this danger sent by providence.” (SMB 8.2.27)

2. DEFENSE

Wives sorry, cry, other elephants tried helping Gajendra by grasping him from behind but because of crocodile's great strength they couldn't do anything

3. STRUGGLE

1000 years

4. RESULT

*tato gajendrasya mano-balaujasām
kālena dīrghheṇa mahān abhūd vyayaḥ*

“Thereafter, because of being pulled into the water and fighting for many long years, the elephant became diminished in his mental, physical and sensual strength.” (SMB 8.2.30)

5. REALIZATION

*vikṛṣyamāṇasya jale 'vasīdato
viparyayo 'bhūt sakalaṁ jalaukaśaḥ*

“The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power.” (SMB 8.2.30)

- In our fight with māyā we should not be in a position in which our strength, enthusiasm and senses will be unable to fight vigorously.
- The soldiers in this Kṛṣṇa consciousness movement must always possess physical strength, enthusiasm and sensual power.
- To keep ourselves fit, we must place ourselves in a normal condition of life.

- What constitutes a normal condition will not be the same for everyone and therefore there are divisions of varṇāśrama
- For one who is not in a transcendental position, to take sannyāsa artificially is not a very great credit
- Dangers in sannyāsa

*aśvamedham gavālabham
sannyāsam pala-paitṛkam
devareṇa sutotpattim
kalau pañca vivarjayet*

“In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.” (CC Adi 17.64)

GAJENDRA INTROSPECTS IN DIFFICULTY (VERSES 31-33)

1. THOUGHTFUL (VERSE 31)

*ittham gajendraḥ sa yadāpa saṅkatam
prānasya dehī vivaśo yadṛcchayā
apārayann ātma-vimokṣaṇe ciraṁ
dadhyāv imāṁ buddhim athābhyapadyata*

“When the King of the elephants saw that he was under the clutches of the crocodile by the will of providence and, being embodied and circumstantially helpless, could not save himself from danger, he was extremely afraid of being killed. He consequently thought for a long time and finally reached the following decision.”

- ✚ Everyone tries to save himself from danger, but when one is unable to save himself, if he is pious, he then takes shelter of the lotus feet of the Supreme Personality of Godhead.

*catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha*

“O best among the Bhāratas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.” (BG 7.16)

- ✚ After considerable thought, he intelligently arrived at this correct decision. Such a decision is not reached by a sinful man.

2. OTHERS CAN'T PROTECT (VERSE 32)

*na mām ime jñātaya āturaṁ gajāḥ
kutaḥ kariṇyaḥ prabhavanti mocitum
grāheṇa pāśena vidhātur āvṛto
'py ahaṁ ca taṁ yāmi paraṁ parāyaṇam*

“The other elephants, who are my friends and relatives, could not rescue me from this danger. What then to speak of my wives? They cannot do anything. It is by the will of providence that I have been attacked by this crocodile, and therefore I shall seek shelter of the Supreme Personality of Godhead, who is always the shelter of everyone, even of great personalities.”

- ✚ This material world is a place where there is danger at every step

*samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣāṁ*

“For those who have accepted the boat of the lotus feet of the lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is paraṁ padaṁ, Vaikuṅṭha, the place where there are no material miseries, not the place where there is danger at every step.” (SMB -10.14.58)

- ✚ We may struggle for existence as far as our intelligence allows and may try to take care of ourselves, but unless the Supreme Personality of Godhead, Kṛṣṇa, ultimately saves us from danger, our attempts will be useless.

- ✚ We may invent so many ways to be happy or to counteract the dangers of this material world, but unless our attempts are sanctioned by the Supreme Personality of Godhead, they will never make us happy

*bālasya neha śaraṇam pitarau nṛsimha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratīvidhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtām tvad-upekṣitānām*

“My Lord Nṛsimhadeva, o Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by you cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.” (SMB 7.9.19)

3. KRISHNA CAN ONLY PROTECT (VERSE 33)

*yah kaścaneśo balino 'ntakoraḡāt
pracaṇḍa-vegād abhidhāvato bhṛṣam
bhītam prapannam paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇam tam īmahī*

“The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.”

- ✚ Mṛtyu, or death, is the representative who takes everything away from the living entity who has accepted a material body. The best course, is to seek shelter of Kṛṣṇa, the Supreme Personality of Godhead, and be saved from the struggle for existence in this material world, in which one repeatedly takes birth and dies. To reach this understanding is the ultimate goal of life.

CANTO 8, CHAPTER 3

GAJENDRA'S PRAYERS OF SURRENDER

| SECTIONS | VERSES |
|--|--------|
| Gajendra remembers a mantra from his previous life | 1 |
| Characteristics of Supreme Personality of Godhead | 2-5 |
| Qualifications to realize Supreme Personality of Godhead | 6-7 |
| Appearance of Supreme Personality of Godhead | 8-12 |
| Qualities of Supreme Personality of Godhead | 13-17 |
| Obstacles to achieve the Lord | 18 |
| Impetus to achieve the Lord | 19-21 |
| Summary description of Supreme Personality of Godhead | 22-24 |
| Gajendra's prayers for shelter | 25-29 |
| Gajendra prayers end – Lord descends | 30-33 |

GAJENDRA REMEMBERS A MANTRA (VERSE 1)

*evam vyavasito buddhyā
samādhāya mano hṛdi
jajāpa paramam jāpyam
prāg-janmany anuśikṣitam*

“Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.” (VERSE 1)

1. Even if a person engaged in devotional service falls down, he is not degraded, but is placed in a position in which he will in due course of time remember the Supreme Personality of Godhead. To enable one to achieve perfection, Kṛṣṇa gives one the chance to remember Him again.

*tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana
pūrvābhyāsenā tenaiva
hriyate hy avaśo 'pi saḥ*

“On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

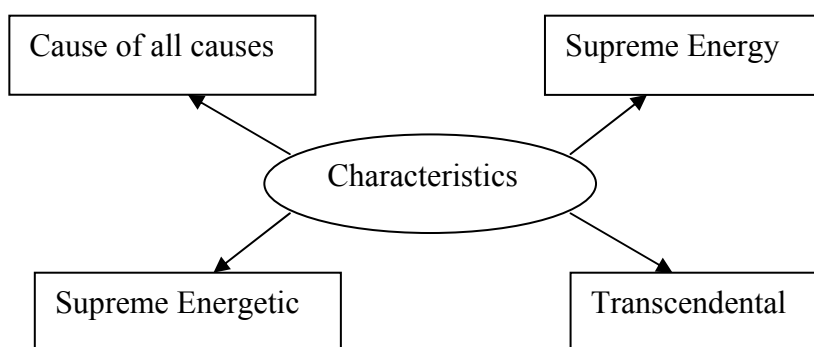
By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them.” (BG 6.43-44)

- Every devotee should practice in order to chant some mantra perfectly so that even though he may be imperfect in spiritual consciousness in this life, in his next life he will not forget Kṛṣṇa consciousness, even if he becomes an animal.

✚ Example, Ajāmila

✚ We should not forget the chanting of the Hare Kṛṣṇa mantra under any circumstances. It will help us in the greatest danger.

CHARACTERISTICS OF SUPREME LORD (VERSES 2-4) - WHAT



1. CAUSE OF ALL CAUSES (VERSE 2)

*śrī-gajendra uvāca
om namo bhagavate tasmai
yata etac cid-ātmakam
puruṣāyādi-bijāya
pareśāyābhīdhīmahī*

“The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [om namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.”

✚ Gajendra: “My life exists because of your touch – spirit – now want to engage it in Your service.”

2. 1 Etac cid-ātmakam

2.1.1 The material body certainly consists only of material elements, but when one awakens to Kṛṣṇa conscious understanding, the body is no longer material but spiritual.

✚ Guruṣu nara-matiḥ: One should stop thinking of the spiritual master as an ordinary human being with a material body.

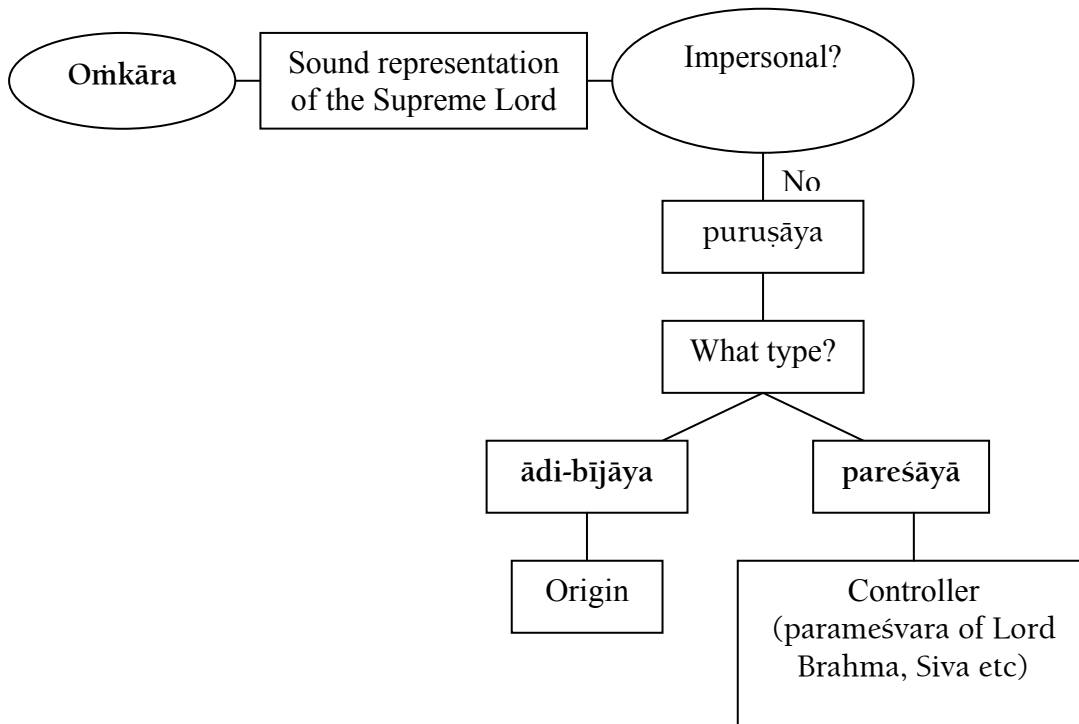
*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” (BG14.26)

✚ Arcye viṣṇau śilā-dhīḥ: Everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense

2.2 Let us therefore offer our obeisances unto the Supreme, by whose mercy so-called material things also become spiritual when they are engaged in spiritual activity.

❖ Omkāra (praṇava)



2. SUPREME ENERGY (VERSE 3)

*yasminn idaṁ yataś cedaṁ
yenedaṁ ya idaṁ svayam
yo 'smāt paraśmāc ca paraś
taṁ prapadye svayambhuvam*

“The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.” (VERSE 3)

Analogy 1. Canvas painting, paint and painter – painter different from paint and painting

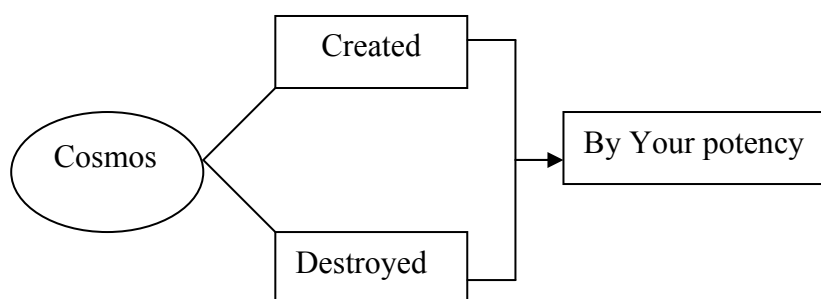
*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

Analogy 2. Potter, pot wheel, pot, earth

✚ Although He is everything, His personality is different from the cosmic manifestation.

3. SUPREME ENERGETIC (VERSE 4)



✚ yaḥ svātmanīdaṁ – Supreme witness in unmanifested and manifested
Gajendra : “You can see my desires”

✚ ātma-mūlo –Cause and result

Gajendra: “Cause of my misery and free me from my misery”

4. TRANSCENDENTAL (VERSE 5)

*kālena pañcatvam iteṣu kṛtsnaśo
lokeṣu pāleṣu ca sarva-hetuṣu
tamas tadāsīd gahanam gabhīram
yas tasya pāre 'bhivirājate vibhuḥ*

“In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet.”

✚ āditya-varṇam tamaṣaḥ parastāt.

Analogy:Sun: In our daily experience, when we on earth are in the darkness of night, the sun is always luminous somewhere in the sky. Similarly, the SPG, the supreme sun, always remains luminous, even when the entire cosmic manifestation is annihilated in due course of time

QUALIFICATIONS TO REALIZE SUPREME LORD (VERSES 6-7) - WHO

1. “I AM UNQUALIFIED” (VERSE 6)

*na yasya devā ṛṣayaḥ padaṁ vidur
jantuḥ punaḥ ko 'rhati gantum īritum
yathā naṭasyākṛtibhir viceṣṭato
duratyayānukramaṇaḥ sa māvatu*

“An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.”

- ✚ Gajendra: “Even demigods and great sages cannot understand SPG then what to speak of animal like me?”

Analogy: Artist – Not understood by his audience

- ✚ We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.

2. WHO IS QUALIFIED? (VERSE 7)

*diḍkṣavo yasya padam̐ sumāṅgalam̐
vimukta-saṅgā munayaḥ susādhavaḥ
caranty aloka-vratam avraṇam̐ vane
bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ*

“Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.”

- ✚ Gajendra: “I also aspire for such qualities but I am helpless as even great sages are bewildered and I am just an animal”

2.1 Qualities of great souls

- ✚ Detachment
- ✚ Sense Control

2.2 Dealings of great souls

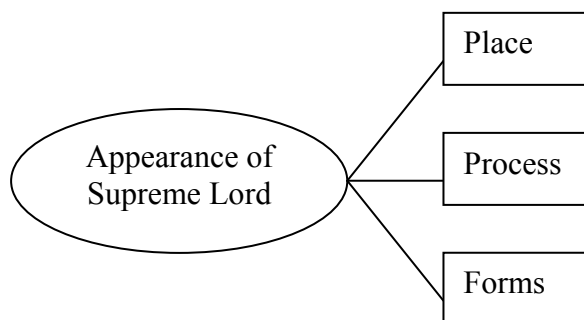
- ✚ Equal vision
- ✚ Compassion

2.3 Making no distinction between one nation and another or one community and another, they preach Kṛṣṇa consciousness everywhere.

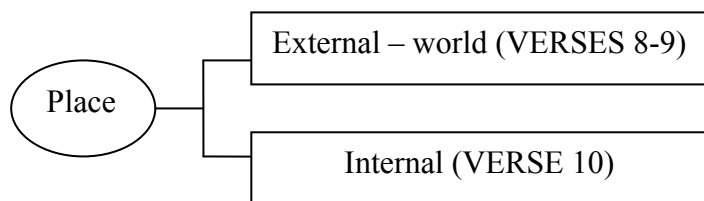
3. WHO TO TAKE SHELTER OF TO SEE SUPREME PERSONALITY OF GODHEAD? (VERSE 7)

✚ Great souls having qualities mentioned above

APPEARANCE OF SUPREME LORD (VERSES 8-12) – HOW



1. PLACE (VERSES 8-10)



1.1 External - World (VERSES 8-9)

*na vidyate yasya ca janma karma vā
na nāma-rūpe guṇa-doṣa eva vā
tathāpi lokāpyaya-sambhavāya yaḥ
sva-māyayā tāny anukālam ṛcchati*

*tasmai namaḥ pareśāya
brahmaṇe 'nanta-śaktaye
arūpāyora-rūpāya
nama āścarya-karmaṇe*

“The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.”

- ✚ Gajendra: “If you save me and kill the crocodile, then both will be delivered.”
- ✚ If to attain Krishna you have to have equal vision, then how do you expect Lord to kill one and protect another? Is it not inequality? No. Anyone annihilated by Supreme Lord gets the same result as devotee protected by Krishna. Both are transcendently promoted.

1.2 Internal (VERSE 10)

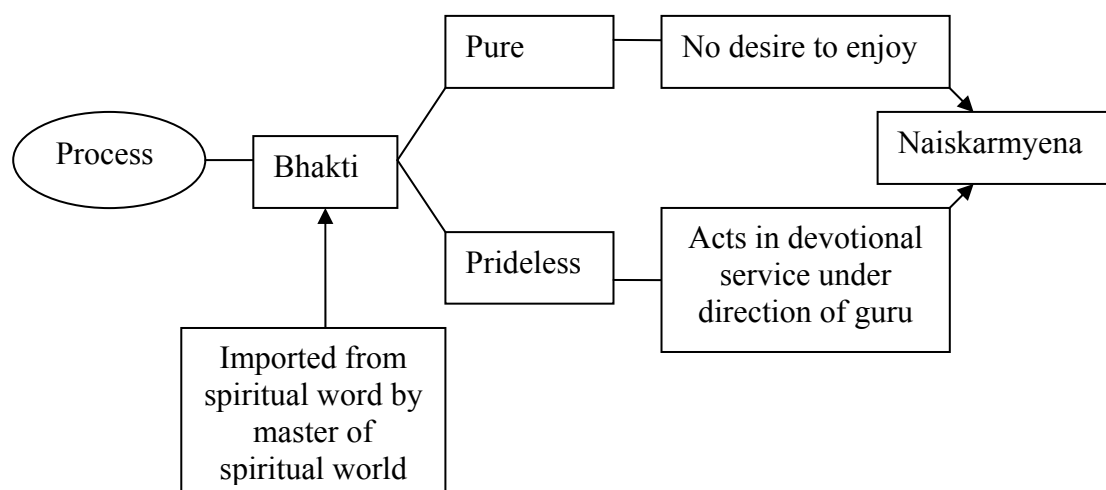
*nama ātma-pradīpāya
sākṣiṇe paramātmāne
namo girām vidūrāya
manasāś cetasām api*

“I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.”

2. PROCESS (VERSE 11)

*sattvena pratilabhyāya
naiṣkarmyeṇa vipaścītā
namaḥ kaivalya-nāthāya
nirvāṇa-sukha-samīdhe*

“The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga. He is the bestower of uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.”



2.1 Only by devotional service can one understand the Supreme.

Bhaktiā mām abhijānāti yāvān yaś cāsmi tattvataḥ

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service” [BG 18.55]

2.2 Definition of naiṣkarmya

✚ Gopāla-tāpanī Upaniṣad (15) defines naiṣkarmya as

*bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenaivāmuṣmin manasaḥ kalpanam
etad eva ca naiṣkarmyam.*

“One acts in naiṣkarmya when he fully engages in Kṛṣṇa conscious activities without material desires to enjoy, either here or in the upper planetary systems, in the present life or in a future life (iha-amutra)”

✚ When one is freed from all contamination and he acts in devotional service under the direction of the spiritual master, one is on the platform of naiṣkarma.

3. FORMS (VERSE 12)

*namaḥ śāntāya ghorāya
mūḍhāya guṇa-dharminē
nirviśeṣāya sāmāyā
namo jñāna-ghanāya ca*

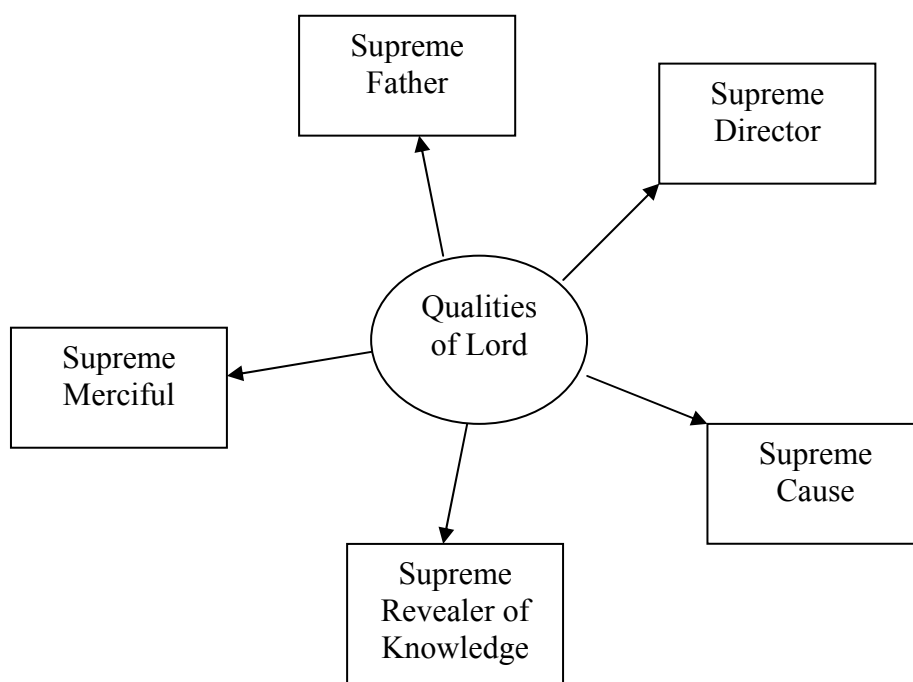
“I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛsiṁhadeva, to the Lord's form as an animal [Lord Varāhadeva], to Lord Dattātreya, who preached impersonalism, to Lord Buddha, and to all the other incarnations. I offer my respectful obeisances unto the Lord, who has no material qualities but who accepts the three qualities goodness, passion and ignorance within this material world. I also offer my respectful obeisances unto the impersonal Brahman effulgence.”

✚ Lord: “Hey! How can I appear now? It is not the time for me.

Gajendra: “Sir! You have appeared so many times as perfect forms according to the needs of the distressed. Please save me now from this distress.”

- ✚ Lord accepts forms as per the time, place, circumstance and candidate’s proclivity.
- ✚ Lord appears perpetually: For atheists who disbelieve in the existence of the Lord, all these incarnations appear.
- ✚ Lord comes in so many forms that no one can say that there is no God.
- ✚ Jñāna-ghanāya – One whose search for Absolute Truth has matured and his knowledge becomes extremely intense and deep, Superficial knowledge is useless for understanding the Supreme Personality of Godhead

QUALITIES OF SUPREME PERSONALITY OF GODHEAD (VERSES 13-17) – WHY KRISHNA IS SUPREME SHELTER?



1. SUPREME FATHER (VERSE 13)

*kṣetra-jñāya namas tubhyaṁ
sarvādhyakṣāya sākṣiṇe
puruṣāyātma-mūlāya
mūla-prakṛtaye namaḥ*

“I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You. “

🌈 Gajendra: “You see, You know, You control, O Father! Save Your struggling son.”

1.1 Kṣetra-jñāya: Supreme proprietor.

kṣetra-jñāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata

"O scion of Bharata, you should understand that I am also the knower in all bodies."

(BG 13.3)

Analogy. House on rent: We may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is Supreme Lord.

1.2 Sarvādhyakṣa: Everything in the material world works under His supervision

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." (BG 9.10)

1.3 Ātma-mūla: The original source of everything

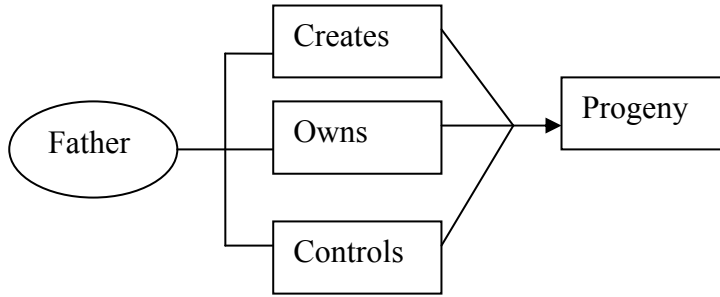
bijaṁ mām sarva-bhūtānām

“I am the original seed of all existences” (BG 7.10)

*sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir
ahaṁ bīja-pradaḥ pita*

"It should be understood that all living entities, in all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." (BG 14.4)

Analogy: prakṛti – Mother, Krishna – Father, Jiva – sons



1.4 Why Living entities have become sons of prakṛti?

✚ All living entities are sons or parts and parcels of the Supreme Lord, but because they are struggling with different mentalities, they have been given different types of bodies. Thus they have become sons of material nature.

manaḥ śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

“Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” (BG 15.7)

1.5 Every living entity in this material world is struggling for existence, and the only salvation or relief from the cycle of birth and death in the evolutionary process is full surrender.

2. SUPREME DIRECTOR (VERSE 14)

*sarvendriya-guṇa-draṣṭre
sarva-pratyaya-hetave
asatā cchāyayoktāya
sad-ābhāsāya te namaḥ*

“My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a

shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.”

✚ **Gajendra:** “I was chasing sense objects but you were directing me towards that objective. As you helped me forget, help me remember.”

✚ **Steps:** 1. Observe 2. Direct 3. Remind 4. Orchestrate, create substitute

2.1 Sarvendriya-guṇa-draṣṭre:

✚ Seer of all objectives pursued by the senses

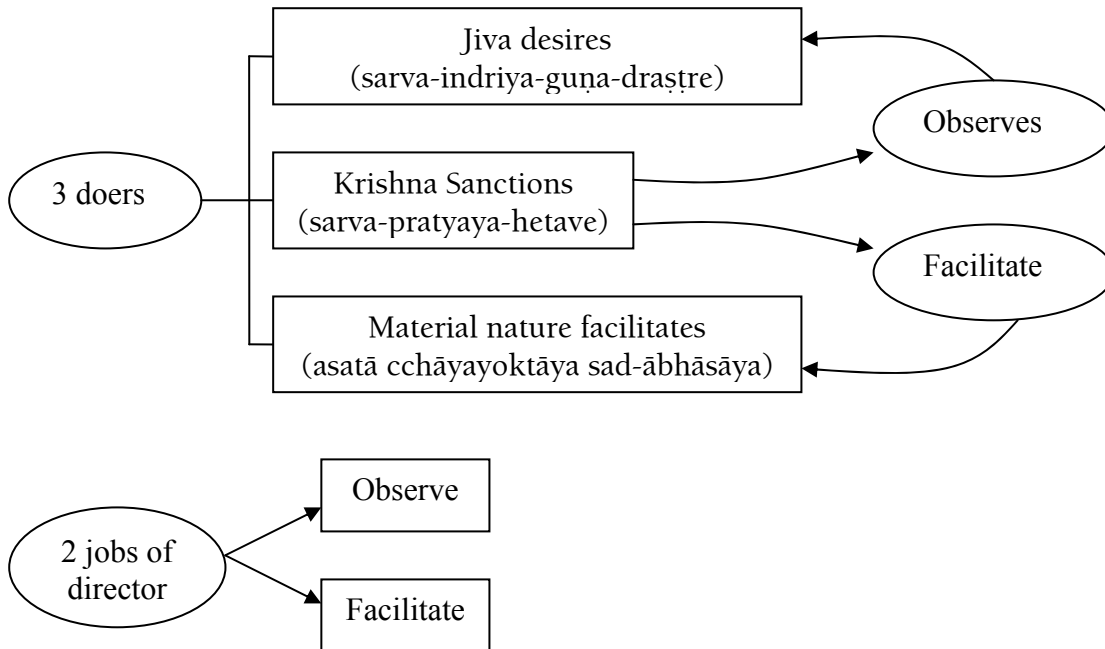
2.2 Sarva-pratyaya-hetave

✚ Solution to all doubts

✚ Result give glimpse of cause

2.3 Asatā cchāyayuktāya sad-ābhāsāya

✚ Supreme Lord is the cause of material world hence it appears real.



✚ The conditioned soul wrongly progresses toward the wrong objective, life after life, and he is reminded of that objective by You.

✚ In one life the conditioned soul desires to progress toward a certain objective, but after his body changes, he forgets everything.

- ✚ Nonetheless, my Lord, because he wanted to enjoy something of this world, You remind him of this in his next birth.
- ✚ *Mattaḥ smṛtir jñānam apohanam ca* [BG 15.15]. Because the conditioned soul wants to forget You, by Your grace You give him opportunities, life after life, by which he can almost perpetually forget You.
- ✚ It is because You are the original cause of everything that everything appears real.

3. SUPREME CAUSE (VERSE 15) - Adbhuta-kāraṇāya

*namo namas te 'khila-kāraṇāya
niṣkāraṇāyādbhuta-kāraṇāya
sarvāgamāmnāya-mahārṇavāya
namo 'pavargāya parāyanāya*

“My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.”

- ✚ Why? Always complete, inspite of unlimited expansions from Supreme Lord

*om pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate*

“The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.” (Īśo Invocation)

Janmādy asya yataḥ

“He from whom everything emanates”

Govindam ādi-puruṣam tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord" [BS]

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (BS 5.1)

mattaḥ sarvaṁ pravartate

"Everything emanates from Me." (BG 10.8)

Analogy Sun: Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, param brahma, Kṛṣṇa?

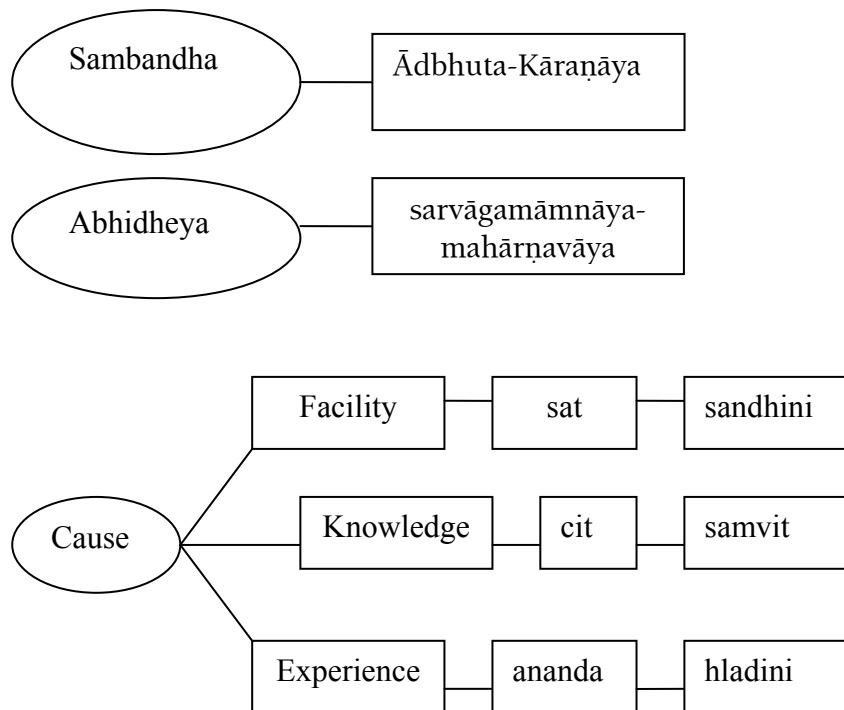
✚ Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage. (parāyaṇāya)

✚ Therefore, everyone must take shelter of Kṛṣṇa.

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param*

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (SMB 2.3.10)

✚ How to understand Krishna? Through Vedas. All Vedic knowledge flows toward Him.



4. SUPREME REVEALER OF KNOWLEDGE (VERSE 15) - MERCIFUL

*guṇāraṇi-cchanna-cid-uṣmapāya
tat-kṣobha-visphūrjita-mānasāya
naiṣkarmya-bhāvena vivarjitāgama-
svayaṁ-prakāśāya namas karomi*

“My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.”

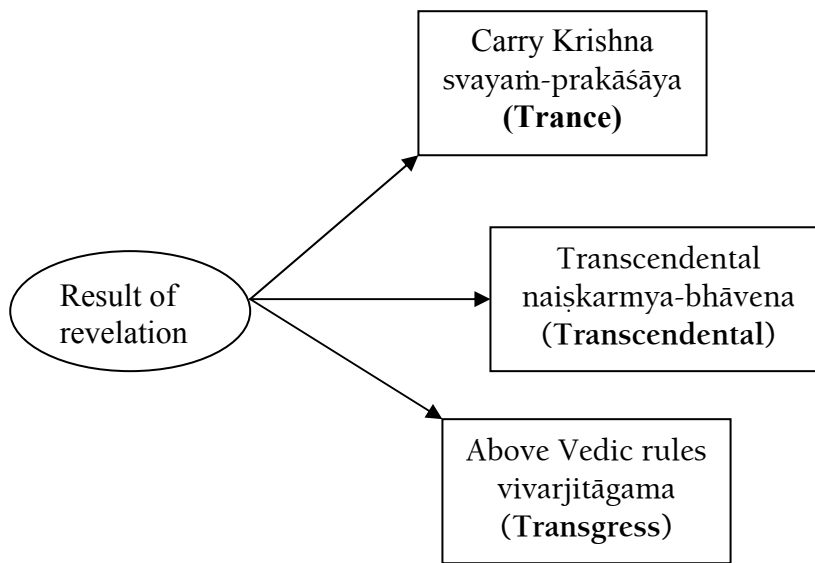
✚ “But as elephant you have no access to the Vedas?”

*teṣām evānukampārtham
aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā*

“To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.” (BG 10.11)

A1. Fire in araṇi wood is covered – You are unaffected by modes.

- ✚ All living entities are covered by the modes of material nature, and the fire of knowledge can be ignited only by the Supreme Personality of Godhead when one takes Him within one's heart.
- ✚ If one takes seriously the lotus feet of Kṛṣṇa, who is seated within one's heart, the Lord eradicates all ignorance.
- ✚ When all the sins are eradicated –becomes so advanced that they are transcendental to the regulations of the Vedas.



5. SUPREMELY MERCIFUL – VERSE 17 – DELIVERER

*māḍṛk prapanna-paśu-pāśa-vimokṣaṇāya
muktāya bhūri-karuṇāya namo 'layāya
svāṁśena sarva-tanu-bhṛn-manasi pratīta-
pratyag-dṛṣe bhagavate bhṛhate namas te*

“Since an animal such as me has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.”

5.1 Paśu-pāśa: In this material world, everyone is a paśu, an animal, because of the bodily conception of life everyone is attacked by the crocodile of material existence.

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth to be worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there is to be considered like a cow or an ass." (SMB 10.84.13)

5.2 Mukṭāya: Free from contaminations of material nature.

5.3 Bhūri-karuṇāya:

- ✚ God is liberated, and He tries to make us liberated, but although He is constantly trying, we refuse to accept His instructions.
- ✚ Nonetheless, He has not become angry.
- ✚ Thus he is described as unlimitedly merciful in delivering us from this miserable material condition of life and taking us back home BTG.

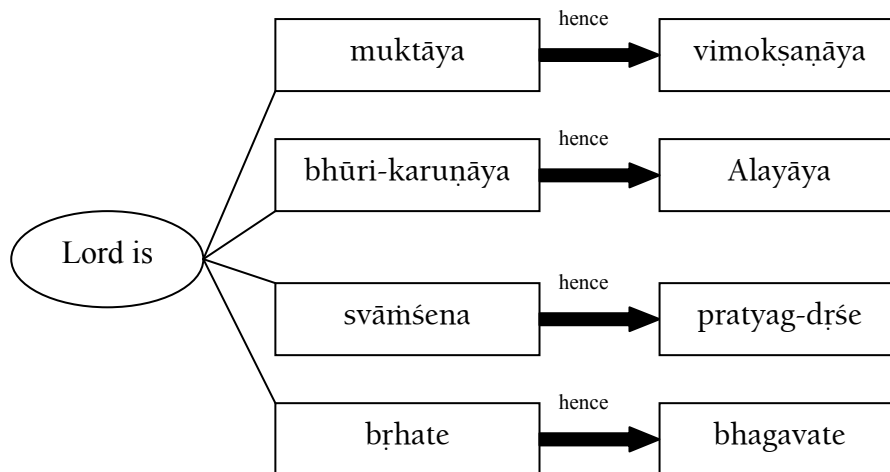
5.4 Namō 'layāya: Who is never inattentive or idle for the purpose of my deliverance.

- ✚ He is with in our hearts and is never inattentive.

Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati

“The Supreme Lord is situated in everyone's heart, O Arjuna!” (BG 18.61)

- ✚ His only aim is to deliver us from material life.
- ✚ It is not that He becomes attentive to us only when we offer prayers to Him.
- ✚ Even before we offer our prayers, He incessantly tries to deliver us. He is never lazy in regard to our deliverance.
- ✚ It is the causeless mercy of the Supreme Lord that He always tries to bring us back home, back to Godhead



5.5 Bhagavate bṛhate

- Everyone is bhagavān—everyone possesses opulence—but Kṛṣṇa is bṛhān bhagavān, the possessor of unlimited opulence.

5.6 Bṛhate namas te: Same as bṛhate śrī-kṛṣṇāya.

- All the viṣṇu-tattvas emanate from Kṛṣṇa

*athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāmīna sthito jagat*

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe."

Aham ādir hi devānām

"Kṛṣṇa is the ādi, or beginning, of the devas of this material world—Brahmā, Viṣṇu and Maheśvara" (BG 10.2)

Ahaṁ sarvasya prabhavaḥ

"Even Brahmā, Viṣṇu and Maheśvara come from Kṛṣṇa." (BG 10.8)

Mataḥ parataram nānyat kiñcid asti dhanañjaya

"There is no personality superior to Kṛṣṇa" (BG 7.7)

OBSTACLES – (VERSE 18) – IF KRISHNA IS SUPREME SHELTER, WHY DON'T PEOPLE TAKE HIS SHELTER EASILY?

✚ Lord: “Why didn’t you take shelter of Me before?”

*ātmātma-jāpta-gr̥ha-vitta-janeṣu saktair
 duṣprāpaṇāya guṇa-saṅga-vivarjitāya
 muktātmabhiḥ sva-hṛdaye paribhāvitāya
 jñānātmane bhagavate nama īśvarāya*

“My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisances unto You.”

✚ Material attachments:

ātmātma-jāpta-gr̥ha-vitta-janeṣu saktair duṣprāpaṇāya

“You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants.”

✚ Guṇa-saṅga-vivarjitāya: Supreme Lord is uncontaminated by the modes of nature.

✚ Although the Supreme Personality of Godhead appears as an incarnation within this material world, He is unaffected by the modes of material nature.

avajānanti mām mūḍhā mānuṣīm tanum āśritam

“Foolish men with insufficient knowledge deride the Personality of Godhead because He appears just like a human being.” (BG 9.11)

✚ Apāpa-viddham: He is not contaminated (Īśopaniṣad)

✚ Therefore the Supreme Personality of Godhead can be understood only by the muktātmā, the liberated soul.

- ✚ Mukṭātmabhiḥ sva-hṛdaye paribhāvitāya: Only the liberated person can constantly think of Kṛṣṇa. Such a person is the greatest of all yogīs.

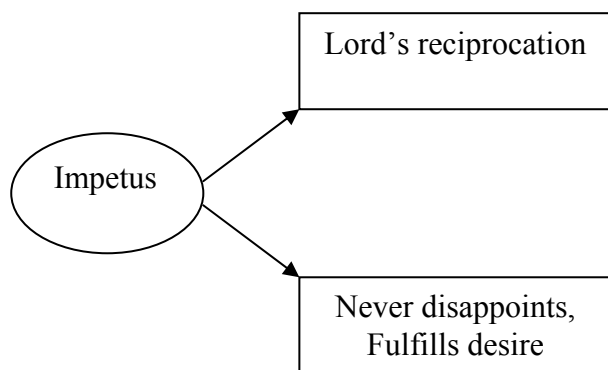
IMPETUS FOR SHELTER– (VERSE 19-21)

1. FOR SAKĀMA BHAKTAS: (VERSE 19)

*yaṁ dharma-kāmārtha-vimukti-kāmā
bhajanta iṣṭāṁ gatim āpnuvanti
kiṁ cāśiṣo rāty api deham avyayaṁ
karotu me 'dabhra-dayo vimokṣaṇam*

“After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life.”

- ✚ Gajendra: “Therefore, why will You not free me?”



1.1.Lord reciprocates:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param*

“A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.” (SMB 2.3.10)

*Ye yathā mām prapadyante
tāms tathaiva bhajāmy aham*

“As all surrender unto Me, I reward them accordingly” (BG 4.11)

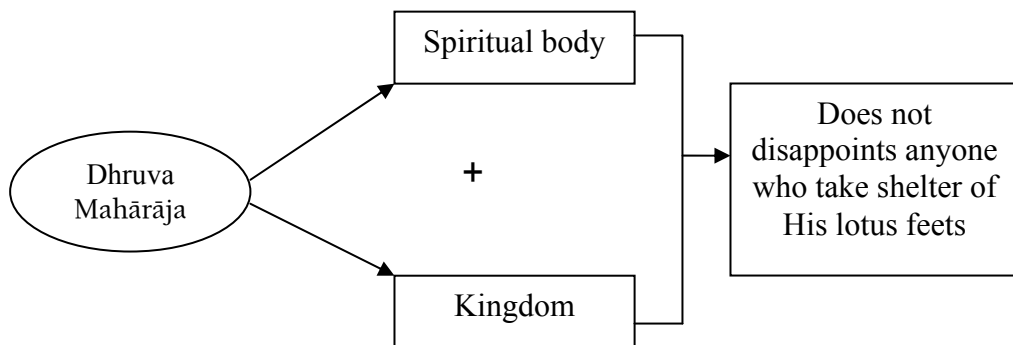
1.2 Never disappoints, fulfills desires

- ✚ Kṛṣṇa is situated in everyone's heart, and He gives that which is desired by the living entity.

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (BG 18.61)

- ✚ The Lord gives everyone an opportunity to fulfill his ambitions.
- ✚ Ex, Dhruva Mahārāja



2. FOR NIŠKĀMA BHAKTAS (VERSES 20-21)

*ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutaṁ tac-caritaṁ sumāṅgalaṁ
gāyanta ānanda-samudra-magnāḥ*

“Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction.” (VERSE 20)

✚ Unalloyed devotees have 3 features:

1. Only service
2. Full surrender
3. Hear and chant

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (BRS 1.1.11)

*tam akṣaram brahma param pareśam
avyaktam ādhyātmika-yoga-gamyam
atīndriyam sūkṣmam ivatidūram
anantam ādyam paripūrṇam īde*

“I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.” (VERE 21)

✚ Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued.

✚ Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret.

- ✚ One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits.
- ✚ Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the saṅkīrtana movement. Such ecstasy is not possible for an ordinary devotee.
- ✚ Ādhyātmika-yoga-gamyam, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord.
- ✚ The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life.
- ✚ Bhaktyāham ekayā grāhyaḥ: only through devotional service can one approach the Supreme Lord.

SUMMARY DESCRIPTION OF SUPREME LORD – (VERSES 22-24) – UNLIMITED POTENCY

1. WHAT THE LORD CREATES (VERSES 22-23)

*yasya brahmādayo devā
vedā lokāś carācarāḥ
nāma-rūpa-vibhedena
phalgyā ca kalayā kṛtāḥ*

*yathārciṣo 'gneḥ savitur gabhastayo
niryānti samyānty asakṛt sva-rociṣaḥ
tathā yato 'yam guṇa-sampravāho
buddhir manaḥ khāni śarīra-sargāḥ*

“The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the

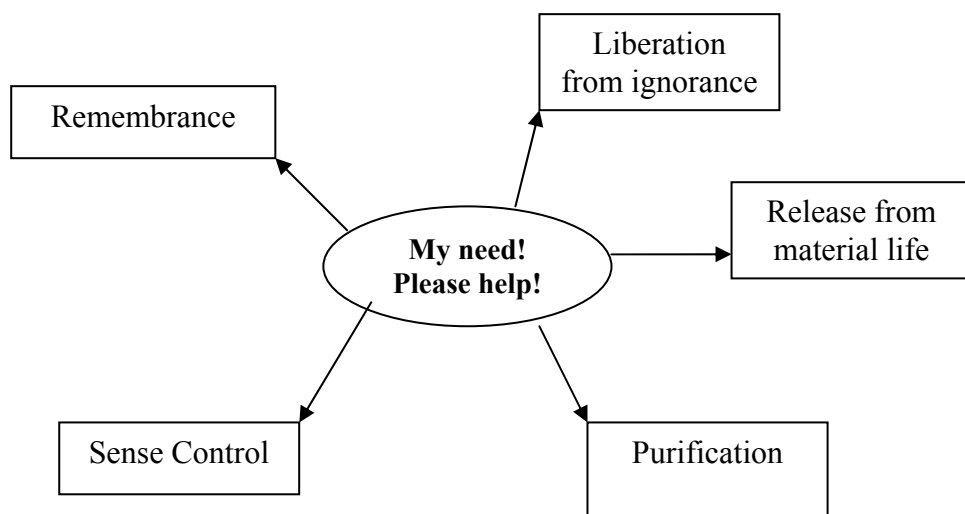
continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him.”

2. WHAT HE IS NOT? (VERSE 24)

*sa vai na devāsura-martya-tiryak
na strī na śaṅḍho na pumān na jantuḥ
nāyam guṇaḥ karma na san na cāsan
niṣedha-śeṣo jayatād aśeṣaḥ*

“He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!”

GAJENDRA’S PRAYERS FOR SHELTER (VERSES 25-29)



1. LIBERATION FROM IGNORANCE (VERSE 25)

*jjīviṣe nāham ihāmuyā kim
antar bahiś cāvṛtayebha-yonyā
icchāmi kālena na yasya viplavas
tasyātma-lokāvaraṇasya mokṣam*

“I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply

desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.”

Āvṛtayā: Covering of ignorance

- ✚ Struggle for existence
- ✚ Consider every life offered by nature to be happy and pleasing, but in the degraded life within this material world, no one can actually be happy.
- ✚ We are making so many plans to live happily, but there cannot be any happiness in this material world, however we may try to make a permanent settlement in this life or that.

2. RELEASE FROM MATERIAL LIFE (VERSE 26)

*so 'haṁ viśva-sṛjāṁ viśvam
aviśvaṁ viśva-vedasam
viśvātmānam ajaṁ brahma
praṇato 'smi paraṁ padam*

“Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.”

- ✚ Skeptics question, “Where is God?” “Someone” who has created the entire cosmic manifestation, who has supplied and has become the ingredients for this cosmic manifestation, who eternally exists, but who is not within the cosmic manifestation.
- ✚ Simply on the basis of this suggestion, one can offer respectful obeisances unto the Supreme Lord.

3. PURIFICATION (VERSE 27)

*yoga-randhita-karmāṇo
hṛdi yoga-vibhāvite
yogino yaṁ prapaśyanti
yogeśaṁ taṁ nato 'smy aham*

“I offer my respectful obeisances unto the Supreme, the Supersoul, the master of all mystic yoga, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti-yoga.”

✚ Gajendra, simply accepted that there must be someone who has created this cosmic manifestation and has supplied its ingredients. This should be admitted by everyone, even the most determined atheists.

✚ Why, then, do the nondevotees and atheists not admit this?

1. They are polluted by the reactions of their fruitive activities.
2. They must be freed from all the dirt accumulated within the heart due to fruitive activities performed one after another.

Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye

“When one is freed from the modes of ignorance and passion, one becomes free from the lowest qualities-kāma and lobha, lust and greed” (SB 1.2.19)

✚ How to wash off this dirt? By practicing bhakti-yoga. Yoga-randhita-karmāṇaḥ.

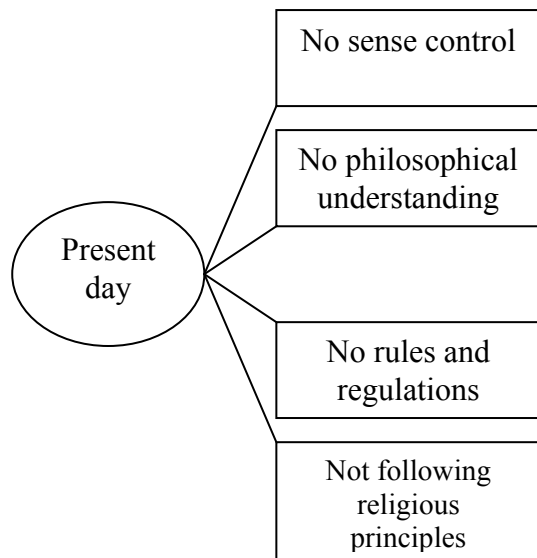
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ

“A yogī is one who always meditates on the lotus feet of the Supreme Personality of Godhead.” (SMB 12.13.1)

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (BS 5.38)

✚ Pretentious practice of yoga



- ✚ Because the King of the elephants, Gajendra, thought himself an ordinary animal, he thought himself unfit to see the Lord. In his humility, he thought that he could not practice yoga. In other words, how can those who are like animals in the bodily concept of life, and who have no purity of consciousness, practice yoga?

4. SENSE CONTROL (VERSE 28)

*namo namas tubhyam asahya-vega-
śakti-trayāyākhila-dhī-guṇāya
prapanna-pālāya duranta-śaktaye
kad-indriyāṅām anavāpya-vartmane*

“My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.”

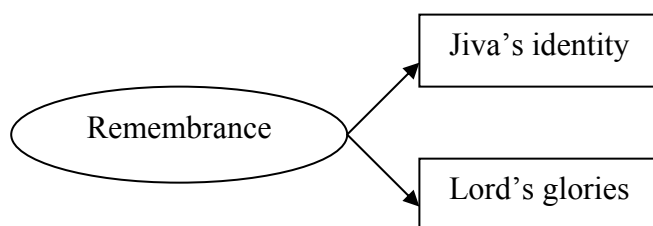
- ✚ Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of Godhead.
- ✚ These forces act because the Supreme Lord does not like to be realized by nondevotees and atheists.
- ✚ When one surrenders unto the lotus feet of the Lord, these impediments are withdrawn, and one can realize the Supreme Personality of Godhead.

- ✚ Therefore the Lord is the protector of the surrendered soul.
- ✚ One cannot become a devotee until one surrenders unto the Lord's lotus feet.
- ✚ Then the Lord gives one the intelligence from within by which one can return home, back to Godhead.

5. REMEMBRANCE – VERSE 29

*nāyaṁ veda svam ātmānaṁ
yac-chaktyāhaṁ-dhiyā hatam
taṁ duratyaya-māhātmyaṁ
bhagavantam ito 'smy aham*

“I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.”



Analogy: Father and son – God and soul

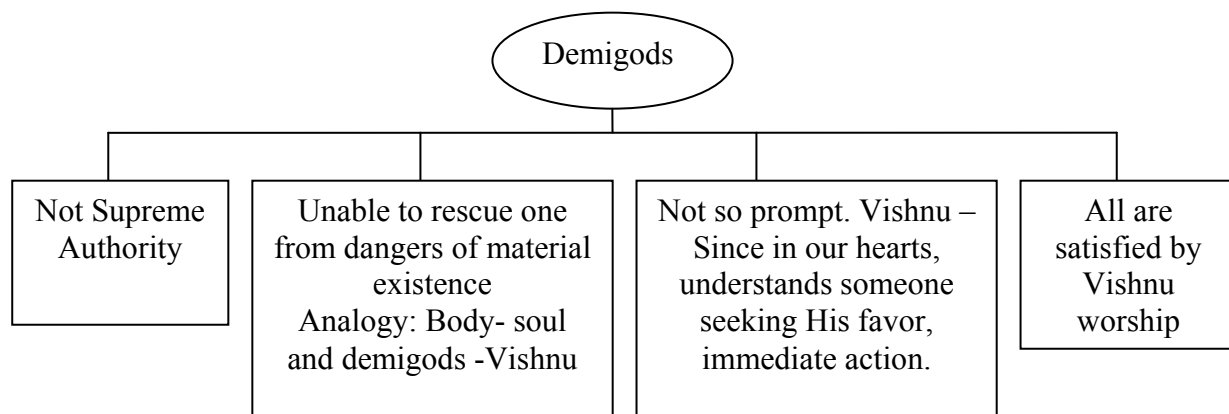
GAJENDRA'S PRAYERS ENDS – LORD APPEARS (VERSES 30-33)

VERSE 30

*śrī-śuka uvāca
evaṁ gajendram upavarṇita-nirviṣeṣaṁ
brahmādayo vividha-liṅga-bhidābhimānāḥ
naite yadopasasṛpur nikhilātmakatvāt
tatrākhilāmara-mayo harir āvirāsīt*

“Śrī Śukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.” (VERSE 30)

1. Demigods did not approach Gajendra, Vishnu did.
2. Gajendra did not know who the supreme authority is.



| Lord | Demigods |
|----------|---|
| POWERFUL | Not Supreme authority |
| POTENT | Not able to rescue from dangers of material existence |
| PROMPT | Not live in proximity of heart |
| PRĀNA | Satisfied by Vishnu worship |

VERSE 31

*taṁ tadvad ārtam upalabhya jagan-nivāsaḥ
stotraṁ niśamya divijaiḥ saha saṁstuvadbhiḥ
chandomayena garuḍena samuhyamānaś
cakrāyudho 'bhyagamad āśu yato gajendraḥ*

“After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa, with great speed, according to His desire. Thus He appeared before Gajendra.”

- ✚ Śrīla Viśvanātha Cakravartī Ṭhākura - Gajendra was praying for the mercy of the Supreme Personality of Godhead, the demigods, who could have immediately gone to his rescue, hesitated to go there.
- ✚ Since they considered Gajendra's prayer to be directed toward the Lord, they felt offended, and this in itself was offensive. Consequently, when the Lord went there, they also went and offered prayers to the Lord so that their offense might be excused.

VERSE 32

*so 'ntaḥ-sarasy urubalena grhīta ārto
dṛṣṭvā garutmati harim kha upātta-cakram
utkṣīpya sāmboja-karam giram āha kṛcchrān
nārāyaṇākhila-guro bhagavan namas te*

“Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

- ✚ Gajendra was very eager to see the Supreme Personality of Godhead that when he saw the Lord coming in the sky, with great pain and in a feeble voice he offered respect to the Lord.
- ✚ A devotee does not consider a dangerous position to be dangerous, for in such a dangerous position he can fervently pray to the Lord in great ecstasy
- ✚ How to have guaranteed Back to Godhead? When a devotee is in danger,
 1. Remember Lord sincerely
 2. Remember with undiverted attention.
 3. Does not accuse Supreme Lord.
 4. Considers it due to his past misdeeds and offer thanks to the Lord.

VERSE 33

*taṁ vikṣya piḍitam ajaḥ sahasāvātīrya
sa-grāham āśu sarasaḥ kṛpayojjahāra
grāhād vipāṭita-mukhād ariṇā gajendram
saṁpaśyatām harir amūmucad ucchriyāṇām*

“Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile's mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants.”



SUPREME LORD DELIVERING GAJENDRA AND CROCODILE

CANTO 8, CHAPTER 4

GAJENDRA RETURNS TO SPIRITUAL WORLD

| SECTIONS | VERSES |
|-------------------------------------|--------|
| Post deliverance leelā | 1-6 |
| Gajendra's past life | 7-12 |
| Gajendra goes Back to Godhead | 13 |
| Śukadeva Goswāmī's phalastuti | 14-16 |
| Description of the whole meditation | 17-26 |

POST DELIVERANCE LEELĀ (VERSES 1-6)

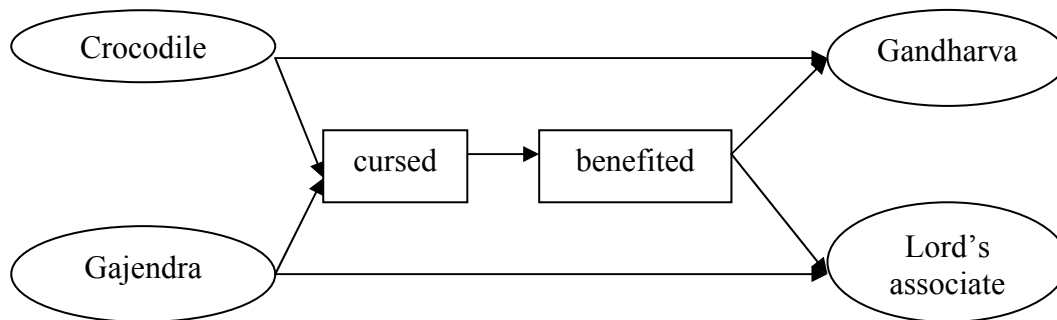
1. FLOWERS

śrī-śuka uvāca
tadā devarṣi-gandharvā
brahmeśāna-purogamāḥ
mumucuḥ kusumāsāraṁ
śamsantaḥ karma tad dhareḥ

“Śrī Śukadeva Gosvāmī said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahmā and Śiva, praised this activity of the Supreme Personality of Godhead and showered flowers upon both the Lord and Gajendra.”

(VERSE 1)

- ✚ Great sages like Devala Ṛṣi, Nārada Muni and Agastya Muni will sometimes curse someone.
- ✚ The curse of such a personality, however, is in fact a benediction.
- ✚ We find evidence in many places that the curse of a great saint or devotee is not a curse but a benediction.



2. KETTLE DRUMS

“There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.” (VERSE 2)

3. KING HUHŪ

*yo 'sau grāhaḥ sa vai sadyaḥ
paramāścarya-rūpa-dhṛk
mukto devala-śāpena
hūhūr gandharva-sattamaḥ*

“The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva.” (VERSE 3)

- ✚ The curse by which the Gandharva took this position was actually a blessing, not a curse.
- ✚ One should not be displeased when a saintly person curses someone, for his curse, indirectly, is a blessing. Why? Because for him to become an associate of the Supreme Lord would have taken millions of long years. However, because he was cursed by Devala Ṛṣi, he became a crocodile and in only one life was fortunate enough to see the Supreme Personality of Godhead face to face.

*so 'nukampita īśena
parīkramya praṇamya tam
lokasya paśyato lokam*

svam agān mukta-kilbiṣaḥ

“Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.” (VERSE 5)

4. GAJENDRA

*gajendro bhagavat-sparsād
vimukto 'jñāna-bandhanāt
prāpto bhagavato rūpaṁ
pīta-vāsāś catur-bhujah*

“Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.” (VERSE 6)

- ✚ If one is favored by the Supreme Personality of Godhead by having his gross body touched by the Lord,
 1. His body turns into a spiritual body,
 2. He can go back home, back to Godhead.
- ✚ Gajendra assumed a spiritual body when his body was touched by the Lord. Example, Dhruva Mahārāja
- ✚ **Bhagavat-sparsāt:** The result of touching the Supreme Lord.
 1. Arcanā-paddhati, Daily worship of the Deity, provides an opportunity to touch the body of the Supreme Personality of Godhead, and thus it enables one to be fortunate enough to get a spiritual body and go back to Godhead
 2. Simply by hearing about His pastimes, chanting His glories, touching His feet and offering worship—in other words, by serving the Lord somehow or other—one is purified of material contamination.
- ✚ One who is 1. Pure devotee 2. Acts according to the śāstra 3. Acts as per the words of Supreme Personality of Godhead, certainly becomes purified.

✚ Like Gajendra, he assumes a spiritual body and returns home, back to Godhead.

GAJENDRA'S PAST LIFE (VERSES 7-12)

“This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Draviḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.” (VERSE 7)

1. 4 DOṢAS VS. 6 GUṆAS (VERSES 7-10)

1.1 6 ornaments in Indradyumna Maharaja

*sa ekadārādhana-kāla ātmavān
gyhīta-mauna-vrata īśvaram harim
jaṭā-dharas tāpasa āpluto 'cyutam
samarcaṣām āsa kulācalāśramah*

“Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.” (VERSE 8)

1. Detachment (jaṭā-dharas)
2. Austerity (tāpasa)
3. Ecstasy (āpluto)
4. a. Perfect object of worship b. Supreme controller c. Relieve distress (acyuta)
5. Perfect worship (samarcaṣām)
6. Self-control (mauna-vrata)

1.2 Agastya Muni's perception – 4 doṣas

*tasmā imam śāpam adād asādhur
ayaṁ durātmākṛta-buddhir adya
viprāvamantā viśatām tamisram
yathā gajaḥ stabdha-matiḥ sa eva*

“Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.” (VERSE 9)

1. Not gentle (asādhuh)
2. Degraded (durātmā)
3. Uneducated (akṛta)
4. Offensive (avamantā)

1.3 Agastya Muni’s curse

*viśatām tamisram
yathā gajaḥ stabdha-matiḥ sa eva*

“May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.” (VERSE 9)

✚ Elephant’s qualities

1. Strong
2. Big body
3. Work hard
4. Eat large quantity of food

✚ Intelligence is not at all commensurate with its size and strength.

✚ In spite of so much bodily strength, the elephant works as a menial servant for a human being.

✚ Curse was indirectly a benediction.

2. 10 POINTS ON DEVOTEE’S ATTITUDE TOWARDS REVERSES (VERSES 11-12)

2.1 Attitude of Indradyumna Maharaja

*śrī-śuka uvāca
evam śaptvā gato 'gastyo
bhagavān nṛpa sānugaḥ
indradyumno 'pi rājarṣir
diṣṭam tad upadhārayan*

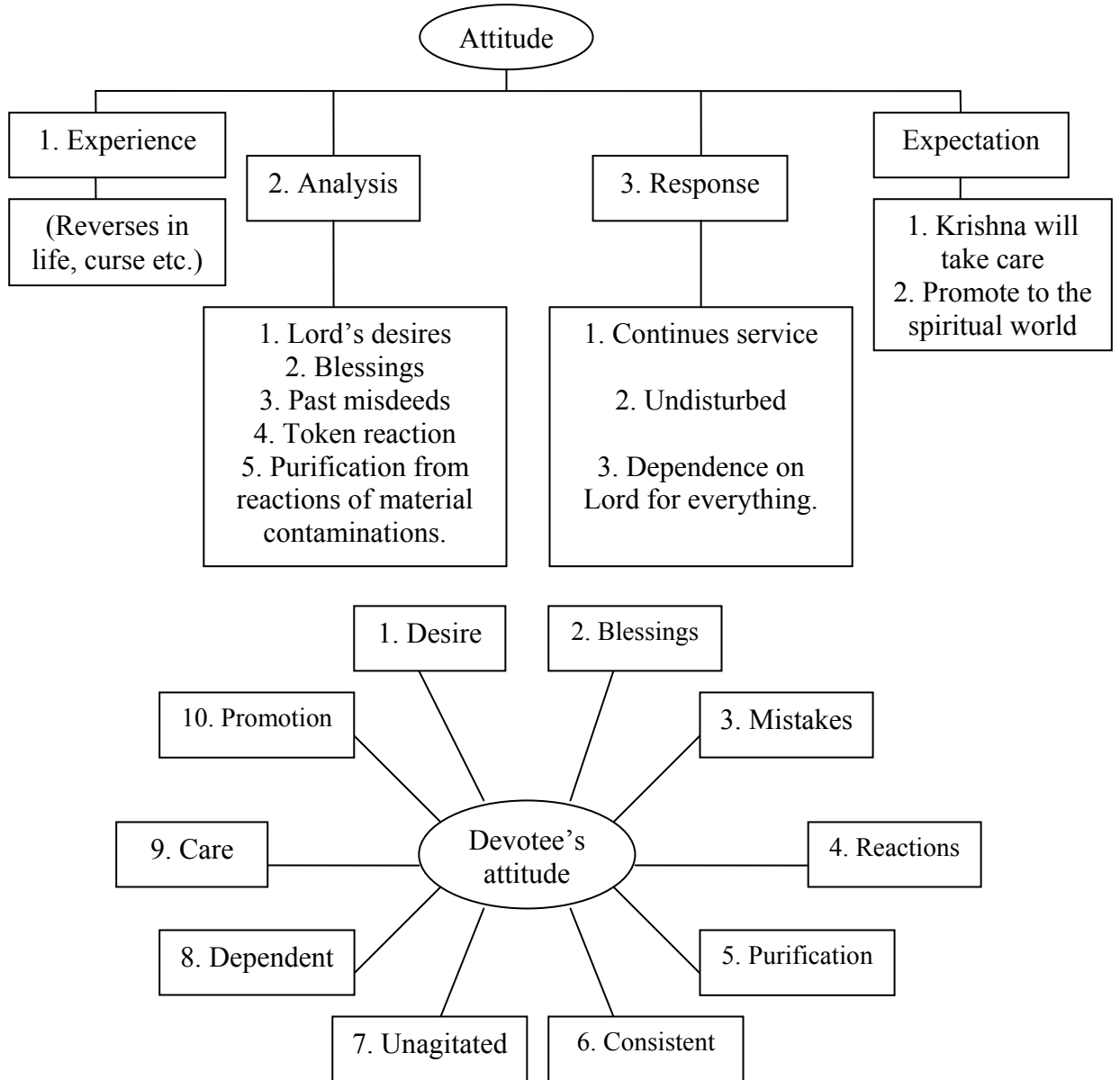
*āpannaḥ kauñjarīm yonim
ātma-smṛti-vināśinīm
hary-arcanānubhāvena
yad-gajatve 'py anusmṛtiḥ*

“Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni's curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.”

- ✚ Gratitude gives remembrance.
- ✚ Krishna reciprocates with our attitude.
- ✚ Remembers our own faults, Krishna help us remember Him.
- ✚ Remembers other's faults, Krishna helps us forget Him.
- ✚ Gajendra could remember about his past life due to
 1. Humility (diṣṭam tad upadhārayan): The King considered the curse to be due to his past misdeeds
 2. Service attitude (hary-arcanānubhāvena): Deity worship
- ✚ Although the King was cursed, he welcomed the curse because a devotee is always aware that nothing can happen without the desire of the Supreme Lord.

2.2 Upadhārayan: Considering or attitude of a vaishnava

- ✚ A devotee knows what is what; he understands what is happening in material, conditional life.



GAJENDRA GOES BACK TO GODHEAD (VERSE 13)

*evam vimokṣya gaja-yūtha-pam abja-nābhas
tenāpi pārṣada-gatim gamitena yuktaḥ
gandharva-siddha-vibudhair upagīyamāna-
karmādbhutaṁ sva-bhavanam garuḍāsano 'gāt*

“Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting

on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.”

✚ **Vimokṣya: Position of associate of Lord**

A1. Dāya-bhāk: Hereditary right to the Lord's mercy, just as a son inherits the property of his father

✚ The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital.

Āruhya kṛcchreṇa param padam tataḥ patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

“Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities.” (SMB 10.2.32)

✚ Impersonalists say, Brahma satyaṁ jagan mithyā, "Brahman is real, and the material world is false"—they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead.

SUKADEVA GOSWAMI'S PHALASTUTI (VERSES 14-16)

*etan mahā-rāja taverito mayā
kṛṣṇānubhāvo gaja-rāja-mokṣaṇam
svargyaṁ yaśasyaṁ kali-kalmaṣāpaham
duḥsvapna-nāsaṁ kuru-varya śṛṇvatām*

“My dear King Parīkṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.” (VERSE 14)

1. 4 BENEFITS OF HEARING

a) Promotion (to higher planetary systems)

- b) Repatation (as devotee)
- c) Immunization (from contaminations of kaliyuga)
- d) Protection (from bad dreams)

*yathānukīrtayanty etac
chreyas-kāmā dvijātayaḥ
śucayaḥ prātar utthāya
duḥsvapnādy-upasāntaye*

“Therefore, after getting up from bed in the morning, those who desire their own welfare—especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas—should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.” (VERSE 15)

- ✚ Every verse in the Vedic literature is a Vedic mantra.
- ✚ **Yathānukīrtayanti:** This literature should be presented as it is.
- ✚ Unscrupulous persons, 1. Deviate and 2. Interpret the text
- ✚ One should recite the mantra, 1. As it is, and 2. Without deviation, for then one will be eligible to rise to the platform of all good fortune
- ✚ **Duḥsvapna**—bad dreams—occur because of sinful activities. Example, if disciple sinful -> guru get bad dreams -> guru is so kind that in spite of having bad dreams he accepts this troublesome business for the deliverance of the victims of Kali-yuga.
- ✚ After initiation, therefore, a disciple should be extremely careful not to commit again any sinful act that might cause difficulties for himself and the spiritual master.
- ✚ Before the Deity, before the fire, before the spiritual master and before the Vaiṣṇavas, the honest disciple promises to refrain from all sinful activity.

DESCRIPTION OF THE WHOLE MEDITATION (VERSES 17-26)

*ye mām stuvanty anenāṅga
pratibudhya niśātyaye
teṣām prāṇātyaye cāhaṁ
dadāmi vipulām gatim*

“My dear devotee, unto those who rise from bed at the end of night and offer Me the prayers offered by you, I give an eternal residence in the spiritual world at the end of their lives.”
(VERSE 25)

*śrī-śuka uvāca
ity ādiśya hṛṣīkeśaḥ
prādhmāya jalajottamam
harṣayan vibudhānikam
āruroha khagādhipam*

“Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, bugled with His Pāñcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa.” (VERSE 26)
