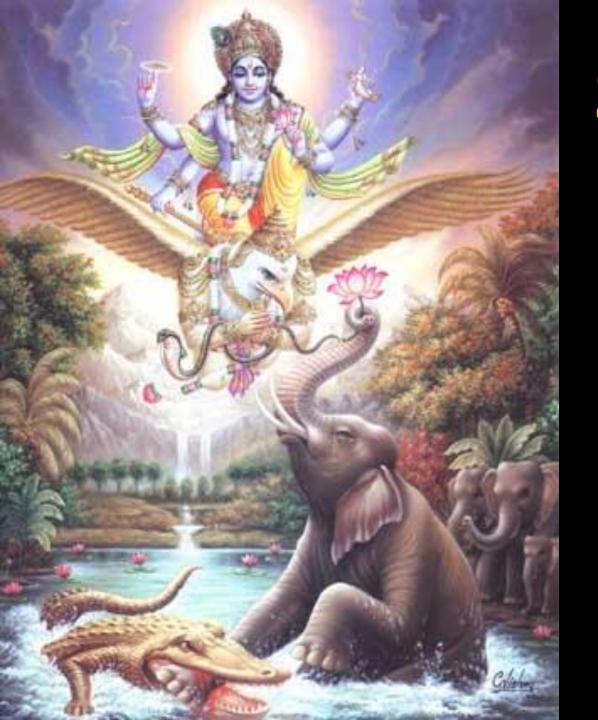


HARE KRSNA PRAYERS FROM SHRIMAD **BHAGAVATAM** CANTO 8 8.3.1-33 8.24.46-53





SHRI GAJENDRA'S PRAYERS **SHRIMAD** BHAGAVATAM CANTO 8

8.3.1-33

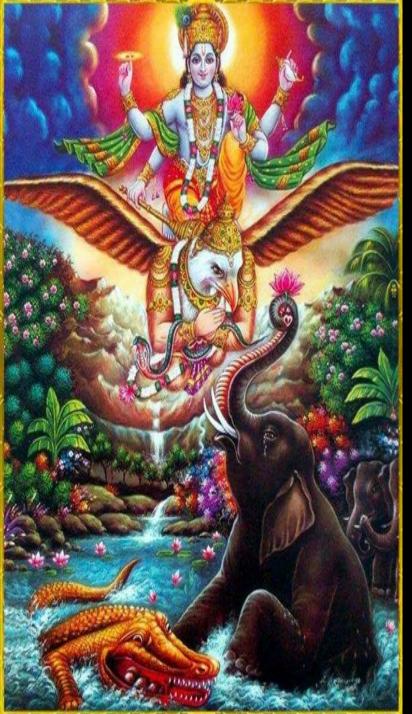


श्रीबादरायणिरुवाच एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि । जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥ १

lśrī-bādarāyaṇir uvāca

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.



श्रीगजेन्द्र उवाच ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् । पुरुषायादिबीजाय परेशायाभिधीमहि ॥ २ ॥

śrī-gajendra uvāca
om namo bhagavate tasmai
yata etac cid-ātmakam
puruṣāyādi-bījāya
pareśāyābhidhīmahi

The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [oṁ 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.



श्रीगजेन्द्र उवाच यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् । योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥

> śrī-gajendra uvāca yasminn idam yataś cedam yenedam ya idam svayam yo 'smāt parasmāc ca paras tam prapadye svayambhuvam

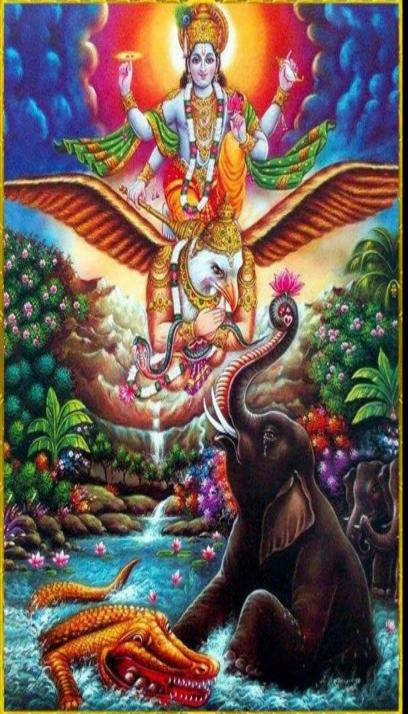
The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [oṁ namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons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



श्रीगजेन्द्र उवाच यः स्वात्मनीदं निजमाययार्पितं क्वचिद् विभातं क्व च तत् तिरोहितम् । अविद्धदृक् साक्ष्युभयं तदीक्षते स आत्ममूलोऽवतु मां परात्परः ॥ ४ ॥

śrī-gajendra uvāca yaḥ svātmanīdaṁ nija-māyayārpitaṁ kvacid vibhātaṁ kva ca tat tirohitam aviddha-dṛk sākṣy ubhayaṁ tad īkṣate sa ātma-mūlo 'vatu māṁ parāt-paraḥ

The King of the elephants, Gajendra, said: The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.



श्रीगजेन्द्र उवाच कालेन पञ्चत्वमितेषु कृत्स्नशो लोकेषु पालेषु च सर्वहेतुषु । तमस्तदासीद् गहनं गभीरं यस्तस्य पारेऽभिविराजते विभ्:

śrī-gajendra uvāca kālena pañcatvam iteşu kṛtsnaśo lokeşu pāleşu ca sarva-hetuşu tamas tadāsīd gahanam gabhīram yas tasya pāre 'bhivirājate vibhuḥ

The King of the elephants, Gajendra, said: 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.



श्रीगजेन्द्र उवाच न यस्य देवा ऋषयः पदं विदु-र्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम् । यथा नटस्याकृतिभिविचेष्टतो दुरत्ययानुक्रमणः स मावतु ॥

śrī-gajendra uvāca 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.



श्रीगजेन्द्र उवाच दिदृक्षवो यस्य पदं सुमङ्गलं विमुक्तसङ्गा मुनय: सुसाधव: । चरन्त्यलोकव्रतमव्रणं वने भूतात्मभूता: सृहद: स मे गति:

śrī-gajendra uvāca didṛkṣavo yasya padaṁ sumaṅgalaṁ vimukta-saṅgā munayaḥ susādhavaḥ caranty aloka-vratam avraṇaṁ vane bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ

The King of the elephants, Gajendra, said: 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.



श्रीगजेन्द्र उवाच न विदयते यस्य च जन्म कर्म वा न नामरूपे गुणदोष एव वा तथापि लोकाप्ययसम्भवाय यः स्वमायया तान्यन्कालमृच्छति तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये अरूपायोरूपाय नम आश्चर्यकर्मणे śrī-gajendra uvāca na vidyate yasya ca janma karma vā na nāma-rūpe guņa-doṣa eva vā tathāpi lokāpyaya-sambhavāya yaḥ sva-māyayā tāny anukālam rcchati tasmai namah pareśāya brahmane 'nanta-śaktaye arūpāyoru-rūpāya nama āścarya-karmaņe

The King of the elephants, Gajendra, said: 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.



श्रीगजेन्द्र उवाच नम आत्मप्रदीपाय साक्षिणे परमात्मने । नमो गिरां विदूराय मनसश्चेतसामपि

śrī-gajendra uvāca

nama ātma-pradīpāya sākṣiṇe paramātmane namo girām vidūrāya manasaś cetasām api

The King of the elephants, Gajendra, said: 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.



श्रीगजेन्द्र उवाच सत्त्वेन प्रतिलभ्याय नैष्कर्म्यण विपश्चिता । नम: कैवल्यनाथाय निर्वाणसुखसंविदे ॥

śrī-gajendra uvāca

sattvena pratilabhyāya naiṣkarmyeṇa vipaścitā namaḥ kaivalya-nāthāya nirvāṇa-sukha-saṁvide

The King of the elephants, Gajendra, said: 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.



श्रीगजेन्द्र उवाच नम: शान्ताय घोराय मूढाय गुणधर्मिणे । निर्विशेषाय साम्याय नमो ज्ञानघनाय च ॥

> śrī-gajendra uvāca namaḥ śāntāya ghorāya mūḍhāya guṇa-dharmiṇe nirviśeṣāya sāmyāya namo jñāna-ghanāya ca

The King of the elephants, Gajendra said, I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛṣimhadeva, 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.



श्रीगजेन्द्र उवाच क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे । पुरुषायात्ममूलाय मूलप्रकृतये नम: ॥

> śrī-gajendra uvāca kṣetra-jñāya namas tubhyaṁ sarvādhyakṣāya sākṣiṇe puruṣāyātma-mūlāya mūla-prakṛtaye namaḥ

The King of the elephants, Gajendra said: 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.



श्रीगजेन्द्र उवाच सर्वेन्द्रियगुणद्रष्ट्रे सर्वप्रत्ययहेतवे । असताच्छाययोक्ताय सदाभासाय ते नम: ॥

> śrī-gajendra uvāca sarvendriya-guṇa-draṣṭre sarva-pratyaya-hetave asatā cchāyayoktāya sad-ābhāsāya te namaḥ

The King of the elephants, Gajendra, said: 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.



श्रीगजेन्द्र उवाच नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय । सर्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय ॥

śrī-gajendra uvāca namo namas te 'khila-kāraṇāya niṣkāraṇāyādbhuta-kāraṇāya sarvāgamāmnāya-mahārṇavāya namo 'pavargāya parāyaṇāya

The King of the elephants, Gajendra, said 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 Vedāntasūtra, 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.



श्रीगजेन्द्र उवाच गुणारणिच्छन्नचिदुष्मपाय तत्क्षोभविस्फूर्जितमानसाय । नैष्कर्म्यभावेन विवर्जितागर्म-स्वयंप्रकाशाय नमस्करोमि ॥ śrī-gajendra uvāca guṇāraṇi-cchanna-cid-uṣmapāya tat-kşobha-visphūrjita-mānasāya naiskarmya-bhāvena vivarjitāgamasvayam-prakāśāya namas karomi

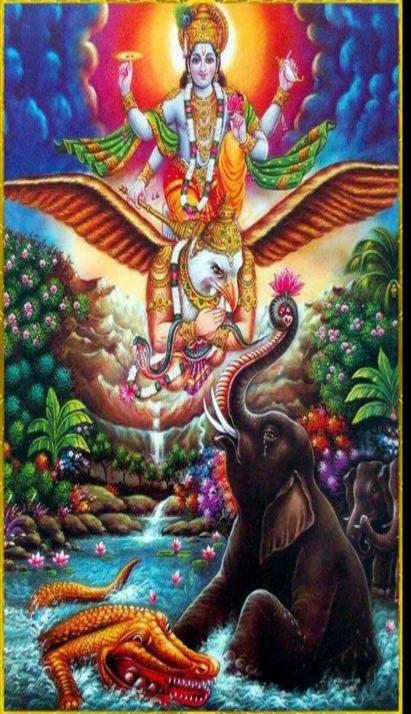
The King of the elephants, Gajendra said, My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject 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.



श्रीगजेन्द्र उवाच मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय । स्वांशेन सर्वतनुभृन्मनिस प्रतीत-प्रत्यग्दृशे भगवते बृहते नमस्ते ॥

śrī-gajendra uvāca mādrk prapanna-paśu-pāśa-vimokṣaṇāya muktāya bhūri-karuṇāya namo 'layāya svāṁśena sarva-tanu-bhṛn-manasi pratītapratyag-dṛśe bhagavate bṛhate namas te

The King of the elephants, Gajendra said: 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.



श्रीगजेन्द्र उवाच आत्मात्मजाप्तगृहवित्तजनेषु सक्तै-र्दुष्प्रापणाय गुणसङ्गविवर्जिताय । मुक्तात्मभि: स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय ॥

śrī-gajendra uvāca

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

The King of the elephants, Gajendra said: 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.



श्रीगजेन्द्र उवाच यं धर्मकामार्थविमुक्तिकामा भजन्त इष्टां गतिमाप्नुवन्ति । किं चाशिषो रात्यपि देहमव्ययं करोतु मेऽदभ्रदयो विमोक्षणम् ॥

śrī-gajendra uvāca

yam dharma-kāmārtha-vimukti-kāmā bhajanta iṣṭām gatim āpnuvanti kim cāśiṣo rāty api deham avyayam karotu me 'dabhra-dayo vimokṣaṇam

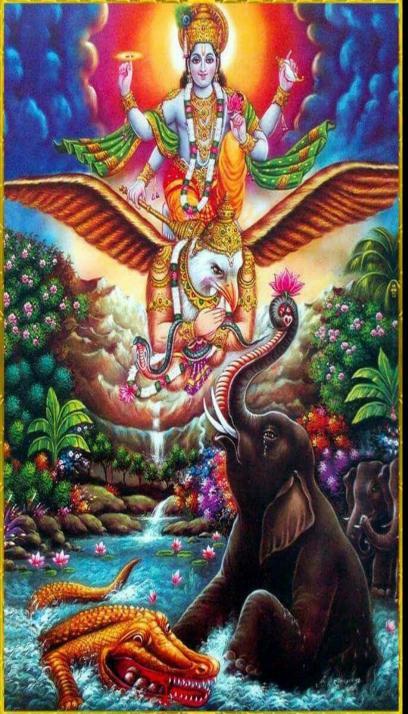
The King of the elephants, Gajendra said: After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, 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.



श्रीगजेन्द्र उवाच एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्ना: । अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्ना: ॥

śrī-gajendra uvāca ekāntino yasya na kañcanārthaṁ vāñchanti ye vai bhagavat-prapannāḥ aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ gāyanta ānanda-samudra-magnāḥ

The King of the elephants, Gajendra said: 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.



श्रीगजेन्द्र उवाच तमक्षरं ब्रहम परं परेश-मव्यक्तमाध्यात्मिकयोगगम्यम् । अतीन्द्रियं सूक्ष्ममिवातिदूर-मनन्तमाद्यं परिपूर्णमीडे ॥ २१

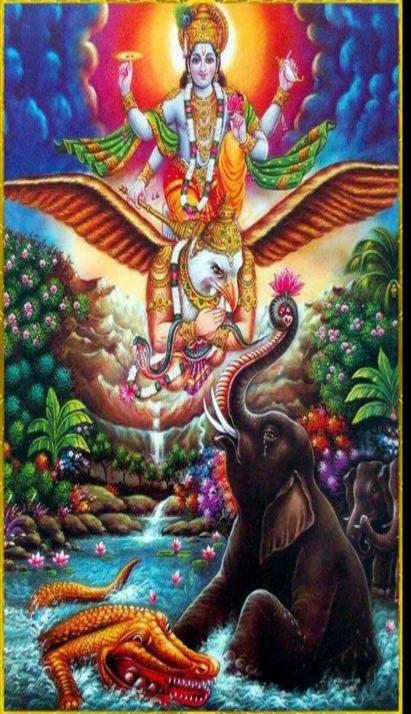
śrī-gajendra uvāca tam akṣaraṁ brahma paraṁ pareśam avyaktam ādhyātmika-yoga-gamyam atīndriyaṁ sūkṣmam ivātidūram anantam ādyaṁ paripūrṇam īḍe

The King of the elephants, Gajendra said: Such devotees never ask the Lord for any benediction. 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.



श्रीगजेन्द्र उवाच यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचरा: । नामरूपविभेदेन फल्ग्ट्या च कलया कृता: ॥ śrī-gajendra uvāca yasya brahmādayo devā vedā lokāś carācarāh nāma-rūpa-vibhedena phalgvyā ca kalayā kṛtāḥ

The King of the elephants, Gajendra, said: 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, Rg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics.



श्रीगजेन्द्र उवाच यथार्चिषोऽग्ने: सवितुर्गभस्तयो निर्यान्ति संयान्त्यसकृत् स्वरोचिष: । तथा यतोऽयं गुणसम्प्रवाहो बुद्धिर्मन: खानि शरीरसर्गा: ॥

śrī-gajendra uvāca

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

The King of the elephants, Gajendra said: 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.

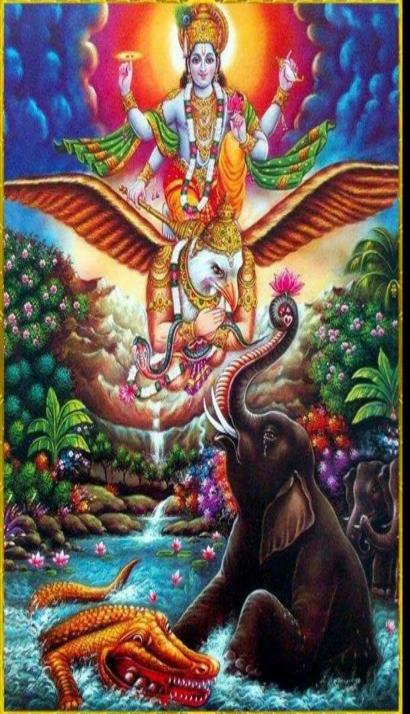


श्रीगजेन्द्र उवाच स वै न देवासुरमर्त्यतिर्यङ् न स्त्री न षण्ढो न पुमान् न जन्तु: । नायं गुण: कर्म न सन्न चासन् निषेधशेषो जयतादशेष: ॥

śrī-gajendra uvāca

sa vai na devāsura-martya-tiryaṅ na strī na ṣaṇḍho na pumān na jantuḥ nāyaṁ guṇaḥ karma na san na cāsan niṣedha-śeṣo jayatād aśeṣaḥ

The King of the elephants, Gajendra said: 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!



श्रीगजेन्द्र उवाच जिजीविषे नाहमिहामुया कि-मन्तर्बहिश्चावृतयेभयोन्या । इच्छामि कालेन न यस्य विप्लव-स्तस्यात्मलोकावरणस्य मोक्षम् ॥

śrī-gajendra uvāca jijīviṣe nāham ihāmuyā kim antar bahiś cāvṛtayebha-yonyā icchāmi kālena na yasya viplavas tasyātma-lokāvaraṇasya mokṣam

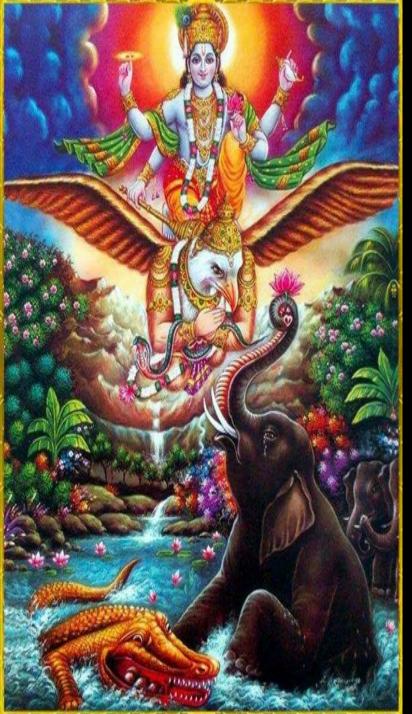
The King of the elephants, Gajendra said, I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.



श्रीगजेन्द्र उवाच सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् । विश्वातमानमजं ब्रहम प्रणतोऽस्मि परं पदम्

> śrī-gajendra uvāca so 'haṁ viśva-sṛjaṁ viśvam aviśvaṁ viśva-vedasam viśvātmānam ajaṁ brahma praṇato 'smi paraṁ padam

The King of the elephants, Gajendra said: 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.



श्रीगजेन्द्र उवाच योगरन्धितकर्माणो हृदि योगविभाविते । योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम्

> śrī-gajendra uvāca yoga-randhita-karmāṇo hṛdi yoga-vibhāvite yogino yaṁ prapaśyanti yogeśaṁ taṁ nato 'smy aham

The King of the elephants, Gajendra said: 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.



श्रीगजेन्द्र उवाच नमो नमस्तुभ्यमसहयवेग-शक्तित्रयायाखिलधीगुणाय । प्रपन्नपालाय दुरन्तशक्तये कदिन्द्रियाणामनवाप्यवर्त्मने ॥

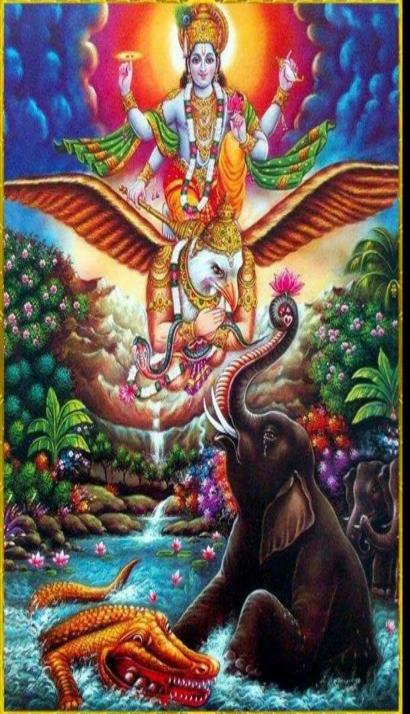
śrī-gajendra uvāca namo namas tubhyam asahya-vegaśakti-trayāyākhila-dhī-guṇāya prapanna-pālāya duranta-śaktaye kad-indriyāṇām anavāpya-vartmane

The King of the elephants, Gajendra said, 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.



श्रीगजेन्द्र उवाच नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम । तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम् śrī-gajendra uvāca nāyam veda svam ātmānam yac-chaktyāham-dhiyā hatam tam duratyaya-māhātmyam bhagavantam ito 'smy aham

The King of the elephants, Gajendra said, 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.`



श्रीशुक उवाच एवं गजेन्द्रमुपवर्णितनिर्विशेषं ब्रहमादयो विविधलिङ्गभिदाभिमाना: । नैते यदोपससृपुर्निखिलात्मकत्वात् तत्राखिलामरमयो हरिराविरासीत्

śrī-śuka uvāca
evam gajendram upavarņita-nirviśeṣam
brahmādayo vividha-linga-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.



श्रीशुक उवाच तं तद्वदार्तमुपलभ्य जगन्निवासः स्तोत्रं निशम्य दिविजैः सह संस्तुवद्भिः । छन्दोमयेन गरुडेन समुह्यमान-श्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ॥

śrī-śuka uvāca tam tadvad ārtam upalabhya jagan-nivāsaḥ stotram niśamya divijaiḥ saha samstuvadbhiḥ chandomayena garuḍena samuhyamānaś cakrāyudho 'bhyagamad āśu yato gajendraḥ

Śrī Śukadeva Gosvāmī continued: 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.



श्रीशुक उवाच सोऽन्तःसरस्युरुबलेन गृहीत आर्ती दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् । उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छा-न्नारायणाखिलगुरो भगवन् नमस्ते ॥

śrī-śuka uvāca so 'ntaḥ-sarasy urubalena gṛhīta ārto dṛṣṭvā garutmati harim kha upātta-cakram utkṣipya sāmbuja-karam giramāha kṛcchrān nārāyaṇākhila-guro bhagavan namas te

Śrī Śukadeva Gosvāmī continued: 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."



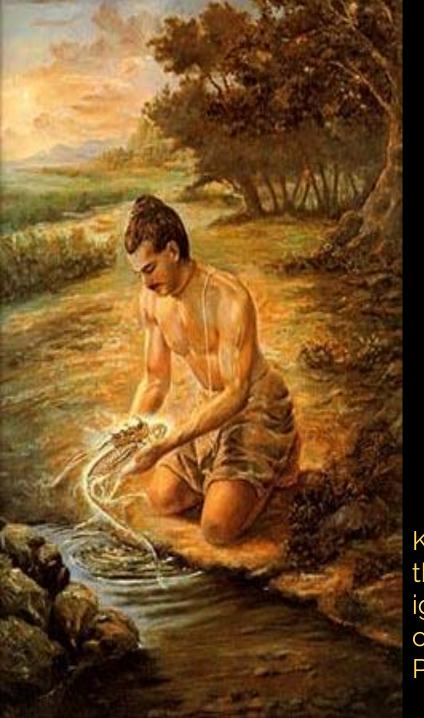
श्रीशुक उवाच तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः कृपयोज्जहार । ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं संपश्यतां हरिरमूमुचदुच्छ्रियाणाम् ॥

śrī-śuka uvāca
tam vīkṣya pīḍitam ajaḥ sahasāvatīrya
sa-grāham āśu sarasaḥ kṛpayojjahāra
grāhād vipāṭita-mukhād ariṇā gajendram
sampaśyatām harir amūmucad ucchriyāṇām

Śrī Śukadeva Gosvāmī continued: 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.



KING SATYAVRATA'S PRAYERS **SHRIMAD BHAGAVATAM** CANTO 8 8.24.46-53



श्रीराजोवाच अनाद्यविद्योपहतात्मसंविद-स्तन्म्लसंसारपरिश्रमातुरा: । यद्च्छयोपसृता यमाप्नुयु-र्विमुक्तिदो न: परमो गुरुभवान् ॥ śrī-rājovāca anādy-avidyopahatātma-samvidas tan-mūla-samsāra-pariśramāturāh yadrcchayopasrtā yam āpnuyur vimuktido nah paramo gurur bhavān

King Satyavrata said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.



श्रीराजोवाच ज्नोऽबुधोऽयं निजकर्मबन्धन: सुखेच्छया कर्म समीहतेऽस्खम् । यत्सेवया तां विध्नोत्यसन्मतिं ग्रन्थिं स भिन्द्याद् धृदयं स नो ग्रः ॥ śrī-rājovāca jano 'budho 'yam nija-karma-bandhanah sukhecchayā karma samīhate 'sukham yat-sevayā tām vidhunoty asan-matim

granthim sa bhindyād dhṛdayam sa no guruḥ

King Satyavrata said: In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.



श्रीराजोवाच यत्सेवयाग्नेरिव रुद्ररोदनं पुमान् विजहयान्मलमात्मनस्तमः । भजेत वर्णं निजमेष सोऽव्ययो भ्यात् स ईश: परमो ग्रोग्रः ॥ śrī-rājovāca yat-sevayāgner iva rudra-rodanam pumān vijahyān malam ātmanas tamaḥ bhajeta varnam nijam eşa so 'vyayo bhūyāt sa īśah paramo guror guruh

King Satyavrata said: One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.



श्रीराजोवाच न यत्प्रसादायुतभागलेश-मन्ये च देवा गुरवो जना: स्वयम् । कर्तुं समेता: प्रभवन्ति पुंस-स्तमीश्वरं त्वां शरणं प्रपद्ये ॥

śrī-rājovāca
na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam
kartuṁ sametāḥ prabhavanti puṁsas
tam īśvaraṁ tvāṁ śaraṇaṁ prapadye

King Satyavrata said: Neither all the demigods, nor the socalled gurus nor all other people, either independently or together, can offer mercy that equals even one tenthousandth of Yours. Therefore I wish to take shelter of Your lotus feet.



श्रीराजोवाच अचक्षुरन्धस्य यथाग्रणी: कृत-स्तथा जनस्याविदुषोऽबुधो गुरु: । त्वमर्कदृक् सर्वदृशां समीक्षणो वृतो गुरुर्न: स्वगतिं बुभ्तसताम् ॥ śrī-rājovāca acakşur andhasya yathāgranīh krtas tathā janasyāviduso 'budho guruḥ tvam arka-drk sarva-drśām samīkṣano vṛto gurur naḥ sva-gatim bubhutsatām

King Satyavrata said: As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.



श्रीराजोवाच जनो जनस्यादिशतेऽसतीं गतिं यया प्रपद्येत दुरत्ययं तम: । त्वं त्वव्ययं ज्ञानममोघमञ्जसा प्रपद्यते येन जनो निजं पदम् ॥

śrī-rājovāca

jano janasyādiśate 'satīm gatim yayā prapadyeta duratyayam tamaḥ tvam tv avyayam jñānam amogham añjasā prapadyate yena jano nijam padam

King Satyavrata said: A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.



श्रीराजोवाच त्वं सर्वलोकस्य सुहत् प्रियेश्वरो हयात्मा गुरुज्ञीनमभीष्टसिद्धिः । तथापि लोको न भवन्तमन्धधी-र्जानाति सन्तं हदि बद्धकामः ॥

śrī-rājovāca

tvam sarva-lokasya suhṛt priyeśvaro hy ātmā gurur jñānam abhīṣṭa-siddhiḥ tathāpi loko na bhavantam andha-dhīr jānāti santam hṛdi baddha-kāmaḥ

King Satyavrata said: My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.



श्रीराजोवाच त्वं त्वामहं देववरं वरेण्यं प्रपद्य ईशं प्रतिबोधनाय । छिन्ध्यर्थदीपैर्भगवन् वचोभि-र्ग्रन्थीन् हृदय्यान् विवृणु स्वमोकः ॥ śrī-rājovāca vam tvām aham deva-varam vareņya

tvam tvām aham deva-varam vareņyam prapadya īśam pratibodhanāya chindhy artha-dīpair bhagavan vacobhir granthīn hṛdayyān vivṛṇu svam okaḥ

King Satyavrata said: O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

Thank you

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