



## Prayers by Gajendra (Gajendra-Mokṣa)

श्रीबादरायणिरुवाच

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि ।

जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥ १ ॥

śrī-bādarāyaṇir uvāca

evaṁ vyavasito buddhyā

samādhāya mano hṛdi

jajāpa paramaṁ jāpyaṁ

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. (ŚB 8.3.1)

श्रीगजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् ।

पुरुषायादिबीजाय परेशायाभिधीमहि ॥ २ ॥

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śrī-gajendra uvāca  
om̐ namo bhagavate tasmai  
yata etac cid-ātmakam  
puruṣāyādi-bījāya  
pareśāyābhidhīmahī

The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [om̐ 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. (ŚB 8.3.2)

यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् ।  
योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥ ३ ॥

yasminn idaṁ yataś cedam̐  
yenedam̐ ya idaṁ svayam  
yo 'smāt parasmāc ca paras  
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. (ŚB 8.3.3)

यः स्वात्मनीदं निजमाययार्पितं  
क्वचिद् विभातं क्व च तत् तिरोहितम् ।  
अविद्धदृक् साक्षुभयं तदीक्षते  
स आत्ममूलोऽवतु मां परात्परः ॥ ४ ॥  
yaḥ svātmanīdam̐ nija-māyayārpitam̐  
kvacid vibhātam̐ kva ca tat tirohitam  
aviddha-dṛk̐ sāksy ubhayam̐ tad īkṣate  
sa ātma-mūlo 'vatu mām̐ parāt-parah̐



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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. (ŚB 8.3.4)

कालेन पञ्चत्वमितेषु कृत्स्नशो  
लोकेषु पालेषु च सर्वहेतुषु ।  
तमस्तदासीद् गहनं गभीरं  
यस्तस्य पारेऽभिविराजते विभुः ॥ ५ ॥  
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. (ŚB 8.3.5)

न यस्य देवा ऋषयः पदं विदु-  
र्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम् ।  
यथा नटस्याकृतिभिर्विचेष्टतो  
दुरत्ययानुक्रमणः स मावतु ॥ ६ ॥  
na yasya devā ṛṣayaḥ padam 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. (ŚB 8.3.6)



# Prayers by Gajendra (Gajendra-Moksa)

दिदृक्षवो यस्य पदं सुमङ्गलं  
विमुक्तसङ्गा मुनयः सुसाधवः ।  
चरन्त्यलोकव्रतमव्रणं वने  
भूतात्मभूताः सुहृदः स मे गतिः ॥ ७ ॥  
didṛkṣavo yasya padaṁ sumaṅgalaṁ  
vimukta-saṅgā munayaḥ susādhavaḥ  
caranty aloka-vratam avraṇaṁ vane  
bhūtātma-bhūtāḥ suhrdaḥ 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. (ŚB 8.3.7)

न विद्यते यस्य च जन्म कर्म वा  
न नामरूपे गुणदोष एव वा ।  
तथापि लोकाप्ययसम्भवाय यः  
स्वमायया तान्यनुकालमृच्छति ॥ ८ ॥  
तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये ।  
अरूपायोरुरूपाय नम आश्चर्यकर्मणे ॥ ९ ॥  
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  
arūpāyору-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.

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# Prayers by Gajendra (Gajendra-Moksa)

नम आत्मप्रदीपाय साक्षिणे परमात्मने ।  
नमो गिरां विदूराय मनसश्चेतसामपि ॥ १० ॥

nama ātma-pradīpāya  
sākṣiṇe paramātmāne  
namo girāṁ vidūrāya  
manasaś 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. (ŚB 8.3.10)

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता ।  
नमः कैवल्यनाथाय निर्वाणसुखसंविदे ॥ ११ ॥

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

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. (ŚB 8.3.11)

नमः शान्ताय घोराय मूढाय गुणधर्मिणे ।  
निर्विशेषाय साम्याय नमो ज्ञानघनाय च ॥ १२ ॥

namaḥ śāntāya ghorāya  
mūḍhāya guṇa-dharmiṇe  
nirviśeṣāya sāmāyāya  
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. (ŚB 8.3.12)



# Prayers by Gajendra (Gajendra-Moksa)

क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे ।  
पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥ १३ ॥

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. (ŚB 8.3.13)

सर्वेन्द्रियगुणद्रष्ट्रे सर्वप्रत्ययहेतवे ।  
असताच्छाययोक्ताय सदाभासाय ते नमः ॥ १४ ॥

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. (ŚB 8.3.14)

नमो नमस्तेऽखिलकारणाय  
निष्कारणायान्द्रुतकारणाय ।  
सर्वागमाम्नायमहार्णवाय  
नमोऽपवर्गाय परायणाय ॥ १५ ॥  
namo namas te 'khila-kāraṇāya  
niṣkāraṇāyādbhuta-kāraṇāya  
sarvāgamāmnāya-mahārṇavāya  
namo 'pavargāya parāyaṇāya



# Prayers by Gajendra (Gajendra-Moksa)

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. (ŚB 8.3.15)

गुणारणिच्छन्नचिदुष्मपाय  
तत्क्षोभविस्फूर्जितमानसाय ।  
नैष्कर्म्यभावेन विवर्जितागम-  
स्वयंप्रकाशाय नमस्करोमि ॥ १६ ॥  
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. (ŚB 8.3.16)

मादृक्प्रपन्नपशुपाशविमोक्षणाय  
मुक्ताय भूरिकरुणाय नमोऽलयाय ।  
स्वांशेन सर्वतनुभृन्मनसि प्रतीत-  
प्रत्यग्दृशे भगवते बृहते नमस्ते ॥ १७ ॥  
mādr̥k prapanna-paśu-pāśa-vimokṣaṇāya  
muktāya bhūri-karuṇāya namo 'layāya  
svāmśena sarva-tanu-bhṛn-manasi pratīta-  
pratyag-dṛśe bhagavate bṛhate namas te





# Prayers by Gajendra (Gajendra-Moksa)

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. (ŚB 8.3.17)

आत्मात्मजाप्तगृहवित्तजनेषु सक्तै-

दुष्प्रापणाय गुणसङ्गविवर्जिताय ।

मुक्तात्मभिः स्वहृदये परिभाविताय

ज्ञानात्मने भगवते नम ईश्वराय ॥ १८ ॥

ātmātma-jāpta-gr̥ha-vitta-janeṣu saktair

duṣprāpaṇāya guṇa-saṅga-vivarjitāya

muktātmabhiḥ sva-hṛdaye paribhāvitāya

jñānātmāne 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. (ŚB 8.3.18)

यं धर्मकामार्थविमुक्तिकामा

भजन्त इष्टां गतिमाप्नुवन्ति ।

किं चाशिषो रात्यपि देहमव्ययं

करोतु मेऽदभ्रदयो विमोक्षणम् ॥ १९ ॥

yaṁ dharma-kāmārtha-vimukti-kāmā

bhajanta iṣṭāṁ gatim āpnuvanti

kiṁ cāśiṣo rāty api deham avyayaṁ

karotu me 'dabhra-dayo vimokṣaṇam





# Prayers by Gajendra (Gajendra-Moksa)

After worshipping 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. (ŚB 8.3.19)

एकान्तिनो यस्य न कञ्चनार्थं  
वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।  
अत्यद्भुतं तच्चरितं सुमङ्गलं  
गायन्त आनन्दसमुद्रमग्नाः ॥ २० ॥  
तमक्षरं ब्रह्म परं परेश-  
मव्यक्तमाध्यात्मिकयोगगम्यम् ।  
अतीन्द्रियं सूक्ष्ममिवातिदूर-  
मनन्तमाद्यं परिपूर्णमीडे ॥ २१ ॥

ekāntino yasya na kañcanārthaṁ  
vāñchanti ye vai bhagavat-prapannāḥ  
aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ  
gāyanta ānanda-samudra-magnāḥ  
tam akṣaraṁ brahma paraṁ pareśam  
avyaktam ādhyātmika-yoga-gamyam  
atīndriyaṁ sūkṣmam ivātidūram  
anantam ādyaṁ paripūrṇam īde

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. 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. (ŚB 8.3.20-21)



# Prayers by Gajendra (Gajendra-Moksa)

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः ।  
नामरूपविभेदेन फलव्या च कलया कृताः ॥ २२ ॥

यथार्चिषोऽग्नेः सवितुर्गभस्तयो  
निर्यान्ति संयान्त्यसकृत् स्वरोचिषः ।

तथा यतोऽयं गुणसम्प्रवाहो  
बुद्धिर्मनः खानि शरीरसर्गाः ॥ २३ ॥

स वै न देवासुरमर्त्यतिर्यङ्  
न स्त्री न षण्ढो न पुमान् न जन्तुः ।  
नायं गुणः कर्म न सन्न चासन्  
निषेधशेषो जयतादशेषः ॥ २४ ॥

yasya brahmādayo devā  
vedā lokāś carācarāḥ  
nāma-rūpa-vibhedena  
phalgvyā ca kalayā kṛtāḥ  
yathārciṣo 'gneḥ savitur gabhastayo  
niryānti saṁyānty asakṛt sva-rociṣaḥ  
tathā yato 'yaṁ guṇa-sampravāho  
buddhir manaḥ khāni śarīra-sargāḥ  
sa vai na devāsura-martya-tiryaṁ  
na strī na ṣaṅḍho na pumān na jantuḥ  
nāyaṁ guṇaḥ karma na san na cāsan  
niṣedha-śeṣo jayatād aśeṣaḥ

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. 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! (ŚB 8.3.22-24)

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जिजीविषे नाहमिहामुया कि-  
मन्तर्बहिश्चावृतयेभयोन्या ।  
इच्छामि कालेन न यस्य विप्लव-  
स्तस्यात्मलोकावरणस्य मोक्षम् ॥ २५ ॥  
jijīviṣe 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. (ŚB 8.3.25)

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् ।  
विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् ॥ २६ ॥  
so 'haṁ viśva-sṛjaṁ 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. (ŚB 8.3.26)

योगरन्धितकर्माणो हृदि योगविभाविते ।  
योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् ॥ २७ ॥  
yoga-randhita-karmāṇo  
hṛdi yoga-vibhāvite  
yogino yaṁ prapaśyanti  
yogēśaṁ taṁ nato 'smy aham



# Prayers by Gajendra (Gajendra-Moksa)

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. (ŚB 8.3.27)

नमो नमस्तुभ्यमसह्यवेग-  
शक्तित्रयायाखिलधीगुणाय ।  
प्रपन्नपालाय दुरन्तशक्तये  
कदिन्द्रियाणामनवाप्यवर्त्मने ॥ २८ ॥

namo namas tubhyam asahya-vega-  
śakti-trayāyākhila-dhī-guṇāya  
prapanna-pālāya duranta-śaktaye  
kad-indriyāṇām 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. (ŚB 8.3.28)

नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम् ।  
तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम् ॥ २९ ॥

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. (ŚB 8.3.29)



# Prayers by Gajendra (Gajendra-Moksa)

## Phala-śruti

The Results of hearing/ chanting these prayers

[The Lord now replies to Gajendra]

ये मां स्तुवन्त्यनेनाङ्ग प्रतिबुध्य निशात्यये ।

तेषां प्राणात्यये चाहं ददामि विपुलां गतिम् ॥ २५ ॥

ye mām stuvanty anenāṅga

pratibudhya niśātyaye

teṣāṃ prāṇātyaye cāham

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. (ŚB 8.4.25)

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