



## *Selected Śrīmad-Bhāgavatam Prayers*

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## Prayers by Maharani Kunti (Kunti Stuti)



## Prayers by Maharani Kunti (Kunti Stuti)

कुन्त्युवाच

नमस्ये पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।  
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥ १८ ॥

kunty uvāca

namasye puruṣaṁ tvādyam  
īśvaraṁ prakṛteḥ param  
alakṣyaṁ sarva-bhūtānām  
antar bahir avasthitam

**Śrīmatī Kuntī said:** O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all. (ŚB 1.8.18)

मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।  
न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥ १९ ॥

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# Prayers by Maharani Kunti (Kunti Stuti)

māyā-javanikācchannam

ajñādhokṣajam avyayam

na lakṣyase mūḍha-dṛśā

naṭo nāṭyadharo yathā

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized. (ŚB 1.8.19)

तथा परमहंसानां मुनीनाममलात्मनाम् ।

भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ २० ॥

tathā paramahaṁsānām

muninām amalātmanām

bhakti-yoga-vidhānārtham

katham paśyema hi striyaḥ

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How then can we women know You perfectly? (ŚB 1.8.20)

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१ ॥

kṛṣṇāya vāsudevāya

devakī-nandanāya ca

nanda-gopa-kumārāya

govindāya namo namaḥ

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses. (ŚB 1.8.21)

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २२ ॥

namaḥ paṅkaja-nābhāya

namaḥ paṅkaja-māline



# Prayers by Maharani Kunti (Kunti Stuti)

namaḥ paṅkaja-netrāya

namas te paṅkajāṅghraye

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses. (ŚB 1.8.22)

यथा हृषीकेश खलेन देवकी

कंसेन रुद्धातिचिरं शुचार्पिता ।

विमोचिताहं च सहात्मजा विभो

त्वयैव नाथेन मुहुर्विपद्गणात् ॥ २३ ॥

yathā hr̥ṣīkeśa khalena devakī

kaṁsena ruddhāticiraṁ śucārpitā

vimocitāhaṁ ca sahātmajā vibho

tvayaiva nāthena muhur vipad-gaṇāt

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and me and my children from a series of constant dangers. (ŚB 1.8.23)

विषान्महाग्नेः पुरुषाददर्शना-

दसत्सभाया वनवासकृच्छ्रतः ।

मृधे मृधेऽनेकमहारथास्ततो

द्रौण्यस्ततश्चास्म हरेऽभिरक्षिताः ॥ २४ ॥

viṣān mahāgneḥ puruṣāda-darśanād

asat-sabhāyā vana-vāsa-kṛcchrataḥ

mṛdhe mṛdhe 'neka-mahārathāstrato

drauṇy-astrataś cāsma hare 'bhirakṣitāḥ

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā. (ŚB 1.8.24)

विपदः सन्तु ताः शश्वत्तत्र तत्र जगद्गुरो ।

भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥ २५ ॥



# Prayers by Maharani Kunti (Kunti Stuti)

vipadaḥ santu tāḥ śaśvat

tatra tatra jagad-guro

bhavato darśanam yat syād

apunar bhava-darśanam

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths. (ŚB 1.8.25)

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।

नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६ ॥

janmaśvarya-śruta-śrībhir

edhamāna-madaḥ pumān

naivārhaty abhidhātum vai

tvām akiñcana-gocaram

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling. (ŚB 1.8.26)

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।

आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ २७ ॥

namo 'kiñcana-vittāya

nivṛtta-guṇa-vṛttaye

ātmārāmāya śāntāya

kaivalya-pataye namaḥ

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists. (ŚB 1.8.27)

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।

समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥ २८ ॥

manye tvām kālam īśānam

anādi-nidhanam vibhum



# Prayers by Maharani Kunti (Kunti Stuti)

samañ carantañ sarvatra

bhūtānāñ yan mithaḥ kaliḥ

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse. (ŚB 1.8.28)

न वेद कश्चिद्भगवंशिकीर्षितं

तवेहमानस्य नृणां विडम्बनम् ।

न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्

द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् ॥ २९ ॥

na veda kaścīd bhagavañś cikīrṣitañ

tavehamānasya nṛṇāñ viḍambanam

na yasya kaścīd dayito 'sti karhicid

dveṣyaś ca yasmin viṣamā matir nṛṇāñ

O Lord, no one can understand Your transcendental pastimes, which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial. (ŚB 1.8.29)

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।

तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥ ३० ॥

janma karma ca viśvātmann

ajasyākartur ātmanaḥ

tiryāñ-nṛṣiṣu yādaḥsu

tad atyanta-viḍambanam

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering. (ŚB 1.8.30)

गोप्याददे त्वयि कृतागसि दाम तावद्

या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।

वक्त्रं निनीय भयभावनया स्थितस्य

सा मां विमोहयति भीरपि यद्विभेति ॥ ३१ ॥



# Prayers by Maharani Kunti (Kunti Stuti)

gopy ādade tvayi kṛtāgasi dāma tāvad  
yā te daśāśru-kalilāñjana-sambhramākṣam  
vaktram niniya bhaya-bhāvanayā sthitasya  
sā mām vimohayati bhīr api yad bibheti

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me. (ŚB 1.8.31)

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये ।  
यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥ ३२ ॥

kecid āhur ajam jātam  
puṇya-ślokasya kīrtaye  
yadoḥ priyasyānvavāye  
malayasyeva candanam

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills. (ŚB 1.8.32)

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।  
अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥ ३३ ॥

apare vasudevasya  
devakyām yācito 'bhyagāt  
ajas tvam asya kṣemāya  
vadhāya ca sura-dviṣām

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods. (ŚB 1.8.33)

भारवतारणायान्ये भुवो नाव इवोदधौ ।  
सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥ ३४ ॥

bhāravatāraṇāyānye  
bhuvo nāva ivodadhau  
sīdantya bhūri-bhāreṇa



# Prayers by Maharani Kunti (Kunti Stuti)

jāto hy ātma-bhuvārthitaḥ

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble. (ŚB 1.8.34)

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः ।

श्रवणस्मरणाह्वाणि करिष्यन्निति केचन ॥ ३५ ॥

bhave 'smin kliśyamānānām

avidyā-kāma-karmabhiḥ

śravaṇa-smaraṇārhāṇi

kariṣyann iti kecana

And yet others say that You appeared for the sake of rejuvenating the devotional service of hearing, remembering, worshipping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation. (ŚB 1.8.35)

शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः

स्मरन्ति नन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं

भवप्रवाहोपरमं पदाम्बुजम् ॥ ३६ ॥

śṛṅvanti gāyanti gṛṇanty abhikṣṇaśaḥ

smaranti nandanti tavehitaṁ janāḥ

ta eva paśyanty acireṇa tāvakam

bhava-pravāhoparamaṁ padāmbujam

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death. (ŚB 1.8.36)

अप्यद्य नस्त्वं स्वकृतेहित प्रभो

जिहाससि स्वित्सुहृदोऽनुजीविनः ।

येषां न चान्यद्भवतः पदाम्बुजात्

परायणं राजसु योजितांहसाम् ॥ ३७ ॥

apy adya nas tvam sva-kṛtehita prabho





# Prayers by Maharani Kunti (Kunti Stuti)

jihāsasi svit suhr̥do 'nujīvinah  
yeṣām na cānyad bhavataḥ padāmbujāt  
parāyaṇam rājasu yojitāmhasām

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us? (ŚB 1.8.37)

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।  
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥ ३८ ॥  
ke vyaṁ nāma-rūpābhyāṁ  
yadubhiḥ saha pāṇḍavāḥ  
bhavato 'darśanam yarhi  
hṛṣīkāṇām iveśituḥ

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once. (ŚB 1.8.38)

नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।  
त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥ ३९ ॥  
neyaṁ śobhiṣyate tatra  
yathedānīm gadādhara  
tvat-padair aṅkitā bhāti  
sva-lakṣaṇa-vilakṣitaiḥ

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so. (ŚB 1.8.39)

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।  
वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ॥ ४० ॥  
ime jana-padāḥ svṛddhāḥ  
supakvauṣadhi-vīrudhaḥ  
vanādri-nady-udanvanto  
hy edhante tava vīkṣitaiḥ



# Prayers by Maharani Kunti (Kunti Stuti)

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them. (ŚB 1.8.40)

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।  
स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ ४१ ॥

atha viśveśa viśvātman  
viśva-mūrte svakeṣu me  
sneha-pāśam imaṁ chindhi  
dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis. (ŚB 1.8.41)

त्वयि मेऽन्यविषया मतिर्मधुपतेऽसकृत् ।  
रतिमुद्रहतादद्धा गङ्गेवौघमुदन्वति ॥ ४२ ॥

tvayi me 'nanya-viṣayā  
matir madhu-pate 'sakṛt  
ratim udvahaṭād addhā  
gaṅgevaugham udanvati

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else. (ŚB 1.8.42)

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग्  
राजन्यवंशदहनानपवर्गवीर्य ।  
गोविन्द गोद्विजसुरार्तिहरावतार  
योगेश्वराखिलगुरो भगवन्नमस्ते ॥ ४३ ॥

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhru-g-  
rājanya-vaṁśa-dahanānapavarga-vīrya  
govinda go-dvija-surārṭi-harāvātāra  
yogeśvarākhila-guro bhagavan namas te

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never



# Prayers by Maharani Kunti (Kunti Stuti)

deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances. (ŚB 1.8.43)

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# Prayers by Bhishma



## Prayers by Bhishma

श्रीभीष्म उवाच

इति मतिरुपकल्पिता वितृष्णा

भगवति सात्वतपुङ्गवे विभूमि ।

स्वसुखमुपगते क्वचिद्विहर्तुं

प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥ ३२ ॥

śrī-bhīṣma uvāca

iti matir upakalpita vitṛṣṇā

bhagavati sātvata-puṅgave vibhūmni

sva-sukham upagate kvacid vihartuṃ

prakṛtim upeyuṣi yad-bhava-pravāhaḥ

**Bhīṣmadeva said:** Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental

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# Prayers by Bhisma

pleasure by descending to the material world, although from Him only the material world is created. (ŚB 1.9.32)

त्रिभुवनकमनं तमालवर्णं

रविकरगौरवराम्बरं दधाने ।

वपुरलककुलावृताननाब्जं

विजयसखे रतिरस्तु मेऽनवद्या ॥ ३३ ॥

tri-bhuvana-kamanam tamāla-varṇam

ravi-kara-gaura-vara-ambaram dadhāne

vapur alaka-kulāvṛtānābjam

vijaya-sakhe ratir astu me 'navadyā

Śrī Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamāla tree. His body attracts everyone in the three planetary systems [upper, middle and lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results. (ŚB 1.9.33)

युधि तुरगरजोविधूम्रविष्वक्-

कचलुलितश्रमवार्यलङ्कृतास्ये ।

मम निशितशरैर्विभिद्यमान-

त्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ॥ ३४ ॥

yudhi turaga-rajo-vidhūmra-viṣvak-

kaca-lulita-śramavāry-alaṅkṛtāsye

mama niśita-śarair vibhidyamāna-

tvaci vilasat-kavace 'stu kṛṣṇa ātmā

On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa. (ŚB 1.9.34)

सपदि सखिवचो निशम्य मध्ये

निजपरयोर्बलयो रथं निवेश्य ।

स्थितवति परसैनिकायुरक्षणा



# Prayers by Bhisma

हतवति पार्थसखे रतिर्ममास्तु ॥ ३५ ॥

sapadi sakhi-vaco niśamya madhye  
nija-parayor balayo ratham niveśya  
sthitavati para-sainikāyur akṣṇā  
hṛtavati pārtha-sakhe ratir mamāstu

In obedience to the command of His friend, Lord Śrī Kṛṣṇa entered the arena of the Battlefield of Kurukṣetra between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Kṛṣṇa. (ŚB 1.9.35)

व्यवहितपृतनामुखं निरीक्ष्य

स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।

कुमतिमहरदात्मविद्यया य-

श्चरणरतिः परमस्य तस्य मेऽस्तु ॥ ३६ ॥

vyavahita-pṛtanā-mukhaṁ nirīkṣya  
sva-jana-vadhād vimukhasya doṣa-buddhyā  
kumatim aharad ātma-vidyayā yaś  
caraṇa-ratiḥ paramasya tasya me 'stu

When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction. (ŚB 1.9.36)

स्वनिगममपहाय मत्प्रतिज्ञा-

मृतमधिकर्तुमवप्लुतो रथस्थः ।

धृतरथचरणोऽभ्ययाच्चलद्गु-

हरिरिव हन्तुमिभं गतोत्तरीयः ॥ ३७ ॥

sva-nigamam apahāya mat-pratijñā  
ṛtam adhikartum avapluto rathasthaḥ  
dhṛta-ratha-caraṇo 'bhyayāc caladgur  
harir iva hantum ibhaṁ gatottariyaḥ



# Prayers by Bhisma

Fulfilling my vow and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way. (ŚB 1.9.37)

शितविशिखहतो विशीर्णदंशः

क्षतजपरिप्लुत आततायिनो मे ।

प्रसभमभिससार मद्धार्थं

स भवतु मे भगवान् गतिर्मुकुन्दः ॥ ३८ ॥

śita-viśikha-hato viśīrṇa-daṁśaḥ

kṣataja-paripluta ātatāyino me

prasabham abhisasāra mad-vadhārtham

sa bhavatu me bhagavān gatir mukundaḥ

May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds. (ŚB 1.9.38)

विजयरथकुटुम्ब आत्ततोत्रे

धृतहयरश्मिनि तच्छ्रियेक्षणीये ।

भगवति रतिरस्तु मे मुमूर्षो-

र्यमिह निरीक्ष्य हता गताः स्वरूपम् ॥ ३९ ॥

vijaya-ratha-kuṭumbha ātta-totre

dhṛta-haya-raśmini tac-chriyekṣaṇīye

bhagavati ratir astu me mumūrṣo-

yam iha nirīkṣya hatā gatāḥ sva-rūpam

At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death. (ŚB 1.9.39)

ललितगतिविलासवल्गुहास-

प्रणयनिरीक्षणकल्पितोरुमानाः ।



# Prayers by Bhisma

कृतमनुकृतवत्य उन्मदान्धाः  
प्रकृतिमगन् किल यस्य गोपवधः ॥ ४० ॥  
lalita-gati-vilāsa-valguhāsa-  
praṇaya-nirīkṣaṇa-kalpitorumānāḥ  
kṛtam anukṛtavatya unmadāndhāḥ  
prakṛtim agan kila yasya gopa-vadhvaḥ

Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma [the gopīs]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rāsa dance]. (ŚB 1.9.40)

मुनिगणनृपवर्यसङ्कुलेऽन्तः  
सदसि युधिष्ठिरराजसूय एषाम् ।  
अर्हणमुपपेद ईक्षणीयो  
मम दृशिगोचर एष आविरात्मा ॥ ४१ ॥  
muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-  
sadasi yudhiṣṭhira-rājasūya eṣām  
arhaṇam upapeda īkṣaṇīyo  
mama dṛśi-gocara eṣa āvir ātmā

At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord. (ŚB 1.9.41)

तमिममहमजं शरीरभाजां  
हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।  
प्रतिदृशमिव नैकधार्कमेकं  
समधिगतोऽस्मि विधूतभेदमोहः ॥ ४२ ॥  
tam imam aham ajam śarīra-bhājām  
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām  
pratidṛśam iva naikadhārkam ekam  
samadhi-gato 'smi vidhūta-bheda-mohaḥ





# Prayers by Bhisma

Now I can meditate with full concentration upon that one Lord, Śrī Kṛṣṇa, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one. (ŚB 1.9.42)

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# Prayers by Vṛtrāsura



## Prayers by Vṛtrāsura

अहं हरे तव पादैकमूल-  
दासानुदासो भवितास्मि भूयः ।  
मनः स्मरेतासुपतेर्गुणांस्ते  
गृणीत वाक् कर्म करोतु कायः ॥ २४ ॥  
ahaṁ hare tava pādaika-mūla-  
dāsānudāso bhavitāsmi bhūyaḥ  
manaḥ smaretāsu-pater guṇāms te  
grṇīta vāk karma karotu kāyaḥ

O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words

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# Prayers by Vṛtrāsura

always glorify those attributes, and my body always engage in the loving service of Your Lordship? (ŚB 6.11.24)

न नाकपृष्ठं न च पारमेष्ठ्यं  
न सार्वभौमं न रसाधिपत्यम् ।  
न योगसिद्धीरपुनर्भवं वा  
समञ्जस त्वा विरहय्य काङ्क्षे ॥ २५ ॥  
na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ  
na sārva-bhaumaṁ na rasādhipatyam  
na yoga-siddhīr apunar-bhavaṁ vā  
samañjasa tvā virahayya kāṅkṣe

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet. (ŚB 6.11.25)

अजातपक्षा इव मातरं खगाः  
स्तन्यं यथा वत्सतराः क्षुधार्ताः ।  
प्रियं प्रियेव व्युषितं विषण्णा  
मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥ २६ ॥  
ajāta-pakṣā iva mātaraṁ khagāḥ  
stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ  
priyaṁ priyeva vyuṣitaṁ viṣaṅṅā  
mano 'ravindākṣa didṛkṣate tvām

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You. (ŚB 6.11.26)



# Prayers by Vṛtrāsura

ममोत्तमश्लोकजनेषु सख्यं  
संसारचक्रे भ्रमतः स्वकर्मभिः ।

त्वन्माययात्मात्मजदारगेहे-

ष्वासक्तचित्तस्य न नाथ भूयात् ॥ २७ ॥

mamottamaśloka-janeṣu sakhyaṁ  
saṁsāra-cakre bhramataḥ sva-karmabhiḥ  
tvan-māyayātmātmaja-dāra-geheṣv  
āakta-cittasya na nātha bhūyāt

O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You. (ŚB 6.11.27)

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# Prayers by Prahlad Maharaj



## Prayers by Prahlad Maharaj

श्रीप्रह्लाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः

सत्त्वैकतानगतयो वचसां प्रवाहैः ।

नाराधितुं पुरुगुणैरधुनापि पिप्लुः

किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥ ८ ॥

śrī-prahrāda uvāca

brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ

sattvaikatāna-gatayo vacasāṁ pravāhaiḥ

nārādhitum puru-guṇair adhunāpi pippluḥ

kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

**Prahlāda Mahārāja prayed:** How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons, could not satisfy the Lord

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# Prayers by Prahlad Maharaj

by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified. (ŚB 7.9.8)

मन्ये धनाभिजनरूपतपःश्रुतौज-  
स्तेजःप्रभावबलपौरुषबुद्धियोगाः ।  
नाराधनाय हि भवन्ति परस्य पुंसो  
भक्त्या तुतोष भगवान्गजयूथपाय ॥ ९ ॥

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-  
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ  
nārādhānāya hi bhavanti parasya puṁso  
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya

**Prahlāda Mahārāja continued:** One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him. (ŚB 7.9.9)

विप्राद् द्विषद्गुणयुतादरविन्दनाभ-  
पादारविन्दविमुखात् श्वपचं वरिष्ठम् ।  
मन्ये तदर्पितमनोवचनेहितार्थ-

प्राणं पुनाति स कुलं न तु भूरिमानः ॥ १० ॥

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacaṁ variṣṭham  
manye tad-arpita-mano-vacanehitārtha-  
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything — mind, words, activities, wealth and life — to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself. (ŚB 7.9.10)

नैवात्मनः प्रभुरयं निजलाभपूर्णो  
मानं जनादविदुषः करुणो वृणीते ।



# Prayers by Prahlad Maharaj

यद् यज्जनो भगवते विदधीत मानं  
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ ११ ॥  
naivātmanah prabhur ayaṁ nija-lābha-pūrṇo  
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte  
yad yaj jano bhagavate vidadhīta mānaṁ  
tac cātmane prati-mukhasya yathā mukha-śrīḥ

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated. (ŚB 7.9.11)

तस्मादहं विगतविक्लव ईश्वरस्य  
सर्वात्मना महि गृणामि यथा मनीषम् ।  
नीचोऽजया गुणविसर्गमनुप्रविष्टः  
पूयेत येन हि पुमाननुवर्णितेन ॥ १२ ॥  
tasmād ahaṁ vigata-viklava īśvarasya  
sarvātmanā mahi gṛṇāmi yathā manīṣam  
nīco 'jayā guṇa-visargam anupraviṣṭaḥ  
pūyeta yena hi pumān anuvarṇitena

Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories. (ŚB 7.9.12)

सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो  
ब्रह्मादयो वयमिवेश न चोद्विजन्तः ।  
क्षेमाय भूतय उतात्मसुखाय चास्य  
विक्रीडितं भगवतो रुचिरावतारैः ॥ १३ ॥  
sarve hy amī vidhi-karās tava sattva-dhāmno  
brahmādayo vayam iveśa na codvijantaḥ  
kṣemāya bhūtaya utātma-sukhāya cāsya  
vikrīḍitaṁ bhagavato rucirāvatāraiḥ



# Prayers by Prahlad Maharaj

O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe. (ŚB 7.9.13)

तद्यच्छ मन्युमसुरश्च हतस्त्वयाद्य  
मोदेत साधुरपि वृश्चिकसर्पहत्या ।  
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे  
रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥ १४ ॥  
tad yaccha manyum asuraś ca hatas tvayādyā  
modeta sādthur api vṛścika-sarpa-hatyā  
lokāś ca nirvṛtim itāḥ pratiyanti sarve  
rūpaṁ nṛsimha vibhayāya janāḥ smaranti

My Lord Nṛsimhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear. (ŚB 7.9.14)

नाहं बिभेम्यजित तेऽतिभयानकास्य-  
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।  
आन्त्रस्रजः क्षतजकेशरशङ्कुकर्णा-  
न्निर्हादभीतदिगिभादरिभिन्नखाग्रात् ॥ १५ ॥  
nāhaṁ bibhemy ajita te 'tibhayānakāśya-  
jihvārka-netra-bhrukuṭī-rabhasogra-damṣṭrāt  
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān  
nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt

My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies. (ŚB 7.9.15)





# Prayers by Prahlad Maharaj

त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोप्र-

संसारचक्रकदनाद् ग्रसतां प्रणीतः ।

बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं

प्रीतोऽपवर्गशरणं ह्यसे कदा नु ॥ १६ ॥

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-

sāmsāra-cakra-kadanād grasatāṁ praṇītaḥ

baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlam

prīto 'pavarga-śaraṇaṁ hvayase kadā nu

O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life? (ŚB 7.9.16)

यस्मात् प्रियाप्रियवियोगसंयोगजन्म-

शोकाग्निना सकलयोनिषु दह्यमानः ।

दुःखौषधं तदपि दुःखमत्स्त्रियाहं

भूमन्भ्रमामि वद मे तव दास्ययोगम् ॥ १७ ॥

yasmāt priyāpriya-viyoga-samyoga-janma-

śokāgninā sakala-yoniṣu dahyamānaḥ

duḥkhauśadhaṁ tad api duḥkham atad-dhiyāhaṁ

bhūman bhramāmi vada me tava dāsya-yogam

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service. (ŚB 7.9.17)

सोऽहं प्रियस्य सुहृदः परदेवताया

लीलाकथास्तव नृसिंह विरिञ्चगीताः ।

अञ्जस्तितर्म्यनुगृणन्गुणविप्रमुक्तो

दुर्गाणि ते पदयुगालयहंससङ्गः ॥ १८ ॥



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so 'ham priyasya suhr̥daḥ paradevatāyā  
līlā-kathās tava nṛsimha viriñca-gītāḥ  
añjas titarmy anugṛṇan guṇa-vipramukto  
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

O my Lord Nṛsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [haṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience. (ŚB 7.9.18)

बालस्य नेह शरणं पितरौ नृसिंह  
नार्तस्य चागदमुदन्वति मज्जतो नौः ।  
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्ट-  
स्तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥ १९ ॥  
bālasya neha śaraṇaṁ pitarau nṛsimha  
nārtasya cāgadamaḥ udanvati majjato nauḥ  
taptasya tat-pratividhir ya ihāñjaseṣṭas  
tāvada vibho tanu-bhṛtām tvadupekṣitānām

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. (ŚB 7.9.19)

यस्मिन्यतो यर्हि येन च यस्य यस्माद्  
यस्मै यथा यदुत यस्त्वपरः परो वा ।  
भावः करोति विकरोति पृथक्स्वभावः  
सञ्चोदितस्तदखिलं भवतः स्वरूपम् ॥ २० ॥  
yasmin yato yarhi yena ca yasya yasmād  
yasmai yathā yad uta yas tvaparaḥ paro vā  
bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ  
sañcoditas tad akhilaṁ bhavataḥ svarūpam



# Prayers by Prahlad Maharaj

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone — from the greatest personality, Lord Brahmā, down to the small ant — works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal — all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You. (ŚB 7.9.20)

माया मनः सृजति कर्ममयं बलीयः

कालेन चोदितगुणानुमतेन पुंसः ।

छन्दोमयं यदजयार्पितषोडशारं

संसारचक्रमज कोऽतितरेत् त्वदन्यः ॥ २१ ॥

māyā manaḥ sṛjati karmamayam balīyaḥ

kālena codita-guṇānumatena puṁsaḥ

chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ

saṁsāra-cakram aja ko 'titaret tvad-anyaḥ

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet? (ŚB 7.9.21)

स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना

कालो वशीकृतविसृज्यविसर्गशक्तिः ।

चक्रे विसृष्टमजयेश्वर षोडशारे

निष्पीड्यमानमुपकर्ष विभो प्रपन्नम् ॥ २२ ॥

sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā

kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ

cakre viśṛṣṭam ajayeśvara ṣoḍaśāre

niṣpīḍyamānam upakarṣa vibho prapannam

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am



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being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet. (ŚB 7.9.22)

दृष्टा मया दिवि विभोऽखिलधिष्यपाना-

मायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।

येऽस्मत्पितुः कुपितहासविजृम्भितभू-

विस्फूर्जितेन लुलिताः स तु ते निरस्तः ॥ २३ ॥

dr̥ṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām

āyuh śriyo vibhava icchati yāñ jano 'yam

ye 'smat pituḥ kupita-hāsa-vijr̥mbhita-bhrū-

visphūrjiteṇa lulitāḥ sa tu te nirastah

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment. (ŚB 7.9.23)

तस्मादमूस्तनुभृतामहमाशिषोऽज्ञ

आयुः श्रियं विभवमैन्द्रियमाविरिञ्च्यात् ।

नेच्छामि ते विलुलितानुरुविक्रमेण

कालात्मनोपनय मां निजभृत्यपार्श्वम् ॥ २४ ॥

tasmād amūs tanu-bhṛtām aham āśiṣo 'jñā

āyuh śriyam vibhavam aindriyam āviriñcyāt

necchāmi te vilulitān uruvikrameṇa

kālātmanopanaya mām nija-bhṛtya-pārśvam

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant. (ŚB 7.9.24)

कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः

क्वेदं कलेवरमशेषरुजां विरोहः ।



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निर्विद्यते न तु जनो यदपीति विद्वान्  
कामानलं मधुलवैः शमयन्दुरापैः ॥ २५ ॥  
kutrāśiṣaḥ śruti-sukhā mṛgatrṣṇi-rūpāḥ  
kvedaṁ kalevaram aśeṣa-rujām virohaḥ  
nirvidyate na tu jano yad apīti vidvān  
kāmānalam madhu-lavaiḥ śamayan durāpaiḥ

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion. (ŚB 7.9.25)

काहं रजःप्रभव ईश तमोऽधिकेऽस्मिन्  
जातः सुरेतरकुले क तवानुकम्पा ।  
न ब्रह्मणो न तु भवस्य न वै रमाया  
यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ॥ २६ ॥  
kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin  
jātaḥ suretara-kule kva tavānukampā  
na brahmaṇo na tu bhavasya na vai ramāyā  
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine. (ŚB 7.9.26)

नैषा परावरमतिर्भवतो ननु स्या-  
ज्जन्तोर्यथात्मसुहृदो जगतस्तथापि ।  
संसेवया सुरतरोरिव ते प्रसादः  
सेवानुरूपमुदयो न परावरत्वम् ॥ २७ ॥  
naiṣā parāvara-matir bhavato nanu syāj  
jantor yathātma-suhr̥do jagatas tathāpi



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samsevayā surataror iva te prasādaḥ  
sevānurūpam udayo na parāvaratvam

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher. (ŚB 7.9.27)

एवं जनं निपतितं प्रभवाहिकूपे  
कामाभिकाममनु यः प्रपतन्प्रसङ्गात् ।  
कृत्वात्मसात् सुरर्षिणा भगवन्गृहीतः  
सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ॥ २८ ॥  
evam janam nipatitam prabhavāhi-kūpe  
kāmābhikāmam anu yaḥ prapatan prasaṅgāt  
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ  
so 'ham katham nu visṛje tava bhṛtya-sevām

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (ŚB 7.9.28)

मत्प्राणरक्षणमनन्त पितुर्वधश्च  
मन्ये स्वभृत्यऋषिवाक्यमृतं विधातुम् ।  
खड्गं प्रगृह्य यदवोचदसद्विधित्सु-  
स्वामीश्वरो मदपरोऽवतु कं हरामि ॥ २९ ॥  
mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca  
manye sva-bhṛtya-ṛṣi-vākyaṃ ṛtam vidhātum  
khaḍgaṃ pragṛhya yad avocad asad-vidhitsuḥ  
tvām īśvaro mad-aparo 'vatu kaṁ harāmi

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiraṇyakaśipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause. (ŚB 7.9.29)



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एकस्त्वमेव जगदेतममुष्य यत्त्व-  
माद्यन्तयोः पृथगवस्यसि मध्यतश्च ।  
सृष्ट्वा गुणव्यतिकरं निजमाययेदं  
नानेव तैरवसितस्तदनुप्रविष्टः ॥ ३० ॥

ekas tvam eva jagad etam amuṣya yat tvam  
ādy-antayoḥ pṛthag avasyasi madhyataś ca  
sṛṣṭvā guṇa-vyatikaraṁ nija-māyayedam  
nāneva tair avasitas tad anupraviṣṭaḥ

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists — externally and internally — is You alone. (ŚB 7.9.30)

त्वं वा इदं सदसदीश भवांस्ततोऽन्यो  
माया यदात्मपरबुद्धिरियं ह्यपार्था ।  
यद्यस्य जन्म निधनं स्थितिरीक्षणं च  
तद्वैतदेव वसुकालवदष्टितर्वोः ॥ ३१ ॥

tvam vā idaṁ sadasad īśa bhavāms tato 'nyo  
māyā yad ātma-para-buddhir iyam hy apāsthā  
yad yasya janma nidhanaṁ sthitir īkṣaṇaṁ ca  
tad vai tad eva vasukālavadaṣṭi-tarvoḥ

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of “mine and yours,” is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation. (ŚB 7.9.31)

न्यस्येदमात्मनि जगद्विलयाम्बुमध्ये  
शेषेत्मना निजसुखानुभवो निरीहः ।  
योगेन मीलितदृग्मात्मनिपीतनिद्र-



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स्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे ॥ ३२ ॥

nyasyedam ātmani jagad vilayāmbu-madhye

śeṣetmanā nija-sukhānubhavo nirīhaḥ

yogena milita-dṛg-ātma-nipīta-nidras

turye sthito na tu tamo na guṇāṁś ca yuṅkṣe

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Kāraṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance. (ŚB 7.9.32)

तस्यैव ते वपुरिदं निजकालशक्त्या

सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।

अम्भस्यनन्तशयनाद्विरमत्समाधे-

र्नाभेरभूत् स्वकणिकावटवन्महाब्जम् ॥ ३३ ॥

tasyaiva te vapur idam nija-kāla-śaktyā

sañcodita-prakṛti-dharmaṇa ātma-gūḍham

ambhasy ananta-śayanād viramat-samādher

nābher abhūt sva-kaṇikā-vaṭavan-mahābjam

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kāla-śakti, and thus the three modes of material nature are manifested. You awaken from the bed of Śeṣa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed. (ŚB 7.9.33)

तत्सम्भवः कविरतोऽन्यदपश्यमान-

स्त्वां बीजमात्मनि ततं स बहिर्विचिन्त्य ।

नाविन्ददब्दशतमप्सु निमज्जमानो

जातेऽङ्कुरे कथमुहोपलभेत बीजम् ॥ ३४ ॥

tat-sambhavaḥ kavir ato 'nyad apaśyamānas

tvām bijam ātmani tataṁ sa bahir vicintya

nāvindad abda-śatam apsu nimajjamāno





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jāte 'ñkure katham uhopalabheta bījam

From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen. (ŚB 7.9.34)

स त्वात्मयोनिरतिविस्मित आश्रितोऽब्जं  
कालेन तीव्रतपसा परिशुद्धभावः ।  
त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं  
भूतेन्द्रियाशयमये विततं ददर्श ॥ ३५ ॥

sa tv ātma-yonir ativismita āśrito 'bjaṁ  
kālena tīvra-tapasā pariśuddha-bhāvaḥ  
tvām ātmanīśa bhuvi gandham ivātisūkṣmaṁ  
bhūtendriyāśayamaye vitataṁ dadarśa

Lord Brahmā, who is celebrated as ātma-yoni, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth. (ŚB 7.9.35)

एवं सहस्रवदनाङ्घ्रिशिरःकरोरु-  
नासाद्यकर्णनयनाभरणायुधाढ्यम् ।  
मायामयं सदुपलक्षितसन्निवेशं  
दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ॥ ३६ ॥

evaṁ sahasra-vadanāṅghri-śiraḥ-karoru-  
nāsādyakarṇanayanābharaṇāyudhāḍhyam  
māyāmayaṁ sad-upalakṣita-sanniveśaṁ  
dṛṣṭvā mahā-puruṣam āpa mudam viriñcaḥ

Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss. (ŚB 7.9.36)



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तस्मै भवान्हयशिरस्तनुवं हि बिभ्रद्  
वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।  
हत्वानयच्छ्रुतिगणांश्च रजस्तमश्च  
सत्त्वं तव प्रियतमां तनुमामनन्ति ॥ ३७ ॥

tasmai bhavān haya-śiras tanuvaṁ hi bibhrad  
veda-druhāv atibalau madhu-kaiṭabhākhyau  
hatvānayaś chruṭi-gaṇāṁś ca rajas tamaś ca  
sattvaṁ tava priyatamāṁ tanum āmananti

My dear Lord, when You appeared as Hayagrīva, with the head of a horse, You killed two demons known as Madhu and Kaiṭabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities. (ŚB 7.9.37)

इत्थं नृतिर्यगृषिदेवज्ञषावतरै-  
लोकान् विभावयसि हंसि जगत्प्रतीपान् ।  
धर्मं महापुरुष पासि युगानुवृत्तं  
छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ॥ ३८ ॥  
itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair  
lokān vibhāvayasi haṁsi jagat pratīpān  
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ  
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas. (ŚB 7.9.38)

नैतन्मनस्तव कथासु विकुण्ठनाथ  
सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।  
कामातुरं हर्षशोकभयैषणार्तं  
तस्मिन्कथं तव गतिं विमृशामि दीनः ॥ ३९ ॥  
naitan manas tava kathāsu vikuṅṭha-nātha



# Prayers by Prahlad Maharaj

samprīyate durita-duṣṭam asādhu tīvram  
kāmāturaṁ harṣa-śoka-bhayaiṣaṅārtaṁ  
tasmin kathaṁ tava gatiṁ vimṛśāmi dīnaḥ

My dear Lord of the Vaikuṅṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities? (ŚB 7.9.39)

जिह्वैकतोऽच्युत विकर्षति मावितृप्ता  
शिश्रोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।  
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-  
र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ ४० ॥  
jihvaikato 'cyuta vikarṣati māvitṛptā  
śiśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścit  
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir  
bahvyaḥ sapatnya iva geha-patiṁ lunanti

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed. (ŚB 7.9.40)

एवं स्वकर्मपतितं भववैतरण्या-  
मन्योन्यजन्ममरणाशनभीतभीतम् ।  
पश्यञ्जनं स्वपरविग्रहवैरमैत्रं  
हन्तेति पारचर पीपृहि मूढमद्य ॥ ४१ ॥  
evaṁ sva-karma-patitaṁ bhava-vaitaraṇyāṁ  
anyonya-janma-maraṇāśana-bhīta-bhītaṁ  
paśyañ janaṁ sva-para-vigraha-vaira-maitraṁ  
hanteti pāracara pīpṛhi mūḍham adya



# Prayers by Prahlad Maharaj

My dear Lord, You are always transcendently situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us — not only upon me but also upon all others who are suffering — and by Your causeless mercy and compassion, deliver us and maintain us. (ŚB 7.9.41)

को न्वत्र तेऽखिलगुरो भगवन्प्रयास

उत्तारणेऽस्य भवसम्भवलोपहेतोः ।

मूढेषु वै महदनुग्रह आर्तबन्धो

किं तेन ते प्रियजनाननुसेवतां नः ॥ ४२ ॥

ko nv atra te 'khila-guro bhagavan prayāsa

uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ

mūḍheṣu vai mahad-anugraha ārta-bandho

kiṁ tena te priya-janān anusevatām naḥ

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service. (ŚB 7.9.42)

नैवोद्विजे पर दुरत्ययवैतरण्या-

स्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।

शोचे ततो विमुखचेतस इन्द्रियार्थ

मायासुखाय भरमुद्धहतो विमूढान् ॥ ४३ ॥

naivodvije para duratyaya-vaitaranyās

tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ

śoce tato vimukha-cetasa indriyārtha-

māyā-sukhāya bharam udvahato vimūḍhān

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. (ŚB 7.9.43)



# Prayers by Prahlad Maharaj

प्रायेण देव मुनयः स्वविमुक्तिकामा

मौनं चरन्ति विजने न परार्थनिष्ठाः ।

नैतान्विहाय कृपणान्विमुमुक्ष एको

नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ ४४ ॥

prāyeṇa deva munayaḥ sva-vimukti-kāmā

maunaṁ caranti vijane na parārtha-niṣṭhāḥ

naitān vihāya kṛpaṇān vimumukṣa eko

nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

My dear Lord Nṛsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himālayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet. (ŚB 7.9.44)

यन्मैथुनादिगृहमेधिसुखं हि तुच्छं

कण्डूयनेन करयोरिव दुःखदुःखम् ।

तृप्यन्ति नेह कृपणा बहुदुःखभाजः

कण्डूतिवन्मनसिजं विषहेत धीरः ॥ ४५ ॥

yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ

kaṇḍūyanena karayor iva duḥkha-duḥkham

trpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ

kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-called grhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals. (ŚB 7.9.45)

मौनव्रतश्रुततपोऽध्ययनस्वधर्म-

व्याख्यारहोजपसमाधय आपवर्ग्याः ।

प्रायः परं पुरुष ते त्वजितेन्द्रियाणां



# Prayers by Prahlad Maharaj

वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ॥ ४६ ॥

mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-  
vyākhyā-raho-japa-samādhaya āpavargyāḥ  
prāyaḥ param puruṣa te tv ajitendriyāṇām  
vārtā bhavanty uta na vātra tu dāmbhikānām

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation — to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varṇāśrama-dharma, to explain the śāstras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful. (ŚB 7.9.46)

रूपे इमे सदसती तव वेदसृष्टे

बीजाङ्कुराविव न चान्यदरूपकस्य ।

युक्ताः समक्षमुभयत्र विचक्षन्ते त्वां

योगेन वह्निमिव दारुषु नान्यतः स्यात् ॥ ४७ ॥

rūpe ime sad-asatī tava veda-srṣṭe

bījāṅkurāv iva na cānyad arūpakasya

yuktāḥ samakṣam ubhayatra vicakṣante tvām

yogena vahnim iva dāruṣu nānyataḥ syāt

By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect. (ŚB 7.9.47)

त्वं वायुरग्निरवनिर्वियदम्बु मात्राः

प्राणन्द्रियाणि हृदयं चिदनुग्रहश्च ।

सर्वं त्वमेव सगुणो विगुणश्च भूमन्

नान्यत् त्वदस्त्यपि मनोवचसा निरुक्तम् ॥ ४८ ॥

tvam vāyur agnir avanir viyad ambu mātrāḥ

prāṇendriyāṇi hṛdayam cid anugrahaś ca

sarvaṁ tvam eva saguṇo viguṇaś ca bhūman



# Prayers by Prahlad Maharaj

nānyat tvad asty api mano-vacasā niruktam

O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You. (ŚB 7.9.48)

नैते गुणा न गुणिनो महदादयो ये

सर्वे मनः प्रभृतयः सहदेवमर्त्याः ।

आद्यन्तवन्त उरुगाय विदन्ति हि त्वा-

मेवं विमृश्य सुधियो विरमन्ति शब्दात् ॥ ४९ ॥

naite guṇā na guṇino mahad-ādayo ye

sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ

ādy-antavanta urugāya vidanti hi tvām

evam vimṛśya sudhiyo viramanti śabdāt

Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service. (ŚB 7.9.49)

तत्तेऽर्हत्तम नमः स्तुतिकर्मपूजाः

कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।

संसेवया त्वयि विनेति षडङ्गया किं

भक्तिं जनः परमहंसगतौ लभेत ॥ ५० ॥

tat te 'rhattama namaḥ stuti-karma-pūjāḥ

karma smṛtiś caraṇayoḥ śravaṇam kathāyām

samsevayā tvayi vineti ṣaḍ-āṅgayā kim

bhaktim janaḥ paramahaṁsa-gatau labheta

Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You — offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories — who can achieve that which is meant for the paramahaṁsas? (ŚB 7.9.50)

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## Prayers by Gajendra (Gajendra-Mokṣa)



## 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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# Prayers by Gajendra (Gajendra-Mokṣa)

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 साक्ष्युभयं तदीक्षते

स आत्ममूलोऽवतु मां परात्परः ॥ ४ ॥

yaḥ svātmanīdam̐ nija-māyayārpitaṁ

kvacid vibhātaṁ kva ca tat tirohitam

avidhya-dṛk sāksya ubhayaṁ tad īkṣate

sa ātma-mūlo 'vatu mām parāt-paraḥ

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



# Prayers by Gajendra (Gajendra-Mokṣa)

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-Mokṣa)

दिदृक्षवो यस्य पदं सुमङ्गलं

विमुक्तसङ्गा मुनयः सुसाधवः ।

चरन्त्यलोकव्रतमव्रणं वने

भूतात्मभूताः सुहृदः स मे गतिः ॥ ७ ॥

didṛkṣavo yasya padam̐ sumaṅgalaṁ

vimukta-saṅgā munayaḥ susādhavaḥ

caranty aloka-vratam avraṇaṁ 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 brahmacharya, 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 ।

अरूपायोररूपाय 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

arūpāyōru-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.



# Prayers by Gajendra (Gajendra-Mokṣa)

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

nama ātma-pradīpāya  
sākṣiṇe paramātmāne  
namo girām 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 vipaścitā  
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 sām्यāya  
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-Mokṣa)

क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे ।  
पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥ १३ ॥

kṣetra-jñāya namas tubhyaṁ  
sarvādhyaṁśāya 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

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



# Prayers by Gajendra (Gajendra-Mokṣa)

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  
svāṁśena sarva-tanu-bhṛn-manasi pratīta-  
pratyag-dr̥śe bhagavate bṛhate 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. (ŚB 8.3.17)



# Prayers by Gajendra (Gajendra-Mokṣa)

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

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. (ŚB 8.3.19)

एकान्तिनो यस्य न कञ्चनार्थं

वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।

अत्यद्भुतं तच्चरितं सुमङ्गलं

गायन्त आनन्दसमुद्रमग्नाः ॥ २० ॥



# Prayers by Gajendra (Gajendra-Mokṣa)

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 īḍe

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)

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





# Prayers by Gajendra (Gajendra-Mokṣa)

vedā lokās 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-tiryaṅ  
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)

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)



# Prayers by Gajendra (Gajendra-Mokṣa)

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  
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. (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



# Prayers by Gajendra (Gajendra-Mokṣa)

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)

## Phala-śruti

The Results of hearing/ chanting these prayers

[The Lord now replies to Gajendra]

ये मां स्तुवन्त्यनेनाङ्ग प्रतिबुध्य निशात्यये ।  
तेषां प्राणायत्ये चाहं ददामि विपुलां गतिम् ॥ २५ ॥

ye mām stuvanty anenāṅga  
pratibudhya niśātyaye  
teṣāṁ prāṇātyaye cāham  
dadāmi vipulāṁ 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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