

GAJENDRA'S PRAYERS

TEXT 8.3.2

श्रीगजेन्द्र उवाच
ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् ।
पुरुषायादिबीजाय परेशायाभि धीमहि ॥

śrī-gajendra uvāca
om 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 [om namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.

TEXT 8.3.3

यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् ।
योऽस्मात्परस्माच्चपरस्तं प्रपद्ये स्वयम्भुवम् ॥

yasminn idam yataś cedam
yenedam ya idam svayam
yo 'smāt parasmāc ca paras
tam 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.

TEXT 8.3.4

यः स्वात्मनीदं निजमाययार्पितं
क्वचिद्विभातं क्व च तत्तिरोहितम् ।
अविद्ध दृक्साक्ष्युभयं तदीक्षते
स आत्ममूलोऽवतु मां परात्परः ॥

yaḥ svātmanīdam nija-māyayārpitam
kvacid vibhātam kva ca tat tirohitam
avidhya-dr̥k sākṣy ubhayam tad īkṣate
sa ātma-mūlo 'vatu mām parāt-parah

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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.

TEXT 8.3.5

कालेन पञ्चत्वमितेषु कृत्स्नशो
लोकेषु पालेषु च सर्व हेतुषु ।
तमस्तदासीद्गहनं गभीरं
यस्तस्य पारेऽभिविराजते विभुः ॥

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.

TEXT 8.3.6

न यस्य देवा ऋषयः पदं विदु-
र्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम् ।
यथा नटस्याकृतिभिर्विचे¹तो
दुरत्ययानुक्रमणः स मावतु ॥

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.

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TEXT 8.3.7

दिदृक्षवो यस्य पदं सुमंगलम्
विमुक्त संग्मा मुनयः सुसाधवः ।
चरन्त्यलोकव्रतमव्रणं वने
भूतात्म भूताः सुहृदः स मे गतिः ॥

didṛkṣavo yasya padaṁ sumāṅgalaṁ
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.

TEXT 8.3.8 - 9

न विद्यते यस्य च जन्म कर्म वा
न नाम रूपे गुणदोष एव वा ।
तथापि लोकाप्यय संभवाय यः
स्व मायया तान्यनुकालमृच्छति ॥

तस्मै नमः परेशाय ब्रह्मणेऽनन्त शक्तये ।
अरूपायोरु रूपाय नम आश्चर्य कर्मणे ॥

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.

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TEXT 8.3.10

नम आत्म प्रदीपाय साक्षिणे परमात्मने ।
नमो गिरां विदूराय मनसश्चेतसामपि ॥

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.

TEXT 8.3.11

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता ।
नमः कैवल्यनाथाय निर्वाण सुख संविदे ॥

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.

TEXT 8.3.12

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

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 Nṛsimhadeva, 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.

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TEXT 8.3.13

क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे ।
पुरुषायात्म मूलाय मूलप्रकृतये नमः ॥

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.

TEXT 8.3.14

सर्वेन्द्रिय गुण द्रष्ट्रे सर्व प्रत्यय हेतवे ।
असताच्छाययोक्ताय सदाभासाय ते नमः ॥

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.

TEXT 8.3.15

नमो नमस्तेऽखिल कारणाय
निष्कारणायद्भुत कारणाय ।
सर्वागमाम्नाय महार्णवाय
नमोऽपवर्गाय परायणाय ॥

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 Your representations, and who are the source of the paramparā system. Because it is You who can give

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liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

TEXT 8.3.16

गुणारणिच्चन्नचिदुष्मपाय
तत्क्षोभ विस्फूर्जित मानसाय ।
नैष्कर्म्य भावेन विवर्जितागम
स्वयं प्रकाशाय नमस्करोमि ॥

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.

TEXT 8.3.17

मादृक्प्रपन्न पशु पाश विमोक्षणाय
मुक्ताय भूरि करुणाय नमोऽलयाय ।
स्वांशेन सर्व तनुभृन्मनसि प्रतीत-
प्रत्यग्दृशे भगवते बृहते नमस्ते ॥

mādr̥k prapanna-pāśu-pāśa-vimokṣaṇāya
muktāya bhūri-karuṇāya namo 'layāya
svāṁśena sarva-tanu-bhṛn-manasi pratīta-
pratyag-dṛśe 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.

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TEXT 8.3.18

आत्मात्म जाप्तगृह वित्त जनेशु सक्तै
दुष्प्रापणाय गुण संग विवर्जिताय ।
मुक्तात्मभिः स्वहृदये परिभाविताय
ज्ञानात्मने भगवते नम ईश्वराय ॥

ātmātma-jāpta-grha-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.

TEXT 8.3.19

यं धर्म कामार्थ विमुक्ति कामा
भजन्त इ¹ं गतिमाप्नुवन्ति ।
किंचाशिषो रात्यपि देहमव्ययं
करोतु मेऽदभ्रदयो विमोक्षणम् ॥

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.

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TEXT 8.3.20 - 21

एकान्तिनो यस्य न कञ्चनार्थं
वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।
अत्यद्भुतं तच्चरितं सुमङ्गलं
गायन्त आनन्द समुद्र मग्नाः ॥

तमक्षरं ब्रह्म परं परेश-
मव्यक्तमाध्यात्मिक योग गम्यम् ।
अतीन्द्रियं सूक्ष्ममिवातिदूर-
मनन्तमाद्यं परिपूर्णमीडे ॥

ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumaṅgalam
gāyanta ānanda-samudra-magnāḥ
tam akṣaram brahma param pareśam
avyaktam ādhyātmika-yoga-gamyam
atīndriyam sūkṣmam ivātidūram
anantam ādyam 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.

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TEXT 8.3.22 - 24

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः ।
नाम रूप विभेदेन फल्ग्व्या च कलया कृताः ॥

यथार्चिषोऽग्नेः सवितुर्गभस्तयो
निर्यान्ति संयान्त्यसकृत्स्वरोचिषाः ।
तथा यतोऽयं गुणसंप्रवाहो
बुद्धिर्मनः खानि शरीरसर्गाः ॥

स वै न देवासुर मर्त्यतिर्यं
न स्त्री न षण्ढो न पुमान्न जन्तुः ।
नायं गुणः कर्म न सन्न चास-
न्निषेधशेषो जयतादशेषः ॥

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 ṣaṇḍho 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!

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TEXT 8.3.25

जिजीविषे नाहमिहामुया किमन्तर्बहिश्चावृतयेभ योन्या ।
इच्छामि कालेन न यस्य विप्लवस्तस्यात्म लोकावरणस्य मोक्षम् ॥

jijīviṣe nāham ihāmuyā kim
antar bahiś cāvṛtayebha-yonyā
icchāmi kālēna 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.

TEXT 8.3.26

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् ।
विश्वात्मानमजं ब्रह्मप्रणतोऽस्मि परं पदम् ॥

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.

TEXT 8.3.27

योगरन्धितकर्माणो हृदि योगविभाविते ।
योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् ॥

yoga-randhita-karmāṇo
hr̥di 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.

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TEXT 8.3.28

नमो नमस्तुभ्यमसह्यवेगशक्ति त्रयायाखिलधी गुणाय ।
प्रपन्न पालाय दुरन्त शक्तये कदिन्द्रियाणामनवाप्य वर्त्मने ॥

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.

TEXT 8.3.29

नायं वेद स्वमात्मानं यच्चक्त्याहं धिया हतम् ।
तं दुरत्यय माहात्म्यं भगवन्तमितोऽस्म्यहम् ॥

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.