

GAJENDRA MOKSHAM (ENGLISH) TRANSLATION



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Gajendra Moksham....translation of Bammera Pothanas Bhagavatham.

This story is very significant one in Bhagavatham. It is very simple but the pleadings of Gajendra touch our hearts and fill us with wonder that without referring to any name or form he could describe so many aspects of indescribable ONE

Long ago, there was a big and mighty elephant which was proud of its strength. It was the king of the thick forest on Trikuta Mountain having thousands of female elephants serving him. On one hot day, he and his herd went to a big lake to quench their thirst. They got into water, started playing drawing water with their trunks and splashing it all over, disturbing the peace of the area. Even after other elephants climbed onto the bank, Gajendra continued with merry making. Deep inside the lake, a big and powerful crocodile got angry with the disturbance, came out and caught hold of the leg of the elephant Gajendra, being very strong, tried to shake it off but crocodile was also strong and in water ,its strength proved to be more than that of the elephant's. So it started to drag the elephant into water while the elephant tried to climb onto the bank dragging the crocodile out. Both were trying to outwit one another and this tug of war went on for a long time. But the elephant started bleeding as the jaws of the crocodile dug deep into the skin of the elephant. The more the elephant tried to drag himself out, the deeper became the wound .This went on for thousand years and the elephant started losing its strength although he continued to fight, it was losing battle. After a long and strenuous struggle, Gajendra became weak and desperate and left without any hope and help. As his energy was sapped out and his confidence, vigor and valor evaporated, he started praying to God!

In this story Gajendra is personification of our ignorance (Tamasika Nature), after becoming helpless after a long struggle, then only he remembered God.

1. ఉ. ఎవ్వనిచే జనించు జగ మెవ్వనిలోపల నుండు లీనమై
యెవ్వనియందు డిందుఁ బరమేశ్వరుఁ డెవ్వఁడు మూలకారణం
బెవ్వఁ డనాది మధ్య లయుఁ డెవ్వఁడు సర్వముఁ దాన యైన వాఁ
డెవ్వఁడు వాని నాత్మభవు నీశ్వరు నే శరణంబు వేడెదన్.

U. Evvanichē janiñchu jaga mevvanilōpala nuṇḍu līnamai
yevvaniyandu ḍinduṁbaramēśvaruṁ ḍevvañḍu mūlakāraṇaṁ
bevvañḍanādi madhya layuñḍevvañḍu sarvamuñḍāna yaina vāñ
ḍevvañḍu vāni nātmabhavu nīśvaru nē śaraṇambu vēṁḍedan.

By whom this world is created, by whom it is maintained, in whom it will be dissolved and who is the Lord of the creation and its root cause, who is the spectator of the beginning, being and ending of these worlds, who encompasses everything, who is self sustaining and sustainer of all, to that Lord, I pray for my rescue!

2. క. ఒకపరి జగములు వెలినిడి
యొకపరి లోపలికిఁ గొనుచు నుభయముఁ దానై
సకలార్థ సాక్షి యగు న
య్యకలంకుని నాత్మమూలు నర్థిఁ దలంతున్.

Ka. Okapari jagamulu veliniḍi
yokapari lōpalikiṁgonochu nubhayamuñḍānai
sakalārtha sākṣhi yagu na
yyakalaṅkuni nāthmamūlu narthiṁdalantu\.

I pray to that Lord, who gives out the worlds at one time and who can take them in at other time and millions of years may pass in between. He is there before and after, these acts and remains independent of all these happenings and witnesses them.

3. క. లోకంబులు లోకేశులు
లోకస్థులుఁ దెగినతుది నలోకంబగు పెం
జీకటి కవ్వల నెవ్వఁడు
నేకాకృతి వెలుఁగు నతని నే సేవింతున్.

Ka. Lōkambulu lōkēśulu
lōkasthuluṁ deginatudi nalōkambagu peṁ
jīṁkaṭi kavvala nevvañḍu
nēkākr̥ti veluṁgu nathani nē sēvintu\.

I praise the Lord, who can only be realised after passing through all the worlds, in its inhabitants and their rulers, and after passing through a void which is a black hole. Beyond that, he shines apart from these created worlds and existing vacuum.

4. క. నర్తకునిభంగిః బెక్కగు
మూర్తులతో నెవ్వఁ డాడు మునులున్ దివిజుల్
కీర్తింప నేర రెవ్వని
వర్తన మొరు లొఱుఁగ రట్టి వాని నుతింతున్.

Ka Nartakunibhaṅgiṁ bekkagu
mūrtulatō nevvaṁ ḍāḍu munulun divijul
kīrtimpa nēra revvani
vartana moru leruṁga raṭṭi vāni nutintun.

I praise that Lord, who plays and acts in many disguises like an actor, whose behavior and actions cannot be known or explained or predicted by anyone. Even saints and sages are incapable of realising and praising him fully.

5. ఆ. ముక్తసంగులైన మునులు దిదృక్షులు
సర్వభూత హితులు సాధుచిత్తు
లసదృశ వ్రతాఢ్యులై కొల్లు రెవ్వని
దివ్యపదము, వాఁడు దిక్కు నాకు.

ā. Mukthasaṅgulaina munulu didṛkṣulu
sarvabhūta hitulu sādhuichithu
lasadṛśa vratāḍhyulai koltu revvani
divyapadamu, vāṁḍu dikku nāku.

The sages and saints who are free from desires and bondages ,who are well wishers of all beings who attain peace within and outside, such noble souls always and at all times worship you. Oh! Almighty Lord you are my refuge.

Note....in the following poem 16 adjectives describing God are used without mentioning his name.

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6. సీ. భవము దోషంబు రూపంబు కర్మంబు నాహ్వయమును గుణము లెవ్వనికి లేక
జగములఁ గలిగించు సమయించుకొఱకునై నిజమాయ నెవ్వఁ డిన్నియును దాల్చు
నా పరేశునకు ననంతశక్తికి బ్రహ్మ కిద్దరూపికి రూపహీనునకును
జిత్రవారునకు సాక్షికి నాత్మరుచికినిఁ బరమాత్మునకుఁ బరబ్రహ్మమునకు
- ఆ. మాటల న్నైఱుకల మనములఁ జేరంగఁ గాని శుచికి సత్త్వగమ్యుఁ డగుచు
నిపుణుఁడైనవాని నిష్కర్మతకు మెచ్చు వాని కే నొనర్తు వందనములు.

Si. Bhavamu dōṣhambu rūpambu karmambu nāhvayamunu guṇamu levvaniki lēka
jagamulaṁgaligiṅchu samayiṅchukorakunai nijamāya nevvaṁḍinniyunu dālchu
nā parēśunaku nanantaśaktiki brahma kid'dharūpiki rūpahīnunaḥkunu
jitrachārunaku sākṣiki nātmāruchikiniṅ baramātmunakuṅ barabrahmamunaku

ā Māṭala nnerukala manamulaṁ jēraṅgaṁgāni śuchiki sattvagamyuṅ ḍaguchu
ḍainavāni niṣhkarmataku mecchu vāni kē nonartu vandanamulu.

Who does not have any compulsion to have birth or desire or fame or name ,who does not have action or reaction or description but use all these traits by His illusory power to create worlds and to dissolve them, who is infinitely powerful who takes up any form according to his will ,who is supreme ,who cannot be reached or understood by words or actions or senses or intelligence who is pure and benevolent ,who appreciates the persons with talent discharging their duties selflessly to such Lord I offer my salutations!

7. సీ. శాంతున కపవర్గ సౌఖ్యసంవేదికి, నిర్వాణభర్తకు నిర్వికేషు
నకు, ఘోరునకు మూడునకు గుణధర్మికి సౌమ్యున కధికవిజ్ఞానమయున
కభిలేంద్రియద్రష్ట కధ్యక్షునకు బహుక్షేత్రజ్ఞునకు దయాసింధుమతికి
మూలప్రకృతి కాత్మమూలునకు జితేంద్రియజ్ఞాపకునకు దుఃఖాంతకృతికి
- ఆ. నెఱిన సత్య మనెడి నీడలో వెలుఁగుచు నుండు నొక్కటికి మహోత్తమునకు
నిఖిలకారణునకు, నిష్కారణునకు నమస్కరింతు నన్ను మనుచు కొఱకు.

- St. Śāntuna kapavarga saukhyasanvēdiki, nirvāṇabharthaku nirviśēṣhu
 naku, ghōrunaku mūḍhunaku guṇadharmiki saumyuna kadhikavijñānamayuna
 kakhilēndriyadraṣṭa kadhyakṣunaku bahukṣhētrajñunaku dayāsindhumatiki
 mūlaprakṛti kātmanūlunaku jitēndriyajñāpakunaku duḥkhāntakṛtiki
- ā. Neṛina satya manēḍi nīḍathō veluṅguchu nuṅḍu nokkaṭiki mahōthamunaku
 nikhilakāraṇunaku, niṣkhāraṇunaku namaskarintu nannu manuchu koṛaku.

Note...in this poem 21 gunas of God are described.

Oh Lord! You are the abode of peace and knowledge. You act in innumerable and unpredictable ways but you remain as spectator. You cannot be reached by explanation, experiences or imaginations. You enjoy in yourself by you, with you, with or without your creation! You are powerful and merciful, you are the root cause of everything but you do not have any cause!

You are terrifying at the same time pacifying! You are mysterious and you appear to possess positive and negative aspects but you are above all these qualities, you appear to faraway but you are very near to us. You are the reason for everything but you exist for no reason!? To such Lord, I pray for my rescue!!

8. క. యోగాగ్ని దగ్ధకర్ములు
 యోగీశ్వరు లే మహాత్ము నొం డెఱుగక స
 ద్యోగ విభాసిత మనముల
 బాగుగ వీక్షింతు రట్టి పరము భజింతున్.

Ka. Yōgāgni dagdhakarmulu
 yōgīsvaru lē mahātmu nom ḍeruṅgaka sa
 dyōga vibhāsita manamula
 bāguga vīkṣintu raṭṭi paramu bhajintu\.

Those yogis whose actions and their results are nullified by the fire of penance, such great souls worship you without any distractions, Oh, Lord! You are the personification of supreme abode, to you I surrender!

9. సీ. సర్వాగమామ్నాయ జలధికి నపవర్గ మయునికి నుత్తమ మందిరునకు
 సకల గుణారణి చ్చన్న బోధాగ్నికిఁ దనయంత రాజిల్లు ధన్యమతికిఁ
 గుణలయోద్ధీపిత గురుమానసునకు సంవర్తిత కర్మనిర్వర్తితునకు
 దిశలేని నాబోఁటి పకువుల పాపంబు లణఁచువానికి సమస్తాంతరాత్ముఁ
- ఆ. డై వెలుంగువాని, కచ్చిన్నునకు, భగవంతునకుఁ దనుజ సువస్తు దేశ
 దార సక్తులైనవారి కందఁగరాని వాని కాచరింతు వందనములు.
- Sī. Sarvāgamāmnāya jaladhiki napavarga mayuniki nuttama mandirunaku
 sakala guṇāraṇicchanna bōdhāgnikiṁdanayanta rājillu dhan'yamatikiṁ
 guṇalayōddīpita gurumānasunaku sanvartita karmanirvartitunaku
 diśalēni nābōṁṭi paśuvula pāpambu laṇaṁchuvāniki samastāntarātmuṁ
- ā. Dai veluṅguvāni, kacchinnunaku, bhagavantunakuṁ danuja suvastu dēśa
 dāra saktulainavāri kandaṁgarāni vāni kācharintu vandanamulu.

Who is the ocean of all knowledge (Vedas), who is the repository of best qualities and who is unparalleled and who shines by Himself, in whom all descriptions dissolve, who is just and punishes the wicked, who nullifies the bad actions of disoriented people like me who dwells in all, who is whole and not fragmented, who is the Master of all, who cannot be reached by people interested in worldly things. To such Lord I salute!!!

10. సీ. వరధర్మ కామార్థ వర్జితకాములై విబుధు లెవ్వాని సేవించి యిష్ట
 గతిఁ బొందుదురు చేరి కాక్షించువారి కవ్యయ దేహ మిచ్చు నెవ్వాఁడు కరుణ
 ముక్తాత్ము లెవ్వని మునుకొని చింతింతు రానంద వార్ధి మగ్నాంతరంగు
 లేకాంతు లెవ్వాని నేమియుఁ గోరక భద్రచరిత్రంబుఁ బాడుచుండు
- ఆ. రా మహీశు నాద్య నవ్యక్తు నధ్యాత్మయోగగమ్యుఁ బూర్ణు నున్నతాత్ము
 బ్రహ్మమైన వానిఁ బరుని నతీంద్రియు నీశు స్థూలు సూక్ష్మ నే భజింతు.
- Sī. Varadharmā kāmārtha varjitakāmulai vibudhu levvāni sēviṅchi yiṣṭa
 gatim̄bonduduru chēri kākshiṅchuvāri kavyaya dēha micchu nevvāṁḍu karuṇa
 muktātmu levvani munukoni chintintu rānanda vārdhi magnāntaraṅgu
 lēkāntu levvāni nēmiyuṁgōraka bhadracaritrambuṁ bāḍucundu

ā. Rā mahēśu nādyu navyaktu nadhyātmayōgagamyuṁ būrṇu nunnatātmu
brahmamaina vāniṁ baruni natīndriyu nīśu sthūlu sūkṣmu nē bhajintu.

Note....in this poem 16 gunas are described.

The wise persons, leaving all desires towards duty or money or fulfillment of their desires, serve the Lord with the singular aim of attaining His Grace. To such devotees, He grants their ultimate goal of realising Him. Such people always and at all times keep thinking about Him, so, they are in a state of bliss and they keep singing and praising His stories, without expecting any rewards.

I pray to such Lord, who is the beginning of everything, who is invisible and invisible form who can be realised only at higher spiritual plane, who is complete and infinite, who cannot be reached by physical senses, who is Master of all, who can adapt micro form and macro form also! To such Lord implore or call upon to save me.

11. సీ. పావకుం డర్చుల భానుండు దీప్తుల నె బ్బంగి నిగిడింతు రెట్లడంతు,

రా క్రియ నాత్మకరావళిచేత బ్రహ్మాదుల వేల్పుల నఖిలజంతు

గణముల జగముల ఘన నామ రూప భేదములతో మెఱయించి తగ నడంచు

నెవ్వఁడు మనము బుద్ధింద్రియములుఁ దానయై గుణసంప్రవాహంబుఁ బఱపు

తే. స్త్రీ నపుంసక పురుష మూర్తియును గాక తిర్య గమర నరాది మూర్తియును గాక
కర్మ గుణ భేద సదసత్ప్రకాశి గాక వెనుక నన్నియుఁ దా నగు విభుఁ దలంతు.

Sī. Pāvakuṁ ḍarchula bhānuṅḍu dīptula ne bbhaṅgi nigidintu reṭṭaḍantu,

rā kriya nātmakarāvalichēta brahmādula vēlpula nakhilajantu

gaṇamula jagamula ghana nāma rūpa bhēdamulatō meṛayinchi taga naḍaṅchu

nevvaṁḍu manamu bud'dhīndriyamuluṁdānayai guṇa

sampravāhambuṁbarapu

tē. Strī napunsaka puruṣha mūrtiyunu gāka tiryā gamara narādi mūrtiyunu gāka

karma guṇa bhēda sadasatprakāśi gāka venuka nanniyuṁdā nagu

vibhuṁdalantu.

Note...in this poem God's workings of are described.

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Sun and fire ,how do they put forth their illumination and then subdue themselves, in a similar fashion, who creates all gods and worlds and also types of animate and inanimate objects with different names and forms and sustains them., who acts through body and mind and heart or spirit ,who embodiment of all feelings ,emotions and intelligence ,who is not male or female ,or any type of living and nonliving object or being ,who adapts unmanifested and in manifested forms ,who receives and finally dissolves everything into Him ,such Lord I implore.

12. క. కలఁడందురు దీనులయెడఁ
 గలఁడందురు పరమయోగి గణములపాలం
 గలఁడు రన్ని దీశలను
 గలఁడు గలంఁడనెడువాఁడు గలఁడో లేఁడో.

Ka. Kalamāṇḍanduru dīnulaḥyedaṁ
 galamāṇḍanduru paramayōgi gaṇamulapālaṁ
 galamāṇḍandu ranni diśalanu
 galamāṇḍu galaṇḍaneduvāṁḍu galamāṇḍō lēṁḍō.

Wise men say that He is available for the people in distress and favorable for saints and sages and He is present in all places and directions! I call upon such Lord to take pity on me but does he exist? If he exists why he is not coming to save me?

13. సీ. కలుగఁడే నాపాలి కలిమి సందేహింపఁ గలిమిలేములు లేక గలుగువాఁడు
 నా కడ్డపడ రాఁడె నలి నసాధువులచేఁ బడిన సాధుల కడ్డపడెడు వాఁడు
 చూడఁడే నా పాటు చూపులఁ జూడక చూచువారలఁ గృపఁ జూచువాఁడు
 లీలతో నా మొఱాలింపఁడే మొఱఁగుల మొఱ లెఱుంగుచుఁ దన్ను మొఱఁగువాఁడు
 తే. నఖిల రూపులుఁ దనరూపమైనవాఁడు నాది మధ్యాంతములు లేక యడరువాఁడు
 భక్తజనముల దీనుల పాలివాఁడు వినఁడె చూడఁడె తలపఁడె వేగ రాఁడె.

Sī. Kalugaṁḍē nāpāli kalimi sandēhimpaṁ galimilēmulu lēka galuguvāṁḍu
 nā kaḍḍapaḍa rāṁḍe nali nasādhuvulacēṁ baḍina sādihula kaḍḍapaḍeḍu vāṁḍu
 chūḍamāṇḍē nā pātu chūpulaṁjūḍaka chūchuvāralaṁ grpaṁ jūchuvāṁḍu
 līlatō nā moṛālimpaṁḍē moṛaṁgula moṛa leṛuṅguchum̃ dannu moṛaṁguvāṁḍu

tē. Nakhila rūpuluṁ danarūpamainavāṁḍu nādi madhyāntamulu lēka yaḍaruvāṁḍu
bhaktajanamula dīnula pālivāṁḍu vinaṁḍe chūḍaṁḍe talapaṁḍe vēga rāṁḍe.

I pray to that Lord who does not discriminate between haves and have-nots, rich or poor, I implore to that Lord who protects innocent devotees from imposters who are arrogant and wicked, I request that Lord, who supports the jnanis who can look beyond the physical plane, I plead with the Lord ,who listens to cries of the needy and helpless people ,and reveal Himself to save them,

The Lord who conforms to all forms, who does not have beginning or middle or ending ,who shows mercy on His devotees and down trodden, such Lord should listen and see and consider my plight and should come to my rescue soon!!

14. క. విశ్వకరు విశ్వదూరుని
విశ్వాత్మకు విశ్వవేద్యు విశ్వు నవిశ్వున్
శాశ్వతు నజ బ్రహ్మప్రభు
నీశ్వరునిం బరమపురుషు నే భజియింతున్.

Ka. Viśvakaru viśvadūruni
viśvātmaku viśvavēdyu viśvu naviśvuṅ
śāśvatu naju brahmaprabhu
nīśvaruniṁ baramapurūṣhu nē bhajiyintuṅ.

In this small poem 12 gunas are described.

The Lord who creates the world who is apart from the world, who contains the world within Himself, who knows the ways of the world, who is present during creation and outside of it, who is permanent who exists before during and after the creation, such Lord who is the ultimate abode of all beings, to Him I pray to bless me!.

15. శా. లావోక్కింతయు లేదు, ధైర్యము విలోలంబయ్యె, బ్రాణంబులున్
రావుల్ దప్పెను, మూర్ఖ వచ్చె, దనువున్ డస్సెన్, శ్రమం బయ్యెడిన్,
నీవే తప్ప నితః పరం బెఱుఁగ, మన్నింపందగున్ దీనునిన్,
రావే యీశ్వర! కావవే వరద! సంరక్షించు భద్రాత్మకా!

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Śā Lāvokkintayu lēdu, dhairyamu vilōlambayyeṁ, brāṇambuluṅ
ṭhāvul dappenu, mūrcha vaccheṁ, danuvuṅ ḍas'seṅ, śramam bayyeḍiṅ,
nīvē tappa nitaḥ param beṅga, manṇimbandagun dīnuniṅ,
rāvē yīśvara! Kāvavē varada! Sanrakṣhiṅcu bhadrātmakā!

Note..... in this poem gajendras exhaustion is described.

Oh Lord! I am not left with an iota of strength, my courage is shaken ,my life is in danger ,I lose my consciousness ,my body is tired, all my energy is spent, I feel fatigue, now, I don't know anything except you, forgive me, I am totally helpless . Oh, Lord! I request you, implore you to come and save me!

You are the embodiment of strength and Grace. You are the only refuge for my rescue!

16. క. విను దఱ జీవుల మాటలు
జను దఱ చనరానిచోట్ల శరణార్థుల కో
యను దఱ పిలిచిన సర్వముఁ
గను దఱ సందేహమయ్యెఁ గరుణావార్ధి!

Ka. Vinu daṁṭa jīvula māṭalu
janu daṁṭa chanarānichōṭṭa śaraṇārthula kō
yanu daṁṭa pilichina sarvamuṅ
ganu daṁṭa sandēhamayyeṁ garuṇāvārdhī!

Oh, Lord! I heard that you listen to the words of people you move to any unapproachable corners and unreachable places to answer the calls of needy people You can see everything, you are aware of every thing and you are the ocean of mercy!

Is that so? I start getting doubt about that.

17. ఉ. ఓ కమలాత్మ! యో వరద! యో ప్రతిపక్ష విపక్షదూర! కు
య్యో! కవి యోగి వంద్య! సుగుణోత్తమ! యో శరణాగతామరా
నోకహ! యో మునీశ్వర మనోహర! యో విపులప్రభావ! రా
వే, కరుణింపవే, తలఁపవే, శరణార్థిని నన్నుఁ గావవే.

U. Ō kamalātma! Yō varada! Yō pratipakṣa vipakṣadūra! Ku
yyō! Kavi yōgi vandyā! Suguṇōttama! Yō śaraṇāgatāmarā
nōkaha! Yō munīśvara manōhara! Yō vipulaprabhāva! Rā
vē, karuṇimpavē, talaṃpavē, śaraṇārthini nannuṃ gāvavē.

Here the Gajendra represents MAN who enjoys all pleasures of the world, who thinks that he is supreme and everything is under his control and he is proud of his strength. When he faces any difficulty he keeps on fighting with all his strength but could not overcome it. When he realised that he could not win the battle, then he remembered that there is a supreme power.

He was calling out to the Lord, who could alleviate sorrow and suffering of those who surrender to him, who was sought after by yogis and jnanis and mystics, who was omnipresent and omnipotent and omniscient, who could punish evil doers, who could grant boons to the seekers, to such Lord, he was appealing to consider his case and to come soon to save him from the clutches of crocodile.

When all his ego dissolved and when he was left with no strength, no courage, no help, no hope, no illusion and when all his words, thoughts and expressions were exhausted, he fell silent!

He was referring to the Lord who is eternal and immutable, who is nameless, formless, undescribable and indestructible, who pervades the whole creation, who remains as spectator to the acts of creation, preservation and dissolution of worlds!

How to describe such PARA BRAHMA who came and rescued the Gajendra!

Here Maha Kavi Pothana's imagination failed. One morning, when he started to write the poem, "Ala Vaikunta puramulo", he could not proceed further. He stopped writing and went out. He returned in the afternoon, went into his room and opened the palm leaf, and was surprised when he found that the poem was completed! he was wondering who could have written it so lucidly, his daughter said, "Father!, You came back in the morning, then I asked you, why did you return immediately, you said, "now I want to complete that poem". After writing, you went out again."

Pothana replied, "I am coming back now only." Then he realised that it was the Lord himself

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who must have done it!! With tears flowing from his eyes,he praised the Lord and continued to write other poems in the same tempo.Now what he saw in his vision, he started describing and these scenes were etched in Telugu literature forever!Here is the translation of some of these poems.

18. మ. అల వైకుంఠపురంబులో నగరిలో నా మూలసౌధంబు దా
పల మందార వనాంతరామృతసరఃప్రాంతేందుకాంతోపలో
త్పల పర్యంక రమావినోది యగు నాపన్నప్రసన్నుండు వి
హ్వలనాగేంద్రము "పాహి పాహి" యనఁ గుయ్యాలించి సంరంభియై.

Ma. Ala vaikunṭhapurambulō nagarilō nā mūlasaudhambu dā
pala mandāra vanāntarāmṛtasarahprāntēndukāntōpalō
tpala paryaṅka ramāvinōdi yagu nāpannaprasannuṇḍu vi
hvalanāgēndramu"pāhi pāhi" yanaṁ guyyāliñci sanrambhiyai.

In that Vaikunta abode , in the beautiful Palace near lotus pool,on the bed of flowers, Lord Sri Hari was playing dice with his consort Sri Lakshmi .

19. మ. సిరికిం జెప్పఁడు శంఖ చక్ర యుగంబు జేదోయి సంధింపఁ డే
పరిపారంబును జీరఁ డభ్రగపతిం బన్నింపఁ డాకర్ణికాం
తర ధమ్మిల్లముఁ జొక్క నొత్తఁడు వివాద ప్రోద్ధత శ్రీ కుచో
పరి చేలాంచలమైన వీడఁడు గజ ప్రాణావనోత్సాహియై.

Ma. Sirikiṁ jeppaṁḍu śaṅkha cakra yugambu jēdōyi sandhimpaṁ ḍē
paripārambunu jīraṁ ḍabhragapatiṁ bannimpaṁ ḍākarnikāṁ
tara dham'millamuṁ jokka nottaṁḍu vivāda prōd'dhata śrī kucō
pari cēlāñcalamaina vīḍaṁḍu gaja prāṇāvanōtsāhiyai.

As soon as he heard cries of Gajendra for help ,Lord Sri Hari started without a word,,with out taking his weapons.He did not waste time in getting ready , he didn't wait for his vahana Garuda,he didn't even release the cloth of his wife which he was holding,in the midst of an argument....resulting in instantaneous response to rescue his devotee from danger.

When cries and pleas of gajendra reached Him, Sri Hari, who satisfies all types of

descriptions and conditions laid down by Gajendra, rushed to save him. The groups of heaven dwellers and celestial beings exclaimed, "Look! Savior is coming, beside Him is his consort Devi Lakshmi, listen to the sound of conch, look at the disc in his hand, and His vahana Garuda flying, Praise the Lord!"!!

Then the Sudarsana disc, released by the Lord, cut the head of crocodile.

Then Sri Hari brought out Gajendra from the lake and with His touch wounds of the elephant disappeared. He offered lotus with his trunk to his saviour Sri Hari. The crocodile was relieved of his curse and got his original form as Gandharva.

Sri Hari blessed both and said, "Whoever listens to this story, will be relieved of bad dreams, and ill effects of planets. They will become happy and prosperous, all their desires will be fulfilled and their efforts will be rewarded and they will reach me in the end!!"

Note.....In his previous birth,..Gajendra was a mighty king,named Indradumna ,who was a devotee of

Lord Vishnu but was proud of his worship.He did not respect sage Agastya when he came to bless him..This arrogance screened him from his union with the Lord. To remove this obstacle, sage made him to be born as elephant. After his encounter with the crocodile,by his fervent prayers, the elephant was able to overcome his ego and was able to receive the grace of the Lord and became one with Him!

This is the effect of listening to this episode and results in blessings awarded by Sri Hari. May the Lord shower His blessings on all of us!!!
