

## Gajendra's Prayers of Surrender to Lord Viṣṇu



### गजेन्द्र-मोक्ष – गजेन्द्र-स्तुति

Gajendra-Mokṣa - Gajendra-Stuti

Śrīmad Bhāgavatam 8.3.1

TEXT 1

श्री-बादरायणिर् उवाच

एवं व्यवसितो बुद्ध्या

समाधाय मनो हृदि

जजाप परमं जाप्यं

प्राग्-जन्मन्य् अनुशिक्षितम्

*śrī-bādarāyaṇir uvāca  
evam vyavasito buddhyā  
samādhāya mano hṛdi  
jajāpa paramaṁ jāpyaṁ  
prāg-janmany anusīkṣitam*

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.

TEXT 2

श्री-गजेन्द्र उवाच  
ॐ नमो भगवते तस्मै  
यत एतच् चिद्-आत्मकम् ।  
पुरुषायादि-बीजाय  
परेशायाभिधीमहि ॥ २ ॥

*śrī-gajendra uvāca  
om namo bhagavate tasmai  
yata etac cid-ātmakam  
puruṣāyādi-bijāya  
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 3

यस्मिन्न इदं यतश् चेदं  
येनेदं य इदं स्वयम् ।  
यो ऽस्मात् परस्माच् च परस्  
तं प्रपद्ये स्वयम्भुवम् ॥ ३ ॥

*yasminn idaṁ yataś cedam  
yenedaṁ 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.

TEXT 4

यः स्वात्मनीदं निज-माययार्पितं  
क्वचिद् विभातं क्व च तत् तिरोहितम् ।  
अविद्ध-दृक् साक्ष्य उभयं तद् ईक्षते  
स आत्म-मूलो ऽवतु मां परात्-परः ॥ ४ ॥

*yaḥ svātmanīdaṁ nija-māyayārpitaṁ  
kvacid vibhātaṁ kva ca tat tirohitam  
aviddha-dr̥k sākṣy ubhayaṁ tad īkṣate  
sa ātma-mūlo 'vatu māṁ 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 transcendental to everything. May that Supreme Personality of Godhead give me protection.

TEXT 5

कालेन पञ्चत्वम् इतेषु कृत्स्नशो  
लोकेषु पालेषु च सर्व-हेतुषु ।  
तमस् तदासीद् गहनं गभीरं  
यस् तस्य पारे ऽभिविराजते विभुः ॥ ५ ॥

*kālena pañcatvam iteṣu kṛtsnaśo  
lokeṣu pāleṣu ca sarva-hetuṣu  
tamas tadāsīd gahanaṁ gabhīraṁ  
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 6

न यस्य देवा ऋषयः पदं विदुर्  
जन्तुः पुनः को ऽर्हति गन्तुम् ईरितुम् ।  
यथा नटस्याकृतिभिर् विचेष्टतो  
दुरत्ययानुक्रमणः स मावतु ॥ ६ ॥

*na yasya devā ṛṣayah padaṁ vidur  
jantuḥ punaḥ ko 'rhati gantum īritum*

*yathā naṭasyākṛtibhir viceṣṭato  
duratyayānukramaṇaḥ sa māvatu*

An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.

TEXT 7

दिदृक्षवो यस्य पदं सुमङ्गलं  
विमुक्त-सङ्गा मुनयः सुसाधवः ।  
चरन्त्य् अलोक-व्रतम् अव्रणं वने  
भूतात्म-भूताः सुहृदः स मे गतिः ॥ ७ ॥

*didṛkṣavo yasya padam sumāṅgalam  
vimukta-saṅgā munayaḥ susādhavaḥ  
caranty aloka-vratam avraṇam vane  
bhūtātma-bhūtāḥ suhrdaḥ sa me gatiḥ*

Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of 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.

TEXTS 8-9

न विद्यते यस्य च जन्म कर्म वा  
न नाम-रूपे गुण-दोष एव वा ।  
तथापि लोकाप्यय-सम्भवाय यः  
स्व-मायया तान्य् अनुकालम् ऋच्छति ॥ ८ ॥

तस्मै नमः परेशाय  
ब्रह्मणे ऽनन्त-शक्तये ।  
अरूपायोरु-रूपाय  
नम आश्चर्य-कर्मणे ॥ 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  
arūpāyoru-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.

TEXT 10

नम आत्म-प्रदीपाय  
साक्षिणे परमात्मने ।  
नमो गिरां विदूराय  
मनसश् चेतसाम् अपि ॥ १० ॥

*nama ātma-pradīpāya  
sākṣiṇe paramātmāne  
namo girāṃ 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 11

सत्त्वेन प्रतिलभ्याय  
नैष्कर्म्येण विपश्चिता ।  
नमः कैवल्य-नाथाय  
निर्वाण-सुख-संविदे ॥ 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.

TEXT 12

नमः शान्ताय घोराय  
मूढाय गुण-धर्मिणे ।  
निर्विशेषाय साम्याय  
नमो ज्ञान-घनाय च ॥ १२ ॥

*namaḥ śāntāya ghorāya  
mūḍhāya guṇa-dharmiṇe  
nirviśeṣāya sāmīyāya  
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.

TEXT 13

क्षेत्र-ज्ञाय नमस् तुभ्यं  
सर्वाध्यक्षाय साक्षिणे ।  
पुरुषायात्म-मूलाय  
मूल-प्रकृतये नमः ॥ १३ ॥

*kṣetra-jñāya namaḥ tubhyaṁ  
sarvādhyaḥkṣāya 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 14

सर्वेन्द्रिय-गुण-द्रष्ट्रे  
सर्व-प्रत्यय-हेतवे ।  
असता च्छाययोक्ताय  
सद्-आभासाय 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.

TEXT 15

नमो नमस् ते ऽखिल-कारणाय  
निष्कारणायद्भुत-कारणाय ।  
सर्वागमाम्नाय-महार्णवाय  
नमो ऽपवर्गाय 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 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.

TEXT 16

गुणारणि-च्छन्न-चिद्-उष्मपाय  
तत्-क्षोभ-विस्फूर्जित-मानसाय ।  
नैष्कर्म्य-भावेन विवर्जितागम-  
स्वयं-प्रकाशाय नमस् करोमि ॥ 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.

TEXT 17

मादृक् प्रपन्न-पशु-पाश-विमोक्षणाय  
मुक्ताय भूरि-करुणाय नमो ऽलयाय ।  
स्वांशेन सर्व-तनु-भृन्-मनसि प्रतीत-  
प्रत्यग्-दृशे भगवते बृहते नमस् ते ॥ १७ ॥

*mādr̥k prapanna-paśu-pāśa-vimokṣaṇāya  
muktāya bhūri-karuṇāya namo 'layāya  
svāṁśena sarva-tanu-bhṛn-manasi pratīta-  
pratyag-dṛśe bhagavate br̥hate namas te*

Since an animal such as I 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.

TEXT 18

आत्मात्म-जाप्त-गृह-वित्त-जनेषु सक्तैर्  
दुष्प्रापणाय गुण-सङ्ग-विवर्जिताय ।  
मुक्तात्मभिः स्व-हृदये परिभाविताय  
ज्ञानात्मने भगवते नम ईश्वराय ॥ १८ ॥

*ātmātma-jāpta-gr̥ha-vitta-janeṣu saktair  
duṣprāpaṇāya guṇa-saṅga-vivarjitāya  
muktātmabhiḥ sva-hṛdaye paribhāvitāya  
jñānātmane 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 19

यं धर्म-कामार्थ-विमुक्ति-कामा  
भजन्त इष्टां गतिम् आप्नुवन्ति ।  
किं चाशिषो रात्य् अपि देहम् अव्ययं  
करोतु मे ऽदभ्र-दयो विमोक्षणम् ॥ १९ ॥

*yaṁ dharma-kāmārtha-vimukti-kāmā  
bhajanta iṣṭāṁ gatim āpnuvanti  
kiṁ cāśiṣo rāty api deham avyayaṁ  
karotu me 'dabhra-dayo vimokṣaṇam*

After worshipping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life.

TEXTS 20–21

एकान्तिनो यस्य न कञ्चनार्थं  
वाञ्छन्ति ये वै भगवत्-प्रपन्नाः ।  
अत्य्-अद्भुतं तच्-चरितं सुमङ्गलं  
गायन्त आनन्द-समुद्र-मग्नाः ॥ २० ॥

तम् अक्षरं ब्रह्म परं परेशम्  
अव्यक्तम् आध्यात्मिक-योग-गम्यम् ।  
अतीन्द्रियं सूक्ष्मम् इवातिदूरम्  
अनन्तम् आद्यं परिपूर्णम् ईडे ॥ २१ ॥

*ekāntino yasya na kañcanārthaṁ  
vāñchanti ye vai bhagavat-prapannāḥ  
aty-adbhutaṁ tac-caritaṁ sumāṅgalaṁ  
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.

TEXTS 22–24

यस्य ब्रह्मादयो देवा  
वेदा लोकाश् चराचराः ।  
नाम-रूप-विभेदेन

फलव्या च कलया कृताः ॥ २२ ॥

यथार्चिषो ऽग्नेः सवितुर् गभस्तयो  
निर्यान्ति संयान्त्य् असकृत् स्व-रोचिषः ।  
तथा यतो ऽयं गुण-सम्प्रवाहो  
बुद्धिर् मनः खानि शरीर-सर्गाः ॥ २३ ॥

स वै न देवासुर-मर्त्य-तिर्यङ्  
न स्त्री न षण्ढो न पुमान् न जन्तुः ।  
नायं गुणः कर्म न सन् न चासन्  
निषेध-शेषो जयताद् अशेषः ॥ २४ ॥

*yasya brahmādayo devā  
vedā lokāś carācarāḥ  
nāma-rūpa-vibhedena  
phalgvyā ca kalayā kṛtāḥ*

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

*sa vai na devāsura-martya-tiryāṅ  
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 non-manifestation. 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!

TEXT 25

जिजीविषे नाहम् इहामु या किम्  
अन्तर् बहिश् चावृतयेभ-योन्या ।  
इच्छामि कालेन न यस्य विप्लवस्  
तस्यात्म-लोकावरणस्य मोक्षम् ॥ २५ ॥

*jījīviṣe nāham ihāmuyā kim  
antar bahiś cāvṛtayebha-yonyā  
icchāmi kālena na yasya vīplavas  
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 26

सो ऽहं विश्व-सृजं विश्वम्  
अविश्वं विश्व-वेदसम् ।  
विश्वात्मानम् अजं ब्रह्म  
प्रणतो ऽस्मि परं पदम् ॥ २६ ॥

*so 'haṁ viśva-sṛjaṁ viśvam  
aviśvaṁ viśva-vedasam*

*viśvātmānam ajam brahma  
praṇato 'smi param 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 27

योग-रन्धित-कर्माणो  
हृदि योग-विभाविते ।  
योगिनो यं प्रपश्यन्ति  
योगेशं तं नतो ऽस्म्य् अहम् ॥ २७ ॥

*yoga-randhita-karmāṇo  
hr̥di yoga-vibhāvite  
yogino yaṁ prapaśyanti  
yogeśam 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.

TEXT 28

नमो नमस् तुभ्यम् असह्य-वेग-  
शक्ति-त्रयायाखिल-धी-गुणाय ।  
प्रपन्न-पालाय दुरन्त-शक्तये  
कद्-इन्द्रियाणाम् अनवाप्य-वर्त्मने ॥ २८ ॥

*namo namas tubhyam asahya-vega-  
śakti-trayāyākhila-dhī-guṇāya  
prapanna-pālāya duranta-śaktaye  
kad-indriyāṇām anavāpya-vartmane*

My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

TEXT 29

नायं वेद स्वम् आत्मानं  
यच्-छक्त्याहं-धिया हतम् ।  
तं दुरत्यय-माहात्म्यं  
भगवन्तम् इतो ऽस्म्य् अहम् ॥ 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.

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#### **Phala-śruti**

The Results of hearing/ chanting these prayers  
Śrīmad-Bhāgavatam 8.4.25

[The Lord now replies to Gajendra]

ये मां स्तुवन्त्य् अनेनाङ्ग  
प्रतिबुध्य निशात्यये  
तेषां प्राणात्यये चाहं  
ददामि विपुलां गतिम्

*ye mām stuvanty anenāṅga  
pratibudhya niśātyaye  
teṣāṁ prāṇātyaye cāhaṁ  
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." (SB 8.4.25)

**Gajendra-mokṣaḥ Mantra is one of the very powerful Mantra's in the world and gives the chanter of this mantra power to face difficulties and come out of unwanted situations.**