

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

अष्टमस्कन्धः

ASHTAMASKANDDAH (CANTO EIGHT)

॥ द्वितीयोऽध्यायः - २ ॥

DHVITHEEYOADDHYAAYAH (CHAPTER TWO)

ManvantharaVarnnane GejendhrOpaakhyaanam [Gejendhra Moksham] (The Story of The Lord and King of Elephants in The Description of Duration of Manvantharaas [Attainment of Salvation of Gejendhra or Lord and King of Elephants])

[In this and the next couple of chapters we can read the story of how Lord Sree Maha Vishnu gave shelter and protection to the king of elephants during the reign of fourth Manu. There is a beautiful mountain called Thrikoota surrounded by the Ksheera Saagara or the Milky-Ocean. In the

valleys of that mountain there is a beautiful garden called Rithumath, constructed by Varuna. In that beautiful garden there was a lake decorated by flowers and aquatic creatures. Once a mighty elephant king with his wives and friends was wandering in the forest. Due to long hours of wandering and doing all sorts of merriments in the hot sun they all got tired out of hunger and thirst. They all entered the lake and drank water and took baths and enjoyed the plays in the lake. Suddenly and unexpectedly the King Elephant was caught by a crocodile. The elephant struggled hard to get released from the clutches of the crocodile. He could not. Seeing the dangerous situation and the struggle of Gejapathi, his friends and his wives also tried to rescue him. But all their efforts were futile. Neither the crocodile was able to pull the elephant deep into the water nor the elephant was able to get liberated from the hold of the crocodile. They were in that situation for one thousand years. Even the Dhevaas were surprised to see the situation. The elephant started getting weaker and the crocodile stronger as the time passed by. Then the elephant thought in his mind it was the will of the Supreme Soul or Providence or Fate. He knew that Lord Vishnu can provide shelter and support to anyone and even supersede the will of Time. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

आसीद्गिरिवरो राजंस्त्रिकूट इति विश्रुतः ।
क्षीरोदेनावृतः श्रीमान् योजनायुतमुच्छ्रितः ॥ १ ॥

1

Aaseedhgirivaro raajamsthrikoota ithi visruthah
Ksheerodhenaavrithah Sreemaanyojanaayuthamuchcchrithah.

तावता विस्तृतः पर्यक् त्रिभिः शृङ्गैः पयोनिधिम् ।
दिशः खं रोचयन्नास्ते रौप्यायसहिरण्मयैः ॥ २ ॥

2

Thaavathaa visthrithah paryak thribhiih sringgaih payoniddhim
Dhisah kham rochayannaasthe raupyaayasahiranmayaih.

अन्यैश्च ककुभः सर्वा रत्नधातुविचित्रितैः ।
नानाद्रुमलतागुल्मैर्निर्घोषैर्निर्झराम्भसाम् ॥ ३॥

3

Anyaischa kakubhah sarvaa rethnaddhaathuvichithrithaih
Naanaadhrumalethaagulmairnirghoshaairnirthsaraambhasaam.

There is a beautiful mountain called Thrikoota or Thrikootaadhri surrounded by the Ocean of Milk or Milky-Ocean. This mountain is Ten Thousand Yojana or Eighty Thousand miles high. It has three peaks, one with gold, one with silver and the third with iron. The length and breadth of the mountain is also the same Ten Thousand Yojanaas and hence the area is One Hundred Thousand square Yojanaas. It has a majestic look and its self-lustrous shining rays would reflect throughout the Milky-Ocean. Also, these three peaks used to beautify all ten directions of the sky. It also has other peaks full of jewels, precious stones, all types of minerals, etc. It always, all the seasons, was decorated with plants, trees, creepers and shrubs full of flowers and fruits. There were a lot of beautiful breath-taking waterfalls, the sounds of which used to create pleasing vibrations in the mountain. In this way, the mountain increases the beauty of all ten directions. [Thrikootaadhri means mountain with three peaks.]

स चावनिज्यमानाङ्घ्रिः समन्तात्पयऊर्मिभिः ।
करोति श्यामलां भूमिं हरिण्मरकताश्मभिः ॥ ४॥

4

Sa chaavanijyamaanaangghrih samanthaath paya oormmibhih
Karothei syaamalaam bhoomim harinmarathakaasmabhih.

The majesty of the mountain was that the waves of Milky-Ocean always used to wash its feet or the ground at the foot of the mountain. [Being in the middle of the Milky-Ocean, the waves naturally hit the base of the mountain from all around.] Because of that its ground was green in color like emerald. And the reflections of that shining emerald used to beautify the whole world in all the eight directions of it with greenish black color.

सिद्धचारणगन्धर्वविद्याधरमहोरगैः ।
किन्नरैरप्सरोभिश्च क्रीडद्विर्जुष्टकन्दरः ॥ ५॥

5

SidhddhaChaaranaGenddharvvaVidhyaaddharaMahoragaih
KinnarairApsarobhischa kreedadhbirjjushtakandharah.

Kinnaraas, Vidhyaaddharaas, Chaaranaas, Genddharvvaas, Sidhddhaas, Uragaas, Apsaraas and other celestial beings used to assemble in the huge caves of this majestic mountain daily and used to spend the time happily and pleasantly by playing games and sports and merry-making.

यत्र सङ्गीतसन्नादैर्नदद्गुहममर्षया ।
अभिगर्जन्ति हरयः श्लाघिनः परशङ्कया ॥ ६॥

6

Yethra sanggeethasannaadhairnnadhadhguhamamarshayaa
Abhigerjjanthi Harayah slaaghinah parasankayaa.

Because of the resounding vibrations or echoes of the singing of the celestial bodies like Genddharvvaas and all in the caves, the lions living there who were very proud of their strength roared with unbearable envy thinking that another lion was roaring in their way.

नानारण्यपशुव्रातसङ्कुलद्रोण्यलङ्कृतः ।
चित्रद्रुमसुरोद्यानकलकण्ठविहङ्गमः ॥ ७॥

7

Naanaaranyapasuvraathasankuladhronyalamkrithah
Chithradhrumasurodhyaanakalakanttavihangamah.

The valleys beneath the mountain were beautifully populated and decorated with many varieties of jungle animals, gardens of trees and plants maintained by the demigods, varieties of birds like cuckoos and all chirp with sweet and melodious voices.

सरित्सरोभिरच्छोदैः पुलिनैर्मणिवालुकैः ।
देवस्त्रीमज्जनामोदसौरभाम्ब्वनिलैर्युतः ॥ ८॥

8

Sarithsrobhirachcchodhaih pulinairmmanivaalukaih
Dhevasthreemajjanaamodhasaurebhaambvanilairyuthah

The mountain has many lakes and rivers, and its beaches were covered by small gems resembling sand. The water of the lakes and rivers were crystal clear and when the Dhevaas, Genddharvvaas and other celestial beings bathed in them and their bodies lent divine fragrance to the water and the breeze, thus enriching the atmosphere.

तस्य द्रोण्यां भगवतो वरुणस्य महात्मनः ।
उद्यानमृतुमन्नाम आक्रीडं सुरयोषिताम् ॥ ९॥

9

Thasya dhronyaam Bhagawatho Varunasya mahaathmanah
UdhyaanamRithumannaama aakreedam surayoshithaam.

In the valleys of this best of the best majestic mountain, Thrikoota, there is a beautiful garden named Rithumath. This garden belongs to Varuna Bhagawaan. It is the daily sporting place of Dhevaas, Genddharvvaas, Apsaraas and other celestial bodies.

सर्वतोऽलङ्कृतं दिव्यैर्नित्यं पुष्पफलद्रुमैः ।
मन्दारैः पारिजातैश्च पाटलाशोकचम्पकैः ॥ १०॥

10

Sarvvathoalamkritham dhivyairnnithyam pushpaphaladhrumaih
Mandhaaraih Paarijaathaischa PaatalaAsokaChempakaih.

चूतैः प्रियालैः पनसैराम्रैराम्रातकैरपि ।
क्रमुकैर्नालिकेरैश्च खर्जूरैर्बीजपूरकैः ॥ ११॥

11

Choothaih Priyaalaih PanasairAamrairAamraathakairapi
Kremukairnnaalikearaischa Kharjjurairbbejapoorakaih

मधूकैः शालतालैश्च तमालैरसनार्जुनैः ।
अरिष्टोदुम्बरप्लक्षैर्वटैः किंशुकचन्दनैः ॥ १२॥

12

Maddhukaih SaalaThaalaischa ThamaalairAsanaArjjunaih
ArishtodhumbaraPlekshairVataih KimsukaChandhanaih

पिचुमन्दैः कोविदारैः सरलैः सुरदारुभिः ।
द्राक्षेक्षुरम्भाजम्बूभिर्बदर्यक्षाभयामलैः ॥ १३॥

13

Pichumandhah Kovidhaariah Saralaih suradhaarubhih
DhraakshekshurambhaaJemrbBedharYekshaabhayamalaih

बिल्वैः कपित्थैर्जम्बीरैर्वृतो भल्लातकादिभिः ।
तस्मिन् सरः सुविपुलं लसत्काञ्चनपङ्कजम् ॥ १४॥

14

Bilvaihh KapiththairjJembeerairvritho Bhallaathakaadhibhih
Thasmin sarah suvipulam lesathkaanjchanapankajam.

Flowers and fruits grew there in all seasons. Among them were
Mandhaara = The coral trees, one of the five trees in the Indhra's garden of
heaven, Paarijaatha with everlasting fragrance = one of the five trees in the
Indhra's garden of heaven [this is the tree brought by Lord Krishna to
Dhvaaraka at the instance of Sathyabhaama], Paatalaas = trumpet flower
trees [pale red in color], Asokaas = trees of red flowers [sorrowless or not
causing sorrow, the belief is that the presence of these flowers will remove
the sorrows] , Chempakaas = trees bearing yellow fragrant flowers,
Choothaas = a type of mango trees, Piyaalaas = a type of heavenly trees ,
Panasaas or Jack fruit trees, Mangoes, Aamraathakaas = the hog-plum

trees, Coconut trees, Kremukaas = the betel-nut trees (could be creepers), Date trees, Pomegranates, Maddhukaas = bee-trees, Palm trees, Thamaalaas = trees with very dark bark, Arjjunaas = trees white in color, Asanaas or Peethasaalaas = yellow colored trees , Arishtaas = soap-berry trees, Udhumbaraas = fig trees, Plekshaas = Indian fig-trees, Banyan trees, Kimsukaas = parrot trees, Sandalwood trees, Pichumandhaas = nimba trees, trees of mahogany family, Kovidhaaraas = a variety of ebony trees, Saralaas = a kind of pine trees, Suradhaaroos or Kalpavrikshaas or heavenly trees [Kalpavriksha is the tree which can fulfill all our wishes], grapes, bananas, sugarcanes, Jemboos = rose apple trees, Bedharees = jujube tree or Chinese date trees, Akshaas = terminalia Billerica trees, Abhayaas = yellow myrobalan trees, Amalaas = gooseberry trees, Bilvaas = wood-apple trees or bel trees, Kapiththaas = a species of mango trees or a variety of wood-apple trees, Jembeeraas = citron or lemon trees, Bhallaas = bear trees, etc. The lakes and rivers were with full of water flowers like water-lilies, shining golden lotus flowers, etc.

कुमुदोत्पलकह्लारशतपत्रश्रियोजितम् ।
मत्तषट्पदनिर्घुष्टं शकुन्तैश्च कलस्वनैः ॥ १५ ॥

15

Kumudhothpalakalhaarasathapathrasriyorjjitham
Maththashatpadhanirghushtam sakunthaischa kalasvanaih.

The lakes and rivers also have other pretty flowers called Kumudha = white water-lily or red lotus, Kalhaara = white succulent water-lily or black lotus, Uthpala = potender vaginalis, Sathapathra = lotus with one thousand petals, etc. which all added excellent beauty to the mountain. The bumblebees and honey-bees drink nectar like honey from these flowers and would get intoxicated and hummed with the chirping of birds very melodiously.

हंसकारण्डवाकीर्णं चक्राह्वैः सारसैरपि ।
जलकुक्कुटकोयष्टिदात्यूहकुलकूजितम् ॥ १६ ॥

16

Hamsakaarandavaakeernnam chakraahvaih saarasairapi

Jelakukkutakoyashtidhaathyoohakulakoojitham.

The lakes and rivers were also crowded with Hamsaas, Kaarandavaas, Chakraas or Chakravaakaas, Saaresaas, Jelakukkutaas, Koyashtees, Dhaathyooahaas and other murmuring water birds. Oh, Mahaaraajan! With all these it was a really amusing and beautiful festivity for the eyes of anyone.

मत्स्यकच्छपसञ्चारचलत्पद्मरजःपयः ।
कदम्बवेतसनलनीपवञ्जुलकैर्वृतम् ॥ १७॥

17

Mathsyakachcchapasanjchaarachalath padhmarejahpayah
Kadhambavethasanalaneeepavanjjulakairvritham.

Due to the agitation of the movements of fishes and tortoises the pollens from the lotus flowers fell on water and spread all over. Also, the banks of the rivers and lakes were with thick growth of Kadhambaas, Vethasaas, Nalinaas, Vanjjulakaas, etc. Overall, they were extremely pretty sights.

कुन्दैः कुरबकाशोकैः शिरीषैः कुटजेङ्गुदैः ।
कुब्जकैः स्वर्णयूथीभिर्नागपुन्नागजातिभिः ॥ १८॥

18

Kundhah KuraBekaAsokaih Sireeshaih Kutajenggudhah
Kubjakaih SvarnayooththeebhirnNaagaPunnaagaJaathibhi

मल्लिकाशतपत्रैश्च माधवीजालकादिभिः ।
शोभितं तीरजैश्चान्यैर्नित्यर्तुभिरलं द्रुमैः ॥ १९॥

19

MallikaaSathapathraisha MaaddhaveeJaalakaadhibhih
Sobhitham theerajaischaanyairnitharththubhiralam dhrumaih.

The lakes and rivers were also decoratively surrounded by many plants and trees like Kundhaas, Kurabekaas, Asokaas, Sireeshaas, Kutajaas,

Inggudhaas, Kubjakaas, Svarnnayootthees, Naagaas, Punnaagaas, Jaathees, Mallikaas, Sathapathraas, Maaddhavees, Jaalakaas, etc.

तत्रैकदा तद्दिरिकाननाश्रयः
करेणुभिर्वारणयूथपञ्चरन् ।
सकण्टकान् कीचकवेणुवेत्रव-
द्विशालगुल्मं प्ररुजन् वनस्पतीन् ॥ २० ॥

20

Thathraikadhaa thadhgirikaananaasrayaah
Karenuhvirvaaranayoothapascharan
Sakandakaan Keechakavenuvethrava-
Dhvisaalagulmam prerujenVanaspatheen.

One day the leader of the elephant who was living in the forest of Thrikootaadhri wandered towards the lake with many female elephants and friends and calves. While wandering they broke many plants, creepers, thickets of trees, not caring for their piercing thorns.

यद्गन्धमात्राद्धरयो गजेन्द्रा
व्याघ्रादयो व्यालमृगाः सखङ्गाः ।
महोरगाश्चापि भयाद्धवन्ति
सगौरकृष्णाः शरभाश्चमर्यः ॥ २१ ॥

21

Yedhgenddhamaathraadhdharayo gejendhraa
Vyaaghraadhayo vyaalamrigaah sakhadgaah
Mahoragaaschaapi bhayaadhdhrevanthi
Sagaurakrishnaah sarabhaaschamaryah.

As soon as the scent of the elephant was caught the other ferocious animals like tigers, five headed tigers, lions, rhinoceros, great serpents, black and white deer, Sarabha deer, Chaamari deer, etc. fled out of fear.

वृका वराहा महिषर्क्षशल्या
गोपुच्छसालावृकमर्कटाश्च ।

अन्यत्र क्षुद्रा हरिणाः शशादय-
श्चरन्त्यभीता यदनुग्रहेण ॥ २२॥

22

Vrikaa varaahaa mahisharkshasalyaa
Gopuchchasaalaavrikamarkkataasacha
Anyathra kshudhraa harinaah sasaadhaya-
Scharanthyabheethaa yedhanugrehena.

By the mercy of this elephant, animals like wolves, foxes, buffalos, bears, boars, porcupines, Gopuchcha monkeys, rabbits, other deer and many other small animals loitered elsewhere in the forest as they were not afraid of the elephant.

स घर्मतप्तः करिभिः करेणुभि-
वृतो मदच्युत्करभैरनुद्रुतः ।
गिरिं गरिम्णा परितः प्रकम्पयन्
निषेव्यमाणोऽलिकुलैर्मदाशनैः ॥ २३॥

23

Sa gharmmathapthah karibhih karenubhir-
Vritho madhachyuthkalabhairanudhruthah
Girim gerimnaa parithah prekampayan
Nishevyamaanoalikulairmmadhaasanaih.

This Gejapathi or leader and king of the elephants surrounded by herds of other male and many female elephants and followed by young ones, made the Thrikoota Mountain tremble all around because of the weight of his body. [This elephant king was so huge like another mountain.] Due to unbearable heat, he was perspiring and out of rutting the rutting liquor dripped from his mouth. He was tired and intoxicated. Being served by bumblebees who drank honey, the Gejapathi and herd moved here and there in the forest.

सरोऽनिलं पङ्कजरेणुरूषितं
जिघ्रन् विदूरान्मदविह्वलेक्षणः ।

वृतः स्वयूथेन तृषादितेन तत्
सरोवराभ्याशमथागमद्द्रुतम् ॥ २४॥

24

Saroanilam pankajarenuooshitham
Jighranvidhooraanmadhavihvalekshanah
Vrithah svayootthena thrishaardhdhithena that
Sarovaraabhyaasamatthaagamadhhrutham.

The rutting and tired Gejapathi's eyes out of intoxication were half closed but was attracted by the sweet fragrance of pollen-honey of lotus flowers in the lake. He was overwhelmed by thirst. Therefore, he along with the herd proceeded towards the lake.

विगाह्य तस्मिन्नमृताम्बु निर्मलं
हेमारविन्दोत्पलरेणुवासितम् ।
पपौ निकामं निजपुष्करोद्धृत-
मात्मानमद्भिः स्रपयन् गतक्लमः ॥ २५॥

25

Vigaahya thasminnamrithaambu nirmmalam
Hemaaravindhopalarenuvaasitham
Papau nikaamam nijapushkarodhdhritha-
Maathmaanamadhbhiah snepayan gethaklemah.

The Gejapathi entered the lake and drank enough Amrith like water with his trunk for his fullest satisfaction and bathed thoroughly, by jet pumping water with his trunk all over his body and playing and diving in the water, and relieved of all his thirst and fatigue.

स्वपुष्करेणोद्धृतशीकराम्बुभि-
निपाययन् संस्रपयन् यथा गृही ।
घृणी करेणुः कलभांश्च दुर्मदो
नाचष्ट कृच्छ्रं कृपणोऽजमायया ॥ २६॥

26

Svapushkaranodhddhithaseekaraambubhi-
Rnnipaayayan samsnepayanyetthaa grihee
Ghrinee karenoooh kalabhaamscha dhurmmadho
Naachashta krichcchram kripanoajamaayayaa.

Like a human being who lacks spiritual knowledge and attached to material life under the influence of Maaya of the external energy of Lord Sree Vaasudheva Sree Krishna Bhagawaan or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, this Gejapathi was illusioned. This King Elephant, thus illusioned by Maaya, had his wives and children bath and drink the water and gave them bath and gave them water to drink from his own trunk. He was very excited and happy and was enjoying life without thinking or having time to think of the impending danger approaching him.

तं तत्र कश्चिन्नृप दैवचोदितो
ग्राहो बलीयांश्चरणे रुषाग्रहीत् ।
यदृच्छयैवं व्यसनं गतो गजो
यथाबलं सोऽतिबलो विचक्रमे ॥ २७॥

27

Tham thathra kaschinnripa Dhaiwachodhitho
Graaho beleeyaamscharane rusaagreheeth
Yedhrichchayaivam vyesanam getho gejo
Yetthaabelam soathibelo vichakreme.

Oh, Mahaaraajan! As destined by Providence, a strong crocodile was angry at the elephant and immediately attacked and caught hold of the leg of the elephant in the water. The great and mighty elephant tried its best to get free and released from the stronghold of the crocodile.

तथाऽऽतुरं यूथपतिं करेणवो
विकृष्यमाणं तरसा बलीयसा ।
विचुकुशुर्दीनधियोऽपरे गजाः
पार्ष्णिग्रहास्तारयितुं न चाशकन् ॥ २८॥

Thatthaathuram yoothpathim karenavo
 Vikrshyamaanam tharasaa beleeyasaa
 Vichukrusurdheenaddhiyoapare gejaah
 Paarshnigrehaasthaarayithum na chaasakan.

Noticing that their King and Lord were being pulled deep into water by the strong crocodile, all female elephants together tried to rescue him by grasping from behind. Their effort was futile as the crocodile was very mighty, especially in water. Seeing the grave condition of the Gejapathi and being unable to rescue him, the wives or the female elephants felt sorry and started crying.

नियुध्यतोरेवमिभेन्द्रनक्रयो-
 विकर्षतोरन्तरतो बहिर्मिथः ।
 समाः सहस्रं व्यगमन् महीपते
 सप्राणयोश्चित्रममंसतामराः ॥ २९ ॥

Niyuddhyathorevamibhendhranakrayo-
 Rvvikarshathorantharatho behirmmitthah
 Samaah sahasram vyegegan Maheepathe!
 Sapraanayoschithramamamsathaamaraah.

Oh, Maheepathi Pareekshith! The elephant and the crocodile fought in this way pulling one another in and out of the water for One Thousand years. The Dhevaas of heaven were surprised to see that the elephant and crocodile fought for One Thousand years without either of them facing death. They were amazed at the longevity of both.

ततो गजेन्द्रस्य मनोबलौजसां
 कालेन दीर्घेण महानभूद्वयः ।
 विकृष्यमाणस्य जलेऽवसीदतो
 विपर्ययोऽभूत्सकलं जलौकसः ॥ ३० ॥

Thatho gejendhrasya manobelaujasaam
Kaalena dheerghena mahaanabhoodhvyeyah
Vikrishyamaanasya jeleavaseedhatho
Viparyayoabhooth sakalam jelaukasah.

Because of being pulled into the water by the crocodile and fighting for long years, the elephant diminished his mental, physical and sensual strength, vigor and effulgence. On the contrary, crocodiles being an aquatic creature increased its enthusiasm, ardor, physical strength and sensual power.

इत्थं गजेन्द्रः स यदाऽऽप सङ्कटं
प्राणस्य देही विवशो यदृच्छया ।
अपारयन्नात्मविमोक्षणे चिरं
दध्याविमां बुद्धिमथाभ्यपद्यत ॥ ३१ ॥

31

Iththam Gejendhrah sa yedhaapa sankatam
Praanasya dhehee vivaso yedhrichchayaa
Apaarayannaathmavimokshane chiram
Dheddhyaavimaam budhddhimatthaabhyapadhyatha.

When the king elephant saw that he was under the clutches of the crocodile by the will of Providence and being embodied and circumstantially helpless [crocodile is stronger in water and elephant is mightier on land and that is what is meant here] and could not save himself from the danger, he was extremely afraid of getting killed. He consequently thought for a long while and finally reached the following decision in his mind.

न मामिमे ज्ञातय आतुरं गजाः
कुतः करिण्यः प्रभवन्ति मोचितुम् ।
ग्राहेण पाशेन विधातुरावृतो-
ऽप्यहं च तं यामि परं परायणम् ॥ ३२ ॥

32

“Na maamime jnjaathaya aathuram gejaah
Kuthah karinyaa prebhavanthi mochithum
Graahena paasena viddhaathuraavrithoa-
Pyaham cha tham yaami param paraayanam.

“The other mighty male elephants who are my own friends were unable to rescue me from this danger. What to speak of the female elephants, my wives? They were helpless and could not do anything. It is purely the will of Providence that I am attacked by this crocodile. Therefore, I shall seek shelter and protection from Providence who is Lord Sree Vaasudheva Sree Krishna Bhagawaan or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, who is the shelter for everyone, even for the mightiest ones.”

यः कश्चनेशो बलिनोऽन्तकोरगा-
त्प्रचण्डवेगादभिधावतो भृशम् ।
भीतं प्रपन्नं परिपाति यद्भ्रया-
न्मृत्युः प्रधावत्यरणं तमीमहि ॥ ३३ ॥

33

“Yah kaschaneso belinoanthakoragaath
Prechandavegaadhabhiddhaavatho bhrisam
Bheetham prepannam paripaathi yedhbhayaa-
Mrithyuh preddhaavathyanam thameemahi.”

“Providence or Lord Sree Vaasudheva Sree Krishna Bhagawaan or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the mightiest of the mightiest. The Kaalasarppa or the Serpent of Time or the Fate is moving so fast that no one can challenge it. Once we are, we are always, in the clutches of Kaalasarppa and trapped by it then there is no way out. One cries for help and shelter from the Kaalasarppa, the most merciful and compassionate Providence or Lord Sree Vaasudheva Sree Krishna Bhagawaan or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan would always provide shelter and protection. Even the Kaalasarppa or the Mrithyupaasa or the Death-Rope runs away out of fear from Providence or Lord Sree Vaasudheva Sree Krishna Bhagawaan or the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The Naaraayana Swaamy or the Providence or Lord

Sree Vaasudheva Sree Krishna Bhagawaan or the Supreme Soul Lord
Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the ocean of mercy
and compassion. I pray and worship that Naaraayana Swaamy or the
Providence or Lord Sree Vaasudheva Sree Krishna Bhagawaan or the
Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and
seek his support and shelter and protection now.”

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां अष्टमस्कन्धे
मन्वन्तरानुवर्णने गजेन्द्रोपाख्याने द्वितीयोऽध्यायः ॥ २॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam AshtamaSkanddhe
ManvantharaVarnnane Gejendhropaakhyaane [Gejendhra Moksham]
Naama DhvitheeyoAddhyaayah

Thus, we conclude the Second Chapter Named as The Story of The Lord
and King of Elephants in The Description of Duration of Manvantharaas
[Attainment of Salvation of Gejendhra or Lord and King Elephants] Of the
Eighth Canto of the Most Divine and the Supreme Most and the Greatest
Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!