

## TEXT 40

श्रीमार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः  
संस्पन्दते तमनु वाङ्मनइन्द्रियाणि  
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च  
स्वस्याप्यथापि भजतामसि भावबन्धुः

*śrī-mārkaṇḍeya uvāca*

*kiṁ varṇaye tava vibho yad-udīrito 'suh  
saṁspandate tam anu vāṅ-mana-indriyāṇi  
spandanti vai tanu-bhṛtām aja-śarvayoś ca  
svasyāpy athāpi bhajatām asi bhāva-bandhuḥ*

*śrī-mārkaṇḍeyaḥ uvāca*—Śrī Mārkaṇḍeya said; *kiṁ*—what; *varṇaye*—shall I describe; *tava*—about You; *vibho*—O Almighty Lord; *yat*—by whom; *udīritaḥ*—moved; *asuḥ*—the vital air; *saṁspandate*—comes to life; *tam anu*—following it; *vāṅ*—the power of speech; *manaḥ*—the mind; *indriyāṇi*—and the senses; *spandanti*—begin to act; *vai*—indeed; *tanu-bhṛtām*—of all embodied living beings; *aja-śarvayoḥ*—of Lord Brahmā and Lord Śiva; *ca*—as well; *svasya*—of myself; *api*—also; *atha api*—nevertheless; *bhajatām*—for those who are worshiping; *asi*—You become; *bhāva-bandhuḥ*—the intimate loving friend.

**Śrī Mārkaṇḍeya said:** O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Śiva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

## TEXT 41

मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः  
क्षेमाय तापविरमाय च मृत्युजित्यै  
नाना बिभर्ष्यवितुमन्यतनूर्यथेदं  
सृष्ट्वा पुनर्ग्रससि सर्वमिवोर्णनाभिः

mūrtī ime bhagavato bhagavaṁs tri-lokyāḥ  
kṣemāya tāpa-viramāya ca mṛtyu-jityai  
nānā bibharṣy avitum anya-tanūr yathedaṁ  
sṛṣṭvā punar grasasi sarvam ivorṇanābhiḥ

mūrtī—the two personal forms; ime—these; bhagavataḥ—of the Supreme Personality of Godhead; bhagavan—O Lord; tri-lokyāḥ—of all the three worlds; kṣemāya—for the ultimate benefit; tāpa—of material misery; viramāya—for the cessation; ca—and; mṛtyu—of death; jityai—for the conquest; nānā—various; bibharṣi—You manifest; avitum—for the purpose of protecting; anya—other; tanūḥ—transcendental bodies; yathā—just as; idam—this universe; sṛṣṭvā—having created; punaḥ—once again; grasasi—You swallow up; sarvam—entirely; iva—just like; ūrṇa-nābhiḥ—a spider.

O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds—the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

#### TEXT 42

तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं  
यत्स्थं न कर्मगुणकालरजः स्पृशन्ति  
यद्वै स्तुवन्ति निनमन्ति यजन्त्यभीक्ष्णं  
ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै

tasyāvituḥ sthira-careśitur aṅghri-mūlam  
yat-stham na karma-guṇa-kāla-rajah sprśanti  
yad vai stuvanti ninamanti yajanty abhikṣṇam  
dhyāyanti veda-hṛdayā munayas tad-āptyai

tasya—of Him; avituḥ—the protector; sthira-cara—of the stationary and moving living beings; īśituḥ—the supreme controller; aṅghri-mūlam—the soles of His lotus feet; yat-stham—one who is situated at which; na—do not; karma-guṇa-kāla—of material work, material qualities and time;

*rajaḥ*—the contamination; *spṛśanti*—touch; *yat*—whom; *vai*—indeed; *stuvanti*—praise; *ninamanti*—how down to; *yajanti*—worship; *abhīkṣṇam*—at every moment; *dhyāyanti*—meditate upon; *veda-hṛdayāḥ*—who have assimilated the essence of the *Vedas*; *munayaḥ*—sages; *tat-āptyai*—for the purpose of achieving Him.

Because You are the protector and the supreme controller of all moving and nonmoving beings, anyone who takes shelter of Your lotus feet can never be touched by the contamination of material work, material qualities or time. Great sages who have assimilated the essential meaning of the *Vedaṣ* offer their prayers to You. To gain Your association, they bow down to You at every opportunity and constantly worship You and meditate upon You.

### TEXT 43

नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः  
क्षेमं जनस्य परितोभिय ईश विद्मः  
ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्ण्यः  
कालस्य ते किमुत तत्कृतभौतिकानाम्

*nānyam tavaṅghry-upanayād apavarga-mūrteḥ*  
*kṣemam janasya parito-bhiya īśa vidmaḥ*  
*brahmā bibhety alam ato dvi-parārdha-dhiṣṇyaḥ*  
*kālasya te kim uta tat-kṛta-bhautikānām*

*na anyam*—no other; *tava*—Your; *aṅghri*—of the lotus feet; *upanayāt*—than the attainment; *apavarga-mūrteḥ*—who are liberation personified; *kṣemam*—benefit; *janasya*—for the person; *paritaḥ*—on all sides; *bhiyaḥ*—who is fearful; *īśa*—O Lord; *vidmaḥ*—do we know; *brahmā*—Lord Brahmā; *bibhety*—is afraid; *alam*—very much; *ataḥ*—on account of this; *dvi-parārdha*—the entire duration of the universe; *dhiṣṇyaḥ*—the period of whose reign; *kālasya*—because of time; *te*—Your feature; *kim uta*—then what to speak; *tat-kṛta*—created by him, Brahmā; *bhautikānām*—of the mundane creatures.

My dear Lord, even Lord Brahmā, who enjoys his exalted position for the

entire duration of the universe, fears the passage of time. Then what to speak of those whom Brahmā creates, the conditioned souls. They encounter fearful dangers at every step of their lives. I do not know of any relief from this fear except shelter at Your lotus feet, which are the very form of liberation.

#### TEXT 44

तद्वै भजाम्यृतधियस्तव पादमूलं  
हित्वेदमात्मच्छदि चात्मगुरोः परस्य  
देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं  
विन्देत ते तर्हि सर्वमनीषितार्थम्

*tad vai bhajāmy ṛta-dhīyas tava pāda-mūlaṁ  
hitvedam ātma-cchadi cātma-guroḥ parasya  
dehādy apārtham asad antyam abhijñā-mātram  
vindeta te tarhi sarva-manīṣitārtham*

*tat*—therefore; *vai*—indeed; *bhajāmi*—I worship; *ṛta-dhīyaḥ*—of Him whose intelligence always perceives the truth; *tava*—of You; *pāda-mūlam*—the soles of the lotus feet; *hitvā*—giving up; *idam*—this; *ātma-chadi*—covering of the self; *ca*—and; *ātma-guroḥ*—of the master of the soul; *parasya*—who is the Supreme Truth; *deha-ādi*—the material body and other false designations; *apārtham*—useless; *asad*—insubstantial; *antyam*—temporary; *abhijñā-mātram*—only imagined to have a separate existence; *vindeta*—one obtains; *te*—from You; *tarhi*—then; *sarva*—all; *manīṣita*—desired; *artham*—objects.

Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self.

These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence encompasses all truth. By attaining You—the Supreme Godhead and the master of the soul—one attains everything desirable.

One who falsely identifies himself as the material body or mind automatically feels entitled to exploit the material world. But when we realize our eternal spiritual nature and Lord Kṛṣṇa's supreme

proprietorship over all that be, we renounce our false enjoying propensity by the strength of spiritual knowledge.

TEXT 45

सत्त्वं रजस्तम इतीश तवात्मबन्धो  
मायामयाः स्थितिलयोदयहेतवोऽस्य  
लीला धृता यदपि सत्त्वमयी प्रशान्त्यै  
नान्ये नृणां व्यसनमोहभियश्च याभ्याम्

*sattvaṁ rajas tama itīśa tavātma-bandho  
māyā-mayāḥ sthiti-layodaya-hetavo 'sya  
līlā dhṛtā yad api sattva-mayī praśāntyai*

*nānye nṛṇāṁ vyaśana-moha-bhiyaś ca yābhyām*

*sattvam*—goodness; *rajaḥ*—passion; *tamaḥ*—ignorance; *iti*—the modes of nature thus termed; *īśa*—O Lord; *tava*—Your; *ātma-bandho*—O supreme friend of the soul; *māyā-mayāḥ*—produced from Your personal energy; *sthiti-laya-udaya*—of maintenance, destruction and creation; *hetavaḥ*—the causes; *asya*—of this universe; *līlāḥ*—as pastimes; *dhṛtāḥ*—assumed; *yad api*—although; *sattva-mayī*—that which is in the mode of goodness; *praśāntyai*—for liberation; *na*—not; *anye*—the other two; *nṛṇāṁ*—for persons; *vyaśana*—danger; *moha*—bewilderment; *bhiyaḥ*—and fear; *ca*—also; *yābhyām*—from which.

O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

The words *līlā dhṛtāḥ* indicate that the creative activities of Lord Brahmā, the destructive activities of Lord Śiva and the sustaining functions of Lord Viṣṇu are all pastimes of the Absolute Truth, Lord Kṛṣṇa. But ultimately only Lord Viṣṇu can award liberation from the clutches of material illusion, as indicated by the words *sattva-mayī praśāntyai*.

Our passionate and ignorant activities cause great suffering, illusion and fear for us and others; therefore they should be given up. One should become firmly situated in the mode of goodness and live peacefully on the spiritual platform. The essence of goodness is to renounce selfish interest in all one's activities and thus dedicate one's entire being to the Supreme Being, Lord Kṛṣṇa, who is the source of our existence.

TEXT 46

तस्मात्तवेह भगवन्नथ तावकानां  
शुक्लां तनुं स्वदयितां कुशला भजन्ति  
यत्सात्वताः पुरुषरूपमुशन्ति सत्त्वं  
लोको यतोऽभयमुतात्मसुखं न चान्यत्

*tasmāt taveha bhagavann atha tāvakānām  
śuklām tanuṁ sva-dayitām kuśalā bhajanti  
yat sātvatāḥ puruṣa-rūpam uśanti sattvaṁ  
loko yato 'bhayam utātma-sukhaṁ na cānyat*

*tasmāt*—therefore; *tava*—Your; *iha*—in this world; *bhagavan*—O Supreme Lord; *atha*—and; *tāvakānām*—of Your devotees; *śuklām*—transcendental; *tanuṁ*—the personal form; *sva-dayitām*—most dear to them; *kuśalāḥ*—those who are expert in spiritual knowledge; *bhajanti*—worship; *yat*—because; *sātvatāḥ*—the great devotees; *puruṣa*—of the original Personality of Godhead; *rūpam*—the form; *uśanti*—consider; *sattvaṁ*—the mode of goodness; *lokaḥ*—the spiritual world; *yataḥ*—from which; *abhayam*—fearlessness; *uta*—and; *ātma-sukham*—the happiness of the soul; *na*—not; *ca*—and; *anyat*—any other.

O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees. Intelligent persons do not worship the demigods, who represent the modes of passion and ignorance. Lord Brahmā represents passion, Lord

Śiva represents ignorance, and demigods such as Indra also represent the modes of material nature. But Lord Viṣṇu, or Nārāyaṇa, represents pure spiritual goodness, which brings one realization of the spiritual world, freedom from fear, and spiritual bliss. Such benefits can never be derived from impure, material goodness, for it is always mixed with the modes of passion and ignorance. As clearly indicated in this verse, the transcendental form of God is fully constituted of eternal spiritual goodness and thus has no tinge of the material mode of goodness, passion or ignorance.

TEXT 47

तस्मै नमो भगवते पुरुषाय भूम्ने  
विश्वाय विश्वगुरवे परदैवताय  
नारायणाय ऋषये च नरोत्तमाय  
हंसाय संयतगिरे निगमेश्वराय

*tasmai namo bhagavate puruṣāya bhūmne  
viśvāya viśva-gurave para-daivatāya  
nārāyaṇāya ṛṣaye ca narottamāya  
haṁsāya saṁyata-gire nigameśvarāya*

*tasmai*—to Him; *namaḥ*—my obeisances; *bhagavate*—to the Godhead; *puruṣāya*—the Supreme Person; *bhūmne*—the all-pervading one; *viśvāya*—the all-inclusive manifestation of the universe; *viśva-gurave*—the spiritual master of the universe; *para-daivatāya*—the supremely worshipable Deity; *nārāyaṇāya*—to Lord Nārāyaṇa; *ṛṣaye*—the sage; *ca*—and; *nara-uttamāya*—to the best of human beings; *haṁsāya*—situated in perfect purity; *saṁyata-gire*—who has controlled his speech; *nigama-īśvarāya*—the master of the Vedic scriptures.

I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as well as its spiritual master. I bow down to Lord Nārāyaṇa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

### TEXT 48

यं वै न वेद वितथाक्षपथैर्भ्रमद्धीः  
सन्तं स्वकेष्वसुषु हृद्यपि दृक्पथेषु  
तन्माययावृतमतिः स उ एव साक्षाद्  
आद्यस्तवाखिलगुरोरुपसाद्य वेदम्

*yam vai na veda vitathākṣa-pathair bhramad-dhīḥ  
santaṁ svakeṣv asuṣu hṛdy api dṛk-patheṣu  
tan-māyayāvṛta-matiḥ sa u eva sākṣād  
ādyas tavākhila-guror upasādya vedam*

*yam*—whom; *vai*—indeed; *na veda*—does not recognize; *vitatha*—deceptive; *akṣa-pathaiḥ*—by methods of empirical perception; *bhramat*—becoming diverted; *dhīḥ*—whose intelligence; *santaṁ*—present; *svakeṣu*—within one's own; *asuṣu*—senses; *hṛdi*—within the heart; *api*—even; *dṛk-patheṣu*—among perceived objects of the external world; *tat-māyayā*—by His illusory potency; *āvṛta*—covered over; *matiḥ*—his understanding; *saḥ*—he; *u*—even; *eva*—indeed; *sākṣāt*—directly; *ādyah*—originally (in ignorance); *tava*—of You; *akhila-guroḥ*—the spiritual master of all living beings; *upasādya*—obtaining; *vedam*—the knowledge of the *Vedas*.

A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always present within his own senses and heart and also among the objects of his perception. Yet even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You, the supreme spiritual master of all, he can directly understand You.

### TEXT 49

यद्दर्शनं निगम आत्मरहःप्रकाशं  
मुह्यन्ति यत्र कवयोऽजपरा यतन्तः  
तं सर्ववादविषयप्रतिरूपशीलं  
वन्दे महापुरुषमात्मनिगूढबोधम्

*yad-darśanam nigama ātma-rahāḥ-prakāśam  
muhyanti yatra kavayo 'ja-parā yatantaḥ  
tam sarva-vāda-viśaya-pratirūpa-śīlam  
vande mahā-puruṣam ātma-nigūḍha-bodham*

*yat*—of whom; *darśanam*—the vision; *nigame*—in the Vedas; *ātma*—of the Supreme Soul; *rahāḥ*—the mystery; *prakāśam*—which reveals; *muhyanti*—become bewildered; *yatra*—about which; *kavayaḥ*—great learned authorities; *aja-parāḥ*—headed by Brahmā; *yatantaḥ*—endeavoring; *tam*—to Him; *sarva-vāda*—of all different philosophies; *viśaya*—the subject matter; *pratirūpa*—adjusting itself as suitable; *śīlam*—whose personal nature; *vande*—I offer my homage; *mahā-puruṣam*—to the Supreme Personality of Godhead; *ātma*—from the spirit soul; *nigūḍha*—hidden; *bodham*—understanding.

**My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord Brahmā himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom is hidden by the bodily designations covering the conditioned soul's spiritual identity.**

Even great demigods like Brahmā are bewildered in their speculative attempts to understand the Supreme Personality of Godhead. Each philosopher is covered by a unique combination of the modes of nature and thus describes the Supreme Truth according to his own material conditioning. Therefore even strenuous empirical endeavor will never bring one to the conclusion of all knowledge. The highest knowledge is Kṛṣṇa, the Supreme Personality of Godhead, and one can understand Him only by fully surrendering to Him and serving Him with love. This is why Mārkaṇḍeya Ṛṣi states here, *vande mahā-puruṣam*: "I simply worship that Supreme Personality." Those who try to worship God but at the same time continue speculating or acting fruitively will attain only mixed and bewildering results. To be pure a devotee must give up all fruitive activity and mental speculation; in that way his loving service to the Lord will yield perfect knowledge of the Supreme. Only this perfection can satisfy the eternal soul.

*Thus end the purports of the humble servants of His Divine Grace A.C.  
Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Eighth Chapter,  
of the Śrīmad-Bhāgavatam, entitled "Mārkaṇḍeya's Prayers to Nara-  
Nārāyaṇa Ṛṣi."*