

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - द्वादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

DHVAADHESASKANDDHAH (CANTO TWELVE)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ द्वादशस्कन्धः ॥

DHVAADHESASKANDDHAH (CANTO TWELVE)

॥ अष्टमोऽध्यायः - ८ ॥

ASHTAMOADDHYAAYAH (CHAPTER EIGHT)

**(Maarkandeya Charitham) [The Story Of Maarkandeya -
Maarkandeyaa's Prayers To NaraNaaraayana Moorththy]**

[This chapter describes the severe austerity and penance performed and rigid celibacy maintained by Maarkkandeya Maamuni, the son of Mrikandu Muni. Because of his severe austerity and penance, he lived for Six Manvantharaas, which even Brahmadheva and Maheswara or any other great Dhevaas could not attain that blissful transcendental realization and the longevity. Indhra was scared of his potency and tried to prevent him from continuing his austerity and celibacy. He sent Kaamadheva and Associates with that intention. They utterly failed but were not cursed by Maarkkandeya as he saw everything and everyone with equanimity. Sree Mahaa Vishnu Bhagawaan was extremely happy with the austere penance and rigid maintenance of celibacy and appeared to him in the Form of NaraNaaraayanarshi. We can read details of Maarkkandeyaa's glorifying worship of Sree Mahaa Vishnu Bhagawaan in His Transcendental Form as Aathma Swaroopaa, Viswaathma, and Many Others including Nararshi and Naaraayanarshi. Please continue to read for more details...]

शौनक उवाच

Saunaka Uvaacha (Saunaka Braahmana Said):

सूत जीव चिरं साधो वद नो वदतां वर ।
तमस्यपारे भ्रमतां नृणां त्वं पारदर्शनः ॥ १ ॥

1

Sootha, jeeva chiram, Saaddho, vadha no, vadhathaam vara,
Thamasyapare bhremathaam nrinaam Thvam paaradhersanah.

Oh, Soothaa! May the Almighty God bless you to live for a long time. Oh, Saaddho or The Saintly One! You are the best and most scholarly Orator and Speaker. You are the Crest Jewel of all Orators. You are providing bright light by narrating the glorious pastime stories and songs of Bhagawaan Hari or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and bringing out all those groping in the pitch darkness of ignorance. Please continue to tell us more and more stories of Bhagawaan Sree Hari.

आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः ।

यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत् ॥ २॥

2

Aahuschiraayushamrishim Mrikandathanayam jenaah
Yah kalpaanthe urvvaritho yena gresthamidham Jegath.

Vedhic Authorities say that the Great Rishi called Maarkkandeya, who is the son of Mrikandu, is an exceptionally long-lived Sage who was the only survivor at the end of Brahma's day. [End of Brahma's day or the night of Brahma is Prelaya and so No One will survive.] At that time, all entities and elements of the universe were or would be submerged in the flood of annihilation. Is or was it possible or how is or was it possible for Maarkkandeya to survive when all other entities and elements were and would be annihilated? Was that or would it be possible?

स वा अस्मत्कुलोत्पन्नः कल्पेऽस्मिन् भार्गवर्षभः ।
नैवाधुनापि भूतानां सम्प्लवः कोऽपि जायते ॥ ३॥

3

Sa vaa asmathkulothpannah kalpeasmin Bhaarggavarshabhah
Naivaaddhunaapi bhoothaanaam sampleavah okapi jaayathe.

This Maarkkandeya Muni or Rishi, the foremost descendant of Bhrigu and hence known as Bhaarggava also, took birth in my own family or dynasty during the current day of Brahmadheva or in the beginning of this Kalpa Kaala itself and we have not yet seen any total annihilation in this day of Brahmadheva. Oh, Sanmathe or Pure Minded with Pure Intelligence! Therefore, there was no total annihilation of the entities and elements of the universe so far.

एक एवार्णवे भ्राम्यन् ददर्श पुरुषं किल ।
वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम् ॥ ४॥

4

Eka evaarnnave braahmyan dhedharsa purusham kila
Vatapathrapute thokam sayaanam thvekamadhbhutham.

We have heard the story that when the entire universe is submerged in the ocean of flood of annihilation, this Maarkkandeya Maamuni would be wandering helplessly alone with utter bewilderment. At that time, he would see in those fearful waters The Supreme Wonderful Personality of God Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in the Form of an Infant Boy lying alone within the fold of a Banyan tree leaf.

एष नः संशयो भूयान् सूत कौतूहलं यतः ।
तं नश्छिन्धि महायोगिन् पुराणेष्वपि सम्मतः ॥ ५॥

5

Esha nah samsayo bhooyaan, Sootha, kauthoohalam yethah
Tham nachcchinddhi, Mahaayogin, puraaneshvapi sammathah.

Oh, Manggalaathman or One with Pure and Auspicious Soul, Sootha! We have a strong reservation and confusion and doubt about it. At the same time, we have increased interest and anxiety and an anxious desire to know the details about it. Each moment our desire is growing rapidly. You are the most well-known expert exponent of Puraanaas and Ithihaasaas with pure intelligence and clear scholastic knowledge with sharp memory. Therefore, please narrate the story and remove all our doubts.

सूत उवाच

Sootha Uvaacha (Sootha Mahaasaya Said):

प्रश्नस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः ।
नारायणकथा यत्र गीता कलिमलापहा ॥ ६॥

6

Presnasthvayaa maharsheyam kritho lokabhremaavahah
Naaraayanakatthaa yethra geethaa kalimalaapahaa.

Oh, Maharshe or Respectable Maharshees! Your doubt is beneficial to the world as the answer to your question could clear out the doubts of all. Moreover, One who listens to this story would be able to erase and remove all sins and evil effects of Kali Kaala. This gives me an opportunity to describe the glorious stories of Naaraayana Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Let us make use of this opportunity devotionally for the welfare and upliftment of the whole universe.

प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात् ।
छन्दांस्यधीत्य धर्मेण तपःस्वाध्यायसंयुतः ॥ ७॥

7

Praapthadvijaadhisamskaaro Maarkkandeyah pithuh kremaath
Cchandhaasyaddheethya ddharmmena thapahsvaaddhyaayasamyuthah.

Maarkkandeya Maamuni got purified by his father's performance of all prescribed rituals and got initiated as a Braahmana. Thereafter, the son of great Muneeswara Mrikandu, Maarkkandeya Rishi, studied all Aagamaas or Vedhaas and Vedha Manthraas or Vedhic Hymns from his own father. Maarkkandeya strictly observed all regulative principles and conceived all Vedha Manthraas with its meanings and thus became perfect with Brahma Jnjaana. With attainment of Brahma Jnjaana, Maarkkandeya Maamuni attained perfect peace and serenity.

बृहद्ब्रतधरः शान्तो जटिलो वल्कलाम्बरः ।
बिभ्रत्कमण्डलुं दण्डमुपवीतं समेखलम् ॥ ८॥

8

Brihadhvrathaddharah saantho jetilo valkalaambarah
Bibhrath kamandalum dhendamupaveetham samekhalam.

कृष्णाजिनं साक्षसूत्रं कुशांश्च नियमद्वये ।
अग्न्यर्कगुरुविप्रात्मस्वर्चयन् सन्ध्ययोर्हरिम् ॥ ९॥

9

Krishnaajinam saakshasoothram kusaamscha niyamardhddhaye
AgnyaArkkaGuruVipraathmasavarchchayan sanddhyayorHarim.

Maarkkandeya shone with transcendental effulgence of consistent austerity of Brahmacharya Vrata or permanent celibacy. He became advanced in austerity and Vedhic knowledge and remained as a lifelong celibate. He always appeared most peaceful with his matted hair and his clothing made of tree bark. He furthered his spiritual progress by carrying a Kamandalu – an ascetic’s waterpot -, staff, wearing sacred thread, Brahmachaari’s belt, black deerskin, lotus seed prayer beads, and bundles of Kusa grass. He used to see Bhagawaan Hari or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in everything and at the Sanddhyaas or sacred junctures of the day he regularly worshiped and offered devotional obeisance to Bhagawaan Hari in Five Forms – Agni or The Sacrificial Fire, Arkka or Sun, Guru or Spiritual Master, The Braahmanaas, and Paramaathma or The Super or Supreme Soul within his heart -.

सायं प्रातः स गुरवे भैक्ष्यमाहृत्य वाग्यतः ।
बुभुजे गुर्वनुजातः सकृन्नो चेदुपोषितः ॥ १०॥

10

Saayam praathah sa gurave bhaishyamaahrithya vaagyathah
Bubhuje gurvvanujnaathah sakrinno chedhuposhithah.

In two Sanddhyaas like in the evening and in the morning, he would go out begging and upon returning he would offer all the food he had collected to his Guru or Spiritual Master. If his Guru invited, he would eat the food just One time a day, that too only at the command of his Guru. If not, he would fast that day.

एवं तपःस्वाध्यायपरो वर्षाणामयुतायुतम् ।
आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम् ॥ ११॥

11

Evam thapahsvaaddhyaayaparo varshaanaamayuthaayutham
Aaraaddhayan Hrisheekesam jigye mrithyum sudhurjjayam.

Maarkkandeya Maamuni, who was fully devoted to severe austerity and Vedhic study, worshiped with full concentration and meditation Naaraayana Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme Master and Controller of Senses for countless millions of years and this way he conquered the unconquerable Time and death.

ब्रह्मा भृगुर्भवो दक्षो ब्रह्मपुत्राश्च येऽपरे ।
नृदेवपितृभूतानि तेनासन्नतिविस्मिताः ॥ १२॥

12

Brahmaa Bhrigurbhavo Dheksho Brahmaputhraascha yeapare
NridhevaPithruBhoothaani thenaasannathivismithaah.

Even Brahmadheva – the Creator -, Sree Mahaadheva or Umesa – Lord and Husband of Uma, Bhrigu Muni – the Rishi Sreshtta, Prejaapathi Dheksha – The great son of Brahmadheva, many other most exalted and scholarly Human beings with Vedhic Knowledge, Dhevaas, Pithroos, Ghostly Spirits – Bhootha Genaas of Siva, and All other Vedhajnjaas – who are exponents of Vedhic Knowledge - were astonished by the achievement of Maarkkandeya Rishi.

इत्थं बृहद्व्रतधरस्तपःस्वाध्यायसंयमैः ।
दध्यावधोक्षजं योगी ध्वस्तक्लेशान्तरात्मना ॥ १३॥

13

Ithttam brihadhvrathaddharasthapahsvaaddhyaayasamyemaih
Dheddhyavaddhokshajam yogee ddhvasthaklesaantharaathmanaah.

Thus, Maarkkandeya Maamuni maintained Naishttika Brahmacharya or Rigid Celibacy with severe Austerity and Thapas and study of Vedhaas and

self-discipline. His mind, intelligence, and consciousness were free from all material disturbances. He turned inward to his own Aathma and found Bhagawaan Hari or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan within his own Self and mediated upon his own Self or The Supreme Personality of God, Who lies beyond all material senses.

तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः ।
व्यतीयाय महान् कालो मन्वन्तरषडात्मकः ॥ १४॥

14

Thasyaivam yunjjathaschiththam mahaayogena yoginah
Vyetheeyaaya Mahaan kaalo Manvantharashadaathmakah.

Maarkkandeya Maamuni with such great Mystic Yoga concentrated his mind by powerful Yoga practice for a tremendous period of Six Manvantharaas or in other words Six Manoos passed while Maarkkandeya was in meditation of mystic Yoga. [According to Yoga Vaasishtta Kaaka Bhoosundi had lived innumerous Manvantharaas, and he is still living.]

एतत्पुरन्दरो ज्ञात्वा सप्तमेऽस्मिन् किलान्तरे ।
तपोविशङ्कितो ब्रह्मन्नारेभे तद्विघातनम् ॥ १५॥

15

Ethath Purandharo jnjaathvaa saphameasmin kilaanthare
Thapovisankitho Brahmannaarebhe thadvighaathanam.

Indhra was so scared of the mystic power attained by Maarkkandeya Maamuni with his severe austerity and penance and in the Seventh Manvanthara he decided to devise some smart and workable plan to stop the severe austere Tapas or penance of Maarkkandeya.

गन्धर्वाप्सरसः कामं वसन्तमलयानिलौ ।
मुनये प्रेषयामास रजस्तोकमदौ तथा ॥ १६॥

GenddharvvvaApsarasah kaamam VasanthaMalayaAnilau
Munaye preshayaamaasa rejasthokamadhau thatthaa.

In order to stop and ruin the severe austere Thapas of Maarkkandeya Maamuni, Dhevendhra sent Kaamadheva or the god of love or Cupid along with Genddharvvaas who can sing melodiously and dance attractively, Beautiful Apsaraas who are capable of enticing anyone with their charm and beauty, Vasantha or the season of spring which is most comfortable and pleasure giving, sandalwood-scented light breeze from Malaya Hills – where sandalwood grow in abundance – also accompanied by greed and intoxication personified.

ते वै तदाश्रमं जग्मुर्हिमाद्रेः पार्श्व उत्तरे ।
पुष्पभद्रानदी यत्र चित्राख्या च शिला विभो ॥ १७॥

The vai thadhaasramam jegmurhimaadhreh paarsva uththare
Pushpabhadhraa nadhee yethra chithraakhyaa cha silaa, Vibho.

The Aasrama of Maarkkandeya was located at the northern side of Mount Himaalaya where the Large river called Pushpabhadhra passes by the famous peak called Chithra, the word also means picturesque. All the above group entered into the Aasrama of Maarkkandeya Maamuni.

तदाश्रमपदं पुण्यं पुण्यद्रुमलताञ्चितम् ।
पुण्यद्विजकुलाकीर्णं पुण्यामलजलाशयम् ॥ १८॥

Thadhaasramapadham punyam punyadhrumalethaanjnchitham
Punyadhvijakulaakeernnam punyaamalajelaasayam.

मत्तभ्रमरसङ्गीतं मत्तकोकिलकूजितम् ।
मत्तबर्हिणटाटोपं मत्तद्विजकुलाकुलम् ॥ १९॥

Matthabremaresangeetham maththakokilakoojitham
Maththaberhinataatopam maththadhviyakulaakulam.

वायुः प्रविष्टादाय हिमनिर्झरशीकरान् ।
सुमनोभिः परिष्वक्तो ववावुत्तम्भयन् स्मरम् ॥ २० ॥

20

Vaayuh previshta aadhaaya himanirthjaraseekaraan
Sumanobhih parishvaktho vavaavuththambhayan smaram.

Maarkkandeya Maamnuni's Holy Aasrama was divinely decorated by groves of pious trees and holy vines. Many other exalted Braahmanaas and Brahmarshees lived there, enjoying the abundance of sacred ponds. The entire area around the Holy Aasrama was always echoed with divine sweet songs of beautiful birds and resounded with buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced so charmingly according to the divine music and songs. Many families of divinely maddened birds crowded the Aasrama surroundings. The springtime breeze sent by Indhra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the Aasrama and began evoking the lusty spirit of Kaamadheva. Thus, the entire area was filled with enticingly lusty feelings.

उद्यच्चन्द्रनिशावक्त्रः प्रवालस्तबकालिभिः ।
गोपद्रुमलताजालैस्तत्रासीत्कुसुमाकरः ॥ २१ ॥

21

Udhyachchandhranisaavakthrah prevaalasthabakaalibhih
Gopadhrumalethaajaalaisthathraaseeth kusumaakarh.

Vasantha or Springtime also came to Maarkkandeya Maamnuni's Aasrama. At the dawn of dusk Indhu or Moon also appeared spreading moonlight around. The evening sky, glowing with the light of the rising moon, became the face of the spring, and the sprouts and fresh blossoms virtually covered the multitude of trees and creepers.

अन्वीयमानो गन्धर्वैर्गीतिवादित्रयूथकैः ।
अदृश्यतात्तचापेषुः स्वःस्त्रीयूथपतिः स्मरः ॥ २२ ॥

22

Anveeyamaano genddhavairggeethavaadhithrayootthakaih
Adhrisyathaaththachaapeshu svahsthreeyootthapathih smarah.

The Singers, Orchestra, Background Musicians, Musicians of bands and drums, along with Genddharvvaas, the Kaamadheva wearing his essential bow and arrows of flowers appeared there along with associates of Apsarasaas or Celestial beauties, who are willing to take any orders from their Lord Kaamadheva to entice anyone including great Rishees and Thapasvees.

हुत्वाग्निं समुपासीनं ददृशुः शक्रकिङ्कराः ।
मीलिताक्षं दुराधर्षं मूर्तिमन्तमिवानलम् ॥ २३ ॥

23

Huthvaagnim samupaaseenam dhedhrisuh Sakrakinkaraah
Meelithaaksham dhuraaddharsham moorththimanthamivaanalam.

The Kinkaraas or Associates or Servants of Indhra found Maarkkandeya Maamuni sitting in meditation after performing his prescribed offerings of oblation into sacrificial fire. His eyes closed in Trance. He seemed invincible, like a fire personified.

ननृतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः ।
मृदङ्गवीणापणवैर्वाद्यं चक्रुर्मनोरमम् ॥ २४ ॥

24

Nanrithusthasya purathah sthriyoattho gaayakaa jeguh
Mridhanggaveenaapanavairvaadhyam chakrurmmmanoremam.

The Apsarasaas or the Celestial beauties who are capable of enticing anyone with attractive and lust-creating dances, charmingly danced in front of Maarkkandeya Maamuni. The professional singers melodiously sang.

Musicians played their musical instruments like Veena, drums, tabor, etc. so attractively to entice the mind and heart.

सन्दधेऽस्त्रं स्वधनुषि कामः पञ्चमुखं तदा ।
मधुर्मनो रजस्तोक इन्द्रभृत्या व्यकम्पयन् ॥ २५॥

25

Sandhaddheasthram svaddhanushi Kaamah panjchamukham thadhaa
Maddhurmano rejasthoka Indhrabhritiyaa vyekampayan.

Kaamadheva drew his Five-Headed [1) One head aimed at the heart, it caused initial excitement and a youthful-cheerfulness. 2) One head aimed at the lips; it caused One to cry out of this excitement. 3) One head aimed at the head or brain, it makes One lose his mind and go crazy with love. 4) One head aimed at the eyes; it makes you see things in a hallucinated fashion. 5) One head is basically designed to hit you anywhere causes the 'target' to simply be absorbed with love.] arrow and fixed it upon his bow; while the son of passion [greed personified], Spring and other Servants of Indhra all tried to agitate the mind of Maarkkandeya Maamuni.

क्रीडन्त्याः पुञ्जिकस्थल्याः कन्दुकैः स्तनगौरवात् ।
भृशमुद्विग्नमध्यायाः केशविस्रंसितस्रजः ॥ २६॥

26

Kreedanthyaah punjjikastthalyaah kandhukai sthanagauravaath
Bhrisamudhvignamadhddhyaayaah kesavisramsithasrajah.

The Apsara called Punjjikastthali whose waist seamed weighing down by heaped up heavy breasts and the wreath of flowers in her hair-locks disheveled and looking so attractive and charming to agitate the mind and entice even any mendicant made a show of playing with a number of toy balls.

इतस्ततो भ्रमद्दृष्टेश्चलन्त्या अनुकन्दुकम् ।
वायुर्जहार तद्वासः सूक्ष्मं त्रुटितमेखलम् ॥ २७॥

27

Ithasthatho bhremadhdhrishtaschalanthyaa anukandhukam
Vaayurjjehaara thadhvaasah sookshmam thrutithamekhalam.

Running after the balls and throwing enticing looks with whirling and moving eyes, her girdle or waist belt got loosened and fell off and her very transparent silky dress was stolen and taken away by the breeze.

विससर्ज तदा बाणं मत्वा तं स्वजितं स्मरः ।
सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः ॥ २८॥

28

Visasarjja thadhaa baanam mathvaa tham svajitham smaraha
Sarvvaam thathraabhava nmoghamaneesasya yetthodhyamah.

Thinking that he had conquered Maarkkandeya Maamuni and fulfilled his purpose, Kaamadheva shot his Five-Headed arrow. As if it was against the wish of God, the attempt of Kaamadheva was not fulfilled. His effort became futile.

त इत्थमपकुर्वन्तो मुनेस्तत्तेजसा मुने ।
दह्यमाना निववृतुः प्रबोध्याहिमिवार्भकाः ॥ २९॥

29

Tha iththamapakurvvantho Munesthatthhejasaa, Mune,
Dhehyamaanaa vivavrithuh prebodhddhyaahimivaarbhakaah.

Oh, Saunaka Mune! While Kaamadheva and his followers tried to harm and block the austere penance and rigid celibacy of Maarkkandeya Maamuni, they felt themselves being burned alive by the most disastrous fire of Kaala Sarppa with the mystic power and potency of Maarkandeya Maamuni. Their position was like those of playing kids who awoke the sleeping snake and started running with panic and fear.

इतीन्द्रानुचरैर्ब्रह्मन् धर्षितोऽपि महामुनिः ।
यन्नागादहमो भावं न तच्चित्रं महत्सु हि ॥ ३०॥

Itheendhraanucharair, Brahman, ddharshithoapi Mahaamunih
Yennaagaadhahamo bhaavam na thachchithram mahathsu hi.

Oh, Braahmana! There is nothing to be surprised of why Maarkandeya Mahaa Muni tolerated the servants of Lord Indhra and Kaamadheva even though they all tried to harm and disturb him and to block and prevent his austere penance and rigid celibacy because all great souls are alike and that they will never react to bad and evil deeds of others.

दृष्ट्वा निस्तेजसं कामं सगणं भगवान् स्वराट् ।
श्रुत्वानुभावं ब्रह्मर्षेर्विस्मयं समगात्परम् ॥ ३१ ॥

Dhrishtvaa nisthejasam Kaamam sagemam Bhagawaan swaraat
Sruthvaanubhaavam Brahmarshervismayam samagaath param.

Dhevendhra was stunningly astonished to hear about the unconquerable mystic power of Maarkkandeya Mahaamuni from his servant groups and to see the powerlessness of Kaamadheva and others against the most exalted transcendental Muneeswara.

तस्यैवं युञ्जतश्चित्तं तपःस्वाध्यायसंयमैः ।
अनुग्रहायाविरासीन्नरनारायणो हरिः ॥ ३२ ॥

THasyaivam yunjathaschiththam thapahsvaaddhyaayasamyemaih
AnugrehaayaaviraaseenNaraNaayano Harih.

In order to bestow His mercy and compassion and blissfully bless Maarkkandeya Mahaamuni, who had perfectly fixed his mind in Aathmasaakshaathkaaram or Self-Realization, through severe austerity and penance, Vedhic study, observance of regulative principles, maintenance of rigid celibacy, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul

Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or Bhagawaan Hari incarnated and appeared before the Muni in the form of NaraNaaraayana.

तौ शुक्लकृष्णौ नवकञ्जलोचनौ
चतुर्भुजौ रौरववल्कलाम्बरौ ।
पवित्रपाणी उपवीतकं त्रिवृत्
कमण्डलुं दण्डमृजुं च वैणवम् ॥ ३३ ॥

33

Thau suklakrishnau navakanjjalochanau chathurbhjau
rauravavalkalaambaraa
Pavithrapaaneer upaveethakam thrivrith kamandalum dhendamrijum cha
Vainavam.

पद्माक्षमालामुत जन्तुमार्जनं
वेदं च साक्षात्तप एव रूपिणौ ।
तपत्तडिद्वर्णपिशङ्गरोचिषा
प्रांशू दधानौ विबुधर्षभार्चितौ ॥ ३४ ॥

34

Padhmaakshamaalaamutha jenthumaarjjenam
Vedham cha saakshaaththapa eva roopinau
Thapaththadidhvarnnapisangga*rochishau
Praamsu dheddhanaanau vibuddharshabhaarchchithau.

*'rochishaa' ithi paattah

The Supreme Gods Nara and Naaraayana both had Four Hands each, One was in pure whitish complexion, and Another was in Blackish complexion, Their eyes resembled the petals of blooming lotuses, They wore garments of black deer skin and tree bark, and along with three-stranded sacred thread. In their hands, which were sacred and most purifying, They carried Kamandalu or Sanyaasi's waterpot, straight bamboo staff, and lotus-seed prayer beads, as well as the all-purifying Vedhaas in the symbolic form of bundles of Dherbha grass. They both were extremely tall, and their yellow effulgence was the color of the radiant lightning. They were austerities

personified or they were embodiments of pure austerity and severe penance and were constantly being worshiped by all leading Dhevaas or gods.

ते वै भगवतो रूपे नरनारायणावृषी ।
दृष्ट्वोत्थायादरेणोच्चैर्ननामाङ्गेन दण्डवत् ॥ ३५ ॥

35

They vai Bhagawatho rope NaraNaaraayanaavrishee
Dhrishvoththaayaadharenochchairnnanamaangena dhendavath.

As Nara and Naaraayana, the Incarnation of Pundareekaaksha or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, appeared to Maarkkandeya Maharshi, he stood up with humility and highest devotional regard and respect and offered obeisance and prostrated them falling down flat at their feet like, a stick.

स तत्सन्दर्शनानन्दनिर्वृतात्मेन्द्रियाशयः ।
हृष्टरोमाश्रुपूर्णाक्षो न सेहे तावुदीक्षितुम् ॥ ३६ ॥

36

Sa thathsandharsanaanandhanirvrithaathmendoriyaasayah
Hrishtaromaasrupoornaaksho na sehe thaavudheekshithum.

Having gotten the opportunity to see NaraNaaraayanarshees in front of him, Maarkkandeya Maharshi ruptured with blissful happiness. The blissful ecstasy of seeing NaraNaaraayanarshees with his physical eyes, completely satisfied Maarkkandeya Maharshi and his mind and senses caused his hairs on his body to stand on end and his eyes to fill with tears. Maarkkandeya Maharshi was so overwhelmed that he found it difficult to look at them.

उत्थाय प्राञ्जलिः प्रह्व औत्सुक्यादाक्षिषन्निव ।
नमो नम इतीशानौ बभाषे गद्गदाक्षरः ॥ ३७ ॥

Uthtthaaya praanjali prehva outhsukhyaadhaaslishanniva
Namo nama ithEesaanau bebhaashe gedhgedhaaksharah.

After prostrating Them, Maarkkandeya Maharshi got up and stood with folded hands in supplication and his head bowed down in humility. Maarkkandeya felt such devotional eagerness and enthusiasm that he imagined he was embracing both Nara and Naaraayana, the Incarnation of The Supreme Soul Vaasudheva Sree Mahaa Vishnu Bhagawaan. In voice choked with devotional ecstasy he worshiped by repeating: "Namo Namah. Namo Namah....I offer You my humble obeisance."

तयोरासनमादाय पादयोरवनिज्य च ।
अर्हणेनानुलेपेन धूपमाल्यैरपूजयत् ॥ ३८॥

Thayoraasanamaadhaaya paadhayoravinijya cha
Arhanenaanulepena ddhoopamaalyairapoojayath.

Maarkkandeya Maharshi offered appropriate seats for NaraNaaraayanarshees. He washed their feet, and he worshiped Them with presentation of Arghya or Respectful Offerings, Sandalwood Pulp, Fragrant Oils, Incense, and Flower Garlands.

सुखमासनमासीनौ प्रसादाभिमुखौ मुनी ।
पुनरानम्य पादाभ्यां गरिष्ठाविदमब्रवीत् ॥ ३९॥

Sukhamaasanamaaseenau presaadhaabhimukhau Mune
Punaraanamya paadhaabhyaam gerishttaavidhamabreveeth.

Having seated very comfortably at ease in their seats, Maarkkandeya Maharshi once again bowed down at the Lotus Feet of those Two Most Revered and Worshipable Sages Nara-Naaraayana-Rishees, who were ready to bestow all mercy and compassion to him. Maarkkandeya then addressed Them as follows:

मार्कण्डेय उवाच

Maarkkandeya Uvaacha (Maarkkandeya Maharshi Said):

किं वर्णये तव विभो यदुदीरितोऽसुः
संस्पन्दते तमनु वाङ्मन इन्द्रियाणि ।
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च
स्वस्याप्यथापि भजतामसि भावबन्धुः ॥ ४० ॥

40

Kim varnnaye Thava, Vibho, yedhudheerithoasuh
Samspandhathe Tahamanu vaangmana indhriyaani
Spandhanthi vai thanubhrithaamajasarvvayoscha
Svasyaapyatthaapi bhajathaamasi bhaavabenddhuh.

Oh, Mahaa Prebho or Supreme Lord! Oh, Almighty God! How can I possibly describe You? You are beyond words! You are the One Who awakes the Jeeva or Vital Air of all living entities and elements. When the vital air is awakened, it impels the mind, senses and power of speech to act. This is true for all ordinary conditioned Souls and even for the Great Dhevaas like Brahmadheva and Sree Mahaadheva Siva. Therefore, obviously it is true for me by all means. Nevertheless, You became the True Friend of all those who worship you faithfully.

मूर्ती इमे भगवतो भगवंस्त्रिलोक्याः
क्षेमाय तापविरमाय च मृत्युजित्यै ।
नानाभिभर्ष्यवितुमन्यतनूर्यथेदं
सृष्ट्वा पुनर्ग्रससि सर्वमिवोर्णनाभिः ॥ ४१ ॥

41

Moorththee ime Bhagawatho Bhagawamsthreelokyaah
Kshemaaya thaapaviramaaya cha mrithyujithyai
Naanaa bibharshyavithumanyathanooryetthedham
Srishtvaa punargresasi sarvvamivornnanaaabhiih.

Oh, Bhagawan! Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan! You have now assumed these Two Forms as Nara and Naaraayana for the benefit of the Three Worlds of This Universe and to provide comfort for all the entities and elements of the universe and also to remove and eradicate all their pains and sorrows. There is absolutely no doubt about it. Just like You have assumed and assumed various Transcendental Forms for Protecting and Maintaining all the Three Worlds of the Universe, You have assumed These Two Transcendental Forms of Nara and Naaraayana as well. Just like the spider who spins and later withdraws it within itself, You create and protect the Universe and at the end You swallow it up also.

तस्यावितुः स्थिरचरेशितुरङ्घ्रिमूलं
यत्स्थं न कर्मगुणकालरजः स्पृशन्ति ।
यद्वै स्तुवन्ति निनमन्ति यजन्त्यभीक्षणं
ध्यायन्ति वेदहृदया मुनयस्तदास्यै ॥ ४२ ॥

42

Thasyaavithuh stthiracharesithurangghrimoolam
Yethsttham na karmmagunakaalarujah sprisanthi
Yedhvai sthuvanathi ninamanthi yejanthyabheekshnam
Ddhyaayanthi Vedhahridhayaa Munayasthadhaapthyai.

You are the Father or Creator, Protector, and Supreme Controller of all moving and non-moving beings. Anyone who takes shelter at Your Transcendental Lotus Feet can never be touched by the contamination of material work, material qualities, or time. Most scholastic and exalted Sages who have mastered in Vedhic Knowledge and assimilated the essential meaning of Vedhaas 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.

नान्यं तवाङ्घ्र्युपनयादपवर्गमूर्तेः
क्षेमं जनस्य परितो भिय ईश विद्मः ।
ब्रह्मा बिभेत्यलमतो द्विपरार्धधिष्ण्यः

कालस्य ते किमुत तत्कृतभौतिकानाम् ॥ ४३ ॥

43

Naanyam ThavaanghryupanayaadhavarggaMoorththeh
Kshemam jenasya parithobhiya Eesa vidhmah
Brahmaa bibhethyalamatho dhviparaardhddhaddhikshnyah
Kaalasya The kimutha that krithabhauthikaanaam.

Oh, Naaraayana Bhagawan! You are the Moorththy Roopa or Personified Form of Liberation from miseries of Material Ignorance and also of ultimate Salvation. All the entities of the universe including the Brahmadheva who enjoys his position as the creator of the universe and all its entities and elements for the entire duration of the universe, fears the passage of Time. So, what to speak about ordinary beings? They are always fearful of whatever happens all around them. For all of us or them there is none other than You, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, who can provide shelter and support to remove such material fears. Therefore, I always worship You and offer my respectful and devotional obeisance unto Your Lotus Feet. That is the only place One can obtain transcendental peace and blissful happiness. You are the Moorththy Roopa or Personified Form of Kaala or Time which all the beings, including Brahmadheva, are fearful of.

तद्वै भजाम्यृतधियस्तव पादमूलं
हित्वेदमात्मच्छदि चात्मगुरोः परस्य ।
देहाद्यपार्थमसदन्त्यमभिज्ञमात्रं
विन्देत् ते तर्हि सर्वमनीषितार्थम् ॥ ४४ ॥

44

Thadhvai bhajaamyritdhivyastava paadhamoolam
Hithvodhamaathmachchadhi chaathmaguroh parasya
Dhehaadhyapaarththamasadhanthyamabhijnjamaathram
Vindhetha The tharhi sarvvamaneeshitharththam.

Therefore, I worship and offer devotional obeisance at the root of Your Lotus Feet, having renounced my material identification with the material body and everything else that covers my True Self. These useless, insubstantial, and temporary [mortal material bodies are perishable and hence temporary] coverings are merely presumed to be separate from You, Whose intelligence encompasses all Truth. By attaining You, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is The Supreme God and The Supreme Master of The Soul, One attains everything desirable.

सत्त्वं रजस्तम इतीश तवात्मबन्धो
मायामयाः स्थितिलयोदयहेतवोऽस्य ।
लीलाधृता यदपि सत्त्वमयी प्रशान्त्यै
नान्ये नृणां व्यसनमोहभियश्च याभ्याम् ॥ ४५ ॥

45

Saththvam rejasthama ithEesa Thavaathmabenddho
Maayaamayaah sthithileyo dhayahethavoasya
Leelaaa ddhritaa yedhapi saththvamayee presaanthyai
Naanye nrinaam vyesanamohabhiyascha yaabhyaam.

Oh, Aathma Benddho or The Supreme Friend of Soul or Conditioned Soul! Indeed, the Thrigunaas or Three Material Modes of Nature like Saththva, Rejas, and Thamas are the creation of Your own Maaya or Illusory Power [even the entire Universe is the creation of Maaya by Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan] for the purpose of Creation, Maintenance and Protection, and Annihilation of the Universe and all its entities and elements just as Your casual child's play. Oh, Sarvveswara or The Supreme Lord of All and Everything! This Moorththy, or this Form as Vishnu Bhagawaan [we know that Brahma is dominant with Rejoguna, Siva is dominant with Thamoguna and Vishnu is dominant with Saththvaguna], is dominant with Saththvaguna or Mode of Goodness to liberate the conditioned Souls and provide Moksha or Salvation. The other two Modes like Rejas or Passion Thamas or Ignorance simply bring them suffering, illusion, and fear.

तस्मात्तवेह भगवन्नथ तावकानां
शुक्लां तनुं स्वदयितां कुशला भजन्ति ।
यत्सात्वताः पुरुषरूपमुशन्ति सत्त्वं
लोको यतोभयमुतात्मसुखं न चान्यत् ॥ ४६॥

46

Thaasmaaththaveha Bahagawannattha thaavakaanaam
Suklaam thanum svadheyithaam kusalaa bhajanthi
Yetha saathvathaah purusharoopamusanthi Saththvam
Loko yethoabhayamuthaathmasukham na chaanyath.

Oh, Bhagawan NaraNaaraayana Moorththe! Therefore, all those who are with pure, good, and virtuous intelligence would always be worshiping and offering obeisance to Your Aathma Moorththy or Your Transcendental Form dominant with Saththvaguna or Composed of Mode of Pure Goodness, along with the Transcendental Forms of Your Pure devotees. Those who are dominant with Saththvaguna would have no fear in their mind and intelligence as they do not have passion and ignorance. And because of fearlessness Blissful Transcendental Happiness and Kingdom of God are all achieved through the mode of pure goodness. Your pure devotees consider only Saththvaguna or Mode of Goodness, but never Rejas or Passion and Thamas or Ignorance, to be direct Manifestation of You, The Supreme Personality of God. [NaraNaaraayana Moorththy is the Personification of Saththvaguna.]

तस्मै नमो भगवते पुरुषाय भूम्ने
विश्वाय विश्वगुरवे परदैवतायै ।
नारायणाय ऋषये च नरोत्तमाय
हंसाय संयतगिरे निगमेश्वराय ॥ ४७॥

47

Thasmai namo Bhagawathe Purushaaya Bhoomne
Visvaaya Visvagurave Paradhawathaaya
Naaraayaaya Rishaye cha Naroorthhamaaya
Hamsaaya Samyethagire Nigameswaraaya.

Oh, Bhagawan NaraNaaraayana Moorththe! You are the First Prime and Primordial Supreme Personality of God. You are Paramaathma and Viswaathma or The Supreme Soul and the Soul of all entities and elements of the Universe. You are Vedhaathmaka and even all the Vedhaas are capable of describing You only partially or rather even all the Vedhaas are incapable to describe You fully and properly. You are The Supreme Advisor Who can provide most suitable advice for the welfare and benefit of the Universe. You are The Supreme Lord. You are The Supreme Transcendental Master. You are The Most Revered and Worshipable Moorththy. You are The One with full control of Speech. You are The Propagator of Vedhic Literature. You are The Supreme Godhead as Naaraayana. You are The best of all human beings and Nararshi or Rishi as Nara or Sage Nara. You are the Moorththy of Goodness and Virtue. Oh, NaraNaaraayana Moorththe! I worship, offer obeisance, and prostrate You unconditionally in this Form as NaraNaaraayana Moorththy.

यं वै न वेद वितथाक्षपथैर्भ्रमद्धीः
सन्तं स्वकेष्वसुषु हृद्यपि दृक्पथेषु ।
तन्माययाऽऽवृतमतिः स उ एव साक्षा-
दाद्यस्तवाखिलगुरोरुपसाद्य वेदम् ॥ ४८॥

48

Yem vai na Vedha vithatthaakshspatthairbhremadhdheeh
Santham svakheshvasushu hridhyapi dhrikpattheshu
Thanmaayayaaaavrithamathih sa u eva saakshaa-
Dhaadhyasthavaakhilagurorupasaadhy Vedham.

A materialist is always running after very insignificant and trifling pleasures to satisfy his own senses and sensual desires. His intelligence is perverted by the influence of his deceptive material senses. A materialist with perverted intelligence can never recognize You at all, although You are always present within his own senses and heart and also in all the objects of his perception. But he can never perceive You. Even though One's – Materialist's – understanding has been covered by Your Illusory Potency, if One obtains Vedhic knowledge from You, The Mahaa Sarvvaathma Guru or The Supreme Transcendental Master of all, he can directly understand You.

यद्दर्शनं निगम आत्मरहःप्रकाशं
मुह्यन्ति यत्र कवयोऽजपरा यतन्तः ।
तं सर्ववादविषयप्रतिरूपशीलं
वन्दे महापुरुषमात्मनिगूढबोधम् ॥ ४९॥

49

Yedhdhersanam Nigama Aathmarahahprekaasam
Muhyanthi yethra kavayoajaparaa yethanthah
Tham sarvvavaadhavishayaprethiroopaseelam
Vandhe MahaaPurushamAathmanigooddaboddham.

Oh, My Most Respected and Devotional Supreme God! Oh, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan! Oh, NaraNaaraayana Moorththe! The Vedhic Literatures alone reveal the confidential knowledge of Your Supreme Personality. And as such even the great Scholars and Masters like Lord Brahmadheva and Mahaadheva are all bewildered in their attempt to understand You through empirical and scientific methods. Each philosopher understands You according to his particular speculative inferences and conclusions. Oh, Bhagawan NaraNaaraayana Moorththe! I worship That Supreme Transcendental Personality, knowledge of Whom is hidden by the bodily designations covering the conditioned Soul's Spiritual identity. Please accept my devotional worship, prayers, obeisance, and prostration to You.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां द्वादशस्कन्धे अष्टमोऽध्यायः ॥ ८॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam DhvaaDhesaSkanddhe [Maarkandeya Charitham]
[Naama] AshtamoAddhyaayah

Thus, we conclude the Eighth Chapter – [Named As] [The Story Of Maarkandeya – Maarkandeyaa's Prayers To NaraNaaraayana Moorththy] Of the Twelfth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

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