
nArAyaNa kavachaM

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नारायणकवचं सार्थ

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नारायणकवचं सार्थं



ॐ श्रीगणेशाय नमः ।

ॐ नमो नारायणाय ।

अङ्गन्यासः

ॐ ॐ नमः पादयोः ।

ॐ नं नमः जानुनोः ।

ॐ मों नमः ऊर्वोः ।

ॐ नां नमः उदरे ।

ॐ रां नमः हृदि ।

ॐ यं नमः उरसि ।

ॐ णां नमः मुखे ।

ॐ यं नमः शिरसि ॥

करन्यासः

ॐ ॐ नमः दक्षिणतर्जन्याम् ।

ॐ नं नमः दक्षिणमध्यमायाम् ।

ॐ मों नमः दक्षिणानामिकायाम् ।

ॐ भं नमः दक्षिणकनिष्ठिकायाम् ।

ॐ गं नमः वामकनिष्ठिकायाम् ।

ॐ वं नमः वामानामिकायाम् ।

ॐ तें नमः वाममध्यमायाम् ।

ॐ वां नमः वामतर्जन्याम् ।

ॐ सुं नमः दक्षिणांगुष्ठोर्ध्वपर्वणि ।

ॐ दें नमः दक्षिणांगुष्ठाय पर्वणि ।

ॐ वां नमः वामांगुष्ठोर्ध्वपर्वणि ।

ॐ यं नमः वामांगुष्ठाय पर्वणि ॥

विष्णुषडक्षरन्यासः

ॐ ॐ नमः हृदये ।

ॐ विं नमः मूर्धनि ।

ॐ षं नमः भ्रुवोर्मध्ये ।

ॐ णं नमः शिखायाम् ।

ॐ वै नमः नेत्रयोः ।

ॐ नं नमः सर्वसन्धिषु ।

ॐ मः अस्त्राय फट् प्राच्याम् ।

ॐ मः अस्त्राय फट् आग्नेयाम् ।

ॐ मः अस्त्राय फट् दक्षिणस्याम् ।

ॐ मः अस्त्राय फट् नैर्ऋत्ये ।

ॐ मः अस्त्राय फट् प्रतीच्याम् ।

ॐ मः अस्त्राय फट् वायव्ये ।

ॐ मः अस्त्राय फट् उदीच्याम् ।

ॐ मः अस्त्राय फट् ऐशान्याम् ।

ॐ मः अस्त्राय फट् ऊर्ध्वायाम् ।

ॐ मः अस्त्राय फट् अधरायाम् ॥

Chapter Eight Summary

This chapter describes how Indra, the King of heaven, was victorious over the soldiers of the demons, and it also describes the shield of the ViShNu mantra.

To take protection from this shield, one must first touch kusha grass and wash one's mouth with Acamana-mantras. One should observe silence and then place the eight-syllable ViShNu mantra on the parts of his body and place the twelve-syllable mantra on his hands. The eight-syllable mantra is oM namo nArAyaNAya. This mantra should be distributed all over the front and back of the body. The twelve-syllable mantra, which begins with the praNava, oMkAra, is oM namo bhagavate vAsudevAya. One syllable should be placed on each of the fingers and should be preceded by the praNava, oMkAra. Thereafter, one must chant oM viShNave namaH, which is a six-syllable mantra. One must progressively

place the syllables of the mantra on the heart, the head, between the two eyebrows, on the shikhA and between the eyes, and then one should chant maH astrAya phaT and with this mantra protect himself from all directions. NAdevo devam arcayet: one who has not risen to the level of a deva cannot chant this mantra. According to this direction of the shAstra, one must think himself qualitatively nondifferent from the Supreme.

After finishing this dedication, one must offer a prayer to the eight-armed Lord ViShNu, who sits on the shoulders of GaruDadeva. One also has to think of the fish incarnation, VAMana, KURma, NRisiMha, VarAha. ParashurAma, RAmacandra (the elder brother of LakShmaNa). Nara-NArAyaNa, DattAtreya (an empowered incarnation), Kapila, Sanat-kumAra, HayagrIva, NAradadeva (the incarnation of a devotee). Dhanvantari, Shabhadeva, Yaja, BalarAma, VyAsadeva, Buddhadeva and Keshava. One should also think of Govinda, the master of VRindAvana. and one should think of NArAyaNa, the master of the spiritual sky. One should think of MadhusUdana, TridhAmA, MAdhava, HRiShIksha, PadmanAbha, JanArdana, DAmodara and Vishveshvara, as well as the Supreme Personality of Godhead KRiShNa Himself. After offering prayers to the Lord.as personal expansions known as the svAMsha and shaktyAvesha-avatAra, one should pray to the weapons of Lord NArAyaNa, such as the Sudarshana, gadA, sha Nkha, khaDga and bow.

After explaining this process, shukadeva GosvAmI told MahArAja ParIkShit how VishvarUpa, the brother of VRitrAsura, described the glories of the NArAyaNa-kavacha to Indra.

श्री-राजोवाच

यया गुप्तः सहस्राक्षः सवाहान् रिपु-सैनिकान्
क्रीडन्न इव विनिर्जित्य त्रि-लोक्या बुभुजे श्रियम् ॥ १ ॥

भगवंस् तन् ममाख्याहि वर्म नारायणात्मकम्

यथाततायिनः शत्रून्येन गुप्तोऽजयन् मृधे ॥ २ ॥

श्री-राजा उवाच King ParIkShit said; यया by which
(the spiritual armor); गुप्तः protected; सहस्र-अक्षः
the thousand-eyed King Indra; स-वाहान् with their carriers;
रिपु-सैनिकान् the soldiers and commanders of the enemies; क्रीडन्
इव just like playing; विनिर्जित्य conquering; त्रि-लोक्याः
of the three worlds (the higher, middle and lower planetary systems);
बुभुजे enjoyed; श्रियम् the opulence; भगवन् O great
sage; तत् that; मम unto me; आख्याहि please explain;
वर्म defensive armor made of a mantra; नारायण-आत्मकम्
consisting of the mercy of NArAyaNa; यथा in which way;
आततायिनः who were endeavoring to kill him; शत्रून्
enemies; येन by which; गुप्तः being protected;
अजयत् conquered; मृधे in the fight.

King ParIkShit inquired from shukadeva GosvAmI:

My lord, kindly explain the ViShNu mantra armor that protected King Indra and enabled him to conquer his enemies, along with their carriers, and enjoy the opulence of the three worlds. Please explain to me that NArAyaNa armor, by which King Indra achieved success in battle, conquering the enemies who were endeavoring to kill him.

श्री-बादरायणिरुवाच

वृतः पुरोहितस् त्वाष्ट्रो महेन्द्रायानुपृच्छते
नारायणाख्यं वर्माह तद् इहैक-मनाः शृणु ॥ ३ ॥

श्री-बादरायणिः उवाच shrI shukadeva GosvAmI said;

वृतः the chosen; पुरोहितः priest; त्वाष्ट्रः
the son of TvaShTA; महेन्द्राय unto King Indra;
अनुपृच्छते after he (Indra) inquired; नारायण-आख्यम्
named NArAyaNa-kavacha; वर्म defensive armor made of a mantra;
आह he said; तत् that; इह this; एक-मनाः

with great attention; शृणु hear from me.

shrI shukadeva GosvAmI said: King Indra, the leader of the demigods, inquired about the armor known as NArAyaNa-kavacha from VishvarUpa, who was engaged by the demigods as their priest. Please hear VishvarUpa.as reply with great attention.

श्री-विश्वरूप उवाच

धौताङ्घ्रि-पाणिराचम्य सपवित्र

उदङ्-मुखः कृत-स्वाङ्ग-कर-न्यासो ॥ ४ ॥

मन्त्राभ्यां वाक्-यतः शुचिः नारायण-परं वर्म

सन्नह्येद् भय आगते पादयोर्जानुनोरूर्वाः ॥ ५ ॥

उदरे हृद्यथोरसि मुखे शिरस्यानुपूर्व्याद्

ओंकारादीनि विन्यसेत् ओं नमो नारायणायेति विपर्ययम् अथापि वा ॥ ६ ॥

श्री-विश्वरूपः उवाच

shrI VishvarUpa said; धौत having completely washed;

अङ्घ्रि feet; पाणिः hands; आचम्य performing Acamana

(sipping a little water three times after chanting the prescribed mantra);

स-पवित्रः wearing rings made of kusha grass (on the ring finger

of each hand); उदङ्-मुखः sitting facing the north; कृत

making; स्व-अङ्ग-कर-न्यासः mental assignment of the

eight parts of the body and twelve parts of the hands; मन्त्राभ्याम्

with the two mantras (oM namo bhagavate vAsudevAya and oM namo

nArAyaNAya); वाक्-यतः keeping oneself silent; शुचिः

being purified; नारायण-परम् fully intent on Lord NArAyaNa;

वर्म armor; सन्नह्येत् put on oneself; भये when fear;

आगते has come; पादयोः on the two legs; जानुनोः on

the two knees; ऊर्वाः on the two thighs; उदरे on the abdomen;

हृदि on the heart; अथ thus; उरसि on the chest;

मुखे on the mouth; शिरसि on the head; आनुपूर्व्यात् one

after another; ओंकार-आदीनि beginning with oMkAra; विन्यसेत्

one should place; ओं the praNava; नमः obeisances;

नारायणाय unto NArAyaNa, the Supreme Personality of Godhead;

इति thus; विपर्ययम् the reverse; अथ अपि moreover;

वा or.

VishvarUpa said: If some form of fear arrives, one should first wash his hands and legs clean and then perform Acamana by chanting this mantra:

ॐ अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत् पुण्डरीकाक्षं स बह्वाभ्यन्तरः शुचिः ॥

श्री विष्णु श्री-विष्णु श्री-विष्णु।

Then one should touch kusha grass and sit gravely and silently, facing north. When completely purified, one should touch the mantra composed of eight syllables to the eight parts of his body and touch the mantra composed of twelve syllables to his hands. Thus, in the following manner, he should bind himself with the NArAyaNa coat of armor. First, while chanting the mantra composed of eight syllables [OM namo nArAyaNaya], beginning with the praNava, the syllable OM, one should touch his hands to eight parts of his body, starting with the two feet and progressing systematically to the knees, thighs, abdomen, heart, chest, mouth and head. Then one should chant the mantra in reverse, beginning from the last syllable [ya], while touching the parts of his body in the reverse order. These two processes are known as utpatti-nyAsa and saMhAra-nyAsa respectively.

कर-न्यासं ततः कुर्याद्द्वादशाक्षर-विद्यया

प्रणवादि-य-कारान्तमङ्गुल्य्-अङ्गुष्ठ-पर्वसु ॥ ७ ॥

कर-न्यासम् the ritual known as kara-nyAsa,

which assigns the syllables of the mantra to the fingers; ततः

thereafter; कुर्यात् should execute; द्वादश-अक्षर

composed of twelve syllables; विद्यया with the mantra;
 प्रणव-आदि beginning with the oMkAra; य-कार-अन्तम्
 ending with the syllable ya; अङ्गुलि on the fingers, beginning
 with the index finger; अङ्गुष्ठ-पर्वसु to the joints of the
 thumbs. Then one should chant the mantra composed of twelve syllables
 [oM namo bhagavate vAsudevAya]. Preceding each syllable by the oMkAra,
 one should place the syllables of the mantra on the tips of his fingers,
 beginning with the index finger of the right hand and concluding with the
 index finger of the left. The four remaining syllables should be placed
 on the joints of the thumbs.

न्यसेद्

धृदय ओंकारं वि-कारम् अनु मूर्धनि
 ष-कारं तु भ्रुवोर्मध्ये ण-कारं शिखया न्यसेत् ॥ ८ ॥

वे-कारं नेत्रयोर्युज्यान्न-कारं सर्व-सन्धिषु
 म-कारम् अस्त्रम् उद्दिश्य मन्त्र-मूर्तिर्भवेद् बुधः ॥ ९ ॥

सविसर्गं फड्-अन्तं तत्सर्व-दिक्षु विनिर्दिशेत्
 ओं विष्णवे नम इति ॥ १० ॥

न्यसेत् should place; हृदये on the heart;

ओंकारम् the praNava, oMkAra; वि-कारम् the syllable
 vi of viShNave; अनु thereafter; मूर्धनि on the top of

the head; ष-कारम् the syllable sa; तु and; भ्रुवोः

मध्ये between the two eyebrows; ण-कारम् the syllable Na;

शिखया on the shikhA on the head; न्यसेत् should place;

वेकारम् the syllable ve; नेत्रयोः between the two eyes;

युज्यात् should be placed; न-कारम् the syllable na of the

word namaH; सर्व-सन्धिषु on all the joints; म-कारम्

the syllable ma of the word namaH; अस्त्रम् a weapon; उद्दिश्य

thinking; मन्त्र-मूर्तिः the form of the mantra; भवेत्

should become; बुधः an intelligent person; स-विसर्गम्

with the visarga (H); फट्-अन्तम् ending with the sound phaT;
 तत् that; सर्व-दिक्षु in all directions; विनिर्दिशेत्
 should fix; ओं praNava; विष्णवे unto Lord ViShNu; नमः
 obeisances; इति thus.

One must then chant the mantra of
 six syllables [oM viShNave namaH]. One should place the syllable oM
 on his heart, the syllable vi on the top of his head, the syllable
 Sha between his eyebrows, the syllable Na on his tuft of hair
 [shikhA], and the syllable ve between his eyes. The chanter of the
 mantra should then place the syllable na on all the joints of his
 body and meditate on the syllable ma as being a weapon. He should
 thus become the perfect personification of the mantra. Thereafter,
 adding visarga to the final syllable ma, he should chant the mantra
 maH astrAya phaT in all directions, beginning from the east. In this
 way, all directions will be bound by the protective armor of the mantra.

आत्मानं परमं ध्यायेद् ध्येयं षट्-शक्तिभिर्युतम् ।
 विद्या-तेजस्तपो-मूर्तिमिमं मन्त्रम् उदाहरेत् ॥ ११ ॥

आत्मानम् the self; परमम् the
 supreme; ध्यायेत् one should meditate on; ध्येयम् worthy to
 be meditated on; षट्-शक्तिभिः the six opulences; युतम्
 possessed of; विद्या learning; तेजः influence; तपः
 austerity; मूर्तिम् personified; इमम् this; मन्त्रम्
 mantra; उदाहरेत् should chant.

After finishing this chanting,
 one should think himself qualitatively one with the Supreme Personality
 of Godhead, who is full in six opulences and is worthy to be meditated
 upon. Then one should chant the following protective prayer to Lord
 NArAyaNa, the NArAyaNa-kavacha.

ॐ हरिर्विदध्यान् मम सर्व-रक्षां न्यस्ताङ्घ्रि-पद्मः पतगेन्द्र-पृष्ठे
दरारि-चर्मासि-गदेषु-चाप-पाशान् दधानोऽष्ट-गुणोऽष्ट-बाहुः ॥ १२ ॥

ॐ O Lord; हरिः the Supreme Personality of Godhead; विदध्यात्
may He bestow; मम my; सर्व-रक्षाम् protection from all
sides; न्यस्त placed; अङ्घ्रि-पद्मः whose lotus feet;
पतगेन्द्र-पृष्ठे on the back of GaruDa, the king of all birds;
दर conchshell; अरि disc; चर्म shield; असि sword;
गदा club; इषु arrows; चाप bow; पाशान्
ropes; दधानः holding; अष्ट possessing eight; गुणः
perfections; अष्ट eight; बाहुः arms.

The Supreme Lord, who sits on the back of the bird GaruDa, touching him
with His lotus feet, holds eight weapons : the conchshell, disc, shield,
sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead
protect me at all times with His eight arms. He is all-powerful because
He fully possesses the eight mystic powers [aNimA, laghimA, etc.].

PURPORT

Thinking oneself one with the Supreme is called
aha NgrahopAsanA. Through aha NgrahopAsanA one does not
become God, but he thinks of himself as qualitatively one with the
Supreme. Understanding that as a spirit soul he is equal in quality
to the supreme soul the way the water of a river is of the same nature
as the water of the sea, one should meditate upon the Supreme Lord, as
described in this verse, and seek His protection. The living entities
are always subordinate to the Supreme. Consequently their duty is to
always seek the mercy of the Lord in order to be protected by Him in all
circumstances.

जलेषु मां रक्षतु मत्स्य-मूर्तिर्यादो-गणोभ्यो वरुणस्य पाशात्
स्थलेषु मायावटु-वामनोऽव्यात्त्रिविक्रमः खेऽवतु विश्वरूपः ॥ १३ ॥

जलेषु in the water; माम् me; रक्षतु

protect; **मत्स्य-मूर्तिः** the Supreme Lord in the form of a great fish; **यादः-गणेभ्यः** from fierce aquatic animals; **वरुणस्य** of the demigod known as VaruNa; **पाशात्** from the arresting rope; **स्थलेषु** on the land; **माया-वटु** the merciful form of the Lord as a dwarf; **वामनः** named VAmadeva; **अव्यात्** may He protect; **त्रिविक्रमः** Trivikrama, whose three gigantic steps took the three worlds from Bali; **खे** in the sky; **अवतु** may the Lord protect; **विश्वरूपः** the gigantic universal form.

May the Lord, who assumes the body of a great fish, protect me in the water from the fierce animals that are associates of the demigod VaruNa. By expanding His illusory energy, the Lord assumed the form of the dwarf VAmadeva. May VAmadeva protect me on the land. Since the gigantic form of the Lord, VishvarUpa, conquers the three worlds, may He protect me in the sky.

PURPORT

This mantra seeks the protection of the Supreme Personality of Godhead in the water, land and sky in His incarnations as the fish, VAmadeva and the VishvarUpa.

दुर्गेष्वटव्याजि-मुखादिषु प्रभुः पायान् नृसिंहोऽसुर-यूथपारिः
विमुञ्चतो यस्य महादृ-हासं दिशो विनेदुर्यपतंश्च गर्भाः ॥ १४ ॥

दुर्गेषु in places where travel is very difficult;
अटवि in the dense forest; **आजि-मुख-आदिषु** on the war front and so on; **प्रभुः** the Supreme Lord; **पायात्** may He protect; **नृसिंहः** Lord NRisiMhadeva; **असुर-यूथप** of HiraNyakashipu, the leader of the demons; **अरिः** the enemy; **विमुञ्चतः** releasing; **यस्य** of whom; **महा-अदृ-हासम्** great and fearful laughing; **दिशः** all the directions; **विनेदुः** resounded through; **न्यपतन्** fell down; **च** and; **गर्भाः** the embryos of the wives of the demons.

May Lord NRisiMhadeva,

who appeared as the enemy of HiraNyakashipu, protect me in all directions. His loud laughing vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefield.

रक्षत्वसौ माध्वनि यज्ञ-कल्पः स्व-दंष्ट्रयोन्नीत-धरो वराहः
रामोऽद्रि-कूटेष्वथ विप्रवासे सलक्ष्मणोऽव्याद् भरताग्रजोऽस्मान् ॥ १५ ॥

रक्षतु may the Lord protect; असौ that; मा me;
अध्वनि on the street; यज्ञ-कल्पः who is ascertained
by performance of ritualistic ceremonies; स्व-दंष्ट्र्या by
His own tusk; उन्नीत raising; धरः the planet earth;
वराहः Lord Boar; रामः Lord RAma; अद्रि-कूटेषु
on the summits of the mountains; अथ then; विप्रवासे in
foreign countries; स-लक्ष्मणः with His brother LakShmaNa;
अव्यात् may He protect; भरत-अग्रजः the elder brother
of MahArAja Bharata; अस्मान् us.

The Supreme indestructible

Lord is ascertained through the performance of ritualistic sacrifices and is therefore known as Yaj neshvara. In His incarnation as Lord Boar, He raised the planet earth from the water at the bottom of the universe and kept it on His pointed tusks. May that Lord protect me from rogues on the street. May ParashurAma protect me on the tops of mountains, and may the elder brother of Bharata, Lord RAMacandra, along with His brother LakShmaNa, protect me in foreign countries.

PURPORT

There are three RAMas. One RAma is ParashurAma (JAmadAgnya). another RAma is Lord RAMacandra, and a third RAma is Lord BalarAma. In this verse the words rAmo.adri-kUTeshvatha indicate Lord ParashurAma. The brother of Bharata MahArAja and LakShmaNa is Lord RAMacandra.

माम् उग्र-धर्माद् अखिलात् प्रमादान्नारायणः पातु नरश्च हासात्
दत्तस्त्वयोगाद् अथ योग-नाथः पायाद् गुणेशः कपिलः कर्म-बन्धात् ॥ १६ ॥

माम् me; उग्र-धर्मात् from unnecessary
religious principles; अखिलात् from all kinds of activities;
प्रमादात् which are enacted in madness; नारायणः Lord
NArAyaNa; पातु may He protect; नरः च and Nara;
हासात् from unnecessary pride; दत्तः DattAtreya; तु
of course; अयोगात् from the path of false yoga; अथ indeed;
योग-नाथः the master of all mystic powers; पायात् may
He protect; गुण-ईशः the master of all spiritual qualities;
कपिलः Lord Kapila; कर्म-बन्धात् from the bondage
of fruitive activities.

May Lord NArAyaNa protect me from unnecessarily following false religious systems and falling from my duties due to madness. May the Lord in His appearance as Nara protect me from unnecessary pride. May Lord DattAtreya, the master of all mystic power, protect me from falling while performing bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of fruitive activities.

सनत्-कुमारोऽवतु कामदेवाद्धयशीर्षा मां पथि देव-हेलनात्
देवर्षि-वर्यः पुरुषार्चनान्तरात्कूर्मो हरिर्मां निरयाद् अशेषात् ॥ १७ ॥

सनत्-कुमारः

the great brahmacArI named Sanat-kumAra; अवतु may he
protect; काम-देवात् from the hands of Cupid or lusty desire;
हय-शीर्षा Lord HayagrIva, the incarnation of the Lord whose
head is like that of a horse; माम् me; पथि on the path;
देव-हेलनात् from neglecting to offer respectful obeisances to
brAhmaNas, VaiShNavas and the Supreme Lord; देवर्षि-वर्यः
the best of the saintly sages, NArada; पुरुष-अर्चन-अन्तरात्

from the offenses in worshipping the Deity; कूर्मः Lord KURma, the tortoise; हरिः the Supreme Personality of Godhead; माम् me; निरयात् from hell; अशेषात् unlimited.

May

Sanat-kumAra protect me from lusty desires. As I begin some auspicious activity, may Lord HayagrIva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May DevarShi NArada protect me from committing offenses in worshipping the Deity, and may Lord KURma, the tortoise, protect me from falling to the unlimited hellish planets.

PURPORT

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumAra, the great brahmacArI devotee. NArada Muni, who is the guide for arcana, is the author of the NArada-pa ncharAtra, which prescribes the regulative principles for worshipping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of DevarShi NArada in order to avoid the thirty-two offenses while worshipping the Deity. These offenses in Deity worship are mentioned in The Nectar of Devotion.

धन्वन्तरिर्भगवान् पात्वपथ्याद्वन्द्याद् भयाद् ऋषभो निर्जितात्मा
यज्ञश्च लोकाद् अवताज् जनान्ताद्वलो गणात् क्रोध-वशाद् अहीन्द्रः ॥ १८ ॥

धन्वन्तरिः

the incarnation Dhanvantari, the physician; भगवान् the Supreme Personality of Godhead; पातु may He protect me; अपथ्यात् from things injurious to the health, such as meat and intoxicants; द्वन्द्वात् from duality; भयात् from fear; ऋषभः Lord RiShabhadeva; निर्जित-आत्मा who fully controlled his mind and

self; यज्ञः Yaj na; च and; लोकात् from the defamation of the populace; अवतात् may He protect; जन-अन्तात् from dangerous positions created by other people; बलः Lord BalarAma; गणात् from the hordes of; क्रोध-वशात् the angry serpents; अहीन्द्रः Lord BalarAma in the form of the serpent sheSha NAga.

May the Supreme Personality of Godhead in His incarnation as Dhanvantari relieve me from undesirable eatables and protect me from physical illness. May Lord Shabhadeva, who conquered His inner and outer senses, protect me from fear produced by the duality of heat and cold. May Yaj na protect me from defamation and harm from the populace, and may Lord BalarAma as sheSha protect me from envious serpents.

PURPORT

To live within this material world, one must face many dangers, as described herein. For example, undesirable food poses a danger to health, and therefore one must give up such food. The Dhanvantari incarnation can protect us in this regard. Since Lord ViShNu is the Supersoul of all living entities, if He likes He can save us from adhibhautika disturbances, disturbances from other living entities. Lord BalarAma is the sheSha incarnation, and therefore He can save us from angry serpents or envious persons, who are always ready to attack.

द्वैपायनो भगवान् अप्रबोधाद्बुद्धस् तु पाषण्ड-गण-प्रमादात्
कल्किः कलेः काल-मलात् प्रपातुधर्मावनायोरु-कृतावतारः ॥ १९ ॥

द्वैपायनः shrIla VyAsadeva, the giver of all Vedic knowledge;
भगवान् the most powerful incarnation of the Supreme Personality of Godhead; अप्रबोधात् from ignorance of the shAstra; बुद्धः
तु also Lord Buddha; पाषण्ड-गण of atheists creating
disillusionment for innocent persons; प्रमादात् from the madness;
कल्किः Lord Kalki, the incarnation of Keshava; कलेः of

this Kali-yuga; काल-मलात् from the darkness of the age;
प्रपातु may He protect; धर्म-अवनाय for the protection
of religious principles; उरु very great; कृत-अवतारः
who took an incarnation.

May the Personality of Godhead in His
incarnation as VyAsadeva protect me from all kinds of ignorance resulting
from the absence of Vedic knowledge. May Lord Buddhadeva protect me from
activities opposed to Vedic principles and from laziness that causes
one to madly forget the Vedic principles of knowledge and ritualistic
action. May Kalkideva, the Supreme Personality of Godhead, who appeared
as an incarnation to protect religious principles, protect me from the
dirt of the age of Kali.

PURPORT

This verse mentions various incarnations of the Supreme Personality of
Godhead who appear for various purposes. shrIla VyAsadeva, MahAmuni,
compiled the Vedic literature for the benefit of all human society. If one
wants to be protected from the reactions of ignorance even in this age of
Kali, one may consult the books left by shrIla VyAsadeva, UpaniShads,
VedAnta-sUtra (Brahma-sUtra), MahAbhArata, shrImad-BhAgavatam
MahA-PurANa (VyAsadeva.as commentary on the Brahma-sUtra) and the
other seventeen PurANas. Only by the mercy of shrIla VyAsadeva do
we have so many volumes of transcendental knowledge to save us from the
clutches of ignorance.

As described by shrIla Jayadeva GosvAmI
in his DashAvatAra-stotra, Lord Buddha apparently decried the Vedic
knowledge:

निन्दसि यज्ञ-विधेर् अहह श्रुति-जातं
सदय-हृदय-दर्शित-पशु-घातम्
केशव धृत-बुद्ध-शरीर जय जगद्-ईश हरे

The mission of Lord Buddha was to save people from the abominable activity of animal killing and to save the poor animals from being unnecessarily killed. When pAShaNDIs were cheating by killing animals on the plea of sacrificing them in Vedic yaj nas, the Lord said, "If the Vedic injunctions allow animal killing, I do not accept the Vedic principles." Thus he actually saved people who acted according to Vedic principles. One should therefore surrender to Lord Buddha so that he can help one avoid misusing the injunctions of the Vedas.

The

Kalki avatAra is the fierce incarnation who vanquishes the class of the atheists born in this age of Kali. Now, in the beginning of Kali-yuga, many irreligious principles are in effect, and as Kali-yuga advances, many pseudo religious principles will certainly be introduced, and people will forget the real religious principles enunciated by Lord KRiShNa before the beginning of Kali-yuga, namely principles of surrender unto the lotus feet of the Lord. Unfortunately, because of Kali-yuga, foolish people do not surrender to the lotus feet of KRiShNa. Even most people who claim to belong to the Vedic system of religion are actually opposed to the Vedic principles. Every day they manufacture a new type of dharma on the plea that whatever one manufactures is also a path of liberation. Atheistic men generally say, yata mata tata patha. According to this view, there are hundreds and thousands of different opinions in human society, and each opinion is a valid religious principle. This philosophy of rascals has killed the religious principles mentioned in the Vedas, and such philosophies will become increasingly influential as Kali-yuga progresses. In the last stage of Kali-yuga, Kalkideva, the fierce incarnation of Keshava, will descend to kill all the atheists and will save only the devotees of the Lord.

मां केशवो गदया प्रातर् अव्याद्भोविन्द आसङ्गवम् आत्त-वेणुः
नारायणः प्राह उदात्त-शक्तिर्मध्यन्-दिने विष्णुररीन्द्र-पाणिः ॥ २० ॥

माम् me; केशवः

Lord Keshava; गदया by His club; प्रातः in the morning hours; अव्यात् may He protect; गोविन्दः Lord Govinda; आसङ्गवम् during the second part of the day; आत्त-वेणुः holding His flute; नारायणः Lord NArAyaNa with four hands; प्राहः during the third part of the day; उदात्त-शक्तिः controlling different types of potencies; मध्यम्-दिने during the fourth part of the day; विष्णुः Lord ViShNu; अरीन्द्र-पाणिः bearing the disc in His hand to kill the enemies.

May Lord Keshava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day. May Lord NArAyaNa, who is equipped with all potencies, protect me in the third part of the day, and may Lord ViShNu, who carries a disc to kill His enemies, protect me in the fourth part of the day.

PURPORT

According to Vedic astronomical calculations, day and night are each divided into thirty ghaTikAs (twenty-four minutes), instead of twelve hours. Generally, each day and each night is divided into six parts consisting of five ghaTikAs. In each of these six portions of the day and night, the Lord may be addressed for protection according to different names. Lord Keshava, the proprietor of the holy place of MathurA, is the Lord of the first portion of the day, and Govinda, the Lord of VRindAvana. is the master of the second portion.

देवोऽपराह्णे मधु-होयधन्वा सायं त्रि-धामावतु माधवो माम्
दोषे हृषीकेश उतार्ध-रात्रे निशीथ एकोऽवतु पद्मनाभः ॥ २१ ॥

देवः the Lord; अपराह्णे in the fifth part of the day;
मधु-हा named MadhusUdana; उग्र-धन्वा bearing the
very fearful bow known as shAr Nga; सायम् the sixth part of

the day; त्रि-धामा manifesting as the three deities BrahmA, ViShNu and Maheshvara; अवतु may He protect; माधवः named MAdhava; माम् me; दोषे during the first portion of the night; हृषीकेशः Lord HRiShIksha; उत also; अर्ध-रात्रे during the second part of the night; निशीथे during the third part of the night; एकः alone; अवतु may He protect; पद्मनाभः Lord PadmanAbha.

May Lord MadhusUdana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the evening, may Lord MAdhava, appearing as BrahmA, ViShNu and Maheshvara, protect me, and in the beginning of night may Lord HRiShIksha protect me. At the dead of night [in the second and third parts of night] may Lord PadmanAbha alone protect me.

श्रीवत्स-धामापर-रात्र ईशः प्रत्यूष ईशोऽसि-धरो जनार्दनः
दामोदरोऽव्यादनुसन्ध्यं प्रभाते विश्वेश्वरो भगवान् काल-मूर्तिः ॥ २२ ॥

श्रीवत्स-धामा the Lord, on whose chest the mark of shrIvatsa is resting; अपर-रात्रे in the fourth part of the night; ईशः the Supreme Lord; प्रत्यूषे in the end of the night; ईशः the Supreme Lord; असि-धरः carrying a sword in the hand; जनार्दनः Lord JanArdana; दामोदरः Lord DAmodara; अव्यात् may He protect; अनुसन्ध्यम् during each junction or twilight; प्रभाते in the early morning (the sixth part of the night); विश्व-ईश्वरः the Lord of the whole universe; भगवान् the Supreme Personality of Godhead; काल-मूर्तिः the personification of time.

May the Supreme Personality of Godhead, who bears the shrIvatsa on His chest, protect me after midnight until the sky becomes pinkish. May Lord JanArdana, who carries a sword in His hand, protect me at the end of night [during the last four ghaTikAs

of night]. May Lord DAModara protect me in the early morning, and may Lord Vishveshvara protect me during the junctions of day and night.

चक्रं युगान्तानल-तिग्म-नेमि भ्रमत् समन्ताद् भगवत्-प्रयुक्तम्
दन्दग्धि दन्दग्ध्य् अरि-सैन्यम् आशु कक्षं यथा वात-सखो हुताशः ॥ २३ ॥

चक्रम् the

disc of the Lord; युग-अन्त at the end of the millennium; अनल

like the fire of devastation; तिग्म-नेमि with a sharp rim;

भ्रमत् wandering; समन्तात् on all sides; भगवत्-प्रयुक्तम्

being engaged by the Lord; दन्दग्धि दन्दग्धि please burn

completely, please burn completely; अरि-सैन्यम् the army of our

enemies; आशु immediately; कक्षम् dry grass; यथा

like; वात-सखः the friend of the wind; हुताशः

blazing fire.

Set into motion by the Supreme Personality of Godhead and wandering in all the four directions, the disc of the Supreme Lord has sharp edges as destructive as the fire of devastation at the end of the millennium. As a blazing fire burns dry grass to ashes with the assistance of the breeze, may that Sudarshana cakra burn our enemies to ashes.

गदेऽशनि-स्पर्शन-विस्फुलिङ्गे निष्पिण्डि निष्पिण्ड्य् अजित-प्रियासि
कुष्माण्ड-वैनायक-यक्ष-रक्षो-भूत-ग्रहांशूर्ण्य चूर्णयारीन् ॥ २४ ॥

गदे O club in the hands of

the Supreme Personality of Godhead; अशनि like thunderbolts;

स्पर्शन whose touch; विस्फुलिङ्गे giving off sparks of

fire; निष्पिण्डि निष्पिण्डि pound to pieces, pound to pieces;

अजित-प्रिया very dear to the Supreme Personality of Godhead;

असि you are; कुष्माण्ड imps named KuShmANDas; वैनायक

ghosts named VainAyakas; यक्ष ghosts named YakShas;

रक्षः ghosts named RAKShasas; भूत ghosts named BhUtas;

ग्रहान् and evil demons named Grahas; चूर्णय pulverize;
चूर्णय pulverize; अरीन् my enemies.

O club in the hand of

the Supreme Personality of Godhead, you produce sparks of fire as powerful as thunderbolts, and you are extremely dear to the Lord. I am also His servant. Therefore kindly help me pound to pieces the evil living beings known as KuShmANDas, VainAyakas, YakShas, RAKShasas, BhUtas and Grahas. Please pulverize them.

त्वं

यातुधान-प्रमथ-प्रेत-मातृ-पिशाच-विप्रग्रह-घोर-दृष्टीन्
दरेन्द्र विद्रावय कृष्ण-पूरितो भीम-स्वनोऽरेर्हृदयानि कम्पयन् ॥ २५ ॥

त्वम् you; यातुधान RAKShasas;

प्रमथ Pramathas; प्रेत Pretas; मातृ MAtAs;

पिशाच PishAcas; विप्र-ग्रह brAhmaNa ghosts;

घोर-दृष्टीन् who have very fearful eyes; दरेन्द्र O

PA ncajanya, the conchshell in the hands of the Lord; विद्रावय

drive away; कृष्ण-पूरितः being filled with air from the

mouth of KRiShNa; भीम-स्वनः sounding extremely fearful;

अरेः of the enemy; हृदयानि the cores of the hearts;

कम्पयन् causing to tremble. O best of conchshells, O PA ncajanya

in the hands of the Lord, you are always filled with the breath of

Lord KRiShNa. Therefore you create a fearful sound vibration that

causes trembling in the hearts of enemies like the RAKShasas, pramatha

ghosts, Pretas, MAtAs, PishAcas and brAhmaNa ghosts with fearful eyes.

त्वं तिग्म-धारासि-वरारि-सैन्यम् ईश-प्रयुक्तो मम चिन्धि चिन्धि

चक्षुषि चर्मञ् चत-चन्द्र चादय द्विषाम्

अघोनां हर पाप-चक्षुषाम् ॥ २६ ॥

त्वम् you; तिग्म-धार-असि-वर

O best of swords possessing very sharp blades; अरि-सैन्यम् the soldiers of the enemy; ईश-प्रयुक्तः being engaged by the Supreme Personality of Godhead; मम my; चिन्धि चिन्धि chop to pieces, chop to pieces; चक्षूषि the eyes; चर्मन् O shield; शत-चन्द्र possessing brilliant circles like a hundred moons; चादय please cover; द्विषाम् of those who are envious of me; अघोनाम् who are completely sinful; हर please take away; पाप-चक्षुषाम् of those whose eyes are very sinful. O king of sharp-edged swords, you are engaged by the Supreme Personality of Godhead. Please cut the soldiers of my enemies to pieces. Please cut them to pieces! O shield marked with a hundred brilliant moonlike circles, please cover the eyes of the sinful enemies. Pluck out their sinful eyes.

यन् नो भयं ग्रहेभ्योऽभूत्केतुभ्यो नृभ्य एव च
सरीसृपेभ्यो दंष्ट्रिभ्यो भूतेभ्योऽंहोभ्य एव च ॥ २७ ॥

सर्वाण्य् एतानि भगवन्-नाम-रूपानुकीर्तनात्
प्रयान्तु सङ्ख्यं सद्यो ये नः श्रेयः-प्रतीपकाः ॥ २८ ॥

यत् which; नः our; भयम् fear; ग्रहेभ्यः from the Graha demons; अभूत् was; केतुभ्यः from meteors, or falling stars; नृभ्यः from envious human beings; एव च also; सरीसृपेभ्यः from snakes or scorpions; दंष्ट्रिभ्यः from animals with fierce teeth like tigers, wolves and boars; भूतेभ्यः from ghosts or the material elements (earth, water, fire, etc.); अंहोभ्यः from sinful activities; एव च as well as; सर्वाणि एतानि all these; भगवत्-नाम-रूप-अनुकीर्तनात् by glorifying the transcendental form, name, attributes and paraphernalia of the Supreme Personality of Godhead; प्रयान्तु let them go; सङ्ख्यम् to complete destruction; सद्यः immediately; ये which; नः our; श्रेयः-प्रतीपकाः hindrances to well-being.

May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare KRiShNa mahA-mantra.

गरुडो भगवान् स्तोत्र-स्तोभश्चन्दोमयः प्रभुः
रक्षत्वशेष-कृच्छ्रेभ्यो विष्वक्सेनः स्व-नामभिः ॥ २९ ॥

गरुडः His Holiness GaruDa,
the carrier of Lord ViShNu; भगवान् as powerful as the Supreme Personality of Godhead; स्तोत्र-स्तोभः who is glorified by selected verses and songs; चन्दः-मयः the personified Vedas; प्रभुः the lord; रक्षतु may He protect; अशेष-कृच्छ्रेभ्यः from unlimited miseries; विष्वक्सेनः Lord ViShvaksena; स्व-नामभिः by His holy names.

Lord GaruDa, the carrier of Lord ViShNu, is the most worshipable lord, for he is as powerful as the Supreme Lord Himself. He is the personified Vedas and is worshiped by selected verses. May he protect us from all dangerous conditions, and may Lord ViShvaksena, the Personality of Godhead, also protect us from all dangers by His holy names.

सर्वापद्भ्यो हरेर्नाम-रूप-यानायुधानि नः
बुद्धीन्द्रिय-मनः-प्राणान्यान्तु पार्षद-भूषणाः ॥ ३० ॥

सर्व-आपद्भ्यः from all kinds of danger; हरेः of the Supreme Personality of Godhead; नाम the holy name;

रूप the transcendental form; यान् the carriers; आयुधानि
and all the weapons; नः our; बुद्धि intelligence;
इन्द्रिय senses; मनः mind; प्राणान् life air;
पान्तु may they protect and maintain; पार्षद-भूषणाः
the decorations who are personal associates.

May the Supreme

Personality of Godhead as holy names, His transcendental forms, His
carriers and all the weapons decorating Him as personal associates
protect our intelligence, senses, mind and life air from all dangers.

PURPORT

There are various associates of the transcendental Personality of Godhead,
and His weapons and carrier are among them. In the spiritual world,
nothing is material. The sword, bow, club, disc and everything decorating
the personal body of the Lord are spiritual living force. Therefore the
Lord is called advaya j nAna, indicating that there is no difference
between Him and His names, forms, qualities, weapons and so on. Anything
pertaining to Him is in the same category of spiritual existence. They are
all engaged in the service of the Lord in varieties of spiritual forms.

यथा हि भगवान् एव वस्तुतः सद् असच्च यत्
सत्येनानेन नः सर्वे यान्तु नाशम् उपद्रवाः ॥ ३१ ॥

यथा just as; हि indeed; भगवान्
the Supreme Personality of Godhead; एव undoubtedly; वस्तुतः
at the ultimate issue; सत् manifested; असत् unmanifested;
च and; यत् whatever; सत्येन by the truth; अनेन
this; नः our; सर्वे all; यान्तु let them go;
नाशम् to annihilation; उपद्रवाः disturbances.

The

subtle and gross cosmic manifestation is material, but nevertheless
it is nondifferent from the Supreme Personality of Godhead because

He is ultimately the cause of all causes. Cause and effect are factually one because the cause is present in the effect. Therefore the Absolute Truth, the Supreme Personality of Godhead, can destroy all our dangers by any of His potent parts.

यथैकात्म्यानुभावानां विकल्प-रहितः स्वयम्
भूषणायुध-लिङ्गाख्या धत्ते शक्तीः स्व-मायया ॥ ३२ ॥

तेनैव सत्य-मानेन सर्व-ज्ञो भगवान् हरिः
पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्व-गः ॥ ३३ ॥

यथा just as; ऐकात्म्य in terms of oneness manifested in varieties; अनुभावानाम् of those thinking; विकल्प-रहितः the absence of difference; स्वयम् Himself; भूषण decorations; आयुध weapons; लिङ्ग-आख्याः characteristics and different names; धत्ते possesses; शक्तीः potencies like wealth, influence, power, knowledge, beauty and renunciation; स्व-मायया by expanding His spiritual energy; तेन एव by that; सत्य-मानेन true understanding; सर्व-ज्ञः omniscient; भगवान् the Supreme Personality of Godhead; हरिः who can take away all the illusion of the living entities; पातु may He protect; सर्वैः with all; स्व-रूपैः His forms; नः us; सदा always; सर्वत्र everywhere; सर्व-गः who is all-pervasive.

The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord, as bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of

His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

PURPORT

A person highly elevated in spiritual knowledge knows that nothing exists but the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gItA (9.4) where Lord KRiShNa says, mayA tatam idaM sarvam, indicating that everything we see is an expansion of His energy. This is confirmed in the ViShNu PurANa (1.22.52):

एकदेश-स्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा
परस्य
ब्रह्मणः शक्तिस्तथेदम् अखिलं जगत्

As a fire, although existing in one place, can expand its light and heat everywhere, so the omnipotent Lord, the Supreme Personality of Godhead, although situated in His spiritual abode, expands Himself everywhere, in both the material and spiritual worlds, by His various energies. Since both cause and effect are the Supreme Lord, there is no difference between cause and effect. Consequently the ornaments and weapons of the Lord, being expansions of His spiritual energy, are not different from Him. There is no difference between the Lord and His variously presented energies. This is also confirmed in the Padma PurANa:

नाम चिन्तामणिः कृष्णश्चैतन्य-रस-विग्रहः ।
पूर्णः शुद्धो नित्य-मुक्तोऽभिन्नत्वान् नाम-नामिनोः ॥

The holy name of the Lord is fully identical with the Lord, not partially. The word pUrNa means complete. The Lord is omnipotent and omniscient, and similarly, His name, form, qualities, paraphernalia and everything

pertaining to Him are complete, pure, eternal and free from material contamination. The prayer to the ornaments and carriers of the Lord is not false, for they are as good as the Lord. Since the Lord is all-pervasive, He exists in everything, and everything exists in Him. Therefore even worship of the Lord.as weapons or ornaments has the same potency as worship of the Lord. MAyAvAdIs refuse to accept the form of the Lord, or they say that the form of the Lord is mAyA, or false, but one should note very carefully that this is not acceptable. Although the Lord.as original form and His impersonal expansion are one, the Lord maintains His form, qualities and abode eternally. Therefore this prayer says, pAtu sarvaiH svarUpair naH sadA sarvatra sama-gaH: "May the Lord, who is all-pervasive in His various forms, protect us everywhere." The Lord is always present everywhere by His name, form, qualities, attributes and paraphernalia, and they all have equal power to protect the devotees. shrIla MadhvAcArya explains this as follows:

एक एव परो विष्णुर्भूषाहेति ध्वजेष्वजः
तत्-तच्-चक्ति-प्रदत्वेन स्वयम् एव व्यवस्थितः
सत्येनानेन मां देवः पातु सर्वेश्वरो हरिः

विदिक्षु दिक्षूर्ध्वम्

अधः समन्तादन्तर्बहिर् भगवान् नारसिंहः

प्रहापयन् लोक-भयं स्वनेन स्व-तेजसा ग्रस्त-समस्त-तेजाः ॥ ३४ ॥

विदिक्षु in all corners; दिक्षु in all directions (east,

west, north and south); ऊर्ध्वम् above; अधः below;

समन्तात् on all sides; अन्तः internally; बहिः externally;

भगवान् the Supreme Personality of Godhead; नारसिंहः

in the form of NRisiMhadeva (half-lion and half-man); प्रहापयन्

completely destroying; लोक-भयम् fear created by animals,

poison, weapons, water, air, fire and so on; स्वनेन by His roar

or the vibration of His name by His devotee PrahLAda MahArAja;
स्व-तेजसा by His personal effulgence; ग्रस्त covered;
समस्त all other; तेजाः influences.

PrahLAda MahArAja loudly chanted the holy name of Lord NRisiMhadeva. May Lord NRisiMhadeva, roaring for His devotee PrahLAda MahArAja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover their influence by His own transcendental influence. May NRisiMhadeva protect us in all directions and in all corners, above, below, within and without.

मघवन्

इदम् आख्यातं वर्म नारायणात्मकम्
विजेष्यसेऽञ्जसा येन दंशितोऽसुर-यूथपान् ॥ ३५ ॥

मघवन् O King Indra;

इदम् this; आख्यातम् described; वर्म mystic armor;
नारायण-आत्मकम् related to NArAyaNa; विजेष्यसे you will
conquer; अञ्जसा very easily; येन by which; दंशितः
being protected; असुर-यूथपान् the chief leaders of the demons.

VishvarUpa continued: O Indra, this mystic armor related to Lord NArAyaNa has been described by me to you. By putting on this protective covering, you will certainly be able to conquer the leaders of the demons.

एतद् धारयमाणस् तु यं यं पश्यति चक्षुषा
पदा वा संस्पृशेत् सद्यः साध्वसात् स विमुच्यते ॥ ३६ ॥

एतत् this; धारयमाणः a

person employing; तु but; यम् यम् whomever; पश्यति
he sees; चक्षुषा by his eyes; पदा by his feet;
वा or; संस्पृशेत् may touch; सद्यः immediately;
साध्वसात् from all fear; सः he; विमुच्यते is freed.

If one employs this armor, whomever he sees with his eyes or touches with his feet is immediately freed from all the above-mentioned dangers.

न कुतश्चिद् भयं तस्य विद्यां धारयतो भवेत्
राज-दस्यु-ग्रहादिभ्यो व्याध्य-आदिभ्यश्च कर्हिचित् ॥ ३७ ॥

न not; कुतश्चित् from
anywhere; भयम् fear; तस्य of him; विद्याम् this
mystical prayer; धारयतः employing; भवेत् may appear;
राज from the government; दस्यु from rogues and thieves;
ग्रह-आदिभ्यः from demons and so on; व्याधि-आदिभ्यः
from diseases and so on; च also; कर्हिचित् at any time.

This prayer, NArAyaNa-kavacha, constitutes subtle knowledge transcendently connected with NArAyaNa. One who employs this prayer is never disturbed or put in danger by the government, by plunderers, by evil demons or by any type of disease.

इमां विद्यां पुरा कश्चित् कौशिको धारयन् द्विजः
योग-धारणया स्वाङ्गं जहौ स मरु-धन्वनि ॥ ३८ ॥

इमाम् this; विद्याम् prayer; पुरा formerly; कश्चित्
someone; कौशिकः Kaushika; धारयन् using; द्विजः
a brAhmaNa; योग-धारणया by mystic power; स्व-अङ्गम्
his own body; जहौ gave up; सः he; मरु-धन्वनि in
the desert.

O King of heaven, a brAhmaNa named Kaushika formerly used this armor when he purposely gave up his body in the desert by mystic power.

तस्योपरि विमानेन गन्धर्व-पतिर् एकदा
ययौ चित्ररथः स्त्रीभिर्वृतो यत्र द्विज-क्षयः ॥ ३९ ॥

तस्य his dead body; उपरि

above; विमानेन by airplane; गन्धर्व-पतिः the King of Gandharvaloka, Citraratha; एकदा once upon a time; ययौ went; चित्ररथः Citraratha; स्त्रीभिः by many beautiful women; वृतः surrounded; यत्र where; द्विज-क्षयः the brAhmaNa Kaushika had died.

Surrounded by many beautiful women,

Citraratha, the King of Gandharvaloka, was once passing in his airplane over the brAhmaNa.as body at the spot where the brAhmaNa had died.

गगनान् न्यपतत् सद्यः सविमानो ह्य अवाक्-शिराः
स वालिखिल्य-वचनाद् अस्थीन् आदाय विस्मितः
प्रास्य प्राची-सरस्वत्यां स्नात्वा धाम स्वम् अन्वगात् ॥ ४० ॥

गगनात् from the sky; न्यपतत्

fell; सद्यः suddenly; स-विमानः with his airplane;

हि certainly; अवाक्-शिराः with his head downward; सः

he; वालिखिल्य of the great sages named the VALikhilyas;

वचनात् by the instructions; अस्थीनि all the bones;

आदाय taking; विस्मितः struck with wonder; प्रास्य

throwing; प्राची-सरस्वत्याम् in the River SarasvatI,

which flows to the east; स्नात्वा bathing in that river;

धाम to the abode; स्वम् his own; अन्वगात् returned.

Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder, he was ordered by the great sages named the VALikhilyas to throw the brAhmaNa.as bones in the nearby River SarasvatI. He had to do this and bathe in the river before returning to his own abode.

श्री-शुक उवाच

य इदं शृणुयात् काले यो धारयति चाहतः

तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ॥ ४१ ॥

श्री-शुकः उवाच shrI shukadeva GosvAmI said; यः

anyone who; इदम् this; शृणुयात् may hear; काले
at a time of fear; यः anyone who; धारयति employs this
prayer; च also; आदृतः with faith and adoration; तम्
unto him; नमस्यन्ति offer respectful obeisances; भूतानि
all living beings; मुच्यते is released; सर्वतः from all;
भयात् fearful conditions.

shrI shukadeva GosvAmI said:

My dear MahArAja ParIkShit, one who employs this armor or hears about it with
faith and veneration when afraid because of any conditions in the material
world is immediately freed from all dangers and is worshiped by all living entities.

एतां विद्याम् अधिगतो विश्वरूपाच्छतक्रतुः
त्रैलोक्य-लक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥ ४२ ॥

एताम् this; विद्याम् prayer; अधिगतः received;
विश्वरूपात् from the brAhmaNa VishvarUpa;
शत-क्रतुः Indra, the King of heaven;
त्रैलोक्य-लक्ष्मीम् all the opulence of the three worlds;
बुभुजे enjoyed; विनिर्जित्य conquering; मृधे in battle;
असुरान् all the demons.

King Indra, who performed one hundred
sacrifices, received this prayer of protection from VishvarUpa. After
conquering the demons, he enjoyed all the opulences of the three worlds.

PURPORT

This mystical mantric armor given by VishvarUpa to Indra, the King
of heaven, acted powerfully, with the effect that Indra was able
to conquer the asuras and enjoy the opulence of the three worlds
without impediments. In this regard, MadhvAcArya points out:

विद्याः कर्माणि च सदा गुरोः प्राप्ताः फल-प्रदाः ।
अन्यथा नैव फलदाः प्रसन्नोक्ताः फल-प्रदाः ॥

One must receive all kinds

of mantras from a bona fide spiritual master; otherwise the mantras will not be fruitful. This is also indicated in Bhagavad-gItA (4.34):

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

Just try to learn the truth by approaching a spiritual master.

Inquire from him submissively and render service unto

him. The self-realized soul can impart knowledge unto you because he has

seen the truth. All mantras should be received through the authorized

guru, and the disciple must satisfy the guru in all respects, after

surrendering at his lotus feet. In the Padma PurANa it is also said,

sampradAya-vihInA ye mantrAs te niShphalA matAH. There are four

sampradAyas, or disciplic successions, namely the Brahma-sampradAya, the

Rudra-sampradAya, the shrI sampradAya and the KumAra-sampradAya. If

one wants to advance in spiritual power, one must receive his mantras from

one of these bona fide sampradAyas; otherwise he will never successfully

advance in spiritual life.

Thus end the Bhaktivedanta purport of the Sixth Canto, Eighth chapter,

of the shrImad-BhAgavatam, entitled The NArAyaNa-kavacha Shield.

The nyAsa in the beginning is from 13 kavacha sangraha.

The kavacha is from Bhagavatam and does not include nyAsa system.

nArAyaNa kavachaM

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Please send corrections to sanskrit@cheerful.com

