

॥ नारಾಯणकवचं सार्धं ॥

.. nArAyaNa kavachaM ..

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॥ నారాయణకవచం సార్థ ॥

ఓం శ్రీగణేశాయ నమః ।
ఓం నమో నారాయణాయ ।

అఙ్గన్యాసః

ఓం ఓం నమః పాదయోః ।
ఓం నం నమః జానునోః ।
ఓం మోం నమః ఊర్వోః ।
ఓం నాం నమః ఉదరే ।
ఓం రాం నమః హృది ।
ఓం యం నమః ఉరసి ।
ఓం ణాం నమః ముఖే ।
ఓం యం నమః శిరసి ॥

కరన్యాసః

ఓం ఓం నమః దక్షిణతర్జన్యామ్ ।
ఓం నం నమః దక్షిణమధ్యమాయామ్ ।
ఓం మోం నమః దక్షిణానామికాయామ్ ।
ఓం భం నమః దక్షిణకనిష్ఠికాయామ్ ।
ఓం గం నమః వామకనిష్ఠికాయామ్ ।
ఓం వం నమః వామానామికాయామ్ ।
ఓం తేం నమః వామమధ్యమాయామ్ ।
ఓం వాం నమః వామతర్జన్యామ్ ।
ఓం సుం నమః దక్షిణాంగుష్ఠోర్ధ్వపర్వణి ।
ఓం దేం నమః దక్షిణాంగుష్ఠాయ పర్వణి ।
ఓం వాం నమః వామాంగుష్ఠోర్ధ్వపర్వణి ।
ఓం యం నమః వామాంగుష్ఠాయ పర్వణి ॥

విష్ణుషడక్షరన్యాసః

ఓం ఓం నమః హృదయే ।
ఓం విం నమః మూర్ధని ।
ఓం షం నమః భ్రువోర్మధ్యే ।

ఓం ణం నమః శిఖాయామ్ ।
 ఓం వేం నమః నేత్రయోః ।
 ఓం నం నమః సర్వసస్థిషు ।
 ఓం మః అస్త్రాయ ఫట్ ప్రాచ్యాయమ్ ।
 ఓం మః అస్త్రాయ ఫట్ ఆగ్నేయామ్ ।
 ఓం మః అస్త్రాయ ఫట్ దక్షిణస్యామ్ ।
 ఓం మః అస్త్రాయ ఫట్ వైర్వత్యే ।
 ఓం మః అస్త్రాయ ఫట్ ప్రతీచ్యాయమ్ ।
 ఓం మః అస్త్రాయ ఫట్ వాయవ్యే ।
 ఓం మః అస్త్రాయ ఫట్ ఉదీచ్యాయమ్ ।
 ఓం మః అస్త్రాయ ఫట్ ఐశాన్యామ్ ।
 ఓం మః అస్త్రాయ ఫట్ ఊర్ధ్వాయామ్ ।
 ఓం మః అస్త్రాయ ఫట్ అధరాయామ్ ॥

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, VAmāna, KURma, NRisiMha, VarAha. ParashurAma, RAmācandra (the elder brother of LakShmaNa). Nara-NARāyaNa, DattAtreya (an empowered incarnation), Kapila, Sanat-kumAra, HayagrIva, NArādādeva (the incarnation of a devotee). Dhanvantari, Shabhādeva, Yaja, BalarAma, VyAsādeva, Buddhādeva and Keshava. One should also think of Govinda, the master of VRindAvana. and one should think of NARāyaNa, the master of the spiritual sky. One should think of MadhusUdana, TridhAmA, MAdhava, HRiShIkēsha, 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-avatAras, one should pray to the weapons of Lord NARāyaNa, such as the Sudarshana, gadA, sha Nkha, khaDga and bow.

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

శ్రీ-రాజోవాచ

యయా గుప్తః సహస్రాక్షః సవాహన్ రిపు-సైనికాన్
క్రీడన్న్ ఇవ వినిరిత్య శ్రీ-లోక్యా బుభుజే శ్రియమ్ ॥ ౧॥

భగవం తన్ మమాఖ్యాహి వర్మ నారాయణాత్మకమ్
యథాతతాయినః శత్రూన్యేన గుప్తోఽజయన్ మృధే ॥ ౨॥

శ్రీ-రాజా ఉవాచ King ParIkShit said; యయా by which

(the spiritual armor); గుప్తః protected; సహస్ర-అక్షః
the thousand-eyed King Indra; స-వాహీన్ with their carriers;
రిపు-సైనికాన్ the soldiers and commanders of the enemies; క్రీడన్
ఇవ just like playing; వినిర్జిత్య conquering; త్రి-లోక్యాః
of the three worlds (the higher, middle and lower planetary systems);
బుభుజే enjoyed; శ్రియమ్ the opulence; భగవన్ O great
sage; తత్ that; మమ unto me; ఆఖ్యాహి please explain;
వర్మ defensive armor made of a mantra; నారాయణ-ఆత్మకమ్
consisting of the mercy of NArAyaNa; యథా in which way;
ఆతతాయినః who were endeavoring to kill him; శత్రూన్
enemies; యేన by which; గుప్తః being protected;
అజయత్ conquered; మృధే 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.

శ్రీ-బాదరాయణీరువాచ

వృతః పురోహితన్ త్వాష్ట్రో మహేన్ద్రాయానుపృచ్ఛతే
నారాయణాఖ్యం వర్మాహ తద్ ఇహైక-మనాః శృణు ॥ ౩॥

శ్రీ-బాదరాయణీః ఉవాచ shrI shukadeva GosvAmI said;

వృతః the chosen; పురోహితః priest; త్వాష్ట్రః
the son of TvaShTA; మహేన్ద్రాయ unto King Indra;
అనుపృచ్ఛతే after he (Indra) inquired; నారాయణ-ఆఖ్యమ్
named NArAyaNa-kavacha; వర్మ defensive armor made of a mantra;
ఆహా he said; తత్ that; ఇహా this; ఏక-మనాః
with great attention; శృణు 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.

శ్రీ-విశ్వరూప ఉవాచ

ధౌతాఙ్గి-పాణిరాచమ్య సపవిత్ర

ఉదక్ష-ముఖః కృత-స్వాఙ్గ-కర-న్యాసో ॥ ౪ ॥

మస్త్రాభ్యాం వాగ్-యతః శుచిః నారాయణ-పరం వర్మ

సన్నహ్యేత్ భయ ఆగతే పాదయోర్జానునోరూర్వోః ॥ ౫ ॥

ఉదరే హృద్యథోరసి ముఖే శిరస్యానుపూర్వ్యాద్

ఓంకారాదీని విన్యసేత్ ఓం నమో నారాయణాయేతి విపర్యయమ్ అథాపి వా ॥ ౬ ॥

శ్రీ-విశ్వరూపః ఉవాచ

shrI VishvarUpa said; ధౌత having completely washed;

అఙ్గి feet; పాణిః hands; ఆచమ్య performing Acamana

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

స-పవిత్రః wearing rings made of kusha grass (on the ring finger

of each hand); ఉదక్ష-ముఖః sitting facing the north; కృత

making; స్వ-అఙ్గ-కర-న్యాసః mental assignment of the

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

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

nArAyaNAya); వాగ్-యతః keeping oneself silent; శుచిః

being purified; నారాయణ-పరమ్ fully intent on Lord NArAyaNa;

వర్మ armor; సన్నహ్యేత్ put on oneself; భయే when fear;

ఆగతే has come; పాదయోః on the two legs; జానునోః on

the two knees; ఊర్వోః on the two thighs; ఉదరే on the abdomen;

హృది on the heart; అథ thus; ఉరసి on the chest;

ముఖే on the mouth; శిరసి on the head; ఆనుపూర్వ్యాత్ one

after another; ఓంకార-ఆదీని beginning with oMkAra; విన్యసేత్

one should place; ఓం the praNava; నమః obeisances;

नारాయणाय 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 बहोर्भ्यन्तरः 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 कुर्याद्दवादशक्षर-विद्यया
 प्रणवादि-य-कारान्तमङ्गुल्य-अङ्गुष्ठ-पर्वसु ॥ ८॥

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;

ప్రణవ-ఆది beginning with the oMkAra; య-కార-అన్తమ్ ending with the syllable ya; అజ్గుళి on the fingers, beginning with the index finger; అజ్గుష్ట-పర్వసు 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.

న్యసేద్

ధృదయ ఓంకారం వి-కారమ్ అను మూర్ధని

ష-కారం తు భ్రువోర్మధ్యే ణ-కారం శిఖయా న్యసేత్ ॥ ౮ ॥

వే-కారం నేత్రయోర్యజ్ఞాన్మ-కారం సర్వ-సన్నిషు

మ-కారమ్ అస్త్రమ్ ఉద్దిశ్య మస్త్ర-మూర్తిర్భవేద్ బుధః ॥ ౯ ॥

సవిసర్గం ఫణ్-అన్తం తత్సర్వ-దిక్షు వినిర్దిశేత్

ఓం విష్ణవే నమ ఇతి ॥ ౧౦ ॥

న్యసేత్ should place; హృదయే on the heart;

ఓంకారమ్ the praNava, oMkAra; వి-కారమ్ the syllable

vi of viShNave; అను thereafter; మూర్ధని on the top of

the head; ష-కారమ్ the syllable sa; తు and; భ్రువోః

మధ్యే between the two eyebrows; ణ-కారమ్ the syllable Na;

శిఖయా on the shikhA on the head; న్యసేత్ should place;

వేకారమ్ the syllable ve; నేత్రయోః between the two eyes;

యజ్ఞ్యాత్ should be placed; న-కారమ్ the syllable na of the

word namaH; సర్వ-సన్నిషు on all the joints; మ-కారమ్

the syllable ma of the word namaH; అస్త్రమ్ a weapon; ఉద్దిశ్య

thinking; మస్త్ర-మూర్తిః the form of the mantra; భవేత్

should become; బుధః an intelligent person; స-విసర్గమ్

with the visarga (H); षट्-अन्तम् ending with the sound phaT;
 तत् that; सर्व-दिक्षु in all directions; विनिर्दिशेत्
 should fix; ॐ 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 धैर्यं षट्-शक्तिर्युतम् ।
 विद्या-तेजस्त्वि-मूर्तिमिमं मन्त्रं ఉదాహరేత్ ॥ ౧౧॥

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

ఓం హరిర్విదధ్యాన్ మమ సర్వ-రక్షాం న్యస్తాఙ్ఘ్రి-పద్మః పతగేన్ద్ర-పృష్ఠే
దరారి-చర్మాసి-గదేషు-చాప-పాశాన్ దధానోఽష్ట-గుణోఽష్ట-బాహుః ॥ ౧౨॥

ఓం O Lord; హరిః the Supreme Personality of Godhead; విదధ్యాత్
may He bestow; మమ my; సర్వ-రక్షామ్ protection from all
sides; న్యస్త placed; అఙ్ఘ్రి-పద్మః whose lotus feet;
పతగేన్ద్ర-పృష్ఠే on the back of GaruDa, the king of all birds;
దర conchshell; అరి disc; చర్మ shield; ఆసి sword;
గదా club; ఇషు arrows; చాప bow; పాశాన్
ropes; దధానః holding; అష్ట possessing eight; గుణః
perfections; అష్ట eight; బాహుః 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.

జలేషు మాం రక్షతు మత్స్య-మూర్తిర్యాదో-గణేభ్యో వరుణస్య పాశాత్

స్థలేషు మాయావటు-వామనోఽవ్యాత్రివిక్రమః ఖేఽవతు విశ్వరూపః ॥ ౧౩ ॥

జలేషు in the water; మామ్ me; రక్షతు

protect; మత్స్య-మూర్తిః the Supreme Lord in the form of a great

fish; యాదః-గణేభ్యః from fierce aquatic animals; వరుణస్య

of the demigod known as VaruNa; పాశాత్ from the arresting rope;

స్థలేషు on the land; మాయా-వటు the merciful form of

the Lord as a dwarf; వామనః named VAmnadeva; అవ్యాత్ may

He protect; త్రివిక్రమః Trivikrama, whose three gigantic steps

took the three worlds from Bali; ఖే in the sky; అవతు

may the Lord protect; విశ్వరూపః 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

VAmana.

May VAmana 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, VAmnadeva

and the VishvarUpa.

దుర్గేష్వటవ్యాజి-ముఖాదిషు ప్రభుః పాయాన్ నృసింహోఽసుర-యూథపారిః

విముఞ్చతో యస్య మహాట్ట-హాసం దిశో వినేదుర్యపతంశ్చ గర్భాః ॥ ౧౪ ॥

దుర్గేషు in places where travel is very difficult;

అటవి in the dense forest; ఆజి-ముఖ-ఆదిషు

on the war front and so on; ప్రభుః the Supreme Lord; పాయాత్

may He protect; నృసింహః Lord NRisiMhaddeva; అసుర-యూథప

of HiraNyakashipu, the leader of the demons; అరిః the enemy;

విముఞ్చతః releasing; యస్య of whom; మహా-అట్ట-హాసమ్

great and fearful laughing; దిశః all the directions; వినేదుః
resounded through; న్యపతన్ fell down; చ and; గర్భాః
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.

రక్షత్వసౌ మాధ్వని యజ్ఞ-కల్పః స్వ-దంష్ట్రయోన్నీత-ధరో వరాహః
రామోఽద్రి-కూటేష్వథ విప్రవాసే సలక్ష్మణోఽవ్యాద్ భరతాగ్రజోఽస్మాన్ ॥ ౧౫॥

రక్షతు may the Lord protect; అసౌ that; మా me;
అధ్వని on the street; యజ్ఞ-కల్పః who is ascertained
by performance of ritualistic ceremonies; స్వ-దంష్ట్రయా by
His own tusk; ఉన్నీత raising; ధరః the planet earth;
వరాహః Lord Boar; రామః Lord RAma; అద్రి-కూటేషు
on the summits of the mountains; అథ then; విప్రవాసే in
foreign countries; స-లక్ష్మణః with His brother LakShmaNa;
అవ్యాత్ may He protect; భరత-అగ్రజః the elder brother
of MahArAja Bharata; అస్మాన్ 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.

మామ్ ఉగ్ర-ధర్మాద్ అఖిలాత్ ప్రమాదాన్నారాయణః పాతు నరశ్చ హాసాత్
దత్తస్త్వయోగాద్ అథ యోగ-నాథః పాయాద్ గుణేశః కపిలః కర్మ-బన్ధాత్ ॥ ౧౬ ॥

మామ్ me; ఉగ్ర-ధర్మాత్ from unnecessary religious principles; అఖిలాత్ from all kinds of activities; ప్రమాదాత్ which are enacted in madness; నారాయణః Lord NArAyaNa; పాతు may He protect; నరః చ and Nara; హాసాత్ from unnecessary pride; దత్తః DattAtreya; తు of course; అయోగాత్ from the path of false yoga; అథ indeed; యోగ-నాథః the master of all mystic powers; పాయాత్ may He protect; గుణ-ఈశః the master of all spiritual qualities; కపిలః Lord Kapila; కర్మ-బన్ధాత్ 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.

సనత్-కుమారోఽవతు కామదేవాద్ధయశ్చిర్షా మాం పథి దేవ-హేలనాత్
దేవర్షి-వర్యః పురుషార్చనాన్తరాత్కూర్మో హరిర్మాం నిరయాద్ అశేషాత్ ॥ ౧౭ ॥

సనత్-కుమారః

the great brahmAcArI named Sanat-kumAra; అవతు may he

protect; కామ-దేవాత్ from the hands of Cupid or lusty desire;
హయ-శీర్షా Lord HayagrIva, the incarnation of the Lord whose
head is like that of a horse; మామ్ me; పథి on the path;
దేవ-హేలనాత్ from neglecting to offer respectful obeisances to
brAhmaNas, VaiShNavas and the Supreme Lord; దేవర్షి-వర్యః
the best of the saintly sages, NArada; పురుష-అర్చన-అస్తరాత్
from the offenses in worshiping the Deity; కూర్మః Lord KURma,
the tortoise; హరిః the Supreme Personality of Godhead; మామ్
me; నిరయాత్ from hell; అశేషాత్ 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 worshiping 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 worshiping 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 worshiping the Deity. These offenses in Deity worship
are mentioned in The Nectar of Devotion.

ధన్వన్తరిర్భగవాన్ పాతవ్యపథ్యాద్ధ్వన్ద్వాప్ ద్ భయాద్ ఋషభో నిర్జితాత్మా
యజ్ఞశ్చ లోకాద్ అవతాజ్ జనాన్తాద్భ్రలో గణాత్ క్రోధ-వశాద్ అహీస్యః ॥ ౧౮ ॥

ధన్వంతరిః

the incarnation Dhanvantari, the physician; భగవాన్ the Supreme Personality of Godhead; పాతు may He protect me; అపహ్యాత్ from things injurious to the health, such as meat and intoxicants; ద్వంద్వాత్ from duality; భయాత్ from fear; ఋషభః Lord Rishabhadeva; నిర్జిత-ఆత్మా who fully controlled his mind and self; యజ్ఞః Yaj na; చ and; లోకాత్ from the defamation of the populace; అవతాత్ may He protect; జన-అన్తాత్ from dangerous positions created by other people; బలః Lord BalarAma; గణాత్ from the hordes of; క్రోధ-వశాత్ the angry serpents; అహీన్ద్ర్యః 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.

ద్వైపాయనో భగవాన్ అప్రబోధాద్బుద్ధస్ తు పాషణ్ణ-గణ-ప్రమాదాత్
కల్మిః కలేః కాల-మలాత్ ప్రపాతుధర్మావనాయోరు-కృతావతారః ॥ ౧౯ ॥

ద్వైపాయనః shrIla VyAsadeva, the giver of all Vedic knowledge;
భగవాన్ the most powerful incarnation of the Supreme Personality
of Godhead; అప్రబోధాత్ from ignorance of the shAstra; బుద్ధః
తు also Lord Buddha; పాషణ్డ-గణ of atheists creating
disillusionment for innocent persons; ప్రమాదాత్ from the madness;
కల్కిః Lord Kalki, the incarnation of Keshava; కళేః of
this Kali-yuga; కాల-మలాత్ from the darkness of the age;
ప్రపాతు may He protect; ధర్మ-అవనాయ for the protection
of religious principles; ఉరు very great; కృత-అవతారః
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 यजु-विधेर् अहंशु-श्रुति-जातं
सदय-ह्युदय-दरि-पशु-धुतम्
केशव धृत-बुद्ध-शरीर जय जगद्-केशव हारै

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.

మాం కేశవో గదయా ప్రాతర్ అవ్యార్ధోవిన్ద ఆసజ్జవమ్ ఆత్త-వేణుః
నారాయణః ప్రాహ్ణా ఉదాత్త-శక్తిర్మధ్యన్-దినే విష్ణురరీన్ద్ర-పాణిః ॥ ౨౦ ॥

మామ్ me; కేశవః

Lord Keshava; గదయా by His club; ప్రాతః in the morning hours; అవ్యార్థ may He protect; గోవిన్దః Lord Govinda; ఆసజ్జవమ్ during the second part of the day; ఆత్త-వేణుః holding His flute; నారాయణః Lord NArAyaNa with four hands; ప్రాహ్ణాః during the third part of the day; ఉదాత్త-శక్తిః controlling different types of potencies; మధ్యమ్-దినే during the fourth part of the day; విష్ణుః Lord ViShNu; అరీన్ద్ర-పాణిః 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.

దేవోఽపరాష్టా మధు-హోగ్రధన్వా సాయం త్రి-ధామావతు మాధవో మామ్
దోషే హృషీకేశ ఉతార్ధ-రాత్రే నిశీథ ఏకోఽవతు పద్మనాభః ॥ ౨౧॥

దేవః the Lord; అపరాష్టా in the fifth part of the day;
మధు-హో named MadhusUdana; ఉగ్ర-ధన్వా bearing the
very fearful bow known as shAr Nga; సాయమ్ the sixth part of
the day; త్రి-ధామా manifesting as the three deities BrahmA,
ViShNu and Maheshvara; అవతు may He protect; మాధవః
named MAdhava; మామ్ me; దోషే during the first portion of
the night; హృషీకేశః Lord HRiShIksha; ఉత also;
అర్ధ-రాత్రే during the second part of the night; నిశీథే
during the third part of the night; ఏకః alone; అవతు may He
protect; పద్మనాభః 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.

శ్రీవత్స-ధామాపర-రాత్ర్ ఈశః ప్రత్యూష ఈశోఽసి-ధరో జనార్దనః
దామోదరోఽవ్యాదనుసన్ధ్యం ప్రభాతే విశ్వేశ్వరో భగవాన్ కాల-మూర్తిః ॥ ౨౨॥

శ్రీవత్స-ధామా the Lord, on whose chest the mark of shrIvatsa is
resting; అపర-రాత్రే in the fourth part of the night; ఈశః
the Supreme Lord; ప్రత్యూషే in the end of the night; ఈశః
the Supreme Lord; అసి-ధరః carrying a sword in the hand;

జనార్దనః Lord JanArdana; దామోదరః Lord DAModara;
 అవ్యాత్ may He protect; అనుసన్ధ్యమ్ during each junction
 or twilight; ప్రభాతే in the early morning (the sixth part of
 the night); విశ్వ-ఈశ్వరః the Lord of the whole universe;
 భగవాన్ the Supreme Personality of Godhead; కాల-మూర్తిః
 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.

చక్రం యుగాంతానల-తిగ్మ-నేమి భ్రమత్ సమంతాద్ భగవత్-ప్రయుక్తమ్
 దన్ధగ్ని దన్ధగ్న్యి అరి-సైన్యమ్ ఆశు కక్షం యథా వాత-సఖో హుతాశః ॥ ౨౩॥
 చక్రమ్ the

disc of the Lord; యుగ-అంత at the end of the millennium; అనల
 like the fire of devastation; తిగ్మ-నేమి with a sharp rim;
 భ్రమత్ wandering; సమంతాత్ on all sides; భగవత్-ప్రయుక్తమ్
 being engaged by the Lord; దన్ధగ్ని దన్ధగ్ని please burn
 completely, please burn completely; అరి-సైన్యమ్ the army of our
 enemies; ఆశు immediately; కక్షమ్ dry grass; యథా
 like; వాత-సఖః the friend of the wind; హుతాశః
 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.

గదేఽశని-స్పర్శన-విస్ఫులిజ్ఞే నిష్పిణ్ణీ నిష్పిణ్ణ్యో అజిత-ప్రియాసి
కుష్మాణ్ణ-వైనాయక-యక్ష-రక్షో-భూత-గ్రహాంశ్చూర్ణయ చూర్ణయారీన్ ॥ ౨౪ ॥

గదే O club in the hands of
the Supreme Personality of Godhead; అశని like thunderbolts;
స్పర్శన whose touch; విస్ఫులిజ్ఞే giving off sparks of
fire; నిష్పిణ్ణీ నిష్పిణ్ణీ pound to pieces, pound to pieces;
అజిత-ప్రియా very dear to the Supreme Personality of Godhead;
అసి you are; కుష్మాణ్ణ imps named KuShmANDas; వైనాయక
ghosts named VainAyakas; యక్ష ghosts named YakShas;
రక్షః ghosts named RAKshasas; భూత ghosts named BhUtas;
గ్రహాన్ and evil demons named Grahas; చూర్ణయ pulverize;
చూర్ణయ pulverize; అరీన్ 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.

త్వం

యాతుధాన-ప్రమథ-ప్రేత-మాతృ-పిశాచ-విప్రగ్రహ-ఘోర-దృష్టిన్
దరేన్ద్ర విద్రావయ కృష్ణ-పూరితో భీమ-స్వనోఽర్హేర్షదయాని కమ్పయన్ ॥ ౨౫ ॥

త్వమ్ you; యాతుధాన RAKshasas;
ప్రమథ Pramathas; ప్రేత Pretas; మాతృ MATAs;
పిశాచ PishAcas; విప్ర-గ్రహ brAhmaNa ghosts;
ఘోర-దృష్టిన్ who have very fearful eyes; దరేన్ద్ర O
PA ncajanya, the conchshell in the hands of the Lord; విద్రావయ
drive away; కృష్ణ-పూరితః being filled with air from the
mouth of KRiShNa; భీమ-స్వనః sounding extremely fearful;

అరేః of the enemy; హృదయాని the cores of the hearts;
కమ్పయన్ 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.

త్వం తిగ్మ-ధారాసి-వరారి-నైన్యమ్ ఈశ-ప్రయుక్తో మమ చిన్ది చిన్ది
చక్షూంషి చర్మఞ్ శత-చన్ద్ర చాదయ ద్విషామ్
అఘోనాం హర పాప-చక్షుషామ్ ॥ ౨౬ ॥

త్వమ్ you; తిగ్మ-ధార-అసి-వర
O best of swords possessing very sharp blades; అరి-నైన్యమ్
the soldiers of the enemy; ఈశ-ప్రయుక్తః being engaged by
the Supreme Personality of Godhead; మమ my; చిన్ది చిన్ది
chop to pieces, chop to pieces; చక్షూంషి the eyes;
చర్మన్ O shield; శత-చన్ద్ర possessing brilliant circles
like a hundred moons; చాదయ please cover; ద్విషామ్ of
those who are envious of me; అఘోనామ్ who are completely sinful;
హర please take away; పాప-చక్షుషామ్ 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.

యన్ నో భయం గ్రహేభ్యోఽభూత్కేతుభ్యో నృభ్య ఏవ చ
సరీసృపేభ్యో దంష్ట్రీభ్యో భూతేభ్యోఽంహోభ్య ఏవ చ ॥ ౨౭ ॥

సర్వాణ్య ఏతాని భగవన్-నామ-రూపానుకీర్తనాత్
ప్రయాన్తు సజ్జయం సద్యో యే సః శ్రేయః-ప్రతీపకాః ॥ ౨౮ ॥

యత్ which; నః our; భయమ్ fear; గ్రహాభ్యః from the Graha demons; అభూత్ was; కేతుభ్యః from meteors, or falling stars; నృభ్యః from envious human beings; ఏవ చ also; సరీసృపేభ్యః from snakes or scorpions; దంష్ట్రీభ్యః from animals with fierce teeth like tigers, wolves and boars; భూతేభ్యః from ghosts or the material elements (earth, water, fire, etc.); అంహోభ్యః from sinful activities; ఏవ చ as well as; సర్వాణి ఏతాని all these; భగవత్-నామ-రూప-అనుకీర్తనాత్ by glorifying the transcendental form, name, attributes and paraphernalia of the Supreme Personality of Godhead; ప్రయాన్తు let them go; సజ్జయమ్ to complete destruction; సద్యః immediately; యే which; నః our; శ్రేయః-ప్రతీపకాః 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.

గరుడో భగవాన్ స్తోత్ర-స్తోభశ్చన్దోమయః ప్రభుః
రక్షత్వశేష-కృచ్చేభ్యో విష్వక్సేనః స్వ-నామభిః ॥ ౨౯ ॥

గరుడః His Holiness GaruDa,
the carrier of Lord ViShNu; భగవాన్ as powerful as the Supreme Personality of Godhead; స్తోత్ర-స్తోభః who is glorified by selected verses and songs; చన్దః-మయః the personified Vedas; ప్రభుః the lord; రక్షతు may He protect; అశేష-కృచ్చేభ్యః from unlimited miseries; విష్వక్సేనః Lord ViShvaksena;

స్వ-నామభిః 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.

సర్వాపదోభ్యో హరేర్నామ-రూప-యానాయుధాని నః
బుద్ధీన్ద్రియ-మనః-ప్రాణాన్పాన్తు పార్షద-భూషణాః ॥ ౩౦ ॥

సర్వ-ఆపదభ్యః from all kinds of danger; హరేః
of the Supreme Personality of Godhead; నామ the holy name;
రూప the transcendental form; యాన the carriers; ఆయుధాని
and all the weapons; నః our; బుద్ధి intelligence;
ఇన్ద్రియ senses; మనః mind; ప్రాణాన్ life air;
పాన్తు may they protect and maintain; పార్షద-భూషణాః
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.

యథా హి భగవాన్ ఏవ వస్తుతః సద్ అసచ్ఛ యత్
సత్యేనానేన నః సర్వే యాస్తు నాశమ్ ఉపద్రవాః ॥ ౩౦ ॥

యథా just as; హి indeed; భగవాన్
the Supreme Personality of Godhead; ఏవ undoubtedly; వస్తుతః
at the ultimate issue; సత్ manifested; అసత్ unmanifested;
చ and; యత్ whatever; సత్యేన by the truth; అనేన
this; నః our; సర్వే all; యాస్తు let them go;
నాశమ్ to annihilation; ఉపద్రవాః 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.

యథైకాత్మానుభావానాం ఏకల్ప-రహితః స్వయమ్
భూషణాయుధ-లింగాభ్యా ధత్తే శక్తిః స్వ-మాయయా ॥ ౩౧ ॥

తేనైవ సత్య-మానేన సర్వ-జ్ఞో భగవాన్ హరిః
పాతు సర్వైః స్వరూపైర్మః సదా సర్వత్ర సర్వ-గః ॥ ౩౩ ॥

యథా just as; ఐకాత్మ్య in terms of oneness manifested in
varieties; అనుభావానామ్ of those thinking; ఏకల్ప-రహితః
the absence of difference; స్వయమ్ Himself; భూషణ
decorations; ఆయుధ weapons; లింగ-అభ్యాః characteristics
and different names; ధత్తే possesses; శక్తిః potencies
like wealth, influence, power, knowledge, beauty and renunciation;
స్వ-మాయయా by expanding His spiritual energy; తేన ఏవ

by that; సత్య-మానేన true understanding; సర్వ-జ్ఞః
omniscient; భగవాన్ the Supreme Personality of Godhead;
హరిః who can take away all the illusion of the living entities;
పాతు may He protect; సర్వైః with all; స్వ-రూపైః
His forms; నః us; సదా always; సర్వత్ర everywhere;
సర్వ-గః 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-gītā (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):

ఏకదేశ-స్థితస్యాగ్నేర్జ్యోతాన్మ విస్తారిణీ యథా
పరస్య
బ్రహ్మణః శక్తిస్తథేదమ్ అఖిలం జగత్

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 कृष्णश्वेतस्य-रस-विरहाः ।
पूरुषः शुद्धो नित्य-मुक्तोऽभिन्नत्वात् 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. shrIIa MadhvAcArya explains this as follows:

ఏక ఏవ పరో విష్ణుర్భూషాహేతి ధ్వజేష్వజః
తత్-తచ్-చక్తి-ప్రదత్వేన స్వయమ్ ఏవ వ్యవస్థితః
సత్యేనానేన మాం దేవః పాతు సర్వేశ్వరో హరిః

విదిక్షు దిక్షూర్ధ్వమ్

అధః సమంతాదస్తర్బహిర్ భగవాన్ నారసింహః

ప్రహాపయన్ తోక-భయం స్వనేన స్వ-తేజసా గ్రస్త-సమస్త-తేజాః ॥ ౩౪ ॥

విదిక్షు in all corners; దిక్షు in all directions (east,

west, north and south); ఊర్ధ్వమ్ above; అధః below;

సమంతాత్ on all sides; అస్తః internally; బహిః externally;

భగవాన్ the Supreme Personality of Godhead; నారసింహః

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

completely destroying; తోక-భయమ్ fear created by animals,

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

or the vibration of His name by His devotee PrahLAda MahArAja;

స్వ-తేజసా by His personal effulgence; గ్రస్త covered;

సమస్త all other; తేజాః 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.

మఘవన్న

ఇదమ్ ఆఖ్యాతం వర్మ నారాయణాత్మకమ్

విజేష్వనేఁజ్జాసా యేన దంశితోఁసుర-యూథపాన్ ॥ ౩౫॥

మఘవన్ O King Indra;

ఇదమ్ this; ఆఖ్యాతమ్ described; వర్మ mystic armor;
నారాయణ-ఆత్మకమ్ related to NARAYANA; విజేష్వనే you will
conquer; అజ్జాసా very easily; యేన by which; దంశితః
being protected; ఆసుర-యూథపాన్ 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.

ఏతద్ ధారయమాణస్ తు యం యం పశ్యతి చక్షుషా
పదా వా సంస్పృశేత్ సద్యః సాధ్వసాత్ స విముచ్యతే ॥ ౩౬॥

ఏతత్ this; ధారయమాణః a
person employing; తు but; యమ్ యమ్ whomever; పశ్యతి
he sees; చక్షుషా by his eyes; పదా by his feet;
వా or; సంస్పృశేత్ may touch; సద్యః immediately;
సాధ్వసాత్ from all fear; సః he; విముచ్యతే 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.

న కుతశ్చిద్ భయం తస్య విద్యాం ధారయతో భవేత్
రాజ-దస్య-గ్రహాదిభ్యో వ్యాధి-ఆదిభ్యశ్చ కర్తవిత ॥ ౩౭॥

న not; కుతశ్చిత్ from
anywhere; భయమ్ fear; తస్య of him; విద్యామ్ this
mystical prayer; ధారయతః employing; భవేత్ may appear;
రాజ from the government; దస్య from rogues and thieves;
గ్రహ-ఆదిభ్యః from demons and so on; వ్యాధి-ఆదిభ్యః
from diseases and so on; చ also; కర్తవిత 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.

ఇమాం విద్యాం పురా కశ్చిత్ కౌశికో ధారయన్ ద్విజః
యోగ-ధారణయా స్వాఙ్గం జహౌ స మరు-ధన్వని ॥ ౩౮ ॥

ఇమామ్ this; విద్యామ్ prayer; పురా formerly; కశ్చిత్ someone; కౌశికః Kaushika; ధారయన్ using; ద్విజః a brAhmaNa; యోగ-ధారణయా by mystic power; స్వ-అఙ్గమ్ his own body; జహౌ gave up; సః he; మరు-ధన్వని 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.

తస్యోపరి విమానేన గన్ధర్వ-పతిర్ ఏకదా
యయా చిత్రరథః స్త్రీభిర్వృతో యత్ర ద్విజ-క్షయః ॥ ౩౯ ॥

తస్య his dead body; ఉపరి above; విమానేన by airplane; గన్ధర్వ-పతిః the King of Gandharvaloka, Citraratha; ఏకదా once upon a time; యయా went; చిత్రరథః Citraratha; స్త్రీభిః by many beautiful women; వృతః surrounded; యత్ర where; ద్విజ-క్షయః 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.

గగనాన్ న్యపతత్ సద్యః సవిమానో హ్యో అవాక్-శిరాః

స వాలిఖిల్య-వచనాద్ అస్థీన్య ఆదాయ విస్మితః
ప్రాస్య ప్రాచీ-సరస్వత్యాం స్నాత్వా ధామ స్వమ్ అన్వగాత్ ॥ ౪౦॥

గగనాత్ from the sky; న్యపతత్
fell; సద్యః suddenly; స-విమానః with his airplane;
హి certainly; అవాక్-శిరాః with his head downward; సః
he; వాలిఖిల్య of the great sages named the VALikhilyas;
వచనాత్ by the instructions; అస్థీని all the bones;
ఆదాయ taking; విస్మితః struck with wonder; ప్రాస్య
throwing; ప్రాచీ-సరస్వత్యామ్ in the River SarasvatI,
which flows to the east; స్నాత్వా bathing in that river;
ధామ to the abode; స్వమ్ his own; అన్వగాత్ 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.

శ్రీ-శుక ఉవాచ

య ఇదం శృణుయాత్ కాలే యో ధారయతి చాదృతః
తం నమస్యన్తి భూతాని ముచ్యతే సర్వతో భయాత్ ॥ ౪౧॥

శ్రీ-శుకః ఉవాచ shrI shukadeva GosvAmI said; యః
anyone who; ఇదమ్ this; శృణుయాత్ may hear; కాలే
at a time of fear; యః anyone who; ధారయతి employs this
prayer; చ also; ఆదృతః with faith and adoration; తమ్
unto him; నమస్యన్తి offer respectful obeisances; భూతాని
all living beings; ముచ్యతే is released; సర్వతః from all;
భయాత్ 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.

ఏతాం విద్యామ్ అధిగతో విశ్వరూపాచ్ఛతక్రతుః
త్రైలోక్య-లక్ష్మీం బుభుజే వినిర్జిత్య మృధేఽసురాన్ ॥ ౪౨॥

ఏతామ్ this; విద్యామ్ prayer; అధిగతః received;
విశ్వరూపాత్ from the brAhmaNa VishvarUpa;
శత-క్రతుః Indra, the King of heaven;
త్రైలోక్య-లక్ష్మీమ్ all the opulence of the three worlds;
బుభుజే enjoyed; వినిర్జిత్య conquering; మృధే in battle;
అసురాన్ 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:

విద్యాః కర్మాణి చ సదా గురోః ప్రాప్తాః ఫల-ప్రదాః ।
అన్యథా నైవ ఫలదాః ప్రసన్నోక్తాః ఫల-ప్రదాః ॥

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):

తద్ విద్ధి ప్రణిపాతేన పరిప్రశ్నేన సేవయా ।
ఉపదేక్ష్యన్తి తే జ్ఞానం జ్ఞానినస్తత్త్వ-దర్శినః ॥

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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