

॥ नारायणकवचं सार्थं ॥
.. nArAyaNa kavachaM ..

sanskritdocuments.org

August 20, 2017

.. nArAyaNa kavachaM ..

॥ नारायणकवचं सार्थं ॥

Sanskrit Document Information



Text title : sArtha nArAyaNa kavacha

File name : narayana-kavacha_meaning.itx

Category : kavacha, vishhnu, vishnu, narayana

Location : doc_vishhnu

Language : Sanskrit

Subject : philosophy/hinduism/religion

Transliterated by : N.Balasubramanian bbalu at satyam.net.in

Proofread by : N.Balasubramanian bbalu at satyam.net.in

Translated by : N.Balasubramanian bbalu@satyam.net.in

Description-comments : From shrImad-BhAgavatam, entitled The nArAyaNa-kavacha Shield.

Latest update : April 2, 2009, October 21, 2016

Send corrections to : Sanskrit@cheerful.com

Site access : <http://sanskritdocuments.org>

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

August 20, 2017

sanskritdocuments.org



॥ नारायणकवचं सार्थं ॥

ॐ श्रीगणेशाय नमः ।

ॐ नमो नारायणाय ।

अङ्गन्यासः

ॐ ॐ नमः पादयोः ।

ॐ नं नमः जनुनोः ।

ॐ मों नमः उर्वोः ।

ॐ नां नमः उदरे ।

ॐ रां नमः हृदि ।

ॐ यं नमः उरसि ।

ॐ णां नमः भुजे ।

ॐ यं नमः शिरसि ॥

करन्यासः

ॐ ॐ नमः दक्षिणतर्जन्याम् ।

ॐ नं नमः दक्षिणमध्यमायाम् ।

ॐ मों नमः दक्षिणानामिकायाम् ।

ॐ ळं नमः दक्षिणनिष्ठिकायाम् ।

ॐ गं नमः वामनिष्ठिकायाम् ।

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 ॥

विष्वक्पञ्चन्यासः

ॐ ॐ नमः हृदये ।

ॐ विं नमः मूर्धनि ।

ॐ षं नमः भ्रुवोर्मध्ये ।

ॐ एं नमः शिष्यायाम् ।
ॐ वै नमः नेत्रयोः ।
ॐ नं नमः सर्वसन्धिषु ।
ॐ मः अस्त्राय कृट् प्राय्याम् ।
ॐ मः अस्त्राय कृट् आग्नेयाम् ।
ॐ मः अस्त्राय कृट् दक्षिणस्याम् ।
ॐ मः अस्त्राय कृट् नैऋत्ये ।
ॐ मः अस्त्राय कृट् प्रतीच्याम् ।
ॐ मः अस्त्राय कृट् वायव्ये ।
ॐ मः अस्त्राय कृट् उदीच्याम् ।
ॐ मः अस्त्राय कृट् औशान्याम् ।
ॐ मः अस्त्राय कृट् उर्ध्व्याम् ।
ॐ मः अस्त्राय कृट् 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, 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.

श्री-राजोवाच

यथा गुप्तः सद्यस्त्राक्षः सवाडान् रिपु-सैनिकान्
कीडन्तं धव विनिर्जित्य त्रि-लोक्या बुभुजे श्रियम् ॥ १ ॥

भगवन्स् तन् ममाप्याडि वर्म नारायणात्मकम्
यथाततायिनः शत्रून् येन गुप्तोऽजयन् मृधे ॥ २ ॥

श्री-राजा उवाच King ParIkShit said; यथा by which

(the spiritual armor); गुप्तः protected; सहस्र-अक्षः
the thousand-eyed King Indra; स-वाहान् with their carriers;
शिपु-सैनिकान् the soldiers and commanders of the enemies; कीडन्
धृत् just like playing; विनिर्जित्य conquering; त्रि-लोक्याः
of the three worlds (the higher, middle and lower planetary systems);
बुभुक्षे enjoyed; श्रियम् the opulence; भगवन् O great
sage; तत् that; मम unto me; आभ्याहि 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-आदरायणिरुवाच

वृत्तः पुरोहितस् त्वाष्ट्रो महेन्द्रायानुपृथ्यते
नारायणकवचं वर्माह तद् धृत्क-मनाः शृणु ॥ ३ ॥

श्री-आदरायणिः उवाच shrI shukadeva GosvAmI said;

वृत्तः the chosen; पुरोहितः priest; त्वाष्ट्रः
the son of TvaShTA; महेन्द्राय unto King Indra;
अनुपृथ्यते after he (Indra) inquired; नारायण-आभ्याम्
named NArAyaNa-kavacha; वर्म defensive armor made of a mantra;
आह he said; तत् that; धृत् this; ऐक-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-पाणिंरायम्य सपवित्र

उदङ्-मुष्णः कृत-स्वाङ्ग-कर-न्यासो ॥ ४ ॥

मन्त्राभ्यां वाङ्-यतः शुचिः नारायण-परं वर्म

सन्नख्येद् भय आगते पादयोर्जनुनोऽर्वाः ॥ ५ ॥

उदरे हृद्यथोरसि मुषे शिरस्थानुपूर्वाद्

ओंकारादीनि विन्यसेत् ओं नमो नारायणायेति विपर्ययम् अथापि वा ॥ ६ ॥

श्री-विश्वरूपः उवाच

shrI VishvarUpa said; धौत having completely washed;

अङ्घ्रि feet; पाणिः hands; आयम्य 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-मुष्णः 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); वाङ्-यतः keeping oneself silent; शुचिः

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

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

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

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

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

मुषे on the mouth; शिरसि on the head; आनुपूर्वात् 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;
छति 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 भङ्ग्याभ्यन्तरः 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 कुर्याद्वाष्टाक्षर-विधया

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; द्वाष्ट-अक्षर

composed of twelve syllables; विधया 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

पृथय ओंकारं वि-कारम् अनु मूर्धनि

ष-कारं तु भ्रुवोर्मध्ये ण-कारं शिषया न्यसेत् ॥ ८ ॥

वे-कारं नेत्रयोर्युञ्ज्यान्न-कारं सर्व-सन्धिषु

म-कारम् अस्त्रम् उद्दिश्य मन्त्र-मूर्तिर्भवेद् बुधः ॥ ९ ॥

सविसर्गं ङ्-अन्तं तत्सर्व-दिक्षु विनिर्दिशेत्

ओं विष्णवे नम इति ॥ १० ॥

न्यसेत् should place; पृथये 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;

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

वेकारम् the syllable ve; नेत्रयोः between the two eyes;

युञ्ज्यात् 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); ङ्-अन्तम् ending with the sound phaT;

तत् that; सर्व-दिक्षु in all directions; विनिर्दिशेत्
should fix; ओं praNava; विष्णवे unto Lord ViShNu; नमः
obeisances; एति 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; एमम् 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-चर्मसि-गदेषु-याप-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; एषु arrows; याप 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 मत्स्थ-मूर्तिर्यदो-गणेश्यो वरुणस्य पाशात्
स्थलेषु मायावटु-वामनोऽव्यात्रिविङ्कमः षेऽवतु विश्वरूपः ॥ १३ ॥

जलेषु in the water; माम् me; रक्षतु
protect; मह्य-मूर्तिः the Supreme Lord in the form of a great
fish; यादः-गणेषुः 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 VAmnadeva; अव्यात् may
He protect; त्रिविक्रमः Trivikrama, whose three gigantic steps
took the three worlds from Bali; जे 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
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.

दुर्गोष्यटव्याजि-मुष्पादिषु प्रभुः पायान् नृसिंहोऽसुर-यूथपादिः
विमुञ्चतो यस्य मडाट्ट-डासं दिशो विनेदुर्यपतंश्च गर्भाः ॥ १४ ॥

दुर्गेषु in places where travel is very difficult;
अटवि in the dense forest; आजि-मुष्प-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; मडा-अट्ट-डासम्
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-दंष्ट्रया 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 RAm is ParashurAma (JAmadAgya). 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 अभिलात् प्रमादान्नारायणः पातु नरश्च ङासात्
दत्तस्त्वयोगाद् अथ योग-नाथः पायाद् गुणेशः कपिलः कर्म-बन्धात् ॥ १६ ॥

माम् me; उग्र-धर्मात् from unnecessary religious principles; अभिलात् from all kinds of activities; प्रमादात् which are enacted in madness; नारायणः Lord NArAyaNa; पातु may He protect; नरः य and Nara; ङासात् 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-ेशः 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-डेलनात्
देवर्षि-वर्यः पुरुषार्थनान्तरात्कूर्मो 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;

उच-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-अर्थन-अन्तरात् from the offenses in worshipping the Deity; कूर्मः Lord KUrma, the tortoise; उरिः the Supreme Personality of Godhead; माम् me; निरथात् 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.

ध-वन्तरिर्भगवान् पात्वपथ्याद्द्वन्द्वान् भयाद् ऋषभो निर्जितात्मा
यज्ञश्च लोकाद् अवताञ्ज जनान्ताड्ढलो गण्णात् क्रोध-वशाद् अडीन्द्रः ॥ १८ ॥

ध-वन्तरिः

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; द्वन्द्वत् 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; भलः Lord BalarAma; गणात् from the hordes of; क्रोध-वशात् the angry serpents; अडीन्द्रः 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 अप्रभोधद्भुङ्क्षुस् तु पाषाण्ड-गण-प्रमादात्
कल्किः कलेः काल-मलात् प्रपातुधर्मावनायोरु-कृतावतारः ॥ १८ ॥

द्वैपायनः shrIla VyAsadeva, the giver of all Vedic knowledge;

भगवान् the most powerful incarnation of the Supreme Personality of Godhead; अज्ञानात् from ignorance of the shAstra; बुद्धः तु also Lord Buddha; पाषण्ड-गण of atheists creating disillusionment for innocent persons; ममदात् from the madness; कल्किः Lord Kalki, the incarnation of Keshava; कलेः of this Kali-yuga; काल-मलत् from the darkness of the age; प्रपत्तु may He protect; धर्म-अवनाथ 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-विधेर अल्लु श्रुति-जातं
सद्य-दुद्य-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 गद्यया प्रातरु अय्याद्गोविन्द आसङ्गवम् आत्त-वेणुः
नारायणः प्राळ उदात्त-शक्तिर्मध्यन्-दिने विष्णुरशीन्द्र-पाणिः ॥ २० ॥

माम् me; केशवः

Lord Keshava; गद्यया by His club; प्रातः in the morning hours; अय्यात् 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; प्राळः 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; अशीन्द्र-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.

द्वेषोऽपराह्णे मधु-डोग्रध-वा सायं त्रि-धामावतु माधवो माम्
दोषे ङृषीकेश उतार्ध-रात्रे निशीथ ओकोऽवतु पद्मनाभः ॥ २१ ॥

द्वेषः the Lord; अपराह्णे in the fifth part of the day;
मधु-ङा named MadhusUdana; उग्र-ध-वा 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; ङृषीकेशः Lord HRiShIksha; उत also;
अर्ध-रात्रे during the second part of the night; निशीथे
during the third part of the night; ओकः 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-रात्रे षष्ठः प्रत्यूष षष्ठोऽसि-धरो जनार्दनः
दामोदरोऽव्यादनुसन्ध्यं प्रभाते विश्वेश्वरो भगवान् काव-मूर्तिः ॥ २२ ॥

श्रीवत्स-धामा the Lord, on whose chest the mark of shrIvatsa is
resting; अपर-रात्रे in the fourth part of the night; षष्ठः
the Supreme Lord; प्रत्यूषे in the end of the night; षष्ठः
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-भूर्तिः 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 युगा-न्तानल-तिग्म-नेमि भ्रमत् सम-न्ताद् भगवत्-प्रयुक्तम्
दन्द्गिधि दन्द्गिध् अशि-सै-न्धम् आशु कक्षं यथा वात-सभो 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; सम-न्तात् on all sides; भगवत्-प्रयुक्तम् being engaged by the Lord; दन्द्गिधि दन्द्गिधि please burn completely, please burn completely; अशि-सै-न्धम् the army of our enemies; आशु immediately; कक्षम् dry grass; यथा like; वात-सभः 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.

गद्रेऽशनि-स्पर्शन-विस्फुलिङ्गे निष्प्रिष्टि निष्प्रिष्ट्य् अजित-प्रियासि
कुष्माण्ड-वैनायक-यक्ष-रक्षो-भूत-ग्रहांश्चूर्णय्य चूर्णयारीन् ॥ २४ ॥

गद्रे O club in the hands of
the Supreme Personality of Godhead; अशनि like thunderbolts;
स्पर्शन whose touch; विस्फुलिङ्गे giving off sparks of
fire; निष्प्रिष्टि निष्प्रिष्टि 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; चूर्णय्य pulverize;
चूर्णय्य 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-स्वनोऽरेर्दृष्टयानि 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; दृष्टयानि 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-वरादि-सैन्यम् षश-प्रयुक्तो मम चिन्धि चिन्धि
चक्षूषि चर्मञ् चत-चन्द्र यादय द्विषाम्
अधोनां 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; षश-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; चत-चन्द्र possessing brilliant circles
like a hundred moons; यादय please cover; द्विषाम् of
those who are envious of me; अधोनाम् 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 अडेभ्योऽभूत्तेतुभ्यो नृभ्य एव य
सरीसृपेभ्यो दंष्ट्रिभ्यो भूतेभ्योऽहोभ्य एव य ॥ २७ ॥

सर्वाण्य् ऐतानि भगवन्-नाम-रूपानुकीर्तनात्
प्रयान्तु सङ्क्षयं सद्यो ये नः श्रेयः-प्रतीपकाः ॥ २८ ॥

यत् which; नः our; भयम् fear; अडेभ्यः from

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-प्राणान्पातु 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; यान the carriers; आयुधानि

and all the weapons; नः our; बुद्धि intelligence;

छिन्द्रिय senses; मनः mind; प्राणान् life air;

पातु 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 ङि भगवान् अेव वस्तुतः सद् असञ्च यत्
सत्येनानेन नः सर्वे यान्तु नाशम् उपद्रवाः ॥ ३१ ॥

यथा just as; ङि indeed; भगवान्
the Supreme Personality of Godhead; अेव 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-विङ्गाभ्या धत्ते शक्तीः स्व-मायया ॥ ३२ ॥

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

यथा just as; अैकात्म्य in terms of oneness manifested in
varieties; अनुभावानाम् of those thinking; विकल्प-रहितः
the absence of difference; स्वयम् Himself; भूषण
decorations; आयुध weapons; विङ्ग-आभ्याः characteristics
and different names; धत्ते possesses; शक्तीः potencies
like wealth, influence, power, knowledge, beauty and renunciation;
स्व-मायया by expanding His spiritual energy; तेन अेव
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-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):

अकटेश-स्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा

परस्य

ब्रह्मणः शक्तिस्तथेदम् अपिलं 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 ।

पूर्वाः 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:

अेक अेव परो विष्णुर्भूषाडेति ध्वजेष्वजः
तत्-तय्-यक्ति-प्रदत्वेन स्वयम् अेव व्यवस्थितः
सत्येनानेन मां देवः पातु सर्वेश्वरो हरिः

विदिक्षु दिक्षुर्ध्वम्

अधः समन्तादन्तर्बहिर् भगवान् नारसिंहः

प्रहापयन् लोक-भयं स्वनेन स्व-तेजसा अस्त-समस्त-तेजः ॥ ३४ ॥

विदिक्षु in all corners; दिक्षु in all directions (east, west, north and south); ॐर्ध्वम् 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 PrahAda MahArAja; स्व-तेजसा by His personal effulgence; अस्त covered; समस्त all other; तेजः influences.

PrahAda MahArAja loudly chanted the holy name of Lord NRisiMhadeva.

May

Lord NRisiMhadeva, roaring for His devotee PrahAda 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.

मधवन्

धम् आप्यातं वर्म नारायणात्मकम्

विजेष्यसेऽञ्जसा येन दशितोऽसुर-यूथपान् ॥ ३५ ॥

मधवन् O King Indra;

छदम् this; आप्यातम् 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.

अेतद् धारयमाणस् तु यं यं पश्यति यक्षुषा
पदा वा संस्पृशेत् सधेः साध्वसात् स विमुच्यते ॥ ३६ ॥

अेतत् this; धारयमाणः a
person employing; तु but; यम् यम् whomever; पश्यति
he sees; यक्षुषा by his eyes; पदा by his feet;
वा or; संस्पृशेत् may touch; सधेः 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 विधां धारयतो भवेत्
राज-दस्यु-ग्राडादित्यो व्याध्य-आदित्यश्च कर्त्तव्यम् ॥ ३७ ॥

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

This prayer, NArAyaNa-kavacha, constitutes subtle knowledge

transcendentally 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.

ઇમાં વિદ્યાં પુરા કશ્ચિત્ કૌશિકો ધારયન્ દ્વિજઃ

યોગ-ધારણયા સ્વાડ્ગં જહૌ સ મરુ-ધન્વનિ ॥ ૩૮ ॥

ઇમામ્ this; વિદ્યામ્ prayer; પુરા formerly; કશ્ચિત્ someone; કૌશિકઃ Kaushika; ધારયન્ using; દ્વિજઃ a brAhmaNa; યોગ-ધારણયા by mystic power; સ્વ-અડ્ગમ્ his own body; જહૌ gave up; સઃ he; મરુ-ધન્વનિ 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.

તસ્યોપરિ વિમાનેન ગન્ધર્વ-પતિર્ એકદા

યથૌ ચિત્રરથઃ સ્ત્રીભિર્વૃતો યત્ર દ્વિજ-ક્ષયઃ ॥ ૩૯ ॥

તસ્ય his dead body; ઉપરિ above; વિમાનેન by airplane; ગન્ધર્વ-પતિઃ the King of Gandharvaloka, Citraratha; એકદા once upon a time; યથૌ went; ચિત્રરથઃ Citraratha; સ્ત્રીભિઃ by many beautiful women; વૃતઃ surrounded; યત્ર where; દ્વિજ-ક્ષયઃ 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.

ગગનાન્ ન્યપતત્ સઘઃ સવિમાનો હ્ય્ અવાડ્-શિરાઃ

સ વાલિખિલ્ય-વચનાદ્ અસ્થીન્ આદાય વિસ્મિતઃ

प्रास्य प्राची-सरस्वत्यां स्नात्वा धाम स्वम् अ-वगात् ॥ ४० ॥

गगनात् from the sky; -चपतत्

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

छि certainly; अवाङ्-शिरः with his head downward; सः

he; वालिभित्त्य 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; अ-वगात् 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 ष्टं शृणुयात् काले यो धारयति यादृतः

तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ॥ ४१ ॥

श्री-शुकः उवाच shrI shukadeva GosvAmI said; यः

anyone who; ष्टम् this; शृणुयात् may hear; काले

at a time of fear; यः anyone who; धारयति employs this

prayer; च also; यादृतः 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.

अेतां विधाम् अधिगतो विश्वरूपाश्छतः
त्रैलोक्य-लक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥ ४२ ॥

अेताम् this; विधाम् prayer; अधिगतः received;
विश्वरूपात् from the brAhmaNa VishvarUpa;
शत-ःतुः 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:

विधाः कर्माणि च सदा गुरोः प्राप्ताः क्ल-प्रदाः ।
अन्यथा नैव क्लदाः प्रसन्नोक्ताः क्ल-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 ज्ञानिनस्तत्त्व-दर्शिनः ॥

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 ..

Searchable pdf was typeset using XeTeXgenerateactualtext feature of Xe_{La}TeX 0.99996

on August 20, 2017

Please send corrections to sanskrit@cheerful.com

