

॥ नारायणकवचम् सार्वभौम ॥

.. nArAyaNa kavachaM ..

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॥ நாராயணகவசம் ஸார்த்² ॥

ஓ ஸ்ரீ³ணேஸாய நம: ।

ஓ நமோ நாராயணாய ।

அங்க³ன்யாஸ:

ஓ ஓ நம: பாத³யோ: ।

ஓ நம் நம: ஜானு³னோ: ।

ஓ மோம் நம: ஊர்வோ: ।

ஓ நாம் நம: உத³ரே ।

ஓ ராம் நம: ஹ்ரு³தி³ ।

ஓ யம் நம: உரஸி ।

ஓ ணம் நம: முகே² ।

ஓ யம் நம: சிரஸி ॥

கரன்யாஸ:

ஓ ஓ நம: த³க்ஷிணதர்ஜன்யாம் ।

ஓ நம் நம: த³க்ஷிணமத்⁴யமாயாம் ।

ஓ மோம் நம: த³க்ஷிணநாமிகாயாம் ।

ஓ ப⁴ம் நம: த³க்ஷிணகனிஷ்டி²காயாம் ।

ஓ க³ம் நம: வாமகனிஷ்டி²காயாம் ।

ஓ வம் நம: வாமாநாமிகாயாம் ।

ஓ தேம் நம: வாமமத்⁴யமாயாம் ।

ஓ வாம் நம: வாமதர்ஜன்யாம் ।

ஓ ஸும் நம: த³க்ஷிணம்³க்ஷ்டோ²ர்த்⁴வபர்வணி ।

ஓ தே³ம் நம: த³க்ஷிணம்³க்ஷ்டா²ய பர்வணி ।

ஓ வாம் நம: வாமாம்³க்ஷ்டோ²ர்த்⁴வபர்வணி ।

ஓ யம் நம: வாமாம்³க்ஷ்டா²ய பர்வணி ॥

விஷ்ணுஷ்ட³க்ஷரன்யாஸ:

ஓ ஓ நம: ஹ்ரு³த³யே ।

ஓ விம் நம: மூர்த்⁴னி ।

ஓ ஷம் நம: ப்⁴ருவோர்மத்⁴யே ।

- ஓ ணம் நம: ஸிகா²யாம் ।
ஓ வேம் நம: நேத்ரயோ: ।
ஓ நம் நம: ஸர்வஸந்தி⁴ஷு ।
ஓ ம: அஸ்த்ராய ப²ட் ப்ராச்யாம் ।
ஓ ம: அஸ்த்ராய ப²ட் ஆக்³னேயாம் ।
ஓ ம: அஸ்த்ராய ப²ட் த³க்ஷிணஸ்யாம் ।
ஓ ம: அஸ்த்ராய ப²ட் நைர்ரு³த்யே ।
ஓ ம: அஸ்த்ராய ப²ட் ப்ரதீச்யாம் ।
ஓ ம: அஸ்த்ராய ப²ட் வாயவ்யே ।
ஓ ம: அஸ்த்ராய ப²ட் உதீ³ச்யாம் ।
ஓ ம: அஸ்த்ராய ப²ட் ஐஸாந்யாம் ।
ஓ ம: அஸ்த்ராய ப²ட் ஊர்த்⁴வாயாம் ।
ஓ ம: அஸ்த்ராய ப²ட் அத்⁴ராயாம் ॥

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-NARayaNa, DattAtreya (an empowered incarnation), Kapila, Sanat-kumAra, HayagrIva, NAradadeva (the incarnation of a devotee). Dhanvantari, Shabhadeva, Yaja, BalarAma, VyAsadeva, Buddhadeva and Keshava. One should also think of Govinda, the master of VRindAvana. and one should think of NARayaNa, the master of the spiritual sky. One should think of MadhusUdana, TridhAmA, MAdhava, HRiShIksha, PadmanAbha, JanArdana, DAModara and Vishveshvara, as well as the Supreme Personality of Godhead KRiShNa Himself. After offering prayers to the Lord.as personal expansions known as the svAMsha and shaktyAvesha-avatAras, one should pray to the weapons of Lord NARayaNa, such as the Sudarshana, gadA, sha Nkha, khaDga and bow.

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

ஸ்ரீ-ராஜோவாச

யயா கு³ப்த: ஸஹஸ்ராக்ஷ: ஸவாஹான் ரிபு-ஸைனிகான்
க்ரீட³ன்ன இவ வினிர்ஜித்ய த்ரி-லோக்யா பு³பு⁴ஜே ஸ்ரியம் ॥ 1 ॥

ப⁴க³வம்ஸ் தன் மமாக²யாஹி வர்ம நாராய(ன)த்மகம்
யதா²ததாயின: ஸத்ருன்யேன கு³ப்தோ⁵ஜயன் ம்ரு⁴தே⁴ ॥ 2 ॥

ஸ்ரீ-ராஜா உவாச King ParIkShit said; யயா by which

(the spiritual armor); கு³ப்த: protected; ஸஹஸ்ர-அக்ஷ: the thousand-eyed King Indra; ஸ-வாஹான் with their carriers; ரிபு-ஸைனிகான் the soldiers and commanders of the enemies; க்ரீட³ன் இவ just like playing; வினிர்ஜித்ய conquering; த்ரி-லோக்யா: of the three worlds (the higher, middle and lower planetary systems); ப³ப⁴ஜே enjoyed; ஸ்ரியம் the opulence; ப⁴க³வன் O great sage; தத் that; மம unto me; ஆக்²யாஹி please explain; வர்ம defensive armor made of a mantra; நாராயண-ஆத்மகம் consisting of the mercy of NArAyaNa; யதா² in which way; ஆததாயின: who were endeavoring to kill him; ஸத்ருன் enemies; யேன by which; கு³ப்த: being protected; அஜயத் conquered; ம்ரு⁴தே⁴ 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.

ஸ்ரீ-பா³த³ராயணிருவாச

வ்ரு⁴த: புரோஹிதஸ் த்வாஷ்ட்ரோ மஹேந்த்³ராயானுப்ரு⁴ச்சதே
நாராயணாக்²யம் வர்மாஹ தத்³ இஹைக-ம(ன): ஸ்ரு⁴ணு ॥ 3 ॥

ஸ்ரீ-பா³த³ராயணி: உவாச shrI shukadeva GosvAmI said;

வ்ரு⁴த: the chosen; புரோஹித: priest; த்வாஷ்ட்ர: the son of TvaShTA; மஹேந்த்³ராய unto King Indra; அனுப்ரு⁴ச்சதே after he (Indra) inquired; நாராயண-ஆக்²யம் named NArAyaNa-kavacha; வர்ம defensive armor made of a mantra; ஆஹ he said; தத் that; இஹ this; ஏக-ம(ன): with great attention; ஸ்ரு⁴ணு 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.

ஸ்ரீ-விஸ்வரூப உவாச

தௌ⁴தாங்க்⁴ரி-பாணிராசம்ய ஸபவித்ர

உத³ங்-முக:² க்ரு³த-ஸ்வாங்க்³-கர-ந்யாஸோ ॥ 4 ॥

மந்த்ராப்⁴யாம் வாக்³-யத: ஸாசி: நாராயண-பரம் வர்ம

ஸன்னஹ்யேத்³ ப⁴ய ஆக்³தே பாத³யோர்ஜானுனோருர்வோ: ॥ 5 ॥

உத³ரே ஹ்ரு³த்³யதோ²ரஸி முகே² ஸிரஸ்யானுபூர்வ்யாத்³

ஓம்காராதீ³னி வின்யஸேத் ஓம் நமோ நாராயணயேதி விபர்யயம் அதா²பி
வா ॥ 6 ॥

ஸ்ரீ-விஸ்வரூப: உவாச

shrI VishvarUpa said; தௌ⁴த having completely washed;

அங்க்⁴ரி feet; பாணி: hands; ஆசம்ய performing Acamana

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

ஸ-பவித்ர: wearing rings made of kusha grass (on the ring finger

of each hand); உத³க்-முக:² sitting facing the north; க்ரு³த

making; ஸ்வ-அங்க்³-கர-ந்யாஸ: mental assignment of the

eight parts of the body and twelve parts of the hands; மந்த்ராப்⁴யாம்

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

nArAyaNaya); வாக்-யத: keeping oneself silent; ஸாசி:

being purified; நாராயண-பரம் fully intent on Lord NArAyaNa;

வர்ம armor; ஸன்னஹ்யேத் put on oneself; ப⁴யே when fear;

ஆக்³தே has come; பாத³யோ: on the two legs; ஜானுனோ: on

the two knees; ஊர்வோ: on the two thighs; உத³ரே on the abdomen;

ஹ்ரு³தி³ on the heart; அத² thus; உரஸி on the chest;

முகே² on the mouth; ஸிரஸி on the head; ஆனுபூர்வ்யாத் one

after another; ஓம்கார-ஆதீ³னி beginning with oMkAra; வின்யஸேத்

one should place; ओम् the praNava; नमः obeisances;

नारायणाय unto NArAyaNa, the Supreme Personality of Godhead;

इति thus; विपर्ययम् the reverse; अतः² 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 अ॒प॒वि॒त्रः॑ प॒वि॒त्रो॒ वा॒ स॒र्व॒वा॒व॒स्त्वा²म् क³॒त्तो॒ऽपि॑ वा ।

यः॑ स॒म॒रे॒त् पु॒ण्ड॒र³ी॒का॒क्ष॒म् स॒ प³॒ह्ण॒या॒प⁴॒य॒न्त॒रः॑ ष॒ः॒ः॒॥

ॐ॒ वि॒ष्णु॒ ॐ॒-वि॒ष्णु॒ ॐ॒-वि॒ष्णु॒ ।

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.

क॒र-न॒या॒स॒म् त॒तः॑ क॒र्वा॒त्³॒त्³॒वा॒त्³॒षा॒क्ष॒र-वि॒त्³॒य॒या

प॒र॒ण॒वा॒त्³॒-य-का॒रा॒न्त॒म॒न्कु³॒ल्य-अ॒न्कु³॒ष्ण॒-प॒र्व॒ण॒म् ॥ 7 ॥

क॒र-न॒या॒स॒म् the ritual known as kara-nyAsa,

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

thereafter; क॒र्वा॒त् should execute; त्³॒वा॒त्³॒षा॒-अ॒क्ष॒र

composed of twelve syllables; வித்³யயா with the mantra;
 ப்ரணவ-ஆதி³ beginning with the oMkAra; ய-கார-அந்தம்
 ending with the syllable ya; அங்கு³லி on the fingers, beginning
 with the index finger; அங்கு³ஷ்ட²-பர்வஸு 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.

ந்யஸேத்³

த்⁴ரு³ய ஓம்காரம் வி-காரம் அனு மூர்த்⁴னி

ஷ-காரம் து ப்⁴ருவோர்மத்⁴யே ண-காரம் ஸிக்²யா ந்யஸேத் ॥ 8 ॥

வே-காரம் நேத்ரயோர்யுஞ்ஜ்யான்ன-காரம் ஸர்வ-ஸந்தி⁴ஷு

ம-காரம் அஸ்த்ரம் உத்³தி³ர்ய மந்த்ர-மூர்தி⁴ர்வத்³ பு³த: ⁴ ॥ 9 ॥

ஸவிஸர்க்³ம் ப்²ட்³-அந்தம் தத்ஸர்வ-தி³க்ஷு வினிர்தி³ஸேத்

ஓம் விஷ்ணவே நம இதி ॥ 10 ॥

ந்யஸேத் should place; ஹ்ரு³யே on the heart;

ஓம்காரம் the praNava, oMkAra; வி-காரம் the syllable

vi of viShNave; அனு thereafter; மூர்த்⁴னி on the top of

the head; ஷ-காரம் the syllable sa; து and; ப்⁴ருவோ:

மத்⁴யே between the two eyebrows; ண-காரம் the syllable Na;

ஸிக்²யா on the shikhA on the head; ந்யஸேத் should place;

வேகாரம் the syllable ve; நேத்ரயோ: between the two eyes;

யுஞ்ஜ்யாத் should be placed; ந-காரம் the syllable na of the

word namaH; ஸர்வ-ஸந்தி⁴ஷு on all the joints; ம-காரம்

the syllable ma of the word namaH; அஸ்த்ரம் a weapon; உத்³தி³ர்ய

thinking; மந்த்ர-மூர்தி: the form of the mantra; ப்⁴வேத்

should become; பு³த: ⁴ an intelligent person; ஸ-விஸர்க்³ம்

with the visarga (H); प²ल्-अन्तम् ending with the sound phaT;
 तत् that; सर्वा-ति³क्षु in all directions; विनिर्ति³शेत्
 should fix; ॐम् 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.

ஆத்மானம் பரமம் த⁴யாயேத்³ த⁴யேயம் ஷட்-ஸக்திபி⁴யுதம் ।
 வித்³யா-தேஜஸ்தபோ-மூர்திமிமம் மந்த்ரம் உதா³ஹரேத் ॥ 11 ॥

ஆத்மானம் the self; பரமம் the
 supreme; த⁴யாயேத் one should meditate on; த⁴யேயம் worthy to
 be meditated on; ஷட்-ஸக்திபி:⁴ the six opulences; யுதம்
 possessed of; வித்³யா learning; தேஜ: influence; தப:
 austerity; மூர்திம் personified; இமம் this; மந்த்ரம்
 mantra; உதா³ஹரேத் 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.

ஓ ஹிரிர்வித³த்⁴யான் மம ஸர்வ-ரக்ஷாம் ந்யஸ்தாங்க்⁴ரி-பத்³ம: பதகே³ந்த்³ர-
ப்ரு'ஷ்டே²

த³ரானி-சர்மாஸி-க³தே³ஷு-சாப-பாஸான் த³தா⁴னே³ஷ்ட-கு³னே³ஷ்ட-
பா³ஹு: ॥ 12 ॥

ஓ O Lord; ஹரி: the Supreme Personality of Godhead; வித³த்⁴யாத்
may He bestow; மம my; ஸர்வ-ரக்ஷாம் protection from all
sides; ந்யஸ்த placed; அங்க்⁴ரி-பத்³ம: whose lotus feet;
பதகே³ந்த்³ர-ப்ரு'ஷ்டே² on the back of GaruDa, the king of all birds;
த³ர conchshell; அரி disc; சர்ம shield; அஸி sword;
க³தா³ club; இஷு arrows; சாப bow; பாஸான்
ropes; த³தா⁴ன: holding; அஷ்ட possessing eight; கு³ண:
perfections; அஷ்ட eight; பா³ஹு: 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.

ஜலேஷு மாம் ரக்ஷது மத்ஸ்ய-மூர்திர்யாதோ³-க³ணேப்⁴யோ வருணஸ்ய
பாஸாத்த்
ஸ்த²லேஷு மாயாவடு-வாமனோ⁵வ்யாதத்த்ரிவிக்ரம: கே²வது விஸ்வரூப: ॥
13 ॥

ஜலேஷு in the water; மாம் me; ரக்ஷது
protect; மத்ஸ்ய-மூர்தி: the Supreme Lord in the form of a great
fish; யாத:³-க³ணேப்⁴ய: from fierce aquatic animals; வருணஸ்ய
of the demigod known as VaruNa; பாஸாத்த் from the arresting rope;
ஸ்த²லேஷு on the land; மாயா-வடு the merciful form of
the Lord as a dwarf; வாமன: named VAmnadeva; அவ்யாத் may
He protect; த்ரிவிக்ரம: Trivikrama, whose three gigantic steps
took the three worlds from Bali; கே² in the sky; அவது
may the Lord protect; விஸ்வரூப: 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.

து³ர்கே³ஷ்வடவ்யாஜி-முகா²தி³ஷு ப்ரபு:⁴ பாயான் ந்ரு'ஸிம்ஹோ⁵ஸுர-
யூத²பாரி:
விமுஞ்சதோ யஸ்ய மஹாட்ட-ஹாஸம் தி³ஸோ வினேது³ர்யபதம்ஸ்ச
க³ர்பா:⁴ ॥ 14 ॥

து³ர்கே³ஷு in places where travel is very difficult;
 அடவி in the dense forest; ஆஜி-முக²-ஆதி³ஷு
 on the war front and so on; ப்ரபு:⁴ the Supreme Lord; பாயாத்
 may He protect; ந்ரு'ஸிம்ஹ: Lord NRisiMhadeva; அஸுர-யூத²ப
 of HiraNyakashipu, the leader of the demons; அரி: the enemy;
 விமுஞ்சத: releasing; யஸ்ய of whom; மஹா-அட்ட-ஹாஸம்
 great and fearful laughing; தி³ஸ: all the directions; வினேது:³
 resounded through; ந்யபதன் fell down; ச and; க³ர்பா:⁴
 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.

ரக்ஷத்வஸௌ மாத்⁴வனி யஜ்ஞ-கல்ப: ஸ்வ-த³ம்ஷ்ட்ரயோன்னீத-த⁴ரோ
 வராஹ:
 ராமோ⁵த்³ரி-கூடேஷ்வத² விப்ரவாளே ஸலக்ஷ்மனோ⁵வ்யாத்³ ப⁴ரதாக்³ரஜோ⁵ஸ்மாள்
 ॥ 15 ॥

ரக்ஷது may the Lord protect; அஸௌ that; மா me;
 அத்⁴வனி on the street; யஜ்ஞ-கல்ப: who is ascertained
 by performance of ritualistic ceremonies; ஸ்வ-த³ம்ஷ்ட்ரயா by
 His own tusk; உன்னீத raising; த⁴ர: the planet earth;
 வராஹ: Lord Boar; ராம: Lord RAMa; அத்³ரி-கூடேஷு
 on the summits of the mountains; அத்² then; விப்ரவாளே in
 foreign countries; ஸ-லக்ஷ்மண: with His brother LakShmaNa;
 அவ்யாத் may He protect; ப⁴ரத-அக்³ரஜ: the elder brother
 of MahArAja Bharata; அஸ்மாள் 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 (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.

மாம் உக்³ர-த⁴ர்மாத்³ அகி²லாத் ப்ரமாதா³ன்நாராயண: பாது நரம்ச ஹாஸாத் த³த்தஸ்த்வயோகா³த்³ அத² யோக³-நாத:² பாயாத்³ கு³ணேஸ: கபில: கர்ம-ப³ந்தா⁴த் ॥ 16 ॥

மாம் me; உக்³ர-த⁴ர்மாத் from unnecessary religious principles; அகி²லாத் from all kinds of activities; ப்ரமாதா³த் which are enacted in madness; நாராயண: Lord NArAyaNa; பாது may He protect; நர: ச and Nara; ஹாஸாத் from unnecessary pride; த³த்த: DattAtreya; து of course; அயோகா³த் from the path of false yoga; அத² indeed; யோக³-நாத:² the master of all mystic powers; பாயாத் may He protect; கு³ண-ஈஸ: the master of all spiritual qualities; கபில: Lord Kapila; கர்ம-ப³ந்தா⁴த் 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.

ஸனத்-குமாரோ⁵வது காமதே³வாத்³த⁴யஸீர்ஷா மாம் பதி² தே³வ-ஹேலனாத்³
தே³வ்ரஷி-வரய: புருஷார்சனாந்தராத்தூர்மோ ஹரிர்மாம் நிரயாத்³
அஸேஷாத் ॥ 17 ॥

ஸனத்-குமார:

the great brahmacArI named Sanat-kumAra; அவது may he protect; காம-தே³வாத் from the hands of Cupid or lusty desire; ஹய-ஸீர்ஷா Lord HayagrIva, the incarnation of the Lord whose head is like that of a horse; மாம் me; பதி² on the path; தே³வ-ஹேலனாத் from neglecting to offer respectful obeisances to brAhmaNas, VaiShNavas and the Supreme Lord; தே³வ்ரஷி-வரய: the best of the saintly sages, NARada; புருஷ-அர்சன-அந்தராத்த from the offenses in worshipping the Deity; கூர்ம: Lord KURma, the tortoise; ஹரி: the Supreme Personality of Godhead; மாம் me; நிரயாத் from hell; அஸேஷாத் 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.

த⁴ன்வந்திரி⁴ப⁴க³வான் பாத்வபத்²யாத்³த்³வந்த்³வாத்³ ப⁴யாத்³ ரு⁴ஷ்போ⁴
நிர்ஜிதாத்மா
யஜ்ஞா³ச லோகாத்³ அவதாஜ் ஜனாந்தாத்³ப³லோ க³னாத்³ க்ரோத⁴-வஸாத்³
அஹீந்த்³ர: ॥ 18 ॥

த⁴ன்வந்தரி:

the incarnation Dhanvantari, the physician; ப⁴க³வான் the Supreme Personality of Godhead; பாது may He protect me; அபத்²யாத் from things injurious to the health, such as meat and intoxicants; த்³வந்த்³வாத் from duality; ப⁴யாத் from fear; ரு⁴ஷ்ப: Lord RiShabhadeva; நிர்ஜித-ஆத்மா who fully controlled his mind and self; யஜ்ஞ: Yaj na; ச and; லோகாத் from the defamation of the populace; அவதாத் may He protect; ஜன-அந்தாத் from dangerous positions created by other people; ப³ல: Lord BalarAma; க³னாத் from the hordes of; க்ரோத⁴-வஸாத் the angry serpents; அஹீந்த்³ர: 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.

த்³வைபாயனோ ப⁴க³வான் அப்ரபோ³தா⁴த்³பு³த்³த⁴ஸ் து பாஷண்ட³-க³ண-
ப்ரமாதா³த்

கல்கி: கலே: கால-மலாத் ப்ரபாது⁴ர்மாவனோயோரு-க்ரு³தாவதார: ॥ 19 ॥

த்³வைபாயன: shrIla VyAsadeva, the giver of all Vedic knowledge;
ப⁴க³வான் the most powerful incarnation of the Supreme Personality
of Godhead; அப்ரபோ³தா⁴த் from ignorance of the shAstra; பு³த்³த⁴:
து also Lord Buddha; பாஷண்ட³-க³ண of atheists creating
disillusionment for innocent persons; ப்ரமாதா³த் from the madness;
கல்கி: Lord Kalki, the incarnation of Keshava; கலே: of
this Kali-yuga; கால-மலாத் from the darkness of the age;
ப்ரபாது may He protect; த⁴ர்ம-அவனாய for the protection
of religious principles; உரு very great; க்ரு³த-அவதார:
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:

நிந்த³ஸி யஜ்ஞ-விதே⁴ர் அஹஹ ஸ்ருதி-ஜாதம்
ஸத³ய-ஹ்ரு³ய-த³ர்ஸித-பஸா-கா⁴தம்
கேஸவ த்⁴ரு³-பு³த³த⁴-ஸரீர ஜய ஜக³த³-ஈஸ ஹரே

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.

மாம் கேஸவோ க³த³யா ப்ராதர் அவ்யாத்³கோ³விந்த³ ஆஸங்க³வம் ஆத்த-
வேணு:

நாராயண: ப்ராஹ்ண உதா³த்த-ஸக்திர்மத்⁴யன்-தி³னே விஷ்ணுரீந்த³ர-
பாணி: ॥ 20 ॥

மாம் me; கேஸவ:

Lord Keshava; க³த³யா by His club; ப்ராத: in the morning
hours; அவ்யாத் may He protect; கோ³விந்த³: Lord Govinda;
ஆஸங்க³வம் during the second part of the day; ஆத்த-வேணு:
holding His flute; நாராயண: Lord NArAyaNa with four hands;
ப்ராஹ்ண: during the third part of the day; உதா³த்த-ஸக்தி:
controlling different types of potencies; மத்⁴யம்-தி³னே
during the fourth part of the day; விஷ்ணு: Lord ViShNu;
அரீந்த³ர-பாணி: 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.

தே³வோ஽பராஹ்ணே மது⁴-ஹோக்³ரத⁴ன்வா ஸாயம் த்ரி-தா⁴மாவது
மாத⁴வோ மாம்
தோ³ஷே ஹ்ரு'ஷீகேஸ உதார்த⁴-ராத்ரே நிஸீத² ஏகோ஽வது பத்³ம(ரூப:)⁴ ॥
21 ॥

தே³வ: the Lord; அபராஹ்ணே in the fifth part of the day;
மது⁴-ஹா named MadhusUdana; உக்³ர-த⁴ன்வா bearing the
very fearful bow known as shAr Nga; ஸாயம் the sixth part of
the day; த்ரி-தா⁴மா manifesting as the three deities BrahmA,
ViShNu and Maheshvara; அவது may He protect; மாத⁴வ:
named MAdhava; மாம் me; தோ³ஷே during the first portion of
the night; ஹ்ரு'ஷீகேஸ: Lord HRiShIksha; உத also;
அர்த⁴-ராத்ரே during the second part of the night; நிஸீதே²
during the third part of the night; ஏக: alone; அவது may He
protect; பத்³ம(ரூப:)⁴ 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.

ஸ்ரீவத்ஸ-தா⁴மாபர-ராத்தர ஈஸ: ப்ரத்யுஷ ஈஸோஸி-த⁴ரோ ஜனா³ன:
தா³மோத³ரோவ்யாத³னுஸந்த⁴யம் ப்ரபா⁴தே விஸ்வேஸ்வரோ ப⁴க³வான்
கால-மூர்தி: ॥ 22 ॥

ஸ்ரீவத்ஸ-தா⁴மா the Lord, on whose chest the mark of shrIvatsa is
resting; அபர-ராத்தரே in the fourth part of the night; ஈஸ:
the Supreme Lord; ப்ரத்யுஷே in the end of the night; ஈஸ:
the Supreme Lord; அஸி-த⁴ர: carrying a sword in the hand;
ஜனா³ன: Lord JanArdana; தா³மோத³ர: Lord DAModara;
அவ்யாத் may He protect; அனுஸந்த⁴யம் during each junction
or twilight; ப்ரபா⁴தே in the early morning (the sixth part of
the night); விஸ்வ-ஈஸ்வர: the Lord of the whole universe;
ப⁴க³வான் the Supreme Personality of Godhead; கால-மூர்தி:
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.

சக்ரம் யுகா³ந்தானல-திக்³ம-நேமி ப்⁴ரமத் ஸமந்தாத்³ ப⁴க³வத்-ப்ரயுக்தம்

த³ந்த³க்³தி⁴ த³ந்த³க்³த்⁴ய் அரி-ஸைன்யம் ஆஸூ ககூஷம் யதா² வாத-ஸகோ²
ஹூதாஸ: ॥ 23 ॥

சக்ரம் the

disc of the Lord; யுக³-அந்த at the end of the millennium; அனல
like the fire of devastation; திக்³ம-நேமி with a sharp rim;
ப்⁴ரமத் wandering; ஸமந்தாத் on all sides; ப⁴க்³வத்-ப்ரயுக்தம்
being engaged by the Lord; த³ந்த³க்³தி⁴ த³ந்த³க்³தி⁴ please burn
completely, please burn completely; அரி-ஸைன்யம் the army of our
enemies; ஆஸூ immediately; ககூஷம் dry grass; யதா²
like; வாத-ஸக:² the friend of the wind; ஹூதாஸ:
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.

க³தே³ஸூனி-ஸ்பர்ஸன-விஸ்பு²லிங்கே³ நிஷ்பிண்டி⁴ நிஷ்பிண்ட⁴ய் அஜித-
ப்ரியாஸி
குஷ்மாண்ட³-வெனூயக-யகூஷ-ரகூஷா-பூ⁴த-க்³ரஹாம்ஸ்கூர்ணய சூர்ணயாரீன்
॥ 24 ॥

க³தே³ O club in the hands of
the Supreme Personality of Godhead; அஸூனி like thunderbolts;
ஸ்பர்ஸன whose touch; விஸ்பு²லிங்கே³ giving off sparks of
fire; நிஷ்பிண்டி⁴ நிஷ்பிண்டி⁴ pound to pieces, pound to pieces;
அஜித-ப்ரியா very dear to the Supreme Personality of Godhead;
அஸி you are; குஷ்மாண்ட³ imps named KuShmANDas; வெனூயக
ghosts named VainAyakas; யகூஷ ghosts named YakShas;
ரகூஷ: ghosts named RAKShasas; பூ⁴த ghosts named BhUtas;
க்³ரஹான் and evil demons named Grahas; சூர்ணய pulverize;

சூர்ணய pulverize; அரீன் 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.

த்வம்

யாதுதா⁴ன-ப்ரமத²-ப்ரேத-மாத்ரு'-பிஸாச-விப்ரக்³ரஹ-கோ⁴ர-த்³ரு'ஷ்டின்
த³ரேந்த்³ர வித்³ராவய க்ரு'ஷ்டண-பூரிதோ பீ⁴ம-ஸ்வனோ⁵ரேர்ஹ்ரு'த்³யானி
கம்பயன் || 25 ||

த்வம் you; யாதுதா⁴ன RAKShasas;

ப்ரமத² Pramathas; ப்ரேத Pretas; மாத்ரு' MATAs;

பிஸாச PishAcas; விப்ர-க்³ரஹ brAhmaNa ghosts;

கோ⁴ர-த்³ரு'ஷ்டின் who have very fearful eyes; த³ரேந்த்³ர O

PA ncjanya, the conchshell in the hands of the Lord; வித்³ராவய

drive away; க்ரு'ஷ்டண-பூரித: being filled with air from the

mouth of KRiShNa; பீ⁴ம-ஸ்வன: sounding extremely fearful;

அரே: of the enemy; ஹ்ரு'த்³யானி the cores of the hearts;

கம்பயன் causing to tremble. O best of conchshells, O PA ncjanya

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.

த்வம் திக்³ம-தா⁴ராஸி-வராரி-ஸைன்யம் ஈஸ-ப்ரயுக்தோ மம சிந்தி⁴ சிந்தி⁴

சக்ஷுமஷி சர்மஞ் சத-சந்த்³ர சாத்³ய த்³விஷாம்

அகோ⁴நாம் ஹர பாப-சக்ஷுஷாம் || 26 ||

த்வம் you; திக்³ம-தா⁴ர-அஸி-வர

O best of swords possessing very sharp blades; அரி-ஸென்யம்
the soldiers of the enemy; ஈஸ-ப்ரயுக்த: being engaged by
the Supreme Personality of Godhead; மம my; சிந்தி⁴ சிந்தி⁴
chop to pieces, chop to pieces; சக்ஷு⁴ம்ஷி the eyes;
சர்மன் O shield; ஸத-சந்த்³ர possessing brilliant circles
like a hundred moons; சாத்³ய please cover; த்³விஷாம் of
those who are envious of me; அகோ⁴நாம் who are completely sinful;
ஹர please take away; பாப-சக்ஷுஷாம் 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.

யன் நோ ப⁴யம் க்³ரஹேப்⁴யோ⁵பூ⁴த்³கேதுப்⁴யோ ந்ரு⁴ப்⁴ய ஏவ ச
ஸரீஸ்ரு⁴பேப்⁴யோ த்³ம்ஷ்ட்ரிப்⁴யோ பூ⁴தேப்⁴யோ⁵ம்ஹோப்⁴ய ஏவ ச ॥
27 ॥

ஸர்வாண்ய ஏதானி ப⁴க³வன்-நாம-ரூபானுகீர்ததை
ப்ரயாந்து ஸங்க்ஷயம் ஸத்³யோ யே ந: ஸ்ரேய:-ப்ரதீபகா: ॥ 28 ॥

யத் which; ந: our; ப⁴யம் fear; க்³ரஹேப்⁴ய: from
the Graha demons; அபூ⁴த் was; கேதுப்⁴ய: from meteors, or
falling stars; ந்ரு⁴ப்⁴ய: from envious human beings; ஏவ ச
also; ஸரீஸ்ரு⁴பேப்⁴ய: from snakes or scorpions; த்³ம்ஷ்ட்ரிப்⁴ய:
from animals with fierce teeth like tigers, wolves and boars;
பூ⁴தேப்⁴ய: from ghosts or the material elements (earth, water, fire,
etc.); அம்ஹோப்⁴ய: from sinful activities; ஏவ ச as well as;
ஸர்வாணி ஏதானி all these; ப⁴க³வத்-நாம-ரூப-அனுகீர்ததை
by glorifying the transcendental form, name, attributes and paraphernalia
of the Supreme Personality of Godhead; ப்ரயாந்து let them go;

ஸங்க்ஷயம் to complete destruction; ஸத்³ய: immediately;
யே which; ந: our; ஸ்ரேய:-ப்ரதீபகா: 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.

க³ருடோ³ ப⁴க³வான் ஸ்தோத்ர-ஸ்தோப⁴ஸ்சந்தோ³மய: ப்ரபு:⁴
ரக்ஷத்வஸேஷ-க்ரு'ச்ச்ரேப்⁴யோ விஷ்வக்ஸேன: ஸ்வ-நாமபி:⁴ ॥ 29 ॥

க³ருட:³ His Holiness GaruDa,
the carrier of Lord ViShNu; ப⁴க³வான் as powerful as the Supreme
Personality of Godhead; ஸ்தோத்ர-ஸ்தோப:⁴ who is glorified by selected
verses and songs; சந்த:³-மய: the personified Vedas; ப்ரபு:⁴
the lord; ரக்ஷது may He protect; அஸேஷ-க்ரு'ச்ச்ரேப்⁴ய:
from unlimited miseries; விஷ்வக்ஸேன: Lord ViShvaksena;
ஸ்வ-நாமபி:⁴ 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.

ஸர்வாபத்³ப்⁴யோ ஹரேர்நாம-ரூப-யானூயுதா⁴னி ந:

பு³த்³தீ⁴ந்த³ரிய-மன:-ப்ராணன்பாந்து பார்ஷத³-பூ⁴ஷுணை: ॥ 30 ॥

ஸர்வ-ஆபத்³ப்⁴ய: from all kinds of danger; ஹரே:
of the Supreme Personality of Godhead; நாம the holy name;
ரூப the transcendental form; யான the carriers; ஆயுதா⁴னி
and all the weapons; ந: our; பு³த்³தி⁴ intelligence;
இந்த³ரிய senses; மன: mind; ப்ராணன் life air;
பாந்து may they protect and maintain; பார்ஷத³-பூ⁴ஷுணை:
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.

யதா² ஹி ப⁴க³வான் ஏவ வஸ்துத: ஸத்³ அஸச்ச யத்
ஸத்யேனேன ந: ஸர்வே யாந்து நாஸம் உபத்³ரவா: ॥ 31 ॥

யதா² just as; ஹி indeed; ப⁴க³வான்
the Supreme Personality of Godhead; ஏவ undoubtedly; வஸ்துத:
at the ultimate issue; ஸத் manifested; அஸத் unmanifested;
ச and; யத் whatever; ஸத்யேன by the truth; அனேன
this; ந: our; ஸர்வே all; யாந்து let them go;

நாஸம் to annihilation; உபத்³ரவா: 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.

யதை²காத்மயானுபா⁴வாநாம் விகல்ப-ரஹித: ஸ்வயம்
பூ⁴ஷ்ணயுத⁴-லிங்கா³க்²யா த⁴த்தே ஸக்தீ: ஸ்வ-மாயயா ॥ 32 ॥

தேனேவ ஸத்ய-மானேன ஸர்வ-ஜ்ஞோ ப⁴க்³வான் ஹரி:
பாது ஸர்வை: ஸ்வரூபைர்ன: ஸதா³ ஸர்வத்ர ஸர்வ-க:³ ॥ 33 ॥

யதா² just as; ஐகாத்மய in terms of oneness manifested in
varieties; அனுபா⁴வாநாம் of those thinking; விகல்ப-ரஹித:
the absence of difference; ஸ்வயம் Himself; பூ⁴ஷ்ண
decorations; ஆயுத⁴ weapons; லிங்க³-ஆக்²யா: characteristics
and different names; த⁴த்தே possesses; ஸக்தீ: potencies
like wealth, influence, power, knowledge, beauty and renunciation;
ஸ்வ-மாயயா by expanding His spiritual energy; தேன ஏவ
by that; ஸத்ய-மானேன true understanding; ஸர்வ-ஜ்ஞ:
omniscient; ப⁴க்³வான் the Supreme Personality of Godhead;
ஹரி: who can take away all the illusion of the living entities;
பாது may He protect; ஸர்வை: with all; ஸ்வ-ரூபை:
His forms; ந: us; ஸதா³ always; ஸர்வத்ர everywhere;
ஸர்வ-க:³ who is all-pervasive.

The Supreme Personality

of Godhead, the living entities, the material energy, the spiritual
energy and the entire creation are all individual substances. In

the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord, as bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

PURPORT

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

एकतेजसु-स्ति²तस्यार्क³नेर्ज्योत्सन्ना² विस्तारिणी² यथा²
परस्य

प³रह्मणः सक्तिस्ते²त³म् अकि²लम् एक³त्

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:

நாம சிந்தாமணி: க்ரு'ஷ்ணஸ்சைதன்ய-ரஸ-விக்³ரஹ: ।

பூர்ண: ஸுத்³தோ⁴ நித்ய-முக்தோ⁵பி⁴ன்னத்வான் நாம-நாமினோ: ॥

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:

ஏக ஏவ பரோ விஷ்ணுர்பூ⁴ஷாஹேதி த்⁴வஜேஷ்வஜ:
தத்-தச்-சக்தி-ப்ரத³த்வேன ஸ்வயம் ஏவ வ்யவஸ்தி²த:
ஸத்யேனோன மாம் தே³வ: பாது ஸர்வேஸ்வரோ ஹரி:

விதி³க்ஷு தி³க்ஷுர்த்⁴வம்

அத:⁴ ஸமந்தாத³ந்தர்ப³ஹிர் ப⁴க³வான் நாரஸிம்ஹ:

ப்ரஹாபயன் லோக-ப⁴யம் ஸ்வனேன ஸ்வ-தேஜஸா க்³ரஸ்த-ஸமஸ்த-தேஜா:
॥ 34 ॥

விதி³க்ஷு in all corners; தி³க்ஷு in all directions (east,
west, north and south); ஊர்த்⁴வம் above; அத:⁴ below;
ஸமந்தாத் on all sides; அந்த: internally; ப³ஹி: externally;
ப⁴க³வான் the Supreme Personality of Godhead; நாரஸிம்ஹ:
in the form of NRisiMhadeva (half-lion and half-man); ப்ரஹாபயன்
completely destroying; லோக-ப⁴யம் fear created by animals,
poison, weapons, water, air, fire and so on; ஸ்வனேன by His roar
or the vibration of His name by His devotee PrahLAda MahArAja;
ஸ்வ-தேஜஸா by His personal effulgence; க்³ரஸ்த covered;
ஸமஸ்த all other; தேஜா: 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.

மக⁴வன்ன்

இத³ம் ஆக்²யாதம் வர்ம நாராயணாத்மகம்

விஜேஷ்யஸேஸ்ரஜஸா யேன த³ம்ஸரிதோஸூர-யூத²பான் ॥ 35 ॥

மக⁴வன் O King Indra;

இத³ம் this; ஆக்²யாதம் described; வர்ம mystic armor;

நாராயண-ஆத்மகம் related to NARayaNa; விஜேஷ்யஸே you will

conquer; அஞ்ஜஸா very easily; யேன by which; த³ம்ஸரித:

being protected; அஸூர-யூத²பான் 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.

ஏதத்³ தா⁴ரயமாணஸ் து யம் யம் பர்யதி சக்ஷுஷா
பதா³ வா ஸம்ஸ்ப்ரு'ஸேத் ஸத்³ய: ஸாத்⁴வஸாத் ஸ விமுச்சயதே ॥ 36 ॥

ஏதத் this; தா⁴ரயமாண: a
person employing; து but; யம் யம் whomever; பர்யதி
he sees; சக்ஷுஷா by his eyes; பதா³ by his feet;
வா or; ஸம்ஸ்ப்ரு'ஸேத் may touch; ஸத்³ய: immediately;
ஸாத்⁴வஸாத் from all fear; ஸ: he; விமுச்சயதே 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.

ந குதஸ்சித்³ ப⁴யம் தஸ்ய வித்³யாம் தா⁴ரயதோ ப⁴வேத்
ராஜ-த³ஸ்ய-க்³ரஹாதி³ப⁴யோ வ்யாத்⁴ய்-ஆதி³ப⁴யஸ்ச கர்ஹிசித் ॥ 37 ॥

ந not; குதஸ்சித் from
anywhere; ப⁴யம் fear; தஸ்ய of him; வித்³யாம் this
mystical prayer; தா⁴ரயத: employing; ப⁴வேத் may appear;
ராஜ from the government; த³ஸ்ய from rogues and thieves;
க்³ரஹ-ஆதி³ப⁴ய: from demons and so on; வ்யாதி⁴-ஆதி³ப⁴ய:
from diseases and so on; ச also; கர்ஹிசித் 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.

இமாம் வித்³யாம் புரா கஸ்சித் கௌஸிகோ தா⁴ரயன் த்³விஜ:
யோக³-தா⁴ரணயா ஸ்வாங்க³ம் ஜஹௌ ஸ மரு-த⁴ன்வனி ॥ 38 ॥

இமாம் this; வித்³யாம் prayer; புரா formerly; கஸ்சித் someone; கௌஸிக: Kaushika; தா⁴ரயன் using; த்³விஜ: a brAhmaNa; யோக³-தா⁴ரணயா by mystic power; ஸ்வ-அங்க³ம் his own body; ஜஹௌ gave up; ஸ: he; மரு-த⁴ன்வனி 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.

தஸ்யோபரி விமானேன க³ந்த⁴ர்வ-பதிர் ஏகதா³
யயௌ சித்ரரத:² ஸ்த்ரீபி⁴ர்வ்ரு³தோ யத்ர த்³விஜ-க்ஷய: ॥ 39 ॥

தஸ்ய his dead body; உபரி above; விமானேன by airplane; க³ந்த⁴ர்வ-பதி: the King of Gandharvaloka, Citraratha; ஏகதா³ once upon a time; யயௌ went; சித்ரரத:² Citraratha; ஸ்த்ரீபி:⁴ by many beautiful women; வ்ரு³த: surrounded; யத்ர where; த்³விஜ-க்ஷய: 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.

க³க³னாந் ந்யபதத் ஸத்³ய: ஸவிமானோ ஹ்ய அவாக்-ஸிரா:
ஸ வாலிகி²ல்ய-வசனாத்³ அஸ்தீ²ன்ய ஆதா³ய விஸ்மித:
ப்ராஸ்ய ப்ராசீ-ஸரஸ்வத்யாம் ஸ்ருத்வா தா⁴ம ஸ்வம் அன்வகா³த் ॥ 40 ॥

க³க³னாத் from the sky; ந்யபதத் fell; ஸத்³ய: suddenly; ஸ-விமான: with his airplane; ஹி certainly; அவாக்-ஸிரா: with his head downward; ஸ: he; வாலிகி²ல்ய of the great sages named the VAlikhilyas;

வசனாத் by the instructions; அஸ்தீ²னி all the bones;
 ஆதா³ய taking; விஸ்மித: struck with wonder; ப்ராஸ்ய
 throwing; ப்ராசீ-ஸரஸ்வத்யாம் in the River SarasvatI,
 which flows to the east; ஸ்னாத்வா bathing in that river;
 தா⁴ம to the abode; ஸ்வம் his own; அன்வகா³த் 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.

ஸ்ரீ-ஸாக உவாச

ய இத³ம் ஸ்ரு'ணுயாத் காலே யோ தா⁴ரயதி சாத்³ரு'த:
 தம் நமஸ்யந்தி பூ⁴தானி முச்யதே ஸர்வதோ ப⁴யாத் || 41 ||

ஸ்ரீ-ஸாக: உவாச shrI shukadeva GosvAmI said; ய:
 anyone who; இத³ம் this; ஸ்ரு'ணுயாத் may hear; காலே
 at a time of fear; ய: anyone who; தா⁴ரயதி employs this
 prayer; ச also; ஆத்³ரு'த: with faith and adoration; தம்
 unto him; நமஸ்யந்தி offer respectful obeisances; பூ⁴தானி
 all living beings; முச்யதே is released; ஸர்வத: from all;
 ப⁴யாத் 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.

ஏதாம் வித்³யாம் அதி⁴க³தோ விஸ்வரூபாச்ச²தக்ரது:
 த்ரைலோக்ய-லக்ஷ்மீம் ப³ப⁴ஜே வினிர்ஜித்ய ம்ரு'தே⁴ஸூரான் || 42 ||

ஏதாம் this; வித்³யாம் prayer; அதி⁴க³த: received;
 விஸ்வரூபாத் from the brAhmaNa VishvarUpa;
 ஸத-க்ரது: Indra, the King of heaven;
 த்ரையலோக்ய-லக்ஷ்மீம் all the opulence of the three worlds;
 பு³பு⁴ஜே enjoyed; வினிர்ஜித்ய conquering; ம்ரு⁴தே⁴ in battle;
 அஸுரான் 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:

வித்³யா: கர்மாணி ச ஸதா³ கு³ரோ: ப்ராப்தா: ப²ல-ப்ரதா:³ ।
 அன்யதா² நைவ ப²லதா:³ ப்ரஸன்னோக்தா: ப²ல-ப்ரதா:³ ॥

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):

தத்³ வித்³தி⁴ ப்ரணிபாதேன பரிப்ரஸ்னேன ஸேவயா ।
 உபதே³க்ஷயந்தி தே ஜ்ஞானம் ஜ்ஞானினஸ்தத்த்வ-த³ர்ஸின: ॥

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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