॥ नारायणकवचम् लोकः ॥

. . nArAyaNa kavachaM . .

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போத்தி சொல்லப்பட்டு மாமல்: ஒன்று
நேரிய நாராயணகவசமே

அளக்கமாக:
நேரி மாமல்: பார்க்கை ஒன்று
கூர்கை மாமல்: அன்றை ஒன்று
நேரிய மாமல்: கர்க்கை ஒன்று

அகரத்துபாடு;
நேரி மாமல்: பார்க்கை ஒன்று
கூர்கை மாமல்: அன்றை ஒன்று
நேரிய மாமல்: கர்க்கை ஒன்று

ந தம: கத்தரபுரதம்
நேரி மாமல்: கத்தரபுரதம்
பார்க்கை மாமல்: அன்றை

பார்க்கை மாமல்: குர்க்கை
பார்க்கை மாமல்: வரக்கை
பார்க்கை மாமல்: நெரக்கை

நன்றாக கூற்றிச்செய்

பார்க்கை மாமல்: குர்க்கை
பார்க்கை மாமல்: வரக்கை

நேரிய மாமல்: கூர்க்கை

பார்க்கை மாமல்: கூர்க்கை

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பார்க்கை மாமல்: கூர்க்கை
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. NAddeo devam arcayet: one who has not risen to the level of a deva cannot chant this mantra. According to this direction of the shAstra, one must think himself qualitatively nondifferent from the Supreme.

After finishing this dedication, one must offer a prayer to the eight-armed Lord ViShNu, who sits on the shoulders of GaruDadeva. One also has to think of the fish incarnation, VAmana, KUrma, NRisMha, VarAha. ParashurAma, RAmacandra (the elder brother of LakShmaNa). Nara-NArAyaNa, DattAtreya (an empowered incarnation), Kapila, Sanat-kumAra, HayagrIva, NAradadeva (the incarnation of a devotee). Dhanvantari, Shabhadeva, Yaja, BalarAma, VyAsadeva, Buddhadeva and Keshava. One should also think of Govinda, the master of VRindAvana. and one should think of NArAyaNa, the master of the spiritual sky. One should think of MadhusUdana, TridhAmA, MAdhava, HRIShIkesha, PadmanAbha, JanArdana, DAmodara and Vishvешvara, 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.

King ParIkShit said;  by which
(the spiritual armor); 保护: protected; 坚固: defensive:
the thousand-eyed King Indra; 保护: protected
the soldiers and commanders of the enemies; 保护: protected
just like playing; 保护: protected
of the three worlds (the higher, middle and lower planetary systems);
享受: enjoyed; 保护: protected
O great sage; 保护: protected
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.

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.

shrI VishvarUpa said; ெதௗ having completely washed; உத feet; உத hands; உத performing Acamana (sipping a little water three times after chanting the prescribed mantra); உத wearing rings made of kusha grass (on the ring finger of each hand); ெதௗ sitting facing the north; ெதௗ making; ெதௗ-ெதௗ-ெதௗ-ெதௗ mental assignment of the eight parts of the body and twelve parts of the hands; உத உத உத உத with the two mantras (oM namo bhagavate vAsudevAya and oM namo nArAyaNAya); உத உத keeping oneself silent; உத being purified; உத உத fully intent on Lord NArAyaNa; உத armor; உத உத put on oneself; உத when fear; உத has come; உத on the two legs; உத on the two knees; உத on the two thighs; உத on the abdomen; உத on the heart; உத thus; உத on the chest; உத on the mouth; உத on the head; உத one after another; உத beginning with oMkAra;
one should place; ॐ the praNava; ॐ: obeisances;
unto NArAyaNa, the Supreme Personality of Godhead;
thus; ॐ the reverse; ॐ² ॐ: moreover;
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 अपवि: पविäर वा विपêययè अध अपि
va: सलेन्द्र वा विपêययè अध अपि
va: more or.

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.

 KarnâyañAsa: the ritual known as kara-nyAsa,
which assigns the syllables of the mantra to the fingers; क: thereafter; क: should execute; k³laks³a-अक्षरः
composed of twelve syllables; सेष्टिः भाव with the mantra; मन्त्रम्-अनुअसारं beginning with the oMkara; श्रु-गण-अनुवादम् ending with the syllable या; अनंतस्वस्य on the fingers, beginning with the index finger; अनंतम्यां-नाम-प्रारम्भ to the joints of the thumbs. Then one should chant the mantra composed of twelve syllables [oM nama 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.

त्र्यम्

tōरtōरma भावम् श्री-काृम् अन्त्र भृङ्कामी

tो-काृम् कु-म्बोज्जुमात्रीम् अन्त्र काृम् बीतापम् त्र्यम् || ८ ||

तो-काृम् कुभोज्जुमात्रीम् प्रारम्भम्-काृम् श्री-काृम् आनंदौः

tो-काृम् आनंदौः कु-म्बोज्जुमात्रीम् प्रारम्भम् अन्त्र त्र्यम्भम्|| ९ ||

तीनामाम् भृङ्कामी भृङ्कामी-आनंदोः श्रीकरूपः स्वावतम्भम्

त्र्यम् त्र्यम्भम् त्र्यम्भम् || १० ||

त्र्यम् should place; भृङ्कामी on the heart;

श्रीकरूपः the praNava, oMkara; श्री-काृम् the syllable

vi of viShNave; अन्त्र thereafter; भृङ्कामी on the top of

the head; श्री-काृम् the syllable sa; कु अन्; म्बोज्जुमात्रम्:

म्बोज्जुमात्रम् between the two eyebrows; श्री-काृम् the syllable Na;

बीतापम् on the shikhA on the head; भृङ्कामी should place;

श्री-काृम् the syllable ve; कुभोज्जुमात्रम्: between the two eyes;

भृङ्कामी should be placed; श्री-काृम् the syllable na of the

word namaH; श्री-काृम्-नामाँ on all the joints; मन्त्रम् the syllable ma of the word namaH; अनंतस्वस्य a weapon; अनंतस्वस्य thinking; अनंतस्वस्य: the form of the mantra; भ्रमणम् should become; प्रारम्भम् an intelligent person; द्वैतानिकहः
with the visarga (H); পঃ-অধিক্ষে ending with the sound phaT; that; সঃ-ক্ষে in all directions; চিন্তিতে সম্পন্ন should fix; ওঃ praNava; নিঃসেবা unto Lord ViShNu; ঠঃ: obeisances; ঠঃ 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.

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.
O Lord; the Supreme Personality of Godhead; may He bestow; my; protection from all sides; placed; whose lotus feet; on the back of GaruDa, the king of all birds; conchshell; disc; shield; sword; club; arrows; bow; ropes; holding; possessing eight; eight: perfections; eight: 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.
in the water; may me; protect; the Supreme Lord in the form of a great fish; from fierce aquatic animals; of the demigod known as VaruNa; from the arresting rope; on the land; the merciful form of the Lord as a dwarf; named VAmadeva; may He protect; Trivikrama, whose three gigantic steps took the three worlds from Bali; in the sky; may the Lord protect; 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, VAmadheva and the VishvarUpa.
in places where travel is very difficult;  
in the dense forest;  
on the war front and so on;  
the Supreme Lord;  
may He protect;  
Lord NRisiMhadeva;  
of HiraNyakasipu, the leader of the demons;  
the enemy;  
releasing;  
of whom;  
great and fearful laughing;  
all the directions;  
resounded through;  
fell down;  
the embryos of the wives of the demons.

May Lord NRisiMhadeva,  
who appeared as the enemy of HiraNyakasipu, 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 battlefront.

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

PURPORT

There are three RAMas. One RAMa is ParashurAma (JAmadAgnya). another RAMa is Lord RAMacandra, and a third RAMa is Lord BalarAma. In this verse the words rAmo.adri-kUTeShvatha indicate Lord ParashurAma. The brother of Bharata MahArAja and LakShmaNa is Lord RAMacandra.
bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of frutitive activities.

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

PURPORT

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

May the Supreme Personality of Godhead in His incarnation as Dhanvantari, the physician; in the form of the serpent sheSa NaGa. May Lord BalarAma as sheSa 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.

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:

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.

nayana-kavacha_meaning.pdf
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.
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 MAadhava, appearing as Brahma, ViShNu and MaheshvarA, protect me, and in the beginning of night may Lord HRiShIkesha protect me. At the dead of night [in the second and third parts of night] may Lord PadmanAbha alone protect me.

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.
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.

O club in the hands of the Supreme Personality of Godhead; like thunderbolts; whose touch; giving off sparks of fire; pound to pieces, pound to pieces; very dear to the Supreme Personality of Godhead; you are; imps named KuShmANDas; ghosts named VainAyakas; ghosts named YakShas; ghosts named RAkShasas; ghosts named BhUtas; and evil demons named Grahas;
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.

You; PRAmathas; PRAmathas; MAtAs; PishAcas; brAhmaNa ghosts; who have very fearful eyes; O PA ncajanya, the conchshell in the hands of the Lord; drive away; being filled with air from the mouth of KRiShNa; sounding extremely fearful; of the enemy; the cores of the hearts; 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.
O best of swords possessing very sharp blades; the soldiers of the enemy: being engaged by
the Supreme Personality of Godhead; chop to pieces, chop to pieces; chop to pieces,
chop to pieces; chop to pieces, chop to pieces; the eyes; O shield; possessing brilliant circles
like a hundred moons; please cover; of those who are envious of me; who are completely sinful;
please take away; 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.
to complete destruction; 
which; 
our; 
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.

His Holiness GaruDa, the carrier of Lord ViShNu, as powerful as the Supreme Personality of Godhead; who is glorified by selected verses and songs; the lord; may He protect; from unlimited miseries; Lord ViShvaksena; 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.
from all kinds of danger;  
of the Supreme Personality of Godhead;  
the holy name;  
the transcendental form;  
the carriers;  
and all the weapons;  
our;  
intelligence;  
senses;  
mind;  
life air;  
may they protect and maintain;  
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 jnAna, 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.
to annihilation; 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.
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 Kṛṣṇa says, mayA tatam idaM sarvam, indicating that everything we see is an expansion of His energy. This is confirmed in the Viśnu Purāṇa (1.22.52):

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 Purāṇa:
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, pAtु sarvaiH svarUpaiрав 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:

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, pAtу sarvaiH svarUpaiрав 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:
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.

O King Indra;
this; described; mystic armor; related to NArAyana; you will conquer; very easily; by which; being protected; 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.

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.

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.
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.

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.

fell; பாரியம்: suddenly; வாலிகி: with his airplane; தா சி: certainly; அவாஞ்சியம்: with his head downward; தா he; வாலிகியம்: of the great sages named the VAlikhilyas;
by the instructions; all the bones;
taking; struck with wonder; throwing; in the River Sarasvati,
which flows to the east; bathing in that river;
to the abode; his own; 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.

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.
this; prayer; received; from the brAhmaNa VishvarUpa;

Indra, the King of heaven;
all the opulence of the three worlds;
enjoyed; conquering; in battle;
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:

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):

One must 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, 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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