॥ नारायणकवचं सार्थं ॥

.. nArAyaNa kavachaM ..
नारायणकवच सार्थ

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॥ नारायणकवच सार्थ ॥

ॐ श्रीगणेशाय नमः ।
ॐ नमो नारायणाय ।

अज्ञात: ।
ॐ ऐ नम: पादयः ।
ॐ ने नम: जानुनोः ।
ॐ मौ नम: उर्भः ।
ॐ नो नम: उदरे ।
ॐ रो नम: हृदि ।
ॐ ये नम: उरसि ।
ॐ पाण्य नम: मुखः ।
ॐ ये नम: शिरसि ॥

कर्त्ताच: ।
ॐ ऐ नम: दक्षिणतर्जन्यायम् ।
ॐ ने नम: दक्षिणमध्यमायम् ।
ॐ मौ नम: दक्षिणानामिकायाम् ।
ॐ भे नम: दक्षिणकनिष्ठकायाम् ।
ॐ गं नम: वामकनिष्ठकायाम् ।
ॐ वे नम: वामानामिकायाम् ।
ॐ ते नम: वाममध्यमायाम् ।
ॐ वो नम: वामतर्जन्यायम् ।
ॐ सुं नम: दक्षिणाङ्गुगृहोंद्वर्णिणि ।
ॐ दूं नम: दक्षिणाङ्गुद्दाय पर्वणि ।
ॐ वो नम: वामाङ्गुगृहोंद्वर्णिणि ।
ॐ ये नम: वामाङ्गुद्दाय पर्वणि ॥

विष्णुपदक्षण्यास: ।
ॐ ऐ नम: हृदये ।
ॐ वि नम: मूर्धनि ।
ॐ ये नम: भुृवोमेघे ।

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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. NAddevo 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, KUurma, NRisiMha, VarAha. ParashurAma, RAmacandra (the elder brother of LakShmaNa). Nara-NArAyaNa, DattAtreya (an empowered incarnation), Kapila, Sanat-kumAra, HayagrIva, NAradadeva (the incarnation of a devotee). Dhanvantari, Shabhadeva, Yaja, BalarAma, VyAsadeva, Buddhadeva and Keshava. One should also think of Govinda, the master of VRindAvana. and one should think of NArAyaNa, the master of the spiritual sky. One should think of MadhusUdana, TridhAmA, MAdhava, HRiShIkesha, PadmanAbha, JanArdana, DAmodara and Vishvveshvara, 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.

श्री-राजोवाच
यया गुः सहस्राङ्गः सवाहान रिपु-सैनिकान्
क्रीडः इव विनिर्जित्य त्रिकोंका बुभुजे श्रीयम् ॥ २ ॥
भगवंसः तनं ममाष्ठ्वाहि वर्मं नारायणात्मकम्
यथातापिनं श्रृणु प्रेम गुप्तोजयं मृत्युं ॥ ३ ॥
श्री-राजा उवाच King ParIkShit said; यया by which
King ParIkShit inquired from shrI 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.

श्री-विश्वरूप उवाच
धौतां-पाणिराचन्य सपवित्र
उदङ्कु-मुखः कृत-स्वाङ्क-कर-न्यासो ∥ ४ ∥
मन्त्रारम् वाग-पतः शुचि: नारायण-परं वर्म
सपवित्रै भय आगते पादयोनानोरूवः ∥ ५ ∥
उदरे ह्यथोरसि मुखे शिरस्यानुपूव्यादु
औंकारादीनि विन्यसेतू ओऽ नमो नारायणायेनि विपर्ययम् अथापि वा ∥ ६ ∥
श्री-विश्वरूपः उवाच
shrI VishvarUpa said; ‘धौत’ having completely washed;
अंगोः फँग: hand; आचन्य performing Acamana
(sipping a little water three times after chanting the prescribed mantra);
स-पवित्रम्: wearing rings made of kusha grass (on the ring finger of each hand);
उदङ्कु-मुखः: sitting facing the north; कृत
making; स्व-अङ्ग-कर-न्यास: mental assignment of the eight parts of the body and twelve parts of the hands;
मन्त्रारम् with the two mantras (oM namo bhagavate vAsudevAya and oM namo nArAyaNaYa);
वाक्-पतः: keeping oneself silent; शुचि:
being purified; नारायण-परम् fully intent on Lord NArAyaNa;
वर्म: armor; सपवित्रै put oneself; भये when fear;
आगते has come; पादयोः on the two legs; जानुनोः on the two knees; उदरे: on the two thighs; उदङ्कु: on the abdomen;
हृदि on the heart; अथ thus; उरसि on the chest;
मुखे on the mouth; शिरसि on the head; आनुपूव्यात one after another; औंकार-आदीनि beginning with oMkAra; विन्यसेत one should place; ओऽ the praNava; नमः obeisances;
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 अपिवऽः पिवऽो वा सवा गतोऽिप वा ॥
यः स्मरेतु पुण्डरीकाक्षं स बह्याभ्यन्तर: शुचि: ॥
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-न्यासः ततः कुयाःदशाक्षर-विचया
प्रणवादि-य-कारान्तमेजुल्य-अक्षुः पर्वसु ॥ ७॥
कर-न्यासम् the ritual known as kara-nyAsa,
which assigns the syllables of the mantra to the fingers; ततः
thereafter; कुयां should execute; द्वादशः-अक्षर
composed of twelve syllables; विचया with the mantra;
pranav-aditi beginning with the oMkara; ya-kara-antarman ending with the syllable ya; abhiruddhi on the fingers, beginning with the index finger; abhiruddha-prithsa to the joints of the thumbs. Then one should chant the mantra composed of twelve syllables [oM namo bhagavate vAsudevaHaya]. 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.

nityasendu
ghrand yo-karaHi vi-karam anu muurshini
deraH tu bhuromdhvyaH par-karaH shikhya nityasetaa ॥ 8 ॥
ve-karaH netrarooyu-vishnava-karaH svaru-santhiH
m-karaH abhrmaH udhitya mNch-mOortimandu bHutaa: ॥ 9 ॥
santarmuvaroH tattvam-dishu vinidvisetat
aoH vishevaH nam iriti ॥ 10 ॥
nityasetaa should place; hrandae on the heart;
oo-karaH the praNava, oMkaraH; vi-karaH the syllable vi of viShNava; anu thereafter; muurshini on the top of the head; deraH the syllable sa; tu and; bhu:roH:
maH between the two eyebrows; par-karaH the syllable Na;
dishkha on the shikhA on the head; nityasetaa should place;
ve-karaH the syllable ve; netraH: between the two eyes;
yuddha should be placed; n-karaH the syllable na of the word namaH; svaru-santhiH on all the joints; m-karaH the syllable ma of the word namaH; abhrmaH a weapon; udhitya thinking; mNch-mOortiH the form of the mantra; bhavet should become; bHutaa: an intelligent person; s-antarmuvaroH with the visarga (H); phaT-antarman ending with the sound phaT;
that; सर्व-दिशां in all directions; विनिदिशेत should fix; ओं praNava; विषण्वे unto Lord ViShNu; नमः obeisances; इति thus.

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

आत्मानं परमं ध्यायेद् ध्येयं षट-शक्तिभियुतम्।
विद्या-तेजस्तपे-मूर्तिभवं मन्त्रम् उदाहरेत॥ ११॥

आत्मानम् the self; परमम् the supreme; ध्यायेत the should meditate on; ध्येयम् worthy to be meditated on; षट-शक्तिभः the six opulences; युतम् possessed of; विद्या learning; तेजः influence; तपः austerity; मूर्तिम् personified; इमम् this; मन्त्रम् mantra; उदाहरेत 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.
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.
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 VAmanana 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, VAmanadeva and the VishvarUpa.
resounded through; न्यपत्त् fell down; च and; गर्भः 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 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 (JAmadAgya). another
Rama is Lord Rama, and a third Rama is Lord Balarama. In this verse the words rAma.adri-kUTe.Shvatha indicate Lord Parashurama. The brother of Bharata MahArAja and LakShmaNa is Lord Rama.

माम् उग्र-प्रमाणू अविलयत् प्रमादात्तारायणः पातु नरद्व साताः
द्वस्त्रयोगादु अथ योग-नाथः पायाद्वु गुणेशः कपिलः कर्म-वन्यात् || १६ ||
माम् me; उग्र-प्रमाणू from unnecessary religious principles; अविलयत् from all kinds of activities; प्रमादात्तारायणः which are enacted in madness; नारायणः Lord NArAyaNa; पातु may He protect; नरः च and Nara; हासात् from unnecessary pride; द्वस्त्रयोगादु of course; अयोगात् from the path of false yoga; अथ indeed; योग-नाथः the master of all mystic powers; पायात् may He protect; गुण-ईशः the master of all spiritual qualities; कपिलः Lord Kapila; कर्म-वन्यात् 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.

सनत-कुमारोऽवतु कामदेवाद्वयशीषा मां पथि देव-हेतनात्
देवायः-वयः पुरुषार्चनान्तरात्मासि हरिमाँ निरयादु अशेषात् || १७ ||
सनत-कुमारः the great brahmacAri named Sanat-kumAra; अवतु may he protect; काम-देवात् from the hands of Cupid or lusty desire;
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, vazShNavas and the Supreme Lord; देववर्ष-वर्षः the best of the saintly sages, NAra; पुरुष-अचेन-अन्तरात् from the offenses in worshiping the Deity; कूमः Lord KUrma, the tortoise; हिरः the Supreme Personality of Godhead; माम् me; निरयात् from hell; अशेषात् unlimited.

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

PURPORT

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumAra, the great brahmacAri devotee. NAra Muni, who is the guide for arcana, is the author of the NAra-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 DevaShi NAra in order to avoid the thirty-two offenses while worshiping the Deity. These offenses in Deity worship are mentioned in The Nectar of Devotion.

धन्वन्तरिबिंगवान् पात्तपश्यान्त्वदु भयादु ऋषभो निर्जितात्मा यज्ञपदों त्रेकादु अवताज्ज जनानंदत्रलो गणात् कोध-वशादु अहीन्द्रः ॥ १८॥

धन्वन्तरिः

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the incarnation Dhanvantari, the physician; भगवान् the Supreme Personality of Godhead; पातु may He protect me; अपश्यात् from things injurious to the health, such as meat and intoxicants; द्वन्द्वात् from duality; भयात् from fear; ऋषभः Lord RiShabhadeva; निजित-आत्मा who fully controlled his mind and self; यज्ञः Yaj na; च and; लोकात् from the defamation of the populace; अवतारः may He protect; जन-अत्तात् from dangerous positions created by other people; चन्दः Lord BalarAma; गणात् from the hordes of; कोष-वशात् the angry serpents; अहीनः 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.
नारायणकवचं

भगवान् the most powerful incarnation of the Supreme Personality of Godhead; अप्रभोधात् from ignorance of the shAstra; बुद्धः also Lord Buddha; पाषण्ड-गण of atheists creating disillusionment for innocent persons; प्रमादात् from the madness; कल्किः Lord Kalki, the incarnation of Keshava; कलेः of this Kali-yuga; काल-मलात् from the darkness of the age; प्रपातु may He protect; धम्म-अवनाय for the protection of religious principles; उरु very great; कृत-अवतारः who took an incarnation.

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

PURPORT

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

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

निन्दसि यज्ञ-विधेय अहद्ध श्रुति-जात
सदय-हदय-दर्शित-पशु-पातम
केशव धृत-बुद्ध-शरीर जय जगद्ध-इश हरे

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

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

मां केशवो गदया प्रातः अव्याद्रोविन्द्र आसान्वम् आत-वेणः:
नारायणः प्राहू उदात्त-शक्तिमेध्यन्-दिने विष्णुरीन्द्र-पाणिः || २०||

माम् me; केशवः Lord Keshava; गदया by His club; प्रातः in the morning hours; अव्यात् may He protect; गोविन्दः Lord Govinda;
आसान्वम् during the second part of the day; आत-वेणः holding His flute; नारायणः Lord NArAyaNa with four hands;
प्राहू during the third part of the day; उदात्त-शक्ति controlling different types of potencies; मध्यम-दिने
during the fourth part of the day; विष्णुः Lord ViShNu;
अरीन्द्र-पाणिः bearing the disc in His hand to kill the enemies.

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

PURPORT

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

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 HRiShIkesha protect me. At the dead of night [in the second and third parts of night] may Lord PadmanAbha alone protect me.
अवात् may He protect; अनुसन्धयम् during each junction or twilight; प्रभाते in the early morning (the sixth part of the night); विश्व-ईश्वर: the Lord of the whole universe; भगवान् the Supreme Personality of Godhead; काल-मूर्ति: 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.

चक्कं युगान्ततन्त्र-तिम-नेमि भ्रमत् समन्तात् भगवत्-प्रयुक्तम्
दन्दणिध्य दन्दणिध्य अरि-सैन्यम् आशु कक्षं यथा वात-सलो हुताशः: ॥ २३ ॥

चक्कम् the disc of the Lord; युग-अन्त्म at the end of the millennium; अनल like the fire of devastation; लिम-नेमि with a sharp rim; भ्रमत् wandering; समन्तात् on all sides; भगवत्-प्रयुक्तम् being engaged by the Lord; दन्दणिध्य दन्दणिध्य please burn completely, please burn completely; अरि-सैन्यम् the army of our enemies; आशु immediately; कक्षम् dry grass; यथा like; वात-सलो: 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.
O club in the hands of the Supreme Personality of Godhead; 
अशिन  like thunderbolts;
स्पर्शन  whose touch; विस्फोटः giving off sparks of fire;
निषिद्धः nिषिद्धः pound to pieces, pound to pieces;
अिजत - very dear to the Supreme Personality of Godhead;
अिस  you are; कुश्माण्ड  imps named KuShmANDas; वैनायक  
ghosts named VainAyakas; यक्ष  ghosts named YakShas; 
रक्षा: ghosts named RAkShasas; भूत  ghosts named BhUtas; 
ाक and evil demons named Grahas; चूणय  pulverize;
चूणय  pulverize; अरो अरो अरो my enemies.

O club in the hands 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.
कम्पमन्, 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, MAtaini ghosts with fearful eyes.

त्वं तिंगम-धारासि-वरारि-सैन्यम् ईश-प्रयुक्तो मम चिन्धि चिन्धि
चश्मूषि चर्मः चत-चन्द्र चादय द्विपाम्
अघोनां हर पाप-चश्मूषाम्। २६।।

त्यम् you; तिंगम-धार-असि-वर
O best of swords possessing very sharp blades; अिर-सैन्यम् the soldiers of the enemy; ईश-प्रयुक्त: being engaged by the Supreme Personality of Godhead; मम my; चिन्धि चिन्धि chop to pieces, chop to pieces; चश्मूषि the eyes;
चर्मः O shield; चत-चन्द्र possessing brilliant circles like a hundred moons; चादय please cover; द्विपाम् of those who are envious of me; अिरोधानां who are completely sinful;
हर please take away; पाप-चश्मूषाम् 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.

यन नो भर्त ग्रहेभ्योभूतकुपुष्यो नृप्य एव च
सरीसुपेश्यो दिष्टिभ्यो भूतेभ्योहदाय एव च। २७।।

यत्व which; न: our; भयम fear; ग्रहेभ्य from
the Graha demons; अभूत was; केतुः from meteors, or falling stars; नृः from envious human beings; एव च also; सरीसुःः from snakes or scorpions; दंिः from animals with fierce teeth like tigers, wolves and boars; भूतेः from ghosts or the material elements (earth, water, fire, etc.); अंहोः from sinful activities; एव च as well as; सरीशेण पतनि all these; भगवत-नाम-रूप-अनुकीर्तनात् by glorifying the transcendental form, name, attributes and paraphernalia of the Supreme Personality of Godhead; प्राणन्तु let them go; सहृयम् to complete destruction; सच्च: immediately; यें which; न: our; श्रेयः-प्रतीपकः 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 KṚṢṵNa mahA-mantra.

गरुडः भगवानु स्तोऽत्र-स्तोभश्चन्द्रमयः प्रभुः
रक्षत्वशेष-कृञ्चः विषवक्षेष: स्व-नामभिः ॥ २९॥

गरुडः: His Holiness GaruDa, the carrier of Lord ViShNu; भगवान as powerful as the Supreme Personality of Godhead; स्तोऽत्र-स्तोभ: who is glorified by selected verses and songs; चन्दः-मयः the personified Vedas; प्रभुः the lord; रक्षत्व: may He protect; अशेष-कृञ्चः from unlimited miseries; विषवक्षेष: Lord ViShvaksena;

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

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.
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

Yathā hi bhagavān eva vatsutaḥ: sadu' asac ca yat
tsatyaṇāne na: sarvā vāntu nāśaṁ udāvataḥ: II 31 II

Yathā just as; hi indeed; bhagavān.

the Supreme Personality of Godhead; eva undoubtedly; vatsutaḥ:
at the ultimate issue; sat manifested; asat unmanifested;
ca and; yat whatever; satyena by the truth; aneṇa
this; n: our; sarvāl all; vāntu let them go;
nāśaṁ to annihilation; udāvataḥ: 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.

Yathākāyakāyaṁ bhāvaṁ bhūṣaṇa-yuddhaṁ dhātē śaṅkī: svamāya II 32 II
ten eva satyamāne sarvāḥ hirā: pāntu sarvāḥ svārputraṁ: sada sarvāṁ sarvaṁ-ga: II 33 II

Yathā just as; eva in terms of oneness manifested in varieties; ānubhāvaṁ of those thinking; viśeṣaḥ the absence of difference; svayam Himself; bhūṣaṇ decorations; āyudha weapons; līlā-ārtha characteristics and different names; yat possesses; śaṅkī potencies like wealth, influence, power, knowledge, beauty and renunciation; svamāya by expanding His spiritual energy; ten eva
by that; satyamāne true understanding; sarvāḥ:
omniscient; भगवान् the Supreme Personality of Godhead;
हरि: who can take away all the illusion of the living entities;
पातु may He protect; सर्वः with all; स्व-रूपेः:
His forms; न: us; सदा always; सबैं everywhere;
सव-गः who is all-pervasive.

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

PURPORT

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

एकदेश-स्थितस्याश्रेष्ठोत्तर्त्वी विस्तारिणिः यथा
परस्पर
ब्रह्मण: शक्तिस्थेतः अखिलं जगां॥

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 चित्तामणि: कृष्णश्रेयंत्य-रस-विग्रहः।
पूर्णः शुद्धो नित्य-सुकौमिन्त्रत्वान् 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:
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.
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.
transcendentally connected with NArAyAaN. 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.

In this prayer, in Kaushika, using mystic power, he purposely gave up his body 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.

Surrounded by many beautiful women, Citraratha, the King of Gandharvaloka, was once passing in his airplane over the brAhmaNa Kaushika's body at the spot where the brAhmaNa had died.
Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder, he was ordered by the great sages named theVAlikhilyas to throw thebrAhmaNa.as bones in the nearby River SarasvatI. He had to do this and bathe in the river before returning to his own abode.

shri-shuk: udvach

shri-shukadeva GosvAmI said: य इदं श्रणुयात कारे यो धारयति चाहतः
तेन नमस्यन्ति भूतानि मुच्यते सर्वंते भयातः ॥ ४१ ॥

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.

**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):

> "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-vihiInA ye mantrAse 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.