

Canto Six - Chapter Eight

The Nārāyaṇa-kavaca Shield

**Theme-1: Pariksit Maharaj
inquires about the Narayana
Kavaca (1-3)**

Theme-1: Pariksit Maharaj inquires about the Narayana Kavaca (1-3)

॥ 6.8.1-2 ॥

śrī-rājovāca

yayā guptaḥ sahasrākṣaḥ
savāhān ripu-sainikān
krīḍann iva vinirjitya
tri-lokyā bubhuje śriyam

bhagavaṁs tan mamākhyāhi
varma nārāyaṇātmakam
yathātatāyinaḥ śatrūn
yena gupto 'jayan mṛdhe

The King said: O Lord (**bhagavan**)! Please explain (**mama ākhyāhi**) the Nārāyaṇa-kavaca (**tad nārāyaṇa ātmakam varma**) by which Indra (**yayā sahasrākṣaḥ**), being protected (**guptaḥ**), easily conquered (**krīḍann iva vinirjitya**) the demons (**ripu-sainikān**) with their carriers (**sa vāhān**) and enjoyed the wealth of the three worlds (**bubhuje tri-lokyā śriyam**). Describe (**ākhyāhi**) how he conquered (**yathā ajayat mṛdhe**) the aggressors (**ātatāyinaḥ**) with that weapon (**yena gupto**).

The eighth chapter describes how Viśvarūpa teaches the Nārāyaṇa-kavaca to Indra, and Indra defeats the demons.

Theme-1: Pariksit Maharaj inquires about the Narayana Kavaca (1-3)

|| 6.8.3 ||

śrī-bādarāyaṇir uvāca
vṛtaḥ purohitas tvāṣṭro
mahendrāyānupṛcchate
nārāyaṇākhyaṁ varmāha
tad ihaika-manāḥ śṛṇu

Śukadeva said: Viśvarūpa (**tvāṣṭrah**), employed as a priest of the devatās (**purohitah vṛtaḥ**), on being asked by Indra (**mahendrāya anupṛcchate**), taught him the Nārāyaṇa-kavaca (**nārāyaṇa ākhyaṁ varma āha**). Hear about this with attention (**tad iha eka-manāḥ śṛṇu**).

Theme-2: The preliminary procedures (4-11)

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॥ 6.8.4-6 ॥

śrī-viśvarūpa uvāca
dhautāṅghri-pāṇir ācamya
sapavitra udaṅ-mukhaḥ
kṛta-svāṅga-kara-nyāso
mantrābhyām vāg-yataḥ śuciḥ

nārāyaṇa-param varma
sannahyed bhaya āgate
pādayor jānunor ūrvor
udare hr̥dy athorasi

mukhe śirasy ānupūrvyād
omkārādīni vinyaset
om namo nārāyaṇāyeti
viparyayam athāpi vā

Viśvarūpa said: Washing hands and feet, performing ācamana (**dhauta aṅghri-pāṇih ācamya**), wearing a kuśa ring and facing north (**sapavitra udak-mukhaḥ**), after performing aṅga-nyāsa and kara-nyāsa (**kṛta-svāṅga-kara-nyāso**) using two mantras (**mantrābhyām**), being purified and silent (**vāg-yataḥ śuciḥ**), one should then put on the armor of Nārāyaṇa (**sannahyed nārāyaṇa-param varma**) in times of fear (**bhaya āgate**). Using the words om namo nārāyaṇāya (**om namo nārāyaṇāya iti**), one should place one syllable on each of the following limbs in order (**ānupūrvyād vinyaset**): feet, knees, thighs (**pādayor jānunor ūrvor**), belly, heart, chest (**udare hr̥dy atha urasi**), mouth, and head (**mukhe śirasy**). One should then repeat the process with the limbs in reverse order and syllables in reverse order (**viparyayam athāpi vā**).

This explains how to place the eight syllable of the mantra on eight limbs starting with the feet. [Note: This is aṅga-nyāsa.]

Starting with om̐, one should place one syllable preceded and followed by the word om̐ on each limb.

One should then start from the head and place the syllables on the limbs.

The first series is called sṛṣṭi-nyāsa and the second series is called saṁhāra-nyāsa.

Theme-2: The preliminary procedures (4-11)

|| 6.8.7 ||

kara-nyāsam tataḥ kuryād
dvādaśākṣara-vidyayā
praṇavādi-ya-kārāntam
aṅguly-aṅguṣṭha-parvasu

One should then perform kara-nyāsa (**kara-nyāsam tataḥ kuryād**) using the twelve-syllable mantra (**dvādaśākṣara-vidyayā**) beginning with om̐ and ending with ya (om̐ namo bhagavate vāsudevāya) (**praṇavādi-ya-kārāntam**), placing the syllables on the fingers and on the joints of the thumbs (**aṅguly-aṅguṣṭha-parvasu**).

Taking each syllable preceded and followed by om, one should place the first eight syllables on the fingers starting with the right finger and ending with the left forefinger.

One should place the remaining syllables on the first and last joints of the right and left thumbs.

Theme-2: The preliminary procedures (4-11)

॥ 6.8.8-10 ॥

nyased dhṛdaya omkāraṃ
vi-kāraṃ anu mūrdhani
ṣa-kāraṃ tu bhruvor madhye
ṇa-kāraṃ śikhayā nyaset

ve-kāraṃ netrayor yuñjyān
na-kāraṃ sarva-sandhiṣu
ma-kāraṃ astram uddiśya
mantra-mūrtir bhaved budhaḥ

savisargaṃ phaḍ-antaṃ tat
sarva-dikṣu vinirdiśet
om viṣṇave nama iti

The intelligent person (**budhaḥ**) should place om on the heart (**nyased dhṛdaya omkāraṃ**), the syllable vi on top of the head (**vi-kāraṃ anu mūrdhani**), the syllable ṣa between the brows (**ṣa-kāraṃ tu bhruvor madhye**), the syllable ṇa on the śikhā (**ṇa-kāraṃ śikhayā nyaset**), the syllable ve on the two eyes (**ve-kāraṃ netrayor yuñjyān**), the syllable na on all the joints (**na-kāraṃ sarva-sandhiṣu**) and thinking of ma as a weapon (**ma-kāraṃ astram uddiśya**), becoming the very form of the mantra (**mantra-mūrtir bhaved**), he should then place the words maḥ astrāya phaḍ in all directions (**savisargaṃ phaḍ-antaṃ tat sarva-dikṣu vinirdiśet**). The mantra is om viṣṇave namaḥ (**om viṣṇave nama iti**).

One should then perform nyāsa using another mantra for the heart and other limbs.

Meditating on the syllable ma as a weapon, one should place maḥ astrāya phaṭ in the eight directions as a dik-bandhana (binding the directions).

Theme-2: The preliminary procedures (4-11)

|| 6.8.11 ||

ātmānaṁ paramaṁ dhyāyed
dhyeyaṁ ṣaṭ-śaktibhir yutam
vidyā-tejas-tapo-mūrtim
imaṁ mantram udāharet

Meditating on oneself as the Supreme Lord (**ātmānaṁ paramaṁ dhyāyed**), who is worthy of meditation (**dhyeyaṁ**) and endowed with the six śaktis (**ṣaṭ-śaktibhir yutam**), one should chant this mantra (**imaṁ mantram udāharet**) made of knowledge, power and austerity (**vidyā-tejas-tapo-mūrtim**).

One should meditate on oneself as the Supreme Lord, desiring not being conquered by anyone else.

This is called ahaṁgrahopāsanā.

One should chant the Nārāyaṇa-kavaca mantra, the very form of knowledge, power and austerity.

Theme-3: Protection by various incarnations (13-19)

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॥ 6.8.12 ॥

om harir vidadhyān mama sarva-rakṣām
nyastāṅghri-padmaḥ patagendra-prṣṭhe
darāri-carmāsi-gadeṣu-cāpa-
pāśān dadhāno 'ṣṭa-guṇo 'ṣṭa-bāhuḥ

May the Lord (**om harih**), whose feet are placed (**nyasta aṅghri-padmaḥ**) on the back of Garuḍa (**patagendra-prṣṭhe**), whose eight hands with eight qualities (**aṣṭa-guṇo aṣṭa-bāhuḥ**) hold (**dadhānah**) the conch, disk, sword, shield, club, arrow, bow and noose (**dara-ari-carma-āsi-gadeṣu-cāpa- pāśān**), protect me on all sides (**vidadhyāt mama sarva-rakṣām**).

Having attained oneness with the Lord in meditation, like rivers entering the ocean, but still remaining separate, one should chant this mantra praying from one's protection.

“The eight qualities” refers to the eight siddhis.

Theme-3: Protection by various incarnations (13-19)

|| 6.8.13 ||

jaleṣu mām rakṣatu matsya-mūrtir
yādo-gaṇebhyo varuṇasya pāśāt
sthaleṣu māyāvaṭu-vāmano 'vyāt
trivikramaḥ khe 'vatu viśvarūpaḥ

May Matsya protect me in the water (**jaleṣu mām rakṣatu matsya-mūrtir**) from the water creatures (**yādo-gaṇebhyo**) which are the noose of Varuṇa (**varuṇasya pāśāt**)! May merciful Vāmana protect me on the land (**sthaleṣu māyā vaṭu-vāmano avyāt**)! May the universal form as Trivikrama (**trivikramaḥ viśvarūpaḥ**) protect me in the sky (**khe avatu**)!

Having prayed for general protection, one then utters mantras for protection by the Lord in forms as the presiding deity of particular places.

Protect me from the aquatics which are the noose of Varuṇa.

Theme-3: Protection by various incarnations (13-19)

|| 6.8.14 ||

durgeṣv aṭavy-āji-mukhādiṣu prabhuḥ
pāyān nṛsimho 'sura-yūthapāriḥ
vimuñcato yasya mahāṭṭa-hāsam
diśo vinedur nyapataṁś ca garbhāḥ

May Nṛsimha, enemy of Hiraṇyakaśipu (**prabhuḥ nṛsimhaḥ asura-yūthapa ariḥ**), who, releasing a loud laugh (**vimuñcato mahā aṭṭa-hāsam**), made the directions resound (**diśo vineduh**) and caused abortions in the wives of the demons (**nyapatan ca garbhāḥ**), protect me (**pāyāt**) in difficult places, in the forest and on the battlefield (**durgeṣv aṭavy-āji-mukhādiṣu**).

Ājimukha means a place where one faces battle.

Theme-3: Protection by various incarnations (13-19)

॥ 6.8.15 ॥

rakṣatv asau mādhvani yajña-kalpah
sva-damṣṭrayonnīta-dharo varāhah
rāmo 'dri-kūṭeṣv atha vipravāse
salakṣmaṇo 'vyād bharatāgrajo 'smān

May the form of sacrifice, Varāha (**varāhah yajña-kalpah**), who lifted the earth with his tusks (**sva-damṣṭrayā unnīta-dharah**), protect me (**mām rakṣatu**) on the road (**adhvani**)! May Paraśurāma protect me on the tops of mountains (**rāmo adri-kūṭeṣv**)! May Rāma and Lakṣmaṇa (**bharata agrajo salakṣmaṇo**) protect me in foreign countries (**vipravāse asmān avyād**)!

Yajña-kalpaḥ means the form of sacrifice.

Or it can mean “he who makes sacrifice possible.”

Rāma is Paraśurāma.

Theme-3: Protection by various incarnations (13-19)

|| 6.8.16 ||

mām ugra-dharmād akhilāt pramādān
nārāyaṇaḥ pātu naraś ca hāsāt
dattas tv ayogād atha yoga-nāthaḥ
pāyād guṇeśaḥ kapilaḥ karma-bandhāt

May Nārāyaṇa protect me (**nārāyaṇaḥ mām pātu**) from magic spells (**ugra-dharmād**) and from neglecting rules (**akhilāt pramādāt**)! May Nara protect me from pride (**naraś ca hāsāt**)! May Dattātreyā, master of yoga (**yoga-nāthaḥ dattah**), protect me from falling from yoga (**ayogād**)! May Kapila, master of qualities (**guṇeśaḥ kapilaḥ**), protect me from the bondage of karma (**pāyād karma-bandhāt**)!

He recites mantras to protect himself from obstacles caused by himself and caused by others in four verses.

Ugra-dharmāt means “from cursing and spells.”

Hāsāt means from pride.

Ayogāt means “from falling from yoga.”

Theme-3: Protection by various incarnations (13-19)

|| 6.8.17 ||

sanat-kumāro 'vatu kāmadevād
dhayaśīrṣā mām pathi deva-helanāt
devarṣi-varyaḥ puruṣārcanāntarāt
kūrmo harir mām nirayād aśeṣāt

May Sanat-kumāra protect me from lust (**sanat-kumārah avatu kāmadevād**). May Hayagrīva protect me (**hayaśīrṣā mām**) from neglecting to offer obeisances to the Supreme Lord (**deva-helanāt**) when going on a path (**pathi**). May Nārada protect me from committing offenses while worshiping the deity (**devarṣi-varyaḥ puruṣa arcana antarāt**), and may Kūrma, the tortoise, protect me from falling to the unlimited hellish planets (**kūrmo harir mām nirayād aśeṣāt**).

Kāmadevāt means from the impulse of lust.

Pathi deva-helanāt means “not offering respects to the Lord while going on a path.”

Puruṣārcanāntarāt means “from faults in worshipping.”

This refers to the thirty-two offenses to the deity.

Theme-3: Protection by various incarnations (13-19)

|| 6.8.18 ||

**dhanvantarir bhagavān pātv apathyād
dvandvād bhayād ṛṣabho nirjitātmā
yajñaś ca lokād avatāj janāntād
balo gaṇāt krodha-vaśād ahīndraḥ**

May Dhanvantari protect me from food which causes illness (**dhanvantarir bhagavān pātu apathyād**)! May Ṛṣabhadeva, who conquered his inner and outer senses (**ṛṣabhah nirjitātmā**), protect me from fear produced by the dualities (**dvandvād bhayād**)! May Yajña protect me from defamation (**yajñah ca lokād avatād**)! May Balarāma protect me from injury caused by others (**jana antād balah**)! Śeṣa protect me from envious serpents (**ahīndraḥ krodha-vaśād gaṇāt**).

Lokāt means from rumors.

Janāntāt means “from injury caused by people.”

Another version has kṛtāntāt.

Krodhvacāt gaṇāt means “from snakes.”

Ahīndrah is Śeṣa.

Theme-3: Protection by various incarnations (13-19)

|| 6.8.19 ||

**dvaipāyano bhagavān aprabodhād
buddhas tu pāṣaṇḍa-gaṇa-pramādāt
kalkiḥ kaleḥ kāla-malāt prapātu
dharmāvanāyōru-kṛtāvatārah**

May Vyāsadeva protect me from ignorance (**dvaipāyano bhagavān aprabodhād**)! May Buddha protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles (**buddhas tu pāṣaṇḍa-gaṇa-pramādāt**)! May Kalki (**kalkiḥ**), who appears to protect religious principles (**dharmāvanāya uru-kṛtāvatārah**), protect me (**prapātu**) from Kali (**kaleḥ**), the form of contaminated time (**kāla-malāt**)!

Kālammalāt means “from Kali, the contaminated form of time.”

Kalki is described.

**Theme-4: Protection during
different parts of day (20-22)**

Theme-4: Protection during different parts of day (20-22)

|| 6.8.20 ||

mām keśavo gadayā prātar avyād
govinda āsaṅgavam ātta-veṇuḥ
nārāyaṇaḥ prāhṇa udāta-śaktir
madhyan-dine viṣṇur arīndra-pāṇiḥ

May Keśava protect me (**keśavo mām avyād**) with his club (**gadayā**) in the first portion of the day (**prātar**), and may Govinda (**govinda**), who is always engaged in playing his flute (**ātta-veṇuḥ**), protect me in the second portion of the day (**āsaṅgavam**). May Lord Nārāyaṇa, who is equipped with all potencies (**nārāyaṇaḥ udāta-śaktir**), protect me in the third part of the day (**prāhṇa**), and may Lord Viṣṇu, who carries a disc to kill his enemies (**viṣṇur arīndra-pāṇiḥ**), protect me in the fourth part of the day (**madhyan-dine**).

He recites mantras for protection during different times, through the presiding deities of those times, in three verses.

Keśava is the lord of Mathurā.

Prātardina lasts until end of the fifth ghaṭikā from sunrise. [Note: A ghaṭikā is twenty-four minutes.]

Govinda is the Lord of Vṛndavana.

Āsaṅgava starts from the sixth ghaṭikā and lasts till the tenth ghaṭikā .

Prāhna lasts from the eleventh ghaṭikā until the fifteenth ghaṭikā.

Madhyandina (noon) lasts from the sixteen ghaṭikā to the twentieth ghaṭikā.

Theme-4: Protection during different parts of day (20-22)

|| 6.8.21 ||

devo 'parāhṇe madhu-hogradhanvā
sāyam tri-dhāmāvatu mādhave mām
doṣe hr̥ṣīkeśa utārdha-rātre
niśītha eko 'vatu padmanābhaḥ

May Madhusūdana (**devah madhu-ha**), who carries a bow very fearful for the demons (**ugra dhanvā**), protect me during the fifth part of the day (**aparāhṇe**). In the evening, the sixth part of the day (**sāyam**), may Mādhava, who is eternity, knowledge and bliss (**mādhavo tri-dhāma**), protect me (**avatu mām**), and during pradoṣa may Hṛṣīkeśa protect me (**doṣe hr̥ṣīkeśa**). May Padmanābha alone protect me (**padmanābhaḥ ekah avatu**) during ārdha-ratra and niśītha (**ardha-rātre niśītha**).

Aparāhna lasts from the twenty-first ghaṭikā to the twenty-fifth ghaṭikā.

Sāyam or evening lasts from the twenty-sixth ghaṭikā to the thirtieth ghaṭikā.

Tri-dhāmā means the Lord with three forms: eternity, knowledge and bliss.

Having recited mantras for protection during the day divided into six parts, he now recites mantras for protection during the five parts of the night.

Doṣa or Pradoṣa lasts till the end of the fourth ghaṭikā of the night.

From the fifth to the fourteen ghaṭikā is ardharātra (midnight), since midnight is included in it.

The fifteenth and sixteenth ghaṭikās are niśītha.

Theme-4: Protection during different parts of day (20-22)

॥ 6.8.22 ॥

śrīvatsa-dhāmāpara-rātra īśaḥ
pratyūṣa īśo 'si-dharo janārdanaḥ
dāmodaro 'vyād anusandhyaṁ prabhāte
viśveśvaro bhagavān kāla-mūrtiḥ

May the Supreme Lord (īśaḥ), who bears the Śrīvatsa on his chest (śrīvatsa-dhāma), protect me during apara-rātra (apara-rātra). May Janārdana, who carries a sword in his hand (īśaḥ asi-dharah janārdanaḥ), protect me at the end of night, pratyūṣa (pratyūṣa). May Dāmodara protect me at dawn (dāmodaro avyād prabhāte), and may Lord Viśveśvara (viśveśvaro bhagavān kāla-mūrtiḥ) protect me during the junctions of day and night (anusandhyaṁ).

Śrīvatsa-dhāmā means the Lord has Śrīvatsa on his body.

Apara-rātra lasts from niśītha to pratyuṣa [Note: This would be from the seventeenth to twenty-fifth ghaṭikā. Pratyuṣa would be from the twenty-sixth to thirtieth ghaṭikā. This is assuming day and night are equal in time.].

Pratyuṣa consists of four ghaṭikās at the end of night.

Anusandhya means the junctures of day and night (sunrise and sunset).

Theme-5: Protection from Lord's weapons (23-26)

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|| 6.8.23 ||

cakram yugāntānala-tigma-nemi
bhramat samantād bhagavat-prayuktam
dandagdhi dandagdhy ari-sainyam āśu
kakṣam yathā vāta-sakho hutāśaḥ

The Lord's cakra (**bhagavat-prayuktam cakram**), with edges sharp like the fire of devastation (**yuga-anta-anala tigma-nemi**), wanders everywhere (**bhramat samantād**). Burn up the armies of the enemy (**dandagdhi dandagdhy ari-sainyam āśu**), just as fire (**yathā hutāśaḥ**), friend of the wind (**vāta-sakhah**), burns dry grass (**kakṣam**)!

In four verses he recites mantras for protection by the Lord's cakra.

The cakra has a sharp edge like the fire at time of universal destruction.

It moves everywhere, engaged by the Lord.

Please burn up the armies of the enemy, just as fire burns dry grass (kakṣam).

Theme-5: Protection from Lord's weapons (23-26)

॥ 6.8.24 ॥

gade 'śani-sparśana-visphuliṅge
niṣpiṇḍhi niṣpiṇḍhy ajita-priyāsi
kuṣmāṇḍa-vaināyaka-yakṣa-rakṣo-
bhūta-grahāṁś cūrṇaya cūrṇayārīn

O club (**gade**)! Giver of sparks as strong as lightning bolts (**aśani-sparśana-visphuliṅge**)! You are dear to the Lord (**ajita-priyāsi**)! Tear up (**niṣpiṇḍhi niṣpiṇḍhy**) the Kuṣmāṇḍas, Vaināyakas, Yakṣas, Rākṣasas, ghosts and spirits (**kuṣmāṇḍa-vaināyaka-yakṣa-rakṣo- bhūta-grahān**). Pulverize my enemies (**cūrṇaya cūrṇaya arīn**)!

O club, from which sparks emanate whose touch is like lightning! Pulverize (niṣpiṇḍhi) the Kuṣmaṇḍas!

Theme-5: Protection from Lord's weapons (23-26)

|| 6.8.25 ||

tvam̐ yātudhāna-pramatha-preta-mātr-
piśāca-vipragraha-ghora-dr̥ṣṭīn
darendra vidrāvaya kṛṣṇa-pūrito
bhīma-svano 'rer hṛdayāni kampayan

O conch (**darendra**)! Filled with air by Kṛṣṇa (**kṛṣṇa-pūritah**) and sounding fearsome (**bhīma-svano**), you cause the hearts of the enemy to tremble (**areh hṛdayāni kampayan**). Drive away (**tvam̐ vidrāvaya**) the Yātudhānas, Pramathas, Pretas, Mātr̥s, Piśācas, and terrifying brāhmaṇa ghosts (**yātudhāna-pramatha-preta-mātr- piśāca-vipragraha-ghora-dr̥ṣṭīn**).

Darendra means O Pāñcajanya!

Theme-5: Protection from Lord's weapons (23-26)

॥ 6.8.26 ॥

tvam̐ tigma-dhārāsi-varāri-sainyam
īśa-prayukto mama chindhi chindhi
cakṣūṁṣi carmañ chata-candra chādaya
dviṣām aghonām hara pāpa-cakṣuṣām

O sharp blade (**tigma-dhāra**)! O best of swords (**asi-vara**)! Employed by the Lord (**īśa-prayukto**), cut the troops of my enemy (**mama ari-sainyam chindhi chindhi**)! O shield with a hundred eyes (**śata-candra carmañ**)! Cover the eyes (**cakṣūṁṣi chādaya**) of the sinful enemies (**aghonām dviṣām**). Cover the eyes of the sinful men (**pāpa-cakṣuṣām hara**)!

O sharp blade! O best of swords (asi-vara)!

O shield endowed with a hundred moon symbols!

Cover the eyes of the sinful enemies.

**Theme-6: Lord's protection
through His various energies/
attributes (27-34)**

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|| 6.8.27-28 ||

yan no bhayaṁ grahebhya 'bhūt
ketubhya nṛbhya eva ca
sarīṣṛpebhya daṁṣṭribhya
bhūtebhya 'mḥobhya eva ca

sarvāṅy etāni bhagavan-
nāma-rūpānukīrtanāt
prayāntu saṅkṣayaṁ sadyo
ye naḥ śreyaḥ-pratīpakāḥ

May all our fears arising (**yad naḥ bhayaṁ abhūt**) from planets (**grahēbhya**), meteors, humans (**ketubhya nṛbhya eva ca**), snakes and scorpions (**sarīṣṛpebhya**), sharp toothed animals (**daṁṣṭribhya**), ghosts, and sins (**bhūtebhya amḥobhya eva ca**), unfavorable to our well-being (**naḥ śreyaḥ-pratīpakāḥ**), be destroyed (**saṅkṣayaṁ prayāntu sadyah**) by chanting continuously the name and forms of the Lord (**bhagavan-nāma-rūpānukīrtanāt**)!

Ṣreyah-pratīpakāḥ means “unfavorable for our well-being.”

Theme-6: Lord's protection through His various energies/ attributes (27-34)

॥ 6.8.29 ॥

**garuḍo bhagavān stotra-
stobhaś chandomayaḥ prabhuḥ
rakṣatv aśeṣa-kṛcchrebhyo
viṣvaksenaḥ sva-nāmabhiḥ**

May Garuḍa, praised in verses of the sāmas, the personified Vedas, protect us from unlimited miseries!
May Visvakṣena protect us from miseries by his names!

Garuḍa is praised in the Bṛhad-sāma and Rathantara-sāmas.

Another version is stotra-stobha-chandomayaḥ.

In that case stobha mean the syllables of the Gītā and Purāṇas.

Another version is stotra-stomaḥ, meaning “a collection of hymns of praise.”

Theme-6: Lord's protection through His various energies/ attributes (27-34)

॥ 6.8.30 ॥

sarvāpadbhyo harer nāma-
rūpa-yānāyudhāni naḥ
buddhīndriya-manaḥ-prāṇān
pāntu pārśada-bhūṣaṇāḥ

May the Lord's names, forms, vehicles, and weapons (**harer nāma-rūpa-yāna-āyudhāni**) as well as the Lord's main associates (**pārśada-bhūṣaṇāḥ**), protect (**pāntu**) our intelligence, senses, mind and life airs (**naḥ buddhi-indriya-manaḥ-prāṇān**) from all dangers (**sarva āpadbhyo**).

Pārṣada-bhūṣanāḥ means the chief associates.

Theme-6: Lord's protection through His various energies/ attributes (27-34)

|| 6.8.31 ||

yathā hi bhagavān eva
vastutaḥ sad asac ca yat
satyenānena naḥ sarve
yāntu nāśam upadravāḥ

May the Lord (**yathā hi bhagavān eva**) who is actually all the universe (**vastutaḥ sad asad ca yat**) destroy (**nāśam yāntu**) all of our misfortunes (**naḥ sarve upadravāḥ**) by that truth (**anena satyena**)!

The Lord is actually this universe made of cause and effect (sad-asat), because it arises from his external energy, his śakti.

By that vow, may all our misfortunes be destroyed!

This means “If the Lord is actually the universe, our misfortunes will certainly be destroyed.”

This is similar to saying “If the Vedas are proof, then certainly it will happen.”

Theme-6: Lord's protection through His various energies/ attributes (27-34)

|| 6.8.32-33 ||

yathāikātmyānubhāvānām
vikalpa-rahitaḥ svayam
bhūṣaṇāyudha-liṅgākhyā
dhatte śaktiḥ sva-māyayā

tenaiva satya-mānena
sarva-jñō bhagavān hariḥ
pātu sarvaiḥ svarūpair naḥ
sadā sarvatra sarva-gaḥ

May the all-pervading, omniscient Lord protect us (**sarva-gaḥ sarva-jñān bhagavān hariḥ naḥ pātu**) at all times and places (**sadā sarvatra**) by his many forms (**sarvaiḥ svarūpaiḥ**), if it is true (**tena eva satya-mānena**) that he is non-different from his śaktis (**svayam śaktiḥ vikalpa-rahitaḥ**) such as his ornaments, weapons, forms and names (**bhūṣaṇa-āyudha-liṅga-ākhyā**) because of being spiritual (**yathā aikātmya anubhāvānām**), and that he still maintains them by his svarūpa-śakti (**dhatte sva-māyayā**).

Just as the Lord, who is non-different (vikalpa-rahitaḥ) from his śaktis which are one because of being spiritual, holds those śaktis such as ornaments, weapons, forms and names, by that truth, may he protect us.

“Ornaments” refers to such things as the Kaustubha.

“Weapons” means such things as the cakra.

Forms are the four-armed or two-armed forms.

These and his names are his śaktis, which are transformations of his svarūpa-śakti.

The Lord, endowed with his svarūpa-śakti (sva-māyayā), his eternal energy arising from his svarūpa, supports these transformations of his svarūpa-śakti.

Madhva quotes from śruti in this regard: ato māyāmayam viṣṇum pravadanti manīṣiṇaḥ: the wise say Viṣṇu is composed of māyā, his internal energy.

If it is true that the Lord is non-different from his ornaments, weapons and forms since they arise from his svarūpa-śakti, by this true proof, may the Lord who is all pervading in time and place protect us by all his forms such as those mentioned in verse 12.

The Lord's omniscient indicates that he knows our faith in him that we hold in our minds.

Therefore he knows this condition we are expressing.

Theme-6: Lord's protection through His various energies/ attributes (27-34)

॥ 6.8.34 ॥

vidikṣu dikṣūrdhvam adhaḥ samantād
antar bahir bhagavān nārasimhaḥ
prahāpayāḥ loka-bhayaṁ svanena
sva-tejasā grasta-samasta-tejāḥ

May Nṛsimha (**bhagavān nārasimhaḥ**), who completely destroys fear in this world (**prahāpayan loka-bhayaṁ**) by his roaring (**svanena**) and who swallows all power (**grasta-samasta-tejāḥ**) by his effulgence (**sva-tejasā**), protect us in all ordinal and cardinal directions (**vidikṣu dikṣu**), up and down (**ūrdhvam adhaḥ**), all around (**samantād**), inside and outside (**antar bahih**).

Though having concluded his prayers for protection by various forms of the Lord, he again prays with one mantra for protection from all unfavorable things to the terrifying form of Nṛsimhadeva.

The verb “please protect us” should be added.

Or Nārasimha can mean the devotee of Narasimha, Prahlāda.

In that case the meaning would be “May Prahlāda who destroys fear in this world by loudly chanting the name of Nṛsimha, who swallows up the powers of all elements, weapons, poison and the elephants of the directions by his own powers, please protect us!”

Theme-7: The power of
Nārāyaṇa kavaca (35-42)

Theme-7: The power of Nārāyaṇa kavaca (35-42)

॥ 6.8.35 ॥

maghavann idam ākhyātaṁ
varma nārāyaṇātmakam
vijeṣyase 'ñjasā yena
daṁśito 'sura-yūthapān

O Indra (**maghavann**)! This armor (**idam varma**) related to Lord Nārāyaṇa (**nārāyaṇa ātmakam**) has been described by me to you (**ākhyātaṁ**). Covered by this armor (**yena daṁśito**), you will certainly conquer (**añjasā vijeṣyase**) the leaders of the demons (**asura-yūthapān**).

Damśitaḥ means “covered with armor.”

Theme-7: The power of Nārāyaṇa kavaca (35-42)

॥ 6.8.36 ॥

etad dhārayamāṇas tu
yaṁ yaṁ paśyati cakṣuṣā
padā vā saṁspr̥ṣet sadyaḥ
sādhvasāt sa vimucyate

If one employs this armor (**etad dhārayamāṇah**), whomever he sees with his eyes (**yaṁ yaṁ paśyati cakṣuṣā**) or touches with his feet (**padā vā saṁspr̥ṣet**) is immediately freed (**sah sadyaḥ vimucyate**) from all fears (**sādhvasāt**).

One who is touched by a person wearing this armor becomes free of all fears.

What to speak of the person wearing it.

Theme-7: The power of Nārāyaṇa kavaca (35-42)

॥ 6.8.37 ॥

na kutaścid bhayaṁ tasya
vidyāṁ dhārayato bhavet
rāja-dasyu-grahādibhyo
vyādhy-ādibhyaś ca karhicit

One who employs this prayer (**vidyāṁ dhārayatah**) will have no fear (**na bhayaṁ bhavet**) from the government, plunderers, and evil demons (**rāja-dasyu-graha ādibhyo**) or from any type of disease (**vyādhy-ādibhyaś ca**) at any time (**kutaścid**).

Theme-7: The power of Nārāyaṇa kavaca (35-42)

|| 6.8.38 ||

imām vidyām purā kaścit
kauśiko dhārayan dvijaḥ
yoga-dhāraṇayā svāṅgam
jahau sa maru-dhanvani

Previously (**purā**) a brāhmaṇa named Kauśika (**kaścit kauśiko dvijaḥ**), using this armor (**imām vidyām dhārayan**), gave up his body (**sva aṅgam jahau**) in the desert (**maru-dhanvani**) by mystic power (**yoga-dhāraṇayā**).

Theme-7: The power of Nārāyaṇa kavaca (35-42)

॥ 6.8.39 ॥

tasyopari vimānena
gandharva-patir ekadā
yayau citrarathaḥ strībhir
vr̥to yatra dvija-kṣayaḥ

Surrounded by many beautiful women (**strībhiḥ vr̥taḥ**), Citraratha, the King of the Gandharvas (**gandharva-patih citrarathaḥ**), was once passing (**ekadā yayau**) in his airplane (**vimānena**) over the brāhmaṇa's body (**tasya upari**), where the brāhmaṇa had died (**yatra dvija-kṣayaḥ**).

Theme-7: The power of Nārāyaṇa kavaca (35-42)

॥ 6.8.40 ॥

gaganān nyapatat sadyaḥ
savimāno hy avāk-śirāḥ
sa vālikhilya-vacanād
asthīny ādāya vismitaḥ
prāsya prācī-sarasvatyām
snātvā dhāma svam anvagāt

Suddenly (**sadyaḥ**) Citraratha was forced to fall from the sky (**gaganān nyapatat**) headfirst (**avāk-śirāḥ**) with his airplane (**sa vimānah**). Struck with wonder (**vismitaḥ**) and ordered by the great sages named the Vālikhilyas (**vālikhilya-vacanād**), he took the bones of the brāhmaṇa (**sah asthīny ādāya**) and threw them in River Sarasvatī flowing east (**prāsya prācī-sarasvatyām**). After bathing, he then returned to his abode (**snātvā svam dhāma anvagāt**).

Prācī not being in the masculine is poetic license.

He was not able to go anywhere else using his airplane.

Thus he went home.

Theme-7: The power of Nārāyaṇa kavaca (35-42)

|| 6.8.41 ||

śrī-śuka uvāca

ya idaṁ śṛṇuyāt kāle

yo dhārayati cādṛtaḥ

taṁ namasyanti bhūtāni

mucyate sarvato bhayāt

Śukadeva said: One who employs this armor (**ya idaṁ dhārayati**) or hears about it with faith (**śṛṇuyāt ca ādṛtaḥ**) is immediately freed from all dangers (**kāle mucyate sarvato bhayāt**) and is worshiped by all living entities (**taṁ namasyanti bhūtāni**).

Theme-7: The power of Nārāyaṇa kavaca (35-42)

॥ 6.8.42 ॥

etām vidyām adhigato
viśvarūpāc chatakratuḥ
trailokya-lakṣmīm bubhuje
vinirjitya mṛdhe 'surān

King Indra, who performed one hundred sacrifices (**śatakratuḥ**), after receiving this prayer (**etām vidyām adhigatah**) from Viśvarūpa (**viśvarūpāt**) and conquering the demons (**mṛdhe asurān vinirjitya**), enjoyed the wealth of the three worlds (**trailokya-lakṣmīm bubhuje**).