

prathamaika-rātre pañcamo 'dhyāyaḥ

śrī-sanat-kumāra uvāca
tavecchā yatra kavace dhyāne tad vada sāmpratam /
yac chṛṇomi śubham tac ca kena śreyasi tṛpyate //1//

bramovāca
dhyānam sāma-vedoktam dattam nārāyaṇena vai /
kavacam ca subhadrāya dharmiṣṭhāya mahātmane //2//
navīna-jalada-śyāmaṁ pīta-kaūseyā-vāsasam /
candanokṣita-sarvāṅgam sasmitam śyāmasundaram //3//
mālatī-mālyā-bhūṣāḍhyaṁ ratna-bhūṣaṇa-bhūṣitam /
munīndreśa-susiddheśa-brahmeśa-śeṣa-vanditam //4//
sarva-svarūpaṁ sarveśam sarva-bijaṁ sanātanam /
sarvādyam sarva-jñam puruṣam prakṛteḥ param //5//
nirguṇam ca nirīham ca nirliptam īsvaram bhaje /
dhyātvā mūlena tasmāi ca dadyāt pādyādikaṁ mudā //6//
tataḥ stotram ca kavacam bhaktyā ca prapaṭhen naraḥ /
japtvā ca mantram bhaktyā daṇḍavat praṇamed bhuvi /
iti te kathitam vatsa kiṁ bhūyaḥ śrotum icchasi //7//

śrī-sanatkumāra uvāca
brūhi me kavacam brahman jagan-maṅgala-maṅgalam /
pūjyam puṇya-svarūpaṁ ca kṛṣṇasya paramātmanaḥ //8//

atha jagan-maṅgala-maṅgala-kavacam

brahmovāca
śṛṇu vakṣyāmi viprendra kavacam paramādbhutam /
śrī-kṛṣṇenaiva kathitam mahyam ca kṛpayā parā //9//
mayā dattam ca dharmāya tena nārāyaṇarṣaye /
ṛṣiṇā tena tad dattam subhadrāya mahātmane //10//
ati-guhyatamaṁ śuddham param śnehād vadāmy aham /
yad dhṛtvā paṭhanāt siddhāḥ siddhāni prāpnuvanti ca //11//
evam indrādayaḥ sarve sarvaiśvaram āpnuyuḥ /
ṛṣiś chandaś ca sāvitṛī devo nārāyaṇaḥ svayam //12//
dharmārtha-kāma-mokṣeṣu viniyogaḥ prakīrtitaḥ /
rādheśo me śiraḥ pātu kaṅṭham radheśvaraḥ //13//
gopīśaś cakṣuṣi pātu tālu ca bhagavān svayam /

gaṇḍa-yugmaṁ ca govindaḥ karṇa-yugmaṁ ca keśavaḥ //14//
 galaṁ gadādharāḥ pātu skandhaṁ kṛṣṇaḥ svayaṁ prabhuḥ /
 vakṣa-sthalaṁ vāsudevaś codaraṁ cāpi so 'cyutaḥ //15//
 nabhiṁ pātu padma-nābhaḥ kaṅkālaṁ kaṁsa-sūdanaḥ /
 puruṣottamaḥ pātu pṛṣṭhaṁ nityānando nitambakam /16//
 puṇḍarīkaḥ pāda-yugmaṁ hasta-yugmaṁ hariḥ svayam /
 nāsāṁ ca nakharaṁ pātu narasiṁhaḥ svayaṁ prabhuḥ //17//
 sarveśvaraś ca sarvāṅgaṁ santataṁ madhu-sūdanaḥ /
 prācyāṁ pātu ca rāmaś ca vahnau ca vaṁśī-dharaḥ svayam //18//
 pātu dāmodaro dakṣe nairṛte ca narottamaḥ /
 paścime puṇḍarīkākṣo vāyavyāṁ vāmanaḥ svayam //19//
 anantaś cottare pātu aiśānyāṁ īśvaraḥ svayam /
 jale sthale cāntarīkṣe svapne jāgaraṇe tathā //20//
 pātu vṛndāvaneśaś ca māṁ bhaktaṁ śaraṇāgatam /
 iti te kathitaṁ vatsa kavacaṁ paramādbhutam //21//
 sukhadaṁ mokṣadaṁ sāraṁ sarva-siddhi-pradaṁ satām /
 idaṁ kavacam iṣṭam ca pūjā-kāle ca yaḥ paṭhet //22//
 hari-dāsyam avāpnoti goloke vāsam uttamam /
 ihaiva hari-bhaktiṁ ca jīvan-mukto bhaven naraḥ //23//

CHAPTER V

Sri Sanat-kumara said: Kindly say then about any kavaca and dhyana that you like. Though what I hear is auspicious, who can feel himself gratified on hearing any auspicious thing? (i.e., he wants more to hear on greater auspicious things). (1)

Brahma said: The dhyana mantras according to Sama Veda and Kavacam, were given by Sri Narayana Rsi to Subhadra Brahmana, knowing that he was a great soul and religious. (2)

This is the Dhyana: I meditate on the Lord, the God who is of Syama colour like fresh rain cloud, who wears yellow silken garments, whose body is decked all over with sandalpaste and who is smiling beautifully and who has got a lovely beautiful blue form. (3)

Who is garlanded with Malati flower, decked with jewel ornaments and praised, by the Lord of Munindras, the great Siddhas and by Brahma, Siva and Ananta. (4)

Who is the form of all, the lord of all, the seed of all, eternal, the cause of all, the knower of all, the Person, who is beyond Prakṛti. (5)

Who is attributeless, without any desire, unattached to anything; Him I meditate. Meditating thus, he should offer, repeating

the Mula mantra (the principal formulae), padyam (water for washing feet) etc. (6)

Then he should recite with devotion the stotra and kavacam of Sri Krsna and repeat silently the mantra. He is to fall prostrate on the ground. O child! This I say to you. What more do you want to bear? (7)

Sri Sanat-kumara said: O Brahmana! Kindly speak on the holy worshipful Jaganmangala Kavacam of Sri Krsna. (8)

Brahma said: O Brahmana! Listen, I am speaking to you of that greatly wondrous Kavacam. In ancient days, Bhagavan Sri Krsna told me, and showed His mercy. (9)

I told that to Dharma and Narayana Rsi and Narayana Rsi gave that to Subhadra Brahmana. (10)

This is very secret and holy; still, out of affection to you, I communicate this to you. Whoever reads this or puts this on his body, attains to perfection attained by the Siddhas. (11)

Thus Indra and the other Devas got their respective prosperous positions. The Rsi of this is Narayana; the Chanda is Gayatri and the Devata is Sri Narayana. (12-13)

Its application (viniyoga) is to Dharma (religion), Artha (wealth), Kama (desires) and Moksa (Liberation). Let Radhesa protect my head; let Radhesvara Himself protect my neck. Let Gopisa protect my both the eyes; let Bhagavan Himself protect my palate; let Sri Govinda protect my cheeks and let Sri Kesava protect my ears. (14)

Let Sri Gadadhara protect my throat; let Sri Krsna protect my shoulders: let Sri Vasudeva protect my breast and let Sri Acyuta protect my belly. (15)

Let Sri Padmanabha protect my navel; let Kamsasudana protect my bones; let Purusottama protect my back; let Sri Nityananda protect my loins. (16)

Let Pundarika protect my feet, Sri Hari protect my two hands, and let the Lord Nrsimha Deva protect my nose and nails. (17)

Let Sri Madhusudana protect all over my body; let Sri Rama protect my east side and let Sri Vamsidhara protect my south east. (18)

Let Sri Damodara protect my south; let Sri Narottama protect my south-west; let Pundarikaksa protect my west and let Sri Vamana protect my north-west. (19)

Let Sri Ananta Deva protect my north and let Sri Paramesvara protect my north-east as well as in water, earth, air and in my dreaming and waking states. (20)

The Lord of Vrndavana Sri Krsna protects all his bhaktas and all those who come to Him for refuge; Let Him protect me from all my dangers. This wonderful Kavaca I have now communicated to you. (21)

This is the essence in giving happiness and Moksa to the saints; it gives all the Siddhis (perfections). Whoever recites this during the worship of Sri Krsna obtains service, devotion to Sri Hari and becomes a resident of Goloka Sri Vrndavan. That man, therefore, becomes a Jivanmukta (liberated) while living in this present life. (22)

Here ends the Jaganmangala Kavacam in course of dialogue between Brahma and Narada.