
brahmANDavijaya shrIshivakavacham

ब्रह्माण्डविजय श्रीशिवकवचम्

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ब्रह्माण्डविजय श्रीशिवकवचम्



नारद उवाच-

शिवस्य कवचं भूढि मत्स्य राजेन यद्धृतम् ।
नारायण महाभाग श्रोतुं कौतूहलं मम ॥ १ ॥

श्रीनारायण उवाच-

कवचं शृणु विप्रेन्द्र शङ्करस्य महात्मनः ।
ब्रह्माण्ड विजयं नाम सर्वाऽवयव रक्षणम् ॥ २ ॥

पुरा दुर्वाससा दत्तं मत्स्यस्य राजाय धीमते ।
दत्त्वा षडक्षरं मन्त्रं सर्व पाप प्रणशनम् ॥ ३ ॥

स्थिते च कवचे देहे नास्ति मृत्युश्च ज्विनाम् ।
अस्त्रेशस्त्रेणैव ह्यै सिद्धिश्चेन्नास्ति संशयः ॥ ४ ॥

यद्धृत्वा पठनात् आणः शिवत्वं प्रापवीलय ।
बभूव शिवतुल्यश्च यद्धृत्वा नन्दिकेश्वरः ॥ ५ ॥

वीरश्रेष्ठो वीरभद्रो साम्भोऽभूद् धारणाधतः ।
त्रैलोक्य विजयी राजा छिरण्यकशिपुः स्वयम् ॥ ६ ॥

छिरण्याक्षश्च विजयी याऽभवद् धारणाद्धि सः ।
यद्धृत्वा पठनात् सिद्धो दुर्वास विभू पूजितः ॥ ७ ॥

जैगीषव्यो महायोगी पठनाद् धारणाधतः ।
यद्धृत्वा वामदेवश्च देवलः पवनः स्वयम् ॥ ८ ॥

अगस्त्यश्च पुलस्त्यश्चाऽभवत् विभूपूजितः ॥ ९ ॥

॥ श्रीशिवकवचम् ॥

ॐ नमः शिवायेति च मस्तकं मे सदाऽवतु ।

ॐ नमः शिवायेति च स्वाहा भालं सदाऽवतु ॥ १ ॥

ॐ ह्रीं श्रीं क्लीं शिवायेति स्वाहा नेत्रे सदाऽवतु ।
 ॐ ह्रीं क्लीं हूं शिवायेति नमो मे पातु नासिकाम् ॥ २ ॥
 ॐ नमः शिवाय शान्ताय स्वाहा कण्ठं सदाऽवतु ।
 ॐ ह्रीं श्रीं हूं संसार कर्त्रे स्वाहा कर्णौ सदाऽवतु ॥ ३ ॥
 ॐ ह्रीं श्रीं पञ्चवक्त्राय स्वाहा दन्तं सदाऽवतु ।
 ॐ ह्रीं मण्डेशाय स्वाहा याऽधरं पातु मे सदा ॥ ४ ॥
 ॐ ह्रीं श्रीं क्लीं त्रिनेत्राय स्वाहा केशान् सदाऽवतु ।
 ॐ ह्रीं ॐ मण्डादेवाय स्वाहा वक्षः सदाऽवतु ॥ ५ ॥
 ॐ ह्रीं श्रीं क्लीं मे रुद्राय स्वाहा नाभिं सदाऽवतु ।
 ॐ ह्रीं ॐ श्रीं ईश्वराय स्वाहा पृष्ठं सदाऽवतु ॥ ६ ॥
 ॐ ह्रीं क्लीं मृत्युञ्जयाय स्वाहा भ्रुवौ सदाऽवतु ।
 ॐ ह्रीं श्रीं क्लीं ईशानाय स्वाहा पार्श्वं सदाऽवतु ॥ ७ ॥
 ॐ ह्रीं ईश्वराय स्वाहा योदरं पातु मे सदा ।
 ॐ श्रीं ह्रीं मृत्युञ्जयाय स्वाहा बालू सदाऽवतु ॥ ८ ॥
 ॐ ह्रीं श्रीं क्लीं ईश्वराय स्वाहा पातु करौ मम ।
 ॐ मण्डेश्वराय रुद्राय नितम्बं पातु मे सदा ॥ ९ ॥
 ॐ ह्रीं श्रीं भूतनाथाय स्वाहा पादौ सदाऽवतु ।
 ॐ सर्वेश्वराय शर्वाय स्वाहा पादौ सदाऽवतु ॥ १० ॥
 प्राच्यां मां पातु भूतेशः आग्नेय्यां पातु शङ्करः ।
 दक्षिणे पातु मां रुद्रो नैऋत्यां स्थाणुरेव य ॥ ११ ॥
 पश्चिमे भाण्डपरशुर्वायव्यां चन्द्रशेखरः ।
 उत्तरे गिरिशः पातु यैशान्यां ईश्वरः स्वयम् ॥ १२ ॥
 उर्ध्वं मूः सदा पातु याऽधो मृत्युञ्जयः स्वयम् ।
 जले स्थले याऽन्तरिक्षे स्वप्ने जागरणे सदा ॥ १३ ॥
 पिनाकी पातु मां प्रीत्या भक्तं वै भक्तवत्सलः ॥ १४ ॥
 ॥ इलश्रुतिः ॥
 इति ते कथितं वत्स कवयं परमाऽद्भुतम् ॥ १५ ॥

દશ લક્ષ જપેનૈવ સિદ્ધિર્ભવતિ નિશ્ચિતમ્ ।
 યદિ સ્થાત્ સિદ્ધ કવચો રુદ્ર તુલ્યો ભવેદ્ ધ્રુવમ્ ॥ ૧૬ ॥
 તવ સ્નેહાન્ મયાડપ્યાતં પ્રવક્તવ્યં ન કસ્યચિત્ ।
 કવચં કાણ્વ શાખોક્તં અતિગોપ્યં સુદુર્લભમ્ ॥ ૧૭ ॥
 અશ્વમેધ સહસ્રાણિ રાજસૂય શતાનિ ચ ।
 સર્વાણિ કવચસ્યાસ્ય ફલં નાર્હન્તિ ષોડશીમ્ ॥ ૧૮ ॥
 કવચસ્ય પ્રસાદેન જીવન્મુક્તો ભવેન્નરઃ ।
 સર્વજ્ઞઃ સર્વસિદ્ધેશો મનોયાથી ભવેદ્ ધ્રુવમ્ ॥ ૧૯ ॥
 ઇદં કવચં અજ્ઞાત્વા ભવેત્ યઃ શઙ્કરપ્રભુમ્ ।
 શતલક્ષં પ્રજમોડપિ ન મન્ત્રઃ સિદ્ધિદાયકઃ ॥ ૨૦ ॥
 ॥ ઇતિ શ્રીબ્રહ્મવૈવર્તે પુરાણે ગણપતિખણ્ડે
 બ્રહ્માણ્ડવિજયી નામ શ્રીશઙ્કરકવચસ્તોત્રં સમ્પૂર્ણમ્ ॥
 બ્રહ્માણ્ડવિજય શ્રીશિવકવચમ્
 બ્રહ્મવૈવર્તપુરાણ । ગણપતિખણ્ડ । અધ્યાય ૩૫/૧૨૧-૧૩૯ ॥

brahmavaivartapurANa . gaNapatikhaNDa . adhyAya 35/121-139..

The above hymn belongs to the genre of poems known as kavacham. A kavacham is an armour worn by soldiers in the battlefield as a shield to protect them from enemies' weapons. In this hymn, the devotee prays to Lord Rudra to protect his limbs and from danger from all directions. There are kavachams on many deities. This hymn is a rare amulet (kavacham) of Lord Shiva. It is in Brahma Vaivarta Purana, Ganapathy Khanda, chapter 35. The kavacha was given to Sage Naradha at his request by Lord Narayana. The hymn appears as part of the narration of Parasurama's penance on Lord Shiva seeking boons to fulfill his vow to destroy twenty one generations of kshatriyas. Pleased with his penance Lord Shiva bestowed on him several astras, shastras, rare mantras, stotras and kavachams such as Krishna Kavacham, Padma Kavacham, Durga Kavacham, Kalika Kavacham, theabove shiva Kavacham etc. The kavacham was originally given to Matsya Raja by the Sage Durvasa after bestowing the shadaxara mantra. It is in the Kanva Shakha of Vedas. It is a most secretive one and difficult to attain. Lord Narayana describes the benefits of chanting the kavacham with devotion. Reciting this destroys sins and wards off death. One attains (siddhi) fulfillment,

attainment of this kavacham by chanting it one million times and becomes verily like Lord Rudra Himself. Without knowing this Kavacham a person will not attain siddhi of Shiv mantra even if he repeats it ten million times. Performing one million asvamedha sacrifices, hundred Rajasuya sacrifices and all other sacrifices cannot become equal to one sixteenth of this Kavacham. The person who chants this Kavacham becomes a Jivanmukta (liberated even while living) and all knowing and attains supernatural powers. The armours were used in olden days by solders during wars to protect the user from enemies' weapons. In spite of their use, solders have been injured seriously or even lost their lives. People resort to using various devices for their protection. The state employs a vast police force and military to provide protection to people. In addition, some engage security guards for their protection. Ministers, governors and high ranking officials get special security guards to protect them round the clock. If we ask why all want protection it is to protect themselves from pain and death. Still we see that they get attacked and killed. Everyone values his life above all else. नञ्यात्मनः प्रियतरं किञ्चिदस्तीड निश्चितम् says Mahabharata. We hear that asuras did severe penance and sought freedom from death, only to be told that such a boon cannot be granted. One born is destined to die. Also the time of death cannot be foretold. Knowing all this no one wants to die. This is a strange phenonenon. In Mahabharata, there is the episode in which King Yudishtira is confronted by a Yaksha who puts questions to Yudishtira. One of the questions is what is the great wonder.

किमाश्चर्यम्? The king replies:

अडन्यडनि भूतानि गच्छन्तीड यमालयम् ।

शेषाः स्थावारमिच्छन्ति किमाश्चर्यमतः परम् ॥

But what happens in reality. Everyone still has fear. The fear arises from various sources. The source may be sickness, accidents or death from different causes. But still inspite of all the efforts, and ingenious devices like insurance schemes etc., there is still much uncertainty about the efficacy of these items. Because the protection offered from these devices all suffer from various deficiencies. So, they cannot afford total security. One reason is they themselves are not secure totally. Even gods like Indra live in fear. We learn from puranas that the gods were routed and driven away from their homes by asuras like Ravana and Mahabali. Further the positions like Indra and Brahma the creator are obtained by merit (punyam). One enjoys the rich life there and as soon as the stock of punyam is exhausted

the person has to return to this world and take another birth. Krishna says this in Gita (9-21). ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणो पुण्ये मर्त्यलोकं विशन्ति Thus these lives in higher worlds are also subject to happiness and grief. Krishna said this to His friend Uddhava (Bhagavatam 11-6-29,30).

कर्माणि दृग्भोऽर्काणि कुर्वन्तेऽन तैः पुनः ।

देहमाभजते तत्र किं सुखं मर्त्यधर्मिणः ॥ (29)

लोकानां लोकपालानां मद्भयं कल्पज्जिनाम् ।

ब्रह्मणोऽपि भयं मत्तः द्विपरार्धपरायुषः ॥ (30).

Meaning:- Doing through those bodies deeds that but result in grief, they again get new bodies. What happiness comes to mortals in this process? The higher worlds as also the rulers of those worlds, (who live upto a cycle) including Brahma the creator who has a fabulously long life of ten thousand billion years has to be afraid of Me. So if one wants a real protector that one should not have such infirmities. Such a protector without any infirmity is only God. The great Vaishnava acharya Shri Vedanta Desika tells this in his Ashtabhujashtakam. (5).

अभीतिहेतोऽनुवर्तनीयं नाथ त्वदन्यं न विभावयामि ।

भयं कुतः स्यात् त्वयि सानुकम्पे, रक्षा कुतः स्यात् त्वयि जात रोषे ॥

Meaning:- O Lord! to get rid of fear I do not think that anyone other than You is to be sought after. When You are kindly inclined from where will fear arise? On the other hand, if You are not kindly inclined who is there to protect me? And again in Kamasikashtakam (8) he says:

त्वयि रक्षति रक्षकैः किमन्यैः, त्वयि चारक्षति रक्षकैः किमन्यैः?

When You are there to protect me what use is there by others? If You do not think of protecting me then again what use is there of others? Because of the fact that God is the only real protector, the practice of invoking the Lord's names in different parts of the body has been in vogue from time immemorial. We find in Shri Bhagavatam the gopis invoked God's protection in child Krishna's body after they found Him playing on the huge body of Putana after she died. The following verses give this in detail.

गोमूत्रेण स्नापयित्वा पुनर्गौरजसार्ढकम् ।

रक्षां यद्बुध शकृता द्वादशाङ्गेषु नामभिः ॥ २० ॥

Having bathed the boy with the urine of a cow (which is held to be as sacred as the water of the holy Ganga) and again sprinkling him with the dust under the hoofs of cows (which is considered to be as good as sprinkling with the totality of all sacred waters) they (further) ensured his security by daubing him with cowdung (which is recognised as another seat of goddess Lakshmi) at twelve points while uttering (twelve different) names (of the Lord).(20).

(NOTE:-The twelve names to be uttered on such occasions and the twelve limbs to be touched while doing so are specified in the following verse of the Padma Purana.

ललाटे केशवं ध्यायेन्नारायाणमथोदरे ।

वक्षःस्थले माधवं तु गोविन्दं कण्ठकूबरे ॥

विषगुं च दक्षिणे कुक्षौ बाहौ च मधुसूदनम् ।

त्रिविक्रमं कन्धरे तु वामनं वामपार्श्वके ॥

श्रीधरं वामबाहौ तु हृषीकेशं तु कन्धरे ।

पृष्ठे तु पद्मनाभं च कट्यां दामोदरं न्यसेत् ॥

Meaning:- One should visualise Keshava on one's forehead, Narayana on the belly, Madhava on the breast and Govinda on the back of one's neck, Vishnu in the right side of the abdomen and madhusudana on the right arm, Trivikrama on the neck, Vamana on the left side (of the abdomen), Sridhara on the left arm and Hrishikesa again on the neck, Padmanabha on the back and Damodara on the waist.)

गोथः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् ।

न्यस्यात्मन्यथ बालस्य बीजन्यासमकुर्वत ॥ २१ ॥

Having sipped water and assigned (a number of seed letters (representing the first letters of the following eleven names of the Lord followed by a nasal sound (Anuswara) separately to the (diverse) limbs of their (own) body as well as to (the parts of) their hands, the cowherd women next assigned the same seed letters to the limbs and (parts of) the hands of the baby.(21)

अव्याहजोऽङ्घ्रि मणिमांस्तव जन्वथोऽयं यज्ञोऽय्युतः कटितटे जठरे ह्यथास्यः ।

हृत्केशवस्तवहृदरं शशं धनस्तु कण्ठं विषगुर्भुजं मुष्ममुरुकमं श्वरः कम् ॥ २२ ॥

May Aja (the birthless Lord) protect your feet; Manman (the Lord adorned with the KAustubha gem) your knees and Yagna (the deity presiding over sacrifices) your thighs;

Achyutha (the immortal Lord) your loins; Hayagriva (the Lord endowed with the head of a horse) your abdomen; Kesava (the ruler of even Brahma and Siva) your heart; Isa (the almighty Lord) your bosom and Ina (the master) your throat; Vishnu (all pervading Lord) your arms; Urukrama(the Lord with long strides) your mouth and Ishvara (the supreme Lord) your head. (22).

यक्ष्यग्रतः सडगदो डरिरस्तु पश्चात् त्वत्पार्श्वयोर्धनुरसी मधुडजनश्च ।

डोडोषु शङ्ख उरुगाय उडपर्युडन्द्रस्ताडर्क्षः क्षितौ डलधरः पुरुषः समन्तात् ॥ २३ ॥

May the wielder of a discus stand (as your protector) before you and Sri Hari endowed with a mace behind you; the slayer of Madhu and Ajana (the birthless Lord) wielding (severally) a bow and a sword stand on your two sides; Urugaya (sung by many) the wielder of a conch at the (four) points intervening between the quarters; LORD VAmāna (the younger brother of Indra) overhead; the rider of Garuda on the ground and the Supreme Person (Lord Sankarshana) wielding a plough on all sides.(23).

डन्द्रियाणि डृषीडेशः प्राणान्नारायणोडवतु ।

श्चेतड्डीपपतिश्चित्तं मनो योगेश्वरोडवतु ॥ २४ ॥

पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान्परः ।

डीडन्तं पातु गोविन्डः शयानं पातु माधवः ॥ २५ ॥

प्रजन्तमव्याड्ढैकुण्ड आसीनं त्वां श्रियः पतिः ।

भुज्जनं यज्ञभुड्पातु सर्वग्रडभयङ्करः ॥ २६ ॥

May Hrishikesa protect your Indriyas; Narayana your vital airs; Vasudeva (the Lord of Svetadvipa)your intellect; Aniruddha (the master of yoga) your mind; Pisnigarbha (Pradyumna) your understanding; and Sankarshana (the all-destroying Lord) your ahankara (ego). May Govinda (who sports in the senses) protect you while you are at play; Madhava while lying down; Vaikunta while walking; the Lord Of Sri while seated; and the Enjoyer of sacrifices inspiring terror in all evilspirits while you are dining(24-26)

डाडिन्यो यातुधान्यश्च कुष्माण्डा येडर्भकग्रडः ।

भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥ २७ ॥

डोटरा रेवती ज्येष्ठा पूतना मातृकाडयः ।

उन्मादा ये ड्यपस्मारा टेडप्राणोन्द्रियद्रुडः ॥ २८ ॥

स्वप्रदृष्टा मडोत्पाता वृद्धा डालग्रडश्च ये ।

सर्वे नश्यन्तु ते विषणोर्नामग्रहणारीरवः ॥ २८

Malevolent spirits such as) Dakinis, Yatudanis, and Kusmandas, evil spirits that seize their victims taking the form of babes, Bhutas, Pretas and Pisachas, Yakshas, Rakashasas, and Vinayakas, Kotara, Revati, Jyeshta, Putana, (the sixteen) Matrikas and others (such as Charaki andnJwalamuka), Unmadas (evil spirit causing insanity) and Apasmara (those inducing apoplexy), that actually torment the body and sense organs and interfere with the vital functions of those responsible for evil portents of a grave nature seen in dreams and those that seize the aged as well as youngsters (alike) -terrified at the mention of the names of Lord Vishnu, may all these (evil spirits) die out. (27-29).

Thus it is clear that the Lord alone can be the source of true protection. So, He has her name (Vishnusahasranama-935)

भयापडः भयं संसारं पुंसांमपद्मन् भयापडः ।

and Devi has the name भयापडा in Lalthasahasranama (121).

भयानि जलस्थलादि-प्रयुक्तादीनि सर्वाण्यपडन्तीति भयापडा ।

तथा य वायुपुराणे - अरण्ये प्रान्तरे वापि जले वापि स्थलेऽपि वा ।

व्याघ्रकुम्भीरयोरेभ्यो भयस्थाने विशेषतः ।

आधिष्णपि य सर्वेषु देवीनामानि कीर्तयेद् - धृति ।

This says that one caught in the midst of a forest or in a desolate place, in the sea, or anywhere in the land or while in fear of animals like tiger or shark or thieves or in mental pain should chant Devi's names. Shri Appayya Dikshita, the great poet and devotee echos this thought in verses 12 and 13 in his Durga Chandrakala Stuti.

कान्तारमध्यदृढलगतयाऽवसन्ना

मग्राश्च वारिधिजले रिपुभिश्च रुद्धाः ।

यस्याः प्रपद्य यरणौ विपदस्तत्रन्ति

सा मे सदाऽस्तु हृदि सर्वजगत्सवित्री ॥ १२ ॥

Those who have lost their way in the dense forest and are distressed, those who are floundering in the deep seas and are struggling to reach safety, those who are being attacked by enemies they will find their problems eased by surrendering at the feet of Durga.

अन्धे वधे मडति मृत्युभये प्रसज्ते

वितक्षे य विविधे च मडोपतापे ।

यत्पादपूजनमिह प्रतिकारमाहु-

स्सा मे समस्तजननी शरणां भवानी ॥ १३ ॥

Great men have said that fear of incarceration, being killed, death, loss of wealth, varieties of other fears such as fear from government agencies, thieves, serpents, animals etc., will be removed by worshipping the Mother. I surrender to that Devi. Shri Shankaracharya was very much aware of the fact that if one has God in his heart one need not fear anything. So, he asks in Sivanandalahari (44) from where will fear come when he has the Lord Shiva in the recess of his heart -Shiva the one who holds a deer in one hand, has destroyed Gajasura and Vyagrasura, who takes into Himself all beings at the time of pralaya, who resides in mount Kailasa and has a white complexion.

कश्चिन्नमृगः करीन्द्र-भङ्गो धनशार्दूल-विभाङ्गनोऽस्त-जन्तुः ।

गिरिशो विशदाकृतिश्च येतः-कुलरे पञ्चमुषोऽस्ति मे कुतो भीः? ॥

So, it should be our endeavour to firmly establish one's favourite deity, be it Rama, Krishna or Shiva or Devi or any other form by earnest prayers to Him and be rid of any fear. The question, then is, how to firmly establish one's favourite God in our minds. While people may talk of different ways, Shrimad Bhagavatam shows the easy way. It is listening to His stories or words known as श्रवणम्. Today we should include reading them also in this.


शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः ।

दुष्ट-स्थो ऽयमद्राणि विधुनोति सुदृत्सताम् ॥

This says that Krishna is the friend of the virtuous, listening to His praises sanctify those who listen or sing them. He abides in the heart of those who hear His stories and uproots the evil propensities of their mind. (Shrimad Bhagavatam-1-2-17). Such statements are to be seen in abundance in this holy book. Today we are indeed blessed because the expositions of holy books by learned scholars are easily available to us in several media like radio, TV, internet, ebooks and internet. Repeatedly listening to such holy books and reading them will gradually winnow away the blemishes of the heart like anger, greed, lust etc and make it pure and a fit abode for the Lord to stay.

॥ ॐ तत्सत् ॥

Encoded, proofread, and translated by N.Balasubramanian

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brahmANDavijaya shrIshivakavacham

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Please send corrections to sanskrit@cheerful.com

