brahmANDavijaya shrIshivakavacham

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ब्रह्मवेंतपुराणे

नारद उवाच.

शिवस्य कवचं बृहि मत्स्य राजेन यदृःतम्।

नारायण महाभाग श्रोतुं कौतूहले मम॥ १॥

श्रीनारायण उवाच.

कवचं शुभं विश्रेण्द्र शंकरस्य महात्मनः।

ब्रह्माण्ड विजयं नाम सर्वकाव्यव रक्षणम॥ २॥

पुरा दुर्भूससा दृश्चि मत्स्यस्य राजाय ध्रीमते।

दत्ता षडक्षरेन मन्ब्र सर्व पाप प्रणाशनम॥ ३॥

स्थिरे च कवचे देवेन नामस्ति मूःशुकु जीविनाम।

अञ्जेश्वेजेजेवहं सिद्धेश्वास्ति संशयः॥ ४॥

यदृःता पठतनात् बाणः शिवत्वं प्रापलितः।

वामुव शिवतत्वश्च यदृःता नन्द्रकेश्वरः॥ ५॥

वीरश्रेष्ठो वीरभद्रो साम्वोदभूः धारणाच्यतः।

जैलोक्ष्य विजयी राजा हिरण्यकशिपुः स्वयम्॥ ६॥

हिरण्यकश्च विजयी चाभवद्ध धारणाद्विद्य सः।

यदृःता पठनात् सिद्धो दुर्भूसा विश्व पूजितः॥ ७॥

जैगीष्यो महायोगी पठनादु धारणाच्यतः।

यदृःता वामदेवेन्द्रे देवः पवनः स्वयम्॥ ८॥

अगस्त्यश्च पुलस्त्यशाश्रभवत विश्वपूजितः॥ ९॥

॥ श्रीशिवकवचम् ॥
ॐ नमः शिवायेति च मस्तकं में सदासवतु।
ॐ नमः शिवायेति च स्वाहा भालं सदासवतु॥ १॥
ॐ हि श्री हि शिवायेति स्वाहा नेचे सदासवतु।
ॐ हि हि हूँ शिवायेति नमो में पातु नासिकाम्॥ २॥
ॐ नमः शिवाय शान्ताय स्वाहा कण्ठे सदासवतु।
ॐ हि श्री हूँ संसार कथं स्वाहा कर्णो सदावतु॥ ३॥
ॐ हि श्री पद्मक्राय स्वाहा दन्ते सदासवतु।
ॐ हि महेशाय स्वाहा चाँदये पातु में सदा॥ ४॥
ॐ हि श्री हि त्रिनेत्राय स्वाहा केशान सदासवतु।
ॐ हि ऐं महादेवाय स्वाहा वक्षः सदासवतु॥ ५॥
ॐ हि श्री हि में रुद्राय स्वाहा नाभिं सदासवतु।
ॐ हि ऐं श्री श्री ईश्वराय स्वाहा पूर्णे सदासवतु॥ ६॥
ॐ हि हि मूतुज्ञाय स्वाहा भुवो सदासवतु।
ॐ हि श्री हि ईशानाय स्वाहा पार्थं सदासवतु॥ ७॥
ॐ हि ईश्वराय स्वाहा चोदरं पातु में सदा।
ॐ श्री हि मूतुज्ञाय स्वाहा बाहू सदासवतु॥ ८॥
ॐ हि श्री हि ईश्वराय स्वाहा पातु करो मम।
ॐ महेश्वराय रुद्राय नितम्बं पातु में सदा॥ ९॥
ॐ हि श्री भूतनाथाय स्वाहा पादी सदासवतु।
ॐ सर्वेश्वराय शर्वा य स्वाहा पादी सदासवतु॥ १०॥

प्राच्यां मां पातु भूतेशा: आश्रेष्ठां पातु शार्कः।
दक्षिणे पातु मां रुद्रो जनेर्हत्यां स्थाणुरे च॥ ११॥
पथ्यमें खण्डपरश्चर्वायां चन्द्रशेषः।
उत्तरे गिरिः: पातु चैशानाय ईश्वर: स्वयम्॥ १२॥
उधरे मुडः: सदा पातु चाँदो मूतुज्ञ: स्वयम्।
जेते स्वते चांतरिके स्वभे जागरणे सदा॥ १३॥
पिनाकी पातु मां प्रीत्या भर्ते वै भक्तवस्तिः॥ १४॥
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, the above 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 soldiers during wars to protect the user from enemies’ weapons. In spite of their use soldiers 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. नाहात्मनः प्रियतरं किनियददस्तीह निधितम् 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 phenomenon. 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.

किमाध्ययम्? The king replies:
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).

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).

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 up to 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).
अभीतिहेतोरनुवर्तनीय नाथ त्वदन्यं न विभावयामि।
भवं कृतः स्यात् त्वयि सानुकमो, रक्षा कृतः स्यात् त्वयि जात रोपे॥

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 रक्षके: किमनये:, त्वयि चारक्षति रक्षके: किमनये:? 

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.

रक्षां चकुक्ध शकृता द्वादशाङ्कु नामभि: ॥ 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.

विशेषु च दक्षिणं कुष्ठं बाह्य च मधुसुदनम् ॥

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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.)

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)

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).

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 ans 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 VAmana (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).

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 thesenses) 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)

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 he name (Vishnusahasranama-935)

भयापहः भयं संसारजं पुंसामप्यनःभयापहः।

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

भयानि जलस्थलादि प्रयुक्तादीनि सर्वाण्यपहन्तीति भयापहा।
तथा च वायुपुराणं - अर्थात् धार्मिक वापि जले वापि स्थ्रेठे5पि वा।

व्याधकुम्भीरोत्रेवस्मो भयस्थाने विशेषत।
आधिष्ठापि च सर्वेषु देवीनामानि कीर्त्येदु - इति।

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.

कान्तारमघटंदलभत्यावस्त्रचा
मशास्त्र वारिधिजले रितुभित्र रुध्रः।
यस्याः प्रपच चरणो विपदस्तत्तत्ति
सा मे सदासस्तु हृदं सर्वजगतस्वित्री॥ 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.

बन्धे वधे भान्ति मृत्युभयेप्रस्त्रके
विलक्षे वदिविधे च महापतिये।
यत्पूजनमिह ग्रीकारामाहुः
र्मामे समस्तजननी हारणं भवानी॥ १३॥

Great men have said that fear of incarceration, being killed, death,
loss of wealth, varities 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.

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 श्रवणं. Today we should include reading them also in this.

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, e-books and internet. Repetedly 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.

॥ ओ तत्सत् ॥
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