

ब्रह्माणुविजय श्रीशिवकवचम्

{॥ ब्रह्माणुविजय श्रीशिवकवचम् ॥}

ब्रह्मवैवर्तपुराणे

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যদ্বন্ধুত্বা পঠনাত্ সিদ্ধো দুর্বাসা বিশ্ব পূজিতঃ ॥ ৭ ॥

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ওঁ নমঃ শিবায়েতি চ মন্তুকং মে সদাহবতু ।

ওঁ নমঃ শিবায়েতি চ স্বাহা ভালং সদাহবতু ॥ ১ ॥

ওঁ হ্রীং শ্রীং ক্লীং শিবায়েতি স্বাহা নেত্রৈ সদাহবতু ।

ওঁ হ্রীং ক্লীং হুং শিবায়েতি নমো মে পাতু নাসিকাম্ ॥ ২ ॥

ওঁ নমঃ শিবায শান্তায় স্বাহা কণ্ঠং সদাহবতু ।

ওঁ হ্রীং শ্রীং হুং সংসার কর্ত্রে স্বাহা কর্ণৌ সদাহবতু ॥ ৩ ॥

ॐ ह्रीं श्रीं पञ्चवक्त्राय स्वाहा दन्तं सदाभवतु ।

ॐ ह्रीं महेशाय स्वाहा चाहधरं पातु मे सदा ॥ ४ ॥

ॐ ह्रीं श्रीं क्लीं त्रिनेत्राय स्वाहा केशान् सदाभवतु ।

ॐ ह्रीं ऐं महादेवाय स्वाहा वक्त्रं सदाभवतु ॥ ५ ॥

ॐ ह्रीं श्रीं क्लीं मे रुद्राय स्वाहा नाभिं सदाभवतु ।

ॐ ह्रीं ऐं श्रीं श्रीं ईश्वराय स्वाहा पृष्ठं सदाभवतु ॥ ६ ॥

ॐ ह्रीं क्लीं मृत्युञ्जयाय स्वाहा ऊरुवौ सदाभवतु ।

ॐ ह्रीं श्रीं क्लीं ईशानाय स्वाहा पार्श्वं सदाभवतु ॥ ७ ॥

ॐ ह्रीं ईश्वराय स्वाहा चोदरं पातु मे सदा ।

ॐ श्रीं ह्रीं मृत्युञ्जयाय स्वाहा बाहू सदाभवतु ॥ ८ ॥

ॐ ह्रीं श्रीं क्लीं ईश्वराय स्वाहा पातु करौ मम ।

ॐ महेश्वराय रुद्राय नितम्बं पातु मे सदा ॥ ९ ॥

ॐ ह्रीं श्रीं भूतनाथाय स्वाहा पादौ सदाभवतु ।

ॐ सर्वेश्वराय शर्वाय स्वाहा पादौ सदाभवतु ॥ १० ॥

প্রাচ্যাং মাং পাতু ভূতেশঃ আগ্নেয়াং পাতু শঙ্করঃ ।

দক্ষিণে পাতু মাং রুদ্রো নৈঋত্যাং স্থানুরেব চ ॥ ১১ ॥

পশ্চিমে খণ্ডপরশুর্বাযব্যাং চন্দ্রশেখরঃ ।

উত্তরে গিরিশঃ পাতু চৈশান্যাং ঈশ্বরঃ স্বয়ম্ ॥ ১২ ॥

উর্ধ্বে মৃডঃ সদা পাতু চাহধো মৃত্যুঞ্জয়ঃ স্বয়ম্ ।

জলে স্থলে চাহন্তরিক্ষে স্বপ্নে জাগরণে সদা ॥ ১৩ ॥

পিনাকী পাতু মাং প্রীত্যা ভক্তং বৈ ভক্তবৎসলঃ ॥ ১৪ ॥

॥ ফলশ্রুতিঃ ॥

ইতি তে কথিতং বৎস কবচং পরমাহুতম্ ॥ ১৫ ॥

দশ লক্ষ জপেনৈব সিদ্ধির্ভবতি নিশ্চিতম্ ।

যদি স্যাৎ সিদ্ধ কবচো রুদ্র তুল্যো ভবেদ্ ধ্রুবম্ ॥ ১৬ ॥

তব স্নেহান্ মযাহংখ্যাতং প্রবক্তব্যং ন কস্যচিৎ ।

কবচং কাণ্ড শাখোক্তং অতিগোপ্যং সুদুর্লভম্ ॥ ১৭ ॥

অশ্বমেধ সহস্রাণি রাজসূয় শতানি চ ।

সৰ্বাণি কবচস্যাস্য ফলং নাইন্তি ষোডশীম্ ॥ ১৮ ॥

কবচস্য প্রসাদেন জীবনুক্তো ভবেন্নরঃ ।

সৰ্বজ্ঞঃ সৰ্বসিদ্ধেশো মনোযাযী ভবেদ্ ধ্রুবম্ ॥ ১৯ ॥

ইদং কবচং অজ্ঞাত্বা ভবেত্ যঃ শঙ্করপ্রভুম্ ।

শতলক্ষং প্রজপ্তোহপি ন মন্ত্রঃ সিদ্ধিদায়কঃ ॥ ২০ ॥

॥ ইতি শ্রীব্রহ্মবৈবর্তে পুরাণে গণপতিখণ্ডে

ব্রহ্মাণ্ডবিজয়ী নাম শ্রীশঙ্করকবচস্তোত্রং সম্পূর্ণম্ ॥

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. नह्यात्तुनः प्रियतरं किञ्चिदस्तीह 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 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.

किमाश्चर्यम्? The king replies:

अहन्यहनि भूतानि गच्छन्तीह 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).

তে তং ভুক্ত্বা স্বৰ্গলোকং বিশালং ক্ষীণে পুণ্যে মৰ্ত্যলোকং বিশন্তি

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).

কৰ্মাণি দুঃখোদৰ্কাণি কুৰ্বন্দেহেন তৈহি পুনঃ ।

দেহমভজতে তত্র কিং সুখং মৰ্ত্যধৰ্মিণঃ ॥ (29)

লোকানাং লোকপালানাং মদ্রযং কল্পজীবিনাম্ ।

ব্রহ্মণোহপি ভয়ং মত্তঃ দ্বিপৰাৰ্থপৰায়ুষঃ ॥ (30).

Meaning:- Doing throug 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).

অভীতিহেতোরনুবর্তনীয়ং নাথ ত্বদন্যং ন বিভাবয়ামি।

ভয়ং কুতঃ স্যাৎ ত্বয়ি সানুকম্পে, রক্ষা কুতঃ স্যাৎ ত্বয়ি জাত রোষে ॥

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:

ত্বয়ি রক্ষতি রক্ষকৈঃ কিমন্যৈঃ, ত্বয়ি চারক্ষতি রক্ষকৈঃ কিমন্যৈঃ?

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.

গোমূত্রেণ স্নাপয়িত্বা পুনর্গৌরজসার্বকম্ ।

রক্ষাং চক্রুশ্চ শকৃতা দ্বাদশাঙ্গেষু নামভিঃ ॥ ২০ ॥

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.

ললাটে কেশবং ধ্যায়েন্নারায়ণমথোদরে ।

বক্ষঃস্থলে মাধবং তু গোবিন্দং কণ্ঠকূবরে ॥

বিস্মুং চ দক্ষিণে কুম্ভৌ বাহৌ চ মধুসূদনম্ ।

ত্রিবিক্রমং কন্ধরে তু বামনং বামপার্শ্বকে ॥

শ্রীধরং বামবাহৌ তু হৃষীকেশং তু কন্ধরে ।

পৃষ্ঠে তু পদ্মনাভং চ কট্যাং দামোদরং ন্যসেত্ ॥

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.)

গোপ্যঃ সংস্পৃষ্টসলিলা অঙ্গেষু করযোঃ পৃথক্।

ন্যস্যাঅন্যথ বালস্য বীজন্যাসমকুর্বত ॥ ২১ ॥

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)

অব্যাদজোহস্থি মণিমাংস্তব জাৰথোক যজোহচ্যুতঃ কটিতটং জঠরং হ্যাস্যঃ ।

হংকেশবস্তদ্বর ঈশ ইনস্তু কণ্ঠং বিম্বুভূজং মুখমুরুক্রম ঈশ্বরঃ কন্ ॥ ২২ ॥

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).

চক্র্যগ্রতঃ সহগদো হরিরস্তু পশ্চাত্ ত্বংপার্শ্বযোৰ্ধনুরসী মধুহাজনশ্চ ।

কোণেষু শঙ্খ উরুগায় উপর্যুপেন্দ্রস্তার্ক্যঃ ক্ষিতৌ হলধরঃ পুরুষঃ সমন্তাত্ ॥ ২৩ ॥

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 VAmara (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).

ইন্দ্রিয়াণি হৃষীকেশঃ প্রাণান্নারায়ণোহবতু ।

শ্বেতদ্বীপপতিশ্চিত্তং মনো যোগেশ্বরোহবতু ॥ ২৪ ॥

পুশ্ণিগৰ্ভস্তু তে বুদ্ধিমাত্মানং ভগবান্পরঃ ।

ক্রীডন্তং পাতু গোবিন্দঃ শয়ানং পাতু মাধবঃ ॥ ২৫ ॥

ব্রজন্তমব্যাদ্বৈকুণ্ঠ আসীনং ত্বাং শ্রিয়ঃ পতিঃ ।

ভুঞ্জানং যজ্ঞভূকপাতু সর্বগ্রহভয়ঙ্করঃ ॥ ২৬ ॥

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)

ডাকিন্যো যাতুধান্যশ্চ কুস্মাণ্ডা যেহর্ভকগ্রহাঃ ।

ভূতপ্রেতপিশাচাশ্চ যক্ষরক্ষোবিনায়কাঃ ॥ ২৭ ॥

কোটরা রেবতী জ্যেষ্ঠা পূতনা মাতৃকাদয়ঃ ।

উন্মাদা যে হ্যপস্মারা দেহপ্রাণেন্দ্রিয়দ্রহঃ ॥ ২৮ ॥

স্বপ্নদৃষ্টা মহোৎপাতা বৃদ্ধা বালগ্রহাশ্চ যে ।

সর্বে নশ্যন্তু তে বিম্লোর্নামগ্রহণভীরবঃ ॥ ২৯ ॥

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, Jyeshtha, Putana, (the sixteen) Matrikas and others (such as Charaki andnJwalamuka), Unmadadas (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)

ভয়াপহঃ ভয়ং সংসারজং পুংসামপদ্বন্ ভয়াপহঃ ।

and Devi has the name ভয়াপহা in Lalhasahasranama (121).

ভয়ানি জলস্থলাদি-প্রযুক্তাদীনি সর্বাণ্যপহন্তীতি ভয়াপহা ।

তথা চ বায়ুপুরাণে - অরণ্যে প্রান্তরে বাপি জলে বাপি স্থলেহপি বা ।

ব্যাঘ্রকুস্তীরচোরেভ্যা ভয়স্থানে বিশেষতঃ ।

আধ্বিষুপি চ সর্বেষু দেবীনামানি কীর্তয়েদ্ - ইতি ।

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.

কান্তারমধ্যদুল্লগ্নতয়াংবসন্না

মগ্নাশ্চ বারিধিজলে রিপুভিষ্চ রুদ্ধাঃ ।

যস্য্যাঃ প্রপদ্য চরণৌ বিপদস্তত্রস্তি

স্মা মে সদাহস্তু হৃদি সর্বজগৎসবিত্রী ॥ ১২ ॥

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.

বন্ধে বধে মহতি মৃত্যুভয়ে প্রসজ্জে

বিতক্ষে চ বিবিধে চ মহোপতাপে ।

যৎপাদপূজনমিহ প্রতিকারমাহ্-

স্মা মে সমস্তজননী শরণং ভবানী ॥ ১৩ ॥

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.

करलग्नम्गः करीन्द्र-भङ्गो घनशार्दूल-विखण्डनोऽस्त-जम्तुः ।

गिरिशो विशदाकृतिश्च चेतः-कुहरे पञ्चमुखोऽस्ति 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 पुण्यश्रुणकीर्तनः ।

हृदयस्थःस्थो ह्यभद्राणि विधूनोति सूक्ष्मसताम् ॥

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. 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.

॥ ॐ তৎসত্ ॥

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