

બ્રહ્માણ્ડવિજય શ્રીશિવકવચમ્

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ઉર્ધ્વે મૃડઃ સદા પાતુ ચાડધો મૃત્યુઞ્જયઃ સ્વયમ્ ॥
જલે સ્થલે ચાડન્તરિક્ષે સ્વપ્ને જાગરણે સદા ॥ ૧૩ ॥

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॥ ફલશ્રુતિઃ ॥

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દશ લક્ષ જપેનૈવ સિદ્ધિર્ભવતિ નિશ્ચિતમ્ ॥

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તવ સ્નેહાન્ મયાડઽખ્યાતં પ્રવક્તવ્યં ન કસ્યચિત્ ॥

કવચં કાણ્વ શાખોક્તં અતિગોપ્યં સુદુર્લભમ્ ॥ ૧૭ ॥

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સર્વાણિ કવચસ્યાસ્ય ફલં નાર્હન્તિ ષોડશીમ્ ॥ ૧૮ ॥

કવચસ્ય પ્રસાદેન જીવન્મુક્તો ભવેન્નરઃ ॥

સર્વજ્ઞઃ સર્વસિદ્દેશો મનોયાયી ભવેદ્ ધ્રુવમ્ ॥ ૧૯ ॥

ઈદં કવચં અજ્ઞાત્વા ભવેત્ યઃ શકુરપ્રભુમ્ ॥

શતલક્ષં પ્રજપ્તોડપિ ન મન્ત્રઃ સિદ્ધિદાયકઃ ॥ ૨૦ ॥

॥ ઈતિ શ્રીબ્રહ્મવૈવર્ત પુરાણે ગણપતિખણ્ડે

બ્રહ્માણ્ડવિજયી નામ શ્રીશકુરકવચસ્તોત્રં સમ્પૂર્ણમ્ ॥

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. **नृध्यात्मनः**:

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).

ते तं लुक्त्वा स्वर्गलोकं विशालं क्षीणे 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 कुर्वन्मर्त्येण कुर्वन्मर्त्येण तैर्हि पुनः ॥
देहमाप्नुते तत्र किं सुखं मर्त्यधर्मिणः ॥ (29)

लोकानां लोकपालानां मूलं कल्पजविनाम् ॥
ब्रह्मणोऽपि भयं मत्तः द्विपरार्धपरायुषः ॥ (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).

અભીતિહેતોરનુવર્તનીયં નાથ ત્વદ્વ્યં ન વિભાવયામિ ॥

ભયં કુતઃ સ્યાત્ ત્વયિ સાનુકમ્પે, રક્ષા કુતઃ સ્યાત્ ત્વયિ જાત રોષે ॥

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:

ત્વયિ રક્ષતિ રક્ષકૈઃ કિમન્યૈઃ, ત્વયિ ચારક્ષતિ રક્ષકૈઃ કિમન્યૈઃ?

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.

ગોમૂત્રેણ આપયિત્વા પુનર્ગોરજસાર્ભકમ્ ॥

રક્ષાં ચકુશ્ચ શકૃતા દ્વાદશાઙ્ગેષુ નામભિઃ ॥ ૨૦ ॥

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 ध्यायेन्नारायणमथोदरे ॥
वक्षःस्थले माधवं तु गोविन्दं कण्ठकूबरे ॥

विषणुं 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.)

गोप्यः संस्पृष्टसलिला अङ्गेषु करयोः पृथक् ॥

ન્યસ્યાત્મન્યથ બાલસ્ય બીજન્યાસમકુર્વત ॥ ૨૧ ॥

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)

અવ્યાદ્યોઽકિંઘ્ર મણિમાંસ્તવ જાન્વથોઽ યજ્ઞોઽચ્યુતઃ કટિતટં જઠરં હયાસ્યઃ ॥
હૃત્કેશવસ્ત્વદુર ઈશ ઈનસ્તુ કણ્ઠં વિષ્ણુર્ભુજં મુખમુરુક્રમ ઈશ્વરઃ કમ્ ॥ ૨૨ ॥

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).

ચક્રયગ્રતઃ સહગદ્ધો હરિરસ્તુ પશ્ચાત્ ત્વત્પાર્શ્વયોર્ધનુરસી મધુહાજનશ્ચ ॥
કોણેષુ શક્ષ ઉરુગાય ઉપર્યુપેન્દ્રસ્તાક્ષ્યઃ ક્ષિતૌ હલધરઃ પુરુષઃ સમન્તાત્ ॥ ૨૩ ॥

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).

ઈન્દ્રિયાણિ હૃષીકેશઃ પ્રાણાજ્ઞારાયણોઽવતુ ॥
શ્વેતદ્વીપપતિશ્ચિત્તં મનો યોગેશ્વરોઽવતુ ॥ ૨૪॥

પૃશ્નિગર્ભસ્તુ તે બુદ્ધિમાત્માનં ભગવાન્પરઃ ॥
ક્રીડન્તં પાતુ ગોવિન્દઃ શયાનં પાતુ માધવઃ ॥ ૨૫॥

વ્રજન્તમવ્યાઢૈકુણ્ઠ આસીનં ત્વાં શ્રિયઃ પતિઃ ॥
ભુઞ્જાનં યજ્ઞભુક્ષપાતુ સર્વગ્રહભયક્રુરઃ ॥ ૨૬॥

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)

ડાકિન્યો યાતુધાન્યશ્ચ કુખ્માણ્ડ યેઽર્ભકગ્રહઃ ॥
ભૂતપ્રેતપિશાચાશ્ચ યક્ષરક્ષોવિનાયકાઃ ॥ ૨૭॥

કોટરા રેવતી જ્યેષ્ઠા પૂતના માતૃકાદયઃ ॥

ઉન્માદા યે હપસ્મારા દેહપ્રાણેન્દ્રિયદ્રુહઃ ॥ ૨૮ ॥

સ્વપ્રદૃષ્ટા મહોત્પાતા વૃદ્ધા બાલગ્રહાશ્ચ યે ॥
સર્વે નશ્યન્તુ તે વિષ્ણોર્નામગ્રહણભીરવઃ ॥ ૨૯ ॥

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 and nJwalamuka), Unmadras (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 the name (Vishnusahasranama-935)

ભયાપહઃ ભયં સંસારજં પુંસામપદ્મન્ ભયાપહઃ ॥

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

ભયાનિ જલસ્થલાદિ-પ્રયુક્તાદીનિ સર્વાણ્યપહન્તીતિ ભયાપહા ॥

તથા ચ વાયુપુરાણે - અરણ્યે પ્રાન્તરે વાપિ જલે વાપિ સ્થલેડપિ વા ॥

વ્યાઘ્રકુમ્ભીરચોરેભ્યો ભયસ્થાને વિશેષતઃ ॥

આધિષ્ઠપિ ચ સર્વેષુ દેવીનામાનિ કીર્તયેદ્ - ઇતિ ॥

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 echoes this thought in verses 12 and 13 in his Durga Chandrakala Stuti.

કાન્તારમધ્યદૃઢલગ્નતયાઽવસન્ના
મગ્નાશ્ચ વારિધિજલે રિપુભિશ્ચ રુદ્ધાઃ ॥
યસ્યાઃ પ્રપદ્ય ચરણૌ વિપદસ્તત્રન્તિ
સા મે સદાઽસ્તુ હૃદિ સર્વજગત્સવિત્રી ॥ ૧૨ ॥

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.

બન્ધે વધે મહતિ મૃત્યુભયે પ્રસત્તે
વિતક્ષે ચ વિવિધે ચ મહોપતાપે ॥
યત્પાદપૂજનમિહ પ્રતિકારમાહુ-
સ્સા મે સમસ્તજનની શરણં ભવાની ॥ ૧૩ ॥

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.

કરલગ્રમૃગઃ કરીન્દ્ર-ભક્તો ઘનશાદ્ધૂલ-વિખાણનોઽસ્ત-જન્તુઃ ॥

ગિરિશો વિશદ્ધકૃતિશ્ચ ચેતઃ-કુહરે પઞ્ચમુખોઽસ્તિ મે કુતો ભીઃ? ॥

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

શ્રવણં સ્વકથાં કૃષ્ણઃ પુણ્યશ્રવણકીર્તનઃ ॥

હૃદયન્થઃસ્થો હ્રભદ્રાણિ વિધુનોતિ સુહૃત્સતામ્ ॥

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 नमः ॥

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