

ಬ್ರಹ್ಮಾಣ್ಡವಿಜಯ ಶ್ರೀಶಿವಕವಚಮ್

{|| ಬ್ರಹ್ಮಾಣ್ಡವಿಜಯ ಶ್ರೀಶಿವಕವಚಮ್ ||}

ಬ್ರಹ್ಮವೈವರ್ತಪುರಾಣೇ

ನಾರದ ಉವಾಚ-

ಶಿವಸ್ಯ ಕವಚಂ ಬ್ರೂಹಿ ಮತ್ಸ್ಯ ರಾಜೇನ ಯದ್ಧೃತಮ್ |

ನಾರಾಯಣ ಮಹಾಭಾಗ ಶ್ರೋತುಂ ಕೌತೂಹಲಂ ಮಮ || ೧ ||

ಶ್ರೀನಾರಾಯಣ ಉವಾಚ-

ಕವಚಂ ಶೃಣು ವಿಪ್ರೇಂದ್ರ ಶಿಷ್ಯರಸ್ಯ ಮಹಾತ್ಮನಃ |

ಬ್ರಹ್ಮಾಣ್ಡ ವಿಜಯಂ ನಾಮ ಸರ್ವಾಽವಯವ ರಕ್ಷಣಮ್ || ೨ ||

ಪುರಾ ದುರ್ವಾಸಸಾ ದತ್ತಂ ಮತ್ಸ್ಯಸ್ಯ ರಾಜಾಯ ಧೀಮತೇ |

ದತ್ವಾ ಷಡಕ್ಷರಂ ಮನ್ತ್ರಂ ಸರ್ವ ಪಾಪ ಪ್ರಣಾಶನಮ್ || ೩ ||

ಸ್ಥಿತೇ ಚ ಕವಚೇ ದೇಹೇ ನಾಸ್ತಿ ಮೃತ್ಯುಶ್ಚ ಜೀವಿನಾಮ್ |

ಅಸ್ತ್ರೇಶಸ್ತ್ರೇಜಲೇವಹ್ನಾ ಸಿದ್ಧಿಶ್ಚೇನ್ನಾಸ್ತಿ ಸಂಶಯಃ || ೪ ||

ಯದ್ಧೃತ್ವಾ ಪಠನಾತ್ ಬಾಣಃ ಶಿವತ್ವಂ ಪ್ರಾಪಲೀಲಯಾ |

ಬಭೂವ ಶಿವತುಲ್ಯಶ್ಚ ಯದ್ಧೃತ್ವಾ ನಂದಿಕೇಶ್ವರಃ || ೫ ||

ವೀರಶ್ರೇಷ್ಠೋ ವೀರಭದ್ರೋ ಸಾಮ್ಬೋಽಭೂದ್ ಧಾರಣಾದ್ಯತಃ |

ತ್ರೈಲೋಕ್ಯ ವಿಜಯೀ ರಾಜಾ ಹಿರಣ್ಯಕಶಿಪುಃ ಸ್ವಯಮ್ || ೬ ||

ಹಿರಣ್ಯಾಕ್ಷಶ್ಚ ವಿಜಯೀ ಚಾಽಭವದ್ ಧಾರಣಾದ್ಧಿ ಸಃ |

ಯದ್ಧೃತ್ವಾ ಪಠನಾತ್ ಸಿದ್ಧೋ ದುರ್ವಾಸಾ ವಿಶ್ವ ಪೂಜಿತಃ || ೭ ||

ಜೈಗೀಷವ್ಯೋ ಮಹಾಯೋಗೀ ಪಠನಾದ್ ಧಾರಣಾದ್ಯತಃ |

ಯದ್ಧೃತ್ವಾ ವಾಮದೇವಶ್ಚ ದೇವಲಃ ಪವನಃ ಸ್ವಯಮ್ || ೮ ||

ಅಗಸ್ತ್ಯಶ್ಚ ಪುಲಸ್ತ್ಯಶ್ಚಾಭವತ್ ವಿಶ್ವಪೂಜಿತಃ || ೯ ||

|| ಶ್ರೀಶಿವಕವಚಮ್ ||

ಓಂ ನಮಃ ಶಿವಾಯೇತಿ ಚ ಮಸ್ತಕಂ ಮೇ ಸದಾಸವತು |

ಓಂ ನಮಃ ಶಿವಾಯೇತಿ ಚ ಸ್ವಾಹಾ ಭಾಲಂ ಸದಾಸವತು || ೧ ||

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಕ್ಲೀಂ ಶಿವಾಯೇತಿ ಸ್ವಾಹಾ ನೇತ್ರೇ ಸದಾಸವತು |

ಓಂ ಹ್ರೀಂ ಕ್ಲೀಂ ಹೂಂ ಶಿವಾಯೇತಿ ನಮೋ ಮೇ ಪಾತು ನಾಸಿಕಾಮ್ || ೨ ||

ಓಂ ನಮಃ ಶಿವಾಯ ಶಾಂತಾಯ ಸ್ವಾಹಾ ಕಣ್ಣಂ ಸದಾಸವತು |

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಹೂಂ ಸಂಸಾರ ಕರ್ತ್ರೇ ಸ್ವಾಹಾ ಕರ್ಣೌ ಸದಾವತು || ೩ ||

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಪೆಂಜವಕ್ತ್ರಾಯ ಸ್ವಾಹಾ ದಂತಂ ಸದಾವತು |

ಓಂ ಹ್ರೀಂ ಮಹೇಶಾಯ ಸ್ವಾಹಾ ಚಾಧರಂ ಪಾತು ಮೇ ಸದಾ || ೪ ||

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಕ್ಲೀಂ ತ್ರಿನೇತ್ರಾಯ ಸ್ವಾಹಾ ಕೇಶಾನ್ ಸದಾಸವತು |

ಓಂ ಹ್ರೀಂ ಐಂ ಮಹಾದೇವಾಯ ಸ್ವಾಹಾ ವಕ್ಷಃ ಸದಾಸವತು || ೫ ||

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಕ್ಲೀಂ ಮೇ ರುದ್ರಾಯ ಸ್ವಾಹಾ ನಾಭಿಂ ಸದಾಸವತು |

ಓಂ ಹ್ರೀಂ ಐಂ ಶ್ರೀಂ ಶ್ರೀಂ ಈಶ್ವರಾಯ ಸ್ವಾಹಾ ಪೃಷ್ಠಂ ಸದಾಽವತು || ೬ ||

ಓಂ ಹ್ರೀಂ ಕ್ಲೀಂ ಮೃತುಜ್ಜಯಾಯ ಸ್ವಾಹಾ ಭುವೌ ಸದಾಽವತು |

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಕ್ಲೀಂ ಈಶಾನಾಯ ಸ್ವಾಹಾ ಪಾರ್ಶ್ವಂ ಸದಾಽವತು || ೭ ||

ಓಂ ಹ್ರೀಂ ಈಶ್ವರಾಯ ಸ್ವಾಹಾ ಚೋದರಂ ಪಾತು ಮೇ ಸದಾ |

ಓಂ ಶ್ರೀಂ ಹ್ರೀಂ ಮೃತುಜ್ಜಯಾಯ ಸ್ವಾಹಾ ಬಾಹೂ ಸದಾಽವತು || ೮ ||

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಕ್ಲೀಂ ಈಶ್ವರಾಯ ಸ್ವಾಹಾ ಪಾತು ಕರೌ ಮಮ |

ಓಂ ಮಹೇಶ್ವರಾಯ ರುದ್ರಾಯ ನಿತಮ್ಬಂ ಪಾತು ಮೇ ಸದಾ || ೯ ||

ಓಂ ಹ್ರೀಂ ಶ್ರೀಂ ಭೂತನಾಥಾಯ ಸ್ವಾಹಾ ಪಾದೌ ಸದಾಽವತು |

ಓಂ ಸರ್ವೇಶ್ವರಾಯ ಶರ್ವಾಯ ಸ್ವಾಹಾ ಪಾದೌ ಸದಾಽವತು || ೧೦ ||

ಪ್ರಾಚ್ಯಾಂ ಮಾಂ ಪಾತು ಭೂತೇಶಃ ಆಗ್ನೀಯ್ಯಾಂ ಪಾತು ಶಙ್ಕರಃ |

ದಕ್ಷಿಣೇ ಪಾತು ಮಾಂ ರುದ್ರೋ ನೈಋತ್ಯಾಂ ಸ್ಥಾಣುರೇವ ಚ || ೧೧ ||

ಪಶ್ಚಿಮೇ ಖಣ್ಡಪರಶುರ್ವಾಯವ್ಯಾಂ ಚಂದ್ರ ಶೇಖರಃ |

ಉತ್ತರೇ ಗಿರಿಶಃ ಪಾತು ಚೈಶಾನ್ಯಾಂ ಈಶ್ವರಃ ಸ್ವಯಮ್ || ೧೨ ||

ಊರ್ಧ್ವೇ ಮೃಡಃ ಸದಾ ಪಾತು ಚಾಽಧೋ ಮೃತುಜ್ಜಯಃ ಸ್ವಯಮ್ |

ಜಲೇ ಸ್ಥಲೇ ಚಾಽಂತರಿಕ್ಷೇ ಸ್ವಪ್ನೇ ಜಾಗರಣೇ ಸದಾ || ೧೩ ||

ಪಿನಾಕೀ ಪಾತು ಮಾಂ ಪ್ರೀತ್ಯಾ ಭಕ್ತಂ ವೈ ಭಕ್ತವತ್ಸಲಃ || ೧೪ ||

॥ ಫಲಶ್ರುತಿಃ ॥

ಇತಿ ತೇ ಕಥಿತಂ ವತ್ಸ ಕವಚಂ ಪರಮಾಽದ್ಭುತಮ್ ॥ ೧೫ ॥

ದಶ ಲಕ್ಷ ಜಪೇನೈವ ಸಿದ್ಧಿರ್ಭವತಿ ನಿಶ್ಚಿತಮ್ ।

ಯದಿ ಸ್ಯಾತ್ ಸಿದ್ಧ ಕವಚೋ ರುದ್ರ ತುಲ್ಯೋ ಭವೇದ್ ಧ್ರುವಮ್ ॥ ೧೬ ॥

ತವ ಸ್ನೇಹಾನ್ ಮಯಾಽಽಖ್ಯಾತಂ ಪ್ರವಕ್ತವ್ಯಂ ನ ಕಸ್ಯಚಿತ್ ।

ಕವಚಂ ಕಾಣ್ವ ಶಾಮೋಕ್ತಂ ಅತಿಗೋಪ್ಯಂ ಸದುರ್ಲಭಮ್ ॥ ೧೭ ॥

ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣಿ ರಾಜಸೂಯ ಶತಾನಿ ಚ ।

ಸರ್ವಾಣಿ ಕವಚಸ್ಯಾಸ್ಯ ಫಲಂ ನಾರ್ಹನ್ತಿ ಷೋಡಶೀಮ್ ॥ ೧೮ ॥

ಕವಚಸ್ಯ ಪ್ರಸಾದೇನ ಜೀವನ್ಮುಕ್ತೋ ಭವೇನ್ನರಃ ।

ಸರ್ವಜ್ಞಃ ಸರ್ವ ಸಿದ್ಧೀಶೋ ಮನೋಯಾಯೀ ಭವೇದ್ ಧ್ರುವಮ್ ॥ ೧೯ ॥

ಇದಂ ಕವಚಂ ಅಜ್ಞಾತ್ವಾ ಭವೇತ್ ಯಃ ಶಙ್ಕರಪ್ರಭುಮ್ ।

ಶತಲಕ್ಷಂ ಪ್ರಜಪ್ತೋಽಪಿ ನ ಮನ್ತ್ರಃ ಸಿದ್ಧಿದಾಯಕಃ ॥ ೨೦ ॥

॥ ಇತಿ ಶ್ರೀಬ್ರಹ್ಮವೈವರ್ತೇ ಪುರಾಣೇ ಗಣಪತಿಖಣ್ಡೇ

ಬ್ರಹ್ಮಾಣ್ಡವಿಜಯೀ ನಾಮ ಶ್ರೀಶಙ್ಕರಕವಚಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ॥

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. **ನೆಹ್ಯಾತ್ಮನಃ ಪ್ರಿಯತರಂ ಕಿಂಞ್ಞಿದಸ್ತೀಹ ನಿಶ್ಚಿತಮ್** 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.

ಕಿಮಾಶ್ಚರ್ಯಮ್? The king replies:

ಅಹನ್ಯಹನಿ ಭೂತಾನಿ ಗಚ್ಛಂತೀಹ ಯಮಾಲಯಮ್ |

ಶೇಷಾಃ ಸ್ಥಾವಾರಮಿಚ್ಛಂತಿ ಕಿಮಾಶ್ಚರ್ಯಮತಃ ಪರಮ್ ||

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).

ತೇ ತಂ ಭುಕ್ತ್ವಾ ಸ್ವರ್ಗಲೋಕಂ ವಿಶಾಲಂ ಕ್ಷೀಣೇ ಪುಣ್ಯೇ ಮರ್ತ್ಯಲೋಕಂ ವಿಶನ್ತಿ

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).

ಕರ್ಮಾಣಿ ದುಃಖೋದಕಾರಾಣಿ ಕುರ್ವನ್ದೇಹೇನ ತೈಹಿ ಪುನಃ |

ದೇಹಮಾಭಜತೇ ತತ್ರ ಕಿಂ ಸುಖಂ ಮರ್ತ್ಯಧರ್ಮಿಣಃ || (29)

ಲೋಕಾನಾಂ ಲೋಕಪಾಲಾನಾಂ ಮದ್ಭಯಂ ಕಲ್ಪಜೀವಿನಾಮ್ |

ಬ್ರಹ್ಮಣೋಽಪಿ ಭಯಂ ಮತ್ತಃ ದ್ವಿಪರಾರ್ಥಪರಾಯುಷಃ || (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).

ಅಭೀತಿಹೇತೋರನುವರ್ತನೀಯಂ ನಾಥ ತ್ವದನ್ಯಂ ನ ವಿಭಾವಯಾಮಿ |

ಭಯಂ ಕುತಃ ಸ್ಯಾತ್ ತ್ವಯಿ ಸಾನುಕರ್ಮೇ, ರಕ್ಷಾ ಕುತಃ ಸ್ಯಾತ್ ತ್ವಯಿ ಜಾತ ರೋಷೇ ||

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:

ತ್ವಯಿ ರಕ್ಷತಿ ರಕ್ಷಕೈಃ ಕಿಮನ್ಯೈಃ, ತ್ವಯಿ ಚಾರಕ್ಷತಿ ರಕ್ಷಕೈಃ ಕಿಮನ್ಯೈಃ?

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.

ಗೋಮೂತ್ರೇಣ ಸ್ನಾಪಯಿತ್ವಾ ಪುನರ್ಗೋರಜಸಾರ್ಭಕಮ್ |

ರಕ್ಷಾಂ ಚಕ್ರುಶ್ಚ ಶಕೃತಾ ದ್ವಾದಶಾಂಗೈಷು ನಾಮಭಿಃ || ೨೦ ||

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.

ಲಲಾಟೇ ಕೇಶವಂ ಧ್ಯಾಯೇನ್ನಾರಾಯಣಮಥೋದರೇ ।
ವಕ್ಷಃಸ್ಥಲೇ ಮಾಧವಂ ತು ಗೋವಿಂದಂ ಕಣ್ಣಕೂಬರೇ ॥

ವಿಷ್ಣುಂ ಚ ದಕ್ಷಿಣೇ ಕುಕ್ಷೌ ಬಾಹೌ ಚ ಮಧುಸೂದನಮ್ ।
ತ್ರಿವಿಕ್ರಮಂ ಕಂಠರೇ ತು ವಾಮನಂ ವಾಮಪಾರ್ಶ್ವಕೇ ॥

ಶ್ರೀಧರಂ ವಾಮಬಾಹೌ ತು ಹೃಷೀಕೇಶಂ ತು ಕಂಠರೇ ।
ಪೃಷ್ಠೇ ತು ಪದ್ಮನಾಭಂ ಚ ಕಟ್ಯಾಂ ದಾಮೋದರಂ ನೃಸೇತ್ ॥

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.)

ಗೋಪ್ಯಃ ಸಂಸ್ಪೃಷ್ಟಸಲಿಲಾ ಅಜ್ಞೇಷು ಕರಯೋಃ ಪೃಥಕ್ ।
ನೃಸ್ಯಾತ್ಮನೃಥ ಬಾಲಸ್ಯ ಬೀಜನ್ಯಾಸಮಕುರ್ವತ ॥ ೨೧ ॥

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)

ಅವ್ಯಾಢಜೋಽಙ್ಘ್ರಿ ಮಣಿಮಾಂಸ್ತವ ಜಾನ್ವಥೋರೂ ಯಜ್ಞೋಽಚ್ಯುತಃ ಕಟಿತಟಂ ಜಠರಂ ಹಯಾಸ್ಯಃ |
ಹೃತ್ಕೇಶವಸ್ತವ ದುರ ಈಶ ಇನಸ್ತು ಕಣ್ಣಂ ವಿಷ್ಣುರ್ಭುಜಂ ಮುಖಮುರುಕ್ರಮ ಈಶ್ವರಃ ಕಮ್ || ೨೨ ||

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).

ಚಕ್ರಗ್ರತಃ ಸಹಗದೋ ಹರಿರಸ್ತು ಪಶ್ಚಾತ್ ತ್ವತ್ಪಾರ್ಶ್ವಯೋರ್ಧನುರಸೀ ಮಧುಹಾಜನಶ್ಚ |
ಕೋಣೇಷು ಶಙ್ಖ ಉರುಗಾಯ ಉಪರ್ಯುಪೇನ್ದ್ರ ಸ್ತಾಕ್ಶ್ಯಃ ಕ್ಷಿತೌ ಹಲಧರಃ ಪುರುಷಃ ಸಮನ್ತಾತ್ || ೨೩ ||

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).

ಇನ್ದ್ರಿಯಾಣಿ ಹೃಷೀಕೇಶಃ ಪ್ರಾಣಾನ್ನಾರಾಯಣೋಽವತು |
ಶ್ವೇತದ್ವೀಪಪತಿಶ್ಚಿತ್ತಂ ಮನೋ ಯೋಗೇಶ್ವರೋಽವತು || ೨೪ ||

ಪೃತ್ವಿಗರ್ಭಸ್ತು ತೇ ಬುದ್ಧಿಮಾತ್ಮಾನಂ ಭಗವಾನ್ಪರಃ |

ಕ್ರೀಡಂತಂ ಪಾತು ಗೋವಿಂದಃ ಶಯಾನಂ ಪಾತು ಮಾಧವಃ || ೨೫ ||

ವ್ರಜಂತಮವ್ಯಾಧೈಃ ಕುಣ್ಯ ಆಸೀನಂ ತ್ವಾಂ ಶ್ರಿಯಃ ಪತಿಃ |
ಭುಷ್ಣಾನಂ ಯಜ್ಞಭುಕ್ಪಾತು ಸರ್ವಗ್ರಹಭಯಂಕರಃ || ೨೬ ||

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 evil spirits while you are
dining(24-26)

ಡಾಕಿನ್ಯೋ ಯಾತುಧಾನ್ಯಶ್ಚ ಕುಷ್ಮಾಂಡಾ ಯೇಽರ್ಭಕಗ್ರಹಾಃ |
ಭೂತಪ್ರೇತಪಿಶಾಚಾಶ್ಚ ಯಕ್ಷರಕ್ಷೋವಿನಾಯಕಾಃ || ೨೭ ||

ಕೋಟರಾ ರೇವತೀ ಜ್ಯೇಷ್ಠಾ ಪೂತನಾ ಮಾತೃಕಾದಯಃ |
ಉನ್ಮಾದಾ ಯೇ ಹೃಪಸ್ಕಾರಾ ದೇಹಪ್ರಾಣೇಂದ್ರಿಯದ್ರುಹಃ || ೨೮ ||

ಸ್ವಪ್ನದೃಷ್ಟಾ ಮಹೋತ್ಪಾತಾ ವೃದ್ಧಾ ಬಾಲಗ್ರಹಾಶ್ಚ ಯೇ |
ಸರ್ವೇ ನಶ್ಯಂತು ತೇ ವಿಷ್ಣೋರ್ನಾಮಗ್ರಹಣಭೀರವಃ || ೨೯ ||

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), Unmadās (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)

ಭಯಾಪಹಃ ಭಯಂ ಸಂಸಾರಜಂ ಪುಂಸಾಮಪಘ್ನನ್ ಭಯಾಪಹಃ |

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

ಭಯಾನಿ ಜಲಸ್ಥಲಾದಿ-ಪ್ರಯುಕ್ತಾದೀನಿ ಸರ್ವಾಣ್ಯಪಹಂತೀತಿ ಭಯಾಪಹಾ |

ತಥಾ ಚ ವಾಯುಪುರಾಣೇ - ಅರಣ್ಯೇ ಪ್ರಾಂತರೇ ವಾಪಿ ಜಲೇ ವಾಪಿ ಸ್ಥಲೇಽಪಿ ವಾ |

ವ್ಯಾಘ್ರಕುಂಭೀರಚೋರೇಭ್ಯೋ ಭಯಸ್ಥಾನೇ ವಿಶೇಷತಃ |

ಅಧಿಷ್ಟಪಿ ಚ ಸರ್ವೇಷು ದೇವೀನಾಮಾನಿ ಕೀರ್ತಯೇದ್ - ಇತಿ |

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.

ಕಾಂತಾರಮಧ್ಯದೃಢಲಗ್ನತಯಾಽವಸನ್ನಾ

ಮಗ್ನಾಶ್ಚ ವಾರಿಧಿಜಲೇ ರಿಪುಭಿಶ್ಚ ರುದ್ಧಾಃ |

ಯಸ್ಯಾಃ ಪ್ರಪದ್ಯ ಚರಣೌ ವಿಪದಸ್ತತ್ರನ್ನಿ

ಸಾ ಮೇ ಸದಾಽಸ್ತು ಹೃದಿ ಸರ್ವಜಗತ್ಸವಿತ್ರೀ || ೧೨ ||

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.

ಬನ್ನೇ ವಧೇ ಮಹತಿ ಮೃತ್ಯುಭಯೇ ಪ್ರಸಕ್ತೇ
ವಿತಕ್ತೇ ಚ ವಿವಿಧೇ ಚ ಮಹೋಪತಾಪೇ |
ಯತ್ಪಾದಪೂಜನಮಿಹ ಪ್ರತಿಕಾರಮಾಹು-
ಸ್ಸಾ ಮೇ ಸಮಸ್ತಜನನೀ ಶರಣಂ ಭವಾನೀ || ೧೩ ||

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.

ಕರಲಗ್ನೃಗಃ ಕರೀಂದ್ರ-ಭಜ್ಗೋ ಘನಶಾರ್ದೂಲ-ವಿಖಣ್ಡನೋಽಸ್ತ-ಜನ್ತುಃ |
ಗಿರಿಶೋ ವಿಶದಾಕೃತಿಶ್ಚ ಚೇತಃ-ಕುಹರೇ ಪೆಂಜಮುಖೋಽಸ್ತಿ ಮೇ ಕುತೋ ಭೀಃ? ||

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

ಶೃಣ್ವತಾಂ ಸ್ವಕಥಾಂ ಕೃಷ್ಣಃ ಪುಣ್ಯಶ್ವಾಣಕೀರ್ತನಃ |
ಹೃದ್ಯನ್ತಃಸ್ಥೋ ಹೃಭದ್ರಾಣಿ ವಿಧುನೋತಿ ಸುಹೃತ್ಸತಾಮ್ ||

This says that Krishna is the friend of the virtuous, Lisetening 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, ebboks 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.

|| ಓಂ ತತ್ಸತ್ ||

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