



Divine Armor of Protection by Divine Mother

Devi Kavacham

English Transliteration with Meaning in English

devī mahātmyam devi kavacam

oṃ namaścaṇḍikāyai

nyāsaḥ

asya śrī caṇḍī kavacasya | brahmā ṛṣiḥ | anuṣṭup chandaḥ |

cāmuṇḍā devatā | aṅganyāsokta mātaro bījam | navāvaraṇo mantraśaktiḥ | digbandha
devatāḥ tatvam | śrī

jagadambā prītyarthe saptaśatī pāṭhāṅgatvena jape viniyogaḥ ||

oṃ namaścaṇḍikāyai

mārkaṇḍeya uvāca |

oṃ yadguhyaṃ paramaṃ loke sarvarakṣākaraṃ nṛṇām |

yanna kasyacidākhyātaṃ tanme brūhi pitāmaha || 1 ||

brahmovāca |

asti guhyatamaṃ vipra sarvabhūtopakāraṃ |

devyāstu kavacaṃ puṇyaṃ tacchṛṇuṣva mahāmune || 2 ||

prathamam śailaputrī ca dvitīyam brahmacāriṇī |

ṭṛtīyam candraghaṇṭeti kūṣmāṇḍeti caturthakam || 3 ||

pañcamam skandamātetī ṣaṣṭham kātyāyanīti ca |

saptamam kālarātrīti mahāgurīti cāṣṭamam || 4 ||

navamam siddhidātrī ca navadurgāḥ prakīrtitāḥ |

uktānyetāni nāmāni brahmaṇaiva mahātmanā || 5 ||

agninā dahyamānastu śatrumadhye gato raṇe |

viṣame durgame caiva bhayārtāḥ śaraṇam gatāḥ || 6 ||

na teṣāṃ jāyate kiñcidaśubhaṃ raṇasaṅkaṭe |
nāpadaṃ tasya paśyāmi śokaduḥkhabhayaṃ na hi || 7 ||
yaistu bhaktyā smṛtā nūnaṃ teṣāṃ vṛddhiḥ prajāyate |
ye tvāṃ smaranti deveśi rakṣase tānnaśayaḥ || 8 ||
pretasaṃsthā tu cāmuṇḍā vārāhī mahiṣāsanā |
aindrī gajasamārūḍhā vaiṣṇavī garuḍāsanā || 9 ||
māheśvarī vṛṣārūḍhā kaumārī śikhivāhanā |
lakṣmīḥ padmāsanā devī padmahastā haripriyā || 10 ||
śvetarūpadharā devī īśvarī vṛṣavāhanā |
brāhmī haṃsasamārūḍhā sarvābharaṇabhūṣitā || 11 ||
ityetā mātaraḥ sarvāḥ sarvayogasamanvitāḥ |
nānābharaṇāśobhāḍhyā nānāratnopaśobhitāḥ || 12 ||
dṛśyante rathamārūḍhā devyaḥ krodhasamākulāḥ |
śaṅkhaṃ cakraṃ gadāṃ śaktiṃ halaṃ ca musalāyudham || 13 ||
kheṭakaṃ tomaraṃ caiva paraśuṃ pāśameva ca |
kuntāyudham trisūlaṃ ca śārṅgamāyudhamuttamam || 14 ||
daityānāṃ dehanāśāya bhaktānāmabhayāya ca |
dhārayantyāyudhānītthaṃ devānāṃ ca hitāya vai || 15 ||
namaste²stu mahāraudre mahāghoraparākrame |
mahābale mahotsāhe mahābhayavināśini || 16 ||
trāhi māṃ devi duṣprekṣye śatrūṇāṃ bhayavardhini |
prācyāṃ rakṣatu māmaindrī āgneyyāagnidevatā || 17 ||

dakṣiṇe patu vārāhī nairṛtyāṃ khaḍgadhāriṇī |
pratīcyāṃ vāruṇī rakṣedvāyavyāṃ mṛgavāhinī || 18 ||
udīcyāṃ pātu kaumārī aiśānyāṃ sūladhāriṇī |
ūrdhvaṃ brahmāṇī me rakṣedadhastādvaiṣṇavī tathā || 19 ||
evaṃ daśa diśo rakṣeccāmuṇḍā śavavāhanā |
jayā me cāgrataḥ pātu vijayā pātu pṛṣṭhataḥ || 20 ||
ajitā vāmapārsve tu dakṣiṇe cāparājitā |
śikhāmudyotinī rakṣedumā mūrdhni vyavasthitā || 21 ||

mālādhārī lalāṭe ca bhruvau rakṣedyaśasvinī |
trinetrā ca bhruvormadhye yamaghaṇṭā ca nāsike || 22 ||
śāṅkhinī cakṣuṣormadhye śrotrayordvāravāsini |
kapolau kālīkā rakṣetkarṇamūle tu śāṅkarī || 23 ||
nāsikāyāṃ sugandhā ca uttaroṣṭhe ca carcikā |
adhare cāmṛtakalā jihvāyāṃ ca sarasvatī || 24 ||
dantān rakṣatu kaumārī kaṇṭhadeśe tu caṇḍikā |
ghaṇṭikāṃ citraghaṇṭā ca mahāmāyā ca tāluke || 25 ||
kāmākṣī cibukaṃ rakṣedvācaṃ me sarvamaṅgaḷā |
grīvāyāṃ bhadrakālī ca pṛṣṭhavaṃśe dhanurdharī || 26 ||
nīlagrīvā bahiḥ kaṇṭhe nalikāṃ nalakūbarī |
skandhayoḥ khaḍginī rakṣedbāhū me vajradhāriṇī || 27 ||
hastayordaṇḍinī rakṣedambikā cāṅgulīṣu ca |
nakhāñchūleśvarī rakṣetkukṣau rakṣetkuleśvarī || 28 ||

stanau rakṣenmahādevī manaḥśokavināśinī |
hrdaye lalitā devī udare śūladhāriṇī || 29 ||
nābhau ca kāmīnī rakṣedguhyaṃ guhyeśvarī tathā |
pūtanā kāmikā meḍhram gude mahiṣavāhinī || 30 ||
kaṭyāṃ bhagavatī rakṣejjānunī vindhyavāsīnī |
jaṅghe mahābalā rakṣetsarvakāmapradāyinī || 31 ||
gulphayornārasimhī ca pādapṛṣṭhe tu taijasī |
pādāṅgulīṣu śrī rakṣetpādādastalavāsīnī || 32 ||
nakhān daṃṣṭrakarālī ca keśāṃścaivordhvakeśīnī |
romakūpeṣu kauberī tvacaṃ vāgīśvarī tathā || 33 ||
raktamajjāvasāmāṃsānyasthimedāṃsi pārvatī |
antrāṇi kālarātriśca pittaṃ ca mukuṭeśvarī || 34 ||
padmāvatī padmakośe kaphe cūḍāmaṇistathā |
jvālāmukhī nakhajvālāmabhedyā sarvasandhiṣu || 35 ||

śukraṃ brahmāṇi! me rakṣecchāyāṃ chatreśvarī tathā |
ahaṅkāraṃ mano buddhiṃ rakṣenme dharmadhāriṇī || 36 ||
prāṇāpānau tathā vyānamudānaṃ ca samānakam |
vajrahastā ca me rakṣetprāṇaṃ kalyāṇaśobhanā || 37 ||
rase rūpe ca gandhe ca śabde sparśe ca yoginī |
sattvaṃ rajastamaścaiva rakṣennārāyaṇī sadā || 38 ||
āyū rakṣatu vārāhī dharmāṃ rakṣatu vaiṣṇavī |
yaśaḥ kīrtiṃ ca lakṣmīṃ ca dhanāṃ vidyāṃ ca cakriṇī || 39 ||

gotramindrāṇi! me rakṣetpaśūnme rakṣa caṇḍike |
putrān rakṣenmahālakṣmīrbhāryāṃ rakṣatu bhairavī || 40 ||

panthānaṃ supathā rakṣenmārgaṃ kṣemakarī tathā |
rājadvāre mahālakṣmīrvijayā sarvataḥ sthitā || 41 ||

rakṣāhīnaṃ tu yat-sthānaṃ varjitaṃ kavacena tu |
tatsarvaṃ rakṣa me devi! jayantī pāpanāśinī || 42 ||

padamekaṃ na gacchettu yadīcchecchubhamātmanaḥ |
kavacenāvṛto nityaṃ yatra yatraiva gacchati || 43 ||

tatra tatrārthalābhaśca vijayaḥ sārvaśāntikāḥ |
yaṃ yaṃ cintayate kāmāṃ taṃ taṃ prāpnoti niścitam || 44 ||

paramaiśvaryaumatulaṃ prāpsyate bhūtale pumān |

nirbhayo jāyate martyaḥ saṅgrāmeṣvaparājitaḥ || 45 ||

trailokye tu bhavetpūjyaḥ kavacenāvṛtaḥ pumān |
idaṃ tu devyāḥ kavacaṃ devānāmapī durlabham || 46 ||

yaḥ paṭhetprayato nityaṃ trisandhyaṃ śraddhayānvitaḥ |
daivīkalā bhavettasya trailokyeṣvaparājitaḥ | 47 ||

jīvedvarṣaśataṃ sāgramapamṛtyuvivarjitaḥ |
naśyanti vyādhayaḥ sarve lūtāvisphoṭakādayaḥ || 48 ||

sthāvaramṃ jaṅgamaṃ caiva kṛtrimamṃ caiva yadvīṣam |
abhicārāṇi sarvāṇi mantrayantrāṇi bhūtale || 49 ||

bhūcarāḥ khecarāścaiva julajāścopadeśikāḥ |
sahajā kulajā mālā ḍākinī śākinī tathā || 50 ||

antarikṣacarā ghorā ḍākinyaśca mahābalāḥ |
grahabhūtapīśācāśca yakṣagandharvarākṣasāḥ || 51 ||
brahmarākṣasavetālāḥ kūṣmāṇḍā bhairavādayaḥ |
naśyanti darśanāttasya kavace hṛdi saṁsthite || 52 ||
mānonnatirbhavedrāññastejovṛddhikaraṁ param |
yaśasā vardhate so᳚pi kīrtimaṇḍitabhūtale || 53 ||
japetsaptaśatīṁ caṇḍīṁ kṛtvā tu kavacaṁ purā |
yāvadbhūmaṇḍalaṁ dhatte saśailavanakānanam || 54 ||
tāvattiṣṭhati medinyāṁ santatiḥ putrapautrikī |
dehānte paramaṁ sthānaṁ yatsurairapi durlabham || 55 ||
prāpnoti puruṣo nityaṁ mahāmāyāprasādataḥ |
labhate paramaṁ rūpaṁ śivena saha modate || 56 ||

|| iti vārāhapurāṇe hariharabrahma viracitaṁ devyāḥ kavacaṁ sampūrṇam ||

Web Url:

<http://www.vignanam.org/veda/devi-mahatmyam-devi-kavacham-english.html>

English Meaning of Devi Kavacham from the Book “2012 Enlightened” by Brad C Carrigan

Amen. Salutations to Naranaratam, that is, Shri Vishnu.

Amen. Salutations to The Goddess Saraswati. Salutations to Ved-Vyasa, that is, Sage Vyasa, the all knowing.

Now begins the “Kavach” of The Devi.

The Presiding Sage for Shri Chandi-Kavach is Brahma, the metre is Anushtup. The Presiding Deity is Chamunda; The Main Seed is “Anganyasakta Matar”. The Principle is Digbandha Devata. It is recited as part of Sapta-Shati, to please Jagadamba.

Amen. Obeisance to Chandika.

Thus spoke Markandeya:

AUM, O Brahmadeva, please tell me that which is very secret and has not been told by anyone to anybody else and which protects all human beings in this world.

Brahmadeva said: Brahmin, there is Devi Kavach which is most secret and is useful to all beings. Please listen to that, O Great Sage.

The following nine names, have been created by the Great Soul Brahmadeva himself.

Durga is known by these names:

First,	Shailaputri	Daughter of the King of Himalayas,
Second,	Brahmcharini	One Who observes the state of Celibacy,
Third,	Chandraganta	One Who bears the Moon around Her neck,
Fourth,	Kooshmanda	Whose Void contains the Universe
Fifth,	Skandamata	Who gave birth to Karttikeya,
Sixth,	Katyayani	Who incarnated to help the Devas,
Seventh,	Kalaratri	Who is even the destroyer of Kali,
Eighth,	Mahagauri	One Who made great penances,
Ninth,	Siddhidatri	One Who grants Moksha.

Those of you whom are frightened, who have been surrounded by the enemies on the Battle field, or are burning in fire, or being at an impassable place, would face no Calamity, and would never have grief, sorrow, fear, or evil, if they surrender to Durga.

Those who remember you with great devotion indeed have prosperity.
Undoubtedly, O Goddess of The Gods, You protect those who remember
you.

The Goddess Chamunda sits on a corpse, Varahi rides on a buffalo, Aindri
is Mounted on an elephant and Vaishnavi on a condor.

Maheshwari is riding on a bull, the vehicle of Kaumari is the peacock, Lak-
shmi, the Beloved of Shri Vishnu is seated in a lotus and is also holding a
lotus in Her Hand.

The Goddess Ishwari, of white complexion, is riding on a bull and Brahmi,
Who is Bedecked with all ornaments is seated on a swan.

All the mothers are endowed with Yoga and are adorned with different orna-
ments and jewels.

All the Goddesses are seen mounted in chariots and very angry. They are
wielding conch, discus, mace, plough, club, javelin, axe, noose, barbed dart,
trident, bow and arrows. These Goddesses are wielding their weapons for
destroying the bodies of demons, for the protection of Their devotees and
for the benefit of The Gods.

Salutations to You, O Goddess, of very dreadful appearance, of frightening
valor, of tremendous strength and energy, the destroyer of the worst fears.

O Devi, it is difficult to have even a glance at You. You increase the fears of
Your enemies, please come to my rescue. May Goddess Aindri protect me
from the east. Agni Devata (Goddess of Fire) from the south-east, Varahi
(Shakti of Vishnu in the form of the boar) from the south, Khadgadhari
(Wielder of the sword) from the south-west, Varuni (The Shakti of Varuna
the rain God) from the west and Mrgavahini, (whose vehicle is the deer)
may protect me from the north-west.

The Goddess Kaumari (The Shakti of Kumar, that is, Karttikeya) protect me
from the north and Goddess Shooladharini from the north-east, Brahmani,
(The Shakti of Brahma) from above and Vaishnavi (Shakti of Vishnu) from
below, protect me.

Thus Goddess Chamunda, Who sits on a corpse, protects me from all the
ten directions. May Goddess Jaya protect me from the front and Vijaya from
the rear; Ajita from the left and Aparajita from the right. Goddess Dyotini
may protect the top-knot and Uma may sit on my head and protect it.

May I be protected by Maladhari on the forehead. Yashaswini on the eye-brows, Trinetra between the eye-brows, Yamaghanta on the nose, Shankini on both the eyes, Dwaravasini on the ears, may Kalika protect my cheeks and Shankari the roots of the ears.

May I be protected by Sugandha-nose, Charchika-lip, Amrtakala-lower lip, Saraswati-tongue, Kaumari-teeth, Chandika-throat, Chitra-ghanta-sound box, Mahamaya-crown of the head, Kamakshi-chin, Sarvamangala-speech, Bhadrakali-neck, Dhanurdhari-back.

May Neelagreeva protect the outer part of my throat and Nalakoobari-windpipe, may Khadgini protect my shoulders and Vajra-dharini protect my arms.

May Devi Dandini protect both my hands, Ambika-fingers, Shooleshwari my nails and may Kuleshwari protect my belly.

May I be protected, by Mahadevi-breast, Shuladharini-abdomen, Lalita Devi-heart, Kamini-navel, Guhyeshwari-hidden parts, Pootana-kamika-reproductive organs, Mahishavahini-rectum.

May Goddess Bhagavati protect my waist, Vindhyavasini-knees and the wish-fulfilling Mahabala may protect my hips.

May Narasimhi protect my ankles. May Taijasi protect my feet, may Shri protect my toes. May Talavasini protect the soles of my feet.

May Danshtrakarali protect my nails, Urdhvakeshini-hair, Kauberi-pores, Vagishwari-skin.

May Goddess Parvati protect blood, marrow of the bones, fat and bone; Goddess Kalaratri-intestines, Mukuteshwari-bile and liver.

May Padmavati protect the Chakras, Choodamani-phlegm (or longs), Jwalamukhi lustre of the nails and Abhedya-all the joints.

Brahmani-semen, Chhatreshwari the shadow of my body, Dharmadharini-ego, superego and intellect (buddhi).

Vajrahasta-pran, apan, vyan, udan, saman (five vital breaths). Kalyana-shobhana-pranas (life force).

May Yogini protect the sense organs, that is, the faculties of tasting, seeing, smelling, hearing and touching.

May Narayni protect satwa, raja and tamo gunas. Varahi-the life, Vaishnavi-

dharma, Lakshmi-success and fame, Chakrini-wealth and knowledge. In-
drani-relatives, Chandika-cattle, Mahalakshmi-children and Bhairavi-spouse.

Supatha may protect my journey and Kshemakari my way. Mahalakshmi
may protect me in the king's courts and Vijaya everywhere.

O Goddess Jayanti, any place that has not been mentioned in the Kavach
and has thus remained unprotected, may be protected by you.

One should invariably cover oneself with this Kavacha (by reading) wher-
ever one goes and should not walk even a step without it if one desires Aus-
piciousness. Then one is successful everywhere and all one's desires are
fulfilled and that person enjoys great prosperity on the earth.

The person who covers himself with Kavach becomes fearless, is never de-
feated in the battle and becomes worthy of being worshipped in the three
worlds.

One who reads with faith every day thrice (morning, afternoon and evening),
the 'Kavacha' of the Devi, which is inaccessible even to the Gods, receives
the Divine arts, is undefeated in the three worlds, lives for a hundred years
and is free from accidental death.

All diseases, like boils, scars, etc. are finished. Moveable (scorpions and
snakes) and immovable (other) poisons cannot affect him.

All those, who cast magical spells, by mantras or yantras, on others for evil
purposes, all bhoots, goblins, malevolent beings moving on the earth and in
the sky, all those who mesmerize others, all female goblins, all yakshas and
gandharvas are destroyed just by the sight of the person having Kavach in
his Heart.

That person receives more and more respect and prowess. On the earth he
rises in prosperity and fame by reading the Kavacha and Saptashati.

His progeny would live as long as the earth is rich with mountains and for-
ests. By the grace of Mahamaya, he would attain the highest place, that is
inaccessible even to the Gods and is eternally blissful in the company of
Lord Shiva.