

Chandi Path, Devyah Kavacam - The Armor of the Goddess (pps 56 to 71)

Broadcast live from the Devi Mandir by Swami Satyananda Saraswati

Class Duration, 55 min

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Discourse

Om Sam Saraswati Namah. Namaste.

Swamiji recites pages 56-71 in Sanksrit.

Atha Devyah Kavacam - The Armor of the Goddess

Om Presenting the Armor of the Respected She Who Tears Apart Thought, the Creative Capacity (Brahma) is the Seer, Anustup (32 syllables to the verse) is the meter, the Slayer of Passion and Anger is the deity, the establishment of the Mother of Unity in the body is the seed, that which binds the Gods of all the directions is the principle, for the satisfaction of the Respected Mother of the Universe this appendage of the Seven Hundred Verses is applied in recitation.

Om We bow to the Goddess Who Tears Apart Thought. Now, we are going to establish the bhava. We are going to establish the energy, the attitude, the feeling of the Goddess inside and we are going to wear this protective suit of armor and then we won't allow anybody else's vibration to permeate our armor. Wherever we go, we will become invincible because we are protected. We have the armor of the Goddess all throughout our body. It is a protective shield against anybody's inimical energies permeating our body so nobody can change our bhava. No one is authorized and no one has the capacity to move me from my center as soon as I put on this Kavach. As soon as we wear the armor, we are centered, we are protected, we are guided, we are illuminated and where we go, nobody's inimical vibration can permeate our armor. That is why we are wearing this suit of armor. We are warriors going into battle. We are going maintain our center no matter what the circumstance is.

And now, Markandeya said to Brahma:

Om. Grandfather. He is called Pitamaha, the great grandfather. He is the father of all creation so they call him the grand father. He is really the great grandfather. It was also the term used for Bhishma who was called Pitamaha. Bhishma was the grandfather of the Kauravas and Pandavas, the two families. He was the grandfather of the dynasty; however, Brahma is the grandfather of the whole creation.

Om Grandfather, tell me the Supreme Mystical Secret, the one that is not well known, or it is extremely hidden. It is a great mystery and you have to find it deeply within yourself. It is not well known but it is deeply embedded within, which affords all protection to all men. And, by default, women as well, everybody, all humanity, anybody who can remember to dress themselves in the morning and put on their suit of armor and go out into creation and act and interact on behalf of the Divine Mother, they are entitled to all protection whether male or female.

The Creative Capacity (Brahma) said to Markandeya and by default Markandeya's children and grandchildren and decedents. We all get to listen to this mystical secret and believe me it is going to change all of our lives. I promise.

There is a mystical secret, Oh Learned One, and you are learned because he asked the question. Grandfather Brahma, the creator, says to Markandeya, "You are learned because you are intelligent enough to ask the question." There is a mystical secret, Oh Learned One, that is beneficial to all existence, the meritorious Armor of the Goddess. Listen to that, Oh Man of Great Wisdom and your descendants and descendants from generation to generation, until this mystical secret comes to the Devi Mandir and we get to share it.

First is the Goddess of Inspiration, and second the Goddess of Sacred Study; third is the Goddess of the Delight of Practice, the Goddess of Purifying Austerity is fourth. Now, wait a second, He is giving us a formula here. Because whatever we do in life, such as becoming a doctor, a lawyer, or an Indian chief, you start with an inspiration and whatever turns you on, you learn about it. You start studying about that which you love. You get inspired and you start studying and the third is the Delight of Practice. It becomes fun to practice that knowledge. Fourth is Purifying Austerity. Here, I refine those practices until it becomes second nature to me. It becomes my intrinsic nature, it is my bhava, it is my skill, it is my talent, and I become a sadhu, efficient.

Fifth is the Goddess who Nurtures Divinity. We become so efficient, so inspired, we become so much in love. She is nurturing the divine within us and it becomes divine action. Sixth is the One Who is Ever Pure; we just don't make mistakes. Seventh is the Goddess of the Dark Night of Overcoming Egotism. And now here, in the action, we are so pure, so clear, so effective, and so efficient that there is not even "I." There is no concept that "I am the doer." It is just the action that is being offered to you. The Goddess of the Great Radiant Light is eighth. What happens when there is no "I"? We shine.

Ninth is the Goddess who Grants Perfection, the nine Durgas, Relievers of Difficulties, have been enumerated, and these names have been revealed by the great soul of the Supreme himself. Brahma told this to Markandeya, who told it to all of us. "Hey, take any inspiration and cultivate that knowledge, put it into practice, and refine the practice until it becomes your sadhana. Become pure and clear and effective in that sadhana." Being efficient, you become a sadhu and nurture the divinity within. No matter what action it is, whether it be cooking, chopping wood, or carrying water, we take the same system. No matter what wish to become in life, we take an inspiration. We see somebody who is doing it and we say, "I can do that too" or "I can do something even better than that" or "Let me start that as my goal." That is the inspiration. Now,

let's learn, study, and watch what our example performed. What would I do to please that example? What can I do to become that example? On my first date, I asked my friend, "What kind of flowers would you like? What kind of food would you like? What kind of movies would you like to see? What can I do to please you, to demonstrate to you the sincerity of my devotion?" If I can do that in the worldly sense, why won't I do it in a spiritual sense? Because I got the inspiration, I cultivated the knowledge, I put it in practice, I refine the practice, and I became divine. Then I nurtured that divinity and gave up the darkness and egotism and became one with great radiant light. And ninth is the grantor of perfection. These names are united in succession in the path to perfection in every task that we do.

If one is being burned by fire, or in the midst of enemies on the field of battle, whenever thoughts are occupied with difficulties or any kind of fear, by taking refuge in the Mother, no energetic opposition will conquer that individual, nor injury in the dangers of battle. I cannot foresee any sorrow, pain or fear to envelope such a person. Anytime you remember the Mother, you are immediately removed from all fear and all fear is removed from you. You cannot have a thought about the Mother and a thought about the fear at the same time because it is impossible for the mind to contemplate two different things at the same time. You focus on one or you focus on the other. If you focus on Mother, all fear vanishes immediately as She is the remover of all fear. All you have from Her is love and blessings and freedom from fear. No matter what the circumstance, if you are in the middle of fire, you are in the middle of battle, no matter what the circumstances are, when you think about Mother, you have no fear, no fear.

When She is remembered with devotion all opposition ends and immediately prosperity begins. Immediately, as soon as you think about Her, you forget everything else. You must, otherwise you are not thinking about Her. You are thinking about Her in passing, but if you remember Her in devotion, then that is greatest prosperity. That's *shrim* – *sha* means peace, *ra* means your mind, *i* means your heart, and *anusvar* is perfection. Perfect peace in my mind, peace in my heart. Here, She is the Mother and immediately prosperity begins. For those who remember Her, the Supreme Goddess protects them without a doubt.

Standing upon the corpse of Inert Consciousness (that's Siva) is the Slayer of Passion and Anger, the form of Kali standing on the chest of Siva. Siva is Consciousness, the watcher, and Kali is nature. She is dancing and dancing, trying to get His attention and Siva watches. He merely perceives. He is not the actor. He is the audience and She is the actor and She is dancing on His chest.

She who is the Most Excellent Desire of Union sits upon the buffalo of perseverance. The Energy of the Rule of the Pure (that's Indrani) rides upon the elephant of Universal Love (Airavat), while the Energy that Pervades All sits upon the bird of brilliant luster (Garuda). So all the shaktis of the Gods come on the vehicles of the Gods and they appear just as the Gods do. Each one is another manifestation of divinity in the form that we request Her. One gives us perseverance, one gives us purity riding on universal love, and another pervades all and illuminates creation.

The Energy of the Great Seer of All (Mahesvari) rides upon the bull of discipline; and now She has got this discipline that makes us protect ourselves in ever circumstance no matter where we go out (we will find out why a little later in chapter). The Ever Pure One is carried by the peacock of beauty. The Goddess of Wealth sits upon the lotus of peace and She protects the wealth; the Goddess beloved of Consciousness has a lotus in Her hand.

Pure white is the form of the Goddess, Supreme Energy, carried by the bull of discipline. The Creative Energy rides upon the swans of controlled breath (pranayam) displaying all ornaments. You have got all these Goddesses riding into the arena of our interaction, all of our confrontations with the various circumstances in life. They are all with us. Wherever we go, we have an entourage. They all come on their vehicles (vahanas): the bull, the elephant, the lion, and the brilliant bird of luster. They all come into our field of interaction.

These are all the Mothers, all connected in succession in the path of union, displaying various ornaments and various jewels. Just look at them radiating.

The Goddesses are seen angry and agitated, mounted upon chariots. They are angry and agitated because confrontation is coming towards their devotees. Their children are being perplexed by circumstances of life and these Goddesses are coming into arena where we are going to interact. They say, "Hey, do not exhibit any enmity to my children, to my devotees. Hey, creation, we are here to protect the children of devotion. You be nice to my kids." The conch of vibrations, the discus of revolving time, the club of articulation (that is the pronunciation of the mantras), various forms of energy, the plow sowing the seeds of Dharma, the Way of Truth to Wisdom, the pestle of refinement, the shield of method, the javelin of effort, the battle axe of good actions, the net of unity, the spear of concentration, the trident of harmony, and the excellent bow of determination (Take aim at your goal, make a sankalpa, and let the arrow fly);

They display these weapons for the purpose of destroying the bodies of thoughts, to instill fearlessness in devotees, and for the welfare of the Gods. Any devotee who is being protected by the Goddess is adding welfare to the Gods. So here, the Gods are the shinning ones. If we are full of devotion and offering our devotion and trying to act with purity and clarity, and acting efficiently like sadhus, we are the benefactors of the Gods. The Goddess will protect us. This is their promise. They are holding all these weapons. They have the shield of method, the javelin of effort, the battle axe of good actions, the net of unity, all of these astra shastras, all of these weapons they are wielding on behalf of devotees. "Do sadhana, kids, do sadhana. Put forth your effort and I will protect you. With faith, with love, with joy, do your sadhana."

We bow to you, Oh Great Fierce One, Oh Great One of dreadful prowess, Oh you of Great Strength, of Great Joy, the Great Destroyer of Fear. We really bow to you and sincerely, truly, we bow to you.

Protect me, Oh Goddess, difficult to perceive, you who increase the fear in our enemies. May the Energy of the Rule of the Pure protect me in the East; in the Southeast, the God who is the Light of Meditation.

In the South, the Most Excellent Desire of Union. In the Southwest, She who wields the sword of worship. In the West, may the Energy of the Lord of Equilibrium give protection. In the Northwest, She who is carried by the deer of enthusiasm. It is not about dispassion. It is about enthusiasm. I want to love you passionately but please give the discrimination as to what I should love passionately and remove from me all the misdirected passion.

In the North may the Ever Pure One protect. In the Northeast, the Wielder of the pike of concentration. Above may the Creative Energy protect me. And then below, the Energy that Pervades All.

And all ten directions may be protected by the Slayer of Passion and Anger, mounted upon the corpse of inert consciousness. That is Kali in the form of Camunda standing on the chest of Lord Siva, the witness. Om aim hrim klim camundayai vice. That *cce*, that chaitanya, that consciousness is perceiving the *vic* (all that is knowable) as *ca* (movement) in the *munda*, the paradigm of reality; of creation, preservation, transformation; sattva , rajas, tamogunas; sristi, stiti, laya; all three are in constant transformation and Camunda is protecting all the ten directions. In the front may Victory protect me, and may Conquest protect me in the rear.

On the left side may stand the Undefeated One, and on the right the Unconquerable. May the Luminous One guard the crown of the head, and may the Mother of Protective Energy safeguard residing on the head.

May the One who wears the garland protect in the forehead, and in the eyebrows the Bearer of Welfare; the Three-eyed One between the eyebrows, and Restrained Sound in the nose. And remember, this Kavach is also a nyas because we are establishing the Goddess within. We are calling out the names of places as we go through the body and establishing them. When you recite the Devi Kavach, in the beginning stages, you can touch those places. After some time, you will call out their names and you will feel the sensation. It is just as much a nyas as the karanyas (Sanskrit verses on page 109 of the book).

May the One who wears the garland protect in the forehead, and in the eyebrows the Bearer of Welfare; the Three-eyed One between the eyebrows, and Restrained Sound in the nose. And remember, your mantras come out half from your nose and half from your mouth. We restrain the sound. It comes out where there is a wonderful space. The sushumna runs between the muladhara and the sahasrara. Go down the sushumna to the place where the eyes, ears, nose and mouth connect, right in there the restrained sound is Om. It comes out half from the mouth and half from the nose. The Three-eyed One is between the eyebrows, and Restrained Sound in the nose.

The Bearer of the Constant Vibration between the eyes, and in the ears the Dweller at the Doors; and in the cheeks may the Goddess of Time protect, and behind the ears, the Energy that Causes Peace.

In the nostrils, Excellent Scent, and on the upper lip, the Sweet Taste; on the lower lip, a Drop of Nectar, and in the tongue, the Spirit of All Knowledge. What comes from your tongue? All Knowledge.

May the Ever Pure One protect the teeth, and in the throat, She Who Tears Apart Thought; in the uvula the One of Varied Sound, and the Great Measurement of Consciousness in the palate.

May the Goddess who Causes Love protect the chin; All Welfare protect my speech (please don't let me say stupid things); the Excellent Remover of Darkness, the neck; the wielder of the bow of determination, the backbone. Please let our backbone demonstrate that we (the wielder of the bow of determination) have the determination to sit in a position of attention.

In the outer neck, the Blue Necked One (Shiva) in the throat-pipe, the Goddess of Inspired Songs (Shree Maa); in the shoulders, may the Wielder of the Sword of Worship protect; and in my arms, She who Bears the Thunderbolt of Illumination.

May the Energy that Bears the Staff of Discipline protect my hands, and the Mother of the Universe the fingers; may the Ruler of the Trident of Harmony protect the nails; and in the abdomen, the Ruler of the Family.

May the Great Goddess protect my breasts, She Who Destroys All Sorrow in the Mind; in the heart, the Desired Goddess; and in the stomach, the Bearer of the Pike of Concentration.

May the Goddess of Love protect the navel; the private part, the Ruler of Mystical Secrets; may Purity of Desire protect the genital, and She who rides the Buffalo of Perseverance, the anus.

May the Supreme Goddess protect the hips; in the knees, She Who Resides in Knowledge; in the shanks may the Great Strength protect, the Grantor of All Desires.

In the ankles, the Goddess of Courageous Fortitude; on the top of the feet, She who is Heat and Light (Tapasvi, Tejasvi); She who is Heat and Light; in the toes, may Prosperity protect; and in the soles, She who Dwells in Support.

On the nails, She with Great Tusks or teeth; and She with Great Hairs, the hair; in the pores of the skin, the Energy of Wealth, and the skin, the Energy that Rules Vibrations.

May the Daughter of Spiritual Discipline protect my blood, marrow, fat, flesh, bones, and lymph; the entrails, the Dark Night of Overcoming Egotism; and the bile, the Crowned Sovereign. Now listen, this is somewhere around 900 BC or 1,000 BC and look at the knowledge of anatomy that they had and which Goddess ruled over which portion of the anatomy. Quite remarkable.

May the Goddess of the Lotus of Peace protect the lungs, and She with the Crest Jewel, the phlegm; She with the Radiant face, the luster of the nails, and the Unbreakable One, all the joints.

May the Creative Energy protect my semen; and the Goddess with the Supreme Umbrella, my shadow; may my ego, mind, and intellect be protected by She who Supports the Way of Truth to Wisdom. Dharmadharini. She supports the ideals of perfection. May She who supports dharma rule over my ego, my mind, and my intellect and discriminate what comes out. What goes in is

not going to give me any trouble but what comes out is going to create a whole mess. So please, Dharmadharani, please protect, my ego, my mind, and my intellect.

May She who Holds the Thunderbolt of Illumination in Her hands protect my life, welfare, and five vital breaths: inhaling, exhaling, diffusing (involuntary expulsions), rising, bringing it up and equalizing (holding it still).

Taste, form, smell, sound, and feeling may the Goddess of Union protect, and may knowledge, action, and desire always be protected by the Exposer of Consciousness.

May the Most Excellent Desire of Union protect life, and the Energy of That which Pervades All protect the Way of Truth to Wisdom; may welfare, repute, prosperity, wealth, knowledge be protected by She who Holds the Discus of Revolving Time. Let me hold on to them for a long, long, long revolution or many, many, many moons. We want to hold on to welfare, repute, prosperity, wealth, and knowledge.

May the Energy of the Rule of the Pure protect my lineage, and may She Who Tears Apart Thought protect my animals; may the Great Goddess of True Wealth protect my children, and the Formidable Goddess protect my mate. Hey, protect us all, everytime, everywhere, in every circumstance.

May the Goddess of Excellent Paths protect my path, and the Giver of Salvation, my way; may the Great Goddess of True Wealth protect me at the gate to the royal palace where victory always dwells.

Oh Goddess, this our errors and omissions clause: Oh Goddess, protect all those places not mentioned in this my armor, Oh You Who Conquer and Destroy all Sin. If there is any place that I forgot to tell you about because, you know, I am just a silly little devotee and I am prone to making mistakes. If there is any error or omissions in this Kavach, I want to protect those places too, please.

For the welfare of his or her own soul, a person should not take one step without this armor. But, if he or she always proceeds with the armor, wherever that person goes, there the objectives are accomplished, conquering all desires. Whatever desires one contemplates, he or she attains them without a doubt. A human being becomes equivalent to the Supreme Sovereign of All. Now, when you remember the Goddess, tell me, what do you desire? If you can think of another desire, then you are not remembering the Goddess. But if you are remembering the Goddess, you have conquered all the other desires. If you remember the Goddess in every circumstance, any desire that you have becomes irrelevant and insignificant. I got Her, what to I need with the stuff of the world? The rest of the world is totally insignificant if I can remember You. So please let me remember You. A human being becomes equivalent to the Supreme Sovereign of All. We become the witness. We become Shiva, watching the dance of nature dancing on the stage of consciousness. I am not the actor. I am the witness of all action. Nature is acting according to Her nature because that is Her nature. Act She must. Act She will because that is Her nature. If I say, "Please don't act," I am going to be in pain because act She must, act She will, according to her nature. If I witness the actions of nature dancing on the stage of

consciousness, appreciating the Divine Mother in Her every movement, in Her every form, I become the witness. As soon as I say, "Don't change. I like it this way," I have so much ego and attachment and I am bound to suffer pain.

Unafraid, a mortal conquers and is undefeated in any encounter. The human who proceeds with this armor becomes worthy of worship in the three worlds.

This is the armor of the Goddess, which is difficult for even the Gods. It is hard to remember that the Goddess lives in every place in my body all the time. Even the Gods have trouble remembering. Whoever will constantly make its recitation at the three times of prayer with faith and self-control, will assume the brilliance of the Goddess and become unconquerable in the three worlds. His or her life will last a hundred years, and death will be from natural causes. *Sandhya* means junction. There are three sandhyas and for the Sri Vidya meditator, there are four sandhyas. The junction between night and day is called morning; the junction between morning and afternoon is called midday; the junction between day and night is called evening; and the fourth sandhya which Sri Vidya meditators would want to observe is midnight, when night moves into the morning.

All maladies will be destroyed, even those arising from infectious cuts and eruptions; all types of poisons will be rendered ineffective. Even the poison that comes in your errors.

All spells, mantras, amulets in existence, or those who move on the earth, or those who move in the air, or those born in water, or those counseled by others, or those born by themselves, or born in a family, those wearing a garland, those who feed on flesh, those who feed on vegetables, or those terrible beings of great strength who move in the atmosphere, or spirits of the planets, heavenly nymphs, celestial minstrels, demons, those proud of learning, goblins, demons causing disease, terrifying ones, all perish at the sight of one in whose heart resides this armor. Nobody can move Her from Her center. No one in the three worlds, no demon, no spell, no mantra, no weapon, nobody will move Her from Her center. That is why Her name is Shree Maa. His or her respect with superiors will rise, and the aura of light will have excellent increase.

Welfare will grow, and the fame of that person will spread throughout the world. First one should perform this armor (read the Kavach and put on the suit of armor) and then recite the seven hundred verses of the Chandi Path.

So long as the hills and forests of trees last upon this earth, the descendants of sons and grandsons of that individual will remain. The children of knowledge will continue the knowledge.

At the end of the earthly body, with the blessing of the Great Measurement, that is Mahamaya, the Supreme Goddess whom we are worshipping here, that individual will attain the supreme station which is difficult even for Gods to attain. A true devotee. Even Gods have trouble becoming true devotees. They may shine, they may have mystical powers, but to be a devotee, that is an attainment.

That person will attain the Ultimate form of Goodness and enjoy perfect bliss.

Om. And this is the Armor of the Goddess.

Question & Answer Session

Verse 43 talks about proceeding with the armor. Does this mean reading the Kavach or something more?

Swamiji: You wear the Kavach. You imbibe the Kavach. You internalize the Kavach. You are protected by the Kavach. And now you proceed with faith that the Goddess is with you. And look at how I am proceeding with an army of Goddesses riding on their vehicles. Here I am going to negotiate with whomever I am going to negotiate with. Whatever circumstance confronts us in life, I am not alone. I am walking into an office to negotiate along with an army of Goddesses riding on vehicles, well armed, armed to the teeth, dressed to the tens, and ready to conquer all that confronts me on behalf of the devotee. And that is what it means to proceed with the armor.

What does verse 41 mean - May the Great Goddess of True Wealth protect me at the gate to the royal palace where victory always dwells?

Swamiji: Do you remember when we established our yantra? We took a journey. We went first to the ocean of purity and in the middle of ocean of purity was the island of jewels. On the island of jewels was a palace, the royal place of the Goddess where victory always dwells. We went into the courtyard of the palace where we found the tree which gave forth the fulfillment of all desires. And just beyond the tree was the dais containing the gems of wisdom and the gems of devotion. And upon the dais was the throne (ratna sinhasan) and it was covered by jewels and gems. And on the throne sits the Goddess. And that is the royal palace. And every morning, I walk down to the gate of the Devi Mandir and I sing, “*Raja dvare mahalaksmir vijaya sarvata stita*” because I want Her to protect the gate to our royal palace where victory always dwells. Discriminate, Mother, who should leave this place, for what purpose. Also discriminate who should come in and make sure the right people come and the right people stay. So that is the gate to the royal palace. Wherever your royal palace is, that is where you should recite this mantra and protect the gate.

Om Sam Saraswati Namah. Namaste.

Further Information

36 classes were held in 2008 to discuss the Chandi Path. Please visit us on the World Wide Web at <http://www.shreemaa.org/> for the other classes and for more information. The Chandi Path text used in this class can be found at the online bookstore.