SHRI BHARGAVAKAVACHA

CRITICALLY EDITED
BY
M. S. PARKHE, B.A.

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Price: Rs. 1-25
Most Respectfully Dedicated To My PARAMASADGURU.
I wish to express my deep sense of gratitude to Dr. E. D. Kulkarni, M.A., Ph.D., without whose unstinted and valuable assistance, the publication of "Shribhargavakavacha" would not have been possible.

376 Shukrawar, Poona 2. } —M. S. Parkhe.
INTRODUCTION

Religion is popularly defined as worship of Superior Power either for attainment of divine life or for avoiding evils in worldly life. The essence of religion consists in worship; and in all forms of worship a Mantra of one type or the other is used. A Mantra is in every way the most important and the most difficult subject in the Tantrashastra.

It is true that a Mantra is meaningless to those who do not know its meaning, but to those who do, it is not ‘Jobber’ though it has become the subject of ignorance and superstitious use.

The textual source of Mantras is to be found in the Vedas, Puranas and Tantras. The Tantras are essentially the Mantrashastra. The Tantric religion was in vogue in the days of the Puranas; and references to Tantric deities and to the Tantric form of worship are found in a number of Puranas and in many ancient Sanskrit works. In fact the ritual side of the Vedas constitutes what we designate as Tantras. These Tantras have attempted to make a practicile exposition of the philosophical truths expounded in the Vedas and the Upanishadas.

The rites and the rituals consisting of many mystic symbols, constitute some of the occult secrets of Tantric religion calculated for furthering concentration, for augmenting self-control and for the restraint of the senses of the devotee.

It must, however, be admitted with reluctance that there are some prejudices among the people against the Tantric creed on account of its some rites and rituals which apparently appear to be highly licentious, extremely cruel and exceedingly loathsome. The high and sublime truths of the Tantras are not properly understood and as a result of that, these have been degraded by the vicious

† The first part of the introduction is based on ‘Shakti and Shakti’ and Principles of Tantra, both edited by Sir John Woodroffe; and Tantra by D. N. Bose.
people for their selfish ends and for the gratification of their animal appetites. The misinterpretation of Pancha Makaras is a good illustration to this point. The Pancha Makaras are मध्य, मांस, तस्य, घुश्य and मैथुन. It is stated in the Tantras that one should worship the goddess with these five. Now these rites appear on the face of them quite abhorrent but there are great esoteric meanings behind them. They teach the man to overcome his temptations, to suppress the lustful impulse within him, to concentrate his mind on the object of his devotion, to keep himself bodily fit for performing religious rites— in short to relinquish his desire and self and convert the various pursuits of enjoyment into instruments of spiritual discipline.

Now what is a Mantra? It is generally described as a prayer, formula of worship, mystic syllables etc. Any set of words or letters is not a Mantra. A Mantra consists of certain letters arranged in definite sequence of sounds of which the letters are the representative signs. To produce the designed effect, a Mantra must be intoned in the proper way according to both वण (sound) and स्त्र (rhythm). A Mantra, when rightly recited, is a potent compelling force, a word of power, effective both to produce material gain and accomplish worldly desires, as also to promote the fourth aim of human existence viz. moksha, advaitic knowledge and liberation.

The Mantras have different names depending upon the number of syllables it contains. Commonly the term बीज is applied to monosyllabic Mantras. The Mantras which are quintessence of a Mantra and the seed of the fruit which is विभिन्न, are called बीजमन्त्र. There are a very large number of these बीज योजना such as हाँ, धी, काँ etc. called by different names. Thus हाँ is called मायाबीज, धी is called आच्छादी बीज etc. Each Deity has His or Her बीज. This बीज is used in the worship of the Deity whose Mantra it is.

The primary Mantra of a Deity is called मूलमन्त्र. The names of other Mantras are विषमन्त्र, कर्तारमन्त्र, मालामन्त्र etc.
A Mantra is a Shakti which lends itself impartially to any use. A man can identify himself with any of the nature’s forces and for any end. Thus a Mantra may be used to injure, kill or do good. By a Mantra a transference of power from the Guru to his disciple is said to have been effected. Various thus are the purposes for which the Mantras are invoked. Of these the following are prominent.

(1) liberation, (2) worship of the manifested God, (3) worship of the Deities, (4) communication with the Deities, (5) acquisition of super-human powers, (6) communication with ghosts and evil spirits, (7) warding of evil influences, (8) cure of diseases, (9) influencencing others’ thoughts and actions, (10) bringing men, ghosts etc. under control. Thus the Mantras possess subtle powers of action on the spiritual, mental and physical planes of existence.

By practice with the Mantra, the Deity is invoked. This means that the mind itself becomes the Deity when it is unified with the Deity. This is achieved through repetition of the Mantra (जप).

The efficacy of the Mantras is not a matter of opinion but an established fact. It is testified by the evidence of the sages of hoary antiquity and corroborated by a host of साधकs of all ages. There are a number of साधकs still living who have had direct proof of the efficacy of the Mantras. Each one of us, if we will, can obtain such direct proof ourselves.

A Mantra takes different forms according as it appears as seed, sprout, root, stem, trunk, branch, twig, leaf, flower, and fruit. Just as one cannot have leaf, flower, fruit etc. without first sowing the seed, so one cannot acquire competence for the reception of other Mantras without first being initiated in the special Mantra of the Deity. For this reason the Mantra of the Deity which is received at the time of initiation is called बौज्ञान्त्र. The Mantra formed of the name of the Deity is the sprout which rises out of the बौज्ञान्त्र and tantric सन्त्या, गायत्री, म्यास, पृष्ठ and उपचारान्त्र are all its stems, trunk, branches and twigs. स्वरूपान्त्र and बन्द्यान्त्र are its
leaves and flowers and the कूर्त्व (protective Mantra) consisting of the Mantras, is its fruit. Just as all seeds are contained in the fruit and sprout, trunk, leaf, flower etc. are contained in the seed in extremely subtle states, so the श्रीजमन्त्र are contained in the कवच, which is the fruit of the श्रीजमन्त्र and सिद्धि and साधनशक्ति etc. are also contained in the श्रीजमन्त्र in extremely subtle form.

In the मन्त्र shastra, श्रीविचा holds a unique position. It enunciates the great Upanishadic truth of the identity of the individual self with the transcendent self, contained in the famous मन्त्राक्षय, तद् क्षम् असि. It is recognised as containing the entire doctrine of Hinduism. परशुराममन्त्यक्त्र which is one of the most authoritative and profound works on श्रीविचा system of worship, is a digest of श्रीविचा written by श्रीपरशुराम for the benefit of the devotees. A passage from श्रीविचा shows the circumstances under which परशुराममन्त्यक्त्र was composed by श्रीपरशुराम. The details of ज्ञानानक्त्र which of the श्री in six classes of works known as भाग, राजस, संहिता, गाईल, कर्मण्व and तन्त्र. श्रीपरशुराम seeing them too vast and the concepts in them too difficult to digest for the average devotee, requested his revered master श्रीदक्तात्रेय to teach the system in an abridged form. The latter knowing that the ज्ञानानक्त्र of श्रीपरशुराम was the highest of all forms of worship, composed a संहिता called श्रीपरशुराममन्त्यक्त्र comprising 18,000 verses in which he described the worship of श्रीपरशुराम in all its details. श्रीपरशुराम learnt this संहिता from श्रीदक्तात्रेय himself. But finding that it was still too vast in extent and its meaning still too deep for the average devotee to understand, श्रीपरशुराम abridged the संहिता still further and presented it in an intelligible form in his क्षेत्रसूत्र. The further abridgment and simplification of this क्षेत्रसूत्र by the sage श्रीपरशुराम, a disciple of श्रीपरशुराम, has come down to us as श्रीपरशुराम.

श्रीभद्राक्षय who was initiated into श्रीकूटप्राणी मन्त्र - श्रीविचा मन्त्र - and into the worship of श्रीविचा and who devoted his long life and marvellous intellectual powers to the services of श्रीविचा, wrote his commentary on परशुराममन्त्यक्त्र. He expanded the doctrines of श्रीविचा contained in the same.

All this clearly shows that श्रीपरशुराम was not only initiated into श्रीविचा मन्त्र and the worship of श्रीविचा but he was also an authority
on श्रीविष्णु. We also get copious references in ancient literature to the effect that the instructions of श्रीविष्णु were initially imparted to श्रीपरशुराम by Lord शिव himself.

In the vedic texts this वन्दन is alluded to by signs, while in the सांख्यपरमेश्वर and other texts, technical words are used to indicate it. It is considered as a secret doctrine. Because ‘neither for kingdom, nor for one’s life may श्रीचष्टमी be revealed’ is the injunction. Therefore its transmission except to those qualified to receive it, is entirely prohibited.

Although to-day the text of श्रीविष्णु has been published and a number of learned commentators have come forward to explain the secret significance embodied in the letters of श्रीविष्णुमन्त्र it has remained a secret. It becomes effective only on initiation and instruction from a Guru.

The text of श्रीभागबकवच announces in clear terms that the devotee will see श्रीपरशुराम in bodily form by the religious recitation of श्रीभागबकवच. The devotee, who will be blessed with the sight of श्रीपरशुराम in bodily form, will be the most fortunate one and he may perhaps be initiated into the secret knowledge of श्रीविष्णु by श्रीपरशुराम himself.

Now the essence of all religions, though one and the same, the forms of religions are many, depending upon man’s temperament, education, imagination, culture and taste. Naturally there cannot be one and the same श्रद्धेयता for all, even professing the same religion. As a result of this a number of treatises came to be composed embodying the description of different Deities for the benefit of the devotees. The list of कवच detailed below, with the sources mentioned against each, bears an ample testimony to this statement.

श्रीभागबकवच is unique in itself and the Deity of the कवच superb. The कवच itself states —

किमण्येः कवचदेवो द्विमण्येषुसमिम वा ||
जायदेवस्धः पर देवतं दृष्टबलालः || 25-26

and
The truth embodied in these lines can be verified if we remember the undertakings of श्रीपरशुराम. श्रीपरशुराम is generally described in ancient literature as ‘धनबद्ध देवता’ ‘यक्षस्त देवता’. It is described that श्रीपरशुराम himself has performed the अष्टमेधयज्ञ and helped the पाण्डव in leading the sacrifice they had started, to a successful completion by his generous offer of wealth to them.

To these two epithets of श्रीपरशुराम we add one more — श्रीपरशुराम as ‘गुरुस्वत देवता’. श्रीपरशुराम was an invincible warrior. He was perfect in all sciences and thoroughly versed in archery. He also founded the science of archery of his own and trained pupils like श्रीकृष्ण, श्रीकृष्ण, कृष्ण and others, who figured prominently in the great Mahabharata War.

श्रीपरशुराम has been described as one of the seven चिरजीविन्, the other six being अश्वत्थामन्, खण्डे, भ्रात, हनुमन्, विनाशक्षम and कृष्ण. This is corroborated by his public appearances on some occasions in different yugas. श्रीपरशुराम is recognised as an incarnation of श्रीविष्णु, the Lord of the universe; and it is said that श्रीविष्णु appeared on earth in the form of श्रीपरशुराम to chastise the wicked and evil-doers and to subdue the arrogant. He killed कालेश्वरपुजुन and other श्रद्धियां and cleared the earth of all श्रद्धिया twenty-one times. श्रीपरशुराम raised his axe against the श्रद्धिया mainly because the latter had oppressed the pious people. We have also information from the Puranas that श्रीपरशुराम rebuked and cursed even the ब्राह्मण when they swerved from their righteous path. श्रीपरशुराम did appear on the scene a number of times whenever occasions demanded it.

Ramayana again describes the meeting of श्रीपरशुराम and श्रीरामचन्द्र when the first transferred his martial power to the latter with instructions to him to carry on the mission which he had started.
Similary Mahabharata narrates that श्रीपरशुराम offered his valuable advice to श्रीकृष्ण on certain policy of war-craft.

Kalkipurana is replete with references to श्रीपरशुराम’s activity. He then acted as a Guru to कृषि in matters of religion, warfare and the state. श्रीपरशुराम not only trained him in tactics of warfare but guided him also at every stage in his work of inflicting punishment on impious and arrogant people.

All these go to convince us that श्रीपरशुराम has been watching the affairs of the world and if invoked with deep devotion and sincerity of heart, the devotee should feel certain in securing his grace and unbounded favour. And this is the message which श्रीभागेवक्वच carries to the devotees.

A List of कवचs *

अंगरक्षकवच.
अंगरक्षकवच (माकण्डेयपुराण).
अंगरक्षकवच (माखानतत्तत्व).
अंगरक्षकवच (तन्त्र).
आदिरक्षकवच (पश्चपुराण).
इंद्रियरक्षकवच (पश्चात्तत्तत्व, देवीस्थ). ज्योतिशमोचनदत्तात्रेयकवच.
एकाक्षररूपयज्ञकवच (स्त्रयामलतत्तत्व).
कालिनरक्षकवच (उदासमेधसरतत्तत्व).
कालिनरक्षकवच (तन्त्र).
कालिनरक्षकवच (बालविलासतत्तत्व).
कालिनरक्षकवच.
कालिनरक्षकवच (उदमतत्त, कालिनरक्षतत्त, कालिनरक्षतत्त, स्त्रयामलतत्त, स्त्रयामपुराण).
कालिनरक्षकवच (माखानतत्त).
कुलकवच (पश्चपुराण).
कुलकवच.

* The list is not exhaustive. It is really surprising to note that श्रीभागेवक्वच is not noticed in the catalogues of manuscripts.
गणपतिकवच (कवच).
गणेशकवच (गणेशपुराण, पंचपुराण, भावपुराण, हर्यालदत्ततन्त्र).
गण्डरस्वदर्शिनकवच.
गरुडकवच (ब्रह्मपुराण).
गायत्रीकवच (बृहस्पति, भावपुराण, हर्यालदत्ततन्त्र, बलिष्ठसंहिता, बिश्वामित्रसंहिता).
गुद्यकवच (पद्मपुराण).
गोपालकवच (ब्रह्मपुराण).
गोरक्षसिद्धकवच.
गोराज्जकवच.
गोजिकवच.
चन्द्रकवच (रकन्दपुराण).
चिदम्बरकवच (अकाशमेधयजुमल्लतन्त्र).
तारकवच (योगिनीमत).
तुलसीकवच (भावपुराण, हर्यालदत्ततन्त्र).
ताराकवच (हर्यालदत्ततन्त्र).
तुकेकवच (ब्रह्मवेदपुराण).
त्रियुखनुमतकवच.
त्रेलेक्यमङ्गलकवच (ज्ञानाग्रतसार, सनत्कुमारसंहिता).
त्रेलोक्यमोहनक्वच (रकन्दपुराण).
त्रैलोक्यविजयक्वच.
त्रैलोक्यविजयनामकदरसिहकवच.
त्रैलोक्यकवच.
दक्षिणाकालिककवच (कालतन्त्र, महततन्त्र, हर्यालदत्ततन्त्र).
दक्षिणामूर्तिकवच (भावपुराण, संसारमन्त्र).
दक्षिणामूर्तिपन्जर (ब्रह्मपुराण, मार्कण्डपुराण).
दत्तात्रेयकवच (उदामरेधरतन्त्र, ब्रह्मपुराण).
दक्षिणाकालिककवच (कालतन्त्र, महततन्त्र, हर्यालदत्ततन्त्र).
दक्षिणामूर्तिकवच (भावपुराण, संसारमन्त्र).
दक्षिणामूर्तिपन्जर (ब्रह्मपुराण, मार्कण्डपुराण).
दण्डनेत्रकवच (उदामरेधरतन्त्र, भावपुराण).
दुर्गाकवच (कुशिकातन्त्र, भावपुराण).
देवकीकवच.
देवीकवच (भावपुराण, वराहपुराण).

dark
धनदकवच.

नारायणम (भागवतपुराण, महाजनवतन्त्र).

निष्याकवच (तन्त्रपारंतन).

चस्तकवच (नारदपारंतन, महाजनवतन्त्र, महापापुराण).

पञ्जाबीकवच (दयायमलतन).

पञ्जाबीसकवच (अथवंतन्त्र, नीक्ष्यामलतन, दयायमलतन, सुदर्शनसहित).

पञ्जाबीसकवच (दयायमलतन).

पञ्जाबीसकवच (अथवंतन्त्र, महाजनवतन्त्र).

बालमहीकवच (एकारंतन, नीक्ष्यायमलतन, दयायमलतन, बांस्कण्ठनतन).

बालकवच (दयायमलतन).

बालकवच (दयायमलतन, बांस्कण्ठन).

बालनेश्वरकमोहतकवच.

बालसुन्दरीकवच (कुलाणवतसहिता).

बुधकवच (सर्दनपुराण).

बुधपितकवच (ब्रह्मचर्यपुराण).

ब्रह्मकवच.

ब्राह्मीकवच (दयायमलतन).

मुनिन्धरेकवच (आगमसार, दयायमलतन).

मन्त्रकाककवच.

महारीकवच (भाणपुराण).

महीकवच.

महाकालीकवच.

महागणपतिकवच.

महालक्ष्मीकवच.

महाहिमकवच (मन्त्रक्लठ्ठता).

मात्मीकवच (स्वामलतान्नसार).

मातुकाकमकशककवच (चित्रामणितन).

मातुकाकककवच (प्रयोगविधीसारावत).

मातुकाकककवच (सिद्धकाबरतन).

मुदरककवच.

मुरुशुल्कुमलुषजयककवच.

योगेश्वरीकवच (दयायमलतन).

नवनाथकवच (पशुपुराण).
राजराजेश्वरकवच (रामकेश्वरतन्त्र).
राधाकवच.
रामकवच (पद्मपुराण, श्रीमायमलतन्त्र, श्रद्यामलतन्त्र, सकन्तपुराण).
रामसहस्रतन्त्रकवच.
रामब्रम्हपरमात्मकवच (सहरसमाहिता).
श्रेष्ठकवच (श्रद्यामलतन्त्र).
श्रीमीलकवच (वराहपुराण, ब्रह्मसारतन्त्र, सकन्तपुराण).
श्रीमीलसहकवच (श्रीमण्डपुराण).
श्रद्यामलकवच (रेणकतन्त्र).
वनुराणकवच.
वज्रकवच (तन्त्र).
विशेषकवच (श्रीमण्डपुराण).
विनायककवच.
विवाहकवच (अभिपुराण).
वेदेशकवच (अभिपुराण, वराहपुराण).
वेदाक्षरकवच (अध्याय, श्रमपतन्त्र).
वेदेशकवच.
श्रमकवच (ब्रह्मकेश्वरतन्त्र).
शिवकवच (श्रद्यामलतन्त्र, सकन्तपुराण).
शुभिन्द्रकवच.
श्रीविष्णु-श्रीचक्रन्तर.
श्रीकोंक कवच (रणकतन्त्र).
सदािवकवच (रेणकतन्त्र).
साधारकवच.
सुदर्लनकवच (विहानकसाहित्य).
सुदरीरकवच.
सुभूमिकवच.
सुर्यकवच (पद्मपुराण, श्रीमायमलतन्त्र, महिष्यपुराण, सकन्तपुराण).
सीमायमकवच (रामकेश्वरतन्त्र).
हुनुमतकवच (डामरेश्वरतन्त्र, पद्मपुराण, श्रीमण्डपुराण, महिष्योत्तरपुराण, वायुपुराण, सुदर्लनसाहित्य).
हुनुमतसुखकवच (तन्त्र).
हरिरामकवच.
The present edition of श्रीभागवकवच is based on two paper Manuscripts belonging to the collection of Shri D. B. Karkare, a resident of Khanapur in the District of Belgaum. We could secure these Manuscripts through courtesy of Shri. P. R. Dhamdhere of Poona.

A — This Manuscript is of the size of 18.9 cm. x 8.8 cm. A margin of 2.2 cm. each is left on the right hand side and the left hand side of the folio, and of 1.9 cm. each at the top and at the bottom. The Manuscript contains nine folios. There are seven lines on each folio, each line having about 25-26 letters on an average. It is in good condition. The hand-writing is bold, clear and legible and is uniform throughout. The writing which is in Devanagari characters, is fairly correct. The material used for writing is imported quality of laid marked hand made paper, slightly creamish in colour. The Manuscript is dated as the 6th day of the dark fortnight of the month of Pousha in Shaka 1688, Vyayanamasamvatsara.

B — The second Manuscript appears to be a copy of the previous one. It is of the size of 21.8 cm. x 11.4 cm. A margin of 3.6 cm. each is left on the right hand side and the left hand side of the folio, and of 2.4 cm. each at the top and at the bottom. The Manuscript contains seven folios. There are nine lines on each folio, each line having 27-28 letters on an average. The hand-writing is clear, legible and uniform throughout. The writing which is in Devanagari characters, is fairly correct. The material used for writing is imported quality of laid marked hand made paper, creamish in colour. It is in good condition.

श्रीभागवकवच forms part of 33rd Patala in the section of जामदन्य-विन्याजनसिद्धिकल्य belonging to श्रीविष्णुयामल्तन्त्र.

The colophon of both the Manuscripts reads as follows:

इति श्रीविष्णुयामल्तन्त्रे उपरिगाने जामदन्य-विन्याजनसिद्धिकल्ये चर्यविलक्षयः।

The subject matter of श्रीभागवकवच is described to have been narrated by Lord Shiva, to his wife, Parvati, when both of them were sitting on the peak of mountain Kailasa,

† We have not come across so far this work either in print or in Manuscript-form.
Lord Shiva informed Parvati that this कवच was a secret doctrine or a mystical teaching and as such was not to be disclosed or imparted to any body, but taking into consideration the fact that she was his own self, he expounded this doctrine with a view to benefit the world.

The main text of श्रीभागवकवच is to be recited as prescribed by the sages, by assigning various parts of the body to श्रीपरलुराम. In the description of this nyasa, we come across the following appellations of श्रीपरलुराम:—

अभरीङ्कतात्राद् — who has eclipsed or excelled his foes.
अप्रिङ्कति — free from self-conceit or pride.
अप्रोच्चुदुय — of an unfailing look or eye.
आदे — highly esteemed,
उद्दार्शनात्राद् — who has the universe in his stomach.
उपर्वेदुय — looking upwards (in meditating posture).
कलणानिधि — a treasure of pity or compassion.
कलणानमल्लेन्द्र — having long eyes reaching the ears.
कलणपारिपित्विष्ट — who offered the world to Kashyapa (as a gift in the sacrifice).
कार्यतर्वा — an enemy of Kartavirya.
क्रौशदर्पहर — destroying anger and pride.
क्षणामलतत्राद् — fond of ablution of blood.
क्षणामलतत — causing death of kshatriyas.
क्षणममपहर — removing the burden of the earth.
क्षणपर्वतु — cutting his foes to pieces with an axe.
क्षणपतितहर — removing or destroying distress of the earth.
क्षणपतित — having a distinguished or wonderful career.
क्षणपतितारि — a lord of the earth.
कंपदि — a son of Jamadagni.
क्षणपतितारि — destroying the families (of kshatriyas) twenty-one times.
क्षणपतितारि — dear to the destroyer of Daksha’s sacrifice.
क्षणपतितारि — valiant as the lord of elephants.
दास्तक्षण भवन्त - affectionate towards one who is submissive.
दृढ़विलम भवन्त - of firm fortitude.
दृष्टिसंरक्षण भवन्त - a destroyer of the arrogant.
निर्मबाबुबिद्य भवन्त - meditated upon by the world.
निलक्षम भवन्त - possessing incomparable splendour.
पर - the supreme spirit.
परमपूर्व भवन्त - the supreme being.
परस्पिन्न भवन्त - the supreme being.
परशुराम भवन्त - N. of the son of Jamadagni.
परशुवचर भवन्त - wielding or holding an axe.
परशुविन्न भवन्त - furnished or armed with an axe.
पादाध्यात्म भवन्त - going or fighting on foot.
पापभक्ष - destroying sin or the wicked, removing evil.
पादान्यागुरुविद्यान - subduing the the western ocean.
पुण्यवीर - a hero among men.
पुण्यविधान - increasing property or welfare.
पुण्यसिंहविन्न - speaking first, polite, compliant.
समाध - warding off fear or danger.
सताकाचन - releasing from worldly existence.
स्वशुशान - a wish-fulfilling tree for the Brighus.
स्वयंत्रधान - removing distress of those who are submissive.
मेशक्त - a performer of the sacrifice.
महाभारात्म - having auspicious qualities.
महेन्द्रधान - having the mountain Mahendra as his abode.
मेशक्त - one who is like the mountain Meru.
रसरुप - full of affection.
राम - in whom the yogins delight, having handsome form.
रेलुविल - conquering a foe.
रेणुकाचुत - the son of Renuka.
विलित - one who is cherished.
विवान्तक - making an end of calamity or misfortune.
शंकरिष्य - a disciple of Lord Shiva.
शीतलत - possessed of good disposition or character.
It is then advised not to impart the knowledge of this secret doctrine to an atheist, to one who is not a giver, or who is devoid of faith. It should not be made over to one who is ill-mannered, or who is a reciter of heterodox works. It should not be taught to one who does not possess devotion, or who is not gifted with intellectual faculty. But it should be imparted to one who is a worshipper, and to one who is pure i.e. who is free from dishonesty and villainy. To a person who is deeply devoted and who understands this science, this Kavacha may be imparted.

In the last section of this work, it is stated that the Shrimadbhavakavach is meant to confer on the reciter different kinds of results. Therefore this Kavacha, if recited at least thrice a day, observing certain restrictions, is bound to yield a good fruit to the reciter. Different methods of reciting it are detailed below for the benefit of those cherishing different kinds of fruits.

A person intending to draw towards himself the goddess of Laxmi, residing at leisure on the chest of Lord Vishnu, can do so by repeating Shrimadbhavakavach over and again.
Similarly a king devotedly reciting this Kavacha, can obtain absolute sovereignty over the world. Further he will be invincible by even a group of the most powerful enemies.

Even the imps and evil spirits run away in fear from a devotee, protected by this Kavacha.

A king desiring to gain victory on the battle-field, is surely garlanded by the goddess of victory, if he inscribes this Kavacha on a birch-leaf with the ink of his blood and recites it at night hundred times, meditating all the while on श्रीपरशुराम in his heart, and ties the birch-leaf on his hand.

To such a person, even the god of wisdom and eloquence, the god of might and valour submit and surrender.

Even by reciting this mystical teaching with a tilaka mark of blood put on his forehead, a person gets success in all fields.

If a man recites this Kavacha, going to the valley of the mountain Mahendra, fixing his eyes on the Sun for forty days, reciting it hundred times a day, obtains his desired worldly objects and he is attended with all prosperity.

By repeating this Kavacha devotedly, he wins श्रीपरशुरामं favours and acquires wonderful supernatural powers.

The evil spirits, the spirits of dead persons, devilish beings, fatal diseases, wicked kings, thieves and robbers, wild birds and beasts, all run away from a person, who is armoured with this armour.

For a devotee, soliciting श्रीपरशुरामं vicinity which is very difficult to obtain even by the yogins, the following procedure is prescribed: he should go to the peak of the mountain Mahendra, worship the Sun and meditate on the mental representation of the personal attributes of श्रीपरशुराम, who is being in the disc of the Sun, whose face shines with tranquility, whose head is decorated with a knot of braided or matted hair,
whose shoulders are embellished with an axe and a bow, who has held in one of the fingers of his right hand a rosary of Eleocarpus seeds (aksata), who has placed his lotus-like left hand on his left knee, whose lotus-like neck is emerging, who has slightly closed his eyes, who has a lotus-like mouth very serene, whose face bears a sweet smile, who has leaf-like lips, who has a noble and handsome form, and who has his hands resembling the expanded hood of a snake.

Meditating thus on the mental representation of the personal attributes of श्रीपरशुराम the devotee should worship him by repeating his following twelve auspicious appellations:

कृष्णपाशाशुल्कम् – wish-fulfilling tree for the wish of Kashyapa.
कार्तिकेशुक्लुक्लेबृह – extirpating the family of Kartavirya.
क्षत्रियापन – subduing the arrogance of kshatriyas.
रजेन्द्रु – a leader of the world (spiritual?).
रामदर्गय – a son of Jamadagni.
पशुनघर – a wielder of an axe.
ब्रह्मण्य – devoted to sacred knowledge, beneficial to all, friendly to the Brahmanas, pious.
ब्रह्मवर्तसल – devoted to sacred knowledge.
महेन्द्रकलेतन – who has made the mountain Mahendra as his abode.
राम – in whom the yogins delight, having handsome form.
विष्णुविक्षित – who has taken a vow of conquering the world, who is initiated for the Vishvajit sacrifice.
शान्त – not involved in material pleasures, tranquil.

Having worshipped श्रीपरशुराम with the above-mentioned twelve names, the devotee should again attend on श्रीपरशुराम by means of the following sixteen mystical names, repeating them ten times a day, for a period of one month. At the end of this period he is blessed with the sight of श्रीपरशुराम’s vision.

ब्रह्मण्य – formed of the three Vedas.
निगुणाृत – who is beyond the three gunas.
If the devotee continues the recitation of this Kavacha as per procedure described above for three months, he is favoured with the grace of Shri Parasurama and as a result of it he experiences perfect quiet, sees Shri Parasurama in bodily form and receives from him the highest blessings.

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**Corregenda**

Page  Line  for  अक्षत्वामाय  read  अक्षत्वामाय
vi  19  फामोस  famous
xiv 11  „  मेलसम:  famous
4  7  „  कुलोत्सांदश:  „
7  9  „  कुलोच्छांसदंश:  „
॥ श्रीभार्गवकवचम्‌ ॥
॥ श्रीगणेशाय नमः ॥
श्रीनारायण उवाच ॥
कैलासशिखरे रम्ये शंकरं लोकशंकरम्‌ ॥
कैलात्मचरणं गौरी प्रर्च्छ हितमुखम्‌ ॥ १ ॥
पार्वत्यवाच ॥
देवदेव महादेव देवेश बुधभवज ॥
त्वत: अज्ञातिशेषाणि जामदग्निस्य सामप्रतम्‌ ॥ २ ॥
हरेन्द्राक्षरवर्णेष्य मन्त्रयन्त्राधिकान्यलम्‌ ॥
न अच्छं कवचं देवं न चोक्तं सवता मम ॥ २ ॥
वक्तुमहा देवे भक्ताय गुद्यग्यत ॥
इति प्रेतं स गिरिशो मन्त्रयन्त्राकुञ्जधर्मित्‌ ॥ ४ ॥
उवाच प्रहसनं देवोहिताय जगतामिदम्‌ ॥
रहस्यस्यनि हि ब्रुयुलोकक्षतित्रूपः ॥ ५ ॥
शिव उवाच ॥
भृणु प्रिये प्रियमिदं मम गुद्यस्य परम्‌ ॥
धमोथकामोमोक्षाणामनायासं स्वित्तपि ॥ ६ ॥

4. AB प्रशं for प्रमक्षं.
7. AB त्वत: for त्वचः.
11. AB गृहं for गृहसं; AB -तत्ववित्‌ for -तत्ववित्त.
एकमात्रिकं मने विष्णुसः स्थलादयाम् ॥
श्रीमाक्रष्टुकामानिदं कवचयुतम् ॥ ७ ॥
एकातपत्रसदितां य इच्छेत्सागराम्बराम् ॥
एकात्मकानायुक्तवेशम् नित्यमावतेयेकः ॥ ८ ॥
उद्देश्यं वनस्पतिस्वस्थलानि कवचमहताम् ॥
कर्णे जग्गारिन्द्र: कवचानायुक्तातः ॥ ९ ॥
परस्परकुल्क्षयादिधोषाः भूताद्वोधि वा ॥
प्रयासि मीता रामस्य चर्मेणा नीस्य रक्षितम् ॥ १० ॥
किमने: कवचेदि विभिन्नयेंस्युभिः वा ॥
जामदग्नी: परं चर्म दृवसं भूत्यवत्सलः ॥ ११ ॥
कवचस्त्रयस्ते धीरेन्द्री ऋषियादिन्यासकष्टेऽदण्डप्रचण्डम् ॥
मृलमन्रोक्ताविधिना कारयेत्साधकोत्तमः ॥ १२ ॥

अङ्गिरा ऋषिः। बृहत्य छन्दः। भ्रीमाज्जामदग्नी देवता।
उदोदेन्द्रचलकुकारस्यफलोद्धिस्वकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकुछकु�कुछकुछकुछकुछकुछकुछकु�कु�कुछकुछकुछकुछकुछकु�कुछकुछकुछकु�कुछकुछकु�कु�कु�कुछकुछकुछकु�कुछकुछकुछकु�कुछकु�कुछकु�कुछकुछकुछकु�कुछकु�कु�कुछकु�कुछकु�कु�कु�कुछकु�कुछकु�कु�कु�कुछकु�कु�कु�कुछकु�कुछकु�कुछकुछकु�कु�कुछकु�कु�कुछकु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कुछकुछकुछकुछकुछकुछकु�कु�कु�कु�कुछकु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कुछकुछकुछकुछकुछकुछकु�कु�कुछकु�कुछकु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कुछकु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�कु�
ॐ जामदन्त्: शिरः पातु पातु सूचैनसूचैवृद्ध: ||
लाल्टां ललित: पातु खुदी भूत्यार्थिनाशन: || १४ || 35
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नासे सुनास: पायामे नासिके दासवत्तल: || १६ ||
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कण्ठे खण्डपरशुः कपोल पातु शीलवान्‌ ||
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कण्ठे मे सततं पातु सहस्रमुखशाशन: || १९ ||
करौ हितकर: पातु पाणी क्षोणीमरापह: ||
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वक्ष: पातु समाग्रे भ्रान्तास्मिष्टिप्रय: ||
उर: पुरुषीरे मे पातौ: पातु परश्वधी || २१ ||

34. AB सूचीन्त for सूचीन्त।
36. AB मेक्ष्यात for मेक्ष्यात।
37. B नेत्रा for नेत्रे; AB मेक्ष्यात for मेक्ष्यात।
40. AB सरस्मोक्ष्यात for सरस्मोक्ष्यात।
42. AB वालीक्ष्यात for वालीक्ष्यात; AB दर्जा for दर्जा।
उदरस्थजगत्यादुद्रं मम सवेदा ॥
भयापहोऽव्यानाभिं मे मध्यं निध्याताविष्टपः ॥ २२ ॥
लिङ्गं रशकराशिष्यो ऽव्यादपस्थं निस्तलग्रभः ॥
पादवपा्न च मे पायात्सायकासनवान्सदा ॥ २३ ॥
त्रिःसमक्रत्वःकुलह त्रिकं मेवतु सवेदा ॥
परमेष्यचतुत्त्वं पिठं दृढविक्रमः ॥ २४ ॥
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जडे संयात्सत्तायात्यापदे विपदात्नकः ॥ २५ ॥
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पादाजुली: पापहा मे पायात्सायव दे पर: ॥ २६ ॥
परश्चवधर: पायात्म: पादनवानि मे ॥
पूवाभिमाणी मां पायात्सायस्या दिङि संततम् ॥ २७ ॥
दक्षिणस्यामपि दिशे दक्षयज्ञात्प्रियः ॥
दक्षिणस्यामपि दिशे दक्षयज्ञात्प्रियः ॥ २८ ॥
विचेतरक्षिणात्शायाय पायाम्मा सत्तमार्तित: ॥
सवेत: सवेजित्यायामाण्डजानिम मयापशुः ॥ २९ ॥

51. AB मयापहोऽयात; for मयापहोऽयात ': AB तिन्यात for तिन्यात'-.
52. AB -सिस्यात' for -सिस्यात'.'
53. AB सायकासनवान्सदा for सायकासनवान्सदा.
54. AB मेवतु for मेवतु.
57. B -हतायात' for -हतायात'.
60. B परश्चवधर: for परश्चवधर: ; B -नखानि for -नखानि मे.
61. B -पायात for -पायात.
63. AB -मद्यन for -मद्यन:'.
मनो महेन्द्रनिल्यशिश्वं मे दूसराशन: ॥
उद्धि सिद्धार्थित: पायादेहं मानहंक्रितः ॥ ३० ॥
कर्माणि कार्तिकोपारिहंतं हृदयचं वञ्चकह ॥
हरलमोघुद्रशृंगों क्रोघं च क्रोघदर्पिः ॥ ३१ ॥
श्रीयं करोतु मे श्रीमाश्च: पुर्णि मे पुष्टिविधन: ॥
संतानं सहं द्वादृश्यसंतानभूर्ह: ॥ ३२ ॥
आयुष्मि मे वितज्वातार्यं परमःपुरुष: ॥
आश्च मे पूर्यत्वाय कस्यपत्तिविधिः ॥
श्रीमानन्यासरमो मां पातु सर्वोंस्तना सदा ॥ ३३ ॥
अः द्वेषतक्रन्व दिशममेंं मन्यन्त्रिमिः ॥
कर्यति देवि ते गुहं प्रियति परमाज्ञ्जुतम् ॥ ३४ ॥
न नास्तिकाय नादात्रे न चास्त्रवाले प्रिये ॥
देवादाविनीतायं तन्मान्त्रिकाय कदाचन ॥ ३५ ॥
नाजापकाय नाज्ञाने नासत्यवाचसे कर्मित् ॥
नासालामानिश्रे देवि प्रदेयं नायुयमनिश्रे ॥ ३६ ॥

68. B कार्तिकोपारिः for कार्तिकोपारिः
69. AB सोह for सोहें
70. AB पुष्टिविधच for पुष्टिविधन:
71. AB सूक्ष्म for सूक्ष्म
75. B द्वित्रिमिः for -द्वित्रिमिः
77. AB चास्त्रवाले प्रिये for चास्त्रवाले प्रिये
78. B देवात for देवात; AB नासालिनिताय for नासालिनिताय; AB न भक्ताय for नासालिनिताय
79. AB न जापकाय for नाजापकाय
देयं अघ्राले भक्त्या प्रणताय नतात्मने ॥
गुणानिताय श्रद्याय मन्त्रगोपे च मन्त्राय ॥ ३७ ॥
अस्यमेऽत्त्वं त्रिसन्ध्यं नियमान्वितेः ॥
मन्त्रावसाने मन्त्रैं रचितं मन्त्रसिद्धये ॥ ३८ ॥
वर्मेतच जपेन्मनी जपेदा सतं मदुः ॥
आसेन्त्वादिव त्यर्यस्तः नामोति सद्रसः ॥ ३९ ॥
जयकामो भूजस्यनासिन्धुभिर्रूढालेः ॥
लिखितवाचर्येऽत्रो कवर्ष शतसंव्यस् ॥ ४० ॥
संपूर्णं ध्रुपदीपतं यो च शृङ्खला भारिवम् ॥
हस्ते वध्या रणं गत्वा विजयाश्रियमामुयात् ॥ ४१ ॥
एवं संCorporate स्थितस्य विचारादेशे विचारादेशे वा ॥
वाचस्पतिवीर्यी शकरो च वथयं स्याक्षस्वतापे ॥ ४२ ॥
अथवा तिलकं कल्यान स्वस्तित्वेन मामिति ॥
कवेने माजस्य कर्णेण जपमामुयात् ॥ ४३ ॥

84. AB रचितान् for रचितान्.
85. AB रचितान् for रचितान्; AB मह for मह।
86. AB तर for तर।
87. AB वच for वच।
88. B आवक for आवक।
89. AB विजयाश्रियम् for विजयाश्रियम्।
90. AB रणेः for रणेः।
श्रीकामस्तु महेन्द्राद्रोणिणि गत्वा मनोहराम्‌ ॥ 95 ॥
तत्र मण्डलमास्थाय चण्डभावु विरोकयन्‌ ॥ ४४ ॥
जपेदिदं महटरमें प्रत्यहं शतसंख्यया ॥
मण्डलान्ते शियं श्रीं लम्भे मर्मावाया ॥ ४५ ॥
सिद्धयो विविधास्तस्य दिव्यज्योतिरिति: ॥
सिद्धयान्ति सिद्धवन्धस्य क्रया विस्मायवहा: ॥ ४६ ॥
भूतप्रेतपिशाचाश्च रोगाश्च विविधाश्चूमः ॥
हुष्ष नुषास्तकरां ब्याघ्रसिंहजाताद्यः ॥ ४७ ॥
मण्डालां भियं शषा रभते भागेवाज्ञया ॥
सिद्धयो विविधास्तस्य दिव्यज्योतिरिति: ॥
सिद्धान्ति सिद्धवन्धस्य क्रया विस्मायवहा: ॥ ४६ ॥
जपेदिदं महटरमें प्रत्यहं शतसंख्यया ॥
मण्डालां भियं शषा रभते भागेवाज्ञया ॥
सिद्धयो विविधास्तस्य दिव्यज्योतिरिति: ॥
सिद्धान्ति सिद्धवन्धस्य क्रया विस्मायवहा: ॥ ४६ ॥
सिद्धयो विविधास्तस्य दिव्यज्योतिरिति: ॥
सिद्धान्ति सिद्धवन्धस्य क्रया विस्मायवहा: ॥ ४६ ॥
जपेदिदं महटरमें प्रत्यहं शतसंख्यया ॥
मण्डालां भियं शषा रभते भागेवाज्ञया ॥
सिद्धयो विविधास्तस्य दिव्यज्योतिरिति: ॥
सिद्धान्ति सिद्धवन्धस्य क्रया विस्मायवहा: ॥ ४६ ॥
जमदग्नस्य यो वाज्ञेतसालिच्चं योगिदुिमम्‌ ॥
दारिणिदुिश्च भीष्मभयनाशनम्‌ ॥ ४६ ॥
स महेन्द्रस्य शिखरे स्नातवोपस्थाय भास्करम्‌ ॥
तन्मध्यवतिंनं शन्तं जटामण्डलमण्डितम्‌ ॥ ५० ॥
परश्चधधनुदेण्डराजितांसदयान्वितम्‌ ॥
अक्षतरं सुभिभ्राणं दाक्षेणेऽङ्कलिपद्छे ॥ ५१ ॥

वामजानुतलन्यस्तामपाणिशेषयम्‌ ॥
उन्मजाजज्ञग्रीववमामीलितिविलोचनम्‌ ॥ ५२ ॥
हुसस्मामखुम्बोजु सुमितं पञ्चाधय्यम्‌ ॥
सुदं सुन्दरापायं मोक्षभुगुजयम्‌ ॥ ५३ ॥
मकानुश्राहकं देवं जामदग्न्यं जगात्षपतिम्‌ ॥
ध्यायन्तमात्रानात्मानं ध्यायेलङ्कतंत्रसम्‌ ॥ ५४ ॥
वष द्रादशमि: पुण्यनामित: पापहारित: ॥
नपतामिद्रय्यपारितानं सम्यथे ॥ ५५ ॥
जामदग्न्यो जग्नेताभ्राण्यो भ्रातरसाल: ॥
कार्तरीयकूलोच्चेता क्षत्रवंशपतापन: ॥ ५६ ॥
विद्वानिधानीति राम: कश्यपाधुसुद्धम: ॥
पञ्चधतां शान्तो महेन्द्रकुलकेतन: ॥ ५७ ॥
उपित्वेपुण्यगुरुंत्रयुन्नामितिध्यरम्‌ ॥ ५८ ॥
क्षिप्रग्राम्यांनेत्रवंशशुरसालोदये: ॥
हन्त ते सम्प्रवश्यामि तान्यपि प्रणासित यथ: ॥ ५९ ॥

111. AB -तकं for -तः.
112. AB उम्मजज् for उम्मजज्.
115. AB मकानुश्राहकं for मकानुश्राहकं.
117. A पुण्यनामित: for पुण्यनामित:.
120. AB -कुलोच्चेता for -कुलोच्चेता.
123. B द्रादशमि दियै गोपि: for द्रादशमिदियैगोपि.
125. B चुरवग for चुरवग.
इमानि गौरि नामानि सुगोष्प्यानि सतामपि ॥
ॐ हंसस्रयीमयो धाता योगीन्द्रहूदयालः ॥ ६० ॥
बहर्षो धमंचरणो भर्गरूपः सतां गातिः ॥
इति पोड़शभि: स्तुत्वा नाममििीन्द्रृपिणुङ्गवम् ॥ ६२ ॥
सत्वाष्टिा पार्ष देवं सकलाधीदार्यकः ॥
आत्मानं विन्यसेदेच्छनेन कवचेन सः ॥ ६३ ॥
मुगियुदिक्षरय धीमान्यजसार्यण सारचित् ॥
दशवारं प्रतिदिनं मासमें समाचरेत् ॥ ६४ ॥
स्वेद पर्यतिदेवेञ्च मार्गरं भुगुन्नदनम् ॥
चिन्तितार्थार्थं सोऽर्थं चिन्तामणिसिद्धार्थम् ॥ ६५ ॥
मानध्रयं तु विन्यसेते साक्षात्वश्वं जापः ॥
मनसं संप्रसादेन लक्ष्या वरमनुष्ठम् ॥ ६६ ॥
अणिमादिगुणेयुक्तो बहमलोकवाञ्मयात् ॥
अथवा योगसिद्धि यो धातुसिद्धि च वाय्युवाति ॥ ६७ ॥
मानध्रयं तु विन्यसेते साक्षात्वश्वं जापः ॥
मनसं संप्रसादेन लक्ष्या वरमनुष्ठम् ॥ ६६ ॥
अणिमादिगुणेयुक्तो बहमलोकवाञ्मयात् ॥
अथवा योगसिद्धि यो धातुसिद्धि च वाय्युवाति ॥ ६७ ॥
कुरुष्केः महेंद्रे वा जसेदयुतमातायात् ॥
सतवाधिकाण्तस्य खेचरत्वान्नादिक्षिद् ॥ ६८ ॥

130. AB तत्वं for तत्त्वं; AB परार्था: for परार्थाः.
132. B पोड़शभि: for पोड़शभि:.
134. B विन्यसेदेच्छु for विन्यसेदेच्छु.
135. AB मुग्नियुदिक्षरय for मुग्नियुदिक्षरय; AB धीमा: for धीमाः.
138. B चिन्तितार्थार्थं for चिन्तितार्थार्थं.
144. AB -सिद्धाः for -सिद्धाः.
रसासिद्रिङ्गदाधार्यथपि सिध्यन्त्यस्य न संज्ञयः ||
महेन्द्राद्रितिकर्ष्ट्र सिद्धिन्त नास्ति भूतते || ६९ ॥
जामदम्भ इत्यायोगस्य न देवो भूत्यवत्सलः ||
प्रस्फुटसाधितस्य जन्ममूः परः || ७० ॥
तथेऽदम्भ वर्मायदभमादिन्दुर्द्रपलयम् न हि ॥
कवचोपर्यास्तन्तसः मन्त्रायुगितसहसरम् ॥ ७१ ॥
फलमायोगमुक्तिभिः तस्मायन्त्यतरापि ॥
अमन्त्री चापि मन्त्री च भार्यवे मत्त्रिमार्यः || ७२ ॥
जपातिरिमडहारेन मन्त्रायुगितवासुः भूत्यवत्सलः ||
सारस्वतान्त्ररतिमृदी कवचवानच्च न्रणाम् ॥ ७३ ॥
मूकोऽपि वामी भ्राति जपेतदुर्वथया ॥
नित्यं परधभृतं: कवचस्यास्य धारणात् ॥ ७४ ॥
समासु वदनां श्रेष्ठो राज्ञां भ्राति च प्रियः ॥
वैदिकं ताविजिन्तैव मान्यतिः ज्ञानसहस्रम् ॥ ७५ ॥
कवचस्यास्य जापी तु ब्रह्मवानन्त्य विन्दति ॥
हेतुवतुतुकं कवचं सयं हेतुविधिपः || ७६ ॥

146. AB महेन्द्राद्रितः for महेन्द्राद्रितिकर्ष्ट्र.
149. AB कम्मान्यथः for कम्मान्यतः.
150. AB कवचोपर्यास्तन्तसः for कवचोपर्यास्तन्तसः.
155. AB मूकोऽपि for मूकोऽपि.
156. AB परध- for परध-.
159. B जापीतिः for जापीः. 

गोपनीयमिदं देवि समात्माति मणियथा ||
धन्यं यज्ञस्मायुर्यं श्रीकरं पुष्टिवर्धनम् ||
जपतं कवचं नित्यं सर्वस्माभायपूरितम् ॥ ७७ ॥
इति श्रीवषिष्णुमाले उपरिमागे जामदग्नियदित्याग्निनिविदि-कल्यं त्रयादींश्चतप्तः ॥ श्रीभागवार्णमस्तु ॥

|| श्रीभागवार्णकवचं संपूर्णम् ॥

162. A पुष्टिवरनं, B पुष्टिवरनं  for पुष्टिवरनं.
163. A -पूर्ति = -पूरक.
At the end A adds — शके १६८८ व्ययनाम संबसेर पौष्पबदि पश्चयामिदं कवचं समाधं ॥ राम ॥.