SHRIBHARGAVAKAVACHA

CRITICALLY EDITED
BY
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Most Respectfully Dedicated To My PARAMASADGURU.
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—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 everyday 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 practicle 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 Shakta’ 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 मधु, मांस, मल्ल, मुख्य and मेघुन. 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 स्तू (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 सिद्धि, are called बीजमन्त्र. There are a very large number of these बीज such as हीं, श्रीं, क्रृं etc. called by different names. Thus हीं is called मायावीज, श्रीं is called अश्विनीज 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 विष्णुमन्त्र, कृत्तीमन्त्र, मायामन्त्र 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) influencing 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 (अष्ट). 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 साधक of all ages. There are a number of साधक 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 बीमा. The Mantra formed of the name of the Deity is the sprout which rises out of the बीमा and tantric सम्बन्ध, गायत्री, न्यास, पूजा and उपवास मन्त्र are all its stems, trunk, branches and twigs. सुनिमन्त्र and निमन्त्र are its
leaves and flowers and the फल्व (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 श्रीजम्भन्त्र are contained in the कथ्व, which is the fruit of the श्रीजम्भन्त्र and सिद्धिं and सावन्त्विकत्वं etc. are also contained in the श्रीजम्भन्त्र in extremely subtle form.

In the मन्त्र shastra, श्रीविश्व 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 महाभाष्य, तद्व लब्ध्यादि. It is recognised as containing the entire doctrine of Hinduism. पशुरामकल्याण्य, which is one of the most authoritative and profound works on श्रीविश्व system of worship, is a digest of श्रीविश्व written by श्रीपरम्पुरुष for the benefit of the devotees. A passage from निरपराधेन shows the circumstances under which पशुरामकल्याण्य was composed by श्रीपरम्पुरुष. The details of उपासनाक्रान्त of the वेद were compiled by श्रीशास्त्र in six classes of works known as आगम, रहस्य, संहिता, वास्त, शास्त्र and मन्त्र. श्रीपरम्पुरुष seeing them too vast and the concepts in them too difficult to digest for the average devotee, requested his revered master श्रीदत्तात्रेय to teach the system in an abridged form. The latter knowing that the उपासना of निरपराधेन was the highest of all forms of worship, composed a संहिता called निरपराधेनियुवरि comprising 18,000 verses in which he described the worship of निरपराधेन in all its details. श्रीपरम्पुरुष learnt this संहिता from श्रीदत्तात्रेय himself. But finding that it was still too vast in extent and its meaning still too deep for the average devotee to understand, श्रीपरम्पुरुष abridged the संहिता still further and presented it in an intelligible form in his कथ्व. The further abridgment and simplification of this कथ्व by the sage सुन्दर of Harita family, a disciple of श्रीपरम्पुरुष, has come down to us as निरपराधेन.

श्रीरघुराघुरञ्जन who was initiated into पंडासायकरण मन्त्र - श्रीविश्वमन्त्र - and into the worship of श्रीविश्व and who devoted his long life and marvellous intellectual powers to the services of श्रीविश्वमन्त्र, wrote his commentary on पशुरामकल्याण्य. He expanded the doctrines of श्रीविश्व contained in the same.

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

In the vedic texts this सांत्र is alluded to by signs, while in the सांवलनश्युतिः 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 चोंदभाक्ति be revealed’ is the injunction. Therefore its transmission except to those qualified to receive it, is entirely prohibited.

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

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

Now the essence of all religions, though one and the same, the forms of religions are many, depending upon man’s tempament, education, imagination, culture and taste. Naturally there cannot be one and the same श्रद्धेता 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 दetailed below, with the sources mentioned against each, bears an ample testimony to this statement.

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

किमण्येतरत किमप्रेमप्रेयसिद्ध वा
जामवन्यपरं रस्य देवते मुर्त्यवस्त्रः ||

and

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The truth embodied in these lines can be verified if we remember the undertakings of श्रीपरशुराम. श्रीपरशुराम is generally described in ancient literature as 'धनस्य देवता', 'वहस्य देवता'. It is described that श्रीपरशुराम himself has performed the अब्रमेधयज्ञ and helped the पार्ष्व 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 'सुमद्र स्वतः'. 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 भीष्म, द्रौपदी, कण्या and others, who figured prominently in the great Mahabharata War.

श्रीपरशुराम has been described as one of the seven चितर्जीविन्दु, the other six being अकबरामानु, बहि, ब्याथ, हनुमान, विभीषण and कृष्ण. This is corroborated by his public appearances on some occasions in different yugas. श्रीपरशुराम is recognised as an incarnation of श्रीभिष्म, the Lord of the universe; and it is said that श्रीभिष्म appeared on earth in the form of श्रीपरशुराम to chastise the wicked and evil-doers and to subdue the arrogant. He killed कार्तिकीयाजुजुन and other श्रिविष्ट twenty-one times. श्रीपरशुराम raised his axe against the श्रिविष्ट mainly because the latter had oppressed the pious people. We have also information from the Puranas that श्रीपरशुराम rebuked and cursed even the भक्षणद 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.
Similarly Mahabharata narrates that श्रीराम offered his valuable advice to श्रीकृष्ण on certain policy of war-craft.

Kalkipurana is replete with references to श्रीराम’s activity. He then acted as a Guru to कृष्ण in matters of religion, warfare and the state. श्रीराम 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 श्रीराम 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 श्रीभागवतम् carries to the devotees.

A List of कवच

अघोरकवच.
अप्रासकवच (माकृष्णादपुराण).
अंवपूर्णकवच (मैसवतन्न).
अरु.नकवच (तन्न).
आद्यकवच (पशुपतन).
इत्यायतकवच (उपवासन्तन्न, देवीस्तहस).
कथमोचनदृश्यकवच.
एकमारणपतिकवच (सदयामलतन).
कातिकनियकवच (उम्मासर्खतन).
कातिकबीजकवच (तन्न).
कातमुख्यिविषयककवच (बालविलासतन).
कालग्राफकवच.
कालिककवच (उपतन्न, कालिककहस्त, कालितन,
सदयामलतन, सन्नद्यपुराण).
कालिकानन्दलकवच (मैसवतन).
कृप्पकवच (पशुपतन).
महाकवच.

* The list is not exhaustive. It is really surprising to note that श्रीभागवतम् is not noticed in the catalogues of manuscripts.
गणपतिकृपण्जयकवच.
गणेशकवच (गणेशपुराण, पद्मपुराण, कहापुराण, श्रद्धामल्लमतन).
गणेशबुद्धसिद्धकवच.
गुरुदकवच (सबाणुपुराण).
गायत्रीकवच (ब्रह्मकल्य, सबाणुपुराण, श्रद्धामल्लमतन, बसिशसंहिता, विश्वामित्रसंहिता).
गुजरकवच (श्रद्धामल्लमतन).
श्रद्धाकवच (श्रद्धामल्लमतन, रक्तपुराण).
गोपालजनमभक्तकवच.
गोपरञ्जकवच.
गोष्ठसचित्कवच.
गोष्ठजनकवच.
भगवान्देशीकवच.
बनकवच (सबाणुपुराण).
बिंदुसेलमल्लकवच (आकारमसेलमतन).
ताराकवच (योगिनीमत).
तुलसीकवच (श्रद्धापुराण, रक्तपुराण).
ताम्रपदकवच.
तिमुरुदकवच (श्रद्धामल्लमतन).
तिमुरुदकवच (श्रद्धापुराण).
तिमुरुदपमकवच.
त्रेताकमशक्तकवच. (स्न्यामुम्बल, संतमुम्बलसंहिता).
त्रेताकमोहकवच (श्रद्धामल्लमतन).
त्रेताकमोहरामकवच (श्रद्धामल्लमतन).
त्रेताकमविजयकवच.
त्रेताकमविजयमल्लमसिद्धकवच.
ध्यानकदग्वकवच.
धिताराजाधिकारकवच (कालतन, संस्करतन, श्रद्धामल्लमतन).
धिताराजानुतिकवच (ब्रह्मक्षेत्रतन, श्रीमान्तरनांक).
धिताराजानुतिन्तीन्द्रविजयकवच (चित्रवस्तरतन).
धिताराजानुतिरिक्त (सबाणुपुराण, मार्क्कण्डयपुराण).
धान्यकवच (उदामेश्वरतन, सबाणुपुराण).
द्राक्षकवच (कुव्शिकतन, सबाणुपुराण).
देवकीकवच.
देवीकवच (श्रद्धानेत्रपुराण, कारहपुराण).
धन्दाधकृतः
नायनाणम् (भगवतपुराण, महानीतिन्त्र).
लिङ्गकृतः (दत्तराजवतन).  
छिंतकृतः (नायादपारास, ब्रम्हसिद्धता, ब्रह्मणपुराण).
प्रश्नविशेषकृतः (रद्द्यामलतन).
परमुखरममत्तकृतः (अथवारहस्य, पारसार्यागम, रद्द्यामलतन, सुदर्शनसिद्धता).
परमहेस्वरकृतः (रद्द्यामलतन).
प्रत्येकस्वसिद्धता (अथवारहस्य, महाब्रह्मवितन्त्र).
बालायुषीकृतः (कूटस्वसिद्धता, यज्ञद्वायामलतन, रद्द्यामलतन, शास्त्रालर्थसिद्धता).
बुधकृतः (रद्द्यामलतन).
बालकृतः (रद्द्यामलतन, भाषकल्पतन).
बालकृतः (कुण्डिलकपरता).
वालसंस्कारकृतः (कुण्डिलकपरता).
वृषभकृतः (संस्कृतपुराण).
वृषभकृतः (वृषभवैद्यपुराण).
अत्यावश्यक.
राजवनीकृतः (रद्द्यामलतन).
भूमनेरसिद्धकृतः (आगमसार, रद्द्यामलतन).
मन्त्रविभाषकृतः
भार्तकृतः (श्रीमद्-पुराण).
महीकृतः.
भाषासतीकृतः.
भागवणपत्तिकृतः.
भार्तकृतः.
भाविवाचकृतः (मन्त्रक्रयलता).
मार्गनीकृतः (वामसारसार).
मार्गनीकृतः (विज्ञामणितन्त्र).
मार्गनीकृतः (न्योगविज्ञानसारालर्थ).
मार्गनीकृतः (सिद्धार्थसिद्धता).
मुद्रकृतः
मुद्रकृतः (मुद्रमुर्योजनसिद्धता).
योगाधिकृतः (रद्द्यामलतन).
रक्तनाथकृतः (पश्चिमपुराण).
राजस्रोकवच (सामकेल्हरतन्त्र).
राजाकवच.
रामकवच (प्रवाकपुराण, ब्रह्मायामलतन्त्र, काल्यामलतन्त्र, सर्वपुराण).
रामसामापनकवच.
रामधर्मपालकवच (हिरणार्मसंहिता).
रेणुकवच (सदर्मालतन्त्र).
लक्षमीकवच (कराहपुराण, शिवसारतन्त्र, सर्वपुराण).
लक्ष्मीनार्थसंहिताकवच (ब्रह्माण्डपुराण).
कश्यपायामलकवच (रेणुकतन्त्र).
वनुदावीकवच.
क्रियकवच (तन्त्र).
विष्णुविष्णुकवच (ब्रह्माण्डपुराण).
विनायककवच.
विश्वकवच (अष्टपुराण).
वेदकुंडककवच (अष्टपुराण, कराहपुराण).
वेदालकवच (अष्टपुराण, शांपतन्त्र).
शवेयककवच.
शामकवच (ब्रह्माण्डपुराण).
शिवकवच (सदर्मालतन्त्र, सर्वपुराण).
शुद्धीककवच.
श्रीविष्णु-श्रीविकर्णकवच.
शांखीकवच (सदर्मालतन्त्र).
सदाशिवकवच (भेरतन्त्र).
सप्तययकवच.
सरस्वतीकवच.
सुदर्शनकवच (विहेन्द्रसंहिता).
सुदर्शनीकवच.
सुपुरोषकवच.
सुधर्षकवच (प्रवाकपुराण, ब्रह्मायामलतन्त्र, महिष्यपुराण, सर्वपुराण).
सौमयकवच (वामकेशरतन्त्र).
हनुमंतकवच (वामरेशरतन्त्र, प्रवाकपुराण, ब्रह्माण्डपुराण, महिष्योपसर्वपुराण, बायुपुराण, सुदर्शनसंहिता).
हनुमंदेशसुखकवच (तन्त्र).
हरिनामकवच.
The present edition of श्रीभाष्यब्रह्मचर्य 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. Thc 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.

श्रीभाष्यब्रह्मचर्य forms part of 33rd Patala in the section of जामदगन्नद्विन्याजनसिद्धिक्लय belonging to श्रीविनयामर्गतन्त्र.†

The colophon of both the Manuscripts reads as follows:—

इति श्रीविनयामर्गतन्त्रे उपरिसम्बे जामदगन्नद्विन्याजनसिद्धिक्लये चयिक्षशः॥

The subject matter of श्रीभाष्यब्रह्मचर्य 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 श्रीपरशुराम. In the description of this न्यास, we come across the following appellations of श्रीपरशुराम:—

अपरीक्षतानावः - who has eclipsed or excelled his foes.
अप्रेषीत - free from self-conceit or pride.
अमोघदृशः - of an unfailing look or eye.
आर्यः - highly esteemed.
उदस्सत्यजगतः - who has the universe in his stomach.
ऊर्जस्तुवः - looking upwards (in meditating posture).
कणानिधिः - a treasure of pity or compassion.
कण्ठतलेचन - having long eyes reaching the ears.
कण्ठपारिपतिविद्यं - who offered the world to Kashyapa (as a gift in the sacrifice).
कार्तीयर्थि - an enemy of Kartavirya.
क्रोधदर्पहर - destroying anger and pride.
क्रोधाभिक्षुमयि - fond of ablution of blood.
क्रियानात्रः - causing death of kshatriyas.
क्रोणीमप्रपहर - removing the burden of the earth.
क्रोणीपपहर - cutting his foes to pieces with an axe.
गोत्रात्तिहरू - removing or destroying distress of the earth.
चिन्तचरित - having a distinguished or wonderful career.
जनताः पति - a lord of the earth.
जमानान्य - a son of Jamadagni.
त्रिस्त्रतःकुलहत्र - destroying the families (of kshatriyas) twenty-one times.
द्रष्ट्रमात्रकेशिन् - dear to the destroyer of Daksha’s sacrifice.
दमन्त्रविनम् - valiant as the lord of elephants.
deasakastha - affectionate towards one who is submissive.
udabhikham - of firm fortitude.
durrmanash - a destroyer of the arrogant.
nityatvistri - meditated upon by the world.
niratulam - possessing incomparable splendour.
par - the supreme spirit.
pusmapushya - the supreme being.
pusmeshtin - the supreme being.
pradhama - N. of the son of Jamadagni.
purabhachara - wielding or holding an axe.
purabhakshita - furnished or armed with an axe.
padacaryi - going or fighting on foot.
patahan - destroying sin or the wicked, removing evil.
pashatayya - subduing the western ocean.
purusha - a hero among men.
pusthetvan - increasing property or welfare.
pushtimahati - speaking first, polite, complaisant.
mayaapah - warding off fear or danger.
mamvishvan - releasing from worldly existence.
suryantashash - a wish-fulfilling tree for the Bhrigus.
suryaatinah - removing distress of those who are submissive.
mahant - a performer of the sacrifice.
mahasastha - having auspicious qualities.
mahendran - having the mountain Mahendra as his abode.
mahasam - one who is like the mountain Meru.
sakhya - full of affection.
rama - in whom the yogins delight, having handsome form.
pratikshita - conquering a foe.
renukasut - the son of Renuka.
ratnak - one who is cherished.
vapiddhak - making an end of calamity or misfortune.
sarvare - a disciple of Lord Shiva.
satik - possessed of good disposition or character.
marked with the Shrivatsa.

a lord of Shri.

a killer of a group (of enemies).

worshipped or honoured by the most virtuous.

all-conquering.

a chastiser of Kartavirya, who had thousand hands.

armed with a bow.

worshipped by those endowed with supernatural powers.

having a beautiful nose.

abounding in glory, famous, gracious.

a conqueror of Skanda.

a benefactor.

destroying the sons of Kartavirya.

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 imparted 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 Shri-Maathakavach 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 Shri-Maathakavach 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 श्रीप्रसुप्रसाम 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 श्रीप्रसुप्रसाम's 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 श्रीप्रसुप्रसाम's 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 श्रीप्रसुप्रसाम, 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 (akshe), 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 Śrīparākrama the devotee should worship him by repeating his following twelve auspicious appellations:

केशपाषाणसुद्धम - wish-fulfilling tree for the wish of Kashyapa.
कार्तिकेयिऴोक्तेश्वर - extirpating the family of Kartavirya.
क्षत्रियोपाधयापन - subduing the arrogance of kshatriyas.
जगेश्वर - a leader of the world (spiritual ?).
जामदान्य - a son of Jamadagni.
परशुराम - a wielder of an axe.
ब्रह्मण्य - devoted to sacred knowledge, beneficial to all, friendly to the Brahmanas, pious.
ब्रह्मचर्यसत - devoted to sacred knowledge.
महेन्द्रकेतन - who has made the mountain Mahendra as his abode.
पार - in whom the yogins delight, having handsome form.
विभिन्नविशिष्ट - who has taken a vow of conquering the world, who is initiated for the Vishvajit sacrifice.
शांत - not involved in material pleasures, tranquil.

Having worshipped Śrīparākrama with the above-mentioned twelve names, the devotee should again attend on Śrīparākrama 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 Śrīparākrama's vision.

व्रयोम्य - formed of the three Vedas.
निगुणाति - who is beyond the three gunas.
विज्ञानाचयः — formed of the three worlds.
विज्ञानः — shining in the three worlds.
विभूतिः — having three forms (as Brahma, Vishnu and Shiva).
सर्वदेशः — a performer or observer of duty.
धारा — supporting the world.
दात्वः — pervading the universe.
परम्परा — the highest truth.
परम भक्ति — The supreme spirit.
परस्पर — superior to the best.
सौरीया — of the form of lustre or effulgence.
महीन्द्रा — a descendant of Bhrigu.
योगाचार्या — having an abode in the heart of the best of yogins.
सत्ता गति — the refuse of the good.
हंस — removing the fear of Samsara, moving in all the bodies.

If the devotee continues the recitation of this Kavacha as per procedure described above for three months, he is favoured with the grace of श्रीपरशुराम and as a result of it he experiences perfect quiet, sees श्रीपरशुराम in bodily form and receives from him the highest blessings.

Corregenda
॥ श्रीभार्गवकवचम् ॥

॥ श्रीगणेश्चाय नमः ॥

श्रीनारायण उवाच ॥
केलासशिखरे रम्ये शांकरं लोकशंकरस्य ॥
केवल्यचारणं गौरी प्रज्ञा हितमहंतम् ॥ ॥
पार्वत्युज्जाच ॥
देवदेव महादेवं देवेशं वृषभवजः ॥
तन्त्रं श्रुतान्यशेषार्णं जामदं न्यस्य साम्प्रदयं ॥ ॥
हरंगचारतीर्णस्य मन्त्रं यन्त्रातिरिक्तायायस्य ॥
न श्रुत कवचं देवं न चोरं स्वतं सम ॥ ॥
वक्तुमहंसि देवं शमायं गुष्मप्युत ॥
इति पृष्ठं स गरिरीश्च मन्त्रं यन्त्रातिरिक्तायात्मित ॥ ॥
उवाच प्रहसन्देवीं हिताय जगतामिदम् ॥
रहस्याहारं हि भ्रूयुक्तेफः कहितं हृदयः ॥ ॥
शिवं उवाच ॥
भृशु प्रिेशे प्रयर्थिदं सम गुष्मारं परस्त ॥
धर्मार्थिक्षामोक्षात्मानाय सूर्यदेवी ॥ ॥

4. AB प्रशं for प्रज्ञा.
7. AB तन्त्रं for तन्त्रस्य.
11. AB दुः for दुः; AB -तत्वविद्य for -तत्वविद्य.
एकमौपायिकं मन्ये विष्णुकस्थललयाम् ॥
श्रीमान्यश्रुकामाणामिन्दं करचछुतस्मृ ॥ ५ ॥
एकातपत्रसहितं य इच्छेतसारसम्बराम् ॥
स जामदनयकवचं नित्यमालर्तेयः ॥ ६ ॥
उद्वंद्गसाध्वदोषद्रवप्रदर्पणमण्डलम् ॥
कर्षं जगेयुवेर्णः करवचानायुवानः ॥ ७ ॥
परम्प्रयुक्तक्क्ष्यादिदीर्घा भूताद्योपि वा ॥
प्रयाणित भीतं रामस्य वर्मेणा वीर्यं रक्षितम् ॥ ८ ॥
किमन्ये न कर्षेदेविं किमन्येर्मयुं विश्वः वा ॥ २५ ॥
जामदनयः परं यस्य दैवंतं भूत्यवतं ॥ ९ ॥
कर्षचत्वारस्य गिरिले ऋष्यादिद्वासक्कायनम् ॥
मूलमन्योक्तविधिना कार्येतसाधकोत्तमं ॥ १० ॥
आक्षिरा ऋषिः | ब्रह्मति छन्दः | श्रीमान्यामदनयो देवता ।
उद्वंद्गचरणक्तटतारिखरस्त्रस्त्रपक्षिफळविकूत- ॥ ३० ॥
वातामोहसवाहनाधित्तजगादिरिविण्वर्तियं ॥
वन्दे मार्मयुवकाःक्षुन्नारं शान्त्य प्रस्त्वाननं ॥
वीरश्रीएकुम्भ्यामानमाहिन्तस्वामर्तेजोनिनिषिद्धम् ॥ ११ ॥

17. AB -कःसःय- for -कःसःथः-.
19. A ध्वेत्र, B ध्वेत for ध्वेत.
21. AB -मोहं for -मण्डल-. 
22. AB बीरेत for बीरेता.
23. AB भूताद्योपि for भूताद्योपि.
26. AB जामदनय for जामदनयः.
27. A रुपादिर- for ऋषादिर-. 
29. A श्री for ऋषिः; AB श्रीमान for श्रीमान.
अः जामदन्यः शिरः पातु पातु सूर्योनसूर्योंदः ॥
ललाट ललितः पातु स्वयं मृत्याांतिनाशनः ॥ १४ ॥
श्रव्यं सुधुः रेषन्यात्कर्णी कर्मान्तलोचनः ॥
नेत्रे गोजातिहि रेषन्यात्कर्णे स्वमोचनः ॥ १५ ॥
गण्डे मे लण्डपरशुः कपोली पातु शीलवानः ॥
नासे सुनासः पायाये नासिके दासवतसः ॥ १६ ॥
रसार्वतरसरूपोद्याद्रज्ञां रेषुकारुतः ॥
अभोरी पातु मे नित्यमधरीकुतश्रावः ॥ १७ ॥
वकर्ण चित्रचरित्रोद्याद्रज्ञान्तिद्वित्रिक्रमः ॥
जुबुकर रिपुलिपातु श्रेष्ठव शीवसलाभ्यः ॥ १८ ॥
स्कन्धे मे स्कन्धविजयी करेः मे क्षत्रियातिखः ॥
श्रूणो मे सततं पातु सहस्रमुक्तशासनः ॥ १९ ॥
करौ हितकरः पातु राणी शोभारापहः ॥
अजुलीम्ब्रजुगुनो नवानि मस्कन्त्रमम् ॥ २० ॥
वशः पातु ममासीक्रण श्रीतजामिचव्रियः ॥
उरः पुस्तवीरो मे पार्वीं पातु परश्वीः ॥ २१ ॥

34. AB मूर्खों for मूर्खों.
36. AB भेष्यात् for भेष्यात्.
37. B नेत्रा for नेत्रे; AB भेष्यात् for भेष्यात्.
40. AB सर्पभोज्यात् for सर्पभोज्यात्.
42. AB -हरिन्यात् for -हरिन्यात्; AB दत्तां for दत्तां.
उद्दर्शथजगत्यावादुदः मम सर्वेदा ||
भयापहोःव्याान्त्रिकः मे मध्यं निध्यतान्त्रिकः: || ५०

विद्वेद सक्तरिकःव्याादुपर्णः निम्नतात्त्वः ||
पायायानं च मे पायात्सायकासनवानन्तः || ५१

त्रिसत्कधुःकुलहा त्रिवं मेंवतु सर्वेदा ||
परसे प्रत्यवतात्त्वः पिटर दूढःविक्रमः || ५२

उहु मेंस्यस्मः पातु जानू मे जगतानं पतिः: ||
जाद्यं संवात्तुस्त्वायात्त्वः विपदान्तकः || ५३

पादौ मे पादवाचर्यान्त्रिकः करुणानिविधः: ||
पादाङ्गिणी: पापह वे पायात्साय मूळे पुरः || ५४

परःस्थभर्षतः पायाद्रामः पाद्यन्तः मे ||
पूजःभिमोस्मी मै पायात्साय पुरस्यां दिन्धि संतमसू || ५५

दर्शिणस्याम्पाय दिन्धि द्वांत्रस्यान्त्रां ||
पार्श्वम् सदा पायात्सायात्त्वः उधिमुर्जेन: || ५६

विनेशरेकहितान्त्रां पायाम्नां सत्तानां संस्थाने: ||
सर्वेद: सर्वोज्ज्यायानमम्माध्रवानि मयात्तः: || ५७ ||

51. AB मयापहोःव्याान्त्रिकः for मयापहोःव्याान्त्रिकः;
    AB निध्यतान्त्रिकः for निध्यतान्त्रिकः.

52. AB -किम्याल् for -किम्याल्.

53. AB सायकासनवानन्तः for सायकासनवानन्तः.

54. AB मेंवतु for मेंवतु.

57. B -हल्तान्तः for -हल्तान्तः.

60. B परःस्थभर्षतः for परःस्थभर्षतः;
    B -नखाने for -नखाने मे.

61. B -पायात्तः for -पायात्तः.

63. AB -मद्धेन for -मद्धेनः.
मनो महेन्द्रनिलयश्रियं मे दृष्टनाशनः || प्रयात्मक सम्मिलनं नि प्रौढः सिद्धांशुचिः पायाद्वहंमनहंकृतं: || ३० ||
कर्मीणि कार्तिकीयारिहेल्लं हृदयवंशंहा || अति प्रयात्मक सम्मिलनं नि प्रौढः सिद्धांशुचिः कर्मीणि कर्मोऽभूते संतानं सततं ददायंत्रवतनंभूहः || ३१ ||
श्रीयं करोतु मे श्रीशः पुरोषे मे पुष्टिवर्धनः || श्रीमानं प्रयात्मक सम्मिलनं नि प्रौढः सिद्धांशुचिः आरुणि मे विनयवतादारः: परस्मृयुः ||
आश्रमं मे प्रयात्मक कल्याणपरिवर्तिनिः: || श्रीमान्यश्रीरामो मां पाल समेतस्मन नमस्ते || ३२ ||
अः इत्यत्तकरं दिल्लिमथेन्म मन्त्रयन्त्रिभमः || कथितं देवि ते गुणं प्रियंति परमाद्रुतमः || ३३ ||
न नास्तिकाय नादात्रे न चास्थ्राद्वाले प्रिये ||
देयाचावनीतत्वावतव्यभास्तयकय कदाचन || ३४ ||
नाजाकाय नाश्रो नास्तिकायचे कथितः
नामालमानिन्ते देवि ग्रदेयं नाप्यमम्मत्रे || ३५ ||

68. ब कार्तिकीयारिः for कार्तिकीयारिः.
69. अथ मेह for मेहे.
70. अथ पुष्टिवर्धनः for पुष्टिवर्धनः.
71. अथ मुषः for मुषः.
75. ब -यन्त्रिमः for -यन्त्रिमः.
77. अथ चास्थ्राद्वाले प्रिये for चास्थ्राद्वाले प्रिये.
78. ब देयाच देवयाच for देयाच नाबिनिताय for नाबिनीताय; अथ न महाय for महाय.
79. अथ न जापकाय for नाजापकाय.
देयः श्रद्धारूढः महत्या प्रणताय नैतायने ॥
गुणान्विताय गुह्याय मनंगोभमच मानिषेण ॥ ३७ ॥
अवस्थेताश्च त्रिसन्ध्यं नियमान्वितायः ॥
मन्त्राचार्यान्त मनंगै रचितं मन्त्रसिद्धये ॥ ३८ ॥
बहुतं जपेन्मनी जपेदा सतं मनः ॥
आसीनितात्त्व तरोर्तु नामोति सद्रस्मृः ॥ ३९ ॥
जयकामो भूर्जपते रक्तविन्दुभर्जितः ॥
लिखितावतेद्रा कन्यां शतसंपूर्यया ॥ ४० ॥
संपूर्यं भूष्ट्तीपालो विलावता च हृदि भार्तन्त्रम् ॥
हस्ते बच्चा रणं गताः विजयाश्रितमामायात् ॥ ४१ ॥
एवं स्मरिक्षितास्यस्य विद्यावादे रणेद्विः वा ॥
वाचस्पतिवर्गः शक्त्रो च वशः स्यातिकमुतापरे ॥ ४२ ॥
अथवा तिलं क्रत्वा रक्तशोदेन भामितम् ॥
कविचेनामित्सेन गच्छ्यन्त्यमामायात् ॥ ४३ ॥

84. AB रचितान् for रचितः.
85. AB सौंदर्भमेत् for सौंदर्भच जपेतः; AB मद्द for मदः.
86. AB तेरि for तेरिः.
87. AB उद्धवः for उद्धवः.
88. B आवचेत् for आवचेत्.
90. AB विजयश्रियम् for विजयश्रियम्.
91. AB रणिपि for रणिपि.
92. AB वशय for वशः.
94. AB गच्छे for गच्छः.
श्रीकामस्तु महेन्द्रादेवर्गीणि गला मनोहराम् ॥ ॥ 95 ॥
तत्र मण्डलमास्त्राय चण्डभारू विलोकयनु ॥ ॥ ४४ ॥
जपेरितं महाद्रम प्रत्यहं शतसंव्ययाः ॥
मण्डलानां श्रियं अश्रुं लभते भागीराज्या ॥ ॥ ४५ ॥
सिद्धयो विविधास्तस्य द्विवयोतिर्भानां ॥
सिद्धयान्ति सिद्धवन्धस्य क्रया विस्मयावहः ॥ ॥ ४६ ॥
भृत्रोपतिपावस्त्राय रोगानु विविधायुबः ॥
दुहाय नुपातस्तराय व्यायारसिद्ध्वाजाद्यः ॥ ॥ ४७ ॥
श्रीमहेन्द्रसुक्लोंसंदशवंशगिरिं दिल्लिजे ॥
द्वाम्वं हि पियायनं मुखं द्रूपितः हि प्रजाः ॥ ॥ ४८ ॥
जामदग्नयस्य थो वाघ्छेतसानिचयं योगिलुर्भेमुः ॥ ॥ १०५ ॥
दारिध्रुवः क्षरमनं संसारभयनानशमुः ॥ ॥ ४९ ॥
स महेन्द्रस्य शिखरे स्नातोपस्त्राय भास्करमुः ॥
तन्मध्वरतिः शालं जदामण्डलमण्डितमुः ॥ ॥ ५० ॥
परश्रधधनुर्द्धराजाभिसंध्रार्जनितमुः ॥
अक्षयां सुविवरणाय दारिणेषुकसुषुपाले ॥ ॥ ५१ ॥

96. AB चण्डभारू for चण्डभारू।
100. AB विस्मयावहः for विस्मयावहः।
101. AB विविधायु for विविधायुः।
102. AB दृष्टा तस्कराय for नुपातस्तरायः।
103. AB नेिस- for -ःः।
105. AB जामदग्नयस्य for जामदग्नयस्य; B योगिलुर्भेमुः for योगिलुर्भेमुः।
108. B -नर्तिं for -नर्तिं।
110. AB दक्षिणेषुकलित- for दक्षिणेषुकलित-।
वामजानुतलनवस्त्रवामपाणिकुशेशयम् ॥
उन्मजाज्ञाश्रीवमामीरतिुसेवचनम् ॥ ५२ ॥
सुप्रसन्ननिस्वाम्भोतर्पुष्य्रं कृष्णाधरम् ॥
सुन्दरं सुन्दरास्पादं भोगियोगमुज्ञयम् ॥ ५३ ॥
सकानुवाहकं देवं जामद्ग्यं जगत्पतितम् ॥
ध्यात्मात्मनात्मानं ध्यायेन्त्रतनवसलम् ॥ ५४ ॥
अय द्रादशैसि: पुर्णिनामिषि: पापहारिषि: ॥
नपतामिषिद्वृयपारिधातं समर्चयेन् ॥ ५५ ॥
जामद्ग्यो जगतेता अवृण्यो अवस्वसल: ॥
कार्तीयकुलोच्चेता क्षत्रवृश्चितपान् ॥ ५६ ॥
विश्वाजीविष्टो राम: कश्यपाशासुरहम् ॥
परस्धार: शान्तो महेन्द्रकुटकेतन: ॥ ५७ ॥
एतोद्रादशैसिद्यायादेहयैरस्वयं नामिषि: ॥
उत्तिष्ठं पुर्णिन्योद्धरनामिषिद्याधरम् ॥ ५८ ॥
श्विरीमसादजनेनाधुर्वर्णफलोद्याय: ॥
हन्त ते संस्कृष्याग्नि तान्यपि प्रणतासि यत् ॥ ५९ ॥

111. AB -तक्त for -तकः.
112. AB उम्भज्ञ - for उम्भज्ञः.
115. AB मतानुप्रद्वक for मतानुप्राहकः.
117. A पुर्णिनामिषि: for पुर्णिनामिषि:.
120. AB -कुलोद्धेता for -कुलोद्धेता.
123. B द्रादशैसि दिव्ये गोष्ठि: for द्रादशैसिद्यायादेहयैर.
125. B चुवर्गः for चुवर्गः.
इमानि मणि नामानि सुगौप्यानि सतामावि ||
определि हस्तरीयमयो धाता योगीन्द्रहद्वालयः || ६० ||

गृहवा निरुपातिता मूर्धितिसंविचारनम् ||
नायायणः परं भ्रम परं तत्त्व परात्परः || ६१ ||

भागवो धर्मचरणो मर्गीषुः सतां चतुः
ि पोड़साधिः स्तुत्वा नामिषेविषुपुरुषम् || ६२ ||

सदार्पिंणि परि देवं सकलार्थीपंद्रायणे
आत्मानि विन्यसेदुपुषेन कार्यानि सः || ६३ ||

मुहोच्छिद्रिकया धीमान्तज्जसारेण सारवित
दशवरं प्रतिदिनं मासमेंकं समाचरेत् || ६४ ||

स्वामेप प्याति के मर्गिवं शुगुन्नवं मनस्
चिन्तितार्थ्रेण सोम्यं चिन्तामणिभवंपरम् || ६५ ||

मासायं तु विन्यस्ते साक्षात्ख्याति जापकः
मनसः संग्रसादेऽन लम्भा धर्मनवमसा || ६६ ||

अणिमादिरुणिनः ब्रह्मार्कमवाचयादि
अथवा योगसिद्धिं यो धातुसिद्धिः च वाच्यारति || ६७ ||

कृष्णे चरने वा जयदुयङ्गमालवानि
सर्निकीपयस्तस्य खेचरलादिसिद्धिदा || ६८ ||

130. AB तत्वं for तत्वम्; AB परावर्तभस्य for परावर्तरः.
132. B प्रदब्द्विरि for प्रदब्दस्विरि.
133. B विमःसेदुपुषः for विमःसेदुपुषः.
135. AB मुगुपुपिरुक्तिकया for मुगुपुपिरुक्तिकया; AB धीमा for धीमानि.
138. B चिन्तार्थ्रिद्व for चिन्तार्थ्रिद्व.
144. AB -सिद्धिविषा for -सिद्धिविषा.
रसासिद्धिः दाधाधारं मन्यत्रलयस्य न संशयः
महेन्द्रादिरिवक्रेष्ठ सिद्धेन्द्र नास्ति भृतले
यामदम्य इत्यान्योद्स्ति न देवो भृत्यवस्तुः
प्रकृतिरुपः संकोष्ठे राजेश्विनां जनमभूः परः
तथेषुद्वित्व वर्मान्यदुर्मातिद्वित्वम् न हि
कवचेदस्मिनसिद्धां स मन्त्राग्रंथिसहस्रवाच
फलामोर्त्तविकर्तु तत्स्मानिविर्याया जयेन
अमन्त्री वापि मन्त्री वा भार्येव मर्क्किमार्गः
जपेतित्वादिके वर्म मन्त्रासिद्धिमहायातु
सारस्वतातिके देवि कवच वाक्यं नृणाम्
मूर्तेपि वामी भवति जपेतेत्तुरुथ्यथा
नित्यं परश्रम्भृतं कवचस्याय दारणात
समासु वदतां श्रेष्ठो राजाः भवति च प्रियः
वैदिक तार्किक चैव मान्त्रिक ज्ञान्युत्तमम्
कवचस्याय जापीः तु ब्रह्मशान्ति च विन्दुः
इत्येतुष्टे कवच स्या हेष्यविविधः

146. AB महेन्द्रादिरिवद्वि for महेन्द्रादिरिवः.
149. AB वर्मान्यस्य for वर्मान्यस्य.
150. AB कवचेदस्मिनसिद्धां for कवचेदस्मिनसिद्धां.
155. AB मूर्तेपि for मूर्तेपि.
156. AB परश्रम्भः for परश्रमः.
159. B जापीः for जापीः तः.
गोपनीयमिदं देवि ममात्माति मणियेया ॥
धन्यं यज्ञसमायुष्यं श्रीकरं पुष्पिन्येनस्मु ॥
जपतां कठचं नित्यं सर्वसीमाय्यपूरितम् ॥ ७७ ॥
इति श्रीविष्णुमामले उपरिमाये जामदग्निदिन्द्विजनसिद्धि-
कल्याणदिंश्वलस् ॥ श्रीभागवापर्णमस्तु ॥ १६५

॥ श्रीभागवतकवचं संपूर्णम् ॥

\[162. \ A \ निष्पिन्येन, \ B \ निष्पिन्येन \ for \ निष्पिन्येन.\]
\[163. \ A \ -पूर्तिः = -पूर्त्त्य.\]

At the end A adds — यशे १६८८ व्ययनाम संवत्सरे पौषशिवं गण्यमिदं
कवचं समायं || राम ||.