Narāyana said - O Brāhmaṇa, after the king, Sucandra met with his end in the battle-field, Puṣ
karākṣa came forward in the battle-field for waging a war. He happened to be the best of the kings and was accompanied by three aksauhinī armies.

The three aksauhinī armies of the king were also playfully destroyed with the shooting of the arrow and the trident of Śiva, but the trident of Śiva touching the neck of the king became like a garland of flowers.

The king who belonged to the solar dynasty, happened to be the eldest son of Sucandra, adored Mahālakṣmi and had immense fortune and glory resembling the sun-rays.

The pleasant kavaca of Mahālakṣmi always adorned around his neck. He was lord of immense fortune and had conquered all the three worlds.

Finding him there, Parasurāma's brothers came forward to fight with him holding several weapons in their hands and the prince covered all of them with his arrows and the great warrior also did not lag behind in destroying the net of the arrows.

Thereafter, those warriors shot five arrows at the king, killing his charioteer with five arrows, the charioteer and horses with ten arrows, the bow with seven arrows and the quiver with five arrows. With the use of the trident of Śiva, they destroyed all the brothers.

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Thereafter Paraśurāma's brothers, who were the great warriors got wounded in the battle-field who were removed by him carefully from the battle-field. He therefore himself came forward holding a battle-axe in the hand. The hand of the king was cut-off who fell on the ground. Paraśurāma caught hold of it.

तदा शंकरशूल च चिन्तिष्ये मन्त्रयूर्वकम्।

The king on the other hand shot arrows creating a net around Paraśurāma but Bhṛgu on his part shattered the same.

भ्रुगिष्णु राजानाम् चिन्तिष्ये मन्त्रयूर्वकम्।

The king however used many weapons which were destroyed by Paraśurāma the great archer.

भ्रुगिष्णु राजानां महासंझापूर्वकम्।

Bhṛgu also used many types of weapons available with him, which were easily destroyed by the king, Paraśurāma then thought of attacking the king with Brahmāstra but the king on coming to know about the intention of Paraśurāma playfully destroyed the same.

सर्वायस्मातः प्राणायाम राम प्राणायाम विना।

Thereafter Paraśurāma was enraged and he shot the Pāśupata arrow, besides several other weapons which were in turn neutralised by the king.

रामः स्मातः शिवं नवास्तद्य प्राणवेयं युने।

O sage, then Paraśurāma bowed in reverence to Śiva and held the Pāśupata weapons again. At that very moment Nārāyaṇa, taking to the form of a Brāhmaṇa came to him with a request.

वृद्ध्राणां उवाच

क्षेररथी भूमि गतं तवेव ज्ञानिनां वरः॥

The Brāhmaṇa said - O son, O Paraśurāma, you are best among the intellectuals. What is all this being done by you. You are using the great Pāśupata weapon just for the killing of the ordinary human. By doing so the entire universe would be reduced to ashes together with Śiva because everything else gets destroyed by its use except lord Kṛṣṇa.

अहो पाशुपते जेतु नालमेव सुदर्शनम्।

Not only this, in order to over-power Pāśupata, the Sudarśana-cakra of lord Kṛṣṇa will be of no consequence. It destroy all the weapons and the enemies.

खद्वार्तिनः पाशुपते हरैव सुदर्शनम्।

Therefore, the Pāśupata of Śiva and Sudarśana-cakra of lord Kṛṣṇa are believed to be the best of all the weapons.

त्यज पाशुपते ब्रह्मचर्यं वचनं गृहृं।

Therefore, O Brāhmaṇa you place the Pāśupata weapon aside and listen to my words. I shall let you know the way to be victorious on Puṣkarākṣa. I am also going to tell you the way to become victorious over Kārtavīrya. You listen to me attentively.

चतुर्विद्येऽज्ञस्तां यथा ज्ञस्ताः सांग्नमः।

The king Puṣkarākṣa is wearing around his right arm the inaccessible kavaca of Mahālakṣmi.
of Viṣṇu handed over their respective kavacas to him and lord Viṣṇu went back to Viṣṇuloka carrying both of them with him.

Nārada Uvāc

Mahālakṣmīśca kavac kṣetraṁ dantu mahāpuraṁ
Pūṣkarakṣaṁ bhuṣā bhrē tu kṣatrankaṁ mamo.||38||

Kavaca chaipyuṛa: Pūṣkarakṣaṁ kṣetraṁ
Durlabhī kṣetraṁ vairācānumahīṁ||39||

Nārada said - O great sage, who had bestowed the kavaca of Mahālakṣmī? I am anxious to know about it.

Who gave the invaluable kavaca of Durgā to Pūṣkarakṣa? You tell me all this.

You kindly tell me, O teacher of the universe, all about both the kavacas and the relevant mantras and the result thereof.

Nārāyaṇa Uvāc

Dantu snatkumāraṁ Puṣkarakṣaṁ śīrṣate.
Mahālakṣmīśca kavacch cafrṣṭrapīragṛhaścä.||41||

Svatvaṁ chaipyuṛa yah vē prastāṁ tathāprakāśaṁ yaṁ.
Dvāṇaṁ ca saṁvedetāṁ purāṇaṁ chāṭvaṁ mantoḥraja.||42||

Nārāyaṇa said - The kavaca of Mahālakṣmī has the ten letter mantra, secret stotra, her life story as brought out in the Sāmaveda, the dhyānam and the method of adoration which was revealed to Pūṣkarakṣa by Sanatkumāra.

Dvāṇaṁ kavaca dhvāṇaṁ ura.
Svatvaṁ chaityogavāṁ ca mantoḥrajaṁ dharmaścä.||43||

In the earlier times the Durgā-kavaca was endowed by Durvāśa to the king and the secret stotra and the ten letter mantra.

Pṛṣṭhāṇyaṁśca tattvaṁ devasya pramādānurūtaya.
Mahāyuddhaṁśca dantu prāryanvāṁ ca yāt.||44||

The extremely astonishing kavaca of the goddess Durgā shall be told to you later, which was handed over to the kings at the start of the great war.
Currently I am revealing the mantra of Mahālakṣmī to you. This is the best of the mantras.

Vāhānā vā samāvedotkār guṇa pūrṇaṁ vinunā. Dṛṣṭam tasmā kūmarēṇa puskaraṇaṁ vīmote. O sage, the dhyānām, the method of adoration, was revealed by Sanatkumāra to Puṣkarākṣa being retold by me. You please listen to it.

Mahālakṣmī, the beloved of Lord Viṣṇu, is lodged on the lotus of a thousand petals. She is chaste, lotus-faced, having the eyes like lotus flowers and is like the lotus flowers. She sleeps on the bed of lotus flowers and holds the lotus stalk in her hand. She wears garlands of lotus flowers and is also adorned with the ornaments of lotus flowers. She increases the glory of lotus flowers, looks at the forest of lotus flowers and she is the one who wears a serene smile on her face. I serve her with devotion.

One should write it on the lotus with ten petals and should adorn her with lotus flowers; her attendants should also be adorned and the offerings of sixteen types should be made to her, after making prayers. Thereafter, the devotees should bow before her with devotion. (O Brāhmaṇa, now you listen from me about the essence of all the kavacas from me.

Nārāyaṇa said - O best of the Brāhmaṇa, this is the best kavaca of Lakṣmī which was bestowed by Lord Padmanābha on Brahmā who emerged seated on a lotus from the navel of Viṣṇu. Brahmā after receiving the kavaca started the creation of the universe seated on the lotus and with the grace of Lakṣmī, he achieved all the riches.

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After receiving a boon from Lakṣmī, Brahmā, the lord of the universe then imparted the knowledge of the kavaca to his intelligent son Sanatkumāra. O Nārada, the same kavaca was bestowed by Sanatkumāra to Puṣkarākṣa.

By wearing and reciting the same Brahmā became the great lord and was bestowed with all the fortunes and riches.

By wearing this, Kubera became the lord of riches and wealth and by wearing this Manu became Svarṇabhuva.

O sage, by wearing this Priyavrata and Uttānapāda gained all the riches and the king Prithu became the king of his kingdom.