

Manu) Manvantara, once again you will regain your sovereignty and the overlord of the lokas shall be your grandson Bali.

एवं किलमहं प्रोक्तः पौत्रस्ते ब्रह्मणा स्वयम्।

तथा हृतेषु लोकेषु तपोऽस्य न किलाभवत्॥५३॥

It has been spoken to me by Brahmā that when later on the lokas will be seized from him, his austerity will not be of any benefit.

यस्मात्प्रवृत्तश्चास्य न कामानभिसंधिताः।

तस्मादजेन प्रीतेन दत्तं सावर्णिकेऽन्तरे॥५४॥

Because his tendencies will be devoid of any cherished ends, Aja (Brahmā) will be gratified with him and (the kingdom) will be offered to him in the Sāvāṇika Manvantara.

देवराज्यं बलेर्भाव्यमिति मामीश्वरोऽब्रवीत्।

तस्माददृश्यो भूतानां कालकाङ्क्षी स तिष्ठति॥५५॥

‘The kingdom of Devas shall be of Bali’, this way spoke to me Īśvara. Therefore, he bides his time remaining invisible to all living beings.

प्रीतेन चामरत्वं वै दत्तं तुभ्यं स्वयंभुवा।

तस्मान्निरुत्सुकस्त्वं वै पर्यायं सह माकुलः॥५६॥

By the pleased self-born deity, you have been offered immortality. On that account, without showing off uneagerness and agitation, you have to tolerate the turn of events.

न च शक्यं मया तुभ्यं पुरस्ताद् वै विसर्षितुम्।

ब्रह्मणा प्रतिषिद्धोऽस्मि भविष्यं जानता प्रभो॥५७॥

And it is not possible for me to save you before the (proper) time. I have been interdicted by Brahmā, the knower of the future, O master!

इमौ च शिष्यौ द्वौ मह्यं तुल्यावैतो बृहस्पतेः।

दैवतेः सह संरब्धान्सर्वान्वो धारयिष्यतः॥५८॥

These two pupils of Bṛhaspati are of same norm to me. These two shall support you all when attacked by Devas.”

सूत उवाच

एवमुक्तास्तु दैतेयाः काव्येनावलिष्टकर्मणा।

ततस्ताभ्यां ययुः सार्धं प्रह्लादप्रमुखास्तदा॥५९॥

Sūta spoke— This way having been spoken by Kāvya of untarnished acts, the sons of Diti i.e. Daityas departed along with those two (disciples), headed by Prahlāda.

अवश्यंभावमर्थत्वं (?) श्रुत्वा शुक्राच्च दानवाः।

सकृदाशंसमानास्ते जयं काव्येन भाषितम्॥६०॥

And Dānavas having listened from Śukra the inevitability of future events, they took the words of Kāvya to mean a victory for them for once.

दंशिताः सायुधाः सर्वे ततो देवान्समाह्वयन्।

अथ देवासुरान्दृष्ट्वा सङ्ग्रामे समुपस्थितान्॥६१॥

ततः संवृत्तसंनाहा देवास्तान्समयोधयन्।

दैत्यासुरे ततस्तस्मिन्वर्तमाने शतं समाः॥

अजयन्नसुरा देवान्भग्ना देवा अमन्त्रयन्॥६२॥

Having weapons wielded and equipping themselves with the coats of mail, all those challenged the Devas for fighting. Devas also became ready with all weapons and fought them in return. Then the (combat) of Devas and Asuras continued for a hundred years. The Asuras vanquished the Devas. Shattered and beaten as such, the Devas thought over among themselves.

देवा ऊचुः

षण्डामर्कप्रभावं न जानीमस्त्वसुरैर्वयम्।

तस्माद्यज्ञं समुद्दिश्य कार्यं चाऽऽत्महितं च यत्॥६३॥

तज्ज्ञानापहतावैतो कृत्वा जेष्यामहेऽसुरान्।

अथोपामन्त्रयन्देवाः षण्डामर्कौ तु तावुभौ॥६४॥

Devas spoke— “We do not know the prowess of Ṣaṇḍa and Amārka (the two disciples) along with the Asuras. On that account, what is conducive to our beneficence must be done by preparing for a Yajña. After knowing about and capturing those two, we shall vanquish Asuras. Then Devas invited both those Ṣaṇḍa and Amārka.<sup>1</sup>

1. Marka - One of the four sons of Śukrācārya, Daitya's guru. Śaṇḍa or Ṣaṇḍa and Marka, the two

यज्ञै समाह्वयिष्यामस्त्यजतमसुरान्द्विजौ।

ग्रहं तं वा ग्रहीष्यामो ह्यनुजित्य तु दानवान्॥६५॥

(They said)– “We shall call forth or invite you for the sacrifice. O two Brāhmaṇas, take leave of the Asuras. We shall make you receive a share after vanquishing the Dānavas”.

एवं तत्यजतुस्तौ तु षण्डामर्का तदाऽसुरान्।

ततो देवा जयं प्राप्ता दानवाश्च पराभवन्॥६६॥

Then Ṣaṇḍa and Amārka forsook the Asuras. And Devas attained victory and demons attained humiliation.

देवाऽसुरान्पराभाव्य षण्डामर्कावुपागमन्।

काव्यशापाभिभूताश्च अनाधाराश्च ते पुनः॥६७॥

After humiliating Asuras, Devas approached Ṣaṇḍa and Amārka. Asuras who had already been overwhelmed by the curse of Kāvya became proless once again.

बध्यमानास्तदा देवैर्विवशुस्ते रसातले।

एवं निरुद्यमास्ते वै कृताः शक्रेण दानवाः॥

ततः प्रभृति शापेन भृगुनैमित्तकेन च॥६८॥

जज्ञे पुनः पुनर्विष्णुर्यज्ञे च शिथिले प्रभुः।

कतु धर्मव्यवस्थानमधर्मस्य च नाशनम्॥६९॥

Being bondaged by the Devas, they entered Rasātala (i.e. nether worlds). This way, Dānavas were crippled and rendered inactive by Śakra. Since then, whenever the cult of Yajñas and other holy rites was slack, Lord Viṣṇu took birth again and again as a result of the curse of Bṛghu with a view to stabilise law and for the annihilation of impiety or lawlessness.

प्रह्लादस्य निदेशे तु येऽसुरा न व्यवस्थिताः।

मनुष्यवध्यांस्तान्सर्वान्ब्रह्माऽनुव्याहरत्प्रभुः॥७०॥

Brahmā imprecated again that all those Asuras who did not abide by the command of Prahlāda, they are fit to be killed by human beings.

धर्मान्नारायणस्तस्मात्संभूतश्चाक्षुषेऽन्तरे।

यज्ञं प्रवर्तयामास चैत्ये वैवस्वतेऽन्तरे॥७१॥

Hence, Nārāyaṇa was born of Dharma in the Cākṣuṣa Manvantara. He organised the Yajña (sacrifice) in the Caitya (sacrificial shed) in the Vaivasvata Manvantara.

प्रादुर्भावे तदाऽन्यस्य ब्रह्मैवाऽऽसीत्युरोहितः।

चतुर्थ्यां तु युगाख्यायामापन्नेष्वसुरेष्वथ॥७२॥

संभूतः स समुद्रान्तर्हिरण्यकशिपोर्वधे।

द्वितीयो नरसिंहोऽभूद्बुदः सुरपस्सरः॥७३॥

At the time of the manifestation of the other (i.e. Pṛthu), Brahmā himself happened to be the Purohita (chaplain). And in the fourth Yuga, when Asuras were in distress, he took birth in the centre of the ocean for the massacre of Hiranyakaśipu. The second incarnation happened to be of Man-lion, the terrible one, headed by Suras.

बलिसंस्थेषु लोकेषु त्रेतायां सप्तमे युगे।

दैत्यैस्त्रैलोक्य आक्रान्ते तृतीयो वामनोऽभवत्॥७४॥

In the seventh Tretāyuga, the third incarnation happened to be of Vāmana (dwarf) when all the three worlds had been overrun by Daityas and were ruled over by Bali.

संक्षिप्याऽऽत्मानमङ्गेषु बृहस्पतिपुरस्सरम्।

यजमानं तु दैत्येन्द्रमदित्याः कुलनन्दनः॥

द्विजो भूत्वा शुभे काले बलि वैरोचनं पुरा॥७५॥

त्रैलोक्यस्य भवानराजा त्वयि सर्वं प्रतिष्ठितम्।

दातुमर्हसि मे राजन्विक्रमांस्त्रीनिति प्रभुः॥७६॥

Having encroached the self within the limbs, the son of Aditi assuming the form of a Brāhmaṇa, went near the son of Virocana, Bali, the king of Daityas, who was performing a sacrifice. Bṛhaspati was also with him during that auspicious time. He requested Bali– “O king of Trailokya, all rest in you. You are competent to offer me (the entire space in) three steps, O master”.

ददामीत्येव तं राजा बलिर्वैरोचनोऽब्रवीत्।

वामनं तं च विज्ञाय ततोऽनुमुदितः स्वयम्॥७७॥

“I offer you that one”, the king Bali, the son of Virocana, spoke out. On knowing that he was a Vāmana, he felt gratified much.

स वामनो दिवं खं च पृथिवीं च द्विजोत्तमाः।

त्रिभिः क्रमैर्विश्वमिदं जगदाक्रामत प्रभुः॥७८॥

But that lord Vāmana measured the entire Universe, the Earth, the Heaven and the Sky, by means of three steps, O excellent Brāhmaṇas!

अत्यरिच्यत भूतात्मा भास्करं स्वेन तेजसा।

प्रकाशयन्दिशः सर्वाः प्रदिशश्च महायशाः॥७९॥

That Bhūtātma (i.e. one having soul for beings), the greatly refuted one, then outshone the Bhāskara (Sun) by his own radiance, illuminating all the directions.

शुशुभे स महाबाहुः सर्वलोकांश्चकाशयन्।

आसुरीं श्रीयमाहृत्य त्रील्लोकान्श्च जनार्दनः॥

सपुत्रपौत्रानसुरान्पातालतलमानयत्॥८०॥

That lofty-armed one shone forth while illuminating all the worlds or people, having wrested away the Āsurī glory or glory of the Asuras as also the three worlds. Janārdana forced them to retreat to the bottom of the nether-world along with their sons and grandsons.

नमुचिः शम्बरश्चैव प्रह्लादश्चैव विष्णुना।

क्रूरा हता विनिर्धूता दिशा संप्रतिप्रेदिरे॥८१॥

Namuci, Śambara and Prahlāda, the cruel ones, were wrested by Viṣṇu and those who are rudely shaken were forced to flee in various directions.

महाभूतानि भूतात्मा सविशेषाणि माधवः।

कालं च सकलं विप्रांस्तत्राद्भुतमदर्शयत्॥८२॥

The great being, the very soul of all the beings i.e. Mādhava, displayed a great marvel there viz. all the great elements, their specific features and the entire Time, to the Brāhmaṇas.

तस्य गात्रे जगत्सर्वमात्मानमनुपश्यति।

न किञ्चिदस्ति लोकेषु यदव्याप्तं महात्मना॥८३॥

In his cosmic body, they noticed the entire Universe and themselves. There was nothing in the worlds which was not acquired by the great-souled lord.

तद्वै रूपमुपेन्द्रस्य देवदानवमानवाः।

दृष्ट्वा संमुमुहुः सर्वे विष्णुतेजोविमोहिताः॥८४॥

Seeing that form of Upendra, Devas, Dānavas and men became mesmerised and all became fascinated by the splendour of Viṣṇu.

बलिः सितो महापाशैः सबन्धुः ससुहृद्गणः।

विरोचनकुलं सर्वं पाताले संनिवेशितम्॥८५॥

Bali was bound with huge snares along with his kindreds and allies. The entire lineage of Virocana was driven into the Pātāla.

ततः सर्वामरैश्चर्यं दत्त्वेन्द्राय महात्मने।

मानुषेषु महाबाहुः प्रादुरासीज्जनार्दनः॥८६॥

Then having offered the entire affluence of Devas to Indra, the great-souled one, the lofty-armed Janārdana manifested himself before the human world.

एतास्तिस्त्रः स्मृतास्तस्य दिव्याः संभूतयः शुभाः॥

मानुष्याः सप्त यास्तस्य शापजांस्तान्निबोधत॥८७॥

These three incarnations of that one (the lord), the auspicious one, became well-known. You may now know about the seven incarnations as human beings as a result of the curse.

त्रेतायुगे तु दशमे दत्तत्रेयो बभूव ह।

नष्टे धर्मे चतुर्थश्च मार्कण्डेयपुरःसरः॥८८॥

In the tenth Tretā Yuga at the demolition of Dharma, there happened to be his fourth incarnation as Dattātreyā headed by Mārkaṇḍeya.

(पञ्चमः पञ्चदश्यां तु त्रेतायां संबभूव ह।

मांधातुश्चक्रवर्तित्वे तस्थौ तथ्यपुनःसरः)॥८९॥

The fifth incarnation was in the fifteenth

Tretāyuga. He then happened to be a paramount sovereign named Māndhātā and Tathya was his preceptor.

एकोनविंशे त्रेतायां सर्वक्षत्रान्तकोऽभवत्।

जामदग्न्यस्तथा षष्ठो विश्वामित्रपुरःसरः॥१०॥

In the nineteenth Tretāyuga, there happened to his sixth incarnation as the extirpator of Kṣatriyas, the son of Jamadagni, headed by Viśvāmītra.

चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा।

सप्तमो रावणास्यार्थे जज्ञे दशरथात्मजः॥११॥

In the twenty-fourth Tretāyuga, He took his seventh incarnation as Rāma, the son of Daśaratha. It was for the purpose of killing Rāvaṇa. In his sacrifice, Vasiṣṭha was his priest.

अष्टमो द्वापरे विष्णुरष्टाविंशे पराशरतः।

वेदव्यासस्ततो जज्ञे जातूकर्णपुरःसरः॥१२॥

In the twenty-eighth Dvāparayuga, Viṣṇu took his eighth incarnation as Vedavyāsa born of Parāśara. His preceptor was then Jātukarṇa.

तथैव नवमो विष्णुरदित्याः कश्यपात्मजः।

देवक्या वसुदेवान्तु ब्रह्मगार्ग्यपुरःसरः॥१३॥

Viṣṇu who had taken birth earlier as the son of Aditi and Kaśyapa, assumed his ninth incarnation as the son of Devakī and Vasudeva, headed by Brāhmaṇa Gārgya.

अप्रमेयो नियोज्यश्च यत्र कामचरो वशी।

क्रीडते भगवाँल्लोके बालः क्रीडनकैरिव॥१४॥

The lord is inestimable, fit to be appointed, the one acting at will, the self independent as such. The adorable god sports along like a child playing with toys as such.

न प्रमातुं महाबाहुः शक्योऽसौ मधुसूदनः।

परं परममेतस्माद्विश्वरूपात्र विद्यते॥१५॥

That Madhusūdana, the lofty-armed one, is not capable of being measured. Beyond him, the exquisite one, the one of universal form, none exists as such.

अष्टविंशतिमे तद्द्वापरस्वांशसंक्षये।

नष्टे धर्मे तदा जज्ञे विष्णुर्वर्ष्णिकुले प्रभुः॥१६॥

In the twenty-eighth Dvāparayuga, when a partial dissolution of Dvāpara was there and when Dharma became defunct, then lord Viṣṇu was born in the lineage of Vṛṣṇi.

कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्।

मोहयन्सर्वभूतानि योगात्मा योगमायया॥१७॥

(He took birth) with a view to create the stability of Dharma and for the destruction of the Asuras. By the magic of his Yogic power, the one having soul for Yoga, fascinated all living beings.

प्रविष्टो मानुषीं योनिं प्रच्छन्नश्चरते महीम्।

विहारार्थं मनुष्येषु सान्दीपनिपुरःसरम्॥१८॥

Entering human womb, he moved about on the Earth fully concealed for the purpose of promenade among men. His preceptor then was Sāndīpani.

यत्र कंसं च साल्वं च द्विविदं च महासुरम्।

अरिष्टं वृषभं चैव पूतनां केशिनं हयम्॥१९॥

नागं कुवलयपीडं मल्लराजगृहाधिपम्।

दैत्यान्मानुषदेहस्थान्सूदयामास वीर्यवान्॥२०॥

In that incarnation, the powerful lord killed the following Daityas who had taken human bodies— Kaṁsa, Sālva, Dvivida the great demon, Ariṣṭa, Vṛṣabha, Pūtanā, Keśin the horse, the serpent-demon Kuvalayāpīḍa, the overlord of wrestlers and the Daityas assuming the form of human beings.

छिन्नं बाहुसहस्रं च बाणास्याद्भुतकर्मणः।

नरकश्च हतः संख्ये यवनश्च महाबलः॥२०॥

The thousand arms of Bāṇa of marvellous deeds were severed by him. The Asura Naraka and Yavana of great force were killed in the battlefield by him.

हतानि च महीपानां सर्वरत्नानि तेजसा।

दुराचाराश्च निहता पार्थिवा ये रसातले॥२१॥

All the precious gems and jewels of kings were confiscated by him through his splendid refulgence. All the wicked-conducted kings were killed by him in the Rasātala.

एते लोकहितार्थाय प्रादुर्भावा महात्मनः।  
अस्मिन्नेव युगे क्षीणे संध्याश्लिष्टे भविष्यति॥१०३॥  
कल्किर्विष्णुयशा नाम पाराशर्यः प्रतापवान्।  
दशमो भाव्यसंभूतो याज्ञवल्क्यपुरःसरः॥१०४॥

These incarnations of the great-souled lord appeared forth for the beneficence of the populace. In this Kali Yuga, towards its close, when the period of junction will begin, Kalki, the prowessed one, will be born under the name Viṣṇuyaśas, as the son of Parāśara. This will be his tenth future incarnation and will be headed by Yājñavalkya.

अनुकर्षन्सर्वसेनां हस्त्यश्वरथसंकुलाम्।  
प्रगृहीतायुधैर्विप्रैर्वृतः शतसहस्रशः॥१०५॥

Dragging along the entire army thronged by elephants, horses, and chariots, he will be surrounded by hundreds and thousands of Brāhmaṇas having weapons wielded.

नात्यर्थं धार्मिका ये च ये च धर्मद्विषः क्वचित्।  
उदीच्यान्मध्यदेशांश्च तथा विन्ध्यापरान्तिकान्॥१०६॥  
तथैव दाक्षिणात्यांश्च द्रविडान् सिंहलैः सह।  
गांधारान्पारदांश्चैव पह्लवान्यवनांश्चकान्॥१०७॥  
तुषारान्बर्बरांश्चैव पुलिन्दान्दरान्खसान्।  
लम्पकान्श्चकान्द्राङ्गिकान्किरातांश्चैव स प्रभुः॥१०८॥

He will kill all those who are not highly religious or lawful, those that are hostile to Dharma, the northerners, those of the middle lands as also those who live to the west of the Vindhya mountain, the southerners such as Draviḍas along with Simhalese, Gāndhāras, Pāradas, Pahlavas, Yavanas, Śakas, Tuśāras, Barbaras, Pulindas, Daradas, Khasas, Lampakas, Andhrakas, Rudras and Kirātas.

प्रवृत्तचक्रो बलवान्लेच्छानामन्तकृद्बली।  
अदृश्यः सर्वभूतानां पृथिवीं विचरिष्यति॥१०९॥

The mighty lord will destroy Mlecchas making his discus whirl. The creator will be invisible to all the beings and shall move about on the Earth.

मानवः स तु संजज्ञे देवस्यांशेन धीमतः।  
पूर्वजन्मनि विष्णुर्युः प्रमितिर्नाम वीर्यवान्॥११०॥

Viṣṇu will be born as a human being with the partial incarnation of the wise god. In the earlier or previous birth, he would have been incarnated as Pramiti<sup>1</sup>, the chivalrous one.

गात्रेण वै चन्द्रसमः पूर्णे कलियुगेऽभवत्।  
इत्येतास्तस्य देवस्य दश संभूतयः स्मृताः॥१११॥

In physique, he happened to (will) be a peer to moon and will be born at the fructification of Kaliyuga. This way, the ten incarnations of the lord have been enumerated.

तं तं कालं च कार्यं च तत्तुदुद्दिश्य कारणम्।  
अंशेन त्रिषु लोकेषु तास्ता योनीः प्रपत्स्यते॥११२॥

The lord assumes incarnations in the different Yugas with a part of his powerful splendour in the three worlds for various purposes and ends in view. He is born in different wombs in accordance with the function he has to perform.

पञ्चविंशोत्थिते कल्पे पञ्चविंशति वै समाः।  
विनिघ्नन्सर्वभूतानि मानुषानेव सर्वशः॥११३॥

When the twenty-fifth Kalpa (aeon) has started and twenty-five years have elapsed, he will demolish all the beings of the human origin all over.

कृत्वा बीजावशेषां तु महीं क्रूरेण कर्मणा।  
संशातयित्वा वृषलान्प्रायशस्तानधार्मिकान्॥११४॥

With his atrocious acts, he will massacre the Vṛṣalas, normally those beings who are impious ones or irreligious ones or unlawful ones and will make the Earth left with only the seeds.

1. The earlier generation of Kalki, vide Vāyu Purāṇa 98.110.