

CHAPTER 5

**Incarnations of Śiva during the tenth to
twenty eight Dvāparas**

शिव उवाच

दशमे द्वापरे व्यासस्त्रिधामा नामतो मुनिः।

हिमवच्छिखरे रम्ये भृगुतुङ्गे नगोत्तमे॥ १॥

Śiva said, "During the tenth *Dvāpara yuga*, over the Bhṛgutuṅga peak of the Himālaya mountain, there would be a Vyāsa named Tridhāmā.

तत्रापि मम पुत्राश्च भृङ्गाद्याः श्रुतिसम्पिताः।

बलबन्धुर्नरोमित्रः केतुशृङ्गस्तपोधनः॥ २॥

I shall have my sons named Bhṛgu, Balabandhu, Naramitra, Ketuśṛṅga, Tapodhana and others, who would be well-versed in the Vedic lore.

एकादशे द्वापरे तु व्यासश्च त्रिवृतो यदा।

गङ्गाद्वारे कलिर्नामा तपोऽहं भविता तदा॥ ३॥

In the eleventh *Dvāpara*, Trivṛta-muni, would be the Vyāsa and I shall appear as Kali at Gaṅgadvāra.

लम्बोदरश्च लम्बाक्षः केशलम्बः प्रलम्बकः।

तत्रापि पुत्राश्चत्वारो भविष्यन्ति दृढव्रताः॥ ४॥

During that period also I shall have four religious minded sons, known as Lambodara, Lambākṣa, Keśalambha as well as Pralambaka.

द्वादशे परिवर्ते तु शततेजाश्च वेदकृत्।

तत्राप्यहं भविष्यामि द्वापरान्ते कलाविह॥ ५॥

During the twelfth *Dvāpara*, the sage Śatateja who would be able to well define the Vedas who would be Vyāsa. Then I shall be born at the end and of *Dvāpara* and at the end of Kali-age.

हेमकञ्चुकमासाद्य नाम्ना ह्यत्रिः परिप्लुतः।

व्यासस्यैव सहायार्थं निवृत्तिपथरोपणः॥ ६॥

In order to help the sage Atri adorned with the golden *kavaca*, functioning as Vyāsa, I shall propagate the *nirvṛtti-mārga* in order to help him.

सर्वज्ञः समबुद्धिश्च साध्यः शर्वः सुयोगिनः।

तत्रेति पुत्राश्चत्वारो भविष्यन्ति महामुने॥ ७॥

O Great sage, during that period I shall

have the sons named Sarvajña, Samabodhi, Sādhyā, Sarva.

त्रयोदशे युगे तस्मिन्धर्मो नारायणः सदा।

व्यासस्तदाऽहं भविता बलिर्नाम महामुनिः॥ ८॥

During the thirteen *Dvāpara yuga*, Nārāyaṇa shall be Vyāsa and I shall be named as Bali- the great sage, near Darmāranya.

बालखिल्याश्रमे गन्धमादने पर्वतोत्तमे।

सुधामा काश्यपश्चैव वर्षिष्ठो विरजाः शुभाः॥ ९॥

Then in Balakhilya's *āśrama*, over the Gandhamādana mountain, I shall have excellent four sons viz., Sudāmā, Kaśyapa, Vasiṣṭha, Virajas.

यदा व्यासस्तु रक्षाख्यः पर्याये तु चतुर्दशे।

वंश आङ्गिरसे तत्र भविताऽहं च गौतमः॥ १०॥

During the fourteenth *kalpa* when Rakṣa would function as Vyāsa, then I shall be born in the Aṅgiras race, in the form of Gautama.

तत्रापि मम ते पुत्रा भविष्यन्ति कलौ तदा।

अत्रिर्दवशदश्चैव श्रवणोऽथ श्रविष्कटः॥ ११॥

Then at the start of the age of Kali, I shall have four sons known as Atri, Davasada, Śravaṇa, Śraviṣkaṭa.

व्यासः पञ्चदशे त्रय्यारुणिर्वै द्वापरे यदा।

तदाऽहं भविता वेदशिरा वेदशिरस्तथा॥ १२॥

महावीर्यं तदस्त्रं च वेदशीर्षश्च पर्वतः।

हिमवत्पृष्ठमासाद्य सरस्वत्यास्तथोत्तरे॥ १३॥

When during the fifteenth *Dvāpara*, Trayyāruṇi would become Vyāsa, then I shall appear in the name of Vedaśira. Then I shall produce a great weapon named Vedaśira, which would be quite powerful one, and would be lodged over the bank of the river Sarasvatī, emerging from northern range of the Himālaya mountain.

तत्रापि मम चत्वारो भविष्यन्ति सुता दृढाः।

कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः॥ १४॥

During that period too I shall have four powerful sons, known by the names of Kuṇi, Kuṇibāhu, Kuśārīra and Kunetra.

व्यासो युगे षोडशे तु यदा देवो भविष्यति।
तदा योगप्रदानाय गोकर्णो भविता ह्यहम्॥ १५॥

During the sixteenth *Dvāpara*, the sage Deva would function as Vyāsa. In order to cooperate with him I would be born in the name of Gokarṇa.

तत्रैव च सुपुण्यं च गोकर्णं नाम तद्वनम्।
तत्रापि योगिनः पुत्रा भविष्यन्त्यम्बुसम्पिताः॥ १६॥
काश्यपोऽप्युशनाश्चैव च्यवनोऽथ बृहस्पतिः।
तेऽपि तेनैव मार्गेण गमिष्यन्ति शिवालये॥ १७॥

There is an auspicious forest named Gokarṇa. There I shall have four sons who would be known by the names of Kaśyapa, Uśana, Cyavana and Bṛhaspati. They by performing *tapas* would achieve my abode.

परिवर्ते सप्तदशे व्यासो देवकृतञ्जयः।
गुहावासीति नाम्नाऽहं हिमवच्छिखरे शुभे॥ १८॥

During the seventeenth *Dvāpara*, Devakṛtañjaya would officiate as Vyāsa. Then I, would appear over the excellent peak of Himālaya as Gṛhasvāmī.

महालये महोत्तुङ्गे शिवक्षेत्रं हिमालयम्।
उत्थ्यो वामदेवश्च महायोगो महाबलः॥ १९॥

The said snow clad mountain has a considerable height and is known as *Śivakṣetra*. I shall also have four sons there known as Utathya, Vāmadeva, Mahāyoga and Mahābala.

परिवर्तेऽष्टादशे तु यदा व्यास ऋतञ्जयः।
शिखण्डीनामतोऽहं तद्विमवच्छिखरे शुभे॥ २०॥

When during eighteenth *Dvāpara*, Rtañjaya would officiate as Vyāsa, then I would appear as Śikhaṇḍī over the snow clad mountain peak.

सिद्धक्षेत्रे महापुण्ये शिखण्डी नाम पर्वतः।
शिखण्डिनो वनं वापि यत्र सिद्धनिषेवितम्॥ २१॥

In the great and auspicious *Siddha-kṣetra*, there is a mountain named Śikhaṇḍī. In the forest of the similar name, there live the Siddhas.

वाचःश्रवा रुचीकश्च स्यावास्यश्च यतीश्वरः।
एते पुत्रा भविष्यन्ति तत्रापि च तपोधनाः॥ २२॥

There I would have four ascetic sons viz.: Vājaśrava, Rucīka, Śyāvāsya and Yatīśvara.

एकोनविंशे व्यासस्तु भरद्वाजो महामुनिः।
तदाप्यहं भविष्यामि जटीमाली च नामतः॥ २३॥
हिमवच्छिखरे तत्र पुत्रा मेऽम्बुधिसम्पिताः।
हिरण्यनामा कौशल्यो लोकाक्षी प्रथिमस्तथा॥ २४॥

During the nineteenth *Dvāpara*, the sage Bhardvāja would function as Vyāsa, when I would appear as Jatimali. Then I shall have four sons over the peak of the Himālaya known as Hiranya, Kauśalya, Lokākṣī and Praghīmi.

परिवर्ते विंशतिमे भविता व्यास गौतमः।
तत्राट्टहासनामाऽहमट्टहासप्रिया नराः॥ २५॥

During the twentieth *Dvāpara*, Gautama would become Vyāsa, while I would be known as Aṭṭahāsa. During that period the people would like to laugh.

तत्रैव हिमवत्पृष्ठे अट्टहासो महागिरिः।
देवमानुषयक्षेत्रसिद्धचारणसेवितः॥ २६॥

There is hill named Aṭṭahāsa over the Aṭṭahāsa mountain, which serves as the dwelling place for the gods, humans, Yakṣarāja, Siddhas besides the *cāraṇas*.

तत्रापि मम ते पुत्रा भविष्यन्ति सुयोगिनः।
सुमन्तुर्वरिर्विद्वान् कबन्धः कुक्षिकन्धरः॥ २७॥

There also I would have four sons viz., Sumanta, Varvari, Kabandha and Kuśikandhara.

एकविंशे युगे तस्मिन् व्यासो वाचःश्रवा यदा।

तदाहं दारुको नाम तस्माद्दारुवनं शुभम्॥ २८॥

During the twenty first *Dvāpara*, *Vacaśrava* would be *Vyāsa*, then I shall appear in the *Dārukavana* as *Dāruka*.

तत्रापि मम ते पुत्रा भविष्यन्ति सुयोगिनः।

प्लक्षो दर्भायणिश्चैव केतुमान् गौतमस्तथा॥ २९॥

There also I shall have four sons named *Plakṣa*, *Darbhāyini*, *Ketumān*, and *Gautama*.

द्वविंशे परिवर्ते तु व्यासः शुष्मायणो यदा।

तदाप्यहं भविष्यामि वाराणस्यां महामुनिः॥ ३०॥

During the twenty second *Dvāpara*, when *Suṣmāyaṇa* would officiate as *Vyāsa*, then I would become a great sage in *Vārāṇasī*.

नाम्ना वै लाङ्गली भीमो यत्र देवाः सवासवाः।

द्रक्ष्यन्ति मां कलौ तस्मिन्भवं चैव हलायुधम्॥ ३१॥

I shall be known by the name of *Lāngulī Bhīma*. *Indra* and all other gods, during the start of *kali-age*, in the world find me in the form of *Halāyudha*.

तत्रापि मम ते पुत्रा भविष्यन्ति सुधार्मिकाः।

भल्लवो मधुपिङ्गश्च श्वेतकेतुस्तथैव च॥ ३२॥

During that period also I shall have four sons viz. *Bhallava*, *Madhu*, *Piṅga*, and *Śvetaketu*, who would be quite religious ones.

परिवर्ते त्रयोविंशे तृणबिन्दुर्यदा मुनिः।

श्वेतो नाम तदाऽहं वै गिरौ कालञ्जरे शुभे॥ ३३॥

During the twenty-third *Dvāpara* the sage *Tṛṇabindu* would officiate as *Vyāsa*. Then I shall appear over the mountain *Kalañjara* as *Śveta*.

तत्रापि मम ते पुत्रा भविष्यन्ति तपस्विनः।

उशिको बृहदश्वश्च देवलः कविरेव च॥ ३४॥

There also I would have four sons, named *Uśika*, *Bṛhadśva*, *Devala* and *Kavi*.

परिवर्ते चतुर्विंशे व्यासो यक्षो यदा विभुः।

शूला नाम महायोगी तद्युगे नैमिषे तदा॥ ३५॥

During the twenty fourth *Dvāpara* when *Yakṣa* would officiate as *Vyāsa*, then I, in the *Naimaśārṇya kṣetra*, shall appear as a *yogī* named *Śūli*.

तत्रापि मम ते शिष्या भविष्यन्ति तपस्विनः।

शालिहोत्रोऽग्निवेशश्च युवानाश्वः शरद्वसुः॥ ३६॥

There also I shall have the great ascetics as my disciples and would be known by the name of *Śālihotra*, *Agniveśa*, *Yuvanāśva* and *Śaradavasū*.

पञ्चविंशे यदा व्यासः शक्तिर्नाम्ना भविष्यति।

तदाप्यहं महायोगी दण्डी मुण्डीश्वरः प्रभुः॥ ३७॥

During the twenty fifth *Dvāpara*, *Śakti* would officiate as *Vyāsa*. Then I would appear as a great ascetic named *Daṇḍī*.

तत्रापि मम ते शिष्या भविष्यन्ति तपस्विनः।

छगलः कुण्डकर्णश्च कुम्भाण्डश्च प्रवाहकः॥ ३८॥

There would be four great ascetics as my disciples as would be known by the names of *Chāgala*, *Kuṇḍakarṇa*, *Kumbhāṇḍā* and *Pravāhaka*.

व्यासः पराशरो यर्हि षड्विंशे भविताप्यहम्।

पुरं भद्रवटं प्राप्य सहिष्णुर्नाम नामतः॥ ३९॥

During the twenty sixth *Dvāpara*, *Pārāśara*— the great *yogī* would be officiating as *Vyāsa*, while I would appear in *Bhadravatapura*, by the name of *Sahiṣṇu*.

तत्रापि मम ते शिष्या भविष्यन्ति तपस्विनः।

उलूको विद्युतश्चैव शम्बूको ह्याश्वलायनः॥ ४०॥

There I shall have four ascetic disciples, viz.: *Ulūka*, *Vidyuta*, *Śambūka* and *Āśvalāyana*.

सप्तविंशे यदा व्यासो जातूकपर्यो भविष्यति।

प्रभासतीर्थमाश्रित्य सोमशर्मा तदाऽप्यहम्॥ ४१॥

During the twenty seventh *Dvāpara*, during the period of *Jātukarṇa Vyāsa*, then I

shall appear in the Prabhāsa region, as Somaśarmā.

तत्रापि मम ते शिष्या भविष्यन्ति तपस्विनः।

अक्षपादः कुमारश्चोलूको वत्सस्तथैव च॥ ४२॥

I shall have four ascetic disciples there known by the names of Akṣapada, Kumāra, Ulūka and Vatsa.

अष्टाविंशे द्वापरे तु पराशरसुतो हरिः।

यदा भविष्यति व्यासो नाम्ना द्वैपायनः प्रभुः॥ ४३॥

During the twenty eighth *Dvāpara* I shall appear in the form of *Dvaipāyana Vyāsa*— the son of the sage *Pārāśara*.

तदा षष्ठेन चांशेन कृष्णः पुरुषसत्तमः।

वसुदेवसुतश्रेष्ठो वासुदेवो भविष्यति॥ ४४॥

Then out of the sixth *arṁśa* *Kṛṣṇa*— the best of humans and the son of *Vasudeva*, would become *Vāsudeva*.

तदाप्यहं भविष्यामि योगात्मा योगमायया।

लोकविस्मापनार्थाय ब्रह्मचारिशरीरकः॥ ४५॥

At the same time, I shall also appear with the influence of *yogamāyā* which surprises the universe, in the form of a *Brahmacārī* named *Yogātmā*.

श्मशाने मृतमृत्सृज्य दृष्ट्वा कायमनामयम्।

ब्राह्मणानां हितार्थाय प्रविष्टो योगमायया॥ ४६॥

दिव्यां मेरुगुहां पुण्यां त्वया सार्द्धं च विष्णुना।

भविष्यामि तदा ब्रह्मलकुलीनाम नामतः॥ ४७॥

For the benefit of the *Brāhmanas*, discarding this body in the cremation ground like dead one, I with the power of *yogamāyā*, accompanied without, enter the divine and auspicious cave of the *Sumeru* mountain together with *Viṣṇu*. At that point of time I would be known by the name of *Lakulī*.

कायावतार इत्येवं सिद्धक्षेत्रं परं तदा।

भविष्यति सुविख्यातं यावद्भूमिर्धरिष्यति॥ ४८॥

Then I shall bodily incarnate in the auspicious *Siddha-kṣetra*, and would remain popular till the earth lasts.

तत्रापि मम ते शिष्या भविष्यन्ति तपस्विनः।

कुशिकश्चैव गर्गश्च मित्रस्तौरुष्य एव च॥ ४९॥

At that point of time also, I shall have the ascetic disciples, who would be known by the names of *Kuśika*, *Garga*, *Mitra* and *Taurusya*.

योगिनो ब्राह्मणा वेदपारगा ऊर्ध्वरेतसः।

प्राप्य माहेश्वरं योगं गमिष्यन्ति शिवं पुरम्॥ ५०॥

All those *yogīs*, would be well-versed in the *Vedas*, and *Brahmacārīs*. All of them achieving *Maheśvara yoga*, would proceed on to the place of *Śivapura*.

वैवस्वतेऽन्तरे सम्यक् प्रोक्ता हि परमात्मना।

योगेश्वरावताराश्च सर्वावर्तेषु सुव्रताः॥ ५१॥

In the *Vaivasvata Manantara* in each one of the *Dvāparas*, several incarnation of *Śiva* occurred which have been described here.

व्यासाश्चैवाष्टविंशत्का द्वापरे द्वापरे विभोः।

योगेश्वरावताराश्च प्रारम्भे च कलौ कलो॥ ५२॥

O Excellent one, these are the twenty-eight incarnations of *Vyāsa* which are relevant to each one of the *Dvāpara yugas*. Besides these, the incarnation of *Yogeśvara* has been defined at the beginning of each *Kaliyuga*.

योगेश्वरावताराणां योगमार्गप्रवर्तकाः।

महाशैवाश्च चत्वारः शिष्याः प्रत्येकमव्ययाः॥ ५३॥

During the incarnation of each one of *Yogeśvara*, four sons or disciples are conceived, who develop the path of *yoga*, great disciples of *Śiva* and are stated to be eternal.

एते पाशुपताः शिष्या भस्मोद्भूतविग्रहाः।

रुद्राक्षमालाभरणाः त्रिपुण्ड्राङ्कितमस्तकाः॥ ५४॥

These disciples of *Śiva* plaster the ashes over their bodies, wear the rosary of *Rudrākṣa* and paint *tripuṇḍra* over the forehead.