

destruction of the demons, lord Viṣṇu incarnates on earth again and again.

प्रह्लादस्य निदेशे तु न स्थास्यन्त्यसुराश्च ये।
मनुष्यवध्यास्ते सर्वे ब्रह्मेति व्याहरत्प्रभुः॥२३६॥

In earlier times, the all powerful Brahmā, had spoken this in some context, that such of the *asuras* who would not be subservient to Prahlāda, shall get killed at the hands of the human beings.

धर्मान्नारायणस्यांशः संभूतश्चाक्षुषेऽन्तरे।
यज्ञं वै वर्तयामासुर्देवा वैवस्वतेऽन्तरे॥२३७॥
प्रादुर्भावे ततस्तस्य ब्रह्मा ह्यासीत्युरोहितः।
युगाख्यायां चतुर्थ्यां तु आपन्नेषु सुरेषु वै॥२३८॥
संभूतस्तु समुद्रान्ते हिरण्यकशिपोर्वधे।
द्वितीये नरसिंहाख्ये रुद्रो ह्यासीत्युरोहितः॥२३९॥

In the Cākṣusa Manvantara, lord Nārāyaṇa had been born out of the amśa of Dharma. After his birth, in the Vaivasvata Manvantara, he had performed a *yajña* and Brahmā officiated the priest of that *yajña*. In the fourth Tamasa Manvantara, when the gods fell into miseries, for the killing of Hiranyakaśipu, Viṣṇu took to the form of Narasimha¹ for the killing of Hiranyakaśipu. In the second incarnation of Narasimha, Rudra officiated as the *yajña* priest.

1. *Man-lion* incarnation of Viṣṇu. In ancient time there were two demon kings named Hiranyākṣa And Hiranyakaśipu. They were deadly enemies of Viṣṇu and tried their best to put down his worship. Their attempts were however baffled by the birth of a pious son of Hiranya Kaśipu, by name Pralhada, who was a devout follower of Viṣṇu. Hiranyakaśipu tried every possible means to induce his son not to worship Viṣṇu but he was unsuccessful. He then tried to kill him, by throwing him down from a mountain summit, by placing him under the feet of a mad elephant and by various other means, but all to no purpose. One day growing exasperated he asked his son "Where is your Hari ?" Pralhada said "My Hari is everywhere. He is even in this pillar before you." The Dānava king, in anger, struck the pillar with his foot and anon Viṣṇu came out in his man-lion form and killed him.

बलिसंस्थेषु लोकेषु त्रेतायां सप्तमं प्रति।
तृतीये वामनस्यार्थे धर्मेण तु पुरोधसा॥२४०॥
एतास्त्रिः स्मृतास्तस्य दिव्याः संभूतयो द्विजाः।
मानुषाः सप्त याऽन्यास्तु शापजास्ता निबोधत॥२४१॥

In the seventh Vaivasvata Manvantara, in Tretāyuga, when Bali was the lord of the three worlds, then Viṣṇu incarnated on earth as Vāmana (dwarf). During that period Dharma officiated as the priest. O Brāhmaṇas, these are said to be the three divine incarnations of Viṣṇu. Now you listen to the seven incarnations of Viṣṇu, which appeared on earth as a result of the curse pronounced by Bhrgu, as human beings.

त्रेतायुगे तु प्रथमे दत्तात्रेयो बभूव ह।
नष्टे धर्मे चतुर्थांशे मार्कण्डेयपुरःसरः॥२४२॥

The first one was in Tretāyuga, when the *dharma* had disappeared from earth, making the sage Mārkaṇḍeya to officiate as the priest, lord Viṣṇu incarnated on earth in the form of Dattātreya.

पञ्चमः पञ्चदश्यां च त्रेतायां संबभूव ह
मांघाता चक्रवर्ती तु तदोत्तङ्कपुरःसरे॥२४३॥

In the fifteenth Tretāyuga, he incarnated in the form of Māndhātā, the Cakravartī (splendid) emperor. Maharṣi Tathya then officiated as the priest.

एकोनविंश्यां त्रेतायां सर्वक्षत्रान्तकृद्भिः।
जामदग्न्यस्तथा षष्ठो विश्वामित्रपुरःसरः॥२४४॥

In the nineteenth Tretāyuga, Paraśurāma—the son of Jāmadgni, incarnated on earth who came to destroy the entire race of Kṣatriyas. At that point of time, Viśvāmītra helped him.

चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा।
सप्तमो रावणस्यार्थे यज्ञे दशरथात्मजः॥२४५॥

In the twenty fourth Tretāyuga, Rāma appeared as the seventh incarnation of Viṣṇu being the son of the king Daśaratha. The sage Vasiṣṭha was his priest.

अष्टमे द्वापरे विष्णुरष्टाविंशे पराशरात्।
वेदव्यासस्तथा जज्ञे जातूकर्ण्यपुरःसुरः॥२४६॥

In the twenty eighth Dvāpara yuga, lord Viṣṇu incarnated in the form of Vedavyāsa. The duty of the priest was during that period performed by Jātūkarnya.

कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्।
बुद्धो नवमको जज्ञे तपसा पुष्करेक्षणः॥
देवसुन्दररूपेण द्वैपायनपुरःसुरः॥२४७॥
तस्मिन्नेव युगे क्षीणे संध्याशिष्टे भविष्यति।
कल्की तु विष्णुयज्ञसः पाराशर्यपुरःसरः॥२४८॥

For the establishing of the *dharma* pretty well, and for the destruction of the *asuras*, in the ninth incarnation, lord Buddha was born, Sundara was having the same form at that point of time. His eyes resembled the lotus flowers. Dvaipāyana— the great ascetic happened to be his priest. At the end of the same yuga, when only sandhyā would be left, lord Viṣṇu will incarnate in the form of Kalki- the son of Viṣṇuyaśa.

दशमो भाव्यसंभूतो याज्ञवल्क्यपुरःसरः।
सर्वाश्च भूतांस्तिमितान्पाषण्डांश्चैव सर्वशः॥
प्रगृहीतायुधैर्विप्रैर्वृतः शतसहस्रशः॥२४९॥
निःशेषाञ्छूद्रराज्ञस्तु तदा स तु करिष्यति।
ब्रह्मद्विषः सपत्नांस्तु संहत्यैव च तद्वपुः॥२५०॥

Thus in future tenth incarnation, Vyāsa, the son of Pārāśara and Yājñavalkya shall officiate as priests. At that point of time, Kalki, accompanied with hundreds of thousands Brāhmaṇas, who shall be well armed, shall destroy the fake kings of Śūdra-race because the incarnation of Kalki is meant for the destruction of the enemies who are inimical to Brāhmaṇas.

पञ्चविंशे स्थितः कल्किश्चरितार्थः ससैनिकः।
शूद्रान्संशोधयित्वा तु समुद्रान्तं च वै स्वयम्॥२५१॥
प्रवृत्तचक्रो बलवान्संहारं तु करिष्यति।
उत्सादयित्वा वृषलान्नायशस्तानधार्मिकान्॥२५२॥

In the twenty-eighth yuga, lord Kalki, together with his army, shall rule the earth, becoming successful. At that point of time, the lord, after completely destroying the Śūdras, shall destroy the sinners, expanding his kingdom. Thereafter Kalki, after completing his task, shall take rest with his army.

ततस्तदा स वै कल्किश्चरितार्थः ससैनिकः।
प्रजास्तं साधयित्वा तु समुद्रान्तेन वै स्वयम्॥२५३॥

At that point of time, all the people facing total development because of his influence, shall serve him.

अकस्मात्कोपिताऽन्योन्यं भविष्यन्तीह मोहिताः।
क्षपयित्वा तु तेऽन्योन्यं भाविनाऽर्थेन चोदिताः॥२५४॥

Then with the influence of the moves of destiny and future events, the people will get confused and suddenly become envious of one another. Then they fighting among themselves, shall kill one another. At the end of the time of Kalki, he shall disappear from the earth.

ततः काले व्यतीते तु स देवोऽन्तरधीयत।
नृपेष्वथ प्रनष्टेषु प्रजानां संग्रहान्तदा॥२५५॥
रक्षणे विनिवृत्ते तु हत्वा चान्योन्यमाहवे।
परस्परं च हत्वा तु निराक्रन्दाः सुदुःखिताः॥२५६॥

Thus with the destruction of the kings, in the absence of any protector, then the people shall kill one another in the battlefield. Thus with the fighting with one another, getting terrified, their condition shall become miserable.

पुराणि हित्वा ग्रामांश्च तुल्यत्वे निष्परिग्रहाः।
प्रनष्टाश्रमधर्माश्च नष्टवर्णाश्रमास्तथा॥२५७॥
अद्रुशूला जानपदाः शिवशूलाश्चतुष्पथाः।
प्रमदाः केशशूलाश्च भविष्यन्ति युगक्षये॥२५८॥
ह्रस्वदेहायुषश्चैव भविष्यन्ति वनौकसः।
सरित्पर्वतवासिन्यो मूलपत्रफलाशनाः॥२५९॥
चीरचर्माजिनधराः संकरं घोरमाश्रिताः।
उत्पातदुःखाः स्वल्पार्था बहुबाधाश्च ताः प्रजाः॥२६०॥

Then they getting deprived of their families, deserting the cities and the villages shall retire to the forest. Their *varnas* and *dharmas* shall disappear. At the end of Kaliyuga, the people of the country shall start selling the food-grains. The images of Śiva shall start selling at the crossings, while the women shall sell out their own chastity. The people shall become dwarfish. Their age shall decrease and shall meet death at the tender age. They shall live in the forests, river banks or the mountains. They shall consume fruits, roots and the leaves, and shall wear the bark garments, animal hides or the deer skin as the costumes. All the castes shall mingle into one mass. The people will be reduced in size and will find themselves in great distress and subjected to many misfortunes.

एवं कष्टमनुप्राप्ताः काले संध्यंशके तदा।

ततः क्षयं गमिष्यन्ति सार्धं कलियुगेन तु॥२६१॥

Thus having been overpowered by the misfortunes and difficulties, the people will become annihilated along with the age of Kali.

क्षीणे कलियुगे तस्मिस्ततः कृतमवर्तत।

इत्येतत्कीर्तितं सम्यग्देवासुरविचेष्टितम्॥२६२॥

यदुवंशप्रसङ्गेन समासाद्वैष्णवं यशः।

तुर्वसोस्तु प्रवक्ष्यामि पुरोर्दुह्योस्तथा ह्यनोः॥२६३॥

This period will be followed by Satyayuga, while the Kaliyuga goes on decline. Thus I have narrated the activities of the gods and the demons in relation to the race of Yadus, highlighting at the same time, the glory of the lord Kṛṣṇa. Now I shall describe the details about Turvasu, Puru, Druhya and the Anu dynasties.

इति श्रीमात्स्ये महापुराणेऽसुरशापो नाम

सप्तचत्वारिंशोऽध्यायः॥४७॥

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