

Svāyāmbhuva of *Pitrkalpa* and ending with Cākṣuṣa of Vārāha Kalpa) in the Kalpa called Vārāha. O great goddess, in every Kalpa you will have a different name.

61. In this Vārāha Kalpa, O goddess, you became Pārvatī obtained by Himavān through his penance, when the Cākṣuṣa Manvantara has passed off.

62. O beautiful lady, due to the anger of Dakṣa you had to be separated from me for the duration of a day of Brahmā. Your span of life is the period of his six months.

63. O goddess, the sages who were formerly cursed by me out of my anger in your case, are also born along with you in the Vaivasvata Manvantara.

64. They are the eight sons of Brahmā, viz. Bhṛgu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri and Vasiṣṭha.

65. Formerly, in the Svāyāmbhuva Manvantara they had been cursed at the time of the Yajña of Dakṣa. O goddess, they are reborn in this Kalpa after the Cākṣuṣa Manvantara has elapsed.

66-67. Adopting the Vāruṇī body in the course of his Yajña, the great Lord Brahmā performed the Homa of his Śukra (semen) with a desire to get progeny.

Then the sages with the refulgence of the solar disc were born again. O my beloved, in order to woo you, they were sent by me to your father (Himavān). I hope you remember it, O lady of holy vows.

68-69. Why digress with profuse verbosity? I shall give reply to your excellent question. In the present second Parārdha of Brahmā beginning with Śveta Kalpa and ending with the Vārāha Kalpa, many Candras have come and gone. O lady of excellent countenance, listen to them.

70. O goddess of Devas, four hundred and twenty-six Moons have come and gone. O my beloved, the present one is the four hundred twenty-seventh.

71-73. The Moon who is present now is born in the tenth Tretāyuga of Vaivasvata Manvantara along with Dattātreyā. In the context of the origin of the Moon, I shall describe the human incarnations of Viṣṇu. O my beloved, I shall describe (later) the earlier physical incarnations. The fifth incarnation was in the fifteenth Tretā Yuga.

74-77. He was Māndhātā, the emperor, along with Utathya (as preceptor).

In the nineteenth Tretā Yuga was born Jāmadagnya who was the slayer of all Kṣatriyaś. It was the sixth incarnation with Viśvāmitra as the leader (teacher?).

In the twenty-fourth (Tretā) Yuga, Rāma was born with Vasiṣṭha as Priest. That was the seventh incarnation. He was the son of Daśaratha and the incarnation was for (the slaying of) Rāvaṇa.

Viṣṇu was born as Vedavyāsa, the eighth incarnation¹. It was in the twenty-eighth Dvāpara and he was born of Parāśara with Jātūkarnya as the leader (priest).

The ninth incarnation of Viṣṇu was also then born as the son of Aditi and Kaśyapa.

78-80. He was born of Devakī and Vasudeva with Brahmagarga as leader (priest, preceptor). It was in the twenty-first Dvāpara towards its close. When Dharma was spoiled Viṣṇu was born in the Vṛṣṇi dynasty. He was born in order to establish Dharma. He destroyed the Asuras.

He who was the powerful one named Pramati will be born as Kalki in the Gotra of Candramas, (with) the name of Viṣṇuyāśas. He will have the exploit of Pārāśarya (Vyāsa).

81. He will be the tenth incarnation. He is not yet born. With Yājñavalkya as the priest he will be dragging (taking with him) an army full of elephants, horses and chariots.

82. He will be accompanied by hundreds and thousands of fully armed Brāhmaṇas. He will exterminate all the Śūdra kings.

83. Thousands of heretics, barbarian tribes and robbers will be slain including the haters of Brāhmaṇas and the Vedas, those who are not very religious and pious.

84. The powerful hero will move about on the earth remaining invisible to all living beings. He will establish his sovereignty. The mighty one was (will be) a destroyer of many brave enemies.

85. With a part of Mānava Deva (Lord and incarnation of Manu) he will undermine all those already so destined. Along with his followers he will disappear in the middle of Gaṅgā and Yamunā.

86. When Kalki passed away along with his ministers and army, when all the kings were also slain, the subjects became helpless (leaderless).

1. The author does not recognize the popular belief of Buddha being the ninth Avatāra. By making Vyāsa as the eighth and Kṛṣṇa as the ninth incarnation, Buddha is deleted from the list of Avatāras.

87. Succour and protection having been denied they (people) began attacking one another and continued killing one another in fights. They were highly miserable and lamented much.

88. When this Kaliyuga of thousand years according to the divine reckoning becomes diminished and when it becomes extinct along with the Sandhi (intervening period) Kṛta Yuga will begin.

89. When the Sun and the Moon as well as Jupiter come to the same zodiac with the Puṣya Star, Kṛta Yuga will set in.

90. When Janārdana was born the constellation was Abhijit, the night was Jayantī and the Muhūrta was Vijaya.

The Devī said:

91. The entire (story of incarnation) has not been narrated as it happened as a result of the curse of Bṛḥgu. O Maheśvara, narrate to me the earlier incarnations not yet mentioned.

Īśvara said:

92-94. When the earth was occupied by highly powerful Dānavas, Viṣṇu took birth again and again with the curse of Bṛḥgu as an ostensible cause. He took the incarnation in order to establish piety (Dharma).

Nārāyaṇa should be realized through Dharma (piety). He was then born in the Cākṣuṣa Manvantara. He propagated Yajña in the Vaivasvata Manvantara. At the time of his manifestation, Brahmā became his priest.

95. During the fourth quartet of Yugas, when Suras became distressed, he issued forth from the ocean for killing Hiraṇyakaśipu.

96-97. The second incarnation was Narasiṃha. Rudra was his priest.

In the seventh quartet of Yugas when all the worlds were under Bali, in the Tretāyuga when all the three worlds were overcome by Daityas. Viṣṇu became Vāmana reducing his limbs in size. Bṛhaspati was his priest.

98. In the tenth Tretā Yuga, Dattātreyā was born when Dharma had disappeared in the fourth part. Mārkaṇḍeya was his priest. All these divine incarnations in the mortal world have been narrated earlier.