

तत्रापि मम ते पुत्रा भविष्यन्ति कलौ तदा।  
अत्रिर्देवसदशैव श्रवणोऽथ श्रविष्ठकः॥६५॥  
योगात्मानो महात्मानः सर्वे योगसमन्विताः।  
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः॥६६॥

During the fourteenth *cakra* when Tarakṣu officiates as Vyāsa, then at the end of the *yuga*, I shall be born as Gautama in the Aṅgiras family. The said auspicious forest will be known after the name of Gautama. There also, during *Kali yuga*, I shall have four sons known by the name of Atri, Devasad, Śravaṇa and Sraviṣṭhaka. All of them will be *yogic* souls, immensely illustrious, possessing the knowledge of yoga. Achieving the Maheśvara *yoga*, all of them will proceed on to *Rudraloka*.

ततः पञ्चदशे प्राप्ते परिवर्ते क्रमागते।  
त्रैय्यारुणिर्यदा व्यासो द्वापरे समपद्यत॥६७॥  
तदाप्यहं भविष्यामि नाम्ना वेदशिरो द्विजः।  
तत्र वेदशिरो नाम अस्त्रं तत्पारमेश्वरम्॥६८॥  
भविष्यति महावीर्यं वेदशीर्षश्च पर्वतः।  
हिमवत्पृष्ठमासाद्य सरस्वत्यां नगोत्तमे॥६९॥  
तत्रापि मम ते पुत्रा भविष्यन्ति तपोधनाः।  
कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः॥७०॥  
योगात्मानो महात्मानः सर्वे ते ह्यध्वरितसः।  
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः॥७१॥

Thereafter, during the fifteenth *cakra* in the sequence, Traiyārūṇi will officiate as Vyāsa and I shall be born as a Brāhmaṇa named Vedaśirā. Then, I shall possess a weapon named Vedaśira which shall be quite powerful. The Vedaśirṣa mountain will be located over the bank of the river Sarasvatī behind the slopes of the Himālaya. There also my sons will be four ascetics known by the names of Kuṇi, Kuṇibāhu, Kuśarīra and Kunetra. All of them will be the *yogic* and

noble souls who will remain ascetics throughout. All of them after attaining the *yoga* of Maheśvara will proceed on to *Rudraloka*.

व्यासो युगे षोडशे तु यदा देवो भविष्यति।  
तत्र योगप्रदानाय भक्तानां च यतात्मनाम्॥७२॥  
तदाप्यहं भविष्यामि गोकर्णो नाम नामतः।  
भविष्यित सुपुण्यं च गोकर्णं नाम तद्गनम्॥७३॥  
तत्रापि मम ते पुत्रा भविष्यन्ति च योगिनः।  
काश्यपो ह्युशानाश्चैव च्यवनोथ बृहस्पतिः॥७४॥  
तेपि तेनैव मार्गेण ध्यानयोगसमन्विताः।  
प्राप्य माहेश्वरं योगं गंतारो रुद्रमेव हि॥७५॥

In the sixteenth cycle of four *yugas* where Deva is Vyāsa, I shall be born by the name of Gokaṛṇa for the popularising of *yoga* among the devotees of the restrained souls. The forest in which I shall live and preach, will become auspicious and shall be known as Gokaṛṇa. These also four ascetics will be my sons known by the names of Kaśyapa, Uśanas, Cyavana and Bṛhaspati. They will be endowed with meditation and *yuga*. By following the same path and attaining the *yoga* of Maheśvara, they will achieve Rudra himself.

ततः सप्तदशे चैव परिवर्ते क्रमागते।  
तदा भविष्यति व्यासो नाम्ना देवकृतञ्जयः॥७६॥  
तदाप्यहं भविष्यामि गुहावासीति नामतः।  
हिमवच्छिखरे रम्ये महोत्तुङ्गे महालये॥७७॥  
सिद्धक्षेत्रे महापुण्यं भविष्यति महालयम्।  
तत्रापि मम ते पुत्रा योगज्ञा ब्रह्मवादिनः॥७८॥  
भविष्यन्ति महात्मानो निर्ममा निरहंकृताः।  
उत्थ्यो वामदेवश्च महायोगो महाबलः॥७९॥  
तेषां शतसहस्रं तु शिष्याणां ध्यानयोगिनाम्।  
भविष्यन्ति तदा काले सर्वे ते ध्यानयुञ्जकाः॥८०॥  
योगाभ्यासरताश्चैव हृदि कृत्वा महेश्वरम्।

महालये पदं न्यसतं दृष्ट्वा यांति शिवं पदम्॥८१॥  
 ये चान्येपि महात्मानः कलौ तस्मिन् युगांतिके।  
 ध्याने मनः समाधाय विमलाः शुद्धबुद्धयः॥८२॥  
 मम प्रसादाद्यास्यंति रुद्रलोकं गतज्वराः।  
 गत्वा महालयं पुण्यं दृष्ट्वा माहेश्वरं पदम्॥८३॥  
 तीर्णस्तारयते जंतुर्दश पूर्वान्दशोत्तरान्।  
 आत्मानमेकविंशं तु तारयित्वा महालये॥८४॥  
 मम प्रसादाद्यास्यंति रुद्रलोकं गतज्वराः।

On the setting in of the seventeenth *cakra* or cycle, O lord Brahmā, Kṛtāñjaya will be the Vyāsa and I will be born under the name of Guhāvāsa on the lofty and beautiful peak of Himālaya, known as Mahālaya. I shall then be known as Guhāvāsin. This Mahālaya will become a *Siddhakṣetra* (the place of sanctity). There too, my sons will be conversant with *yoga* and shall be conversant with Brahman. All of them will be noble sons and egoless. Their names will be Utathya, Vāmadeva, Mahāyoga and Mahābala. At that time, while practicing the yogic meditation, they will have hundreds and thousands of disciples. They will be engaged in the practice of *yoga* and meditating upon the great lord within their hearts, they after following the footprints of the Mahālaya, will attain the region of the lord. The other noble souls, who engage their minds in meditation at the end of Dvāpara age and the start of Kali, will become sinless and pure in intellect. They will be relieved of distress and proceed on to *Rudraloka* by my grace. By visiting the sacred Himālaya, the region of the great lord, a devotee will cross the ocean of the universe and redeem his ten earlier and ten future generations. Thus, he, including himself will redeem twenty generations in Mahālaya. They will be free from fever and will go to *Rudraloka* by my grace.

ततोष्टादशमे चैव परिवर्ते यदा विभो॥८५॥  
 तदा ऋतञ्जयो नाम व्यासस्तु भविता मुनिः।  
 तदाप्यहं भविष्यामि शिखण्डी नाम नामतः॥८६॥  
 सिद्धक्षेत्रे महापुण्ये देवदानवपूजिते।  
 हिमवच्छिखरे रम्ये शिखण्डी नाम पर्वतः॥८७॥  
 शिखण्डिनो वनं चापि यत्र सिद्धनिषेवितम्।  
 तत्रापि मम ते पुत्रा भविष्यंति तपोधनाः॥८८॥  
 वाचश्रवा ऋचीकश्च श्यावाश्वश्च यतीश्वरः।  
 योगात्मानो महात्मानः सर्वे ते वेदपारगाः॥८९॥  
 प्राप्य माहेश्वरं योगं रुद्रलोकाय संवृताः।

O lord, in the eighteenth *cakra*, the sage Rṛtāñjaya will become the Vyāsa. Then, I shall be born in the name of Śikhandin in the most sacred region of *siddhas* which is worshipped by the gods as well as the demons. Over the beautiful peak of the Himālaya, there is a hill known as Śikhandin, wherein the penance grove of Śikhandin is located and is resorted by the *siddhas*. There also, four ascetics will be born to me and will be known as Vācaśravas, R̥cīka, Śyāvāsva and Yatīśvara. All of them will be the yogic and noble sons besides being the masters of the Vedas. They, after achieving the *yoga* of Maheśvara, will reach Rudraloka.

अथ एकोनविंशे तु परिवर्ते क्रमागते॥९०॥  
 व्यासस्तु भविता नाम्ना भरद्वाजो महामुनिः।  
 तदाप्यहं भविष्यामि जटामाली च नामतः॥९१॥  
 हिमवच्छिखरे रम्ये जटायुर्यत्र पर्वतः।  
 तत्रापि मम ते पुत्रा भविष्यंति महौजसः॥९२॥  
 हिरण्यनाभः कौशल्यो लोकाक्षी कुथिमिस्तथा।  
 ईश्वरा योगधर्माणः सर्वे ते ह्यूर्ध्वरितसः॥९३॥  
 प्राप्य माहेश्वरं योगं रुद्रलोकाय संस्थिताः।

After the setting in of the nineteenth cycle, the great sage Bharadvāja will officiate as Vyāsa. Then, I will be born as Jaṭāmālin

on the beautiful peak of the Himālayas where the mountain Jaṭāyu is located. There also four sons of great prowess will be born to me and will be known as Hiraṇyanābha, Kauśalya, Lokākṣī and Kuthimi. They will possess all the qualities of *yogins* and will remain celibates. After attaining the *yoga* of Maheśvara, they will go to Rudraloka.

ततो विंशतिमश्चैव परिवर्तो यदा तदा॥१४॥  
 गौतमस्तु तदा व्यासो भविष्यति महामुनिः।  
 तदाप्यहं भविष्यामि अट्टहासस्तु नामतः॥१५॥  
 अट्टहासप्रियाश्चैव भविष्यंति तदा नराः।  
 तत्रैव हिमवत्पृष्ठे अट्टहासो महागिरिः॥१६॥  
 देवदानवयक्षेन्द्रसिद्धचारणसेवितः।  
 तत्रापि मम ते पुत्रा भविष्यंति महौजसः॥१७॥  
 योगात्मानो महात्मानो ध्यायिनो नियतव्रताः।  
 सुमंतुर्बर्बरी विद्वान् कबंधः कुशिकंधरः॥१८॥  
 प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः।

When the twentieth *cakra* of *yugas* is set in, the sage Gautama becomes the Vyāsa. Then, I shall be born as Aṭṭahāsa and will be liked by the people, the most. There itself, on the slope of Himavat, there is a great mountain, known by the name of Aṭṭahāsa. It is the abode of the Gods, Dānavas, Yakṣas, Siddhas and Cāraṇas. There also, four powerful sons will be born to me who will be yogic and noble souls, habitually meditating and performing the holy rites. They will be known by the names of Sumantu, Barbarī, Kabandha and Kuśikandhara. After attaining the *yoga* of Maheśvara, they will go to *Rudraloka*.

एकविंशो पुनः प्राप्ते परिवर्ते क्रमागते॥१९॥  
 वाचश्रवाः स्मृतो व्यासो यदा स ऋषिसत्तमः।  
 तदाप्यहं भविष्यामि दारुको नाम नामतः॥२०॥  
 तस्माद्भविष्यते पुण्यं देवदारुवनं शुभम्।

तापि मम ते पुत्रा भविष्यंति महौजसः॥२०१॥  
 प्लक्षो दार्भायणिश्चैव केतुमान् गौतमस्तथा।  
 योगात्मानो महात्मानो नियता ऊर्ध्वरितसः॥२०२॥  
 नैष्ठिकं व्रतमास्थाय रुद्रलोकाय ते गताः।

When the twenty first *cakra* duly sets in, the excellent sage Vācaśravas becomes a Vyāsa. I shall then be born by the name of Dārūka. Therefore, there will be a beautiful forest known by Dārūkavana. There also my sons will be quite powerful and will be known as Plakṣa, Dārbhāyaṇī, Ketuman and Gautama. They will be *yogins* and the great souls, well-disciplined and celibates. After practicing the holy rites regularly, they will proceed on to Rudra's region.

द्वाविंशो परिवर्ते तु व्यासः शुष्मायणो यदा॥२०३॥  
 तदाप्यहं भविष्यामि वाराणस्यां महामुनिः।  
 नाम्ना वै लाङ्गली भीमो यत्र देवाः सवासवाः॥  
 द्रक्ष्यंति मां कलौ तस्मिन् भवं चैव हलायुधम्।  
 तत्रापि मम ते पुत्रा भविष्यंति सुधार्मिकाः॥२०५॥  
 भल्लवी मधुपिङ्गश्चैतकेतुः कुशस्तथा।  
 प्राप्य माहेश्वरं योगं तेपि ध्यानपरायणाः॥२०६॥

During the twenty second *cakra*, Śuṣumāgaṇa will be the Vyāsa. I shall be born as a great sage known as Lāṅgalin – the terrible one at Vārāṇasī. Lord Indra and other gods will see me in the age of Kali as Bhava and Halāyudha. There too my virtuous sons will be known as Bhallavī, Madhupiṅga, Śvetaketu and Kuśa. After attaining the *yoga* of Maheśvara, they will be engaged in meditation. Gradually, they will be free from blemishes and will become identical with Brahman. In due course of time, they will enter the world of Rudra.

विमला ब्रह्मभूयिष्ठा रुद्रलोकाय संस्थिताः।  
 परिवर्ते त्रयोविंशो तृणबिंदुर्यदा मुनिः॥२०७॥

व्यासो हि भविता ब्रह्मस्तदाहं भविता पुनः ।  
 श्वेतो नाम महाकायो मुनिपुत्रस्तु धार्मिकः ॥१०८॥  
 तत्र कालं जरिष्यामि तदा गिरिवरोत्तमे ।  
 तेन कालञ्जरो नाम भविष्यति स पर्वतः ॥१०९॥  
 तत्रापि मम ते शिष्या भविष्यन्ति तपस्विनः ।  
 उशिको बृहदश्वश्च देवलः कविरेव च ॥११०॥  
 प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः ।

During the twenty-third cycle when the sage Tṛṇabindu would become Vyāsa, then O Brahmā, I shall be born as a religious ascetic with a gigantic body known by the name of Śveta. Then, I shall spend my time by performing *tapas* over an excellent mountain which will be known as Kālañjara. There also, I shall have four ascetic sons known by the names of Uśika, Bṛhadaśva, Devala and Kavi. All of them, attaining the Maheśvara *yoga*, proceed on to *Rudraloka*.

परिवर्ते चतुर्विंशो व्यासो ऋक्षो यदा विभो ॥१११॥  
 तदाप्यहं भविष्यामि कलौ तस्मिन् युगांतिके ।  
 शूली नाम महायोगी नैमिषे देववन्दिते ॥११२॥  
 तत्रापि मम ते शिष्या भविष्यन्ति तपोधनाः ।  
 शालिहोत्रोग्निवेशश्च युवनाश्वः शरद्वसुः ॥११३॥

During the twenty fourth *cakra*, Rkṣa will be the Vyāsa. Then, I, at the end of Kaliyuga, shall be born as a *yogin*, known by the name of Śūlī in the Naimiṣāraṇya. There also, I shall have four ascetic sons who will be known by the names of Śālihotra, Agniveśa, Yuvanāśva and Śaradvasu. All these ascetics, attaining excellence in *yoga*, proceed towards the abode of lord Rudra, by the same route.

तेऽपि तेनैव मार्गेण रुद्रलोकस्य संस्थिताः ।  
 पञ्चविंशो पुनः प्राप्ते परिवर्ते क्रमागते ॥११४॥  
 वासिष्ठस्तु यदा व्यासः शक्तिर्नाम्ना भविष्यति ।  
 तदाप्यहं भविष्यामि दण्डी मुण्डीश्वरः प्रभुः ॥११५॥

तत्रापि मम ते पुत्रा भविष्यन्ति तपोधनाः ।  
 छगलः कुण्डकर्णश्च कुभाण्डश्च प्रवाहकः ॥११६॥  
 प्राप्य माहेश्वरं योगममृतत्वाय ते गताः ।

On the arrival of the twenty fifth cycle in Caturyuga, then Śakti – the son of Vasiṣṭha, would be the Vyāsa. At that point of time, I holding a *daṇḍa* in my hand, shall be born as Muṇḍīśvara. There also, I shall have four ascetic sons, known by the names of Chagala, Kuṇḍakarṇa, Kubhāṇḍa and Pravāhaka. All of them achieving Maheśvara *yoga*, shall achieve immortality.

षड्विंशो परिवर्ते तु यदा व्यासः पराशरः ॥११७॥  
 तदाप्यहं भविष्यामि सहिष्णुर्नाम नामतः ।  
 पुरं भद्रवटं प्राप्य कलौ तस्मिन् युगांतिके ॥११८॥  
 तत्रापि मम ते पुत्रा भविष्यन्ति सुधार्मिकाः ।  
 उलूको विद्युतश्चैव शंबूको ह्याश्वलायनः ॥११९॥  
 प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः ।

During the twenty sixth cycle, Parāśara will be the Vyāsa. Then I, in Dvāpara, at the start of Kali age, shall be born as Sahiṣṇu. I shall visit the city named Bhadravaṭ. There also, I shall have four ascetic sons, known by the names of Ulūka, Vidyuta, Śambūka and Āśvalāyana. All of them, achieving Maheśvara *yoga*, proceed on to Rudraloka.

सप्तविंशो पुन प्राप्ते परिवर्ते क्रमागते ॥१२०॥  
 जातूकण्यो यदा व्यासो भविष्यति तपोधनः ।  
 तदाप्यहं भविष्यामि सोमशर्मा द्विजोत्तमः ॥१२१॥  
 प्रभासतीर्थमासाद्य योगात्मा योगविश्रुतः ।  
 तत्रापि मम ते शिष्या भविष्यन्ति तपोधनाः ॥१२२॥  
 अक्षपादः कुमारश्च उलूको वत्स एव च ।  
 योगात्मानो महात्मानो विमलाः शुद्धबुद्धयः ॥१२३॥  
 प्राप्य माहेश्वरं योगं रुद्रलोकं ततो गताः ।

Then with the arrival of the twenty seventh cycle in the sequence when the

ascetic Jatūkarna becomes the Vyāsa, then I shall be born as a Brāhmaṇa Śarmā – the excellent one. Then, I shall visit Prabhāsakṣetra where I shall be known as the famous Yogātmā. There, I shall have the four ascetic disciples known by the names of Akṣapāda, Kumāra, Ulūka and Vatsa. They will be *yogīs*, the great souls, spotless, unblemished and with excellent wisdom. All of them, receiving the Maheśvara *yoga*, will proceed on to *Rudraloka*.

अष्टाविंशो पुनः प्राप्ते परिवर्ते क्रमागते ॥ १२४ ॥  
 पराशरसुतः श्रीमान् विष्णुर्लोकपितामहः ।  
 यदा भविष्यति व्यासो नाम्ना द्वैपायनः प्रभुः ॥ १२५ ॥  
 तदा षष्ठेन चांशेन कृष्णः पुरुषसत्तमः ।  
 वसुदेवाद्यदुश्रेष्ठो वासुदेवो भविष्यति ॥ १२६ ॥  
 तदाप्यहं भविष्यामि योगात्मा योगमायया ।  
 लोकविस्मयनार्थाय ब्रह्मचारिशरीरकः ॥ १२७ ॥  
 श्मशान् मृतमुत्सृष्टं दृष्ट्वा कायमनाथकम् ।  
 ब्राह्मणानां हितार्थाय प्रविष्टो योगमायया ॥ १२८ ॥  
 दिव्यां मेरुगुहां पुण्यां त्वया सार्धं च विष्णुना ।  
 भविष्यामि तदा ब्रह्मल्लकुली नाम नामतः ॥ १२९ ॥  
 कायावतार इत्येवं सिद्धक्षेत्रं च वै तदा ।  
 भविष्यति सुविख्यातं यावद्भूमिर्धरिष्यति ॥ १३० ॥  
 तत्रापि मम ते पुत्रा भविष्यन्ति तपस्विनः ।  
 कुशिकश्चैव गर्गश्च मित्रः कौरुष्य एव च ॥ १३१ ॥  
 योगात्मानो महात्मानो ब्राह्मणा वेदपारगाः ।  
 प्राप्य माहेश्वरं योगं विमला ह्यूध्वरितसः ॥ १३२ ॥  
 रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम् ।

In the same sequence, during the twenty eighth cycle, Dvaipāyana Vyāsa, the son of Parāśara will be the Vyāsa. At that point of time, I shall myself become Viṣṇu, the creator of the universe. Out of my sixth *atīśa* will incarnate the black-complexioned Kṛṣṇa, the son of Vāsudeva and the foremost of the

race of Yadus. With the use of or in association of Yogamāyā, in order to confuse the yogins and other people, I shall be born as a *Brahmacārī*. Finding a dead Brāhmaṇa boy in the cremation ground and for the benefit of the Brāhmaṇas, in association with my *yogamāyā*, I shall enter an auspicious cave with you and Viṣṇu. O Brahmā, then I shall be known as Lakulī. The auspicious place where I had entered with a dead body, will be known as *Kāyāvātāra*. Till such time the earth remains, there also four sons of mine shall be born and will be known by the names of Kuśika, Garga, Mitra and Kauruṣya. All of them will be the yogins, the noble souls, well-versed in the Vedas, quite learned Brāhmaṇas, besides being Brahmacārins. All of them will proceed to *Rudraloka*, return from where is impossible.

एते पाशुपताः सिद्धा भस्मोद्धूलितविग्रहाः ॥ १३३ ॥  
 लिङ्गार्चनरता नित्यं बाह्याभ्यन्तरतः स्थिताः ।  
 भक्त्या मयि च योगेन ध्याननिष्ठा जितेन्द्रियाः ॥ १३४ ॥  
 संसारबंधच्छेदार्थं ज्ञानमार्गप्रकाशकम् ।  
 स्वरूपज्ञानसिद्धयर्थं योगं पाशुपतं महत् ॥ १३५ ॥  
 योगमार्गा अनेकाश्च ज्ञानमार्गास्त्वेनेकशः ।  
 न निवृत्तिमुपायांति विना पञ्चाक्षरीं क्वचित् ॥ १३६ ॥  
 यदाचरेत्तपश्चायं सर्वद्वंद्वविर्जितम् ।  
 तदा स मुक्तो मंतव्यः पक्वं फलमिव स्थितः ॥ १३७ ॥  
 एकाहं यः पुमान्सम्यक् चरेत्पाशुपतव्रतम् ।  
 न सांख्यो पञ्चरात्रे वा न प्राप्नोति गतिं कदा ॥ १३८ ॥  
 इत्येतद्वै मया प्रोक्तमवतारेषु लक्षणम् ।  
 मन्वादिकृष्णपर्यन्तमष्टाविंशद्युगक्रमात् ॥ १३९ ॥  
 तत्र श्रुतिसमूहानां विभागो धर्मलक्षणः ।  
 भविष्यति तदा कल्पे कृष्णद्वैपायनो यदा ॥ १४० ॥

Those enlightened souls will be devoted to lord Śiva and shall apply ashes over their bodies. They shall regularly worship the